



**Izibongo zeSilo uGoodwill Zwelithini Zulu: Kuhlaziywa Amasu
Ezinyosi uNtulizempi Dlamini noBuzetsheni Mdletshe Okuveza
Impilo Nomlando WeSilo**

Ngu-

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Umsebenzi owethulwa ukugcwalisa isidingo seqhuzu lweMastazi

Umeluleki: uDokotela Sipho Albert Ntombela

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ISIFUNGO

Mina, Ignatius Mbongeni Moremi, ngiyafunga ngiyagomela ukuthi konke okuqukethwe kulolu cwaningo isihloko salo esithi **Izibongo ZeSilo uGoodwill Zwelithini Zulu: Kuhlaziywa Amasu Ezinyosi (uNtulizempi Dlamini noBuzetsheni Mdletshe) okuveza impilo nomlando weSilo** kungumsebenzi wami engizibhalele wona, ongakaze wethulwe kunoma yisiphi isikhungo semfundo ephakeme ngenhloso yokuthola iziqu zemfundo. Ngiaqinisekisa ukuthi kulolu cwaningo ngilandele yonke imigomo yokwenza ucwaningo ngendlela efanelekile ngaphinde ngacacisa imithombo yolwazi engiyisebenzisile.



M.I. MOREMI

15/03/2023

USUKU

UKWETHULWA KOCWANINGO

Lo msebenzi ngiwethula kumama uManto, kubaba, kubafowethu uNtokozo, uKerstin noMzwakhe nakubangani bami engifunde nabo nalabo engisebenza nabo abangelekelele ngezindlela ezehlukene ukuze lolu cwaningo lube yimpumelelo.

AMAZWI OKUBONGA

Ngifisa ukwedlulisa ukubonga kwami okukhulu kulaba ababe nesandla ekuphumeleleni kwalolu cwaningo:

Kumeluleki wami, uDokotela Sipho Albert Ntombela, ngemibono nezeluleko abengeseka ngako kusukela ngiqala ukwenza lo msebenzi kuze kuyofika ekugcineni. Indlela ebesiba nenkulumo-mpikiswano ngayo ngezihloko ezithile ingivule amehlo, yangikhulisa emkhakheni wocwaningo yaphinde yanginika isibindi sokubhekana nobunzima obebuhambisana nalolu cwaningo. Ngibonga angiqedi Dlukula.

KuPaul Clement Moremi ongasekho emhlabeni owatshala imbewu yokuthi ngithande isikole.

Kubazali bami ngokungeseka ngezimali nangokomphefumulo kanye nokukholelwa kimi ngaso sonke isikhathi.

KuBenesa (B.B) benoMaThaka ngokuhlala bengeseka ngaso sonke.

Kozakwethu uSibusiso Ngobese noNonkululeko Mkhize abebhlala bengikhuthaza ukuba ngiqede lolu cwaningo.

KuSizwe Madela ngolwazi lwakhe olunzulu endimeni yolimi lwesiZulu kanye nezibongo zamakhosi.

KuNkosikazi Fikile Khuboni owatshala uthando lobuciko bomlomo ekilasini lesiZulu olukhule njalo ngaze ngifikelwa ngugqozi lokwenza lolu cwaningo ngolimi lwesiZulu.

Kini nonke ngithi ngibonga angiqedi.

ISIFINGQO

Nakuba ubukhosi bakwaZulu bugqame ngamaKhosi oSelwa amaningi aseke ahola isizwe samaZulu kodwa kubukeka kugqoza ukuhlaziywa kwezibongo zamanye amaKhosi oSelwa. Maningi amaKhosi oSelwa ezingakahlaziywa izibongo zawo. Ngaleyo ndlela kuningi okungavezwanga mayelana namanye amaKhosi oSelwa mayelana nezinselelo abhekana nazo nanokuthi azinqoba kanjani lezo zinselelo. Lolu cwaningo beluhlose ukuhlaziya ukuthi izinyosi ezimbili uNtulizempi Dlamini noBuzetsheni Mdletshe zisebenzisa maphi amasu ezibongweni zeSilo ukuveza umlando nempilo yeSilo. Kulolu cwaningo kusetshenziswe izinjulalwazi ezintathu - injulalwazi eyaziwa i-*orality approach*, i-*interpretive approach* kanye ne-*stylistic approach*, idatha yase ihlaziywa nge-*Thematic Content Analysis*. Imiphumela yocwaningo iveza ukuthi izinyosi zisebenzisa isu lokuboleka ezibongweni zeNkosi uShaka ngenhloso yokuveza ukuthi indlela eya ebukhosini inezinselelo kangakanani, isu lokuxova izigameko ukuze umuntu olalele izibongo alalelisise, isu lokuphinda isigameko sokubalekela kwaMahlangu kweSilo uZwelithini ukugqamisa ubunzima esabhekana nabo, isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima ngenhloso yokugqamisa isigameko esazwisa iSilo ubuhlungu, isu lokudalula amagama abantu abasiza iSilo ngenhloso yokuvezela isizwe ukuthi akuwona wonke amalunga aseNdlunkulu namalunga omphakathi ayephikisana nezinhloso zeSilo, isu lokuhlekisa ngabantu abathile ngenhloso yokwenza izigameko ezithile zingasuki kalula emiqondweni yabantu, isu lokusebenzisa umqondo osobalo ngenhloso yokungafihli izigameko ezithile, isu lokusebenisa umqondo ocashile ngenhloso yokufihla ezinye izigameko ezingafaka abanye abantu enkingeni, isu lokudalula isigameko sokubalekela kwaMahlangu kweSilo ukugqamisa ubuhlakani beSilo, isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana naso, isu lokusebenzisa umqondo ocashile ongajwayelekile ukuveza impumelelo yeSilo ekuholeni isizwe samaZulu kanye nesu lokungathekisa iSilo ngezilwane zasekhaya, izilwane zasendle nokunye.

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ISAPHLUKO SOKUQALA

ISINGENISO NESENDLALELO

1.1 Isingeniso

Njengabo bonke abantwana abathi uma bezalwa baqanjwe amagama ngabazali babo, nawo amaKhosi oSelwa anawo amagama akwabo adlulisa izifiso zabazali bawo neminye imilayezo ebalulekile emindenini. Isibonelo, uLuzumane, uMalandela, uQwabe, uZulu, uPhunga, uMageba, uNdaba, uJama, uSenzangakhona, uShaka, uDingane, uMpande, uCetshwayo, uDinuzulu, uSolomon, uBhekuzulu, uZwelithini noMisuzulu. Lapho esezelwe aphinde ethiwa amagama amaKhosi edlula ezigabeni ezehlukene zempilo kusukela esemancane kuye lapho esekhulile kuze kufike isikhathi sokwebuza kwawo. Izigameko nezigigaba edlula kuzo ziwenza aqanjwe izibongo, okubuye kuqanjwe amanye amagama amasha kuzo. Amagama alolu hlobo avela lapho kufingqwa izigameko ezithile amaKhosi oSelwa edlule kuzo. Isibonelo, ILembe, INdlovenesihlonti, uMdlokombane, namanye. Izigigaba zeNkosi yoSelwa ngayinye ziqokelelwa yimbongi ezibongweni zayo. UNyembezi (1958: 1) uthi izibongo zeNkosi ziyilanda ebuntwaneni bayo ziyiphelezele ohambeni lwayo lwasemhlabeni. Ngakho-ke umuntu ofuna ukwazi kabanzi ngeNkosi ethile kuningi akuthola ezibongweni zayo. UNyembezi (1958: 1) uqhuba athi “Sithi lapho sizihlolisisa izibongo sibone ukuthi ziyincwadi yempilo yeNkosi leyo”. Kulo msebenzi wocwaningo sifunda sihlaziye incwadi ngempilo yeSilo uGoodwill Zwelithini Zulu ngenhloso yokuthola ukuthi izinyosi zisebenzisa maphi amasu ukuveza impilo nomlando weSilo.

1.2 Isendlalelo

1.2.1 Izibongo zamaKhosi oSelwa

NgokukaButhelezi (2012), incazelo yokuqala yezibongo zesiZulu yaqala ukubhalwa phansi ngonyaka we-1837, ibhalwa ngumfundisi waseMelika uGeorge Champion, okuyikhona okusinikeza ubufakazi bokuthi izibongo akuyona into eqale namuhla noma izolo. Izibongo zamaKhosi ziwbuciko bomlomo ngoba ziqanjwa ngokuhaywa ngaphambi kokuba zibhalwe phansi. Okwenza ukuthi zibhalwe phansi ngokuthi abantu abamnyama sebeyakwazi ukubhala, okuyinto enhle nokho ngoba ngokwenzenjalo kugcineka kahle izibongo ukuze zifinyelele ezizukulwaneni ezizayo zinjengoba zinjalo. Izinto ezenziwa yiNkosi nalezo ezivelela iNkosi ngayinye ziye ziqokelelwe yimbongi yeNkosi ngayinye izigcine ezibongweni zaleyo Nkosi

(Nyembezi, 1958). Ngamanye amazwi, izibongo zilondoloza umlando waleso naleso sizwe (Khathi, 2002: 32. UNyembezi uqhuba athi:

Izibongo ziyincwadi kaZulu. Phela uZulu wayengenalo ulwazi lokuloba phansi ngomsizi noma ulwazi lokuloba ngokuqopha ematsheni. Izigigaba ezibalulekile zazibekwa ekhanda. Kulula-ke ukuzikhumbula uma zibekwe njengezibongo (Nyembezi, 1958: 1).

1.2.1.1 Abantu abaqamba izibongo zamaKhosi oSelwa

Izibongo zamaKhosi oSelwa ziqanjwa yizimbongi ezibuye zaziwe ngokuthi yizinyosi (Khathi, 2002; Khuzwayo, 2007). Isibonelo, izibongo zeSilo saKwaDukuza uShaka zaqanjwa yinyosi uMagolwana wakwaJiyane (Khathi, 2002) kanti ezeSilo uZwelithini zona zaqanjwa yizinyosi ezimbili uNtulizempi Dlamini (ongasekho emhlabeni) kanye noBuzetsheni Mdletshe (osaphila). Omunye umsebenzi wezimbongi ukubongela amaKhosi. UMazibuko uyakufakazela lokhu lapho ecaphuna uMzolo (1977: 35) ethi “okunguyena muntu obongela i[N]kosi ubizwa ngokuthi yimbongi”. UPooley yena uthi:

“The declamation of solitary izibongo is an art performed by izimbongi, or praise poets, who extol the virtues, foibles and idiosyncrasies of kings, rulers, and other venerable personages in public” (Pooley, 2016: 9).

Ukuhaywa kwezibongo ngumsebenzi wobuciko ohaywa yizimbongi, eziveza ubuhle, ubuthakathaka kanye nezinto ezenziwa ngamaKhosi, ababusi, nabanye abantu abahloniphekile emphakathini (Pooley, 2016: 9).

Le mibono igcizelela ukuthi izimbongi zinegunya lokuqamba ziphinde zihaye izibongo zamaKhosi (Khuzwayo, 2007).

Ngokwesiko lamaNdebele, okungesinye sezizwe zabeNguni, imbongi ngumuntu okhethekile ohaya izibongo zeNkosi (matebeleland.com, 2021). Efakaza uTurner (2018), uthi ngezikhathi zamaKhosi akwaZulu ayenamandla amakhulu, umsebenzi wezimbongi kwabe kuwukwedlulisa noma yikuphi ukugxeka okwakubhekiswe emaKhosini ngenhloso yokuwaqwashisa ngalokho isizwe esasingeneme ngakho. Ngamanye amazwi izimbongi zinikezwe amandla okugxeka amaKhosi bukhoma edlula awamanye amalungu omphakathi. Ngakho-ke ukuveza ubuthakathaka nokugxeka amaKhosi akukona okukanoma ngubani kodwa ngumsebenzi wezimbongi okuyizona eziyaye zisondelane kakhulu namaKhosi abongwayo.

Nakuba izimbongi zibuye zigxeke kodwa umsebenzi wazo omkhulu ukugcina nokudlulisa umlando weNkosi kanye neqhaza elibanjwe yiNkosi ekwakheni isizwe sayo. UNyamende (2015) uthi ngokwesiko lesiXhosa akukhombisi ukumhlonipha umuntu omdala ukumbiza ngegama lakhe, ayikhulunywa nhlobo indaba yokubiza iNkosi ngegama. Lokhu akugcini emaXhoseni kuphela, kunjalo nakumaZulu. AbeNguni ngabantu abayazisayo inhlonipho. Amakhosi ahlonishwa ngaphezu kwabantu nje. Kungalesi sizathu isisekelo sezibongo kuyinhlonipho, okwenza imbongi iqikelele ukuthi iqhakambisa inhlonipho kwekushoyo ezibongweni zeNkosi, noma ngabe igxeke isimo esithile esenziwa yiNkosi.

1.2.1.2 Umthombo wezibongo zamaKhosi oSelwa

Izibongo zamaKhosi oSelwa zisuselwa ezintweni ezithile ezenziwa ngamaKhosi noma lokho iNkosi ngayinye edume ngakho. Imbongi ingaqamba izibongo zeNkosi isebenzisa ulwazi enalo mayelana neNkosi eyibongayo, ibhekise ezigamekweni eseyike yedlula kuzo kusukela isencane, isakhula, ngesikhathi ibekwa esihlalweni nangesikhathi isibusa. Ngaleyo ndlela kubalulekile ukuthi imbongi ihlale yenza uphenyo ngomlando weNkosi kanye nabantu abasondelene neNkosi. Izibongo ziyaqanjwa futhi zisuselwa ezintweni eziyimvelo uma lezo zinto zithintana neNkosi ngandlela thile. Isibonelo, lapho kubatshazwa ubukhulu kanye nolaka lweNkosi kusetshenziswa izintaba noma izilwane ezifana nezindlovu, amabhubesi, izingwe, izinyathi, izinyoka, nezinye.

Izimbongi ziyawasebenzisa amagama amaKhosi oSelwa ake abusa esikhathini esedlule ngenhloso yokulondoloza umlando walobo bukhosi. UKhathi (2002: 32) uyakufakazela lokhu athi:

Uma imbongi ibonga iNkosi kwaZulu siyithola iqala ngamaKhosi amadala asakhothama, ize igcine kulena esabusayo. Lokhu kubalulekile esizweni esinjengesakwaZulu ngoba sithola iZinyanya zibizwa, zivuswe zihlangane nesizwe lesi esiphilayo. Sithola isizwe sanamuhla sesilangazelela izinto ezabe zenzeka emandulo.

Enye yezindlela ezisetshenziswa yizimbongi ukuze zingalibali noma ziphambanise izibongo zeNkosi ebongwayo ukusebenzisa isu lokuphindaphinda (Cope, 1968). Leli su lisebenza kakhulu lapho iNkosi ihlule izitha ebibhekene nazo empini ngenhloso yokugcizelela umlayezo obalulekile.

1.2.1.3 Okutholakala ezibongweni zamaKhosi oSelwa asakhothama

Ezibongweni zamaKhosi oSelwa asakhothama sithola ukuthi iNkosi izalwa ngubani. Isibonelo, ezibongweni zeNkosi uZulu kunengxenye ethi:

Zulu kaMalandela ngokulandela izinkomo zamadoda.

(Magebatheone, 2014).

Kule ngxenye sithola ukuthi uZulu wabe eyindodana kaMalandela. Umlando uveza ukuthi lapho esekhothame uMalandela umfowabo omncane, uNtombela waba yibambabuKhosi, wabambela uQwabe owayesemncane kakhulu ukuba yiNkosi ngaleso sikhathi. Lapho uNtombela eseshenxa esihlalweni kwangena uZulu esikhundleni sokuba kungene uQwabe owabe emdala. Nakuba kungaveli ezibongweni ukuthi uZulu wabe eyindodana engakanani, umlando uyakuveza ukuthi wabe eyindodana encane kaMalandela. Inkosana kaMalandela kwabe kunguQwabe. Yize uZulu wabe emncane wabuthatha ubuKhosi ngemuva kwengxabano phakathi kwakhe noQwabe eyasuswa ngunina uNozinja owathi ubukhosi kwakumele buthathwe nguZulu, hhayi uQwabe. Ekukhothameni kukaZulu ubuKhosi bathathwa nguPhunga, owabe eliwele noMageba. Nokho uPhunga washeshe wenda, esikhundleni sakhe kwangena uMageba. UMageba yena wayebongwa kuthiwe:

IThole likaGumede

Elehle ngamandla esihlangu

Lingesabi nakwephuka.

(Khumalo, 2019)

Lapha sithola ukuthi ukhulukhulu wesizwe samaZulu kwabe kunguGumede owazala uMnguni, uMnguni wazala uLuzumane, uLuzumane wazala uMalandela noNtombela, uMalandela wazala uZulu owazala uPhunga noMageba (Ntombela, 2003).

Ezibongweni kuyavela nokuthi iNkosi ibukeka kanjani (inomzimba obumbeke kanjani). Lokhu siyakuthola ezibongweni zikaSenzangakhona owabe engumfowabo kaMkabayi, bezalwa yiNkosi uJama:

Obemzimba muhle nangendlal' enkulu;

Obebuso bungenandawo yokusolwa;

Obemehlo engenandawo yokusolwa;

Obemlomo ongenandawo yokusolwa;

Obezandla zingenandawo yokusolwa;
Obezitho zingenandawo yokusolwa;
Obesiphundu singenandawo yokusolwa.

(Nyembezi, 1958:11)

Esikuthola kule ngxenye ukuthi iNkosi uSenzangakhona yabe ibumbeke kahle futhi iyinhle ngokwedlulele. Ubuhle bayo kwakuyilobu obabubatschwaza yonke indawo sengathi yayingenaso nesincane isici. Nokho siyazi ukuthi empilweni akekho umuntu ongenasici kodwa ngenxa yokuthi lezi zibongo zigqamisa ubuhle bale Nkosi izici zayo azinakwa.

Nakho ukuthi amaKhosi aziphatha kanjani emphakathini kuyavela ezibongweni. Isibonelo, uCope (1968: 31) uthi:

“A chief is expected to protect the interest of the tribe and to govern it in accordance with the evidence of the councillors. The praise singer may mention weakness that the chief could control, such as Senzangakhona’s obstinacy, but otherwise he preferred to overlook faults”.

INkosi kumele ivikele inhlalakahle yomphakathi futhi ibuse ngokubambisana nomKhandlu wayo [izinduna nezinceku]. Imbongi ingaveza ubuthakathaka iNkosi engabugwema, njengobuhlongandlebe bukaSenzangakhona [ekhulelisa uNandi], ikhethe ukungawanaki amaphutha eNkosi.

Ngaphandle kwalokho, izibongo ziyakuveza ukuthi iNkosi yangena kunjani esikhundleni. Isibonelo, Izibongo zikaMageba ziveza ukuthi wangena esikhundleni esemncane futhi enesibindi esesabekayo:

IThole likaGumede

Elehle ngamandla esihlangu

Lingesabi nakwephuka.

(Khumalo, 2019)

Ngemuva kokukhothama kweNkosi yakwaMthethwa, uDingiswayo, igcwelezwa nguNtombazi Ndwandwe, iNkosi uShaka yahlasela kwaNdwandwe kwafa amadodana amaningi eNkosi uZwide. Lokhu kuyavela ezibongweni zeNkosi uShaka njengesikhumbuzo sokuhlabana kwayo iqeda nya ubukhosi bakwaNdwandwe, obabuyisizinda sobuthakathi:

Wadl’ uNomahlanjana ezalwa nguZwid’ eMapheleni,

Wadl' uNomphepha ezalwa nguZwid' eMapheleni,
Wadl' uDayingubo ezalwa nguZwid' eMapheleni,
Wadl' uSonsukwana ezalwa nguZwid' eMapheleni,
(Cope, 1968)

Uma kuthiwa 'Wadl', kuqondwe ukuthi iSilo sagwaza, sabulala ngeklwa laso abantu ababalwa ezibongweni zaso. Nakuba umkhonto owaziwa ngokuthi yiklwa owawusetshenziswa yiLembe wawungemuntu, kule ngxenye enenghla uvezwa sengathi wabe ungumuntu, ukwazi ukudla. Ngaleyo ndlela imbongi isebenzise umfanekiso-mqondo owaziwa ngokuthi isenzamuntu noma ukwenzasamuntu.

UTuner (1988) noPooley (2016) bathi izibongo ziveza okuhle kanye nokubi ngamaKhosi. Isibonelo sokuhle siyasithola ezibongweni zeNkosi uDingane lapho imbongi iveza okuhle uDingane akwenzela isizwe samaZulu lapho ithi:

UVezi Nonyanda
UMgabadel, i,
Owagabadela' inkundla yakwaBulawayo
(Nyembezi, 1958: 45)

Nakuba isenzo esinconywa yimbongi eNkosini uDingane sidala impikiswano kodwa imbongi iyamncoma ngoba waguqula imithetho ethile eyayingavunyelwa iNkosi uShaka, njengokuthi amadoda angasheshi ukuganwa ngenxa yezimpi ezaziliwa isizwe samaZulu. Nokubi okwenziwa yiNkosi uDingane siyakuthola ezibongweni zayo:

Ithol' elinsizwa likaDonda,
Elihamba liwakhahlela
Amany' amathole
Uye wayibuthisa eMahlabaneni
KuMkabayi ezalwa nguYisemkhulu.
(Nyembezi, 1958: 45)

UDingane wabe eyingxenye yetulo lokugudluza iNkosi uShaka esikhundleni wabuye wagudluza umfowabo omncane uMhlangana ayemethembise ukuthi wayeyoba yiNkosi yesizwe samaZulu uma wayebe yingxenye yalabo ababezogudluza iLembe. Ngenxa yaleso senzo wathola izibongo ezithi 'Ithole elihamba liwakhahlela amaye amathole'.

AmaKhosi angathekiswa ngezilwane ezesabekayo neziyingozi. Isibonelo, ezibongweni zikaMalandela owayezalwa nguLuzumane kaMnguni kaGumede kunale ngxenye:

Imamba enamanxeba

Emikhonto nawezinhlela

(Khumalo, 2019)

UMalandela ubizwa ngemamba enamanxeba ngoba wayeyiNkosi eyayinolaka kakhulu njengenyoka okuthiwa yimamba ehlasela umuntu ngisho isimanxebanxeba, okuchaza ukuthi wayeqhubeka alwe ngisho esemanxebanxeba ngenxa yemikhonto yalabo ayebhekene nabo, engahlehli uma eseqale ukulwa.

Abantu bakwaZulu, ngomlomo wezimbongi, basebenzisa izibongo ukuveza ukuthi iNkosi esuke iphethe iphethe kanjani, okwenza izibongo zibe ngelinye lamagugu esizwe samaZulu. Nazo izimbongi ziyifa lesizwe ngokuqoqa ziphinde zigcine amagagu esizwe.

1.2.2 Inqubo yokuhaywa kwezibongo

1.2.2.1 Ngaphambi kokuhaywa kwezibongo

Izibongo zamaKhosi zingeniswa ngezindlela ezehlukene. Enye yazo ilena okuthi ngaphambi kokuba imbongi ihaye izibongo zeNkosi iqale ngokumemezela ukuthi sekuzongena iNkosi. Kokunye ize imemezele nalabo abaphelezela iNkosi. Ngaphambi kokuba iqale ukuhaya izibongo zeNkosi, iqala iyibingelele ngenhlonipho ithi:

Wena weNdlovu!

Wena weNdlovu!

Bayede!

Ngala mazwi imbongi isuke ikhombisa ukuthi iNkosi ngumuntu omkhulu emphakathini, ubukhulu bayo yilobu obulinganiswa nobendlovu. UBasu (2005) uyafakaza athi:

One finds more formalised practices of praise that affirm not only the superiority of the praised object but also the accomplishments of the one who is giving voice to the praise

Umuntu uthola inqubo ehlelekile eyenziwayo yokubonga engaqinisekisi nje kuphela ukuphakama kwento ebongwayo kodwa nokufeziwe kwalowo onikeza izwi lokudumisa.

Imbongi ibe seyihamba phambi kweNkosi ngebanga elilinganiselwa emamitheni amabili (Growgraphics, 2021). Izibongo iziqala lapho kuthi ayiziqale khona, kuye nokuthi hlobo luni lomcimbi iNkosi eze kuwo ngoba isuke ikuqonda konke iNkosi eze ngakho kulowo mcimbi, imbongi iyaye izilungiselele, ihlele ukuthi yiziphi izingxenye zezibongo zeNkosi ezozithinta lapho seyiyibongela.

1.2.2.2 Lapho sekuhaywa izibongo

UXaba (2018) uthi umsebenzi wenkondlo ukudlulisa umyalezo othile kulabo abasuke beyifunda noma beyilalele. Kanjalo izibongo zamaKhosi zidlulisa imiyalezo enhlobonhlobo ngeNkosi ngayinye ebongwayo. Uma imbongi isibongela ayibe isasebenzisa iphimbo elisebenzisa uma ikhuluma nje ngendlela eyejwayelekile kepha isuke isimemeza futhi isheshisa (Mazibuko, 2008: 37). Lapho isiqedile ukungenisa izibongo, ivame ukukhuphula izwi libe phezulu, ekushoyo ikusho ngokukhulu ukuzethemba nangobugagu. Lokhu kwenza ukuthi umyalezo ewudlulisayo uzwakale kahle futhi ufinyelele kwabalalele unesisindo esibenza bawukholwe. Okunye okwenza imbongi ikwazi ukukwenza ngempumelelo lokhu, ukusebenzisa imizwa yayo kanye nezwi layo eliphakeme ukugqamisa lokhu ekushoyo (Ngara, 1990). Okwenza abalalele bahehwe ngokushiwo yimbongi, ukukwazi kwayo ukunensa nokushesha kanye nokuguquguqula izwi (Xaba, 2018).

Lapho imbongi isihaya izibongo zeNkosi, ivame ukuba nendlela ekhombisa ngayo ikhono layo lokuzihaya zinjengoba zinjalo izibongo zeNkosi eyihayayo. Lokhu kuchaza ukuthi imbongi kufanele kube ngumuntu ongakhohlwa kalula, okuyinto eyenza yehluka eningini labantu. Leli khono liyamxaka u-Opland (1974: 2) aze athi:

It seems evident that the poems were memorized.

Like the Zulu izimbongi, primarily memorisers

Kubonakala kusobala ukuthi izinkondlo zazibanjwa ngekhandla.

Njengezimbongi zamaZulu, ezibamba ngamakhanda.

Kuzwakala kumethusa kakhulu u-Opland ukuthi ukhona umuntu ongakwazi ukufaka aphinde alondoloze ngempumelelo emqondweni izibongo zamaKhosi, njengoba zizinde kangaka. Eqinisweni izimbongi zinendlela yazo ezenza zingalibali noma zixove izibongo, okuwukusebenzisa ukuxhumana, imvumelwano nempindwa (Mzingeli, 2009). Leli su lezimbongi lenza izibongo zamaKhosi zihlobe kakhulu ngokuxhumana, ngemvumelwano kanye nempindwa. Okuningi okushiwo yimbongi ezibongweni ukuncoma nokutusa iNkosi.

Nokho kuyenzeka kokunye iyigxeke iNkosi ngendlela enenhlonipho ngenhloso yokuyexwayisa ngokuthile esuke inamaphutha kuko. Okunye okwenziwa yizimbongi lapho zihaya izibongo zamaKhosi, wukukhombisa ubugagu bokukhetha nokusebenzisa amagama esiZulu, okugcina kuvusa usinga kwabalalele. Noma kuyaye kuvuke usinga kwabalalele, abalalele bathula bathi cwaka, ngisho iNkosi imbala, kuzwakale imbongi kuphela ihaya izibongo zeNkosi.

1.2.2.3 Lapho sekuphethwa izibongo

Ngenxa yokuthi izibongo zamaKhosi ziba zinde kakhulu, izimbongi azize zazihaya zonke, zima lapho kuthi azime khona. Uma izimbongi sezikhombisa abalalele ukuthi seziyama, zithi “Yibinda” noma “iNkosi ayiqedwa”. Njengasesingenisweni, nalapho imbongi isiphetha iphinde ikhuleke eNkosini ebongwayo ithi:

Wena weNdlovu!

Wena weNdlovu!

Bayede!

Umehluko ngokuthi esiphethweni abalalele basho ngemuva kwembongi, bephinde okushiwo yimbongi kwenanele izihosha.

1.2.3 Okwenza kube yinselelo ukuhaya izibongo zamaKhosi

Imbongi ngumuntu owazi kabanzi ngeNkosi ngoba ingabanye babantu abasondelene kakhulu neNkosi (Cope, 1968). Ibuye yaziwe ngokuthi yinyosi. Ekukhothameni kweSilo uZwelithini kaBhekuzulu, kwavela ngezikhulumi ezazivezela isizwe umlando weSilo ukuthi igama elithi ‘inyosi’ lavela ngoba kuhlonishwa sona iSilo ngenxa yokuthi emagameni aso kunelinye eliphathelene nembongi.

Umsebenzi wokuba yimbongi awulula neze. Okokuqala kumele imbongi ibe umuntu owazi umlando (Chiliza, 2001). Ukuze umuntu azi umlando weNkosi nowesizwe kumele abe ngumuntu ozihluphayo nokukhuthalele ukufuna ulwazi. Inselelo yokuqoqa ulwazi lomlando ukuthi ulwazi oluqoqwa ezincwadini zomlando lubuye luhlanekezelwe ngenhloso yilabo abaluphayo. Ngakolunye uhlangothi, ulwazi oludluliswa ngomlomo luyaguquka lapho lusuka kumuntu luya komunye (Ntuli, 2004).

Umsebenzi wokuba yimbongi ufuna umuntu onesibindi ngoba kuneziwombe lapho kuyaye kudingeke ukuthi imbongi ikhuze iNkosi emaphutheni ewenzayo, isebenzisa izibongo (Chiliza,

2001). Nakuba inalo igunya lokusola iNkosi emaphutheni ayo, kodwa ukutshela iNkosi ngqo ngamaphutha ayo akuyona into engenziwa yinoma ngubani (Kresse, 1998). Isenzo sokukwazi ukukhuza iNkosi siyenza imbongi ibe ngumuntu onesibindi.

Imbongi ingumuntu okumele alwazi njengoba ezazi ulimi lwesiZulu olwalusetshenziswa kudala kanye nalolo olusetshenziswa namuhla. Okwenza kube yinselelo ukuhaya izibongo zamaKhosi ukuthi izibongo zethulwa kusetshenziswa ulimi olujulile nolucashile. Isibonelo, ezibongweni zeNkosi uDingiswayo sithola iNkosi ibizwa ngokuthi “Ungqwashi obomvu wawoHhamuyana” (Nyembezi, 1958: 6). La magama achaza ukuthi imbongi ifanisa iNkosi nezinye izilwane ezinolaka njengayo. Kumuntu ongalwazi ulimi lwesiZulu ngokujulile, kunzima ukuwaqonda la magama. Amanye amagama alolu hloba awatholakali nakuzichazamazwi ngoba kungamagama ayesetshenziswa kudala ngesikhathi nangaphambi kokubusa kweNkosi ebongwayo.

Amagama ezindawo ahlale eguqulwa ngezizathu ezithile. Isibonelo sokuguquka kwezindawo sike savela eNingizimu Afrika lapho uNgqongqoshe wezemidlalo namasiko uNathi Mthethwa ethula ngokusemthethweni isinqumo sokuqamba kabusha igama ledolobha iPort Elizabeth liba iGqeberha ngonyaka we-2021. Lokhu kuba yinselelo embongini uma kubhekiswe emagameni ezindawo akudala ngoba kungenzeka imbongi ihaye iNkosi isebenzisa igama lendawo elalisetshenziswa phambilini, igama elingasaziwa nhlobo. Ngakho-ke imbongi kumele izazi zonke izinguquko esezenzekile emagameni ezindawo ukuze ekusho ezibongweni kuhambisane namagama ezindawo ebhekise kuwo.

1.3 Inkuthazo yokwenza lolu cwaningo

Lolu cwaningo luhlose ukuhlaziya izibongo zeSilo uGoodwill Zwelithini Zulu. Isizathu esingisuse phansi ngafisa ukuhlaziya izibongo zale Nkosi ngokuthi iyiNkosi ephile isikhathi eside kunawo wonke amaKhosi ake aphila embusweni wakwaZulu. UGoodwill Zwelithini wazalwa ngonyaka we-1948, waba yiNkosi yamaZulu ngonyaka we-1968, wase ekhothama ngonyaka we-2021. UMare (2021) uthi iSilo sikhothame sineminyaka engamashumi ayisikhombisa nambili. Ugqozi lokuthi ngihlaziye izibongo zale Nkosi lususwe ukubona indlela isizwe samaZulu kanye nabantu umhlaba wonke jikelele abathinteka ngayo ngokukhothama kwayo. Ngaphandle kwalezi zizathu ezingenhla, ngikubone kuyingqayizivele kimi ukuhlaziya izibongo zeNkosi ebuse yaphinde yakhothama esikhathini sempilo yami, iNkosi engingayizwa ngendaba. Abacwaningi bayavumelana ngokuthi izibongo zamaKhosi ziqukethe umlando wawo (Turner 1988; Ntuli 2004; Khuzwayo 2007; Magebatheone 2014).

Okunye okwangifikela ngukuthi njengoba le Nkosi ibuse isikhathi eside kangaka, yikuphi okutholakala ezibongweni ezingumlando wayo, okungathi uma kuvela obala kusize abantu abaningi abathanda umlando wakwaZulu, umlando jikelele kanye nobuciko bomlomo. Ngaleyo ndlela, baningi abangagqugquzeleka ukuthi bahlaziye izibongo zamaKhosi, okuyinto othisha bobuciko bomlomo asebeyishaya indiva muva nje (Malungwana, 1994).

1.4 Umklamo wocwaningo

Kulolu cwaningo kubhekwa izibongo zeNkosi uGoodwill Zwelithini Zulu (eyazalwa ngonyaka we-1948, yakhothama ngonyaka we-2021) ezaqanjwa yizinyosi ezimbili, uNtulizempi Dlamini (ongasekho) noBuzetsheni Mdletshe (osaphila). Izibongo zamanye amaKhosi oSelwa zithintiwe lapha nalaphaya lapho kuchazwa okuthile okuxhumana nezibongo zale Nkosi. Izibongo ezithintekile yilezi: izibongo zika Malandela, izibongo zika Zulu, izibongo zika Mageba, izibongo zika Senzangakhona, izibongo zika Shaka nezibongo zika Dingane. Izibongo zeSilo uGoodwill ziyatholakala ku-inthanethi, zibhaliwe ezinye ziqoshiwe.

Lapho ngihluza lezi zibongo ngigxile kulokhu okulandelayo: amasu ezinyosi okudalula ubunzima iSilo esabhekana nabo sisaphila, amasu ezinyosi okudalula ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo, amasu asetshenziswa yizinyosi ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu kanye namasu asetshenziswa yizinyosi ukungathekisa iSilo. Izibongo zale Nkosi ziyavela ku-aphendiksi 1 ne-aphendiksi 2.

1.5 Izinhlalo zocwaningo

- Ukuhlaziya amasu ezinyosi okudalula ubunzima iSilo esabhekana nabo sisaphila.
- Ukuhlaziya amasu ezinyosi okudalula ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo sisaphila.
- Ukuhlaziya amasu asetshenziswa yizinyosi ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu.
- Ukuhlaziya amasu asetshenziswa yizinyosi ukungathekisa iSilo.

1.6 Imibuzo yocwaningo

- Yimaphi amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila?
- Yimaphi amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo sisaphila?

- Yimaphi amasu asetshenziswa yizinyosi ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu.
- Yimaphi amasu asetshenziswa yizinyosi ukungathekisa iSilo?

1.7 Ukubaluleka kocwaningo

Ukuhlaziywa kwezibongo zeNgonyama yamaZulu, uGoodwill Zwelithini Zulu kuveza obala umlando wayo, izinselelo eyabhekana nazo ngaphambi kokuhlala esihlalweni nalapho seyibusa. Lokho kuveza isithombe esigqamile sokuthi eminyakeni eminingi iNgonyama eyiphilile yikuphi okuhle ekwenzele isizwe samaZulu nokuthi ikuphi lapho ishayise khona. Abantu abazohlomula kakhulu kulolu cwaningo yilabo abathanda nabalandela ubuKhosi bakwaZulu. Ngisho osomlando kanye nabafundisi besiZulu, ikakhulukazi labo abafundisa ubuciko bomlomo bazokleza kulolu cwaningo. Lokhu kungaba nomthelela omuhle entsheni nakubo abafundisi bolimi lwesiZulu, basibone isidingo sokufundiswa kwezibongo zamaKhosi ezikoleni kusukela emazingeni aphansi emfundo kuyofika ezikhungweni zemfundo ephakeme.

1.8 Ukuhlelwa kocwaningo

Esahlukweni sokuqala ngethula isingeniso, isendlalelo, ngichaze inkuthazo yokwenza lolu cwaningo, umklamo wocwaningo, izinhloso zocwaningo, imibuzo yocwaningo, ukubaluleka kocwaningo bese ngiveza indlela engihlele ngayo lolu cwaningo.

Esahlukweni sesibili ngibuyekeza ucwaningo oseluke lwenziwa ngabanye abacwaningi emkhakheni wezibongo zamakhosi ngenhloso yokuthola ukuthi yikuphi osekwenziwe, kwenziwa ngobani nokuthi batholeni. Ngiqala ngokuchaza ukuthi yini ukubuyekeza ucwaningo bese ngichaza ukuthi yini eseyenziwe emkhakheni wezibongo zamaKhosi. Lokhu kusiza ukuthi kuvele igebe elikhona ocwaningweni oselwenziwe. Ngemuva kokuchaza igebe elikhona ocwaningweni, ngibe sengichaza isidingo sokwenza lolu cwaningo.

Esahlukweni sesithathu ngichaza indlela yokwenza ucwaningo, ngiveze umthombo wezibongo zeSilo ezihlaziywa kulolu cwaningo, injulalwazi engiyisebenzise ukuhlaziya amasu asetshenziswa yizinyosi ezibongweni zeSilo uGoodwill Zwelithini Zulu ukuveza ubunzima iSilo esabhekana nabo sisaphila, ukuveza ukuthi saziqoba kanjani izinselelo esasibhekene nazo, ukuveza ukuthi izinyosi zisebenzisa maphi amasu ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu kanye nokuthi izinyosi zisebenzisa maphi amasu ukungathekisa iSilo. Ngiveza ukuthi izibongo zeSilo engizihlaziya kulolu cwaningo ngizithathephi, indlela engiyisebenzisile ukuhlaziya izibongo, izingqinamba zocwaningo

kanye nokuthi ngiyilandele kanjani inkambiso yokuqhutshwa kocwaningo ngendlela enobulungiswa.

Esahlukweni sesine ngihlaziya amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila, obuvela ezibongweni zaso. Amasu engibhekise kuwo yizindlela noma amaqhinga asetshenziswa yizinyosi ukuveza noma ukudalula ubunzima iSilo esabhekana nabo empilweni. Ngidalula isu ngalinye bese ngihlaziya ngiveza ukuthi lisetshenziswe kanjani. Amasu engiwasebenzisa kulesi sihloko yilawa: isu lokunyonka noma lokuboleka ezibongweni zeNkosi uShaka, isu lokuxova izigameko, isu lokuphinda isigameko kabili, isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima, isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo, isu lokudalula amagama abantu abasiza iSilo, isu lokuhlekisa ngabantu, isu lokusebenzisa umqondo osobala kanye nesu lokusebenzisa umqondo ocashile.

Esahlukweni sesihlanu ngihlaziye amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sasebenzisa ziphi izindlela ukubhekana nezinselelo esasibhekene nazo. Ngidalula isu ngalinye bese ngihlaziya ngiveza ukuthi lisetshenziswe kanjani. Ezinye izigameko engiphawule ngazo esahlukweni sesine ngiphinda ngiphawule ngazo kulesi sahluko sengibhekise kumasu izinyosi eziveza ngawo ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo. Amasu engiwahlaziya kulesi sahluko yilawa: isu lokudalula isigameko lapho iSilo sabalekela kwaMahlangu, isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi, isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu, isu lokudalula izigameko lapho iSilo sabhekana ngqo nabelungu ababephazamisa izinhlelo sazo, isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo nabelungu ababeseseke kanye nesu lokudalula isigameko lapho iSilo saqeda isiteleka kwaMagenqe eThekwini.

Esahlukweni sesithupha ngivezile ukuthi ezibongweni zeSilo kunezingxenye ezethulwa ngomqondo osobala, ocacela iningi labantu kanye nezingxenye ezethulwa ngomqondo ocashile noma ojulile, oqondiswa ngabantu abathile kuphela. Lezi zinhlobo zemiqondo ziywayelekile lapho kuhluzwa izinkondlo jikelele. Kulesi sahluko ngiveza isu lezinyosi lokusebenzisa umqondo ocashile ongajwayelekile ezinkondlweni. Leli yisu lapho umuntu olalele noma ofunda izibongo esebenzisa isigameko esithile esiveziwe ezibongweni ukuze afinyelele ezigamekweni ezibalulekile ezingavezwanga ngqo ezibongweni. Leli su lenza umuntu ahlaziye zonke izigameko ezivezwa ezibongweni bese etomula isigameko noma izigameko azibona

ziphathelene nezigameko ezibalulekile kodwa ezingavezwanga ngqo ezibongweni. Isibonelo, ezibongweni zeSilo isigameko sokudlubulundela ngenkani kweSilo siye eSwatini siyisigameko esiveziwe ezibongweni ukuze umuntu olalele noma ofunda izibongo acabange ajule ngaso aze afinyelele ezigamekweni ezingavezwanga ngqo ezibongweni.

Esahlukweni sesikhombisa ngihlaziya amasu asetshenziswa yizinyosi ukungathekisa iSilo ngezilwane zasekhaya, izilwane zasendle, imithi noma izihlahla kanye nokunye. Ngiqala ngokuveza umehluko phakathi kwezifengqo jikelele nezifengqo ezibuye zaziwe ngokuthi yimifanekisomqondo, isingathekiso esingena ngaphansi kwazo. Ngibe sengitomula izingathekiso ezimayelana nezilwane zasekhaya, izilwane zasendle nomuthi. Isingathekiso ngasinye ngiyasihlaziya ngiveze ukuthi izinyosi zisisebenziseleni nokuthi siyanemba yini noma cha.

Esahlukweni sesishiyagalombili ngisonga lonke ucwaningo. Ngiqala ngokufingqa okwenzeka esahlukweni ngasinye bese ngiphawula ngemiphumela etholwe yilolu cwaningo bese ngichaza ukuthi imiphumela yaolu cwaningo ichaani. Ngiphetha ngokwethula izincomo zocwaningo olungenziwa esikhathini esizayo emkhakheni wezibongo zamaKhosi.

1.9 Isiphetho

Kulesi sahluko kuvelile ukuthi njengabo bonke abantwana abathi uma bezalwa baqanjwe amagama ngabazali babo, nawo amaKhosi anawo amagama akwabo adlulisa izifiso zabazali bawo neminye imilayezo ebalulekile emindenini. Lapho esezelwe aphinde ethiwa amagama, amaKhosi edlula ezigabeni ezehlukene zempilo kusukela esemancane kuye lapho esekhulile kuze kufike isikhathi sokwebuza kwawo. Izigameko nezigigaba edlula kuzo ziwenza abuye aqanjwe amagama amasha atonyulwa ezibongweni zawo. Kungumsebenzi wembongi noma inyosi ukuqokelela izigigaba zeNkosi ngayinye izigcine zingumlando ezibongweni zayo. Ezibongweni kuvela ukuthi iNkosi ngayinye izalwa ngubani, ibukeka kanjani, iziphatha kanjani, yangena kunjani esikhundleni, okuhle nokubi ngeNkosi nokuthi amakhosi angathekiswa ngezilwane. Ngaleyo ndlela izibongo zeNkosi ziyincwadi yempilo yayo.

Kuvelile futhi ukuthi nakuba ubukhosi bakwaZulu bugqame ngamaKhosi amaningi aseke aholo isizwe samaZulu kodwa kubukeka kugqoza ukuhlaziywa kwezibongo zamanye amaKhosi. Isibonelo, nakubo bekhona abacwaningi asebeke bacwaninga izibongo zeSilo uZwelithini kodwa kusekuningi okungakavezwa ngale Nkosi. Kulesi sahluko ngiphinde ngaveza isizathu esingisuse phansi ngafisa ukuhlaziya izibongo zale Nkosi, esiwukuthi

iyiNkosi ephile isikhathi eside kunawo wonke amaKhosi ake aphila embusweni wakwaZulu. Ugqozi lokuthi ngihlaziye izibongo zale Nkosi lususwe ukubona indlela isizwe samaZulu kanye nabantu umhlaba wonke jikelele abathinteka ngayo ngokukhothama kwayo. Ngaphezu kwakho konke, ngikubone kuyingqayizivele kimi ukuhlaziya izibongo zeNkosi ebuse yaphinde yakhothama esikhathini sempilo yami, iNkosi engingayizwa ngendaba.

Kuvelile futhi kulesi sahluko ukuthi inhloso yalolu cwaningo ngukuhlaziya amasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo uGoodwill Zwelithini Zulu. Abantu abazohlomula kakhulu kulolu cwaningo yilabo abathanda nabalandela ubuKhosi bakwaZulu. Ngisho osomlando kanye nabafundisi besiZulu, ikakhulukazi labo abafundisa ubuciko bomlomo bazokleza kulolu cwaningo. Lokhu kungaba nomthelela omuhle entsheni nakubo abafundisi bolimi lwesiZulu, basibone isidingo sokufundiswa kwezibongo zamaKhosi ezikoleni kusukela emazingeni aphantsi emfundo kuyofika ezikhungweni zemfundo ephakeme.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KOCWANINGO OSELWENZIWE

2.1 Isingeniso

Kulesi sahluko ngibuyekeza ucwaningo oseluke lwenziwa ngabanye abacwaningi emkhakheni wezibongo zamaKhosi ngenhloso yokuthola ukuthi yikuphi osekwenziwe, kwenziwa ngobani nokuthi batholeni. Ngiqala ngokuchaza ukuthi yini ukubuyekeza ucwaningo bese ngichaza ukuthi yini eseyenziwe emkhakheni wezibongo zamaKhosi. Lokhu kusiza ukuthi kuvele igebe elikhona ocwaningweni oselwenziwe. Ngemuva kokuveza igebe ngibe sengichaza isidingo sokwenza lolu cwaningo.

2.2. Incazelo yokubuyekeza imibhalo

Ukubuyekeza kwemibhalo yocwaningo yindlela ehlelekile yokubheka osekwenziwe kwatholakala emkhakheni othile wocwaningo (Machi noMcEvoy, 2016). Lokhu kubandakanya ukuhlolisisa umbhalo ngamunye ophathelene nesihloko umcwaningi afisa ukwenza ucwaningo ngaso (Randolph, 2009). Ukuhlaziywa kwemibhalo kusiza umcwaningi ukuthi athole ukuthi yini eyake yabhalwa ngesihloko afisa ukucwaninga ngaso (Aveyard, 2010). Umcwaningi ubuye athole ukuthi yikuphi okungakabhalwa ngakho esihlokwini (Skills for learning, 2018). Lokhu kusiza umcwaningi ukuthi ahlele ukuthi ucwaningo lwakhe luzovala liphi igebe alibona likhona emkhakheni acwaninga ngawo (Ramdhani no-Amin, 2014). Ngamafuphi ukubuyekeza kwemibhalo kuyisu elihle lokusiza abacwaningi abafuna ukwenza ucwaningo ezihlokwini ezithile ukuthi babone osekwenziwe ngezihloko kanye nalokho okusamele kwenziwe. Lokhu kusiza abacwaningi ukuthi bangazitholi sebephinda ucwaningo oseluke lwenziwa phambilini. Ngezansi ngibuyekeza ucwaningo oselwenziwe emkhakheni wezibongo.

2.3 Ukubuyekeza kocwaningo oselwenziwe emkhakheni wezibongo

UNyembezi (1958) ongenye yezingqalabutho ekucwaningweni kwezibongo zamaKhosi wenza ucwaningo lwezibongo zamaKhosi alandelayo: uDingiswayo, uSenzangakhona, uShaka, uDingane, uMpande, uCetshwayo, uDinuzulu, uSomhlola (uSobhuza I), uMswati II, uMbandzeni, uBhunu, uSobhuzu II kanye noLobotsibeni. Wakwenza lokhu ngoba efuna ukucacisa izigigaba ezithize ezivezwa yizinyosi ezibongweni zamaKhosi nokuchaza ukuthi “[iNkosi] ingaze ibongwe ngamagama awukuthi nawukuthi nje kwakusukaphi” (Nyembezi,

1958: viii). Ngamanye amazwi ucwaningo lukaNyembezi lwalumayelana nokushiwo izibongo zeNkosi ngayinye.

UCope (1968) yena waqedela umsebenzi omkhulu owawuqalwe nguJames Stuart owadlula emhlabeni engagawuqedi. Ngesikhathi uStuart edlula emhlabeni wabe eseqoqe, wabhala ngesiZulu izibongo zamaKhosi nezabantu abadumile ezingamakhulu amabili namashumi amahlanu nesishiyagalombili. Ekuthatheni kwakhe umsebenzi kaStuart, uCope wakhetha izibongo ezingamashumi amabili nesithupha, wazehlukanisa imikhakha elandelayo:

AmaKhosi akwaZulu ngesikhathi ubukhosi bakwaZulu busebuncane kunalokhu osebuyibo

- Izibongo zikaNdaba
- Izibongo zikaJama
- Izibongo zikaSenzangakhona

INkosi eyakhulisa ubukhosi bakwaZulu

- Izibongo zikaShaka

AmaKhosi akwaMandlakazi

- Izibongo zikaMaphitha
- Izibongo zikaZibhebhu

INkosi eyaba ngeyokugcina ukuphatha ubukhosi bakwaZulu ngokuphelele

- Izibongo zikaCetshwayo

AmaKhosi adumile ezinye izizwe

- Izibongo zikaDingiswayo
- Izibongo zikaZwide
- Izibongo zikaMacingwane
- Izibongo zikaMzilikazi
- Izibongo zikaLangalibalele

AmaKhosi akwaQwabe

- Izibongo zikaKhondlo
- Izibongo zikaPhakathwayo

AmaKhosi akwaMkhize

- Izibongo zikaGcwabe
- Izibongo zikaZihlandlo

AmaKhosi akwaNgcolosi

- Izibongo zikaNgwane
- Izibongo zikaMepho

Abantu besifazane basebukhosini bakwaZulu

- Izibongo zikaMkabayi
- Izibongo zikaNandi

Amaqhawwe akwaZulu

- Izibongo zikaZulu Zungu (indodana kaNogandaya)
- Izibongo zikaSotobe

Izinduna zamabutho

- Izibongo zikaNdlela
- Izibongo zikaNozishada

Abantu (besilisa) abamhlophe

- Izibongo zikaMbuyazi (Henry Francis Fynn)
- Izibongo zikaSomtsewu (Sir Theophilus Shepstone)

Ngenxa yokuthi lezi zibongo zazisewumzamo wokuqala (*first draft*), uCope waziqedela esebenzisa ulwazi lomlando wakwaZulu olutholakala encwadini ka Bryant esihloko sithi “*Olden Times in Zululand and Natal*” eyashicilelwa ngonyaka we-1929, yaphinde yashicilelwa kabusha ngonyaka we-1965. UCope (1968) uthi umsebenzi abe ebhekene nawo wawungeke ube yimpumelelo ngaphandle kosizo lomntwana uMagogo, umama weNkosi uMangosuthu Buthelezi, owamsiza ekuchazeni izingxenye ezithile ezazicashile ezibongweni. Lokhu kuwubufakazi bokuthi izibongo ziqukethe umlando kanye nezigameko okungelula ukuthi umuntu olalele noma ofunda izibongo aziqonde ngaphandle kokuchazelwa ngabantu abazi umlando. UCope wakwazi ukuhlaziya izibongo ezingamashumi amabili nesithupha ebheka ukuthi kuthiwani ezibongweni zeNkosi ngayinye noma umuntu odumile ngamunye. Ngemuva

kokusebenzisana noMntwana uMagogo wabe esesebenzisana noDaniel Malcolm, owamsiza ekuzihumusheleni esiNgisini.

Ukuze kuvele emphakathini ukuthi izibongo zamaKhosi zisabalele kangakanani, uGunner (1984) wenza ucwaningo ngezibongo zamaKhosi akwaZulu ezaqoqwa eNingizimu Afrika ngonyaka we-1975 kuya onyakeni we-1976. Ngaphandle kwalokho wayefuna ukuhlaziya umsebenzi wezibongo esikhathini samanje ngenhloso yokuveza ukuthi izibongo aziqanjelwa nje ukuhaywa kodwa ziqanjelwe nokukulingisa lokhu okuhaywayo. Ucwaningo luka Gunner lwabheka nokuthi abaqambi bezibongo basebenzisa maphi amasu lapho behaya izibongo. Umphumela wocwaningo lwakhe waveza ukuthi nakuba izibongo zamaKhosi nabantu abadumile ezihaywa esikhathini samanje zifana nalezo ezaqoshwa eminyakeni engamashumi ayisithupha nangaphezulu kepha kunomehluko endleleni izinyosi ezizihaya ngayo namuhla. UGunner uthi izinyosi zanamuhla zigxile kumasu ehluahlukene okuthuthukisa ukuqanjwa nokuhaywa kwezibongo. Nakuba kunjalo inyosi ngayinye inendlela ethi yona yokuhaya izibongo.

Ngenxa yokufuna ukwazi ukuthi abantu abamnyama basebenzisa ziphi izindlela ukuxazulula izingxabano zomphakathi, uTurner (2003) wenza ucwaningo ngabantu abangamaZulu. Wacwaninga izibongo, izihasho kanye namagama ethiwa abantu ngenhloso yokuthola izindlela ezemukelekile ezisetshenziswa ngamaZulu ukuzwakalisa indikibalo (*frustrations*) nokungenami (*discontent*) ngezinto ezithile. Imiphumela yocwaningo lwakhe yaveza ukuthi amaZulu asezindaweni zamaKhosi angaphansi kweSilo ayakugwema ukwedlulisa intukuthelo yawo iqonde ngqo kubantu abayimbangela yentukuthelo, esikhundleni salokho aqamba izingane zawo amagama athile noma asebenzise izihasho noma izibongo ukwedlulisa imilayezo ethile emayelana nentukuthelo yawo. Uthi nakuba lokhu kwenzeka kakhulu ezindaweni zamaKhosi, kuyenzeka nasemadolobheni kuthi gqwa gqwa ngenxa yokufudukela emadolobheni kwabantu abamnyama. Lokhu kuyenzeka ngisho nasemaKhosini imbala lapho okuthi uma iNkosi kunesenzo esenzile maqede sathukuthelisa isizwe, izinyosi zisebenzise izibongo zayo iNkosi ukwedlulisa intukuthelo yabantu abayakhele. UTurner uthi lapho inyosi igxeka iNkosi iyaqikelela ukuthi ukuyigxeka kwayo kungabi kuningi ukwedlula ukuyincoma. Okunye okwavezwa ngucwaningo lukaTurner ukuthi izibongo zabantu besifazane ziyimbijana kakhulu lapho ziqhathaniswa nezabesilisa.

UHadebe (1992) wenza ucwaningo ngomlando wesizwe samaHlubi esebenzisa izibongo zamaKhosi alesi sizwe. Inhloso yakhe kwabe kungukuveza ukuthi umlando wamaHlubi

osewuthanda ukulibaleka ungavuselelwa ngokuhlaziya imizekeliso, izaga, amahubo, izithakazelo kanye nezibongo okuyikhona kugcina umlando othile. Uveza ukuthi izibongo zamaKhosi azigcini nje ngokuveza umlando wesizwe neNkosi yaso kodwa zibuye ziveze ukubaluleka kokuhlalisana kwabantu, kwezinkolelo zabantu kanye nomsebenzi kanye nomthetho wokuphathwa kwezwe. UHadebe wahlaziya izibongo zeNkosi uBhungane neNkosi uLangalibalele wathola ukuthi izibongo zamaKhosi ziyafana nosomlando ngokugcina umlando, umehluko ngukuthi osomlando basebenzisa izindlela ezehlukile kulezo ezisetshenziswa yizinyosi. Okuqondwe nguHadebe lapha ukuthi osomlando basebenzisa ucwaningo ukuqoqa ulwazi kubantu nakokuqoshwe phansi ezincwadini nangezinye izindlela kanti izinyosi umlando ziwuqoqa ziwususela eNkosini esuke ibongwa ngokuqokelela izenzo zeNkosi ebongwayo, kungakhathalekile ukuthi zinhle noma zimbi. UHadebe uthi ubuthakathaka bezibongo zamaKhosi ukuthi zigxila emlandweni omuhle, ovuna iNkosi kanye nabantu bayo, zizifihle ezinye izinto ezifana nokwehlulwa yizizwe ezithile. Esikhundleni sokuthi ziveze imidanti yalokho okwenzeka, ziveze zigcine ngokunikeza izihlokwana ngalokhu okwenzeka, okwenza kube nzima ukuthola ubuqiniso bazo ngoba okwenzeka akuze kungaqondwa ngisho nangabantu abawumnsinsi wokuzimilela waleso sizwe okukhulunywa ngaso. Uthi okunye okwenza kube lukhuni ukuqondisisa izibongo zamaKhosi ngukuthi izigameko azibekwa zilandelane njengoba zenzeka. Lokhu kufakazelwa ngukuxovwa kwezigameko ezibongweni zeSilo uGoodwill okugqame esahlukweni sesine.

UKgobe (1994) wenza ucwaningo ngezibongo zamaKhosi amaPedi, amabutho, abafana abaphuma ukuyosokwa, izilwane, izinyoni namathambo okuhlola ezinyanga nezanusi ngenhloso yokuhlaziya okuqukethwe, isakhiwo kanye namasu asetshenziswa ezibongweni zakudala nasezibongweni zesimanje. Wathola ukuthi okuqukethwe ezibongweni zakudala kumayelana nobuqhawe babantu besilisa kanye nembangela yezimpi kanti ezibongweni zesimanje kumayelana nezinto noma nezigameko ezenzeka esikhathini samanje. Lokhu kukhomba ukuguquka kwezikhathi. Kudala amaKhosi nabantu bawo babelwa izimpi, amaKhosi namaqhawe ayehlabana kuzo maqede athole izibongo, okungasenzeki esikhathini samanje. Uthi izinyosi zamaPedi zisebenzisa amasu ahambisana nesikhathi, nendawo kanye nokwenzekayo lapho zihaya izibongo. Izinyosi zibonga amaKhosi mayelana nokuvikela abantu bawo zibuye zibonge abantu abathile mayelana nemisebenzi abayenzela umphakathi noma ziqambe zibuye zihaye izibongo zezilwane, zobuzwe namadlozi noma zamathongo. Kulapho izinyosi ezinolwazi olujulile ziveza khona umlando wesizwe samaPedi, amasiko alesi sizwe kanye nolimi lwaso. UKgobe uthi lapho izinyosi zibongela zisebenzisa ulimi oluhlobe

ngezaga, izisho, imifanekisomqondo kanye nehaba. Okulindleke ezinyosini ngukuveza ulwazi lwazo lwendlela yokuya izibongo, ulwazi lwabantu ezibahayela izibongo kanye nekhono lenyosi ngayinye lokuhaya izibongo. Uthi ngenxa yokunyokela ezinkondlweni zesimanje ezibhalwa phansi, izibongo zamaPedi zesimanje nazo sezibhalwa phansi, okudala ukuba kube nezinto eziningi ezifanayo kulezi zinhlobo zezinkondlo. Nokho usekhona umehluko ofana nokuthi ezinkondlweni zomdaba kusalandelwa amafomula nezitayela ezithile.

Ngenxa yokufuna ukuthola ukuthi izinyosi ziyisebenzisa kanjani imifanekisomqondo ezibongweni zamanje nasezibongweni zakudala, uMasango (1996) wahlaziya izibongo zamaKhosi ehlukene nezabantu abadumile, wathola ukuthi ukwenzasamuntu kusetshenziswa kahle kakhulu, lapho izinto ezingenamphfumulo nezilwane zinikezwa ithuba lokukhuluma njengabantu. Lapho eqhathanisa ukusetshenziswa kokwenzasamuntu nesingathekiso kanye nesifaniso, wathola ukuthi ukusetshenziswa kokwenzasamuntu kuthe ukuba ngaphansi. UMasango uthi kulukhuni ukutomula uphawu ezibongweni zesiZulu ngenxa yokusondelana kwalo kakhulu nesingathekiso. Usebenzisa isibonelo ‘selanga’ elikwazi ukuba yisingathekiso libuye libe nguphawu. Isibonelo ezibongweni zeNkosi uSenzangakhona ingxenye ethi: “Ilanga eliphume linsizwa” iwuphawu kanti omunye umuntu angathi yona le ngxenye iyisingathekiso. Uthi izibongo zanamuhla zehlukile kulezo zakudala ngoba zona zigxile ekuncomeni lowo obongelwayo ngokubhekana nezitha zakhe noma abantu abaphikisana naye abanqobe. Uphinde aveze ukuthi uphawu olusetshenziswa ezibongweni zesimanje luyefana nalolu olusetshenziswa ezibongweni zakudala.

UKresse (1998) wahlaziya izibongo zamaKhosi njengezinkondlo ezibalulekile kwezombusazwe nakunhlalanhle yokulawula emphakathini wamaZulu, esebenzisa umsebenzi ka Gluckman omayelana nelungelo lomcimbi wesintu nelungelo lezinyosi lokunkondloza kanye nelungelo lezibongo. Wathola ukuthi izinyosi zingabantu abakhethekile abanelungelo lokuncoma nokugxeka amaKhosi futhi zinesibopho sokuveza umlando weNkosi ngayinye. Waphinde wathola ukuthi izimbongi zinomsebenzi wokunikeza isithombe esiphelele nesiliqiniso seNkosi ebongwayo. Wabuye wathola ukuthi izimpawu eziwayelekile ziveza ukuxhumana kwamandla phakathi kwamaKhosi nabantu bawo, okuyibona abaxhunyaniswa yimbongi. Lokhu kuyahambisana nokuphatha okujwayelekile, okuyizinto eziqanjwa nezivezwa ezibongweni zamaKhosi njengoba zazenze emlandweni lapho wonke amalunga omphakathi ebamba iqhaza.

UKhathi (2002) wahlaziya izibongo zeNkosi uDingane ngenhloso yokuveza ikhono lenyosi uMagolwana Jiyane lokusebenzisa izithombemagama, izifengqo nesakhiwo. Izithombemagama aphawula ngazo izinhlobo zesifaniso, izinhlobo zesingathekiso, ukwenzasamuntu, ukwenzasasilwane kanye nezinhlobo zophawu, konke okutholakala ezibonelweni zeNkosi uDingane. Izifengqo aphawula ngazo ihaba, inhlonipho, isiqhathaniso, ukuhambisana kanye novuthondaba. Esakhiweni wagxila kumpindwa, ukuphindaphinda, imvumelwano, ukuxhumana, ifanangwaqa, ifanankamisa kanye nefuzankamisa. Inhloso yakhe kwabe kungukuqhakambisa ubunyoninco bobumbongi bamaZulu, ebhekise enyosini uMagolwana Jiyane lapho ebonga esebenzisa ikhono lezifengqo nesakhiwo. Ngamanye amazwi uKhathi ucwaningo lwakhe lwalugxile esakhiweni sangaphakathi nasesakhiweni sangaphandle. Nakuba ucwaningo lwakhe lwalugxile kulokhu engikubale ngenhla kepha wayebuye aphawule ngokushiwo yinkondlo ebhekise ezithombenimagama, ezifengqweni nasesakhiweni. Imiphumela yocwaningo lwakhe yaveza uMagolwana eyinyosi enobunyoninco nobugagu bokubonga iNkosi uDingane esebenzisa izifengqo, izithombemagama kanye nesakhiwo.

UKhuzwayo (2007) wenza ucwaningo ebheka izindlela umlando ovezwe ngazo ezibongweni zamaKhosi amabili akwaZulu - uDingane noMpande. Ucwaningo lwakhe lwaveza ukuthi izibongo zamaKhosi ziqukethe izenzo zobuqhawe, isimo semizimba yawo kanye nezindlela ayeyizo (amaKhosi). INkosi uDingane ivezwa iyiqhawe ngenxa yesenzo sayo sokugudluza iNkosi uShaka. Ubuqhawe bakhe bulapho eholu uMbopha noMhlangana mhla kuyobulawa uShaka, iNkosi eyayisatshwa yiwo wonke umuntu ngaleso sikhathi. Ubuqhawe bakhe bubuye buvele lapho ehlasela iNkosi uMzilikazi kaMashobana, lapho kwafa abantu abaningi bakwaKhumalo, kwaze kwafa nonina kaMzilikazi uNzizwana. Ubuqhawe bakhe buphinde buvele lapho ehlasela ephinde enqoba amaSwazi. Nakho ukubulala amaBhunu amaningi kuze kufe nomholi wawo uPiet Retief, kubukwa njengesenzo soqhawe. Nayo iNkosi uMpande kunezenzo zayo zobuqhawe ezivezwa ezibongweni zayo. Kuvezwa ukuthi wahlasela uMfowabo uDingane empini yaseMaqonqo, waphinde wahlasela amaSwazi.

Lapho kubhekwa isimilo nesimo sikaDingane, kuvela ukuthi wabe engelikhulu iqili. UKhuzwayo uthi ubuqili bakhe babuhambisana nokuthi into aqale ayihlolisise kuqala ngaphambi kokuba athathe isinqumo ngayo. UDingane wabe eyingozi kakhulu ngoba wayekwazi ukuveza isithombe okungesona ngaye. Isibonelo, waholela uMpande ophathe wamnikeza izinkomo ezilishumi njengesipho ukuze athi lapho ezobonga isiphombumbulu ambulale. UMpande yena wayehluka kakhulu kuDingane, enomoya ophansi futhi ethandwa

ngabantu. Nokho kwakuthi lapho esevukwa ngulaka afaniswe nebhubesi. UKhuzwayo uphetha ngokuthi lokhu okuvezwa ezibongweni zala maKhosi akuvezi konke ngawo. Uthi ngaleyo ndlela izibongo zamaKhosi zingeke zathathwa njengomlando ogcwele wamaKhosi.

UMazibuko (2008) wenza ucwaningo ehlose ukuqhathanisa ukuvezwa komlando weNkosi uShaka, weNkosi uDingane, weNkosi uMpande nowaNkosi uCetshwayo njengoba uvezwa uDlomo emanovelini akhe ngala maKhosi kanye noNyembezi eqoqweni lezibongo zamaKhosi elisihloko sithi “Izibongo Zamakhosi”. UMazibuko wathola ukuthi kuningi ukuhlanekezelwa komlando wobukhosi bakwaZulu okwakwenziwa ngamabomu ngababhali. Uthi lokhu kuhlanekezelwa akwenziwanga ngababhali abamhlophe kuphela kepha bakhona nababhali abamnyama ababeqhubeka nokuhlanekezela umlando wamaKhosi. Ukuhlanekezelwa komlando kungadala umonakalo omkhulu esizweni kokunye kugcine kwehlukhanisa abantu amaqembuqembu. Isibonelo, kunezincwadi eziveza ukuthi iNkosi uShaka yabe iyiNkosi eyayinonya futhi ibusa ngegazi. Uma ulwazi olunje lufinyelela kubantu okungelula ukuthi baluhlaziye ubuqiniso balo, balwemukela lunjengoba lunjalo. Ngaleyo ndlela, ngesikhathi abanye abantu bencoma iNkosi uShaka ngesibindi nobuqhawe bayo bokubumba ngesikhashana isizwe samaZulu esaziwa umhlaba wonke jikelele, abanye bayaphikisana nalokhu ephuzwini lokuthi izincwadi zomlando ziveza iNkosi uShaka iyiNkosi eyayinonya olwesabekayo.

UTurner (2018) wabuye wenza ucwaningo walubhekisa ezindleleni izinyosi ezazihaya ngazo izibongo zamaKhosi akwaZulu ayenamandla amakhulu, uShaka, uDingane noCetshwayo eziqhathanisa nezindlela inyosi uBuzetsheni Mdletshe abonga ngazo iSilo uGoodwill Zwelithini. Ucwaningo lwakhe lwaveza ukuthi kudala izinyosi zazikhululekile ukugxeka amaKhosi zisebenzisa izibongo ngenhloso yokuwaqwashisa ngezinto ezithile ezaziyingozi kuwo nasesizweni. Uthi yizinyosi ezazinelungelo lokwedlulisa izikhalo zesizwe emaKhosini. Ngaphandle kwalokho omunye umsebenzi wezinyosi kwabe kuwukuphakamisa umoya weNkosi lapho uphansi. UTurner uthi okwenziwa yinyosi yeSilo uZwelithini kwehluke kakhulu ngoba yona iqala ngokuhlola ukuthi iSilo sikusiphi isimo ngaphambi kokuba ihaye izibongo zeSilo ukuze ekushoyo kwamukeleke eSilweni. Lokhu kuchaza ukuthi izinyosi zanamuhla sezijabulisa abalaleli kakhulu kunokuba ziqwashise amaKhosi mayelana nemiphumela yezinto ezithile ezenziwa ngamaKhosi ezingafaka impilo yawo noma yesizwe engozini. Okwatholwa nguTurner ngezinyosi zakwaZulu kuyefana nokwatholwa nguKgobe (1994) ngezinyosi zamaPedi.

2.4 Igebe elikhona ocwaningweni oselwenziwe ngezibongo zamaKhosi

Kubo bonke abacwaningi asebecwaninge izibongo zamaKhosi oSelwa nezabantu abadumile akekho nhlobo oseke wahlaziya amasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo uGoodwill Zwelithini Zulu. Akwemukeleki ukuthi iNkosi ehlale esihlalweni sobukhosi bakwaZulu ukuwedlula wonke amanye amaKhosi oSelwa asake ahlala kuso, abacwaningi bangaphangelani ngokuhlaziya izibongo zayo, bezibheka nxazonke. Kungenxa yalelo gebe ngizijube ukuba ngihlaziye izibongo zeSilo ngibhekise kumasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo. Kuningi okuthi uma kuhlaziywa kulezi zibongo kuvule amehlo abantu abathanda umlando nobukhosi babantu abamnyama okuvezwa yilolu cwaningo.

2.5 Isidingo sokwenza lolu cwaningo

Nakuba ubuKhosi bakwaZulu bugqame ngamaKhosi oSelwa amaningi aseke ahola isizwe samaZulu kodwa kubukeka kugqoza ukuhlaziywa kwezibongo zamanye amaKhosi. Maningi amaKhosi ezingakahlaziywa izibongo zawo. Ngaleyo ndlela kuningi okungavezwanga ngamanye amaKhosi mayelana nezinselelo abhekana nazo nanokuthi azinqoba kanjani lezo zinselelo. Maningi amakhono amahle okuhola isizwe abengafundwa yintsha yanamuhla ezibongweni zeNkosi ngayinye. Nakuba zikhona ezinye izibongo zamaKhosi kodwa akuwona wonke umlando namakhono alawo maKhosi abongwayo okufinyelela eningini labantu, ikakhulukazi entsheni ngenxa yokuthi zisebenzisa ulimi lwesiZulu olujulile (olucashile). Efakazela lokhu uNyembezi (1958: 2) uthi:

[Izibongo ziyincwadi] kepha-ke incwadi ayinalusizo kumuntu uma ingenakufundwa, uma ilotshwe ngolimi olungaziwa muntu. Yingalokho kwenziwa lo mzamo wokuyichaza le ncwadi ukuze siwuthole kahle umbiko wayo, sizithole kahle izindaba zayo.

Ngakho-ke likhulu iqhaza elingabanjwa ngabacwaningi bobuciko bomlomo uma bengaphuma umkhankaso behlaziye zonke izibongo zamaKhosi oSelwa. Lokho kungenza umlando weNkosi ngayinye ucace kangcono kunokuba umuntu ezama ukuzitholela wona usezibongweni (Gooden noGooden, 2001). Likhulu isasasa elingaba khona entsheni uma izibongo zamaKhosi oSelwa zingahluzwa ngobuningi bazo kuvele ukuthi ziquketheni. Ezikoleni abafundi bangakujabulela ukuhaya izibongo abaziqonda kangcono lapho sezihlaziyiwe. Nabo othisha bangahlomula kakhulu, lukhule uthando lwabo lokufundisa izibongo zamaKhosi. Ngaleyo ndlela abantu abaphila esikhathini samanje bangaxhumana

kalula namaKhosi asalala kobandayo lapho bewahaya ngapha nangapha ezikoleni ngokwehlukana kwawo (Gunner, 1986). Kokunye lingavuseleleka isiko lomkhuleko obhekiswe ngqo emaKhosini akwaZulu, abantu bethule izinkinga zabo, ikakhulukazi izinkinga zokuqonelwa ngabezizwe ezweni labo (Khathi, 2002).

Ngihlaziye izibongo zeSilo uGoodwill Zwelithini Zulu, ukuze ngiveze ngiphinde ngihlaziye okuningi okungavezwanga ngale Nkosi yoSelwa ngabanye abacwaningi. Ziningi izinselelo uMdlokombane abhekana nazo wazinqoba okumele zaziwe nganye. Abantu kumele bazi ukuthi wabhekana kanjani nezinselelo nokuthi lezi azinqoba wazinqoba kanjani. Maningi namakhono amahle okuhola isizwe okumele afundwe ngabantu ezibongweni zikaMdlokombane. Ngenxa yokuthi izimbongi zisebenzisa ulimi olucashile ezibongweni zalesi Silo, mina izigameko, izinselelo nokunye okuvezwa ezibongweni zaso, ngikwethula ngolimi olwejwayelekile, oluqondwa uwonkewonke.

2.6 Isiphetho

Lesi sahluko siveza ukuthi nakuba bekhona abacwaningi asebecwaninge ngezibongo zamaKhosi nezabantu abadumile kodwa akekho nhlobo oseke wahlaziya amasu asetshenziwa yizinyosi ezimbili (uNtulizempi Dlamini noBuzetsheni Mdletshe) ukuveza impilo nomlando weSilo uGoodwill Zwelithini Zulu. Isahluko sibuye siveze isidingo sokuthi ngihlaziye izibongo zalesi Silo, okuwukuveza nokuhlaziya okuningi okungavezwanga ngale Nkosi yoSelwa ngabanye abacwaningi. Ziningi izinselelo uMdlokombane abhekana nazo wazinqoba okumele zaziwe nganye. Abantu kumele bazi ukuthi wabhekana kanjani nezinselelo nokuthi lezi azinqoba wazinqoba kanjani. Maningi namakhono amahle okuhola isizwe okumele afundwe ngabantu ezibongweni zikaMdlokombane.

ISAHLUKO SESITHATHU

IZINJULALWAZI ZOCWANINGO KANYE NENDLELA YOKWENZA UCWANINGO

3.1 Isingeniso

Kulesi sahluko ngichaza izinjulalwazi engizisebenzise kulolu cwaningo, ngichaze indlela yokwenza ucwaningo, ngiveze umthombo wezibongo zeSilo ezihlaziywa kulolu cwaningo, injulalwazi engiyisebenzise ukuhlaziya amasu asetshenziswa yizinyosi ezibongweni zeSilo uGoodwill Zwelithini Zulu ukuveza ubunzima iSilo esabhekana nabo sisaphila, ukuveza ukuthi saziqoba kanjani izinselelo esasibhekene nazo, ukuveza ukuthi izinyosi zisebenzisa maphi amasu ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu kanye nokuthi izinyosi zisebenzisa maphi amasu ukungathekisa iSilo. Ngiveza ukuthi iyiphi indlela engiyisebenzisile ukuhlaziya izibongo. Ngiphinde ngiveze izingqinamba zocwaningo bese ngichaza ukuthi ngiyilandele kanjani inkambiso yokuqhutshwa kocwaningo ngendlela enobulungiswa.

3.2 Izinjulalwazi zocwaningo

UMyeza (2018: 20) uthi injulalwazi nguhlelo olulandelwa ngumcwaningi lapho enza ucwaningo. U-Osanloo noGrant (2016) bona bathi injulalwazi ingumgogodla noma isisekelo sanoma yiluphi ucwaningo olwenziwayo. Lokhu kuchaza ukuthi uma umcwaningi enza ucwaningo ulandela noma ulawulwa yinjulalwazi ethile azikhethelela yona. UMitchel noJolley (1988: 21) bona bathi injulalwazi ngumbomo womcwaningi othile osetshenziswa ekwenzeni ucwaningo emkhakheni othile wocwaningo. Ngamanye amazwi ucwaningo lwanoma yimuphi umcwaningi lweyeme kunjulalwazi ethile ewumqondo noma umbono womcwaningi othile. Kwesinye isikhathi umcwaningi usebenzisa izinjulalwazi ezimbili noma ngaphezulu ngenxa yohlobo locwaningo alwenzayo. Isibonelo, olwami ucwaningo lweyeme kuzinjulalwazi ezintathu – *i-oraliy*, *i-interpretive approach* kanye ne-*stylistic approach*, ezichazwa ngezansi.

3.2.1 Injulalwazi ye-Orality

Lena yinjulalwazi eqondene ngqo nokuhlaziya umsebenzi owubuciko bomlomo. Ababhali babubiza ngezindlela ezehlukane ubuciko bomlomo ngesiNgisi. Isibonelo, *i-oral literature*, *i-folklore*, *i-narrative literature*, *i-oral tradition*, *i-oral lore*, njalonjalo (Hadebe 1992; Gough & Bock 2001). Ubuciko bomlomo bubandakanya iziphicaphicwano, izinganekwane, izaga, izisho kanye nezinkondlo zomdabu. Izibonelo zezinkondlo zomdabu zona zibandakanya imilolozelo

noma imidunduzelo, umculo wezinyoni noma imilozi, iziqubulo, izigiyo, izangelo, amahubo empi, amahubo emndeni, amahubo emikhosi, izithakazelo, izihasho, izibongo zezilwane, izibongo zamaKhosi nabantu abadumile, nokumye (Ntombela nabanye, 2013). UMsimang (1994: 1) uthi:

Ubuciko bomlomo yinkulumo enobuchwepheshe noma eyingxoxo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Abadala baye bathi bezwa ngabadala kanti nabo bezwa ngabadala ababengaphambi kwabo kuhlehle njalo ngalolo khondolo. Inkulumo eyingxoxo imvamisa kuba yizinganekwane ngezinhlubo zazo ezehlukene. Inkulumo engubuchwepheshe yona ibandakanya le mikhakha: iziphicaphicwano, izisho, izaga nezinkondlo.

Namuhla ubuciko bomlomo sebuyatholakala bubhalwe ezincwadini, buqoshwe kuma-*YouTube*, kuma-*CD*, nangezinye izindlela. Nakuba sebutholakala ngezindlela ezehlukene, inhloso yabo kwabe kuwukuba buhaywe phambi kwabantu. Isitho somzimba esisebenza kakhulu emkhakheni wobuciko bomlomo ngomlomo (Ntombela nabanye, 2013: 1).

Ubuciko bomlomo buqanjwa ngomlomo futhi bethulwe bukhoma ngomlomo ngenhloso yokuthokozisa noma yokwendlulisa umyalezo othile ebantwini (Ekwenti, 2019). UConolly (2000), uthi *i-orality* ibonakala ngokusebenzisa ikhono lokukhumbula ngekhandu, ukulandela isigqi esithile kanye nendlela yokwethula lokhu okudluliswa ngomlomo. Okushiwo ngumbhali kuyatholakala kakhulu ezibongweni zamaKhosi, lapho izinyosi ezikuqamba ngamaKhosi zikugcina emakhanda azo ngandlela thize, zikusho lapha sezibongela amaKhosi emicimbini ehlukene. Zithi zikwedlulisela kwabalalele ngomlomo zibe zisebenzisa izwi eliphakeme ukugqamisa ezikushoyo, ukuguquguqula izwi zishesha ziphinde zinense, okudala isigqi esihambisana nalokhu ezisuke zikusho (Ngara 1990; Xaba 2018).

Yize *i-orality* iyinjulalwazi ehamba phambili lapho kuhlaziywa ubuciko bomlomo obufana nezibongo zamaKhosi, bakhona ababhali abayibeka amabala. Isibonelo u-Abedrabu (2013) uthi ukudlulisa umlayezo ngokukhuluma kungaba yinselelo uma izethameli zingalwazi kahle ulimi olusetshenziswayo, kube lukhuni ukuthi zilandele izitayela namakhono okusetshenziswa yizinyosi. Lokhu kungadalwa ngukuthi izibongo zamakhosi zisebenzisa ulimi olucashile noma olujulile. Nakho ukuphimisa amagama ngendlela engafanele kwenyosi kungadala ukuthi lokhu ekwedlulisayo kungezwakali kahle noma kungacaci kwabalalele.

Le njulwalwazi ngiyisebenzise kulolu cwaningo ngoba imayelana nezitayela noma amasu asetshenziswa yizinyosi lapho zibongela amaKhosi, okuyikhona lolu cwaningo olumayelana nakho. Ukuze ngitomule ngiphinde ngihlaziye izitayela ezisetshenziswa yizinyosi zeSilo uZwelithini, kudingeke ukuba ngisebenzise enye injulalwazi eyaziwa ngokuthi i-*interpretive approach*, engiyichaza ngezansi.

3.2.2 I-interpretive Approach

UNicos (2021) uthi omunye wabacwaningi abakhonze injulalwazi eyaziwa ngokuthi yi-*interpretive approach*, uRonald Dworkin usebhale ngayo kakhulu ezincwadini ezechukene. Le njulalwazi imayelana nokuhumusha izinto ngenhloso yokuqonda umhlaba nezinto ezikuwo, kubandakanya izinto eziyisayensi kanye nalezo ezingeyona isayensi. UMeyers (2008) uthi le njulalwazi izeza ukuthi abacwaningi bafinyelele eqinisweni ngokusebenzisa ulwazi, incazelo kanye nokunye. UScott (2013) yena uthi le njulalwazi ibaluleke kakhulu ngoba yakha umqondo ngolwazi olutholwe kubantu nezinye izinto futhi isiza ekuvezeni umqondo ocashile walokhu okucwaningwayo. UFeinberg noSoltis (2009) noMbathu (2019) nabo bayawusekela lo mbono bathi abantu abafani, ngakho-ke izinto bazibona ngezindlela ezechukile. Lokhu kuchaza ukuthi abantu ababili noma ngaphezulu into eyodwa bangayichaza ngezindlela ezechukene. Lokhu kuyenzeka kakhulu lapho kuhlaziywa izinkondlo zesimanje nezomdabu, abahlaziyi bebeka imibono yabo ngabakuzwa nabacabanga ukuthi kushiwo yinkondlo. Ubumnandi bokuhlaziya inkondlo bulapho abahlaziyi beveza khona okushiwo yinkondlo ngezindlela ezechukene besekela abakushoyo ngokucaphuna enkondlweni ehlaziwayo. Isibonelo, mina ngihumushe ngahlaziya izibongo zeSilo uGoodwill Zwelithini Zulu ngigxile emaswini asetshenziswa yizinyosi ezimbili uNtulizempi Dlamini noBuzetsheni Mdletshe ngenhloso yokuveza umlando weSilo. Lokhu ngikwenze ngokufundisisa okushiwo yizinyosi ezibongweni ngase ngikuhumusha ngakubeka ngendlela yami ukuze kuzwakale kulowo ofunda lolu cwaningo ngendlela mina engikuzwa ngayo. Omunye umcwaningi ongahlaziya ngalesi sihloko angaveza amasu ehlukile kulawa avewe yimi. Ngenxa yokuthi abantu babuka izinto ngezindlela ezingafani, nginesiqiniseko sokuthi ngisho kungathiwa amanye amasu abonwe yimi ayafana nalawo angabonwa ngomunye umuntu kodwa angeke awahumushe ngendlela efana ncamishi nalena engiwahumushe ngayo.

Ngokulandela le njulalwazi, ngisebenzise ulwazi olukhona (izibongo zeSilo) ukuze ngiqonde umlando nempilo yeSilo. Lapho ngizama ukoqonda ulwazi olutholakala ezibongweni zeSilo, ngithole ukuthi kunezinhlalo ezimbili zolwazi – ulwazi olusobala nolwazi olucashile.

Kungisizile ukusebenzisa le njulwazi ngoba kudingeke ukuba ngicabange izindlela ebengingazisebenzisa ukuze ngiqonde izinhlobo zolwazi ezisezibongweni zeSilo. Kulapho ngithathe isinqumo sokuthi ngizame ukuthola ukuthi yini eyenza ukuthi izinyosi ziqambe izibongo zeSilo maqede zizibeke ngendlela ezizwakala ngayo kozilalele noma ozifundayo futhi kungani ezikushoyo zikusho ngendlela ezikusho ngayo. Kufike ukuthi ngibhekisise amasu asobala kanye nagqamile asetshenziswe yizinyosi nokuthi ziwasebenziseleni. Lokho kungenze ukuba ngibone ukuthi bekunesidingo sokuba ngithole enye injulalwazi ebengingayisebenzisa ukuze ngiyisebenzise ukuhlaziya izitayela noma amasu kanye nolimi okusetshenziswe yizinyosi ezibongweni zeSilo uZwelithini. Kungaleso sizathu ngiphinde ngasebenzisa injulalwazi eyaziwa ngokuthi yi-*stylistic approach*, engiyichaza ngezansi.

3.2.3 I-*Stylistic Approach*

URichard noSchmidt (2002: 523) bathi i-*stylistic approach* imayelana nokuthi umbhali ukhethe ziphi izindlela nezimo zokukhuluma nokuthi kungani ekhethe ukusebenzisa zona wayeka ezinye. Ngamanye amazwi, le njulalwazi imayelana nezindlela ababhali namaciko abasebenzisa ngazo ulimi emibhalweni noma emisebenzini yobuciko (Murfin noRay, 2003: 1370). Le njulalwazi ibheka indlela umbhali ngamunye abeka ngayo amasu akhe uma ethula imizwa yakhe esebenzisa ulimi (Mbathu, 2019: 23). Ulimi okubhekiswe kulo ngukukhethwa kwamagama, imisindo, imisho, izimo zokukhuluma (izaga, izisho nezifengqo) kanye nokunye (Murfin noRay, 2003: 465). Ngamanye amazwi, le njulalwazi imayelana nendlela umbhali asebenzisa ngayo ulimi emsebenzini wakhe wobuciko (Dlamini, 2018: 6). Inhloso yokusetshenziswa kwale njulalwazi ngukuchaza nokucacisa amatheksti njengezicucu ezibalulekile zokuxhumana lapho kukhulunywa nalapho kufundwa imibhalo eqoshwe phansi (Weber 1996; Khattak 2012). Le njulalwazi isetshenziswa kakhulu lapho kuhlaziywa ulimi olujulile ukuze kugqame izimpawu ezitholakala emibhalweni ehlaziywayo (Ogunsiji 2000; Simpson 2004). Ngolimi olujulile kuqondwe ulimi olucashile olufana nezifengqo, izaga nezisho, oluvame ukutholakala kakhulu ezinkondlweni. UKhattak (2012) uthi ngokuvamile le njulalwazi isetshenziselwa ukuphawula ngezina letheksti, okungaba yitheksti ebhaliwe noma elalelwa ngendlebe. USithole (2017: 8) uthi istayela yindlela umbhali adlulisa ngayo umlayezo wakhe ngokubhala nangokukhuluma noma ngokulingisa. UZimba (2020: 8) yena uthi enkondlweni i-*stylistic approach* isetshenziselwa ukuchaza ukuthi kungani imbongi isebenzise amagama ewasebenzisile.

Le njulalwazi ingisizile ukuthi ngithi lapho ngibheka indlela izinyosi zeSilo ezisebenzisa ngayo amagama, ngikwazi ukuhlaziya ulimi olujulile, okungenze ngakwazi ukufinyelela kumasu asetshenziswa yizinyosi ezibongweni zeSilo. Ngikwazile futhi ukuqonda ukuthi ulimi olusetshenziswa yizinyosi lunamthelela muni kumasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo.

3.3 Indlela yokwenza ucwaningo

UMdletshe (2003: 30) uthi ziningi izindlela ezingasetshenziswa ngabacwaningi uma benza ucwaningo. Okusuke kube inkinga lapho sikhuluma ngezindlela zokwenza ucwaningo ukuphendula umbuzo othi: Ziyini izindlela zokwenza ucwaningo? UKhuzwayo (2012: 40) uthi indlela yokwenza ucwaningo yindlela esetshenziswa ngabacwaningi ekutheni bathole izincazelo ezimayelana nomnyombo walokho abakucwaningayo. UXaba (2018: 35) ecaphuna uKraus uthi:

[N]oma ubani ofisa ukucubungula noma yini etholakala emhlabeni kumele anqume ukuthi iyiphi indlela yokwenza ucwaningo angayisebenzisa ocwaningweni lwakhe. Ukunquma komcwaningi kuncike esisekelweni sokuthi ikuphi yena ahlose ukukucubungula noma azocubungula ngakho ocwaningweni lwakhe.

Lokhu kuchaza ukuthi phakathi kwazo zonke izindlela zokwenza ucwaningo ezikhona, umcwaningi ngamunye ukhetha eyodwa noma ezimbili azozisebenzisa kuye ngokuthi hlobo luni locwaningo alwenzayo. UGounder (2012) uthi uhlelo lwezindlela zocwaningo lusho indlela noma izindlela umcwaningi azisebenzisa ukwenza ucwaningo. Indlela yocwaningo ngayinye yesekelwe emibuzweni yocwaningo kanye nesihloko. Kunezinhlelo ezimbili zokwenza ucwaningo - ikhwalithethivu kanye nekhwantithethivu.

UNGobese (2021) uthi indlela eyikhwalithethivu isetshenziswa ngumcwaningi osuke ehlose ukuqondisisa ukuthi kungani abantu abaphila emhlabeni benezindlela ezehlukene zokubuka umhlaba. Lokhu kuchaza ukuthi uma abantu benezindlela ezehlukile zokubuka umhlaba, kusobala nezinqumo abazithathayo ziyehluka. UJackson nabanye (2007) bona bathi ucwaningo olulandela indlela eyikhwalithethivu lusuke luhllose ukuqondisisa isipiliyoni songoti abehlukene, okuchaza ukuthi ucwaningo lusuke luhlolisisa izindlela ongoti abenza ngazo lokho abakwenzayo kanye nokubhekisisa izizathu zalokho abakwenzayo. Ngaphezu kwalokho, ucwaningo oluyikhwalithethivu lusuke luqonde ukuphendula imibuzo efana nokuthi kungani

abantu beziphatha ngendlela abaziphatha ngayo nokuthi izindlela nemibono yokubuka umhlaba yakheka kanjani (Hancock nabanye, 2001).

Ucwaningo oluyikhwantithethivu lona kuba wuhlelo lokuqoqa nokuhlaziya ulwazi oluyisimo sezinombolo. UMutinta (2020: 79 – 80) uthi:

... the use of quantitative methodology generates a general understanding of the interpretation and application of triangulation in IS research, while qualitative methodology helps to refine and elaborate statistical results by bringing out academics' views on the interpretation and application of triangulation in a detailed manner.

Ukusetshenziswa kwendlela eyikhwantithethivu kudala ukuqonda okujwayelekile kokuhunyushwa kanye nokusetshenziswa kukanxantathu ocwaningweni lwe-IS, kanti indlela eyikhwantithethivu isiza ekuchazeni imiphumela yezibalo ngokukhipha imibono yezifundiswa ekuchazeni nasekusetshenzisweni kukanxantathu ngendlela eneminingwane.

Lokhu kuchaza ukuthi indlela eyikhwantithethivu isuke isetshenziselwa ukuqinisekisa nokuchaza imiphumela ngezinombolo.

Lolu cwaningo lugxile ekuhlaziyeni amasu asetshenziswa izinyosi ukuveza impilo nomlando weSilo uGoodwill Zwelithini Zulu. Ngisebenzise ikhwalithethivu ukuze ngiqonde indlela izinyosi ezicabanga ngayo noma indlela eziziphatha ngayo uma zihaya izibongo zeNkosi. Le ndlela ingisize ekuvezeni imibono yami lapho ngifunda izibongo zeSilo uZwelithini. Inhloso ebanzi yendlela yocwaningo oluyikhwalthethivu ukuqonda, ukuchaza imibono yabantu, ukuziphatha, izenzo, izimo zengqondo, izilinganiso nokunye (Van Zyl, 2011: 2). Njengoba lolu cwaningo beluhlose ukuthola amasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo, ucwaningo oluyikhwalthethivu ngilubone lufaneleka kulolu hlobo locwaningo ngoba lungisize ukuhlaziya amasu asetshenziwa yizinyosi lapho zihaya izibongo zeSilo, ngakwazi ukuchaza amasu ezethula ngawo izibongo zeSilo uZwelithini nokuthi kungani zisebenzisa lawo masu.

3.4 Umthombo wezibongo zeSilo ezihlaziywa kulolu cwaningo

Izibongo zeSilo zitholakala emikhakheni ehlukeni, efana namasidi, namavidiyo, ama-YouTube kanye ne-inthanethi. Izibongo engizihlaziya kulolu cwaningo ngizicaphune ku-inthanethi

ngazibhala ku-aphendiksi 1 naku-aphendiksi 2. Mangikusho ukuthi angitholanga neyodwa incwadi enezibongo zeSilo ezibhalwe phansi njengoba kwenzeka ezibongweni zamanye amaKhosi, okuyikho okungenze ngethembela kulezo engizithole ku-inthanethi. Ezibongweni zalolu hlobo ngithole ukuthi nakuba kuyizo izibongo zeSilo kepha indlela ezibhalwe ngayo iyehluka. Ezinye zinamaphutha olimi kanti kwezinye amaphutha asekwehlukanisweni kwamabinza. La maphutha aye agqama lapho sengizibhala phansi. Ukuzama ukunciphisa amaphutha olimi ngilalele izibongo zeSilo ku-*YouTube* kepha angikwazanga ukuthola indlela eyiyo yokuzihlukanisa ngamabinza. Ngaleyo ndlela izibongo engizibhale ku-aphendiksi 1 naku-aphendiksi 2 zinamaphutha ngendlela ezihlukaniswe ngayo ngamabinza.

3.5 Indlela engiyisebenzisile ukuhlaziya izibongo zeSilo

Kulolu cwaningo ngisebenzise injulalwazi yokuhlaziya ulwazi oluqoqiwe eyaziwa ngokuthi yi-*Thematic Content Analysis* (TCA). UMaguire noDelahunt (2017) bathi lena yinjulalwazi ekhomba amaphethini noma izingqikithi ocwaningweni oluyikhwalthethivu. Ngamanye amazwi umcwaningi osebenzisa le njulalwazi ulwazi aluqoqile ulufingqa alubhale lube yizindikimba ezithile ezihambisana nesihloko kanye nemibuzo yocwaningo. Le njulalwazi ngiyibone ifaneleka kulolu cwaningo ngoba nami ulwazi engiluqoqe ezibongweni zeSilo (amasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo) ngilubhale lwaba yizindikimba ezihambisana nesihloko kanye nemibuzo yocwaningo. Lapho ngihlaziya lolu lwazi ngilandele indlela kaBraun noClarke (2006: 87) elandela izinyathelo eziyisithupha ezilandelayo: ukuzijwayeza ulwazi oluqoqiwe, ukutomula izimpawu ezibalulekile okungasuselwa kuzo izindikimba, ukwehlukanisa ulwazi oluqoqiwe ngokwezindikimba, ukuhlolisisa ukuthi izindikimba ziyahambisana nesihloko nemibuzo yocwaningo, ukuchaza izindikimba kanye nokubhala umbiko wocwaningo.

Isinyathelo sokuqala

Izibongo engizicaphune ku-inthanethi ngizibhale phansi, ngazifundisisa ukuze ngibone ukuthi izibongo ezibhalwe phansi ku-inthanethi ziyahambisana yini nalezi ezihaywa ku-*YouTube*.

Isinyathelo sesibili

Ngibhekisise ulwazi engiluthole ezibongweni maqede ngatomula izimpawu ezibalulekile ebengingasusela kuzo izihlokwana noma izindikimba.

Isinyathelo sesithathu

Ngiye ngafundisisa ulwazi engiluqoqile olumayelana namasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo ukuze ngithole izihlokwana noma izindikimba ebengingaluhlukanisa ngazo.

Isinyathelo sesine

Izindikimba engizitholile ngiphinde ngazibhekisisa ukuthi ziyahambisana yini nesihloko kanye nemibuzo yocwaningo, ngabheka nokuthi besingekho yini isidingo sokuthi ngisebenzise ezinye izindikimba.

Isinyathelo sesihlanu

Lapho sengiqinisekile ukuthi izindikimba engizikhethile ziyahambisana nesihloko kanye nemibuzo yocwaningo, ngibe sengichaza ulwazi engiluthole kundikimba ngayinye.

Isinyathelo sesithupha

Ekugcineni ngibe sengibhala umbiko, ngichaza konke okutholwe wucwaningo.

3.6 Izingqinamba zocwaningo

Njengoba ngishilo ngenhla, angitholanga neyodwa incwadi enezibongo zeSilo ezibhalwe phansi njengoba kwenzeka ezibongweni zamanye amaKhosi. Lokho kungenze ngasebenzisa izibongo engizithole ku-inthanethi. Ezibongweni zalolu hlobo ngithole ukuthi nakuba kuyizo izibongo zeSilo kepha indlela ezibhalwe ngayo inamaphutha. Isibonelo, ezinye zinamaphutha olimi kanti kwezinye amaphutha asekwehlukanisweni kwamabinza. La maphutha aye agqama lapho sengizibhala phansi. Ukuzama ukunciphisa amaphutha olimi ngilalele izibongo zeSilo ku-*YouTube* nokho angikwazanga ukuthola indlela eyiyo yokwehlukanisa izibongo ngamabinza. Ngaleyo ndlela izibongo engizibhale ku-aphendiksi 1 naku-aphendiksi 2 zinamaphutha ngendlela ezihlukaniswe ngayo ngamabinza. Mangikusho futhi ukuthi lolu cwaningo lubhekiswe ezibongweni eziku-aphendiksi 1. Izibongo eziku-aphendiksi 2 ngizibhalele ukuveza umehluko okhona ekubhalweni kwezibongo zeSilo ku-inthanethi.

Njengoba izibongo zamaKhosi zithakwa ngezigameko ezinhlobonhlobo ezimayelana neNkosi ebongwayo, ngibe nenkinga yezinye izigameko ezicashile, ezifuna umcwaningi achazelwe ngumuntu ozazi kahle izigameko okukhulunywa ngazo. Ekuqaleni kwami lolu cwaningo ngangizitshela ukuthi kwakuyokuba lula ukuxhumana kwami nenyosi esaphila uBuzetsheni Mdletshe ukuba angichazele ngezigameko zalolu hlobo. Omunye engamcabanga kuMntwana uZeblon Zulu okungumbhali owazi kabanzi ngezigameko zasebukhosini bakwaZulu. Nokho

akwenzekanga njengoba ngangifisile ngoba lolu cwaningo ngilwenze ngingenala uxhaso lwezimali.

3.7 Ukuqhutshwa kocwaningo ngendlela enobulungiswa

Ngaphambi kokwenza ucwaningi ngalandela inqubo yokufaka isicelo sokwenza ucwaningo eYunivesithi yaseWitswatersrand ukuze ngithole imvume. Ngaqala ngethula i-*proposal* yami emhlanganweni woMnyango Wezilimi lapho okwakukhona abafundisi abafundisa kulo Mnyango, abafundi abambalwa kanye nabafundisi abambalwa abafundisa kweminye imiNyango. Ngemuva kwalokho ngalungisa amaphutha abe ekhonjwe emhlanganweni ngase ngithumela i-*proposal* yami kanye nesicelo sokuthola imvume yokwenza ucwaningo ku-*Ethics Committee*. Ngenxa yokuthi kulolu cwaningo ngihlaziya izibongo zeSilo ezibhalwe phansi futhi akekho umbambiqhaza noma ababambiqhaza engiqoqe kubo ulwazi, ngafakwa ohlwini labafundi abenza i-*Conceptual Research*. Ngaqala ukwenza ucwaningo ngemuva kokuba ngithole imvume evela ku-*Ethics Committee*.

3.8 Isiphetho

Kulesi sahluko ngichaze injulalwazi ezintathu engizisebenzise kulolu cwaningo ngenxa yokuhambisana kwazo nalolu cwaningo. Injulalwazi i-*orality* ngiyisebenzise ngoba imayelana nezitayela noma amasu asetshenziswa yizinyosi lapho zibongela amaKhosi, okuyikhona lolu cwaningo olumayelana nakho. I-*interpretive approach* yona ingisize ukuba ngithola ukuthi yini eyenza ukuthi izinyosi ziqambe izibongo zeSilo maqede zizibeke ngendlela ezizwakala ngayo kozilalele noma ozifundayo futhi kungani ezikushoyo zikusho ngendlela ezikusho ngayo. Kanti i-*stylistic approach* ingisize ukuba ngithi lapho ngibheka indlela izinyosi zeSilo ezisebenzisa ngayo amagama, ngihlaziye ulimi olujulile noma olucashile, okungenze ngakwazi ukufinyelela emaswini asetshenziswa yizinyosi ezibongweni zeSilo. Lokho kungenze ngakwazi nokuqonda ukuthi ulimi olusetshenziswa yizinyosi lunamthelela muni kumasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo. Ngiphinda ngiveze ukuthi lolu cwaningo lulandele indlela eyikhwalthethivu, ngiveze nokuthi izibongo zeSilo ngizicaphune ku-inthanethi, ngachaza injulalwazi engiyisebenzise ukuhlaziya amasu asetshenziswa yizinyosi ezibongweni zeSilo uGoodwill Zwelithini Zulu ukuveza ubunzima iSilo esabhekana nabo sisaphila, ukuveza ukuthi saziqoba kanjani izinselelo esasibhekene nazo, ukuveza ukuthi izinyosi zisebenzisa maphi amasu ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu kanye nokuthi izinyosi zisebenzisa maphi amasu ukungathekisa iSilo. Ngibe sengiveza ukuthi

ulwazi engiluqoqile ngiluhlaziye ngisebenzisa i-*Thematic Content Analysis* bese ngichaza izingqinamba zocwaningo kanye nendlela engayilandela enobulungiswa yokuqhutshwa kocwaningo.

ISAPHLUKO SESINE

AMASU ASETSHENZISWA YIZINYOSI UKUDALULA UBUNZIMA ISILO ESABHEKANA NABO SISAPHILA

4.1 Isingeniso

Kulesi sahluko ngihlaziya amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila, obuvela ezibongweni zaso. UMathema (2019) uthi amasu yizindlela ezithile zokwenza umsebenzi noma into ethile. Kulesi sahluko, amasu engibhekise kuwo yizindlela noma amaqhinga asetshenziswa yizinyosi ukuveza noma ukudalula ubunzima iSilo esabhekana nabo empilweni. Ngidalula isu ngalinye bese ngilahlaziya ngiveza ukuthi lisetshenziswe kanjani. Amasu engiwasebenzisa kulesi sahluko yilawa: isu lokunyonka noma lokuboleka ezibongweni zeNkosi uShaka, isu lokuxova izigameko, isu lokuphinda isigameko kabili, isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima, isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo, isu lokudalula amagama abantu abasiza iSilo, isu lokuhlekisa ngabantu, isu lokusebenzisa umqondo osobala kanye nesu lokusebenzisa umqondo ocashile.

4.2 Amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila

4.2.1 Isu lokunyonka noma lokuboleka ezibongweni zeNkosi uShaka

UNtombela (2011: 195) uthi:

Kunesikhathi lapho umuntu noma abantu bethatheka khona yizimo ezithile ezenziwa ngomunye umuntu noma ngabanye abantu. Lapho umuntu ethatheka yinto ethile kuyenzeka agcine eseyisebenzisa naye. Lokho kuthatheka yinto komuntu maqede ayisebenzise sikubiza ngokuthi ukuthonyeka. Uma umuntu ongumZulu ethatheka yindlela acula aphinde adanse ngayo amaNdiya maqede leyo ndlela ayisebenzise emculweni wakhe, kuthiwa uyathonyeka umculo wamaNdiya. Ukuthonyeka kuyenzeka kubantu bohlanga olulodwa, kubantu bezinhlanga ezehlukene, esizweni esisodwa, ezizweni ezehlukene, njalonzalo.

Okugqamile kulesi sicaphuno ukuthi uma umuntu ethonyeka yinto ethile uyaye ayinyonkele kulokhu asuke ekwenza noma ekusungula. Ngamanye amazwi uma umuntu esungula noma

enza into entsha ebe esebenzisa nolwazi oseluvele lukhona, lowo muntu usuke enyonka noma eboleka olwazini olusuke selukhona. Ngakho-ke ukunyonka ngukuboleka noma ngukuthatha into noma umqondo wento noma wezinto ezivele sezikhona zisetshenziswe kabusha. Uma lokhu sikubhekisa kulolu cwaningo, kunezimo ezithile izinyosi zeSilo uGoodwill ezathonyeka yizo ezibongweni zeNkosi uShaka maqede zazisebenzisa ezibongweni zeNkosi uZwelithini. Esinye isizathu esibangela ukuthi izinyosi zinyonke okuthile ezibongweni zamanye amaKhosi ukuthi kusuke kukhona okuthile okubalulekile okuhambisanayo phakathi kweNkosi ebongwayo nalena izinyosi ezisuke zinyoka ezibongweni zayo. UNyembezi (1958: 2) uthi:

Lapho sizihlaziya kahle izibongo lezi, sifumanisa ukuthi kuvamisile ukuba ama[K]hosi amabili abe nezibongo ezifanayo. Lokhu kwenziwa wukuthi kuthathwa izibongo zikayise zinikwe indodana. Kanti nje futhi ekubongeni, imbongi iyaye iqale kuma[K]hosi amadala iziphotho njalo izibongo ize ifinyelele kuyo i[N]kosi leyo ebusayo ngaleso sikhathi. Lokhu-ke bese kwenza ukuba isizukulwane esincane sona singabe sisakwazi kahle ukwahlukanisa ukuthi izibongo zikasibanibani ziqala lapha zigcine lapha.

Ngesikhathi ngifundisisa izibongo zeSilo uZwelithini ngithole ukuthi kunezigaba noma izingxenye ezitholakala ezigabeni ezithile ezibuye zitholakale ezibongweni zeNkosi uShaka.

Ngemuva kokukhothama kweNkosi uSenzangakhona, uShaka wathatha isikhundla sokuba yiNkosi yamaZulu. Njengoba ngichazile esahlukweni sokuqala, amaKhosi oSelwa anezibongo nezinyosi eziwabongelayo. Okunye okugqama ezibongweni zamaKhosi ukuhlabana kwawo nobuqhawe bawo. UShaka wayeyiqhawe lamaZulu elagqama njengomholi owayehlakaniphile kwezempi nakwezombusazwe eNingizimu Afrika (Allen, 2014: 1). Ezibongweni zeNkosi uShaka sithola ingxenye elandelayo enamagama abhalwe ngokugqamile umqondo wawo obuye utholakale ezibongweni zeSilo uZwelithini:

UTeku lwabafazi bakwaNomgabhi,

Betekula behlez' emlovini,

Beth' uShaka kakubusa kakuba Nkosi,

Kant' unyaka uShaka ezakunethezeka.

Kule ngxenye izinyosi zedlulisa umyalezo wokuthi ngaphambi kokuba iNkosi uShaka ihlale esihlalweni sobukhosi yayihlekwa futhi yedelelwa mihla namalanga ngabafazi bakwaNomgabhi. KwaNomgabhi kwakungomunye wemizi yeNkosi uSenzangakhona (Mazibuko, 2008: 116). Uma sibhekisisa iphuzu lokuthi kungani babemdelela kuqubuka

imibono eyehlukene. Omunye angathi kunabafazi abathile ababembukela phansi, bembona engafanele ukuba yiNkosi yamaZulu. Uma kunjalo, labo bafazi ababekusho nababekwenza babekususela esimeni uShaka ayekhule kanzima ngaso, ekhuliswa yiNdlovukazi uNandi, uyise uSenzangakhona engekho eduze kwakhe ukuze amfundise izinto ezibalulekile mayelana nobukhosi. Into eyayicashele abafazi bakwaNomgabhi ngukuthi indawo kaSenzangakhona yokukhulisa uShaka yayithathwe yiNkosi yakwaMthethwa uDingiswayo, okwakuyiNkosi eyayinamandla amakhulu ukwedlula aweNkosi uSenzangakhona. Ngaleyo ndlela uShaka wayefunde wagogoda emikhakheni eminingi, kubalwa ukubuthwa kwamabutho, ukuphaka izimpi, ukuphatha isizwe, nokunye okuningi okwenziwa ngamaKhosi. UMazibuko (2008: 161) uthi omunye wabafazi ababehlekisa ngoShaka nguBhibhi unina kaSigujana owayecabanga ukuthi ubukhosi babuzothathwa yindodana yakhe.

Akuthathanga isikhathi eside ekade ehlekwa ngabafazi uShaka wakhothama uyise uSenzangakhona maqede kwahlala yena esihlalweni sobukhosi. Ngaleyo ndlela lokhu okwakukade kushiwo ngabafazi bakwaNomgabhi kwaphenduka kwafana nokuthi babekade bembusisa ngakho ukuthi abe yiNkosi ngemuva kokukhothama kukayise.

Baqinisile abathi umlando uyaziphinda. Lokhu kufakazelwa yingxenywe ecashunwe ezibongweni zeSilo uZwelithini equkethe umqondo ofana nse nengxenywe engenhla, efundeka kanje:

Bemthuka bemcokofula

Bethi uZwelithini kayikubusa

Kayukuba Nkosi

Kanti bamgcoba ngamafuth' empepho

Kulesi sigaba inyosi yedlulisa umlayezo wokuthi ngaphambi kokuba iSilo uZwelithini sihlale esihlalweni sobukhosi, sasithukwa siphinde sivinjelwa ngabantu abathile ukuba sibe yiNkosi yamaZulu. Nakuba imbongi ingabadaluli kulesi sigaba abantu ababenza lokho, njengoba kwenzeka ezibongweni zeNkosi uShaka, kodwa ingxenywe elandelayo iyabadalula:

INdlunkulu yehla yenyuka,

Ngebhasi likaMatimati Zazini.

Eladuka laduka

Beyogingq' izithupha.

Bethi Ndaba

Ngek' ubuse kawukaqini,

Umusho obhalwe ngokugqamile ukubeka kucace ukuthi eNdlunkulu yakwaZulu kunamalungu athile ayevimbela uMdlokombane ukuba abe yiNkosi ngoba embona esemncane ngaleso sikhathi ukuthi wayengaphatha isizwe. Okwakushiwo yiNdlunkulu kwakuliqiniso ngoba ubaba weSilo uCyprian Bhekuzulu Zulu wayekhothame iSilo sisesincane kakhulu ukuba sasingaba yiNkosi. Nokho singeqinisekise ukuthi lokhu kwakungumbono wayo yonke iNdlunkulu eyayiphikisana nokubekwa kweSilo ngoba kungenzeka ukuthi phakathi kweNdlunkulu kunabathile ababecashe ngokuthi babephikisana nokubekwa kwaso ngoba babesibona sisesincane kanti babesebenzisa lelo thuba ukufeza izinhloso zabo. Ngamanye amazwi njengoba isihlalo sobukhosi bakwaZulu sinomlando wokude sibangwa uma kuzobekwa iNkosi entsha, kungenzeka ukuthi kunabathile ababebangisa iSilo kodwa becashe ngokuthi sabe sisesincane. Njengakuso iSilo sakwaDukuza, akuthathanga isikhathi eside evinjelwe yiNdlunkulu uMdlokombane, uMntwana u-Israel Mcwayizeni Zulu, owabe elibambabukhosi iminyaka emithathu washenxa esihlalweni, kwangena yena uMdlokombane. Ngaleyo ndlela lokhu okwakushiwo yiNdlunkulu kwaphenduka kwafana nokuthi yayikade imbusisa ngakho ukuthi abe yiNkosi ngemuva kokushenxa koMntwana uMcwayizeni.

Ezibongweni zeNkosi uShaka sithola ingxenye elandelayo umqondo wayo obuye utholakale ezibongweni zeSilo uZwelithini:

Inkonyan' ekhwele phezu kwendlu kwaNtombazi
Bathi iyahlola,
Kanti yibona bezaz' ukuhlola.

INkosi yakwaNdwandwe uZwide yayingenye yamaKhosi ayesatshwa kakhulu kudala ngenxa yobukhulu bombuso wayo. Yikho okwenza ukuthi uma uShaka ehlasela uZwide kube khona abantu ababemsola bethi wayegagamela, engeke akwazi ukubhekana noZwide amnqobe. Lo mqondo siyawuthola futhi ezibongweni zeSilo uZwelithini kule ngxenye:

Inkonyan' encane kaNdaba
Ekhwele phezu kwendl' Egazini
Bath' oyise noyisemkhulu
Hhawu!
Ngasitha Ndaba
Usuyahlola!
Kanti yibon' abahlolayo

ISilo asibalalelanga oyise noyisemkhulu besikhuza bethi singawuweli umfula uPhongolo siyothengisa ngezwe lakwaZulu eSwazini (eselaziwa ngokuthi yiseSwatini). Ngaleso senzo saso izinyosi zithi sagagamela. Nakuba esakwenza kwehlukile kulokhu okwakwenziwe nguShaka kokuhlasela iNkosi eyayesatshwa, esikwenzayo kungukwedelela abantu abadala, abanye babo abasizalayo. Okufanayo ezenzweni zala maKhosi oSelwa izenzo zokugagamela noma ukuba namagangangozi. Ukugagamela noma ukuba namagangangozi ukusukela into engaphezu kwakho (Nyembezi: 1992: 124).

Ezibongweni zeNkosi uShaka sibuye sithole le ngxenye:

IZulu eladum' emaMpondweni

IZul' elidume phakathi

Kwezintab' ezimbili

Lapha inyosi iveza ukuthi iNkosi uShaka yake yahlasela isizwe samaMpondo esasakhe phakathi kwezintaba ezimbili. Kubuye kutholakale ingxenye efundeka kanje:

IZulu' elidume emva komuzi eKuqobekeni,

Laduma lazithath' izihlangu zamaPhela,

Okuvezwa yinyosi lapha ukuthi impi kaShaka yatholana phezulu nekaZwide ngemuva komuzi eKuqobekeni. UNyembezi (1958: 25) uthi eKuqobekeni sengathi yigama lomuzi kaZwide. Ingxenye enomqondo ofuze lona ibuye itholakale ezibongweni zeSilo uZwelithini ifundeka kanje:

IZul' elidume phakathi

Kwezintab' ezimbili

Ukuduma kwezulu kuchaza ukuhlasela komuntu owesabekayo, ofaniswa nezulu. Ngaleyo ndlela kuwuphawu lwengozi. Ngamanye amazwi iNkosi uShaka yahlasela ngamabutho ayo iNkosi uZwide kanye naseMaMpondweni. Ngakolunye uhlangothi ngokuhlasela kweNkosi uZwelithini akuqondiwe ukuhlasela ngamabutho nangezikhali ngenxa yemithetho elawula izwe laseNingizimu Afrika. Kuzwakala sengathi kuqondwe ukuthi le Nkosi yalwa nabantu ababakhe phakathi kwezintaba ezimbili empini yomqondo noma yamazwi maqede yabehlula.

Izinyosi zeSilo uZwelithini ziboleka ezibongweni zeNkosi uShaka ukugqamisa ukufana nokuphindaka komlando wombango wesihlalo sobukhosi bakwaZulu. Kuwo womabili amaKhosi kunokugxeka nokuthunazwa kwaBantwana ngaphambi kokuba babe ngamaKhosi.

Kulokhu kuvela amaqhinga asuke ehleliwe asetshenziswa ngabanye abantu ukunqinda amandla alabo abasuke bephokophelele ukuba ngamaKhosi. Nakuba kunjalo labo abavinjelwayo abapheli amandla, kunalokho bakhuthazeka kakhulu kunakuqala, bagcine sebehlezi esihlaweni sobukhosi bakwaZulu. Izinyosi ziphinde ziveze ezinye zezimpi ezaliwa yila maKhosi azinqoba.

Isu lokunonga izibongo zeSilo uZwelithini ngezingxenye ezithile ezibolekwe ezibongweni zeLembe, izinyosi zilisebenzisa kahle ngoba lenza olalele noma ofunda izibongo zala maKhosi abone ukuthi indlela ebheke ebukhosini inezinselelo kangakanani, okusuke kuyizinkomba zezinkinga ezinkulu ezisuke zisalindele labo abasuke bephokophelele ukuhlala esihlalweni sobuKhosi. Aligcini lapho, liphinde liveze isithunzi nokwesabeka kukaMdlokombane neLembe, okuvezwa yindlela la maKhosi angathekiswa ngayo ngezulu, okuyinto eyesabekayo ngenxa yobungozi bawo. Ngezansi sizobheka isu lokuxova izigameko.

4.2.2 Isu lokuxova izigameko

Ngesu lokuxova izigameko ngiqonde indlela yokwethula noma yokuxoxa indaba umuntu oyixoxayo angalandelanisi izigameko zayo kusuka ekuqaleni kuze kuyofika ekugcineni. Ngesikhathi umxoxi exoxa ukhetha izigameko ezithile, eke ezinye noma angazilandelanisi ngokulandelana kwazo, afake esinye isigameko esingaba sekugcineni noma ekuqaleni noma phakathi nendawo engxoxweni yakhe. Uma sifundisisa izibongo zeSilo uZwelithini, sithola ukuthi izigameko azilandelani kahle kusukela iSilo sisesincane, kuze lapho sesikhulakhulile, kugcine lapha sesikhulile. Izinyosi zithi zisilandisa ngesigameko esithile esenzeka kuqala zeqe, zisilandise ngesinye isigameko esehlukile, esenzeka iNkosi isikhulile, zibuye futhi ziphindele ezigamekweni ezehlela iNkosi isencane.

Isibonelo, ngasekuqaleni kwezibongo zikaMdlokombane izigameko zilandelana kahle, kuqala kuvezwe lapho ethukwa, evinjelwa ukuthi ahlale esihlalweni kanje:

Bemthuka bemcokofula

Bethi uZwelithini kayikubusa

Kayikuba Nkosi

Kanti bamgcoba ngamafuth' empepho

Kulandela isigameko lapho uMdlokombane esedida umkhondo ebaleka kwaNongoma, eyocasha ebukhosini bamaNdebele lapho kwakugane khona udadewabo uNonhlanhla, okuvezwa yile ngxenye:

INkonyan' encane kaNdaba

Edid' imibala

.....

Ogijime ngandlelande

Ngaluvivi

Eya kwadadewab' uNonhlanhla

Ngemuva kwalesi sigameko kube sekweqiwa ezinye izigameko, ezifana nokuthi wahlala isikhathi esingakanani futhi waphathwa kanjani, sitshelwe ngokwenzeka kwaZulu mhla ebuya ngemuva kokucasha ebuKhosini bakwaMahlangu esizweni samaNdebele.

Ohlamb' izandla

Ngamakhand' amadoda

Wathi yiwon' ayomhlabanela

Kuye kwagcwala

Izifunda zemifula

Esinye ngesoMkhuze

Esinye ngesoThukela

Nani magundwane

Ahlal' ezikhotheni kwaNongoma

Gijimani ngezindlela zonkana

Niyobikel' abangakezwa

Nithi lukhulu luyeza luyanyelela

Silufanisa neNdlov' emnyama yasOndini

Izoshis' izikhotha

NgezakwaNongoma

Kube sekulandela isigameko lapho uMdlokombane esolwa ngamalunga aseNdlunkulu (esilisa) ngesenzo sakhe sokudlubulundela eya eSwatini. Izinyosi zisiveza kanje:

INkonyan' encane kaNdaba

Ekhwele phezu kwendl' Egazini

Bath' oyise noyisemkhulu

Hhawu!
Ngasitha Ndaba
Usuyahlola!
Kanti yibon' abahlolayo

Ngemuva kwalokho kube sekuxoveka izigameko, kulandele isigameko lapho uMdlokombane ebalekela ebuKhosini bamaNdebele, okuyisigameko izinyosi esezedlule kuso, esezike zasiveza engxenyeni yezibongo engaphambili.

IMvukuzane kaNdaba
Evukuz' ubusuku
Iye yabonwa ngumame
NgowasemaNdebeleni

Ngemuva kwalokho kulandela isigameko lapho uMdlokombane ayefuna ukuhlala esihlalweni sobuKhosi kodwa kunabathile eNdlunkulu ababephikisana nalakho:

INdlunkulu yehla yenyuka
Ngebhasi likaMatimati Zazini
Eladuka laduka
Beyogingq' izithupha
Bethi Ndaba
Ngek' ubuse kawukaqini

Ngemuva kwalokho izinyosi zibuyela emuva ziveze isigameko esavelela uMdlokombane esemncane:

INkos' ethombel' ehlathini
Amany' amaKhosi
Ethombel' ezindlini
Ikhiph' izinkomo
Zehla ngohologo
Zibheke kwaMshanelo
Kwagijim' uQholobana

Ezalw' emaNkwanyaneni
Wayobikel' uMzweni
UMzweni wazihudela
Kwamanz' ibheshu
Esehl' enyuka

UNTombela (2016a) leli su ulibiza ngokuthi yi-*circumlocution*. Leli yisu elisetshenziswa kakhulu ngabaxoxi babantu abansundu ngenhloso yokwenza lowo noma labo abalalele babe yingxenye yokuxoxwa kwendaba ngoba babaphoqa ukuthi bahambe begcwalisa izikhewu ezeqiwa ngumxoxi ngamabomu, bezigcwalisela bona ngokwendaba exoxwayo. UNTombela (2016a: 117) uthi:

While speakers of other languages are discouraged to use circumlocution because it is said it encourages redundancy and tautology, it is very popular in the black communities. It is unfortunate that speakers of other languages misinterpret the use of this strategy.

Nakuba abanye abantu bezilimi ezehlukene bengakhuthazwa ukuthi basebenzise le ndlela yokukhuluma ngoba kuthiwa igqugquzela ukuphindaphinda okungenasidingo, le ndlela isetshenziswa kakhulu ngabantu abamnyama. Kuyadumaza nokho ukuthi abantu bezinye izilimi [abagxeka le ndlela] abakuqondisisi ukusetshenziswa kwayo.

Izinyosi zilisebenza kahle leli su ngoba lenza olalele noma ofunda izibongo zikaMdlokombane alalelisise noma afundisise ukuze akwazi ukugcwalisa izikhewu ezihambe zishiywa yizinyosi ngesikhathi zixova izigameko. Lapho umuntu efunda izibongo zeSilo kunezindawo ezihambe zithi ukucasha ngenxa yaleli su kodwa ekugcineni lapho esezifunde zonke uyakwazi ukukulandela okushiwo ezibongweni ngoba izinyosi zithi zisebenzisa leli su zibe zicacisa okunye okuke kwacashela umlaleli phambilini noma lowo ofunda izibongo, zibe zicashisa okunye futhi. Izinyosi ziqhubeka ngale ndlela zize zifike ekugcineni lapho okube sekucacile lokhu okuhambe kucasha ezibongweni. Ngezansi sizobheka isu lokuphinda isigameko kabili.

4.2.3 Isu lokuphinda isigameko kabili

Enkondlweni kuyenzeka kube nesigameko esithile esishiwo noma esibhalwa ngezindlela ezehlukene kabili noma ngaphezulu. Lesi simo siyasithola ezibongweni zeSilo engxenyeni elandelayo:

Ogijime ngandlelande
Ngaluvivi
Eya kwadadewab' uNonhlanhla

Lesi sigameko sibuye siphindwe kanje:

Imvukuzane kaNdaba
Evukuz' ubusuku
Iye yabonwa ngumame
NgowasemaNdebeleni

Lezi zingxenye ziveza ukuthi iSilo sabalekela eMpumalanga lapho kwakugane khona udadewabo uNonhlanhla ebukhosini bakwaMahlangu. Ukusuka kwaNongoma kuya kwaMahlangu esifundeni saseMpumalanga kuyibanga elide kakhulu ukuba umuntu angalihamba ngezinyawo nokwenza ebaleka. USeneviratne (1988: 375) uthi ibanga elingahanjwa ngezinyawo elamukelekayo lincika ezintweni ezifana nohlobo lohambo, injongo yohambo kanye nesikhathi sosuku. Ingxenye evezwa mayelana nohambo lweSilo ikhombisa ukuthi kwabe kuwuhambo olungajwayelekile olwalungathathwa ngumuntu owayezoba yiNkosi eluthatha ebusuku isinyenyela ngoba ephephisa impilo yakhe, okuwuhambo olungeke lwathathwa yinoma ngubani, nokwenza ebusuku. Uma sibhekisisa isizathu sohambo lweSilo siya kwadadewabo eMpumalanga sithola ukuthi kwabe kuwukusindisa impilo yaso. Uma umuntu ebaleka kufanele asheshe ukuze izitha zakhe zingamtholi. Ngakho ukuze iSilo sibaleke kwakudingeka ukuthi sithole usizo olusheshayo. Kungaleso sizathu ngicabanga ukuthi kunomuntu noma abantu abasisiza ngemoto noma ngendiza enophephela emhlane noma ngenye into esheshayo ehamba ngamasondo. Nakuba amazwi athi “Imvukuzane kaNdaba, Evukuz' ubusuku” ebhalwe ngokwehlukile kulawa athi: “Ogijime ngandlelande, Ngaluvivi, Eya kwadadewab' uNonhlanhla”, kodwa aqukethe umqondo ofanayo othi ‘iSilo sabaleka ebusuku sayobhaca ebukhosini kwaMahlangu lapho kwakugane khona udadewabo’.

Ngokwale ngxenye iSilo sakwazi ukubaleka, sayocasha lapho kwakugane khona udadewabo. Ngicabanga ukuthi isizathu sokuthi iSilo sibalekele kwadadewabo ngukuthi kwakuyindawo eqhelile, izitha zaso ezazingeke zicabange ukuthi sasingakwazi ukubaleka size sifike khona ngenxa yobude bebanga. Noma izitha zazingawuthola umkhondo waso, zazingabhekana nobunzima bokusilanda eMpumalanga, sesingaphansi kweNkosi yakwaMahlangu. Isigameko sokubaleka kweSilo izinyosi zisiphinda kabili ngoba zigcizelela ukubaluleka kwaso nokugqamisa ubunzima esabhekana nabo, siphakathi kokufa nokuphila. Isu lokuphinda

isigameko esisodwa kabili esivezwe ngenhla izinyosi zilisebenzise kahle ngoba ligcizelela ubunzima iSilo esabhekana nabo, okwenza abalalele noma abafunda izibongo zeSilo babubone ubunzima iSilo esasibhekene nabo. Ngaphandle kwalokho izinyosi zifuna abantu balibone iqhaza elabanjwa ngudadewabo uNonhlanhla, ekusivikeleni siphakathi kokufa nokuphila. Ngezansi sizobheka isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima.

4.2.4 Isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima

Ngaphandle kwamasu esengiwachaze ngenhla, kunesu elisetshenziswa yizinyosi ukudalula izigameko kanye nabantu abathwesa iSilo ubunzima ngaphambi kokuba sibe yiNkosi. Ukuze ngihlaziye leli su ngisebenzise ingxenye elandelayo:

INdlunkulu yehla yenyuka,
Ngebhasi likaMatimati Zazini.
Eladuka laduka
Beyogingq' izithupha.
Bethi Ndaba
Ngek' ubuse kawukaqini

Kulesi sigaba izinyosi zenekela izwe ukuthi iNdlunkulu yayiphikisana nokubekwa kweSilo, ifunga igomela ukuthi yayingavumi nhlobo ukuthi sibekwe sibe yiNkosi ngaleso sikhathi. Ukuphikelela enkantolo kweNdlunkulu kubukeka kuyindlela eyayisetshenziswa ukuvotela ukuphikisana nokubekwa kwaso. Akungatshazwa ukuthi lesi kwaba yisenzo esazwisa iSilo ubuhlungu lapho sizibona siphikiswa ngamalungu omndeni waso, abantu esasithembe ukuthi babezoseseka kulokho esabe sikuhlosile. Imvamisa umuntu ukwesekwa ukuthola ekhaya kuqala ngaphambi kokuba akuthole emphakathini.

Kungenzeka ukuthi phakathi kwalabo ababeyovota babekhona abase bekwazi ukusayina ngendlela yesimanje, nakuba izinyosi zibabopha ngabhande linye zithi babesayina ngendlela yokuginqa izithupha. Angicabangi ukuthi izinyosi ziqonde ukubahlambalaza uma zibabopha ngabhande linye ngoba kwazona kungenzeka ukuthi zazisayina ngale ndlela. Ukuginqa izithupha izinyosi ezibhekise kukho yindlela abantu abangakwazi ukuzibhalela nokuzisayinela abasayina ngayo. Lokhu kusenzeka nanamuhla lapho abantu abangakwazi ukuzisayinela besebenzisa izithupha njengobufakazi bokuthi yibona abasayinile. Siyababona mihla emabhangeni nakwezinye izindawo besebenzisa le ndlela noma babhale iziphambano lapho okumele basayine khona. Umuntu osayina ngendlela yokuginqa isithupha uginqa isithupha

sakhe sesandla sokudla kuyinki bese esicindezela ephepheni endaweni okumele asayine kuyo. Ngesikhathi egcobisa uyinki engxenyeni yesandla okuthiwa yisithupha, isithupha sesandla sokudla noma sobunxele usiginqela esandleni sobunxele nasesandleni sokudla kabili noma kathathu, kuye nokuthi uyinki ungakanani esitsheni osuke ugcinwe kuso maqede ayicindezele ephepheni. Yingakho kwaze kwathiwa abantu abasayina ngale ndlela baginqa izithupha.

Isu elisetshenziswe yizinyosi alifihli, into liyibeka njengoba injalo. Kumanje isizwe siyazi ukuthi phakathi kwamalunga aseNdlunkulu kunamanye ayephikisana nokubekwa kweSilo sibe yiNkosi yesizwe samaZulu ngoba ethi sabe sisesincane. Nokho lithi lisivezela ukuthi umhlola wawusekhaya kodwa lingadaluli ukuthi kwakungamalunga amangaki futhi engobani. Ngicabanga ukuthi izinyosi zikwenza ngamabomu lokhu ngenhloso yokugqamisa isigameko esazwisa iSilo ubuhlungu, kunokugqamisa abantu abenza leso senzo. Ngaleyo ndlela, ngaleli su izinyosi zithi ziveza isigameko esababuhlungu kodwa zikugweme ukuthela itswayi esilondeni, ziqhathe uMdlokombane neNdlunkulu. Ukube zibe budedengu zachaza konke okwakwenzeka nanokuthi kwenziwa ngobani, kwakungathi njalo uma izinyosi zihaya izibongo zeSilo, zithinta amagama amalunga aseNdlunkulu zikhumbuze iSilo emuva, kokunye sigcine sibakhipha inyumbazana abenzi bobubi. Izinyosi zizwakala zithi hlamuzi zivezele isizwe ngamafuphi ukuthi akhona amalunga aseNdlunkulu ake ashisa umbango. Inhloso akukhona ukukhumbuze iSilo emuva kodwa ukuchazela isizwe ngokwenzeka ngaphambi kokuba sihlale esihlalweni. Ngezansi sizobheka isu lokudalula izigameko kodwa bangadalulwa abantu abathwesa iSilo ubunzima.

4.2.5 Isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo

Ezibongweni zeSilo izinyosi zibuye zisebenzise isu lokugcina amagama abantu okukhulunywa ngabo eyimfihlo. Isibonelo, kunengxenye efundeka kanje:

Ogijime ngandlelande
Ngaluvivi
Eya kwadadewab' uNonhlanhla

Enye ingxenye ifundeka kanje:

IMvukuzane kaNdaba
Evukuz' ubusuku
Iye yabonwa ngumame
NgowasemaNdebeleni

Kuzo zombili lezi zingxenye sithola ukuthi iSilo sabaleka sayobhaca kwadadewabo uNonhlanhla owayendele ebukhosini bakwaMahlangu eMpumalanga. Njengoba ngivezile ngenhla, ubukhosi bakwaMahlangu buqhelelene kakhulu naKwaNongoma. Ngakho-ke kwakungelula ukuthi iSilo sasingabaleka sigijime ibanga elide kangaka kungekho ngisho noyedwa owabe azi ngokubaleka kwaso noma owaselamela sibaleka. Mina ngicabanga ukuthi kukhona umuntu noma iqenjana labantu elalisebenzisana neSilo ngesikhathi sobunzima esasibhekene nabo kodwa lisisiza isinyenyela. Okufika emqondweni wami uma ngicabanga ngebanga okwakumele iSilo silihambe sibe sibaleka, ukuthi ukhona noma bakhona abantu abasibalekisa ngemoto. Okunye okufikayo ukuthi indaba yokubaleka kweSilo yabe iyimfihlo eyayingeke idalulwe kunoma yiliphi ilunga lomphakathi, okwenza kubukeke sengathi akhona amalunga eNdlunkulu abe enolwazi ngokwabe kwenzeka. Lokho kusibeka ekutheni abantu abasiza iSilo ngabantu baseNdlunkulu ababethenjwa kakhulu. Nakuba izinyosi zibazi ngoba zona zazi kabanzi ngezinto ezavelela iSilo kodwa azibadaluli nangengozi ngenxa yezizathu ezaziwa yizo. Zisishiya sizibuza siziphendula ukuthi engabe ngobani futhi bafihlelwani. Ngendlela lolu daba olufihlwe ngayo izinyosi azisebenzisi ngisho amagamambumbulu (*pseudonyms*) alabo ababamba iqhaza ekukhokhobiseni iSilo. Igamambumbulu yigama okungelona eleqiniso lomuntu okhulumayo noma okukhulunywa ngaye. Ziningi kakhulu izizathu zokusebenzisa amagamambumbulu. Esinye sazo ukuvikela abantu okukhulunywa ngabo. Ngokwale ncazelo, kubalulekile kakhulu ukuthi amagama abantu abathile afihlwe, uma kunesidingo, ikakhulukazi uma ukuvezwa kwawo kungabafaka engozini. Kanjalo izinyosi zilisebenzise kahle isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo ngenhloso yokuthi zingaxabanisi amalungu aseNdlunkulu, zifake engozini labo ababebambisene neSilo ekubalekeni kwaso kwaNongoma siyobhaca ebukhosini bakwaMahlangu. Ngezansi sizobheka isu lokudalula amagama abantu abasiza iSilo.

4.2.6 Isu lokudalula amagama abantu abasiza iSilo

Izinyosi zibuye zisebenzise isu lokudalula amagama abantu abasiza iSilo ezinkingeni esasibhekene nazo. Igama lomntwana wakwaPhindangene liyavela kule ngxenye:

Ubesibind' uButhelezi

Ngokukhuthazel' umtakaNdaba

Bemthuka bemcokofula

Bethi uZwelithini kayikubusa

Kayikuba Nkosi

Nakuba ababhali beveza ukuthi ubudlelwano phakathi kweSilo noButhelezi owaziwa kakhulu ngokuthi nguMntwana wakwaPhindangene babubuye bungabi buhle ngenxa yesimo sezombusazwe kodwa uButhelezi akasilaxazanga iSilo. Wayeseseka kakhulu kusukela singakahlali esihlalweni sobukhosi size siyokhothama.

Ngivezile ngenhla ukuthi iSilo sake sabalekela ebukhosini bakwaMahlangu lapho kwakugane khona udadewabo uNonhlanhla. Le ngxenye iyasiveza leso sigameko:

Ogijime ngandlelande

Ngaluvivi

Eya kwadadewab' uNonhlanhla

Sesilihambile ibanga elide elisuka kwaNongoma liyofika kwaMahlangu eMpumalanga iSilo, udadewabo uNonhlanhla wasamukela kahle wasethula kumalunga asebukhosini bakwaMahlangu wase ehlala naso lapho ayegane khona. Kule ngxenye uMntwana uNonhlanhla uvezwe kwacaca ukuthi iSilo wasisiza ngokusibhacisa ngesikhathi sibalekela abathile kwaNongoma.

Kumele ukuba emuva kokuthi uNonhlanhla esindise impilo yaso saqhubeka sahlaziya amanye amalungu aseNdlunkulu, sathola omunye udadewabo uGretta owendele kwaShamase owayethembekile kuso. UGretta nguyye owabe esebonisana noNonhlanhla ukuthi kwakungathintwa bani ukuze iSilo sigcine siluthathile uhambo olwaluya eJalimane. Lokho kuvela kule ngxenye:

Iwuhlabе yawulawula

INkosazana uGretta

Egane kwaShamase

Yalala ingalele

EkaBhusha emaNdebeleni

Umuntu uzibuza ukuthi yini eyayivimba ukuba iSilo senzelwe iphasphothi ukuze siye lapho esasifuna ukuya khona, ngoba ikhona inqubo elandelwa ngumuntu ofuna iphasphothi. Ingxenye elandelayo iyakuveza ukuthi kunabathile ezikhulwini zombuso ababetshelwe ukuthi basivimbe basivimbisise:

Ivalwe ngamadod' amabili

Kuval' u-Otty uZulomhlophe

Beno-J.J. Boshoff uMehlomane

Ingxenywe elandelayo izeza ukuthi ukubonisana kukaGretta noNonhlanhla kwenza ukuthi laba baNtwana bathathe isinqumo sokuyocela usizo esikhulwini uTorlage esakwazi ukwenzela iSilo iphasphothi ngokushesha:

Indaba yenziwe nguTorlage

Kwabamhloph' abelungu

Ovul' imigoqo

Ngenxa yokwethemba odadewabo kanye nokuba nobudlelwano obuhle nabo uGretta noNonhlanhla, odadewabo basikhulumela noTorlage ukuba asenzele iphasphothi sagcina sikwazile ukuya eJalimane.

Kule ngxenywe kuvezwa amagama abantu abathathu abasiza iSilo, okungodadawabo beSilo kanye noMnuzane uTorlage. Ngesikhathi kunabathile abafana noMnumzane Otty no-J.J. Boshoff ababevimbela iSilo ukuthi siphume lapha eNingizimu Afrika siye eJalimane, okuwuhambo olwabe lubalulekile eSilweni, abaNtwana beNkosi uCyprian Bhekuzulu Zulu (uGretta noNonhlanhla) babonisana ngalolu daba maqede bacela usizo kuMnumzane uTorlage, owakwazi ukuthi enzele iSilo iphasphothi ngokushesha. Ngaleyo ndlela laba baNtwana kanye noTorlage babamba iqhaza elikhulu ekwelekeleleni iSilo kwezinye zezinkinga esasihlangabezana nazo. Nakuba amanye amagama abantu abasiza iSilo egodliwe kwezinye izingxenywe zezibongo zaso, kule ngxenywe avezwe acaca kahle.

Izinyosi leli su zilisebenzise ngenhloso yokuvezela isizwe ukuthi akuwona wonke amalunga aseNdlunkulu namalunga omphakathi ayephikisana nezinhloso zeSilo. Leli su liyanemba ngoba ligqamisa isimo sokukhuluma esithi *akuyiwa nganxanye kungemanzi*, kule ngxenywe okuchaza ukuthi nakuba kwakunabantu eNdlunkulu nasemphakathini ababephikisana neSilo kodwa babekhona futhi ababeseseke ezinkingeni esasibhekene nazo. Ngezansi sizobheka isu lokuhlekisa ngabantu abathile.

4.2.7 Isu lokuhlekisa ngabantu abathile

Ukuhlelekisa ngabantu kujwayelekile emphakathini. Lowo ohlekisa ngomunye usuke enenhloso ethile. Ukuhlelekisa ngomuntu engikubona kukuhle yilokho okwenza ngisho umuntu okuhlekiswa ngaye ahleke. Ngamanye amazwi umuntu okuhlekiswa ngaye akezwa buhlungu, akufani nalapho lowo ohlekisa ngomuntu ekwenza ngenhloso yokumehlisa isithunzi, okuyaye kugcine sekudale ubutha phakathi kwaloyo ohlekisa ngomunye nalowo okuhlekiswa ngaye.

Kwesinye isikhathi ubutha budaleka phakathi komhleleka nabanye abahlekayo, kokunye phakathi kwalabo abahlekayo bebodwa. Ezibongweni zeSilo kunale ngxenye ehlekisayo:

Kwagijim' uQholobana

Ezalw' emaNkwanyaneni

Wayobikel' uMzweni

UMzweni wazihudela

Kwamanz' ibheshu

Esehl' enyuka

Kule ngxenye uQholobana wakwaNkwanyana wafika kuMzweni egijima ezombikela ukuthi iSilo sabe sithombe sikhaphela izinkomo zikayise uBhekuzulu edlelweni. UMzweni kwamethusa kakhulu ukuzwa lokho waze wazihudela kwaba manzi ibheshu. Izinyosi bezingayibeka ngenye indlela le ngxenye abalalele noma abayifundayo bakuqonde okwenzeka ngalelo langa. Uma uMzweni wabe ebhince ibheshu, kusobala ukuthi kwabe kungumuntu wesilisa owabe esekhulile, engaseyena umfana. Ukuhlelisa ngoMzweni ngale ndlela kwenza olalele noma ofunda le ngxenye azibuze imibuzo engenazimpendulo. Isibonelo, ngabe izinyosi zihlekisa ngaye ngenhloso yokumthela ngehlazo noma zihlekisa ngaye ukuze naye ahleke lapho ekhumbula okwenzeka ngelanga lesigameko? UNyembezi (1958) uthi ezigamekweni ezifuze lesi umcwaningi ohlaziya izibongo zeNkosi kumele abuze abantu abasazi kahle isigameko okubhekiswe kuso. Nakuba ngasibona isidingo sokuthi ngiyobuza ngezigameko ezifuze lesi enyosini esaphila uBuzetsheni Mdletshe kodwa angikwazanga ngoba lolu cwaningo ngalwenza ngingenabo abaxhasi.

Nasi esinye isigameko lapho izinyosi zihlekisa ngomuntu:

Amabombo yawajikijel' eZitheni

UShabalala waxhaphazela isisu wazihudela

Wabhal' ubunwayinwayi

Uyjabula mfundi weLanga

Wen' owaz' amang' asephapheni

Kule ngxenye kudalulwa ukuthi kwathi lapho iSilo sizifikela mathupha ezitheni zaso, intatheli yephaphandaba Ilanga, uShabalala, okwakumele ibhale ngalolo daba yashaywa luvalo, kwaphenduka isisu yaze yazihudela. Isizathu ngukuthi yayisaba isimo esasingayehlela uma ibhala yenekile izwe okwabe kwenzekile kunjengoba kunjalo. Izinyosi zithi wagcina esebhala

okwakungelona iqiniso. Inhloso yokuhlekisa ngoShabalala icace bha – ngukumehlisa isithunzi nokumzwisa ubuhlungu, ayifani neyokuhlekisa ngoMzweni ethe ukucasha, eyenza olalele noma ofundayo acabangele.

Isu lokuhlekisa ngomuntu lihle uma lisetshenziswa ngendlela yokuhlekisa abantu abalalele kuze kuyohleka nalowo okuhlekiswa ngaye ngoba lidala ubuhlobo phakathi kwalowo ohlekwayo nalabo abahlekayo. Libi uma inhloso kungukuzwisa ubuhlungu lowo okuhlekiswa ngaye. Ezibonelweni ezingenhla izinyosi zisebenzise isu lokuhlekisa ngabantu abathile ngenhloso yokuthi izigameko ezizidalulayo zingalibaleki kalula ngoba izigameko ezihlekisayo zihlala isikhathi eside emicabangweni yabantu kunalezo ezidluliswa ngendlela eyejwayelekile. Ngezansi sizobheka isu lokusebenzisa umqondo osobala.

4.2.8 Isu lokusebenzisa umqondo osobala

Lapho ngifundisa izibongo zeSilo ngithole ukuthi, njengezinye izinkondlo, izibongo zeSilo zinomqondo osobala kanye nomqondo ocashile noma ojulile. Umqondo osobala ngumqondo otholwa yinoma ngubani ofunda noma olalela lapho kuhaywa izibongo zamaKhosi (Ntombela nabanye, 2013). Ngamanye amazwi, kulula ukuthi okushiwo noma okuqukethwe ezibongweni kuqondisiswe yilabo abalalele noma abafunda izibongo uma kuqhathaniswa nokwenzeka emqondweni ocashile. Kule ngxenye sibheka izibonelo ezimbalwa ezinomqondo osobala ezisetshenziswa yizinyosi ezibongweni zeSilo ukudalula ubunzima iSilo esabhekana nabo. Isibonelo, sokuqala:

UNdab' omuhle kakhulu
Onyembezi zophela ngaphakathi
Mhla eyokhalela
Isizwe sakhe
EThekwini emaDilamini

iSilo sibizwa ngoNdaba ngoba siyisizukulwane sikaNdaba owabe ezalwa nguZulu, uZulu ezalwa nguMalandela, uMalandela ezalwa nguLuzumane, kuhlehle njalo. Kule ngxenye engenhla sivezelwa ukuthi kunesikhathi lapho iSilo esake sabonakala sikhala ngenhliziyo ngenxa yobuhlungu esasibuzwa esasihlukumeza isizwe saso. Nakuba esasikubona futhi sikuzwa mayelana nabantu baso kwakubuhlungu kodwa asizange sikiphe izinyembezi njengenina. Lokhu kuchaza ukuthi lapho kunezinto ezazizwisa iSilo ubuhlungu, sasingakhali

izinyembezi ezibonwa ngamehlo kodwa sasidla imihlathi, okuhambisanayo nokushiwo ngesiZulu ukuthi *indoda ayikhali kodwa idla imihlathi*.

Nasi esinye isibonelo:

Yini lena

Eyenzek' eThekwini?

Wabakhuzel' izimpukane zakho Ndaba

Izingqapheli zakukhiph' ephepheni

Izinyosi ziveza isigameko esenzeka eThekwini lapho iSilo esathi uma sikhuza isimo esasingahambi kahle izintatheli zabhala ngaso emaphephandabeni, kwesinye isikhathi zazize zibhale nokungelona iqiniso ngeSilo. Esinye isibonelo yilesi:

Onyawozinhle MtakaNdaba

Ezingakhethi mabala

Ezigxobe lapho kungakaze

Kunyathele khona

EzawoYise noYisemkhulu

Ibhek' amaged' avuleka

NangakwaMahamba

Nowayengenapasi naphasiphothi

Simethuke eseseSwazini

Yakhethelwa zingane

NgezakwaLobamba

Zathi thatha Ndaba

Nanku umqamelo wakho

Uyoziqamelela ngaw' eNaleni

UNompunyumpunywana

INkuz' abayibambe

Ngandlebende yaphunyula

OYise beyivalela ngehlahla

Bethi Ndab' ungaluwel' uPhongolo

Uyodayisa ngezwe likaSenzangakhona

KwelakwaNgwane

Lapha izinyosi ziveza ukuthi iSilo sahamba izindawo eziningi saze sayonyathela nalapho okwakungakaze kufike obaba baso, omkhulu baso nokhokho baso. Le ngxenye iveza ukuthi uma kwakumele sithathe uhambo sasibhekana nezinkinga, ezinye zazo ezazidalwa ngabathile ngamabomu. Uma kuthiwa “Ibhek’ amaged’ avuleka nangakwaMahamba” kuqondwe ukuthi nakuba iSilo sasingenawo amaphepha ayesigunyaza ukuthi siphume eNingizimu Afrika, siyongena eSwatini, ngenxa yokwesekwa ngodadewabo, sasondelana nabantu abagcina besisizile sakwazi ukudlula emngceleni kwaMahamba sangena eSwatini. Kuyavela ukuthi abantu abadala babengafuni ukuthi siye eSwatini ngoba babesaba ukuthi sasingase sinikele ngezwe lakwaZulu eNkosini yamaSwati. Ngenxa yokudlubulundela kwaso siyongena eSwatini naphezu kokuthi obaba baso babegadile ukuthi kungenzeki lokho, izinyosi zisibiza ngoNompunyumpunywana. Sizobona esahlukweni sesikhombisa kuchazwa kabanzi ukuthi kungani iSilo singathekiswa ngalolu hlobo lomuthi. Ukuya kweSilo eSwatini kwathela izithelo ezinhle ngoba safike sakhangwa ubuhle beZinyane uMantfombi Dlamini, owagcina eseyiNdlunkulu eyazalela isizwe samaZulu uMntwana uMisuzulu, osekunguyena oyiNkosi yamaZulu.

Lapha ngithe jwaphu ngaphawula ngezingxenye ezimbalwa ezitholakala ezibongweni zeSilo eziqukethe umqondo osobala. Okugqamile ngaleli su ukuthi izinyosi ziveza ubunzima iSilo esahlangabezana nabo zisebenzisa ulimi olukhululekile, olusobala nolucace bha kulabo abalalele noma abafunda izibongo zeSilo. Leli su lihle ngoba alifihli lutho, izinto lizibeka njengoba zinjalo futhi liqondwa ngabantu abaningi, alifani nesu lokusebenzisa umqondo ocashile eliqondwa ngabantu abathile kuphela, esizolibheka ngezansi.

4.2.9 Isu lokusebenzisa umqondo ocashile

Umqondo ocashile ubuye ubizwe ngokuthi umqondo ojulile. Lona ngumqondo owehluke kakhulu uma uqhathaniswa nomqondo osobala ngoba wona akulula ukuthi umfundi wenkondlo awuthole. UNTombela nabanye (2013: 24) bathi:

Akuzona zonke izinkondlo okuthi lapho umfundi ezifunda athole umqondo wazo kalula. Kuyenzeka ukuthi umfundi athi lapho esebeka ngamazwi akhe okushiwo yinkondlo ezwe kuqhamuka okunye okushiwo yinkondlo, kuvele imiqondo eyehlukene ngenkondlo eyodwa. Ngakho-ke ngale komqondo osobala kuyenzeka kuvele omunye umqondo kumfundi ngamunye. Umqondo onjalo kuthiwa ngumqondo ojulile ngoba ufihlekile, awukho obala. Ukuze umfundi awuthole lo mqondo kumele afunde inkondlo ajule ngayo. Singaphawula lapha

ukuthi akuvamile ukuthi abafundi bavumelane ngomqondo ocashile, kuba nokwehlukana kwemibono.

Okwenzeka ezinkondlweni jikelele kuyafana nokwenzeka ezibongweni zeSilo. Okushiwo kusicaphuno esingenhla kuchaza ukuthi umqondo ocashile unezincazelo ezehlukene kangangokuthi uma abantu ababili noma ngaphezulu befunda inkondlo efanayo noma belalele izibongo zeSilo, bangase bakuhumushe ngezindlela ezehlukene lokho abakufundayo noma abakulalele. UScott (2013: 124) uthi abantu umhlaba bawubuka ngezindlela ezingefani. Kanjalo izinkondlo nezibongo zamaKhosi bazihumusha ngezindlela ezingefani. Lokhu kuchaza ukuthi uma abantu belalela noma befunda ingxenye yezibongo zeSilo lapho izinyosi zisebenzisa umqondo ocashile, zigigiyela, leyo ngxenye noma lezo zingxenye bazihumusha ngezindlela ezehlukene. UNxumalo (2021: 161) uthi ukugigiyela ngukungaqondi ngqo ubeke izinto ngembaba. Ngamanye amazwi uma izinyosi zisebenzisa umqondo ocashile ezingxenyeni ezithile zezibongo zeSilo zisuke zihlose ukufihla okuthile ezikusho kulezo zingxenye. Isibonelo:

Ugcwalelwe kabi Mageba

Ugcwalelwe ngumfula eGazankulu

Wadondolozela ngeShangan' uGasa

Ngisho amaGazankulu ayibonile le ndaba

Izinyosi le ngxenye ziyifihle ngenhloso ukuze oyilalele noma oyifundayo azicabangele yena ukuthi kwenzekani eGazankulu. IGazankulu yindawo eyayiyisabelo samaShangane ngesikhathi sobandlululo. Kule ngxenye engenhla kuzwakala sengathi iSilo sathi sivakashele eGazankulu sabhekana nezinkinga, kwaba nabathile ababefuna ukusenzakalisa. Kuleso simo sazivikela ngokuthi sishaye omunye wamaShangane abe elapho. Ukube izinyosi zisebenzise umqondo osobala ukuveza lesi sehlakalo, iSilo sasiyongena enkingeni kokunye size sethweswe icala lokushaya ngenhloso. Ngaleyo ndlela nakuba izinyosi zikuveza ukuthi iSilo sake sahambela eGazankulu kodwa ziyasifihla isenzo sokushaya ngenhloso. Esikhundleni sokuthi zithi iSilo sashaya omunye wamaShangane ayelapho, zithi sadondolozela ngeShangane uGasa. Lokhu zikwenza ngenhloso yokuvikela iSilo. Nansi enye ingxenye enesigameko esifuze lesi:

Wambamb' uSigoma

Khona kwaNdwandwe

Ekhakonyoko koHloko

Wamshaya phansi koludumayo

Akwaba ndaba zalutho

Umusho wokuqala obhalwe ngokugqamile ucashile ngoba ukubamba umuntu kwehlukene kaningi, kukhona ukumbamba ngokumjabulela, ukumbamba ngendluzula, ukumbamba umyeke, ukumbamba ngenduku, njalonjalo. Inhlansana yokwenzeka ize ivele emshweni wesibili obhalwe ngokugqamile lapho izinyosi zithi ‘Wamshaya phansi koludumayo’. Uma sekungena amagama athi ‘wamshaya phansi’ kube sekuvela isithombe sokuthi ukubamba izinyosi ezikuqondile akukona okokujabulelana. Yizingane kuphela ezithi uma zijabulelene zibambambane, kokunye zize ziwisane phansi. Ngaleyo ndlela ingxenye engenhla ifihla ukuthi iSilo sashaya isihlobo saso uSigoma wakwaNdwandwe. Nakuba izinyosi zisifihla isigameko sokushaya kodwa ingxenye engezansi iyakuveza ukuthi iSilo sasibhaxabulana ngemvubu:

INkos’ ebhala ngemvubu

Amany’ amaKhos’ ebhala ngepensela

Uma ngihlobanisa isenzo seSilo sokushaya abantu ngemvubu nesigameko seSilo sokubamba uSigoma simshaye phansi, ngifikelwa ngumcabango wokuthi naye uSigoma wadliwa yiyo imvubu yeSilo. Engxenyeni engezansi kuyavela ukuthi ukushaywa kukaSigoma kwakungesona isigameko sokuqala, baningi abantu iSilo esabe sesibashaye ngemvubu yaso:

Lagida!

Ligide liphindelela

Wambamb’ uSigoma

Khona kwaNdwandwe

Ekhakonyoko koHloko

Wamshaya phansi koludumayo

Akwaba ndaba zalutho

Enye ingxenye ebucayi izinyosi ezifihla imininingwane yayo yile:

IZul’ elidume phakathi

Kwezintab’ezimbili

Phakathi kweSigwegwe noLangakazi

Umbani lawuhlaba ezintabeni zakoMbuzi

Lamudl’ uMafehla

Ezalwa kwaKhambule

Umsizi waphumela kuVovo

Ezalw' emaNseleni

Uma le ngxenye ngiyiqhathanisa nengxenye engezansi ecashunwe ezibongweni zeNkosi uShaka, ngizwa kukhona okuzwakala kufana kuzona:

Izul' elidume emuva komuz' eKuqobekeni,

Laduma lazithath' izihlangu zamaPhela.

Wamudl' uNomahlanjana, ezalwa nguZwide, eMapheleni.

Wamudl' uMpepha, ezalwa nguZwide, eMapheleni.

Wamudl' uNqabeni, ezalwa nguZwide, eMapheleni.

Wamudl' uDayingubo, ezalwa nguZwide, eMapheleni.

Wamudl' uSikloloba, ezalwa nguZwide, eMapheleni.

(Nyembezi, 1958: 33)

Ngokwale ngxenye umusho obhalwe ngokugqamile uqukuthe umqondo wokuthi kwatholana phezulu izinhlangothi ezimbili – amabutho eNkosi uShaka namabutho eNkosi uZwide ngemuva komuzi owawubizwa ngokuthi kuseKuqobekeni. Ngakolunye uhlangothi, ingxenye ecashunwe ezibongweni zeSilo ethi 'Izul' elidume phakathi kwezintaba ezimbili' iqukethe umqondo wokuthi kwatholana phezulu izinhlangothi ezimbili – ingxenye eyayihambisana neSilo kanye nengxenye yabantu bakoMbuzi ababakhe phakathi kwezintaba ezimbili. Okunye okufanayo ngokuthi kuzo zombili izibonelo kunohlangothi olugasela olunye. Kuzo zombili iziwombe ukufika kohlangothi olugasela olunye kubizwa 'ngokuduma kwezulu'. Umehluko ngokuthi lapho kugasela amabutho eLembe amabutho atholana phezulu ngezikhali kanti okwenzeka ekuhlenganeni kohlangothi lwabantu ababeseka iSilo nalabo ababehlala koMbuzi akuvezwa ukuthi kwasetshenziswani. Okunye okungumehluko ukuthi iLembe laliphakathi kwamabutho agasela kuZwide kanti akucaci ukuthi iSilo uZwelithini sasikhona noma cha koMbuzi. Ngokujwayelekile uma kutholene phezulu izinhlangothi ezimbili, kuba khona abantu abasala enkundleni abanye baphenduke izinkubela. Ngasohlangothini lweLembe siyatshelwa ngamadodana kaZwide asala enkundleni kanti ngasohlangothini lweSilo akuvezwa. Okwenzeka koMbuzi izinyosi zikushiya kumuntu olalele noma ofunda le ngxenye ukuba azicabangele noma azifunele ukuthi kwenzekani nokuthi kwaphetha kanjani. Nakuba izinyosi zifihla iminingwane yokwenzeka lapho zingathekisa iSilo ngezulu elidume laphonsa umbani endaweni eyaziwa ngokuthi kukoMbuzi, mina ngizwa sengathi kunabantu abathile abashaywa

koMbuzi ngomyalelo weSilo. Kuzwakala sengathi uMafehla wakwaKhambule wabe engomunye wabantu okwakumele bashaywe kodwa uVovo wasemaNseleni washayeka ngephutha.

Umqondo ocashile okule ngxenye yezibongo zeSilo awugcini ngokuvikela iSilo nezinyosi, uphinde uxukuze imiqondo yabalalele noma abafunda le ngxenye bacabange bajule befuna iqiniso lokwenzeka kuleso sigameko. UNxumalo (2021: 161) uyawufakazela lo mbono athi:

Noma ngabe imbongi ikwenza ngenhloso noma ifihla inkulumo ukuba ingazwakali kwabathile kodwa kuyiqhinga elihle ngasohlangothini lokujulisa ulimi, ikakhulu ulimi lobunkondlo kuyaziwa ukuthi kumele lube sezingeni elithile.

Kule ngxenye ukujula kolimi kulapho izinyosi zisebenzisa umfanekiso-mqondo owaziwa ngokuthi yisingathekiso. Izinyosi zibiza iSilo ngeZulu okuyinto eyesatshwa ngabantu ngenxa yobungozi balo. Sizozwa kabanzi ngalo mfanekiso-mqondo esahlukweni sesikhombisa. Ngokuyizwa kwami le ngxenye, izinyosi zisebenzisa umqondo ocashile ngenhloso yokuhlonipha nokuvikela iSilo. Ngaphandle kwalokho zifihla isigameko esibucayi esasingazifaka enkingeni uma zisibeka ngomqondo osobala. Lokhu ngikusho ngoba kuzwakala sengathi iSilo sakhipha umyalelo wokuthi kube nabantu abathile abashaywayo ukuze kufezeke enye yezinhloso zaso.

Kubalulekile ukuthi lolu hlobo lwezigameko lulondolozwe ezibongweni zeSilo ukuze izizukulwane ezizayo zithi uma ziwuthola lo mlendo, zicabange zijule zifuna iqiniso ngokwenzeka endaweni eyaziwa ngokuthi kukoMbuzi. Izinyosi zilisebenzise kahle leli su ngoba laziphephisa olakeni lweSilo ezazingabhekana nalo uma okwenzeka koMbuzi zikubeka kunjengoba kunjalo, zethule iqiniso elihlambalaza iSilo. Libuye liveze indlela yokuhlonipha ngokugwema ukweneka amahlazo eSilo enjengoba enjalo. Nakuba bekhona abakuqondayo okuqondwe ngale ngxenye kodwa izinyosi zikwenze ngamabomu ukuthi bagcine becabangela, okungathi uma bechaza okwenzeka kube yiyo abasala nenkinga. Ngaleyo ndlela leli su ngilibona liphinde libe ngunoxhaka ocuphe ukubamba abantu abathile abafana nabacwaningi abathi uma behlaziya le ngxenye beneke amaqiniso obala, okungabadalela amazinyo abushelelezi.

4.3 Isiphetho

Kulesi sahluko ngihlaziye amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila, obuvela ezibongweni zaso. Ngidalule isu ngalinye ngase ngilahlaziya ngiveza ukuthi lisetshenziswe kanjani, ngaveza ukuthi ngokubona kwami ngilibona linjani.

Isu lokunyonka noma lokuboleka ezibongweni zeNkosi uShaka izinyosi zilisebenzisa kahle ngoba lenza olalele noma ofunda izibongo zala maKhosi abone ukuthi indlela ebheke ebukhosini inezinselelo kangakanani, okusuke kuyizinkomba zezinkinga ezinkulu ezisuke zisalindele labo abasuke bephokophelele ukuhlala esihlalweni sobukhosi. Aligcini lapho, liphinde liveze isithunzi nokwesabeka kukaMdlokombane neLembe, okuvezwa yindlela la maKhosi angathekiswa ngayo ngezulu, into eyingozi neyesabekayo.

Izinyosi zilisebenza kahle isu lokuxova izigameko ngoba lenza olalele noma ofunda izibongo zikaMdlokombane alalelisise noma afundisise ngenhloso yokuthi ezokwazi ukugcwalisa izikhewu ezihambe zishiywa yizinyosi ngesikhathi zixova izigameko. Lapho umuntu efunda izibongo zeSilo kunezindawo ezihambe zithi ukucasha ngenxa yaleli su kodwa ekugcineni lapho esezifunde zonke uyakwazi ukukulandela okushiwo ezibongweni ngoba izinyosi zithi zisebenzisa leli su zibe zicacisa okunye okuke kwacashela umlaleli phambilini noma lowo ofunda izibongo, zibe zicashisa okunye futhi. Izinyosi ziqhubeka ngale ndlela zize zifike ekugcineni lapho okube sekucacile lokhu okuhambe kucasha ezibongweni.

Isigameko sokubalekela KwaMahlangu kweSilo izinyosi zisiphinda kabili ngoba zigcizelela ukubaluleka kwaso nokugqamisa ubunzima iSilo esabhekana nabo, siphakathi kokufa nokuphila. Isu lokuphinda isigameko esisodwa kabili izinyosi zilisebenzise kahle ngoba ligcizelela ubunzima iSilo esabhekana nabo okwenza abalalele noma abafunda izibongo zaso babubone ubunzima iSilo esasibhekene nabo. Ngaphandle kwalokho izinyosi zifuna abantu balibone iqhaza elabanjwa ngudadewabo uNonhlanhla, ekusivikeleni siphakathi kokufa nokuphila.

Isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima alifihli, into liyibeka njengoba injalo. Kumanje isizwe siyazi ukuthi phakathi kwamalunga aseNdlunkulu kunamanye ayephikisana nokubekwa kwaso sibe yiNkosi yesizwe samaZulu ngoba ethi sabe sisesincane. Nokho lithi lisivezela ukuthi umhlola wawusekhaya kodwa lingadaluli ukuthi kwakungamalungu amangaki futhi engobani. Izinyosi zikwenza ngamabomu lokhu ngenhloso

yokugqamisa isigameko esazwisa iSilo ubuhlungu, kunokugqamisa abantu abenza leso senzo. Leli su lihle ngoba izinyosi zithi ziveza isigameko esababuhlungu kodwa zikugweme ukuthela itswayi esilondeni, ziqhathe uMdlokombane neNdlunkulu. Ukube zibe budedengu zachaza konke okwakwenzeka nanokuthi kwenziwa ngobani, kwakungathi njalo uma zihaya izibongo zeSilo, zithinta amagama amalunga aseNdlunkulu zikhumbuze iSilo emuva, kokunye sigcine sibakhipha inyumbazane abenzi bobubi. Izinyosi zizwakala zithi hlamuzi zivezele isizwe ngamafuphi ukuthi akhona amalungu aseNdlunkulu ake ashisa umbongo. Inhloso akukhona ukukhumbuze iSilo emuva kodwa ukuchazela isizwe ngokwenzeka ngaphambi kokuba iSilo sihlale esihlalweni.

Izinyosi zilisebenzise kahle isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo ngenhloso yokuthi zingaxabanisi amalungu aseNdlunkulu, zifake engozini labo ababebambisene neSilo ekubalekeni kwaso KwaNongoma siyobhaca ebukhosini baKwaMahlangu. Ngaleyo ndlela zilisebenzise kahle ukuvikela abantu abathile abangangena enkingeni uma kudalulwa amagama abo.

Izinyosi isu lokudalula amagama abantu abasiza iSilo zilisebenzise ngenhloso yokuvezela isizwe ukuthi akuwona wonke amalungu aseNdlunkulu namalungu omphakathi ayephikisana nezinhloso zeSilo. Leli su liyanemba ngoba ligqamisa isimo sokukhuluma esithi *Akuyiwa nganxanye kungemanzi*, kule ngxenye okuchaza ukuthi nakuba kwakunabantu eNdlunkulu nasemphakathini ababephikisana neSilo kodwa babekhona futhi ababeseseke ezinkingeni esasibhekene nazo.

Isu lokuhlekisa ngabantu abathile izinyosi zilisebenzisela izinhloso ezimbili: Ukuhlelekisa abantu abalalele kuze kuyohleka nalowo okuhlekiswa ngaye ngenhloso yokudala ubuhlobo phakathi kwalowo ohlekwayo nalabo abahlekayo. Zibuye zilisebenzisele ukuzwisa ubuhlungu lowo okuhlekiswa ngaye. Leli su liyanemba ngoba lenza izigameko ezidalulwayo zingalibaleki kalula ngoba izigameko ezihlekisayo zihlala isikhathi eside emicabangweni yabantu kunalezo ezidluliswa ngendlela eyejwayelekile.

Okugqamile ngesu lokusebenzisa umqondo osobala ukuthi izinyosi ziveza ubunzima iSilo esahlangabezana nabo zisebenzisa ulimi olukhululekile, olusobala nolucace bha kulabo abalalele noma abafunda izibongo zeSilo. Leli su lihle ngoba alifihli lutho, izinto lizibeka njengoba zinjalo futhi liqondwa ngabantu abaningi, alifani nesu lokusebenzisa umqondo ocashile eliqondwa ngabantu abathile kuphela.

Izinyosi zilisebenzise kahle isu lokusebenzisa umqondo ocashile ngoba liziphephisa olakeni lweSilo uma okwenzeka koMbuzi zikubeka njengoba kunjalo, zethule iqiniso elihlambalaza iSilo. Libuye liveze indlela yokuhlonipha ngokugwema ukweneka amahlazo eSilo enjengoba enjalo. Nakuba bekhona abakuqondayo okuqondwe ngale ngxenye kodwa izinyosi zikwenze ngamabomu ukuthi bagcine becabangela, okungathi uma bechaza okwenzeka kube yibo abasala nenkinga. Ngaleyo ndlela leli su ngilibona liphinde libe unoxhaka ocuphe ukubamba abantu abathile abafana nabacwaningi abathi uma behlaziya le ngxenye beneke amaqiniso obala, okungabenzela amazinyo abushelelezi.

Esahlukweni esilandelayo sizobheka amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sasebenzisa ziphi izindlela ukubhekana nezinselelo esasibhekene nazo.

ISAPHLUKO SESIHLANU

AMASU ASETSHENZISWA YIZINYOSI UKUDALULA UKUTHI ISILO SASEBENZISA ZIPHI IZINDLELA UKUBHEKANA NEZINSELELO ESASIBHEKENE NAZO

5.1 Isingeniso

Esahlukweni sesine ngihlaziye amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila. Kulesi sahluko ngihlaziya amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sasebenzisa ziphi izindlela ukubhekana nezinselelo esasibhekene nazo. Ngidalula isu ngalinye bese ngihlaziya ngiveza ukuthi lisetshenziswe kanjani. Ezinye izigameko engiphawule ngazo esahlukweni sesine ngiphinda ngiphawule ngazo kulesi sahluko sengibhekise kumasu izinyosi eziveza ngawo ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo. Amasu engiwahlaziya kulesi sahluko yilawa: isu lokudalula isigameko lapho iSilo sabalekela kwaMahlangu, isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi, isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu, isu lokudalula izigameko lapho iSilo sabhekana ngqo nabelungu ababephazamisa izinhlelo zaso, isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo nabelungu ababeseseke kanye nesu lokudalula isigameko lapho iSilo saqeda isiteleka kwaMagenqe eThekwini.

5.2 Amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sabhekana kanjani nezinselelo esasibhekene nazo

5.2.1 Isu lokudalula isigameko lapho iSilo sabalekela kwaMahlangu

Ngivezile esahlukweni sesine ukuthi iSilo sake sabaleka sayobhaca kwaMahlangu lapho okwakugane khona udadewabo uNonhlanhla, okuvezwa yizingxenye ezingezansi. Engxenyeni yokuqala sithola lokhu:

Ogijime ngandlelande

Ngaluvivi

Eya kwadadewab' uNonhlanhla

Ingxenye yesibili yona ifundeka kanje:

IMvukuzane kaNdaba
Evukuz' ubusuku
Iye yabonwa ngumame
NgowasemaNdebeleni

Uma ngifundisisa lezi zingxenye ngifikelwa yimibuzo efana nalena: Kungani iSilo singabalekelanga komunye woyise? Kungani singabalekelanga komunye woyisemkhulu? Kungani singabalekelanga kwenye yeziNdlovukazi (konina)? Kungani singabalekelanga komunye wogogo baso? Kungani singabalekelanga komunye wabafowabo? Kungani singabalekelanga kwaNdwandwe khabonina? Kungani sakhetha ukubalekela kudadewabo uNonhlanhla bekhona abanye odadewabo? Kungani sakhetha ukuhamba ibanga elide kangaka zibe zikhona izihlobo zegazi ezaziseduze? Okufika emqondweni wami ukuthi kumele ukuba sahlala phansi sabacwaninga bonke abantu esasingabalekela kubo, ekugcineni saqoka ukubalekela kudadewabo uNonhlanhla. Mhlawumbe saqoka uNonhlanhla ngoba wayehlala esifundazweni saseMpumalanga okulibanga elide ukuya khona ngoba sicabanga ukuthi kwakungabenza labo ababefuna ukusenzakalisa bangacabangi ukuyosithungatha khona. Kungenzeka futhi ukuthi sasihlose ukufika kwaMahlangu sithole izeluleko mayelana nesimo esasibhekene naso kanye nokunye okumayelana nenqubo yasebukhosini, njengoba lapho esabalekela khona kwakusebukhosini. Omunye angathi ukhona noma bakhona abantu abaseluleka ukuba sibalekele kwaMahlangu. Nakuba kunjalo umuntu uma elulekwa izeluleko uyazihlaziya kuqala bese ethatha isinqumo esihambisana naye.

Izinyosi zisebenzisa isu lokudalula isigameko lapho iSilo sabalekela kwaMahlangu ngenhloso yokuveza ukuthi iSilo sasebenzisa ubuhlakani baso sacabangisisa kahle ngesinqumo okwakumele sisithathe ukuze siphephise impilo yaso. Kuyenzeka ukuthi umuntu athi lapho esesihlaziyile isimo asuke ebhekene naso athi lapho esethatha isinqumo athathe isinqumo esizoqhubela phambili inkinga abhekene nayo noma sigcine simufake kwenkulu inkinga. Esimeni seSilo sithola okwehlukile lapho sathatha isinqumo esaba yisixazululo senkinga esasibhekene nayo. Omunye angathi isinqumo esathathwa yiSilo kwaba yisixazululo sesikhashana ngoba asihlalanga isikhathi eside kwaMahlangu, sabuye sabuyela kubo kwaNongoma sayobhekana nesimo esabe sisibalekele. Ulwazi lokuthi lapho esabaleka sayobhaca khona kusebukhosini lunginikeza ukuthi sathi lapho sibuyela kubo kwaNongoma sabe sesihlome ngamaqhinga okubhekana nenkinga eyayisibalekise kubo kanye nezinye esasisazobhekana nazo lapho sesihlezi esihlalweni sobukhosi.

Isu elisetshenziswe yizinyosi liyanemba ngoba lidalula ukuthi kunesikhathi lapho iSilo sasebenzisa ubuhlakani baso ukuhlunga izihlobo zegazi ezazingaphephisa impilo yaso, ekugcineni sakhetha udadewabo uNonhlanhla. Ukukhetha kwaso uNonhlanhla kuveza ukuthi sathatha isinqumo esifanele ngoba sakhetha umuntu owakwazi ukusivikela ngesikhathi siphakathi kokufa nokuphila, okuchaza ukuthi nakuba iSilo esasikwenza sasikwenza singaphansi kwengcindezi kodwa umqondo waso sawusebenzisa kahle. Ngezansi sizobheka isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi.

5.2.2 Isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi

Ngishilo ngenhla ukuthi kwake kwaba namalungu aseNdlunkulu ayevimbela iSilo ukuba sihlale esihlalweni sobukhosi ngoba ethi sabe sisesincane, okuvela kule ngxenye:

INdlunkulu yehla yenyuka
Ngebhasi likaMatimati Zazini.
Eladuka laduka
Beyogingq' izithupha.
Bethi Ndaba
Ngek' ubuse kawukaqini,

Kule ngxenye kuvela ukuthi ngesikhathi iNdlunkulu kaZulu iphikisana nokubekwa kwaso, iSilo udaba saludlulisela kuMengameli wezwe wangaleso sikhathi u-J.J. Vorster. Ngenxa yaleso sigameko izinyosi zithi:

Eyakho [ingalo] inde!
Iye yashaya
KuVoster ePitoli
Kwazamazama u-M.C. Botha
INdlov' enebatha
Kwabamhloph' abelungu

Le ngxenye iveza ukuthi ukuvinjelwa kweSilo ukuba sihlale esihlalweni sobukhosi kwaholela ekutheni iSilo siphoke uMengameli wezwe ukuba eze nesixazululo esisheshayo. Udaba lwathi uma lufika kuMengameli, uMengameli walwedlulisela ku-M.C. Botha owayenguNgqongqoshe we-Bantu Administration and Development ukuba alusingathe.

Ngemuva kwalokho inkinga yaxazululwa, iSilo sabekwa ngokusemthethweni nguhulumeni wangaleso sikhathi ngonyaka we-1971. Ezinye izikhulu ezazikhona ngosuku lokubekwa kweSilo nguMengameli u-J.J. Vorster no-M.C. Botha ezazimele uhulumeni omkhulu. Uhulumeni wakwaZulu wabe umelwe nguMntwana wakwaPhindangene, owayevele esenguNdunankulu wakwaZulu ngaleso sikhathi.

Leli su liyanemba ngoba livezela olalele noma ofunda izibongo zeSilo ukuba akubone ukuphikelela nobuhlakani beSilo bokufunda izimo ngokushesha maqede size nekhambi elisheshayo. Ukubalekela kwaso kwaMahlangu ngoba kunabathile ababefuna ukusibulala ngemuva kokukhothama kukayise uBhekuzulu kwasifundisa isifundo esisemqoka. Yingakho kwathi lapho iNdlunkulu yehla yenyuka nezinkantolo, iphikisana nokubekwa kwaso, iSilo sahlaziya izimo maqede sabona ukuthi umuntu owabe emkhulu kunazo zonke izinkantolo ezweni kwabe kunguMengameli u-J.J. Vorster. Nebala uMengameli weza nesixazululo ngokushesha, iSilo sagcina sibekwe ngokusemthethweni saba yiNkosi yoSelwa. Ngezansi sizobheka isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu.

5.2.3 Isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu

Ngivezile esahlukweni sesine ukuthi iSilo sake senza isenzo esacasula oyise noyisemkhulu. Ezibongweni kuzwakala ukuthi sasike sakuveza koyise noyisemkhulu ukuthi sabe sifisa noma sabe sihlela uhambo olwaluya eSwatini, okuvezwa yingxenywe ethi:

UNompunyumpunywana
INkuz' abayibambe
Ngandlebende yaphunyula
OYise beyivalela ngehlahla
Bethi Ndab' ungaluwel' uPhongolo
Uyodayisa ngezwe likaSenzangakhona
KwelakwaNgwane

Ukuthi oyise noyisemkhulu babesoleni ukuze basivimbele ukuya eSwatini akuvezwa ezibongweni, kuvezwa ukuthi babegwema noma babesinqanda ukuba singadayisi ngezwe lakwaZulu ezweni laseSwatini. Kumele ukuba sikhona isizathu esabenza bangasethembi iSilo, okwenza bagcine:

Bethi Ndab' ungaluwel' uPhongolo
Uyodayisa ngezwe likaSenzangakhona
KwelakwaNgwane

Kumele ukuba ngaphambi kokuba basenqabele babehlale phansi naso basiyala besibonisa ukuthi kwakungaba yingozi kanjani esizweni samaZulu ukuthengisa kwaso ngezwe lakwaZulu eSwatini. Nokho iSilo sakhetha ukuphikisana noyise noyisemkhulu, sadlubulundela saya eSwatini. Ingxenywe engezansi iveza ukuthi ngenxa yokudlubulundela kweSilo siye eSwatini oyise noyisemkhulu besigadile izinyosi zisibiza ngokuthi:

UNompunyumpunywana
INkuz' abayibambe
Ngandlebende yaphunyula
OYise beyivalela ngehlahla

Le ngxenywe iveza ukuthi iSilo sadlubulundela saya ngenkani eSwatini, okuchaza ukuthi saphonsela inselelo izeluleko zoyise noyisemkhulu. Ngamanye amazwi saya ngenkani eSwatini, okuchaza ukuthi asibahloniphanga bebe bebadala futhi besizala.

Nakuba ukuya kweSilo eSwatini kwakungenazo izibusiso zoyise noyisemkhulu kodwa kwathela izithelo ezinhle ngoba safike sakhangwa ubuhle boMntwana uMantfombi Dlamini owayezalwa yiNkosi uSobhuza wesibili. Asigcinanga ngokuba sikhange nguMantfombi kodwa nabaNtwana baseNdlunkulu yaseSwazini bakuthokozela ukuhlangana kweSilo noMantfombi, okuvezwa yile ngxenywe:

Yakhethelwa zingane
NgezakwaLobamba
Zathi thatha Ndaba
Nanku umqamelo wakho
Uyoziqamelela ngaw' eNaleni

Izinyosi ziveza ukuthi iSilo sasingumuntu ongakhuzeki uma sesisithathile isinqumo, kungakhathalekile ukuthi sasikhuzwa ngubani. Uma into siyifuna sasiyifuna. Ngishilo ngenhla ukuthi izinyosi ziveza ukuthi ngaphambi kokuba sithathe isinqumo sasisihlaziysisisa sibheke wonke amacala. Yingakho kwakuthi lapho sesisithathile isinqumo sokuthi into sasiyifuna, sasingawushintshi nhlobo umqondo waso. Kwakungakhathalekile ukuthi ngubani owayephikisana nesinqumo saso. Siyakubona lokho lapho iSilo siphonsela inselelo oyise

noyisemkhulu, ngokudlubulundela siye eSwatini. Lokhu kukhombisa ukuthi sasizethemba futhi sikulwela ngazo zonke izindlela lokhu esasikholelwa kukho, okuyinto eyasiphumelelisa ezintweni eziningi. Isibonelo, ukube asiyanga eSwatini ngenkani mhlawumbe ngabe asiganwanga nguMantfombi owafika waseseka ezinhlelweni eziningi ezigqamisa ubukhosi beSilo baduma ezwenikazi i-Afrika nasemazweni aphesheya kwezilwandle. UMantfombi wabuye waba yiNdlunkulu eyazalela isizwe samaZulu iSilo uMisuzulu.

Isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu liyanemba ngoba lidalula ukuthi iSilo sasisebenzisa inkani uma kunabantu ababevimba ukuba kufezeke izinhloso zaso futhi sasingasiguquli isinqumo uma sesisithathile. Ngivezile ngenhla ukuthi isinqumo sasisithatha ngemuva kokusihlaziya macala wonke, okwakwenza sigcine sithathe isinqumo esiphusile. Empilweni umuntu onjalo akavamile ukuba nokuzisola kakhulu lapho isinqumo asithathile singaphumeleli noma sidala izinkinga kodwa ubuye asihlolisise ukuthi angenzenjani ukuze siphumelelise izinhloso zakhe. Ngezansi sizobheka isu lokudalula izigameko lapho iSilo sabhekana ngqo nabelungu ababephazamisa izinhlelo zaso.

5.2.4 Isu lokudalula izigameko lapho iSilo sabhekana ngqo nabelungu ababephazamisa izinhlelo zaso

ISilo sihlale esihlalweni sobukhosi ngesikhathi amaKhosi aseNingizimu Afrika, kubandakanya amaKhosi oSelwa, eseshayelwa imithetho ngabelungu kunokuba kube yiwo ashaya imithetho. Ukushayelwa imithetho ngamaBhunu ayengabuhloniphi ubukhosi babantu abamnyama futhi enobandlululo kwabe kungenye yezinselelo ezabe zibhekene neSilo. Ngaleso sikhathi ukungqubuzana phakathi kwabelungu, ikakhulukazi amaBhunu nabantu abamnyama, kwakuyinsakavukela umchilo wesidwaba futhi ukungqubuzana okunjalo kwakubuye kwehlulelwe yiwo amaBhunu esebenzisa imithetho yobandlululo eyayivuna wona. Ekuhlaleni kwaso esihlalweni iSilo kwakumele sehle senyuka sizama ukuxazulula izinkinga zalolo hlobo, okwakuphazamisa kuphinde kubambezele izinhlelo zaso zokuthuthukisa isizwe. Kunesikhathi lapho okwathi iSilo kade sihambele endaweni eyaziwa ngokuthi kusoBonjeni, kwasala kusuka umsindo, okwenza izinyosi zithi:

Ufulathel' uBombo lwabhidlika,
Ukhulumis' uLuthwethwe
Lapha kumaBhunu,
Kuye kwazonda uBhondi
BenoKhwashakhwasha,

Ziyeke lezo nkomo
Ukuzikhiph' amakhalane
Kaziseluswe nguwe
Sezeluswe yiNdlondlo
Yakithi kwaKhethomthandayo

Kuzwakala sengathi isisusa sengxabano kwaba ngukuthi indawo ethile esoBonjeni eyabe idliwe ngumlungu owabe aziwa ngokuthi nguluThwethwe iSilo sabe sesiyibuyisele ngaphansi kombuso wakwaZulu. Leso senzo sadala ukungaboni ngaso linye phakathi kweSilo noLuthwethwe, okwaholela ekutheni leyo ngxabano ingenwe ngamanye amaBhunu amabili, ayaziwa ngokuthi uBhondi noKhwashakhwasha.

ENgxyenyeni engezansi kuvezwa ukuthi iSilo sabuye sangabona ngaso linye nomuntu owayaziwa ngokuthi uMkhwintshi, okwenza izinyosi zithi:

Ukhulumis' uMkhwintshi
Esilevu simhlophe

Ngokujwayelekile igama elithi umkhwintshi livame ukubhekiswa kumuntu ongumSuthu (abakhwintshi uma sebebabili noma ngaphezulu) kodwa ukubhalwa kwaleli gama ngosonhlamvukazi kuchaza ukuthi liyigama lomuntu othile. Ngakolunye uhlangothi umusho othi 'Esilevu simhlophe' usitshela ukuthi uMkhwintshi wabe esekhulile esenentshebe emhlophe, okuchaza ukuthi kwabe kungumuntu wesilisa. Ingxenywe engezansi iveza isisusa sengxabano:

Indaba yenziwe nguMadondo
Othath' izinkomo zikaManqele
Wazidida nezeNkosi

UMadondo wahlanganisa izinkomo zikaManqele nezeSilo edlelweni kwelusiwe wagcina esehluleka ukwehlukanisa ezeSilo kwezikaManqele. Leso senzo sadala ingxabano okwadingeka ukuba iyoxazululwa enkantolo yendawo. Ingxenywe engezansi iveza ukuthi lelo cala kwakumele lisingathwe nguDokotela Berker, umlungu owayenobudlelwano obuhle neSilo:

UMhlob' omuhl' eNdlunkulu
UDokotela uBerker
Kwabamhloph' abelungu

Ingxenywe engezansi iveza ukuthi iSilo asigculisekanga yindlela uDokotela uBerker alisingatha ngayo lelo cala, okuyinto eyabaxabanisa, okwenza izinyosi zithi:

Ukhulumis' uMkhwintshi
Esilevu simhlophe
Kwezinde zikaNyangantathu
Wamjika phansi koludumayo
Wavuka sesibomvana
UMhlob' omuhl' eNdlunkulu
UDokotela uBerker
Kwabamhloph' abelungu

Kule ngxenywe igama elithi 'ukhulumise' lichaza ukuthi kwaba nenkulumo-mpikiswano phakathi kweSilo noMkhwintshi eyaqalwa yiSilo, okwaholela ekutheni, ngenxa yentukuthelo yeSilo, iSilo simjike phansi koludumayo avuke intshebe emhlophe isiphendule yaba bomvana wuthuli. Ingenxenywe elandelayo iveza ukuthi umuntu obizwa ngoMkhwintshi nguDokotela uBerker:

Wavuka sesibomvana [isilevu]
UMhlob' omuhl' eNdlunkulu
UDokotela uBerker
Kwabamhloph' abelungu

Isu lokudalula izigameko lapho iSilo sabhekana ngqo nabantu abamhlophe ababephazamisa izinhlelo zaso liveza ukuthi iSilo sahlala esihlalweni sobukhosi kunomdonsiswano phakathi kwamaBhunu ayenamapulazi ayakhelene nezindawo ezingaphansi kobukhosi bakwaZulu. Nakuba amanye ayekufihla ukungagculiseki kwawo mayelana nendawo okuthiwa ngeyasebukhosini bakwaZulu kodwa amanye ayehluleka ukuzibamba, okwakuze kulamule izinkantolo. Leli su izinyosi zilisebenzise kahle ngoba lidalula liphinde likhumbuze amalunga omphakathi ukuthi iSilo sasibhekana kanjani namaBhunu ayefuna ukuzenzela umathanda emhlabeni wasebukhosini bakwaZulu kanye neziMantshi ezazisingatha amacala eZululand. Umsindo mayelana nomhlaba ongaphansi wakwaZulu, namuhla osubizwa ngokuthi

INgonyama Trust kudala waqala futhi ubukeka usubheke kuvuthondaba ngoba kamuva nje kunosopolitiki abamnyama asebevumelana nosopolitiki abamhlophe ukuthi kumele lufakelwe izibuko udaba lweNgonyama Trust. Ukube izinyosi zisebenzise indlela yokukubeka kunjengoba kunjalo okwakukhathaza iSilo ngesimo sezombusazwe saleli zwe, kwakungazidalela amazinyo abushelelezi, okwakungaholela ekutheni zihlukunyezwe, zibizwe ngabantu ababevukela umbuso. Kokunye zigcine zigqunywe ejele. Ngezansi sizobheka isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo kanye nabantu abamhlophe abebeseseke.

5.2.5 Isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo kanye nabelungu abebeseseke

Ngishilo ngenhla ukuthi iSilo sathi lapho sihlaziya amalungu aseNdlunkulu abe eseseka ngokweqiniso kwagqama odadewabo uNonhlanhla noGretta, okuyibona esasebenzisana nabo ukuxazulula ezinye izinkinga esasibhekene nazo. Isibonelo, uNonhlanhla wasibhacisa lapho abe endele khona kwaMahlangu kwathi uGretta benaye uNonhlanhla basixhumanisa noMnumzane uHenri Torlge, u-*Commissioner General of Zululand* wangaleso sikhathi, owakwazi ukwenzela iSilo iphaspoti esheshayo yokuya phesheya naphezu kokuba sasivinjwe ngemigoqo ukuthi singalokothi sedlule emingceleni yakuleli. Lokhu kuchaza ukuthi odadewabo kanye noTorlage bangabanye babantu iSilo esabasebenzisa ngempumelelo ukulwa ezinye izimpi esabe sibhekene nazo. Ngakho-ke isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo kanye nabantu abamhlophe abebeseseke ngeqiniso kulokho esasikwenza lidalula ukuthi iSilo sasebenzisa indlela yokuhlunga abantu okwakumele sisebenzisane nabo ukuze sixazulule izinkinga esasibhekene nazo. Lokhu kukhomba ukuthi iSilo sasingeke sihlale esihlalweni sobukhosi siphinde sihole isizwe samaZulu ngempumelelo bengekho abantu ababethembekile embusweni waso naso sibethemba ngenhliziyo yaso yonke. Ngamanye amazwi akulula ukuthi iNkosi iphathe izwe bengekho abayisizayo ngezindlela ezithile. Ngokuhlangana isebenzisane nezinhlaka zomphakathi ezithembekile embusweni nakuyo uqobo isizwe siholeka kangcono ngoba ezinye izinkinga zixazululeka kalula. Kwaba njalo naseSilweni lapho sisebenzisana namalunga aseNdlunkulu kanye namaBhunu ayethembekile embusweni wakwaZulu nakuso uqobo.

Isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo kanye nabantu abamhlophe abathile abebeseseke liveza ukuthi iSilo sasibakhonzile abantu ababesikhonzile, kungakhethe bala lamuntu. Ngaleyo ndlela sakwazi ukusebenzisana kahle nabantu esasithi uma

sicela usizo kubo basukumele phezulu basisize. Leli su liyanemba ngoba lidalula iqiniso nempendulo yokuthi kungani iSilo sasisolwa ngabantu abafana noMondli Makhanya uMhleli wephephanda i-City Press noGenene Bantubonke Holomisa bethi sasicheme namaBhunu e-National Party (City Press, 2021). UMondli Makhanya uthi uMntwana wakwaPhindangene walwa izimpi ezaziphikisana nokugudluzwa kombuso wengcindezelo esebenzisa amandla eSilo (City Press, 2021). Okunye okwethusa abantu abaningi ngukuzwa kuthiwa inhlangano yamaBhunu i-AfriForum yayisebenzisana neSilo ngenhloso yokuvikela INgonyama Trust kuhulumeni obusayo ofuna ukuqeda INgonyama Trust. Omunye wabaholi bale nhlangano, uBarend Uys uthi okwakwenza le nhlangano yeseke iSilo ngukuthi:

King Goodwill Zwelithini kaBhekuzulu was a true leader and father to the Zulu Nation. He was an exemplar of integrity and a devoted Christian. He acted in the interest of his cultural community and communities in general without hesitation, his actions spoke of mutual recognition and respect. He was a staunch protector of cultural identity, customs and tradition. The story of King Zwelithini will be told to the future generations in Africa. He honoured the legacy of his ancestors, we honour his memory (AfriForum, 2021).

ISilo uGoodwill Zwelithini kaBhekuzulu sasingumholi weqiniso nobaba nesizwe samaZulu. Sasiyisibonelo somuntu owethembekile nekhulwa elizinikele. Esasikwenza kwakuhambisana namasiko esizwe samaZulu nawezinye izizwe ngaphandle kokungabaza, izenzo zaso zazikhombisa ukuthi sasizemukela ezinye izizwe futhi sizihlonipha. Sasingumvikeli oqotho owayeqhakambisa ukuzimela ngamasiko nezinkolelo. Indaba yeSilo uZwelithini iyoxoxelwa izizukulwane ezizayo ezwenikazi i-Afrika. Sahlonipha lokhu esakushiyelwa izinyanya zakubo, [thina nhlangano ye-AfriForm] siyakuhlonipha ukukhunjulwa kwaso.

Ngakho-ke ngenxa yesu lezinyosi kuyavela ukuthi iSilo sasingachemile namaBhunu kodwa ingoba sasibakhonzile abantu ababesikhonzile futhi beselekelela ekuphumeleliseni izinhloso zaso mayelana nombuso wakwaZulu. Ngezansi sizobheka isu lokudalula isigameko lapho iSilo esaqeda isiteleka kwaMagenqe eThekwini.

5.2.6 Isu lokudalula isigameko lapho iSilo sakhuza isiteleka kwaMagenqe eThekwini

Ngonyaka we-1973 abasebenzi ababebalelwa ezinkulungwaneni ezi-100 000 be-*Coro Brick and Tile Factory* bangenela isiteleka esadonsa izinyanga ezintathu. Abasebenzi babelwa nezimo ezehlukene ezifana namaholo ayengalingani, ukwenqatshelwa ukuzibandakanya nezinyonyana, nokunye (South African History Online, 2022). Engxenyeni engezansi izinyosi ziveza iqhaza elabanjwa yiSilo zithi:

IZul' elibhul' umlilo ngamazwi

Abanye bewubhula ngamahlahla

Ubaswe yinxokoxoko ngeyakwaMagenqe

Lapha sithola ukuthi iSilo sasebenzisa amandla aso njeNkosi yoSelwa, sakhuza abasebenzi base-*Coro Brick and Tile Factory*, eyayaziwa ngokuthi kukwaMagenqe abase beteleke izinyanga ezintathu maqede isiteleka saphela nya. Ngesikhathi kwenzeka lokhu sasingakaqedi neminyaka emithathu sihlezi esihlalweni sobukhosi. Cishe yikho lokho okwenza izinyosi zisiqophe ezibongweni zaso lesi sigameko ukuze singene emlandweni weSilo. Nakuba abasebenzi besuke bezwakalisa ukungeneliseki kwabo kubaqashi ngesiteleka kodwa kuningi okonakalayo lapho kutelekiwe. Njengoba kuba nzima kutelekwe ilanga elilodwa vo noma iviki, kuba nzima kakhulu uma isiteleka sifinyelela ezinyangeni ezintathu. Ngakho-ke ukungenelela kweSilo kwaxazulula inkinga eyayingase idale omkhulu umonakalo.

Ngaleli su izinyosi zidalula ukuthi iSilo sathi sisuka ezinkingeni ezazidalwa ngukungemukelwa kwaso ukuba sibe yiNkosi yesizwe samaZulu, sangena shi ezinkingeni zokuphathwa kwezwe. Ngamanye amazwi izinyosi ziveza ukuthi isihlalo sobukhosi sihambisana nezinkinga futhi sidinga umuntu ohlezi kuso alindele noma yiluphi uhlobo lwenkinga, okumele aqhamuke nezixazululo zalo. Leli su liyanemba ngoba liveza ukuthi iSilo sabamba iqhaza elikhulu ekuqedeni isiteleka, okwakungenzeka sedlule nabasebenzi abaningi, abanye babe yizinkubela, abanye baphelelwe yimisebenzi, kulambe imindeneni emakhaya.

5.3 Isiphetho

Kulesi sahluko ngihlaziye amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sabhekana kanjani nezinsalelo esasibhekene nazo. Ngidalule isu ngalinye ngase ngilahlaziya ngiveza ukuthi lisetshenziswe kanjani, ngaveza ukuthi ngokubona kwami ngilibona linjani.

Isu elisetshenziswe yizinyosi ukudalula isigameko lapho iSilo sabalekela kwaMahlangu liyanemba ngoba liveza ukuthi kunesikhathi lapho iSilo esasebenzisa ubuhlakani baso ukuhlunga izihlobo zegazi ezazingaphephisa impilo yaso, sagcina sikhethe udadewabo uNonhlanhla. Ukukhetha kwaso uNonhlanhla kuveza ukuthi sathatha isinqumo esasiphusile ngoba sakhetha umuntu owakwazi ukusivikela ngesikhathi siphakathi kokufa nokuphila, okuchaza ukuthi nakuba iSilo esasikwenza sasikwenza singaphansi kwengcindezi kodwa isinqumo sasizithatha ngokucophelela.

Isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi liyanemba ngoba livezela olalele noma ofunda izibongo zeSilo ukuthi akubone ukuphikelela nobuhlakani baso bokufunda izimo ngokushesha maqede size nekhambi elisheshayo. Ukubalekela kwaso kwaMahlangu ngoba kunabathile ababefuna ukusibulala ngemuva kokukhothama kukayise uBhekuzulu kwasifundisa isifundo esisemqoka. Yingakho kwathi lapho iNdlunkulu yehla yenyuka ezinkantolo, iphikisana nokubekwa kwaso, iSilo sahlaziya izimo maqede sabona ukuthi umuntu owabe emkhulu kunazo zonke izinkantolo ezweni kwabe kunguMengameli u-J.J. Vorster. Nebala uMengameli weza nesixazululo ngokushesha, iSilo sagcina sibekwe ngokusemthethweni saba yiNkosi yamaZulu. Ngezansi sizobheka isu lokudalula isigameko lapho iSilo senza isenzo esacasula oyise noyisemkhulu.

Isu lokudalula isigameko lapho iSilo esenza isenzo esaba yisinengiso koyise noyisemkhulu liyanemba ngoba liveza ukuthi iSilo sasisebenzisa inkani uma kunabantu ababephazamisa izinhloso zaso futhi sasingasiguquli kalula isinqumo uma sesisithathile. Ngivezile ngenhla ukuthi isinqumo sasisithatha ngemuva kokusihlaziya macala wonke, okwakwenza sigcine sithathe isinqumo esiphusile. Empilweni umuntu onjalo akavamile ukuba nokuzisola kakhulu lapho isinqumo asithathile singaphumeleli noma simdalela izinkinga kodwa uhlala phansi asihlolisise ukuthi angenzenjani ukuze siphumelelise izinhloso zakhe.

Isu lokudalula isigameko lapho iSilo esabhekana ngqo nabantu abamhlophe abathile ababephazamisa izinhlelo zaso liveza liphinde likhumbuze amalungu omphakathi ukuthi iSilo sasibhekana kanjani nabelungu ababefuna ukuzenzela umathanda emhlabeni owawungaphansi kwaso. Umsindo mayelana nomhlaba ongaphansi kweNgonyama Trust kudala waqala futhi ubukeka usubheke kuvuthondaba ngoba kamuva nje kunosopolitiki abamnyama asebevumelana nosopolitiki abamhlophe ukuthi kumele lufakelwe izibuko udaba lweNgonyama Trust. Ukube izinyosi zisebenzise indlela yokukubeka kunjengoba kunjalo okwakukhathaza iSilo ngesimo sezombusazwe saleli zwe, lokho kwakungazidalela amazinyo

abushelelezi kubaphathi bezwe, okwakungaholela ekutheni zihlukunyezwe, zibizwe ngabantu abavukela umbuso.

Isu lokudalula izigameko lapho iSilo esasebenzisana kahle nodadewabo kanye nabantu abamhlophe abathile ababeseseka liveza ukuthi iSilo sasibakhonzile abantu ababesikhonzile, kungakhethe bala lamuntu. Ngaleyo ndlela sakwazi ukusebenzisana kahle nabantu esasithi uma sicela usizo kubo basukumele phezulu basisize. Leli su liyanemba ngoba lidalula iqiniso nempendulo yokuthi kungani iSilo sasisolwa ngabantu abafana noMondli Makhanya, uMhleli wephaphanda i-*City Press* noJenene Bantubonke Holomisa bethi sasicheme namaBhunu e-*National Party* (City Press, 2021). UMondli Makhanya uthi uMntwana wakwaPhindangene walwa izimpi ezaziphikisana nokugudluzwa kombuso wengcindezelo esebenzisa iSilo (City Press, 2021). Okunye okwethusa abantu abaningi ngukuzwa kuthiwa inhlangano yamaBhunu i-*AfriForum* yayisebenzisana neSilo ngenhloso yokuvikela INgonyama Trust kuhulumeni obusayo ofuna ukuqeda INgonyama Trust. Ngakho-ke ngenxa yesu lezinyosi zeSilo kuyavela ukuthi iSilo sasingachemile namaBhunu kodwa ingoba sasibakhonzile abantu ababesikhonzile futhi beselekelela ekuphumeleliseni izinhloso zaso mayelana nombuso wakwaZulu.

Isu lokudalula isigameko lapho iSilo esakhuza isiteleka kwaMagenqa eThekwini liveza ukuthi iSilo sathi sisuka ezinkingeni ezazidalwa ngukungemukelwa kwaso ukuba sibe yiNkosi yesizwe samaZulu, sangena shi ezinkingeni zokuphathwa kwezwe. Ngamanye amazwi izinyosi ziveza ukuthi isihlalo sobukhosi sihambisana nezinkinga futhi sidinga umuntu ohlezi kuso alindele noma yiluphi uhlobo lwenkinga, okumele aqhamuke nezixazululo zalo. Leli su liyanemba ngoba liveza ukuthi iSilo sabamba iqhaza elikhulu ekuqedeni isiteleka, okwakungenzeka sedlule nabasebenzi abaningi, abanye babe yizinkubela, abanye baphelelwe yimisebenzi, kulambe imindeni emakhaya.

Esahlukweni esilandelayo sizobheka ukuthi izinyosi zisebenzisa maphi amasu ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu.

ISAHLUKO SESITHUPHA

ISU ELISETSHENZISWA YIZINYOSI UKUVEZA IMPUMELELO YESILO EKUBUSENI ISIZWE SAMAZULU

6.1 Isingeniso

Esahlukweni sesine ngivezile ukuthi ezibongweni zeSilo kunezingxenye ezethulwa ngomqondo osobala, ocacela iningi labantu kanye nezingxenye ezethulwa ngomqondo ocashile noma ojulile, oqondisiswa ngabantu abathile kuphela. Lezi zinhlobo zemiqondo ziywayelekile lapho kuhluzwa izinkondlo jikelele. Kulesi sahluko ngiveza isu lezinyosi lokusebenzisa umqondo ocashile ongajwayelekile ezinkondlweni. Ngezansi ngiyenaba ngaleli su.

6.2 Isu lokusebenzisa umqondo ocashile ongajwayelekile

Izinyosi ziyabuveza ubunzima iSilo esabhekana nabo sisaphila ziphinde ziziveze izindlela esazisebenzisa ukubhekana nobunzima esasibhekene nabo kodwa aziyivezi ngqo impumelelo yeSilo ekuholeni isizwe samaZulu. Konke zikushiya kulowo olalele noma ofunda izibongo ukuba azitholele yena esebenzisa isu lomqondo ocashile ongajwayelekile. Leli yisu lapho umuntu olalele noma ofunda izibongo esebenzisa isigameko esithile esiveziwe ezibongweni ukuze afinyelele ezigamekweni ezibalulekile ezingavezwanga ngqo ezibongweni. Leli su lenza umuntu ahlaziye zonke izigameko ezivezwa ezibongweni, njengoba ngenzile esahlukweni sesine nesesihlanu, bese etomula isigameko noma izigameko azibona ziphathelene nezigameko ezibalulekile kodwa ezingavezwanga ngqo ezibongweni. Isibonelo, ezibongweni zeSilo isigameko sokudlubulundela ngenkani kweSilo siya eSwatini siyisigameko esiveziwe ezibongweni ukuze umuntu olalele noma ofunda izibongo acabange ajule ngaso aze afinyelele ezigamekweni ezingavezwanga ngqo ezibongweni.

Lapho sibhekene nobunzima ngaphambi kokuba sihlale esihlalweni sobukhosi, iSilo sasebenzisa amasu ahlukene ukuxazulula izinkinga esasibhekene nazo. Elinye lamasu elethusa abantu abaningi yileli lokwedelela oyise noyisemkhulu sidlubulundele siye eSwatini ngenkani. Lokhu kuyavela kule ngxenye:

Onyawo zinhle MtakaNdaba

Ezingakhethi mabala

Ezixobe lapho kungakaze

Kunyathele khona

EzawoYise noYisemkhulu
Ibhek' amaged' avuleka
NangakwaMahamba
Nowayengenapasi naphasipothi
Simethuke eseseSwazini
Yakhethelwa zingane
NgezakwaLobamba
Zathi thatha Ndaba
Nanku umqamelo wakho
Uyoziqamelela ngaw' eNaleni

UNompunyumpunywana
INkuz' abayibambe
Ngandlebende yaphunyula
OYise beyivalela ngehlahla
Bethi Ndab' ungaluwel' uPhongolo
Uyodayisa ngezwe likaSenzangakhona
KwelakwaNgwane

ISilo uZwelithini senza isenzo esingajwayelekile neze, okwenza ukuba umuntu olalele noma ofunda izibongo zaso afune ngentshisekelo ukwazi ukuthi yimaphi amashwa angejwayelekile asilandela ngemuva kokwedelela kwaso oyise noyisemkhulu. Lapho ngizama ukufuna amashwa alandela iSilo ngemuva kokuhlangana nokuganwa kwaso nguMntwana uMantfombi Dlamini, angitholanga nelilodwa. Esikhundleni sokuba ngithole amashwa ngithole izinguquko ezinhle ezenzeka ngemuva kokufika koMntwana uMantfombi Dlamini embusweni wakwaZulu. Isibonelo, UNTshangase (2021) uthi uMantfombi wafike wagqugquzela iSilo ukuba sivuselele imikhosi ebalulekile yesizwe samaZulu elandelayo: Umkhosi Womhlanga, Umkhosi Wezithungu noma Wesivivane kanye Nomkhosi Wamaganu. Le mikhosi isidonse amehlo omhlaba. Ngaleyo ndlela uMantfombi wabamba iqhaza elikhulu ekuphumeleleni kweSilo ekubuseni isizwe sakwaZulu. Ngaphandle kwemikhosi ebalulekile eyagqama ngemuva kokugana kukaMantfombi, uMantfombi wazalela isizwe samaZulu iNkosi uMisuzulu. Ngezansi ngichaza Umkhosi Womhlanga bese ngiveza iqhaza lalo mkhosi ekwelekeleleni iSilo ekuholeni isizwe samaZulu ngempumelelo.

6.2.1 Umkhosi Womhlanga

UNkosi (2013: 2) uthi:

Umkhosi [W]omhlanga also known as the reed dance is a ceremony celebrated by Zulu nation once every year in September.

Umkhosi Womhlanga obuye waziwe ngokuthi umdanso womhlanga wumcimbi ogujwa yisizwe samaZulu kanye ngonyaka ngenyanga kaMandulo.

Lo mkhosi wenziwa kwesinye sezigodlo zeSilo uZwelithini, esaziwa ngokuthi kuseNyokeni. Kulo mkhosi iNkosi yoSelwa isuke ibungaza ukuziphatha kahle kwamantombazane esizwe asuke eseyizintombi nto (engakazibandakanyi nocansi) iphinde iwagqugquzele ukuba azithibe ocansini kuze kufike isikhathi esifanele (Africanews, 2009). Mangikusho ukuthi lo umkhosi ukhona nasesizweni samaSwati. UMofolo kuNtshangase (2021: 25) uthi:

Umkhosi Womhlanga wasungulwa ngesikhathi kusabusa inkosi uShaka. Ngalesiya sikhathi lo mkhosi wawubandakanya amatshitshi akwaZulu ayehlanganyela kulo mkhosi abungaze ukuba ngamatshitshi kwawo kwazise kwakuseyigugu ukuzigcina kwezintombi ukuze zibe sethubeni lokugana ama[K]hosi njengoba kwakusabusa wona ngaleziya zikhathi... INkosi uShaka yayihlose ukuthi amantombazane aziphathe kahle ukuze ahlonipheke emphakathini ukuze kuhlompheke isizwe samaZulu.

Ephendula imibuzo e-*Capital Newspapers*, uMazibuko (2021) uthi ngonyaka we-1984 iSilo uGoodwill Zwelithini savuselela Umkhosi Womhlanga kanti uMaphalala noNomajalimane kuNtshangase (2021: 25) bona bathi Umkhosi Womhlanga wavuselelwa kwaZulu yiNdlovukazi uMantfombi ngonyaka we-1984. UNtshangase (2021: 25) uthi:

Okwenza kuthiwe yiSilo esawuvuselela ngokuthi yisona esasibusa ngaleso sikhathi. Iqiniso lithi iNdlovukazi eyakhulela eSwazini yayihamba Umkhosi Womhlanga, yathi lapho seyigcagcele iSilo yavuselela lo mkhosi njengoba yayinolwazi olunzulu ngawo neSilo sayesekela ngazo zonke izindlela.

Lokhu kufakazelwa yindlela iNdlovukazi uMantfombi eyayishabasheka ngayo ezintweni ezazithinta Umkhosi Womhlanga, icebisana nomama ababehola izintombi mayelana nemvunulo eyayenza izintombi zibe zinhle isibili lapho sezivunule kulo Mkhosi. Ngaleyo

ndlela ukugcagcela kwaZulu koMntwana uMantfombi kwagqugquzela iSilo uZwelithini ukuba sivuselele isiko elidala elalikade lisungulwe yiNkosi uShaka.

UPatricks kuNtshangase (2021: 25) uthi:

ESwazini khona Umkhosi Womhlanga wasungulwa ngonyaka we-1940 ngesikhathi kubusa inkosi uSobhuza II, ewususela emkhosini owawukade ukhona phambilini owawubizwa ngokuthi Umcwaso.

NjengeNkosi uShaka, iNkosi uSobhuza II yasungula lo Mkhosi ukuze amantombazane akhule eziphethe kahle.

U-Adeaga (2019: 1) uthi:

Over the years, the Reed Dance festival is seen as a solemn occasion for most young Zulu and Swaziland women. Apart from the platform that grants them a chance to show off their dancing skills, they are also able to prove how well they can sing and at the same time display their beadworks. The eight-day celebration is often preceded with months of preparation and excitement.

Ngokuhamba kweminyaka, Umkhosi Womdanso Womhlanga uthathwa njengomcimbi obaluleke kakhulu ematshitshini amaZulu nawamaSwati. Ngaphandle kokuba yindawo ewanikeza ithuba lokukhombisa amakhono awo okusina, (amatshitshi) ayakwazi nokukhombisa ukuthi akwazi kahle kanjani ukucula ebe ekhangisa ngobuhlalu bawo. Umgubho wezinsuku eziyisishiyagalombili uvame ukwandulelwa yizinyanga zokulungiselela kanye nesasasa.

Kulesi sicaphuno ngithola ukuthi lapho amatshitshi eseMkhosini Womhlanga asuke eqhudelana ngemvunulo nangokusina ingoma. Njengoba okwenziwa yizintombi kusuke kwenzeka phambi kweNkosi, izintombi ezikwenzayo zikwenza ngokukhulu ukuzimisela ukuze zidonse amehlo eNkosi. Phela yilapho amaKhosi ekhetha khona oNdlunkulu bawo. UNtshangase (2021: 26) uthi:

Kuyaye kuthi nalapho sekumiwe phambi kweNgonyama izintombi zibe zinhle ngokuphindiwe sezihlobe ngemvunulo esuke ikhombisa ukuthi ziseyizintombi futhi ziyazigqaja ngokuba ngamaZulu.

Isithombe esingezansi singubufakazi bokuthi izintombi zisuke zijabule kanjani kulo mcimbi:



Image: twitter, @LeticiaCoxPhoto

Source: Twitter (2019)

Kulesi sithombe izintombi zivunule. Zizilungise kahle izinwele zazo, okugcwalisa isimo sokukhuluma esithi ubuhle bentombi busezinweleni. Intombi ngayinye entanyeni ilenga ubuhlalu obuxutshwe kahle. Amabele ezintombi azihlalele obala futhi azinamahloni ngalokho. Okhalweni zizithe bhu ngobuhlalu obemboze izitho zangasese, nakuba zingakushayi mkhuba ukuvela kwazo. Kokunye izintombi ziye zizishaye nje. Emilenzeni kubonakala ubuhlalu obuhle kanye namafahlawane. Nokho mangikusho ukuthi akuyona yodwa indlela yokuvunula kwezintombi le. Njengoba zisuke ziqhamuka ezindaweni ezehlukene, zisuke zivunule ngezindlela ezehlukene. Nakuba imvunulo yazo isuke yehlukene kepha zisuke zihlangene ngenhloso eyodwa yokuzokwethula imihlanga yazo eNkosini esuke ibusa ngaleso sikhathi, zikhangise ngemizimba nemvunulo yazo maqede zithole iziyalo nezibusiso eSilweni.

Umkhosi Womhlanga awuhanjelwa yizintombi kuphela kepha uhanjelwa yinoma ngubani ophumelele ukuwuhambela, kubandakanya izinsizwa (KwaZulu-Natal Tourism Authority (2021). Lokhu kuchaza ukuthi izinsizwa ezifuna ukuvusa imizi yoyise ngokuganwa yizintombi nto aziphuthelwa yilo mkhosi. Kumele ukuba nazo izintombi ziyazi ukuthi zisemathubeni amahle okuthola abayeni kuwo lo mkhosi. Ngaphambi kokuba izintombi zibe yingxenywe yoMkhosi Womhlanga zihlolwa ngomama abakuqeqeshelwe ukwenza lo msebenzi ukuthi ziseyizo yini izintombi nto (Vincent, 2006).

IsiZulu sithi abantu abayi nganxanye bengemazi. Yingakho kunabantu abaphikisanayo nenqubo yokuhlolwa kwezintombi ngaphambi kokuba ziye eMkhosini Womhlanga. Isibonelo, Nakuba zikhona izizathu zokuhlola izintombi ngaphambi kokuba ziye eMkhosini Womhlanga, ezinye zezintombi ezikhulele emadolobheni azikuboni ukubaluleka kokuhlolwa kwezintombi (Rabuku, 2019). Ezinye zalezi zintombi azilibambi iqhaza kulo mcimbi ngoba zikholelwa ukuthi ukuhlolwa kwezintombi akukho emthethweni, ngoba kwephula amalungelo ezintombi ezihlolwayo (Thornberry, 2015). Isibonelo, izintombi ezitholakala ukuthi azisezona izintombi nto ziyavinjelwa ukuba zibambe iqhaza eMkhosini Womhlanga. Elinye iqembu eselike laphumela obala lakugxeka ukuhlolwa kwezintombi yi-AfriForum (Ntombela, 2016a). Umbuzo ngalokhu kugxeka kusetshenziswa uMthethosisekelo uthi: Ingabe uMthethosisekelo waseNingizimu Afrika uyazihlonipha yini izinto ezingamagugu abantu abamnyama bakuleli zwe? Nakuba kunalokhu kugxeka, ukuhlolwa kwezintombi kanye noMkhosi Womhlanga kusaqhubeka. Uma ngingachaza ngigede amagula ngawo, ngingagcina sengiphumile esihlokweni salesi sahluko – ukuhlaziya ukuthi Umkhosi Womhlanga wasisiza kanjani iSilo ukuba sihole ngempumelelo isizwe samaZulu. Ngezansi ngichaza ubuhle boMkhosi Womhlanga.

6.2.1.1 Ubuhle boMkhosi Womhlanga

UTaunyane (2016) uthi lo Mkhosi ubaluleke kakhulu embusweni wakwaZulu ngoba uthi ugqugquzela ukuziphatha kahle kwezintombi ube ugqugquzela nokugcinwa kwezinto ezingamagugu akwaZulu. UMaphalala noNomajalimane kuNtshangase (2021: 25) bona bathi “Izintombi ezihamba lo mkhosi zikhula zinesimilo nenhlonipho okwenza nemizi ezizalwa kuyo ihlonipheke, ngakolunye uhlangothi zenza isizwe samaZulu sihlonishwe”.

U-Adeaga (2019: 1) uthi:

Apart from the platform that grants them a chance to show off their dancing skills, they are also able to prove how well they can sing and at the same time display their beadworks.

Ngaphandle kokuba yindawo ewanikeza ithuba lokukhombisa amakhono awo okusina, (amatshitshi) ayakwazi nokukhombisa ukuthi akwazi kahle kanjani ukucula ngesikhathi ebe ekhangisa ngobuhlalu bawo.

UNtshangase (2021) uthi izintombi ezihamba Umkhosi Womhlanga zihlomula ngezindlela ezehlukene okufana nokubukisa ngemizimba yazo nokuzigqaja ngobuntombi bazo. UNkosi (2019: 3) usekela lo mbono athi:

The aim of [U]mkhosi [W]omhlanga is to celebrate the maiden's purity, showcasing that they are proud of their bodies while they are being prepared for womanhood.

Inhloso yoMkhosi Womhlanga wukubungaza ubumsulwa bentombi, ikhombisa ukuthi iyaziqhenya ngomzimba wayo ngesikhathi ilungiselelwa ubufazi.

Kungakho uMaphalala noNomajalimane kuNtshangase (2021) bethi Umkhosi Womhlanga ukhumbuza abantu ukuthi abantu besifazane bayizimbali zesizwe. UNkosi (2019: 1) Umkhosi Womhlanga uze awufanise nomunye umcimbi owaziwa ngokuthi Indoni nawo ogqugquzela ukugcinwa kwamasiko okungamagugu akwaZulu athi:

U[m]khosi Womhlanga and Indoni are annual cultural events which are aimed at showcasing Zulu culture and heritage through traditional dance, music, art and craft, to mention just a few.

Umkhosi Womhlanga kanye neNdoni yimicimbi yaminyaka yonke yamasiko okuhloswe ngayo ukukhombisa ngamasiko namagugu akwaZulu ngomdanso wesintu, umculo, ubuciko kanye nemisebenzi yezandla, ukubala nje okumbalwa.

Ngaphandle kwalokhu okubalwe ngenhla, Umkhosi Womhlanga uyakwazi ukuhlanganisa izinhlobo ezahlukene zabantu abavela ezindaweni ezahlukene zomhlaba okuyinto enhle kakhulu. Ukuveza ubudlelwano obukhona phakathi kwesizwe samaSwati obaqiniswa ngukugcagcela kwaZulu koMntwana uMantfombi, uVilakati (2013: 17) uthi:

Traditional festivals such as Umhlanga (Reed Dance) and Incwala are still celebrated today as visitors marvel at the spectacle and admire the Swazi people donning their vibrant and colorful traditional regalia.

Imikhosi yesintu efana noMkhosi wokudansa Womhlanga kanye ne-Incwala isagujwa nanamuhla njengoba izivakashi zimangazwa yilo mbukiso futhi zibuka amaSwazi egqoke imvunulo yawo yesintu egqamile nenemibalabala.

UMantfombi wathi lapho esegcagcele kwaZulu waqhubeka wafundisa izintombi zakwaZulu ezihamba Umkhosi Womhlanga lokhu naye akhula ekwenza eSwatini. Lo Mkhosi ungeminye

yemikhosi egqamile embusweni weSilo uZwelithini, eyabeka ubukhosi bakwaZulu ebalazweni ngesikhathi kuvela ukuthi Umkhosi Womhlanga ukhuthaza izintombi ukuthi zingasheshi ziye ocansini, okuziphephisa ekuthelelekeni ngeSandulelangculaza neNgculaza uqobo (Scorgie 2002; Rakubu 2019).

Njengoba sizibonile izintombi esithombeni ngenhla zitshakadula, okuchaza ukuthi zihuba amahubo azivusela amadlingozi, eMkhosini Womhlanga kuhutshwa amahubo anhlobonhlobo. UNtshangase (2021: 26) uthi:

Lapho izintombi sezifikile eNyokeni ziye zifundiswe amahubo abalulekile KwaZulu ahambisana nalo mcimbi, okungamahubo ahutshwa phambi kweNgonyama njengoba izintombi zisuke zibuya ezifundeni ezehlukene. Lawo mahubo asuke ehutshwa asuke esunguleke aqondiswa ngqo eMkhosini Womhlanga, nakho okusikhanyiselayo ukuthi iqhaza elabanjwa i[N]dlovukazi kulo mkhosi aligcini ekutheni kugcinwe amasiko kuphela kepha kusunguleka namahubo ayingxenye yamagugu akwaZulu.

UNtshangase (2021: 26) uqhubeka athi:

Lapho emkhosini kuyaye kube khona namabutho nawo asuke evunule ephethe nezihlangu. Lokhu kuphinde kuveze iqhaza le[N]dlovukazi lokukhuthaza ukuvunula kwabesifazane esizweni samaZulu. Lapho kuhutshwa amahubo ehlukeni nalapho inyosi seyibongela i[N]kosi izintombi nabantu abakhona emkhosini zifunda okuningi ngolimi olucebe ngezimo zokukhuluma ezinhlobohlobo. Akugcini lapho ngoba izintombi zibuye zifundiswe ngomlando kanye namasiko athile.

UMaphalala noNomajalimane kuNtshangase (2021) bathi nalapho Umkhosi Womhlanga usuphelile iSilo siye sibuthe izintombi ngezigaba zazo sizinike namagama ‘amabutho’ azo. Ngezansi ngichaza iqhaza loMkhosi Womhlanga ekwelekeleleni iSilo ukuba sihole isizwe samaZulu ngempumelelo.

6.2.1.2 Iqhaza loMkhosi Womhlanga ekwelekeleleni iSilo ukuba sihole isizwe samaZulu ngempumelelo

Umkhosi Womhlanga welekelela iSilo ngokubutha izintombi ezisesigabeni samatshitshi ezihlala esifundazweni sakwaZulu-Natali, eGauteng, eMpumalanga, eMpumaKoloni, nakwezinye izifundazwe. IsiZulu sithi uthingo lugotshwa lusemanzi. Kanjalo ukubuthwa

kwezintombi, ziyalwe ngomama emazingeni ehlukeni anjengasemakhaya lapho izintombi zizalwa khona, ezindaweni zamaKhosi kuhambe njalo ngezinhla ezehlukene kuze kuyofika lapho izintombi sezizalwa khona yiNkosi yamaZulu uqobo, kwenza umsebenzi wokukhuliswa kwezintombi kube ngowesizwe. Ngaleyo ndlela, Umkhosi Womhlanga welekelela iSilo ekukhuliseni izintombi ngenhlonipho, okwenza noma sezikhululile zagana imfundiso nenhlonipho zikudlulisele ezinganeni nasezizukulwaneni zazo. Njengoba omama kuyibona abangothisha bokuqala bezingane, izimfundiso ezinhle izintombi ezihamba Umkhosi Womhlanga ezizithola emazingeni ehlukeni zizedlulisele kubantwana bazo. Ngaleyo ndlela nazo izintombi zelekelela iSilo ekukhuliseni amantombazane ngendlela efanele, umsebenzi owawungeke wenzeka kalula ukube akukho ukuhlolwa kwezintombi noMkhosi Womhlanga. Ngaphandle kwalokhu, Umkhosi Womhlanga welekelela ekunciphiseni ukubhebhetheka kwesaNdulelangculaza neNgculaza uqobo ngoba izintombi ezihlolwayo ziyelulekwa ukuba zingazibandakanyi ocansini isikhathi salokho singakafiki. Ngaleyo ndlela, nakuba isizwe sibhuqabhuqwa yilolu bhubhame kepha izinga alibi phezulu ngendlela elalingaba phezulu ngayo ukube alukho uhlelo lokuhlolwa kwezintombi kanye noMkhosi Womhlanga. Ngaphandle kwalokho eMkhosini Womhlanga kubuthana izizwe ezehlukene zizolalela iNkosi yoSelwa yeluleka izintombi. Ukuhlalana kwezinhlanga ezehlukene esigodlweni eNyokeni kwenza izizwe zifunde okuthile ngobukhosi namasiko akwaZulu, okunye kwakho okwenza abanye abantu bafunde ukuthi kumele baziphathe kanjani lapho bephambi kweSilo, okungumsebenzi ongelula ukufundisa ezinye izizwe ukuthi iSilo sihlonishwa kanjani. Yingakho abantu abahambela umcimbi woMkhosi Womhlanga kungelula ukuthi ubezwe sebhambalaza iNkosi yamaZulu ngoba basuke sebefundisekile kancane futhi babona ukuthi iNkosi yoSelwa iyiNkosi ehlonishwa kangakanani ngabantu bayo nezinye izizwe. Ngezansi ngichaza Umkhosi Wesivivane.

6.2.2 Umkhosi Wesivivane

Ephendula imibuzo e-*Capital Newspapers*, uMazibuko (2021) uthi ngonyaka we-2007 iSilo uGoodwill Zwelithini savuselela Umkhosi Wesivivane, okunguMkhosi lapho abantu besifazane bebonisana khona ngezindlela zokukhulisa abantwana kanye nokunakekelwa kwamakhaya. Lokhu kufakazelwa nguNtshangase (2021: 28) lapho ecaphuna uMaShange owabe engesinye sezikhulumi emsakazweni uKhozi FM ethi:

Izinto ababefundisana ngazo zazize zithinte ukukhuliswa kwamantombazane edlula esigabeni sokuba ngamajongosi, eya esigabeni sokuba ngamatshitshi,

edlulela esigabeni sokuba yizinkehli aze ayofika esigabeni sokuba abalobokazi ... Lokhu kwakusiza omama ukuba bathole izeluleko ezinhlobonhlobo ababebuye beluleke ngazo izintombi ngokumele zikwenze lapho zibhekene nezingqinamba, ikakhulukazi lapho zibhekene nezimo ezazingaziholela ekutheni zilahlekelwe yigugu elingubuntombi bazo. Lolu hlelo lwaluqala ngoLwesine luze luphele ngeSonto. Umhlangano womama walolu hlobo wagcina usubizwa ngokuthi Umkhosi Wesivivane.

Kulesi sicaphuno uMaShange ugcizelela iqhaza elabanjwa yiNdlovukazi enhlanganweni yabesimame eyaziwa ngokuthi Isivivane. Okushiwo kulesi sicaphuno kumayelana nabantu besifazane ababeqoqwa yiNdlovukazi uMantfombi ukuze kuboniswa ngezinto eziningi ezimayelana nokukhuliswa kwezingane nokuphathwa kwamakhaya. Ngokubona kwami kungaba ukusihlambalaza iSilo uZwelithini uma kungathiwa yiso esasihamba phambili ekugqugquzeleni abantu besifazane kule nhlangano kepha umsebenzi wokugqugquzela abesifazane uyayifanela iNdlovukazi uMantfombi. Yingakho uNtshangase (2021) ethi umqondo wokusungulwa koMkhosi Wesivivane waqhamuka neNdlovukazi uMantfombi iSilo sase siyelekelela.

Ecaphuna uMaShange owabe eyisikhulumi oKhozi FM uNtshangase (2021: 28) uqhubeka athi:

Ukukhula kwe[N]dlovukazi ihamba Umkhosi Womhlanga eSwazini, ivunula nezintombi zesizwe samaSwati, kwaba nomthelela omuhle wokuthi ithi lapho isigcagcele KwaZulu ihlanganise omama ibafundise ukuthunga imvunulo yezintombi ezihamba Umkhosi Womhlanga kanye nalawo athanda ukuzivunulela nje... Omama basithanda isenzo sendlovukazi beza ngobuningi basebenzisana nayo. Lapho sebehlangene bethunga imvunulo babexoxa babonisane ngezinto eziningi ezimayelana nabantu besifazane.

Kulesi sicaphuna kuvela ukuthi uthando lokuvunula iNdlovukazi yakhula nalo eSwatini, kwathi nalapho isigcagcele KwaZulu yathanda ukulwedlulisela kubantu besifazane bakwaZulu, okwaholela ekutheni kusungulwe inhlangano yabesifazane eyagcina seyibizwa ngokuthi Umkhosi Wesivivane. UNtshangase (2021: 29) uthi:

Omama abayingxenye yoMkhosi Wesivivane bayakwazi ukuxosha ikati eziko ngokuthi badayise imvunulo abayithungayo njengoba imisibenzi yentuleka kangaka kulezi zinsuku. Ngakho-ke indlovukazi yasungula amathuba

emisebenzi komama boMkhosi Wesivivane. Ngaphandle kwalokho le hlangano igqugquzela ukuvunula kwamantombazane, okuyindlela yokukhangisa ngemvunulo yamaZulu. Ayigcini lapho, ibuye ilondoloze uhlobo lwemvunulo yamantombazane amaZulu, okuyoba lula ukuthi lusuke kulesi sizukulwane luye esizukulwaneni esizayo.

Ngezansi ngichaza iqhaza loMkhosi Wesivivane ekwelekeleleni iSilo ukuba sihole isizwe samaZulu ngempumelelo.

6.2.2.1 Iqhaza loMkhosi Wesivivane ekwelekeleleni iSilo ukuba sihole isizwe samaZulu ngempumelelo

NjengaseMkhosini Womhlanga lapho iSilo sakwazi ukubutha izintombi, naseMkhosini Wesivivane, sakwazi ukubutha omame, selekelelwa yiNdlovukazi uMantfombi. Umkhosi Wesivivane wafundisa omama amakhono ehlukeni okukhulisa izingane kanye nokuphatha imizi ngendlela enesizotha. Njengoba omama kuyibona abangothisha bokuqala bezingane, izimfundiso ezinhle omama abayingxenywe yesivivane abazithola kule nhlangano bazedlulisela kubantwana babo. Ngaphandle kwalokho, bayakwazi ukwenza imvunulo enhlobonhlobo bayidayisele izintombi ezihamba Umkhosi Womhlanga kanye nabantu abazithandela imvunulo. Ngaleyo ndlela bathi bexosha ikati eziko futhi belekelela abayeni babo bebe bebamba iqhaza emnothweni wesifundazwe sakwaZulu-Natali.

Njengoba umsebenzi womama besivivane ugcina ususabalele ezindaweni ezehlukene esifundazweni iKwaZulu-Natali, eNingizimu Afrika, ezwenikazi i-Afrika nakwamanye amazwe, imvunulo yezintombi yesizwe samaZulu igcina isisabalele umhlaba wonke. Ngaleyo ndlela amazwe omhlaba ayazi ukuthi eNingizimu Afrika kunesizwe samaZulu esinomama abakhuthalele ukwenza imvunulo yobuhlalu esasiholwa yiSilo uGoodwill Zwelithini. Yikho kwakuba lula nje ukuba iSilo sithi lapho sicelela isizwe saso imali engumnikelo emazweni angaphandle, siluthole kalula.

6.2.3 Umkhosi Wamaganu

Umkhosi Wamaganu ngumcimbi owenzelwa ukujabulela ukuvunwa kwamaganu obanjelwa esigodlweni seNkosi uMabhudu Tembe esaziwa ngokuthi kuseMfihlweni kanye nasesigodlweni seSilo samaZulu. UNTshangase (2021: 29) uthi:

Umkhosi Wamaganu obuye waziwe ngokuthi uMthayi *Marula Festival* ngumkhosi wesintu lapho kusuke kugujwa khona ukuvunwa amaganu (marula), owenzeka endaweni yaKwaNgwanase, KwaZulu-Natal. Lo mkhosi wenzeka njalo ngonyaka phakathi noNhlolanja, uqhubeke kuze kube uNhlabathi kulokhu kugujwe njalo ukuvunwa kwamaganu.

Amaganu ngolunye uhlobo lwezithelo zasendle eziligugu lase-Afrika (Petja, 2008). Ngesikhathi salo mkhosi omama bendawo balungisa izinhlobo zokudla ezenziwa ngamaganu baye nazo emzini weNkosi yendawo. Lokhu kudla kufike kwethulwe eNkosini ukuze kwabelwe abantu abahambe lo mkhosi. Ngaphambi kokuba abantu baqale ukudla nokuphuza izithelo ezenziwe ngamaganu, iNkosi idla bese iphuza iziphuzo. Ngemuva kwalokho kube sekubusa bonke abantu abasuke behambe lo mcimbi. Endaweni okwenzelwa kuyo lo mkhosi abadayisi babeka amatafula abo bakhangise ngokudla neziphuzo okwenziwa ngamaganu. Abanye baze bakhangise nangezinsipho nezinye izimonyo ezenziwa ngamaganu. Mangikusho ukuthi abantu abasuke bezodayisa basuke besuka endaweni yeNkosi, abanye eLimpopo kanti abanye basuke besuka kumazwe angomakhelwane. UNTshangase (2021: 32) uthi:

Umkhosi [W]amaganu umcimbi oheha abantu abasuka phesheya kwemingcele yaseNingizimu Afrika nase[-KZN] njengamazwe angomakhelwane, okuhlanganisa iSwatini neMozambique aziwa ngokuthi nawo enza umcimbi ofanayo wamasiko... Lo mkhosi uphinde usetshenziswe njengesiko lokuthandaza nokubonga imvelo ngokulindela isivuno esikhulu. Uma sekuvalwa umcimbi, iNkosi isebenzisa lelo thuba ukuxwayisa abantu ngezingozi ezibangelwa yisimo sezulu kanye nemiphumela yako ebuhlungu njengoba ezinye zezimo zezulu ezimbi nokugawulwa kwamahlathi kuwumphumela wokuziphatha kwabantu.

Indlovukazi yayingaphuthelwa yilo mcimbi ikhuthaza omama ukuba badayisele izivakashi ezisuka kwamanye amazwe ukuze baxoshe ikati eziko. Ngaleyo ndlela omama baba yigxenye yokufukula umnotho wesifundazwe njengoba benza lapho bedayisa imvunulo. UNTshangase (2021: 30) uthi:

Lo mkhosi waba yithuba eliyinqayizivele indlovukazi eyalisebenzisa ukuthuthukisa uZulu imbeke kubalazwe. Njengoba kulo mkhosi kuvunulwa ngemvunulo yobuzwe bezizwe ezehlukene nayo indlovukazi yabona ithuba elihle lokuqhakambisa imvunulo yamaZulu. Yaphinde yazibandakanya kulo

mkhosi ngenhloso yokukhanga izivakashi ngobuhle bukaZulu, kanjalo nokubamba iqhaza ekuthuthukiseni umnotho njengoba kufike kutshalwe izimali kulo mkhosi. Nakuba lezo zimali ziphakamisa umkhandlu waseMkhanyakude kepha nawo uwela ngaphansi kwesifunda saKwaZulu-Natali nokuyisona esiphakanyiswa ngokwezinga lomnotho esinawo.

Kuyabonakala ukuthi iNdlovukazi yayikuthokozela ukuhlala iphakathi komama, ibakhuthaza ngaso sonke isikhathi ukuba bazenzele izinto ukuze babe yingxenye yokufukula umnotho, okwakwenza omama bangazibeki phansi, baphume ngobuningi babo bazoba yingxenye yezifundo zeNdlovukazi. UNtshangase (2021: 34) uthi:

I[N]dlovukazi yabamba iqhaza lokuthuthukisa amakhono abesifazane njengoba okuningi kulo mkhosi kusuke kwenziwa ngabesifazane. Lokhu kuyiveza njengomuntu othuthukisa amasiko abe ehambelana nokuguquka kwesikhathi njengoba phambilini indawo yowesifazane ibisexhibeni kungakholeki ukuthi izandla zabo zingalima amasimu zikhiqize izinto ezingathokozelwa nangabantu bokuhamba futhi zingaphinde zibambe iqhaza ekuthuthukisweni komnotho. Yize iqhaza eyalibamba indlovukazi KwaZulu kuyilelo lokuthuthukisa amasiko, kepha kuyasikhanyela ukuthi ekuthuthukiseni lawo masiko yayibeka ukuthuthukiswa kwamakhono abesifazane phambili njengawo [U]mkhosi [W]esivivane obhekene ngqo nokuthuthukiswa kwamakhono abesifazane.

6.2.3.1 Iqhaza loMkhosi Wamaganu ekwelekeleleni iSilo ukuba sihole isizwe samaZulu ngempumelelo

Umkhosi Wamaganu ufundisa omama amakhono ehlukene okwenza ukudla neziphuzo ngamaganu, abaziphilisa ngakho. Ngaphandle kwalokho, bavunula ngemvunulo enhlobonhlobo yakwaZulu ekhanga izivakashi ukuba ziyithenge. Ngaleyo ndlela kunokuxhumana phakathi kwemvunulo eyayenziwa ngomama besivivane kanye nemvunulo omama abavunula ngayo mhla kuwuMkhosi Wamaganu. Ngamanye amazwi, iNdlovukazi yayiphinde ibe ngumxhumanisi womama ababenza imvunulo nomama ababenza izinhlobo ezehlukene ngamaganu, ibafaka shi ebhizinisini. Ngaleyo ndlela omama bathi bexosha ikati eziko futhi belekelela abayeni babo bebe bebamba iqhaza emnothweni wesifundazwe sakwaZulu-Natali.

Njengoba ukudla okwenziwa ngamaganu kugcina sekusabalalele ezindaweni ezechukene esifundazweni iKwaZulu-Natali, eNingizimu Afrika, ezwenikazi i-Afrika nakwamanye amazwe, ukudla okwenziwa ngamaganu kugcina sekusabalele umhlaba wonke. Ngaleyo ndlela amazwe omhlaba ayazi ukuthi eNingizimu Afrika kunesizwe samaZulu esinomama abakhuthalele ukuzenzela ukudla okwenziwa ngezithelo esasiholwa yiSilo uGoodwill Zwelithini. Ngaleyo ndlela ukuzinikela kweNdlovukazi ifundise abantu besifazane izindlela zokuziphilisa ngokudla okwenziwa ngamaganu kwelekelela imindenini ngokwakha amathuba emisebenzi nokuxosha ikati eziko. Lokhu kwelekelela iSilo uZwelithini ukuba sibe yiNkosi eyahola abantu baso ngempumelelo, abantu abakwazi ukuziphilisa ngezithelo zemvelo bazakhele namabhizinisi avula amathuba omsebenzi, abantu babelane ngonotho abazenzela wona. Lokhu kwenza iSilo sibe yiNkosi yoSelwa eyabe iyisilomo kwamanye amaKhosi akhele izwekazi i-Afrika. Yingakho amaKhosi asitusa kakhulu iSilo ngezimfundiso ayezithola kuso, eveza ukuthi ayesuka emazweni afana noGhana, Nigeria, Kenya, namanye ezocobelela ulwazi lweSilo lokuhola isizwe samaZulu ngempumelelo. Ngezansi ngichaza ukubaluleka kokuzalwa kweNkosi uMisuzulu esizweni samaZulu.

6.2.4 Ukubaluleka kokuzalwa kweNkosi uMisuzulu esizweni samaZulu

Isihlalo sobukhosi bakwaZulu sibaluleke ngendlela eyisimanga esizweni samaZulu ngoba sigcizelela imvelaphi yezizwe zabo [ubukhosi], umlando wokufuduka kwabo esifundeni, kanye nezingxabano zokulandelana (Houston noMbele, 2011: 69). Umlando uveza amaKhosi alandelayo asake ahlala esihlalweni sobukhosi bakwaZulu: uLufeni, uMnguni, uLuzumane, uMalandela, uNtombela (owabe elibambabukhosi), uZulu, uPhunga, uMageba, uNdaba, uJama, uMnkabayi (owabe elibambabukhosi), uSenzangakhona, uShaka, uDingane, uMpande, uCetshwayo, uDinuzulu, uSolomon, uBhekuzulu, uMcwayizeni (owabe elibambabukhosi) uZwelithini, uMantfombi (owabe elibambabukhosi) noMisuzulu (okunguyena ohlezi esihlalweni). Lokhu kukhomba ukuthi ubukhosi bakwaZulu akuyona into eqale manje kepha sesiside isikhathi bukhona.

Indodana yeNkosi elandela uyise lapho uyise esebuzile ibizwa ngokuthi yiNdlalifa (Paul nabanye, 1969). Nakuba iSilo uGoodwill Zwelithini sinamadodana amaningi kodwa yinye okwakumele ihlale esihlalweni sobukhosi bakwaZulu. Yingakho uMntwana uMisuzulu Sinqobile oyindodana yokuqala yeSilo neNdlovukazi uMantfombi kunguyena ohlale esihlalweni ngemuva kokwebuza kweSilo uZwelithini (Mabaso, 2022). Umlando uveza ukuthi isihlalo sobukhosi bakwaZulu sihlale sibangwa. Isibonelo, kwathi lapho uNtombela eseshenxa

esihlalweni ngemuva kokubambela uQwabe owayesemncane kakhulu ngemuva kokukhothama kukayise uMalandela, kwasuka umsindo. UQwabe okwakumele ahlale esihlalweni wabangiswa ngumfowabo omncane uZulu, okwagcina kuhlezi yena. Kanjalo nalapho kumele kuhlale uSigujana esihlalweni, akwenzekanga ngoba uShaka wamgudluza. Naye uShaka wagudluzwa nguDingane elekelelwa nguMbopha noMhlangana. UDingane wabuye wagudluza uMhlangana, kwathi lapho ezama ukugudluza uMpande akaze aphumelela, kwagcina kunguMpande owamgudluza. Ngivezile esahlukweni sesine nesahluko sesihlanu ukuthi neSilo uZwelithini sabangiswa ngabathile, nakuba imizamo yabo ingaphumelelanga, sagcina sihlalile esihlalweni.

Ziningi izinto ezikhulunywayo ezimayelana nokuthi iyiphi indodana yeNkosi okumele ihlale kulesi sihlalo kodwa lapho uthi uyazihlolisisa uthole ukuthi zinokushayisana. Yikho lokho okwenza kube nombango njalo uma kumele kuhlale iNkosi entsha. Sikubonile ukuxabana okusuke eNdlunkulu kubangwa ukuthi iyiphi indodana obekumele ihlale esihlalweni ngemuva kokwebuza kweSilo uZwelithini. Umuntu obe nesandla ekunqandeni ingxabano nguMntwana uMangosuthu Buthelezi onguNdunankulu kaZulu, isikhundla asibamba kusaphethe uCyprian Bhekuzulu (uyise weSilo uZwelithini), wasibamba nangesikhathi kuphethe iSilo uZwelithini. Ukube wayengekho uShenge mhlawumbe ngabe namhlanje kukhulunywa okunye. UShenge wama akaze achezuka emlandweni othi indodana yeNkosi ehlala esihlalweni lapho uyise esekhothame yileyo ezalwa yiNdlovukazi yeSilo ebesikade siphethe, ezalwa ebukhosini boSelwa futhi eyalotsholwa ngezinkomo zesizwe. Yingakho iNdlovukazi uMantfombi eyayizalwa yiNkosi yoselwa yaseSwatini uSobhuza II kuyiyona eyazala iNdlalifa, uMisuzulu. Ngamanye amazwi ukube iNdlovukazi uMantfombi ayigcagcelanga KwaZulu ngabe akazalwanga uMisuzulu, okwakuyosho ukubuyela kwesimo emuva lapho kwabe kunemibanga eshisa phansi, kuyileyo naleyo ndodana ifuna ukuhlala esihlalweni. Ngamanye amazwi uMantfombi waba ngumlamuli wempi eyayingahle ibhidlize konke okuhle okwabe kwenziwe yiSilo uGoodwill kanye namanye amaKhosi asendulelayo. Omunye angathi ixazuleleke okwesikhashana njengoba iSilo uMisuzulu singakagcagcelwa yiNdlovukazi ezalwa ebukhosini boselwa. Ngenxa yokuthi lolu cwaningo lumayelana nokuvezwa kwempilo kanye nomlando weSilo uZwelithini lokho okuyokwenzeka ngemuva kokwebuza kweSilo uMisuzulu kuyobe kungasaqondene ngqo neSilo uZwelithini.

6.3 Isiphetho

Kulesi sahluko ngihlaziye elinye lamasu eSilo elethusa abantu abaningi ngokwedelela oyise noyisemkhulu sidlubulundele siye eSwatini ngenkani njengesu elisetshenziswe yizinyosi ukusebenzisa isigameko esithile esivezwe ezibongweni ukuze umuntu ofunda noma olalele izibongo afinyelele ezigamekweni ezibalulekile ezingavezwanga ngqo ezibongweni. Njengoba esahlukweni sesine nesahluko sesihlanu ngihlaziye izigameko ezibalulekile ezivezwa ezibongweni, kulesi sahluko ngitomule isigameko esisodwa engisibona siyisigameko esiyisisusa sezigameko ezibalulekile ekuholeni kweSilo isizwe samaZulu ngempumelelo kodwa ezingavezwanga ngqo ezibongweni. Ukudlubulundela ngenkani kweSilo siye eSwatini kwasenza sahlangu noMntwana uMantfombi Dlamini owagcina eshade naso. Ngemuva kokufika kwakhe embusweni wakwaZulu wagqugquzela iSilo ukuba sivuselele Umkhosi Womhlanga, Umkhosi Wezithungu noma Wesivivane kanye noMkhosi Wamaganu, okuyimikhosi egqamise ubukhosi bakwaZulu yabubeka ebalazweni lomhlaba.

Ukuba iSilo asidelelanga imiyalo yoyise noyisemkhulu wokuthi singayi eSwatini ngabe asigcagcelwanga nguMantfombi owafika KwaZulu wavuselela Umkhosi Womhlanga owelekelela iSilo ukuba sibuthe izintombi ezisesigabeni samatshitshi, eziyisibuko sobukhosi bakwaZulu, ngokukwazi ukuzithiba ukuya ocancini kungakafiki isikhathi esifanele.

UMntwana uMantfombi wafika KwaZulu wahlanganisa omama besiVivane, umsebenzi wabo wagcina ususabalale ezindaweni ezehlukene emazweni omhlaba. Ngenxa yesiVivane amazwe omhlaba ayazi ukuthi eNingizimu Afrika kunesizwe samaZulu esinomama abakhuthalele ukwenza imvunulo eyenziwe ngobuhlalu. Yikho kwakuba lula nje ukuba iSilo sithi lapho sicelela isizwe saso imali engumnikelo emazweni angaphandle, siluthole kalula usizo.

Mhlawumbe ngabe Umkhosi Wamaganu awukho kuleli zinga osukulo namhlanje ukuba iSilo asiyanga ngenkani eSwazini. Ukuzinikela kweNdlovukazi ifundise abantu besifazane izindlela zokuziphilisa ngokudla okwenziwa ngamaganu kwelekelela imindeni ngokuxosha ikati eziko nokwakha amathuba omsebenzi. Lokhu kwelekelela iSilo ukuba sibe yiNkosi eyahola abantu baso ngempumelelo, abantu abakwazi ukuziphilisa ngezithelo zemvelo bazakhele namabhizinisi avula amathuba omsebenzi, abantu babelane ngomnotho abazenzela wona. Lokhu kwenza iSilo sibe yiNkosi eyaba yisilomo kwamanye amaKhosi akhele izwekazi i-Afrika. Yingakho emcimbini wokusikhumbula amaKhosi asitusa kakhulu iSilo ngezimfundiso ayezithola kuso, eveza ukuthi ayesuka emazweni afana noGhana, Nigeria, Kenya, namanye ezocobelela ulwazi lokuhola izizwe zawo ngempumelelo njengoba kwakwenza iSilo.

Ukuba iNdlovukazi uMantfombi ayigcagcelanga KwaZulu ngabe akazalwanga uMisuzulu, okwakuyosho ukubuyela kwesimo emuva lapho kwabe kunemibango eshisa phansi, kuyileyo naleyo ndodana ifuna ukuhlala esihlalweni. Ngamanye amazwi uMantfombi waba ngumlamuli wempi eyayingahle ibhidlize konke okuhle okwabe kwenziwe yiSilo uGoodwill kanye namanye amaKhosi asendulelayo. Ngaleyo ndlela isigameko sokudlubulundela kweSilo siye eSwatini sifana nesango elangenisa iSilo emzileni noma endleleni eyayiya empumelelweni yaso yokuhola isizwe samaZulu. Ngamanye amazwi ukuhlangana koMntwana uMantfombi kwagqamisa ubuholi beSilo emhlabeni jikelele, iSilo sahlonishwa umhlaba wonke.

ISAPHLUKO SESIKHOMBISA

AMASU ASETSHENZISWA YIZINYOSI UKUNGATHEKISA ISILO

7.1 Isingeniso

Esahlukweni sesithupha ngihlaziye amasu asetshenziswa yizinyosi ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu. Kulesi sahluko ngihlaziya amasu asetshenziswa yizinyosi ukungathekisa iSilo ngezilwane zasekhaya, izilwane zasendle, imithi noma izihlahla kanye nokunye. Ngigqala ngokuveza umehluko phakathi kwezifengqo jikelele nezifengqo ezibuye zaziwe ngokuthi yimifanekisomqondo, isingathekiso esingena ngaphansi kwazo. Ngibe sengitomula izingathekiso ezimayelana nezilwane zasekhaya, izilwane zasendle nemithi. Isingathekiso ngasinye ngiyasihlaziya ngiveze ukuthi izinyosi zisisebenziseleni nokuthi siyanemba yini noma cha (Ntombela nabanye, 2013). Ngezansi ngiveza umehluko phakathi kwezifengqo jikelele nezifengqo ezaziwa ngokuthi yimifanekisomqondo.

7.2 Umehluko phakathi kwezifengqo nemifanekisomqondo

Izifengqo zitholakala kakhulu ezinkondlweni kunakweminye imibhalo yobuciko. UPollard (1994: 34) uthi “Isifengqo igama noma ibinza elibalulekile elinomthelela enkulumeni”. Umthelela uPollard abhekise kuwo yilona omuhle owenza inkulumo izwakale imnandi futhi icebile (Msomi, 2015). Ngamanye amazwi izifengqo zenza okushiwoyo noma okubhalwayo kuzwakale kamnandi. Lokhu kwenziwa ngokuthi kusetshenziswe amagama ejwayelekile ngendlela engejwayelekile, okwenza abalalele noma abafundayo bagxilise imiqondo yabo kulokhu okushiwoyo noma okuchazwayo. Ababhali, izinyosi nabantu nje basebenzisa izifengqo ngenhloso yokuchezuka ngamabomu enkulumeni eqondile ngokusebenzisa amagama ejwayelekile ngendlela engajwayelekile ngenhloso yokucacisa noma yokugcizelela into ethile. Lolu hlobo lokukhuluma lukhona nakwezinye izilimi.

UNtombela nabanye (2013) bathi lapho kuhlolisiswa izifengqo ezikhona, kunezifengqo ezinokuthile okufanayo kuzona okwehluke kakhulu kwezinye izifengqo, okwenza zithi ziyizifengqo zibuye zibizwe ngelinye igama. Lezo zifengqo zibizwa ngokuthi yimifanekisomqondo. Lapho bechaza lolu hlobo lwezifengqo uZulu nabanye (1988: 307) bathi:

Ezinye zezifengqo ziyasiza ekubeni sakhe izithombe zomqondo zalokho imbingi ezama ukusitshela khona. Lezo zithombe kuthiwa yimifanekiso-

miqondo. Ngoba zakheka engqondweni. Ezinkondlweni iyasetshenziswa kakhulu imifanekiso-mqondo kunasemisebenzini yephrozi, yingakho kuvunyelwana ngokuthi iveza umehluko phakathi kwezinkondlo nephrozi.

UMahaye noSithole (2019: 15) bona bathi:

Imifanekiso-mqondo kuba yilawo magama asetshenziswa yimbongi enkondlweni ukwakha isithombe esithile ngokushiwo yinkondlo. Abanye la magama bawabiza ngokuthi izithombe-magama.

Kulezi zicaphuno kuvela ukuthi uhlobo lwezifengqo olwaziwa ngokuthi yimifanekisomqondo lwakha isithombe esigqamile saloko okukhulunywa ngakho kulowo olalele noma ofunda inkondlo, okwenza kuthinteke izinzwa zakhe ngandlela thile. UZulu nabanye (1988) bathi kunemifanekisomqondo ebonakalayo, ezwakalayo, ehogelekayo, ethintekayo nenambithekayo. Ngakho-ke izinyosi zisebenzisa imifanekisomqondo ukudweba izithombe ezithile ezigqamile engqondweni yalowo olalele noma ofunda inkondlo. Ngaleyo ndlela kubalulekile ukuthi olalele noma ofunda inkondlo ayiqondisise imifanekisomqondo esetshenziswe enkondlweni ngoba iqukethe izinzwa ezinhlobonhlobo ezigcizelela izimo ezehlukene.

Kunokuvumelana phakathi kwababhali ukuthi ngaphandle kokwehlukana imifanekisomqondo ngokwezinzwa, ibuye ihlukaniswe izinhlobo ezinhlanu, okuyisifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane kanye nophawu (Zulu nabanye, 1988). Ngezansi ngichaza uhlobo ngalunye.

7.2.1 Izhlobo zemifanekisomqondo

7.2.1.1 Isifaniso

UNtombela nabanye (2013: 35) bathi:

Isifaniso ukuqhathanisa izinto ezimbili ezingafani kodwa ezinento ethile efanayo kuzona. Isifaniso siyaye sandulelwe ngesinye salezi zakhi zokufanisa – *kuhle kwe-*, *okwe-*, *fana-*, *njalonjalo*. Umfundi kumele azibuze ukuthi ngabe imbongi isisebenziseleni isifaniso esisebenzisile futhi ngabe isisebenzise safaneleka noma cha.

Isifaniso ngumfanekisomqondo lapho izinto ezimbili ezingafani ziqhathaniswa ukuze kuvele izimpawu ezifanayo kuzona. Isifaniso sivame ukusetshenziswa njengethuluzi lokubhala noma

lokukhuluma ukugqamisa ukufana phakathi kwezinto ezimbili noma ngaphezulu. Ngezansi ngichaza isingathekiso.

7.2.1.2 Isingathekiso

Isingathekiso ngomunye wemifanekisomqondo ewumgogodla wokudweba imifanekiso yalokho okukhulunywa ngakho. Siyasiza ukuba abantu baveze lokho abakhuluma ngakho ngokugqamile kanti futhi senza ulimi lube mnandi. Lokhu kufakazelwa nguGrey (2000: 01) lapho ethi:

Any dictionary will quickly confirm that most of the words which we recognise as straightforward and literal are dead (or "frozen").

Noma yisiphi isichazamazwi siqinisekisa ukuthi iningi lamagama esiwabona njengamagama ethula inkulumo eqondile afile (noma "ayabanda").

Ngala mazwi uGrey uqonde ukuthi lapho inkulumo ingenazo izifengqo noma imifanekisomqondo, isuke ifile noma ibanda. Ngamanye amazwi ukuze inkulumo ibe mnandi kumele kude kujikijelwa izifengqo nemifanekisomqondo ethile okunembayo. Kungaleso sizathu izinyosi zisebenzisa izingathekiso ukuze ezikushoyo kuzwakale kamnandi kwabalalele noma abafunda izibongo zamaKhosi.

UHermanson (2006: 5) uthi:

A metaphor is an imaginative way of describing something by referring to something else which has the qualities that you are trying to express. For example, if you want to say that someone is very shy and timid, you might say that they (sic) are a mouse.

Isingathekiso indlela ecatsangelwayo yokuchaza into kubhekiswe kwenye into enezimpawu ozama ukuziveza. Isibonelo, uma ufuna ukusho ukuthi umuntu othile unamahloni kakhulu, ungase uthi uyigundane.

Lokhu kusibeka ethubeni lokuthi siveze umehluko phakathi kwesifaniso nesingathekiso. Nakuba yomibili le mifanekisomqondo iqhathanisa izinto ezimbili ezingefani kodwa ezinophawu noma izimpawu ezithile ezifanayo, zehlukene. Njengoba ngivezile ngenhla, isifaniso sisebenzisa izakhi *kuhle kwe-, okwe-, fana-, njalunjalo* kanti isingathekiso asizisebenzisi lezi zakhi lapho siqhathanisa, esikhundleni salokho into siyibiza ngaleyo eqhathaniswa nayo. Ngezansi ngichaza ukwenzasamuntu.

7.2.1.3 Ukwenzasamuntu

Ukwenzasamuntu ngumfanekisomqondo lapho isilwane noma into engenamphefumulo yenzisa okomuntu. Isibonelo, *Ukufa kumeshele uSifiso waze wakunqoma*. Lapha ukufa okuyinto engenazo izinyawo futhi okungabonakaliyo kunikezwe isimo somuntu, kwakhuluma kweshela uSifiso, uSifiso waze wakuqoma, wena owabona intombi ivuma/iqoma isesheli. Ukunemba kwalo mfanekisomqondo kulapho kudwebeka isithombe somuntu oweshelayo. Ngezansi ngichaza ukwenzasasilwane.

7.2.1.4 Ukwenzasasilwane

Ukwenzasasilwane ngumfanekisomqondo lapho umuntu noma into engenamphefumulo yenzisa okwesilwane. Isibonelo, *Ukufa kwamuthi xhakathisi ngezidladda uThemba kwakhala kwemuka naye*. Lapha ukufa okuyinto engenazo izidladda futhi engabonakaliyo kunikezwe isimo sesilwane, kwanezidladda. Ukunemba kwalo mfanekisomqondo kulapho kudwebeka isithombe sesilwane esigxavuna umuntu sibaleke naye. Ngezansi ngichaza uphawu.

7.2.1.5 Uphawu (*symbol*)

Cishe zonke izinto ezikhona lapha emhlabeni zinalo uphawu. Uphawu yinto noma amagama asetshenziswa ukumela into ethile. Isibonelo, inyoni eyaziwa ngokuthi yi-*Blue Crane* iwuphawu lwezwe iNingisimu Afrika. I-*Blue Crane* iyinyoni ekhethekile esizweni samaXhosa, ebizwa ngokuthi indwe. Lapho indoda izibonakalise ngezenzo zobuqhawe, nanoma yiluphi uhlobo lokuziphatha okuhle kwayo, iNkosi yayiyihloma izimpaphe zale nyoni.

Uphawu luhlukile ngokwezindawo, kwesinye isikhathi uphawu olulodwa lungachazwa ngezindlela ehlukene kuye nokuthi luqanjwe kuyiphi indawo. UMsomi (2015: 97 – 98) uthi:

Kwesinye isikhathi uthi wenza into uzwe sekuthiwa leyo nto inencazelo ethile.
Kungaba indlela yokugqoka, kungaba indlela umuntu ahamba ngayo noma kube isemigwaqweni.

Lapha kukhulunywa ngokuthi izimpawu zedlulisa imiyalezo ngezindlela ezahlukile, okungadala ukuthi kubelukhuni ukuthi zihunyushwe kalula kuye ngokuthi luqanjwe kuyiphi indawo nokuthi luhlose ukwenzani. UNTombela nabanye (2013) bona bathi:

Uphawu wumfanekisomqondo onegama elithile elimela into ethile, into ethile ifanekiswa nenye ngenhloso yokugqamisa umqondo othile. Kokunye inkondlo

iba negama eliyinkomba, eliphandaphindwa lize lenze umfundi aze agcine esefikelwa wumqondo othile. Uphawu lungavezwa yigama elilodwa, umusho othile noma litholakale kuyo yonke inkondlo. Ezinye izimpawu zincike kakhulu emasikweni ezizwe.

Lokhu kuchaza ukuthi uphawu luwumfanekisomqondo ohunyushwa ngezindlela ezehlukene. Ngezansi ngihlaziya amasu asetshenziswa yizinyosi ukungathekisa iSilo uZwelithini.

7.3 Amasu asetshenziswa yizinyosi ukungathekisa iSilo

7.3.1 Izilwane

7.3.1.1 Izilwane zasekhaya

7.3.1.1.1 IZinyane

Olimni lwesiZulu uma kukhulunywa ngezinyane kushiwo umntwana wesilwane esifana nembuzi, nemvu, nezinye (Nyembezi: 1992: 556). Leli gama liphinde lisetshenziswe kakhulu uma kubhekiswe ezinganeni ezizalwa ebukhosini bakwaZulu. Isibonelo, uGideon Zulu wabe aziwa ngokuthi nguMntwana wakwaMinya, kwaMinyamanzi uma seliphelele. U-Israel Mcwayizeni Zulu yena wayaziwa ngokuthi nguMntwana wakwaNxangiphilile. UMangosuthu yena waziwa ngokuthi uMntwana wakwaPhindangene. Nakuba uMangosuthu engowakwaButhelezi, ubizwa ngoMntwana ekubeni leli gama lisetshenziswa ezinganeni ezizalwa ebukhosini bakwaZulu. Lokhu kwenziwa ngokuthi uzalwa nguMntwana uMagogo Zulu, owabe ezalwa yiNkosi uDinuzulu. Ngolimi olujwayelekile uMangosuthu uzalwa kwaZulu ngoba uMntwana uMagogo kwakungowakwaZulu. UMangosuthu wazalelwa esigodlweni KwaDlamahlahla, wakhulela khona waze washiya khona ngoba sekukhothame uyise uMathole Buthelezi ngonyaka we-1942 (<http://www.ifp.org.za/prince-mangosuthu-buthlezi>). Abanye abantu basebenzisa igama elithi izinyane esikhundleni saleli elithi umntwana. Ubezwa bethi izinyane noma amaZinyane eSilo usibanibani. Isibonelo, lapho kubhekiswe ezinganeni zeSilo uZwelithini, kuthiwa amaZinyane uNtandoyesizwe, uSibusile, uSnethemba, uNombuso, uNandi, uNtandoyenkosi, uNtombizosuthu noBukhosibemvelo. Engxenyeni etonyulwe ezibongweni zeSilo uZwelithini, iSilo sibizwa ngeZinyane:

Nani MaNdebele

Seniyoguga nidelile

Enike nabon' **iZinyane**

NgeleSilo sikaNdaba

Ingxenye ebhalwe ngokugqamile iveza ukuthi iSilo uZwelithini sake sabizwa ngeZinyane ngesikhathi singakabi yiNkosi yesizwe samaZulu. Ngenxa yokuthi izinyosi zikhuluma ngesigameko lapho iSilo sabalekela kwadadewabo uNonhlanhla sisesincane ngaphambi kokuba sihlale esihlalweni sobukhosi, zibiza iSilo ngeZinyane. Ukungathekisa iSilo ngezinyane kuwukusihlonipha ngoba sizalwa ebukhosini bakwaZulu. Ngishilo ngenhla ukuthi ukungathekisa ngukubiza into ngenye. Pho kungani iSilo singathekiswa ngezinyane? Ngishilo futhi ngenhla ukuthi izingane ezizalwa ebukhosini bakwaZulu ziphinda zibizwe ngamaZinyane. Ngakho-ke njengeny yezingane ezizalwa ebukhosini bakwaZulu, iSilo sasibizwa ngeZinyane sisesincane. Nakuba kuyigama elejwayelekile okuhlonishwa ngalo izingane ezizalwa ebukhosini bakwaZulu, kubalulekile ukuchaza ukuthi kungani kusetshenziswa leli gama lapho kubhekiswe ezinganeni ezizalwa ebukhosi bakwaZulu. Ngamanye amazwi kungani izingane ezizalwa ebukhosini bakwaZulu zibizwa ngamazinyane? Nakuba igama 'iZinyane' libhekiswe eSilweni uZwelithini kodwa incazelo yaleli gama ibopha ngabhande linye wonke amaZinyane. Ngaphandle kwezilwane ezifana nezimbuzi nezimvu, nabantwana bebhubesi babizwa ngamazinyane noma ngamawundlu. Esikhathini esiningi amaKhosi akwaZulu abizwa ngeZilo. Isibonelo, iNkosi uShaka yayibizwa ngeSilo sakwaDukuza, iNkosi uDingane yayibizwa ngokuthi yiSilo saseMgungundlovu, iNkosi uMpande yayibizwa ngokuthi iSilo saKwaNodwengu, iNkosi uCetshwayo yayibizwa ngokuthi yiSilo saSosuthu, iNkosi uDinizulu yayibizwa ngokuthi yiSilo saKwaDlamahlahla. 'iSilo' ngelinye igama lebhubesi. Ibhubesi yisilwane esesatshwa kakhulu ngezinye izilwane kanye nabantu imbala. Kanjalo iNkosi yoSelwa yiNkosi eyesatshwa ngamanye amaKhosi kanye nabantu. Ngakho-ke into efanayo phakathi kwebhubesi namaKhosi oSelwa ukwesabeka. Njengoba iNkosi ingathekiswa ngebhubesi ngenxa yokwesabeka kwayo, kanjalo nabantwana beNkosi babizwa ngamaZinyane, okuyigama okubizwa ngalo abantwana bebhubesi.

Uma umuntu esithi nhla lesi singathekiso angathi siyaphaphalaza ngoba izinto eziqhathaniswayo (izinyane neSilo) zehlukene kakhulu. Izinyane ngumntwana omnene kanti iSilo uZwelithini sasinolaka. Ngakolunye uhlangothi lesi singathekiso siyanemba uma sibheka umlando wokusetshenziswa kwegama 'izinyane' ebukhosini bakwaZulu. Ngaleyo ndlela sithi sikhumbuza abantu abalalele noma abafunda le ngxenye, sibe sifundisa labo abangazi, intsha ikakhulukazi, ukuthi izingane zasebukhosini bakwaZulu zihlonishwa kuthiweni. Ngaphezu

kwalokho sikhumbuza abantu ukuthi iSilo uZwelithini sabe sinolaka njengebhubesi. Ngezansi sizobheka ukuthi kungani iSilo singathekiswa ngenkonyane.

7.3.1.1.2 INkonyane

Inkonyane ngumntwana wenkomo. Igama elithi inkonyane libuye lisetshenziswe kwezinye izinhlobo zezilwane (The Land, 2009). Izilwane okubhekiswe kuzo yizilwane ezinkulu ezincelisayo, okubalwa kuzo amakameli, izindlovu, izindlulamithi, izimvubu, obhejane, imikhome kanye nezinye. Igama elithi inkonyane selisetshenziswa kakhulu esikhundleni segama elithi inkonyana, okuyilona okumele ngabe liyasetshenziswa. Igama elithi inkonyana livela lapho kuncishiswa elithi inkomo. Egameni inkomo kujotshelelwa isijobelelo sesinciphiso ‘-ana’, kuphume igama elithi *inkomoana*. EsiZulwini uma onkamisa belandelana bayalumbana noma omunye eqiwe. Onkamisa abalumbanayo ngonkamisa bemvelo kodwa onkamisa bokuvela abalumbani bebodwa. Kanjalo onkamisa bemvelo abalumbani nonkamisa bokuvela. Ngenxa yokuthi unkamisa ‘o’ ongunkamisa wokubela akakwazi ukulumbana nonkamisa ‘a’ okungunkamisa wemvelo, uyeqiwa unkamisa ‘o’ bese kusala igama elithi *inkomana* bese kulwangiswa, ungwaqa ‘m’ ongundebembili aphenyuke ungwaqa ongulwangeneni ‘-ny-’ kuphume igama elithi *inkonyana*. Inkonyane izinyosi ezibhekise kuyo ezibongweni zeSilo yilena ngumntwana wenkomo. Ngenxa yokuthi izinyosi zisebenzise igama elithi inkonyane ezibongweni zeSilo esikhundleni segama elithi inkonyana, nami ngisebenzise lona kulolu cwaningo.

Isizathu esenza ukuthi izinyosi zibize iSilo ngeNkonyane ngukuthi kukhona okufanayo phakathi kwaso nenkonyane. Okufanayo ngukuthi inkonyane yinkomo esencane kanti neSilo sasisesincane ngesikhathi sikhombisa ukwedelela oyise noyisemkhulu, okwenza ukuthi izinyosi zithi:

INkonyan’ encane kaNdaba

Ekhwele phezu kwendl’ Egazini

Bath’ oyise noyisemkhulu

Hhawu!

Ngasitha Ndaba

Usuyahlola!

Kanti yibon’ abahlolayo

Lapho isencane inkomo idinga ukwesekelwa kakhulu ngunina, akufani nalapho isiyinkomo endala, kanjalo ngemuva kokukhothama kukababa weSilo uBhekuzulu kwadingeka ukuba oyise noyisemkhulu basinakekele njengoba uyise wayedlule emhlabeni sisesincane ngokweminyaka.

Lesi singathekiso siyanemba ngoba sidweba isithombe esicacile emqondweni walabo abalalele nalabo abafunda le ngxenye sokuthi iSilo sabe sisesincane kakhulu ngesikhathi sikhombisa ukungahloniphi oyise noyisemkhulu, okwakuyisenzo esasingalindelekile neze kusona. Ngezansi sizobheka ukuthi kungani iSilo singathekiswa ngenkomo.

7.3.1.1.3 INkomo

Inkomo ngesinye sezilwane ezifuywayo. Kukhona inkomo yensikazi kanye neyenduna. Amaduna ehlukeni kathathu – kukhona inkunzi, inxahi kanye nenkabi. Inkabi yinkomo yenduna ethenwe ingakakhweli kanti inxahi inkomo yenduna ethenwe isike yakhwela (Nyembezi: 1992). Ezibongweni zeSilo kunengxenye ethi:

Inkom' esengwa yiViyo

Izinyosi zisebenzisa isenzo esithi 'esengwa' ukuveza ukuthi zibhekise enkomeni yensikazi. Kuyethusa nokho ukuthi zibiza iSilo ngenkomo yensikazi kodwa lapho ngicabanga ngijula ngibona ukuthi zibhekise ekutheni kunabantu abaningi ababesizakala ebuholini beSilo. Izinyosi ziqhubeka zithi iSilo:

Inkom' ethandwa zibawu

Isibawu uhlobo lwempukane oluthwala izifo zezilwane ngokuntinyela kabuhlungu izilwane njengoba kwenza inyosi. Nakuba lubantinyela nabantu kodwa lumandla ekuntiyeleni izilwane ezifana namahhashi nezinkomo. Into efanayo phakathi kweSilo nenkomo ukuthi inkomo izwa ubuhlungu lapho intinyelwa yizibawu, kanjalo iSilo sasizwa ubuhlungu lapho sihlukunyezwa ngabantu abathile. Ngakho-ke ngokungathekisa iSilo nenkomo ethandwa yizibawu izinyosi zidweba isithombe sokuthi kunabantu ababehlale bezwisa iSilo ubuhlungu. Ngaleyo ndlela lesi singathekiso siyanemba ngoba uma abantu belalela noma befunda le ngxenye kudwebeka isithombe senkomo ezwa ubuhlungu bokuntinyelwa yizibawu bese bebuthatha lobo buhlungu bebubhekisa eSilweni, bacabange ngobuhlungu iSilo esasibuzwa ngesikhathi sihlukunyezwa ngabantu abathile. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngeNkunzi.

7.3.1.1.4 INkunzi

Njengoba ngivezile ngenhla, izinkomo zehlukene, kukhona inkomazi, inkunzi, inxahi nenkabi. UKoopman (1987: 41) uthi ababhali abaningi bavame ukungathekisa amaKhosi ngenkunzi. Ngokwesakhiwo inkunzi ayifani nensikazi. UManitoba (2019: 21) uthi:

The Bull is rugged and massive about the head, neck, and shoulders.

Head should be carried with poll slightly above the top line of the animal, indicating alertness.

A crest over the neck region with size dependent on age.

Scrotum should be large and hang straight, not twisted.

Sheath should be compact and close to body.

Inkunzi iqinile futhi inkulu ngasekhanda, entanyeni nasemahlombe.

Ikhanda layo kufanele lithi ukuphakama kancane kunomzimba, okubonisa ukuthi ihlala iqaphile.

Iba nelunda engxenyeni yentamo engaphezulu ubukhulu balo obuya ngokuthi indala kangakanani.

Amasende ayo kumele abe makhulu futhi alenge, angagoqani.

Isikhumba sayo kufanele sibe lugqinsi futhi sinamathele emzimbeni.

Ngokwale ncazelo inkunzi yisilwane esinamandla futhi esihlale siqaphile ngaso sonke isikhathi ukuze singazunywa yizitha. Ngaphezu kwakho konke lokhu, iyisilwane esinolaka uma iqhathaniswa nenkomazi. UWoods (2010: 50) yena uthi:

The hair is generally shorter on the body, but the neck and head often have a "mane" of curlier, wooly hair. Bulls are usually about the same height as cows or a little taller, but because of the additional muscle and bone mass, they often weigh far more. Most of the time, a bull has a hump on his shoulders.

“Uboya benkunzi ngokuvamile buba bufushane emzimbeni, kodwa intamo nekhanda kuvame ukuba noboya obuningi obuphothene. Izinkunzi ngokuvamile ziba nobude obufana/obulingan nobezinkomazi noma zibe zinde kancane, kodwa ngenxa yokwanda kwemisipha namathambo emzimbeni wazo, zivame ukuba nesisindo esikhulu kakhulu. Isikhathi esiningi inkunzi iba neqhubu emahlombe”.

Lezi zimpawu zisiza inkunzi ekulweni nasekubuseni imhlambi eziyingxenye yayo (Phillips, 2010: 50). ISilo uGoodwill Zwelithini singenye yamaKhosi akwaZulu angathekiswa ngenkunzi. Lokhu siyakuthola kule ngxenye:

UNompunyumpunywana

INkunz' abayibambe

Ngandlebende yaphunyula...

INkunz' ekhwele phezu kwezintaba.

UMolefe (1992: 1) uthi uma kubhekwa okuqukethwe yizibongo, ngokuvamile zihlanganisa ukuziphatha komuntu nokubukeka kwakhe, amakhono akhe agqamile kanye nodumo lwakhe emlandweni. Lokhu okushiwo nguMolefe kuyavela kule ngxenye engenhla ecashunwe ezibongweni zeSilo. Okugqamile kulokhu okuvezwa yizinyosi ukuthi iSilo kwakungumuntu owayenamandla afuze awenkunzi. Uma izinyosi zithi iSilo singuNompunyumpunywana, zisivezela ukuthi sasingumuntu ongabambeki kalula uma abantu bethi bayasivimba. Kwezinye izikhathi abantu babezama ngawo wonke amandla abo ukuthi basivimbe ukuba singasondeli lapho okwakunengozi khona, kodwa behluleke, sidlubulundele ngenkani. Ingakho kuthiwa “INkunz' abayibambe ngandlebende yaphunyula”. Ukuze kuvele ukuthi lokhu kwenzeka lapho sisinesincane kakhulu, izinyosi zithi singunompunyumpunywana. Sizokwenaba ngezansi ngohlobo lomuthi olwaziwa ngokuthi ngunompunyumpunyu.

Izinyosi ziphinde zithi iSilo “INkunz' ekhwele phezu kwezintaba” (Nhlapo, 2017). Ngalokhu ziveza ukuthi iSilo sasilwa izimpi ezinzima, sehla senyuka siya ePitoli, ePhalamende, lapho kwakuneziteleka (siyoqeda iziteleka), nakwezinye izindawo. Konke lokhu kukhomba ukuthi nakuba izimo ezazibhekene neSilo zazinzima kodwa ngenxa yamandla nobuhlakani esasinabo, sakwazi ukubhekana nazo.

Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ekhuluma ngenkuzi acabange ngesakhiwo sayo, amandla okuvikela umhlambi ongaphansi kwayo bese ecabanga ngokwakheka komzimba weSilo nokubukeka kwaso neqhaza laso ekuvikeleni ubukhosi bakwaZulu kanye nesizwe. Ngisho lapho ecabanga ngenkunzi eyinhloko ehlonishwa ngumhlambi wezinkomo, asibone ngamehlo engqondo iSilo sihlonishwa ngabantu esibaholayo. Ngezansi sizobheka ukuthi kungani iSilo sibuye singathekiswe ngezilwane zasendle.

7.3.2 Izilwane zasendle

7.3.2.1 Izinyoni

7.3.2.1.1 INkwazi noma uKhozi

Inkwazi wuhlobo lwenyoni enkulu ‘emnyama emhlophe ngekhanda nangaphansi, ethanda izinhlanzi (Nyembezi, 1992: 353). UWink nabanye (1996) bathi inkwazi ingolunye lwezinyoni zasolwandle. Okwenza lolu hlobo lwenyoni lutholakale olwandle isikhathi esiningi ngokuthi ludla izinhlanzi (Nyembezi, 1992; Pakade, 2012). Le nyoni ibuye yaziwe ngokuthi ukhozi. UWunch (2016: 1) uthi izinkozi yizinyoni ezihlaba umxhwele, okwaze kwenza abantu baseNigeria ababizwa ngokuthi ngamaYaruba baqamba isaga esithi ‘Ukhozi luzala izinyoni ezidla inyama’. Lokhu kuchazwa uMiender kuWunch (2016) lapho egcizelela ubukhulu bokhozi. Indlela uMiender aveza ngayo isaga esisetshenziswa ngabantu baseNigeria nayo ifakazela ukuthi ukhozi inyoni ebalulekile ehlale ibatshazwa njalo yiningi labantu.

Okuvela ezincazelweni zababhali abangenhla ngokuthi ukhozi yinyoni enkulu enamandla eyaziwa njengenkosi yezinye izinyoni (Nyembezi, 1992). Abantu emazweni ehlukeneyo bayayithanda futhi bayayihlonipha kakhulu le nyoni. Isibonelo, ngenxa yokuthandwa kwayo, iyinyoni ewuphawu lwesizwe saseNamibia, eZambia naseZimbabwe (African Fish Eagle, 2012). Lokhu kuchaza ukuthi ukhozi luyinyoni ehlonishwa yiningi labantu abaphila ezwenikazi i-Afrika. Kungakho igcwele ezincwadini, emaphepheni abalulekile nasemaflegini ohulumeni bezizwe ezibalwe ngenhla. Iflegi lesizwe nesizwe libaluleke kakhulu esizweni ngasinye. Kungakho lihlale liphephezela njalo ezikhungweni zikahulumeni nalapho kunemicimbi kanye nemingcwabo esezingeni likahulumeni. Iflegi libaluleke njengehubo lesizwe esizweni ngasinye. Ngaleyo ndlela ukuba khona kokhozi emaflegini ohulumeni abathile kuyinkomba yokubaluleka kwalolu hlobo lwenyoni.

Le nyoni ize isetshenziswe eBhayibhelini njengophawu lwamandla. IGood News Bible (Today’s English version, 2009, Isaiah 40: 30-31) ithi:

Even those who are young grow weak; young people can fall exhausted. But those who trust in the LORD for help will find their strength renewed. They will rise on wings like eagles; they will run and not get weary; they will walk and not grow weak.

Ngisho labo abasha baba buthakathaka; abantu abasha bangawa bekhathele.
Kepha abathemba uJehova ukuba abasize bayothola amandla amasha.
Bayakukhuphuka ngamaphiko njengezinkozi; bayogijima bangakhathali;
bayohamba bangabi buthakathaka.

Amazwi akulesi sicaphuno agcizelela ukuthi ukhozi yinyoni enamandla amakhulu ayenza ikwazi ukundiza ize ifike phezulu kakhulu futhi akuyona inyoni ekhathala kalula noma ebuthakathaka (Nyembezi, 1992; Steenhof nabanye, 2017).

Ezibongweni zeSilo kutholakala le ngxenye:

INkwaz' emaphik' amhlophe kaBhusha
Ekakwe ngamadoda Ondini
Ningayithinti leyo nyoni ngeyezulu
Mhla nayithinta kozamazama
ITheku nolwandle

Nakuba ukhozi luyinyoni kanti iSilo sasingumuntu, kukhona okufanayo phakathi kwalo neSilo – ubukhulu, ukungabi ntekenteke, ukuthandwa nokuhlonishwa ngabantu. Njengoba ukhozi lungakhathali ukundiza, lundiza luze lufike phezulu, kanjalo neSilo sasingakhathali ukulwela umbuso wakwaZulu nabantu bawo. Njengoba ukhozi luthandwa futhi luhlonishwa ngabantu, kanjalo neSilo sasingumholi omkhulu owayethandwa, futhi ehlonishwa kakhulu ngabantu ayebahola kanye nabantu jikelele. Indlela uZulu nabantu jikelele abasukumela phezulu ngayo mhla kuyotshalwa iSilo yakubeka kwacaca ukuthi abantu babesithanda futhi besihlonipha kakhulu. USingh (2021) uthi naphezu kwesexwayiso sikaNdunankulu wakwaZulu-Natali uSihle Zikalala sokuthi isikhumbuzo seSilo sasizomumatha isibalo esincane sabantu ngenxa ye-lockdown okwakungomunye wemithetho ye-Covid-19, abantu batheleka ngezinkani. La mazwi achaza ukuthi noma kwakukhona imithetho eyayibekiwe yokuthi abantu kwakumele bangayi ngobuningi lapho okwakuzobanjelwa khona inkonzo yomngcwabo weSilo uZwelithini, iningi labantu umthetho wezwe lawushaya indiva, laqoka ukuwephula kunokuba liphuthelwe yithuba lokuba yingxenye yalabo ababeyovalelisa eSilweni. Omunye umbhalo ofakazela ukuthi iSilo uZwelithini sasithandwa ngabantu abanengi ufundeka kanje:

ISILO was not only the Monarch of the Zulu Nation, within and beyond the borders of KwaZulu-Natal but he was also the sole monarch of the province of KwaZulu-Natal. He was affectionately called by his people, young and old, as ISILO samaBandla Onke, Ongangezwe Lakhe or uMnguni Omnyama

https://www.gov.za/site/default/files/gci_document/202103/King%20Zwelithini%20funeral%20

ISILO sasingeyona nje iNkosi yeSizwe samaZulu, ngaphakathi nangaphandle kwemingcele yeKwaZulu-Natali kodwa kwakuyiso sodwa esasiyiNgonyama esifundazweni saKwaZulu-Natali. Abantu esasibahola, abancane nabadala, babesibiza ngokuthi ISILO samaBandla Onke, ONgangezwe Lakhe noma uMnguni Omnyama.

Lesi sicaphuno sisagcizelela khona ukuthandwa kweSilo, okungenza ngithi cishe amaKhosi amaningi nabantu bawo babeziqhenya ngaso futhi befisa ukusondelana naso njengoba kwenza abantu baseNamibia, eZambia naseZimbabwe bethanda ukuhlala besondelene nokhozi ngenxa yobukhulu nokuhlonipheka kwalo.

Okunye okufanayo phakathi kokhozi neSilo ukuthi iSilo saphila saphinde sabusa isikhathi eside kunamanye amaKhosi akwaZulu. I-BBC news (2021) ithi sabekwa saba yiNkosi yamaZulu yesishiyagalombili emcimbini womdabu kwaNongoma mhla zi-3 kuZibandlela ngonyaka we-1971. Sakhothama mhla ziyi-12 kuNdasa ngonyaka we-2021, sineminyaka engama-72. Okushiwo yi-BBC kuyahambisana nokushiwo nguSteenhof nabanye (2017) abathi ukhozi yinyoni ephila isikhathi eside.

Njengalo ukhozi, iSilo sasihlakaniphile ngoba sakwazi ukubhekana nezinkinga, kusukela sisesincane nalapho sesibusa, sazinqoba. Isibonelo, sakhombisa ubuhlakani baso ngesikhathi siqeda ukungezwani phakathi kwamaqembu ezombusazwe KwaZulu-Natali naseGauteng, i-ANC ne-IFP (Laband, 2018: 41).

Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ebiza iSilo ngeNkwazi noma ngoKhozi abuke ukhozi ngamehlo engqondo abone indlela oluthandwa ngabantu ngayo bese ebuka iSilo ngamehlo engqondo asibone singumholi omkhulu ohlonishwayo nothandwa ngabantu esibaholayo kanye nalabo abangekho ngaphansi kwaso. Lesi singathekiso siphinde senze abantu bacabange ngesikhathi eside esiphilwa ngukhozi bese becabanga ngeminyaka eminingi eyaphilwa yiSilo (iminyaka engamashumi ayisikhombisa nambili), kubandakanya iminyaka ethi ayibe ngamashumi amahlanu esayiphila siholo isizwe samaZulu. Ngaphezu kwakho konke, lesi singathekiso senza abantu bacabange ngobuhlakani bokhozi bese becabanga ngobuhlakani beSilo ekuholeni isizwe samaZulu. Ngezansi sizobheka ukuthi kungani iSilo sibuye singathekiswa ngezilwane ezihaqazelayo.

7.3.3 Izilwane ezihuquzelayo

7.3.3.1 INTULO

UBroadley (1989: 93) uthi kunezinhlalo eziningi zezilwane ezihaqazelayo, intulo okungesinye sazo. Intulo ithi ayifane nesibankwa noma umbankwa kodwa yona ithe ukuba nkudlwana kunawo (Nyembezi, 1992). Njengawo umbankwa, intulo ihlala phakathi kwamatshe, iphume ngoba isiyofuna ukudla noma iyothamela ilanga. Ezibongweni zeSilo kunengxenywe ethi:

INTUL' ebande ngodonga kwaBhekuzulu

IMvukuzane kaNdaba

Evukuz' ubusuku

Iye yabonwa ngumame

NgowaseMaNdebeleni

Le ngxenywe imayelana nesikhathi lapho iSilo sisengumfana, sifunda kwaBhekuzulu kunabantu abathile emndenini ababesisonjela ngokusibulala ngemuva kokukhuthama kukababa waso uCyprian Bhekuzulu Zulu (Timbs, 2018). IBhekuzulu yikholiji eyaqanjwa ngegama likababa weSilo, eyayifunda abantwana bamaKhosi (Mbokazi, 1977). Izinyosi zivumelana noTimbs (2018) ukuthi iSilo sasicashisiwe ekholiji kwaBhekuzulu. Ukucasha kwaso zikuchaza kufane nse nalokhu okwenziwa yintulo uma isibande ngodonga. Ukubanda kusho ukucasha ungabonwa muntu (Nyembezi: 13). Into efanayo phakathi kwentulo neSilo yindlela yokucasha. Intulo isuke icashele ukuthi ingabonwa yizitha zayo, kanjalo neSilo sasicashele ukuthi singabonwa yizitha zaso noma izitha zaso zingakwazi ukufinyelela kuso zisenzakalise. Leli su liyanemba ngoba lenza abantu babuke ngamehlo engqondo intulo icashile bese bethatha lesi senzo sokucasha basibhekise endleleni iSilo esabe sicashe ngayo ekholoji kwaBhekuzulu. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngemvukuzane.

7.3.3.2 IMVUKUZANE

Imvukuzane isilwanyana esihlala ngaphansi enhlabathini. Sithi asifane negundane kodwa umehluko phakathi kwaso negundane ukuthi umzimba waso mncane kunwegundane futhi sinamehlo amancane kakhulu, okwenza abanye abantu bethi asiboni emehlweni. Lapho sisuka endaweni ethile siya kwenye sivukuza inhlabathi ngaphansi ngenhloso yokwenza imizila noma izindledlana esingahamba ngazo phansi enhlabathini. Inhlabathi esiyivukuza ngaphansi lapho sihamba iyaye ibonakale izinqunjani ngaphezulu. Uma inqunjana yenhlathi iseyintsha

kusuke kuchaza ukuthi imvukuzane isuke isekuleyo ndawo kodwa uma inhlabathi isikhombisa ukuba ndala kusuke kuchaza ukuthi nakuba yake yedlula lapho kodwa ayisekho. Njengoba izimvukuzane zihamba ngaphansi enhlabathini, ziyazidla izilwanyana ezidla izitshalo ezihlala ngaphansi enhlabathini (Kunene, 2017). Kunenkolelo yokuthi lesi silwane siyishobolo uma sivukuze egcekeni ekhaya (Siboniso Langa <http://www.ulwaziprogramme.org/izilwane-ezingamashobolo>). Kule ngxenye engezansi iSilo singathekiswa ngemvukuzane kanje:

IMvukuzane kaNdaba

Evukuz' ubusuku

Iye yabonwa ngumame

NgowaseMaNdebeleni

Nakuba iSilo kwakungumuntu kanti imvukuzane yisilwane esisagundane, isenzo sokuhamba siyefana phakathi kwaso nemvukuzane. Imvukuzane ivukuza inhlabathi kanzima ngaphansi ukuze isuke endaweni ethile iye kwenye indawo, kanjalo indlela iSilo esayihamba siya kwaMahlangu yayinzima. Imvukuzane abantu abayiboni uma ihamba ngaphansi, kanjalo abantu abazange basibone iSilo ngesikhathi sisuka ekholiji KwaBhekuzulu siya kwaMahlangu, babona ngoba singasekho ukuthi sabe sesibalekile. Okufanayo okugqamile phakathi kokuhamba kwemvukuzane nokubaleka kweSilo kwaNongoma ngukuthi kwabonakala ngemuva kwendaba kanti nalapho imvukuzane yedlulile endaweni ethile kubonakala ngemuva kwendaba, seyidlulile. Okunye okufanayo phakathi kwemvukuzane neSilo ukuthi okwenziwayo kwenziwa esithe, kungabonwa muntu. Isibonelo, lapho iSilo sibaleka, izitha azizange zisibone, zezwa ngemuva kwendaba.

Lesi singathekiso siyanemba ngoba senza abantu babone imvukuzane ngamehlo engqondo ivukuza bese becabanga ngesimo mhla iSilo sibaleka kwaNongoma siyobhaca kwaMahlangu, babubone ubunzima esabhekana nabo ngalolo suku. Ekugcineni kudwebeka isithombe sokuthi kwakungelula mhla iSilo sibaleka kwaNongoma. Ngezansi sizobheka ukuthi kungani iSilo sibuye singathekiswa ngendlondlo.

7.3.3 INdlondlo

Imamba inyoka ende enesidumbu esikhulu, enesihlungu esibi, kukhona emnyama neluhlaza (Nyembezi, 1992: 287). Imamba emnyama ilena esuke isindala kakhulu ebizwa ngokuthi yindlondlo (Msibi, 2000: 58). Encazelweni kaMsibi uMsimang (1975: 155) noNyembezi (1992: 325) bengeza ngokuthi lolu hlobo lwemamba luba nogedla olusaphaphe ekhanda,

okuwuphawu lokuthi isuke isindala kakhulu. UMajola (2017: 13) uthi ngendlela ende ngayo le nyoka iyakwazi ukuvele igxume isuka phansi ishayo umuntu okhakhayini bese kuphela ngaye. Abazingeli kuyenzeka baphume umkhankaso wokuzingela izinyoka ezithile befuna izicubu zazo kodwa bambalwa abaphuma inqina yokuyozingela izimamba, angisayiphathi eyezimamba ezimnyama. Ngamafuphi, imamba yinyoka esatshwayo kakhulu ngenxa yolaka nobungozi bayo.

Ezibongweni zeSilo kunengxenywe ethi:

INdlondl' enophaphe' ekhanda

Ndaba kawulalele [lo] munt' omemezayo

Umemeza sengathi uyakhala

Kule ngxenywe izinyosi zibiza iSilo ngemamba endala esinophaphe ekhanda kanti engxenyeni elandelayo zithi:

Ziyeke lezo nkomo

Ukuzikhiph' amakhalane

Kaziseluswe nguwe

Sezeluswe **yiNdlondlo**

Yakithi kwaKhethomthandayo,

Kule ngxenywe izinyosi zigqamisa ukuthi abantu bakwaZulu sebegadwe yiSilo uZwelithini okuyiNkosi enkulu futhi eyesatshwayo ngenxa yolaka nobungozi bayo. Izinyosi zibiza iSilo ngeNdlondlo ngoba kukhona okufanayo phakathi kwaso nendondlo (nemamba). Indondlo iyisabeka, kanjalo neSilo sabe sesabeka. Indondlo akulula ukuthi izingelwe noma ihlaselwe ngabazingeli, kanjalo iSilo kwakungelula ukuthi sihlaselwe yizitha zaso lapho sesihlezi esihlalweni sobukhosi. Lokhu kuchaza ukuthi abantu ababeholwa yiSilo babevikelekile ngaphansi kobuholi baso. Lesi singathekiso siyanembe ngoba sidweba isithombe sokwesabeka kweSilo emiqondweni yabantu abalalele noma abafunda izingxenywe ezimbili ezingenhla. Ngenxa yokwesabeka kweSilo kwakungelula neze ukuthi sigudluzwe esihlalweni saso. Ngesinye sezizathu esenza ukuthi iSilo sibuse iminyaka eminingi ukwedlula wonke amaKhosi oSelwa ake ahlala esihlalweni sobukhosi baKwaZulu. Ngezansi sizobheka ukuthi kungani iSilo sibuye singathekiswe ngezilwane ezinkulu zasendle.

7.3.4 Ezihanba ngezinyawo

7.3.4.1 IBhubesi

Ibhubesi uhlobo lwesilwane esikhulu esithathwa njengenkosi yezilwane (Nyembezi, 1992: 34). UNyembezi uqhubeka athi lolu hlobo lwesilwane lubuye lwaziwe ngokuthi yisilo noma yimbube noma ingonyama. Ibhubesi yisona silwane esesabeka kunazo zonke izilwane zehlathi futhi yisona esidume kakhulu esizweni samaZulu (Msbi, 2002: 24). Ibhubesi lenduna linomhlwenga okhula ekhanda uvale intamo yonke namahlombe kanti elensikazi alinawo umhlwenga. Kuvamile ukuthi amaKhosi akwaZulu angathekiswe ngebhubesi ngoba ibhubesi libizwa ngeNkosi yezilwane. Isibonelo, ezibongweni zeSilo uZwelithini kunale ngxenye:

IBhubes' elimthende likaNdaba

Elidlule lishishiliza

Phakathi kwezintaba ezimbili

KweliMasilo neliMasilwanyana

KwelaseFleyistata

Kuye kwagxumagxuma

UKlenyeklenye

Ezalwa kwaCebekhulu

'Ngelakithi lelo **Bhubesi** eMahhashini'

Ukungathekisa iSilo ngebhubesi kuwukusihlonipha ngoba ibhubesi liyisilwane esihlonishwayo kakhulu. ISilo uZwelithini singenye yamaKhosi abizwa ngamagama awo ezibongweni zawo, afana neNkosi uSenzangakhona neNkosi uShaka. Isibonelo, ezibongweni zaso kuthiwa “**uZwelithini** kayikubusa, kayikuba yinkosi”, kanjalo nakuShaka kuthiwa “Uteku lwafazi bakwaNomgabhi betekul’ behlezi emlovini bethi **uShaka** kakubusa, kakuba Nkosi”. Kuwo womabili la maKhosi izinyosi zisebenzisa amagama awo ezingxenyeni lapho edelelwa khona ngabantu abathile kodwa kwezinye izingxenye lapho engadelelwa khona zisebenzisa amagama enhlonipho noma ziwangathekise ngezimo ezithile. Ngakho-ke ukusebenzisa amagama ezilwane ezifana nebhubesi kuyindlela esetshenziswa izinyosi ukhombisa ukuhlonipha amaKhosi oSelwa.

Isu lokungathekisa iSilo uZwelithini ngebhubesi ngilizwa linganembi kahle ngoba ibhubesi yisilwane esinamandla amakhulu esiwasebenzisa kakhulu ekulweni nezinye izilwane. Njengoba iSilo sibuse lapho zingasekho izimpi zamaKhosi njengakudala, akukho

okukhombisa amandla namakhono aso okulwa. Ngaleyo ndlela akukuningi okufanayo phakathi kweSilo nebhumbesi ngaphandle kokuthi iSilo sabe siyiNkosi yesizwe samaZulu njengoba nebhumbesi liyiNkosi yezilwane. Ngokubona kwami leli gama lifaneleka kahle emaKhosini ayelwa izimpi, njengeNkosi uShaka, iNkosi uDingane, iNkosi uCetshwayo, namanye asemandulo. Nokho uma ngicabanga ngijula ngithola ukuthi naso iSilo uZwelithini sazilwa izimpi zezombusazwe eziqhubeka esikhathini samanje, ezinye zazo sazinqoba. Ngaleyo ndlela izinyosi zibiza iSilo ngebhumbesi ngoba sasiyiNkosi eyayinamandla amakhulu okulwa ngomqondo izimpi zezombusazwe. Isibonelo, ngaphambi kokhetho lokuqala lwentando yeningi, iSilo sasebenzisa amandla aso ukuthi kubhalwe kuMthethosisekelo ukuthi umhlaba ongaphansi kobukhosi baKwaZulu wawungezokufakwa ngaphansi komhlaba kahulumeni waseNingizimu Afrika (Makhanya, 2021). Asigcinanga lapho, saphinde salwa izimpi zomqondo eziningi lapho abanye abaholi bezombusazwe babefuna umhlaba ongaphansi kweNgonyama Trust ufakwe ngaphansi kukahulumeni. Ngaleyo ndlela lesi singathekiso izinyosi zisisebenzisa kahle ngoba sidweba isithombe sebhumbesi elinolaka bese lolo laka zilubhekisa kuMdlokombane owayethukuthela agane unwabu uma osopolitiki besebenzisa amaqhinga okuthatha umhlaba wobukhosi bakwaZulu bawufake ngaphansi kukahulumeni. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngoBhejane.

7.3.4.2 UBhejane

UBhejane ngesinye sezilwane ezinkulu zasendle. Nakuba unomzimba omkhulu kodwa umzimba wawo uthe ukuba ngaphansi kowendlovu. UMsibi (2000: 32) uthi ubhejane unombala omdaka sengathi umpunga ngokuzothile kanye namehlo amancane. Kukhona ubhejane omhlophe, kanye nobhejane omnyama (Guy, 1989:41). Umehluko ogqamile phakathi kwalezi zinhlobo zobhejane usemilonyeni. Ubhejane omhlophe unodebe lomlomo olungenhla oluthi alube yisikwele kanti ubhejane omnyama wona unodebe lwangenhla oluthe ukucija (http://www.google.com/search?rlz=1CGCE_enZA10247A1024&q=Black+rhinoceros&stick). Umehluko wesibili ukuthi ubhejane omhlophe udla utshani kanti omnyama wona udla amacembe ezihlahla (Guy, 1989). Umehluko wesithathu ukuthi ubhejane omhlophe uphila isikhathi eside esifinyelela emashumini amahlanu eminyaka kanti ubhejane omnyama uphila iminyaka ethi ayibe amashumi amathathu nane (http://www.google.com/search?rlz=1CGCE_enZA10247A1024&q=Black+rhinoceros&stick). Ubhejane unolaka kakhulu futhi uma sewuthukuthele usebenzisa uphondo lwawo olucijile olungenhla komlomo okulwa nezitha. Emandulo obhejane babehamba ngokukhululeka emahlathini kodwa namuhla sebevalelwa eziqiwini nezinye izilwane. Nakuba

benayo inkululeko yokuhamba eziqiwini kodwa inkululeko yabo iya ngokuthi isiqiwi singakanani. Ngamanye amazwi ukuhamba nokuphila kwabo sekulawulwa yilabo ababafuyile. Ngaphandle kwalokho, obhejane bayazingelwa ukuze banqunywe izimpondo, okunenkolelo yokuthi zithi zingatholakala izimpondo zabo zishushumbiswe ngokungekho emthethweni ziyokwenza imithi ethile kwamanye amazwe. Kule ngxenye engezansi izinyosi zithi:

UBhejan' odl' abakayise

Phum' esiqiwini mtakaNdaba

Kade bekuvalele

Lapha kuzwakala sengathi izinyosi ziqonde ukuthi iSilo izimpi esasizilwa singakahlali esihlalweni sobukhosi sasizilwa sibhekene namalunga asendlunkulu, iningi lawo okwakungabafowabo ababesibangisa isihlalo sobukhosi. Ngamanye amazwi abantu esasisempini nabo kwakungabafowabo. Izinyosi ziveza ukuthi isikhathi sokuba iSilo siphume lapho esasicashe khona sasesifikile. Kwase kuyisikhathi sokuba siyohlala esihlalweni sobukhosi, sihole isizwe samaZulu.

Into egqamile phakathi kweSilo nobhejane ngokuthi iSilo sake sazingelwa ngabantu abathile ababefuna ukusibulalela isikhundla saso, kanjalo nobhejane uhlala uzingelwa yilabo abafuna izimpondo zawo. Okunye okufanayo ngokuthi lapho iSilo sizingelwa sasingakwazi ukuhamba lapho esasifisa ukuhamba khona ngoba sasingangena engozini, kanjalo ubhejane awukwazi ukuhamba ngokukhululeka ngoba kunabantu abafuna izimpondo zawo. Ngaphandle kwalokho ubhejane uhlala esiqiwini, okuyindawo ekalelwe ukuthi uphile kuyo, kanjalo ukucashiswa kweSilo ekholiji KwaBhekuzulu nakwadadewabo uNonhlanhla kwakufana nokuthi sasiphila esiqiwini, lapho sasikalelwe indawo okwakumele siphile kuyo.

Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasiphilisa okukabhejane uvalelwe esiqiwini. Izinyosi zisebenzisa lesi singathekiso ukuze abantu babone ngamehlo engqondo ubhejane uphila impilo yokuvalelwa esiqiwini bese leso simo besibhekisa eSilweni basibone ngamehlo engqondo siphila impilo yokucasha ukuze siphephise impilo yaso. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngeNyathi.

7.3.4.3 INyathi

Inyathi isilwane sasendle esinjengenkomo. Umehluko okhona phakathi kwenkomo nenyathi ukuthi inyathi inomzimba omkhulu. Omunye umehluko ukuthi inkomo iyafuywa kanti inyathi

nakuba ifuywa ifuyelwa esiqiwini. Inyathi endala ivame ukuba nombala onsundu noma omnyama futhi inomzimba omkhulu kunowenkomo, okuyenza ibe namandla ayisimanga. Izimpondo zenyathi zimila zibheke emaceleni bese ukucija kwazo kubheka phezulu kanti ezinye ukucija kwazo kubheka emuva kancane. Isimo sokwenza kwezinyathi asiqondakali kahle ngoba zihlala zigcwele ulaka futhi ziyashesha ukucasuka, engicabanga ukuthi ngesinye sezizathu esenza zibe yizilwane ezingafuyeki emakhaya. Okunye okugqamile ngalolu hlobo lwesilwane ukuthi sinenkani okusenza singahlehli uma kuliwa. Isibonelo, lapho enye yezinyathi ibanjwa yibhubesi ezinye (izinyathi) ziyalihlanganyela zilihlabane ngezimpondo kokunye ligcine ngokujokola. Lapho linenkani, lingayidedeli inyathi eliyibambile, izinyathi zilithweshula umzimba wonke zifuna likhulule enye yazo. Uma liphumelele kuleyo mpi, lithi lapho liyidla inyathi libe limanxebanxeba. UDe Rosa nabanye (2009: 104) bathi:

By nature, buffaloes are social animals and live in herds of varying sizes having clear dominance hierarchies and, in promiscuous groups, headed by a dominant bull. Social status is established at a young age, primarily through subtle gestures and posturing rather than aggressive interactions.

Ngokwemvelo, izinyathi ziyizilwane ezithandanayo futhi ezihamba ziyimihlambi ehlukahlukene kuye nemihlambi eyenganyelwe yilezo eziziholayo, ngezigaba zobukhulu bazo nangokulawulwa ngokwezigaba, eholwa inkunzi ebusayo. Ubulili bazo buvela zisencane, ngokujwayelekile ngendlela ezinyakaza nezima ngayo hhayi ngokuhlangana ngendluzula.

Lokhu kuchaza ukuthi izinyathi yizilwane ezithandanayo, ezihlala zindawonye futhi eziphila ngokulandela imithetho. Njengoba zihamba ngamaqembu, iqembu ngalinye liba nenyathi yenduna eliholayo. Into eyenza zihambe zibe yimihlambi ngokuthi zisuke zifuna ukuvikelana lapho kuvela ingozi ngoba uma zihamba ngokwehlukana amabhubesi angazihlasela kalula.

Akwenzeki ukuthi izilwane zamaduna ziholwe yizilwane zamasikazi. Ngaleyo ndlela, ngicabanga ukuthi iSilo sibizwa ngenkunzi yenyathi, okuyiyona eyengamela umhlambi wezinyathi ngoba naso sasengamele isizwe samaZulu. Esinye sezibonelo lapho iSilo esakhombisa ukuthi sabe sinamandla okuvikela isizwe samaZulu yilapho sala saphetha ukuba umhlaba ongaphansi kweNgonyama Trust ungene ngaphansi kukahulumeni ngesikhathi owayenguMengameli uKgalima Motlanthe ethula umbika weKhomishana nezincomo ezazithi kwakumele umhlaba ungene ngaphansi kukahulumeni. ISilo sanxusa isizwe samaZulu ukuba sivikele umhlaba waso, okwacacela noma ngubani ukuthi akekho owayengalokotha athathe

umhlaba wesizwe iSilo sisaphila. Lokhu kusitshela ukuthi sasiyiNkosi eyayingahlehli uma kuliwa futhi singafuni ukuba kuhlukumezeke abantu esasibahola njengoba kwenza inkunzi yenyathi.

Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi nakuba iSilo sasiyiNkosi eyayinolaka, sakwazi ukuhola isizwe samaZulu ngobuhlakani ngenxa yesibindi saso esasesabeka sokubhekana nanoma ngubani owabe efuna ukudla umhlaba ongaphansi kweNgonyama Trust. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngeNdlovu.

7.3.4.4 INdlovu

Indlovu ngesinye sezilwane ezingafuyeki emakhaya kodwa ezifuywa eziqiwini. Lolu hlobo lwesilwane luphila isikhathi eside, okungaba yiminyaka engamashumi ayisithupha. UMsibi (2002: 20) uthi indlovu inombala ompunga othi awube nsundu futhi umzimba wayo wembozwe yiziboya ezincane eziphephezelayo. Iyisilwane esidla ukudla okuningi ngesikhathi esisodwa (<http://wwf.panda.org/endangered/species/elephants>). Isitha esikhulu sendlovu ibhubesi, impisi nengwenya, okuyizilwane ezithanda inyama. Nabo abantu bayizitha ezinkulu ngoba bazizingela bazibulale befuna izimpondo (<https://seaworld.org/animals/elephants/longevity>). Nakuba indlovu iyisilwane esinokuthula kodwa inolaka uma igula noma ilimele noma ihlukunyezwa. Lapho seyithukuthele kubaleka ngisho amabhubesi nezimvubu. Kudala izindlovu zingakagcinwa eziqiwini abantu babekugwema ukuzizingela ngoba zazifa nabantu ngenxa yolaka lwazo olwaluzenza zisuphule izihlahla uma sezicasukile. (https://repository.up.ac.za/bitstream/handle/2263/64529/mzimela_532_craft_hunting_zulus_transcript_zu.pdf?sequence=2). Indlovu yaziwa njengesilwane esingakhohlwa, esikwazi ukuzwa ngezinyawo zaso into eseza kude kunaso, okusenza sisheshe ukuzwa ingozi isekude, inamandla futhi inolaka. Okubaluleke kakhulu ukuthi indlovu ihlakaniphe njengehlengethwa ekuxazululeni izinkinga (<https://en.m.wikipedia.org/wiki/elephant.cognition>). Inomboko omkhulu futhi omude, okuyisitho somzimba sayo esibaluleke kakhulu ngoba ukuze idle noma iphuze amanzi, isebenzisa wona. Iyawusebenzisa futhi ukwenza umsindo wayo, okuyiyona ndlela exhumana ngayo nezinye izindlovu. Nalapho ilwa nesitha isebenzisa wona umboko wayo njengesikhali. UBulpin nabanye kuMsibi (2002: 20-21) bathi:

With their trunks elephants can break down substantial tree branches to get at the fresh outer twigs and leaves. They pluck bundles of grass by carrying the end of the trunk around the stern and pulling the plant up by the roots. They then

beat it against their legs to get rid of the soil, thereafter, conveying the food to the mouth with the trunk. They drink large quantities of water up to 200 litres in one drinking session by filling the trunk with water and squirting it into their mouths or cool themselves by spraying the water over their bodies.

Ngomboko wayo indlovu ikwazi ukwephula amagatsha ezihlahla ukuze ifinyelele emaqabungeni athambile asemasha. Umboko yiwona sandla esisebenzisa uma idla. Indlovu isiphula utshani qede ibuthintithele emilenzeni bese iyabudla. Iphuza umthamo omkhulu wamanzi angaba ngamalitha angakhulu amabili. Lawa manzi iwakha ngawo umboko wayo. Iphinde izithele ngawo wonke umzimba izipholisa.

Lokhu kukhomba ukuthi umboko ubaluleke kakhulu empilweni yendlovu. Ukube yayingenawo umboko, impilo yayo yayingaba nzima kakhulu ngoba yenza okuningi ngawo. Indlovu iwuhlobo lwesilwane esingakuthandi ukushisa, lapho kushisa idlala odakeni noma izithele ngothuli umzimba wonke. Izindlebe zayo zisebenza njengesiphephethamoya esisetshenziselwa ukupholisa umzimba wayo. UBulpin nabanye kuMsibi (2002: 22) bathi izindlovu ziyathanda ukuvikelana, nokunakekela izindlovu ezisuke zisenkingeni.

Okwenza iSilo sibizwe ngeNdlovu ngukuthi sabe siyiNkosi eyayikwazi ukunakekela abantu esabe sibahola njengoba indlovu ihlale inakekela umhlambi ewuholayo. Okunye okufanayo ukuthi iSilo kwakuyiNkosi eyayinolaka njengendlovu eyayithukuthela igane unwabu uma kukhona oyihlukumezayo. Ngikuvezile ngenhla ukuthi ngenxa yolaka lwaso sakwazi ukuvikela ngempumelelo umhlaba ongaphansi kweNgonyama Trust. Ngaphezu kwakho konke, iSilo sasihlakaniphile futhi sibusebenzisa kahle ubuhlakani baso njengoba kwenza indlovu eholu umhlambi lapho kuhlaselwa enye yomhlambi ewuholayo. Ngakho-ke lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasebenzisa ulaka nokuhlakanipha kwaso ukuhola nokunakekela abantu esasibahola. Ngezansi sizobheka ukuthi kungani iSilo sibuye sibizwe ngeQaqa.

7.3.4.5 IQaqa

Iqaqa ngesinye sezilwane zasendle ezihlala ehlathini endaweni eseduze kwamanzi. Lesi silwane sikhonze ukuhlala nokuhamba ngasodwana ebusuku sizifunela ukudla okufana nenyama nokunye. Uma imizi iseduzane nalapho sihlala khona, sidla izinkuthu zabantu. Iqaqa elijwayelekile limnyama umzimba wonke lase liba nemisho emhlophe emibili eqolo ephahle

umgogodla uze uyogcina emsileni. Umsila walo uyakhanga, unoboya obuningi, obude obuxube umbala omnyama nomhlophe. Lesi silwane sidume kakhulu ngephunga laso elinuka kabi. Kunenkolelo yokuthi uma iqaga linqume endleleni phambi komuntu lowo muntu lisuke limthela ngesichitho (Siboniso Langa <http://www.ulwaziprogramme.org/izilwane-ezingamashobolo>).

Nakuba iningi labantu licabanga ukuthi iqaga lisebenzisa iphunga lalo elingabekezeleki ukuzivikela ezitheni zalo, iphunga leqaga libuye lenze eminye imisebenzi. Njengoba iqaga kuyisilwane esihamba ngasodwana, lisebenzisa iphunga elithile ukuxhumana namanye amaqaga uma kunesidingo. Lokhu kuchaza ukuthi iqaga ngalinye linephunga lalo elaziwa ngamanye amaqaga. Ukusetshenziswa kwezinhlobo ezehlukene zephunga kwenzeka kakhulu uma kumele kuhlangane elesilisa nelesifazane ngenhloso yokwandisa umnden. Ngaphandle kwalokho, iqaga ngalinye lizungeza indawo elihlala kuyo sakubethela, lishiya iphunga elinuka kabi lapho lidlule khona elihlala cishe izinyanga ezintathu, okwenza izitha zingasondeli kalula lapho lihlala khona (<https://southafrica.co.za/nr/civet.html>). Ngenxa yephunga leqaga elingabekezeleki, abantu baze baqamba isaga esithi 'Iqaga alizizwa ukunuka', okuchaza ukuthi umuntu akaze awabona amaphutha akhe esikhathini esiningi.

Ezibongweni zeSilo kunale ngxenye:

Ulotsholelwe ngehem' eMdletsheni
Kwalilizel' umam' uMaMthethwa
Wathi li li li li! Yaze yangen' INkos' ekhaya'
UNdaba bambas' eyinyama
Lapha kwaKhiphunyawo
Wajika **wayiqaga**
Wanukel' uMkhunjini
Ezalw' emaNdlovini

ISilo singathekiswa ngeqaga ngoba kunokuthile okufanayo phakathi kwaso neqaga. ISilo sathi siqeda ukwenza isenzo esihle sokulobola eMdletsheni sajatshulelwa ngabantu kodwa ngokuphazima kweso sazondwa uMkhunjini wakwaNdlovu, umuntu owayekade esondelene kakhulu naso. Ukugcizelela leyo nzondo izinyosi zithi iSilo sanukisa okweqaga. Uma kuthiwa umuntu usenukisa okweqaga kusuke kuqondwe ukuthi useyazodwa noma akasafunwa muntu. Ngakho-ke into efanayo phakathi kweqaga neSilo ukuthi abantu bahambela kude neqaga ngenxa yephunga lalo elingabekezeleki, kanjalo uMkhunjini owabe esondelene neSilo wajika

akangabe esasithanda iSilo ngenxa yokulobola kwaso eMdletsheni. Ngishilo ngenhla ukuthi iqaqa linephunga elingabekezeleki. Lesi singathekiso siyanemba ngoba sinyakazisa izinzwa zokuhogela zalabo abezwa noma abafunda ingxenye ekhuluma ngeqaqa ezibongweni zeSilo maqede basibone ngamehlo engqondo sesenyanywa ngabantu ababekade besijabulela esikhathini esingengakanani. Ngezansi sizobheka ukuthi kungani iSilo sasibuye singathekiswe ngemithi.

7.3.5 Umuthi

7.3.5.1 UNompunyumpunyu

UNompunyumpunyu umuthi osetshenziswa kakhulu ngabantu uma befuna ukuphuma ezinkingeni noma emacaleni ababhekene nawo. Lo muthi uhlanganiswa neminye kwenziwe intelezi esetshenziswa ngumuntu osenkingeni noma obhekene necala elithile. Ngenxa yamandla alo muthi ezintweni ezithinta amacala, abelaphi bendabuko sebaze bawuqamba igama bathi unompunyumpunyu inkunzi engenazimpondo. Abantu abasezinkingeni noma ababhekene namacala kuthi lapho sebedlula kulezo ziwombe bese abantu bebahasha noma bebabonga ngawo lo muthi. Isibonelo, uMnumzane uJacob Gedleyihlekisa Zuma owayenguMengameli waseNingizimu Afrika kusukela ngonyaka we-2009 kuya kowe-2017 ubizwa ngoNompunyumpunyu inkunzi engenazimpondo ngoba wehlula amaqembu ezeopolitiki iziwombe ezingaphezu kweziyisithupha ethi amkhipha ngevoti lokungamethembi (Ntombela, 2019). Isizathu sokuthi iSilo sibizwe ngoNompunyumpunywana ngukuthi kwakukhona izitha zaso ezazihlose ukusibulala kodwa azaze zaphumelela. Leli su lokungathekisa iSilo ngoNompunyumpunywana liyanemba ngoba isigameko lapho abantu abathile babephume umkhankaso wokuba sibulawe senzeka iSilo sisesincane ngokweminyaka.

7.4 Isiphetho

Kulesi sahluko ngihlaziye izibongo zeSilo ngigxile ekutheni izinyosi zisebenzisa maphi amasu ukungathekisa iSilo, ngathola ukuthi iSilo singathekiswa ngezilwane zasekhaya, ngezilwane zasendle nangomuthi. ISilo sibizwa ngeZinyane ngoba izingane ezizalwa ebukhosini bakwaZulu zibizwa ngabaNtwana noma ngamaZinyane. Ngakho-ke njengeny yezingane ezizalwa ebukhosini bakwaZulu, iSilo sasibizwa ngeZinyane sisesincane. Ngaphandle kwezilwane ezifana nezimbuzi nezimvu, nabantwana bebhubesi babizwa ngamazinyane noma ngamawundlu. Ibhubesi yisilwane esesatshwa kakhulu ngezinye izilwane kanye nabantu imbala. Kanjalo iNkosi yoselwa yiNkosi eyesatshwa ngamanye amaKhosi kanye nabantu.

Ngakho-ke into efanayo phakathi kwebhubesi namaKhosi oselwa ukwesabeka. Njengoba iNkosi ingathekiswa ngebhubesi ngenxa yokwesabeka kwayo, kanjalo nabantwana beNkosi babizwa ngamaZinyane, okuyigama okubizwa ngalo abantwana bebhubesi. Uma umuntu esithi nhla lesi singathekiso angathi siyaphaphalaza ngoba izinto eziqhathaniswayo (izinyane neSilo) zehlukene kakhulu. Izinyane ngumntwana omnene kanti iSilo uZwelithini sasinolaka. Ngakolunye uhlangothi lesi singathekiso siyanemba uma sibheka umlando wokusetshenziswa kwegama ‘izinyane’ ebukhosini bakwaZulu. Ngaleyo ndlela sithi sikhumbuza abantu abalalele noma abafunda le ngxenye, sibe sifundisa labo abangazi, intsha ikakhulukazi, ukuthi izingane zasebukhosini bakwaZulu zihlonishwa kuthiweni. Ngaphezu kwalokho sikhumbuza abantu ukuthi iSilo uZwelithini sabe sinolaka njengebhubesi.

ISilo sibizwa ngeNkonyane ngoba kukhona okufanayo phakathi kwaso nenkonyane. Okufanayo ngukuthi inkonyane yinkomo esencane kanti neSilo sasisesincane ngesikhathi sikhombisa ukwedelela oyise noyisemkhulu. Lesi singathekiso siyanemba ngoba sidweba isithombe esicacile emqondweni walabo abalalele nalabo abafunda le ngxenye sokuthi iSilo sabe sisesincane kakhulu ngesikhathi sikhombisa ukungahloniphi oyise noyisemkhulu, okwakuyisenzo esasingalindelekile neze kusona.

ISilo sibizwa ngenkomo ngoba kunento efanayo phakathi kwaso nenkomo. Into efanayo phakathi kweSilo nenkomo ukuthi inkomo izwa ubuhlungu lapho intinyelwa yizibawu, kanjalo iSilo sasizwa ubuhlungu lapho sihlukunyezwa ngabantu abathile. Ngakho-ke, ngokungathekisa iSilo nenkomo ethandwa yizibawu izinyosi zidweba isithombe sokuthi kunabantu ababehlale bezwisa iSilo ubuhlungu. Ngaleyo ndlela, lesi singathekiso siyanemba ngoba uma abantu belalela noma befunda le ngxenye kudwebeka isithombe senkomo ezwa ubuhlungu bokuntinyelwa yizibawu bese bebuthatha lobo buhlungu bebubhekisa eSilweni, bacabange ngobuhlungu iSilo esasibuzwa ngesikhathi sihlukunyezwa ngabantu abathile.

ISilo singenye yamaKhosi oSelwa angathekiswa ngenkunzi. Okugqamile kulokhu okuvezwa yizinyosi ukuthi iSilo kwakungumuntu owayenamandla afuze awenkunzi. Izinyosi ziphinde zithi iSilo “INkunz’ ekhwele phezu kwezintaba”. Ngalokhu ziveza ukuthi iSilo sasilwa izimpi ezinzima, sehla senyuka siya ePitoli, ePhalamende, lapho kwakuneziteleka (siyoqeda iziteleka), nakwezinye izindawo. Konke lokhu kukhomba ukuthi nakuba izimo ezazibhekene neSilo zazinzima kodwa ngenxa yamandla nobuhlakani esasinabo, sakwazi ukubhekana nazo. Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ekhuluma ngenkuzi acabange ngesakhiwo sayo, amandla okuvikela umhlambi ongaphansi kwayo bese

ecabanga ngokwakheka komzimba weSilo nokubukeka kwaso neqhaza laso ekuvikeleni ubukhosi bakwaZulu kanye nesizwe. Ngisho lapho ecabanga ngenkunzi eyinhloko ehlonishwa ngumhlambi wezinkomo, asibone ngamehlo engqondo iSilo sihlonishwa ngabantu esibaholayo.

Nakuba ukhozi luyinyoni kanti iSilo sasingumuntu, kukhona okufanayo phakathi kwalo neSilo – ubukhulu, ukungabi ntekenteke, ukuthandwa nokuhlonishwa ngabantu. Njengoba ukhozi lungakhathali ukundiza, lundiza luze lufike phezulu, kanjalo neSilo sasingakhathali ukulwela umbuso wakwaZulu nabantu bawo. Njengoba ukhozi luthandwa futhi luhlonishwa ngabantu, kanjalo neSilo sasingumholi omkhulu owayethandwa, futhi ehlonishwa kakhulu ngabantu esasibahola kanye nabantu jikelele. Indlela uZulu nabantu jikelele abasukumela phezulu ngayo mhla kuyotshalwa iSilo yakubeka kwacaca ukuthi abantu babesithanda futhi besihlonipha kakhulu. Okunye okufanayo phakathi kokhozi neSilo ukuthi iSilo saphila saphinde sabusa isikhathi eside kunamanye amaKhosi oSelwa, okuhambisanayo nokuthi ukhozi yinyoni ephila isikhathi eside. Njengalo ukhozi, iSilo sasihlakaniphile ngoba sakwazi ukubhekana nezinkinga, kusukela sisesincane nalapho sesibusa, saziqoba. Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ebiza iSilo ngeNkwazi noma ngoKhozi abuke ukhozi ngamehlo engqondo abone indlela oluthandwa ngabantu ngayo bese ebuka iSilo ngamehlo engqondo asibone singumholi omkhulu ohlonishwayo nothandwa ngabantu esibaholayo kanye nalabo abangekho ngaphansi kwaso. Lesi singathekiso siphinde senze abantu bacabange ngesikhathi eside esiphilwa ngukhozi bese becabanga ngeminyaka eminingi eyaphilwa yiSilo (iminyaka engamashumi ayisikhombisa nambili), kubandakanya iminyaka ethi ayibe ngamashumi amahlanu esayiphila sihola isizwe samaZulu. Ngaphezu kwakho konke, lesi singathekiso senza abantu bacabange ngobuhlakani bokhozi bese becabanga ngobuhlakani beSilo ekuholeni isizwe samaZulu.

Izinyosi zingathekisa iSilo ngentulo ngoba ukucasha kwaso ekholiji kwaBhekuzulu kufana nse nalokhu okwenziwa yintulo uma isibande ngodonga. Into efanayo phakathi kwentulo neSilo yindlela yokucasha. Intulo isuke icashele ukuthi ingabonwa yizitha zayo, kanjalo neSilo sasicashele ukuthi singabonwa yizitha zaso noma izitha zaso zingakwazi ukufinyelela kuso zisenzakalise. Leli su liyanemba ngoba lenza abantu babuke ngamehlo engqondo intulo icashile bese bethatha leso senzo sokucasha basibhekise endleleni iSilo esabe sicashe ngayo ekholoji kwaBhekuzulu.

Nakuba iSilo kwakungumuntu kanti imvukuzane yisilwane esisagundane, isenzo sokuhamba siyefana phakathi kwaso nemvukuzane. Imvukuzane ivukuza inhlabathi kanzima ngaphansi ukuze isuke endaweni ethile iye kwenye indawo, kanjalo indlela iSilo esayihamba siya kwaMahlangu yayinzima. Imvukuzane abantu abayiboni uma ihamba ngaphansi, kanjalo abantu abazange basibone iSilo ngesikhathi sisuka ekholiji kwaBhekuzulu siya kwaMahlangu, babona ngoba singasekho ukuthi sabe sesibalekile. Okufanayo okugqamile phakathi kokuhamba kwemvukuzane nokubaleka kweSilo KwaNongoma ngukuthi kwabonakala ngemuva kwendaba kanti nalapho imvukuzane yedlulile endaweni ethile kubonakala ngemuva kwendaba, seyidlulile. Okunye okufanayo phakathi kwemvukuzane neSilo ukuthi okwenziwayo kwenziwa esithe, kungabonwa muntu. Isibonelo, lapho iSilo sibaleka, izitha azizange zisibone, zezwa ngemuva kwendaba. Lesi singathekiso siyanemba ngoba senza abantu babone imvukuzane ngamehlo engqondo ivukuza bese becabanga ngesimo mhla iSilo sibaleka KwaNongoma siyobhaca kwaMahlangu, babubone ubunzima esabhekana nabo ngalolo suku. Ekugcineni kudwebeka isithombe sokuthi kwakungelula mhla iSilo sibaleka KwaNongoma.

Izinyosi zibiza iSilo ngeNdlondlo ngoba kukhona okufanayo phakathi kwaso nendlondlo (nemamba). Indlondlo iyesabeka, kanjalo neSilo sabe sesabeka. Indlondlo akulula ukuthi izingelwe noma ihlaselwe ngabazingeli, kanjalo iSilo kwakungelula ukuthi sihlaselwe yizitha zaso lapho sesihlezi esihlalweni sobukhosi. Lokhu kuchaza ukuthi abantu ababeholwa yiSilo babevikelekile ngaphansi kobuholi baso. Lesi singathekiso siyanembe ngoba sidweba isithombe sokwesabeka kweSilo emiqondweni yabantu abalalele noma abafunda izingxenywe ezimbili ezingenhla. Ngenxa yokusabeka kweSilo kwakungelula neze ukuthi sigudluzwe esihlalweni saso. Ngesinye sezizathu esenza ukuthi iSilo sibuse iminyaka eminingi ukwedlula wonke amaKhosi ake ahlala esihlalweni sobukhosi baKwaZulu.

Ukungathekisa iSilo ngebhubesi kuwukusihlonipha ngoba ibhubesi liyisilwane esihlonishwayo kakhulu. ISilo uZwelithini singenye yamaKhosi oSelwa abizwa ngamagama awo ezibongweni zawo, afana neNkosi uSenzangakhona neNkosi uShaka. Isibonelo, ezibongweni zaso kuthiwa “uZwelithini kayikubusa, kayikuba yinkosi”, kanjalo nakuShaka kuthiwa “Uteku lwafazi bakwaNomgabhi betekul’ behlezi emlovini bethi uShaka kakubusa, kakuba Nkosi”. Kuwo womabili la maKhosi izinyosi zisebenzisa amagama awo ezingxenyeni lapho edelelwa khona ngabantu abathile kodwa kwezinye izingxenywe lapho engadelelwa khona zisebenzisa amagama enhlonipho noma ziwangathekise ngezimo ezithile. Ngakho-ke ukusebenzisa amagama ezilwane ezifana nebhubesi kuyindlela esetshenziswa yizinyosi ukhombisa ukuhlonipha

amaKhosi azo. Isu lokungathekisa iSilo ngebhubesi ngilizwa linganembi kahle ngoba ibhubesi yisilwane esinamandla amakhulu esiwasebenzisa kakhulu ekulweni nezinye izilwane. Njengoba iSilo sibuse lapho zingasekho izimpi zamaKhosi njengakudala, akukho okukhombisa amandla namakhono aso okulwa. Ngaleyo ndlela akukuningi okufanayo phakathi kweSilo nebhubesi ngaphandle kokuthi iSilo sabe siyiNkosi yesizwe samaZulu njengoba nebhubesi liyiNkosi yezilwane. Ngokubona kwami leli gama lifaneleka kahle emaKhosini ayelwa izimpi, njengeNkosi uShaka, iNkosi uDingane, iNkosi uCetshwayo, namanye asemandulo. Nokho uma ngicabanga ngijula ngithola ukuthi naso iSilo uZwelithini sasilwa izimpi zezombusazwe eziqhubeka esikhathini samanje, ezinye zazo sazinqoba. Ngaleyo ndlela izinyosi zibiza iSilo ngebhubesi ngoba sasiyiNkosi eyayinamandla amakhulu okulwa ngomqondo izimpi zezombusazwe. Isibonelo, Ngaphambi kokhetho lokuqala lwentando yeningi, iSilo sasebenzisa amandla aso ukuthi kubhalwe kuMthethosisekelo ukuthi umhlaba ongaphansi kobukhosi baKwaZulu wawungezokufakwa ngaphansi komhlaba kahulumeni waseNingizimu Afrika (Makhanya, 2021). Asigcinanga lapho, saphinde salwa izimpi zomqondo eziningi lapho abanye abaholi bezombusazwe babefuna umhlaba ongaphansi kweNgonyama Trust ufakwe ngaphansi kukahulumeni. Ngaleyo ndlela lesi singathekiso izinyosi zisisebenzisa kahle ngoba sidweba isithombe sehubesi elinolaka bese lolo laka zilubhekisa kuMdlokombane owayethukuthela agane unwabu uma osopolitiki besebenzisa amaqhinga okuthatha umhlaba wobukhosi baKwaZulu bawufake ngaphansi kukahulumeni.

ISilo sibizwa ngobhejane ngoba sake sazingelwa ngabantu abathile ababefuna ukusibulalela isikhundla saso kanjalo nobhejane uhlala uzingelwa yilabo abafuna izimpondo zawo. Okunye okufanayo ngukuthi lapho iSilo sizingelwa sasingakwazi ukuhamba lapho esasifisa ukuhamba khona ngoba sasingangena engozini, kanjalo ubhejane awukwazi ukuhamba ngokukhululeka ngoba kunabantu abafuna izimpondo zawo. Ngaphandle kwalokho ubhejane uhlala esiqiwini, okuyindawo ekalelwe ukuthi uphile kuyo, kanjalo ukucashiswa kweSilo ekholiji kwaBhekuzulu nakwadadewabo uNonhlanhla kwakufana nokuthi sasiphila esiqiwini, lapho sasikalelwe indawo okwakumele siphile kuyo. Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasiphilisa okukabhejane uvalelwe esiqiwini. Izinyosi zisebenzisa lesi singathekiso ukuze abantu babone ngamehlo engqondo ubhejane uphila impilo yokuvalelwa esiqiwini bese leso simo besibhekisa eSilweni basibone ngamehlo engqondo siphila impilo yokucasha ukuze siphephise impilo yaso.

ISilo sibizwa ngenkunzi yenyathi, okuyiyona eyengamela umhlambi wezinyathi ngoba naso sasengamele isizwe samaZulu. Esinye sezibonelo lapho iSilo esakhombisa ukuthi sabe

sinamandla okuvikela isizwe samaZulu yilapho sala saphetha ukuba umhlaba ongaphansi kweNgonyama Trust ungene ngaphansi kukahulumeni ngesikhathi owayenguMengameli uKgalima Motlanthe ethula umbika weKhomishana nezincomo ezazithi kwakumele umhlaba ungene ngaphansi kukahulumeni. ISilo sanxusa isizwe samaZulu ukuba sivikele umhlaba waso, okwacacela noma ngubani ukuthi akekho owayengalokotha athathe umhlaba wesizwe iSilo sisaphila. Lokhu kusitshela ukuthi sasiyiNkosi eyayingahlehli uma kuliwa futhi ingafuni ukuba kuhlukumezeke abantu esasibahola njengoba kwenza inkunzi yenyathi. Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi nakuba iSilo sasiyiNkosi eyayinolaka, sakwazi ukuhola isizwe samaZulu ngobuhlakani ngenxa yesibindi saso esasesabeka sokubhekana nanoma ngubani owabe efuna ukudla umhlaba ongaphansi kweNgonyama Trust.

Okwenza iSilo sibizwe ngeNdlovu ngukuthi sabe siyiNkosi eyayikwazi ukunakekela abantu esabe sibahola njengoba indlovu ihlale inakekela umhlambi ewuholayo. Okunye okufanayo ukuthi iSilo kwakuyiNkosi eyayinolaka njengendlovu ethukuthela igane unwabu uma kukhona oyihlukumezayo. Ngakho-ke lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasebenzisa ulaka nokuhlakanipha kwaso ukuhola nokunakekela abantu esasibahola.

ISilo singathekiswa ngeqaqa ngoba kunokuthile okufanayo phakathi kwaso neqaqa. ISilo sathi siqeda ukwenza isenzo esihle sokulobola eMdletsheni sajatshulelwa ngabantu kodwa ngokuphazima kweso sazondwa uMkhunjini wakwaNdlovu, umuntu owayekade esondelene kakhulu naso. Ukugcizelela leyo nzondo izinyosi zithi iSilo sanukisa okweqaqa. Uma kuthiwa umuntu usenukisa okweqaqa kusuke kuqondwe ukuthi useyazodwa noma akasafunwa muntu. Ngakho-ke into efanayo phakathi kweqaqa neSilo ukuthi abantu bahambela kude neqaqa ngenxa yephunga lalo elingabekezeleki, kanjalo uMkhunjini owabe esondelene neSilo wajika akangabe esasithanda iSilo ngenxa yokulobola kwaso eMdletsheni. Lesi singathekiso siyanemba ngoba sinyakazisa izinzwa zokuhogela zalabo abezwa noma abafunda ingxenye ekhuluma ngeqaqa ezibongweni zeSilo maqede basibone ngamehlo engqondo sesenyanywa ngabantu ababekade besijabulela esikhathini esingengakanani.

Isizathu sokuthi iSilo sibizwe ngoNompunyumpunywana ngukuthi kwakukhona izitha zaso ezazihlose ukusibulala kodwa azaze zaphumelela. Leli su lokungathekisa iSilo ngoNompunyumpunywana liyanemba ngoba isigameko lapho abantu abathile babephume umkhankaso wokuba sibulawe senzeka iSilo sisesincane ngokweminyaka. Uma izinyosi zithi

iSilo singuNompunyumpunywana, zisivezela ukuthi sasingumuntu ongabambeki kalula uma abantu bethi bayasivimba.

Okugqame kulesi sahluko ukuthi izilwane nomuthi izinyosi ezingathekisa ngakho iSilo kuyafaneleka, okukhombisa ikhono lezinyosi eliyinqaba kanye nokuthi zazisazi iSilo njengoba zizazi.

ISAPHLUKO SESISHIYAGALOMBILI

ISIPHETHO SOCWANINGO

8.1 Isingeniso

Kulesi sahluko ngisonga lonke ucwaningo ngokuqala ngifingqe okwenzeke esahlukweni ngasinye, ngize ngemiphumela etholwe yilolu cwaningo bese ngiphawula ngokuchazwa (*implications*) yimiphumela yalolu cwaningo. Ekugcineni ngethula izincomo zocwaningo olungenziwa esikhathini esizayo emkhakheni wezibongo zamaKhosi.

8.2 Okwenzeke esahlukweni ngasinye ngamafuphi

Esahlukweni sokuqala kuvelile ukuthi njengabo bonke abantwana abathi uma bezalwa baqanjwe amagama ngabazali babo, nawo amaKhosi anawo amagama akwabo adlulisa izifiso zabazali bawo neminye imilayezo ebalulekile emindenini. Lapho esezelwe aphinde ethiwa amagama, amaKhosi edlula ezigabeni ezehlukene zempilo kusukela esemancane kuye lapho esekhulile kuze kufike isikhathi sokwebuza kwawo. Izigameko nezigigaba edlula kuzo ziwenza abuye aqanjwe amagama amasha atonyulwa ezibongweni zawo. Kungumsebenzi wembongi noma inyosi ukuqokelela izigigaba zeNkosi ngayinye izigcine zingumlando ezibongweni zayo. Ezibongweni kuvela ukuthi iNkosi ngayinye izalwa ngubani, ibukeka kanjani, iziphatha kanjani, yangena kunjani esikhundleni, okuhle nokubi ngeNkosi nokuthi amaKhosi angathekiswa ngezilwane. Ngaleyo ndlela izibongo zeNkosi ziyincwadi yempilo yayo.

Kuvelile futhi ukuthi nakuba ubukhosi bakwaZulu bugqame ngamaKhosi amaningi aseke aholo isizwe samaZulu kodwa kubukeka kugqoza ukuhlaziywa kwezibongo zamanye amaKhosi. Isibonelo, Nakubo bekhona abacwaningi asebeke bacwaninga izibongo zeSilo uZwelithini kodwa kusekuningi okungakavezwa ngale Nkosi yoSelwa. Kulesi sahluko ngiphinde ngaveza isizathu esingisuse phansi ngafisa ukuhlaziya izibongo zale Nkosi, esiwukuthi iyiNkosi ephile isikhathi eside kunawo wonke amaKhosi ake aphila embusweni wakwaZulu. Ugqozi lokuthi ngihlaziye izibongo zale Nkosi lususwe ukubona indlela isizwe samaZulu kanye nabantu umhlaba wonke jikelele abathinteka ngayo ngokukhothama kwayo. Ngaphezu kwakho konke, ngikubone kuyingqayizivele kimi ukuhlaziya izibongo zeNkosi ebuse yaphinde yakhothama esikhathini sempilo yami, iNkosi engingayizwa ngendaba.

Kuvelile futhi kulesi sahluko ukuthi inhloso yalolu cwaningo ngukuhlaziya amasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo uGoodwill Zwelithini Zulu. Abantu

abazohlomula kakhulu kulolu cwaningo yilabo abathanda nabalandela ubukhosi bakwaZulu. Ngisho osomlando kanye nabafundisi besiZulu, ikakhulukazi labo abafundisa ubuciko bomlomo bazokleza kulolu cwaningo. Lokhu kungaba nomthelela omuhle entsheni nakubo abafundisi bolimi lwesiZulu, basibone isidingo sokufundiswa kwezibongo zamaKhosi ezikoleni kusukela emazingeni aphansi emfundo kuyofika ezikhungweni zemfundo ephakeme.

Esahlukweni sesibili ngiveze ukuthi nakuba bekhona abacwaningi asebecwaninge ngezibongo zamaKhosi nezabantu abadumile kodwa akekho nhlobo oseke wahlaziya amasu asetshenziswa yizinyosi ezimbili (uNtulizempi Dlamini noBuzetsheni Mdletshe) ukuveza nokuhlaziya impilo nomlando weSilo uGoodwill Zwelithini Zulu. Ngiphinde ngaveza isidingo sokuthi ngihlaziye izibongo zalesi Silo, okuwukuveza nokuhlaziya okuningi okungavezwanga ngale Nkosi yoSelwa ngabanye abacwaningi. Ziningi izinselelo uMdlokombane abhekana nazo wazinqoba okumele zaziwe nganye. Abantu kumele bazi ukuthi wabhekana kanjani nezinselelo nokuthi lezi azinqoba wazinqoba kanjani. Maningi namakhono amahle okuhola isizwe okumele afundwe ngabantu ezibongweni zikaMdlokombane.

Esahlukweni sesithathu ngichaze izinjulalwazi ezintathu engizisebenzise kulolu cwaningo ngenxa yokuhambisana kwazo nalolu cwaningo. Injulalwazi i-*orality* ngiyisebenzise ngoba imayelana nezitayela noma amasu asetshenziswa yizinyosi lapho zibongela amaKhosi, okuyikhona lolu cwaningo olumayelana nakho. I-*interpretive approach* yona ingisize ukuba ngithole ukuthi yini eyenza ukuthi izinyosi ziqambe izibongo zeSilo maqede zizibeke ngendlela ezizwakala ngayo kozilalele noma ozifundayo futhi kungani ezikushoyo zikusho ngendlela ezikusho ngayo. Kanti i-*stylistic approach* ingisize ukuba ngithi lapho ngibheka indlela izinyosi zeSilo ezisebenzisa ngayo amagama, ngihlaziye ulimi olujulile noma olucashile, okungenze ngakwazi ukufinyelela emaswini asetshenziswa yizinyosi ezibongweni zeSilo. Lokho kungenze ngakwazi nokuqonda ukuthi ulimi olusetshenziswa yizinyosi lunamthelela muni kumasu asetshenziswa yizinyosi ukuveza impilo nomlando weSilo. Ngiphinde ngaveza ukuthi lolu cwaningo lulandele indlela eyikhwalthethivu, ngaveza nokuthi izibongo zeSilo ngizicaphune ku-inthanethi, ngachaza injulalwazi engiyisebenzise ukuhlaziya amasu asetshenziswa yizinyosi ezibongweni zeSilo uGoodwill Zwelithini Zulu ukuveza ubunzima iSilo esabhekana nabo sisaphila, ukuveza ukuthi sazinqoba kanjani izinselelo esasibhekene nazo, ukuveza ukuthi izinyosi zisebenzisa maphi amasu ukuveza impumelelo yeSilo ekubuseni isizwe samaZulu kanye nokuthi izinyosi zisebenzisa maphi amasu ukungathekisa iSilo. Ngibe sengiveza ukuthi ulwazi engiluqoqile ngiluhlaziye ngisebenzisa i-

Thematic Content Analysis bese ngichaza izingqinamba zocwaningo kanye nendlela engayilandela enobulungiswa yokuqhutshwa kocwaningo.

Esahlukweni sesine ngihlaziye amasu asetshenziswa yizinyosi ukudalula ubunzima iSilo esabhekana nabo sisaphila, obuvela ezibongweni zaso. Ngidalule isu ngalinye ngase ngilahlaziya ngiveza ukuthi lisetshenziswe kanjani, ngaveza ukuthi ngokubona kwami ngilibona linjani.

Isu lokunyonka noma lokuboleka ezibongweni zeNkosi uShaka izinyosi zilisebenzisa kahle ngoba lenza olalele noma ofunda izibongo zala maKhosi abone ukuthi indlela ebheke ebukhosini inezinselelo kangakanani, okusuke kuyizinkomba zezinkinga ezinkulu ezisuke zisalindele labo abasuke bephokophelele ukuhlala esihlalweni sobukhosi. Aligcini lapho, liphinde liveze isithunzi nokwesabeka kukaMdlokombane neLembe, okuvezwa yindlela la maKhosi angathekiswa ngayo ngezulu, into eyingozi neyesabekayo.

Izinyosi zilisebenza kahle isu lokuxova izigameko ngoba lenza olalele noma ofunda izibongo zikaMdlokombane alalelisise noma afundisise ngenhloso yokuthi ezokwazi ukugcwalisa izikhewu ezihambe zishiywa yizinyosi ngesikhathi zixova izigameko. Lapho umuntu efunda izibongo zeSilo kunezindawo ezihambe zithi ukucasha ngenxa yaleli su kodwa ekugcineni lapho esezifunde zonke uyakwazi ukukulandela okushiwo ezibongweni ngoba izinyosi zithi zisebenzisa leli su zibe zicacisa okunye okuke kwacashela umlaleli phambilini noma lowo ofunda izibongo, zibe zicashisa okunye futhi. Izinyosi ziqhubeka ngale ndlela zize zifike ekugcineni lapho okube sekucacile lokhu okuhambe kucasha ezibongweni.

Isigameko sokubalekela kwaMahlangu kweSilo izinyosi zisiphinda kabili ngoba zigcizelela ukubaluleka kwaso nokugqamisa ubunzima iSilo esabhekana nabo, siphakathi kokufa nokuphila. Isu lokuphinda isigameko esisodwa kabili izinyosi zilisebenzise kahle ngoba ligcizelela ubunzima iSilo esabhekana nabo okwenza abalalele noma abafunda izibongo zaso babubone ubunzima iSilo esasibhekene nabo. Ngaphandle kwalokho izinyosi zifuna abantu balibone iqhaza elabanjwa ngudadewabo uNonhlanhla, ekusivikeleni siphakathi kokufa nokuphila.

Isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima alifihli, into liyibeka njengoba injalo. Kumanje isizwe siyazi ukuthi phakathi kwamalungu aseNdlunkulu kunamanye ayephikisana nokubekwa kweSilo sibe yiNkosi yesizwe samaZulu ngoba ethi sabe sisesincane. Nokho lithi lisivezela ukuthi umhlola wawusekhaya kodwa lingadaluli ukuthi

kwakungamalungu amangaki futhi engobani. Izinyosi zikwenza ngamabomu lokhu ngenhloso yokugqamisa isigameko esazwisa iSilo ubuhlungu, kunokugqamisa abantu abenza leso senzo. Leli su lihle ngoba izinyosi zithi ziveza isigameko esababuhlungu kodwa zikugweme ukuthela itswayi esilondeni, ziqhathe uMdlokombane neNdlunkulu. Ukube zaba budedengu zachaza konke okwakwenzeka nanokuthi kwenziwa ngobani, kwakungathi njalo uma zihaya izibongo zeSilo, zithinta amagama amalungu aseNdlunkulu zikhumbuze iSilo emuva, kokunye sigcine sibakhipha inyumbazane abenzi bobubi. Izinyosi zizwakala zithi halamuzi zivezele isizwe ngamafuphi ukuthi akhona amalungu aseNdlunkulu ake ashisa umbango. Inhloso akukhona ukukhumbuza iSilo emuva kodwa ukuchazela isizwe ngokwenzeka ngaphambi kokuba iSilo sihlale esihlalweni.

Izinyosi zilisebenzise kahle isu lokuwagcina eyimfihlo amanye amagama abantu abasiza iSilo ngenhloso yokuthi zingaxabanisi amalungu aseNdlunkulu, zifake engozini labo ababebambisene neSilo ekubalekeni kwaso KwaNongoma siyobhaca ebukhosini bakwaMahlangu. Ngaleyo ndlela zilisebenzise kahle ukuvikela abantu abathile abangangena enkingeni uma kudalulwa amagama abo.

Izinyosi isu lokudalula amagama abantu abasiza iSilo zilisebenzise ngenhloso yokuvezela isizwe ukuthi akuwona wonke amalungu aseNdlunkulu namalungu omphakathi ayephikisana nezinhloso zeSilo. Leli su liyanemba ngoba ligqamisa isimo sokukhuluma esithi akuyiwa nganxanye kungemanzi, kule ngxenye okuchaza ukuthi nakuba kwakunabantu eNdlunkulu nasemphakathini ababephikisana neSilo kodwa babekhona futhi ababeseseke ezinkingeni esasibhekene nazo.

Isu lokuhlekisa ngabantu abathile izinyosi zilisebenzisela izinhloso ezimbili: Ukuhlelekisa abantu abalalele kuze kuyohleka nalowo okuhlekiswa ngaye ngenhloso yokudala ubuhlobo phakathi kwalowo ohlekwayo nalabo abahlekayo. Zibuye zilisebenzisele ukuzwisa ubuhlungu lowo okuhlekiswa ngaye. Leli su liyanemba ngoba lenza izigameko ezidalulwayo zingalibaleki kalula ngoba izigameko ezihlekisayo zihlala isikhathi eside emicabangweni yabantu kunalezo ezidluliswa ngendlela eyejwayelekile.

Okugqamile ngesu lokusebenzisa umqondo osobala ukuthi izinyosi ziveza ubunzima iSilo esahlangabezana nabo zisebenzisa ulimi olukhululekile, olusobala nolucace bha kulabo abalalele noma abafunda izibongo zeSilo. Leli su lihle ngoba alifihli lutho, izinto lizibeka njengoba zinjalo futhi liqondwa ngabantu abaningi, alifani nesu lokusebenzisa umqondo ocashile eliqondwa ngabantu abathile kuphela.

Izinyosi zilisebenzise kahle isu lokusebenzisa umqondo ocashile ngoba liziphephisa olakeni lweSilo uma okwenzeka koMbuzi zikubeka njengoba kunjalo, zethule iqiniso elihlambalaza iSilo. Libuye liveze indlela yokuhlonipha ngokugwema ukweneka amahlazo eSilo enjengoba enjalo. Nakuba bekhona abantu abakuqondayo okuqondwe ngale ngxenye kodwa izinyosi zikwenze ngamabomu ukuthi bagcine becabangela, okungathi uma bechaza okwenzeka kube yibo abasala nenkinga. Ngaleyo ndlela leli su ngilibona liphinde libe unoxhaka ocuphe ukubamba abantu abathile abafana nabacwaningi abathi uma behlaziya le ngxenye beneke amaqiniso obala, okungabenzela amazinyo abushelelezi.

Esahlukweni sesihlanu ngihlaziye amasu asetshenziswa yizinyosi ukudalula ukuthi iSilo sabhekana kanjani nezinsalelo esasibhekene nazo. Ngidalule isu ngalinye ngase ngilahlaziya ngaveza ukuthi lisetshenziswe kanjani, ngaveza ukuthi ngokubona kwami ngilibona linjani.

Isu elisetshenziswe yizinyosi ukudalula isigameko lapho iSilo sabalekela kwaMahlangu liyanemba ngoba liveza ukuthi kunesikhathi lapho iSilo esasebenzisa ubuhlakani baso ukuhlunga izihlobo zegazi ezazingaphephisa impilo yaso, sagcina sikhethe udadewabo uNonhlanhla. Ukukhetha kwaso uNonhlanhla kuveza ukuthi sathatha isinqumo esasiphusile ngoba sakhetha umuntu owakwazi ukusivikela ngesikhathi siphakathi kokufa nokuphila, okuchaza ukuthi nakuba iSilo esasikwenza sasikwenza singaphansi kwengcindezi kodwa isinqumo sasizithatha ngokucophelela.

Isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi yesizwe samaZulu liyanemba ngoba livezela olalele noma ofunda izibongo zeSilo ukuba akubone ukuphikelela nobuhlakani baso bokufunda izimo ngokushesha maqede size nekhambi elisheshayo. Ukubalekela kwaso kwaMahlangu ngoba kunabathile ababefuna ukusibulala ngemuva kokukhothama kukayise uBhekuzulu kwasifundisa isifundo esisemqoka. Yingakho kwathi lapho iNdlunkulu yehla yenyuka nezinkantolo, iphikisana nokubekwa kwaso, iSilo sahlaziya izimo maqede sabona ukuthi umuntu owabe emkhulu kunazo zonke izinkantolo ezweni kwabe kunguMengameli u-J.J. Vorster. Nebala uMengameli weza nesixazululo ngokushesha, iSilo sagcina sibekwe ngokusemthethweni saba yiNkosi yesizwe samaZulu.

Isu lokudalula isigameko lapho iSilo esenza isenzo esaba yisinengiso koyise noyisemkhulu liyanemba ngoba liveza ukuthi iSilo sasisebenzisa inkani uma kunabantu ababephazamisa izinhloso zaso futhi sasingasiguquli kalula isinqumo uma sesisithathile. Ngivezile ngenhla ukuthi isinqumo sasisithatha ngemuva kokusihlaziya macala wonke, okwakwenza sigcine

sithathe isinqumo esiphusile. Empilweni umuntu onjalo akavamile ukuba nokuzisola kakhulu lapho isinqumo asithathile singaphumeleli noma simdalela izinkinga kodwa uhlala phansi asihlolisise ukuthi angenzenjani ukuze siphumelelise izinhloso zakhe.

Isu lokudalula izigameko lapho iSilo sabhekana ngqo nabantu abamhlophe abathile ababephazamisa izinhlelo zaso liveza liphinde likhumbuze amalunga omphakathi ukuthi iSilo sasibhekana kanjani nabelungu ababefuna ukuzenzela umathanda emhlabeni owawungaphansi kwaso. Umsindo mayelana nomhlaba ongaphansi kweNgonyama Trust kudala waqala futhi ubukeka usubheke kuvuthondaba ngoba kamuva nje kunosopolitiki abamnyama asebevumelana nosopolitiki abamhlophe ukuthi kumele lufakelwe izibuko udaba lweNgonyama Trust. Ukube izinyosi zisebenzise indlela yokukubeka kunjengoba kunjalo okwakukhathaza iSilo ngesimo sezombusazwe saleli zwe, lokho kwakungazidalela amazinyo abushelelezi kubaphathi bezwe, okwakungaholela ekutheni zihlukunyezwe, zibizwe ngabantu abavukela umbuso.

Isu lokudalula izigameko lapho iSilo sasebenzisana kahle nodadewabo kanye nabantu abamhlophe abathile ababeseseka liveza ukuthi iSilo sasibakhonzile abantu ababesikhonzile, kungakhethe bala lamuntu. Ngaleyo ndlela sakwazi ukusebenzisana kahle nabantu esasithi uma sicela usizo kubo basukumele phezulu basisize. Leli su liyanemba ngoba lidalula iqiniso nempendulo yokuthi kungani iSilo sasisolwa ngabantu abafana noMondli Makhanya, uMhleli wephephanda i-*City Press* noJenene Bantubonke Holomisa bethi sasicheme namaBhunu e-*National Party* (City Press, 2021). UMondli Makhanya uqhubeka athi uMntwana wakwaPhindangene walwa izimpi ezaziphikisana nokugudluzwa kombuso wengcindezelo esebenzisa iSilo. Okunye okwethusa abantu abaningi ngukuzwa kuthiwa inhlangothi yamaBhunu i-*AfriForum* yayisebenzisana neSilo ngenhloso yokuvikela iNgonyama Trust kuhulumeni obusayo ofuna ukuqeda iNgonyama Trust. Ngakho-ke ngenxa yesu lezinyosi zeSilo kuyavela ukuthi iSilo sasingachemile namaBhunu kodwa ingoba sasibakhonzile abantu ababesikhonzile futhi beselekelela ekuphumeleliseni izinhloso zaso mayelana nombuso wakwaZulu.

Isu lokudalula isigameko lapho iSilo esakhuza isiteleka kwaMagenqa eThekwini liveza ukuthi iSilo sathi sisuka ezinkingeni ezazidalwa ngukungemukelwa kwaso ukuba sibe yiNkosi yesizwe samaZulu, sangena shi ezinkingeni zokuphathwa kwezwe. Ngamanye amazwi izinyosi ziveza ukuthi isihlalo sobukhosi sihambisana nezinkinga futhi sidinga umuntu ohlezi kuso alindele noma yiluphi uhlobo lwenkinga, okumele aqhamuke nezixazululo zayo. Leli su

liyanemba ngoba liveza ukuthi iSilo sabamba iqhaza elikhulu ekuqedeni isiteleka, okwakungenzeka sedlule nabasebenzi abaningi, abanye babe yizinkubela, abanye baphelelwe yimisebenzi, kulambe imindeni emakhaya.

Esahlukweni sesithupha ngihlaziye elinye lamasu eSilo elethusa abantu abaningi ngokwedelela oyise noyisemkhulu sidlubulundele siye eSwatini ngenkani njengesu elisetshenziswe yizinyosi ukusebenzisa isigameko esithile esivezwe ezibongweni ukuze umuntu ofunda noma olalele izibongo afinyelele ezigamekweni ezibalulekile ezingavezwanga ngqo ezibongweni. Njengoba esahlukweni sesine nesahluko sesihlanu ngihlaziye izigameko ezibalulekile ezivezwa ezibongweni, kulesi sahluko ngitomule isigameko esisodwa engisibona siyisigameko esiyisisusa sezigameko ezibalulekile ekuholeni kweSilo isizwe samaZulu ngempumelelo kodwa ezingavezwanga ngqo ezibongweni. Ukudlubulundela ngenkani kweSilo siye eSwatini kwasenza sahlangu noMntwana uMantfombi Dlamini owagcina eshade naso. Ngemuva kokufika kwakhe embusweni wakwaZulu wagqugquzela iSilo ukuba sivuselele Umkhosi Womhlanga, Umkhosi Wezithungu noma Wesivivane kanye noMkhosi Wamaganu, okuyimikhosi egqamise ubukhosi bakwaZulu yabubeka ebalazweni lomhlaba.

Ukuba iSilo asidelelanga imiyalo yoyise noyisemkhulu wokuthi singayi eSwatini ngabe asigcagcelwanga nguMantfombi owafika KwaZulu wavuselela Umkhosi Womhlanga owelekelela iSilo ukuba sibuthe izintombi ezisesigabeni samatshitshi, eziyisibuko sobukhosi bakwaZulu, ngokukwazi ukuzithiba ukuya ocancini kungakafiki isikhathi esifanele.

UMntwana uMantfombi wafika KwaZulu wahlanganisa omama besivivane, umsebenzi wabo wagcina ususalale ezindaweni ezehlukene emazweni omhlaba. Ngenxa yesivivane amazwe omhlaba ayazi ukuthi eNingizimu Afrika kunesizwe samaZulu esinomama abakhuthalele ukwenza imvunulo eyenziwe ngobuhlalu. Yikho kwakuba lula nje ukuba iSilo sithi lapho sicelela isizwe saso imali engumnikelo emazweni angaphandle, siluthole kalula.

Mhlawumbe Umkhosi Wamaganu ngabe awukho kuleli zinga osukulo namhlanje ukuba iSilo asiyanga ngenkani eSwazini. Ukuzinikela kweNdlovukazi ifundise abantu besifazane izindlela zokuziphilisa ngokudla okwenziwa ngamaganu kwelekelela imindeni ngokuxosha ikati eziko nokwakha amathuba omsebenzi. Lokhu kwelekelela iSilo ukuba sibe yiNkosi eyahola abantu baso ngempumelelo, abantu abakwazi ukuziphilisa ngezithelo zemvelo bazakhele namabhizinisi avula amathuba omsebenzi, abantu babelane ngomnotho abazenzela wona. Lokhu kwenza iSilo sibe yiNkosi eyaba yisilomo kwamanye amaKhosi akhele izwekazi i-Afrika. Yingakho emcimbini wokusikhumbula amaKhosi asitusa kakhulu iSilo ngezimfundiso

ayezithola kuso, eveza ukuthi ayesuka emazweni afana noGhana, Nigeria, Kenya, namanye ezocobelela ulwazi lokuhola izizwe zawo ngempumelelo njengoba kwakwenza iSilo.

Ukuba iNdlovukazi uMantfombi ayigcagcelanga KwaZulu ngabe akazalwanga uMisuzulu, okwakuyosho ukubuyela kwesimo emuva lapho kwabe kunemibango eshisa phansi, kuyileyo naleyo ndodana yeSilo ifuna ukuhlala esihlalweni. Ngamanye amazwi uMantfombi waba ngumlamuli wempi eyayingahle ibhidlize konke okuhle okwabe kwenziwe yiSilo uGoodwill kanye namanye amaKhosi asendulelayo. Ngaleyo ndlela isigameko sokudlubulundela kweSilo siye eSwatini sifana nesango elangenisa iSilo emzileni noma endleleni eyayiya empumelelweni yaso yokuhola isizwe samaZulu. Ngamanye amazwi ukuhlangana kwaso noMntwana uMantfombi kwagqamisa ubuhola beSilo emhlabeni jikelele, iSilo sahlonishwa umhlaba wonke.

Esahlukweni sesikhombisa ngihlaziye izibongo zeSilo ngigxile ekutheni izinyosi zisebenzisa maphi amasu ukungathekisa iSilo. Izinyosi zingathekisa iSilo ngezilwane zasekhaya, ngezilwane zasendle nangomuthi. ISilo sibizwa ngeZinyane ngoba izingane ezizalwa ebukhosini bakwaZulu zibizwa ngabaNtwana noma ngamaZinyane. Ngakho-ke njengeny yezingane ezizalwa ebukhosini bakwaZulu, iSilo sasibizwa ngeZinyane sisesincane. Ngaphandle kwezilwane ezifana nezimbuzi nezimvu, nabantwana bebhubesi babizwa ngamazinyane noma ngamawundlu. Ibhubesi yisilwane esesatshwa kakhulu ngezinye izilwane kanye nabantu imbala. Kanjalo iNkosi yoSelwa yiNkosi eyesatshwa ngamanye amaKhosi kanye nabantu. Ngakho-ke into efanayo phakathi kwebhubesi namaKhosi oSelwa ukwesabeka. Njengoba iSilo singathekiswa ngebhubesi ngenxa yokwesabeka kwaso, kanjalo nabantwana beNkosi yoSelwa babizwa ngamaZinyane, okuyigama okubizwa ngalo abantwana bebhubesi. Uma umuntu esithi nhla lesi singathekiso angathi siyaphaphalaza ngoba izinto eziqhathaniswayo (izinyane neSilo) zehlukene kakhulu. Izinyane ngumntwana omnene kanti iSilo uZwelithini sasinolaka. Ngakolunye uhlangothi lesi singathekiso siyanemba uma sibheka umlando wokusetshenziswa kwegama 'izinyane' ebukhosini bakwaZulu. Ngaleyo ndlela sithi sikhumbuza abantu abalalele noma abafunda le ngxenye, sibe sifundisa labo abangazi, intsha ikakhulukazi, ukuthi izingane zasebukhosini bakwaZulu zihlonishwa kuthiweni. Ngaphezu kwalokho sikhumbuza abantu ukuthi iSilo uZwelithini sabe sinolaka njengebhubesi.

ISilo sibizwa ngeNkonyane ngoba kukhona okufanayo phakathi kwaso nenkonyane. Okufanayo ngukuthi inkonyane yinkomo esencane kanti neSilo sasisesincane ngesikhathi sikhombisa ukwedelela oyise noyisemkhulu. Lesi singathekiso siyanemba ngoba sidweba

isithombe esicacile emqondweni walabo abalalele nalabo abafunda le ngxenye sokuthi iSilo sabe sisesincane kakhulu ngesikhathi sikhombisa ukungahloniphi oyise noyisemkhulu, okwakuyisenzo esasingalindelekile neze kusona.

ISilo sibizwa ngenkomo ngoba kunento efanayo phakathi kwaso nenkomo. Into efanayo phakathi kweSilo nenkomo ukuthi inkomo izwa ubuhlungu lapho intinyelwa yizibawu, kanjalo iSilo sasizwa ubuhlungu lapho sihlukunyezwa ngabantu abathile. Ngakho-ke ngokungathekisa iSilo nenkomo ethandwa yizibawu izinyosi zidweba isithombe sokuthi kunabantu ababehlale bezwisa iSilo ubuhlungu. Ngaleyo ndlela lesi singathekiso siyanemba ngoba uma abantu belalela noma befunda le ngxenye kudwebeka isithombe senkomo ezwa ubuhlungu bokuntinyelwa yizibawu bese bebuthatha lobo buhlungu bebubhekisa eSilweni, bacabange ngobuhlungu iSilo esasibuzwa ngesikhathi sihlukunyezwa ngabantu abathile.

ISilo singenye yamaKhosi oSelwa angathekiswa ngenkunzi. Okugqamile kulokhu okuvezwa yizinyosi ukuthi iSilo kwakungumuntu owayenamandla afuze awenkunzi. Izinyosi ziphinde zithi iSilo “INkunz’ ekhwele phezu kwezintaba”. Ngalokhu ziveza ukuthi iSilo sasilwa izimpi ezinzima, sehla senyuka siya ePitoli, ePhalamende, lapho kwakuneziteleka (siyoqeda iziteleka), nakwezinye izindawo. Konke lokhu kukhomba ukuthi nakuba izimo ezazibhekene neSilo zazinzima kodwa ngenxa yamandla nobuhlakani esasinabo, sakwazi ukubhekana nazo. Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ekhuluma ngenkuzi acabange ngesakhiwo sayo, amandla ayo okuvikela umhlamba ongaphansi kwayo bese ecabanga ngokwakheka komzimba weSilo nokubukeka kwaso neqhaza laso ekuvikeleni ubukhosi bakwaZulu kanye nesizwe. Ngisho lapho ecabanga ngenkunzi eyinhloko ehlonishwa ngumhlambi wezinkomo, asibone ngamehlo engqondo iSilo sihlonishwa ngabantu esibaholayo.

Nakuba ukhozi luyinyoni kanti iSilo sasingumuntu, kukhona okufanayo phakathi kwalo neSilo – ubukhulu, ukungabi ntekenteke, ukuthandwa nokuhlonishwa ngabantu. Njengoba ukhozi lungakhathali ukundiza, lundiza luze lufike phezulu, kanjalo neSilo sasingakhathali ukulwela umbuso wakwaZulu nabantu bawo. Njengoba ukhozi luthandwa futhi luhlonishwa ngabantu, kanjalo neSilo sasingumholi omkhulu owayethandwa, futhi ehlonishwa kakhulu ngabantu esasibahola kanye nabantu jikelele. Indlela uZulu nabantu jikelele abasukumela phezulu ngayo mhla kuyotshalwa iSilo yakubeka kwacaca ukuthi abantu babesithanda futhi besihlonipha kakhulu. Okunye okufanayo phakathi kokhozi neSilo ukuthi iSilo saphila saphinde sabusa isikhathi eside kunamanye amaKhosi akwaZulu, okuhambisanayo nokuthi ukhozi yinyoni

ephila isikhathi eside. Njengalo ukhozi, iSilo sasihlakaniphile ngoba sakwazi ukubhekana nezinkinga, kusukela sisesincane nalapho sesibusa, saziqoba. Lesi singathekiso siyanemba ngoba senza umuntu olalele noma ofunda ingxenye ebiza iSilo ngeNkwazi noma ngoKhozi abuke ukhozi ngamehlo engqondo abone indlela oluthandwa ngabantu ngayo bese ebuka iSilo ngamehlo engqondo asibone singumholi omkhulu ohlonishwayo nothandwa ngabantu esibaholayo kanye nalabo abangekho ngaphansi kwaso. Lesi singathekiso siphinde senze abantu bacabange ngesikhathi eside esiphilwa ngukhozi bese becabanga ngeminyaka eminingi eyaphilwa yiSilo (iminyaka engamashumi ayisikhombisa nambili), kubandakanya iminyaka ethi ayibe ngamashumi amahlanu esayiphila siholo isizwe samaZulu. Ngaphezu kwakho konke, lesi singathekiso senza abantu bacabange ngobuhlakani bokhozi bese becabanga ngobuhlakani beSilo ekuholeni isizwe samaZulu.

Izinyosi zingathekisa iSilo ngentulo ngoba ukucasha kwaso ekholiji kwaBhekuzulu kufana nse nalokhu okwenziwa yintulo uma isibande ngodonga. Into efanayo phakathi kwentulo neSilo yindlela yokucasha. Intulo isuke icashele ukuthi ingabonwa yizitha zayo, kanjalo neSilo sasicashele ukuthi singabonwa yizitha zaso noma izitha zaso zingakwazi ukufinyelela kuso zisenzakalise. Leli su liyanemba ngoba lenza abantu babuke ngamehlo engqondo intulo icashile bese bethatha lesi senzo sokucasha basibhekise endleleni iSilo esabe sicashe ngayo ekholozi kwaBhekuzulu.

Nakuba iSilo kwakungumuntu kanti imvukuzane yisilwane esisagundane, isenzo sokuhamba siyefana phakathi kwaso nemvukuzane. Imvukuzane ivukuza inhlabathi kanzima ngaphansi ukuze isuke endaweni ethile iye kwenye indawo, kanjalo indlela iSilo esayihamba siya kwaMahlangu yayinzima. Imvukuzane abantu abayiboni uma ihamba ngaphansi, kanjalo abantu abazange basibone iSilo ngesikhathi sisuka ekholiji KwaBhekuzulu siya kwaMahlangu, babona ngoba singasekho ukuthi sabe sesibalekile. Okufanayo okugqamile phakathi kokuhamba kwemvukuzane nokubaleka kweSilo kwaNongoma ngukuthi kwabonakala ngemuva kwendaba kanti nalapho imvukuzane yedlulile endaweni ethile kubonakala ngemuva kwendaba, seyidlulile. Okunye okufanayo phakathi kwemvukuzane neSilo ukuthi okwenziwayo kwenziwa esithe, kungabonwa muntu. Isibonelo, lapho iSilo sibaleka, izitha azizange zisibone, zezwa ngemuva kwendaba. Lesi singathekiso siyanemba ngoba senza abantu babone imvukuzane ngamehlo engqondo ivukuza bese becabanga ngesimo mhla iSilo sibaleka kwaNongoma siyobhaca kwaMahlangu, babubone ubunzima esabhekana nabo ngalolo suku. Ekugcineni kudwebeka isithombe sokuthi kwakungelula mhla iSilo sibaleka kwaNongoma.

Izinyosi zibiza iSilo ngeNdlondlo ngoba kukhona okufanayo phakathi kwaso nendlondlo (nemamba). Indlondlo iyesebeka, kanjalo neSilo sabe sesabeka. Indlondlo akulula ukuthi izingelwe noma ihlaselwe ngabazingeli, kanjalo iSilo kwakungelula ukuthi sihlaselwe yizitha zaso lapho sesihlezi esihlalweni sobukhosi. Lokhu kuchaza ukuthi abantu ababeholwa yiSilo babevikelekile ngaphansi kobuholi baso. Lesi singathekiso siyanembe ngoba sidweba isithombe sokwesabeka kweSilo emiqondweni yabantu abalalele noma abafunda izibongo zaso. Ngenxa yokusabeka kweSilo kwakungelula neze ukuthi sigudluzwe esihlalweni saso. Ngesinye sezizathu esenza ukuthi iSilo sibuse iminyaka eminingi ukwedlula wonke amaKhosi ake ahlala esihlalweni sobukhosi baKwaZulu.

Isizathu sokuthi iSilo singathekise ngeBhubesi ukuthi sasiyiNkosi yesizwe samaZulu. Ukusingathekisa ngebhubesi kuwukusihlonipha ngoba ibhubesi liyisilwane esihlonishwayo kakhulu. ISilo uZwelithini singenye yamaKhosi oSelwa abizwa ngamagama awo ezibongweni zawo, afana neNkosi uSenzangakhona neNkosi uShaka. Isibonelo, ezibongweni zaso kuthiwa “uZwelithini kayikubusa, kayikuba yinkosi”, kanjalo nakuShaka kuthiwa “Uteku lwafazi bakwaNomgabhi betekul’ behlezi emlovini bethi uShaka kakubusa, kakuba Nkosi”. Kuwo womabili la maKhosi izinyosi zisebenzisa amagama awo ezingxenyeni lapho edelelwa khona ngabantu abathile kodwa kwezinye izingxenye lapho engadelelwa khona zisebenzisa amagama enhlonipho noma ziwangathekise ngezimo ezithile. Ngakho-ke ukusebenzisa amagama ezilwane ezifana nehubesi kuyindlela esetshenziswa yizinyosi ukuhlonipha amaKhosi azo. Isu lokungathekisa iSilo ngebhubesi ngilizwa linganembi kahle ngoba ibhubesi yisilwane esinamandla amakhulu esiwasebenzisa kakhulu ekulweni nezinye izilwane. Njengoba iSilo sibuse lapho zingasekho izimpi zamaKhosi njengakudala, akukho okukhombisa amandla namakhono aso okulwa. Ngaleyo ndlela akukuningi okufanayo phakathi kweSilo nehubesi ngaphandle kokuthi iSilo sabe siyiNkosi yesizwe samaZulu njengoba nehubesi liyiNkosi yezilwane. Ngokubona kwami leli gama lifaneleka kahle emaKhosini ayelwa izimpi, njengeNkosi uShaka, iNkosi uDingane, iNkosi uCetshwayo, namanye asemandulo. Nokho uma ngicabanga ngijula ngithola ukuthi naso iSilo uZwelithini sazilwa izimpi zezombusazwe eziqhubeka esikhathini samanje, ezinye zazo sazinqoba. Ngaleyo ndlela izinyosi zibiza iSilo ngebhubesi ngoba sasiyiNkosi eyayinamandla amakhulu okulwa ngomqondo izimpi zezombusazwe. Isibonelo, ngaphambi kokhetho lokuqala lwentando yeningi, iSilo sasebenzisa amandla aso ukuthi kubhalwe kuMthethosisekelo ukuthi umhlaba ongaphansi kobukhosi baKwaZulu wawungezokufakwa ngaphansi komhlaba kahulumeni waseNingizimu Afrika (Makhanya, 2021). Asigcinanga lapho, saphinde salwa izimpi zomqondo eziningi lapho

abanye abaholi bezombusazwe babefuna umhlaba ongaphansi kweNgonyama Trust ufakwe ngaphansi kukahulumeni. Ngaleyo ndlela lesi singathekiso izinyosi zisisebenzisa kahle ngoba sidweba isithombe sehubesi elinolaka bese lolo laka zilubhekisa kuMdlokombane owayethukuthela agane unwabu uma osopolitiki besebenzisa amaqhinga okuthatha umhlaba wobukhosi bakwaZulu bawufake ngaphansi kukahulumeni.

iSilo sibizwa ngobhejane ngoba sake sazingelwa ngabantu abathile ababefuna ukusibulalela isikhundla saso kanjalo nobhejane uhlala izingelwa yilabo abafuna izimpondo zawo. Okunye okufanayo ngukuthi lapho iSilo sizingelwa sasingakwazi ukuhamba lapho esasifisa ukuhamba khona ngoba sasingangena engozini, kanjalo ubhejane awukwazi ukuhamba ngokukhululeka ngoba kunabantu abafuna izimpondo zawo. Ngaphandle kwalokho ubhejane uhlala esiqiwini, okuyindawo ekalelwe ukuthi uphile kuyo, kanjalo ukucashiswa kweSilo ekholiji kwaBhekuzulu nakwadadewabo uNonhlanhla kwakufana nokuthi sasiphila esiqiwini, lapho sasikalelwe indawo okwakumele siphile kuyo. Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasiphilisa okukabhejane uvalelwe esiqiwini. Izinyosi zisebenzisa lesi singathekiso ukuze abantu babone ngamehlo engqondo ubhejane uphila impilo yokuvalelwa esiqiwini bese leso simo besibhekisa eSilweni basibone ngamehlo engqondo siphila impilo yokucasha ukuze siphephise impilo yaso.

iSilo sibizwa ngenkunzi yenyathi, okuyiyona eyengamela umhlambi wezinyathi ngoba naso sasengamele isizwe samaZulu. Esinye sezibonelo lapho iSilo esakhombisa ukuthi sabe sinamandla okuvikela isizwe samaZulu yilapho sala saphetha ukuba umhlaba ongaphansi kweNgonyama Trust ungene ngaphansi kukahulumeni ngesikhathi owayenguMengameli uKgalima Motlanthe ethula umbika weKhomishana nezincomo ezazithi kwakumele umhlaba ungene ngaphansi kukahulumeni. iSilo sanxusa isizwe samaZulu ukuba sivikele umhlaba waso, okwacacela noma ngubani ukuthi akekho owayengalokotha athathe umhlaba wesizwe iSilo sisaphila. Lokhu kusitshela ukuthi sasiyiNkosi eyayingahlehli uma kuliwa futhi singafuni ukuba kuhlukumezeke abantu esasibahola njengoba kwenza inkunzi yenyathi. Lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi nakuba iSilo sasiyiNkosi eyayinolaka, sakwazi ukuhola isizwe samaZulu ngobuhlakani ngenxa yesibindi saso esasesabeka sokubhekana nanoma ngubani owabe efuna ukudla umhlaba ongaphansi kweNgonyama Trust.

Okwenza iSilo sibizwe ngeNdlovu ngukuthi sabe siyiNkosi eyayikwazi ukunakekela abantu esabe sibahola njengoba indlovu ihlale inakekela umhlambi ewuholayo. Okunye okufanayo

ukuthi iSilo kwakuyiNkosi eyayinolaka njengendlovu ethukuthela igane unwabu uma kukhona oyihlukumezayo. Ngakho-ke lesi singathekiso siyanemba ngoba sidweba isithombe sokuthi iSilo sasebenzisa ulaka nokuhlakanipha kwaso ukuhola nokunakekela abantu esasibahola.

ISilo singathekiswa ngeqaga ngoba kunokuthile okufanayo phakathi kwaso neqaga. ISilo sathi siqeda ukwenza isenzo esihle sokulobola eMdletsheni sajatshulelwa ngabantu kodwa ngokuphazima kweso sazondwa uMkhunjini wakwaNdlovu, umuntu owayekade esondelene kakhulu naso. Ukugcizelela leyo nzondo izinyosi zithi iSilo sanukisa okweqaga. Uma kuthiwa umuntu usenukisa okweqaga kusuke kuqondwe ukuthi useyazodwa noma akasafunwa muntu. Ngakho-ke into efanayo phakathi kweqaga neSilo ukuthi abantu bahambela kude neqaga ngenxa yephunga lalo elingabekezeleki, kanjalo uMkhunjini owabe esondelene neSilo wajika akangabe esasithanda iSilo ngenxa yokulobola kwaso eMdletsheni. Lesi singathekiso siyanemba ngoba sinyakazisa izinzwa zokuhogela zalabo abezwa noma abafunda ingxenye ekhuluma ngeqaga ezibongweni zeSilo maqede basibone ngamehlo engqondo sesenyanywa ngabantu ababekade besijabulela esikhathini esingengakanani.

Isizathu sokuthi iSilo sibizwe ngoNompunyumpunywana ngukuthi kwakukhona izitha zaso ezazihlose ukusibulala kodwa azaze zaphumelela. Leli su lokungathekisa iSilo ngoNompunyumpunywana liyanemba ngoba isigameko lapho abantu abathile babephume umkhankaso wokuba sibulawe senzeka iSilo sisesincane ngokweminyaka. Uma izinyosi zithi iSilo singuNompunyumpunywana, zisivezela ukuthi sasingumuntu ongabambeki kalula uma abantu bethi bayasivimba.

8.3 Okutholwe wucwaningo

Nakhu okutholwe wucwaningo ezibongweni zeSilo uGoodwill Zwelithini Zulu:

(a) Izinyosi zisebenzisa amasu alandelayo ukudalula ubunzima iSilo esabhekana nabo sisasphila:

- Isu lokuboleka ezibongweni zeNkosi uShaka ukuze umuntu ofunda noma olalele izibongo zeSilo uZwelithini abone ukuthi indlela ebheke ebukhosini inezinselelo kangakanani, okusuke kuyizinkomba zezinkinga ezinkulu ezisuke zisalindele labo abasuke bephokophelele ukuhlala esihlalweni sobuKhosi. Aligcini lapho, liphinde liveze isithunzi nokwesabeka kweSilo uZwelithini neSilo uShaka, okuvezwa yindlela la maKhosi oSelwa angathekiswa ngayo ngezulu, into eyingozi neyesabekayo.

- Isu lokuxova izigameko elenza umuntu olalele noma ofunda izibongo alalelisise noma afundisise ukuze akwazi ukugcwalisa izikhewu ezihambe zishiywa yizinyosi ngesikhathi zixova izigameko. Lapho umuntu efunda izibongo zeSilo kunezindawo ezihambe zithi ukucasha ngenxa yaleli su kodwa ekugcineni lapho esezifunde zonke uyakwazi ukukulandela okushiwo ezibongweni ngoba izinyosi zithi zisebenzisa leli su zibe zicacisa okunye okuke kwacashela umlaleli phambilini noma lowo ofunda izibongo, zibe zicashisa okunye futhi. Izinyosi ziqhubeka ngale ndlela zize zifike ekugcineni lapho okube sekucacile lokhu okuhambe kucasha ezibongweni.
- Isu lokuphinda isigameko sokubalekela kwaMahlangu kweSilo ukuze zigcizelele ukubaluleka kwalesi sigameko nokugqamisa ubunzima iSilo esabhekana nabo, siphakathi kokufa nokuphila. Lokhu kwenza abalalele noma abafunda izibongo babubone ubunzima iSilo esasibhekene nabo. Ngaphandle kwalokho izinyosi zifuna abantu balibone iqhaza elabanjwa ngudadewabo uNonhlanhla, ekusivikeleni siphakathi kokufa nokuphila.
- Isu lokudalula izigameko kanye nabantu abathwesa iSilo ubunzima. Kumanje abantu bayazi ukuthi phakathi kwamalungu aseNdlunkulu kunamanye ayephikisana nokubekwa kweSilo sibe yiNkosi yesizwe samaZulu ngoba ethi sabe sisesincane. Nokho lithi lisivezela ukuthi umhlola wawusekhaya kodwa lingadaluli ukuthi kwakungamalungu amangaki futhi engobani. Izinyosi zikwenza ngamabomu lokhu ngenhloso yokugqamisa isigameko esazwisa iSilo ubuhlungu, kunokugqamisa abantu abenza lesi senzo. Leli su lihle ngoba izinyosi zithi ziveza isigameko esababuhlungu kodwa zikugweme ukuthela itswayi esilondeni, ziqhathe uMdlokombane namalungu aseNdlunkulu. Izinyosi zilisebenzise kahle leli su ngoba ligwema ukuxabanisa amalungu aseNdlunkulu, zifake engozini labo ababebambisene neSilo ekubalekeni kwaso kwaNongoma siyobhaca ebukhosini bakwaMahlangu.
- Isu lokudalula amagama abantu abasiza iSilo zilisebenzise ngenhloso yokuvezela isizwe ukuthi akuwona wonke amalungu aseNdlunkulu namalunga omphakathi ayephikisana nezinhloso zeSilo. Leli su liyanemba ngoba ligqamisa isimo sokukhuluma esithi *akuyiwa nganxanye kungemanzi*, kule ngxenye okuchaza ukuthi nakuba kwakunabantu eNdlunkulu nasemphakathini

ababephikisana neSilo kodwa babekhona futhi ababeseseka ezinkingeni esasibhekene nazo.

- Isu lokuhlekisa ngabantu abathile izinyosi zilisebenzisela izinhloso ezimbili: Ukuhlelekisa abantu abalalele kuze kuyohleka nalowo okuhlekiswa ngaye ngenhloso yokudala ubuhlobo phakathi kwalowo ohlekwayo nalabo abahlekayo. Zibuye zilisebenzisele ukuzwisa ubuhlungu lowo okuhlekiswa ngaye. Leli su lihle ngoba lenza izigameko ezidalulwayo zingalibaleki kalula ngoba izigameko ezihlekisayo zihlala isikhathi eside emicabangweni yabantu kunalezo ezidluliswa ngendlela eyejwayelekile.
- Isu lokusebenzisa umqondo osobala ukuveza ubunzima iSilo esahlangabezana nabo zisebenzisa ulimi olukhululekile, olusobala nolucace bha kulabo abalalele noma abafunda izibongo zeSilo. Leli su lihle ngoba alifihli lutho, izinto lizibeka njengoba zinjalo futhi liqondwa ngabantu abaningi, alifani nesu lokusebenzisa umqondo ocashile eliqondwa ngabantu abathile kuphela.
- Isu lokusebenzisa umqondo ocashile eliziphephisa olakeni lweSilo uma okwenzeka koMbuzi zikubeka njengoba kunjalo, zethule iqiniso elihlambalaza iSilo. Libuye liveze indlela yokuhlonipha ngokugwema ukweneka amahlazo eSilo enjengoba enjalo. Nakuba bekhona abakuqondayo okuqondwe ngale ngxenye kodwa izinyosi zikwenze ngamabomu ukuthi bagcine becabangela, okungathi uma bechaza okwenzeka kube yibo abasala nenkinga. Ngaleyo ndlela leli su liphinde libe ngunoxhaka ocuphe ukubamba abantu abathile abafana nabacwaningi abathi uma behlaziya le ngxenye beneke amaqiniso obala, okungabenzela amazinyo abushelelezi.

(b) Izinyosi zisebenzisa amasu alandelayo ukudalula ukuthi iSilo sabhekana kanjani nezinsalelo esasibhekene nazo:

- Isu elisetshenziswe lokudalula isigameko lapho iSilo sabalekela kwaMahlangu eliveza ukuthi kunesikhathi lapho iSilo esasebenzisa ubuhlakani baso ukuhlunga izihlobo zegazi ezazingaphephisa impilo yaso, sagcina sikhethe udadewabo uNonhlanhla. Ukukhetha kwaso uNonhlanhla kuveza ukuthi sathatha isinqumo esasiphusile ngoba sakhetha umuntu owakwazi ukusivikela ngesikhathi siphakathi kokufa nokuphila, okuchaza ukuthi nakuba iSilo esasikwenza sasikwenza singaphansi kwengcindezi kodwa isinqumo sasizithatha ngokucophelela.

- Isu lokudalula ukuthi iSilo sabhekana kanjani nabantu ababephikisana nokubekwa kwaso sibe yiNkosi elivezela olalele noma ofunda izibongo zeSilo ukuthi akubone ukuphikelela nobuhlakani baso bokufunda izimo ngokushesha maqede size nekhambi elisheshayo. Ukubalekela kwaso kwaMahlangu ngoba kunabathile ababefuna ukusibulala ngemuva kokukhothama kukayise uBhekuzulu kwasifundisa isifundo esisemqoka. Yingakho kwathi lapho iNdlunkulu yehla yenyuka nezinkantolo, iphikisana nokubekwa kwaso, iSilo sahlaziya izimo maqede sabona ukuthi umuntu owabe emkhulu kunazo zonke izinkantolo ezweni kwabe kunguMengameli u-J.J. Vorster. Nebala uMengameli weza nesixazululo ngokushesha, iSilo sagcina sibekwe ngokusemthethweni saba yiNkosi yamaZulu.
- Isu lokudalula isigameko lapho iSilo esenza isenzo esaba yisinengiso koyise noyisemkhulu eliveza ukuthi iSilo sasisebenzisa inkani uma kunabantu ababephazamisa izinhloso zaso futhi sasingasiguquli kalula isinqumo uma sesisithathile.
- Isu lokudalula izigameko lapho iSilo esabhekana ngqo nabantu abamhlophe abathile ababephazamisa izinhlelo zaso eliveza liphinde likhumbuze amalungu omphakathi ukuthi iSilo sasibhekana kanjani nabelungu ababefuna ukuzenzela umathanda emhlabeni owawungaphansi kwaso.
- Isu lokudalula izigameko lapho iSilo esasebenzisana kahle nodadewabo kanye nabantu abamhlophe abathile ababeseseke eliveza ukuthi iSilo sasibakhonzile abantu ababesikhonzile, kungakhethe bala lamuntu. Ngaleyo ndlela sakwazi ukusebenzisana kahle nabantu esasithi uma sicela usizo kubo basukumele phezulu basisize. Leli su liyanemba ngoba lidalula iqiniso nempendulo yokuthi kungani iSilo sasisolwa ngabantu abafana noMondli Makhanya, uMhleli wephephanda i-*City Press* noJenene Bantubonke Holomisa bethi sasicheme namaBhunu e-*National Party* (City Press, 2021). Okunye okwethusa abantu abaningi ngukuzwa kuthiwa inhlango yamaBhunu i-*AfriForum* yayisebenzisana neSilo ngenhloso yokuvikela INgonyama Trust kuhulumeni obusayo ofuna ukuqeda INgonyama Trust. Ngakho-ke ngenxa yesu lezinyosi zeSilo kuyavela ukuthi iSilo sasingachemile namaBhunu kodwa ingoba sasibakhonzile abantu ababesikhonzile futhi beselekelela ekuphumeleliseni izinhloso zaso mayelana nombuso wakwaZulu.

- Isu lokudalula isigameko lapho iSilo esakhuza isiteleka kwaMagenqa eThekwini eliveza ukuthi iSilo sathi sisuka ezinkingeni ezazidalwa ngukungemukelwa kwaso ukuba sibe yiNkosi yesizwe samaZulu, sangena shi ezinkingeni zokuphathwa kwezwe. Ngamanye amazwi izinyosi ziveza ukuthi isihlalo sobukhosi sihambisana nezinkinga futhi sidinga umuntu ohlezi kuso alindele noma yiluphi uhlobo lwenkinga, okumele aqhamuke nezixazululo zayo. Leli su liveza ukuthi iSilo sabamba iqhaza elikhulu ekuqedeni isiteleka, okwakungenzeka sedlule nabasebenzi abaningi, abanye babe yizinkubela, abanye baphelelwe yimisebenzi, kulambe imindeni emakhaya.
- (c) Izinyosi zisebenzisa isigameko sokudlubulundela kweSilo siye eSwatini njengesango elangenisa iSilo emzileni noma endleleni eyayiya empumelelweni yaso yokuhola isizwe samaZulu. Ngamanye amazwi ukuhlangana koMntwana uMantfombi kwagqamisa ubuhola beSilo emhlabeni jikelele, iSilo sahlonishwa umhlaba wonke.
- (d) Izinyosi zisebenzisa isu lokungathekisa iSilo nezilwane zasekhaya, izilwane zasendle nomuthi ngenhloso yokugqamisa izimo ezithile ezifanayo phakathi kwaso nezilwane ezehlukene.

Le miphumela iyahambisana nemiphumela eyatholwa ngabacwaningi abafana noTurner (1988) noNtuli (2004) noKhuzwayo (2007) kanye noMagebatheone (2014), abathola ukuthi izibongo zamaKhosi ziqukethe umlando wawo. Iyahambisana futhi nemiphumela eyatholwa ngabacwaningi abafana noTurner (1988) noPooley (2016) abathi izibongo ziveza okuhle kanye nokubi ngamaKhosi. Iphinde ihambisane nemiphumela eyatholwa nguMasango (2016) noKhathi (2002), abathola ukuthi izinyosi ezibongweni zamaKhosi zisebenzisa kakhulu imifanekisomqondo noma izithombemagama ezifana nezingathekiso. Singakhohlwa uHadebe (1992) noKgobe (1994), abathola ukuthi izibongo zamaKhosi ziveza izitha zamaKhosi, izimpi ezaliwa ngamakhosi. UNyembezi (1958: 46) uze athi izibongo zeNkosi ngayinye ziyincwadi yayo. Nokho lolu cwaningo luveza okunye okwehlukile okungakavezwa ngabanye abacwaningi bezibongo zamaKhosi. Luveza ukuthi izimpi ezaliwa yiSilo uGoodwill Zwelithini Zulu zehlukile kakhulu ezimpini ezaliwa ngamaKhosi akwaZulu asendulelayo esihlalweni sobukhosi bakwaZulu ngoba sona salwa izimpi zomqondo kanti amaKhosi asendulelayo alwa izimpi ngezikhali. Isibonelo, izimpi esazilwa zimikhakha mibili - salwa namalungu ozalo saphinde salwa namaqembu ezombusazwe eNingizimu Afrika. Kuyo yomibili imikhakha iSilo asivumanga ukugoba uphondo, saze sebuza silokho sizilwile izimpi zomqondo. Impi enkulu

esathi sebuza sabe sibhekene nayo yileyo yeNgonyama Trust, okumanje amehlo athe njo eSilweni esiphethe uMisuzulu ukuthi sona sizoyilwa kanjani.

Izimpi eziningi ezaliwa kwaZulu yilezo ezaliwa ngesikhathi seNkosi uShaka, lapho ibumba umbuso waKwaZulu. Uhlobo lwezimpi olwaliwa yilolu olwaluphakathi kwesizwe samaZulu nezinye izizwe ezifana nesizwe sabaThembu esasiholwa nguNgoza, isizwe samaNxumalo ngaphansi kweNkosi uZwide, isizwe samaShangane ngaphansi kweNkosi uSoshangane, nezinye eziningi (Zondi, 1979). Ngemuva kokukhothama kweNkosi uShaka, iNkosi uDingane yahlasela uNhlapo, uMzilikazi kaMashobana. Kuyavela lokhu ezibongweni zale Nkosi:

Izizwe zonke ziyizwil' ukulila,
Yezwakala kuNhlapo, kwaMlambo,
Iye yazwiwa ngamaNtungw' akwaSokhumalo,
Amantungw' odw' esab' ukumehlela

Le Nkosi yaphinde yahlasela amaBhunu. Nalokhu kuyavela ezibongweni zayo lapho kuthiwa:

Owadi' uPiet kumaBhunu
Wamudla wantshobotshele.
Owadi' uMzibhelibheli kumaBhunu
Wadi' uPhuzukuhlokoza kumaBhunu,
Wadi' uHwawini kumaBhunu,
Wadi' uJanomude kumaBhunu,
Wadi' uJanejembuluki kumaBhuni,
Wadi' uMazinyansakansaka kumaBhunu,
Wadi' oSisini kumaBhunu,
Wamfamfatha wakhafula,
Wathi kuyababa, kabananyongo.

Nakuba uDingane ahlasele ezinye izizwe kodwa ekubuseni kwakhe kwaqala ukwanda kwezimpi emndenini, abantwana behlaselana bebodwa bebanga isihlalo sobukhosi. Isibonelo iNkosi uDingane yahlasela abantwana uMhlangana noMpande.

8.4 Okuchazwa yimiphumela yalolu cwaningo (*implications*)

Imiphumela yocwaningo iveza ukuthi izinyosi zesimanje zisebenzisa amasu ahambisana nesikhathi samanje, okuyisikhathi lapho amaKhosi engasaphethe ngokugcwele ngoba kwawona aseshayelwa imithetho nguhulumeni. Lesi simo senza izinyosi ezikushoyo

ngamaKhosi zikusho ngokucophelela, zikubeke ngolimi olucashile lokhu okungaxabanisa amaKhosi nababusi bezwe.

Imiphumela ibuye iveze ukuthi umlando uhlale uziphinda ebukhosini bakwaZulu. Isibonelo, ebukhosini bakwaZulu kunokhondolo lokuthi iNkosi yoSelwa kumele ithwale ubunzima ngaphambi kokuba ihlale esihlalweni sobukhosi. Kokunye kuze kuchitheke ngisho igaza kubangwa ubukhosi. Nakuba lingachithekanga igazi ngesikhathi seSilo uZwelithini, kwala kancane ukuba lichitheke. Ngisho nasendodaneni yaso iSilo uMusuzulu kwala kwangaka ukuthi amalungu aseNdlunkulu adumelane, kufe ofayo.

Le miphumela iphinde iveze ukuthi selokhu kwathi nhlo izwe liyabangwa futhi liyafelwa. Siyafunda ngalokhu ezincwadini zobuciko zomlando ezifana nethi “Ukufa KukaShaka” nezinye, ezincwadini zomlando nasemlandweni odluliswa ngomlomo ukuthi into ebangwa kakhulu yizwe/umhlaba. Ukubangwa komhlaba phakathi kwabantu abamnyama, kungakafiki izifikanamthwalo kwakwehluke imikhakha emibili: Kwakukhona ukubanga emndenini, kubangwa ukuthi ngubani okwakumele engamele ukuphathwa komhlaba bese kuba khona umbango phakathi kwezizwe eziphethwe ngamaKhosi ehlekene, ezazibanga ukuthi ngubani noma ngobani okwakumele bengamele izindawo ezithile. Yingakho kwakuba nezimpi zemindeni nezezizwe ezehlukene, kufe abantu abaningi. Okunye okwakubangwa kakhulu yimfuyo (okwakuyingcebo yabantu abamnyama yangaleso sikhathi). Ngemuva kokufika kwezinye izizwe e-Afrika, yaguquka indlela okubangwa ngayo izwe/umhlaba kodwa inhloso kulokhu kungukubanga umhlaba/ingcebo. Kwavela indlela eyehlukile yokubanga umhlaba – ipoliti yasentshonalanga eyafika nabantu abamhlophe.

Le miphumela iphinde iveze ukuthi izinkinga iSilo esabhekana nazo singakahlali esihlalweni sobukhosi bakwaZulu zibukeka zasiqeqesha ukuba sikulungele ukubhekana nanoma ngobunjani ubunzima lapho sesihlezi esihlalweni. Yingakho kwathi lapho sesihlezi esihlalweni izinkinga esasibhekana nazo saziqoba. Ukuhola isizwe samaZulu nezinye izizwe ezakhele ubukhosi bakwaZulu ngenhlonipho kubukeka kwaba nomthelela omuhle ekuphatheni ngempumelelo kwaso. Yingakho iSilo saba yiNkosi eyaphatha isikhathi eside kunawo wonke amaKhosi oSelwa ake ahlala esihlalweni sobukhosi bakwaZulu.

Nakuba zazikhona izinkinga ezadalwa wumbango ozalweni lwesizwe samaZulu, kepha izinkinga eziningi zeSilo uZwelithini yilezo ezadalwa yisimo sepolitiki eyafika nabamhlophe kuleli. Ukubhekana nobunzima kweSilo ngaphambi kokuhlala esihlalweni nalapho sesihleli esihlalweni kwasenza seza nezindlela ezehlukene zokubhekana nanomi yibuphi ubunzima,

okwaholela ekutheni sikwazi ukuphatha ngempumelelo isizwe samaZulu iminyaka eminingi kunawo wonke amaKhosi oSelwa ake abusa ngaphambi kwaso. Ngakho-ke singasho ukuthi nakuba ukubhekana nezinselelo kungeyona into emnandi kodwa izinselelo ziyamqeqesha lona obhekene nazo ukuze athole amasu amasha okubhekana nezinkinga ezimzungezile ekuphatheni kwakhe.

8.5 Iziphakamiso

Lusadingeka ucwaningo oluzohlaziya amasu asetshenziswa yizinyosi uma zihaya izibongo zamanye amaKhosi aseNingizimu Afrika. Likhulu isasasa elingaba khona entsheni uma izibongo zamaKhosi zingahluzwa ngobuningi kuvele izinhlobonhlobo zamasu asetshenziswa yizinyosi zezinhlanga ezehlukene kuvele izigameko ezithile ezimayelana neNkosi ngayinye. Lokho kungadala ukuba intsha, abazali kanye nothisha basibone isidingo sokucwaninga umlando namasu asetshenziswa yizinyosi okuthukuswe ezibongweni zamaKhosi.

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Aphendiksi 1

Izibongo zeSilo uGoodwill Zwelithini Zulu

INdlondl' enophaphe' ekhanda
Ndaba kawulalele lomunt' omemezayo
Umemeza sengathi uyakhala
Ukhal' isililo
Uth' igula likaJama lichithekile
Lichithwa yiNgqwel' endala
Ngeyakithi kwaMalandela
Ubesibindi Buthelezi
Ngokukhuthazel' umtakaNdaba
Bemthuka bemcokofula
Bethi uZwelithini kayikubusa
Kayikuba Nkosi
Kanti bamgcoba ngamafuth' empepho
Yakithi kwaMalandela
USodidase!

INkonyan' encane kaNdaba
Edid' imibala
Umphikeleli wensizwa
Ngob' ephikelel' amadod' akwaZulu
Esephelelwe ngamandla
UMaphokophela longay' insizwa
Eyisinikinikana
Engabubende bezingwe
Nobezingonyama
Ogijime ngandlelande
Ngaluvivi
Eya kwadadewab' uNonhlanhla
Nani maNdebele
Seniyoguga nidelile

Enike nabon' iZinyane
NgeleSilo sikaNdaba
Ohlamb' izandla
Ngamakhand' amadoda
Wathi yiwon' ayomhlabanela
Kuye kwagcwala
Izifunda zemifula
Esinye ngesoMkhuze
Esinye ngesoThukela
Nani magundwane
Ahlal' ezikhotheni kwaNongoma
Gijimani ngezindlela zonkana
Niyobikel' abangakezwa
Nithi lukhulu luyeza luyanyelela
Silufanisa neNdlov' emnyama yasOndini
Izoshis' izikhotha
NgezakwaNongoma
INkonyan' encane kaNdaba
Ekhwele phezu kwendl' Egazini
Bath' oyise noyisemkhulu
Hhawu!
Ngasitha Ndaba
Usuyahlola!
Kanti yibon' abahlolayo
INtul' ebande ngodonga kwaBhekuzulu
IMvukuzane kaNdaba
Evukuz' ubusuku
Iye yabonwa ngumame
NgowasemaNdebeleni
UBhejan' odl' abakayise
Phum' esiqiwini mtakaNdaba
Kade bekuvalele

Ungalonde kaGabela
 Kayingangezawoyise
 Izigqunswana
 Ngisho bethi bayakwelula
 Kuphelela ezinqulwini
 Eyakho inde!
 Iye yashaya
 KuVorster ePitoli
 Kwamazama u-M.C. Botha
 INdlov' enebatha
 Kwabamhloph' abelungu
 Umgud' ubomvu
 Ubheke kwaNongoma,
 INdlunkulu yehla yenyuka,
 Ngebhasi likaMatimati Zazini.
 Eladuka laduka
 Beyogingq' izithupha.
 Bethi Ndaba
 Ngek' ubuse kawukaqini,
 UQasa likaWasa

 Inkom' esengwa yiViyo,
 UZiyayinhlonhlonga!
 Inkom' ethandwa zibawu
 Suk' eduze komuntu wami
 Ndaba ngiyagulelwa,
 Ufulathel' uBombo lwabhidlika,
 Ukhulumis' uLuthwethwe
 Lapha kumaBhunu,
 Kuye kwazonda uBhondi
 BenoKhwashakhwasha,
 Ziyeke lezo nkomo
 Ukuzikhiph' amakhalane
 Kaziseluswe nguwe

Sezeluswe yiNdlondlo
Yakithi kwaKhethomthandayo,
UMthunduluka ovuthwe ngeNala
NgowakoThayiza Mdlokombana!
Vuk' ume ngentaba
Udl' amadoda

Umlandeli webhodw' eliconsayo
USocije uMagwaza loshayizaququ
Impi yeqhathwe nguMathangetshitshi
Ezalwa nguMaswabhula
Lapha kwaMgiliji eMahhashini
Uyeqhathe ngesinqe
Ngob' esab' ukungena
Ethwel' idlokolo eNdlunkulu
Usihlangu simagqabha
Sinamanxeba
Sagudl' iVuna
Ngiyesab' ukukubiza ngegama
UnguNtabankul' uLangakazi
INKosi yakith' eNaleni
Eshawodwe nguChampion
UMahlathi kwezephephandaba
UMthente kaJama
Ohlab' usamila
Usekelwe yiNdlunkulu
NgeyakwaDlushiye

UMwelela kweliphesheya
UMzac' ozikhombamaNguni
UseJalimine kwelipheshey' uBhejane
Woz' usize
Usicoshele leyo Nkuna kaNdaba
Indidandidane

Edid' izinsuku
Namhla okaNdaba
Eyakubuya phesheya
UZulu neNdlunkulu
Bebheke ngakusasa
Kant' iNkosi
Ifike ngayizolo
Indaba yenziwe nguTorlage
Kwabamhloph' abelungu
Ovul' imigoqo
Ivalwe ngamadod' amabili
Kual' u-Otty uZulomhlophe
Benno-J.J. Boshoff uMehlomane
Kwaze kwasa
AMakhosazana esebikelana
Iwuhlabhe yawulawula
INkosazana uGretta
Egane kwaShamase
Yalala ingalele
EkaBhusha emaNdebeleni

INyathi kaJama
Empondo zimakopela
Ibhansela ngoManyasa
Obezalwa nguMadwala
Lapha kwaDukuza
KwesikaShaka
UNdab' omuhle kakhulu
Onyembezi zophela ngaphakathi
Mhla eyokhalela
Isizwe sakhe
EThekwini emaDilamini
Kwaze kwagxumagxuma
Umam' omhloph' uMaNdlovu

Udadewabo ka-J.J. Boshoff

Kwabamhloph' abelungu

IZul' elibhul' umlilo ngamazwi

Abanye bewubhula ngamahlahla

Ubaswe yinxokoxoko ngeyakwaMagenqe

Yini lena

Eyenzek' eThekwini?

Wabakhuzel' izimpukane zakho Ndaba

Izingqapheli zakukhiph' ephepheni

Ushishiliza kwelimahholo

Limhlabe limbhedule

UNzuza benoNhleko

EZikanekisweni

UGwajumbe noMazibuko

EZinyangeni zasoSuthu

Seziyobabhule mhlahlo

Ndaba zibanuke

Ibhubes' elimthende likaNdaba

Elidlule lishishiliza

Phakathi kwezintaba ezimbili

KweliMasilo neliMasilwanyana

KwelaseFlayistata

Kuye kwagxumagxuma

UKlenyeklenye

Ezalwa kwaCebekhulu

'Ngelakithi lelo Bhubesi eMahhashini'

Belidilay' izintaba

KungezePitoli

Liphekezelwa nguMister Sondag

Igug' elihle likaKekana

Kade ehamb' ezibuka ngalo

Ebhek' eMamelodi

Udaxe wadaxa MntakaNdaba
Simumumu uvuka ntambama
Udaxabula uKuka wakh' ekuphekela
UMhlahlandlela ngowaMakhosi
NgowawoCetshwayo
NgowawoMpande

Onyawo zinhle MntakaNdaba
Ezingakhethi mabala
Ezigxobe lapho kungakaze
Kunyathele khona
EzawoYise noYisemkhulu
Ibhek' amaged' avuleka
NangakwaMahamba
Nowayengenapasi naphasiphoti
Simethuke eseseSwazini
Yakhethelwa zingane
NgezakwaLobamba
Zathi thatha Ndaba
Nanku umqamelo wakho
Uyoziqamelela ngaw' eNaleni
UNompunyumpunywana
INKunz' abayibambe
Ngandlebende yaphunyula
OYise beyivalela ngehlahla
Bethi Ndab' ungaluwel' uPhongolo
Uyodayisa ngezwe likaSenzangakhona
KwelakwaNgwane
INKunz' ekhwele phezu kwezintaba
ZaseMabane
Amabombo yawajikijel' eZitheni
UShabalala waxhaphazela isisu wazihhudela
Wabhal' ubunwayinwayi
Uyajabula mfundi weLanga

Wen' owaz' amang' asephepheni
UNdab' omuhle kakhulu
Ohlasela ngothando
Lokwandisa abakaMthaniya
Abanye behlasela ngama-AK 47
Ngikuthanda uhlasela
Ngothando kwabakwaNgwane
Zanqundeka izikhali zaseNgwavuma

INkos' ethombel' ehlathini
Amany' amaKhosi
Ethombel' ezindlini
Ikhiph' izinkomo
Zehla ngohologo
Zibheke kwaMshanelo
Kwagijim' uQholobana
Ezalw' emaNkwanyaneni
Wayobikel' uMzweni
UMzweni wazihudela
Kwamanz' ibheshu
Esehl' enyuka

Mfula kaNdab' ungenise kabi
Ngob' ungenise wenyuka
Eminy' imifula
Ingenis' ibhek' ezansi
Usibambana Nkunzi
Beyesaba eMbumbulu
Wambamb' uHlengwa qede
Kwephuk' uMkhonto kaShaka
Mgoq' ovalel' izinkomo zaseSusweni
Athul' amaThembu
Angaz' asho lutho
Ukhulumis' uMkhwintshi

Esilevu simhlophe
Kwezinde zikaNyangantathu
Wamjika phansi koludumayo
Wavuka sesibomvana

UMhlob' omuhl' eNdlunkulu
UDokotela uBerker
Kwabamhloph' abelungu
UNogwaj' ozikhundlakhundla
Esinye ngesokulala
Esinye ngesokwethamela
Indaba yenziwe nguMadondo
Othath' izinkomo zikaManqele
Wazidida nezeNkosi
Kube kazi madod' aseDumbe
Nithule nithini
Uvava lweNkunzi
Yakithi kwaKhethomthandayo
Kayigweb' ichoma ngazo zombili

Shintsha!
UShintsh' ibhulakifesi
Walenz' idina
Dubula begagasa
Bethi liyahlohl' iTheku
Usikhiphi sabadala
Kuyakusala kungen' abasha
Inkungu eyembath' izintaba zakwaDayeni
Kwadidek' amadod' amadala
Nanamuhla lokhu asadidekile
Indaba yenziwe nguMalinga
Ezalwa kwaZondo
Uland' iNkunzi yakithi
KwaKhethomthandayo

Yafike yawafuz' amaxhiba

Kwavela nokwakufihliwe

Wadedu uMagayisa

INkosana abayibeka beyiphika

KwabakwaMvundlane

Ulotsholelwe ngehem' eMdletsheni

Kwalilizel' umam' uMaMthethwa

Wathi'li li li li! Yaze yangen' INkos' ekhaya'

UNdaba bambas' eyinyama

Lapha kwaKhiphunyawo

Wajika wayiqaqqa

Wanukel' uMkhunjini

Ezalw' emaNdlovini

Umbambi weMpak' endala kwaDleka

Ingabe ihamba phansi nje

Ingumswenya yini

Impaka enkulu ngeyakwaBongumenzi

Eyeza ngehlombe eNdlunkulu

Yafike yaqathaka kithi eMkhontweni

Zenabe kab' izintanga zakho Ndaba

Zenabele kwaYizenze

KwaNdwandwe kwaKhabengathandi

INkos' ebhala ngemvubu

Amany' aMakhos' ebhala ngepensela

Lagida!

Ligide liphindelela

Wambamb' uSigoma

Khona kwaNdwandwe

Ekhakonyoko koHloko

Wamshaya phansi koludumayo

Akwaba ndaba zalutho

Walobola wazilanda

Khona kwaSitholana
Washishiliza ngoNdwandwe
UHomu kwabaseNgwanenja
Wayikhipha eyomnyatheliso
Ugadle ngenduku yombangandlala
Ngob' ugadle ngoMntwana uSibuko
BenaNzuza
Sangom' esibhula
Umhlahlo ngomthandazo
Sezehlulekil' ezemiyeko
Iphakule naleyo ungayesabi
Inkulu ngeyakwenu nguLangakazi
IZul' elidume phakathi
Kwezintab' ezimbili
Phakathi kweSigwegwe noLangakazi
Umbani lawuhlaba ezintabeni zakoMbuzi
Lamudl' uMafehla
Ezalwa kwaKhambule
Umsizi waphumela kuVovo
Ezalw' emaNseleni
Baphuma baphaphatheka
Sekuyakujabul' umfazi wakoNoziyingili
Oyakubona lelo thambo likaMndindili
UMhamb' esakh'amanxiwa

INkunz' ejam' okhalwen' olude
KuMavumengwana
Zanyamalal' ezikaSitshulu
Ezalwa kwaButhelezi
Yajama phezu kweNkunzana
Zanyamalala ezikaKali benoGelegele
Athula nje amadod' akwaSithole
Kawaz' asho lutho
Imbenembena inkulu inkabi

NgekaBhush' obukhali
Iyeke C.J. Mthethwa!
Isikhulile!
Kayisavum' ukuy' ejokeni
Iyakunqamula amazinyo
Bayigqogqe ngezikeyi ayaze yavuma

Inyon' abayibize ngephupho
Ekusen' Ondini
Ntambama yandiza qede
Yanqamul' amajoka
Zasal' iZikhulu zikaHulumeni wakwaZulu
Sezibhekis' amakhanda phansi
Bath' uthekwan' uphezu kwendl' Ondini
Uhlolizul' ukuduma
Kalisadumi eNkalakuthaba
Liyamjabhis' uSotshwebhu
UShifuwiphu
Ezalwa kwaChonco
Ngananti ihansi elidala
Lakithi eMfangibhekile
Lihehez' izindaba liyabaxabanisa

Ikhowe ebelizakuqhibukela u-P.W. Botha
Kaliqhibulanga uHansmeyer
Kith' Ondini
Ukhulumis' uBadenhosrt MntakaNdaba
EziMantshini kwaNongoma
Kwaye kwancibilik' umkhaba
INkosana kaBhush' obukhali
Abayibeka beyibangisa kwezikaDlothovu
Ngocwecwe oluncane nje lwensipho
Lugez' ibandla Ondini

Alwaze lwaphelela ezandleni
Isihluthu umabhula imbawula

INkwaz' emaphikwamhlophe kaBhusha
Ekwakwe ngamadoda Ondini
Ningayithinti leyo nyoni ngeyezulu
Mhla nayithinta kozamazama
ITheku nolwandle
UDokotela uMfuphi
Inyanga eyelapha
Iphikiswa kwezephepha
NgetshelikaFezela
Abaliginqele kwaNodwengu
Lafike laminyana
Untaba zimbili zakhelene
Zintula ngisho ukuxhawulana
Indidakubhalwa

Incwadi ebhalwe ngu-R.R. Mbongwa
Wayifunda maqede wanyukubala
UHansmeyer kithi kwaNongoma
Ngenganekwan' abayitheth' emini ePitoli
Babefak' izint' ekhanda
Ngoba besaba ukumila izimpondo
Wonakalelwe uKoorhnorf
Lapha kumaBhunu
Ufike kith' Ondini ekhala lide
Wafike walihlephula uMtakaBhush' obukhali
Zawel' iMbekemuzi
ZaweliMfolozi
Zazibheke kuTyson Dlamini eJozini
Zembulek' izinqe
KwabaseMdletsheni
Mfula kaNdaba

Ogobhozekhanda kuMathanzima
AmaXhosa onke esula izimpandla
Athi chini! Mfondini! Kuyanetha!’
Kanti kugobhoz’ uMageba
UKhozi lwakith kwaGqikazi
Olugibel’ iNkonjane yabelungu
Lwathi qathatha eGazankulu
Nani maGazankulu
Niyizwil’ ekaBhushobukhali
IBhubesi ukubingelela
Elinye ngomjojantaba
Zazamazama zonke izintaba zamaGaza
Wabaleka uMhlonishwa
UShifu Gumede wabhangazela
Wanqamula ngaseTshaneni
Uthe eseTshaneni
Wawajika amabombo
Wawabhekisa kithi Ondini
Ugcwalelwe kabi Mageba
Ugcwalelwe ngumfula eGazankulu
Wadondolozela ngeShangan’ uGasa
Ngisho amaGazankulu ayibonile le ndaba
Umlabalala abawubhale phansi
KwaNoziyingili eManguza
Wehlulekile uShifu uMzimb’ uTembe
Ukuwudlala
Esaba ukugcwala kweNgwavuma
Yacwila itheni tawuzeni dolazi
Isalukazi sangithunuka idolo
Sabhibha isilonda
Sehlula ababholofethi
Wehlulekile uMzamo ezalwa kwaZulu
Wehlulekile uZondo uMalinga kwaDayeni

Kwaye kwehluleka uXaba uMtshebhe
Ngale koPhongolo

Yingqophamlando yakithi kwaNodwengu
Ewuqophe qede oMngotho noTasi
Benwaya izimpandla ngocikicane
Bathi, 'Hhi-i'
Asiyivumi le ndaba
Yimfohlamagama ngeyakithi
KwaKhethomthandayo
Iwafohle eMaritzburg
Zajabha izihlwele
Uhalahala bemloyisa
Bethi ngeke
Igide kwaKhethomthandayo
Yagcagca kithi
Ondini olumahlikhlikana
Ngonyaka kunonyaka
Usuhlasele ngothando
Phesheya koMzimvubu
Sibone ngoThabo Mbeki
BenoJacob Zuma
Ukuthi bazobhula amazolo
Omuntu omuhle oza emva kwabo
Ibinda Nkosi!

Nhlapo, N (2017). Izibongo zeSilo: Namuhla sigubha usuku lokuzalwa kweSilo samaBandla wonke. News24, Durban.

Zicashunwe ku-inthanethi (<https://www.news24.com>)

Aphendiksi 2

Izibongo ZeSilo uZwelithini kaBhekuzulu

INdlondl' enophaph' ekhanda
Ndaba kawulalele lomunt' omemezayo
Umemeza sengathi uyakhala
Ukhal' isililo
Uth' igula likaJama lichithekile
Lichithwa yiNqwel' endala
Ngeyakithi kwaMalandela
Ubesibind' uButhelezi
Ngokukhuthazel' umntakaNdaba
Bemthuka becokofula
Beth' uZwelithini kayikubusa
Kayikuba Nkosi
Kanti bamgcoba ngamafuth' empepho
Yakithi kwaMalandela
USodidase!
Inkonyan' encane kaNdaba
Edid' imibala
Umphikeleli wensizwa
Ngob' ephikelel' amadod' akwaZulu
Esephelelwe ngamandla
UMaphokophela longayi nsizwa
Eysinikinikana
Engabubende bezingwe
Nobezingonyama

Ogijime ngandlelande
Ngaluvivi
Eya kwadadewab' uNonhlanhla
Nani MaNdebele
Seniyoguga nidelile
Enike nabona' iZinyane

NgeleSilo sikaNdaba

Ohlamb' izanda

Ngamakhand' amadoda

Wathi yiwon' ayomhlabanela

Kuye kwagcwala

Izifunda zemifula

Esinye ngesoMkhuze

Esinye ngesoThukela

Nani magundane

Ahlal' ezikhotheni kwaNongoma

Gijimani ngezindlela zonkana

Niyobikel' abangakezwa

Nithi lukhulu luyeza luyanyelela

Silufanisa neNdlov' emnyama yasOndini

Izoshis' izikhotha

NgezakwaNongoma

INkonyane' encane kaNdaba

Ekhwele phezu kwendl' eGazini

Bath' oyise noyisemkhulu

Hhawu!!

Ngasitha Ndaba

Usuyahlola!

Kanti yibona abahlolayo

INtul' ebande ngodonga kwaBhekuzulu

IMvukuzane kaNdaba

Evukuz' ubusuku

Iye yabonwa ngumame

NgowaseMaNdebeleni

UBhejan' odla abakayise

Phum' esiqiwini mntakaNdaba
Kade bekuvalele
Ungalonde kaGabela
Kayingangezawoyise
Izigqunswana
Ngisho bethi bayakwelula
Kuphelel' ezinqulwini

Eyakho inde!
Iye yashaya
KuVorster ePitoli
Kwamazama u-M.C. Botha
INdlov' enebatha
Kwabamhloph' abelungu

Umgud' ubomvu
Ubheke kwaNongoma
INdlunkulu yehla yenyuka
Ngebhasi likaMatimati Zazini
Eladuka laduka
Beyogingq' izithupha
Bethi Ndaba
Ngek' ulibuse kawukaqini
UQasa likaWasa
Inkom' esengwa yiViyo
UZiyanhlonhlonga!
Inkom' ethandwa zibawu
Suk' eduze komuntu wami
Ndaba ngiyagulelwa,
Ufulathel' uBombo lwabhidlika,

Ukhulumis' uLuthwethwe
Lapha kumaBhunu,
Kuye kwazonda uBhondi

BenoKhwashakhwasha,
Ziyeke lezo nkomo
Ukuziphiph' amakhalane
Kaziseluswe nguwe
Sezeluswe yiNdlondlo
Yakithi kwaKhethomthandayo,

UMthunduluka ovuthwe ngeNala
NgowakoThayiza Mdlokombana!
Vuk' ume ngentaba
Udl' amadoda
Umlandeni webhodw' eliconsayo
USojice uMagwaza loshayizaququ
Impi yeqhathwe nguMathangetshitshi
Ezalwa nguMaswabhula
Lapha kwaMgiliji eMahhashini

Uyeqhathe ngesinqe
Ngob' esab' ukungena
Ethwel' idlokolo eNdlunkulu
Usihlangu simagqabha
Sinamanxeba
Sagudl' iVuna
Ngiyesab' ukukubiza ngegama
UnguNtabankul' uLangakazi
INkosi yakithi eNaleni
Eshawodwe nguChampion
UMahlathi kwezephephandaba
UMthente kaJama
Ohlab' usamila

Usekelwe yiNdlunkulu
NgeyakwaDayeni
UMwelela kweliphesheya

Umzac' ozikhombamaNguni
Usejamile mame wapheshey' uBhejane
Woz' usize
Usicoshele leyo Nkuna kaNdaba

Indidandidane
Edid' izinsuku
Namhla okaNdaba
Eyakubuya phesheya
UZulu neNdlunkulu
Bebheke ngakusasa
Kant' iNkosi
Ifike ngayizolo

Indaba yenziwe nguTorlage
Kwabamhlophe abelungu
Ovul' imigoqo
Ivalwe ngamadod' amabili
Kual' u-Otty uZulomhlophe
Benno-JJ Boshoff uMehlomane
Kwaze kwasa
AMakhosazane esebikelana
Iwuhlabhe yawulawula
INkosazana uGretta
Egane kwaShamase
Yalala ingalele
EkaBhusha emaNdebeleni

INyathi kaJama
Empondo zimakopela
Ibhansela ngoManyasa
Obezalwa nguMadwala
Lapha kwaDukuza
KwesikaShaka

UNdab' omuhle kakhulu
Onyembezi zophele ngaphakathi
Mhla eyokhalela
Isizwe sakhe
EThekwini emaDilamini
Kwaze kwagxumagxuma
Umam' omhloph' uMandlovu
Udadewabo ka-JJ Boshoff
Kwabamhloph' abelungu

Izul' elibhul' umlilo ngamazwi
Abanye bewubhula ngamahlahla
Ubaswe yinxokonxoko ngeyakwaMagenqe
Yini lena
Eyenzek' eThekwini
Wakhuzel' izimpukane zakho Ndaba
Izingqapheli zakukhiph' ephepheni?
Ushishiliza kwelimaholo
Limhlabe limbhedule
UNzuza benoNhleko
EZikanekisweni
UGwajumbe noMazibuko
EZinyangeni zasoSuthu
Seziyobabhule mhlahlo
Ndaba zibanuke

Ibhubesi elimthende likaNdaba
Elidlule lishishiliza
Phakathi kwezintaba ezimbili
KweliMasilo neliMasilwanyana
KwelaseFlayistata
Kuye kwagxumagxuma
UKlenyeklenye

Ezalwa kwaCebekhulu
'Ngelakithi lelo bhubesi eMahhashini'

Belidilay' izintaba
KungezePitoli
Liphelezelwa nguMister Sondag
Igug' elihle likaKekana
Kade ehamb' ezibuka ngalo
Ebhek' eMamelodi

Udaxe wadaxa Mtaka Ndaba
Simumumu uvuka ntambama
Udaxabul' ukuka wakh' ekuphekela
UMhlahlandlela ngowamakhosi
Ngowawo Cetshwayo
Ngowawo Mpande

Onyawo zinhle Mtaka Ndaba
Ezingakhethi mabala
Ezigxobe lapho kungakaze
Kunyathele khona
EzawoYise noYisemkhulu

Ibhek' amaged' avuleka
NangakwaMahamba
Nowayengenapas napasipothi
Simethuk' eseseSwazini
Yakhethelwa zingane
NgezakwaLobamba
Zathi thatha Ndaba
Nanku umqamelo
Uyoziqamelela ngaw' eNaleni

UNompunyumpunywana

INkunz' abayibambe
Ngandlebende yaphunyla
OYise beyivlele nghlahla
Bethi Ndab' ungaluwel' uPhongolo
Uyodayisa ngezwe likaSenzangakhona
KwelakwaNgwane

INkunz' ekhwele phezu kwezintaba
ZaseMbabane
Amabombo yawajikijel' eZitheni
UShabalala waxhaphazel' isisu wazihudela
Wabhal' ubunwayinwayi
Uyajabula mfundi weLanga
Wen' owaz' amang' asephepheni

Undab' omuhle kakhulu
Ohlasela ngothndo
Lokwandisa abakaMthaniya
Abanye behlasela ngama-AK 47
Ngikuthand' uhlasela
Ngothando kwaNgwane
Zanqundeka izikhali zaseNgwavuma

INkos' ethombel' ehlathini
Amany' amakhosi
Ethombel' ezindlini
Ikhiph' izinkomo
Zehla ngohologo
Zibheke kwaMshanelo
Kwagijim' uQholobana
Ezalw' emaNkwanyaneni
Woyobikel' uMzweni
UMzweni wazihudela
Kwamanz' ibheshu

Esehl' enyuka

Mfula kaNdab' ungenise kabi

Ngob' ungenise wenyuka

Eminy' imifula

Ingenis' ibhek' ezansi

Usibamba Nkunzi

Beyesab' eMbumbulu

Wambamb' uHlengwa qede

Kwephuk' uMkhonto kaShaka

Mgoq' ovalela izinkomo zaseSwazini

Athula amaThembu

Angaz' asho lutho

Ukhulumis' uMkhwintshi

Esilevu simhlophe

Kwezinde zikaNyangantathu

Wamjika phansi koludumayo

Wavuka sesibomvana

Umhlob' omuhle eNdlunkulu

UDokotela uBerker

Kwabamhloph' abelungu

UNogwaj' ozikhundlakhundla

Esinye ngesokulala

Esinye ngesokwethamela

Indaba yenziwe nguMadondo

Othath' izinkomo zikaManqe

Wazidida nezeNkosi

Kube kazi madod' aseDumbe

Nithule nithini

Uvava lweNkunzi

Yakithi kwaKhethomthandayo

Kayigweb' icho ma ngazo zombili

Shintsha!

Ushintsh' ibhulakufesi

Walenz' idina

Dubula begagaza

Bethi liyahlohl' iTheku

Usikhiphi sabadala

Kuyakusala kungen' abasha

Inkung' eyembath' izintaba zakwaDayeni

Kwadidek' amadod' amadala

Nanamuhla lokhu asdidekile

Indaba yenziwe nguMalinga

Ezalwa kwaZondo

Uland' iNkunzi yakithi

KwaKhethomthandayo

Yafike yawafuza' amaxhiba

Kwavela nokwakufihliwe

Wadel' uMagayisa

INkosana abayibeka beyiphika

KwabakwaMvundlane

Ulotshelwe ngehem' eMdletsheni

Kwalilizel' umam' uMaMthethwa

Wathi, "Li! li! li! li! Yangen' iNkos' ekhaya

UNdaba bamba' eyinyama

Lapha kwaKhiphunyawo

Wajika wayiqaqqa

Wnuke' uMkhunjini

Ezalw' emaNdlovini

Umbambi weMpak' endala kwaDleka

Ingabe ihamba phansi nje

Ingumswenya yini

IMpaka enkulu ngeyakwaBongumenzi
Eyeza ngehlombe eNdlunkulu
Yafike yaqathaka kithi eMkhontweni
Zenabe kab' izintanga zakho Ndaba
Zenabele kwaYizenze
KwaNdwandwe kwaKhabengathandi

INkos' ebhala ngemvubu
Amany' amakhosi ebhala ngepensela
Lagida!
Ligidile liphindelela
Wambamb' uSigoma
Khona kwaNdwandwe
Ekhayakonyoko kohlokolo
Wamshaya phansi koludumayo
Akwaba ndaba zalutho
Walobola wazilanda
Khona kwaSitholana
Washishiliza ngoNdwandwe
UHomu kwabaseNgwanenja
Wyikhiph' eyomnyatheliso

Ugadle ngenduku yombangandlala
Ngob' ugadle ngoMntwan' uSibuko
BenaNzuza
Sangom' esibhula
Umhlahlo ngomthandazo
Sezehlelekil' ezemiyeko
Iphakule naley' ungayesabi
Inkulu ngeyakweni nguLangakazi

IZul' elidume phakathi
Kwezintab' ezimbili
Phakathi kweSigwegwe noLangakazi

Umbani lawuhlaba ezintabeni zakoMbuzi
Lamudl' uMafehla
Umsizi waphumela kuVovo
Ezalw' emaNseleni
Baphuma baphaohatheka
Sekuyakujabul' umfazi wakwaNoziyingili
Oyakubona lelo thambo likaMndindili
UMahamb' esakh' amanxiwa

INkun' ejam' okhalwen' olude
KuMavumengwana
Zanyamalal' ezikaSitshulu
Ezalwa kwaButhelezi
Yajama phezu kweNkunzana
Zanyamalala ezikaKali benoGelegel
Athula nje amadod' akwaSithole
Kawaz' asho lutho

Imbenambena inkulu inkabi
NgekaBhush' obukhali
Iyeke CJ Mthethwa!
Isikhulile!
Kayisvum' ukuy' ejokweni
Iyakunqamul' amazinyo
Bayigqogqe ngezikeyi ayaze yavuma

Inyon' abayibize ngephuphu
Ekusen' Ondini
Ntambama yandiza qede
Yanqamul' amajoka
Zasal' izikhulu zikaHulumeni wakwaZulu
Sezibhekis' amakhanda phansi
Bath' uthekan' uphezu kwendl' Ondin
Uhlohl' izulu ukuduma

Kalisadum' eNkalakuthaba
Liyamjabhis' uSotswebhu
UShifu Whiphu
Ezalwa kwaChonco
Ngananti ihhashi elidala
Lakithi eMfangibhekile
Lihehez' izindaba liyaxabanisa
Ikhowe ebelizakuqhibukel' u-PW Botha
Kaliqhibulanga uHansmeyer
Kith' Ondini
Ukhulumis' uBadenhorst MtakaNdaba
EziMantshini KwaNongoma
Kwaye kwancibilik' umkhaba

INkosana kaBhush' omkhali
Abayibeka beyibangisa kwezikaDlothovu
Ngocwecwe oluncene nje lwensipho
Lugez' ibndl' Ondini
Alwaze lwaphelel' ezandleni

Usihluth' umabhul' imbawula
INkwaz' emaphikwamhlophe kaBhusha
Ekakwe ngamadod' Ondini
Ningayithinti ley nyoni ngeyezulu
Mhla nayithinta kozamazama
ITheku nolwandle
UDokotel' uMfuphi
Inyang' elapha
Iziphikisa kwezephepha
Ngetshelikafezela
Abaliginqele kwaNodwengu
Lafike laminyana

Untaba zimbili zakhelene

Zintula ngish' ukuxhawulana
Indidakubukwa
Incwadi ebhalwe ngu-RR Mbongwa
Wayifunda maqede wanykubala
UHansmeyer kithi kwaNongom
Ngenganekwan' abayeth' emin' ePitoli
Babefak' izint' ekhanda
Ngoba besab' ukumil' izimpondo
Wonakalelw' uKoorhnorf
Lapha kumaBhunu
Ufike kith' Ondini ekhala lide
Wafike walihlephula uMtakabhush' obukhali
Zawel' iMbekemuza
Zawel' iMfolozi
Zazibheke kuTyson Dlamini eJozini

Zembulek' izinqe kwabaseMdletsheni
Mfula kaNdaba ogobhoz' ekhanda kuMathanzima
AmaXhos' onk' esul' izimpandla
Athi chini Mdondini! Kuyanetha!
Kanti kugobhoz' uMageba

Ukhozi lwakithi kwaGqikazi
Olugibel' inkonjane yabelungu
Lwathi qathatha eGazankulu
Nani maGaza niyizwil' ekaBhush' obukhali
IBhubesi ukubingelela
Elinye ngomjojantaba
Zazamazama zonke izintaba zamaGaza

Wabalek' uMhlinishwa
UShifu Gumede wabhangazela
Wanqamula ngaseTshaneni
Uthe eseTshaneni

Wawajika amabombo
Wawabhekisa kithi Ondini

Ugcwalelwe kabi Mageba
Ugcwalelwe ngumfula eGazankulu
Wadomdoloze ngeShangan' uGasa
Ngish' amaGazankulu ayibonile le ndaba
Umlabalab' abawubhale phansi
KwaNoziyingili eManguzi
Wehlulekile uShif' uMzimb' uTembe
Ukuwudlala
Esab' ukugcwala kweNgonyama
Yacwil' itheni tawuzeni
Salukazi sangithunuk' idolu
Sabhibh' isilonda
Sehlul' ababholofidi

Wehlulekil' uMzamo ezalwa KwaZulu
Wehlulekile uZondo uMalinga kwaDayeni
Kwaye kwehlulek' uXab' uMtshebhe
Ngale koPhongolo
Yingqophamlando yakithi kwaNodwengu
Ewuqophe qede oMngotho noTasi
Benwaya izimpandla ngocikicane
Bathi Hhi!
Asiyivumi le ndaba

Yimfohlamahlanga ngeyakithi
Kwakhethomthandayo
Iwafohle eMaritzburg
Zajabh' izihlwele
Uhalahala bemloyisa
Bethi ngeke
Igide kwaKhethomthandayo

Yagcagca kithi
OndinioluMahlikihlikana

Ngonyaka kunonyaka
Usuhlasele ngothando
Phesheya koMzimvubu
Sibone ngoThabo Mbeki
BenoJacob Zuma
Ukuthi bazbhul' amazolo
Omunt' omuhl' oza nemvula kwabo
Utway' olumile abakwaMchiza
Seyathe bayalwenaya luyavumbuka
Sebelwenaye lwaze lwawohloka
Umanda wehlule abaphalizi
Ziwele uMzimkhulu
Ziwuphindelel' ezikaMthaniya
Zivus' emidal' imizila

Ubuhle benziwe nguMshengu Shabalala kwezomculo
Wanikela ngengwe emabalabala
Ezinye izingwe
Zimabalamnyama namhlophe
Halala Mshengu
Indlel' enhle kweliphesheya
Unukisel' uBheki
Evun' uGqozo ngepuleti laseNdlunkulu
Sasuk' isibhcong' eBhisho
Baphel' abantu
Ngumlil' osuke isiqubula
Awukhwezelwanga ngazikhuni
Ukhwezelwe ngemvula yezinyembezi
Ziphu' enduneni uCebekhulu
Ezalwa nguNhlayeza
Wakhwezelwa yinduna uJackonia

Ezalwa kwaNtshangase
Ngenkukh' emnyama

Wakhwezelwa nguJerry
Ezalwa nguGodongwana
KwaMthenjana eNhlophenkulu
Ngenkukh' emnyama
Wash' uThulani eBhethani
Ezalwa nguSijungujungu kwabakwaMawu
Wathathela waya kuMntwana
WakwaMandlakazi
Afike wamhlanguza wachiza

Labubula' iBhubesi
Lakithi kwaKhethomthandayo
EPrincess Magogo Stadium KwaMashu
Lawathela amathonsi esilimela
Zincibilik' izinyembezi zikaReggie
Ezalwa kwaHadebe
Obevale ngomgoqo
Ethi iSilo ngeke siwugubhe kwaMashu
Sawugubha qede kwajabha
Ngish' ozwe ngephapha

Wagagamela Magagamela
Ugagamele uNgqongqoshe
Wezemfundo naMasiko
KuHulumeni wakwaZulu
UMinister LPHM Mtshali
Wadideka wathuma
WaseNkombabantu
Wathi: Hamba Mageba uyongishwelezela
Ukukhuluma ngokwakwenu endlini
Wafik wamhnguza wamchithiza

Ukuhamba koniwe ngu-JK Dladla
Wenqolobaneyamagugu akwaZulu
Ayidibhanga ekaMageba eSandlwana
Kwafika late isipeshini
Ummese obukhali
Ongakheth' ukuphakula
Ophakula ngisho
ABantwana baMakhosazana
USipho uMdoda
Ezalwa kwaShamase
Nanamhlanje uyantshilantshila

Umlilo wothath' ubuhanguhangu
Osuke phezulu eTable Mountain
KwelaseKapa
Yajuluka yabomvu impandla ku De Klerk
Kwabamhlophe' abelungu
Untaba zimbili zakhelene
Zintul' ukuxhawulana
Doneyishini izinkomo ezingenabelusi
Usehlafunu uBhengani wasutha
Waze wakha isitezi kubo eMlazi
Zalamba iziTshudeni
Waphela Silo zilomo zakho
Zinyathel' idwal' elibushelelezi
LaseDlunkulu linethombonkala
Zashelela Nkomo ezondwa Zilomo
Seveni Kilos
Yaphel' inyama
Yothisha bakusasa kwaGqikazi
NguNdlovu ezalwa nguZihlahla
Sandla sinenkwantshu
Asivumanga ukuxhawula
KuMadiba kwabaseKoloni

Umlilo ubaswe nguWinnie
Egane uMandela
Ushaye ezihleleni MtakaBhusha
Igazi laphuma ku-UDF
Zash' izikhotha
E-Orlando, Alberton, Thokoza, Thembisa
Kwaye kwasha nesikhulu
E-Alexzander, Soweto
Bathint' amalakazan
Akho Ngonyama ayabatinyela

Usehlufune uMhlongo
EEgamalakhe eZingolweni
Wasutha waze wabhodla umbobo
Waze wanukela uNganencane
Ezalwa kwaMzobe eGreytown
ENhlalkahle
Mgqomo kadoti uMasipala
Uncwadi zaphuma ubuhlaphalala
Zadida uMpaza uMgubevu
UTHabekhulu eTwon Board kwaNongoma
Uhlez' ebopha abantu
Bephuza bedayisa nje
Bayamehlul' ogwaziphepha
Bezithuthel' emgqonyeni

Ziyekeni lezo ncwadi
Ziyakunibangel' umkhuhlane
Isikhukhukazi esimatshweletshwele
Esidle ngkufukamela
Ngoba sifukamel' uXaba
Lapha kwaBhekuzulu
Kwaze kwajabha uMfundisikazi
Webandla lakhe

Ash' amadam' anamanzi
Zacim' izibani
Zanqamuk' izindaba

Wena weContralesa
Uyoyizwa ngani eyomhohozo
Uzungu lweziniwe nguNdamase kwabakaFaku
Lwenziwa ngu-FW De Klerk kwabakaPewula
Bathi uMageba akavimbe
Ngesibhakela njengebhoksa
Abe-ANC bvimbe nge-AK 47
Wathi kungabhubha leli likaMpande
Ngeke nikubone lokho
Amabhombo ngingawabhekisa kithi Ondini
Sidikidika somkhul' umkhoma kaJama
Fokwata ayize nebele layo
Hikihiki nyama
Bathi beyidl' oMsibi kubalimi
Babeyithentesa bathi ibimhlala mncne
Kasilazi izinye likaMsibi ehleka
Sambona ehleka
Edla iqatha laseNdlunkulu
Isimenyezwana sikaNdab
Esimenyezwe nguMkhwanazi kuBalim
Ikhalane elimile eshobeni leNgonyama
Selihlula nom' umunt' ethi
Uyaligcoba ngoshibhoshi
Thatha isitokwe soqwali
Ukhung' isaka
Uninde ushiboshi
Uligcobe lizakuwohloka

Isimenyenzwane sikaNdaba
Esimenyenzelwa futhi

Namuhla simenyezwa nguThishomkhulu
UMacingwane kwaDinuzulu

Kwathi uThishomkhulu
UNgobese kwaMshanelo
Wema phezu kwetshewabukela
Wathi: Yini lena
Eyenzeke kwaGqikazi?
Amabuth' omdabu kawasadli
Sekudla awesonto likaNkulunkulu

ULwandle lwakithi KwaZulu
Oluqubuke maqede Lasibekela zonk' izintaba zase-Afroka
Unweli wemifula ongabuzi zibuko
Abanye abaweli
Behamba bebuza amazibuko
Uwel' iZambezi uMtakaNdaba
Kazabuza zibuko
Wawel' uBhalule uMtakaNdaba
Akazabuza zibuko
Wawel' uMzibmvu uMtakaNdaba
Akazabuza zibuko
Undaba ongene ngodumo kwelaseYuganda
Wangena ngodumo kwelaseGhana
Useqa mgoqo
Bewuvale ntambama
Ilanga liyakushona
Wawuvalwe nguDokotela FT Mdlalose
KuHulumeni wakwaZulu-Natal
Bethi okaNdaba angalubeki kwelaseGhana
Kwathi laph' ehamba khona
Kwasala kunyakaz' izibilini zamadoda
Izizwe zonke uMtaka Ndaba
Ziyamemukela

Zithi kagadli ngampi
Kagadli ngazikhali
Ugadla ngenduku yoxolo

IBhubesi likaNdaba
Elibubule phakathi ePhalamende
ESouth Carolina
KwelaseMelika
Nanamuhla kalokhu
UMbhongo walo usezwakala
INkanyezi yakithi
KwaKhangelamankengane
Ekhanyisel' amazwe
AseMpumalanga
Yaze yakhanyisela nawaseNtshonalanga
ISilo sikaNdaba
Esimayikayika ngokuzihlabanela
Ngoba sidl' umhanganiso
Khona lapha
Ongoye Yunivesithi
Ngeziqu zobuDokotela
Akwabindaba zalutho
Sadl' umhlanganiso
ENew Port Yunivesithi
Ngeziqu zoShansela
Akwabindaba zalutho
Sadl' umhlanganisa
Ngeziqu zobuDokotela
Khona eCoca College
KwelaseMelika
Akwabindaba zalutho
Sadl' umhlanganiso
Ngeziqu zobuShansela
Khona lapha E-ML Sultan eThekwini

Akwabindaba zalutho
Sabuye sadlumhlanganiso
Ngepeople's Card
Khona KuPeople's Bank

Umbungumbungu!
INhlwathi KaNdaba
Ebuthise phezulu
Entabeni kwaNongoma
Kwath' osekudeninoseduzane
Akaz' alibon' ikhanda layo
Yadl' ezawo De Wet Nel
Kwabamhloph' abelungu
Yadl' ezawoTorlage
Kwabamhloph' abelungu

UNdab' owehle njengonyazi
Phakathi kwezigodi ezimbili
EsakwaDabhazi nesaseMaye
Wahamb' eSandanezwe
Ezalw' eMambatheni
Wmqumba phansi koludumayo
Akwabindaba zalutho

Umthandi wokuthula
Kanye noxolo
Uthand' uMlaba niHadebe
Ngokuleth' uxolo
Khona laph' eMpumalanga
Wathand' u-CJ Mthethwa beno-JZ Zuma
Ngokuleth' uxolo kwelakithi KwaZulu-Natal

Ingwe emabalabala
Engakhethi mabala

Onk' amabala ayo
Ewakhotha ngokuwanakekela
Akusekho mXhosa
Akusekho mSuthu
Kwelakithi KwaZulu

Indlondlo kaNdaba
Ethe idlondlobala
Bayibalekela abasezitheni nabasemakhaya
Umhlanganisi zwezizwe
Ezazingakwaz' ukuhlangana
Uhlanganis' abaThembu Kanye noZulu
Izizwe zonke ziyayivum' ingoma
Yabanye kwaKhangela mankengane

Bayede!
Wena weNdlovu!
Silo saMakhosi
Akith' oHlanga
Ibinda Nkosi

Icashunwe ku-Indabuko yakho.com/2019/10/01/izibogo-zesilo-uzwelithini-kabhekuzulu/