

IZAKHONO ZOLWIMI ZEEMBONGI ZOMTHONYAMA ESIXHOSENI



BONKE XAKATHA

Thesis presented in partial fulfilment of the requirement for the degree of Master of Arts & Humanities at the University of the Western Cape.

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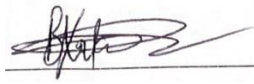
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DECLARATION

Mna, Bonke Xakatha, ndiyazisa ukuba lo ngumsebenzi wam wokwenene yaye konke okucatshuliweyo kuwo kuqatshelwe ngohlobo olufanelekileyo.

Utyikityo



Umhla

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USHWANKATHELO

Olu phando lwahlula-hlulwe lwanezahluko ezintandathu. Zonke ezi zahluko ziqulathe okubalulekileyo malunga nokuveza izakhono zolwimi zeembongi zomthonyama esiXhoseni. Isahluko sokuqala siqulathe intshayelelo, iinjongo zophando, intsusa-mabandla kwakunye nenkqubo oluza kuqhuba ngayo uphando equka umda kwakunye nendlela oluhlelwe ngayo. Isahluko sesibini sigxile kwiingcingane zobugcisa (ithiyori) ezintathu ezisetyenzisiweyo ezithi zancedise ukuxhasa kwanokuveza eyona mvelaphi yophando. Oku kuthi kudandalaziswe elubala ngokunika iingqwalasela kuluncwadi olukhoyo olumalunga neembongi zomthonyama ngokuthe gabalala. Isahluko sesithathu sinika engqwalasela ngokukhethekileyo kwimibongo emihlanu engabantu, apho kubo bambi bazinkokheli zopolitiko. Umbongo ngamnye uvelelwa intsusa-mabandla yawo kwanamabakala awo kuze kulandele uhlalutyo. Kwakuso esi sahluko kuthi kunikwe inkcazelo malunga nezixhobo okanye izangotshe zolwimi ezithile ezithi zifumaneke kuhlalutyo. Isahluko sesine sigxile kwimibongo emihlanu engendalo engengobantu, umzekelo; imilambo, ilanga, njalo-njalo. Nakuso esi isahluko kuqala kunikwe ingqwalasela kwimvelaphi okanye intsusa-mabandla yombongo ngamnye kuze kulandele amabakala ombongo kwakunye nohlalutyo. Kwesesihlanu isahluko kukwa landelwe le nkqubo yezinye izahluko, kodwa kuyo kungxilwe kwimibongo emihlanu engemiba yabantu ekuhlaleni. Isahluko sesithandathu luqukumbelo, kuze emva kwalo kulandele imithombo yolwazi kwakunye nemibongo yonke ihlalutyiweyo kuphando.

Iimbongi zomthonyama zibonakala zinesakhono esikhethekileyo sokusebenzisa ulwimi lwesiXhosa. Olu phando lujolise ekuvezeni nzulu ezo zakhono zolwimi zifumana zisetyenziswa zimbongi zomthonyama.

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Ndinikezela lo msebenzi njengophawu lokweza umbulelo ongazenzisiyo kubazali bam uMnumzana Masiza Eric Zwelinzima Xakatha kwakunye noNkosikazi Nowethu Zameka Gloria Xakatha. Ndisuka ndifikelwe zinyembezi xa ndibala izinto nganye-ngaye endinombulelo ngazo kubo. Makwanelise ukuthetha kwam okuthi, banguThixo kum yaye baya kuhlala benguye kude kube ngunaphakade. Ndibamba ngazo zozibini kuwe Tshulasi nawe MaMpinga omhle.



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UMBULELO

Ndenza umbulelo ongazenzisiyo ku-Gqirha L.K. Mletshe weSebe leeLwimi zase-Afrika kwiDyunivesithi yase Ntshona Kapa ngokundinqwanqwada andiqeqeshe kuzo zonke iinkqubo kwanezigaba zolu phando. Ndizibona ndinenyhweba enkulu ngokuqeqeshwa nguye njengengcali kasozi lwimi eyaziwayo kwihlabathi liphela.

Ndiyabulela kananjalo kubo bonke abantu abathe bandinika inkxaso ngexesha ndisenza olu phando. Ndibulela ngokukhethekileyo endizalwa nabo uNolufefe, Asive, Sikelela kwakunye no-Andiswa. Ngalo msebenzi ndikwabulisa intombi yam entle u-Ingomso.

Mandivalelise ngokubulela bonke abafundisi-ntsapho abathi bandifundisa ukususela kuMa'am Mhlahlo endafikela kuye kwa A-omncinci ukuza kutsho kwabasandifundisayo nakaloku nje. Ndibamba ngazo zozibini bantwana bomgquba.



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ISAPHLUKO 1

1.1. INTSHAYELELO

Olu phando lugxile ekujongeni iindlela ezithi iimbongi zomthonyama zisebenzise ngayo ulwimi njengesixhobo kwiimeko ngeemeko ezahlukeneyo. Okokuqala, lunika ingqwalasela kwindlela iimbongi eziye zibonge ngayo xa sukuba zibonga abantu (abazinkokheli zopolitiko, iinkosi kwaneekumkani), indalo engengobantu, nangemiba nje yobom kwaneeyasekuhlaleni ngokuthe gabalala. Iinjongo eziphambili kukuzama ukuqonda ukuba kuphenjelelwa yintoni oku kusetyenziswa kolwimi ngolu hlobo zithi zilusebenzise ngayo iimbongi. Kuyaphawuleka ukuba iimbongi ezi zineendlela ezibonga ngayo eyahlukileyo xa sukuba zibonga abantu kuna xa sukuba ziboga ezinye izinto.

Xa imbongi ibonga enye into efana nomlambo okanye xa ibonga ngomba worhwaphilizo okanye impatho-gadalala efana nocalu-calulo iye isebenzise sigama simbi. Zikhona kwanezixhobo ezithile ezithi zisetyenziswe xa sukube kuhlalutywa umbongo ezifana nemifanekiso-ngqondweni, isimntwiso, isikweko, izifaniso, isingqi, uphindaphindo, imiqondiso, njalo-njalo ezithi zincele ukubonisa izakhono zeembongi. Oku kuthi kananjalo kuncedise nasekugqxiniseni oko imbongi sukube ithetha ngako ukuze kube nokuqondwa ngokugqibeleleyo. UFogle (1962:22-23) uchaza imifanekiso-ngqondweni ngokumayela nezibongo athi:

‘...imagery in poetry is an analogy or comparison, having the peculiarly aesthetic and concentrative form of poetry. It is to be judged according to its creative power, the connotative richness of its content.’

Ngeliphandle, uyakubethelela okungumnqweno wolu phando, kuba imifanekiso ngqondweni ithi nayo incede ukuqondwa ngcono koluvo okanye intetho yembongi. UMtumane (2000:127) yena uthi: ‘Imagery, in a general sense, may be defined as the use of images’, uqhuba acaphule uCohen (1973: 187) yena ongqinela kwa-uFogle ngelithi:

‘...imagery is a direct sense appeal, a figure of speech, or both, which leads a reader by a process of association to combine at least two elements inherent in the figure.’

Kumaxesha amaninzi imibongo izele zizimntwiso, apho izinto ezingengobantu zinikwa iimpawu zabantu. Maxa wambi ufumanise kukho izifaniso, oo-njenge, -nqwane, -okwe, maxa wambi kubekho nezifanekiso-zwi njalo njalo. Konke oku kuthi kuxhomekeke kubuchule kwanezakhono zeembongi zokusebenzisa ulwimi ukuze umbongo unambitheke. Izakhono zeembongi ezi zomthonyama zithi zibonakale kakhulu xa sukube uqwalasela umxholo lo wombongo. Imibongo esetyenzisiweyo kolu phando yimibongo ebhaliweyo eluhlobo lwezibongo zomthonyama kwanemibongo eyashicilelwa ngexesha imbongi ibonga. Iimbongi zomthonyama zinesakhono esikhethekileyo nesinqabileyo sokubonga, ngaxeshanye zonwabise logama zifundisa. Enye yezinto ezithi zibalasele ngayo luhlobo olwahlukileyo nolunika umdla lokubumba amagama amatsha kwanohlobo ezithi ziwaphimisele ngayo amagama ukunika intsingiselo enzulu neyongezelelweyo.

Kwisahluko sesibini icaciswa ngokugqibeleleyo ukuba umahluko phakathi kweentlobo zeembongi undawuni yaye ubonakala njani.

1.2. IINJONGO ZOPHANDO

Iinjongo eziphambili zolu phando kukwazi izakhono zeembongi zomthonyama esiXhoseni ingakumbi indlela ezithi zilusebenzise ngayo ulwimi xa sukube zibonga abantu, indalo kwanemiba yasekuhlaleni ngokuthe gabalala. Kananjalo ikwayinjongo yolu phando ukuzama ukuqwalasela izafobe kwanezagwelo ezithi zisetyenziswe ziimbongi ukuzama ukunonga oko sukube zikubonga. Ikwazinjongo zolu phando ukuveza elubala intsusa yokuba umntu abonge ade aziwe ngokuba uyimbongi yomthonyama emaXhoseni. Olu phando luza kunceda ukubalula nokuphawula ukuba ingaba iimbongi ezi zomthonyama zamaXhosa zahluka njani kwezinye iimbongi zomthonyama zezinye izizwe.

1.3. INTSUSA-MABANDLA

Eyona nto isisizathu okanye iyintsusa-mabandla yolu phando kukuba, emaXhoseni ukubonga yinto ekhoyo eyaziwayo yaye amaXhosa ngabantu abaneziduko, ngoko ke xa umntu ezichaza ezazisa ubuyena kwaneengcambu zakhe uphela sele ezithutha/ezibonga. UNgombane (2019:12) uchaza imibongo okanye imihobe athi:

‘...izibongo luhlobo loncwadi olukhupha imbilini yomntu ngohlobo olusuka emxhelweni. Luncwadi oluzoba uthando, uvuyo, uncomo, ubukhalipha, unyembo, usizi, ubuhlungu, kwanentiyo ngamanye amaxesha.’

Umntu owenza okanye ovelisa olu hlobo loluncwadi uthi aziwe njengembongi yomthonyama. Lo mntu uthi avelise le mibongo ngokusuka athi akuchukumiseka adanduluke athethe abonge umbongo ekhakhange awucwangcise njengoko ezosiba iimbongi zisenza. EmaXhoseni lukwakhona noluvo lokuba iimbongi zomthonyama zingamanyange esihobe. Oku kukuthi ezikuthethayo zikufuthelwa nguQamata kakunye nezinyanya okanye amanyange akwelemimoya.

UJordan (1965:65) uchaza ngokucacileyo malunga nezinyanya ngokusebenzisa umlinganiswa ogama lingu Ngxabane kwincwadi yakhe ethi ‘Ingqumbo yeminyanya’ othetha athi:

‘...Izinyanya ngabo sele balandulela eli, abangasenakho ukuzenzela izinto ngokunokwabo kuba sele bekobandayo. Iminqweno yabo nemiyalelo yabo malunga nomakwenzeke bayiveza kwabo baphilayo. Xa ithe yatyeshelwa bayaqumba kuze kudaleke umonakalo neengozi ezimasikizi, kanti xa iminqweno yabo ithe yafezekiswa, bayachulumanca bazale yimihlali baphe abantu iintsikelelo.’

Kumdlalo oshicilelweyo wencwadi kaMqhayi yangowe -1914 ethi ‘*Ityala lamawele*’ uyabonisa ngezinyanya apho khona umlinganiswa ogama linguMgqaliso ahamba namawele omabini (Wele noBabini) ewasa emlanjeni (esizibeni). Kulo mboniso kugxininiswa into yokuba izinyanya zikhona yaye zihlala khona ngokomoya. Yaye ziyakwazi ukunxibelelana nabaphilayo yaye zibanike uiyalelo nengcemiso malunga nemiba ethile yobom ngokuthe gabalala.

Izinyanya ke ziyanqulwa, ukunqulwa kwazo kuhamba nokulanda umnombo ngohlobo olubongayo. Olu hlobo ke luqheleke kwiimbongi zomthonyama. Iimbongi oku zikwenza ngendlela ekhethekileyo ngenxa yobuchule nobuciko bazo kwanangenxa yokufuthelwa zizinyanya uqobo. Olu phando luza emva kokuphawula ukuba inkoliso yababhali baqwalasele eminye imiba yezibongo efana nezikweko kuphela, abanye bajonge zafobe zimbi bagxile kuzo kuphela, abanye baye bathethe ngoncwadi kuba lunxaxhile baze badlule nje kwizibongo kuba nazo ziyinxalenye yoncwadi olubhaliweyo. U-Okpewho (1992:15) uthi:

...literature is more commonly used in a restricted sense to refer to creative texts that appeal to our imagination or to our emotions such as stories, plays and poems.’

Olu phando luza njengendlela yokuyidandalazisa elubala ukuba iimbongi zamaXhosa ngokukhethekileyo azipheleli nje ekonwabiseni abantu. Ukubonga kwazo kuyinxalenye yendlela yokugcina ulwazi kananjalo zilugqithisele kwezinye izizukulwana. Kungoko ke entlalweni yamaXhosa xa sukuba ibonga imbongi iye inikwe imbeko. Xa umntu ephulaphula okanye efunda imibongo kaMqhayi, Nontsizi Mgqwetho, Jolobe kunye noNojozi uyizuba imbali ngobunjalo bayo, oku kuthi kuzenze iimbongi zomthonyama zamaXhosa ziqaqambe nangakumbi. Konke oku zikwenza zisebenzisa izakhono zazo zolwimi lwesiXhosa. Leyo yeminye imiba eme njengentsusa mabandla yokubonakala kwemfuneko yolu phando.

1.4. INKQUBO UPHANDO OLUZA KUQHUBA NGAYO

Kolu phando kuza kusetyenziswa uhlobo lokuphanda lwe-Qualitative method kuba imibongo eza kusetyenziswa yimibongo ekhethekileyo yaye imbalwa. Inxalenye yale mibongo yimibongo eshicilelwe ngexesha imbongi yomthonyama ibonga yona ingazi ukuba iyashicilelwa. Eminye yale mibongo yimibongo ebhaliweyo encwadini kodwa eludidi lwezibongo zomthonyama. Iyonke le mibongo ayizi kudlula kwimibongo elishumi elinesihlanu. Le mibongo yeyeembongi ezahluka-hlukaneyo yaye iveliswe kumaxesha ohlukeneyo. Isizathu soko siza kucaciswa ngokugqibeleleyo kungqameko lohlahlutyomibongo. Uhlobo lokucaphula oluza kusetyenziswa lolwe-American Psychological Association (APA).

Iingcingane-zobugcisa nazo zisetyenzisiwe kulo msebenzi, yaye zisetyenziselwe ukuze zincipise ukuvelela nzulu malunga nokuhlalutywa kwemibongo okuthi kuqulathwe zizibongo ingakumbi mayela neenkalo ezivelelwa lolu phando. UJoshua (2018:6) uthi:

‘...theoretical framework refers to a group of related ideas that provides guidance to a research project or business endeavor.’

Olu luvo lungentla luka Joshua lukhokelele ekukhethweni nasekusetyenzisweni kweengcingane-zobugcisa (theories) ezintathu. Ezi ngcingane zobugcisa zizo ezincipisa

ekucaciseni nzulu malunga nophando nasekwayamaniseni uphando olu kuzo ingakumbi xa lugxile kwizakhono zolwimi zeembongi zomthonyama zamaXhosa. Kusetyenziswe i-Structural theory ne-Poetic theory kwakunye ne-Marxist theory. Malunga ne-structural theory. UMcGrath (1985:810) uthi:

‘...The structuralist approach to literature has relied, as have other areas of structural analysis, on a Saussurean binary linguistic distinction between the signifier and the signified. It is interested in the patterned linking that exists among the signifiers of the language.’

I-Structural theory yavela noClaude Levi-Strauss (1941). Le thiyori igxile kubume bokubhaliweyo (plot structure), ulandelelwano (patterns) kwakunye nezinto ezifana nabalinganiswa (characterization). Le thiyori ijolise kwizinto ezithi zilindeleke kwimibongo, ayipheleli kwimibongo kuphela kodwa ithi ibandakanye konke okubhaliweyo. Le thiyori iluncedo kuba le mibongo ihlalutywa kolu phando yimibongo ebhaliweyo, eminye ithe yashicilelwa ngexesha imbongi ibonga. Okungamandla, le ngcingane yobugcisa ithi konke okubhaliweyo makube naso isihloko yaye makulandeleke. Le ndlela isetyenziswe ngayo kolu phando ikholisekile kuba yonke imibongo ithi ibe nesihloko kananjalo ubukho baso isihloko buthi buwenze umbongo ulandeleke. Ukulandeleka kwayo imibongo kubonakala nkqu nakwimibongo apho imbongi yomthonyama ibongayo kuba akubi nzima ukwazi ukuba ibonga ngantonina.

Le ngcingane yobugcisa ithi makujongwe ubume okanye ukumila kwalo nto ibhaliweyo. Iza kuba luncedo kuba enye yenjongo eziphambili kolu phando kukuhlalutywa kwemibongo, xa le ngcingane yobugcisa isetyenziswa yenza ukuba umntu akwazi ukuluxela uhlobo lombongo. Iyasixelela nokuba ubude bawo okanye ubufutshane bawo buphantsi koluphi udidi. Ithi isixelele ukuba ingaba lukhona na uthungelwano lwemiqolo, ukuya kwizitanza ngophathelele kwintsingiselo egqithiswayo kusini na. Kukho izinto ezintathu ezithungelanayo le ngcingane ethi mazinikwe ingqwalasela naphantsi kweyiphipina imeko. Ithi makuqwalaselwe ulwimi (language), inkcubeko (culture), kwakunye nendalo (nature). Ezo zinto zontathu ziyenza ilufanele ngakumbi olu phando.

Ingcingane yobugcisa yesibini yi-poetic theory, ethi idume kakhulu xa kuqwalaselwa imibongo. I-poetic theory yona isekelwe kwi-literal theory ka Aristotle. U-Armstrong (1941:120) uthi:

‘...Aristotle's theory of poetry is based upon two main propositions: the first, that poetry is imitation, and the second, that it aims at universality. He believes that poetry is an expression, as in Croce's theory of art as the expression of feeling. Poets are the painters of pictures.’

Le thiyori ikholelwa kwizinto eziyinyani, yaye igxile kakhulu kuhlobo lwemibongo yaseNtshona apho ithi imibongo ikhatshwe ziingoma. Kukho ukungqubana kwezimvo malunga nayo le ngcingane yobugcisa, oko kungqubana kwezimvo kuza kubangela ukuba uphando olu lube nakho ukucacisisa ngokucacileyo izakhono zeembongi zomthonyama zamaXhosa ukuzama ukuveza uluvo oluthile malunga nale ngcingane ngokuphathelene nembongi zamaXhosa. Kuyo apho kukholelwa ukuba imibongo kufuneka ibe kanti iyonwabisa yaye inakho ukwenziwa eqongeni. Le ngcingane yobugcisa yeyona ingqamana ngqo nolu phando. Enye yezinto eyenza ukuba ifaneleke nangakumbi kolu phando kukuba ukubandakanya kwayo iingoma kungqamana twatse nemeko yeembongi zomthonyama. Oku kunika umdla kakhulu kuba iimbongi ezininzi zivuswa ihlombe yingoma zize zidanduluke zibonge.

Zikhona nezinye iingcali ezithethileyo ngale ngcingane yobugcisa ezifana noSeamus Heaney (1996) kwakunye noGeorge Seferis (1962). Bona bakhankanya izinto eziphambili kubo malunga nale thiyori. Bakuthetha abakuthethayo bekwaziimbongi ezinamava kwabona.

UHeaney (1996:10) uphefumla athi:

‘...Poetic theory has to be a working model of inclusive consciousness. Its projections and inventions should be a match for the complex reality which surrounds it and out of which it is generated.’

Iimbongi zibonga kuba sukube kukhona into ethile eyenzekanyo okanye ezakwenzeka ezithi ziyiboniswe ukuze zilumkise okanye zixhobise uluntu. Ingcingane yobugcisa le ithi ibonakale ngokucacileyo kuba yiyo eyenza ukuba umntu akwazi ukubona into ebhaliweyo okanye ethethwayo njengombongo.

Yena Dooley (1996: 522) ucaphula intetho kaGeorge Seferis kudliwano-ndlebe kweyoMnga ngowe -1968 apho wathi:

‘...Poetry should be strong enough to help, also at times what people believe helps them is often inversely related to merit.’

Ngenxa yamandla embongi eluntwini kungoko abanye abantu baye bakholelwe ukuba noxa ziluncedo ngamanye amaxesha zinako ukusetyenziswa njengesixhobo esingelancedo. Xa iimbongi zinokuthula zingayikhalimeli into egwenxa okanye xa zinokungalulumkisi uluntu ngomonakalo ziwubona, ngolo hlobo zingaba azilancedo. Izimvo zababhali zisoloko zingqubangqubana ngomba wobumbongi kumaxesha amaninzi.

Uphinda aqhube atsho uHeaney (1996: 10) athi:

‘...The co-ordinates of the imagined thing should correspond to allow us to contemplate the complex burden of our experience. Poetry is a true paradigm of the shape of things.’

Apha uHeaney kuyabonakala ukuba izibongo uzibona njengeyona nto enakho ukunika umkhomba-ndlela kwizinto ngezinto. Imibongo kwamandulo yaye inalo ndima ibalulekileyo iyidlalayo eluntwini.

Ingingane yobugcisa yesithathu yeyi-marxism. Le ngingane yeza nosobulumko, isazi ngezoqoqosho, umbhali-mbali, usongcingane-bugcisa kwezopolitiko owaye ephila phakathi kowe -1818 ukuya kutsho kowe -1883.

Eyona nto iphambili kule ngingane yobugcisa kukuba ikhuthaza ukulingana kwabantu yaye ikwakhuthaza ukuba abasebenzi baxabiseke kwiindawo abaxelenga kuzo. Le ngingane ilwa ubungxowa-nkulu obuqatseleyo kulawulo kwanakwintlalo yoluntu logama kwangaxesha-nye ikhuthaza inkqubo yobukomanisi. U-Ormerod (2012: 1576) ucaphula uRattansi (1982:27) kunye noTucker (2002:57) xa besithi:

‘...However, for Marx progress comes from material and social factors, class struggles, technological change and human labour rather than ideas.’

Le miba yonke iMarxism imalunga nayo yimiba echaphazela uluntu-ngqo. Iimbongi zomthonyama ubukhulu becala zingena ngokufanelekileyo kule ngingane kuba kungumsebenzi wazo ukuthethelela uluntu. Zizo iimbongi zomthonyama ezisoloko zisilwela inkqubela-phambili nokuphilisana kakuhle koluntu, kungoko amanyange kwanoQamata esebenzisa iimbongi njengomlomo wazo eluntwini.

Ezi ngingane zobugcisa (theories) zicacisa ngokufaneleyo nangokugqibeleleyo izakhono zeembongi zomthonyama zamaXhosa xa sukube zibonga abantu, indalo kwanemiba yasekuhlaleni ngokuthe gabalala, umzekelo, iimbongi zibabonga abantu emicimbini, wofumanisa ukuba emcimbini ingoma iyibiyinto enqabileyo ngokunjalo ke naxa sukube ibonga ngemiba yasekuhlaleni, mhlawumbi entlanganisweni okanye kwelo qonga apho ichukumiseke kulo. Konke oku kucacile yaye kucacisiwe kwizahluko ngezahluko zalo msebenzi ezingezantsi.

1.5. UMDA WOPHANDO

Umda wolu phando ukwiimbongi zomthonyama zamaXhosa ezivunyiweyo nezaziwayo luluntu lwazo ezithi zibonge iindalo, abantu kwanemiba yasekuhlaleni ngokuthe gabalala, eyona ndawo ekucacayo ukuba yingingqi yolu phando okanye isizikithi okanye eyona ndawo lugxile kuyo kukukhangela ukuba zilusebenzisa njanina ulwimi ngokuphathelele ekubongeni oku sele kukhankanyiwe ngentla. Kananjalo iyinxalenye yolu phando kukuqwalasela ukuba ingaba zibonge ngale miba zibonga ngayo ezi mbongi phakathi kweyiphipina iminyaka. Oko kuluncedo kuba kwenza ukuba kubelula ukwazi isimo sesizwe selolixa, umzekelo; ezinye iimbongi apha zezamandulo ngexesha lolawulo lwengcinezelo, ezinye zezasekuzeni kwenkululeko, zize ezinye zibe zezeli ixesha lenkululeko. Amaxesha ewodwa ayasixelela ukuba izakhono zolwimi kufaneleke ukuba kukho okuqaphelekayo kuzo ngenxa yefuthe lokuguquka kwamaxesha. Oku kukwanceda ukufumana uthungelwano phakathi kweengcingane-zobugcisa kwanamaxesha apho ezi mbongi zikhethiweyo zaye zibonga ngawo. USatyo noZothwana (1993: 56) bathi:

‘...Iimbongi zomthonyama ngabantu abathi babengumlomo wamanyange, izinyanya ukutsho, kungoko ke iimbongi kusithiwa ngamanyange esihobe.’

Umba wembongi zomthonyama uyinxalenye yoncwadi lwemveli/uncwadi lomlomo (oral literature). Uncwadi lomlomo uMurphy (1978:2) uluchaza ngolu hlobo:

‘...Oral literature is a term generally applied to spoken literary traditions such as folk tales, musical theater, proverbs, riddles, life histories, plays, proverbs, epic poems and historical recitations.’

Ngokucacileyo uMurphy ungqina oku kungumda wolu phando kuba, ngenene oku akuchazayo kungumsebenzi weembongi zomthonyama zona zisuka zidwanduluke zisiphakele ukutya kweendlebe okukusuka kumanyange awayayephila mandulo. Ngolo hlobo uluntu luthi luzuze ulwazi, ulonwabo kananjalo lufunde ulwazi banzi okanye nzulu ngembali, amaqhalo kwanezaci, ngelinye ixesha uluntu luthi luzuze ulwazi malunga namaqhina athi asonjululwe ziimbongi zomthonyama ngenxa yolwazi olunzulu ezilufumana kumanyange. Lo ngumda oluza kujikeleza ngaphakathi kwawo olu phando kodwa ngokunika ingqwalasela ekhethekileyo kwizakhono zolwimi zeembongi zomthonyama zamaXhosa.

1.6. INDLELA UPHANDO OLUHLELWE NGAYO

Olu phando lunezahluko ezithandathu ezahluka-hlukeneyo kodwa zibe zithungelana esinye kwesinye nesinye njalo-njalo. Isahluko sokuqala siza kugxila ekuchazeni nje ukuba olu phando lungantoni ngokuthe gabalala. Isahluko sesibini sona siya kube siqwalasela iingcingane zobugcisa ezintathu ezisetyenzisiweyo kolu phando kwakunye noluncwadi oluphengululiweyo. Siya kuthi sicacise kananjalo ukuba yintoni imbongi yomthonyama yaye yahluke njani kwezinye iimbongi.

Isahluko sesithathu siya kuqwalasela izakhono zolwimi zeembongi zomthonyama ukuba zibonakala njani xa sukuba iimbongi zibonga abantu abazinkokheli zopolitiko kwakunye neenkosi, sandule nokunika ingcaciso malunga nezangotshe okanye izagwelo zolwimi ezithi zifumaneke kwimibongo.

Isahluko sesine sona siqwalasela ukuba iimbongi ezi zilusebenzisa njani ulwimi xa sukube zibonga indalo engengobantu, umzekelo imilambo, ilanga, ingca njalo-njalo. Isahluko sesihlanu sona ziza kuthi siqwalasele ngokukhethekileyo indlela ezithi imbongi ziphinde zilusebenzise ngayo ulwimi xa zibonga ngemiba yasekuhlaleni echaphazela abantu ngokuthe gabalala.

Esesithandathu sona isahluka siya kuba ngumqokumbelo wazo zonke izahluko, apho khona kuya kuthi kubekho neengcibi malunga neminye imiba enokuthi iphandwe. Oko kuya kwenzeka ngohlobo lokuba kubekho imibongo elishumi elinesihlanu eyahlukeneyo. Emihlanu iya kube ingembongi ezibonga abantu (iinkosi, inkokheli zopolitiko), eminye emihlanu kuya kube kuyo kubongwa indalo engengobantu, logama eminye emihlanu yokugqibela iya kube ingemiba nje yasekuhlaleni. Le mibongo iya kuthiwa thaca kuze kusetyenziswe yona ihlalutywe kude kucace-gca izakhono zolwimi zeembongi zomthonyama esiXhoseni. Isahluko sesithandathu siya kuba ngumqokumbelo kwanesiphelo sophando.



ISAPHLUKO 2

2.1. IINJONGO

Iinjongo eziphambili zesi sahluko kukugxila ekunikeni ingqwalasela kwiingcingane zobugcisa ezintathu ezisetyenzisiweyo kolu phando kwakunye noluncwadi oluphengululiweyo ukuze kudandalaziswe elubala izakhono zeembongi zomthonyama zamaXhosa. Ingingane yobugcisa yokuqala esetyenzisiweyo yi-structural theory, yona iza kuthi ichazwe kananjalo ijongwe ukuba iqulathe ntoni kuyo, emva koko iyakuthi isetyenziswe ukuzama ukubonisa ubume bemibongo yomthonyama kwakunye nezinye izinto ezivelayo xa iphononongwa iphicothwa. Ingingane yobugcisa yesibini nayo eza kuthi iqwalaselwe yi-poetic theory. Yona ithi ixele banzi ukuba yintoni eyenza umbongo ukuba ube ngumbongo, lo nto ithetha ukuba le ngingane iza kubaluncedo kakhulu kule imeko apho iza kuthi ijongwe ukuba isebenza njani yaye ibonakala njani kwizibongo zeembongi zomthonyama zamaXhosa. Ingingane yobugcisa yesithathu nayo eza kuthi inikwe iingqwalasela kwesi sahluko yi-Marxist theory. Into eza kulandela emva koku iyakuba kukunika intsusa kwanemvelaphi yezibongo zomthonyama.

2.2. ITHIYORI/INGCINGANE YOBUGCISA

Ngokukhethekileyo, kwesi sahluko sesibini eyona nto ingamandla enikwa ingqwalasela kukujonga iingcingane zobugcisa ezisetyenzisiweyo ngenjongo zokudandalazisa elubala izakhono zolwimi zeembongi zomthonyama. Ezi ziingcingane zobugcisa ezindala yaye zibonwa njengezibalulekileyo kakhulu ingakumbi xa kuthethwa ngemiba echaphazela uluntu nokuba yimiba enjanina yasekuhlaleni. Ingingane yobugcisa (theory) icaciswa ngeendlela eziliqela ezohlukeneyo kodwa zonke zibe zithungelana. Isichazi-magama iMerriam-Webster (2020:1) iyichaza ingcingane yobugcisa ngelithi:

‘...A theory is a plausible or scientifically acceptable general principle or body of principles offered to explain phenomena or a belief, policy, or procedure proposed or followed as the basis of action or an ideal or hypothetical set of facts, principles, or circumstances-often used in the phrase theory.’

Le ndlela yokuyichaza ingcingane yobugcisa yenza ukuba umntu akubone kakuhle ukubaluleka kwayo kuba xa umsebenzi usayanyaniswa kuyo kuthi kube lula ukuqonda ngcono

oko sukube umbhali okanye umfundi sukube ethetha ngako. Eyona nto ke iingcingane-bugcisa ezithi zigunye ngayo bubunyani ezithi zibuqulathe obuthi bukhokelele kwinto yokuba zithenjwe yaye abantu babone kufanelekile ukwayamisa imisebenzi yabo yophando kuzo. Kwelinye icala isichazi-magama iLongman (2003:1) iyichaza i-theory ngelithi:

‘...It is an idea or set of ideas that is intended to explain something about life or the world, especially an idea that has not been proved to be true.’

Abanye ababhali abafana noTommaso De Benetti nabo banezimvo malunga ne-thiyori kuba ingcingane zobugcisa ezi zithi zibe sesona sixhobo sithenjweyo sokuhlalutya imeko, kungoko ke yena uDe-Benetti (2009:2) esithi:

‘...It is an essential tool used by scholars in the analysis of society, social theories are interdisciplinary, drawing ideas from and contributing to disciplines such as anthropology, economics, history, human geography, literary theory, mass communications, philosophy, sociology, and theology.’

2.2.1. STRUCTURAL THEORY

Le yingcingane yobugcisa yeka Claude Levi-Strauss yavela (1941) ekuqaleni kwenkulungwane yamashumi amabini, yona igxile kubume bokubhaliweyo (plot structure), ulandelelwano (patterns) kwakunye nezinto ezifana nabalinganiswa (characterization). Ubukhulu becala ijolise kwizinto ezithi zilindeleke kwimibongo, ayipheleli kwimibongo kuphela kodwa ithi ibandakanye konke okubhaliweyo. Ithi incede ukuze sikuqonde ngcono okuzanywa ukuthethwa ngulowo sukube ethetha okanye ebhala, umzekelo, xa imbongi ibonga ithi ibe nesiqalo sombongo wayo apho woyiva iboleka iindlebe zoluntu. Maxa wambi woyiva isithi Ho-o-o-hinaa! U-ooh yhini na wayo okanye u-anindihoyi na wayo uthi abe sisiqalo esihle esithi zidlwengule umxhelo woluntu olo sukube lukho apho.

Okungamandla, le ngcingane yobugcisa ithi konke okubhaliweyo makube naso isihloko yaye makulandeleleke. Kanti naxa imbongi isuke yadanduluka yabonga, noxa kungekho mntu oxelele abantu ukuba isihloko sombongo sithini, abantu bayazazela isihloko bazakhele kubo

engqondweni, kungoko kuthi kube lula ukuba babalisele abanye abantu malunga noko bekuthethwa yimbongi ngexesha ibonga.

Iyagxininiswa kakhulu kule ngcingane yobugcisa into yokuba makujongwe ubume okanye ukumila kwalo nto ibhaliweyo. Lo nto iluncedo kuba enye yenjongo eziphambili kolu phando kukuhlalutywa kwemibongo. Xa ke kuhlalutywa umbongo, inyathelo lokuqala kukuyazi ukuba hlobo luni lombongo olu luhlalutywayo yaye ubusenziwa ngubani okanye ubhalwe nini ngubani xa bekusuke kwathini. Xa le ngcingane yobugcisa isetyenziswa yenza ukuba umntu akwazi ukuluxela uhlobo lombongo. Iyasixelela nokuba ubude bawo okanye ubufutshane bawo buphantsi koluphi udidi. Isixelele ukuba ingaba lukhonana uthungelwano lwemiqolo, ukuya kwizitanza ngokuphathelene nentsingiselo egqithiswayo kusinina.

2.2.2. POETIC THEORY

Le yingcingane yobugcisa ingqala ngqo kwizibongo ngokukhethekileyo njengoko izichaza ngegama layo. Zininzi ke izimvo malunga nale ngcingane yobugcisa ingakumbi xa kuthelekiswa imibongo yalapha eAfrika naleyo yaseNtshona. Oku kuthi kwenzeka kuba imibongo emininzi yama-Afrika ifuthelwe linyange lesihobe, ngamanye amazwi imibongo emininzi ebhaliweyo ithatyathelwe kwiimbongi zama-Afrika ubukhulu becala kubumbongi bazo nangendlela ezithi zibonge ngayo, oko kubonakala kwisingqi kwanomoya wembongi.

I-poetic theory yona isekelwe kwi-literal theory ka Aristotle. U-Armstrong (1941:120) uthi:

‘...Aristotle's theory of poetry is based upon two main propositions, the first, that poetry is imitation, and the second, that it aims at universality.’

Ngamanye amazwi u-Aristotle uthi le ngcingane yobugcisa ikholelwa ukuba umbongo ume njengengxelo (iyaxela) okanye uthi ulinganise ubonise ngokucacileyo lo nto sukube ungayo. Oku kuyangqinelwa luhlobo lwezibongo zomthonyama zama-Afrika ingakumbi kumaXhosa ngokukhethekileyo. Oku kubonakala xa sukube imbongi idanduluka ibonga, ithi ngenxa yeentshukumo zomzimba, ukusebenzisa kwayo amaqhalo nezaci kwanazo zonke izagwelo zolwimi kwanobuchule bokuthetha, iyonke lo nto ithi ikuzobele ngokucacileyo umfanekiso woko imbongi ithetha ngako.

Ngelinye ixesha ide imbongi isebenzise neziyekulo ukulinganisa ngqo lo nto iyilinganisayo sukube ibonga yona okanye ngayo. Imbongi iyithetha into ngobunjalo bayo ayifihlisi, utsho u-Aristotle. Enye into ayikhankanyayo apha u-Aristotle ziimpawu ethi imibongo ibe nazo ezifanayo. Ezi mpawu zithi zenze ukuba umbongo uqondwe, waziwe yaye ubonakale ukuba ngumbongo.

Le ngcingane yobugcisa ka Aristotle iye ubukhulu becala yayanyaniswe neka Benedetto Croce (1860-1952) Yona ingcingane yaye igxile kakhulu yona kubuchule nobugcisa babantu, apho ithi le nto ingumbongo luhlobo oluthile lokuvakalisa izimvo kwaneemvakalelo zoko sukuba imbongi ifuna ukukuvakalisa ngelo lixa. Nabanye ababhali bayakungqina oku njengombhali uPatankar (1962:116) yena othi:

‘...I see Croce’s theory of art as the expression of feeling, for example,
poets are the painters of pictures.’

Le meko ichazwa apha ibonakala ngokucacileyo kwiimbongi zomthonyama zamaXhosa kuba zona zithi nje zisadanduluka ziqalisa ukubonga ube sele ubona ukuba umoya wayo unjani kusinina, imvakalelo zayo ukutsho, xa sukube yonwabile uva kwa-indlela ecela ngayo ukubolekwa iindlebe luluntu. Ngelinye ixesha imbongi emaXhoseni idanduluka sele isithi:

Hayi hay-hay-hayi!
Ndiyanqanda sizwe sikaKhushe,
Sekutheni namhlanje sekuseluk’ iintsana?
Sekutheni namhlanje sekuseluk’ iidyongo?
Phendulani mzi kaZanzolo?
Kuba kalok’ikhwelo lityala
Sesithembele kuwe kwedini kaMelibhunga,
Nditsho kuwe kwedini kaNobinjana
Usihlahlel’indlela kuba kaloku
Nawe liyakungqinel’ ixhanti lomzi kaXolilizwe

Enye into ethethwayo yile ngcingane yobugcisa ka-Aristotle kukuba kuyo kubalulekile ukuzotywa komfanekiso-ngqondweni wemeko nganye esukuba icaciswa. Malunga neembongi zomthonyama oku kuthetha ukuba ngelinye ixesha imbongi iyakwazi ukusizobela umfanekiso ngqondweni wemeko ethetha ngayo imbongi. Le meko ibonakala kakhulu kwimibongo-mbaliso. Umzekelo wale meko, ngexesha imbongi uNojozi (2016) ebonga malunga

nombandela womhlaba xa kwakuza kuthetha uRobert Mugabe owaye engumongameli waseZimbabwe eFortHare, wabonga wenjenje:

Yeeemadoda!

Ngomnyaka wewaka linamakhulu mathandathu,
Anamashumi amahlanu anesibini,
Afik' amadla-shusha kwelilizw' abanga,
Zageqek' iintloko zamadoda, laphalal' igazi,
Yaphum' imiphefumlo, kwatyityilikwa madoda,
Ukwenzel' okokuba sizokuba kulendawo sikuyo,
Siyabulela ke thole lakwaMugabe ngokwenjenjalo,
Mfo kaNcamashe, nqandani madoda, Thahla kaNdayeni,
Nto kaMasualle, nqandani Gcwanini Sibewu,
Ndiyabona kusonakala madoda,
Into zoSinxo zingalilisela,
Into zoJolobe zingalila.

Lo ngumzekelo ongqina ukuba ngenene i-poetic theory le ithi ibalasele ekwakheni umfanekiso ngqondweni logama ikwagunya ngokudandalazisa iimvakalelo. Enye yezinto ethi ibalasele ngayo le ngcingane yobugcisa kukuba ikholelwa ukuba izinto ezichazwayo kufuneka zibe nobunyani yaye zikholeleke maxa onke logama imbongi izoba umfanekiso. Ixhasa kananjalo noluvo lokuba umbongo unako ukuhamba nengoma okanye isingqi. Oku kunika umdla kakhulu kuba iimbongi ezininzi ziyuswa ihlombe yingoma zize zidanduluke zibonge.

UHeaney (1996) noSeferis (1968) banezinto abazibona njengezibalulekileyo malunga nale ngcingane yobugcisa abathi kufuneka ukuba umbongo ube kanti unazo. UHeaney (1996:10) uthi:

‘...Poetic theory has to be a working model of inclusive consciousness.
Its projections and inventions should be a match for the complex reality
which surrounds it and out of which it is generated.’

Ngokwendalo iimbongi zomthonyama zamaXhosa zithi zibe luncedo esizweni kuba zizo ezithi zinike umkhomba-ndlela ukuze isizwe singahambi ebumnyameni. Zona ke iimbongi ngenxa yesizathu sokuba zithi zinxibelelane namanyange okanye izinyanya kwakunye noThixo kungoko zithi zibe luncedo olukhulu. USeferis (1968:3) ecatsulwe kuDooley (1996:522) uthi:

‘... Poetry should be strong enough to help, what people believe helps them is often inversely related to merit.’

Oku ukuthetha enyanisile kuba isizwe nesizwe wofika sinayo imbongi kuso okanye iimbongi eziliqela ezime nanjengamatola esizwe athenjiweyo. Xa ke zibonga ezi mbongi zithi zihlonelwe ngokumandla ingakumbi kumaXhosa kuba umsebenzi wazo uyaziwa yaye uyaqondwa. Mandiqwele ngelithi le ngcingane yobugcisa egama liyi poetic theory yeyona ithi ibe nokucacisa ngcono iintlobo ngentlobo zemibongo yaye ithi ivelele imihlaba emininzi apho imibongo inokuhamba kuyo. Oku ithi ikwenzeke kuba umbongo ngamnye unento yokwenza nezinto ezenzekayo ezimpilweni zabantu kwiindawo abahlala kuzo.

2.2.3. MARXIST THEORY

IMarxist theory yenye yeengcingane zobugcisa ezidume kunene kwilizwe leengcingane. Le ngcingane kaKarl Marx (1818-1893) uLewis (1957:152) uyichaza athi:

‘...Marxism is the highest development of humanism, it is the form in which the age-long contradiction between human advanced and human subjection is resolved, and it is the last rebellion of the oppressed and the only one in which success is possible.’

Oku kuthethwa ngu-Lewis kuko kanye okukwangumsebenzi weembongi zomthonyama zamaXhosa kuba ubukhulu becala zikhuthaza ukuphathana kakuhle kwabantu ukuze kungabikho mntu ucinezela omnye umntu njengembongi ezifana noYali-Manisi noMzwakhe Mbuli. I-*Marxism* ke yona ixabisa umfela-ndawonye okanye umdlela-ndawonye eluntwini. I-*The international of social sciences* (1968:2) ithi:

‘...Marxism is a dialectical theory of human progress, it regards history as the development of man’s effort to master the forces of the nature and hence of production. Since all the production is carried out within social organization.’

Ngamanye amazwi i-*Marxism* le ithi ibe luphawu lenkqubela-phambili eluntwini kuba konke okuthi kwenziwe luluntu kukwaxhomekeke kwakulo.

UKarogal (1999:122) uthi:

‘...Marxism gives a certain sense, there are so many shades of meaning included in it. The Marxism lays the stress mainly the economic aspect of society and it aims at political revolution.’

Njengoko sele kukhanyiwe apha ngentla ukuba *Marxism* yingcingane yobugcisa eqwalaselana nemiba yezentlalo, eyezopolitiko neyezoqoqosho. Le ngcingane iinjongo zayo eziphambili kukuvavanya ilwe nobungxowa-nkulu kwezabasebenzi, kwimveliso, nakuphuhliso lwezoqoqosho yaye ikwakhuthaza abasebenzi ukuba babekwilinge okanye idabi lokuba babubhukuqe obu bungxowa-nkulu babusiphule neengcambu zabo.

I-*Marxism* icacisa ngcono umzabalazo ophakathi kweeklasi zentlalo ingakumbi phakathi kongxowa-nkulu kunye nabasebenzi ababizwa ngokuba zii-proletariat. Ikwayicacisa nento yokuba nantonina ethi yenzeke phakathi kwabantu ekuhlaleni ithi ibachaphazele abantu ngokwahlukeneyo kodwa abona bathi babekwimeko emaxongo ngabasebenzi okanye amahlwempu.

Ithi ibonakale kakhulu le ngcingane yobugcisa apho sukube kukho khona ukungalingani kwabantu. Ithi ikuveze ukungalingani okukhoyo ibe ikwamemelela ukuba wonke umntu ukuba makalingane. Iimbongi zomthonyama zamaXhosa ke ngabantu abakuxabisileyo ukuphathana kakuhle kwabantu bevisisana. Zihlala ziyihewula ziyinyevulela imeko yokucinezeleka kwabantu, ngoko ke le ngcingane yeyona iza kuthi ibe lulutho kakhulu ekuveleleni lo nkalo.

2.3. IMVELAPHI / INTSUSA YOPHANDO

Izibongo zomthonyama ngumba omdala kakhulu onokulandwa kulo naliphina ixesha apho kunokulandwa kulo imbali yobukho kwabantu abantsundu emhlabeni. Oku kuqwalaseleka xa sukube kubongwa ikumkani yamaXhosa esandula kukhothama uZwelonke, xa ebongwa kuchatshazelwa umnombo aphuma kuwo. Yena unguZwelonke kaXolilizwe kaZwelidumile kakaGweb'iinkumbi kaSigcawu kaSarhili kaHintsisa kaKhawuta kaGcaleka kaPhalo kaTshiwo kaNgconde kaTogu kaSikhomo kaNgcwangu kaTshawe kaNkosiyamntu kaMalangana kaXhosa kaNguni kaNtu. Xa ke iimbongi zibonga wofumanisa ukuba ziya kukuxelela ngeziganeko ezaye zisenzeka kwezinye zezi kumkani zikumnombo oveze uZwelonke.

Kubalulekile ukuba umntu aqaphele ukuba abanye babo baye bephila kwiminyaka yakudala kakhulu, umzekelo, ongowokugqibela ukwaziwa ukuba wayephila kwisithuba seyiphi iminyaka nguTogu, yene kuthiwa waye ephila kwisithuba se-1695, akukho mntu waziyo ukuba wakhothama (sweleka) kowuphi unyaka, into ethi ibekhona ngamangcwaba kuphela. Akukho mntu waziyo ukuba uXhosa wayephila kweyiphi iminyaka, uNguni wayephila kwesiphi isithuba seminyaka, ngokunjalo noNtu wayephila kweyiphi iminyaka kusinina. Kodwa ngokoncwadi lwemveli okanye ulwazi olugqithiswa ngomlomo izizwe ezintsundu ezininzi ziyazazi ukuba ziphuma kumnombo kaNtu, umzekelo, amaMpondo, amaZulu namaSwati kwakunye nezinye izizwe zifika zizalane ngoNtu, kungoko zonke zikholelwa ukuba thina bantsundu singa 'bantu' okuthetha ukuba singabakaNtu.

Kwamandulo iimbongi zaye zikhona, akukho xesha apho kuthi xa kuthethwa ufumanise ukuba zaye iimbongi zingekho. Oku ukuqaphela naxa kubaliswa iintsomi ezakhelwe kumabali akuqala ajolise ekufundiseni, rhoqo xa kuthethwa ngolonwabo okanye imibhiyozo kuzo, iingoma neembongi kwakunye nabantu abadanisayo okanye abaxhentsayo basoloko bekhona.

Ngelinye ixesha imbongi kudala yayiye ibeyiyo kanaanjalo ethi ibonge xa kundululwa umntu esiya endaweni ethile endululwa likhaya. Oku kucaciswa kwincwadi ka S.E.K. Mqhayi xa kundululwa uKhulile kwisizwe sakubo ukuze aye kwisizwe sikakumkani uHintsisa u- "*Aah! Zanzolo*" ukuba aye kulawula acebise asombulule ityala lamawele. Imbongi phaya ivela imndulula yaye inqula imcelela kumanyange nakuQamata ukuba aze akhanyise indlela ukuze konke ayokwenza uKhulile kwenzeke ngokuyimpumelelo. Le ncwadi ka Mqhayi yapapashwa ngowe-1914, kwaye kukudala ngoko yaye ikwabalisa malunga nentlalo yakudala kakhulu eyayiphilwa neyathi yakhokhelela ekuqondweni kwendlela umba wamawele owawulawulwa ngayo ngaphambili kwanendlela omawulawulwe ngayo ukubheka phambili.

Ngolu hlobo kuyacaca ukuba emaXhoseni imibongo le yinto ekukudala yabakho njengeentsomi okanye njengokuthethwa kolwimi. Ubumbongi yinto eyayivele ikhona kwamandulo kodwa owona mbongo mdala ubhaliweyo ngumbongo kaNtsikana kaGabha apho abonga khona uSomandla onguMdali wezinto zonke. Lo mbongo uthi '*Ulo Thixo omkhulu*', uNtsikana wawuvelisa ngowe -1827.

UloThixo omkhulu, ngosezulwini.

UnguWena, Wena, Khaka lenyaniso.

UnguWena, Wena, Nqaba yenyano.
 UnguWena, Wena Hlathi lenyano.
 UnguWena, Wena, uhlel'enyangwaneni.
 Ulodal'ubomi, wadala phezulu.
 Lo Mdali wadala wadala izulu.
 Lo Menzi weenkwenkwezi noozilimela.
 Yabinza inkwenkwezi, isixelela.
 Lo Menzi weemfama uzenza ngabomi.
 Lathetha ixilongo, lisibizela.
 UloNgqin'izingela imiphefumlo.
 UloHlanganis'imihlambi eyalanayo.
 UleNgub'inkul'esiyembatha thina.
 Ozandla zaKho zinamanxeba, Wena.
 Onyawo zaKho zinamanxeba, Wena.
 Ugazi laKho limkrolo yini na?
 Ugazi laKho liphalalele thina.
 Le mali inkulu na siyibizile?
 Lo mzi kaKhonwana siwubizile. Amen.

Kukho uluvo lokuba isizwe esingenazo iimbongi eso sizwe sifile kuba kukholeleka ukuba asinawo amatola. Iimbongi zomthonyama zithi zime nanjengamatola akomkhulu kwanamatola esizwe ngokubanzi. Zizo iimbongi ekulindeleke ukuba zihlahle iindlela kwimicimbi yesizwe, zizo ekufuneka zijoje zibone imihlola engenakho ukubonwa ngeliso lenyama kodwa efuna ukubonwa ngeliso lomoya.

Iimbongi ezininzi zomthonyama azizange zifumane thuba lokuba kushicilelwe nto ngazo, ezinye zazo zaziwa ngeziduko zazo emabalini angeembali zabantu, ezithe zalufumana udumo zezi zathi zaphila ngexesha lokufika kwezikolo yaye kuqaliswa nokufunda. Ezo mbongi zezifana nooNkohla Falati, William Gqoba, Nyovane, William Kobe Ntsikana, Jonas Ntsiko, Mtakati, John Knox Bokwe, Brownlee John Ross, Wauchope, Jolobe, kwakunye nowayevelele kunene into kaMqhayi. Akuphelanga apho kulandele into zooNontsizi Mgqwetho kwakunye nooJohn Solilo ewe nabanye ngokokuya kuvuleleka umtyhi wokuveza izimvo zabantsundu.

Kuyacaca ukuba iimbongi ezi emaXhoseni kudala zabakhona, umzekelo, ngexesha lemfazwe eyayikhona phakathi kuka kumkani uTshiwo no Gando, imbongi ewucacisa kakuhle lo mlo nguNoyi (1683). Uthi enze ukuba umntu abenomfanekiso-ngqondweni woko kwaye kusenzeka. Icatshulwa ngu-Opland (2004:24) xa uNoyi waye ebalisa esithi:

‘...Emveni koko u-Tshiwo waya ebotwe; wazikhupa izihlangu nendwe ukuzuma u-Gando. Wawuhlaba umkosi; wasabake u-Gando, nabantu bake: wakuwël' i-Qonce, ne-Xesi, nom-Gwalana; ehamba besilwa, igxotwa eka-Tshiwo. Ayibuyanga noko kwada kwaya en-Nxuba kulandëlana. Kwasihlangana kwakusasa ezibukweni lika-Cihoshe; yakohlwa ukuwëla eka-Tshiwo, imëlwe gez-ibuko gu-Gando. Yalirola iqinga eka-Tshiwo.’

Le yimbali ende kodwa iimbongi zithi zifumane idlela yokuyibalisa ngobuchule bokusebenzisa ulwimi ngohlobo olunika kumdlu. Kananjalo, phambili phaya mandulo zaye iimbongi zinelizwi elinamandla kodwa yayikwakho nemingeni ingakumbi ngexesha lengcinezelo. U-Opland (2004:29) uphinda athi:

‘...In a tense meeting with Msingapantsi in 1885, the Bhaca chief reached for his rifle: Then Nontsizwagane, in fantastic get-up, the imbongi of Msingapantsi began his exciting poetry. He had been chased away from the meeting in an absurd manner, in which he trotted off with policeman Sigadi with a stick made the assemblage burst into laughter. It was a critical moment, but the laughter saved the situation. Invested with European administrative authority, Stanford’s intervention reduces the imbongis status to the level of a buffoon, but other poets retained their dignity in impressive royal displays.’

Emva kokuba ilizwe loMzantsi Afrika lazusa inkululeko nazo iimbongi zathi zafumana inkululeko egqibeleleyo yokusebenzisa ulwimi ngendlela ekufuneka lusetyenziswe ngayo. Iimbongi njengoko zinawo amandla kwamandulo zaye ziyikhalimela into engalunganga, umzekelo uSoga: (1930:328) uthi:

‘...Praise poems survive for many of the nineteenth-century leaders, all the more interesting because they apportion blame as well as praise. The Dange chief Rambalamatye son of Tokwe, for example, was vilified by the imbongi for his collaboration with oppressive colonial officials.’

Iimbongi zomthonyama zamaXhosa zikwenza oku kuba zingumlomo wesizwe, zililizwi labantu yaye ukuwa nokuvuka kwesizwe kukuzo, zifana namatola okanye amagqirha esizwe

athi aphilise, avuselele yaye omeleze uluntu. Konke oku kufuthelwa ngamanyange kwakunye noMdali. UFinnegan (2012:8) uthi:

‘...Any type of oral prose narrative from whatever society could be, and was referred to as ‘folktale’ and thus treated as a kind of ‘survival’ from an earlier and even more primitive state.’

Oku kuthethwa nguFinnegan kungqina izizathu umntu anokutsho ukuba zizo ezibangela ubukho beembongi zomthonyama bungaze butshabalale.

2.3.1. IIMBONGI ZOMTHONYAMA

Olu phando alunakho ukuthetha ngazo zonke iimbongi zomthonyama njengoko sele kuchaziwe. Eyokuqala imbongi ekuza kubethw’amabal’engwe ngayo nguNtsikana, Eli gqala likamakhwekhwetha lalibona ilanga ngowe 1780 laze laya kusithela ngowe 1821. Umfo omkhulu waqala ukuduma ngeculo lakhe elalikwangumbongo elithi ‘*Ulo Thixo omkhulu osezulwini.*’

UNtsikana usithele sele esaziwa njengomKrestu omkhulu, umprofeti omkhulu kwanomvangeli omkhulu. Xa ebizwa kwaye kusithiwa nguNtsikana ongcwele bambi besithi ungumprofeti ongcwele. Le ngangalala yaziwa njengomntu wokuqala ukuguqulela izimvo ezithile namagama athile ewaguqulela esiXhoseni ukuze aqondwe ngcono ngabantu nokuze aguqule uninzi lwabantu eluguqulela kwinkolo yobuKrestu. UNtsikana lo ngokaGaba, umfo omkhulu waye ekwaliphakathi kwikumkani yamaRharhabe uNgqika, ubuntwana bakhe wabuchithela kulonina kodwa ke uyise waye wahlawula ukuze abe kanti uyamfumana unyanakhe ukuba aze kuhlala naye nomkakhe uNoyiki kwikomkhulu labo eTyhume valley.

Umfo omkhulu wasemaCirheni waye enguye yedwa ongumfana kubazali bakhe. UNtsikana kuyavakala ezimbalini zentlalo yasemaXhoseni ukuba nguye owaboniswayo ngesiprofetho ngohlanga oluza kuvela elwandle olunwele ziyephu-yephu oluza kufika luphethe umqulu kwakunye neqhosha elingenantunja. Kuyavakala ukuba wathi umqulu lowo maze uphicothwe. Enye yezinto ezikhumbulekayo ngaye kukuba waye waguqulelwa kwinkolo yamaKrestu ngu-Gqirha Johannes Theodorous van der Kemp. Akazange avume ukubhaptizwa uNtsikane kuba waye ebona ukuba xa ethe wenjenjalo kuza kunyanzeleka ukuba ashiye ngenkolo yakhe

yemveli yamaXhosa. Waye ke umfo omkhulu ekholelwa kuzo zombini kodwa sele egxile kakhulu kwinkolo yobuKrestu eyabangela ukuba ohlukane nomnye wabafazi bakhe ababini ogama linguNomanto waza wasala kunye noNontsonta. Waye engavani ke uNtsikana nephakathi elalilithenjwa kwanomcebisi kankosi uNdlambe elalingama linguMakhanda nowayesaziwa ngokuba nguNxele. Eyayingabavanisi yayikukuba uNxele waye eyichasile kakhulu inkolo yobuKrestu esithi amaXhosa makakholwe kuQamata kwanenkolo yemveli engangxengwanga.

Kuninzi okwaziwayo ngoNtsikana kaGaba umfo wasemaCirheni kodwa noxa kunjalo umntu akanakho ukugqiba ukuthetha ngaye engawukhankanyanga umsebenzi wakhe omhle wokuqamba iingoma. Ngaphandle kuka *'Ulo Thixo omkhulu'* zikho nezinye iingoma awaziqambayo ezifana nale ithi *'Intsimbi'*, *'Mdalibom'* kwakunye nale ithi *'Ingoma engqukuva'*. Ezi ngoma kwamanye amabandla amaKrestu zisaculwa yaye ziyabavuselela abantu kanye ngohlobo yena uNtsikana ngenkqu ekuthiwa waye ebavuselela ngayo abantu. Umfo omkhulu waziwa njengoMxhosa wokuqala ukuzama ukudibanisa inkolo yamaKrestu neyemveli ngaphandle kokudala ungqubano kuzo. Kuyacaca ukuba waye ekholelwa kuzo zombini ezi nkolo yaye ezinzile kuzo. UNtsikana ke ubalwa njengomnye wamagqala angooovulindlela kuluncwadi lwemveli.

Imbongi yesibini nayo eyaziwa njengegqala lembongi yesizwe uSamuel Eduard Krune Ngxekengxeke Loliwe Mqhayi. UMqhayi wazalelwa kwilali yaseGqumahashe ekude kufuphi nomlambo iTyume kufutshane nedolophu i-Alice kwiphondo leMpuma Kapa. USamuel lo uzalwa nguyise nonina uZiwani Krune Mqhayi kunye noQashani Bedle, walibona ilanga ngomhla wokuqala kweyoMnga kowe-1875. Umfo omkhulu uzalwa ngamaKrest apho uyise wakhe waye esaziwa ngokubayindoda ekhokelayo ecaweni yakhe, owayekwadume ngokubangumcebisi, umshumayeli ophume izandla kwanomculi ovuselelayo ebandleni lakhe. UMqhayi waqala kwisikolo sakhe samabanga aphantsi eTyume Valley.

Xa wayeneminyaka elithoba wahamba noyise waya kuhlala kuCentane, waye sele eswelekile umama wakhe, walandulela eli xa uMqayi waye eneminyaka emibini kuphela. Wahlala apho ke iminyaka emithandathu nalapho wathi wafunda lukhulu malunga nolwimi lwesiXhosa kwanazo zonke izangotshe zolwimi awayenako ukuzifunda apho ngelo lixa. Wakufundela apho ukubhala isiXhosa. Emva kokusweleka kukamalume wakhe uNzanzana xa kanye uMqhayi waye eneminyaka elishumi elinesihlanu, uyise waye wathumela udade wabo ukuba aye kumlanda ukuba aphindele kwakwaGqumashe apho wathi waya kufunda eLovedale

College efundela ubutishala. OkaMqhayi uyibeke inqawe ngowamama-29 KweyeKhala ngowe-1945 sele eseNtab'ozuko waza umzimba wakhe waya kubekwa eBerlin kufutshane neQonce.

Umntu uthi akufumane kunzima ukuthetha ngoMqhayi kuba waye eyindoda eyaye inesiphiwo esikhethekileyo sokwenza izinto ezininzi yaye zonke azenze ngokuyimpumelelo ngokusesidimeni. Umntu unokumchaza uMqhayi athi waye eyimbongi yomthonyama, eyimbongi yosiba, engumbhali wamabali amafutshane, umbhali weedrama, novel, umazi wembali, umbhali ngempilo zabantu, umguquli-lwimi, intatheli kananjalo umntu unako ukuthi ngoyena mntu wadlala indima enkulu ekusekweni kwendlela eyiyo yokubhala isiXhosa (gramma) ngexesha lakhe. UMqhayi ngomnye wabantu ababezingcali zolwimi ezaye ziququzelela inkqubo yokuqwalasela ukuba ingaba kwibhayibhile isiXhosa sibhalwe ngendlela eyiyo kusinina. Umfo omkhulu waziwa ngokuba ngoyena makhwekhwetha wakha wabanesakhono esikhethekileyo sokubhala isiXhosa esinambithekayo. Iincwadi awazibhalayo zezi zilandelayo; *'USamson'* awambhala ngowe 1907, *'Ityala lamawele'* elashicilelwa lapapashwa ngowe 1914, ngowama 1925 wabhala ngobom buka John Knox Bokwe, isihloko saye sikwaligama elo lika *John Knox Bokwe*, ke incwadi leyo yathi yapapashwa yi-Lovedale Press ngowe-1972. Enye yezinto uMqhayi awaziwa ngayo yeyokuba wathi wongeza izitanza ezisixhenxe zomhobe wesizwe owawubhalwe ngumhlekazi wasemaMpingeni uEnoch Sontonga ngowe-1927.

Umfo omkhulu wathi wabhala nangobom bakhe apho isihloko sithi *'UMqhayi waseNtab'ozuko'* waphinda wabhala incwadi *'UTopiya'* kwakunye nethi *'UDon Jadu'* ngowe-1929. UMqhayi nogxa bakhe abafana noo-Allan Soga, Tiyo Soga nabanye bathi baziqalela elabo iphepha-ndaba *'Izwi labantu'* phaya ngowe-1877. Eyona nto ingamandla yeyokuba baye befuna ukuveza izimvo zoluntu ingakumbi oluntsundu kuba baye bechukunyiswa ngumsinga waseNtshona owaye usele uwubhubhisa umzi ontsundu. Baye bekwilinge lokuzama ukuveza ubuhle bama-Afrika xa ezimele yaye ezingca ngobuwona, kananjalo baye befuna ukuba abantu abantsundu bamanyane babeyimbumba ukuze bazilawule ngokwabo baphume kwidyokhwe yobukhoboka yokulalwa ngabantu abamweka.

Enye yezinto ezaye zimenza uMqhayi abe ngokhethekileyo yaye abe ngoveleleyo kunabanye kukuba isiXhosa awaye esibhala nawaye esithetha yaye isesisulungekileyo nesiingangxengwanga, oko ukubona kwinto yonke ayibhalayo ingakumbi kwimibongo. Mve xa ecatshulwa kwi *'Izwi labantu'* apho kwakungolwesibini umhla wama 27 kweyeDwarha 1908,

uMqhayi ebonga kumbongo *Ingcwaba lokumkani*, uyis'omkhulu kaLwaganda kaMlawu, kukho istanza esithi:

Mna ke Mbongi yakwa Gompo,
Ndiyayihlabela lengoma,
Yobuhlwempu nobuphantsi,
Yosizi nembandezelo,
Yezivubeko nengozi,
Yokuphathwa gadalala,
Yengcikivo nentlekisa,
Yokugcibhwa kobukhulu,
Yokubharhiswa kwelizwe,
Yokudilika kwendonga.

Apha kuyacaca mhlophe ukuba akahambisani nempatho mbi yabamhlophe apho bangcikiva khona abantu abantsundu ngokude bababulalele iikumkani uHintsha kwakunye nezinye iikumkani zamaXhosa ezathi zabulawa kwiimeko zengcinezelo. Ude azichaze yena ukuba ungubani, kuyacaca ngenene ukuba uyawazi amandla anawo njengembongi yomthonyama esizweni yaye akafihlisi nto uthetha poqo akuthethayo engacenganga undolalaphi. Kananjalo indlela uMqhayi athi ayibeke ngayo into imenza umntu azive echukumiseka nangakumbi. Maxa wambi uthi akuzobe umfanekiso ngqondweni woko athetha ngako. Njengembongi yomthonyama waye eneshakhono esisodwa nesikhethekileyo sokusebenzisa ulwimi lwesiXhosa, kungoko ehlonelwa kunene njengoyena makhwekhwetha owadlala indima enkulu esizweni samaXhosa jikelele xa kuthethwa ngeembongi zomthonyama. Nkqu noNelson Mandela ude waya kusithela engawuvali umlomo malunga nendlela awathi waziva ngayo ngexesha eselula apho wathi waba nenyweba yokumbona uMqhayi ebonga.

Enye yembongi ezihlonitshwayo ngamaXhosa ngokubanzi ngumhlekezi uJames James Rhanisi Jolobe, lo makhwekhwetha yena wathi wazalwa ngomhla wama-25 kwinyanga yeKhala ngo-1902 kwisithili saseXhalanga phesheya kweNciba. Waye engunyana womfundisi waseRhabe ogama lingu uJames Jolobe naye, kuyacaca ke ukuba eligama lakhe wathi walinika unyana wakhe. Unina kaJolobe waye engu Emily Nobethu, owaye eyintombi yasebaThenjini.

Umfo omkhulu wawafunda amabanga wakhe aphakamileyo esinaleni eMthwaku kufuphi naseQoboqobo, akuba egqibile ukufunda wathi wasebenza njengetishaka waza ngowe-1926 wabhalisela ukufunda kwaNokholeji, apho wafundela ubufundisi. Phakathi kowe-1938 nowe-1959 waye engumhlohli eLovedale. Kuyavakala ukuba waye ekwanguye umfundisi eNew

Brighton eBhayi ukuya kutsho kowe-1970. Njengoyise naye wathi wabangumfundisi owongameleyo kumaRhabe. UJolobe ube ekwanguye nombhali, ekwayimbongi ephume izandla. Wathi washicilela iincwadi eziliqela ngexesha lakhe lokudla ubom. Kuzo singabalula iNovel ethi 'UZagula' eyathi yashicilelwa yapapashwa ngowe-1923. Uyibhalile ke nemibongo eliqela, umzekelo ngowe -1928 washicilela wapapasha u- 'Indlela ezahlukeneyo', waza kananjalo ngowe-1936 kwashicilelwa kwapapashwa ingqokelela yakhe yemihobe ethi 'Umyezo', kwalandela ethi 'Thuthula' ngowe-1938. Kwathi kwalandela enye ingqokelela ethi 'Amavo' ngowe-1940. Ukwadumile ngencwadi ethi 'Iitha' eyashicilelwa ngowe-1959, lo ncwadi yiyo awathi wathiya ngayo umzukulwana wakhe ogama lingu Litha Jolobe.

Incwadi yemihobe nayo ethi 'Indyebo yesihobe' awayishicilela ngowe-1970 yathi yamphathela udumo olukhulu. Ewe zikho yaye zininzi iincwadi awathi wazishicilela omfundisi uJolobe kokwa ke emva kwexesha elide waye wabuyela kwaNokholeji apho wathi wasebenza kwikomiti yesichazi-magama sesiXhosa ngokufanayo nolwahlobo uMqhayi waye esebenza ngalo kwikomiti eyaye iqwalasela ukubhalwa kwesiXhosa ebhayibhileni. Enye into awathi wabalasela ngayo kukuba waye esazi iilwimi ezintathu ngokugqibeleleyo, ezisisiXhosa, isiNgesi, nesiBhulu nalapho waye esoloko ezihlanganisa ukuze agqamise ubuhle belwimi zethu kwanokufana kwazo phaya naphaya. Omnye wemibongo yakhe eyamdumisa nangakumbi ngumbongo wakhe ofumaneka kwincwadi yakhe ethi 'Umyezo' umbongo osihloko sithi 'Ukwenziwa komkhonzi' lo mbongo nawo ubuhlungu ucacisa nzulu nabanzi intlungu nentlupheko yomntu ontsundu engcatshwa engcikovwa ngabamweka. Kuwo okaJolobe ufanekisa umntu omnyama nenkomo eqaliswa idyokhe. Lo mbongo uyachukumisa ezintliziyweni. Yiva ezi zitanza zithathu xa ecacisa echaza esizobela umfanekiso-ngqondweni woku kwenziwa komntu ontsundu ikhoboka. Zisuka nje uqala athi:

Andisenakubuza ndisithi kunjani na
Ukukhanywa yintambo yedyokhwe emqaleni
Kuba ndizibonele kwinkabi yomqokozo,
Ubumfama bamehlo busukile ndagqala
Kuba ndikubonile ukwenziwa komkhonzi
Kwinkatyana yedyokhwe.

Yabigudile intle, izalelw' inkululo
Ingaceli nto mntwini izingca ngobunkomo.
Uthe umntu mayibanjwe iqeqeshwe, ithambe,
Ezilungiselela ngokunga uyasiza,

Kuba ndikubonile ukwenziwa komkhonzi
Kwinkatyana yedyokhwe.

Ibe ngakhabalaza izam'ukuqhawula
Kwathethwa ngezinja. Ijonge nangasemva
Iba iyaxakisa koko kuthiwe 'Betha'.
Obotshiwey'uyinto yokudlala kwigwala
Kuba ndikubonile ukwenziwa komkhonzi
Kwinkatyana yedyokhwe.

Lo mbongo uyicacisa-gca into yokuba umntu omnyama waye engaxatyiswanga konke-konke elizweni. Kodwa ke into kaJolobe yalishiya eli limiweyo ngomhla we-16 kuCanzibe ngowe-1976, wabizwa ezulwini ekwisibhedlele i-St Lucy's kuTsolo, waza waya kubekwa kwikhaya lakhe lokuphumla eMthatha. UJolobe wadlala indima enkulu engenakuze ilibaleke kuluncwadi lwesiXhosa nakwicala lezihobe ngokuthe gabalala, indlela asibhala ngayo isiXhosa intle yaye isulungekile kuyacaca ukuba uphuma kwizandla zoMqhayi akhe wasebenza nabo kwanazo nento zoSinxo ewe nabanye. Xa uthetha ngeembongi zamaXhosa awugqibi ukuthetha ungamkhankanyanga umfo omkhulu uJolobe.

Zikhona nezinye iimbongi ezazibukhali budlula nditsho nobomkhonto ezingendala kuyaphi emaXhoseni ezifana noYali-Manisi. UYali David Livingstone Phakamile Yali-Manisi waye eyenye yeembong zomthonyama eziphume izandla. Wazalwa ngomhla we-17 KweyoMsintsi ngowe-1926. Umfo omkhulu uzalwa ngu-Johnson Mpungutyana Yali-Manisi nomkakhe uNoleft Nokuhomba. Waye engumThembu obhuzubhuzu wasemaNcotsheni eKhundulu kummandla weCacadu kubaThembu baseNtshona. Waye eyimbunguzulu eyaye ingenantanga ngexesha layo lokudla ubom. UYali-Manisi waye ekwangumbhali logama ekwayimbongi yomthonyama. Umfo omkhulu wazenzela igama eselula nto leyo eyathi yakhokelela ukuba abe waziwa njengembongi yesibini eza emva koMqhayi ukuphila kwinkulungwane yamashumi amabini.

Emva kokusithela kuka Mqhayi (imbongi yesizwe jikelele) uManisi wamiselwa njengembongi eza kungena ezihlangwini zikaMqhayi, kwaye ke wathi wanikwa negama elitsha, wayeka ukuba yimbongi yasebaThenjini, kwathiwa *uyimbongi entsha*. Oku kwakudiza ukuba uyimbongi yesizwe jikelele entsha ngenxa yezinga eliphakamileyo lakhe lokubonga kwanokubhala ngolwimi olusulungekileyo noluhle kunene lwesiXhosa. NjengoMqhayi waye ebhiyozelwa luluntu ethandwa kuba waye engumlomo wesizwe. UManisi ukhule esaziwa

njengembongi eyayimana ukubonga iikumkani zabaThembu kwanayo yonke into enento yokwenza nesintu ingakumbi ekhuthazela uluntu oluntsundu ukuba luzithande yaye luzingce. Le mbongi kungelishwa ukuba yazelelwa kwisizwe sabaThembu esaye sikhokelwe nguKaiser Daliwonga Matanzima nowayekwayinkokheli eyongameleyo eTranskei. Kuba uMatanzima waye elawula elala ngangubo inye neNational Party eyamilisela ingcinezelo nocalucalulo olwalujolise ekungcikiveni abantu abamnyama uYali Manisi wathi warhoxa ekubeni yimbongi yakhe. UManisi waye elala ngangubo inye nombutho we African National Congress eyaye ngelo xesha isilwela ukukhulula uluntu oluntsundu kwingcinezelo. Lo nto yathi yabangela ukuba uManisi abe netyheneba kuMatanzima norhulumento lweNational Party. Xa kukho uqhankqalazo waye ekrwitsheka kuba kwaye kungavumelekanga ukuba abonge athethe into egwenxa ngorhulumente welo lixa. Kodwa akazange aphele mandla kuba wathi waqhubeleka ebhala imibongo anako ukuyibhala. Inkoliso yemibongo yakhe yaye iveza icala labantsundu kwanentlungu abaphila kuyo. Waye ekwanayo nengqokelela yemibongo apho abonga khona iinkosi nekumkani zamaXhosa.

Ngenene waye elithandazwe elalingayifuni into embi esiwa komnye umntu ngomnye umntu. Lo ndlela waye eyiyo yiyo eyamenza wahlonelwa sisizwe jikelele. NjengoMqahyi naye waqala ukwabelana nesizwe ngomsebenzi wakhe wezihobe kumaphepha-ndaba ngowe-1947, ingxelo esuka eluntwini yamchwayitisa imkhuthazela ekubeni abhale nangakumbi. Ngowe-1948 wafaka iingqokela ezimbini zemibongo yakhe enesihloko esithi *'Izibongo zeenkosi zamaXhosa'* ukuba zishicilelwe yiLovedale press. Waphinda wasebenzisa kwa-isihloko esinjengesokuqala ngowe-1952 kwingqokelela yakhe yesibini awathi wayifaka. U-Opland (2015:2-3) uthi:

‘...Apart from this mishandling of Manisi’s manuscripts, the volume was printed in the unpopular and short-lived orthography devised by W.G. Bennie and officially introduced in 1937, an ill-conceived spelling system that was in turn replaced by a revised orthography devised by H.W. Pahlin 1955.’

Ngenxa yoko uYali Manisi akazange azuze nto ibonakalayo kwicala lemfanelo zakhe njengombhali kodwa akazange aphele mandla. Isizathu soko umntu unokucinga ukuba kaloku umfo omkhulu wayengeyombongi yosiba nje kuphela, waye ekwayimbongi yomthonyama efuthelwa ngamanyange, elinyange lesihobe ngokwakhe. Noxa umsebenzi omninzi wakhe wathi walahleka kubantu abaninzi awaye esebenza nabo nawayezama ukuze bamncedise

abafana nomphathiswa wezemfundo welo lixa kodwa zange abe namtha wadolo. Xa zingalungi izinto uManisi wazishicilelela waze wazipapashela ngokwakhe umsebenzi wakhe. Enye into eyamenza waduma kwasekuqaleni kwakhe ukubonga ngumbongo awawenzayo ongoNtsikana kaGaba igqala elikhulu lembongi eyaye iyimboni ekwangumprofeti. Lo mbongo umi ngolu hlobo:

Hoyini maLawundini!
Hoyini maLawundini!
Khanitsho mabandla kaPhalo, kaTshiwo!
Khanitsho mabandla kaNdaba, kaThatho!
Khanitsho lusapho lukaMthetho kaMthetho!
Khanitsho nto zakowethu nithini na?
Nithi kwakutheni na kanene?
Mhla wavel' uNtsikana kaGabha,
Mdak' onesibili wasemaCirheni,
KwaQhanqolo, kwaNyembezana, kwaNcibana.
Wayebone ni n' uSoMbawo?
Ukuz' anithumele loo ndoda,
Ibe yinjoli yesizwe nohlanga.
Phendulani mathol' ezinxiba-mxhaka,
Lo mbuzo namhla ma uphendulwe,
Kuba sisenemin' enkulu ngaphambili,
Kuba sisaya kuthetha phambi koThixo,
Mhla siya kunikel' iingxelo zethu kuye,
Iingxelo zobugosa beth' emhlabeni.

Apha uManisi ubonga ngoNtsikana ngenjongo zokuvuselela ubuntu ebantwini, ukuze abantu banyawuke ekwenzeni ubugwenxa koko benze ubulungisa kuba emhlabeni apha basagosisiwe, ngomso xa bathe balishiya eli bazakufuneka bephendule malunga nezenzo zabo zasemhlabeni. Imbongi elolu hlobo yimbongi ekwaziyo ukuthetha nesizwe icebise kanaanjalo, ithi yakuba ithethile amazwi wayo ahlale enkenteza ezingqondweni nasezintliziyweni zomntu ngamnye eyedwa.

UManisi waphinda waqhuba nokuzenzela igama ngokuthi abonge uNelson Mandela ngenjongo zokumvuselela ithemba amomeleze ukuze aqhubeleke nokulwela isizwe esintsundu ukuze sikhululeke kwidyokhwe yobukhoboka yocalucalulo.

Oku kucaca kakuhle kwizitanza ezine zokugqibela zalo mbongo wangowe-1954 apho uManisi wabonga wenjenje:

Aa! Zwe-liya-shukuma!
Aa! Ndlela-zimhlophe kaMandela!
UZwe-liya-shukum'elibizwa zizizwe;
Kub'udale kwamhloph'eAfrika;
Laphum'ilanga latshis'ooTshingga-liya-tsha.
Baphutshuluk'ooBhakanqana lagqats'ezinkqayini;
Bagungquz'ooMgulukudu besoyik'imbutu-mbutu;
Baphongom'ooRheme betshelwe sicheko
Zantantazel'iinyhwagi zibon'ukutsha kwelizwe.

Thetha mfo kaMandela! Thetha nkosi yam!
Theth'ungoyiki kusekh'impund'eAfrika!
Maz'ungaboyik'ooSiswana sibomvana,
OoSobindeka nooQhinga-libhentsile.
Bonga bakubon'amadlala,
Kanti kukrkr'inyaniso;
Kuba kamb'ihlaba ngokwekhala,
Budul'ububhengeqa nobungqwangangqwili.

Thetha mThemb'ungoyiki kusekh'amadoda!
Theth'ungoyiki kusekh'amadod'eAfrika!
Mhlawumbi la mathamb'angarhashaza;
Lith'ithambo libuyele kwithambo lalo;
Kub'uThix'uSomandl'uyalawula,
Uyawakhawulezis'amaxesh'akhe.
Ubhukuq'izikumkan'ezinkulu,
Aphakamis'izizwan'eezidelekileyo.

Thetha kwedin'akwaZondw'ungoyiki!
Ungazoyik'iinyhwagi neembodla.
Nokufa kusakulindele,

Kwaye kusakulungele;
Ube lidini lesizwe sikaNtu,
Kub'ungumntwan'egazi ngendalo.
Wavelel'ukuthwal'ezo nzingo neenzima,
Ezinye neezinye phezu kwezinye.
Ngamandl'uThixo wakusikelela,
Wakuphumeza, wakuthamsanqelisa,
Uboyis'ububi neent' ezimbi.
Makube njalo nkosi yam.

Umntu uva kwa-ukubetha kolwimi lwakhe, isingqi kwanesingqi esi sakhe abone ukuba ngenene eli ligqala likamakhwekhwetha (bard) wembongi ekwizinga loMqhayi noNtsikana. Indlela awaye eyiyo yathi yaba yinkuthazo kwiimbongi ezininzi eziphile kule nkulungwane yamashumi amabini ananye sikuyo. Kuzo kungakhankanywa okungekudala ethe waphunyuzwa nguThixo umhlekezazi uJongela Nojozi. OkaNojozi umntu ebesiva kwa-ukubetha oku kolwimi lwakhe abone ukuba ngenene lo uxwaye iminweba yoMqhayi noManisi kuba ebengeyodyongo ekubongeni. Konke oku kungenxa yeembongi ezifana noYali Manisi kwakunye nefuthe lazo.

UYali Manisi wathi waba kanti uyakhothama ngowe-1999. Wavela umpoposho obhalwe ngu-Jeff Opland ngowama-26 KweyeDwarha ngowe-1999 kwiphepha-ndaba i-*Electronic Daily Mail & Guardian* usithi '*Unsung imbongi bows out*'. Isizwe sonke samaXhosa sonke sabanyembezana kubuhlungu ukushiywa yimbongi eyaye ingumlomo wesizwe. Okwaba buhlungu nangakumbi kukuba inkxaso ehambelana nomsebenzi wakhe omkhulu akazange ayifumane, walishiya eli sele eziphilela nzima ngamacebo alusizi eKomani.

La magqabantshintshi malunga nezi mbongi zomthonyama sele zichaziwe aza kuba lulutho ekuyiqondeni ngcono imibongo yazo kwanendlela ezibonga ngayo equka indlela yazo yokusebenzisa ulwimi.

Ixesha eziphile kulo nalo linegalelo elikhulu kwindlela ulwimi eluthi lisetyenziswe ngayo kumaxesha ohlukeneyo. Iindawo ezichithe ixesha kuzo, imisebenzi ebeziyenza imihla ngemihla kwakunye neziganeko ezaye zisenzeka nazo zibonakala zibenefuthe kumba wokusetyenziswa kolwimi zezi mbongi.

2.4. UBALULEKO LWEEMBONGI ZOMTHONYAMA

Olu phando lunjongo zikukuqwalasela nokujonga izakhono zolwimi zembongi zomthonyama zamaXhosa. Ke iimbongi zomthonyama ngabantu bomoya yaye ngabantu abathi bathethe oko bakuthunyiweyo ngamanyange kwakunye noMdali. UZotwana (1993:130) uthi:

‘...In traditional poetry religion was never addressed as the main theme of the praises. Instead, as in the case of nature, allusions to religion are made in the process of singing praises of individuals to emphasize the involvement of Qamata and ancestors in the affairs of the living.’

Ngamafutshane umntu unakho ukuthi iimbongi zomthonyama ngabantu abathi babe ngumlomo wamanyange okanye izinyanya kwakunye noMdali, omnye umntu unokuthi kungoko iimbongi kusithiwa zingamanyange esihobe. Konke ezikuthethayo sukube kunefuthe lendalo njengoko oku kungqinwa yingcingane kaLevi-Strauss i-*structural theory*, likwakhona nefuthe lezinyanya nelikaSomandla.

Iimbongi ezi zinento ethandeka okunene ezithi zibe nayo phantse zonke, xa sukube zibonga zineendlela zazo ezahlukeneyo ezithi ziyicele ngayo ukubolekwa iindlebe luluntu. Kumaxesha amaninzi oko zikwenza ngokuyimpumelelo, kungoko ke into eziyithethileyo kuye kungabikho lula ukuba umntu azifumane eyilibe.

UStengile (2002:1) uthi:

‘...Praise poetry is a reflection of one’s feelings towards a specific subject. It addresses itself to important events that form important historical evidence as well as reflecting on the life and world-view of the people. Praise poetry therefore attaches value to specific personalities, events, places, ceremonial and symbolic objects.’

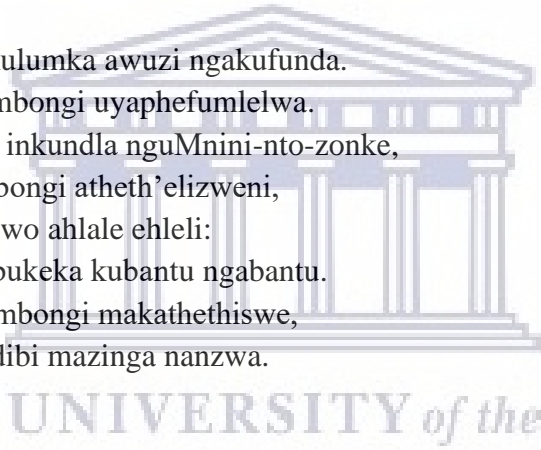
Zikhona iimbongi ezaziwa njengokuba zezokwenza izikhuzo, xa sukuba kukho umntu obhubhileyo, ezi zithi zimndulule zimtyibele zimbonge kanobom logama engcwatya. Ezo iimbongi zithi zibe nalo noxanduva lokuhlamba zithunge amanxeba osapho nesizwe ukuze abantu bangaphelelwa lithemba emva kokuba kukho umntu oswelekileyo. Umzekelo woko, yingangalala kamakhwekhwetha wembongi uMqhayi, mve xa ebonga ikumkani yamaXhosa

kula mbongo wakhe wangowe-1908 uthi '*Ingcwaba lokumkani*' lombongo unendlela eyodwa yokumchukumisa umntu xa sukuba ewuphulaphule okanye ewufunda.

Kwelinye icala u-Opland (2016: 25) uthetha ngomsebenzi wezibongo zika Solilo ngolu hlobo:

‘...Solilo’s poetry has a clear message of transformation and reconciliation, showing his deep-seated concern for the welfare of his people, spiritually, socially and politically.’

USolilo kukho umbongo wakhe othi '*Ngomoya we mbongi*' kulo mbongo uthi:



Awuzi ngakulumka awuzi ngakufunda.
UMoya wembongi uyaphefumlelwa.
Kub' inikwa inkundla nguMnini-nto-zonke,
Lowo uyimbongi atheth' elizweni,
Amazwi alowo ahlale ehleli:
Ethandek' ebukeka kubantu ngabantu.
Opazamis' imbongi makathethiswe,
Indaba zesidibi mazinga nanzwa.

Apha uSolilo uyabonisa ukuba umoya wembongi ufanele ukuxatyiswa uhlonitshwe kuba lowo uthe waba yimbongi eso siphosunikwe nguMdali wezinto zonke amchaza njengoMnini-nto-zonke kulo mbongo. Enye into afundisa ngayo uluntu kukuba lo moya wembongi umntu akazenzeli wona ngokuba elumkile okanye ngokuba efundile kodwa umntu uwunikwa nguMdali ngesisa. Iimbongi zizo ezithizvelise imihobe okanye imibongo ethi ixhobise okanye ilumkise uluntu. Imihobe iyinxalenye yoluncwadi lwemveli, oko kungqinwa nguNgombane (2019:12) xa esithi:

‘...Isihobe luhlobo loncwadi olukhupha imbilini yomntu ngohlobo olusuka emxhelweni. Luncwadi oluzoba uthando, uvuyo, uncomo, ubukhalipha, unyembo, usizi, ubuhlungu, intiyo.’

Iimbongi zomthonyama ngabantu abavamise ukuziphatha kakuhle abangatyi yonke into le kuba eyona nto ingamandla kukuba kufuneka bathi bechukumiseka kufuneka bathethe izinto zesizwe babe bekwisimo esisiso.

Kukho inkolo yokuba izinyanya ngabantu abanochuku abangazithandiyo izinto ezingenalo undiliseko, ngoko ke iimbongi zifuneka zibe nobungcathu kwizinto ezithile ezityiwayo kuba ezinye izinto ziyawuvala umoya nto leyo enobangela ukuba umntu womoya angaboni nto sele eboniswa izinto ezibalulekileyo. UFinnegan (2012:17) uthi:

‘...For many people around the world, particularly in areas where history and traditions are still conveyed more through speech than in writing, the transmission of oral literature from one generation to the next lies at the heart of culture and memory.’

Lilonke ubumbongi buthi buhambelane nenkolo yemveli yama-Afrika ngokolwahlobo nabaprofeti bahambelana ngayo kwinkolo yobuKrestu. UTracey (1929:99) uthi:

‘...There is a great variety of religious poetry in Africa. There are hymns, prayers, praises, possession songs, and oracular poetry, all with their varying conventions, content, and function in different cultures.’

UFinnegan (2012:8) uthetha into ebalulekileyo kakhulu malunga neembongi apho athi:

‘...Any type of oral prose narrative from whatever society could be, and was, referred to as ‘folktale’ and thus treated as a kind of survival’ from an earlier and even more primitive state.’

Kungenxa yesi sizathu singentla esikhokelela kwimeko yokuba amasiko, izithethe kwanazo zonke izinto ezithi zenziwe ngabantu zibe kanti ziphila ixesha elide zikhona zisenziwa. Iinguqu kwezinye izinto zithi zibe khona kodwa ubukhulu becala izinto zithi zigcineke ziseloluya hlobo zaye zililo mandulo. Ezo zakhono kwanobuchule buza kuthi bucace-gca kwisahluko esilandelayo apho kuza kuthi kuhlalutywe khona imibongo yeembongi zomthonyama zamaXhosa.

2.5. UQUKUMBELO

Umba wembongi zomthonyama kubalulekile ukuba uqwalaselwe uvelelwa kwiinkalo ngenkalo. Iinjonjo eziphambili zolu phando ngokukhethekileyo kukujonga izakhono zeembongi zomthonyama emaXhoseni. Iimbongi zomthonyama zamaXhosa zohlukile kwezinye imbongi ngenxa yolwimi ezithi zilusebenzise lwesiXhosa kwaneenkubeko zasemaXhoseni. Kodwa wona umahluko noxa ukhona awukho mkhulu ngohlobo oluxhomisa amehlo xa sukube uthelekisa iimbongi zamaXhosa nezezinye izizwe ingakumbi izizwe ezikwalapha kwilizwekazi i-Afrika.

Ezona zixhobo zithi zibe zezibaluleke kunene xa sukube umntu ejonga umba ololu hlobo kukuba umntu asebenzise iingcingane zobugcisa (thiyori). Iingcingane zobugcisa zinceda kakhulu kumphandi lowo wenza uphando ukuze akwazi ukuvelisa iinkalo ezithile ngokwayamanisa umsebenzi wakhe lowo kulo ngcingane ithile. Ukwenza lo nto kwenza ukuba izimvo zomphandi kwanokuthi kube sisiphumo sophando kube nakho ukulandeleka lula. Iingcingane ezisetyenzisiweyo kolu phando zintathu, eyokuqala yi-structural theory yona ethi igxile kakhulu kubume bombongo, indlela othungelana ngayo kwane-plot yombongo njalo njalo.

Iingcingane yobugcisa yesibini esetyenzisiweyo yi-poetic theory ka Aristotle Amstrong, nayo ethi ijonge ubume bombongo kodwa ingapheleli apho koko ijonge nohlobo lombongo, imfundiso, kwanendlela ulwimi oluthi lusetyenziswe ngayo ukunika umntu umfanekiso-ngqondweni woko kubongwayo ukuze umntu ayazi ncakasana eyona nto umbongo unayo. Enye yezinto le ngcingane ebaluleke ngayo kukuba ikhuthaza ukusetyenziswa kolwimi ukuba ibe kokukholelekayo kubekho ubunyani kwanokuba iimbongi zilisebenzise kakuhle ilungelo lazo lokubonga zithethe nangantonina.

Iingcingane yobugcisa yokugqibela yi-Marxism yona ethi abantu bonke mabanikwe imbeko ngokulinganayo, iqhuba iyigxininise ukuba iimbongi okanye imibongo kufaneleke ukuba ibe sisixhobo sokuqinisekisa ukuba akukho mntu ungcikivwa acinezela ngomnye umntu. Loo meko ithi ibonakale xa ujonga imibongo yeembongi ezifana noMqhayi, Jolobe, Nontsizi Mgqwetho kwakunye noYali Manisi njalo-njalo. Ezi mbongi zizo ezithi zibonwe njengomakhwekhwetha abaphume izandla (bards) xa kuthethwa ngeembongi ezinkqenqeza phambili ngokuzenzela igama emaXhoseni.

Umba wobumbongi ke ngumba omdala kakhulu ongaziwayo ncam ukuba inokuba waqala nini ukuba khona kodwa kukho uluvo olomeleleyo oluthi ubumbongi okanye iimbongi emaXhoseni zaqala nokubakho kwesidalwa esingumntu emhlabeni. Ukujongwa kwezakhono zeembongi zomthonyama zamaXhosa kuhamba nokuhlalutya imibongo ukujonga zonke izangotshe nezagwelo zolwimi ezithi zenze ukuba kuvele amaqhalo, izaci, izafobe, uburharha kwaneentsingiselo eziqulathiweyo kumbongo lowo wembongi. Konke oko kuza kuthi kubonakaliswe yaye kucaciswe-gca kwisahluko esilandelayo. Siza kuthi sikwenze oku sayame ngemibongo apho iimbongi zibonga iinkokheli zopolitiko.



ISAHLUKO 3

3.1. IMIBONGO NGEENKOKHELI ZOPOLITIKO

3.1.1. INTSHAYELELO

Injongo yesi sahluko kukuhlalutya imibongo apho iimbongi zibonga abantu abanxalenye yabo izinkokheli zopolitiko. Yinto eqhelekileyo eluntwini into yokubongwa kwabantu okanye iinkokheli. Ukususela kwiinkokheli zemveli, iinkosi kwakunye neekumkani ukuya kwiinkokheli zopolitiko kwanabantu abathile abaqaqambileyo okanye ababalaseleyo kulo nto ithile bathi bafumane loo nyweba newonga lokubongwa. Oku kuthi kwenzeka lula kuba iimbongi zingamanyange esihobe athetha phandle engafihlisi. Umntu ke oyinkokheli unako ukubanezenzo ezincomekayo, ezithandekayo kananjalo usenokubanazo nezigxekekayo.

Abanye abantu abazinkokheli badinga ukukhuthazwa bomelezwe, abanye badinga ukugxekwa baboniswe indlela eyiyo yokwenza izinto ezilungileyo. Iimbongi zizo kuphela ezinamagunya apheleleyo okuwenza lo msebenzi mkhulu kangako. Uluntu lwamaXhosa luyawazi yaye luthi luwuhloniphe kunene umsebenzi weembongi zomthonyama esizweni. Zizo iimbongi zomthonyama ezinika umkhomba-ndlela. Zinamandla amakhulu kuba zifuthelwa zizinyanya kwakunye noQamata, zize zona ke zinxibelelane noluntu malunga nalo myalezo ekufuneka ziwudlulisile.

Esi sahluko siza kuqwalasela le mibongo ilandelayo, umbongo wokuqala ngumbongo ka Yali-Manisi othi '*Aah! Zweliyashukuma*', owesibini ngoka Jongela Nojozi othi '*Aah! Zwelonke*', owesithathu ngoka Mqhayi othi '*Umfikazi uCharlotte Manhyi Maxeke*', owesine othi '*A-a! Sonininanini!!!*' Owesihlanu iyakuba ngumbongo kaZolani Mkiva othi '*Inkunzi kaMbeki*'.

Isizathu sokuba kuqwalaselwe le mibongo kungokuba kule mibongi iimbongi zibonga abantu abakhulu nabahlonitshiweyo lihlabathu kwanazizizwe ngokubanzi. Le mibongi ubukhulu becala iyancoma, iimbongi apha ziyabatyibela abantu ezibabongayo ngenxa yemisebenzi emihle abayenzayo nabayenzileyo eluntwini. Okungamandla okudlwengula umxhelo yindlela ezithi ezi mbongi zintlanu zikhethiweyo zilusebenzise ngayo ulwimi njengesixhobo ukuzama ukugqithisa izimvo zazo malunga nabo babongwayo. Iimbongi apha zidlulisa imiyalezo kwaneemvakalelo zazo ngohlobo oludiza ubuchule obukhulu bazo bokusebenzisa ulwimi lwesiXhosa.

Xa limbi ezi mbongi zomthonyama zamaXhosa zakha amagama amatsha, zithiya abo zibabongayo. Eyona nto inika umdla ngoko, kukuba la magama ziwonika ezi nkokheli zizibongayo aneentsingiselo ezinzulu. Iintsingiselo ezi zala magama zithi zisixelele banzi ngaba bantu babongwayo. Xa limbi ezi mbongi zithi zicaphule iintetho ezidumileyo esiXhoseni okanye kwezinye iilwimi ukuzama ukugxininisa umba othile. Kanti ngelinye ixesha ziyakwenza oko ukubonakalisa ulwazi lwazo olunzulu ngemiba yoluntu kwanolwimi lwesiXhosa ngokuthe gabalala.

Esinye sezizathu esikhokelele esikhokelele ekubeni kuqwalaswe lemibongo kungenxa yokuba, ezi mbongi zenze le mibongo ziphile kumaxesha ohlukeneyo kodwa indlela le zibonga ngayo iyalandeleka yaye kukho okuthile okukhethekileyo ngazo.

3.2. UHLALUTYO LWEMBONGO

Le mibongo iza kuhlalutywa inezi zihloko sele zikhankanyiwe ngentla ezizezi; *'Aah! Zwelonke'*, *'Aah! Zweliyashukuma'*, *'Inkunzi kaMbeki'*, *'A-a! Mhlekaz' omhle!* kwakunye nalo uthi *'Umfikazi uCharlotte Manyi Maxeke'*.

3.2.1. INTSUSA-MABANDLA YOMBONGO NGAMNYE

Ngaphambi kokunika intsusa-mabandla yombongo ngamnye, kubalulekile ukuba ikhankanyiwe into yokuba iimbongi zomthonyama zinendima enkulu eziyidlalayo eluntwini lwabantsundu e-Afrika kwizizwe ngezizwe.

Izihobe okanye imibongo inentsingiselo enzulu engenako ukunganikwa ngqalelo ngabantu, oku kucaca kakuhle kwinkcazelo yesihobe xa umntu eyiqwalaselisisa. UNgombane (2019:12) uthi:

‘...Isihobe luhlobo loncwadi olukhupha imbilini yomntu ngohlobo olusuka emxhelweni. Luncwadi oluzoba uthando, uvuyo, uncomo, ubukhalipha, unyembo, usizi ubuhlungu, intiyo.’

Zininzi ke nezinye izinto ezithi zenziwe lolihlobo loncwadi, inxalenye yazo icaca kakuhle xa sukuba kuhlalutywa umbongo. Le mibongo sele ikhankanyiwe inemvelaphi enzulu yaye echukumisayo emphefumleni.

3.2.1.1. INTSUSA-MABANDLA YOMBONGO WOKUQALA

Umbongo wokuqala ngokaJongela Nojozi othi 'Aah! Zwelonke', apho ongasekhoyo uwaye eyikumkani yamaXhosa jikelele uZwelonke Mpendulo Calvin Sigcawu waye esambathiswa ingubo yobukumkani ngokusesikweni (coronation) ngomhla we-15 kuCanzibe 2015. Ngaloo lwesihlanu kwaye kutshila iimbongi zivela ngapha nangapha ziyityibela ikumkani kwakunye nesizwe sayo sasemaXhoseni. Owathi wabalasela umbongo apha ngowale mbongi eyadanduluka xa kanye ezakunika intetho yakhe ukumkani. Yaqala ngokumkhahlela inene yatsho kwavokotheka njengoko kucaca kumbongo.

Kulo mbongo kuyacaca ukuba iimbongi inemihlali yaye iyavuya ngokumangalisayo kuba ide iyithethe lonto ngokuvakalayo kumqolo wama-23 kunye nowama-24 ukuba yintoni isizathu sochulumanco olo. Isixelela ukuba indlu kaGcaleka iyabuya, indlu kaXhosa iyaqokelelwa. Oku kusixelela phandle ukuba ukubekwa ngokusesikweni kwenkokheli yemveli ingakumbi ekwinqanaba lekumkani kubalulekile. Oku kuqondakala lula kuluntu oluntsundu kuba xa kungekho njalo kubalula ukubona impalalo-gazi egameni lesihlalo sobukhosi. Ukubekwa kwenkosi okanye ikumkani ngokusesikweni kudala uzinzo, ubunye kwakunye nenkqubela-phambili esizweni. Kwakulo mbongo imbongi iqala ngokusixelela umnombo kaZwelonke kwakunye nangobugorha bamakhalipha angoyisomkhulu. Umzekelo xa imbongi kumqolo wesi-6 ukuya kowe-8 isithi:

Gazi lathykezelwa phezukwentlambo zeNqabarha
Agez'emin'amaNges'ath'uSouth ligorha,
Kuba kalok' uzigawul'iindlebe zekumkani.

Kule miqolo imbongi ithetha ngokubulawa ngokungenalusini kuka kumkani uHintsu u-Aah!
Zanzolo, ezazisithi iimbongi xa zimkhahlela ngu:

UHLwath'olumadolo lukaKhala,
UMhle kaNyawose,
USozanzolo,
UMBheka-ntshiyini bath'uqumbile,
UDumbele imilenze,
Isibi esikhethwayo kweziny' izibi,
UNondwangu,
Imbabalana entsundwana,
Abayikhuz'ukuhlab'ingekahlabi,
NguZigodlwana zemaz'endala,
Ingalal'endleleni zilahlekile.

UHintsisa lo wabulawa ngamaNgesi aze amnqumla, athabatha intloko yakhe anyuka nayo ayisa eNgilane eyisa kwikumkani nekumkanikazi njengophawu loloyiso. Lo nkohlakalo amaNgesi ayenza emva kweemfazwe eziliqela ezaye zinzima macala noxa wona amaXhosa aye esilwa ngemikhonto kunye nabantu bona ababesebenzisa imikhonwekati.

Imbongi apha kulo mbongo ukuchukumiseka kwayo kuyacaca ukuba kuyenze yakhumbula nangexesha leemfazwe zomhlaba. Kwezo mfazwe kulapho iinkosi zaye zingavumi ngokuthathwa komhlaba wazo. Lo meko yakhokelela ekuvalelweni kukaMaqoma, ooTyhali ooStokwe kwakunye nezinye iinkosi esiqithini esiseKapa (Robben Island). Uninzi lwezo nkosi zabhubhela eKapa apho ezinye zazo zabulawa kabuhlungu kodwa lo nto yaye ingathethwa, kwaye kusenziwa ngathi umntu usuke wazibhubhela noxa ebulewe ngabamhlophe.

UMaqoma ke yena amathambo wakhe akukho kudala kangako ebuyisiwe ukuze aze kungcwatywa kakuhle kokwabo kunye namawabo eNtaba kaNdoda kumhlaba wamaNgqika, uNgqika lowo unguyise. Imbongi ke ibalisa lo meko xa ithetha ngolu hlobo ithetha ngalo ukususela kumqolo we-13 ukuya kutsho kowama-20 isithi:

Afik'amadlagush'apha madod'abaaanga,
Lakhal'emin'imbala,
Zageqek'iintloko zamadoda,
Laphalal'igazimadoda,
Ukwenzel'ub'uJongumsobomvu ayovuthululelwa
Phezukwesiqithi sezotho,
Sibuyise loomfuma-mfuma
Nkwenkwez'etsholoz'yenkunzi zamaGcaleka.

UJongumsobomvu ke nguMqoma (Isijingqijingqi) igorha lodumo lasemaTshaweni elalwa ngokuzinikela ukuzama ukukhusela umhlaba wokhokho bakhe. Isizwe sakhe awaye esikhokele saye sithiywe ngendlela awaye ebizwa ngayo, eso sizwe saziwa ngokuba ngamaJingqi.

Enye into ebalulekileyo ngokumandla eyenzayo imbongi kulo mbongo kukuba iyazikhankanya izizwe ngezizwe ezaye zikho apho emsithweni omkhulu. Ezi zizwe iimbongi izichaza njengamangqina avumayo ukuba ngenene ikumkani yamaXhosa yambathisiwe. Ezo zizwe izikhankanyayo ngabaThembu baseRhoda, amaMpondo aseNtshona-linga kwakunye nabeSuthu evala ngabo imbongi ethi ngebakhe baxelelwe ukuba babuyele elizweni. Ngenxa yamagunya amakhulu enawo imbongi ichukumisa umba onobuzaza abantu abantu abangathandiyo ukuba kuthethwe ngawo. Kuyacaca ukuba imbongi ayiyithandi konke-konke into yokuba kubekho ilizwe elingaphakathi elizweni, iLesotho ukutsho.

Ayipheleli apho imbongi iyayigxininisa into yokuba lo msebenzi waye usenziwa ngokhethekileyo nokwinqanaba eliphezulu kakulu. Oku kucaciswa yinto yokuba imbongi ide ifunge izinto kwanendawo ezihloniphekileyo, umzekelo imbongi ilitye eliqhushek'uSomgxada, ngolo hlobo ifunga amaRharhabe kwaunye nezifundiswa zakwidyunivesithi yaseFortHare.

Iqhuba ifunge nelitye leNtab'ozuko apho kulele khona imbongi yesizwe engenantanga uSamuel Eduard Krone Ngxeke-ngxeke Loliwe Mqhayi ngase Berlin. Imbongi iphinda ifunge ilitye likaMlengana kumaMpondomise. Ayipheleli apho imbongi koko iqhubeleka ifunge nelitye likaPhungela kubaThembu baseRhoda. Imbongi ivala ngokubandulula abantu isithi mabagoduke baye kwiindawo ngeendawo baxelelane ukuba ikumkani yamaXhosa ibekiwe (yambathisiwe ngokusesikweni).

Enye into eyenzayo ebalulekileyo kukuba xa ichaza iindawo ithi izalathe ngokusebenzisa imilambo edumileyo yaye enamagama ezimbalini, umzekelo umlambo iTina neTsitsa kwakunye neTyhume. Le milambo ibalulekile kakhulu yaye inendima enkulu eyidlalayo ezimpilweni zabantu. Kambe ezinye iimbongi ezifana noMqhayi zinemibongo emininzi apho zibonga khona imilambo efana neTyhume. Enye yezinto ebaluleke ngayo le milambo kukuba ithi izise intlutha ezizweni, ithi izise ukhuselo nempilo kuba xa limbi amanye amagqirha athwasela khona apho.

Ngelinye ixesha amanye amasiko athi enzelwe emilanjani apho kuye kukholeleke ukuba izinyanya zilapho. Kwangaxesha-nye imilambo inika amanzi okusela kwanokunkcenceshela izitya neentsimi zabantu. Ngeliphandle, kuyacaca ke apha ukuba konwatywe luluntu lonke

njengoko kwaye kusambathiswa ikumkani yamaXhosa umnweba (ingubo yobukhosi) ngokusesikweni, imbongi ke umoya wayo mhle ichulumancile.

3.2.1.2. INTSUSA-MABANDLA YOMBONGO WESIBINI

Umbongo wesibini ngumbongo kaZolani Mkiva apho abonga khona uThabo Mvuyelwa Mbeki. Lo mbongo wabakho ngexesha uMbeki waye esengumongameli welizwe loMzantsi Afrika. Apha kuwo ubongwa ngowayesakuduma ngokuba yimbongi kaNelson Mandela owaye engumongameli wokuqala ontsundu kulawulo lwentando yesininzi. Obongwayo ke uMbeki wangena ezihlangwini zika Mandela yena engumongameli wesibini. Ukongamela kwakhe kwaqala ngomhla we-14 kweyeSilimela ngowe-1999 ukuya kutsho ngowe-12 kweyoMsintsi ngowama-2008.

Apha ke imbo imbongi imbonga ichulumancile uThabo Mbeki, iqala ngokumazisa ukuba ngubani kabani ophuma kwesiphi isiduko nesizwe. Imbongi ithi gqaba-gqaba ngezakhono zakhe zokuba ngumntu okwaziyo ukuthetha yaye onobuciko obuthandekayo. I-Afrika imazi yonke ngeentetho ezinambithayo nezinencasa ezivuselela ama-Afrika ukuba azingce ngobu-Afrika bawo, wade wenza umbongo othandwayo kakhulu epalamente ngexesha esengumongameli, umbongo wakhe waye unesihloko esithi *'I am an African'*.

Kanti, nangexesha waye enikwa iintambo zokuxhuzula imikhala nguMandela ngokusesikweni, wathi wamenzela umbongo othi *'Isina-mva liyabukwa'*. Lo kaMbeki uyaziwa ngobumbongi asoloko ebubonakalisa rhoqo xa sukube enika intetho. Imbongi ke engu Mkiva imchaza uMbeki njengomntu owadlala indima enkulu kuthethathethwano olwakhokelela kwikwinkululeko yeenkokheli zopolitiko kwanesizwe esintsundu ngokuthe gabalala.

Enye into eqaphelekayo yeyokuba imbongi iqhuba ide ifikelele apho icaphula amazwi wakhe awakhe wawathetha kwimihla yangaphambili, la mazwi athi *'sasingomahamba ngenyawo sinentsente nje'*. La mazwi anzulu yaye aneentsingiselo ezininzi eluntwini oluntsundu olwalucinezelekile iminyaka emininzi nolunkqenqeza phambili ngokuthwaxwa yindlala nentlupheko.

3.2.1.3. INTSUSA-MABANDLA YOMBONGO WESITHATHU

Umbongo wesithathu ngokaMqhayi, imbongi yosiba kwaneyomthonyama yexesha lamandulo. Lo mbongo uMqhayi wawubhala ekuqaleni konyakwa we-1926, waze wapapashwa kwiphepha-ndaba lelo xesha kuba leyo yaye iyindlela ekwakuqhutywa ngayo. Yena ke waduma kakhulu njengembongi yakwaGompo phambi kokuba adume ngokuba yimbongi yesizwe. UMqhayi waye ethandwa kakhulu luluntu lwasemaXhoseni kwanabo bezizwe iphepha-ndaba elalithi lifikelele kuzo. Kulo mbongo wakhe uthetha ngoMhlekezazi omhle, isihloko sawo sithi; *'A-ah! Mhlekaz'omhle!'* Le mbongi ibonga uMdali, imbulela imncoma yayame ngenkolo yobuKrestu, lonto yenza ukuba umntu xa efunda lombongo kubelula ukuba akholelwe ukuba imbongi ibonga uYesu Kristu. UYesu ke ngumntu owaziwa njengoyena nyana kaThixo wokuqala kwinkolo yobuKrestu. Kukholelwa ukuba nguye ongumqhagamishelanisi woluntu noSomandla. Apha ke ithi iqala imbongi yakwaGompo imbulise, imkhahlele, imtyibela ngokumchaza lo *'Mhlekezazi umhle'* ukuba ungowaphi. Emva koko ayiphozisi maseko, ithi imchaze ukuba apha emntwini lo *Mhlekezazi* unanze umphefumlo yaye ulelona lungisa lihamba phambili lasemaZulwini. Izulu ke kulapho kukholeleka ukuba uMdali uhlala khona kwisihlalo sakhe esongameleyo sobukhosi.

Imbongi iqhuba icacise malunga nobunganga bakhe obugqamileyo, imbiza ngeTshawe lamaTshawe. Apha imbongi isebenzisa ubuchule obume njengomelo, isizathu sokuba imbize ngolu hlobo kungokuba amaTshawe ziinkosi zamaXhosa jikelele, ngoku kungoko isithi naye ke uMdali liTshawe lamaTshawe. Ide imbongi ifanise amehlo walo Mhlekezazi nesibane, idlula apho imfanise nenyanga ngobuhle bakhe, iqhube imfanise neKhwezi lomso elichaza ukuba lo Mhlekezazi unika ithemba, iqwela ngokumfanisa neLiwa laPhakade, iNqaba yenyanyiso, uKhaka lwenyanyiso kwaneNgonyama yakwaJuda. Indlela imbongi ewagxininisa ngayo la magama ade abhalwa ngoonobumba abakhulu ekuqaleni ngokungathi ngamagama akhe. Kuyacaca ukuba ngenene imbongi ibona kufanelekile ukuba azukiswe lo *'Mhlekezazi'*.

Enye yezinto ezigxininiswa yile mbongi kukucela ibongoza lo Mhlekezazi imbongayo ukuba aphelise ingcinezelo yama-Afrika. Iyayiveza into yokuba ewe lona uninzi lulahlekile, ingqondo kwanempilo ziphazamisekile ngenxa yezo mbulaleko neenzingo ezithwaxa uluntu oluntsundu. Amandla omzi ontsundu kuyacaca ukuba aphelile ngoko ikwacela uMhlekezazi ukuba amanye ama-Afrika ukuze abenelizwi elinye kuba kukho intetho ethi *'umanyano ngamandla'*.

Xa usiya esiphelweni umbongo, kuyavakala ukuba ngenene ukho umoya omdaka yaye ombi okanye ifuthe elibi elikhokelele kuyo yonke le meko yama-Afrika ngoko ke imbongi icela

uMhlekezazi ukuba abugxotho obo bumnyama ukuze i-Afrika ibuyele kwakuma-Afrika. Imbongi ikwakholelwa ukuba xa ilizwe linokubuyela kuma-Afrika kuya kubakho umthetho kuba abantu abantsundu ngabantu bo*Mthetho kaMthetho* yaye abazingcayo ngobubona. Lo kaMqhayi ukhohlelwa ukuba uMhlekezazi nguye yedwa onako ukukuzalisekisa konke oku akucelayo yaye uziva engenakulinda ukuba kude ngenene kubenjalo. Lo mbongo ubhalwe xa kanye uqala unyaka, kuyacaca mhlophe ukuba esi sesona sicelo sokuqala enyakeni sembongi kuba iphalaza imbilini yayo ediza ukuluthanda kakhulu uluntu lwama-Afrika. Kwakudala ke isicelo sokuqala somntu enyakeni omtsha siyaziwa ngokubaluleka kwaso kuba kukho inkolo yokuba siye sizalisekise nguMdali, imbongi ke kuyacaca ukuba yenza eso sicelo sibaluleke kangako kuyo.

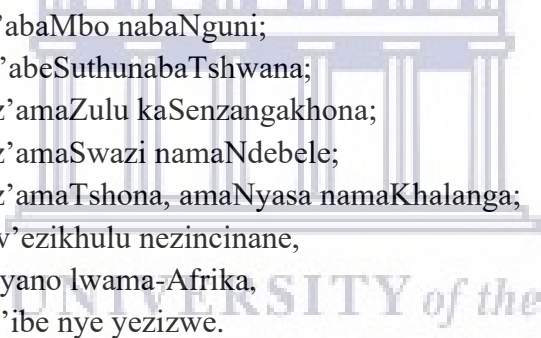
3.2.1.4. INTSUSA-MABANDLA YOMBONGO WESINE

Umbongo olandelayo ngumbongo ka Yali-Manisi othi '*Aah! Zweliyashukuma*'. Into engamandla eqaphelekayo kulo mbongo yeyokuba; le mbongi yasebaThenjini isebenzisa igunya layo lobumbongi ithiya uNelson Rholihlahla Mandela igama elitsha elithi '*Zweliyashukuma*'. Maninzi amagama ebinako ukumbiza ngawo yaye imkhahlele ngawo ukususela kwigama lakhe lesidoda akhahlelwa ngalo njengenkosi yakuMvezo elithi '*Dalibhunga*' okanye isiduko sakhe esidume kunene esingu '*Madiba*'. Imbongi ikhetha ukumnika eli gama nelathi lamhlala lamfanela ngokungazalwe nalo uNelson Mandela. Eli gama emva koko lahlala laduma yaye yalinye lamagama uMadiba aziwa ngalo. Zininzi ke izizathu ezazinokukhokelela kwimeko yokuba igama eli limhlale ngenxa yohlobo alulo kwanendlela awaye ebonwa ngayo sisizwe kwaneembongi zaso. Igama elithi Zweliyashukuma linobumbaxa elinabo yaye obunentsingiselo, kudityaniswe isibizo u-ilizwe nesenzi u-shukuma kwaze kwaphuma isibizo u-Zweliyashukuma. Kuyacaca mhlophe apha imbongi kubuchule bayo isebenzise umthetho wolwakiwo lwezibizo ezimbaxa.

Eyona nto ingamandla apha yeyokuba lo mbongo yawenza ngowe-1954 ngexesha apho uMandela waye evutha kwezopolitiko kukhalwa ngaye engusopolitiki onika ithemba esizweni nothandwa jikelele. Ilizwe laye lishukuma ngenene xa evela nkqu nabamhlophe babebhibh'ingwatyu bentywentywa xa evela. Imbongi iqala ngokumkhahlela imbulise imchaze ukuba uyinkosi ephuma koluphi usapho kwesiphi isizwe yaye engumntu onjani. Le mbongi iqhuba imfanise nezinto ezininzi, umzekelo ithetha ithi:

Umgawuli wezint'ezisemeveni,
Egeg'iintsunguzi zobudenge;
UMavelel'imbombo zomhlaba;
UZama-zam'ilizwe lizama-zame;
UMabhijel'ilizwe njengechanti.
Izilenz'elidala kwaweLigwa,
Liye ngokusela kwaweZambezi;
Umkhonzi wezizwe ze-Afrika.

Into engamandla umntu anako ukuyiqaphela kukuba imbongi ibonisa ukumazi kakuhle uNelson Mandela ngokugqibeleleyo. Ewe imbongi le yeyasebaThenjini yaye noMandela ngowasebaThenjini kodwa ukumazi kwayo imbongi kungaphezulu kunoko, lonto uyibona xa imbongi ibala izizwe eziliqela zalapha e-Afrika azikhonzileyo umfo kaMandela, umzekelo le mbongi ithetha ithi:



Ubakhonzil'abaMbo nabaNguni;
Wabakhonz'abeSuthunabaTshwana;
Wawakhonz'amaZulu kaSenzangakhona;
Wawakhonz'amaSwazi namaNdebele;
Wawakhonz'amaTshona, amaNyasa namaKhalanga;
Wadib'izizw'ezikhulu nezincinane,
Edal'umanayano lwama-Afrika,
Ukuz'inimb'ibe nye yezizwe.

Ezi zizwe zonke zaye zinedisa ngokumandla kumzabalazo wenkululeko, kungoko imbongi izikhankanya ingenaxhala nadyudyu. Ezi zizwe zonke zizizwe zabantsundu, iyodwa lo nto ithetha lukhulu ngomanyano olwaye luluqilima lwabantsundu, iinjongo zijolise ekuzalisekiseni inkululeko yabantu bonke ingakumbi abantsundu. Kulo mbongo kanaanjalo uYali-Manisi ukhuthaza uMandela emomeleza ukuba athethe angafihlisi yaye angoyiki nto kuba uluntu luthembele kuye, kodwa iqala ngokumncoma imtyibele imfanekisa nazo zonke izinto ezintle ukuze azive kamnandi angatyhafi. Ngelinye ixesha imfanisa neMbuzu-mbuzu enjengesinaliti ibuye imncome isithi:

Inzwana enkulu yakwaMthikrakra,
Umbol'ezizazobe into kaMandela,
Umafanelwa zidanga nezidabane,

Umafanelwa yimbol'engayiqabi,
Azi ngekuyinina beth'eyiqaba?
Ugxagxamis'amagxagx'axhalabe,
Umaphongomis'izizwe ziphonyoze

Ngale ndlela imbongi le yaye imnika amandla kwanesibindi sokujongana nomsebenzi omkhulu awayefuneka ewenzile wokuba yinkokheli yezizwe zonke ezaye zisilwela inkululeko. Oku kucaca ncakasana xa sele ilebela imbongi iwusonga lo mbongo kuba ithetha ngokungqalileyo imxelela ukuba makathethe angafihlisi. Oku ikwenza kwizitanza ezithathu zokugqibela zalo mbongo, kulapho ide ikhankanye nombaba onzulu wokuba uMandela uyinkosi ngokokuzalwa ngoko ke ukukhokela abantu ukudalelwe, kangangokuba nokokuba angasweleka ukuze isizwe sikhululeke akuyi kubakho nto igwenxa apho kuye umntwan'egazi. Lo mbongo omnye umntu angathi le imbongi noxa ibonga uMandela kodwa ikwanqula uSomamdla namanyanye ukuze konke okuyiminqweno yayo nokuyiminqweno yesizwe kuzaliseke, yiva xa ivalelisa kwimiqolo yokugqibela emibini. Owokuqala uthi; '*...Uboyis'ububi neent'ezimbi*'. Uze owesibini uthi; '*Makube njalo nkosi yam*'. Lo mqolo ke kumaKrestu uthetha ukuba-*Amen*, logama kuma-Afrika uthetha ukuba '*Camagu*' okanye '*makubeChosi*'. Le yimiqolo yokuvalelisa xa umntu enqula. Umntu ke akanokothuka kuba ke iimbongi ngabantu bomoya kwabona.

3.2.1.5. INTSUSA-MABANDLA YOMBONGO WESIHLANU

Umbongo wesihlanu nongowokugqibela kweli nqanaba ngumbongo kaMqhayyi othi *Umfikazi uCharlotte Manyi Maxeke*, lo mbongo uMqhayyi wawushicilela ngowe 1943. UMqhayyi ngawakhe amazwi uyasizobela ngokwakhe ukumazi kwakhe umam'uMaxeke ngelithi:

'...Le ntombi kaManyhi noko ingumSuthukazi, yaqala ukulibona ilanga kweli lizwe lakowethu lakwaNgqika; yafunda apha yawela ukuya eMerika isuka phakathi kwethu apha; yade yabuya nelo xhoba liyimfundo yeza nalo ekhaya; latyiwa ngawo onke ama-Afrika – into leyo ezinqabeleyo iimfundi neemfundikazi. Ide yendiswa kwasithi, ingazendisanga, siyendisela kulo mfana kaMaxeke, kwaNdondelela, emaGqunukhwebeni. Ngakho oko...'

UMqhayyi wenza eyona nto ibalulekileyo kakhulu xa sukube kuthethwa ngeembongi zama-Afrika okanye ezomthonyama. Iimbongi zithi zimbonge umntu zimtyibele ngendlela ezimazi

ngayo nezityhilelwa ngayo ngaye. Apha ke kuyacaca ukuba imazi njengokuba ezazi lo kaMaxeke. Iyodwa lo nto yenza ukuba umbongo wakhe uthembakale yaye yonke into aza kuyithetha ngaye umfi ikholeleke kuba isuka emntwini omaziyo ncakasana.

Enye into umntu anokuyiqaphela yeyokuba le mbongi xa iza kuthetha ngo Maxeke iqala imbulise ngevesi ecatsulwe kwiincwadi ibhayibhile kubaGwebi (1859:5:7) apho ithi:

‘...Ndesuka ndaba ngunina kwaSirayeli.’

Imbongi iyasikrobisa ikwasazisa ukuba umama lo waye elikholwa yaye indlela awayezinikele ngayo ekuziseni uphuhliso kwanenkululeko esizweni ngemfundo yakhe nangokuzabalaza, ngenene kwakumenza ukuba abe ngunina wesizwe sethu *‘Mother of the nation’*. Omnye umntu unokumbeka uMama uMaxeke kwinqanaba loomama besizwe abafana nooLillian Ngoyi kwakunye nooWinnie Madikizela-Mandela nabanye.

Wona umbongo uqala ngokusazisa ukuba ngenene ishenxile inkosakazi yakwa Maxeke, uyayichaza ukuba eso sehlo mayingabingathi asehlanga kubafazi, makungathi cwaka. Kulo mbongo siyaxelelwa ukuba ngenene ube elixhadi lesizwe, amaxhila, amahilihili ebelungiswa nguye ukuze abuyele kwisimo somntu esiqhelekileyo. Imbongi iqhuba imfanise nelitye elisisiseko laseTopiya, omnye umntu onokucinga ukuba le nkosikazi yakwaMaxeke ibe icawa eTopiya.

Ukomelela kwakhe kusesinye sezizathu zokuba imbongi ithi gqolo ukumfanisa nelitye okanye imbokodo njengoko amanina esaziwa njengeembokodo. Oku kugqame kakhulu kumanina akwezopolitiko.

Enye into imbongi esazisa yona yeyokuba wendele emaNywabeni kwaGatyeni yena eyintombi yaseLusuthu. Iphinda isazise kwakhona imbongi ukuba unobuhlobo nabaTswana nasebaThenjini. Kangangendlela awaye ekukhuthalele ngayo ukusebenzela abantu imbongi iyithetha ngokucacileyo nto yokuba kufanele ukuba ahlale ekhunjulwa.

Imbongi engu Mqhayi ikholelwa ukuba ilitye lesikhumbuzo liza kuba yinkuthazo nakumavila ukuze ahlukane nobuvila obo akhuthale njengaye umama uMaxeke. Inika kwanomyalelo

imbongi wokuba makenzelwe ilitye ukuze ahlale ekhunjulwa, nokuze abe yinkuthazo eluntwini lwakowabo nakubantu behlabathi jikelele.

3.2.2. AMABAKALA OMBONGO NGAMNYE

3.2.2.1. AMABAKALA OMBONGO WOKUQALA

Umbongo wokuqala wembongi uJongela Nojozi owashicilelwa ngexesha kwaye kusambathiswa ikumkani yamaXhosa engasekhoyo ukumkani u-Aah Zwelonke ngumbongo okungekho lula ukuwahlula-hlula ngokwezigaba. Into eyenza ukuba kungabikho lula yeyokuba imbongi yaye idandulukile isemoyeni ngohlobo lokuba ukuphumla kwaye kusiba kufutshane ngokumandla. Kodwa ke ngenxa yokuwuphulaphula amatyeli aliqela lo mbongo ngeenjongo zokuwuhlalutya, kuyacaca ukuba ungohlulwa ube zizigaba ezithandathu. Zonke ezi zigaba ninako ukuthungelana yaye ziyayondelelana ngohlobo olwanelisayo ngenxa yentsingiselo umntu ayizuzayo kwisigaba ngasinye.

Isigaba sokuqala sinika inkcazelo ngomhlekezi uZwelonke, imbongi iqala nje ukubonga ayoneliseki yindlela uluntu olwalukho apho olungakhahleli ngayo. Zibekwa nje imbongi ithi:

‘...Anikhahleli malawu-ndini.’

Yakuba itshilo abantu babonakala behleka, yandula ukukhahlela kabini isithi:

‘...Aah Zwelonke! Aah Zwelonke.’

Uluntu ke lulandele ngokukhahlela ke imva kwembongi leyo nalo lukhahlela kwangohlo olo imbongi ibe ikhahlela ngalo. Kuba ke waye ukumkani ephakamile kwisihlalo awayekuso ephahlwe ngamawabo ngohlobo olufanelekileyo lokusekela umntwan’egazi xa eza kuthetha, imbongi ke ivuthulula umbethe apha kwesi sigaba ikwaqokelela neengqondo zoluntu ukuze zilungele ukuphulaphula loo ntetho kakumkani. Iyamazisa ke imbongi ukuba kubizwa yena itsho imtyibela ukumkani imkhumbuza ukuba ulithole lenkunzi zakuloGqamgqam, kulo Hintsu kodwa ayide imbize ngegama koko isixelela ngesiganeko esibuhlungu sokubulawa kwakhe

phezukwentlambo zeNqabarha. Apha kwesi sigaba imnika ihlombe imnika namandla ukuze athethe enegunya elimfaneleyo nelimlingeneyo nelikwalelakhe.

Isigaba sesibini sisinika inkcazelo mayela nesona sizathu esakhikelela ekuphalaleni kwegazi likaHintsisa phezukweNqabarha esele ikhankanyiwe kwisigaba sokuqala. Apha imbongi iyakhumbuza ukuba ngomnyaka wama-1652 bafika abantu abamhlophe babanga umhlaba nayo yonke into eyaye ibubutyebi ebantwini ababtsundu. Xa imbongi ithetha ngabantu abamhlophe ayibabizi njengabantu abamhlophe kodwa ikhetha ukubabiza njengamadlagusha njenoko baye benizwa njalo kwiminyaka yamandulo. Iqhuba ke kwesi sigaba imbongi iyicacise into yokuba yonke into yokubangwa komhlaba wabantu ngabantu yakhokelela kwiimfazwe ezininzi ezathi zakhokelela kwimpalalo-gazi apho inkitha yamadoda okanye yabantu yathi yabulawa. Enye into esiyazisaayo kwesi sigaba yinto yokuba abo bathi basinda ekubulaweni baye bavalelwa eRobben Island kodwa imbongi apha ayiyibizi ngokungqalileyo kanjalo kodwa iyibiza isiqithi sezotho apho ooMaqoma ogama lesidoda/ogama lokukhahlelwa unguJongumsobomvu babevalelwe khona. UMaqoma ke naye waye elitshawe kodwa ngowendla yokunene kaPhalo, kwindlu kaNgqika kumaRharhabe. Imbongi imkhankanya uMaqoma kuba waye eligorha ngoko nje iinjongo zayo zezokuba ikumkani le yaye iyiphakamisa ibe nobobugorha ingoyiki.

Isigaba sesithathu sisinika inkcazelo mayela noMaqoma osele ekhankanyiwe kwisigaba sesibini ngegama elithi Jongumsobomvu, apha imbongi xa isithi:

‘...Sibuyise loo mfuma-mfuma.’

Imbongi ibhekisa kwisiganeko sokubuyiswa kwamathambo kaMaqoma esuka eRobben Island apho wabulawelwa khona. Iqhuba imbongi imbize uZwelonke ngeNkwenkwezi yenkunzi zamaGcaleka, ikutsho oku ikuthathela kuMaqoma kuba yena waye esaziwa nanjengenkwenkwezi kumaRharhabe owaye engunyana olikhalipha legorha kaNgqika. UNojozi uqhuba athi uZwelonke uyingubo erhwexayo yakuloGwebinkumbi, uGwebinkumbi lo kuthethwa ngaye ngunyana omkhulu kaSigcawu owaye eyikumkani yesixhenxe yamaXhosa emva kokohlukana kwendlu kaPhalo ekwaphuma kuyo amaGcaleka namaRharhabe.

UGwebinkumbi ngulo wathi akusweleka yena waze unyana wakhe ogama linguMpisekhaya Ngangomhlaba Sigcawu wabanjelwa isihlalo sobukumkani nguyise omncinci wakhe onguDiliza Sigcawu kwade kwafikelela ixesha lokuba abe yindoda endala enako ukuphatha

isizwe. Imbongi ke ngokuthi gqaba-gqaba amagama athile, ichukumisa abantu ngakumbi abo babazi ncakasana aba bantu sukube ibakhankanya. Kwakwesi sigaba imbongi iyayixela into yokuba indlu kaXhosa iyaqokelelwa yaye iyabuya, lo nto yenza amanye amadoda angcangcazele kuba ukwambathiswa kwekumkani isisenzo esikhulu esingazange sabonwa emaXhoseni ingakumbi kweli xesha lenkululeko.

Kwesi sigaba sesine imbongi iyazazisa isizwe ephuma kuso. Ikwenza oku ngohlobo lokudlisela, iyatshambaza ikwachulumancile kuba ngenene iyaziva yaye iyaziqonda ukuba inesakhono esiphume izandla sokwenza lo msebenzi wokubonga. Esinye isizathu esibangela ukuba imbongi izazise ekugqibeleni kukuba ifuna ukuba uluntu lungabe lufunisa ukuba imbongi le ibibonga ibiyeyaphi. Kananjalo oku imbongi kwenza ngohlobo olubonisa imbeko nentlonipho kuba ithi xa izazisa isele ichaze nenkosi eyikhokeleyo apho isuka khona. Ayipheleli apho koko ichaza iindawo ezifana nemilambo kwaneentlambo ezihloniphekileyo neziligugu ngendawo esuka kuyo.

Kwakwesi sigaba imongi isinika imbali ngamatye esikhumbuzo samagqala ngamagqala asembalini yakwaNtu afumaneka kwizizwe ngezizwe ezikwiphondo le Mpuma Kapa. La matye esikhumbuzo imbongi ithetha ngawo ikwazama ukurhabulisa abantu ngeembali zakwantu, iyayibonakalisa ngokucacileyo ukuba inolwazi oluphangaleleyo ngezizwe-ngeziwe ezintsundu.

Apha kwesi sesihlanu isigaba imbongi iyawuququmbela umbongo, oku ikwenza ngokubandulula abantu abasuka kwiindawo ngeendawo abawele iimilambo ngemilambo ukuze baye kufika apho kwelakwaXhosa komkhulu eNqadu. Ithi mabahambe kakuhle baxelelane ukuba ikumkani ibekiwe yaye yambathisiwe. Ibayalela ke ukuba maze bashumayezane ngezo ndaba zintle zenzekileyo emaXhoseni, umoya wayo ngenene mhle yonwabile.

Isigaba sesithandathu nesisesokugqibela, kuso ngenene imbongi iyavalelisa kodwa ivala ngokuthi maze kuxelelwe abeSuthu babuye baze elizweni, kuyacaca ukuba ayiphathekanga kakuhle yimeko yokuba iLesotho ibe lilizwe elizimeleyo noxa ikwalapha eMzantsi Afrika. Le mbongi ikuthetha oku iselungelweni kuba yimbongi yosiba egunyazisiweyo nekwaligqala, ngoko ke inako ukuthetha nangantoni etyhilekileyo kuyo ngexesha ibongayo kuba inamagunya yaye nomsitho uyayivumela. Iwuvala umbongo ngokukhahlela kwakhona ikumkani uZwelonke kathathu njengesiko lesiNtu lokunika imbeko enkosini okanye kwikumkani.

3.2.2.2. AMABAKALA OMBONGO WESIBINI

Umbongo wesibini oza kuqwalaselwa isigaba ngasinye ngumbongo wembongi egama linguZolani Mkiva othi *'Inkunzi kaMbeki'*

Lo umbongo ngowembongi eyayisakuba yimbongi kaMandela, apha kulona umbongo imbongi le umfo wasemaMiyeni uZolani Mkiva ubonga uThabo Mbeki naye owayesakuba ngumongameli welizwe loMzantsi Afrika.

Lo mbongo nawo ngumbongo apha owashicilelwa ngexesha imbongi yaye idandulukile ibonga uMbeki imtyibela. Kunzima nawo ukuwohlula-hlula kodwa xa umntu ewumamelisisa unako ukufikelela ekuwohluleni ube zizigaba ezithandathu ngolu hlobo wohlulwe walulo.

Isigaba sokuqala njengesiqhelo imbongi iyamazisa uMbeki ukuba uphuma kwisizwe samaXhosa angamaGcaleka, iqhuba ityibeleke eso sizwe ikhankanye nezinye ke iikumkani zamaXhosa. Emva koko imbongi iyamchaza uMbeki ungunyana kaMaMfikeneni.

Isigaba sesibini imbongi isiqala ngokuqhubeleka kwesiya sokuqala kuba ikhankanya uyise kaMbeki onguGorven nethi imbongi wazala iGovenor. Oku ikuthetha kuba uMbeki waba ngumongameli welizwe. UMbeki ngomnye womongameli belizwe odume ngokuba liciko nechule lokuthetha, ukwayiyo nimbongi yosiba kwangaxesha-nye, lo nto iyavakala xa umntu efunda okanye ephula-phula esi sigaba.

Isigaba sesithathu okuqaphelekayo kuso kokokuba imbongi iyamtyibela imbonga imncoma imfanisa nezinto ngezinto. Ngelinye ixesha iyavakala imncoma imbiza ngendlaz'emdaka kuba kaloku umongameli lo ngumdak'omnyama. Iphinda imbongi kwakwesi sigaba ivakale isebenzisa izaci ezifana nesi sithi 'ukhakhayi lwencede ludliwa kuvukwa' esithetha ukuba lo nto yenziwayo yenziwa ngesaquphe. UMbeki ungumntu onjalo, ulichule lokuthetha, unengqondo ekhawulezayo ukucinga yaye rhoqo ethetha umntu angafunga ukuba lo nto sukuba eyithetha yinto ebekukudala eyicinga, ngamafutshane umntu angatsho ukuba ungumphondo-zihlanjiwe wenkcuba-buchopho.

Kwisigaba sesine imbongi ingena nzulu ekumaziseni ngcono kunakuqala kuba apha iyamchaza ukuba ungubani waphi ncakasana. Yiva xa imbongi isithi:

Yiyo lonto ndisithi yinkunzi kaMbeki,
Yinkunz'emnyam'ephuma kwinkomo
ZikaFakade kaMbekisa,
Phantsi kwamabandla kaJama kaSjadu
Ziyamjadula ngejezwane lajwedijedwana ngqazulawu,
Yiyo lonto ndisithi yinkunzi kaMbheki,
Ngudadadelele ndlaz'emdaka,
Dida sal'emadideni.

Apha okokuqala imfanisa nenkunzi kuba eyindoda ngokwesini, iphinda imfanise nenkunzi kuba enamandla yaye isizwe sithembele kuye njengomongameli. Kananjalo imbongi isenobhekisa kuye njengenkunzi kuba uyintloko yelizwe eyinkokheli ephume izandla. Imbongi iqhuba ithi yinkunz'emnyama, ubumnyama obu bubhekisa kwimeko yokuba engumntu ontsundu, ongumdaka walapha e-Afrika. Imbongi oku ikuthetha izingca yaye kuvakala ukuba isemoyeni kuba uMbeki uyinkokheli ezingcayo ngokuba ngum-Afrika, kangangokuba wada waduma ngombongo wakhe othi *'I am an African'*. Umongameli ke lo ubongwayo ukwayiyo imbongi yena kuqala kodwa eyimbongi yosiba. Kwakwesi sigaba imbongi iyayigxininisa into ukuba uphuma kumnombo okanye kumlibo kaMbeki kaMbekisa yena ophantsi kwamabandla kaJama kaSijadu. Amabandla kule meko ebhekisa kwisizwe nakwisiduko apho uThabo Mbeki aphuma kuso. Iqhuba imbongi ke ide iyokungena kwisigaba sesihlanu imcoma ngobuciko kwanesakhono sokulamla asombulule iingxwaba-ngxwaba njengoko uMbeki wenzayo eDakar kwinkomfa eyayiseMorogoro kwimihla yamandulo. Imbongi yandula idlale ngamagama isebenzisa ubuchule bayo bokuhombisa intetho yayo ide isivale esi sigaba.

Kwisigaba sokugqibela imbongi iyasirhabulisa ngokucaphula kwenye yeentetho zakhe apho wakhe wathetha amazwi athi:

‘...Sasingomahamba ngenyawo sinentsente nje.’

Le ntetho kaMbeki yintetho enzulu yaye enamandla nesafumana indawo yokuhlala ezintliziyweni zabaninzi. Le ntetho idiza ukuba sisuka kude sesilapha nje. Ibe sele ke iwuvale umbongo imbongi.

3.2.2.3. AMABAKALA OMBONGO WESITHATHU

Umbongo wesithathu ngumbongo kaSamuel Edward Krune Mqhayi othi '*A-ah Mhlekaz'omhle!*'. Lo umbongo wangowama 1926, uMqhayi usinika inkcazelo mayela nobukhulu boMhlekazi athi uyingonyama yakwaJuda. Lo mbongo unezigaba ezilithoba yaye isigaba ngasinye siqulethe lukhulu kwicala lentsingiselo kwanasekuveliseni iimvakalelo zembongi.

Kwisigaba sokuqala imbongi iyambulisa uMhlekazi ngembeko nangendlela yokuhlonipha eyaziwayo xa kubuliswa indoda, umhlekazi uyakhahlelwa yaye iqatshelwa yimbongi nemeko enokufana nesiduko okanye umnombo wakhe kuba imbongi iyayichaza ukuba uMhlekazi uliThole lentombi yakwaJuda. Imbongi kwesi sigaba iyamncoma uMhlekazi, oko kubonakaliswa ngamagama ekhetha ukuwasebenzisa amagama afana noo-Sonini nanini, Jay'omkhulu wezihlwele, Ngqin'ezingel'imiphefumlo, Zibel'imihlamb'eyalanayo, Lung'elikhulu lakuloMazulu. Isizathu sokuba imbongi isuke imnike wonke la magama izama ukubonisa ubunganga nobukhulu balo Mhlekazi ekucacayo ukuba unguMdali wezinto zonke.

Apha kwesi isigaba sesibini imbongi isaqhubeleka nokumncoma uMhlekazi. Iyamyibela imfanisa nazo zonke izinto ezintle nezifanelekileyo. Iqala ngombulisa ikhahlela, ize ngokugxininisa ukugqama kwakhe nokukhanyisa kwakhe ngokumthiya igama lokuba nguMehlwanjengeesibane, iqhuba iyigxininise into yokuba uMhlekazi uyikumkani ngokwenene kungoko imbiza ngelokuba uliTshawe lamaTshawe. Ayipheleli apho kuba ikwamncoma ubuhle bakhe ebufanisa nenyanga, iphinde imfanise neKhwezi lomso, iqwela ngokude imfanise kwanalo neliwa laphakade. Iliwa laphakade kulombongo linika uluvo lokuba ngenene uMhlekazi akagungqi uhlala ehleli yaye uthembakele kambe ukomelela kwakhe kunika ukhuselo kwabo banokoyama ngaye yena liwa laphakade. Enye into eqaphelekayo kukuba lo Liwa laPhakade ubhalwe waqala ngoonobumba abakhulu ngokunga kubhalwa amagama abantu. Oku kukodwa kuluphawu logxininiso kwanokubaluleka kokuqondwa koku imbongi ikusondezayo. Esi sigaba imbongi isivala ngokuchaza ukuba lo mhlekazi ungunyana woseNyangweni, oko kudiza ukuba ungunyana walowo usendaweni ephakamileyo ngaphezulu kunazo zonke ezinye indawo. Ngolu hlobo ngaphandle kweentandabuzo kuyacaca ukuba lo Mhlekazi kuthethwa ngaye ngunyana kaThixo.

Isigaba sesithathu naso sikwafana nezinye xa siqala kuba imbongi iyakhahlela kwikumkani yakugqiba imfanise nezinto eziliqela imkwekwe kananjalo isithi ulixhwane lamaxhwane okuthetha ukuba ufana nenkomo yedini, iqhuba imfanise negqirha elingenantanga, ayipheleli apho ikwabiza ngokuba uyinqaba yenyano iphinde imfanise nekhaka lenyano okudiza mhlophe ukuba yena uhambisana nenyano kuphela yaye uthembakele ngokugqibeleleyo. Isivala esi sigaba ngombiza ngengonyama yesixeko sakwaJuda. Ingonyama ke imele ubukhulu kwanobunganga, Amandla kwanobukhosi, kwaJuda ke kulapho ngokwasezimbalini nangokwezibhalo kuvakalayo ukuba uYesu Krestu waye engowakhona. Kuyaqalisa apho ke kumfundi okanye kumphulaphuli walo mbongo ukuba kuthi qwenge ave ukuba ngenene lo kuthethwa ngaye kufanele ukuba kube ngumKrestu.

Isigaba sesine sinika inkcazelo malunga nesimo salapha emhlabeni esingathandekiyo yaye esingekho sihle konke-konke. Nakwesi sigaba inika imbeko ngokukhahlela ikumkani ibuye ibike ke intlungu uluntu elikuyo emhlabeni yokungabinalizwe, eyokungabinamthetho neyokoma kwemilomo ngenxa yodano. Ithi imbongi konke oku kwenzeka kuba uluntu lwamnikela umva lo Mhlekezi ekwamchaza njengenkulu yeminyanya. Nayo inkulu leyo yeminyanya kuyacaca ukuba yalunikela umva uluntu ngenxa yezi ziphoso zingaka zoluntu imbongi sele izikhankanyile.

Kwisigaba sesihlanu imbongi ivela ibulisa kwakhona kuMhlekezi yaye imcela imbongoza ukuba ancede abantu ngokubabuyisela i-Afrika, abuyise oonyana bayo kwaneentombi zayo, indyobo nayo iyayicela kuMhlekezi. Imbongi iqhuba icele nezinye izinto ezibalulekileyo kakhulu ekucacayo ukuba uluntu lwase-Afrika luphulukene nazo, izinto ezifana nezi zilandelayo; impilo kwanengqondo, amandla kwanolomelelo, kwakunye nobunye bama-Afrika. Apha kwesi sigaba kuyacaca ukuba imbongi ithetha ingumlomo wamahlwempu acinezelekileyo, oku kucaca xa isicelo sayo zokuqala isithi makubuye ilizwe kuba kuyacaca ukuba yaye ibhekisa kwimeko yaseMzantsi Afrika mandulo apho i-Afrika yaye iphantsi kwengcinezelo kwanenkqubo yobukoloniyali. Xa isithi makubuye oonyana nentombi, ibhekisa kwikamva kuba alinokubakho xa bengekho abantu abazintsasa okanye ihlumelo abaza kuba ziinkokheli zangomso. Kananjalo xa ikhankanya neentombi ibhekisa kubutyebi belizwe ekucacayo ukuba baye busezandleni ezingezizo. Indyobo eyikhankanyayo inokubhekisa kwinkululeko kwanezimbiwa ezikhoyo elizweni ezokugxotha indlala zinike abantu Amandla ukuze bomelele yaye babebanye ukuze i-Afrika ibuye. Ivala ke imbongi ngokumbiza uMhlekezi ngenkulu yeminyanya ngenjongo zokubonisa umfundi okanye umphulaphuli walo

mbongo ukuba lo Mhlekezi kuthethwa ngaye apha ngenene yingangalala enamandla abukhulu bungenambaliso.

Isigaba sesithandathu sona sinika inkcazelo mayela neziganeko ezathi zehlela uMhlekezi ezikhankanywayo nakwincwadi yezibhalo ezingcwele ibhayibhile. Ezi ziganeko imbongi imkhumbuza ngazo ziziganeko ezaye zibuhlungu kakhulu, esokuqala uYesu wabaleka waya eYiphutha esiya kunceda abantu, esesibini kumhla weva ubunzima bokuthwala umnqamlezo ekwancediswa luluntu ekuwuthwaleni. Ithi ke imbongi makawakhumbule ama-Afrika ngokunjalo, kuyacaca ukuba zonke ezo ziganeko zaye zisenzekela apha kwilizwekazi le-Afrika kuba iYiphutha (*Egypt*) ilapha e-Afrika, kwanjalo nendawo leyo ekuthiwa wabethelelwa kuyo ikwalapha e-Afrika. Imbongi ke iyachaza ukuba namhlanje inkxwaleko kwanobunzima busebantwini yaye icela uMhlekezi ukuba alukhumbule uluntu aluncede kuba amandla angakuye, nguye onamandla.

Isigaba sesixhenxe uMqhayi usixelela ngenkubazeko efumanekayo eluntwini yaye unethemba ukuba nguye yedwa umhlekezi onako ukuyijika ayitshintshe ukuze kungabikho bantu bakhubazekileyo. Umzekelo, imbongi ikhankanya izifombo, izilima, iimfama, kwaneziqhwalu, kuyacaca ukuba ithemba lonke likuMhlekezi. Inokuba nzulu intsingiselo yesi sigaba kuba ikwadiza ukuba zonke iinzingo nezilingo uluntu oluntsundu ludala ukhubazeko ngokwasemzimbeni nangokwasengqondweni nto leyo ebangela ukuba ubomi bungabikho lula kuluntu oluntsundu lwase-Afrika. Ngaphandle kwentandabuzo ukho unobangela wale nkubazeko ibonakala imbongi iyichaza, ocacileyo onokukhankanywa ngoyinkqubo yobukoloniyali kwanengcinezelo (*apartheid*) eyaye ingenalusini eluntwini oluntsundu.

Isigaba sesibhozo sinika inkcazelo ngokumayela nomoya ombi okucacayo ukuba ungene e-Afrika, lo moya imbongi imfanisa notshaba olugama linguSthana, ekucacayo ukuba uyichitha-chithile i-Afrika. Imbongi iqhuba icele isikrweqe okanye isixhobo sokumlwa lo Sathana ukuze agxothwe emke ngaphakathi koluntu oluntsundu. Imbongi yaye ikholelwa ukuba elo linge lalingakhokelela ekubuyeni kwe-Afrika eyaye iphethwe ngamakoloniali kwanorhulumente wengcinezelo.

Kwisigaba sethoba nesisesokugqibela imbongi iwuvala umbongo ngokunika ithemba elikhulu uMhlekezi lo imbongayo. Iyamxelela ukuba kutsho abantu abanjani, oku ikwenzela ukuze ayazi naye uMhlekezi ukuba akayi kuzisola ngokuzalisekisa ezi zicelo zolu luntu luthethelwa yile mbongi yakwaMqhayi. Ukuze uMhlekezi akuthathele ingqalelo imbongi iyamazisa ukuba

kutsho imidndosholo, imidak'emnyama, usapho luka Ntu, olunomthetho kwaye elikwamkhonzayo kwa-uMhlekezi lowo. Imbongi ifuna ayazi uMhlekezi ukuba kuthetha umntu onethemba elikuye kuphela yaye umntu olilungu elithethela amalungu angabakhonzi bakhe yena mhlekazi, akuthethi abantu nje abangenanto yakwenza naye uMhlekezi lowo kucelwa kuye. Iwuvala umbongo ke imbongi ngokumcela kwakhona imbongoze ukuba makafike azalisekise, ide naxa imbiza imbize ngokuba nguBawo iphinde ithi nguSomandla ukubonakalisa imbeko, uzuko lwakhe kwanobunganga bakhe obukhokelela ukuba akhonzwe. Imbongi ikwabonakalisa ukuba ayinalo elinye ithemba ngaphandle kwakhe uMhlekezi, ikholelwa ukuba nguye kuphela onako ukuzizalisekisa izicelo zoluntu zonke nokuba zingaphi okanye zingakananina.

3.2.2.4. AMABAKALA OMBONGO WESINE

Umbongo wesine ngumbongo kaYali-Manisi imbongi yasebaThenjini eyaye idume kunene ngeminyaka ye-1940s ukuya kutsho ngeminyaka ye-1960s. Le mbongi kulo umbongo ibonga uNelson Mandela nemnika igama elitsha apho ivakala ikhahlela kuye ngesikhahlelo esithi *Aah! Zweliyashukuma*. Lo mbongo washicilelwa imbongi le imbonga ngowe-1954. Ngeli xesha waye etshisa yaye evutha uMandela kwicala lezopolitiko, kuyacaca ke ukuba kungoko imbongi yayide imthiye eligama lika Zweliyashukuma kuba ngenene waye elishukumisa ilizwe ewaxakile amabhulu.

Lo mbongo unezigaba ezilithoba eziqulathe lukhulu kwicala lentsingiselo. Isigaba ngasinye sinokubaluleka kwaso. Isigaba sokuqala sinika inkcazelo mayela nendlela isizwe kwakunye nezinye izizwe ezaye ziyiyo ngelo xesha. Imbongi iyacacisa ukuba ngenene uzinzo alukho akuthanga zole-cwaka yabalala. Oko kuqapheleka nje kwakumqolo wokuqala apho imbongi ivakala iphakamisa ilizwi ingxola igxininisa isithi:

‘...Ilizwe liyashukuma maLawundini.’

Ayipheleli apho imbongi iqhuba isixelele ngeentlambo zonke ezixokozelayo, iintaba ezididizelayo, izizwe ezimangalisiweyo nezigqushalazayo ziqhashambula zibhinyalaza. Ithi xa

igqiba ukucacisa imeko yokungabiko kozinzo ibuye itsho iphinda-phinda ukuba inene ilizwe liyashukuma. Oku ikwenza ngenjongo zokuyibethelelisisisa nzulu ezindlebeni zoluntu ukuba maluyiqonde into yokuba ngenene akukuhlanga.

Isigaba sesibini imbongi isakhe ngendlela enobuchule obukhulu kuba iyamazisa uMandela ngokumthutha imntyibele icule isiduko sakhe kodwa kwangaxesha-nye ibe ichaza ukuba ilizwe lishukuma lishukunyiswa nguye uMandela. Xa limbi ide iyichaze ngokucacileyo lo nto kumqolo wesibini emva kokuba ithe yakhahlela kuye ngelika Zweliyashukuma, ivaka imbongi isithi:

‘...UZwe-liya-shukuma ngumdaka kaMandela.’

Ngale ndlela imbongi iyamchaza ngokucacileyo ukuba ngubani lo imthiye eli gama kodwa oko ikwenza ngendlela enobuchule obukhulu logama imazisa. Kwalapha kwesi sigama ifumana izinto eziliqela emfanisa nazo ezifana nengxangxosi egaqa ngamadolo. Ayipheleli apho koko kodwa iqhuba ixele malunga nobukroti kwanobukhalipha bakhe, oko ikudiza ngokuchaza ukuba uyintsimb’edlezinye yakwaNdaba. Imiqolo yokugqibela ibonisa ubugorha buka Mandela kungoko imbongi iqhuba imchaze njengoKhala-mqadi wafa yintsika iphinde imbize njengomty’ondindilili.

Isigaba sesithathu sityebisa nzulu malunga nosele imbongi ikukhankanyile okanye ikuthethile kwisigaba sesibini. Eyona nto ibalaseleyo apha kwesi isigaba imbongi ichaza ubuthanda-zwe bukaMandela kwanendlela azinikele ngayo ukuqinisekisa ukuba ilizwe loMzantsi Afrika libe nomthetho yaye kubekho uzinzo kulo. Enye yezinto imbongi eyenzayo kukuzoba umfanekiso wokuba eli lizwe liyinto yonke kuye uMandela. Kuyacaca kananjalo ukuba uMandela lo ukwahlonitshiwe zizizwe ngezizwe ezikhoyo apha e-Afrika, oku kucaciswa yimiqolo emithathu yokugqibela kwesi sigaba sesibini.

Isigaba sesine sinika inkcazelo mayela nendlela azihloniphe ngayo izizwe ngezizwe ezikhoyo apha e-Afrika uMandela kwanendlela nazo ezimhloniphe ngayo. Imbongi igqiba kwelokuzikhankanya enako ukuzikhankanya izizwe ezifana nesabaNtsundu bebonke ngokuquka abaMbo namaNguni. Ziyakhankanywa nezinye izizwe ezifana nesabaSuthu, Tshwana, amaZulu, amaSwazi, amaNdebele, amaTshona, amaNyasa kwakunye

namaKhalanga. Kwizwe ezincinane nekwezikhulu kuyacaca ukuba uMandela waye esaziwa yaye ehlonitshiwe ngenxa yemisebenzi yakhe emihle yokumanya ezo zizwe. Oku kuchazwa yilembongi kuyalandeleka yaye kuthembakele kuba uMandela yimisebenzi yakhe eyamnika iwonga lokuba abizwe njengoyise wesizwe, utata wesizwe (*father of the nation*).

Isigaba sesihlanu naso sizoba umfanekiso wobunjani bukaMandela ngokwendlela ayiyo ngezenzo nangenkangeleko. Imbongi ayiphezi ukumncoma ngobunzwana bakhe nangokufaneleka kwakhe. Ayipheleli kwezi izinto sele izichazile imbongi, iqhuba isazise ukuba uMandela uyoyikwa nangamagxagxa, ayaxhalaba xa ekhona okanye xa kuthe kwathethwa ngaye kananjalo nesizwe siyamthanda yaye siyamlandela. Oku imbongi ikuchazayo kulula ukuba umntu akuqonde ingakumbi xa emazi uMandela ukuba waye engumntu onjani ngexesha leminyaka ye-1954. Zininzi ke izizathu ezathi zabanefuthe ekwandiseni ubunganga namandla wakhe; okokuqala uMandela waye eyinkosi yaseMvezo, ekwayinkokheli yezopolitiko yombutho owawusaziwa njengokuba ngumbutho wesizwe, kananjalo uMandela waye ekwalilo negqwetha. Kungoko imbongi iziva ikhululekile usebenzisa amagama adandalazisa ubunganga bakhe ingenadyudyu.

Isigaba sesithandathu sinika inkcazelo mayela nendlela ekucaca ukuba kwakuba yiyo akufika uMandela. Into enika umdla kwakhona yeyokuba imbongi iyaphinda iqala ngokukhahlela xa iza kuthetha ichaze zonke ezi zinti ithi ziyenzeka ngoMandela. Imbongi imveza njengegorha le nokheli ehlonitshiweyo kwilizwekazi i-Afrika. Kananjalo imbongi ikwamveza uMandela njengomntu owoyikwayo ziintlobo ngeentlobo zabantu azifanisa nooBhakanqana, imiGulukudu, ooRheme kwakunye neenyhwagi. Zonke ezi ntlobo zabantu kucacayo ukuba ziyamoyika ziintlobo ezingalunganga ezisoloko ngalo lonke ixesha zitsalela ecaleni zingeloncedo eluntwini. Kuyacaca ukuba uMandela waye engahambisani nendlela ezigoso abantu abanjalo abazihambayo kungoko baye bemoyika. Ezi ntlobo zabantu imbongi ithetha ngabo ubukhulu becala ngabamhlophe ababecinezele abantsundu kwakunye nabo bamnyama baye beyixhasa inkqubo yengcinezelo, kodwa imbongi apha iyabakwekwa.

Kwisigaba sesixhenxe iyaqhubeleka nokuthetha imbongi iyalela omakakwenze uMandela, imyalela ukuba makathethe angoyiki. Iyayigxininisa into yokuba akhona ama-Afrika yaye akunye naye ayamxhasa ngoko makangaxhalabi. Imyalela ukuba makathethe inyaniso nokuba iyakrakra, loo nyaniso amakayithethe ikwayifanisa nokukrakra kwekhala. Okucacayo kokokuba imbongi isebenzisa amagunya wayo okuyalela kuba ngenene kuyavakala ukuba umoya wayo uphakamile ikwinqanaba elikhulu lokuchukumiseka (isemoyeni).

Isigaba sesibhozo yinkqubela-phambili yesigaba sesixhenxe kuba nakuso imbongi umoya wayo usephezulu yaye isamyalela ukuba makathethe angoyiki uMandela. Imbongi inethemba elikhulu lokuba ukuthetha kwakhe abantu baza kuvuseleleka ithemba yaye bamanyane. Ikwathemba kananjalo ukuba xa sukube esenza lo msebenzi imyalela ukuba awenze ulungileyo uya kusikelelwa nanguThixo ongumlawuli wako konke. Imbongi ikwazama ukukhumbuzza ukuba nayiphina imeko iyakwazi ukutshintsha xa uThixo ongumlawuli ethandile. Ikholelwa ukuba izizwe ezincinane ezidelekileyo unako ukuzisikelela aziphakamise nazo zide zibe kwikhabathiso lokuhlanelwa.

Isigaba sethoba nakuso imbongi isamyalela uMandela ukuba makathethe yaye angabinaxhala angoyiki nto. Ikwamkhuthazela ukuba azinikele ame nanjengedini lesizwe sikaNtu. Oku imbongi ikuthetha isazi kakuhle ukuba uMandela uyinkosi yaye ngokwemveli inkosi ifanene ukuxolela ukulwa ijing'eliso ikhusela isizwe sayo. Inkolo enayo yeyokuba uThixo uya kuyikhusela nangakumbi inkosi kuba uyidale ngabom waza wayinika ubukhosi. Ngokwemveli inkosi inoxanduva elisiszwe sayo ngoko ke kufuneka ibugutyule ububi obukhoyo izame ngandlela zonke ukuba uluntu luhlale ludlamkile yaye lukhululekile. Imbongi iwuvala lombongo ngokusirhabulisa banzi ngoxanduva lomntwan'egazi. Igqiba ngomqolo othi *'Makube njalo nkosi yam'* lo mqolo ufana yaye ulingana nentetho yamaKrestu ethi Amen okanye eyesiNtu ethi Camagu ngenjongo zokudiza ukuba kugqityiwe oko kungcwele bekuthethwa okanye bekucelwa kuMdali.

3.2.2.5. AMABAKALA OMBONGO WESIHLANU

Umbongo wesihlanu ngokaMqhayi othi *'Umfikazi uCharlotte Manyi Maxeke'* awawubhala emva kokunduluka kwakhe esutywa kukufa ngowama-1939 kodwa yena uMqhayi wawutyikitya lo mbongo ngowama 1943. Lo mbongo-sikhuzo umbambazela uluntu ngezigaba ezine kuphela ezityebe kunene yimfundiso kwanokuphulula amanxeba ukwakhuthaza kananjalo.

Isigaba sokuqala sinika inkcazelo mayela nokuthe kwenzeka okukukushenxa okanye ukusweleka kukamama uCharlotte Maxeke owaye eyinkokheli eyaye ingumzekelo omhle ekuhlaleni eluntwini. Imbongi isixelela ngokucacileyo imisebenzi yakhe ebe ifana nokulwa agutyule zonke izinto ezigwenxa ekuhlaleni amiliselise yaye akhuthaze ezintle. Kwakwesi

sigaba imbongi ichaza nzulu ngaye ichaphazela igalelo lakhe eluntwini, ide iyibalule ukuba ebebuyisa agodus'amahilihili kude kubuye namadungudwan'ezizweni. Oku kuchaza ukuba ube ebuyisela abantu ezingcanjini zabo nasekukuqondeni ukubaluleka kwabo kwanobunganga abanabo abantu abantsundu (ama-Afrika). Njengosopolitiki lowo ibingumsebenzi wakhe ukuvuselela nokubuyisela isidima somntu ontsundu.

Isigaba sesibini sona sinika inkcazelo malunga nesehlo esehlileyo ukuba ngenene akasekho uMama uMaxeke uswelekile. Oku imbongi ikwenza ngobuchule obukhulu obusose bumazisa ukuba uyintombi yaseLusuthu ngokokuzalwa nangokomnombo kodwa eyendele emaGqunukwebeni kumaNywabe kwaGatyeni. Akapheleli nje apho uMqhayi kodwa uqhuba asazise ngemvelaphi yakhe uMaxeke ebandakanya ubudlelwane bakhe nosapho lwakwaKhama nolwabaRolweni kwelabaTshwana. UMqhayi ke yimbongi edumileyo kakhulu ngokumazisa umntu ngohlobo olukhatshwa yimbali ehamba nezibongo kwanezizwe ezo umntu sukuba ephuma kuzo okanye enento yokwenza nazo. Leyo yenye yezinto abalasela ngayo kwizibongo zakhe nayenza ngohlobo oludiza inqanaba eliphezulu lobuchule kwanesiphiwo sakhe esikhethekileyo kubumbongi bakhe.

Le mbongi ithi xa ifika kwisigaba sesithathu ingene nzulu isazise nangezinye izizwe ebe zikufutshane kakhulu kuye umama uMaxeke. Esinye sezo zizwe sesabaThembu, kooNdaba ooZondwa eTyhalarha apho ikomkhulu likaNgangelizwe laye likhona ngexesha lokukhokela kwakhe njengeKumkani yabaThembu.

Kuyacaca ke ukuba waye enobudlelwane obuhle kakhulu nekomkhulu labaThembu. Imbongi iqhuba imncome kakhulu uMaxeke imbize ngemazi emabele made yase-Afrika okwanyisa usapho lukaNtu luphela. Apha iyayixela iyicacisa into yokuba waye ezingca ngemvelaphi yakhe yaye esithanda isiNtu umama uMaxeke yaye lonto yenye yezinto eyamenza wathandwa yaye wohluka kwezinye iimfundimani nemfundimanikazi ezaye zikho ngelo lixa. Ezinye zaye zisuka kwisiNtu zakube zifunde zayityekeza kodwa yena uMaxeke akazange asityeshele nangomzuzu omnye.

Kwisigaba sesine nesisesokugqibela imbongi iveza umba obalulekileyo kakhulu apho imemelela ukuba makwenziwe ilitye aza kukhunjulwa ngalo ngenxa yegalelo lakhe nenxaxheba yakhe ayidlalileyo eluntwini losapho, kwisizwe nakwilizwekazi. Iinjongo eziphambili zeli khwelo lihlatywa yimbongi kukuba ifuna kuvuseleleke nabo bangamavila babubone ubuhle obenziwe ngumama uMaxeke nabo baze bazame ukuzeka-mzekweni.

Ikwangumnqweno wembongi ukuba aze angalityalwa apha emhlabeni umama uMaxeke kuba waye eyinkokheli yezopolitiko eyaye ingumzekelo omhle ekufanele ukuba nezinye iinkokheli zifunde kuye ukuba inkokheli kufanele ukuba ibenjani kusinina. Iwuvala ngolo hlobo imbongi ke lo mbongo sikhuzo ungomama uCharlotte Manyhi Maxeke.

3.2.2.5.1. INKCAZELO AMALUNGA NEZIXHOBO EZIKUHLALUTYO

Kukho ezi zixhobo okanye izikrweqe ezikhoyo kwimibongo eza kuhlalutywa kwisigaba esilandelayo solu phando, kungoko kunikwa inkcazelo yazo kuqala. Zilishumi, zezi zilandelayo; isimnini, ugxininiso, imvano-siqalo nemvano-siphelo, uphindaphindo, isiphawuli, isibaluli, isihlomelo, umanyano lwesikhamiso, isikweko kwanesifaniso.

3.2.2.5.2. ISIMNINI

Isimnini ligama elibonisa ukubangwa kwento okanye umntu ngulowo ubangayo, kananjalo umntu unokutsho ukuba ikwaligama elisixelela ngobunini bento okanye bomntu. USatyo (2000:119) uthi:

‘...Isimnini ligama elichaza isibizo okanye isimelabizo, lize lenziwe livumelane nesibizo okanye isimelabizo eso ngesivumelanisi sesimnini.’

Isimnini sidlala indima enkulu kuba siso esisixelela banzi ngesibizo okanye isimelabizo. Izimnini esiXhoseni ziyakwazi ukwakhiwa kwizigaba zentetho ezininzi ezifana nezi zilandelayo; izibizo, izimelabizo, izihlomelo nakwizihlanganisi. Ngelinye ixesha zithi zakhiwe kumahlelo njengoko kubonaka kunjalo kule mibongo iza kuhlalutywa kolu phando, umzekelo:

- Hlelo 1 - Umntu kaMalema...
- Hlelo 2 - Abantu bakaBushiri...
- Hlelo 3 - Umzi kaZuma...

Kubalulekile ukuyikhankanya into yokuba ngelinye ixesha izimnini zinako ukwakhiwa kwizimelabizo zoqobo, kwizimelabizo zokwalatha, kwizimelabizo zoquko, kwizichazi umzekelo esobalo nezinye. Kukwakhona nezimnini ezigxininisayo ezifumanekayo kakhulu xa kuhlalutywa imibongo ingakumbi izibongo zomthonyama.

Kuninzi okunothetheka ngezimnini ingakumbi xa ziqwalaselwa kwimibongo okanye kwizibongo kodwa olu phando aluzi kungena nzulu kuzo.

3.2.2.5.3. UGXININISO

Ugxininiso yimeko apho imbongi isebenzisa amagama athile ukuzama ukunika abantu ncakasana indlela eziva ngayo ngalo mba uthile iwusondezayo. Imbongi iye isebenzise amagama akwanayo indawana esondeleyo kubaxo. Ngokwe Poetry-Foundation (2020:5) banika inkcazelo ngogqxininiso abalubiza ngohlobo lokuba lucinezelo (*stress*), bathi:

‘...Stress/emphasis it is when a syllable is uttered in a higher pitch or with greater emphasis than others.’

Kwimbongi zomthonyama zama-Afrika ingakumbi kwezamaXhosa ngokukhethekileyo, ugxininiso okanye ucinezelo lusoloko lukhona amaxesha amaninzi. Oku kwenziwa kukuba ubumbongi bazo ayibubo obokonwabisa kuphela koko buyafundisa yaye ibobokugqithisa imiyalezo nemiyalelo ngobunjalo bayo esuka kumanyange isiza eluntwini. Kungoko ke ziye ziqinisekise iimbongi ukuba ziyalwenza ugxininiso, xa limbi zilwenza ngokuphindaphinda amagama athile, okanye zisebenzise amaqhalo kwanezaci ezaziwayo luluntu lwamaXhosa.

Ngelinye ixesha zinako ukusebenzisa nantonina ezinako ukuyisebenzisa ukuze ziqinisekise ukuba oko zikugqithisayo kuyaqondwa. Ezinye iimbongi zilubonisa ugxininiso ngezijekulo nangezinye iintshukumo zomzimba okanye ukutshintsha-tshintsha intsobi yazo yobuso. Ngamanye amaxesha zinako nokude zitshintsha-tshintshe amazwi kwanendlela ezithile zokuphimisela amagama ukuze oko zikuthethileyo kusale kunkenteza ezingqondweni zabantu abaphulaphuleyo.

3.2.2.5.4. IMVANO-SIQALO NEMVANO-SIPHELO

Imvano-siqalo nemvano-siphelo lolunye uhlobo lwezixhobo zezandi ezithi zifumaneke xa umntu eqwalasela okaye ehlalutya isakhiwo sangaphakathi sombongo. Olu hlobo lona lubonaka lula kuba imiqolo mhlawumbi emibini nangaphezulu iye ibonakale iqala ngohlobo

olufanayo, xa kunjalo kuye kuthiwe kukho imvano-siqalo. Imvano-siphelo nayo ithi ibonakale xa sukuba imiqolo emibini nangaphezulu ithi iphele ngokufanayo. Ngelinye ixesha umqolo unako ukuqala ngomhlobo oza kuphinda uphele ngalo, naleyo imeko inokuba nabo ubumvano-siqalo nobumvano-siphelo.

Imvano-siqalo nemvano-siphelo akunyanzelekanga ukuba ukufana kubekhona kwigama lonke elipheleleyo. Ngelinye ixesha zinokubonakala mhlawumbi kwizikhamiso kuphela ezi umqolo uqala ngaso okanye uphele ngaso. Imizekelo yemvano-siqalo nemvano siphelo mininzi phantse kuyo yonke le mibongo ihlalutyiweyo apha ngezantsi, kwakolu phando.

3.2.2.5.5. UPHINDAPHINDO

Uphindaphindo luyathandwa kakhulu ziimbongi zomthonyama kuba luthi luzivumele kakuhle ukuba zibonise ubuchule bazo bokusebenzisa amagama athile ingakumbi amaqabane. Oku akunyanzelekanga ukuba zikwenze endaweni ethile, umzekelo iimbongi zinako ukulwenza uphindaphindo ekuqaleni kwegama okanye phakathi okanye ekupheleni kwegama. Ziyaqinisekisa ukuba luyavakala uphinda-phindo ezilwenzileyo ngohlobo umntu angenokungaluqapheli. UNgombane (2019:19) uthi:

‘...Uphindaphindo sisandi esiquphayo esinophinda-phindo lwezandi zamaqabane. Uphindaphindo lungafunyanwa ekuqaleni kwamagama alandelelanayo okanye kwigama elo. Umsebenzi wophinda-phindo, njengesingqisho kukugxininisa ubuhle bolwimi kwimeko ethile, okanye ukudibanisa amagama okanye amagama engqiqo kuphindaphindo oluthile.’

Isizathu sokwenziwa koku kukuba imbongi sukuba izama ukunika ingcaciso okanye izama ukuphuhlisa nokukhulisa intetho yayo ngendlela enongiweyo nephulaphulekayo eluntwini elandelekayo nekwachukumisayo ngelinye ixesha. Oku kude kwakhe isingqisho kuba ibinzana elo lakhiweyo okanye igama elo lakhiweyo laphindaphindwa sukube lakhelwe ukunika ingcaciso ethile ezama ukunikwa yimbongi leyo sukube ibonga. Iimbongi zomthonyama ubukhulu becala kuzo uphindaphindo luyazenzekela zingakhange zilucwangcisa, kulapho ubuchule kwanesiphiwo seembongi siye sibonakale khona. Ezinye zide zaziwe ngento ethile evamileyo ukuba ziyenze okanye ziyithethe (uphindaphindo lamagama athile).

3.2.2.5.6. ISIPHAWULI

USatyo (2000:100) uthi:

‘...Isiphawuli ligama elichaza isibizo okanye
isimelabizo size sivumelane naso ngokuthatha
isivumelanisi esithi sibe sesesiphawuli.’

EsiXhoseni ke iziqu zeziphawuli azikho zininzi, umizekelo yazo nantsi; -bi, -de, -dala, -khulu, -hle, -futshane, -fuphi, -ncinane, -ncinci, -ncikane, -nci, -tsha, -ngaphi, -nje, -ninzi, -ni? -nye, -bini, -thathu, -ne, -hlanu, -thandathu.

Iimbongi zothonyama xa zibonga ziyakuthanda ukuyichaza into ukuba injani kungoko ziye zifumaneke lula iziphawuli kwizibongo zomthonyama. Imizekelo yeziphawuli iza kubonakaliswa kakuhle kolu phando kwisigaba sokuhlalutywa kwemibongo esilandelayo.

3.2.2.5.7. ISIBALULI

Isibaluli ligama elichaza isibizo okanye isimelabizo, lize lenziwe livumelane naso ngesivumelanisi sesibaluli. Sona ke isivumelanisi siso esenza ukuba kubekho umahluko phakathi kwesiphawuli nesibaluli. IsiXhosa sinegrama echumileyo kakhulu ngoko ke iziqu zezibaluli zininzi ngohlobo lokuba azinalo inani eliqingqekileyo.

Oku kwenzeka kuba zinakho ukwakheka phantse kuzo zonke izigaba zentetho ezikhoyo kulwimi lwesiXhosa. Umzekelo nazi iziqu zezibaluli, kodwa aziphelelanga apha; -nyekenyeke, -bomvu, -nco, -mhlophe, -mnandi, -mpuluswa, -mpongampo, -mnyobo, -nyulu, -ngcwele, -mthuzubana, -luhlaza, -lukhuni, -Lula, -buhlungu, -buthuntu, -lunga, -lusizi, -nzulu, -dibi, -javujavu, -bhetele, -qatha, -mthuqwasi, -ncangathi, -zuba, -lubhelu -banzi, -mxinwa, -ngqongqo, -ngqwabalala, -lusizi, -manzi, -mdaka, -mnyama. Aziphelelanga zininzi kungatshona ilanga zikhankanywa. Inkoliso yemibongo zihlala zikhona uninzi lwazo kuba ziyinxalenye yolwimi lwesiXhosa olusetyenziswa imihla ngemihla xa abantu bethetha. Ade amathuba okubonakala kwazo abemaninzi kwiimbongi kuba zona (iimbongi) ngabona bantu

banobuchule bokusebenzisa ulwimi yaye ziphinda zibe nawo namagunya okwaka amagama amatsha.

3.2.2.5.8. ISIHLOMELO

Isihlomelo luhlobo lwesigaba sentetho apho igama lithi lichaze isenzi, umzekelo; wasebenza *ngokukhuthala*, u-*ngokukhuthala* sisihlomelo kuba usichazela nzulu ngesenzi ukuba sasebenza njani. Zininzi ke iindidi zezihlomelo, kukho izihlomelo zobunjani, kubekho izihlomelo zexesha, izihlomelo zendawo, izihlomelo zobuninzi, izihlomelo ezidiza inqanaba, zibekho nezinye ezibonisa ukuvuma njalo-njalo. Izihlomelo ezidlangileyo okanye ezidumileyo kwizibongo zomthonyama zezendawo, ezexesha kwanezobunjani. Iimbongi zinendlela yazo yokufumana zisebenzisa izihlomelo eziqaphelekayo nezidinga ukuhlalutywa kwimibongo yazo.

3.2.2.5.9. UMANYANO LWESIKHAMISO

Umanyano lwesikhamiso lwenzeka xa izikhamiso zimelene egameni ukunqanda ungqubano/ungquzulwano lwezikhamiso. UMletshe (2010:18) uthi:

‘...Vowel coalescence is a process whereby vowel juxtaposition is avoided in Xhosa & vowel contraction is a mutual attraction between two vowels to form a new vowel.’

Ezi ngcaciso zicacisa ngakumbi isizathu esibangela ukuba lungabikho ugquzulwano lwezikhamiso. Yonke le meko iyazenzekela ngokwendalo xa umntu sukuba ethetha.

Umanyano lwesikhamiso lwenzenka ngolu hlobo:

- (i) /a+a/ >/a/
- (ii) /a+i/ >/e/
- (iii) /a+u/ >/o/

Le meko ithi ikhokelele kushiyo lwezikhamiso apho kuye kusebenze umthetho woshiyo oyalela ukuba isikhamiso sokuqala masiguzulwe xa silandelwa sesesibini. Ukuze kungabikho ugxalathelwano okanye ungquzulwano lwezikhamiso.

Lo mthetho sele uchaziwe ngetla ubhalwa ngolu hlobo:

$$V1----- > \Phi - V2$$

Lo mthetho sele ukhankanyiwe ngelinye ixesha wenza ukuba kubekho ushiyo lwesikhamiso olunyanzelekileyo, kanti ngelinye ixesha ushiyo lwesikhamiso luthi lunganyanzeleki. Umzekelo xa imbongi ibonga isithi:

UMavelel'imbombo zomhlaba.

UMabhijel'ilizwe njengechanti.

Kule imeko kwenziwe ushiyo lwesikhamiso olunganyanzelekanga, iimbongi zomthonyama ziyaluthanda kakhulu olo uhlobo loshiyo kuba luyazenzekela xa umntu ethetha. Lubakhona nolunyanzelekileyo ngamanye amaxesha noxa luye lufumaneka manqapha-nqapha kwizibongo. Umzekelo lona olunyanzelekileyo lufumaneka kwizibizi apho imbongi inokuthi:

Nditsho kuwe kwedini kaMandela,

Nditsho kuwe Mhlekaz'omhle

Bantwan'abahle maze nimphulaphule.

Ku-kwedini, no-mhleказi kwakunye no-bantwana kwenzeke ushiyo lwesikhamiso kuba u-amakhwenkwe, no-abantwana kwakunye no-umhleказi bengasetyenziswanga koko izikhamiso zisuke zashiywa kwezeka izibizi.

3.2.2.5.10. ISIKWEKO

Isikweko luhlobo lwesafobe apho into kusithiwa yilento ifana nayo ngenxa yeempawu ezithile efana ngazo naleyo ifaniswa nayo, kodwa endaweni yokufanisa kusuke kuthiwe iyayo. Uyakungqina oku uNgombane (2019:17) esithi:

‘...Isikweko sisafobe esizalana nesifaniso koko sona sisuka sithi loo nto ifana nenye yiyo. Ukuba ubani unevumba elibi, isikweko sisuka sithi; Liqaqa.’

Iimbongi zomthonyama ziyasisebenzisa kakhulu ke isikweko xa zibonga kuba ngelinye inxesha zifuna ukuzoba umfanekiso-ngqondweni eluntwini yaye zifuna ukuyenza icace mhlophe into eziyithethayo.

Isikweko iimbongi azisisebenzisi xa zigxeka kuphela koko ziyasisebenzisa naxa zincoma into entle. Ngelinye ixesha isiskwekwo omnye umntu unako ukusisondeza kubaxo ngenxa yendlela iimbongi ezithi zisenze ngayo enokude ibashiye abantu behleka okanye bephoxekile kulontu okanye kulomntu imbongi ibimbonga.

3.2.2.5.11. ISIFANISO

Isifaniso sisafobe esithelekisa izinto ezimbini ezahlukeneyo, ezinophawu oluthile ezifana ngalo ngokobume, inkangeleko, isimo okanye ngokwezimbo. Ngaxa limbi luyaxelwa olu phawu okanye lungaxelwa. Sisebenzisa amagama angala: ngoku kwe-, njenge-, okwe-, oku kwe-, ngathi-, ngokufana-, njalo-njalo. Iimbongi zisisebenzisa kakhulu isifaniso xa zibonga abantu njengoko oko kucaca kwimibongo eza kuhlalutywa apha ngezantsi kwakolu phando. Oku zikwenza kuba into nganye emhlabeni soloko inayo into enokufaniswa nayo, nokuba intle nokuba imbi kusinina. Nokuba imbongi iyancoma lo nto intle iyincomayo iza kuyifanisa nento ethile entle ngokwalo nto. Umzekelo ukuba ibonga umntu olungileyo onobuntu inako ukuthi:

‘...Nalo ke ilungisa lamaNyawuza elinjengeNgelosi.’

Okanye xa imbongi ibonga ibalisa unako ukuyifumana isithi:

‘...Labhagramla okweNgonyama igorha lakwaMandela.’

Kwizibongo zemveli okanye zomthonyama ukufumana isifaniso akubiyonto inzima kuba inkoliso yazo zibalisa imbali, sifundisa zikwayala ziyalela abantu ngomakwenziwe ukuzalisekisa okuhle hayi okubi. Into nganye ke inako ukufaniswa nanye efana nayo.

Ngelinye ixesha umntu unokuqwalasela ukuba inkoliso yezinto ezikhoyo okanye iimeko ezikhoyo azikho ntsha kwaphela. Ngenxa yeso sizathu ukufanisa kufumana kusenzeka lula kumaxesha amaninzi kwizibongo.

3.2.2.5.12. ISINGQI OKANYE ISINGQISHO

Isingqi okanye isingqisho luthungelwano lwamagama okanye imiqolo kwanezitanza (izigaba) oluthi lwakhiwe yimbongi ukuzama ukunika uhlobo oluthile lokuqondwa kombongo lowo. Isingqi esi sithi sifumaneke kwisakhiwo sangaphandle kumbongo. Zininzi ke izinto ezikhokelela ekuveleni kwesingqi okanye isingqisho. Iimpawu ezithile zokubhala okanye zokubonga ezifana nokuphindaphindwa kwezandi okanye amagama athile zithi zibe negalelo.

Uphinda-phindo lwemiqolo ethile, imibuzo buciko, ugxininiso okanye ukusetyenziswa kwezikrweqe nje ezifana nezifanekiso-zwi kwaneemfanozandi njalo-njalo konke oko kukhupha isingqi umntu athi asive asibone okanye asiqaphele kwakwisakhiwo nje sangaphandle kumbongo. Uthungelwano lwezitanza (izigaba) ukususela kwesokuqala ukuya kwesokugqibela kuyasikhupha isingqi kuba kuso apho kulaphu umntu akwaziyo ukuwuva umoya wembongi kwanethoni (*tone*) isingqi side sikuxelele nzulu ngowona myalezo imbongi iwudlulisayo kwanendlela yona imbongi eziva ngayo ngokudlulisa umyalezo lowo sukube iwudlulisa. Ngamafutshane, omnye umntu onokusichaza isingqisho ngokuthi yiphethini yezandi eqhubekayo nephindaphindwayo, umzekelo, kukuwabiza ngogxininiso okanye ngobuthathaka amalungu athile emagameni entetho yomntu.

3.2.3. ISAKHIWO SOMBONGO

Kweli inqanaba ubukhulu becala kuza kuqwalaselwa isakhiwo sangaphakathi sombongo ngamnye kule mihlanu sele isetyenzisiwe kolu phando kwesi sahluko. Ukuqwalasela isakhiwo sale mibongo kuza kuba luncedo kakhulu ekuqondeni nzulu intsingiselo efihlakeleyo equlathwe kumbongo ngamnye kule mibongo iza kuqwalaselwa.

3.2.3.1. AAH! ZWELONKE! (JONGELA NOJOZI 2015)

Umbongo wokuqala oza kuqwalaselwa ngumbongo wembongi egama linguJongela Nojozi othi 'Aah! Zwelonke!'. Lo mbongo unezigaba (*stanzas*) ezithandathu. Isigaba sokuqala sinemigca okanye imiqolo elishumi. Isigaba sesibini sona sinemigca emithandathu, isigaba sesithathu sona sinemigca esibhozo logama sona isigaba sesine sinemigca elishumi naso. Isigaba sesihlanu sona sinemigca emihlanu logama sona esesithandathu nesisesokugqibela isigaba sinemigca elishumi naso.

Kwisigaba sokuqala kumqolo wokuqala imbongi iqala ngokusebenzisa isikweko kuba ithi 'Anikhahleli malawu ndini', le mbongi ibhekisa kumadoda awaye ekhona apho emsithweni ekucacayo ukuba aye emadolo anzima ukukhahlela ngoko iwafanisa namalawu kodwa ayisebenzisi sifaniso ikhetha ukuwabiza ngale nto iwafanisa nayo. Kule imeko iwafanisa namalawu wona angakhahleliyo. Imbongi kanaanjalo isebenzise isimntwiso kumqolo wesine nowesihlanu kwakisisigaba sokuqala kuba usebenzisa ibizo-u-Sirhwarhube iphinde isebenzise u-Thole-leenkunzi ibe ibhekisa kwikumkani engumntu.

Kulo mbongo lukhona uphindaphindo yaye luninzi, ekuqaleni kumqolo wesibini nowesithathu imbongi iyakhahlela kwikumkani uZwelonke iphindaphinde kabini. Oku imbongi iphinda ikwenze kwisigaba sesithandathu xa iwuvala umbongo ikhahlela kathathu njengoko ibe yenzile kwisigaba sokuqala. Apha yenza uphindaphindo olucacileyo nolubonakala lula.

Kwisigaba sesihlanu imbongi iphinda isebenzise uphindaphindo oluninzi ukususela kumqolo wokuqala nowesibini apho isebenzisa isenzi u-hambani no-nihambe ibe ibhekisa kuluntu olwaye lukho apho emsithweni. Kwikwesi sigaba imbongi yenza olunye uphindaphindo kumqolo wesithathu nakumqolo wesine apho isebenzisa isenzi esithi u-xelela, isithi nixelelane. Kwangaxesha-nye imbongi ikwabonisa ugxininiso lesenzo eso senzekileyo ukuba ngenene senzekile.

3.2.3.1.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WOKUQALA

Isingqi kulo mbongo siyavakalo kuba kukho uthungelwano oluhle oluhambelana nomoya wembongi ngeli lixa ibongayo. Umzekelo, ekuqaleni amagama iyawayondelelanisa ngeli xesha yazisa ikumkani, oko kuphawuleka ngokuqwalasela amagama ewasebenzisayo afana noo-Sirhwarhube, -Gqamgqam, -Nqabarha, -Gorha, -Kumkani, -Bhalarha. La magama xa umntu ewaphulaphule avakala kamnandi, kangangokuba abantu abaye bekhona apho

emsithweni bamana bekhuza emva kwegama ngalinye elikuvakala kunjengala. Ithi xa ifika kwisigaba sesibini unyuke umoya wayo ilande imbhali. Iqhuba njalo ngeso singqi simnandi ide iye kufikelela kwisiphelo. Umoya walo mbongo ngaphandle kokuthandabuza imbongi ichulumancile yonwabile kakhulu eseluvuyweni olumangalisayo kuba wonke umntu wonwabile kungumsitho wesizwe.

3.2.3.2. INKUZU KAMBEKI (ZOLANI MKIVA)

Umbongo wesibini ngumbongo kaZolani Mkiva apho abonga khona owayesakuba ngumongameli welizwe loMzantsi Afrika unnumzana Thabo Mbeki. Lo mbongo unezigaba ezithandathu nawo. Isigaba sokuqala sinemiqolo emine kuphela, isigaba sesibini sinemiqolo emihlanu, isigaba sesithathu sinemiqolo emihlanu naso. Isigaba sesine sinemiqolo emithathu, sona esesihlanu isigaba sinemiqolo emithandathu size esesithandathu sona isigaba sibe nemiqolo emine.

Uqala nje lo mbongo uqala ngophinda-phindo olukumqolo wokuqala nowesibini apho imbongi ithi uMbeki uyinkunz'emnyama ephuma kumhlaba kaNkosiyamntu, iphinda ithi uyinkunz'emnyama ephuma kumhlaba kaGcaleka. Olu phanda-phindo luphinda lume nanjengesikwekwo kuba uMbeki ubizwa ngale nto afaniswa nayo.

Uhlobo oqala ngayo umqolo wokuqala nowesibini ubonisa imvano-siqalo. Kwisigaba sesibini kumqolo wesibini nowesithathu luyaphinda lubonakale uphinda-phindo oluluphawu logxininiso. Kwakwesi sigaba kumqolo wesine nowesihlanu iyabonakala imvano siqalo nemvano siphelo kuba yomibini lemiqolo iqala ngonobumba u-n ize iphele ngo-eni yomibini.

Izihlomelo nazo ziyafumaneka kulo mbongo kwakwisigaba sesibini kwakumqolo wesine nowesihlanu siyabonakala isihlomelo sendawo u-enkangeni no –emadizeni, siphinda sibonakale isihlomelo sendawo nakwisigaba sesithathu esithi –phantsi komntheni weGam.

Imvano siphelo nayo iphinda ibonakale kwisigaba sesithathu kumqolo wesithathu nowesine ukuya kutsho kowesihlanu apho yomibini imiqolo igqibela ngesikhamiso u-a, kananjalo kwakumqolo wesihlanu kwesi sigaba sesihlanu kufumaneka iqhalo elithi '*ukhakhayi lwencede ludliwa kuvukwa madoda*' le ntetho ithetha ukuba lo nto yenziwayo yenziwa ngesaquphe. Ngokwemo yalo mbongo kubhekiswa kuThabo Mbeki owaziwayo ngokubaliciko nechule

lokuthetha, ekwayiyo nembongi, xa ethetha uyakhawulezisa akazekeleli njengoninzi lwezinye iinkokheli zopolitiko, into ayenzayo uyithi qhwi-qhwi ngesaquphe ayigqibe.

Isigaba sesine sona sizele zizimnini ezibangayo apho imbongi ichaza abantu ukuba bangabakabani ngokomnombo. Imbongi isebenzisa u-ka ukubangela abantu abazale abanye ngohlobo olukhokelele ekubeni kude kuze kuzalwa uThabo Mbeki.

Kumqolo wesihlalu kwakwisigaba sesine imbongi isebenzisa ubuchule bayo bokuqamba izivakalisi ezitsha ezingazange zaviwa ngaphambili ngokusebenzisa unobumba u-j emana impinda-phinda yaye iqinisekisa ukuba uyavakala kakuhle.

Kuphinda kubonakale uphindaphindo kwisigaba sesihlanu kumqolo wesine nowesihlalu xa ithetha imbongi isithi:

Yinkunz'eyatheth'eDakar'adakhutshw'amakheyid'oMkhonto,
Yinkunz'eyatheth'eMorogoro zath'izizwe sibogoro sinogoro,

Apha olu phindaphindo lusekuqaleni asikuko nokuba luyagxininisa koko imbongi iyabalisa ngezenzo zikaMbeki kwiindawo ezahluka-hlukeneyo. Njengoko le miqolo iqala ngokufana iphinda iphele ngesikhamiso esingu –o obenode avuleke xa bekuthethwa ngobhalo lwefonetiki, Le ndlela le miqolo iqala ngayo iphinda iphele ngayo iyenza ifaneleke kwimvano-siqalo kwanakwi mvano-siphelo.

Isigaba sesithandathu imbongi isiqala ngokusebenzisa isikweko apho uMbeki kusithiwa yinkunzi eyakhula idliwa yintsente ukuzama ukusixelela ubunzima neenzingo awagqitha kuzo ebomini bakhe. Oku ikucacisa kumqolo wokuqala wesi sigaba sesithandathu. Kumqolo wesibini kwesi sigaba imbongi isebenzisa uhlobo ekucacayo ukuba luhlobo lwayo lokuthetha elusebenzisayo neyahlulwa ngalo kwezinye iimbongi xa sukuba ibonga, ixesha nexesha imana isithi; *'Yiyo lo-o nto'*, olu hlobo luyabonakala nakweminye imiqolo ekwalapha kumbongo, umzekelo, kumqolo wokuqala wesigaba sesihlanu ilusebenzisile olu hlobo.

Iphinda imbongi iyalusebenzisa oluhlobo lokuthetha kumqolo wokuqala wesigaba sesine. Kulo mbongo umnye olu hlobo luvela kwimiqolo emithathu yokugqibela, kuyacaca ukuba imbongi ifuna ukugxininisisa oku ikuthethayo njengoko ivalelisa ukuze uluntu luyivisisise kakuhle into eyithethayo. Oku iimbongi zikwenza zisazi ukuba maxa wambi zithi xa ziyibethelelisisile

into eluntwini, zithi nokuba sele zigqibile ukubonga kodwa amazwi wazo ahlale enkenteza ezingqondweni zabantu abebephulaphule ngexesha imbongi ibibonga.

Le mbongi kwalapha kwisigaba sesithandathu iyavalelisa ngokwenza ucaphulo eluthatha kwakulo imbongayo ogama linguThabo Mbeki xa waye esithi:

‘...Sasingomahamba ngenyawo sinentsente nje.’

Le ntetho inzulu ifana nesaci okanye iqhalo kuba eyona nto isixelela yona yeyokuba kudala uluntu luhamba yaye lusuka kude. Intsente ithetha ukuba ukho umqela okanye into ebonakalayo nebubugqina bokuba kukude apho sivela khona yaye ilizwe eli alifikanga lula enkululekweni. Uphela apho ke umbongo wale mbongi yakwaMkiva. Endaweni yokusebenzisa indlela eqhelekileyo yokuthi xa igqibile ukubonga ithi nde-e-e ncincilili, le imbongi ikhetha ukuthi ‘*kuthi mandithi nzothololo*’ ngenjongo zokwakha olwayo uhlobo olwahlukileyo lokuvalelisa.

3.2.3.2.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIBINI

Uwonke nje lo mbongo kuyacaca ukuba imbongi yonwabile yaye ichulumancile. Iyacaca nayo ukuba imbongi ibonga umntu emthandayo nemazi ukusuka-nokuhlala. Wonke lombongo uyayondelelana, isingqi okanye isingqisho siyathungelana ngendlela ethandekayo, umoya wembongi uhla unyaka ngendlela ephulaphulekayo nelandelekayo. Kuyacaca ukuba lo ubongwayo uThabo Mbeki yinkokheli ekwinqanaba lobunkokheli eliphezulu, oko kungqinwa yimisebenzi yakhe emihle nezinto eziyinkuthazo ezichaziweyo yimbongi kulo mbongo uthi ‘*Inkunzi kaMbeki*’.

3.2.3.3. A-A! MHLEKAZ’OMHLE! (S.E.K.MQHAYI, 1926)

Umbongo wesithathu oza kuqwalaselwa ngumbongo kaMqhayi othi ‘*A-a! Mhlekaz’omhle!*’ owashicilelwa ngonyaka we-1926 apho imbongi yaziva ingenakuthula ingathethi ngomhlekazi

eyaye imbona yaye imazi ebukhulu bungenambaliso. Lo mbongo mdala kwaye unentsingiselo enzulu enokuqondwa ngendlela ngeendlela ngabantu ngokuxhomekeka kwindlela bona abawuva ngawo kwanendlela abanxulumana okanye abahlobana ngayo nezinto ezithethwayo kuwo.

Izigaba zalo mbongo zilithoba zizonke yaye kwisigaba ngasinye imbongi iyagalela isitsho ishiye kuvokotheka. Isigaba soluqala sinemiqolo esixhenxe, isigaba sesibini sinemiqolo esibhozo size sona isigaba sesithathu sibe nemiqolo esibhozo naso.

Sona esesine isigaba sinemiqolo naso sinemiqolo esibhozo logama nesesihlanu isigaba sinemiqolo esibhozo. Esesithandathu isigaba naso sikwanemiqolo esibhozo, esesixhenxe nesesibhozo kwanesethoba nazo zinemiqolo okanye imigca esibhozo isigaba ngasinye.

Kwisigaba sokuqala imbongi iqala ngokubulisa okanye ukukhahlela, ivakala isithi:

‘...Bayethe, Kumkani.’

U-bayethe lo yindlela yokubulisana kwabantu abangamadoda abolukileyo, inkwenkwe ayinako ukubulisa umntu ngokuthi ‘*bayethe*’, nkqu nomntu omncinci akanalo ilungelo lokuthi ‘*bayethe*’ emntwini omdala nokokuba lo umncinci wolukile na. Le yindlela yokubulisana kwamadoda antanga-nye. Kodwa kule imeko yalo umhlekezi ubuliswayo yahlukile kuba kubuliswa uYesu nowayanyaniswa nokuba ukwanguMdali kuba ombonileyo yena umbonile uyise wakhe. Apha imbongi imsebenzisa u-bayethe njengohlobo lokukhahlela inika imbekokazi enkulu kwikumkani le ke inguMhlekezi ekuthethwa ngaye.

Kumqolo wesibini kwakwisigaba sokuqala imbongi isebenzisa isikweko ikwekwa le kumkani iyibiza nge-Thole. Iphinda kwakulomqolo isebenzise isimnini esimchazayo ukuba ulithole lakwaJuda la –lakwa ume nanjengesimnini.

U-Thole imbongi imbhala ngonobumba omkhulu kuba ikwamthiya igama ngalo olu hlobo lokumbiza ukumkani lo imbongayo. Kumqolo wesithathu nowesine imbongi isebenzisa uphinda-phindo lwegama elisisimelabizo u-wena ogqibela ngesibandakanyi u-na. Ngale ndlela imbongi izama ukunonga umbongo kwangaxeshanye ikwagxininisa intetho yayo ngalowo imbongayo.

U-wena ubhekisa kuMhlekezazi ngokwakulo mbongo. Lo ibhekisa kuye imnika nobunganga bokuba nguSonininanini uMdali Kanye uThixo. Kumqolo wesine iphinda isebenzise igunya layo lobumbongi imthiye igama lokuba ngu-Jay'Omkhulu wezihlwele. U-Omkhulu ume nanjengesiphawuli logama yena u-wezi ka-wezihlwele esisimnini. Isimnini nesiphawuli siphinda sivele kumqolo wesixhenxe kwesi sigaba sokuqala xa isithi imbongi:

‘...Lung’elikhulu lakuloMazulu.’

U-elikhulu sisiphawuli logama u-lakulo- esisisimnini. Imbongi kwesi sigaba iyavatha ngamandla kuba isigaba sokuqala izama ngandlela zonke ukuba sinike umdla emntwini.

Isigaba sesibini imbongi isiqala ngokubulisa ukumkani ngohlobo olufanayo noluya olukwisigaba sokuqala, lo nto idiza uphinda-phindo kwanogxininiso. Ukususela kumqolo wesibini ukuya kumqolo wesibhozo iqala ngesibelabizo u-wena njengoko ibe yenzile kwisigaba sokuqala. Esona isizathi sinokukhokelela ekusetyenzisweni kwesi simelabizo kukuba imbongi izama ukuhlonipha uMhlekezazi ingambizi ngegama rhoqo ngenxa yobukhulu kwanobunganga bakhe.

Into eqaphelekayo yeyokuba kwesi sigaba kugcwele izafobe kwanezigaba zentetho, uphunda-phindo lukho, isimnini sikho kwanesifaniso sikwakho. Okokuqala u-njenge ofumaneka kumqolo wesibini ume njengesifaniso, isifaniso siphinda sivele kumqolo wesihlanu apho imbongi ithi:

‘...Wena, Mhle ngokweNyanga.’

U-ngokwe nguye osisifaniso esifanisa uMhlekezazi lo imbongi imbongayo. Kuyacaca ukuba umhlekezazi lo uzolile yaye uyakhazimla kuba inyanga nayo inako ukunika ezo mpawu.

U-Wena naye ugqamile kakhuku kwesi sigaba yaye ume njengesimelabizo endaweni ka-Mhlekezazi.

Njengoko sele kuchaziwe ngentla ukuba esi sigaba sikwazele zizimnini. Izimnini ezikhoyo kapha zine, esokuqala sifumaneka kumqolo wesithathu apho imbongi ithi:

‘...Wena, Tshawe lamaTshawe.’

U-lama ka -lamaTshawe ume njengesimnini kuba uyaxela ukuba eli Tshawe lelasemaTshaweni, oku kuthetha ukuba uyi nkosi yeenkosi kuba amaTshawe ziinkosi neekumkani kwaXhosa.

Iphinda kwakhona kumqolo wesine apho imbongi ithi:

‘...Wena, Sinunza-nunza sesinunzela.’

Ngokolu hlobo, xa imbongi ithetha kanje ibabaza ubukhulu nobunganga oboyikekayo nobuhloniphikileyo balo Mhlekezi ekuthethwa ngaye, u-sesi ku-sesinunzela uyabanga ukuba lo mkhulu ubongwayo yaye ungowabakhulu abamzeleyo.

Kwakhona kumqolo wesithandathu siphinda sivele isimnini apho imbongi ivakala isithi:

‘...Wena, Khwezi loMso.’

U-lo ka -loMso nguye osisimnini ochazayo ukuba eli Khwezi leloMso. Oku kudiza ukubaluleka kwalo ukuba lelikhethekileyo.

Isimnini sokugqibela kwesi sigaba sifumaneka kumqolo wokugqibela apho imbongi ithi:

‘...Wena, Nyana woseNyangweni.’

U-wose ka-woseNyangweni nguye osisimnini, oku kudiza ukuba lo unyana ngongunyana woyise oseNyangweni, ngamafutshane uzama ukusazisa ukuba uMhlekezi lo ungokabani.

OseNyangweni ngokuthe gabalala ukuba nguThixo, lonto yenza ukuba umntu aqiniseke ukuba uyise walo Mhlekezazi nguThixo.

Isigaba sesithathu naso siqala njengezinye izigaba kuba imbongi iyabulisa ikhahlela uMhlekezazi, yandule ukusebenzisa isimelabizo u-wena ngohlobo olufanayo nolu sele luchaziwe kwezinye izigaba. Enye into etshotsha entla kwesi sigaba bubukho bophinda-phindo oludiza ugxininiso kodwa kwangaxesha-nye enye into evelayo apha kukuba imbongi imthiya amagama amaninzi uMhlekezazi yaye imlanda nembali yakhe ngohlobo oludiza uchulumanco.

Kwimiqolo yokuqala emibini kuyacaca ukuba iseluvuyweni olukhulu yaye umoya wayo uphezuku kuba iyagxininisa ikhwaza, oko kudizwa luphawu lwe makhi yokukhwaza (exclamation mark). Izimnini nazo zikwakho kuba kukaninzi apho kubonakala khona amagama abangayo afana no-ka, -le, -lase, -ye; -sakwa, njalo-njalo ngohlobo olunambithayo nolunika umdla emntwini ophulaphuleyo okanye omameleyo. Enye into ebonakalayo yimvano-siqalo kwanemvano-siphelo. Imvano-siqalo kumqolo wokuqala nowesibini logama yona imvano-siqalo nemvano-siphelo ibonakala kumqolo wesithandathu nakowesixhenxe.

Isigaba sesine siqala ngombuliso njengezinye size emva koko kulandele imvano-siqalo ebonakalayo kumqolo wesibini nowesithathu apho le miqolo iqala ngo- ‘Asina-’ utsho uqhubeleke umqolo. Imbongi apha ibonakalisa usizi nonxunguphalo lwabantu, isebenzisa ubuchule bokuyibeka into eyithethayo kuba xa isithi:

Asinalizwe namhla,
Asinamthetho nabuciko;
Som’umlomo sizidanele.

Iyahlonipha imbongi apaha yonqena ukuyibeka icace into yokuba bona beyimidaka bacinezelekile ngurhulumente wengcinezelo yaye ubunini bomhlabohluthiwe ngabacinezeli. Yonqena nokuyigxininisisa into yokuba abantu abantsundu umthetho wabo nezimvo zabo azisiwa-so yaye kudala imidaka izama ukuthetha sele ide yadinwa ngoku. Imbongi isebenzisa ulwimim oluthambileyo nolucengayo. Ngenxa yale ntlungu iyarhana ukuba hleze kuthi kanti noSomandla ulunikele umva uluntu oluntsundu, ngolu hlobo uthetha ukuba ingathi uThixo akakho okanye akayiva imithandazo yabantu. Imbongi iyacenga.

Kwisigaba sesihlanu imbongi iqhuba nokuqala ngokubulisa nalapha njengoko yenzile kwezinye izigaba. Iqhuba isebenzise ulwimi olungelulo olu olu thambe njengolu lukwisigaba sesine. Apha iyayalela imbongi ithetha ithethela uluntu kungoko iqala umqolo ngokusebenzisa isininzi ithi 'Sithi' emva koko yenza uphinda-phindo olukwayimvano-siqalo ukususela kumqolo wesine ukuya kutsho kowesixhenxe apho isebenzisa u- Buya, itsho ikhankanya izinto ezininzi efuna kwaye necela ukuba uMhlekezazi abuye nazo. Apha imbongi ijolise ekubuyisweni kwesidima somntu omnyama, ekubuyisweni kobutyebi bomntu omnyama nasekubuyiseni ixabiso kwanokuzingca kumlisela nomthinjana owaye ucinezelekile.

Kanajalo ikwazama ukucela uThixo ukuba agutyule iingcingane ezimbi kwabo bacinezela abanye ukuze babe nomoya wakhe yenaThixo.

Enye into ebonakalayo kwesi sigaba kuku setyenziswa kwesibandakanyi u-na edityaniswa no Afrika kuphume u-ne-Afrika. Enye imeko ekwanjalo ibonakala kumqolo wesithathu apho kukwasetyenziswe u-na + intombi = nentombi, na + oonyana = noonyana. Kowesine ksetyenziswe u-na + iindyabo = neendyebo. Kowesihlanu kusetyenziswe u-na+impilo = nempilo no -na + ingqondo = nengqondo. Kowesithandathu kusetyenziswe u-na + amandla = namandla, na + ulomelelo=nolomelelo. Kowesixhenxe umqolo kusetyenziswe u-na + ubunye = nobunye. Konke oku kudiza ubuchule obukwinqanaba eliphezulu bengongi bokusebenzisa ulwimi lwesiXhosa ngendlela ephume izandla.

Kanajalo isimnini naso siyabonakala apha amatyeli aliqela, umzekelo imbongi ukususela kumqolo wesithathu ukuya kumqolo wesihlanu, uwutsibe owesithandathu uye kowesixhenxe nowesibhozo. Imbongi isebenzisa izimnini ezifana no-zayo, -yayo, -bama, ye- ukubonisa ukubanga.

Kwisigaba sesithandathu imbongi iyabulisa kwakhona ikhahlela inika imbeko ngohlobo eyenze ngalo kwizigaba ezihlanu ezingentla. Ithi yakuba igqibile ukwenjenjalo yenze uphinda-phindo olubonakalayo kwakumqolo wokuqala nowesibini, olu phindaphindo luphinda lume njengemvano-siqalo.

Imbongi kwesi sigaba ibonakalisa ubuchule obukhethekileyo bophinda-phindo apho ithetha into kumqolo wokuqala ibuye kowesibini ithethe enye into ize kowesithathu iphinde into ebiyithethile kumqolo osentla kongentla. Umzekelo woku ubonakala kakuhle kumqolo wesithathu nowesihlanu, iyawutsiba owesine. Ivakala imbongi kule miqolo yomibini iphinda umqolo othi:

‘...Wakhumbul’ama-Afrika.’

Imbongi iphinda kwakwesi sigaba yenze into efanayo nale sele iyenzile. Kumqolo wesine nowesithandathu yenza olu phinda-phindo kowa kwangaxeshanye igxininisa ikhumbuza uMhlekezazi ngemihla yangaphambili, apha isebenzisa imvano-siqalo ngegama elithi, -Mini. Kule miqolo yomibini ithetha ithi:

Mini wabalekel’eJiphutha.
Iphinda kowesithandathu iqale ngo -mini, ithi;
Mini sakuthwalel’umnqamlezo

Kuzo zozibini ezi zivakalisi okanye imiqolo kubonakala izixando zezenzi ezisisixando sokwenzela, zibonakala xa isithi imbongi, ‘*Wabalekela apha*’ apha kudityaniswe isenzi u-*wabalek* unesimamva sesixando sokwenzela u-ela kwaphuma u-*wabalekela*.

Kumqolo wesithandathu, ukuze kuphume u-wasithwalelela, kudityaniswe u-wasithwala wadityaniswa nesimamva sesixando sokwenzela sokwenzela u-ela, lo meko iguzule u-a osisimamva sesenzi kuba esiXhoseni izikhamiso azimelani, kwasala u-e kwaphuma u-sakuthwalela.

Iphinda imvano-siqalo ibonakale kumqolo wesixhenxe nowesibhozo apho imbongi iqala lemiqolo ngokuthi –*namhl*...yandule ukuqhubeleka. Kuyacaca mhlophe ukuba kwesi sigaba imbongi izama ukumkhumbuza uMhlekezazi ngemini zakhe ezaye zinzima kodwa yabakhona indlela yokuhlangabezana nazo. Lakwe tyeli imbongi ikholelwa ukuba ikho into uMhlekezazi anokuyenza ukuhlangabezana nale meko.

Kwisigaba sesixhenxe iyabuliswa iKumkani kumqolo wokuqala njengakwezinye izigaba, emva koko uphinda-phindo luyaqalisa kwakhona. Igama elithi –*bayethe* elikukubulisa iKumkani liphindiwe kabini kumqolo wokuqala nakumqolo wesibini. Uphinda-phindo luphinda lubekhona yaye lubonakala kwakhona kumqolo wesine nowesixhenxe apho kuphindwe khona u-*Maze*...ome nanjengegama eliyalelayo. Luphinda lubekhona kwakhona kumqolo wesihlanu nowesibhozo apho iphinda-phinda khona imbongi igama elisisenzi elikwayalela makwenziwe elithi –*Ukhangele*. Kwakwesi sigaba sesixhenxe kumqolo

wesithathu kubonakala kusetyenziswe okanye kwakhiwe isibizo esimbaxa u-*Dolo-hle* owakhiwe ngokudibanisa isibizo u-*Idolo no- hle* osisiqu-siphawuli kwaphuma isibizo esingu-*Dolo-hle* esibhekisa kulo Mhlekezzi ubongwayo yimbongi.

Isigaba sesibhozo asohlukanga kuyaphi kwezinye kuba nakuso kuphindwa uhlobo lwalo mbongo lokuqala izigaba apho kubuliswa khona iKumkani. Umqolo wokuqala nowokugqibela unayo indawo efanayo. Le miqolo ayifani nje ngesingqi kuphela esiphawulekayo kodwa ikwafana ngohlobo ethi iqale ngayo nangohlobo ethi iphele ngayo. Yomibini le miqolo iqala ngonobumba omkhulu u-*B* ize yomibini lemiqolo igqibele ngo-*i* ogqibelayo yaye ofumaneka kwezi zibizo zibini zibongwayo yimbongi.

Kumqolo wesibini imbongi iyakhomba isebenzisa u-*Nalu* ibhekisa kutshaba elinguSathana, ubukhulu becala imbongi izama ukwakhela umntu umfanekiso-ngqondweni ukuze ngenene alubone olu tshaba ithetha ngalo. Yakha umfanekiso ocace ngokugqibeleleyo kumqolo wesithathu apho ichaza umonakalo othi wenziwe lolu tshaba ekuthethwa ngaye, ithi imbongi olu tshaba luyachitha-chitha. Ngale ndlela yoluphindaphindo lwesenzi kuqaqanjiswa ubaxo kwanogxininiso.

Kumqolo wesine imbongi iwuqala lo mqolo ngokusebenzisa isihlomelo sexesha esele isisebenzisile nakwizigaba ezingentla. Esi sihlomelo sexesha isisebenzisayo ngu-namhla. U-namhla ubhekisa kusuku apho uMhlekezzi aya kufika ngalo nalindelwe ukuba uya kuqalisa ngalo ukuzalisekisa loo nkitha yezicelo izicelayo imbongi.

Kwakhona kumqolo wesihlanu nowesithandathu kukho imvano-siqalo kwanemvano-siphelo, kuba le miqolo iqala ngesima-phambili u-*si*, ngokufanayo iphinde iphele kwangesikhamiso u-*e* kwangokufanayo ngolu hlobo:

Siphathel'isikrweqe,
Simlwe simxothe.

Kumqolo wesixhenxe imbongi iphinda isebenzise isihlomelo sendawo u-phakathi. Lo phakathi ubhekisa kuhlangu olu luhlaselwe nguSathana ngokokutsho kwembongi. Kumqolo wesibhozo imbongi isebenzisa kwakhona isibandakanyi u-*na* kunye no-*i* ka-*i*-Afrika kutsho kuphume u-*ne*-Afrika. Oku kutshintsha kwezikhamiso kwenzeka phantsi komthetho wonyuso

Iwezikhamiso aphu $u - a + i = e$. imbongi isivala esi sigaba ngomqolo onzulu kuba ukubuya ne-Afrika kuthetha ukuba uMdali okanye uMhlekezi lo kufuneka avuselele abantu be-Afrika ukuze ulawulo lwabo lube sezandleni zabo, bangalawulwa ngabantu abasuka kwamanye amazwe.

Isigaba sesibhozo nesisesokugqibela, imbongi iyakhahlela ekuqaleni kwi Kumkani, yakugqiba icacise ukuba yonke lento iyithethayo isuka kubani phi. Kumqolo wesibini nowesithathu imbongi isebenzisa imvano-siqalo xa isithi:

Itsh'imidondosholo
Itsh'imidak'emnyama.

Yomibini le miqolo iqala ngo-Itsh'imid... lo ndlela iwutsho umbongo ulandeleke uyondelelane yaye uvakale ngohlobo olumnandi nolukholisayo emntwini osukube ephulaphule. Imbongi ikwazama kwangaxeshanye ukugxininisa ibonakalisa ithemba nokuzingca kwabantu abantsundu kwabakufunayo nabakucelayo kuMhlekezi.

Kumqolo wesine othi:

‘...Lutsh’usapho lukaNtu.’

U-luka ume njengesimnini esibanga usapho olubangelwa uNtu kuba kuthiwa lelakhe. Imbongi ihlabela mgama iphinde isebenzise uphindaphindo olukwayimvano-siqalo kwanemvano-siphelo kumqolo wesihlanu nowesithandathu apho ithi:

Batsh’abakwaMthetho kaMthetho
Batsh’abakhonzi bakho.

Ngaphandle kwemvano-siqalo nemvano-siphelo ekhoyo kule miqolo ingentla, kukwakho isimnini. Kumqolo wokuqala u-abakwa no –ka bazizimnini. Kumqolo wesibini u-bakho nguye isisimnini esinesiqu sesimnini esingu-kho.

Kumqolo wesixhenxe nowesibhozo, luyaphinda luyavela uphinda-phindo olukwayivano-siqalo, iyavakala imbongi isithi:

Watyaph'ufike Bawo
Watyaph'ufike Somandla.

Oku ikutsho kabini imbongi yaye ikuphindaphinda ngenxa yokuba izama ukugxininisa ukungxamiseka nokunyamekela kwayo ukubona inzaliseko yoku ikucelayo kuMhlekezazi ethi ukumbiza nguBawo iphinde imbize Somandla. Ukumbiza kwayo uMhlekezazi ngamagama amaninzi ohlukeneyo izama ukubonakalisa ukuzithoba nokumcenga okukhulu kuba ithemba layo lonke likuye.

Esi sigaba sokugqibela naso sikwanaso isingqi esigqibebelisa uyondelelwano kulo mbongo ngohlobo oluchukumisayo entliziyweni yomntu. Kuyacaca ukuba injongo yokungena nzulu kwamazwi embongi ngaphakathi kwentliziyu emntwini ukuze achukumiseke kuzalisekile. Xa umntu ewuva lombongo uyakuva ukunxawa kwembongi inxanele konke oku kuhle ikucelayo kuMhlekezazi ekwambiza njengeThole lakwaJuda, uBawo okanye uSomandla. Imbongi ibonisa ubuchule obukwinqanaba eliphezulu lolwazi lolwimi lwesiXhosa. Imbongi isebenzisa igrama izafobe kwanezangotshe zolwimi ezikwanabo nobugrama obufanelekileyo.

3.2.3.3.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESITHATHU

Umbongo uyonwabisa logama ukwafundisa lukhulu ngembali kwanangenkolo. Kulo mbongo kuyacaca ukuba imbongi iphalaza imbilini yayo esuka kumazantsi wentliziyu yayo.

3.2.3.4. AAH! ZWELIYASHUKUMA (D.L.P YALI-MANISI, 1954)

Umbongo wesine oza kunikwa ingqwalasela ngumbongo onesihloko esithi Aah! Zweliyashukuma wembongi yasebaThenjini uYali-Manisi. Kulo mbongo imbongi yaye ibonga uNelson Mandela owaziwa ngelika Dalibhunga ebaThenjini ngowe-1954. Apha imbongi ibonakala isebenzisa igunya layo lokwakha amagama amatsha kwanokuthiya abantu amagam kuba uMandela imnika igama elitsha elithi 'Zweliyashukuma'. Ngalo minyaka waye evutshisa yaye ethandwa uMandela kwezopolitiko njenge gorha elaye lisilwela inkululeko yabantu abantsundu.

Lo mbongo uwonke unezigaba ezilithoba. Izigaba zokuqala ezihlanu zinemiqolo esibhozo, kodwa sona esesithandathu isigaba sinemiqolo elithoba. Kwakhona isigaba sesixhenxe nesesibhozo zinemiqolo esibhozo, size sona esethoba isigaba nesisesokugqibela sona sibe nemiqolo elishumi elinambini.

Kwisigaba sokuqala imbongi ebhekisa emandwini abakhoyo apho isithi ‘malawundini!’ le ndlela yokuthetha nabantu isisikweko kuba le nto abantu abafanisa nayo uthi bayiyo. Enye into yeyokuba kukho uphawu lokwhwazo kwanogxininiso ekupheleni komqolo wokuqala. Kumqolo wesibini nowesithathu kukho isimelabizo soquko u-zonke, kananjalo lukwakhobaxo kuba imbongi iquka zonke iintlambo kwaneentaba. Enye into eqaphelekayo kumqolo wesibini nowesithathu yimvano-siqalo nemvano-siphelo ethi igqibele ngesixando sokwenzela u-ela. Kumqolo wesine khukho isiphaphuli esinesiqu-siphawuli esingu-khulu. Kumqolo wesihlanu nowesithandathu kukhona imvano-siphelo efumaneka kwizennzi ezithi:

Ziyagqushalalaza
Ziyabhinyalaza

Zozibini ziqala ngo-ziya, zize zigqibele ngo-alaza. Oku kuqala uyondelelwano kwanesingqi esivakala kamnandi sombongo. U-ziya osele ekhankanyiwe ngentla uphinda avele kwakumqolo esithandathu ekuqaleni ebhekisa kuzo (zona) izizwe, kule imeko u-zi ume nanjengesivumelanisi sentloko yesibizo u-izizwe. Kumqolo wesixhenxe nowesithandathu kukhona uphindaphindo kwakhona olukwabonisa ugqininiso xa imbongi isithi:

Inen’ilizwe liyashukuma,
Inen’ilizwe liyashukuma.

Ngale ndlela imbongi ikwazama ukuhlakulela igama elo elithiya uNelson Rholihlahla Dalibhunga Mandela elithi Zweliyashukuma. Isebenzisa ubuchule kwanobuciko bayo imbongi apha bokusinika imvelaphi kwanentsingiselo yeli gama litsha ilipha uMandela.

Isigaba sesibini naso sinemiqolo esibhozo, kumqolo wokuqala imbongi iyakhahlela kuMandela, ikhahlela ngeligama imnika lona apho ithi; ‘Aa! *Zwe-liya-shukuma!*’ Yenza into

eyahlukileyo apha imbongi kuba iyalohlula kathathu eli gama. U-Zwe uthetha ukuba uMandela ungumthandi welizwe lakhe yaye nabantu belizwe lakhe bayamthanda okunene, u-liya uchaza ukuba ikho into eyenzekayo kwilizwe lika Mandela yaye naye uMandela ikhona into ayenzayo eyenzela ilizwe lakhe elo limthandayo. U-Shukuma unokuthetha izinto eziliqela, omnye umntu unokuthi kubonakaliswa into eyenzekayo okanye isenzo esithi zenzeke njengesiphumo sezenzo zikaMandela. Omnye umntu unokuthi kukwabhekiswa kwimeko yokungabikho kozinzo elizweni ngenxa yokuba abantu baye bengenako ukuyinyamezela ingcinezelo. Kaanjelo uMandela naye ngomnye wabantu abaye bevuselela ithemba eluntwini lokuba inkululeko izakude iphunyezwe ngoko mabancedise nabo ngegalelo labo bangahlali phantsi kodwa bayilwele ngandlela zonke.

Ngelinye ixesha omnye umntu unokuthi uMandela walifumana eligama kuba waye engumntu owayesaziwa ngokudala uqhushululu ukeze nabamhlophe bade bambize ngokuba ngumnqolobi. Kanti omnye umntu unokukholelwa ukuba eligama imbongi ilithathele kweli likaRholihlahla elichaza ukuba umnino uhlala edala uqhushululu. Omnye umntu unokokuba nendlela aliva nayiqonda ngalo eli gama ngokumazi kwakhe uMandela.

Ukususela kumqolo wesibini ukuya ukuya kumqolo wesixhenxe ngaphandle kowesithandathu kugquba kugunya isikweko. Kusetyenziswe amagama aliqela okubanga afana no-ka, -wakwa, -kwa, -yakwa, -wase, njalo-njalo. Konke oku imbongi ikwenza ngenjongo zokumazisa ikwasichazela nomnombo wakhe uMandela iquka nesiduko sakhe.

Kumqolo wesixhenxe impha elinye igama elisifaniso esikwekwayo kuba ithi ungu Khala mqadi wafa yintsika. Eli gama lisisivakalisi, yaye kukho into azama ukuyithetha ngobungozi nobuzaza okanye ulwamvila lukaMandela ebantwini alwa nabo.

Umqolo wesibini nowesithathu, kwanomqolo wesihlanu nowesithandathu kukho imvano-siqalo nemvano-siphelo kuyo. Le miqolo iqala ngezikhamsiso ezifanayo ize iphinde iphele kwangezikhamsiso ezifanayo.

Isigaba sesithathu kumqolo wokuqala kukho isihlomelo sendawo esingu 'emeveni'. Kumqolo wesine khokho uphindaphindo lwesandi esibangela isingqi esimyoli xa imbongi isisthi:

‘...Uzama-zam’ilizwe lizama-zame.’

Olu phinda-phindo lwakha uyondelelwano oluvakala kamnandi lube lunentsingiselo enzulu. Isimnini naso siphinda sibonakale nakwesi isigaba kuba kuninzi ukusetyenziswa kuka -zobudenge, -zomhlaba, -kwaweLigwa, -kwaweZambezi, -wezizwe, no-ze-Afrika. Sikwakhona nesifaniso esifumaneka kumqolo wesihlanu esingu –njengechanti.

Kumqolo wesithathu nowesihlanu imbongi ithiya uMandela amagama ngohlobo oluqala ngokufanayo nolungaqhelekanga kwiimbongi ezininzi kuba ukwenza oku ngokuthi:

-uMa+(isenzi)+(isimnini+isibizo) = uMavelel’imbombo zomhlaba.

-uMa+(isenzi)+(isifaniso+isibizo) = uMabhijel’ilizwe njengechanti.

Apha kwesi sesine isigaba imbongi isebenzisa imvano-siqalo enemvano-siphelo kumqolo wesibini nowesithathu. Kanti imvano-siqalo eyodwa engenamvano siphelo ibonakala kumqolo wesine ukuya kutsho kowesithandathu. Sikhona isimnini imbongi esibonakalisa ngokusebenzisa u-ka+Senzangakhona kwakunye no-lwama+Afrika kumqolo wesithathu nakumqolo wesixhenxe. Isikhankanyi u-na usetyenzisiwe kumqolo wokuqala, nakowesibini, nakowesine, nakowesihlanu, nakowesithandathu. Isiphawuli siyafumaneka naso kumqolo wesithandathu nakowesibhozo apho khona kusetyenziswe u-khulu no-ncinane no-nye.

Siqala nje isigaba sesihlanu imbongi isebenzisa isikweko apho ithi uyiMbuzu-mbuzu, ikwamthiya uMandela igama elibonakalisa ubunganga, ukufaneleka kwanamandla anawo. Iphinda kwakumqolo wokuqala isebenzise isifaniso esingu-njenge, apho imfanisa nesinaliti. Oku ikwenza kuba uMandela esisisele senyathi okanye efana nomthombo wolwazi apho umntu athi azuze lukhulu xa emphulaphule ethetha.

Kumqolo wesibini imbongi isebenzisa isiphawuli xa isithi -inzwan’enkulu, iphinda isebenzise isimnini kwakulomqolo umnye xa isithi –yakwaMandela. Kwakhona imbongi iyaphinda iyakwekwa kumqolo wesithathu xa isithu uMandela unguMbol’ezizazobe.

Xa iqhuba ithi uyinto kaMandela, u-ka ume nanjengesimnini. Ukususela kumqolo wesithathu ukuya kumqolo wesihlanu kubonakala imvano-siqalo ephinda ibeluphindaphindo kumqolo wesine nowesihlanu. Kukho umbuuzo buciko othi ufumaneke kumqolo wesithandathu, umbuzo apha ongalindelanga nampendulo kodwa othuma umntu ezingcingeni ezinzulu. Kumqolo wesixhenxe kukho uyondelelwano lwesingqi esitsho kamnandi apho imbongi yenza

khona uphindaphindo oluthile ngokusebenzisa ubuchule bokuphindaphinda isandi esingu-gx, no-xh abavakala kamnandi ukunika isingqi esinambithayo.

Uyaphinda umqolo wesixhenxe nowesibhozo ubenemvano-siqalo kwanemvano-siphelo kuba yomibini le miqolo iqala ngesikhamiso u-u, ize igqibele ngesikhamiso u-e. Kananjalo umqolo wesibhozo nawo unaso isingqi esivakalayo sisitsho kamnandi ngenxa yokusetyenziswa kwesandi esivakalayo esenziwa ngu-phon; umzekelo xa imbongi isithi:

‘...Umaphongomis’izizwe ziphonyoze.’

Kwesi sigaba sesithandathu imbongi iqala ngokukhahlela kulowo imbongayo uMandela imkhahlela ngegama elo imphe lona lithi ‘Zweliyashukuma’. Imbongi iliqhawula kathathu eli gama ngenjongo zokuzama ukuzoba intsingiselo ekhoyo kwibinzana okanye kwilungu ngalinye elikhoyo kwesi sibizo isiqambileyo. Ilandelisa ngokumpha elesibini igama elithi Ndlela-zimhlophe, elichaza ukuba kukho ukukhanya apho ahamba khona, unentlahla yaye akalahlekanga konke-konke. Le miqolo yomibini xa umntu eyiqwalasela wobona imvano-siqalo kwanemvano-siphelo kuba yomibini iqango –Aa! osisandi izibonisa ukukhahlela, zize zigqibele ngo-a. Nakwesi isiqaba siqala nje isimnini u-ka sikhona. Kumqolo wesine othi:

‘...Kub’udale kwamhloph’eAfrika.’

U-mhlophe yena ume nanjengesibaluli kulo mqolo kuba usichazela okuthe kwenzeka kwisibizo u-Afrika. Kumqolo wesihlanu imbongi idlala ngamagama isebenzisa ubuchule bokwazi ukwenza uphindaphindo lwesandi esingu-tsh ukuze yakhe isingqi esiyondelelanayo nesikwanobaxo kwakuso apho.

Ukususela kumqolo wesithandathu ukuya kowesibhozo imbongi isebenzisa imvano-siqalo etsho kamnandi kumphulaphuli wombongo. Kwakule miqolo mithathu lukho ubaxo. Kumqolo wokugqibela nongowethoba imbongi isebenzisa izikwekwo ikwabaxa kwangaxeshanye, ithi abantu abamoyikayo uMandela ziinyhwagi, kanti nakumqolo wesibhozo nakweminye engentla ibikwabakwekwa ngokubabiza ngooRheme, ooBhakanqana, ooMigulukudu nooTshinga-liya-tsha.

Kwisigaba sesixhenxe, imbongi umoya wayo uphezulu yaye iyayalela, oku kubonakala ngokuba isebenzisa isenzi esingu –thetha esiyalelayo yaye iyasiphindaphinda ukubonisa ugxininiso. Isimnini sikho kwesi sigaba umzekelo u-ka no –yam abafumaneka kumqolo wokuqala. Imbongi iyaphinda kwakhona isebenzisa isikweko apho khona ithi abo balwa noMandela ngooSiswana-sibomvana, ooSobhideka nooQhinga-libhentsile. Into eyenza la magama abe zizikweko kukuba ezi zinto imbongi izifanisa neentshaba zikaMandela ithi ziyiyo.

Kumqolo wesixhenxe imbongi isebenzisa isifaniso u-ngokwe, oku ikwenza kuba ifanisa inyaniso nekhala. Enye into ethi ifumaneke yimvano siqalo kumqolo wesithandathu nowesixhenxe apho yomibini lemiqolo ithi iqale ngo-k ovakalayo. Imbongi ayipheleli nje apho ukusebenzisa u-k koko iqhuba imsebenzise no-kr, no-kh ukuzama ukwakha isingqi esithungelanayo xa kusetyenziswe lamaqabane. Imbongi kumqolo wesibhozo iphinda isebenzisa amaqabane abangela kuvakale isingqi yaye esi singqi asakhaya sivakala ngokucacileyo ngendlela edlwengula-umxhelo kamnandi kulowo uphulaphuleyo.

Esi sigaba sesibhozo sakhawe ngokufanayo nesesixhenxe phantse ngento yonke. Imiqolo emibini yokuqala yomibini inemvano-siqalo nenvano-siphelo, kukwakho nophindaphindo luka-thetha. Kumgca wesithathu kukho u-la okhombayo. Kumqolo wesine kukho isimnini u-lalo obangayo kanti nakumqolo wesithandathu sikwakho isimnini esingu –akhe. Kulungile ukuyichaza kananjalo into yokuba ikho imvano-siqalo kwakhona kumqolo wesithandathu nakowesixhenxe ngokolwahlobo lwezigaba sesixhenxe. Kwakumqolo wesixhenxe kukwakho nesiphawuli u-khulu logama kumqolo wokugqibela kukho isibaluli esingu-delekileyo.

Kumqolo wokuqala kwesi sigaba sethoba kuboanakala imbongi isebenzisa isimelabizo u-*kwedini* omele unkwenkwe-ndini kowa ubhalwe wakwimo emfutshane okwabhekisa kuMandela. Kwakulomqolo-mnye sikwakho nesimnini esingu-akwa. Kumqolo wesibini imbongi iyaphinda isebenzisa isikweko apho ithi iintshaba okanye abantu ubalwa noMandela baziinyhwagi neembodla. Kumqolo wesithathu nowesine kukho imvano-siphelo u-ele ovakala kamnandi. Kumqolo wesihlanu kuyaphinda kuvela isimnini u-le ka '*lesizwe*' no-sika ka '*sikaNtu*'. Kumqolo wesithandathu kukho indlela ecacileyo apho imbongi yenza khona umanyano lwezikhamiso ngokusebenzisa isixhobo u-nga+indalo=ngendalo. Kumqolo wesixhenxe imbongi isebenzisa uhlobo lokwalatha kungoko ivakala isithith:

‘...Wavelel’ukuthwal’ezo nzingo neenzima.’

U-ezo apha uyalatha, usukela ku ezi owalatha into elapha kufitshane ngohlobo olufanayo nelika eziya owalatha izinto ezimngama.

Kumqolo wesibhozo imbhongi yenza uphindaphindo lwesandi esakha isingqi esimnandi esiyondelelanayo nesithungelanayo. Ivakala imbongi isithi:

‘...Ezinye neezinye phezu kwezinye.’

Isadlala ngesandi u-nye ibonakalisa ubuchule bayo kwanesakhono sayo sokudlala ngamagama ukwakha isingqi. Kumqolo wethoba noweshumi imbongi iphinda yenza uphindaphindo ngokusebenzisa u-waku imdibanise nesenzi yakugqiba isenze sibe kwimo evumayo yaye sigqibele ngo-a. Kumqolo weshumi elinanye kubonakala imbongi iphinde yasebenzisa isiphawuli esinesiqu-siphawuli esingu –bi xa isisthi:

‘...Ubo^uis’ub^ubi neent’ ezim^ubi.’

Ivalelisa ngokuthi; ‘*Makubenjalo nkosi yam*’ apho u-yam ame nanjengesimnini. Into engamandla kulo mbongo kukuba ivalelisa imbongi ngokungathi ibithandaza kuba u-Makubenjalo ufana no-*Amen* kumaKrestu okanye u-*Camagu* kubantu baka-Ntu.

3.2.3.4.1. UPHICOTHO OLUSHWANKATHELAYO LO MBONGO WESINE

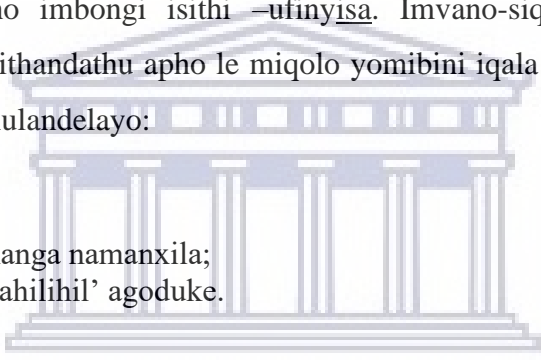
Umoya wembongi kulo mbongo wehla usenyuka unika umphulaphuli ithuba lokuba abe nomfanekiso-ngqondweni logama emana ukuvakalelwa okanye achukumiseke. Uyonwabisa umbongo lo logama ukwafundisa kwangaxesha-nye.

3.2.3.5. UMFIKAZI UCHARLOTTE MANYHI MAXEKE (MQHAYI 1943)

Lo mbongo oza kuhlalutywa apha ngezantsi ngumbongo Mqhayi othi *Umfikazi uCharlotte Manyhi Maxeke* wangowe-1943. Lo mbongo sikhuzo unezigaba ezine ezizele yimfundiso eninzi ngokunga zilithala lencwadi epheleleyo ngayo. Isigaba sokuqala sinemiqolo elithoba.

Isigaba sesibini sinemiqolo emihlanu logama isigaba sesithathu sinemiqolo esixhenxe, size sona esesine nesisesokugqibela sibe nemiqolo emithandathu.

Kwisigaba sokuqala sizele sisingqi nophindaphindo lwezandi ezivakalayo kwanezineziqhakancu. Zibekwa nje imbongi iyayalela ukuba abafazi mabangahlali phantsi. NgokwakwaNtu ke kungathiwa mabashukume abafazi sukube ngenene kunyembelekile, kuyacaca ke apha ukuba imbongi ichukumisekile yaye yaphukile emphefumleni. Ukususela kumqolo wesibini ukuya kowesithathu kukho imvano-siqalo apho yomithathu lemiqolo iqala ngesikhamiso u-u. Lukwakho uphindaphindo olukhoyo njengoko besele kuchaziwe, umzekelo kumqolo wesibini nakumqolo wesine apho kuphindaphindwa u-Ushenxile. Ezinye izandi eziphindaphindiweyo zezi zilandelayo u-rh, no-nx. Kumqolo wesithathu kukho isixando sokwenzisa esikhoyo apho imbongi isithi –ufinyisa. Imvano-siqalo iphinda ifumaneke kumqolo wesihlanu nowesithandathu apho le miqolo yomibini iqala ngokufanayo. Yomibini iqala ngo –Eg ngoluhlobo lulandelayo:



Egutyul' irhanga namanxila;
Egodus' amahilhil' agoduke.

Kumqolo wesixhenxe sikhona naso isihlomelo sendawo esisetyenzisiweyo u-emazweni. Imbongi iqhuba isebenzise isikweko kwakhona kuba imfanisa nelitye lesiseko saseTopiya. Endaweni yokumfanisa nalo isuka ithi ulilo ngenxa yokufana nalo kwakhe ngezo mpawu zithile imbongi izibonileyo kule mbokodo yakwaMaxeke. Isivala esi sigaba ngophindaphindo apho iphinda kwalamqolo ibiwuqale ngawo umbongo isithi; *'Shukumani bafazi!'*

Umoya wayo imbongi apha sele uphakamile ngakumbi, kuyacaca ukuba ichukumisekile ngenene.

Isigaba sesibini sinemvano-siqalo ekwaluphindaphindo oluphantse lwagqiba umqolo wonke wokuqala nowesibini. Le miqolo ikwabonisa ugxininiso lokuba ngenene umama uMaxeke uyibekile inqawe akasekho:

Igqibil' intomb' asemzini;
Igqibil' intomb' aseLusuthu.

Olu phindaphindo lwale miqolo mibini kulo mbongo-sikhuzo luyachukumisa ngohlo lokuba imbongi iyibeka icace ukuba umsebenzi wakhe emhlabeni uwugqibile umam'uMaxeke. Umqolo wesithathu nowesine unemvano-siqalo, yomibini le miqolo iqala ngesikhamiso u-u ome phambili emele isibizo esingumama uMaxeke. Kananjalo kuyo yonke le miqolo yesi sigaba ukususela kumqolo wokuqala ukuya kuma kowesihlanu kugcwele izimnini ezifana nezi zikrwelelwe umgca ngaphantsi u -asemzini, -aseLusuthu, -wamaNywabe, -kwaGatyeni, -kwelabatshwana, -lukaKhama, -noIwabaRolweni.

Kumqolo wokuqala wesigaba sesithathu, imbongi isebenzisa ubaxo xa isithi:

‘...Wabek’amabele kubaThembu.’

Imbongi ithetha ngokungathi amabele yinto umntu anokuyiphatha ngesandla ayithathe ayibeke. Apha ikwafihliwe intsingiselo yalo mqolo, lo mqolo unokuthetha ukuba uMama uMaxeke ukhe waba nobudlelwane kwanobuhlobo obunzulu nabaThembu. Ukususela kumqolo wesibini ukuya kowesihlanu kuyo yonke imbiqolo kukho izimnini ezibangayo ezifana nezi zilandelayo:

Kumabandla kandaba kaZondwa;
ETyhalharha kwingcwaba likaNgangezwe
Maz’ emabele made yaseAfrika,
Okwanyis’ usapho lukaNtu luphela.

Kanti kwakumqolo wesithathu kwesi sigaba kufumaneka isihlomelo sendawo u-eTyhalharha no -kwingcwaba. Emva koko imbongi yenza isikwekho kumqolo wesine apho ithi umama uMaxeke yimazi ngokunga ibhekisa kwinkomo logama ibhekisa emntwini. Oku ikwenza ngenxa yemisebenzi yakhe emikhulu eyaye iluncedo eluntwini. Kumqolo wesihlanu isebenzisa ubaxo xa isithi amabele wakhe ngawokwanyis’usapho lukaNtu luphela. Isqhuba isivale esi sigaba ngombuzo-buciko ovela kule miqolo mibini ingezantsi ethi:

Azi nonyaka waphusile nje,
Logangwa yintokazi kabani na?

Lo mbuzo-buciko ngumbuzo ongalindelanga mpendulo kodwa uthuma umntu ngamnye ukuba angene nzulu kwiingcinga zakhe, akhangele indlela enza ngayo izinto agqale nehambo yakhe ukuze nokuba uthe naye wasutywa kukufa kuthethwe kakuhle ngaye njengomama uMaxeke.

Kumqolo wokuqala kwisigaba sesine imbongi ayilibizi igama lakhe kuba ikholelwa ukuba sele abantu besazi ukuba ithetha ngabani. Kumqolo wesibini imbongi isebenzisa imo emfutshane efinyeziweyo xa isithi –ze endaweni yokuthi -ukuze okanye ithi -maze. Ukususela kumqolo wesithathu ukuya kowesihlanu kufumaneka imvano-siqalo nekwaluphindaphindo xa isithi:

Az' angaz' alityalwe kowabo;
Az' angaz' alityalw' emhlabeni;
Az' angaz' alityalw' eAfrika!

Ukuphindaphindwa kwesandi esithi '*...Az' angaz' alityalw'*' kuqulathe lukhulu malunga nentsingiselo. U-Az ubhalwe ngohlobo lwemo emfutshane, imbongi ikhetha ukumguzula u-e ka-aze kuba ingafuni ukuba amelane no –a ka '*Angaze*' Imbongi iphinda yenze ngohlobo olufanayo ku '*...alitalwe emhlabeni/eAfrika*', ikhetha ukususa u-e omnye ukuze kusale abe mnye. Ubuchule ebusebenzisayo le mbongi yakwaMqhayi bobokuba iyiqala lemiqolo ngesikhamiso u-a ngokohlobo lwemo elandulayo logama intsingiselo eyidlulisayo iyileyo yokuqhayisa ngaye kanaanjalo ibonakalisa ukuzingca ngaye. Iqwela ngokuwuvaa umbongo ngohlobo oluqhelekileyo ingakumbi kumbongo sikhuzo oluthi:

'...Nci! Ncincilili!!!.'

Le ndlela ibonakalisa ukwehla komoya wembongi nokufikelela esiphelweni sombongo. Ngale ndlela umntu angatsho ukuba imbongi iwugqibile umsebenzi ebe iwuthunyiwe ngamanyange ebekufuneka iwudlulisile. Xa imbongi ichukumisekile yaye ixhelekile kuye kulindeleke ukuba ingamsebenzisa u-Nci! Ncincilili! Xa igqibile ukubhodla oko bengayiphethanga kakuhle.

3.2.3.5.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIHLANU

Uwonke lo mbongo uyachukumisa, isingqi sikhona ngendlela imangalisayo kuba xa limbi imbongi isebenzisa amagama achukumisayo nakwakhuthazayo. Kuyacaca ukuba le mbongi inamava kuba iyakwazi ukutshintshatshintsha idlala ngeenvakalelo zoluntu kulo mbongo. Kwangaxesha-nye imbongi imncoma umama uMaxeke ngohlobo elimenza umntu azibuze ukuba yena kungathethwa kuthiwenina mhla wayibeka inqawe. Izigaba zonke ziyathungelana ziyondelelana zikwasincedisa ukumqonda nokumazi ngcono umama uCharlotte Manyhi Maxeke. Isahluko sesine siqwalasele ngokukhethekileyo imibongo engendalo engengobantu.



ISAHLUKO 4

4.1. IMIBONGO ENGENDALO ENGENGOBANTU

4.1.1. INTSHAYELELO

Injongo yesi sahluko kukuhlalutya imibongo engendalo. Indalo le ibanzi yaye iyenye yezinto ezisondeleyo kakhulu kwiimbongi ingakumbi ezamaXhosa ngokukhethekileyo. Nezinye iimbongi zezinye izizwe ziyixabisile kakhulu indalo njengabantu bonke. Indalo le iyinxalenye yoluntu kuba abantu banendlela ekhethekileyo yokunxibelelana nayo. Oku kuthi kwenzeke lu la kuba abantu kwabona bayinxalenye yendalo.

Iimbongi zamaXhosa zithi zingabinakho ukusokola ukubonga indalo kuloko indalo yiyo ethi izichukumise iimbongi ngohlobo apho ezithi zingakwazi ukuzibamba. Maxa wambi zisuka zidanduluke ziyibonge indalo ngenxa yokuthile okuthi qatha ezingqondweni zazo xa sukube zibona loo nto ithile. Umzekelo ingca okanye nayiphina into esisityalo okanye into ezenzekelayo ngolawulo lukaSomandla. Iyonke le mibongo ingqina okuthethwayo kwingcingane yobugcisa esele ichaziwe eyi-structural thiyori yona ejonga kakhulu ubukcubeko, indalo kwakunye nedlela ulwimi olusetyenziswa ngayo kwizibongo. Le mibongo ke ingendalo engengobantu.

Apha kwesi sahluko kuza kuhlalutya imibongo emihlanu yeembongi zamaXhosa. Uhlalutyo olu luza kuquka ukuvelela intsusa-mabandla yombongo ngamnye. Emva koko kuya kuthi kuqwalaselwe amabakala ombongo ngamnye ukuzama ukufumanisa okuthethwayo yimbongi kwisigaba ngasinye sombongo. Kuza kuphinda kujongwe isakhiwo sangaphakathi sombongo ngamnye. Kweli inqanaba kulapho kuza kuthi kuvele khona izangotshe zolwimi ezifana nezafobe kwanazo zonke izikrweqe ezisetyenzisiweyo yimbongi.

Umbongo wokuqala oza kuqwalaselwa ngumbongo omfutshane ongafaniswa ne-sonethi wembongi enguZamela othi '*Ilanga*', umbongo wesibini ngowembongi engu Yako othi wona '*Ingca*'. Umbongo wesithathu oza kuqwalaselwa ngumbongo kaJolobe othi '*Intlakohlaza*' kwanowesine othi '*Umlambo*'. Umbongo wesihlanu nongowokugqibela ngumbongo omde kakhulu ongumbongo-ndumasiso kaMqhayi ebonga umlambo *iTyhume*. Ithi imbongi ibalise kwanembali enika umdla yaye etyebileyo ngalo mlambo uligugu elingenakuthelekiswa nanto kuyo. Emva kohlalutyo kuya kuthi kuqwalaselwe imibongo apho iimbongi zibonga ezinye izinto zasekuhlaleni ezifumaneka eluntwini.

4.2. UHLALUTYO LWEMIBONGO

Imibongo iza kuhlalutywa inezi zihloko zilandelayo sele zikhankanyiwe apha ngasentla ngolu hlobo: *Ilanga, Ingca, Intlakohlaza, Umlambo* kwakunye nesithi *iTyhume*.

4.2.1. INTSUSA-MABANDLA YOMBONGO NGAMNYE

Indalo le inamandla yaye ingumsebenzi omhle kaSomandla owadala yonke into ebonakala ikho ehlabathini. Indalo inendlela yokumchukumisa umntu imzalise ngolonwabo okanye iinkumbulo ezichulumancisayo okanye ezidakumbisayo. Iimbongi zibonga ngayo indalo kumaxesha amaninzi ngohlobo oludandalazisa iimvakalelo zazo ngalo nto iyindalo sukuba izichukumisile.

UMqhayi (1902-1944) kwimibongo edityaniswe ngu-Opland (2009) kukho umbongo othi '*Indalo*' apho naye aveza iindawana ezibalulekileyo ngendalo khona. Kwisigaba okanye isitanza sesihlanu nesesithandathu uthi:

Zadalwa zanikw'umsebenzi,
Zimkhonze ngawo uMdali,
Iintyatyambo zivathis'umhlaba,
Zazal'abantu lithemba;
Lisalatha ukuza kwendyebo,
Nokulunga kwexesh'elizayo.

Bayazul'abantu yiminqweno.
Nemimoy'ishukumis'imithi.
Namaty'eguquguqulwa.
Kungekho kuhlala ndaweni.
Yindlela yelizw'ukuzula.
Akumiwa ndawo yindalo.

Apha uMqhayi kwezi zigaba zingentla uyayincoma indalo eyichaza ukuba idaliwe nguMdali yaye into nganye edaliweyo idalwe yabanomsebenzi wayo ofanelwe ukwenziwa yiyo

ngokokudalwa kwayo. Ukhankanya iintyatyhambo akholelwa ukuba zambathise umhlaba yaye nezikwanika ithemba abantu. Ngenene kubanjalo kuba bambi bade bazikhe iintyatyambo bazisebenzise njengophawu lothando kubantu ababathandayo. Ke uthando luliwele lethemba kwanako konke okuhle kungoko esithi uMqhayi, ithemba lalatha indyabo kwanokulunga kwexesha elizayo.

Imbongi iqhuba ithethe ngeminqweno abantu abathi babenayo xa sukuba behlaziywa yindalo, ikwakhankanya nezinto ezifana namatye, imithi eyinxalenye yendalo. Kodwa eyona nto ingamandla imbongi ezama ukuyigxininisa yeyokuba indalo iyaqhuba ayimanga yaye ihamba ngohlobo lwayo olulawulwa nguMdali yena uyidalileyo.

Le mibongo yomihlanu iza kuqwalaselwa intsusa-mabandla yombongo ngamnye ngumsebenzi omhle wokubabaza ngokunika imbeko kuSomandla ngokwamazwi embongi ezo zingabaqambi nabavelisi bombongo lowo. Ikwayiyo intsusa-mabandla yombongo eza kusazisa banzi ngokhokelela kubukho bombongo kwanokukhetheka kombongo lowo kweminye imibongo ekhoyo.

4.2.1.1. INTSUSA-MABANDLA YOMBONGO ILANGA

Lo mbongo ngumbongo kaZamela olu luhlobo lombongo owaziwa ngokuba yi-sonethi eyaza nembungu-zulu yembongi yamaNgesi egama lingu-William Shakespeare. Olu hlobo luhlobo olwaziwa ngokuba nemiqolo elishumi elinesine. Apha imbongi ichukumisekile yakuba iqwalasele indalo kaSomandla entle elilanga. UZamela ubonga ilanga ulifanisa nezinto eziliqela kulo mbongo ngenxa yemisebenzi yalo emininzi. Imbongi apha ilibona ilanga njengento ebaluleke akakhulu kungoko ide ilikwekwe ithi lisisithsaba sezikhanyiso zomhlaba. Ikwayikhankanya into yokuba naye uMdali ufaniswa nalo ilanga.

Ifaka imfundiso enqabileyo ngelanga imbongi kuba iyayivelela into yokuba ilanga linika amandla izityalo lizenze zikhule ukubheka-phezulu. Ilanga nalo liphezulu kungoko litsalela yonke into phezulu nkqu nezobunzulu-lwazi (*science*) ziyakungqina oko. Enye into echukumisa imbongi yeyokuba yonke into ithi ibe novuyo lakubela ilanga, imbongi ikhankanya izilo nezilwanyana kwakunye nabantu.

Kuyacaca ukuba imbongi ikholelwa ukuba ilanga linika uvuyo kwanemihlali logama likwanika nendyebo. Kuyacaca ukuba ilanga linempiliso elinayo eliyinikayo kuba imbongi ivakala iyikhankanya into yokuba ligxotha izifo. Iyakhankanywa yimbongi into yokuba ilanga lisisomiso somhlaba yaye kuyacaca mhlophe ukuba inolwazi olunzulu lwezobunzulu-lwazi le mbongi kuba iyicacisa ngokucacileyo into yokuba ubushushu elibunikayo ilanga buye bunyuke bungumphunga udala amafu wona athi athobe imvula kwakhona. Kuyacaca kananjalo ukuba imbongi kudala ilibukele ilanga kuba yiva xa icacisa ukuba ngelinye ixesha ilanga libangela imbalela ezingathandekiyo.

Iphinda imbongi iyichaze kakuhle ukuba xa likhona ilanga lo nto yenza abantu benze imbisebenzi yabo enokubakhokelela ekudinweni. Iqhuba isicacisele ngamandla alo anakho ukubatyhafisa abantu xa lisuke latshisa kakhulu yaye xa lisuke laqiniseka ngakumbi ekutshiseni kwalo lo nto inokubangela kwimbalela eneziphumo eziyindlala engathandekiyo kwaphela ebantwini. Imbongi kuyacaca ukuba yachukunyiswa yimisebenzi yelanga ngaloo mnyaka we-1992, ilanga elo lithi lineziphumo ezihle, zibe nezimbi zikwakhona.

4.2.1.2. INTSUSA-MABANDLA YOMBONGO INGCA

USt Page Yako uqala ngokunika uluntu ulwazi lokuba ingca le ifana nengubo kodwa ukuze ibekho kufuneka imvula nelanga zithabathe inxaxheba. Imbongi ilufundisa uluntu malunga namaxesha apho ingca ithi itshaze ngawo kwanamaxesha apho iye noko ibe kwiqondo elihle neliphezulu lobungca obugqibeleleyo. Ngalawo amaxesha nkqu nemfuyo iyifumana iluhlobo olululo.

Enye into imbongi eyisondezayo yeyokuba ingca le ikukutya kwenkomo yaye iza zibe segazini. Imbongi incoma nezinye izilwanyana ezifana neegusha ngelithi zakube ziyityile ingca zibonakala zidloba zivuya zikhala ngenxa yentlutha. Iqwela ngokusebenzisa uburharha obudiza ukuba ingca ayigugi yaye ayipheli kusuke kuguge imilebe namazinyo wemfuyo leyo iyityayo. Kananjalo imbongi ikwaxela ngezinto ezithi zenzeke kwingca kumaxesha afana nasebusika abantu apho bathi bayitshise khona. Uyaxela efundisa kananjalo ukuba ingca le ikwalikhaya kwezinye izilwanyana ezifana neenyoka, kungoko ziye ziphele zibhaca ukuya kungena emingxunyeni nakwezinye iindawo ezinako ukuzimela kuzo xa ingca leyo itshiswa kubabelwa.

Into imbongi eyibalulayo nekucacayo ukuba iyayichulumancisa kukuphawula ukuba iingcambu zengca zona ngenxa yokungena nzulu kwazo emhlabeni zazifunyanwa ngumlilo. Ukungafunyanwa kwazo ngumlilo kuko okukhokelela kwimeko yokuba ingca iphinde ibuye ihlume ngexesha layo elifanelekileyo lokuhluma.

Imbongi kulo mbongo ikwafundisa uluntu yaye ilwazisa ukuba ingca ayisayi kuze iphele, ingaphela kuphela xa kunokuphela ihlabathi. Imbongi iyifanisa nengubo eyambathise umhlaba, ngoko ke ngokokutsho kwayo kuyacaca ukuba awusayi kuze nangemini enye umhlaba uhambe ze. Iqwela ke imbongi ngokufunga amagqala abazali abanolwazi olunzulu abangomakhulu.

4.2.1.3. INTSUSA-MABANDLA YOMBONGO INTLAKOHLAZA

Intlakohlaza lixesha lonyaka eliza emva kobusika, lixesha apho emva kwalo kuye kungene khona ihlobo.

Ixesha lentlakohlaza ke lixesha ekucacayo ukuba linika ithemba, uvuselelo lwasemphefumleni nasenyameni kwizityalo nakubantu. Yonke into eyindalo iyagqama iqhakraze, yaye lo nto ikwadiza uzalo ngokutsha lwezinto.

Lo mbongo unakho ukungathethi kuphela ngendalo le iyintlakohlaza koko unakho ukuzama ukudiza ukuba ngonyaka we-1936 laye likhona ithemba lokuba uluntu oluntsundu olwaye lucinezwe lungakhululeka. UJolobe waye ekuthanda ukuthetha intetho entsokothileyo ngenxa yemeko yengcinezelo yangalawo maxesha amandulo.

Umbongo uyayidandalazisa elubala into yokuba ekuhambeni kwexesha umlambo amanzi wawo abe emdaka ubuya uwacoce kwangokwawo. Aye acoceke ade aselwe nangabantu ingakumbi yakube idlulile imvula nezikhukhula. Kuye kusale nje imbali ngobunjani bawo bangaphambili kwanalapho asuka khona.

4.2.1.4. INTSUSA-MABANDLA YOMBONGO UMLAMBO

Imbongi apha inika imbali ngemvelaphi kwanentsusa yomlambo. Eyona nto iyenza icace yeyokuba umlambo awukho amanzi engekho, kungoko iqala kwakumqolo wokuqala ichaze ukuba umlambo lo wakhiwa ngamanzi asuka esibhakabhakeni, imvula ukutsho. Iqhuba imbongi isirhabulise ngokuqalisa kokuwa kwamaqabaza emvula amahle esiwela ezantsi emhlabeni ngokutsalwa yinto ebizwa ngokuba ngumbizane womhlaba (*gravitation*).

Imbongi iphinda kwayona isebenzise isimntwiso esininzi apho yona ngokwayo ithetha ngokunga ingumlambo ngokwawo. Imbongi iqhuba ithethe ngezinye izinto umlambo ozenzayo ezifana nokuphilisa abantu kwanokunika amanzi okunkcenkceshela emasimini kuchume izilimo.

Imbongi ibuya ibabaze ubuhle bawo xa ucanda kwiindawo ezingamathafa apho uthi uzole ube bunzwana. Iqhuba icacise ukuba ngamanye amaxesha uhambo lomlambo luhamba lungabikho lula kuba kuye kubekho neengxangxasi apho amanzi abethekayo, kodwa yonke loo nto iwunika amandla nobuhle obungaywayo.

Ekugqibeleni uJolobe uyachaza ukuba yonke imilambo isinga elwandle apho iphelela khona. Kuselwandle apho kuthi kwenzeke inkqubo yokunyuka kolophu luye esibhakabhakeni. Loo inkqubo yaziwa ngokuba yi-*condensation*, amafu okheka aphinde abuyele kwasemhlabeni anyibilike kunethe kwakhona. Ngolo hlobo imilambo iphinda yondleke. Imbongi enkulu kuyacaca ukuba inolwazi olunzulu kwezobunzululwazi nobugqi yaye oko kuyanceda ukuba iyiqonde imilambo kwinkalo zonke.

4.2.1.5. INTSUSA-MABANDLA YOMBONGO ITYHUME

ITyhume ngumlambo omde owaziwayo zizizwe zamaXhosa onqumla kwelakwaRharhabe utyhutyha-tyhutyhe iindawo ezininzi uye kutipa amanzi eNjwaxa ngeneno kweKama kumlambo iQoboqobo (Keiskamma river).

Imbongi ikuchaza ukuthembeka kwalo mlambo ngegama elithi kukholekile, kuyacaca ukuba lo mlambo awuzange wabaphoxa abantu.

Kwakwinkqubo yembongi yokubonga lo mlambo iTyhume, iyayazisa kananjalo kwanembali yokufika kwenkolo yobuKrestu kwelo lakwaRharhabe kulo apho kukho lo mlambo unembali iTyhume. Imbongi ikhankanya amagama oonyawo-ntle abakhulu abafana nonyana kaGaveni, uTshemese, uNgcongolo kwakunye noNyengane abaye bengabafundisi bezakwaLizwi. Uninzi lwabo lwaqala eNcerha indawo apha engekho kude kakhulu nomlambo iTyhume. Imbali iyatsho ukuba bacela kuLwaganda kaMlawu ukusondela kakhulu kwiTyhume, baza basikelwa inxiwa ngolo hlobo eDikeni kufuphi kakhulu kumlambo iTyhume edume ngamanzi amnandi.

UMqhayi akayilibali neminye imilambo ekhoyo efana noMbhashe, iThukela neminye, kodwa yena akafuni kuva nto ngeTyhume yakokwabo. Imbongi kubonakala ukuba ikholelwa ukuba ukutyhutyha-tyhutyha kwalo mlambo iilali ezininzi kuluphawu olufundisa abantu ukuba mabakhonzane yaye bahloniphane apha ebomini.

Iqukumbela imbongi ngokucaphula amagama emilambo esebhayibhileni efana neMinayile, iJordane kwakunye nePishone athi yonke lo mlambo akayiboneli-ntweni kwiTyhume yakhe. ITyhume uMqhayi uyibona iyiKherubhime yakhe, oko kudiza ukuzingca kwakhe okukhulu ngayo, nokuyinto entle kunene. Lo meko ke yiyo eyachukumisa imbongi enkulu yakwaMqhayi ukuze yenze lo mbongo ungeTyhume.

4.2.2. AMABAKALA OMBONGO NGAMNYE

4.2.2.1. AMABAKALA OMBONGO WOKUQALA

Umbongo wokuqala ukuqwalaselwa amabakala wawo ngokwesigaba ngasinye ngumbongo kaZamela apho khona waye ebonga ilanga ngowama-1992. Yonke le miqolo ityebile yintsingiselo. Ngenxa yokuba imbongi ingawohlulanga waba zizigaba lo mbongo, kuyanyanzeleka ukuba uqwalaselwe intsingiselo yomqolo ngamnye okhoyo kule miqolo ilishumi elinane yalo mbongo. Kumqolo wokuqala ngenxa yokubaluleka kwalo ilanga imbongi ilifanisa nesitshaba. Isitshaba sifunyanwa ngulowo uwongwayo nokwayintshatsheli. Kuyacaca ke imbongi ilibona ilanga lifanelwe ludumo.

Kumqolo wesibini imbongi iyachaza ukuba nkqu neMvana ifaniswa nalo. Ikuthetha oku inyanisile kuba bambi bade babhekise kuye uSomandla besithi uliLanga lomphefumlo. Oku

abantu bakuthetha kuba uMdali esayanyaniswa nokukhanya, kungoko uZamela naye ithetha ngolu hlobo ngelanga.

Kumqolo wesithathu kudizwa ukuba ilanga ligxotha iinkintselela. Oku imbongi ikuthetha kuba isazi ukuba xa kukhona ilanga kubakho ukukhanya. Baye abantu abaziinkintselela bakhethe ixesha lasebusuku apho khona kungekho langa nakukhanya khona. Umqolo wesine ungqina ukwacacisa ngcono okusele kuchaziwe kumqolo wesithathu.

Umqolo wesihlanu ucacisa ngomsebenzi welanga omhle kwizityalo obangela ukuba zikhule yaye zondleke. Kananjalo kumqolo wesithandathu kukwachazwa omnye umsebenzi welanga okukugxotha izifo, kuba ezinye izifo ezifana neCovid-19 ezingadibaniyo nobushushu obukhulu.

Umqolo wesixhenxe, imbongi ixela ngovuyo kwanemihlali uluntu olubanayo xa ilanga liphumile ingakumbi xa belingekho kwiintsuku ezidlulileyo. Ilanga lithathwa njengenkuthazo enika ithemba lokuba izinto ziza kulunga.

Umqolo wethoba ungqina okuhle okusele kuthethiwe ngelanga kwimiqolo engentla kuba uchaza ukuba imisebenzi yalo ikhokelela ekubekeni isonka ngaphezulu kwetafile. Ngamanye amazwi, umntu unokutsho ukuba liyayigxotha indlala kuba linceda izityalo ukuba zikhule ukuze kubekho ukutya kwiintsapho. Umqolo weshumi wona uvelela inkqubo apho ilanga lithi litshise amanzi kunyuke ulophu lunyuke lwenze amafu kutsho kune imvula. Ngalo ndlela kutsho kubekho ukusebenzisana kwalo ilanga kwakunye nemvula, xa kunjalo izityalo zihlume nangakumbi. Ekugqibeleni yonke lo nto ikhokelela ekuziseni indyebo eluntwini.

Imbongi kumqolo weshumi elinanye idiza indlela umhlaba othi ubembi ngayo xa sukuba ilanga lihlala litshisa, umhlaba uphela sele womile kubekho imbalela. Wona umqolo weshumi elinambini noweshumi elinesithathu uveza into yokuba xa kukhona ilanga abantu bathi bathinjwe yimisebenzi yezandla edinga amandla yaye ekwadinisayo. Kananjalo imbongi idiza inyaniso yokuba xa ilanga litshisa kakhulu abantu baye batyhafe babenokudinwa okukhulu. Ekugqibeleni kuthi kubekho indlala njengoko imbongi icacisa kumqolo weshumi elinesine.

4.2.2.2. AMABAKALA OMBONGO WESIBINI

Umbongo wesibini ngumbongo kaYako othi 'Ingca'. Lo mbongo wona unamabakala okanye izigaba ezisixhenxe ezizele yintsingiselo kwakunye nolwazi olunqabileyo ngengca. La mabakala okanye ezi zigaba zonke zakhiwe ngenkathalo nangobuchule obuvangwe ngencasa umbongo odidiyelwe ngayo. Isigaba ngasinye sicwangciswe ngohlobo lokuba sibe nemiqolo emine kuphela. Isigaba sokuqala okanye istanza sokuqala sona simalunga nenkcazelo yobunjani bengca nangexesha apho ekulindleke ukuba ichume ngalo. Kananjalo kukwafanekiswa ingca nengubo eluhlaza eyambathise umhlaba kuba ingca ikhula emhlabeni. Kwesi sigaba umntu unakho ukutsho ukuba kucaciswa kukwachazwa umsebenzi omhle wengca.

Kwisigaba sesibini imbongi ichaza ukuba ingca le izisa intlutha kwizilwanyana yaye ikwazenza zityebe zibe segazni iinkomo. Isigaba sesine sona sivelela isithethe esenziwayo ingakumbi luluntu oluntsundu lwasemaXhoseni. Esi sithethe imbongi ithetha ngaso sesi senziwa ebusika sokubabela kwabantu. Ukubabela kukuyitshisa ingca ngenjongo zokuba maze kuphume enye ingca entsha yaye esempilweni kwizilwanyana.

Imbongi ikuchaza ukutshiswa kwayo ngohlobo oludiza ukungayithandi ncam loo nkqubo yokutshiswa kwayo. Noxa ingatsho phandle ukuba ayiyithandi le nkqubo yokutshiswa kwayo ingca kodwa ukuthanda kwayo indalo kuyenza isebenzise amagama angabonakalisi kuba nalusini kwabantu abayitshisayo ingca. Oku ikucacisa kakuhle kwisigaba sesihlanu apho ide ikhankanye iinyoka ephelwa lithemba zenze isandi sokukhala kwazo. Lakuphela ithemba lazo imbongi ithi ziye zizame ndawo-zimbi apho zinokuthi-tywa kuzo esifana nemifanta kwanemingxuma efumanekayo.

Kwisigaba sesixhenxe imbongi iqukumbela ngokuyigxininisisa into yokuba ingca ayisayi kuze iphele apha emhlabeni. Oku imbongi ikuthetha iqinisekile yaye izithembile kuba ayikuko okukwiingcinga zayo kuphela, koko nkqu nomakhulu bayo abanamava baye bekholelwa ngolu hlobo nayo ibona ngalo.

4.2.2.3. AMABAKALA OMBONGO WESITHATHU

Lo umbongo uza kuqwalaselwa ngumbongo othi '*Intlakohlaza*'. Lo umbongo unezigaba ezithandathu ezinemiqolo emine isigaba ngasinye.

Kwisigaba sokuqala imbongi ikhokelisa ukukhahlela nokubulisa okudiza uvuyo ngokunga kubonana abahlobo ababini abagqibela emva kweminyaka emininzi. Kwisigaba sesithathu imbongi isaqhuba nokucacisa imeko elusizi umhlaba obuyiyo. Kodwa okuqaphelekayo isivala esi sigaba ngokuchaza ukuba ngoku umhlaba uhonjisiwe wamhle njengomtshakazi yaye oko kwenziwe yintlakohlaza. Umntu unako ukuthi imbongi iveza amadla, ifuthe, kwanegalelo elingumsebenzi omhle oza nexesha lonyaka elaziwa ngokuba yintlakohlaza.

Apha uyaqhula ngokusebenzisa indlela ebaxayo, uthi yonke into eyindalo ibisozela, umntu unokuba nomfanekiso wento embi enganiki-mdla eyozelayo. Yiloo ndalo le athi ibilele kodwa ngoku iphaphamile yonke, imithi, iintaka kwaneenyosi, yonke into ivuke yama ngenyawo. Iyava imbongi yaye oko ikubonakalosa ngokuthi gqolo ukubulisa kwintlakohlaza xa ivala izigaba ezininzi. Ubuhle notshintsho oluthandekayo oluziswe leli xesha lonyaka imbongi iyaluncoma nakwisigaba sesihlanu. Ide ibale nemifula eyonwabileyo edlobayo njengamatakane ngokunga ngenene ibulisa intlakohlaza. Kungowaba imifula okanye imilambo oko kuthetha ukuba ilizwe okanye isizwe siyavuya kuba imilambo ngokwemveli iyimpilo enyameni nasemoyeni, uninzi luphila kuyo.

Kwisigaba sesithandathu nesisesokugqibela kulo mbongo, imbongi iyaphinda ikhumbuze ukuba ixesha eli lentlakohlaza liza emva kobusika obungathandekiyo. Imbongi ayiyifihli into yokuba eli xesha lize kufudumeza emva kwamakhephu abe eqhaqhazelisa amazinyo etshabalalisa. Imbongi yakwaJolobe ikholelwa ukuba intlakohlaza ingumniki-bom oza emva kwentshazo ebangelwa bubusika. Ngokucacileyo imbongi kulo mbongo ichwayitile yaye ichulumancile iziva ingenakuthula ingakhahleli ibulele kwi-ntlakohlaza.

4.2.2.4. AMABAKALA OMBONGO WESINE

Umbongo wesine ikwangumbongo kaJolobe. Kweli ityeli imbongi enkulu yaye ibonga ngokukhethekileyo umlambo. Ayiwuchazi lo mlambo kodwa ubukhulu becala ichaza

okwaziwayo ngemilambo ngokuthe gabalala. Lo umbongo unakho ukuhambelana nemilambo phantse yonke ingakumbi emide ephela ngokutipha amanzi elwandle.

Lo mbongo unezigaba ezilishumi elinambini yaye apho isigaba ngasinye sinemiqolo emithandathu. Kuyacaca mhlophe ukuba imbongi iphalaza imbilini yayo yaye ithetha ngento eyithanda kunene. Kwisigaba sokuqala imbongi ithetha ngokunga ingumlambo, uyazazisa uchaza imvelaphi yawo. Umlambo ukwachaza inkangeleko yayo ngelixa ubusengamanzi asesibhakabhakeni usekwisimo sokuba ngamafu. Uqhubela phambili kwisigaba sesibini uchaza uza ukuba into ebe ilindelekile kukuba loo mafu ajike abe ngamachaphaza okanye amaqabaza amaninzi aza kuwela emhlabeni (*imvula*). Enye into imbongi eyisondezayo yeyokuba la mafu ebe mnyama ekhangeleka ngokwenzilo. Kodwa kuwo loo mafu kuthe kwaphuma amanzi acocekileyo angekho mnyama koko amenyezela njengombethe.

Umlambo uvakala uzincoma yaye uzithanda ukwabonakalisa ukuzingca okukhulu ngawo kwanehambo yawo enembali.

Kwisigaba sesixhenxe mlambo uvakala ucacisa omnye umsebenzi wawo omhle owenzela uluntu ngokunika amanzi kumasimi, yaye ukwanika nobom kwizilimo ngohlobo olukholisayo. Emva kokwenza oku kuhle awukhalazi kodwa uhlala uhleli yaye uqhuba uhambe indlela yawo oyihamba wodwa. Kulo mbongo uwonke imbongi izama ukubalisa ihambo okanye umjikelo wamanzi (*water cycle*) ngokunika ingqwalasela ekhethekileyo emlanjeni okanye kumlambo. Lo mbongo unako ukufaniswa nehambo yelungisa elidibana nazo zonke izinto ezizimeko ezingalunganga apha emhlabeni kodwa ubulungisa balo bungabhangi.

4.2.2.5. AMABAKALA OMBONGO WESIHLANU

Umbongo wesihlanu ngumbongo wembongi eyayisakuba yimbongi yesizwe uMqhayi apho khona abonga umlambo iTyhume. Le mbongi kudala yamana ukubonga lomlambo. Lo ngumbongo wayo wesibini wangowe-1927 oshicilelweyo osafumanekayo apho khona ibonga iTyhume. Apha imbongi iyatyatyadula, oko kucaciswa yinto yokuba lo mbongo unezigaba ezingamashumi amathathu anesine. Isigaba ngasinye siqulathe imiqolo emine eyondelelanayo ngendlela entle kuzo zonke izigaba.

Kwisigaba sokuqala imbongi ivakala izingca, inebhongo neqhayiya ngomlambo iTyhume. Ikwakholelwa kananjalo ukuba iTyhume ayikho ncinane xa ithelekiswa neminye imilambo. Imbongi iqwela ngokunika intluba yokuba umlambo iTyhume ngumlambo onesandi okanye ugqumo onalo yaye ukwadumile kunene.

Kwisigaba sesithathu into engamandla imbongi ichaza umsebenzi omhle owenziwa ngamazi walo mlambo, ibalula ukuseza nokondla iintsapho nokuphilisa iinkomo ukuze zibenako ukuvelisa ubisi olusempilweni. Amanzi acocekileyo adlala indima enkulu kwinkomo eyimazi eyanyisayo (*esancancisayo*) enethole. Imbongi iqhuba kwisigaba esilandelayo nesisesesine ithethe ngemvelaphi yamanzi nalapho asingise khona. Ngelixa isenza oko iyayigxininisa into yokuba lomlambo awude utshe.

Kwisigaba sesihlanu imbongi iyalincoma iTyhume yaye ikholelwa ukuba alinakuze libaphoxe abantu abaxhomekeke kulo kuba lithembekile yaye likholekile. Nakwesesithandathu isigaba imbongi isancoma yaye ikhankanya into yokuba maninzi amaqhawe kwanezilumko kwanamaziko-mfundo athi ondliwe yiTyhume.

Kwesesixhenxe isigaba uMqhayi uzazingca nangaso umana ukuliphindaphinda eligama lalo mlambo, kuyacaca ukuba akanantloni ngawo nokokuba unokuthelekiswa neminye imilambo yezinye izizwe. Uqwela ngokwenza into eyahlukileyo yokwazisa ukuba loMlambo uphuma yaye utyhutyha-tyhutyha kumhlaba kaLwaganda kaMlawu, kwaRharhabe ke isizwe sasemaXhoseni. Le mbongi ikrobisa umphulaphuli okanye umfundi walo mbongo ukuba kude kufuphi ndawo abefundisi bakwalizwi abaye bevela eNtshona nabo bathi bokha kufuphi nalo mlambo uyiTyhume. Oko imbongi ikudiza kwisigaba sesibhozo.

Kwesamashumi amabini ananye nakwesamashumi amabini anesibini isigaba; uMqhayi uyaphinda ubonakalisa ukuzingca okukhulu ngomlambo iTyhume yaye ukholelwa ukuba kungade kuse ethetha ngawo lo mlambo kuba uzalelwe kuwo yaye nkqu nokhokho bakhe bazalelwa kuwo.

Kwesandulela esokugqibela isigaba esisesamashumi amathathu anesithathu imbongi enkulu yakwaMqhayi ikhankanya imilambo enamagama ekuthethiweyo ngayo kwincwadi yezibhalo. Lo mlambo yi Joredane nePishone, imbongi ayiyifuni yaye ayiyiveli-ntweni, yona izidla izigasa ngeTyhume layo. UMqhayi ukwakholelwa ukuba iTyhume inkulu kunayo yonke

imilambo nkqu naleyo yasebhayibhileni. Ubukhulu bayo ububala ngokwezibakala ezithile ezibalulekileyo kuye ezingasayi kuze zogqithwe zezeminye imilambo

Kwisigaba samashumi amathathu anesine nesisesokugqibela uMqhayi umoya wakhe uyehla kuba elungiselela ukutshonela. Uvakala ngathi ebesenako ukuqhubeleka kodwa wonqena ukuba phele sele ethetha uchuku, usithela ngolo hlobo umfo omkhulu owaye eyimbongi yesizwe jikelele. La amazwi awathethayo akathandabuzeki, ayakholeleka ngokugqibeleleyo kuba waye esaziwa ngothando lwakhe ulubukhulu bungenakulinganiswa nanto lokuthanda umlambo iTyhume. Oku kudizwa yintlaninge yemibongo awayibhalayo ngeTyhume njengokuba lo ingowesibini osafumanekayo kweyashicilelwayo. Ngaphandle kokuthandabuza, umlambo iTyhume kuyacaca ukuba waye uthetha lukhulu kwimbongi enguMqhayi yaye kusaya kuba njalo kude kube ngunaphakade njengoko naye esitsho kulo mbongo wakhe.

4.2.3. ISAKHIWO SANGAPHAKATHI SOMBONGO

Eli linqanaba eliza kujonga ngokukhethekileyo isakhiwo sangaphakathi sombongo ngamnye kuyo yomihlanu le mibongo isetyenzisiweyo kwesi sahluko. Ukuqwalasela isakhiwo sangaphakathi sale mibongo kuza kuba luncedo olukhulu oluza kukhokelela ekuqondeni nzulu umbongo. Intsingiselo efihlakeleyo equlathwe lulwimi olusetyenzisiweyo, izangotshe kwanezagwelo, izafobe ezikhethekileyo ziza kuvela. Ziza kuvela nezinye izixhobo zolwimi ezisetyenzisiweyo xa kujongwa isakhiwo sangaphakathi kumbongo ngamnye kule mihlanu ikhethiweyo.

4.2.3.1. ILANGA (N.S.V. ZAMELA, 1992)

Umbongo wokuqala oza kuqwalaselwa ngumbongo wembongi enguZamela onesihloko esithi '*Ilanga*'. Olu luhlobo lombongo obizwa ngokuba yi-sonethi, unemiqolo elishumi elinesine kuphela. Ulu hlobo ludla ngokohlulwa lube nezigaba (*stanza*) ezibini, apho esinye siye siqulathe imiqolo esibhozo logama esinye siye siqulatha emithandathu imiqolo. Kulo umbongo kaZamela akukho zigaba zibini, koko lo umbongo usisigaba esinye esinemiqolo elinani esele likhankanyiwe ngentla kuphela.

Kumqolo wokuqala imbongi isebenzisa isikweko apho khona ithi ilanga lisithsaba sezikhanyiso zomhlaba. Le nto ilifanisa nayo ilanga ithi liyiyo. Kumqolo wesibini nakowesithathu isebenzisa isimelabizo esingu -lona nesingu -nalo. La magama iwasebenzisayo ame endaweni yesibizo esingu -ilanga. Isizathu sokuba imbongi isebenzise la magama okanye ezi zigaba zentetho kukuzama ukubonisa ubuchule kwanesakhono sokwakha isingqi nophinda-phindo lwesandi esithile. Umzekelo u -lona no -nalo ingathi ligama elinye eligqwethiweyo kodwa kubo bonke obo buchule akukho ntsingiselo ilahlekileyo. Ukususela kumqolo wesine ukuya kowesithandathu kufumaneka imvano-siqalo, kananjalo kwakowesine nowesihlanu kukwakho nemvano-siphelo. Kwakule imiqolo imithathu imbongi isebenzisa isimntwiso kuba ilanga ilinika imisebenzi engathi yefanele ukwenziwa ngumntu. Kwakhona imbongi inemvano-siqalo ukususela kumqolo wesibhozo ukuya kutsho kumqolo kutsho kumqolo weshumi. Imvano-siphelo ifumaneka kwimiqolo emibini kowesibhozo nowethoba ngokoluya uhlobo lufana nakumqolo wesine nowesihlanu.

Kuyacaca ukuba imbongi iyakuthanda ukusebenzisa imvano-siqalo. Oku kubonakala ngohlobo lokuba iphinda ibonakale imvano-siqalo kumqolo ukususela weshumi elinanye ukuya kutsho kumqolo weshumi elinesine nokwangumqolo wokugqibela. Enye into ephawulekayo yeyokuba uZamela uyakuthanda ukusebenzisa ushiyo lwesikhamiso olunganyanzelekanga. Imbongi isebenzise isimntwiso kwimiqolo yokuqala emine eyile ilandelayo:

Kuba lona ligxoth'iinkintsela
Lisus'izgwint'endlelen'abahambi
Lidal'izityalo ziqond'ezulwini
Liqinis'ithambo ligob'isifo.

Zonke ezi zenzi zisetyenzisiweyo apha kule miqolo ingentla zizenzi ezilindeleke apho khona isibizo ingumntu khona. Ayipheleli ukusebenzisa apha kule miqolo kuphela imbongi ukusebenzisa isimntwiso. Iqhuba isisebenzise kwakhuka ukususela kumqolo wethoba ukuya kutsho kumqolo weshumi elinesine apho khona ithetha isithi:

Kuba linik'isonka ngexesh'elililo
Kuba linyus'umphung'odal'imvula.
Livuthel'umhlab'onyakam'okulizothe
Likhuthaz'imvekw'emsebenzin'odinisayo.
Lithi lakuqumba batyhafe bonke

Lakugwayimba bafe yindlala boshumi

Nalapha kule imiqolo imbongi iphinda yenze ngohlobo eyenze ngalo kwimiqolo engentla. Izivakalisi ezakhayo umntu angafunga ukuba ngenene iLanga eli kuthethwa ngalo lingumntu. Izenzi ezifana no-vuthela, -nyusa, -khuthaza, -qumba, -gwayimba, kwakunye nezinye zilindeleke kwimeko apho kuthethwa ngomntu khona.

Kumqolo weshumi elinesithathu imbongi isebenzise isimelabizo soquko u-bonke. U-bonke umele abantu aba bathi bachatshazelwe ziimeko ngemeko zokutshintsha-tshintsha kwelanga njengoko imbongi ichaza.

4.2.3.1.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WOKUQALA

Kulo mbongo imbongi ngenene nangenyaniso isebenzise ubuchule obukhulu bokuzama ukuzoba umfanekiso ocacileyo ngobunjani belanga. Ukususela ekuqaleni ukuya kutsho ekugqibeleni imiqolo yonke iyayondelelana. Umoya wembongi uqala kakuhle usezantsi, uqhuba unyuke ude uye kufikelela encochoyini, wandule ukuhla ukuya kufikelela kwisiphelo.

Imbongi ibonakalisa ubuchule obukhulu bokusebenzisa ulwimi lwesiXhosa ngendlela enika umdla. Ubukhulu becala isebenzise isimntwiso. Iimpawu kwanemisebenzi elichazwa liyenza yimisebenzi enokulindeleka isenziwa ngumntu.

Enye yezinto ekucacayo ukuba imbongi iyazithanda kakhulu kukwenza kubekho imvano-siqalo nemvano-siphelo. Konke oku ikwenzayo imbongi ikwenza ngohlobo olucwangcisiweyo yaye olulandelekayo ngenene wona umbongo uyachukumisa logama ukwanika imfundiso.

4.2.3.2. INGCA (ST.J. PAGE YAKO, 1977)

Lo umbongo wesibini uza kuhlalutywa ngokaYako. Isihloko sawo naso sithi 'Ingca'. Ingca iyaziwa ukuba iyinxalenye yendalo efumaneka kwiindawo ezininzi ehlabathini jikelele. Imbongi kuyabonakala ukuba yaye ichukumisekile kukuqwalasela amahla-ndenyuka namasuka-ndihlale ingca egagana nawo mihla-le. Ubukhulu becala lo mbongo uyachaza ube

kwangaxesha-nye unayo indawo ebalisayo. Izigaba zawo zisixhenxe xa zizonke yaye isigaba ngasinye siqulathe imiqolo emine enentsingiselo nemfundiso.

Zibekwa nje kumqolo wokuqala imbongi isebenzisa isikweko apho khona ifanisa ingca nengubo. Endaweni yokulandela imigaqo yokufanisa ngokuchanekileyo, yona ikhetha ukuthi ingca iyilento iyifanisa nayo. Kumqolo wesibini kwakwisigaba sokuqala imbongi kwakhona isebenzisa isimntwiso apho khona ithi umhlaba yindod'engavukiyo. Kumqolo wesithathu nowesine iphinda imbongi isebenzise isikweko ngolwahlobo isisisebenzise ngayo kumqolo wokuqala. Kule miqolo mibini iqwela ngokukhankanya iinyanga ezimbi apho ingca iqala ukukhula kakuhle ngenye yazo (*Msintsi*) ize ibuye iqale ukutshaza ibune atshe ngenye yazo (*Tshazimpunzi*).

Kwisigaba sesibini kubonakala ukusetyenziswa kwemvano-siqalo kwimiqolo yomine. Kukwakho imvano-siphelo kumaqolo wokuqala nowesibini kwanowesine. Enye into eqaphelekayo yeyokuba kwimiqolo yomine, ngaphambili kwesikhamiso sokugqibela esingu – a okanye u-e kukhona u-n. Konke oku kwakha uyondelelwano oluvakala kamnandi. Kumqolo wesithathu xa ichaza ukondleka nokubasegazini kwenkomo isebenzisa ubaxo. Esi sigaba sesibini sisonke sinesigqi esivakala ngendlela ebonakalisa ubuchule obukhethekileyo bembongi. Kuyabonakala kananjalo ukuba imbongi ikwanabo nobuchule bokudibanisa amagama kakuhle ukwakha imiqolo nezivakalisi ezikudidi oluphezulu.

Kwisigaba sesithathu enye into ebonakalayo kumqolo wokuqala kukusetyenziswa kwesibandakanyi u-na edityaniswa nesibizo esingu –imilebe. Lo meko inyanzela ukuba kusebenze umthetho wonyuso lwesikhamiso apho xa sukuba kudibene u-a no –i kuye kuphume u-e kungoko imbongi isithi 'nemilebe'. Kumqolo wesibini imbongi isebenzisa ufano-dumo kodwa kule imeko ilinganisa indlela iigusha ezikhala ngayo. Kumqolo wesibini nowesithathu kubonakala kukwakho imvano-siqalo.

Kumqolo wokuqala wesigaba sesine kubonakala isigqebelo okanye ugqebelo apho khona imbongi isebenzisa amaxesha amabini onyaka achaseneyo yaye angafaniyo kumqolo omnye. Imbongi iphinda isebenzise uhlobo lokubaxa olungangqalanga kumqolo wesibini xa isithi:

‘...Umntu wayilimaza ngomlilo ebusuku.’

Oku ikuthetha endaweni yokuthi umntu wayitshisa ebusuko okanye wababela ebusuko. Kumqolo wesithathu imbongi iphinda isebenzise ufano-dumo ngokufanisa ilinganise isandi esenziwa yingca xa sukuba isitsha. Umqolo wesithathu nowesine unemvano-siqalo kwanemvano-siphelo. Kwesi sigaba kukho iindidi zezihlomelo ezifumanekayo, umzekelo sikho esexesha esingu –ebusika no –ebusuko. Sikhona nesendawo isihlomelo esingu -esibhakabhakeni no –esithubeni.

Yomine imiqolo yesigaba sesihlanu inemvano-siqalo kwakunye nemvano siphelo. Imbongi apha kwesi sigaba ibonakalisa isakhono esikhethekileyo ekwenzeni oku. Imvano-siqalo yayo yonke imiqolo iqala ngo -z, ize imvano-siphelo yona yahluke.

Umqolo wokuqala nowesibini ugqibela ngo-eni, logama kumqolo wesithathu nowesine imvano-siphelo igqibela esikhamiso esisezantsi esingu-a. Kwakumqolo wokuqala, owesibini nowesithathu kwesi sigaba kubonakala ubukho bezihlomelo zendawo. Esokuqala ngu – emadotyeni, -ezimfanteni, ikhaya. Imbongi isivala isigaba sesihlanu ngokulinganisa isandi esithi senziwe yinyoka xa ikhala okanye ibonakalisa iimvakalelo zayo zokuba iza kuluma umntu, ilwile.

Isigaba sesithandathu sizele isimntwiso ubukhulu becala, izenzi ezisetyenzisiweyo zonke umntu unako ukufunga ukuba kuthethwa ngomntu hayi ingca. Imbongi inika iingca iimpawu zomntu ikwayenzisa izinto ezilindeleke ukuba zenziwe ngumntu kuphela. Imizekelo yezo zenzi zezi zilandelayo zikrwelelweyo umgca ngaphantsi, -ibinz'ezantsi, -ibalek'umlilo, -yathatha amandla, -yaphethuk'ilutyani, -yabizela, -zimpahla yityani.

Ikhona nayo imvano-siqalo kumqolo wokuqala nowesithathu, ikwakhona nemvano-siphelo kumqolo wokuqala nowesibini engu –umlilo. Ikhona imvano-siphelo nakumqolo wesithathu nowesine, ngu –tyani. Lukwakhona uphindaphindo lwezandi oluthile oludlangileyo kwesi sigaba olufana nesandi u-th omana ukufumaneka ngendlela ezahlukeneyo.

Kwimiqolo yokuqala emithathu kubonakala ubukho bemvano-siqalo kwesi sigaba sesixhenxe nesisesokugqibela. Ikhona nemvano-siphelo kumqolo wokuqala nowesibini apho khona kufumaneka isimamva esingu –aba. Kanti yona imvano-siphelo ekumqolo wesithathu nowesini inesimamva esingu –ulu. Lukwakhona nalo uphinda-phindo lwezandi ezithile ezifana no –mhla, -uya, -aba no –ulu.

4.2.3.2.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIBINI

Wonke lo mbongo uyayondelelana isigaba nesigaba, ukususela ekuqaleni, ukuya kutsho kumbindi wawo uvakala ngendlela elandelekayo ude uye kufika kwisiphelo sawo. Umoya wembongi uhla unyuka ngendlela echukumisa iimvakalelo zomfundi okanye umphulaphuli wombongo. Izagwelo kwanoburharha bobuciko bufanelekile. Iimvano-siqalo neemvano-siphelo zidiza isakhono kwanesiphiwo esikhulu kwimbongi ukuhlelwa kwezigaba kwenza ukuba kube lula ukuwulandela umbongo wonke. Ngenene nagenyaniso le mbongi ingu St Page Yako ibonakala iligqala lembongi enamava kwanolwazi olunzulu ngengca. Kuninzi umntu akufundayo okanye akuzuzayo xa sukuba efunda okanye ephula-phule lo mbongo.

4.2.3.3. INTLAKOHLAZA (J.J.R. JOLOBE, 1936)

Umbongo wesithathu oza kuqwalaselwa kweli ibakala ngumbongo odumileyo nothandwayo kaJ.J.R. Jolobe othi 'Intlakohlaza'. Kulo mbongo uJolobe ubonga encoma ubuhle bendalo ngexesha lokufika kwentlakohlaza. Noxa lo mbongo uncoma kodwa ukudidi lombongo-nkcazo. Lo umbongo unezigaba okanye izitanza ezithandathu yaye isigaba ngasinye siqulathe imiqolo emine.

Kwisigaba sokuqala kuyacaca ukuba imbongi izele luvuyo yaye idlamkile ihlahlela ibulisa, oko kudizwa luphawu logxininiso olufumaneka kumqolo wokuqala. Umoya wembongi uphakamile kuba inemincili kwanemihlali kukufika kwexesha lentlak'ohlaza. Intlakohlaza lixesha elixela ukuba ihlobo lithwasile yaye akusentsuku-zatywala lifike. Kumqolo wesibini imbongi isebenzisa isikweko, imbongi ithiya igama elintla intlakohlaza ithi ngu 'Mvuseleli' ngenxa yokuba eli xesha lithi lakufika indalo yonke ivuseleleke. Kwangaxeshanye esi senzo sembongi sikwabonakalisa isimntwiso kuba intlak'ohlaza asimntu koko lixesha lonyaka.

Kwisigaba sesibini imbongi isebenzise imvano-siqalo kumqolo wokuqala nowesibini. Imvano-siqalo kakunye nemvano-siphelo zikwafumaneka nakumqolo wesithathu nowesine kwakwisigaba sesibini. Imbongi iqhuba isebenzise isibaxo xa ithetha ngomhlaba kwesi sigaba, ingakumbi kumqolo wokuqala nowesibini apho ithi:

Ubulusizi umhlaba ukhedamile,
Uxwebil'uhlininika, umbi-

Ezi mpawu kanaanjalazilindelekanga xa sukuba kuthethwa ngomhlaba kodwa zilindeleke xa kuthethwa ngomntu, kungoko umntu enokuthi imbongi isebenzise kwakhona isimntwiso. Isimntwiso siyaphinda siyabonakala kwizenzi ezisetyenzisiweyo kumqolo wesithathu nowesine ezifano no, -uyancuma no –uyahleka. Imbongi iphinda isebenzise uphinda-phindo lwesandi nesingqi kwanesingqisho kumqolo wesine ngokolwahlobo ibe yenze ngalo kumqolo wokuqala kwisigaba sokuqala. Enye into ekhoyo kwesi sigaba kumqolo wesibini sisiphawuli esibonakaliswa bubukho besiqu-siphawuli u-bi. Umoya wayo imbongi usephezulu yaye iseseluvuyweni.

Kwisigaba sesithathu imbongi isaqahubeleka ngokusebenzisa isintwiso xa sukuba ithetha ngentlakohlaza, ithetha ngayo ngokungathi ithetha ngomntu. Olu hlobo ilusebenzisayo imbongi lunceda ukunika umbongo ubom kwanencasa ewenza uphilaphuleke umbongo. Ukuguga kulindeleke emntwini, ukwambatha nako kulindeleke emntwini, iintloni zifumaneka emntwini, amehlo afumaneka emntwini nawo, ikwangumntu owambesayo, imbongi konke oku ithetha ngako ithi kwenziwa yintlakohlaza. Lo nto iyamangalisa yaye ingakholeleki, kodwa oku umntu unokukholelwa ukuba imbongi ikwenzela ukunika imbeko kwanentlonipho yeli xesha lonyaka. Eso inako ukuba sisizathu sesimntwiso esidlangileyo esidiza uxabiseka kweli xesha eluntwini elide lifaniswe nomntu ngeempawu. Kwakulo mbongo kukhona isifaniso esithi sifumaneke kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 3 kumqolo: 3

Kwisigaba okanye isitanza: 5 kumqolo: 2

Injongo yokusetyenziswa kwesifaniso esingu-njengo, kukuba imbongi ifanisa ixesha lentlakohlaza nomtshakazi. Umtshakazi uhlala emhle efanelekile yaye ethandeka ngalo lonke ixesha kungoko imbongi ifanisa eli xesha lihle lonyaka kwakunye nomtshakazi. Eli xesha lixesha lesiqalo esitsha ixesha lokulunga nokuhluma kwezinto, ixesha apho khona kugqama yonke into eyindalo. Kubalulekile ukuyidandalazisa elubala into yokuba isimntwiso sidlangile naso kulo mbongo wonke. Umzekelo woku, ukususela kwisigaba sesine isimntwiso sibonakala kule miqolo ilandelayo:

Kwisigaba sesine kumqolo: 1
Kwisigaba sesine kumqolo: 2
Kwisigaba sesihlanu kumqolo: 1
Kwisigaba sesihlanu kumqolo: 2
Kwisigaba sesihlanu kumqolo: 3
Kwisigaba sesihlanu kumqolo: 4
Kwisigaba sesithandathu kumqolo: 3
Kwisigaba sesithandathu kumqolo: 4

Imbongi ithetha ngokungathi akukho nto iyindalo evuyiswa kukufika kwexesha lasebusika yaye iyizoba le meko ngokungathi amanye amaxesha onyaka akayiyo inxalenye yobuhle bendalo. Kumqolo wesibini imbongi inika intlakohlaza igama lesibini elithi 'Mphaphamisi' oku ikwenzela ukuzama ukucacisa into yokuba ngokufika kweli xesha lentlakohlaza kuphaphame yonke into. Xa limbi isimntwiso imbongi iyasakha yaye ide isebenzise nobaxo, umzekelo: kumqolo wesithathu nowesine apho khona kude kubekho intetho-ngqo ekuthiwa ithethwa yimifula. Le ntetho-ngqo ithethwa yimifula ikwaluphinda-phindo kuba sele ithethiwe kwimiqolo engentla kwakulo mbongo. Olunye ubaxo lwesimnini lufumaneka kwisigaba sesihlanu kumqolo wesibini apho khona isebenzisa isenzi esingu -dloba esilindeleke enkomeni okanye kumatakane hayi kwimifula, ngolo hlobo imbongi isebenzisa ubaxo. Kuyabonakala ukuba kwana yada imifula yazala yaphuphumala. Oku kuchaza ukuba xa sukuba umntu ethe wasokola ixesha elide ebulaleka, ithi yakufika impumelelo nolonwabo ide ibe ngathi ibaxekile.

Kwakule miqolo mibini yokuqala kwisigaba sesine kukwakho uphinda-phindo lwesimelabizo soquko esingu –yonke esifumanekayo. Luninzi nalo uphindaphindo oluqhelekileyo olufumanekayo kule miqolo ilandelayo:

Kwisigaba sokuqala kumqolo: 1
Kwisigaba sesibini kumqolo: 4
Kwisigaba sesithathu kumqolo: 4
Kwisigaba sesihlanu kumqolo: 4
Kwisigaba sesithandathu kumqolo: 1

Esona sizathu solu phinda-phindo lomqolo omnye ngokufanayo-twase kukugxininisa nokubonisa uvuyo olugqithisileyo ngokufika kwexesha lonyaka elaziwa ngokuba yi*Ntlakohlaza*. Enye injongo yembongi kukuwubethelela umbongo ezingqondweni zabafundi

bombongo ukuze uhlale unkenteza xa kufika eli xesha lonyaka njengoko kunjalo kuninzi. Lo mbongo wawubhala uJolobe ngowe -1936, ngokwembali kuyabonakala ukuba kwaye kukho imbalela enkulu kwaminyaka engaphambi kwalo walombongo.

Kumqolo wesithathu u-emithini usisihlomelo sendawo yaye imbongi ikwenza oku ukuzama ukwalatha indawo apho khona iintaka zihlala khona. Esesibini isihlomelo sendawo esingu - phantsi, sifumaneka kwisigaba sesithathu kumqolo wesibini. Injongo yokuba imbongi isebenzise esi sihlomelo kukuchaza ukujonga kwamehlo phantsi ngohlobo lokubonisa ukudana nokuba lusizi kwemeko eyaye ikho ngaphambi kokufika kwexesha lentlakohlaza. Esesithathu isihlomelo ngu -emva, sifumaneka kwisigaba okanye istanza sesithandathu kumqolo wesithathu. Sona esi isihlomelo kule imeko ayisiso esendawo kodwa sesexesha kuba kuchazwa ixesha eliza emva kwamakhephu, elo xesha yi*Ntlakohlaza* le imbongi ibonga ngayo. Ixesha lamakhephu ethetha ngalo imbongi lixesha lasebusika apho khona kubanda kunene yaye yonke into ingahambi kakuhle ngokugqibeleleyo.

Isimnini sikhona naso kulo mbongo yaye sisetyenziselwe ukucaza isandi esithi sivakale sisenziwa ziinyosi kwakunye neentaka ngexesha le *Ntlakohlaza*. Ezi zandi zimnandi yaye azibikho ngexesha lasebusika ngoko ke ukufika kwazo ngeNtwasa-hlobo kuye kubonakale yaye kugqame, kungoko kananjalo imbongi ingasilibalanga xa sukuba ithetha ngeli xesha. Amahlathi avakala ngentsholo emnandi yeentaka yaye nebubu leenyosi alinqabi. Oku kufumaneka kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 4 kumqolo: 3

Kwisigaba okanye isitanza: 4 kumqolo: 4

Imvano-siqalo iyathandwa kakhulu ziimbongi ezininzi kuba yenza ukuba umbongo ube nesingqi esivakala kamnandi yaye iwenza ulandeleke lula. Amaxesha amaninzi iimbongi zibuveza ubuchule bazo bokubumba amagama nemiqolo ngokusebenzisa imvano-siqalo kwanemvano-siphelo. Imvano-siqalo kulo umbongo ifumaneka kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 2 kumqolo: 1-2

Kwisigaba okanye isitanza: 2 kumqolo: 3-4

Kwisigaba: 3 kumqolo: 1-2

Kwisigaba: 5 kumqolo: 2-3

Kwisigaba: 6 kumqolo: 3-5

Imvano-siphelo yona ifumaneka kule imiqolo ilandelayo:

Kwisigaba okanye istanza: 2 kumqolo 3-4

Kwisigaba okanye istanza: 3 kumqolo: 2-3

Nayo imvano-siphelo inomsebenzi omnye yaye ofanayo nowemvano-siqalo osele uchaziwe. Into edla ngokugqama ngemvano-siphelo kukushiya intsalela yombongo ezingqondweni zolunti inkenteza ingakumbi xa ingakwisiphelo sombongo yaye ibaxiwe ngophinda-phindo olunesingqi esivakalayo.

Kumqolo wesibini kwisigaba sesithandathu imbongi isebenzise isiphawuli esinesiqu-siphawuli esingu –bi. Esi siphawuli sichaza ukunjani bobusika obebukho ngaphambili kokufika kwexesha lentlakohlaza. Imbongi njengoko yenzile kwezinye izigaba iyaphinda ipha intlakohlaza igama lokuba nguMfudumezi oze emva kwamakhephu. Kulo mqolo wesithathu enye into eqaphelekayo kukusetyenziswa kochasaniso.

Imbongi ithetha ngoMfudumalisi iphinde kwakumqolo omnye ithethe ngamakhephu, aziwayo ngumntu wonke ukuba ayabanda yaye aqhaq hazelisa amazinyo. Iyaphinda iyalusebenzisa uchasaniso imbongi kumqolo wesine kuba iqala ngokuthiya intlakohlaza ukuba nguMnikibom, kodwa kwakulo mqolo kufumaneka igama elithi intshazo. Eli gama lithetha ukubuna okanye ukufa kwento esisityalo okanye indalo. Ngenye indlela imbongi ithetha ngobom nokufa, ngolo hlobo uchasaniso lwakhekile.

Uhlobo ophela ngalo lo mbongo aluvakali okanye alubonakali luqhelekile. Isizathu soku kukuba imbongi iyavakala iwubhale lo mbongo ichulumancile yaye ichukunyiswe bubhle bexesha lonyaka elifikileyo. Kungoko lo mbongo uphela kungalindelekanga kuba izicwangciso ezenziwa yimincili zingaphela nanjanina.

Umoya wembongi uphela usephezulu, omnye umntu unokufunga ukuba uJolobe wayeseza kuwugqibezela lo mbongo. Ngelinye ixesha omnye umntu unokuwuva ngolu hlobo kuba ebesammandelwe kukuwufunda okanye ukuwuphulaphula. Izimvo zinako ukohluka ngokuxhomekeke kubantu abawuqwalaseleyo indlela abawuva ngayo. Konke oku kudiza ubuchule kwanesakhono esikhethekileyo sobumbongi somnini-wo ongumhlelaki uJolobe.

4.2.3.3.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESITHATHU

Lo mbongo kaJolobe othi *'Intlakohlaza'* ngumbongo onamandla yaye ovuselelayo emntwini noxa kuthethwa ngexesha lonyaka elingengomntu lona. Imbongi isebenzisa isimntwiso ubukhulu becala ukuze abantu nabo bazive beyinxalenye yeli xesha lonyaka. Oku imbongi kwenzela nokuvuselela abantu kuba xa sukuba indalo intle iqhakrazile umntu ngokwendalo naye ude azifumane naye ehlaziyekile emphefumleni. Zininzi izafobe kwanezangotshe zolwimi imbongi ezisebenzisayo ukubonakalisa ubuchule bayo bobumbongi kwanendlela entle elusebenzisa ngayo ulwimi lwesiXhosa.

Umoya wembongi mhle kuwo wonke lo mbongo, oko imbongi ichwayitile nokuba sele ibalisa ezezolo ebezimntaka-Ngqika kodwa ibuya ikhahlele ibonakalise ulonwabo ngokuthi *'Ntlakohlaza, siyakubulisa'* Enye eqaphelekayo yeyokuba lo mbongo awupheli ngendlela eqhelekileyo. Umoya wembongi uphezulu nakwisiphelo sombongo ngokungathi umbongo uyaqhubeleka. Zininzi izizathu ezinokukhokelela kulo meko. Ezinye zazo zezi; umbongo umnandi yaye uyayondelelana lo nto iwenze uphele umntu esesemdleni, imbongi iseluvuyweni ichulumancile ngalo lonke ixesha. Kananjalo imbongi kunokwenzeka ukuba iwuphelisa phakathi umbongo ukuze umntu ashiyeke enento yokuthetha ngentlakohlaza yaye asale ehlaziyekile ekwavuselelekileyo. Iinjongo zembongi kukuphilisa abantu. Lo mbongo ke uyabaphilisa abantu, ngenxa yeso sizathu imbongi ayinatyalala kuba umsebenzi wayo iwenzile ngokuyimpumelelo. Umbongo wakheke kakuhle yaye udiza ubuchule kwanobungqwela kwimbongi ewuphakele uluntu.

4.2.3.4. UMLAMBO (J.J.R. JOLOBE, 1936)

Umbongo oza kuqwalaselwa kweli ibakala ngumbongo othi *'Umlambo'* kaJolobe apho khona achukumiseke bubhle, amandla, impilo kwanegalelo lemilambo entlalweni yoluntu. Lo umbongo ngumbongo nkcazo onezigaba okanye izitanza ezilishumi elinesibini. Isitanza ngangasinye sinemiqolo emithandathu yaye yonke imiqolo iyathungelana.

Umntu esaqalisa ukuwujonga lo mbongo wamkelwa bubuninzi bemvano-siqalo kwakunye nemvano-siphelo egqamileyo kunene.

Kule imeko yalo mbongo isizathu semvano-siqalo kukuba imbongi iveza umlambo uzithethela ukumntu wokuqala u-Ndi, uqhuba umbongo ubale ukhankanya zonke izinto ozenzayo kwaneendlela ozihambayo.

Kwezinye iimeko ingakumbi kwisigaba sesihlanu imbongi iyatshila nje ngobuchule bayo bokusebenzisa ulwimi lwesiXhosa ngendlela eyondelelanayo. Imiqolo enemvano-siqalo kulo mbongo yile ilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 3-6
Kwisigaba okanye isitanza: 2 kumqolo: 2-4
Kwisigaba okanye isitanza: 3 kumqolo: 5-6
Kwisigaba okanye isitanza: 4 kumqolo: 3-4
Kwisigaba okanye isitanza: 5 kumqolo: 5-6
Kwisigaba okanye isitanza: 7 kumqolo: 1-4
Kwisigaba okanye isitanza: 8 kumqolo: 5-6
Kwisigaba okanye isitanza: 9 kumqolo: 1-2
Kwisigaba okanye isitanza: 9 kumqolo: 4-6

Kwezinye iimeko imbongi yakhe invano-siphelo ukuze umbongo unike isingqi kwanesingqisho esilandelekayo lula. Isizathu sifumana sisinye nesiya sele sixeliwe malunga nemvano-siqalo. Imiqolo enemvano-siphelo kulo mbongo nantsi:

Kwisigaba okanye isitanza: 1 kumqolo: 1-6
Kwisigaba okanye isitanza: 2 kumqolo: 4-6
Kwisigaba okanye isitanza: 3 kumqolo: 1-2
Kwisigaba okanye isitanza: 3 kumqolo: 4-6
Kwisigaba okanye isitanza: 4 kumqolo: 1-2
Kwisigaba okanye isitanza: 8 kumqolo: 4-5
Kwisigaba okanye isitanza: 9 kumqolo: 3-4
Kwisigaba okanye isitanza: 11 kumqolo 4-5
Kwisigaba okanye isitanza: 12 kumqolo 1-2
Kwisigaba okanye isitanza: 12 kumqolo 4-6

Ukuhlabela mgama malunga nokuthetha komlambo ukumntu wokuqala kubonakaliswa kwisigaba sokuqala kumqolo wokuqala apho khona uzithobayo uzinciphisa uzinciphisa. Oku kudizwa kukusetyenziswa kuka –mna no –ndi abakumntu wokuqala. Isinciphiso esikhonyo ngu –ana xa isithi; -ndingumntwanana. Konke oku kukwabonakalisa isimntwiso ngaxesha-nye. Isimntwiso sifumaneka sisininzi naso kulo mbongo, sithi sifumaneka kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 1, 4 no-6

Kwisigaba okanye isitanza: 2 kumqolo: 2-4
Kwisigaba okanye isitanza: 3 kumqolo: 1, 4-6
Kwisigaba okanye isitanza: 4 kumqolo: 1, 3-4
Kwisigaba okanye isitanza: 6 kumqolo: 5-6
Kwisigaba okanye isitanza: 7 kumqolo: 1, 4 no-6
Kwisigaba okanye isitanza: 8 kumqolo: 2, 5-6
Kwisigaba okanye isitanza: 9 kumqolo: 1, 2, 4-5
Kwisigaba okanye isitanza: 10 kumqolo: 4 no-6
Kwisigaba okanye isitanza: 11 kumqolo: 1
Kwisigaba okanye isitanza: 12 kumqolo: 3-4

Noxa umlambo usaziwa ukuba awungomntu kodwa iimpawu zomntu ozinikwayo zininzi kakhulu ngohlobo oluqapheleka lula. Imbongi ngesimntwiso esisebenzisayo iyagxininisa yaye inenjongo okanye umnqweno wokuba amazwi ewathathayo aviwe kakuhle, kungoko iveza umlambo uzithethela. Imbongi inako ukusebenzisa isimntwiso kulo mbongo ngenjongo zokucacisela uluntu ukuba indalo iyazilawula yaye ubunjani bayo buyatshintsha-tshintsha ukuzama ukulungelana nemeko ethile. Enye into ezama ukubona uluntu ngayo imbongi kulo mbongo kukuba indalo ixhomekeke kuThixo. Ngesimntwiso imbongi ikwazama ukusixelela ukuba umlambo uyinxalenye yamasiko nezithethe zoluntu kuba uyaphilisa awupheleli nje ekondleni abantu ngamanzi.

Isimnini sele sichaziwe kwisahluko esingentla yaye sithi sibe nokufumaneka nakulo umbongo kaJolobe uthi umlambo. Noxa kungekuninzi kangako ukusetyenziswa kwaso kodwa apho sisetyenziswe khona sisetyenziselwe esizathwini. Xa limbi imbongi isisebenzise ibanga okuthile ngenjongo zokuveza nto ithile ukuzama ukunika imfundiso kumfundi wombongo. Imiqolo apho khona imbongi isebenzisise isimnini kuyo yile ilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 2
Kwisigaba okanye isitanza: 1 kumqolo: 5
Kwisigaba okanye isitanza: 4 kumqolo: 6
Kwisigaba okanye isitanza: 5 kumqolo: 3
Kwisigaba okanye isitanza: 5 kumqolo: 6
Kwisigaba okanye isitanza: 6 kumqolo: 3
Kwisigaba okanye isitanza: 7 kumqolo: 6
Kwisigaba okanye isitanza: 11 kumqolo: 2
Kwisigaba okanye isitanza: 12 kumqolo: 5-6

Isimnini ngasinye esisetyenzisiweyo apha sisetyenziselwe esizathwimi, umzekelo weziqo zesimnini ezisetyenzisiweyo zezifana nezi zikwrelelwe umgca ngaphantsi zifumaneka kula magama alandelayo; -wesibhakabhaka, -yomoya, -ezizezozilo, -icala leza ntaba, -bayo, -bezintlambo, -kwami, -yam, -bethu, no -ikhaya lam. U-wesibhakabhaka imbongi ide yamphinda kabini ukuzama ukugxininisa kuba isibhakabhaka ayisosamntu sesika Mdali kuphela, ngale Ndlela imbongi noxa ibanga izama ukuxela ukuba umlambo uyindalo kaThixo kuphela. Kuwo wonke lombongo umlambo ubanga ngokwawo ngohlobo olunokulindeleka emntwini kuphela.

Isibaluli naso siyabonakala kulo mbongo apho khona imbongi ichazayo ngokubalula okuthile. Izibaluli ziluncedo kuba zithi zenze umntu akwazi ukwahlula lo nto kuthethwa ngayo kwenye into nayo enokufana nokuthile naleyo ichazwayo. Izibaluli zisetyenziswa njengezichazi ezibalulayo, kulo mbongo izibaluli zifumaneka kule miqolo ilandelayo:

- Kwisigaba okanye isitanga: 1 kumqolo: 3
- Kwisigaba okanye isitanga: 1 kumqolo: 6
- Kwisigaba okanye isitanga: 2 kumqolo: 6
- Kwisigaba okanye isitanga: 3 kumqolo: 6
- Kwisigaba okanye isitanga: 4 kumqolo: 3 no-6
- Kwisigaba okanye isitanga: 5 kumqolo: 6
- Kwisigaba okanye isitanga: 6 kumqolo: 3
- Kwisigaba okanye isitanga: 10 kumqolo: 3-4
- Kwisigaba okanye isitanga: 12 kumqolo: 6

Imbongi ilandela uhlobo oluthile olunika umdla xa sukuba isebenzisa isibaluli kulo mbongo. Iqala ngokuqinisekisa ukuba kwisigaba sokuqala nesesibini kwanakwesithandathi isifaka isibaluli kumqolo wesithathu. Lo nto ibonisa ubuchule obunqabileyo nobungalindelekanga kuba kwisigaba ezithathu ifaka isibaluli kwimiqolo yesithathu. Emva koko kwisigaba okanye izitanga ezithandathu ifaka izibaluli ezithandathu. Ayikokungqamana kwezinto oku kodwa bubuchule kwanesakhono esinqabileyo sembongi engu-Jolobe. Ezi zibaluli izisebenzisileyo ngoo -luhlaza, -makhwezikhwezi, -mhlophe qhwa, -menyezelayo, -mnyama, mhlophe, -bumnyama, -ngcolileyo (*mdaka*), -nzima, -luhlaza. Uninzi lwezi zibaluli ziphinda-phindiwe, nalapho asiyompazamo okanye ukuzenzekela okungalindelekanga, imbongi ikwenza ngenjongo oku kuba xa isibaluli sithi siphindaphindwe sinceda ukwakha okanye ukuzoba izinto ezifana nomfanekiso-ngqondweni emntwini. Ezinye zezi zichazi ezifana no -mhlophe

zichaza ubunyulu bomlambo lo ubongwayo. Kananjalo zinako ezi zichazi ukuthetha ngemeko abantu abakunyo kwinkqubo yabo yokudla ubom.

Zikwakhona nazo iziphawuli ezichaza izibizo nezimelabizo ngokuvumelana nazo ngokuthi zibe nesivumelanisi sesiphawuli. Iziqo zeziphawuli ezikhoyo kulo mbongo zezi zifumaneka kula magama alandelayo zikrwelelwe umgca ngaphantsi; -ndambi, -sendimhle, -kuncipha, -kuhle, -ezintle, -ninzi, Imiqolo ezifumaneka kuyo embongweni yile idwelisiweyo:

Kwisigaba okanye isitanza: 3 kumqolo: 5

Kwisigaba okanye isitanza: 4 kumqolo: 3

Kwisigaba okanye isitanza: 6 kumqolo: 2

Kwisigaba okanye isitanza: 9 kumqolo: 2 no-3

Kwisigaba okanye isitanza: 11 kumqolo: 2

Ubukhulu becala ezi zibaluli ziyancoma, noxa umlambo uqala ngokuchaza ububi bawo xa wawumdaka kodwa ubuya uzincome. Uncoma ngamandla ubuhle bawo nokucoceka kwawo okuze emva kwexesha elinzima. Ngale ndlela imbongi ikwakhuthaza abantu ukuba bomelele bayazi ukuba emva kwexesha lobunzima izinto ziyakwazi ukutshintsha yonke into ibe ntle. Umlambo uqhuba uzincome ukuthembeka kwawo kuba awunciphi noxa usenza yonke le misebenzi mihle uyikhankanyayo. Omnye umntu unokucinga intetho eyaziwayo ethi isandla esihle sesisikelelekileyo. Awupheleli ekuzincomeni wona wodwa umlambo koko uncoma neendawo ezifana namathafa othi udlule kuzo yaye ukwancoma nendlela ohamba ngayo. Oku kudiza ukuzithemba kwawo. Xa umntu sukuba esenza into elungileyo akabinalo uloyiko koko uye azithembe ngokolu hlobo lwalo mlambo awubongayo uJolobe. Kwiziphawuli ezikhoyo kuwo esokugqibela ngu -ninzi apho khona uyichazayo into yokuba le hambo uyihambayo sele ihanjiwe ngabaninzi. Oku kuthetha ukuba xa umntu esenza okuhle nokulungileyo sukuba ekhethe ukuhamba indlela nabanye abantu abathanda okuhle nokulungileyo abayihambileyo. Lo nto ithetha ukuba ubulungisa abukho butsha ingakumbi obusekelezelwe endalweni kaThixo njengoko wadalayo indalo yakhe equka nemilambo njenga lo athetha ngawo uJolobe.

Izihlomelo nazo zisetyenzisiwe kulo mbongo yaye zisetyenziselwe esizathwini. Isihlomelo sichazwa ngokuba siluhlobo lwesigaba sentetho apho igama lithi lichaze isenzi, umzekelo; wasebenza ngukhuthathala, u-ngokukhuthala sisihlomelo kuba usichazela nzulu ngesenzi ukuba sasebenza njani. Zininzi ke iindidi zezihlomelo, kukho izihlomelo zobunjani, kubekho izihlomelo zexesha, izihlomelo zendawo, izihlomelo zobuninzi, izihlomelo ezidiza inqanaba, zibekho nezinye ezibonisa ukuvuma njalo-njalo. Izihlomelo ezidlangileyo okanye ezidumileyo

kwizibongo zomthonyama zezendawo, ezexesha kwanezobunjani. Iimbongi zinendlela yazo yokufumana zisebenzisa izihlomelo eziqaphelekayo nezidinga ukuhlalutywa kwimibongo yazo ukuze kufumaneka eyona ntsingiselo iqulathiweyo. Kulo mbongo izihlomelo zifumaneka kule miqolo ilandelayo:

- Kwisigaba okanye isitanza: 1 kumqolo: 2, 3, no -6
- Kwisigaba okanye isitanza: 2 kumqolo: 1, 2, 5, no -6
- Kwisigaba okanye isitanza: 3 kumqolo: 2, 3, 4, no -6
- Kwisigaba okanye isitanza: 4 kumqolo: 2, 3, 5, no -6
- Kwisigaba okanye isitanza: 5 kumqolo: 5, no -6
- Kwisigaba okanye isitanza: 6 kumqolo: 2, no -3
- Kwisigaba okanye isitanza: 7 kumqolo: 2, no -6
- Kwisigaba okanye isitanza: 8 kumqolo: 1
- Kwisigaba okanye isitanza: 9 kumqolo: 3
- Kwisigaba okanye isitanza: 10 kumqolo: 5
- Kwisigaba okanye isitanza: 11 kumqolo: 1, 2, 4, 5, no -6
- Kwisigaba okanye isitanza: 12 kumqolo: 5 no -6

Ezi zihlomelo zisetyenzisiweyo zonke zidlala indima enkulu ekuphuhliseni intsingiselo enzulu. Izihlomelo ezininzi kulo mbongo zizihlomelo zendawo kwakunye nezo zichaza ixesha nobunjani. Umzekelo, kufumaneka oo-esibhakabhakeni, -ikhaya, -endleleni, -ebumnyameni, -ezantsi, -boshumi, -ecaleni, -emasimini, -ezingxangxasini, -ngcolileyo, -ngoku, nezinye ezininzi. Ezi ndawo zikhankanywayo apha zibalulekile kuba umzekelo isibhakabhaka kulapho imvula ivela khona. Isibhakabhaka sikwafana nekhaya lemvula ngokwendalo. Imvula yaziwa njengophawu lwentsikelelo kwakunye namathamsanqa. Iimbongi izama ukusixelela ukuba indalo kaThixo ihamba neentsikelelo ngoko ke xa umntu esikelelekile iintsikelelo zingafanekiswa nemijelo yamanzi ethi yakhe umlambo. Izihlomelo ezifana noo- ecaleni no -ezantsi zona imbongi izisebenzisela ukuchaza indawo leyo sukuba iyalatha, kodwa oku ikwenza ikwabonisa ulwazi oluphangaleleyo ngomlambo lo ithetha ngawo.

Iimbongi kulo mbongo ilusebenzisile uphindaphindo amatyeli aliqela apho khona sukuba izama ukwakha isingqi logama ikwagxininisa umba othile ngelinye ixesha. Okuqaphelekayo kokokuba olu phindaphindo ilwenza ngeendlela ezahlukahlukeneyo. Ngelinye ixesha iphindaphinda igama lonke okanye iphinde isikhamiso okanye iqabane elithile ngenjongo zokwakha isandiesithile. Olu phindaphindo luthi lufumaneka kule miqolo ilandelayo:

- Kwisigaba okanye isitanza: 1 kumqolo: 3, no-4
- Kwisigaba okanye isitanza: 2 kumqolo: 1, 2, 3, 4, no-6
- Kwisigaba okanye isitanza: 3 kumqolo: 1, 4, 5, no-6

Kwisigaba okanye isitanza: 4 kumqolo: 1, 3, no-4
Kwisigaba okanye isitanza: 7 kumqolo: 1, 2, 3, 4, no-6
Kwisigaba okanye isitanza: 9 kumqolo: 1-6
Kwisigaba okanye isitanza: 12 kumqolo: 1 no-12

Imbongi ibonakala yenze iphindaphindo luka -l, -n, -nd, -ndi, no-ph amaxesha amaninzi. Kananjalo iwaphindaphindile amagama afana no -qhwa no- isibhakabhaka. Ayiphelelanga apho kuba ikwalwenzile uphindaphindo lemiqolo emithathu ngobunjalo bayo aphp khona ithi:

Mna ndingumntwanana,
Wesibhakabhaka.
Ikhaya likwelaa zulu liluhlaza

Isizathu esibangela ukuba imbongi iyiphinde le miqolo ngobunjalo bayo kukuba ifuna ukwakha ugxininiso oluza kusala ezingqondweni zabantu. Le miqolo iwuqale ngayo umbongo iyaphinda iwuvala ngayo. Enye into ezama ukuyenza kukusibonisa ukuba umlambo lo ukho ngenxa yemvula ethi ibe khona isuka esibhakabhakeni. Imbongi ikwazama ukufundisa ukuba ayikho into engenantsusa yayo noxa intsusa leyo iye ingagqami kuyaphi.

Ngelinye ixesha imbongi ithi isebenzise isifaniso kuba xa sukuba ithetha ngalo nto ithile iye icinge ngenye into eneempawuzi ezifana naleyo sukuba ithetha ngayo ngelo xesha ize ifanise ngokusebenzisa amagama afana no -njenge, -okwe, -nqwa-ne, -ezibu, -ebu, njalonjalo. Kulo umbongo imbongi isebenzise isifaniso kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 2 kumqolo: 6
Kwisigaba okanye isitanza: 3 kumqolo: 5
Kwisigaba okanye isitanza: 8 kumqolo: 6
Kwisigaba okanye isitanza: 9 kumqolo: 3 no-6

Njengoko ulwazi lukhula yaye luhlala luveliswa umhla nezolo, imbongi yakha izifaniso ezitsha ezibonisa ukungaqiniseki ncam ezifana no -ezibu, no -ebu. Ithi ilweze olufaniso ngendlela entle yaye engaqhelekanga. Inkoliso yezi zifaniso izisebenzisileyo imbongi izisebenzisa kwimiqolo emithathu yokugqibela njengoko isigaba sinemiqolo emithandathu. Ikwenza oku kuba ifanisa yakugqiba isisonge isitanza eso isivale. Obu bubuchule obukhethekileyo bukaJolobe kuba kwangaxeshanye ukwafaka nezinye izangotshe zolwimi ezifana nemvano-siqalo okanye

isimntwiso kwalapho. Oku kudiza mhlophe isakhono esikhethekileyo sembongi sokubumba nokwakha imiqolo eyondelelanayo nekwanesingqi esifanelekileyo noxa kufaniswa nje.

Imbongi izisebenzisile izimelabizo zoquko nazo kulo mbongo izisebenzisela ezizathwini ezithile. Imbongi ikhethe ukusebenzisa u-bonke, -lonke, no -yonke. Le miqolo ilandelayo yiyo equlathe izimelabizo zoquko:

Kwisigaba okanye isitanza: 5 kumqolo: 2

Kwisigaba okanye isitanza: 10 kumqolo: 2

Kwisigaba okanye isitanza: 11 kumqolo: 6

Isimelabizo soquko sokuqala ngu -bonke apho khona imbongi ichaza into yokuba bonke okanye wonke umntu othi asele amanzi walo mlambo ithetha ngawo imbongi uyoneliseka. Imbongi izama ukubonisa amandla omlambo eluntwini kuba zininzi izinto ezenziwayo emlanjeni. Abantu bayawasela amanzi womlambo abanye benza amasiko nezithethe zabo emlanjeni logama abanye besenza ezemidlalo emlanjeni, kananjalo umlambo uthi udlale nendima enkulu ekuncediseni kwezolimo nasekuphehleni umbani. Esesibini isimelabizo soquko ngu lonke othetha ngohambo lomlambo olugqitha kwizinto ngezinto ezintle nezimbi, ezimnandi nezibuhlungu. Imbongi iwuchaza umlambo ngohlobo lokuba abantu babone ukuba ihambo yawo ayahlukanga kuyaphi kweyabantu koba ekugqibeleni yonke into isisiphumo sendalo kaSomandla. Esesithathu isimelabizo soquko ngu -yonke, apha kule imeko imbongi iquka yonke imilambo kuba ukuba yonke isingise elwandle. Umntu xa eqwalasela lo mbongo kukuba nokuba mfutshane umlambo nokuba mde ekugqibeleni isiphelo samanzi awo siselwandle. Kukwanjalo nasempilweni yomntu, umntu wonke uphila ubom kuba uzelwe, ekugqibeleni ihambo yakhe iza kuphela abuyele kwaseluthuthwini olu waye bunjwe ngalo.

Kuyabonakala ukuba imbongi iyazithanda nezimelabizo zokukhomba kuba izisebenzise kangangoko inako. Omnye umntu onokusibona isizathu soku ikukuba ninzi kwezinto ezibonakalayo ezayanyaniswa nomlambo emana ukuziphindaphinda imbongi ngokuzalatha. Izimelabizo zokukhomba zisetyenziselwa eso sizathu kumaxesha amaninzi. Zifumaneka zibhaliwe kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 3

Kwisigaba okanye isitanza: 3 kumqolo: 2, nowesi-6

Kwisigaba okanye isitanza: 4 kumqolo: 2, 4, no -6

Kwisigaba okanye isitanza: 5 kumqolo: 1, nowesi-6

Kwisigaba okanye isitanza: 6 kumqolo: 6
Kwisigaba okanye isitanza: 7 kumqolo: 3
Kwisigaba okanye isitanza: 10 kumqolo: 1
Kwisigaba okanye isitanza: 11 kumqolo: 5, nowesi -6
Kwisigaba okanye isitanza: 12 kumqolo: 1, nowesi -6.

Uninzi lwezi zimelabizo zikhomba izinto ezifana nomlambo, isibhakabhaka, umhlaba, ulwandle, iintaba njalo-njalo. Ezinye zazo zezi zilandelayo: ngu -kwelaa, -kwalo, -le, -olu, -ezi, -ezo, -eli, -phaya, -apha njalo njalo. Ezi zimelabizo zokukhomba imbongi izisebenzise ngobuchule ukuze zakhe uyondelelwano. Kananjalo zinceda umfundi wombongo ukuze angalahlekwa yeyona nto imbongi sukuba ithetha ngayo enento yokwenza nomlambo. Kumqolo wesine wesitanza sesihlanu imbongi isebenzise umbuzo-buciko nongumbuzo ongalindelanga mpendulo mntwini kodwa ojolise ekuchazeni inyaniso. Umbuzo buciko uphela kumqolo wesithandathu, imbongi isebenzisa ubuchule obukwinqanaba eliphezulu nelenza ukuba umntu abone ukuba ngenene umbuzo-buciko awulindelanga mpendulo yamntu. Eyona nto ingamandla yeyokuba lo mbuzo buciko uthuma ingqondo yomntu ukuba mayicinge nzulu malunga noku imbongi ikuthethayo ngenjongo zokuphuhlisa okanye zokukhulisa ulwazi. Iphinda imbongi isebenzise omnye umbuzo buciko kwisigaba okanye isitanza seshumi kumqolo wesibini nowesithathu. Nalapha imbongi ayiphezi ukubonisa ubuchule bayo kuba ibetha iintaka ezimbini ngelitye elinye. Ibuza ukuba malunga nohambo, ithetha ithi:

Lulula na lonke?
Akukho zinzima zihlungisa umxhelo?

Le mibuzo iyibuza ekugqibeleni kombongo imbongi kuba iinjongo zayo kukuva iingcinga zomfundi wombongo ukuba zithini malunga nehambo kwaneziganeko ezihle nezibi umlambo osele ugagene nazo. Ifuna umntu acinge nzulu yaye kwangaxesha-nye imbongi yenza uchasano kuba kule mibuzo yombibini kukhona u -lula no -nzima. Oku imbongi ikwenzela ukuba umntu abone kunyanzelekile ukuba makathelekise azingise ukucinga azifake nasezihlangwini zomlambo ukuze abenakho ukufumana impendulo engqondweni yakhe.

Kwisigaba seshumi elinambinini kumqolo wokuqala nowesibini imbongi isebenzisa ushiyo lwesikhamiso olunganyanzelekanga. Ekuqaleni kombongo iye yasebenzisa isinciphiso esingu –ana logama umlambo uvakala uthetha ukumntu wokuqala. Umqolo wesihlanu nowesithandathu uphela ngesikhamiso esingu –a, ngohlobo olufanayo nolomqolo wesine, ize lo nto yenze kubekho imvano-siphelo ngokohlobo eyenze ngalo nakweminye imiqolo.

4.2.3.4.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESINE

Umoya wemobongi wehla usenyuka kamnandi, oko kukwaveza kakuhle isakhono sokubonga nokusebenzisa ulwimi lwesiXhosa yimbongi. Imbongi apha kulo mbongo isebenzisa ubuchule obukhethekileyo kuba ithetha ngokungathi ngomlambo kuphela logama ikwathetha ngobom bomntu obunamahlandenyuka. Isebenzisa inzingo nezilingo kwanamaxesha obumnandi womlambo logama ibhekisa kwimpilo yobuntu ngokwemeko ezahlukehlukeneyo. Xa sukuba imbongi ithetha ngesibhakabhaka ikwathetha ngoMdali odale yonke into wade wadala nabantu aba. Ngokufutshane imbongi izama ukusixelela ukuba umntu nako konke okuyindalo kudalwe nguSomandla yaye nguyeyedwa olawula isiqalo nesiphelo sobom kwanako konke okwenzekayo kubo.

4.2.3.5. ITYHUME-II (S.E.K. MQHAYI, 1927)

Lo mbongo unezigaba (stanza) ezingamashumi amathathu anesine. Isigaba ngasinye sinemiqolo emine, loo nto ithetha ukuba lo mbongo unemiqolo elikhulu elinamashume amathathu anesithandathu (136) eza kuqwalaselwa kweli bakala. Imbongi ikhupha okanye iphalaza imbilini yawo ediza uthando olukhulu lwalo mlambo unembali uyiTyhume.

Umntu eqala nje ukuwujonga lo mbongo, into eqaphelekayo yeyokuba wahlulwe ngocoselelo waba nezigaba okanye izitanza eziqulathe imiqolo emine isitanza ngasinye. Kule miqolo yezi zitanza kukhona imvano-siqalo edlangileyo ethi ifumaneka phantse kwisigaba ngasinye. Njengoko lo mbongo unezitanza ezingamashumi amathathu anesine nje, zine kuphela izitanza ezingenayo imvano-siqalo, zonke ezingamashumi amathathu zinayo. Izitanza ezingenayo imvano-siqalo zezi zilandelayo:

Isitanza: 8

Isitanza: 16

Isitanza: 30

Isitanza:34

Kukhona izizathu ezibalulekileyo ekucacayo ukuba zithintele imbongi ukuze umnqweno wayo wokwakha imvano-siqalo kwizigaba zonke kungazaliseki. Kwisigaba okanye isitanza sesibhozo, xa umntu eqwalaselisisa wophawula ukuba umoya wembongi uyatshitsha. Kwesesixhenxe imbongi ibigalela ngamandla igxininisa umoya wayo uphezulu kanti kowethoba iyaqalisa ukuwuhlisa kancinane kuba iqala ukubalisa ikhankanya amagama wabantu kwakunye neziganeko. Esi sitanza sesibhozo sisisiqalo sotshintsho, okanye silidolo elidibanisa ezi zitanza zibini sele zichaziwe. Yazisa ngokufika kwabefundisi befikela kwisizwe sikankosi uLwaganda kaMlawu, kungoko kunyanzeleka ukuba angakwazi ukuba nemvano siqalo kuba hleze kulahleke intsingiselo ngeyona njongo yokuvezwa kwembali.

Kweseshumi elinesithandathu isigaba, ayikho imvano-siqalo kuso kuba imbong sele isebenzise izangotshe zolwimi ezininzi kakhulu, umzekelo inemvano siphelo kuyo yonke imiqolo kubekhona kananjalo nophinda-phindo oluyondelelanayo nolwakha isingqi esimnandi. Zikhona nezihlomelo zendawo kwakwesi sigaba ngoko ke kuyacaca ukuba akubangakho sithuba semvano-siqalo. Kwesamashumi amathathu isigaba imbongi yenza umsebenzi wayo wokusikrobisa kwingomso njengemboni okanye umprofethi. Ivakala ixela okuza kwenzeka kwixa elizayo, kuyabonakala ukuba isemoyeni. Kananjalo imbongi ivakala isenza uphindaphindo kwanemvano-siphelo logama okwazoba umfanekiso-ngqondweni kumfundi wombongo. Ngenxa yezo zizathu kude kwathinteleka imvano-siqalo. Kwesamashumi amathathu anesine isigaba okanye isitanza imbongi iyawusonga umbongo kungoko ingenayo imvano-siqalo kodwa ibonakala iqinisekisa ngemvano-siphelo entle nencomekayo. Zonke ezinye izigaba zinayo imvano-siphelo. Ubukhulu becala imbongi iqinisekisa ukuba umqolo wokuqala nowesibini uphela ngokufanayo, uze nowesithathu nowesine uphela ngokufanayo. Kwezinye izitanza imbongi yenza ukuba sonke isitanza siphela ngokufanayo, umzekelo woko ubonakala kwezi zitanza zilandelayo:

- Isitanza: 11
- Isitanza: 13
- Isitanza: 16
- Isitanza: 20
- Isitanza: 22
- Isitanza: 28

Ezinye zezi zitanza, kuzo imbongi iqokela ize isebenzise amagama mhlawumbi aphela ngesikhamiso u -a okanye u -o, okanye isebenzise u-ga, -khona, -eni, -ini, -ambo, -ela, -she.

Umzekelo woku uqapheleka kwezi zitanza zibini zilandelayo, eseshumi elinesithandathu nesamashumi amabini anesibini apho khona imbongi ithi:

- (16) Int'ezadl'amanz''eTyhume,
Ziwaqube zinkcenkceshe
Phantsi koQelekequshe
Ezantsi koGqumashe

- (22) Kuba ndizalelwe khona
Ubaw'uzalelwe khona
Umakhulu ngowakhona
Ekwayinzala yakhona

Apha ngokucacileyo imbongi ibetha iintaka ezininzi ngelitye elinye kuba noxa inonga umbongo ngemvano-siphelo, ikwafaka incasa yophinda-phindo olwakha isingqi esivakala kamnandi. Kwakwezi zitanza umntu uyasifumana isimnini ku -amanz'eTyhume, logama kukwakhona nezihlomelo zendawo ezifana no -phantsi, -phezulu, -Qelekequshe, no-Gqumashe. Isizathu sokukhankanywa kwezi ndawo kukuba zizilali ezingqonge umlambo iTyhume nezikwanayo nembali engummangaliso kumMqhayi okwayinzalelwane yakwaGqumashe. Zonke ezinye izigaba okanye izitanza ezingama -26 imbongi yenze imvano siphelo efanayo kwimiqolo yokuqala emibini, yaphinda yenza njalo kwemibini yokugqibela ngolu hlobo lungezantsi:

- (5) Ezontaba ziyangqina
AmaXhosa ayangqina
Tyhumendin' uthembekile
Tyhumendin' ukholekile.

- (10) OTshemese siyazana,
No-Ngcongolo, no-Nyengana,
Singabathunywa abanye,
Sasithunywe kuni kanye.

Imbongi ibonakalisa isakhono sayo kwanobuchule bokudibanisa amagama ikhuphe ucwambo lwento emnandi nenentsingiselo endilisekileyo enesingqi esilandelekayo. Umzekelo kwisigaba sokuqala sombongo, umntu esaqala nje ukusijonga uthi abone imvano-siphelo ecacileyo kumqolo wokuqala nowesibini. Le mvano-siphelo ibonakalayo kule miqolo mibini ikwagqibela ngesimamva esisisinciphiso esingu –ana.

Kulo mbongo imbongi ilusebenzisile uphindaphindo amatyeli aliqela. Xalimbi iphindaphinde iazndi ezithile okanye amagama athile ngaphantsi kwezizathu ezahlukahlukeneyo. Ngelinye ixesha ikweze oku njengelinge lokuzama ukugxininisa lo nto ithile ithetha ngayo. Ikwalusebenzisile uphindaphinto njengohlobo lokubonakalisa ukuphalaza kwayo imbilini okanye iimvakalelo zayo. Kwakhona imbongi ilwenzile uphindaphindo izama ukugxininisa okanye ukubonisa ukuzingca kwayo ngomlambo iTyhume. Umzekelo ocacileyo woku ubonakala ngokucacileyo kwakwisigaba okanye isitanza sokuqala apho khona ithetha ithi:

Akunguy'omncinanana
Phakathi kwemilanjana,
Tyhumendini linomgqumo,
Tyhumendini linodumo.

Uphindaphindo apha lucacile, olokuqala lolwesinciphiso esingu -ana okwayiyo nemvano-siphelo. Olwesibini kwesi isigaba lolwegama elisisibizo esingumlambo iTyhume. Olu phindaphindo imbongi ilwakhe ngohlobo lokuba lube kwalulo nogxininiso. Ugxininiso olucacileyo lwakhiwa ngu –ndini ofakelwe ku –Tyhume ukuze kwakheke u-Tyhumendini.

UMqhayi wanikwa iwonga lokuba yimbongi yesizwe jikelele ngenxa yobuchule obuhle nobukhethekileyo bakhe kwizibongo zemveli okanye zomthonyama. Enye yezinto ethandekayo ngemibongo yakhe luyondelelwano olukhulu oluthi ngamanye amaxesha libonakaliswe kukusetyenziswa kwezixhobo ezifana nophindaphindo, iimvano-siqalo kwanemvano siphelo kumbongo wonke ngendlela ephum'izandla. Kulo umbongo, uqinisekise ukuba kwisigaba ngasinye umqolo wokuqala nowesibini unemvano siphelo efanayo.

Ubuchule obukhethekileyo obu lolu hlobo abusayi kuze bufumaneke kwakhona. Umntu unokufunga ukuba kwingqondo kaMqhayi xa sukuba ebonga ufaka isikolo eluntwini ngendlela ethile eyahlukileyo. Omnye umntu angafunga ukuba uMqhayi waye engumntu owathandayo amaqhina namaqhalo afuna ukusonjululwa achubungulwe aphicothwe kude kuvele intsingiselo. Oko kuyabonakala nakwezinye iincwadi zakhe ezifana neTyala lamawele.

Enye into ediza ubuchule kwanesakhono sembongi kulo mbongo kukusetyenziswa kwezixando zezenzi ngendlela enika umdla.

Zingaphezulu kwesibhozo izixando ethe imbongi yazisebenzisa kulo mbongo yaye zonke izisebenzisela esizathwini. Xa zizonke zifumaneka kule miqolo ilandelayo:

- Kwisigaba okanye isitanza: 2 kumqolo: 1
- Kwisigaba okanye isitanza: 3 kumqolo: 1
- Kwisigaba okanye isitanza: 10 kumqolo: 1
- Kwisigaba okanye isitanza: 14 kumqolo: 1 no-4
- Kwisigaba okanye isitanza: 19 kumqolo: 1 no-2
- Kwisigaba okanye isitanza: 26 kumqolo: 4
- Kwisigaba okanye isitanza: 27 kumqolo: 1 no-2
- Kwisigaba okanye isitanza: 28 kumqolo: 3
- Kwisigaba okanye isitanza: 29 kumqolo: 3
- Kwisigaba okanye isitanza: 31 kumqolo: 4
- Kwisigaba okanye isitanza: 34 kumqolo: 1

Ezi zizixando ezahlukahlukeneyo, ezinye zazo zizixando zokwenzeka ezithi zibonakale ngesimamva esingu -eka, xa isithi imbongi -wathembeka. Xa ithetha ngolu hlobo ithetha ngomlambo iTyhume kuba ithi ibe luncedo eluntwini ngeendlela ezininzi. Kwabanye lo mlambo kulapho benzela khona amasiko nezithethe, abanye abantu banamashishini abawaqhubayo axhomekeke kumanzi womlambo iTyhume. NeDyunivesithi yaseFortHare le imbongi ithi kukwaSomgxada, nayo ixhomekeke kumanzi eTyhume ingakumbi kwezolimo edume ngazo. Olunye uhlobo lwesixando olukhoyo kulo mbongo sisixando sokwenzisa esibonakaliswa bubukho besimamva esingu -isa. Umzekelo woko ubonakala kumaga okanye izenzi ezifana no -waphilisa, no -lufundisa. Apha imbongi ichaza okuhle okwenziwa ngulo mlambo uyiTyhume. Sikwakhona nesixando sokwenzana esibonakaliswa bubukho buka -ana osisimamva sesenzi. Umzekelo kwisigaba seshumi kumqolo wokuqala imbongi isebenzise u -siyazana. Ngolu hlobo imbongi yenza ngathi umlambo uyazithethela apho khona ubalisa ngobuhlobo bawo nabantu abadumileyo abafana noTshemese. Iphinda imbongi isebenzise u -*ukuzalana*.

Iinjongo eziphambili zembongi kukudiza mhlophe ukuba umlambo lo uyiTyhume ufundisa ezizwana indlela yokukhonzana okanye ukuhloniphana. Sikwakhona naso isixando sokwenziwa esibonakaliswa ngo -iwa osisimamva sesenzi. Nesokwezela isixando sikhona, sona kuzo sufumana u -ela kwisimamva sesenzi, umzekelo xa imbongi isithi -bokothela, - bazenzela, -bazivulela, -sinqulela njalo njalo. Imbongi apha ngezi zixando ibonisa amandla omlambo iTyhume ukuba athi afikelele nakwezinye izinto umntu angenokufana acinge ngazo.

Kuyabnakala ukuba lo mlambo ububom yaye ukwayinto yonke kwimbongi. Oku kungqindwa ngamazwi imbongi wewathethayo kwizigaba okanye izitanza ezihlanu zokugqibela zombongo.

Kubalulekile ukuba ikhankanywe into yokuba lo mbongo ukwazele ziindidi ngeendidi ezifumaneka phantse kuwo wonke. Ukuzikhankanya zonke kungafana nokubhala lo mbongo ngokutsho, kodwa efanelwe kukugxininiswa indawo yeyokuba isihlomelo sendawo sona sinkqenqeza phambili. Isizathu ezisibangela ukuba sibe sininzi kukuba lo mbongo ubalisa ngendawo ezininzi umlambo iTyhume odlula kuzo kwakunye neziganeko nabantu bezondawo. Ezinye zezi zihlomelo zendawo zezifana nezi zilandelayo: - iTyhume, -entabeni, -elwandle, -phakathi, -eNtshonalanga, -ezulwini, -eNcerha, -eDikeni, -eTyhume, -koGaga, -zintilini, -iGqili, -phantsi, -phezuku, -koQelekequsha, -koGqumashe, -ematyeni, -eMbashe, -uTsukela, -eMgwali, -eRhwarhwa, -eGuburha, -entlanjeni, -idama, -eXesi, -phambili, -eJoredane, -Pishone. Zizo zonke ezi zihlomelo zendawo ezikhankanyiweyo apha yimbongi. Zikona nezihlomelo zexesha ezisebenzisileyo ezifana no -namhla okanye u -namhlanje, -emalanga, -kusasa. Zikwakhona nezobunjani apho khona imbongi ichaza amanzi walo mlambo ukuba ayolile, yaye nobisi lwenkomo eziwaselayo luthi lube ngcwele.

Kumqolo wokuqala kwisigaba samashumi amabini anesithathu imbongi ithetha ngohlobo oluyalelayo ukuba mabenze ntoni abanye abantu. Kananjalo iqalisa kulo mqolo ukukhankanya iindawo ezifana nomlambo uMbashe, uTsukela nezinye iindawo. Ngokwenjalo isebenzisa isihlomelo sendawo. Iphinda imbongi isebenzise isimnini kumqolo wesibini nakowesine apho khona ilanda abantu ukuba bayinzala yaphi. Into enika umdla kwesi sigaba kukuba uMqhayi ngenene waye eyimbongi ephume izandla. Okudiza oko naku; kumqolo wokuqala kwesi sigaba igama alisebenzisayo lokuqala lithi 'Mabathethe' xa umntu eqwalasela onobumba abane abaqala umqolo ngamnye xa ubadibanisa benza igama elithi 'MABA' elisondeleyo kweli yena aqale ngalo esi sigaba. Apha kwesi sigaba ugadla ebetha ezinye iimbongi ezizukisa zibabaza eyazo imibongo, kodwa oko ukwenza ngobuchule obufuna umntu aqwalaselisise xa ehlalutya lo mbongo.

Kwesamashumi amabini anesine isigaba imbongi iyaqalisa ukuzukisa owayo umlambo ewuthandayo kakhulu oyiTyhume. Yonke imiqolo kwesi isigaba iqala kamnandi, yakhiwe ngocoselelo yaye inemvano-siqalo enye yonke. Imvano-siphelo nayo yakhiwe kakuhle ngocoselelo kuba eyemiqolo emibini yokuqala inesiphelo esifanayo engu -ume. Imiqolo emibini yokugqibela nayo iphela ngokufanayo, inemvano-siphelo engu -wakokwethu.

Isimnini imbongi isisebenzisile naso kulo mbongo kwiindawo ngeendawo, ngelinye ixesha isisebenzisa xa sukuba ilanda umntu ofana nenkosi okanye ikumkani. Apho iye isebenzise kakhulu u -ka xa sukuba ichaza ukuba omnye uzalwa ngubani yena engokabani. Umzekelo woku ucacile kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 8 kumqolo: 2 no-4
Kwisigaba okanye isitanza: 9 kumqolo: 2 no-3
Kwisigaba okanye isitanza: 12 kumqolo: 2
Kwisigaba okanye isitanza: 13 kumqolo: 1 no-2
Kwisigaba okanye isitanza: 31 kumqolo: 1 no-2

Isimnini siphinde savezwa ngezinye iindlela ezahlukileyo kule sele ichaziwe, xa limbi imbongi isebenzise iziqu zesimnini ezifana no -khe, -inu, -m, -bo, -ithu njalo njalo. Amagama acacileyo naphelleleyo afumanekayo kulo mbongo uwonke ngala alandelayo: -wenkosi, -ngabo Nduluka, -weTyhume, ye-Afrika, -abantu bakho, -zabo, -zazo, - amanzi weTyhume, -wakokwethu, -uThixo walo, -wawo, -bakhe, weTyhume, -ndineyam, -kum likhulu. La akrwelelwe umgca ngaphantsi amalungu egama ngawo abonisa ncakasana isimnini.

Ugxininiso olunzulu apho khona umoya wembongi uphakamileyo ngamandla imbongi ilwenze kwizigaba ezibini kuphela kulo mbongo. Ithe yalwenza kwisigaba okanye izitanza sesixhenxe nakwesamashumi amabini enanye apho khona ithetha ngolu hlobo:

- (7) Tyhumendini! Tyhumendini!
Ndiphelelwe naziintlani,
Naphakathi kwezi zizwe,
Kungasa ndithetha ngawe!
- (21) Tyhumendini! Tyhumendini!
Ndiphelelwe naziintlani,
Naphakathi kwezi zizwe,
Kungasa ndithetha ngawe!

Apha kwezi zitanza kuyabonakala ukuba imbongi umoya wayoo uphezulu yaye iyakugxininisa oku ikuthethayo kuba kude kwakho uphawo logxininiso olubhaliweyo. Noxa ilugxininiso, ikwalulo nophindaphindo kuba imbongi ikhethe ukusiphinda esi sitanza ngobunjalo baso. Imbongi ibonakalisa ngandlela zonke ukuwuthanda kwayo umlambo iTyhume. Kulo mbongo eli gama lalo mlambo imbongi ilisebenzise amatyeli alishumi elinesibhozo, iyodwa lonto ithetha lukhulu malunga neemvakalelo zembongi ngalo mlambo iwubongayo. Enye into

ebalulekileyo yeyokuba umbongo kaMqhayi wakhiwe ngohlobo olungaqhelekanga apho igama lithi lilinye kodwa lenze imisebenzi emininzi. Oku kubonakalisa isakhono esiphume izandla sembongi kwanokulusebenzisa kwayo ulwimi lwesiXhosa njengesixhobo esinamandla.

Ugxininiso nophindaphindo apha luninzi, umzekelo wolunye uphinda-phindo olugqamileyo nanku kule miqolo ilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 3 no-4

Kwisigaba okanye isitanza: 5 kumqolo: 3 no-4

Kwisigaba okanye isitanza: 6 kumqolo: 1, 2, 3, no-4

Kwisigaba okanye isitanza: 24 kumqolo: 1, 2, 3, no-4

Kule miqolo ikhankanyiweyo apha ngentla, eminye yayo imbongi iliphinda-phinde ngobunjalo balo igama. Kanti kweminye iphindaphinde amaqabane athile afanayo ukuzama ukwakha isandi esithile okanye isingqi kwanokuyondelelana (*rhythm/rhyme & alliteration*) okanye ukulandeleka kwalo nto ithile ithetha ngayo.

Kuyabonakala ukuba imbongi ikhethe ukusebenzisa izimelabizo zoquko ezimbalwa kulo umbongo, esingu -nonke siphinda-phindwe kabini kuphela. U -nonke wokuqala ufumaneka kwisitanza okanye isigaba sama -26 kumqolo wokuqala, aze owesibini afumaneke kwisigaba sama -28 kumqolo wokuqala. Esesibini isimelabizo soquko esahlukileyo ngu -zonke, yena ofumaneka kwisitanza sama -29 kumqolo wokuqala. Apha ivela inamandla amaninzi imbongi okuyalela omakwenzeke kusenziwa yeminye imilambo engena okanye etipha/ egalela/ eyondla iTyhume ngamanzi wayo. Zikwakhona ke nezibaphawuli ezikhoyo, esinye sazo ngu -nye ofumaneka kwisigaba -27 kumqolo -4, esinye ngu -zikhulu no -likhulu abafumaneka kwisigaba -33 kumqolo we -3 nowe -4.

Enye into enika umdla ngalo mbongo wale mbongi kukuba ngelinye ixesha isebenzisa amagama ahloniphayo. Umzekelo woku ubonakala kumqolo wesithathu wesigaba sesibhozo imbongi isebenzisa igama elihloniphayo elibhekisa kumfundisi elithi -Nyawuntle. Ihlonipha umfundisi kuba abefundisi ngemihla yakudala babenewonga kwanexabiso elikhulu eluntwini. Baye besaziwa ngokuba bangamadoda angcwele athembakeleyo kaThixo azisa ukukhanyo kwakunye nemfundo nempilo engcono. Kwakumqolo wesithathu u -u ka -umfundisi usisivumelanisi sentloko sika -u ka -uNyawontle. Imbongi le kuyabonakala ukuba yaye

ikwangumfundisi-ntsapho wolwimi lwesiXhosa kuba kwisigaba seshumi ifaka imfundiso malunga nomanyano lwesikhamiso.

Kumqolo wesibini idibanisa isibandakani u -na kunye no -u ka -uNgcongolo ukuze kuphume u-ONgcongolo. Apha imbongi isebenzisa ubuchule kwanesakhono esikhatshwa lulwazi lwegrama yesiXhosa malunga nokudibanisa izikhamiso ngokulandela umthetho othi $u + a = o$. Apha kwenziwe ngolu hlobo $Na + uNgcongolo = no-Ngcongolo$. $Na + uNyengane = no-Nyengane$.

Amaqhalo nezaci imbongi ayiwasebenzisanga kakhulu, kuloko isuke yamana ukucaphula okuthile kwincwadi yebhayibhile nakumaculo aculwa ecaweni. Umzekelo woko ufumaneka kwezi zigaba zilandelayo:

Kwisigaba okanye isitanza: 1 kumqolo: 1 no-2
Kwisigaba okanye isitanza: 4 kumqolo: 3 no-4
Kwisigaba okanye isitanza: 32 kumqolo: 1, 2, 3, no-4
Kwisigaba okanye isitanza: 33 kumqolo: 1, 2, no-4

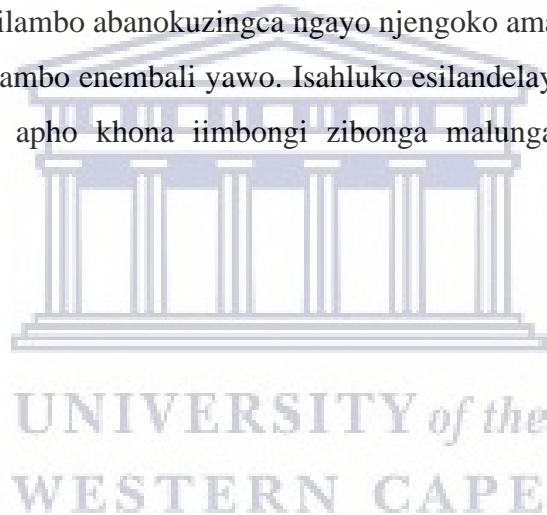
Ukwenza kwembongi ngolu hlobo kulindelekile kuba noxa icaphula kwincwadi yezibhalo zamaKrestu ethetha ngeminye imilambo. Yona imbongi ikhetha ukukholelwa kowakokwayo umlambo oyiTyhume kunokuba ikholelwe kweminye engayaziyo imilambo efana neJoredane. Lo mbongo wabhalwa ngowe -1927, kwaye kulixesha amabhali abaziwa njengoovulindlela boluncwadi lwesiXhosa abafana noMqhayi noJolobe babeqalisa ukulwa ukucinezelwa kweenkolo zabantsundu ziinkolo zaseNtshona ezifana neyobuKrestu. Omnye umntu unokuthi lo mbongo ukwame nanjengoqhankqalazo luka Mqhayi. Isigaba sama -34 siyavakala ukuba sesokugqibela imbongi iyawasonga amazwi wayo yaye ilungiselela ukukhothama inciphe. Umoya wayo uyehla kodwa indlela ebonga ngayo isanika umdla, yenza ukuba umntu azame ukwetyisa esele ikuthethile ngomlambo wayo ewuthanda kunene iTyhume.

4.2.3.5.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIHLANU

Lo umbongo kaMqhayi ngomnye wemibongo yakhe emide kakhulu kodwa ube ukwinqanaba eliphezulu kakhulu. Lo mbongo unezigaba ezingamashumi amathathu anesine, isigaba ngasinye sinemiqolo emine, iyonge imiqolo yawo ili -136. Imininzi injalo le miqolo yonke yakheke kakuhle ngocoselelo, ngembeko, isidima kwanesithozela esidiza ubungcali

nobungangamsha bembongi. Lo mbongo uyalandeleka, isingqi, izafobe kwanazo zonke izagwelo nezagwelo zolwimi sisetyenziswe ngendlela echanekileyo kwanechubekileyo ekwatyebileyo yimfundiso.

Umoya wembongi uyavakala usihla-unyuka kamnandi usakha uthungelwano kwanesingqi. Esi singqi sinamandla okumenza umntu ngenene angqine okanye avume ngaphandle kweentandabuzo ukuba uMqhayi waye eyimbongi yesizwe jikelele yaye nakalokunje useyiyo, esaya kubayiyo naphakade. Oku kudizwa sisakhono sobumbongi bakhe sokusebenzisa ulwimi lwesiXhosa ngeyona ndlela yakha yafaneleka nekwanika umtsalane kwanemfundiso emntwini. Kulo mbongo-mnye uyafundisa ngendalo, ngembali, ngenkcubeko, ngamasiko nezithethe, ngeenkosi neekumkani, ngabafundisi bakwalizwi, ngezolimo, nangamaziko-fundo njalo-njalo. Kulo mbongo omnye umntu unokuthu uMqhayi uyaqhankqalaza uzama ukuveza ukuba abantu bakwantu nabo banayo imilambo abanokuzingca ngayo njengoko amaKrestu wona ezingca ngeJoredane neminye imilambo enembali yawo. Isahluko esilandelayo sesesihlanu, sona ziza kuthi siqwalasele iimeko apho khona iimbongi zibonga malunga nemiba yasekuhlaleni ngokuthe gabalala.



ISIAHLUKO 5

5.1. IMIBONGO ENGEMIBA YABANTU NGOKUTHE GABALALA

5.1.1 INJONGO

Kwesi sahluko, ngokukhethekileyo kuza kuqwalaselwa imibongo emihlanu eyahlukeneyo yembongi ezintlanu ezahlukeneyo. Kule mibongo iza kuqwalaselwa iimbongi zibonga ngemiba yasekuhlaleni ngokuthe gabalala. Eyokuqala imbongi ngumhlekezi uJongela Nojozi, yena ubonga ngomhlaba wamaXhosa owohluthwayo ngabamhlophe ngexesha lemfazwe zengcinezelo. Eyesibini imbongi nguQangule, yena ubonga ngendoda yasezilalini, eyichaza eyicacisa ukuba injani. Umbongo wesithathu ngokaMothlabane apho khona abonga ulwimi lwesiXhosa, uyaluncoma kodwa kwangaxeshaye abonakale enenkxalabo ngenxa yokuba ebona ukuba ingathi ukungaxatyiswa kwalo kuneziphumo ezingekho zihle.

Owesine umbongo ngokaDaluxolo Hoho othi '*Koze kube nini?*' apho khona abonga ngentlungu yoluntu oluntsundu. Owesihlanu wona ngowembongi egama linguKebeni apho yena abonga ngoxolo nokubaluleka kwalo. Kule mibongozontlanu ezi mbongi ziphalaza imbilini yazo kwaneemvakalelo zazo malunga nale miba yahlukeneyo zibonga ngayo. Le yimiba echaphazela uluntu kwimpilo yobom bemihla-ngemihla. Yomihlanu le mibongo iza kuhlalutywa ivelelwe nkalo zonke njengakwisahluko sesine. Omnye umbandela oza kuqwalaselwa kukuzama ukubona kwanokuveza izakhono zolwimi ezisetyenzisiweyo zezi mbongi ukuvelisa le mibongo izele sisongo kwanemfundiso.

5.2. UHLALUTYO LWEMIBONGO

Izihloko zemibongo eza kuhlalutywa zezi zilandelayo: *The land is ours! Indoda yaselalini, IsiXhosa, Koze kube nini?* Owesihlanu nongowokugqibela uthi: *Uxolo*. Yonke le mibongo iza kuhlalutywa nganye-nganye.

5.2.1. INTSUSA-MABANDLA YOMBONGO NGAMNYE

Kukho uluvo lokuba ayikho into esuka yenzeke okanye ethi ibe khona ngaphandle kwesizathu. Iimbongi zikhona ukuze zichaze ezo zizathu kananjalo zize nazo nezisombululo zengxaki. Zona zibona kude zide zibone nasenzonzobileni yesithoko-thoko sobumnyama apho iliso lomntu lingenakho ukubona khona. Ziimbongi ezikwaziyo ukuwubona umlilo ngqo! kanye-ncakasana apho ukhoyo yaye zinako nokuwucima ngokwazo. Ngokwolwazi lwemveli zinakho nokuwubona umlilo ungekabikho nokubakho, kwiimeko ezinjalo ziye zivele zilumkise uluntu ziluxhobise ukuze luhlale lukhuselekile ngamaxesha onke.

5.2.1.1. INTSUSA-MABANDLA YOMBONGO WOKUQALA

Umbongo wokuqala ngoka Jogela Nojozi apho khona abanga khona umhlaba esithi ‘*The Land is ours*’. Ngomhla wamashumi amabini kuCanzibe ngowama-2016, mhla iDyunivesithi yaseFort Hare yaye ibhiyozela iminyaka elikhulu yasekwayo, xa kanye kwaye kuza kuthetha owayengumongameli wase Zimbabwe welo xesha uRobert Mugabe, imbongi yomthonyama yaphakama yadanduluka yabonga. Kulo mbongo kuyacaca ukuba imbongi yayichukumisekile, idandathekile emphefumleni ngumbandela womhlaba.

Ivakakala isemsindweni yaye iphoxekile kukubona indlela umba womhlaba osingathwa ngawo ngabantu abasemagunyeni. Kwisitanza sesibini ukususela kumqolo wesihlanu ukuya kowesixhenxe imbongi ivakala ibiza abasemagunyeni ngeziduko zabo ngolu hlobo:

Siyabulela ke thole lakwa Mugabe,
Ngokwenjenjalo,
Mfo kaNcamashe,
Nqandani madoda,
Thahla kaNdayeni,
Dwala mfo kaMasualle,
Nqandani Sibewu Gwanini,
Ndiyabona kusonakala madoda.

UNojozi umema ememelela abantu abanamagunya ukuba bangahlalinje bathule kusonakala, uvakala ebiza abantu abafana nenkosana uNcamashe, owayesakuba yinkulu-baphathiswa eMpuma-Kapa uMasualle kwakunye nowayesakuba ngusihlalo weDyunivesithi yaseFort Hare uGqirha Makhenkesi Stofile nembiza ngesiduko esingu Thahla imbongi. Xa imbongi ikhetha ukumbiza ngesiduko sakhe uStofile ibonakalisa ukuzithoba nokuhlonipha okukhulu kuba kwaXhosa indoda ihlonitshwa ngesiduko sayo.

Uyakungqina oku naye uBongela (2001:45) xa esithi:

‘...Men generally address or refer to each other by using *iziduko* as a sign of respect. Their real names are hardly used and they are replaced by *iziduko*. This can be noticed during conversations, salutations, (Ah Jolinkomo!) dialogue, persuasive talk and friendly argument. A person may use many varieties of the same clan name as he likes and there is usually no limit to the number of *iziduko* he wishes to use.’

Iziduko ziyasetyenziswa naxa sukuba kuthethwa nezinyanya kusenziwa isiko, kule imeko imbongi ivakala izisebenzisela ukucenga ukuba makungahlaliwa nje kungenziwanto ngomba womhlaba, oku ikwenza ngentloniphokazi enkulu. Ivakala imbongi ikwanaso nesiqingqala kuba ifuna wonke umhlaba wabantsundu ubuyele ezandlelni zabo. Ikwakholelwa imbongi ukuba xa abantu abantsundu bengakwazi ukuzilawula izizwe zasentshona nezasemantla ziza kulohlutha ilifa labantu abantsundu.

UNojozi uphalaza imbilini yakhe ezele bubugorha engenaxhala nadyudyu, uthetha inyaniso kuphela engacengi mntu.

Imbongi ifunga imunca iintupha ngelokuba amagqala embongi kwanababhali abaphuma kwidyunivesithi yaseFort Hare nabo abanakho ukuxola xa benokubona isikhokelo sabafundi bayo.

UGuybon Sinxo uyenye yeembongi azikhankanyayo, uJolobe noMqhayi nabo uyabakhankanya njengamagorha amagqala angalila xa enokubona isikhokelo sabafundi

iDemocratic Alliance Student Organisation (DASO) isisenza utshintsho olwayanyaniswa neemfuno zabamhlophe kunezo zabamnyama. IDASO ngumbutho wabafundi abalandela iDA, yona iDA kukho uluvo oludumileyo eluntwini elaziwayo lokuba ingumntwana weNational Party. INational Party yile yaye icinezele yaye ibulala abantu abamnyama ngokungenalusini imiliselu urhulumentu lobandlululo nocalucalulo. Imbongi ivakala ingayifuni konke-konke iDASO ngenxa yalo mbali inetyheneba. Kwisitanza sesithandathu imbongi ivakala imncoma kakhulu uMugabe isithi:

Thetha ke mongameli Mugabe,
You're free, ngokuba siyayaz'eyokuba wena,
Uxway'ibhatyi zento zooNkruma,
Wen'usezel'ivumba loo Haile kaSelassie,
Siyazi ukuba wena uxubayele,
Waxenga-xengana nento zooKhawuta,
Waliliselu mfondini,
Sikujongile ubuyis'i-Afrika.

Imkhuthazela ukuba akathethe ngokukhululekileyo, iqwela ngokubala amagorha namaqhawe enkokheli afana noKwame Nkruma, ukumkani uHaile Selassie kwakunye nokumkani uKhawuta wamaXhosa. Ngale ndlela imbongi imnika amandla kwanegunya lokuthetha inyaniso ayaziyo ngokukhululekileyo.

UNojozi uwuvala lo mbongo ngokucacisa into yokuba uMugabe akazange one mntu yaye akathathanga zinto zabelungu kodwa wathatha izinto zase-Afrika. Oku ukubeka ngolu hlobo:

Awuthathanga nto yamlungu,
Uthath'into zase-Afrika,
Makuhlalwe kulendawo,
Makuxutyayelwe kugodukwe,
Siyavumelana ke thina,
Ndiyafun'ukuthetha,
You tell them, I have no apologies,
The land is ours.

Apha imbongi ibanga umhlaba yaye ikwazama ukumncoma uMugabe ngokuthatha ilizwe lakwaMzilikazi iZimbabwe ibe phantsi kolawulo lwabantsundu ngokugqibeleleyo. Ivala ngentetho eyibeka ngesiNgesi ukuze iviwe nangabamhlophe ukuba ayixolisi kuba umhlaba ngowabantsundu. Oku ikuthetha kumqolo wesixhenxe nowesibhozo kwisigaba sokugqibela apho ithi:

You tell them, I have no apologies,
The land is ours.

Olu hlobo lokuthetha kwembongi kuthetha lukhulu, kuba kukwabonakalisa iimvakalelo zembongi ukuba ayonwabanga kwaphela. Oku kungqina esele ikuthethile ngentla pho khona ibicenga khona abasemagunyeni ukuba bazame ukuwubuyisa wonke umhlaba wabantsundu owaxuthwayo ngabantu abamhlophe.

5.2.1.2. INTSUSA-MABANDLA YOMBONGO WESIBINI

Umbongo wesibini ngowembongi uQangule. Lo mbongo unesihloko esithi *'Indoda yaselalini'*. Lo mbongo mdala yaye imbongi yawuvelisa ngexesha apho uluntu oluninzi lwaye luqalisa ukuxabisa iidolophu kuneelali oluzalelwe kuzo. Ngeli xesha lwaye lutshintsha kanobom uhlobo lobomi babantu xa bunokuthelekiswa nobangaphambili kweli xesha. Apha imbongi ichukunyiswa yindlela indoda yasezilalini ethi yahluke ngayo kwamanye amadoda angengowasezilalini.

Kuyabonakala ukuba olu hlobo lwendoda lolona luthandekayo nolukwahloniphekileyo ngenxa yendlela yayo yokuziphatha encomekayo. UQangule uzigqamisa ngakumbi iimpawu ezintle zendoda yaselalini eziyenza ithandekane kunene. Uvakala eyicacisa kakuhle le ndoda kwimiqolo emine yesitanga sesibini xa esithi:

Zibazile iindlebe zakhe,
Zibukhali iimpumlo zakhe.

Acwengile amehlo akhe,
Luyakhetha ulwimi lwakhe.

Umntu onezi mpawu zichazwayo kule ndoda uye athandekela yaye abelithemba loluntu. Imbongi isebenzisa isakhono esahlukileyo sokuyichaza le ndoda kuba ibeka imeko nganye engekho ntle yandule ukuchaza ukuba indoda yaselalini ijamelana nayo njani na lo meko.

Apha imbongi kananjalo ibonakalisa ubunzima, iinzingo nezilingo egagana nazo indoda yasezilalini, kodwa ngalo lonke ixesha iye iqine yomelele. Imbongi iphawula ukuba indoda yasezilalini iligorha elingoyiki nto kodwa elingayiqhwayiyo inkathazo okanye ingxaki.

Kuyacaca ukuba olu hlobo lwendoda luyaphulaphula yaye lukwaneliso elibukhali lokuzibona izinto kusekutsha kungekonakali. Ngenxa yendlela le ndoda eziphathethe ngayo uQangule uqaphela ukuba abanye abantu bakufumana kulula ukukhala kuyo mhla ngengxaki.

Ezi zinto zichazwa yimbongi izibona kule ndoda yaselalini zibalulekile yaye zikwaluncedo eluntwini. Oku kukodwa kukwadiza ukubaluleka kwimbongi eluntwini kuba nabanye abantu abebengaboni kubaluleka kule ndoda bazakuthi bakubone ukubaluleka kolu hlobo lwendoda. Ngokucacileyo kuyabonakala ukuba imbongi inegalelo elikhulu lokufundisa kwanokuvula uluntu iingqondo malunga nemiba ngemiba, ikwenza oku ngokuncoma okuhle ize igxeke okubi. UKaschula (2002: 48) ucaphula uMafeje (1967:193) xa engqina imisebenzi yimbongi esithi:

‘...imbongi’s poetry could deal mainly with happenings in and around the tribe during the reign of a given chief, praising what is worthy and decrying what is unworthy, and even forecasting what is going to happen.’

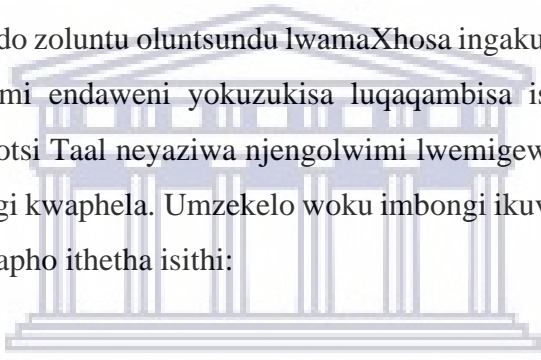
Iyabaphulaphula ibacebise ithobekile yaye ibe yambethe uncumo oludiza ukulunga. Imbongi iveza nento yokuba indoda yasezilalini ayisosindwebi esingxamayo nesizingxamelayo izinto, isoloko inyamekela ukunceda nokwakha abanye abantu.

UQangule kuyabonakala ukuba uyibone ijamelene neemeko ezahlukeneyo indoda yasezilalini waza wabona kananjalo indlela ehlangabezane nezo meko ngayo. Imbongi kuyavakala ukuba oku ikuthethayo kusuka kumazantsi entliziyayo yayo, oko kubonakaliswa luhlobo ekhethe ngayo

amagama emayiwasebenzise ukuzama ukuchaza indoda yasezilalini. Ngokohlobo imbongi ecacisa nechaza ngalo indoda yaselalini kuyacaca ukuba inganovuyo olumangalisayo xa amadoda wonke enofana nolu hlobo lwendoda yaselalini.

5.2.1.3. INTSUSA-MABANDLA YOMBONGO WESITHATHU

Umbongo wesithathu ngumbongo kaMothlabane apho khona imbongi ngowe-1992 yadanduluka yabonga isiXhosa kumbongo osihloko sithi 'isiXhosa'. Kuyavakala yaye kuyacaca ukuba yaye ichukumisekile le mbongi. Zikhangeleka zininzi izizathu ezibangele oku kuchukumiseka kwembongi yomthonyama. Imbongi iphawula ukuba ulwimi lwesiXhosa luyatshabalala logama abanini balo besidla amazimba. Ikwaphawula ukusiphuleka nokurhumrheka kwengqondo zoluntu oluntsundu lwamaXhosa ingakumbi ulutsha olubonakala luthi phithi zezinye iilwimi endaweni yokuzukisa luqaqambisa isiXhosa. Ulwimi ebona ulutsha luleqeka kulo yiTsotsi Taal neyaziwa njengolwimi lwemigewu namabanjwa, le meko ayiyiphathi kakuhle imbongi kwaphela. Umzekelo woku imbongi ikuvelele kakhulu kwisigaba okanye isitanga sesithathu apho ithetha isithi:



Phendulani konakele phi na?
Anivakalelwa na yile ntsholo?
Ulutsha luthi phithi yile "Tsotsi Taal"
Kazi ngomso kothi kuphi kube kuphi na?

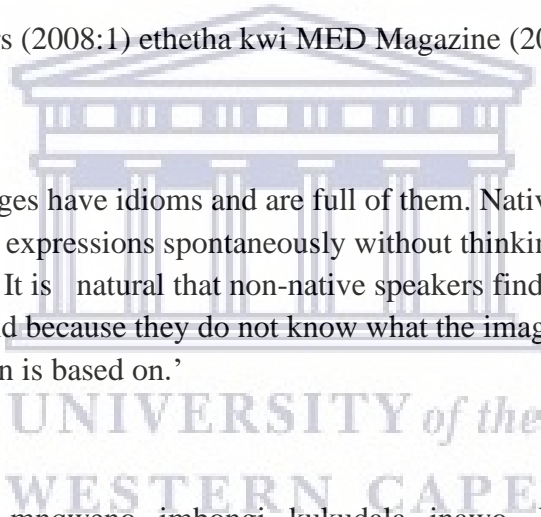
Imbongi ixhalabile kuba isiphumo soku kuyabonakala ukuba iza kuba kukuphulukana koluntu lamaXhosa namasiko, izithethe kwanobuncwane obuqulathwe lulwimi lwesiXhosa. UMothlabane uphawula ukuba amaqhalo kwanezaci abonakala eza kuphelelwa likamva kuluntu lwamaXhosa olundwebele ezinye iilwimi ezifana nesiNgesi. Ngolo hlobo imbongi yaye ivuselela izazela zoluntu ukuze xa ithi yafumaneka inkululeko abantu bazingce babe nebhongo neqhayiya ngobubona kwanangobuzwe babo obuquka iilwimi zabo, amasiko kwanezithethe zabo. Oku imbongi ikugxininisa kwimiqolo emine yesigaba sesine apho ithi:

IsiXhosa bubulawu bubuncwane
Obunik'indili, isidima nehlombe
Yiv'amaqhalo izagwelo nezafobe
Ezenz'intetho-nkob'iyondelelane.

Kwesi sigaba imbongi icaphula umbandela obalulekileyo kakhulu kulo naluphina ulwimi. Ikhankanya umbandela wezagqwelo zolwimi, amaqhalo kwanezaci ezithi ziyihombise intetho yomntu iyondelelane. U-Rana Thyab (2016: 106) uthi:

‘...Idiomatic expressions are part of every language.’

Kwelinye icala yena uBoers (2008:1) ethetha kwi MED Magazine (2016) uthi:



‘...all languages have idioms and are full of them. Native speakers tend to use idiomatic expressions spontaneously without thinking of the figurative meaning. It is natural that non-native speakers find idioms difficult to understand because they do not know what the image of the idiomatic expression is based on.’

Kuyabonakala ukuba lo mnqweno imbongi kukudala inawo. Ngaphantsi kwenkqubo yengcinezelo eyaye isenziwa ngabamhlophe abantu abantsundu baye bengenawo amalungelo okuzigca nokwenza amasiko nezithethe zabo ngokukhululekileyo. Imbongi yaye ifuna abantu bazithande iilwimi zabo bazihloniphe yaye bahloniphe ubuzwe kwanobuntu babo ukuze nezinye izizwe zibahloniphe abantu abantsundu.

UMothlabane naye ubonakala eluhlonipha ulwimi lwesiXhosa kulo mbongo ngenxa yendlela awucwangcise ngayo wonke. Usebenzise bonke ubugocigoci kwanezagwelo zolwimi ukuze lo mbongo unambitheke. Xa limbi uveza ugxininiso kwanempawu zokuphakama komoya wembongi kwezinye izigaba ezifana nesokuqala. Iimvano-siqalo nemvano-siphelo nazo zikwakho kwakulo mbongo wakhe. Ayinqabanga imibuzo buciko kwanezaci ezithile, ngale ndlela imbongi izama ukuba ngumzekelo woku ithetha ngako.

UMothlabane ukholelwa ukuba xa umntu ezihlonipha yaye ezixabisile okanye ezithanda ekwathanda nolwimi lwakhe lo nto imenza ukuba abenesidima. Uhlanga lwakhe umntu oxabise ulwimi lwakhe nalo luphela luxatyiswa ngenxa yakhe. Umzekelo woku uyabonakala kwezinye izizwe ezifana namaZulu okanye amaBhulu. Kwiliso le mbongi kuyabonakala ukuba amaXhosa akazingci ngokwaneleyo ngolwimi lwawo. Isizathu sokuba imbongi ibhale lo mbongo kukuba ifuna amaXhosa enze kanjalo ukuxabisa ulwimi lwawo olusisiXhosa ukuze nawo axatyiswe.

5.2.1.4. INTSUSA-MABANDLA YOMBONGO WESINE

Apha kulo umbongo, imbongi uDaluxolo Hoho umoya wakhe uphezulu uchukumisekile kuba kuyabonakala ukuba ngaphakathi emphefumleni wonakele. Umbongo kwawona isihloko sawo esithi ‘*Koze kubenini?*’ siyicacisa mhlophe indlela eziva ngayo imbongi kwanoluntu oluntsundu.

Imbongi ithetha ngesiganeko sokubulawa kwabantu abangama-28 eBhisho ngomhla wesi-7 kweyoMsintsi kowama-1992 bebulawa ngumkhosi wamajoni karhulumente wocalucalulo ngokomyalelo ka-Oupa Gqozo. Esi sehlo saziwa njengeBisho massacre. Imbongi iyakhala yaye izama ukucenga ileleza ikwabongoza abantu ingakumbi abo basemagunyeni ukuba babenobuntu kuba umntu ngumntu ngabantu.

UHoho wachukunyiswa kukulawula ngegqudu kukaGqozo, kungoko waze wabhala lo mbongo. Injongo zakhe eziphambili kukwazisa ukuba intonga okanye induku ayinamzi. Isehlo saseBhisho imbongi isibonga njengesenzo sobundlobongela kwanenkohlakalo. Lo mbongo wayo unopolitiko olwakhayo nolufuna ukwakha uxolo eluntwini. Oku kungqinwa ngumqolo wesibhozo nowethoba kwisitanza sokuqala apho imbongi ithetha isithi:

Hayi kwedin'induk'ayinamzi,
Umntu ngumntu ngabantu.

Imbongi ithetha ingafihlisi malunga nesi senzo sibi, ivakala isigxeka kakhulu yaye ikwanayo nemibuzo eliqela ebonakaliswa yimibuzo buciko elithoba equka nesihloko eso sombongo.

Kwangaxesha-nye kulo mbongo imbongi iyaluthuzela uluntu oluntsundu logama ikwavuselela ithemba lokuba ilifu elimnyama liza kudlula. Oku kucaca kakuhle kwisitanza sesibini kwimiqolo emibini owesithandathu nowesixhenxe apho khona imbongi ithetha ithi:

Qoshela thole leduna kusekud'egcibhala,
Lon'eli lifu liyedlula.

Kuyacaca ukuba yaye ingalindelekanga into yokudutyulwa kwabantu ngumkhosi kaGqozo, kwaye kuqhankqalazwa kodwa kungekho mntu waye ecinga ukuba kungaze kubulawe abantu ngokungenalusini ngolwahlobo bathi babulawa ngalo. Imbongi iwubhala lo mbongo ivakala ukuba isezintlungwini yaye inezikhalazo eziliqela ezikwavakaliswa ngokucacileyo sisihloko sombongo esingumbuzo buciko othi '*Koze kube nini?*'.

5.2.1.5. INTSUSA-MABANDLA YOMBONGO WESIHLANU

Lo umbongo wesihlanu ngowembongi enguKebeni, isihloko sawo sithi '*Uxolo*'. Ilizwe elinoxolo nelilungileyo imbongi ilifanisa nentombi kuba ngokwemveli intombi yaziwa njengophawu lobuhle, inkqubela-phambili kwanoyena mntu ubalulekileyo onceda ukumanya iintsapho kwanokwakha ubuhlobo nezinye izizwe. Kungoko imbongi ifuna ilizwe libengokomfaneleko nobuhle kwanokubaluleka kwentombi. Kwakulo mbongo imbongi iyazigxotha izibhoja ekucacayo ukuba zizo ezingunobangela wobundlobongela. Ngenene kuyabonakala ukuba yenza into efanelekileyo kuba alukwazi ukubakhona uxolo kukhona izibhoja kuba zona zihlala zinomnqweno wokuduba uxolo nozinzo zenze udushe kwaneemfazwe. Omnye umntu unokuwutolika ngokuba izibhoja yaye ingurhulumente wamaBhulu owayengenalo uxolo engenabo nobuntu koko ezele yinkohlakalo nenzondo ngakumntu ontsundu. Oku umntu onokukuthetha kuba ngexesha imbongi yavelisa ngawo lo mbongo (1991) yaye ilixesha apho khona kwakushunyayelwa uxolo yimibutho eyayisilwela inkululeko.

Imbongi yaye ifuna ukuba kubekhona ulonwabo kwanozinzo esizweni kungoko yabhala lo mbongo. Iwuvula umbongo ngokuyazisa into yokuba izibhoji nabantu abakhohlakeleyo abangenalo uxolo abafunwa nanguThixo. KwaNtu kukholelwa ukuba iimbongi ziphefumlelwe

nguMdali kwanezinyanya kungoko ithetha ngoluhlobo ithetha ngalo ixela nezinto ezingafunwayo nguThixo. Imbongi ifuna kubekho uxolo esizweni, ifuna kubemnandi konwatywe kuphilwe impilo emkholisayo uThixo. Imbongi ikwakholelwa ukuba xa kuthe kwabanjalo, abantu kwanesizwe ngokubanzi baza kusikeleleka kubekhona inkqubelaphambili nemveliso kuseluxolweni.

5.2.2. AMABAKALA OMBONGO NGAMNYE

5.2.2.1. AMABAKALA OMBONGO WOKUQALA

Umbongo wokuqala oza kuqwalaselwa amabakala awo ngumbongo wembongi uNojozi apho khona waye ebonga malunga nomhlaba ewubanga. Isihloko salo mbongo sithi '*The land is ours*'.

Kwisigaba sokuqala sombongo imbongi inika imbali engekhonele yelizwe loMzantsi Afrika. Ibalisa malunga nexesha apho khona kwafika abantu abamhlophe ngowama-1652, abaphela bebhukuqa izizwe zabantsundu bekwababulala abantu abantsundu ukuze ilizwe libelelabo. Kuyaphawuleka ukuba imbongi ayikaxoli nanamhla oku, oko kuyakala kwindlela ekhethe ngayo amagama emayiwasebenzise. Amagama afana nala akwimiqolo emihlanu yokugqibela kwisigaba sokuqala athi:

Zageqek'intloko zamado-o-o-da,
Laphalal'igazi,
Yaphum'imiphefumlo,
Kwatyityilikwa madoda,
Ukwenzel'okokuba sizokuma kulendawo sikuyo.

La magama iwasebenzisayo imbongi azoba umfanekiso-ngqondweni ongekho umhle yaye ozichukumisayo iintliziyo kwanemvakalelo zabantu abantsundu. Imbongi ikwayicacisa mhlophe inkohlakalo kwanokungabinantliziyo kwabantu abamhlophe ngenxa yesenzo abasenzayo sokubulala abantu njengezinja ngenxa yokuba babezama ukukhusela umhlaba wabo.

Kwisigaba sesibini imbongi iyabulela kowayesakuba ngumongameli wase-Zimbabwe uMugabe kuba yena akazange abe libhetyebhetye. Uyaziwa ukuba wakwazi ukuboyisa abantu abamhlophe kwinkohlakalo yabo wakwazi ukulikhusela ngempumelelo ilizwe lakhe. Iqhuba imbongi ihlabe ikhwelo kwiinkokheli ezihloniphekileyo ezaye zikhona apho kulo msitho wawuse-FortHare. Izikhwaza ngamagama wazo kwanangeziduko zazo ezinkokheli zaye zikhona. Imbongi iyazicela ikwazibongoza ukuba zinqande umonakalo obonakala ukho yaye usenzeka esikolweni apho. Imbongi ikhankanya uNcamashe owaye emele ikomkhulu lesizwe samaRharhabe. Kananjalo iphinda ikhankanye uThahla kaNdayeni, lowo ngongasekhoyo uGqirha Makhenkesi Stofile owaye eyintloko okanye usihlalo wedyunivesithi yaseFort Hare. Iqhuba imbongi ikhankanye umfo ka Masualle owaye eyinkulu-baphathiswa yephondo leMpuma-Kapa ngelo lixa. Imbongi ibabiza ngangeziduko ooGcwanini nabanye ngohlobo olubonisa ukuzithoba kubo, nolukwabonisa imbeko kwanokubacenga okukhulu ukuze bananze yaye balwe oko yaye ikubona kusunakala eFortHare.

Kwesesithathu isigaba imbongi nakuso ayikatyhileki kwaphela. Umoya wayo uphezulu kakhulu ngohlobo lokuba ide ifunga amagqala azezinye iimbongi ezaphekwa kwakule dyunivesithi. Ikholelwa ukuba ezi mbongi zamandulo zikwangomakhwekhwetha bovolindlela kuluncwadi lwesiXhosa zingalila xa zinokuwubona umonakalo ewubonayo. UNojozi ukhankanya amagqala afana noSinxo, oJolobe kwakunye noMqhayi. Ezi mbongi zikhankanywayo zaye zingamadela-kufa awaye eyimela inyaniso, zaye zingamagorha angafihli-makhuba kulinywa. Oku imbongi ikwenza ngenjongo zokuphakamisa izinga kwanomgangatho wethetho yayo eyiphakela isizwe. Kananjalo ibakhankanya kuba bathi babanegalelo ekusekweni kweFortHare eyavela ngenxa yeLovedale ababezinze kuyo.

Kwisigaba sesine imbongi iyakhalima kuba ifuna ukuba isikhokelo saseFortHare sangowama-2016 sibhebhethwe yaye sirhoxiswe. Kuyabonakala imbongi iphawule ukuba iinqubo zaso zaye singajolisanga ekuncedeni iimpilo zabafundi abantsundu. Kuyabonakala kananjalo ukuba imbongi ikholelwa ukuba ubunkokheli be-DASO bubhetye-bhetye yaye abulolutho. Kungoko imbongi imemelela ukuba mayigxothwe i-DASO iwezwe umlambo odumileyo iTyhume.

Kwisigaba sesihlanu imbongi ingena nzulu kuba iyibona yonke lenkqubo yaseFortHare kwaneyelizwe njengenqayi engena ngentlontlo. Ivakala ikhalima imbongi ngenxa yenkxalabo eyibona ingabeka ilizwe lonke emngciphekweni, liphele liphathwa yiMelika okanye iBhilitane. Ikhankanya i-CIA elwela nekhusele iimfuno zamaMelika kakunye neNATO ekhusele ikwalwela imfuno zeBhilitane. Iphinda igxininise ukungafunwa kwe –myforth

nekwakuyindlela entsha yokubhekisa kwinkqubo zayo iDASO eFortHare apho. Isivala esi isigaba ngokukhuthaza abantwana bomgquba ibomeleza isithi mabaqine bayilwele i-Afrika.

Kwesesithandathu isigaba imbongi ikhuthaza uMugabe innika ihlombe, amandla kwanokuzithemba isithi makathethe. Iyamtyibela imbonga imkhumbuza ukuba usezele ivumba lamagorha yaye naye eligorha. Imbongi ikhankanya iinkokheli ezihlonitshiweyo kwilizwekazi le-Afrika iphela ezifana no Kwame Nkruma, uHaile Selassie kwakunye noKhawuta ikumkani yamaXhosa. Imbongi izama ukuqinisekisa ukuba uMugabe uyayibona ukuba ulithemba yaye ukwayinkuthazo eluntwini oluntsundu ngenxa yesenzo sakhe esihle sokukhulula iZimbabwe kwidyokhwe yobukhoboka eyingcinezelo eyaye isenziwa ngabamhlophe abakhohlakeleyo.

Kwisigaba sesixhenxe imbongi iyaphinda iyayibethelela into yokuba mazazi ukuba ukhululekile ngokoke makathethe ngokukhululekileyo. Ide uyichaze ngokucacileyo ukuba uMugabe akazange athathe nto-yamlungu kodwa wathatha izinto zase-Afrika anebango elipheleleyo kuzo. Ngolu hlobo imbongi ithetha igwegweleza ikwasebenzisa ulwimi olunzulu, iinjongo zayo zezokuba umntu azifunele ukuba yintoni le uMugabe wayithathayo? Kule imeko ngumhlaba. Kwakwesi sigaba iyagcwalisa igcwalisela nabanina kuba nayo imbongi ngokwayo yakhe yabasengxakini ngenxa yokuthetha ngodaba lomhlaba, kungoko ivalelisa ngelitshoyo ukuba ayixolisi kuba nangoku umhlaba ngowemidaka.

Uphela lo mbongo imbongi kusabonakala ukuba ayiphathekanga kakuhle kukungabuyiselwa ngokugqibeleleyo komhlaba owawubiwe ngabamhlophe kwabantsundu. Uvuyo kwimbongi lubonakala lukwakhona kubukho bukaMugabe kuba kuyacaca ukuba waye elelona themba lokugqibela lenkokheli eyayithetha ingahanahanisi yaye ingateketi xa kuthethwa ngomhlaba.

Emva kwale mbongi abantu baqhweba izandla, bekhalisa makhwelo, bambi beyiyizela ngenxa yovuyo olumangalisayo malunga nokwakuthethwa yimbongi kumsitho lowo wawukwi dyunivesithi yaseFortHare. Enye into encomekayo ngale mbongi luhlobo ewasebenzise ngayo amagama esiXhosa aqhelekileyo kodwa yawenza ayondelelana ngendlela ekhethukileyo. La magama aza kuchazwa yaye acaciswe xa sele kuhlalutywa lo mbongo.

5.2.2.2. AMABAKALA OMBONGO WESIBINI

Umbongo wesibini ngowembongi enguQangule. Lo mbongo unesihloko esithi '*Indoda yaselalini*', kuyabonakala ukuba imbongi ithe yakubona uhlobo indoda yaselalini elulo yachukumiseka. Wona umbongo unezigaba ezihlanu ezicacisa banzi indoda yaselalini kumabakala ohlukahlukeneyo.

Kwisigaba sokuqala imbongi ivelela ukomelela kwendoda yaselalini kwanobugorha nokunyamezela kwayo izimo nemeko ezinzima zalapha emhlabeni. Ukusetyenziswa kwezimo ezahlukeneyo zemozulu yimbongi ukuchaza indoda yaselalini kuluphawu lokunyamezela kwayo, ubanomonde kwayo kwanokuqinisekisa ukuba iyalukhusela usapho noluntu lwayo.

Kwesesibini isigaba imbongi ivelela indlela indoda yaselalini ephulaphula ngayo kwanendlela eneliso elibukhali ngayo kwimiba ngemiba ethi ijamelane nayo. Imbongi ikwavelela kananjalo indlela elichule ngayo xa ithetha kwanendlela ingqondo yayo ebaleka ngayo. Oko kudiza ubukrelekrele kwanokuhlakanipha kwayo kwemvelo. Kuyabonakala ukuba inenkathalo indoda yaselalini yaye inalo uvelwano. Kwinqanaba lohlahlutyo lwangaphakathi lombongo ziza kuvelelwa iindlela ezisebenzisayo imbongi ukuphuhlisa oku sele kuchaziwe ngentla.

Olu uhlobo lwendoda imbongi ethetha ngalo lunomoya ophantsi yaye lukwanobunzwane. Ikwenza oko imbongi kucace kwisigaba sesithathu. Ukungangxami kwayo kuyinceda ihlale ikwazi ukumelana nemeko ezahlukeneyo ngendlela efanelekileyo ekhatshwa luncumo kwanothando, itsho imbongi. Oku imbongi iyakucacisa ukuba kuvela kanye xa omye umntu ebhonga evukelana nayo okanye ethetha nayo ngomba udala ukunyuka komoya emntwini, kodwa yona isuka iphole.

Eyona nto ibalaseleyo negqamileyo kweli bakala yeyokuba imbongi ilusebenzisa ulwimi ngendlela etyibilikayo neyondelelanayo, imana iphindaphinda amagama athile afana no; - wena, -indoda. Iphinda yenze ukuba imiqolo emibini iphele ngokufanayo kodwa oku ikwenza ngokumana itsiba umqolo abemnye ize olandelayo iwuphelise ngokufanayo nalowo ubuphambi kwewutsibileyo. Esi sisakhono esihle nesikhethekileyo asisebenzisayo uQangule.

Kwesesine isigaba kuyacaca ukuba le ndoda yaselalini ivezwa ikwayindoda yekhaya epholileyo engangxamiyo. Xalimbi nokuba abantu banyukelana nayo yona isuka ihle kuba ayifuni zingxwaba-ngxwaba. Imbongi ngokohlobo eluchaza ngayo olu hlobo lwendoda,

kuyabonakala ukuba luhlobo oluzithandayo nolukwazixabisileyo. Luhlobo olunesidima olungafuniyo ukusiphelisa ngezibhongozibhonyane zabantu abangenantlonelo. Iyalucacisa ngakumbi olu luvo imbongi kwisigaba sesihlanu apho khona kubonakalayo ukuba le ndoda yaselalini iyakwazi ukuzithenga ithule ibukele. Nokokuba bayayixhwala beyigxoga ngentetha ayibahoyi, nokokuba bayahlekisa ngayo abanye abantu logama bekwayingcatsha beyingcikiva, ayilwi nabo koko iye isuke ixolise. Imbongi ifuna indoda yaselalini yaziwe yaye iqondwe ukuba inothando, isidima, inkathalo umonde kwanoxolo.

Intsingiselo efihlakeleyo yalo mbongo inzulu, imbongi izama ukuhlaba ikwelo eluntwini, ifuna umntu ngamnye azifune yaye aqwalasele izenzo zakhe, indlela aziphethe ngayo kwanendlela anxibelelana okanye asebenzisana ngayo nabanye abantu. Oku imbongi ikwenza ngokusebenzisa ulwimi okanye isigama esiwexula umxhelo okanye esitsalela abantu ebuntwini ukuze umntu abe ngumntu ngabantu, kulawule uxolo.

5.2.2.3. AMABAKALA OMBONGO WESITHATHU

Lo ngumbongo kaMothlabane onesihloko esithi 'isiXhosa'. Izigaba zawo lo mbongo zihlanu yaye isigaba ngasinye sinemiqolo emine egxininisa umba othile. Kwisigaba sokuqala imbongi igxile ekuceleni iindlebe zabantu ukuze bayiphulaphule. Iyayakala ngokucacileyo ukuba iza nombamba oyiphethe kabuhlungu ngokwasemoyeni. Iyamangala kananjalo imbongi imangalela isizwe esintsundu samaXhosa. Kuyabonakala ukuba oku ikubonileyo imbongi ayizange yakubona naphina yaye ibingenamqwenokubona. Kungoko isiqala esi sigaba ngombuzo buciko.

Kwesesibini isigaba imbongi iyaqalisa ukulwandlala udaba eluphathele uluntu. Ayonwabanga imbongi kukubona uluntu lutyeshela amasiko nezithethe zalo. Yonke lento uMothlabane ukholelwa ukuba yenzeka kuba uluntu luqale lwytyeshela ulwimi lwalo lwesiXhosa.

Into ezama ukuyigxininisa apha imbongi kukufundisa uluntu ukuba ulwimi lwesizwe luqulathe amasiko nezithethe. Xa luthelwatyeshelwa alwathethwa ulwimi lwesizwe samaXhosa kuninzi okuza kulahleka okunokufundisa isizwe. Oku kungqinwa yintetho ka-Sabine Ulibarrí (1972) ecatsulwe ngu Rovira (2008:64) ethi:

‘...The language, the Word, carries within it the history, the culture, the traditions, the very life of a people, the flesh. Language is the people. We cannot even conceive of a people without a language, or a language without a people.’

Okungamandla kulo mbongo kukuba imbongi igxininisa ukubaluleka kolwimi yaye ikunxulumanisa nokuzazi komntu ubuyena kwanemvelaphi yakhe.

Kwesesithathu isigaba imbongi ifuna impendulo eluntwini kodwa ingqale ngqo kulutsha olubonakala luzinikele kwiilwimi ezayanyaniswa nemigewu ezifana neTsotsi Taal. Into exhalabisa imbongi kukuyibona ukuba ingomso okanye ikamva lezinto ekufaneleke ukuba zibe ligugu elutsheni limfiliba. Oku imbongi ikubona kuba ulutsha alukhangeleki luvakalelwa okanye lunothando olukhulu lwezinto zesizwe salo ingakumbi olwamaXhosa.

Kwisigaba sesine imbongi igxile ekufundiseni uluntu kwanesizwe ngobuncwane nangokubaluleka kolwimi lwesiXhosa efuna ukuba luthethwe yaye luhlonitshwe. Iyaxela imbongi ukuba ulwimi lwesiXhosa lunesidima, isihomo kwanesithozela. Ikwaveza nento yokuba luyanongeka ngakumbi xa umntu esebenzisa izangotshe zolwimi, amaqhalo, izaci nezafobe kwintetho yakhe. UMathlabane usivala esi sigaba ngokutsho ukuba intetho enongiweyo yavangwa ngezo zangotshe iyayondelelana ivakale kamnandi.

Kwesesihlanu isigaba imbongi iyangxola yaye ithetha ngokungqalileyo. Ixelela abantu ukuba mabasixabise yaye basithande isiXhosa sabo ukuze nabo baxatyiswe ngabanye abantu. Kananjalo imbongi ikholelwa ukuba xa abantu bengaluxabisanga ulwimi lwabo izinyanya zizakubaqumbela yaye kwakube kunjalo izinto azizukubantle. Ithetha imbongi isebenzisa igunya layo lobumbongi kuba izama ukulungisa nokwakha isizwe samaXhosa ukuze ishlale sizithanda yaye sizixabisile.

Kwisigaba ngasinye kulo mbongo imbongi inomba ewugxininisisayo. Umoya wayo uhla usenyuka ngokwamabakala ombongo. Xalimbi umoya uphezulu, ngelinye ixesha uyehla okanye ubephakathi ngokuxhomekeke kwiimvakalelo zembongi ngalo mbandela sukube ithetha ngawo ngelo lixa.

5.2.2.4. AMABAKALA OMBONGO WESINE

Umbongo wesine ngumbongo kaDaluxolo Hoho onesihloko esithi '*Koze kube nini?*'. Lo mbongo unezigaba ezine ezityebileyo ziintoga nokugalela kwembongi malunga nyhikityha yaseBhisho yangowe-1991 kweyoMsintsi. Umoya wembongi uphakamile kakhulu, oko kudizwa nabubume bezigaba nokungalingani kwazo. Kuyabonakala ukuba imbongi chukumisekile, ixhelekile, iyakhala yaye inombuzo lo ude wasisihloko apho ibuzayo ukuba ngenene koze kube nini?

Kwisigaba sokuqa imbongi iqala ngokuchaza indlela isimo esasiyiyo ngaphambi kokuqala kodushe. Abantu baye benemibuzo yokuba koze kubenene bengcungcutheka, kungoko imbongi ivela ethethela abantu, nayo ikwazithethela. Enye into imbongi eyivezayo yeyokuba kwelinye icala amagosa karhulumente angamapolisa okanye amajoni aye nawo kwelawo icala ebonaka engenalusini koko aye ezele lulunya. UHoho uzoba umfanekiso-ngqondweni wokuba amehlo wawo aye ekhangelek'elephuz'amadangatye. Kwakweli bakala imbongi ivela iyala ukuba ngelithi '*induku ayinamzi*', iinjongo zayo eziphambili kukuzama ukubuyisela ubuntu ebantwini ngokukhumbuza ukuba umntu ngumntu ngabantu. Eyona nto umntu anokuyiqaphela kweli bakala yimibuzo buciko emininzi kwanemvano-siqalo ekhatshwa yimvano-siphelo eninzi.

Kwesesibini isigaba imbongi ilanda imbali ngomntu othile engamchaziyo ngegama, kodwa zona iimpawu zalo mntu uchazwayo zifana nezika Oupa Gqozo. Nguye owayethunyelwe ePitori waphinda wabuyela kwaseMpuma-Kapa kulindelwe lukhulu kuye ukuye luluntu oluntsundu suke walujikela. Waduma kakhulu ngenxa yesenzo sakhe esingathandekiyo kwinyhikitya yaseBhisho. Lo mntu imchazayo imbongi ikholelwa ukuba wathengisa wabangunobangela wokubhubha kwabantu eBhisho. Ikhathazekike imbongi kwesi sigaba yaye kuyabonakala ukuba isemsindweni, umoya wayo uphezulu.

Ivakala imbongi ikhala yaye ikhalaza ikwabuza nemibuzo emininzi. Ikhalela imeko yokuba abantu xabevakalisa izikhalo zabo bevalwa umlomo ngokudutyulwa babulawe. Iyabuza ukuba ingaba kufanele benze njanina ukuvakalisa izimvo zabo nokungoneliseki. Ngexesha lesi siganeko imbongi ibonga ngaso ngenene umntu ontsundu ebebulawelwa bokuqhankqalaza oku. Imbongi ifanekisa umkhosi kaGqozo neengonyama eziqwengayo, iphela imbongi

ikwaqalekisa nenyanga leyo yoMsintsi esi siganeko senzeka ngayo. UHoho waye enalo nethemba lokuba ixesha elo baye bejamelene nalo laye liza kudlula.

Enye into eyenzayo imbongi kwesi sigaba iphinda ifanise lomntu ungunobangela wenyhikitya nebhulu noxa kucaca ukuba ungumntu omnyama. Isikweko asisebenzisayo noxa sinzulu senza ukuba umntu arhanele ukuba ibhekisa kuGqozo okanye uSebe owaye ephethe ngelo lixa eCiskei.

Kwesesine isigaba uHoho uphinda afanise urhulumente welo lixa namabhaku ezinja ezincedisana neengonyama asele ezikhankanyile kwisigaba esingentla. Kulo mbongo-mbaliso imbongi iqhuba ibalise nangokwathi kwenzeka nasemva koqhankqalazo. Abantu balandelelwa beleqwa beza kubulawa sele bezihlelele emakhayeni wabo. Imbongi ithi lonto yakhokelela abantu elubhacweni yaye ivakala isizela nkqu nomntu ozeleyo onenimba. Ivakalelwa imbongi ngenxa yokucinga intlungu yomzali obona umntwana wakhe ebulawa ngokungenalusini engonanga nto. Ide imbongi inomqolo othi:

‘...Usizi lubhalw’ebusweni bomam’ozeleyo.’

Oku kudiza ukuba ngenene kwaye kunyembelekile, kwaye kubuhlungu ngendlela engenako ukuchazwa ngamagama kodwa enokuqondwa ngokulo meko. Esi isigaba salo mbongo imbongi isivala ngokuyigxininisisa into yokuba umntu omnyama uphila ubom besingqala imihla ngemihla. Oku kuza emva kwenyhikityha eziliqela ezenzekayo kumaxesha asondeleyo kweli lale yaseBhisho. Enye yezo nyhikityha yeyaseBoipatong ngomhla we-17 kweyeSilimela kwangowe -1992 apho kwathi kwabulawa abantu abangama -45. Kwaphinda kwenzeka enye inyhikityha kwicawe yaseSaint Jame eKapa eKenilworth apho kwasweleka khona abantu abali -11 ngomhla wama -25 kweyeKhala ngowe-1993.

Zikwakhona nezinye ezininzi iinyhikityha ezingazange zaziwe okanye zibhengezwe ngoonondaba belo xesha oziva kuphela ngabantu ababekhona kuzo. Kuzo zonke ezi nyhikityha kwaye kuhlala kubulawa intlaninge yabantu abantsundu bebulawa ngamajoni kwakunye namapolisa worhulumente wabamhlophe wengcinezelo. Kungoko imbongi ivala lo mbongo ngelibuzayo ukuba ngenene kwezi mbandezelo neentshutshiso zomhla ingaba kuyakuze kude kube ninina kunjalo?

5.2.2.5. AMABAKALA OMBONGO WESIHLANU

Lo umbongo ngokaKebeni, ngowangowe-1991 unesihloko esithi 'Uxolo'. Uxolo kukho uluvo oludumileyo kakhulu lokuba lusingapho esihle esivela kuThixo. Kungoko ke uxolo lusaziwa yaye luthathwa njengento ebalulekileyo kakhulu luluntu ingakumbi olwamaXhosa.

Kwilizwe loMzantsi Afrika kuninzi okwaye kusenzeka ngeli xesha lokubhalwa kwalo mbongo. Ezinye izinto ezaye zisenzeka zazibuhlungu, umzekelo kwaye kungekho zinzo elizweni kuzele iinyhikityha zokufa kubulawa abantu abantsundu xa bevakalisa izikhalazo zabo. Kwangeli xesha kwaye kukhona ithemba leengxoxo ezaye ziza kubakhona phakathi kwemibutho eyaye isilwela inkululeko kwakunye norhulumente wamabhulu owaye ecinezela ubulala abantu abantsundu.

Uxolo yeyonanto i-African National Congress kwakunye neminye imibutho eyaye iyifuna kuba yaye isazi ukuba luxolo kuphela olunako ukuzala inkululeko. Imbongi apha ichukunyiswa lolo xolo laziwa ngumntu wonke ukubaluleka kwalo, ibonga ngoxolo.

Lo mbongo ka Kebeni unezigaba ezithandathu ezinamabakala ohlukeneyo. Zonke ezi zigaba zinentingiselo nemfundiso ebalulekileyo neyenza ukuba umntu afunde into kulo mbongo. Kwisigaba sokuqala imbongi imemelela uluntu ukuba lube noxolo kuba uxolo lusuka kookhokho abaye bephila kwimihla yangaphambili. Ikwalufundisa uluntu ukuba ukuba lukholelwa kwintetho ethi 'inyathi ibuzwa kwabaphambili' kufanelekile ukuba luzifundise ukuzithabathela kuxolo kuba luyinto elungileyo. Imbongi ikwibakala lombongo apho khona ivuselela uluntu ukuba malumanyane kuba umanyano luhambiselana noxolo. Ilinonga eli bakala imbongi ngobuchule bokwenza kubekho imvano-siphelo kwanamagama athile ewaphinda-phindayo.

Kwisigaba sesibini imbongi isekwibakala apho khona ivumela umoya wayo ukuba unyuke njengoko ikhuthazela abantu eluxolweni. Ivakala imncoma umntu okwaziyo ukumilisela uxolo eluntwini kuba imbongi ilubona luyeyona nto inexabiso yaye ifana neengcambu zomntu kubantu bakhe. Kuyabonakala ukuba uxolo ngeli xesha yaye iyinto enqabileyo nengekhoyo kwabo kwaye kufanelekile okanye kulindelekile ukuba babenalo. Imbongi apha isebenzisa isakhono esinqabileyo sokuba iphindaphinde izandi ezithile, umzekelo: isandi egqibele ngaso emqolweni ewushiyayo iqinisekisa ukuba iqala ngaso kumqolo olandelayo.

Kwesesithathu isigaba uKebeni wazisa ukuba kubalulekile ukuba kukhe kuthi cwaka kungabikho zingxwabangxwaba namilo elizweni. Le mbongi ide ilifanisa ilizwe nentombi yaye ifuna lifane nekuthiwa nguNocwaka. Kuyacaca ukuba ngenene nangenyaniso lihle ilizwe apho kukho khona ukuthuleka okubangelwa luxolo.

Intombi ngumntu omhle ondilisekileyo, onothando, onobulali, ozeka kade umsindo, unyamezelayo, onenceba nemfesane, okhathalayo kwanokwanoxolo. UKebeni unomnqweno wokubona uluntu loMzantsi Afrika luphila kwilizwe elinjalo. Imbongi ivakala isebenzisa amazwi wayo acacileyo xa ithembisa uluntu ukuba lakube lithe cwaka kukho uxolo kulo, nkqu nezinto ezimbi ziza kumka zingabikho elizweni apho.

Nakweli ibakala imbongi iphinda isebenzise izagwelo ezithile zolwimi esele izisebenzisile kumabakala angentla.

Kwisigaba sesine imbongi idlulile kwibakala eligxile ekwakheni umanyano nokubalisa ngokubalukeka koxolo, ngoku ithetha ingena nzulu kwinzolo. Inzolo kwesi isigaba iyifanisa nesacholo, isacholo sihle siyabukeleka, kukwanjalo nakwilizwe elinezolo ukuthandeka kuba apho akukho zidubedube. Kwiliso lembongi inzolo kuyabonakala ukuba yinto yaye ikhona kwamamdulo yaye iyinto elungileyo kuba iyinto ehamba noxolo.

UKebeni ufuna inzolo noxolo zigcinwe. Kwesihlanu isigaba imbongi ingena kwibakala apho isemsindweni khona kuba igxotha izibhoja. Inyange lesihobe likholelwa ukuba uqhushululu nazo zonke izinto ezingalunganga zibangelwa zizibhoja.

Izibhoja ngabantu abangevayo abahlala betsalela okanye bebholela ecaleni. Kuyabonakala ukuba umoya wayo imbongi uphezulu ngenene kuba ide ifunga uNolizwe. UNolizwe yintombi le imbongi ibiyincoma kwizigaba ezingentla. Xa zimkile izibhoji kukhangeleka kungabamnandi elizweni ngokutsho kukaKebeni.

Kwisigaba sesithandathu nesisesokugqibela, imbongi umoya wayo usephezulu. Ifuna ukuba uhlobo loluntu elubiza ngezikrawalaxu ukuba lukhwelele lumke.

Imbongi ikholelwa ukuba abantu abakhohlakeleyo nabangenalo uxolo abafunwa nanguThixo. Xa umntu engenalo uxolo uyafana nongenaThixo. UThixo uthanda uxolo kungoko noYesu kuthiwa kwincwadi yezibhalo ku (Luka: 23:34), wathi ke uYesu:

‘...Bawo, baxolele; kuba abayazi into abayenzayo.’

Imbongi ikhuthaza olo xolo lunyanisekileyo, ifuna abantu baluphile uxolo ngezenzo ezibonakalayo. Indlela esivala ngayo esi sigaba imbongi kukuba iyayicacisa into yokuba umntu ongenalo uxolo usisiphoxo ngaphambi kukaThixo. UThixo uyaziwa ngokuba nguMongameli onguMdali noMlawuli wempilo zoluntu kwanehlabathi, ikwanguye nothulula iintsikelelo zakhe. Imbongi inenkolo yokuba ukuba uluntu lonke elizweni lungaba noxolo kungaphilwa ubom obumnandi nobusikelelekileyo, kungoko icenga ibongoza ikwaleleza abantu ukuba babenoxolo.

5.2.3. ISAKHIWO SANGAPHAKATHI SOMBONGO

Eli linqanaba apho khona kuza kuqwalaselwa isakhiwo sangaphakathi kumnongo ngamnye kule mihlanu sele isetyenzisiwe kwesi sahluko. Umbongo ngamnye ubalulekile yaye unentsingiselo onayo, xa limbi imbongi iyenza ukuba icace elubala kodwa ngamanye amaxesha iye ifihlakale. Isakhiwo sangaphakathi siso esinomsebenzi wokuveza sidakance konke okuqulathwe ngumbongo. Eso senzo sembongi sikhokelela ekubeni kuvele ngokucacileyo izakhono zembongi leyo ivelise umbongo lowo. Izagwelo nezangotshe zolwimi ezifana namaqhalo, izaci kwanezafobe ezithile zisetyenziselwa isizathwini esithile esithile yimbongi kungoko kufuneka umbongo uhlalutyiwe. Eli nqababa likwabaluleke ngendlela engathethekiyo kuba lithi lisivezele obekusengqondweni okanye kwiingcinga zembongi ngexesha ibibonga okanye iwubhala umbongo. Kukwesi isigaba apho khona imfundiso yombongo ithi ivele ngokucacileyo.

5.2.3.1. THE LAND IS OURS (JONGELA NOJOZI, 2016)

Lo mbongo uza kuqwalaselwa ngumbongo kaNojozi apho khona waye ebonga eFortHare ngexesha idyunivesithi yaye igqiba iminyaka elikhulu. Apha imbongi yadanduluka xa kuza kuthetha owayesakuba ngumongameli waseZimbabwe uRobert Mugabe. Isihloko salo mbongo sithi ‘*The land is ours*’. Lo mbongo unezigaba ezisixhenxe ezingalinganiyo ngemiqolo. Oku

kudiza mhlophe ukuba ngenene imbongi yomthonyama yasuka yadanduluka yabonga kuba ayiwucwangcisanga umbongo njengeembongi zosiba. Imiqolo yesigaba sokuqala ilithoba.

5.2.3.1.1. IZIHLOMELO

Kumqolo wokuqala imbongi iboleka iindlebe zoluntu ibonakala ukuba ichukumisekile kuba lomqolo uphela ngophawu logxininiso nokhuzo, ivakala isithi ‘...*Yemadoda!*’ logama ezinye imbongo xa sukuba zicela ukubolekwa iindlebe ziye zivakale zisithi ‘...*Hoyinaa!*’ oku kuyenza le imbongi ikhetheke kunezinye.

Zininzi izihlomelo imbongi ezi sebenzisayo kulo mbongo, umzekelo isebenzisa isihlomelo sexesha kumqolo wesibini nowesithathu apho khona ikuchaza unyaka wokufika kwabamhlophe kwilizwe loMzantsi Afrika. Kwangaxesha-nye imbongi ikwenza oku isebenzisa amanani. Amanani wona angena phantsi kweziphawuli kulwimi lwesiXhosa kuba anezi ziqu-ziphawuli zilandelayo noxa ekwazizihlomelo: -khulu, -thandathu, -hlanu, -bini njalo njalo.

Kananjalo zininzi ezinye izihlomelo zendawo imbongi ezi sebenzisileyo kulo mbongo, zithi zifumaneke kule miqolo ilandelayo:

- Kwisitanza sokuqala kumqolo: 1, nowe -9
- Kwisitanza sesithathu kumqolo: 4, 5, nowe -9
- Kwisitanza sesine kumqolo: 1, 2, nowe -5,
- Kwisitanza sesihlanu kumqolo: 2, 3, 4, 5 nowe -10.
- Kwisitanza sesixhenxe kumqolo: 8

Ezi zihlomelo zendawo imbongi izisebenzise kuba izindawo ezinxulumene noku ithetha ngako kulo mbongo oncomayo logama ukwabalisa imbali. Umzekelo wezi zihlomelo ngu: -ilizwe (Mzantsi Afrika), -dyunivesithi (FortHare), -eNtabozuko (Apho khona imbongi yesizwe uMqhayi amathambo wakhe akhoyo), -Tyhume (umlambo omkhulu yaye omde onembali wakwaRharhabe), -Amerika (ilizwe apho khona kulawula i-CIA), -Britane (ilizwe apho khona

kulawula Inato), e-Afrika ilizwekazi elalisakuba yikoloni yezizwe zongxowa-nkulu. Xa umntu eqwalasela zonke ezi ndawo imbongi ithetha ngazo noku ikuthethayo kuyabonakala ukuba imbongi inolwazi olunzulu ngoku ithetha ngako.

5.2.3.1.2. USHIYO/USHUNQULELO/IMO EMFUTSHANE

Enye into ebonakalayo kulo mbongo sisakhono esikhethekileyo soshiyo, ushunqulelo okanye ufinyezo lwamagama athile. Le yimeko apho khona imbongi iphimisela amagama ngokwemo emfutshane. Oku kwenzaka kwimiqolo emininzi ngohlobo olucacileyo olunyanzelisa ukuba umntu alubone. Olu finyezo lilisuntswana elinika intluva yokuba umoya wembongi uphezulu yaye ithetha ikwisantya esiphakamileyo esibangela ukuba igrama yesiXhosa inyanzelise imbongi ukuba ilwenze. Olushiyo lwenzeka kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 3, 4, 5, 6, 7 nowe-9

Kwisitanza sesithathu kumqolo: 3,4,5 nowe -8

Kwisitanza sesine kumqolo: 1,2,5 nowe -6

Kwisitanza sesihlanu kumqolo: 4,5, 7, 9, 10 nowe -11

Kwisitanza sesithandathu kumqolo: 2, 3, 4 nowe -8

Kwisitanza sesixhenxe kumqolo: 2 nowe -6

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Umoya wembongi waye uphakamile kakhulu yaye nokuthetha kwayo kwaye kukhawuleza ngohlobo lokuba kumaxesha amaninzi ushiyo okanye ukufinyezwa kwamagama kwakhe imo emfutshane.

5.2.3.1.3. UPHINDA-PHINDO

Imbongi kwakulombongo inamagama athile ethi ivakale iwaphindaphinda kakhulu kunamanye amagama ewasebenzisayo. Ubukhulu becala oku ikwenza ngenjongo zokugxininisa kwakunye nokubethelela amazwi wayo eluntwini olukhoyo ingakubi aboo basemagunyeni. Kumbongo kude kukho nophawu logxininiso, xa limbi iphindaphinda izenzi ize ngelinye ixesha

iphindaphinde izibizo ezithile, umzekelo igama elithi 'Madoda' liphinda-phindwe kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 1, 5 nowe -8
Kwisitanza sesibini kumqolo: 4, nowe -8
Kwisitanza sesine kumqolo: 7
Kwisitanza sesihlanu kumqolo: 6

Maninzi namanye amagama ewaphindaphindileyo iimbongi kodwa eli lithi madoda iliphindaphindele imisebenzi emininzi. Okokuqala iliphindaphinda kuba ibhekisa ebantwini abasemagunyeni abaye bengamadoda kule imeko. Iphinda ilisebenzise ngenjongo zokubakhumbuza ukuba banamandla njengentloko nenkokheli emizini yabo nasekuhlaleni. Okwesithathu ibhekisa kubo ngenxa yokuba amadabi amaninzi ethetha ngawo aye esiliwa yaye ekhokelwa ngamadoda. Okwesine kuyabonakala ukuba imbongi iyathanda ukuthetha ngolu hlobo kuba nakweminye imibongo yayo iyathanda ukuliphindaphinda eli gama. Kwezinye iimeko kwakulo mbongo uphindaphindo lusetyenziswe ngohlobo lokuba luzale imvano-siqalo nemvano-siphelo.

5.2.3.1.4. IMVANO-SIQALO

Into ekhokelela ukuba imvano-siqalo ivelelwe kulo mbongo kukuba ifumaneka phantse kwizigaba okanye izitanza zonke. Le mvano-siqalo yakha ulandelelwano lwamaga olukwinqanaba eliphezulu kanaanjalo yakha uyondelelwano kwanesingqi sombongo. Nantsi imiqolo apho khona ithi ifumaneke kuyo:

Kwisitanza sesibini kumqolo: 7 nowe -8
Kwisitanza sesithathu kumqolo: 1 nowe -2
Kwisitanza sesine kumqolo: 1 nowe -2 kwakune nomqolo: 3, 4, 5 nowe-6
Kwisitanza sesihlanu kumqolo: 1 nowe -2
Kwisitanza sesithandathu kumqolo: 6 nowe -7
Kwisitanza sesixhenxe kumqolo: 3 nowe -4

Umzekelo wenkangeleko yeminye imiqolo ngulo ukwesi sitanza sesine singezantsi apho khona imbongi ithetha isithi:

Hambani neDASO, nevumba lay'asiyifun'apha,
Hambani neDASO, niyixelel'ukuba ngapha kwentlambo zeTyhume,
Singabantwana bomgquba,
Singabantwana benzaka,
Singamathol'alendawo,
Singamathol'omthonyama,
Asisoze sivume madoda.

Uphindaphindo lwesenzi esinye kaninzi kwimiqolo elandelelanayo umzekelo ku 'hambani' kubangela ukufana kwesiqalo semiqolo. Kukwanjalo nasekuphindaphindweni kuka 'singa...' ukususela kumqolo wesithathu ukuya kowesithandathu. Nakwezinye izitanza esele zikhankanyiwe ngentla le meko ifumaneka isenzeka yaye igqamile. Enye into eyenze ngokunika umdla imbongi yimvano-siphelo.

5.2.3.1.5. IMVANO-SIPHELO

Imvano-siphelo ichazwa ngohlobo olufanayo nosele luchaziwe lwemvano-siqalo, kodwa kule imeko oku kuthi kubonakale kumagama athile asekuqibeleni apho khona umqolo uthi uphele ngokufanayo. Noxa lo ingumbongo oshicilelwe ngexesha imbongi yomthonyama yayibonga ingazilungiselelanga, le mvano-siphelo igqamile. Nantsi eminye yemiqolo apho khona kufumaneka imvano-siphelo:

Kwisitanza sokuqala kumqolo: 4 nowe -5
Kwisitanza sesithathu kumqolo: 1 nowe -2
Kwisitanza sesine kumqolo: 3 nowe 4, 6 nowe -7
Kwisitanza sesihlanu kumqolo: 4 ukuya kowe -6, 8 ukuya kowe -11
Kwisitanza sesixhenxe kumqolo: 5 nowe -6, 7 nowe -8

Imvano-siphelo nayo imbongi iyisebenzisela ukunonga umbongo wayo kwanokwakha isingqi esibonisa ubuchule bayo bokubumba kwanokusebenzisa amagama anesiphelo esifanayo. Xalimbi isiphelo ibaligama elipheleleyo okanye ibengunobumba othile ethi igqibele ngaye lo miqolo ilandelelanayo.

Enye into ebalulekileyo yeyokuba imbongi isebenzisa intetho yesiXhosa enzulu kumqolo wesibhozo nowethoba kwisitanza sesihlanu, le ntetho iyithethayo ithi:

‘...Bangatinga-ntinga, umbhac’uwile, igwala kulonina.’

Ngokufutshane idiza ukuba nokuba isikhokelo selo lixa besingenza nantoni ibingazi kulunga kuba ubuze babo baye busele buphandle. Kubonakala ukuba kuninzi okwaye kungathandwa okanye okwaye kungafunwa luluntu lwaseFortHare (*abafundi, abafundisi, abasemagunyeni nabantu basekuhlaleni*). Umbhaco sisinxibo esinxitywa ngumntu wasetyhini ngezantsi ukuze kungabonakali iindawo ezinqabileyo nezingafanelanga kubonwa esidlangalaleni.

Kwisigaba sesithandathu uNojozi usebenzisa uninzi lwamagama anqabileyo kwaneentetho zesiXhosa ezintsokothileyo. Xalimbi uvakala esithi uMugabe uxway’iibhatyi zooNkruma, lo mtetho ithetha ukuba unobuqhawe okanye ubugagu obusekhondweni lika Kwame Nkruma, wenza njengabo, uluhlobo olunye lwenkokheli nabo. Intetho ethi; ‘*usezele ivumba*’ oku kuthetha ukuba uMugabe unefuthe elifanayo kwanegalelo elifanayo nelalowo afaniswa naye.

Ukuxenga-xengana kuthetha ukusebenzisana, imbongi izama ukuyithetha into yokuba uMugabe uyasebenzisana nesizwe sikaKhawuta nesizwe samaXhosa apho idyunivesithi yaseFortHare ikhoyo. Ukuliliselisa ethetha ngako imbongi kumqolo wesixhenxe kukuququzela nokusebenza ngokukhulu ukuzimisela kukaMugabe ezama ukubuyisa nokumanya ilizwekazi le Afrika.

Kumqolo wesihlanu wesigaba sokugqibela imbongi ithi:

‘...Siyavumelana ke thina.’

Njengokuba imbongi isaziwa ukuba ilinyange lesihobe yaye ikwangumthetheli wabantu, la mazwi iwenza isebenzisa elogunya lokuthethela isizwe noluntu njengembongi yomthonyama.

5.3.1. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WOKUQALA

Lo mbongo uthi uqala nje imbongi ibonakalise ukuchukumiseka okukhulu, umoya wayo uhla- unyuka kamnandi ngendlela efanelekileyo nechukwachukumisa lowo uyiphulaphuleyo. Imbongi ivakala inelunda yaye inebhongo neqhaya ngoMugabe. Kuyacaca mhlophe kuba iyakholelwa kuhlobo lwenkokheli ayiyo eyimelayo inyaniso ngokungenaxhala nadyudyu. Ubugorha bukaMugabe buyenza imbongi ikhumbule amanye amagorha awaye ephila ngaphaphili kwelakwaXhosa nakwi-Afrika iphela. Imbongi iziva ikhumbula nkqu neembongi ezifana nooMqhayi, ooJolobe nooSinxo. Iphinda ikhumbule ikumkani enkulu kumaXhosa enguKhawuta, kwangaxesha-linye imbongi ithi ikhumbule amaqhawe afana nooKwame Kruma nooHaile Selassie. Iintshukumo zomzimba kwanentsobi yobuso bembongi buzidiza ngokucacileyo iimvakalelo zayo xa umntu eyilubukele kushicilelo kwanendlela egxininisa ngayo kwiindawo ezithile. UNojozi usebenzisa iintetho zesiXhosa ezibonakalisa ukulwazi kakuhle nkuluthanda kwakhe ulwimi lwesiXhosa.

Izafobe, izangotshe zolwimi kwanezinye izixhobo zolwimi imbongi izisebenzise ngohlobo olufanelekileyo oludiza ulwazi olunzulu lolwimi ngaphezulu kokuba iluthetha. Maxa wambi imbongi ivakala idandathekile ingakumbi xa ithetha ngemeko ezimbi nezibuhlungu ezenzekayo zichaphazela uluntu oluntsundu. Imbongi ikwathetha ngodaba lomhlaba yaye uMugabe imthandela nento yokuba wathi wakwazi ukubuyisela umhlaba wabantu baseZimbabwe kubo. Ikwamthandela nokukhulula abantu abantsundu kwidyokhwe yobukhoboka nenkohlakalo yolawulo lorhulumente wabamhlophe. Imbongi iyayigxininisa into yokuba ayixolisi ngokuthetha inyaniso yokuba umhlaba ngowabantu abantsundu. Ivakala ibanga ubunini bomhlaba yaye noluntu olwaye lulapho lubonakala lungqina lukwachwayitile kukuva oko kwaye kuthethwa yimbongi. Naye umhlelaki uMugabe uvakala engqina ekwabulela nembongi ngombongo.

5.2.3.2. INDODA YASELALINI (Z.S. QANGULE, 1970)

Apha kulo umbongo uQangule ubonga indoda yaselalini. Lo mbongo unezigaba ezihlanu, isigaba sokuqala sinemiqolo emihlanu yaye eminye emine inemiqolo emine. Le mbongi kwakumqolo wokuqala ayidlalisi, iveza ubuchule bayo bokubonga. Iwuqala umqolo wokuqala ngophinda-phindo lwegama okanye isandi esithi –ndoda. Xa umntu esiqwalasela esi sigaba kukhona imvano-siphelo ukususela kumqolo wokuqala ukuya kutsho kumqolo wesine. Kananjalo ukususela kumqolo wesibini ukuya kutsho kowesihlanu kukho imvano-siqalo eninzi. Imbongi ivelise ubuchule bayo obukwiqondo lokugqibela kuba yenze imiqolo emine yanemvano-siqalo yaphinda yenza eminye emine yanemvano-siphelo. Imiqolo eyahlukileyo mibini kuphela, ngowokuqala nowokugqibela kuphela.

5.2.3.2.1. UMANYANO LWESIKHAMISO

Umanyano lwesikhamiso yinto apha engaqhelanga kugqama kakhulu kwizibongo kodwa kweli ityeli imbongi ibonakala iyitshintsha lo nto. Imbongi isenenzise umanyano lwesikhamiso kwimiqolo emininzi, umzekelo, kumqolo wesibini mowesithathu idibanisa u -na + amalanga kwakunye no –na + amaqhwa. Isiphumo ibe ngu -namaqhwa kakunye no –namalanga. U-a wokuqala uyaguzulwa ngokomthetho wonyuso okanye womanyano lwesikhamiso othi u -a + a = a. Kumqolo wesihlanu imbongi iphinde yenza njengohlobo eyenze ngalo kowesibini nowesithathu umqolo. Apha idibanisa isibandakanyi u –na + imibane kwaphuma u –nemibane. Nakweli ityeli ikwasebenzise umthetho womanyano lwesikhamiso othu a + i = e. Esi sigaba siyayondelelana yaye isingqi sembongi sihle kwanomoya wayo uyaqalisa ukuncothuka kancinci ngelinge lokuzama ukuqalisa ukuphakama.

5.2.3.2.2. ISIMNINI

Nanjengoko isimnini sele sichaziwe kwisahluko esingentla, siphinda sifumaneke nakulo umbongo kaQangule kule miqolo ilandelayo:

Kwisitanza sesibini kumqolo: 1, 2, 3, nowe -4

Imbongi isebenzisa u -zakhe kabini ngokubhekisele kwiindlebe kwakunye neempumlo zale ndoda yaselalini kuthethwa ngayo. Iphinda imbongi isebenzise u -akhe no -lwakhe ngokubhekisele emehlweni wayo kwakunye nakulwimi lwayo indoda yaselalini. Enye into eqaphelekayo kubuchule bokusebenzisa ulwimi balembongi kukuba ezi zimmuni izwenze zaphela ngokufanayo not leyo eyenza ukuba kwakheke imvano-siphelo esele ichaziwe ngentla.

5.2.3.2.3. IMVANO-SIQALO ENGAQHELEKANGA

Kukho imvano-siqalo engaqhelekanga imbongi ekhethe ukuyenza kulo umbongo wayo. Le mvabo-siqalo ingaqhelekanga imbongi iyiveza kwisitanza sesithathu, nesesine, nakwesesihlanu. Njengokuba isitanza ngasinye sinemiqolo emine, imbongi iqalisa umqolo wokuqala ngeqabane elithile ize ngalisebenzisi kwakhona kumqolo olandelayo kodwa ilisebenzise kumqolo olandela olandelayo. Ilisebenzisa apha, itsibe umqolo ilisebenzise kolandelayo. Ikwenza oku kule miqolo ilandelayo:

Kwisitanza sesithathu kumqolo: 2 nowe -4

Kwisitanza sesine kumqolo: 1 nowe -3

Kwisitanza sesihlanu kumqolo: 1 nowe -3, 2 nowe -4.

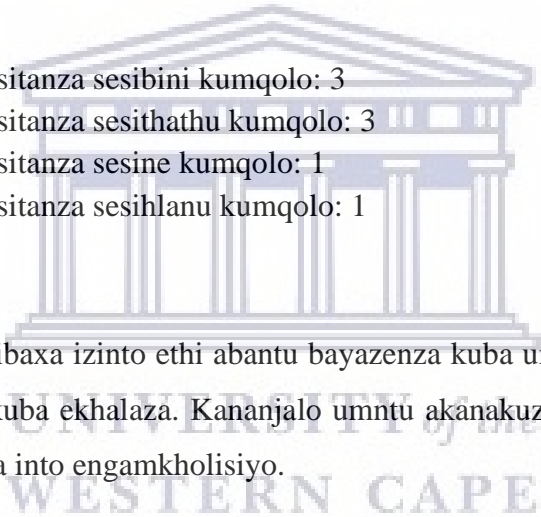
Konke oku imbongi ikwenza isebenzisa iqabane u -B kwakunye no -Y. Yenze ngolu hlobo nakwimvano-siphelo ekwalolu hlobo efumaneka kwisitanza sesithathu.

5.2.3.2.4. UBAXO

Imbongi ilusebenzisile kakhulu ubaxo kulo mbongo ngenjongo zokutsala umdla womfundi wombongo. Umzekelo wobaxo olugqwesileyo ufumaneka kwakwisigaba okanye isitanza sokuqala apho khona imbongi ivakala isithi:

Yindoda yamadoda kumadoda,
Umfo ongeva namalanga,
Umfo ongeva namaqhwa,
Umfo ongoyiki mimoya,
Umfo oma nemibani.

Ngokwendalo akekho umntu ololu hlobo imbongi ethi le ndoda yaselalini ilulo, kodwa apha imbongi isebenzisa intetho ebaxiweyo. Eyona nto ezama ukuyiveza apha kukomelela kwendoda yaselalini, ikwenza oku ikunonga ngesibaxo okanye ubaxo. Olunye ubaxo lufumaneka kule miqolo ilandelayo:



Kwisitanza sesibini kumqolo: 3
Kwisitanza sesithathu kumqolo: 3
Kwisitanza sesine kumqolo: 1
Kwisitanza sesihlanu kumqolo: 1

Kule miqolo imbongi iyazibaxa izinto ethi abantu bayazenza kuba umzekelo umntu akunode kuthiwe uyabhonga xa sukuba ekhalaza. Kananjalo umntu akanakuze ade achazwe ngokuba uyampompoza xa esandlala into engamkholisiyo.

Imbongi yalusebenzisa nolwimi oluntsokothileyo kulo mbongo, oko ibonakala ikwenza kwisitanza sesine kwimiqolo emibini yokugqibela pho khona ithetha isithi:

Bakhatywa izifuba kudaladala,
Eyekhala yosithela ngeqokobhe.

Oku kuthetha ukuba le ndoda yaselalini kuthethwa ngayo, xa sukuba ikunye nabantu abangakwaziyo ukuzigcina iimfihlo (abantu abangenasifuba) iyathula ingathethi nto kubo. Le ntetho inzulu kuba hayi wonke umntu othetha isiXhosa unokuyiqonda ngohlobo olufanayo.

5.2.3.2.5. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIBINI

Kulo umbongo imbongi ibonisa isakhono sayo sokubonga esikhethekileyo. Umoya wembongi kwanesingqi sayo sivakala ngendlela elandelekayo nemchukumisayo kumphulaphuli nomfundi wombongo. Kumaxesha amaninzi imbongi isebenzise imvano-siqalo kwanemvano-siphelo ukwakha isingqi nothungelelwano lwemiqolo ngokwezigaba ngezigaba. Izigaba nazo zicwangciswe ngononophelo yaye ukufaneleka kwazo kugqanyiswa bubuchule bamagama imbongi ewasebenzisileyo.

Zonke izigaba imbongi izenze zabanento ethile ezifana ngayo yaye oko akuyitshintshanga intsingiselo nentsusa yombongo. Imfundiso yalo mbongo ayiphelelanga nje ekufundiseni ngendoda yaselalini koko ikwaquka nendlela entle nefanelekileyo yokusebenzisa igrama yesiXhosa. Ukwakha umqolo ngamnye odlwengula-umxhelo womfundi okanye womphulaphuli wombongo kudiza ukuba nguMpindozihlaniwe kwembongi. Ngenene indoda yaselalini umfanekiso-ngqondweni wayo uzotywe yaye uyacaca. Ngokwembongi indoda yaselalini ikhangeleka ingumzekelo omhle ofanelwe kukulandelwa ngamadoda wonke. Kuyabonakala ukuba uQangule ukhuthaza ukuba nabanye abantu nokuba abangomadoda ngokwesini bafanele ukulandela ekhondweni lendoda yaselalini ukuze kwakheke isizwe.

5.2.3.3. ISIXHOSA (E.M. MOTHLABANE, 1992)

Umbongo ka Mothlabane ngumbongo ochukumisayo kuba umalunga nombandela wolwimi lwesiXhosa olufayo ngenxa yokungakhathalelwa-ngqalelo ngabantu balo. Isihloko salo mbongo esithi '*isiXhosa*' sisodwa sidlwengul'umxhelo. Izigaba zalo mbongo zihlanu yaye isigaba ngasinye sakhiwe yimiqolo emine etyebileyo yimfundiso kwanezangotshe zolwimi.

Imbongi kuyacaca mhlophe ukuba ichukumisekile kumqolo wokuqala kuba ivela umoya wayo sele uphezulu. Icela iindlebe zolunto ngokusebenzisa uhlobo oluqhelekileyo lwembongi zomthonyama olushunqulelweyo oluthi anindiho-o-o-yi na? Ivakala isithi:

‘...Ho-o-o-o yina! Ho-o-o-o yina!!’

Kumqolo wesibini wesi sigaba okanye isitanza imbongi isebenzisa isaci okanye intetho edumileyo kwelakwaXhosa ethi:

‘...Zemk’inkomo magwalandini!’

Iinjongo zembongi eziphambili zokusebenzisa le ntetho kukuthetha nezazela zoluntu lwamaXhosa ukuze lusukume lwenze into ukuzama ukunqanda ukuba ulwimi kwesiXhosa lungatshabalali abantu bekhona. Kananjalo iinkomo kwaXhosa ziluphawu lobutyebi, inkcubeko, amasikho, izithethe kwanokutya.

Imbongi izama ukwazisa uluntu ukuba luyaphulukana nolwimi lesiXhosa kancinci-kancinci ukuba aluphaphamanga.

Kumqolo wesibini nowesithathu imbongi isebenzise imvano-siphelo engu -dini no -ndini. U-ndini akapheleli nje kuphela ekubeni yimbano siphelo, ukwalulo nophawu loqhinda-phindo kuba imbongi imphinde kwimiqolo emithathu elandelayo emva kowokuqala. Kananjalo Kumqolo wesine imbongi isivala isigaba sokuqala ngombuzo buciko, nalapho izama ukuvuselela umzi wasemaXhoseni ukuze ubone ukuba ngenene kuisiphoso ukungalukhathaleli ulwimi lwesiXhosa. Umoya wembongi kwesi isigaba uphezulu yaye kukwakhona nogxininiso oluninzi.

Kuyabonakala ukuba nakulo umbongo imbongi ithande ukwenza ukuba ubenemvano-siphelo eninzi yaye eqapheleka msinya umntu esaqala nje ukuwujonga umbongo. Ithi igqwese kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 1 nowe -5, 3 nowe -4

Kwisitanza sesibini kumqolo: 1, 2, 3, nowe -4

Kwisitanza sesthathu kumqolo: 1 nowe -4

Kwisitanza sesine kumqolo: 1, 2, 3, nowe -4

Kwisitanza sesihlanu kumqolo: 1, 2, 3, nowe -4

Obu buchule bokuqinisekisa ukuba kukho imvano-siphelo buncedisa ukunonga umbongo kwakunye nokwakha isandi esithile emasivakale ekupheleni komqolo ngamnye. Oku kuthi kuncede ngokwakha idingqi kwanoyondelelwano lombongo.

Kumqolo wesithathu wesitanza sesibini imbongi ithetha ngamasiko nezithethe, idibanise isibandakanyi u -na kunye no -isithethe kwatsho kwaphuma u nezithethe. Amasiko kwakunye nezithetye zizinto ezingamawele kwisiNtu eziqulathwe bubuncwane bolwimi, ulwimi ethetha ngalo kule imeko lolwesiXhosa olukwaqulathe amasiko kwanezithethe imbongi ethetha ngazo.

5.2.3.3.1. AMAGAMA / INTETHO ENTSOKOTHILEYO

Kwakumqolo wesithathu wesitanza sesibini imbongi isebenzisa igama elintsokothikeyo okanye elinqabileyo elithu -niwatyeshela elikwathetha ukuba -niwayekile. Nakowesine umqolo imbongi ikhetha ukuthetha ntsokothileyo ngokuthi -nilutshikilele endaweni yokuthi -niluyekile okanye nilunikele umva okanye -nilutyeshela.

5.2.3.3.2. IMIBUZO BUCIKO

Kwisigaba sesithathu umntu uthi esaqala ukusijonga abuliswe yimibuzo-buciko emithathu kwizivakalisi ezine. Le mibuzo-buciko ikumqolo wokuqala nowesibini nowesine. Imbongi ivakala ibuza isithi:

Phendulani konakele phi na?

Anivakalelwa na yile ntsholo?

Ulutsha luthe phithi yile “Tsotsi Taal”

Kazi ngomso kuthi kuphi kube kuphi na?

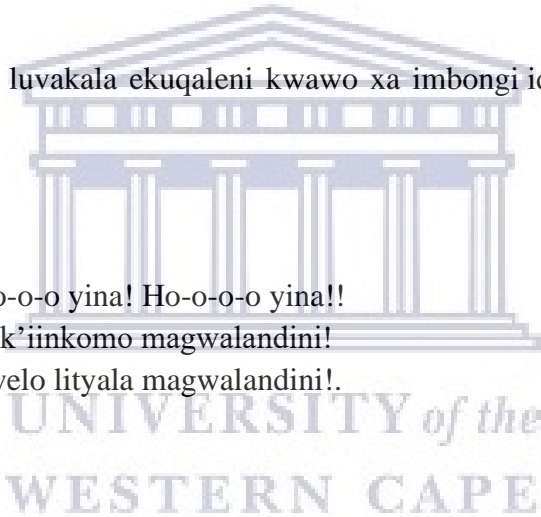
Omnye umbuzo buciko ufumaneka kwisigaba sokuqala apho imbongi ibuza isithi:

‘...Bafondini kwakhe kwanje phi na?’

Le mibuzo yimibuzo imbongi eyibuzayo ukuze umntu ngamnye athi xa ezibhaqa etyeshela ulwimi lwesiXhosa azibuze yona.

5.2.3.3.3. UGXININISO

Ungxininiso kulo mbongo luvakala ekuqaleni kwawo xa imbongi idanduluka icela iindlebe isithi:



Ho-o-o-o yina! Ho-o-o-o yina!!
Zenk’iinkomo magwalandini!
Ikhwelo lityala magwalandini!.

Kangangokuba imbongi igxininisa kude kwabakho nophawu logxininiso olukatshwa luphindaphindo luka magwalandini! Iyabavusa abantu apha imbongi ifuna baphaphame njengoko besele kuchaziwe ngentla xa bekuchazwa intsingiselo ka ‘*Ho-o-o-o yina!*’.

5.2.3.3.4. ISIKWEKO

Imbongi ifumana isisebenzisa isikweko kumqolo wokuqala wesitanza sesine xa isithi:

‘...IsiXhosa bubulawu bubuncwane.’

Kuba inkcazelo yesikwekwo isithi into kuthiwa yilento ifaniswa nayo, apha imbongi ithi isiXhosa bubulawu yaye sikwabubuncwane. Ngale ndlela imbongi isiXhosa isibona iliyeza lokuphilisa isizwe samaXhosa.

Kwesesihlanu isitanza imbongi iyala ikwakhuthaza uluntu lwamaXhosa ukuba luthande ulwimi lwesiXhosa. Ide ivakala isebenzisa amagunya wayo wokuyala ngokungqalileyo ukuba uluntu maluzixabise luxabise kwanobuzwe balo ukuze kungabikho ingqumbo yeminyanya. Kumqolo wesine nongowokugqibela imbongi ivalelisa ngesihlomelo sendawo esingu - *emangcwabeni*. Sikwakhona nesixando sokwenzela esingu -ingabikhalazela esinesimamva esingu -ela. Uphele umbongo.

5.2.3.3.5. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESITHATHU

Iinjongo eziphambili zimbongi kulo mbongo kukukhuthaza uluntu lwamaXhosa ukuba luzithande yaye luxabise nolwimi lwalo. Kuyabonakala ukuba kuyanda ukubhenela kwezinye iilwimi ezifana nesingesi kwakunye ne *'Tsotsi Taal'*. Yonke lonto ayiyiphathi kakuhle imbongi kuba ikholelwa ukuba esi senzo sibi yaye sizakubangela ingqumbo yeminyanya. Imbongi iyibeka icace into yokuba ayifuni uluntu luphulukane namasiko nezithethe zalo. Iyaluncoma ulwimi lwesiXhosa ngokutyeba kwalo zizafobe, amaqhalo, izaci kwanezinye izangotshe zolwimi. Isingqi, isikweko, ubaxo nazo zonke ezinye izangotshe zolwimi imbongi iziveze kakuhle ngobuchule obubonakalisa ukuba ngenene lembongi iyaluthanda ulwimi lwesiXhosa yaye iluxabisile kakhulu. Umbongo uqala imbongi sele umoya wayo uphezulu, uhlala uphezulu ngalo lonke ixesha. Ukuhla kwawo umbongo kubonakala kwigophe elijongise ngakwisiphelo sawo. Imbongi ide ivakale ilucenga, ilucela ikwalubongoza uluntu lwamaXhosa ukuba luzithande yaye luthande nolwimi lwalo olusisiXhosa.

5.2.3.4. KOZE KUBE NINI? (DALUXOLO HOHO, 1993)

Isihloko salo umbongo sithi *'Koze kube nini?'* Lo mbongo sikhaziso unezigaba ezine ezide ezingalinganiyo. UDaluxolo Hoho umbongo wakhe uwuqala sele kubonakala ukuba ngenene

uchukumisekile njengembongi yomthonyama, umoya uvakala uphezulu. Kumqolo wokuqala imbongi ithi:

‘...Yeha! Yeha! Yezulu liyazongoma.’

Leyo yindlela yayo yokuboleka iindlebe zoluntu. Kwakulo mqolo kukwakhona uphindaphindo lweqabane elingu –Y okanye u –Ye ku -Yeha! Imbongi kumqolo omnye yenza izinto ezininzi kuba kwakulo mqolo kukhona imfano-zandi evakala xa kuphinyiselwa u -Y kwakunye no -Z. kwakulo mqolo mnye imbongi yenza ugxininiso olungqinwa nabubukho bophawu lwalo. Oku kubonakalisa isakhono esikhethekileyo sembongi sokuveza izinto ezininzi kumqolo omnye.

5.2.3.4.1. IMFANO-ZANDI

Obunye ubuchule bokubonga imbongi ebusebenzisayo bobokuba; umqolo wokuqala imbongi iwuphelisa ngesenzi esingu -zongoma, emva koko iqhuba iye kuqala umqolo olandelayo kwangesi senzi singu -zongoma. Olu hlobo lokuphindaphindwa kwesenzi lwakha imfano-zandi kuba imbongi iphinda iqhubeleke noku kwakumqolo wesibini nowesithathu apho khona idlala ngesandi esingu -hl esakha isingqi esimyoli nesilandelekayo. Kuyacaca ukuba le mbongi yayiyithanda imfano-zandi kuba mininzi neminye imiqolo apho ikhoyo khona, umzekelo woko nanku kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 9

Kwisitanza sesibini kumqolo: 2, nowe -7

Kwisitanza sesithathu kumqolo: 4, 7 nowe -8

Kwisitanza sesine kumqolo: 5

Ezi zandi imbongi izakhe ngohlobo oluthile olugqamileyo olwenza ukuba zivakale ngokucacileyo kulo mbongo. Zikhona nezinye izangotshe zolwimi ethe yazisebenzisa ezifana nezifanekiso-zwi okanye izifanodumo.

5.2.3.4.2. IZIFANO-DUMO

Apha kulo mbongo imbongi iqinisekise ukuba isebenzisa ayawasebenzisa nawo amagama achaza okanye atolika isandi soko kwenzekayo athi abizwe ngokuba zizifanekiso-zwi. La magama abonakala kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 3
Kwisitanza sesithathu kumqolo: 8
Kwisitanza sesine kumqolo: 2

La magama imbongi iwasebenzisele izizathu ezininzi kuba nawo anemisebenzi emininzi yokunonga umbongo. Eminye imisebenzi yawo kukwakha umfanekiso-ngqondweni emntwini ophulaphule umbongo, nokuzama ukuyizoba imeko ukuba injani na. xa limbi imbongi iwasebenzisele ukwakha nobaxo oluza kuchukumisa iimvakalelo zomphulaphuli okanye umfundi wombongo.

Noxa kunjalo imbongi ivakala ixhelekile yaye ikhalaza kulo mbongo ngohlobo lokuba ide yaqonda ukuba mayisebenzise imibuzo buciko emininzi equka nkqu nesihloko sombongo. Ikwalusebenzisile nophawu logxininiso kakhulu kwimiba ngemiba ethile eyichaphazelayo.

5.2.3.4.3. IMIBUZO-BUCIKO

Lo mbongo unemibuzo buciko elithoba, lo nto iyodwa idiza ukungoneliseki okukhulu kwembongi yaye kukwadiza ukuxheleka kwanokuphakama komoya wembongi okukhulu kulo mbongo. Ukuba umbongo inezitanza ezine ize imibuzo buciko ibelithoba, lo nto iyodwa inentsingiselo enzulu. Ngaphandle kombuzo-buciko okwisihloko sombongo, nantsi eminye imibuzo-buciko kule miqolo ilandelayo:

Kwisitanza sokuqala kumqolo: 5, 6 nowe -7
Kwisitanza sesithathu kumqolo: 1, 2, 3, nowe -10
Kwisitanza sesine kumqolo: 10

Iyonke le mibuzo itolika nzulu iimvakalelo zembongi kwanabantu abathi bachatshazelwa yimeko yenyhikityha yaseBhisho. Sinye kuphela isitanza apho kona imbongi ingawubuzanga lo mbuzo iwubuzayo, nalapho kuba kuso ibalisa imbali phambi kokuqala kodushe. Iqinisekisile ukuba iyibuza le mibuzo kwasekuqaleni kwisigama sokuqala. Iqhube yagqibezela ngawo kwakhona nakwesesithathu ukuya kutsho kwesokugqibela isigaba. Nakuso esi sigaba isabuza, iwuvala kwangawo lo mbuzo mnye uthi *'Kazi koze kube nini na?'*

Nakulo umbongo imbongi iyisebenzisile imvano-siqalo kwanemvano-siphelo ngohlobo olufanayo nolu sele luchaziwe kweminye imibongo. Umahluko ngowokuba apha kulo umbongo kwizigama zokuqala ezibini imbongi iqinisekise ukuba imvano-siqalo iyakha kwimiqolo emithathu elandelelanayo. Kwizigama ezibini zokugqibela imbongi yenze ukuba imvano-siqalo ibekwimiqolo emibini elandelelanayo kuphela. Eyona nto imbongi eyenze yaninzi kuzo zonke izigaba yimvano-siphelo. Isizathu soku kukuba imbongi ifuna kusale intsalela ethile ezingqondweni zabantu abawuphulaphuleyo umbongo ngokoluya hlobo lwakhiwa sisingqi okanye uphindaphindo.

5.2.3.4.4. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESINE

Lo mbongo wembongi enguHoho ukwinqanaba eliphezulu lemibongo-sikhalazo. Ukubona ukuba ngenene imbongi ichukumisekile asiyonto ethandabuzekayo. Kuyacaca mhlophe ukuba idandulukiswa kukutyiwa yinto eyibonayo nechaphazela uluntu oluninzi. Iwuqala ngombuzo-bucingo umbongo imbongi iphinde iwuvale kwangawo. Igalele kwavakala kuba umoya wayo xa limbi umana ukuphakama uphinde wehle ubuye ubephakathi ngokohlobo olukholisayo nolulobela umntu nzulu embongweni. Imbongi ngenene iyamchukumisa umntu owuphulaphuleyo lo mbongo. Isingqi, izafobe kwanezangotshe zolwimi zisetyenziswe ngendlela enika umdla malunga nokuphuhlisa intsingiselo yoku ithetha ngako. Olu luhlobo lombongo olusala lunkenteza engqondweni yomntu noxa sele kulithuba imbongi igqibile ukubonga. Oko kuthi kubangelwe sisigama sembongi, ubuchule kwanesakhono sayo esikhethekileyo bokubonga. Lo ngumbongo onqanda ubundlobongela ukwavuselela nezazela zabantu logama ukwakhuthaza umanyano nobuntu ebantwini ingakumbi kwabantsundu.

5.2.3.5. UXOLO (M.S.M. KEBENI, 1991)

Isihloko salo mbongo esithi ‘*Uxolo*’ sithetha likhulu kuba imbongi izama ukudala ucwangco nomanyano esizweni. Izigaba zalo mbongo zithandathu yaye isigaba ngasinye sakhawe ngemiqolo emine. Umqolo ngamnye unentsingiselo negalelo elithile ekufundiseni ngokubaluleka koxolo nentobeko. Imbongi yaye ichukumisekile kuba ngowama-1991 kwaye kukho izidubedube eMzantsi Africa kungekho zinzo kwezopolitiko, ezoqoqosho nakwezokuhlala.

5.2.3.5.1. IMVANO-SIPHELO

Iqala nje imbongi izazisa ngobuchule bayo obukhethekileyo, kwisigaba sokuqala wamkelwa bubukho bemvano-siphelo kwimiqolo emibini yokuqala engu –ethu. Njengeminye imibongo emininzi enayo imvano-siphelo nalo ka Kebeni umbongo unayo. Into eyenza yahluke le imvano-siphelo kukuba imbongi iyicwangcise ngohlobo oluhle nolukwafanelekileyo. Njengokuba izitanza zizithandathu, isitanza ngasinye sinemiqolo emine. Kwisitanza ngasinye kukho imiqolo emibini yokuqala enemvano-siphelo ize neminye emibini yokugqibela ibenemvano-siphelo yayo ngokulu hlobo:

Makube luxolo bethu
Thina singamawethu
Le nto yabonwa phambili
Inyath’ibuzwa kwabaphambili.

Yonke imiqolo yalo mbongo inemvano-siphelo ehamba ngolu hlobo sele lubonisiwe ngentla. Lonto ithetha ukuba yonke imiqolo ekulo mbongo inemvano-siphelo eyakheke ngokufanayo. Le miqolo ingezantsi ibonisa yonke imvano-siphelo ekhoyo kulo mbongo:

Kwisitanza sokuqala kumqolo: 1 nowe -2, nakowe 3 nowe -4
Kwisitanza sesibini kumqolo: 1 nowe -2, nakowe 3 nowe -4

Kwisitanza sesithathu kumqolo: 1 nowe -2, nakowe 3 nowe -4
Kwisitanza sesine kumqolo: 1 nowe -2, nakowe 3 nowe -4
Kwisitanza sesihlanu kumqolo: 1 nowe -2, nakowe 3 nowe -4
Kwisitanza sesithandathu kumqolo: 1 nowe -2, nakowe 3 nowe -4

5.2.3.5.2. UPHINDA-PHINDO

Enye into imbongi eyenzayo kukusebenzisa uphindaphindo lwegama elinye amana ukuthi gqolo ukuqala ngalo kwizitanza ezine. Eli gama iliphindaphindayo ngu 'Makube'. Ithi imdibanise nalo nto icela okanye iyalela abantu ukuba mabayeze, umzekelo:

Kwisitanza sokuqala: Makube luxolo wethu,
Kwisitanza sesibini: Makube luxolo,
Kwisitanza sesithathu: Makube ngcwaka
Kwisitanza sesine: Makube yinzolo.

Uphindaphindo kulo mbongo alupheleli kolu iqale ngalo izitanza ezine imbongi kodwa iphinda ilwenze ngokucacileyo kwisitanza sesibini apho khona isebenzisa isimelabizo esingu -yona amatyeli amathathu. Kwizitanza ezibini zokugqibela ikhethe ukuziqala ngo -Kh zona ukuze zahluke kwezi zingentla, umzekelo woko nanku, ithi:

Kwisitanza sesihlanu: Kha nimke ninza zibhoja
Kwisitanza sesithandathu: Khwelelani zikrawalaxu.

Oku ikweza ngabom kuba ezi zitanza zokugqibela zozibini kuzo igxotha bonke abantu abangenalo uxolo kwakunye nabantu abangengomalungisa eluntwini. Kwezi zokuqala izitanza ibiyala ikwa cebisa kuzo yaye umoya wayo ubusephantsi. Kwezi zona zokugqibela umoya wayo uphakamile yaye Imana igxininisa iindawo ezithile, umzekelo kude kwakhio uphawu logxininiso kwanokhwazo kumqolo wokuqala wesitanza sesihlanu.

Imbongi ibonakala igqwesa ngobuchule bayok ulo mbongo ngokude isebenzise iqhalo lesiXhosa kumqolo wesine wesigaba sokuqala elithi:

‘...Inyath’ibuzwa kwabaphambili.’

Intsingiselo yeyokuba ulwazi olululo ulufumana kwabadala kunawe okanye kwabayaziyo ngcono wena into ongayaziyo. Kananjalo kule imeko yalo mbongo linokutolikwa ngendlela yokuba abantu bangenalo uxolo ukuze bakwazi nabo ukuxolela mababuze kwabakhe baxolela ukuba kuxolelwa njani na ukuze nabo babenalo unoxolo. Kwangaxesha-nye imbongi inokusebenzisa eqhalo ngenjongo zokuxolela abantu ukuba ngokwamava okanye ngokomyalelo wamanyange uxolo sesona sisombululo sengxaki abantu abaye bejamelene nazo ngonyama kwe -1991. Ayikhonye indlela yokutolika eli qhalo, zininzi iindlela umntu anokutolika ngayo ngokuxhomekeke kwimeko elifumaneka kuyo kwanendlela aliqonda ngayo.

5.2.3.5.3. ISIKWEKO

Imbongi ifumana isebenzisa isikweko kumqolo wesithathu wesigaba sitanza sesithathu kuba ivakala isithi ilizwe liyintombi. Ngenxa yobuhle balo ilizwe kwanangenxa yokuxabiseka kwalo ilibona linomfaneleko ofana nowentombi kodwa ikhetha ukungasebenzisi isifaniso kodwa isebenzise isikweko ngokuthi ilizwe ithi liyile nto ilifanisa nayo.

Imbongi iphinda ibuye isebenzise intetho enobuciko kumqolo wesibini kwisitanza sesibini apho khona ithi:

‘...X’utshoy’uchane ucwethe ngetolo.’

Le ntetho asiyonyani kodwa kuyafuziselwa (*figuratively*). Imbongi iyangqina ukuba ngenene nangenyaniso kulungile yaye kufanelekile ukuba kubekhona uxolo. Le yintetho ekwabonisa

mhlophe ubuchule bembongi bokwakha izivakalisi ezintsokothileyo ezifuna ukuba umntu aziphicothe nzulu ukuze akwazi ukufumana eyona ntsingiselo izama ukuyiphuhlisa imbongi.

5.2.3.5.4. ISIFANISO

Ufaniso nalo lukwakhona kulo mbongo noxa lungeluninzi kuyaphi. Luthi lufumaneka kule miqolo emibini ilandelayo:

Kwisitanza sesithathu kumqolo: 2

Kwisitanza sesine kumqolo: 2

Kule miqolo yomibini imbongi isebenzise intlobo ezimbini kuphela ukufanisa. Isebenzise u - njenge kwakunye no -okwe. Ifanisa ilizwe nentombi egama lingu Nocwaka ithi linje ngaye. Iphinda ifanise inzolo le ithi makubeyiyo nesacholo. Zombini ezi zinto imbongi ifanisa ilizwe nazo zizinto ezintle nethi izayamanise noxolo kwanobuhle balo.

5.2.3.5.5. IMFANO-ZANDI

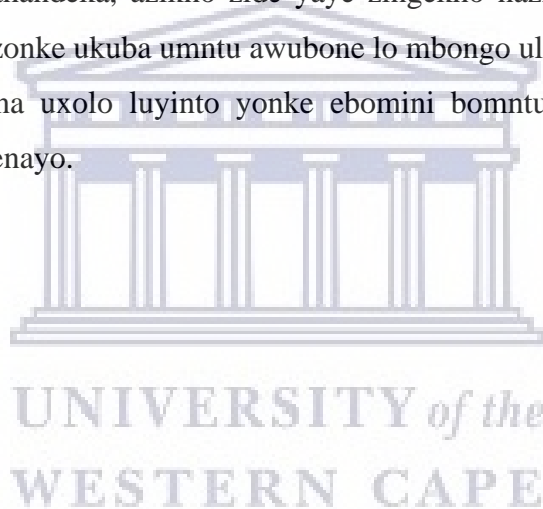
Imbongi iwuvala umbongo ngokuwunonga ngemfano-zandi ekugqibeleni etsho kamnandi igqamisa oo -kr, -rh noo -x abadala isingqi esidiza ubuncwane bolwimi lwesiXhosa kwakunye neziqhakancu zalo. Uphele umbongo.

5.2.3.5.6. UPHICOTHO OLUSHWANKATHELAYO LOMBONGO WESIHLANU

Lo mbongo unzulu yaye ucacile kwindlela imbongi ewakhe ngayo. Imbongi ithetha ngento ebalulekileyo eluxolo. Uxolo kuyabonakala ukuba lufumaneka kuhlobo lwabantu olungezizo izibhoja yaye luhambisana nokuzola. UKebeni uxolo ulubona luluhle kangangokuba ude alufanise nentombi, akapheleli nje ekulufaneseni nayo nayiphina intombi kodwa ulufanisa

noNocwaka. Uxolo kuyacaca ukuba imbongi ilubona lungahambisani nengxolo nokungandiliseki. Lo mbongo uyavuselela ukwachukumisa isazela somntu ukuze azikhangele umntu ngamnye ukuba ingaba unalo na uxolo okanye usisibhoja.

Imbongi izisebenzisile kakuhle izafobe, izichazi, amaqhalo nezaci ezithile ngenjongo zokuzama ukunonga umbongo. Isimbo sembongi siyathandeka yaye siyalandeleka lula, iwenze umbongo wanemvano-siphelo kuphela ngohlobo oluhlala linika umphula-phuli okanye umfundi ithemba lokuba kuza kubakhona nemvano-siqalo. Ude waphela umbongo ingakhange ibekhona imvano-siqalo eninzi, ikwisigaba esinye kuphela. Isingqi sombongo siyachulumancisa yaye sisanelisa kuba sivangwe sadidiyelwa ngolwazi olunzulu lokusebenzisa ulwimi lwesiXhosa kakuhle. Ngamanye amaxesha imbongi imana intsokotha kodwa intsingiselo yona ihlale icacile oku kwekati emhlophe ehlungwini. Indlela izigaba ezicwangciswe ngayo iyathandeka, azikho zide yaye zingekho nazifutshane. Kulo mbongo imbongi izame ngandlela zonke ukuba umntu awubone lo mbongo ulelona chiza alidingwayo. Kananjalo imbongi ilubona uxolo luyinto yonke ebomini bomntu yaye ikholelwa ukuba kufanele wonke umntu abenayo.



ISAHLUKO 6

6.1. UQUKUMBELO

Injongo yesi sahluko kukushwankathela konke okuyinxalanye yolu phando. Ukususela kwintshayelelo yesahluko sokuqala igxininisiwe into yokuba olu phando lungezakho zolwimi zembongi zomthonyama kumaXhosa. Iimbongi zomthonyama kwaXhosa ziyaziwa yaye ziyahlonelwa kakhulu ngenxa yegalelo lazo entlalweni. Kuyabonakala ukuba ayithandabuzeki indima yokubaluleka kwazo nanjengoko zisaziwa ukuba zingamanyange esihobe. Zaziwa njengabantu abathunyiweyo ukuba babengumlomo kwanelizwi lezinyanya kwakunye noMdali uQamata. Kananjalo zikwaziwa njengabantu abaxwayiswe imiyalezo, izincomo, ugxeke, iingcebiso, amazwi obulumko, ukuvumbulula imbali ukuze abantu bancedakale ekuqondeni okuza kwenzeka kwingomso njalo-njalo.

Into eqaphelekayo yeyokuba iqhelekile into yokuba iimbongi zisondele kakhulu kubantwana begazi (*iinkosi*) kuba bona baziinkulu sezizwe zabo ngoko ke ukuwa nokuvuka okanye ukuphakama kwezizwe zabo kuxhomekeke kubo. Iimbongi zithi zime njengabacebisi abanyanisekileyo benkosi ezo, ikwasiso nesithethe into yokuba xa sukuba inkosi iza kuthetha ivuthululelwe umbethe okanye igatyulelwe izigcawu yimbongi. Mhla ngesiciki okanye umcimbi wesiko iimbongi ziye zilindeleke kuba zinako ukubona xa sukuba icamagu livumile okanye lingavumanga. Ezi zezinye zezizathu ezimbalwa kwinkitha yezizathu ezikhokelela ukuba kwaXhosa zixatyiswe kangaka iimbongi zomthonyama.

Ulwimi luthi luqulathe okuninzi okuthi kuphuhlise intsingiselo ethile ngokomnqweno wembongi. Ukuqondwa kwanokungaqondwa kokuthethwa yimbongi kuxhomekeka kulwimi elusebenzisileyo. Ulwimi lwesiXhosa lwaziwa njengolwimi olunegramam echumileyo kakhulu. Kwigramam leyo yesiXhosa kuthi kwakheke izivakalisi okanye imiqolo engenamlinganiselo ubekiweyo okanye iqingqiweyo. Iimbongi zomthonyama zisebenzisa lo nkqubo xa sukuba zibonga. Kulo nkqubo kuthi kubonakale ngokucacileyo izakhono zolwimi zembongi nganye esukuba ibonga. Izakhono zolwimi zithi ziquke izangotshe nezafobe ezithile kwanobugocigoci bolwimi ezithi zibusebenzise ukunonga kwanokuphuhlisa oko sukube zikuthetha. Kungenxa yeso sizathu olu phando luthande ukuqwalasela ngokukhethekileyo izakhono zeembongi zomthonyama zakwaXhosa. Umba wezakhono zolwimi zeembongi zomthonyama ngumba onzulu yaye oqulathe okuninzi ezithi iimbongi zikusebenzise okanye zikubonakalise xa sukuba

zibonga. Olu phando aluzivelelanga zonke iinkalo ezo ziqalathwe zizakhono zeembongi koko luveze ezo nezo zihamba phambili ngokuphuhlisa intsingiselo ethile ngokusemdleni wophando. Konke oku kufezekise injongo yophando ekukuveza indlela iimbongi ezithi zilusebenzise ngayo ulwimi xa sukuba zibonga abantu abazinkokheli zopolitiko, indalo engongobantu, kwakunye naxa zibonga ngemiba yasekuhlaleni ngokuthe gabalala.

Isahluko sokuqala besisazisa uphando, saze esesibini saqwalasela iingcingane zobugcisa ezintathu ezihambelana nenjongo zophando. Kwezi ngcingane zobugcisa zintathu, eyokuqala yi-*Structural thiyori* ka Levi-Strauss (1941). Yona ifumaneka kwimibongo yonke ethe yaqwalaselwa njengoko igxile kubume okanye iploti kwakunye nolandelelwano lokubhaliweyo oluthe lwavela ngokucacileyo ngendlela ezahlukahlukeneyo kwizibongo zomthonyama eqwalaselweyo. Omnye umba ovelelwe yile ngcingane ngumba wenkcubeko ulwimi kakunye nendalo. Kungoko kuthe kwakhethwa imibongo ethile eveza lo mihlaba. Eyesibini ingcingane yobugcisa ibe yi-*Poetic thiyori* ka-Aristotle (1941) yona egxile kwizinto ezimbini: ulinganiso okanye uxelisa (*imitation*) kwakunye nakwindalo iphela (*universality*). Ngenene ibe lulutho kuba imibongo okanye izibongo zomthonyama ezibhaliweyo zibonakele zinefuthe elikhulu le mbongi zomthonyama ezisuka zidanduluke. Kungenxa yeso sizathu eminye imibongo noxa ibhaliwe kodwa imbongi ivakala ibhala u -*Ho-o-o-o yina!*? Ngelinye ixesha ivakale kweminye imibongo isithi; ‘...*Ye-e-emado-o-o-oda!*’. Isolotya elingendalo iphela nalo likwavele ngokucacileyo kule mibongo kuba eminye yayo kuyabonakala ukuba imbongi ichukunyiswe bubuhle bendalo, kungoko ivakala ibonga izinto ezifana nemilambo, ingca okanye izinto ezithile eziyinxalenye yendalo kaMdali.

Eyesithathu ingcingane yobugcisa esetyenzisiweyo yeka-Karl Marx (1818) yona eyaziwa njenge*Marxism*. Isizathu sokusetyenziswa kwayo kukuba inxalenye yemibongo eqwalaselweyo ijongene nemiba yabantu yasekuhlaleni ngokuthe gabalala. Umzekelo woku ngumbongo kaHoho othi ‘*Koze kube nini?*’ ohlalutyiweyo kolu phando. Eyona nto ethe yaqwalaselwa ngamandla logama kwayanywe ngezi ngcingane zobugcisa yindlela iimbongi zomthonyama ezilusebenzise ngayo ulwimi. Lo nkqubo ikhokelelo ekuphengululweni koluncwadi olumalunga nembongi zomthonyama oluveze ezi zinto zilandelayo; iimbongi azipheleli nje ekonwabiseni kodwa zingabantu abanexabiso elikhulu eluntwini kuba zingabaqahagamishelanisi babantu nezinyanya, iimbongi zifaniswa nethala lencwadi elihambayo yaye elithethayo elikwagcine imbali. Imbongi zingabacebisi, abancomi bokuhle,

abagxeki bokugwenxa abomelezi kwababuthathaka, amachule azingcali zokwakha amagama kwanesigama esitsha, zinkwangabo nabafundisi-ntsapho kuluntu lwama-Afrika. Uluncwadi lukwayivezile into yokuba hayi wonke umntu onobuchule bokusebenzisa ulwimi kakuhle unokwaziwa njengembongi yomthonyama. Umntu uyatyunjwa nguQamata nazizinyanya ukuba abe ngumlomo okanye umbhobho wazo izinyanya noQamata wokuvakalisa oko kuthile ngelo lixa. Uluncwadi lwemveli luyatsho ukuba kwaXhosa ukuze umntu abeyimbongi yomthonyama egqibeleleyo kufuneka abe kanti wambathisiwe umnweba, wanikwa amakheme (*umkhonto nebhunguza*) kwakunye nesidlokolo ngokusesikweni. Oko kuthi kumnike umntu igunya elipheleleyo (*licence & unlimited authority*) lokuthetha nangantoni na ayiboniswayo ngamanyange nokuba lo nto ichaphazela bani na. Kungenxa yeso sizathu iimbongi zithetha zinegunya, zingafihli-makhuba kulinywa yaye zingenantsimi-yankosi.

Kwisahluko sesithathu uphando luthile lwagxila kwimibongo apho khona iimbongi zibonga khona abantu abazinkokheli zopolitiko, iinkosi kwanekumkani. Kuyabonakala ukuba noxa iimbongi zomthonyama ezininzi zithi zishicilelwe zibonga, umbongo usuke uvakale ngokungathi ziwucwangcisile ngenxa yezinto ezithile eziqaphelekayo xa uhlalutywa.

Xa limbi ufumana iimbongi zisakha amagama amatsha kananjalo zithiye nabantu amagama athile. La magama afika amhlale kakuhle lowo uthiywayo ngokungathi uzalwe nawo. Umzekelo uYali-Manisi ebonga uMandela ngowe-1954 umthiya egama elithi 'Zweliyashukuma' oku ukwenza kuba uMandela waye esaziwa lilizwe lonke yaye ethandwa ngabantsundu logama waye esoyikwa ekwazondiwe ngurhulumente wengcinezelo. Igama lakhe lalingabizwa nangabantu kuba xa bethe balibiza baye bebanjwa. Eli gama layanyaniswa nokuphazamisa inkqubo yengcinezelo into leyo uMandela waye eyenza. Omnye umntu unokuthi ngenene waye elishukumisa ilizwe. Iimbongi enguJongela Nojozi ngowama 2015 kuCanzibe yavakala ithiya ukumkani uZwelonke igama isithi nguSirhwarhube. Eli gama yaye imnika kuba ikholelwa ukuba uligokra. Kwangaxesha linye le mbongi ivakala isithi abantu ngamaLawu. Oku yayikuthetha kuba ukukhahlela kwabo kwikumkani kwakungavakali ncam ngoko ke yabakwekwa ngokubafanisa nabantu ekuthiwa namaLawu bona bangaziwa ngakukhahlela mntu kwizici zabo. Iimbongi zifana nethala lencwadi elihambayo kuba ngawo onke amaxesha zibonga abantu zihlala zicaphula kwimbali. Kuyo yonke le mibongo apho iimbongi zibonga abantu azikulibali ukumthutha umntu zimtyibele ngeziduko zakhe nokuba uyinkosi nokuba ungunopolitiki kusinina. UMqhayi ukwenza oku naxa ebonga ebulela uSomandla kumbongo wakhe othi *A-a Mhlekazi*. Okokugqibela iimbongi zibonakala kwesi

sahluko zinesakhono esikhethekileyo sokusebenzisa igrama yesiXhosa ngendlela efanelekileyo. Iimbongi zenza kube khona umanyano okanye ushiyo lwesikhamiso ngendlela engathi icwangcise ngononophelo kodwa ibe ingakhange icwangcise mbongo koko isuke yachukumiseka ngelo xesha yabonga.

Kwesesine sona isahluko kuthe kwaqwalaselwa ngokukhethekileyo imibongo engandalo engengobantu. Indalo ibanzi yaye iyenye yezinto ezisondeleyo kakhulu kwiimbongi ingakumbi ezomthonyama kumaXhosa. Nezinye iimbongi zezinye izizwe ziyixabisile kakhulu indalo njengabantu bonke. Indalo le iyinxalenye yoluntu kuba abantu baneendlela ngeendlela ezikhethekileyo zokunxibelelana nayo njengoko ingcingane yobugcisa *iStructural thiyori* nayo ingqina. Oku kuthi kwenzeka lula kuba abantu kwabona bayinxalenye yendalo. Iimbongi zamaXhosa zithi zingabinakho ukusokola ukubonga indalo kuba indalo yiyo ethi izichukumise kumaxesha amaninzi ngohlobo apho zithi zingakwazi ukuzibamba. Maxa wambi zisuka zidanduluke ziyibonge indalo ngenxa yokuthile okuthi qatha ezingqondweni zazo xa sukube zibona loo nto ithile iyinxalenye yendalo. Umzekelo wezinto ezimbalwa eziyinxalenye yendalo ezinokufumana zibongwa yimbongi zezi zilandelayo: *ingca, imilambo, iintyatyambo* njalo-njalo. Zinakho ukuyibonga nayiphi na into ezenzekelayo ngokolawulo lukaSomandla. Apha kwesi sahluko kuhlalutywe le mibongo emihlanu ilandelayo: Umbongo wokuqala ngokaZamela othi '*Ilanga*', umbongo wesibini ngowembongi egama linguYako othi '*Ingca*'. Umbongo wesithathu ngumbongo kaJolobe othi '*Intlakohlaza*' kwakunye nowesine othi '*Umlambo*'. Umbongo wesihlanu ngumbongo omde kakhulu ongumbongo-ndumasiso kaMqhayi othi '*iTyhume*'. Le mibongo yomihlanu inezinto ezithile efana ngazo. Noxa ezi mbongi zithetha ngezinto eziyindalo engengobantu kuyaphawuleka ukuba amaxesha amaninzi zithetha ngokungathi zithetha ngomntu. Zisebenzise isimntwiso esininzi kwanobaxo njengoko sele kubonisiwe kwisahluko sesine esingentla. Ubaxo kwanesingqi esakhiwa sisigama sembongi sikwakhona. Kwimibongo emininzi imbongi ifumana ibalisa ubukhulu becala. Umzekelo, xa uMqhayi ebonga iTyhume, noxa ingumbongo ndumasiso nje, amaxesha amaninzi uvakala ebalisa imbali yabantu abanxulumene nomlambo kwanezinye izinto ezaye zisenzeka mandulo kwiilali iTyhume ecangcatha phakathi kwazo. UJolobe naye wenza oko kowakhe umbongo othi '*Umlambo*'. Zombini ezi mbongi ziwuveza umlambo ngokungathi nawo ungumntu omkhulu onjenge nkosi owaye ephila eluncedo kubantu abadumileyo ababephila kwiindawo ezo umlambo uhamba kuzo yaye kukwakhankanywa nabantu abathile belali ezo. Zikhona nezinye izangotshe kwanezagwelo zolwimi eziqhelekileyo ezisetyenzisiweyo zezi mbongi ezifana nemibuzo-buciko, iimvano-siqalo neemvano-siphelo,

ugxininiso njalo njalo. Eyona nto umntu anokuyiqaphela lula yeyokuba zonke ezi mbongi ziyaqinisekisa ukuba isingqi siyakheka, oku zikwenza ngemvano-siqalo nemvano-siphelo okanye ngemfano-zandi ebonakala kuyo yonke le mibongo ihlalutyiweyo. Isigama esinqabileyo okanye esinokuchazwa njengesintsokothileyo ezisisebenzisayo senza ukuba umntu acinge nzulu. Kananjalo senza umntu abone amandla kwanesakhono sokusebenzisa ulwimi esikhethekileyo sembongi zomthonyama zamaXhosa.

Kwesi isahluko sesihlanu, ngokukhethekileyo kunikwe ingqwalasela imibongo emihlanu eyahlukeneyo yembongi ezintlanu ezahlukeneyo. Kule mibongo iimbongi zibe zibonga ngemiba yasekuhlaleni ngokuthe gabalala. Eyokuqala imbongi ibe nguNojozi, yena ebonga ngomhlaba wamaXhosa owohluthwayo ngabamhlophe ngexesha lemfazwe zengcinezelo. Eyesibini imbongi ibe nguQangule ebonga ngendoda yasezilalini, eyichaza eyicacisa ukuba injani. Umbongo wesithathu ngokaMothlabane apho khona abonga ulwimi lwesiXhosa, uyaluncoma kodwa kwangaxesha-nye abonakale enenkxalabo ngenxa yokuba ebona ukuba ingathi ukungaxatyiswa kwalo kungabaneziphumo ezingekho zihle. Umbongo wesine ngubongo kaHoho othi '*Koze kube nini?*' apho khona abonga ngentlungu yoluntu oluntsundu. Owesihlanu wona ngowembongi enguKebeni, yena ubonga ngoxolo nokubaluleka kwalo. Kule mibongo yomihlanu ezi mbongi ziphalaza imbilini yazo kwaneemvakalelo zazo malunga nale miba yahlukeneyo zibonga ngayo. Le yimiba echaphazela uluntu kwimpilo yobom bemihlangemihla. Yomihlanu le mibongo ihlalutyiwe kwavelelwa iinkalo zonke njengakwisahluko sesine. Owona umbandela othe waqwalaselwa ngeliso elibanzi ngowokuveza izakhono zolwimi ezisetyenzisiweyo zezi mbongi ukuvelisa le mibongo izele sisongo kwanemfundiso. Yomihlanu le mibongo ihlalutyiwe ukususela kwintsusa-mabandla yombongo ngamnye ukuya kutsho kwisakhiwo sangaphakathi. Ngenxa yokubaluleka komnyalezo, imfundiso kwakunye nentsingiselo, eminye imibongo iphele ihlalutyiwa umqolo ngamnye ukuze kungasali nto ngaphandle. Le meko ibangelwa kukuba iimbongi ziyakha yonke imiqolo yombongo ityebe yintsingiselelo equlathiweyo. Umntu unokutsho ukuba ziwakhetha amagama ngocoselelo nangobuchule obukhulu ukuze zihlabe okanye zibinze kanye apho kufele khona ithole ngokomnqweno wazo. Oku zikwenza kuqatsele okanye kucace ngakumbi xa sukuba zibonga ngemiba yasekuhlaleni njengoko zenzile kwisahluko sesihlanu, umzekelo kungenxa yeso sizathu imbongi zifumana zisebenzisa amaqhalo kwanezaci. UMothlabane xa ebonga ulwimi lwesiXhosa, uyakhala evakalisa isimbonono sokuba abantu abasasithethi. Uthi asebenzise iintetho ezifana nale ithi '*Zemk'iinkomo magwala ndini*', intetho eyaziwayo kwincwadi kaRhubusana. Uphinda athi isiXhosa bubulawo kwanobuncwane obunika indili, isidima

nehlombe. Ngale ndlela uyaqinisekisa ukuba nabani na ongasithethiyo isiXhosa efanele kukusithetha makazazi ukuba uligwala yaye akanasidima nandili kuba akaphehlwanga ngabulawo bunobuncwane.

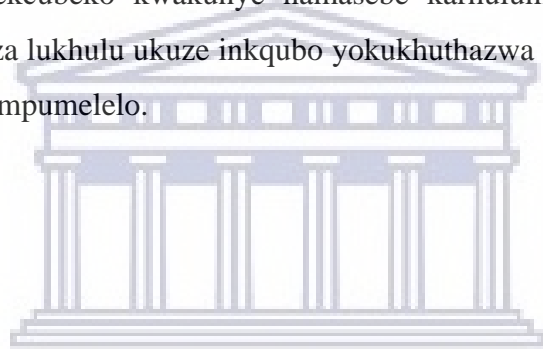
Kwelinye icala yena uKebeni xa ebonga ngoxolo, ulayamanisa nobuntu, ukuthi cwaka (*kungabikho ziphithi-phithi zibi*), aphinde alayamanise nenzolo. Abantu abazizibhoja kwakunye nabantu athi bazizikrawalaxu uthi mabakhwelele bahambe. Ezona njongo ziphambili kwimbongi kukumanya abantu basekuhlaleni ukuze baphile impilo yoxolo, enobuThixo ukuze wonke umntu onwabe. Imbongi yesithathu nayo ezama ukwakha uluntu xa ibonga ngendoda yaselalini, kuyabonakala ukuba noxa ngathi ithetha ngendoda yaselalini engumntu omnye akunjalo. Apha indoda yaselalini imele wonke umntu nokuba akayiyo indoda ngokwesini. Olu melo ilwenzazileyo lusetyenziselwe ukuba wonke umntu wasekuhlaleni abe nomnqweno wokufana nale ndoda yase lalini. Le ndoda inikwa iimpawu zomntu owomelelyo, ohloniphayo, omamelayo, onendlela entle nechubekileyo yokuthetha nabanye abantu. Le ndoda ikwangumntu okwaziyo ukuxolisa xa ethe wenza okugwenxa komnye umntu. Neminye imibongo ehlahutyiweyo kwesi sahluko sesihlanu ibonakalisa ukuba ngamaxesha onke iimbongi zisoloko zithetha zime kwicala labantu ingakumbi abasokolayo okanye abacinezekileyo.

Kuyo yonke imibongo ehlahutyiweyo apha kolu phando kuqapheleka into yokuba iimbongi zisoloko zivela ziyincoma ziyikhuthaza into entle. Zivela kananjalo ziyigxeka ziyihewula oku komshologu into esisibhidi okanye engalunganga eluntwini. Xa zisenza oku zithi zibonakale zisebenzisa amagama arhabaxa okanye angqwabalala. Xa igama elifanele imeko leyo lingekho kwisigama okanye kwigrama yesiXhosa zisuka zakhe igama okanye amagama amatsha afanele ncakasana lo meko ithile. Oku zikwenza zisebenzisa igunya nelungelo lazo lobumbongi. Ukwakha uluntu, ukukhanyisela uluntu, ukukhusela uluntu, ukuxhobisa nokunika ithemba uluntu, ukuphilisa uluntu emphefumleni nasemoyeni kwanokonwabisa uluntu mhla ngolonwabo, konke oko kungumsebenzi wembongi zomthonyama. Lo msebenzi ziwuzalisekisa ngokusebenzisa izakhono zolwimi. Ngolu hlobo kuyacaca ukuba ubukhulu becala le nkqubo yokubonga kwembongi zomthonyama asiyonto eziyenzela zona koko zenzela uluntu lwazo.

Umba wembongi zomthonyama kumaXhosa ngumba obanzi yaye onezinto ezininzi ezinokuthi ziqwalaselwe. Kungenxa yeso sizathu kolu uphando kugxilwe kwindawo ezithile. Zikhona ezinye iimeko ezingavelelwanga nzulu apho khona iimbongi zithi zilusebenzise ulwimi

ngendlela ezahlukileyo kuna le ivelelweyo kolu uphando. Umzekelo olunye uphando lunokuqwalasela iindlela ezithi zibonge ngayo iimbongi xa sukuba zijonge inzuzo kosopolitiki kweli xesha lanamhlanje. Olunye uphando lunokuvelela iimeko apho iimbongi zasetyhini zithi zibonge amadoda kumatheko okanye emingcwabeni. Kwelinye icala umntu unakho nokuvelela indlela ezithi imbongi zilusebenzisengayo ulwimi xa kundululwa amadoda okanye umkhosi usiya emfazweni, xa kusenziwa isiko lolwaluko, xa kulandwa umoya womntu osweleke ngengozi okanye kwimeko apho khona kukho ukruthakruthwano malunga nesihlalo sobukhosi

Kuzo zonke ezi meko umsebenzi wembongi unokubaluleka okukhulu. Olunye uphando lunokuthatha kolu luze ludlulele kwezi nkalo sele zichaziwe ngentla. Uphando olu lolu hlobo lungaba lulutho ekuphuhliseni nasekufundiseni uluntu lweli xesha malunga nokubaluleka kwembongi zomthonyama ngokubanzi. Kananjalo, amaziko ezemfundo, amaqumrhu aququzelelza ezentlalo nenkcubeko kwakunye namasebe karhulumente afana nelobugcisa nenkcubeko nawo angazuzela lukhulu ukuze inkqubo yokukhuthazwa nokubuyiswa kwesidima samasiko nezithethe ibe yimpumelelo.



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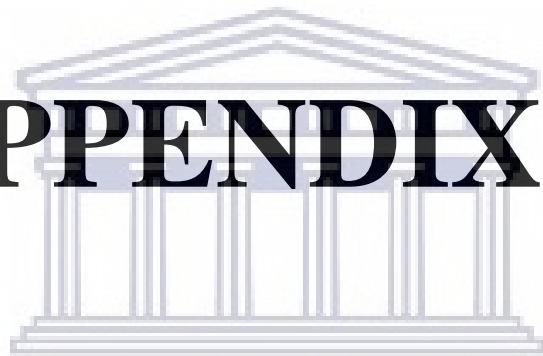
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APPENDIX 1



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YOMIHLANU LE MIBONGO ILANDELAYO, IIMBONGI ZIBONGA ABANTU

1. Imbongi uJongela Nojozi ibonga ukumkani uZwelonke Mpendulo Sigcawu ngomhla wokwambathiswa lwakhe ingubo yokukhosi komkhulu eNqadu kuGatyane ngomhla we-15 kuCanzibe 2015.

Aah Zwelonke!

1. Anikhahleli malawu ndini,
2. Aaah Zwelooonke!
3. Aaah Zwelooonke!
4. Kubizwa wena ke Sirhwarhube,
5. Thole leenkunzi zakulo Gqamgqam,
6. Gazi latyekezelwa phezukwentlambo zeNqabarha,
7. Agez'emin'amaNges'ath'uSouth ligokra,
8. Kuba kalok, uzigawul'iindlebe zeKumkani.
9. Bhalarha ndiyahamba phu!
10. Kuba kalok'athathw'amadod'aphoswa kwisiqithi sezotho.
11. Ngomnyaka wewaka linamakhul'amathandathu anamashum'amahlan'anesibini,
12. Afik'amadlagush'apha madod'abaaanga,
13. Lakhal'emin'imbala,
14. Zageqek'intloko zamadoda,
15. Laphalal'igazi madoda,
16. Ukwenzel'ub'uJongumsobomvu ayovuthululelwa phez'kwisiqithi sezotho.
17. Sibuyise loo mfuma-mfuma,
18. Nkwenkwez'etshololoji yenkunzi zamaGcaleka,
19. Usigqaman'uyagoduka kuba kalok'uyaziwa zizizwe,
20. Ndlava-ndlava ingub'erhoq'ukugoduka yakulo Gwebinkumbi,
21. Uth'amadod'ephelele nje kwenzeka ntoni na madoda?
22. Iingxiba zamadoda ziyangangcazela,
23. Kub'indlu kaGcaleka iyabuya,
24. Kuba kalok'indlu kaXhosa iyaqokelelwa.
25. Ngunambatha, umbetheleli wendaba zezizwe,
26. NguGcaleka liyagoduka,
27. Ewe Madoda, Ndiphuma phakathi kwe Tyhume neXesi,
28. Imilambo enguwagongoloza kuJongilizwe,
29. Iintlambo madoda,
30. Yelintye likaLuqek'eliqhushek'uSomgxada,
31. Alingangelitye leNtab'ozuk'elel'uMqhayi,
32. Ilitye lika Malenganga kumaMpond'eNtshona-langa,
33. Alingangelitye likaPhungela kubaThembu baseRhode,
34. Vutha Langa ndiyagoduka,
35. Hambani ke nina baphuma phakathi kweThina neTsitsa,
36. Nihambe nina bazakubheka kwaPhelandaba,
37. Nixelelane nith'uZwelok'ubekiwe,
38. Nixelelane kuthw'inamb'iyasonduluka,

39. Ngu Hay'hayi phez'kwentaba zeHala,
 40. Ndiyagongoloza madoda,
 41. Kuba kalok'amaXhos'ayabuyisana,
 42. Ngenixelel'abasuthu babuye bezelizweni,
 43. Ngundaba ngaye bayeshumayezana,
 44. Heeeeey ndiyafun'uthetha,
 45. Ndayigongooooooha,
 46. Aaah Zwelonke!
 47. Aaah Zwelonke!
 48. Aaah Zwelonke!
 49. Hlalani phantsi malawu-ndini
2. Imbongi uZolani Mkiva ngeminyaka esekuqaleni kwii-2000s ebonga owayesakuba ngumongameli ngelo lixa uthabo mvuyelwa mbeki.

Inkunzi kaMbeki

1. Yinkunzimalang'ephuma kumhlaba kaNkosiyamntu,
2. Yinkunzimalang'ephuma kumhlaba kaGcaleka
3. KaNgconde kaPhalo kaTshiwo,
4. Ngunyana kaMaMfikeni.
5. Wesuk'uGovern wazal'iGovenor,
6. Halla Talk-talk,
7. Halla Talk-talk,
8. Ntshontsho sdwala sichoph'enkangeni,
9. Nongangabantwanta ntak'asemadizeni.
10. Ndededelele ndlaz'emdaka dritshamabhadithabayaka,
11. Mtyudaskariothi gwencel'emsengeni phantsi komthi weGam
12. Wawubamb'umdlambila,
13. Abuy'amahash'ebhemfula,
14. Ukhakhayi lwencede ludliwa kuvukwa madoda.
15. Yiyo lonto ndisithi yinkunzi kaMbeki,
16. Yinkunz'emnyam'ephuma kwinkomo zikaFakade kaMbekisa,
17. Phantsi kwamabandla kaJama kaSjadu ziyamjadula ngejejwane lajwedijedwana ngqazulawu,
18. Yiyo lonto ndisithi yinkunzi kaMbheki,
19. Ngudadadelele ndlaz'emdaka,
20. Dida sal'emadideni,
21. Yinkunz'eyatheth'eDakar'adakhitshw'amakheyid'oMkhonto,
22. Yinkunz'eyatheth'eMorogoro zath'izizwe sibogoro sinogoro,
23. Ngalangada-ngalangada.
24. Yinkunz'eyakhul'ihamba ngenyaw'idliwa yintsente,
25. Yiyo lonto yakhe yathi ngeny'imini,
26. "Sasingomahamba ngenyawo sinentsente nje"
27. Kuthi mandithi nzothololo...

3. Ngomnyaka we-1926 imbongi uS.E.K. Mqhayi yaye ibonga uMdali kodwa imbonga ngokungathi ibinga umntu.

A-a! Mhlekaz'omhle!

1. Bayethe, Kumkani!
2. Thole lentombi yakwaJuda,
3. Wena, Sonininanini;
4. Wena, Jay'Omkhulu wezihlwele
5. Ngqin'izingel'imiphefumlo,
6. Zibel'imihlamb'eyalanayo;
7. Lung'elikhulu lakuloMazulu.

8. Bayethe, Kumkani!
9. Wena, Mehlwanjengesibane;
10. Wena, Tshawe lamaTshawe;
11. Wena, Sinunza-nunza sesinunzela;
12. Wena, Mhle ngokweNyanga,
13. Wena, Khwezi loMso;
14. Wena, Liwa laPhakade;
15. Wena, Nyana woseNyangweni.

16. Bayethe, Kumkani!
17. Bayethe, Nyana kaDavide!
18. Wena, Xhwane leXhwane;
19. Wena, Gqirha laseSebhayoti;
20. Wena, Mang'angalanywa;
21. Wena, Nqaba yeNyaniso;
22. Wena, Khaka leNyaniso;
23. Wena, Ngonyama yesiXeko sakwaJuda,

24. Bayethe, Kumkani!
25. Asinalizwe namhla,
26. Asinamthetho nabuciko;
27. Som'umlomo sizidanele,
28. Kuba sakunikel'umva,
29. Wena, Nkulu yeminyanya,
30. Yasinikel'umva ngoko,
31. Neminyanya yamawethu.

32. Bayethe, Kumkani!
33. Sithi buya neAfrika,
34. Kunye noonyana nentombi zayo;
35. Buya neendyebo zayo zamzuzu;
36. Buya nempilo nengqondo yayo;
37. Buya namandla nolomelelo,
38. Buya nobunye bama-Afrika,
39. Sitsho Kuwe, Nkulu yeminyanya.

40. Bayethe, Kumkai!

41. Bayethe, Imanyuweli!
42. Wakhumb'ama-Afrika,
43. Mini wabalekel'eJiphutha,
44. Wakhumbul'ama-Afrika
45. Mini sakuthwalel'umnqamlezo.
46. Namhl'inkxwalek'inathi,
47. Namhl'amandla angaKuwe.

48. Bayethe, Kumkani!
49. Bayethe, Lusingasinga lwakwaThixo!
50. Dolo-hle, Wen'ungaseKunene,
51. Maze namhla ukhangel'izifombo;
52. Ukhangel'izilima zakowethu,
53. Zokuthwa nzima phantsi koviko.
54. Mazukhangel'izilima zakowethu,
55. Ukhangel'iziqhwa neemfama.

56. Bayethe, Kumkani!
57. Nal'utshab'uSathana,
58. Lusichitha-chitha,
59. Namhl'ufika nje ke,
60. Siphathel'isikrweqe;
61. Simlwe simgxothe
62. Phakathi kohlanga.
63. Buya neAfrika, Mhlekazi.

64. Buyethe, Kumkani!
65. Itsh'imidondosholo
66. Itsh'imidak'emnyama,
67. Lutsh'usapho lukaNtu,
68. Batsh'abakwaMthetho kaMthetho.
69. Batsh'akhonzi bakho
70. Watyaph'ufike, Bawo!
71. Watyaph'ufike, Somandla!

4. Ngonyaka we-1954 imbongi engu D.L.P Yali-Manisi yaye ibonga unkosi Rholihlahla Nelson Mandela nowaye eyinkokheli yezopolitiko evuthayo eyaye isilwela inkululeko ngalo mihla. Uphu uMandela igama elitsha elithi Zweliyashukuma.

Aah! Zweliyashukuma

1. Ilizwe liyashukuma maLawundini!
2. Iintlambo zonke ziyaxokozzela;
3. Iintaba zonke ziyadidizela;
4. Izizw'ezikhulu zimangalisiwe;
5. Kuba izizwawna ziyagqushalaza.
6. Ziyaqhashambula, ziyabhinyalaza.
7. Inen'ilizwe liyashukuma,
8. Inen'ilizwe liyashukuma.

9. Aa! Zwe-liya-shukuma!
10. UZwe-liya-shukuma ngumdaka ka Mandela,
11. Umdak'onobom wakwa Sokhawulela,
12. kwaDlom'omdlanga, kwaNgqolomsila,
13. Ingxangxos'ehamba ngamadolo yakwaHala,
14. Intsimb'edlezinye yakwa Ndaba.
15. UKhala mqadi wafa yintsika,
16. Umty'ondindilili wasemaNtandeni.

17. Umgawuli wezint'ezisemeveni,
18. Egec'iintsunguzi zobudenge;
19. uMavelel'imbombo zomhlaba;
20. uzama-zam'ilizwe lizama-zame;
21. uMabhijel'ilizwe njengechanti.
22. Izilenz'elidala kwaweLigwa,
23. Liye ngokusela kwaweZambezi;
24. Umkhonzi wezizwe zeAfrika.

25. Ubakhonzil'abaMbo nabaNguni;
26. Wabakhonz'abeSuthu nabaTshwana;
27. Wawakhonz'amaZulu kaSenzangakhona;
28. Wawakhonz'amaSwazi namaNdebele;
29. Wawakhonz'amaTshona,amaNyasa namaKhalanga;
30. Wadib'izizw'ezikhulu nezincinane,
31. Edal'umanayano lwama-Afrika,
32. Ukuz'inimb'ibe nye yezizwe.

33. Yimbuzu-mbuzu enjengesinaliti,
34. Inzwan'enkulu yakwaMthikrakra;
35. Umbol'ezizazobe' into kaMandela.
36. Umafanelwa zidanga nezidabane,
37. Umafanelwa yimbol'engayiqabi,
38. Azi ngekuyini na beth'eyiqaba?
39. Ugxagxamis'amagxagx'axhalabe,
40. Umaphongomis'izizwe ziphonyoze.

41. Aa! Zwe-liya-shukuma!
42. Aa! Ndlela-zimhlophe kaMandela!
43. UZwe-liya-shukum'elibizwa zizizwe;
44. Kub'udale kwamhloph'eAfrika;
45. Laphum'ilanga latshis'ooTshingga-liya-tsha.
46. Baphutshuluk'ooBhakanqana lagqats'ezinkqayini;
47. Bagungquz'ooMgulukudu besoyik'imbuthu-mbuthu;
48. Baphongom'ooRheme betshelwe sicheko
49. Zantantazel'iinyhwagi zibon'ukutsha kwelizwe.

50. Thetha mfo kaMandela! Thetha nkosi yam!

51. Theth'ungoyiki kusekh'impund'eAfrika!
52. Maz'ungaboyik'ooSiswana sibomvana,
53. OoSobindeka nooQhinga-libhentsile.
54. Bonga bakubon'amadlala,
55. Kanti kukrkr'inyaniso;
56. Kuba kamb'ihlaba ngokwekhala,
57. Budul'ububhengeqa nobungqwangangqwili.

58. Thetha mThemb'ungoyiki kusekh'amadoda!
59. Theth'ungoyiki kusekh'amadod'eAfrika!
60. Mhlawumbi la mathamb'angarhashaza;
61. Lith'ithambo libuyele kkwithambo lalo;
62. Kub'uThix'uSomandl'uyalawula,
63. Uyawakhawulezis'amaxesh'akhe.
64. Ubhukuq'izikumkan'ezikhulu,
65. Aphakamis'izizwan'eezidelekileyo.

66. Thetha kwedin'akwaZondw'ungoyiki!

67. Ungazoyik'iinyhwagi neembodla.
68. Nokufa kusakulindele,
69. Kwaye kusakulungele;
70. Ube lidini lesizwe sikaNtu,
71. Kub'ungumntwan'egazi ngendalo.
72. Wavelel'ukuthwal'ezo nzingo neenzima,
73. Ezinye neezinye phezu kwezinye.
74. Ngamandl'uThixo wakusikelela,
75. Wakuphumeza, wakuthamsanqelisa,
76. Uboysis'ububi neent'ezimbi.
77. Makube njalo nkosi yam.

5. Ngonyaka we-1943 u-S.E.K. Mqhayi ubonga ongasekhoyo uCharlotte Manyhi Maxeke naye owaye eyinkokhelikazi yezopolitiko evuthayo eyaye ixabise kakhulu imfundo logama yayilwela inkululeko yelizwe kwaneyamanina. UMqhayi ngokwakhe uqala athethe la mazwi alandelayo;

“Ndesuka ndingunina kwaSirayeli” (Gwebi 5: 7).

Le ntombi kaManyhi noko ingumSuthukazi, yaqala ukulibona ilanga kweli lizwe lakowethu lakwaNgqika; yafunda apha yawela ukuya eMerika isuka phakathi kwethu apha; yade yabuya nelo xhoba liyimfundo yeza nalo ekhaya; latyiwa ngawo onke ama-Afrika – into leyo ezinqabeleyo iimfundi neemfundikazi. Ide yendiswa kwasithi, ingazendisanga, siyendisela kulo mfana kaMaxeke, kwaNdongela, emaGqunukhwebeni. Ngakho oko

Umfikazi uCharlotte Manyhi Maxeke

1. Shukumani bafazi
2. Ushenxil' uMamarhixirhixi;
3. Ufinyis' amagruxu.

4. Ushenxil' okad' esakh' umzi,
5. Egutyul' irhanga namanxila;
6. Egodus' amahilihil' agoduke;
7. Kubuy' amadungudwan' emazweni.
8. Itye lesiseko seTiyopiya!
9. Shukumani bafazi!

10. Igqibil' intomb' asemzini;
11. Igqibil' intomb' aseLusuthu;
12. Umfazi wamaNywabe kwaGatyeni;
13. Ukhe wabek' iinyawo kwelabatshwana;
14. Kusapho lukaKhama nolwabaRolweni;

15. Wabek' amabele kubaThembu,
16. Kumabandla kandaba kaZondwa;
17. ETyhalatha kwingcwaba likaNgangezwe
18. Maz' emabele made yaseAfrika,
19. Okwanyis' usapho lukaNtu luphela;
20. Azi nonyaka yaphusile nje,
21. Logangwa yintokazi kabani na?

22. Menzelen' ilitye lokukhunjulwa,
23. Ze siqhayisele ngal' amavilakazi.
24. Az' angaz' alityalwe kowabo;
25. Az' angaz' alityalw' emhlabeni;
26. Az' angaz' alityalw' eAfrika!
27. Nci! Ncincilili!!!

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APPENDIX 2



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LE MIBONGO MIHLANU ILANDELAYO YIMIBONGO ENGENDALO ENGENGOBANTU

1. **Ilanga** (N.S.V. Zamela, 1992)

1. Sisithsaba sezikhanyiso zomhlaba
2. Nayw'iMvan'ifaniswa nalo
3. Kuba lona ligxoth'iinkintsela
4. Lisus'izgwint'endlelen'abahambi
5. Lidal'izityalo ziqond'ezulwini
6. Liqinis'ithambo ligob'isifo.
7. Yimihla yovuyo kwanemihlali
8. Kumntu nakwisilo yintsikelelo
9. Kuba linik'isonka ngexesh'elililo
10. Kuba linyus'umphung'odal'imvula.
11. Livuthel'umhlab'onyakam'okulizotho
12. Likhuthaz'imvekw'emsebenzin'odinisayo.
13. Lithi lakuqumba batyhafe bonke
14. Lakugwayimba bafe yindlala boshumi.

2. **Ingca** (St.J. Page Yako, 1977)

1. Ulongub'ethengwa ngemvula nelanga.
2. Eyembathwa yindod'engavukiy'umhlaba.
3. Ngub'eluhlaz'eyambathwa ngeyoMsintsi,
4. Ibuye isongwe nguTshaziimpunzi.
5. Zayikhukuz'iinkomo nezilwanyana,
6. Zisenziwa liphango nangumona,
7. Zade zatyeba zazizandululwane,
8. Zaman'ukukhululelana nezizukulwana.
9. Ingc'izigunund'amazinyo nemilebe,
10. Zabhonga neegusha zivuma zisithi, 'bhe-e-e-e'
11. Zenziwa yintlutha nakukonwaba,
12. Nomninimpahla wathand'ukuphum'iindaba.
13. Ladlul'ihlobo kwangen'ubusika,
14. Umntu wayilimaza ngomlilo ebusuku;
15. Yanqanqaz'amalangaty'esibhakabhakeni,
16. Yatsha nayo yaphel'esithubeni.
17. Zabalek'iinyok'emadotyeni,
18. Zangen'emihodini nasezimfanti;
19. Ziphel'elwe lilona khaya,
20. Zaphel'elwa lithemba zathi, "ha-ha-ha."
21. Yingcamb'engarhecwanga ngumlilo,
22. Ibinz'ezants'ibalek'umlilo;
23. Yathatha amandla yaphethuk'ilutyani

24. Wabizel'isithi, "zimpahla yityani."
25. Uya kuguga mhla wagug'umhlaba,
26. Udalelw'ukwambathis'iintaba.
27. Uya kusithela mhla adlul'amazulu,
28. Babesitsho ke nomakhulu.

3. **Intlakohlaza** (J.J.R. Jolobe, 1936)

1. Ntlakohlaza, siyakubulisa!
2. Mvuseleli, sithi tyaph'ufike.
3. Luhl'uhlaza olwambes'umhlaba,
4. Neentyatyambo ezigqagqeleyo.
5. Ubulusizi umhlaba ukhedamile,
6. Uxwebil'uhlininika, umbi-
7. Namhla uyancuma, uyahleka,
8. Ntlakohlaza, siyakubulisa!
9. Ubugugile, wambeth'amajacu,
10. Unentloni, amehlo ejonge phantsi;
11. Wawambesa, wanjengomtshakazi.
12. Ntlakohlaza, siyakubulisa!
13. Ibisozela yonk'into eyindalo;
14. Mphaphamisi, uyivuse yonke.
15. Emithini isandi seenyosi
16. Neseentaka asiswelekanga
17. Yonwabile nayo imifula,
18. Iyadloba ngokwamatakane,
19. Ihlokoma, idanduluka isithi,
20. "Ntlakohlaza, siyakubulisa!"
21. Ntlakohlaza, siyakubulisa!
22. Silandeli sobusik'obubi,
23. Mfudumezi emva kwamakhephu,
24. Mniki-bomi olandel'intshazo.

4. **Umlambo** (J.J.R. Jolobe, 1936)

1. Mna ndingumntwanana
2. Wesibhakabhaka.
3. Ikhaya likwela zulu liluhlaza.
4. Ndandihambahamba
5. Ngenqwelo yomoya,
6. Ndinxib'ezimakhwezi, ezimhlophe qhwa.

7. Ke ndondel'ezantsi,
8. Ndanqwenel'ilizwe,
9. Ndavatha iingubo ezizezozilo.
10. Ndaza ke ndacanda
11. Isibhakabhaka,
12. Ndimenyezela njengombethe qhwa.

13. Ndaza ke ndawela
14. Phezu kwalo mhlaba,
15. Udaka nothuli lungcolisayo.
16. Suka ke ndangcola,
17. Ndambi njengodaka;
18. Ndihlel'ebumnyameni ngaphantsi phaya.

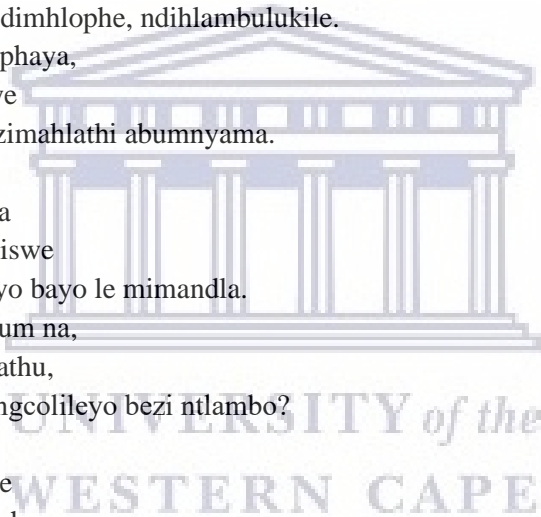
19. Ngoku ke ndivela
20. Kuloo nzonzobila.
21. Sendimhle, ndimhlophe, ndihlambulukile.
22. Sendiphuma phaya,
23. Ecaleni Kanye
24. Lezaa ntaba zimahlathi abumnyama.

25. Sebesela apha
26. Bonke, baneliswe
27. Abanxaniweyo bayo le mimandla.
28. Abahlambi kum na,
29. Bacoceke gqathu,
30. Boshum'abangcolileyo bezi ntlambo?

31. Kanti akusoze
32. Ubone kuncipha
33. Nakungcola kwami kukuhlamba oko;
34. Waye ungasoze
35. Ubone kudinwa
36. Kukwenz'ubulungisa, yonk'imihla le.

37. Ndikwaphambukela
38. Nasemasimini,
39. Ndinike ubomi kwizilimo ezo;
40. Ndimke ziphilile
41. Sezincumancuma,
42. Ndihambe indlela ebulolo yam.

43. Endleleni mgama
44. Ndifuman'umsili,
45. Edinw'ephelile, athi, "Khawuncede,
46. Mandlandini, Mlambo."
47. Ndifinyez'ingubo.



48. Ndiyhal'elo vili njengendoda mna.

49. Ndizolile cwaka;

50. Ndinyathela kuhle

51. Kwiindawo ezintle ezibuthafa.

52. Ndiyacamngca, wena,

53. Ndibulel'uMdali

54. Ngendalo ebunzwan'ejikeleyo qho.

55. Olu hambo lungaba

56. Lulula na lonke?

57. Akukho zinzima zihlungisa umxhelo?

58. Ndibetheka nzima

59. Ezingxangxasini,

60. Nalapho ke ndihleke ndigigitheke.

61. Ke ndihamb'indlela

62. Yabaninzi bethu,

63. Ekungabuyway'esiphelweni sayo,

64. Kwisithabazikazi

65. Solwaa lwandlekazi,

66. Esinga kulo yonke imilambo le.

67. Andiphelel'apho

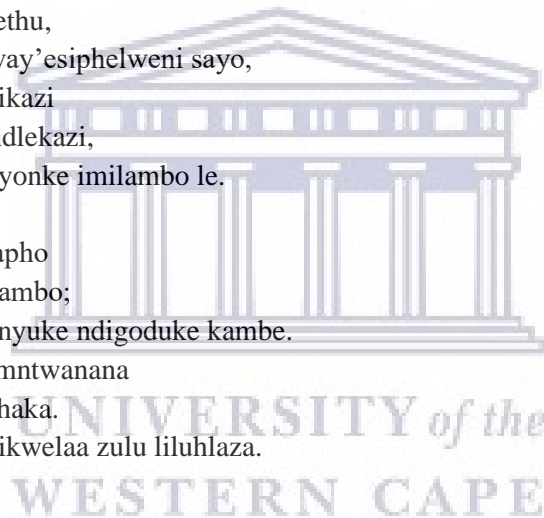
68. Yakuphel'ihambo;

69. Ndibuya ndinyuke ndigoduke kambe.

70. Mna ndingumntwanana

71. Wesibhakabhaka.

72. Ikhaya lam likwela zulu liluhlaza.



5. **ITyhume-II** (S.E.K. Mqhayi, 1927)

1. Akunguy' omncinanana

2. Phakathi kwemilanjana,

3. Tyhumendini linomgqumo,

4. Tyhumendini linodumo.

5. Wathembeka kwizidenge

6. Eziphila zizidende,

7. Wazisez amanz' entaba

8. Namhla ngengqina yentaka.

9. Waphilis' inkomo zazo,

10. Wazondla nentsapho zazo,

11. Ngamanz' ayoli kanye,

12. Nangobisi olungcwele.

13. Amanz' akh' aphum' elwandle,
14. Abuyele kwaselwandle
15. Nanyakana ayintsinsi,
16. Akuz' ushinte thontsi.

17. Ezontaba ziyangqina
18. AmaXhosa ayangqina
19. Tyhumendin', uthembekile
20. Tyhumendin', ukholekile.

21. Namhl' iimini zijikile,
22. Namhl' ubudenge bumkile.
23. Namhl' ungqongwe zizilumko,
24. Wondla ezemfund' iintsapho.

25. Tyhumendini! Tyhumendini!
26. Ndiphelelwe naziintlani,
27. Naphakathi kwezi zizwe,
28. Kungasa ndithetha ngawe!

29. Kwavel' umfo eNtsonalanga
30. Ikhohlwane kaLwaganda.
31. UNyawontle umfundisi
32. Wasinga kumntwan' enkosi.

33. Wathi ndinceda ngendawo
34. Mntwan' enkosi wokaMlawo
35. Mna ndingumfo kaGaveni
36. Ndithunyiwe ezulwini.

37. OTshemese siyazana,
38. No-Ngcongolo, no-Nyengana,
39. Singabathunywa abanye,
40. Sasithunywe kuni kanye.

41. Ndike ndalinga eNcera,
42. Ndiphahlwe ngabo Nduluka.
43. Sigxothwe kukubalela,
44. Asabi nakupumelela.

45. Ndiph' indawo eDikeni,
46. Nditsho mna mfo kaGaveni,
47. Ze ndisel' amanz' eTyhume,
48. Amanz' ayole kunene.

49. Nceda Tyali mtaka Ngqika
50. Mntwan' enkosi ye-Afrika.



51. Ndiph' ukungena koGaga
52. Kwezontili zinezinga.

53. Kofundiswa abantu bakho
54. Kunye nezicaka zabo.
55. Nabaphesha kwamaGqili
56. Bokothela kwezintili.

57. Bafunda bada balala
58. Batsh' izwe labazalala.
59. Zincutshe, zintyulunyulu
60. Amaxhant' esi sizukulu.

61. Int' ezadl' amanz' eTyhume,
62. Ziwaqube zinkcenkceshe
63. Phantsi koQelekequshe
64. Ezantsi koGqumahashe.

65. Bongani imiNayile,
66. 'De nibe zinkelenkele'
67. Nihlwayel' ozi Helesi
68. Niwaswele kodw' amasi.

69. Nabo namhla ooNkwenkwana
70. Nabo namhla ooSikutshwana
71. Nezikhul' ooMakahlane
72. Zisondla ngamanz' eTyhume.

73. Bazivulel' amadama,
74. Bazenzela amagama,
75. Zigudil' inkomo zabo,
76. Zizivund' onyana babo.

77. Amagaz' asemfazweni
78. Asahleli ematyeni,
79. Namhla kukwasegazini,
80. Sisilwa nobuhedini.

81. Tyhumendini! Tyhumendini!
82. Ndiphelelwe nazintlani,
83. Ngaphakathi kwezi zizwe,
84. Kungasa ndithetha ngawe!

85. Kuba ndizalelwe khona
86. Ubaw' uzalelwe khona,
87. Umakhulu ngowakhona
88. Ekwayinzala yakhona.



89. Mabathethe ngemiBhashe,
90. Abenzala yaseMbhashe,
91. Bamemeze ngoTsukela
92. Abo baseluTsukela.

93. Ndomemeza mna ngeTyhume
94. Nakubuphina ubume,
95. Ndimnqul' uThixo wakokwethu,
96. Ndikumlambo wakokwethu.

97. Ngena Gwali ngothelelo
98. Kuloo ngxingwa yomelelo.
99. Ngena, Ncerha, ngena, Rhwarhwa,
100. Ngena, Guburha noGaga.

101. Nonke ngenani, zintlambo,
102. ITyhume 'de libe ngumlambo.
103. Liyabusa kwaweXesi.
104. Lifundisa amaNgesi.

105. Lifundisa izizwana
106. Indlela yokukonzana,
107. Kukugoba phantsi komnye,
108. KubuKumkani obunye.

109. Ngenani nonke zintlambo
110. ITyhume libe ngumlambo.
111. Limkhonzil' uThixo walo
112. Ngokwenz' umsebenzi walo.

113. Mazingene zonk'iintlambo,
114. Mazomeleze lo mlambo;
115. Umkhonzile uThixo wawo,
116. Ngokusenz'abantu bakhe.

117. Lakudlul' eli phakade,
118. Xa sekungunaphakade,
119. ITyhume liya kongama
120. Kwizizw' ezinamagama.

121. Hamba ke, mlambo kaPhalo,
122. Sitsho thina bakaTshiwo.
123. Hamba njal' uqukuqela,
124. Sitsho ke sikunqulela.

125. Mgamana kwathi phambili,
126. Xa izizwe zizindidi,
127. Ndibe kumthombo weTyhume

128. Ndineyam' iKherubhime.
129. Andifuni Joredane,
130. Ndingafuni naPishone.
131. Ndixoleleni zikhulu,
132. Eli Tyhume kum likhulu.
133. Mandiyeke, mandipheze,
134. Hlez' umzi ndiwungxwabaze,
135. Ud' uvukwe ngamagunya:
136. Ngako ke ndiyatshonela.



APPENDIX 3



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LE MIBONGO ILANDELAYO YIMIBONGO ENGEMIBA YABANTU NGOKUTHE GABALALA.

1. Imbongi uJongela Nojozi ngonyaka we-2016 ebonga ngomhlaba echukunyiswe bubukho buka-Mugabe owaye eza kuthetha kumsitho wokubhiyozela ukugqitywa kweminyaka eli-100 yiDyunivesithi yaseFortHare, eDikeni.

The land is ours (Jongela Nojozi, 2016)

1. Yemadoda!
2. Ngomnyaka wewaka linamakhulu amathandathu,
3. anamashum'amahlanu anesibini,
4. Afik'amadlagusha kweli lizw'abaaanga!
5. Zageqek'intloko zamadooda,
6. Laphalal'igazi,
7. Yaphum'imiphefumlo,
8. Kwatyityilikwa madoda,
9. Ukwenzel'okokuba sizokuma kulendawo sikuyo.
10. Siyabulela ke thole lakwa Mugabe,
11. Ngokwenjenjalo,
12. Mfo kaNcamashe,
13. Nqandani madoda,
14. Thahla kaNdayeni,
15. Dwala mfo kaMasualle,
16. Nqandani Sibewu Gcwanini,
17. Ndiyabona kusonakala madoda.
18. Into zooSinxo zingalilisela,
19. Iinto zooJolobe zingalila,
20. Angavumbuluk'amathambo ento kaMqhayi,
21. Iel'eNtabozuko izothi;
22. Nojozi ningamatol'okuthinina komkhulu,
23. Xa ivumba ningaliboni?
24. Asinako mfo kaNcamashe,
25. Ukuba singabon'iintlokwana neepati zomvundlana,
26. KuleDyunivesithi yokhokho nobawo bethu,
27. Hambani neDASO, nevumba lay'asiyifun'apha,
28. Hambani neDASO, niyixelel'ukuba ngapha kwentlambo zeTyhume,
29. Singabantwana bomgquba,
30. Singabantwana benzaka,
31. Singamathol'alendawo,
32. Singamathol'omthonyama,
33. Asisoze sivume madoda.
34. Makube lakube ilifa lobawo bethu,
35. Lingathathwa yi CIA ye-Amerika,

36. Lithathwe yiNATO yaseBritane,
37. Asiyifun'i-eMyforth ngaphakath'apha!
38. Sifun'amathol'akwaLuhlanga kuphela,
39. Xovulani ke madoda,
40. Nibaxelel'abathunyiweyo,
41. Bangantinga-ntinga,
42. Umbhac'uwile, igwala kulonina!
43. Sizakuyilwel'i-Afrika,
44. Ngokuba singamathol'oniyonga-nde kukudlelana,

45. Thetha ke mongameli Mugabe,
46. You're free, ngokuba siyayaz'eyokuba wena,
47. Uxway'ibhatyi zento zooNkruma,
48. Wen'usezel'ivumba loo Haile kaSelassie,
49. Siyazi ukuba wena uxubayele,
50. Waxenga-xengana nento zooKhawuta,
51. Walilisela mfondini,
52. Sikujongile ubuyis'i-Afrika.

53. Awuthathanga nto yamlungu,
54. Uthath'into zase-Afrika,
55. Makuhlalwe kulendawo,
56. Makuxutyayelwe kugodukwe,
57. Siyavumelana ke thina,
58. Ndiyafun'ukuthetha,
59. You tell them, I have no apologies,
60. The land is ours.

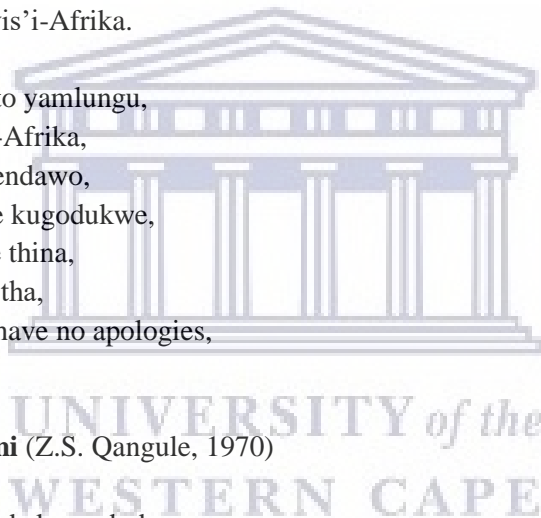
2. **Indoda yaselalini** (Z.S. Qangule, 1970)

1. Yindoda yamadoda kumadoda,
2. Umfo ongeva namalanga,
3. Umfo ongeva namaqhwa,
4. Umfo ongoyiki mimoya,
5. Umfo oma nemibane.

6. Zibazile iindlebe zakhe,
7. Zibukhali iimpumlo zakhe.
8. Acwengile amehlo akhe,
9. Luyakhetha ulwimi lwakhe.

10. Leqeka wena udyuduze,
11. Yophola indoda elalini.
12. Khalaza wena ubhonge,
13. Yoncuma indoda yelali.

14. Botwekesha badwekeshe bampompoze,
15. Yonyaba kunene indoda yekhaya.



16. Bakhatywa izifuba kudaladala,
17. Eyekhaya yasithela ngeqokobhe.

18. Bampempeza ngemilebe bahlwayele,
19. Yompakuza ngemilebe izitshaye.
20. Bohleka bakhombe bangcikivane,
21. Yolamla yogweba yoxolisa.

3. **IsiXhosa** (E.M. Mothlabane, 1992)

1. H0-0-0-0 yina! Ho-0-0-0 yina!!
2. Zemk'iinkomo magwalandini!
3. Ikhwelo lityala makwedini!
4. Bafondini kwakhe kwanje phi na?
5. Saphel' isiXhosa ma-Afrika nijongile;
6. Namhla nikhumsha nikhumshile;
7. Amasiko nezithethe niwatyeshele;
8. Ibala nolwimi lwenu nilutshikilele.
9. Phendulani konakele phi na?
10. Anivakalelwa na yile ntsholo?.
11. Ulutsha luthethi yile "Tsotsi Taal"
12. Kazi ngomso kothi kuphi kube kuphi na?
13. IsiXhosa bubulawu bubuncwane
14. Obunik'indili, isidima nehlombe
15. Yiv'amaqhalo izagwelo nezafobe
16. Ezenz'intetho-nkob'iyondelelane.
17. Madoda zidleni nixabis' isiXhosa,
18. Ubuzwe nobuhlanga buyaxatyiwa.
19. Yilumkelen'ingqumbo yeminyanya,
20. Ivuk'emangcwabeni inganikhalazela.

4. **Koze kube nini?** (Daluxolo Hoho, 1993)

1. Yeha! Yeha! Yezulu liyazongoma,
2. Lizongome kuhlunguzel umhlaba.
3. Nt' emehl' alephuz' amadangatye;
4. Usizi noncumo lolukaNomasinana.
5. Koze kube nin' uyinkom' edla yodwa?
6. Koze kube nin' iinkonde zingqukruleka?
7. Koze kube nin' iinkondekazi zingcungcutheka?
8. Hayi kwedin'induk'ayinamzi,
9. Umntu ngumntu ngabantu.
10. Fudul' uliguzu uqokobhil' okomfan' ecel' intombi,
11. Kant' usinyhal' inyiki nathi saginya;
12. Kanti samkel'imbulu:
13. Kuzezi mini nj' uthi hlamb' uwavile.

14. Ukhokelwa ziimpembelelo zooqelezana.
15. Qoshela thole leduna kusekud' egcibhala,
16. Lon' eli lifu liyedlula.
17. Msont' onyikinyik' ululwandluthengis' igazi lakho.
18. Ndakufake! amaphik' okuland'igolid' ePitoli
19. Suk' uxak'intendele.

20. Yiyiphi n'indlela yokubonis' ukungcungcutheka?
21. Yiyiphi n'indlela yokubonis' intlungu?
22. Siginye nokuba kuyakrakra na?
23. Ziyez' iimini ziyolisa zibuye zidlule.
24. Kodwa hay' inyanga yoMsintsi,
25. Mhl' intsimb' izenzel' esikhumbeni som-Afrika.
26. Sisithi siyakhala kanti sithint' ingonyam' ilele.
27. Vumbululu yaqwenga zangqengq'izidumbu,
28. Watsh' esimantshiyani uThembisile.
29. "Bisho wenzen'umntwan'om-Afrika?"

30. Ophoswe ngamaziny'engonyama,
31. Valigqab' ukuya kuthi tshitshilil' ezilalini,
32. Nalapho kanti sikh' amanz' etheni
33. Amabhak' abelekile,
34. Anqunqel' egoqweni ngokungenalusini.
35. Lintsizana zazibiz'emahlathini,
36. Usizi lubhalw' ebusweni bomam'ozeleyo,
37. Yen' uphil ubomi besingqala.
38. Ziimbandezelo neentshutshiso zalo mhlaba.
39. Kodwa kazi koze kube nini na?

5. **Uxolo** (M.S.M. Kebeni, 1991)

1. Makube luxolo bethu
2. Thina singamawethu
3. Le nto yabonwa phambili
4. Inyath'ibuzwa kwabaphambili.

5. Makube luxolo,
6. X'utshoy'uchane ucwethe ngotolo
7. Kweyona yona ngcambu
8. Neyiyona mbunguzulu.

9. Makube ngcwaka
10. Njengentombi uNocwaka,
11. Kub'ilizwe liyintombi,
12. Kwakumk'int'ezimbi.

13. Makube yinzolo
14. Kanye okwesacholo,
15. Isihombo samanene

16. Esanxitywa kwamhlamnene.

17. Kha nimke nina zibhoja!

18. Nisishiye thina sisoja,

19. Iint'ezimnandi zelizwe,

20. Ndifung'intomb'uNolizwe.

21. Khwelelani zikrawalaxu,

22. Neziny'izint'ezirhwexu,

23. Anifunwa nanguThixo,

24. Kuba niziziphoxo.



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