

sesishiyagalolunye

IMIDLALO

Isingeniso

Kulesi sahluko sizoke siphonse amehlo emidlalweni, lokhu esingabuye sikubize ngokuthi yidrama. Siyazi ukuthi zikhona izinhlobo zemidlalo 'yomdabu' umuntu angase ayifake ngaphansi kobuciko bomlomo. Nokho sizogxila emidlalweni eyabhalwa phansi, kwathi noma idlalwa kwabe sekususelwa kokubhaliwe.

Imidlalo eyabhalwa ngasekuqaleni ngaphambi kuka-1960 ithinta kakhulu ezintweni zomdabu, njengamasiko nalokho okwakwenziwa ezikhathini zasendulo.

Singakufingqa nje ukuthi umlando wemibhalo eyimidlalo usibhekisa eMariannahill. Umphathi wekolishi lakhona, uFata Bernard Huss, wayebakhuthaza abafundi ukuba badlale imidlalo. Sesike saphawula ngemidlalo eyavela ngawo-1921, okaFrancis Mkhize othi *USitotwane*, noka-D. Wesley othi *Ungabi Nolunya*. Kamuva izinsizwa zakwaMthethwa zahlangana zenza iqembu elalibizwa ngokuthi yi'Mtsetwa's Lucky Stars'. Babedlala imidlalo elwa nobuthakathi esihloko sithi *Umthakathi, Ukuqomisa*. Lona othi *Umthakathi* ngowenkosikazi eyedelela indoda yayo. Lona othi *Ukuqomisa* ngowensizwa ezama ukuzuza uthando lwentombi ngomuthi. Iyehluleka.

U-H.I.E. Dhlomo wabhala umdlalo othi *Umhlola Wasensimini* (n.d.). Ngumdlalo osanganekwane wezimfene ezintathu ezibanjwa yizinsizwa ezintathu. Emva kokuvunyelwa ukuhogela umuthi othile, izimfene ziba yizintombi ezinhle.

Izinhlobo ezimbili esizobhekisa kuzo sizozisusela ebudeni bemidlalo. Kukhona emide enezinkundla eziningi, noma eziqephuqephu. Kukhona futhi ebizwa ngokuthi inkundlanye. Sizozala ngokubheka kulena emide-ke.

Imidlalo emide

Umdlalo wokuqala owagqama kakhudlwana kuneminye ngokaNimrod Ndebele, othi *UGubudele Namazimuzimu* (1941). Lo mdlalo kwakuthe ngo-1937 wazuza umklomelo emncintiswaneni owawubizwa ngokuthi yiMay Esther Bedford Competition. Ususelwa enganekwaneni eyejwayelekile: uyise kaGubudela wabulawa ngamazimu. UGubudela wase ewamema amazimu ukuba azogubha ngoba enze lukhulu. Kuthe lapho sekumnandi, uGubudela wawavalela endlini amazimu wathungela indlu ngomlilo.

Lo mdlalo uthathwa ngokuthi unkundlanye ngoba awunazo izinkundla, kodwa unezigcawu eziyisihlanu. Nokho mude, njengoba siwubona ugqwalisa ibhuku elisemakhasini acela ekhulwini lonke uwodwa nje.

Ngenxa yokugqama kwalo mdlalo emlandweni wemidlalo yesiZulu, umbhali wawo usahlonishwa yinhlangano yoSiba ngokuba kube nomklomelo wokukhuthaza ukubhalwa kwemidlalo. Kuthiwa yi-'N.N. Ndebele-Centaur Award for Drama'.

Umdlalo ka-N.P.J. Steyn othi *UMvulana* (1941) ugxile enkolweni. UMvulana nguyeye okhombisa ukuthi kubanjelelwa kanjani ezintweni ezifunwa yinkolo.



N.N. NDEBELE

Umdlalo owencike kokusanganekwane ngoka-H.Tracey no-K.E. Masinga. Yindaba yothando yokuphumelela kukaNkosiyaphansi ukuthola indodakazi kaNkosiyaphezulu. Isihloko sawo sithi: *UNkosiyaphansi NoNkosiyaphezulu* (1944).

Igalelo elikhulu ekubhaleni imidlalo lenziwa nguLeornard Mncwango ngeminyaka yawo-1950. Wabhala imidlalo enezindikimba ezahlukene, kodwa zichache kahle izifundo azame ukuzethula. Lo mbhali ukhombisa ububi bokusebenzisa imithi. Owokuqala umdlalo wakhe wawuthi *Manhla Iyokwendela Egodini* (1951). Nalapha sithola impilo yakudala. UMuzwa unesikhwele. Ubanga noSiphango entombini enguNontula. Uyafa uSiphango, uMuzwa azame ukuzuza uNontula ngokusebenzisa umuthi. Afe uNontula.

Umdlalo wesibili kaMncwango usihloko sithi *Kusasa Umngcwabo Wakho Nami* (1953). Lapha umbhali uxwayisa abantu abalokhu bethembele ezinyangeni kanti baphethwe yizifo izinyanga ezingezinqobe. Ukhuthaza abantu ukuba basheshe baphuthume kodokotela, bangethembeli emithini yesintu.

Ziningi izindaba ezincwadini zabansundu eziveza udweshu oludalwa ukuphikisana kwabantu ngokuthi ngubani onamandla phakathi kwe-nyanga nodokotela wesimanje. Umdlalo wesiVenda ka-M. Ramaite othi *Muofhe* (n.d.) (Gérard: 1993:199) unokuphikisana ngoba kuthi uma egula uMuofe lo, abazali bathi akaye enyangeni, kanti yena uzoze asizakale ngokuthintana nodokotela wesimanje.

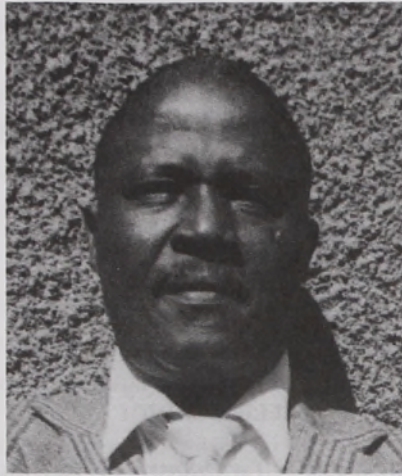
Umdlalo kaMncwango wokugcina uthi *Ngenzeni?* (1959). Ubuyela endikimbeni yothando oluphoqelelwayo. Inkosi uMenziwa uzama ukuqhwa-ga uHilwayo intombi yakhe uZenzile. Nokho izithandani ziyaphumelela ukubaleka zize ziyothola indawo yokuzinza kwaZulu. Lo mdlalo noma kusobala ukuthi ugxile endabeni esuka ekhanda ubuye usinikeze isizinda esithinta emlandwini ngoba izithandani kuthiwa yinkosi uShaka owazemukela wathi azizinze ngokuthula endaweni yakhe.

Umdlalo wokugcina kaMncwango usezingeni lobudrama eligculisayo. Lugqame kahle udweshu oludalwa yimizamo yokubambelela esikweni. Ephawula ngawo u-S.J. Soni (1990:216) uze athi lo mdlalo:

uvusa ukuzizwela okujulile izithandani ezihlangana nobunzima nobuhlungu obukhulu, zize zibeke impilo yazo engozini ngoba zifuna ukuba ndawonye nje. Yikho kungathi uma lo mdlalo ubekwa shalofini linye neminye eyabhalwa ngalesi sikhathi ugqame njengomdlalo ofanele ukufundwa. (Hum.)

Le midlalo ikhombisa khona ukuthi uMncwango wayezimisele ukufaka emiqondweni yamaZulu ukuthi sekumele agudluke enqubeni endala ngoba iletha izinkinga ezingadingekile.

Ngeminyaka yawo-1960 sithola imidlalo isiqala ukusabalala ngezindikimba. Indaba yothando oluphoqelelwayo ethi ayifane nekaMncwango ngeka-M.A. Blöse ethi *Uqomisa Mina Nje Uqomisa Iliba* (1960). Kungesikhathi senkosi uCetshwayo. Izintombi zebutho iNgcugce kuthiwa azigane amabutho uDlokwe neNdlondlo. Izintombi zithi-ke hhayi, ucu alulingani. Izithandani, uMaqanda noNontombi, zazidela zazama ukubalekela eSilungwini, kanti zizofela endleleni zingakafinyeleli lapho ebezithi ziyophepha khona.



M.A. BLOSE

Lo mdlalo usungowohlobo lwedrama eyeyeme emlandwini. Nokho phela abalingiswa abasemqoka, izithandani, ngabantu abasuswe ekhanda base benikezwa isizinda somlando, esinabantu abaziwayo nezehlakalo ezaziwayo emlandweni.

Imidlalo okungeyomlando ngokuphelele ngeka-E. Zondi noka-B.B. Ndelu. Umdlalo kaZondi othi *Ukufa KukaShaka* (1960) nawo unabalingiswa abasemqoka abaziwayo emlandweni. Njengoba isihloko sisho indaba lapha igxile ekuyaluzeni kukaMkabayi ehlela nabafowabo bakaShaka oDingane ukuba bamgudluze uShaka ngoba ubusa ngesihluku. Uze abulawe uShaka. Ekugcineni sizwa insila yakhe uJeqe ebalisa ngokuhamba kwenkosi yakhe. Umbhali usethulela uShaka ongesona isilwane esibulala ngoba sinesihluku nje. Imizamo yakhe ngeyokwakha isizwe esisodwa. Uyakwesekela lokhu u-S.J. Soni (1990:246) lapho ethi:

UZondi akazizibi nje izinto ezingathandeki kubalingiswa bakhe, kodwa ubuye azimise eceleni kwalezo ezincomekayo. Lokhu kwenza ukuba ukwethulwa komlingiswa kuphelele, kungabi yisithombe esikhombisa icala elilodwa njengesidweshwe ngu-Dhlomo noBryant. (Hum.)



ELLIOT ZONDI

Umdlalo kaNdelu othi *Mageba Lazihlonza* (1962) unabalingiswa abase-mqoka abasemlandweni. Lo Cetshwayo esimthole esebusa emdlalweni kaBlose simbona egcina engena ebukhosini lapha. Kumele kuvele ozothatha ubukhosi kwaZulu ngemva kukaMpande phakathi kukaCetshwayo noMbuyazi. UMpande yena kusobala ukuthi ufisa kube nguMbuyazi. Aze alwe la madodana kunqobe uCetshwayo.

Umdlalo omude lo. Okuphawulekayo ukuphakama kolimi olushutshi-swa yizifengqo kube sengathi sifunda izinkondlo.



B.B. NDELU

Eminye imidlalo iyaphuma emlandweni ibhekane nezinkinga zempilo. Ugadla kuze kube kabili kule minyaka uBenjamin J. Dube. Waqala ngomdlalo othi *Inkinga Yomendo* (1962). Lapha sithola izintombi zizama izindlela eziningi ukuthola umendo. Kukhona nezizama izindlela ezithe phecelezi, namakhathakhathana, kodwa do. Kuphumelela intombi engazihluphanga ngakho konke lokhu.

Yincwadi kaDube ethi *UThemi* (1968) ewuhlobo olungejwayelekile. Igxile endleleni eyisimanga yokusebenza komqondo. UThemi ulahlekelwa yingqondo emva kwengozi yesitimela, ahlale iminyaka eyisimungulu. Kuthi lapho kwenzeka enye futhi ingozi, umqondo wakhe ubuye.

OkaDavid Mkhize othi *Ngavele Ngasho* (1965) usibuyisela endikimbeni eyejwayelekile yomuntu oya edolobheni afike onakale. Lapha nguDambuza lo mfana. Nokho lapha akubuye kungene umxhantela wokuthi umbhali ukhombisa ububi bokungabambisani kwabazali ekukhuliseni umntwana. Unina kaDambuza uyayivuna ingane yakhe, angavumelani nomyeni wakhe ofuna siqiniswe isandla..

Naseminyakeni yawo-1970 isalokhu ivele imidlalo eyencike emlandweni. Namanje sisalokhu simthola uCetshwayo noShaka. Emdlalweni ka-C.T. Msimang othi *Izulu Eladuma ESandlwane* (1976) kusabuyelwa kuyo impi yamaZulu namaNgisi esesike sahlangu nayo kwezinye izindaba. Uma ephawula ngalo mdlalo u-C. Diamond (1993:21) uthi:

Ngokwami ukubona uMsimang ufisa ukukhombisa ukungahambisani kanye nodweshu phakathi kwezinhlanga ngoba ludala ukuba kube nabathile abazothatha basebenzise kabi izwe labanye bangabi nandaba nokuthi labo bantu bezwani ngempela. (Hum.)

UShaka yena uvela emidlalweni emibili. Uvela koka-S.B.L. Mbatha othi *Nawe Mbopha KaSithayi* (1971), umdlalo okhuluma ngokufa kukaShaka, noma wona uthi awugxile kakhulu kuMbopha. UMbopha wayeyisethenjwa esikhulu sikaShaka, kanti nguye ozomlethela amanzi ngomsele. Oka-A.H. Dladla othi *UNTombazi* (1979) uyamveza uShaka noma wona ugxile kuNTombazi unina kaZwide ababulala uDingiswayo.

Utholana phezulu uZwide noShaka, aze anqotshwe uZwide. Nguye uShaka ophumelela ukubulala uNtombazi.

Bavamile ababhali ukukhombisa ukuthi akaphumeleli umuntu ozama ukuphikisana nentando yabaphansi ngoba eqonde ukwenza okungafanale. Emdlalweni ka-M.S.S. Gcumisa othi *Inkatha Yabaphansi* (1978) uNtibane uvuna uBongifa afuna ukuba alandele ekubuseni, esikhundleni sendodana efanele uFelokwakhe. Kuze kuhlelwe inqinambumbulu ngethemba lokuthi uzofa uFelokwakhe. Nakho sekufa uBongifa, eseba nethuba lokuthatha ubukhosi uFelokwakhe.

Zibuye zibe khona nje izindaba zokuhlalisana kwabantu. Eka-J.N.Gumbi ethi *Mubi Umakhelwane* (1977) ikhombisa umehluko okhona endleleni yokuphila komakhelwane. Lo ochunyelwa yizinto usiza umakhelwane ohluphekayo, kodwa onomona.

UKenneth Bhengu usibuyisela endabeni yeNdodana Yolahleko encwadini ethi *Baba Ngonile* (1972). Njengayo ngempela iNdodana Yolahleko yaseBhayibhelini, noZenzele uthatha ifa lakhe kuyise ayolisaphaza edolobheni. Usho wona amazwi aseBhayibhelini okucela uxolo, athi 'Baba ngonile'.

Kusekhona 'ukuya edolobheni' nasemdlalweni kaBonga Jerry Dube othi *Ukufa Kuyosihlanganisa Ekugcineni* (1971). Nokho sekubuye kugaxele indikimba yokuthandana kwezalamani. UNozinja noJabulani babalekela edolobheni ngokwehlukana. Ngenxa yokuba bengazi ukuthi ngabandlu yinye bayathandana.

Kukuyo le minyaka lapho okuvela khona imidlalo eyinqophamlando – ukushicilelwa kwemidlalo yomsakazo ibe ngamabhuku. Sibhekise emidlalweni ka-D.B.Z. Ntuli, othi *Indandatho Yesethembiso* (1971) nothi *Ithemba* (1974). Yomibili yethula abalingiswa abazithola besezinkingeni, kodwa bagcine sebeshadile. Kulona othi *Ithemba* nje, izingane zesikole, umfana nentombazana, zixoshwa esikoleni ngoba zitholakale zingaphandle kwemincele yesikole. Ziyesaba ukubuyela emakhaya, zizame ukuziphilisa ngamatoho. Indaba iphela sezibuye zahlangana nabakubo.

Isalokhu ikhona imidlalo eyeyeme emlandweni nalapho sesifike eminyakeni yawo-1980 nokuqala kwawo-1990. Kusakhonya yena uShaka njengoba simthola emdlalweni ka-J.N. Gumbi othi *KwaBulawayo* (1985). Yizigameko ezenzeka kwaBulawayo. Kukhonjiswa nokuxhumana kwenkosi nabelungu oFarewell noFynn.



J.N. GUMBI

U-Elliot Zondi ubuye nendaba kaBhambatha kaMancinza. Sikhunjuzwa ukuvetula kwale nsizwa ngo-1906, ngenkathi kuthiwa abantu abathelele amakhanda. Lokhu sikuthola encwadini yakhe ethi *Insumansumane* (1986). U-N.F.Mbhele (1990:186–187) ehluza le ncwadi, uyamncoma uZondi ngoba wazihlupha, waze wahamba wayoxoxa nabantu abadala ukuze athole amaqiniso:

...uZondi kumele avumbulule amaqiniso amasha ashalazelwa ngamabomu noma ngesiphosiso ngababhali bomlando... siyaqalake ukuthola imidati ngalokhu kuhlusula; kuxoxa umuntu ozibuka ngelinye iso izinto, elehluke impela kubabhali bomlando. (Hum.)

Ubuhluntuhluntu phakathi kwabamhlophe nabamnyama buvela kaningi ezincwadini zesiZulu. Umdlalo ka-M.S.S. Gcumisa othi *Awuwelwa UMngeni* (1993) usasibuyisela kuyo iminyaka yawoSomtsewu neNgo-

nyama uDinuzulu. Izikhulu ezimhlophe zifuna ukudla izwe lenkosi yakwaNgwazi uSalimani. Kuze kuthethwe amacala impela, le nkosi ize iphumelele ekubeni ingathathwa indawo yayo.

Zide ziba khona izindaba okuthi noma zingezona ezomlando weminyaka yakudala, zide ziveza ukubaluleka kwamasiko kumaZulu. Umuntu ophikisana nawo uzithola esenkingeni. Emdlalweni kaKenneth Bhengu othi *Ukuzala Ukuzelula Amadolo* (1985) uba nenkinga uMaMndaweni, umkaSigodlosenkosi, ngoba uphambana namasiko amaZulu. Kanti emdlalweni ka-J.N. Gumbi othi *Zal' Abantu Ziy' Ebantwini* (1985) noma kungagcizelelwa khona ukubaluleka kwamasiko, sikhonjiswa indlela yesiZulu yokweshelana. Yebo, phela ikhona yona indaba njengoba sithola uQondeni noSiyabesho bebanga intombi uNomakhimbili. Intombi ikhetha uSiyabesho njengoba eze ezibonga nje:

SIYABESHO: (Egxuma egelekeqeka ezibonga)

Ngadla mina kababa,
Ngadla ngingasaqali,
Ngadla mina Mshodozi wendlela
Umnyezane wokuphumula
Ophumula amatshitshi asemaChunwini,
Unogwaja ozikhundlakhundla...

(*Zal' Abantu Ziy' Ebantwini* 1985:16-17)

Umbhali okuqhubele phambili ukushicilelwa kwemibhalo yomsakazo ngu-Emelda M. Damane. Umsebenzi obalulekile angena ngawo enkundleni wumdlalo othi *Awuthunyelwa Gundane* (1983). Ugxile enkingeni kaXhoshiwe othola umyeni wakhe uBen esehlangene nesithandwa sakhe uDoris ukuba agudluzwe. Ngumdlalo owethula enkulu impi phakathi kwabathakathi nezinyanga eziqotho. Kubuye kungene nabo abaphansi abafuna ukuvikela uXhoshiwe ngoba emsulwa. Izinduku zigcina sezishaye yena uBen, njengoba ekugcineni simthola ebaleka njengomuntu osangene eze eyoziphonsa esiweni.

Nawo umdlalo kaDamane othi *Hhawu Ndlalifa* (1989) wake wasakazwa, kodwa wase ushicilelwe njengomdlalo ongadlalwa eshashalazini. Naku-

wo lo mdlalo kuthi sibona amandla abaphansi, kube kugqanyiswa nomsebenzi wenkolo yobuKhrestu. Wona ugxile kuSikhulu, umuntu onomhobholo, ozazisayo, ongafuni ukuthatha izeluleko. Uze alahlekelwe kakhulu. Nokho ugcina esezithobile, ecela uxolo kulabo abebahlupha. Indaba iphela sekunokujabula.

Ubhalwe waba luhlobo lomdlalo womsakazo nomdlalo wakhe othi *Umcebo Ofihliwe* (1992). Uneziqephu eziyishumi nesihlanu. Wona washicilelwa waba yibhuku ungakaze udlalwe emsakazweni. Yindaba esibuyisela ezinkingeni zentsha yenamuhla. Sithola amantombazana esikole ezikhandla enikela ukuze kusizakale umphakathi. Omunye umfana uvimbela ukubhonjwa kwesikole ebekuhlelwe ngafunda nabo.

Ukubhala umdlalo womsakazo ushicilelwe ungakaze udlalwe sekuyinto eyandayo nje. Nomdlalo kaLawrence Molefe othi *Ngizoke ngibone* (1991) washicilelwa ungakaze wemukelwe ukuba udlalwe emsakazweni. Nalapha sisayithola indaba enombango kwezothando. UBadumile uzama ukubhidliza uthando lukaThikithi noThina. Kodwa ugcina esehlulekile.

Nokho uLawrence Molefe asikwazi ukumethula ngesinyelela kanje. Lena yinsizwa engene ngomkhulu umfutho yaqhulula imidlalo emide nenkundlanye yalandelana.

Eqinisweni uMolefe inkundla yemidlalo emide wayivula ngomdlalo othi *Yisiphithiphithi MaNgwane* (1988). Yase ilandele eminye: *Ingwijikhwebu* (1988), *Izwe Lizothini* (1990), *Ngiwafunge AmaBomvu* (1992), *Wayesezowela* (1992), *Uthule Nendaba Engaka* (1992), *Ijikankezo* (1992). Siyabona ukuthi ngonyaka owodwa nje ka-1992 kwashicilelwa imidlalo emide emine, kanti njalo zikhona nezinye izinto zakhe ezaphuma ngawo lo nyaka. Kusobala ukuthi yikho lokhu okwenza ukuba ngo-1992 abengowokuqala ukwamukeliswa umklomelo esesike sakhuluma ngawo, i-*Kenneth Bhengu – Actua Award for Prolific Writing*.

Izindaba eziningi zikaMolefe zibhekene nokuhlalisana kwabantu emphakathini. Zilwa nokuzondana nokudicilelana phansi. Zivamile nokungena kwezothando. Kodwa akuyona intwana elulana njengoba sibeka nje. Zonke zinohlobo lwesakhiwo esiphakeme esike saphawula ngaso lapho

sixoxa ngamanoveli akhe. Nasemidlalweni usalisingatha ngesu ilukulu-ku, ekugcineni kuqhamuke ingwijikhwebu. Umdlalo othi *Ingwijikhwebu* nje unayo ngempela ingwijikhwebu. Lapha kubangwa ifa lika-Ezlos Zimu ngoba sekuvele ubufakazi bokuthi uQiniso akayona indlalifa kaZimu. Ingwijikhwebu ivela ekuthini uQiniso libuyela kuye ifa ngoba ugcina eseshade nendodakazi kaMfologo, umfowabo ka-Ezlos. Kodwa isakhiwo salapha sithungwe ngobukhulu ubuchule. Yikho le ncwadi yathola umklomelo wokuqala emncintiswaneni owawuhlelwe ngaba-kwaHodder & Stoughton ngo-1987.

Siyinkilikiqi nesakhiwo sendaba ethi *Uthule Nendaba Engaka*. UJazi wehlukana nomkakhe ngoba efuna ukushada nenye intokazi, uNomabutho. Kanti uJazi usenengane noZithelile indodakazi kaNomabutho. Yisisebenzi sezenhlalakahle esiyilwa size siphumelele impi yokuba uvinjwe umshado onje.

UWayesezowela yena usixoxela ngabantu abazama ukuguqula iwili kaShandu ukuze badle ifa lakhe. Uyabulawa uShandu. Nokho izigebengu ziyabanjwa.

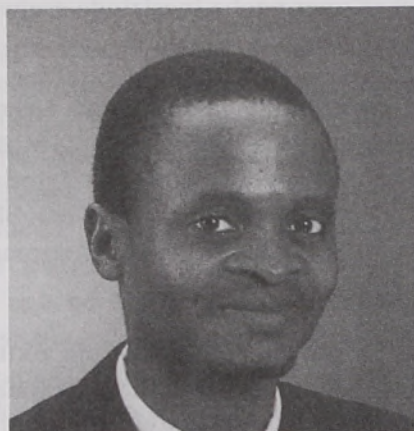
Nasemidlalweni othi *Izwe Lizothini* izithandani uMenzi noDudu zizwa esekhulelwe uDudu ukuthi ziyizihlobo. Nabo nje abaphansi abalujabuleli lolu thando. Nokho ukuhlobana kwazo kubuye kuchazwe nje, zigcine sezivunyelwe ukuba zishade.

Umdlalo wakhe othi *Ngiwafunge AmaBomvu* usikhumbuza indikimba esesibhekise kaningi kuyo, yothando oluphoqelelwayo. Inkosi uMgidi uthatha amawele uThulisile noThulile. UThulisile usenesoka lakhe uZaba kaMsanka. Inkosi isinika uZaba umsebenzi wokuba abe yinhloli yayo, kanti isimnika ithuba lokuqhuba uthando lwakhe noThulisile. Lapho isikuzwa lokhu inkosi, ifuna ukuzijezisa izithandani. Emazwini akhe okuvalelisa esebulawa achaze uZaba ukuthi ubenothando lwangempela lukaThulisile. Naye uThulisile asho ukuthi ubengayithandi inkosi. Ingwijikhwebu ivela lapho inkosi isibaxolela ize ithi oZaba noyise ibaphakamisela ezikhundleni ezithe xaxa embusweni wayo.

Le ndaba isheshe isikhumbuze ezinye izindaba ezithi azihambe kanje, njengekaMncwango ethi *Ngenzeni?* Kodwa uMolefe yena usefake okunye okusha. Amakhosi amaningi ethulwa njengabantu abanezinhliziyo ezilukhuni. UMgidi useyehluka kuwo ngoba yena ukhombisa ubumnene obungavamile. Uyalibona iphutha, lokhu bese kwenza ukuba indaba iphele isimnandi.



E.M. DAMANE



L. MOLEFE

Kusobala khona ukuthi ababhali bemidlalo bayazithanda izindaba ezinombango kwezothando. Kokunye lokhu kudalwa ukuthi ukubanga nje kukodwa sekunodweshu okuyilona oluvame ukuba yinsika yedrama. Nomdlalo ka-B.M. Mveli othi *UNozimanga* (1992) unawo lo mbango kwezothando. UNozimanga wenza isimanga abhanqe izinsizwa ezintathu, uNkuqe, uMjibha noMbokodo. Le ntokazi ivume ukulotsholwa imbala. UMbokodo usesebenzisa umuthi ukubiza uNozimanga. UNkuqe noMjibha bathi bazofuna uNozimanga, uMbokodo ababophe. Ubashiya beboshiwe endlini abaleke noNozimanga. Cha, ngeyemizimanga impela le ntombi.

Ngaphandle kwemidlalo ebhalwe ngesiZulu, ikhona eminye ehunyushiwe ithathelwa kwezinye izilimi. Umdlalo wodumo kaShakespeare othi

The Merchant of Venice wahunyushwa ngu-O.L. Shange wathi *Umhwebi waseVenice* (1953).

Kukhona nowawubhalwe nguHilder Kuper wahunyushelwa esiZulwini kwathiwa *Inhliziyo Umthakathi* (1962). Ubunzima obutholwa umuntu ohumusha ulimi lukaShakespeare ukuthi lunobunkondlo obuphakeme, kanti futhi nesizinda sakhona siqhelile kwesamaZulu. Ize ibe ngcono ekaKuper ngoba inesizinda esejwayelekile sabantu bakuleli ababhekene nezinkinga zesithembu.

NeyesiBhunu yawo-C. van Heerden no-L. Odendaal ethi *Nyoni* ehunyushelwe esiZulwini ngu-M.B. Kumalo kwathiwa *UNyoni* (1986) inesizinda esingenankinga. Iyindaba esesiyejwayele nokho. UDinga uthi indodakazi yakhe ayigane uGubhuza okhubazekile kanti yona inesoka layo uDabula. Izithandani zizama ukweqa, uNyoni aminze ethi uwela umfula.

Yebo siba nakho njalo nje ukuzibuza ukuthi uma size sihumushela indaba olimini oluthile kukhona yini leyo ndaba enakho okungekho ezindabeni esezibhalwe ngolimi lolu.

Lapha besithinta kweminye imidlalo emide. Sisakubona ukuqhubeka kwezindikimba ezingezindala nokuvela kwalezo okungathi zintsha. Lokhu kuwuphawu lokuthuthuka kwalolu hlobo lwemibhalo. Nokho ngeke sakusho konke singakangeni emidlalweni enkundlanye.

Imidlalo enkundlanye

Ekuqaleni kwalesi sahluko sike sathinta emidlalweni emifushane yeminyaka engaphambi kwawo-1930. Lapha sizongena ohlotsheni lwemidlalo enkundlanye eyaqala kancane yaze yathuthuka ngamawala kusukela eminyakeni yawo-1980.

Okwenza ukuba kungabi lula ukuxoxa into ehlangene ngezincwadi zemidlalo emifushane ukuthi iye ibe miningi, kokunye kube nababhali

abahlanganyele eqoqweni elilodwa. Umdlalo ngamunye uyindaba ephelele okungathatha isikhathi kubhekenwe nayo nje ngqo. Lokhu kuzodala ukuba sikhe phezulu nje, kokunye sithinte endabeni eyodwa noma ezithile ebhukwini, singangeni kwezinye noma zibalulekile. Kwazona nje izindikimba esizithola eqoqweni elilodwa zike zehlukane kangangoba kulukhuni ukuzithinta zonke ngoba abhali bakhona basuke vele bekuhlosile ukuba kube nezindikimba ezahlukene.

Imidlalo emifushane ephathekayo siqala ukuyithola uma sihlanguana neqoqo lika-A.C.T. Mayekiso elisihloko sithi *Imidlalo Enkundlanye* (1965). Kunemidlalo emithathu 'Izibizo', 'Icala', 'Ehhovisi'. Imidlalo elapha idingida izindikimba ezahlukene. Umbhali sengathi ufisa uku-khombisa ukuthi kumele kungabanjelelwa ngokweqile emasikweni. Emdlalweni othi 'Izibizo' sithola indoda, uButhelezi, efuna ukuba kuphelele zonke izibizo ngaphambi kokuba ivume ukuba ishade indodakazi yayo uJoyce. UButhelezi ushona engozini. Lokhu kusho ukuthi oJoyce sebekhululekile ukushada. Emdlalweni othi 'Icala' kunesigaba lapho kuxoxwa khona ngabesifazane abehlukene. Kumele babike indlu eshayo. Owesifazane wokuqala ubona kufanele athule nje alinde ukuba aze akhulunyiswe. Omunye uyayiphazamisa inkantolo abike umonakalo. Kuzwakala enconywa lo obonile ukuthi uma kunesidumo kumele kungalandelwa inqubo yenhlonipho yakudala.

Sesishilo ukuthi imidlalo enkundlanye iqale ukutheleka ngempela eminyakeni yawo-1980. Kade kuvame ukuthathwa ngokuthi imidlalo yinto yokubukelwa eshashalazini nje kuphela. Emphakathini wanamuhla sekunezindlela ezimbalwa zokwethula umdlalo. Ngaphandle kwale yeshashalazi kukhona nezinye izinhlobo ezimbili esezejwayelekile: eyomsakazo neyethelevishini. Amaqoqo esinawo angaba nohlobo olulodwa lwemidlalo, noma azixube ngezindlela ezahlukene lezi zinhlobo.

Iqoqo lababhali abathathu u-E.M. Damane, no-D.B.Z. Ntuli no-A.B. Shange elithi *Amavenge* (1983) lavela sekwedlule iminyaka ecela amashumini amabili kwashicilelwa iqoqo likaMayekiso. Kunemidlalo eyisithupha, ekaDamane nekaShange ngeyeshashalazi, kanti ekaNtuli ngeyomsakazo eseyake yasakazwa.

Imvamisa yezindaba igcizelela ubuqotho. OkaDamane othi 'Awu, yeboke' usikhombisa ubuqotho bephoyisa, uNdoda, ogcina ebophe uyise omzalayo uMvumeka lapho sekutholakele ukuthi uyise yisela. OkaNtuli womsakazo othi 'Umtitilizo' ngowentombazana uDolly othenga iphepha lokuhlolwa, kuthi ngosuku lokuhlolwa athole ukuthi uthenge iphepha okungeyilona.

Njengoba igama lakhe livela ngasekuqaleni ekushicilelweni kwemidlalo yomsakazo emide, sithola umbhali u-D.B.Z. Ntuli esakumele ngazo zombili ukushicilelwa kwemidlalo enkundlanye yomsakazo. Nakho nje sekuphuma iqoqo lemidlalo yakhe yomsakazo ngaphansi kwesihloko esithi *Woza Nendlebe* (1988). Kunemidlalo eyisishiyagalombili eshicilelwe emva kokuba isisakaziwe. Nayo ixube izindikimba ezejwayelekile. Umdlalo othi 'Isomiso' uthinta esimeni sezepolitiki. UZinhle ononina ongumfelokazi ohluphekayo ubuyile eyunivesithi ngoba abafundi basuke babhikisha. Kuba nempikiswano enkulu phakathi kukaZinhle nonina uMaZulu. Ngenhlanhla sekuzwakala ukuthi abafundi bangabuya bazohlolwa.

U-C. Diamond (1993:39) uyaphawula ngokuphikisana kukanina nendodakazi ngokungazuzeka ngokubhikisha okunepolitiki phakathi:

Lokhu kungenza kubonakale sengathi indikimba iphathelene 'nenkinga emndenini', kanti okuyiyona nto ebalulekile akuyona imibono eyahlukene yezizukulwane ezimbili, kodwa ukuthi ngabe impumelelo ilethwa ukusebenza kanzima nokuhlonipha noma yipolitiki yombhikisho. (Hum.)

Umdlalo othi 'UmSamariya Olungileyo' ususelwa endabeni eseBhayibhelini enalesi sihloko. Uxoxa ngabefundisi ababili, uXaba noLuthuli abedlula indoda efelwe yimoto emgwaqweni sekuhlwile ngoba besaba ukuthi ingase ibe yisigebengu. Sekuthi sebefelwe yimoto bona kube yile ndoda emayo ibasize. Kodwa siyabona ukuthi lapha akukhona nje ukwetsheleka umbhalo weBhayibheli. Kugqanyiswa udweshu ababano abantu uma kudingeka ukuba basize abasengxakini ngoba sebebaningi 'omSamariya' abagetshengwayo bebethi baveza ububele kanti badlala izigebengu.

Kungawo lo nyaka lapho kwaphuma khona eminye imidlalo yomsakazo yakhe uNtuli eqoqweni alihlanganyela no-N.F. Mbhele elithi *Ishashalazi* (1988). Lona liqukethe zontathu izinhlobo zemidlalo enkundlanye: eyeshashalazi ebhalwe nguMbhele, kanye nebhalwe nguNtuli, eyomsakazo nowodwa wethelevishini. Nalapha zididiyelwe nezindikimba. Izizinda zisukela empilweni yakudala kuze kungene eyesimanje. Nanko okaMbhele othi 'Inkunzi Inqindwe Izimpondo' owencike emlandwini wesizwe samaHlubi. Usethulela isiko elalilandelwa kudala, lapho kwakuthi uma kukhotheme inkosi, kukhethwe iqhawe elithile elizoyipholekezela ngokuba lingcwatshwe nayo. Njengoba kukhotheme inkosi yamaHlubi, sekubonakala ukuthi mayipholekezelwe yiqhawe, uNqudlwana. Uma selizofezwa leli siko, sekumemezela indunankulu, uMabuhle, ukuthi inkosi yayiyalezile ukuthi uma ihamba lingenziwa isiko lokubulala umuntu. Ephawula ngalo mdlalo u-C. Diamond (1993:38) uthi:

Indikimba ibhekiswe embuzweni wokuthi ngabe lisadingekile yini isiko. Kungaphawuleka kodwa ukuthi kukhona amabadlana ezepolitiki ngoba leli siko seliwa ngenkathi sekunabamhlophe abazibona befanele ukukhonya. (Hum.)

Okungase kube umdlalo wethelevishini wokuqala ukuba ushicilelwe ngale ndlela ngosihloko sithi 'Kwakhule Kwethu'. Waqala ungumdlalo owasakazwayo, washicilelwa njengomdlalo womsakazo unesihloko esithi 'Kuhle Kwethu' ebhukwini esesithinte kulo elithi *Amavenge*. Owuhlelele ithelevishini nguSokesimbone Kubheka. Umdlalo uthinta kancane endikimbeni yabazali abafuna ukushayela ingane yabo umthetho kwezothando. Kule ndaba nguMaSibiya unina kaDiliza ongamthandi lo 'makoti'. Sithola ukuthi nangempela uMaSibiya ubeshaya khona uma ethi akaboni 'mfazi' kule ntokazi, ngoba nakho njalo sekufika umbiko wokuthi izoshada nosomabhizinisi othile.

Eqoqweni elithi *Amaseko* (1990) kusenemidlalo yomsakazo emibili yakhe uNtuli. Kukhona owethelevishini obhalwe nguye umhleli webhuku uNcamsile Makhambeni, kanti eminye yeshashalazi ngeka-C.T. Msimang. Yomibili imidlalo yomsakazo kanye nawo owethelevishini ishicilelwe ingakaze idlalwe ngempela. OkaMakhambeni wethelevishini

othi 'Ubaba Ukhona' unendaba kaDokotela uDlalisa ophuma ekhaya ethi uya esibhedlela uyosebenza. Uma isivukwa isifo ingane yakhe, kutholakale ukuthi ubengayanga khona emsebenzini esibhedlela, kube kungasenkwenziwa lutho. OkaNtuli othi 'Elamanqamu' usabuyela kuso isimo esasikhona esinobupolitiki phakathi, lapho kuthiwa izingane azingayi ukuyobhalela ukuhlolwa ngoba kumele kuzilwe. Umdlalo kaMsimang othi 'Isicelo sikaBaba' ngowomlando. Yisikhathi sawoDinuzulu noZibhebhu. UDinuzulu uthi uyise wamcela ukuba amphindisele kuZibhebhu owabulala abantu bakhe. UDinuzulu usizwa nawumuthi ukuba aze amnqobe lo Zibhebhu.

Imidlalo emithathu yomsakazo ka-D.B.Z. Ntuli iseqoqweni alibhala ngokubambisana no-N.G. Sibiya elisihloko sithi *Indoni Yamanzi* (1992). Eminye yakhe emibili ngeyeshashalazi. EkaSibiya mithathu: yimidlalo yeshashalazi. Izindaba ezikuleli qoqo zigxile emphakathini wakudala nowamanje. Emdlalweni kaSibiya othi 'Hhayi Laph' Ekhaya' sithola uShezi nomkakhe, uMaMsweli, bexabana nendodana yabo uZamani lapho ithi ifuna ukuganwa yisishaywa. Uyabhoka uMaMsweli:

Uthi iphila kahle kodwa ekhanda le ngane? Sekuphele izintombi yini? Ngubani ozoba nguninazala wenkawu? Thana uyadlala mntanami...

(*Indoni Yamanzi* 1992:22)

Iyaxoshwa impela lapha ekhaya le ndodana. Kanti kuzothi uma ifika enye indodana nomakoti okade eyobeletha, kutholakale ukuthi umntwana yisishaywa. Sebemncenga uZamani ukuba abuye kuxoxwe.

Indaba eyisihloko sebhuku ethi 'Indoni Yamanzi' ngomunye wemidlalo eyingcosane kaNtuli engeyeshashalazi. Lo mdlalo wethula inkinga kaMaZwane ogulayo. Isiqalile ukuwa imithetho yobandlululo. UMaZwane usebona indodana yakhe uSipho ifika nentombi engumlungu, uLilian. Nguye uLilian ochazayo:

Linye engilibekayo mama, lokuthi ukuzwana kwethu akudalwanga yikho ukuwa kwemithetho. Akudalwanga yikho ukufisa ukubukisa ngokuthi sifuna ukwenza okungejwayelekile. Ukuzwa-

na kwethu kudalwe ukuthi uSipho uhlobo lwenzizwa engangihla-
le ngizicabangela ukuthi ngiyozwana nayo uma iNkosi ivumile...

(*Indoni Yamanzi* 1992:92)

Indaba iphela uMaZwane engakwemukeli lokhu.

Elinye ibhuku lemidlalo yomsakazpo yodwa elihlelwe nguyena u-D.B.Z. Ntuli lithi *Lalela-ke* (1991). Yimidlalo yababhali abayisithupha. Yonke seyake yasakazwa. Nayo belu inengxubevange yezindikimba.

Imidlalo kaNtuli yomsakazo neningi lezincwadi evela kuzo kuzuze imiklomelo eminingi, njengale: *Astera Award* (1984, 1986) *SASWA-IDEM Award* (1983, 1986, 1989), *N.N. Ndebele-Centaur Award for Drama* (1989 [Ishashalazi], 1991 [Amaseko], 1993 [Indoni Yamanzi]) Lokhu nje kukodwa kuxoxa indaba ende ngezinga lale midlalo.

Kanti sebekhona abanekhono elibabazekayo ekwethuleni imidlalo enkundlanye. Zonhlanu izindaba ezisebhukwini *Izimboko* (1988) zibhalwe ngu-N.S. Ntuli. Nazo zithinta ezinkingeni zokuhlalisana nama-siko. Indaba ethi 'Ukushona Kwelanga' iyaziveza izinkinga eziqhamuka ngenxa yamasiko ehlukenene. UMaMthembu ushonelwa ngumyeni wakhe bese ethi indodana yakhe uSazi kumele ibe lapha ekhaya. Uyenqaba uSazi, ikakhulu ngoba unina ubengezwani nomkakhe. Uyachaza uMaMthembu ukuthi wayenesikhwele:

Ngangesikhwele esibi ngomntanami Mfundisi. Kimina wayelokhu eyinganyana yami nje... Kimina kwafika ukuthi nje sengi-zokwephucwa ingane yami.

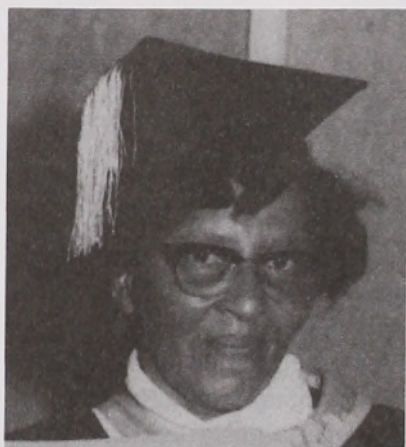
(*Izimboko* 1988:44)

Sithola isixwayiso sokuthi izinto zingathathwa ngamawala emdlalweni othi 'Impindiselo'. Nango uZinto, indodana kaSithole induna yenkosi. Uma kufika umyalezo kuZinto wokuthi inkosi imthathile uyise osekhulile ngeminyaka, uZinto uyathukuthela ngoba ecabanga ukuthi inkosi ifuna ukujezisa uyise ngoba elahle ngecala umngani wayo. Kanti inkosi ifisa ukumkhulula nje uSithole, imbonga ngobuqotho bakhe, isifuna isikhundla sithathwe nguZinto.

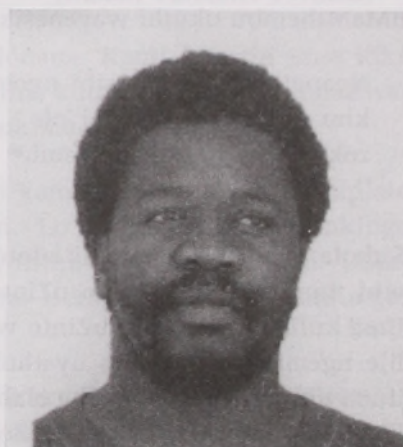
U-N.S. Ntuli wabuye waphonsa itshe esivivaneni ngelinye iquoqo lezindaba zakhe elithi *Isihlabelelo* (1993). Linemidlalo eyisikhombisa. Nalapha kunenhlenganisela yezindikimba. Indaba ethi 'Isihlabelelo' ngeyendoda, uZulu, indoda engakholwayo, ethanda ingoma yesonto ephatha igama likaHlengiwe, intombi esontayo asesha amashushu ngayo. Nabazali bakaHlengiwe bayakhathazeka uma bezwa noHlengiwe ethi uyayithanda le ndoda, usefuna nokuba ize izombona njengoba egula nje. Kanti uHlengiwe uzovuma ukuthi uyayithanda, kodwa yena uyithandela iNkosi uJesu.

Lapho esesonga ukuwahluza kwakhe la maquoqo amabili ka-N.S. Ntuli u-N.G. Sibiya (1993:38–39) uthi:

Lilokhu likhona njalo ilukuluku emidlalweni kaNtuli esemaqoqweni emidlalo enkundlanye... Nokonga amazwi kubalulekile ekuphakamiseni izinga lemidlalo... Uyasazisa isikhathi, abalingiswa bakhe abachithi sikhathi ngezinto ezingadingekile... Ngeke sakuziba nokugqama kwezifundo ezitholakala emidlalweni yakhe. Lokhu kufakazelwa ezindikimbeni ezigcizelela intethelelo... U-Ntuli ubuye alwe nokungethembeki... kanti ubuye akhombise uteku olugculisayo... (Hum.)



A.C.T. MAYEKISO



N.S. NTULI

Igama esesike sahlngana nalo lapho sixoxa ngamanoveli nangemidlalo emide ngelikaLawrence Molefe. Nakuwo lo mkhakha wemidlalo enkundlanye usegadle kwezwakala ngesikhathi esifushane nje. Aphuma elandelana amaqoqo emidlalo yakhe: *Umnyuzi* (1991), enemidlalo eyisihlanu, *Isihlakaniphi* (1991), elinemidlalo eyisithupha, emibili yayo ngeyomsakazo, *Ijikankezo* (1992), elinezindaba ezine. Kusho ukuthi eminyakeni eyisihlanu kusukela ku-1988 kuya ku-1992 kwashicilelwa izincwadi zakhe zemidlalo emide nemifushane ezingengaphansi kweshumi, okumenza ukuba athi qekelele lo mbhali kubalobi bedrama yesiZulu.

Nakuyo le midlalo usalokhu engumpetha uMolefe ngezindaba ezinelukuluku kanye nengwijikhwebu. Side sithola izindaba ezeyeme emaphutheni noma ekudidekeni kwabalingiswa ngandlela thize. Zikhona izindaba zakhe ezishubile, kanti ezinye ngezokuthokozisa nje. Kuwo nje umdlalo othi 'Umnyuzi' eqoqweni elinaleli gama, uXaba ufuna ukuba abuyiselwe umnyuzi oshayiswe nguSithemba ngemoto, uma kungenjalo lo Sithemba uzoboshwa. Uma eboshwa uSithemba sekungonakala ngoba phela ulungisela umshado wakhe. Sekuyatholakala ekugcineni ukuthi okushayisiwe akuwona umnyuzi kaXaba, yimbongolo kamukhwe kaSithemba.

Zikhona izindaba eziphela kabuhlungu, zigqamise isifundo noma iseluleko esisobala, ikakhulu ngobugebengu. Encwadini *Isihlakaniphi* sithola indaba ethi 'Inhlanhla Yomunye Umuntu'. UZakhe uzwa ukuthi uLilian unegolide alithole ebhodweni elaligqitshwe ngumkhulu wakhe. Manje ufuna ukudayiselwa lona. Umngani kaZakhe uBuyaze uzothi ngcono oZakhe bazame ukulithatha leli golide kube ngelabo. UBuyaze uze uzama ukubulala intombi kaZakhe ethi nguLilian onegolide. Indaba iphela sekuqhamuka amaphoyisa. Ekupheleni kwayo indaba kusasele okuningi okumele umfundi azihlanganisele khona.

Nakulo *Ijikankezo* zide zivela izindaba ubudrama bazo obusukela emaphutheni noma emawaleni. Endabeni ethi 'Ayihlabi ngakumisa' abazali bakaNana baxabana naye ngoba bethi unina umbone ehamba nesoka esafunda. Kuze kubizwe nothishomkhulu nodokotela imbala. Kanti ubehamba nomngani oyintombazana – okusho ukuthi ibibonakala

ikude kusengathi umfana. Kanti endabeni ethi 'Ijikankenzo' eliqanjwe ngayo leli qoqo sithola uMakhi ebalisa ngomkakhe uThobile osevilapha edelele: kuzwakala nokuthi usephuza utshwala. Sekukhona nomoya wokuthi akaxoshwe kulandwe omunye. Imbangela yakho konke lokhu ivezwa nguye uThobile lapho esethethiswa icala:

Njengoba ngihamba nje, ngizethwele... Ngitshelwe ngudokotela njengoba ngivela kuye nje. Ngibone namuhla nami ukuthi angisengedwa.

(Ijikankezo 1992:81)

Elokusonga

Kunobufakazi bokuthi liya likhula izinga lemidlalo. Noma kude kubuyelwa ezindikimbeni ezindala iyasabalalela ezindabeni ezintsha.

Umdlalo-ke wenzelwe ukuba udlalwe ngandlela thize. Ayiminingi imidlalo eke idlalwe ngempela, ngaphandle kweyomsakazo iningi layo elishicilelwe seyike yadlalwa ngempela. Eminingi igcina ifundwa nje. Ephawula ngalokhu u-S.J. Soni (1990:250) uthi:

Idrama ayikwazi ukwehlukaniswa neshashalazi. Nokho ababhali abaningi bemidlalo yesiZulu benze khona lokhu. Kunesidingo esiphuthumayo sokuba abenza leli phutha kebacwaninge ngokunakekela mayelana nalokhu. Ababhali bemidlalo kumele benze isiqiniseko sokuthi imidlalo yabo ingadlaleka eshashalazini. (Hum.)

Eminingi-ke imidlalo kungasetshenzwa kakhulu nje uma sekuzanywa ukuba idlalwe, ikakhulu ngoba nokuhlelwa kwayo akuhambisani ngokuphelele nezidingo zenkundla noma zomsakazo. Nokho sikholwa ukuthi kuzohamba kuhambe kulunge lokhu, ikakhulu uma sezikhona nezindawo ezifanele le midlalo yeshashalazi engethulwa kuzo.

*seshumi***IZINKONDLO****Isingeniso**

Anenhlanhla amaZulu ukuba abe nesisekelo esiqinile ebunkondlweni lobu. Sisho ngoba ayevele enezinhlobo esezithuthukile zobunkondlo bomdabu, njengoba sesike sathinta ezahlukeni zangasekuqaleni. Nokho-ke kwathi uma kufika uhlobo olusha lobunkondlo oluvela entshonalanga, izimbongi zamaZulu zalwemukela zalusebenzisa.

Nalapha sizoqale sithi ukubheka kwezinye zezimbongi ezizimele nje, bese sithinta nasemaqoqweni anemisebenzi yezimbongi eziningi ndawonye.

Kusobala ukuthi nakule ngxenye ngeke saba nemidati ephelele ngoba iqoqo nje lilinye lembongi eyodwa linezinkondlo eziningi, ezinezindikimba ezahlukeni. Okubalulekile kuzoba yikho ukukha phezulu ukuze ofundayo abe nomqonjwana omncane ngosekubhaliwe.

Ngenxa yobuningi bamaqoqo asashicilelwa ikakhulu ngemva kwawo-1980, kungenzeka amanye angafikanga ezandleni zethu agcine engathi ntwana nga noma emahle.

Iminyaka 1935–1949

Izinkondlo zazide zitholakala emaphephebhukwini emfundo nasezinwadini zesikole. Kodwa uma sekubhekwa umsebenzi owagqama ngasekuqaleni komlandu wezinkondlo ezibhaliwe litho qekelele igama likaBenedict Wallet Vilakazi. Iqoqo lakhe lokuqala lithi *Inkondlo KaZulu* (1935), kanti elesibili lithi *Amal'ezulu* (1945). Noma avela eminyakeni eyehlukene amaqoqo akhe, sizosale sesixoxa ngawo ndawonye lapha ngoba kuningi okufanayo kuwo.

Izinkondlo zikaVilakazi zingena ezindikimbeni eziningi. Kukhona ezisibuyisela emlandweni: 'Phezu Kwethuna LikaShaka': *Inkondlo KaZulu*, 'NgoMbuyazi ENdondakusuka': *Amal'ezulu*. Kukhona ezigxile emvelweni: 'Inqomfi': *Inkondlo KaZulu*. Ezinye zisuswa ukubona imisebenzi yokufa: 'Nayaphi': *Amal'Ezulu*. Njengoba imbongi ingumlomo wesizwe, naye uVilakazi wabhala izinkondlo lapho wayekhala khona ngokuhlupheka kwabamnyama ngaphansi kombuso wabamhlophe. Kwezinye zalezi zinkondlo imbongi iphumela obala nje. Nakho nje enkondlweni ethi 'NgePhasika' (*Inkondlo KaZulu*) imbongi ithi:

Wadla nabangcolile yizifo nezono,
Kodwa umfoweth' omhlophe
Uyangidela, uyangiphundla: ngiyamnukela.

(*Inkondlo KaZulu* 1976 :1)

UVilakazi unconywa ngoba nakuzo lezi zinkondlo zokukhononda usebenzisa ikhono lobumbongi, umsebenzi wakhe ngowobuciko. Abahluzi abaningi bamncomela nokuthi ezinkondlweni zakhe umuntu uthola kuthakwe ngobuciko isu lokubonga lomdabu kanye nelasentshonalanga. Eqoqweni lakhe lokuqala wayezama ukusebenzisa imvumelwano-sigcino ukuhlobisa izinkondlo zakhe, kodwa kamva akabange esazibophela kulokhu.

Enye yezindlela ahlonishwa ngayo uVilakazi ukuthi ababhali boSiba bawuqambe ngaye umklomelo omkhulu wencwadi edle ubhedu kuzo zonke esiZulwini, kuthiwe yi-'B.W. Vilakazi - Shuter & Shooter Award'.



B.W. VILAKAZI

Ibhuku elelama akaVilakazi ngelika-E.T. Mthembu elithi *Umyalezo* (1948), lapho sithola khona izinkondlo zakhe ezingamashumi amathathu nanhlanu. Ezinkondlweni zakhe kuvela kakhulu ukuthi usondelene nenkolo yobuKhristu. Inkondlo yakhe ende ithi 'Ukuzalwa KukaJesu'. Uyangena naye emlandwini: 'UGodongwane', 'Impi YakwaZulu', nase-mvelweni: 'IMpophoma (Victoria Falls)'.

Kukhona lapho uMthembu azama khona ukuba ukubukeka kwenkondlo kuvunane nomqondo. Enkondlweni ethi 'Umhlaba' sizwa imbongi ibona sengathi umhlaba ungathathwa njengonina womuntu. Konke kusuka kuwo kubuyela kuwo. Igama likamama, 'Ma', imbongi ilifake phakathi nenkondlo. Singathatha imigqa embalwa nje:

Nkundla yezizwe
Zika Ndaba
Ma.
Imisebenzi
Yonk' eyomenzi...

U-R. Kunene (1961:222) noma ekhalakhala ngokuthile, kukhona akuthola kuncomeka ezinkondlweni zikaMthembu:

Izinkondlo zikaMthembu zinakho okuncomekayo okugqamile. Akazibophezeli esigqini semitha esesekelwe ngamalunga njengoba sekwejwayelekile. Kuke kube nemiqondo yakhe emisha nje, noma amandla okubumba ngomqondo aye angayichazi ngokuchachile... Ulimi lwakhe lunamandla kakhulu, uke asebenzise amagama ngobukhulu ubuchule. (Hum.)

Iminyaka 1950–1959

Iminyaka yawo-1950 yaletha izimbongi ezimbalwa ezisengathathwa njengazo izingqalabutho ebunkondlweni besiZulu. Sesike sahlanguana nemisebenzi ka-E.H. Made. Nakuwo umunxa wezinkondlo ungomunye wezingqalabutho. Wagadla ngebhuku elithi: *Umuthi Wokufa Nezinye Izinkondlo* (1951). Isihloko sencwadi sisuselwa enkondlweni yakhe ende ethi 'Umuthi Wokufa', lapho akhuluma khona ngokuwela esonweni kwesintu, indaba etholakala eBhayibhelini. Ubuye angene ezindikimbeni ezinye. Kukhona lapho abhala khona azwakale engumeluleki: 'Ungasheshi Ukwahlulela'. Nango enkondlweni ethi 'Ngaphandle Kwakho Nami' ekhuthaza amaZulu ukuba aphikisane nobubi. Ugcizelela 'ubuntu' enkondlweni ethi 'Ngamenzela Okuhle', ngoba ngokomdabu umuntu ubemsiza nje omunye angalindeli nzuzo.

Kuvela kakhulu ukwencika endleleni yasentshonalanga yokubhala izinkondlo, njengoba sithola iningi nje imvumelwanosigcino. Nazo nje nezinkondlo ezifuze amasonethi, ezinemigqa eyishumi nane. Lena ethi 'Ungasheshi Ukwahlulela' inemvumelwanosigcino ethi: *ababcdcdefefgg*.

Owalandela uMade ngu-A.S. Kunene ngeqoqo elithi: *Izithopho Nezibongo* (1952). Unengxubevange yezinkondlo. Kukhona okuyimilolozelo, kanti okunye kuyizinkondlo ezishubile. Ziyazisho nje ukuthi zibhekene nemvelo izinkondlo ezifana nalezi: 'Netha Mvula', 'Entwasahlobo'. Kanti zisiyisa emlandweni ezinjengalezi: 'EyaseSandlwana', 'Izibongo zikaShaka'.

Naye uKunene uvamile ukuzibophezela ekubeni imiqga ihleleke ngobunono, kube nemvumelwano ehleleke kahle. Umhluzi u-R. Kunene (1961:225) ubona sengathi lokhu kusuke kuyimpintshe imbongi yakwa-Kunene.

UKunene washeshe walandelwa yimbongi yakwaMkhize, u-E.E.N.T. Mkhize ngebhuku: *Imbongi YakwaZulu* (1953). Naye ubhala ngezihloko ezejwayelekile: 'Umoya', 'Imvula', nokunjalo. Zibe khona ezingena ekugudlaneni kwabamhlophe nabamnyama: 'Umbala Wami'. Izinto uvame ukuzibeka ngokusobala nje ezinkondlweni zakhe. Lapho ekhuluma khona ngenhlabathi nje, uvele abale usizo lomhlabathi, njengokuthi wesekele impilo, sithola kuwo ukudla, abakhuthele bathola ukudla kuwo. Bese edla ngakho-ke ukuzihlobisa ngaphandle izinkondlo zakhe.

Izinkondlo zikaSeth Z.S. Dlamini sizithola eqoqweni elithi *Itshe Lesivivane* (1956). Ngaphandle kokuhaya ngemvelo ('Ulwandle') nezindawo ezithile ('Izintaba ZoKhahlamba'), nokuncoma imfundo ('Imfundo Wubulawu') ubuye angene nasemlandweni ('Etsheni LikaShaka'). Size sithole nezibongo njengalapho ebonga khona 'UJoji Wesithupha (Inkosi YamaNgisi)'.

Ezinye izinkondlo zikaMade noMkhize zangena eqoqweni lokuqala eliqavile elixube imisebenzi yezimbongi ezimbalwa. Sibhekise eqoqweni elahlelwa ngu-J.S.M. Matsebula lithi *Iqoqo Lezinkondlo* (1957). Linezinkondlo zabantu abayishumi. Eziningi ngezika-E.H.A. Made (10) nezakhe uMhleli (12). Kusatholakala izindikimba ezahlukenene. Izimbongi ziyawadumisa amaqhawe esizwe, njengo-B.W. Vilakazi ('UMBambatha KaMakhwatha' - Made) no-J.L. Dube (Iqhawe Le-Afrika - E.E.N.T. Mkhize). Okunye okuphawulekayo ukuthi lapha size sithole izinkondlo ezimbili eziyisililo ngokucwila komkhumbi iMendi ngo-1917. Wacwila nabamnyama abaningi. U-E.C. Mango uthi nje 'IMendi', kanti u-J.S.M. Matsebula uthi 'Ukucwila KweMendi'. EkaMango nje igcina ngamazwi aduduzayo okuthi laba abaphelela olwandle bayoze bavuke ngelinye ilanga:

Isililo sasemakhay' asisizwanga naso
Ngob' ukufa sesikwenz' umngane.

Sahuba, sasina, safa, kuphela,
Ngoluny' usuku sovuka futhi,
Kanye nawe Wen' owasifelayo.

(*Iqoqo Lezinkondlo* 1957:41)

Kuyaphawuleka ukuthi kwathi uma selishicilelwa okwesibili leli qoqo kwabe sekunezinkondlo ezintathu ezikhishiwe. Yilezi: 'Hlanganani Zizwe Zama-Afrika' ka-E.H.A. Made, 'Amaqhawe Akithi Ansundu' ka-E.P.M. Masuku, nethi 'Laba Bantu Bayahlupheka' ka-D.S.L Phungula. Zontathu lezi zithinta isimo esingagculisi sabantu abamnyama ngaphansi kwabamhlophe. Lena kaMade nje ize ibe nemigqa ethi:

Bhakani niwudlame lokukhwela
Izihlakaniphi zaseYuropha.
Zilidla nibuka iphaphu
Nobhedu. zinifunz' impuphu;
Niphansi nakumaNdiya imbala...
.....
Hlanganani ma-Afrika ninqobe!

(*Iqoqo Lezinkondlo* 1957:33)

Kanti ekaPhungula ihamba ihambe ibe nemigqa ethi:

Bacindezelwa ngemithetho eminingi,
Bazingelwa ngamaphoyisa izwe lonke,
Bafunwa amapasi nemithelo...

(*Iqoqo Lezinkondlo* 1957:122)

Kusobala ukuthi uSibanibani oqhwakele ndaweni thize wazibona lezi zinkondlo ezikhonondayo, naye wakhononda, zaze zakhishwa eqoqweni.

UJohn Charles Dlamini (uBulima Ngiyeke) kwathi noma ebezifakile izinkondlo zakhe eqoqweni likaMatsebula, wabuye wakhipha elezinkondlo zakhe eyedwa nje elithi *Inzululwane* (1958). UBulima Ngiyeke udume ngezinkondlo ezithanda ukushuba ngoba zinenzululwazi ethile abuka ngayo izinto. Kunezindawo lapho athi uma echaza into isigqamele. Ubona ithole enkondlweni ethi 'Ukutshakadula':

Lasuka laphel' ithole lasubatha
Lanhlanhlatha layishwib' imilenzana
Lasantusantuza kwabheduka udakana
Ngokwenama laqonda lalingazi khona...

(Inzululwane 1958: 47)

Kanti njalo yima ezojula ngalo mfanekiso awubonayo.

Uyathanda ukudlala ngamazwi, kube nokuphikisana okungekukuphikisana. Lapho ethi khona 'Ngingedwa Zwi' uze athi:

Ngidlala nezem' izenzo zangasese,
Ngenz' utho, ngingenzi lutho, ekuluthekeni
Ngenz' okufanele, kugcine kungasafanele...

(Inzululwane 1958:34)

Libe libukhali njalo iso lakhe ekubhekeni okufike nesimanje, njengoba sibona ezinkondlweni ezithi: 'MLung' ungazikhohlisi!', 'Mfundo Ungangikhohlisi'.



J.C. DLAMINI

Iminyaka 1960–1969

Iminyaka yawo-1960 yaba namaqoqo amaningi, kanti futhi yangenisa izimbongi eziningi ezintsha. Nanto nje uhide lwamaqoqo ahlelwa nguSibusiso Nyembezi kusukela ku-1961 kuze kufike ku-1963. Sibhekise kula maqoqo: *Imisebe Yelanga I, II, III*, (1961) *IV* (1962). La maqoqo ahlelwe ngokulandelana kusukela kwelokuqala elinezinkondlo zabancane, kuze kufike kwelesine eselinezinkondlo ezivuthiwe. Bese kuba namaqoqo akhe anamagama ehlukeni: *Amahlungu Aluhlaza* (1963), *Imikhemezelo* (1963), *Izimpophoma Zomphefumulo* (1963). Nalana ahlelwe ngokulandelana kokushuba kwawo, njengoba elokugcina seliqukethe izinkondlo eziphakeme ngempela.

Kwakuqala ngala maqoqo kaNyembezi ukuba izimbongi eziningi, iningi lazo elaliqala ukukhombisa ugqozi lwazo, zithole ithuba lokushicilela izinkondlo zazo. Kusobala-ke ukuthi sithola inhlanganisela yezindikimba namakhono enza ukuba ofunda izinkondlo abe elokhu ethathekile.

Yiwo lo msebenzi wakhe wokuhlela amaqoqo okuqala amaningi enza ukuba uNyembezi aze ahlonishwe ngokuba kube nomklomelo obizwa ngaye kuthiwe: *'Sibusiso Nyembezi – Heinemann Award for Anthologies'*.

Kule minyaka kwangena enkundleni imbongi eyayizobuye iqave kakhulu ezinkondlweni zesiZulu, u-O.E.H.M. Nxumalo. Iqoqo lakhe lokuqala lithi *Ikhwezi* (1965) kanti elesibili lithi *Umwangedwa* (1968). Kula maqoqo uthanda ukubhala izinkondlo ezinde, kodwa ezidle ngemifanekiso-mqondo enhlobonhlobo. Kokunye abhala ngakho kungaphawulwa lokhu: Abantu abaqavile: 'KuMntwana UMagogo KaDinuzulu' (*Ikhwezi*), isililo: 'Ku-Elias Ntshangase' (*Umwangedwa*), uthando: 'UBathandekile' (*Ikhwezi*), ukukhononda: 'Lapho sengibuzwa' (*Ikhwezi*). Ezindikimbeni zakhe enye achwephesha kakhulu kuyo ngeyokukhononda. Okwenza ukuba yehluka indlela yakhe ukuthi uma ebhala ngabacindezeli nabacindezelwa akagqamisi luhlanga nambala – izinkondlo zingathinta noma yibaphi abakulesi simo. Enkondlweni ethi 'Zishaye' (*Ikhwezi*) usebenzisa isithombe 'somuntu' oshayela 'izinkabi', kodwa okungathi akacabangi ukuthi nazo zinegazi njengaye:

Ilanga lizwiwa nguwe
Kuphela ngoba nguwe
Umuntu, zilwane lezi;
Lungisa kahle isigqoko
Sakho ngoba lithanda
Ukuba libana kuwe -
Ziyazenzisa lezinkabi akushisi.

(*Ikhwezi* 1965:47)

U-M.A. Hlengwa (1981:54), omunye wabacwaninga ngezinkondlo zikaNxumalo, kuthi lapho esesonga umcwaningo wakhe athi:

UNxumalo yimbongi egxile kwezokuhlalisana... ngoba okusemqoka azikhathaza ngakho umphakathi... Kuthi noma eveza ukudinwa ngokuhlukunyezwa kwabantu, lokhu akubeke ngenhlela ethe ukucasha, kangangoba nalowo okubhekiswe kuye insolo uzozwa engathukeki... (Hum.)



O.E.H. NXUMALO

U-M.A. Blose no-M.V. Bhengu babambisana eqoqweni elithi *Inkondlo KaNobantu* (1966). Lezi zimbongi zike zibuyele kokwakudala. UBhengu nje usibuyisela indaba yezikhathi zoCetshwayo enkondlweni ethi 'Izintombi ZeNgcugce'. Uxoxa indaba yezintombi ezaziganiswa ngenkani zona zathi 'Ucu kalulingani':

OkaMpande wawotha ubomvu
Zaphoqwa ngenkani ukugana
Zadlubulunda izintombi ngenkani
Zakhetha ukuqoma iliba
Ezinye zafela ejubaneni.

(*Inkondlo KaNobantu* 1966:49)

Lokhu kusikhumbuza wona umdlalo kaBloose othi *Uqomisa Mina Nje Uqomisa Iliba* (1960). Kanti zikhona nezinkondlo ezithathwe ezinkulumeni ezinobunkondlo obuphakeme ezikulo mdlalo. Inkondlo ethi 'Ngits'heleni Mathongo' iwukubalisa kukaNontombi lapho esejula eyedwa ngobunzima bokuthandana noMaqanda:

Angifuqwa ubuqhalaqhala bokuthanda
Ukwazi izimfihlo zasezinzulwini.
Kodwa ngithuswa ngamandla oTHANDO
Nezibopho zalo, ezidela uyise nonina...

(*Inkondlo KaNobantu* 1996:28)

Kungawo unyaka ka-1966 lapho kwangena khona enye imbongi, u-T.M. Masuku ngencwadi ethi *Izikhali Zembongi* (1966). Engakazethuli izinkondlo zakhe wendlalela ngethiyori egxile ekuthini isigqi sitholakala kanjani enkondlweni yesiZulu. Kuyavela ezinkondlweni zakhe ukuthi uthanda umculo. Uhaya ngabaculi nabaqambi bangaphesheya nanganeno enkondlweni ethi 'Kwabengoma'. Enkondlweni ethi 'Nginike Le Ngoma' utusa u-F. Liszt umqambi wengoma ethi 'Liebestraum'. Izinkondlo zakhe ezinde kunazo zonke, 'UShaka Nezangoma', 'UDingane', zigxile emlandweni wamaZulu. Naye usabalisa ngokulahlekelwa kwabakubo ngamalungelo. Enkondlweni ethi 'Ukhalelani, Nkonyane KaNdaba?' Akagwegwesi ekuthini ubona kuyinkolo eyabulala amaZulu:

Untshentshetha, uzul' ungenakhaya
Wena owawungumnikazi wezwe.
Ugcweleziwe: awunasibaya:
Kwathiwa, 'Kholwa' - wephucwa ilizwe.

(*Izikhali Zembongi*: 1966:35)

Ngawo lonyaka ka-1966 sesithola izinkondlo zika-J.M. Sikakana encwadini ethi *Ikhwezi LikaZulu* (1966). Izinkondlo zakhe ziqala kokusengathi

kuqanjelwe abantwana nje ('Thula, Mntwana, Thula'), ziye ekutuseni ubuchwepheshe obafika nabamhlophe ('Abandlebe Zikhany' Ilanga'), zincome imvelo ('Inyang'Ephezulu'), zithi ziyogcina bese ziba nokulilela abathile abanjengo-B.W. Vilakazi ('UBhambatha KaMakhwatha') nonina ('Ngililel' Uma'). Inkondlo yokugcina ifana nomyalezo atshela ngawo abantu ukuthi kumele kwenziweni uma eseshonile ('Nxa Sengiqibukile').

Sesiphawulile ngenhla ngencwadi ka-O.E.H.M. Nxumalo ka-1968 ethi *Umzwangedwa*. Yalandelwa ngezintathu ezashicilelwa ngo-1969. Sithola eka-M.T. Mazibuko ethi *Ithongwane* (1969). Umqondo kamfo kaMwelase usabalala nezihloko eziningi. Uyangena emphakathini enkondlweni ethi 'Ngobuhwebi Ngif'Olwandle' lapho egadla khona kulabo bahwebi abangamagovu. Njengezinye izimbongi eziqavile naye uyabuyela emlandweni enkondlweni ethi 'Kuwo Lo Mfudlana', inkondlo eyasuswa ukubuka umfula iNcome lapho amabutho amaningi kaZulu adutshulelwa khona ngawamaBhunu. Enkondlweni ethi 'Dlungwane' le mbongi ibona kukuningi okufanayo empilweni kaShaka nekaJesu. Kanti enkondlweni ethi 'Uma Wena' naye uMazibuko wengeza elakhe izwi kwelezimbongi ezikhalayo uma zibona abantu bebandlulula abanye 'Ngebala elingefani' nje. Ibe khona inkondlo lapho kusengathi uyakhuleka ekufeni ukuba kumnike ithuba, angafi esemusha; uthi: 'Wena Mzuzu Wokufa'.

Leli qoqo kwathi ngo-1970 lazusa umklomelo owaqanjwa ngoMqhayi, okuthiwa yi-'Mqhayi Prize', ngenxa yezinga lezinkondlo zakhona.

U-D.B.Z. Ntuli yena wangena nezinkondlo zakhe eyedwa ezisebhukwini elithi *Amangwevu* (1969). Kunezinkondlo ezithinta emvelweni. Nokho enkondlweni ethi 'Senzeni Kangaka?' kwethulwe isililo sabantu esidalwa yisomiso. Enkondlweni ethi 'EGcotsheni' imbongi ibeka ekuzwayo uma icabanga ngendawo eyazalelwa kuyo, okuthi noma ingakhangini ngalutho olubonakala ngamehlo, ibe inomcebo othile ongebokale. Ezinkondlweni ezithile kuqoshwe izinhlekelele ezabaphatha kabi abantu, njengeyokuwa kwesitimela e-Effingham ngakwaMashu 'Ithunzi', kanye nokudilika komgodi wamalahle owabulala abantu eCoalbrooke ('Inhlekelele YaseCoalbrooke'). Izimbongi eziningi zibhala ngokufa. Enkondlweni ethi 'Ukhozi' uNtuli ufanise ukufa nale nyoni ezumayo:

Shwi! Hlwi! Dwi-!
'Tshiyo, tshiyo, tshiyo!'
'Kwe! kwe! Gokogo!'
'Heshane! Klebe! Kudl'izinkuku!'

(Amangwevu 1969:14)

Izinkondlo zikaPhumasilwe Myeni ziseqoqweni elithi *Hayani MaZulu* (1969). Ezinye kwezimthathayo umuntu yilezo ezibhekiswe emlandwini ('EyaseSandlwana'). Kanti ezingumthanyana zibonga abathile ('UMangosuthu', 'UMafukuzela', 'Labalobi Bobathathu'). Kulena nje ethi 'UMangosuthu' kusetshenziswe isu lezibongo zomdabu. Abalobi abathathu abhekise kubo kwenye yezinkondlo zakhe ngu-R.R.R. Dhlo-mo, u-B.W. Vilakazi, no-Sibusiso Nyembezi. Naye umfo kaMyeni yamthinta wathinteka ingozi yesitimela esasiya kwaMashu, waze wabhala wathi 'Leso Sililo KwaMashu'.



PHUMASILWE MYENI

Uphawu olugqamile lwezinkondlo zikaMyeni ukusebenzisa imigqa enemvumelwano-sigcino etholakala emigqeni emibili elandelanayo.

Iminyaka 1970-1979

Iminyaka yawo-1970 yeza nokuthuthuka okumangalisayo ezinkondlweni zesiZulu. Izimbongi ezimbalwa esesikhulume ngazo zaqhubekela pha-

mbili nokugiya kwazo. Kwaqhamuka ezinye ezintsha zangena kule nkundla. Anda futhi namaqoqo ahlanganisa izinkondlo zabaningi.

Enye yezimbongi esuka kude nokubhala ngu-E.E.N.T. Mkhize esimazela iqoqo aqala ngalo elithi *Imbongi kaZulu* (1953). Ubuya emva kweminyaka ecela emashumini amabili neqoqo elithi *Kuyokoma Amathe* (1970). Ngumbhali uqobo ohlele izinkondlo zakhe wazehlukanisa ngezindikimba: ezemvelo ('Ilanga' nezinye), ezichazayo ('Abangane Bami' nezinye), izibongo ('Isitimela' nezinye), ezilandisayo ('Uyena onothile' nezinye), ezingomculo ('Izifiso zikaKhisimuzi' nezinye), ezothando ('Isithembiso Esingaguquki' nezinye). Noma ezinye izinkondlo ezibiza ngokuthi ziyizibongo, akavami ukusebenzisa isu lezibongo kuyo yonke inkondlo. Ufaka imigqa embalwa nje ezwakala iyizibongo, bese echaza noma elanda. Endimeni yokugcina enkondlweni lapho ebonga khona isitimela silitola kakhulu ngasekuqaleni kwendima iphimbo lokubonga:

Hamba kahle Masunduzi
Ngokusunduzi abantu behlezi;
Uze ungikhonzele kwaDukanezwe,
Uze ungikhonzele kwabahamba amalombo,
Bakhohlwa yikho konke okusemuva
Ngisho nebele elabamunyasayo!

(*Kuyokoma Amathe* 1970: 49)



E.E.N.T. MKHIZE

Imbongi iyangena nasemaqinisweni esayensi, nasemilandweni eqophekayo. Enkondlweni ethi 'Noma Ungakholwa' ize ibhekise esehlakalweni esiyinqophamlando eyayisandakwenzeka yokuhlala komuntu enyangeni:

UNeil Armstrong siyamazi
Uthuli lwenyanga uyalwazi,
Angithi nguye owokuqala
Ukunyathela enyangeni?
Ukungazi kade akuvala
Kubantu bonke emhlabeni.

(*Kuyokoma Amathe* 1970:40)

Ezinkondlweni eziningi isalokhu ivela indlela yakhe endala yokuhlobisa umsebenzi wakhe ikakhulu ngemvumelwano enhlobonhlobo njengoba sibona nakule ndima esiyicaphune kugcina.

Kwezezinkondlo igama lika-A.C. Nkabinde silazela iqoqo alihlela elithi *Inkwazi* (1971). Linezinkondlo eziningi ngempela, ikhulu namashumi amathathu nambili. Lididiyele imisebenzi yezimbongi eziningi kakhulu, iningi lazo yizimbongi ezintsha. Siyawathola lapha amagama abanye ababhali ababuye bavele ngokugqamile kuzo izinkondlo noma kwezinye izinhlobo zemibhalo njengalaba: O.E.H. Nxumalo ('Muhle'), S.S. Gcumisa ('Zingane ZaseSwayimane'), Falakhe Ngobese ('Umuntu'), M.T. Mkhize ('Bambelela Kimi Ntokazi').

Umuntu ofuna ingxubevange yezindikimba namakhono angakuthola eqoqweni elinjengaleli.

Insizwa eyangena ngomqingo omkhulu wezinkondlo ngu-N.J. Makhaye. Ibhuku lakhe elithi *Isoka LakwaZulu* (1972) liqukethe izinkondlo ezingamashumi amane nesikhombisa. Kule ngxubevange sithola izinhlobonhlobo. Iningi lazo lishubile, liveza umqondo wombhali ojulile, osuka ogqozini oluyivelakancane. Bheka ngoba kwathi lapho iphazamiseka imbongi isabhala inkondlo ethi 'Umkhathi Wezulu' yase ivele iyeka ngoba ingasakwazi ukuyiqhuba. Sisusela kuwo amazwi kaMakhaye:

...Ngokunqamuka kwempolompolo yamazwi imbongi ayibange isakwazi ukuyiqedela...

(*Isoka LakwaZulu* 1972:144)

Imbongi igiya kuzwakale ezinkondlweni ezilandayo: nokho akuyikhona ukulanda okululana nje. Le nkondlo ethi 'ILawu Liyakhumbula' ayipheleli khona nje kokukhunjulwa yiLawu, kodwa ijula nomlando ongena kakhulu ekufikeni kwabaMhlophe e-Afrika. Inkondlo yokuqala ingenye yezinde kakhulu esiZulwini njengoba ithatha amakhasi angamashumi amabili nesihlanu. Inezigaba eziyishumi nesihlanu. Yinkondlo elandayo esixoxela ngoMabelejongosi eshela intombi uNozizwe. Inkondlo iqukethe imicikilisho yokweshelana nokuvumana ngendlela yesiZulu. Ibuye yethule nemicikilisho 'yokubhalelana' ngobuhlalu. Kuyachacha ukuthi yaba nesineke imbongi ekwelukeni le nkondlo njengoba igqize ngemvumelwanosigcino etholakala emigqeni emibili elandelanayo.

Kanti kungaye u-1972 lapho abuya waphindelela u-D.B.Z. Ntuli ngamabhuku ezinkondlo. Kwavela elithi *Imvunge Yemvelo* (1972) nelithi *Amehlo KaZulu* (1972). Kuleli lokugcina kukhona nezinkondlo zika-C.S.Z. Ntuli. Lapho ephawula ngezindikimba abhala ngazo u-D.B.Z. Ntuli, uHadebe (1985:4) uthinta nakulezi: izibongo ('Kusibusiso Nye-mbezi' *Amehlo KaZulu*), imvelo ('Ilanga' *Imvunge Yemvelo*), ukukhumbula ezinye izindawo ('Ukwenama Elokishini: *Amehlo KaZulu*), inzululwazi ('Umnkenenezo' *Amehlo KaZulu*), inkolo ('Abathathu' *Imvunge Yemvelo*). Sebembadlwana abacwaningi asebebhekisise izinkondlo zale mbongi. Omunye wabo, u-P.M.M. Dladla (1990:45) ubeka lo mbono:

Akungabazeki ukuthi u-D.B.Z. Ntuli uyimbongi enekhono lokuqamba ngokwejwayelekile nje. Isiphiwo sakhe sengqondo sibonakala endleleni aphatha ngayo izindikimba zakhe nasekuveleni kwakhe nokusha, nasekwazini ukuthi ubuciko ebusebenzisayo imbongi kumele bengeze okuthile enkondlweni yonke. Ngaphandle kwalokho akangenanga kunoxhaka wokuba... asebenzise imifanekisomqondo yezifundiswa eziphakeme ezozwakala kwabayingcosane... (Hum.)

Kukulo iqoqo elithi *Amehlo KaZulu* okushicilelwe khona izinkondlo zokuqala zika-C.S.Z. Ntuli eziyishumi nanhlanu. Eziyishumi zitholakala eqoqweni elahlelwa ngu-D.B.Z. Ntuli elithi *Ugqozi 2* (1975), kanti eziyisithupha ziseqoqweni elahlelwa ngu-C.T. Msimang elithi *Amagagasi* (1975). Ngu-E.S.Q. Zulu ocwaninge ngokujula ngezinkondlo zika-C.S.Z. Ntuli. Kwezinye izindikimba azibonayo uMageba kukhona lezi: imvelo ('Iqhwa OKhahlamba', *Amagagasi*), uthando ('Sinembali', *Amehlo KaZulu*), inkolo ('Kawubongeki Nkosi', *Amagagasi*), ukukhononda ('Vimba Phambili', *Ugqozi 2*), ezomlando ('Imbedumehlwana eFulansi', *Amehlo KaZulu*). Lapho esekusonga ukuhluzza kwakhe uMageba (1994:170-171) uthi:

Into agabe ngayo kakhulu njengembongi yikhono eliphakeme kakhulu lokusebenzisa ulimi elibonakala kuleyo naleyo nkondlo yakhe. Ubunkondlo bakhe bethulwe ngemifanekisomqondo egqamile okuyiyona ewuphawu olungangabazeki lobunkondlo. (Ubnkondlo bakhe) bubuye buphawuleke ngekho ekusebenziseni amagama... Izinkondlo zibuye ziphawuleke ngokuhambisana kahle kwalokho ezikuqethe, ulimi olusetshenziwe kanye nokubumbeka. (Hum.)

Usebuya futhi u-T.M. Masuku esezogiya okwesibili ngebhuku *Uphondo Lukabhejane* (1973). Nalapha usaqala ngamazwi omlobi lapho ethula khona ithiyori engasetshenziswa ekubhalweni kwezinkondlo zesiZulu. Ezinkondlweni zakhe ezingamashumi amane usade ethinta kokwehlukene – njengalokhu; umlando ('UShaka Nohlanya'), izindawo ('I-Adams College', 'EMarabastad'), abantu abaqavile ('UDr.B.W. Vilakazi', 'INKosi UGatsha Buthelezi'), nakwezomculo ('ULouis 'Satchmo' Armstrong'). Kuvela ezindaweni eziningi ezinkondlweni zikaMasuku ukukhathazeka kwakhe ngokubukelwa phansi kwamagugu kaZulu. Enkondlweni ethi 'Ngixoleleni Mathongo Ohlanga' ukhalela ukunganakwa kolimi:

Ngikhuluma isiNgisi nesiBhunu kuphela:
 IsiZulu sengisididiyela nezinye izilimi -
 Lentombi ngiyithanda 'very bad' -
 'She don't care – maar ek mnca daai cherrie.
 Ek is ou Bra Kid Lahlaphansi – you know me!

Jy moet my never nie daai ding vertel – Uyazi!’

Ngiphila ngokuthengisa ngabakithi -

Ngiphila ngokukhohlisa abakithi...

(*Uphondo Lukabhejane* 1973:28)

Kungaba khona ukuphikisana ngokuthi bungakanani ubunkondlo lapha, kodwa futhi kwabanye kuvuleka amehlo kabusha ukubona ukuthi inkondlo kuke kube lukhuni ukuyishayela imincele, ikakhulu uma imbongi inento eyihlosile ngokufohla lokho okuthathwa njengemincele.

Njengaye uMasuku, u-M.T. Mazibuko usegiya okwesibili ngeqoqo elithi *Iyezane* (1973). Simthola encoma abaculi bomdabu njengaBafana Bentuthuko, oMahlathini nawoShabalala enkondlweni ethi ‘Cula Afrika – Giya Afrika’. Ukhuluma noShaka enkondlweni ethi ‘Sekuth’ Angithi’, uthi akavuke azolungisa izinto ngoba kuningi okonakala ezweni lenkosi manje. Lapho ethi ‘Kodwa... Nkosana’ ukhala aqondise ngqo ku-‘Nkosana’ ukuthi ayimenelisi imali ayiholayo. Uqhoshela ukufa enkondlweni ethi ‘Nawe Kufa Uyokufa’. Izinkondlo ezilapha zivame ukuba sobala ngoba sengathi umfo kaMazibuko akakholelwa olimini ulunezihibe.

Iqoqo lesibili lika-J.C. Dlamini eleluma *Inzululwane* lithi *Imfihlo Yokunyamalala* (1973). Kunezinkondlo ezingamashumi amabili nesi-khombisa ezibhalwe ngalo ikhono lakhe elejwayelekile. Enye yezinkondlo zakhe ezinde ezithatha amehlo ngethi ‘Khumbula’ lapho imbongi ijula khona ngezinguquko ezibona emphakathini. Le nkondlo ize yehlukaniswe izigaba ezinezihlokwana njengalezi: ‘Bengakafiki Abelungu’, ‘Sebefikile Abelungu’, ‘Sezidlulile Izimpi Phakathi Kwabantu Nabelungu’, ‘Siyabhibha Isilonda Sesihluku’, nezinye izihlokwana.

Amanye amaqoqo ezinkondlo aqedela iminyaka yawo-1970 ahlanganisa izimbongi eziningi. Sibhekise kwahlelwa ngu-D.B.Z. Ntuli athi *Ugqozi 1*, *Ugqozi 2* (1975), elahlelwa ngu-D.B.K. Mhlogo no-L.T.L. Mabuya elithi *Ithala* (1977), nelahlelwa ngu-C.T. Msimang elithi *Amagagasi* (1979). Ehluza iqoqo likaMhlongo noMabuya, u-C.T. Msimang (1979:84) uthi:

Leli yiqoqo lezinkondlo ezingama-48 okunikele kulo izimbongi eziyi-7. Noma lona kungumzamo wokuqala oshicilelwe walaba babhali – ngaphandle kuka-D.B.K. Mhlongo no-L.T.L. Mabuya – izinkondlo zabo zisezingeni elincomekayo. Ubuningi bezimbongi benza ukuba kube nokwehlukahlukana kwezindikimba nekhono lokubhala, into edingekayo emsebenzini onje. (Hum.)

Iminyaka 1980–1993

Kusukela ku-1980 kwaba sengathi kuvulwe impophoma kulo munxa wezinkondlo. Kwabuya izimbongi ezindala, kwavumbuka ezintsha, kwaqhamuka amaqoqo amaningi ahlanganisa izimbongi eziningi. Lapho sekuko-1990- okunye okwabuye kwavela ngamaqoqo athi kanti anezinhlobonhlobo zezinkondlo abuye ahambisane nethiyori. Lokhu sekwezelwa ukufeza isidingo soMnyango Wemfundo.

Sisathola zona izindikimba ezejwayelekile, kuye ngokuthi izimbongi zizisingatha ngabuphi ubuciko. Zisekhona izimbongi ezikhalela abamnyama, zibeke ithemba lokuthi kuyolunga. Kukhona ezinye okusengathi liyehla kuzo ithemba, konke sekuphonswe ezandleni zeNkosi. Sengathi imbongi u-M.M.C. Dumisa usebedlulisela eNkosini ubunzima enkondlweni yakhe ethi 'Umthandazo Woxolo' esiyithola eqoqweni elihlelwe nguSibusiso

Nyembezi elithi *Isibuko Senhliziyo* (1980). Uyabalisa umfo kaDumisa aze athi:

Lapho ngihlezi ngingumhlambi ezweni,
Lapho umuzi nezwe ngingenalo okungelami,
Lapho umfowethu wezilwandle engishiya nginoqhuqho,
Kepha ngohleze ngithi mayenziwe intando yakho.

(*Isibuko Senhliziyo* 1980:88)

UDumisa ungenye yezimbongi ezisemashumini amathathu eziphonshe itshe esivivaneni kuleli qoqo.

Ekubhekeni izinkondlo zale minyaka singaqala ngabo nje abagalele kabanzi, noma imisebenzi yabo ibike ivele eminyakeni egqagqene. Singaqala kuyona nje imisebenzi ka-C.T. Msimang esike samphawula ngenhla. Kule minyaka amaqoqo akhe asukela kuye u-1980 aze afinyelele ku-1993, unyaka esiziphetha ngawo izingxoxo zethu. La maqoqo abandakanya lawo awahlela noma aqukethe izinkondlo zakhe nje: *Izinsungulo* (1980), *Iziziba ZoThukela* (1980), *Intwasahlobo* (1982), *Iminduze* (1986), *Izimbongi Izolo Nanamuhla 1* (1986), *Izimbongi Izolo Nanamuhla 2* (1988), *Ibandla LaseNtabeni* (1988), *UNodumehlezi KaMenzi* (1990). Ethu *Ucu Olumhlophe* (1993) wayibhala ngokubambisana no-L.T.L Mabuza.

Iqoqo elithi *Ibandla LaseNtabeni* lavela ngokuba kuhlenganiswe izinkondlo zalabo ababemaka amaphepha okuhlolwa kwesiZulu ephepheni lesithathu lezincwadi ebangeni leshumi. Kanti la athi *Izimbongi Izolo Nanamuhla* angumsebenzi oqavile odingida ukuhluzwa kwezinkondlo ngesiZulu, ubuye ungene nasezindikimbeni ezahlukene okwase kubhalwe ngazo.

Kwenezinkondlo zakhe yedwa encwadini ethi *Iziziba ZoThukela* kuthakwe izindikinba eziningi, njengezindawo ezibalulekile ('Nge-Unisa Eminyakeni Elikhulu', 'Ihlathi LaseNkandla'), izibongo zabantu abathile ('Ku-D.B.Z. Ntuli', 'UMntwana WakwaPhindangene'), umlando ('ISandlwana'), imbuqo ('Muhle Ngempela Lo Msebenzi').

UNodumehlezi KaMenzi uqukethe inkondlo ende esihloko sithi 'UShaka KaSenzangakhona', esesingayibiza nge-ephiki. Yinkondlo esethulela impilo yonke yenkosi uShaka. Ize ibe nezingxenye: Ingxenye 1: Ukubikezelwa kukaShaka; Ingxenye 2: Ukukhula kukaShaka; Ingxenye 3: Umbuso kaShaka; Ingxenye 4: Ukukhothama kukaShaka. Yiyo le nkondlo eyasetshenziswa ngumqambi wamaculo nomculisi uMzilikazi Khumalo ukubumba ingoma yakhe ende.

Kuningi okufakazela izinga eliphakeme lamaqoqo kaThabizolo. Ingani *Izimbongi Izolo Nanamuhla* zazuzwa umklomelo kaVilakazi B.W. Vilakazi Award ngo-1987. Kanti nabahluzi sebephawule kabanzi.

Lapho exoxa ngezimbongi eziphawuleka kakhulu eminyakeni ka-1980-1989 u-E.S.Q. Zulu (1994:8) uthi:

Enye yezimbongi nabadidiyeli abaphonsa itshe esivivaneni ngokugqamile enkundleni yezinkondlo zesimanje zesiZulu kulesi sikhathi seminyaka eyishumi kwaba ngu-L.T.L. Mabuya okwathi iyophela le minyaka eyishumi wabe esekhiqize izinkondlo ezingaphezu kwe-140 ezivela emaqoqweni ayi-17. (Hum.)

NakuMtimande kulesi sikhathi sithole ubhukle lwamaqoqo kusukela ku-1981 kuze kufike ku-1993. Ezincwadini zezinkondlo azibhala noma wazihlela singabala lezi: *Unsinsi lwenkunzi* (1981), *Ilaka Lokulangazela* (1982), *Umvimbi* (1987), *Amajozi* (1988), *Izinhlansi Zomlilo* (1988). Kanti maningi amanye awabhala noma wawahlela ngokubambisana nabanye, njengalana: eno-D.B.K. Mhlongo – *Ubuhlalu BukaZulu* (1981), eno-E.T.Z. Mthiyane no-M.O. Mbatha - *Uvivi Lokusa* (1983), eno-E.T.Z. Mthiyane - *Amayezi* (1986), eno-M.G. Nkosi – *Umhlokomi* (1985), eno-C.T. Msimang – *Ucu Olumhlophe* (1993). Kukhona nahlelwe ngokwelamana abambisene kuwo nabanye, athi *Imizwelo 1 & 2* (1991). Kanti maningi nje amanye amaqoqo ahlelwe ngabanye aqukethe izinkondlo zakhe.

Kanti ngo-1989 yibhuku lakhe elithi *Umvimbi* elazuza umklomelo kaJiyane wezinkondlo (*Magolwana Jiyane – J.L., van Schaik Award for Poetry*).

Enye yezimbongi ezangena kwezwakala kusukela kuye nje u-1980 nguLizwi B.Z. Buthelezi. Naye unamaqoqo akhe nje, abuye abe namanye ahlanganyele kuwo nezinye izimbongi. Singabala lezi zincwadi zakhe: *Izagila Zephisi* (1980), *Amaqabunga Entombe* (1982), *Ithunga Likano-ndlini* (1985), *Khala Nkomo KaZulu* (1986), *Ugubhu* (1988). Zikhona azibhala noma wazihlela ngokubambisana nabanye, njengalezi: eno-A.T. Ndlovu – *Uhlanga Lwezwe* (1987), eno-E.J. Mhlanga – *Izingqungqulu Zosiba* (1991). Naye uShenge wedlula ezindikimbeni eziningi, njengezibongo zamaqhawe, imvelo, inkolo, umlando, nokunye. Izinkondlo zakhe zivame ukudinga ukufundisiswa ngoba zinokuzika okuthile.

Lokhu okushiwo ngu-C.T. Msimang (1994:111-112) lapho ehluza ibhuku likaButhelezi elithi *Amaqabunga Entombe* kungase kushiwo kubhekiswe ezinkondlweni eziningi zikaButhelezi:

Ubukhulu bukaButhelezi njengembongi abutholakali khona nje ekwakhekeni kwezinkondlo zakhe kodwa butholakala olimini lobunkondlo alusebenzisayo. Ulimi lwakhe lucetshiswa imifane-kisomiqondo enembayo. Iningi lale mifanekiso inamathelene nosikompilo, ulwazi lwezomdabu nosikompilo lwamaZulu lubalulekile ukuze umuntu aqonde futhi anambithisise ulimi lwakhe ngokugcwele. (Hum.)

Ezimbongini ezindala namanje usalokhu ekhona u-J.C. Dlamini. Izinkondlo zakhe eyedwa zitholakala eqoqweni elithi *Amavovo Ezinyembezi* (1981). Ebhukwini elithi *Isihluthulelo* (1988) kunezinkondlo zakhe uDlamini nezezinye izimbongi. Kwelithi *Sadabukisa isizwe* (1989) udidiyele ezakhe nezithathwe kwezika-E.H.A. Made.



L.T.L. MABUYA



L.B.Z. BUTHELEZI



D.B.K. MHLONGO

Umfo kaNgwazi, u-M.S.S. Gcumisa ungomunye wezimbongi ezagadla zaphindelela kule minyaka. Noma zona izinkondlo zakhe zivela emaqoqweni amaningi ahlelwe ngabanye, incwadi enezinkondlo zakhe nje azibula ngayo ngethi *Isilulu Semicabango* (1981). Emva kweminyakana engemingaki kwavela *Ukugedeza Kwengede* (1985). Elinye lamabhuku

awahlela elithi *Amayazi Ayewukela* (1993) liqukethe izinkondlo zomdabu, izinkondlo zesimanje zezimbongi ezithile kanye nethiyori yokuhlaza. UMaphumulo (1985:20) owacwaninga izinkondlo zale mbongi kabanzi uthi:

Uma siqhathanisa izindikimba ezahlukeni azidingadayo uGcumisa, sithola ukuthi ngephathelene nemvelo okuyiyona egqamile, kulandele indikimba yemfundo, bese kuza indikimba yothando, kugcine indikimba yokufa. (Hum.)

Ubalulekile umbono ka-J.E. Ndlovu esiwuthola esandulelweni sencwadi *Isilulu Semicabango* lapho ethi:

Izinkondlo zikaMlindeli kazikhombisi ikhono lakhe lokusebenzisa ulimi lwesiZulu kuphela, zikhombisa nokujula komqondo wokwazisa isizwe sikaZulu nesizwe sabamnyama jikelele... Usebenzisa nomlando okhombisa amagugu namasiko akwaZulu ukuvusa usinga lobuzwe ezinkondlweni ezinezihloko ezithi, 'Ngempi YaseNcome', 'ENDondakusuka', 'UNodumehlezi KaMenzi'.

(*Isilulu Semicabango* 1981:ii)

Uyathinteka uGcumisa ngokunganakwa kwezinto ezingamagugu esizwe. Kwenye yezinkondlo eziphawulwa nguGatsheni ethi 'ENDondakusuka' uyakhononda uNgwazi ngoba le ndawo ibalulekile emlandweni wamaZulu. Kwabambana amabutho kaCetshwayo noMbuyazi. Kodwa manje sekuyipulazi likaMfandameva. Kuze kube sengathi liyafudumala igazi aze athi:

Hheyi wena mfana kaMfandameva!

Butha konk' okungokwakho ukhukhule...

(*Isilulu Semicabango* 1981:62)

Ukufakazela izinga eliphakeme lobunkondlo bukaGcumisa iqoqo lakhe elithi *Ukugedeza Kwengede* lazusa umklomelo kaVilakazi kwezemibhalo njengencwadi eyadla ubhedu kwezashicilelwa ngo-1985.

U-E-J. Mhlanga esimpawulile lapho sibhekisa ezinkondlweni zika-Buthelezi naye wangena ngomfutho wethula amaqoqo amaningi esi-

khathini esifushane nje: *Izingcazi Zogqozi* (1987), *Izinduku Zomsimbithi* (1989), *Umqhele Wembeleko* (1992), *Izingcula Zembongi* (1993), *Ubulawu Bamathwasa* (1993). Akhona awabhala ngokubambisana nabanye nje-ngale esibhekise kuyo ayibhala enoButhelezi ethi *Izingqungqulu Zosiba* (1991). Kanti izinkondlo zakhe zitholakala emaqoqweni amaningi ahlelwe ngabanye.

Emaqoqweni akhe akamuva usefaka nethiyori yokuhlulisa izinkondlo, njengoba sithola ezincwadini *Ubulawu Bamathwasa*, nethi *Izingqungqulu Zosiba*. Izinkondlo zakhe uke azihlelele yena ngaphansi kwezindikimba. Encwadini ethi *Ubulawu Bamathwasa* nje unezigaba ezinezihlokwana ezinjengalezi: imfundo, ubugebengu, ugqozi, injabulo/Ukubonga, inkolo, uthando, ubuqhawe, isintu/umlando, ukufa, imvelo, umculo. Unekhono eliyivelakancane eligqama ikakhulu ezibongweni. Enkondlweni ethi 'Ingqwayingqwayi YakwaNgqondonkulu' (*Ubulawu Bamathwasa*) ubonga umbhali u-C.T. Msimang, awafake ngobuchule amagama ezincwadi zikaThabizolo:

Isiyalu somthombo waseThalaleni,
Engiphuze kuwo isiphuzakade
Kanti sengizobhilwa yinzulu
Yeziziba zoThukela...
Ophehlwe weva wanjengezulu
Elidum' eSandlwana...
Kwavela mvelivelayo
Wathi 'Buzani kuMkabayi'...
Intwasahlob' ihlobe ngeminduze...

(*Ubulawu Bamathwasa* 1993:35)

Sesingase siphicane nje ngokuthi yiziphi izincwadi zikaMsimang eziphawulwe lapha kule migqa embalwa nje.

Asingabazi ukuthi lena ngenye yezimbongi ezinekusasa eliqhakazile. Nakho ibhuku layo elithi *Izinduku Zomsimbithi* ladla ubhedu kuzo zonke izincwadi ezazishicilelwe ngabakwa-Educum ngezilimi zabamnyama ngeminyaka ka-1988-1989, lathola umklomelo okuthiwa yiTotal-Educum Literary Award.



M.S.S. GCUMISA



E.J. MHLANGA

Emlandwini wezinkondlo zesiZulu kude kuba nezimbongi okulukhuni ukuzehlukanisa ngoba zivame ukuxhakana ngandlela thize. Kule minyaka esiphezu kwayo ezinye zezimbongi ezinjalo ngu-N.F. Mbhele no-J.J. Thwala no-E.S.Q. Zulu. Kwenye inkathi sithola u-N.F. Mbhele exhakene noZulu, siyathi sithi phapha nangu usexhakene noThwala, siyethuka yilowo futhi useziphumela inxiwa lakhe, noma usebambene nabanye futhi. Ukuxhakana kokuqala kukaMbhele noZulu sikuthola eqoqweni elithi *Imisinga Yosinga* (1982) lapho behlanganise khona izinkondlo ezingamashumi amane nantathu. U-P.C. Taljaard (1984:115-116) uzibona sezithanda ukuba zinde kakhulu ezikaMbhele, kanti bobabili bayeqisa ekuphindeneni amagama anencazelo ecishe ifane. Uyaphawula ngokucikoza kukaMbhele lapho enza inkondlo yenze isithombe esithile uma ulibheka nje ikhasi ebhalwe kulo, ikakhulu lapho lesi sithombe sihambisana nomqondo osenkondlweni. Lokhu kusebenze kahle enkondlweni ethi 'Ubuze':

Ukuzibona kwangincinza ngophusho

Ngazithola ngiyize

Nganxanela

U-'azi'

No

'A'

Lo
'a'no'e'
Bakhukhumala
Banonophala bawutho
Ngezwa ngidliwa yinkemane...

(*Imisinga Yosinga* 1982:43)

Uzimele yedwa uThwala encwadini ethi *Amaqhabanga* (1984) enezinkondlo ezingamashumi amathathu nesikhombisa. Usadingida izindikimba ezejwayelekile, njengothando, inkolo, ugqozi, ukufa. Uze abezinkondlo ezinesimo samasonethi. Unayo nenkondlo yokukhononda ethi 'Mhlobo Wami' lapho esebona khona ukuthi lo 'mngani' wakhe uyinhlebi yeqili elingethembekile. Ehluza leli qoqo u-M.A. Maphumulo 1987:165) ubeka lo mbono:

Ekubumbeni izinkondlo zakhe usebenzisa ubuciko bomdabu obutholakala ezinkondlweni zesiZulu, njengempindamqondo nokuxhumana... La masu omdabu afaka ubulirikhi ezinkondlweni, angenise nobudlelwane kokushiwoyo nokwakheka kwenkondlo. (Hum.)

UZulu ulihlele eyedwa iqoqo elithi *Amagekle* (1986), elinezinkondlo ezingamashumi amane nesihlanu. Kunezimbongi eziyisishiyagalolunye. Ehluza leli qoqo u-M.A. Maphumulo (1990:196) uthi:

Lezi zinkondlo umthombo wazo ngamava izimbongi eziwathole empilweni. Uphawu olubalulekile lwalezi zinkondlo yikhono lokusebenzisa ulimi nendlela yokubhala ecwengekile. Izinkondlo ziveza imizwa ejule ngempela... (Hum.)

UMageba ubuye waba negalelo ekuhleleni amaqoqo aqondene nabafundi, *Unyazi 1*, *Unyazi 3* (1989), *Unyazi 2* (1992) lapho zivela khona nezinye zezinkondlo zakhe. Eqoqweni *Unyazi 3* nje kukhona ezakhe uZulu, ezika-N.F. Mbhele nezika-K.E. Hlongwane. Kulolu lwesithathu unyazi sekunezinkondlo ezisezingeni eliphakeme, ezingeke zithathwe njengento yabantwana nje.

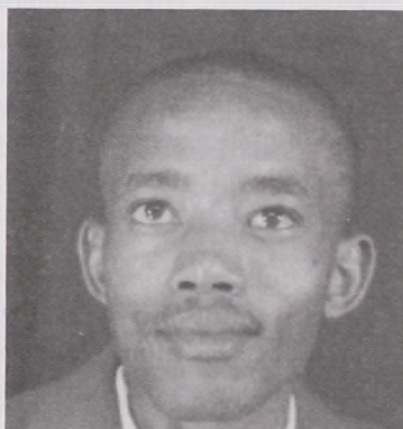
Usabambisene uMbhele noZulu ekuhleleni *Izimbongi Zosiba* (1990), kanti sebesizana nano-J.C. Dlamini. Singaphawula lapha ukuthi kuleli qoqo sithola izinkondlo zababhali ababeye bahambele izifundo zokubhala izinkondlo ezigqugquzelwe yinhlangano 'Usiba', ezazisingethwe yibo abahleli laba.

U-J.J. Thwala ubuye waqubuka kamuva esehambisana no-M.A. Maphumulo, sebehlele ibhuku elithi *Izibonkolo* (1993). Kunezinkondlo zezimbongi eziningi lapha kanti nezikaThwala izinkondlo ziningi impela. Izinkondlo zikaMaphumulo noThwala zibuye zitholakale futhi eqoqweni elahlelwa ngu-A.M. Maphumulo elithi *Imvubelo* (1991).

Uma sithi sizama ukulandela umbhali njengoba besenza ku-N.F.Mbhele, J.J.Thwala No-E.S.Q. Zulu, siyabona ukuthi singena ekugcogcomeni okungabahlupha abafuna ukulandela ukuvela kwezincwadi ngokulandelana. Bheka ngoba sesize safika ko-1990- kanti basebaningi ababhali ababhala ngaphambi kwale minyaka okumele sihlehlele kubo.



J.J. THWALA



E.S.Q. ZULU

Abanye abangavelanga kanye kuphela ngu-V.V.O. Mkhize no-C.M. Mhlongo. Izinkondlo zabo ziyatholakala emaqoqweni ahlelwe ngabanye, kodwa amaqoqo abo bobabili yilana: *Ithonsi Lomkholongo* (1987), *Umnyama Omnyama* (1991). Sezishube ngokuthe xaxa izinkondlo zabo

eqoqweni lesibili. Bheka nje ngoba kwezikaMkhize ulokhu uvele umfanekiso wokuqhathanisa ukukhanya nobumnyama. Noma bekuse-ngathi imbongi ixoxa indaba nje, kuthi uma isifika engqikithini yendaba, ibuyele emifanekisweni yomnyama. Inkondlo ethi 'Impilo Yethu' igcina ngale migqa:

Ngomnyama wokungaz' ikhona –
Ngomnyama omnyama webala izimelele
Ngokuzond' inqubekela phambili imile-phuhle.
Ngokuzihlupha ngokungentuthuko isibusiso –
Sokweswela komunye nomlom' omanzi
Wempilo esemnyameni.
Impilo yethu.

(*Umnyama Omnyama* 1991:19)

Kusho khona ukuthi isihloko sencwadi sivele ngoba iqukethe imifanekisomqondo yezinhlobonhlobo zomnyama umhluzi angazihlalela aze agcine eshilo ukuthi zibumba luphawu luni, noma nje yini ngempela esemqondweni wembongi ngalo mfanekiso.

Zikhona nezinye izimbongi ezingagadlanga ngamaqoqo amaningi ezinkondlo zazo zodwa kule minyaka. Singabala laba: A.D. Magagula – *Inkezo KaZulu* (1982), M.D. Buthelezi – *Indonsamasuku* (1985), J.B. Hlongwane – *Inkonjane Yezulu* (1986), L.J.T. Mtalane no-N.M.C. Mthembu – *Siyacaba* (1986), B.W. Mngomezulu – *Inkanyezi Yokusa* (1988), A.S.M. Zuma – *Indlela Yomcacamezelo* (1988), S.B. Majola – *Indonsa* (1989), O.E.H.M. Nxumalo – *Lo Mlil' Olokozayo* (1989), A.B. Shange – *Iminyezane* (1989), Z.L.M. Khumalo – *Amabhosho* (1990), T.E. Nxumalo no-L.M. Mlambo *Umdlala KaZulu* (1993). Ngobuningi bawo nje la maqoqo akulula ukungena kuwo. Singathinta kancane kwambalwa nje.

Inkenzo KaZulu yiqoqo elinezinkondlo ezingamashumi amane nane iningi lazo okuyizinkondlo zomzwangedwa. Zikhona ezinesimo sezibongo njengale ethi 'Izibongo zelanga'. Nango esebuyisa inhlekelele endala yokucwila komkhumbi iMendi enkondlweni ethi 'Imikhemezelo Yosizi'. Encoma leli qoqo u-M.A. Hlengwa (1985:10-11) uthi:

Esikuthandayo ezinkondlweni zikaMagagula ukuthi noma esebenzise ikhono lomdabu ezinkondlweni zesimanje, unomqondo obukhali ekuzibumbeleni. Akabuxovi ubunkondlo bakhe ngokusebenzisa invumelwano ehleliwe, kanti umsoco wabo ulokhu ulondekile... Imifanekiso-mqondo yakhe uyithatha emvelweni, eyenza ukuba kungabi yizithombe zangasese nje, kodwa ivulekele sonke isintu ukuba siyihumushe. (Hum.)

Indonsamasuku kaButhelezi inezinkondlo ezingamashumi amathathu nambili. Yebo, kunazo izindikimba ezixubile, kodwa egqamile eyokubongwa kwabathile, njengoba zizisho lezi zihloko: 'Izibongo ZikaPhulofesa Alexander Jabulani Thembela', 'Kuvena C.T. Msimang', 'Kuvena James Mbabazane Ndlovu', 'Kuvena Mntwana WakwaPhindangene', nezinye. Ephawula ngalezi zinkondlo u-M.A. Hlengwa (1989:156) uze athi:

Kulezi zinkondlo sithola ukugebela ekubongeni lowo oqokiwe ngamazwi ancoma kakhulu. Imifanekiso-mqondo isetshenziswe ngokugculisayo. Imifanekiso ikhethwe ngendlela, iyanemba. (Hum.)

Naseqoqweni likaShange elithi *Iminyezane* siyakuthola ukuhaya ngamaqhawe athile, njengoba ebhale 'Ngo-H. Selby Msimang (UNkonka wefusi)', wabhala nango-B.W. Vilakazi enkondlweni ethi 'Bhambatha WakwaVilakazi'. Noma lezi zinkondlo zingenalo iphimbo lezibongo ngokwendlela yomdabu, imbongi ayigeqi magula, kodwa iphawula lokho yona ekubona kuphawuleka ngalowo ebhale ngaye. Mayelana noVilakazi nje, imbongi ithatha ngokuthi kuningi osekwaziwa ngaye. Yona ikhathazwa ukufunda lokhu okushiwo ngabamgxe kayo uVilakazi:

Bathi wab' ungumqhel' oqhelile –

Kush' amabhuku!

Basho ngokujivaza wen' omkhulu...

...

Bathi wab' uyishay' emuva

Uyishaye phambili –

Kush' amabhuku!

Wawuthi kanti ngemibhalo unabantukazana,
Ngezenzo uyincwasimende yehhovisi,
Kakukho nasinye kwezakho izenzo,
Yebo!
Esabe sikubandakanya noquqaba lontu.
Mina ngithi:
Izinkambo zabantu zingefane,
Wawungeshiye insimukazi yakho,
Ubambe igeja ongalaziyo.

Igcina sekusengathi ithukuthele imbongi:

Yekelelani yekelelani!
UBhambatha wakwaVilakazi
Wahamb' uhambo lwakhe.

(*Iminyezane* 1989:41-42)

Iqoqo elingumqingo ngempela lezibongo eziquanjwe zabhalwa yimbongi eyodwa yileli likaKhumalo elithi *Amabhosho*. Leli qoqo livula ngazo nje izibongo zikaVilakazi: 'Igwalagwala LikaMakhwatha'. Kanti-ke kunezibongo ezingamashumi amabili nanye zezihlabani emikhakheni eyahlukene, njengakho ukubhala njengoba siphawule ngoVilakazi nje, imfundo - 'Isiziba Esinjula' (A.J.Thembela), umculo - 'Ishoba Lenkonkoni' (K.V. Mngoma). Bheka ngoba kukhona nezibongo zezihlabani zesifazane njengoprofesa bezobuhlengikazi: 'Ntaba-kayikhonjwa (T.G. Mashaba)', 'Mafungwase (P.N.D. Nzimande)'.

Iyingcosane imisebenzi eqanjiwe efika kulo kaKhumalo eyandulelwe ukuphenya okunzulu ngaphambi kokuba ibhalwe phansi. Kusobala ukuthi kwamthatha isikhathi eside ebuza, ephenya ngomuntu ngamunye ayezobhala ngaye. Nakho nje ukubhala uqobo akuyona into ayengayenza emi ngezinyawo ngoba kukhona izibongo ezeqa amakhulu ayisihlanu emigqa ubude. Kanti njalo kusetshenziswe onke amasu okuhaya asetshenziswa yizimbongi zomdabu ngempela. Ungazitholela nje ukuceba ngemifanekiso-mqondo nokubumbeka okunokuxhumana okunhlobo-nhlobo esikuthola esingenisweni nje sezibongo ezithi 'Ntaba-kayikhonjwa' izibongo zikaProfesa T.G. Mashaba:

Iland' elincwabakazi likaNdaba
 Inyoni kayiphumuli kaNkombane
 Ngiyibuke qede kwangisuka
 Ngisukwa wusinga
 Ngavukw' amadlingozi
 Ngibon' imiqeku yemithantikazi
 Imithantikazi kaNdaba
 Ikhethelo likaSibagojela
 Ngayibuka qede ngakhangeka
 Ngikhangwa yiqeqeba leqhwa
 Liqaqel' izintaba ezimangelengele
 Izintaba zakithi kwaMthaniya
 Izintaba zoNdi noKhahlamba...

(*Amabhosho* 1990:64)

Encwadini yakhe ethi *Inkonjane Yezulu* umfo kaHlongwane udidiyele izindikimba eziningi. Uyaphawuleka umzamo kaNgwane wokuhumusha inkondlo ende ka-H.I.E. Dhlomo eyayibhalwe ngesiNgisi ngo-1941 kwathiwa 'Valley of Thousand Hills', ngesiZulu kwathiwa nje 'KwaDe-dangendlale'. Nokho kuhunyushwe ingxenye nje yenkondlo yesiNgisi. No-B.W. Vilakazi wayinika lesi sihloko inkondlo yakhe esencwadini *Amal' Ezulu* ekhuluma ngale ndawo. Imigqa yokuqala nje enkondlweni kaDhlomo ithi:

*Ah! Purity! Sweet Purity! I thirst!
 The Beauty, Glow, I have ever sought!
 It shakes and quakes, would slip and melt away
 Or laugh at, mock and humble me. Hold still
 You gasping craggy heights, you valleys deep!
 Sway not you bushy-bearded hills! Dance not
 Nor rail at me with happy drunken sounds!*

(*Visser & Couzens* 1985:295)

Lapho ehumusha le migqa uNgwane uthi:

Wo! Sikhumbuz' esidaladala, sikhumbuzi seminyaka!
 Ucwebile! Ucweb' uju! Ngomel' ubuhle bakho!

Yibona phel' obuvumbuka bunyamalala okwekhowe,
Ngize ngidunyelwe ngibe yize leze lokokhiwa ngibhekile.
Manini njalo nin' eniphakeme niphansi kwelijulile!
Ningantengi nina magqum' alekwe ngamahlanze!
Ningagiyi ngentethiso yobuwekeweke bamazwi!

(*Inkonjane Yezulu* 1986:1)

Siyazibonela nje inselele imbongi ehlangabezana nayo uma ifuna ukuhumusha inkondlo iyisusa kolunye ulimi. Kodwa lokhu kungavula enye impendulwano mayelana nesidingo sokuhumusha imisebenzi emihle yobunkondlo ekwezinye izilimi ifakwe esiZulwini, njengoba sibona zihunyushwa izindaba njengamanoveli esike sathinta kuwo.

U-O.E.H.M. Nxumalo elokhu saqala ukuhlangana naye ngeminyaka yawo-1960 wabuya neqoqo elilodwa *Lo Mlil' olokozayo*, iqoqo elinezi-
nkondlo ezingamashumi amabili nesithupha. Siyakuphawula lapha ukuthi kuyashiwo ukuthi inkondlo ngayinye yabhalwa ngamuphi unyaka, into ezingayenzi ezinye izimbongi. Kukhona nje okuthiwa zabhalwa ngawo-1979. Cishe ingxenye yazo yabhalwa ngalo nyaka, okusho ukuthi zahlala iminyaka eyishumi zingakashicilelwa. Esandulelweni saleli qoqo kunamazwi ka-D.B.Z. Ntuli asilinganiselayo ukuthi zinjani izinkondlo ezilapha:

Okuyikhona okuzenza zihlwabuse ngempela lezi zinkondlo yindlela yokusetshenziswa kwemifanekisomqondo ethi inokucwaleka nokukhumbuleka ibe inokujula. Ingani nje inkondlo okuyiyona okususelwa kuyo igama laleli qoqo ingeniswa ngesifaniso esiza silandelana:

Izihlahla zisululeka zimbelekile
Ziphez' izisila njengezinyoni
Zimisa iminwe okogubhu
Umoya ushay' uqhikinyeke
Ugagas' okwebuya lolwandle...

Ukucwengeka kwalezi zinkondlo akwesekelwe yikho ukucasha okuke kuzanywe ngezinye izimbongi. Abafundi bezigaba ezahlu-

kene zokuvuthwa akukho lubhuku abangabhajwa kulo. Labo abangabacwaningi abanohlolze bayothola kukuningi abangakusho ngomongo wezinkondlo, nangakho nje ukubumbeka okuthile okwenza lezi zinkondlo zehluka kwezinye izimbongi.

(*Lo Mlil' Olokozayo* 1989: Isandulelo)

Sike sasho ukuthi sekunamaqoqo okuthi noma enezinkondlo ezintsha kube kucashunwe kabanzi kwezinye izinkondlo ezincomekayo kwesezike zavela kwamanye amaqoqo. Ayilolu hlolo amaqoqo ahlelwe ngu-E.M. Damane athi *Isilulu SikaZulu 1, Isilulu SikaZulu 2* (1986) njengoba sithola kusetshenzizwe nezinkondlo ezicashunwe emaqoqweni awo-M.A. Blose, J.C. Dlamini no-L.T.L. Mabuya no-D.B.Z. Ntuli. Lezi zincwadi zihlelwe ngendlela yokuthi zilandelane, eyokuqala ithi ukuba lula eyesibili ithi ukushuba, njengoba zihlelekile izincwadi esithinte kuzo okuthiwa *Unyazi*, nokuthiwa *Imizwelo*.

Sezandile zona izincwadi ezihlelwe ngalokhu kulandelana, njengoba sithola nezahlelwa nguNcamsile Makhambeni, *Ihluzo 1 & 3* (1989) *Ihluzo 2* (1991), nezahlelwa ngu-N.S. Ntuli, *Usinga 1 & 3* (1991). Kula maqoqo ahlelwe kanje sithola ukuthi incwadi 3 ivame ukuba nezinkondlo eseziphakeme kunazo zonke umhleli owayengase azithole. Noma umhleli uqobo engaphoqelekile ukuba abe nezinkondlo zakhe emaqoqweni awahlelile, kuvame ukwengeza okuthile uma kwayena ethi ukugiya, ukukhombisa ukuthi anjani awakhe amangwevu. Eyoqweni *Ihluzo 3* siyambhekisisa umhleli sifune ukuzwa ukuthi yena uzoyibeka kanjani indaba yalokhu edlula kukho ayiqoqa enkondlweni ethi 'If' Elimnyama':

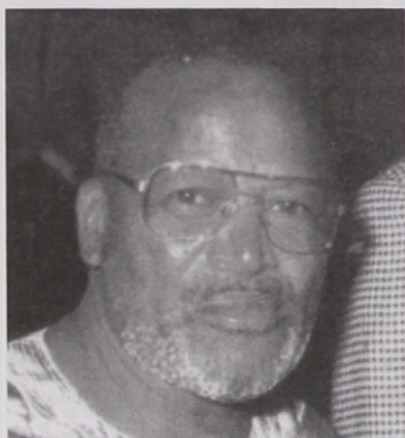
Mnyonyobi sigqilazi samathambo,
Nemithambo nenyama yami.
Inkemba yadiciza yavithiza,
Kuhle komvun' evun' izithelo.
Usinga lwangivuka mina mafavuke
Njengedangabane, ugqozi lwabhebhetheka.
Wangifica, ngacish' ukufela esigangeni,
Mihli! Bhakla! Phihli! Phahla!

(*Ihluzo 3* 1989:47)

Ezinye izincwadi kuthi noma zingalandelani ngezinombolo (o-1, 2, 3), zisebenzise amagama ehlukeni, kodwa sithole esisindweni esingaphakathi ukuthi ziyalandelana. Ziyelamana nje ezihlelwe ngu-A.T. Kheswa no-E.T.Z. Mthiyane. Encane ithi *Ukukleza* (1992), kanti enkudlwana ithi *Imibengo* (1993). Ziboshelwe izimbongi kula maqoqo. Kuleli elithi *Imibengo* sithola izimbongi esezivele zinohlonze njengawo-M.S.S. Gcunisa, L.B.Z. Buthelezi, E.J. Mhlanga, M.D. Buthelezi, nabanye. Kanti nezabo abahleli u-A.T. Kheswa no-E.T.Z. Mthiyane zikhona. Umuntu akakwazi ukungathinteki uma efunda isililo sikaSokhulu ngokuhamba kobambo lwakhe uMaShabalala, enkondlweni ethi 'O, Mshengu Omuhle!':

Yebo Mshengu, Shabalala
 Sidinda esakho namuhla
 Namuhla awusenamuhla
 Umhla wakho ushabalele,
 Umhla wethu ushabalele!
 Sihlwempu thina, sihlwempu!
 Sihlubuke umkhono nesiphanga,
 Sibhinyik' iqakala nedolo...

(*Imibengo* 1993:41)



E.T.Z. MTHIYANE



A.T. KHESWA

Abe khona njalo amaqoqo ahlelwe ngabanye esingababalanga ngaphansi kwalaba asebenamaqoqo amaningi. Lana esibhekise kuwo manje nawo adidiyela izinkondlo zabaningi, kube khona nethiyori yokuhlaza. Ngo-1992 nje sithola la maqoqo: *Iqoma* (1992) elihlelwe ngu-Z.W. Gule, sithole *UBuhlaluse* (1992) elihlelwe nguNtombenhle R. Nkosi. Ngamaqoqo anezinkondlo ezisezingeni elincomekayo lana. Aphaswe ikakhulu yizinkondlo zezimbongi esezivele zivuthiwe. *Iqoma* linezinkondlo zezimbongi ekade zazigadla, njengo-A.M. Maphumulo, E.J. Mhlanga, no-J.J. Thwala. Kanti *UBuhlaluse* unezimbongi ezingaqageli. Kukulo leli qoqo lapho kwayena umhleli walo enezinkondlo zakhe eziveza ikhono elibabazekayo lobumbongi. Le mbongi ayakhi umkhanya lapho ibona okumfifayo ohlotsheni lombuso othile. Yikho ize ibuza ithi 'Ngambuso yini?'

Wake wawubonaph' umbuso wemibalabala?

Kumbe nawengw' ayabaleka.

Wake wawubonaph' umbus' onhlanganhlanga?

Kumbe nezinhlanga ziyaziwa.

Wake wawubonaph' umbus' ozilimilimi?

...

Lo mbus' uyayaluzel' okwezimpethu zendlovu.

Lo mbus' uyaphithizel' okwezimpethu zenyathi.

Yileyo naleyo mpethu,

Ongaphansi nongaphezulu.

(*UBuhlaluse* 1992:77)

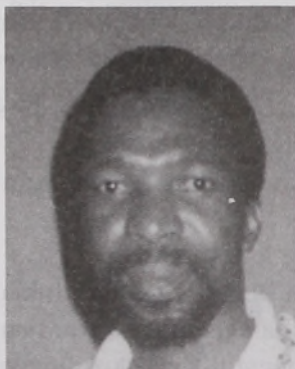
Inkondlo ethinta kwezombuso yenza babuze abanye ukuthi ziningi kangakanani izinkondlo ezibhekene ngqo nabathile abaziwayo kwezombusazwe, ikakhulu labo abalwela inkululeko baze baboshwa noma badingiswa. Kusobala khona ukuthi izinkondlo ezinje beziye zibhalwe bese kuba nabathile abazisusayo ngoba 'zinohlevane'. Zivela kabanzana nokho izinkondlo ezibhekise ngqo kulaba bantu ikakhulu emva kokuvulwa imilomo kwezinhlangano ezazivaliwe. Ukubuya kwabadingisiwe zakwenanela izimbongi, njengoba sithola enkondlweni kaNtombenhle Nkosi ethi 'Babuyile':

'Babuyile
 Kikiki, kikiki, kikiki!
 Kwash' omame...
 Zibuyil' izingwazi zakithi,
 Zibuye kwahlokom' iNingizimu...
 Belingashoni zingekho ezithebeni
 Ezempi yenu yakwaDingiswayo
 Enisuse kwelenu lengabade...

(N.P. Khathi: *Nango Phela UThemba* 1991:49)



M.N. MAKHAMBENI



L.Z.M. KHUMALO



N.R. NKOSI

Izibongo zamanye amaqhawe ezombusazwe zitholakala kokuvame ukubizwa ngezibongo zesimanje okuseqoqweni esesike sabhekisa kulo likaLiz Gunner noMafika Gwala elithi *Musho* (1991). Nakho kubongwa iNkosi u-Albert Luthuli owalwa umlomo kade esengumongameli we-A.N.C. kusukela ku-1952. Izibongo zaqanjelwa ukuba zihaywe emngcwabeni wakhe. Kulezi zibongo kude kucashunwa amazwi athile kwezikaShaka:

U-u-uDlungwane kaNdaba
 odlung' emanxulumeni
 kwaze kwasa amanxuluma ebikelana...
 Ngiyesab' ukuthi Luthuli...
 ngoba namuhla nje

uyamelwa phambi kukaVelevutha kwamakhul' amacala
ukuthi uVelevutha was'shiya emzini komhlaba waseAfrika...
Namuhla ngiyesab' ukuthi Luthuli...
ngoba namuhla Luthuli uyaphambi kwaMalane...

(*Musho!* 1991:80)

Siyezwa lapha kuthintwa abaholi bamaBhunu, odokotela Verwoerd
noMalan, ababengamjabuleli kangako uLuthuli.

Igama likaMandela (uMadiba) nelikaWalter Sisulu livela ezibongweni
zikaGovan Mbeki ezaqanjwa nguMafika Gwala:

Sikubonile uza laphaya
Uhamba noBaba wethu uMadiba noBaba uSisulu
Saqalaza enhla nenkangala
Kwaqhamuka izinkokheli zethu oSibakhulu noMphephetha no-
Maphumulo
Neviyokazi lamaqhawe kaSACTU.
Nanamuhla abasebenzi bomoba basakhuluma bamangele ngawe
Bethi. 'Mabhav' esiqatha ayaqhuma kwaMjemusi
Nasezimobeni zasoThongathi kwaNkosibomvu;
Ngoba unguMathinta ongathintwayo
Wena Mjiji wey' ndlela zey' ntaba
Mathubeleza angatholakali kant' uzomemfuka eRivonia
Abaningi bethuka ukuthi nguye lona uFumbathabetshinga.

(*Musho* 1991:106)

Sikholwa ukuthi ziningi izibongo zalaba baholi ezizode zivela njengoba
nabo beqhubeka benza izinto emphakathini osukhululekile.

Elokusonga

Ngaphandle kwezinkondlo ezitholakala emaqoqweni aziwayo, eziningi
zihambe zishuthekeka kwezinye izincwadi, njengalezo zamabanga athile

esikole, ezixuba okuningi, njengama-esityi nezindaba ezimfushane nokunye.

Okuhlala obala uma sibheka izinkondlo yizindlela ezahlukene izimbongi ezigadla ngazo. Izindikimba zisabalele. Izimbongi azipheleli khona nje ekusixoxeleni ngezikuzwa ngaphakathi, kodwa zibuye zisitshele ngezikubona kwenzeka emhlabeni eziphila kuyo.

Kanti namasu nje okubhala ehlukahlukene. Kukhona izimbongi ezizama ukunamathela endleleni yokuhaya yasentshonalanga. Kukhona ezinye ezingene shi endleleni yomdabu, njengoba sibonile ezibongweni zesi-manje zika-Z.L.M. Khumalo. Kukhona nezimbongi ezikuthaka kamnandi okwasentshonalanga nokomdabu kube unqambothi uqobo. Konke lokhu kwenza ukuba siqhoshe uma sibheka imizamo yalezi zimbongi.