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**UTHELEKISO LWELIZWI LEMBONGI
KWISIHOBE SIKAZOLANI MKIVA
NOMZWAKHE MBULI**

NGOKUBHALWE NGU-

LUKHANYO ELVIS MAKHENYANE



Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno
zesidanga sobu-

GQIRHALWAZI KUNCWADI NAKWIFILOSOFI

kwisifundo

seeLwimi zoMthonyama (*African Languages*)

kwiYUNIVESITHI YASEFORT HARE, eDikeni (Alice)

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Ikhankatha: Gqr. S.S. Mdaka

Isiqinisekiso (*Declaration*)

Ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi, “**Uthelekiso Lwelizwi leMbongi KwisiHobe sikaZolani Mkiva noMzwakhe Mbuli**” ngumsebenzi wam, kwaye yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokufanelekileyo. Ndikwaqinisekisa ukuba le thisisi ayizange ingeniswe kwenye iyunivesithi ngeenjongo zokufumana isidanga.



14/10/2020



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Isinikezelo (*Dedication*)

Lo mqulu ndiwunikezela kwintombi yam, uChiedza Mangaliso Makhenyane; uze ufunde, mntwana wam.



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Kumama, abantwana basekhaya nakusapho lwam ngokubanzi, ndenza umbulelo ongazenzisiyo ngokundixhasa kolu hambo. Ukuba nje intsholo yenu ibikhe yathi cwaka umzuzwana, ngendiphelelwe ngamandla.

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Kwiziko elibizwa ngokuba yi*National English Literary Museum (NELM)* eliseRhini, ndiyabulela ngokundirhida ndibe rhotshorhotsho lulwazi oluthe lwadlala indima ebalulekileyo kolu phando.

Okokugqibela, kuwe sithandwa sam, mfazi wobutsha bam, ndisuke ndixakwe ndingakubulela njani ngokundivumela ndithathe kwixesha lethu lokuzipotoza, sonwabele umtshato wethu osemntsha. *Ke a go leboga wena kgadi ya gaMoloi, ngwana wa mmala o moswana ka hlago, kera wena mmago bana baka lerato la pelo yaka. Ke ra mang geke sa re wena mmamoratwa waka! Mosadi gare ga basadi!*



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Isishwankathelo

Nakubeni luninzi uphando olwenziweyo ngesihobe somthonyama ziingcali ezifana nooQangule (1979), Ntuli (1984), Sirayi (1985), Bokoda (1994), Mtumane (2000), Bobelo (2008) noJadezweni (2013), luncinci uphando olunzulu ngemisebenzi yobugcisa yeembongi zomthonyama eMzantsi Afrika ngexesha elilandela ubandlululo. Kwiphulo lokungciba eli thanda, ndenze isifundo esithelekisa iimbongi ezimbini zomthonyama ezitshatsheleyo kwixesha elilandela ubandlululo eMzantsi Afrika, uZolani Mkiva noMzwakhe Mbuli.

Esi sifundo songeza umahluko omncinane kulwazi lwethu lwesihobe somthonyama njengoko sinika inkcazo yesihobe somthonyama esusela kwiimbono zomthonyama. USwanepoel (1990) ucela umngeni kwiingcali zoncwadi lomthonyama ukuba zinike ingqwalasela kukuphuhla koncwadi kwizizwe abamelene nazo kuba ukuthelekisa olu ncwadi kuvelisa iimbono ezintsha neziluncedo ngoncwadi lomthonyama. Ngaphaya koko, iingcali ezifana nooGerard (1981) nooPerera (1991) zithethelela ukuveliswa nokwamkelwa kwendlela yokuthelekisa ekuphandweni koncwadi lomthonyama. Oku kukhokelele iingcali ezifana noMdaka (2002) zivavanye indlela yokuthelekisa ekuhloleni ingcingambono nobugcisa kwiinovele zoMzantsi Afrika ezibhalwe ngesiXhosa nezaseKenya ezibhalwe ngesiNgesi. Kananjalo, uCutalele (2007) usebenzise le ndlela yokuthelekisa ekuphandeni imixholo efanayo kwimisebenzi yobugcisa kaS.E.K. Mqhayi noZolani Mkiva. Ekusabeleni kumngeni kaSwanepoel, injongo yolu phando kukuphanda nokuhla amahlongwane ukubaluleka kwelizwi lembongi ekudandalaziseni imiba esematheni netshisa ibunzi eMzantsi Afrika emveni kobandlululo ndawonye nezisombululo ezivezwa zezi mbongi (Mkiva noMbuli) kwezinye zeengxaki uMzantsi Afrika ojongene nazo.

Kolu phando, indlela yokuphanda igxile kwiingcingane zikaMarx eziqaqanjiswa ngokaNgara (1990). Ukhetho lwale ngcamango kaNgara ngengcingane kaMarx lugxile kwiingcingane zakhe ngengcingambono, imo nonxibelelwano ekuhlalutyeni isihobe. UNgara uyahlula kathathu ingcingambono: ingcingambono etshatsheleyo nebhekisele kwiinkolelo, izinto ezixabisekileyo, iingcinga nezenzo zabantu kwixesha elithile, ingcingambono yombhali egxile kwizinto ezixatyiswe yimbongi nengcingambono yobugcisa ebhekisele kwizangotshe nobuchule bokuvelisa uncwadi ezisetyenziswa yimbongi. Ekusebenziseni indlela yokuthelekisa, ilizwi lembongi

kwisihobe sikaMbuli noMkiva sithelakiswa phantsi kweengcingambono ezintathu – ukunkqangiyelela inguqu, ubuthandazwe nomzabalazo. Phantsi kokunkqangiyelela inguqu, ndinezintlu ezimbini, ukunkqangiyelela inguqu kupolitiko loluntu kwanokunkqangiyelela inguqu kwinkqubo yoluntu. Unkwintsho lukaMbuli noMkiva lunkqangiyelela inguqu kwimiba yezopolitiko nakwinkqubo yenkcubeko kuMzantsi Afrika osemveni kobandlululo. Bashukuxa imiba efana nobunkokheli, intlalontle yabemi boMzantsi Afrika, izinto ezitshisa ibunzi kweli xesha. Kwilizwi lobuthandazwe, ndihlalutye imibongo etyhila uthando nokunyaniseka kwilizwe labo. Ekudakanceni uthando nokunyaniseka kwilizwe labo, kuyacaca ukuba kuMbuli noMkiva, ilizwe lithetha iAfrika, hayi nje uMzantsi Afrika. Ngaphaya koko, kumzabalazo, ndihlalutye imibongo ebonga iinkokheli zomzabalazo kwanemibongo evakalisa umzabalazo omtsha wabantu baseMzantsi Afrika. Ekubongeni iinkokheli zomzabalazo, uMbuli noMkiva babalula iimpawu zenkokheli eyiyo ukuze iqela elisakhulayo leenkokheli lifunde kuzo. Kananjalo, bakwashukuxa imiba yoqoqosho nomhlaba njengomzabalazo omtsha kuMzantsi Afrika omtsha.

Ekuphandeni nasekuhlahlubeni isihobe sezi mbongi, ndifumanise ukuba ingcingambono yabo yokunkqangiyelela inguqu neyomzabalazo ibonisa ukuphunza nokuphanza kwamaphupha abantu emveni wenkululeko. Bathetha kalukhuni ngorhwaphilizo lweenkokheli ngeli lixa bekhalmela abo banyhasha amalungelo amanina nabantwana, izinto ebesicinga zingcwatywe nobandlululo. Ngaphaya koko, basazisa kumzabalazo omtsha ngokubonisa ukuba umzabalazo wenkululeko usaqhuba, kuba inkululeko ngaphandle kogoqosho ngunomgogwana wenkululeko.

Abstract

Despite the vast research on African poetry by scholars like Qangule (1979), Ntuli (1984), Sirayi (1985), Bokoda (1994), Mtumane (2000), Bobelo (2008) and Jadezweni (2013), there is a paucity of extended research on the aesthetic works of African poets in South Africa in the post-apartheid era. In a quest to redress this imbalance, I undertook a comparative study of two prominent African poets in the post-apartheid era in South Africa. This study adds nuance to our understanding of African poetry as it would define African poetry further from an African perspective. Swanepoel (1990) challenges scholars of African literature to have a critical look on the developments of neighbouring literatures as comparing these literatures produces new and useful ideas about African literature. In addition, scholars such as Gerard (1981) and Perera (1991) advocate for the creation and adoption of a comparative methodology for the study of African literature. This led scholars such as Mdaka (2002) to test comparative methodology in assessing ideology and aesthetics in South African isiXhosa novels and Kenyan novels written in English. Likewise, Cutalele (2007) uses comparative methodology in investigating similar themes in the aesthetics works of S.E.K. Mqhayi and Zolani Mkiva. In responding to Swanepoel's challenge, this study aims to investigate and evaluate the importance of the voice of imbongi in articulating current and burning issues in the post-apartheid South Africa as well as the solutions they propose to some of the problems facing the country.

In this study, the methodology swings on the hinges of Ngara's Marxist theory. The choice of Ngara's Marxist theory is based largely on its theoretical insights on ideology, form and communication in analysing poetry. Ngara divides ideology into three sub-themes: dominant ideology, which refers to the beliefs, set of values, thoughts and actions of a people in a particular era, authorial ideology that refers to the set of values espoused by the poet and aesthetics ideology, which is the literary convention and stylistic of the poet.

Using the comparative method, the voice of imbongi in Mbuli and Mkiva's poetry is compared over three ideologies – protest, patriotism and revolution. Under the theme of protest, I compare Mkiva and Mbuli's poetry under two sub-themes, socio-political protest and socio-cultural protest. Mbuli and Mkiva's protest agitates for change in the political and cultural spheres of the post-apartheid South Africa.

They comment on issues like leadership and social welfare of South Africans, burning issues of this era. In the theme of patriotism, I examined poetry that displays love and loyalty for one's country. In displaying their love and loyalty for their country, it is clear that to Mbuli and Mkiva, country refers to Africa, not just South Africa. Furthermore, under the theme of revolution I examined poetry that praises struggle heroes as well as the one that introduces the new struggles of the people of South Africa. In praising revolutionary leaders, Mbuli and Mkiva parade good leadership skills for the new breed of leaders to learn. In discussing the revolutionary theme, they speak of economic freedom as one of the struggles of the new South Africa.

In investigating and evaluating their poetry in post-apartheid South Africa, I discovered that in their protest and their revolutionary ideology they express the theme of disillusionment. They speak against corruption in leadership while they question those who violate children and women's right to life. Such issues were thought to be buried with the death of apartheid. Furthermore, they introduce us to neo-revolution by showing how the struggle for freedom still continues as freedom without economic freedom falls short of freedom.

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Isahluko 1

Intshayelelo

1.1 Intsusamabandla (*Background to the Study*)

Isihobe somthonyama luncuthu mazangwa lentubululu ehla kamnandi ezindlebeni zomphulaphuli. Ubuncwane bolu didi loluncwadi olutsitsa kwimigodi yeengqondo zamathole namathokazi omthonyama buxhathise ngeentsika ezimbini – ubunzulu bomyalezo nemfundiso kunye nolwimi olutyebileyo oludlulisa lo myalezo nale mfundiso. Ubunzulu bomyalezo ongqengqe kwisihobe somthonyama nokutyeba kolwimi olusetyenziswa njengesixhobo sokudlulisa umyalezo nemfundiso yimicwe enomtsalane kubaphengululi nabaphandi kwisihobe somthonyama. Nakubeni luluninzi uncwadi oluphande ngesihobe somthonyama, ndiye ndaphawula ukuba lungongophele uphandonzulu olungemisebenzi yobuchule nobugcisa beembongi zomthonyama eMzantsi Afrika ngeli xesha lirhorhozela ezithendeni lobandlululo. Ukuthelela kwiphulo lokungciba olu thanda kulwazi, ndiza kuthelekisa ilizwi lembongi kwisihobe sikaZolani Mkiva noMzwakhe Mbuli abasithulule ngeli xesha lilandela ixesha lobandlululo eMzantsi Afrika.

Ebhala ilivo elithi *Comparative Literature and African Literature*, uGerard (1971:4-7) uphawula enjenge:

It has appeared appropriate to begin with this succinct account of comparative literature because of a conviction that the comparative approach is absolutely necessary for the study of African literature in its relation to the other literatures of the world but also on its own as a purely African phenomenon . . .

Kubonakala kufanelekile ukuqala ngale ngcaciso imfutshane yothelekiso loncwadi ngenxa yengqiniseko yokuba indlela yokuthelekisa ifanelekile ekufundeni uncwadi lomthonyama ngokuphathelele kuncwadi lwehlabathi kodwa nalodwa njengoncwadi lomthonyama olusulungekileyo...

Liyinene eli lintanywa ngokaGerard, uthlekiso yenye yeendlela ezingasanceda ekutolikeni imeko yaseAfrika njengoko ivela kwisihobe somthonyama. Amaxesha amaninzi kubekho impazamo yokutolika isihobe somthonyama ngokwesihobe saseNtshona, impumelelo yaso ilinganiswe ngokuphumelela kwaso ekugcineni imigaqo yentshukumo ethile yoncwadi, ntshukumo leyo ezalwe eNtshona.

Ukuthelokiswa kwesihobe esitsitsa kumathole omthonyama kululutho ekusincedeni sichaze eyona ntsingiselo yesihobe somthonyama ndawonye neempawu zaso. Ngako oko, ukuthelokisa isihobe esithe satsitsa emva kobandlululo kuza kundinceda ndiphume nezigqibo ngesihobe somthonyama ngokuthi ndihlalutye, ndihlahlube, ndihle amahlongwane imixholo ethe yatsitsa emva kokutshitsha kobandlululo eMzantsi Afrika. Nto leyo ethi, kululutho ukuthelokisa isihobe seembongi ezithe zazidina zavakalisa ilizwi lembongi phakathi kwamayeyeye nezililo zokuzuzwa kwenkululeko eMzantsi Afrika.

OkaSwanepoel (1990:72) woleka umsundulu ngokuhlaba ikhwelo elithe lazisa umngeni kum. Umemelela esithi:

Students of African literatures should ... be encouraged to take an intimate look at developments in the neighbouring literatures of the region and vice versa. The possibilities for comparison and cross-fecundation in the future are endless.

Abafundi boncwadi lomthonyama kufuneka bakhuthazwe bakuthathele ingqalelo ukukhula koncwadi kwiingingqi ezingabamelwane kwaneyabo ingingqi. Imihlaba yothelokiso nokuchumisana engenzeka ayinasiphelo kwingomso.

Ukutshintsha kwexesha kweli loMzantsi Afrika kukhwebela abaphandi ukuba banike ingqwalasela kukuphuhla koluncwadi ngenxa yokutshintsha kwemekobume yeli. Njengomphandi, oku kundenza ndizibuze imibuzo ethi: ingaba itshintshe kangakanani imixholo kwisihobe somthonyama? Yeyiphi imiba enento yokwenza nesizwe ngokubanzi esemdleni weembongi zomthonyama? Njengokuba ilizwi elinkqangiyelela inguqu nelomzabalazo belitshotsha entla kwixesha lobandlululo, ingaba lizolile kweli lixa lenkululeko okanye lisavakala? Ingaba imiba nemixholo eshukuxwa ziimbongi zomthonyama isincedisa kangakanani ekutolikeni isihobe somthonyama? Ilinge lokuphendula le mibuzo lundiqhubele ekwandloleni phezu kweqonga lokuthelokisa umsebenzi weembongi eziphuma kwisizwe soMzantsi Afrika – uZolani Mkiva noMzwakhe Mbuli. Ifuthe nomsebenzi wezi mbongi lifikelela nangaphaya kwemida yoMzantsi Afrika nelizwekazi leAfrika, lifikelele nakumanye amazwe ehlabathi.

Okunye okuthe kwavusa ivuso lokuba ndenze esi sifundo sothelokiso yinto uRussell Kaschula athi ukuyibiza yinkcubeko jikelele (*global culture*) kwiphepha lakhe elithelekisa izibongo zomthonyama zasemaZantsi Afrika nezaseNtshona Afrika. Lo kaKaschula (1999:57) ulicacisa eli binza ngolu hlobo:

[It is] the recognition of the dynamism of culture which allows for common ways of expressing human reality, whilst acknowledging that this reality is not experienced simultaneously by humankind, but rather at different times on what could be termed a human continuum, hence resulting in what is perceived as cultural diversity.

Lulwazi lomdlandla lwenkcubeko evumela iindlela ezifanayo zokuvakalisa iimeko zoluntu ngeli lixa usazi ukuba imeko ethile ayehli ngexesha elinye kuluntu lonke, kodwa ngamaxesha ohlukeneyo kwinto esiyibiza inkqubekeko yoluntu, nethi izale le nto ibizwa njengeyantlukwano yeenkcubeko.

Umdla wam ungqengqo kukuzalana nakukwahluka kwendlela ezithi ezi mbongi ziyibone kwaye ziyichaze ngayo imekobume yoluntu lwaseMzantsi Afrika. Imihlaba ezalanayo kwezi mbongi iza kundinceda ndiphume nengqikelelo yesihobe somthonyama kweli xesha lilandela elobandlululo, nesiza kuba luncedo ekuthelekisweni kwesihobe samaNguni nezezinye iingingqi, izizwe nezithethe, njengoko siyinxalenye yenkqubo nenkcubeko yehlabathi jikelele.

Ingaba ikhona na indawo yezibongo zomthonyama kwinkulungwane yama21? Ukuba ikhona, yeyiphi eyona ndima ingundoqo edlalwa sesi sithethe samanyange? UKaschula (1995:25) ubhala enjenje:

One can assume that there will be further shifts in power in South African politics in the future and it will be interesting to observe how the oral poets will fit into the new dispensation.

Ubani unako ukugqiba ukuba kuza kubakho ushenxo lwamandla kwipolitiki yoMzantsi Afrika kwilixa elizayo kwaye iza kunikisa umdla ukugqala indima eza kudlalwa ziimbongi zomthonyama kumbuso omtsha.

Ukuthelekisa aba bagcini babini besi sithethe somthonyama sokudandalazisa nokudlulisa imiyalezo ebalulekileyo kuza kundinceda ekuphenduleni le mibuzo ibalulekileyo. UKaschula (2002:99) udandalazisa ukuba uZolani Mkiva ukholelwa ukuba akasiboni esi sithethe sisifa. Ubhala enjenje uKaschula:

[E]ven though he is educated, it is difficult for him to foresee the disappearance of oral poetry performances in the Xhosa society”.

[N]akubeni efundile nje, kunzima kuye ukubona ukuthululwa kwesihobe somthonyama kutshabalala phakathi kwamaXhosa.

Ecatshulwa ngokaKaschula (*Ibid.*:100), uMkiva (1995) uqokela ngelithi:

The praises are inspired; they are not recited. I will never stop that. It is my life. Even if everyone can read and write, there will still be a place for the oral. I don't know what gives me that ability. But whether you are educated or not is irrelevant. It is a gift.

Izibongo ziphefumlelwe, azicengcelelwa. Unakanye ndiyiyeke loo nto. Bubomi bam obo. Nokokuba wonke umntu angakwazi ukufunda nokubhala, iza kusoloko ikho indawo yezibongo zomthonyama. Andiyazi yintoni endinika eso sakhono. Kodwa ukuba uyile esikolweni okanye awuyanga, loo nto ayibalulekanga. Sisipho.

Nakubeni uMkiva ethetha egxeleshe isizwe samaXhosa, mna ndinomdla wendima edlalwa nenokudlalwa zizibongo zomthonyama kwisizwe ngokubanzi. Ngaphaya koko, umdla wam ungqengqo kwifuthe lelizwi lesi sihobe kwiimeko zokuhlala, ezopolitiko noqoqosho zelizwe ngokubanzi.

Ukusukela ngexesha lobandlululo, isihobe sikaMzwakhe Mbuli besithe gqolo ukuba lilizwi lengqiqo kwintlango yengcinezelo. Ixesha elikhokelela kwisiphelo sobandlululo libone ukuntshula kwetyendyana lembongi yomthonyama, uZolani Mkiva. Zombini ezi zangxa ziyahula zingqishe ngesingqi esinye ukungena kuMzantsi Afrika okhululekileyo nomtsha, ziyiphakamisele phezulu ibhanile yezibongo zomthonyama. Ifuthe lesihobe sabo linwenwela ngaphaya kwemida yeAfrika, kuba bakhe bamenywe ukuba bathulule isihobe sabo ngaphaya kwemida yeli lizwekazi; bangabacandizwe. UMzwakhe Mbuli ubeyintandane kwiphulo lomzabalazo ngexesha lobandlululo, de wafumana nesihlonipho esithi “*People’s Poet*” (Imbongi Yabantu) (Frid 2012). Igalelo lakhe ngesihobe libe nefuthe ekulweni umbuso wonyamnyheko. Kwelakhe icala, uZolani Mkiva ube ngusaziwayo elizweni emva kokufumana iwonga lokumenywa athulule umbongo mhla kwakusamkelwa uRholihlahla Nelson Mandela eMthatha emveni kokukhululwa entolongweni ngowe1990. Eli wonga lamenza wafumana isihlonipho esithi Imbongi kaMandela (Titi 2002:1; Neethling 2003:200) nesithi “*Presidential Poet*” (Imbongi kaMongameli). Ngethuba ethulula isihobe sakhe mhla kubekwa uMadiba njengoMongameli weli loMzantsi Afrika, wayesele efumene nesihlonipho esithi “*Poet of the Nation*” (Imbongi yeSizwe). NgokukaNeethling (*Ibid.*), esi sesibini isihlonipho salo kaMkiva siyakhwinisa kwabo basakholelwa ukuba esi sihlonipho sisafanelikile kulowo ungasekhoyo, uS.E.K. Mqhayi. Lo kaNeethling uthi uMkiva uziphendulela ngelithi:

... he thought this came about because of two factors: Firstly, his persistent efforts to elevate the stature of Nelson Mandela, by calling him the ‘Son of Africa, the father of the nation’, and secondly, because he reached out to a much broader audience, in fact, the entire nation. (Ibid.)

... ucinga ukuba oku kube ngunozala wezinto ezimbini: Okokuqala, kukuthi gqolo enyusela phezulu igama likaNelson Mandela, embiza ngokuba

'nguNyana weAfrika, uyise wesizwe', okwesibini, ufikelela kubaphulaphuli abathe gabalala, isizwe siphela. (Ibid.).

Zombini ezi mbongi ziphuma kwisizwe samaNguni. UMkiva ngumXhosa ophuma kooMiya ngeli lixa uMbuli ezalwa ngumama ongumXhosa notata ongumZulu. NgokukaPozzobon (2013/2014:62),

his upbringing was based on the Zulu tradition.

ukhuliswe ngesiZulu.

Ezi mbongi ngabalondolozisi bohlobo lobugcisa abaluzuzisa kokhoko babo. Baphakamisele phezulu isibane sesihobe samaNguni esikhanye ukususela ekuzalweni kwamaNguni njengesizwe nasekusukeleni ekuphuhleni kwesiXhosa nesiZulu njengeelwimi ezizimeleyo. Kwisifundo sakhe sobugqirhalwazi nesithi *The Relationship between Praise Poetry and Poetry in Zulu and Xhosa*, okaWainwright (1987) ujikajikana nombuzo wokuba ingaba isiZulu nesiXhosa ziziyeelelani zolwimi lwesiNguni okanye ziilwimi zesiNguni kusini na. Ufikelela kwisigqibo esithi ziziyeelelani ezizalanayo, kodwa zithathwa njengeelwimi ezohlukeneyo (Ibid.16). Emva kweminyaka engaphaya kwamashumi amabini, uJadezweni (2013:1) uchitha amathandabuzo ngokuthi ezi ziilwimi zesiNguni. Ukufundiswa kwazo ngokwahlukeneyo ezikolweni kusityhilela ngokuphandle ukuba ziilwimi ezohlukeneyo. Nakubeni ezi mbongi zisithulula isihobe sazo ngeelwimi ezininzi, azishenxi kwiingcingambono zesiHobe eziphuhlise zezi zizwe zamaNguni. Indlela abathulula ngayo isihobe sabo yahlukile, kuba uMkiva utyekele kakhulu kwindlela yomthonyama xa ethelekiswa noMbuli, kodwa ubuNguni nengcingane yomthonyama kwisihobe sabo ayitshintshanga nesuntswana.

Uphando ngesihobe sezi mbongi kwandlala phambi kwehlabathi loluncwadi ilinge lokuchaza ngokutsha isihobe somthonyama. Njengoko uphando olungothelekiso lunenjongo yokuhlalutya imimandla ezalanayo naleyo yahlukileyo, kwisihobe kolu uphando, loo mimandla yiyo esincedayo sifikelele kwizigqibo ezithile ngohlobo oluthile loluncwadi. Ezo zigqibo, ngokuphathelele kwisihobe, ziza kuthela kwimisebenzi eyathi yavula indlela yooCope (1968), ooNtuli (1984), ooWainwright (1987), ooOpland (1998), kwakunye noKaschula (2002) kwisiXhosa nakwisiZulu.

Kwilinge lokuchaza ukuba yintoni imbongi nomsebenzi wayo, izifundiswa zivakala zibetha ngesingqi esinye. Benika inkcazelo ngembongi yaseNtshona Afrika,

nebizwa ngokuba yigriot, becatshulwa nguKaschula noDiop (2000:13), uJones, Palmer noJones (1988:1) bathi igriot

[is an] observer, commentator or councillor on the past and passing scenes. He happily still survives in some parts of Africa, not only rehandling traditional material ... keeping the heroic feats of historical figures alive, but also commenting in traditional style on contemporary matters.

ngumgqali, umcazululi okanye umcebisi kwizinto ezidlulileyo nezidlulayo. Usafumaneka kwiindawo ezithile eAfrika, engapheleli nje ekucubunguleni imiba yemveli ... egcina iindumasi zamaqhawe esizwe zisaziwa, kodwa ukwacazulula imiba etshisa ibunzi esizweni namhlanje esebenzisa indlela yemveli.

Xa enika inkcazelo yimbongi, uKaschula (1993: viii) woleka umsundulu ngelithi imbongi yale mihla...

[is a] man or woman who is involved in the oral production of spontaneous poetry in any given context (but often writes poetry as well, using the traditional styles and techniques), who is in a position to act as mediator, educator, praiser and critic between an authority and those under that authority and who is accepted by the people and the authority in question.

yindoda okanye ibhinqa elithatha inxaxheba ekuveliseni isihobe somthonyama phantsi kwayo nayiphi na imeko (kodwa okwasibhalayo isihobe, esebenzisa iindlela nobuchule bemveli), esebenza njengomlamleli, umfundisi, umbongi, nomhlalutyi phakathi kwegunya nabo baphantsi kwelo gunya kwanabo bamkelwayo ngabantu ndawonye negunya elo.

Kweyakhe inkcazelo, uKaschula akawashiyi ngasemva amanina, uyawabandakanya njengeembongi zomthonyama. Ephendula umbuzo othi yintoni imbongi, utyatyadula enjenje okaMkiva:

imbongi is a spokesperson for a given community, a social commentator, a historian, an oral library, an adjudicator, a go between. Poets have a natural talent and a God-given talent, a natural rare skill (Telephone conversation 2013).

imbongi sisithethi soluntu oluthile, umcazululi wentlalo, umgcinimbali, ithala leencwadi lomthonyama, umlamli, umdibanisi. Iimbongi zinesiphiwo semveli nesiphiwo esivela kuThixo, isakhono semveli esinqabileyo.

Ezi nkcazelo ngembongi zimumathe indima ekwakulindelwe ukuba idlalwe yimbongi mihla mnene nekulindelwe idlalwe yimbongi kweli xesha lanamhlanje. Zombini ezi mbongi, uMkiva noMbuli, kulindeleke ukuba badlale ezi ndima ngesihobe sabo, hayi kuphela kwisizwe samaNguni, kodwa kwisizwe soMzantsi Afrika siphela ndawonye nakwilizwekazi leAfrika.

Ngako oko, yile micwe kanye ethe yandihlongoza ukuba ndenze olu phandonzulu luthlekisa ilizwi lembongi kwisihobe sikaZolani Mkiva noMzwakhe Mbuli.

1.2 Injongo noMthamo woPhando (*Aim and Scope*)

Olu phando luphengulula, luphonononga, luphanda ukubaluleka kwelizwi lembongi ekudakanceni kudundubale oku kweqanda leseme imiba etshisa ibunzi kuMzantsi Afrika omtsha nezisombululo ezivezwa ziimbongi eziphawule loo miba ngokuthlekisa iimbongi uMzwakhe Mbuli noZolani Mkiva. Njengoko olu phando luhlanganisela imisebenzi yobugcisa yeembongi zomthonyama ngeenjongo zokuphanda ilizwi lembongi, ubani uyanyanzeleka azibuze umbuzo othi, “Yintoni ilizwi lembongi?”

Ilizwi lembongi lisoloko lifukanywe kwindima edlalwa yimbongi eluntwini. Lingasoloko lihlalutywa ngokuphathelele kwindima ekulindleke idlalwe yimbongi eluntwini. Seso sizathu esibangele uMakhenyane (2015), ekuhlalutyeni ilizwi lembongi kwisihobe sikaMkiva, azixakekise ngokuhlalutya imiyalezo edluliswa ngokaMkiva kubaphulaphuli bakhe. Ngcamango leyo exhaswayo ngokaOgunyemi (2011), nothi:

Major themes were examined as the voices of the people which the poets attempt to exemplify poetically.

Imixholo ephambili ithe yagqalwa njengelizwi labantu nezithi iimbongi zixhunele ukuyizekelisa ngesihobe.

Indima yimbongi ihamba namaxesha kwaye ukuze imbongi ibonge ngelizwi lembongi inoxanduva lokushukuxa imiba etshisa ibunzi elizweni kwanokushukuxa imiba eyenzeka kwixesha ephila kulo (Opland 1983:51, citing AC Jordan) (Jones, Palmer & Jones *Op Cit.*). Ngako oko, ekuhlalutyeni imihlaba ezalanayo neyahlukileyo kwisihobe sezi mbongi ngokungqamene nokulindelwe luluntu kuzo njengeembongi, ndiza kugqala imiyalezo abayidlulisayo esizweni nendlela abathi bayidlulise ngayo (imo).

Ilizwi lembongi kwimisebenzi yobugcisa kaMbuli noMkiva iza kuhlanganiselwa phantsi kweengcingambono ezintathu zokuhlalutya uncwadi lomthonyama. Kwisifundo sakhe sobugqirhalwazi, uMdaka (2002:11-49) ucacisa iingcingambono ezintathu ezithi uninzi loncwadi lomthonyama luwe phantsi kwazo – umoya wobuzwe, ukunkqangiyelela inguqu, umzabalazo. Kwisifundo sam seMaster’s, ndiye ndasebenzisa ingcingambono ethi ubuthandazwe esikhundleni saleyo ithi umoya wobuzwe, kuba ndikholelwa ukuba:

patriotism is not a response to colonial rule in African literature. It was not born after the advent of colonial powers; rather it has been an inherent feature that reigned since the birth of African nations” (2015:66).

ubuthandazwe abusabeli kulawulo lobukoloniwali kuncwadi lomthonyama. Abuzalwanga emva kokufika kobukoloniwali; bebusoloko buluphawu oluchunkca ngesingqi esinye susela ekuzalweni kwezizwe zeAfrika.

Ndibe nawo umdla wokongeza ingcingambono yesine kuncwadi lwama-Afrika athetha ngayo lo kaMdaka, leyo ityhila ukuphunza nokuphanza kwamaphupha amathole omthonyama emva kokuzuzwa kwenkululeko. Olu ncwadi lubonisa udano lwabemi beAfrika ekuphawuleni ukuba izinto ebebeziqwenela nabebezithenjisiwe phambi kwenkululeko azizaliseki. Umzekelo ophambili woncwadi olushukuxa le ngcingambono yodano yinovelu etyhila oku kwiGana ekhululekileyo, enesihloko esithi *The Beautiful Ones are Not Yet Born* nebhalwe nguAyi Kwei Armah (1988) waseGana neyaqala ukushicilelwa ngowe1968, emva kweminyaka eli11 iGana izuze inkululeko. Ndiye ndaphawula ukuba ezi ngcingambono zintathu ndizikhankanye kumhlathi ongaphambili zinemvelo yokudlula ixesha, azinakuminxiselwa kwixesha elithile esizweni. Nto leyo ethi ezi ngcingambono zintathu zingahlalutywa phantsi kwamaxesha amathathu kweli loMzantsi Afrika: ixesha eliphambi kobukoloniwali; ixesha lobukoloniwali nelobandlululo; ixesha elilandela ubandlululo. Ngako oko, endaweni yokuhlalutya le ngcingambono yodano njengengcingambono ezimeleyo, ndiza kuyiphanda ngokungqamene nezi ngcingambono zintathu.

Nakubeni bendikhe ndalingeka ukuzisa sonke isihobe sikaMkiva noMbuli kwiqonga lam lothelekiso, ndifikelele ekuthatheni nje imibongo elithoba kwimbongi nganye. Phantsi kwengcingambono ethi ukunkqangiyelela inguqu, ndithathe nje imibongo yamibini, ze yamine phantsi kwengcingambono yobuthandazwe, ndagqibela ngemithathu kwingcingambono yomzabalazo. Phantsi kwengcingambono enkqangiyelela inguqu, ndityumbe imibongo ekhalimela izenzo ezigwenxa neziphazamisa intlalontle yesizwe nezithi ziveze izisombululo ezingasetyenziswa ukuphucula loo meko ibonwa njengedinga inguqu ziimbongi, kuba uNdebele (1986) uyalugxeka uncwadi olunkqangiyelela inguqu olujongene nje nokubonisa ububi lungezi nazisombululo. Ndaza ndakhetha imibongo etyhila uthando, ukuzingca nokuzingomba isifuba ngelizwe lezi mbongi nabemi balo phantsi kobuthandazwe nemibongo ekhuthaza isizwe esiyimbumba yamanyama, ephakamisa iSizwe soMnyama (*Rainbow Nation*) esasikhuthazwa nguMandela. Phantsi komzabalazo

ndihlanganise isihobe esivuma izango zengoma, sivumela amaqhawe namaqhaji omzabalazo ngeenjongo zokukhumbuza iinkokheli zanamhlanje ukuba sisuka phi sisizwe nokuba zingafunda ntoni kwezo nkokheli. Kananjalo, ndikwahlalutya nesihibe esingomzabalazo omtsha oqanduselayo kweli loMzantsi Afrika.

1.3 Uphononongo Loncwadi (*Literature Review*)

Uphononongo loncwadi sisiseko saso nasiphi isifundo sophando, kuba ngalo abaphandi bathi bazi isikroba kulwazi esifuna ukuvalwa. Kweli candelo ndichonge ndaze ndaphonononga uncwadi olusebenze njengesakhelo endakhele phezu kwaso olu phando. Ukuphonononga olu ncwadi kundincede ekubeni ndiphawule isikroba esifuna ukuvincwa kufundo ngesihobe sama-Afrika. Olu phononongo lugxile kwizifundo ezingothelekiso, kuncwadi olunkqangiyelela inguqu, uncwadi olungobuthandazwe (ndawonye noluphenjelelwe ngumoya wobuzwe), uncwadi olungomzabalazo ndawonye noncwadi oluza emva kobandlululo.

UCutalele (2007) undihlakulele indlela ekuthelekiseni umsebenzi kaMkiva nowezinye iimbongi. Kwisifundo sakhe se*Master's* uthelekisa imisebenzi yobugcisa kaMkiva nemisebenzi yobugcisa kaS.E.K. Mqhayi. Kolu phando, uCutalele uyithelekisa imisebenzi yezi mbongi ngokuqwalasela imixholo nesimbo. Usahlula isihobe sezi mbongi sibe kwimixholo emine – upolitiko, imfundo, inkolo noqoqosho. Endaweni yokuthelekisa ngokwemixholo, ndigqibe ekubeni ndithelekise ngokweengcingambono ezintathu nesele ndizikhankanyile kwicandelo elingasentla.

Kuphando lwakhe alwenze kwisidanga sobugqirhalwazi, okaMdaka (*Op Cit.*) uxhentsa ezombebelela ngendlela yokuphanda eluthelekiso ekuhlalutyeni uncwadi lwama-Afrika. Kolu phando, uMdaka usabela ikhwelo elibethwa ngokaGerard (*Op Cit.*) nelikaPerera (*Op Cit.*), elithi ama-Afrika mawayile kwaye asebenzise indlela yophando eluthelekiso njengenye yeendlela ezingasetyenziswa ukufunda uncwadi lwama-Afrika. Lo kaMdaka uthelekisa iinoveli zaseKenya ezibhalwe ngesiNgesi nezaseMzantsi Afrika ezibhalwe ngesiXhosa. Kolu lwam uphando ndithelekisa isihobe esitsitsa kwiimbongi zalapha eMzantsi Afrika, uZolani Mkiva noMzwakhe Mbuli. Nakubeni nje ndigxile kwisihobe, olu phando lukaMdaka lulutho kolu uphando ngokuba uhlalutya uncwadi lwama-Afrika egxile kwiingcingambono ezintathu ezizalanayo nezifanayo nezo ndizisebenzisileyo kolu lwam uphando – umoya wobuzwe (*nationalism*), ukunkqangiyelela inguqu (*liberalism/protest*) kunye nebali

lomzabalazo (*revolutionary*). UMdaka uthlekisa iinoveli ezimbini phantsi kwengcingambono nganye:

to identify ideologemes common to both novels in order to establish the basis of comparison" (2002:59).

ukuze aphawule ingcingambonwana ezifumaneka kuzo zombini iinoveli ukuze amisele isiseko sothlekiso.

UMdaka usebenzisa umsebenzi wombhali njengesindululo, endaweni yokusebenzisa ingcingambono. Le ngcamango ikhuthaza umhlalutyi angaphengululi umsebenzi wobugcisa sele eneengcinga ezizezakhe ngomsebenzi wobugcisa, koko awuhlalutye umsebenzi njengoko uvela kwingqondo yegcisa (*artist*). Oku kunganda ukufikelela kwizigqibo ezitenxileyo ngomsebenzi wegisa. Ngako oko, kolu phando andinazinjongo zokulinganisa ezi mbongi kwinkcazelo esele ikho ngesihobe, kodwa umdla wam usekubavumeleni banike inkcazelo ngesihobe sabo. Sinenjongo yokuhlalutya umsebenzi wobugcisa wezi mbongi njengoko utsitsa kumthombo wengqondo nentliziyo yazo.

Nakubeni okaMdaka engewokuqala ukuvuma ukuba akekho kwiphulo lokuza nendlela entsha yokuphanda, indlela yokuphanda ayisebenzisayo indihlahlele indlela ekuthlekiseni ilizwi lembongi kwisihobe sikaMkiva noMbuli. Ingcingambono ezintathu (*nationalism, liberalism (protest), revolutionary*) azisebenzisayo njengesiseko sokuhlalutya uncwadi lwama-Afrika ndiza kuzisebenzisa ukuthlekisa isihobe sikaMkiva noMbuli. Ukwahluka nje kancinci kokaMdaka, kolu lwam uphando ndiza kusebenzisa ingcingambono ethi ubuthandanzwe (*patriotism*) endaweni yethi umoya wobuzwe (*nationalism*). Ndinenkolo ethi ubuthandazwe kudala butshila kwisizwe esiNtsundu kwangaphambi kokuba kufike abacitshileli nabanyanzelisa kuvuke ingcingambono yobuzwe kubacitshilelwa ukusabela kwincinezelo eyayiphethwe bubukoloniya nobandlululo. Ngako oko, ndiza kungqiyama ngezi ngcingambono zintathu – ukunkqangiyelela inguqu, ubuthandazwe nomzabalazo – ukuhlalutya ilizwi lembongi kweli xesha lilandela ixehsa lobandlululo eMzantsi Afrika.

NgokukaOgunyemi (2011:228,229), isihobe sama-Afrika singasihlela ngokwezizukulwana ezine, ukusuka mhla mnene ukuza kuthi ga namhlanje. Uhambisa enjenje:

Four generations of African poetry have emerged: the first generation imagined themes such as the black aesthetics following the concretization of black aesthetics in America. Leopold Senghor belongs to this tradition of poets, the next generation of poets in Africa cry for independence from the grip of colonisers and racial prejudice. Wole Soyinka and Denis Brutus have some poems in this direction. The third generation of poets use poetry to establish the post independence disillusionment and the sudden break down of law and order in Africa. When the military becomes interested in taking over politics, many harrowing experiences were experienced by the people. The fourth generation of African poets usually consolidate on the current and contemporary problems militating against Africa.

Kukho izizukulwana ezine zesiHobe somthonyama ezithe zaphuhla: izizukulwana sokuqala siphawule imixholo efana nobuhle bokuba mnyama silandela ukomelezwa kobuhle bokuba mnyama eMelika. ULeopold Senghor ukwesi sizukulwana seembongi, izizukulwana esilandelayo seembongi eAfrika sikhalela ukukhululwa kwisandla esithe nkqi sabacishileli nekhetho ngokobuhlanga. UWole Soyinka noDenis Brutus banayo imibongo eshukuxa le mixholo. Isizukulwana sesithathu seembongi sisebenzisa isihobe ukudakanca ukuphunza, ukuphanza nokuphoxeka emva kokuzimela ndawonye nokwaphuka komthetho nocwangco eAfrika. Uthi umkhosi akuba nomdla ekulawuleni ipolitiki, abantu bazuze amava abuhlungu. Isizukulwana sesine seembongi zomthonyama zihlanganisa iingxaki zakutshanje ezihlasela iAfrika.

Ngokwemeko yoMzantsi Afrika, isizukulwana sesibini siquka nexesha lobandlululo, nto leyo ethi uMbuli singaqala ukuliva ilizwi lakhe ukusukela kwesi sizukulwana. UMkiva yena untshule ekuza kupheleni kwaso, kodwa nelakhe ilizwi lavakala. Kukwisizukulwana sesithathu nesesine apho esi sifundo sihlalutya ilizwi elenza umpongampo lezi mbongi. Sikwenza oko sikhumathele kula micwe athi uMdaka uncwadi lomthonyama lungahlalutywa phantsi kwawo – ukunkqangiyelela inguqu, ubuthandazwe nomzabalazo.

Kwiphepha lakhe kutholekiso loncwadi, oKaKaschula (2000) utholekisa ubugcisa bomthonyama beegriot zaseNtshona Afrika neembongi zomthonyama zasemaZantsi eAfrika. Kweli phepha ugxile ngokungakumbi ekudakanceni imiba ezizalana ngayo kwanemiba ezahluke ngayo, ayiveza ngokuthi uza kugxila kwizibongo zomthonyama nakwizibongo eziveza indumasi yamaqhawe namaqhaji esizwe ayizolo nawanamhlanje kwanesihobe esingemekobume yezopolitiko. Kwiimbongi eziphuma eMazantsi eAfrika kuquka noZolani Mkiva. Ekutholekiseni lo kaMkiva nembongi yaseNtshona Afrika uDiop, uKaKaschula ugqala isihobe sabo ngeenkokheli eziye zalawula emva kwenkululeko, uLeopold Senghor waseSenegal kunye noNelson Mandela waseMzantsi Afrika (57). Olu uphando luhlalutya isihobe seembongi eziphuma kwisizwe samaNguni, singagxilanga kuphela kwimiba yembali

nemekobume yezopolitiko, kodwa nemiba equka inkcubeko, uqoqosho nenkululeko yoMzantsi Afrika.

Uphando olungothelekiso lukaRisenga (1995) noluthi, *A Comparative Study of Satire and Humour as Communicative Strategies in the Poems of Four Tsonga Poets*, luhlahluba iindlela zokunxibelelana ezisetyenziswa kwisihobe ziimbongi ezine zamaTsonga. Ekuchazeni impoxo noburharha kwisihobe seembongi zamTsonga, uRisenga uthi ezi zangotshe ziye zalulutho ekuboniseni abafundi iimpawu ezithile zobuntu. Woleka ngelithi, zikwalulutho ekutyhileni imimandla abantu abasilela kuyo nasekuvuseni ivuso nevubukuhlu ekuphatheleleni ukulungisa le meko. Ezi zixhobo, nezibizwa ngokuba zizixhobo zobuciko zivamile kwiimbongi ezimemelela ngelizwi elinkqangiyelela inguqu. Ngenxa yokuba nam ndihlalutya ilizwi elinkqangiyelela inguqu, esi sifundo sibe lulutho ekuhlalutyeni ukusetyenziswa kwezi zixhobo nguMkiva noMbuli.

Nakubeni lo kaRisenga egxile kwimpoxo noburharha, uyazigqala nezinye izangotshe zesihobe ezisetyenziselwa ukuhlongoza ulwazi lwezinto eziqhubekayo kulowo ubukeleyo (1995:2). Ngokungakumbi, umdla wakhe ugxile ekusetyenzisweni kwezafobe, ngokungakumbi ezo zizalana nempoxo noburharha. Ezo zafobe ziquka isigqebelo, isikweko nesibaxo (*Ibid.*), kuquka nomelo (21). NgokukaRisenga, ezi zangotshe azaneli nje ukuhlelisa umphulaphuli nokutyhila ubuciko, zikwavusa zityhila imifanekiso eyinene neyolisayo (*Ibid.*). Imifanekiso idlala indima ebalulekileyo kunxibelelwano lombongo, njengoko esi sam isifundo sigxile ekuzuzeni imiyalezo neemfundiso eziphuhlisa zezi zangotshe kwisihobe sikaMkiva noMbuli.

Kuyacaca kwesi sifundo sikaRisenga ukuba impoxo sisangotshe esilulutho kuncwadi olunkqangiyelela inguqu. Esi sikrweqe sihlasela isenzo esibi kumenzi wobubi. Uhambisa enjenje lo kaRisenga (1995:24):

Reformation is one of the major functions of literature, and hence of satire as part of literature. It follows then that satirists should attack wickedness with reform in mind. From this we can conclude that invective satirists have no empathy for the humanness of other humans. Many modern critics express strong reservations about the acceptability of this phenomenon, and attempts are being made to discourage this sadistic spirit.

Ulungiso yenye yemisebenzi ephambili yoncwadi, yiyo kukwanjalo nakukhwenco njengexalenye yoncwadi. Okulandelayo ke kukuba umkhwenci makahlasele ububi eneenjongo zokulungisa engqondweni. Singagqiba kwelithi, abakhwenci abanyelisayo abanevelwano ngobuntu babanye abantu.

Abahlalutyi banamhlanje baphuma impuhlu ngokwamkela le nto, kwaye imizamo iyenziwa ukuthibaza lo moya wokwaneliswa kukuhlungisa abanye.

Ezi ngcamango zikaRisenga ziye zandinceda ukuhlalutya iinjongo zezi mbongi ekusebenziseni esi sangotshe. Ilizwi lembongi likwangqengqe kwiinjongo zembongi zokulungisa nokwakha isizwe. Ngako oko, ukusebenzisa kukaMkiva noMbuli esi sangotshe makuqhutywe ziinjongo zokuphuhlisa isizwe, hayi nje ukunyelisa umntu; nto leyo ethi, ukhwenco malujoliswe kwisenzo, hayi emntwini.

Ekuhloleni umxholo wokunkqangiyelela inguqu kuncwadi olulandela ukuzimela eZimbabwe, uMazaruse (2010) uyakungqina ukuba ukunkqangiyelela inguqu akufukamanga kubukolonyali. Ukunkqangiyelela inguqu bekusoloko kuyinxalenye yeengcinga zamathole omthonyama kwamhla mnene. Uphawula enjenje,

protest literature has existed in various forms throughout literary history, awakening people to the injustices around them (2010:1).

uncwadi olunkqangiyelela inguqu beluhleli luvela ngeendlela ezahlukeneyo kwimbali yoncwadi, lusazisa abantu ngobubi obubangqongileyo.

Kweli leAfrika uncwadi olunkqangiyelela inguqu beluhlala luvela ngoncwadi lwemveli. UMazaruse ulubona uncwadi olunkqangiyelela inguqu njengesitshixo sokuvula amasango otshintsho. Lo kaMazaruse ulala ngengubo enye noMdaka (*Op Cit.*) nokholelwa ukuba olu hlobo loncwadi aloneli nje ukuthetha nabacitshileli ukuba baxibiyile amaxokelelwano abakhonkxe ngawo amaxhoba abo, lukwathetha nabacitshilelwa ukuba basuke amadlu, bandlandlatheke, babe yinxalenye yokuzisa inguqu eza kuba ngunozala wokukhululeka kwabo. Ngako oko, uqhankqalazo ayikokuxwaxwa nokugxeka nokunyemba umcitshileli, kodwa luphawu olukhomba indlela eyiyo emakuhanjwe ngayo. Kolu phando, ndiza kuqwalasela imiba edinga utshintsho evelayo kwisihobe sikaMkiva noMbuli emva kobandlululo, kutheni ezi mbongi ziyibona njengemiba edinga inguqu kwaye luhlobo luni lwenguqu ezi mbongi eziyinkqangiyelayo.

Kuphando lwakhe olushukuxa umxholo wokunkqangiyelela inguqu kwisihobe sikaMotlhake, uTsambo (1999) utyhila ukuba ukunkqangiyelela inguqu akuphelelanga kupolitiko ngokucubungula imixholwana enjengokunkqangiyelela inguqu kwezenkolo nakwimekobume yenkcubeko. Uhlalutya imibongo engomthetho, imiba yebala lobuso, ukuxhatshazwa kwabasebenzi basezifama ngamafama amhlophe, isifundisi,

impembelelo yeYurophu kwinkcubeko yemveli yama-Afrika. Ukwakhankanya ukunyahashelwa phantsi kwesidima samathole omthonyama, inkqubo yemisebenzi emigodini, imiba engelobola nokunganyaniseki emtshatweni, nendawo yamanina ekuhlaleni, njengezinye zezinto ezibhebhethelelolu ncwadi (1999:6). Ngokwenene, umxholo wokunkqangiyelela inguqu asingeke siwugqale kuphela kwisihobe esingopolitiko. Olu hlobo loncwadi lunabile, kuba luneenjongo zokwakha imekobume yelizwe kwaye ziphenjelelwa ngumoya wobuthandazwe.

UMdanda (2004) kuphando lwakhe oluthi, *The Theme of National Consciousness in LBZ Buthelezi's Poetry*, uhla amahlongwane isihobe esithelela ekwakheni isizwe somnyama. Uphanda umxholo wobuthandazwe phantsi kwesebe lokuzingca ngokobuzwe, ehlalutya imibongo engemixholwana efana nokulingana ngokwesini, umthetho wesiNtu, ukuxhotyiswa kwabamnyama, nenkcubeko kwimeko yeAfrika (2004:2). Le micwe ishukuxwa ngokaMdanda indinika iimbono ekuhlalutyeni umxholo wobuthandazwe kwixesha elilandela ubandlululo. Yandlala isiseko kwimixholwana engumhlaba ofumileyo wokuhlola ilizwi lethandazwe.

NgokukaMdanda (2004:20):

National consciousness these days is unquestionably a liberation ideology, for we cannot be conscious of ourselves and yet remain in bondage" (Mdanda 2004:20).

Ukuqonda kwesizwe kule mihla siphila kuyo kungqengqele kwingcingambono yokukhululwa, kuba asikwazi ukuthi siyaziqonda singoobani sibe sisabophelelekile.

Uqhubeka lo kaMdanda (21) ngokubeka inqaku elibalulekileyo, elithi:

The national consciousness generated by economic and political unification in South Africa is viewed not in terms of an ethnic or black nationalism, but in terms of identification with common territory".

Ukuqonda kwesizwe okuphehlwe lumanyano loqoqosho nopolitiko kweli loMzantsi Afrika alukhangelwa ngokobuhlanga okanye ngokuba mnyama ngokobuzwe, kodwa ngokuzibandakanya nommandla omnye.

Ecaphula uA.C. Jordan, woleka ngelithi,

This territorial nationalism is based on the principle of inclusiveness, a common loyalty to a common motherland" (Ibid.).

Ubuzwe ngokommandla bugxile kumgaqo wokubandakanyeka, ukunyaniseka okunye kwilizwe elinye.

Inene, enye yezinto ezingawenza uMzantsi Afrika utsale ngexhadi elinye kukumanyana ngokoqoqosho. Yiyo loo nto ilizwe elithandwa nelikhuselwa ziimbongi kwixesha elilandela ubandlululo ingelilo ilizwe abahlala kulo, koko ililizwe abalilangazelelayo.

UMdanda ubalula imiba efana nokumanyana kweentlanga zonke zoMzantsi Afrika phantsi kwebhanile yesizwe somnyama. Ucebisa ngelithi:

The spirit of togetherness goes hand in glove with the promotion of nation-building, human rights, gender equity, to mention but a few factors" (2004:38).

Umoya wobunye uchunkca ngesingqi esinye nokukhulisa ukwakha isizwe, amalungelo abantu, ukulingana ngokwesini, ukukhankanya nje ezimbalwa.

Le micwe ngumhlaba ofumileyo wokuhlalutywa ilizwi lethandazwe, kuba ikhokelela ekuphawuleni izinto ezikhuthazwa yimbongi ngokuphathelele kwisizwe, ngeenjongo zokusikhulisa okanye ukusidodobalisa.

Lo kaMdanda (2004:39), woleka ngokucaphula uDe Beer, nothi:

national consciousness is about the pride of the nation, not a certain section of the nation.

ukuqonda kwelizwe kungokuzingca ngelizwe, hayi ngengingqi ethile yelizwe.

Lo mcwe undikhokelela ekungeneni nzulu ekuhlalutyeni ilizwi lethandazwe kwisihobe sikaMkiva noMbuli kweli xesha lilandela ubandlululo. Ingaba babonisa uthando kuhlanga oluthile ngaphezu kwezinye okanye babonisa uthando kwiintlanga zonke zoMzantsi Afrika okanye iAfrika? Balivakalisa njani ilizwi lengqanga yethandazwe, uMandela, nothi uMzantsi Afrika ngowomntu wonke ohlala kuwo?

Kwisifundo sakhe sesihobe esingomzabalazo ngexesha lobandlululo, uPozzobon (2013/2014) uphanda nzulu ngomxholo womzabalazo kwisihobe sikaRoger Lucey noMzwakhe Mbuli ngexesha lobandlululo. Yena usibona isihobe somzabalazo njengesolotya lephulo lokuzabalazela inkululeko eMzantsi Afrika. NgokukaPozzobon (2013/2014:30),

poem-songs played an important part in the struggle over more than forty years of apartheid as they were used as a means of protest, of freedom, of hope for better future and during the 80s as a military weapon.

imibongongoma idlale indima ebalulekileyo kumzabalazo kwiminyaka engaphaya kwamashumi amane obandlululo njengoko zazisetyenziswa

njengendlela yokunkqangiyela inguqu, yenkululeko, yethemba lekamva elingcono nangeminyaka yowe1980 ukuya kowe1989 njengesixhobo somkhosi.

Njengokuba ehlalutya imisebenzi yobugcisa kaMbuli, undinika isiseko sokuhlola ilizwi lomzabalazo kwisihobe sikaMbuli nokuhlela isihobe sakhe ngokwezintlu esiwa kuzo.

NgokukaPozzobon, kwisihobe sakhe esingomzabalazo, uMbuli ushukuxa imixholo enjengale:

the comparison of apartheid and the Second World War, ... emphasizing its victims in the terrible tragedy the holocaust ... (2013/2014:87).

ukuthelekisa ubandlululo neMfazwe yeHlabathi yesiBini, ... egxininisa amakhoba ayo kwintlekele enkulu ebizwa yiholokhasti.

Ngaphaya koko, imixholo efana nokokuba:

South Africa was once a happy land before the arrival of foreign cultures" (Ibid.).

UMzantsi Afrika yayililizwe elonwabileyo phambi kokufika kweenkcubeko zangaphandle.

Ezi zimvo zivezwa nguPozzobon ngesihobe sikaMbuli ziza kusebenza njengesiseko sokuhlalutya imixholo ayishukuxayo namhlanje lo kaMbuli, ngokungakumbi kwingcingambono yomzabalazo.

Umthamo wesifundo sikaMakhenyane (2015) ngokuphathelele kwilizwi lomzabalazo uphelela kwisihobe esingeenkokheli ezidlale indima enkulu kumzabalazo. Ngaphaya koko, uphelela nje kwinkokheli ezintathu ezithe zongamela kweli loMzantsi Afrika emva kobandlululo. Kwesi isifundo ndiqwalasela isihobe esingeenkokheli zomzabalazo ndawonye nephulo lomzabalazo omtsha, oqandusele emva kwexesha lobandlululo.

Kuphando lwakhe olungesihobe esingoMandela (*Xhosa Poetry on Nelson Rholihlahla Mandela*), okaBobelo (2008) ugrombonca indlela iimbongi eziphuma kwaXhosa ezimchaza ngayo utata uRholihlahla Mandela. Phakathi kwezo mbongi kuquka noZolani Mkiva, oyinxaleyo yolu lwam uphando. Lo kaBobelo akangeni nzulu kwisihobe sikaMkiva, kuba ugxeleshe iimbongi ezininzi zakwaXhosa ezibonge ngalo kaMandela. Noxa kunjalo, iingcamango zakhe zilulutho kolu phando. Kananjalo, uphando lukaMpolweni (2004) lushukuxa ingxoxompikiswano ekudala iqhuba

phakathi kwesihobe esithululwa ngomlomo nesibhalwe phantsi. Uphando lwakhe lukwatyhila impembelelo kaMqhayi kwisihobe sababhali banamhlanje abafana noMkiva. Naye akangeni nzulu kwisihobe sikaMkiva, kuba uphando lwakhe luxananazile.

Uphando lukaJadezweni (2013) oluthi *Aspects of IsiXhosa Poetry with Special Reference to Selected Poems Produced About Women*, lube lulutho kolu phando. Nakubeni olwakhe uphando lugxile kwisihobe esingamanina kuphela, ubunzulu baso ekucubunguleni ukusetyenziswa kwezangotshe zoluncwadi lulutho ekuhlahleni indlela kuhlalutyayo lwendlela uMkiva noMbuli abawuzisa ngayo umyalezo nemfundiso kwisihobe sabo. Ubukhulu becala ndingqiame kwiimbono zakhe zokuhlengahlengisa izangotshe ngokokuzalana kwazo. Kolu lwam uphando ndiye ndanebakala elithetha ngezangotshe zemveli, nto leyo engekho kolwakhe uphando.

Indlela awuphicotha ngayo umxholo wokunkqangiyelela inguqu nowomzabalazo kwisihobe sikaMtshali, uNdebele (1973) undikrobisa kwindlela ibishukuxwa ngayo le mixholo ngexesha lengcinzelo. Uluvo oluvela kolu phando luza kundinceda ekuphawuleni umahluko kwiindlela iimbongi zanamhlanje eziyiveza ngayo le mixholo kwezo zexesha lobandlululo.

Njengoko ndiseluhlaza ekuhlalutyeni isihobe sesiZulu, umqulu kaNtuli (1984) nongesihobe sikaVilakazi (*The Poetry of Vilakazi*) uvuthulula inkwethu esemehlweni am ngokundikrobisa nzulu kuncwadi lwesiZulu. UNtuli uchuba isihobe sikaVilakazi, ejonge umxholo nezangotshe zoluncwadi. Le yeminye yemicwe ephambili kuphando lwam.

Ekuphandeni ngemisebenzi yobugcisa kaMqhayi, uQangule (1979), uneengcamango ezilulutho ngengcingambono yobuthandazwe. Imixholo kwimisebenzi yobugcisa kaMqhayi ithe mome yimicwe yobuthandazwe, omnye wemixholo ephambili kolu phando ngesihobe sikaMkiva noMbuli.

Kuphando olungesihobe sikaJolobe, uSirayi (1985) unika umkhombandlela ekuhlalutyeni imo nendlela yokudlulisa udaba kwisihobe. Kananjalo, umsebenzi kaMtuzi, (1985) othi *Xhosa Modern Poetry: A Critical Analysis of its Nature and Expression*, uveza ezinye iingcamango kwindlela yokucubungula imo kwisihobe sanamhla.

Ngaphaya koncwadi endilushukuxe kweli candelo, isahluko ngasinye siza kuba noncwadi oluphononongiweyo ngokomxholo weso sahluko.

1.4 Ingcamangomfundiso endiza kuchankcatha kuyo kolu phando lwam (*Theoretical Framework*)

Ingcamangomfundiso egxile kwiimbono zikaKarl Marx kaEmmanuel Ngara ayicacisa kwincwadi yakhe ethi, *Ideology and Form in African Poetry*, yeyona ichanekileyo nengqamelana gqibi nesi sifundo ndisiphetheyo. Le ngcamngomfundiso kaNgara ingqisha ngesingqi esinye neembono zomthonyama kuncwadi njengoko isebenzisa uncwadi lomthonyama njengesindululo esisisiseko kuhlaluty, endaweni yokulungelelanisa uncwadi lomthonyama kwimigangatho yeentshukumo zoncwadi zaseNtshona. Inomthwalo wokukhulula uncwadi lomthonyama kwiingcingamfundiso zaseYurophu (Ngara 1990:3). Le ngcamangomfundiso icela umngeni kumfundi woncwadi ukuba ahlalutye umsebenzi wobugcisa njengoko utsitsa kwingqondo nentliziyo yegcisa elo, hayi ukuba ufikelele okanye akafikelelanga kumgangatho obekiweyo. Oku kululutho kwesi sifundo, njengoko sigxile ekuhlalutyeni imiyalezo etsitsa kwisihobe sikaMkiva noMbuli, hayi ukuba bayakwazi ukuvelisa isihobe esiwa kudidi oluthile lwesihobe.

Zikho iinkcubabuchopho ezikhabanayo nokusetyenziswa kwengcamangomfundiso kaMarx ekuhlalutyeni uncwadi lomthonyama. Banenkolo yokuba iimbono zikaMarx zinobuYurophu kakhulu ukuba zingalungelana noncwadi lomthonyama kwaye ziyalabalaba ekucakaceni indlela uncwadi oluveliswa ngayo ngamathole omthonyama (Times Literary Supplement 1986:663). Usabela enjenje lo kaNgara (*Op Cit.* 7) kwezi ngcamango:

...while Marxism originated in Europe historically, it is a truly revolutionary theory which is well suited to the task of liberating African literature and criticism from Eurocentricism.

... logama ingcambu zeMarxism ngokwembali ziseYurophu, iyingcingamfundiso yokuzabalazela inguqu newulungeleyo umsebenzi wokukhulula uncwadi lomthonyama nohlalutyu kubuYurophu.

Naye uEagleton (1976:vii) ulala ngengubo enye nalo kaNgara. Uhambisa enjenje xa ethetha ngeMarxism:

Marxism is a scientific theory of human societies and of practices of transforming them...

IMarxsim yingcamangomfundiso yenzululwazi ngemibutho yabantu nezenzo zokuguqula le mibutho...

Oku kuchazwa zezi ngcali kuzenza iingcamango zikaNgara nge*Marxism* zibe zezifanelekilayo kolu phando, njengoko luhlalutya noncwadi oluzakuzela inguqu eMzantsi Afrika.

UAdetuyi (2018) naye uyakuthethelela ukusetyenziswa kwe*Marxism* kuhlalutyo loncwadi lomthonyama. Ngokukokwakhe, i*Marxism* ilubona uncwadi njengesixhobo sokuzisa inguqu kwintlalo nopolitiko loluntu (*Ibid.* 8). Wongeza ngelithi, le ngcamango ilubona uncwadi njengesipili esibonisa imeko yoluntu ngobunjalo bayo kwaye izise inguqu apho ifuneka khona kwanegcisa njengesipili soluntu (9). Ezi zezinye zeembono ezenza le ngcamangomfundiso ifaneleke ekuhlalutyeni uncwadi lomthonyama. Ezinye zeempawu eziphambili zoncwadi lomthonyama kukudandalazisa iindlela zokuphucula uluntu ngokubuka nokuqhwebela izandla izenzo ezizizo ngeli lixa lukhalimela izenzo ezitenxileyo eluntwini.

UNgara (*Op Cit.*) woleka umsundulu ngelithi:

Marxism does not subscribe to the philosophy of art for art's sake, neither can it advocate an approach to criticism whose sole objective is the elucidation and enjoyment of works of art (1990:3).

IMarxism ayizibandakanyi nobulumko obuthi ubugcisa nje kuba ibubugcisa, kwaye ayizakuzeli indlela yokuhlalutya uncwadi egxile kuphela ekucaciseni nasekonwabeleni imisebenzi yobugcisa.

lingcaphephe zomthonyama ziyalukhaba uluvo oluthi makuveliswe ubugcisa nje kuba ibubugcisa. Ulzevbaye (1971:25), uhambisa enjenje:

Many English-speaking African writers accept the notion that African art is functional, and that therefore the concept of art for art's sake should not be allowed to take root in African critical thought.

Ababhali abaninzi bomthonyaba abathetha isiNgesi bayayamkela ingcinga ethi ubugcisa bomthonyama bobusebenzayo, kwaye ngako oko, ingqikelelo yobugcisa nje kuba ibubugcisa mayingavunyelwa imile iingcambu kwingcinga yokuhlalutya yomthonyama.

Amxhase naye uAchebe (1975:19) ngelithi ubugcisa buza kuhlala bukhonza uluntu. Oku kumele kuhlale engqondweni yomhlalutyi nomfundi woncwadi lomthonyama. Ngamafuphi, ubugcisa mabube nenjongo yokukhonza uluntu, ngcamango leyo eqaqanjiswa yi*Marxism*.

Ukukhethwa kwale ngcamangomfundiso yeMarxism kaNgara kugxile kakhulu kwiingcamango zakhe ngengcingambono (*ideology*), imo (*form*) nonxibelelwano (communication) kwisihobe. Le milenze mithathu ime ngayo le ngcamangomfundiso kaNgara ndiza kuyicubungula njengoko iza kusebenza njengeentsika zokuhlalutya ilizwi lembongi kwisihobe sikaMkiva noMbuli.

1.4.1 Ingcingambono (*Ideology*)

Nakubeni iingcali zivumelana ngokubunzima bokunika inkcazelo eyiyo yengcingambono, kulele ukulilanda eli gama lithi ingcingambono apho lisukela khona. UNemeth (2006) uyitsala imbali yeli gama kwintandabulomko yaseFransi, uDestutt de Tracy, nowaqamba igama elithi “*ideologie*” (ingcingambono), nelithetha inzululwazi yeembono”. NgokukaNemeth (*Ibid.*), namhlanje eyona nkcazelo ichanekileyo yengcingambono yile iyiveza njengenkqubo enamandla yeembono. Ezo mbono zijikeleze intlalo yoluntu ngokubanzi. Eyigqala ngamehlo eMarxism, uEagleton (1976:16) uhambisa enjenje ngengcingambono:

[Ideology] signifies the way men live out their roles in class-society, the values, ideas and images which tie them to their social functions and so prevent them from a true knowledge of society as a whole.

[Ingcingambono] imele indlela abantu abaphila ngayo iindima zabo ekuhlaleni, okuxabisekileyo, iimbono, nemifanekiso ethi ibaqhagamishele kwimisebenzi yokuhlala nethi ibathintele kulwazi lwenene loluntu ngokubanzi.

NgokukaChung noNgara (1985:28):

Ideology refers to that aspect of human condition under which people operate as conscious actors. Ideology is the medium through which human consciousness works. Our conception of religion, politics, morality, art and science is deeply influenced by our ideology. In other words, what we see and believe largely depends on our ideology, ideology being the medium through which we comprehend and interpret reality. Reality itself exists objectively outside our consciousness and independently of any particular individual, but how one sees and interprets it depends in part on one's level of ideological development.

Ingcingambono ibhekisele kumba wemeko yoluntu abathi basebenze njengabemi abanolwazi. Ingcingambono yindlela okuthi kusebenze ngayo ukuqonda koluntu. Ingqikelelo yethu yenkolo, yopolitiko, yokuziphatha, yobugcisa neyenzululwazi iphenjelelwa ngakumbi yingcingambono yethu. Ngamanye amazwi, esikubonayo nesikukholelwayo kuxhomekeke kakhulu kwingcingambono, ingcingambono njengendlela esithi siqonde kwaye sitolike ngayo inyaniso. Inyaniso ngokwayo ayixhomekekanga kukuqonda kwethu kunye nakulawulo lwamntu ngamnye, kodwa indlela ubani abona ngayo natolika ngayo inyaniso kuxhomekeke ngandlela ithile kukuphuhla kwengcingambono yomntu.

Ekuqangqululeni umcwe wengcingambono, UNgara (1990:11) uthetha ngeengcingambono ezintathu nazichaza njengezingundoqo kuhlalutyo loncwadi lomthonyama: ingcingambono etshatsheleyo (*dominant ideology*), ingcingambono yombhali (*authorial ideology*) kunye nengcingambono yobugcisa (*aesthetic ideology*). Ezi zintlu zintathu ndizisebenzisa njengesiseko sokuhlalutya isihobe sikaMkiva noMbuli. Kweli candelo lilandelayo ndiza kuthi gqabagqaba ngezi zintlu, njengoko zicaciswa ngokaNgara.

1.4.1.1 Ingcingambono Etshatsheleyo (*Dominant Ideology*)

UJameson (1981), njengoko ecatsulwe nguMdaka (2002:9), uyibona imisebenzi yoluncwadi ngale ndlela:

[as the] forms of perception, particular ways of seeing the world; and as such they have a relation to that dominant way of seeing the world, which is the social mentality or ideology of an age.

njengeentlobo zokuqonda, iindlela ezithile zokuqwalasela ihlabathi; nokokuba iphathelele kwindlela etshatsheleyo yokuqwalasela ihlabathi, nto leyo eyingqondo yoluntu okanye ingcingambono yexesha.

Ezi mbono nezi ngcamango zizo eziqoqa ukucinga kwesizwe okanye abantu zize zinike ilizwi kwigcisa. Oku yile nto uNgara ayibiza njengeengcingambono etshatsheleyo.

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Uhambisa enjenje uNgara (*Op Cit.* 11) ukuchaza ingcingambono etshatsheleyo,

By the dominant ideology of the epoch we mean the beliefs, assumptions and set of values that inform the thoughts and actions of a people in a particular era".

Ngengcingambono yexesha sithetha iinkolelo, okucingelwayo, iseti yokuxabisekileyo ethi ikhokele iingcinga neentshukumo zabantu kwixesha elithile.

Iinkolelo, okuxabisekileyo, iingcinga nenzenzo zoluntu zisoloko zingqamelana nexesha oluphila kulo. Kuyenzeka ukuba izinto ezazibonwa zisesikweni sisizukulwana esingaphambili zingabonwa njengeziphelelwe lixesha namhlanje. Kananjalo, izinto ebezithathwa njengeniyala izolo zingabe zivumelekile namhlanje. Ingcingambono etshatsheleyo isoloko inemicwe etshila phambili ekuyibumbeni, efana nenkolo, imfundo, ipolotiki nenkcubeko. Nakubeni le micwe iye iqhube ngaxeshanye, iye ibekho leyo ithi itshatshele kuneminye. Kutshanje, ipolitiki nemfundo ziphala phambili

kunenkolo nenkcubeko. Kwilixa langaphambili, ingcingambono ebitshatshele ibibubukolonyali nebiye iqubisane nengcingambono yobuzwe nezalwa yingcingambono yobuthandazwe. Namhlanje, le micwe mine ndiyikhankanye ngasentla nethi ibumbe ingcingambono etshatsheleyo ziyaqubisana ekubeni ngowona utshilayo eMzantsi Afrika.

UNgara (*Op Cit.*) uthi,

African poetry derived its sustenance and energy from the tension that was the result of the conflict between the interests of colonial rule and capitalist exploitation on the one hand and the pressures and ideological imperatives on the other.

Isihobe somthonyama safumana isondlo namandla aso kwingxabano ezalwe lungqzulwano phakathi kokukhathelwe lulawulo lobukolonyali nokuzisebenzisela indyebo yelizwe kobukapitali kwelinye icala kunye noxinizelelo ndawonye nezinto ezifunekayo kwingcingambono kwelinye icala.

Ungqzulwano phakathi kweengcingambono kuvelise isihobe esityebileyo. Oku akuniki ngcamango ethi ungqzulwano ngunozala wesihobe somthonyama. Namhlanje kukho ushenxongcamango: ungqzulwano lutsitsa phakathi kwengcingambono. Endulo phaya, ababhali bomthonyama bebemela iibono zobuzwe ukuchasa ezo zobukolonyali, abanamhlanje kuyanyanzeleka bamele okulungileyo kumcwe ngamnye.

Noxa kunjalo, uyalumkisa uMushengezi, ecatshulwa nguAdetuyi (*Op Cit.*), ngelithi:

Marxists propose that the writer should not propagate the dominant ideology for its own sake but rather he/she should challenge certain ideologies that are considered dangerous and misleading to the society.

Abameli beMarxism bacebisa ukuba akufuneki ababhali basasaze ingcingambono etshatsheleyo nje kuba iyiyo, endaweni yoko umbhali makacele umngeni kwiingcingambono ezibonwa njengezinobungozi nezilahlekisa uluntu.

Nto leyo ethi, ekuthelekiseni uMbuli noMkiva, ndiza kugrombonca indlela ezithi ezi mbongi zidakance ngayo iingcinga zoluntu kupolitiko, imfundo, inkcubeko nenkolo. Ngokungakumbi, ndiza kuqwalasela ukunyaniseka kwabo kwindima yabo njengeembongi embindini wengcingambono etshatsheleyo.

1.4.1.2 Ingingambono Yombhali (*Authorial Ideology*)

Igcisa ngumntwana woluntu, nto leyo ethi iingcinga zakhe zibunjwa zingcinga ezibumba ingcingambono etshatsheleyo yesizwe. UNgara (*Op Cit.* 12) uyichaza ingcingambono yombhali ngokwenjenje:

Authorial ideology is what determines the poet's perception of reality. Whether or not a poet presents an accurate analysis of social reality, whether or not a poet presents a view of society characterised by false consciousness, depends largely on authorial ideology.

Ingingambono yombhali koko kugqiba indlela imbongi ekuqonda ngayo okwenzekayo. Ukuba imbongi ikucakaca ngokuthe ngqo okwenzekayo eluntwini okanye ayenzi njalo, ukuba imbongi ibeka elubala imbono yoluntu oluphawulwa kukuqonda okungachanekanga okanye ayenzi njalo, kuxhomekeke ikakhulu kwingcingambono yombhali

Ingingambono yombhali isikrobisa kwingqondo yombhali okanye imbongi ngemiba etshatsheleyo esizweni. Imbongi kuhle ibonise olwayo uluvo kwiingxoxompikiswano ezikhoyo elizweni ngemiba etshisa ibunzi kupolitiko, imfundo, inkcubeko nenkolo. Nakubeni imbongi ingumbhobho wesizwe, ivakalisa izimvo zesizwe kwimiba etshatsheleyo esizweni, luye luvele nolwayo uluvo, kuba izalwa sesi sizwe ingumbhobho waso. Ekuvakaliseni ingcingambono yayo, imbongi inoxanduva lokukhulisa isizwe, hayi ukusichitha. Nto leyo ethi, ekubethabethaneni kweembono zabemi besizwe, imbongi kufuneka imele oko kulungileyo. Oku ke kuthi, nokokuba imbongi izimanye neqela elithile lopolitiko, ngalo lonke ixesha ivula umlomo ibonga, ingumkhonzi wesizwe, hayi iqela lopolitiko. Nto leyo ethi, xa liphazama iqela elo layo elulawulweni, imbongi mayikhalime, kuba igxeleshe intlalontle yesizwe.

1.4.1.3 Ingingambono Yobugcisa (*Aesthetic Ideology*)

NgokukaNgara (1990:12),

Aesthetic ideology refers to the literary convention and stylistic stances adopted by the writer. Thus Romanticism, modernism, realism and socialist realism are aesthetic ideology.

Ingingambono yobugcisa ibhekisele kwiimpawu zoncwadi kunye nezimo zesimbo ezithi zamkelwe yimbongi. Yiyo loo nto i*Romanticism*, i*modernism* ne*socialist realism* izingcingambono zobugcisa.

Udlula enjenje lo kaNgara,

There are, however, some aesthetic ideologies which are not describable in terms of literal movements like Romanticism or realism. These operate more or less at a personal level, as in the case of [Chinua] Achebe, to whom the

incorporation of Igbo cultural elements is an important principle of artistic creation.

Noxa kunjalo, zikhona ezinye iingcingambono zobugcisa ezingenakuchazwa ngokwentshukumo zoncwadi njenge *Romanticism* okanye *irealism*. Ezi zithi zisebenze ngandlela ithile kwinqanaba lobuqu, njengakwimeko kaChinua Achebe, yena lowo ekungumgaqo obalulekileyo ukuqukanisa imicwe yenkcubeko yamaIgbo kwimisebenzi yobugcisa.

Ekucazululeni ingcingambono yobugcisa, uNgara ubalula ingxoxo engekaxazululeki, le yokuba ingaba iimpawu zesimbo zentshukumo ethile yoncwadi zizo ezinefuthe kumbhali okanye ngumbhali onefuthe kuzo. Intshukumo yoncwadi abakhe bafumaneka kuyo uMkiva noMbuli yileyo ye *socialist realism*, kodwa njengamanye amagcisa omthonyama, baye baquke nemicwe yenkcubeko ekuyileni isihobe sabo. Kwingxoxo evezwa nguNgara (*Op Cit.* 12) engokuba ingaba izangotshe zentshukumo yoncwadi zizo eziphembelela imbongi okanye yimbongi ephembelela zona, ndiye ndaphawula ukuba uMkiva noMbuli ababingeleli ngomyalezo kwisibingelelo sezangotshe zentshukumo ethile yoncwadi. Ukuba izangotshe ziza kuphazamisa umyalezo odluliswa yimbongi, imbongi ikhetha kuthiwe isilele ukuphumeza ubuchule bentshukumo yoncwadi kunokuba kuthiwe isilele ekudluliseni umyalezo ongemo yokuhlala, kuba abayonxalenye yembono ethi ubugcisa nje kuba ibubugcisa. Aqokele uAchebe (*Op Cit.*) ngelithi:

Art for art's sake is just another deodorized dog shit. Today, and particularly in these sublime and hallowed precincts, I should be quite prepared to modify my language if not my opinion. In other words, I will still insist that art is, and was always, in the service of man.

Ubugcisa nje kuba ibubugcisa bobunye nje ubuvuvu obufakwe isiqholo. Namhlanje, ngokungakumbi kule mimandla ibalaseleyo kwaye ingcwalisiweyo, kuyanyanzeleka ndiluguqule ulwimi lwam okanye ingcamango yam. Ngamanye amazwi, ndiza kuthi gqolo ndiyibethelela ingcamango ethi ubugcisa bukho, kwaye babusoloko bukho, ukukhonza umntu.

1.4.2 Imo (Form)

UNgara (1990:12,13) uhambisa enjenje,

I found it necessary to make a distinction between the concepts of 'form' and 'mode'. 'Mode' ... refers to the external structure of a poem, which usually affects the internal structure. 'Form' on the other hand has a more general application, referring to both external and internal structure.

Ndibone kuyimfuneko ukuba ndahlule phakathi kwengqikelelo 'yemo' 'neyemokwakheka'. 'Imokwakheka' ibhekisele kwisakhiwo sangaphandle sombongo, nesithi sichaphazele isakhiwo sangaphandle. 'Imo' kwelinye icala

inentsingisele ethe gabalala, ibhekisele kwisakhiwo sangaphandle
nesangaphakathi.

Xa uhlalutya ilizwi lembongi, umdla awumiliseli kuyaphi kukwakheka kwangaphandle kombongo, kodwa ekubeni zonke izinto imbongi ezisebenzisileyo ekwakheni umbongo zithelela njani kumyalezo nemfundiso edluliswa yimbongi. Nto leyo ethi, andinamdla ekuphawuleni ukuba umbongo kaMkiva okanye kaMbuli ngumbongo wezopolitiko, ndinomdla ekubeni iimpawu zombongo wezopolitiko okanye zombongonkcazo zisetyenziswe njani ukudlulisa ilizwi lembongi.

Lo kaNgara (1990:14) ukwaphawula ukuzalana phakathi kwemo nomongo wombongo ngokuphathelele kukuhlalutywa kwesihobe. Uhambisa enjenje ukuhlomla ngomongo:

In liberal humanist criticism, content is understood to be subject matter and/or theme, in other words the what of the poem as opposed to the how. In dialectical criticism, content cannot be restricted to the considerations of theme and subject matter only – it includes these as well as the historical conditions which give rise to the poem and also to the ideological dimensions.

Kwiliberal humanist criticism, umongo ukholelwa ukuba yile nto umbongo uthetha ngayo kunye/okanye umxholo, ngamanye amazwi le nto umbongo ungayo ngokuchasene kukuba unjani. Kwidialectical criticism, umongo awukhonkxwa kwiingcamango ngomxholo nomongo kuphela – uquka neemeko zeembali nezithi zivelise umbongo kunye nemilinganiso yengcingamano.

Kwesi isifundo ndiyayahlula ingxam (*content – subject matter*) kumxholo (*theme*), kuba ingxam ngumongo wombongo, le nto imbongi ithetha ngayo uze umxholo ube ngumyalezo okanye imfundiso edluliswa yimbongi ngale nto ithetha ngayo. Iimbongi ezimbini zingathetha ngothando (ingxam yombongo), zibe zidlulisa imiyalezo nemfundiso ezahlukeneyo ngothando (umxholo). Kwakho, kwesi sifundo ndiyakuphawula ukubaluleka kwentsusamabandla njengendawo esingaqala kuyo ukuhlalutya ilizwi lembongi.

1.4.3 Unxibelelwano (Communication)

Isihobe somthonyama siqabela ngaphaya kokuveliselwa ukuyolisa; siyintshukumo. Usixoxela enjenje uNgara (1990:14):

a work of art is a communicative utterance produced by the author and received by the reader (or hearer if the poem is read aloud).

umsebenzi wobugcisa lunxibelelwano oluveliswa ngumbhali noluthi lwamkelwe ngumfundi (okanye umphulaphuli ukuba umbongo ufundwa ngokuvakalayo).

Ngalo naliphi na ithuba, umbongo ngamnye unetyala kubaphulaphuli lokudlulisa nokwabelana ngolwazi, iibono nezilumkiso. UOmotoso (1974: 54) ubhala enjenge:

I think he [the poet] should act as a conscience that can keep on saying "No! No! No!"

Ndicinga ukuba [imbongi] makasebenze njengesazela esihlala sisithi "Hayi! Hayi! Hayi!"

Nokokuba akukho bani umamelayo, mayiqhubeke imbongi isithi "hayi" kububi obenzekayo ekuhlaleni. Lo kaOmotoso ugxininisa okokuba umthululi wesihobe kufuneka anxibelelane umyalezo okhethekileyo nobalulekileyo esizweni. Ngoko ke, umbuzo obalulekileyo ngulo; unxibelelana njani umbongo?

UNgara (*Op Cit.* 15) uxoxa athi,

[A poem communicates] as a unity of content and form, poetry appeals to the reader or listener by the weight of what it says (content) and how it says it (form).

[Umbongo unxibelelana] njengembumba yengxam nemo, isihobe sibhena kumfundi okanye kumphulaphuli ngomsoco womba eza nawo (ingxam) nendlela eyizisa ngayo (imo).

Nto leyo ethi, ekuhlalutyeni umbongo umhlalutyi makabuke oko kutshiwo yimbongi (ingxam), umyalezo nemfundiso edluliswa yimbongi (umxholo), ndawonye nobugcisa ebusebenzisayo ukuze azuze oko imbongi inxibelelana ngako. Woleka ngelithi lo kaNgara (*Op cit.*):

The impact of the poem on the reader comes from the totality of the poem, from the weight of its message combined with its emotional, intellectual and imaginative appeal.

Impembelelo yombongo kumfundi isusela kumbongo uwonke, isusela kwamandla omyalezo wayo ohlanganiswe nokubhena kwimvakalelo, kwingqondo nakwingcingane.

Ekuwuthululeni kwakhe umbongo, amandla omyalezo ayinxalenye yokubalulekileyo; ude athi uNgara (*Ibid.*):

a poem on a weighty subject which is badly written may be less effective than a well-written poem on a more mundane subject.

umbongo ongomba obalulekileyo obhalwe kakubi unganefuthe elincinci xa uthelekiswa nombongo obhalwe kakuhle ngomba oqhelekileyo.

Ngako oko, ubugcisa bembongi bubalulekile, kuba indlela ethi imbongi iwakhe ngayo umbongo, isebenzisa izangotshe zoluncwadi ukwalatha indlela ethi inxibelelane ngempumelelo nabaphulaphuli bayo.

UNgara (*Op Cit.* 15) woleka umsundulu enjenje:

myth, allusion and irony can be extremely effective instruments of communication, and we shall see that some African poets use myth extensively as a communicative device.

intsomi, irheshenga nesigqebelo ingazizixhobo ezisebenza kakuhle zonxibelelwano, kwaye siza kuphawula ukuba ezinye iimbongi zomthonyama zizisebenzisa kakhulu iintsomi njengesangotshe sokunxibelelana.

Ngako oko, imbongi imelwe kukusebenzisa nasiphi na isikrweqe efikelela kuso ukuze inxibelelane nabaphulaphuli bayo. NgokukaNgara (*Ibid.*),

Art which fails to communicate, however important its content, is not good art because by its very nature art must be able to speak naturally to the beholder, hearer or reader.

Ubugcisa obusilelayo ekunxibeleleni, nokokuba sele ubaluleke kangakanani umongo, ayibobugcisa bulungileyo, kuba ngokwemvelo ubugcisa kufuneka bukwazi ngokulula uthetha nombuki, umphulaphuli okanye umfundi.

Nto leyo ethi, nawuphi na umbongo osilelayo ukunxibelelana nabaphulaphuli imiba ebalulekileyo eluntwini, usilele ekuphumezeni umsebenzi wawo.

1.5 Indlela endiza kuhlahluba ngayo olu Phando (*Research Methodology*)

Eli candelo landlala indlela endiza kuhlahluba ngayo le mibongo yezi mbongi ukuphumeza iinjongo zolu phando. Indlela yokuphanda (*research methodology*) ilulutho ekwandloleni indlela umphandi aza kuyithabatha ukuphendula imibuzo ajolise ekuyiphenduleni ngophando lwakhe. Ndiza kuyicakaca le ndlela yophando, ndize ndibonise ukuzalana kwayo nolu phando ndilwenzayo. Kananjalo, ndiza kuveza imimandla esilela kuyo le ndlela ndiyikhethileyo, ndibonise ukuba ndiza kuyikhwezela njani.

1.5.1 Uthelekiso

Uphando olukumila kunje lufanelwe yinkqubo yokuthlekisa ukuqinisekisa ukuphumeza ncakasana iinjongo zophando. Njengoko nesihloko sophando sintama, olu phando lunenjongo yokuthlekisa ilizwi lembongi phantsi kweengcingambono ezintathu – ilizwi elinkqangiyelela inguqu; ilizwi lobuthandazwe; ilizwi lomzabalazo.

UDavid Collier uluzoba uthelekiso njengesixhobo esingundoqo sokuhlalutya (1993:105). Uqhubeka enjenje:

It sharpens our power of description, and plays a central role in concept-formation by bringing into focus suggestive similarities and contrast among cases.

Lulola amandla ethu okuchaza, kwaye ludlala indima ephambili ekubumbeni ingqikelelo ngokugqala imiba enembonakalo efanayo neyahlukileyo...

Ngako oko, le ndlela yokuphanda iza kundivumela ndikwazi ukulichaza kakuhle ilizwi lembongi yomthonyama kwaye ndiphume nengqiqo yokuhlalutya ilizwi lembongi.

Ngaphaya koko, okaHofstee (2006:124) wongeza ngelithi kuthelekiso:

...the researcher investigates, in a focused and systematic manner, two items in depth and compares them to each other to find the reasons for differences or similarity.

...umphandi uphanda, ngendlela engqalileyo nemisiweyo, imicimbi emibini ngokunzulu kwaye eyithelekisa ukuze afumane izizathu zokwahluka nokufana kwayo.

Ngoko ke, kolu phando ndigqale imihlaba ezizalana kuyo naleyo ezahluka kuyo ezi mbongi, nokuba kutheni kunjalo nje kwisihobe sazo. Oku kube lulutho ekuphandeni iimpawu zesihobe sesiXhosa nesiZulu.

1.5.2 Izixhobo zophando (Research Instruments)

Kolu phando ndiye ndaxhomekeka ekuhlalutyeni imithombo yolwazi esele ikho (*desktop research*), njengoko esi sifundo sihlalutya imibongo ethululwe ngokaMbuli nokaMkiva. NgokukaCrouch noHousden (2003:19), olu hlobo lophando luquka isishwankathelo, ukuthelekisa kunye/okanye ukudibanisa uphando esele lukho endaweni yophando olwenziwa ngokuqokelela ulwazi, umzekelo, kwabo kuphandwa ngabo nezo zinto kuphandwa ngazo. Ngokungakumbi, kolu hlobo lophando, umphandi uphonononga ulwazi olusele lukho ngalo mba aphanda ngawo. UPrescott (2008) uthi olu phando luquka ukuqokelela ulwazi kwizinto ezifana namaphepha ophando, iingxelo zophando kwanakwabo benze uphando ngaphambili. Iinkcukacha nolwazi endithe ndaluhlanganisa ngoMbuli noMkiva ndiye ndaluhlola, ndaluhla amahlongwane, ndaluhlalutya ndisebenzisa indlela yokuthelekisa ebizwa ngokuba lunxusaniso (*interlocking method*) nendiyicacisayo apha ngezantsi.

Unxusaniso (interlocking method) yindlela yokuthelekisa apho umphandi athi gqolo ukubhekisa kwiimbongi zombini (ngokolu phando), ehlalutya iingcamango zezi mbongi ngaxeshanye, kwisivakalisi esinye okanye umhlathi omnye (WordPress.com). OkaRoberts (1991:165), njengoko ecatshulwa ngokaMdaka (*Op Cit.*53), uyichaza le ndlela yokuthelekisa njengokubeka iimicwe ephambili yengcamango ephambili uze uthi gqolo ukubhekisa kwimisebenzi yomibini oyithelekisayo ukuxhasa ingxoxo yakho. Kolu hlobo lokuthelekisa, umfundi akazokufuneka ukuba ayokukhangela kumhlathi ongaphambili ukubona ukuba ubusithini kuwo, kuba uthelekiso lwakho ulwenza kumhlathi omnye (WordPress.com). Ngaphezu koko, uMdaka (*Ibid.*) uphawula enjenje,

The advantages of [interlocking] method over others ... are that you do not repeat your points needlessly, for you document them as you raise them [and] by constantly referring to the works you make your points without requiring a reader with a poor memory to reread previous sections.

Into ephambili ngale ndlela xa ithelekiswa nezinye kukuba akukho siding sokuphinda amanqaku akho, kuba uwaveza njengoko uwabeka [kwaye] ngokuthi gqolo ubhekisa kwimisebenzi ubeka amanqaku akho ngaphandle kokufuna umfundi onenkumbulo eqwathaqwatha ayokufunda kwakho amacandelo angaphambili.

1.5.3 Indlela Yokuhlalutya Ulwazi (**Research Analysis**)

Uthelekiso lwemibongo yezi mbongi iza kuchankcatha kwezi zintlu zilandelayo zokuhlalutya isihobe: **intsusamabandla; ingxam; umxholo nezangotshe zoncwadi ezisetyenziswe zezi mbongi**. Le ngcaciso ilandelayo ngezi zintlu isekelwe kwiingcamango endizizuze kuncwadi oluveliswe zezi ngcali zilandelayo: Qangule (1979), Ntuli (1984), Sirayi (1985), Bokoda (1994), Walter noWood (1997), Mtumane (2000; 2010), Bobelo (2008), Duka (2009) noJadezweni (2008 & 2013).

Intsusamabandla (background) ndingayichaza njengento ethe yachukumisa imbongi ukuba ide ithulule okanye ibhale umbongo othile. Oku kungayimeko yokuhlala, yopolitiko okanye yoqoqosho. Iingcamango ezithe zachukumisa imbongi zilulutho ekufumaneni ingcingambono etshatsheleyo naleyo yimbongi ukukhokelela ekufumaneni imfundiso nomyalezo odluliswa yimbongi.

Ingxam (content) okanye umongo wombongo yile nto imbongi ithetha ngayo kumbongo. Kwingxam okanye umongo wombongo ndiphendula umbuzo othi: uthetha ngantoni lo mbongo? Nto leyo ethi, phambi kokuba sifikelele kumxholo wombongo,

kuhle ukuba sazi ukuba ishukuxa ntoni imbongi kulo mbongo: ingaba ithetha ngothando, ngobunye, ngokuhlukunyezwa kwamanina nabantwana, ngeenkokheli ezingenamkhondo, ngamaqhawe omzabalazo, ngamasiko nezithethe, ngemfundo, njalonjalo.

Ndakuba ndiwuphendule umbuzo wokuba ungantoni umbongo, kuba lula ukuzingela **umxholo (theme)**. Kumxholo ndiphendula umbuzo othi: mfundiso ni edluliswa yimbongi ngale nto ithetha ngayo? Xa imbongi ishukuxa umba weenkokheli ezingenamkhondo, isishiya nomyalezo othini njengabaphulaphuli bayo. Ukubaluleka nobuncwane besihobe bungqengqele ekufumaneni imfundiso nomyalezo odluliswa yimbongi. **Phambi kokuba siyolise isihobe, masiqale ngokufundisa; lingqengqele apho ke ilizwi lembongi.**

Iimbongi zinolwimi olunambithekayo noluvanjwe **zizangotshe zoncwadi**, eziwutsho umyalezo uthi thaa oku kwesithatha kwisithokothoko sobumnyama. Izangotshe zoncwadi ziquka izafobe, izixhobo zobuciko, izixhobo zesakhiwo ndawonye nezandi. Nalu uludwe lwezangotshe olukholisa ukusetyenziswa ziimbongi zomthonyama ukudakanca udaba eziluzisa esizweni nulusoloko luvezwa ekuhlalutyweni isihobe.

- **Isifaniso (simile)** – kulula ukusiphawula esi sangotshe, kuba sisebenzisa izakhi ezifana no-ngokwe-; ngathi; okwe-, njalonjalo. Apha kusukube imbongi ifanisa izinto ezimbini ngenjongo zokuqaqambisa uphawu oluthile kulowo ubongwayo okanye kuloo nto ibonga ngayo. Zombini ke ezi zinto zifaniswayo ziyavela apha kumqolo. Kumbongo othi “Inyibiba” kaJ. J. R. Jolobe, le mbongi isebenzisa isifaniso kumqolo weshumi othi, “Njengetshawekazi” ukufanisa indlela ethi inyibiba ivelele ngayo ezinye iintyantyambo ngalo “Ntloko yayo imhlophe-mthubi” (umqolo 9), njengoko isiba njalo intombi yasebukhosini, iNkosazana, phakathi kweentombi.
- **Isikweko (metaphor)** – siphantse sifane nesifaniso, kuba naso siyafanisa. Sahluka ekubeni sona sisuke sithi uyilonto ufaniswa nayo. Ngolo hlobo, imbongi kusube igxeleshe uphawu oluthile olufanayo kuwe nalo nto ikufanisa nayo. U.S. E. K. Mqhayi uhambisa enjenje xa ebonga uNkosi uHintsu kwincwadi ethi “Ityala Lamawele”: “Itsh’ inkunz’ abayikhuz’ ukuhlab’ ingekahlabi” (umq. 8).

UMqhayi ufanisa uKhawuta nenkunzi ngeenjongo zokuqaqambisa ubunkokheli obuphume izandla.

- **Isimntwiso (*personification*)** – njengoko negama lintama, kwisimntwiso kumntwiswa into engengomntu. Ngamanye amazwi, kwambathiswa into engengomntu ngeempawu zobuntu. Ezi mpawu zobuntu ziquka nokwenza izinto ngendlela abantu abenza ngayo. Kulapha apho uza kufumana “ilanga lifihla ubuso”, “iindonga zineendlebe”, “umhlaba ukhedamile”, “iintaka zihleka”, njalonjalo. Imbongi ingasisebenzisa isimntwiso ukutyhila ukuba nakubeni nje ingathi ithetha ngento, nene nene ithetha ngomntu, njengoJolobe kumbongo othi “Inyibiba” nothi “Ukwenziwa komkhonzi”. Ngaphaya koko, iyakwazi ukusisebenzisela ukuncoma into ethile ngokusebenzisa iimpawu ezintle emntwini; kananjalo, isisebenzisele ukugxeka ngokusebenzisa impawu ezinegxeke emntwini, ezifana nokukhohlakala, intiyo, ikratshi.
- **Ubabazo/ubaxo (*hyperbole*)** – lugqithiso apha ekuchazeni into ngeenjongo zokuqaqambisa ubunzulu bale nto uyichazayo. Xa umntu esithi ulambe uyafa uqaqambisa ukuba ulambe kakhulu, kungekuba uyafa nyhani. Esi sixhobo siluncedo kwiimbongi, kuba sitsalela iingqondo zabaphulaphuli kwizinto abaphosileyo ukuziqwalasela.
- **Umbuzobuciko (*rhetorical question*)** – ngumbuzo ongadingi mpendulo, kuba impendulo ikwalapha embuzweni. Kumbongo othi “Imbongi yeSizwe”, uJolobe uwuvula ngokubika udaba lokulala kukaMqhayi ngombuzobuciko. Uvula ngokwenjenje, “Anivanga na ukuba ihambile iMbongi yeSizwe?”. Eyona njongo iphambili yalo mqolo ayikokuzuza impendulo engu-ewe, sivile, okanye uhayi, asivanga, koko kukwazisa isizwe ukuba ulele lo kaMqhayi, iMbongi yeSizwe. Esi singotshe simema umphulaphuli ukuba acinge nzulu ngomba othwelwe siso, angaphangisisi ukudlula.
- **Uchasaniso (*contrast*)** – kukulandelelanisa amagama okanye iibono ezineentsingiselo ezikhabanayo. Enye yeenjongo eziphambili zokusebenzisa esi sangotshe kukuqaqambisa uphawu oluthile emntwini okanye entweni ngokuyichasanisa nenye. Ezama ukubonisa ubumbolombini bentliziyo, uhambisa enjenje uCharlse Nqakula kumbongo wakhe othi “Intliziyo Yam”, “Iyandityhola yakuthanda, indisindise kananjalo” (umq. 2). Ezama ukubonisa ukuba unozakuzaku iba ngumntu ophakathi ngobudala, uhambisa enjenje uZ.

S. Qangule kumbongo othi “Unozakuzaku”, “Lo mf’ akamntwana kodwa’ akaxhego” (umq. 21).

- **Umelo (*symbolism*)** – njengoko negama lintama, into okanye ingcamango ethile nefihlakeleyo iye isetyenziswe ukumela umntu obongwayo, uphawu oluthile kulo ubongwayo okanye into ethile. Umbala omhlophe uyakwazi ukumela ubunyulu okanye umbuso wobandlululo, umbala oluthuthu uyakwazi ukumela ukufa. Intsomi esetyenziswe kumbongo iyakwazi ukumela ixesha lamandulo okanye umntu ozenza into angeyiyo. Kumbongo othi “Umkhosi wemidaka”, untyontyela esenjenje okaMqhayi, “Nibuye nexhoba lomhlaba” (umq. 51). Eli xhoba athetha ngalo uMqhayi limele uloyiso akhuthaza ukuba babuye nalo.
- **Izaci namaqhalo (*idioms and proverbs*)** – ubuncwane beelwimi zomthonyama bungqengqe ekusetyenzisweni ngobuchule kwezaci namaqhalo. Isaci ngasinye ndawonye neqhalo ngalinye liyamimitheka yintsingiselo enzulu, nto leyo ewenza abe lulutho kwiinjongo zeembongi zokudlulisa umyalezo nemfundiso. UMdekazi noKabanyane (2015:108) bahambisa benjenje, “Isaci yintetho ekwekwayo enentsingiselo efihlakeleyo eli lixa iqhalo lona liyintetho enesiyalo nemfundiso”. Ezi zangotshe zibini nezizinzalelwane yoncwadi lwemveli, zilulutho kwizibongo, kuba zidlulisa udaba ngendlela emayana. UMqhayi uqhubeka entyontyela umkhosi wemidaka ngelithi; “Mabandl’ angatshonelwa langa” (umq. 55). Ngesi saci uMqhayi ukhuthaza la magorha ngokuwakhumbuza ukuba awaqhelanga kuba nangxaki nakuphumelela, ilanga alibatshoneli, kuhlala kukhanya, kukuhle kubo. Kumbongo othi “Kuguzulwa Ookumkani! Kumiswe ookumkani”, umama uNontsizi Mgqwetho ubhavumla enjenje, “Akukho nto intsha ngaphantsi kwelanga” (umq. 43). Ngeli qhalo udlulisa umyalezo othi le nto isizwe esiNtsundu sibe phantsi kwenkokheli eyenza nzima impilo asinto iqalayo, kuba nalo ebengaphambi kwayo ebengekho ngcono.
- **Isigqebelo (*irony*)** – ngokukaDuka (2009:18), “Isigqebelo kukuhla kwento sibe eso sehlo singadibani nobunyaniso baso. Umntu usengathetha oku abe entliziyweni ethetha okunye (Isigqebelo sokuthetha). Ubani usenokulindela oku kuvele okunye (Isigqebelo semeko)”. Umbongo othi “Ukwenziwa komkhonzi” uJolobe unga uthetha ngenkabi yakowabo, kanti uthetha ngendlela esithe isizwe esiNtsundu senziwa ngayo abakhonzi babamhlophe. Ngexesha

lobandlululo, esi sangotshe besilulutho kwiimbongi ebeziphethe umxholo wokunkqangiyelela inguqu.

- **Isifanodumo (onomotopoiea)** – kukusebenzisa amagama avakala ncakasana nesandi semveli. Kumqolo wesibhozo kumbongo othi “Umkhosi wemidaka” uMqhayi uhambisa enjenje, “Ziduduma zigqekreza”. Ngesi sangotshe imbongi isinika umfanekisongqondweni wendlebe, isithatha isibeka kuloo mini kwakusenzeka ngayo ezo zinto ibonga ngazo.
- **Isinxulumanisi (association)** – sisebenzisa igama okanye ibinza elinxulumene nento ethile. Athi xa ethetha ngemoto amarhumsha athi “Ubetha ngamavili amatsha”. Amavili anxulumene nemoto, kuba ayinxalenye yemoto. Xa kuthethwa ngotywala besintu kuye kusetyenziswe igama elithi umphanda okanye ibhekile, kuba buhlala emphandeni, bugalelwe ebhekileni xa abantu beza kusela. Kumqolo wesihlanu ukuya kowesibhozo kumbongo othi “Umkhosi wemidaka” uMqhayi usebenzisa isinxulumanisi ukuthetha ngemipu.

Spheth' iintonga zobugqi!
Zitsho shushu emoyeni,
Zinemililo nemibane,
Ziduduma zigqekreza.



Kwizibongo zomthonyama okanye isimbambazelo, imbongi iyakwazi ukukhankanya amadoda azizangxa ukunxulumanisa lo ubongwayo nobunganga.

- **Uvuthondaba (reaching climax)** – kukulandelelanisa izithethantonye ezohlukana ngobutyhulu okanye amabinza ohlukana ngobutyhulu, uqalela phantsi usingise encochoyini. Uhambisa enjenje uJolobe kumbongo othi “Ukwenziwa komkhonzi” “Yangqingwa yabiyelwa ngobulumko namava” (umq. 14), “Yangxoliswa yakhatywa, kwaphathwa kulelezwa,” (umq. 20). Xa ingqingiwe ikhona inyoba yokubaleka, kodwa kwakubiywa ngothango, ayaphela amaphupha; xa ungxoliswa noko akukabi kubi kuyaphi, liyatsho nelamaXhosa ukuba isithuko asibeki siphako, kodwa xa ukhatywa ithi loo nto usengonzakala nokonzakala. Amaciko ayasisebenzisa esi sixhobo ukugxininisa ubunzulu bento athetha ngayo.
- **lanafora** – luphindaphindo lwamagama okanye amabinza ukuqala imiqolo elandelelanayo. Ngenxa yokufinyezwa kwemiqolo kwisihobe kunganzima ukusiphawula esi sixhobo, kuba lo miqolo ingaphela ilunxusanomigca

olupheleleyo okanye olungaphelelanga. Kumbongo othi “Inja yakowethu” uvula ngesi sixhobo uJolobe, esenjenje,

Hayi! Inja yakowethu!
Hayi! Le nja uNgqoqo!

Esi sixhobo siwunika isingqi esibungomarha umbongo, sikwatsalela neengqondo zabaphulaphuli kwimihlaba ebalulekileyo yombongo.

- **Utenxontetho (*malapropism*)** – yimpazamo yangabom yokusebenzisa gama okanye binza limbi endaweni yelivakala njengalo. Endulo phaya yayixhaphakile le nto abantu bengekasazi kakuhle isiNgesi. Lithi igama lomntu linguMorgan, kuthiwe nguMokweni, uMorkel abe nguMokolo. Ukufika kukaMfundisi uJohn Ross eDikeni waba nguLose kumaXhosa akuthi. Ebonga ngoMfundisi uW. G. Bennie, uMqhayi uvula enjenje, “Ulusingasinga ngumdaka kaBhene”. Namarhumsha ayasisebenzisa esi sikrweqe, wowava esithi R2.30, ndithule andithethi.
- **Imfanozandi (*alliteration*)** - njengoko negama lintama, imfanozandi kukulandelelanisa amagama anezandi ezifanayo kumqolo. Esi sangotshe sidala isingqi kumbongo; ngaphaya koko, kuba izibongo zomthonyama zikholisa ukuthululwa, sincedisa imbongi ikwazi ukunqwala, iwise, ikhaphe into eyikhupha ngomlomo ngentshukumo. Entyontyela uGqirha Langalibalele Dube kumbongo othi “UMafukuzela”, uMqhayi uhlahlamba enjenje kumqolo wama33, “**Phindela phesheya** mfo wakwaSenzangakhona!” Isandi u-ph- nesibhalwe ngqindilili siwutsho umbongo uvakale bungomarha. Imbongi isisebenzise ngobuchule esi sangotshe, kuba isandi u-ph- sisidubuleli ngaphandle semilebe, ibe nembongi isithi lo kaDube makaphumele ngaphandle kwemida yeli, aphindele phesheya ukuya kuzakuzela uncendo loMzantsi Afrika. Ngako oko, imbongi ephume izandla izikhetha ngobunono izandi ezisebenzisayo, izizalanise nomxholo.
- **Imvano (*rhyme*)** – kwisihobe somthonyama sifumana iindidi ezimbini zemvano, **imvanosiqalo (*initial rhyme*)** kunye **nemvanosiphelo (*final rhyme*)**. Njengemfanozandi, imvano idala isingqi, ikwanceda nembongi inqwale, iwise, ikhaphe into eyikhupha ngomlomo ngentshukumo. Kwimibongo ephenjelelwe lifuthe lemibongo yamaNgesi nesiTaliyane, apho kukho isakhiwo esiqingqiweyo njengesesonethi, imvanosiphelo ilulutho ekwahluleni umbongo ngokwezigaba, kutsho kube lula ukuwuhlalutya. Siyifumana imvanosiqalo

nemvanosiphelo ngokuthi imbongi iqale okanye ivale imiqolo elandelelanayo ngesandi esifanayo. Kwimibongo efana nesonethi, imbongi iyakwazi ukuvala umqolo wokuqala ngesandi esifanayo nomqolo wesithathu okanye owesine. UMqhayi uhambisa enjenje kwimiqolo emithathu elandelelanayo kumbongo othi “UMafukuzela”

18. **L**agquba ngothuli lijonge ngaseNtla.

19. **L**abeth’ Ohlange kwaphuma neLanga,

20. **L**angqish’ eRhawutini kwavel’ iGolide,

Kwakhona, kulo mzekelo wemvanosiqalo, siphawula ubuchule bembongi bokukhetha izandi ezingqamene nomxholo wombongo. Xa kuphinyiselwa isandi u-l-, incam yolwimi ithi nca elungqamekweni uze umoya utyhoboze emacaleni omlomo ukuphuma. Ekuncomeni lo kaDube, ngezi zandi uMqhayi uqaqambisa indlela abethi atyhoboze ngayo lo kaDube, efukuzelela ukukhululwa koMzantsi Afrika.

- **Uphindaphindo (repetition)** - lwenzeka xa imbongi ithe yaphindaphinda igama elinye, isiqu segama okanye ibinzana kumqolo. Ndikhe ndaliva elinye iciko lomshumayeli, uC. D. Brooks lisithi, “*Repetition deepens the impression*”. Angayiphinda into umntu kusube ibalulekile, engangi abaphulaphuli bangayiphosa. Ngoko ke, uphindaphindo lusetyenziselwa ukugxininisa into. Ezama ukubethelela ukuba le ntliziyo athetha ngayo, ilusindiso, yeyakhe, uNqakula uhambisa enjenje kumbongo othi “Intliziyo yam”, “Intliziyo yam ilusindiso lwam”. Ngokuphinda isiqu sesimelabizo soqobo sehlelo lokuqala u-am, imbongi igxininisa umnini wale ntliziyo abonga ngayo.

- **Uqhagamishelwano (linking)** – lolunye uhlobo lophindaphindo, apho imbongi iphinda igama okanye isiqu segama kwimiqolo elandelelanayo okanye kwimiqolo eliqela apha kumbongo. lingcali ezifana noD.B.Z. Ntuli noM. M. M. Duka zithetha ngendidi ezimbini zoqhagamishelwano, uqhagamishelwano oluthe nkqo kunye noqhagamishelwano olukekeleyo. Uqhagamishelwano olukekeleyo luyakwazi ukukekelela ekhohlo (ngamanye amazwi, ukusuka ekunene ukuya ekhohlo) okanye lukekelele ekunene (ukusuka ekhohlo ukuya ekunene). Kumbongo othi “Ingoma kaVelaphi”, uhambisa enjenje okaNqakula kwimiqolo emine yokuqala:

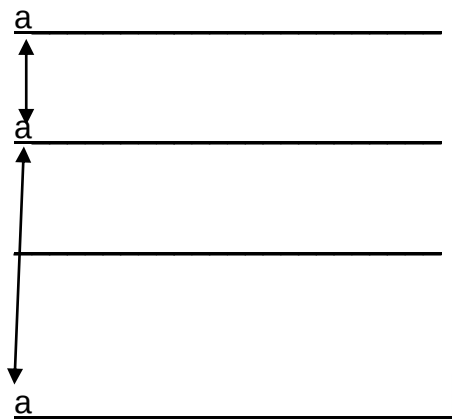
1. **N**diyeza, ndiyeza, sithandwa sam,

2. **N**diyeza ndikhwele iqegu lomlilo,

3. Ligqitha umoya waseNtla ngamendu.

4. **Ndiyeza** kuba ndiluva ubizo

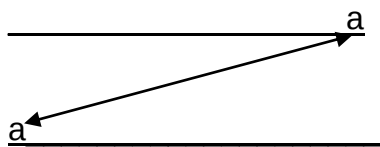
Imbongi indindanisa le miqolo ngokuphinda isenzi u-Ndiyeza kwimiqolo emithathu kwemine. Phawula, olu phindaphindo lusekuqaleni komqolo ngamnye, nto leyo ethi luqhagamishelwano oluthe nkqo. Olu qhagamishelwano lungaboniswa ngomzobo onje:



Esenza umbongosikhuzo ngoLangalibalele, uhambisa enjenje okaMqhayi kumqolo we-11 nowe-12:

Nezith' ole zalo zoba **zinkunzi**,
Nkunz' egqume kuNtabamhlophe

Imbongi ivale ngegama elithi nkunzi yaze umqolo olandelayo yavula kwangegama elinye, isebenzisa uqhagamishelwano olukekelele ekhohlo. Ndingalubonisa ngolu hlobo lulandelayo:



Esi sixhobo silulutho ekugxininiseni iingcamango ezibalulekileyo kwaye ziyamnceda umphulaphuli ukuba agxile kweziphi iindawo kumbongo.

- **Unxusanomigca (parallelism)** – luhlobo lophindaphindo apho imbongi iphinda amagama afanayo okanye azalanayo ngentsingiselo kwimiqolo elandelelanayo. Iingcali ezifana noMtumane noVilakazi zithetha ngeendidi ezimbini zonxusanomigca, unxusanomigca olupheleleyo nonxusanomigca

olungaphelelanga. Kwincwadi ethi “Sanya Izapholo”, uMtumane (2006: xxii) ulucacisa unxusanomigca oluphelelelo ngolu hlobo lulandelayo:

Esi sisixhobo apho imigca emibini nangaphezulu, elandelelanayo, ithi ibe nenani elilinganayo lamagama, lize igama ngalinye kumgca ongasentla lingqamane okanye limelane nelinye elikumgca olandelayo. Ubani omameleyo xa kucengcelezwwa okanye kufundwa le migca uthi eve isingqisho esifanelekileyo nesinika umdla.

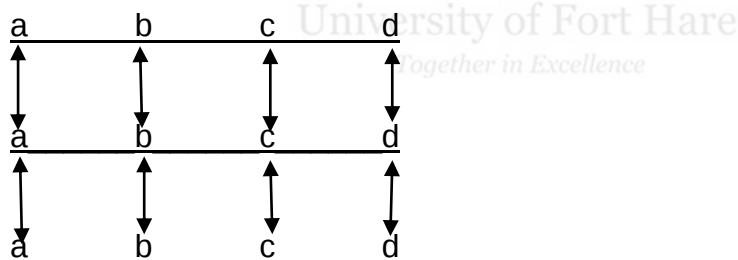
Nolu uhlobo lophindaphindo lusetyenziselwa ukugxininisa iingcamango ezithile kumbongo. Kumbongosikhuzo othi “UMfikazi uCharlotte Manyi Maxeke, usonga enjenje uMqhayi kumhlathi wokugqibela:

24. Az’ angaz’ alityalwe kowabo;

25. Az’ angaz’ alityalwe emhlabeni;

26. Az’ angaz’ alityalwe eAfrika!

Ngenxa yenkonzo ebinomkhitha nomkhoka okhwebayo, uMqhayi ugxininisa ukuba aze angalityalwa ngokuthi kuchankcathwe kwindlela ayivulileyo esaphila. Imbongi isebenzise izithethantonye ezohlukana ngobutyhulu kwilungu lokugqibela kumqolo ngamnye ukudala unxusanomigca olupheleleyo, kuba kwamanye amalungu uphindaphinde amagama afanayo ngqo. Unxusanomigca olupheleleyo ndingalubonisa ngolu hlobo:

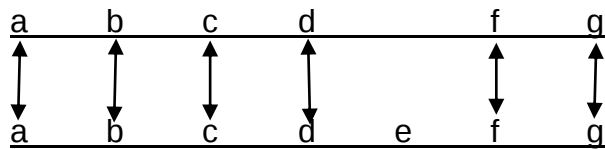


Kunxusanomigca olungaphelelanga kuye kubekho ilungu elinye nangaphezulu elingenagama lingqamelana nalo kumqolo olandelayo. Umzekelo, kumbongo othi ‘Ndiv’ int’ isithi, “Ho – o – o!”, ubonga enjenje uJadezwi:

La manyangaza siza kuwathini na bafondini?

La maqili siza kuwanyana ngantoni na mawethu?

Umqolo wokuqala unamagama amathandathu, ze lo wesibini ube namagama asixhenxe. Igama elithi “ngantoni” kumqolo wesibini alinagama lizalana nalo kumqolo ongasentla, nto leyo endenza ndithi imbongi isebenzise unxusanomigca olungaphelelanga nendingalubonisa ngolu hlobo lulandelayo:



- **Imvakalelo (tone)** – enye yezinto eziphambili eziye ziphawuleke kumsebenzi wembongi yindlela eziva ngalo mba iwushukuxayo kumbongo. Xa imbongi yonwabile uyiva ngemvakalozwi yayo nakuhlobo lwamagama ewasebenzisayo. Mve uJolobe evuyela ukufika kwexesha lentwasahlobo kumbongo othi “Ntlakohlaza”,

1. Ntlakohlaza, siyakubulisa!
2. Mvuseleli, sithi tyaph’ ufike,
3. Luh! uhlaza olwambes’ umhlaba,
4. Neentyatyambo ezigqagqeleyo.

Kumqolo wesibini usebenzisa igama uMvuseleli ukubhekisa kwintlakohlaza, igama elityhila impiliso yasemoyeni, adlule kwakulo mqolo esithi lincedile lifike eli xesha. Lo mqolo utyhila uvuyo lwasemoyeni ngokufika kweli xesha. Ize imbongi income izityalo eziluhlaza neziyokoyoko yimibala ezizalwa kukufika kweli xesha kumqolo wesithathu nowesine.

Xa imbongi isebenzisa amagama arhabaxa ityhila ukuba inomsindo. Ukutyhila ukungoneliseki kwayo, imbongi iye isebenzise amagama anyembayo.

- **Impoxo (satire)** – sisangotshe esivamileyo kuncwadi olunkqangiyela inguqu. Imbongi inga ngathi iyancoma ibe imphoxa lowo ubongwayo. Ebonga iNkosana yaseWales kumbongo othi “ITshawe laseBhilitane”, uMqhayi uvula esenjenje:

Ngumzimb’ uyaqhuma elokubuliswa;
 Ngumzimb’ uyavutha elomteketiso;
 NguZweliyazuz’ elibizwa ngasemva;
 NguTshawuz’ imiban’ elibizwa yimbongi.

Mhla uMqhayi wathulula lo mbongo kufika le Nkosana yaseWales, umfo wasemazweni wayecinga uyanconywa, encume eveze nelokugqibela, wabe lo kaMqhayi etyhila ukuba eli Tshawe laseBhilitane linoburhalarhume kwaye lisoloko ligxeleshe inzuzo embi.

- **Imo (form)** – ibhekisele kukwakhiwa kombongo, ukusuka kwisihloko ukuya kuqhina kwindlela imbongi ewuvala ngayo umbongo. **Isihloko** sisishwankathelo sombongo kwaye imbongi kufuneka isityumbe ngobuchule, kuba umntu ofunda umbongo yinto yokuqala athi ayifunde ngombongo.

Ukuhlalutya indlela owakhiwe ngayo umbongo kuquka ukuqwalsela imihlathi nemiqolo. Eminye imibongo inenani lemiqolo elinganayo kumhlathi ngamnye. Izibongo zomthonyama zona zikholisa ukungabi nanani liqingqekileyo lemiqolo kumhlathi, ufike omnye unemiqolo emihlanu ngeli lixa omnye enemiqolo esibhozo. Iimbongi zomthonyama, ngokungakumbi xa ziyithulula imibongo yazo, zikholisa ukuba nendlela eyodwa yokuvula imibongo. Ngenxa yokuba imibongo yomthonyama ibithululwa esidlangalaleni, ezi mbongi bezitsala umdla wabaphulaphuli ngokwenjenje: “Hoyini na!” ntetho ebuzayo ukuba “Anindihoyi kusini na?” Xa ziyivala imibongo yazo, wofika zisenjenje, “Ncincilili!”, ukubonisa ukusithela kwazo. OkaMqhayi athi, “Ndee ntshobololo!” ukuntama ukusithela kwakhe, elinganisa inkwenkwezi. Olunye ke uhlobo lwemibongo alunandlela evulwa nevalwa ngayo njengezibongo zomthonyama. Lo mibongo iquka isonethi, umbongonckazo, indumasiso, umbongombaliso, umbongosikhuzo (iyuloji), isimbambazelo (ieleji), umbongo wezopolitiko, umbongongoma.

1.5.4 Izizathu zokukhetha le ndlela yokuhlaluba olu phando

Le ndlela yokuthelekisa ndiyikhethe ngenxa yeempawu ezilungileyo ngayo njengoko ziphawulwe ngokaMdaka (*Op Cit.*) kwisifundo sakhe. NgokukaMdaka (*Op Cit.*), le ndlela ithelela ekulondolozeni ulwimi. Iimbongi endiphanda ngazo ziphuma kwisizwe samaNguni, uMbuli ngumZulu ngeli lixa uMkiva engumXhosa. Nakubeni zizalana iilwimi ezithethwa zezi mbongi, zahluke ngokumandla. Kwixesha elifana neli, apho iilwimi zomthonyama zisemngciphekweni wokubhanga, nditsho naseburhulumenteni, ezi mbongi zibonisa ukuba nelunda ngokuthi zithulule uninzi lwesihobe sazo ngeelwimi zesiNtu. Ngaphezu koko, azinazintloni ukusebenzisa nezinye iilwimi zaseAfrika ndawonye nezaseYurophu kwisihobe sazo. Ulwimi lwazo lutyebile zizaci namaqhalo, imizekeliso neentetha eziqhogene nenkcubeko yazo, enye yezinto ezibalulekileyo ekugcinweni kolwimi.

UMdaka (*Op Cit.* 54) uqhubeka achaze ukuba le ndlela ithintela ukufundwa komsebenzi wembongi uwodwa. Isihobe sama-Afrika kuhle ukuba sifundwe kunye ukuze sibe nokufumana ilizwi laso lenene, ngaphandle kokuba sifundelwe ukusenza singene twatse kumgangatho wesihobe samaNgesi. Oku kuhluba ubukoloniwali kwisihobe sama-Afrika kweli loMzantsi Afrika kwaye kusibeke kwindawo esifaneleyo kwiqonga lehlalathi. Oku kufundwa kwesihobe sama-Afrika kunye kungalandelwa

kukuba sifundwe nesamanye amazwekazi ukuqinisa ukuba iAfrika yinxalenye yehlabathi liphela.

Isizathu sesithathu esikhokelele ekutyumbeni le ndlela nesiphawulwa ngulo kaMdaka (*Ibid.*) kukuba le ndlela iyakuphepha ukunika ingxelo yophando ngembongi enye. Oleke umsundulu enjenje:

Glowing accolades have been given to authors who dwindle into dwarfs when compared with others who have written on the same subjects.

Amawonga abengezelayo aye anikwa ababhali abasuke bancephe babe banceinci xa bethlekiswa nabanye abashukuxa imiba efanayo.

Kolu phando ndithelekisa namawonga athe azuzwa zezi mbongi nemihlaba ezithe zagqwesa kuyo mayela nesihobe sazo.

Ecaphula uPerera (1991:496), uMdaka uthi le ndlela inika umphandi umhlaba wokuzusa ulwazi olunzulu ngobomi bembongi nendawo eyikhulisileyo. Yiyo loo nto kwesi sifundo ndinesahluko esigqala imbali nemvelaphi yezi mbongi ukuze kube lula ukuhlalutya isihobe sabo. Olu lwazi lundenze ndasihlalutya isihobe sabo ndigxesheshe indlela yokucinga yamaXhosa namaZulu.

1.5.5 Iziphako neziphene zale ndlela yokuhlaluba olu phando

NgokukaHofstee (2006:117), zonke iindlela zokuphanda zinemihlaba ezilabalaba kuyo. Nto leyo ethi, nokokuba le ndlela yokuthelekisa ingalulungela kangakanani na olu phando, inayo imihlaba elabalaba kuyo. Kuphando lwakhe, uMdaka (2002) ubalula iziphako ezintlanu zale ndlela yokuhlaluba olu phando. Njengoko uphando olungothelekiso luhlalutya umsebenzi ongaphezu kwesinye ngexesha elinye, luye lusilele ekugrombonceni yonke imicwe yobhalo loncwadi (2002:54, 55). Ezi mbongi zivelise uthotho lwemibongo kwaye ukuba bendingayihlalutya yonke kwesi sifundo, bekuya kuba nzima ukungena nzulu kumbongo ngamnye. Ngoko ke, ukukhawulelana nesi sithintelo, ndithathe imibongo emibini ukuya kwisine kwingcingambono nganye. Oku kuye kwandipha umhlaba owaneleyo ukuba ndingene nzulu ekuhlalutyeni isihobe sezi mbongi.

Uyoleka uMdaka (2002:55) enjenje:

the comparative method tends to focus on comparable and ignore the incomparable elements of the works.

indlela yokuthelekisa ikholisa ukujolisa kwimihlaba ethelekisekayo kwaye iyicwezele leyo ingathelekisekiyo yomsebenzi.

Nakubeni nje ndithelekisa iimbongi zamaNguni, nekubonakala kukho ukuzalana okunzulu kwisiZulu nesiXhosa, umahluko ukwamkhulu, kwindlela yokucinga, kwindlela yokwandlala umcimbi, nakwimvelaphi yesizwe. Ngaphezu koko, uMkiva ungena nzulu kwindlela yomthonyama kwisihobe sakhe xa ethelekiswa noMbuli; nto leyo ethi, leyo yimimandla efumileyo endingathi ndibhaqe kuyo izinto ekunganzima ukuzithelekisa.

Indlela yokuphanda yothelekiso ikholisa ukuthatha isidungulwana esingahlafuneka ngokulula. NgokukaMdaka (*Ibid.*), isidungulu semisebenzi ethelekiswayo ikholisa ukungabi sikhulu ngokwaneleyo ukuvumela iziphumo ezinyanisekileyo. Kwesi sifundo, ndihlalutya imibongo engaphezulu kwesinye kwingcingambono nganye ukukhawulelana nesi sithintelo. Noxa kunjalo, andithathanga yonke imibongo yezi mbongi njengoko oko bekuya kusenza esi sifundo siyabule, singaze sifikelele kwiziphumo ezizizo (*Ibid.*).

Ukwaleka umsundulu, okaMdaka (2002:56) uhambisa enjenje:

the comparative method of literary study demands competence in more than one language from the comparatist or else he/she will have to depend on translation, and this in itself would place other demands upon the comparatist.

indlela yokuthelekisa kwisifundo soncwadi inyanzelisa umthelekisi akwazi ukusebenzisa iilwimi ezingaphezulu kwesinye okanye uza kuxhomekeka kwinguqulelo, kwaye oku kuza kubeka ezinye iimfuneko kumthelekisi.

Ukuchitha iminyaka engaphezu kwesibini kwindawo apho isiZulu ilulwimi olutshotsha entla kundenze ndakhulisa ulwazi lwam ngolu lwimi nezithethe zamaZulu. Ngaphezu koko, ukusebenza nokugudlana igxalaba nabantu abasikhupha nangendlebe isiZulu kwiSebe leeLwimi zama-Afrika eMabuya *Secondary School* kulikhulise ngakumbi ulwazi lwam lolwimi lwesiZulu. Nto leyo ethi andizokuxhomekeka kakhulu kumntu ongandiguqulela intetho.

1.6 Ukulabalaba kolu Phando

UMkiva noMbuli abafane bayivelise imibongo yazo ephepheni, nto leyo ethi ndiye ndaxhomekeka kuphela kwimibongo efumanekayo kumacwecwe ashicilelweyo. Oku kwenze kwanzima ukufumana yonke imibongo yezi mbongi ukuze ndenze ukhetho kuyo yonke imibongo yabo. Kubathengisi bemiculo ndiye ndafumana amacwecwe

ambalwa, ngokungakumbi kweveliswe ngokaMvika. Ngako oko, ndiye ndaxhomekeka koko ndikufumanayo ezivenkileni.

Umsebenzi wezi mbongi awukaphandwa ngokuphangaleleyo, nto leyo endishiye nezixhobo eziqingqekileyo njengesiseko sesi sifundo. UMBuli nekusele kulithuba edyusha njengembongi xa ethelekiswa noMkiva, kuphandiwe ngaye, kodwa hayi kangako. Zimbalwa kakhulu izifundo ezenziweyo ngesihobe sikaMkiva. Ikakhulu kufumaneka umsebenzi wakhe njengenxalenye yamaphepha ophando, kodwa ambalwa ashukuxa isihobe sakhe yedwa. Oku kube sesinye isithintelo kwesi sifundo.

1.7 Ukubaluleka kolu Phando

Olu phando luthlela kufundo loluncwadi eAfrika, ngokwengcingane nangokobuchule. Ngokwengcingane, esi sifundo siza kumisa ngokusemthethweni uthlekiso njengendlela yokufunda uncwadi lomthonyama ukuze sifikelele ekuchazeni ilizwi elilodwa loluncwadi lomthonyama kwihlabathi. Ngaphaya koko, esi sifundo singumzekelo otyhila kwezinye iingcali ukuba zisebenzise olu hlobo lophando. Ngokobuchule, esi sifundo siza kusetyenziswa ukukhangela umsebenzi wezi mbongi nendikholelwayo ukuba ukwiqondo lokufundiswa ezidyunivesithi nasezikolweni.

1.8 Isicwangciso Sophando

Olu phando lunezahluko ezisixhenxe. Isahluko sokuqala sithwele intshayelelo yesifundo ngokudakanca intsusamabandla yesi sifundo, injongo nomthamo wesifundo, indlela yophando ndawonye nophahla lwengcingane esichankcatha kuyo esi sifundo. Isahluko sesibini sigqala ubomi bezi mbongi zimbini, sigxile kwimvelo nasekubunjweni kwazo, okuthe kwazala ooxholovane beembongi ezixhentsa zodwa esixhontolweni. Kwisahluko sesithathu, esesine nesesihlanu ndihlahluba ndihlalutye ingcingambono yokunkqangiyelela inguqu (*protest*), yobuthandazwe (*patriotism*) ndawonye neyomzabalazo (*revolutionary*). Umxholo ngamnye ndiwuhla amahlongwane ndigxile ngokungakumbi kwixesha elisemva kobandlululo. Kwisahluko sesithandathu ndixoxa ngeziphumo zophando phantsi kwesihloko esithi “Ilizwi Lembongi Emva Kobandlululo” ngeli lixa kwisahluko sesixhenxe ndishwankathela isifundo.

1.9 Isishwankathelo

Kwesi sahluko ndivule ifolo, ndivulela uphando endilwenzileyo ngokwandlala imicwe esisiseko yophando. Zininzi izinto ezindikhokelele ekwenzeni olu phando, kodwa eyona iphala phambili kukungciba ithanda kuhlalutyo loncwadi oluveliswe emva kobandlululo ngokuthi ndithelekise isihobe sikaMkiva noMbuli esiveliswe ngeli xesha. Injongo ephambili yesi sifundo kukuhlalutya ilizwi lembongi kwimiba etshisa ibunzi esizweni nokuhlaba amadlala kukunyaniseka kwezi mbongi kwindima ekulindeleke idlalwe ziimbongi.

Kananjalo, ndiye ndaphonononga uncwadi olusebenza njengesiseko solu phando. Ndiphonononge uncwadi olungothelekiso, uncwadi olushukuxa ingcingambono yokunqangiyelela inguqu, eyobuthandazwe neyomzabalazo. Ngaphaya koko, ndiye ndaphonononga noncwadi olugxeleshe ukusetyenziswa kwezingotshe ukudlulisa udaba kwisihobe.

Olu phando lusebenzisa iimbono zikaNgara nge*Marxism* njengengcamangomfundiso. UNgara ukhuthaza ukuhlalutya ingcingambono, imo nenxibelelwano xa kuhlalutya isihobe. Zintathu iingcingambono azikhokelisayo lo kaNgara – ingcingambono etshatsheleyo, ingcingambono yombhali nengcingambono yobugcisa. Isihobe sezi mbongi ndisihlalutya ngokwezi ngcingambono ndawonye nokuphawula imo nonxibelelwano.

Kwesi sahluko ndikwacacisa indlela yothlekiso njengendlela endenza ngayo uphando. Le ndlela ndiyicacisile, ndaveza nemihlaba ethi ilabalabe kuyo nokokuba ndiza kukuhlangabeza njani oko okulabalaba. Ngaphaya koko, ndiye ndondlala nendlela olumi ngayo olu phando, ukusukela kwisahluko sesibini esiphethe imbali ngobomi bezi mbongi ukuya kuthi ga ngesahluko esishwankathelayo.

Isahluko 2

Amathole omthonyama

2.1 Imbulambethe

Indlela yokuhlalutya uncwadi egxile kubomi bombhali (*Biographical Approach*) iyakukhuthaza ukugqalwa kobomi begcisa ekuhlalutyeni umsebenzi walo. NgokukaSmith (4), le ndlela ikholisa ukubuza:

What aspects of the author's personal life are relevant to this story? Which of the author's stated beliefs are reflected in the work? Does the writer challenge or support the values of her contemporaries? What seem to be the author's major concerns? Do they reflect any of the writer's personal experiences? Do any of the events in the story correspond to events experienced by the author?

Zeziphi iinkalo zobomi bombhali ezingqamene nebali? Zeziphi iinkolelo zombhali ezivelayo kumsebenzi wakhe? Ingaba umbhali ucela umngeni okanye uyazixhasa iimbono ezixatyswe ngoogxa bakhe? Zeziphi izinto ezikhangeleka zibalulekile kumbhali? Ingaba zityhila amava ombhali? Ingaba iziganeko ebalini ziyazalana neziganeko athe umbhali wagilana nazo?

Le mibuzo isikrobisa kwifuthe imvelaphi nobomi bembongi enalo kumsebenzi wayo. Iimpendulo kuyo zivela emva kokuhlola umsebenzi wembongi, kodwa umhlalutyi kumele acinge ngayo ngaphambi kokuhlalutya umsebenzi wembongi. Nto leyo ethi, kululutho ukuphanda ngembali yembongi ngaphambi kokuhlalutya umsebenzi wayo.

Nakubeni bengakugatyi gqibi ukuphanda ngembali yombhali, uNtuli (1984) noMkonto (1988) banezinye izimvo. UNtuli (1984:1) uhambisa enjenje,

Biographical notes do not always help in making a reliable evaluation of an artist's work. In fact, a critic may be prejudiced by his knowledge of the writer's life history and he may arrive at incorrect interpretation of the work under scrutiny.

Amanqaku ngobomi awasoloko eluncedo ekwenzeni uphononongo olululo lomsebenzi wegcisa. Ngokungakumbi, umhlalutyi angaqhutywa lulwazi analo ngembali yombhali kwaye angafikelela kwiziphumo ezingachanekanga ngomsebenzi awuhlalutyayo.

Oleke umsundulu okaMkonto (1988:14) ngelithi,

[B]iography alone should not be relied upon when one is attempting to understand the writer's ideals.

Makungagxilwa kuphela kwingcombolo ngobomi xa ubani elinga ukuqonda okuxatyswe ngumbali.

Noxa elumkisa lo kaMkonto, ubuye akungqine ukubaluleka kwemvelaphi nembali yombhali ngelithi,

A life of any writer of note is valuable, because it affords one an opportunity to examine the writer's practical experiences of life (1988:14).

Ubomi baye nawuphi umbhali buxabisekile, kuba bunika ubani ithuba lokuhlola inkqu mava obomi bombhali.

Nto leyo ethi, nakubeni zibethabethana iimbono zeengcali, kunzima ukutyeshela imvelaphi yembongi ekuhlalutyeni umsebenzi wayo.

Ethelekisa umsebenzi kaMkiva kunye nokaS.E.K. Mqhayi, uCutalele (2007:9), ucacisa enjenje: “Kubalulekile ukuba imbali yalowo kuphandwa ngaye yaziwe ukuze sibe nokuqonda igalelo lakhe kumba lowo kuphandwa ngawo”. Ecatshulwa ngokaQangule (1979:1) kwisifundo esingomsebenzi kaMqhayi, okaKunene (1967:13) uhambisa enjenje:

While I agree with critics who assert that one's knowledge of the life of an author does not enhance one's appreciation of the author's writings, it seems to me that there is equally no doubt that the understanding of an author who is clearly dedicated to a campaign of social reform is enhanced by a knowledge of his social and cultural world, its effect upon him, and the effect upon him also of any factors which being external to this social milieu yet bombard it towards a forceful, even cataclysmic change.

Nakubeni ndivumelana nabahlalutyi abathi ulwazi ngobomi bombhali akukukhulisi ukubukwa komsebenzi wobhali ngubani, kuyaphawuleka kum ukuba akukho mathandabuzo ukuba ukuqondwa kombhali ozilahlele nofele kwilinge lokuhlaziya uluntu kuncedwa lulwazi loluntu nenkcubeko aphuma kuyo, impembelelo yayo kuye, nempembelelo yezinye izinto ngaphandle kwezi ezithi zikhokele kutshintsho olunamandla.

Kuphando lwam lwee**Master's** nebeluhlalutya ilizwi lembongi kwisihobe sikaMkiva, ndiphawule ukuba imvelaphi yembongi isebenza njengesiseko kuphando ngomsebenzi wayo. Ilulutho ekusikhokeleleni kwizigqibo ezichanekileyo ngomsebenzi wayo, ukuze sibe nokukwazi ukulinganisa ifuthe nempembelelo yomsebenzi walo mbongi. Ngaphaya koko, inefuthe ekuqoqeni ingcingambono yembongi, enye yezinto uNgara azibona zibalulekile ekuhlalutyweni kwesihobe ssomthonyama. Indlela esithi silibone kwaye silitolike ngayo ilizwe namhlanje inento yokwenza nalapho sisuka khona nendlela esikhuliswe ngayo yindawo esiphuma kuyo nawo namanye amava esithe sagilana nawo endleleni. Yiyo loo nto wakhe wathi uNgugĩ wa Thiong'o kudliwanondlebe noAllan Marcuson, Mike Gonzalez kunye noDave Williams:

Every writer's books are autobiographical, that is, you write about your experience, your immediate experience.

Nayiphi na incwadi yombhali yimbali ngobomi bakhe, oko kukuthi, ubhala ngamava akho, amava akho angoko.

Nakubeni nje wayephendula umbuzo ongokubhala iincwadi zamabali, ingcamango ayivezayo inabela kwimisebenzi yobugcisa ngokubanzi. Singabafundi besihobe somthonyama, asikwazi ukutyeshela imvelaphi, imbali namava ethe imbongi yathubeleza phantsi kwawo ebomini bayo. Ngako oko, esi sahluko siza kunyathela imihlaba ethe yaphuhlisa ingcingambono kaMkiva noMbuli.

2.2 Imekobume Yosapho

NgokukaQangule (*Op Cit.* 3):

The home, the school and the church constitute a milieu that has a great influence in shaping up one's outlook.

Ikhaya, isikolo, nenkonzo zakha imekobume enefuthe elikhulu ekwakheni indlela ubani azibona ngayo izinto.

Ezi zinto zikhankanywa ngokaQangule yimihlaba ethi ibe lulutho ekubumbeni umntu ngamnye. Oku kube yinyani nakubomi bukaMkiva noMbuli. Iintsapho zabo zidlale indima enkulu ekuqoqeni isiphiwo sokubonga kwezi mbongi zimbini, ngokungakumbi kwicala likaMkiva. Uhambisa enjenje okaMkiva xa elanda imbali yosapho lwakhe ngokungqamene nokuba yimbongi kwakhe (Brown & Kiguli, 2006:133):

In my family, and especially my forebears, we have always had praise singers, iimbongi. We have had historians, that is, oral historians, who were recognized in their community and beyond. They played a role in my immediate community and the royal family. We have also had orators.

Ekhaya, ngokungakumbi oomawokhulu, besisoloko sinazo iimbongi. Sinabagcini bembali, nditsho ke, abagcinimbali yomlomo, ababesaziwa ekuhlaleni nangaphaya kwemida yelali yethu. Badlale indima ekuhlaleni nasebukhosini. Sikwanawo namaciko.

Woleka umsundulu uMkiva, enjenje (*Ibid.* 137),

Poetry is in the bloodline of my family.... It's something that I picked up from my father. My father got it from his forefather. His forefather got it from his great-grandfather. His great-grandfather got it from his great-great-grandfather. So, it comes through that pipeline.... It's an inherited trait.

Isihobe sibaleka emithanjeni yosapho lwam... Yinto endiyincance kutata. Utata uyifumene kutata wakhe. Utata wakhe uyifumene kukhokho katata. Ukhokho katata uyifumene kwisinyanya sakhe. Ngoko ke, isusela apho, lilifa lam.

Eli lifa lokubonga uMkiva ulitsala kukhokho wakhe, uPauzen Jacula Mkiva. UMkiva umzoba ukhokho wakhe njengembunguzulu yembongi, iciko lecaluza elicimba licivethe kuvokothethe nomgcinimbali owaba yintshatsheli nentshokotsheli ekuloleni isakhono sakhe sokubonga. Xa ethetha ngotata wakhe, uhambisa enjenje, “Utata (Gwebindlala Mkiva) ebengumntu oliciko lokuthetha, esebenzisa izafoke nezangotshe zeembongi, kodwa ebengazange ade abe uyimbongi ngokwakhe” (Mkiva 2018). Ukuphawula oku kutata wakhe kusenze isihobe sikaMkiva samimitheka zizangotshe zokuthetha, nto leyo etyhila ukuba ubuciko obu uzalwa nabo. Ngokukwanjalo, noMbuli uphuma kumnombo wendoda eyayiyimvumi yohlobo lomculo obizwa ngokuba yimbube, isicathamiya. Oku kukuthi ezi mbongi zikuncance ebeleni ukuba ngabavelisi bemisebenzi yobugcisa, zibambe isibane sosapho sokubonga, sibane eso esirhorhozela ezithendeni zoxanduva nendima edlalwa yimbongi esizweni.

UMbuli noMkiva bazuza amava afanayo ebuncinaneni babo. Utata kaMbuli, uElijah Katali, ebekholisa ukuhamba nonyana wakhe ngeempelaveki ukuya ezihostele. Uhambisa enjenje uKozain (1994:128):

As a child, Mbuli was exposed to black cultural activities in migrant labourers' hostels in Soweto, which he visited with his father, a mbube singer (traditional choral singing) of the arts he was exposed to (and presumably influenced by), he cites mbube singing, 'traditional dancing' and traditional praise poetry.

Njengomntwana, uMbuli watyhilelwa iinkqubo zenkcubeko zendlu emnyama kwiihostele zaseSoweto, awayezityelela noyise, umculi wembube (isicathamiya) nongomye wobugcisa awatyhilelwa bona (nowamphembelelayo), uyawusebenzisa umcule wembube, 'umxhentso womthonyama' nezibongo zomthonyama.

Uyoleka uBrown (1995:191) ngelithi kolu tyelelo, okaMbuli weva iimbongi zibonga iiNkosi ezizokubela apha wazuza namava okubona nokuva imixhentso neengoma. Utata kaMbuli wayeyinxalenye yale miculo nemidaniso, kuba wayeyimvumi yohlobo lomculo obizwa ngokuba yiMbube nokwaziwa njengesicathamiya. La mava athelela kakhulu kuhlobo lwembongi aphele esiba yiyo uMbuli, imbongi esithululayo isihobe sayo ngaphezu kokusibhala phantsi. Ubukhulu becala, isihobe sikaMbuli sikhathiswa yingoma kwaye unewonga lokubonga nezangxa ezifana neeNkosi, ooKumkani kunye neenkokheli zopolitiko. NgokukaMakhenyane (2015:18):

Mkiva had a privilege as a young boy of accompanying his uncle to cultural events, where he was invited to perform his poetry. It is a custom among the [ama]Xhosa to have iimbongi in cultural events like imigidi (the big day marking the going out of the boys from initiation school), imitshato (weddings) and in

gatherings at the Royal House. This privilege opened doors for young Mkiva as it led to his “first public performance in 1981” (Telephone Conversation, 2010), at a tender age of nine. That exposure produced a world renowned poet who now performs on a global stage.

Njengenkwenkwana, uMkiva waba newonga lokukhapha utatomncinci wakhe kumatheko esiNtu, apho wayemenyelwe ukuthulula isihobe sakhe. Lisiko phakathi kwamaXhosa ukuba kubekho imbongi kumatheko esiNtu afana nemigidi, imitshato neendibano zaKomkhulu. Eli wonga lavulela lo kaMkiva iminyango njengoko yakhokelela “kukuthulula isihobe esidlangalaleni okokuqala ngowe1981” (Incoko emnxebeni, 2010), eneminyaka nje elithoba. Oku kwavelisa imbongi ephume izandla nesele ibonga kumaqonga ehlabathi.

Uhambisa enjenje uMkiva xa ethetha ngotat’omncinci wakhe, “Umninawa [katata] uKhaya Mkiva, okhahlelwa njengoDumezweni, ebeyimbongi ke yena. Ubeyimbongi ebihamba kakhulu nooMathanzima aba” (Mkiva 2018). Esi yayisisikolo sokubonga abangena kuso uMbuli noMkiva, ukuqoqa nokukhulisa isipho abazalwa naso. Abantwana bafunda ngokubona okwenzeka phambi kwamehlo abo. Ngako oko, kwesi sikolo baphawula ukubaluleka, uxanduva, umthwalo nendima ethi idlalwe yimbongi esizweni.

UMkiva uzalelwe waza wakhulela kwilali yaseBholothwa ekwidolophu yaseDutywa, eMpuma Koloni, eMzantsi Afrika, kwisithuba seminyaka emine phambi kwezixholoxholo zonyaka we1976 nezasuba imiphefumlo yabantu abatsha eSoweto ababezabalazela ukuba kuyekwe ukufundiswa ngesiBhulu. Ukhula esiva ngesi siganeko nesathi samntlantlatha amadolo, watsho wayinxalenye yomzabalazo akuthi dlundlu. Kananjalo, eli xesha ibilixesha lezidubedube zopolitiko nokuzabalazela inkululeko yabantu abamnyama, nelithe lamenza waba neliso elibukhali kwimiba edla mzi. Oku sikuphawula kumbongo wakhe othi ‘Mbambe Lubobo’, apho ankqangiyelela inguqu ekusetyenzisweni koqoqosho lwelizwe ekuthengeni izixhobo endaweni yokufundisa ulutsha. Esikolweni samabanga aphezulu eMthatha ebesiba yinxalenye yemigushuzo yabafundi abankqangiyelela inguqu, ethelela kumzabalazo wokukhululwa kwabo. Uthi uMkiva (2018) xa esabela kumbuzo ongefuthe leli xesha azalwe nathe wakhula kulo:

Sizalwe ngexesha elinobunzima, kodwa ke yalixesha elisenza into yokuba sikhawuleze siqaphele, siqaphele ngokwasengqondweni ngoba abazali bethu bebhaphantsi kwexanasi lokokubana besengxakini, urhulumentu olukhoyo lubafaka phantsi koxinizelelo. Ndingathi ke ibe lixesha elibi nexesha elihle esizelwe kulo, kuba lisenze sakhula ngokukhawuleza. Lisenze sanolwazi lwezinto zombuso siselula ebomini. Loo nto ikwenza into yokokuba ukhawuleze uqingqe njengomntwana, kuba ndingathi xa use*High School* uzibone sele ungena kwizinto zombuso ungathi ukhawuleze wangena kwizinto

ebesinokuthi zizinto noko ezifuna abantu abadala kunathi. Ndifuna ukuthi ke, ibe nelo futhe lento yokokubana isinike ithuba lokuba sifunde ngokukhawuleza, sazi into yokokuba kubhekwa ngaphi na ebomini, kuyiwa ngaphi na kwilizwe lethu, kuqhubeka ntoni na kulawulo nesiphatho sobuntu bethu. Zezo zinto ezenze into yokubana zikhawulezise ziyomeleze ingqondo kwaye zisinike imfundiso yokuba ngamathandazwe, zisinike imfundiso yento yokubana sibe ngamatshantliziyo, sibe ngamadelakufa kwaye isinike nento yokubana sizikhathaze ngokubana sifunde, sizifundise, silwandise nolwazi lwethu kwimiba ngemiba eyayamene nobomi.

Indawo azalelwe kuyo lo kaMkiva, ilali yaseBholothwa eDutywa, imenze waqhogana nezithethe namasiko esiNtu, nto leyo evelayo kwisihobe sakhe, kwimibongo efana nothi 'Guya', ongesiko lolwaluko kunye nothi 'Incoyane' [nakubeni isihloko salo mbongo sibhalwe ngolu hlobo kwiimveliso zamacwecwe, igama elifanelekileyo leli lithi 'inkcoyana'] ongentonjane. Ngaphaya koko, ukhule esalusa impahla kayise, imfundo eyamnika isikweko senkunzi asisebenzisa rhoqo xa ebonga iinkokheli ezifana nooMadiba nooThabo Mbeki nooJacob Zuma. Ukhumbula enjenje:

When I was growing up, I had to look after the livestock of my father. And in that process, like any other boy who comes from that kind of family, I used to sing praises of the cows that belonged to my father. In doing so, I would also sing my family names, my clan names, combining with praise that I would chant for the cows that belonged to my father (Brown & Kiguli Op Cit. 134).

Ekukhuleni kwam, kwanyanzeleka ndaluse impahla katata. Kulo nkqubo, njengayo nayiphi na inkwenkwana, ekhulele kusapho olufana nolwam, ndandidla ngokubonga iinkomo zikatata. Ngokwenjenjalo, ndandidla ngokubonga igama lasekhaya, ndizithuthe, ndihlanganisa nezibongo endizivumela iinkomo zikatata.

Ukukhulela ezilalini kumenze waqhelana neziduko neminombo, olunye uphawu alusebenzisa kakhulu kwisihobe sakhe. Akawusongi umbongo ongeNkosi okanye iqhawwe lomzabalazo engakhange alande ubukroti bayo kumnombo eliphuma kuwo. UMakhenyane (2015:20) woleka umsundulu ngelithi:

... as any village boy, Mkiva grew up playing the traditional game of stick fighting. In this game, there would be teams and each member of the team would take turns with the members of the opposing team. In an act of motivating his team, "the one who has the skill of singing the praises...will praise your team as it plays against the other", Mkiva reveals (Brown & Kiguli, 2006: 134). He adds, "...[in] that way you also generate and regenerate the skill of praising" (Ibid.). In 2000, he sang praises of motivation and warning while he accompanied Vuyani "The Beast" Bungu to the ring to face Prince Naseem Hamed for a World Boxing Organisation title. In his praises, Mkiva mentioned the skill of Bungu in fighting and how he defeats his opponents and how he was going to beat Prince Naseem to a pulp that night. The well-known P. Diddy who was also singing his praises also accompanied Naseem.

... njengenkwenkwana yasezilalini, uMkiva ukhule edlala iintonga. Kulo mdlalo, bekubakho amaqela nabesithi amalungu eqela amane engena ukuziva amandla nabelinye iqela. Ngeenjongo zokuntyontyela iqela lakhe, “lowo unesakhono sokubonga... ubebonga iqela lakhe xa liqubisene nelinye”, uyaveza uMkiva (Brown & Kiguli, 2006: 134). Wongeza ngelithi, “... ngalo ndlela uye ukhulise isakhono sakho sokubonga” (*Ibid.*). Ngowama2000, wavuma izango zengoma ukuntlantlatha amadolo nokuntyontyela uVuyani “The Beast Bungu” ngexesha eqabela iqonga lamanqindi ukuqubisana noPrince Naseem Hamed belwela ibhanti le*World Boxing Organisation*. Kwizibongo zakhe, uMkiva wakhankanya ubuchule bukaBungu bokubetha inqindi nokuba uzoyisa njani ezinye iimbethamanqindi kwaye uza kumlalisa ngophotho uPrince Naseem ngobo busuku. UPrince Naseem wayekhatshwa nguP. Diddy nowayethulula ezakhe izibongo.

UMkiva akonelanga nje kukusincanca ebeleni isiphiwo sokubonga, okumngqongileyo kube negalelo elimandla ekumkhuliseni njengembongi.

Kukho iminyaka eli13 phakathi kukaMbuli noMkiva. UMbuli uzelwe ngonyaka owandulela imbubhiso yaseSharpsville neyasuba imiphefumlo yabantu abamnyama ababezabalazela ukurhoxiswa komthetho wamapasi. Uqabuka ingqondo ifuthe lale mbubhiso lisavakala. Uthe eneminyaka esixhenxe, wabukela indawo awazalelwa kuyo, ekhulela kuyo, iSophiatown, idilizwa ngurhulumente wobandlululo. Usapho lwakhe nabanye abemi baseSophiatown badudulelwa eMeadowlands, eSoweto. Esi senzo samenza uMbuli aphawule imeko yopolitiko yoMzantsi Afrika nobubi benkqubo yobandlululo kwintlobo yoluntu. Nto leyo eyamenza wakhulela ukuba lilizwi lengqiqo lo kaMbuli.

Nakubeni umama kaMbuli, uRoselinah Msuthukazi Mbuli, nathathe ifani yakhe, eyintombi yomXhosa, uMbuli ukhuliswe ngamasiko nezithethe zakwaZulu, icala lakuloyise, naquka ukuya kukhuphiswano lwesicathamiya ubusuku bonke (Christagau 1998:344). Isihobe sikaMbuli sithe mome zizaci namaqhalo esiZulu kwaye sityhila uthando lwenkcubeko yamaZulu nothando lwesizwe samaZulu. Yiyo loo nto simva ekhalima kalukhuni, ekhalimela ukubulalana kwamaZulu kumbongo othi ‘KwaZulu-Natal’.

2.3 Imekobume Yemfundo

Ithuba uMbuli noMkiva abalichithe esikolweni ngexesha lobandlululo libalungiselele ihlabathi eliphangaleleyo ababeza kungena kulo labanika nomhlaba wokusebenzisa isakhono sabo sokubonga kwimicimbi yelizwe. Ukuya kwabo esikolweni kwabavulela inyoba yokufunda nolwimi lwesiNgesi, nto leyo eyabalungiselela ukuba isihobe sabo siviwe nangaphaya kwemida yamaZulu namaXhosa ukuya kuthi ga ngehlabathi, kuba

isiNgesi lulwimi lorhwebo nemfundo lehlabathi (*lingua franca*). Kwimiba equka kuphela amaZulu okanye amaXhosa, ezi mbongi ziyithulula imibongo yazo ngesiNtu, kuze kwimiba equka ihlabathi baxube nesiNgesi okanye babethe ngaso kuphela. Le mpembelelo yesikolo ibenze baba nomdla nakwezinye iilwimi zeAfrika, kuba uMkiva ukhe afake nesiSwahili kwizibongo zakhe. Kwicwecwe awalikhupha ngowe1992 elithi 'Resistance is Defence', uMbuli usebenzisa nesiVenda kwisihobe sakhe. Ukuba babewutshikilele umnyango wesikolo, ifuthe lomsebenzi wabo beliya kuviwa kuphela ngamaZulu namaXhosa.

Kungexesha kanye uMbuli noMkiva besesikolweni apho isakhono sabo sokubonga saloleka ngakumbi. OkaFrid (*Op Cit.*) usirhabulisa enjenje ngoMbuli:

The Soweto Uprising occurred on 16 June 1976 and was a very formative experience for the young Mbuli. After experiencing the death of his fellow students, Mbuli's school went on strike and he was encouraged to write poetry during this time. Mbuli refers to this event as "God's miracle" because of how crucial it was for forming his opinions and beginning his career. As a member of his first performance group, Khuyhangano, Mbuli performed for the Congress of South African Students (COSAS) in 1979, a group he would later join. Mbuli's first major public performance took place in 1981 when he recited the poems "Sies" and "Ignorant" at the memorial concert for a local preacher. Mbuli refers to this event as the "beginning of Mzwakhe" and it would launch his career of reciting "dub" poetry at funerals during the 1980s.

Izivondoviya zaseSoweto zaqhubeka ngomhla we16 kowe1976 kwaye yaba ngamava abalulekileyo kubomi benkwenkwe yakwaMbuli. Emveni kokubona kusifa oogxa bakhe, isikolo awayefunda kuso uMbuli sagwayimba waze wathunakala ukuba abhale isihobe ngeli xesha. UMbuli ulibiza eli thuba njengomMangaliso kaThixo ngangendlela elaba lulutho ekubumbeni iimbono zakhe nasekusunguleni ikhondo lake lokubonga. Njengelungu leqela lakhe lokuqala, iKhuyhangano, uMbuli waduda isihobe kwiNkongolo yabaFubdi boMzantsi Afrika (COSAS) ngowe1979, iNkongolo awaphela eyinxalenye yayo. Ukududa kukaMbuli okokuqala esidlangalaleni kwenzeka ngowe1981 apho wathulula umbongo othi, "Sies" nothi "Ignorant" kwikonsathi yesikhumbuzo somshumayeli wasekuhlaleni. Usibiza esi siganeko "njengesiqalo sikaMzwakhe" nesathi samazisa njengembongi ebonga emingcwabeni ngowe1980 ukubheka phambili.

La mava wathi wagagana nawo uMbuli amfundisa ngakumbi iinzima neenzwinini ezithongululwa sisizwe esiNtsundu kweli loMzantsi Afrika ngexesha lobandlululo. Ukungathuli kwakhe ngale mini kwamvulela indlela ekuhlomleni kamva ngelizwi lembongi kwimicimbi edla isizwe soMzantsi Afrika ngokubanzi.

Amava okaMkiva asesikolweni aphantse afana nakaMbuli. UNkululeko Mdingi (2010) nowayefunda kwisikolo samabanga aphezulu iSt. John's College eMthatha usizobela amava akhe nokaMkiva. Uthi bekusithi xa kukho intshukumo

yoqhankqalazo, abafundi besaxakiwe ukuba baza kuqala ngaphi ukusungula le ntshukumo, asuke adanduluke uMkiva ngelizwi lembongi, esebenzisa ubuchule obubodwa bokuyila nokuqamba, batsho abafundi baphathelele, basuke amadlu, bandlandlatheke ukuqhuba loo ntshukumo. Wongeza ngelithi, uMkiva ebedla ngokuthulula imibongo yakhe xa kukho amatheko esiNtu esikolweni, apho wayebonisa ubuchule obubodwa bokubonga. UNeethling (2001) uthi lo kaMkiva wakhula ngakumbi njengembongi ngeli thuba aseSt. Johns. Ukungqina oku, kungeli lixa aseSt. John's apho wathi wafumana inyhweba yokubonga okaMadiba ukuphuma kwakhe entilongweni ngowe1990. UPhosa (2002:9) uhambisa enjenje:

a starry-eyed schoolboy was thrust into the national limelight in 1990 when he was given the honour of praising Nelson Mandela at a welcome home rally in the then Transkei. For the young "nameless" boy, the day had been a fortune-changing experience. And, significantly, in 1994, he rendered scintillatingly at Mandela's inauguration ceremony in Pretoria.

inkwenkwana yesikolo emehlo akhazimlayo yabekwa ekukhanyeni ngowe1990 ngethuba inikwa iwonga lokubonga uNelson Mandela mhla wayesamkelwa eTranskei. Kule nkwenkwana "yayingaziwa", le mini yeza namathamsanqa atshintsha ubomi bayo. Kangangokuba, ngowe1994, watsho ngodlwabevu lombongo kumsitho wokubekwa kukaMandela ePitoli.

Phambi kokuba afunde eSt John's, lo kaMkiva ufunde kwisikolo iFreemantle Boys High School, apho wagxothwa engekagqibi nonyaka. UCutalele (*Op Cit.*14) uthi unozala wokugxothwa kukaMkiva kukusuka "enze umbongo othi *Paramount [T]hief* endaweni yokuthi *Paramount [C]hief*". Esi senzo, nesenzeka ngowe1988, sakhokelela nasekuvalelweni kwalo kaMkiva ngulowo wayebhekisa kuye, uNkosi Kaizer Matanzima isithuba seeveki ezimbini.

Ixesha elathi ezi mbongi zalichitha kwimfundo esisiseko laba lulutho ekuzilungiseleleni iqonga elikhulu lelizwe. Amava ezagilana nawo ngeli xesha kwakhulisa, azivula iingqondo ngemeko yezopolitiko eMzantsi Afrika. Inene, uncwadi lwama-Afrika luzalwa emazantsi entliziyo luphehlwe oku kobulawu engqondweni ethe yagagana neemeko zobomi bamathole omthonyama, utsho ubone ukuba ngokwenene, ubugcisa nje ngenxa yobugcisa (*art for art's sake*) abunandawo kuncwadi lamathole omthonyama.

NgokukaHeunis (1999:117), uMbuli zange afikelele kumaziko emfundo ephakamileyo, afundele imfundo enomsila. UKozain (*Op Cit.* 128) uhambisa enjenje mayela nokungafikeleli kukaMbuli kwimfundo ephakamileyo:

Mbuli does not provide personal reason for this but one can presume it to fit into wider patterns of South African racial schooling. He does, however, pride himself on being 'a qualified graduate from the university of wisdom' (Mbuli, 1989a:15)".

UMbuli akaniki zizathu zizekahe ngoku kodwa ubani unako ukuzigqibela ukuba inento yokwenza nendlela yobuhlanga kwimfundo yoMzantsi Afrika. Noxa kunjalo, uyazingca ngokuba 'waphumelela isidanga kwiYunivesithi yobulumko'.

limeko zopolitiko zelo xesha zibe ngumqobo kulutsha oluninzi oluNtsundu ekuqhubeleni phambili nemfundo, ngokungakumbi olo beluphambili ekuchaseni urhulumente wobandlululo, njengoMbuli. UMkiva yena ube nayo inyhweba yokufikelela nokuphumelela imfundo enomsila. Uphumelele isidanga seeHounour's kwizifundo ezibizwa ngokuba yi*Developmental Studies*. Izifundo zakhe zaziquka ezi: "oral traditions, history and cultural studies, scholars of African Poetry and traditional music" (poetofafrica.com). Ezi zifundo zibe lulutho ekuqogeni ngakumbi indlela yokucinga ngesihobe sakhe lo kaMkiva. Xa ekhumbula ithuba awalichitha eYunivesithi, uhambisa enjenje uMkiva:

...my stay at the University of Western Cape contributed a lot to my poetry. In 1994 I was approached by inauguration committee to praise-sing Mandela (Phosa 2002:5).

... ithuba endilichithe kwiYunivesithi yaseWestern Cape ibe nefuthe elikhulu kwisihobe sam. Ngowe1994, ndamenywa yikomiti eyayiququzelela ukubekwa kukaMandela ukuba ndimbonge.

Ithuba alichithe kwiYunivesithi yaseWestern Cape libe lulutho kuMkiva, kuba wafumana ithuba lokusebenzisa isakhono sakhe sokubonga kubaphulaphuli abaphuma kwiinkalo ezahlukeneyo zobomi. Kulapha apho wazibalulayo njengembongi eza kudlala indima ebalulekileyo kwisizwe soMzantsi Afrika. Kunyaka wakhe wokugqibela eUWC wafumana iwonga lokuthulula isihobe sakhe kwimisitho yothwesozidanga. Lo kaMkiva wazibalula ngokuba yimbongi ephume izandla nenobuchule nobucupathi obubodwa bokuqamba imibongo. UNEethling (2003:203) uphawula enjenje:

Mkiva is clearly a gifted poet: he could have rendered the 'same' poem every night, given the context (a graduation ceremony) remained unchanged.

Kuyacaca ukuba uMkiva yimbongi enesiphiwo: wayenako ukuthulula umbongo 'omnye' ubusuku ngabunye, kuba ke imeko yothweso zidanga yayisafana.

OkaNeethling uphawula okokuba lo kaMkiva wayethulula umbongo omtsha ubusuku nobusuku, nto leyo ethi waqamba, wathulula imibongo emithandathu kolo

thwesozidanga lwaloo nyaka. Omnye wemibongo awayithululayo lo kaMkiva ngulo uthi 'UMbombayi', nendiwuhlalutyayo kolu phando kwisahluko sesithathu.

2.4 Ifuthe likaMadiba

Zombini ezi mbongi zibe newonga nenyhweba yokuthulula isihobe sazo ngemini yomsitho wokubekwa kukaMadiba njengoMongameli wokuqala woMzantsi Afrika okhululekileyo ngowe1994. Ukusondela kwabo kuMadiba akubanga yinto yosuku olunye, kodwa babe yinxalenye yobomi bakhe de waphumla uMadiba. Kwindawo abehamba kuzo uMadiba, ekhuthaza uxolo, ubunye nokupheliswa kobandlululo, bezisiba khona ezi mbongi. NgokweWikipedia:

In 1996, Mbuli was invited to London to co-host with British poet and activist, Benjamin Zephaniah, the Two Nations Concert at the Albert Hall to honour President Nelson Mandela on his visit to London.

Ngowe1996, uMbuli wamenywa eLondon ayokuba yinjoli nembongi netshantliziyo laseBhilitane, uBenjamin Zephaniah, kwiKonsathi ebizwa ngokuba yiTwo Nations kwiHolo likaAlbert ukuwonga uMongameli Nelson Mandela kutyelelo lwakhe lwaseLondon.

Umbongo kaMbuli othi 'KwaZulu Natal' utyhila iingcamango ezazikhuthazwa nguMadiba kwiphulo lokuphelisa umlo owawuphakathi kwabalandeli bakaKhongolose nabeNkatha KwaZulu. Ngokunjalo, umbongo kaMkiva othi 'Asibuyingamva' [Asibuyi Ngamva] uthe mome ziimbono zikaMadiba ezithi unotshe ukuba uMzantsi Afrika ubuyele kwixesha lobandlululo nengcinezelo.

Ngethuba uMbuli wayesentilongweni, ngexesha lobandlululo, wafumana umyalezo owomelezayo osuka kuMadiba. Kulo myalezo wayehambisa esithi uMadiba:

Dear Mzwakhe and Nomsa, I would like you to know that you are loved and respected far beyond the borders of your home town. Fondest regards and best wishes. Yours sincerely, Nelson Mandela" (Mbuli, 1989:4).

Mzwakhe noNomsa, ndinga ningazi ukuba niyathandwa kwaye niyahlonitshwa nangaphaya kwemida yedolophu yenu. Ngomkhulu umbuliso neminqweno emihle. Owenu, Nelson Mandela.

La mazwi awazange onele nje kukumomelelza uMbuli, amkhuthaza ukuba aqhube nokuba lilizwi lengqiqo ngexesha lobandlululo nasemva kobandlululo.

Ngokukwanjalo nakuMkiva, uMadiba ube nempembelelo nefuthe elimandla. Uhambisa enjenje uMkiva:

I am blessed to have been associated with Madiba. It has truly been a special blessing for me. I attribute my intellectual and spiritual growth to him. He has taught me so much about humility, independence and originality of thought. Above all, he has taught me to transcend my ethnic background in order to be the real nation's poet (Phosa, 2002:5).

Ndisikelelekile ukuba ndinxulunyaniswe noMadiba. Inene, yintsikelelo eyodwa kum. Ubukrelekrele bam nokukhula ngokwasemoyeni ndikubalela kuye. Undifundise kakhulu ngokuthobeka, ukuzimela nokuba neengcinga ezizezam. Ngaphaya koko, undifundise ukuba ndinwenwele ngaphaya kohlanga lwam ukuze ndibe yimbongi yesizwe ngenene.

UMadiba ibingumntu owamkela nobuka wonke umntu nokuba ngowoluphi na uhlanga. Ngokwenene uMkiva uyithathile le nto, kuba kwisihobe sakhe ude abonge neenkokheli zangaphaya kwemida yoMzantsi Afrika, ezifana nooCastro nooGadaffi. Woleka ngelithi:

Being nurtured by Madiba has afforded me an unbelievable platform. It has opened numerous doors, creating an incredible international career for me (Sibiya, 2002:3).

Ukukhuliswa nguMadiba kundinike iqonga elingummangaliso. Kundivulele iminyango emininzi, kwandidalela umsebenzi obalaseleyo kumazwe ngamazwe.

Isihobe sikaMkiva sikhe safikelela nakumazwe angaphaya kwemida yeli loMzantsi Afrika. USibiya (*Ibid.*) unika le ngxelo ngoMkiva:

Recently returned from Medellin International Poetry Festival in Colombia, Mkiva has represented South Africa at international poetry festivals in Ireland and Rotterdam. With invitations pouring from all over, he's also visited Germany, France, Russia, Libya, Tanzania, Zimbabwe, Swaziland, Botswana, Uzbekistan, Turkey, Britain and Palestine.

Usandula ukubuya kwiMedellin International Poetry Festival ebiseKholombiya, uMkiva ebemele uMzantsi Afrika kumsitho wesihobe wamazwe ngamazwe eIreland naseRotterdam. Ekugxalathelaneni kwezimemo, ebesandula ukuya eJamani, eFransi, eRashiya, eLibhiya, eThanzaniya, eZimbabwe, eSwazini, eBotswana, eUzbekistan, eTurkey, eBhilitane nasePalestina.

limbono zikaMadiba zoMzantsi Afrika omnye noyimbumba yamanyama uyavela kwisihobe sikaMkiva noMbuli. Lo kaMadiba ukhe wathi uMzantsi Afrika ngowomntu wonke ohlala kuwo. Kwisahluko sesine ndihlalutya imibongo yezi mbongi ekhuthaza umanyano noxolo kweli loMzantsi Afrika. UMkiva ukhuthaza ukugudlana ngemihlana kweentlanga zonke ezikweli loMzantsi Afrika ngeli lixa uMbuli ekhuthaza nokukhongozelwa kweentlanga zaseAfrika ezilapha eMzantsi Afrika.

Nakubeni kwesi sifundo ndithelekise kuphela umbongo omnye kaMbuli nokaMkiva ongoMadiba, igoqo labo lemibongo lithe mome zizibongo ezingeli xhwangusha elalixhentsa lodwa esixhontolweni sokulwela inkululeko lakwaDlomo. Ukusukela esesentilongweni uMadiba, ekuphumeni kwakhe entilongweni ukuza kuthi ga ekunabeleni kwakhe ingubo kaqaqaqa, ilizwi lezi mbongi belithe gqolo ukwenza umpongampo ngemisebenzi yakhe emihle yokulwela inkululeko yesizwe esiNtsundu. Ngethuba enguMongameli welizwe loMzantsi Afrika bebevuma izango zengoma, bentyontyela inkonzo enomkhitha nomkhoka okhwebayo yalo kaMadiba, besithi kwiinkokheli zangomso, nantsi indlela, hambani ngayo. Ngeli xesha ethathe umhlalaphantsi, lona ilizwi lembongi alikhange lithule ngaye, ude athi uMkiva komnye umbongo, uMadiba ubaluleke kakhulu nangoku sele ethathe umhlalaphantsi (*"Is a very important pensioner"*). Mhla uMadiba wayegqiba iminyaka engama90, uMbuli wavuma izango zengoma, esenjenje:

Nelson Rolihlahla Mandela
 90 years of dedication and discipline
 90 years of experience and excellence
 90 years of heroism and humanity
 90 years of leadership and loyalty
 90 years of patriotism and passion
 90 years of sunshine and storms
 90 years of servant-hood and survival
 Yes, a long walk to freedom-a long journey to freedom

Nelson Rholihlahla Mandela
 Iminyaka engama90 yokuzinikela nokuziphatha
 Iminyaka engama90 yamava nokugqwesa
 Iminyaka engama90 yobuqhawe nobuntu
 Iminyaka engama90 yobunkokheli nokunyaniseka
 Iminyaka engama90 yobuthandazwe nothando
 Iminyaka engama90 yelanga nesaqhwithi
 Iminyaka engama90 yobukhonzi nokusinda
 Ewe, uhambo olude lwenkululeko-umzamo omde wenkululeko

Athelele noMkiva esenjenje mhla wayethatha umhlalaphantsi uMadiba:

15. The root of reconciliation; [Ingcambu yoxolelaniso]
19. The filament of freedom; [Ubulembu benkululeko]
22. He is the pollen of prosperity; [Ungumungu wokuchuma]
25. The calyx of consciousness; [Isikhuselimveliso sokuqonda]
26. The stem of our society; [Isiqu soluntu lwethu]

Izinto ebebeziphawula ngalo kaMadiba ibe zizinto nabo abazifundileyo kweli qongqolo lingubo zimakhazikhazi, besithi kwiinkokheli zangomso fundani nani ukuze nikhokele ngenkonzo emimithekayo.

2.5 Ifuthe Lemisebenzi yezi Mbongi Kwimbalo zazo

Imisebenzi azayamanise nayo okaMbuli ukuqala kwakhe ukusebenza ibinento yokwenza nenkcubeko. Emveni kokuba etyunjelwe ukuba yi *Transvaal Media Officer* ye *United Democratic Front* ngowe1985, waye wamisela idesika ejongene nemiba yenkcubeko yeli qela ngowe1986. Le desika yaqulunqa umgaqonkubo ojongene nokwala ukusebenzisana norhulumente kwimiba yenkcubeko. Woleka ngelithi uKozain (*Op Cit.* 129):

Mbuli eventually became the spokesperson/head of the Cultural Desk, a portfolio which he managed in such a way as to fall into disfavour amongst a number of South African cultural commentators. Increasingly, the Cultural Desk and Mbuli were seen as unaccountable and authoritarian (The New Nation, 18-24 January 1991:8), and the Desk closed by mid-1991 (The New Nation, 7-13 June 1991:23).

UMbuli waba ngusomlomo/intloko ye *Cultural Desk*, umsebenzi awawenza ngendlela eyamenza wathiywa luninzi lwabaphicothi benkcubeko eMzantsi Afrika. Ngakumbi nangakumbi, uMbuli ne *Cultural Desk* babonwa njengabo bangenaxanduva nothobigunya, kwaye le Desika yavalwa embindini kowe1991.

Lo msebenzi wamenza lo kaMbuli wathelela ngakumbi kumzabalazo wokukhululwa kwesizwe esiNtsundu kwidyokhwe yengcinezelo, kuba iU.D.F. ibichasene nenkqubo yobandlululo.

Akuphumelela isidanga sakhe see *Honour's* ngowe1995, uMkiva usebenzele abakwaSpoornet ngowe1996, apho wayekwicala lonxibelelwano. Waqulunqa umqulu oyintlanganisela yemibongo eveliswa ngabakhweli bakaloliwe nowanikwa isihloko esithi *Railway Poetry*. Ebhala ngesi sihobe, okaChikanga (2000:13) uhambisa enjenje:

Railway Poetry is, in a way, a collection of history of railway travel in South Africa, capturing the mood and sentiments of both black and white communities whose life was intertwined with this mode of commuting.

I *Railway Poetry*, ngandlela ithile, yingqokelela yembali yokuhamba ngololiwe eMzantsi Afrika, isizobela uluvo nemizwa yoluntu olumnyama nolumhlophe nobathi ubomi babo bahlanganiswa lolu hlobo lokuhamba.

Ehlomla ngababhali besi sihobe, uhambisa enjenje uMkiva,

Some people were writing from the premise of pain that they have undergone having worked in the railways, some people were writing out of happiness at seeing this amazing environment. So I combined the experience, the hardships, the celebration, within the same framework (Brown & Kiguli Op Cit.).

Abanye abantu babebhala beqhutywa yintlungu abathubeleze phantsi kwayo ngokusebenza esiporweni, abanye babebhala ngovuyo lwabo ekuboneni le ndawo intle kangaka. Ngoko ke ndiye ndahlanganisa loo mava, ubunzima nokugcoba, phantsi kophahla olunye.

Lo msebenzi wamkhuthaza lo kaMkiva ukuba angoneli nje ukusithulula isihobe sakhe, kodwa asibhale naphantsi emveni kokusithulula. Nakubeni uba khona nje umahluko kwinto ebeyithulula nale ayibhale phantsi, ingxam nomxholo wona awutshintshi. Ekwenzeni lo msebenzi wokuqulunqa lo mqulu, uMkiva uphawula enjenge:

The clear thing, which we are not saying and which we must be vocal and audible enough about, is that we encourage the nation to read, but are not encouraging the nation to write. For me, that's an imbalance. I'm saying let's encourage the kids to write, and let's also encourage them to read. Our history must be rewritten, yet how do you begin to prepare the rewriters of history when you don't encourage this kind of culture of writing?

Into ecacileyo, nesiingayithethiyo nekufuneka siyikhwaze kakhulu, sikhuthaza isizwe ukuba sifunde, kodwa asisikhuthazi ukuba sibhale. Kum, kukungazinzi oko. Ndithi masikhuthaze abantwana babhale kwaye sibakhuthaze bafunde. Imbali yethu kufuneka ibhaliwe kwakho, kodwa uza kubalungisa njani ababhali kwakho bembali xa ungasikhuthazi isithethe sokubhala?

Lo msebenzi wakwaSpoornet ulandelwe ngumsebenzi wokuvelisa amanqaku angemiba yenkcubeko nezithethe zakwaXhosa, ewavelisa phantsi kophahla oluthi, “Ubuhlanti bembongi yesizwe nguZolani Mkiva”. La manqaku ebephuma kwiphephandaba iCity Press. Ezinye zezihlokwana abetshila phantsi kwazo beisisithi: “Amandl’ endoda ziinkomo zayo”, “Masibuyiseleni isidima somlandu” (3/3/2002), “Ilima ngundoqo wempathiswano” (10/03/2002), “Ilobola asiyontengiso, yimboniso” (17/03/2002). La manqaku abenenjongo yokufundisa isizwe samaXhosa ngemiba esele ifuna ukulahleka esizweni. Ngaphaya koko, ibityhila ukuba lo kaMkiva lithandazwe lenene.

NgokukaHeunis (Op Cit. 118), ukubekwa kweCultural Desk phantsi kwemiqathango, uMbuli wazibandakanya neMass Democratic Movement (MDM). UPetersen (1991:66) wongeza ngelithi lo kaMbuli ukhe wathabatha inxaxheba nakwiSouth African Musician’s Alliance. Kananjalo, ngokukaPetersen, uMbuli ukhe wangusekelamongameli weCongress of South African Writers (COSAW).

Kutsha nje lo kaMbuli ukhe wavela kumboniso kamabonwakude othi 'Isibaya' ngowama2016. Kulo mboniso ubedlala indima kaNgonyama Ngwenya, umkhuluwa kaJudas Ngwenya, odlalwa nguMenzi Ngubane. Into ebindinika umdla kakhulu ekubukeleni uMbuli kulo mboniso ayibobuchule bakhe bokulinganisa, kodwa yindlela ebesebenzisa ngayo ulwimi lwesiZulu. Le ndima ebeyidlala imveze njengomlondolozo wolwimi lwesiZulu.

Ngokwephephandaba i*The Citizen* (2018), uMkiva usandula ukubekwa njenge*Chief Executive Officer* yethutyana yi*National Arts Council* yoMzantsi Afrika. Lo msebenzi uwuqale ngomhla wama25 kweyoMsintsi, kowama2018. Ucatshulwe leli phephandaba esithi lo kaMkiva:

The arts play a critical role in advancing social cohesion, and it is incumbent on the National Arts Council to develop and promote our artists.

Ubugcisa budlala indima ebalulekileyo ekukhuliseni umanyano loluntu, kwaye kunyanzelekile i*National Arts Council* iphuhlise kwaye ikhulise amagcisa.

Ngokuthatha le misebenzi, ezi mbongi ziqhubela phambili ukukhulisa inkcubeko yobugcisa.

2.6 Amacwecwe neencwadi

Ezi mbongi zishicilele uthotho lwamacwecwe. Ngokwepoetofafrica.com, nalu uludwe lwamacwecwe ashicilelwe nguZolani Mkiva:

- *Halala South Africa (Halala Mandela)*
- *Qaddafi (God Bless Africa)*
- *Maz' enethole (Touch of Mandela)*
- *Brother Leader (Heroes of Africa)*
- *Laphum'ilanga (Poetry Collection)*
- *Sekunjalo (Ubuntu)*
- *3 set CD by the Poet of Africa*
- *Thy Swazi Kingdom Come*
- *Internacionalstia (Fidel Castro)*
- *Revolucionarion (Hugo Chavez)*

- *Africa for Haiti*
- *Paz en Columbia*
- *Malik Maluk (United States of Africa)*
- *Atoi Cote D'Ivoire*
- *A Tribute to Yasser Arafat*
- *Nirina (Voice for the Future)*
- *Pere De La Nation (Sir Seewoosagur Ramgoolan)*

NgokukaHarris (2019), uMbuli ushicilele la macwecwe alandelayo. Awaphelelanga kula amacwecwe ashicilelwe ngokaMbuli.

- Change is Pain (1987)
- Unbroken Spirit (1989)
- Resisitance is Defence (1992)
- Afrika (1993)
- Izigi (1995)
- UMzwakhe Ubonga uJehova (1998)
- KwaZulu Natal (1999)
- Mbulism (2004)
- The Voice of Reason (2005)
- Thunder (2008)
- Tribute to Mandela
- Amandla (2012)

Le nkcazelo ndiyifumene ku allmusic.com.

Lo kaMbuli ubhale neencwadi ezimbini. Incwadi yakhe yokuqala ethi *Before Dawn* uyibhale ngowe1989 nequka isihobe sakhe esingexesha lobandlululo. Ngowama2011 uye wakhupha enye ethi *The Voice of Reason*. Lo kaMkiva akakayivelisi imibongo yakhe encwadini. Ukuza kuthi ga ngoku uhlele incwadi ethi *Railway Poetry* (1995), engesihobe esiveliswe ngabakhweli bakaloliwe.

2.7 Isishwankathelo

Ekulandeni imvelaphi kaMkiva noMbuli kuthi thande isiseko sokuhlalutya isihobe sabo. Ukuzalwa nokukhulela phakathi kwamagcisa, amaciko namacaluza okuthetha kuvelise amanye kuZolani Mkiva noMzwakhe Mbuli. Ukukhula nokuya esikolweni ngexesha lobandlululo kuvelise amathandazwe angqondo zibukhali zokuqwalasela nokushukuxa imiba etshisa ibunzi lesizwe. Akothusi ukufumana kwezi mbongi isihobe esinqangiyelela inguqu, esityhila umoya wobuthandazwe nesimumathe ibali lomzabalazo. Imisebenzi abathe bazibandakanya nayo ibe yimisebenzi enenjongo yokukhulisa isizwe ndawonye nenkcubeko yesizwe esiNtsundu kwanenkcubeko yoMzantsi Afrika.



Isahluko 3

Ilizwi Elinkqangiyelela Inguqu

3.1 Intshayelelo

Xa kubhekiswa kwiprotest, ubukhulu becala kusetyenziswa igama lesiXhosa elithi 'uQhankqalazo'. Kolu phando ndikhethe ukusebenzisa ibinza elithi 'ukunkqangiyelela inguqu', kuba yeyona njongo iphambili yoqhankqalazo leyo, ukunkqangiyelela inguqu. Eli binza lityhila ingxam yale nto amaNgesi ayibiza ngokuba yi *Protest Literature*, luncwadi olunkqangiyelela inguqu. Kwesi sahluko, ndishukuxa isihobe esinkqangiyelela inguqu.

NgokukaMtumane (2000:167):

Protest poetry may be defined as a poetry wchi the poet expresses dissatisfaction, displeasure and points out some wrongs in his social and political environment.

Isihobe esinkqangiyelela inguqu singachazwa njengesihobe apho imbongi idandalazisa ukungoneliseki, ukungakholiseki nokuveza ububi kwimeko yokuhlala neyopolitiko.

Koku ngoneliseki okuye kukhokelele ekunkqangiyeleni inguqu, ithi imbongi ekuphawuleni kwayo ububi okwenzekayo, ikwenze oko igxeleshe utshintsho. Uyongeza uMtumane ngelithi obu bubi bungaquka ukunyhashwa nokujongelwa phantsi kwamalungelo abantu, njengoko kuvela kweminye yemibongo endiyihlalutyayo kwesi sahluko, apho uMkiva noMbuli bedakanca ukungoneliseki kwabo kukunyhashwa kwamalungelo abantu ababhinqileyo nabantwana.

Ngako oko, kwesi sahluko ndiza kugrombonca uluvo lweengcaphephe ngolu hlobo loncwadi, ndigxile kwisihobe; ndandule ukuhlahluba, ndihle amahlongwane isihobe sikaMbuli noMkiva esinkqangiyelela inguqu. Isihobe sabo siza kuthelekiswa kule micwe ilandelayo: upolitiko loluntu (*socio-political*); inkqubo yoluntu (*socio-cultural*). Bendingathanda ukuthelekisa isihobe sezi mbongi phantsi komcwe woqoqosho loluntu (*socio-economic*). Noxa kunjalo, andibanga nakho, kuba andikxange ndiwufumane umbongo kaMbuli endingawuthelekisa nokaMkiva othi 'Mbambe Lubobo', apho uMkiva ankqangiyelela inguqu kwindlela ekusetyenziswa ngayo imali, ephawula ukuba ngekufundiswa ulutsha endaweni yokuthenga izixhobo.

3.2 Umxholo wokuNkqangiyelela Inguqu neLizwi Lawo

Imbongi okanye umbhali ochukumisa ingcingambono yokunkqangiyelela inguqu unomgomo wokuzakuzela utshintsho. Ngexesha lobandlululo iimbongi nababhali bebenkqangiyelela utshintsho “ngokucengacengana nezazela zabacishileli ukuba baxibiyile amaxokelelwano abakhonkxe ngawo abacishilelwa” (Mdaka *Op Cit.* 25). Olu tshintsho bebelubiza kuba bebona kwaye besiva ubunzima bedyokhwe yengcinezelo ethwaliswe isizwe esiNtsundu ngabacishileli. Eli lizwi belivakala kwiimbongi nababhali bomthonyama abebengcamla indebe ekrakra yobandlululo nengcinezelo, kwanabo bamhlophe, ababengathandi ukusezwa kwesizwe esiNtsundu le ndebe ikrakra.

Ziluthotho izinto eziye zangunozala wokunkqangiyelela inguqu kubabhali neembongi zomthonyama. Encotsheni kuludwe lwezo zinto kungqengqo imithetho eyathi yamiselwa ngurhulumente wengcinezelo nowobandlululo; mithetho leyo eyathi yenza ubomi banzima kakhulu kwisizwe esimnyama. UThompson (2000), kwincwadi yakhe ethi *The History of South Africa*, uyayivelela le mithetho. Le mithetho yayiquka i*Natives Land Act of 1913* (2000:163) nomthetho wamapasi owamiselwa ngonyaka we1952. Lo mthetho wavuselela inkcaso noqhankqalazo olukhulu kumaqela aphikisayo ezopolitiko, ngakumbi ngowe1960. Le nkcaso yakhokelela ukuba amanina enze umngcelele oya kwiZakhiwo zoMdibaniso ePitoli ngomhla wethoba kweyeThupha ngowe1956. Amaqela achasayo ezopolitiko aye avalwa umlomo. Ngowe1950 urhulumente wobandlululo wamisela umthetho wokwahlukanisa ukuhlala kwabemi beli loMzantsi Afrika, ngokweentlanga zabo. Uhambisa enjenje uThompson (*Op Cit.* 194)

Under the Group Areas Act (1950) and its many subsequent amendments, the government divided urban areas into zones where members of one specified race alone could live and work. In many cases, areas that had previously been occupied by Blacks were zoned for exclusive white occupation.

Phantsi koMthetho Wokuhlaliswa ngokoHlanga (1950) nokuhlaziywa kwayo, urhulumente wohlula iidolophu zakwimimandla apho uhlanga oluthile lungahlala kwaye lusebenze khona. Kumatyeli amaninzi, iindawo ezazihlala abaNtsundu zenziwa imimandla yabamhlophe kuphela.

UMbuli nosapho lwakhe baba ngamaxhoba esi senzo, kuba basuswa eSophiatown, neyayihlala abantu abaNtsundu, kwadilizwa imizi yabo, bafuduselwa eMeadowlands. Ngowe1953 kwamiselwa umthetho wokwahlula abamhlophe kwezinye iintlanga kwiindawo nakwizithuthi zikawonkewonke. Kananjalo, kwamiselwa umthetho othintela imfundo engenye ngaphandle kwaleyo yayiziswa ngurhulumente kwabamnyama

neyayibizwa ngokuba yi*Bantu Education* ngo1953 (196). Ngowe1970/71 urhulumente wobandlululo wanika abantu abamnyama unomgogwana, wombombayi wenkululeko ngabula Mkiva, ngokumisela i*Bantu Homelands Citizenship Act of 1970* ne*Bantu Homelands Contitution Act of 1971* (191). Umbongo othi 'UMbombayi' kaZolani Mkiva nothi 'Triple M' kaMzwakhe Mbuli ukhalimela lo nomgogwana wenkululeko neenkokheli zawo, ezazizenza iinkokheli zabantu, kanti babesebenzela urhulumente wobandlululo. Urhulumente wobandlululo waye wamisela nomthetho othintela abantu abaNtsundu, abeBala namaNdiya ukuba bavote. Loo mthetho waye watshintshwa kamva, bavunyelwa abeBala namaNdiya ukuba bavote ukusukela ngowe1983, nto leyo eyavusa umnye le kwabaNtsundu ukusukela ngowe1984 ukuya kowe1986. Ababhali neembongi baye bavakalisa elabo ilizwi lokunkqangiyela inguqu, bethelela kumaqela ezopolitiko, ukuzakuzela utshintsho nombuso oza kuqinisekisa intlalontle kubemi abaNtsundu.

OkaMdaka (2002: 25) wongeza ngelithi,

Protest literature responds to and records the oppression, exploitation, destitution and dehumanization of blacks The themes – the hazards of looking for a job, prison life, farm life, beer brewing and selling, police brutality, etc. – attest to protest writers' preoccupation with the harassment of blacks by whites occasioned by the imposition of colonial capitalism.

Uncwadi olunkqangiyelela inguqu lusabela kwaye ludakanca ukucinezelwa, ukuxhatshazwa, ukulambathiswa nokuhlutywa ubuntu kwabantu abamnyama.... Imixholo – ubungozi bokufuna umsebenzi, ubomi basentilongweni, ubomi basefama, ukudidiyela ibhiya nokuyithengisa, inkohlakalo yamapolisa, njl.njl. – ingqina ukuzixakekisa kwababhali abankqangiyelela inguqu ngokuxhatshazwa kwabantu abamnyama ngabamhlophe okuhamba nokunyanzelwa kobukoloni ali boongxowankulu.

Oku kukhankanywa ngokaMdaka zezinye zezinto ebezicacisa ixesha lobandlululo, iinzima neenzwinini ebezithongululwa sisizwe esiNtsundu. Ezi nzima bezibetha kube nzima ukuvala umlomo kwiimbongi zesiNtu. UNgara (1990:130) woleka umsundulu ngelithi izibongo zezi mbongi zinkqangiyelela inguqu kwinkohlakalo yobandlululo, ukuxhatshazwa kwabasebenzi abamnyama, impathogadalala yamabanjwa amnyama nokuhlutywa ubuntu kwabacishilelwa. Uza kuphawula ke ukuba ezi zinto zizonke bezigila ulonwabo nentlalontle yesizwe esiNtsundu, nto leyo eyakhokelela kwilizwi elenza umpongampo ukunkqangiyelela inguqu. UMdaka (2002:145) wongeza ngelithi, uncwadi olunkqangiyelela inguqu luntshula ekunyhashweni kwamalungelo abalulekileyo nabekwe acaca kwisiBhengezo samaLungelo Abantu. Uncwadi

olunkqangiyelela inguqu yimpendulo kukunyahashwa kwelungelo lokufumana imbeko, isikhundla nomsebenzi kawonkewonke ngokwamandla netaente yomntu.

Phambi kwexesha lobandlululo naphambi kokuba kufike abamhlophe kweli leAfrika, belukho uhlobo lokunkqangiyelela inguqu obelufumaneka kuluncwadi lwemveli. Kwisifundo sakhe ngoncwadi olunkqangiyelela inguqu lwabaNtsundu eMzantsi Afrika, okaSelepe (1993) ulubiza uhlobo lokunkqangiyelela inguqu olwalutshotsha entla phambi kwexesha lobandlululo njengokunkqangiyelela inguqu okunobulali (*mild protest*). Izibongo zomthonyama, imidlalo, iingoma namabali angqangi bezithwele lo mxholo, zikhalimela izenzo ezigwenxa nezinebatha kwisizwe esiNtsundu, ngeenjongo zokuba abo kujoliswe kubo balahle ezo zenzo zabo zizigwenxa nokuba isizwe sithathe inyathelo ukuba akukho nguqu. Njengoko ebonisa okaMqhayi ngencwadi ethi *Ityala Lamawele*, isizwe esiNtsundu ibisisizwe esinemithetho yaso kwangaphambi kokufika kwabamhlophe nenkcubeko yaseNtshona. Umntu obephula le mithetho ubegagana neengoma, izibongo, imidlalo namabali aqanjwe ngobuchule bokuchasa nokukhalimela izenzo zakhe ezigwenxa nokumbonisa ukubaluleka kokutshintsha izenzo zakhe. IiNkosi zeMveli nazo kulawulo lwazo bezikufumana ukukhalinyelwa ziimbongi, iimvumi nababalisi bamabali xa zisilela kulawulo lwazo. Nalo olu uhlobo loqhankqalazo belunkqangiyelela inguqu kwabo lubhekiswe kubo, kuba izenzo zabo beziphazamisa intlalontle yesizwe.

Namhlanje, emva kokukhululeka koMzantsi Afrika namanye amazwe eAfrika, iimbongi kunye nababhali basaxhentsa bezombelela kwingcingambono yokunkqangiyelela inguqu. Bebonke basabela kwimiba efana nezopolitiko, intlalo, uqoqosho, imfundo, ukunqongophala kwemisebenzi, urhwaphilizo, inkqubo yesizwe, impathogadalala yamanina nabantwana. Le miba ikwavuselela ukunkqangiyelela inguqu nakumaqela ezopolitiko aziwa njengamaqela aphikisayo kweli loMzantsi Afrika. Oku kusenza siphawule ukuba uluncwadi olunkqangiyelela inguqu aluxhomekekanga kwixesha, koko luhamba namaxesha. Ngoko ke, iimbongi zimelwe kukugqala amaxesha nemiba etyhulu phakathi koluntu xa zithabatha isigqibo sokushukuxa lo mxholo.

NgokukaSefoto (2015:55), ababhali abafana noMda, uSerote, uKani noCoetze bathe kwemisebenzi yabo bashukuxa iingxaki zokuhlala ebezigquba phambi nasemva kobandlululo. Injongo yabo kukudandalazisa esizweni iingxaki ezikhoyo ukuze

kuqutyiswane nazo kwaye zisonjululwe. Kuphando lwakhe, lo kaSefoto uyigqala ingcingambono yokunkqangiyelela inguqu phantsi komxholo wokuzila emva kobandlululo. Uhlalutya uncwadi olubonisa isizwe sizilela izinto ezingenkatshintshi, ekuquka kuzo ukuziswa kweenkonzo eluntwini. Kananjalo, ukwaphawula inkcubeko ethe yathatha indawo yenkcubeko yobuntu, uvelwano nokukhathalelana. USefoto (Ibid. 11) ucaphula uOlauluwa nothi umxholo wokuzila utyhila imeko yokudakumba nokulahlekelwa lithemba kwabemi boMzantsi Afrika neAfrika iphela. Oku kudakumba noku kulahlekelwa lithemba kuzalwa kukuphawula ukuphunza nokuphanza kwamathemba abantu emva kokuzuzwa kwenkululeko. Ukuzila kwabo sisikhalo sokunkqangiyelela inguqu, sokuzakuzelela utshintsho kwimeko abayibona phambi kwabo. Yiyo loo nto ndisithi lo mxholo usawa phantsi kwengcingambono yokunkqangiyelela inguqu, nakubeni abanye abaphicothi beyihlalutya phantsi koncwadi olutyhila udano.

Abafundi boluncwadi olunkqangiyelela inguqu bangqisha ngesingqi esinye ngokuphathelele kwinjongo yolu hlobo loluncwadi. Omnye wabafundi boncwadi olunkqangiyelela inguqu, uCornwell (1982:184), uwubona umsebenzi wolu hlobo loncwadi njengalowo wokwazisa abafundi ngeemeko zokuhlala, nozama ukubethelela indlela ethile yokucinga kwiimeko zokuhlala, ngeenjongo zokuzitshintsha. Esabela kula mazwi kaCornwell, uTsambo (1999:13) woleka ngelithi:

[The poet] must show commitment and involvement in the plight and the predicament of the people whom he represents because the conscientising function of his work or product is twofold: It is directed firstly at the victim, the protester who is alerted of the injustice done to him. Secondly, it is directed at the perpetrator of injustices.

[Imbongi] mayibonise ukuzinikela nokuzibandakanya kubunzima noxinzelelo lwabantu ebameleyo kuba umsebenzi wakhe wokwazisa untlantlombini: Okokuqala ujoliswa kumaxhoba, umnkqangiyelinguqu owaziswa ngobubi obenziwa kuye. Okwesibini, ujoliswa kubenzi bobubi.

Engqisha kwangesingqi esinye, okaMdaka (2002:25) naye uyiveza injongo yoncwadi olunkqangiyelela inguqu ngeenkalo ezimbini. Uyohluka kokaTsambo ngokubeka kuqala abacitshileli aze alandelise abacitshilelwa. Uhambisa enjenje:

The primary aim of protest writers is to appeal to the conscience of the white man, to get him to remove the chains of colonial oppression. This aim is premised on a belief in benevolence, the liberal faith in the powerful sentiment of sympathy or social feeling among people. The secondary aim, which is to arouse indignation in Africans and galvanize them into political awareness conducive to their joining the active struggle for political and economic

liberation, is based on the assumption that men act in their own interest as far as they know. The duty of the writer in this case is to make the Africans' interests known to them; the rest will happen automatically.

Injongo ephambili yababhali abankqangiyelela inguqu kukucengacengana nezazela zomntu omhlophe, ukuba axibiyile amaxokelelwano engcinizelo. Le njongo isekelwe kwinkolo yobubele, ukukholelwa kumandla ovelwano okanye ukuziva kamnandi phakathi kwabantu. Injongo yesibini, nekukuvusa ivuso nevubukuhlu kuma-Afrika ukuba bathelele, babe yinxalenye kumzabalazo wokukhululwa kwabo ngokwentlalo kunye noqoqosho, nasekelwe kwingcinga ethi umntu uzizamela ngokwamandla akhe. Umsebenzi wombali kule meko kukwenza ama-Afrika azi ngokubalulekileyo kubo; okunye kuza kuzenzekela.

Oku kusityhilela mhlophe ukuba ilizwi elinkqangiyelela inguqu singaluhlalutya sijonge umsebenzi walo eluntwini, msebenzi lowo ikukudakanca kudundubale oku kweqanda leseme izenzo ezinegxeke neziphazamisa intlalo yoluntu. Ngaphaya koko, iimbongi maziveze inguqu elindelekileyo nendlela uluntu elingathi lisombulule ngayo ingxaki ekhoyo. Kaloku uyatsho okaNdebele (1986:144) ukuba akwanelanga ukuveza ububi obukhoyo, koko umbhali kolu hlobo loncwadi makaze nombhekaphambili. Aqokele ngelithi,

Protest literature should probe beyond the observable facts, to reveal new worlds where it was thought they did not exist, and to reveal process and movements where they were hidden.

Uncwadi olunkqangiyelela inguqu kufuneka luhlongoze ngaphaya kwenyaniso ezicacileyo, ukuveza imimandla emitsha ebekucingwa ayikho, nokuveza inkqubo neentshukumo ebifihle loo mida.

ULuckas (1963:10) yena woleka umsundulu ngelithi:

Modern writers should do more than merely reflect the despair and ennui of late-bourgeois society; they should try to take a critical perspective on its futility, revealing positive possibilities beyond it.

Ababhali banamhlanje kumele benze ngaphezu kokudakanca ukuphelelwa lithemba nokungoneliseki koluntu olucinezweyo; kufuneka bazame ukuthatha uluvo lokucinga nzulu ngala mampunge, betyhila izinto ezintle ezinokwenzeka ngaphaya koku.

Ezi ngcamango zezi ngcali zityhila oko kwenza ilizwi elinkqangiyelela inguqu libe lulutho eluntwini.

Ngoko ke, njengoko uncwadi olunkqangiyelela inguqu luveza ububi obenziwa ngabacitshileli, alubashiyi abacitshilelwa besonge izandla ecaleni kwendlu, belindele ukuba abacitshileli bade beve. Olu hlobo loncwadi luhlongoza nabacitshilelwa ukuba bavuke emaqandeni, babe yinxalenye yesisombululo sokuzisa inguqu kwintlalo

yoluntu. Ukuze livakale gqibi ilizwi lembongi kumxholo wokunkqangiyelela inguqu, kufuneka imbongi iwavelele omabini la macala. Lowo unegxeke nebatha ndawonye nomcitshileli makathi egqiba ukuwuphulaphula umbongo okanye ukuwufunda abe sele ezazi ukuba uphosisa ndawoni nokuba yeyiphi ihambo eyiyo elindelekileyo kuye. Kananjalo, nomcitshilelwa okanye lowa uva shu yihambo enebatha, makaphele ezazi amakakwenze ukuthelela kumzabalazo wokukhululwa kwakhe.

UMazaruse (2010:2), ekuhlalutyeni ilizwi elinkqangiyelela inguqu kwiinoveli zesiShona ezibhalwe emva kwenkululeko, uveza okunye okubalulekileyo kolu hlobo loncwadi. Uhambisa enjenje:

Protest literature is not propaganda for war, incitement for imminent violence or advocacy of hatred based on ethnicity, gender or religion. It should offer constructive and corrective criticism since no literature of note would just stop at cultivating cynicism, helplessness, disillusionment and alienation to its readers.

Uncwadi olunkqangiyelela inguqu ayikokuphembelela imfazwe, ayikokuhlongoza udlame oluqanduselayo okanye ukuthethelela intiyo esekelwe kubuzwe, isini okanye inkolo. Maluvelise izigxeko ezakhayo nezilungisayo njengoko kungekho ncwadi lubalulekileyo oluphelela ekukhuliseni ukugxeka, ukusonga izandla, udano nokuzikhwebula kubafundi balo.

linjongo zoncwadi olunkqangiyelela inguqu zeziphucukileyo neziphucula uluntu. Ngalo lonke ixesha imbongi ivula umlomo ngelizwi elinkqangiyelela inguqu, inoxanduva lokutshentula, inyothule okubi ize ityale, inkcenkceshele, ikhulise okuhle. Njengoko inendima yokuma phakathi kwabalawuli noluntu, okwayo ayikokuthelekisa aba babini, ingekokuthethelela omnye phakathi kwabo, koko kukwakha indlela esingisa kwintlalontle yabo bobabini. Yiyo loo nto lo kaMazaruse (2010:1) phambi kokuba abhale oku kungentla eqale ngokugxinisa oku:

The voice of protest should be directed towards changing a wrong system, not individuals, and should point to areas of growth and renewal.

Ilizwi elinkqangiyelela inguqu kufuneka lijoliswe ekutshintsheni inkqubo engalunganga, hayi ebantwini, kwaye malukhombe kwimimandla yokukhula nokudala ngokutsha.

Ngako oko, utshintsho, ukudiliza okubi nokwakha okuhle, intlalontle yoluntu yingxam yoncwadi olunkqangiyelela inguqu.

Nakubeni ingezonjongo zoncwadi olunkqangiyelela inguqu ukuvusa umnye, kodwa lowo okanye abo inkcaso ijoliswe kubo bangayitolika njengesigxeko

esibakhokelela ekusabeleni ngodlame. Nto leyo ethi imbongi ethabatha inyathelo lokuthetha ngelizwi elinkqangiyelela inguqu kufuneka isebenzise ubuchule obubodwa bokondlala umcimbi, ukuze uhle kamnandi nakwabo inkcaso ijoliswe kubo. Njengoko ecacisa uMazaruse, inkcaso ayijoliswanga mntwini, kodwa kwindlela nehambo engalunganga ubani amele yona, ngeenjongo zokuba ayikhulele loo hambo nendlela ayimeleyo.

3.3 ILizwi eliNkqangiyelela iNguqu KwiSihobe sikaMkiva noMbuli

3.3.1 IMbulambethe

Kweli candelo ndiza kuthelekisa izibongo zikaMkiva noMbuli phantsi kweengcamango ezimbini: upolitiko loluntu (*socio-political*); inkqubo yoluntu (*socio-cultural*).

3.3.2 Ukunkqangiyelela Inguqu kuPolitiko Loluntu (Socio-political Protest)

Kweli candelo ndithelekisa le mibongo ilandelayo, okaMkiva othi, 'UMBombayi' nokaMbuli othi, 'Laba baholi kabathembakali'.

UMBombayi – nguZolani Mkiva

1. Utsh' umathamb' esihlwele saseMhlabuhlangene;
 2. Intsusamabandla nguMbombayi' odume ngezimbo namanyala;
 3. Izilonda zengcinezelo nezilandu zongcikivo;
 4. Yiyo loo nto ndisithi xa kunamhlanje;
 5. Sinyokolondwana, Sinyokolondwana, zis' ibhay' lam;
 6. Ilanga liyandishiya kukud' eBhakubha;
 7. Sivakel' isikhalo sabantwana beAfrika;
 8. Bemhesha, bemchila uMbombayi
 9. Besithi chosi ndaba zolwimi.
-
10. Wena wawukhe way' ePipay'si eVovay'si phants' komkhono;
 11. Uya kuma---z' uMbombayi;
 12. CBJ msila kaNombinja;
 13. Buntingville ndandendile;
 14. Choice Assorted tshayisa s'akuthetha;
 15. NguMbombayi ke lowo.
-
16. Mbombayi usidyobhile ngentshong' isizwe;
 17. Mbombayi usintlokothisile isintu;
 18. Wena Mbombayi wathi uza nelizwe kant' uxel' ilishwa;
 19. Wathi usinik' inkululeko kant' uxel' inkunkuma;
 20. Wathi wenz' imbumba yamanyama kant' uxel' imbumba yamanyala;

21. Wazibiza ngokub' unguMongameli kant' ungusmangandini;
22. Wazibiza ngokuba uyiNkulumbuso kant' uyinkubabulongwe;
23. Ha-hay' ndithetha ngoMbombayi!

24. UMbombayi wazibiza ngokuba yiPresident kanti yipredator;
25. Wazibiza ngokuba yiParamount Chief kanti yiParamount Thief
26. Kuba uyityile imali yethu wayimungunya;
27. Wayimungunya de wayivungula;
28. Wayivungula de wayivungulela nabanye oothelekweni.

29. Yiyo loo nto ndisithi ngolo hlobo;
30. Mbombayi ungunyhek' enkulu yaphesheya kweNciba;
31. Mbombayi unguntam' inecingo yaphonoshono kweNciba;
32. Mbombayi uyindubula yaseMabatho;
33. Mbombayi ungungca---tsha!
34. Mbombayi usisabhongo sesele.

35. Yiyo loo nto ndisithi xa kunamhlanje;
36. Mbudede kaMbombayi' ibhubhile;
37. Wehl' uMbombayi wehla;
38. Wenyuk' uMbombela wenyuka;
39. Zangen' iinkokheli zethu zingqawuz' epalamente;
40. Yangcangcazel' imiqhutsapere;
41. Zangcangcazela neentothoviyane;
42. Yenyuka njalo Mbombela;
43. Uyazithand' iindaba nde---gram.

Laba baholi kabathembakali – nguMzwakhe Mbuli

1. Kwathiwa votelani impilo encono;
2. Votelani izindlu ezinhle;
3. Votelani imisebenzi eminingi;
4. Kanti luyini ukhetho na?
5. Ingabe uju lwezinyosi?
6. Ingabe utalagu?
7. Ingabe umhlane nembeleko?
8. Ingabe izambane likapondo?
9. Mina ngibona imijondolo igcwele izwe lonke;
10. Ngibona ukuntuleka kwemisebenzi kuyanda;
11. Ngibona indlala ibhidlangile;
12. Mina ngibona ukucwasana ngebala kuyaqhubeka.

13. Ziphi izindlu zesithembiso?
14. Zimagumbi mangaki na?
15. Iphi imisebenzi eminingi?
16. Ngizwa izigi zetoyitoyi kazipheli.
17. Kanti iyini inkululeko?

18. Lendaba idinga izipopolo;
19. Idinga ukufakelwa izibuko;
20. Lendaba idinga amathambo engqondo;
21. Ngiyoyizekela amagwababa echobana;
22. Isikhathi sokuxukuzisa ugebhezi sesifikile;
23. Yebo, xukuzisani ugebhezi!

24. Lababaholi kabathembakali, bathembisa izulu nomhlaba;
25. Lababaholi kabathembakali, bathembisa uju nobisi;
26. Lababaholi kabathembakali, baphula izifungo nezithembiso zabo;
27. Lababaholi kabathembakali, badlala ngemizwa yabantu;
28. Lababaholi kabathembakali, badunga izingqondo zabantu abampofu;
29. Kanti lababaholi banjani?



Intsusamabandla (Background)

Ngexesha lobandlululo kwakukho amacala amabini acacileyo kwezopolitiko – abamhlophe ababecinezele abamnyama nabamnyama ababecinezelwa ngabamhlophe. Nto leyo ethi iimbongi nababhali bomthonyama bebevakalisa ilizwi elinkqangiyelela inguqu bemi nabemi besizwe esimnyama, esasicinezelwe. Noxa kunjalo, ilizwi labo lalingaphenjelelwa liqela lopolitiko ubani akulo, kodwa luxanduva analo njengembongi emele uluntu. Kunjalo ke nanamhlanje, ngoku isizwe esimnyama sikhululekile, iimbongi zomthonyama zexesha lenkululeko nezithetha ngelizwi elinkqangiyelela inguqu aziqanyangelwa kukunyaniseka kwiqela elithile lopolitiko, kubuzwe okanye isini, kodwa ziqanyangelwa kukunyaniseka kuluntu ngokubanzi. Nto leyo ethi, ilizwi lembongi liqhogene nendima edlalwa yimbongi esizweni.

Namhlanje, enye yezinto ezambethwe yingxaki kuMzantsi Afrika omtsha ngumba wobunkokheli. Le ntsindabadala iphawuleka nakumanye amazwe elizwekazi leAfrika emva kokuzuza inkululeko. Kutshanje, owayenguMongameli weli loMzantsi Afrika, uJacob Zuma uthe, abazange bafundiswe ukukhokela, bafundiswa ukulwa. Sesinye sezizathu eso esibangela ukuba iAfrika ekhululekileyo ijamelane nengxaki yeenkokheli ezikhwinisa uluntu. Urhwaphilizo lutshotsha entla, nto leyo eyenza

ilizwekazi leAfrika libe lisarhuqa emva ekuphuhleni gqibi njengamanye amazwe ehlabathi.

Ininzi ingxolo evakalayo, ezindabeni nakuluntu ngokubanzi, bambi begibisela izigxeko ezingenanjongo yakuzisa tshintsho. Embindini waloo mazwi enza ingxolo, kukho nelizwi elizinzileyo nelinkqangiyelela inguqu lembongi yomthonyama. OkaMkiva uvela ethulula umbongo othi 'UMbombayi' ngeli lixa okaMbuli eqabela eli qonga lothelekiso ngelithi 'Lababaholi Kabathembakali'. UMkiva uqhutywa kukuphawula imeko yoluntu phantsi kwenkululeko eyamiselwa ngurhulumente wobandlululo ngokunika uzimele geqe kwimimandla emiwe ngabamnyama phantsi komthetho we*Bantu Homelands Citizenship Act* nemivuyo anayo kukungena kweenkokheli zabantu epalamente ngowe1994. Impilo yoluntu yasuke yanzima ngakumbi, yatsho kwabonakala ukuba lo ngunomgogwana wenkululeko, oneenjongo zokukhama umntu oNtsundu ngedyokhwe yengcinezelo engaqondi.

Kwelakhe icala, uMbuli uchukunyiswa kukuphawula ukuba izithembiso ezazenziwe phambi kovoto lokuqala lwentando yesininzi eMzantsi Afrika azikazaliseki. Uqhutywa kukubona abemi boMzantsi Afrika besaqamela ngenqindi ematyotyombeni ngeli lixa abo babavotelayo bencinda izidudu ngemicinga, benabele ebhotolweni, beqamele kwimiqamelo emfumamfuma kumapomakazi ezindlu. Uqhutywa kukuphawula intswelangqesho kubemi boMzantsi Afrika njengohlobo eyayingalo ngexesha lobandlululo. Uqhutywa kukuphawula ukuba impilo engcono iseliphupha kwabaninzi eMzantsi Afrika njengoko kwakunjalo ngexesha lobandlululo.

Ingxam (Umongo) (Content)

Kulo mbongo uthi 'UMbombayi' uMkiva ukhalimela kalukhuni inkqubo yamaPhandle (*Homeland*) eyamiselwa ngurhulumente wobandlululo ngowe1970. Ujolise ngokungakumbi kwiinkokheli ezimnyama ezamiselwa ngurhulumente wobandlululo njengooMongameli bala maphandle. Uwuvala lo mbongo ngokuqhwabela izandla intando yesininzi ethe yamisela iinkokheli ezityunjwe ngabantu. UMbuli yena ujolise kanye kwezi nkokheli zabantu, ezoba imeko yeli loMzantsi Afrika, eyithelekisa naleyo yayithenjisiwe ngexesha ekwakugayelwa uvoto liqela elilawulayo.

Zombini ezi mbongi zicengacengana nezazela zeenkokheli eziNtsundu ukuba zothule idyokhwe ekhama isizwe esiNtsundu. UMkiva ukwenza oku ngokukhumbuza nokulumkisa ngombuso osandula ukuphuma, ngelithi ningaphindi emva kwendlu nina

nkokheli zonyulwe ngabantu, nixelise ezo zonyulwa ngurhulumente wobandlululo. Kwelakhe icala, uMbuli ukwenza oku ngokukhumbuza izinto ezaziphuma emilonyeni yezi nkokheli mhla zazizakuzela ukubekwa ezihlalweni. Kwangokunjalo, ezi mbongi zithi kubacishelelwa mabavuke emaqandeni, benze into ngezi nkokheli okanye baza kuqhubeka bengcamla iidiliya ezimuncu, asale amazinyo ebutholezi.

Umxholo – Umyalezo nemfundiso (*Theme – Message*)

UMkiva uwuvula lo mbongo ngokuzazisa njengesithethi esimele abemi boMzantsi Afrika. Kwimibongo yakhe lo kaMkiva ukholisa ukuwubiza uMzantsi Afrika njengoMhlabuhlangene, ngokungakumbi emva kokuba uzuze inkululeko. Ngokusebenzisa eli gama, uMkiva uzama ukusenzela lula ekwahluleni olu uhlelo lombongo othi “Mbombayi” kweminye akhe wayithulula ngaphambili.

1. Utsh’ umathamb’ esihlewe saseMhlabuhlangene;
2. Intsusamabandla nguMbombayi odume ngezimbo namanyala;
3. Izilonda zengcinezelo nezilanda zengcikivo;

UMkiva akasishiyi silabalaba njengabaphulaphuli bakhe ekuphawuleni inkcaso yakhe kulo mbongo, kuba kumqolo wesibini umzoba lo Mbombayi athetha ngaye njengomntu owenza izinto ezingamkelekanga eluntwini nezihambisa umzimba. Kumqolo wesithathu umayamanisa uMbombayi nengcinezelo kwanengcikivo, atsho asivezele ngantlanye ukuba ezi zimbo namanyala anazo uMbombayi uzincance kwabamhlophe, kuba ngabo abaphembi nabaphumelelisi bengcinezelo.

UMbuli yena uvula ngokubhekisa nangokukhumbuza abemi beli loMzantsi Afrika izinto eziphambili ekwathiwa mabazivotele ngethuba ekwakugayelwa uvoto phambi kowe1994. Yena uMbuli usebenzisa ulibaziso ukuveza eyakhe inkcaso kulo mhlathi wokuqala, kuba kukumqolo wesine apho avelayo ngombuzobuciko ukuba umumathe ilizwi elinkqangiyelela inguqu.

1. Kwathiwa votelani impilo encono;
2. Votelani izindlu ezinhle;
3. Votelani imisebenzi eminingi;
4. Kanti luyini ukhetho na?

Kwimiqolo emithathu yokuqala uMbuli ukhangeleka ebeka nje izinto ezaziwayo, kodwa kukumqolo wesine apho ilizwi elinkqangiyelela inguqu alivakalisa ngokucacileyo. NgokukaMbuli, ulonyulo luzisa utshintsho kwintlalo yoluntu. UMbuli utsala iingqondo zeqela elilawulayo elathembisayo nezabemi boMzantsi Afrika

abathenjiswa. Ubongoza iqela elilawulayo ukuba likhumbule izithembiso elathi lazenza kubemi beli, ngeli lixa ehlongoza uluntu lukhumbule ngezithembiso ezenziwayo kulo phambi kolonyulo. Ulikhumbuza iqela elilawulayo ngokugqogqa oovimba balo, athi rhutyu uxwebhu lopapashonkqubo (*manifesto*), athi uluntu maluthelekise ngeli lixa iqela elilawulayo lizihlola ngokwezithembiso elazenzayo. Kukwelo lixa kanye apho isuka le mbongi iphose umcwe obacingisa nzulu abaphulaphuli bakhe, ngokusuka abuze bucikoza ukuba yintoni kanye ulonyulo.

UMkiva uhlabela mgama kulo mhlathi wokuqala ngokwazisa inkcaso yakhe kubaphulaphuli bakhe ngokucaphula amazwi aphuma kwintsomi eqhelekileyo kumaNguni.

4. Yiyo loo nto ndisithi xa kunamhlanje:
5. "Sinyokolondwana, Sinyokolondwana, zis' ibhay' lam;
6. Ilanga liyandishiya kukud' eBhakubha";
7. Sivakel' isikhalo sabantwana beAfrika;
8. Bemhesha, bemchila uMbombayi;
9. Besithi, chosi ndaba zolwimi.

Le ngcamango itsitsa kule ntsomi inika abaphulaphuli bakhe ithuba lokubuka unamhlanje ngokumayamanisa noko bakwaziyo ngezolo (Ngara *Op Cit.* 42). Kwingqondo yethole lomthonyama kungqengqe ingcamango ethi, intsomi libali elingeyonyani. Ngoko ke, ukusebenzisa intsomi nje ngokwako kuthumela umyalezo obukhali wokuchasa inkqubo yamaPhandle. UNEethling (2001:53), ehlatutya lo mbongo, uthi:

Folktale creates fictional world, a world of make-believe, so the homeland system was not realistic, it pretended to be what it was not.

Intsomi idala ihlabathi elingeyonyani, ihlabathi eliyinkohliso, ngoko ke inkqubo yamaphandle yayiyinkohliso, yazenza into engeyiyo.

Le yayiyindlela uluntu ngokubanzi olwaluyibona ngayo le nkqubo yamaPhandle ndawonye neenkokheli zayo, njengoko iluluvo loluntu ukuba ulawulo lwanamhlanje luyasilela ekugcineni izithembiso ezazenziwe liqela elilawulayo phambi kovoto lokuqala lwentando yesininzi, njengoko eveza naye uMbuli. Kubalulekile oku kuncwadi olunkqangiyelela inguqu nasekunikeni ilizwi lembongi amandla, ukuhlokomisa iingcamango zoluntu ngokubanzi. Bangqine uWimsatt Jr. noBeardsley (1989:45) kwiphepha labo elithi *Intentional Fallacy* ngelithi:

Poetry succeeds because all or most of what is said or implied is relevant.

Impumelelo yesihobe ingqengqekubeni konke okanye uninzi koko kuthethwayo okanye kubhekiswe kuko kufanelekile.

Ayikho imbongi ezithethelayo, imbongi ithethela uluntu, inoxanduva lokuvakalisa iimbono neengcamango zoluntu ngokubanzi. Ethetha kutshanje, uBantu Holomisa (2017) oyinkokheli yelinye iqela eliphikisayo i*United Democratic Movement (UDM)*, nowayeyinxalenye yeqela elilawulayo ngelo lixa, uvakala elungqina uluvo lukaMbuli:

Madiba gave me a manifesto that was talking about free education, jobs for all, housing for all. Now when I look back I realised that we lied. When you witness students being beaten up by police and shot at for something we promised in 1994. In 1994 we had more or less a two-thirds majority. We could have changed everything. But we had cold feet.

UMadiba wandinika uxwebhu lopapashonkqubo olwaluthembisa ngemfundo esimahla, imisebenzi, izindlu. Xa ndikhangela emva namhlanje ndiyaphawula ukuba saphosisa. Xa ubona abafundi bebethwa ngamapolisa kwaye bedutyulelwa into esasiyithembisile ngowe1994. Ngowe1994 sasinawo umyinge wama66.7 esininzi. Ngesasitshintshe kwanto. Kodwa soyika.

Nakubeni kunganzima ukuyikholelwa le ngcamango, kuba ivela kumntu okhokela iqela eliphikisayo nowagxothwayo kwiqela elilawulayo ngowe1996, nekungathiwa uthethiswa bubukakra, ingcamango yakhe ibonisa eminye yemimandla elithe lasilela kuyo iqela elilawulayo, njengoko eveza okaMbuli.

Kumhlathi wesibini uMkiva uyaqhubeka nomfanekiso wokuzenza into ongakhange uqalise ukuba yiyo. Usebenzisa ulwimi oluqhelekileyo phakathi kwabantu abangayanga esikolweni, abathi xa besebenzisa amagama esiNgesi bawabize ngokwendlela avakala ngayo ngesiXhosa.

10. Wena wawukhe way' ePipay'si, eVovay'si phants' komkhono;
11. Uya kuma---z' uMbombayi;
12. CBJ, msila kaNombinja;
13. Buntingville, ndandendile;
14. Choice Assorted, tshayisa s'akuthetha;
15. NguMbombayi ke lowo!

Ngokunjalo noMbuli, uqhubeka nengcamango ayiqale kumqolo wokugqibela kumhlathi wokuqala. Kulo mhlathi unwenwisa umbuzo othi "Kanti luyini ukhetho?" ngokwenjenje:

5. Ingabe uju lwezinyosi?
6. Ingabe utalagu?
7. Ingabe umhlane nembeleko?
8. Ingabe izambane likapondo?

Olu thotho lwemibuzo lugxininisa inkcaso kaMbuli ayiveze ngantlanye kumqolo wesine. Umqolo wesithandathu usikrobisa icala angathi ajolise ngakulo lo kaMbuli ngokuveza ukuba hleze kuthi kanti abavoti banikwa ithemba eliyinkohliso kwizithembiso zovoto. Imiqolo emibini yokugqibela kulo mhlathi ityhila eyona nto bekumele ulonyulo luza nayo. UMbuli uthi uluntu olwavotayo bekumele luncinda izidudu ngemicinga, lunabele ebhotolweni, lungcamla incindi yobusi, ubomi bezinhanha nokutya kwexabiso.

UMkiva ufikelela kuvuthondaba lwenkcaso yakhe kumhlathi wesithathu ngokusebenzisa uchasano kwimiqolo emihlanu elandelelanayo, ngeli lixa uMbuli ezoba ubunyani bemeko yoluntu ngokuzoba eyona nto ayibonayo phambi kwamehlo akhe nawabemi boMzantsi Afrika. Ngaphandle koloyiko nokuthenga ubuso, uMkiva uphuma impuhlu, ehlasela kalukhuni le nkqubo yamaPhandle neenkokheli zayo ngokuchasana abakuthembisayo noko kwanikwa abantu yile nkqubo:

16. Mbombayi usidyobhile ngentshong' isizwe;
17. Mbombayi usintlokothisil' isizwe;
18. Wena Mbombayi wathi uza **nelizwe** kant' uxel' **ilishwa**;
19. Wathi usinik' **inkululeko**, kant' uxel' **inkunkuma**;
20. Wathi wenz' **imbumba yamanyama**, kant' uxel' **imbumba yamanyala**;
21. Wazibiza ngokuba **unguMongameli**, kant' **ungusmangandini**;
22. Wazibiza ngokuba **uyiNkulumbuso**, kant' **uyinkubabulongwe**;
23. Ha-hay'ndithetha ngoMbombayi!

Imvakalozwi yembongi ivakala irhabaxa kwaye inyemba, inyembenya le nkqubo yamaPhandle kwaneenkokheli zayo. Wondlala elubala ukuba le nkqubo isilahlekisile yasikhohlisa isizwe esiNtsundu (imiqolo 16, 17). Uyaluxhasa olu luvo ngokubonisa indlela le nkqubo ethe yasilahlekisa ngayo isizwe ebudeni balo mhlathi. Kule nkqubo, abantu babekhokxekile, bengenakufunda okanye basebenze kwelinye iPhandle. UMkiva uyiveza inkululeko eyeza nale nkqubo njengonomgogwana wenkululeko, nto leyo etyhila mhlophe ukuba uluntu lwakhohliswa ngurhulumente wobandlululo. Isithembiso sokwakha ilizwe eliyimbumba yamanyama kwathi kanti kuthethwa imbumba yamanyala enziwa ziinkokheli, nto leyo eyenza imbongi ibabize oosmangandini, njengabantu abanezimanga neeNkulumbuso njengeenkubabulongwe. Njengoluntu alumeleyo, lo kaMkiva ubonisa ukungoneliseki yile nkqubo neenkokheli zayo. Yiyo loo nto enyembenya ezi nokokheli nezamiselwe eluntwini ngemithetho elukhuni yombuso wobuhlanga (Makhenyane *Op Cit.* 40).

UMbuli uhambisa enjenje ukuveza oko akubonayo namhlanje kuMzantsi Afrika omtsha owavotelwa luluntu:

9. Mina ngibona imijondolo igcwele izwe lonke;
10. Ngibona ukuntuleka kwemisebenzi kuyanda;
11. Ngibona indlala ibhidlangile;
12. Mina ngibona ukucwasana ngebala kuyaqhubeka.

Endaweni yokubona abantu behlala kwizindlu ezikwizinga elanelisayo, njengoko kwakuthenjisiwe, uMbuli uthi ubona ulwandle lwamatyotyombe. Endaweni yokubona izinga lwentswelangqesho lisehla, uMbuli uthi lithe gqolo ukunyuka, nto leyo ekhokelela kukugquba kwendlala. UMbuli uphawula nenye into eyayilwelwa ngamalwelankululeko ukuba ayikapheli, ukubukulana ngokobuhlanga. Umba wobuhlanga isengumba onzima nanamhlanje kuMzantsi Afrika omtsha, kuba kusekho abanye ababiza abanye njengeenkawu. Izikolo, imisebenzi neendawo zikawonkewonke ngamaqonga apho ukubukulana ngokwebala kuthi kugqame khona. Ngamafuphi, uthi lo kaMbuli endaweni yokuba imeko yabemi beli loMzantsi Afrika iphucuke emva kokuvota, isuke yamandundu kunokuba kwakuthenjisiwe ukuba iya kuba njalo. Abantu bavota, kodwa unanamhlanje kusagquba iimeko ezifana nezi zikhankanywa nguMbuli nezazigquba ngexesha lobandlululo.

Kumhlathi wesine, uMkiva usachophe enkcocheyini yenkcaso yakhe ngokuqhubeka enyemba uMbombayi. Kulo mhlathi ujolisa inkcaso yakhe kwenye yezi nkokheli abe ngaxesha linye ebopha nezinye ngebande elinye. Ungqala ngqo kwinkokheli awayephantsi kwayo kumhlaba waseTranskei, ebonisa indlela eyathi le nkokheli yalilahlekisa ngayo iphandle laseTranskei.

24. UMbombayi wazibiza ngokuba **yiPresident** kanti **yipredator**;
25. Wazibiza ngokuba **yiParamount Chief** kanti **yiParamount Thief**;
26. Kuba uyityile imali yethu **wayimungunya**;
27. **Wayimungunya** de **wayivungula**;
28. **Wayivungula** de wayivungulela nabanye oothelekweni.

Le nkokheli athetha ngayo, athi yatya imali yabantu, yathi yakwanela yatyisa noogxa bayo, neyayizibiza njengeParamount Thief, nguNkosi K.D. Mathanzima. Nakubeni yena wayezibona njengoMongameli neNkosi yabantu, uluntu lwalubona irhamncwa eliqwengayo kunye nesela eliphila ngokutya imali yoluntu.

OkaMbuli kumhlathi wesine urhuqa uthotho lwemibuzo buciko:

13. Ziphi izindlu zesithembiso?
14. Zimagumbi mangaki na?
15. Iphi imisebenzi eminingi?
16. Ngizwa izigi zetoyitoyi kazipheli.
17. Kanti iyini inkululeko?

Le mibuzo ivela kulo mhlathi ihambelana neengcamango ebeziveze ngeenjongo zokukhumbuza uluntu olwavotayo neqela elilawulayo elavotelwayo kumhlathi wokuqala. Uthe kumhlathi wokuqala, kwathiwa votelani izindlu ezintle (umqolo 2), imisebenzi emininzi (umq. 3), kulo mhlathi uyabuza ukuba ziphi ezo zinto kwakuthenjiswa ngazo abantu liqela elilawulayo. Le mibuzo ihlaba nzulu ezindlebeni zeqela elilawulayo, elathembisa abantu izulwana, kodwa kusekho abantu abangenamakhaya; elathembisa imisebenzi, kodwa izinga lentswelangqesho lenyuka mihla le kwaye abo basemisebenzini bakhalazela imivuzo engcono neemeko eziphucukileyo zokusebenza. Bathembisa impilo engcono, kodwa, njengoko uArmah (1988) eyibeka ngobuchule, *The Beautiful Ones Are Not Yet Born*. UMbuli uwusonga lo mhlathi (umq. 17) ngombuzobuciko ogxininisa inkcaso yakhe, “Kanti iyini inkululeko?” Yintoni inkululeko ukuba umntwana womntu omnyama usajamelene nale meko; imeko efana nqwa naleyo wayejamelane nayo ngexesha lobandlululo? UMbuli uveza ingcamango yokuba inkululeko engahambi nokukhululeka ngokoqoqosho ife amanqe.

Kumhlathi wesihlanu, uMkiva uchukumisa kwakho ingqondo yethole lomthonyama ngokusebenzisa isikrweqe esiqhelekileyo kumaNguni xa enyemba umntu. Lo kaMkiva ubhekisa kwiinkokheli zamaPhandle ngokubalula iimpawu zomzimba ezinegxeke, aze ababize ngazo.

29. Yiyo loo nto ndisithi ngolo hlobo;
30. Mbombayi ungunyhek' enkulu yaphesheya kweNciba;
31. Mbombayi unguntam' inecingo yaphonoshono kweNciba;
32. Mbombayi uyindubula yaseMabatho;
33. Mbombayi ungungca---tsha!
34. Mbombayi usisabhongo sesele.

Ekusebenziseni kwakhe esi sikrweqe, uMkiva uhlokomisa okusengqondweni yamathole omthonyama ayengabemi kula maPhandle, kuba le ndlela azibiza ngayo ezi nkokheli yindlela uluntu olwaluzibiza ngayo. OkaMakhenyane (*Op Cit.* 41,42) uhambisa enjenje:

It is common among the black community to coin names to hurl at those they protest against. These names are mostly derived from looks, body parts, and even the way one walks. In line 30, the poet calls one of the leaders 'fat-lipped one from beyond the Kei River'; the leader who had fat lips was Lennox Sebe and he became the President of Ciskei when it gained its 'false' independence in 1981. Since the poet lives in Idutywa, to him, the former Ciskei region is beyond the Kei. Another leader is referred to as 'long-necked one from this side of the Kei' (line 31); the leader who had a long neck was Kaizer Mathanzima and he became the President of the former Transkei when it gained its own 'false' independence in 1976. In line 32, the poet uses an image of a bull-frog to refer to the President of Bophuthatswana, Lucas Mangope. This metaphor is used to make a comment on his bulging eyes that resemble the ones of a bull-frog. Bophuthatswana gained its 'false' independence in 1977. To mock Mangosuthu "Gatsha" Buthelezi of Natal, the poet goes onomatopoeic: "Mbombayi ungungca---tsha!" (line 33); meaning "Mbombayi you are a traitor". The term "ngcatsha" (traitor) sounds almost identical with "Gatsha".

Yinto eqhelekileyo kwindlu emnyama ukuqweba amagama okuwasebenzisa kwabo babachasayo. Ubukhulu becala la magama asukela kwinkangeleko, amalungu omzimba ukanti nendlela ubani ahamba ngayo. Kumqolo wama30, imbongi Ibiza omnye wezi nkokheli ngonyheke enkulu yaphesheya kweNciba; inkokheli eyayinenyheke ezinkulu nguLennox Sebe nowaba nguMongameli waseCiskei ukufumana kwayo unomgogwana wenkululeko ngowe1981. Njengokuba imbongi ingummi waseDutywa, kuye, le ndawo yayibizwa ngokuba yiCiskei iphesheya kweNciba. Enye inkokheli uyibiza ngontamo inecingo yaphonoshono kweNciba (umq. 31); inkokheli eyayinentamo ende nguKaizer Mathanzima nowaba nguMongameli wendawo eyayibizwa ngokuba yiTranskei ukufumana kwayo unomgogwana wenkululeko ngowe1976. Kumqolo wama32, imbongi isebenzisa umfanekiso wendubula ukubhekisa kuMongameli waseBophuthatswana, uLucas Mangope. Esi sikweko sisetyenziswa ukubhekisa kumehlo akhe athe gqa ngathi ngawendubula. IBophuthatswana yawuzuzwa owayo unomgogwana wenkululeko ngowe1977. Ukunyemba uMangosuthu "Gatsha" Buthelezi waseNatal, imbongi isebenzisa isifanekisozwi: "Mbombayi ungungca---tsha (umqolo 33); Igama ungcaatsha liphantse livakale ngokufanayo noGatsha.

UMbuli, kumhlathi wesihlanu, uvusa ivuso kuluntu ukuba luvuke emaqandeni, luthalele kumzabalazo wokutshintsha imeko oluzibona lukuyo ngexesha lenkululeko. Uhlongoza enjenje:

18. Lendaba idinga izipopolo;
19. Idinga ukufakelwa izibuko;
20. Lendaba idinga amathambo engqondo;
21. Ngiyoyizekela amagwababa echobana;
22. Isikhathi sokuxukuzisa ugebhezi sesifikile;
23. Yebo, xukuzisani ugebhezi!

OkaMbuli uhlaba ikhwelo kuluntu, ngokungakumbi ulutsha, ukuba luhlale le meko, lungahlali lusonge izandla luyibukele. Umyalezo kaMbuli kuluntu ucacile, ukuba ukukhala ngenkonzo ezingaziswayo eluntwini nangokophulwa kwezithembiso

ezenziwayo akuzokunceda nto. Ithi le mbongi masihlanganise iingqondi neemfundimani zesizwe, zidle amathambo engqondo, zize nendlela yokuhlangula kule meko uluntu lukuyo. Uthi uluntu maluzikise ukucinga, lwenze uphando, luze nendlela yokuphumeza iziphumo zophando, ukuze uluntu luhlangulwe kule nzima nenzwinini ifanayo neyexesha lobandlululo. Kananjalo, lo kaMbuli ukwakhuthaza uluntu lusebenzise ingqondo kunemvakalelo xa luvota kwaye lubenze abo lubavotelayo bathathe uxanduva ngeendawo ababekwe kuzo.

UMkiva uwushwabanisa umbongo wakhe ngemvakalozwi entama uvuyo nechaseneyo naleyo yemihlathi engaphambili ngokubona utshintsho kulawulo njengoko inkqubo yamaPhandle ifikelela esiphelweni nooncanyelweni beenkokheli zayo, idedela ulawulo lwentando yesininzi eMzantsi Afrika. Uhlahlamba enjenje:

35. Yiyo loo nto ndisithi xa kunamhlanje;
36. ...mbudede kaMbombay' ibhubhile;
37. ...uMbombayi ibinguBhubhan' isifo somgada;
38. Yiyo loo nto sisithi wehlil' uMbombayi;
39. Wenyuk' uMbombela;
40. Zangen' iinkokheli zabantu zingqawuza ePalamente;
41. Yangcangcazel' imiqhutsapere;
42. Yenyuka, Mbombela, yenyuka!
43. Wenyukil' uMbombela!

Kulo mhlathi wesithandathu uMkiva uchasanisa uMbombayi kunye noMbombela, etyhila ukuphela kwelinye ixesha ezimbalini nokuqala kwelinye. Into kaMakhenyane (2015:43) iluzoba olu landelelwano ngokwenjenje:

The contrast paints a vivid picture between an old dispensation that is going down and the new one that is rising and helps the poet to change the direction of his poem. The poet contrasts Mbombayi, the imitation, with Mbombela, “a train used by mineworkers for travelling between their homes and the mines in the Rand” (Mini & Tshabe, 2003: 316). This train was a symbol of good things to come for those who were left at home; as the train took loved ones to work it meant they would come back with plenty. The poet uses this symbol, familiar to his audience, to symbolise good things to come with the new dispensation that dismantled the homeland system and apartheid.

Uchasaniso luzoba umfanekiso ocacileyo phakathi kombuso omdala ophumayo nombuso omtsha ongenayo kwaye lunceda imbongi itshintshe indlela kulo mbongo. Imbongi ichasanisa uMbombayi, into engeyiyo, noMbombela, “uloliwe owawusetyenziswa ngabasebenzi basemgodini ababesuka emakhaya besiya emisebenzini eRhawutini” (Mini & Tshabe 2003: 316). Lo loliwe wawumele izinto ezintle ezizayo kwabo basele ngasemva; njengoko lo loliwe wawuthatha izithandwa zabo kwakuthetha ukuba baza kubuya bexakathile. Imbongi isebenzisa olu melo, noluqhelekileyo

kubaphulaphuli bakhe, ukuzekelisa izinto ezintle eziza nombuso omtsha othe wakhupha inkqubo yamaPhandle nobandlululo.

Kwakhona, ngokuchaseneyo noMkiva, endaweni yokubonisa ukwetha notshintsho, okaMbuli usuke anyukele kumgangatho ongasentla, awuvale umbongo wakhe ngemvakalozwi erhabaxa. Imiqolo esibhozo iphindaphinda ibinza elinye ukubethelela ilizwi elinkqangiyelela inguqu kulo mbongo. Udlwayiza enjenje:

24. Lababaholi kabathembakali, bathembisa izulu nomhlaba;
25. Lababaholi kabathembakali, bathembisa uju nobisi;
26. Lababaholi kabathembakali, baphula izifungo nezithembiso zabo;
27. Lababaholi kabathembakali, badlala ngemizwa yabantu;
28. Lababaholi kabathembakali, badunga izingqondo zabantu abampofu;
29. Kanti lababaholi banjani?

OkaMbuli ungqala ngqo kwinkcaso yakhe ebonisa ukuba iinkokheli zoluntu zisilele ukwenza izinto ebezithembise uluntu ngazo. Ukwenza kucace ukuba bathembisa ilizwe elibaleka amasi nobusi, njengelizwe laseKanana elalithenjiswa amaSirayeli nguThixo, kodwa ngezo zithembiso zabo “badlala ngemizwa yabantu” (umq.27), ukuze abantu bavote ngeemvakalelo zabo. OkaMbuli uthi ngalo mqolo uluntu maluqiwe kwilixa elizayo xa lusonyula, lungasebenzisi iimvakalelo. Uwuvale lo mbongo ngombuzo ovuselela ukuzihlola kwezi nkokheli kwanabo bathe bazivotela ukuba zikhokele ilizwe, “Kanti lababaholi banjani?” (umq. 29).

Ngako oko, kulo mbongo uthi “uMbombayi” uMkiva ukhuthaza “iinkokheli zabantu” ukuba zicweye kuhle ekukhokeleni abantu abazonyulileyo. Ukwenza oku ngokunyemba nokunyembenya inkonzo enomdintsi netyheneba eyayiziswa ziinkokheli zenkqubo yamaPhandle. Usebenzisa ilizwi elicacileyo ukuzoba zonke iindawo ezithe ezi nkokheli zasilela kuzo, esithi iinkokheli zabantu ze zikucwezele ukufuza ezi nkokheli. Kwelinye icala, uMbuli ukhuthaza iinkokheli zeqela elilawulayo ukuba zikhumbule izithembiso ezazenzayo ebantwini abazivotelayo. Ukwathetha ngelizwi elithambileyo ukubhekisa kwabo beva ubunzima ngenxa yokungathembakali kweenkokheli zeqela elilawulayo, esithi kwilixa elizayo mabaqiniseke ukuba bavotela bani ukuze iminqweno namaphupha abo azaliseke, bangaqhutywa ziimvakalelo, koko basebenzise ingqondo xa besonyula.

Xa siyiqwalasela ngakumbi le mibongo mibini siphawula ukuba oko bekulunyukiswa ngokaMkiva kuvela kukhalinyelwa ngokaMbuli njengento eyenzekayo. Oku kundizisa kwisigqibo esithi, ezi mbongi ekunkqangiyeleleni kwazo

ingququ, zisabela kukuphunza nokuphanza kwamaphupha esizwe esiNtsundu esingelwa phantsi ziinkokheli ezimnyama. Nakubeni ubukolonyali budlule ndawonye nobandlululo, kuyabonakala ukuba kusekhona ukutsala nzima kwabo bakwibakala elisembindini nelo lisezantsi ngokokuhlala kweli loMzantsi Afrika.

Izangotshe (*Literary Devices*)

Kweli candelo ndiza kucubungula izangotshe zoncwadi ezisetyenziswa nguMkiva noMbuli ukucacisa ngakumbi umyalezo nemfundiso abayizisayo esizweni. Ndigxeleshe ngokungakumbi ukuphawula uhlobo lwezangotshe abazisebenzisayo ukushukuxa ingcingambono yokunkqangiyelela inguqu.

Isihloko (Title)

UMkiva utyumbe isihloko esikwekwayo kulo mbongo wakhe uthi 'UMbombayi' ngeli lixa kungekho kuthandabuza ngentsingiselo yesihloko sombongo kaMbuli othi 'Laba baholi kabathembakali'. Nokokuba awungomntu othetha isiZulu, kodwa onolwazi oluncinane ngaso, kulula ukuba usiqonde isihloko sombongo kaMbuli kwaye usitolike ngokulula. Kwicala likaMkiva kufuneka ube ungumntu osazi kakuhle IsiXhosa ukuze ube nokumqonda kwakwisihloko sombongo ukuba usingise kweliphi icala. Ixesha ethe yaqanjwa ngalo le mibongo ngunozala womahluko ophawulekayo kwizihloko zayo. Ukuqala kwakhe uMkiva ukuthulula umbongo onesihloko esithi 'UMbombayi' kwakungexesha lobandlululo, lingekabikho ilungelo lokuzithethela athe watshila watshotsha entla phantsi kwalo uMbuli ngethuba ethulula owakhe umbongo. Lo kaMbuli uwuthulule lo wakhe ngexesha lenkululeko. Eli gama lithi "Mbombayi" lakhiwe kwisenzi esithi "mbomba", esithetha ukuzigwagwisa ngento ongeyiyo. Ngoko ke, uMbombayi ngubani ozenza into akude le ekubeni yiyo njengoko le nkqubo kwaphawuleka ukuba izise inkululeko engeyiyo neenkokheli ezingenanjongo zintle ngabantu abamnyama. UMkiva usebenzisa eli gama ukuveza inkcaso yakhe ebukhali kwinkqubo yezizwana zakowethu neenkokheli zazo. OkaMbuli yena usebenzisa isihloko esibhencekileyo nesithe ngqo, ebalula ukungathembakali kweenkokheli zeli xesha lenkululeko, njengoko lo mbongo uthululwe emva konyaka we1994, evakalisa ukungoneliseki kwenkitha yabemi boMzantsi Afrika.

Imo (Form)

Nakubeni yomibini le mibongo yakhiwe ngemihlathi emithandathu, ayilingani ngokwenani lemiqolo. Ngenxa yokuba uMkiva kumbongo othi 'UMbombayi' eshukuxa imiba emithathu - unyemba inkqubo yamaPhandle kunye neenkokheli zayo ndawonye

nokuvuyela ukungena kweenkokheli zabantu elulawulweni, mde owakhe umbongo kunokaMbuli, othi 'Laba baholi kabathembakali'. UMbuli ushukuxa kuphela umba weenkokheli. Ubukhulu becala uMbuli usebenzisa imiqolo efinyeziweyo, kukumhlathi wokugqibela kuphela apho asebenzise imiqolo emide. Inkoliso yemihlathi yakhe iyalingani ngobude, kuba imihlathi emine yokuqala inemiqolo emine ze emibini yokugqibela ibe nemiqolo emithandathu. Le miqolo mifutshane uMbuli uyisebenzisa ukubonisa indlela ezi nkokheli ezithe zakhawuleza ngayo zakuba selulawulweni ukulibala izithembiso ezizenzileyo. Imiqolo emide kumhlathi wokugqibela ibonisa ubunzulu befuthe lokungathembakali kwazo empilweni yabantu.

Naye uMkiva uyixube eyivanga imihlathi nemiqolo yakhe. Umhlathi wakhe wokuqala nowokugqibela unemiqolo elithoba; umhlathi wesibini nowandulela owokugqibela unemiqolo emithandathu, ze owesithathu ube nemiqolo esibhozo, ngeli lixa owesine enemiqolo emihlanu. Olu luphawu oluvamileyo kwizibongo zomthonyama, ukuba ubude bemihlathi bungalingani. Oku kugxininisa ubunyani bezibongo zomthonyama, kuba imbongi ayizinyanzeli ukuze ibe nokugcina umgaqo wohlobo oluthile lombongo, koko ibonga iqhutywa ngumyalezo ewuzisayo eluntwini. NjengoMbuli, uMkiva usebenzise imiqolo emide kumhlathi wesithathu, apho atyhila khona ubunzulu bezenzo zikaMbombayi ekudubeni inkqubo yoluntu. Uhambisa enjenje:

18. Wena Mbombayi wathi uza nelizwe kant' uxel' ilishwa;
19. Wathi usinik' inkululeko kant' uxel' inkunkuma;
20. Wathi wenz' imbumba yamanyama kant' uxel' imbumba yamanyala;

Zombini ezi mbongi zisebenzisa imiqolo emide ukutyhila ubunzulu balo mba bankqangiyelela inguqu kuwo, batsho nabacishilelwa babe nokuqonda umngeni abajamelene nawo ngeli lixa abacishileli bezibona indawo abaphazame kuyo.

UMkiva usebenzisa isantya sentshukumo (*padding*) kwakumqolo wokuqala kulo mbongo. Igama lokuqala avula ngalo, "Utsh'", eshenxa kancinci kwindlela ebekukholisa ukuvula ngayo izibongo zomthonyama, ethi "Hoyini na!", itsala umdla womphulaphuli, akhawuleze azibuze umbuzo othi, 'Utsho ntoni?' okanye 'Yintoni eza nembongi namhlanje'. Ukhawuleza ayikhulule ingcaciso ngokuveza kumqolo wesibini ukuba uthetha ngoMbombayi. Noxa kunjalo, eli gama liphinda liyiqhoboshe ingcaciso, kuba ngoku umbuzo oza engqondweni yomphulaphuli kukuba ngokukaMkiva ngubani uMbombayi, kwaye ziintoni ezi azenzileyo zenza imbongi ithi "[u]dume ngamanyala

nezimbo” (umq. 2). UMkiva uwugcina umdla wabaphulaphuli ngokumveza ngeendlela ezahlukeneyo uMbombayi kumhlathi ngamnye. Ngeli lixa umphulaphuli esayolelwe kukuzotyelwa uMbombayi njengenkqubo yamaPhandle kunye neenkokheli zayo, imbongi yenza injikaphethu ngokusuke kumhlathi wokugqibela ithi “Mbudede kaMbombay’ ibhubhile” (umq.36). Xa kanye abaphulaphuli beqala ukuvuya, isuke imbongi ilukhulise olo vuyo ngokuthi ngoku kungena elulawulweni iinkokheli zabantu (umq. 39). Ichunkca nolo vuyo de iye kuwuthi tya umbongo.

UMbuli kwimibongo yakhe ukholisa ukuqala koko kwaziwayo kwaye abe ngathi uyancokola. Le yindlela athimba ngayo ingqondo yabaphulaphuli bakhe ukuba babaze indlebe. Isihloko sithethe ngokungathembakali kweenkokheli, suka uMbuli waqala ngokuthetha ngezinto ekwathiwa abantu mabazivotele. Ngale ndlela ukhokelela abaphulaphuli bazibuze umbuzo othi izinto ekwathiwa masizivotele zihlangana njani nokungathembakali kweenkokheli. Besazibuza loo mibuzo, usuka azisuse iingqondo zabo apho, aze nazo kwimibuzobuciko yakhe ebona bakhumbule izithembiso abazithembiswayo. Le mibuzo itsalela abaphulaphuli kumxholo wokunkqangiyelela inguqu, ngokungakumbi lo uthi, “Kanti luyini ukhetho?” (umq. 4) nothi “Ziphi izindlu zesithembiso?” (umq.13). UMBuli isantya sentshukumo usigcina ngokusebenzisa ulibaziso, kuba ulinda de kube ngumhlathi wokugqibela ukuze aphume impuhlu ukuba azithembakali njani ezi nkokheli. Lo mhlathi wokugqibela, uvezayo ukuba ezi nkokheli zathembisa “abantu izulu nomhlaba” (umq. 24), “uju nobisi” (25), zaphula “izifungo nezithembiso zabo” (26), zadlala “ngemizwa yabantu” (27) zalahlekisa “iizinqondo zabantu abampofu” (28), uMBuli ukwawusebenzisa njengempendulo kwimibuzo abaphulaphuli abanokuba banayo xa befunda umqolo wesihlanu, apho imbongi ihlaba ikhwelo ukuba abantu mabavuke, le meko bayikhangelisise kakuhle. Ngoko ke, uMBuli uphendula umbuzo othi, “ngoba?”.

Isigama (Diction)

Kumqolo wesibini, kumbongo othi ‘UMbombayi’, uMkiva usebenzisa ibinzana elithi, “Intsusamabandla nguMbombayi” ukunika injongo yokuba athulule lo mbongo. Indawo alibeke kuyo kumbongo wakhe lihlokomisa isazela sethole lomthonyama, kuba xa kuqala iimbizo okanye intlanganiselo usihlalo kumele awachazele amabandla ukuba abizelwe ntoni na. Ukwenza oko usihlalo ebeqala ngesi sibizo simbaxa, sithi, “Intsusamabandla”. Esi sibizo sikwaluphawu lezibongo zomthonyama, ezikholisa ukusebenzisa izixwexwe zamagama. Kumqolo wethoba uMkiva uhambisa enjenje:

“Besithi **chosi** ndaba zolwimi”. Igama elibhalwe ngqindilili, elithi “chosi” lisukela kwiintsomi, amabali angeyonyani kodwa anemfundiso. UMkiva ulisebenzisa eli gama emva kwemiqolo apho acaphule kwintsomi yesiXhosa (imiq. 5,6). Imbongi igxininisa ukuba yinto engento kukaMbombayi – inkqubo yamaPhandle kunye neenkokheli zayo. Ubukhulu becala, njengoko lo kaMkiva esizobela uMbombayi, usebenzise amagama achazayo ukuze kwakheke umfanekiso ocace gca ngoMbombayi. Usebenzisa amagama athi, “ungusmangandini” (umq. 21), “uyinkubabulongwe” (22), “ungungca---tsha” (33), “usisabhongo sesele” (34), “imiqhutsapere” (40), “neentothoviyane” (41). Ngaphezu kokuba la magama esizobela uMbombayi, akwatyhila ukuba imbongi iyanyemba kulo mbongo, igxeka indlela ezi nkokheli zintsundu zithe zangcatsha ngayo abantu bazo.

Kumbongo othi ‘Laba baholi kabathembakali’ uMbuli usebenzisa isigama solonyulo nolwathi lwaba lilungelo lommi wonke woMzantsi Afrika (oneminyaka eli18 nangaphezulu) ukusuka ngowe1994. Usebenzisa amagama afana nala, “votelani” (imiq. 1, 2, 3), “ukhetho” (4). Ngesi sigama, uMbuli utsalela iingqondo zabaphulaphuli kwisiseko sonkqangiyelonguqu lwakhe, ebakhumbuza ukuba bavotela izinto ezithile, kodwa namhlanje ezo zinto ziseliphupha. Ngaphaya koko, uMbuli usebenzisa isigama esiqhelekileyo nesigama esasisetyenziswa liqela elilawulayo kweli loMzantsi Afrika ekugayeleni uvoto. Kweso sigama kuquka amabinza athi: “impilo engcono” (umq. 1), “izindlu ezinhle” (2), “imisebenzi eminingi” (3).

Kumhlathi wesibini, uMkiva usebenzisa uhlobo lwesigama esibizwa ngokuba lutenxontetho (*malapropism*) ukuzoba ubunto engento bukaMbombayi. Uhambisa enjenje:

12. CBJ msila kaNombinja;
13. Buntingville ndandendile;
14. Choice Assorted tshayisa s’akuthetha;

Ngokusebenzisa olu hlobo lwesigama, lo kaMkiva uhlokomisa isazela sethole lomthonyama, kuba le yintetho eqhelekileyo eluntwini. AmaXhosa alusebenzise kakhulu olu hlobo lokuthetha ukungenelela kweentlanga zaseNtshona kwintlalo yawo. Ubuya kufika kwenye ingingqi umlungu ogama okanye ofani inguMorgan kusithiwa Mokweni, uMorkel kusithiwa Mokolo, uVerwoed kusithiwa Velevutha. Abantu balo ngingqi bebezenzela lula ukubiza la magama angathi anobunzima, kuba le ntetho isafika kwaye ingaqhelekanga. UMkiva, ngokukaMakhenyane (2015:39),

The poet continues to criticise the pretence of the homelands system from line 10 to line 15 by using cross-lingual homophones. Among the Xhosa, people who pretend to know English better than their peers do frequently use these homophones. The people would use phrases they are familiar with in vernacular in the place of English phrases, simply because they sound the same. The literary device used here is called malapropism, an “act of using an incorrect word in place of one that is similar in pronunciation” (yourdictionary.com). The misuse of these terms shows how the whole system misused what belonged to the people.

Imbongi iyaqhubekeka inyemba inkohliso yale nkqubo ukusuka kumqolo we10 ukuya kowe15 ngokusebenzisa izifanodumo eziwelela kolunye ulwimi. Phakathi kwamaXhosa, abantu abazenza ingathi bayasazi isiNgesi ngcono kunabanye bazisebenzisa rhoqo ezi zifanodumo. Baye basebenzise amabinza aqhelekileyo kulwimi lwabo endaweni yamabinza esiNgesi, kuba evakala ngokufanayo. Esi sangotshe soncwadi sibizwa ngokuba lutenxontetho, “isenzo sokusebenzisa igama elingachanekanga endaweni yelo lilungileyo” (yourdictionary.com). Ukusetyenziswa tenxileyo kwala magama kubonisa indlela ethe le nkqubo yasebenzisa gwenxa oko kukokwabantu.

Imbongi inga abaphulapphuli bayo bangabona ukuba le nkqubo kunye nenkokheli zayo ikude le kwinkululeko eyayithenjisiwe, ngunomgogwana wenkululeko. Ukubhekisa kwenye yeenkokheli zale nkqubo, lo kaMkiva usebenzisa kwakho utenxontetho xa esithi, “Mbombayi ungungca---tsha!” (umq. 33). Inkokheli yommandla owawumise isizwe samaZulu ibizwa ngegama likaGatsha, uMangosuthu Buthelezi. Mini wakhe lo kaMkiva wawuthulula lo mbongo ekhona lo kaButhelezi, wafuna ukumngena ngentonga. Kudliwanondlebe nokaNeethling, uMkiva uthi kwanqanda ongasekhoyo utata uSteve Tshwete.

Ukutyhila ukuba iinkokheli athetha ngazo azithembakalanga, uMbuli usebenzisa amagama afana nala alandelayo: “baphula (izifungo nezithembiso)” (umq. 25), “badlala (ngemizwa yabantu)” (26), “badunga (izinqondo zabantu abampofu)” (27). Kunzima ukuthemba umntu ongazigciniyo izithembiso, ovisa kabuhlungu imvakalelo yakho nomntu osebenzisa imeko yakho yokuhlupheka ukuzuza le nto ayifunayo, ajike akushiye enyanyeni. NgokukaMbuli, ezi nkokheli zithetha kamnandi xa zifuna ukuvotelwa, kodwa xa kufuneka zifezekise izithembiso ebezizenzile, azibonakali ndawo. Eyona nto ihlungisayo kukusuke ubone zona ezi nkokheli ziphuhla, zihlala kumapomakazi ezindlu, ziqhuba imihalatushe yeemoto, zithumela ababo abantwana kwizikolo zabucala kwaye zisiya phesheya xa zifuna unyango empilweni, nto leyo ebonisa ukuba imali ikhona, kodwa abazimisela ukuzisa iinkonzo kwaba bantu babavotelayo.

Izandi (Sounds)

Kumhlathi wokuqala nowokugqibela lo kaMkiva usebenzise imfanozandi ngesandi esimelwe ngunobumba wokugqibela kuluhlu loonobumba. Kumhlathi wokuqala uhambisa enjenje: “Izilonda **zengcinezelo** nezilandu **zongcikizo**” (umq. 3), aze kumhlathi wokugqibela enjenje: **Zangen’ iinkokheli zethu zingqawuz’ epalamente**” (umq.39). Ngaphezu kokuba imbongi isitsho ngesingqi esiyolisayo endlebeni, itsho nayo inqwale, iwise, ikhapha into eyikhupha ngomlomo ngentshukumo, uMkiva unento ebalulekileyo ayiqaqambisayo ngesi sandi. Njengokuba simelwe ngunobumba wokugqibela nje, kumhlathi wokuqala uMkiva utsalela ingqondo zethu kwiqondo lokugqibela eyathi yafikelela kulo ingcinezelo yabamhlophe ngokubeka iinkokheli ezimnyama kula maPhandle, ibe zizo ezicinezela abantu bazo. Noxa kunjalo, kumhlathi wokugqibela, apho avuyela ukungena kweenkokheli ezibekwe ngabantu ngentando yesininzi epalamente, utyhila iqondo lokugqibela elithe ilizwe lafikelela kulo ekuncothuleni nengcambu ingcinezelo yabamhlophe. Kananjalo, uMbuli usebenzisa imfanozandi ngesi sandi kwimihlathi emine ukudala isingqi. Uhambisa enjenje:

- 
- 2. Votelani izindlu ezintle;
 - 13. **Z**iphi izindlu **zesithembiso**?
 - 16. Ngizwa izigi **zetoyitoyi kazipheli**;
 - 21. Isikhathi sokuxukuzisa ugebhezi sesifikile;
 - 25. Lababaholi kabathembakali, baphula izifungo nezithembiso **zabo**;

UMbuli usebenzisa esi sandi ukuqaqambisa ukuba enye yeentswelo eziphambili zoluntu yindawo yokufihla intloko, yiyo loo nto esebenzise esi sandi kwimiqolo emibini echaphazela izindlu. Uthi iqela elilawulayo zange lenze mpazamo ngokuthembisa ngezindlu, kodwa ziphi ngoku. Ngokuveza le ntswelo, uMbuli ugushe ukunkqangiyelela inguqu kumba womhlaba.

Iyavela imfanozandi kule mibongo nangezinye izandi, ezifana no-**ngc-** kumqolo wesithathu nesandi u-**b-** kumqolo wesibhozo kumbongo othi ‘UMBombayi’:

- 3. Izilonda **zengcikivo** nezilandu **zengcinezelo**;
- 8. **B**emhesha **bemchila** uMBombayi.

Kananjalo, uMbuli kumbongo othi ‘Lababaholi kabathembakali’ usebenzise isandi u-**b-** ukudala imfanozandi:

- 26. Lababaholi kabathembakali, **badunga** izingqondo zabantu **abampofu**;

Ngaphezu kokuba esi sangotshe sidala isingqi, ukuze umbongo uvakale bungomarha, ezi mbongi zisisebenzisa ngobuchule nangeenjongo zokutsala iingqondo zabaphulaphuli kwimimandla ebalulekileyo yombongo.

Xa uMkiva efikelela ekupheleni kolawulo lukaMbombayi, usebenzisa imfanozandi ngesidubuleli ngaphandle semilebe u-**bh**-. Kumqolo wama-36 uhambisa enjenje: “Mbudede kaMbombay’ **ibhubhile**”. Xa kuphinyiselwa esi sandi umoya uphumela ngaphandle xa kusahlukana imilebe ebihlangene, nto leyo etyhila ukuba ixesha likaMbombayi lifikelele esiphelweni, uyaphuma elulawulweni.

Imifanekiso (Imagery)

Imifanekiso, imifanekisongqondweni nemifanekisontelekelelo esetyenziswa ziimbongi iluncedo ekuvezeni elubala oko kusengqondweni yembongi, ukuze nomphulaphuli (nomfundi) acacelwe ngakumbi. UWalter noWood (1997:18) bayicacisa imifanekiso kwisihobe ngokwenjenje:

Imagery in poetry gets us to use our senses: to see, feel, hear or smell things by using our imaginations. In this way, images give life and feeling to statements that would otherwise seem bare and lifeless. An image encourages us to see or think of certain things, or feel the things that are being described.

Imifanekiso kwisihobe isinceda sisebenzise iimvakalelo zethu: ukubona, ukuziva, ukuva nokojoja ngokusebenzisa iingcinga zethu. Ngale ndlela, imifanekiso inika ubomi nemizwa kwinkcazelo engavakala ingenabomi. Umfanekiso usikhuthaza sibone okanye sicinge ngezinto ezithile, okanye sizive izinto ezichazwayo.

Le mifanekiso iphawuleka kwizangotshe zothlekiso, ezifana nezikweko, izifaniso, uchasaniso, umelo, isigqebeliso, ubabazo nesinxulumanisi.

Besele ndikhankanyile ngasentla ukuba isihloko sombongo othi ‘UMbombayi’ kaMkiva sisikweko. Kwesi sikweko, nesivela kumbongo wonke, sifumana umfanekiso wenkqubo engeyiyo le nto kwakuthenjiswa ukuba iza kuba yiyo neenkokheli ezizinkokheli zabantu nje ngegama. Esi sikweko imbongi isichasanisa nesinye esivela kumhlathi wokugqibela, “Umbombela” (imiq. 37,38). Ngesi isikweko imbongi ifanisa uloliwe owawubizwa ngokuba ngumbombela kunye nenkqubo entsha yolawulo nethe yaguzula leyo yayikho, esithi ngoku kungena inkqubo eza nokuhle eluntwini. Ebesithi xa esithi gqi lo loliwe lime ngenyawo ithemba lezinto ezintle kwabo bebesele ekhaya. Kumqolo we19 uMkiva usebenzisa isikweko esinyembayo ngegama “inkunkuma” ukufanisa inkululeko isizwe esiNtsundu esayinikwa yile nkqubo yamaPhandle. Lo kaMkiva uthi yayiyinkululeko efanele ukulahlwa, ize itshiswe, njengoko kusenziwa

kwinkunkuma ethi ilahlwe emgqomeni, ithathwe ngumasipala iye kutshiswa. Lo mfanekiso utsho kucace kuthi baphulaphuli ukuba le nkqubo neenkokheli zayo yinto ezenza into ibe iyinto engento.

UMkiva noMbuli basebenzise isinxulumanisi ukunika umfanekisongqondweni woko bathetha ngako. Ukusizobela iinkokheli zale nkqubo yamaPhandle, uMkiva usebenzisa iimpawu zomzimba zezi nkokheli. Ukubabiza ngezi mpawu zomzimba yindlela ebezinyenjwa ngayo luluntu. Uphawu ngalunye luyinxalenye yomntu ephelele. Kumhlathi wesihlanu uhambisa enjenje:

- 30. Mbombayi ungunyhek' enkulu yaphesheya kweNciba;
- 31. Mbombayi unguntam' inecingo yaphonoshono kweNciba;
- 32. Mbombayi uyindubula yaseMmabatho;

Inkokheli yala maPhandle ebinemilebe emikhulu ngutata uLennox Sebe nobesongamela ummandla owawusaziwa ngokuba yiCiskei. Inkokheli ebinentamo ende ngathi licingo ngutata uKaizer Mathanzima nobongamele ummandla owawusaziwa njengeTranskei. NgokukaNeethling, ngenxa yokuba igama elithi Ciskei lithetha phonoshono kweNciba lize elithi Transkei lithethe phesheya kweNciba, uMkiva ebegquka umkhondo “ngokubhidanisa” le mimandla nezi mpawu. Kanti ke akunjalo; kwithole lomthonyama elimise ukusuka eGcuwa ukubheka kooMthatha nokudlula, umntu ohlala kwimimandla yooQonce kubo ungaphesheya kweNciba. UMkiva uwuthulula lo mbongo engummi waseBholothwa, eseDutywa, nto leyo ethi yena umise phonoshono kweNciba. Inkokheli ebinamehlo afana nawendubula nebimise kummandla obusaziwa njengeMmabatho, ngutata uLucas Mangophe. Ekusizobeleni ezi nkokheli athetha ngazo, lo kaMkiva uyazinyemba, ukubonisa ukuba azamkelekanga eluntwni, ngenxa yehambo yazo.

Kananjalo, naye uMbuli usebenzisa isinxulumanisi ukutyhila imeko yokuhlala yoluntu engekathintshi kuleyo yayikho ngexesha lengcinezelo. Kumhlathi wesithathu uhambisa enjenje,

- 9. Mina ngibona **imijondolo** igcwele izwe lonke;
- 10. Ngibona **ukuntuleka kwemisebenzi** kuyanda;
- 11. Ngibona **indlala** ibhidlangile;
- 12. Mina ngibona **ukucwasana ngebala** kuyaqhubeka.

“Imijondolo” (imikhukhu/amatyotyombe/amabobosi) inxulumene nexesha lobandlululo, kuba isizwe esimnyama sasihlala kwimeko engaginyisi mathe. Enye

yezinto esasikhanywa ngayo isizwe esiNtsundu kukunqongophala kwemisebenzi, naleyo yayikho inganiki mbuyekezo ixolisayo. Zombini ezi zinto bezintama indlala umntu oNtsundu abejamelene nayo. Ngaphaya koko, bebebukulwa ngenxa yebala labo, kukho izinto abangenakuzifumana, iindawo abangekuzihamba nakuzingena, imisebenzi abangenakuyifumana. Ngako oko, ngale mifanekiso uMbuli uqaqambisa ukungathembeki kweenkokheli zanamhlanje, kuba zazithembise ukuzincothula neengcambu zonke ezi zinto lo kaMbuli azikhankanyayo.

Kumhlathi wesithathu nowesine, uMkiva usinika umfanekisongqondweni ocace gca ngoMbombayi ngokuthi asebenzise uchasaniso. Kumqolo ngamnye apho asebenzise esi sangotshe kumhlathi wesithathu, lo kaMkiva ubeka into eyayithenjiswa yile nkqubo yamaPhandle neyona nto eyathi yazuzwa luluntu phantsi kolawulo lwale nkqubo neenkokheli zayo. Usebenzisa isigama esirhabaxa ukunika umfanekiso ocacileyo weyona nto eyaziswa yile nkqubo. Mve xa esithi kulo mhlathi wesithathu:

18. Wena Mbombayi wathi uza **nelizwe** kant' uxel' **ilishwa**;
19. Wathi usinik' **inkululeko**, kant' uxel' **inkunkuma**;
20. Wathi wenz' **imbumba yamanyama**, kant' uxel' **imbumba yamanyala**;
21. Wazibiza ngokuba **unguMongameli**, kant' **ungusmangandini**;
22. Wazibiza ngokuba **uyiNkulumbuso**, kant' **uyinkubabulongwe**;

Kumhlathi wesine uyaqhubeka ukucakaca, eyuca iinkokheli zale nkqubo ngokwenjenje:

24. UMbombayi wazibiza ngokuba **yiPresident** kanti **yipredator**;
25. Wazibiza ngokuba **yiParamount Chief** kanti **yiParamount Thief**;

Esi sangotshe siyamnceda lo kaMkiva ekuphuhliseni umxholo wakhe ngakumbi. Ukubeka oko kwakuthenjiswa yinkqubo noko kwazuzwa luluntu kumqolo ngamnye kusenzela lula ekulinganiseni impumelelo yale nkqubo. Kananjolo, ukubeka izinto ezazizigasa ngazo ezi nkokheli nezo zazeneyo kusenzela lula njengabaphulaphuli ukuba silinganise impumelelo yezi nkokheli.

Ukusinika umfanekiso ocacileyo, uMkiva usebenzisa izikweko ukunyemba ezi nkokheli. Uzifanisa nesirhubuluzi esingathandekiyo, kuba sizondla ngelindle, kunye nerhamncwa eliphila ngokutya ezinye izilwanyana. Ngokuzifanisa nolu hlobo lwerhamncwa, lo kaMkiva uqaqambisa urhwaphilizo lwezi nkokheli, kuba kumqolo olandelayo uzibiza amasela atshatsheleyo.

Ngokukwanjalo, uMbuli, kumhlathi wokugqibela, usebezisa uchasaniso. Imiqolo emibini yokuqala kulo mhlathi ichasene nemiqolo emithathu elandelayo. Ngolu chasaniso, lo kaMbuli uqaqambisa ukungathembakali kwenkokheli zanamhla, ezithe endaweni yokugcina izithembiso ezazizenzile, suka zazophula, zidlala ngeemvakalelo zabantu, kuba beyazi indlu emnyama ichukumiseka emizweni ngokukhawuleza. Uhambisa enjenje:

24. Lababaholi kabathembakali, **bathembisa** izulu nomhlaba;
25. Lababaholi kabathembakali, **bathembisa** uju nobisi;
26. Lababaholi kabathembakali, **baphula** izifungo nezithembiso zabo;
27. Lababaholi kabathembakali, **badlala** ngemizwa yabantu;
28. Lababaholi kabathembakali, **badunga** izingqondo zabantu abampofu;

Lo kaMbuli usebenzisa izenzi ukudala olu chasaniso lusinika umfanekiso wokungathembakali kweenkokheli ezonyulwe ngabantu.

Izangotshe zogxininiso (Repetition)

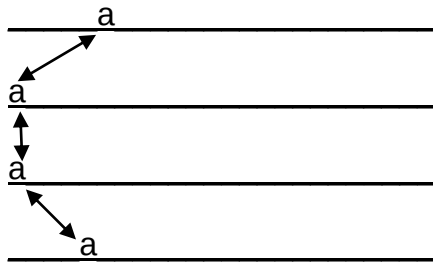
Le mibongo ndiyithelekisayo kweli candelo ithe mome zizangotshe zogxininiso, apho ezi mbongi zisebenzisa uqhagamishelwano (*linking*), unxusanomigca (*parallelism*) nophindaphindo (*repetition*) ukubethelela iingcamango ezibalulekileyo nokutsalela umdla wabaphulaphuli kwimimandla ebalulekileyo kule mibongo.

Kulo mbongo uthi 'Laba bahali kabathembakali' uMbuli usebenzisa uqhagamishelwano kule miqolo yomhlathi wokuqala. Lo kaMbuli uphindaphinda igama uvoto ukukhumbuza abaphulaphuli bakhe besibini, abacishilelwa, ukuba bavota kwaye bavotela izinto ezithile ababezithenjisiwe. Ngesiquphe, lo kaMbuli ungqala ngqo kwizazela zaba baphulaphuli, ukuba bazibuze ingaba le sasiyivotela iyenzeke na. Kananjalo, ngolu qhagamishelwano unga abaphulaphuli bakhe bokuqala, abacitshileli, bangakhumbula izinto ababezithembisile eluntwini. Ngaphaya koko, lo kaMbuli ubeka isiseko sengxoxo yakhe, esekela ukunika isizathu sokuba athi iinkokheli ezikhoyo azithembakali. Uhambisa enjenje kulo mhlathi:

1. Kwathiwa **votelani** impilo encono;
2. **Votelani** izindlu ezinhle;
3. **Votelani** imisebenzi eminingi;
4. Kanti luyini **ukhetho** na?

Imbongi isebenzise uqhagamishelwano olukekelele ngasekhohlo kwimiqolo emibini yokuqala, oluthe nkqo kowesibini nowesithathu, nolukekelele ngasekunene kowesithathu nowesine. Njengokuba kwimiqolo emithathu yokuqala esebenzise

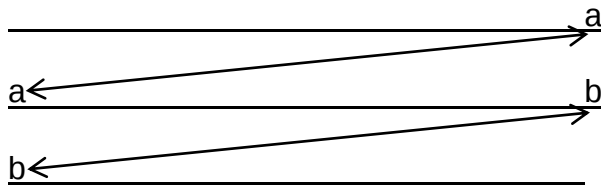
igama elithi “votelani” neliligama lemboleko, elibolekwe kwigama lesiNgesi elithi “vote”, kumqolo wesine usebenzise igama lesiNtu “ukhetho”, elithetha uvoto. Ngoko ke, nakubeni lingafani ngokwemofoloji neli lisetyenziswe kumqolo wokuqala ukuya kowesithathu, ngokwesemantiki anentsingiselo efanayo. Nto leyo ethi, lo kaMbuli uwubophe ngebande elinye lo mhlathi, waqhagamishela le miqolo ngeli gama linentsingiselo yokonyula. Olu qhagamishelwano ndingalubonisa ngolu hlobo lulandelayo:



Kwangokunjalo, uMkiva usisebenzisa kakhulu esi sixhobo sokuqhagamishela imiqolo. Kumqolo wama26 ukuya kowama28 ugxininisa urhwaphilizo lwezi nkokheli, ezoba indlela ezithe zayisebenzisa ngayo imali ibimiselwe uluntu. Mve xa esithi:

26. Kuba uyityile imali yethu **wayimungunya**;
27. **Wayimungunya** de **wayivungula**;
28. **Wayivungula** de wayivungulela nabanye' oothelekweni.

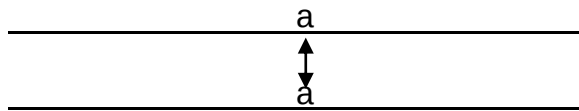
Olu qhagamishelwano ndingalubonisa ngolu hlobo lulandelayo:



Ngolu qhagamishelwano lukekeleyo, lo kaMkiva ukwatsalela inkokheli zanamhlanje kwimimandla ezithe iinkokheli zamaPhandle zaphazama kuyo, ukuze zona zifunde ukuyicwezela loo mimandla. Usinika umfanekisongqondweni weliso womntu owonwabele into engeyoyakhe, de ayityise abo basondele kuye. Kumhlathi wokugqibela, uMkiva ubethelela uvuyo lwakhe lokuphela kwale nkqubo nokukhutshwa kweenkokheli zayo ngokusebenzisa uqhagamishelwano. Uphinda igama elithi Mbombayi kwimiqolo emibini elandelelanayo kwaye kwindawo enye ukubonisa ukuphuma kwalo mbuso wonyamnyheko nonyhwalazo:

36. Mbudede **kaMbombay**' ibhubhile;
37. Wehl' **uMbombayi** wehla;

Olu qhagamishelwano luthe nkqo ndingalubonisa ngolu hlobo lulandelayo:



NgokukaNtuli (1984:189), unxusanomigca (*parallelism*) luphawu oluqhelekileyo kwizibongo zomthonyama. Amngqinele uMtumane (2010:95) ngelithi,

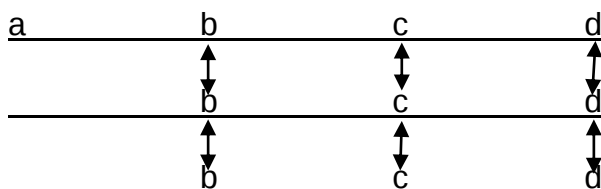
Parallelism is an important device in isiXhosa poetry, as poets often use it as a formal feature that also emphasises some ideas in their poetry. The employment of this device also promotes consistency and rhythm between lines. It also creates beautiful structural patterns and some musical effect in the poetry.

Unxusanomigca sisangotshe esibalulekileyo kwisihobe sesiXhosa, njengoko iimbongi zithe gqolo ukusisebenzisa njengophawu olubalulekileyo oluthi lugxininise iingcamango zazo kwisihobe. Ukusebenzisa esi sangotshe kukwakhulisa ukungqinelana nesiingqi phakathi kwemiqolo. Ikwadala iiphetini zesakhiwo ezintle ndawonye nefuthe lengoma kwisihobe.

Le mihobe ndiyithelekisa kweli candelo ithe mome lunxusanomigca, apho ezi mbongi zibethelela imiba ethile kwaye zitsalela iingqondo zabaphulaphuli kwimiba ebalulekileyo yomyalezo eziwudlulisayo eluntwini. Ewuvula nje umbongo wakhe othi ‘Laba baholi kabathembakali’, uMbuli usebenzisa olu phawu lwezibongo zomthonyama. Lo kaMbuli uxuba unxusanomigca olupheleleyo nolungaphelelanga (*complete and incomplete parallelism*). Igama aqale ngalo lo mhlathi akaliphindi kwimiqolo emibini elandelelayo. Uhambisa enjenje uMbuli,

1. Kwathiwa votelani impilo encono;
2. Votelani izindlu ezintle;
3. Votelani imisebenzi eminingi;

Olu nxusanomigca ndingalubonisa ngomfanekiso oluluhlobo;

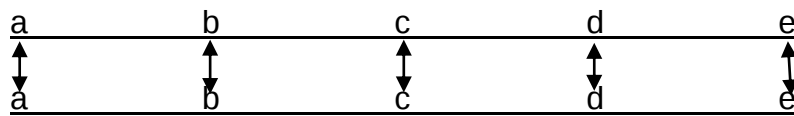


Unxusanomigca kulo mhlathi ludalwa ngokusebenzisa iingcamango ezizalanayo, kuba lo kaMbuli ubeka elubala izinto ezazithenjiswa liqela elilawulayo phambi kovoto – ubomi obungcono, izindlu ezingcono kunamatyotyombe nemisebenzi emininzi. Ngolu nxusanomigca uMbuli ubetha iintaka ezimbini ngelitye elinye. Ukhumbuza iqela

elilawulayo ngezithembiso elazenzayo phambi kolonyulo ngeli lixa ekhumbuza abavoti ngezinto abazivotelayo. Kwakhona kumhlathi wokugqibela, lo kaMbuli usebenzisa esi sixhobo kwimiqolo emibini yokuqala. Nakweli ityeli, ukwasebenzisa iingcamango ezifanayo endaweni yamagama afanayo. Njengoko ebevule umbongo ngezinto iqela elilawulayo elazithembisayo, uMbuli uwuvala kwangokubethelela le ngcamango, ephuhlisa inkcaso yakhe kolu hlobo lokulawula. Uhambisa enjenge:

24. Lababaholi kabathembakali, bathembisa izulu nomhlaba;
25. Lababaholi kabathembakali, bathembisa uju nobisi;

Olu hlobo lonxusanomigca olupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

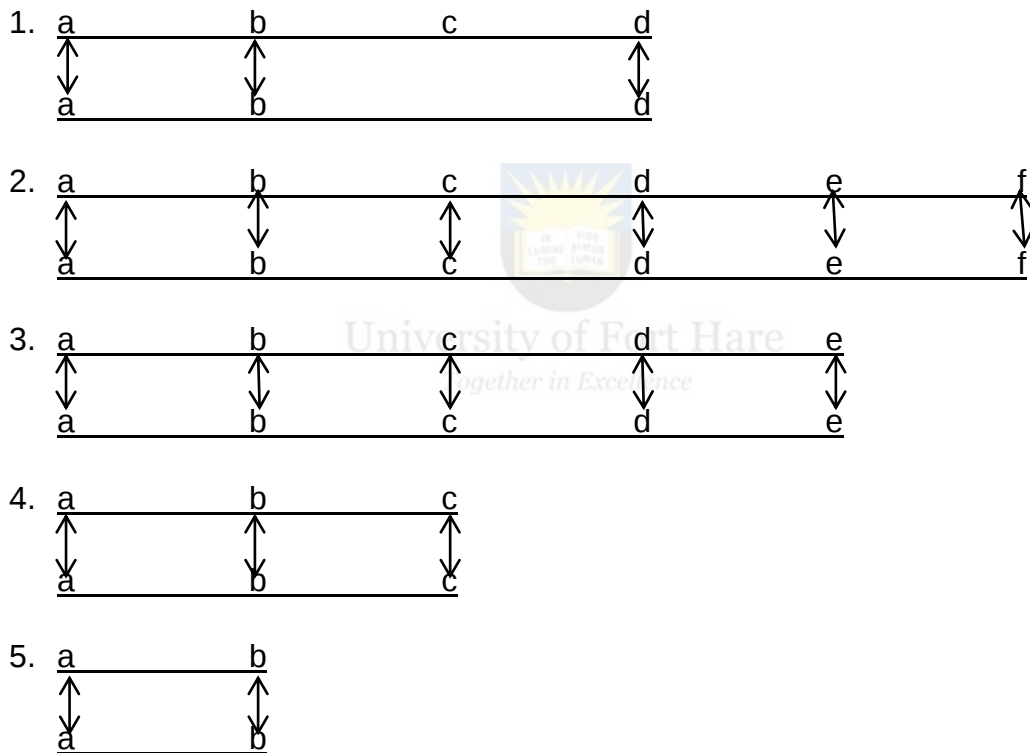


UMbuli unxusanisa izulu nomhlaba kunye namasi nobusi. Ngale ngcamango yokuqala lo kaMbuli uthi ezi nkokheli zathembisa yonke into edingwa ngabantu. Isibaxo esithi “izulu nomhlaba” sithetha ukuthi yonke into oyidingayo, njengoko izulu nomhlaba liyinto yonke ephambi kwabemi bomhlaba. Ngaphaya koko, uMbuli unxusanisa le ngcamango kunye nengcamango ephuma eziBhalweni eziNgcwele, apho uThixo wayethembisa uSirayeli ungelizwe lesithembiso, iKanana (Eksodus 3:8). Uyakuphuhlisa ukubonisa ukungathembakali kwezi nkokheli ngokuveza izinto ezazithembisayo, kodwa azazenza.

Kwelakhe icala, uMkiva usebenzise unxusanomigca olupheleleyo izihlandlo ezihlanu aze asebenzise olungaphelelanga isihlandlo sibe sinye. Kwiphateni yokuqala lo kaMkiva usebenzise unxusanomigca olungaphelelanga, kuba igama elithi ngentshongo alinagama lizalana nalo kumqolo olandelayo. Ngolu nxusanomigca lungaphelelanga, uMkiva ugxininisa ukungabi nto yanto kukaMbombayi. Kwiiphateni ezimbini ezilandelayo, uMkiva usebenzise unxusanomigca olupheleleyo ukugxininisa ulahlekiso olwaluthwelwe yile nkqubo neenkokheli zayo. Kwiphateni yesibini, uMkiva usebenzise amagama amathandathu kumqolo wokuqala, waze wasebenzise asibhozo kumqolo olandelayo. Amabinzana athi “imbumba yamanyala” nelithi “imbumba yamanyala” anika intsingiselo enye njengoko engamabinzana ochazo. Yiyo lonto efakwe phantsi kwelungu elinye – ilungu c ukumela “imbumba yamanyama” nelungu f ukumela “imbumba yamanyala”. Kwiiphateni ezimbini zokugqibela uvuyela ukungena kweenkokheli ezonyulwe ngabantu epalamente. Uhambisa enjenge:

1. Mbombayi usidyobhile ngentshong' isizwe;
Mbombayi usintlokothisile isintu;
2. Wathi usinik' inkululeko kant' uxe' inkunkuma;
Wathi wenz' imbumba yamanyama kant' uxe' imbumba yamanyala;
3. Wazibiza ngokub' unguMongameli kant' ungusmangandini;
Wazibiza ngokuba uyiNkulumbuso kant' uyinkubabulongwe;
4. Wehl' uMbombayi wehla!
Wenyuk' uMbombela wenyuka!
5. Yangcangcazel' imiqhutsapere;
Zangcangcazela neentothoviyane;

Olu nxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Njengoko esitsho okaMtumane ngasentla, ngale miqolo imbongi idala ubumbano nokungqinelana kweengcamango ngeli lixa igxininisa, ibethelela ububi bukaMbombayi. Kananjalo, esi sangotshe siwutsho lo mbongo ube nesingqi kwaye ube bungomarha. Njengombongo othululwe esidlangalaleni, itsho imbongi ikwazi ukunqwala, iwise, ikhaphe into eyikhupha ngomlomo ngentshukumo. NgokukaMakhenyane (2015:53),

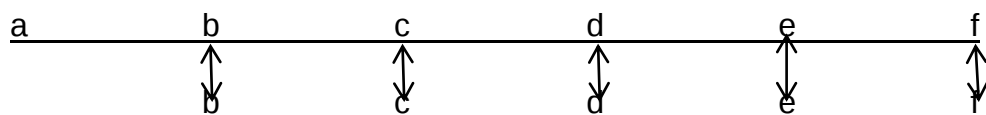
The poet parallels these lines in order to emphasize the wickedness of what he calls “Mbombayi”. As alluded to, the term “Mbombayi” means imitation and it is associated with bad and evil things. In these lines, the poet also uses the device called oxymoron, where in one line we have two contrasting ideas: inkululeko (freedom) and inkunkuma (rubbish); imbumba yamanyama (unity) and imbumba yamanyala (cluster of scandals); mongameli (president) and usmangandini (scandalous one); inkulumbuso (prime minister) and inkubabulongwe (dung beetle). By using these contrasts, the poet draws the attention of his audience, primary and secondary, to what the system truly is, compared to what it pretended to be. On the fourth pattern, the poet parallels the two lines by using contrasting words. With this parallelism, the poet changes the direction of the poem, from mocking the homeland system and its leaders to the ushering in of a new democratic South Africa with leaders elected by the people on the elections.

Imbongi inxusanisa le miqolo ukugxininisa ukungabi ndawo kwento ayibiza “uMbombayi”. Njengoko besele nditshilo, eli gama lithi “Mbombayi” lithetha into ezenza into engeyiyo nenxulumaniswa nezinto ezimbi nezinobubi. Kule miqolo, imbongi isebenzisa isangotshe uvumephika, apho kumqolo ngamnye sifumana iibono ezikhabanayo: inkululeko nenkukuma; imbumba yamanyama nembumba yamanyala; umongameli nosmangandini; inkulumbuso nenkubabulongwe. Ngokusebenzisa ezi ngcamango zikhabanayo, imbongi itsalela umdla wabaphulaphuli bakhe, abaphambili nabesibini, kweyona nto le nkqubo iyiyo, xa ithelekiswa nento eyayizenza yona. Kwiphateni yesine, imbongi inxusanisa imiqolo emibini ngokusebenzisa amagama achaseneyo. Ngolu nxusano, imbongi itshintsha indlela ehanjwa ngumbongo, isusela ekuhlekeniseni inkqubo yamaphandle neenkokheli zayo ukuya ekungeneni koMzantsi Afrika wentando yesininzi onenkokheli ezonyulwe ngabantu.

Kumqolo wama24 nowama25 uMkiva usebenzise unxusanomigca olungaphelelanga. Igama elithi “uMbombayi” kumqolo wama24 alinagama linxusana nalo kumqolo wama25. Lo kaMkiva ugxininisa inkohlakalo yezi nkokheli, nezithe zarhwaphiliza imali eyayilungiselelwa uluntu. Uhambisa enjenge:

UMbombayi wazibiza ngokuba yiPresident kanti yipredator;
Wazibiza ngokuba yiParamount Chief kanti yiParamount Thief;

Olu hlobo lonxusanomigca lungaphelelanga ndingalubonisa ngolu hlobo:



Kule miqolo, uMkiva unxusanise amagama aneentsingiselo ezifanayo ukudala unxusanomigca. IPresident yongamela ilizwe ngeli lixa iNkosi (Paramount Chief) isongamela isizwe. Ngokukwanjalo, umntu olisela (Paramount Thief) unezimbo zerhamncwa eliqwengayo (predator), liqwenga izinto ezingezozalo.

Ezemveli (Traditional Devices)

Kumhlathi wokuqala kulo mbongo uthi 'UMbombayi' uMkiva ucaphula intsomi eqhelekileyo kwisizwe esiNtsundu. Ukuphuhlisa ingcamango ethi le nkqubo yinto engeyiyo nengento, uMkiva usebenzisa intsomi elibali elingeyonyani. Nakubeni ke iintsomi zingeyonyani, kodwa zithwele iimfundiso nemiyalezo ebalulekileyo esizweni. Ngako oko, lo kaMkiva usebenzisa le intsomi ukubonisa ukuba lo mbongo wakhe uthwele imfundiso nomyalezo obalulekileyo esizweni ngokubanzi, ngokungakumbi kwiinkokheli zanamhlanje. Uhambisa enjenje:

5. "Sinyokolondwana, Sinyokolondwana, zis' ibhay' lam;
6. Ilanga liyandishiya kukud' eBhakubha";
7. Sivakel' isikhalo sabantwana beAfrika;
8. Bemhesha, bemchila uMbombayi;
9. Besithi, chosi ndaba zolwimi.

Usebenzisa le intsomi yesi silo sasemanzini esathatha impahla zamantombi ayeye kuqubha emlanjeni, ukuqaqambisa ukuba le nkqubo yathatha izinto zesizwe ngobuqhophololo. Ngokuveza le ngcamango, uMkiva unga iinkokheli ezintsha zingazikhwebula kwizenzo ezifana nezi zenziwa zezo zangaphambili. Kumqolo we10 lo kaMkiva usebenzisa intetha yemveli nenika intsingiselo kumathole omthonyama. Uthi kulo mqolo, "Wena wawukhe way' ePipay'si, eVovay'si **phantsi komkhono**". Eli binza lithi "phantsi komkhono" lidla ngokuthethwa ukubhekisela kwindawo engekho. Lo kaMkiva ulisebenzisa ukuqaqambisa ukuba le nkqubo iyinto engento.

Lo kaMkiva ukwasebenzisa isaci ukutyhila inkohliso nolahlekiso lwale nkqubo neenkokheli zayo. Kumqolo we16 uthi lo kaMkiva, "Mbombayi **usidyobhile ngentshongo isizwe**". UMesatywa (1954:61) usicasisa ngolu hlobo esi saci: "Kukukhohlisa. Loo mntu ukudyobhayo ufuna ungaboni, kunjalo nje uve iintlungu kukutshotshozelwa". UMkiva uthi kumathole omthonyama le nkqubo neenkokheli zayo zisimfamekisile isizwe ngokungathi iza nenkululeko kanti iza nenkunkuma, endaweni yokuba isizwe sonwabele inkululeko, siphantsi kwentlungu yokukhanywa yidyokhwe yengcinezelo, siyatshotshozelwa.

Kwelinye icala, ukuqaqambisa inkcaso yakhe, uMbuli usebenzisa uthotho lwemibuzobuciko. Lo kaMbuli unga isizwe singavuka ebuthongweni, sicingisise kakuhle ngoko kwenzekayo esizweni. Kumhlathi wokuqala wazisa unqangiyeelelonguqu lwakhe ngokwenjenje kumqolo wesine, "Kanti luyini ukhetho na?" Njengoko kulo mhlathi ebetha iintaka ezimbini ngelitye elinye, lo kaMbuli uthi

kwabo bavotelwayo kwanabo bavotayo, ulonyulo luquka nokugcina izithembiso ezenziwayo phambi kolonyulo.

Kumhalthi wesibini lo kaMbuli uqhubekeka kule ngcamango ayiqale kumqolo wesine.

5. Ingabe uju lwezinyosi?
6. Ingabe utalagu?
7. Ingabe umhlane nembeleko?
8. Ingabe izambane likapondo?

Ngolu thotho lwemibuzobuciko lo kaMbuli utsalela iingqondo zabaphulaphuli bakhe kwizinto ebekumele zingcanyulwa ngumntu wonke owathi wavota. Noxa bekumele kunjalo, ezi zinto zingcamlwa ngabathile, ngokungakumbi abo bavotelwayo. Ngokurhorhozelisa le mibuzobuciko, uMbuli unqangiyelela utshintsho kuqoqosho lwelizwe. Kananjalo kumhlathi wesine, uMbuli urhuqa olunye uthotho lwemibuzobuciko, etyhila ukuba ubomi obungcono kumntu wonke iseliphupha. Uhambisa enjenje:

13. Ziphi izindlu zesithembiso?
14. Zimagumbi mangaki na?
15. Iphi imisebenzi eminingi?
17. Kanti iyini inkululeko?



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Njengakumqolo wesine, kumqolo we17, lo kaMbuli uphuhlisa ngakumbi unqangiyelelonguqu lwakhe ngokuqaqambisa ukuba asikakhululeki isizwe ukuba eza zinto babezithenjisiwe nabazivotelayo azikenzeki. Ekugqibeleni, uMbuli uwuvala lo mbongo kumqolo wama28 ngomnye umbuzobuciko, “Kanti lababaholi banjani?” Kwesi sihlandlo uMbuli uphuhlisa ingcamango ethwelwe ngulo mbongo ukusuka kwisihloko ukuya ekugqibeleni, ethi, inene, ezi nkokheli azithembakalanga.

3.3.3 Ukunqangiyelela Inguqu kwiNkqubo yoLuntu (Socio-cultural Protest)

Njengoko bendikhe ndakuchaphazela oku ngaphambili, kwixesha lobandlululo inkcaso ibijoliswe kubacishileli abamhlophe ababecishilela isizwe esimnyama. Esinye sezizathu soko ibiyindlela abacishileli besizwe esiNtsundu abebejongela phantsi ngayo inkqubo yesizwe esimnyama. Oku kujongela nokusingela phantsi inkqubo yesizwe esiNtsundu bekuquka ukunyahashela phantsi amasiko nezithethe zaso. Okothusayo namhlanje kukuphawula abemi abaNtsundu bejongela phantsi inkqubo yesizwe esiNtsundu ndawonye namasiko nezithethe zesizwe sabo. Hayi nje kuphela

inkqubo yesizwe esiNtsundu, kodwa inkqubo yesizwe soMzantsi Afrika uphela. Nakubeni kunjalo, kuluvuyo ukuva ilizwi leembongi zomthonyama lisenza umpongampo ukunkqangiyelela inguqu kukunyhashelwa phantsi kwemiba yenkqubo yesizwe, hayi kuphela isizwe esiNtsundu, kodwa isizwe soMzantsi Afrika. Kweli candelo ndiza kuhlalutya umbongo othi 'Guya' kaMkiva nombongo kaMbuli othi 'Violence Against Women & Children'.

Guya – nguZolani Mkiva

Guya (x6)

1. Atsh' amadama anamanzi;
2. Atsh' amadama anamanzi;
3. Xhego lekati litsho lakh' umkhanyo;
4. Yez' indoda kwamany' amadoda;
5. Senga ngathi kuza kwaziwana;
6. Uthethil' umzukulwana kaBhovula;
7. Wabhong' esithi isiko lidala linenkqayi, madoda.
 - a. Impinda: Juwawa, juwawa, yinton' ezam' ukwenzeka?
 - i. Ngubani n' ongevanga bo, yinton' n' ezakwenzeka?
 - ii. Ngubani n' ozakweluka, yintoni n' ezakwenzeka?
 - iii. Imbong' iqumbele ntoni?
8. Hay'! Hay', madoda ndiswel' amaphiko;
9. Hay'! Hay', bafazi ndiswel' amaphiko;
10. Aphela phi namadod' amakhwenkw' amadala?
11. Ndithetha mna ngeentsakamb' ezazinxib' amasey' bhokhwe;
12. Zixhentsa, zibetha unomxhimfi;
13. Iimbalarha zeenjanjarha;
14. Amaqhaji namaqhawe.
15. Ndithetha kaloku amakhwenkw' ayesidl' imithuma esithi ziipesika;
16. Imijijimba yeenkunzi ejij' ezinye;
17. Int' ezazikhonya zihamba ngecala;
18. Ziteya, zitshila, zityityimba;
19. Zisithi ziyabashiya abantwana;
20. Yhaa, hoo!
- a. Impinda
 21. Hay'! Hay'! Hay'! Hay'! Hay'!
 22. Ndiyanqanda, sizwe sikaKhushe;
 23. Sekutheni namhlanje sekuseluk' iintsana?

24. Sekutheni namhlanje sekuseluk' iidyongo?
25. Phendulani, mzi kaZanzolo!
26. Kuba kaloku ikhwelo lityala;
27. Sesithembele kuwe kwedini kaMelibhunga;
28. Nditsho kuwe kwedini kaNobinjana;
29. Usihlahlele indlela,
30. Kuba nawe liyakungqinel' ixhanti lomzi kaXolilizwe;
31. Lisithi nguwe umjijiva wengcibi ejij' ezinye;
32. Yiyo loo nto ndisithi ngolo hlobo:
33. Tywala bam!
34. Tywala bam!
35. Tywala bam!
36. Tywala bam!
37. Ndeshekelele, ndeshekelele, kwathi xikixiki, kwathi gqobho, ndathi yhaaa.

Guya (3)

Impinda.

Violence Against Women & Children – nguMzwakhe Mbuli

1. Life is a fragile privilege; Ubomi yinyhweba ecekethekileyo;
2. Life is God's gift to humanity; Ubomi sisipho sikaThixo kuluntu;
3. Life is a journey, enjoy the ride; Ubomi luhambo, lonwabele;
4. Yes, life is a mission to be fulfilled! Ewe, ubomi ngumzamo omawufezwe!
5. Children are a blessing from God; Abantwana yintsikelelo evela kuThixo;
6. They are innocent and vulnerable; Bamsulwa kwaye babuthathaka;
7. Children must be nurtured and cherished like treasure; Abantwana mabakhuliswe kwaye babunguzelelwe njengendyebo;
8. They are a jewel to be cushioned; Bangamajikazi amawafukanywe
9. Vumelani abantwana beze kimi.
10. Women are caregivers by nature; Amanina anenkathalo ngendalo;
11. They need protection and respect; Adinga ukukhuseleka nokuhlonitshwa;
12. Women are often abused Ubukhulu becala yaxhatshazwa;

13. And killed by men who claim to love them; Abulawe ngamadoda athi ayabathanda
14. Women are no punching bags! Awangomagubu amanina!
15. They need love and support; Adinga uthando nenkxaso;
16. Wathint' abafazi, wathint' imbokodo.
17. Abused children become future abusers Abantwana abaxhatshazwayo baba ngabahlukumezi
18. Abusive conduct is a violation of Ubuntu; Isimilo sokuxhaphaza saphula Ubuntu;
19. Child rape is barbaric, period! Ukudlwengulwa kwabantwana bubundlavini, qha qwaba!
20. Eradication of respect dehumanizes; Kuhluba intlonipho nobuntu
21. Amadoda azidlwengulelani izingane ezincane? Amadoda abadlwengulela ntoni abantwana abancinci?
22. Violence against women and children is inhuman; Udlame kumanina nabantwana asibobuntu;
23. Violence against women and children is taboo; Ubundlobongela kumanina nabantwana yinto emaconini;
24. Violence against women and children is un-African; Ubundlobongela kumanina nabantwana asibobuAfrika;
25. Violence against women and children is ungodly; Ubundlobongela kumanina nabantwana akunabuthixo;
26. Violence against women and children is unconstitutional; Ubundlobongela kumanina nabantwana akukho semthethweni;
27. Phantsi nendluzula nodlame. Phantsi ngobundlavini nodlame.
28. Abusers are devil's ambassadors on earth; Abaxhaphazi ngamathole ongendawo emhlabeni;

29. They are home-grown, home-made monsters;	Ngamagongqongqo emakhaya; avutyelwe
30. They undermine our hard-earned democracy;	Bajongela phantsi intando yesininzi ezuzwe nzima;
31. Abusers are like a dream gone wrong;	Abaxhaphazi nqwa nephupha elingazalisekanga.
32. Bagwemeleni oonkom' uyayona.	Thintelani oonkom' inetshobo.
33. Real men don't confront, but communicate;	Amadoda enene awangquzulani, kodwa ayathethathethana
34. Real men don't eliminate, but empower;	Amadoda enene awatshabhisi, kodwa ayaxhobisa;
35. Real men don't intimidate, but inspire;	Amadoda enene awoyikisi, kodwa ayaphembelela;
36. Real men don't rape, but recap the moral high ground;	Amadoda enene awadlwenguli, kodwa agcina isigxina sesimilo esisiso;
37. Real men don't kill, but instil kindness;	Amadoda enene awabulali, kodwa amisela ububele;
38. Real men romance roses and respect;	Amadoda enene ayawupotoza kwaye awuhloniphe umfiyo;
39. Real men don't terrorize, but offer tender care;	Amadoda enene awagrogrisi, kodwa ayathantamisa;
40. Qaphelani amadoda-mbumbulu!	Baqapheleni oombombayi bamadoda!
41. Humanity say, "No"	Luntu, yithini, "Hayi"
42. To animals who masquerade as human beings;	Kwizilwanyana ezizenza abantu;
43. Say, "No" to molestation, murder and mutilation;	Yithini, "Hayi" kukubhomela, ukubulala nokulimaza;
44. Say, "No" to viciousness, vilification and violence;	Yithini, "Hayi" kwinkohlakalo, kungcolisogama nobundlobongela;
45. God bless women and children of Africa and the world.	Nkosi sikelela amanina nabantwana beAfrika nehlabathi.

Intsusamabandla (*Background*)

Nakubeni inkululeko kweli loMzantsi Afrika isiphathele amalungelo anjongo ikukukhusela uluntu ngokubanzi, kubuhlungu ukuphawula indlela abantwana nabasetyhini abaxhatshzwa ngayo. Umhla nezolo kumabonwakude, amaphephandaba, oolindexesha nakumakhasi onxibelelalwano siva ngokuhlukunyezwa kwamanina ndawonye nabantwana. Xa sigqogqa imbali yesizwe, lo ibingumkhuba onqabileyo nongasoze ufane uve ngawo, kuba amandla amadoda esizwe ebesetyenziselwa ukukhusela abantwana namanina. OkaMkiva uwuchukumisa lo mcwe ngombongo othi 'Guya', okhalimela ukoluswa kwabantwana abasedyongo ngeli lixa uMbuli ekhalimela ukuxhatshazwa kwamanina nabantwana.

Iingxelo zokusweleka kwabakhwetha eMpuma Koloni ziqalise ukuvakala ekuza kupheleni kwenkulungwane yama20. Phakathi kowama2002 nowama2004 uMkiva uzive engakwazi kuthula xa ebona kunwenwa njengomlilo wedobo ukulala kwabantwana besithi benziwa amadoda. Kuphakathi kwale mbubhiso apho uMkiva ethe wavakalisa ilizwi lembongi, ekhalimela ukuxhatshazwa kwamakhwenkwe oluswa engekabikwiqondo lokwaluka.

Kananjalo, iingxelo zokuhlukunyezwa kwabantwana namanina kweli loMzantsi Afrika ziyothusa kakhulu. Ngaphaya kokothusa, ziyahlungisa kakhulu. Kwincoko ebendikhe ndanayo nokaMbuli (2020), le mbongi ibona ingathi isizwe asenzi ngokwaneleyo ukulwa nale nyewe. Ngokokwakhe, abantu bafuna ukubonwa koomabonwakude bethetha ngalo mcimbi, kodwa akukho nto bayenzayo ngawo. Ukhankanya uthotho lwemingcelele, kodwa iziphumo zoko azingqamelani noninzi lwemingcelele.

Nakubeni nje umbongo kaMkiva othi 'Guya' ubhekisa kubazali neengcibi ezalusa abantwana abasedyongo, ngokufanayo nokaMbuli othi 'Violence Against Women & Children', abona bantu ibhekisa kubo ngamadoda. NgokwesiNtu, umntu ongumama akanalizwi libheke phi kumba wolwaluko, kuba lo ngumsebenzi wasebuhlanti nophantsi kolawulo lwamadoda. Ngoko ke, amadoda ngawo anobutyala obukhulu kumba wokusweleka kwabakhwetha eMpuma Koloni nakwamanye amaphondo, njengoko ikwangawo anobutyala bokuxhaphaza abantwana namanina, nto leyo ethi ngamanye amaxesha ibe neziphumo ezikukufa.

Ingxam (Umongo) (Content)

Zombini ezi mbongi zishukuxa imiba entununtunu nephazamisa inkqubo yoluntu kule mibongo. UMkiva noMbuli bavakala bebuhlangu kukuxhatshazwa kwabantwana namanina. Umbongo kaMkiva ungowokwaluswa kwamakhwenkwe asedyongo nangekabi kwibakala lokuya entabeni, nto leyo ethe yadala iingxwelerha ezininzi kwilizwe loMzantsi Afrika. Uthetha ebhekisa kwisizwe samaXhosa, ebazalini, iingcibi namakhankatha avumela lo mkhuba usuke wamilisa amangcwaba kwindawo ebekufanele kume kuyo indoda enentsebenzo, nenekamva elihle nelimimithekayo.

UMbuli ushukuxa umcimbi wokuxhatshazwa kwamanina nabantwana ngamadoda. Ekukhalimeleni lo mkhuba, utyhila ukubaluleka kobomi nokubaluleka kwabantwana nabantu basetyhini kuthi siluluntu, aze kamva abonise ububi nobundlavini bokuphakamisa isandla nokudlwengula amabhinqa. Utyhila nobubi bokudlwengula abantwana abasebancinci. Ukhalima ngakumbi ngokubonisa ukuba amadoda enene aziphatha njani endaweni yokuxhaphaza abantwana namanina.

Umxholo – Umyalezo nemfundiso (Theme – Message)

UMkiva uwuvula umlomo wakhe ngokuphindaphinda intetha ethi kwingqondo yethole lomthonyama, konakele ukuhlala. Uvula esenjenje:

1. Atsh' amadama anamanzi;
2. Atsh' amadama anamanzi;

Ukuvakalisa ukunkqangiyelela kwakhe inguqu ngentetho eqhelekileyo etyhila ukuba akuphakanywa kwenziwe nto kuza konakala. Ukuba amanzi ayatsha edameni loo nto ingakhokelela ekufeni kwabantu nemfuyo. Ngale ndlela, okaMkiva ubonisa umonakalo othi wenziwe kukolusa abantwana besebancinci, kuba abaninzi kubo baphela bephulukana nobomi babo. UMbuli uwuvula owakhe umbongo ngokusizobela ukuba buyintoni ubomi nokubaluleka kwabo:

- | | |
|---|-----------------------------------|
| 1. Life is a fragile privilege; | Ubomi lilungelo elicekethekileyo; |
| 2. Life is God's gift to humanity; | Ubomi sisipho sikaThixo kuluntu; |
| 3. Life is a journey, enjoy the ride; | Ubomi luhambo, lonwabele; |
| 4. Yes, life is a mission to be fulfilled! | Ewe, ubomi ngumzamo omawufezwe! |

UMbuli usebenzisa lo mhlathi njengesiseko sombongo wakhe, siseko eso esitsho sibonise ubunzulu bobubi bokuxhaphaza ubomi bomntu, ngokungakumbi ongakwaziyo ukuzilwela njengomntwana nomntu obhinqileyo. Lo kaMbuli ugabula

izigcawu ngeengcamango eziqhelekileyo nezamkelekileyo kuluntu jikelele. Nokuba umntu akakholelwa kubukho bukaThixo, ubuthatha ubomi njengesipho, ilungelo newonga. Uwusonga lo mhlathi ngengcamango ethi ubomi ngumzamo.

Uthi uMkiva akube ewise isilumkiso ekuwuvuleni kwakhe umbongo wakhe, aqhubeke enjenje:

3. Xhego lekati litsho lakh' umkhanyo;
4. Yez' indoda kwamany' amadoda;
5. Senga ngathi kuza kwaziwana;
6. Uthethil' umzukulwana kaBhovula;
7. Wabhong' esithi isiko lidala linenkqayi, madoda.

Le ntlekele uMkiva ayivezayo kuyabonakala ukuba ikhwankqisa iinkonde neenkonkoni zesizwe esiNtsundu. Kumqolo wesine usivezela ngantlanye ukuba le ntlekele yehla kowuphi umhlaba kwinkqubo yoluntu. Uwusonga lo mhlathi ngentetha etyhila ukuba inkqubo yesiqhelo yoluntu mayingatshintshwa ngenxa yokutshintsha kwamaxesha. Lo mqolo wesixhenxe xa siwudibanisa nowesine singafika kwisigqibo sokuba lo kaMkiva uyasityhilela ukuba le ntlekele athetha ngayo iza kwehla kumhlaba wesiko lokwenza inkwenkwe indoda – ulwaluko.

Kumhlathi wesibini uMkiva ubuza umbuzo othwele inkcaso ayithweleyo kulo mbongo. Uyabuza ukuba ayaphi na amakhwenkwe amadala (umq. 10), atsho ewuphuhlisa lo mbuzo kumhlathi wesithathu ngokubuza ukuba kutheni na namhlanje sekuseluka iintsana nje. Utsho ewazoba la makhwenkwe madala awabuzayo kulo mhlathi wesibini ngokucaphula iimpawu zawo nezenzo ebesaziwa ngazo. Uhambisa enjenje:

8. Hay'! Hay', madoda ndiswel' amaphiko;
9. Hay'! Hay', bafazi ndiswel' amaphiko;
10. Aphela phi na madod' amakhwenkw' amadala?
11. Ndithetha mna ngeentsakamb' ezazinxib' amasey'bhokhwe;
12. Zixhentsa, zibetha unomxhimi;
13. Iimbalarha zeenjanjalarha;
14. Amaqhaji namaqhawe;
15. Ndithetha kaloku amakhwenkw' ayesidl' imithuma esithi ziipesika;
16. Imijijimba yeenkunzi ejij' ezinye;
17. Int' ezazikhonya zihamba ngecala;
18. Ziteya, zitshila, zityityimba;
19. Zisithi ziyabashiya abantwana;
20. Yhaa, hoo!

Akube uMbuli echaze ngobomi kumhlathi wokuqala, kumhlathi wesibini uqhubeka ngeengcamango eziqhelekileyo nezamkelekileyo kuluntu lonke. Usizobela ukuba abantwana bayintoni ngeenjongo zokubonisa ukuba akukho mntu ungaba nesizathu esibambekayo sokuxhaphaza. Ezi ngcamango zikaMbuli ziingcamango ezityhila ingcingambono etshatsheleyo yesizwe nehlabathi, kuba yindlela ababonwa ngayo abantwana lihlabathi.

5. Children are a blessing from God; Abantwana yintsikelelo evela kuThixo;
6. They are innocent and vulnerable; Bamsulwa kwaye babuthathaka;
7. Children must be nurtured and Abantwana mabakhuliswe kwaye cherished like treasure; babungezelelwe njengendyebo;
8. They are a jewel to be cushioned; Bangamajikazi amawafukanywe
9. Vumelani abantwana beze kimi.

Zombini ezi mbongi, kwinkcaso yazo ziyabonisa kulo mhlathi wesibini ukuba asikho isizathu sokubeka abantwana esichengeni. UMkiva uyasityhilela ukuba ukho umthetho wesiNtu olawula ukoluswa kwamakhwenkwe, nto leyo engashiya ubani ukuba azigqibele ukuba makathini. KwaXhosa ikwekwe bekufuneka ifikelele kwiqondo elingaphezulu kwelobuntwana ukuze yoluke, ngokomzimba nangezenzo. Ngalo mhlathi okaMkiva uveza ngokuphandle ukuba ukwaluswa kweentsana kuyakhabana nenkqubo yesiqhelo yesizwe. Kumqolo we19 uyabonisa ukuba abantwana bebesala ngasemva, kuba isiNtu besingabavumeli ukuba boluke. UMakhenyane (2015:49, 50) woleka ngelithi:

From line 11 to line 19, the poet describes the older boys on the initiation day to contrast them with the younger boys who are now sent to initiation. The poet describes them as matured and wearing the hide of a doe (line 11), dancing a certain dance (line 12), as heroes in certain fields (line 14). In line 16, he uses the metaphor of a bull to describe their leadership skills and the strength they possess. This description shows that these boys have already shown their worth, value in the nation, and now are ready to be men. Criticism in this stanza is subtle, in that it praises good qualities in order to allow the audience to see where they have gone wrong.

Kumqolo we11 ukuya kowe19, imbongi ichaza amakhwenkwe amadala ngomhla wolwaluko ukuwachasanisa namakhwenkwe aselula athunyelwa esuthwini namhlanje. Imbongi iwachaza njengamakhwenkwe akhule agqiba nanxiba isikhumba samaseyibhokhwe (umq. 11) naxhentsa imixhentso yeqondo abakulo (umq. 12), njengamaqhawe kwimimandla ethile (14). Kumqolo we16, isebenzisa isikweko senkunzi ukuqaqambisa izakhono

zokukhokela namandla abanawo. Le nkcazelo ibonisa ukuba la makhwenkwe sele ekubonisile ukufaneleka kwawo, ixabiso labo esizweni kwaye ngoku akulungele ukuba ngamadoda. Inkcaso kwesi sitanza imayana, ngale nto imbongi ibonga iimpawu ezintle ukuze abaphulaphuli bakhe bazibone apho basilele khona.

UMbuli yena usebenzisa amagama “intsikelelo” nejikazi ukuzoba abantwana, ababonise njengeemveku ezimsulwa nezingenatyala aqokole ngelithi olona xanduva lwamadoda kukubakhulisa nokubabungezelela njengendyebo. Oku kwenza kucace ukuba umntu othatha unyawo lokuxhaphaza abantwana ulahlekwe ngumbono.

Kumhlathi wesithathu uMkiva udandalazisa kudundubale oku kweqanda leseme inkcaso yakhe kulo mbongo. Akoneli nje kukudakanca oko akukhalazelayo kwisizwe samaXhosa, woleka ngokuveza isisombululo sokunyundula isizwe kula manyundululu abulala ikamva lesizwe esiNtsundu. UMakhenyane (2015:50) uhambisa enjenje:

The third stanza opens with a stern rebuke. The poet repeats the exclamation 'No!' five times to emphasise his disillusionment with what is happening. In lines 22 and 25, the poet identifies his audience again, as the nation of Cush and the house of Zanzolo. The nation of Cush is all the dark skinned people of Africa, and the house of Zanzolo, the King of the Xhosa nation.

Umhlathi wesithathu uvula ngokukhalima okurhabaxa. Imbongi iphinda isikhuzo ‘uHay!’ amatyeli amahlanu ukugxininisa udano lwakhe koko kwenzekayo. Kwimiqolo yama22 nowama25, imbongi uphawula abaphulaphuli bakhe kwakhona, njengesizwe sikaKhushi nomzi kaZanzolo. Isizwe sikaKhushi ngabo bonke abaNtsundu baseAfrika, nomzi kaZanzolo, iKumkani yesizwe samaXhosa.

21. Hay'! Hay'! Hay'! Hay'! Hay'!
22. Ndiyanqanda, sizwe sikaKhushe;
23. Sekutheni namhlanje sekuseluk' iintsana?
24. Sekutheni namhlanje sekuseluk' iidyongo?
25. Phendulani, mzi kaZanzolo!
26. Kuba kaloku ikhwelo lityala;
27. Sesithembele kuwe kwedini kaMelibhunga;
28. Nditsho kuwe kwedini kaNobinjana;
29. Usihlahlele indlela,
30. Kuba nawe liyakungqinel' ixhanti lomzi kaXolilizwe;
31. Lisithi nguwe umjijiva wengcibi ejij' ezinye;
32. Yiyo loo nto ndisithi ngolo hlobo:
33. Tywala bam!
34. Tywala bam!
35. Tywala bam!
36. Tywala bam!
37. Ndeshekelele, ndeshekelele, kwathi xikixiki, kwathi ggobho, ndathi yhaaa.

Xa lo kaMkiva ebuza ukuba “Sekutheni namhlanje...” utyhila ukuba ngaphambili le nto ibingenzeki kwaye ufuna impendulo yokuba kutheni isenzeka nje namhlanje. Kwingqondo yethole lomthonyama angathi umntu “Sekutheni” sukube engonelisekanga yinto eyenzekayo kwaye ebonisa ukuba ngumkhuba omtsha lo wenzekayo nongamelanga kwenzeka. Ukugxininisa ngelizwi elinkqangiyelela inguqu uMkiva usebenzisa izithethantonye ezohlukana ngobutyhulu ukufika kuvuthondaba lwenkcaso yakhe, ebonisa ukuba la makhwenkwe awekho tu kwibakala lokoluka kumqolo wama23 nowama24. UMaquliwe (1995:38) usizobela imini yomgidi, esitsho sicacelwe ukuba idyongo yinkwenkwe engakanani kwaXhosa:

Kuxhentswa ubusuku bonke kuthi ezinzulwini zobusuku kufuneke kuselwe utywala obubizwa ngokuba ngumlawulo wamakhwenkwe. Ngeli xesha iidyongo kufuneka zisekele ucango. Amakhwenkwe amadala ahlala nqwadalala phaya entla. Amadala kunalawo ahlala entla kweziko ajole utywala. Obuninzi buselwa ngawo. Idyongo ayinaxabiso kumakhwenkwe asemaXhoseni.

Le mibuzo kaMkiva iyabonisa ukuba nabani na ovumela okanye othabatha inxaxheba ekwaluseni inkwenkwana eseyidyongo unobutyala bokuxhaphaza umntwana, nto leyo ethi ikhokelele ekonzakaleni kwabantwana, ukuphulukana kwabo nobudoda babo nasekuphulukaneni nobomi babo. NgokukaMkiva (2018), “isiko lokwaluka lelokusuka ebuntwaneni ukuya ebudodeni”. Nto leyo ethi siyaphazama isizwe xa sisalusa iintsana ezingekafiki nasebuntwaneni. UMkiva uthatha ilizwi lakhe elinkqangiyelela inguqu alibeke kwiqondo eliphezulu ngokuveza isisombululo. Ukwenza oku ngokujolisa isizwe esimnyama esithiwe lwale kukufa kwabakhwetha ngenxa yokungakhathali kwabazali iingcibi namakhankatha, kwingqanga entsiba zinde kumcimbi wolwaluko, uMelibhunga Nobinjana. Kummandla owawusaziwa njenge*Transkei*, uMelibhunga Nobinjana yenye yeengcibi eziphume izandla nothi asindleke abakhwetha abaliwaka ukuya kwi1500 ngexesha lolwaluko kweyeSilimela nakweyoMnga, kungaphumi zidumbu (Nkwanyane 2002:35). UMkiva uthi xa ethetha ngalo kaNobinjana ngumjijiva wengcibi ejija ezinye (umq. 31). Ngamanye amazwi, umbeke kwiqondo eliphezulu kakhulu, esithi yingcibi ephume izandla nethi ipheke ezinye. Kumqolo owandulela lo, uMkiva utyhila okokuba iNganga yamaXhosa, ongasekhoyo uKumkani Xolilizwe, naye uyamngqinela lo kaNobinjana ngomsebenzi ophume izandla. Ekuthwaxeni abenzi bobubi, uMkiva akasileli ekuncomeni abo benza okuhle ngokuphawula lo kaNobinjana. Ukwenza oku ukuze abo baphazamisa inkqubo yesizwe bafunde ze nabo bazeke mzekweni.

Emveni kokusizobela abantwana kumhlathi wesibini, kumhlathi wesithathu uMbuli uthabatha ithuba lokuzoba umfanekiso omhle wendima edlalwa ngamanina eluntwini nentlungu yokubulelwa ngokuxhatshazwa ngabo babakhathelelayo.

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| 10. Women are caregivers by nature; | Amanina anenkathalo ngendalo; |
| 11. They need protection and respect; | Adinga ukukhuseleka nokuhlonitshwa; |
| 12. Women are often abused | Ubukhulu becala ayaxhatshazwa; |
| 13. And killed by men who claim to love them; | Abulawe ngamadoda athi ayabathanda |
| 14. Women are no punching bags! | Awangomagubu amanina! |
| 15. They need love and support; | Adinga uthando nenkxaso; |
| 16. Wathint' abafazi, wathint' imbokodo. | |

UMbuli uveza iintswelo zamanina, ezichasanisa nezinto ezibuhlungu abagilana nazo. Ukhankanya izinto ezine ezishwankathela iintswelo ezizisiseko zebhinqa ngalinye – ukukhuseleka, ukuhlonitshwa, ukuthandwa nokuxhaswa. Le mbongi ibonisa iindlela ezimbini abathi abantu abangamadoda baphosise ngazo. Ubonisa ukusilela kwabo ukuba sisandla sesibini kumanina nokuphumelela kwabo ekuxhaphazeni amanina, de bafikelele kwiqondo lokubabulala. Ngale ndlela imbongi ibonisa ubuchule bokuvakalisa ilizwi elicacileyo elinkqangiyelela inguqu kulo mhlaba wokuxhatshazwa kwamanina.

Emveni komhlathi wesithathu, uMkiva uwusonga umbongo wakhe ngengoma ekhapha umbongo wakhe. Kwelinye icala, uMbuli uyaqhubekeka ngeminye imihlathi emihlanu. Kumhlathi wesine ukhalimela kalukhuni ukudlwengulwa kwabantwana ngamadoda.

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| 17. Abused children become future abusers; | Abantwana abaxhatshzwayo baba ngabaxhaphazi bangomso; |
| 18. Abusive conduct is a violation of Ubuntu; | Isimilo sokuxhaphaza saphula Ubuntu; |
| 19. Child rape is barbaric, period! | Ukudlwengulwa kwabantwana bubundlavini, qha qwaba! |

20. Eradication of respect Ukudonyulwa kwentlonipho kuthoba dehumanizes; isidima;
21. Amadoda azidlwengulelani Amadoda abadlwengulela ntoni izingane ezincane? abantwana abancinci?

Ngokokubona kukaMbuli, lo mkhuba ubenza abantwana bakhule benentiyo ethi ibenze bafune ukubuyisa isixhiba kwabanye abantu abangaphantsi kwabo. Nakubeni le ngcamango ingavusa ingxoxo ekhabanayo nale mbono kaMbuli, siphawula ingcingambono yembongi apha, newubona lo mkhuba wokuxhaphaza abantwana uzala abanye abaxhaphazi.

Xa kuthethwa ngesizwe esiNtsundu kuthethwa ngabantu abanobuntu, uphawu olubukwa nazizizwe ezingaphaya kwemida yeAfrika, nto leyo ethi Ubuntu yinkqubo yama-Afrika. UMbuli uyawukhalimela lo mkhuba wokuxhaphaza abantwana kumqolo we18, kuba uchasene nenkqubo eyamkelekileyo esizweni. Uyayibethelela le ngcamango kumqolo wama20. Ude ayiphuhlise ngakumbi inkcaso yakhe ngokusonga lo mhlathi ngombuzo othi, “Amadoda azidlwengulela ni izingane ezincane?” Ubunzulu balo mbuzo buzitsho zithi nkxwe iindlebe zethu lilizwi elinkqangiyelela inguqu, batsho nabenzi bobubi bazeve iintliziyo zabo zivutha ngaphakathi ezifubeni zabo. Lo mbongo uthi gqi ngexesha kugquba ubuxoki bokuba ukunyikilelana nomntwana oseyimveku kuyasinyanga isifo sikaGawulayo. Obu buxoki bubenze abantwana baba ngamaxhoba okwenziswa into abangayaziyo nokuba yintoni. Lintshula kanye apho ilizwi lale mbongi, lisithi le asiyo inkqubo yoluntu. Ngokufanayo nokaMkiva, uMbuli ungqiyama ngobuntu nobuAfrika benene ukunika amandla ilizwi elinkqangiyelela inguqu kwinkqubo yoluntu. UMbuli usibona esi senzo sokudlwengulwa kwabantwana njengesenzo esikhabanayo nobuAfrika obukhuthaza Ubuntu. Ucacisa phandle ukuba umntu oxhaphaza abantwana ulwa nenkqubo yesizwe ekhuthaza Ubuntu, esithi xa sibutolika, “Ndindim kuba unguwe”, ngamanye amazwi, aba bantwana baza kuba zizinto ebomini ukuba thina siye sadlala indima yokubakhulisa nokubakhusela ebubini.

UMbuli ukuzoba ukuxhaphaza amanina nabantwana kumhlathi wesihlanu njengesenzo esingenaz iingcambu kwintlalo yama-Afrika.

22. Violence against women and children is inhuman; Udlame kumanina nabantwana asibobuntu;

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| 23. Violence against women and children is taboo; | Udlame kumanina nabantwana yinto emaconini; |
| 24. Violence against women and children is un-African; | Udlame kumanina nabantwana asibobuAfrika; |
| 25. Violence against women and children is ungodly; | Udlame kumanina nabantwana akufanelekanga; |
| 26. Violence against women and children is unconstitutional; | Udlame kumanina nabantwana akukho semthethweni; |
| 27. Phantsi nendluzula nodlame. | Phantsi ngobundlavini nodlame. |

Uhlabela mgama ngokuthetha nengqondo yommi woMzantsi Afrika omtsha ngokudakanca kudundubale okweqanda leseme ukuba noMgaqosiseko woMzantsi Afrika uchasene nale mpathogadalala (Umq. 26). Ufikelela kuvuthondaba kulo mhlathi ngelithi nobuThixo buyalukhalimela udlame kubantwana namanina. Uwuvula lo mhlathi ngokuphinda ingcamango ayisebenzise kumhlathi wesine nethe yavela kokaMkiva. Usebenzisa imo elandulayo kumqolo wama22 xa esithi:

Violence against women and children is inhuman

(Ubundlobongela ngakumanina nabantwana ayibobuntu).

Oku kuphindwa kwale ngcamango kucengacengana nezazela zabenzi bobubi ukuba babeke phantsi izikrweqe abazisebenzisela ukuxhaphaza amanina nabantwana ngokubakhumbuza ukuba ama-Afrika enene awazenzi izenzo ezinjalo. Uwusonga lo mhlathi ngokuboleka umgca kwintshukumo yokukhulula isizwe esiNtsundu kwingcinezelo. Uvala ngelithi, “Phantsi nendluzula, phantsi nodlame” (27). Ngexesha lokuzabalazela ukukhululwa kwesizwe esiNtsundu abankqangiyelelinguqu bebelisebenzisa kakhulu eli binza lithi “Phantsi ..., phantsi” ukuvakalisa ilizwi labo elinkqangiyelela inguqu kulo mimandla yayidinga inguqu, bebonisa ukungayamkeli loo nto yenzekayo, besithi mayibekwe phantsi. Namhlanje, emva kowama2010, le ntetha iphinde yahlaziywa ngokolwimi lwanamhlanje, yathi:

#womanabusemustfall (#phantsingokuxhatshazwakwamanina)

#feesmustfall (#phantsingentlawuloezikolweni) nezinye.

UMbuli njengokuba ebheka pha kumbongo wakhe uye engena nzulu kwinkcaso yakhe, nemvakalozwi yakhe iye isiba rhabaxa xa ithelekiswa nekaMkiva. Nakubeni uMkiva ekhalimela kalukhuni ukoluswa kwentsana, ilizwi lakhe linokuthantamisa xa lithelekiswa nelikaMbuli kule mibongo mibini. UMkiva usebenzisa amagama abonisa intlonipho xa ethetha nabo achase izenzo zabo ezigwenxa. Usebenzisa amagama afana no“madoda”, “bafazi”, “mzi kaZanzolo” ukucengacengana nezazela zabenzi bobubi ukuba bakhwebuke kwesi senzo sihlutha ubomi babantwana. Oku kusebenzisa eli lizwi kwenza kube lula ukwamkeleka komyalezo wakhe kumaXhosa, kuba akabonisi ndelelo kwabo badala kunaye, bangabazali kuye. Uthetha nabo ngentlonipho, enye yezinto ezibalulekileyo nezithetha kuvakale kwingqondo yethole lomthonyama. UMBuli yena usebenzisa amagama namabinza arhabaxa, afana nokubiza abaxhaphazi njengamathole kaSathana (umq. 28), amagongqongqo (29), “oonkom’ uyayona” (32), “amadodambumbulu” (40), izilwanyana (42). UMBuli uvakalelwa enomsindo koku kwenzekayo, yiyo loo nto esebenzisa amagama abasingela phantsi bonke abo baxhaphaza abantwana namanina kwiqondo elingaphantsi kwelobuntu, eabeka kwiqondo lezilwanyana ezingenalo newonga lokugcinwa njengesiloqabane.

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| 28. Abusers are devil's ambassadors on earth; | Abaxhaphazi ngamathole ongendawo emhlabeni; |
| 29. They are home-grown, home-made monsters; | Ngamagongqongqo avutyelwe emakhaya; |
| 30. They undermine our hard-earned democracy; | Bajongela phantsi intando yesininzi ezuzwe nzima; |
| 31. Abusers are like a dream gone wrong; | Abaxhaphazi nqwa nephupha elingazalisekanga. |
| 32. Bagwemeleni oonkom' uyayona. | Thintelani oonkom' inetshobo. |

Kumhlathi owandulela owokugqibela uMBuli usebenzisa imiqolo esixhenxe ezoba amadoda enene. Usebenzisa uchasano ukubonisa amadoda axhaphaza amabhinqa nabantwana ukuba indoda yenene injani. Uhambisa enjenje:

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| 33. Real men don't confront, but communicate; | Amadoda enene awangquzulani, kodwa ayathethathethana |
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| 34. Real men don't eliminate, but empower; | Amadoda enene awatshabhisi, kodwa ayaxhobisa; |
| 35. Real men don't intimidate, but inspire; | Amadoda enene awoyikisi, kodwa ayaphembelela; |
| 36. Real men don't rape, but recap the moral high ground; | Amadoda enene awadlwenguli, kodwa agcina isigxina sesimilo esisiso; |
| 37. Real men don't kill, but instil kindness; | Amadoda enene awabulali, kodwa amisela ububele; |
| 38. Real men romance roses and respect; | Amadoda enene ayawupotoza kwaye awuhloniphe umfiyo; |
| 39. Real men don't terrorize, but offer tender care; | Amadoda enene awagrogrisi, kodwa ayathantamisa; |
| 40. Qaphelani amadodambumbulu! | Baqapheleni oombombayi bamadoda! |

NjengokaMkiva obeye waveza okaNobinjana njengesisombululo kule nyewe yokuxhatshazwa kwamakhwenkwana, esoluswa edyongo, naye okaMbuli udakanca isisombululo. UMBuli akoneli nje ukugxeka, anyembe ukuxhatshazwa kwamanina nabantwana, ukwabonisa nendlela eyiyo amadoda angabenzi bobubi angahamba ngayo. Ubakhumbuza ngenkqubo eyamkelekileyo kuluntu engathi indoda iziphathe ngayo. Amadoda enene awafikeleli kwizigqibo ezingenazihlahla, kodwa ahlala phantsi, athethathethane nabalingane bawo. Amadoda enene awonwabi kukubona iqabane lawo lirhuqa phantsi kwimimango eyahlukeneyo yobomi, koko benza konke okusemandleni ukubaxhasa nokubakhuthaza ngezinto ezibakhulisayo ukuze bakwazi ukuzimela ebomini. Amadoda enene azimvuzeze bububele kwaye abaphatha ngentlonipho nothando abantu ababhinqileyo nabantwana.

Kumqolo wama40 lo kaMbuli ubhekisa kubaxhatshazwa, ebakhuthaza ukuba babe ngabantu abaneliso elibukhali, ukuze bababhaye oombombayi bamadoda. Uyabakhuthaza ukuba bangatsalwa zizinto amadoda anazo, ezifana nemali, imoto entle, impahla yexabiso, kodwa mabatsalwe yindoda enothando nobubele, engathethelwa zizinto enazo, kodwa ekwaziyo ukondlala umcimbi, indoda eyithandayo neyixhasayo inkqubelaphambili, indoda engengoduma barhwaqele, kodwa enenkathalo nethantamisayo.

Lo kaMbuli uwusonga lo mbongo ngokuvusa ivuso nevubukuhlu kuluntu ngokubanzi, ukuba lukhalimele lo mkhuba utshabalalisa ikamva lelizwe loMzantsi Afrika, ilizwekazi leAfrika nehlabathi liphela.

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| 41. Humanity say, "No" | Luntu, yithini, "Hayi" |
| 42. To animals who masquerade as human beings; | Kwizilwanyana ezizenza abantu; |
| 43. Say, "No" to molestation, murder and mutilation; | Yithini, "Hayi" kukubhomela, ukubulala nokulimaza; |
| 44. Say, "No" to viciousness, vilification and violence; | Yithini, "Hayi" kwinkohlakalo, kungcolisogama nodlame; |
| 45. God bless women and children of Africa and the world. | Nkosi sikelela amanina nabantwana eAfrika nehlabathi. |

Uthi uluntu malunqande, lungenzi ingathi aluboni xa kuxhatshazwa abantwana namanina. Uyaveza ukuba xa uluntu lumanyene ngelizwi elinye elikhalimela lo mkhuba lungakho utshintsho, kuba beqhubeka nje abaxhaphazi kukuba bayazi ukuba abahlali benza ingathi ababoni kwaye nomthetho ukhawuleza ubakhulule. Uwusonga lo mbongo ngokukhunga ngamanina nabantwana behlabathi liphela, ewacelela intsikelelo kuSombawo.

Izangotshe (Literary Devices)

Kweli candelo ndiza kugqala izangotshe zoluncwadi ezisetyenziswa zezi mbongi ukukhalimela ukuxhatshazwa kwabantwana namanina.

Isihloko (Title)

UMkiva usebenzise ubugcisa obubodwa ekutyumbeni isihloko sakhe kulo mbongo uthi 'Guya', ngeli lixa uMbuli esebenzisa ibinzana eliqhelekileyo nelinentsingiselo ethe ngqo kumbongo wakhe othi 'Violence Against Women & Children'.

Kulo kaMbuli umbongo umphulaphuli akafuniseli, ucacelwa mhlophe ukuba imbongi iza kuthetha ngobundlobongela obujoliswe kumanina nabantwana. Ubani akusiva esi sihloko kuye kube lula ukuthekelela ukuba imbongi hleze ikhankanye kwaye ikhalimele ukubethwa nokudlwengulwa kwamanina nabantwana abangamantombazana. Kulo kaMkiva umbongo uthi umphulaphuli esaqalisa ukuqikelela ukuba imbongi iza kubhiyoza, ivume izango zengoma zolonwabo xa esiva

isihloko esithi “Guya”, suka aphazanyiswe ngamazwi okuqala embongi athi “Atsh’ amadam’ anamanzi”. Kwesi sihloko uMkiva usebenzise isigqebelo, kuba igama elithi “Guya” lintama uvuyo nokubhiyoza, kodwa imbongi iqumbile. Ingonyana ekhapha lo mbongo inombuzo omana ukuthi, “Imbong’ iqumbele ntoni?” Ngesi sihloko uMkiva utyhila imeko ekumele kuba yiyo xa ikwekwe isiya esuthwini, iza kuba yindoda, ezama ukuvusa iingqondo zesizwe ukuba sizingele isisombululo sokubuyela kundalashe kwaye samkele esi aza naso kulo mbongo. Nakubeni nje ezi mbongi zisebenzisa ubugcisa obahlukileyo ukutyumba isihloko kule mibongo, ifuthe lona liyafana, kuba zikhwebela isizwe kwindlela eyiyo nomlimandlela wakudala.

Imo (Form)

Njengoko uMkiva eshukuxa umba ongesiko lamaXhosa kwaye ebhekisa kumaXhosa, ukhethe ukuwudlulisa umyalezo wakhe ngohlobo lombongo ohlokomisa isazela samathole omthonyama. Lo mbongo uthe mome ziimpawu zombongo womthonyama. Imbongi ivula ngokuphindaphinda iqhalo elithi “Atsh’ amadam’ anamanzi”. Lithi lakuthululwa eli qhalo atsho nobedlula ngendlela athi khebevu, abaze iindlebe, kuba lintama undonakele. Le ndlela yokuvula iyasibonisa ukuba lo mbongo uthululwa esidlangalaleni kwaye inefuthe elifanayo naleyo ibisetyenziswa zimbongi zomthonyama zasendulo nezanamhla ethi, “Hoyini na!” Naxa ewushwabanisa lo mbongo uvala ngendlela eqhelekileyo kwimibongo yomthonyama ethululwa esidlangalaleni. Ukubonisa ukuba uyasithela kumbongo wakhe, wenjenje: “Ndeshekelele, ndeshekelele, kwathi xixixiki, kwathi gqobho, ndathi yhaaa” (umq. 37).

Kananjalo, uMbuli ukhethe uhlobo lombongo womthonyama ukudlulisa udaba lwakhe. Umxholo oshukuxa umba otshisa ibunzi kwintlalo yoluntu, egxelleshe ukuziphatha kwamadoda ngokuphathelele kubantwana namanina. Ngaphaya koko, lo mbongo uthe mome yimifanekiso etyebileyo, isigama somthonyama ndawonye nophindaphindo.

Ngeenjongo zokufikelela kubaphulaphuli abaninzi, uMbuli uwuthulula lo mbongo ngolwimi lwesiNgesi aze atshintshele kwisiZulu ukusonga izitanza ezithandathu kwezisibhozo. Nto leyo eyenza lo mbongo ube nemiqolo emithandathu yesiZulu nengama³⁹ yesiNgesi. Ukuxhatshazwa kwabantwana namanina asiyongxaki yamaZulu, kodwa yingxaki yesizwe siphela; nto leyo ethi uMbuli ucweye kuhle ngokusebenzisa ulwimi lwesiNgesi, ukuze lo myalezo awuzisayo uviwe zintlanga zonke, hayi nje zoMzantsi Afrika kuphela, nezehlabathi, kuba le nyewe

ithwaxa nehlabathi. UMkiva kwelakhe icala usebenzisa ulwimi lwesiXhosa, kuba ebhekisa kumaXhosa. Nakubeni iingxelo zokulala kwabakhwetha zivakala mbombo zone zeli, eyona ndawo ethwaxwa kakhulu sisizwe samaXhosa, ngokungakumbi kummandla owawusakubizwa njengaPhesheya kweNciba. Kwelinye icala, uMkiva ujolisa kumaXhosa la awaziyo nalaziyo nesiko lawo nabeyinxalenye yalo, engafuni kunyanzelisa inkqubo yamaXhosa kwezinye iintlanga ezikwanengxaki efanayo.

UMbuli usebenzise imiqolo engama45, ngeli lixa uMkiva esebenzise imiqolo engama37. Ubude bale mibongo buntama ubunzulu bale miba abeza nayo phambi kwesizwe. UMBuli uyabonisa ukuba kudala isenzeka le nyewe yokuxhatshazwa kwamanina nabantwana kwaye lithuba ngoku lokuba ifikelele esiphelweni. Kwangokunjalo noMkiva, udlulisa umyalezo othi kwanele ngesi sakhiwo.

Zombini ezi mbongi zivakalelwa zingonwabanga yindlela abantwana namanina abaphathwa ngayo ngamadoda. Elona gama uMkiva alisebenzisa kakhulu kulo mbongo ligama elithi, “Hayi”. Ulisebenzisa kwimiqolo emithathu, amatyeli alithoba. Esi sikhuzo sibonisa ukungavumi nokungoneliseki. Xa uwuphulaphule lo mbongo uthululwa ngulo kaMkiva, uthi xa efika kumqolo wama21, apho alandelelanisa esi sikhuzo izihlandlo ezihlanu, uve imvakalozwi yakhe iphakama kunangaphambili.

Ukuntama ukungoneliseki kwakhe uMBuli, usebenzisa amagama arhabaxa ukuzoba amadoda axhaphaza abantwana namanina. Kumhlathi wesithandathu uthi la madoda ngoonozakuzaku bakaSathana (umq. 28), adlule esithi ngamagongqongqo (29). Kumhlathi wesihlanu usizoba isenzo sawo njengesingenabuntu (22), esingenabuAfrika (24), nesingenabuThixo (25). Akothusi ukuba ezi mbongi zivakalelwe ngolu hlobo, kuba ngokwenene, isenzo sokuxhatshazwa kwabantwana namanina asonwabisi, asonelisi kwaye asamkelekanga.

Ukubethelela ukungoneliseki kwakhe kukoluswa kwamakhwenkwe asedyongo, uMkiva usebenzisa ingoma ekhaphayo nayisebenzisa njengempinda nokohlula izitanza zakhe kulo mbongo. Ihambisa yenjenje le ngoma:

- a. Impinda: Juwawa, juwawa, yinton’ ezam’ ukwenzeka?
 - i. Ngubani n’ ongevanga bo, yinton’ n’ ezakwenzeka?
 - ii. Ngubani n’ ozakweluka, yintoni n’ ezakwenzeka?
 - iii. Imbong’ iqumbele ntoni?

Umqolo wokugqibela kule mpinda ubethelela ukunkqangiyelela inguqu kukaMkiva, xa kuvela ukuba imbongi iqumbile. Ngexesha ebekumele ukuba kuyaguywa, kuvunywa

iingoma zolonwabo, umfo kaMkiva yena uqumbile. Impendulo kulo mbuzo isitsho nathi baphulaphuli sithi ifanele ukuqumba imbongi, kuba oko kwenzekayo kuneziphumo ezimandundu.

Isigama (Diction)

Kumqolo wesixhenxe nowe10 uMkiva usebenzisa igama elithi “madoda” ukutyhila abona bantu abhekiselele kubo kakhulu, abo kwaXhosa banikwe uxanduva lokulondoloza isiko lolwaluko. Ngokusebenzisa eli gama utyhila ukuba babe lithanda lokungena kwengxaki ngokuthi bathobe umgangatho, bavume kwaluswe amakhwenkwe asedyongo. Kwangokufanayo, kumqolo we13 uMbuli usebenzisa ibinzana elithi “ngamadoda” ukutyhila ukuba abenzi bobu bubi bokuxhatshazwa nokuphathwa gadalala kwamanina nabantwana ngamadoda. Zombini ezi mbongi zisebenzisa ulwimi oluthe ngqo endaweni yolo lufihlakeleyo ngeenjongo zokuba kungabikho kuthandabuza ukuba kubhekiswa kubani nokuba ngoobani abenzi bobubi.

Kumqolo we10 uMkiva usebenzisa isiphawuli “amadala” ukuchaza uhlobo lwamakhwenkwe ekufanele ukuba athunyelwa entabeni. Kumqolo wama23 nowama24 usebenzisa amagama achasene neli alisebenzise kumqolo we10: “iintsana” (23); “iidyongo” (24) ukubonisa ukuba la makhwenkwe oluswayo awekho kwibakala lokuba angoluka. Isichazimagama sesiXhosa i*The Greater Dictionary of IsiXhosa Volume 3* (1989:155) siluchaza usana “[njengo]mntwana osandul’ ukuzalwa, imveku, ubhabha” nanjengomntu omncinci “xa ethelekiswa nomnye ophambili kakhulu kuye”. Kananjalo, isichazimagama i*The Greater Dictionary of IsiXhosa Volume 1* siyichaza idyongo njengenkwenkwe encinci neselula (1989:441, 442). La magama asetyenziswe ngokaMkiva akwatyhila ukuba la makhwenkwe awekho kwiqondo lokuthabatha izigqibo ezizizo ebomini, kumele asakhokelwa. Yiyo loo nto imbongi kulo mbongo ikhalimela abazali, isizwe neengcibi, ngokungakumbi abantu abangamadoda, kuba bekufanele bayawakhokela la makhwenkwe ekuthabatheni esi sigqibo.

Kumqolo we10 uMbuli usebenzisa igama elithi “caregivers” ukuchaza abantu ababhinqileyo. UMbuli ubonisa abenzi bobubi ukuba aba bantu babaxhaphazayo ikwangaba bantu basoloko bethe gqolo ukubakhathalela, bezilahlela nofele ukuqinisekisa ukuba bayatya, banxiba kakuhle, basempilweni. Iba ngabo abokuqala ukufika esibhedlele xa begula, ukubathuthuzela xa behlelwe bububi. Omnye xa elijonga eli gama angathi uMbuli ubenza buthathaka abantu ababhinqileyo kwaye bakhangeleke njengabantu abangakwazi ukwenza enye into ngaphandle nje kokuba

zizicaka zamadoda. Xa uwufunda wonke lo mhlathi wesithathu uphawula ukuba kumqolo we16 imbongi isebenzisa igama elithi “iimbokodo” (*rocks*) ukubonisa ukomelela kwabantu ababhinqileyo. Ngako oko, xa esithi ngabakhathaleli ngokwemvelo (umq. 10), udakanca amandla abo nokuba nentliziyo entle, hayi ubuthathaka.

Ngeli lixa uMkiva esebenzisa isigama esithe mome yinkcubeko yesiNtu, ukusukela kwisihloko sombongo ukuya kuthi ga ekugqibeleni kwanakwingoma ekhaphayo, uMbuli usebenzisa isigama senkolo yobuKrestu. Sifumana amagama afana noo“isiko” (umq. 7), “ukweluka” (ii; 23; 24), “zixhentsa” (12), “iinkunzi” (16), “ixhanti” (30), “ingcibi” (31) kuMkiva. UMbuli usebenzisa amagama afana nala:

“God” (Thixo) (2 & 4),
“Vumelani abantwana beze kimi” (9),
“ungodly” (akunabuthixo) (25),
“devil” (umtyholi) (28),
“kindness” (ububele) (37).

Isigama sikaMkiva sintama ukukhulela ezilalini, apho inkcubeko yesiNtu isalondolozwayo ngeli lixa esikaMbuli sintama ukuba ukhe wanguMdikoni webandla labaPostile.

UMbuli ukwasebenzisa isigama esibonisa ukuba ngandlela ithile amakhaya abe noxanduva ekwakheni ezi ndlobongela ziphela zixhaphaza amanina nabantwana. Kumqolo wama29 usebenzisa izibaluli – “*home-grown*”; “*home-made*” ukuveza ukuba abahlukumezi ziziphumo zokukhulela kwikhaya ekukho kulo imitshontshi ecacileyo yohlukunyezo. Oku ukuqaqambisa ngakumbi kumqolo we17 xa esithi:

Abused children become future abusers

(Abantwana abahlukunyezwa baba ngabahlukumezi bangomso).

Ngezi zibaluli, uMbuli unga singabona umonakalo oqhubekekayo oziziphumo zobu bundlobongela kumanina nabantwana ukuba asithi silunqande namhlanje.

Izandi (Sounds)

Umhlathi wesibini kumbongo othi ‘Guya’ kaMkiva uthe mome yimfanozandi ewutsho lo mhlathi ube bungomarha njengongo imbongi ithetha kwimeko yengoma evunywa xa kubuya amakhwenkwe kwaye kulo mhlathi ithetha ngamakhwenkwe axhentsayo, aseluvuyweni. Ezi zandi ziyitsho imbongi inqwale, iwise, ikhaphe into eyikhupha

ngomlomo ngentshukumo. Kumqolo we12 nowe17 ukuya kowe19 isebenzise isandi u-z- ukudala isingqi nesingqisho esisodwa kulo mhlathi:

12. Zixhentsa, zibetha unomxhimfi;
17. Int' ezazikhonya zihamba ngecala;
18. Ziteya, zitshila, zityityimba;
19. Zisithi ziyabashiya abantwana;

Kanjalo noMbuli usebenzise imfanozandi ngesandi u-z- kumqolo wama21, ebuza ukuba “Amadoda azidlwengulelani izingane ezincane?” Ngaphaya kokudala isingqi, zombini ezi mbongi zitsalela umdla wabaphulaphuli ukuba zingakhawulezi zidlule kule miqolo, ziphose okubalulekileyo ezikudlulisayo. Kule miqolo, uMkiva unga singaphawula iimpawu zamakhwenkwe akwiqondo lokwaluka, ukuba ebephawulwa ngantoni kwaXhosa. Kumqolo we19 unga singaphawula ukuba la makhwenkwe ebeshiya ngasemva abantwana, hayi ukuba boluke bengabantwana. Kwelakhe icala, uMbuli usitsalela kububi bokuxhatshazwa kwabantwana abancinci ngamadoda nasekubetheleleni inkcaso yakhe. UMbuli uwuthulule lo mbongo ngexesha lokwanda kwentsomi ethi ukunyikilelana nomntwana omncinci kuyamnyanga uGawulayo. UMbuli uyayikhalimela le ntsomi ngelithi ibenze abantwana abancinci baba ngamaxhoba esondo.

Imifanekiso (Imagery)

Kumqolo wesithathu kumbongo othi ‘Guya’, uMkiva usinika umfanekisongqondweni weliso ngeli lixa ekwasebenzisa umelo. Uhambisa enjenje: “Xhego lekati litsho lakh’ umkhanyo”. Ibinza elithi “Xhego lekati” limele ubulumko namava afumaneka kumntu osele ebudlile ubomi. Ngaphaya koko, eli binza lityhila umntu ongumlondolozi wamasiko esiNtu, kuba amaxhego kwaNtu ngabantu ekuyiwa kubo kwimiba yesiko lesiNtu. UMkiva usebenzisa igatya, “lakh’ umkhanyo” ukusinika umfanekisongqondweni womntu oqwalasele nzulu oko kwenzeka phambi kwakhe. Kuyaphawuleka ukuba oku kujongwe leli xhego kuyothusa, kuba imbongi ayithi “litsho lajonga”, kodwa ithi “litsho lakh’ umkhanyo”, ukutyhila ukuba liqwalasele into eyothusayo lifuna ukubona ukuba iza kuphelela phi.

Kananjalo, uMbuli usinika umfanekisongqondweni weliso ukutyhila abenzi bobubi kulo mbongo. Kumqolo wama42 uhambisa enjenje:

To animals who masquerade as human beings

(Kwizilwanyana ezizenza abantu).

Imbongi inga singawabona la madoda axhaphaza amanina nabantwana ngale ndlela ayiyo, kuba izimbo zawo nqwa nezezilwanyana. Ukhuthaza ukuba siwunqande lo mkhuba kwaye sibakhalimele kwezi zenzo zabo zigwenxa.

Kumhlathi wesibini kumbongo othi 'Violence Against Women and Children', uMbuli usebenzise isifaniso kumqolo wesixhenxe kunye nesikweko esincomayo kumqolo wesibhozo. Imbongi ibabeka abantwana kwiqondo eliphezulu ngokubafanisa nezimbiwa. Uhambisa enjenje kumqolo wesixhenxe:

Children must be nurtured and cherished like treasure

(Abantwana mabakhuliswe kwaye balondolozwe njengendyebo).

Ngesi sifaniso uMbuli ukhuthaza ukuba abantwana mabaphathwe njengendyebo yesizwe, kuba balikamva lesizwe. Indlela athi ubani enze konke okusemandleni ukukhulisa indyebo yakhe kwaye azimisele ngayo ukuphuma izithuba eyilondoloza mayibe yindlela esithi sisabele ngayo ebantwaneni bethu. Esi sifaniso sityhila ngakumbi inkcaso yembongi. Kananjalo, kumqolo wesibhozo uhambisa enjenje:

They are a jewel to be cushioned

(Bangamajikazi amawakhuselwe).

Ubani othe wazuza ijikazi wenza konke okusemandleni ukuba angaphulukani nalo. Le mifanekiso isetyenziswa yimbongi iqaqambisa ngakumbi unqangiyelelanguqu lwembongi ngokudakanca kudundubale oku kweqanda leseme indlela ekufanele ukuba iyahanjwa ukusabela kwamadoda ebantwaneni.

Kwakhona, kumhlathi wesithandathu uMbuli usebenzisa isikweko esinyembayo ukusizobela umfanekisongqondweni wabahlukumezi athetha ngabo kulo mbongo. Kumqolo wama28 nowama29 usizobela enjenje:

*Abusers are devil's ambassadors on earth;
They are home-grown, home-made monsters.*

Abaxhaphazi ngamathole ongendawo emhlabeni;
Ngamagongqongqo avutyelwe ekhaya.

UMbuli ufanisa aba baxhaphazi nabathunywa bomtyholi ukuqaqambisa ububi obuzinze entliziyweni yaba bantu. Njengoko umtyholi engumtshutshumbisi wabantu neziBhalo zimzoba njengesibulalamntu (Yohane 8:44), imbongi ithi abaxhaphazi

baphethe kanye lo myalelo kaSathana wokutshutshumbisa nokubulala amanina nabantwana. Kananjalo, uMbuli ufanisa abaxhaphazi namagongqongqo, irhamncwa eloyikekayo nelingaqhelekanga. Lo mfanekiso iphuhlisa ngakumbi inkohlakalo efukame ezintliziweni zaba baxhaphazi. Ngaphaya koko, le mifanekiso iyayiphuhlisa ngakumbi inkcaso yembongi, kuba isebenzisa amagama arhabaxa ukuzoba abenzi bobubi ngeenjongo zokukhwebela abahlukumezi kwindlela eyiyo, balahle lo mkhwa wokuxhaphaza amanina nabantwana.

Kumqolo we16, uMkiva usebenzisa isikweko esincomayo ukusizobela umfanekiso wamakhwenkwe akwiqondo lokoluka. Uhambisa enjenje, “Imijijimba yeenkunz’ ejij’ ezinye”. Ufanisa la makhwenkwe neenkunzi ukutyhila ukomelela kwaneempawu zokukhokela njengoko inkunzi yomelele kwaye iyinkokheli yomhlambi. UMkiva (2018) uhambisa enjenje xa ecacisa isiko lokwaluka:

Isiko lokwaluka lisiko lokwakha iinkokheli zangomso. Kuthi xa amakhwenkwe ephuma ebukhwenkweni esiya ebudodeni, *yigraduation* leyo. *We are graduating students from the university of tradition, who have been prepared for leadership....* [Sithwesa abafundi beyunivesiti yamasiko nezithethe, abalungiselelwe ukukhokela....] Ulwaluko sisikolo sokulungisa amadoda ngendlela yokuziphatha nangendlela yento yokubana afundiswe ukulawula, anikwe amagqudu noogqonci bokuhlahla indlela eya empumelelweni.

KwaXhosa kukho intetha ethi “Inkunzi (inkokheli) ayibekwa, iyazibeka”, ukubonisa ukuba uzibonakalisa ngokuveza iimpawu zobunkokheli kwizenzo zakho ukuba ukulungele ukuba yinkokheli. Ngako oko, xa uMkiva efanisa la makhwenkwe nenkunzi, ubonisa ukuba ikwekwe ekwiqondo lokwaluka yileyo sele ibonisa iimpawu zobunkunzi, ezifana nezi: ukomelela, ukukhusela, ukuhlasela utshaba, nokukhokela.

Kumhlathi wesixhenxe uMbuli usebenzise uchasano kwimiqolo emithandathu. Ngesi sangotshe lo kaMbuli usinika umfanekiso wohlobo indoda ebekumele ukuba iyiyo ukusabela kumanina nabantwana. Uhambisa enjenje:

- 33. *Real men don't **confront**, but **communicate**;*
- 34. *Real men don't **eliminate**, but **empower**;*
- 35. *Real men don't **intimidate**, but **inspire**;*
- 36. *Real men don't **rape**, but **recap the moral high ground**;*
- 37. *Real men don't **kill**, but **instil kindness**;*
- 39. *Real men don't **terrorize**, but **offer tender care**;*

- 33. Amadoda enene **awangquzulani**, kodwa **ayathethathethana**;
- 34. Amadoda enene **awatshabhisi**, kodwa **ayaxhobisa**;
- 35. Amadoda enene **awoyikisi**, kodwa **ayaphembelela**;

36. Amadoda enene **awadlwenguli**, kodwa **agcina isigxina sesimilo esisiso**;
 37. Amadoda enene **awabulali**, kodwa **amisela ububele**;
 39. Amadoda enene **awagrogrisi**, kodwa **ayathantamisa**;

UMbuli ubeka amacala amabini ukuba aqubisane. Ngapha ubeka okwenziwa ngamadoda kubantu ababhinqileyo, oko akulandelelanise nesihlanganisi esityhila uchasano aze ondlale okumele ukuba kuyenziwa ngamadoda. NgokukaMbuli, indoda yenene ayithi kwakuvela ingxaki ingquzulane neqabane layo okanye umntwana wayo, kodwa ihlala phantsi naye, bathethe, bacaciselane ukuze kuvele isisombululo esishiya wonke umntu onwabile (umq. 33). Kumqolo wama34 uMbuli ukhuthaza amadoda ukuba asebenzele ukuxhobisa amaqabane ngezakhono ezibakhulisayo ebomini. Ethetha ngokuxhotyiswa kwamanina, uNontando Mesatywa (2009:64) uhambisa enjenge:

There is also a need to economically empower women in violent relationships and this can be done through entrepreneurship programmes.

Kukwakho intswelo yokuxhobisa amanina ngokoqoqosho kulwalamano anodlame kwaye oku kungenziwa ngeenkqubo zokurhweba kushishino.

Indoda yenene yenza konke okusemandleni ukukhulisa umlingane nabantwana bayo ngokubanika imfundo nezakhono eziza kuthi zikwazi ukubaphilisa nokuba yena sele engekho. Amanina amaninzi ayahlala nendoda ewaxhaphazayo kuba esithi uza kuphila ngantoni xa esohlukana nale ndoda. NgokukaMbuli, amadoda mawasebenzele ekomelezeni amanina akwazi ukuzimela. Ecebisa oonontlalontle, uMesatywa (*Ibid.* 78) uqhubeka enjenge:

Social workers also have an obligation to empower their clients on the individual and at the interpersonal level in order to develop their sense of personal power, an ability to affect others and also to foster an ability to work with others to change oppressive social institutions. Empowerment in this regard means assisting women in abusive relationships to move from a state of apathy and despair to a sense of self-efficacy that includes moving from reacting to painful events of battery to taking action. The social worker has to have a working agreement or contract with these women to develop some specific skills.

Oonontlalontle bakwanomsebenzi wokomeleza abantu abasebenza ngabo ebuntwini babo kwanakwiqondo lokunxibelelana nabanye ukuze bakwazi ukuphuhlisa ulwazi lwamandla abo, amandla okuphemelela abanye nokuvuselela amandla okukwazi ukusebenza nabanye nokutshintsha amaziko oluntu anengcinezelo. Ukuxhotyiswa kulo mba kuthetha ukuncedisa amanina kulwalamano olunokuxhatshazwa ukubasusa kwisimo sokungakhathali nokulahla ithemba ukubasa kwisimo sokuziphumelelisa okuquka ukusuka ekusabeleni kwiziganeko ezibuhlungu zokungonjwa

ukuya ekuthabatheni unyawo. Unontlalontle kufuneka abe nesivumelwano nala manina ukuphuhlisa izakhona ezichanekileyo.

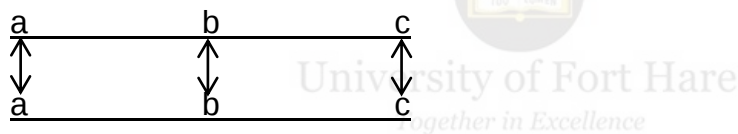
UMbuli uthi amadoda enene aba yinxalenye yamaphulo amiselwe ukuxhobisa amanina ngezakhono azidingayo ukuze abe nokuzimela. Ezo zizakhono ezifana nokunxibelelana, ukumisela amashishini, ukuthungelana ngokwezoshishini, ukuzithemba. UMbuli udlula ngokukhuthaza impembelelo eyiyo, isimilo esisiso, ububele nokukhathalela amanina nabantwana ngokubathantamisa, endaweni yokubadlwengula, ukubabulala nokubagrogrisa xa izinto bengaziboni ngale ndlela uzibona ngayo njengendoda.

Izangotshe zogxininiso (Repetition)

Ukutsala umdla wabaphulaphuli nokugxininisa undonakele ongadala ingxaki emandla esizweni, uMkiva uwuvula lo mbongo uthi 'Guya' ngonxusanomigca olupheleleyo. Uhambisa enjenje:

1. Atsh' amadama anamanzi!
2. Atsh' amadama anamanzi!

Olu nxusanomigca olupheleleyo ndingalubonisa ngolu hlobo:



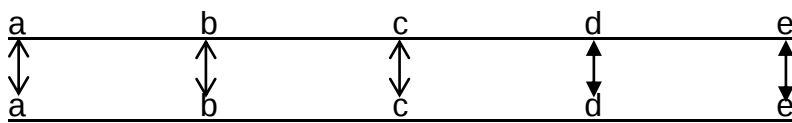
Kumqolo wokuqala imbongi isebenzise amagama amathathu nendiwabonise ngoonobumba u-a; b no-c. Kananjalo, kumqolo olandelayo uphinda kwawona la magama awasebenzise kumqolo wokuqala, ukugxininisa ukuba konakele, isizwe masivuke sime ngeenyawo sihlangule abantwana abaphela bengamaxhoba okuhlukunyezwa ngokuthi boluswe bengekafiki kwiqondo lokwaluka.

Kumhlathi ngamnye, lo kaMkiva uyasisebenzisa esi sangotshe siphindaphinda imiqolo ukuze abaphulaphuli bakhe bakubone ukubaluleka komyalezo nemfundiso ayidlulisayo kwaye bangakhawulezi badlule kwimiqolo ebalulekileyo. Kumhlathi wesibini uvula esenjenje:

8. Hay'! Hay'', madoda ndiswel' amaphiko;
9. Hay'! Hay', bafazi ndiswel' amaphiko;

Le miqolo ilandela umqolo apho uMkiva athi isiko lidala, malingatshintshwa. Ngolu nxusanomigca olupheleleyo imbongi ityhila ulangazelelo lwayo lokubhabha ngesantya

esingaphezulu kokuhamba nokubaleka, abuyele kwixesha ekwakuhanjwa ngokwesiko lesiNtu ekwalusweni kwamakhwenkwe. Oku kuphuhla ngakumbi kumbuzobuciko awusebenzisayo kumqolo olandelayo. Igama lesithathu kule miqolo alifani ngokubhalwa nangentsingiselo, kodwa awa phantsi koluhlu olunye lwezibizo zoquko, abantu. Nto leyo ethi ayanaxusana, kuba abhekisa ebantwini. UMkiva enge ephinde igama alisebenzise kumqolo wesibhozo, umadoda, kodwa ngenxa yokuba abantwana bezalwa kwaye beluxanduva lwabafazi njengoko beluxanduva lwamadoda, usebenzise ubafazi ukudala unxusanomigca olupheleleyo nokusityhilela abaphulaphuli bakhe. Olu nxusanomigca olupheleleyo ndingalubonisa ngolu hlobo:



Emveni kokukhumbuza isizwe ngendlela ebilandelwa ekolusweni kwamakhwenkwe kumhlathi wesibini, kumhlathi wesithathu uMkiva usebenzisa kwakho unxusanomigca olupheleleyo ukubonisa ukuba isizwe siyalahleka ngokuvumela koluswe amakhwenkwe aselula nangekafiki kwiqondo lokwaluka. Uhambisa enjenje:

23. Sekutheni namhlanje sekuseluk' iintsana?

24. Sekutheni namhlanje sekuseluk' iidyongo?



Ukuphindwa kwegama unamhlanje kule miqolo yomibini, neliboniswe ngonobumba u-b, kugxininisa ukuba ngaphambili bekungenziwa ngolu hlobo kwenziwa ngalo ngoku, bekusoluka uhlobo lwamakhwenkwe awakhankanye ngasentla.

Kananjalo, kumhlathi wesihlanu nowesibhozo uMbuli kulo mbongo uthi 'Violence Against Women and Children', usebenzise unxusanomigca olupheleleyo. Ukugxininisa nokubethelela ububi bodlame olujoliswe kumanina nabantwana, kumhlathi wesihlanu, uMbuli usebenzisa izifanokuthi ezohlukana ngobutyhulu kwigama lokugqibela kumqolo ngamnye. Uhambisa enjenje:

22. *Violence against women and children is inhuman;*

23. *Violence against women and children is taboo;*

24. *Violence against women and children is un-African;*

25. *Violence against women and children is ungodly;*

26. *Violence against women and children is unconstitutional;*

22. Ubundlobongela kumanina nabantwana asibobuntu;
23. Ubundlobongela kumanina nabantwana yinto emaconini;
24. Ubundlobongela kumanina nabantwana asibobu-Afrika;
25. Ubundlobongela kumanina nabantwana akufanelekanga;
26. Ubundlobongela kumanina nabantwana akukho mthethweni;

Ngezi zifanokuthi, uMbuli ugxininisa ububi bobundlobongela kwiinkalo zonke zobuntu, ebethelela ukuba asisoze ebomini boluntu sifikelele kwindawo apho singathi bekufanele ukuxhatshazwa kwamanina nabantwana. UMbuli uqala ngokuchaphazela inkalo yobuntu ayokugqibela ngokunyathela inkalo yoMgaqosiseko nosele inguwo osikhokelayo kwinkqubo nenkcubeko yelizwe. Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo:

a	b	c	d	e	f	g
↑	↑	↑	↑	↑	↑	↑
a	b	c	d	e	f	g
↑	↑	↑	↑	↑	↑	↑
a	b	c	d	e	f	g
↑	↑	↑	↑	↑	↑	↑
a	b	c	d	e	f	g
↑	↑	↑	↑	↑	↑	↑
a	b	c	d	e	f	g

Kumhlathi wesibhozo nongowokugqibela, uMbuli ubiza isizwe ukuba singande izenzo zobubi. Ukubethelela oku ngokusebenzisa unxusanomigca olupheleleyo kwanovuthondaba. Kumqolo ngamnye usebenzisa izifanokuthi ezohlukana ngobutyhulu, aze kwangezo zifanokuthi, kuba ziphuhlisa umxholo omnye wobundlobongela, asebenzise unxusanomigca kwimiqolo elandelelanayo. Uhambisa enjenje:

43. Say, "No" to molestation, murder and mutilation;
44. Say, "No" to viciousness, vilification and violence;
43. Yithini, "Hayi" kukubhomela, ukubulala nokulimaza;
44. Yithini, "Hayi" ngenkohlakalo, ngongcolisogama nodlame;

Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

a	b	c	d	e	f	g
↑	↑	↑	↑	↑	↑	↑
a	b	c	d	e	f	g

Kananjalo, uMkiva usebenzisa uvuthondaba ukubethelela imixhentso eyeyamakhwenkwe akwiqondo lokwaluka. Uhambisa enjenje:

18. Ziteya, zitshila, zityityimba;

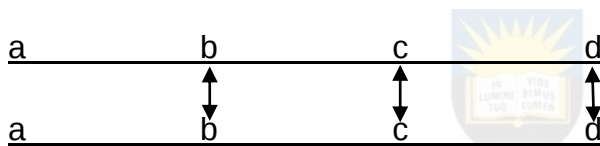
Imbongi isebenzisa ezi zifanokuthi zohlukana ngobutyhulu ukutyhila uhlobo lwamakhwenkwe ebesoluka ngaphambili, ukunqanda lo mkhuba wokuxhaphaza abantwana ngokubolusa besebancinci.

Kumhlathi wesithathu uMkiva usebenzise unxusanomigca olungaphelelanga. Ngolu nxusanomigca lo kaMkiva utsalela umdla wabaphulaphuli kwindoda ethe yenza kakuhle kwisikolo sayo solwaluko, de yapasiswa ngongasekhoyo, iNkosi yamaXhosa, uXolilizwe. Kananjalo, lo kaMkiva ugxininisa ukuba makufundwe kule ndoda eyingcibi ephume izandla, nekungaphumi zidumbu kwesayo isikolo. Uhambisa enjenje:

27. Sesithembele kuwe kwedini kaMelibhunga;

28. Nditsho kuwe kwedini kaNobinjana;

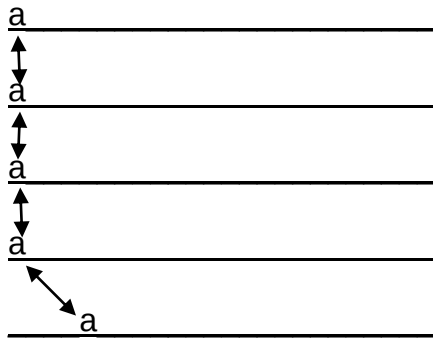
Amagama okuqala kule miqolo yomibini awahambaleni, nto leyo eyenza unxusanomigca lungapheleli kule miqolo. Olu nxusanomigca lungaphelelanga ndingalubonisa ngolu hlobo lulandelayo:



Xa ewuvula umbongo wakhe, uMbuli uqhagamishelanisa imiqolo emini ngegama elithi “life” (ubomi) ngesangotshe sokugxininisa esibizwa ngokuba luqhagamishelwano. Ngokuphinda eli gama lithi ubomi kumqolo ngamnye kulo mhlathi, uMbuli ukhumbuza abaphulaphuli bakhe ngokubaluleka kobomi. Unga abenzi bobubi abaxhaphaza amanina nabantwana bangatshintsha, babuxabise ubomi babanye abantu. Uhambisa enjenje:

- | | |
|---|-------------------------------------|
| 1. Life is a fragile privilege; | Ubomi liwonga eliethe-ethe; |
| 2. Life is God’s gift to humanity; | Ubomi sisipho sikaThixo eluntwini; |
| 3. Life is a journey, enjoy the ride; | Ubomi luhambo, lonwabele; |
| 4. Yes, life is a mission to be fulfilled! | Ewe, ubomi ngumzamo omawufezekiswe. |

Imbongi isebenzise uqhagamishelwano oluthe nkqo (*vertical linking*) kwimiqolo emithathu yokuqala yaza yasebenzisa uqhagamishelwano olukekelele ngasekunene kumqolo wesithathu nowesine. Ezi ntlobo zoqhagamishelwano ndingazibonisa ngolu hlobo:



Kumhlathi wokuqala lo kaMkiva usebenzise uphindaphindo ngokuphinda isiqu u-doda kumqolo wesine: “Yez’ **indoda** kwamany’ **amadoda**;”. Ngolu phindaphindo uMkiva utsalela umdla wabaphulaphuli bakhe koko aza kushukuxa kulo mbongo. Olu phindaphindo lumenza umphulaphuli akhawuleze acinge ngolwaluko, ngokungakumbi emva kokuva isihloko sombongo. Ukuqaqambisa eyona nto ayichasileyo nayinyembayo kumbongo othi ‘Violence Against Women and Children’, uMbuli uphindaphinda isiqu u-*abuse* (-xhaphaz-) kwimiqolo emihlanu (12; 17; 18; 28; 31). Ngokukhankanya eli gama izihlandlo ezininzi, uMbuli ugxininisa ububi bokuxhaphaza abantwana namanina.

Ezemveli (Traditional Devices)

Kumqolo wesixhenxe, uMkiva usebenzise iqhalo elithi “isiko lidala linenkqayi”. Ngeli qhalo lo kaMkiva utyhila ukuba sele kukho ingxaki nje kwisiko lolwaluko, kuseluka abantwana abaselula, kungenxa yokuba sense impazamo yokutshintsha into engatshintshwayo, solusa abantwana endaweni yokwenza ngokwesiko lesiNtu, koluswe amakhwenkwe akwiqondo lokwaluka. Kananjalo, uMbuli, kumqolo we16, usebenzise iqhalo elithi, “Wathinta abafazi, wathinta imbokodo”. Eli qhalo, lisusela mhla amanina agqiba ekubeni athathe inyathelo ekuchaseni umthetho wamapasi ngomhla wethoba kweyeThupha ngowe1956. Lisisilumkiso kuye nabani na ochukumisa amanina ngendlela etenxileyo. Ngeli qhalo, uMbuli akaneli nje ukulumkisa abenzi bobubi, ukwathi kumaxhoba obu bundlobongela, mawasuke amadlu, andlandlatheke, axelise amanina owe1956, athelele kumzabalazo wokukhululwa kwabo.

Ukutyhila ukuba asikho isizathu esingamameleka sokuhlukunyezwa kwamanina nabantwana, uMkiva noMbuli basebenzisa umbuzobuciko ukugqogqa

iingqondo zabaphulaphuli ukuba bazikise ukucinga, bazihlole ukuba basahamba kwindlela eyiyo na. Kumqolo we10 uMkiva uhambisa enjenje:

10. Aphela phi na madod' amakhwenkw' amadala?

Ngalo mbuzobuciko uMkiva ukhumbuza isizwe ngesiko lamaXhosa, ukuba ngaphambili bekusaluswa amakhwenkwe amadala ngeminyaka nangezenzo. Kananjalo, kumqolo wama23 nowama24 uhambisa enjenje:

23. Sekutheni namhlanje sekuseluk' iintsana?

24. Sekutheni namhlanje sekuseluk' iidyongo?

Lo kaMkiva unga isizwe singake sizibone ukuba asenzi kuhle ngokuvumela ukuba koluswe abantwana abazintsana, abangekho kwiqondo lokwaluka. Nakubeni engabeki minyaka amakhwenkwe amawoluke ngayo, uMkiva usebenzisa amagama athi kwingqondo yomthonyama noko bekungamelenga ukuba kube nje.

Kumqolo wama21, uMbuli uhambisa enjenje, "Amadoda azidlwengulelani izingane ezincane?" UMbuli unga abenzi bobubi bangabubona ububi bento abayenzayo, kuba abanaso isizathu sokudlwengula abantwana abancinci.

3.4 Isishwankathelo

Kwesi sahluko bendithelekisa ilizwi elinkqangiyelela inguqu kwisihobe sikaMkiva noMbuli. Nakubeni bekungakho ukucinga ukuba ilizwi elinkqangiyelela inguqu liza kufiphala nokuphela kobandlululo, kuyaphawuleka ukuba njengoko lalivakala ngaphambi kokufika kobandlululo, liseza kuqhubeka livakala nasemva kwexesha lobandlululo. Kwixesha ngalinye eli lizwi liyavakala, ngokuxhomekeke kwiimeko zoluntu ngelo xesha. Kolu phando oku kuvele kwimiba yopolitiko, apho uMbuli noMkiva benkqangiyelela inguqu kwindlela iinkokheli ezixhuzula ngayo imikhala kweli xesha. Imibongo ebendiyithelekisa phantsi kwecandelo elithi Inkcaso Kwinkqubo Yezopolitiko iyathungelana. UMkiva ulumkisa iinkokheli zexesha lenkululeko ngokubonisa inkcaso yakhe yenkqubo yamaPhandle ngeli lixa uMbuli esibonisa ukuba ezi nkokheli azikhange zisigqale isilumkiso sikaMkiva. Ezi mbongi zinkqangiyelela inguqu kwintlalo yoluntu ngokucela umngeni kwiinkokheli ukuba zizise iinkonzo eluntwini, zingarhwaphilizi imali ebekumele inceda uluntu. Nakubeni nje kusarhuqwa iinyawo kulo mcimbi, kuluvuyo ukuphawula ukuba iinkokheli ezingohlohlesakhe ziyasuswa esikhundleni kwaye zimangalelwe ngezenzo zazo ezigwenxa.

Kwangesingqi esinye, ezi mbongi zinkqangiyelela inguqu kwinkqubo yoluntu, zikhahimela ukuxhatshazwa kwamanina nabantwana. UMkiva ukwenza oku ngokukhahimela ukoluswa kwabantwana besebancinci, nto leyo ethe yakhokelela nasekuswelekeni kwabakhwetha. UMkiva uwuthulule lo mbongo ngowama2002, kuluvuyo ukubona ukuba namhlanje urhulumente uthathe inyathelo lokumisela imithetho elawula ulwaluko. Ukunqanda oko kwakukhahinyelwa nguMkiva, urhulumente umisele ukuba inkwenkwe mayibe neminyaka eli18 nangaphezulu ukuze yoluke. Ukunqanda umkhuba weengcibi ezivumela le ntlonti, okwakukhahinyelwa nguMkiva, urhulumente umisele nomthetho wokuba iingcibi namakhankatha babhalise kwiSebe lezeMpilo kwaye bamane behamba uqeqesho. Kwixesha elingaphambili, bekungekho nto ityikitywayo xa usiya kwaluka, yiyo loo nto amanye amakhwenkwe ebekwazi nokuziba. Umninawa wama woluke ngowama2008 kwaye kwafuneka ayokubhalisa ekliniki, achaze ingcibi eza kumsebenza ehamba nekhankatha eliza kumgada, ukuqinisekisa ukuba bayavela na kuluhlumagama eengcibi namakhankatha aseMpuma Koloni. Kananjalo, uMbuli ukwenza oku ngokukhahimela udlame kumanina nabantwana, ekhankanya izinto ezifana nokudlwengulwa, ukubethwa, ukuthethelwa rhabaxa, ukuvinjwa amathuba okuziphucula kwanokubulawa.

Zombini ezi mbongi, zisebenzisa ubuchule nobucuphathi bokusebenzisa izangotshe zoluncwadi ukuphuhlisa udaba eziludlulisayo. UMkiva unobunzulu ekusebenziseni izangotshe zemveli. Oku kuzalwa kukuba ekhulele ezilalini, nto leyo ethe yamsondeza kakhulu kwindalo.

Isahluko 4

ILizwi Lobuthandazwe

4.1 Intshayelelo

Isihobe sikaMkiva noMbuli sithe mome ngumxholo wobuthandazwe. Akothusi oko, kuba bona kuqala bangamathandazwe atyhila uthando olunzulu ngezizwe abaphuma kuzo, ilizwe labo lokuzalwa nelizwekazi abemi kulo. Xa ephawula ngokuzalwa nokukhula kwixesha lobandlululo, uMkiva uthi yaba lixesha elabalolayo baba ngamathandazwe namadelakufa (2018). Izibongo zabo zintshula kumhlaba ofumileyo wothando nokuzingomba isifuba ngobuzwe babo, nto leyo entama uthando nokungabi nazintloni ngobuzwe babo. Sele bethetha ngelizwi elinkqangiyelela inguqu, bakwenza oko kuba belithanda ilizwe labo, besilwa nayo nayiphi na into eduba nephazamisana noxolo lwalo. Sikuphawulile oko kwisahluko esingaphambili, bekhalimela iinkokheli ezizisa inkonzo ephuthileyo kwisizwe. Ukunkqangiyelela kwabo inguqu kwimpatho yabantwana namanina ibonisa ukukhusela inkqubo eyiyo neyamkelekileyo yesizwe ngokuchasa ukwaluswa kwamakhwenkwe asedyongo nokuhlukunyezwa kwabantwana namanina ngabantu abangamadoda. Kwizibongo zabo ezimumathe ibali lomzabalazo bazoba iphulo elinenjongo yokuphucula intlalo yoluntu. Ngokuzakuzela umbuso oneenjongo zoku bathetha ngelizwi elityhila uthando nelikhusela isizwe. Amalwelankululeko bawazoba njengamaqhawe namaqhaji esizwe awaxolela ukujinga iliso ukuze kukhululeke isizwe esimnyama. Ukuvuma kwabo izango zengoma, beqhwabela izandla iphulo lomzabalazo eMzantsi Afrika ndawonye namaqhawe omzabalazo kutyhila ukukhusela nokuthethelela isizwe sabo. Ezo nkokheli zima phambi kwenkqubela yesizwe zolulwa ibatha ngokuzikhumbuza oko kungummiselo wesizwe.

4.2 Umxholo woButhandazwe ngokoMzantsi Afrika

Isichazimagama sesiXhosa esiveliswe kutshanje (*The Greater Dictionary of Xhosa Volume 3* 1989:271) silichaza ithandazwe “[njengomntu] othanda ilizwe lakhe ngokungazenzisiyo”. UHornby (2010:1976) ubuchaza yena ubuthandazwe njengothando lwelizwe lakho nokulungela ukulikhusela. Engqiyama ngeengcamango zikaMarx, uOllman (2004-2016) ucacisa okuthethwa luthando nelizwe xa kunikwa intsingiselo yobuthandazwe ngolu hlobo:

Viewing society as a contradictory relation between a social community, that is based on the cooperation required by the existing division of labor, and an illusory community, that is dominated by the interests of the ruling economic class, it becomes apparent that the "country" which patriots love (the social community) is not the country they actually live in (the illusory community), and that the "love" which they feel for it is akin to a yearning for the solidarity and mutual concern that exists within the social community but has no place in the illusory one.

Ukugqala uluntu njengokuzalana okuchaseneyo phakathi kwentlalontle yoluntu, egxile kwintsebenziswano efunekayo kukwahlulwa komsebenzi okukhoyo, noluntu lwenkohliso, olugqugqiswa ziimfuno zeqela loqoqosho elilawulayo, kusuke kucace ukuba "ilizwe" alithandayo amathandazwe (intlalontle yoluntu) ayilolizwe abahlala kulo (uluntu lwenkohliso), kwaye "uthando" abanalo ngelizwe lufana nolangazelelo lwembumba yamanyama nenkxalabo enye ehlala ikhona phakathi kwintlalontle yoluntu kodwa ongasoze uyibone kolwenkohliso.

Kwesi sicatshulwa uOllman ubhala ngeMelika kwaye izinto aza nazo ziyinene naxa kuthethwa ngoMzantsi Afrika neAfrika iphela. Ilizwe elithandwa nelikhuselwa nguMkiva noMbuli ayilohlobo lwelizwe abahlala kulo, ilizwe ekutshotsha entla ubukapitali obuxhuzula imikhala yoqoqosho lwelizwe, nelizwekazi kananjalo. Ilizwe elisentliziweni yabo yisocial community, elisebenza liyimbumba yamanyama ekwakheni ilizwe nelinenjongo yokusasaza indyebo nezixhobo zelizwe ngokulinganayo kubemi balo.

NgokukaQangule (1979:121),

patriotism is a compound of the following principal constituents: "loyalty", "service", "fellowship" and "honour".

ubuthandazwe yintlanganisela yala malungu azintloko alandelayo: "ukunyaniseka", "inkonzo", "ubudlelwane" "nembeko".

Ilizwi nosiba lwembongi kufuneka lingqishe ngesingqi esintama ukuthembeka kwimigaqonkqubo yesizwe, inkonzo enomkhitha nomkhoka okhwebayo esizweni ngokunyaniseka kwindima edlalwa yimbongi. Ilizwi lembongi maligcine isidima nesigxina sesizwe. Oku ke akuthi imbongi mayambathise ngengubo emakhazikhazi amabibi namanyundululu esizwe ukuze likhangeleke lilihle. Ithandazwe lenene alifihli mabatha esizwe ngokusinxibisa ingubo ende, kodwa liyawaveza ekuhleni ngeenjongo zokuzuza izisombululo ezichanekileyo zokolula loo mabatha. UCardinale (2013) naye uveza uluvo olufanayo nolo lukaQangule:

patriotism means loyalty to a set of principles; ideal principles that not only ask, but demand dissent, criticism, and an actively inquisitive body to challenge those in power who may violate those standards.

ubuthandazwe buthetha ukunyaniseka kwimigaqo ebekiweyo; imigaqo eyiyo engoneli nje ekubuzeni, kodwa enyanzelisa inkcaso, ukugxeka nokufaka umngeni okuzingileyo kwabo basemagunyeni abangasingela phantsi loo migangatho.

Ukuba lithandazwe akuthethi ukuba kufuneka uzithandise ngabasemagunyeni ngokuthi ucwezele inyani. Imbongi elithandazwe ayithengi buso, kodwa kwizibongo zayo ikhalima iqhutywa luthando lwesizwe nokulikhusela kwizibhoja nezibhongozibhonyane. Abapheleli ekukhalimeni, koko baveza okungenziwa esikhundleni sale nto bayikhalimelayo. Nto leyo ethi, kwimeko yoMzantsi Afrika, uthando abanalo luthando lwelizwe, hayi iqela lopolitiko abazimanye nalo; ukunyaniseka kwabo kukunyaniseka kwilizwe, hayi iqela abazimanye nalo.

Omnye wabafundi bomxholo wobuthandazwe, uStephen Nathanson (1993:34, 35), ubuchaza ubuthandazwe njengomcwe oquka oku kulandelayo:

1. *Special affection for one's own country*
 2. *A sense of personal identification with the country*
 3. *Special concern for the well-being of the country*
 4. *Willingness to sacrifice to promote the country's good*
-
1. *Ukuba nothando olukhethekileyo lwelizwe lakho*
 2. *Ukuzazi nokuzibalela kwilizwe*
 3. *Ukuzidina nokuzikhathaza ngentlalontle yelizwe*
 4. *Ukulungela ukuzenza idini ekuphuhliseni ukulunga kwelizwe*

UNathanson ungqisha ngesingqi esinye nabanye abasele bekhankanyiwe ekuchazeni ubuthandazwe. Bebonke banika abafundi boncwadi umhlaba owaneleyo wokuhlalutya nokuhlaluba ilizwi lobuthandazwe kwizibongo zeembongi ngokugqala indlela abatyhila ngayo uthando lwabo lwelizwe nabakhuthaza ngayo abemi besizwe ukuba bazeke mzekweni. Kananjalo, nendlela ababuka ngayo abemi ababonisa uthando lwelizwe lwabo. Basinika umhlaba wokugqala iindlela ezithi iimbongi zizibalele kwisizwe esithile namasiko aso nendlela abakhuthaza ngayo isizwe ukuba naso senje njalo kwanendlela abathi baphawule oku kubemi besizwe ngokubanzi. Basinika umhlaba wokuphawula indlela abachukumiseka ngayo yintlalontle yesizwe nendlela abathi bakhuthaze ngayo abemi ukuba bathelele ekuziseni intlalontle esizweni kwanendlela abathi bavume ngayo izango zeengoma, beqhwabela abo bazintshantsheli neentshokotsheli ekuzakuzeleni intlalontle esizweni. Kwangokunjalo, basinika umhlaba wokuhlola indlela iimbongi ezithi zikhulise ukulunga kwelizwe nendlela ezithi zikhuthaze ngayo isizwe sizilahlele nofele ekukhuliseni isizwe.

Ubaluleke ngantoni umxholo wobuthandazwe kuMzantsi Afrika omtsha? Umxholo wobuthandazwe unkcunkca ngesingqi esinye nomcwe weSizwe esiyaMbumba yaManyama esamiselwa ngongasekhoyo utata uRholihlahla Mandela. Endaweni yokumisa esinye isizwe ngaphezu kwezinye nokuba sona singcono kunezinye, umxholo wobuthandazwe ubuka zonke izizwe eziphantsi kwelizwe elinye ngokulinganayo. Njengokuba ilizwe loMzantsi Afrika lisenziwa zizizwe ezahlukeneyo, umxholo wobuthandazwe ubalulekile, kuba ukhuthaza ukuthandana nokukhathalelana kwabemi bonke boMzantsi Afrika, kungajongwanga bala lobuso nalwimi umntu alusebenzisayo. Njengabemi belizwekazi leAfrika, kuluvuyo ukuva okaMbuli nokaMkiva bewuquka uMzantsi Afrika kweli lizwekazi kwaye bekhuthaza abemi beli lizwe banwenwise uthando lwabo nakubemi beAfrika iphela. Umxholo wobuthandazwe ulala ngengubo enye neengcamango zikaSteve Biko ze*Black Consciousness Movement*. Lo kaBiko (1971) uyicakaca injongo yeBCM ngolu hlobo:

It seeks to infuse the black community with a new-found pride in themselves, their efforts, their value systems, their culture, their religion and their outlook to life.

Inga ingangxala indlu eNtsundu ngegugu neqhayiya elitsha kwiziqu zabo, kumalinge abo, kwizinto abazixabisileyo, kwinkcubeko yabo, kwinkolo yabo nakwindlela ababuthatha ngayo ubomi.

Nakubeni nje iBCM igxile kubantu abaNtsundu, ikhuthaza uthando lwelizwe nemigaqo ubani angayisebenzisa nokuba ungummi woluphi uhlanga. Ngako oko, iingcingane zayo ziwlungele uMzantsi Afrika omtsha. Lo mxholo unendawo kuMzantsi Afrika omtsha kwaye ababhali neembongi mabawushukuxe ngakumbi ukuze sibe nesizwe esingcono.

4.3 Umxholo Wobuthandazwe kwiSihobe sikaMkiva noMbuli

Eli candelo liza kohlulwa libe zizintlu ezintathu, ilizwe ngokukaMkiva noMbuli, iimbokotho zeAfrika, umanyano ngamandla, eziphuhlisa umxholo wobuthandazwe kwisihobe sikaMkiva noMbuli ze kuthalekise indlela ezi mbongi ezithi zibonge ngelizwi elenza umpongampo kumxholo wobuthandazwe.

4.3.1 Ilizwe ngokukaMkiva noMbuli

Iimbongi zomthonyama ngexesha lobandlululo bezisithi xa zibonisa uthando nokuthembeka zijolise kwisizwe esiNtsundu. Bekunzima kubo ukuquka uMzantsi Afrika uphela, kuba bebhaphantsi kwengcinezelo yabamhlophe kwilizwe labo

lokuzalwa. Ekhumbula enye yeembongi zomthonyama kwixesha lobandlululo uMqhayi ebonga eNxukhweba eseyinkwenkwana yesikolo, uhambisa enjenje uMadiba (Mandela 1995:49).

When he spoke this last word, he dropped his head to his chest. We rose to our feet, clapping and cheering. I did not want ever to stop applauding. I felt such intense pride at that point, not as an African, but as a Xhosa; I felt like one of the chosen people.

Uthe akuthetha eli lizwi lokugqibela, wathokombisa intloko. Sema ngeenyawo, siqhwaba kwaye sintyontyela. Ndandingafuni kuyeka ukuqhwaba izandla. Ndaziva ndinelunda ngalo mzuzu, hayi ngengomAfrika, kodwa njengomXhosa; ndaziva njengomnye wabonyuliweyo.

Ngoko ke, ixesha lenkululeko lisinika umhlaba omtsha wokuphanda, sigqale ukuba namhlanje iimbongi zomthonyama zibonga njani xa zibonga ngelizwe ezilithandayo nezilikhuselayo. Kweli candelo ndiza kuhlalutya izibongo ezohlukeneyo, apho uMkiva noMbuli baveza iingcamango zabo ngelizwe.

Intsusamabandla

Nakubeni uMbuli noMkiva bemi kumazantsi eAfrika, abazahluli kwilizwekazi leAfrika. Xa ethetha uMkiva (2013), uhambisa enjenje:

Africa is one and it is rich with identity, languages, antiquity and uniqueness. People who wanted to steal in Africa created borders, we ought to defy them and undermine them, because they are artificial.

IAfrika inye kwaye ityebile ziimpawu, iilwimi, izinto zakudala nokwahluka. Abantu ababefuna ukuba eAfrika benza imida esahlulayo, kumele singazihloneli kwaye sizisengele phantsi, kuba ngoonomgogwana.

Kulo mcwe, uMkiva udakanca eyona njongo eyayiphambili yobukoloniyali, ukwenza iAfrika ibe ziintsalu. Le mpehla yangena nobukoloniyali yenza, nangoku sele buphelile bona, abemi beAfrika, ngenxa yemida abayibonayo bacinge bayimihlambi eyalanayo. Oku kuye kwahlongoza iimbongi zomthonyama zanamhlanje ukuba ziphinde umva, ziye endulo phaya, kusadliwa ngendebe endala kwaNtu. Xa bebonga namhlanje uMkiva noMbuli bagqogqa oovimba bomzi oNtsundu, basikhumbuze ukuba besingoobani njengama-Afrika phambi kokufika kobukoloniyali.

Ingxam (Umongo)

Kwiqela lemibongo yezi mbongi zimbini sifumana zizibona njengabemi beAfrika ngaphezu kokuba ngabemi boMzantsi Afrika. Kuzo zombini ezi mbongi sifumana umbongo onesihloko esithi, 'God Bless Afrika', apho zikhunga ngelizwe labo iAfrika.

Kumbongo othi 'The Melody of Memory', uMbuli uxhentsa ezombelela ngobuAfrika bakhe, ezayamanisa neengcambu zeAfrika. UMkiva yena uzizoba njengethole lomthonyama weAfrika kumbongo othi 'Son of the Soil'. Nakubeni ndithathe nje le ndiyikhankanye ngasentla, ikho neminye imibongo yezi mbongi evakalisa lo mxholo. Kumbongo wakhe othi 'The Drum Beats', uMbuli uzibalela kumazwe ohlukeneyo eAfrika. Kweyakhe imibongo uMkiva sifumana ebonga iinkokheli zaseAfrika ezifana nooGadafi. Umongo wemibongo yezi mbongi utyhila ukuzingca nokuzingomba isifuba ngobuAfrika babo. Xa bethetha ngelizwe abalithandayo bathetha ngeAfrika iphela, njengoko esitsho uMkiva, iAfrika lilizwe elinye.

Umxholo – umyalezo nemfundiso

Zombini ezi mbongi ziyakugxininisa ukuzayamanisa kwazo nelizwekazi leAfrika ngokukhunga ngeAfrika kuMvelingqangi. Bakwenza oku ngombongo onesihloko esithi 'God Bless Afrika'. Ukucelela iAfrika intsikelelo kuBawo kutyhila ukuzayamanisa kwabo nelizwekazi leAfrika njengelizwe labo. OkaMbuli umbongo ugxile ngakumbi kumxholo wenkolo ngeli lixa okaMkiva ugxile kumxholo wopolitiko. UMbuli uwambathise ngezicatshulwa ezivela eziBhalweni logama uMkiva egxile ekomelezweni kweMbumba yeAfrika ekuphuhliseni ilizwe(kazi) leAfrika. Oku kucelelwa kweAfrika intsikelelo kulowo unaMandla Onke kubonisa ukuba la makhangala mabini ayikhathalele inkqubelaphambili yeli lomdibaniso.

Ngokucelela iAfrika iintsikelelo kuMandla angaphaya kokuqonda kubonisa ukuba, nakubeni bambi besithi iAfrika iqalekisiwe, nayo inebango kuThixo kwaye inako ukumbanga nayo. Kwangolu hlobo, bakhuthaza ilizwe leAfrika lingazideli ngokukholelwa iintsomi ezithi liqalekisiwe nguThixo. UMbuli uwuvula lo mbongo ngokucaphula amazwi athethwa nguYesu ewabhekisa kuNikodimo (Yohane 3:16):

1. UJehova walithanda izwe kangaka;
2. Wanikela ngeNdodana yaKhe ezelwe eyodwa;
3. Ukuba yilowo nalowo okholwayo yiyo angabhubhi;
4. Kepha abe nokuphila okuphakade.

Ngale miqolo mine uMbuli ugxininisa ukuba uThixo uthanda neAfrika. Igama lesiZulu elithi "izwe" elisetyenziswe kumqolo wokuqala lithetha ihlabathi ngesiXhosa; nto leyo ethi, ukuba iAfrika yinxalenye yehlabathi, ayikho ngaphandle kwemida yothando lukaThixo. Lo kaMbuli udlula ngokucaphula intshumayelo kaYesu yaseNtabeni kumhlathi wesibini.

9. Wathi uJesu ebona isixuku wanyukela entabeni;
10. Wabafundisa wathi-
11. Babusisiwe **abampofu** emoyeni ngokuba umbuso wezulu ungowabo;
12. Babusisiwe **abakhalayo** ngokuba baya kududuzwa;
13. Babusisiwe **abamnene** ngokuba baya kudla ilifa lomhlaba;
14. Babusisiwe **abalambela banxanelwe ukulunga** ngokuba baya kusuthiswa;
18. Nibusisiwe xa **benithuka, benizingela, beqamba amanga** ngenxa yami;

Ngandlela ithile, uMbuli usebenzisa amazwi kaYesu ukuveza le Afrika ayicelela intsikelelo kuThixo. Usebenzisa isinxulumanisi ukutyhila le Afrika ayicelela intsikelelo, esithi nakubeni imeko yenu imandundu, kodwa nani ninoyolo. Mhla wayeshumayela le ntshumayelo uYesu wayejolise kwizinto zakwaMoya. La magama nala mabinzana ndiwabhale ngqindilili achaza imeko yeAfrika. Nakubeni nje iAfrika imi phezu kobutyebi bezimbiwa, abomgquba baphila phantsi kobuhlwempu (umq. 11), imeko yabo iyabakhalisa umhla nezolo (12). Ubukolonyali nobandlululo babutshutshisa butshutshumbisa abemi beAfrika, baze abo bebesima endleleni yabo babulawe. Unanamhlanje abemi beAfrika bafuna ubulungisa (14) nokubuyiselwa oko kwathathwa kubo ngenkani. Imbongi ithi nakubeni ma-Afrika nizibone sele ningamahlwempu enaningengawo ngaphambili, nizifumana nikhala ningcungcutheka elizweni lenu lokuzalwa, ninoyolo, nisikelelekile nani phambi kobuso bukaThixo.

Kwelakhe icala uMkiva, ebonga ekumiselweni kwe*African Union*, uyiveza iAfrika njengelizwekazi lengomso nelingunozala (imiq. 13,15). Uwusonga lo mbongo ngelithi iAfrika mayitsale ngexhadi elinye kwaye ikhululeke (imiq. 23, 24).

1. A child was born some time ago;
2. Dissocialised and disoriented;
3. Bad-mannered and bad-nurtured!
4. Today the child is born again;
5. Today is the rebirth of Africa;
6. Ready to be issued with a new birthday certificate.
7. The notion for motion has been issued;
8. Let us be thinkers of the great thoughts;
9. Let us be doers of the great deeds;
10. Achievement never yet was given to the people as a gift;
11. But as a reward;
12. Bravely earned through enormous struggles.
13. Africa is the continent of the future;
14. Let us tell the world that;
15. We are the mother continent.
16. Tell them
17. Tell them that
18. That them tell

19. Them that tell
20. Tell them we are the continent of the future;
21. The mother continent.
22. Africa maluju!
23. Africa harambee!
24. Africa uhuru!

1. Kwazalwa umntwana endulo phaya;
2. Engenabani kwaye exakanisekile;
3. Ekrwada kwaye engalulekwanga!
4. Namhl' umntwana uzalwa ngokutsha;
5. Namhl' iAfrika izalwa ngokutsha;
6. Ilungele ukufumana isatifikethi esitsha;
7. Ifolo ivuliwe;
8. Masibe ngabacingi beengcinga ezinzulu;
9. Masibe ngabenzi bezenzo eziyincamisa;
10. Nakanye impumelelo inikwe njengesipho;
11. Kodwa izuzwa njengomvuzo;
12. Izuzwa ngokuxolela izithukuthuku, uzabalaza;
13. iAfrika lilizwekazi lengomso;
14. Masibonise ihlabathi loo nto;
15. Singunozala;
16. Baboniseni
17. Baboniseni ukuba
18. Baboniseni oku
19. Abo baboniswayo
20. Baboniseni sililizwekazi lengomso;
21. Unozala.
22. Kwanele ma-Afrika
23. Mayimanyane iAfrika;
24. Mayikhululeke iAfrika.



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Kulo mthandazo wakhe uMkiva wenza kucace kwiinkokheli zeAfrika ukuba ukuze ingomso lelizwe(kazi) leAfrika limimitheke, kufuneka bazimisele ukusebenza nzima (imiq. 9-12) ngamandla abaza kuwanikwa nguThixo njengempendulo kulo mthandazo, kuba ukuze iAfrika ifikelele kwiqondo lamazwe aphuhlileyo akuzokuza ngesithebe. Kumqolo wesibhozo uthi kuza kufuneka besebenzise amathambo engqondo ukuzikisa ukucinga ngenkqubelaphambili yeli lizwe(kazi) leAfrika. Uhambisa enjenje uMakhenyane (2015:68),

Mkiva displays a great foresight and good intentions for his beloved continent of Africa. He wills for a continent that will not settle for mediocrity, but will strive for greatness. A continent that will not leave it to the hands of other people to think and shape the future for them, but the one that will be critical in their thinking. He calls for the Union that will formulate well-thought out policies and strategies to heal the wounds of Africa. The poet appeals for a Union that will

seek to implement those policies and strategies in order to direct the continent to a brighter future. Africa is mired by poverty, inequality, pestilences, homelessness, to name but a few; Mkiva is calling for the Union and the continent to address these setbacks and act in a manner that will end them.

UMkiva utyhila ukukhangela phambili okunzulu neengcinga ezintle ngelizwekazi alithandayo iAfrika. Ulangazelela ilizwekazi elingazokonwatyiswa kukuba semxukuxelweni, kodwa eliza kulwela ukuba semanqwanqweni. Ilizwekazi elingazokuyekela kwabanye ukuba balicingele kwaye balilungiselele ingomso eliqaqambileyo, kodwa eliza kuziqhekeza intloko, licinga nzulu. Uzakuzela iManyano eza kuqulunkqa imigaqonkqubo engengomabonandenzile neendlela zokukhotha amanxeba eAfrika. Imbongi yenza isibheni seManyano eza kusebenzisa loo migaqonkqubo nezo ndlela ngeenjongo zokukhokelela ilizwekazi kwikamva elimimithekayo. I-Afrika intyumpantyumpeka kubuhlwempu, ukungalingani, koobhubhane, intswelamakhaya, ukukhankanya nje ezimbalwa; uMkiva umemelela iManyano nelizwekazi zilungise ezi ngxaki kwaye zihambe ngendlela eza kuziphelisa.

Oku kutyhila uthando olunzulu nokunyaniseka kwilizwekazi leAfrika. Njengoko uMbuli enga ama-Afrika angazazi ukuba awangobalahlelwa ngaphandle kuthando, inceba nentsikelelo kaThixo, uMkiva unga angazibona elingomso lehlabathi.

Kumbongo othi 'The Melody of Memory', uMbuli uthabatha uhambo lwenkumbulo emyoli. Kolu hambo ugxininisa, ebethelela ingcamango ethi akukho nanye into engamenza alibale ukuba iAfrika isuka phi. Uhambisa enjenje kumhlathi wesibini:

- | | |
|--|---|
| 7. From horizon to horizon; | Ukusuka elundini ukuya elundini; |
| 8. In the glowing future of nationhood and resilience; | Kwingomso elibengezelayo lobuzwe nokomelela; |
| 9. No force can make us forget our proud history; | Akukho mandla angasenza silibale igugu lembali yethu; |
| 10. In the presence of those allergic to genuine change; | Phakathi kwabo bajadukiswa lutshintsho; |
| 11. No force can suppress human determination and freedom; | Akukho amandla angacinezela ukuzimisela kwabantu nenkululeko; |
| 12. Indeed no force can revive human slavery; | Inene, akukho mandla angavuselela ukukhoboza abantu; |

Uyaveza uMbuli ukuba injongo yobukoloniyali yayikukuncothula nengcambu ubuAfrika. Noxa kunjalo, uthi unotshe ukuba ayilibale intsukaphi yakhe. Ngale ndlela,

ukhuthaza amathole omthonyama ukuba angazilibali ukuba basuka phi nokuba angaze asilele ekuthandeni iAfrika nasekuyikhuseleni.

Kumhlathi wesine ubonisa uthando lwakhe lweAfrika ngokuveza ukuba akukho nanye into engamenza azikhanyela ubuzwe bakhe nokuba athengise ngenyaniso yemvelaphi yeAfrika. Woleka ngelithi, nakubeni abanye bengaba naso isibindi sokungcatsha eli lizwe(kazi) ngokulisengela phantsi, yena akasoze ayenze loo mposiso. Ngale ndlela ukhuthaza nabanye abemi beAfrika ukuba bazeke mzekweni. Uhambisa enjenje kulo mhlathi:

I do not belong to the generation of Andingowesizukulwana samagwala;
cowards;

No force can turn me a traitor Akukho nanye engandenza umngcatshi;

No force can substitute African wisdom Akukho nanye engathatha indawo
yobulumko beAfrika;

No force can make me give away my African roots Akukho nanye engandeza ndilahle
iiingcambu zam zobuAfrika;

Indeed, no force can make me compromise the truth Inene, akukho nanye engandenza
ndithengise ngenyaniso

UMbuli uyazingca, uzingomba isifuba ngokuba lithole lomthonyama weAfrika, umhlaba ontshulise amakhalipha namakroti angazaniyo nobugwala. Uzayamanisa neAfrika, ikhaya lamadoda namantokazi ombathiswe ngobulumko nanyanisekileyo kubuzwe bawo. Ngokunjalo, kumbongo othi 'Son of the Soil', uMkiva udakanca kudundubale oku kweqanda leseme ukusingca kwakhe ngobuzwe bakhe. Uzazisa ngolu hlobo:

I do not have perfumed lips,
But I speak the truth.

I do not have cat eyes,
But I can see the true colours of the universe.

I do not have donkey ears,
But I can hear what makes sense and what is a nuisance.

I do not have a dog nose,
But I can smell and distinguish between carbon-monoxide and oxygen.

I do not have a big heart,
But I have passion and I love people.

I do not have soft hands,
But I can deliver my people from shame.

I am the son of the soil!
Like daughters of the land.

Andinamilebe enuka kamnandi,
Kodwa ndithetha inyani.

Andinamehlo ekati,
Kodwa ndibubona nomthungo ubunjani bomhlaba.

Andinazindlebe zedonki,
Kodwa ndiyayiva into eyiyo nemfungumfungu.

Andinampumlo yenja,
Kodwa ndiyakwazi ukujoja phakathi komoya omdaka nomoya olungileyo.

Andinantliziyo inkulu,
Kodwa ndinemfobe kwaye ndiyabathanda abantu.
Andinazandla zithambileyo,
Kodwa ndinako ukubahlangula abantu bam kwihlazo.

Ndilithole lomthonyama,
Njengamathokazi ohlanga.

UMkiva usebenzisa izibini ezichasanayo ukugxininisa iingcamango ezizalelwe eAfrika. Unika inkcazelo yengcingane yobuhle engqengqe engqondweni yethole lomthanyama weAfrika. Ubethelela ingcamango ethi yena, njengama-Afrika ephela, ungumntu wenyaniso, ngcamango leyo evelayo nakokaMbuli. Uzityhila njengomntu okwaziyo ukwahlula phakathi kokuhle nokubi kwaye nonothando ebantwini. Xa esithi, “Kodwa ndinemfobe kwaye ndiyabathanda abantu bam”, phawula ukuba akathi uthanda amaXhosa okanye abantu abamnyama, nto leyo etyhila ukuba uthando lwakhe lunwenwela ngaphaya kwemida yobuhlanga nobuzwe kwaye alazani nabala labuso bamntu. Uthi olwakhe uthando alukhonkxwanga yimida yebala nohlanga, kodwa lufikelela kubemi bonke beAfrika, omnyama nomhlophe. Oku sikuphawula kwisibini esilandela esi, apho asebenzisa isimnini ukuchaza abantu athetha ngabo.

Kwesi isibini ubhekisa kubantu abamnyama, bona babephantsi kwengcinezelo yabamhhlophe, bedinga ukukhululwa nokuhlangulwa. Xa ethetha okaMkiva uthi iAfrika sisizwe esinye esohlulwa ngabantu ababenenjongo yokuba eAfrika. Kukwakwesi sibini apho lo kaMkiva ebonisa ukuba uzimisele ukalandela ekhondweni leenkokheli zeAfrika ezazilahlela nofele ekukhululeni isizwekazi seAfrika kubukoloniyali obabukhuthaza ukungalingani kwabemi beAfrika.

Kuyo yonke le mibongo icatshulwe ngasentla, kuyabonakala ukuba ilizwe ngokukaMkiva noMbuli yiAfrika iphela. Bona bazithatha ukuba bangamathole omthonyama weAfrika. Ngale ndlela bakhuthaza ukumanyana kwelizwe(kazi) leAfrika ukuya kwingomso. Bakhuthaza indlela entsha yokujongana kwabemi beAfrika, njengabantu belizwe elinye, abanomnombo nentsukaphi efanayo. Ziyabethabethana iimbono ngale ngcamango yeAfrika. Abemi beli baye bakuthathe njengokujongelwa phantsi kweAfrika xa befika phesheya, bencokola nabemi bamazwe aphesheya abacinga iAfrika lilizwe elinye. Nakubeni le ngcamango iphuma kwiintswelalwazi, thina bemi beAfrika kumele siyamkele, kuba kakade kumele kunjalo. Njengoko esitsho uMkiva, le mida siyibonayo ngunozala wobusela babo beza kweli lomdibaniso ngeenjongo ezigwenxa.

4.3.2 Iimbokotho zeAfrika

Imibongo endiza kuyithelekisa phantsi kwesi sihlokwana ithi, 'Imbokodo' kaMbuli kunye nothi 'Incoyane' kaMkiva. Le mibongo ingamanina, iimbokotho. UJadezwi (2013:1) uyakukhuthaza ukuba kubhalwe ngesihobe esityibela amanina ngesiXhosa. Uhambisa enjenje:

[In] instances where women perform well should be acknowledged in some way. In a quest to redress this imbalance, there is a pressing need to write about the poetry about women in isiXhosa.

Ngandlela ithile makubalulwe ukuzibalula kwamanina. Kwilinge lokunciba eli thanda, kukho intswelo emandla yokubhala ngesihobe esingamanina kwisiXhosa.

Kolu phando singongeza sithi, nangesiZulu.

Incoyane – nguZolani Mkiva

Sifun' inkcubeko?
Sifun' impucuko? (x4)

1. Yavel' intonjane, ma-Afrika

2. Ayithombang' ithunakele.
3. Khawukhangele ubuhle beentombi zeli lizwe;
4. Zigaxel' izigcina nezigcinana;
5. Zihlom' iincebetha neenkciyo, madoda.
6. Yinkwenkwezi yaphum' emafini;
7. Nguthoba nkwenkwezi ndibambelele;
8. Ntomb' entle evela nekhwezi;
9. Isandulela selanga nengomso;
10. Lingaphum' ikhwezi kusile manina.

Impinda: Sichel' incoyane, galela wena; (x2)

Noba yintonina, galela wena ; (x2)

Sichel' incoyane, galela wena; (x2)

Noba yintonina, galela wena. (x2)

Sifun' inkcubeko?

Sifun' impucuko?

(x4)

Woza, galela, hololo, galela. (x2)

11. Khala makoti sowuvingcelwa;
12. Mna ndiyesab' ukukhala kuba ndiyindoda;
13. Watshunguza ntomb' elitshivela kodwa ziyatsh' iimbiz' ekhitshini;
14. Chul' ukunyathela chungechunge ndini lenkcubeko;
15. Eli cekeceke liceketheke njengencede;
16. Yehaaaa-----a!

Impinda:

17. Ngxatsho ke, gwangq' elihle;
18. Ndindim ndiyinzwana, ndiyindembelele;
19. Butsolo bentshontsho bushiy' usiba;
20. Gungqani zintombi niyiqhelil' incopho;
21. Ugxogxo lwenyathi, ithafa lembozisa lif' amathole;
22. Mbona wejojo dubul' unyekez' kunyeke ziintaka zeli thafa.

23. Lwadan' ugxogxo, mfaz' uyozele;
24. Mbomboduna, mbambo zimbalwa;
25. ... ilanga liphum' emafini;
26. Litsho ke lona igwijo lokuvuselela umlando wenkcubeko yethu;
27. Ndee ncincilili, ncincilili, ncincilili.

Imbokodo – Mzwakhe Mbuli

1. Ngizwa ingoma;
2. Ngizwa intlokoma;
3. Ngizwa isililo;
4. Ngizwa isikhalo;
5. Ngizwa ukulilizela;
6. Ngizwa ukukikizela
7. Women crying as if they are humming a song. [Amanina ekhala ngokungathi ayaduma]

8. Women of this world you are amazing; [Manina ehlabathi niyamangalisa]

9. You fought fiercely and conquered; [Nilwe kabukhali naphumelela]
10. Your gallant deeds shall forever remain- [Izenzo zenu zobugorha zakuhlala]
11. Indelible in the minds for generations to come; [zikroliwe kwiingqondo zezizukulwana ezizayo]
12. Maqhawekazi esizwe;
13. Thina siyabonga, siyanconcoza;
14. Thina siyabonga, siyanconcoza;
15. At the time of apartheid atrocities; [Ngexesha lamanyumnyezi obandlululo]
16. At the time of death squads and Vlakplaas; [Ngexesha legela lababulali eVlakplaas]
17. At the time of Soweto student uprising; [Ngexesha lokuvukela kwabafundi eSoweto]
18. At the time of total onslaught; [Ngexesha lokuhlaselwa okukhulu]
19. Women of great courage you were there; [Nanilapho manina angamakroti]
20. And families stood. [Zema zaluqilima iintsapho]
21. You championed the course of the oppressed masses; [Nakhokela abacitshilelwa]
22. You fought double oppression; [Nalwa ingcinezelo entlantlombini]
23. You fought fiercely; [Nalwa kabukhali]
24. You grabbed the sharp edge of the knife; [Imela niyibambe kweli cala libukhali]
25. You kept the fires burning; [Nawugcina umlilo uvutha]
26. You suffered the consequences; [Nafumana izivubeko]
27. Amazingly, you never succumbed; [Anavuma ukugob' uphondo]
28. You never gave up, but soldiered on; [Ananikezela, nafunz' edabini]
29. I have no words enough to describe you; [Ndiswel' amazwi okunichaza]
30. Maqhawekazi esizwe;
31. Nina niyimbokodo
32. Nina niyinzalabantu;
33. Umgogodla wekhaya.
34. I speak of Adelaide Tambo;
35. Mama, uyimbokodo;
36. Albertina Sisulu, Amanda ...;
37. Amina Kathrada, Barbara ...;
38. ..., Loreta King, ...;
39. Dorothy Nyembe;
40. Mama uyimbokodo, mama siyabonga.
41. I speak of Ellen Khuzwayo
42. Mama uyimbokodo;
43. Fatima ...;
44. Francis Baard,
45. Mama siyabonga;
46. ...
47. Florence Mkhize;
48. Mama uyimbokodo;
49. Princess Magogo;
50. Mama uyimbokodo;

51. Gareth Ncapayi;
52. Mama uyimbokodo;
53. Helen Josephs, Helen Suzman;
54. Mama siyabonga;
55. Thuli Mlangeni;
56. Lilian Ngoyi;
57. Maya Angelou
58. Miriam Makeba
59. Nokukhanya Luthuli
60. Nontsikelelo Biko
61. Mama Sobukhwe
62. Sophie Williams
63. Roza Patts
64. Mama siyabonga
65. Mama uyimbokodo
66. Ebeniah Mogopeng
67. Vester Smith
68. Victoria Mxenge
69. Mama uyimbokodo
70. Winnie Madikizela-Mandela
71. Mama wesizwe
72. Mama siyabonga
73. Zanele Mbeki
74. Mama siyabonga.

Mama, wena uyimbokodo;

Mama siyabonga

75. Mama uyimbokodo

76. Mama siyabonga.



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Intsusamabandla

Ekubongeni nasekutyibeleni iAfrika, ezi mbongi zimbini azilibali ukuvuma izango zengoma, zivumela amanina eAfrika namasiko okuphuhlisa amanina. UMbuli uziva engakwazi ukuthi cwaka ngamanina athe anegalelo ekulweleni inkululeko yabaNtsundu. Ubukhulu becala kusoloko kuvunyelwa izango zengoma amadoda athi aba ngamaqhawe ngexesha lokulwela inkululeko, kube kancinci okuthethwa ngamanina. UMbuli uthi makathelele ekuvaleni eli thanda, eqhutywa kukukhumbula ukuzilahlela nofele kwala manina, ekhumbula ukugcina kwabo amakhaya emi ngeli lixa bengazibekanga phantsi izixhobo zokulwela inkululeko. Ngokunjalo, nokaMkiva uziva engakwazi kuthula xa ebukele kusenziwa isiko lentonjane. Ezi mbongi zithelela kwisingqi esithi phantsi ngokujongelwa phantsi kwamanina, kuba nawo anegalelo elimandla kweli lizwekazi leAfrika liphela. Uthi okaMbuli xa ewabiza amanina ziimbokotho, abantu abomeleleyo, abaqinileyo nabalushica.

Ingxam (umongo)

UMbuli ulityhila ilizwi lobuthandazwe ngokuvuma izango zengoma, etyibela amanina omthonyama ngezenzo zawo zobugorha ngexesha lengcinezelo. Uninzi lwamanina awakhankanyayo ngawalapha eMzantsi Afrika, kodwa akapheleli kuwo, ukhankanya namanina afana nooMaya Angelou nowayengummi waseMelika. Ukukhuthaza ubunye nokuphakamisa ubuthandazwe benene, uMbuli ukhankanya amanina aphuma kwisizwe esimnyama kwanaphuma kwisizwe esimhlophe. Ngesingqi esinye, uMkiva uqhwebela izandla ekwentyontyela isiko lentonjane ekufundiseni nasekululekeni amanina ukuba abe ngoomama abanesidima, isihomo nesithozela. UMkiva ubonisa ukubaluleka kweli siko nendima elinokuyidlala ekumiseleni isidima sabantu ababhinqileyo kwihlabathi elilawulwa ngamadoda.

Umxholo – umyalezo nemfundiso

Ingoma ekhaphayo avula ngayo uMkiva kumbongo wakhe othi 'Incoyane' ibizela isizwe ukuba sikhethe phakathi kwempucuko etyeshela nejongela phantsi amasiko esizwe esiNtsundu kunye nenkcubeko ekhuthaza ukulondolozwa kwamasiko endlu emnyama. Uluzisa ngemibuzo olu khetho aze aqhubeke kumbongo wakhe ngokuphendula le mibuzo, ebonisa necala akhuthazela ukuba likhethwe.

Sifun' inkcubeko?
Sifun' impucuko?

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Kumhlathi wokuqala walo mbongo uMkiva ukhweba isizwe sama-Afrika ephela ukuba sibone ubuhle beentombi zomthonyama xa ziphuma kwintonjane. Lo kaMkiva uziva enelunda, engawuvali umlomo ngumbono ophambi kwamehlo akhe. Ngale ndlela uMkiva ubonisa uthando analo ngamasiko esiNtu, kuba isiko lentonjane alipheleli kumaXhosa kuphela, nezinye izizwe ziyalenza. KumaNdebele libizwa ngokuba "*liqhude*" ngeli lixa kumaZulu libizwa ngokuba "*ngumemulo*", kwiSepedi ibizwa ngokuba "*ke koma*". Uphimisela enjenje:

1. Yavel' intonjane, ma-Afrika
2. Ayithombang' ithunakele.
3. Khawukhangele ubuhle beentombi zeli lizwe;
4. Zigaxel' izigcina nezigcinana;
5. Zihlom' iincebetha neenkciyo, madoda.
6. Yinkwenkwezi yaphum' emafini;
7. Nguthoba nkwenkwezi ndibambelele;
8. Ntomb' entle evela nekhwezi;
9. Isandulela selanga nengomso;

10. Lingaphum' ikhwezi kusile manina.

UMkiva akoneli nje ukuqaqambisa ubuhle bezi ntombi, kodwa ukwakhankanya nemfundiso eziyizuza ngokwenza intonjane, apho bafundiswa nendlela yokuzilawula, okufana nokuvuka ngethuba.

Ngokuchaseneyo noMkiva, uMbuli uwuvula owakhe umbongo ngokutyhila intlungu nokulila kwamanina. Kukumqolo wokugqibela kulo mhlathi apho sithi siyifumane ncakasana ingcamango ephokeleyo yomhlathi wokuqala kulo mbongo uthi 'Imbokodo' kaMbuli. Xa usiva amagama afana nengoma (umqolo 1), intlokoma (2), ukulilizela (umq. 5) unokucinga ngovuyo, iba ngulo mqolo wokugqibela osityhilelayo ukuba imbongi iva ntoni. Uhambisa athi:

Women crying as if they are humming a song (Amanina ekhala ngokungathi ayaduma).

Kumhlathi wesibini uMkiva uthlekisa kwakho inkcubeko yesizwe esiNtsundu nempucuko yaseNtshona. Kumqolo we13 uqaqambisa imiphumela yokutshikilela inkcubeko yesizwe esiNtsundu neziphumo zokuphoswa lisiko lentonjane, esithi umntwana oyintombi uphela elitshivela. Isichazimagama sesiXhosa i*The Greater Dictionary of Xhosa Volume 3*, silichaza itshivela ngolu hlobo: "umntu ongathembakalanga, ongeze wathembela kuye kuba elitshinitshini, itshitshi, othi ukuba unikwe umsebenzi enze amavel' etshona ukuzama ukuzikhusela ngamaqhinga" (1989:399). Kumqolo we14 ukuthaza inkcubeko yesizwe esiNtsundu ukuba ikhondoze nomsebenzi wayo omhle wokuvelisa amanina athembakeleyo. Uhambisa enjenje kulo mhlathi:

11. Khala makoti sowuvingcelwa;
12. Mna ndiyesab' ukukhala kuba ndiyindoda;
13. Watshunguza ntomb' elitshivela kodwa ziyatsh' iimbiz' ekhitshini;
14. Chul' ukunyathela chungechunge ndini lenkcubeko;
15. Eli cekeceke liceketheke njengencede;
16. Yehaaaa-----a!

Kumhlathi wesibini kumbongo othi 'Imbokodo' uMbuli uqhwebela izandla amanina ngegalelo lawo ekulweleni ukukhululwa kwesizwe esiNtsundu. Uhambisa enjenje:

8. Women of this world you are amazing; [Manina ehlabathi niyamangalisa]
9. You fought fiercely and conquered; [Nilwe kabukhali naphumelela]
10. Your gallant deeds shall forever remain- [Izenzo zenu zobugorha zakuhlala]

11. Indelible in the minds for generations to come; [zikroliwe kwiingqondo zezizukulwana ezizayo]
12. Maqhawekazi esizwe;
13. Thina siyabonga, siyanconcoza;
14. Thina siyabonga, siyanconcoza;

Kumqolo wesibhozo siyaphawula ukuba izibongo zalo kaMbuli azijoliswanga kumanina aseMzantsi Afrika nawaseAfrika, kodwa kumanina omthonyama akulo lonke ihlabathi. Ukuqaqambisa ubuqhawe nobuqhaji bala manina, uMbuli uyasibonisa kumqolo wethoba, xa esithi balwe kabukhali kwaye baphumelela (*"You fought fiercely and conquered"*) ukuba boyise idabi elinzima kakhulu, idabi lobandlululo, amadoda abo eselubhacweni.

Kumhlathi wesithathu uMkiva uqaqambisa ubuhle bamanina ngokuwafanisa nentaka, ekhuthaza ukuba mawangoyiki ukudyushela inkcubeko, kuba kakade aqhelile ukufikelela encotsheni yezinto. Kwakulo mhlathi, uMkiva unyemba impucuko yaseNtshona ngelithi idala umonakalo eluntwini ngokuyifanisa nethafa lembozisa kumqolo wama21. Uhambisa enjenje kulo mhlathi:

17. Ngxatsho ke, gwangq' elihle;
18. Ndindim ndiyinzwana, ndiyindembelele;
19. Butsolo bentshontsho bushiy' usiba;
20. Gungqani zintombi niyiqhelil' incopho;
21. Ugxogxo lwenyathi, ithafa lembozisa lif' amathole;
22. Mbona wejojo dubul' unyeez' kunyeke ziintaka zeli thafa.

Emveni kokuqaqambisa ubuqhawe bamanina ekulweleni inkululeko kumhlathi wesibini, kumhlathi wesithathu uMbuli ufikelela kuvuthondaba lokuzingca kwakhe ngobuqhawe bamanina. Ubutyhila ubuqhawe bala manina abonga ngawo ngokukhankanya ubukho bawo nefuthe lawo kwindawo apho idabi beliqine khona. Ukwaqaqambisa ukuba nomqolo kwala manina, kuba uthi awazange abuye ngamva, nokuba idabi lalishushu kangakanani. Uhambisa enjenje kulo mhlathi:

15. At the time of apartheid atrocities; [Ngexesha lamanyumnyezi obandlululo]
16. At the time of death squads and Vlakplaas; [Ngexesha leqela lababulali eVlakplaas]
17. At the time of Soweto student uprising; [Ngexesha lokuvukela kwabafundi eSoweto]
18. At the time of total onslaught; [Ngexesha lokuhlaselwa okukhulu]
19. Women of great courage you were there; [Nanilapho manina angamakroti]
20. And families stood. [Zema zaluqilima iintsapho]
21. You championed the course of the oppressed masses; [Nakhokela abacitshilelwa]

22. You fought double oppression; [Nalwa ingcinezelo entlantlombini]
23. You fought fiercely; [Nalwa kabukhali]
24. You grabbed the sharp edge of the knife; [Imela niyibambe kweli cala libukhali]
25. You kept the fires burning; [Nawugcina umlilo uvutha]
26. You suffered the consequences; [Nafumana izivubeko]
27. Amazingly, you never succumbed; [Anavuma ukugob' uphondo]
28. You never gave up, but soldiered on; [Ananikezela, nafunz' edabini]
29. I have no words enough to describe you; [Ndiswel' amazwi okunichaza]
30. Maqhawekazi esizwe;
31. Nina niyimbokodo
32. Nina niyinzalabantu;
33. Umgogodla wekhaya.

Kumqolo we16 uthi bakwenza oku ngexesha kwakukho iqela lababulali laseVlakplaas elalidume ngokubulala abantu abachasene nobandlululo nelasungulwa ngowe1979. UMbuli ukwakhankanya nexesha lokubulawa kwenkitha yabafundi eSoweto ngowe1976. La yayingamaxesha ayenokumenza umntu ajike ekubeni lilwelankululeko, kodwa wona la manina awazange abuye ngamva, afunza edabini.

UMkiva uwuvala umbongo wakhe kumhlathi wesine, apho aqaqambisa ukuba ngalo mbongo uvuselela inkcubeko yesizwe esiNtsundu (umq. 26). Uhambisa enjenje kulo mhlathi:

23. Lwadan' ugxogxo, mfaz' uyozele;
24. Mbomboduna, mbambo zimbawu;
25. ... ilanga liphum' emafini;
26. Litsho ke lona igwijo lokuvuselela umlando wenkcubeko yethu;
27. Ndee ncincilili, ncincilili, ncincilili.

Kumhlathi wesine nowesihlanu uMbuli urhuqa uthotho lwamanina athe azibalula kumzabalazo wokukhululwa kwesizwe esiNtsundu kumakhamandela engcinezelo. Lo kaMbuli uyazingca ngala manina, kuba kolu ludwe umane efaka imigca ethi:

Mama uyimbokodo
Mama siyabonga.

Kolu ludwe kuvela amagama amaqhawekazi afana nooAdelaide Tambo, Albertina Sisulu, Amina Khathrada, Dorothy Nyembe, Ellen Khuzwayo, Winnie Mandela, Princess Magogo, Victoria Mxenge, Mama Veronica Zodwa Sobukwe, ayokuvala ngomama uZanele Mbeki. Lo kaMbuli akawalibelanga amanina afana nooLoreta King noMaya Angelou baseMelika ndawonye nooHelen Josephs noHelen Suzman

noFrancis Baard. Lo kaMbuli utsho kusike ngaphakathi xa ekhankanya la magama ala manina, ezingomba isifuba ngawo, enga nathi singawavuyela ngenxa yokuzilahlela nofele kumzabalazo wenkululeko.

Izangotshe

Isihloko

UMbuli usebenzisa isibizo esisetyenziswa njengesikweko sokuncoma nokubuka ukomelela kwabantu abangomama kule mihla siphila kuyo xa ethiya lo mbongo ngegama elithi 'Imbokodo'. Iingcambu zokwayanyaniswa kwabantu abangomama neembokotho (imbokodo ngesiZulu) zifukame kwimigushuzo eyenziwa ngoomama mhla babelwela ukupheliswa komthetho wamapasi ngomhla we9 kweyeThupha ngowe1956. Ngalo mini babetshila ngesidanga esithi, "Wathinta abafazi, wathinta imbokodo". Namhlanje amanina amaninzi azibiza "limbokotho", ukuqaqambisa ukomelela kwawo nokukwazi ukumelana neemeko ezinzima ebomini. Ukuba singayishiya intsingiselo yeli gama kuphela ekutyhileni ukomelela kwabantu abangomama, kunganika inkqubo ye*Feminism* umhlaba wokusingela phantsi lo mbongo, ngelithi ngokuthi oomama bomelele, loo nto imbongi ikhuthaza ukuba mabaxhatshazwe ngamadoda, kuba bayakwazi ukumelana nantoni na. Ukanti ke xa singena nzulu kulo mbongo siza kuphawula intsingiselo enzulu yeli gama ephuhliswa yimbongi, sitsho sibone ukuba lo kaMbuli uyazingca, uzingomba isifuba ngala manina awabongayo kulo mbongo nawafanisa neembokotho. Isichazimagama i*The Greater Dictionary of IsiXhosa, Volume 2* (2003:314), silichaza eli gama lithi imbokotho ngolu hlobo: "isenzo, intetho okanye umntu othi enze inguqulelo entlalweni njengokutyumza izinto ezingalunganga ezinjengokruthakruthano, ukungavisisani, ukuhlalelana ngentlamba, uthiyano". Le intsingiselo ndawonye nomxholo wombongo undinika ingqiniseko yokokuba lo kaMbuli uphenjelelwa ngumoya wobuthandazwe xa esithi amanina ziimbokotho, kuba uncoma izenzo zabo ezithe zayincamisa ngexesha lomzabalazo nezathi zaba yinxalenye ekudaleni inguqu kwintlalo yoMzantsi Afrika.

Njengokuba umbongo wakhe uthwele umxholo wentonjane, uMkiva usebenzisa igama lengoma eqhele ukuculwa ngentonjane, ngoma leyo ayisebenzisa njengempinda kulo mbongo, ethi 'INcoyane'. Kwindlela elisetyenziswa ngayo eli gama kule ngoma linika ingqondo ethi incoyane butywala obuthi busilwe ngale mini, kuba kule ngoma ikhaphayo kukho amazwi athi, "Sicel' incoyane, galela wena". Ngaphaya koko, le ngoma yingoma yolonwabo xa kuqhubeka lo msitho.

Imo

Ngenxa yokuba uMbuli ebonga uthotho lwamanina kulo mbongo, uMkiva eshukuxa umba omnye wentonjane, uMbuli usebenzise imiqolo emininzi xa simthelekisa noMkiva. UMkiva usebenzise nje imiqolo engama27 ngeli lixa uMbuli esebenzise imiqolo engama74. Ubude bombongo kaMbuli othi 'Imbokodo' ukwalumelo lobunzulu bobunzima la manina athi adlula kubo, sele esithi bazimbokotho nje, nobude bexesha lokuzabalaza kwabo bezabalazela inkululeko yendlu eNtsundu.

Njengakwimibongo emininzi yakhe, uMkiva usebenzisa ingoma ekhaphayo kulo mbongo uthi 'Incoyane'. Xa ewuvula lo mbongo uwuvula ngengoma ephinda isibini esivanayo izihlandlo ezine esithi:

Sifun' inkcubeko?
Sifun' impucuko?

Esi sibini sihlonyelwe kwingoma ekhaphayo nesebenza njengempinda kulo mbongo, ethi:

Impinda: Sicel' incoyane, galela wena; (x2)
Noba yintonina, galela wena ; (x2)
Sicel' incoyane, galela wena; (x2)
Noba yintonina, galela wena. (x2)
Sifun' inkcubeko?
Sifun' impucuko? (x4)
Woza, galela, hololo, galela. (x2)

Esi sibini sivanayo sisebenzisa uchasaniso, sibuzwa ukuba ingaba sisizwe sifuna inkcubeko yesiNtu esikhule nayo okanye impucuko yaseNtshona efike kamva. Zisuka nje, uMkiva uyasikrobisa ukuba likho eli cala aza kuxoxela lona phakathi kwenkcubeko nempucuko. Usigcina ngesantya sentshukumo ukuya ekugqibeleni, ethe chu ukutyhila ukubaluleka kwenkcubeko yendlu emnyama ngesiko elijongene nokuphuhlisa nokukhulisa amanina, intonjane.

UMbuli usebenzisa iilwimi ezimbini kulo mbongo, isiZulu nesiNgesi. Akothusi oku, kuba lo kaMbuli akabongi kuphela amanina angamaZulu, kodwa akho nawezinye iintlanga naphuma kumazwe aphesheya. Ngoko ke, ukuqinisekisa ukuba ufikelela kubo bonke, usebenzisa nolwimi lwesiNgesi. Yena uMkiva usebenzisa kuphela ulwimi lwesiXhosa njengoko ebonga isiko lentonjane ngokokuqhutywa ngamaXhosa.

Isigama

UMbuli usebenzisa igama elityhila ukuzingca nokuzingomba isifuba ngamanina, elidakanca igugu neqhayiya analo ngabantu abangoomama kumhlathi wesibini nowesithathu. Kumqolo we12 (umhlathi wesibini) nakumqolo wama30 (umhlathi wesithathu) uMbuli usebenzisa igama elithi “Maqhawekazi” ukubhekisa kumanina awabongayo. Ngeli gama, lo kaMbuli uthi la manina angabantu abanobuchule, ubugcisa obungummangaliso ekwenzeni izinto, iintshatsheli, amakroti, amadelakufa, izithwalandwe (Pahl 1989:34). Eli gama liyikhupha iphelele intsingiselo yalo mbongo, kuba lo kaMbuli ubonga ubukhalipha nobukroti bala manina, nathi azilahlela nofele kumzabalazo ngelixa lobungozi obukhulu. Ukubonisa ukuba la manina ebezintshokotsheli zeentshatsheli kumzabalazo, kumqolo wama21 uMbuli usebenzisa igama elithi “*championed*” (natshatshela) ukuqaqambisa ngakumbi oko akuvuze ngokubabiza amaqhawe.

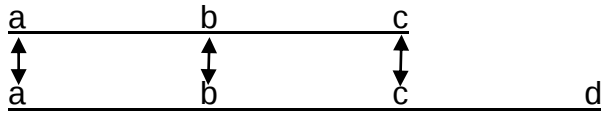
Ukutsalela indlu emnyama kumasiko nezithethe zawo, uMkiva usebenzisa ibinza elithi “Chul’ ukunyathela” (umqolo we14) nelikhuthaza inkqubela phambili yale nkcubeko. Lo kaMkiva utyhila ukulithanda nokulixhasa eli siko, enga lingangafi kume impucuko yaseNtshona endaweni yalo.

Izandi

Kumhlathi wokuqala uMkiva uwunika lo mbongo uthi ‘Incoyane’ isingqi esiwenza uvakale bungomarha ngokusebenzisa imfanozandi kumqolo wesibini nowesine ngezandi u-**th-** no-**z-**. Ukwasebenzise nemvanosiqalo kowesine nowesihlanu ngesandi u-**z-**. Uhambisa enjenje:

2. Ayithombanga ithunakele.
4. Zigaxel’ izigcina nezigcinana;
5. Zihlom’ iincebetha neenkciyo madoda

Kule miqolo uMkiva ukwasebenzise isangotshe endisibiza ngokuba kukungxala, apho imbongi isebenzisa izangotshe ezininzi endaweni enye. Kumqolo wesine nowesihlanu asaneli nje kukufumana imfanozandi nemvanosiqalo, sikwafumana nezingotshe zogxininiso, uphindaphindo kumqolo wesine, apho imbongi isebenzise isibizo “izigcina” yasilandelisa ngesinciphiso saso, “izigcinana” ukusizobela impahla enxitywa ngentonjane. Kule miqolo mibini ukwasebenzise unxusanomigca olungaphelelanga nendingalubonisa ngolu hlobo:



Ilungu lokugqibela kumqolo wesihlanu alinalo ilungu elihambelana nalo kumqolo wesine, nto leyo ebangela unxusanomigca olungaphelelanga.

Imifanekiso

Zombini ezi mbongi zisebenzisa isikweko ukusinika imifanekiso yoko zikubongayo. Njengoko nesihloko sisitsho, lo kaMbuli usebenzise igama elithi “imbokodo” kwimiqolo elithoba (31; 35; 40; 42; 48; 50; 52; 65; 69) ukubhekisa kumanina. Lo kaMbuli akathi la manina afana nembokotho, uthi bazizo iimbokotho. Ngesi sikweko uMbuli uqaqambisa ubukhalipha bamanina ngexesha lomzabalazo, ubukroti nokomelela kwabo ekuzakuzeleni utshintsho kwintlalo yoluntu eMzantsi Afrika. Kumqolo wama33, uMbuli ufanisa amanina nomchachazo (umgogodla ngesiZulu). Ngesi sikweko uMbuli uqaqambisa amandla amanina ekumiseni amakhaya awo ngelixa abayeni beselubhacweni okanye eluvalelelweni. Ubabonisa njengabantu abanomqolo, abakwaziyo ukumelana noxanduva lokuthwala ikhaya, baqinisekise intlalontle yenzala yabo njengoko umchachazo usenza kwimizimba yethu.

Kumqolo we17 uMkiva usebenzisa isikweko ngokufanisa eli siko le ntonjane nentaka ebizwa ngokuba ligwangqa. Ngaphezu kokuba nebala elihle, le ntaka, ikwaziwa ngokuba neqabane elinye ide iyokufa. Lo kaMkiva uqhwebela izandla eli siko lithi lifundise abantwana abangamantombi ukuba baziphathe kakuhle ngokuthi bazimanye neqabane elinye xa betshata, banyaniseke, bethembeke kulo de bayokufa. Kananjalo, kumqolo wama22 uMkiva usebenzisa isikweko izihlandlo ezibini. Uhambisa enjenje: “Mbona wejojo dubul’ unyekeze kunyeke ziintaka zeli thafa”. Lo kaMkiva ufanisa eli siko lentonjane nelimele inkcubeko yabantu abaNtsundu nombona wejojo othi ukuba ulinywe ngexesha elifanelekileyo, kuthi ngenxa yokuba umhlaba olijojo uwagcina kakuhle amanzi, udubule, ube mhle kwaye ube nesondlo. Lo kaMkiva umemelela le nkcubeko ukuba mayidubule kutsho kubone nabo bazakuzela impucuko yaseNtshona ngokunyhashela phantsi inkcubeko yendlu emnyama. Abo uMkiva ubafanisa neentaka, ntaka ezo zikholisa ukonakalisa isivuno ngokufika zisitya lo mbona usazikhulela kakuhle.

Kumqolo wesibhozo uMkiva usebenzisa uthelekiso ukusinika umfanekiso omhle weli siko lentonjane. Uthi kulo mqolo, “Ntomb’ entle evela nekhwezi”. Lo

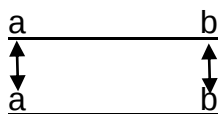
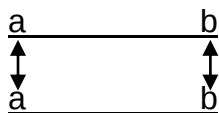
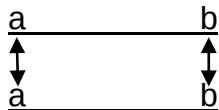
kaMkiva uncoma iziphumo zeli siko, elithi liwatsho amantombi afane nekhwezi, avuke ngonyezi ukulungiselela ikhaya. Omnye usenokuthi xa ejonga lo mqolo athi uMkiva ukhuthaza ukucinezelwa kwamanina ngokuwasebenzisa nzima abe amadoda engqendeve emandlalweni. Ukuba ubani akayazi intlalo yakwaXhosa uza kucinga njalo, kanti oyaziyo uza kukuxelela ukuba ngeli xesha amanina evuka nekhwezi, amadoda sele esemasini nasemadlelweni ukuya kulima ukuze kutyiwe ekhaya. Yiyo loo nto kwaXhosa uza kufumana isaci esithi “xa kumpondo zankomo”, athi uMesatywa (1954:38) xa ethetha ngaso lixesha lasekuseni. Adlule athi, “ukuba uye ebuhlanti ubone kuphela ukukhanya kweencam zeempondo zeenkomo”. Oku kubonisa mhlophe ukuba namadoda ebevuka ekuseni aye kusebenza, kuba yindoda yodwa engena ebuhlanti.

Izangotshe zogxininiso

UMbuli ungqiyama kakhulu ngonxusanomigca kulo mbongo uthi ‘Imbokodo’. Uwuvula lo mbongo ngokunxusanisa imigca emithandathu yokuqala – owokuqala unxusana nowesibini, owesithathu nowesine, owesihlanu nowesithandathu. Kwilungu lokuqala kwezi zibini, uMbuli usebenzise igama elinye waze kwilungu lesibini wasebenzisa izifanokuthi ukugxininisa intshukumo yokulila kwamanina ngokungathi ayahumzela. Uhambisa enjenje:

1. Ngizwa ingoma;
2. Ngizwa intlokoma;
3. Ngizwa isililo;
4. Ngizwa isikhalo;
5. Ngizwa ukulilizela;
6. Ngizwa ukukikizela

Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

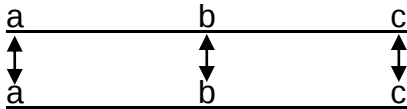


Kwakhona kumqolo we13 nowe14 uMbuli usebenzise unxusanomigca olupheleleyo. Kule miqolo uMbuli ugxininisa umbulelo esinawo isizwe kula manina ngezenzo zawo zobuqhawe ngexesha lomzabalazo. Olu nxusanomigca lulandela emva kokuba lo kaMbuli kumqolo we12 ethe la manina ngamaqhawekazi esizwe. Nto leyo ebonisayo ukuba afanelwe kukubulelwa sisizwe, kuba lo kaMbuli usebenzisa isimelabizo soqobo (esiqukayo) kwilungu lokuqala nelisebenza njengentloko yesivakalisi. Uhambisa enjenje:

13. Thina siyabonga, siyanconcoza;

14. Thina siyabonga, siyanconcoza.

Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

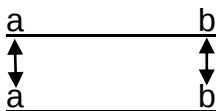


Kananjalo, kumqolo wama31 nowama32 uMbuli ukwasebenzise esi sangotshe sogxininiso ukuqaqambisa ukomelela kwamanina. Kwilungu lesibini usebenzise isikweko esiquqaqambisa ukomelela kunye nesenzo samanina sokuzala abantwana esityhila ukomelela. Ukuqaqambisa ngakumbi ukomelela kwamanina, lo kaMbuli usebenzisa ubaxo kweli lungu, ngokuthi amanina ziinzalabantu, abazali bantwana, kodwa bazala abantu, nto leyo ethi bomelele nangakumbi. Uhambisa enjenje:

31. Nina niyimbokodo;

32. Nina niyinzalabantu;

Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

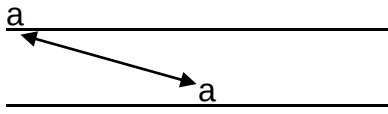


UMkiva usebenzise uqhagamishelwano ukugxininisa ukufanisa kwakhe intombi eyenzelwe intonjane nenkwenkwezi. Uqhagamishela imiqolo emibini elandelelanayo ngegama inkwenkwezi ukugxininisa ubuhle bangaphakathi nobangaphandle bezi ntombi xa ziphuma kwintonjane. Uhambisa enjenje:

6. Yinkwenkwezi yaphum' emafini;

7. Nguthoba nkwenkwezi ndibambelele;

Olu qhagamishelwano, nolukekelele ngasekunene ndingalubonisa ngolu hlobo lulandelayo:



Nakubeni nje lo mbongo uthi 'Incoyane' kaMkiva ingumbongo womthonyama, akazisebenzisanga kuyaphi izandi zogxininiso.

Ezemveli

Kumqolo wama24 uMbuli usebenzise iqhalo elibonisa ubukroti nokukhalipha kwabantu basetyhini. Kulo mqolo lo kaMbuli uthi amanina ayibambe kweli cala libukhali imela, uthi xa ethetha ngamanina, *"You grabbed the sharp edge of the knife"*. Umntu onqakula imela kweli cala libukhali ngumntu ongelilo igwala nongoyikiyo ukujamelana nengozi.

4.3.3 "Umanyano ngamandla"

Kweli candelo ndiza kuhlalutya imibongo ethi 'Phambili Ngomanyano' kaZolani Mkiva nothi 'Hlanganani' kaMzwakhe Mbuli.

Umanyano Ngamandla – nguZolani Mkiva

1. Bayetheni ke mathol' ezilo;
2. Bayetheni ke mathol' ezingwe nengonyama;
3. Kodwa kunini kuthethwa ngoxolo kweli lizwe;
4. Yiyo loo nto ndisithi xa kunamhlanje;
5. Masithetheni ngemanyano kweli lizwe;
6. Sixel' int' ezibukhulu bucand' ilanga nenyanga;
7. Sixel' int' ezibude budibanis' uphez' komhlaba nophants' kwelanga;
8. Yiyo loo nto ndisithi xa kunamhlanje;
9. Ngumqokoz' omkhulu oboph' eli lizwe;
10. Ngathi uke wawuphath' ungalizek' ityala;
11. Sendiyaw'qala ngeyiphi na? ndithi ndak'qala ngaleya;
12. Ith' inkunzi yeli lizwe, hay' noko khawuqale ngaleya.
13. Yiyo loo nto ndisithi xa kunamhlanje;
14. Waqhawuk' ujing' abantwana bedlala;
15. Wachithek' umphothulo;
16. Yiyo loo nto ndisithi;
17. Guga s'thebe kudal' usophulela;
18. Yiyo loo nto ndisithi;
19. Phum' ewodini uwagqibil' amayeza;
20. Yiyo loo nto ndisithi xa kunamhlanje;
21. Akukho nkanga idubul' ingethi;

22. Kuba zisina zidedelana;
23. Bhidlange lodlame liwurhangq' umzi waseMzantsi Afrika.
24. Xa kunamhlanje sithi masibeke phants' izikrweqe;
25. Sithi phambili ngoxolo, phambili!
26. Sithi phambili ngomanyano, phambili!

27. Mz' oNtsundu waseMzants' Afrika;
28. Sithi yimani ningagungqi xa kunamhlanje;
29. Zenith nakubona ngaphambili;
30. Zenith ubutsolo beengqondo lingqatha lobomi;
31. Yiyo loo nto mna ndiyimbongi ndisithi;
32. Imbiz' ibonw' esicikweni ub' ivuthiwe;
33. Yiyo loo nto mna ndiyimbongi yaseMzants' Afrika ndisithi;
34. Ze nilibambe lingatshoni;
35. Ze nihlabe nikhangele ke kambe mz' oNtsundu;
36. Kuba kudala zidlan' izikrweqe kweli lizwe;
37. Ladl' ijoz' egazini lomz' ontsundu;
38. Ladal' iindwane kweli lizwe;
39. Zahlokom' iinduli neentaba;
40. De kwahlokoma neentaba zoKhahlamba;
41. Ladlob' igazi lomz' ontsundu kweli lizwe;
42. Zafiphal' iinyanga neekwenkwezi;
43. Ngenxa yokuphandlwa ligazi labantwana beli lizwe.

44. Zidwesha nani zidwangube;
45. Sithi namhlanje mazibekwe phantsi izikrweqe;
46. Sizihlamb' izandla zethu;
47. Mlisela nomthinjana;
48. Sithi xa kunamhlanje ziphakamiseleni phezulu izandla zenu;
49. Nibhej' uxolo kude kube luxolo kanaphakade;
50. Halala ngoxolo, halala.

51. Vumani ke kambe kub' uqhawukil' unobathana;
52. Yithani vumani siyavuma kub' usel' unobangela;
53. Yiyo loo nto mna ndisithi;
54. Masizeni nomkhombandlel' okomceph' ucandiwe;
55. Yiyo loo nto mna ndisithi;
56. Masizeni nomhlahlandlela okomtyotyene;
57. Yiyo loo nto ndisithi ngolo hlobo;
58. Siyaludal' umanyano kweli lizwe laseMzantsi Afrika;
59. Kuba sithethil' isizwe sonke siphela;
60. Zathethwa neelwimi ngeelwimi;
61. Ndibavil' abeSotho besithi:
62. "Kopano ke matla"
63. Akhuluma namaZulu esithi:
64. "Sonqoba simunye"
65. Athetha namaBhulu esithi:

66. "Eendrag maak mag"
 67. Batheth' abeLungu besithi:
 68. "Unity is strength"
 69. Athethile namaTaliyane esithi:
 70. "Ex unitate vires"
 71. Atheth' amaXhosa esithi:
 72. "Ubunye ngamandla".
-
73. Thandazani bantu baseMzantsi Afrika;
 74. Nithandazel' uxolo nemanyano kweli lizwe;
 75. Ngxengxhezani kuSomBawo ngalo ndlela;
 76. Nithi uyababa pelepele umnandi tolofiya hay' ameva;
 77. Ze nibuye nitsho nonke ngazwi linye;
 78. Nithi bhogro zeti zeqi zemm.

Hlanganani – nguMzwakhe Mbuli

1. Hlanganani, thandanani!
 2. Yis'xaxambithi lesi, yis'xaxa;
 3. Ubuntu maband' ezweni;
 4. Ukuthula makwande, kuvame ezweni;
 5. Ukuthula makwande, kuvame ezweni.
-
6. Abantu mabayek' ukuxabana;
 7. Abantu mabayek' ukuxokozela;
 8. Abantu mabaxazulul' izinkinga;
 9. Abantu mabaxoxe!
 10. Abantu mabaxolelane!
 11. Xoxani, xazululani izinkinga, zolani;
 12. Ukuthula bakwethu
 13. Khethani uthando kunokuxokozela;
 14. Yekan' ukuxokozela!
 15. Yekan' ukuxokozela, ukuxokozela.
-
16. Ubuntu maband' ezweni;
 17. Abantu mabakheth' isixaxambiji kune-xenophobia
 18. Yis'xaxambiji lesi, yis'xaxa, yis'xaxa.

Intsusamabandla

Umxholo womanyano kuMzantsi Afrika omtsha ngomnye wemixholo ebalulekileyo kwiphulo lokungciba iintanda zeyantlukwano ezadalwa ngumbuso wobandlululo. Utata uMandela, elinye lamaqhawe alwele uMzantsi Afrika omtsha nomanyeneyo, ekuzuzweni kwenkululeko ukhuthaze uMzantsi Afrika osiSizwe soMnyama (*Rainbow Nation*). Njengoko umnyama uyintlanganisela yemibala emininzi, kodwa ukhupha into

enye, entle nebukekayo, lo kaMadiba wayedlulisa umyalezo othi, nakubeni sineentlanga ezohlukeneyo kweli, masibe yimbumba yamanyama, isizwe sabemi abamanyeneyo nabathandanayo. UMkiva noMbuli basabela kweli khwelo likaMadiba ngokuthulula imibongo ethi 'Phambili Ngomanyano' (Mkiva) nothi 'Hlanganani' (Mbuli).

UMkiva uqamba lo mbongo uthi 'Phambili Ngomanyano' nokungena kwenkululeko kweli loMzantsi Afrika. Oku kutyhila ubunzulu bengqondo yalo kaMkiva nokulwazi uxanduva analo njengembongi esizweni. Ukungena korhulumente wentando yesininzi kwakukho ukucinga ukuba isizwe esiNtsundu singafuna ukubuyisa isixhiba kwindlu emhlophe ngothotho lweminyaka yengcinezelo. Lo kaMkiva udanduluka esithi 'Phambili Ngomanyano' ngexesha elisenobuzaza bobandlululo. Njengembongi ebona ngaphambili, lo kaMkiva ukhwaza umanyano, kuba ebona ubutyadidi begazi elingatyibilika kulo eli loMzantsi Afrika ukuba indlu eNtsundu ingafuna impindezelo. Kwangokunjalo, uMbuli uzakuzela ilizwe elimanyeneyo ngexesha elalinzima kweli. Lo wakhe umbongo uwuthulule ngexesha lokuhlaselwa kwabemi bamazwe aseAfrika ngabemi beli loMzantsi Afrika, bekhankanya ukuthathelwa imisebenzi ndawonye namabhinqa. Le ndedeba yakwaMbuli imemelela isizwe esihlangeneyo, esimanyeneyo nesikhathaleleneyo.

Ingxam (Umongo)

UMkiva noMbuli batyhila ukubaluleka komanyano kumaxesha anobunzima nomngcipheko eMzantsi Afrika. Kulo mbongo, uMkiva uthi kwanele ngodlame nobubi, ngoku makutshile ubunye noxolo. Uluvela uxolo nomanyano njengechiza lokungciba iiyantlukwano ezazikho eMzantsi Afrika. Wenza kucace ukuba ukuba eli alinakumanyana, imeko ingambi ukodlula ixesha lobandlululo.

UMbuli yena ukhuthaza umanyano ndawonye nobuntu kwixesha apho ukubukulana ngokobuzwe kwakumi ngeenyawo. Eli thole lomthonyama likhuthaza okokuba kukhethwe iingxoxo, kuhlalwe phantsi kuxoxwe, endaweni yokuba kukhokeliswe udlame. Utshila ngesidanga sikaMadiba esithi uMzantsi Afrika ngowomntu wonke ohlala kuwo, ngoko ke phantsi ngokuhlasela abemi bamanye amazwe abalapha eMzantsi Afrika ngeenjongo zokufuna iindlela zokuphila.

Umxholo – Umyalezo nemfundiso

UMkiva noMbuli ngoonozakuzaku beengcingambono zikaMadiba zoxolo nobunye.

UMkiva uthi ufunde lukhulu ngokuhamba noMadiba njengembongi kaMadiba.

Uhambisa enjenje xa ethetha ngoMadiba:

“I attribute my intellectual and spiritual growth to him. He has taught me so much about humility, independence and originality of thought” (Phosa, 2002:5).

Ukukhula kwam engqondweni nasemoyeni ndikubalela kuye. Undifundise kakhulu ngobulali, ukuzimela nokuba neengcamango ezilugqibo.

Akothusi ukufumana le mbongi kulo mbongo igxininisa ingcamango kaMadiba yesizwe esiyimbumba yamanyama.

Kumhlathi wokuqala uMkiva uvula ngokumemela ilizwe loMzantsi Afrika kwiingxoxo ngomanyano. NgokukaMkiva, umanyano luqinisa iiankile zoxolo nesele kulithuba kuthethwa ngalo. Uvula esithi:

1. Bayetheni ke mathol' ezilo;
2. Bayetheni ke mathol' ezingwe nengonyama;
3. Kodwa kunini kuthethwa ngoxolo kweli lizwe;
4. Yiyo loo nto ndisithi xa kunamhlanje;
5. Masithetheni ngomanyano kweli lizwe;
6. Sixel' int' ezibukhulu bucan' ilanga nenyanga;
7. Sixel' int' ezibude budibanis' uphez' komhlaba nophants' kwelanga;
8. Yiyo loo nto ndisithi xa kunamhlanje;
9. Ngumqokoz' omkhulu oboph' eli lizwe;
10. Ngathi uke wawuphath' ungalizek' ityala;
11. Sendiyaw'qala ngeyiphi na? ndithi ndak'qala ngaleya;
12. Ith' inkunzi yeli lizwe, hay' noko khawuqale ngaleya.

UMbuli yena uvula ngokuhlongoza ilizwe limanyane, lizane ngemihlana, likhokelisa Ubuntu phambili kwaye lithandane.

1. Hlanganani, thandanani!
2. Yisxaxambithi lesi, yisxaxa;
3. Ubuntu maband' ezweni;
4. Ukuthula makwande, kuvame ezweni;
5. Ukuthula makwande, kuvame ezweni.

Kwimiqolo emibini yokugqibela kulo mhlathi, uMbuli ubethelela ingcamango yoxolo, esithi malwande kwaye lugubungele ilizwe lonke loMzantsi Afrika.

UMkiva uqhubela phambili nalo mhlathi ngelithi masifuze uThixo oziqo zithathu, ongumzekelo womanyano nokwenza izinto ngesingqi esinye. Uqokela ngelithi

kumqolo wethoba noweshumi, umanyano libande elikhulu elinokubopha eli lizwe litsho libe yimbumba yamanyama. Zombini ezi mbongi kulo mhlathi wokuqala zibona umanyano noxolo njengesisombululo kwiingxaki ezathi zajamelana neli lizwe kumaxesha amabini abalulekileyo – ukuqala kwenkululeko nasekubukulweni kwabemi bamazwe angaphandle.

Kumhlathi wesibini uMkiva urhuqa uthotho lwamaqhala ahlukana ngobutyhulu nantama isiphelo. Udandalazisa ngokuphandle ukuba kwanele ngayo yonke into ebidala iiyantlukwano nokunqaba koxolo eMzantsi Afrika, esithi namhlanje makume umanyano noxolo esikhundleni seeyantlukwano nobundlobongela.

13. Yiyo loo nto ndisithi xa kunamhlanje;
14. Waqhawuk' ujing' abantwana bedlala;
15. Wachithek' umphothulo;
16. Yiyo loo nto ndisithi;
17. Guga s'thebe kudal' usophulela;
18. Yiyo loo nto ndisithi;
19. Phum' ewodini uwagqibil' amayeza;
20. Yiyo loo nto ndisithi xa kunamhlanje;
21. Akukho nkanga idubul' ingethi;
22. Kuba zisina zidedelana;
23. Bhidlange lodlame liwurhangq' umzi waseMzantsi Afrika.
24. Xa kunamhlanje sithi masibeke phants' izikrweqe;
25. Sithi phambili ngoxolo, phambili!
26. Sithi phambili ngomanyano, phambili!

Kuyacaca ukuba, ngokukaMkiva, iimfazwe nemilo ebigquba kweli lizwe phambi kwenkululeko yiyo ebidala iyantlukwano nokunqongophala koxolo eMzantsi Afrika. Kumqolo wama24 utyhila enye yezinto ayifunde kuMadiba, kuba uMadiba uye wayintshatsheli nentshokotsheli yoxolo eMzantsi Afrika, de wawongwa nalihlabathi. Ukuphuma kwakhe entilongweni, uMadiba uye wathi zonke izikrweqe nezikhali mazintywiliselwe elwandle. OkaMbuli yena uyanqanda aze ngaxesha linye akhuthaze kulo mhlathi wesibini.

6. Abantu mabayek' ukuxabana;
7. Abantu mabayek' ukuxokozela;
8. Abantu mabaxazulul' izinkinga;
9. Abantu mabaxoxe!
10. Abantu mabaxolelane!
11. Xoxani, xazululani izinkinga, zolani;
12. Ukuthula bakwethu
13. Khethani uthando kunokuxokozela;
14. Yekan' ukuxokozela!

15. Yekan' ukuxokozela, ukuxokozela.

UMbuli unqanda iingxabano nengxokozelo ekhoyo elizweni, esithi esikhundleni sengxabano makuthethwe, kuxoxwe ngezi zinto zidala iingxabano ukuze kuphunye nesisombululo. Ukhuthaza uthando nokusonjululwa kwezinto. Ngaphaya koko, uMBuli uthi abemi baseMzantsi Afrika mabazifundise ukuxola nokwanela, nto leyo engabanceda ukuba bangabheneli kubundlobongela ngakubemi bangaphandle abaphumelelayo emashishinini abo. Uwuvula owakhe mhlathi ngokugxininisa ingcamango ethi kwanele ngokuxokozela. Kananjalo, noMkiva uwusonga lo mhlathi ngokubethelela ingcamango ethi phambili ngoxolo nomanyano.

UMbuli uwusonga umbongo wakhe kumqolo wesithathu ngeli lixa okaMkiva usaqhubeka ukuya kumhlathi wesithandathu. Uwusonga enjenje uMBuli lo wakhe umbongo:

- 16. Ubuntu maband' ezweni;
- 17. Abantu mabakheth' isixaxambiji kunexenophobia
- 18. Yis'xaxambiji lesi, yisxaxa, yisxaxa.

Kulo mhlathi uMBuli uphuma impuhlu ngeyona nto emenze athulule lo mbongo, ukubukulwa nokuhlaselwa kwabemi bangaphandle ngabemi boMzantsi Afrika. Uwuvula lo mhlathi ngokuphinda aveze isisombululo ebesiveze kumqolo wesithathu, esithi "Ubuntu maband' ezweni". Uthi uMBuli ukubuyela kundalashe, sikhokelise Ubuntu, Ubuntu obukhuthaza ukuzana ngemihlana kwabemi baseAfrika, kungayixazulula ingxaki ekhoyo kwaye kusenze isizwe sihlangane, sisondelelane kwaye sithandane. UMkiva yena ukhumbuza isizwe ngezolo laso, esikhuthaza sijonge phambili. Uyaqononondisa ukuba singabuyeli emva kwixesha lokuphalala kwegazi labantwana boMzantsi Afrika ngexesha lobandlululo. Uhambisa enjenje:

- 27. Mz' oNtsundu waseMzants' Afrika;
- 28. Sithi yimani ningagungqi xa kunamhlanje;
- 29. Zenith nakubona ngaphambili;
- 30. Zenith ubutsolo beengqondo linqatha lobomi;
- 31. Yiyo loo nto mna ndiyimbongi ndisithi;
- 32. Imbiz' ibonw' esicikweni ub' ivuthiwe;
- 33. Yiyo loo nto mna ndiyimbongi yaseMzants' Afrika ndisithi;
- 34. Ze nilibambe lingatshoni;
- 35. Ze nihlabe nikhangele ke kambe mz' oNtsundu;
- 36. Kuba kudala zidlan' izikrweqe kweli lizwe;
- 37. Ladl' ijoz' egazini lomz' ontsundu;
- 38. Ladal' iindwane kweli lizwe;

39. Zahlokom' iinduli neentaba;
40. De kwahlokoma neentaba zoKhahlamba;
41. Ladlob' igazi lomz' ontsundu kweli lizwe;
42. Zafiphal' iinyanga neekwenkwezi;
43. Ngenxa yokuphandlwa ligazi labantwana beli lizwe.

UMkiva ukhuthaza isizwe ukuba silibambe ngazo zozibini eli thuba lokuba simanyane, sibe yimbumba yamanyama, kuba ukuba singadlalisa ngalo sakubuyela kwiiyantlukwano zezolo.

Kumhlathi wesine uMkiva ukhuthaza uxolo kubemi bonke boMzantsi Afrika, abo bafumileyo kwanabo batsala nzima, kwaye lugcinwe olu xolo de kube ngunaphakade.

44. Zidwesha nani zidwangube;
45. Sithi namhlanje mazibekwe phantsi izikrweqe;
46. Sizihlamb' izandla zethu;
47. Mlisela nomthinjana;
48. Sithi xa kunamhlanje ziphakamiseleni phezulu izandla zenu;
49. Nibhej' uxolo kude kube luxolo kanaphakade;
50. Halala ngoxolo, halala.

Kumqolo wama47 ubhekisa kulutsha, bona bantu basenamandla okuthabatha izikrweqe bafunze edabini. Uthi amendu namandla abo mabawasebenzisele ekumiseleni uxolo, hayi ekuqubuleni izikrweqe. Umane egxininisa lo kaMkiva ukuba oku makwenzeke namhlanje ukuze ingomso loMzantsi Afrika lingafani nezolo.

Kumhlathi wesihlanu, uMkiva uxhentsa ezombelela, esithi umanyano ngamandla. Ukuphuhlisa lo mxholo, umemelela ngeli binzana lithi "Ubunye ngamandla" ngeelwimi ezohlukeneyo zoMzantsi Afrika.

51. Vumani ke kambe kub' uqhawukil' unobathana;
52. Yithani vumani siyavuma kub' usel' unobangela;
53. Yiyo loo nto mna ndisithi;
54. Masizeni nomkhombandlel' okomceph' ucandiwe;
55. Yiyo loo nto mna ndisithi;
56. Masizeni nomhlahlandlela okomtyotyene;
57. Yiyo loo nto ndisithi ngolo hlobo;
58. Siyaludal' umanyano kweli lizwe laseMzantsi Afrika;
59. Kuba sithethil' isizwe sonke siphela;
60. Zathethwa neelwimi ngeelwimi;
61. Ndibavil' abeSotho besithi:
62. "Kopano ke matla"
63. Akhuluma namaZulu esithi:
64. "Sonqoba simunye"

65. Athetha namaBhulu esithi:
66. "Eendrag maak mag"
67. Batheth' abeLungu besithi:
68. "Unity is strength"
69. Athethile namaTaliyane esithi:
70. "Ex unitate vires"
71. Atheth' amaXhosa esithi:
72. "Ubunye ngamandla".

UMkiva uluveza umanyano njengento engeza nenkqubela phambili kwilizwe loMzantsi Afrika. Uthi ukuba abeSuthu, amaNguni, abamhlophe nabemi bangaphandle abalapha bangamanyana, uMzantsi Afrika ungaqhubela phambili, ukwazi ukumelana nayo yonke imingeni, kuba ubunye ngamandla.

UMkiva umema isizwe sibongoze uThixo asibabale ngomanyano noxolo njengoko engumthombo woxolo nobunye.

73. Thandazani bantu baseMzantsi Afrika;
74. Nithandazel' uxolo nemananyano kweli lizwe;
75. Ngxengxezani kuSomBawo ngalo ndlela;
76. Nithi uyababa pelepele umnandi tolofiya hay' ameva;
77. Ze nibuye nitsho nonke ngazwi linye;
78. Nithi bhogro zeti zeqi zemm.

UMkiva akalimfamekisi ilizwe ngokulinika inkatshunkatshu yethemba elingekhoyo. Wenza kucace esizweni ukuba ukuzuzwa umanyano noxolo emva kobandlululo akuzokuba lula, ngoko ke isizwe sidinga lonke uncedo esingalufumana, ngokungakumbi kuThixo owazi konke nongumniki wazo zonke izipho ezihle.

Izangotshe

Isihloko

NgokukaDuka (*Op Cit.* 41), "Isihloko sombongo masitsale ingqondo yomfundi. Masihambelane nomxholo nobunzulu bombongo". Woleka ngelithi lo kaDuka, "Luxanduva lomhlalutyi ukuphicotha ubudlelwane besihloko, ubuthumbu nobunzulu bombongo" (*Ibid.*). Athi ke yena uJadezweni (2008:117) xa ethetha ngesihloko, "... ngamanye amaxesha isihloko sisuselwa kumongo womhobe". Zombini ezi mbongi, uMkiva noMbuli, zityumbe izihloko ezizalanayo noko zithetha ngako kumxholo wombongo. Izihloko kule mibongo yomibini simnika umfundi ingcinga ethi ezi mbongi ziza kuthetha kwaye zikhuthaze ukutsala ngaxhadi linye, umanyano. UMkiva usebenzisa isihloko esithi 'Phambili Ngomanyano' nesintama ukuba le mbongi inombono wesizwe esimanyaneyo ekungeneni kweli loMzantsi Afrika kwinkululeko.

Kwangokunjalo, uMbuli ngesakhe isihloko esithi 'Hlanganani' ubonisa ulangazelelo lwakhe lwesizwe esinye, esikhathaleleneyo, esithandanayo nesikhuselanayo.

Imo

UMbuli uvelise umbongo omfutshane xa uthelekiswa nalo kaMkiva uthi 'Phambili Ngomanyano'. Lo mbongo kaMbuli uthi 'Hlanganani' unemihlathi emithathu nemiqolo eli18 kuphela, ngeli lixa okaMkiva unemihlathi emihlanu nemiqolo engama78. Xa siqwalasele amaxesha le mibongo ethululwe ngalo lo mahluko awothusi. UMkiva uwuthulule lo mbongo ekuqaleni kwenkululeko, enika umkhombandlela kuMzantsi Afrika omtsha. Ungomnye wabantu bokuqala ukukhwaza imanyano noxolo kuMzantsi Afrika omtsha, yiyo loo nto ethetha egabadela nje, kuba wayevula indlela apho bekungekho mgcolo. UMbuli yena uwuthulule owakhe sele kulithuba kukhwazwa imanyano, nto leyo ethi okuninzi sele kuthethiwe. Ngako oko, ukuphepha ukuphindaphinda okusele kuthethiwe ngokuvelisa umbongo omde, ukhethe ukusebenzisa umbongo omfutshanana.

UMbuli uyixube eyivanga imihlathi yakhe ngokusebenzisa emibini emifutshane nomnye omde. Le mihlathi yakhe isukela kwimiqolo emithathu ukuya kwelishumi. Kwelakhe icala uMkiva usebenzise imihlathi emide ubukhulu becala. Umhlathi wesithathu unemiqolo eli17 ngeli lixa owesihlanu unemiqolo engama22. Enye yezinto ezibangele ukuba lo mbongo ube mde kukuphindaphindwa kwebinzana elithi "Yiyo loo nto mna ndisithi". UNeethling (2001:207) okhe waphawula ukuphindwa kweli binza kwisihobe sikaMkiva uhambisa enjenje:

In comparing the 6 poems, it also became clear that Mkiva uses certain what I would call 'filler phrases' repeatedly. I regard them as fillers because they do not really contribute to the message of the poem even if they do carry lexical meaning. The first one is Yiyo loo nto sisithi ... (That is why we say ...) This filler appears no fewer than 39 times across the 6 poems with an equal distribution. The filler is mnemonic in nature, i.e. it allows the imbongi to collect his thoughts before expressing them.

Ekuthelekiseni imibongo emithandathu, kuye kwacaca ukuba uMkiva usebenzisa into endiyibiza 'amabinzana zivingci'. Ndiwathatha njengezivingci kuba azitheleli kumyalezo wombongo nakubeni zinentsingiselo yobugama. Esokuqala nguYiyo loo nto sisithi (That is why we say...). Esi sivingci sivela amatyeli angaphezulu kwama39 kwimibongo emithandathu isasazwe ngokulinganayo. Esi sivingci sisebenza njengesikhumbuzi, umzekelo, sivumela imbongi iqokelela iingcinga zayo phambi kokuzidandalazisa.

Kwincoko ebendikhe ndanayo nalo kaMkiva (2018) ndiye ndaphawula ukuba uyalisebenzisa eli binzana. Nakubeni esithi lo kaNeethling eli binzana alinaxheba

liyidlalayo kumyalezo, uza kuphawula ukuba lo kaMkiva ulisebenzisa njengesikhokelo esityhila isizathu sodaba aluzisayo. Ngamanye amazwi uthi esitsho nje kukuba kuza kwenzeka oku, nto leyo ethi into ayithethayo akayithethi nje, uyithetha ngezizathu ezithile.

Kumhlathi wesihlanu, ukusuka kumqolo wama62 ukuya kowama72 uMkiva usebenzisa utshintshontetho. Kule miqolo, lo kaMkiva ugxininisa umxholo othi “umanyano ngamandla” ngokuphinda eli binza ngeelwimi ezintandathu. Uqala ngesiSuthu (“Kopano ke matla” – 62), alandelise ngesiZulu (“Sonqoba simunye” – 64), andule ukuza ngesiBhulu (“*Een drag maak mag*” – 66) nesiNgesi (“*Unity is strength*” – 68). Ukubonisa ukuba umanyano ngumcwe okhuthazwa lihlabathi liphela, uMkiva usebenzisa isiTaliyane kumqolo wama70, “*Ex unitate vires*”. Uwuvala lo mhlathi ngokuphinda eli binzana ngesiXhosa, “Ubunye ngamandla” (72). Olu hlobo lwemo ibe lulutho kulo kaMkiva ekugxininiseni umyalezo womanyano awudlulisayo kubaphulaphuli bakhe.

Isigama

Enye yezinto ebeziphambili ngexesha uMbuli athulula ngawo lo mbongo uthi ‘Hlanganani’ zintetho ezinyemba abemi bamanye bamazwe alapha eAfrika abalapha eMzantsi Afrika. Ukukhalimela oku nokukhuthaza ubunye, uMbuli usebenzisa igama elithi “ukuxokozela”. Ulisebenzise izihlandlo ezithathu eli gama kumhlathi wesibini, elilandelisa emva kwamagama anengcambu engu-yeka. Ngeli gama uMbuli uthi enye indlela esingamanyana ngayo kukuba sifunde ukuthetha izinto ezintle nezakhayo ngabanye abantu.

Kumqolo wama29, uMkiva kumbongo othi ‘Phambili Ngomanyano’ usebenzisa igama elithi “ngaphambili” ukutyhila ukuba ujonge kwingomso elahlukileyo kwizolo loMzantsi Afrika. Nakubeni ingcambu ifana negama elifumaneka kwisihloko sombongo, intsingiselo ayifani. Kwisihloko uMkiva ukhuthaza ukuba masikhokelise umanyano, kanti kulo mqolo utsalela amehlo ethu kwingomso lesizwe.

Izandi

Kumqolo wama44 ukuya kowama46 uMkiva usebenzisa imfanozandi ngesandi u-z-nesimelwe ngunobumba wokugqibela kwitshati yoonobumba. Uhambisa enjenje lo kaMkiva:

44. Zidwesha nani zidwangube;

45. Sithi namhlanje mazibekwe phantsi izikrweqe;
46. Sizihlamb' izandla zethu;

Ngaphezu kokuba lo kaMkiva ewutsho wabungomarha lo mbongo ngale mfanozandi, nangaphezu kokuba etsalela umdla wethu kumxholo awuzisayo kule miqolo, ngokusebenzisa lo nobumba wokugqibela, utyhila ukuba ubundlobongela mabufikelele esiphelweni ngoku. Kwelakhe icala, uMbuli usebenzisa isandi u-x-ukudala imfanozandi kumqolo wesine, apho athi “Yis’xaxambithi lesi, yisxaxa”, nakumqolo we11: “Xoxani, xazululani”

Kumqolo we13 nowe14 uMkiva usebenzisa imvanosiqalo ngelungu u-wa-. Uhambisa enjenje kule miqolo:

13. **Waqhawuk’ ujing’ abantwana bedlala;**
14. **Wachithek’ umphothulo;**

Kananjalo, kumqolo wama37 nowama38 lo kaMkiva uphinde wasebenzisa imvanosiqalo, esebenzisa ilungu u-la-. Uhambisa enjenje:

37. **Ladl’ ijoz’ egazini lomz’ ontsundu;**
38. **Ladal’ iindwane kweli lizwe;**

Lo kaMkiva umanya imiqolo ngesi sangotshe, etsalela umdla wabaphulaphuli bakhe kumasoloty amabini abalulekileyo kulo mbongo. Kwisibini sokuqala uqaqambisa into ethe yafikelela esiphelweni kusemnandi. Xa ufunda umhlathi wonke uphawula ukuba lo kaMkiva uthetha ngobundlobongela bobandlululo obufikelele esiphelweni, kuba inkokheli yombuso omtsha ikhokelisa umanyano noxolo. Kwisibini sesibini uMkiva uphuhlisa ingcamango ethi kwanele ngokuveza iziphumo zexesha lobandlululo, esithi makwenziwe konke okusemandleni ukuba kungabuyelwa kubundlobongela neyantlukwano yelo xesha.

Imifanekiso

Xa ethetha ngomanyano, kumqolo wethoba uMkiva usinika umfanekiso webande elithi liyibumbe into elibotshwe ngayo ibe ngathi inye. Kulo mqolo ufanisa umanyano nomqokozo. Ngesi sikweko uMkiva ubona umanyano njengesiseko sokwakha uMzantsi Afrika omtsha, into engasibopha isizwe sibe sinye emva kweeyantlukwano zobandlululo. Kumhlathi owandulela owokugqibela, uMkiva usebenzise isifaniso kwimiqolo emibini, endisiphawule ngesakhisifaniso u-oku-. Uhambisa enjenje:

54. Masizeni nomkhombandlel’ okomceph’ ucandiwe;

56. Masizeni nomhlahlandlela okomtyotyene;

Lo kaMkiva uphuhlisa ingcamango ethi xa sibambene sisizwe, simanyene, nakubeni siziintlanga ezohlukeneyo nje, siza kuba ngabantu abanye, ongasoze uwubone umahluko phakathi kwabo, njengoko kuba njalo kumcephe ocandweyo. Nokuba kusetyenziswe owuphi umcephe kwemibini, iziphumo ziyafana. Ngako oko, uMkiva uthi nokuba iya kuba ngowuphi ummi waseMzantsi Afrika obekwe njengomthunywa sisizwe, xa simanyene iziphumo ziza kufana.

Kumqolo wama43 uMkiva usebenzisa isimntwiso apho athetha ngokuphandlwa kwenyanga neenkwenkwezi, ziphandlwa kukuphalala kwegazi lomzi ontsundu. Ngalo mfanekiso uMkiva uqaqambisa ububi bexesha lobandlululo nelathi ladala ubumnyama phezu kobunye ubumnyama ngokubulala abantwana bendlu eNtsundu.

Ngeli lixa uMkiva esebenzisa isikweko, isifaniso nesimntwiso ukunika imifanekiso ecace gca yoko athetha ngako, uMbuli usebenzisa uchasano kumqolo we13. Uhambisa enjenge kulo mqolo: “Khethani uthando kunokuxokozela”. Eli gama lithi ukuxokozela lithetha ukuthetha kakubi ngabanye abantu. Lo kaMbuli uyawalandelelanisa la magama, uthando nokuxokozela, ukukhuthaza uthando endaweni yokuthetha kakubi ngabemi bamanye amazwe eAfrika abangxungxe kweli loMzantsi Afrika. Olu chasano lusizobela umfanekiso ongathandekiyo wokuthakruthwano lwabemi belizwe(kazi) elinye leAfrika.

Izangotshe zogxininiso

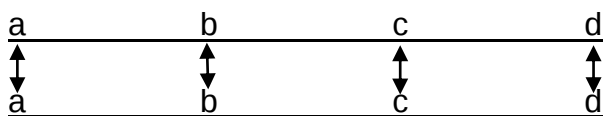
Zombini ezi mbongi zisebenzisa uphindaphindo kakhulu kule mibongo ukugxininisa nokubethelela iingcamango ngomanyano. Kumqolo wokuqala uMbuli uvula ngeziyaleli ezibini ezinezimamva ezifanayo: “Hlanganani, thandanani”. Ezi zimamva zityhila ukuba lo kaMbuli uquka isizwe sonke kwikhwelo lomanyano nokuthandana. Ezi ziyaleli zikwisixando sokwenzana, nto leyo ethi lo kaMbuli ukhuthaza intshukumo yothando nokumanyana esuka kumacala amabini, esithi Sisonke masitsale ngaxhadi linye ekuthandaneni nakumanyaneni. Kumqolo wesithathu nakumqolo we16 uMbuli ugxininisa ingcamango yokukhokelisa Ubuntu esizweni ngokuphindaphinda umqolo othi “Ubuntu maband’ ezweni” kuyo yomibini le miqolo. Ngokuphindaphinda le ingcamango yobuntu, uMbuli uvuselela izazela zamathole omthonyama, kuba le ingcamango yobuntu, nekhuthaza ukuthandana, ukukhathelelana, ukukhuselana, uxolo phakathi komnye nomnye, incancwe ebeleni ngamathole omthonyama.

Kananjalo, kumqolo wokugqibela, lo kaMbuli ugxininisa, ebethelela ukusebenzisana nokutyathisana njengesizwe ngokuphindaphinda igama elithi “yisxaxa”. Ingcambu yeli gama ityhila iqela labantu elihlangeneyo nelisebenzisanayo. Ngako oko, lo kaMbuli ukhuthaza ekwabonisa ukubaluleka kokumanyana kwabemi beli loMzantsi Afrika nabemi bamanye amazwe eAfrika abakweli. Kananjalo, uMkiva kumhlathi wesithathu usebenzise uphindaphindo ukugxininisa ukuba ubhekisa kobani kulo mhlathi. Kumqolo wama27 nowama35 uphinda ibinzasibizo elingu-mz’ oNtsundu. Njengokuba kumbongo ebhekisa kuMzantsi Afrika uphela, ngeli binza utyhila ukuba kulo umhlathi ubhekisa kwindlu eNtsundu ngokubanzi.

Kumqolo wama49 uMkiva uphuhlisa umxholo okhaphayo nozalanayo nomxholo womanyano, uxolo. Usebenzisa uphindaphindo ukugxininisa lo mxholo. Uhambisa enjenge: “Nibhej’ uxolo kude kube luxolo kanaphakade”. Lo kaMkiva ugxininisa ukuba ukusuka ngemini awayethulula ngayo umbongo kude kube ngunaphakade, makubekho uxolo kweli loMzantsi Afrika. Engqisha ngesingqi esinye, uMbuli yena usebenzisa unxusano migca olupheleleyo ukugxininisa nokubethelela uxolo kwilizwe loMzantsi Afrika. Uhambisa enjenge:

4. Ukuthula makwande, kuvame ezweni;
5. Ukuthula makwande, kuvame ezweni.

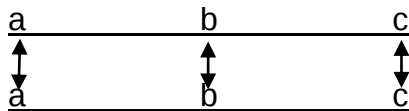
Ilungu ngalinye kumqolo wesine lifana twatse nelingu ngalinye kumqolo wesihlanu. Olu nxusanomigca olupheleleyo ndingalubonisa ngolu hlobo:



Ngenxa yokubaluleka kwalo mxholo womanyano, ngokungakumbi kumaxesha ezithe zombini ezi mbongi zawuzisa eluntwini, sifumana uMkiva noMbuli belusebenzisa kakhulu unxusanomigca. Ewuvula nje umbongo wakhe lo kaMkiva usebenzisa unxusanomigca olupheleleyo. Eqhutywa ngumoya wobuthandazwe, unxulumanisa abemi boMzantsi Afrika nezilo ezomeleleyo nezinoburhalarhume kutshaba. Ngokukhahlela abemi beli ngale ndlela, eza kuthetha ngomanyano, uthe ze bafane nezi zilo ukuba noburhalarhume ekulweleni umanyano kweli loMzantsi Afrika. Uhambisa enjenge:

1. Bayetheni mathol’ ezilo
2. Bayetheni mathol’ ezingwe nengonyama;

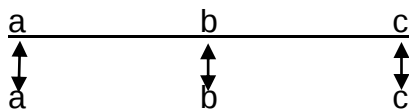
Umqolo wesibini unamagama amane ngeli lixa owokuqala unamagama amathathu, ubani usenokucinga ayilulo olu unxusanomigca olupheleleyo. Nakubeni kunjalo, imbongi isebenzise isibizo izilo, kumqolo wokuqala waze kumqolo wesibini wasebenzisa izibizo ezibhekisele kwizilo, ingwe nengonyama. Ngako oko, u“ezingwe” nengonyama benza ilungu elinye elinxusana negama u“ezilo” kumqolo wokuqala. Olu nxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Kumhlathi wesithathu, apho uMbuli anika umkhombandlela eluntwini, esithi abantu mabenze le, nale naleya, usebenzisa unxusanomigca izihlandlo ezithathu. Uwuvula lo mhlathi ngonxusanomigca olupheleleyo. Uhambisa enjenje kumqolo wesithandathu nowesixhenxe:

6. Abantu mabayek' ukuxabana;
7. Abantu mabayek' ukuxokozela;

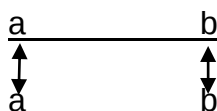
Kwilungu lokugqibela kule miqolo uMbuli usebenzise amagama azalanayo ngentsingiselo ukudala unxusanomigca olupheleleyo nokugxininisa esi senzo akhuthaza uluntu ukuba siluyeke, ukuthetha kakubi omnye nomnye nokuthetha kakubi omnye ngomnye. Olu nxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Uyaqhubeka lo kaMbuli kumqolo wethoba nowe10 nokuyalela abantu ukuba mabenze ntoni ngokusebenzisa unxusanomigca olupheleleyo.

9. Abantu mabaxoxe!
10. Abantu mabaxolelane!

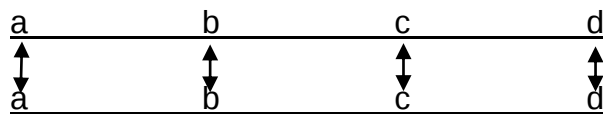
Nakweli ityeli, uMbuli usebenzise amagama azalanayo ngokwentsingiselo kwilungu lokugqibela ukudala unxusanomigca olupheleleyo. Kule miqolo uMbuli ubethelela ukuthethathethana ngeenjongo zokudala uxolo njengelinye lamachiza okudala umanyano. Olu nxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Kananjalo, uMkiva kumqolo wama²⁵ nowama²⁶ usebenzise amagama azalanayo ngentsingiselo kwilungu lesithathu ukudala unxusanomigca olupheleleyo. Uhambisa enjenje:

25. Sithi phambili ngoxolo phambili;
26. Sithi phambili ngomanyano phambili;

Omabini la magama awasebenzisileyo kwilungu lesithathu kule miqolo yimixholo yakhe ephambili kulo mbongo. Ngako oko ubethelela ukubaluleka koxolo nomanyano, esithi isizwe masikhokelise uxolo nomanyano. Olu nxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Ezemveli

Kumhlathi wesibini kumbongo othi 'Phambili Ngomanyano', uMkiva utyhila ingcamango ethi umanyano aluzakuzelayo lurhorhozela ezithendeni zokuphela kwexesha ebelidala iyantlukwano kweli loMzantsi Afrika. Ukuveza oku ngokusebenzisa amaqhalo amathathu nezaci ezithathu ezibonisa ukuba into ethile ifikelele esiphelweni. Kumqolo we¹⁴ uhambisa enjenje: "Waqhawuk' ujing' abantwana bedlala". Ngeli qhalo lo kaMkiva uthi iyantlukwano iphele kusemnandi kwabo bebengonozakuzaku bayo. Udlula lo kaMkiva athi, "Wachitheka umphothulo" (¹⁵), nalapha ebonisa isiphelo esifike abantu besajonge ukuzuza.

Kumqolo we¹⁷ uMkiva usebenzisa isaci esikwasebenza njengempoxo ngokomxholo walo mbongo. NgokukaMesatywa (1954:133), isaci esisetyenziswe nguMkiva kulo mqolo nesithi, "Guga s'thebe kudal' usophulela", "... sithethwa kumntu osel' egugile, umntu obekade eyinto ngeemini zakhe. Yindlela yokuncoma nokubonga umntu". Endaweni yokuncoma, lo kaMkiva uhlekisa ngombuso obuvuselela iyantlukwano kubemi boMzantsi Afrika, esithi ixesha lawo lifikelele esiphelweni kwaye akukho nto inganconywa, ibongwe kuwo. Uyaqhubekeka nomxholo wokuphelelwa kwexesha kombuso wobandlululo ngelithi kumqolo we¹⁹, "Phum' ewodini uwagqibil' amayeza". Lo kaMkiva ukwatyhila ububi balo mbuso nowathi waxhathisa emva kwezicengo nothethathethwano njengesigulana esinikwa iindidi zamayeza kodwa singade siphile.

Kumqolo wama21 uMkiva usebenzisa imicwe yendalo ukubonisa ukuba yonke into inesiphelo, nokokuba imnandi kangakanani na kwabo bayinambithayo. Xa lo kaMkiva esithi, “Akukho nkanga idubul’ ingethi” usitsalela kwisityalo esibizwa njengenkanga, esithi ngenyanga ye11 sidubule iintyatyambo ezintle nezilubhelu ngombala. Nakubeni nje esi sityalo sithi sidubule kube kuhle kumniniso, lithi lakudlula ihlobo ethe amandla okudubula ezi ntyantyambo zintle. Lo kaMkiva uthi ixesha lobandlululo, nokuba belisonwabisa kangakanani kubaxhasi balo, njengazo zonke izinto, lifikelele esiphelweni. Kananjalo, ugxininisa oko kumqolo wama22 xa esithi, “Kuba zisina zidedelana”, ebonisa nokuba sele uyincutshe nenkcakuba yokuxhentsa, kuye kudingeke udedele nabanye. Ngako oko, umbuso obukhuthaza ubandlululo neyantlukwano udedela umbuso othi phambili ngomanyano noxolo.

4.4 Isishwankathelo

UMkiva kunye noMbuli babonisa uthando lwelizwe labo ngokumemelela umanyano noxolo kwilizwe loMzantsi Afrika. Batshila ngesidanga esithi xa simanyene siyakwazi ukuma, kodwa xa siziintsalu liza kuwa ilizwe loMzantsi Afrika. Zombini ezi mbongi zitshila ngesidanga sikaMadiba soxolo nomanyano. Lo mbongo kaMkiva wafika ngexesha elifanelekileyo, uMzantsi Afrika uphuma kwixesha lobandlululo neyantlukwano. Ngokunjalo nalo kaMbuli, ixesha lokuthululwa kwawo lichanekile, kuba uMzantsi Afrika wawujamelene nexesha elinzima lokubukulwa nokuhlaselwa kwabemi abasuka kumanye amazwe elizwekazi leAfrika. UMbuli uphuhlisa ingcamango ethi xa sithetha ngelizwe kwinkcazelo yethandazwe asithethi kuphela ngoMzantsi Afrika, kodwa ngelizwekazi leAfrika liphela.

UMadiba wakhuthaza ukubekwa phantsi kwezikrweqe, kumiswe uxolo endaweni yempindezelo, bonke abemi boMzantsi Afrika bahlalisane ngokuvana nangokumanyana. UMkiva ubethelela ezo ngcamango kulo mbongo wakhe, ebonisa iinjongo zokwakha ilizwe ukuze liqine, libheke phambili. Namhlanje uMzantsi Afrika usamile, awukhange ukhe ungene kwimfazwe yobukhaya, apho kuxhwithana iintlanga zeli. Kwelinye icala, uMadiba wakhuthaza ukwamkelwa nokubukwa kwabemi bangaphandle xa besabela kweli loMzantsi Afrika njengoko izizwe zeAfrika zenza njalo kumalwelankululeko. UMbuli ubethelela le ngcamango xa ekhuthaza umanyano nokulahla lo mkhuba wokubukula nokuhlasela abemi bangaphandle. Ukhumbuza ngomcwe obopha iAfrika ngebande elinye, Ubuntu.

Isahluko 5

ILizwi Lomzabalazo

5.1 Intshayelelo

Kwesi sahluko ndigrombonca isihobe esichunkca kwingcingambono yomzabalazo. Ngokungakumbi ndihlalutya isihobe esivuma izango zengoma, siqhwabela izandla amaqhawe namaqhaji omzabalazo wokukhululwa koMzantsi Afrika kumakhamandela engcinezelo nobandlululo, sihobe eso esithululwe ngexesha lenkululeko. Kananjalo, ndigrombonca isihobe esimumathe ibali lomzabalazo ngeli xesha lenkululeko. Le ngcamango ivakala njengovumephika, kuba ukuthetha ngomzabalazo ngexesha lenkululeko kufana nqwa nokuthetha uziphikisa. Kanti ke amazwi kaEgudu (1978:79) athi:

The story of post-colonial Africa is one of intra-party and inter-party crises, corruption among politicians, coups and counter-coups, and the problem of neo-colonialism" (1978:79).

Ibali leAfrika emva kobukoloniya lelo lemibhodamo ngaphakathi kwiqela naphakathi kwamaqela, urhwaphilizo loosopolitiki, ubhukuqombuso nothintelo bhukuqombuso, ndawonye nengxaki yobukoloniya obutsha.

Nto leyo ethi ixesha elilandela ubukoloniya alibanga lixesha lokudada emafutheni kumazwe eAfrika. Imbali yamazwe aseAfrika afumene inkululeko phambi koMzantsi Afrika isibonisa mhlophe ukuba ibekho imigushuzo yomzabalazo ngenxa yokuphunza nokuphanza kwamaphupha abantu ebebenawo ngexesha lengcinezelo. Isizathu sokuhlaluba isihobe ngezi nkokheli zomzabalazo kukuba intaka yakha ngoboya benye. Nto leyo ethi iinkokheli zanamhlanje nezisakhasayo kuninzi okuhle ezingakugqwathula kwiinkokheli zezolo, ezalwa zaphumelela kwidabi elinzima. Kuyaphawuleka ukuba enye yeengxaki emandla kumazwe aseAfrika akhululekileyo ngumba wolawulo. Kwisihobe esimumathe ibali lomzabalazo ndiza kuhlalutya iibono ezitsitsa kwezi mbongi ngalo mxholo, esingathi xa siwubiza ngeli xesha lenkululeko ngumzabalazo omtsha.

Sele kuyiminyaka engaphaya kwamashumi amabini uMzantsi Afrika uzuze inkululeko. Emveni komzabalazo wokuqethula umbuso wonyhamnyheko, uMzantsi Afrika namhlanje uphantsi kombuso wentando yesininzi. Ezo ziziphumo zokuxolela izithukuthuku, ukubila usoma kwamaqhawe namaqhaji omzabalazo, nawathi amanye

ahlawula ngobomi bawo. Le mpumelelo yeli phulo lomzabalazo isenza namhlanje sikwazi ukuvavanya inkululeko yoMzantsi Afrika ngokuyithelekisa noko kwakulwelwa ngamalwelankululeko. Ukhe wahambisa wenjenje uJohn Kani (2015) komnye umdlalo wakhe wakutsha nje othi *Missing*:

We fought for freedom, but we got democracy.

Salwela inkululeko, sazuza intando yesininzi.

Ubunzulu bala mazwi benza kube nzima ukuwabetha ngoyaba. Ingaba ngokwenene oku kungcanyulwa sisizwe soMzantsi Afrika esikhululekileyo asikuko oku kwakusilwelwa? Ngako oko, ukuhlalutya ilizwi lomzabalazo namhlanje kuquka ukugqala oko kwakulwelwa ngamalwelankululeko kuthelekiswa noko kungcanyulwa sisizwe namhlanje, ukuhla amahlongwane amaqhawe namaqhaji omzabalazo ngeenjongo zokuhlahla indlela kwiinkokheli zexesha lanamhlanje.

5.2 Umxholo neLizwi Lomzabalazo

NgokukaTrotskii (1925:229):

When one speaks of revolutionary art, two kinds of artistic phenomena are meant: the works whose themes reflect the Revolution, and the works which are not connected with the Revolution in theme, but are thoroughly imbued with it, and are coloured by the new consciousness arising out of the Revolution.

Together in Excellence

Xa ubani ethetha ngobugcisa obuquka umzabalazo, kuthethwa ngeziganeko ezimbini zobugcisa: imisebenzi enemixholo etyhila ibali loMzabalazo, nemisebenzi engangqamenanga noMzabalazo ngokomxholo, kodwa eqhogene nawo, kwaye ethe mome kukuqonda okutsha okutsitsa kumzabalazo.

Kweli loMzantsi Afrika, phambi kwenkululeko, bezisithi xa iimbongi zichukumisa umxholo womzabalazo zithelele kumaqela ezopolitiko kumzabalazo wokukhulula isizwe esiNtsundu kumakhamandela engcinezelo. Ubukoloniwali nobandlululo ngamaphulo aphambili athe ahlongoza intshukumo yomzabalazo kweli loMzantsi Afrika phambi kwenkululeko. UMdaka (*Op Cit.* 28) woleka ngelithi:

Foreign control and cultural cleavage are examples of major factors that help create a setting for revolution. The very nature of foreign control makes it susceptible to opposition as it lacks legitimacy. It may take the form of a dynasty of kings, such as in Egypt during the time of Hykos, or of foreign rule, direct or indirect, as in the case of colonial Africa.

Ulawulo lwabangaphandle nokucandeka kwenkcubeko yimizekelo yemiba ephambili ethi ihlakulele umzabalazo. Imvelo yolawulo lwabangaphandle lenza kube lula ukuvuselela inkcaso njengoko lungekho mthethweni. Lungathatha

imo yomlibo weenkosi njengaseYiphutha ngexesha lamaHiko, okanye ukulawulwa ngabangaphandle, ngokuthe ngqo okanye ngokungathanga ngqo, njengoko kube njalo eAfrika ngexesha lobukoloni.

Ukwenziwa eli loMzantsi Afrika ithanga leNgilane kwadala ukusingelwa phantsi kwesizwe esiNtsundu, intlalo, izithethe namasiko aso. Ukunikela kweNgilane ulawulo lweli loMzantsi Afrika kumabhulu endaweni yokulibuyisela kubemi balo, kwahlongoza umzabalazo wokukhululwa kwesizwe esiNtsundu kwidyokhwe yobandlululo. Phantsi kwenkqubo yobandlululo, amabhulu adala ungquzulwano kwinkqubo yesizwe, kuba leyo babesiza nayo yayikhabana naleyo yayilawula isizwe esiNtsundu. Ekukhabaneni kwezi nkqubo, bamisela eyabo njengeyona ingcono nemayilawule isizwe. Ukunyhashelwa nokusingelwa phantsi kwenkqubo yesizwe esiNtsundu kwaba ngumhlaba ofumileyo wokutyala imbewu yomzabalazo, kuba oku kwakuquka nokujongela phantsi amasiko nezithethe zabaNtsundu.

Ngaphaya koko, uMdaka (*Op Cit.* 29) wongeza ngelithi:

political conditions also play a part in raising the revolutionary potential.

iimeko zopolitiko nazo zidlala indima ekuvuseni ivuso nevukubuhlu lokuzabalaza.

imeko zopolitiko phantsi kombuso wabamhlophe nazo zaba ngunozala wongquzulwano. Umbuso wabamhlophe waba ngunozala wamaqela ezopolitiko amnyama, awayenenjongo yokulwela inkululeko yabaNtsundu. Ngonyaka we1948 umbuso we*National Party*, phantsi koD.F. Malan, wamisela imithetho ecinezela abantu abaNtsundu. Amaqela ezopolitiko amnyama aye avalwa umlomo ngurhulumente wobandlululo, nto leyo eyadala iimeko ezimaxongo zopolitiko kweli loMzantsi Afrika.

ULeiden noSchmitt (1968), njengoko becatshulwa nguMdaka (*Op Cit.* 38) bathi iphulo lomzabalazo linamabakala amathathu – ukuzalwa komzabalazo, ixesha lezidubedube nebakala elilandela umzabalazo. UMdaka (*Ibid.*) uhlomla ngelithi kulo mcwe, ibakala ngalinye lomzabalazo lifuna ubuchule nobucupathi obubodwa kwicala lenkokheli. Izibongo zeembongi kwiinkokheli zomzabalazo, nakubeni ezinye zithululwe kwibakala elisemva komzabalazo, zivuma izango zengoma, ziqhwabela izandla igalelo lenkokheli zexesha lomzabalazo. Ukubangula ibala likantsho kwezi nkokheli zomzabalazo kumisela umqulu ezingathi iinkokheli zanamhla nezangomso ziwufunde ukuze nazo zikhokele ngenkonzo enomkhitha okhwebayo. Iinkokheli

zanamhlanje, kwixesha elirhorhozela ezithendeni zomzabalazo okanye kwixesha lomzabalazo omtsha, zinomgomo wokucacisa nokuphumeza inkqubo yokuhlala ekwakuzatyalazelwa yona. Ngako oko, kwesi sahluko ndiza kugqala izibongo zeenkokheli zexesha lomzabalazo uChris Hani kunye notata uMandela, nothe yena wanewonga lokuba nguMongameli wokuqala woMzantsi Afrika okhululekileyo. Kananjalo, ndiza kuhlalutya isihobe esintama umzabalazo omtsha (*neo-revolution*) kweli loMzantsi Afrika.

5.3 ILizwi Lomzabalazo kwiSihobe sikaMkiva noMbuli

NgokukaMdaka (*Op Cit.*), uncwadi olumumathe ibali lomzabalazo lulizoba iphulo lomzabalazo njengephulo elinendili nondiliseko, isihomo nobuhandiba. Ubukhulu becala, iphulo lomzabalazo belisoloko lijongwa ngabamhlophe nangababhali abamhlophe njengephulo eliphuthileyo, elinuka umzondo, elinomdintsi netyheneba. Ekuncomeni nasekubukeni iphulo lomzabalazo wabantu abamnyama, uncwadi lomthonyama luye lubhebhetha, luheshe, luchile olu luvo lukhothame ezingqondweni nakwiincwadi zabamhlophe ngephulo lomzabalazo. Wongeza ngelithi lo kaMdaka (*Op Cit.* 40), ezingqondweni nakuncwadi lwabamhlophe, iinkokheli zomzabalazo ngoochopha emanxebeni baxhapse igazi oku kwamaxhwili, izibhoja zezibhongobhiyane, izigilamkhuba eziduba uxolo nocwangco abahlonipheki abamhlophe abazama ukulugcina. Loo ngcamango igagana nengcamango ethi, amalwelankululeko ngamaqhawe namaqhaji, ootshotsh' entla esingafunda lukhulu kubo (*Op Cit.* 41). OkaMackenzie (1990:8) ubalula isolotya elibalulekileyo nelithe mome kukunyaniseka. Uthi ababhali abaNtsundu bazizoba ezi nkokheli ngolu uhlobo:

fully human, capable of heroism and self-doubt, nobility as well as selfishness, generosity as well as meanness.

njengabantu gqibi, abanamandla obugqwe nokuzithandabuza, ubunene nomna, abanesisa ndawonye nenkohlakalo.

Ehlomla kula mazwi kaMackenzie, uhambisa enjenje uMdaka (*Op Cit.*):

When African writers portray their heroes in this way they not only refute the stereotypes of colonial history books and literature but also provide us with credible example to emulate.

Xa ababhali bomthonyama bedakanca amaqhawe abo ngolu hlobo, aboneli nje ukuvuthulula ubuvuvu obukhothame kwiincwadi nakuncwadi lamagwangqa, kodwa basibonelela ngomzekelo esingawulandela.

Nto leyo ethi, xa imbongi ibonga amaqhawe omzabalazo, kufuneka inyaniseke kubizo lwayo lokuncoma okuhle nokuphawula okubi ukuze kufundwe isimilo esihle ngeli lixa kulungiswa esibi ziinkokheli zangomso. Ngoko ke, eli candelo liza kugxila kwisihobe sikaMkiva noMbuli ngokuphathelele kwiinkokheli zomzabalazo nakwiphulo lomzabalazo ngokubanzi.

5.3.1 Amaqhawe namaqhaji omzabalazo

Ngelizwi elifanayo nelo belivakala kwiimbongi zomthonyama xa zibonga iiNkosi ngaphambili, zenjenjalo iimbongi zanamhla xa zibonga iinkokheli, amaqhawe namaqhaji omzabalazo. Umsebenzi wembongi kukuphawula izenzo ezincomekayo kwinkokheli yomzabalazo; kananjalo, yohlwaye, ikhalimele izenzo ezitenxileyo. Kubalulekile xa imbongi isohlwaya kwaye ikhalima ikukhaphe oko ngendlela eyiyo yokwenza loo nto iyikhalimelayo. Kumabakala amathathu omzabalazo akhankanywe kwesi sahluko, uMdaka (*Op Cit.* 38) uthi ibakala ngalinye linohlobo oluthile lwenkokheli olulindelekileyo. Uhambisa enjenje:

Oratory skills and charisma are of major importance in the first stage of revolution, where mobilisation of the masses is crucial. Eloquence and impassioned rhetoric is needed at this stage to galvanize people into political activity. It is during this phase that slogans are formulated around common grievances to effect crosscutting alliances between the different strata of the oppressed people. To meet the challenge of the second stage of revolution the leader should be a man of courage, vision and iron will. This is the stage where different techniques of struggle with their various concomitants are to be adopted. The leader should therefore have the ability to kindle “the vision of a breathtaking future so as to justify the sacrifices of the present”, and exhibit a determination to confront with courage all the hardships that the movement is to encounter in this stage (Hoffer 1958, 105). The third stage of revolution requires that the leader should have administrative acumen. Here, social policies promised during the first two stages should be formulated and implemented.

Ubuciko nomkhitha zizinto ezibaluleke kakhulu kwibakala lokuqala lomzabalazo, apho kubaluleke kakhulu ukuhlenganiswa kwamabutho. Ubuchule bokuthetha nokucikozisa okushukumisayo kuyadingeka kweli bakala ukuvusa ivuso ebantwini bathelele kwimiba yopolitiko. Kukwesi sigaba apho kuvela izilogeni ezingezikhalazo zabantu ukuvuselela umanyano olugqithelayo phakathi kweemeko ezohlukeneyo zabantu abacinezelayo. Ukumelana nomngeni webakala lesibini lomzabalazo, inkokheli mayibe ngumntu onesibindi, umbono nowomelele okwentsimbi. Eli libakala apho iindidi zobuchule bokuzabalaza nezinye iindlela ezihlalane nabo kufuneka zamkelwe. Ngako oko, inkokheli kufuneka ikwazi ukuqhwitha “umbono wengomso elimimithekayo ukuthethelela ukuba lidini namhlanje”, kwaye ibonise ukuzimisela ukuqubisana ngesibindi nabo bonke ubunzima ethi intshukumo igilane nabo kweli bakala (Hoffer 1985, 105). Ibakala lesithathu lomzabalazo lifuna inkokheli ibe lichule nenkcakuba kwimicimbi yolawulo.

Apha, imigaqonkqubo yentlalo ebithenjisiwe kumabakala amabini okuqala mayiqulunqwe kwaye iphunyezwe.

Ekuhlalutyeni isihobe esingeenkokheli ezifana nooChris Hani notata uRholihlahla Mandela, ndiza kugqala igalelo labo kwiphulo lomzabalazo ngokokuvezwa zezi mbongi. Ukubongwa kweenkokheli zomzabalazo kufumana isiseko kwizibongo zomthonyama ezijoliswe kwiiNkosi namaqhawe esizwe emfazweni. Ngokunjalo, nokuhlalutywa kwezi zibongo kumele kuncunkce, kuchankcathe kwindlela ekuhlalutywa ngayo izibongo zomthonyama. Ngako oko, ukuthelekisa imibongo kweli candelo ndiza kugrombonca intsusa yombongo, ingxam (umongo) yombongo, umxholo wombongo kunye nezangotshe ezisetyenziswe yimbongi ukuphuhlisa umxholo wombongo.

5.3.1.1 Imibongosikhuzo ngoChris Hani

UMkiva noMbuli bathulule le mibongo ilandelayo emva kokulala kukaChris Hani:

Walil' Umzi Mhla Sashiywa nguTshonyane – Mkiva

Impinda: Umoya wakhe ukhona;
Nezimvo zakhe zikhona.

1. Ihambile iNkumanda yoMkhonto weSizwe!
2. Ha-hay' madoda lo Mkhont' uyahlaba;
3. Wahlab' eLusaka;
4. Wahlab' eAngola;
5. Sahlahlamb' isihlwele saseMhlabuhlangene;
6. Sisithi nguTshonyan' onkon' inkalakatha.

Impinda

7. Ndiyamzond' uTshaziimpuzi ngokutshawul' iKomanisi;
8. Le nyang' uTshaziimpuzi nguthekwana madoda;
9. Ithi ndimhle ngapha, ndimbi ngapha, ndoniwa yile ndawo;
10. Igazi liyajiya kunamanzi.

11. Ungqondogqwirha wasePholend usophul' iimpondo;
12. Yawa ngophoth' indembebele yakwaHani;
13. Igwiba lomfelandawonye;
14. Iphonoyi labasebenzi;
15. Ifolosi kaNogongolo;
16. Uvula kuvaliwe.

Impinda

17. Wakhala wadambalaza uNgangegunya kaXhayiya;
18. Wajweda wajijitheka uDalubuhle kaGungubele;
19. Wangqunga wangqumshel' uTokyo Sexwale, madoda;

20. Ngxee, mathol' amaduna' eli lomdibaniso;
 21. Masithi "phumla ngoxolo, Tshonyan' onkone".

Impinda

Chris the Doyen ...Lest We Forget – Mbuli

1. Chris the doyen! UChris igqalanqa!
2. Chris usiThembisile Hani;
3. From Cofimvaba to Boksburg; Ukusuka eCofimvaba ukuya eBoksburg;
4. From Poland to Pretoria; Ukusuka ePholend ukuya ePitoli;
5. From Pretoria to Boksburg Ukusuka ePitoli ukuya eBoksburg
6. Waluza Januz, uluzile Waluza Januz, uluzile mbulalindini.
mbulalindini.
7. Chris Thembisile **the doyen**! UChris Thembisile, igqalanqa!
8. **The doyen** of democracy and Igqalanqa lentandoyesininzi
freedom; nenkululeko;
9. **The doyen** against division Igqalanqa elichasene neyantlukwano
10. Chris **the doyen**, ubungelona UChris igqalanqa, ubungelilo igwala!
ivaka!
11. People of South Africa- Bantu boMzantsi Afrika-
12. When we erect the monument for Xa simisa ilitye lesikhumbuzo likaChris
Chris
13. Let the architects of his murder- Abaqulunqi bokubulawa kwakhe-
14. Belong to the thrashbin of history Mabafakwe kumgqomo wembali
15. Yes, the museum of shame Ewe, kugcino lwezinto ezimbi
16. My faith has been stretched to the Ukholo lwam lufike kwangqingetye;
limit;
17. Optimism has lost its meaning; Ithemba lifiphele;
18. People have been pushed to Abantu batyhalelwa kumangcwaba
overcrowded graveyards in South agcweleyo eMzantsi Afrika;
Africa;
19. Life has gone beyond the limits of Ubomi busuke bajavujavu;
taste;

20. Human slaughter is not an act of heroism.	Ukuxhelwa kwabantu ayibobuqhawe.
21. South Africa my home!	Mzantsi Afrika khaya lam!
22. You are my grave to become;	Ulingcwaba lam elindilindileyo;
23. A home of anguish and sorrow;	Ikhaya lembandezelo nosizi;
24. You are to me like a jungle and forest;	Kum unjengentshinyela yehlathi nohlathikhulu;
25. That lurks dangerous lions and mambas.	Ekukho iingonyama namarhamba anoburhalarhume.
26. Is there a road to peace and mirage?	Ikhona na indlela eya kuxolo nongathemba?
27. Is peace attainable?	Lungafikeleleka na uxolo?
28. What poetic peace am I talking about?	Luxolo olunjani lobumbongi olu ndithetha ngalo?
29. Is it peace with apartheid?	Luxolo olunobandlululo?
30. Or peace under apartheid?	Okanye uxolo phantsi kobandlululo?
31. Is it peace without justice?	Luxolo olungenabulungisa?
32. Or peace without democracy?	Okanye uxolo olungenantando yesininzi?
33. How long and how many more?	Kode kube nini na kwaye kode babe bangaphi na?
34. United Nations how long and how many more?	Kode kube nini na, Zizwe eziManyeneyo kwaye kode babe bangaphi na?
35. Demons against genuine peace should also remember-	Idemoni ezichasa uxolo lwenene mazikhumbule-
36. That even in the jungle-	Ukuba nakwintshinyela yehlathi-
37. There are those who hunt the hunters;	Nomzingeli uyazingelwa;
38. United Nations, how long?	Kode kube nini na, Zizwe eziManyeneyo?
39. And how many more must die?	Makufe babe bangaphi na?

40. You have observed brutal murders, massacres of my people in my land;	Nibukele ukubulawa kabuhlungu, nembumbiso yabantu bam elizweni lam;
41. How many more and how long?	Kode kube nini na kwaye kode babe bangaphi na?
42. How long? How long?	Kode kube nini? Kode kube nini?
43. Lest we forget!	Hleze silibale!
44. Remember those who died!	Khumbulani abo basishiyayi!
45. Think of those who died!	Cingani ngabo basishiyayo!
46. When you vote and get elected-	Xa nivota kwaye nisonyulwa-
47. Think of those who died.	Cingani ngabo basishiyayo.
48. When you govern the country-	Xa nilawula ilizwe-
49. Think of those who died.	Cingani ngabo basishiyayo.
50. When you are welcomed in big city airports-	Xa nisamkelwa kwizikhululo zeenqwelomoya kwizixeko ezikhulu-
51. Think of those who died.	Cingani ngabo basishiyayo.
52. When you address the nation on television-	Xa nithetha nesizwe kumabonakude-
53. When you give out certificates, IDs, passports and permits-	Xa nikhupha izatifikethi, izazisi, iipaspoti neempephamvume-
54. Remember those who died.	Khumbulani abo basishiyayo.
55. When you celebrate and rejoice-	Xa nibhiyoza kwaye ninemihlali-
56. When you march and sing-	Xa nimatsha kwaye nicula-
57. Think of those who died.	Cingani ngabo basishiyayo.
58. Build monuments;	Yakhani amatye esikhumbuzo
59. Create incentives;	Dalani izikhuthazi;
60. Lest we forget;	Hleze silibale;
61. Remember those who died;	Khumbulani abo basishiyayo;
62. Think of those who died.	Cingani ngabo basishiyayo.

Intsusamabandla

Umhla we10 kuTshaziimpuzi we1993 uya kuhlala uyimini emnyama kwisizwe esiNtsundu. Isizwe saseMzantsi Afrika neAfrika iphela savuswa ziindaba zokulala kwelwelankululeko, uThembisile Martin Chris Hani. Eli qhawe neqhaji lomzabalazo laxukuxiswa ngothotho lweembumbulu ngumfo wasePholend, uJanuz Waluz, kwibala lendlu yakhe eseBoksburg kwiMpuma yeRhawuti. Udaba lokuhamba kukaHani lwarhuqa amalengalenga amnyama thsu lawalenga phezu kwesizwe esiNtsundu nosapho lakwaHani ngokubanzi, wasala ujweda, ujijitheka umzi.

Lo kaHani ebeyintandane yabaninzi kwiphulo lomzabalazo wokulwela inkululeko yesizwe esiNtsundu. Ubebhomboloza ngelizwi elenza umpongampo kulo lonke eli loMzantsi Afrika, etshila, etshotsha entla ngesidanga samaKomanisi, ekuqethuleni umbuso wonyhamnyheko. Ulala eyiNkumanda yoMkhonto weSizwe, iphiko lomkhosi kaKhongolose noSosibajikelele wamaKomanisi oMzantsi Afrika – *South African Communist Party*. Eyona nto eyabinda isizwe esiNtsundu kukulala kukaHani, kwasishiya singqukruleka unanamhlanje, kukuba lo kaHani ebelwela umasilingane kuyo yonke imimandla yokuphila koluntu, kuquka noqoqosho lwelizwe. Ebephakamisa ukuba indyebo yelizwe mayilawulwe ngurhulumente ize isasazwe ngokulinganayo kubemi belizwe ngokubanzi. Emva kweminyaka engaphezulu kwama20 inkululeko izuziwe, isikhalo sikaHani isesisikhalo sabaninzi eMzantsi Afrika.

Ngako oko, izibongo ngalo mfelandawonye zinendawo kuhlalutyo lwesihobe namhlanje. Eli ibiliqhawe neqhaji lomzabalazo nebelineenjongo ezintle ngoMzantsi Afrika omtsha, nto leyo ethi kuninzi esingakugqwathula kwizibongo ezingaye ukuxhobisa iinkokheli zanamhlanje nangomso. Ngaphaya koko, oku kunceda nesizwe ukuba silindele iinkokheli ezinjani kubantu esibonyulayo okanye sigqale mpawu zini xa sisonyula.

Emngcwabeni kaHani, uMzwakhe Mbuli wathulula umbongo othi, 'Chris The Doyen', mbongo lowo owachukumisa abaninzi ababekwibala lezemidlalo iFNB kwanabo babebukele lo mngcwabo kumabonwakude. Kutshanje, lo kaMbuli uwuphindile lo mbongo phantsi kwesihloko esithi 'Chris Hani ... Lest We Forget', nguwo kanye lo endiza kuwuhlalutya kwesi sifundo. Isizathu soko kukuba lo umbongo unefuthe lomxholo womzabalazo omtsha, kuba uyatsho lo kaMbuli emaphethelweni ukuba:

42. Lest we forget;
43. Remember those who died;
44. Think of those who died;

43. Hleze silibale;
44. Khumbulani abo basishiyayo;
45. Cingani ngabo basishiyayo

Ngale miqolo, uMbuli usibonisa ukubaluleka kwawo lo mxholo kule mihla siphila kuyo nokubongwa kweenkokheli zomzabalazo. UMkiva naye uphose esivivaneni, wathulula umbongo ngokulala kwale ndwalutho yakwaHani nothe washicilelwa kwelinye lamacwecwe akhe.

Ingxam (Umongo)

Ngaphezulu kokuzilela ukulala kwale ndwalutho yakwaHani, zombini ezi mbongi zivuma izango zengoma ngegalelo layo kumzabalazo wokukhulula isizwe esiNtsundu. Aba babini bakwadakanca izinto ebezimelwe ngulo wakwaHani, ezifana nobuKomanisi, intando yesininzi, uxolo, ubulungisa. Ngokwezi mbongi zimbini, igalelo likaHani liquka ukukhokela uMkhonto weSizwe, ukufuthelana nezinye izizwe zeAfrika ebezilwela ukukhululwa kweAfrika kubukoloniyali, ukulwela amalungelo abasebenzi, ukuchasa iyantlukwano.

Kowakhe umbongo, uMkiva ugxila ekubikeni ukulala kwalo kaHani, ekuvezeni igalelo lakhe, ukungqukruleka kwesizwe nasekuthuthuzeleni. OkaMbuli yena uthi tyishi kancinci kunoMkiva. Njengoko imingcwabo yamalwelankululeko ibisetyenziswa njengendibano yezopolitiko, uMbuli uhlomela nezakhe iingcamango ngomzabalazo, ezizalanisa nezo bezimelwe ngulo kaHani. Yiyo loo nto ekhalimela ukubulawa kwabantu, ukuphiliswa kabuhlungu kwilizwe lokuzalwa. Uqokela ngokuhlaba ikhwelo kwi*United Nations* ukuba ifake isandla kwimeko emandundu yoMzantsi Afrika. Isoloty lokugqibela kulo mbongo kaMbuli, nelingekhoyo kumbongo awuthulula ngomngcwabo kaHani, likhuthaza isizwe ngokubanzi – ukusuka kwiinkokheli ezongamela ilizwe ukuya kubemi belizwe – ukuba xa besonwabela inkululeko, bangabalibali abo bahlawula ngobomi babo ukuze kuzuzwe inkululeko.

Umxholo – umyalezo nemfundiso

UMkiva uwuvula umbongo wakhe ngengoma ayisebenzisa njengempinda kulo mbongo. Le ngoma ityhila indlela isizwe esathi saziva ngayo mhla kwalala lo kaHani, esithi salila isizwe mhla sashiywa ngokaHani. Le mpinda ivala ngelithi, nakubeni esishiyile nje uHani, kodwa:

Umoya wakhe ukhona;
Nezimvo zakhe zikhona.

Ngale ngcamango, uMkiva uhlokomisa izazela zamathole omthonyama nasoloko eziva ukuba nakubeni iqhawe labo liwile, kodwa lisekanye nabo. Le ngcamango igxininiswa zintetha zesiNtu ezithi, “Efile nje, usathetha”, “Ayohamba amadoda kusale izibongo”. Xa kule ngoma esithi, “Nezimvo zakhe zikhona”, uMkiva usihlahlela indlela ajonge ukuyihamba ekubongeni ngalo kaHani. Ngaphezu kokuqaqambisa igalelo lakhe ngexesha lomzabalazo, ugxeleshe ekubetheleleni izinto ebezimelwe ngulo kaHani njengenkokheli, ukuze sibe nokufunda kuye sisizwe. Ngale ndlela uhlongoza kwaye utsala umdla wabaphulaphuli ukuba bawumamele lo mbongo wakhe ungeqhawe labo, esithi nakubeni elele nje, kukhulu esingakuvuna kuye. Ingcamango efanayo nale, nesele ndihlomle ngayo ngasentla, okaMbuli yena uyilindisa de kube sekugqibeleni kumbongo wakhe. Usebenzisa isixhobo esibizwa ngokuba sisantya sentshukumo (*pacing*), ukugcina umdla wethu ukuze siphulaphule kude kube sekugqibeleni.

Umhlathi wokuqala kumbongo kaMkiva uhambisa wenjenje:

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1. Ihambile iNkumanda yoMkhonto weSizwe!
 2. Ha-hay' madoda lo Mkhont' uyahlaba;
 3. Wahlab' eLusaka;
 4. Wahlab' eAngola;
 5. Sahlahlamb' isihlwele saseMhlabuhlangene;
 6. Sisithi nguTshonyan' onkon' inkalakatha.

UMkiva uwuvula lo mbongo ngokusibikela udaba lokulala kwalo wakwaHani. Uchankatha kumgcolo wemibongosikhuzo okanye isimbambazelo, apho imbongi inoxanduva lokwazisa udaba lokulala komntu obalulekileyo esizweni. Zivula zibhuqa nje, uMkiva umzoba uHani njengendoda enesibindi, igorha, ikrothi nekhali; indoda ethembekileyo, enyanisekileyo, nefunga ingajiki, indoda engafuni okukokwayo, kuba kaloku kulindeleke ezi mpawu kwiNkumanda nengqonyela yoMkhosi. Le ndlela uMkiva asibikela ngayo ukulala kwalo kaHani nokumazisa ngesikhundla awayesibambile, isityhilela ukuba ibingumntu obalulekileyo kumzabalazo wokulwela inkululeko kweli loMzantsi Afrika, kuba iphiko lomkhosi loMkhonto weSizwe lamiselwa ngeenjongo ezifana nezo. Ngesingqi esinye, uMbuli umazisa uHani njengoyena mntu uhloniphekileyo nonamava, igqalanqa ngokwalo. Uvula esenjenje:

- | | |
|--|-------------------------------------|
| 1. Chris the doyen! | UChris igqalanqa! |
| 2. Chris usiThembisile Hani; | |
| 3. From Cofimvaba to Boksburg; | Ukusuka eCofimvaba ukuya eBoksburg; |
| 4. From Poland to Pretoria; | Ukusuka ePholend ukuya ePitoli; |
| 5. From Pretoria to Boksburg | Ukusuka ePitoli ukuya eBoksburg |
| 6. Waluza Januz, uluzile mbulalindini. | Waluza Januz, uluzile mbulalindini. |

Ukuze ubani afikelele kwiqondo lokubizwa njenge “Doyen”, “Igqalanqa”, akalinikwa elo wonga ngaphandle kokuba izenzo zakhe zibe ziquka ukuzilahlela nofele emsebenzini nobizo lwakhe. Ukumazisa uHani ngolu hlobo kwezi mbongi kuhlaba ikhwelo kwisizwe, ukuba xa sisonyula iinkokheli masizingele abantu abancunkca kumgcolo owavulwa ngoogandaganda abafana nooHani aba. Usikhuthaza ukuba sifune iinkokheli ezingamagorha, amakroti namakhalipha, iinkokheli ezinyanisekileyo nezithembekileyo, ezingengabo oohlohlesakhe. Kananjalo, zikwakhuthaza nabo bathe bathenjwa sisizwe, sabonyulela ukongamela nokulawula kwiinkalo ngeenkalo bafunde kwiinkokheli ezifana nooHani, baxhunele ukulola iimpawu ezifana nezi.

Uqhubeka uMkiva kulo mhlathi wokuqala ngokusivezela amazwe lo kaHani athe wafuthelana nawo ngokuba yingqonyela yoMkhonto weSizwe. La mazwe, iZambia, nekomkhulu layo iyiLusaka, neAngola, ngamazwe uMkhonto weSizwe ubuzixhonkxa, uzilolonga kuwo namazwe abethelela ekuxhaseni iphulo lomzabalazo kweli loMzantsi Afrika. Uwusonga umhlathi kwangohlobo awuqale ngalo, xa esithi uHani “nguTshonyan’ onkon’ inkalakatha” (umqolo wesi6). Umveza njengenkokheli emakhazikhazi zizinto ezincomekayo noyintshatsheli yentshokotsheli kwiqonga layo, inkalakatha.

Kwelakhe icala, uMbuli uthelekisa uhambo oluthathwe ngokaHani, ukusuka ekuzalweni kwakhe ukuya ekutshabeni kwakhe nolo luthathwe yindoda eyamgebengayo, uJanuz Waluz. Olu thelekiso lumbeka kwibakala eliphezulu ngakumbi lo kaHani, kuba ithi imbongi wafulathela ikhaya ukuya kuzenza idini lenkululeko, ngeli lixa uJanuz Waluz wafulathela ikhaya ukuya kwenza isenzo sobundlavini. Njengokuba embeka uHani kwiqondo elingaphezu kwelobuntu, yena umbulali wakhe umbeka kwiqondo elingaphantsi kwelobuntu, de amfanise nesilwanyana xa esithi “mbulalindini”, sona sidalelwe ukubulala ukuze sitye.

Kwimihlathi yesibini, ezi mbongi ziphawula izinto ebezimelwe nebezilwelwa ngulo wakwaHani. Uqhuba enjenje uMkiva:

7. Ndiyamzond' uTshaziimpuzi ngokutshawul' iKomanisi;
8. Le nyang' uTshaziimpuzi nguthekwana madoda;
9. Ithi ndimhle ngapha, ndimbi ngapha, ndoniwa yile ndawo;
10. Igazi liyajiya kunamanzi.

UMkiva umtyhila uHani njengeKomanisi, nto leyo ethi ebenkqangiyela umasilingane. NokaMbuli ucaphula kwizinto ezilwelwa ngamaKomanisi ngokuziveza elubala kumqolo wesi8 nowe9:

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|--|--|
| 7. Chris Thembisile the doyen! | UChris Thembisile, igqalanqa! |
| 8. The doyen of democracy and freedom; | Igqalanqa lentandoyesininzi nenkululeko; |
| 9. The doyen against division | Igqalanqa elichasene neyantlukwano |
| 10. Chris the doyen , ubungelona ivaka! | UChris igqalanqa, ubungelilo igwala! |

Xa uMkiva esithi liKomanisi, uthi lo kaHani ubelwela inkqubo yoqoqosho apho urhulumente inguye oxhuzula imikhala yokuvelisa zonke izinto, ezivelisela uluntu ngokubanzi nangokulinganayo. Yena uMbuli uveza elubala ukuba uHani ebengayamkeli into yokuba eli lizwe noqoqosho lwalo lilawulwe ligcuntswana neyokuba kubekho abathile abakhonkxwe ngamakhamandela engcinezelo (umq. 8,9). Le micwe ivezwa zezi mbongi zombini ihlaba ikhwelo kwiinkokheli zanamhla ukuba zingcibe iintanda zeyantlukwano ngokuphathelele kwibala, isini, ibakala lokuhlala noqoqosho, wonke ummi woMzantsi Afrika aphathwe ngokulinganayo nangokufanayo, nokuba uphuma phi na kwaye axhamle kwindyebo yelizwe. Ngaphaya koko, iinkokheli ezongamele ilizwe maziyincothule negcambu indlala kweli lizwe ngokusasaza indyebo yeli lizwe kubo bonke abemi beli lizwe. Ezi mbongi zithi, ngokukaHani, inkululeko engaquki ukukhulula abantu kumakhamandela endlala nentsokolo ngunomgogwana wenkululeko. Ngoko ke, iinkokheli zanamhlanje maziphumeze izinto ezalwelwa nezafelwa ngulo kaHani.

UMbuli uwusonga umhlathi wakhe wesibini ngokuqaqambisa ubukhalipha bukaHani, ngokuthi ebengeyonkokheli iligwala, ebeka abanye phambili ibe yona ingasemva. Eli solotya ulisebenzisa njengomngeni kwiinkokheli zanamhlanje, ukuba mazikhaliphe ekumiseleni nasekuphumezeni imigaqonkqubo ephucula isimo sabemi

boMzantsi Afrika abasajamelene nendlala, ubuhlwempu, intswelangqesho nokungabi namhlaba. Ukwenza kucace uMbuli ukuba njengoko ixesha lokuphila likaHani belingawafuni amagwala, kuba idabi belilikhulu, kunjalo nanamhlanje, amagwala eenkokheli aza kusilela ekuphumezeni izinto ezazilwelwa ngamalwelankululeko awafuneki. UMkiva kwelakhe icala uqhubeka nalo mhlathi wesibini ngokubonisa ukuba inyanga awalala ngayo lo kaHani ikwayinyanga ekwazuzwa ngayo inkululeko. Yiyo loo nto eyifanisa nothekwana onecala elihle nelibi. Ngokuveza oku, uMkiva usikhumbuza ukuba inkululeko eyazuzwa ngoTshaziimpuzi ngowe1994 yahlawulelwa ngamagazi abantu abafana nooChris Hani. Ngale ngcamango, lo kaMkiva uthi masingaze silibale apho sisuka khona, sidlale ngenkululeko esinayo, kuba yahlawulelwa ngegolide nesilivere yegazi looHani namanye amalwelankululeko. Ngokuhlanganisa ukufa kukaHani nokuzuzwa kwenkululeko, uMkiva uthi masivuye sijonge emva. Xa sisenza isikhumbuzo sokuzuzwa kwenkululeko, le nyanga mayisikhumbuze nokufa kukaHani, ze singayilibali into awayifelayo.

Kumhlathi wesithathu uMkiva udakanca kudundubale oku kweqanda leseme iimpawu zobunkokheli balo kaHani:

11. Ungqondogqwirha wasePholend usophul' iimpondo;
12. Yawa ngophoth' indembebele yakwaHani;
13. Igwiba lomfelandawonye;
14. Iphonoyi labasebenzi;
15. Ifolosi kaNogongolo;
16. Uvula kuvaliwe.

Kumqolo we11 uMkiva uthi ukubulawa kukaHani ngungqondogqwirha wasePholend kwasihlutha inkokheli, kuba iimpondo enkomeni luphawu lokukhokela nethi inkunzi ityhilize ngazo ukukhusela umhlambi nokuqwabaza imivalo yotshaba. Kumqolo we13 ukuya kowe16 uMkiva uqwabulula iimpawu ezimenze uHani wayinkokheli ephume izandla nethandwayo ngabantu. Umzoba njengenkokheli ebingamandla eqela lamaKomanisi; akathi unamandla, kodwa ungamandla alo xa esithi "Igwiba lomfelandawonye" (umq. 13). Uqhubeka amzobe njengesinxadanxada ebesiqukeza, siququzela ukulungiselela abasebenzi, umntu obaleka phambili, inkokheli ewisa imivalo oku kwenyathi, avule kuvaliwe. Ngesingqi esinye, uMbuli uthi lo kaHani izenzo zakhe esaphila zimenza abe kwiqondo lokwenzelwa ilitye lesikhumbuzo. NjengokaMkiva, othe kumqolo we11 wathlekisa uHani nombulali wakhe, noMbuli wenjenjalo ukushwabanisa umhlathi wakhe wesithathu (14, 15):

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|--|---|
| 11. People of South Africa- | Bantu boMzantsi Afrika- |
| 12. When we erect the monument for Chris | Xa simisa ilitye lesikhumbuzo likaChris |
| 13. Let the architects of his murder- | Abaqulunqi bokubulawa kwakhe- |
| 14. Belong to the trashbin of history | Mabafakwe kumgqomo wenkunkuma wembali |
| 15. Yes, the museum of shame | Ewe, kugcino lwezinto ezimbi |

Njengokuba uHani efanelwe lilitye lesikhumbuzo, ukuze ingacimi inkumbulo yakhe nezinto azimeleyo, ababulali bakhe nabapheki bokubulawa kwakhe mabafaniswe nenkunkuma, bafakwe emgqomeni, kuphele kuthi tu ngabo. Uthi uMbuli, njengokuba bethe babulala uHani, bona mababulawe bephila ngokuthi eyabo inkumbulo ifakwe emgqomeni wenkunkuma, itshiswe.

Kumhlathi wesine uMkiva ubonisa ukungqukruleka kwesizwe kukulala kwalo wakwaHani esithuthuzela kananjalo isizwe. Uwuvala lo mbongo ngokumema sonke isizwe simkhulule okaHani, sitsho ngazwi linye, ukuba makaphumle ngoxolo uTshonyane.

- 17 Wakhala wadambalaza uNgangegunya kaXhayiya;
 18 Wajweda wajijitheka uDalubuhle kaGungubele;
 19 Wangqunga wangqumshel' uTokyo Sexwale;
 20 Ngxee, mathol' amaduna' eli lomdibaniso;
 21 Masithi "phumla ngoxolo, Tshonyan' onkone".

Uwuvala lo mhlathi wakhe wokugqibela ngokusebenzisa kwakhona ibinza ebelisebenzise ukuvala umhlathi wakhe wokuqala, elithi "Tshonyan' onkone". Ukwenza oku ukubethelela uluvo lokuba lo kaHani ebombathiswe ngengubo emakhazikhazi yeziphiwo ebezilulutho esizweni. Yena okaMbuli kumhlathi wesine uvakalisa ezizezakhe iingcamango ngomzabalazo ngokuzayamanisa nezo bezimelwe ngokaHani. Uhambisa enjenje:

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|--|---|
| 16. My faith has been stretched to the limit; | Ukholo lwam lufike kwangqingetye; |
| 17. Optimism has lost its meaning; | Ithemba lifiphele; |
| 18. People have been pushed to overcrowded graveyards in South Africa; | Abantu batyhalelwa kumangcwaba agcweleyo eMzantsi Afrika; |

19. Life has gone beyond the limits of taste; Ubomi busuke bajavujavu;

20. Human slaughter is not an act of heroism. Ukuxhelwa kwabantu ayibobuqhawe.

Xa ejonga indlela yokubulawa kukaHani namanye amalwelankululeko, uziva ephelelwa ngamandla okaMbuli. Kumqolo we18 unyathela umcimbi womhlaba, de kungabikho nendawo le yokuba kungcwatywe abantu. Umbuso wobandlululo ubungoneli nje ekubavimbeni abantu abaNtsundu umhlaba wokwakha nokulima, nowokungcwaba ngokunjalo, nto leyo ekhokelela kumangcwaba azeleyo. Kwisizwe esiNtsundu ubalulekile umhlaba wokubeka abantu abangasekhoyo. Ulivakalisa ngakumbi ilizwi lakhe lomzabalazo uMbuli ngokunyemba isenzo sokukhuthaza ukubulawa kwamalwelankululeko afana nooHani. Uthi kumqolo wama20 isenzo sokubulala abantu ngathi kubalawa izilwanyana ayibobuqhawe. Ngokusebenzisa isilanduli – “ayibobuqhawe” – ubethelela ingcamango yokuba indlela yokubulawa kukaHani yayisisenzo sobugwala kwaye icebo nesigqibo sokumbulala yayikukuqaqadeka kweengqondo zoongqondogwirha.

UMkiva uwusonga umbongo wakhe ngokubuyela kwingoma ekhaphayo nayisebenzisa njengempinda kulo mbongo. Le mpinda ibethelela, igxininisa ukungqukruleka kwesizwe ngenxa yokulala kwale ndwalutho yakwaHani. Ukuphindaphinda ukulila kangaka kwesizwe, uMkiva ubonisa ilahleko ethe yehlela isizwe soMzantsi Afrika ngenxa yokulala kukaChris Hani. OkaMbuli wona umbongo uhamba uyokuthi ga kumhlathi wethoba.

Kumhlathi wesihlanu uMbuli uhlabela mgama neengcamango zakhe zomzabalazo, ngcamango ezo ezifumana ilizwi kwizinto ebeziwulwa ngokaHani.

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|---|---|
| 21. South Africa my home! | Mzantsi Afrika khaya lam! |
| 22. You are my grave to become; | Ulingcwaba lam elindilindileyo; |
| 23. A home of anguish and sorrow; | Ikhaya lembandezelo nosizi; |
| 24. You are to me like a jungle and forest; | Kum unjengentshinyela yehlathi nohlathikhulu; |
| 25. That lurks dangerous lions and mambas. | Ekukho iingonyama namarhamba anoburhalarhume. |

UMbuli uzoba indlela elisuke laliyo ilizwe loMzantsi Afrika phantsi kombuso wobandlululo. Ubeka elubala izizathu zokuba upheliswe lo mbuso, kuba indawo

ayibiza nayazi njengekhaya isuke yalhlathi elishinyeneyo elincathame izilo ezikhohlakeleyo nezinenjongo yokuqwenga, kuba nazi ziqwenge uHani. Ngezi zilo zinoburhalarhume, ingonyama nenyushu, ukwekwa lo mbuso wobandlululo, lo ukhetha ukubulala amalwelankululeko endaweni yokuvisisana nawo. Ngokubalula ezi zinto, uMbuli utyhila ukuba ayibobundlavini ukulwa mbuso ofana nalowo, kodwa bobona buqhawe, nto leyo ethi nokaHani ebeliqhawe neqhaji ngokulwa nalo umbuso wonyamnyheko.

UMbuli urhuqa uthotho lwemibuzobuciko ukutyhila elubala into ayizabalezelayo kwanento ebulwelwa ngokaHani, uxolo kweli loMzantsi Afrika nokuphela kokubulawa kwamalwelankululeko.

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| 26. Is there a road to peace and mirage? | Ikhona na indlela eya kuxolo nongathemba? |
| 27. Is peace attainable? | Lungafikeleleka na uxolo? |
| 28. What poetic peace am I talking about? | Luxolo olunjani lobumbongi olu ndithetha ngalo? |
| 29. Is it peace with apartheid? | Luxolo olunobandlululo? |
| 30. Or peace under apartheid? | Okanye uxolo phantsi kobandlululo? |
| 31. Is it peace without justice? | Luxolo olungenabulungisa? |
| 32. Or peace without democracy? | Okanye uxolo olungenantando yesininzi? |
| 33. How long and how many more? | Kode kube nini na kwaye kode babe bangaphi na? |
| 34. United Nations how long and how many more? | Kode kube nini na, Zizwe eziManyeneyo kwaye kode babe bangaphi na? |

Ubonisa elubala ukuba uxolo oluthenjiswa ngumbuso wobandlululo yinkohliso edyobha isizwe esimnyama intshongo emehlweni. Akafihli makhuba kulinywa, ukubeka kucace ukuba uxolo kusekho ubandlululo okanye phantsi kombuso wobandlululo yinto engekho. Uyayigxininisa le ngcamango kumqolo wama31 ngokuthi uxolo ngaphandle kobulungisa yinkohliso. Ukutsho oku kuba amalwelankululeko ayebulawa ngurhulumente wobandlululo, kodwa akukho bulungisa, abenzi bobubi ababanjwa. Kumqolo wama32 utyhila ukuba yintando yesininzi kuphela engazisa uxolo kweli lizwe. Ngokwenene, ukungena kwentando

yesininzi ngowe1994 kwazisa uzinzo kukubulawa kwabantu ababezabalazela inkululeko. Uhlabela mgama ngokuhlaba ikhwelo kwiManyano yeZizwe ngezizwe (*United Nations*) ukuba iguzule lo mbuso ungenazinjongo zoxolo nobulungisa. Ukukhalimela kalukhuni ukuthula kweUN ingenzi nto ngombuso wobandlululo ube wona uthe gqolo ubulala abantu (imiq. 33,34).

Kumhlathi wesixhenxe uMbuli uthumela isilumkiso esingqingqwa kumbuso wobandlululo ngeli lixa esoleka umsundulu kwikhwelo alihlaba kwiUN.

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| 35. Demons against genuine peace should also remember- | Idemoni ezichasa uxolo lwenene mazikhumbule- |
| 36. That even in the jungle- | Ukuba nakwintshinyela yehlathi- |
| 37. There are those who hunt the hunters; | Nomzingeli uyazingelwa; |
| 38. United Nations, how long? | Kode kube nini na, Zizwe eziManyeneyo? |
| 39. And how many more must die? | Makufe babe bangaphi na? |
| 40. You have observed brutal murders, massacres of my people in my land; | Nibukele ukubulawa kabuhlungu, nembumbiso yabantu bam elizweni lam; |
| 41. How many more and how long? | Kode kube nini na kwaye kode babe bangaphi na? |
| 42. How long? How long? | Kode kube nini? Kode kube nini? |

UMbuli ulumkisa umbuso wobandlululo ukuba nelabo ixesha liyeza, kuba nayo ingonyama, nakubeni nje iyinkosi yezilo nezilwanyana, nenyushu igquba kumahlathi eAfrika, bakho abazizingelayo, bazibulale. Uvela elubala kumqolo wama39 ngokunwenwisa umbuzo ebewubuze kumqolo wama33 nowama34, othi “*How many more*” (Kode babe bangaphi?). Kulo wama39 uphuma impuhlu: “*How many more must die*” (Makufe babe bangaphi na?). Uqhubeka evela elubala kumbuzo okhapha lo ungasentla kumqolo wama33 nowama34 nothi “*How long*” (Koda kube nini). Usinika umthamo wexesha athi iUN itye imu ngalo mqolo wama40. Uthi oko babethule ukusuka nge*Sharpsville Massacre* ngowe1960 kude kube sekugetyengweni kukaHani ngowe1993. Xa ujonga le minyaka, ukusuka kowe1960 ukuya kowe1993 ukutsho okaMbuli ubone ukuba iphulo lomzabalazo ibiliphulo ebelifanale nebelifanelekile.

Umbongo uMbuli awawuthulula ngomngcwabo kaHani uphela kumhlathi wesixhenxe nomqolo wama42. Wona awuthulule kutshanje, kwicwecwe elishicelelwe ngowama2012 elithi *Amandla – Struggle Songs*, wongezelelwe ngemihlathi emibini. Le mihlathi iphendula umbuzo wokuba lubaluleke ngantoni uncwadi oluphimisela ilizwi lomzabalazo ngexesha lenkululeko. Kule mihlathi, uMbuli uhlongoza isizwe ukuba singayenzi impazamo yokulibala abantu abafana noHani namanye amalwelankululeko awa esedabini lokulwela ukukhulwa komntu ontsundu.

- | | |
|---|--|
| 43. Lest we forget! | Hleze silibale! |
| 44. Remember those who died! | Khumbulani abo basishiyayo! |
| 45. Think of those who died! | Cingani ngabo basishiyayo! |
| 46. When you vote and get elected- | Xa nivota kwaye nisonyulwa- |
| 47. Think of those who died. | Cingani ngabo basishiyayo. |
| 48. When you govern the country- | Xa nilawula ilizwe- |
| 49. Think of those who died. | Cingani ngabo basishiyayo. |
| 50. When you are welcomed in big city airports- | Xa nisamkelwa kwizikhululo zeenqwelomoya kwizixeko ezikhulu- |
| 51. Think of those who died. | Cingani ngabo basishiyayo. |
| 52. When you address the nation on television- | Xa nithetha nesizwe kumabonwakude- |
| 53. When you give out certificates, IDs, passports and permits- | Xa nikhupha izatifikethi, izazisi, iipaspoti neempephamvume- |
| 54. Remember those who died. | Khumbulani abo basishiyayo. |

Kumqolo wama46, uMbuli uhlabisa ikhwelo kubemi boMzantsi Afrika ngokubanzi nakwiinkokheli ezonyulelwe ukongamela ilizwe. Ukususela apho uyabashiya abemi boMzantsi Afrika, agxile kwiinkokheli, ukusuka kuMongameli welizwe (umq. 48) ukuya kumalungu epalamente ndawonye nabaphathiswa bamasebe. Umyalezo wakhe mnye, kwinto yonke eniyenzayo, mabasoloko bethe tha engqondweni yenu abo bathi bafela edabini lokulwela inkululeko, abafana noHani. NgokukaMbuli, xa bekhumbula amalwelankululeko baza kukhumbula noko kwakulwelwa ngexesha lobandlululo ngabantu abafana nooHani – umasilingane kuqoqosho, umhlaba nenkululeko.

Uyaqhubekeka kumhlathi wethoba nongowokugqibela nale ngcamango yokungabalibali abo bafayo.

- | | |
|-------------------------------------|---------------------------------|
| 55. When you celebrate and rejoice- | Xa nibhiyoza kwaye ninemihlali- |
| 56. When you march and sing- | Xa nimatsha kwaye nicula- |
| 57. Think of those who died. | Cingani ngabo basishiyayo. |
| 58. Build monuments; | Yakhani amatye esikhumbuzo |
| 59. Create incentives; | Dalani izikhuthazi; |
| 60. Lest we forget; | Hleze silibale; |
| 61. Remember those who died; | Khumbulani abo basishiyayo; |
| 62. Think of those who died. | Cingani ngabo basishiyayo. |

Uthi uMbuli xa isizwe sibhiyoza, sonwabile, siguya, masikwenze oko egameni labo bathi bafa edabini lomzabalazo. Kumqolo wama⁵⁸ nowama⁵⁹ utyhila indlela abangakhunjulwa ngayo ooHani nabanye, ngokuthi bakhelwe amatye esikhumbuzo, kuba hleze silibale konke abakwenzayo ukuze kuzuzwe inkululeko sisizwe soMzantsi Afrika.



Izangotshe

Kweli bakala ndiphendula umbuzo othi: Ingaba banxibelelana njani nabaphulaphuli babo uMkiva noMbuli ekudluliseni udaba ngale ngangalala yomzabalazo yakwaHani?

Isihloko

UMbuli usebenzise ubuchule obubodwa ekutyumbeni isihloko sakhe kulo mbongo. Usebenzisa isikweko xa esithi lo kaHani yiDoyen, igqalanqa elingumanqanqa apho litshila khona. Lo mcwe uyasityhilela ukuba lo kaMbuli uza kuvuma izango zengoma kulo mbongo, encoma lo abonga ngaye. Kwesi sihloko, uMbuli unebinza alifake kwizibiyeli elithi 'Lest We Forget' (Hleze Silibale). Kwicwecwe lakhe elithi "Izigi" lo kaMbuli unombongo othi 'Lest We Forget' (Hleze Silibale). Nto leyo ethi undindanise iingcamango ezithile eziphuma kulo mbongo wazidibanisa nezo wazithulula emngcwabeni kaChris Hani ukukhupha umbongo onomyalezo weli xesha. Kwelinye icala, uMkiva usebenzise igatya elinentsingiselo ethe ngqo kwesakhe isihloko. Kulula kumphulaphuli ukuwuthelekelela umongo wombongo ndawonye nomxholo xa esiva esi sihloko sithi 'Walil' Umzi Mhla Sashiywa nguTshonyane'.

Imo

Ngaphezu kokuba bethuthuzela isizwe, betyhila nokungqukruleka kwabo, uMkiva noMbuli bavuma izango zengoma, bencoma, betyibela lo kaHani ungasekhoyo. Nto leyo ethi ngaphezu kokuba singathi le mibongo isisimbambazelo, yimibongosikhuzo le, kuba ekukhuzeni kwabo ngenxa yokulala kwale ndwalutho yakwaHani, bayayibonga. Ezi zangxa zithi tyishi kancinci kwindlela yokubhala isimbambazelo. Kwimibongo eluhlobo lwesimbambazelo, kuye kulindeleke imbongi ibike udaba lokulala kwalo ubongwayo, ithuthuzele isizwe ngokutyhila apho akhoyo, ityhile igalelo lalo ubongwayo, imayamanise nezinye izangxa ezalalayo, ityhile isikroba esidalwe kukulala kwalo ubongwayo, iveze apho alele khona. UMkiva noMbuli baya kancinci kule ndlela, ngokusuka bagxile kakhulu kwizinto abezimele lo kaHani nezinto ezintle abezenza ngokungakumbi ngokuphathelele kunamhlanje, bakhalimele abenzi bobubi nabo bekufanele benza into kodwa basonge izandla.

UMkiva usebenzise nje imihlathi emine kulo mbongo nemiqolo engama21. Mfutshane kakhulu lo wakhe umbongo xa siwuthelekisa nalo kaMbuli. OkaMbuli unemiqolo engama62 nemihlathi esibhozo. Kulo wakhe uMbuli undindanise imibongo emibini ukukhupha umbongo omnye. Xa uwodwa lo wayewuthulula emngcwabeni kaHani unemiqolo engama42. Ubude balo mbongo kaMbuli buntama ubunzulu bentlungu akuyo, yokubona ukuba abo bafa belwela inkululeko ukuba bafela ilize, yiyo loo nto ekhumbuza ukuba mabakhunjulwe.

UMkiva uwukhapha umbongo wakhe ngengoma ekhaphayo. Xa uqala lo mbongo, uqala ngale ngoma:

- i. Walil' umzi mhla sashiywa nguChris Hani uTshonyane;
- ii. Walil' umzi mhla mhla sashiywa nguTshonyane;
- iii. Amathambo kaHani, alele phantsi komhlaba;
- iv. Umoya wakhe ukhona;
- v. Nezimvo zakhe zikhona.

Lo kaMkiva usebenzisa le ngoma ukutyhila ukubaluleka kukaHani kumzi oNtsundu ngokubanzi, kuba kaloku umzi uwonke ulilela kuphela umntu obenegalelo elimandla kumzi uphela. Ngaphaya koko, lo kaHani uqaqambisa ukuba nakubeni nje lo kaHani engasekho, kodwa iingcamngo zakhe zisekhona kwaye singazisebenzisa ukwakha uMzantsi Afrika omtsha. Uhlaba ikhwelo kwiinkokheli zanamhlanje ukuba zigqale izimvo zalo kaHani kwaye zizisebenzise njengesiseko nesikhokelo solawulo lwazo.

Zombini ezi mbongi zivakala zibindekile kukulala kwalo kaHani kwaye zimzonda umenzi wobubi, uJanuz Waluz. Ude uMkiva ambize njengongqondogqwirha lo kaWaluz. UMBuli akavakali nje ebuhlungu kukulala kwalo kaHani, ubuhlungu kukuphawula ukuba isizwe silibele ukuba wafela ntoni uHani namanye amalwelankululeko.

Isigama

Njengoko ingumbongo onomxholo wokufa, akothusi ukufumana lo kaMkiva esebenzisa amagama ahloniphayo kulo mbongo. Amatyeli amathathu usebenzisa isihlonipho ukutyhila ukulala kukaHani. Kwisihloko salo mbongo nakwingoma ekhaphayo, lo kaMkiva usebenzisa igama elithi “sashiywa” xa esithi “Walil’ umzi mhla sashiywa nguChris Hani uTshonyane”, endaweni yelithi kwafa. AmaXhosa ngabantu abahloniphayo, ngokungakumbi xa ethetha ngokufa. Zikhona izihlonipho ezifana nokusweleka, ukubhubha, ukutshona, kodwa uMkiva ukhetha ukusebenzisa ukushiywa, igama elihambelanayo nomxholo womqolo lo. Ngokwenene ukushiywa ngumntu omthandayo kudala ukulala. Usebenzisa eli igama ukutyhila isikroba esiza kudaleka ngokulala kukaHani, kuba xa ubani esishiyile akubikho bani ungena endaweni yakhe. Kananjalo, ukubika ukulala kwale ndedeba yakwaHani, uMkiva uvula umbongo wakhe ngegama elithi “Ihambile”. Ngesi sihlonipho uMkiva ubethelela ukuba lo kaHani akasekho phakathi kwethu kwaye izinto ebeqhele ukuzenza akazukwazi ukuba sazenza. Ngalo ndlela utyhila ilahleko yesizwe. Iimbongi zangaphambili bezithanda ukusebenzisa igama elithi “ugodukile”, ukuphuhlisa ingcamango ethi umntu akulala ubuthongo bokufa uya ezulwini okanye kwelemimoya. Kutsha nje kuye kusithi qwenge kwisizwe esimnyama ukuba umntu ulala eluthulini de kube ngumhla wovuko; yiyo loo nto uMkiva ekhetha igama elithi “Ihambile”. Ngaphaya koko, lo kaMkiva usebenzise isihlonipho esithi “ngokutshawula” kumqolo wesixhenxe, endaweni yokuthi “ngokubulala”. Lo kaMkiva ubonisa indlela ebuhlungu nengenalusini athe wabulawa ngayo lo kaHani, esithi utshawulwe wancothulwa nengcambu. Ngeli gama ubonisa ukuba esi ibisisenzo sobugebenga. Ngezi zihlonipho, lo kaMkiva ukwaqaqambisa ukuba lo kaHani ibingumntu ohloniphekileyo.

Ukubonisa ukuba ibingumntu ohloniphekileyo, lo kaMkiva ukwasebenzisa isigama esityhila ubukhulu eluntwini. Kumqolo wokuqala umbiza ngeNkumanda lo kaHani, isihlalo ebesibambile kwiphiko lomkhosi likaKhongolose, uMkhonto Wesizwe. Esi sisihlalo esiphezulu emkhosini kwaye asinikwa naye nabani na emkhosini.

Ngokumbiza ngesihlalo sakhe utyhila ezinye zezinto ebezimenza ahlonitshwe lo kaHani. Kumqolo we12 usebenzisa igama elithi “indembelele”, igama elibhekiswa kumntu obalulekileyo ngenxa yezenzo zakhe eziyincamisa. Ukungqina nokugxininisa ukubaluleka kukaHani, uMbuli kowakhe umbongo usebenzisa igama elithi “doyen” ukubhekisa kuHani, umntu ohlonitshiweyo nongoyena unamava emsebenzini, igqalanqa ngokwalo. UMkiva noMbuli babonisa ukuba lo kaHani ebebavelele ontanga bakhe emsebenzini nakwiphulo lomzabalazo, ebeliqhawe neqhaji lenene kumzabalazo.

Ukubhekisa kwindoda eyagebenga lo kaHani, uMkiva noMbuli basebenzisa isigama esirhabaxa nesinyembayo. Ngale ndlela batyhila ukungoneliseki kwabo sisenzo sikaJanuz Waluz, inkabi yasePholend eyadubula uHani yamosela. Kumqolo we11 uMkiva uhambisa enjenje, “**Ungqondogqwirha** wasePholend usophul’ iimpondo”. Esi sibizo simbaxa, ungqondogqwirha (ingqondo + igqwirha) sityhila ukuba isenzo sikaWaluz nqwa nesenzo somthakathi, umntu osebenzisa ubuthi ukuthintela inkqubela nezinto ezintle emntwini. NgokukaMkiva, lo kaWaluz uneengqondo nezenzo zegqwirha, ligqwirha.

Kumqolo wesithandathu, uMbuli uhambisa enjenje, “Januz Waluz uluzile **mbulalindini**”. Ngesingqi esinye noMkiva, uMbuli akathi lo kaWaluz ubulele uHani, nto leyo ebingasishiya nengqondo ethi uyasiqala esi senzo. Ngokuthi xa embiza, “mbulalindini”, uthi unguye umbulali kwaye wenze into aqhele ukuyenza ngokubulala uHani. Ngaphaya koko, uMbuli uthi xa ethetha ngabapheki nabaqulunqi bokubulawa kukaHani mabalahlwe emgqomeni (“*trashbin*”) (umq.14). Lo kaMbuli ubahluba Ubuntu aba baqulunqi bokubulawa kukaHani, abathobele kumgangatho ongezantsi kwazo zonke izinto eziphilayo, nomgangatho osezantsi kwizinto ezingaphiliyo. Uthi abekho kwinqanaba lokubizwa njengabantu, bafanele ukubizwa njengenkunkuma efanele umgqomo itshiswe.

Izandi

Njengoko lo mbongo kaMkiva ukhatshwa yingoma, kumhlathi ngamnye lo kaMkiva usebenzise imfanozandi ukunika lo mbongo isingqi sengoma nokuze akwazi ukunqwala, awise, akhapse into ayikhupha ngomlomo ngentshukumo. Kumqolo wesihlanu usebenzisa isandi u-**hl**- ukudala imfanozandi kulo mqolo: “**Sahlahlamb’ isihlwele saseMhlabuhlangene**”. Ngaphezu kokudala isingqi, lo kaMkiva ukwatsalela abaphulaphuli bakhe kwinyaniso yokuthandwa kukaHani ngabemi abaninzi beli

loMzantsi Afrika. Kulo mqolo ubonisa ukujweda kwabantu ngokulala kwalo kaHani, ngokuthi bayahlahlamba. Kumqolo wesixhenxe nongumqolo wokuqala kumhlathi wesibini, uMkiva uhambisa enjenje, “Ndiyamzond’ u**Tshazi**impuzi ngokut**shawul’** iKomanisi”. Ngaphezu kokusazisa inyanga awathi wagetyengwa ngayo lo kaHani, uMkiva ukwasivezela nendlela ekhohlakeleyo awathi watshaba ngayo lo kaHani.

Kumqolo we11 nongumqolo wokuqala kumhlathi wesithathu, uMkiva uhambisa enjenje, “Ungqondogqwirha wase**Pholend** us**ophul’** iimpondo”. UMkiva usebenzisa isidubulelingaphandle semilebe u-**ph-** kumagama alandelelanayo, ukutsalela umdla wabaphulaphuli kwindawo aphuma kuyo umenzi wobubi kwanesenzo asenzileyo sokubulala lo kaHani. Kwangokunjalo, uMbuli kumqolo wama28 usebenzisa esi sandi ukudala imfanozandi. Uhambisa enjenje kulo mqolo: “*What poetic peace am I talking about?*” (Luxolo olunjani lobumbongi olu ndithetha ngalo?) ukutsalela umdla wethu kuhlobo loxolo olwaludingeka eMzantsi Afrika ukunqanda isenzo esifana nokugetyengwa kukaHani singaphindeki.

Kwimiqolo emithathu yokuqala kumhlathi wokugqibela, uMkiva usebenzise isandi u-wa- ukudala imvanosiqalo kunye nemfanozandi ukudala isingqi esiwutsho lo mbongo ube bungomarha. Le miqolo ndiza kuyihlalutya ngakumbi phantsi kwesijungqesihloko esithi izangotshe zogxininiso.

Kumqolo wama36 nowama37 uMbuli usebenzisa imfanozandi ukutsalela umdla wabaphulaphuli bakhe kwisilumkiso asijolise kubenzi bobubi kweli loMzantsi Afrika. Ulumkisa esenjenje: “*That even in the jungle-*” (Ukuba nakwintshinyela yehlathi) (umq.36) “*There are those who hunt the hunters;*” (Umzingeli uyazingelwa) (37). Ngokuphindaphinda isandi u-**th-** kule miqolo, uMbuli uchukumisa isazela sabenzi bobubi, ebakhwebela kwisifundo sendalo, apho kufuneka nkqu nengonyama izigade, kuba bakho nayo abayizingelayo.

Imifanekiso

Kumqolo wesithandathu uMkiva usinika umfanekisongqondweni weliso xa ehambisa esenjenje, “Sisithi nguTshonyan’ **onkon’** inkalakatha”. Eli gama lithi onkone lisinika umfanekiso womntu owambathiswe ngezinto ezintle ezide zagqithisa. Ngalo mfanekiso, uMkiva ubuka ubuhle bezenzo zikaHani, ezi bezimenza abe yintandane kwabaninzi. Kwelakhe icala, uMbuli usebenzisa umfankisongqondweni weliso

ongafaniyo nalo kaMkiva, kuba wona utyhila imeko ebuhlungu nengemnandanga. Uhambisa enjenje kumqolo we18:

People have been pushed to overcrowded graveyards in South Africa.

Abantu batyhalelwa kumangcwaba agcweleyo eMzantsi Afrika.

Ngalo mfanekiso asinika wona lo kaMbuli uchaphazela umcimbi womhlaba. Sele abantu benyanzelwa kumangcwaba aphuphumayo kungenxa yokuba abanawo umhlaba, kuba ngokwesiNtu ithole lomthonyama lingcwatyelwa ezantsi kwegadi.

Kumqolo wesibhozo, lo kaMkiva usebenzisa isikweko ngokufanisa inyanga awalala ngayo lo kaHani nothekwana. Uhambisa enjenje, “Le nyang’ uTshazimpuzi nguthekwana, madoda”. Le ntaka iyathanda ukudanisa ngokungathi iqhayisa ngamacala obuso bayo, isithi ndimhle ngapha, ndimbi ngapha. Ngesi sikweko uMkiva uveza ububi nobuhle bale nyanga, kuba njengokuba lo kaHani wasweleka ngale nyanga kaTshazimpuzi ngonyaka we1993, kunyaka olandelayo isizwe esiNtsundu eMzantsi Afrika sazuza inkululeko eyayilwelwa ngulo kaHani. Nto leyo ethi uMzantsi Afrika ngale nyanga ulila uvuya xa ukhumbula ukulala kukaHani nokuzuzwa kwenkululeko.

Xa ezoba uMzantsi Afrika kumhlathi wesihlanu, uMbuli usebenzisa isikweko kumqolo wama25. Uqala ngokusebenzisa isifaniso kowama24, athi:

You are to me like a jungle and a forest;

Kum unjengentshinyela yehlathi nohlathikhulu;

aze adlulele kowama25 ngokuthi:

That lurks dangerous lions and mambas.

Ekukho iingonyama namarhamba anoburhalarhume;

Ngesi sifaniso nesi sikweko, lo kaMbuli usinika umfanekiso wendawo enobungozi apho ubani asemngciphekweni wokuphulukana nobomi bakhe nanini na. Lo kaMbuli uthi, ukuba uHani angagwintwa ephakathi kwamasango omzi wakhe, elizweni lakokwabo, inene, uMzantsi Afrika lilizwe ekukho kulo abantu abaziphethe ngokweengonyama namarhamba anoburhalarhume.

Kumqolo we12 uMkiva usebenzisa uchasano xa esithi: “Yawa ngophoth’ indembebele yakwaHani”. Uthi lo kaMkiva sele esinika umfanekiso wokufikelela

kukaHani kwinqanaba lokuwa, awucime ngokusibonisa ukuba usengumntu omkhulu emehlweni ethu ngokuthi uyindembebele. Ngalo mfanekiso ubethelela ingcamango ethi efile nje, usathetha lo kaHani. Kananjalo, kumqolo we12 ukuya kowe15, uMbuli usebenzisa uchasano, ethelekisa uHani nababulali bakhe. Uhambisa enjenje kule miqolo:

12. *When we erect the monument for Chris;*
13. *Let the architects of his murder-*
14. *Belong to the trashbin of history;*
15. *Yes, the museum of shame.*

Xa simisa ilitye lesikhumbuzo likaChris
 Abaqulunqi bokubulawa kwakhe-
 Mabafakwe kumqomo wenkunkuma wembali
 Ewe, kugcino lwezinto ezimbi

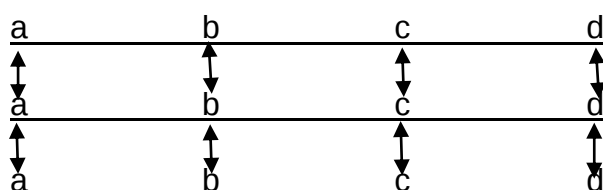
NgokukaMbuli, uHani ufanelwe ukwenzelwa ilitye lesikhumbuzo, ukuze angabi nakulibaleka kubemi boMzantsi afrika, ngenxa yezenzo zakhe. Ngeli lixa ababulali bakhe befanelwe kukuphoswa kwelokulibala, baphathwe njengento engaphantsi kobuntu nefanele ukulahlwa emgqomeni, iyokutshiswa, inkunkuma. UMbuli uqaqambisa ukubaluleka nokuba mihle kwemisebenzi kaHani ngeli lixa ekuchasanisa oko nesenzo esibi sokumgebenga.

Izangotshe zogxininiso

Kumbongo wakhe othi 'Chris the Doyen (Lest we Forget)', uMbuli usebenzisa unxusanomigca olupheleleyo ukusuka kumqolo wesithathu ukuya kowesihlanu. Uhambisa enjenje lo kaMbuli,

3. From Cofimvaba to Boksburg;
4. From Poland to Pretoria;
5. From Pretoria to Boksburg;

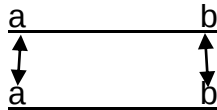
Ngokuthelekisa indlela ehanjwe ngokaHani nendlela ehanjwe ngumbulali wakhe, uMbuli usebenzisa unxusanomigca olupheleleyo ukugxininisa inkohlakalo engqengqene engqondweni kaJanuz Waluz ngokuthatha uhambo olude lokusuka ePholend, ludlule ePitoli ukuya kufika endlwini kaHani eBoksburg ngeenjongo zokubulala. Olu nxusanomigca olupheleleyo ndingalubonisa ngolu hlobo:



Kananjalo, noMkiva usebenzisa esi sangotshe ukugxininisa igalelo lalo kaHani kumsebenzi woMkhonto weSizwe ngokukhankanya izizwe azihambeleyo ngeenjongo zokulwa nobukolonyali. Uhambisa enjenje,

3. Wahlab' eLusaka;
4. Wahlab' eAngola

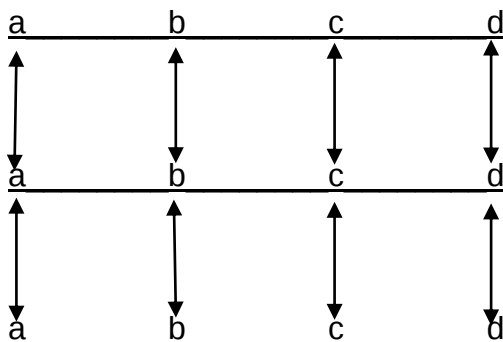
Olu hlobo lonxusanomigca ndingalubonisa ngolu hlobo lulandelayo:



Uyaphinda lo kaMkiva kumqolo we17 ukuya kowe19 asebenzise unxusanomigca olupheleleyo. Kule miqolo ugxininisa ukungqukruleka kwesizwe ludaba lokulala kwale ngangalala yakwaHani. Uthulula intlungu yakhe ngokwenjenje,

17. Wakhala wadambalaza uNgangegunya kaXhayiya;
18. Wajweda wajijitheka uDalubuhle kaGungubele;
19. Wangqunga wangqumshel' uTokyo Sexwale;

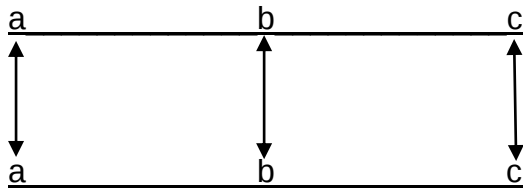
Lo kaMkiva usebenzisa izithethantonye ezohlukana ngobutyhulu, nto leyo ethe yamnceda ukufika kuvuthondaba kule miqolo. Kwilungu lokuqala (a) usinika umfanekiso wendlebe noweliso ukutyhila indlela uluntu olwathi lwaziva ngayo ludaba lokulala kukaHani – wakhala; wajweda; wangqunga. La ngamabakala okukhala xa usentlungwini, elilandela elinye libonisa ubunzulu bentlungu. Kwilungu lesibini (b) wandisa ingcamango ayiveze kwilungu lokuqala, ekwasebenzisa izithethantonye ukudala unxusanomigca kule miqolo. Kwilungu lesithathu (c) nelesine (d) unika amagama abantu abamele isizwe esiNtsundu esilahlekelwe ngulo kaHani. Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:



Kananjalo, lo kaMkiva usebenzisa unxusanomigca olupheleleyo kwimpinda eyingoma ekhapha lo mbongo. Ngesi sangotshe, uMkiva ugxininisa ingcamango ethi, “efile nje, usathetha”. Uhambisa enjenje:

Umoya wakhe ukhona;
Nezimvo zakhe zikhona.

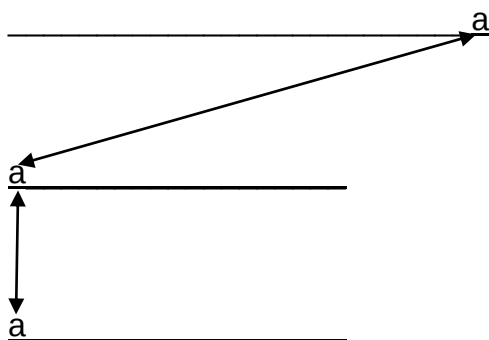
Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:



Kumqolo wesibini ukuya kumqolo wesine uMkiva usebenzisa uhlobo lophindaphindo olubizwa ngokuba luqhagamishelwano oluxwesa ukusuka ekunene ukuya ekhohlo (imiq. 2 & 3) nolumi nkqo (imiq. 3 & 4). Uqhagamishela lemiqolo ukugxininisa umsebenzi neendawo othe wafikelela kuzo uMkhonto weSizwe phantsi kwenkokhelo kaHani. Olu qhagamishelwano lungegama elinesiqu esingu-hlaba nelikwasisikweko sokufanisa ubukhali bomsebenzi weli phiko loMkhosi likaKhongolose. Uhambisa enjenje kule miqolo:

2. Ha-hay' madoda lo Mkhont' uyahlaba;
3. Wahlab' eLusaka;
4. Wahlab' eAngola;

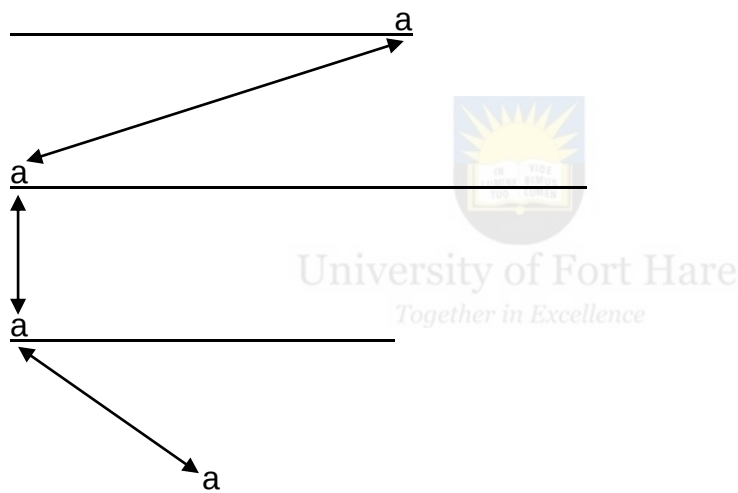
Ndingalubonisa ngolu hlobo olu qhagamishelwano:



Kwangokunjalo, noMbuli usebenzisa uqhagamishelwano ukugxininisa ukuba lo kaHani ebegqame kweyiphi imimandla le nto ade ambize ngokuba ligqalanqa ngokwalo. Utyatyadula enjenje kumqolo we7 ukuya kowe10.

- | | |
|--|--|
| 7. Chris Thembisile the doyen ! | UChris Thembisile, igqalanqa ! |
| 8. The doyen of democracy and freedom; | Igqalanqa lentando-yesininzi nenkululeko; |
| 9. The doyen against division | Igqalanqa elichasene neyantlukwano |
| 10. Chris the doyen , ubungelona ivaka! | UChris igqalanqa , ubungelilo igwala! |

Lo kaMbuli uqaqambisa ukuba lo kaHani ebeliqhawe lomzabalazo, kuba ebephuma phambili ekulweleni inkululeko, ekuchaseni iyantlukwano ebikhuthazwa ngumbuso wobandlululo kwintlalo nakwindyebo yelizwe kwaye ebelitshantliziyo. Olu qhagamishelwano ndingalubonisa ngolu hlobo lulandelayo:



Kumhlathi wesibhozo nowethoba, uMbuli usebenzisa uphindaphindo ngokuphinda umqolo othi “*Think of those who died*” (Cingani ngabo balalayo) ukugxininisa nokubethelela ukuba iinkokheli zanamhlanje mazihlabe zikhangele. Utsala imimandla eyahlukeneyo kwinkqubo yolawulo lwanamhlanje, esithi xa besenza zonke ezo zinto, bethetha kumabonwakude, bekhupha izatifikethi, bekwizikhululo zeenqwelomoya, makusoloko kusithi qatha abo balalayo belwela inkululeko njengoChris Hani. Esi sangotshe siyamnceda lo kaMbuli agxininise ekunyanzeleni iinkokheli zanamhlanje zingalibali ukuba zinomgomo wokuphumeza zonke izinto ezazilwelwa ngabantu abafana nooHani.

Ezemveli

Ukususela kumqolo wama²⁶ ukuya kowama³⁴ kumbongo othi 'Chris the Doyen (Lest we Forget)', uMbuli usebenzisa umbuzobuciko ukuhlaba ikhwelo kwiManyano Yezizwe ukuba yenze intshukumo ngombuso wobandlululo. Ezinye zeenkqubo zabo kukudala uxolo kuwo onke amazwe aphantsi kwabo. Yiyo loo nto uMbuli esebenzisa le mibuzobuciko ukutyhila ukuba besavumela umbuso ofana nalo alusoze lubekho uxolo eMzantsi Afrika kwaye ukubulawa kukaHani kuntama loo nto. Urhuqa uthotho lwemibuzobuciko ngokwenjenje,

- | | |
|--|--|
| 26. Is there a road to peace and mirage? | Ikhona na indlela eya kuxolo nongathemba? |
| 27. Is peace attainable? | Lungafikeleleka na uxolo? |
| 28. What poetic peace am I talking about? | Luxolo luni imbongi ethetha ngalo? |
| 29. Is it peace with apartheid? | Luxolo olunobandlululo? |
| 30. Or peace under apartheid? | Okanye uxolo phantsi kobandlululo? |
| 31. Is it peace without justice? | Luxolo olungenabulungisa? |
| 32. Or peace without democracy? | Okanye uxolo olungenantando yesininzi? |
| 33. How long and how many more? | Kode kube nini na kwaye kode babe bangaphi na? |
| 34. United Nations how long and how many more? | Kode kube nini na, Zizwe eziManyeneyo kwaye kode babe bangaphi na? |

5.3.1.2 Izibongo zikaMadiba

Maz' enethole – Mkiva

1. Anindihoyi na?
2. Libiziw' ebaThenjini irhamb' elirhangarhanga lwakwaMandela;
3. Ithole ledun' elamithw' iminyaka yamibini lingazalwa;
4. Laza lazalwa sel' inamazinyo;
5. Ufaf' olud' olumadolodolo lwakwaMandela;
6. Int' eyakhula ngenemb' ugastyeketye.
7. Namhlanje sith' usambesile, wasihombis' ezizweni;
8. Bahlahlamb' abanyatheli beli lizwe;
9. Besithi, 'Madiba you are the living legend'; [Madiba uyimbalarha yokwenene]

10. The international figure; [Usaziwayo kumazwe ngamazwe]
11. The warrior of social justice; [Umlweli bulungisa]
12. The humble humanitarian'; [Umzondeleli wamalungelo abantu othobekileyo]
13. Sithi, 'Maz' enethole!
14. Ayo! UMadiba ngumakhwekhwetha inqwelo yengqwangangqwili yenkunz' ediliz' iziduli ingenampondo;
15. The root of reconciliation; [Ingcambu yoxolelaniso]
16. Gosi ke Gosi ka kagiso;
17. NguGesant ubhebheth'inqwebu umhlab'uvunyiwe;
18. Waziw'ezizweni, waziwa lihlabathi;
19. The filament of freedom. [Ubulembu benkululeko]
20. Ngumjijiva wenkunz' ejij' ezinye;
21. Bath' ukuyibiza, bathi-
22. He is the pollen of prosperity; [Umungu wokuchuma]
23. Ngumakhawulel' abafazi ngenj' ixukuxa;
24. Ukuz' abacel' int' engangesheleni;
25. The caylix of consciousness; [Isikhuselimveliso sokuqonda]
26. The stem of our society; [Isiqu soluntu lwethu]
27. Yiyo loo nto ndisithi: 'Maz' enethole, Rholihlahla'.
28. URholihlahla yinj' amathumbu yeenkukhu zakuloMaseti;
29. Phantsi kwentaba zikaGilindoda;
30. Uyazazi izicagogo nezicukujeje zomzabalazo;
31. Mzi kaPhalo mnxibiseni iziyeye neziyambane;
32. Goduka swayiba lezwembez' elide lakwaZondwa, lakwaYemyem, kwaVelabembhentsele;
33. Goduka Sotonono ujong' umjonono, ujejana ngeja;
34. Ubhobhoyi ngebho, uthekwana ngetha;
35. Ndithath' apha ndibe ngapha;
36. Ndithath' apha ndibe ngapha;
37. Ndithath' apha ndibe ngapha.

Madiba – Mbuli

- | | |
|--|--|
| 1. A human treasure; | Indyebo yoluntu; |
| 2. A Chief of AbaThembu tribe; | INkosi yesizwe sabaThembu; |
| 3. A former amateur boxer | Owayesakuba yimbethimanqindi engahlawulwayo; |
| 4. A graduate from Robben Island prison; | Owathweswa esiQithini; |
| 5. A lawyer by profession; | Igqwetha ngokomsebenzi; |
| 6. Madiba! Madiba! | |
| 7. A tried and tested leader; | Inkokheli emelene nezanzwili zexesha; |
| 8. A stalwart; | Intsimb' ayigobi; |

- | | |
|---|---|
| 9. A struggle veteran; | Iggala lomzabalazo; |
| 10. A global icon, internationally acclaimed; | Usaziwayo wehlabathi, othandwayo ngamazwe ngamazwe; |
| 11. Isithwalandwe, Madiba! | |
| 12. A legendary leader; | Imbalarha yenkokheli; |
| 13. A first Commander of UMkhonto weSizwe; | INkumanda yokuqala yoMkhonto weSizwe; |
| 14. A torch-bearer who captured world attention; | Umthwalikukhanya othimbe iingqondo zehlabathi; |
| 15. A trendsetter par excellence; | Ugandaganda okwiqondo eliphezulu; |
| 16. 27 years behind bars in a concrete jungle | Iminyaka engama27 evalelwe kwihlathi lenkonkile; |
| 17. Indeed, the long walk to freedom. | Inene, inde indlela esinga enkululekweni. |
| 18. From prison to Presidency; | Wasuka entilongweni waya eKongameleni; |
| 19. The first black President of a democratic South Africa; | UMongameli wokuqala ontsundu eMzantsi Afrika; |
| 20. Madiba, a catalyst! | UMadiba, incutshe ngokwayo! |
| 21. Madiba, a reconciler! | UMadiba, umxolelanisi ngokwakhe! |
| 22. Madiba, a unifier! | UMadiba, umdibanisi ngokwakhe! |
| 23. Who embraced enemies of our struggle; | Owawola iintshaba zomzabalazo wethu; |
| 24. Love can best be measured by the ability to forgive; | Uthando lugqama ngakumbi ekukwazini ukuxolela; |
| 25. The best gift you can give your enemy is forgiveness; | Esona siphosiphisa utshaba lwakho kukumxolela; |
| 26. A genius extraordinaire! | Inggondi ebalaseleyo; |
| 27. Madiba, a role model! | UMadiba, isibonelo! |
| 28. Some leaders are heroes; | Ezinye inkokheli ngamaqhawe; |
| 29. Some leaders are legends; | Ezinye inkokheli ziimbalarha; |
| 30. Madiba our hero! | UMadiba iqhawe lethu! |
| 31. Madiba our legend! | UMadiba imbalarha yethu |
| 32. Madiba our hero! | UMadiba iqhawe lethu! |
| 33. Delakufa! | |
| 34. Dalibhunga! | |
| 35. Madiba, Ngqolomsila, Vela bembhentsele, Yemyem! | |
| 36. Halala, Madiba, halala! | |

Intsusamabandla

NgokukaMakhenyane (*Op Cit.* 96), ongasekhoyo utata uNelson Mandela yeyona nkokheli yomzabalazo ebhiyozelwayo neyaziwayo eMzantsi Afrika. Ngokwenene, ukuba kukho inkokheli yomzabalazo ethe yabenza lula ubomi beembongi

zomthonyama, ayikho eyodlula ongasekhoyo utata uRholihlahla Nelson Mandela. UKaschula (2002:211) usityhilela ukuba izibongo zikaMadiba singazitsala emva kwiminyaka yowe1950. Ehlahutya umbongo kaD.L.P. Yali-Manisi ongoMadiba, uveza oku:

This poem was produced in 1954, and it is the oldest recorded poem about Mandela.

Lo mbongo waveliswa ngowama1954, kwaye ngowona mdala owashicelelwayo ongoMandela.

Ngonyaka we1954 uMandela wayeneminyaka engama36 kwaye sele eyinxalenye yomzabalazo. Nto leyo ethi kungenzeka ukuba zazisele zikho izibongo ngaye nakubeni zingazange zibhalwe phantsi njengalo abhekisa kuyo lo kaKaschula. Ezo mbongi, kuquka nalo kaYali-Manisi zaba ngugandaganda weembongi ezathi zagubela indlela uthotho lweembongi ukuza kuthi ga ngoMbuli kunye noMkiva nabanye abeza emva kwabo.

Kuphando lwakhe ngezibongo zikaMadiba ezithululwe ngesiXhosa, uBobelo (2008:8) usinika ezinye zezizathu zokuba lo kaMandela abe luyolo lweembongi zomthonyama. Umchuba enjenje:

Nelson Mandela is a political figure who is recognised both within and outside South Africa. He is a member of the African National Congress, which is the main political organisation that fought against apartheid and for the establishment of a democratic and non-racial South Africa. Mandela gained popularity and fame by fighting against the oppressive measures of the apartheid regime and for a democratic dispensation in South Africa. His detention, serving a life sentence for his ideas, also made him gain favour with the public, especially the oppressed people, within and beyond the borders of South Africa. His release from jail in 1990 and promoting peaceful negotiations towards a democratic South Africa won him the favour of most people in South Africa and around the world. His inauguration as the first black president of South Africa in 1994, to lead a democratic government, made an indelible mark in his history and life. IsiXhosa poets then became impressed with such a figure and composed poems as tribute to him.

UNelson Mandela ngumntu wezopolitiko owaziwayo eMzantsi Afrika nangaphandle. Ulilungu likaKhongolose, umbutho owayephambili ekulweni ubandlululo nasekumiseleni uMzantsi Afrika wentando yesininzi nongenabuhlanga. UMandela ufumene ukuthandwa nodumo ngokulwa nengcinezelo yombuso wobandlululo nangokumisela ulawulo lwentando yesininzi eMzantsi Afrika. Ukubanjwa kwakhe, egwetywe ukuchitha ubomi entilongweni ngeembono zakhe, nako kumenze wathandwa ngabantu, ngokungakumbi abo babecinezewe, ngaphakathi nangaphaya kwemida yoMzantsi Afrika. Ukukhululwa kwakhe ngowe1990 nokukhuthaza uthethathethwano olunoxolo olwakhokelela kuMzantsi Afrika wentando

yesininzi kwamenza wathandwa ngakumbi luninzi lwabemi boMzantsi Afrika nakwihlabathi ngokubanzi. Ukubekwa kwakhe njengomongameli wokuqala oNtsundu eMzantsi Afrika ngowe1994, ukuba akhokele urhulumente wentando yesininzi, kwashiya umqela omhle kwimbali nakubomi bakhe. Iimbongi zesiXhosa ziye zathunakala ngumntu onje, zaqalisa ukuqamba imibongo ukumtyibela.

Ayibanga ziimbongi zamaXhosa kuphela ezithe zanika imbeko lo kaMadiba ngezenzo zakhe eziyincamisa, bakho nabezinye izizwe nabamanye amazwe abathe bathulula izibongo ukunika imbeko kokaMandela.

Ukoleka umsundulu, lo kaMadiba uphumelele kwimimandla ezithe iinkokheli ezininzi ngaphambi nasemva kwenkululeko zasilela kuyo. Ukuphuma kwakhe entilongweni usuke wankqangiyelela uxolo endaweni yokubuyisa isixhiba kumbuso owamhlutha iminyaka engama27 yobomi bakhe. Kumbhodamo woqhushululu lwemfazwe eyasuba imiphefumlo yabantu KwaZulu-Natal, waba sembindini weengxoxo zoxolo ezathi zazala amaduna namathokazi. Wakhuthaza ukuba zonke izikhali ziphoswe elwandle. Akaphelelanga apho, wamisela iKhomishini yeNyani Noxolelwaniso (*Truth and Reconciliation Commission*) ukudala uxolo kweli lizwe loMzantsi Afrika nokungciba iintanda zeyantlukwano ezadalwa yinkqubo yobandlululo. Lo kaMadiba ebetshila ngesidanga esithi uMzantsi Afrika ngowomntu wonke ohlala kuwo. Ngaphaya koko, usikhokele isizwe soMzantsi Afrika ukusuka ngowe1994 ukuya ngowe1999 ngenkonzo enomkhondo, umkhitha nomkhoka okhwebayo. Ifuthe lolawulo lwakhe luchaphazele nezizwe ezingaphaya kwemida yeli loMzantsi Afrika. Ubengenguye umangongoma ndigqume wenkokheli kwaye akukho netyala elinye lorhwaphilizo elakhe labekwa kuye nangoku sele ethathe umhlalaphantsi. Uzikhwezele iimfuno zabantu abasweleyo ngokubakhela izindlu, ngokuphucula amaphandle, ngokunika isidima abantu abadala ngemali yenkamnkam, ngokwakha izikolo nokumisela imfundo yasimahla ezikolweni, ngokuvula inyoba yenkxasomali yokufunda kumaziko aphakamileyo nangokwakha izibhedlele zabantwana nokuvula ingxowa yokuxhasa abantwana. Okokugqibela, nakubeni ebesenalo ithuba negunya lokuqhubeka esongamela eli lizwe eminye iminyaka emihlanu, akakhange atshele, atshotshobele esikhundleni sokongamela, usuke wadlulisela imikhala yolawulo kwabanye. Ngokwenene, lo kaMadiba ukufanele ukubongwa yiyo nayiphi na imbongi enelizwi lembongi ukuze isizukulwana esitsha seenkokheli sizigqwathulele kulo mthi uyakayaka unje wakwaMandela.

Ingxam (Umongo)

Iluthotho imibongo kaMbuli noMkiva ebendingayihlulutha ngale ndwalutho yakwaMandela, kodwa ndiza kuthatha nje umbongo ube manye kwimbongi nganye. Eminye yemibongo ibingatsala umdla wam kolu phando yileyo ezi mbongi zimbini zayithulula mhla wabekwa njengoMongameli weli lizwe uMadiba. Isigqibo sokuthatha umbongo othi 'Maz' enethole' kuMkiva nothi 'Nelson Rholihlahla Mandela' kuMbuli kungokuba le mibongo yeyakutsha nje. Loo nto ke isinika ithuba lokumhlola kakuhle lo kaMadiba kwiliso lezi mbongi, ukuze siphawule impembelelo yexesha lasemva komzabalazo kwiinkokheli ebeziphume izandla ngexesha lomzabalazo. Oko kuza kusinika izinto ezintle esingazifunda kuMadiba nezo esingaphucula kuzo.

Njengoko nesihloko sintama, umbongo kaMkiva othi 'Maz' enethole' uthi ndlelantle kuMadiba ngokumnqwenelela konke okuhle kumhlalaphantsi awayewuthatha. Urhuqa izenzo zikaMandela ngexesha lomzabalazo nangexesha esongamela eli loMzantsi Afrika. Uthi njengoko ubucweye kuhle ngexesha ubusenamandla, ngamana neli ibakala ulithathayo lingakuphatha kakuhle njengoko ubusiphethe kakuhle sisisizwe. Usinika uthotho lwemifanekiso etsho kuthi tha ezingqondweni zethu ukuba ngokwenene ukufanele ukubongwa lo kaMandela. Ngokunjalo, noMbuli kwelakhe icala ungqisha ngesingqi esinye ekutyhileni ubuhle balo kaMandela. Bayangqinelana ukuba lo kaMadiba yinkokheli ephume izandla nethe yazilahlela nofele ekukhonzeni isizwe sayo, ayathi kuba ibekiwe ngabantu esikhundleni sokongamela ibacwanye abantu, yenze okukokwayo nokukholisa eyayo intliziyo. Zombini ezi mbongi zimtyhila uMadiba njengentshatsheli nentshokotsheli yomzabalazo wothethathethwano.

Umxholo – umyalezo nemfundiso

UMkiva usebenzisa uphawu lombongo womthonyama ukuvula umbongo wakhe, esebenzisa umbuzobuciko: "Anindihoyi na?". Usebenzisa olu phawu ukutsala iingqondo zabaphulaphuli bakhe, ebabongoza ukuba bamphulaphule kuba uza kuthetha ngomntu obalulekileyo nokwizinga eliphezulu. Ubukhulu becala izibongo zomthonyama zibonga iiNkosi neeKumkani. Ngolo hlobo lo kaMkiva uyasiphawulela, esikhumbuza ukuba lo kaMadiba yiNkosi. Njengokuba uMkiva eyiveza mayana le ngcamango yobukhosi bukaMadiba, uMbuli kumqolo wesibini uyiveza elubala ngokuthi uMadiba yiNkosi yabaThembu. Ukubalula ubukhosi bukaMadiba kwezi mbongi, ngaphezu kokuphawula ukuba uneentlanga zokukhokhela, baqaqambisa

ukuba endaweni yokukhetha ukukhonza isizwe sabaThembu, alwele ukubuyiselwa kobukhosi kwikhaya lakhe, wakhetha umzabalazo wokulwela isizwe sonke soMzantsi Afrika, iintlanga zonke zoMzantsi Afrika ezaziphantsi kwengcinezelo yabamhlophe. Ngokutyhila oku, ezi mbongi zibonisa ukubaluleka kokuncama nokuzibingelela kwenkokheli ekhokela abantu.

Kumhlathi wokuqala uMkiva uhambisa enjenje:

1. Anindihoyi na?
2. Libiziw' ebaThenjini irhamb' elirhangarhanga lwakwaMandela;
3. Ithole ledun' elamithw' iminyaka yamibini lingazalwa;
4. Laza lazalwa sel' enamazinyo;
5. Ufaf' olud' olumadolodolo lakwaMandela;
6. Int' eyakhula ngenemb' ugastyeketye.

Ngeli lixa yena okaMbuli esithi:

- | | |
|--|--|
| 1. A human treasure; | Indyebo yoluntu; |
| 2. A Chief of AbaThembu tribe; | INkosi yesizwe sabaThembu; |
| 3. A former amateur boxer | Owayesakuba yimbethimanqindi engahlawulwayo; |
| 4. A graduate from Robben Island prison; | |
| 5. A lawyer by profession; | Igqwetha ngokomsebenzi; |
| 6. Madiba! Madiba! | |

Kulo mhlathi uMkiva usinika umfanekiso oyolisa iliso ngokufanisa lo kaMandela nerhamba elimibalabala (umq. 2). Lo kaMkiva umveza uMadiba njengomntu oneziphiwo neetalente eziliqela nezibukekayo, esithi zininzi izinto esingazincoma kuye. Oku kungqinwa ngokaMbuli kumqolo wokuqala ngokumveza lo kaMandela njengendyebo, umntu oxatyisiweyo nolulutho esizweni. Kumqolo wesithathu ukuya kowesithandathu, uMkiva usizobela ukuzalwa nokukhuliswa kukaMadiba. Uthi wazalwa sele enamazinyo ukuveza ukuba wazalwa engumntwana olungileyo nokrelekrele. Uthi ukhuliswe ngenembe ukubonisa ukuba womelela esemncinci waze wangcamla intlungu nentlupheko umntu oNtsundu athubeleze phantsi kwayo.

Kwelakhe icala uMbuli unyathela onke amabakala obomi uMadiba awahambileyo. Akuba emveze njengeNkosi yabaThembu kumqolo wesibini, umveza

njengembethimanqindi (umq. 3), indoda eyaqubisana nentilongo yaphumelela (4), nanjengegqwetha. Njengokuba uMkiva esebenzisa ulwimi oluzekelisayo ukuchaza uMadiba, uMbuli usebenzisa ulwimi oluthe ngqo. Zombini ezi mbongi zisebenzisa igama eliphuma kwisinqulo sikaMandela ukubhekisa kuye, elithi “Madiba”.

Kumhlathi wesibini uMkiva usityhilela ukuba lo kaMandela ulithathe eli loMzantsi Afrika walibeka kumgangatho wehlabathi de nentshaba zeli lizwe azakwazi ukuthula, suka zamtyibela, zimncoma. Uhlahlamba enjenje:

7. Namhlanje sith' usambesile, wasihombis' ezizweni;
8. Bahlahlamb' abanyatheli beli lizwe;
9. Besithi, 'Madiba you are the living legend; [Madiba uyimbalarha yokwenene]
10. The international figure; [Usaziwayo kumazwe ngamazwe]
11. The warrior of social justice; [Umlweli bulungisa]
12. The humble humanitarian'; [Umzondeleli wamalungelo abantu othobekileyo]
13. Sithi, 'Maz' enethole!'

UMbuli yena kulo mhlathi umbonisa uMadiba njengenkokheli yomzabalazo ephume izandla nethe yamelana nezanzwili. Uhambisa enjenje:

- | | |
|---|---|
| 7. A tried and tested leader; | Inkokheli emelene nezanzwili zexesha; |
| 8. A stalwart; | Intsimb'ayigobi; |
| 9. A struggle veteran; | Igqala lomzabalazo; |
| 10. A global icon, internationally acclaimed; | Usaziwayo wehlabathi, othandwayo ngamazwe ngamazwe; |
| 11. Isithalandwe, Madiba! | |

Uthi lo kaMbuli xa ejonga uMadiba, ambone njengendoda ethe yathembeka ngalo lonke ixesha iselulawulweni nasemzabalazweni. Umzoba njengegqala lomzabalazo nentandane edunyiswa lihlabathi liphela. Kumqolo we10 zombini ezi mbongi ziphawula ifuthe likaMadiba kwihlabathi liphela.

UMkiva uwuvula umhlathi wesithathu ngesikhuzo nangomgca omde ukutyhila ukuba uMadiba uza kuhlala eyinkokheli yabantu nakubeni ethatha umhlalaphantsi nje. Ubenga axhome exhantini uhlobo lwenkokheli ebeyiyo lo kaMandela ngexesha enguMongameli wesizwe. Uyabonisa ukuba akakhange asiphoxe isizwe esiye samthemba ngokumbeka esihlalweni. Wenza umpongampo enjenje:

14. Ayo! UMadiba ngumakhwekhwetha inqwelo yengqwangangqwili yenkunz' ediliz' iziduli ingenampondo;
15. The root of reconciliation; [Ingcambu yoxolelaniso]

16. Gosi ke Gosi ka kagiso;
17. NguGesant ubhebheth'inqwebu umhlab'uvunyiwe;
18. Waziw'ezizweni, waziwa lihlabathi;
19. The filament of freedom. [Ubulembu benkululeko]

UMbuli yena kumhlathi wesithathu usijongisa emva kwixesha lomzabalazo, ephawula indlela ende ethe yahanjwa ngokaMandela ukusingisa kumathafa enkululeko.

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|--|--|
| 12. A legendary leader; | Imbalarha yenkokheli; |
| 13. A first Commander of UMkhonto weSizwe; | INkumanda yokuqala yoMkhonto weSizwe; |
| 14. A torch-bearer who captured world attention; | Umthwalikukhanya othimbe iingqondo zehlabathi; |
| 15. A trendsetter par excellence; | Ugandaganda okwiqondo eliphezulu; |
| 16. 27 years behind bars in a concrete jungle | Iminyaka engama27 evalelwe kwihlathi lenkonkile; |
| 17. Indeed, the long walk to freedom. | Inene, inde indlela esinga enkululekweni. |

UMkiva umzoba uMadiba njengentshatsheli yentshokotsheli ethwele intshinga yoxolo noxolelwaniso, nto leyo eyenza awongwe lihlabathi nge*Nobel Peace Prize*. Njengokuba uMbuli ephawula iminyaka echithwe nguMadiba entilongweni, ebonisa ukomelela kwakhe ngokumelana nenkonkile iminyaka engama27, uMkiva uthi uMadiba waphuma apho wamisa uxolo noxolelwaniso. UMbuli uqhubeka ngokumzoba uMadiba njengogandaganda weNkumanda yoMkhonto wesizwe eyagubela indlela ezinye ezalandela emva kwakhe, njengoChris Hani. Ngeli solotya uqaqambisa ukuba lo kaMandela wayenakho ukuthi xa ephuma entilongweni afunze ngomzabalazo wezigalo, kodwa wakhetha umzabalazo wothethathethwano, wazuza inkululeko. Ziyangqinelana kwakhona ezi mbongi, njengoko bezenzile kumhlathi wesibini, ukuba izingqi zikaMadiba zibethe kwavakala kwihlabathi liphela. Kananjalo, bawuvala lo mhlathi ngokubhekisa kwigalelo likaMadiba ekuzuzweni kwenkululeko. Ezi mbongi ziyabonisa ukuba njengenkokheli kufuneka uhlakaniphe, wenze izigqibo eziza kulungela bonke abantu obakhokelayo. Ukuba uMadiba wayefune impindezelo kumbuso wobandlululo, eli lizwe ngelatyibilika kubutyadidi begazi de laya kuwa.

Kumhlathi wesine zombini ezi mbongi, uMkiva noMbuli, zisinika izizathu zokuba sibe sisaqwabulula uncwadi olumumathe ibali lomzabalazo nanamhlanje. UMbuli

udakanca kudundubale oku kweqanda leseme uhlobo lwenkokheli athe wayiyo uMadiba ngexesha enguMongameli wokuqala oNtsundu kweli loMzantsi Afrika.

- | | |
|---|---|
| 18. From prison to Presidency; | Wasuka entilongweni waya eKongameleni; |
| 19. The first black President of a democratic South Africa; | UMongameli wokuqala ontsundu eMzantsi Afrika; |
| 20. Madiba, a catalyst! | UMadiba, ummbumbanisi! |
| 21. Madiba, a reconciler! | UMadiba, umxolelanisi! |
| 22. Madiba, a unifier! | UMadiba, ummanyani! |
| 23. Who embraced enemies of our struggle; | Owawola iintshaba zomzabalazo wethu; |
| 24. Love can best be measured by the ability to forgive; | Uthando lugqama ngakumbi ekukwazini ukuxolela; |
| 25. The best gift you can give your enemy is forgiveness; | Esona siphiso ongasipha utshaba lwakho kukumxolela; |
| 26. A genius extraordinaire! | Ingqondi ebalaseleyo; |
| 27. Madiba, a role model! | UMadiba, isibonelo! |



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Uthi uMadiba yinkokheli esingafunda lukhulu kuyo, kuba unothando oluntanywa kukuxolela abo babesilwa nomzabalazo wokukhululwa kwabaNtsundu, besithi liphulo eliphuthileyo, elinomdintsi netyheneba. Kumqolo wama20 umtyhila njengengxam exhokonkxa inguqu esizweni ingakhange ithengise ngobume bayo. Ngesingqi esinye, uMkiva uthi kuninzi esingakufunda kuMadiba, kuba uyinkokheli ekwazi ukupheka ezinye iinkokheli.

20. Ngumjijiva wenkuz' ejij' ezinye;
21. Bath' ukuyibiza, bathi-
22. He is the pollen of prosperity; [Umungu wokuchuma]
23. Ngumakhawulel' abafazi ngenj' ixukuxa;
24. Ukuz' abacel' int' engangesheleni;
25. The caylix of consciousness; [Isikhuselimveliso sokuqonda]
26. The stem of our society; [Isiqu soluntu lwethu]
27. Yiyo loo nto ndisith: 'Maz' enethole, Rholihlahla'.

Njengokuba uMbuli esebenzisa umchiza ukuzoba uMadiba, uMkiva usebenzisa imifanekiso yezityalo ukutyhila ukuba nakubeni ekhulele kwintsokolo, kodwa akathanga akuba ngumongameli warhwaphiliza imali yoluntu. Endaweni yalo nto,

usuke wasisiqu esondla uluntu ngobuncwane beli lizwe. UMkiva uwuvala lo mhlathi ngokubethelela umxholo wakhe ophambili ngokuphinda isihloko sakhe. Okokuqala kulo mbongo, usebenzisa igama leenkobe likaMadiba, uRholihlahla, gama elo uMbuli alisebenzise kwisihloko sakhe.

Kumhlathi wesihlanu nongowokugqibela kuMkiva, umema isizwe sinxibise lo kaMadiba iingubo zokufeza ugqatso. Uqaqambisa ukuwazi kwakhe umzabalazo, kuba uzabalaze de waphumelela, ngoko ke makakhululwe agoduke aye kuphumla, kuba ugqatso ulufezile.

28. URholihlahla yinj' amathumbu yeenkukhu zakuloMaseti;
29. Phantsi kwentaba zikaGilindoda;
30. Uyazazi izicagogo nezicukujeje zomzabalazo;
31. Mzi kaPhalo mnxibiseni iziyeye neziyambane;
32. Goduka swayiba lezwembez' elide lakwaZondwa, lakwaYemyem, kwaVelabembhentsele;
33. Goduka sotonono ujong' umjonono, ujejana ngeja;
34. Ubhobhoyi ngebho, uthekwana ngetha;
35. Ndithath' apha ndibe ngapha;
36. Ndithath' apha ndibe ngapha;
37. Ndithath' apha ndibe ngapha.

UMbuli yena uthi uMadiba ebeyinkokheli engaqhelekanga, kuba ezinye iinkokheli zineempawu zobuqhawe ngeli lixa ezinye zineempawu zokuba zimbalarha, yena uMadiba uzithwele zombini ezi mpawu.

- | | |
|-------------------------------|------------------------------|
| 28. Some leaders are heroes; | Ezinye inkokheli ngamaqhawe; |
| 29. Some leaders are legends; | Ezinye inkokheli ziimbalarha |
| 30. Madiba our hero! | UMadiba iqhawe lethu! |
| 31. Madiba our legend! | UMadiba intandane yethu! |
| 32. Madiba our hero! | UMadiba iqhawe lethu! |

UMkiva kulo mhlathi wesihlanu utsala umnombo kaMadiba ngokuthutha lo kaMandela, embonga ngesinqulo kumqolo wama32. Kumhlathi wesithandathu uMbuli uzeka mzekweni:

33. Delakufa!
34. Dalibhunga!
35. Madiba, Ngqolomsila, Vela bembhentsele, Yemyem!

36. Halala, Madiba, halala!

UMbuli utshintsha ulwimi kulo mhlathi. Oko echunkca ngesiNgesi, ngoku utshintshela kwisiXhosa ukuhlakulela ukutyibela lo kaMadiba ngesiduko sakhe. Umazisa lo kaMadiba njengomntu ongazange oyike ukujamelana nokufa ekulweleni kwakhe inkululeko. Emveni kokumazisa lo kaMadiba njengomntu wehlabathi ngokusebenzisa nesiNgesi, kulo mhlathi akafuni silibale ukuba uMadiba lithole lomthonyama wamaXhosa. Ukuqagambisa ngakumbi oku ngokumkhahlela ngegama awalizuza ukuphuma kwakhe esuthwini kumqolo wama34, elithi Dalibhunga. UMkiva unombongo awuthiye ngesi sikhahlelo. UKaschula (*Op Cit.* 212) uveza ukuba imbongi zangaphambili bezimkhahlela lo kaMadiba ngesikhahlelo sakhe sobukhosi, uZweliyashukuma, sikhahlelo eso esasihlongoza umzabalazo wezigalo kuMadiba. Isikhahlelo esisetyenziswa nguMbuli noMkiva simveza lo kaMandela njengentshatsheli nentshokotsheli ethwele intshinga kumzabalazo wothethathethwano.

Izangotshe

Isihloko

Ubukhulu becala uMkiva usebenzise ubugcisa obubodwa nobugqamileyo ekutyumbeni izihloko zemibongo yakhe ngeli lixa uMbuli esebenzisa ubugcisa obukwizinga elisezantsi. UMbuli usebenzise igama elithi “Madiba”, eliphuma kwisiduko sikaMandela ukuthiya lo mbongo nesele sifuna ukufana negama likaMandela, kuba phantse wonke umntu umazi ngoMadiba. Nto leyo ethi lo kaMbuli umtsala lo kaMandela kokhokho bakhe ngokusuka ambize ngegama elikwisingqulo sakowabo, esitsala umnombo aphuma kuwo. Kwelakhe icala, uMkiva usebenzise isaci esibulelayo nesiinqwenelela umntu okuhle kulo nto aza kungena kuyo. Ngesi sihloko lo kaMkiva ubulela lo kaMandela ngegalelo lakhe kumzabalazo, kuba uyatsho kumqolo wama30 ukuba “Uyazazi izicagogo nezicukujeje zomzabalazo”. Kananjalo, uMkiva unqwenelela lo kaMandela okuhle xa esiya kumhlalaphantsi.

Imo

Umntu owufunda ephepheni umbongo kaMbuli akazokusokola okanye afunisele ukuba kuthethwa ngabani, kuba kuyaziwa ukuba uMadiba ngubani. Noxa kunjalo, lo kaMbuli umenza umfundi wakhe azibuze umbuzo othi: ingaba uza kuthini ngoMadiba njengoko kukuninzi okusele kuthethiwe nje? Uthi umfundi sele enga angawubeka phantsi lo mbongo, usuke ukhule kwakho umdla, kuba efuna impendulo kulo mbuzo.

Kulo kaMkiva, kuba wayewuthulula esidlangalaleni, kwaye ekhona lo kaMandela, kwaba lula kubaphulaphuli bakhe ukwazi ukuba uthetha ngabani. Kubani owufunda sele ubhalwe phantsi, esi sihloko simenza azibuze imibuzo ethi: ngubani lo ubongwayo? ubaluleke ngantoni? kutheni imbongi iye yazidina yamnqwenelela okuhle? Ngaphaya koko, esi sihloko sikhulisa umdla kumfundi wombongo, olangazelela iimpendulo kule mibuzo. Sangotshe eso uJadezweni (2013) asibiza ngesantya sentshukumo.

Ezi mbongi zisebenzise imiqolo ephantse ilingane kule mibongo nemihlathi ephantse ilingane. UMBuli usebenzise imiqolo engama36 kumbongo wakhe othi 'Madiba' ngeli lixa uMkiva esebenzise engama37 kumbongo wakhe othi 'Maz' enethole'. Ukutyhila ukuba akusekho kuninzi okulindelweyo kulo kaMandela, kuba owakhe umsebenzi uwugqibile, le mibongo ayimidanga kuyaphi. Oku ke kukwatyhila ukuba kudala iimbongi zibonga ngalo kaMandela. Ngako oko, ukuphepha ukuphindaphinda into enye, ezi mbongi zidlulisa umyalezo obalulekileyo kumhlaba ongaphangalelanga. UMBuli usebenzisa imiqolo emifutshane kulo mbongo, miqolo leyo enika inkcazo ngalo kaMandela. Le miqolo itsho ngemifanekiso enamandla yalo ubongwayo, itsho kucace nakulowo ungamaziyo. Ubukhulu becala, le miqolo ngamabinzan endaweni yesivakalisi esipheleleyo, kwibinza ngalinye usebenzisa isichazi ukusinika le mifanekiso ngoMadiba athetha ngaye. Kumqolo we14, uMkiva usebenzise umqolo omde ukugxininisa ukuba isakhono sokukhokela salo kaMandela sihamba umgama omde. Ibe sesi sakhono esiye sakhokelela ekubanjweni kwakhe, ibe kwasesi sakhono esikhokelele ekubeni abe nguMongameli wokuqala oNtsundu weli loMzantsi Afrika; kananjalo, ikwasesi sakhono esimenza abe ngundabamlonyeni kwihlabathi jikelele. Uhambisa enjenje kulo mqolo: "Ayo! UMadiba ngumakhwekhwetha inqwelo yengqwangangqwili yenkuz' ediliz' iziduli ingenamaphondo". Kulo mqolo mnye, lo kaMkiva uveza iingcamango ezintathu ngalo kaMadiba, ukutyhila ukuba nakubeni ehlala phantsi nje, isakhono sakhe sokukhokela siza kuhlala sihleli.

Njengoko nesihloko salo mbongo uthi 'Maz' enethole' kaMkiva singesiXhosa, nombongo ubhalwe ngesiXhosa ubukhulu becala. Kumhlathi wesibini ukuya kumhlathi wesine, uMkiva usebenzisa utshintshontetho (*code-switching*). Ufakela imiqolo yesiNgesi kule mihlathi kunye nomqolo omnye wesiSuthu. Kumqolo we16 uhambisa enjenje:

“Gosi ke gosi ka kagiso”

INkosi yinkosi ngoxolo.

Nakubeni omnye enokucinga ukuba imbongi isebenzise isiSuthu kuba ifuna uvakale kamnandi lo mqolo ngenxa yemfanozandi nophindaphindo, kuyaphawuleka ukuba eyona nto iphambili kukudlulisa umyalezo othi lo kaMandela yintshatsheli yoxolo ekwayiyo neNkosi, kuba uzalwa ebukhosini, nguNkosi uGadla. Yena uMbuli uwuthulula umbongo wakhe othi ‘Madiba’ ngesiNgesi ubukhulu becala aze naye, njengoMkiva asebenzise utshintshontetho. Kumqolo we11 usebenzisa isiXhosa aze nakumhlathi wokugqibela, apho athutha lo kaMandela, asebenzise isiXhosa. Akukho ke kwenza ngakumbi xa usebenzisa isiduko salowo ubongwayo, kuba siza ngolwimi lwemveli.

UMkiva usebenzisa indlela yokuvula nokuvala izibongo zomthonyama ukuvula nokuvala umbongo wakhe. Xa ndiphawula le ndlela avula avale ngayo, uhlobo lomntu obongwayo, izixwexwe zamagama awasebenzisileyo, afana noorhangangarhanga (umq. 2), omakhwekhwetha, oongqwangangqwili, (14), ukufanisa lo kaMandela nezinto zemveli ezifana nerhamba (2), inkunzi (14, 20), *root*-ingcambu (15) *filament*-ubulembu (19), *pollen*-umungu (22), *calyx*-isikhuselimveliso (25), *stem*-isiqu (26) kutsho kucace ukuba lo ngumbongo womthonyama. Uvula enjenje, “Anindihoyi na?” Olu hlobo lokuvula luyasityhilela ukuba lo mbongo waqala wadudwa esidlangalaleni, kuba le yindlela ezithi iimbongi zomthonyama zitsale ngayo umdla wesihlwele, ukuba simamele lo myalezo imbongi iza nawo. Imiqolo emithathi yokugqibela kulo mbongo intama ukuba imbongi iyasithela kulo mbongo. Kule miqolo iphindaphinda amazwi athi, “Ndithath’ apha ndibe ngapha”. UMbuli usebenzisa ivesi ekhululekileyo ukuzisa udaba ngalo kaMandela.

Isigama

Kumqolo wesibhozo kumbongo othi ‘Maz’ enethole’ uMkiva usebenzisa igama elithi “abanyatheli” ukubhekisa kubacinezeli besizwe esiNtsundu. Enge esebenzise igama elithi abacinezeli, kodwa ukutyhila imeko enzima yobandlululo athe waphumelela kuyo uMandela, uMkiva usebenzisa “abanyatheli”, gama elityhila ukuba isizwe esiNtsundu besifaniswa nento engento, efanele ukuba kuhanjwe phezu kwayo. Ukuncoma igalelo lalo kaMandela, uMkiva usebenzisa igama elityhila ubukhulu nokuba kwiqondo eliphezulu koko ukwenzayo xa esithi “UMadiba ngumakhwekhwetha” (umq. 14). Xa ubani engumakhwekhwetha ithi loo nto akukho bani ungaphezulu kuye koko

akwenzayo. Kwangesingqi esifanayo, uMbuli kumbongo wakhe othi 'Madiba' usebenzisa la magama alandelayo ukuzoba uMadiba: "(struggle) veteran"-igqala (lomzabalazo) (9), "isithwalandwe" (11). Igama elithi igqala libonisa ukuba lo kaMadiba ubetshila phambili kumzabalazo wokukhululwa kwesizwe esimnyama. Kweli gama kunye neli lithi isithwalandwe, uMbuli usebenzisa isigama sasemkhosini, etsala kwingcamango yokuba lo kaMadiba wayeyiNkumanda yokuqala yoMkhonto weSizwe (13). Emkhosini indwe ithwaliswa ijoni elithe lazibalula ngeyona ndlela incomekayo nengaphezulu kwamanye. Ngesi sigama, ezi mbongi zimbeka lo kaMandela kwiqondo eliphezulu.

Izandi

Kumbongo othi 'Madiba', uMbuli usebenzisa imfanozandi kwimiqolo emibini entama ukuba lo kaMadiba ukhe wachitha ixesha entilongweni. Uqala athi kumqolo we16:

*"27 years **behind bars** in a concrete jungle"*

Iminyaka engama27 evalelwe kwihlathi lenkonkile.

Ngesandi u-**bh**-, lo kaMbuli, ngaphezu kokunika lo mbongo isingqi, utsalela abaphulaphuli bakhe kwisoloty elibalulekileyo lobomi bukaMadiba. Uyasikhumbuza ukuba lo kaMandela uchithe ixesha elide entilongweni, ezabalazela inkululeko. Kumqolo we18, usebenzisa kwakho imfanozandi, ekwabonisa ukuba lo kaMandela, phambi kokuba abe nguMongameli, uqale ngokuchitha ixesha entilongweni. Uhambisa enjenje:

*"From **prison** to **Presidency**".*

Wasuka entilongweni waya eKongameleni.

Ngezi ngcamango, lo kaMbuli utyhila ukuba uMadiba ebekufanele ukuba yinkokheli yesizwe, kuba ebeyinxalenye yomzabalazo kwaye wabuncama ubomi bakhe ebuncamela inkululeko yesizwe. Ngokuveza oku kubomi bukaMadiba ukhuthaza iinkokheli zanamhlanje ukuba zibe ziinkokheli ezikwaziyo ukuncamela abantu ezibakhokelayo, zingabi ngoohlohlesakhe.

Kananjalo, umbongo kaMkiva othi 'Maz' enethole' uthe mome yimfanozandi; phantse umhlathi ngamnye le mbongi isisebenzisile esi sixhobo. Kumqolo wesibini lo kaMkiva usebenzisa isandi u-**rh**- ukusondeza ingqondo zabaphulaphuli kumqolo obalulekileyo kulo mbongo. Kulo mqolo imbongi isityhilela isizathu sokuba yenze lo mbongo nesizathu sokuba ibulele lo kaMandela. Mve esithi, "Libiziw' ebaThenjini

irhamb' elirhangarhanga lakwaMandela". Kulo mqolo uyatyhila ukuba lo kaMandela uza kuthatha umhlalaphantsi ngokuveza ukuba ubiziwe kokwabo kwelabaThembu ukuba aze kuphumla ngoku. Ngokusebenzisa imfanozandi kulo mqolo uyasanceda njengabaphulaphuli ukuba singakhawulezi sidlule kule ngcamango. Kumqolo we12 lo kaMkiva uhambisa enjenje xa ezoba lo kaMandela:

*"The **humble humanitarian**"*

(Umzondeleli wamalungelo abantu othobekileyo).

Baninzi abantu abaziwa ngokunceda abantu, abazondelela amalungelo abantu, bambi bakwenza oko kuba begxeleshe inzuzo. Ngesi sixhobo sisetyenziswe nguMkiva kulo mqolo sitsho siphawule uhlobo lomzondeleli alulo lo kaMandela. Imbongi ayikhethanga esi sichazi sithi, "*humble*" (othobekileyo), kuba sinesandi esifanayo nesibizo esithi, "*humanitarian*" (umzondeleli wamalungelo abantu). Usikhethe kuba isiso ncakasana esichaza uhlobo lomntu alulo lo kaMandela. Lo kaMkiva ukwasebenzisa imfanozandi ukuqaqambisa igalelo elikwiqondo eligqibeleleyo likaMandela kumzabalazo. Usebenzisa isandi esibangwa ngunobumba wokugqibela kuluhlu loonobumba u-z-, ukutyhila ukuba lo kaMandela uzabalaze kwade kwasekugqibeleni, elwela inkululeko yesizwe esiNtsundu. Uhambisa enjenje kumqolo wama30, "Uyazazi izicagogo nezicukujeje zomzabalazo". Kwigama ngalinye kulo mqolo sifumana esi sandi, ukubonisa ukuba lo kaMandela uwazi ukusuka nokuhlala umzabalazo. Kwakulo mqolo, siphawula ukuba imbongi ikwasebenzise imfanozandi ayakhe ngokuphindaphinda isandi sesiqhakancu u-c- ukudala isingqi ukuze imbongi inqwale, iwisa, ikhapha into eyikhupha ngomlomo ngentshukumo. Ngesi sixhobo, lo kaMkiva utyhilela iinkokheli zanamhla ukuba zilandele ekhondweni lenkokheli enjani. NjengoMandela, inkokheli mayithobeke ukuze ikwazi ukufikelela nakoyena wakhe wasezantsi umntu emkhokelayo esizweni. Nokokuba inkokheli ibingekho ngexesha lomzabalazo, kodwa mayazi ukuba sifike njani sisizwe apha.

Imifanekiso

Omnye wabantu owenza kube lula ukusebenzisa imifanekiso ecacileyo ekumzobeni ngulo kaMandela. Yiyo loo nto isihobe esingaye sisoloko sithe mome yimifanekiso emtsho nalo ebengamazi amazi kakuhle. Ewuvula nje umbongo wakhe, lo kaMbuli usebenzisa isikweko, efanisa lo kaMadiba nendyebo xa esithi kumqolo wokuqala: "*A human treasure*" (Umntu oyindyabo). Lo kaMbuli usinika umfanekiso wento exatyisiweyo nelulutho njengamatye anqabileyo afana needayimani, esithi uMadiba

uxabisekile kwaye ubomi bakhe bululutho kuthi. Nto leyo ethi, lo kaMbuli umbeka lo kaMadiba kwiqondo elinye nezinto zemveli ezigcina isizwe, kuba isizwe esingenandyebo sifile. Kananjalo, uMkiva, kumqolo wesibini, usebenzisa isikweko ukufanisa lo kaMandela nerhamba elihonjiswe ngemibalabala: “Libiziw’ ebaThenjini irhamb’ elirhangarhanga lakwaMandela”. NgokukaMakhenyane (*Op Cit.* 110),

The adder is one of the most dangerous snakes known to man in South Africa. The poet compares it to Mandela’s relentless work against the apartheid regime. He was as dangerous as the adder hence his contribution led to the abolishment of apartheid. Although he was dangerous to the opposition, he was well decorated to the black nation and all those who were against apartheid.

Irhamba yenye yeenyoka eyaziwa ngobungozi kweli loMzantsi Afrika. Imbongi ifanisa umsebenzi ongqongqo wokulwa nobandlululo kaMandela nerhamba. Wayenobungozi obufana noburhamba, yiyo nto igalelo lakhe lakhokelela ekuphelisweni kobandlululo. Nakubeni wayenobungozi kutshaba, wayemakhazikhazi, erhangarhanga kwisizwe esiNtsundu nabo bonke ababechasene nobandlululo.

Ezi mbongi zinika umfanekiso wenkokheli elulutho ebantwini ebakhokelayo, inkokheli enoburhalarhume kwizinto eziphazamisa intlalo yoluntu nenkokheli enezakhono eziliqela ezimenza abe yinkokheli ephume izandla. Ngako oko, ezi mbongi zidlulisa umyalezo othi inkokheli mayibe noburhalarhume kutshaba, hayi kubantu ebakhokelayo; ibe lulutho kubantu ebakhokelayo, hayi kutshaba.

Kwakhona, kumqolo we16 uMbuli usebenzisa isikweko ukusinika umfanekisongqondweni wendawo uMadiba ebevalelwe kuyo. Uhambisa enjenje, “27 years behind bars in a concrete jungle” (Iminyaka engama27 ngaphaya kwezitshixo kwihlathi lenkonkile). UMbuli ufanisa intilongo ebekuyo uMadiba nehlathi elishinyeneyo nelizele izilo ezinobungozi. Le mbongi iqaqambisa ukomelela kwalo kaMandela ngokuhlala kwindawo enomngcipheko enjalo iminyaka emininzi kangaka. Kuninzi umntu akwenzayo kwiminyaka engama27. Kwimeko yesiqhelo, umntu oneminyaka engama27 angaba sele enezidanga ezibini nangaphezulu, esebenza kwaye enosapho olulolwakhe. Ukutyhila ukomelela kukaMadiba, uMkiva usebenzisa imifanekiso emibini. Kumqolo we11 uhambisa enjenje, “*The warrior of social justice*” (Umlweli bulungisa). Lo kaMkiva usebenzisa ulwimi lwasemfazweni okanye emkhosini, efanisa uMadiba nejoni elikhaliphileyo nelinamava. Ngaphaya koko, kumqolo we14 nowama20 uMkiva ufanisa lo kaMadiba nenkunzi. Usinika umfanekiso wenkokheli ekhaliphileyo, enamandla, eyomeleleyo, elikrothi, kuba uthi kumqolo we14

yinkunzi “ediliz’ iziduli ingenamaphondo”. Kulo mqolo uMkiva uqaqambisa indlela athe walwela ngayo inkululeko de waphumelela. Inene, ukugqala ubomi bukaMandela njengenkokheli kungakhupha ezinye iinkokheli ezikwiqondo lakhe, kuba uthi uMkiva kumqolo wama20 “Ngumjijiva wenkunzi ejij’ ezinye”. Ezi zikweko zisetyenziswe zezi mbongi zisivulela ifolo kuhlobo lweenkokheli ekufuneka sizikhangele kwaye sizikhulise. Ibhetyebhetye lenkokheli engomelelanga ingasifaka engxakini isizwe. Njengenkunzi, inkokheli mayisikhokele isizwe kwaye isikhusele kutshaba. Nto leyo ethi imigaqonkqubo eza nayo mayibe yekhusela nekhulisa isizwe, kwaye ibe nomqolo ekumiseleni loo migaqonkqubo ikhulisa isizwe.

Ngaphaya koko, uMkiva usebenzisa isikweko ukusinika imifanekiso emihle yezityalo ngokufanisa lo kaMandela nezinto eziyinxalenye yezityalo. Uhambisa enjenje:

- 15. The root of reconciliation; [Ingcambu yoxolelaniso]
- 19. The filament of freedom; [Ubulembu benkululeko]
- 22. He is the pollen of prosperity; [Ungumungu wokuchuma]
- 25. The calyx of consciousness; [Isikhuselimveliso sokuqonda]
- 26. The stem of our society; [Isiqu soluntu lwethu]

Isityalo asikwazi ukuma nokukhula singenazo iingcambu, kuba iingcambu zitsala amanzi nezondlo emhlabeni zondle isityalo. Lo kaMkiva uthi ukuze lume lube luqilima uxolelaniso kweli loMzantsi Afrika yaba yimizamo kaMadiba. NgokukaMkiva, inkokheli zanamhlanje mazimise uxolo kanye kule ndawo bekufane kuvuka udushe, kuba lo kaMandela wamemelela uxolo ngeli lixa kwakulindeleke ukuba uza kufuna impindezelo. Umsebenzi wobulembu kwintyantyambo kukuthwala izondlo eziya kumqumbi wentyantyambo apho kuphuhliswa khona umungu ovelisa iintyantyambo. Ngokufanisa uMadiba nobulembu, uMkiva uthi lo kaMandela ngumxhasi, umqhubi nomondli wenkululeko. Ngale ndlela ubonisa indima ebalulekileyo ethe yadlalwa nguMadiba, ekwathi kwiinkokheli zanamhlanje mazizeke mzekweni, zenze konke okusemandleni okukhulula uluntu kumakhamandela olukhonkxeke kuwo namhlanje – indlala, intswelangqesho, intlalo engcono, intswelamhlaba, ubuhlwempu. Umungu unoxanduva lokuvelisa ezinye izityalo. Lo kaMkiva usinika umfanekiso womntu ozinike uxanduva lokukhulisa nokuchumisa uluntu. Ukuba lo kaMandela wayephume entilongweni enengqumbo, afunze kubacishileli bakhe, abemi boMzantsi Afrika babeza kutyibilika kubutyididi begazi. Endaweni yoko, wakhetha uxolelaniso nolwathi lwazala ukukhula kweli loMzantsi Afrika njengelizwe. Idlula le mbongi ngokufanisa lo

kaMandela namagqatyana akhusela amalungu okuvelisa ezinye izityalo, isithi usigcina isizwe sisezingqondweni. Ugqibela ngokumfanisa nesiqu sesityalo sona sithi sithathise apho iingcambu ziwabeka khona amanzi nezondlo, siwathumele kumasebe apho kuvela khona amagqabi neziqhamo. Lo kaMkiva uthi uMadiba ngumondli wesizwe.

Kumqolo wesibini nowesithathu uMkiva usebenzisa ubabazo ukuqaqambisa ukuba lo kaMandela ibingumntu ongaqhelekanga nobavelelayo abanye abantu. Uthi lo kaMkiva,

3. Ithole ledun' elamithw' iminyaka yamibini lingazalwa
4. Laza lazalwa sel' enemazinyo;

Indlovu sesona silwanyana sizala emva kwexesha elide (ithatha iintsuku ezingama660), kodwa naso asiye sithathe iminyaka emibini sikhulelwe. Kananjalo, umntu akazalwa enamazinyo kwaye akukho silwanyana esizalwa sinamazinyo apheleleyo. Kule miqolo mibini lo kaMkiva usinika umfanekiso womntu olumkileyo nonobuchule bokunxibelelana ngokungathi wazalwa sele enazo ezo zinto.

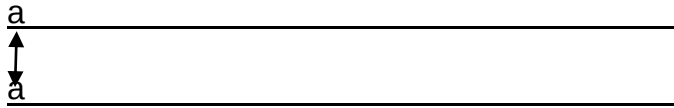
Izangotshe zogxininiso

Ukubethelela nokugxininisa ukuba lo kaMandela ebeyinkokheli ephume izandla, uMbuli kumbongo othi 'Madiba' uphindaphinde igama elithi "leader" (inkokheli) izihlandlo ezibini (imiq. 7 & 12). Esi sibizo usikhapha ngezichazi ukusibonisa ukuba uluhlobo olunjani lwenkokheli lo kaMandela. Umtyhila njengenkokheli ethe yamelana nenzima neenzwinini zobomi.

Kumqolo wama32 nowama33 kumbongo othi 'Maz' enethole', uMkiva uhambisa enjenje:

32. Goduka swayiba lezwembez' elide lakwaZondwa, lakwaYemyem, kwaVelabembhentsele;
33. Goduka Sotonono ujong' umjonono, ujejana ngeja.

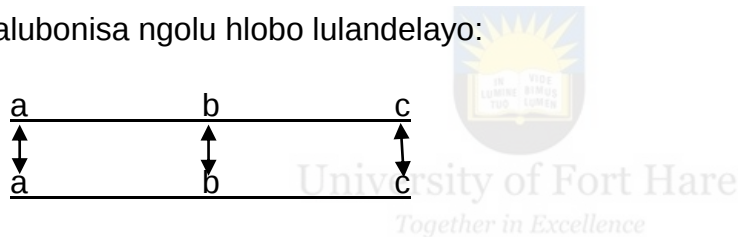
Kule miqolo usebenzisa uqhagamishelwano oluthe nkqo ngokuphindaphinda isiyaleli esithi "Goduka". Lo kaMkiva ugxininisa ukuba isizwe simkhulule ngoxolo lo kaMadiba ukuba aye kuphumla emva kokunika isizwe inkonzo enomkhitha nomkhoka okhwebayo. Olu hlobo loqhagamishelwano kule miqolo ndingalubonisa ngolu hlobo:



Ukusuka kumqolo wama20 ukuya kowama22 uMbuli usebenzisa unxusanomigca olupheleleyo ukubethelela nokugxininisa igalelo likaMandela kweli loMzantsi Afrika. Uhambisa enjenje:

20. Madiba, a catalyst; [UMadiba, umbumbanisi]
21. Madiba, a reconciler; [UMadiba, umxolelanisi]
22. Madiba, a unifier; [UMadiba, ummanyani]

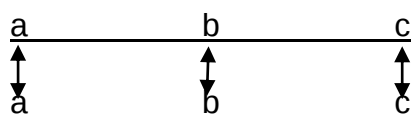
Kwilungu lesithathu kumqolo ngamnye, uMbuli usebenzise izithethantonye ezohlukana ngobutyhulu, ebethelela ukuba lo kaMadiba ubeyinkokheli ekhuthaza ukuba isizwe soMzantsi Afrika sibe yimbumba yamanyama, apho omnyama nomhlophe bephila ngokuvana. Ngokuveza oku, uMbuli utyhila ukuba uMadiba wayivula indlela, esithi inkokheli ezilandelayo mazizeke mzekweni, zikhuthaze imanyano noxolo kweli loMzantsi Afrika. Olu nxusanomigca olupheleleyo ndingalubonisa ngolu hlobo lulandelayo:



Kananjalo, noMkiva kumqolo wama25 noowama26 usebenzise unxusanomigca olupheleleyo ukugxininisa igalelo likaMadiba eMzantsi Afrika ngokuthi amfanise namasolotya ezityalo. Inkcazelo ngala masolotya inikiwe phantsi kwesihlokwana esithi “Imifanekiso”. Uhambisa enjenje kule miqolo,

25. The calyx of consciousness; [Isikhuselimveliso sokuqonda]
26. The stem of our society; [Isiqu soluntu lwethu]

Umqolo wama26 unamagama amahlanu ngeli lixa owama25 enamagama amane. Amagama athi “...our society” (...soluntu lwethu) alibinzana lesibizo nto leyo ethi asebenza njengelungu elinye lesivakalisi, itsho ke ngoku loo nto idale unxusanomigca olupheleleyo nendingalubonisa ngolu hlobo lulandelayo:



Ezemveli

Zombini ezi mbongi zisebenzisa izibongo zamaNtande ukubonga lo kaMandela zimayamanisa nabantu bakowabo nazalwa ngabo. UMkiva uhambisa enjenje kumqolo wama32, “Goduka swayiba lezwembez’ elide lakwaZondwa, lakwaYemyem, kwaVelabembentsele”. NoMbuli kumqolo wama35 uhambisa enjenje, “Madiba, Ngqolomsila, Velabembentsele, Yemyem”.

Ukubhekisa kulo kaMandela, uMbuli usebenzisa igama uMadiba awalizuza esuthwini njengegama lakhe lobudoda. Uhambisa enjenje kumqolo wama34, “Dalibhunga!” Ngokusebenzisa eli gama, uMbuli uthi lo kaMadiba wathanjiswa entabeni ukuba abe yinkokheli, kuba ngokwenene walilandela eli gama, wenza amabhunga okuthethathethana nabacitshileli bendlu eNtsundu de kwafikelelwa ekubeni isizwe esiNtsundu sikhululeke.

5.3.2 Iphulo Lomzabalazo

Ixesha elirhorhozela ezithendeni zomzabalazo wokukhululwa kwamazwe eAfrika kumakhamandela engcinezelo lixesha elinika umdla kakhulu. Endaweni yokucondoba kwizitalato ezirhidwe ngegolide, kuncindwe izidudu ngemicinga, kunatyelwe ebhotolweni, amazwe amaninzi eAfrika azibona esachabasa kwindlela eneenkuzane ezihlaba kabuhlungu, encinda incindi yekhala, kunzima noko kunaba. Nalo ilizwe loMzantsi Afrika alibanga nakusinda kwezo nkunzane. Emveni kweminyaka engaphaya kwama20 uMzantsi Afrika ukhululekile, uye waphawula ukuba inkululeko yona ikho, kodwa ayiphelelanga, kuba xa kufikwa kwindyebo nomhlaba, inkomo isahlinzwa cala nye. Eqangqulula imibhalo kaFanon noMzantsi Afrika emva kobandlululo, uMore (2011:173) uyangqina ukuba eli loMzantsi Afrika alahlukanga kumanye amazwe eAfrika azuze inkululeko phambi kwawo:

... South Africa ... has failed to learn from Fanon and avoid pitfalls of the national bourgeoisie of post-independent African States.

... uMzantsi Afrika ... usilele ekufundeni kuFanon nasekuphepheni izidiba zoongxowankulu besizwe zexesha elilandela inkululeko kooRhulumente beAfrika.

Ingaba liyavakala kusini na ilizwi lembongi kwiimbongi zomthonyama xa kuphawuleka oku ngelizwe loMzantsi Afrika? Ukuba liyavakala, ingabi lithini xa limemelela ngomzabalazo omtsha kweli loMzantsi Afrika?

UMdaka (*Op Cit.*) uthi ibakala lesithathu lomzabalazo, nelilixesha elirhorhozela ezithendeni zomzabalazo wokuqethula umbuso wonyhamnyheko, lixesha elifuna ukuba inkokheli ibe nguchwepheshe wokongamela umbuso nentshatsheli ekuyileni nasekuphumezeni imigaqonkqubo yoluntu ebekuthenjiswa ngayo kumabakala okuqala amabini omzabalazo. Ngako oko, ekuhlalutyeni imibongo emumathe ibali lomzabalazo, ndiza kugqala indlela ezi mbongi ezisabela ngayo ekuyilweni nasekuphunyezweni kwemigaqonkqubo eyayithenjiswa uluntu ngexesha kusilwelwa inkululeko.

Ngexesha lobandlululo, isizwe esiNtsundu besilibona iphulo lomzabalazo njengephulo elifanelekileyo. Nto leyo esenza sizibuze ukuba, ingaba ilizwi lomzabalazo lifanelekile na namhlanje, ngexesha lenkululeko? Ethetha ngephulo lomzabalazo ngexesha lobandlululo, uMdaka (*Op Cit.* 40) uhambisa enjenge:

African writers who articulate this theme of the struggle for “Uhuru” are committed to giving us a completely different picture of the African struggle for liberation from what whites have left behind in their writings. They portray it as a heroic struggle against foreign domination, oppression and all the forces of evil unleashed by the white man. They lionise and canonise the freedom fighters. By portraying their protagonists in this way they hope to give their readers examples to emulate.

Ababhali bomthonyama abadandalazisa lo mxholo womzabalazo wokukhululeka bazilahlela nofele ekusinikeni umfanekiso owahlukileyo womzabalazo kulowo ushiywe ngabamhlophe ezincwadini zabo. Bawuveza njengesenzo sobuqhawe sokulwa ukonganyelwa ngabangaphandle, ingcinezelo nazo zonke izenzo zobubi ezenziwe ngumntu omhlophe. Bawazoba amalwelankululeko njengamaqhawe namaqhaji omzabalazo. Ngokuveza abalinganiswa babo abayintloko banenjongo yokunika abafundi izibonelo.

Kunikisa umdla kakhulu ukuhlalutya indlela iimbongi nababhali banamhlanje abasabela ngayo ngelizwi lomzabalazo. Ingaba bema neqela elilawulayo, balithethelele kangangoko, bekhumbuza isizwe ukuba izolo belilwele inkululeko okanye bema namaqela aphikisayo, bazabalazele ukususwa kweqela elilawulayo elulawulweni? Ingaba ezi mbongi ziye zanyaniseka kubizo lwazo njengeembongi, zema embindini, phakathi kwabalawuli nabantu? Ndiza kungqiyama ngombongo kaMkiva aye wawuthulula ngexesha le*State of the Nation Address* kunyaka wama2010 nokaMbuli othi “What is freedom?” ukulinga ukuphendula le mibuzo.

Intsusamabandla

Kwincoko nokaMkiva (2013) emnxebeni, uMkiva waphendula wenjenje kumbuzo ofuna ukuqonda wayeqhutywa yintoni ukuze athulule lo mbongo, ebhekisa kuMongameli Zuma:

You will notice that the poem was delivered at the time when the people were expecting the President to come up with ways of sharing the wealth of the country to everyone who lives in it.

Uza kuphawula ukuba lo mbongo wathululwa ngexesha abantu babelindele uMongameli eze neendlela zokusasaza ubutyebi belizwe kuye wonke ummi weli.

Nto leyo ethi lo kaMkiva waqabela iqonga ethwele izikhalo zesizwe esimnyama, esiziva ngathi sisacinezelekile, kuba asikakhululeki ngokwakwezorhwebo. Imeko yezoqoqosho eMzantsi Afrika ndawonye nomba womhlaba ngunozala womzabalazo omtsha. UMbuli yena ungena eqhutywa kukuxakaniseka kwengqondo yakhe emva kokuphawula ukuba abemi boMzantsi Afrika banamava awohlukileyo ngenkululeko eyazuzwa leli ngowe1994. Oku kungalingani kuMzantsi Afrika omtsha kwimiba yoqoqosho nomhlaba kukwangunozala womzabalazo omtsha. UNgugi (1986:95-96) uhambisa enjenje:

Neocolonialism is a situation in which a country is nominally independent but its economy is still in the hands of the imperialist bourgeoisie. Nothing has in substance changed. The only change is that where before the imperialist bourgeoisie used to exploit the masses through its settler or feudal representatives, now it does through native bourgeoisie who take the flag at independence.

Ubukoloniyali obutsha yimeko apho lithi ilizwe likhululekile, kodwa lube uqoqosho lusesezandleni zoongxowankulu. Akukho nto itshintshileyo. Lunye kuphela utshintsho kukuba ngaphambili oongxowankulu bebebaxhaphaza abantu ngokusebenzisa abameli babo, ngoku basebenzisa oongxowankulu bomthonyama abanyemba inkululeko.

Ezi mbongi zihlongozwa kukuphawula ukuba noxa uMzantsi Afrika ukhululekile nje, uqoqosho lusesezandleni zabathile.

Ingxam (umongo)

UTrotskyi (*Op Cit.* 28) udandalazisa kucace ukuba:

“Other factors that can contribute to preparing the ground for revolution are economic and political conditions and the question of land tenure.”

Ezinye zezinto ezithi zithelele ekulungiseni umhlaba ofumileyo wokuzabalaza ziimeko zoqoqosho nezopolitiko nomba wobunini bomhlaba.

Zombini ezi mbongi ziyawangqina la mazwi, kuba zichaphazela umzabalazo ovuselelwa zezi zinto zikhankanywa nguTrotskii. Umbongo kaMkiva, othi “Yaqhawuka Imbeleko” ubonga elinye lamaqhawe omzabalazo nelithe lanewonga lokuba nguMongameli woMzantsi Afrika, uGedleyihlekisa Jacob Zuma. Kulo mbongo okaMkiva ucela umngeni kuMongameli ukuba asabele kwisikhalo sesizwe malunga nokwabiwa kobutyebi belizwe, busabelwa bonke abemi boMzantsi Afrika, kungaxhamli abathile bodwa. UMbuli yena uvakalisa ilizwi labemi boMzantsi Afrika emva kwenkululeko, abazibuza umbuzo wokuba yintoni inkululeko. Ngako oko, uMbuli uzoba imeko yokungalingani kwabemi boMzantsi Afrika emva kokulwela umasilingane kwiphulo lomzabalazo wokulwela inkululeko kweli loMzantsi Afrika.

Umxholo (Umyalezo nemfundiso)

UMkiva uwuvula lo mbongo ngokusebenzisa isaci esintama undonakele ukuba akukho nto ithi yenziwe ngokukhawuleza. UMaxhenyane (2015:103) uhlomla enjenje:

When the blanket used to carry a child on her mother's back snaps, the mother needs to react quickly or the child will fall and smash the head against the ground.

Xa ibhayi lokubeleka umntwana lithe laphuncuka, umama kufuneka asabele ngokukhawuleza okanye umntwana uza kuwa abetheke ngentloko phantsi.

Together in Excellence

Nto leyo ethi, lo kaMkiva uwuvula ngesilumkiso lo mbongo. Ubhodla enjenje:

1. Yaqhawuk' imbeleko!
2. Yaqhawuk' imbeleko!
3. Wangena madoda nani bafaz' uMongamelo weli lizwe;
4. UMongameli weli lizwe;
5. Nguye lowo k' uMsho----lozi!

Uwushwabanisa lo mhlathi ngokwazisa lowo ambongayo kulo mbongo; lo amfanisa nomama obeleke usana olulilizwe loMzantsi Afrika. Kwelakhe icala uMbuli uvula ngemibuzo buciko emine netyhila ukuba inkululeko yoMzantsi Afrika ngunomgogwana wenkululeko, ayisiyiyo le yalwelwayo. Ngale ndlela uMbuli uzabalazela inkululeko yokwenene.

- | | |
|-------------------------|------------------------------|
| 1. Is freedom a puzzle? | Ingaba inkululeko yindidane? |
| 2. Is freedom a quiz? | Ingaba inkululeko luvavanyo? |
| 3. What is freedom? | Yintoni inkululeko? |

4. And what is the meaning of Kwaye ithetha ukuthini inkululeko? freedom?

Indlela ezivula ngayo ezi mbongi zikhuthaza isizwe ukuba sicinge nzulu ngemeko yaso. Njengoko zazisenza iimbongi ngexesha lobandlululo, uMkiva noMbuli bakubonisa ukuzabalazela utshintsho kule mihlathi njengento efanelekileyo. Isizwe asikwazi ukuthula ibe iqhawuka imbeleko; isizwe kumele sihlale phantsi, sihlahlube inkululeko esinayo ngokuzibuza imibuzo engqongqo.

Kumhlathi wesibini okaMkiva usebenzisa ubuchule obubodwa ukubonga lo kaZuma. Uqhubeka ukumazisa, njengoko ebeqalile kumhlathi wokuqala, ngokulanda umlibo wakhe. Ekurhuqeni umlibo wakhe, akakhethi nje nabani na, kodwa uthatha abantu ababini ababalulekileyo nababezinkokheli eziphume izandla.

6. Yiyo leyo k' inkunz' emdwaydwa kaLugaju;
7. Ithole leenkunzi zomgquba zakwaMatomela;
8. Iduna madoda lomthonyama eliphum' ezantsi enzonzobilen' eNkandla;
9. Yiyo loo nto sisithi ngolo hlobo-
10. Halala, Msholoz, halala!

UNdlovu (2015) uhambisa enjene, "iNkosi uLugaju uyena owaba iNkosi eggamile ukubutha abantu bakwaZuma". uMkiva ukhankanya noNkosi uMatomela, inkokheli yesizwe soaNxamalala neyayinobuhlobo obunzulu noKumkani uShaka (Mbanjwa 2014). Nakubeni uNkosi uMatomela esiza phambi koNkosi uLugaju, uMkiva uqala ngokukhankanya uNkosi uLugaju ukukhumbuza lo kaZuma ukuba naye makazeke mzekweni, abuthale ndawonye isizwe, kubekho ukulingana ekuxhamleni indyabo yesizwe.

UMbuli, emveni kokubuza ukuba yintoni na inkululeko, uziphendula ngokuntama ukuba abemi beli banamava neengcinga ezahlukeneyo ngenkululeko.

5. To Nontsikelelo Biko the meaning is different; KuNontsikelelo Biko ithetha enye into;
6. To Helen Suzman the meaning is different; KuHelen Suzman ithetha enye into;
7. To ex-freedom fighters the meaning is different; Kwababelwela inkululeko ithetha enye into;
8. What is freedom? Yintoni inkululeko?

9. And what is the meaning of Kwaye ithetha ukuthini inkululeko?
freedom?

UMbuli ubeka amanina amabini athe alwela inkululeko nabechasene neyantlukwano ngexesha lobandlululo. Uyaveza ukuba kumama uBiko nongumhlolokazi kaSteve Biko nakumama uSuzman intsingiselo yenkululeko ayifani.

Kumhlathi wesithathu uMkiva ufikelela kuvuthondaba lomyalezo awumumathileyo kwesi sibongo sikaMsholozzi. Ekumncomeni kwakhe uMsholozzi njengenkokheli ephume izandla nethi ivunywe zizizwe ngokulawula ngesisa nobuntu, uqhusheka ilizwi lomzabalazo ngokukhuthaza le nkokheli ukuba isasaze indyebho yelizwe kubo bonke abemi boMzantsi Afrika. Usebenzisa amaqhalo akhuthaza ukwabelana kumqolo we14, owe19 nowama20. Kumqolo we15 uyamhlongoza uMongameli ukuba eze neqhinga ndawonye necebo lokukhwezela le meko ingathi ikhokelele kwiziphumo ezibi esizweni.

11. Yiyo leyo ke Msholozzi;
12. Bамbelela kaloku, Msholoz' omkhulu;
13. Sitsho kuwe kaloku, Nxamalala;
14. Kuba kaloku sithi: **uzube ngundodl' inqilo, ndidl' igwangqa;**
15. Ulale neqhinga uvuke necebo;
16. Kuba kaloku izizwe ngezizwe ziyak'rhalela;
17. Zisithi ubunoncumo olulawul' ilizwe ngesisa nobuntu;
18. Yiyo loo nto ke sisithi, thole lomthonyama:
19. Mathol' anyongande kudlelana;
20. Ukudliwa kombona kuchubela----na!

OkaMbuli kumhlathi wakhe wesithathu usathe gqolo ukubonisa ukuba abemi boMzantsi Afrika bayingcamla ngokwahlukileyo inkululeko. Kumqolo we12 uyasivezela ukuba nakubeni sisenkululekweni nje, kodwa amava omntu osahlala etyotyombeni awafani tu nawomntu ohlala kwipomakazi lendlu. Ngokufanayo nokaMkiva, uMbuli uchaphazela ngantlanye umba woqoqosho lwaseMzantsi Afrika olusebenzela abathile bodwa. Uthi nakubeni namhlanje abamhlophe nabamnyama bekwazi ukufunda bahlale kwiindawo ezifanayo, kodwa yena umntu omnyama akakaziva ekhululeke gqibi, ngenxa yokuba usahlala etyotyombeni kwaye akanamhlaba ungowakhe. Kananjalo isimo sephondo laKwaZulu-Natal lisafana.

10. To KwaZulu-Natal the meaning is KwaZulu-Natal ithetha enye into;
different;
11. To black and white people the Kwabantsundu nabamhlophe ithetha
meaning is different; enye into;

12. To those living in tinshacks the meaning is different; Kwabo bahlala ematyotyombeni ithetha enye into;
13. What is freedom? Yintoni inkululeko?
14. And what is the meaning of freedom? Kwaye ithetha ukuthini inkululeko?

Imbongi ngumntu oneliso lemboni. Oku siya kuphawula kwezi mbongi xa namhlanje sijonga emva kumazwi azo. Lingekevuka iqela lezopolitiko i*Economic Freedom Fighters* nokufuna inkululeko kwezoqoqosho nokubuyiswa komhlaba, ezi mbongi zalumkisa uMongameli ngelizwi lomzabalazo omtsha othukuzayo, ukuze alungise apha naphaya kungekabi kubi.

UMkiva uwuvala umbongo wakhe ngokutsala ingqondo kaMongameli nabaphulaphuli bakhe kukubaluleka komhla we11 kweyoMdumba, njengoko ngo2010 kwakuvuyiswana neminyaka engama20 utata uMandela waphumayo entilongweni. Uqwakanisa enjenje:

21. Silapha namhlanje ngomfuziselo wokuphuma kukaMadiba;
22. Yoyi loo nto wakhe wathi wak'phuma uMadiba;
23. Wathi: "Let bygones be bygones!"
24. Avuma amaNgesi athi: "Yes, yes, yes!"
25. Avuma amaBhulu athi: "Ja, ja, ja!"
26. Yiyo loo nto sisithi ngolo hlobo:
27. Uzulibambe, Msholozzi, lingatshoni!
28. Awam amagam' aphel' emqaleni,
29. Ndegram, gr, yhoohoo!

Ekhukhuza lo mhlathi, uMakhenyane (Op Cit. 102,103) udandalazisa oku:

In these lines, the poet exhorts President Zuma to honour the legacy of Nelson Mandela and his wishes for the country. By pointing out that this day symbolises Madiba's release from prison (line 21), Mkiva probes the mind of the President to recall why he was arrested in the first place, to fight against black domination and to fight against white domination. In line 23, Mkiva quotes Madiba's words when he called the country to let the differences of the past to be a thing of the past. This is aligned to the theme that runs through the poem, a call to the President to bridge the economic gap between the rich and the poor. In the light of this theme, the poet is saying to the President the inequalities of the past must be a thing of the past. Lines 24 and 25 encourage the President to go on without fear and repair this breach, because the English and the Afrikaner, the rich, did echo the sentiments of Mandela when he said "Let bygones be bygones". In line 27, the poet urges the President to make use of this opportunity as Mandela would have liked it to be when he spent twenty-seven years in prison. As the President of the country, he has the authority to formulate and implement policies that will improve the lot of the downtrodden.

Kule miqolo, imbongi uvuselela uMongameli Zuma awonge ilifa likaMandela neminqweno yakhe ngelizwe. Ngokuphawula ukuba olu suku lumele ukukhululwa kukaMadiba entilongweni (umqolo wama21), uMkiva uhlongoza ingqondo kaMongameli ikhumbule okokuba wayebanjelwe ntoni kwasekuqaleni, ukulwa negunya labamnyama nokulwa negunya labamhlophe. Kumqolo wama23, uMkiva ucaphula amazwi kaMadiba apho wayebongoza isizwe siziyeke iyantlukwano zezolo zihlale kwizolo. Lo mcwe uqhogene nomxholo ochunkca kulo mbongo, isibheni kuMongameli avingce ithuba loqoqosho phakathi kwezinhlanha namahlwempu. Ngokuphathelele kulo mxholo, imbongi ithi kuMongameli ukungalingani kwezolo makube yinto yezolo. Imiqolo yama24 nowama25 ikhuthaza uMongameli aqhubeke ngaphandle koloyiko ukuvingca eli thuba, kuba namaNgesi namaBhulu, izinhlanha, bavumelene nalo kaMandela ngoku wayesithi: *“Let bygones be bygones”* (Ezezolo mazihlale kwizolo). Kumqolo wama27, imbongi ikhuthaza uMongameli asebenzise eli thuba ngokweminqweno kaMandela ngethuba awachitha iminyaka engama27 entilongweni. NjengoMongameli welizwe, unegunya lokumisela nokuphumeza imigaqonkqubo eza kuphucula isimo sabasingelwa phantsi.

OkaMkiva uhlokomisa isazela sikaMongameli Zuma, kuba njengaye nawuphi na ummi woMzantsi Afrika, uyasazi isizathu sokubanjwa kukaMadiba. Uvakalisa ilizwi lomzabalazo elithi namhlanje, amalwelankululeko makungabi ngathi alwela ilize ekuncameni ubomi bawo bebuncamela inkululeko yesizwe esiNtsundu.

Njengoko okaMkiva umbongo uphela kumhlathi wesine, okaMbuli yena uyaqhubekeka ukuya kumhlathi wesibhozo. Kumhlathi wesine uMbuli ubonisa umahluko ekungcamleni inkululeko kumahlwempu nakwizinhlanha. Uhambisa enjenje kulo mhlathi:

- | | |
|--|---|
| 15. To the bosses and farmers the meaning is different; | Kubaqeshi namafama ithetha enye into; |
| 16. To the rich and poor the meaning is different; | Kwizinhlanha namahlwempu ithetha enye into; |
| 17. To the homeless, jobless, miners and workers the meaning is different; | Kwabangenamakhaya, kabangenamisebenzi, abasebenzi migodini nabasebenzi ithetha enye into; |
| 18. What is freedom? | Yintoni inkululeko? |
| 19. And what is the meaning of freedom? | Kwaye ithetha ukuthini inkululeko? |

UMbuli utsalela umdla wethu kumba ophawuleka nakubani na ongummi woMzantsi Afrika. Lo mba wokuba endaweni yokuncipha komsantsa phakathi kwabaqeshi nabaqeshwa, naphakathi kwezinhlanha namahlwempu, usuke ukhule ngakumbi.

Kumqolo we17 uMbuli ubonisa ukuba kwabanye abemi boMzantsi Afrika inkululeko iseliphupha, kuba ukuba inkululeko ibingcanyulwa ngokufanayo ngabemi boMzantsi Afrika ngekungekho bantu bangenamakhaya, abangenamisebenzi. Ngokukhankanya le nkohla, utyhila ukuba amava enkululeko kwabanye awekho mnandi, nto leyo engasenza sizibuze ukuba ingaba bakhululekile na bona. Kwingqondo yethole lomthonyama akuthandabuzeki ukuba xa kuthethwa ngabasebenzimgodini nabasebenzi kuthethwa ngabantu abakwiqondo elisezantsi ngokwentlalo ngenxa yemivuzo yabo ephantsi. Bakwiqondo elisezantsi ngeli lixa abaqeshi babo bekwiqondo eliphezulu. Uthi ke okaMbuli kwezi zintlu zimbini amava enkululeko awafani.

Umhlathi wesihlanu nomhlathi wesibhozo ufana nqwa nomhlathi wokuqala. Ngokuphinda lo mhlathi izihlandlo ezithathu uMbuli utyhila ubunzulu bomyalezo awuzisayo ngalo mbongo. Unga kungacaca ukuba umba wenkululeko yingxubakaxaka kubemi boMzantsi Afrika, intsindabadala yesintsompothi esingekasombululeki noxa sele kudlule iminyaka engaphaya kwamashumi amabini uMzantsi Afrika ungcamla inkululeko.

Kumhlathi wesithandathu uMbuli udakanca umahluko kumaziko osasazo ndawonye namaziko oshishino. Kumaziko osasazo uMbuli ukhankanya imizi yosasazo iSABC kunye noM-Net ndawonye namaphephandaba iThe Star kunye neSowetan. Kumaziko oshishino ukhankanya imizi evelisa iziselo ezibandayo, uCoca Cola noPepsi.

- | | |
|---|--|
| 24. To the SABC and M-Net the meaning is different; | KwiSABC neM-Net ithetha enye into; |
| 25. To Coca Cola and Pepsi Cola the meaning is different; | KwaCoca Cola nakwaPepsi ithetha enye into; |
| 26. To The Star and Sowetan the meaning is different; | KwiThe Star neSowetan ithetha enye into; |
| 27. What is freedom? | Yintoni inkululeko |
| 28. And what is the meaning of freedom? | Kwaye ithetha ukuthini inkululeko? |

Kumhlathi owandulela owokugqibela nongowona mde kulo mbongo, uMbuli usebenzisa ubuciko ukubenga axhome exhantini eyona nto iyiyo inkululeko yoMzantsi

Afrika. Nakubeni yonke imiqolo iqala ngegama elibonisa ukungaqiniseki - “*Perhaps*” (Mhlawumbi), uMbuli akathandabuzi ukuba inkululeko yoMzantsi Afrika iloluhlobo aluchazayo.

- | | |
|---|---|
| 29. Perhaps freedom is like a jigsaw puzzle; | Mhlawumbi inkululeko injengendidane; |
| 30. Perhaps freedom is like a mirage; | Mhlawumbi inkululeko injengesanga; |
| 31. Perhaps freedom is wealth for the chosen few; | Mhlawumbi inkululeko yindyabo kwabathile; |
| 32. Perhaps freedom is mixed parliament and freedom of speech; | Mhlawumbi inkululeko yipalamente yeentlanga zonke nelungelo lokuzithethela; |
| 33. Perhaps freedom is building bridges where there are no rivers; | Mhlawumbi inkululeko kukwakha iibhulorho apho kungekho milambo; |
| 34. Perhaps freedom is a Truth and Reconciliation Commission against the long arm of the law; | Mhlawumbi inkululeko yiKomishoni Yenyaneni Noxolelaniso ukulwa nengalo ende yomthetho |
| 35. Perhaps freedom is economic power and the continuation of toy-toy; | Mhlawumbi inkululeko ngamandla oqoqosho nokuqhubeka kwetoyitoyi. |
| 36. Perhaps freedom is death of apartheid and the establishment of the new order. | Mhlawumbi inkululeko kukufa kobandlululo nokumiselwa kwenkqubo entsha. |

UMbuli usebenzisa iqondo eliphezulu lobuciko ukuveza uluvo lwakhe ngenkululeko yoMzantsi Afrika. Ubetha kucace ukuba inkululeko edingwa ngabantu boMzantsi Afrika ingaphezulu kokupheliswa kobandlululo nokungena korhulumente omtsha (umq. 36). Utsho kuthi qwenge ukuba inkululeko edingwa ngabemi boMzantsi Afrika ingaphezulu kwePalamente eneentlanga ezohlukeneyo nenkululeko yokuzithethela (umq. 32). Uthetha kuthi dwe ukuba inkululeko edingwa ngabemi boMzantsi Afrika ingaphezulu kokumiselwa kweKomishoni Yenyaneni Noxolelaniso (umq. 34). UMbuli uthi eyona nkululeko edingwa ngabemi boMzantsi Afrika inento yokwenza nokukhululeka ngokwezezimali. NgokukaMbuli inkululeko eyiyo nefanele abemi boMzantsi Afrika kukuba indyabo yeli lizwe ixhanyulwe ngabo bonke abemi beli lizwe. Kumqolo wama35 uveza ngantlanye ukuba abo bongamela ilizwe abade benze nto ngomba wendyabo, ze balindele umzabalazo ofanayo nalowo wawukho ngexesha

lobandlululo, kuba abemi boMzantsi Afrika baza kubuyela kwitoyitoyi njengendlela yokubonisa ukungoneliseki kwabo.

Izangotshe

Isihloko

Zombini ezi mbongi zisebenzise ubugcisa obubodwa ukuthiya le mibongo ingephulo lomzabalazo. UMbuli usebenzise umbuzobuciko okhokelela umphulaphuli akhe athi khebevu okomzuzwana, acinge ngalo mcwe wondlalwa yimbongi kwesi sihloko sithi 'What is Freedom?' 'Yintoni Inkululeko?' Injongo yale mbongi ngesi sihloko kukuhlongoza isizwe soMzantsi Afrika sicinge nzulu ngale nto siyibiza inkululeko. Kwelakhe icala, uMkiva usebenzisa iqhalo elintama undonakele nelihlongoza lowo ubongwayo ukuba aphaphame. Uwuthiya enjenje lo kaMkiva owakhe umbongo, 'Yaqhawuk' Imbeleko'. Zozibini ezi zihloko, ngakumbi esi sikaMbuli, zisazisa kwinto endiyibiza njengomzabalazo omtsha, kuba esi sakhe sizala imibuzo ethi ingaba yile sasiyilwele na okanye kusafuneka siqhubeke silwe sisizwe esiNtsundu.

Imo

Kumbongo wakhe othi 'Yaqhawuk' imbeleko' nawuthulule ngexesha uMongameli welizwe uJacob Zuma wayethulula intetho yokuvula iPalamente ngowama2010, uMkiva usebenzise umbongo womthonyama ukudlulisa udaba. Akothusi ukuba asebenzise olu hlobo lombongo, kuba wayeza kuwenza esidlangalaleni kwaye wayebonga ingqonyela yesizwe xa ingena ePalamente njengohlobo iimbongi zomthonyama bezikholisa ukwenza xa kungena iKumkani okanye iNkosi. Ngokuchaseneyo noMkiva, uMbuli usebenzise indima ekhululekiyo, kuba umbongo wakhe awunamo iqingqiweyo. Yomibini le mibongo singayifaka phantsi koluhlu lwemibongo ebizwa ngokuba yimibongo yezopolitiko. Zombini ezi mbongi zishukuxa imiba yopolitiko, kuba ziqwalasela ukwakheka koluntu.

UMkiva usebenzisa ulandelelaniso lweengcamango olukholisa ukusetyenziswa ngabakhwenci. UMkiva uqala ngokumncoma, amtyibele lo kaMsholoji aze kamva ambonise apho asilela khona ngokuthi makalale neqhinga, avuke necebo (umq. 15) ukulungisa imeko yokusasazwa kwendyebo yelizwe. Ukuqala ngokumncoma ulungiselela ukuba iingcebiso eza nazo zibe nokwamkeleka kuMongameli, kuba umbonisile uza ngesihle.

Kwelakhe icala, uMbuli ulandelelanisa amava enkululeko kubantu abohlukeneyo ukuqinisa ingxoxo yakhe. Ngokuthi inkululeko inje kumntu ophezulu ize ibe nje kumntu osezantsi kwimiqolo elandelelanayo, wenza kube lula kumphulaphuli wakhe ukumlandela nokumqonda uza nantoni esizweni.

Isigama

UMbuli usebenzisa la magama alandelayo kwimiqolo emibini yokuqala kwiphulo lakhe lokufumana iimpendulo kumbuzo wakhe othi Yintoni Inkululeko. Uhambisa enjenje kwimiqolo yakhe emibini yokuqala:

1. Is freedom a puzzle?
2. Is freedom a quiz?

1. Ingaba inkululeko yindindane?
2. Ingaba inkululeko luvavanyo?

UMbuli uwachonge ngobuchule la magama mabini, “*puzzle*”; “*quiz*”, kule miqolo, kuba aqaqambisa ukuba ngokwenene kunzima ukuyichaza inkululeko yoMzantsi Afrika, kuba izinto azikafiki kule nto ibilwelwa. Igama elithi “*puzzle*” lithetha into eyinkohla, into ekunzima ukuyichaza. Lo kaMbuli uthi imeko yoMzantsi Afrika yenza kube nzima ukuchaza ukuba yintoni inkululeko. Ngale ndlela uveza ngantlanye ukuba iphulo lomzabalazo omtsha lifanelekile kweli xesha lirhorhozela ezithendeni zobandlululo. Ephendula umbuzo ongentsusa yegama elithi “*quiz*”, uStephen Fry uhambisa enjenje:

It probably derives from the first question in the old grammar school Latin oral: ‘Qui es?’ Who are you?

Kungenzeka lisukela kumbuzo wokuqala kwisikolo segramma sasendulo xa kusenziwa ioral: ‘Qui es?’ Ungubani?

UMbuli usebenzisa eli gama ukubonisa ukuba akayazi le inkululeko ayingcamlayo, kuba asiyiyo le wayilwelayo nabanye abaninzi. Uyaphinda awasebenzise la magama kumqolo wama20 nowama21.

Kumqolo wesithathu kumbongo othi ‘Yaqhawuk’ imbeleko’, uMkiva usebenzisa ibinza elithi “madoda nani bafazi” ukukhuthaza umasilingane. Lo kaMkiva uthetha ngelizwi lexesha elilandela ubandlululo, apho abantu basetyhini babekwa kwiqondo elifanayo namadoda nguMgaqosiseko welizwe loMzantsi Afrika. Kubantu ababekhona ngale mini ePalamente kwanabo babebukele kumabonwakude, kwakukho amadoda namanina, ukubaphawula bonke kubonisa ukuqwalasela kwembongi, intlonipho ndawonye nokukhuthaza amalungelo abantu.

Imifanekiso

Kumhlathi wesibini kumbongo wakhe othi 'Yaqhawuk' imbeleko', uMkiva usebenzisa isikweko ukusinika umfanekiso wenkokheli ayiyo lo kaZuma. Kumqolo wesi6 nowesi7 ufanisa lo kaZuma nenkunzi. Esi sangotshe esiqhelekileyo kwisihobe sikaMkiva esibhekisele kwiinkokheli. Ngesi sikweko uqaqambisa ukuba njengooMandela nooMbeki (kumbongo othi 'Inkunzi kaMbeki' nongeyonxalenye yesi sifundo), lo kaZuma yinkokheli eyomeleleyo, esinokuthembela kuyo isizwe njengomhlambi uthembele kwinkunzi ukuba iza kuza necebo. Xa ujonge unyaka owawuthululwa ngawo lo mbongo, uye uqonde kutheni lo kaMkiva emfanisa nenkunzi lo kaZuma. Ukuba ebengathetha oku ekuza kupheleni kwetyeli lokuqala lokulawula kukaZuma nakwityeli lesibini uninzi lwabantu beluya kuthi uthenga ubuso, kodwa ekuqaleni kwetyeli lakhe lokuqala uninzi lwabemi boMzantsi Afrika belukholelwa kulo kaZuma.

Kumqolo wama29 kumbongo othi 'What is Freedom?' uMbuli usebenzisa isifaniso xa esenjenje:

Perhaps freedom is like a jigsaw puzzle

Mhlawumbi inkululeko ifana nenkohla.

Lityeli lesithathu kulo mbongo lo kaMbuli eqaqambisa ukuba le nkululeko sikuyo kunzima ukuyiqonda. Usinika umfanekiso womfanekiso ekuyinkohla ukuwuhlanganisa.

Kananjalo, ukubeka elubala ingxoxo yakhe ngohlobo lwenkululeko engcanyulwa ngabemi boMzantsi Afrika, uMbuli usebenzisa uchasaniso. Kumqolo we11 usebenzisa uchasaniso ukusinika umfanekiso wokuba amava enkululeko awalingani eMzantsi Afrika. Udandalazisa enjenje:

To black and white the meaning is different

Komnyama nomhlophe intsingiselo ayifani.

UMbuli utyhila ukuba intlalo yabantu abamhlophe yahluke mpela kweyabantu abamnyama kodwa bangcamla inkululeko efanayo. Abantu abamnyama basasokola ngeli lixa abamhlophe bengcamla intlutha. Oku kutyhilwa sisichasaniso asisebenzise kumqolo we16, xa esithi:

To rich and poor the meaning is different

Kwizinhlanha namahlwempu intsingiselo ayifani.

Ukuyiphuhlisa ngakumbi le ngcamango, lo kaMbuli usebenzise umelo kumqolo we12 ukutyhila imeko yabanye babemi beli loMzantsi Afrika. Uhambisa enjenje:

To those living in tinshacks the meaning is different

Kwabo bahlala ematyotyombeni intsingiselo ayifani

Igama elithi “*tinshacks*” (amatyotyombe) limele intsokolo nobuhlwempu neluhlobo lwendawo yokuhlala ekholisa ukuhlala iintsapho eziNtsundu. Ezi ngcamango zidakancwa ngulo kaMbuli zityhila umzabalazo omtsha okhoyo kweli loMzantsi Afrika.

Kumqolo wama33 uMbuli usebenzisa kwakhona umelo. Kweli lixa lukhatshwa yimpoxo. Uthi kulo mqolo:

Perhaps freedom is building bridges where there are no rivers

Mhlawumbi inkululeko kukwakha iibhulurho apho kungekho milambo.

Esi senzo athetha ngaso lo kaMbuli sisinika umfanekiso worhwaphilizo, apho abantu banikwa iimali zikanokutsho ukuba bokhe iibhulorho ezingadingekiyo ukuze eninzi imali itshone ezipokothweni zabo.

Kumqolo wokugqibela walo mbongo uMbuli usebenzisa isigqebeliso. Uhambisa enjenje:

Perhaps freedom is death of apartheid and the establishment of a new order

Mhlawumbi inkululeko kukufa kobandlululo nokumiselwa kombuso omtsha.

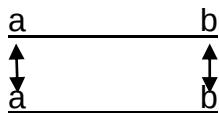
Ngokusebenzisa igama elithi mhlawumbi, lo kaMbuli wenza ingathi akazi ukuba yintoni inkululeko ngoku esebenzisa amagama achaza nqo le nto iyiyo inkululeko.

Izangotshe zogxininiso

Kumbongo wakhe othi ‘Yaqhawuk’ imbeleko’, uMkiva uvula ngokusebenzisa unxusanomigca olupheleleyo ngokuthi aphindaphinde amagama afanayo ncakasana. Uhambisa enjenje,

1. Yaqhawuk’ imbeleko!
2. Yaqhawuk’ imbeleko!

Ngokuphindaphinda lo mqolo unentsingiselo ethi phaphani, kuyonakala, uMkiva utsala iingqondo zabaphulaphuli ukuba bamamela ekwaveza ngantlanye ukuba ukho undonakele oqanduselayo kwaye uMongameli wesizwe makaphangisise asabele, kungenjalo umntwana wakhe osisizwe uza kuwa, abetheke ngentloko phantsi, abhubhe. Ngokuqala ngesi sangotshe uMkiva uvakalisa udaba lomzabalazo omtsha ongathi uvuke ukuba uMongameli akasabeli. Ngokwenene, ukungasabeli kukaMongameli kolu bizo kwazala iintshukumo ezizabalazela ukuba iibhanka zibe phantsi korhulumente, umhlaba ubuyiselwe ebantwini bawo okanye ube phantsi korhulumente. Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

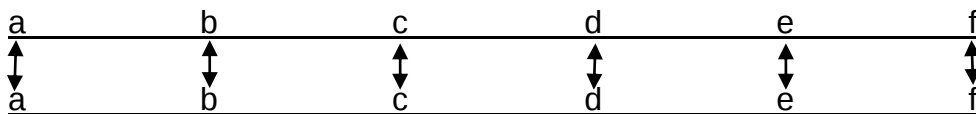


Ukugxininisa ukuba nendlu emhlophe ayikuchasanga ukwabiwa kwendyebo yeli isabelwa bonke abemi bayo, uMkiva utyhila ukuba mhla wathi uMadiba ezezolo maziphoswe kwelokulibala, avuma amaNgesi namaBhulu. UMkiva ukucaphula oku kwakuthethwa nguMadiba egxelleshe umcimbi woqoqosho welizwe, esithi nendlu emhlophe ngoku yayivuma ndawonye noku, hayi nje ukukhululwa kwesizwe esimnyama ukuba sivote. Uhambisa enjenje:

24. Avuma amaNgesi athi: "Yes, yes, yes!"

25. Avuma amaBhulu athi: "Ja, ja, ja!"

Olu hlobo lonxusanomigca olupheleleyo ndingalubonisa ngolu hlobo.



Kananjalo noMbuli kumbongo wakhe othi 'What is Freedom?' usebenzisa unxusanomigca olupheleleyo kumhlathi wesibini nowesine ukugxinisa ukwahluka kwamava abemi beli loMzantsi Afrika ngenkululeko. Uhambisa enjenje kumhlathi wesibini,

5. To Nontsikelelo Biko the meaning is different; KuNontsikelelo Biko intsingiselo yahlukile;
6. To Helen Suzman the meaning is different; KuHelen Suzman intsingiselo yahlukile;

Lo kaMbuli uliphumeza unxusanomigca ngokuchasanisa amanina amabini, umama uNontsikelelo Biko nongumhlokokazi welwelankululeko uSteve Biko kunye nomama uHelen Suzman okhe walilungu lePalamente ngexesha lobandlululo, elwela inkululeko yabamnyama. Lo kaMbuli ugxininisa ukuba xa umama uBiko enokuthetha ngenkululeko awayeyilwela nomyeni wakhe neyamshiya engumhlokokazi, amava akhe njengenina elimnyama soze afane nawakamama uSuzman olinina elimhlophe. Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

a	b	c	d	e	f	g
↕	↕	↕	↕	↕	↕	↕
a	b	c	d	e	f	g

Kumhlathi wesithandathu uMbuli uyaqhubekeka nengcamango etyhila amava ohlukeneyo enkululeko. Uhambisa enjenge,



24. To the SABC and M-Net the meaning is different; KwiSABC noM-Net intsingiselo ayifani;
25. To Coca Cola and Pepsi Cola the meaning is different; KwiCoca Cola nePepsi Cola intsingiselo ayifani;
26. To The Star and Sowetan the meaning is different; KwiThe Star neSowetan intsingiselo ayifani

Lo kaMbuli ugxininisa ukuba nakwiindawo zeengqesho ezifana namajelo osasazo nemizimveliso amava awafani. Kumajelo osasazo aphantsi kwabantu abamnyama namajelo osasazo alawulwa ngabamhlophe kukho umahluko kwindlela abangcamla ngayo inkululeko, kuba abanye banamawonga awodlula abanye. Olu nxusanomigca lupheleleyo ndingalubonisa ngolu hlobo lulandelayo:

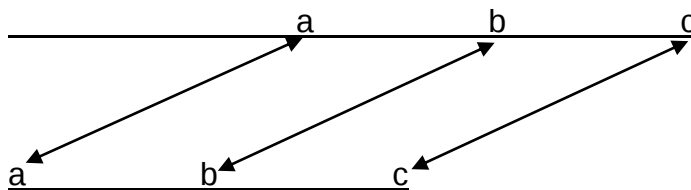
a	b	c	d	e	f	g	h	i
↕	↕	↕	↕	↕	↕	↕	↕	↕
a	b	c	d	e	f	g	h	i
↕	↕	↕	↕	↕	↕	↕	↕	↕
a	b	c	d	e	f	g	h	i

UMkiva ukwasebenzise uqhagamishelwano ukwayamanisa iingcamango nokugxininisa lowo athetha ngaye. Xa esazisa ukuba uza kubonga ngoMongameli welizwe uyakukhankanya oko kwimiqolo emibini elandelelanayo ngokwenjenje,

3. Wangena madoda nani bafaz' **uMongamelo weli lizwe**;

4. **UMongameli weli lizwe**;

Omnye ebenako ukuhlalutya le miqolo athi lunxusanomigca olungaphelelanga, kodwa maninzi amalungu avelayo kumqolo wesithathu angaveliyo kumqolo wesine. Nto leyo endikhokelele ekuthini luqhagamishelwano olukekelele ngasekhohlo olu nendingalubonisa ngolu hlobo lulandelayo:



Uphindile wasebenzisa uqhagamishelwano kumqolo we11 no12, ephindaphinda igama elithi Msholoji. Ukanti kowama21 nowama22 uphindaphinde igama elithi Madiba.

Kumhlathi wokugqibela uMbuli usebenzisa uqhagamishelwano oluthe nkqo kuyo yonke imiqolo kulo mhlathi ngokuphindaphinda ibinza elithi: "Perhaps freedom is...". Kuyo yonke le miqolo (imiq. 29-36) uvula ngeli binza. Kumqolo wama31 nowama35 lo kaMbuli ugxininisa ukuba inkululeko ngaphandle koqoqosho asiyonkululeko. Uhambise enjenje,

31. Perhaps freedom is wealth for the chosen few;	Mhlawumbi inkululeko yindyabo kwabathile
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35. Perhaps freedom is economic power and the continuation of toy-toy	Mhlawumbi inkululeko ngamandla oqoqosho nokuqhubeka kwetoytoy
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Lo kaMbuli usebenzisa uqhagamishelwano ukubonisa ukuba kukho umzabalazo omtsho ongowokuzabalazela inkululeko kwezoqoqosho nezinto ezizala indyabo ezifana nomhlaba.

Ezemveli

Kumhlathi wesibini kumbongo othi 'Yaqhawuk' imbeleko' uMkiva utsala umnombo walo kaZuma. Uhambisa enjenje,

6. Yiyo leyo k' inkunz' emdwaydwa kaLugaju;
7. Ithole leenkunzi zomgquba zakwaMatomela;

Lo kaMkiva usebenzisa lo mnombo ukwayamanisa lo kaZuma neenkokheli eziphume izandla kwisizwe sakowabo. Ubangula iiNkosi eziphambili, uMatomela noLugaju nezazikhokela zilungiselela uluntu. Uthi kulo kaMsholozzi makazeke mzekweni naye, singonzakali isizwe phantsi kolawulo lwakhe. Lo kaMkiva ukwasebenzisa isiduko salo kaZuma ukumkhumbuza ngomnombo asuka kuwo, kuba umane embiza "Msholozzi", "Nxamalala". Ngokumbiza ngesiduko sakhe ukwamkhumbuza ukuba uyasabela kwikhwelo aza nalo uza kunceda nabantu bakowabo nesizwe aphuma kuso ukuba siphume entluphekweni.

Kumhlathi wesithathu nowesine uMkiva usebenzisa uthotho lwamaqhalo. Uhambisa enjenje,

14. Kuba kaloku sithi: uzube ngundodl' inqilo ndidl' igwangqa;
19. Mathol' anyongande kudlelana;
20. Ukudliwa kombona kuchubela-----na!

La maqhalo aphuhlisa ingcamango enye neli khwelo kuMongameli ukuba makenze njani ukusombulula imeko yoqoqosho yoMzantsi Afrika. UMkiva uthi kulo kaMsholozzi kumqolo we14 makonelise bonke abemi boMzantsi Afrika. Wongeza ngelithi uMakhenyane (*Op Cit.* 104),

In line 14, Mkiva suggests that the President must bridge the gap by taking a portion from the haves to the have nots. Acknowledging that cannot be the only solution to the problem, for in line 15, he encourages the President to formulate a plan to address this problem. In lines 19 and 20, the poet uses idioms that suggest the importance of sharing, implying that the wealth of the country must be shared equally among those who live in it. Mkiva is not suggesting a radical move, which could catapult the country into turmoil, but an amicable solution that will benefit everyone, which is what Mandela called for when he got out of prison.

Kumqolo we14, uMkiva ucebisa uMongameli ukuba avale umsantsa okhoyo ngokuthi athathe inxalenye kwabo banobutyebi aphuhlise abo basweleyo. Uyavuma ukuba eli ayisiso kuphela isisombululo kule ngxaki, kumqolo we15 ukhuthaza uMongameli ukuba ayile iqhinga lokukhwezela le ngxaki. Kumqolo we19 nowama20, imbongi isebenzisa amaqhalo adakanca ukubaluleka kokwabelana, ebonisa ukuba indyebo yelizwe mayisasazwe kummi wonke welizwe. Lo kaMkiva akathi oku makwenziwe ngetshova, into engathi

ikhokelele kwizidubedube, kodwa ucebisa isisombululo esingathi sikholise wonke ubani, nto leyo eyayizakuzelwa ngokaManddela ukuphuma kwakhe entilongweni.

Kumqolo wama27 uhambisa enjenje lo kaMkiva, “Uzulibambe, Msholoz, lingatshoni”. Usebenzisa eli qhalo ukukhuthaza uMongameli ukuba alisebenzise eli thuba, angadlalisi ngalo.

5.4 Isishwankathelo

Kwesi sahluko ndishukuxe ilizwi lomzabalazo ngokuthelekisa isihobe sikaMkiva noMbuli esivuma izango zeengoma, esiqhwabela izandla amaqhawe namaqhaji omzabalazo. Ndithelekise isihobe esithululwe emva kobandlululo esingamalwelankululeko amabini angasekhoyo, uChris Thembisile Hani kunye noRholihlahla Mandela. Ezi mbongi zibalula iimpawu ezibalulekileyo zenkokheli kubomi bezi zangxa ngeenjongo zokondlala indlela engafundwa kwaye ihanjwe ziinkokheli zanamhlanje nezisakhasayo. Kwisahluko sesithathu ndibonisile ukuba enye yeengxaki iAfrika ethe yajongana nazo emva kwenkululeko yiingxaki yeenkokheli ezingenamkhondo, ezinganyanisekanga nezingathembakalanga. UMkiva noMbuli babangula iimpawu ezifana nokukhokelisa iimfuno neentswelo zabantu nezabasebenzi ngaphezu kwezabo nezosapho lwabo, ukukhuthaza uxolo noxolelwaniso ube ungelilo igwala. Zikwaphawule ubuchule bokukhokela kwezi nkokheli nesakhono sokuvelisa ezinye iinkokheli ngempembelelo yazo. Babaveza njengeenkokheli ezisoloko zinecebo nezikhuthaza umanyano nomasilingane. OkaMbuli uyadlula akhuthaze iinkokheli zanamhlanje ukuba kwihambo yazo yokukhokela ilizwe, ze zingawalibali amalwelankululeko afana nooHani, abawa edabini, bakhumbule ukuba bafela ntoni kwaye babekholelwa entweni.

Ilizwi lomzabalazo kwixesha elirhorhozela ezithendeni zobandlululo livakalisa umzabalazo omtsha kweli loMzantsi Afrika. Ezi mbongi zibonisa ukuba nakubeni ubandlululo luphelile, kodwa wona umzabalazo wabantu abamnyama awukapheli. OkaMkiva nokaMbula basibonisa ukungakhululeki kwabantu ngokoqoqosho nangokomhlaba kukhokelele kumzabalazo omtsha kweli loMzantsi Afrika. Unozala walo mzabalazo, ngokwezi mbongi, kukuphawula ukuba uMzantsi Afrika awukakhululeki. Njengeemboni, zingekavakali izingqi zamaqela opolitiko aphikisayo amemelela ukukhululeka ngokoqoqosho nokubuyiswa komhlaba ngaphandle kwembuyekezo, ezi mbongi ziwuvakalisile lo mzabalazo mtsha kweli loMzantsi Afrika.

Kuyaphawuleka ukuba de ibe inkululeko iyilento yayilwelwa ngamalwelankululeko, umzabalazo usaqhuba nanamhlanje kwaye ilizwi lomzabalazo liza kuthi ggolo livakala.



University of Fort Hare
Together in Excellence

Isahluko 6

Iilizwi Lembongi Emva Kobandlululo

6.1 Intshayelelo

Kwesi sahluko ndidakanca iziphumo zolu phando ngelizwi lembongi kwixesha elirhorhozela ezithendeni zexesha lobandlululo.

6.2 Iqonga

Abaphandi ngoncwadi lomthonyama abafana noo-Opland (1998) nooKaschula (2002) bayangqinelana ngokuba phambi kokufika kwabefundisi abangabathunywa eyona mbongi ibizivelele ezinye yileyo ibibizwa ngokuba yimbongi yenkundla okanye imbongi yaKomkhulu. Le mbongi ibiyimbongi ethi ibonge uKumkani, iNkosi nabanye abantu ababalulekileyo esizweni. UMqhayi (1914:29-31) kwincwadi yakhe ethi *Ityala Lamawele* usinika umfanekiso wale mbongi ngomfo ambiza ngokuba nguDumisani, namnika isihlonipho esithi imbongi yaKomkhulu. UMqhayi ndawonye noKaschula no-Opland bayangqinelana ukuba le mbongi yaKomkhulu okanye yenkundla ibingeyiyo yodwa imbongi efumanekayo kwaNtu, bezikho nezinye, kodwa zingabalulekanga ukodlula le. Usityhilela oku ngomfo ambiza uBukwana “umninawa kaNdlombose, imbongi, noko abengeyiyo eyaKomkhulu apha” (1914:16) ndawonye nomfo ambiza ngokuba nguNgaye “unyana kaZekela, imbongi yaseNqabarha” (1914:20). Nakubeni imbongi yaKomkhulu ibingumntu oyindoda, loo nto ayithi ebengekho amabhinqa azimbongi. Uhambisa enjenje uOpland (1998:6),

The performer may be either male or female, and what he or she does is defined by the verb ukubonga. Women in particular are prominent in shouting out poetry to encourage the men in their dancing, or the boys in their traditional stick fighting.

Umthululi wesihobe angayindoda okanye ibhinqa, kwaye into ayenzayo ichazwa sisenzi ukubonga. Abafazi ngokungakumbi baphuma phambili ekumemeleleni isihobe ukukhuthaza amadoda xa exhentsa, okanye amakhwenkwe xa ebetha iintonga.

Woleka umsundulu uNkosi Mangindi Burns-Ncamashe ngokunika umfanekiso wamanina angabaMbo kudliwanondlebe nalo kaOpland, esithi banobuchule bokubonga obodlula nobo bamaXhosa angangxengwanga. Aqhube esithi (1998:10):

But the women in that joyous mood would even go further and say something that is original, which is poetic, which is wonderful.

Kodwa oomama abazaliswe luvuyo bebhlabela mgama, bathethe into yemvelo, yesibongo, eluncuthu mazwanga.

Iqonga lale mbongi yaKomkhulu nezinye iimbongi ebezikho esizweni belingaphelelanga kwinkundla yaKomkhulu kuphela nasekubongeni abantu baKomkhulu, amafanankosi, amaqhawe esizwe nabanye abantu ababalulekileyo. Kwimisitho ngemisitho yesiNtu belivakala ilizwi lembongi lisenza umpongampo – emitshatweni nakwiindawo zentselo (Opland 1998:6). Ekufikeni kwabefundisi abangabathunywa, iqonga lembongi lanwenwela nakwiindawo zenkolo, apho lalivakala khona ilizwi likaNtsikana, lisithi 'UloThixo omkhulu' nowaguquka ngowe1827. NgokukaKaschula (2002:11),

Among the Zulu people the same type of figure emerged about forty years later when Isaiah Shembe began producing hymns in traditional poetic style.

KumaZulu kuye kwavela umntu okumila kufanayo nokukaNtsikana kwisithuba seminyaka engamashumi amane kamva xa wathi ulsaiah Shembe wathi waqalisa ukuvelisa amaculo ngendlela yesihobe somthonyama.

Ngexesha lomzabalazo, iqonga lembongi lanwenwela kwiintshukumo ezifana neentlangano zopolitiko ndawonye nemingcwabo yamalwelankululeko. Ehlomla ngesihobe sikaMbuli, uHeunis (1999:120) ungqina enjenje:

Mbuli's poetry was written mainly to be recited orally at political rallies and mass funerals.

Isihobe sikaMbuli ubukhulu becala sasibhalwe ukuba sithululwe ngomlomo kwiintlangano zopolitiko nakwimingcwabo yenkitha yabantu.

Kukweli lixa kanye apho belivakala khona "ilizwi lengqiqo" likaMzwakhe Mbuli. Ehlomla ngomsebenzi kaDavid Coplan, uhambisa enjenje uKaschula (2002:10),

David Coplan shows in his work (1995) Basotho migrant workers on South African's gold mines have adapted this art form in order to reflect the hardship and challenges which they face.

UDavid Coplan utyhila kumsebenzi wakhe (1995) abasebenzi abakude nekhaya abangabeSuthu kwimigodi yegolide eMzantsi Afrika baye balungisa olu hlobo lobugcisa ukudandalazisa ubunzima nemingeni abagilana nayo.

UMkiva ukhe wasebenza kwaSpoornet ekuqokeleleni nasekuhleleni izibongo zabasebenzi bakwaSpoornet nabakhweli bakaloliwe phantsi kwencwadi ethi *Railway Poetry* ngowama2000. Uhambisa enjenje uMkiva ngeli phulo:

The reason why I decided to do Railway Poetry is that I wanted to combine different expressions of people who worked in the railways, because the poetry that you are talking of was mostly written by people anonymously” (Brown & Kuguli 2006:145).

Isizathu sokuba ndithathe isigqibo sokwenza i*Railway Poetry* kukuba ndandifuna ukudibanisa iintetho ezahlukeneyo zabantu ababesebenza kwimizila kaloliwe, kuba isihobe othetha ngaso sasibhalwe ikakhulu ngabantu bengaziwa.

Wongeza elinye iqonga okaKaschula ngokuhlomla ngomsebenzi kaElizabeth Gunner:

Likewise, Elizabeth Gunner (1989) has shown how Zulu izibongo or oral poetry has been used within the Congress of South African Trade Unions in order to educate workers about their rights.

Kananjalo, uElizabeth Gunner (1989) uye wabonisa indlela izibongo zesiZulu nesihobe somthonyama esithe sasetyenziswa ngayo kwiCOSATU ukuze kufundiswe abasebenzi ngamalungelo abo.

Ekuqhawulweni kwamakhamandela engcinezelo, iqonga lembongi liye lisanda ngokwanda, zathi nezithintelo ebezimiswe ngumbuso wonyhamnyheko zadilizwa. UMbuli uthetha ngexesha apho wayekhe walelwa ukuba aye kuthulula isihobe sakhe ngaphandle kweli loMzantsi Afrika. Ngeli xesha lirhorhozela ezithendeni zobandlululo, silivile ilizwi lembongi lisenza umpongampo nakumazwe angaphandle kweli loMzantsi Afrika. Ngaphaya koko, ekubekweni ngokusesikweni koMongameli kweli loMzantsi Afrika zibakho iimbongi ukuthulula ugadla. Mhla kwakubekwa utata uRhohlahla Mandela ngowe1994 njengoMongameli weli loMzantsi Afrika, uMkiva noMbuli babephakathi kweembongi ezazilapho, zitshila kwelo qonga. Xa kuvulwa ipalamente, uMongameli ethulula intetho engobume besizwe, silivile nalapho ilizwi lembongi. Kananjalo, kwiintlanganiso zabaphathi bamazwe liyavakala nalapho ilizwi lembongi, kuba umbongo othi ‘God Bless Africa’ nohlalutywe kwisahluko sesine, uMkiva wawuthulula kwintlanganiso yabaphathi bamazwe eManyano yeAfrika. Uyangqina uKaschula (*Op Cit.*) ngamazwi amnandi enjenje:

One can safely assume that wherever Xhosa people have found themselves, and wherever they find themselves today, their footsteps are followed by eloquent epithets and eulogies. Oral poetry resounds, for example, not only across the green hills of the Eastern Cape, but also against the slopes of Table Mountain, the mine dumps of Johannesburg, and more recently the Union Buildings in Pretoria and parliament in Cape Town.

Ubani angaqiniseka ngelithi naphina apho amaXhosa athi azifumane khona, kwaye naphina apho bazifumana khona namhlanje, amanyathelo abo alandelwa bubuciko bamagama nezibongo. Isihobe somthonyama siyamemelela, umzekelo, hayi kuphela kwiinduli eziluhlaza zeMpuma Koloni,

kodwa nakumathambeka eNtaba yeTafile, kwiitipu zemigodi yaseRhawutini, kwaye kutsha nje nakwiZakhiwo zoMdibaniso ePitoli nasePalamente eKapa.

Njengokuba endulo phaya ilizwi lembongi yomthonyama belivakala phakathi kwabantu abaNtsundu kuphela, kutshanje livakala kuMzantsi Afrika uphela de linwenwele kumaqonga angaphaya kweli loMzantsi Afrika.

6.3 Ulwimi

Xa ufunda izibongo zeembongi zomthonyama phambi kokungenelela kwezizwe ezikhanyiselweyo uphawula ukuba zisebenzisa ulwimi olunye kuphela. Ukuba umbongo uthululwa yimbongi engumZulu uza kuphawula ukuba uthululwa ngesiZulu kuphela. Kunjalo nakwimibongo ethululwa ziimbongi ezingamaXhosa, bezisebenzisa isiXhosa kuphela. Kananjalo, ngexesha lobandlululo iimbongi zomthonyama bezisebenzisa ikakhulu iilwimi zesiNtu kwisihobe sazo ukufihla intsingiselo kurhulumente wobandlululo obelawulwa ngabamhlophe. Bezikho nezo bezithi zisebenzise ulwimi lwesiNgesi kwisihobe sazo.

Isihobe esithululwe zezi mbongi emva kobandlululo siquka iilwimi ezininzi ezithe ezi mbongi zagilana nazo ekuhlanganeni nezinye iintlanga zehlabathi. Oku kubenza bafikelele kubaphulaphuli abaninzi ngaphandle kwezizwe zabo zokuzalwa. IsiNgesi sesona sibanika umhlaba wokufikelela phantse kubemi bonke boMzantsi Afrika nangaphaya kwemida yeli. UMBuli ude aqatsele xa ethelekiswa nokaMkiva ekusebenzise ulwimi lwesiNgesi. Xa kufikwa ekusebenziseni iilwimi ezininzi, uMkiva uye avelele kwezi mbongi zimbini. Komnye wemibongo yakhe usebenzisa nesiTayilane, umve kweminye esebenzisa nesiSwahili.

Emva kokufika kwabefundisi abangabathunywa nokungena kombuso wengcinezelo kuye kwakhokelela iimbongi zomthonyama zisebenzise kakhulu ulwimi oluqulunyeneyo nolungathanga ngqo. Abefundisi abangabathunywa bebeyityeshela imibhalo enxamnye nombuso wobukoloniwali kumatye abo okushicelela. Kananjalo, bebeyisengela phantsi nento evuselela igugu neqhayiya kwindlu emnyama, bekhuthaza kubhalwe ngobuKrestu okanye ngokulunga kombuso wobukoloniwali. Oku kwakhokelela iimbongi zomthonyama zisebenzise ubuchule obubodwa bokusebenzisa ulwimi esidlangalaleni nakwimibhalo ukuze zingabinakubhaqwa ukuba banyemba lo mbuso wonyhamnyheko. Zivele apho iincwadi zooA.C. Jordan (1980) ethi *Ingqumbo Yeminyanya*, *Ubulumko Bezinja* kaRustum Siyongwana (1986),

Amathunzi Obomi kaJ.J.R. Jolobe (1974), nemibongo ethi 'Itshawe LaseBhilitane', 'UMbambushe' kaMqhayi, 'Ukwenziwa Komkhonzi' kaJolobe, nezinye ezininzi.

Kwixesha elirhorhozela ezithendeni zobandlululo, ngokungakumbi emveni kokuzuzwa kwenkululeko, iimbongi zomthonyama zisithulula ngokukhululekileyo isihobe sazo ngenxa yamalungelo ezinawo okuvelisa izimvo zazo ngaphandle kokoyika ingalo yomthetho. Yiyo loo nto zikwazi ukuthetha ngokuphandle ngeenkokheli ezinebatha, de athi uMbuli, azithembakali, engagwegwelezi, ethetha ngqo. Kwixesha langaphambili ebengazibona ebuyela ejele ngokuthetha kakubi ngeenkokheli zaseburhulumenteni.

6.4 Imixholo

Iingcingambono ezazitshotsha entla kwisihobe somthonyama ngexesha elandulela eli sikulo zaziquka ukunkqangiyelela inguqu, ubuzwe ndawonye nengcingambono yomzabalazo. Imixholo ebitsitsa kwezi ngcingambono ibimemelela ngelizwi elikhalela ukukhululwa kwesizwe esimnyama kumakhandela engcinezelo. Iimbongi zesizwe esiNtsundu bezisebenzisa ubuchule obubodwa ukunkqangiyelela inguqu, zicengacengana nezazela zabacishileli ukuba baxibiyile imixokelelwano abakhonkxe ngawo amaxhoba abo, kananjalo zihlaba ikhwelo kubacishilelwa ukuba bathelele kumzabalazo wokukhululwa kwabo. Ngesingqi esinye, bezibhebhethe izimvo ezikhothame kuncwadi lwabamhlophe, oluthi indlu emnyama ibithwabathwabasa kwisithokothoko sobumnyama phambi kokufika kwabamhlophe. Uthi xa ezicacisa ezi zimvo uWauthier (1978:46),

Africans were "believed" to be bucolic people without reason, wit or skill and no experience of anything at all (who) lived like brute beasts without Law and order.

Ama-Afrika "kwakukholelwa" ukuba ngabantu abasebumnyameni, abangenangqiqo, abangenabukrelekrele okanye ubuchule nabangenamava ayo nayiphi na into nabaphila okwezilwanyana nangaphandle komthetho nocwangco.

Ezi mbongi bezinenjongo yokuxibiyela imixokelelwano ekhonkxe iingcinga zamathole omthonyama ukuze amathole omthonyama akwazi ukuzingomba isifuba, zibe negugu neqhaya ngobuzwe babo. Kananjalo, ezi mbongi bezichila, zihesha uluvo oluthi iphulo lomzabalazo ibiliphulo eliphuthileyo, elinuka umzondo nelinomdintsi netyheneba, noluthi amalwelankululeko ibizizibhoja nezibhongobhiyane, oochopha emanxebeni baxhaphe baxelise ixhwili. Bezisuka ezi mbongi zambathise

amalwelankululeko ngobuqhawe nobuqhaji, abantu abagqibeleleyo, abaneempazamo njengamntu wonke. Beziliveza iphulo lomzabalazo njengephulo elifanelekileyo. Umcwe obuphambili kule mixholo yinkululeko.

Esinye sesihobe esithululwa ziimbongo kwixesha elirhorhozela ezithendeni zexesha lobandlululo sikwashukuxa iingcingambono eziphantse zifane nezo bezishukuxwa ngaphambi kweli ixesha. Ilizwi elinkqangiyelela inguqu lisavakala lisenza umpongampo nanamhlanje. Iimbongi ziqhutywa ngumoya wobuthandazwe kwisihobe sazo kwaye zivakalisa nephulo lomzabalazo ngokubonga iinkokheli ezathatha inxaxheba ekulweleni inkululeko. Kananjalo, zikwavula indlela yephulo lomzabalazo omtsha nofanelekileyo kweli loMzantsi Afrika namhlanje. Umahluko ngowokuba ezi mbongi zizivakalisa ezi ngcingambono ngemixholo etyhila ukuphunza nokuphanza kwamaphupha abantu emva kwenkululeko. Ukunkqangiyelela inguqu kukhatshwa ilizwi elithi uluntu lwaseMzantsi Afrika lwavotela into engcono kunale luyifumanayo. Ilizwi lobuthandazwe likhuthaza uthando lwelizwe, ukutsala ngexhadi elinye nokubuka amanina. Kananjalo, ilizwi lomzabalazo liveza impawu ezintle kwinkokheli ezalwela inkululeko ngelithi ezi zanamhlanje mazifunde kwezo ukuqinisekisa ukuba iintswelo zabantu ziyakhwezelwa. Ngaphaya koko, ilizwi lomzabalazo lityhila kucace elubala ukuba inkululeko engahambi nokukhululeka ngokoqoqosho ngunomgogwana wenkululeko.

6.4.1 Imiyalezo eya kwiinkokheli

NgokukaEgudu (1978:79),

The story of post-colonial Africa is one of intra-party and inter-party crises, corruption among politicians, coups and counter-coups, and the problem of neo-colonialism.

Ibali leAfrika emva kobukoloniya lelo lombodamo kumaqela naphakathi kwamaqela, urhwaphilizo loosopolitiki, ubhukuqombuso nokuvingca ubhukuqombuso, ndawonye nengxaki yobukoloniya obutsha.

EMzantsi Afrika ubukoloniya bungenelwe lubandlululo. Oku kuphawulwe nguEgudu ngamazwe amaninzi athe azuza inkululeko eAfrika kube yinyani kweli loMzantsi Afrika ekupheleni kobandlululo. UMbuli noMkiva bakhalmela iinkokheli ezisilelayo ekugcineni izithembiso ezenziwe ngamaqela eziwakhokelayo. Ude aphume impuhlu uMbuli, athi ezi nkokheli azithembakali, zathembisa impilo engcono, kodwa kusekho abantu abasahlala ematyotyombeni, abasokola imisebenzi, ababukulwayo ngenxa yebala labo lobuso. UMkiva ukhe wasebenzisa umzekelo weenkokheli zamaPhandle

ukulumkisa iinkokheli ezonyulwe ngabantu ukungena embusweni wolawulo ukuba zingaphindi zenze oko kwenziwe ziinkokheli zangaphambili. Emva kweminyaka engaphaya kwama20 sukela ukuwuthulula kwakhe uMkiva umbongo othi 'UMbombayi', kuyaphawuleka ukuba urhwaphilizo awayelumkisa ngalo luyinxalenye yeenkokheli zopolitiko namhlanje.

Ukuzama ukubuyisa isidima seenkokheli zopolitiko, ngokungakumbi ezo ziseburhulumenteni, uMkiva noMbuli bavuma izango zengoma, bevumela iinkokheli ezazibalulayo ngexesha lomzabalazo. Kwesi sifundo ndihlalutye imibongo engoChris Hani noRholihlahla Mandela, abangasekhoyo. Ezi mbongi zigqwathula iimfundiso ezibalulekileyo kubomi bezi ngxilimbela zimbini, ngeenjongo zokwabelana ngeemfundiso neenkokheli zanamhlanje ezingazifunda. Ekuthululeni umbongosikhuzo ngokaHani, ezi mbongi zimemelela zikwakhuthaza ukunyaniseka, ukuthembeka, ukufunga ungajiki kwiinkokheli zanamhlanje, njengoko wayenjalo lo kaHani. Into emayibe phambili kwiinkokheli zanamhlanje kukukhonza abantu kunokuba bafune kukhonzwe bona. Ezi mbongi zikhuthaza ukugcinwa kwezithembiso ezenziwayo xa kukhankaselwa uvoto kwiinkokheli zanamhlanje ngokuzoba indlela ebeyiyo lo kaHani. Ngokubalula ubuKomanisi kulo kaHani, ezi mbongi zidlulisa umyalezo othi iinkokheli zanamhlanje mazikhuthaze umasilingane kubemi beli lizwe, kungabikho abaxhamla ngaphezu kwabanye kwindyebo yelizwe, kuba inkululeko ngaphandle koqoqosho asiyonkululeko.

Kananjalo, ekubongeni uMadiba, ezi mbongi zikhuthaza iinkokheli ezikhondoza ekukhonzeni uluntu. Namhlanje sineenkokheli ezingoohlohlesakhe, ezikhulisa zona neentsapho zazo. UMkiva noMbuli bathi ezi nkokheli zingafunda lukhulu kuMadiba nowathi wazincamela isizwe soMzantsi Afrika liphela. Kwizibongo zikaMadiba kuyavela ukuba yiNkosi, kodwa endaweni yokulwela ukubuyiselwa kobukhosi kwisizwe sakokwabo obahluthwa ngurhulumente wobandlululo, uMadiba wakhetha ukulwela inkululeko yoMzantsi Afrika uphela. Impumelelo yakhe ekulweleni ubukhosi bakowabo yayiza kuba lulutho kwisizwe sabaThembu kuphela, kanti impumelelo yakhe ekulweleni inkululeko yoMzantsi Afrika ibe lulutho kubantu abaninzi. Ngokuveza oku, ezi mbongi zikhuthaza iinkokheli zanamhlanje ukuba mazilungiselele abantu bonke, hayi abantu bakuzo kuphela. Ngokwezi mbongi, uMadiba waziwa ngothando nokuxolela. Ngako oko, zidlulisa umyalezo othi kunzima ukukhokela abantu ongabathandiyo, kuba usuke ungakhathali ngentlalontle yabo.

linkokheli zanamhlanje mazingabathandi kuphela abantu xa befuna bazivotele, koko mazibonise uthando nasemva kovoto, ngokuzisa iinkonzo kubo.

6.4.2 Iimfundiso Ngokuphatha Amanina Nabantwana

Kuluvuyo ukuva uMkiva noMbuli bethetha ngelizwi elikhuthaza ukukhathalelwa nokukhuselwa kwabantu basetyhini nabantwana kwimibongo efana noo'Guya', 'Violence Against Women and Children', no'Incoyane' [Inkcoyana]. Ukuxhatshazwa kwabantwana namanina bubutshaba kuphuhliso lwalo naliphi ilizwe. Phakathi kwezinto abazikhuthazayo, bakhuthaza ukuxhotyiswa kwamanina ngezakhono ezingabenza bakwazi ukuzimela, bangaxhomekeki emadodeni. Mabaxhotyiswe ngezakhono zokuziqalela amashishini, ukuwagcina esebenza, bawakhulise nangakumbi. Endaweni yokuhlukumeza amanina, amadoda mawabe yinxalenye ekukhuliseni abantu basetyhini ngokwemfundo namakhondo abangawalandela. Kananjalo, kuluvuyo ukuva ezi mbongi zithetha ngelizwi elikhuthaza amasiko nezithethe zesiNtu ezikhuthaza ukugcina isidima samanina nezixhobisa abantwana abangamanina ngobuntu obudala. Ngokukhuthaza isiko lentonjane, njengoko esenza uMkiva, uzakuzela ukugcinwa kwamasiko nezithethe ezakha abantu basetyhini ukuze babe ngabantu abanomkhombandlela onguwo neenkokheli zangomso. Ngaphaya koko, ezi mbongi zikhumbuza isizwe ukuba ngawo amanina abe yinxalenye yokulwela inkululeko ngokuthi zibonge amanina athe alwela inkululeko, esithi lo kaMbuli ziimbokotho. Ngale ndlela udlulisa umyalezo othi mabangalityalwa, bajongelwe phantsi xa kukhangelwa iinkokheli kweli lizwe, kuba nabo baye banyaniseka kumzabalazo wokukhululwa koMzantsi Afrika emakhamandeleni engcinezelo. UMkiva noMbuli bahlahla indlela behlahlela iimbongi zanamhlanje ukuba zivakalise ilizwi lazo, zibonge izenzo eziyincamisa zamanina, ukukhuthaza umasilingane nakweli ihlelo lempembelelo.

Kwangesingqi esinye, uMkiva noMbuli bakhuthaza ukukhuselwa, ukukhathalelwa nokuthandwa kwabantwana. Ngokwezi mbongi, abazali mabakhokele ekuqinisekiseni ukuba abantwana babo bakhuselekile. Ukuvumela umntwana osedyongo ukuba aye esuthwini nokuthabatha inxaxheba ekuhlukumezeni umntwana oselula oyintombazana, zizenzo zobundlavini ezo. Abantu abahlukumeza abantwana, nangayiphi na indlela, mabajamelane nengalo yomthetho.

Ekukhuthazeni ukukhathalelwa nokukhuselwa kwamanina nabantwana, ezi mbongi ziphakamisela phezulu amalungelo abantu njengoko ebhaliwe

kuMgaqoSiseko welizwe, kwisahluko sesibini. UMbuli noMkiva baveza kucace elubala ukuba xa kuhlukunyezwa amanina nabantwana, kubhunzulwa, phakathi kwamanye, ilungelo lokuzikhethela nelungelo lokuphila.

6.4.3 Ubunye noxolo

Ukuphuma kukatata uMandela entolongweni ngowe1990 kwakujongwe ngamehlo abomvu ukuba uza kusabela njani kumbuso omhluthe iminyaka engama27 yobomi bakhe ngokumvalela entolongweni. Bambi babelindele ukuba uza kuthi mayihlome, ihlasele. Lo kaMandela wasuke wakhuthaza isizwe esiyimbumba yamanyama, apho omnyama nomhlophe betsala ngaxhadi linye. Yiyo loo nto kumbongo othi 'Phambili Ngomanyano' (Mkiva) nothi 'Hlanganani' (Mbuli), ezi mbongi zimemelela isizwe esimanyeneyo nesihlangeneyo. Zithetha ngelizwi elithi zonke intlanga zoMzantsi Afrika maziziphathe njengohlanga olunye, kungabikho ukubukulana ngokobuzwe nobuhlanga.

Le ngcamango ikhangeleka njengento engenakwenzeka, ngokujonga ukwahluka kwabemi beli loMzantsi Afrika. Noxa kunjalo, ezi mbongi zithi ukuba singamanyana sililizwe singalungisa kakhulu kwaye singoneli nje kukumanyana singuMzantsi Afrika, kodwa sibuke nabemi bamazwe eAfrika abalapha eMzantsi Afrika. Le ngcamango iphuhliswa nguMkiva noMbuli ayoneli nje kukuba yingcamango engqengqe engqondweni kaMadiba, ikwayingcamango eyayizakuzelwa ziinkokheli zaseAfrika ezifana noKwame Nkrumah (1963) noMuammar Gaddafi, yokumanyana kweAfrika. UMkiva uthi xa ethetha ngeAfrika, ililizwe elinye elahlulwa ngabantu ababenenjongo yokuza kuba kweli leAfrika. Ndiye ndaphawula ukuba ezi mbongi ilizwe ezilithandayo nezilikhuselayo alipheleli kwimida yoMzantsi Afrika, koko linwenwela kwiAfrika iphela. Phakathi kwemibongo yazo, zinombongo othi 'God Bless Afrika', apho zicelela iAfrika kuSombawo. Ekuhlalutyeni ilizwi lobuthandazwe kwisihobe sabo ndiye ndaphawula ukuba ilizwe kubo likwathetha iAfrika iphela.

6.4.4 Inkcubeko yethu

Ekumemeleleni ngelizwi lobuthandazwe ezi mbongi zimemelela ukuba negugu neqhayiya ndawonye nokuzingomba isifuba ngenkcubeko yesizwe esiNtsundu. Le ngcamango iye ivele naxa ezi mbongi zishukuxa ezinye iingcingambono. Ngombongo othi 'Incoyane' [Inkcoyana], nongesiko lentonjane, kwanothi 'Guya' ongesiko lokwaluka, uMkiva ukhuthaza ukulondolozwa kwala masiko njengoko enenjongo yokubumba isizwe esiNtsundu. Ukukhalima kwakhe kulo mbongo uthi 'Guya'

kuqhutywa ligugu neqhayiya analo ngesizwe samaXhosa, ekhuthaza nabanye ukuba babe nelunda ngamasiko alungileyo esizwe.

UMbuli uwuvela ngelinye icala, nelibalulekileyo, umcimbi wenkcubeko. Yena uwugxeshesha emi kwiqonga loMgaqosiseko welizwe, ngokungakumbi amalungelo oluntu. Ukulondolozwa nokuhlonelwa kwamalungelo abantu yindlela yokuphila kweli loMzantsi Afrika, nto leyo esele iyinkcubeko yoMzantsi Afrika omtsha.

6.4.5 Umzabalazo omtsha

Ubani usenokuzibuzisa: ingcingambono yomzabalazo isenendawo na kuMzantsi Afrika omtsha? Isihobe sikaMkiva noMbuli esithululwe ngexesha elilandela elobandlululo sityhila kamhlophe ukuba le ngcingambono isatshotsha entla nakweli ixesha. UMdaka (*Op Cit.* 29) utyhila oku:

Other factors that can contribute to preparing the ground for revolution are economic and political conditions and the question of land tenure. Unequal land distribution has been one of the underlying causes of revolution in countries such as Philippines in the 1950s, Russia in 1905, Mexico in 1900, South Vietnam after 1954 and Cuba before 1959.

Eminye yemiba ethi ibe negalelo ekulungiseni umhlaba wokuzabalazela inguqu ziimeko zoqoqosho nopolitiko nengxubakaxaka yomhlaba. Ukungalingani kolwabiwo lomhlaba kube yenye yezinto ezikhokelele kumzabalazo kumazwe afana naseFilipine kwiminyaka yowe1959, iRashiya ngowe1905, eMexico ngowe1900, eMzantsi Vietnam emva kowe1954 naseCuba phambi kowe1959.

Imeko yopolitiko iye yatshintsha kweli loMzantsi Afrika ukususela ngowe1990 ekukhululweni kukaMandela entolongweni nasekuvulweni umlomo kwamaqela opolitiko aphikisayo. Noxa kunjalo, alukabikho utshintsho oluphawulekayo ngokubhekisele kuqoqosho nomhlaba. Ezi mbongi zityhila imeko emandundu yabantu abamnyama abasahlala ematyotyombeni, ukunqongophala kwemisebenzi nokungabi namhlaba. Ziyasityhilela ezi mbongi ukuba umsantsa phakathi kwamahlwempu nezityebi uya ukhula kwaye iinkokheli zesizwe maziphathelele ekungcibeni eli thanda. Uhambisa enjenje uMdaka (*Ibid.*),

... in situations of unequal land distribution, economic inequality..., revolutionary ideology couches the demands of the oppressed in liberal and reasonable terms in order to canvas internal and external support.

... kwiimeko apho kukho ukungalingani ngokwabiwa komhlaba, ukungalingani kuqoqosho..., ingcingambono yomzabalazo ifukama iimfuno zabacishilelwa ngendlela esikelelayo nefanelekileyo ukuze bazakuzele inkxaso ngaphakathi nangaphandle.

Kumbongo awuthulula ePalamente, uvakala uMkiva esiza namacebo nezizathu ezinokufikeleleka xa esithi uMongameli Zuma makakhulise abangenanto engakhange angxwelerhe abo banezinto, ukuze kubekho umasilingane xa kufikwa kuqoqosho.

Umzabalazo omtsha, ngokokuvela kwezi mbongi, unqangiyela utshintsho olumandla kwimiba yoqoqosho ndawonye nomcimbi womhlaba. Eli lizwi lezi mbongi liyavakala nakumaqela opolitiko akhwaza inkululeko ngokoqoqosho nokubuyiswa komhlaba ngaphandle kwembuyekiso. Ngenxa yokuba bezimbongi ezinoxanduva ngesizwe soMzantsi Afrika uphela, ezi mbongi azithi mawuhluthwe umhlaba, koko zithi urhulumente makafumane indlela eza kusebenzela wonke ummi woMzantsi Afrika yokwabela wonke ummi uqoqosho nomhlaba. Ukuba iyaqhubeka imeko yoMzantsi Afrika imi ngolu hlobo ilulo kuqoqosho nomhlaba, ezi mbongi zithi, umzabalazo mawuqhubeke.

6.5 Ukuhlalutya ilizwi lembongi

Ekuhlalutyeni ilizwi lembongi kwisihobe sikaMkiva noMbuli ndisebenzise indlela enika ingqwalasela kwiinkalo ezine zombongo. Le ndlela iye yandinceda ekuthelekiseni isihobe sezi mbongi ukuze ndizuze ngokupheleleyo oko zinxibelelane ngako nabaphulaphuli bazo. Ndiza kwenza amazwembewembe ngokubaluleka kwezi nkalo ekuhlalutyeni isihobe nesele ndizicacisile kwisahluko sokuqala.

6.5.1 Intsusamabandla

Nayiphi na imbongi ayisuke ibonge ingakhange ithunukwe yinto, nditsho sele ibonga imazi yenkomo yakowayo, ikho le nto iqhutywa yiyo. Ukufumanisa le nto ithunuke imbongi ukuba imemelele isihobe sayo linyathelo elibalulekileyo ekuhlalutyeni isihobe. Intsusamabandla isenza sazi injongo yokubonga kwembongi, sitsho sizibuze imibuzo ethi: bekufanele/bekunyanzelekile abonge ngale nto/ngalo mntu? Ingaba oku abonga ngako kusemdleni wabaphi abaphulaphuli? Kululutho eluntwini ukushukuxa kwakhe lo mba? Ngaphaya koko, ngentsusamabandla siye sivezelwe ngantlanye ingcingambono etshila phambili esizweni (*dominant ideology*), nathi ukuyicacisa uNgara (1990:11),

[it is] the beliefs, assumptions and set of values that inform the thoughts and actions of a people in a particular era.

ziinkolelo, okucingelwayo, iseti yokuxabisekileyo ethi ikhokele iingcinga neentshukumo zabantu kwixesha elithile.

Ndifumanise ntoni kwisihobe sikaMkiva noMbuli endisihlalutyileyo kolu phando?

Ezi mbongi zimbini, uMbuli noMkiva, ziziva zinoxanduva ngesizwe soMzantsi Afrika neAfrika iphela. Enye yezinto ezithe zathunuka ezi mbongi kukuphawula ukunganyaniseki kweenkokheli ezikhokela ilizwe. Urhwaphilizo nokwenza izithembiso uze ungazigcini, ngokungakumbi xa ugayela uvoto, zezinye zezinto eziphambili ezithe zahlongoza ezi mbongi zithulule imibongo yazo. Ukuba ezi mbongi beziphambili kumaqela opolitiko eMzantsi Afrika, besingatsho ukuthi zinyemba ezi nkokheli ngendlela yokugayela iqela lazo lopolitiko, kodwa akunjalo. Oku zikuphawula ngenxa yoxanduva ezinalo njengeembongi nekumele zishukuxe imiba etshisa ibunzi esizweni ngeenjongo zokuphuhlisa isizwe. Indlela isizwe esiziva ngayo ngeenkokheli zamaPhandle ayahlukanga kwindlela uMkiva aziva ngayo ngenkqubo yamaPhandle neenkokheli zayo, nto leyo ebonisa ingcingambono etshilayo nokuhlokomisa isazela sesizwe. Kwangokunjalo, noMbuli akaphumi ecaleni kwiingcinga zabanye babemi boMzantsi Afrika ngeenkokheli ezithembisa ooni nooni, kodwa zingatsho ukuzizalisekisa ezo zithembiso.

Ukubhubha kwabakhwetha eMpuma Koloni likhwelo kuyo nayiphi indoda nenina lomXhosa ukuba izingele isisombululo. Yiyo loo nto uMkiva engakwazanga ukuthi cwaka ekwandeni kwesi sihelegu, njengendoda yomXhosa ethe yaphumelela kwisikolo solwaluko. Njengethole lomthonyama uziva enoxanduva lokuphosa esivivaneni, anike umkhombandlela wokulungisa le ngxaki. Lo kaMkiva ukwaphawule ukuxhaphazeka kwabantwana kule nyewe, naboluswa ziingcibi ezigxeleshe inzuzo embi, imali. Kananjalo, ekwandeni kokuxhatshazwa kwamabhinqa nabantwana abangamantombazana, uMbuli uzive engakwazi ukuthi cwaka. Njengokuba amadoda esoloko ephambili ekuxhaphazeni amanina nabantwana, uMbuli umema kwawona ukuba abe yinxalenye yesisombululo sokulondolozwa kwamalungelo abantu basetyhini nabantwana. Kwakhona, kuyaphawuleka ukuba ezi mbongi zinoxanduva ngesizwe siphela, kuba zithunukwa yimicimbi ethunuka isizwe ngokubanzi, kuba ukubhubha kwamakhwenkwe aseluqeqeshweni kuyimpehla esizweni kanti kwanokuxhatshazwa kwamanina namantombazana kusemdleni welizwe liphela.

Ndiye ndaphawula ukuba uthando uMkiva noMbuli abanalo ngoMzantsi Afrika neAfrika lusoloko ludanisa phakathi kweengcinga zabo. Ekumemeleleni ngelizwi lobuthandazwe, basoloko beqhutywa luthando, beneenjongo zokuphucula isizwe

soMzantsi Afrika neAfrika. Amanina eAfrika enze izenzo eziyincamisa kwiphulo lokuzabalazela ukukhululwa kweAfrika, nto leyo eyenze okaMbuli angathi cwaka ngala manina, ezi mbokotho. Ndingatsho, ndaleke ngelithi ukuba mathidala kwesizwe ekuvumeni ngokuphandle igalelo lamanina kube yenye yezinto eziqhube lo kaMbuli abonge ngamanina adlale indima enkulu eAfrika, ekhuthaza nezinye iimbongi ukuba zizeke mzekweni. Ilizwi likaMkiva ngokuphathelele kumanina lihlongozwe kukubuka izithethe namasiko esiNtu nanenjongo yokuphuhlisa isizwe. Nakubeni yena egxeshe ukuqhutywa kwentonjane kwaXhosa, uqhutywa luthando lwesizwe soMzantsi Afrika, kuba uqeqesho alufumanayo amanina kwantonjane luwenza abe ngabemi abalungileyo esizweni.

Umanyano noxolo lusoloko lungundoqo kwinkqubelaphambili yaso nasiphi na isizwe. Ukungena koMzantsi Afrika kwinkululeko kuzise inkxalabo enkulu kubemi boMzantsi Afrika. UMkiva usebenzise kanye elo thuba, wabethelela iingcamango zikaMandela zomanyano noxolo kubo bonke abemi beli loMzantsi Afrika. Kwelinye icala, uMbuli uthunukwa kukuphawula izenzo zodlame kubemi baseAfrika abalapha eMzantsi Afrika, amemelele ukuhlangana nokumanyana, ngelithi sibantubanye.

Ukulala kukaChris Hani kwenza isankxwe kweli loMzantsi Afrika kwaye kusenza isankxwe nanamhlanje xa kuphawulwa indlela iinkokheli zanamhlanje eziqhube ngayo. Isizathu soko kukuba ebeyinkokheli ethandwayo ngabantu, kuba ebezilahlele nofele kumzabalazo wokukhululwa kwesizwe esiNtsundu kumakhamandela engcinezelo. Izenzo eziyincamisa zikaHani ziqhube ezi mbongi ukuba zivakalise ukubindeka kwazo kukulala kwale ngangalala, kuba umbongosikhuzo awuthululelwa nje nabani na, kodwa uthululelwa umntu obe lulutho esizweni. Ngako oko, akothusi ukuva ezi mbongi zibonga ngentandane yamaKomanisi neyesizwe esiNtsundu.

UMbuli uthabathela unyawo phambilana kunoMkiva ekubongeni ngoHani. Ekuphawuleni ukulityalwa kwamalwelankululeko, uMbuli uhlaziye umbongosikhuzo awuthulule emngcwabeni kaHani ngokuwuhlanganisa nothi 'Lest We Forget', esithi mabangalityalwa ooHani nabanye. Ukubonga ngeenkokheli ezifana nooHani kudlulisa umyalezo othi nantsi indlela, hambani ngayo.

Enye yeenkokheli ezenze walula umsebenzi wembongi ngongasekhoyo ubawo uRhulihlahla Nelson Mandela. Mhla wayethatha umhlalaphantsi, uMkiva wabona

kuyimfuneko athulule omnye umbongo ngalo kaMadiba, esithi enkosi ngezenzo zakhe zokulwela inkululeko eMzantsi Afrika.

Emveni kokuphawula ukuba ezintle azikazalwa, uMkiva noMbuli bamemelela ngelizwi lomzabalazo, besithi inkululeko engenaqoqosho ayiphelelanga. Ezi mbongi zithunukwa kukubona ukuba umntu omnyama usesendlaleni, usasokola njengakuqala, kodwa umi phezu kwezimbiwa ezingenisa iintywenka zemali.

UMkiva noMbuli ziimbongi ezilulutho esizweni, kuba bahlokomisa isazela sesizwe kwisihobe sabo. Kwisihobe sabo bathunukwa zizinto ezithunuka isizwe, bevakalisa ingcingambono etshatsheleyo esizweni. Ukukhalima kwabo, benkqangiyelela inguqu, baqhutywa ziimfuno zesizwe, hayi ezabo, nto leyo etyhila ukuba bazimbongi zesizwe. Oku kungqinwa ngakumbi kukuqhutywa luthando lwelizwe kwisihobe sabo esithetha ngelizwi lobuthandazwe. Umzabalazo omtsha abawuvakalisayo usezingcingeni zesizwe, kuba uvakalisa isikhalo sesizwe esifuna umbuso okhwezela iimfuno zaso.

6.5.2 Inxam

Inyathelo lesibini ekuhlalutyeni isihobe kukuzingela ukuba imbongi ithetha ngantoni kumbongo ewuthululayo. Kwimibongo endiyikhethileyo yezi mbongi, mininzi imiba eziyishukuxayo. Phantsi kwengcingambono yokunkqangiyelela inguqu, ezi mbongi zithethe ngeenkokheli kweli xesha lilandela ubandlululo, zigxeleshe indlela eziqhuba ngayo ekukhokeleni uluntu. Ingcinga zazo zingqinwa nguMongameli welizwe, uCyril Ramaphosa, novumayo ukuba urhwaphilizo nokurhuqa iinyawo kwiinkokheli kukhona. Ude akuveze oku ngokuveza oko akuxelelwe ngabantu kwiphulo lokugaya kwabo iivoti. Uhambisa enjenje:

They have told us where service delivery has failed, where infrastructure has not been maintained, where people with authority and responsibility have stolen money (News24 2019).

Basixele apho ukuhanjiswa kweenkonzo kuthe kwasilela khona, apho iziseko zithe azagcinwa, apho abantu abanegunya noxanduva bathe baba imali.

Zikwathetha nangokuhlukunyezwa kwabantwana nabantu basetyhini.

Kwingcingambono yobuthandazwe, uMbuli noMkiva bashukuxa imiba efana nomanyano esizweni, amanina bekwaveza nothando lwabo lweAfrika. UMbuli uvuma izango zengoma ngamanina athe azibalula ngexesha lengcinezelo ngeli lixa uMkiva ebonga ngesiko elijolise ekuloleni amanina abe ngabantu abangcono. Phantsi

kwengcingambono yomzabalazo baphethe iinkokheli ezithe zazibalula kumzabalazo wokukhululwa kwendlu emnyama kwingcinezelo ndawonye nomzabalazo omtsha kweli loMzantsi Afrika.

6.5.3 Umxholo

Inyathelo lesithathu kukuzibuza ukuba imbongi ithini okanye idlulisa myalezo mni ngale nto ithetha ngayo. Ndisoloko ndiwubona umxholo njengowona mmandla ubalulekileyo kumbongo. Emva kokuba sazile ukuba uMkiva noMbuli bathetha ngeenkokheli, umdla womhlalutyi umele kukubuza ukuba bathini ngeenkokheli kwaye baziva njani ngazo.

Kuyaphawuleka ukuba esi sibini singa eli loMzantsi Afrika linganeenkokheli ezithembakeleyo, ezinomqolo, ezifunga zingajiki, ezikhonza uluntu ngenkonzo enomkhitha, umkhondo nomkhoka okhwebayo. Ekwenzeni oku bade basebenzise iinkokheli ezifana nootata uMandela nooChris Hani njengemizekelo yeenkokheli ezithe zacweya kuhle ekukhokeleni kwabo. Azoneli nje kukulangazelela iinkokheli ezizizo, zikwankqangiyelela namadoda anoxanduva lokukhusela abantwana namanina, endaweni yokubaxhaphaza. Bankqangiyelela amadoda aza kusebenzisa amandla nengqondo yawo ukukhusela nokuphuhlisa abantwana namanina. UMkiva yena ubhekiselele kubantwana abangamadodana nabathi boluswe bebancinci, ngeli lixa uMbuli ethetha ngabantwana abangamantombazana namanina athi azibhake engamakhoba okukhokeleni ngamadoda.

UMkiva noMbuli bakwadlulisa umyalezo othi ilizwe abalithandayo njengamathandazwe liquka iAfrika iphela, de athi lo kaMkiva iAfrika lilizwe elinye elohlulwa ngabantu ababeneenjongo zokuba kuyo. Ukutyhila uthando lwabo ngeli loMzantsi Afrika, babonisa ukubaluleka kokumanyana njengesizwe, omnyama nomhlophe, ongummi walapha ngokuzalwa nongenguye, mabatsale ngexhadi elinye. Ezi mbongi zikwadlulisa umyalezo ongokubaluleka kwamanina esizweni. UMbuli ukwenza oku ngokubonisa indima edlalwe ngamanina ekulweleni inkululeko, esithi mawangalitalwa, kuba nawo alwile kwaye ukuba athe azilahlela kumzabalazo, angenza okuhle nasekukhokeleni eburhulumenteni.

Ekubongeni iinkokheli ezizabalazele inkululeko, uMbuli noMkiva badlulisa umyalezo othi iinkokheli zenene zinyathela emanyathelweni eenkokheli ezinomkhondo. Ezinye iimpawu zenkokheli ezibalulekileyo kukuba nomqolo, ukufunga

ungajiki, ukusebenzela uluntu, hayi isiqu sakho. Omnye umyalezo obalulekileyo novelayo kuMbuli kukuba masingakulibali ukuba inkululeko yazuzwa ngegazi nobomi bamalwelankululeko. Ngako oko, masenze sisazi ukuba yazuzwa njani ukuze singadlali ngayo. Omnye umyalezo ovezwa zezi mbongi kukuba inkululeko engahambi noqoqosho ayiphelelanga. Oku kungqinwa ngabemi boMzantsi Afrika nabacatshulwe nguMongameli Ramaphosa kwintetho yakhe, esithi:

They are frustrated at the slow rate of economic growth and the grinding effects of poverty and unemployment (News24 2019).

Iyabakhathaza indlela okucotha ngayo ukukhula koqoqosho ndawonye nefuthe elisilayo lobuhlwempu nentswelangqesho.

nothe wayibona intswelo yokulungisa ingxaki yoqoqosho ngokuthi:

That is why working together, we will build a growing economy for the benefit of all (News24 2019).

Yiyo loo nto xa sisebenza kunye, siza kwacha uqoqosho olukhulayo noluza kunceda umntu wonke.

Nto leyo ebonisa ukuba ikhwelo likaMkiva noMbuli liyavakala.

6.5.4 Izangotshe

Inyathelo lesine nelokugqibela ekuhlalutyeni isihobe kukuhlalutya indlela ethi imbongi iyidlulise ngayo imiyalezo neemfundiso ezizisa eluntwini. Kolu phando ndiye ndazahlula izangotshe zoluncwadi ezisetyenziswe nguMkiva noMbuli ukudlulisa udaba zakwizintlu ezisixhenxe – isihloko, imo, isigama, izandi, imifanekiso, izangotshe zogxininiso nezemveli.

Isihloko

NgokukaDuka (*Op Cit.* 41), isihloko “masihambelane nomxholo nobunzulu bombongo. Luxanduva lomhlalutyi ukuphicotha ubudlelwane besihloko, ubuthumbu, nobunzulu bombongo”. Nto leyo ethi isihloko yinyoba esikrobisa kwiingcinga zembongi ngombongo wayo. Yiyo loo nto kufuneka isihloko isisishwankathelo sombongo uphela.

UMkiva noMbuli basebenzise ubuchule nobuciko obubodwa ekutyumbeni izihloko kwimibongo yabo. Kwisihobe esinkqangiyelela inguqu uMbuli usebenzise izihloko ezithe ngqo ngeli lixa uMkiva esebenzise izafobe ezifana nesikweko ndawonye nomelo. Xa uMbuli esithi ‘Laba baholi kabathembakali’ naxa esithi ‘Violence Against Women & Children’ kucaca mhlophe ukuba ubhekisa ngaphi. Kwisihobe

sikaMkiva esiwa kule ngcingambono yokunkqangiyelela inguqu kufuneka uhlalutye kuqala intsingiselo yesafobe asisebenzisileyo xa esithi 'UMbombayi' (isikweko) naxa esithi 'Guya' (umelo). Nakubeni besohluka kubuchule nobuciko bokutyumba izihloko, batyumba izihloko ezizalana ngobunzulu nomxholo wesihobe sabo. Kuyaphawuleka ukuba ixesha othululwe ngalo umbongo uba nefuthe kwisihloko sembongi. UMkiva uqale ukuwuthulula umbongo onesihloko esithi 'UMbombayi' phambi kwenkululeko, ngeli lixa uMbuli ewuthulule umbongo wakhe othi 'Laba baholi kabathembakali' emva kwenkululeko. Ukusebenzisa kukaMbuli isihloko esithe ngqo kutyhila ukuba umbongo wakhe uwuthulule ngexesha kukho ilungelo lokuzithethela (lentetho), nto leyo emenze akafihlisa ekuthetheni kwakhe.

Kwisihobe esithetha ngelizwi lobuthandazwe ezi mbongi zinombongo onesihloko esifana twatse, esithi 'God Bless Afrika'. Njengendoda enentsukaphi yenkolo yobuKrestu nekhe yangumdikoni ebandleni, uMbuli ugxile ngakumbi eziBhalweni eziNgcwele kulo mbongo, ngeli lixa uMkiva egxeleshe uphuhliso lweAfrika mhla kwasekwa iAfrican Union.

Kumbongo othi 'Incoyane' [Inkcoyana], uMkiva usebenzisa kwakho umelo, kuba eli ligama lengoma ethi iculwe ngentonjane. KumaXhosa anolwazi ngesiko lentontanje kuba lula ukutolika isihloko salo mbongo kwangaphambi kokuba bawuphulaphule, kanti kumntu ongenalwazi kuye kufuneke aphulaphule umbongo ukuze atolike ukuzalana kwesihloko nomxholo wombongo. Kumbongo ongamanina, uMbuli usebenzisa isikweko esiqhelekileyo nesisetyenziswa ukuchaza amanina susela mhla enza umngcelele ukuya kwlzakhiwo zoMdibaniso (Union Buildings) ePitoli, ngomhla we9 kweyeThupha ngowe1956. Amanina ayetshila ngesidanga esithi, "Wathint' abafazi, wathint' imbokodo", apho babezifanisa neembokotho. Lo kaMbuli uthatha eso sikweko ukuthiya umbongo wakhe otyibela amanina ngezenzo zawo eziyincamisa ngexesha lomzabalazo, esithi, 'Imbokodo'. Kwimibongo ephuhlisa ingcamango yomanyano, zombini ezi mbongi zikhethe izihloko ezithe ngqo nezicacileyo ukuba zikhuthaza isizwe esiyimbumba yamanyama xa zisithi 'Phambili ngomanyano' (Mkiva), 'Hlanganani' (Mbuli).

Kwisihobe esiphuhlisa ingcingambono yomzabalazo, uMbuli noMkiva bazixube bezivanga izihloko zabo, ukusuka kwezithe ngqo ukuya kwezintsokothileyo. Kwimibongosikhuzo engokaHani, ukubonisa ukuba uthetha ngomntu obalulekileyo,

uMbuli usebenzisa isigama esicazulula ibakala abekwa kulo lo kaHani xa esithi 'Chris The Doyen', kuba lo kaHani ubelilo ngokwenene igqalanqa, ixhwangusha elixhentsa lodwa esixhontolweni somzabalazo wokukhululwa kwabamnyama. UMkiva yena kwesakhe isihloko utyhila ukungqukruleka kwesizwe ngenxa yokulala kukaHani, xa esithi 'Walil' Umzi Mhla Sashiywa nguTshonyane'. Ekubongeni uMadiba, uMkiva usebenzisa isaci esithi 'Maz' enethole', esitshiwo emntwini xa ebulelwa ngento ayenzileyo ekwanqwenelelwa okuhle, kusithi ize imazi yakhe imzalele ithole. Kwimibongo engomzabalazo omtsha wabantu, uMbuli usebenzisa umbuzobuciko kwesakhe isihloko esithi 'What is Freedom?' ngeli lixa uMkiva esebenzisa iqhalo elithi 'Yaqhawuk' imbeleko'.

Ilizwi lembongi kuMkiva noMbuli liqala ukuvakala kwisihloko sombongo. Nokokuba basebenzisa isafobe okanye intetho ethe ngqo, into eqinisekileyo kukuba isihloko sisiqalo somyalezo abawudlulisayo eluntwini. Andingeqiniseki yeyiphi eza kuqala, umxholo okanye isihloko, kodwa ndiqinisekile ukuba isihloko kwezi mbongi sisishwankathelo sombongo, ingcamango epheleleyo ethi isikrobise ngantlanye koko kuza kushukuxwa kumxholo wombongo. Ezinye izihloko zabo zinokuntsokotha, ngokungakumbi ezikaMkiva noye asebenzise umelo ngamanye amaxesha, melo olo lunganobunzima kumntu ongenalwazi lwangaphambili. Uthi ubani akufumana intsingiselo yolo melo, ngokufunda umbongo okanye encedwa ngomnye umntu, angabi nakusokola ukwayamanisa umxholo nesihloko, kuba sizalana nomxholo.

Imo

Ezi mbongi azinakwakheka kuqingqiweyo kwemibongo yazo. Ufumana izakhiwo ezahlukeneyo njengokuba kusiba njalo kwimibongo yomthonyama. Ubude nobufutshane bombongo, imiqolo, imihlathi, kuqingqwa yimeko imbongi ethulula phantsi kwayo umbongo lowo nentsusa yombongo lowo. Njengomntu okhulele edolophini, uMbuli ukholisa ukusebenzisa nokuxuba isiNgesi kwimibongo yakhe. Kwelinye icala, njengethole lomgquba wasemaphandleni nelineunda ngenkcubeko yesiNtu, uMkiva ukholisa ukusebenzisa ulwimi lwesiXhosa kwisihobe sakhe. Noxa kunjalo, oko akumthinteli ekusebenziseni isiNgesi nezinye iilwimi ezisetyenziswayo eAfrika nakwihlabathi. Kananjalo, noMbuli akapheleli kulwimi lwakhe lweenkobe, isiZulu, ekuthululeni isihobe sakhe, uyazisebenzisa nezinye.

Kwisihobe sakhe, uMbuli ukholisa ukuqala ngento eyaziwayo luluntu, aze adadele enzulwini ngokuya engine kumbongo wakhe. Oku kuphawuleka ngakumbi kwimibongo enqangiyelela inguqu nemumathe ibali lomzabalazo. Utsala umdla wabantu ngokubasondeza ngoko bakwaziyo, aze abafunqule kwimimango yemboni ebona izinto ezingabonwayo ngabantu. Uthi egqiba, ibe inkwethu ivuthulukile emehlweni.

Isigama

UMbuli ukholisa ukusebenzisa isigama esiqhelekileyo, kodwa esinzulu ngentsingiselo. Ubukhulu becala, usebenzisa amagama asetyenziswa kwintetho yemihla ngemihla, kodwa indlela awasebenzisa ngayo kwisihobe sakhe anika intsingiselo enzulu. Amagama afana nokhetho nokuvota kumbongo othi 'Laba baholi kabathembakali' aqhelekile, kodwa asuke abe nentsingiselo enzulu xa esetyenziswa ukubonisa ukusilela kombuso ekuphumezeni izithembiso. Kumbongo othi 'Imbokodo' usebenzisa igama elithi "mama" ukubhekisa kumanina, igama elisetyenziswa umhla nezolo, kodwa kulo mbongo lisetyenziselwa ukuncoma, ukubuka nokuqhwebela izandla abantu abangamanina, esithi baye babonisa ubuzali, uthando nenkathalo ekulweleni inkululeko. Ekubongeni ngoHani usebenzisa igama elithi "peace", "uxolo", igama eliqhelekileyo, kodwa kwimeko elisetyenziswe kuyo nexesha owawuthululwa ngalo lo mbongo lisuka lichasane nemeko embi yokubulawa kwamalwelankululeko, litsho livele uxolo njengesona sidingo sesizwe. Lo kaMbuli uyawasebenzisa amagama antsokothileyo nanika intsingiselo ephangaleleyo. Xa ethetha ngokuxhatshazwa kwamanina uye asebenzise igama elithi "amadodambumbulu" ukulumkisa ngamadoda akhohlisayo, nakhangeleka eze ngoxolo kanti aze konzakalisa.

Ke yena uMkiva ukholisa ukusebenzisa isigama esintsokothileyo, izibizo ezimbaxa ezikholisa ukufumaneka kuncwadi lwemveli. Ukukhulela emaphandleni naphakathi kwamaciko okuthetha neembongi kumnike isigama esityebileyo lo kaMkiva nesimtsho akwazi ukuthetha okuninzi ngamazwi ambalwa. Kumbongo othi 'UMBombayi' usebenzisa igama elithi "intsusamabandla", isibizo esimbaxa nesikhokelela umfundi kwisizathu sokuthululwa kwalo mbongo.

Ndiphawule kolu phando ukuba umyalezo ubalulekile kunesimbo sembongi. Enye imbongi inganebhanka efumileyo yamagama antsokothileyo ngeli lixa enye

inebhanka efumileyo yamagama aqhelekileyo, okubalulekileyo ngumyalezo odluliswa yimbongi ngesigama esisebenzisayo.

Izandi

Nakubeni ikho imvanosiqalo nemvanosiphelo apha naphaya, ezi mbongi zikholisa ukusebenzisa imfanozandi. Ezi mbongi zisisebenzisa ngobuchule esi sangotshe. Ngaphezu kokunika imibongo yazo ifuthe lengoma, ezi mbongi zisebenzisa izandi ukukhwebela umdla wabaphulaphuli nabafundi kwimimandla ebalulekileyo yombongo. Oku kuyangqinwa nguWalter noWood (*Op Cit.* 58) nabathi:

Through alliteration, our attention can be drawn to a particular part of a poem, or an action or event in a poem.

Ngemfanozandi, ingqalelo yethu ingatsaleleka kwindawo ethile kumbongo, okanye kwintshumo okanye isiganeko kumbongo.

Ukusitsalela kwingcamango ngokomelela kukaMadiba, uMbuli usebenzisa imfanozandi enjenje: “27 years **behind bars**”. Ekutyhileni isimo salo kaMadiba, uMkiva uhambisa enjenje: “**humble humanitarian**”. Xa zikhuthaza umanyano ezi mbongi, ziwutsalela kwimimandla ebalulekileyo umdla wethu ngokusebenzisa imfanozandi. Mve xa esithi uMkiva:

Zidweshana nani **zidwangube**;
Sithi mazibekwe phantsi izikrweqe;
Sizihlamb’ izandla **zethu**;

Ngaphezu kokuba enqwala, ewisa, ekhapha into ayikhupha ngomlomo ngentshukumo, uMkiva akangi singasiphosa isenzo esibalulekileyo sokubeka phantsi izikrweqe ukuze kuphumezeke umanyano noxolo. Kananjalo, noMbuli usebenzisa esi sikrweqe ukuveza into engalulutho ekuphumezeni umanyano noxolo xa esithi: “Xoxani, xazululani”.

Imifanekiso

Isihobe somthonyama sityebile yimifanekiso enika umfanekisongqondweni kumphulaphuli ukuze acacelwe ngokupheleleyo koko imbongi ikuzobayo. Ufaniso lutshotsha entla ngezafobe ezifana nesikweko nesifaniso. Kwisihobe esinkqangiyelela inguqu basebenzisa izikweko zonyembo ngeli lixa kwisihobe esiphethe ubuthandazwe besebenzisa izikweko zoncomo. Isikweko esithi “Mbombayi” sinika umfanekiso womntu ozenza into akude le ukuba yiyo, ukubonisa ukuba uMkiva uyanyemba kulo

mbongo, unqangiyelela utshintsho. Xa uMbuli ethetha ngamadoda ahlukumeza amanina nabantwana usebenzisa izikweko zonyembo ezifana noo“*monster*”, “*devil’s ambassadors*” ukusinika umfanekisongqondweni wabantu abangaphantsi kweqondo lobuntu. Ukanti xa uMkiva ebonga iinkokheli ezinomkhondo ukholisa ukusebenzisa igama elithi “inkunzi” ukubafanisa nenkunzi ekhokela nekhusela umhlambi, eyomeleleyo ukuwukhusela kutshaba. Yena uMbuli usebenzisa isikweko soncomo ngokufanisa uMadiba ne“*treasure*” nangokufanisa amanina nethambo lomqolo, umgogodlo ngesiZulu.

Ubuchule bezi mbongi ekusebenziseni imifanekiso bungqengqo kuchongo nasekuzisebenziseni kumbongo. Imifanekiso abayisebenzisileyo ithelela kumxholo kwaye isikrobise nakwimvakalelo yebongi.

Izangotshe zogxininiso

Ugxininiso oluzalwa luphindaphindo lolunye uphawu oluphambili kwisihobe somthonyama. Kwisihobe sikaMkiva noMbuli luvela ngonxusanomigca, uqhagamishelwano nophindaphindo. Ehlomla ngokusetyenziswa kwesinye sesi zangotshe zogxininiso (unxusanomigca) kwisihobe sikaG.V. Mona, uhambisa enjenje uMtumane (2010):

The parallelism used in Mona's poetry helps create consistency in the arrangement of parallel lines. It also assists in linking up ideas between successive lines and clarifies the ideas of the poet, thereby making the message clearer and more emphatic to the reader. It is a means by which the poet brings unity and harmony within the lines in which it is used. This parallelism also creates an appealing rhythm, enhances the structure and adds the musical effect on the poetry. It is this rhythm that arrests the attention of the reader, and makes them more interested in reading the poetry, as it is appealing and interesting to them.

Unxusanomigca olusetyenziswe kwisihobe sikaMona sidala ukungqinelana kulungiselelelo lwemigca enxusanayo. Lukwanceda nokuqhagamishela iingcamango kwimiqolo elandelelanayo kwanokucacisa iingcamango zebongi, ngalo ndlela esenza umyalezo ucace ngakumbi kwaye ubethelele ngakumbi iingcamango kumfundi. Yindlela ethi imbongi idale ubunye nongqinelwano phakathi kwamiqolo ethe yasetyenziswa kuyo. Olu nxusanomigca lukwadala isingqi esinomtsalane, luphucule isakhiwo kwaye longeze nefuthe lomculo kwisihobe. Sesi singqi esithi sitsale ingqalelo yomfundi, kwaye simenze abe nomdla ekufundeni isihobe, njengokoba inomtsalane jwaye inikisa umdla kubo.

Le ngcamango kaMtumane ngesihobe sikaMona ikwafumana indawo nakwisihobe sikaMkiva noMbuli. Ndikhethe ukusebenzisa ibinzana eliqukayo elithi, izangotshe

zogxininiso, ukuphuhlisa ingcamango ethi ezi zangotshe zisetyenziselwe ukubethelela nokugxininisa imiyalezo neemfundiso eziza nezi mbongi. Njengoko besele nditshilo ngokuphindaphindwa kwezandi kwimfanozandi, ezi mbongi bezikhweba umdla wabaphulaphuli ngezi zangotshe. Ngaphaya koko, ezi zangotshe zishiya isingqi esikhumbuleka lula engqondweni yomphulaphuli, ngeenjongo zokumilisela ingqondo yomphulaphuli kumxholo eziza nawo ezi mbongi.

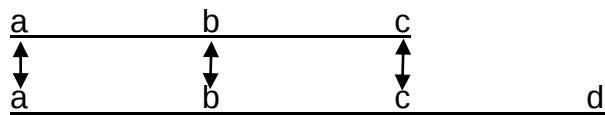
Ezemveli

Njengoko besele ndivezile ngaphambili, ukukhulela kukaMkiva emaphandleni kumenze wavelela kuMbuli ekusimeleleni ngolwazi lwemveli. Ugabadele yena ekusebenziseni izangotshe zemveli kuba usebenzisa ikakhulu iintsomi, izaci namaqhalo, iziduko nemilibo, iingoma, imibuzobuciko nempoxo. Nakubeni engamninzanga lo kaMbuli ekusebenziseni ezi zangotshe, uyazisebenzisa ezifana nengoma, imibuzobuciko, izaci namaqhalo. Ndizibize njengezangotshe zemveli, kuba zilulutho ekuhlokomiseni izazela zamathole omthonyama ngenxa yokuba kusetyenziswa ulwazi abalwaziyo ukudlulisa umyalezo. Imbongi isebenzisa iintetho eziqhelekileyo nezizalwe luluntu ukudlulisa umyalezo eluntwini, nto leyo eyenzela lula imbongi ekubetheleleni udaba kwingqondo yomphulaphuli ngokuthi yayamanise ulwazi olutsha kolo ludala nethi yenzele abaphulaphuli lula ekukhumbuleni umxholo wombongo.

Ekuhlalutyeni isihobe sikaMkiva noMbuli ndiphawule esinye isangotshe soluncwadi endisibiza ngokuba kukungxala. Esi sangotshe kukusebenzisa izangotshe ezininzi endaweni enye. Kumbongo othi 'Incoyane' [Inkcoyana] uMkiva uhambisa enjenje kwimiqolo emithathu elandelelanayo:

2. Ayithombanga ithunakele.
4. Zigaxel' izigcina nezigcinana;
5. Zihlom' iincebetha neenkciyo madoda

Kule miqolo mithathu uMkiva usebenzisa uthotho lwezangotshe ezingaphaya kwesithathu. Kumqolo wesine nowesihlanu asaneli nje kukufumana imfanozandi nemvanosiqalo, sikwafumana nezangotshe zogxininiso, uphindaphindo kumqolo wesine, apho imbongi isebenzise isibizo "izigcina" yasilandelisa ngesinciphiso saso izigcinana ukusizobela impahla enxitywa ngentonjane. Kule miqolo mibini ukwasebenzise unxusanomigca olungaphelelanga nendingalubonisa ngolu hlobo:



Ilungu lokugqibela kumqolo wesihlanu alinalo ilungu elihambelana nalo kumqolo wesine, nto leyo ebangela unxusanomigca olungaphelelanga.

UMbuli noMkiva basebenzise izangotshe zemveli ukuvakalisa ilizwi lembongi kwisihobe sabo nakweli ixesha lilandela ixesha lobandlululo.



Isahluko 7

Isishwankathelo

7.1 Intshayelelo

Kolu phando ndiphande ngelizwi lembongi kwisihobe seembongi zomthonyama, uZolani Mkiva noMzwakhe Mbuli. Bendithelekisa isihobe sezi mbongi phantsi kweengcingambono (*ideologies*) ezintathu – ukunkqangiyelela inguqu (*protest*), ubuthandazwe (*patriotism*) nomzabalazo (*revolutionary*). Kwesi sahluko ndiza kuthi gqabaggaba ngemingeni endigilene nayo ekwenzeni esi sifundo, ndinike nezindululo ndandule ndiqumbele.

7.2 Imingeni

Ekwenzeni esi sifundo ndiye ndagilana nemingeni engephi nethe yaphantse yasebenza njengesithintelo ekufezekiseni iinjongo zesi sifundo. Noxa kunjalo, ezi zithintelo azibanga ngumqobo ekuqosheliseni kwesi sifundo.

Nakubeni uMbuli epapashe iincwadi ezimbini zesi hobe sakhe, inye ewa kweli xesha ndiphanda ngalo. Noxa kunjalo, ibe ngamajingiqhiwu ukufumana incwadi kaMbuli ethi 'The Voice of Reason' epapashwe ngowama2011. Okuthe kwandineda kukuba lo kaMbuli uyayibhala eminye imibongo yakhe kwiqweqwe lecd ayishicileleyo. Oku kuye kwaphungula umthwalo wokukhuphela amazwi embongi phambi kokuba uhlalutywe umbongo.

UMkiva akakayipapashi imibongo yakhe encwadini kwaye akafane akwenze oku, nto leyo ethi umhlalutyi kufuneka aqale ngokukhuphela. I-intanethi (*internet*) iye ibe luncedo ngamanye amaxesha ngokuthi ipapashe amazwi emibongo. Apha ndiye ndabhaqa kwekaMbuli, ndakha phantsi isitya sizele ekuzuzeni ekaMkiva. Ukukhawulelana nale meko ndiye ndabhenela ekuyikhupheleni phantsi ngokwam imibongo eshicilelwe kumacwecwe yezi mbongi.

Omnye umngeni endiye ndagagana nawo kukufumana amacwecwe ezi mbongi kwiivenkile zomculo, ngokungakumbi ekaMkiva. Kwiivenkile ezininzi bendiye ndifike kusithiwa azisathengiswa ezakhe, bambi bathi abanazo. Ebeziye zifumaneke zezo zikaMbuli, kodwa uninzi lwazo ibe zezo ziwa kwixesha elingaphambi kweli ndiphanda ngalo. Ndiye ndancedwa ngabahlobo ukufumana ezinye zeemveliso zezi mbongi.

Kwakhona, i-intanethi iye yalulutho kakhulu ngokuthi ipapashe imibonisobhanyabhanya yezi mbongi zithulula isihobe sazo.

Ndiye ndanawo umdla wokuhlala phantsi noMkiva noMbuli, ndincokole nabo ngesihobe sabo. Oku ke bekuza kundinceda ndicombulela amaqhina endithe ndadibana nawo ekuhlalutyeni isihobe sabo. Ewe, ndibe nalo ithuba lokuhlangana, ndincokole noMkiva, nakubeni ixesha laliqingqekile kakhulu, eleqa kumcimbi awayemenywe kuwo. Kwelo xesha sibe nalo ndiye ndazuza lukhulu ngomsebenzi wobugcisa kaMkiva nengcingambono yakhe njengembongi. Kube nzima kwaphela ukufumana ithuba nokaMbuli. Ndizamile ukuqhagamshelana naye ndisebenzisa umnxeba nekhasi lonxibelelwano uFacebook, kodwa imizamo yam yawa phantsi. Oku ke kuphantse kwanditsalisa nzima ekuhlalutyeni isihobe sikaMbuli. Izifundo ezithe zenziwa ngesihobe sakhe zithe zandinceda ekuhlalutyeni ilizwi lembongi kwisihobe sikaMbuli, ukuze ndilithelekise nelikaMkiva.

7.3 Isishokobezo

Ngalo lonke ixesha kusekho umntu, isihobe somthonyama siza kuhlala sinendawo entlalweni yoluntu nakuMzantsi Afrika omtsha. OkaKaschula (*Op Cit.* 233) ufikelela kwesi sigqibo kuphando lwakhe ngokubonga:

...it is clear that the institution of ukubonga is indeed a form of critical discourse. It is a social tool for bringing into the spotlight people, practices or topics of concern to a community. ... Often current social or political processes directly give rise to the production of izibongo. Such public oral discourse is explicitly intended to sensitise a chosen audience to the issues at stake. Unequal power relations are often challenged – not only by directly criticising a particular person or institution, but also by interpreting events or disclosing an underlying and unacceptable ideology.

... kuselubala ukuba iziko lokubonga ngumthombo obalulekileyo kakhulu. Sisixhobo soluntu sokuthi thaca elubala abantu, izenzo, imixholo etshisa ibunzi eluntwini. ... Ubukhulu becala iinkqubo zokuhlala nezopolitiko zinebango elikhulu kwimveliso yezibongo. Injongo yolu hlobo lokuthulula esidlangalaleni kukwazisa abaphulaphuli abakhethiweyo ngemiba etshisa ibunzi. Ubukhulu becala kucelwa umngeni kukungalingani ngokwamandla okunxibelelana – hayi kuphela ngokugxeka okuthe ngqo kumntu okanye iziko elithile, kodwa ngokutolika amatheko okanye ngokuveza iingcingambono ezingamkelekanga.

Oku kuphawulwa ngokaKaschula ndiye ndakuphawula ekuhlalutyeni isihobe sikaMbuli noMkiva.

limeko zopolitiko nezokuhlala zeli loMzantsi Afrika zizenza iimbongi zomthonyama zifumane ilizwi kweli xesha lilandela elobandlululo. Oku kusoloko

kuqhogene nendima ekulindeleke idlalwe yimbongi yomthonyama esizweni nequka ukuba liliso lelizwe kwimiba engathi iphazamisane nesizwe. limeko ezifana nokungathembakali kweenkokheli ezonyulwe ngabantu, ukungagcini izithembiso kweqela elilawulayo esizweni nakumaphondo, urhwaphilizo lweenkokheli njengoko kwakunjalo kwixesha lobandlululo, ukuxhatshazwa kwamanina nabantwana, ukudlwengulwa kwabantwana abancinci abangamantombazana, nokubhubha kwabakhwetha, ziimeko zokuhlala ezingathi zibonise ukuba inkcubeko yokubonga ifile ukuba alinakuvakala ilizwi lembongi eMzantsi Afrika.

Ukuphunza nokuphanza kwamaphupha abemi boMzantsi Afrika emva kokuzuzwa kwenkululeko ngomnye umhlaba ofumileyo wokuvakalisa ilizwi lembongi kweli. Kuyaphawuleka ukuba singekakhululeki isizwe esimnyama ngokoqoqosho nomhlaba, umzabalazo uza kuqhuba. Kwangaphambi kokuba kuvuke amaqela afana ne*Economic Freedom Fighters* akhwaza inkululeko ngokoqoqosho nomhlaba namaqela afana ne*Black Land First*, uMkiva (SoNA 2010), njengemboni, umkrobisile uMongameli welizwe ngelithi makeze necebo lokulungisa imeko yoqoqosho kweli, esithi makabe “ngundodl’ inqilo ndidl’ igwangqa”, makasasaze indyebo yelizwe kubo bonke abemi boMzantsi Afrika.

Kwelakhe icala uMbuli uphethe umbuzo othi yintoni inkululeko xa kusekho intsokolo kweli lizwe, ehlongoza abasemagunyeni bacinge ngokutsha ekutshintsheni imeko yoqoqosho yeli lizwe. Oku kusityhilela mhlophe ukuba isihobe somthonyama sinayo indawo kwixesha elilandela ezithendeni zobandlululo.

Imixholo eshukuxwa nguMkiva noMbuli ayitshintshanga kuyaphi kuleyo yeembongi zomthonyama zangaphambili. Oku kubangwa kukuphawula ukuba nakubeni utshintsho lukhona kwintlalo yesizwe, alikabi yile nto yayisezingqondweni zabantu ngexesha babesilwela ukuba kuphele ubandlululo. Okutshintshileyo ngabaphulaphuli ekujoliswe kubo ngesihobe somthonyama, ngokungakumbi kwisihobe esinkqangiyelela inguqu. Namhlanje kujoliswe kwiinkokheli ezimnyama ezicinezela abantu abazivoteleyo, kwabo bathi beNtsundu basingele phantsi amasiko nezithethe zabaNtu. Ukanti ngaphambili bekujoliswe kubacitshileli abamhlophe abacitshilela indlu eNtsundu, besingela phantsi izithethe namasiko ayo.

Kolu phando ndifumanise ukuba iimbongi zomthonyama azoneli nje ukuphawula iindawo ezinebatha, ziveze izisombululo ezisebenzayo, kodwa

ziyasikhupha naso isihobe esivuma izango zengoma, esincoma abo bathe bacweya kuhle esizweni. Ingcingambono yobuthandazwe ivela ngesihobe esikhuthaza igugu neqhayiya, ukuzingomba isifuba nokuzigasa kwabemi beli ngobuzwe babo nokuba ngabemi beAfrika iphela.

Ewe, isihobe sinako ukuyolisa abaphulaphuli, kodwa oku akusiyiyo injongo ephambili yesihobe somthonyama. Ngokwenza olu phando ndiphawule ukuba isihobe somthonyama sisoloko sizikhathaza ngoxanduva lokuzidina ngemicimbi ephuhlisa nekhulisa isizwe. Nto leyo eyenza ukuyolisa kuze kamva. Ukususela kwingcingambono yokunkqangiyelela inguqu, ukuya kweyobuthandazwe ukuya kuqhina ngeyomzabalazo, ndiphawule umsonto omnye odibanisa zonke ezi ngcingambono, ukuzikhathaza ngentlalontle yesizwe. Ukukhalimela iinkokheli ezinebatha kutyhila ulangazelelo olunzulu lokubona ilizwe loMzantsi Afrika luneenkokheli ezinyanisekileyo, ezithembakaleyo neziza kukhokela isizwe ngenkonzo enomkhitha, umkhondo nomkhoka okhwebayo. Ukukhalimela ukuxhatshazwa kwamanina, abantwana abangamadodana nabangamantombazana kuntama inkathalo enzulu ngekamva lesizwe. Ukumemela isizwe ekubeni yimbumba yamanyama kukhokelela kwisizwe esonwabileyo nesitsala ngexhadi elinye kwinkqubela yaso. Ukubuka nokutyibela abantu basetyhini ngendima abayidlalayo esizweni kwenza kungabikho mntu uzibona engabalulekanga esizweni. Ukuza neengcebiso eziza kulungisa imeko yomhlaba noqoqosho, zingcibe iintanda ezabangwa lixesha lobandlululo kungakhokelela ekubeni wonke ummi woMzantsi Afrika azive eyinxalenye yesizwe.

Isihobe somthonyama sisoloko sigxeleshe intlalontle yesizwe, siyakhalisa xa imeko isitsho, sinyembe imeko nenkqubo ukuze oyinxalenye yazo azikhwebule xa kunyanzelekile, sikhallime xa sibona ukuba indlela isingisa ekonakaliseni intlalo yoluntu. Ewe, sincome, siqhwabe izandla, siqhwabela abo kwanezo nkqubo zichunkca ngesingqi esinye nentlalo yesizwe, sikhuthaze ukuba kugcinwe isigxina neso singqi, singalahlwa. Ngako oko, masihlale sifundwa, sifundisiswa isihobe somthonyama, ukuze sizitolike ngokwaso kuthi.

7.4 lingcebiso

Njengoko zithe zacebisa iingcali endizicaphule kwisahluko sokuqala, kuninzi okungazuzwa xa isihobe somthonyama sifundwa ngokuthelekiswa. Isihobe

seembongi ezifana nooMzakhwe Mbuli sinako nokuthelekiswa kwasodwa – kugqalwe isihobe sakhe ngexesha lobandlululo nasemva kobandlululo. Kuninzi okungazuzwa kweso sifundo ngesihobe sakhe.

Njengoko sele beqalile abaphandi abafana nooKaschula ekuthelekiseni iimbongi zeli loMzantsi Afrika nezaseNtshona Afrika, makusele kuqhutywa noko, de zithelekiswe nezamazwe apheresha. Oku kungenziwa ngeenjongo zokufumanisa imicwe esithi sizalane kwaye sahluke kuyo namanye amazwe. Kananjalo, sifumanise iindlela eminye imimandla ethi ijamelane ngazo neemeko ezifanayo zobomi, njengoko siyinxalenye yehlabathi liphela.

Njengoko isihobe sikaMkiva noMbuli sishukuxa imiba engokuhlala nopolitiko, kungakuhle ukuba isihobe sabo sihlonyelwe kwikharithulam yemfundo esisiseko. Ukuxuba isihobe sale mihla neso sangaphambili kungavula inyoba yokutolika imeko yoMzantsi Afrika kubafundi ukuze baziqoqele ingomso elahlukileyo kwizolo lethu.



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