

AMASU ASETSHENZISWA NGOMASIKANDI BESIZULU EMCULWENI WABO

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ISIBOPHO

Ngiyafunga ngiyagomela ukuthi **AMASU ASETSHENZISWA NGOMASIKANDI BESIZULU EMCULWENI WABO** angumsebenzi wami. Ngiyaqinisekisa futhi ukuthi yonke imithombo engicobelele kuyo ulwazi, ngiyidalulile ngokuthi ngiyibhale phansi kulolu cwaningo njengoba kulindelekile.

Isayinwe.....

AMAZWI OKUBONGA

Mina Siphon Albert Ntombela ngifisa ukwedlulisa ukubonga kwami okukhulu kulaba ababe nesandla ekuphumeleleni kwalolu cwaningo:

Kubaphathi be-Unisa ngokungivumela ukuba ngenze lolu cwaningo ngaphansi komnyango wezilimi zabantu abampisholo.

KuDokotela u-K.G. Nkumane ngezeluleko zakhe eziphusile ezenze lo msebenzi waba impumelelo.

Kulabo masikandi engibambe nabo izingxoxo mayelana nomculo womasikandi: uBukekani Bheki Shangase (Mmeli), uVelaphi Dan Khoza (Sgwebosentambo), uZaba Samson Zondi (SkhindisabeSuthu), uMkhawuleni Biyela (T.V. Biyela - Inkunzemnyama), uBongumusa Ndlovu (Smonyosezintombi), uZondeni Chonco-Khuzwayo, uSibusiso Buthelezi, uSiphon Zulu, uGxamalaza, nabo bonke abanye engingababalanga lapha.

Komasikandi engicaphune emaculweni abo nakubo bonke abanye omasikandi engilalele amaculo abo kodwa angaze ngacaphuna kuwo.

KuMnumzane u-Aaron Nyembe ngolwazi lwakhe olunzulu endimeni yomculo womasikandi angibukuzela lona.

Kubethuli bohlelo lomculo womasikandi, uKhathide Tshathugodo Ngobe kanye noNgizwe Mchunu ngezingxoxo abebeba nazo nomasikandi abehlukene ezinhlelweni zabo zoKhozi FM.

Kubabhali bezincwadi engicaphune kuzo ukwesekela imibono yami kanye nalezo engizifundile kodwa angaze ngacaphuna kuzo.

Kubangani bami kanye namalunga omphakathi ngemibono yabo ephusile abebengelekelela ngayo.

Emndenini wami, isalukazi esingizalayo uNtombincane, inkosikazi yami uQueen kanye nabantabami uThembeka, uZwelibanzi, uZuzile, uSakhile kanye noNozibusiso ngokude bengikhuthaza ukuba ngiphothule lolu cwaningo.

Ukwanda kwaliwa ngumthakathi.

Summary

This research on the subject is one of a few written in the medium of isiZulu. Further, it is one of the few conducted on masikandi music in this depth. It identifies and analyzes strategies used by Zulu masikandis in their music.

The researcher in this study demonstrated that Zulu masikandis comprise males and females and that at present male masikandis are dominating this genre. Besides that, the study also revealed two categories of Zulu masikandis: those who recorded their music and those who could not. The researcher demonstrated also that Zulu masikandis use different effective strategies for different purposes in their music. He demonstrated that Zulu masikandis use different strategies to introduce themselves to their followers and their counterparts, to brag about certain members of their groups, to coin and use nicknames, to reveal their themes, to reveal their emotions, to use various types of imagery and to use strategies which are the results of influences of factors like Christianity, riddles, folktales and praise-poems.

Some of the challenges are that other masikandis find it very difficult to record their music owing to financial problems, other producers are corrupt, as masikandis are influential figures in public there is a danger that they can mislead the public by coining and spreading unstandardized Zulu expressions through their songs.

Finally, it must be pointed out that the study of masikandi music, particularly strategies used by Zulu masikandis, makes a great contribution to the study of literature. The reason is that it introduces a new path, the different strategies used by Zulu masikandis in their music, categories of Zulu masikandis, nicknames for Zulu masikandis which are coined by themselves and sometimes

by members of the public and different methods of collecting data to be used by other researchers. Therefore, it is worthy of publication.

KEYWORDS

Short history of masikandi music

Nature of Zulu masikandi music

Zulu female masikandis

Zulu male masikandis

Zulu masikandis

Zulu masikandi music

The late Zulu masikandis

Nicknames of Zulu masikandis

Strategies used by Zulu masikandis

Imagery in masikandi music

Zulu masikandis who never recorded their music

Ucwaningo ngamafuphi

Lolu cwaningo, mayelana nomculo womasikandi, lungolunye lwalolo olumbalwa olwenziwe ngesiZulu. Luphinda lube ngolunye lwalolo olumbalwa olwenziwe ezingeni elidephile emculweni womasikandi. Ucwaningo lukhomba luphinde luhlaziye amasu asetshenziswa ngomasikandi besiZulu emculweni wabo.

Kulolu cwaningo umcwaningi ukhombisile ukuthi omasikandi behlukene kabili - abesilisa kanye nabesifazane nanokuthi okwamanje omasikandi besilisa ibona abaningi kulolu hlobo lomculo. Ngaphandle kwalokho, ucwaningo luphinde luveze izinhlobo ezimbili zomasikandi: omasikandi asebewuqophile umculo wabo kanye nomasikandi abangaphumelelanga ukuqopha. Umcwaningi uvezile ukuthi omasikandi besiZulu basebenzisa amasu ehlukehlukehle ukufeza izinhloso ezehlukahlukene emaculweni abo. Ukhombisile ukuthi omasikandi basebenzisa amasu ehlukehlukehle ukuzethula kubalandeli babo nakwabanye omasikandi, ukuqhosha ngamanye amalunga emaqenjini abo, ukuqamba kanye nokusebenzisa izidlaliso, ukwethula imiyalezo ngamaculo abo, ukuveza ukuthinteka kwabo bethintwa yizinto ezithile, ukusebenzisa izinhlobo ezehlukene zemifanekiso-mqondo kanye nokusebenzisa amasu akhombisa ukuthonyeka kwabo yizimo ezifana nenkolo yobuKrestu, iziphicaphicwano, izinganekwane kanye nezibongo zabantu abadumile.

Kumele kuvezwe kuphinde kugcizelelwe ukuthi ucwaningo lomculo womasikandi olumayelana namasu asetshenziswa ngomasikandi besiZulu, luphonsa itshe esivivaneni emibhalweni yobuciko. Isizathu ukuthi lolu cwaningo lwethula umkhakha omusha - izinhlobo zamasu asetshenziswa ngomasikandi besiZulu emculweni wabo, izinhlobo zomasikandi, izidlaliso zomasikandi eziqanjwa yibo uqobo kwesinye isikhathi ziqanjwe ngamalunga omphakathi. Ngaphezu kwalokhu okubalwe ngenhla lolu cwaningo lubuye lwethule amathiyori amabili angasetshenziswa ekucwaningeni umculo womasikandi, imithombo

yokuqoqa ulwazi olumayelana nomasikandi nomculo wabo kanye nezindlela ezingasetshenziswa ukuqoqa ulwazi oludingekayo. Ngakho-ke lo msebenzi wocwaningo ukufanele ukushicilelwa njengombhalo wocwaningo.

ISAHLUKO 1

ISENDLALELO JIKELELE SOCWANINGO

1.1 Isingeniso

Kulesi sahluko siklama indima yalolu cwaningo ngokwethula izihlokwana ezimayelana nalolu nocwaningo ezilandelayo: umumo womculo womasikandi, umlando womculo womasikandi ngamafuphi kanye nomasikandi besiZulu nomculo wabo. Lapha siphinde sethule futhi nesizathu esiholele kulolu cwaningo, umbuzo kanye nemibuzwana ephathelene nocwaningo, inhlosongqangi kanye nezinhliso zocwaningo, omasikandi abathintekayo kulolu cwaningo, omasikandi okwenziwe izibonelo ngabo lapho kuvezwa imikhakha yomasikandi besiZulu, omasikandi okwenziwe izibonelo ngamaculo abo ukwesekela imibono, omasikandi okucashunwe ezinkulumweni zabo ukwesekela imibono, izincwadi ezifundiwe, amathiyori asetshenziswe kulolu cwaningo, izindlela zokuqoqa ulwazi, izincazelo zamagama aphathelene nocwaningo kanye nezahluko zocwaningo.

1.2 Umumo womculo womasikandi

Umumo womculo womasikandi wehlukaniswe izihlokwana ezimbili ezilandelayo: umlando womculo womasikandi ngamafuphi kanye nomasikandi besiZulu.

1.2.1 Umlando womculo womasikandi ngamafuphi

Ukufika kwabelungu kuleli zwe maqede bahlale bazinze kwaguqula izimpilo zabantu abampisholo ngezindlela ezehlukene. Okunye okwaba wumphumela walokho ukusungulwa kwezimayini zegolide eGoli, e-Kimberly, nakwenziye izindawo. Ngenxa yokusungulwa kwezimayini amadoda aqala ukuthutheleka emadolobheni nasezimayini ngenhloso yokuyofuna imisebenzi. Eseyitholile imisebenzi kwadingeka ukuba

ahlale *ezinkomponi* noma *emahostela*, okuyizindawo ezazihlelelwe abantu abampisholo ngaleso sikhathi. Singaphawula lapha ukuthi abanye abantu abampisholo abawathandi neze la magama abhalwe ngokwehlukile, esikhundleni sawo bathi *imizi yezinsizwa*.

Njengoba amaZulu kungabanye babantu abanamakhono ayisimanga okusebenzisa amaphimbo abo ngempumelelo, nangaleso sikhathi amaZulu ayekukhonzile ukhuba amahubo anhlobonhlobo, ukuhlabelela izingoma kanye nokusina indlamu. Ngakho-ke lapho abanumzane nezinsizwa befulathela imizi yoyise, bahamba nawo amakhono abo okucula imiculo enhlobonhlobo yesiZulu, bafike bazithokozisa ngomculo wabo emizini yezinsizwa. Ngaleso sikhathi amaZulu ayengakahlangani neziginci. ULevine (2005:61) uthi:

The guitar was introduced to the Zulu culture by Portuguese explorers as far back as the 1880's.

Ukufika kwamaPutukezi neziginci kwenza amaZulu asungula olunye uhlobo lomculo. Ezimayini kwakunezinhlanga zabantu ezehlukene. Phakathi kwalezo zinhlanga kwakukhona amaBhunu ayedlala izinkositini emculweni wawo. Nakho ukuhlangana kwamaZulu namaBhunu kwaba nomthelela omkhulu emculweni wamaZulu. AmaZulu abe esethatheka anyonkela iziginci nezinkositini emculweni wawo womdabu. Kwathengiselwana iziginci nezinkositini phakathi kwamaPutukezi, amaBhunu kanye nabantu abampisholo. Sizobona ngezansi ku-1.9 ukuthi amaZulu ayedlala umculo wesizulu emizini yezinsizwa alithola kanjani igama elithi *omasikandi*. Aqala-ke amaZulu ukusebenzisa iziginci emculweni wawo, abe esebizwa ngokuthi ngomasikandi.

Umculo weziginci wangena khaxa emculweni wamaZulu ngoba luncane uguquko olwenzeka emculweni wawo. Isizathu ukuthi ngaphambi kokusungulwa komculo womasikandi, amaZulu angaphambilini ayesebenzisa omakhweyana, izigubhu, izimpondo, nokunye. Lezo zinto

amaZulu ayezenzela zona. Eveza ukuthi yini eyenza kwaba lula ukugqukela emculweni womasikandi, uDavies (1994:121) uthi:

The musicians merely adapted the existing instrumental techniques and musical styles to these instruments which, in fact, afforded the musician different possibilities than those presented by musical bows and flutes.

Kunjalo, ngokugqukela ezigincini amaZulu akwazi ukucula nokudlala iziginci ngamashuni ehluhahlukene. Ngaphezu kwalokho, akwazi futhi ukuqalisa ukuhlaba izihlabo ngeziginci emculweni wawo. Sizozwa ngezihlabo ngezansi kanye nasesahlukweni sesithathu lapho sesihlaziya imisebenzi yabacwaningi nababhali asebebhale ngomculo womasikandi. Okunye okwenza kwaba lula kumaZulu ukuthi athi ecula ebe edlala iziginci ukuthi vele nangaphambilini ukudlala umakhweyana nokucula kwabe kuyinto ayeyijwayele, eyayenzeka emiphakathini amaZulu abe ephuma kuyo. Umakhweyana wawudlalwa ngamatshitshi ekhombisa ukujabulela ukuzigcina eyizintombi nto. UZulu (2004:105) uyawufakazela lo mbono athi:

The Zulu bow is an icon, a tangible symbol of inner treasures and feminine values. When these women artists are playing, sharpening their musical skills and mastering the melodies of the songs, to them it resembles the biggest life struggle, which is character moulding.

Uqinisile uZulu uma ethi amatshitshini ukudlala umakhweyana kwakufana nse nomzabalazo wokuziphatha kahle ngokugcina ubuntombi bawo. Isizathu ukuthi ngaphambi kokuba amatshitshi akwazi ukudlala umakhweyana ngendlela egculisayo, kwakumele edlule ebunzimeni bokuthethiswa ngabafundisi bawo (yilabo abase bekwazi ukuwudlala) lapho ehluleka ukwenza lokho ayefundiswa khona. Nalapho amatshitshi ekhula efundiswa ngokuziphatha okwamukelekile empilweni, zazikhona izingqinamba ayebhekana nazo azinqobe, kokunye anqotshwe. Singabala

izesheli ezazingazibekile phansi, zibika izinkinga zabazali bazo ababengasakwazi ukuziphekela, bedinga omalokazana. Kulezo zimo amatshitshi kwakumele azibambe ngisho esezwa ukuthi ayeseqiwe wuthando lwezesheli, alinde isikhathi esifanele. Obunye ubunzima okwakumele amatshitshi abhekane nabo ukubizwa ngabantu abazenza ngcono, abantu abasadla ngoludala, njalonjalo. Kunjalo empilweni, uma umuntu efuna into ethile kumele emukele ubunzima ahlangabezana nabo ukuze agcine ephumelele. ULevine (2005:60) uthi:

*The **umakhweyana** carried the symbolism of virginity: only those who had not lost it could play the instrument. When a woman got married she put the instrument aside as a symbolic gesture of her lost.*

Umbono kaLevine uthola ukwesekelwa nguZulu (2004:60) lapho ethi kwakulula ukuthi intombi esiwile noma eganile ihloniphe isiko, iyeke ukudlala umakhweyana ngoba izintombi zamaZulu zazisawahlonipha amasiko esiZulu. Nangaphandle kwalokho kwakungelula ukuthi izintombi eseziphukile ziqhubeke nokudlala umakhweyana ngoba izintombi zazihlala ngokuhlolwa ukuthi zisazigcine ziyizintombi ngempela na.

Isiginci esinentambo eyodwa sasizwakala sixoxa indaba njengawo umakhweyana. Kungani izinsizwa zangaleso sikhathi zaqoka ukudlala iziginci ngendlela yokudlala umakhweyana naphezu kokuthi umakhweyana wawudlalwa ngabantu besifazane? Okunye okungaba yimbangela yalokho ukuthi ngaleso sikhathi ngumakhweyana owawudlalwa ngendlela eyayithi ayifane naleyo okwakudlalwa ngayo isiginci esasinentambo eyodwa. Okunye futhi okungaba yimbangela ukuthi umakhweyana wawudlalwa amatshitshi (izintombi nto), abantu ababesele emakhaya kodwa besezinhliziyweni zezinsizwa ezazisemizini yezinsizwa. UZulu (2004:105) ukubeka kahle lokhu lapho ethi:

Ubuntombi is more than just a 'word' or a phase of life, it is a lifestyle. It is a psychological and, spiritual conquest. To people who believe in it, it is a battle not to be lost. While all other tragic losses in life can be compensated, not this one.

Kunjalo, igama elithi *intombi* lisho lukhulu kumuntu ongumZulu, ikakhulukazi ezinsizweni. Yingakho namaculo omasikandi bakudala ayephathelene nothando kakhulu. Ngisho namanje maningi amaculo anendikimba yothando endimeni yomculo womasikandi.

Lapho seziya emakhaya izinsizwa ezazihlala emizini yezinsizwa zazifike zilucule lolo hlobo lomculo emakhaya. Izinsizwa ezazisele kwaZulu zazithatheka nazo yilolo hlobo lomculo maqede zilunyonkele emculweni wazo. Omasikandi bangaleso sikhathi babeculela ukuthokozisa izibukeli. Babevame ukucula emakhoneni emigwaqo emadolobheni. UJohn Bhengu ngomunye walabo masikandi ababecula emakhoneni emigwaqo yeTheku.

Umlando uveza ukuthi ngesikhathi lo mculo usanda kusungulwa umasikandi nomasikandi wayeziculela yedwa qwaba. Lo mbono uthola ukwesekelwa nguDavies (1994:118) lapho ethi:

Maskanda music is traditionally performed by solo musicians in informal setting...

Ngisho amaculo angaleso sikhathi ayedlalwa ngentambo yesiginci eyodwa qwaba njengoba kwakwenzeka lapho kudlalwa umakhweyana. Okwakuggamile nokwakukhonzwe kakhulu ngabalandeli bomculo womasikandi bangaleso sikhathi kwabe kungabashayi beziginci kunemiyalezo yamaculo abo. Abalandeli babethokoziswa yindlela umasikandi ngamunye ayekhulumisa ngayo intambo yesiginci. Akuthathanga isikhathi eside kwangena izinkositini neziginci

ezazinezintambo ezimbili, kweza ezinezintambo ezinhlanu kanye nezinezintambo eziyisithupha.

Ngeminyaka ye-1950 uJohn Bhengu walifulathela iTheku wayozama impilo eGoli. Wafika eGoli wahlangana noCuthbert Matumba weTrouble Company maqede waqopha umculo wakhe okokuqala osihloko sithi 'Ilanga Libalele'. UMatumba wabe enguphrojusa womculo wombhaqanga. UCoplan (1985:186) uthi lo mculo wawuculwa ngamaNdebele amabili, uGeorge Sibanda noJosaya Hadebe, ayevela kwaBulawayo ngeminyaka ye-1940. Umculo wombhaqanga uculwa ngabantu abalidlansana futhi kuba nezinsimbi ezidlalwayo. Njengoba izinsimbi zomculo zafika namaPutukezi ngeminyaka ye-1880, kusho ukuthi kuleli abekho abantu ababecula umculo wombhaqanga ngaphambi kokufika kwezinsizwa zamaNdebele. Ngakho-ke umculo wombhaqanga wafika nalezo zinsizwa zamaNdebele kuleli zwe. Abaculi besiZulu abake baduma kakhulu kulolu hlobo lomculo, nguSimon 'Mahlathini' Nkabinde, uMazambane 'Potatoes' Zuma, Abafana Besishingishane, AmaSwazi Emvelo, Abangani kanye namaSoul Brothers. Ngisho namanje Abangani namaSoul Brothers basayibambile, abachezuki emculweni wombhaqanga.

Ukuhlangana kukaCuthbert, owabe enguphrojusa womculo wombhaqanga noJohn Bhengu owabe engumasikandi kuchaza ukuthi ngaphambi kokuba kuqoshwe umculo kaBhengu kwadingeka la madoda avumelane ngokuthile okufana nemigomo nemibandela. Omunye waleyo migomo uvezwa nguDavies (1994:122) kanje:

Studio producers, many of whom were involved in producing mbhaqanga music, which is a more commercialized genre of Zulu popular music, coerced maskanda musicians into making certain changes to enhance the commercial appeal of the music. Electric guitars including a bass guitar were added, as were drums and sometimes backing vocals and other instruments.

Kumele ukuthi noMatumba wanxenxa uJohn Bhengu ukuba asungule iqembu ukuze akwazi ukuqopha umculo wakhe. Ubufakazi balokho ukuthi ngesikhathi uBhengu eqopha okokuqala nokunye ukuqopha okwalandela, akaqophanga engumasikandi owayezimele kodwa umculo wakhe wawuqopha esenabanye ababemelekelela ngamazwi kanye nokushaya ezinye izinsimbi. Ngaleyo ndlela umculo owawuculwa ngumuntu oyedwa waguquka waba ngumculo weqembu elinamalunga alekelela ngamazwi nokudlala ezinye izinsimbi. Yize sekube nalolo guquko, uJohn waqhubeka wabizwa ngokuthi *umasikandi*.

UJohn waba ngumasikandi wokuqala owakwazi ukuqopha umculo wakhe. Ngenxa yalokho wabe eseba yingqalabutho yomculo womasikandi. Ukuba yingqalabutho kwakhe akuchazi ukuthi nguyena owaba ngumasikandi wokuqala. Babekhona omasikandi ababekade bephile ngaphambi kwakhe kanye nalabo ayebashiye emigwaqeni yeTheku nakwezinye izindawo ngesikhathi yena eya eGoli efika eba nenhlanhla yokuqopha umculo wakhe. Into eyenza bangaziwa labo masikandi ukuthi lowo mlendo awuzange ulandelwe ukuze ubhalwe phansi. UDavies (1994:120) uyakufakazela lokho athi:

The maskanda tradition is a dynamic one, which extends back to the late 19th or early century but remains a field which has largely been undocumented with a negligible amount of research and recorded material.

Esinye isizathu esenza sithi uBhengu akazange abe ngumasikandi wokuqala, ukuthi umculo womasikandi wasungulwa ngeminyaka ye-1880 kanti yena waqopha umculo wakhe ngeminyaka ye-1950. Iqiniso ngokuthi umculo womasikandi wasungulwa ngomasikandi ababengadumile ngesikhathi besawusungula wase udunyiswa ngumsakazo wesiZulu ngemuva kokuthi uJohn Bhengu eseqophe owakhe.

Akuthathanga isikhathi eside uJohn Bhengu wamshiya uCuthbert Matumba wabe esekhetha ukusebenza noMnumzane H.V. Nzimande

njengophrojusa wakhe. UNzimande wenza olukhulu uguquko empilweni nasemculweni kaBhengu. Ngesikhathi uBhengu esesebenza noNzimande umculo wakhe wathengiswa ubuthaphuthaphu. Lokho kwamenza waduma kakhulu waze wathola isidlaliso esithi, **'uPhuzushukela'**. Yilona gama abe esaziwa ngalo endimeni yomculo womasikandi waze waya koyisemkhulu.

Ukuqala kwezinkampani zokuqopha amarekhodi ukuheha omasikandi ukuba baqophe umculo wabo, kwaletha uguquko kule ndima yomculo. Ophrojusa bagqugquzela omasikandi ukuthi bazihlele babe ngamaqenjana ukuze umculo wabo uqopheke. Kumele ukuba lokho kwaletha enkulu ingcindezi komasikandi ngoba ukuqoshwa komculo wabo kwakuhambisana nomhlomulo oyinkece. Ngakho-ke ukwenqaba komasikandi ukuzihlela babe ngamaqembu ukuze umculo wabo uqopheke nokwenqaba ukuqopha umculo wabo kwakusho ukwenqaba imali.

Zaguquka kanjalo-ke izinto, umculo owawukade uculelwa ukuzithokozisa nokuqeda isizungu waphenduka waculelwa ukuxosha ikati eziko. Yingakho namuhla omasikandi abaningi sebekwazi ukuziphilisa ngemali abayithola lapho abalandeli nabathandi bomculo womasikandi bethenga lolu hlobo lomculo.

Kuningi osekwenzekile okuwuguquko endimeni yomculo womasikandi kusukela lolu hlobo lomculo lwasungulwa. Lapho lo mculo usaqala umasikandi kwakuba umuntu wesilisa owayedlala isiginci noma inkositini. Wayezidlalela aphinde aziculele yena. Namuhla sekukhona nomasikandi abasebenzisa izinkositini, izimpempe, izimfiliji, nokunye, belekelelwa ngabanye. Sekukhona ngisho nomasikandi abadlalelwa ngabanye iziginci, bona bagcine ngokucula kuphela. Kulowo mkhakha singabala uMtshengiseni Gcwensa, uThokozani Langa, uZanefa Ngidi, Ali Mgube, uSgwebosentambo, uKhwelelehasini, nabanye. Sebekhona nomasikandi besifazane endimeni yalo mculo. Okunye okugqamile kulo mculo ukuthi nakuba omasikandi sebenyonkele

okuningi emculweni waseNtshonalanga kodwa basawasebenzisa amasu okuzethula, okuxoxisa iziginci, namanye.

1.2.2 Omasikandi besiZulu nomculo wabo

Omasikandi besiZulu behlukene imikhakha emibili - omasikandi abawuqophile umculo wabo nalabo abangakawuqophi. Yize bebaningi omasikandi abawuqophile umculo wabo, bakhona futhi abagcina bengaphumelelanga ukuqopha ngenxa yezizathu ezehlukene.

Okwamanje alikabi bikho nelilodwa iqembu lomasikandi besifazane bodwa. Noma bekhona abesifazane okuthathwa ngokuthi bacula bodwa kodwa kulawo maqembu abacula kuwo kuba khona abesilisa abadlala izinsimbi kokunye banandise ngokusina. Nanka amanye amaqembu axube abesilisa nabesifazane: Imithente Ehlabisamila, Izingane Zoma, Amatshitshi Amhlophe, uShonaphi noShongani, uVumile Mngoma, Izintombi Zenhlanhla, Izingane Amakhosi, uNontombi noVala, uNikwani, uTholakele, Odadewethu, uFive Roses Dlamini, Izintombi Zemikhovu, uBuselaphi, uDumisile Manana, uBhojabhoja, uNokwazi Ntuli, Intombi kaJehova, uZondeni Chonco-Khuzwayo, Amasholozi, uZandi Zungu, namanye.

Iningi lomasikandi linezidlaliso elaziwa ngazo endimeni yomculo. Noma kunjalo kunomasikandi abathi benazo izidlaliso zabo kodwa bakhethe ukusebenzisa amagama abo angempela. Kulowo mkhakha singabala uBhekumuzi Luthuli, uThokozani Langa, uMfiliseni Magubane, uTholakele Malunga, uShonaphi Luthuli, UNothi Ntuli, uMaqhinga Hadebe, uKhuzani Mkhize, uShiyani Ngcobo, uMuzikayifani Buthelezi, uSipho Mchunu, nabanye.

Kumele sisho lapha ukuthi endimeni yomculo womasikandi akekho umasikandi ongenaso nhlobo isidlaliso noma izihasho aziwa ngazo. Isizathu esisobala salokho ukuthi kunesikhathi lapho umasikandi

ngamunye esebenzisa khona isu lokuzethula. Lapho ezethula akazishiyi izihashe zakhe.

Ikhono lomasikandi lokuqamba kanye nelokusebenzisa izithombe-magama liholela ekutheni kube nomasikandi abaziwa ngezidlaliso kunamagama abo angempela. Kulowo mkhakha kukhona uShwi noMuntekhala, uMgqumeni, uHhashelimhlophe, uPhuzekhemisi, uMfazomnyama, uThwalofu, uPhuzushukela, uNganeziyamfisa, uKhambalomvaleliso, nabanye. Sizozibona esahlukweni sesihlanu izimo abanye omasikandi abathola ngazo izidlaliso zabo.

Abanye omasikandi bathi becula ndawonye kodwa baqhakambise igama lomuntu oyedwa eqenjini. UBhekumuzi Luthuli, uThokozani Langa, uMayogadi Ngema, uPhuzekhemisi Mnyandu, uMfazomnyama Khumalo, uMgqashiyo Ndlovu, uTholakele Malunga, uMfiliseni Magubane, uMaqhinga Hadebe, nabanye, ngabanye balabo baculi. Lokhu kungumthelela wesigameko esavelela uPhuzushukela ngesikhathi ezithola ephoqelesa ukuthi athi engumasikandi oziculela yedwa kodwa uphrojusa wakhe athi akathole abanye abantu ayezocula nabo ukuze akwazi ukuqopha umculo wakhe. Yize abathola abantu abamelekelela kodwa iqembu labizwa ngaye uPhuzushukela. Noma kuba namalunga eqembu ngalinye kodwa kuba nomphathi noma abaphathi beqembu. Omasikandi okubizwa ngawo amaqembu yibo futhi ababa ngabaphathi bamaqembu abakuwo.

Kunomasikandi abasebenzisa amagama abaculi ababili abaseqenjini ngalinye njengegama leqembu. Kulowo mkhakha singabala uShwi noMuntekhala, uNganeziyamfisa noKhambalomvaleliso, uPhuzekhemisi noKhethani, IKhansela noJBC, uNontombi noVala, uShonaphi noShongani, uNgxalothi noMasevela, nabanye. Abaholi bamaqembu alolu hlobo kuba yibo labo amaqembu abizwa ngabo.

Abanye omasikandi bayakugwema ukusebenzisa amagama azimele amaqembu. Esikhundleni salokho bakhetha ukusebenzisa igama lomuntu

oyedwa eqenjini ngalinye kanye nelinye igama elimele okuningi. UTshilisi naBathuthuki, uMrashiya naMatshitshi AseShowe, INjencane neZiqhumane, uNgedlane neThimba kanye noThwalofu naMankentshane, ngabanye bomasikandi abangena kulo mkhakha. Lokhu kuphendula umbuzo othi: *Imuphi umasikandi ohola iqembu ngalinye futhi ibaphi abangamalunga eqembu?* Umuntu ohola iqembu yilona igama lakhe elibizwa kuqala kunegama elikhomba ubuningi, okuyigama lamalunga eqembu.

Kunamanye amaqembu okungelula ukuthi sisheshe sibone ukuthi aholwa ngobani ngenxa yamagama awo angehlukani. Kulowo mkhakha singabala Ovezuthando, Imithente Ehlabisamila, Izingane Zoma, Amatshitshi Amhlophe, Amageza Amahle, Amagcokama, Omalindela, Ofisokuhle, Omashiyakukhalwa, Osenzeni, Abahlabekisi, Ithemba Lethu, namanye. Lokhu kuyiveza ngokusobala impumelelo yophrojusa yokukhuthaza omasikandi ukuthi basungule amaqembu esikhundleni sokuthi umasikandi nomasikandi azimele yedwa.

Njengakweminye imikhakha yempilo, isela elingukufa lishiya abathandi bomculo womasikandi bekhala ezimathonsi lapho selintshontshe abanye omasikandi. Namuhla ngisho abalandeli bengakhala kakhulu, bame phezu kwezintaba ezinde bathi akuvuke uPhuzushukela, uMggashiyo Ndlovu, uNogabisile Xaba, uNgxalothi, uMasevela, uTholakele Malunga, uBongekile Ngobese, IKhansela, uMfazomnyama, uMthakathi Khumalo, uMayogadi Ngema, uBusi Mhlongo, uKhethani Mnyandu, uMggumeni Khumalo, uBhekumuzi Luthuli, uSbongiseni Ntombela, uSphithiphithi, uMpukanezimzwani, uMsalofu Nsele, uNdukunqoba Zulu, uMsawetshitshi, uMahawukela, uMxosheni Mkhize, uSimosakhe Mthallane, uMuzikayifani Buthelezi, uBhojabhoja, u-SMS, uSandile Mbongwa, nabanye, angeke kusenzeka. Sebeyohlala beziduduza ngomculo wabo ababashiyela wona.

Lapho omasikandi besiZulu esinabo sibakhipha ezigatshaneni ezingenhla sibaqokelela ndawonye, kuvela uhla olude. Lokho

kuyinkomba yokuthi baningi omasikandi besiZulu. Asizukubabala lapha omasikandi esinabo, sizobabala ekugcineni ku-*Aphendiksi 1*. Ubuningi esibhekise kubo lapha yilobo bomasikandi abanomculo oqoshiwe. Bakhona futhi omasikandi abagcina bengaphumelelanga ukuqopha umculo wabo ngenxa yezizathu ezithile.

Umuntu odlala isiginci ebe ecula, ewasebenzisa futhi amasu asetshenziswa omasikandi asebeqophile, naye kusenguye umasikandi. Lolu hlobo lomasikandi luyatholakala ezindaweni zamakhosi nasemizini yezinsizwa. Naba abanye omasikandi abangazange balithole ithuba lokuqopha umculo wabo: u-Aaron Nyembe, uVusi Memela, uSidla Nkabinde, uMankrink Zwane, uBheki Mdletshe, uGoli Thwala, uJune Dlamini, uLucus Sukazi, uKubusa Sgwadluli Mavuso, uGuntu Masina, uDan Zungu, uMsalufu Nsele, uManyumeka Mdlalose, uNdukunqoba Zulu, uWakheni Msane, uCelani Ngcobo, uMali Shangase, uSthando Cele, uNtencane, uDiliza Buthelezi, uXolani Zondi, uKhumbulani Zondi, uMasolisa Mtshali, nabanye.

Omasikandi bafunda ngalo mculo besebancane befunda ngokubukela kanye nokubamba iqhaza kwezinye izinhlobo zomculo emphakathini. Ngaphambi kokuthi abafana bakwazi ukudlala iziginci zangempela bafunda ngokuzakhela iziginci zamagogogo (zamathini). Bakhona okuthi lapho sebezama impela ukuzishaya iziginci zokuzenzela babe nenhlanhla yokuthi emakubo noma komakhelwane zikhona iziginci zangempela.

Singekuphike ukuthi namuhla kulula ukuthi abantu bafundele ukudlala iziginci ezikoleni zomculo, kulabo abanenhlanhla yokukwenza lokho, kodwa omasikandi abakuyeli ezikoleni ukudlala iziginci. Nalowo ongakuyela angathi esefunde wagogoda ngesiginci kodwa abuye azofundiswa ngabanye omasikandi abangakuyelanga ezikoleni ukudlala iziginci zomculo womasikandi. Isizathu ukuthi iziginci zomasikandi zikhala eyazo indlela eyenza zizwakale sengathi zixoxa indaba. Esinye isizathu ukuthi emculweni womasikandi kubuye kuhlathshwe

izihlabo. Okwamanje omasikandi izihlabo bazifundiswa ngabanye omasikandi. Ngakho-ke ukudlala isiginci somculo womasikandi akufundelwa esikoleni, omasikandi bafundiswa ngabanye omasikandi. Abanye bafundiswa ngontanga yabo ukudlala iziginci, abanye bafundiswe ngabafowabo noma amanye amalunga emindeni. Bakhona futhi abathi lapho sebezama ukudlala iziginci zamathini balingisele omasikandi abathile asebeqophile besizwa wukulalela umculo wabo emsakazweni. UMusawenkosi Majola owaziwa ngelikaKhwelephasini wayethanda ukulalela uKhozi FM nokwamenza wathanda uShwi noMuntekhala wagcina esebalingisela labo masikandi. Abanye omasikandi basebenzisa amakhasethi, amasidi, amadividi, kanye namathelevishini ukulingisela omasikandi ababathandayo. Abanye bawufunda kumalunga omndeni lo mculo.

Into ebaluleke kakhulu emculweni womasikandi isiginci esizihola phambili, uDavies (1994:123) asibiza ngokuthi yi*Zulu Guitar*. Lesi isiginci esidlalwa ngumasikandi ohola abanye phambili lapho kuculwa. Isiginci sebhesi siyalandela bese kuza inkositini, izigubhu, upiyano, nokunye. Abanye omasikandi baze basebenzise izimpempe namavayolini.

Imvamisa lapho engenisa iculo lakhe, umasikandi ngamunye udlala isiginci esizihola phambili isikhashana impela, zonke ezinye izinsimbi zisathule. Lokho omasikandi bakubiza ngokuthi ukuhlaba izihlabo. Ngokuhlaba izihlabo umasikandi usuke enikeza ukhiye labo acula nabo eqenjini futhi eklama nendima yokuthi iculo lizoculwa ngayiphi ishuni. Izihlabo zenza futhi nabalaleli bakwazi ukusho ukuthi iculo likabani elidlalwayo, ngisho izwi likamasikandi lingakezwakali. Omasikandi asebeyibambe isikhathi eside endimeni yalo mculo abagculiseki yizindlela omasikandi abasebancane abashaya ngazo izihlabo zabo. Isikhalo esikhulu ukuthi omasikandi abasebancane bashaya izihlabo ezingahambisani namaculo abawaculayo, izihlabo zisho okunye namaculo asho okunye okuphambene nalokhu okusuke kushiwo yizihlabo. Nangu nje uSkhindisabeSuthu ekuveza

lokhu:

Izihlabo zabanye omasikandi ziyaphambana nokwenzeka emizimbeni yamaculo, emizimbeni basho okwehlukile kulokhu abakusho besashaya izihlabo. Akukho ukuxhumana phakathi kwezihlabo, umzimba kanye nesiphetho. Amanye amaculo aqala engamaculo omasikandi, kuyaba phakathi asengawe-kwaito; gwiqiqi eziphethweni apethe esengamaculo okholo.

(Ingxoxo noSkhindisabeSuthu, 14 Novemba 2010)

Okunye okudala lokhu okushiwo nguSkhindisabeSuthu ukuthi omasikandi abayintsha bakukhonzile ukudlala umculo womasikandi oxube eminye imiculo. Muva nje sekukhona omasikandi ababizwa ngokuthi ngomasikandi bomculo wokholo.

Ngemuva kokuhlatshwa kwezihlabo kudlalwa ezinye izinsimbi, kuye nokuthi iqembu lidlala ziphi izinsimbi. Lapho ulalelisisa kahle kuba sengathi izinsimbi ziphendulana zodwa noma zixoxa indaba ethile. Nalapho kwenziwa lobo buciko, kuqala umasikandi obahola phambili bese bemvumela laba abanye. Kwesinye isikhathi obahola phambili ucula ngephimbo yedwa isikhashana impela, elekelelwa yisiginci sakhe kokunye inkositini laba abanye besathule.

Ngemuva kokudlalwa kwezinsimbi kube sekulandeliswa ngamazwi abanye abaculi. Bahlanganyela bonke ekwethuleni umyalezo weculo, kuthi phakathi nawo kungene isu lokuzethula. Yilapho-ke umasikandi ngamunye ezethula khona kwabanye omasikandi kanye nakubalaleli abuye aghoshele abanye omasikandi. Uyazisho ukuthi ungubani ozalwa ngubani kuyiphi indawo, njalonjalo. Abanye omasikandi bathola ithuba lokusebenzisa izihasho. Baqala bazihashi bona kokunye bahashi abazali babo bese belandelisa ngokuhashi abanye emaqenjini abo. Ngenkathi kwenzeka lokho laba abanye bayathula kukhulume

kuphela izintambo zeziginci okukanye izinkositini. Ngemuva kwaleso siwombe abaculi babuyela emyalezweni weculo, bacule kanyekanye.

Amaculo amaningi adlalwa phakathi kwemizuzu emibili nemizuzu emihlanu enemizuzwana embalwa. Lokhu kuzishaya samgomo ephuzwini lesikhathi. Yikho nokwenza amanye amaculo avele anqanyulwe lapho esephethwa uma sekweqe kulesi sikhathi. U-Olsen (2004:17) uyakuveza lokhu athi:

The recording contract stipulates that the duration of each song should not exceed five minutes. In order to fulfill this objective, suitable endings had to be constructed to bring the music to what was perceived to be a satisfactory closure.

Lo mbhali ubhekise esivumelwaneni esaba phakathi kukaShiyani Ngcobo nenkampani, i-World Music Network, eyaqopha umculo walo masikandi. Nayo le nkampani ayigudluki kulokho esithi kuzishaya samgomo ukuthi iculo ngalinye lidlalwa phakathi kwemizuzu emibili nemizuzu emihlanu enemizuzwana embalwa. Masikusho futhi ukuthi lokho kubhekiswe emculweni oqoshiwe hhayi emculweni womasikandi abazidlalela esidlangaleni nje. Omasikandi abazidlalela esidlangaleni baliphindaphinda ngokuthanda iculo, baze baliphethe ngoba sebedelile ukulicula.

Lapho sebekushilo lokho abafisa ukukusho, omasikandi bayawaphetha amaculo. Awukho umgomo wokuphetha kodwa kuya ngokuthi omasikandi bathanda ukuphetha kanjani. Bakhona abaphetha ngamaphimbo; bakhona abaphetha ngeziginci; bakhona futhi abaphetha ngamaphimbo kanye neziginci kanyekanye.

Iqembu likamasikandi ngalinye linomuntu odlala isiginci esizihola phambili. Ngokuvamile lowo muntu kuba nguyena masikandi ongumholi weqembu ngaphandle uma umasikandi engakwazi ukuzishayela lolu

hlobo lwesiginci, eshayelwa ngomunye eqenjini. Isiginci esizihola phambili siba nezintambo eziyisithupha. Zikhona futhi iziginci ezinezintambo ezilishumi nambili.

Ukudlalwa kwesiginci esizihola phambili kunzima lapho kuqhathaniswa nesiginci sebhesi. Isizathu salokho ukuthi sithi sinezintambo eziningi sibe sishaywa ngendlela esheshayo. Enye inselelo ngaso ukuthi umuntu osishayayo kumele akwazi ukusixoxisa indaba ehambisana neculo eliculwayo aphinde azihashhe yena kokunye nabanye eqenjini. Ziningi lezi zinto ezilindeke kumasikandi oshaya lolu hlobo lwesiginci. Ikhono lokushaya lolu hlobo lwesiginci ebe ecula futhi ehola iqembu phambili, kwenza umasikandi oshaya lesi siginci ahlonishwe. Ngenxa yobunzima bokushaya lolu hlobo lwesiginci, sekuze kwasunguleka omasikandi abadlalelwa ngabanye iziginci ezizihola phambili.

Iqembu ngalinye linomuntu odlala isiginci sebhesi. Lesi siginci sinezintambo ezine. Siyandonda lapho usilalele ngenxa yomsindo omkhulu esiwukhiphayo. Indlela esishaywa ngayo yehlukile kuleyo yokushaya isiginci esizihola phambili, sona sishaywa ngokunensa. Kokunye kuye kuzwakale sengathi isiginci esizihola phambili siyabuza bese esebhesi siphendula. Umgqumo wesiginci sebhesi uzwakala kahle uma uhambisana nomgqumo wezigubhu. Ngumsindo ophuma lapho owenza amalunga amaqembu omasikandi asine indlamu lapho edlalela abalandeli bukhoma. Ngisho ukushaywa phansi kwezinyawo zomuntu osinayo, uma ekwazi ukusina, kuhambisana nomgqumo wesiginci sebhesi nezigubhu. Abadlali balezi ziginci bathola izihasho futhi yibona abavama ukwethulwa ngumasikandi ngamunye emva kokuzethula yena. Kwesinye isikhathi umasikandi ngamunye uye azwakale eqhoshela abanye omasikandi ngalo mdlali wesiginci sebhesi eqenjini lakhe. Sizokubona lokhu esahlukweni sesine lapho sesihlaziya amasu okuzethula.

Umculo womasikandi ngumculo ogqame ngesigqi esidalwa, kokunye ukudukluzwa kwezigubhu. Ngakho-ke izigubhu zidlalwa yiwo wonke amaqembu omculo womasikandi aseqophile. Omasikandi abangakawuqophi umculo wabo, abazidlalela ngabodwana akulula ukuthi bathi bezishayela iziginci ezizihola phambili bebe bedukluza nezigubhu. UMfazomnyama, uMgqumeni kanye noPhuzekhemisi benoKhethani bona baze bashaye nezimpempe emaqenjini abo.

Amalunga omphakathi ongamaZulu ehlukana imikhakha emibili mayelana nomculo womasikandi besiZulu: Kukhona aluthandayo lolu hlobo lomculo, kube khona nalawo angaluthandi, alubeka amabala. Iningi labantu abaluthandayo yilabo abazalwa bakhulela ezindaweni zamakhosi kanye nalabo abasenokuxhumana okuthile nezindawo zamakhosi. Iningi lalabo abangaluthandi lolu hlobo lomculo yilabo abazalwe, bakhulela emadolobheni, intsha ikakhulukazi. Iningi lentsha ezikoleni libabukela phansi omasikandi kanye nomculo wabo. Isizathu elisibekayo ukuthi umculo womasikandi umculo wabantu abangafundile.

1.3 Isizathu esiholele kulolu cwaningo

Kubacwaningi nababhali ababhala ngomculo womasikandi kukhona abade bephawula *ngezinto, izindlela, isitayela, imigomo, amafomula* kanye *namakhono* athile abawabona bawezwe emculweni womasikandi besiZulu. Isizathu esiholele kulolu cwaningo ukubona kunesidingo esikhulu sokuthi kwethulwe igama elilodwa elithi *amasu*, elingasetshenziswa esikhundleni sala magama amaningi asetshenziswayo, kuqagulwe ukuthi yimaphi amasu akhona kuphinde kuhlaziywe ukuthi asetshenziswa nini futhi kanjani ngomasikandi besiZulu emculweni wabo.

Ukwethula igama elithi *amasu* kuzosiza ukuthi kugwemeke izimo lapho kusetshenziswa amagama alidlanzana ngokuwashintshanisa ngoba lokho kudala ukudideka kwesinye isikhathi. Yize amagama amathathu

okuqala, kwabalwe ngenhla (*izinto, isitayela kanye nezindlela*), engasetshenziswa ngokushintshaniswa; amagama amathathu okugcina (*imigomo, amafomula kanye namakhono*) angeke asetshenziswa kanjalo ngoba wona aqonde izinto ezingefani.

Isizathu esenze ukuthi sikhethe igama elithi *amasu* phakathi kwamagama abalwe ngenhla ukuthi lona libhekise esimweni lapho omasikandi benza izenzo ezilandela izinhlelo ezithile ezibukeka kuyizinhlelo okuvunyelwana ngazo kule ndima yomculo. Singaphawula lapha ukuthi zithi zikhona izinhlelo okuvunyelwene ngazo; kube khona omasikandi abazigwemayo ezinye, ezikhundleni zazo baqhamuke nezinye okungakavunyelwana ngazo. Nazo lezo zinhlelo siyazifaka ohlwini lwamasu omasikandi ngoba nazo zenziwa ngomasikandi abathile bezihlelile. Izinhlelo ezivumelekile ezingamasu omasikandi yilezi: isu lokuhlaba izihlabo, amasu okuzethula, amasu okugamba izidlaliso, amasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli, amasu asetshenziswa ngomasikandi ukwenekela abalaleli imizwa yabo, amasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli, ukuthonyeka wukubiza ingoma kanye nokuthonyeka wukusina indlamu. Amanye alawo masu akhomba ukuthonyeka komasikandi yizimo ezinhlobonhlobo okungakavunyelwana ngawo yilawa: ukuthonyeka ngamaculo okholo, ukuthonyeka yiziphicaphicwano kanye nokuthonyeka yizinganekwane.

1.3.1 Umbuzo ophathelene nocwaningo

Umbuzo ophathelene nocwaningo yilo: Yimaphi amasu asetshenziswa ngomasikandi besiZulu emculweni wabo?

1.3.1.1 Imibuzwana yocwaningo ezophendulwa ucwaningo:

Lolu cwaningo luzophendula imibuzo elandelayo:

- Ibaphi omasikandi besiZulu abakhona?
- Ngabe omasikandi basebenzisa maphi amasu lapho bezethula?

- Ngabe omasikandi basebenzisa maphi amasu ukuqamba izidlaliso zabo?
- Ngabe omasikandi basebenzisa maphi amasu ukwedlulisa imilayezo yabo kubalaleli?
- Ngabe omasikandi basebenzisa maphi amasu ukwethula imizwa yabo kubalaleli?
- Ngabe omasikandi basebenzisa maphi amasu ukudweba izithombe-magama emiqondweni yabalaleli?
- Ngabe yini ethonya omasikandi bagcine sebeyinyonkele emculweni wabo njengamasu athile?

1.3.2 Inhlosongqangi yalolu cwaningo

Inhlosongqangi yalolu cwaningo ukwethula izinhlobonhlobo zamasu asetshenziswa ngomasikandi besiZulu emculweni wabo.

1.3.2.1 Izinhliso zocwaningo

Lolu cwaningo luhlose ukuveza obala -

- omasikandi besiZulu abakhona,
- amasu asetshenziswa ngomasikandi lapho bezethula,
- amasu asetshenziswa ngomasikandi lapho beqamba izidlaliso zabo,
- amasu asetshenziswa ngomasikandi ukwedlulisa imilayezo yabo kubalaleli,
- amasu asetshenziswa ngomasikandi ukwethula imizwa yabo kubalaleli,
- amasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli;
- lokho okuthonya omasikandi bagcine sebekunyonkele emculweni wabo njengamasu athile.

1.4 Umklamo wocwaningo

1.4.1 Omasikandi abathintekayo kulolu cwaningo

Ucwaningo lonke lugxile emaculweni nakomasikandi besiZulu. Noma labo masikandi betholakala esiFundazweni saseMpumalanga nesaseGauteng, iningi labo lidabuka KwaZulu-Natali. Labo masikandi sibehlukanisa imikhakha emithathu: Kukhona labo esenze izibonelo ngabo lapho sihlaziya (siveza) imikhakha yomasikandi besiZulu, labo esenze izibonelo ngamaculo abo ukwesekela imibono yethu kanye nalabo esicaphune ezinkulumweni zabo ngenkathi sesekela imibono yethu.

Isizathu esenze ukuthi sihlaziye labo masikandi nomculo wabo ukuthi bangomasikandi abamele izinhlobo ezehlukene zomasikandi besiZulu. Kulabo masikandi kukhona abesilisa, abesifazane, abayintsha, asebenkantshubomvu, okukudala beqopha umculo wabo, abangakaqophi, kanye nalabo asebedlula kulo mhlaba. Ngale kwalokho iningi labo linamashuni angefani.

1.4.2 Omasikandi okwenziwe izibonelo ngabo lapho kuvezwa imikhakha yomasikandi besiZulu

Lapho senza izibonelo sisebenzise izinhlobo ngezinhlobo zomasikandi besiZulu abalandelayo: Imithente Ehlabisamila, Izingane Zoma, Amatshitshi Amhlophe, uShonaphi noShongani, uMrashiya naMatshitshi AseShowe, Izintombi Zenhlanhla, Izingane Amakhosi, uNontombi noVala, uNikwani, uTholakele Malunga, Odadewethu, uVumile Mngoma, Izintombi Zemikhovu, uBuselaphi, uDumisile Manana, uBhojabhoja, Intombi kaJehova, uNokwazi Ntuli, uZondeni, Amasholozisi, uZandi Zungu, uPhuzushukela, uMgqumeni, uThwalofu naMankentshane, uHhashelimhlophe, uPhuzekhemisi, uMfazomnyama, IKhansela Band, uMgqashiyo Ndlovu, uNgxalothi noMasevela, uBhekumuzi Luthuli, uThokozani Langa, u-SMS,

uMfiliseni Magubane, UNothi Ntuli, uMaqhinga Hadebe, uKhuzani Mkhize, uShiyani Ngcobo, uMuzikayifani Buthelezi, uNganeziyamfisa, uKhambalomvaleliso, uSipho Mchunu, uPhuzekhemisi noKhethani, uPhuzekhemisi, uShwi noMuntekhala, uTshilisi naBathuthuki, INjencane neZiqhumane, uNgedlane neThimba, uBusi Mhlongo, Amageza Amahle, Abahlabekisi, Ithemba Lethu, uBongekile Ngobese, uMthakathi Khumalo, uSbongiseni Ntombela, uMpukanezimzwani, uMsalofu Nsele, uNdukunqoba Zulu, u-Aaron Nyembe, uVusi Memela, uSidla Nkabinde, uMankrink Zwane, uBheki Mdletshe, uGoli Thwala, uJune Dlamini, uLucus Sukazi, uKubusa Sgwadluli Mavuso, uGuntu Masina, uDan Zungu, uManyumeka Mdlalose, uZanefa Ngidi, uMtshengiseni Gcwensa, Osenzeni, uShodo, Omashiyakukhalwa, uBuhlebozwano, kanye no-Ali Mgube.

1.4.3 Omasikandi okwenziwe izibonelo ngamaculo abo ukwesekela imibono

Kunezindawo lapho kudingeke ukuthi senze izibonelo ezithile ngokucaphuna izingxenye noma amaculo aphelele omasikandi. Naba omasikandi esenze izibonelo ngamaculo abo: uThokozani Langa, uBhekumuzi Luthuli, uMayogadi Ngema, uPhuzekhemisi, uMfiliseni Magubane, uPhuzushukela, IKhansela, uMgqashiyo Ndlovu, uMtshengiseni Gcwensa, uHhashelimhlophe, uThwalofu, uTholakele Malunga, uNgxalothi noMasevela kanye noMgqumeni.

1.4.4 Omasikandi okucashunwe ezinkulumweni zabo ukwesekela imibono

Komasikandi esicaphune ezinkulumweni zabo ukwesekela imibono yethu, kukhona ababekhuluma besemsakazweni, kuthelevishini kanye nabanye balabo esakhuluma nabo bukhoma. Kulowo mkhakha singabala uThwalofu, uBhekumuzi Luthuli, u-Aaron Nyembe, uSibusiso Buthelezi, uBheki Shangase, uSgwebosentambo, uSkhindisabeSuthu, uTV Biyela,

uSmonyosezintombi, uSipho Zulu, uSphithiphithi noZondeni Chonco-Khuzwayo.

1.5 Izincwadi ezifundiwe

Sizehlukanisa imikhakha emithathu izincwadi ezimayelana nomculo womasikandi esizifundile. Umkhakha wokuqala ngowababhali ababhale ama-athikhili. Umkhakha wesibili ngowababhali abaphawula ngomculo womasikandi bethinta lapha nalaphaya. Umkhakha wesithathu nowokugcina ngowababhali abacwaninge umculo womasikandi ngokudephile.

Kulolu cwaningo sithole ukuthi zibalwa kakhulu izincwadi, kumbandakanya ama-athikhili, ezimayelana nomculo womasikandi. Nalu uhla lwababhali bezincwadi esizifundile: Coplan (1985), Nyembezi (1992), Ntuli (1990), Msimang noNtuli (1991), Brubeck (1992), Davies (1994), Grove (1994), Mathenjwa (1996), Shabane (1997), Ntuli noMakhambeni (1998), Molefe (1999), Olsen (2001), Sikwebu (2001), Mbatha nabanye (2003), Mzizi (2003), Levine (2005) kanye noNkumane nabanye (2006). Sizokwenaba ngalezi zincwadi esahlukweni sesibili.

1.6 Amathiyori asetshenziswe kulolu cwaningo

Amathiyori esiwabone engena khaxa kulolu cwaningo yilawa: **Indlela Entsha Yokuhluza kanye nendlela kaShabane Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu**. La mathiyori asebenza ngokwelekelelana, enye inokuthile enakho okubalulekile kodwa okungekho kwenye. Sizokwenaba ngala mathiyori esahlukweni sesithathu.

1.7 Izindlela zokuqoqa ulwazi

Ulwazi esilusebenzise kulolu cwaningo siluqoqe ngokuxoxisana

bukhoma nezinhlolo ezehlukene zomasikandi kanye namalunga omphakathi, ngokulalela izinhlelo zomsakazo uKhozi FM nezethelevishini, ngokufunda amaphephandaba, ngokulalela amakhasethi omculo womasikandi besiZulu, ngokulalela amasidi omculo womasikandi besiZulu, ngokufunda izincwadi nama-athikhili abahluzi asebeke benza ucwaningo emculweni womasikandi, ngokufunda ezinye izincwadi ezimayelana nomculo womasikandi kanye nokufunda izincwadi esicaphune kuzo lapho sesekela amanye amaphuzu. Sizokwenaba esahlukweni sesithathu ngezindlela zokuqoqa ulwazi esizisebenzisile.

1.8 Izincazelo zamagama aphantelene nocwaningo

Lapha sethula amagama ambalwa awumongo walolu cwaningo nezincazelo zawo: *umasikandi, amasu omasikandi, umculo womasikandi besiZulu, ukuhluzisa kanye nokuhlaziya.*

1.8.1 Umasikandi

Njengoba lolu cwaningo lumayelana nomasikandi, kubalulekile ukuthi sinikeze incazelo ecacile yegama elithi 'masikandi'. U-Aaron Nyembe ongomunye womasikandi abangazange balithole ithuba lokuqoqa umculo wabo, usinikeza imvelaphi kanye nencazelo yegama *umasikandi* kanje:

Umasikandi ngumuntu owayeziculela yedwa elekelelwa yisiginci noma yinkositini. Ngokuhamba kwesikhathi izinto zaguquka ngenxa yencindezi yezinkampani zokuqoqa umculo, omasikandi bahlangana basungula amaqembu omculo. Namuhla iqembu ngalinye liba nomuntu ozihola phambili ngephimbo kanye nesiginci. Lowo muntu nguye obizwa ngokuthi ngumasikandi.

(Ingxoxo no-Aaron Nyembe, 21 Juni 2008)

Incazelo yalo masikandi iyazungeza futhi incike emlandweni kakhulu.

UNyembezi (1992:291) yena usinikeza incazelo ethi u-:

Masikandi ... umuntu ohola phambili emdlalweni wokusina okuhambisana nokuhlabelela, kungaba khona neziginci nezinkositini...

Yize uNyembezi echaza kahle kucace ukuthi umasikandi ngumuntu ohola abanye emdlalweni wokusina okuhambisana nokuhlabelela okuhambisana neziginci nezinkositini, kodwa akasho lutho ngamasu asetshenziswa ngomasikandi afana nokuhlaba izihlabo, ukuxoxisa iziginci, ukuzethula, ukuzihasha, njalonzalo.

USkhindisabeSuthu, umasikandi ophinde adlale inkositini, yena incazelo kamasikandi uyibeka ngamafuphi kanje:

Umasikandi umuntu okwazi ukudlala isiginci esizihola phambili, acule aphinde azibongele futhi.

(Ingxoxo noSkhindisabeSuthu, 14 Novemba 2010)

Lo masikandi usondela ngakuwo amasu afana nokudlala isiginci esizihola phambili kanye nokuzihasha. Ngokuzibongela uqonde isiwombe lapho umasikandi ngamunye ezihasha khona. Yize le ncazelo ivalela ngaphandle omasikandi abashayelwa ngabanye iziginci, isinikeza incazelo ewuhlaka esingakhela kulo incazelo *kamasikandi*. Uma sifaka inyama ohlakeni oluyincazelo yalo masikandi, singathi umasikandi umuntu okwazi ukudlala isiginci esizihola phambili, acule phambili eqenjini noma acule yedwa elekelelwa yisiginci, ahlabe izihlabo, axoxise isiginci indaba ehambisana neculo aliculayo futhi asebenzise isu lokuzethula, isu lokuzihasha kanye namanye amasu.

UCoplan (1985:186), uNtuli (1990:302), uMthethwa (1991:4), uMsimang noNtuli (1991:68), uBrubeck (1992:128), uGrove(1994:29), uMathenjwa (1996:109), uShabane (1997:1), uNkumane nabanye (2006:14), uBuning (1992:128), uMbatha nabanye (2003:35), nabanye ababhali bavumelana ngazwi linye ukuthi igama elithi *masikandi* lasuselwa egameni lesiBhunu elithi *musikant*. Uma igama elithi *musikant* silihushela esiZulwini, lichaza umuntu ongumculi. Esikhundleni sokuba lisiwe esiZulwini nencazelo yalo yesiBhunu lapho lihunyushwa, leli gama lasiwa kuphela nendlela eliphinyiswa ngayo kwathi incazelo yalo yashiywa ngaphandle.

Ngenxa yokuthi leli gama liwumfakela, abantu abehlukene baliphimisa ngezindlela ezingefani. Kunabathi *mazkande, mazkandi, maskanda, masikanda, maskandi, masikandi*, njalonzalo. Kulolu cwaningo sisebenzise leli elithi *masikandi*.

Umculo womasikandi wehlukene ngokwabantu abawuculayo. Kukhona umculo womasikandi besiZulu, besiNdebele, besiXhosa, njalonzalo. Yini umculo womasikandi besiZulu? Lona ngumculo womasikandi abangamaZulu abacula amaculo abo ngolimi lwesiZulu. Singaphawula lapha ukuthi akubona bonke omasikandi abangagudluki esiZulwini lapho becula, bakhona abathonywa ngezinye izilimi, bese besheba ngazo amaculo esiZulu.

1.8.2 Amasu omasikandi

Njengoba lolu cwaningo lumayelana namasu asetshenziswa ngomasikandi emculweni wabo, kubalulekile ukuthi sichaze ukuthi yini *amasu omasikandi*. Ngamasu *omasikandi* siqonde amaqhinga ehlukehlukehene asetshenziswa ngomasikandi besiZulu emculweni wabo ukuze kufezeke izinhloso zabo ezithile. Isu wukwenza into ethile kulandelwa uhlelo oluthile. Isu liwumphumela wokuhlela okuthile okwenzeka ngaphambi kokwenzeka kwalo. Ngesikhathi lo masikandi esebenzisa isu elithile, omunye usebenzisa elinye elehlukile elithi yena. Akhona futhi amasu

asetshenziswa yiningi lomasikandi; isu lokuhlaba izihlabo, amasu okuzethula, amasu okuqamba izidlaliso, amasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli, amasu asetshenziswa ngomasikandi ukwenekela abalaleli imizwa yabo, amasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli, ukuthonyeka wukubiza ingoma kanye nokuthonyeka wukusina indlamu. Noma ekhona la masu, imvamisa umasikandi ngamunye waziwa ngesu lakhe alikhonzile. Okunye futhi ukuthi kuya ngokuthi umasikandi ngamunye ufisa ukusebenzisa liphi isu kuliphi iculo lakhe.

1.8.3 Umculo womasikandi

Lapho sibuzwa othisha besiZulu, komunye wemihlangano yokubonisana, ukuthi *yini umculo womasikandi*, othisha behlukana amaqembu amabili. Iqembu lokuqala lathi *umculo womasikandi yinkondlo eculwayo*. Le ncazelo ayinombi kahle. Isizathu ngokuthi abaculi abaningi bacula amaculo ayizinkondlo kodwa lawo maculo awabizwa ngokuthi umculo womasikandi. Nangu nje uMzwakhe Mbuli ucula izinkondlo emaculweni akhe - into esimenze waziwa ngokuthi uyimbongi yabantu. Yize ecula ngezinkondlo, kodwa umculo wakhe awukaze ubizwe ngomculo womasikandi.

Eyoqweni likaSolwazi u-A.C. Nkabinde elisihloko sithi 'Inkwazi' kunenkondlo ebhalwe nguFalakhe Ngobese ethi 'Nkosi Yakho Konke' eyayiculwa nguSana Mnguni naMagugu eminyakeni eyadlula ethi:

*Usizi nokwenama kwethu
Kusingethwe nguy' uMdali;
Yen' owaz' ikusasa lethu,
Yen' owaz' izifiso zethu,
Yen' owaz' imidlinzo yethu,
Yen' owaz' konk' okwethu...*

(NKABINDE, 1971:71)

Nawo lo mculo awuzange ubizwe ngokuthi ungumculo womasikandi. Iqembu lothisha lesibili lavumelana ngokuthi *umculo womasikandi yinkondlo yomdabu eculwayo*. Abahluzi bayavumelana ngokuthi phakathi kwezinkondlo zomdabu ezikhona kukhona imilolozelo, inkulumbo-mpendulwano, umculo wezinyoni, izihasho, izibongo zamakhosi, amahubo empi, izithakazelo, umculo womasikandi, nezinye. Yini izinkondlo zomdabu? UZulu nabanye (1988:294) bathi:

*Esikhathini eside ngaphambi kokuba izilimi zibhalwe phansi, abantu base bevele benayo inhlobo ethile yezinkondlo, ababeyidlulisela ezizukulwaneni zabo ngomlomo. Lokhu kuthiwa **yizinkondlo zomdabu**. Abaqambi beziningi zalezi zinkondlo abasaziwa. Ezinye zazo lezi zinkondlo zishiwo ngezindlela ezahlukehlukenene. Alikho-ke iqiniso lokuthi yimaphi amazwi avela kuqala.*

Kunjalo alikho iqiniso lokuthi waqanjwa ngubani futhi nini umlolozelo othi:

We Nokuthela:

Wu, wu, wu!

Igula lomntwana:

Wu, wu, wu!

Zaqheqhe zengane:

Wu, wu, wu!

We Nomsutho:

Wu, wu, wu!

Woz' uthule;

Nca, nca, nca bo!

(Mabuya, 1988:24)

Ngenxa yokulokhu ushiwo ngomlomo, lo mlolozelo iningi labantu liyawazi. Usuka esizukulwaneni uye kwesinye. UNkumane nabanye (2006:12) benanela ngokuthi:

Inkondlo yomdabu isho inkondlo eyasunguleka esizweni esithile. Lena inkondlo engenakho ukuthonyeka okubonakala sengathi kunyonkelwe kwesinye isizwe. Iningi lezinkondlo zomdabu lithinta uhlobo lwezinkondlo olwalukhona ngaphambi kokufika kokubhala esizweni esinsundu. Abaqambi bazo kabasaziwa.

Izibongo zeNkosi uShaka (inkondlo yomdabu) ziyaculwa emculweni wamakhwaya lapho sithola ababhidisi bedle ingqephu, bekhomba phansi, eceleni naphezulu ngezindukwana ezicijile maqede sizwe imizwilili ngamazwi amtoti ithi:

*UShaka ngiyesab' ukuthi nguShaka,
Kwakuyinkosi yasemaShobeni.
UShaka ngiyesab' ukuthi nguShaka,
.....
ILemb' eleq' amany' amalemb' ngokukhalipha...*

Nawo lo mculo awubizwa ngokuthi ngumculo womasikandi. Ngisho amahubo empi ayizinkondlo zomdabu eziculwayo kodwa nawo awabizwa ngokuthi ngumculo womasikandi. UMathenjwa nabanye (2005:17) basinikeza nasi isibonelo sehubo lempi:

Igoso: *Saze sangena koBhevula!*
Ibutho: *Yith' uZulu!*
Igoso: *Baleka Mgwagw' uyesabeka!*
Ibutho: *Yith' uZulu!*
Igoso: *Inkani inkani yezinsizwa!*
Ibutho: *Awusidedele singene kwaNongoma!*

UMolefe (1999:47) naye usinikeza eyakhe incazelo yomculo womasikandi ethi:

Type of traditional music in which the instrumentalist sings and recites poetry.

Encazelweni kaMolefe kuvela ukuthi omasikandi bayathonyeka yizinsimbi zaseNtshonalanga bese bezinyokela emculweni wabo womdabu. Nonyembezi ukuvezile lokhu kuthonyeka ngenhla ku-1.8.1 lapho echaza ukuthi yini umasikandi. Ukuthonyeka kuchazwe kabanzi esahlukweni sesishiyagalolunye.

UMbatha nabanye (2003:34) benanela ngokuthi:

Uyizinhlobo eziningi umculo esabe sinawo thina bantu abansundu. Lo mculo yiwo kanye oyinkombandlela yesiko lethu. Thina sinamahubo anhlobonhlobo, sinemilolozelo... bese kuba umculo wezinsimbi ohambisana namazwi obizwa ngokuthi umculo womasikandi.

UMolefe kanye noMbatha nabanye bona baphumela obala bakubeke kucace kuthi bha ukuthi lo mculo ungowomdabu. UNyembezi, uMolefe kanye noMbatha nabanye bayavumelana ngokuthi emculweni womasikandi kuba khona izinsimbi ezelekelela abaculi lapho becula. Emandulo izinsimbi zomculo zazingekho, yizinto ezifike nabamhlophe kuleli.

Lapho uDavies (1994:123) echaza ukuthi yini umasikandi uthi:

A maskanda musician refers to himself or herself as someone who plays "a Zulu guitar". "A maskanda is umZulu ('a Zulu person'), someone who plays a Zulu guitar. Those who play in another way are not maskanda".

Lo mbhali uvalela ngaphandle omasikandi abafana noNothembi Mkhwebane ne-Saai Plaas Boys (omasikandi besiNdebele), INkuzemdaka, INjemboqo neChwane leBhaca (omasikandi besiXhosa) kanye noThokozani Langa (umasikandi odlalelwa nguNothi Ntuli isiginci esizihola phambili), nabanye. Bonke laba ngomasikandi ngoba bayawasebenzisa amasu okuzihasha lapho bezethula kanye namanye amasu asetshenziswa ngomasikandi.

NjengoNtuli noMakhambeni (1998), uNkumane nabanye (2006) bathatha elinye igxathu, umculo kamasikandi bawubize ngezibongo zikamasikandi bathi:

Izibongo zikamasikandi zehlukile... Zona yize ziyizibongo kazingeni ncimishi kulezi esithe ezasemandulo ngoba umasikandi uthi ezibonga ebe eshaya nesiginci noma inkositini. Kuyabonakala ukuthi lezi zibongo zinomthelela ovela esikhathini samanje ngoba zisebenzisa imishini yokucula eyayingekho endulo.

Kule ncazelo siphawula ukuthi lokhu thina esikubiza ngokuthi umculo womasikandi laba babhali bakubiza ngokuthi yizibongo zomasikandi. Siyaphikisana nababhali abathi umculo womasikandi yizibongo zomasikandi. Isizathu ukuthi izibongo zomasikandi azizimeli zodwa kodwa ziyingxanye yomculo womasikandi ngoba zitholakala kuwo. Lapho omasikandi becula babuye bazihashi, abazihashi iculo liqala lize liyophela. Siyavumelana nalaba bahluzi ephuzwini lokuthi kunomthelela ovela esikhathini samanje ngoba kusetshenziswa imishini yokucula eyayingekho emandulo.

Lolu cwaningo luveza ukuthi umculo wesimanje unomthelela emculweni womasikandi. Isizathu ukuthi emculweni womasikandi kusetshenziswa izinsimbi zesimanje, okukhomba ukuthonyeka komasikandi yizinsimbi zaseNtshonalanga. Ngaphandle kwalokho umculo womasikandi usungulwe esikhathini samanje, hhayi esikhathini sasemandulo, abelungu

bengakafiki kuleli. Esinye isizathu ukuthi abaqambi balo mculo bayaziwa bonke ukuthi bangobani noma babengobani (labo asebaya koyisemkhulu). Lokho kusibeka ethubeni lokuthi sisho kugcwale umlomo ukuthi kuyiphutha ukuthi abahluzi bathathe lolu hlobo lomculo balufake ngaphansi kwezinhlobo zezinkondlo zomdabu. Ukughubeka kufakwe umculo womasikandi ngaphansi kwezinkondlo zomdabu kuwukuphoqa isimo. Ngakho-ke ukuphendula umbuzo othi yini umculo womasikandi sithi umculo womasikandi yinhlanganisela yezinkondlo zomdabu nezesimanje eziculwa ziphinde zihaywe ngomasikandi ngendlela yesimanje besebenzisa iziginci, izinkositini, nezinye izinsimbi zesimanje.

1.8.4 Ukuhluzisa kanye nokuhlaziya

Kulolu cwaningo sihlaziya amaculo omasikandi anhlobonhlobo. Kubalulekile-ke ukuthi sichaze ukuthi siqondeni *ngokuhlaziya izinkondlo*. Ngamanye amazwi kumele siphendule umbuzo othi *Yini ukuhlaziya inkondlo*. UDamane (1986:57) uwuphendula ngamazwi ambalwa lo mbuzo athi:

Ukuhluzisa inkondlo kusho ukuphawula ngalokho umuntu akutholayo uma elalele noma efunda inkondlo.

Impendulo yalolu hlobo ingamdida omunye umuntu ngoba umbuzo umayelana nokuhlaziya kodwa impendulo ichaza ukuhluzisa. Lokhu kuveza omunye umbuzo othi *Yini umehluko phakathi kokuhluzisa nokuhlaziya?* UNyembezi (1992) uthi *ukuhluzisa kuchaza ukucwaninga ikhono lokubhaliwe kuthi ukuhlaziya kuchaze ukucubungula noma ukucwaningisisa*. Lezi zincazelo zichaza into eyodwa ngamazwi angefani. Ngakho-ke awukho umehluko kula magama. Kungaleso sizathu abahluzi bewasebenzisa ngokuwashintshanisa. Nathi kulolu cwaningo la magama sizowasebenzisa kanjalo ukukhomba *ukucwaninga noma ukucubungula*.

UMaphumulo (1991:94) uthi izinkondlo siye sizihlaziye ukuze sincome ngokugcwele izincazelo zazo. Kunjalo, kumele sibe nolwazi olunzulu lwamasu okuhlaziya izinkondlo ukuze sibe sethubeni lokwazi ukwehlulela ngokucophelela nangeqiniso lapho sihlaziya izinkondlo. Lo mbono uthola ukwesekelwa nguNtuli (1991:31) lapho ethi:

Ukuhlaziya imisebenzi yobuciko enjengezinkondlo nje kudinga ubuciko obukhulu. Kudinga futhi ulwazi olunzulu. Kubalulekile ukuthi umuntu ohlaziyo - okhomba okugculisayo nokungahlabi mxhwele enkondlweni - abe nolwazi olupheleleyo lwamasu asetshenziswayo ukuze ekugcineni kuphume umsebenzi ofanele ukubizwa ngokuthi yinkondlo...

Ngale kwalokhu okushiwo yilo mbhali, kubalulekile futhi ukuthi lapho umhlaziyi ehluza izinkondlo abuke izinto ngeso lembongi, kungenjalo angazithola ehlanekizela izimo, athi iqiniso akulona; okungeqiniso athi kuyilo. Lapho imbongi ihaya noma icula inkondlo iba sezweni lezimbongi. Lokhu abantu abaningi abangakuboni, imbongi iyakubona. Lokhu abantu abaningi abathi akubalulekile, kuyo kubaluleke kakhulu. Kubalulekile-ke ukuthi lapho imbongi ibona isihlahla sikhuluma, nomhlaziyi asibone kanjalo. Lapho ibona ukufa kuthatha umuntu, nomhlaziyi kumele akubone ukufa kunezandla nezinyawo, kucathama, kuze kumuthi xhakathisi umuntu maqede kwemuke naye. Inselelo enkulu ngomculo womasikandi ukuthi akubona bonke abalaleli abakwazi ukufinyelela ezimbongini ukuze bakwazi ukubona izimo ngeso lezimbongi.

1.9 Izahluko zocwaningo

Lolu cwaningo lwehlukaniswe izahluko eziyishumi. Isahluko ngasinye sidingida ngesihloko esisodwa esihlukaniswe izihlokwana ezimbalwa.

Isahluko sokuqala siklama indima yalolu cwaningo ngokwethula izihlokwana ezimayelana nalolu nocwaningo ezilandelayo: umumo

womculo womasikandi, umlando womculo womasikandi ngamafuphi kanye nomasikandi besiZulu nomculo wabo. Siphinde sethule nesizathu esiholele kulolu cwaningo, umbuzo kanye nemibuzwana ephathelene nocwaningo, inhlosongqangi kanye nezinhloso zocwaningo, omasikandi abathintekayo kulolu cwaningo, omasikandi okwenziwe izibonelo ngabo lapho kuvezwa imikhakha yomasikandi besiZulu, omasikandi okwenziwe izibonelo ngamaculo abo ukwesekela imibono, omasikandi okucashunwe ezinkulumweni zabo ukwesekela imibono, izincwadi ezifundiwe, amathiyori asetshenziswe kulolu cwaningo, izindlela zokuqoqa ulwazi, izincazelo zamagama aphathelene nocwaningo kanye nezahluko zocwaningo.

Isahluko sesibili simayelana nezincwadi eziphathelene nomculo womasikandi ezifundiwe.

Isahluko sesithathu simayelana namathiyori asetshenziswe kulolu cwaningo kanye nezindlela okuqoqwe ngazo ulwazi.

Isahluko sesine simayelana namasu asetshenziswa ngomasikandi lapho bezethula. Lapho kuhlaziywa ukuthi omasikandi bazethula kubani, bazethula kanjani futhi bazethulelani.

Isahluko sesihlanu simayelana nezidlaliso ezitholakala emculweni womasikandi. Lapho kuhlaziywa amasu okuqamba nokusebenzisa izidlaliso zomasikandi.

Isahluko sesithupha simayelana namasu okwedlulisa imiyalezo kubalaleli. Lapho kuhlaziywa amanye amasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli.

Isahluko sesikhombisa simayelana namasu asetshenziswa ngomasikandi ukwethula imizwa yabo kubalaleli. Lapho kuhlaziywa amanye amasu asetshenziswa ngomasikandi ukwethula imizwa yabo kubalaleli.

Isahluko sesishiyagalombili simayelana namasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli.

Isahluko sesishiyagalolunye simayelana namasu akhombisa ukuthonyeka komasikandi bethonywa yizimo ezithile. Lapho kuhlaziywa amasu okusebenzisa amaculo okholo, iziphicaphicwano, izinganekwane, okubiza ingoma, okusina indlamu kanye nesu lokusebenzisa izibongo zabantu abadumile.

Isahluko seshumi siphetha wonke umsebenzi walolu cwaningo. Sethula imiphumela yocwaningo ngamafuphi, izinselelo ezisendimeni yomculo womasikandi, izincomo bese siphetha lonke ucwaningo ngamafuphi.

1.10 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Njengoba lesi sahluko siyisendlalelo jikelele, sethule umklamo walolu cwaningo ngokuhlaziya izihloko nezihlokwana ezithinteka kulolu cwaningo. Ekuqaleni kwethulwa isithombe mayelana nomumo womculo womasikandi. Umumo womculo womasikandi siwuchaze ngokuhlaziya umlando womculo womasikandi kanye nomasikandi besiZulu. Ngamanye amazwi umumo womculo womasikandi uvezwe ngezimpawu ezimbili. Yize lezi zimpawu sizichaze ngokuzehlukanisa, azehlukene, ziyinto eyodwa, sizehlukanise ngenhloso yokuchaza nje. Lapho kukhulunywa akulula ukuthi umuntu akhulume ngomasikandi kodwa angakhulumi ngomlando walo mculo. Kanjalo nalapho umuntu ekhuluma ngomlando womculo womasikandi, kuthinteka izinhlobo zomasikandi, nokunye okuphathelene nomasikandi.

Kulesi sahluko kuveziwe ukuthi umlando womculo womasikandi usuka kude le ngeminyaka yezi-1888, ngesikhathi amaPutukezi efika neziginci nezinkositini kuleli zwe ezithengisela abantu abampisholo ababehlala emizini yezinsizwa. Kuveziwe ukuthi uPhuzushukela waba umasikandi wokuqala owakwazi ukuqopha umculo wakhe nokuthi ngaphambi kokuthi kuqoshwe umculo kaPhuzushukela umasikandi

nomasikandi wabe eziculela ngamunye kodwa ngemuva kwalokho omasikandi baqala ukucula bengamaqembu. Lokho babekwenza ngenxa yengcindezi eyayivela kophrojusa babo ababebagqugquzela ukuthi bacule bengamaqembu. Kuvelile futhi ukuthi lolu hlobo lomculo lwaluculwa ngabantu besilisa kuphela, kungafani nanamuhla lapho seluculwa nangabantu besifazane. Lokhu kukhomba uguquko oselwenzekile kulolu hlobo lomculo. Olunye uguquko oselwenzekile yilolu lomasikandi abangakwazi ukuzishayela iziginci, abashayelwa ngabanye.

Ucwaningo luveze ukuthi kunohla olude lomasikandi besiZulu. Noma kunjalo okwamanje alikabi bikho iqembu lomasikandi besifazane bodwa. Omasikandi abaningi kusengabantu besilisa. Kuvelile nokuthi lapho kwethiwa amaqembu kunomasikandi abasebenzisa amagama abo angempela, abathi becula ndawonye kodwa baqhakambise igama lomuntu oyedwa eqenjini, abasebenzisa amagama abaculi ababili abaseqenjini ngalinye njengegama leqembu, abasebenzisa igama lomuntu oyedwa eqenjini kanye nelinye igama elimele okuningi kanye namaqembu okungelula ukugagula abaphathi bawo ngenxa yamagama awo angehlukanisi. Baveziwe futhi nabanye omasikandi asebedlula emhlabeni.

Siveziwe isizathu esiholele kulolu cwanningo esiwukubona kunesidingo esikhulu sokuthi kwethulwe igama elilodwa elithi *amasu*, elingasetshenziswa esikhundleni samagama amaningi asetshenziswayo, kugagulwe ukuthi yimaphi amasu akhona kuphindwe kuhlaziywe ukuthi asetshenziswa nini futhi kanjani ngomasikandi besiZulu emculweni wabo. Inhlosongqangi yalolu cwanningo ewukwethula izinhlobonhlobo zamasu asetshenziswa ngomasikandi besiZulu emculweni wabo iveziwe kanye nezinhloso zocwaningo okuwukuveza obala omasikandi besiZulu abakhona kanye namasu abawasebenzisa lapho bezethula, beqamba izidlaliso zabo, bedlulisa imiyalezo yamaculo abo, bedlulisa imizwa yabo, bedweba izithombe-magama emiqondweni yabalaleli kanye nezinto ezibathonyayo bagcine sebezisebenzisa njengamasu emaculweni abo.

Umklamo wocwaningo udwetshwe ngokuveza omasikandi abathintekayo kulolu cwaningo okungomasikandi okwenziwe izibonelo ngabo lapho kuvezwa imikhakha yomasikandi besiZulu, omasikandi okwenziwe izibonelo ngamaculo abo ukwesekela imibono kanye nomasikandi okucashunwe ezinkulumweni zabo ukwesekela imibono.

Lesi sahluko siphinde sethula izincwadi ezifundiwe eziqukethe ulwazi ngesihloko esidingidwa yilolu cwaningo. Ngisho namathiyori asetshenziswa ekuhluzeni amasu asetshenziswa ngomasikandi besiZulu emculweni wabo nawo ethuliwe - Indlela Entsha Yokuhluzisa kanye nendlela eyahlongozwa nguShabane Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu. La mathiyori asiza ekuhlaziyeni okwenziwa kulolu cwaningo. Isizathu esenze ukuthi sikhethe Indlela Entsha Yokuhluzisa sisebenzisa imibono kaHeese noLawton ukuthi imibono yabo ingena khaxa emsebenzini walolu cwaningo. Kulesi sahluko siphawule ngomumo womculo womasikandi ngenhloso yokuthi sakhe isithombe esiphelele mayelana nalolu hlobo lomculo. Kukuwo umumo womculo womasikandi lapho sithole khona amanye amasu ayesetshenziswa kudala kanye nalawo asasetshenziswa kulolu hlobo lomculo. Lapho sesihlaziya amasu anhlobonhlobo sizode sijeqeza esahlukweni sokuqala sibheka amasu asetshenziswa kulolu hlobo lomculo. Esinye isizathu esenze sakhetha ukulandela imibono yalaba bahluzi ukuthi, phakathi kokunye, laba bahluzi bathi sikhona isidingo sokuthi kubhekwe lokho okuhloswe ngumbhali ngombhalo wakhe, uma lokho kuveza okuthile okubalulekile engxoxweni lapho kuhlaziywa umsebenzi wobuciko. Kulolu cwaningo ziningi iziwombe lapho sihlaziya okuqondwe ngumasikandi ngamunye. Isizathu esenze ukuthi sikhethe indlela eyahlongozwa nguShabane Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu ukuthi le ndlela yenza umcwaningi akwazi ukucoshela ngqo ulwazi, olunye lwalo okungelula neze ukuluthola engxenye ngaphandle kokuthi umuntu axhumane bukhoma nabanikazi balo - omasikandi. Esinye isizathu ukuthi le ndlela yenza umcwaningi akwazi ukubeka esikalini, ahlaziye ulwazi lwababhali nabacwaningi oselwaqotshelwa emabhukwini, alwehlulele

ngendlela enobulungiswa. Izindlela zokuqoqa ulwazi nazo zidaluliwe kulesi sahluko.

Achaziwe wonke amagama aphathelene nocwaningo - umasikandi, amasu omasikandi umculo womasikandi, ukuhluza kanye nokuhlaziya. Zonke izahluko zalolu cwaningi nazo ziveziwe ngamafuphi.

ISAHLUKO 2

IMIBHALO EMAYELANA NOMCULO WOMASIKANDI EFUNDIWE

2.1 Isingeniso

Kulesi sahluko sizobheka imibono yababhali asebeke babhala ngomculo womasikandi. Lokhu sizokwenza ngokubheka imibhalo ngokulandelana kwayo kusukela emibhalweni eyabhalwa kuqala ngokweminyaka size sizokuma emibhalweni ebhalwe kamuva. Sizogala ngokubheka ukuthi ababhali bawuchaza bathi yini *umculo womasikandi*. Ngemuva kwalokho sizobe sesibheka imibono yababhali asebeke babhala ngomculo womasikandi. Sizokwenza lokho sibe sihambe sivala izikhewu ezivelayo. Ekugcineni sizoveza siphinde siphawule ngomnikelo owenziwe ngumbhali ngamunye emibhalweni yomculo womasikandi kanye nalokho lolu cwaningo elihlomule ngakho embhalweni wombhali ngamunye.

Noma uMouton (2001:92) engayithandisisi le ndlela yokuhlaziya imibhalo ngokweminyaka ebhalwe ngayo, uyavuma ukuthi yiyona ndlela ayibona ingcono uma isetshenziswa esimweni lapho ucwaningo lwenziwa emkhakheni onomsebenzi ombalwa kakhulu. Uthi:

...it sometimes is the only way of making sense of the literature. This is often the case in studies of an exploratory nature where very little has been written, and in empirical studies where little or no theory exists. Under such conditions, it might be the only way that you can structure the discussion.

Ukwentuleka kwemibhalo kanye namathiyori okuhlaziya imibhalo, siyakubona endimeni yomculo womasikandi. Lokho kwentuleka kuholela ekwentulekeni kwezindlela zokuhlela imisebenzi yababhali asebeke benza ucwaningo ngomculo womasikandi. Ukube sinomsebenzi omningi

wababhali abacwaninge ngomculo womasikandi, ngabe sikhethe ukuhlela imibhalo yabacwaningi ngezinye zalezi zindlela ezilandelayo zokuhlaziya: indlela yokwehlukana imibhalo ngokwamathiyori asetshenzisiwe, indlela yokwehlukana imibhalo ngokwezindikimba, indlela yokwehlukana imibhalo ngokubheka izinhlobo ezehlukene zezindlela ezisetshenzisiwe emisebenzini yocwaningo, kanye nezinye izindlela.

Isizathu esenze ukuthi sikhethe ukusebenzisa indlela yokuhlaziya ngokubheka imibhalo ngokulandelana kwayo kusukela emibhalweni eyabhalwa kuqala ngokweminyaka size sizokuma emibhalweni ebhalwe kamuva ukuthi sithole imbalwa kakhulu imibhalo emayelana nocwaningo lomculo womasikandi. Lo mbono ufakazelwa uShabane (1997:77) lapho eveza ababhali abambalwa asebeke babhala ngalolu hlobo lomculo. Ubala uMsimang (1988), uNtuli (1990), uTurner (1990), uXulu (1991), uDavies (1992) uNtuli noMakhambeni (1995) kanye noMathenjwa (1996). Abanye ababhali esingabafaka kulolu hla lwababhali asebeke baphawula ngalo mculo nguCoplan (1985), uMsimang noNtuli (1991), uBrubeck (1992), uNyembezi (1992), uGrove (1994), uMathenjwa (1995), uShabane (1997), uMolefe, (1999), u-Olsen (2001), uSikwebu (2001), uMbatha nabanye (2003), uMzizi (2003), uLevine (2005) kanye noNkumane nabanye (2006).

2.2 Imibhalo emayelana nomculo womasikandi efundiwe

Ababhali asebeke baphawula ngomculo womasikandi behlukaniseka imikhakha emithathu: Umkhakha wokuqala ngowababhali ababhale ama-athikhili. Kulo mkhakha kukhona uNtuli (1990), uXulu (1991), uBrubeck (1992), uMathenjwa (1996) no-Olsen (2001). Umkhakha wesibili ngowababhali abaphawula ngomculo womasikandi bethinta lapha nalaphaya. Kulo mkhakha kukhona uCoplan (1985), uTurner (1990), uMsimang (1988), uNtuli noMakhambeni (1995), uDavies (1992), uNyembezi (1992), uGrove (1994), uMolefe (1999), uSikwebu (2001), uMzizi (2003), uMbatha nabanye (2003), uLevine (2005) kanye

noNkumane nabanye (2006). Umkhakha wesithathu nowokugcina ngowababhali abacwaninge umculo womasikandi ngokudephile. Kulowo mkhakha basebabili kuphela - uMathenjwa (1995) noShabane (1997). Lokhu kusibeka ethubeni lokuthi sisho singananazi ukuthi lo msebenzi wocwaningo ungomunye waleyo embalwa yabacwaningi abacwaninge umculo womasikandi ngokudephile.

UNyembezi (1992:291) noMbatha nabanye (2003:35) bavumelana ngokuthi *umaskandi* umuntu ocula ehola abanye phambili emdlalweni wokuhlabelela okuhambisana nokusina okuhambisana neziginci nezinkositini. Laba babhali banikela ngencazelo yomculo womasikandi emibhalweni emayelana nomculo womasikandi.

UCoplan (1985) encwadini yakhe esihloko sithi In Township Tonight! South Africa's Black City Music and Theatre, uthi uPhuzushukela waqala wacula ezitaladini zeTheku lapho ayevame ukudla ubhedu emincintiswaneni yangaleso sikhathi ngendlela ayesincinza ngayo isiginci.

Uthi amaculo angaleso sikhathi ayedlalwa ngentambo eyodwa njengoba kwakwenzeka kumakhweyana. Okwakugqamile nokwakukhonzwe kakhulu ngabantu ngaleso sikhathi kwabe kungabashayi beziginci kunomculo womasikandi owawuthathwa njengomculo wabelusi bezinkomo. Ngamazwi athi **"...owawuthathwa njengomculo wabelusi bezinkomo"**, uCoplan uqonde ukuthi umculo womasikandi wawubukelwa phansi, omasikandi babebekwa ezingeni labafana abelusa izinkomo. Okushiwo yilo mbhali kusekhona nanamuhla. Izingxoxo ezilandelayo zingubufakazi obuqanda ikhanda bokuthi abanye abantu basawubukela phansi umculo womasikandi:

UThwalofu uthi:

*Abantu abaningi babathatha **njengabantu abangenangqondo** omasikandi...*

(Ingxoxo oKhozini uTshathugodo noNgizwe bexoxisana
noThwalofu, 31 Januwari 2009)

UPhuzekhemisi yena uthi:

*Intsha kwesinye isikhathi **ikubukisa okohlanya** uma ushaya
isiginci...*

(Isolezwe, 9 Juni 2008)

Akukhathalekile ukuthi amazwi angenhla awehli kahle kulabo
abhekiswe kubo; iqiniso eselivelile elokuthi omasikandi sebeyawazi
amagama ababizwa ngawo ngabanye abantu. Sebeyazi ukuthi kukhona
abantu ababajabulelayo kanye nalabo ababagxekayo.

Ukuthi abanye abantu labo bantu abasina indlamu bababiza
ngamaganyana anganambitheki kwaziwa ngisho nayingane encane.
Ngomhla ziyi-19 ngo-Ephreli ngonyaka we-2008, ngosuku lwabantwana
emhlabeni jikelele uKhozi FM lwasakaza uhlelo lwabantwana ababevela
ezikhungweni ezingama-32 ezigcina abantwana abayizintandane
KwaZulu-Natali. Phakathi kwalabo bantwana kwakunomfana owazibiza
ngokuthi nguMduduzi Mvula. Lapho ebuzwa ukuthi uyakwazi yini
ukudansa, waphendula wathi:

*Angikwazi. Ngisho nontanga yami bathi nginomzimba oqinile.
Mina into engiyazi kahle ukusina indlamu kodwa **inkinga**
enginayo ngokuthi abantu bathi umuntu osina indlamu yiqaba.*

(Ingxoxo oKhozini uTshathugodo exoxisana
noMduduzi Mvula, 19 Ephreli 2008)

Abanye abantu basabambelele ekutheni omasikandi kudala babaziwa
bengabantu ababukelwa phansi. Izinkulumo ezifana nale kaDavies
(1994:124) ezinomthelela wokuthi omasikandi babukelwe phansi:

... part of their image is that of the "wandering" musician who, in previous years, travelled the countryside making himself known to many people by entertaining them in return for food, drink, money or a place to sleep... They were viewed homeless wanderers, people who lacked or shunned responsibility and often smoked insangu ("wild hemp").

Esinye sezizathu abazibekayo abanye abantu abagxeka umculo womasikandi ngokuthi lo mculo ulandelwa uxhaswe ikakhulukazi ngabantu abangaphucuzekile. UNyembezi (1992) uveza ukuphucuzeka kuchaza ukulandela inkambisa yesimanje yokuphila. Okuphazamisayo ngale mpucuko ukuthi kuqhakanjiswa inkambiso yaseNtshonalanga, yabelungu ibizwe ngempucuko kuthi inkambiso yabengabadi, engahambisani nempucuko yabelungu ibizwe ngobuqaba. UNyembezi (1992) uthi umuntu osalandela amasiko amadala ubizwa ngokuthi yiqaba.

Iningi lentsha ezikoleni libabukela phansi omasikandi kanye nomculo wabo. Isizathu elisibekayo ukuthi umculo womasikandi umculo wabantu abangafundile. Lolu hlobo lwentsha luyingxenye yabantu abampisholo abathi lapho sebefundile babukele phansi imvelaphi yabo.

Endimeni yomculo womasikandi bakhona omasikandi abafundile. Lapho singabala Amaqani (izingane zikaHhashelimhlophe), uKapteni (uThobani Mhlongo), uSbongiseni Mbatha wamaMbeje Amahle, uBonakele Masango, uThokozani Langa, nabanye. Asethembe ukuthi ukuya ngokwanda komasikandi abaphase ibanga leshumi nambili nangaphezulu kuzosiguqula isithombe sokuthi umculo womasikandi umculo wamaqaba nabantu abangafundile. Umbuzo wokuthi ngumuntu onjani ofundile, udinga olwawo ucwaningo.

Lapho sihlaziya izimo ezinomthelela wokuthi abanye abantu bangaluthandi lolu hlobo lomculo, sithole ukuthi akubona bonke abalaleli abakwazi ukubona izimo ngeso lezimbongi. Yikho lokho

okwenza abanye abantu bathi ngoba nakhu abakwazi ukufinyelela ezimbongini (komasikandi), bazithathise okwabantu abahlanyayo, bazibize nangamanye amaganyana anganambitheki kahle. Akumangazi-ke ukuthi abanye abantu umculo womasikandi bathi ungumculo wabantu abathile - *amaqaba*.

UCoplan (1985) uqhubeka athi kwakwande amaculo ayephathelene nenkumbulo, njengoba amadoda ayeshiye emakhaya eyosebenza emadolobheni. Amanye ayephathelene nobandlululo nezimo zemisebenzi ezazingagculisi. Kunjalo, amadoda ayekhumbula amakhosikazi awo, izinsizwa zikhumbula izintombi nezingoduso zazo. Yingakho uNtuli (1990) ethi omasikandi bangaleso sikhathi babecula ngothando kakhulu.

UCoplan (1985) uthi abashayi beziginci bangaleso sikhathi bazakhela udumo kubalandeli babo. Emincintiswaneni yangaleso sikhathi kwakwehlulelwa ngokubheka ikhono lokwenyuka kakhulu, lokuqamba, lokwethula noma ukungenisa iculo kahle, lokukhulumisa isiginci, lobugagu, lokusha nokubonga kanye nekhono lokusebenzisa ifomula yokuzethula. Lokhu kuthola ukwesekelwa uSkhindisabeSuthu engxoxweni esaba nayo nalo masikandi mhla ziyi-14 ngoNovemba ngonyaka we-2010. USkhindisabeSuthu uthi emqhudelwaneni we-Sorghum Breweries amajaji abheka indlela kamasikandi yokudlala isiginci, indlela yokucula kanye nokuzibonga kukamasikandi ngamunye.

UCoplan (1985) uthi eminyakeni ye-1950 uJohn Bhengu wafika eGoli wahlangana nophroja womculo wombhaqanga, uCuthbert Matumba weTrouble Company maqede waqopha umculo wakhe okokuqala osihloko sithi, Ilanga Libalele. Ngemuva kwalokho wabe esesebenza noMnumzane H.V. Nzimande. UNzimande wenza olukhulu uguquko emculweni nasempilweni kaJohn Bhengu nokwamenza waduma kakhulu waze wathola isidlaliso esithi *uPhuzushukela*. Wathengiswa ubuthaphuthaphu umculo kaPhuzushukela ngenxa yezinsimbi ezazisetshenziswa, ezazenza umuntu

owulalele adanse. Abadansi babegqoka izingubo ezazenza ababukelayo baphele yinsini.

UCoplan (1985) unikela ngamaphuzu alandelayo emlandweni womculo womasikandi:

- UPhuzushukela waqala wacula ezitaladini zeTheku lapho ayevame ukudla ubhedu emincintiswaneni yangaleso sikhathi ngendlela ayesincinza ngayo isiginci.
- Amaculo omasikandi angaleso sikhathi ayedlalwa ngentambo eyodwa njengakumakhweyana.
- Okwakugqamile nokwakukhonzwe kakhulu ngabantu ngaleso sikhathi kwabe kungabashayi beziginci kunomculo womasikandi owawuthathwa njengomculo wabelusi bezinkomo.
- Kwakwande amaculo ayephathelene nenkumbulo, njengoba amadoda ayeshiye emakhaya eyosebenza emadolobheni, ubandlululo kanye nezimo zemisebenzi ezazingagculisi.
- Eincintiswaneni yangalezo zikhathi kwakwehlulelwa ngokubheka ikhono likamasikandi lokwenyuka kakhulu, lokuqamba, lokwethula noma ukungenisa iculo kahle, lokukhulumisa isiginci, lobugagu, lokuhasha nokubonga kanye nekhono lokusebenzisa ifomula yokuzethula.
- Eminyakeni ye-1950 uJohn Bhengu wafika eGoli wahlangana noPhrojusa uCuthbert Matumba weTrouble Company maqede waqopha umculo wakhe okokuqala osihloko sithi, Ilanga Libalele. Ngemuva kwalokho wabe esesebenza noMnumzane H.V. Nzimande. UNzimande wenza olukhulu uguquko emculweni nasempilweni kaJohn Bhengu nokwamenza waduma kakhulu waze wathola isidlaliso esithi uPhuzushukela.
- Wathengiswa ubuthaphuthaphu umculo kaPhuzushukela ngenxa yezinsimbi ezazisetshenziswa, ezazenza umuntu owulalele adanse.
- Abadansi babegqoka izingubo ezazenza ababukelayo baphele yinsini.

UCoplan uphawula ngomculo womasikandi ebhekise emlandweni wawo. Nakhu ucwaningo lwethu oluhlomule ngakho emsebenzini kaCoplan:

- Kuphenduleke umbuzo othi *Kungani uBhodloza Nzimande ebiza uPhuzushukela ngedlozi lomasikandi?* Impendulo ithi uPhuzushukela waba ngumasikandi wokuqala owakwazi ukuqopha umculo wakhe.
- Luhlomule ngomlando omfushane womculo womasikandi.
- Ngesu lokwethula nokungenisa iculo kahle (lokuhlaba izihlabo).
- Ngesu lokuzethula kanye nesu lokuzihasha nokuzibonga.

Encwadini yakhe esihloko sithi Kwesukasukela, uMsimang (1987:15) uthi izibongo zomasikandi ziwuhlobo olusha lwezibongo. Lezi zibongo zehlukile kwezinye ngoba umuntu oshaya isiginci akagcini nje ngokuzibonga kepha uqale endlalele. Ekwendlaleleni kwakhe uyazethula; asitshela ukuthi ungubani wakwabani; ozalwa ngubani nobani. Kusuka lapho wethula indawo yakubo. Ngenkathi eyichaza (indawo yakubo), umfula awuphuzayo; isigodi asakhele; induna emphethe; kanye noMnumzane wesifunda akulokothi nakancane kusale. Muva nje uze abonge ngisho labo abambisene nabo futhi abakhuthaze ukuba umsebenzi wabo bawenze ngentshisekelo nangomdlandla omkhulu. Abanye omasikandi uze ubezwe sebethi: "Khuphuka, Khambalomvaleliso, ikhona lapho ingoma..." Ngala mazwi basuke beqonde ukuthi lowo odlala isiginci esithile (obizwa ngoKhambalomvaleliso eqenjini) akenyuse izinga adlala ngalo isiginci sakhe ngoba usuke esidlala ngendlela ehambisana nengoma kodwa esidlalela phansi kunalokhu okulindelwe ngumholi weqembu. Kokunye umholi weqembu usuke eqonde ukudlisela uma ethi umdlali wesiginci akasidlalele phezulu.

Emnikelweni kaMsimang lolu cwaningo luhlomule ngesu lokuzethula kanye nokuthi omasikandi abagcini nje ngokuzihasha bona; babuye bahashe nalabo abadlala iziginci emaqenjini abakuwo.

Ku-Athikhili yakhe esihloko sithi Remarks on Maskandi poetry, uNtuli (1990) uveza aphinde achaze izimpawu zomculo womasikandi. Usinikeza imvelaphi yegama elithi *maskandi*. Njengaye uCoplan (1985), naye uNtuli uthi leli gama lasuselwa egameni lesiBhunu elithi *musikant*. Uthi leli gama libhekiswe kumculi odlala isiginci ngeshuni yakudala. Lesi yisiginci esisethwe ngendlela yokuthi lowo osidlalayo akwazi ukuhlaba *izihlabo* nokusixoxisa indaba ehambisana neculo ngalinye. Uqhubeka athi ngale kwesiginci, kulolu hlobo lomculo kukhona izinkositini kanye namavayolini. Kunjalo, yingakho namuhla kukhona uLahlumlenze, uSkhindisabeSuthu noKhethani Mnyandu abangabanye bomasikandi abangabadlali bezinkositini.

UNtuli uthi abantu besilisa bahlangana okokuqala nezinsimbi zesimanje zomculo ngesikhathi befika emadolobheni amakhulu. Uthi bengakasunguli umculo womasikandi, abantu babazi umakhweyana owawudlalwa ngabantu besifazane kuphela. Lo mbono wesekelwa nguShabane (1997:62), uLevine (2005:60-61), uZulu (2004:104), nabanye. UNtuli ubuye athi umculo womasikandi kuseyiwo ozihola phambili ekuhlanganiseni umculo kanye nezibongo. Kuleli phuzu akulula ukuba sisho kugcwale umlomo ukuthi kunjalo noma akunjalo ngoba asikawuboni umsebenzi wocwaningo oqhathanisa umculo womasikandi neminye imiculo ephuzwini lezibongo.

Uthi iningi lomasikandi lalihlala ezinkomponi ezazibude buduze nezindawo lapho labe lisebenza khona. U-Olsen (2001) uyawufakazela lo mbono. UNtuli uthi omasikandi ababecula kahle babethola izibongo ngokwenza kwabo. Kokunye omasikandi babezibonga bona. Sizobona esahlukweni sesihlanu ukuthi omasikandi bazithola kanjani izihasho zabo. Sizoveza futhi ukuthi kungani sithi *izihasho zomasikandi* singathi *izibongo zomasikandi*.

UNtuli uthi ngezimpelasonto kwakuba nemiqhudelwano eyayiba phakathi komasikandi. Njengoba omasikandi babenabalandeli babo, kwezinye, izikhathi abalandeli babegqugquzela omasikandi ababebalandela

ukuthi baqhudelane nabanye. Lokho babekwenziswa ukuthi omasikandi nabalandeli babesuka ezindaweni zamakhosi lapho babekade beqhudelana ngengoma kusinwe kube mnandi. Uthi kulapho-ke umasikandi ayezithola ephakathi kwabantu ayengabazi bese ephoqeleka ukuthi azazise kulabo bantu. Indlela ayezazisa ngayo kwakungukutshela abantu ukuthi ungubani, uqhamuka kuphi, imiphi imifula nezintaba zangakubo, ubani inkosi noma induna yakhe, nolunye ulwazi ayelubona ludingekile lapho ezethula. Ngenkathi umasikandi ezethula wayelokhu enonga ngokuzibonga. Kunjalo, nanamuhla omasikandi basazethula lapho becula. Sizobona esahlukweni sesine ukuthi bazethula kanjani, kobani, nini, njalonzalo.

UNTuli uthi lapho sekuyiwa emakhaya omasikandi babehamba nazo iziginci zabo. Yikho phela lokho okwenza umculo womasikandi wasuka emadolobheni wasabalala nekwaZulu-Natali.

Uthi omasikandi bangaleso sikhathi babecula ngothando kakhulu. Phakathi kwamaculo abo kwakukhona ayephathelene nezingqinamba omasikandi ababebhekene nazo kanye nokunqoba ababedlule kukho, (izinkinga zokweshela nokunqoba izintombi). Uthi abanye omasikandi umculo wabo babewuthaka ngamaculo okholo. Ubala uCelukwazi Mdletshe ongomunye walabo masikandi, owayezibongela kuwo wonke amaculo akhe ngaphandle kwamaculo okholo. Okwakwenza omasikandi bacule ngothando ukuthi babeqhelelene nezesheli zabo, izingoduso zabo kanye nemindeni yabo. Ngeminyaka ye-1880, kusungulwa umculo womasikandi inkolo yobuKrestu yabe isifike kudala isithe chithi saka nezwe lonke. Abanye omasikandi bathatheka yinkolo yobuKrestu. Ngisho nanamuhla bakhona omasikandi abathatheka baze bathonyeke umculo wenkolo yobuKrestu bese bedebona umculo wabo ngomculo wokholo. Siphawulile esahlukweni sokuqala ngabanye omasikandi abakukhonzile ukunyonkela umculo wokholo emculweni wabo. Abanye omasikandi abathonyeka wumculo wokholo sizobabona esahlukweni sesishiyagalolunye lapho sesihlaziya izimo ezithonya omasikandi.

UNTuli uthi kudala umasikandi wayezishayela isiginci futhi eziculela yedwa. Lo mbono uthola ukwesekelwa ngu-Aaron Nyembe (umasikandi ongazange alithole ithuba lokuqopha umculo wakhe) esaxoxisana naye mhla zingama-21 ngoJuni ngonyaka we-2008 kanye noSkhindisabeSuthu esaxoxisana naye mhla ziyi-14 ngoNovemba ngonyaka we-2010. Uqhubeka athi ngokuhamba kwesikhathi umasikandi ngamunye wabe esejoyinwa ngabanye abaculi. Namuhla sekufakwa izinsimbi eziningi kulolu hlobo lomculo. Sivezile ngenhla ukuthi kwaba yini imbangela yokuthi umasikandi ngamunye ajoyinwe ngabanye abaculi. UNTuli uthi noma sekunamaqembu kodwa umuntu okusagxilwe kuyena umholi weqembu. Kunjalo umholi weqembu nguye osabizwa ngomasikandi. Sikuvezile lokhu ngenhla esahlukweni sokuqala, ezinhlotsheni zomasikandi abathi beyiqembu kodwa iqembu libe libizwa ngomuntu oyedwa.

UNTuli uthi kwesinye isikhathi kuba khona umdlalo wokulingisa lapho umasikandi nomunye eqenjini belingisa okuthile abacula ngakho. Kunjalo omasikandi abaningi bayakulingisa lokho abacula ngakho. Abanye noma kungeyona into abayithandayo, baphoqwa isimo esesikhona sokuqoshwa kwamavidyo namadividi. Uthi ezimweni lapho belingisa insizwa yeshela intombi, ithi ingaqoma intombi insizwa izibongele. Izibongo ezibonga ngazo lapho isiqonyiwe insizwa, zithi ukwehluka kulezo umasikandi avame ukuzibonga ngazo. Lo mbono usiholela ephuzwini elithi emculweni womasikandi kukhona izihasho zomasikandi nje kanye nezihasho zomasikandi zokunqoba.

UNTuli uveza izimpawu zobunkondlo ezitholakala ezibongweni zomasikandi ezifana nezingathekiso, ukuxhumana, isigqi, nokunye. Umasikandi nomasikandi uzethula ngokunye kwalokhu: *Zibambe...*, *Wazibamba...*, *Khuluma nazo...*, *Awuzwe-ke...* Lokhu umasikandi uqala akwenze kuzwakale sengathi ubhekise komunye umuntu kanti uzisho yena. Bakhona nokho abanye abavele bakusho kucace ukuthi bazisho bona. Kunjalo, sizokubona lokhu lapho sesihlaziya isu lokuzethula esahlukweni sesine.

UNtuli uthi indlela omasikandi abazibongela ngayo yehlukile kuleyo lapho umuntu ezibongela noma ebongelwa engaculi. Ezomuntu ongaculi ziba zinde kunezikamasikandi. Isizathu ukuthi inhloso yokuzibonga kukamasikandi ukuzethula kulabo abalalele umculo wakhe, abangamazi kanti ezabantu nje zishiwo zonke kokunye ingxenye yazo ngoba kusuke kugxilwe kuzo kuphela. Uthi kwesinye isikhathi umasikandi wethula omunye egenjini ngokumbongela. Lapho benza lokhu omasikandi basebenzisa isingathekiso kakhulu. Bayazibiza nangezilwane nokunye. Omasikandi bayazethula ngokuthi bagxeke noma baqhoshele abanye omasikandi. Uthi ubuciko obukhulu emculweni womasikandi bulapho umasikandi ethi ecula avele azibongele ebe engayekile ukuxoxisa isiginci. Sizokubona lokhu lapho sesiphawula ngesu lokuzethula esahlukweni sesine.

Emibhalweni yomculo womasikandi, uNtuli (1990) unikela ngemibono eminingi elandelayo:

- Uveza ukuthi imbalwa kakhulu imibhalo yocwaningo ngomculo womasikandi.
- Usinikeza imvelaphi yegama elithi *maskandi*.
- Uveza ukuthi abantu besilisa bahlangana okokuqala nezinsimbi zesimanje zomculo ngesikhathi befika emadolobheni amakhulu.
- Uthi iningi lomasikandi lalihlala ezinkomponi ezazibude buduze nezindawo lapho lalisebenza khona.
- Uveza ukuthi omasikandi ababecula kahle babenikezwa izibongo ngokwenza kwabo, kokunye bazibongele bona.
- Uthi ezinkomponi ngezimpelasonto kwakuba nemiqhudelwano eyayiba phakathi komasikandi.
- Uthi omasikandi babezethula kubalandeli bomculo wabo.
- Uthi ngenkathi bezethula babelokhu benonga lokho ababekusho ngokuzibonga.
- Uthi lapho sekuyiwa emakhaya omasikandi babehamba nazo iziginci zabo.

- Uthi omasikandi bangaleso sikhathi babecula ngothando kakhulu, kokunye bacule ngezinqinamba ababebhekene nazo beshela kanye nokunqoba ababedlule kukho.
- Uveza ukuthi abanye omasikandi umculo wabo babewuthaka ngamaculo okholo. Ubala uCelukwazi Mdletshe ongomunye walabo masikandi, owayezibongela kuwo wonke amaculo akhe ngaphandle kwamaculo okholo.
- Uveza ukuthi kudala umasikandi wayezishayela isiginci futhi eziculela yedwa.
- Uveza ukuthi noma namuhla sekunamaqembu kodwa umuntu okusagxilwe kuyena umholi weqembu nokunguyena osabizwa ngomasikandi.
- Uthi kwesinye isikhathi kuba khona umdlalo wokulingisa lapho umasikandi nomunye eqenjini belingisa okuthile abacula ngakho.
- UNtuli uveza izimpawu zobunkondlo ezitholakala ezibongweni zomasikandi ezifana nezingathekiso, ukuxhumana, isigqi, nokunye.
- Uveza ukuthi umasikandi nomasikandi uzethula ngokunye kwalokhu: *Zibambe...*, *Wazibamba...*, *Khuluma nazo...*, *Awuzwe-ke...* Lokhu uqala akwenze kuzwakale sengathi ubhekise komunye umuntu kanti uzisho yena. Bakhona abanye abavele bakusho kucace ukuthi bazisho bona.
- Uthi indlela omasikandi abazibongela ngayo yehlukile kuleyo lapho umuntu ezibongela noma ebongelwa engaculi.
- Uthi kwesinye isikhathi umasikandi wethula omunye eqenjini lakhe ngokumbongela.
- Uthi lapho bezethula omasikandi basebenzisa kakhulu isingathekiso. Yingakho-ke kokunye bezibiza nangezilwane.
- Uthi bayazethula ngokuthi bagxeke noma baqhoshele abanye omasikandi.
- Uthi ubuciko obukhulu bulapho umasikandi ethi ecula avele azibongele ebe engayekile ukuxoxisa isiginci.

UNtuli uphawula ngobunjalo bomculo womasikandi. Nakhu ucwaningo lwethu oluhlomule ngakho emsebenzini walo mcwaningi:

- Imvelaphi yegama elithi *maskandi*.
- Umlando omfushane womculo womasikandi.
- Umculo womasikandi wokholo.
- Umasikandi wayezishayela isiginci futhi eziculela yedwa.
- Noma sekunamaqembu kodwa umuntu okusagxilwe kuyena umholi weqembu okunguyena osabizwa ngomasikandi.
- Isu lokwenza samlalo wokulingisa.
- Isu lokuzethula nokuthi omasikandi bazethula kubani.
- Isu laphe umasikandi ethula omunye eqenjini lakhe ngokumhasha.

UNtuli noMsimang (1991:68-70) bathi umculo womasikandi unezibongo zomasikandi. Bathi lolu wuhlobo olusha lwezibongo oluhambisana nomculo weziginci noma izinkositini. Kamuva nje sekungena okusabhendi impela kwesekele umasikandi. Bathi lolu uhlobo oluphuma eceleni nje ngoba luhlunganisa umculo nokubonga. Loluhlobo lwalutholakala emadolobheni laphe kwakuba nemincintiswano yabadlali bezinsimbi. Izinsimbi ababhekise kuzo laba babhali iziginci nezinkositini ezidlalwa ngomasikandi.

Bathi uma ezibonga umasikandi noma ebonga omunye kwakufana nokuthi uyazethula kwababukelayo ukuze bamazi ukuthi ungubani wakuphi. Bathi imvamisa umasikandi uhlabelela ngalokho aseke wedlula kukho noma lokho akubonayo endaweni yakubo. Kokunye kuba ukusola isimo esithile umasikandi asibonayo. Kunjalo, siyakubona lokho emsebenzini wocwaningo lukaShabane (1997) ocwaninge amaculo okukhononda kaPhuzekhemisi.

Baqhubeka bathi izibongo zikamasikandi zinobunkondlo ngoba kuningi okutholakala kuzo nasezibongweni uqobo. Ukuvezile uNtuli (1990) lokhu ku-Athikhili yakhe esihloko sithi Remarks on maskandi poetry.

Bathi kunamafomula ambalwa awasebenzisayo umasikandi. Lo mbono uthola ukwesekelwa nguCoplan (1985). Baqhubeka bathi uma umasikandi ezethula angasebenzisa ukuthi "Zibambe..." bese esho igama lakhe. Uma engaqalanga kanje angathi: "Wazibamba...". Bangingi omasikandi abaqala ngokuthi: "Khuluma nazo..." bebhokise ezintanjeni zesiginci. Bathi ngasekuqaleni kuke kube sengathi umasikandi ubona omunye nje umuntu, bese ebuye ejika ekuveza ukuthi ukhuluma ngaye uqobo. Ukuveza ngokuthi athi: "Ubaba ongizalayo..." bese ethi "Umfula engiwuphuzayo...". Kunendlela yokuhlela esetshenziswa ngomasikandi. Esikhundleni sokuthi bathi: "Ngakhele intaba... Ngiphuza umfula..." bathi: "Intaba engiyakhele... Umfula engiwuphuzayo..." okuyinto edala impindamqondo. Kunjalo, lo mbono wokuzethula wesekelwa nanguMathenjwa (1996:114). Esahlukweni sesine sizowabona amanye amasu asetshenziswa ngomasikandi lapho bezethula.

Bathi lapho omasikandi behlaba ikhefu ekupheleni komusho noma bephinda amagama athile kudaleka isigqi. Bathi noma izibongo zomasikandi zingenabi njengezibongo zamakhosi, iyatholakala imifanekiso-mqondo kuzona. Kunjalo, umfanekiso-mqondo ogqame kakhulu emculweni womasikandi yisingathekiso. Sizokubona lokhu esahlukweni sesishiyagalolunye.

UNtuli noMsimang (1991) banikela ngemibono elandelayo:

- Umculo womasikandi wawutholakala emadolobheni lapho usanda kusungulwa.
- Umculo womasikandi unguhlobo lwezibongo oluhambisana nomculo weziginci noma izinkositini.
- Umculo womasikandi unobunkondlo.
- Omasikandi basebenzisa amafomula emculweni wabo.

Lapha ucwaningo lwethu luhlomule ngomlando omfushane womculo womasikandi, ngesu lokuzethula, ngezimo omasikandi abahlabelela ngazo kanye nobunkondlo obudalwa yimifanekiso-mqondo.

Ku-Athikhili yakhe esihloko sithi The Maskanda (1992), uBrubeck uthi abukho ubudlelwano phakathi komculo womasikandi kanye nomculo wejezi. Uthi bakhona abanye abantu abampisholo abangabidlali bomculo wejezi abaye bathake umculo wabo ngomculo womasikandi. Ukwenza kwabo kwenza kukhiqizeke uhlobo olusha lomculo.

Ngaphambi kokuthi ethamele umhlangano wokubonisana owawuqhutshwa uSipho Mchunu, uBrubeck wabe engazi lutho ngomculo womasikandi. Uthi ukhlangana kwakhe noSipho Mchunu kwamenza waqala ukuwuqonda kangcono umculo womasikandi. USipho Mchunu wenza umhlangano wokubonisana owawumayelana nomculo womasikandi. Kulowo mhlangano uMchunu wadlala wakhombisa izimo ezehlukene ezimayelana nomculo womasikandi: wadlala ishuni yaseGreytown; ishuni yokugida ehambisana nabantu abadala; ishuni yokugoshela abanye omasikandi ukuze kugqame ukuthi yimuphi umasikandi ongcono kunabanye; ishuni edlalwa ngumasikandi ohamba ibanga elide (ngezinyawo); ishuni edlalelwa ukukhombisa inhlonipho ezinyanyeni zomasikandi, ishuni edlalelwa ukuzithokozisa nje.

Uthi ukuchaza nokwenza kukaMchunu kwakhombisa ukuthi unolwazi olunzulu ngomculo womasikandi. Kumele kube njalo; uSipho Mchunu ngumasikandi osemnkantshubomvu. Ngaphandle kwalokho lo masikandi ubuye asebenze njengomunye wamajaji emincintiswaneni yomasikandi abangakaqophi obanjelwa eYunivesithi YaseNatali minyaka yonke.

UBrubeck uthi ngelinye ilanga umdlali wesiginci sejezi, uStephen Sher wamcela ukuba abhale umculo owawuzozwakala ungowaseNingizimu Afrika. Yabe iganele esokeni kuBrubeck. Wakhumbula izinto ezazikade zishiwo nguSipho Mchunu emhlanganweni wokubonisana ochazwe ngenhla. Ezintweni ezazichazwe nguMchunu, uBrubeck wakhumbula kahle zaba zine: *isingeniso, ukubongela amadlozi, ukugida kwabantu abadala kanye nokwenza abantu bahleke*. Ngesingeniso uBrubeck uqonde izihlabo zomasikandi; ngokubongela amadlozi uqonde izihasho umasikandi ngamunye azihasha ngazo emculweni wakhe. Ngokugida

kwabantu abadala uqonde isigqi esinensayo somculo womasikandi esasikhonzwe kakhulu nguPhuzushukela.

Uthi ukukhumbula izinto ezashiwo nguSipho Mchunu, ukuzakhela isithombe esithile emqondweni kanye nolwazi analo lokuqanjwa komculo waseNtshonalanga kwamsiza ukuba abhale iculo abe ecelwe nguStephen Sher ukuba alibhale.

UBrubeck unikela ngezinhlobo ezimbalwa zamashuni ezitholakala emculweni womasikandi. Lolu cwaningo luhlomule ngeshuni edlalwa ngomasikandi ngenhloso yokugqoshela abanye omasikandi ukuze kugqame ukuthi yimuphi umasikandi ongcono kunabanye.

Ku-Athikhili yakhe esihloko sithi Naming and Identification in Maskandi Poetry (1996), uMathenjwa uthi igama elithi masikandi libhekiswe ohlotsheni lomculo wesintu ohlanganisa umculo nenkondlo. Uyavuma naye ukuthi leli gama lasuselwa kwelesiBhunu elithi *musikant*.

Uthi ngesikhathi umasikandi ecula le nkondlo ubuye azibongele. Kunjalo, kuyinqubo yomasikandi ukuba eculweni ngalinye kube nesikhathi lapho umasikandi ezihasha khona.

Uthi omasikandi abaningi abasebenzisi amagama abethiwa wona ngabazali babo, basebenzisa amagama ayizidlaliso asuselwa ezihashweni. Kunjalo, bakhona baningi omasikandi abaziwa ngezidlaliso zabo. Siphawulile ngabo esahlukweni sokuqala. Uthi la magama bawathola ngesikhathi bekhula futhi asuselwa ezihashweni (ezigamekweni umasikandi ngamunye adlule kuzo). La magama aduma ukwedlula amagama omasikandi abethiwa wona ngabazali babo. Babe sebaziwa ngawo njengamagama abo asemthethweni. Uthi akufani namagama abazali abawetha abantwana babo, asukela ezigamekweni ezenzeka ngezikhathi bezalwa. Kumele sisho lapha ukuthi bakhona futhi abathi yize benawo lawo magama kodwa bakhethe ukusebenzisa

amagama abethiwa wona ngabazali babo. Siphawulile ngabo esahlukeni sokuqala.

Uthi ngokukaSipho Mchunu umculo wehlukaniswe ngokwabantu kanye nezindawo abantu abavela kuzo. Kukhona *isikhomazi, isiChunu, isiBhaca, isiZulu kanye nesishameni*. Uthi isikhomazi nguhlobo lwendlamu olukhonzwe kakhulu eMkhomazi, isiChunu uhlobo lwaseMsinga, isiBhaca uhlobo oluthandwa amaBhaca, isiZulu uhlobo oluthandwa ngamaZulu; isishameni uhlobo oluhlenganisa isiZulu nesiChunu. Lo mbono wesekelwa nanguShabane (1997:81).

UMathenjwa uthi amagama ayizidlaliso zomasikandi anezincazelo ezingaqondakali. Umuntu kudinga ukuthi abe nolwazi mayelana nokusungulwa kwawo. Kukhona *uPhuzethilomu, uStilobhosempunzi, uPhuzukwenaba, uSwidobhaliwe, uPhuzushukela, uPhuzekhemisi*, namanye. Sithanda ukuphawula lapha ukuthi noma engalandeleki amanye ala magama, akhona amanye alandelekayo lapho sicwaninga izincazelo zawo. Sizokubona lokhu esahlukeni sesihlanu.

Uthi amagama asuselwa ezihashweni iningi lawo angamabizongxube. Kunjalo nanka nje amanye amagama alolu hlobo: *uShibedabesabanika, INdloedlamakhandleleSharpsville, IXoxolikaMaShabalala*, ukubala ambalwa. Okunye esingakusho ngala magama ukuthi angamagama avama ukufingqa amagama akhe imisho esezihashweni. Insizwa engumZulu inezihasho zayo. Izihasho zakhiwa yizigameko insizwa esuke yedlule kuzo. Kukuzo-ke izihasho lapho ontanga betomula amazwi athile aphenduke abe yizidlaliso zensizwa. Sizokubona lokhu esahlukeni sesihlanu.

Uthi lapho omasikandi bezethula kubalandeli bomculo wabo basebenzisa izihasho zabo. Yizo izihasho ezenza kube lula ukuthi umasikandi ngamunye asichazele ukuthi ungubani, wakuphi, ozalwa ngubani, njalonzalo. Endimeni yomculo womasikandi omasikandi

bazihasha bona. Abanye omasikandi baziqamba bona amagama ayizidlaliso zabo.

UMathenjwa uphetha ngokuthi amagama abantu, ezintaba nemifula elekelela kakhulu ekuchazweni komasikandi. Amagama omasikandi abaziwa ngawo akuwona abethiwa wona ngabazali babo.

UMathenjwa unikele ngesu lokuzethula kanye nephuzu elithi izihasho zidlala indima enkulu ekuqanjweni kwezidlaliso zomasikandi. Lolu cwaningo luhlomule ngesu lokuzethula nesu lokuqanjwa kwezidlaliso zomasikandi. Sizokubona lokhu esahlukweni sesine nesesihlanu.

Emsebenzini wakhe wocwaningo osihloko sithi Ukukhononda Ezingomeni Zomaskandi: Kucutshungulwe EzikaPhuzekhemisi (1997), uShabane uveza ukuthi bonke ababhali nabaculi bayavumelana ngokuthi igama elithi *maskandi* liwumfakela olimini lwesiZulu, lithathelwe egameni lesiBhunu elithi *musikant*. Kunjalo ababhali bavumelana ngazwi linye ngemvelaphi yegama elithi *masikandi*.

UShabane ubuye asivezele imvelaphi yegama elithi *Phuzekhemisi* kanye nomlando walo masikandi ngamafuphi. Akushoyo ngoPhuzekhemisi kuthola ukwesekelwa ngu-Aroun noNgwane (2006). U-Aroun noNgwane yizikhulu zenhlangano yabasebenzi be-Numsa ezaxoxisana noPhuzekhemisi.

Lo mcwaningi *ithiyori* uyibiza ngokuthi *injulalulwazi*. Ocwaningweni lwakhe usebenzise injulalulwazi yababhali abampisholo base-Afrika, omasikandi kanye namanye amalunga omphakathi. Ababhali abhekise kubo nguSolwazi u-C.T. Msimang, uSolwazi u-D.B.Z. Ntuli, uSolwazi u-P.J. Zungu, uSolwazi uMazisi Kunene, uMnumzane Elliot Zondi, uNkosikazi Nonhlanhla Mathonsi, uMnumzane Credo Muthwa kanye noMnumzane Ngugi Wa Thiongo'o. Omasikandi namalunga omphakathi uShabane abambe izingxoxo nabo nguPhuzekhemisi, uVusi Gule, uSebenzile Nhlebelu, uSabelo Ngcamu, uMasonto Buthelezi, nabanye.

Imsebenzele kahle le thiyori uShabane ngoba ukwazile ukufinyelela ekucabangeni kwenzululwazi (ifilosofi) yase-Afrika nakwezenqubo yesimo senhlalo yamaZulu maqede wacoshela ulwazi lwendabuko.

Lo mcwaningi uveza aphinde achaze izindlela ezimbili azisebenzisile ukucoshela ulwazi: Indlela yokuqala ilapho umcwaningi ebhala ephepheni imibuzo bese eyihambisa noma eyithumela kulabo abaqokele ukuthi asebenzisane nabo ocwaningweni lwakhe. Indlela yesibili yeyeme ekuxoxisaneni nomphakathi lapho umcwaningi eyaye ahambe nemibuzo ayoxoxa nalabo abaqokele ukusebenza nabo ngesikhathi enza ucwaningo. Wenezezela ngokuphawula ngobuhle nobubi bokusebenzisa lezi zindlela.

Njengoba yentuleka kangaka imibhalo yocwaningo ebhalwe ngesiZulu futhi isiZulu kungulimi olukhulunywa ngabantu abaningi ukwedlula zonke ezinye izilimi eNingizimu Afrika, uShabane uphakamisa ukuthi kumele kuqalelwe kubhalwe izincwadi eziseqophelweni eliphezulu ngolimi lwesiZulu, ezeluleka abacwaningi ngemigudu okufanele bayilandele uma benza ucwaningo.

Uveza ukubaluleka kocwaningo lwakhe olungolokuqala ukwenziwa ngesiZulu ezingeni laseYunivesithi. Uveza izimo ezibe yimbangela yokusalela emuva kwezilimi zabantu abampisholo eNingizimu Afrika ekubhalweni ngezilimi zendabuko:

- Ukuqhoqhotshalwa kwabantu abampisholo yizizwe zaseNtshonalanga ezaziphoqa abantu ukuthi ulimi lwabo lwasemaYunivesithi kube yisiNgisi noma isiBhunu.
- Inkolo yobuKrestu eyafika nabefundisi yase isabalala nezwekazi lase-Afrika. Abefundisi babegcizelela ukuthi abantu abampisholo balahle amasiko abo, bemukele amasiko nendlela yokuphila yabelungu.

UShabane uyihlaba uyayihlikiza indaba yokufundisa ulimi (isiZulu) ngolunye ulimi (isiNgisi). Isizathu ukuthi uma laba bantu (abafundiswa ngesiNgisi) behluleka noma bengaphumeleli ngenxa yokungakwazi ukuchaza kahle lokhu abafisa ukukusho ngolimi lwasemzini (isiNgisi), kuthiwa bayiziphukuphuku.

Kunjalo, ingozi eyenziwa ngenhloso uShabane useyikhombile waze wakhomba nesisusa sayo. Akagcinanga lapho, uze waqala ukuza nesisombululo sokwentuleka kwemibhalo yocwaningo ebhalwe ngesiZulu.

Inselelo isele kwabanye abahluzi. Kukubo ukuthi bayaliphonsa itshe esivivaneni noma baba ngongqevudekle (bakhononda bengenzi lutho). Nathi sithi silandela ezithendeni zikaShabane, ngokwenza ucwaningo lwethu ngolimi lukaMthaniya.

UShabane uphawula ngezinhlobo zomculo womdabu wakwaZulu. Ubala ihubo lomndeni, ihubo elihutshwa yintombi uma iyogcagca, ihubo lesizwe kanye nengoma noma indlamu. Uphinde achaze izinto ezaziphelezela umculo wakwaZulu ngaphambi kokufika kwezinsimbi zomculo waphesheya kwezilwandle. Ubala ugubhu, umakhweyana, udloko, isitolotolo, imbungu, igemfe, umtshingo, izimpondo nezindweba. Akagcini lapho uze achaze izinhlobo zemiculo yomdabu ethake okwaphesheya kwezilwandle. Ubala isikhunzi, isicathamiya, ucothoza mfana kanye nomculo womasikandi.

Lo mcwaningi ubaleke kakhulu esihlokweni, Ukukhononda Ezingomeni Zomasikandi: Kucutshungulwe EzikaPhuzekhemisi. Noma kunjalo ukubaleka kwakhe esihlokweni kumenze wavumbulula izinhlobo zomculo womdabu wesiZulu ezibalwe ngenhla eziyisisekelo somculo womasikandi. Kusizile futhi ngoba kuze kwaveza nokuthi izinsimbi ezidlalwa emculweni womasikandi zidlalwa ezikhundleni zezinto zendabuko ezazidlalwa ukuphelezela umculo womdabu lungakasungulwa lolu hlobo lomculo.

Lapho ephawula ngemibono yababhali asebeke babhala ngomculo womasikandi, uShabane ubala uNtuli (1990; 1995), uMsimang (1988), uDavies (1992), uTurner (1990), uButhelezi (1996), uXulu (1991) noMathenjwa (1996) maqede aveze izinkinga ngocwaningo lwalaba babhali. Uthi inkinga enkulu wukuthi ucwaningo lwabo alugxili kahle ekusahlukaniseleni ngokugcwele izinhlobo zawo lo mculo, ikakhulukazi iqhaza elibanjwe yilo mculo ekuphawuleni ngezinto ezihlukumeza noma ezijabulisa umphakathi. Uthi abanye balaba bahluzi bakha phezulu bese beshiya ingoloyi kanti yiyo ingoloyi enomsoco. Ukuzama ukuvala leso sikhewu asikhombayo ube esethatha uhlangothi lapho ecwaninge khona iqhaza elibanjwe yilo mculo ekukhonondeni ngezinto ezihlukumeza umphakathi.

Enye inkinga lo mcwaningi ayikhombayo yileyo yemibhalo yabanye bababhali ababhale ngolimi lwesiNgisi nesiBhunu. Ubahlukanisa kanje: Ababhale ngesiNgisi uNtuli(1990), uTurner (1990), uDavies (1992) noMathenjwa. UNtuli (1990) ubuye wabhala ngolimi lwesiBhunu. Ababhale ngolimi lwesiZulu nguMsimang (1988) kanye noNtuli noMakhambeni (1995). UShabane uthi ukubhala ngesiNgisi nesiBhunu kwenza ukuthi umsoco nengqikithi yolwazi esiludingayo esiZulwini lulahlekelwe yisigqi, siluthole umsoco usugwinywe yizilimi zabezizwe. Lokhu kwenza thina zindlalifa sigcine sesidla umlaza ngenxa yokuthi onondlini bakithi sebethathe izaqheqhe bavubelela ngazo izibankwa, zaphenduka abomndeni. Lokhu uShabane ukushiso ukuthi abamhlophe sibathola bebangisana nathi thina bengabadi, kokunye basihola phambili lapho kuhlaziywa imibhalo ethinta izimpilo zethu, imibhalo ethinta amasiko awubuthina. Yingakho-ke sizwa uCoplan (1985), uDavies (1992), u-Olsen (2001), uLevine (2005) nabanye besixoxela ngomasikandi besiZulu kanye nomculo wabo. Ukuzama ukuvala lesi sikhewu, uShabane olwakhe ucwaningo ukhethe ukulwenza ngolimi lwesiZulu. Singaphawula futhi ukuthi ube ngumcwaningi wokuqala ukwenza lokho lapha eNingizimu Afrika.

UShabane uthi kunezinhlobo ezintathu zomculo womasikandi: isiZulu, isikhomazi kanye nesiChunu. Asivumelani naye lo mcwaningi kuleli phuzu. Lokhu akubiza ngezinhlobo zomasikandi thina sikubona kuyisisusa samanye amaculo omasikandi. Isizathu salokho ukuthi eculweni ngalinye likamasikandi ngamunye kuba nesithako noma izithako ezikhombisa ukuthi umasikandi unyonkele okuthile ezinhlotsheni zokusina ezibalwe yilo mcwaningi kanye nezinye angazibalanga lapha. Siphawulile ngalokhu esahlukweni sesishiyagalolunye.

Lo mcwaningi uphinde wabaleka futhi esihlokweni lapho ephawula ngezindikimba zomasikandi jikelele. Kulokho kuzingela kwakhe ubuye nokuthi uthando beludla ubhedu emculweni womasikandi ngaphambi kweminyaka ye-1990 kodwa ngeminyaka ye-1990 kwaba noguquko olukhulu. Omasikandi baqala baphawula ngezindaba zepolitiki. Sibona ukuthi imbangela yalokho ukuthi ngaphambi kokukhululwa kukaNelson Rolihlahla Mandela kudilikajele kanye nokhetho lokuqala lwentando yeningi, abantu babengenayo inkululeko yokusho lokho ababefisa ukukusho. Njengamalunga omphakathi waseNingizimu Afrika, nabo omasikandi baqala ukukhululeka baqamba amaculo agxeka abaholi bezepolitiki udede.

UShabane uphinde wathi ukuphuma esihlokweni lapho ephawula ngezihlabo emculweni womasikandi. Kulokho kuphuma esihlokweni, ubuye nolwazi olubalulekile oluphathelene nezihlabo. Uzichazile ukuthi ziyini, waphinde waveza nemisebenzi yazo elandelayo:

- Izihlabo zingenye yezinto ezenza ukuthi umculo womasikandi wehluke kweminye imiculo yomdabu.
- Zivusa usinga namadlingozi kumasikandi, kozakwabo eqenjini kanye nalabo abalalele.
- Zinika umasikandi ngamunye isibindi sokwethula umyalezo wakhe asuke ewuqukethe eculweni.

- Ziheha abalaleli abasuke belalele umculo kamasikandi bafise sengathi ngabe usemane uyaligala iculo lakhe umasikandi.
- Zenza amaphaphu ezibukeli abe phezulu, nazo zivukwe wusinga uma zizwa.
- Omasikandi badlisela ngazo izihlabo.
- Zigqamisa ubuciko nobugagu bukamasikandi ngamunye.

UShabane uhlaziye amaculo kaPhuzekhemisi egxile endikimbeni yokukhononda ayehlukanise izigaba ezintathu: ukukhononda okubhekiswe kubaholi bendabuko, okubhekiswe ezintweni ezingezinhle ezenziwa yiwo uqobo umphakathi kanye nokukhononda okubhekiswe kuhulumeni. Uphinde wahlaziya izindikimba ezimayelana nobumbano nokuzwana phakathi kwabantu abampisholo, eziphathelene nothando kanye nendikimba yokubonga nokuhalalisa. Nalapha umcwaningi uthe ukuphuma esihlokweni. Asikho isizathu esigqamile esisibonayo esenze umcwaningi aphume esihlokweni. Yena uzithethelela ngokuthi ubeveza ukuthi ngale kokuthi uPhuzekhemisi uyagxeka emaculweni akhe, uyancoma futhi uma kuvela isidingo.

Uphawula ngobunkondlo obutholakala emculweni womasikandi. Uchaza ukuthi buyini ubunkondlo aphinde aveze ukuthi ngale kwezimpawu zobunkondlo ezibongweni zomasikandi ezivezwa nguNtuli (1990) okuyimpindwa, ukuxhumana kwemigqa, ukusetshenziswa kwezifengqo nobuciko bokuqokwa kwamagama, kukhona impindamqondo, ukugcizelela amagama athile, ufanamsindo, ukwenzasamuntu, isifaniso, ukwenzasasilwane, njalonjalo. Uphinde aveze ukuthi umasikandi nomasikandi unezibongo zakhe nokuthi umasikandi ngamunye lapho ezethula usuke ezethula kubalandeli bakhe noma emphakathini. Indlela uShabane asebenzisa ngayo *izibongo* nezihasho ayehlukanisi, uthi omasikandi bayazihasha abuye athi bayazibonga.

Umsebenzi wocwaningo lukaShabane ungumnikelo omkhulu endimeni yemibhalo yobuciko, emculweni womasikandi besiZulu. Nalu ulwazi lwezinto lo mcwaningi anikele ngalo:

- Amathiyori angasetshenziswa ekucwaningeni umculo womasikandi.
- Izindlela ezimbili zokucoshela ulwazi endimeni yomculo womasikandi.
- Izinto ezazidlalwa kudala ukuphelezela umculo womdabu, zingakafiki izinsimbi zesilungu kuleli.
- Izinhlobo ezintathu zomculo womasikandi: isiZulu, isikhomazi nesiChunu.
- Umsebenzi wezihlabo emculweni womasikandi.
- Inkinga yokubhala ngesiNgisi noma ngesiBhunu ucwaningo lomculo womasikandi.

Ngaphezu kwakho konke, lo mcwaningi ube yingqalabutho ekwenzeni ucwaningo eYunivesithi ngolimi lwesiZulu. Uphawula ngomculo womasikandi ebhekise ekukhonondeni ezingomeni zikaPhuzekhemisi. Nakhu ucwaningo lwethu oluhlomule ngakho emsebenzini kaShabane:

- Amathiyori amabili angasetshenziswa ekucwaningeni umculo womasikandi.
- Izindlela ezimbili zokucoshela ulwazi endimeni yomculo womasikandi.
- Izinto ezazidlalwa kudala ukuphelezela umculo womdabu, zingakafiki izinsimbi zesilungu kuleli.
- Umsebenzi wezihlabo emculweni womasikandi.

Embhalweni wakhe wocwaningo osihloko sithi Onomastic aspects of Zulu nickname with special reference to source and functionality (1999), uMolefe usinikeza incazelo yakhe ethi umculo womasikandi wuhlobo lomculo womdabu lapho umuntu odlala izinsimbi ecula abuye

ahaye inkondlo. Izinsimbi abhekise kuzo yiziginci, izinkositini nokunye okusetshenziswa kulolu hlobo lomculo.

Ngale kwencazelo ubuye achaze kabanzi izidlaliso. Uthi kukhona ezisuselwa esiZulwini, esiSuthwini, esiNgisini, esiBhunwini kanye nasezilimi ezixubene. Usinikeza abantu abaqamba abanye izidlaliso, izimo ezenza abantu baqanjwe lezi zidlaliso, izinto ezifana nokuzaca nokukhuluphala, ubude, ibala lomuntu, ikhanda lomuntu, isandla, isisu, ezinye izitho zomzimba, izihasho, izithakazelo, izimoto, nokunye.

UMolefe ubuye aveze ubunkondlo obufana nefanankamisa, ifanangwaqa, isifaniso, isingathekiso, ukwenzasamuntu, ihaba, umbhingo, nokunye, okutholakala ezidlalisweni.

UMolefe uphonsa itshe esivivaneni-

- Ngencazelo yomculo womasikandi,
- Ngamasu okuqamba izidlaliso;
- Ngobunkondlo obutholakala ezidlalisweni.

Lolu cwaningo luhlomule ngencazelo yomculo womasikandi. Ngale kwencazelo lubuye lwahlomula ngezindlela izidlaliso eziqanjwa ngazo kanye nokuthi ziqanjwa ngobani. Luphinde lwahlomula ngobunkondlo obufana nemifanekiso-mqondo obutholakala ezidlalisweni zomasikandi.

Ku-Athikhili yakhe esihloko sithi Mina ngizokushaya ngengoma/I will challenge you with a song: constructions of masculinity in maskanda, U-Olsen (2001) usivezela izimo ezaholela ekusungulweni komculo womasikandi. Uthi umculo womasikandi waqanjwa ngabantu besilisa ababesebenza kude nasemakhaya, behlala ezinkomponi. Ngezikhathi zomhlabakhefu babecula izingoma ezabe zithandwa ukuculwa ngabathandiweyo babo. Ngokuhamba kwesikhathi bazithengela iziginci ezazidayiswa khona ezitolo zasezinkomponi baqamba ezabo izingoma ezaziphathelene nezimo ababebhekene nazo emisebenzini

kanye nesimo sombangazwe sangaleso sikhathi - ubandlululo. Kungaleso sizathu izingoma zomasikandi bakuqala zazigxile ekubaliseni. U-Olsen uyehluka kancane kuNtuli (1990) othi izingoma zomasikandi zangaleso sikhathi zazigxile othandweni. Yena uthi zazigxile othandweni nasekukhonondeni ngesimo sezombusazwe. Izinto ezazingenza omasikandi bakhononde yisimo ababezithola bekuso, beqhelelene nemindeni nabathandiweyo babo.

Ngemuva kokusethulela izimo ezaholela ekusungulweni komculo womasikandi u-Olsen usibeka esikhathini samanje. Omasikandi banamuhla ubehlukanisa imikhakha emibili. Uthi kukhona omasikandi abacula ngabodwana kanye nalabo abacula bengamaqembu. Uthi labo abacula ngabodwana bacula bebukelwa bukhoma futhi izingoma zabo ziphathelene nezimpilo nezimo abedlule kuzona. Omasikandi abacula bengamaqembu bavame ukuziqopha izingoma zabo futhi zimayelana nempilo jikelele kanye nezimo zezombusazwe.

Uqinisile u-Olsen uma ethi kunomasikandi abaziculela ngabodwana kanye nomasikandi ababa ngamaqembu. Omasikandi abacula ngabodwana bavame ukugcina bengawuqophanga umculo wabo. Into eyenza bangakwazi ukuqopha ukuthi izinkampani zivamise ukuqopha umculo womasikandi abangamaqembu. Isizathu ukuthi umculo wamaqembu yiwona odayiswa kakhulu kule ndima yomculo.

U-Olsen uqhathanisa omasikandi ababili abayizibonelo zalezi zinhlobo zomasikandi akhuluma ngabo - uShiyani Ngcobo kanye noPhuzekhemisi. Uthi uShiyani Ngcobo umele omasikandi abacula ngabodwana bese uPhuzekhemisi emela omasikandi abacula bengamaqembu. Izingoma zikaNgcobo zimayelana nokwehlukana kwezithandani, ukwehlukana kwemindeni kanye nomqhudelwano ophakathi kwamadoda. UNgcobo uze aphawule ngokuhlabana kwakhe endimeni yomculo kanye neqhaza lakhe ekugcineni lokhu okungamagugu esintu. U-Olsen uthi uPhuzekhemisi yena ungomunye walabo masikandi asebephumelele abacula bengamaqembu. Njengabanye omasikandi abacula

bengamaqembu, naye uPhuzekhemisi amaculo akhe agxile kakhulu kwezombangazwe nesimo somnotho. Lo mbono ufakazelwa nguShabane (1997) emsebenzini wakhe wocwaningo awenze ngamaculo kaPhuzekhemisi okukhononda.

Lolu cwaningo emsebenzini ka-Olsen luhlomule ngomlando omfushane kanye nezinhlolo zomasikandi, omasikandi abaziculela ngabodwana kanye nalabo abacula bengamaqembu.

USikwebu (2001) uveza omunye wemisebenzi yomculo womasikandi. Uthi abasebenzi ngezikhathi zeziteleka basebenzisa umculo womasikandi ukuziqambela amaculo abo omzabalazo.

Lolu cwaningo embhalweni kaSikwebu luhlomule ngomunye wemisebenzi yomculo womasikandi - ukuqanjwa kwamaculo omzabalazo asuselwa emculweni womasikandi.

NjengoNyembezi (1992:291), uMbatha nabanye (2003:35) basinikeza incazelo kamasikandi ethi umasikandi umuntu ocula ehola abanye phambili emdlalweni wokuhlabelela okuhambisana nokusina okuhambisana neziginci nezinkositini.

Embhalweni wakhe wocwaningo osihloko sithi Ubuciko Nobunkondlo Bomculo WeLadysmith Black Mambazo (2003), uMzizi uveza ukuthi kunabahluzi abathi isicathamiya singena ngaphansi kwezibongo nomculo womasikandi. Noma laba bahluzi bethi awukho umehluko phakathi kwalezi zinhlobo zomculo, yena uthi ukhona. Uthi izibongo zomasikandi zehluka kancane ezibongweni zasemandulo ngoba zona zihambisana nomculo weziginci nezinkositini. Lokhu kufakazelwa nguShabane (1997) othi njengaso isicathamiya, umculo womasikandi nawo ungumculo wezithako. Ngalokhu uqonde ukuthi umculo womasikandi unezithako; umculo wesicathamiya umculo wezithako. Izithako aziqondile izinto zakwamanye amazwe ezitholakala emculweni wesizulu womdabu.

Esikufunda emsebenzini kaMzizi ukuthi yize umculo womasikandi unobudlelwano nomculo wesicathamiya, lezi zinhlobo zomculo ziyazimela, alukho uhlobo olungena ngaphansi kolunye.

ULevine (2005) encwadini yakhe esihloko sithi The Drumcafe's Traditional Music of South Africa, uthi ngenxa yokuthi izinto zomculo zomdabu eziningi azisasetshenziswa, abantu sebathatha lezi zesimanje bazenza zahambisana nomculo wabo, isibonelo nje isiginci esesisetshenziswa esikhundleni sikamakhweyana nogubhu.

Uqhuba athi okwenza umculo womasikandi wehluke kweminye imiculo yaseNtshonalanga ngukuthi omasikandi baneshuni ebavumela ukuthi lokho abakuculayo kuzwakale kuculwa nayisiginci uqobo lwaso okukanye inkositini. ULevine uveza enye yezindlela zokucula lapho umasikandi enyusa khona izwi kakhulu. Uthi lena indlela eyayisetshenziswa kakhulu nguPhuzushukela emaculweni akhe. Lapho sibheka omasikandi esinabo namuhla abasebenzisa le ndlela siyamthola uBheki Ngcobo, owaziwa ngokuthi uHhashelimhlophe oyisebenzisa ngempumelelo le ndlela. Kanti naye uMfazomnyama wabe eyisebenzisa kahle le ndlela emaculweni akhe.

ULevine ubuye aveze ukuthi omasikandi bangabantu besilisa abalinganiselwa eminyakeni esukela kwengamashumi amabili kuya eminyakeni engamashumi amathathu. Lo mbono uyashayisana nokwenzeka endimeni yomculo womasikandi. Isizathu sokuqala ukuthi ucwaningo luveza ukuthi phakathi komasikandi besiZulu abesilisa abaningi, bakhona nomasikandi besifazane abalidlanzana. Singabala uShongani, uShonaphi, uTholakele, uBuselaphi, uNontombi, uBongekile, uBusi Mhlongo, nabanye. Isizathu sesibili ngukuthi bakhona futhi baningi omasikandi abangaphezulu kwale minyaka uLevine ayibalayo. Kulowo mkhakha singabala uThwalofu, uHhashelimhlophe, uBhekumuzi Luthuli, uPhuzekhemisi, uMfiliseni Magubane, uBheki Shangase, uBusi Mhlongo, nabanye. Ngakho-ke emaculweni womasikandi akukho mgomo weminyaka.

Uphinda aveze ukuthi emculweni womasikandi kuba khona lokho okususa usinga kumasikandi ngamunye, azibone esesina indlamu. Uqinisile uLevine lapha; lapho kusinwa kuyaye kuye nomculi ngamunye ukuthi uthanda ukusina luphi uhlobo lwendlamu. Phakathi kwezinhlobo zendlamu kukhona umzansi, isiZulu, isiBhaca, isishemeni, njalonjalo. Ngesikhathi omasikandi besina babe sebethola izihasho nezidlaliso, ababe sebaziwa ngazo kunamagama abo angempela.

Uthi umculo womasikandi uhleleke ngandlela thile, kuqala isingeniso. Esingenisweni umasikandi wethula indlela yakhe yokucula. Kudlalwa izinsimbi ngendlela esheshayo ngendlela yokukhulumisa izintambo ngokuzincinza. Ngemuva kwesingeniso umasikandi udlala isiginci ngendlela yokuthi isiginci esisodwa siveze izinhlobo ezimbili zomculo, yilowo oculwa umuntu oyedwa kanye nalowo oculwa ngabantu abalidlanzana. Ababhali asebeke babhala ngomculo womasikandi kanye nabo omasikandi uqobo lwabo bavumelana ngokuthi yizihlabo lezi ezichazwa nguLevine. ULevine uthi umasikandi ube esecula sengathi kwaphimbo lakhe seliyizinsimbi ezishaywayo.

Uthi uma umyalezo ufika kuvuthondaba, umasikandi afake izihasho. Uyazisho ukuthi ungubani, uzalwa ngubani futhi uphuma kuphi? Ngenkathi esho lokhu, umasikandi uyaye asebenzise amazwi ahlekisayo noma agxekayo noma aklolodayo. Uma izihasho seziphelile oculayo ube eseqhubeka ecula kokunye ngezwi lakhe elishintshanisa nezinsimbi nezihasho.

ULevine uveza ukuthi awukho umgomo wokuphetha iculo - oculayo uma ngoba esezwa ukuthi usengema. Amaculo omasikandi asetshenziswa ukuveza izimpawu ezithile zokuba ngumZulu, kumbandakanya amasiko. Amaculo amaningi agqugquzela inqubo yamaZulu, ubumqoka bamasiko/bemikhuba kanye nokubaluleka kwabantu ngokwamazinga (izikhundla) emphakathini. Lo mculo usuphenduke waba ibhendi (iqembu) ecula ngesiginci esizihola phambili, isiginci sebhesi

kanye nezigubhu. Lo mculo uyaqhubeka ngokude ufaka izimo ezithile zaseNtshonalanga, kodwa ulokhu ubambebele emculweni womdabu.

Isifundo esisithola lapha ngesobunjalo bomculo womasikandi. Siyathola futhi ukuthi umculo womasikandi unamafomula athile asetshenziswa omasikandi lapho becula. Ucwaningo lwethu luhlomule ngobunjalo bomculo womasikandi kanye namaformula asetshenziswa ngomasikandi emculweni wabo.

UNkumane nabanye (2006:14) encwadini yabo esihloko sithi IsiZulu Sanamuhla Esicebile. Ibanga 12. Incwadi Yomfundi, njengabanye abahlaziyi abafana noMsimang (1987), uNtuli (1990), uNtuli noMakhambeni (1998), nabanye, lokhu thina esikubiza ngomculo womasikandi bona bakubiza ngokuthi yizibongo zikamasikandi. Bayakuveza ukuthi izibongo zomasikandi zinomthelela ovela esikhathini samanje ngoba zisebenzisa imishini yesilungu eyabe ingekho kudala. Kungaleso sizathu bethi izibongo zikamasikandi azingeni ncimishi ezinkondlweni zomdabu. Siyavumelana nalaba babhali kuleli phuzu lokuthi umculo womasikandi awungeni kahle ezinkondlweni zomdabu. Sikuvezile lokhu esahlukweni sokuqala. Laba babhali babuye basivezele ukuthi umculo womasikandi wasungulwa ngesikhathi umculo womdabu wesiBhunu wawudlalwa ngezinkositini.

Baqhubeka basitshela ukuthi umculo womasikandi unobunkondlo futhi kunamafomula asetshenziswa ngomasikandi afana nalawa: Ifomula yokuzethula. Lena ifomula lapho umculi ezethula khona azisho ukuthi ungubani wakwabani, ozalwa ngubani nobani, kuyiphi indawo, uphuza muphi umfula, wakhele siphi isigodi, iyiphi induna emphethe kanye noMnumzane wesigodi avela kuso. Nabo, njengoNtuli (1990), baveza ukuthi ngesikhathi imbongi izethula iye isebenzise okunye kwalokhu: *Wazibamba umfo ka...*, *Zibambe mfo ka...*, *Khuluma nazo...* Umasikandi uhlaba ikhefu ekupheleni komugqa nomugqa weculo nokube sekwenza isigqi.

Bathi izibongo zomasikandi zidingida futhi zithathwa njengezibongo ngenxa yokwakheka kwazo. Ukuphindwa kwamanye amagama kudala ukuxhumana okuhle. Okunye futhi okutholakalayo ukusetshenziswa kwezifengqo ezidala imifanekiso-mqondo ethile. Umasikandi unelungelo lokuzibiza nganoma yisiphi isilwane noma into azifanisa nayo. Nangu nje uThwalofu ezibiza ngokuthi yena uyinkunziyembongolo. Naba nabaculi acula nabo baziwa ngaMankentshane; uBhekisisa Ngcobo waziwa ngokuthi uHhashelimhlophe. Konke lokhu kuveza ukuthonyeka okuvela ezibongweni ngoba lokhu kwande kakhulu ezibongweni zamakhosi noma abantu abadumile. Sizokubona ukuthonyeka komasikandi yizibongo zabantu abadumile esahlukweni sesishiyagalolunye.

Isifundo esisithola lapha ngesokuthi umculo womasikandi unezibongo zesimanje. Ngakho-ke uxube izinkondlo zomdabu nezesimanje. Siyathola futhi ukuthi igama elithi *masikandi* lasunguleka kanjani kanye nokuthi umculo womasikandi unamafomula athile asetshenziswa omasikandi lapho becula. Lolu cwaningo luzobuveza ubufakazi bemifanekiso-mqondo etholakala emculweni womasikandi nokuthonyeka komasikandi okuvela ezibongweni. Ifomula yokuzethula nayo izohlaziywa kabanzi ocwaningweni lwethu.

2.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Kulesi sahluko sihlaziye imibono yababhali asebeke babhala ngomculo womasikandi. Lokhu sikwenze ngokusebenzisa indlela yokuhlaziya imibhalo ngokweminyaka ebhalwe ngayo. Isizathu esenze ukuthi sisebenzise le ndlela ukuthi sithole imbalwa kakhulu imibhalo emayelana nocwaningo lomculo womasikandi. Ukube sinomsebenzi omningi wababhali abacwaninge ngomculo womasikandi, ngabe sikhethe ukuhlela imibhalo yabacwaningi ngezinye zalezi zindlela ezilandelayo zokuhlaziya: indlela yokwehlukana imibhalo ngokwamathiyori asetshenzisiwe, indlela yokwehlukana imibhalo ngokwezindikimba, indlela yokwehlukana imibhalo ngokubheka

izinhlobo ezehlukene zezindlela ezisetshenzisiwe emisebenzini yocwaningo, kanye nezinye izindlela.

Ababhali asebeke baphawula ngomculo womasikandi behlukaniseka imikhakha emithathu: Umkhakha wokuqala ngowababhali ababhale ama-athikhili. Umkhakha wesibili ngowababhali abaphawula ngomculo womasikandi bethinta lapha nalaphaya. Umkhakha wesithathu nowokugcina ngowababhali abacwaninge umculo womasikandi ngokudephile. Kulowo mkhakha basebabili kuphela - uMathenjwa (1995) noShabane (1997). Ngakho-ke lo msebenzi wocwaningo ungomunye waleyo embalwa yabacwaningi abacwaninge umculo womasikandi ngokudephile.

Lolu cwaningo luhlomule ngezindlela ezehlukene emibonweni yababhali nabahlaziyi asebeke babhala ngomculo womasikandi. Izimo ezinhlobonhlobo abacwaningi nababhali abaphawula ngazo emculweni womasikandi, abazibiza *ngezinto* noma *izindlela* noma *imigomo* noma *amafomula* noma *amakhono* noma *izitayela* ezithile abazibona bazizwe emculweni womasikandi besiZulu, zidonse amehlo ethu sabona sisikhulu isidingo sokuthi sivale isikhewu eside sivela lapho ababhali nabahluzi besebenzisa amagama angenhla endimeni yomculo womasikandi. Sibone ukuthi kunesidingo esikhulu sokuthi sinikeze igama elilodwa elimele wonke amagama abaliwe elithi *amasu* (isu uma lilinye), siqagule ukuthi yimaphi amasu atholakala emculweni womasikandi siphinde siwahlaziye ukuthi asetshenziswa nini futhi kanjani ngomasikandi besiZulu emculweni wabo.

Izindlela omasikandi abazethula ngazo, abacwaningi abafana noNtuli noMsimang, uMathenjwa kanye noNkumane nabanye, abaphawula ngazo ngamafuphi, zibe yisisusa sesu lokuzethula komasikandi.

Ubunkondlo obudalwa yimifanekiso-mqondo etholakala ezidlalisweni, uMolefe aphawula ngabo, kube yisisusa sesu lomasikandi lokudweba izithombe-magama emiqondweni yabalaleli. Izindlela zokuqanjwa kwezidlaliso, uMolefe noMathenjwa abaphawula ngazo emisebenzini

yabo, zibe yisisusa sesu lokuqamba kanye nokusetshenziswa kwezidlaliso zomasikandi. Ukuthonyeka komasikandi yizibongo, zabantu abadumile uNkumane nabanye abaphawula ngakho kanye nokuthonyeka wumdlalo wokulingisa, yikho okube yisisusa samasu omasikandi akhomba ukuthonyeka komasikandi bethonywa izimo ezinhlobonhlobo.

Sesiphetha singasho ukuthi umsebenzi kaShabane ube yisiqalo sesisombululo zezinye zezinkinga ezikhungethe abahlaziyi bobuciko bomlomo (umculo womasikandi). Lolu cwaningo luhlomule ngethiyori emsebenzini kaShabane. Sithathe ithiyori kaShabane sayinikeza isihloko esiyifanele, **Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu**, incazelo esifanele sase siyisebenzisa ocwaningweni lwethu.

ISAHLUKO 3

AMATHIYORI NEZINDLELA EZISETSHENZISWE KULOLU CWANINGO UKUQOQA ULWAZI

3.1 Isingeniso

Kulesi sahluko sizobheka amathiyori nezindlela ezisetshenziswe kulolu cwaningo. Sizogala ngokubheka amathiyori bese sigcina ngezindlela. Kubalulekile ukuthi ngaphambi kwakho konke lokho sichaze ukuthi iyini ithiyori. UShabane (1997:8) uthi:

Akulula ukuchaza injulalulwazi ngegama elilodwa. Uma siyichaza singathi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane umuntu alubopha ngoba eselwetshisile walucabangisisa kahle. Injulalulwazi ibopha lonke ulwazi olufihlekile oluthonjululwa kuphela yilabo okungaqondakali kalula abakhuluma ngakho. Lolu lwazi luye lugcizelelwe yizikhungo zemfundo ephakeme.

Uhlaka lwemicabango uShabane akhuluma ngalo luumgudu noma umzila umcwaningi ngamunye awulandelayo lapho enza ucwaningo emkhakheni othile. Lo mgudu ungumphumela wemicabango nemibono ecatshangisiswe yizincithabuchopho. Ngakho-ke singathi ithiyori ngumgudu noma umzila olandelwa ngabacwaningi lapho benza ucwaningo emikhakheni ehlukene ngenhloso yokufinyelela ezimpendulweni nasemibonweni emisha. Lapho echaza umsebenzi wethiyori uDu Plooy (1995:30) uthi:

Theory serves as a critical guide to future thought, research, and conceptualisation. It sets problems for research, identifies new subjects for investigation and directs scientific inquiry.

Lo mcwaningi uqonde ukuthi ithiyori ifana nenkombandlela eholela emibonweni emisha, nakolunye ucwaningo. Ngakho-ke umcwaningi owenza ucwaningo kumele abe nayo le nkombandlela. Noma umcwaningi ngamunye kunguyena oziqokela ithiyori afisa ukuyisebenzisa ocwaningweni lwakhe, kubalulekile ukuthi akhethe ithiyori engena khaxa emsebenzini awucwaningayo. USwanepoel (1990:1) ukubeka kahle lokhu athi:

If the theory is weak, or even worse, if it appears to be absent, our observations will likewise bear signs of weakness, inadequacy and even of irrelevance.

USwanepoel uchaza ukuthi ukukhetha ithiyori ezosetshenziswa ocwaningweni ngalunye kuyinselelo ngokwakho. Kumele umcwaningi acabangisise lapho ekhetha ithiyori azoyisebenzisa ocwaningweni lwakhe ngoba uma esebenzisa ithiyori engafanelekile, maningi amathuba okuthi imiphumela yocwaningo lwakhe ingathokozisi.

UWelman noKruger (2001:18) bona baveza iphuzu elibalulekile mayelana nethiyori, bathi:

A theory cannot apply to a few individuals or organizations.

Laba bacwaningi baqonde ukuthi ithiyori isuke ingeyona ithiyori yangempela uma ingenakusetshenziswa yiningi. Ithiyori yangempela kumele ikwazi ukusetshenziswa emikhakheni eminingi, hhayi emkhakheni owodwa noma embalwa kuphela.

Lo mbono wesekelwa nanguNtuli (1984:13) kanje:

...great art has a universal appeal. It conforms to some general universally accepted precepts. If it does not meet these requirements, its appeal is limited.

Kunjalo, ithiyori ephathelene nezinkondlo kumele isebenze kuzo zonke izilimi. Uma ithiyori isetshenziswa ezinkondlweni zesiVenda, kumele ikwazi futhi ukusetshenziswa ezinkondlweni zesiZulu, zesiXhosa kanye nezinye izilimi, uma kuvela isidingo.

3.2 Amathiyori asetshenzisiwe

Kulolu cwaningo sisebenzise **Indlela Entsha Yokuhluzwa** njengendlela esebenza cishe kuzo zonke izinkondlo. Noma le ndlela yokuhluzwa isebenza ngempumelelo ekuhluzeni umculo womasikandi, ihambe ishiya izikhewu. Kunolwazi umcwaningi angakwazi ukufinyelela kulo uma esebenzisa yona yodwa. Lokhu kufakazela umbono kaNtuli (1984:13) othi indlela yaseNtshonalanga yokuhluzwa ayenele ukuthi ingasetshenziswa yodwa kweminye imisebenzi yobuciko yase-Afrika enjengezinkondlo zomdabu. UNtuli (1984:13) uqhubeka athi:

After applying the universal yardstick, the critic proceeds to examine the finer peculiarities which are distinctive of the specific culture or environment.

Okushiwo nguNtuli yilokhu esikubiza ngokuthi ukuhamba kuvalwa izikhewu ezishiywa indlela yokuhluzwa yaseNtshonalanga. Lokho siyakuthola kwenzeka lapho sicwaninga umculo womasikandi. Kulolu hlobo locwaningo sithola ukuthi nakuba umculo womasikandi ungena emkhakheni wezinkondlo kodwa kunolunye ulwazi olukuwona, olungatholakali kwezinye izinkondlo. Isibonelo, akukho lapho umcwaningi engathola khona kabanzi ngesu lokuhlaba izihlabo ngaphandle kokuthi lokho akuthole komasikandi kanye nalabo abasondelene nalolu hlobo lomculo. Ongakuthola ezincwadini sekuqoshwe phansi, angakuthola ngoba lowo noma labo abakuqopha babekuthole komasikandi noma kulabo abasondelene nomculo womasikandi. Ngakho-ke lapho kusetshenziswa amathiyori asetshenziswa ezinkondlweni jikelele, kuba nezikhewu ezihambe zisala. Isizathu ukuthi lawo mathiyori awakwazi ukufinyelela

kolunye ulwazi oluqondene ngqo nomculo womasikandi. Ukufinyelela kulolo lwazi kudinga ithiyori noma amathiyori akhona. Ukuze sifinyelele kulolo lwazi oluqondene ngqo nomculo womasikandi, thina sisebenzise ithiyori eyahlongozwa nguShabane (1997) - **Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu.**

Kubalulekile ukuthi la mathiyori siwachaze ngaphambi kokuthi siwabone esetshenziswa. Ngezansi sizothatha ithiyori ngayinye siyichaze, siveze ubuhle nobubi bayo bese sisho ukuthi kungani sisebenzise yona kulolu cwaningo.

3.2.1 Indlela Entsha Yokuhlaza

Indlela Entsha Yokuhlaza yithiyori eyasungulwa yisikhungo semfundo ephakeme eNgilandi, iCambridge ngonyaka we-1919, isungulwa ngumnyango wolimi lwesiNgisi njengenye yezindlela zokufundisa. Le ndlela yabonakala iba yimpumelelo ngemuva kwesikhashana isunguliwe.

UHeese noLawton (1993:7) bathi abahlaziyi ababamba iqhaza elikhulu ekusabalaliseni le ndlela ngu-F.R. Leavis, uWilliam Empson kanye no-L.C. Knights. USwanepoel (1990:12) yena uthi ngeminyaka ye-1920 umhlaziyi waseNgilandi u-I.A. Richards washicilela umsebenzi wakhe owawumayelana nendlela yokuhlaziya yaseYunivesithi yaseCambridge osihloko sithi Practical Criticism. URichard kanye nabanye abahlaziyi ababethathekile yindlela Entsha Yokuhlaza benza le ndlela yasabalala neMelika jikelele. Ngemuva kwalokho le ndlela yasabalala umhlaba wonke jikelele.

Kusukela ngonyaka we-1919 isungulwa le ndlela kuye onyakeni we-1940 umgomo wayo kwakuwukuhlaziya okuthiwa yi-*close reading*. Lo mgomo wawuphoqa umhlaziyi ukuthi lapho ehlaziya umbhalo wobuciko acacase konke okuqondwe ngumbhalo. Umhlaziyi kwakumele aphawule ngombhalo wobuciko ngokugcwele, angashiya izikhewu mayelana nombhalo. UHeese noLawton (1993:7) bathi ukushicilelwa kwencwadi kaJohn Crowe Ransom

esihloko sithi The New Criticism ngonyaka we-1941 kwaholela ekutheni kubekwe imigomo elandelayo yale ndlela. Le ndlela -

- Igxile ekufundisiseni umbhalo nasekuhlaziyeni zonke izimpawu ezitholakala kulowo mbhalo,
- Iqhakambisa ulimi (amagama, kanye nemifanekiso-mqondo) njengesisekelo esisetshenziswa ukwedlulisa umyalezo noma imiyalezo yanoma imuphi umbhalo wobuciko,
- Igcizelela ukubumbana kwesakhiwo sombhalo kanye nalokho okushiwo umbhalo,
- Izama ukuphawula ngqo ngokugcwele kunokuphawula okungacacile nokungenasisekelo,
- Ayihambisani nalokho okushiwo ngombhali noma ngomlando wombhali kanye nalokho okuthiwa kuhloswe ngombhali ngombhalo wakhe;
- Ayinandaba kangako nohlobo lombhalo wobuciko noma izikhathi imibhalo ebhalwe ngazo.

UHeese noLawton (1993:11) bayahambisana nemibono emine yokuqala kaJohn Crowe Ransom kodwa bayaphikisana naye ngemibono emibili yokugcina. Baveza ukuthi sikhona isidingo sokuthi abhekwe nala maphuzu amabili uma evezwa okuthile okubalulekile engxoxweni lapho kuhlaziywa umsebenzi wobuciko. Bathi ulwazi lohlobo lombhalo wobuciko lubalulekile ngoba lungembula okuthile mayelana nomsebenzi ohlaziywayo. Siyavumelana noHeese noLawton ngalo mbono wabo. Isizathu sokuqala ukuthi emculweni womasikandi umlando omfushane ngomasikandi ngamunye uyelekelela kakhulu ekuqondeni nasekutholeni amanye amaphuzu abalulekile lapho kuhlaziywa lolu hlobo lomculo. Kulo msebenzi sizozithola izimo ezifakazela lo mbono. Isizathu sesibili ukuthi emculweni womasikandi ukuze sikwazi ukuhlaziya nokuphawula ngamasu anhlobonhlobo asetshenziswa ngomasikandi besiZulu, kumele sibe nolwazi lomculo womasikandi besiZulu.

UHeese noLawton (1993:9) baveza omunye umhluzi oyihlaba ayihlikize Indlela Entsha Yokuhluza, uHelen Gardner. Lo mhluzi uveza ukwesabela ukuthi kule ndlela maningi amathuba okuthi abahlaziyi bagxile kulokho okungamaphuzu akhomba ubuthakathaka bomsebenzi wobuciko. Ngokwenzenjalo umsebenzi ugcina sewehlulelwa ngalobo buthaka, kungabe kusabhekwa lokho okuhle ngawo. UHeese noLawton basheshe bawuphebeze umbono kaGardner bathi noma zingakhona izinsolo ezinjalo, lezo zinsolo aziqondene nokuhlaziywa komsebenzi wobuciko ngendlela enobulungiswa. Izinsolo ezibalulwa nguGardner yizinsolo ezingaphunyeleliswa ngabantu abanezinhloso ezehlukile kulezi zokuhluza umsebenzi wobuciko ngendlela enobulungiswa. Siyavumelana noHeese noLawton ephuzwini lokuthi kunoma iyiphi indlela yokuhluza ikhona intuba yokungena labo abahlose ukugxeka kuphela. Ngokulinganayo ikhona futhi intuba yalabo abazimisele ukuhlaziya imisebenzi yobuciko ngendlela enobulungiswa, abagxeka ngokwakhayo.

UHeese noLawton (1993:10) bathi:

Anyone claiming to have the only correct formula for literary criticism should be regarded with suspicion. Any one approach followed slavishly to the exclusion of all others is liable to become reductionist; that is, it oversimplifies complex issues and reduces them to a one-sided, limited viewpoint.

Siyavumelana nalaba bahluzi ukuthi kumele kungagxilwa endleleni eyodwa yokuhluza, kodwa kusetshenziswe nezinye izindlela ukuze kuvaleke izikhewu ezibonakala lapho kusetshenziswa indlela eyodwa yokuhluza. Ngale kokuvala izikhewu, ukusebenzisa indlela eyodwa yokuhluza kungaholela ekutheni ngaso sonke isikhathi kutholakale imiphumela ethi ayifane noma efana ncamashi lapho kuhluzwa imisebenzi yobuciko. Ukusetshenziswa kwezindlela zokuhlaziya ngokuhlanganyela kukhuphula amathuba okuthi kutholakale imiphumela

ehlukahlukene. Ngaleyo ndlela kube sekuthuthuka izinga lokuhlaziya imisebenzi yobuciko.

Kulolu cwaningo sisebenzise Indlela Entsha Yokuhluza egxile emibonweni kaHeese noLawton evezwe engxoxweni ngenhla. Isizathu esenze ukuthi sikhethe le ndlela yokuhluza ukuthi phakathi kwezinye izinto, le ndlela iqhakambisa ulimi (amagama, kanye nemifanekiso-mqondo) njengesisekelo esisetshenziswa ukwedlulisa umyalezo noma imiyalezo yanoma imuphi umbhalo wobuciko. Esahlukweni sesithupha sizohlaziya amanye alawo masu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli. Leyo miyalezo yeyeme kakhulu emagameni asetshenziswa ngomasikandi emaculweni abo. Esahlukweni sesishiyagalombili sizohlaziya amanye alawo masu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli. Lezo zithombe-magama ziwulimi olwencike ekukhethweni ngokucophelela kwamagama esiZulu. Esinye isizathu sokuthi sikhethe le ndlela yokuhluza ukuthi le ndlela igcizelela ukuphawula ngqo ngokugcwele kunokuphawula okungacacile nokungenasisekelo. Esahlukweni sesithupha nesesikhombisa sizophawula ngokugcwele ngalokho okushiwo ngomasikandi emaculweni abo.

Isizathu esenze ukuthi sikhethe imibono kaHeese noLawton ukuthi imibono yabo ingena khaxa emsebenzini walolu cwaningo. Esahlukweni sokuqala siphawule ngomumo womculo womasikandi ngenhloso yokuthi sakhe isithombe esiphelele mayelana nalolu hlobo lomculo. Kukuwo umumo womculo womasikandi lapho sithole khona amanye amasu ayesetshenziswa kudala kanye nalawo asasetshenziswa kulolu hlobo lomculo. Lapho sesihlaziya amasu anhlobonhlobo sizode sijejeza esahlukweni sokuqala sibheka amasu asetshenziswa kulolu hlobo lomculo. Ngakho-ke ulwazi mayelana nomculo womasikandi lubaluleke kakhulu kulo msebenzi ngoba, phakathi kokunye, lwembula okuningi mayelana namasu asetshenziswa ngomasikandi besiZulu. Esinye isizathu esenze sakhetha ukulandela imibono yalaba bahluzi ukuthi, phakathi kokunye, laba bahluzi bathi sikhona isidingo sokuthi

kubhekwe lokho okuhloswe ngumbhali ngombhalo wakhe, uma lokho kuveza okuthile okubalulekile engxoxweni lapho kuhlaziywa umsebenzi wobuciko. Kulolu cwaningo ziningi iziwombe lapho sihlaziya okuqondwe ngumasikandi ngamunye eculweni lakhe ngalinye.

Njengoba sibonile ngenhla ukuthi uHeese noLawton kanye noNtuli bathi umcwaningi kumele angagxili endleleni eyodwa yokuhluza, kodwa asebenzise nezinye izindlela ukuze kuvaleke izikhewu ezisala lapho kusetshenziswa indlela eyodwa yokuhluza, nathi kulo msebenzi asisebenzisanga indlela eyodwa. Ngezansi sizobheka enye indlela esiyikhethile, **Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu** ngenhloso yokuvala izikhewu ebezizovela lapho sisebenzisa **Indlela Entsha Yokuhluza** yodwa.

3.2.2 Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu

Njengoba esantuleka kangaka amathiyori aqondene ngqo nomsebenzi wokucwaninga umculo womasikandi, sithathe indlela yokuhluza kaShabane (1997) yokusebenzisa ulwazi nemibono yezincithabuchopho zase-Afrika kanye nolwazi lwendabuko olucoshelwe kubantu abazi kangcono ngomkhakha ocwaningwayo (omasikandi besiZulu), sanikeza le ndlela isihloko esiyifanele: **Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu**. Ngezansi sichaza umumo wale thiyori.

Lena ithiyori ehlanganisa ulwazi olubhalwe phansi lwezifundiswa zase-Afrika kanye nolwazi olungabhaliwe phansi lwabantu bomdabu balowo mkhakha ocwaningwayo. Ulwazi okubhekiswe kulo-

- Ulwazi lwendabuko olubalulekile olungabhaliwe phansi,
- Ulwazi lwesimo senhlalo yabantu abampisholo,
- Ulwazi lwesimo sezinto eziqhakanjiswa ngabantu abampisholo,
- Ulwazi lwezinto ezingamagugu zabantu abampisholo,

- Umlando ongabhaliwe phansi wabantu abampisholo;
- Inqubo nezinkolelo zabantu bomdabu.

Ubuhle bale thiyori ukuthi yenza umcwaningi akwazi ukucoshela ngqo ulwazi, olunye lwalo okungelula neze ukuluthola engxenye ngaphandle kokuthi umuntu axhumane bukhoma nabanikazi balo. Umcwaningi osebenzisa le thiyori uyakwazi ukufinyelela konondlini (omasikandi bedidiyelwe ndawonye) maqede bamklezise emibeleni egwansile. Uma efuna izaqheqhe (ulwazi oluphathelele nomlando womasikandi nomculo wabo kanye nokunye okuqondene nawo) omasikandi asebenkantshubomvu bayambukuzela emaguleni abo. Ulwazi lomasicandi abasafufusa ludidiyelwa ndawonye nalolo lomasicandi asebenkantshubomvu, kuphume ulwazi oludingekayo olusemqoka. Lolo lwazi umcwaningi ubuya nalo azoludidiyela nalolo lwazi olucoshelwe yizincithabuchopho zayizolo nezanamuhla. Ngaleyo ndlela kuyanda ukudla kokondla imizimba elambele ulwazi. Obunye ubuhle bale ndlela ukuthi yenza umcwaningi akwazi ukubeka esikalini, ahlaziye ulwazi lwababhali nabacwaningi oselwaqotshelwa emabhukwini, alwehlulele ngendlela enobulungiswa.

Ubuthakathaka bale thiyori ukuthi ayikabekwa esikalini ukuze abahlaziyi bemisebenzi yobuciko baphawule kabanzi ngayo. Okwamanje isathathwa njengomzamo ongudondolo lokudondolozela lapho kuhlaziywa umculo womasicandi, njengoba ingakabi bikho enye ithiyori yokuvala izikhewu ezivela lapho kuhlaziywa umculo womasicandi besiZulu kusetshenziswa izindlela zokuhlaza zaseNtshonalanga.

Ukuze sifinyelele ekucabangeni kwenzululwazi (ifilosofi) nakwezenqubo yesimo senhlalo yamaZulu, sisebenzise imibono yabacwaningi nababhali baseNingizimu Afrika abahlonishwayo abanemibele egwansile kwezobuciko bomlomo kanye namasiko esiZulu. Siphinde sasebenzisa imibono yomasikandi abasendimeni

yalolu hlobo lomculo abanolwazi oluningi olungakabhalwa phansi. Ababhali esibhekise kubo uSolwazi u-C.T. Msimang, uSolwazi u-D.B.Z. Ntuli, uSolwazi u-L.F. Mathenjwa, uDokotela u-B.A. Shabane, uNkosikazi u-N.M. Makhambeni, uMnumzane u-D.B. Coplan, uMnumzane u-L.E.N. Zulu, uNkosikazi u-K. Olsen, uMnumzane u-J. Clegg, uMnumzane u-D. Brubeck, uNkosikazi u-N. Davies, uMnumzane u-L. Levine kanye noMnumzane u-B. Mthethwa.

Omasikandi esibambe izingxoxo nabo ngu-Aaron Nyembe, uSibusiso Buthelezi, uBheki Mmeli Shangase, uSgwebosentambo, u-TV Biyela, uSkhindisabeSuthu, uSmonyosezintombi, uSipho Zulu noZondeni Chonco-Khuzwayo. Kulabo masikandi kukhona asebewuqophile umculo wabo nalabo abangakaqophi nhlobo.

Ngokusebenzisa le thiyori, sikwazile ukufinyelela ekucabangeni kwenzululwazi yase-Afrika nakwezenqubo yesimo senhlalo yamaZulu maqede sacoshela ulwazi lwendabuko olubhalwe phansi kanye nalolo olungakabhalwa phansi, ulwazi oluyokondla izizukulwane ezizayo.

3.3 Ukuqoqwa kolwazi nokugcinwa kwalo

Ngalesi sihloko siqonde izizinda lapho sikwazile ukuqoqa khona ulwazi, izindlela zokuqoqa ulwazi kanye nezindlela ulwazi olugcinwe ngazo. Lezi zimo sizoziveza, sixoxe ngazo ngezansi ngokulandelana kwazo.

3.3.1 Imithombo yolwazi

Ukuze siqoqe ulwazi esilusebenzise kulo msebenzi wocwaningo, sisebenzise izizinda ezinhlobonhlobo ezilandelayo: omasikandi besiZulu, amalunga omphakathi, umsakazo uKhozi FM, ithelevishini, amaphephandaba, amakhasethi, amasidi, ama-athikhili, izincwadi kanye nemisebenzi yocwaningo.

3.3.1.1 Omasikandi

Komasikandi besiZulu sixoxe nalabo abasebasha endimeni yalo mculo kanye nalabo asebebadala. Kulabo masikandi kukhona labo asebewuqophile umculo wabo, abanethemba lokuthi bazowuqopha umculo wabo kanye nalabo asebaphelelwa yithemba lokuthi bayoke bawuqophe umculo wabo.

3.3.1.2 Amalunga omphakathi

Amalunga omphakathi ambandakanya abalandeli nabathandi bomculo womasikandi, othisha abafundisa isiZulu kanye nabafundi besiZulu basemasekhondali.

3.3.1.3 Umsakazo

Emsakazweni uKhozi FM silalele izinhlelo ezidlala umculo womasikandi.

3.3.1.4 Ithelevishini

Kwa-SABC 1 silalele izinhlelo ezidlala umculo wesintu njalo ngesonto, kumbandakanya umculo womasikandi.

3.3.1.5 Amaphephandaba

Amaphephandaba esiwafundile *i-City Press*, *ILanga*, *Isolezwe*, *i-Sowetan* kanye *ne-Daily Sun*.

3.3.1.6 Amakhasethi namasidi

Amakhasethi esivalalelile abhalwe ekugcineni kwalo msebenzi, ngemuva kohlu lwezincwadi ezifundiwe.

3.3.1.7 Imisebenzi yocwaningo

Ngemisebenzi yocwaningo siqonde ama-athikhili kanye neminye imisebenzi eyenziwe ezingeni elidephile. Ama-athikhili afundiwe ngawalaba bacwaningi: uNtuli (1990), uBrubeck (1992), uMathenjwa (1996), uSikwebu (2001), u-Olsen (2001) kanye no-Aroun noNgwane (2006).

Imisebenzi yocwaningo oludephile esiyifundile eyalaba bacwaningi: uShabane (1997), uMolefe (1999) kanye noMzizi (2003). Kumele siphawule lapha ukuthi noma uMolefe noMzizi benze ucwaningo oludephile, ucwaningo lwabo aluqondene nomculo womasikandi. Lapho bephawula ngomculo womasikandi bathi janti bedlule. UShabane yena ungena ajule ocwaningweni lwakhe alwenze ngoPhuzekhemisi.

3.3.1.8 Izincwadi

Izincwadi ezifundiwe yilezo eziphathelene nomculo womasikandi, kumbandakanya isichazamazwi. Ababhali bezincwadi ezifundiwe ezithinta lapha nalaphaya ngomculo womasikandi kanye nomasikandi yilaba abalandelayo: uCoplan (1985), uMsimang (1987), uNtuli noMakhambeni (1998), uNtuli noMsimang (1991), uNyembezi (1992) - isichazamazwi, uMbatha nabanye (2003), uNkumane nabanye (2006) kanye noLevine (2005).

3.3.2 Izindlela okuqoqwe ngazo ulwazi.

Ukuze sikwazi ukuqoqa ulwazi obeludingeka kulolu cwaningo, kudingeke ukuthi sisebenzise izindlela ezilandelayo: ukuxoxisana bukhoma nomasikandi namalunga omphakathi angabathandi nabalandeli bomculo womasikandi kanye namalunga omphakathi nje, ukulalela izingxoxo oKhozini FM ezihlelwe ngabethuli bezinhlelo zomsakazo (uKhathide Tshathugodo Ngobe noNgizwe Mchunu), ukulalela izingxoxo kuthelevishini ezihlelwe ngabethuli bezinhlelo zomculo wesintu

kuthelevishini uLerato Mvelase, uNhlanhla Ngwekazi, uTeboho Mahlaela noTshathugodo Ngobe, ukufunda izindaba eziphathelene nomculo womasikandi emaphephandabeni, ukuthumela uhla lwemibuzo ephathelene nomculo womasikandi kwabanye omasikandi nakumalunga omphakathi, ukulalela amakhasethi omculo womasikandi besiZulu, ukulalela amasidi omculo womasikandi besiZulu, ukufunda izincwadi nama-athikhili abahluzi asebeke benza ucwaningo emculweni womasikandi, ukufunda ezinye izincwadi ezimayelana nomculo womasikandi kanye nokufunda izincwadi esicaphune kuzo lapho sesekela amanye amaphuzu.

3.3.2.1 Komasikandi

Omasikandi abaningi abagcwele esiFundazweni saseGauteng badabuka KwaZulu-Natali. Into edala lokho ukuthi eGauteng kulapho kugcwele khona izinkampani eziqopha umculo wabo uma kuqhathaniswa naKwaZulu-Natali.

Iningi lomasikandi esixoxisane nabo yilabo abasebenza behlala emizini yezinsizwa esiFundazweni saseGauteng. Emizini yezinsizwa sikwazile ukuxoxisana nomasikandi abakade bawuqopha umculo wabo, omasikandi asebewuqophile umculo wabo kodwa ongakakhishelwa abalaleli, nomasikandi abalungiselela ukuwuqopha umculo wabo, omasikandi abangakacabangi ukuwuqopha umculo wabo kanye nomasikandi asebaphelelwa yithemba lokuthi bayoke bawuqophe umculo wabo kodwa abasazidlala iziginci.

Besihlela imibuzo kuqala bese sinxusa omasikandi ukuthi basiphe ithuba esingaxoxa nabo ngalo. Noma singakwazanga ukubathola bonke, sikwazile ukuxoxisana nedlanzana. Lapho sesixoxisana nomasikandi ngamunye besibuza umbuzo ngamunye bese sizibhala phansi izimpendulo umasikandi ngamunye asinikeza zona.

Ubuhle bale ndlela ukuthi umcwaningi uyakwazi ukulandelisa ngomunye umbuzo ongekho ohlwini lwemibuzo, uma kuvela isidingo. Ububi bayo ukuthi abanye omasikandi bakhuluma bekhululeke kakhulu kwesinye isikhathi kuze kudingeke ukuthi umcwaningi akufingqe ngamazwi akhe lokho abakushoyo. Kwesinye isikhathi umasikandi uthi esewuphendulile umbuzo abuye abuyele emuva anikeze olunye ulwazi.

Ubuhle bale ndlela ukuthi yenza umcwaningi akwazi ukucoshela ngqo ulwazi, olunye lwalo okungelula neze ukuluthola engxenye ngaphandle kokuthi umuntu axhumane bukhoma nabanikazi balo.

3.3.2.2 Kubalandeli bomculo womasikandi kanye namalunga omphakathi

Amalunga omphakathi angabathandi nabalandeli bomculo womasikandi aselekelele kakhulu ngolwazi obeludingeka kulolu cwaningo. U-Aaron Nyembe ungomunye wamalunga omphakathi esizuze lukhulu kubona. Ulwazi kanye nothando luka-Aaron Nyembe, ongumdayisi wamakhasethi emiculo enhlobonhlobo, kumbandakanya umculo womasikandi, kuselekelele kakhulu kulolu cwaningo. U-Aaron unolwazi lomasikandi abasaphila kanye nalabo asebenzela koyisemkhulu. Wazi omasikandi abasafufusa, abasaqophe amaculo ambalwa kanye nalabo asebehambe ibanga elide endimeni yalolu hlobo lomculo. Ngale kokudayisa lolu hlobo lomculo, u-Aaron ungomunye womasikandi abangalitholanga ithuba lokuqopha umculo wabo, abagcina ngokudlala umculo wabo bukhoma emphakathini.

Ukuze sithole indlela amanye amalunga omphakathi ongamaZulu abuka ngayo umculo womasikandi, sixoxisane nozakwethu emsebenzini, othisha ezikoleni, abafundi basemasekhondali kanye namalunga emiphakathi ehlukehlukehene. Ukugcina ngokulalela umsakazo, ngokubukela nokulalela ithelevishini, ngokufunda amaphephandaba, ngokuxoxisana nomasikandi asebewuqophile umculo wabo, nomasikandi abangakawuqophi umculo wabo, namalunga omphakathi angabathandi nabalandeli bomculo womasikandi, namalunga omphakathi nje

nokulalela amakhasethi, amasidi, bekungenele ukuthi besingakwazi ukuqoqa lonke ulwazi obeludingeka kulolu cwaningo. Kungaleso sizathu siye sahlela imibuzo sayithumela kwabanye omasikandi asebewuqophile umculo wabo, komasikandi abangakawuqophi umculo wabo kanye namalunga omphakathi. Labo bantu besibathumelela imibuzo, bayiphendule bona maqede siyilande. Ububi bale ndlela ukuthi ezinye izimpendulo azibuyi, nakulezo ezibuyayo kuba neminye imibuzo engaphendulwanga.

3.3.2.3 Emsakazweni

Kuselekelele kakhulu kulolu cwaningo ukulalela uhlelo oluthi 'Sigiya ngengoma' emsakazweni uKhozi FM njalo ngeMigqibelo kusukela kugamenxe ihora lesishiyagalolunye kuya kwelokuqala. Lezi zinhlelo zishayelwa nguKhathide Ngobe kanye noNgizwe Mchunu. Sihlomule kakhulu ezingxoxweni abasakazi abebeba nazo nomasikandi abehlukahlukene kanye nabanye abantu ababalulekile endimeni yomculo womasikandi. Omunye walabo obekuba nesasasa ukubalalela lapho bekhuluma ngomculo womasikandi nguWelcome 'Bhodloza' Nzimande. UBhodloza unolwazi olunzulu mayelana nalolu hlobo lomculo. Wake wethula izinhlelo ezazidlala umculo womasikandi oKhozini FM nakuthelevishini iminyaka eminingi. Kungaleso sikhathi lapho kwatshaleka khona uthando lwalolu hlobo lomculo womasikandi kubalaleli abaningi. Ngale kwalokho likhulu iqhaza alibamba ekugqugquzeleni nasekuthuthukiseni lolu hlobo lomculo. Wagqugquzela abaculi ababesafufusa ukuba baqhubeke nalo mculo, bawuqopha bagcina sebedumile nabo.

UTshathugodo ubemema omasikandi abehlukahlukene ukuba bazoziphendulela eminye imibuzo emsakazweni. Lokho ubekwenza ikakhulukazi uma omasikandi bekiphe ama-Albhamu abo amasha. Ubengagcini ngomasikandi asebeqophe bephindelela, ubebanikeza ithuba nalabo abasafufusa. Izingxoxo zakhe beziholwa imibuzo ehleleke kahle. Bekuba khona imibuzo eqondene ngqo nomasikandi

nomculo wakhe kanye naleyo efuna uvo lukamasikandi mayelana nomculo womasikandi jikelele.

Kukuzo izinhlelo zikaTshathugodo noNgizwe lapho omasikandi abebedle imihlanganiso emincintiswaneni yomculo womasikandi bebebizwa khona bazokhuluma emsakazweni baphendule imibuzo kaTshathugodo noNgizwe kanye neyabalaleli.

Ngisho omasikandi abangasekho bebemenyezela kulo uhlelo lukaTshathugodo noNgizwe. Besizwa izingxoxo ezimayelana namalungiselelo emingcwabo yomasikandi abangasekho nokunye phakathi kukaTshathugodo noNgizwe kanye nophrojusa bomasikandi nabanye omasikandi kanye namalunga emindeni eshonelwe.

Besizilalela zonke izingxoxo ebeziba sezinhlelweni zikaTshathugodo noNgizwe kodwa sikhethe lezo ezibalulekile kulolu cwaningo maqede siziqophe ngesiqophamazwi. Amanye amaphuzu abalulekile besiwabhala abe ngamanothi.

Ezinhlelweni zikaTshathugodo noNgizwe sikwazile ukutomula imibono ethile sesekela amaphuzu ethu, sikwazile ukuqokelela izidlaliso zomasikandi besiZulu, amagama omasikandi esinabo kanye nalabo asebedlula emhlabeni.

3.3.2.4 Kuthelivishini

Bekuthi njalo ngamaSonto ntambana ngehora lesithupha lize liyogamanxa sethamele uhlelo oluthi 'Roots', olubuye lwaziwe ngokuthi 'Imoribo', ku-SABC 1. Njengasemsakazweni abethuli bohlelo, uNhlanhla Ngwekazi, uTshathugodo Ngobe, uLerato Mvelase noTeboho Mahlaela bebemema abaculi bomculo wesintu abehlukahlukene, kumbandakanya omasikandi besiZulu. Lokho bebekwenza ikakhulukazi uma abaculi bekiphe ama-Albhamu abo amasha. Izingxoxo zabo beziholwa imibuzo eqondene ngqo nomasikandi ngamunye nomculo wakhe

kanye naleyo ebifuna uvo lukamasikandi mayelana nomculo womasikandi jikelele. Besizilalela zonke izingxoxo ebeziba sezinhlweni zikaNhlanhla Ngwekazi, uTshathugodo Ngobe, uLerato Mvelase noTeboho Mahlaela maqede sibhale amanothi ngamaphuzu abalulekile kulolu cwaningo. Kulezo zingxoxo sikwazile ukutomula imibono ethile sesekela ngayo amaphuzu ethu.

3.2.2.5 Emaphephandabeni

Olunye ulwazi mayelana nomasikandi nomculo wabo siluqoqe emaphephandabeni afana *neLanga*, *Iso Lezwe*, *i-Sowetan*, *i-Daily Sun* kanye *ne-City Press*. Ulwazi olubalulekile besilusika emaphepheni maqede silufake efayilini. Izindaba zomasikandi abafana noBhekumuzi Luthuli noThokozani Langa; uMtshengiseni Gcwensa noMgqumeni Khumalo abebengaboni ngaso linye bekubhalwa ngazo emaphephandabeni. Ngisho sebethelelene amanzi safunda kuwo amaphephandaba. Ukwedlula emhlabeni komasikandi abafana noMgqumeni, uBhekumuzi, uSbongiseni Ntombela, uBhojabhoja, nabanye, safunda ngakho khona emaphephandabeni. Izingxoxo namalunga emindeni kanye nabaphathi bezinkampani omasikandi abaqopha kuzo mayelana namalungiselelo emingcwabo yomasikandi abangasekho bekubhalwa ngakho emaphephandabeni.

Emaphephandabeni sikwazile ukutomula imibono ethile sesekela amaphuzu ethu, sikwazile ukuqokelela izidlaliso zomasikandi besiZulu, amagama omasikandi besiZulu kanye nalabo asebedlula emhlabeni.

3.3.2.6 Emakhasethini namasidi

Amakhasethi namasidi besiwalalela ngenhloso yokuthola ulwazi oluthile. Ukulalelwa kwamakhasethi namasidi kamasikandi ngamunye bekuya ngolwazi oludingekayo oluphathelelene nalolu cwaningo. Ubuhle bokuqoqa ulwazi emakhasethini nakumasidi ngukuthi kulapho umculo

womasikandi ugcineke khona ngobuningi bawo. Umcwaningi uyakwazi ukuthi iculo ngalinye alilalelisise aze agcine esekutholile lokho akufuna kulo. Uyakwazi futhi ukuthi acwaningisise kahle iphuzu lesikhathi, eqhathanisa okubhalwe ngaphandle ekhasethini noma kusidi nalokho okwenzeka lapho elalele iculo ngalinye.

Emakhasethini nakumasidi sihlomule ngesakhiwo somculo womasikandi, saqokelela amagama omasikandi besizulu, sahlomula ngamasu okuzethula asetshenziswa ngomasikandi, saqokelela izidlaliso ezitholakala emculweni womasikandi, sahlomula ngamasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli, sahlomula ngamasu omasikandi okwethula imizwa yabo, sahlomula ngamasu okudweba izithombe-magama, sahlomula ngesu lokukhulumisa iziginci, sahlomula ngesu lokulingisa, namanye.

3.2.2.7 Ezincwadini nasemisebenzini yocwaningo

Ngaphandle kwezinye izincwadi ezisohlwini lwezincwadi ezifundiwe, kunezincwadi, kumbandakanya ama-athikhili, ezikulolu luhlu eziphathelene nomculo womasikandi. Lezo zincwadi zibe yingxenyeye zezizinda lapho siqoqe khona ulwazi olumayelana nomculo womasikandi. Besizifunda maqede sitomule izingxenyeye ezibalulekile kulolu cwaningo sizigcine ngokuzifayila.

3.3.3 Ukugcinwa kolwazi

Ulwazi oluqoshwe kuziqophimakhasethi, iziqeshana zamaphepha ezisikwe kwamanye amaphephandaba, amaphepha abhalwe ngesandla anolwazi olubalulekile olulalelwe emsakazweni nakuthelevishini, amaphepha anolwazi olumayelana nomculo womasikandi olutonyulwe ezincwadini kanye nama-athikhili sikuqoqe sakugcina ndawonye endaweni ephephile.

3.4 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Kulolu cwaningo sisebenzise izindlela ezimbili zokuhluzisa: Indlela Entsha Yokuhluzisa kanye nendlela kaShabane Egxile Ezinhlalweni Zolwazi Lwendabuko Lwabantu Bomdabu. Lezi zindlela zingena khaxa ekucwaningeni umculo womasikandi besiZulu.

Ulwazi esilusebenzise kulo msebenzi wocwaningo siluqoqe ezizindeni ezehlukahlukene ezilandelayo: omasikandi, amalunga omphakathi umsakazo uKhozi FM, ithelevishini (i-SABC 1), amaphephandaba, amakhasethi, amasidi, imisebenzi yocwaningo, ama-athikhili kanye nezincwadi.

Ukuze sikwazi ukuqoqa ulwazi obeludingeka, sixoxisane bukhoma nomasikandi asebewuqophile umculo wabo, nomasikandi abangakawuqophile umculo wabo, namalunga omphakathi angabathandi nabalandeli bomculo womasikandi, namalunga omphakathi nje, salalela izingxoxo oKhozini FM ezihlelwe ngabethuli bezinhlelo zomsakazo, salalela izingxoxo kuthelevishini ezihlelwe ngabethuli bezinhlelo zomculo wesintu, safunda izindaba eziphathelene nomculo womasikandi emaphephandabeni, sathumela uhla lwemibuzo ephathelene nomculo womasikandi kwabanye omasikandi, emalungeni omphakathi, salalela amakhasethi omculo womasikandi besiZulu, salalela amasidi omculo womasikandi besiZulu, safunda izincwadi nama-athikhili abahluzi asebeke benza ucwaningo emculweni womasikandi, safunda ezinye izincwadi ezimayelana nomculo womasikandi saphinde safunda izincwadi esicaphune kuzo lapho sesekela amanye amaphuzu ethu.

Izinhlobo zolwazi esiluqoqile ngulwazi-ngqo olutholakala komasikandi, kumalunga omphakathi kanye nolwazi olutholakala ezincwadini, emaphephandabeni, emsakazweni kanye nethelevishini. Ngaphandle kolwazi esiluqoqile ezincwadini, ulwazi oluningi esiluqoqile ulwazi olusha olutholakala emithonjeni yalo ngqo, akulona ulwazi oseluguquliwe ngenxa yokusuka engxenye luye engxenye

luze lugini selushintshe ubulona kakhulu.

ISAHLUKO 4

AMASU OKUZETHULA

4.1 Isingeniso

Kunezindlela omasikandi abazethula ngazo. Lezo zindlela abanye abahluzi bazibiza ngokuthi ngamafomula okuzethula. Thina kulolu cwaningo sizibiza ngokuthi amasu okuzethula. Kulesi sahluko sizophendula imibuzo elandelayo: *Omasikandi bazethula kanjani? Bazethula kubani? Kungani bezethula? Bazethula nini?*

4.2 Amasu okuzethula asetshenziswa ngomasikandi ngokwehlukana kwabo

Yize bonke omasikandi belisebenzisa isu lokuzethula, abalisebenzisi ngendlela efanayo. Lokho kudalwa ukuthi lapho belisebenzisa balisebenzisela izinhloso ezingefani. Ake sibheke izindlela abanye omasikandi abazethula ngazo sihlaziye ukuthi kungani benzenjalo.

UBhekumuzi Luthuli uzethula athi, **"Kusho mina uMabhulukawamlingani ayoze agqokwe ngunina uMaMhlongo"**. Kokunye athi, **"Ngingumfo kaMolo mina izinkomo zakithi ngazishiya ziphuza phansi eMaphisi"** uma engashongo ukuthi, **"Ngiphuma ezansi kwaMaphumulo wethu, izinkomo zakithi ngazishiya ziphuza Amanjinjinji, umfula ogcwala izikhawu"**. Kulapho-ke abalandeli, abanye omasikandi kanye nabahlaziyi bomculo womasikandi bethola khona ukuthi umama kaBhekumuzi Luthuli kwakunguMaMhlongo; ubaba wakhe wabe aziwa ngelikaMolo. Bayathola futhi ukuthi lo masikandi ungowakwaMaphumulo. Ukuze bathole ukuthi ukuphi noMaphumulo njengoba uMaphumulo umkhulu kangaka, uBhekumuzi uyachaza ukuthi izinkomo zakubo ziphuza emfuleni iMaphisi, okungukuthi umuzi wakubo useduze nalo mfula. Uma sibhekisisa indlela azethula ngayo uBhekumuzi, siyathola ukuthi noma engayigaguli inkosi okukanye induna yendawo ayakhele kodwa uyichaza

ikhanye bha indawo yakubo kanye nabazali bakhe. Noma umuntu engayazi le ndawo, angahamba aze ayofika kuyo uma ephethe le nkulumo kaBhekumuzi yokuzethula.

UThokozani Langa yena uzethula athi:

*Umfo kaMpahliyadula ngoba ibiza 4-sheleni.
USomnandi uyesabeka njengekhekhe lezinyosi,
Uweta amavizitha ngoba uxhawule abasemzini ngeshumi
Lopondo akwaba ndaba zalutho.
Inkunzi abayigayele utshwala
Bayibizele imemo bathi:
"Ngoba seyehlule ngcono
Siyibambe sonke kwelaseJabulani".*

*Ivunywe u-Ayanda Msweli,
Iphoyisa lomgwaqo phansi eMtubatuba
EGunjaneni, kwaNkomokayixoshwa
Ivunywe yindlovukazi yoKhozi
UMaChiliza endele kwaKhoza
Wathi lacimeza iShayina,
Wafakaza uMzonjani umfo kaMdlalose;
Wafakaza uJoqu umfo kaNkosi.
Kuye kwenanela uXamxakekile umfo kaDlamini
Phansi eBabanango oGazini.
Lashalaza ihwanqa umfo kaNozishada
Phansi eStetema eMpithimpithini.
Ivunywe abakwaGqikazi ngenkomo
Ijongosi elibomvu.*

*Ngiyiqhawe laseMlindeneni mina,
Uhlehla angahlehli, ibhidi elimnyama ngomlomo,
Elithetha ngezinyembezi zamadoda,
Unjobo kazinyathelwa,*

*Zinyathelwa ngoShaka noSenzangakhona;
Zigxotshwa ngoZwide kaLanga.*

.....

UThokozani usitshela ngamafuphi ukuthi uyise ngubani nanokuthi umuzi wakubo wakhiwe kuphi. Okuyikhona agxila kukho yizihasho zakhe.

UMfiliseni Magubane uthi:

*Kusho mina umqabula asheshe,
Uswidi omnandi ngokusondezwa emlonyeni kubantwana.
Untombi zimqabulela ebumnyameni
Ngoba ekukhanyeni zesaba amasoka azo.
Uhlabana ngomkhonto ogwaza abafokazana.
Umalobolangesheke ekhweni lakhe kwaNongoma
Kuze kuse umkhwe wakhe ethetha.*

NjengoThokozani, naye lo masikandi uziyeke zonke ezinye izindlela zokuzethula wagxila endleleni yokuzethula ngokuzihasha.

UMgqashiyo Ndlovu uzethula kanje:

*Kusho mina uhlabana bath' akahlabananga,
Umkhonto ogwaza abafokazana,
Unhlakanhlakane zophuthu
Bayaludla bayalujeqeza.*

*Izigwegwe zikaMaNgcobo,
Umqabulansimbi zinamathelene,
Inyoka eluhlazana,
Umabonwabulawe kwelakwambongi,
Uzidumo azipheli ubusika nehlobo.*

Naye lo masikandi usebenzisa isu lokuzethula ngokuzihasha. Uthi esazichaza ukuthi ungubani, uzwe eseveza ukuthi unina nguMaNgcobo kodwa akasho lutho ngoyise.

Endleleni yokuzethula ngokuzihasha kuggama ubugagu bukamasikandi. Umasikandi nomasikandi unezihasho zakhe azihasha ngazo noma ahashwe ngabanye. Lapho umasikandi esezihasha kuvuka usinga kumuntu owelusa. Isizathu ukuthi izihasho ziqukethe umlando womasikandi. Umuntu onothando nekhono lokuhlaziya izihasho zomasikandi ufunda okuningi ngomlando kamasikandi ngamunye. Izihasho zikamasikandi ngamunye ziqondene naye ngqo. Zifana nesigxivizo esisetshenziswa ngumasikandi ngamunye eculweni lakhe ngalinye. Ngakho-ke iculo neculo linesigxivizo somnikazi esiyizihasho zakhe. Lo mbono uthola ukwesekwa nguMathenjwa (1996:115) lapho ethi:

These praises are regarded as a form of self-expression as well as self-identification. Whenever you recite your praises, your audience will know who you are. Even those who think they know you, will know you better after getting more information about you.

Kunjalo, izihasho zikamasikandi zethula umlando wakhe ngamafuphi. Izinto ebezingashiwo ngamazwi amaningi, kubhalwe amabhuku amakhulu ngazo zishiwo ngamazwi aqoqekile futhi ahlobe ngezingathekiso nokuphindaphinda.

Impikiswano yokuthi lokhu *izibongo zomasikandi* noma *izihasho zomasikandi* idinga olwayo ucwaningo. Njengoba abanye abahlaziyi bekhuluma *ngezibongo zomasikandi*, thina kulo msebenzi sikhuluma *ngezihasho zomasikandi*. Isizathu ukuthi izibongo zisetshenziswa yizimbongi lapho zibongela amakhosi noma abantu abanezikhundla emphakathini. Izihasho zona ezabantu abangamalunga omphakathi nje.

Lo mbono uthola ukwesekwa nguMabuya (1988:1) lapho ethi:

... imvama izibongo zingezamakhosi. Untukazana nje alunazo izibongo - lunezihasho!

UPhuzekhemisi uzethula kanje:

*Zasha phela Phuzekhemisi madoda!
Wazihlaba ngempela umfo kaMajazana,
UMhlathunewikhi, uMafuthomkhovu, uMconduyacasula
Ngoba wacasula omasikandi eGoli.
Ngiphuma phezulu kwaDumisa lapho ngibuya khona.
Umfula engiwuphuzayo ngiphuza uMakhuyakade
Khona kwaDumisa.*

Uma sibhekisisa indlela azethula ngayo uPhuzekhemisi, siyathola ukuthi naye akayigaguli inkosi okanye induna yakhe. Nangasohlangothini lwabazali akasivezeli abazali bobabili kodwa usivezela uyise kuphela ngokuthi potsho ngamazwi ambalwa ezihashweni zakhe. Kujwayelekile ukuthi insizwa uma izihasha ithi ukufaka kancane izihasho zikayise ukukhombisa ukuthi yona izalwa yiqhawe. Nakho lokhu kuzwakala kamnandi ezindlebeni zolalele kube kunikeza ikheli eliya kwaMnyandu.

UThwalofu yena uzethula athi:

*Zasha phela Nkunziyembongolokayibekwa kubo kwaKhoza.
Awuzwe inxele ukuthi lithini manje!
Ngikuqonqotha ngenkuzi uMafuthenkukhawafani.
Bagqule lapho mfo kaMngadi!*

Lo masikandi ulibeka ngamafuphi ikheli lakhe. Usazisa ngegama lakhe lezinsizwa, isibongo sakhe kanye nokuthi yena isiginci usishaya ngesandla sobunxele. Akagcini lapho uze asethulele nesethenjwa sakhe esidlala isiginci sebhesi, uMaxwell Mngadi owaziwa ngokuthi uMafuthenkukhu. Leli kheli lingamenza yini umuntu ofuna indlela eya

kwaMkhathini ayithole masinya? Yebo, lo masikandi wazi kahle ukuthi udumile. Ngakho-ke asikho isidingo sokubeka yonke imininingwane lapho ezethula. Njengoba uThwalofu ethi uyiNkosiyomasikandi, kusobala ukuthi akekho umasikandi ongamazi. Ubani ongathi akayazi inkosi yakhe? Akekho futhi umuntu ongaqinisa ngokuthi ungumlandeli womculo womasikandi kodwa engayazi inkosi yomasikandi. Ngaphandle kwalokho, kwamanye amaculo aqala ngawo ukuqopha uThwalofu uyakuveza ukuthi yena uphuza uMaduma ngoba udume kancane. Esusela egameni lomfula uMaduma, uThwalofu wabe esedlala ngolimi ethi udume kancane. Kungenzeka ukuthi lokho wayekushiso ukuthi ngesikhathi esanda kungena endimeni yomculo womasikandi wayengadumile njengamanje.

UTholakele Malunga yena uthi:

*Zasha kuTholakele phansi eMzimkhulu
Lapho ngibuya khona.
Isigodi engisakhele ngesakwaJames.
Umfula engiwuphuzayo
Ngiphuza iMpepheni.*

Naye lo masikandi usinikeza ikheli elifushane. Uyazisho ukuthi ungubani, wakuphi, kusiphi isigodi kanye nomfula wangakubo. Kungani esinikeza ikheli elifushane njengoThwalofu kodwa engeyona iNkosiyomasikandi? Wethembe ukuthi noma yena engeyona iNkosiyomasikandi njengoThwalofu; bonke abalandeli bomasikandi bayamazi ngoba omasikandi besifazane basabalwa ngeminwe okwamanje.

IKhansela lizethula lithi:

*Zasha phela kumfo kaMvemvoncokazi.
UMbhaxabuli wezinsizwa ezimbili
Zize zithi maye babo!
Ngiphuma kwaZulu eMawumbane*

*Ngihlala phansi kwentaba iManyala
 Ngiphuza Amatshitshi Amhlophe phakathi nawo.
 Ngikushaya ngaye umfo kaNdlovu obuya eMsinga, eMachunwini.
 Ngikudukluza ngaye uDumisani
 Umfo kaNgcobo engimlande eWasbank,
 Odukluza ibhasi
 Ubudukluduklu uthando lwamahhashi.*

Lo masikandi usivezela izihasho zikayise omzalayo, indawo nomfula wakubo bese esethulela izethenjwa zakhe ezimbili eqenjini, insizwa yakwaNdlovu eMsinga nenye yakwaNgcobo eWasbank. Wenezezela ngokudlala ngenkotha athi, **"Ngikudukluza ngaye uDumisani..., odukluza ibhasi; ubudukluduklu uthando lwamahhashi"** lapho echaza indlela umfo kaMapholoba asidlala ngayo isiginci sebhesi. Lokhu kusiholela ekutheni sisho ukuthi abanye omasikandi abagcini nje ngokuzethula bona; bathanda nokuveza ukuthi babambisene nobani emaqenjini abo.

Abantu abavame ukuba nenhlanhla yokwethulwa yilabo abadlala iziginci zebhesi kanye nalabo abadlala izinkositini. Uma uHhashelimhlophe esejulile ngeculo uzwakala elithi, **"Thinta lapho Mafuthenkukhu"**, aqhubeke athi, **"Baphinde Mafuthenkukhu"**.

UThwalofu uye azwakale ethi, **"Babulale lapho mfo kaMngadi"**. UMaxwell Mngadi nguye lo uHhashelimhlophe ambiza ngoMafuthenkukhu. Uma ezwa lawo magama, uMaxwell isiginci sebhesi usishaya umuntu olalele asizwe sengathi sesisho kuye ngaphakathi, ezibindini.

UBhekumuzi yena uye azwakale ethi, **"Baphinde Dokzin"**. Angasho njalo umfo kaMadlanduna, uMadoda Ntshingila usixoxisa indaba isiginci sebhesi.

UPhuzekhemisi yena uye azwakale ethi, **"Uthini uMxolisi enkositinini? Yenyuka kanjalo mfo kaNgwazi emabhesini"**. Uthi

angasho njalo izwakale inkositini isikhalela phezulu, uMxolisi alikhiphe lonke ikhono analo lokushaya inkositini.

Abanye omasikandi bethula ngisho nophrojusa babo. Kwamanye amaculo akhe uThwalofu lapho ezethula uye azwakale ethi:

Khuluma nazo mfo kaKhoza omnyama madoda

Khona OBuka lapho ngizalwa khona

Umfula engiwuphuzayo ngiphuza uMaduma

Ngoba ngidume kancane.

Phezulu kwesikaMngadi

Lapho ngizibambe khona.

Ngala magama abhalwe ngokugqamile uThwalofu uqonde ukuthi umculo wakhe uwuqopha ngaphansi kweso elibukhali likaMnumzane Mngadi, uphrojusa wakhe.

UBhekumuzi yena umveza kanje uphrojusa wakhe:

Ngihleli phezulu kwesikaMbhishobhi

IBhulashi lami lokuzipendela...

Sizobona esahlukweni sesihlanu ukuthi uTom Mkhize wasithola kanjani isidlaliso sokubizwa ngoMbhishobhi. UTom lo usebenza enkampanini yokuqopha umculo okuthiwa iGallo. Nguye owake waba nguphrojusa kaBhekumuzi Luthuli.

Isu lokusebenzisa ophrojusa omasikandi abaqopha kubo lehlukana omasikandi ngokwezinkampani abaqopha kuzo umculo wabo. Aligcini ngalokho kodwa lize liveze nokuthi ubani uphrojusa kamasikandi ngamunye enkampanini ngayinye. Umasikandi osebenzisa leli su ngaphezu kwamanye amasu okuzethula, uzethula kucace kunoma ngubani ukuthi yena ungubani futhi uphekwa ngubani. Njengoba ophrojusa benamakhono angefani, kusobala ukuthi nezeluleko abeluleka ngazo

omasikandi azifani, kukhona abahlonishwayo ngezeluleko zabo kanye nalabo abangashaywa mkhuba.

Okuvelayo lapha ukuthi yilowo nalowo masikandi unendlela ethi yena yokuzethula. Noma lokhu bekwenza ngezindlela ezehlukene, umasikandi nomasikandi usuke eveza ukuthi ungubani wakwabani, ozalwa ngubani nobani, kuyiphi indawo, imuphi umfula wangakubo, wakhele siphi isigodi, iyiphi inkosi noma induna emphethe. Okunye okuvelayo ukuthi ayikho impoqo ekusetshenzisweni kwesu lokuzethula, kuya ngokuthi umasikandi ngamunye ufisa ukuzethula kanjani.

Njengoba sike sasho esahlukweni sokuqala, nalapha kuyavela futhi ukuthi umdlali wesiginci sebhesi uyakwazi ukubamba iqhaza emaqenjini ehluhahlukene. Nangu nje uMaxwell Mngadi udlala isiginci sebhesi kuThwalofu namaNkentshane kanye nakuHhashelimphe.

Ukuze sicacise iphuzu lokuthi omasikandi lapho bezethula basuke bezethula kobani, ake sizwe uMathenjwa (1996:113) ecaphuna uNtuli ethi:

Since the musician was a complete stranger to some of his audience, he felt obliged to introduce himself. He would tell the people who he was, where he came from, which river or mountain was in the vicinity of his homestead, who his chief or headman was, and whatever information he could supply for the benefits of his audience. In between all this he would also recite his praises.

Lo mbono uqondene ikakhulukazi nesimo lapho omasikandi babengakawuqophi umculo wabo besahambe beculela izihlwele zabantu emigwaqeni bukhoma. Okwenzeka komasikandi asebeqophile kuthe ukwehluka kulokho okwenzeka kulabo abangakaqophi. Umasikandi osewuqophile umculo wakhe uthi engakaculi nakucula ezinkundleni lapho eyonandisa khona bebe sebembonile bamazi abalandeli. Isizathu

ukuthi namuhla sekwaba nezithombe, amathelevishini, amadividi, nokunye. Lezi zinto zenza abalaleli basheshe bamazi umculi yize bengakaze bahlangane naye.

Namuhla yize omasikandi bezethula kubalandeli babo, singasho ukuthi baphinde bazethule nakwabanye omasikandi. Lokhu sikushiso ukuthi lapho omasikandi bezethula kuyavela ukuthi kukhona ukuqhoshele abanye omasikandi ngezethenjwa zabo emaqenjini abo kanye nophrojusa babo. Umasikandi ngamunye wethula ilunga leqembu ngokuveza umsebenzi walo osemqoka eqenjini ngalinye. Emaculweni akhe uBhekumuzi uye aqhoshele abanye omasikandi ngomdlali wesiginci sebhesi, uMadoda Ntshingila, amteketisa ngokuthi nguDokzin. Uye ezwakale ethi, **"Baphinde Dokzin"**, eqonde ukuthi uMadoda akakhiphe lonke ikhono lakhe lapho edlala isiginci sebhesi. IKhansela liye liqhoshe ngoDumisani Ngcobo odlala isiginci sebhesi, lithi, **"Ngikudokloza ngoDumisani ...ubudukluduklu uthando lwamahashi"**; uThwalofu yena uye athi, **"Ngikududula ngaye uMafuthenkukhawefani... Babulale Mfo kaMngadi"**. IHhashelimhlophe lona lithi, **"Thinta lapho Mafuthenkukhu... Baphinde Mafuthenkukhu"**.

Ukwethulwa kwabadlali beziginci zamaqembu alabo masikandi kuyisu lokuqhoshele abanye omasikandi, abanye babo abaqasha abadlali abehlukahlukene ngezikhathi ezehlukene emaqenjini abo, ukuba babadlalele iziginci zebhesi. UBhekumuzi, IKhansela, uThwalofu neHhashelimhlophe bezwakala bephuphuma injabulo lapho bethula laba badlali beziginci. Singasho ukuthi le njabulo iqutshulwa ulwazi lokuthi basabambisene kahle nalezi zethenjwa zabo okukade bayibamba nazo. Sike saphawula esahlukweni sokuqala ukuthi abadlali beziginci zebhesi kanye nabadlali bezinkositini abazinzi emaqenjini abadlala kuwona ngoba baqashwa ngamaqembu ehlu kahlukene, kuye ngezivumelwano zamaholo ababa nazo namaqembu. Sikhona isizathu sokuthi uBhekumuzi Luthuli, IKhansela, uThwalofu, uHhashelimhlophe, nabanye baqhoshe ngokusebenza kahle nabadlali abahlonishwayo beziginci nabezinkositini.

Esinye isizathu esenza sithi omasikandi bazethula kwabanye omasikandi ukuthi omasikandi banophrojusa abehlukene, nabo ababuye babashintshe ngenxa yezingxabano ezibuye ziqubuke phakathi kwabo. Amanye amaqembu omasikandi anabadlali beziginci zebhesi kanye nezinkositini abadlala emaqenjini ehlukene. Umasikandi ozethula aze ethule labo abayizethenjwa zakhe eqenjini kanye nophrojusa wakhe usuke eqhoshela abanye omasikandi hhayi abalandeli. Abalandeli abanandaba kangakho nokuthi ubani uphrojusa kamasikandi ngamunye. Ngabanye omasikandi abangaba nentshisekelo yokwazi ukuthi umasikandi othile uphekwa yimuphi uphrojusa. Kuliqiniso ukuthi amakhono abashayi beziginci nabadlali bezinkositini awefani. Yiloke leli phuzwana elenza omasikandi batshele abanye omasikandi ukuthi ngobani abashaya iziginci zebhesi noma izinkositini emaqenjini abo.

Ukuze siphendule umbuzo othi omasikandi bazethula nini, sizophawula sisukela embonweni kaDavies (1994:125) lapho ethi:

Izibongo (praises): optional, usually occurs approximately two-thirds of the way through the song.

Noma uDavies ephawula ngesu lapho omasikandi bezihasha khona, ukuphawula kwakhe ngezihasho kuthinta nesu lokuzethula. Emculweni womasikandi alehluhaniseki isu lokuzihasha kulelo lokuzethula. Lokhu kokubili kuhamba ndawonye, akwehlukani. Uma uphawula ngokunye kuthinteka nokunye wena owabona ubulembu besicabucabu. Ephuzwini elishiwo uDavies lokuthi kwenzeka nini lokhu, siyavumelana naye. Njengoba umculo womasikandi uhleleke waba nesethulo, umzimba kanye nesiphetho, uDavies uqonde ukuthi omasikandi bazihasha emzimbeni wamaculo abo. Kunjalo, omasikandi abathi beqala becula amaculo abo bebe bezihasha, baqale bangenise amaculo abo. Ngokuvamile lokho bakwenza ngokuhlaba izihlabo eculweni ngalinye. Bakhona nabanye abasebenzisa isu lokubiza ingoma esizophawula ngalo esahlukweni sesishiyagalolunye. Uqinisile futhi uDavies uma ethi ayikho impogo

yokuzihasha. Bakhona omasikandi abawaqala baze bawaqede amaculo abo bengazwakalanga bezihasha. Lokho kwenzeka kakhulu emaculweni omasikandi okholo.

Omasikandi bazethula phakathi namaculo abo besebenzisa amasu ehlukehlukehene. Inhloso yokuzethula kwabo ukuzazisa kubalaleli kanye nokuqhoshe abanye omasikandi ngezimo ezithile abazibona zibavumela lapho beziqhathanisa nabanye omasikandi.

4.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Okuvelayo lapha ukuthi yilowo nalowo masikandi unesu elithi yena lokuzethula. Umasikandi nomasikandi uzethula kubalaleli nakwabanye omasikandi. Noma lokhu bekwenza ngezindlela ezehlukene, umasikandi nomasikandi usuke ezeza ukuthi ungubani wakwabani, ozalwa ngubani nobani, kuyiphi indawo, imuphi umfula wangakubo, iyiphi intaba yangakubo, wakhele siphi isigodi, iyiphi inkosi noma induna emphethe. Lapho bezethula baye bazihasha bona noma bahasha abanye emaqenjini abo noma ophrojusa babo. Okunye okuvelayo ukuthi ayikho impoqo ekusetshenzisweni kwesu lokuzethula, kuya ngokuthi umasikandi ngamunye ufisa ukuzethula kanjani.

Omasikandi abasebenzisa isu lokwethula abazali babo behlukana kabili. Kukhona abethula obaba babo kube khona nalabo abethula omama babo. Noma omasikandi abaningi bethula obaba babo, bakhona nabanye abethula omama babo. Naba abanye babo: UBhekumuzi Luthuli, uMgqashiyo Ndlovu, uMtshengiseni Gcwensa noThokozani Langa. UBhekumuzi uthi "Kusho mina uMabhulukawamlingani ayoze agqokwe **ngunina uMaMhlongo.**" UMaMhlongo kwabe kungumama kaBhekumuzi. UMgqashiyo uthi "Kusho mina uhlabana bethi akahlabanga... Zadla **izigwegwe zikaMangcobo.**" UMangcobo kwabe kungumama kaMgqashiyo. UMtshengiseni yena lapho ezethula uyaye athi "Langena **ILambalidlilelikaMaMkhwanzazi.**" UMaMkhwanzazi ngumama kaMtshengiseni. UThokozani yena uye azibize **ngeXoxolikaMaShabalala.**

Amasu okuzethula mahle ngoba aveza ngamafuphi imvelaphi yomasikandi futhi singasho ukuthi asebenza njengekheli likamasikandi ngamunye. Indlela yokuzethula enokuqhosha yona iyenezezela ekuchazeni ukuthi umasikandi ungubani ngoba ize iveze ukuthi umasikandi ngamunye uhamba naziphi izihlabani eqenjini lakhe. Iveza nokuthi umasikandi uphekwa yimuphi uphrojusa. Okunye okugqamile ngamasu okuzethula ukuthi la masu ayizizinda zobugagu bomasikandi. Lapho bezethula omasikandi bazihasha kuvuke usinga kumuntu olalele.

ISAHLUKO 5

AMASU OKUQAMBA NOKUSEBENZISA IZIDLALISO

5.1 Isingeniso

Lesi sahluko simayelana namasu okuqamba nokusebenzisa izidlaliso ezitholakala emculweni womasikandi. Lapha sizohlaziya izidlaliso sibhekise ezimweni izidlaliso eziqanjwa zisuselwa kuzo, kubaqambi bazo nalabo ezibhekiswe kubo kanye neqhaza lazo emculweni womasikandi.

5.2 Isidlaliso

Yize umuntu eba negama noma amagama ethiwa wona ngabazali bakhe, kuba khona elinye noma amanye ethiwa wona ngabantu ahlanguana nabo empilweni ekhula. Lawo magama abizwa ngokuthi yizidlaliso - isidlaliso (uma sisinye). Abanye abantu bawabiza ngokuthi yiziteketiso. Isidlaliso yigama umuntu alithola evele esenalo igama noma amagama aziwa ngawo. Lo mbono wesekelwa nguMolefe (1999:4) kanje:

...nickname is an extra name superimposed over and above the legal one.

Uqinisile uMolefe, kuvamile ukuthi isidlaliso sithi singanikezwa umuntu, igama lomuntu lingabe lisanakwa kangakho, agcine esaziwa ngesidlaliso leso. Abanye bathi bangathutha ezindaweni abathole kuzo izidlaliso zabo, izidlaliso zisale ezindaweni abasuka kuzo. Kwabanye akubi njalo, bathutha nazo. Kwesinye isikhathi kuba yibo abanikazi bezidlaliso abafika phambili bazibize ngazo. Uma umuntu esuka endaweni ethile abehlala kuyo eyohlala kwenye, ufike athole ezinye izidlaliso nakuyo indawo entsha. Lokhu kuchaza ukuthi uma

nje umuntu esaphila, ziyohlala zikhona izimo ezimenza athole izidlaliso.

Njengaye uMolefe, uMorgan nabanye (1979:16) bayavuma ukuthi isidlaliso igama elethiwa umuntu evele esenalo elinye, bathi:

*A nickname is an **eke-name**, derived from the Old English verb **ecan**, meaning 'to add to or augment'. Thus an eke-name was a name given to a person over and above his legal or baptismal name.*

Noma sivumelana nalaba babhali, kukhona lapho sibuye siphikisane nabo khona. Lapho beqhubeka, baveze umbono wabo othi isidlaliso siba yisidlaliso kuphela uma siyigama elisha elizimele, hhayi igama elisha kodwa elisuselwe kulelo umuntu alethiwa ngabazali bakhe. Singalinganisa lapha ngesidlaliso esithi '**Dokzin**', okuyigama elisha elisuselwe egameni elithi '**Madoda**'. NgokukaMorgan nabanye (1916:16) akusona isidlaliso lesi kodwa ngokwethu yiso.

Thina kulolu cwaningo amagama alolu hlobo siyawemukela ukuthi ayizidlaliso. Isizathu ukuthi lapho sibheka incazelo yegama umuntu ethiwa lona ngabazali bakhe kanye nencazelo yesidlaliso esisuselwe kulelo gama, sithola ukuthi isidlaliso siba nenye incazelo eyehlukile kuleyo yegama lakhe. Isidlaliso siba nencazelo yaso ecacile kokunye sibe nencazelo engacacile. Okuyikhona kwehlukanisa la magama izincazelo zawo, igama ngalinye liba nencazelo yalo eyehlukile kweyelinye.

Abantu abanikezwa izidlaliso ngaphandle kwezizathu. Ngamanye amazwi kuba nezizathu noma izimo ezithile eziholela ekuqanjweni kwezidlaliso. Nasendimeni yomculo womasikandi kunezidlaliso eziningi ezisuselwa ezimweni ezinhlobonhlobo. Esihlokwaneni

esilandelayo sizohlaziya ukuthi zitholakala kanjani ezinye zezidlaliso endimeni yomculo womasikandi.

5.2.1 Amasu nezimo okuqanjwa kususelwa kuzo izidlaliso

Ziningi izimo okuqanjwa kususelwa kuzo izidlaliso ezisetshenziswa emculweni womasikandi kodwa lapha sizophawula ngalezi ezimbalwa: izidlaliso ezisuselwa eziqwini nasezithweni zemizimba yabantu, ezisuselwa ekwenzeni nasekuziphatheni kwabantu, ezisuselwa ekudleni, ezisuselwa ezilwaneni, ezisuselwa ezihashweni kanye nalezo ezisuselwa kwezinye izinto.

5.2.1.1 Ezisuselwa eziqwini nasezithweni zemizimba yabantu

Imizimba yabantu ayifani. Kukhona abakhuluphele, abakahle nje kanye nalabo abazacile. Masisheshe sisho lapha ukuthi abantu besifazane bavama ukuba nozwela kakhulu uma kukhulunywa ngemizimba yabo. Uma ufuna ukuxabana nomuntu wesifazane, mbize ngesidudla noma uthi uzacile. UMsimang (1975:226) uyawufakazela lo mbono aze anikeze imbangela yalokho, kanje:

Intombi edanda libanzi yabe yaziswa kakhulu. Intombi eyisidudla yabe ingaluthezi olumanzi. Yisilungu lesi esesifundise amantombazane akithi ukuzondisa bathi bafuna ifiga.

Kuyehluka kakhulu kubantu besilisa ngoba iningi labo alinandaba kangako nokuthi kuthiwani ngemizimba yalo. Nangu nje uBhekumuzi ubiza omunye wabacula naye eqenjini ngo**Sdudlumabefu**. Lesi sidlaliso sisuselwa esiqwini somzimba omkhulu walo mculi. Yena futhi uBhekumuzi ubiza omunye wabacula naye ngo**Mathambo** ngenxa yomzimba omncanyana walo muntu.

Eqenjini likaThokozani Langa kunensizwa ekhonzwe kakhulu nguThokozani, uSicelo Ndlela. Le nsizwa uThokozani uyibiza ngokuthi **'uSdikadikanyamayomlenze'**. UThokozani uyibiza ngalesi sidlaliso esusela emzimbeni wayo omkhulu. Le nsizwa isho ngethanga ongafunga uthi elenkabi enkulu yenkomo kanti cha.

IKhansela lithi lona lithwala izinsimbi, lejwayele ukuthwala ubunzima ngakho-ke liyi**Ngadlangadla**. Ngokuvamile leli yigama elisetshenziswa libhekiswe kumuntu wesilisa owondlekile futhi onamandla ayinqaba. Lapho siqhathanisa umzimba weKhansela kanye nalesi sidlaliso, kuvela ukuphambana phakathi kokushiwoyo kanye nalokho okuliqiniso. IKhansela labe lilincayana ngomzimba ukuthi lalingazibiza nge**Ngadlangadla**. Uma sesicabanga sijula ngaleli gama, kuyavela ukuthi IKhansela aliqondile ukuthwala izinsimbi ngempela kodwa libhekise ezimweni zempilo ezinzima elalibhekene nazo. Ngenxa yokubhekana nalezo zimo lizingobe, lizibiza nge**Ngadlangadla**.

Isinqe singezinye zezinto izintombi zamaZulu eziziqhenya ngazo. Esinye sezizathu ezenza lokho ukuthi amehlo ezinsizwa afike azinze kulesi sitho. Yikho nokwakwenza kusadliwa ngoludala izinsizwa zicele ukuba izintombi zizishikilele lapho kuhlangukwa. Enye insizwa eseqenjini likaThwalofu yaziwa ngokuthi **'uZinqezentombi'**. Kusobala-ke ukuthi le nsizwa yehlukile kwezinye izinsizwa ngokuba nezinqe ezimise okwezentombi. Lesi sidlaliso insizwa yasethiwa nguThwalofu.

Uphrojusa, uTom Mkhize ubuye abizwe ngokuthi **'uNtshebe'**. Lesi sidlaliso sasuselwa esimweni sokwena kobuso bakhe. Sona futhi lesi sidlaliso sabe sesiholela kwesinye esithi **'uMbhishobhi'**.

Endimeni yomculo womasikandi izidlaliso ziyaqanjwa zisuselwa emizimbeni yabantu, kungaba ubukhulu noma ubuncane bemizimba yabo noma kube izitho ezithile zemizimba yabo.

5.2.1.2 Ezisuselwa ekwenzeni nasekuziphatheni kwabantu

Akujwayelekile ukuzwa umuntu ethi intombi uzoyilobola ngesheke. Izimo zokulobola ezejwayelekile ukulobola ngezinkomo (amabheka) noma ngemali. Ngenxa yokuziphatha okungejwayelekile kukaMfiliseni Magubane owalobola ngesheke ekhweni lakhe kwaNongoma, wabe esezetha igama elithi **'uMalobolangesheke'**.

Kusadliwa ngoludala ukuqabulana kwezithandani kwakungenziwa obala, kungakhathalekile ukuthi ababegabulana babeganene noma cha. Namuhla izinto seziguquke kakhulu, abantu sebegabulana udede nje. Okwenziwa yintsha khona kwedlulele. Ukuqabulana kukaMfiliseni nezintombi ebumnyameni akukhona okuncikene nokuhlonipha umphakathi kodwa okokucashela amasoka ezintombi angawotha ubomvu lapho ebelamela. Kuyisenzo esingejwayelekile futhi ukuthi izintombi zithi zinawo amasoka azo kodwa zibe zilandelana noMfiliseni, umuntu ongafihli ukuthi sewalobola kwaNongoma. Lokho kwenza uMfiliseni azibize ngokuthi **'uMqabulasheshe'**. Ngakho ngoba kunezenzo uMfiliseni edlula kuzo, uqala ngokuzihasha aze aziqambe izidlaliso eziyohlala zimkhumbuza ngezigameko ezingejwayelekile ake wedlula kuzo.

Lapho sibuzwa uZaba Zondi ukuthi wasithola kanjani isidlaliso esithi **'uSkhindisabeSuthu'**, waphendula kanje:

Ngakhula ngigida ingoma kakhulu. Ngelinye ilanga umzala wami wacela enye insizwa ayeyijwayele ukuba ilethe umfana wayo owayaziwa engomeni ukuze azoqhathwa nami ngokugida ingoma, kubonakale ohlulwayo. Yavuma insizwa ukukwenza lokho. Lafika elingaliyo. Kwagcwala izibukela ezazizobona lowo qhudeqhude. Umuntu engaqhathwa naye wabe emdala kunami futhi esatshwa engomeni. Igama lakhe lezinsizwa kwabe kunguSkhindi. Ngalelo langa ngasina kwajabula wonke umuntu owabe elapho. Ngenxa yaleso senzo igama lomfana

*engangiqhudelana naye lanikezwa mina. Kusukela ngalelo langa ngabizwa ngo**SkhindisabeSuthu**.*

(Ingxoxo noSkhindisabeSuthu, 14 Novemba 2010)

Lo masikandi isidlaliso sakhe wasithola esigamekweni sokugida ingoma ehlule umfana owabe esatshwa kakhulu engomeni. Ukudla kwakhe umhlanganiso yikho okwenza izibukeli ezazilapho zamnikeza isidlaliso salowo mfana.

Kuyinqubo nenkolelo yabantu bomdabu (amaZulu) ukuthi baqhudelane ngendlamu. Kukhona ukuqhudelana kwamaqembu kanye nokuqhudelana kwabantu ababili okubizwa ngokuthi uqhudeqhude. Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu iyona ekwazi ukuvumbulala lolu lwazi olungabhaliwe phansi lwabantu bomdabu.

Okwenzeka kuZaba Zondi kuthi akufane nokwenzeka kuVelaphi Dan Khoza. Lapho umcwaningi walo msebenzi ebuza uDan ukuthi wasithola kanjani isidlaliso sakhe, waphendula kanje:

*Leli gama ngalithola ngemuva komqhudelwano wengoma owaba phakathi kwami nenye insizwa esasiqhathwe nayo ngengoma. Ngalelo langa ngasina kwathokoza izihlwele ezazilapho. Yathukuthela yafa insizwa engangibhekene nayo maqede yagidela ukufa nokuphila. Yagida ngisho sekubonakala ukuthi yayisizilimaza. Kwala ngisho isincengwa ukuba iyeke ukugida, lutho yala yaphetha. Umphumela walokho waba mubi ngoba yagcina ngokuphangalala. Ngemuva kwaleso sigameko umalume, uThwalofu wathi unginikeza igama eliyisijeziso - isigwebo sentambo ngoba insizwa eyedlula emhlabeni yabe yedlule ngenxa yami. Ngaqala lapho-ke ukuba **uSgwebosentambo**.*

(Ingxoxo noSgwebosentambo, 14 Novemba 2010)

Lo masikandi isidlaliso sakhe wasithola esigamekweni sokugida ingoma ehlule insizwa abe eqhudelana nayo. Leyo nsizwa yagida, izama ukuphikisana naye yagcina iphangalele. UThwalofu wabe esemnika isigwebo sentambo umshana wakhe ngenxa yokuthi leyo nsizwa yayidlule emhlabeni iphikisana naye ngengoma.

Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu isiza ezimweni ezifana nalezi ezingenhla. Ukube asicoshelanga ngqo ulwazi kuZaba Zondi besiyotholaphi ukuthi wasithola kanjani isidlaliso esithi uSkhindisabeSuthu. Kanjalo futhi besiyozwa ngobani ukuthi uDan Khoza wasithola kanjani isidlaliso esithi uSgwebosentambo. Ulwazi oluqukethwe yizidlaliso zalabo masikandi akulula ukuluthola engxenye lunjengoba belwethula abanikazi ngaphandle kokuthi umuntu axhumane bukhoma nabanikazi bezidlaliso.

UShabane (1997:3) uthi uZibokwakhe Mnyandu wathola isidlaliso sokuthi **'uPhuzekhemisi'** ngenxa yesigameko sakhe esithile asenza eGoli. Uthi lo masikandi wabe esebenza esitolo esasidayisa ifenisha. Kuleso sitolo sasingekho isiqandisi. Abasebenzi babehlala bephuza amanzi afudumele. Ngaphesheya komqwaqo kwabe kunendawo eyayidayisa imithi yesilungu (ikhemisi). Kulelo khemisi kwabe kunesiqandisi esasihlala sinamanzi abandayo. UZibokwakhe wazenza umngani wabasebenzi baleso sitolo ngenhloso yokuthi akwazi ukuhlale ephuza amanzi abandayo. Kwakuthi njalo uma esomele amanzi athi nyomu ayophuza amanzi ekhemisi. Lapho abaphathi bethola ukuthi akekho, bebuza ukuthi wabe ekuphi, abanye abasebenzi babethi usayophuza ekhemisi. Isenzo sikaZibokwakhe sokude eyophuza ekhemisi, samenza waqanjwa isidlaliso esithi **'uPhuzekhemisi'**.

Ukwenza nokuziphatha kwabanye omasikandi kubenza bathole izidlaliso eziyohlale ziyizikhumbuzo zezinto noma izigameko abake bedlula kuzo. Ngakho-ke izidlaliso ezisuselwa ekuziphatheni komasikandi ziqukethe umlando othile wabanikazi bazo.

5.2.1.3 Ezisuselwa ekudleni

Komasikandi asebedlula kulo mhlaba kwakukhona owayaziwa ngokuthi uMayogadi. Noma bekhona abantu abadala abayithandayo, iyogadi iyisidlo esithandwa kakhulu ngabantwana. Kwelinye iculo elisihloko sithi 'Izinto Ezimnandi' elitholakala ku-Albhamu yakhe esihloko sithi 'Uyajoloza', uMayogadi Ngema uzwakalisa ukukhononda kwakhe entombini yakhe ethanda iyogadi ngokwedlulele, uthi, "Ayikho imali, anginayo imali yezinto ezimnandi". Ukukhononda kwakhe kulelo culo kwaholela ekutheni ozakwabo bamqambe isidlaliso esithi '**uMayogadi**'. Omunye umasikandi osewadlula emhlabeni, uMgqashiyo Ndlovu wayezibiza ngokuthi '**uNhlakanhlakanezophuthu**'. Lesi sidlaliso uMgqashiyo waziqamba sona esisusela ezihashweni zakhe. Sizobona ngezansi ku-5.2.1.5 ukuthi zakheka kanjani izidlaliso zisuselwa ezihashweni.

Uswidi unambitheka kamnandi emlonyeni lapho umuntu ewumunyunga. Lobu bumnandi obuzwiwa yizintombi lapho ziqabula uMfiliseni Magubane ebumnyameni bumenza azibize ngokuthi '**uswidi**' noma '**uSwidomnandi**'. Njengoba umuntu uswidi ewuzwa ukuthi umnandi ngokuwumunyunga, kusobala ukuthi uhlobo izintombi eziqabulana ngalo noMfiliseni yilolu olwenza umuntu amunyunge ulimi lwalowo aqabulana naye.

Kwamanye amaculo akhe uThokozani uthi ungu**Jamu**. Ujamu uhlobo oluthile lokudla olwenziwa ngezithelo eziphekwa zihlanganiswe noshukela. Izithelo ezivame ukusetshenziswa lapho kwenziwa ujamu amakhabe, amabhece, ama-orintshi, amabhilikosi, amagilebhisi, amajingijolo, nezinye. Ngokuvamile ujamu ugcotshwa ezinkweni. Lapho umuntu ewunambitha uzwakala uswidi olimini. Isidlaliso esithi **uJamu**, uThokozani wazetha yena esusela ekutheni yena abanye abantu bamthanda njengojamu. Lapho ezihasha uthi:

Ngiwujamu kwabangithandayo;

Ngiyinhlaba kwabangizondayo.

Sesikhulume kaningana ngoMaxwell Mngadi owaziwa ngokuthi **uThambolenkukhu** noma **uThambolenkukhulehlulumthakathi**. Yena futhi uMaxwell ubuye aziwe ngokuthi **uMafuthenkukhawafani** noma **uMafuthenkukhu**. Lezi zidlaliso zasuselwa ekudleni - amafutha enkukhu kanye nethambo lenkukhu.

Elinye ilunga leqembu likaThokozani Langa laziwa ngokuthi **'uNyamayomqwayiba'**. Umqwayiba wuhlobo oluthile lwenyama oludliwa selomile. Lapho kwenziwa lolu hlobo lwenyama kuye kuthathwe inyama yenkomo noma yehhashi noma yenyamazane isikwe kahle yenziwe izintambo. Abanye baze bayifake nezinongo ezithile. Iye yenekwe kahle ukuze yomiswe yilanga. Kuthatha isikhathi eside ukuthi lolu hlobo lwenyama lulungele ukudliwa. Lesi sidlaliso insizwa yasithola ngoba inomzimba owomelele, onezinyama ezifana nomqwayiba.

Izidlaliso zomasikandi ziyaqanjwa zisuselwa ezinhlotsheni zokudla ezinhlobonhlobo. Kukhona ezisuselwa komayogadi, emaswidini, ophuthwini, kujamu, enyameni, njalonjalo.

5.2.1.4 Ezisuselwa ezilwaneni

Lapho omasikandi beziqamba noma beqanjwa ngabanye izidlaliso, baqanjwa noma ngani abafaniswa noma abaqhathaniswa nayo. Lapha sizohlaziya izidlaliso zomasikandi ezisuselwe ezilwaneni ezinhlobonhlobo.

Omunye oseqenjini likaBhekisisa Ngcobo waziwa ngokuthi **'uSijumbasomdlwane'**. Lesi sidlaliso sasuselwa esilwaneni sasekhaya. Lapho injakazi inyelezele, abantwana bayo kuthiwa yimidlwane (umdlwane uma uwodwa). Uma imidlwane yondleke kahle iba yizibukubukwana ezinhle okuthi lapho umuntu ezibheka kuthi akahlale

eziphulula njalo emhlane. Kusobala ukuthi nale nsizwa inomzimba omuhle obushelelezi njengowomdlwane.

Omunye ocula eqenjini likaBhekumuzi Luthuli waziwa ngokuthi **'uNogwajazikhumule'**. Unogwaja yisilwane sasendle esidliwayo. Lesi silwane asizwani neze nenja. Njalo uma kuqhamukainja sithi galo yephuka. Ezweni lezinganekwane ukuhlakanipha kwaso kuthi akufane nokukachakijane. Kulesi simo leli gama libhekiswe kumuntu ohlakaniphe ngokwedlulele, oyibona isekude ingozi.

UBhekumuzi uzibiza ngokuthi yena uyi**Nyathi**. Inyathi isilwane esifana nenkomo esidliwayo. Sibomvu ngombala. Ukudalwa kwaso kwakuyisilwane sasendle kodwa namuhla sekuyisilwane esitholakala sigcinwe eziqiwini. Enye inyathi ngumuntu ozimukile futhi onamandla amangalisayo. Njengoba uBhekumuzi ezibiza ngenyathi, ngabe uqonde yiphi phakathi kwalezi zinhlobo zezinyathi? Amazwi athi 'Mina ngiyiNyathi evimbe esangweni kubo kwaMolo...' abhekiswe kumuntu ovikela umndeni wakhe esebenzisa amandla akhe. Inyathi eyisilwane ingebekwe esangweni noma ebaleni ukuze ivikele amalunga omndeni walowo muzi. Ngaleyo ndlela singasho ukuthi uBhekumuzi uqonde inyathi engumuntu, ozimukile futhi onamandla amangalisayo. Noma kubhekiswe kumuntu, kwalowo muntu obizwa ngenyathi ubizwa ngenyathi nje ingoba ungatekiswa ngenyathi eyisilwane lapho kuqhathaniswa amandla akhe nawenyathi (isilwane). Ngakho-ke singasho ukuthi uBhekumuzi uziqhathanisa nesilwane esinamandla amakhulu. Isizathu salokhu kungaba iqhaza lakhe ekuvikeleni amalunga omndeni wakubo kwaMaphumulo, njengoba bengasenabazali nje.

UMgqumeni waziwa ngokuthi **'IBhovalikaDikadika'**. Ibhova uhlobo lwenja yesilungu enekhanda nomlomo omkhulu futhi enolaka oluyinqaba. Lapho liqhathaniswa nesimaku alikhonkothi kakhulu lona. Uma kwenzekile lakhonkotha lisho ngezwi elikhulu elethusayo. Lona limandla ekulumeni kunasekukhonkotheni. Lesi sidlaliso uKwakhe (uMgqumeni) wasithola ngenxa yekhanda lakhe elikhulu kunomzimba

wakhe. Lokhu kufakazelwa ngamazwi akhe ku-Albhamu yakhe esihloko sithi 'Autography' eculweni elithi 'Inselelo' lapho ezihasha khona ethi:

*Mabhulukwo ayamsinda mntakaKhumalo
Anjengekhanda lakhe ...*

Uma ethi usindwa ngamabhulukwe, lo masikandi uqonde ukuthi yena uggoka amabhulukwe amakhulu kunaye. Lawo mabhulukwe ubukhulu bawo ubuqhathanisa nekhandla lakhe nalo elikhulu.

Lapho omasikandi beziqamba noma beqanjwa ngabanye, izidlaliso ezisuselwa ezilwaneni ezinhlobonhlobo, bayaqanjwa kususelwa emizimbeni yezilwane emihle, emikhulu, njalonjalo. Bayaqanjwa futhi kususelwa ekwenzeni kwezilwane nasezithweni ezithile zemizimba yezilwane.

5.2.1.5 Ezisuselwa ezihashweni

Izihasho ziqukethe umlando othile ngomuntu ezibhekiswe kuye. Akubona bonke abantu abakwazi ukulandela kahle izincazelo zezihasho lapho zishiwo. Imbangela yalokho ukuthi izihasho zivama ukuba nolimi oludinga ukuhlaziywa kuqala ngaphambi kokuthi kutholakale izincazelo zazo. Kuyenzeka ukuthi izihasho zigcine seziphenduke izidlaliso. Lapha sizohlaziya izidlaliso ezisuselwa ezihashweni zomasikandi kanye nalabo abasondelene nabo.

UBhekisisa Ngcobo uthi yena uy**iHhashelimhlophe**. Wasithola kanjani lesi sidlaliso uBhekisisa? UMathenjwa (1996:110) uwuphendula kanje lo mbuzo:

...Bhekisisa Ngcobo's nickname is Hhashelimhlophe. This name comes from his izibongo which says:

*Bhasobha wen' ihhashi elimhlophe
Ungalithint' emsileni liyokukhahlela*

Ezihashweni zikaBhekisisa Ngcobo kuqanjwe isidlaliso ngokulahla amanye amagama, kwashiywa amanye. Lokhu siyakuthola futhi kuNtuli (1990:305) lapho ethi:

David Ngcobo calls himself iKat' elimnyama (cat without a tail):

*Ikat' elingenamsila,
Ngoba phel' ukube linomsila
Ngabe balixosh' ekhaya...*

Ezihashweni zikaDavid Ngcobo kuqanjwe isidlaliso ngokulahla amanye amagama, kwasetshenziswa amanye.

Ukuqanjwa kwezidlaliso akwenzeki kuphela komasikandi bakwaNgcobo, siyakuthola futhi kwenzeka nakuMfiliseni Magubane. Isidlaliso sakhe esithi '**Mqabulasheshe**' sakhiwe sisuselwa ezihashweni zakhe ezithi:

*Kusho mina umqabul' asheshe,
Uswidi omnandi ngokusondezw' emlonyeni kubantwana.
Untombi zimqabulel' ebumnyameni
Ngob' ekukhanyeni zesab' amasoka azo.*

UMtshengiseni Gcwensa uzihasha athi:

*Ilamba lidlile likaMaMkhwanazi,
Umanethwa zimvula exhibeni eNdlunkulu
Maqede akwaba ndaba zalutho.
Indidane evame ukudida abaningi*

Kulezi zihasho kwaqanjwa isidlaliso sikaMtshengiseni esithi
'ILambalidlilelikaMaMkhwanzazi'.

UMgqashiyo Ndlovu yena uzihasha athi:

*Uhlabana bathi akahlabananga,
Umkhonto ogwaza abafokazana,
Unhlakanhlakane zophuthu,
Bayaludla bayalujeqeza.*

Kulezi zihasho kwaqanjwa isidlaliso sikaMgqashiyo esithi
'uNhlakanhlakanezophuthu'.

Kuyavela futhi lokhu ezihashweni zikababa kaThokozani Langa
ezifundeka kanje:

.....
Mpahliyadula ngoba ibiza 4 sheleni.
.....

Lapho uThokozani esezihasha uye azifake izihasho zikayise kodwa
azinqamulele athi:

.....
*Ngingimfo kaMpahliyadula
Ngob' ibiza 4 sheleni.*
.....

Lapha uThokozani ufinyeze izihasho zikayise ngokushiya ngaphandle
amanye amazwi kwabe sekuvela isidlaliso esithi **'4 Sheleni'**.

Okuvelayo lapha ukuthi izidlaliso ezisuselwa ezihashweni ziqanjwa
ngokufinyeza izihasho, kushiye ngaphandle amanye amazwi bese
kusetshenziswa igama elilodwa noma ambalwa esikhundleni salokho.

Leyo ngxenye esetshenziswayo ibe seyiphenduka isidlaliso sikamasikandi noma lowo osondelene nomasikandi.

5.2.1.6 Ezisuselwa kwezinye izinto

Ngale kwezidlaliso ezisuselwa eziqwini nasezithweni zemizimba yabantu, ekwenzeni nasekuziphatheni kwabantu, ekudleni, ezilwaneni kanye nasezihashweni, kunezinye izidlaliso ezisuselwa kwezinye izinto ezinhlobonhlobo. Eveza olunye uhlobo lwesidlaliso salolu hlobo uMolefe (1999:94) uthi:

The late vocalist by the name of Phuzushukela is addressed today as 'iDlozilomaskandi' (Ancestor of the Maskandi singers) because he used to be the pioneer of this kind of music...

Isidlaliso sikaJohn Bhengu sasuselwa egameni 'idlozi' - igama elihlonishwa kakhulu yiningi lamaZulu asalandela inkolo yesintu. Idlozi alibi yidlozi lingazange liqale ngokuba ngumuntu. Kunenkolelo yokuthi lapho umuntu esedlulile kulo omagade uba yidlozi lomndeni wakhe. Kanjalo noJohn waqala waphila wase edlula kulo mhlaba. Njengoba esadlula useyidlozi lomndeni wakhe. Umndeni wakhe wehlukene kabili. Kukhona umndeni wegazi bese kuba khona umndeni kamoya - umndeni wakhe omkhulu awushiya emhlabeni - abalandeli bomculo womasikandi. Njengomasikandi wokuqala owakwazi ukuqopha umculo wakhe esebenzisa ishuni ethi yena, uPhuzushukela kumfanele ukubizwa ngokuthi 'iDlozilomasikandi' njengoba esadlula emhlabeni.

Lapho sibuzwa uMkhawuleni Biyela, owaziwa ngelika-TV ukuthi wasithola kanjani isidlaliso sakhe, waphendula kanje:

*Ngisemncane nganginobuso obuhle obabuyisibutubutwana.
Ontanga yami babengigcona bethi ngimuhle mahhala kodwa*

angiqonyiwe. Babethi ngangimuhle njenge-TV, yona ethandelwa ukubukwa nje. Lasukela lapho-ke igama elithi ngingu-TV.

(Ingxoxo no-TV Biyela, 14 Novemba 2010)

Lapho sibuzwa uBongumusa Ndlovu ukuthi wasithola kanjani isidlaliso sakhe esithi '**uSmonyosezintombi**', waphendula kanje:

*Leli gama ngalithola khona endimeni yomculo womasikandi. Kwakuthi njalo uma iqembu lethu lidlalela abalandeli, izintombi zithi mbo kimi. Ozakwethu esasicula nabo kanye nezinye izinsizwa baze bakuqaphela lokho, bagcina sebethi ngisebenzisa isimonyo sezintombi ukuze ngithandeki ezintombini. Ngagcina sengiwu**Smonyosezintombi**.*

(Ingxoxo noSmonyosezintombi, 14 Novemba 2010)

Ngesimonyo sezintombi lo masikandi uqonde uhlobo lomuthi wesintu othakiwe okukholakala ukuthi wenza izinsizwa zithandeki ezintombini lapho zigqabe ngawo.

Esaphila uMgqashiyo Ndlovu wayeqhakambisa kakhulu isidlaliso sedolobha lakubo, kwaNongoma esithi '**Nami-nawe-Dali**'. Lesi sidlaliso sasukela ezinhlamvini zezinombolo zezimoto zakwaNongoma ezithi **NND**. Ngenxa yokuthi uMgqashiyo wayehlale esisebenzisa njalo emaculweni akhe lesi sidlaliso, abalandeli bakhe bagcina sebemnikeze sona. Sabe sesimnamatha kanjalo-ke isidlaliso esithi '**Nami-Nawe-Dali**', wagcina esebizwa ngaso impilo yakhe yonke.

Njengoba izidlaliso zomasikandi zakhiwa zisuselwa ezimweni ezinhlobonhlobo, ngabe ngubani oqamba omasikandi lezo zidlaliso? Lo mbuzo uzophenduleka esihlokwaneni esilandelayo.

5.2.2 Abaqambi bezidlaliso kanye nalabo ezibhekiswe kubo

Abanye omasikandi baziqamba bona izidlaliso abafisa ukwaziwa ngazo endimeni yomculo womasikandi. UMolefe (1999:47) uyakufakazela lokhu athi:

A certain Maskandi, named Khoza, is nicknamed 'Inkunziyembongolokayibekwa'... He chose to nickname himself thus because he regards other fellow Maskandi singers as junior to him regarding experience and quality of the music he offers.

Okugqamile lapha ukuthi ngale kokusinikeza isidlaliso sikaSipho Khoza, uMolefe uphinde asivezele ukuthi uSipho waziqamba yena lesi sidlaliso.

Yize omasikandi beziqamba bona izidlaliso, zikhona ezinye abaziqanjwa ngabanye omasikandi. UThwalofu uye ezwakale emaculweni akhe ethi, "Ngikushaya ngaye '**uThambolenkukhulehlulumthakathi**'", lapho etshela abanye omasikandi ukuthi ngubani odlala isiginci sebhesi eqenjini lakhe. UThambolenkukhulehlulumthakathi nguMaxwell Mngadi. UHhashelimhlophe yena uye azwakale ethi, "Thinta lapho '**Mafuthenkukhu**' abuye athi, "Baphinde futhi '**Mafuthenkukhu**'" Ukuthi lezi zidlaliso uMaxwell abizwa ngazo wazithola kanjani, kufihlakele kithina esingawazi umlando wakhe. Abazi izigameko ake wedlula kuzo bayazi bona ukuthi kungani. Ephawula ngalolu hlobo lwezidlaliso uMathenjwa (1996:111) uthi:

Most of these names appear to have no direct meaning unless you know the context in which they were named.

Isizathu salokhu ukuthi umasikandi ubizwa ngaleyo nto angathekiswa ngayo. Kunzima kakhulu ukuqonda incazelo yesidlaliso uma isidlaliso leso simayelana nesigameko esake senzeka.

Sibonile esahlukweni sokuqala nalapha ngenhla ukuthi uMaxwell ubizwa ngezidlaliso ezehlukene emaqenjini omculo ehlukene. Lezo zidlaliso wethiwa zona ngabanye omasikandi ngenxa yekhono lakhe lokudlala isiginci sebhesi. Sibonile futhi ngenhla ku-5.2.1.1 ukuthi nguThokozani Langa owaqamba uSicelo Ndlela ukuthi **'uSdikadikanyamayomlenze'**. Sibonile ku-5.2.1.3 ukuthi uVelaphi Khoza isidlaliso sakhe esithi **'uSgwebosentambo'** wasiqanjwa ngumalume wakhe, uThwalofu. UMkhawuleni Biyela isidlaliso esithi **'uTV Biyela'**, wasiqanjwa ngabafana ababengontanga yakhe. UBongumusa Ndlovu isidlaliso esithi **'uSmonyosezintombi'**, wasiqanjwa yizinsizwa ayecula nazo eqenjini kanye nezinsizwa zezindawo ayehambe ecula kuzo neqembu lakhe. Khona ku-5.2.1.3 sibonile ukuthi uZaba Zondi isidlaliso sakhe esithi **'uSkhindisabeSuthu'** wasiqanjwa ngamalunga omphakathi.

Mudala umkhuba wokuthi umuntu wesilisa ezibekele intshebe ngoba eyithanda abizwe ngokuthi **'uNtshebe'** noma **'uMbhishobhi'**.

UMbhishobhi phela ngumfundisi onesikhundla esithe xaxa kunabanye abefundisi ebandleni. Imvamisa ababhishobhi bamazayoni babeka obhebhenene bezintshebe. UBhekumuzi ubiza uTom Mkhize ngoMbhishobhi futhi uze ambize nange**Bhulashi**. Okwenza uTom abizwe ngalezi zidlaliso ukuthi ubeke intshebe futhi intshebe yakhe imise okwebhulashi lokupenda. Lesi sidlaliso uTom Mkhize wasethiwa nguBhekumuzi Luthuli.

Zikhona futhi izidlaliso ezinganambitheki neze kwabalalele. Ukubiza umuntu ngexoxo akuyona into eyemukeleka kalula nje empilweni. Kungenzeka ukuthi ixoxo lihle emehlweni kaNkulunkulu nakulabo abasondelene kakhulu nemvelo kodwa hhayi kumuntu nje. Lapho uThokozani Langa ezihasha, ethi uyi**XoxolikaMaShabalala**, akube kusanakeka kakhulu ukuthi leli gama liqukethe umyalezo osusa uhlevane ngoba uThokozani umane enze ihlaya ngalo ukuze ligcine

selemukelekile. Lesi sidlaliso uThokozani wasiqanjwa ngomunye womasikandi ngenhloso yokumdelela.

UBhekumuzi waqanjwa ngomunye umuntu ukuthi ungu**Mabhulukawamlingani** ayoze agqokwe ngunina uMaMhlongo. Lesi sidlaliso siyisici ngoba sisuselwa emzimbeni wakhe omncanyana. Akuvamile ukuthi umuntu akuthokozele ukude ekhunjuzwa ngesici sakhe. Ukuze umyalezo ohlabayo uzwakale kangconywa, uBhekumuzi uzwakala ezihasha ngaso lesi sidlaliso esikhomba isici. Ngokwenzenjalo igcina isilula incazelo yesidlaliso kuthi okushiwoyo, okuhlabayo kuphenduke umdlalo nje negama ligcine selejwayelekile.

Okugqamile lapha ukuthi omasikandi baziqamba bona izidlaliso zabo. Zikhona futhi nezinye abaziqanjwa ngabanye omasikandi kanye namalunga omphakathi. Kuyenzeka futhi omasikandi baqambe ophrojusa babo izidlaliso zabo.

5.2.3 Iqhaza lezidlaliso emculweni womasikandi

Izidlaliso ziqanjwa ziphinde zisetshenziswe ngabantu abehlukene futhi ngezinhloso ezehlukene. Kukhona ezisetshenziselwa ukuteketisa abantu, njengalesi esithi '**iPajero**' esisetshenziswa nguThokozani Langa lapho etusa ubuhle nokubumbeka komzimba wentombi eyaziwa ngelikaMatshidiso. IPajero phela yimoto enkulu engathengwa yinoma ngubani, ethengwa ngomacaphunakusale. Singasho ukuthi njengoba le ntombi ibizwa ngegama lohlobo lwemoto ephambili, nayo yinhle ngokwedlulele.

Ezinye izidlaliso zisetshenziswa ngenhloso yokuphoxa abantu abathile. Ku-Albhamu esihloko sithi 'Phuma Kimi' eculweni lakhe elithi 'Umlisa Webatha' uThokozani uthi, "WegundanelaseVosloo wangifunani?" Kungukumphoxa umuntu ukumbiza ngegundane.

Yena futhi uThokozani ku-Albhamu esihloko sithi 'Phuma Kimi' eculweni elithi 'Phuma Kimi' uphinde azwakale ethi:

*Wacothoza uNogolantethe, ushaya kancane
Uggize amasongololo...*

Kukodwa ukubiza umuntu ngegundane; ngokunye ukumbiza ngegundane laseVosloo. IVosloo yigama elinqanyuliwe lelinye lamalokishi aseGauteng. Lapho seliphelele kuthiwa iVosloorus. Amagundane alapho aziphilisa ngokudla ukudla osekonakele okuchithwa yizakhamizi kanye nalabo abazithengisela emigwaqeni. Umuntu ongakhishwanga inyoni uthuka ome lapho kuhlanguka amehlo akhe nawalawo magundane.

Nakho ukubiza omunye umuntu ngonogolantethe kusakhombisa ukumeyisa. Isizathu ukuthi unogolantethe olunye uhlobo lwenyoni olungabukeki neze, olunemilenze emincane ngokweqile.

UThokozani uzibiza nge-**ATM**, umshini wemali. Lesi sidlaliso siqukethe incazelo engeyinhle yokuthi uThokozani udizela amantombazane ngemali. Ukuze kwemukeleke, uThokozani usisebenzisela ukubhinqa umqambi waso azibize yena qobo nge-**ATM**.

UThwalofu uzibiza ngo**Jenene** okuchaza umasikandi wangempela. Kusobala ukuthi lapho eziqhathanisa nabanye omasikandi uzibona engumasikandi wangempela. Le yinkulumo ephuma kumuntu ozishaya isifuba. Ngaleyona ndlela uThwalofu uphenduka ugubhu oluzibethayo.

Ezinye izidlaliso zisetshenziselwa ukuveza kanye nokugcina izehlakalo ezithile ezavelela abantu abathile. UThokozani ubiza omunye eqenjini lakhe ngokuthi '**iNdlovedlamakhandleleSharpsville**'. Lesi sidlaliso siqukethe umlando wento ethile eyenziwa yilo mculi. Ukuthi yinto enhle noma embi, uThokozani kanye nalo muntu igama elibhekiswe kuye abaziyo.

Omasikandi bayazisebenzisa izidlaliso ngenhloso yokutusa ubuhle bomuntu wesifazane, ukweyisa omunye umasikandi, ukubhinqa umqambi wesidlaliso, ukuqhoshela abanye omasikandi, ukugcina izehlakalo ezithile ezimayelana nomnikazi wesidlaliso, njalonjalo.

5.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Okuvelayo lapha ukuthi omasikandi banezidlaliso abaziwa ngazo endimeni yomculo. Lezo zidlaliso baziqamba bona noma baqanjwe ngabanye omasikandi kokunye baqanjwe ngamalunga omphakathi. Lezo zidlaliso baziqamba besebenzisa amasu athile. Kunezidlaliso ezisuselwa ezintweni ezifana neziqu zemizimba yabo, ekuziphatheni kwabo, ezinhlotsheni zokudla, ezihashweni zabo nezabazali babo, nakwezinye izinto. Okunye futhi okuvelayo ukuthi izidlaliso aziqondiswa komasikandi kuphela, nabanye ababambe iqhaza emculweni womasikandi bayazithola, abafana nophrojusa bamaqembu. Ezinye izidlaliso ziyahlekisa lapho ziqhathaniswa nabanikazi bazo. Zikhona futhi ezinganambitheki nhlobo kodwa abazisebenzisayo abangaphezi ukuzisebenzisa. Izidlaliso zisetshenziselwa izinhloso ezechukene. Kukhona ezisetshenziselwa ukuteketisa abanikazi bazo, ukunandisa, ukutusa ubuhle babantu, ukweyisa abanye omasikandi, ukubhinqa abaqambi bezidlaliso, ukuqhoshela abanye omasikandi, ukugcina izehlakalo ezithile ezimayelana nabanikazi bezidlaliso, njalonjalo.

Endimeni yomculo womasikandi ayikho indlela yokusingaba isidlaliso lapho umasikandi eseqanjwe sona. Omasikandi banendlela yabo yokwenza izidlaliso zabo zemukeleke noma ngabe azinambitheki kangakanani. Isu abalisebenzisayo ukuthi bamane benze amahlaya ngazo, zigcine sezizwakala zilula kwabalalele.

Lo msebenzi wocwaningo uvumbulule uhla olude lwezidlaliso ezisetshenziswa endimeni yomculo womasikandi. Ezinye zalezi zidlaliso zivezwe ku-Aphendiksi 2.

ISAHLUKO 6

AMANYE ALAWO MASU ASETSHENZISWA NGOMASIKANDI UKWEDLULISA IMIYALEZO YABO KUBALALELI

6.1 Isingeniso

Umsebenzi omkhulu womculo womasikandi ukwedlulisa imiyalezo enhlobonhlobo kubalaleli. UDavies (1994:124) ukubeka kahle lokhu athi:

*Today maskanda musicians believe that they have a social role to play and see themselves as respected members of their society. This role has been described as that of an **umshumayeli**, a teacher or preacher, someone with a message for the people... They believe that the lyrics of their songs must have a message for the people and that the listeners should be able to relate to this.*

Kunjalo, umsebenzi womasikandi ubenza bafane nabefundisi emphakathini. Uma kunesidingo, ngamaculo abo bayayala, bagxeke, beluleke, njalonjalo. Njengoba omasikandi beqamba amaculo ngezimo ezingefani, nemiyalezo esemaculweni abo ayifani. Ngokunjalo namasu abawasebenzisayo ukwedlulisa leyo miyalezo awefani. Ngakho-ke umasikandi ngamunye uba namasu athile awasebenzisayo eculweni ngalinye ukuze edlulise ngempumelelo imiyalezo yakhe kubalaleli. Kulesi sahluko sizohlaziya amanye alawo masu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo. Leyo miyalezo yeyeme emagameni asetshenziswa ngomasikandi emaculweni abo. Lokhu kufakazela khona okushiwo nguHeese noLawton (1993:7) uma bethi amagama asetshenziselwa ukwedlulisa imiyalezo.

Kulolu cwaningo igama elithi "inkondlo" lisetshenzisiwe ukumela "umculo womasikandi" lapho kuvela isidingo. Kanjalo negama elithi "imbongi" lisetshenzisiwe ukumela elithi "umasikandi".

6.2 Amanye amasu asetshenziswa ngumasikandi ngamunye ukwedlulisa imiyalezo yakhe kubalaleli

Komasikandi abaningi besiZulu, sizobheka izibonelo zabambalwa ukuhlaziya imiyalezo yabo. Ukuze amasu asetshenziswa ngomasikandi acace kahle, sizothatha iculo likamasikandi ngamunye silihlahlaziye, siveze ukuthi likhuluma ngani, uthini umasikandi eculweni lakhe futhi usebenzisa liphi isu noma amasu ukwedlulisa umyalezo wakhe. Sizogala sihlaziye iculo likaBhekumuzi Luthuli, kuze eleKhansela, kuze elikaThokozani Langa, kuze elikaPhuzushukela, kulandele elikaLahlumlenze bese kugcina elikaThwalofu.

Ake sizwe-ke ukuthi uthini uBhekumuzi Luthuli eculweni lakhe elisihloko sithi 'Babukisa Ngami', elicashunwe ku-Albhamu yakhe esihloko sithi 'Inkinga ngu-R7'.

6.2.1 UBhekumuzi Luthuli

Babukisa Ngami

Wabukisa ngami kwelakithi

Kufa ngenzeni na?

We kufa, ngenzeni

Waze wangenz' undab' uzekwayo?

We kufa, ngenzeni

Waze wangenz' undab' uzekwayo?

Yonke le minyaka ngikhalel' izihlobo zami.

Yonke le minyaka ngikhalel' izihlobo zami.

Ngibuzwe bonk' ubuhlung' emhlabeni.

Ngangoneni?

Ngibuzwe bonk' ubuhlung' emhlabeni.

Ngangoneni?

Ekugcineni wabukisa ngami.

Ekugcineni wabukisa ngami.

Usubathathe bonk' um' usuthathe lo!

Ma usuthathe lo usubathathe bonke!

Usubathathe bonk' um' usuthathe lo!

Uma kuyintando yakho

Baba kulungile.

Yes, *Baba ngiyavuma.*

Uma kuyintando yakho

Baba kulungile.

Yes, *Baba ngiyavuma.*

Nginethemba uyongihlaziyela Nkosi.

Leli culo limayelana noBhekumuzi Luthuli uqobo lwakhe. UBhekumuzi uveza ukuthi useshonelwe ngamalunga omndeni wakhe izikhathi zilandelana eduze. Uthi useze waphenduka undabamlonyeni kumalunga omphakathi ngenxa yokuhlala ekhalela izihlobo zakhe lapho sezedlulile emhlabeni.

Lo masikandi usebenzisa ingxoxo engejwayelekile ukwedlulisa umyalezo wakhe. Le ingxoxo engejwayelekile ngoba kule ngxoxo kukhuluma umuntu oyedwa, ayikho inkulumo-mpendulwano. Umasikandi usola ukufa. Ukufa kusolwa nje ingoba sekubulale amalunga amaningi omndeni walo masikandi. Noma kuleli culo umasikandi engawabali lana amanye amalunga asedlula emhlabeni, uyawaveza eculweni elisihloko sithi, 'Awudeli' ku-Albhamu esihloko sithi 'Udumo Lwakhe' lapho ethi:

Ngingathini kuwe kufa
Ngoba kade babekubiza
Ngazo zonk' izint' awudeli
Wathath' umama,
Wathath' umfowethu uSgubheqolo
Sewuthath' ubaba...

Uyakuveza futhi eculweni elisihloko sithi 'Phumula' ku-Albhamu esihloko sithi 'Umaliyavuzwa' lapho ethi:

Umoya wami uyakhathazeka
Nenhliziyo yami we
Uma ngicabang' ubuhlungu
Engabuzwa ngalelo langa
Mhla ngizw' ukuthi
Omunye weth' akasekh' emhlabeni,
Mhla ngizw' ukuth' uPhakamani
Akasekh' emhlabeni.

Ukwedlula emhlabeni kukamama wekhaya (uMaMhlongo) elandelwa yindodana (uSgubheqolo), indodana ilandelwe nguSokhaya (uMolo), uSokhaya alandelwe yindodana yomfowabo (uPhakamani) kuthi esikhathini esingengakanani kulandele umalokazana (umkaBhekumuzi), kubuhlungu ngokuphindiwe emndenini. Umasikandi ubalisa ngakhona. Ingani kuba buhlungu kwedlule umuntu oyedwa nje.

Ukubalisa kukamasikandi kuyanemba ngoba ukufa ukubalisela ngesikhathi esifanele. Akalindi isikhathi eside kube ima ebalisa, ubalisa ngaso lesi sikhathi ukufa kwelelesile. Njengoba sekuhambe inkosikazi yakhe, umasikandi uphinda wenza lokho ajwayele ukukwenza lapho kwedlule ilunga lomndeni - ukusola ukufa. Kwedlula umama wakhe wakhala eculweni elithi, 'Awu Mhlaba' ku-Albhamu esihloko sithi 'Dear Msakazi' wathi:

*We kuf' ungehlule
Wangenz' intandane!*

Ukufa kukhalwa ngakho yonke indawo. Lapho kugadlile emndenini amalunga omndeni ezwa ubuhlungu obuyingaba. Sekuze kwaba yinkambiso yabantu abangamaZulu ukuthi kube nezinkondlo ezihaywayo noma ezifundwayo lapho kwenziwa inkonzo yokukhumbula lowo odlulile emhlabeni okukanye ngosuku eseyobekwa endlini yakhe yokugcina. Ngakho-ke lo masikandi akaphaphalazi neze uma ehaya inkondlo yakhe yosizi, wenza okwenziwayo. Kanjalo nalapho ekusola ukufa akenzi into engejwayelekile. Amalunga omphakathi ukufa akusola mihla le lapho sekuntshontshe abathile.

Ukuze akwazi ukukhuluma nakho ukufa, umasikandi ukwenze kwaba umuntu. Limsebenzela kahle leli su ngoba uyakwazi ukusho konke afisa ukukutshela ukufa. Okugqamile kuleli culo ukuthi umasikandi akaqophisani nokufa, uyayivuma induku yokufa maqede azicelele uxolo olakeni lwakho.

UBhekumuzi uzibeka zicace bha izizathu ezimenza akusole ukufa lapho ethi:

*Wabukisa ngami kwelakithi
Kufa ngenzeni na?
.....
Waze wangenz' undab' uzekwayo?
.....
Yonke le minyaka ngikhalel' izihlobo zami.
.....
Ngibuzwe bonk' ubuhlung' emhlabeni.
.....
Ekugcineni wabukisa ngami.*

Uthi ekusola ukufa ebe eyiveza inkinga okuyidalile, yize eyibeka ithi ukucasha kancane:

Usubathathe bonk' um' usuthathe lo!

Ma usuthathe lo usubathathe bonke!

Lapha umasikandi usebenzisa amazwi angenhla ukwedlulisa umyalezo othi njengoba ukufa sekuthathe bonke abantu abekade ethembele kubo, usephenduke undinga sithebeni.

Kuso leso siwombe sosizi umasikandi uyaliveza ikhambi lenkinga abhekene nayo ngokuvele amukele isimo njengoba sinjalo athi:

Uma kuyintando yakho

Baba kulungile.

Yes, *Baba ngiyavuma.*

Uthi esamukela isimo ebe ezwakalisa ukubalisa ngokude ebuza ethi:

Ngangoneni?

Naphezu kwabo bonke ubunzima abhekene nabo, ekugcineni umasikandi uthatha konke ukubhekisa kuMdali ngethemba lokuthi nguye uMdali oyisixazululo sazo zonke izinkinga zakhe athi:

Nginethemba uyongihlaziyela Nkosi.

UBhekumuzi uphetha iculo lakhe enethemba lokuthi uma ewa ngedolo ekhuleka kuMdali, izinkinga ezimkhungethe zizoxazululeka.

Okuvelayo lapha ukuthi ukuze akwazi ukwedlulisa umyalezo wakhe, uBhekumuzi Luthuli usebenzisa isu lokuguqula ukufa, into engaphili, akwenze umuntu ngenhloso yokuthi akwazi ukukhuluma nakho ngqo. Leli su limenza akwazi ukukhuluma nokufa sengathi ukhuluma nomunye

umuntu. Uyakwazi ukukusola ukufa aphinde akwazi ukuzicelela uxolo olakeni lwakho.

Manje ake sizwe ukuthi yini lena IKhansela elifuna ukuyedlulisela kubalaleli eculweni lalo elithi, 'Zingane Zami' elitholakala ku-Albhamu esihloko sithi, 'Ingadlangadla'.

6.2.2 IKhansela

Zingane Zami

Ma ngifa namhlanjena

Wo zingane zami, hheyi ningakhali.

Ma ngifa namhlanjena

Wo zingane zami, hheyi ningakhali

Um' uJes' esehlukanisa

Wo bantabami, hheyi nize ningakhali

Ngoba angazi bantabami

Ukuthi ma ngifa la, hheyi niyosala nibe yini.

Ngoba angazi bantabami

Ukuthi uma ngingaficwa ukufa, hheyi niyosala nobani.

Ngoba angazi bantabami

Ukuthi ngale kwethuna lami, hheyi ngiyofica kunjani.

Noma nificwa yizinkinga zingane zami ngingasekho lapha,

Niguqe nithandaze.

Uma ngabe kuvunywa emaZulwini,

Hheyi ngiyobuya ngizonibheka bantabami

Hheyi niguqe nithandaze.

Iqiniso linye bantabami,

Hho ngale kokufa hheyi siyohlangana futhi

Uma ngabe sengilandiwe bantabami,

Kulungile zingane zami,

Hhey' akunandaba bantabami.

*Ma kulotshiw' emhlabeni, kulotshiwe naseZulwini
Bantabami ningakhali zingane zami.*

*Vele lo mhlaba lona akulon' ikhaya lethu
Ikhaya lethu likhona le.*

*Ma kulotshiw' emhlabeni, kulotshiwe naseZulwini
Zingane zami, hheyi ningakhali.*

*Vele lo mhlaba lona akulon' ikhaya lethu
Ikhaya lethu likhona le.*

*EZulwini sobonana futhi
Bantabami, nize ningakhali.*

*Vele lo mhlaba lona akulon' ikhaya lethu.
Ikhaya lethu likhona le.*

*EZulwini sohlangana futhi
Hheyi ningakhali wo zingane zami.*

*Vele lo mhlaba lona akulon' ikhaya lethu
Ikhaya lethu thina likhona le*

Hheyi eZulwini sohlangana.

*Noma nificwa yizinkinga zingane zami ngingasekho lapha,
Niguqe nithandaze.*

*Uma ngabe kuvunywa emaZulwini,
Hheyi ngiyobuya ngizonibheka bantabami
Hheyi niguqe nithandaze.*

*Iqiniso linye bantabami
Hho ngale kokufa hheyi siyohlangana futhi.*

*Uma ngabe sengilandiwe bantabami,
Kulungile zingane zami,
Hhey' akunandaba bantabami.*

Leli culo limayelana neKhansela uqobo. UWonder Hlongwa (intatheli) uyakufakazela lokhu lapho ethi:

*"It was a very emotional experience when he opened up and told his fans he was sick."... In **Ingadlangadla**, released*

in October last year, Mkhize urged his family and children not to mourn his death.

City Press (6 Januwari 2008)

Lana ngamazwi abhalwa yintatheli ngemuva kokwedlula emhlabeni kweKhansela ngemuva kokugula isikhathi eside. Yize intatheli iveza ukuthi ngesikhathi lisaphila IKhansela lahlanganisa umndeni walo nabantwana balo ukuthi baze bangakhali lapho lona seledlulile emhlabeni, okuvela eculweni ukuthi umasikandi wahlanganisa abantwana bakhe kuphela.

Eculweni lalo IKhansela lihlala phansi nabantwana balo libacele ukuthi bangakhali lapho ukufa sekulenele. Lokho likwenziswa ukuthi seliyayibona indlela yalo eya koyisemkhulu. Liyezwa egazini ukuthi ukufa kuthanda ukulehlula. Livezela abantwana balo ukwesabela ikusasa labo lapho lona lingasekho kulo mhlaba maqede libanikeze iseluleko esiphusile lithi:

*Noma nificwa yizinkinga zingane zami ngingasekho lapha,
Niguqe nithandaze.*

Lesi iseluleko esivamile emindenini ekholwayo. Lo masikandi ufuna ukugcizelela ukuthi abantwana bakhe babambebelele okholweni ngisho yena engasekho. Ngakho-ke singasho ukuthi IKhansela nabantwana balo bangabantu abakholwayo.

Umasikandi uveza izizathu ezilandelayo ezimenza ukuba akhethe ukubayala abantwana bakhe:

*Ngob' angazi bantabami
Ukuthi ma ngifa la, hheyi niyosala nibe yini.
.....
Uma ngingaficw' ukufa, hheyi niyosala nobani?*

.....
Ukuthi ngale kwethuna lami, hheyi ngiyofica kunjani.

Sikhona isidingo sokuthi izingane zikamasikandi zikholwe ukuthi akushoyo uyise ukusho ngoba ezithanda. Isizathu ukuthi lo masikandi uwasho ephindelela amagama aqukethe imizwa yothando lomzali ethanda abantabakhe athi, *'bantabami, zingane zami'*.

Ngenxa yokuthi umasikandi akanasiqiniseko sokuthi uma esedlulile kulo mhlaba usayokwazi yini ukuthi abuye azobasiza abantwana bakhe, ukhipha amazwi athi:

*Uma ngabe kuvunyw' emazulwini,
 Hheyi ngiyobuya ngizonibheka bantabami.*

Amazwi athi *'uma ngabe'* akhomba ukuthi umasikandi akanasiqiniseko noma uyangabaza. Ngenxa yalolu ngabazane, umasikandi unikeza abantwana bakhe iseluleko esithi bahlale emkhulekweni ngaso sonke isikhathi. Ukholo lwalo masikandi lumenza aqinisekise abantwana bakhe ukuthi uma efa nabo ngelinye ilanga befa, yena nabantwana bakhe bayohlangana ngale kwethuna. Lokho sikuthola kula mazwi:

*Iqiniso linye bantabami
 Hho ngale kokufa, hheyi siyohlangana futhi.*

Umasikandi usebenzisa amazwi athi *Ngale kokufa, siyohlangana futhi* ukwedlulisa umyalezo ochaza ukuthi uma yena nabantabakhe sebedlulile kulo mhlaba bayohlangana futhi.

Eculweni lonke sizwa amazwi kamasikandi awabhekise kubantwana bakhe kodwa asiwezwa amazwi abantwana abhekiswe kumasikandi (kubaba). Asiwezwa futhi amazwi abantwana bekhuluma bodwa. Ingxoxo iba yingxoxo ngokuthi kube khona ukuphendulana kwalabo abaxoxayo. Ngabe isiphi isizathu esenze umasikandi wakhetha ukuthi bangezwakali

abantwana bezikhulumela? Ngabe ingoba phakathi kwabantwana ukhona obezobuza ukuthi kungani uyise engakhulumanga nawo wonke amalunga omndeni ngalolu daba? Umbuzo onje ubungaliphazamisa isu likamasikandi lokwedlulisa umyalezo, lingabe lisaba nasisindo ngoba kungasekho obekuzokwenza umlaleli acabange ajule ngakho.

Esimweni esejwayelekile umasikandi bekumele akhulume namalunga omndeni, hhayi abantwana bodwa. Isenzo sikamasikandi sokukhuluma nabantwana bodwa senza umlaleli azibuze ukuthi kungani ekhethe ukwenzenjalo. Ngabe ingoba abantwana bengasenaye unina? Ingoba kungasekho bantu abadala emndenini? Ingoba abantwana sebekhule ngokwanele ukuthi bangamelana nesimo sokufa? Kungani ngempela? Uma umlaleli ezibuza le mibuzo kanye neminye engabaliwe lapha, kuvuleka amanye amakhasi, umlaleli ababone abantwana abazosala beba yimitshingo ibethwa ngubani lapho uyise eselele kobandayo. Leli su likamasikandi lishiya umqondo womlaleli ukuladuluka ufunana nezimpendulo zemibuzo eminingi equbukayo. Ngaleyo ndlela umlaleli uyasibona isihluku nosizi olusala nabantwana lapho ukufa sekuhlwithe abazali babo.

IKhansela lisebenzise amasu amabili - isu lengxoxo engejwayelekile, lapho kukhuluma khona umuntu oyedwa kanye nesu lokukhuluma nabantwana ngento ebucayi futhi engekho ezingeni labo. Ukusetshenziswa kwala masu kushiya abalaleli nemibuzo eminingi edinga izimpendulo. Ngaleyo ndlela imiqondo yabalaleli ihlale ifunana nezimpendulo zemibuzo ethile. Ukube umasikandi ubengasebenzisanga la masu, ubeyoncisha abalaleli ithuba lokuzigcwalisela izikhewu eculweni lakhe. Umsebenzi wobuciko uba muhle uma wenza abalaleli bazitholele ezinye izimpendulo zemibuzo ethile, ungenzi abalaleli amaphuphu afunzwa yonke into. Ngakho-ke singasho ukuthi umasikandi usebenzise amasu anembayo ukwedlulisa umyalezo wakhe.

Ngezansi sizohlaziya iculo elithi, 'Wawuthini' elitholakala ku-Albhamu kaThokozani esihloko sithi, 'Wawuthini', silinge ukudundubala izintaba zomqondo kaThokozani.

6.2.3 UThokozani Langa

Wawuthini?

Ungalihlek' inq' uma lihlubuk' intamo

Kusemhlabeni lapha

Itshe liyaphenduka!

Ungalihlek' inq' uma lihlubuk' intamo

Kusemhlabeni lapha

Itshe liyaphenduka!

Izinto zigaya ngomuny' umhlathi

Ziphinde zigaye ngomuny' umhlathi.

Izinto zigaya ngomuny' umhlathi

Ziphinde zigaye ngomuny' umhlathi.

Wen' ungibukela phans' okwesihlahla samazambane

Uyothi sawubon' enjeni.

Wen' ungikha kancan' okogwayi wamakhala

Uyothi gog' ekatini.

Awuphind' amazw' akho

Wawuthini ngoSomnandi

Wawuthini wena?

Awuphind' amazw' akho

Wawuthini ngoSomnandi

Wawuthini wena?

Wangibiza ngenja;

Ayayidl' amaChina

Wangibiza ngekati;

Bayalidl' abeSuthu.

Wangibiza ngenja;

Ayayidl' amaChina
 Wangibiza ngekati;
 Bayalidl' abeSuthu.
 Le nto yaqalwa nguwe
 Ngiyozwa ngaw' um' uth' ayiphele.

Kunin' ungibek' izici?
 Ukuthathaph' ukuthi ngikhophozela njengentombi
 Mayibon' isoka.
 Awubon' uyangethuka?
 Ungumnumzane kumkakho
 Hhayi lapha kimi.
 Awubon' uyangethuka?
 Ungumnumzane kumkakho
 Hhayi lapha kimi.
 Awubon' uyangethuka?

Angeke ngivum' ungibiza ngosis bhuti
 Angeke ngivum' ungibiza ngocheese boy
 Ngifung' amaLang' ephelele!
 Angeke ngivum' ungibiza ngosis bhuti
 Angeke ngivum' ungibiza ngocheese boy
 Ngigquz' ongigquzayo;
 Ongangigquzi ngimgquzelani?
 Kwazishol' umfokaMbokazi.
 Ngigquz' ongigquzayo;
 Ongangigquzi ngimgquzelani?
 Kwazishol' umfokaMbokazi.
 Angeke ngivum' ungibiza ngosis bhuti
 Angeke ngivum' ungibiza ngocheese boy
 Ngingamane ngife.
 Wangibiza ngenja;
 Ayayidl' amaChina
 Wangibiza ngekati;

Bayalidl' abeSuthu.

Leli culo limayelana noThokozani Langa uqobo. UThokozani uxwayisa uBhekumuzi Luthuli ukuthi angabohleka uma omunye umuntu esenkingeni ngoba empilweni kukhona izikhathi ezimnandi kubuye kube khona ezinzima kumuntu ngamunye. Lapho esebhekene nezikhathi ezinzima, uBhekumuzi uyohlupheka aze ahluphekele kubantu angakaze azicabange ehluphekela kubona.

UThokozani uveza ukuthi uBhekumuzi wambukela phansi esikhathini esedlule. Uthi kudala uBhekumuzi embeka izici. Wambiza ngenja; waphinde wambiza ngekati. Uthi noma wambiza ngalezi zilwane, bakhona abantu abalubonayo usizo lwalezi zilwane uBhekumuzi azibukela phansi ngoba bayazidla. Akagcinanga lapho waphinde wambiza ngendoda eziphathisa okomuntu wesifazane. UThokozani wala uyaphetha ukuthi azehlise axolise kwelokuthi akumele kuxolise yena ngoba le mpi yamazwi yaqalwa nguBhekumuzi. Uyafunga uyagomele uthi uqoma ukufa kunokuba axolise.

Ngamafuphi uThokozani uxwayisa uBhekumuzi, amkhumbuze ukuthi wathini ngaye, afunge agomele ukuthi angeke avume ukubizwa ngezinto angazithandi. Isexwayiso salo masikandi sihambisana nezimo ezifana namagqubu, izinsongo kanye nokwengaba ukuzehlisa. Lezi zimo zenza lesi sexwayiso sihlambuluke, sibe lula. Yikho nokungadala ukuthi lowo owexwayiswayo kanye nabalaleli bagcine bejiyelwe yinhloso yaleli culo.

Okwenza sithi leli culo limayelana noThokozani Langa ukuthi eculweni kunamazwi athi:

Wawuthini ngoSomnandi?

.....

Ngifung' amaLang' ephelele

USomnandi nguye uThokozani. Endleleni azethula ngayo lo masikandi ku-4.8.1 siwavezile la mazwi angenhla.

Kuleli culo kunokungaboni ngaso linye phakathi komasikandi ababili nosekuze kwaholela empini yamazwi. Noma lo masikandi engamgaguli ngegama lona omunye umasikandi, zikhona izinkomba zokuthi ubhekise kuBhekumuzi Luthuli. Eculweni elithi 'Amagoso' elicashunwe ku-Albhamu esihloko sithi, 'Wawuthini', uThokozani uzwakala ethi:

*Ziyekeni zihlaban' amalunda
Ngoba vele nathula nathi du
Mhla izinduku zishaya mina.
Kwagadla mina kwanyakaz' umhlaba;
Ngalandelwa ngamaphephandaba?
Ma ihlulekil' eyodw' abakubo sebeyothumel' isixhanti.*

Lapha uThokozani ubhekise esigamekweni esaziwayo esaze sakhishwa emaphephandabeni, abaphathi balabo masikandi ababili bezama ukubahlanganisa ukuze bathelane amanzi kodwa kwanhlanga zimuka nomoya. UWelcome Bhodloza Nzimande, owayenguMphathi woKhozi FM ngaleso sikhathi, waze wayingena naye leyo ndaba, wabahlanganisa labo masikandi, ngenhlanhla bagcina sebethelelene amanzi.

NgokukaThokozani le nkinga yadalwa nguBhekumuzi. Nango phela ethi:

Le nto yaqalwa nguwe

Uthi imbangela yale ngxabano ukuthi uBhekumuzi ucula ngaye ambeke izici:

Kunin' ungibek' izici?

.....

Ukuthathaph' ukuthi ngikhophozela njengentombi

*Ma ibon' isoka
Awubon' uyangethuka?*

Isexwayiso siyahambisana nenkambiso yamaZulu yokuthi umuntu uyexwayiswa lapho ephaphalaza kodwa ukusebenzisa isexwayiso namazwi avusa amagqubu, izinsongo kanye namazwi aphehla uzwathi kwenza isexwayiso singanembi kahle:

*Ungalihlek' inq' uma lihlubuk' intamo
Kusemhlabeni lapha
Itshe liyaphenduka!
Izinto zigaya ngomuny' umhlathi
Ziphinde zigaye ngomuny' umhlathi
.....
Awuphind' amazw' akho
Wawuthini ngoSomnandi
Wawuthini wena?
.....
Wangibiza ngenja;
.....
Wangibiza ngekati;
.....
Ngigquz' ongigquzayo;
Ongangigquzi ngimgquzelani?
.....
Angeke ngivum' ungibiza ngo**sis bhuti**
Angeke ngivum' ungibiza ngo**cheese boy**
.....
Ngifung' amaLang' ephelele
.....
Ngingamane ngife*

Lapho lo masikandi exwayisa uyaziveza izizathu ezenza enze njalo:

Wawuthini ngoSomnandi?

.....

Wangibiza ngenja;

.....

Wangibiza ngekati;

.....

Angeke ngivum' ungibiza ngosis bhuti

Angeke ngivum' ungibiza ngocheese boy

Uyayiveza futhi nenkinga engavelela uBhekumuzi ngomuso lapho ethi:

Uyothi sawubon' enjeni

.....

Uyothi gog' ekatini.

Ikhona nenhlansana yesixazululo emazwini athi:

Ngiyozwa ngaw' um' uth' ayiphele...

Umyalezo okula mazwi uthi uThokozani uzimisele ukuxolisa uma uBhekumuzi exolisa ngoba vele nguyena uBhekumuzi owenza ukuba isimo sishube kanje.

Amazwi asetshenziswe kuleli culo amikhakha mibili. Kukhona anembayo kanti futhi akhona naphaphalazayo. Yikho nokungenza abahluzi behlukane kabili kuleli phuzu. Kungaya nokuthi umhluzi ngamunye uwubona kanjani umyalezo waleli culo. Lowo othi uThokozani uhlose ukuthi kuthelwane amanzi, angasho ukuthi useyaphaphalaza lapho esefaka amazwi avusa uhlevane. Lo othi lo masikandi ubeka imizwa yakhe njengoba injalo lapho exwayisa, evusa amagqubu, esonga futhi ephehla udlame, angasho ukuthi umasikandi wenza kahle angananazi.

Esikhundleni sokuthi aqonde uBhekumuzi abangaboni ngaso linye naye ethule okungamphethe kahle, uThokozani usebenzise isu lokumexwayisa

ngeculo. Leli su liqale lithi ukucashisa ukuthi iculo libhekiswe kubani. Into edala lokho ukuthi umasikandi akalidaluli igama likamasikandi abhekise kuye iculo lakhe. Yizibonelo zezigameko ezike zenzeka ezivezayo ukuthi lo masikandi ubhekise kuBhekumuzi Luthuli. Ubuhle baleli su ukuthi livezela abalandeli nabathandi bomculo womasikandi izinto ezingahambi kahle endimeni yalo mculo. Ngokuvela kwalezi zinto, abantu abasemagunyeni bayakwazi ukusukuma babhule umlilo ngokuhlanganisa omasikandi, kokunye omasikandi bagcine sebethelelene amanzi. Ububi baleli su ukuthi ingxabano yomasikandi ingakapakela nakubalandeli bomasikandi abaxabene nokungenza ukuthi lapho sebexolelene omasikandi abalandeli baqhubeke ngokungaboni ngaso linye. Ephuzwini lobuhle nobubi baleli su, singaphawula ukuthi ayikho impendulo engumgabagonsi, kuya nokuthi umuntu ngamunye ubona futhi ukwesekela kanjani lokho akushoyo.

Ngezansi sizozwa ukuthi yini lena eyabe isemqondweni kaPhuzushukela ngenkathi eqamba iculo elithi 'Ngiyethwasa' elitholakala ku-Albhamu esihloko sithi, 'Sehlule UMkhomazi'.

6.2.4 UPhuzushukela

Ngiyethwasa

Yin' engathi ngiseNgwavuma

Ngiphenduk' isangoma?

Yin' engathi ngiseNgwavuma

Ngiphenduk' isangoma?

Mina sengiyathwasa kodwa

Mina ngithwasel' eNgwavuma.

Mina sengiyathwasa kodwa

Mina ngithwasel' eNgwavuma.

Yimi kodwa lo esenginje?
Mina ngiphenduk' isangoma!
Yimi kodwa lo esenginje?
Mina ngiphenduk' isangoma!
Ngake ngaziyala ye baba
Ngavumel' amadlozi!
Ngake ngaziyala ye baba
Ngavumel' amadlozi!
Ngaze ngathwasa kodwa
Mina ngithwasela eNgwavuma.

Yimi lo osenje
Ngiphenduk' isangoma!
O! Yehhe ngofa ngizilandile
O! Yehhe ngofa ngizilandile.

Leli culo limayelana noPhuzushukela uqobo lwakhe. UPhuzushukela uveza ukuthi uyathwasa, uthwasela eNgwavuma. Uzibuza uyaziphendula ukuthi nguye ngempela lona osephenduka isangoma. Uyazisola ngokuthi avumele intando yamadlozi. Uphetha ngokuthi useyofa ezilandile.

UPhuzushukela uzwakalisa ukwethuka kanye nokukhononda kwakhe okudalwa ukuzibona elithwasa:

Yin' engathi ngiseNgwavuma
Ngiphenduk' isangoma?

Lo masikandi uyazisola ngokuvumela intando yamadlozi, avume ukuthwasa:

Ngake ngaziyala ye baba
Ngavumel' amadlozi!

Lokho sekudale ukuthi azibone eseshintshe kakhulu emzimbeni:

Yimi lo osenje

Ngiphenduk' isangoma!

Umasikandi akayivezi imizamo asevenzile ukuzama ukuxazulula le nkinga abhekene nayo, akakuvezi futhi lokho afisa ukukwenza, kuphela nje ulibala ukubalisa. Ukubalisa kukodwa nje akusilethi isixazululo.

Usebenzisa inkulumo kayedwana lapho ebikela izwe ukuthi yena useyathwasa:

Ngaze ngathwasa kodwa

Mina ngithwasela eNgwavuma.

Umasikandi usebenzisa amazwi afanele ukuzwakalisa ukumangala kwakhe ngesikhathi esifanele kodwa endaweni engafanele. Lokhu sikushiso ukuthi ukumangala okukanoma ngubani. Vele kuvamile ukuthi amathwasa aqale ngokwethuka nokumangala lapho ethwasa. Eveza isizathu sokwethuka, uMsimang (1975:304) uthi okubuhlungu ukuthi idlozi leli alingeni kahle kumuntu. Kunjalo, abanye abantu ngaphambi kokuba bayothwasa baphathwa yizifo ezehlukahlukene ezingelapheki, bagule babangwe nezibi kusale kancu ukuthi bafe.

Isenzo sikaPhuzushukela sokungakuthokozeli ukwethwasa sifakazela umbono kaMsimang (1975:304) wokuthi idlozi lidumba lowo ongalifuni kakhulu.

Isenzo sikamasikandi sokuthi amemezele ukuthi uyathwasa asihambisani neze nenqubo yabantu abampisholo. Uma umuntu ethwasa amalunga omndeni awaze amemezela emphakathini awutshele ukuthi usibanibani useyethwasa. Amalunga omphakathi agcina ngokuzwa ngamahlebezi, kokunye aze abone lapho seliphuma ephehlweni ithwasa. Ngolunye udaba ukuthi ithwasa kube yilo elimemezela emphakathini

ukuthi seliyethwasa lize lisho nendawo elithwasela kuyo. Lokhu kunokungqubuzana namasiko kanye nenkambiso yabantu abangamaZulu.

Asikho nesincu isizathu sokuthi umasikandi ahlabe umkhosi ngoba nakhu sekuthwasa yena. Ukuthwasa kuyaziwa ukuthi kukhona, kumele ngabe abantu sebekujwayele. Emandulo abantu babethwasa, namuhla basathwasa ngisho nangomuso basayolokhu bethwasa.

Akukho lapho umasikandi eveza khona ingcindezi eyenza aqome ukumemezela into ebucayi kangaka. Akukho futhi lapho esitshela khona ngengozi engamehlela uma engamemezela ukuthi yena useyethwasa. Ugcina engalivezanga nekhambi lale nkinga abhekene nayo. Kuyasolisa sengathi lokhu umasikandi ukwenziswa ubudedengu obudalwa ubugwala.

Eculweni lakhe uPhuzushukela ukhuluma yedwa, uzibuza aphinde aziphendule yena. Kulo lonke iculo usebenzisa inkulumo kayedwana. Ngakho-ke singasho ukuthi lo masikandi usebenzisa inkulumo kayedwana njengesu lokwedlulisa kubalaleli umyalezo wakhe wokuthi yena useyathwasa. Leli su ulisebenzisa nesu lokwenza okungejwayelekile - ukudalula ukuthi useyathwasa kanye nokuthi uthwasela kuphi. Isenzo salo masikandi sokwenekela izwe ukuthi uyethwasa siyethusa. Abantu abazi ukuba bucayi bokuthwasa bazibuza ukuthi engabe lo masikandi ungenwe yini. Isu likamasikandi lokuzibuza aziphendule libukeka limsebenzela ngoba abalaleli bathi bewuzwa umyalezo bebe becacelwa kahle ukuthi yize ethwasa, yena akathandi ukuthwasa.

Manje ake sifunde umqondo kaLahlumlenze sizwe ukuthi yena uthini eculweni elithi 'Uyadliwa Hhini Umuntu?' elicashunwe ku-Albhamu yakhe esihloko sithi, 'Uyadliwa Hhini Umuntu?'.

6.2.5 ULahlumlenze

Uyadliwa Hhini Umuntu?

Washonaph' unembeza kule ndoda?

Iyaging' iyabulala nje.

Washonaph' unembeza kule ndoda?

Iyaging' iyabulala nje.

Usumbulel' umntakababa we!

Walibulal' igazi lami!

Usumbulel' umntakababa we!

Walibulal' igazi lami!

Uyadliwa hhin' umuntu ngakini?

Uyadliwa hhin' umuntu ngakini?

Uyadliwa hhin' umuntu ngakini?

Okush' ukuth' uyadliwa hhin' umuntu ngakini?

Ngcon' umthath' uhambe nay' uyompheka.

Okush' ukuth' uyadliwa hhin' umuntu ngakini?

Ngcon' umthath' uhambe nay' uyompheka.

Nang' emdubul' uyambulala

Uyabalek' uyamshiya.

Nang' emdubul' uyambulala

Uyabalek' uyamshiya.

Mvimben' we madoda,

Ngcon' amthath' ahambe naye.

Mvimbeni we madoda,

Ngcon' amthath' ahambe naye.

Kuleli culo umasikandi usitshela ngomuntu owelamela umuntu mumbе eqeda kubulala umfowabo. Lo muntu akamazi lo mbulali. Njengoba lo mbulali esebulele usecela empunzini. Umfowabo kamufi uhlaba umkhosi

wokuthi asivinjwe lesi selelesi. Uthi ehlaba umkhosi ebe ejikijela amazwi akhombisa ukunengwa yisenzo sombulali.

Umasikandi uzwakalisa ukumangala nokwenyanya komuntu obona omunye enza isenzo sobulwane ngamazwi athi:

Washonaph' unembeza kule ndoda?

Iyaging' iyabulala nje.

Usumbulel' umntakababa we!

Walibulal' igazi lami!

Isizathu ukuthi lo muntu ubona umuntu mumbе eqeda kudubula abulale umfowabo maqede wamshiya kanjalo edindilizile:

Nang' emdubul' uyambulala

Uyabalek' uyamshiya.

Lo muntu uhlose ukwedlulisa ukudinwa kwakhe njengoba umbulali esebulele umfowabo. Lokho ukuzwakalisa ngokukhuza umhlola. Isizathu sokuthi akuzwakalise ngale ndlela ukuthi kuhlange ukwethuka kanye nokunengwa. Ukuze azwakalise ukudinwa kwakhe kulesi sikhohlakali, umfowabo kamufi usibuza umbuzo ongadingi mpendulo:

Uyadliwa hhin' umuntu ngakini?

Usigxeka ngazo zonke izindlela isenzo salo mbulali. Ngakho-ke sikhona isizathu sokuthi lo mbulali abone ukuthi le nto ayenzile iyenyanyisa. Lo muntu uze amtshela ukuthi:

Ngcon' umthath' uhambe nay' uyompheka.

Lokho yinto engeke yenzeke kulo mzuzu. Umuntu akadliwa nhlobo kanti nangaphandle kwalokho kungabe sewenza elinye icala umbulali lapho emthatha ehamba naye umufi. Umfowabo kamufi uqhubeka abuze ukuthi:

Washonaph' unembeza kule ndoda?

Noma lo muntu engazivezi zonke izizathu ezenza asinyanye lesi senzo, uthi:

Iyaging' iyambulala nje.

Washonaph' unembeza kule ndoda?

.....

Nang' emdubul' uyambulala

Uyabalek' uyamshiya.

Uphinde abuze umbuzo othi:

Uyadliwa hhin' umuntu ngakini?

Umbhinqa uyamqeda lapho esethi:

Ngcon' umthath' uhambe nay' uyompheka.

Uzobe esempheka kanjani phela ngoba akadliwa umuntu? Uma lesi selelesi singawemukela lo mbono, kungasho ukuthi sididekile. Kuleli zwe akekho umuntu ongaqinisa ukuthi akazi ukuthi umuntu akadliwa.

Kuleli culo uLahlumlenze usebenzise isu lokubuza umbuzo-mbumbulu - umbuzo awubuza kodwa engadinge mpendulo yawo kanye nesu lokubhinqa umbulali. Ubuza umbuzo-mbumbulu ngenhloso yokugcizelela ukuthi umuntu akadliwa. Ngokubhinqa lo mbulali, umasikandi uzama ukuhlelisa ngaye.

Ake sizwe-ke ukuthi uthini uThwalofu eculweni lakhe elithi 'Dudlu', elitonyulwe ku-Albhamu yakhe esihloko sithi 'Wathinta Thina'.

6.2.6 UThwalofu

Dudlu

Zala abantu ziy' ebantwini
 Akukho ntombi kodwa yona
 Yaqom' inyamazane.
 Zala zal' abantu ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.
 Ntombi, ntombi zal' abantu.
 Ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.

Kodwa s'dudla s'dudla sami, ngiyakuthanda
 Wena ntozami, ngincanywa nguwe
 We s'dudla sami, ngiyakuthanda
 Awu ntozami, ngincanywa nguwe
 We s'dudla sami, ngiyakuthanda
 Awu we ntozami, ngincanywa nguwe.

Zala zal' abantu ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.
 Zala zal' abantu ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.

We s'dudla sami, ngiyakuthanda
 Awu ntozami, ngincanywa nguwe
 We s'dudla sami, ngiyakuthanda
 Awu ntozami, ngincanywa nguwe
 Zala zal' abantu ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.
 Zala zal' abantu ziy' ebantwini
 Akukho ntombi yaqom' inyamazane.

*Gegelagege ntaba ziyangigegela madoda!
Zal' abantu ziy' ebantwini
Akukho ntombi yaqom' inyamazane
Sikhona sizinsizwa!*

*We s'dudla sami, ngiyakuthanda
Awu we ntozami, ngincanywa nguwe.
Hamba s'dudla sami, ngiyakuthanda
Ayi wena ntozami, ngincanywa nguwe.
Hamba s'dudla sami, ngiyakuthanda
Awu wena ntozami, ngincanywa nguwe.
Zala zal' abantu ziy' ebantwini
Akukho ntombi yaqom' inyamazane.
Zala zal' abantu ziy' ebantwini
Akukho ntombi yaqom' inyamazane.*

Kuleli culo umasikandi usitshela ngensizwa ehlangana nentombi maqede izwakalise uthando lwayo entombini. Lokho insizwa ikwenza ngokukhuzela intombi nokuyisinyathelo sokuqala sokweshela. Lapho ikhuzela isebenzisa amazwi asetshenziswa yizinsizwa zasemakhaya lapho zeshela izintombi zasemakhaya. Lolu hlobo lokukhuzela lusetshenziswa kakhulu KwaZulu-Natali ezindaweni zamakhosi. Wonke amazwi ayisikhuzelo asetshenziswe kule nkondlo abhekiswe ngqo entombini eyeshelwayo.

Eculweni lakhe uThwalofu akakuvezi ukuthi le nsizwa ihlangana kuphi nentombi. Okuvamile ukuthi izinsizwa zizifesela emithonjeni izintombi lapho zikha khona amanzi. Kokunye zifeselwa emifuleni lapho zihlanza khona izingubo. Lo mbono uthola ukwesekelwa nguMsimang (1975:222) kanje:

*Izintombi lezi zabe zifeselwa emfuleni noma emthonjeni
lapho zikha khona ekuseni. Ntambama zabe zifeselwa lapho*

*ezitheza khona noma lapho zigeza khona okwabe kuyimpika
namalanga.*

Amazwi alandelayo asetshenziswa yinsizwa akhombisa ugqozi
nokulangazelela intombi:

Gegelagege ntaba ziyangigegela madoda!

Isizathu esenza ukuthi isesheli sikhipe la mazwi ukuthi sifuna
ukudlulisa umbiko wokuthi siyayibona le ntombi, siyayithanda futhi
sihlose ukuzuza uthando lwayo. Ngale kwamazwi edlulisa umbiko
wothando kukhona amazwi athi:

Akukho ntombi yaqom' inyamazane.

Zal' abantu ziy' ebantwini

Akukho ntombi yaqom' inyamazane

Sikhona sizinsizwa!

La mazwi isesheli siwakhapha ngenhloso yokuyala intombi ukuthi noma
ingaze ipaquze ingafuni ukusiqoma, kodwa ekugcineni iyogcina
iqomile. Noma ingasaqomanga lesi sesheli esikhuzelayo kodwa sikhona
eyosiqoma. Leso sesheli siyobe singumuntu singesona isilwane. La
mazwi aqukethe umyalezo othi: *Pho kwenza mehluko muni ukuthi
intombi ingavumi ukuqoma lesi sesheli esingumuntu ngoba vele
iyogcina iqome yena umuntu?*

Akukho lapho umasikandi esivezela khona ukuthi lesi sesheli
sikhuzela ngoba sigwalisa isisho esithi intombi ayedlulwa noma
sikhuzela ngoba siqonde ukuqomisa ngempela. Akukho futhi lapho
umasikandi esivezela khona ukuthi intombi iyakuthokozela lokho noma
cha.

Lesi sesheli sithi seshela sibe siyexwayisa intombi ngenkinga
engahle ihlangabezane nayo empilweni ngomuso kanje:

*Zal' zal' abantu ziy' ebantwini
Akukho ntombi yaqom' inyamazane*

Lesi sesheli sibuye siliveze ikhambi lemibuzo okungenzeka ukuthi ihlasele intombi ngalo mzuzu - "Ngimqome noma ngingamqomi?" Isesheli sizwakala sithi:

*Akukho ntombi yaqom' inyamazane
Sikhona sizinsizwa!*

Ikhambi lisekutheni isesheli siyayiqwashisa intombi ukuthi ayingazikhohlisi ilindele izimangaliso othandweni ngoba lowo eyogcina imkhethe uyobe eyiyo insizwa njengoba naso siyinsizwa.

Lesi sesheli sivezela le ntombi izizathu, ingozi kanye nekhambi ngenxa yokuthi kungenzeka ukuthi lokhu intombi ekwenzayo ikwenziswa ukungalazi iqiniso.

Ngale kokuthi sisebenzisa amazwi okukhuzela ajwayelekile, isesheli sibuye siqikelele ukuthi sikhetha amazwi ambalwa. Amazwi asetshenziswa yilesi sesheli amikhakha mibili. Kukhona anembayo kanye nalawo ashaya eceleni. Amazwi alandelayo ayanemba futhi angawuguqula umqondo wale ntombi ayenze ikholwe ukuthi nebala iyathandwa: *ngiyakuthanda; ntozami*.

Isesheli sibuye sisebenzise amazwi okuyiteketisa intombi: *S'dudla sami*. Yize ngala mazwi isesheli siqonde ukuyiteketisa intombi, la mazwi awanembi neze kulesi simo sokweshela ngoba kungenzeka angemukeleki entombini kodwa avele ayivuse ulaka. Sike sasho ku-5.5.2.1 ukuthi abantu besifazane bavama ukuba nozwela kakhulu uma kukhulunywa ngemizimba yabo. Lapho sizama ukuthola ukuthi yini eyenza lesi sesheli sikhetha ukusebenzisa la mazwi, asiyitholi imbangela ngaphandle kwezinsolo zokuthi kungenzeka ukuthi sikwenziswa ukuphelelwa ngamazwi okuthopha intombi.

Nawo amazwi athi *ngincanywa nguwe* aveza ubudedengu besesheli eseshela sisebenzisa izingubo ezimbili - ingubo yasemakhaya kanye nenqubo yasemadolobheni. Yize incazelo yala mazwi ithi *ngithanda wena*, akungabazeki ukuthi uma le ntombi kungenzeka intule incazelo yala mazwi, ingadineka izwa insizwa iyikhulumela izilimi.

Ukukhuzela kuhle uma kwenziwa yinsizwa eligagu futhi ikwenza entombini eyaziyo ukuthi kusho ukuthini. Awuzwe nje esinye sezikhuzelo ezinobugagu sikaThokozani Langa ku-Albhamu yakhe esihloko sithi 'Wawuthini?' eculweni elithi 'Imbali':

Gegelagege ntomb' engenasoka demedi!

Sikhulu siyesabeka kudla kuyadliwa

Thina siyancishwa

Sithi bhavu, ndishi

Engani zonke ziyagezela!

.....

Ngithi yaze yaf' indod' ikhala ngokoma.

Fulela makoti kuyaneth' endlini.

Ukukhuzela kuba kubi lapho kwenziwa yinsizwa ekwaziyo kodwa ikwenza entombini engazi nhlobo ukuthi kuchazani. Kuba kubi ngokuphindiwe lapho bobabili intombi nensizwa bengazi nhlobo ukuthi ukukhuzela kuchazani.

Lapho u-Aroun noNgwane (2006:1) bebuza ukuthi yini umasikandi, uPhuzekhemisi waphendula wathi:

Maskandi is the popular name for Zulu traditional music and is deeply rooted in the Zulu culture. Maskandi musicians sing about everything and anything to promote the Zulu language and culture... the purpose is to keep our traditional music alive for future generations because it

is through the medium of music that we are able to popularize our values.

Uqinisile uPhuzekhemisi uma ethi bona bengomasikandi bacula noma ngabe yini ngenhloso yokugqugquzela ulimi namasiko esiZulu. UThwalofu eculweni lakhe usebenzise isu lapho insizwa ikhuzela intombi ngenhloso yokwedlulisa kumlaleli umyalezo wokugqugquzela isiko lokukhuzela. Noma uThwalofu engasho ukuthi ukhathazekile ngokubona isiko lokukhuzela liya lishabalala emphakathini, cishe naye ungomunye walabo ababona amalungelo abantu elisobozela leli siko.

Isu lalo masikandi liyakwazi ukwedlulisa umyalezo ngempumelelo. Inselelo ngomyalezo kamasikandi ukuthi isiko aligqugquzelayo libonakala ligxotshagxotshwa ngezinyawo. Kulezi zinsuku sekuqhakanjiswa kakhulu umthetho ovikela abantu besifazane. Ngenxa yalo mthetho *izintombi* eziningi zanamuhla zingawotha ubomvu lapho zikhuzelwa. Insizwa eyenze leso senzo ingavela emakhasini okuqala emaphephandabeni kubhalwe ngamagama agqamile athi: **Insizwa Kwelokuhlukumeza Umuntu Wesifazane**. Uma leyo nsizwa ingenabo abameli okukanye abameli bayo beyizimfundamakhwela, ingalala ibaliwe ngalelo langa, nokungaholela ekutheni idonse iminyaka ejele maqede kungabi zindaba zalutho.

6.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Lolu cwaningo luveza ukuthi umasikandi ngamunye uqamba iculo ngalinye ngoba ehlose ukwedlulisa okuthile kubaleli. Ukuze aphumelele ukwenza lokho, umasikandi eculweni lakhe ngalinye usebenzisa isu noma amasu athile. Komasikandi esenze izibonelo ngabo simbonile owokuqala esebenzisa isu lokukhuluma nokufa ngqo. Owesibili usebenzise isu lokwexwayisa omunye umasikandi esebenzisa iculo. Owesithathu usebenzise isu lengxoxo engejwayelekile kanye nesu lokukhuluma nabantwana into ebucayi. Owesine usebenzise isu

lenkulumo kayedwana. Umasikandi wesihlanu yena usebenzise isu lokubuza umbuzo-mbumbulu kanye nombhinqo. Umasikandi wokugcina usebenzise isu lensizwa ekhuzela intombi ngenhloso yokugqugquzela isiko lokukhuzela. Maningi amasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kodwa lapha siphawule ngamasu ambalwa aqondene neculo likamasikandi ngamunye kulabo esibakhethile.

ISAHLUKO 7

AMANYE ALAWO MASU ASETSHENZISWA NGOMASIKANDI UKWENEKELA ABALALELI IMIZWA YABO

7.1 Isingeniso

Lapho silalelisisa amaculo omasikandi abehlukene, sithola ukuthi omasikandi basho izinto ezehlukene emaculweni abo ehlukene. Kanjalo nalapho silalelisisa amaculo kamasikandi ngamunye, sithola ukuthi umasikandi nomasikandi usho izinto ezingefani eculweni lakhe ngalinye. Ngabe yini imbangela yalokho? Imbangela ngukuthi omasikandi baqamba amaculo besezimweni ezingefani ngenxa yokuhagwa yimimoya engefani. Lapho omasikandi beqamba amaculo abo, sisuke singekho ukuba singaqonda ukuthi umasikandi ngamunye wabe ekusiphi isimo. Pho sazi kanjani ukuthi umasikandi ngamunye waqamba iculo lakhe esesimweni esinjani? UMhlongo (1997:42) uthi:

Sibheka amagama noma amabinzana athile asetshenziswe kuyona inkondlo. Lawo magama yiwona azokuba ngumhlahlandlela wokuthi sigcine sesitholisisile ukuthi imbongi ibikusiphi isimo ngale nkathi ibhala le nkondlo.

Nathi kulesi sahluko sizoveza siphinde sihlaziye amagama athile asetshenziswe ngumasikandi ngamunye okuyiwona angumhlahlandlela wokuthi umasikandi waqamba iculo lakhe ekusiphi isimo. Ngaphambi kokuthi senze lokho kubalulekile ukuthi sisho ukuthi abantu abalalela amaculo omasikandi behlukene ngokweminyaka, ngokolwazi abanalo, ngokwezindlela ababuka ngazo izinto, njalonzalo. UMiller noCurrie (1970:6) bakubeka kanje lokhu kwehlukana:

Each reader brings his own stock of knowledge, his own likes and dislikes, his own perceptiveness, his own degree

of response to words. So in one sense every reading of a poem is a unique experience.

Ngenxa yalokhu kwehlukana kwabalaleli, nalapho belalele iculo elilodwa balizwa ngezindlela ezingefani. Ngamafuphi nje singathi kuyenzeka ukuthi abantu abalalele iculo likamasikandi elilodwa bahaqwe yimimoya engefani. UGule (1992:70) uyavumelana nalo mbono athi:

Kulukhuni ukuchaza ngokusobala ukuthi unjani umoya wenkondlo. Noma singathi nje akulula ukuthi singavumelana sonke ukuthi umoya wenkondlo ethile unjani, yilowo nalowo uyizwa ngendlela yakhe inkondlo kanti nomoya wayo ngokunjalo uzwakala ngezindlela ezingefani.

Ngomoya wenkondlo uGule uqonde isimo imbongi eqamba inkondlo yayo ikuso noma umoya ohaqa imbongi lapho iqamba inkondlo yayo. UGule uveza amaphuzu amabili athi akulula ukuthi abahluzi bavumelane ngawo enkondlweni ngayinye - indlela umhluzi ngamunye ezwa ngayo okushiwo yinkondlo kanye nendlela ezwa ngayo umoya wenkondlo. Thina kulesi sahluko sizogxila endleleni umlaleli ngamunye ezwa ngayo umoya weculo likamasikandi ngamunye.

Okwenzeka ezinkondlweni ezibhalwe phansi kuyefana nokwenzeka emculweni womasikandi olalelwa ngendlebe. Ngakho-ke uma kwenzeka kulolu cwaningo kuba khona abafundi nabahlaziyi abafikelwa umoya owehlukile kulowo esizowuveza, lokho kuzobe kusagcwalisa khona ukuthi azifani izindlela esibuka ngazo izinto ngoba singabantu sihlangabezana nezimo ezingefani ezimpilweni zethu. Ngaphezu kwakho konke lokhu, vele nathi singabantu sidalwe sangafana.

7.2 Umoya wenkondlo?

Ngaphambi kokuthi sihlaziye iculo ngalinye sizogala ngokuchaza

ukuthi uyini umoya wenkondlo. Lokho sizokwenza ngokubheka imibono yabahluzi abambalwa. UNdlela nabanye (2007:15) bathi:

Ngenkathi imbongi iloba noma ihaya inkondlo yayo isuke ihaqwe umoya othile. Imbongi iba sesimeni esithile. Sibheka ukuthi yabe ithinteke kanjani. Miningi-ke imimoya esingakhuluma ngayo: umoya wokuhalalisa, wosizi, wokukhuthaza, wokutusa, wokugxeka, wentukuthelo, wokulangazelela, wothando, wenjabulo, njll.

UZungu nabanye (2007:50) bona bathi:

Uma imbongi ibhala inkondlo yayo isuke ithintekile ngandlela thize. Imbongi-ke ingaba sezimweni eziningi njengalezi: ukutusa, ukugxeka, ukujabula, ukukhathazeka, ukulila njll. Lokhu siyaye sikubize ngokuthi umoya wenkondlo.

UGule (1992:70) yena uthi:

Ngomoya wenkondlo sibhekise kulokho okwakuyithintile imbongi okwaze kwayiholela ukuthi ibhale inkondlo leyo...

Kanti uMaphumulo (1991:94) yena uthi:

Umoya wenkondlo uveza imizwa yembongi kanye nokunyakaziseka komphefumulo wayo mayelana nalokho okusuke kuyithintile. Lapha sizama ukucubungula ukuthi iyiphi imizwa imbongi esenekela yona. Kungabe imbongi iyatusa noma iyagxeka? Iyazonda noma iyathanda? Kungabe ikhombisa uvalo?

Okugqamile kulezi zincazelo ukuthi ababhali bavumelana ngazwi linye ukuthi imbongi ngayinye ibhala noma iqambe inkondlo isesimweni esithile. Ingaba sesimweni sokukhathazeka, sokujabula, sokugxeka,

sokutusa, njalonjalo. Leso simo abahluzi basibiza ngokuthi umoya wenkondlo. Kunjalo-ke nasemculweni womasikandi, iculo ngalinye liba nomoya othile kamasikandi ngamunye.

7.3 Amanye amasu asetshenziswa ngumasikandi ngamunye ukwenekela abalaleli imizwa yakhe

Njengasesahlukweni sesithupha, nalapha sizogala ngokuhlaziya iculo likaBhekumuzi Luthuli, kuze eleKhansela, kuze elikaThokozani Langa, kuze elikaPhuzushukela, kulandele elikaLahlumlenze bese kugcina elikaThwalofu. Sizothatha iculo likamasikandi ngamunye sihlaziye ukuthi umasikandi waliqamba ekusiphi isimo bese sisho ukuthi usebenzise liphi isu noma amasu ukwethula imizwa yakhe. Amaculo esizowasebenzisa njengezibonelo yiwo lawo esiphawule ngawo esahlukweni sesithupha.

Ake sihlaziye ukuthi uBhekumuzi usebenzisa liphi isu ukwethula imizwa yakhe.

7.3.1 UBhekumuzi Luthuli

Eculweni likaBhekumuzi elisihloko sithi 'Babukisa Ngami', elicashunwe ku-Albhamu yakhe esihloko sithi 'Inkinga ngu-R7' kunamazwi aqukethe imizwa yalo masikandi. Wonke la mazwi abonakala engumhlahlandlela wokuqagula ukuthi lo masikandi wabe ethinteke kanjani mhla eqamba iculo lakhe. UBhekumuzi uthi:

Wabukisa ngami kwelakithi ...

Ukubukisa ngomuntu kusho ukuhlelekisa ngaye kwabanye abantu. Ukuhlelekisa ngomuntu kuvama ukungehli kahle kulowo okuhlekiswa ngaye ngoba kubuhlungu. Ngakolunye uhlangothi kukhona ukuhlelekisa ngomuntu okwemukelekile. Ukuhlelekisa okwemukelekile yilokhu okwenza lowo okuhlekiswa ngaye ahleke kanyekanye nalabo abamhlekeyo. Ukuhleka

okunjalo kuvame lapho kwenziwa amahlaya. Osomahlaya banekhono lokuthi bathi behlekisa ngomuntu bebe bemkitaza naye umuntu okuhlekiswa ngaye ukuthi ahleke. Esimweni uBhekumuzi abhekene naso akukho okumkitaza ukuthi angahleka ngoba ushonelwe yinkosikazi yakhe. Ngakho-ke ukuhlekisa lo masikandi akuqondile eculweni lakhe yilokhu okubuhlungu noma okumzwise ubuhlungu. Uqhuba athi:

Waze wangenz' undab' uzekwayo

Ukuba ngundabuzekwayo kuchaza ukuthi umuntu kukhulunywa ngaye yonke indawo. Umuntu angaba ngundabuzekwayo ngoba enze into noma izinto ezinhle noma ezimbi. UBhekumuzi akaqondile ukuba wuhlobo lokuqala lukandabuzekwayo. Uqonde ukuba ngundabuzekwayo okuhlale kukhulunywa ngaye ngoba evellelwa yizinto ezibuhlungu. Lokhu sikushiso ukuthi yena kukhulunywa ngaye ngoba ehlale evellelwa yizifo emndenini. Lo masikandi uqhubeka athi:

Yonke le minyaka ngikhalel' izihlobo zami.

Ukukhala kumikhakha miningi. Bakhona abantu abakhaliswa yinjabulo, wulaka, wubuhlungu, njalonjalo. Umuntu okhalela izihlobo zakhe ezishonile usuke ekhaliswa wubuhlungu. Emazwini alandelayo umasikandi ususa imicabango yethu kuzo zonke ezinye izinhlobo zokukhala esingazicabanga, asitshele ukuthi uqonde ukukhala komuntu ozwa ubuhlungu:

Ngibuzwe bonk' ubuhlung' emhlabeni.

Noma singazi ukuthi ubuhlungu buqala kuphi bugcine kuphi, kodwa siyazazi izinhlobo zobuhlungu ezehlukene. Kukhona ubuhlungu bokuqhuzuka, bokuhlatshwa yiva, bokweswela, bokuhlekwa, njalonjalo. Ngokubhekana nesimo sokuhlala eshonelwa, umasikandi useze uzitshela ukuthi usezizwe zonke izinhlobo zobuhlungu esiqeda kuzibala kanye

nalezo esingazibalanga lapha. Amazwi alandelayo asenza sicabange ngolunye uhlobo lobuhlungu - ubuhlungu bokushiywa yinkosikazi:

Usubathathe bonk' um' usuthathe lo!

Indlela asho ngayo iyasolisa sengathi uqonde ukuthi ubuhlungu abuzwa mhla kwedlule umama wakhe, umfowabo, ubaba wakhe kanye nomunye umfowabo abufani nobuhlungu abuzwa njengoba sekwedlule inkosikazi yakhe. Adlula amanye amalunga omndeni kodwa umasikandi akazange awakhiphe amazwi anje. La mazwi uwakhipha ngoba sekwedlule inkosikazi yakhe. Amazwi athi "usubathathe bonke" eculweni anenye incazelo ethi "usubabulale bonke". Umasikandi uwasebenzise ngenhloso amazwi athi "usubathathe bonke". Ngala mazwi uzama ukudambisa nokugwema izinga lobuhlungu abezobuzwa ukube usebenzise amagama athi "usubabulale bonke". Kubo lobo buhlungu umasikandi ubuza ukufa imibuzo elandelayo:

Ngenzeni na?

Ngangoneni?

Lana akuwona amazwi avama ukuphuma kalula nje endodeni. Uma indoda isikhipha wona isuke isikwenze cishe konke engahle ikwenze ukuzama ukuxazulula inkinga ebhekene nayo. Ngokuvamile amazwi alolu hlobo akhishwa ngumuntu osephelelwe yithemba lokuphila futhi oqaqanjelwa yinhliziyiyo. Liqedwa yini ithemba kulo masikandi? Ithemba liqedwa ngukuthi ukufa sekuthathe amalunga omndeni kamasikandi amaningi futhi asikho nesiqiniseko sokuthi njengoba esezikhalela kangaka encenga ukufa kuzothinteka kunembeza kuzwelane naye. Ukufa kusengaphinde kuthathe amanye amalunga omndeni noma kuthathe yena uqobo.

Wonke amazwi asetshenziswa ngumasikandi esiphawule ngawo ngenhla aqukethe imizwa yobuhlungu. Ngakho-ke singasho ukuthi umasikandi ukhethe amazwi anembayo ukwedlulisa imizwa yakhe yobuhlungu. Lapho

silalele leli culo kuthinteka izinzwa zethu zokulalela. Siyamuzwa umasikandi ezama ukukhuluma nokufa kodwa izinhlamvu zalokho akushoyo zingezwakali kahle ngenxa yokuhagwa yisibibithwane. Siyambona futhi ngamehlo engqondo ehluleka ukuzibamba ekhala izinyembezi ezibonwa ngamehlo naphezu kolwazi analo lokuthi indoda ayikhali kodwa idla imihlathi. Siyakubona ngamehlo engqondo ukufa kuzenzisa, kuzenza olalele, kukhombisa ukuzwelana nomasikandi kodwa ibuye yale inhlanga yokubulala kugcine sekuchiza ukotshi. Sikubona kusizakala kakhulu ukufa lapho umasikandi esebalisa ethi:

Usubathathe bonk' um' usuthathe lo!

Ma usuthathe lo usubathathe bonke!

Eculweni lonke umasikandi uyalila ngoba ezwa ubuhlungu bokushiywa ngothandiweyo wakhe. Ukushiywa ngumkakhe kumvusela iminjunju yokushiywa amalunga omndeni wakhe elandelana esikhathini esingengakanani. Ngakho-ke umasikandi waqamba leli culo ehaqwe umoya wosizi.

UBhekumuzi usebenzise liphi isu ukwethula imizwa yakhe? Usebenzise isu lokukhetha amazwi aqukethe imizwa yosizi, yobuhlungu kanye nemizwa yokuphelelwa yithemba. Ngaphandle kokuqukatha le mizwa, la mazwi aphinde athinte izinzwa zabalaleli zokulalela nezokubona. Ngakho-ke singasho ukuthi lo masikandi ukhethe amazwi anembayo ukwedlulisa imizwa yakhe yobuhlungu.

Manje ake sibheke amazwi asetshenziswa IKhansela eculweni lalo sihlaziye ukuthi lona lisebenzisa liphi isu ukwethula imizwa yalo.

7.3.2 IKhansela

Eculweni lalo elithi 'Zingane Zami', elicashunwe ku-Albhamu esihloko sithi, 'Ingadlangadla', IKhansela lihlose ukwenza izinto ezintathu: Okokuqala ukwazisa abantabalo ukuthi ukufa kuthanda

ukulehlula. Okwesibili lifuna ukweluleka abantabalo ukuthi benze njani lapho lona lingasekho. Okwesithathu lifuna ukuqinisa abantabalo idolu ukuthi uma lifa babambebelele emkhulekweni.

Lo masikandi usebenzisa amazwi ehlukehlukehene ukutshela abantabakhe ukuthi ukufa sekuthanda ukumnqoba. Uqala uyibeka injengoba injalo inkulumo, ukufa akubize ngokufa:

*Ma **ngifa** namhlanjena...*

Uma esekusho okwesibili lokhu, inkulumo uyibeka izwakale kangconywana ngoba usebenzisa igama lokwehlukana esikhundleni segama *ukufa*:

*Uma uJes' **esehlukana**...*

Nalapho esesho okwesithathu usebenzisa amazwi azothile:

*Uma ngabe **sengilandiwe** bantabami...*

Lapho esesho okwesine nokokugcina usebenzisa inkulumo edinga ukuqedelwa:

Ma kulotshiwe emhlabeni kulotshiwe naseZulwini...

Cishe uhlose ukuthi abantabakhe baziqedelele ngamazwi abo le nkulumo. Umntwana ngamunye uzozikhethela ukuthi ugcwalisa ngasiphi isigejane samazwi. Uma ethanda angakhetha kulawo uyise awasebenzisile. Ngisho abantwana bengasebenzisa maphi amazwi umbiko, wamazwi agodliwe usasho kona ukuthi *Uma uyise efa*.

Kumele ukuthi njengoba kudingidwa ngokufa, abantwana bakamasikandi bezwa ubuhlungu obuyinqaba lapho becabanga ukuthi kuyoba njani lapho uyise esethule. Kumele futhi ukuthi abantwana bayehluleka

ukuzibamba, basikhihle isililo. Cishe yikho lokho okwenza umasikandi akhiphe iseluleko esithi:

Wo zingane zami, hheyi ningakhali

.....

Bantabami ningakhali zingane zami

.....

Noma nificwa yizinkinga zingane zami ngingasekho lapha,

Niguqe nithandaze

.....

Lesi seluleko sigxile emazwini amabili - **ukungakhali** kanye **nokuthandaza**. Yize esebanikile iseluleko sengathi ubona kungenele lokho ngoba uze abamise idolu athi:

Vele lo mhlaba lona akulona ikhaya lethu

Ikhaya lethu likhona le.

EZulwini sobonana futhi

.....

Hho ngale kokufa, hheyi siyohlangana futhi.

Umasikandi ukhethe amazwi anembayo ukwedlulisa imizwa yakhe yokwemukela ukuthi ukufa kuyamehlula kanye nemizwa yokweluleka nokuqinisa idolu abantabakhe ukuthi babambebelele emthandazweni.

Amazwi awasebenzisayo athinta izinzwa zokubona, zokulalela kanye nezokuzwa. Lapho silalele leli culo siyazibona ngamehlo engqondo izingane zihleli zizungeze uyise osengangabasemehlweni. Siyambona umasikandi eqala evula umlomo etshela izingane zakhe ukuthi ubambeke kanjani. Siyamuzwa futhi eziqinisa idolu. Siyabuzwa ubuhlungu obuzwiwa yizingane zakhe lapho zizwa izindaba ezingemnandi - izindaba zokufa.

Umasikandi wethula inkulumo yakhe okungenzeka kube eyokugcina esawadla anhlamvana. Noma thina singamboni ngamehlo enyama, siyambona ngamehlo engqondo ekhandlekile futhi ekhombisa ukuzwa ubuhlungu lapho ebona abantabakhe bedabukile, bephelelwe yithemba abanye bekhahla isililo.

Amazwi asetshenziswa ngumasikandi ukwethula imizwa yakhe akhombisa ukuthi waqamba leli culo ehaqwe yimimoya ehlukenene. Lapho sicabangisisa ngemimoya ekuleli culo, kugqama umoya wosizi. Ngakho-ke singasho ukuthi yize umasikandi aqamba iculo lakhe ehaqwe yimimoya ehlukenene, umoya ogqamile kuleli culo umoya wosizi.

IKhansela lisebenzisa liphi isu noma amasu ukuveza ukuthi laqamba iculo likusiphi isimo? Lisebenzisa amazwi akhomba ukwemukela ukuthi ukufa kuyalehlula, okweluleka, okuqinisa idolo kanye namazwi okubambelela emthandazweni. Ngakho-ke lo masikandi usebenzisa amazwi axubile. Ngenxa yokuxuba kwala mazwi, umasikandi uyakwazi ukuthinta izinzwa zabalaleli ezehlukenene - izinzwa zokubona, zokulalela kanye nezokuzwa.

Naye uThokozani kukhona isimo ayekusa mhla eqamba iculo elithi, 'Wawuthini', elicashunwe ku-Albhamu esihloko sithi, 'Wawuthini'. Ake sihlaziye ukuthi yena usebenzisa liphi isu ukuveza ukuthi wayesesimweni esinjani.

7.3.3 UThokozani Langa

Eculweni lakhe uThokozani uhlose ukusenekela imizwa yakhe mayelana nokungezwani kwakhe nomunye umasikandi. Ngisho isihloko saleli culo sikubeka kucace ukuthi isimo asisihle phakathi kwalabo masikandi. Awuzwe nje: Wawuthini? Lawa ngamazwi avama ukukhishwa umuntu oxabene nomunye ewaqondise ngqo kulowo axabene naye.

Eculweni lalo masikandi kukhona umoya wokukhuza:

Ungalihlek' inq' uma lihlubuk' intamo

Kusemhlabeni lapha

Itshe liyaphenduka!

.....

Izinto zigaya ngomuny' umhlathi

Ziphinde zigaye ngomuny' umhlathi

Kube khona umoya wokusonga:

Uyothi sawubon' enjeni;

.....

Uyothi gog' ekatini;

Kube khona umoya wokuphehla udlame:

Awuphind' amazw' akho

Wawuthini ngoSomnandi?

Wawuthini wena?

Kube khona umoya wokweyisa:

Ungumnumzane kumkakho

Hhayi lapha kimi...

Kube khona umoya wokuvusa amagqubu:

Kunin' ungibek' izici?

.....

Wangibiza ngenja;

.....

Wangibiza ngekati;

.....

Ukuthathaph' ukuthi ngikhophozela njengentombi

Mayibon' isoka

Awubon' uyangethuka?

Kube khona umoya wokuzigqaja:

*Angeke ngivum' ungibiza ngo**sis bhuti***
*Angeke ngivum' ungibiza ngo**cheese boy***

Ngifung' amaLang' ephelele

Ngingamane ngife

Ikhona futhi nenhlansana yomoya woxolo:

Le nto yaqalwa nguwe
Ngiyozwa ngaw' um' uth' ayiphele

Amazwi avezwe ngenhla akhomba ukuthi umasikandi waqamba iculo lakhe ehaqwe yimimoya enhlobonhlobo. Lo masikandi wayehaqwe ngumoya wokukhuza, wokusonga, wokuphehla udlame, wokuvusa amagqubu, wokuzigqaja kanye nomoya wokudala uxolo. Ngakho-ke singasho singananazi ukuthi iculo likaThokozani linomoya oxubile.

UThokozani usebenzisa liphi isu noma amasu ukuveza ukuthi waqamba iculo lakhe ekusiphi isimo? Ukuze enekele abalaleli imizwa yakhe exubile, uThokozani usebenzisa isu, lokukhuza, lokusonga, lokuphehla udlame, lokweyisa, lokuvusa amagqubu, lokuzigqaja kanye nesu lokudala uxolo eculweni elilodwa.

Manje asihlaziye ukuthi uPhuzushukela yena usebenzisa liphi isu ukwethula imizwa yakhe.

7.3.4 UPhuzushukela

Eculweni elithi, 'Ngiyethwasa', elicashunwe ku-Albhamu esihloko

sithi, 'Sehlule UMkhomazi', kwenzeka into umasikandi angayilindele neze. UPhuzushukela uzithola eselithwasa. Lesi simo azithola ekuso simenza amangale:

Yimi kodwa lo esenginje?

Mina ngiphenduk' isangoma!

Njengoba umasikandi efikelwa wumoya wokumangala, nabalaleli bayamangala kodwa okwabalaleli ukumangala akukhona lokhu okwethusa umasikandi. Abalaleli bamangazwa wukuthi uvelaphi umuntu owesaba ukwethwasa kangaka. Mhlawumbe umasikandi wethuswa yimicabango yezimo ezinzima azokwedlula kuzo ngaphambi kokuba abe yisangoma. Kungenzeka kokunye ukuthi uzibuza ukuthi kazi abanye omasikandi kanye nabalandeli bakhe bazombuka kanjani uma eseyisangoma. Lo masikandi akagcini ngokumangala, uze azisole athi:

Ngake ngaziyala ye baba

Ngavumel' amadlozi!

Amazwi alandelayo aveza inhlansi yokuthi ekugcineni lo masikandi wemukela isimo njengoba sinjalo:

O! Yehhe ngofa ngizilandile.

Amazwi esiphawule ngawo ngenhla ayizinkomba zokuthi umasikandi waqamba iculo lakhe ehaqwe yimimoya ehlukene ngesikhathi esisodwa. Ngakho-ke singasho ukuthi ukuze enekele abalaleli imizwa yakhe, uPhuzushukela usebenzisa isu lokumangala, ukuzisola kanye nokwemukela isimo njengoba sinjalo.

Manje asihlaziye ukuthi uLahlumlenze usebenzisa liphi isu ukusenekela imizwa yakhe.

7.3.5 ULahlumlenze

Umasikandi waqamba iculo elithi 'Uyadliwa Hhini Umuntu', elicashunwe ku-Albhamu esihloko sithi, 'Uyadliwa Hhini Umuntu', esesimweni sokumangala kanye nokwenyanya ebona umuntu ongenanembeza ngendlela exakile. Ukuze aveze into enyantisa igazi, umasikandi uthi:

Washonaph' unembeza kule ndoda?

.....

Usumbulel' umntakababa we!

Walibulal' igazi lami!

Ngala mazwi umasikandi uhlose ukutshela abalaleli ukuthi lo mbulali wenza isenzo sobulwane:

Iyaging' iyabulala nje.

Abahluzi bavumelana ngazwi linye ukuthi ulimi ludlala indima enkulu enkondlweni ngayinye. UMaphumulo (1991:94) uyakuveza lokhu athi:

Izithombe-magama, izingathekiso kanye nezinye izifengqo zenza ukuba inkondlo iphile futhi ikwazi ukudlulisa kahle imizwa yembongi.

Kuleli culo umasikandi usebenzisa kakhulu isifengqo okuthiwa ngumbuzo-mbumbulu. Naphezu kokuba azi kahle ukuthi umuntu akadliwa, umasikandi ubuza ephindelela umbulali umbuzo othi:

Uyadliwa hhin' umuntu ngakini?

Uyadliwa hhin' umuntu ngakini?

Uyadliwa hhin' umuntu ngakini?

Lapho umlaleli ecabanga ngempendulo yalo mbuzo esobala ethi *umuntu akadliwa*, kufika umbuzo wokuthi kungani umasikandi ebuza umbuzo ongadingi impendulo. ULutrin noPincus (2004:43) bawuphendula kahle lo mbuzo bathi:

A rhetorical question expects no answer. The speaker uses it to make his point and to strengthen his argument... It is a powerful tool that allows the reader or audience to focus on and consider the posed question.

Nakuleli culo kumele ukuba sikhona isizathu esenza umasikandi awubuze lo mbuzo. Kumele ukuba umasikandi ufuna imicabango yabalaleli igxile ephuzwini lokuthi kuwubuwula obuphindiwe ukubulala umuntu ngoba akadliwa. Umasikandi ufuna ukuba abalaleli bayeke konke okunye abangakubona kulesi senzo sokubulala babheke isenzo sobuwula balo mbulali.

Umasikandi umbhinqa uyamqeda umbulali lapho ethi:

Ngcon' umthath' uhambe nay' uyompheka.

Umasikandi wazi kahle ukuthi umuntu akadliwa kodwa utshela umbulali ukuthi makayopheka umufi. Cishe ngala mazwi ufuna ukukala umqondo wakhe noma usegcwalisa khona ukuthi vele lo mbulali unomqonjwana omncane.

Umasikandi usebenzisa isu lokuphindaphinda kuleli binza elilandelayo ukuze kugqame inhloso yakhe:

Uyadliwa hhin' umuntu ngakini?

Okush' ukuth' uyadliwa hhin' umuntu ngakini?

Ngcon' umthath' uhambe nay' uyompheka.

Okush' ukuth' uyadliwa hhin' umuntu ngakini?

Ngcon' umthath' uhambe nay' uyompheka.

Inhloso kamasikandi ukuba la mazwi amelekelele ekuzwakaliseni isimo sokumangala kanye nokwenyanya.

Izifengqo ezisetshenziswa umasikandi zenza iculo liphile futhi likwazi ukwedlulisa kahle imizwa kamasikandi yokumangala kanye nokwenyanya. Ngakho-ke leli culo linomoya wokumangala kanye nokwenyanya.

ULahlumlenze usebenzisa liphi isu ukwenekela abalaleli imizwa yakhe? Usebenzisa amasu amathathu: ukubuza umbuzo-mbumbulu, ukusebenzisa umbhinqo kanye nokuphindaphinda amanye amazwi eculweni.

Manje asihlaziye ukuthi uThwalofu usebenzisa liphi isu ukusenekela imizwa yakhe.

7.3.6 UThwalofu

Eculweni elisihloko sithi, 'Dudlu' elitonyulwe ku-Albhamu yakhe esihloko sithi 'Wathinta Thina', umasikandi usebenzisa amazwi alandelayo ukwendlalela ukweneka imizwa yakhe:

Gegelagege ntaba ziyangigegela madoda!

La mazwi ayahambisana nesimo sokweshela ngokukhuzela. Vele insizwa ithi ikhuzela ibe ingamile phuhle, ikekela, igudla intombi, ihamba lugugumbe wena owabona iqhude lilungiselela ukukitaza isikhukhukazi. Lapho isesheli siphimisa la mazwi asihambi siqonde ngqo, siyagega. Yize isesheli sisuke siqonde ukuthi intombi igegela sona, kugcina sekuyiso esigegela intombi lapho silingisa isenzo sokugega.

Umasikandi usebenzisa amazwi alandelayo aqukethe imizwa yothando:

*S'dudla s'dudla sami, ngiyakuthanda
Wena ntozami, ngincanywa nguwe.*

Noma la mazwi eveza imizwa yothando, lawa alandelayo awanembi kahle:

*We s'dudla sami ...
... ngincanywa nguwe.*

Sichazile esahlukweni sesi-6, ku-6.3.1 ukuthi kungani la mazwi enganembi neze kulesi simo sokweshela. La mazwi kungenzeka ayifeze inhloso yalesi sesheli kokunye avele asinyundele entombini. Ngakho-ke awanembi kahle ekwedluliseni imizwa yothando.

Lapho silalele leli culo kuthinteka izinzwa zokubona, zokukhuluma, kanye nezokuzwa. Siyasibona ngamehlo engqondo isesheli sivunule siconsa. Sibona imvunulo yesintu ehlanganiswe nemvunulo yesilungu. Sibona insizwa ihamba lugugumbe wena owabona inkalankala. Siyayizwa insizwa ikhuzela ithi:

*Gegelagege ntaba ziyangigegela madoda!
Zal' abantu ziy' ebantwini
Akukho ntombi kodwa yona
Yaqom' inyamazane*

Sibona intombi yethuka dlengelele maqede ithi, "Kodwa ungethuselani?". Siyibona ihwaqabala maqede isithi thaphu ngezimbokodwe zamehlo isesheli maqede iqhubeka ihambe. Kuwo lowo mzuzu sibona kuqala impi yamazwi omlomo, isesheli sizibika entombini. Sibona nentombi ingazibekile phansi ilwela ubuntombi bayo. Ngakho-ke ukusetshenziswa kahle kwezinzwa kwenza leli culo liphile futhi ledlulise kahle imizwa kamasikandi.

Kuleli culo umasikandi uvezela abalaleli ukuthinteka kwakhe ngesimo sothando. Lonke iculo lakhe linomoya wothando. Ngakho-ke singasho singananazi ukuthi umasikandi waqamba leli culo esemizweni yothando lwensizwa ithanda intombi.

UThwalofu usebenzisa liphi isu ukwenekela abalaleli imizwa yakhe? Ukuze akwazi ukuvezela abalaleli ukuthinteka kwakhe ngesimo sothando, lo masikandi usebenzisa isu lokunyakazisa izinzwa zabalaleli zokubona, zokukhuluma kanye nezokuzwa.

7.4 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Bonke omasikandi esihlaziye amaculo abo basebenzisa amazwi athile ukwedlulisa imizwa yabo kubalaleli. Amazwi abawasebenzisayo akhombisa ukuthi akhethwe ngandlela thile ukuze elekelele umasikandi ngamunye ekwedluliseni imizwa yakhe.

UBhekumuzi ukhethe amazwi aqukethe imizwa yosizi, yobuhlungu kanye nokuphelelwa yithemba. IKhansela lisebenzisa amazwi akhomba ukwemukela ukuthi ukufa kuyalehlula, okweluleka, okuqinisa idolo kanye nokubambelela emthandazweni. UThokozani usebenzisa isu, lokukhuza, lokusonga, lokuphehla udlame, lokweyisa, lokuvusa amagqubu, lokuzigqaja kanye nesu lokudala uxolo eculweni elilodwa. UPhuzushukela usebenzisa isu lokumangala, ukuzisola kanye nokwemukela isimo njengoba sinjalo. ULahlumlenze usebenzisa umbuzo- mbumbulu, umbhinqo kanye nokuphindaphinda amanye amazwi. UThwalofu yena usebenzisa isu lokunyakazisa izinzwa zabalaleli zokubona, zokukhuluma kanye nezokuzwa.

Yize besebenzisa amasu anhlobonhlobo ukwethula imizwa yabo kubalaleli, omasikandi basebenzisa indlela eyodwa ukukwenza lokhu. Basebenzisa amazwi noma amabinzana ahambisana nezimo abasuke beziveza. Okunye okugqamile lapha ukuthi amasu asetshenziswa ngomasikandi anyakazisa izinzwa zabalaleli zokubona, zokuzwa,

zokulalela, njalonjalo. Esahlukweni esilandelayo sizohlaziya amanye amasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli.

ISAHLUKO 8

AMANYE ALAWO MASU ASETSHENZISWA NGOMASIKANDI UKUDWEBE IZITHOMBE-MAGAMA EMIQONDWENI YABALALELI

8.1 Isingeniso

Njengezinye izimbongi, omasikandi nabo lapho beqamba amaculo abo bayaqikelela ukuthi bakhetha amazwi athile ukuze abelekelele ekwakheni emiqondweni yabalaleli imifanekiso yalokhu abacula ngakho. USteinberg (2007:74) ukuchaza kahle lokhu athi:

Artists have the ability to communicate their mental images or interpretations of the world, by using the medium in which they are best able to express themselves - literature, poetry, music, painting and so on.

Njengezinye izimbongi, omasikandi nabo banawo amasu abawasebenzisayo ukuze lapho becula abalaleli bakubone ngamehlo engqondo, bakhogele, bakuthinte bakunambithe baphinde bakulalele lokho abasuke becula ngakho. Yiwo lawo masu elekelela omasikandi ukuthi lapho becula imiyalezo yabo ifinyelele kubalaleli futhi bayiqonde. Ukuze omasikandi bakwazi ukudweba nokwedlulisela kubalaleli izithombe zemiqondo yabo, basebenzisa izifengqo okuthiwa yimifanekiso-mqondo.

UHeese noLawton (1993:7) bathi imifanekiso-mqondo iyisisekelo solimi esisetshenziselwa ukwedlulisa imiyalezo yanoma imuphi umbhalo wobuciko. Leyo mifanekiso-mqondo iwulimi olwencike ekukhethweni kahle kwamagama esiZulu. Kulesi sahluke sizosebenzisa wona lo mbono walaba bahluzi ukuhlaziya amasu omasikandi okusebenzisa imifanekiso-mqondo lapho bedweba izithombe zalokho abakushoyo emiqondweni yabalaleli njengesu lokubelekelela ekwedluliseni imiyalezo yabo. Sizotomula umfanekiso-mqondo ngamunye

kuleyo etholakala emaculweni omasikandi bese siphawula ngeqhaza lawo lapho usetshenziswe khona. Sizophinda sibheke ukuthi ibaphi omasikandi abasebenzisa imifanekiso-mqondo enembayo kanye nalabo abasebenzisa ephaphalazayo bese sihlaziya ukuthi yini eyenza inembe okukanye iphaphalaze. Ngaphambi kwakho konke lokhu sizogala ngokuchaza ukuthi iyini imifanekiso-mqondo.

8.2 Imifanekiso-mqondo

Uma sithatha zonke izifengqo esinazo esiZulwini sibheka iqhaza lesifengqo ngasinye, sithola ukuthi kukhona izifengqo ezimbalwa eziphuma iqhubu ngokuba nokuthile ezinakho kodwa okungekho kulezi ezinye. Kubalulekile ukuthi siqale ngokuchaza ukuthi ziyini izifengqo ngaphambi kokuthi sihlaziye lezo zifengqo eziphuma iqhubu. Izifengqo ziyindlela yobugagu yokukhuluma ngokuzungeza nangokugigiyela kusetshenziswa amagama ajwayelekile ngendlela engajwayelekile ngenhloso yokwenza inkulumo ithi ijulile ibe inemba, imnandi futhi inomfutho. Le ncazelo iqondene nazo zonke izifengqo, kumbandakanya lezo esithi ziphuma iqhubu. Lezo ezinye sithi ziphuma iqhubu ngoba zona zakha izithombe zomqondo zalokho imbongi ngayinye ekhuluma ngakho. Lapho bephawula ngalolu hlobo lwezifengqo esithi ziphuma iqhubu, uZulu nabanye (1987:322) bathi:

Ezinye izifengqo ziyasiza ekubeni sakhe izithombe zomqondo zalokho imbongi ezama ukusitshela khona. Lezo zithombe kuthiwa imifanekiso-mqondo ngoba zakheka engqondweni.

ULewis (1968:18) uwuchaza ngamazwi ambalwa umfanekiso-mqondo athi:

In its simplest terms, it is a picture made out of words...

ULewis uqonde ukuthi izimbongi zisebenzisa amagama ukudweba izithombe zalokho ezikhuluma ngakho. Noma sivumelana nalo mbono,

sithanda ukuwugcwalisa ngokuveza ukuthi isithombe okukhulunywa ngaso lapha akusona isithombe esibonwa ngamehlo enyama kodwa yilesi esakheka ezingqondweni zabalaleli. Akuwona futhi wonke amagama akwazi ukudweba nokwedlulisa kahle izithombe okukhulunywa ngazo kodwa ngamagama akhethwa ngandlela thile ukuze akwazi ukuthinta izinzwa zabalaleli. UBurton (1974:97) ukubeka kahle lokhu athi:

Imagery in poetry is an appeal to the senses through words. Through the senses the emotions and intellect of the reader can be swiftly stirred; consequently, poetry makes much use of imagery...

Ukunyakaziseka kwezinzwa kwabafundi uBurton akhuluma ngakho kwenzeka kakhulu ezinkondlweni, kwenziwa yizimbongi. Njengezinye izimbongi nabo omasikandi bayisebenzisa bephindelela imifanekiso-mqondo emaculweni abo. Phakathi kwemifanekiso-mqondo esetshenziswa ngomasikandi, kukhona enyakazisa izinzwa zokunambitha, zokuhogela, zokuthinta, zokubona kanye nezokulalela. Akhona amaculo omasikandi aba nemifanekiso-mqondo ethinta uhlobo olulodwa lwezinzwa. Akhona futhi amanye aba nemifanekiso-mqondo ethinta izinzwa ezimbalwa. Kuyenzeka kokunye iculo elilodwa libe nemifanekiso-mqondo ethinta zonke izinzwa zomlaleli.

Yize kungekho mpoqo ekusetshenzisweni kwemifanekiso-mqondo kodwa iculo elihlobe ngemifanekiso-mqondo enembayo liyeneka kahle imizwa kamasikandi. Kuliqiniso futhi ukuthi akuyona yonke imifanekiso-mqondo esebenza ifaneleke lapho isetshenziswe khona. Uma umasikandi eyikhethe kahle imifanekiso-mqondo yakhe, usidweba sikhanye bha isithombe aqonde ukusivezela abalaleli. Kanjalo uma umasikandi engakhethanga amazwi anembayo, kungenzeka abalaleli bagcine behlulekile ukuzakhela isithombe esidwetshwa ngumasikandi. Angathi umasikandi edweba isithombe sexoxo kodwa abalaleli babone isithombe segundane.

UScott (1977:131) uveza elinye iphuzu elibalulekile ngemifanekiso-mqondo athi:

In response to the word "dog," we construct a mental image of the animal, probably a visual one for most, but some will imagine a different sensory experience - the "doggy" smell, the touch of its fur, or the sound of its growl...

Ngala mazwi uScott uqonde ukuthi uma ezinye izimbongi zidweba imifanekiso-mqondo zisebenzisa amagama adidayo. Lokhu kusho ukuthi ukuze agweme ukudideka kwabalaleli, umasikandi kumele aqikelele ukuthi, uma edweba isithombe sexoxo, uyayiveza inkomba yokuthi ufuna abalaleli baboneni kulelo xoxo. Nathi kulolu cwaningo sizokubheka sikuhlaziye ukuthi omasikandi bayaqikelela yini ukuveza izinkomba zokuthi bafuna abalaleli baboneni.

Abahluzi bayavumelana ngokuthi uma sikhuluma ngemifanekiso-mqondo siqonde isifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane kanye nophawu.

8.2.1 Isifaniso

Lapho bechaza isifaniso, abahluzi bavumelana ngazwi linye ukuthi imbongi ifanisa izinto ezimbili ezingefani nhlobo kodwa okuthi lapho zibhekisiswa kahle kuvele ukufana okuthile kuzona. UZulu nabanye (1989:55) bathi:

Isifaniso sibonakala kalula ngokusetshenziswa kwezakhi zokufanisa ezithile njengalezi: njenga-, sengathi- yi-, fana na-, nezinye ezinjalo.

Ngaphandle kwezakhi zokufanisa ezivezwa yilaba babhali, nazi ezinye ezisetshenziswayo: okwe-, nganga-, kuhle kwe-, wena owabona-, fuze-, ngathi-. Kubalulekile ukuthi sisho ukuthi sisuke sisetshenziswe

kahle isifaniso uma osisebenzisayo eqhathanisa izinto ezimbili ezingefani neze kodwa okunokuthile okufanayo kuzona. Inselelo enkulu ekusetshenzisweni kwezifaniso ukuthi imbongi kumele iqikelele ngaso sonke isikhathi ukuthi izakhela ezayo izifaniso. Uma ingaqikelelanga ingazithola isebenzisa izifaniso esezisetshenziswe kakhulu zaze zalahlekelwa ubuzona. Ngenxa yokusetshenziswa nsuku zonke yinoma ubani, ezinye izifaniso zigcina seziphenduke izinkulumo ezejwayelekile zansuku zonke. Nasi isibonelo salezo zifaniso: *UVusi ushesha njengonyazi*. Imbongi esebenzisa izifaniso zalolu hlobo ingathi lapho ithi idweba izithombe emiqondweni yabalaleli idwebe izithombe eseziphelwe isasasa ebelingaba khona lapho iziqambele ezayo izifaniso.

Omasikandi bazisebenzisa bephindelela izifaniso emaculweni abo. Ake sihlaziye izifaniso emaculweni omasikandi ambalwa sibone ukuthi omasikandi bazisebenzisa kanjani njengesu lokudweba izithombe zalokho abahlose ukukutshela abalaleli.

UMayogadi ku-Albhamu yakhe esihloko sithi Uyajoloza’ eculweni elithi ‘Ntombizandile’ uzwakala ethi:

Hamb’ ushone

Wen’ owabon’ isipikili sishon’ ogodweni

Yize eqhathanisa izinto ezimbili ezingefani, lo masikandi akasebenzisi isakhi sokufanisa esejwayelekile. Ukufanisa okukulo musho bekuyogqama kahle ukube umasikandi uthe: *Hamb’ ushone **okwesipikili sishona ogodweni** noma *Hamb’ ushone **njengesipikili sishona ogodweni***. Noma umasikandi esebenzise isakhi esingejwayelekile sesifaniso, lokho akusiphazamisi isithombe umasikandi asidwebela abalaleli. Umasikandi ufuna ukuthi abalaleli babone ngamehlo engqondo isipikili singena ogodweni lapho sishayelwa bese leso senzo besiqhathanisa nokwenzeka lapho izithandani ziqeda kwehlukana, kuyileso naleso siphuma othandweni*

oludala, singena othandweni olusha. Ezintweni ezimbili aziqhathanisayo, umasikandi ufuna abalaleli babone isenzo sokungena entweni. Kulesi sifaniso into eqondwe umasikandi, isenzo sokungena entweni, icace bha. Ngakho-ke besivele singekho isidingo sokuthi lo masikandi aze aveze izinkomba zokuthi ubefuna abalaleli baboneni ngalesi sifaniso.

Uma isipikili sesize sangena ogodweni, kuba umzukuzuku ukusikhipha. Kuyenzeka senqabe ukuphuma, kokunye siqamukele phakathi. Naleso esiphumayo siphuma sesigobile sesidinga ukuqondiswa. Nakho ukuqondiswa lokho kusho ukubhekana nobunzima bokushaywa ngesando ngapha nangapha size sibukeke sesiqondile. Kunjalo nasothandweni. Kulula ukuthi umuntu azikhohlise athi izinto zizomhambela kahle lapho engena othandweni olusha kodwa uma esephakathi, itshe seligaya ngomunye umhlathi, esefuna ukuphuma, kube umzukuzuku. Uma ekwazile ukuphuma uphuma nemihuzuko. Yebo, eminye yayo ihamba iphele kanti eminye ihlala impilo yakhe yonke umuntu.

UMayogadi ukwazile ukubhekana nenselelo enkulu yokuziqambela isifaniso maqede wayinqoba. Lokhu sikusho ngoba ukwazile ukuzisungulela isifaniso sakhe. Isizathu esenza sivume ukuthi lesi simo sokukhuluma siyisifaniso yilesi: Umasikandi usebenzise isakhi esingejwayelekile sesifaniso esithi **"wena owabona..."**. Lesi sakhi sisebenze esikhundleni sesakhi esithi, **"okwe..."**. Okunye okuhle ngalesi sifaniso ukuthi yize umasikandi ezisungulele sona, abalaleli bayakwazi ukuyilandela incazelo yaso.

UMayogadi limsebenzela kahle leli su ngoba amagama awakhethile ukuze aqhathanise izimo ezimbili ezingefani ayanemba. Okuyiyona nto isifaniso sikaMayogadi esigxile kuyo ukungena entweni, hhayi isipikili nogodo. Lona ngumfanekiso-mqondo wokubona. Ngakho-ke uMayogadi ukwazile ukudwebela abalaleli isithombe esigqamile somuntu oyongena othandweni olusha.

Okunye ukufanisa siyakuthola lapho omasikandi ababili, uThokozani Langa noBhekumuzi Luthuli, bejikijelana ngamazwi emaculweni abo. UThokozani ku-Albhamu yakhe esihloko sithi 'Wawuthini' eculweni elithi 'Wawuthini' uzwakala ethi:

Wen' ungibukela phans' okwesihlahla samazambane

.....

Wen' ungikha kancan' okogwayi wamakhala

Amagama athi, "**ungibukela phansi**" kanye nathi, "**ungikha kancane**", aqukethe izincazelo ngambili. Eculweni "**ukubukela phansi**" kuchaza ukweya umuntu kubuye kuchaze ukubuka into ebekeke endaweni ephansi kunalapho umuntu eyibuka ekhona. Uma silalelisisa iculo siyathola ukuthi umasikandi usho lokhu akushoyo ebhekise kakhulu encazelweni yokuqala. Incazelo yesibili idalwa ukuthi umasikandi udlala ngolimi. "**Ukukha kancane**" kuchaza ukucaphuna into encane uyicaphuna entweni eningi kunaleyo oyicaphunayo. Okunye futhi kuchaza ukubuka umuntu ngokumntshontsha. Lapho silandela iculo siyathola ukuthi zombili lezi zincazelo zisho okuphambene nokuqondwe ngumasikandi. Pho umasikandi uzisebenziselani lezi zimo zokukhuluma? Umasikandi ufuna ukugcizelela isenzo sokubukela phansi umuntu ngoba umeya.

Ngokusebenzisa izifaniso ezingenhla umasikandi udwebela abalaleli izithombe ezingacacile. Ngakho-ke izifaniso zakhe azinombi kodwa ziyaphaphalaza. Kwesokuqala uqhathanisa **umuntu obukela omunye phansi** kanye **nomuntu obukela phansi isihlahla samazambane**. Kwesesibili isifaniso umasikandi uqhathanisa **umuntu okha omunye umuntu kancane** kanye nomuntu **okha ugwayi wamakhala kancane**. Izinto eziqhathaniswayo lapha ngabantu - umuntu uqhathaniswa nomunye umuntu. Omunye wemigomo yesifaniso ukuthi isifaniso siqhathanisa izinto ezimbili ezingefani. Njengoba umasikandi eqhathanisa izinto ezimbili ezifanayo, izifaniso zakhe ziphelelwa ngumfutho ziphenduke zibe yinkulumo eyejwayelekile.

UBhekumuzi ku-Albhamu yakhe esihloko sithi '1818' eculweni elithi 'Inqayi Nqayi' uphendula athi:

Ungithatha kancane njengesisheb' epuletini.

Ungikha kancane njengesisheb' epuletini.

Ungikala ngamehlo njengamanz' okuphek' ipapa.

Naye lo masikandi uqhathanisa izinto ezimbili ezifanayo. Izinto eziqhathaniswayo lapha **umuntu othatha kancane omunye umuntu, umuntu okha kancane omunye umuntu** kanye **nomuntu okala ngamehlo omunye umuntu**. Kulezi zifaniso umuntu uqhathaniswa nomunye umuntu. Njengoba umasikandi eqhathanisa izinto ezimbili ezifanayo (umuntu nomuntu), izifaniso zakhe ziphelelwa ngumfutho ziphenduke zibe yinkulumo eyejwayelekile.

Lapho sibheka izibonelo zezifaniso esizitomule emaculweni omasikandi, kugqama ukuthi zakha imifanekiso-mqondo ebonakalayo kanti ezinye ziyayona imifanekiso-mqondo edwetshwa ngomasikandi. Okuhle ngalezi zifaniso ukuthi zisivezela ukuthi omasikandi bangabantu abazinakisisayo izinto. Lokho kufakazelwa yikhono labo lokuziqambela izifaniso zabo. Liyancomeka igalelo lomasikandi abafana noMayogadi, abaqamba izifaniso ezingena khaxa ezifanisweni zesiZulu. Labo masikandi baphonsa itshe esivivaneni emkhakheni wezifengqo. Lokho kwenza ulimi lwesiZulu lukhule, lungami ndawonye. Ngakolunye uhlangothi izifaniso ezifana nalezo eziqanjwe nguBhekumuzi noThokozani azilukhulisi ulimi lwesiZulu.

8.2.2 Isingathekiso

Nalapha abahluzi bayavumelana ngokuthi ukungathekisa ukubiza into ngenye yize lezo zinto zingefani nhlobo. Nangu nje uNtuli (1991:40) ethi:

*Isingathekiso sithi kasisho okufanayo nesifaniso. Kodwa sona siyanqamulela. Sona asiwasebenzisi amagama afana nonje-, nga-, nganga- namanye. Sona asithi **indoda injengebhubesi**, uma inesibindi. Kodwa sithi nje **indoda iyibhubesi**. Into ivele ibizwe sengathi isiyiyo leyo nto eqhathaniswa nayo.*

Okuqondwe nguNtuli lapha ukuthi isingathekiso siqhathanisa izinto ezimbili njengesifaniso. Umehluko okhona ukuthi ukuqhathanisa okukhona lapha kuthe ukucasha kancane ngoba into ibizwa ngaleyo eqhathaniswa nayo. Omasikandi bazisebenzisa bephindelela izingathekiso emaculweni abo. Isingathekiso siyasithola ku-Albhamu yeKhansela esihloko sithi 'Ingadlangadla' eculweni elithi 'Inqaba Yami' lapho lithi:

UJesu uyinqaba yami lapho ngocasha khona.

Lapha umasikandi uqhathanisa izinto ezimbili ezingefani nhlobo - inqaba noJesu, ngokubiza enye ngenye. Inqaba isetshenziselwa ukuvikela abantu kubahlaseli kanti neNkosi uJesu amakholwa ayibona ingumvikeli wabantu emandleni kaSathane. Ngakho-ke noma lezi zimo eziqhathaniswayo zingefani, kukhona into efanayo kuzona - isenzo sokuvikela. Lapho umuntu esebalekele enqabeni uma kuliwa, kuyehla ukwesaba ngoba esazi ukuthi useqhelelene nengozi abebhekene nayo. Kanjalo nalapho umuntu esevumile ukumamukela uJesu njengeNkosi noMsindisi wakhe, uzibona esephumile phansi kwamandla abhubhisayo okona nokufa.

Lapho abalaleli belalelisisa lesi singathekiso eculweni leKhansela, sikhanya sithi bha isithombe esidwetshwa ngumasikandi - isimo sokuvikela. Ngakho-ke IKhansela lisebenzisa umfanekiso-mqondo onomfutho.

Siyasithola futhi isingathekiso ku-Albhamu kaBhekumuzi esihloko sithi 'Inkinga ngu-R7' eculweni elithi 'Inkinga ngu-R7' lapho ethi:

Yeyi wena baqwe ikati laserenke uyaphapha.

Ikati nomuntu yizinto ezingefani neze kodwa umasikandi ubiza umuntu ngekati. Akagcini ngokumbiza ngekati, uze alibalule kwamanye amakati ngokumbiza ngekati laserenke. Okwenza umasikandi enze lokhu ukuthi kunesenzo esenziwa yilo muntu umasikandi asibona sifana naleso esenziwa ikati laserenke elaziwa ngokuthi '**ubaqwe**'. Libizwa ngokuthi '**ubaqwe**' nje ngoba lihlakaniphe ukwedlula amanye amakati ajwayelekile. Ukuhlakanipha kwalo kugqama esenzweni salo sokubonakala likwazi ukuphila esiphithiphithini ngokuhamba liceza izimoto ngapha nangapha. Lo muntu umasikandi amqhathanisa nalolu hlobo lwekati wenzisa okwalo. Okufanayo lapha isenzo sokuhlakanipha. Esimweni esisetshenziswe kuso lesi singathekiso, akumele ukuba umasikandi uqonde ukukutusa lokhu kuhlakanipha kwalo muntu. Okwenza lo mfanekiso-mqondo unganembi kahle ukuthi umasikandi ukhuluma eziphikisa, ufuna abalaleli babone isenzo sobuwula kulo muntu kodwa ebe edweba umfanekiso-mqondo oveza ubuhlakani bakhe.

UThokozani ku-Albhamu yakhe esihloko sithi 'Phuma kimi' eculweni elithi 'Umlisa Webatha' uthi:

We gundane laseVosloo wangifunani?

Ngokubiza omunye umasikandi ngegundane, uThokozani ufuna ukusivezela kancane ukuthi kukhona okungahambi kahle ekwenzeni kwalo masikandi lapho esendaweni yaseVosloo. Ephawula ngokusetshenziswa kwesingathekiso nophawu, uPhewa (2004:85) uthi:

Metaphor and symbolism in the music is a very common element, and is enjoyable. Should this be missed, the

performance may remain a meaningless repetition.

Ubumnandi uPhewa akhuluma ngabo buggame kahle esingathekisweni sikaThokozani. Lo masikandi ushiya abalaleli bezibuza beziphendula ukuthi kungani ebiza omunye ngegundane. Kungabe yingoba lo masikandi efana negundane noma esabeka njengamagundane noma uhlobo lokudla akudlayo okufana nokwamagundane aseVosloo? Uma kuwukudla ubhekise kukuphi ukudla kwehlukene kangaka?

Lo masikandi ukhethe umfanekiso-mqondo osezingeni eliphezulu ngoba ugweme indlela yokufunza abalaleli ngezimpundulo. Uyabahola abalaleli ngokuveza kancane inhlansi eholela empendulweni kodwa akushiye kumlaleli ngamunye ukuthi afunde kwezakhe.

Isingathekiso siyasithola futhi ezidlalisweni zomasikandi: UBhekumuzi Luthuli uzibiza ngokuthi **'iNyathi'**, uBhekisisa Ngcobo waziwa ngokuthi **'iHhashelimhlophe'** kuthi uThwalofu Khoza aziwe ngokuthi **'iNkunziyembongolo'** nanokuthi **'iNtandaneyetshwele'**. Kuzo zonke lezi zidlaliso kuggame ukuthi abantu baqhathaniswa nezilwane ezithile. Lena imifanekiso-mqondo ebonakala ngamehlo engqondo. Lapho kubizwa la magama ayizidlaliso, siyazibona ngamehlo engqondo lezi zilwane abantu ababizwa ngazo.

Okugqamile lapha ukuthi, njengezinye izimbongi, omasikandi bayanqamulela ngokuthi babize izinto ezithile ngalezo abaziqhathanisa nazo. Lokho kube sekugqamisa izithombe omasikandi abaqonde ukuzethulela abalaleli. Imifanekiso-mqondo esetshenziswe ngomasikandi yileyo egxile ezinzweni zokubona, ngaphandle kwaleyo esetshenziswe uThokozani ethi **'GundanelaseVosloo'**. IGundanelaseVosloo abalaleli, balizwa linyakaza, balibone lidla ukudla okubolile maqede balizwe iphunga lalokho kudla. Abanezinhliziyo ezincane bama khona lapho; funa kubuye konke abakudlile. Abanye bedlulela esigabeni esilandelayo, baze bakunambithe lokhu kudla okudliwa yileli gundane. Ngakho-ke

singasho ukuthi uThokozani usebenzise umfanekiso-mqondo othinta izinzwa ezilidlanzana.

Isibonelo sesingathekiso sikamasikandi wokuqala sisebenze safaneleka ngoba izinto eziqhathaniswayo ziyizinto ezingefani, ingaba noJesu. Noma zingefani, kukhona okufanayo kuzona - ukuvikela. Zombili lezi zinto zisebenza ukuvikela abantu. Umasikandi wesibili yena usebenzise isingathekiso esimenza akhulume eziphikisa. Isizathu ukuthi ubiza umuntu ngesilwane ngenhloso yokuthi abalaleli babone isenzo sobuwula kulo muntu kodwa umfanekiso-mqondo awudwebayo uveza ubuhlakani balo muntu. Umasikandi wesithathu yena usebenzise umfanekiso-mqondo owodwa onyakazisa izinzwa zabalaleli ezilidlanzana. Ngumfanekiso-mqondo osezingeni eliphezulu lona.

Lapho sibheka imifanekiso-mqondo esetshenziswa kakhulu endimeni yomculo womasikandi, sithole ukuthi isingathekiso yisona esikhonzwe kakhulu ngomasikandi. Ngaphandle kokutholakala emaculweni omasikandi, siyasetshenziswa kakhulu nasezidlalisweni zomasikandi. Isizathu salokho ukuthi omasikandi bayakugwema ukusebenzisa amagama amaningi ngokusebenzisa isingathekiso. Ngakho-ke isingathekiso songa amagama ngoba izinto ezidinga ukuchazwa ngamagama amaningi zichazwa ngamagama ambalwa kodwa achaza kucace bha okuchazwayo.

8.2.3 Ukwenzasamuntu

Ukwenzasamuntu umfanekiso-mqondo lapho into ethile inikwa izitho zomuntu eziyenza yenze izinto ezenziwa ngumuntu. Lokhu siyakuthola kuThwalofu naMankentshane ku-Albhamu yabo esihloko sithi 'Umentshisi' eculweni elithi 'Iminjunju' lapho bethi:

Hamba nhliziyo yami uyongikhonzela...

Lapha inhliziyo seyenziwe umuntu, inezinyawo, umlomo, izindlebe, ingqondo kanye nezinye izitho zomuntu. Lokho kwenza ukuthi umasikandi akwazi ukukhuluma nenhliziyi ngoba isinezindlebe zokuzwa, inomlomo wokwedlulisa umyalezo futhi inezinyawo zokuya lapho ithunywa khona. Ngakho-ke lo masikandi ukwazile ukusidwebela umfanekiso-mqondo ngendlela egqamile nenomfutho.

UBhekumuzi ku-Albhamu yakhe esihloko sithi 'Impatha' eculweni elithi 'EMambedwini' uthi:

Ngithathe qolo lami ungibeke eMambedwini.

Naye lo masikandi uthathe iqolo, into engeyena umuntu, walipha izitho zomuntu ukuze akwazi ukukhuluma nalo. Njengoba iqolo selinezindlebe, izinyawo nezandla, sekulula ukuthi lithathe lo masikandi liye limbeke eMambedwini. Naye lo masikandi uyakwazi ukusidwebela umfanekiso-mqondo ngendlela egqamile.

Kuyinqubo yabanye omasikandi ukuthi bezwakale sebethi, "**Khuluma Nazo...**" emaculweni abo. Nangu nje uMgqashiyo Ndlovu ku-Albhamu yakhe esihloko sithi 'Intandane' ethi:

Khuluma nazo hlabana

Beth' akahlabananga...

Ku-Albhamu kaNgxalothi noMasevela esihloko sithi 'Amatulutulu', uNgxalothi uzwakala ethi:

Khuluma nazo S'dudla

Tshitsh' elimatshitshi...

Labo masikandi bathathe izinto ezingaphili ezingebona abantu - izintambo zeziginci, bazinika izitho zabantu abaphilayo ngenhloso yokuthi zenze izinto ezenziwa ngabantu. Izintambo baziphendule zaba

abantu abanezindlebe zokuzwa nomlomo wokukhuluma. Lokho bakwenze ngenhloso yokuthi bakwazi ukukhuluma baphendulane nezintambo zeziginci, lapho bekhuluma nazo zikwazi ukuzwa futhi zikwazi ukubaphendula. Ngale kwalokho bekuyoba lukhuni ukuthi umuntu akhulume nezintambo zesiginci bezwane. Omasikandi bakhuluma nezintambo ngokuzincinza; izintambo ziphendule ngokuveza umsindo ozwakala kamnandi ezindlebeni zabalaleli. Ngakho-ke labo masikandi bayakwazi ukudwebela abalaleli izithombe ezigqamile emiqondweni yabo ngezindlela ezinomfutho.

Ukwenzasamuntu okusetshenziswe yilabo masikandi kugxile ezinzweni zokubona nezokuzwa. Abalaleli bayazibona izinto ezingebona abantu sezinezinyawo zokuhamba, imilomo yokukhuluma kanye nezindlebe zokuzwa. Ngaleyo ndlela imiyalezo edluliswa ngomasikandi icaca bha. Ngakho-ke omasikandi bayisebenzise yanemba le mifanekiso-mqondo.

Ubuhle bokusebenzisa ukwenzasamuntu ukuthi omasikandi bayakwazi ukusho kalula lokho abafisa ukukusho lapho izinto ezingaphili sezinikwe izitho zomuntu. Ngenxa yalo mfanekiso-mqondo omasikandi bakwazi ukukhuluma nezinhliziyo, namaqolo, nezinyawo, nokufa, nokunye, uma kuvela isidingo.

8.2.4 Ukwenzasasilwane

Lolu uhlobo lomfanekiso-mqondo lapho into ethile inikwa izitho zesilwane eziyenza yenze izinto ezenziwa yisilwane. Lapho bechaza ukwenzasasilwane uZungu nabanye (2007:49) bathi:

Lapha kuthathwa into engesona isilwane inikwe amandla noma izimpawu zesilwane.

Amandla ababhekise kuwo laba babhali yilawo akwazi ukwenza umuntu noma into engesona isilwane yenzise okwesilwane. Ngenxa yala mandla abantu bakwazi ukutinyela, ukuvetula (ukukhahlela njengehashi),

njalonjalo. Siyakuthola lokhu ku-Albhamu kaBhekumuzi esihloko sithi '1818' eculweni elithi 'Ungangikhohlwa' lapho ethi:

Lo fezel' utinyela kanjani na?

Umasikandi uthathe igama '**Scorpion**', okuligama lophiko lukaHulumeni olulwa nobugebengu obuhleliwe walihumushela esiZulwini, njengoba iningi lamaZulu lilibiza, wathi '**uFezela**'. Leli gama umasikandi ulisebenzise lamela okuningi. Yize igama libhekiswe kubantu; umasikandi uthathe abantu wabanika amandla esilwane, benza okwenziwa yisilwane. Ngokuvamile ufezela otinyela abantu kabuhlungu. Konke lokhu umasikandi ukususela esehlakalweni sokukhetha iphela emasini kubekwe uMnumzane Gedleyihlekisa Mhlanganyelwa Jacob Zuma icala elibonakala kahle ukuthi lithinta izikhulu zikaHulumeni eziningi. Umasikandi uzwakalisa ilaka lakhe athi:

Ababoshwe bonke vele kuyefana,

Bonke laba bantu banamacala.

Lo fezela utinyela kanjani na?

Lo mfanekiso-mqondo ungeminye yaleyo esebenze yanemba ngenxa yokukwazi kukamasikandi ukudweba isithombe esikhanya bha. Umasikandi usidwebela isithombe sikafezela uza esixukwini sabantu abasebenza ndawonye ufika udumba oyedwa walaba bantu. Abalaleli bayawubona ufezela uphakamisa udonsi lwawo maqede utinyele uMsholozzi kabuhlungu engazelele. Ngamehlo engqondo abalaleli bayambona uNxamalala ejulukiswa ubuhlungu obushaya enhliziyweni, bayamuzwa ethi, "eshu!", amehlo ephenduka eba bomvu kusala kangaka ukuthi akhalise okwengane, isixuku sabantu abesebenza nabo simela eceleni, siwuhlaba inhlali.

Lo masikandi usebenzisa umfanekiso-mqondo onamandla, okhombisayo ukuthi uzinike isikhathi wakhetha amazwi anembayo. Lapho abalaleli

bezwa lo mfanekiso-mqondo abafuniseli ukuthi umasikandi ukhuluma ngani.

UHhashelimhlophe ku-Albhamu yakhe esihloko sithi 'Amafong Kong' emaculweni akhe, lapho esezihasha uzwakala ethi:

Bhasobha wethu, ungalithinti' emsileni

IHhashi lizokukhahlela

Lo masikandi uthathe umuntu (onguye) wamnikeza amandla ehhashi (okuyisilwane). Ngenxa yalokho usenomsila wehhashi futhi usenemilenze nezinselo zehhashi okungathi lapho ekhahlela omunye umuntu kuvalwe amehlo. Lo mfanekiso-mqondo ungeminye yaleyo esebenze yanemba ngenxa yokukwazi kukamasikandi ukudweba isithombe esikhanya bha. Umasikandi usidwebela isithombe sezinsizwa ezimbili kanye nehhashi. Insizwa yokuqala ibonakala isondela ehhashini ngenhloso yokulibamba emsileni kodwa lena enye iyayikhuza ukuthi ingalokothi yenze njalo ngoba izobona amanyala enyoka. Okwenza insizwa yesibili ikhuze eyokuqala ukuthi iyalazi leli hhashi (eliyiyo) ukuthi linolaka, alifuni lutho eduze kwalo.

Omasikandi esenze izibonelo ngamaculo abo bakwazile ukusebenzisa ngempumelelo imifanekiso-mqondo (ukwenzasasilwane) abazakhele yona. Isizathu ukuthi basebenzise izilwane abalaleli abazaziyo futhi abakuqonda kahle lokhu omasikandi abakuvezayo ngalezi zilwane.

8.2.5 Uphawu

Njengoba isifaniso sisetshenziselwa ukuqhathanisa izinto ezingefani, isingathekiso siqhathanisa ngokubiza into ngenye, ukwenzasamuntu nokwenzasasilwane kumayelana nokwenzisa okomuntu noma okwesilwane, uphawu lona lusebenza ukumela into ethile. Yize uphawu lubukeka luwumfanekiso-mqondo ozimele, lapho silubhekisisa kahle aluzimele gelekeqe. Eqinisweni uphawu luqanjwa lususelwa

komunye wemifanekiso-mqondo. Isibonelo, *Wayibonaphi inkomo iboshelwe nembongolo*. Noma kukhulunywa ngezilwane kodwa kuqondwe abantu, izilwane zimele abantu. Kunomuntu obizwa ngenkomo kanye nomunye obizwa ngembongolo. Ngakho-ke lolu phawu lwakhiwe ngesingathekiso.

UScott (1977:157) uveza amaphuzwana abalulekile ngophawu athi:

The symbol may or may not bear some resemblance to its subject, since it is more important that a symbol represent, rather than resemble. Another characteristic is that what the symbol "says" about the subject is never single, never simple, and frequently ambivalent.

Okushiwo nguScott singakusonga ngokuthi uphawu kuyenzeka lube nencazelo esobala kokunye lube nencazelo ecashile. Okunye ngophawu ukuthi ukusetshenziswa kwalo kuba nencazelo ehambisana nabantu noma isizwe esithile ngoba abantu bavame ukunikeza izincazelo ezingefani mayelana nezimpawu ezithile. Isibonelo, *Umnyezane kumaNgisi uluphawu losizi kanti kumaZulu uluphawu lwenjabulo*. Amabutho amaZulu ayeklonyeliswa ngokwethweswa imiqhele eyayenziwa ngomnyezane lapho ehlabene ezimpini.

Ukunikeza izincazelo ezechukene ngophawu olulodwa, uNtuli (1984:176) ukususa ezingeni labantu abaningi akulethe ezingeni lomuntu ngamunye, athi:

One reader may see symbolism in a poem in which the other person sees none.

Umbono kaNtuli uqubula umbuzo othi pho sizokugwema kanjani ukuthi sikhombe uphawu nalapho lungekho khona. Sizolandela inhlansi yenkomba yokuthi umasikandi uqondeni ngokubheka isimo eculweni lapho uphawu lusetshenziswe khona.

Kuneziwombe lapho omasikandi besebenzisa izimpawu ezinezincazelo ezicashile, okungelula ukuthi kusheshe kuqondakale izincazelo zazo. Lokhu siyakuthola ku-Albhamu kaBhekumuzi esihloko sithi '1818' eculweni elithi 'Isibani Sami' lapho ethi:

*Kuzo zonk' izivunguvungu zemimoy' emib' evunguzayo,
Ngikhulekel' isibani sam' ukuze sihlale sivutha njalo...*

Ezimweni lapho kusetshenziswe khona izimpawu ezinezincazelo ezicashile, uKunene (1962:8) unikeza umbono olandelayo njengesixazululo:

The frequent use of symbol in poetry gives scope to the exercise of the imagination.

Umbono kaKunene wokubheka ukuthi njengoba uphawu lusetshenziswa ngokuphindelela, iyiphi inhlansi eyinkomba yokuthi luphawu lwani lolu olusetshenzisiwe, uyayixazulula inkinga. Ngakho-ke ukusetshenziswa ngokuphindaphindwa kophawu lwezivunguvungu kanye nophawu lwesibani eculweni likaBhekumuzi, kuveza inhlansi yokuthi lezi yizimpawu zani. Ngokucabangela kube sekuvela ukuthi lo masikandi usebenzisa '**izivunguvungu (imimoya)**' njengophawu lwezinto ezimbi ezifana nenzondo, umona, uzungu nezinye ezihlelwa zenziwe yizimfamona. Njengoba enenkolelo yokuthi izitha zakhe zihlongoza ukumbulala, umasikandi uzicelela kuMdali ukuthi amvikele. Esikhundleni sokuthi asebenzise igama elithi '**impilo**' okuligama elejwayelekile, umasikandi usebenzisa elithi '**isibani**'. Kuleli culo '**isibani**' siwuphawu lwempilo.

Kuyenzeka kokunye umasikandi aziqambeke uphawu lwakhe bese kuqubuka impikiswano uma sekuchazwa lolo phawu. Siyakuthola lokhu ku-Albhamu kaThokozani esihloko sithi 'Phuma Kimi' eculweni elithi 'Ziyikhipha Esibayeni' lapho uThokozani ethi:

Wayibonaph' inkom' iboshelwe nembongolo?

Njengezinye izimbongi, omasikandi banelungelo lokusho lokho abafisa ukukusho emaculweni abo kodwa abahlaziyi abakabi nalo lelo lungelo. Indawana ebucayi ngophawu ukuthi lapho umhlaziyi ebeka ngamazwi akhe lokho okushiwo ngumasikandi eculweni lakhe, kulula ukuthi abafundi kanye nabanye abahluzi bangxeke ngokuthi uyahlambalaza okukanye uqhatha izwe. Ngisho naye umasikandi uqobo, kulula ukuthi ashaye ungqimphothwe athi yena ubengaqondile lokhu okushiwo ngumhlaziyi noma ngabahlaziyi.

Lapho sijula sihlaziya amazwi athi **"Wayibonaphi inkomo iboshelwe nembongolo?"**, sifikelwa umqondo wokuthi uma singachaza lokhu la mazwi akuqukethe, singavusa izilonda eseziqala ukuphola, sehlukane abafundi balo msebenzi amaqembuqembu, okungeyona neze inhloso yethu. Ngenxa yalesi sizathu sibona kwanele ukuthi sithi lolu uphawu lwabantu abangefani ngezimo eziningi ezifana namasiko, izindlela ababuka ngazo izinto, nokunye kodwa okuthiwa abasebenze ndawonye. Ekusebenzeni kwabo kube sekuvela ngemuva kwesikhathi ukuthi kwakuliphutha ukuthi basetshenziswe ndawonye.

UHashelinhlophe ku-Albhamu yakhe esihloko sithi 'AmaFong Kong' eculweni elithi 'AmaFong Kong' uthi:

Basidayisel' amaFong Kong

Bawaland' emaShayineni.

Ngenxa yenqubo yamanye amaShayina angethembekile yokwenza nokudayisa izimpahla ngomgunyathi, izimpahla ezisezingeni eliphansi ezidayiselwa abathengi sezibizwa ngokuthi '**amaFong Kong**'. Umthengi ofuna impahla esezingeni eliphezulu uye ahambele kude nento ebizwa ngeFong Kong. Ngakho-ke igama elithi '**amaFong Kong**' elisetshenziswe eculweni limele zonke izimpahla ezenziwe zadayiswa ngomgunyathi. Lolu phawu umasikandi ulusebenzise ngenhloso yokwexwayisa labo

bathengi abathenga umculo womasikandi odayiswa ngomgunyathi. Lo masikandi ukwazile ukwakha uphawu olunencazelo enhle nenembayo.

Noma omasikandi esenze izibonelo ngabo besebenzise izimpawu ezaziwayo emphakathini, emaculweni abazisebenzise kuwo, zisebenze zafaneleka. Isizathu ukuthi yize lezi zimpawu zaziwa emphakathini kodwa azikaphelelwa yisasasa ngenxa yokuthi ziyizimpawu ezingasetshenziswa njalo futhi zisetshenziswe ngandlela yokuthi ukuze kutholakale izincazelo zazo, kumele abalaleli bacabangisise kuqala.

8.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Njengezinye izinkondlo, nawo umculo womasikandi ugqame ngemifanekiso-mqondo eyenza imisebenzi enhlobonhlobo kubalaleli. Omasikandi badweba izithombe zemiqondo zalokho abacula ngakho emiqondweni yabalaleli njengamasu okubelekelela lapho bedlulisa imiyalezo yabo kubalaleli. Ngaleyo ndlela balola baphinde bacije izinzwa zabalaleli zokubona izinto ngamehlo engqondo, zokulalela, zokunambitha, zokuthinta kanye nezokuhogela.

Ukunquma siqinise ukuthi izinzwa zabalaleli zithinteka kanjani lapho belalele amaculo omasikandi kungaqubula impikiswano mayelana nendlela okuthinteka ngayo izinzwa zomlaleli ngamunye. Kufanele kube njalo. Isizathu ukuthi abantu abefani, ngisho ungababela ikhekhe (elilodwa) uthi abalidle bangabeka imibono engefani ngalo. Bakhona abangalibabaza ukuba noshukela omningi noma ongenele, ukwentuleka kwezinye izithako, ukuvuthwa kakhulu, njalonjalo. Esingakusho ephuzwini lokuthinteka kwezinzwa zabalaleli ukuthi ngisho kungevunyelwane ngokuthi izinzwa zomlaleli ngamunye zithinteka kanjani kodwa kumele kuvunyelwane ngokuthi amaculo omasikandi athinta izinzwa zabalaleli ngandlela thile. Ngakho-ke izinzwa zomlaleli ngamunye ziyanyakaziseka ngandlela thile lapho elalele amaculo omasikandi.

ISAHLUKO 9

AMASU AKHOMBISA UKUTHONYEKA KOMASIKANDI YIZIMO EZINHLOBONHLOBO

9.1 Isingeniso

Njengoba omasikandi bengamalunga emiphakathi abaphila kuyo, ezinye zezinto ezenzeka emiphakathini ziyabathonya, bagcine sebezifaka emculweni wabo. Endimeni yomculo womasikandi kunamasu asetshenziswa ngomasikandi abukeka eyimiphumela yokuthonyeka kwabo yizimo ezithile. Kulesi sahluko sizowaveza siphinde siwahlaziye lawo masu.

9.2 Yini ukuthonyeka?

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, njalonjalo.

Indlela Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu ikhuthaza ukusetshenziswa kolwazi nemibono yezincithabuchopho zababhali base-Afrika. Nathi kulesi sahluko sizohlaziya izimo ezithonya omasikandi silandela umbono kaMsimang (1986:8) othi:

...influence may be defined as the presence of certain elements in a latter work similar to those found in the former work.

Okuqondwe yilo mhluzi ukuthi kuba nomsebenzi osungulwa kuqala bese kuba khona omunye olandela kamuva. Uma umsebenzi osungulwa kamuva ufaka ezinye zezimpawu ezitholakala emsebenzini wokuqala, lokho kuchaza ukuthi umsunguli womsebenzi wesibili uye wathonyeka yizimpawu ezithile zomsebenzi wokuqala. Isibonelo, Iziqubulo yizinkondlo zomdabu ezasungulwa kudala kanti umculo womasikandi usungulwe sezikhona. Uma omasikandi bedebefaka izingxenye ezithile zeziqubulo emaculweni abo, lokho kuchaza ukuthi bathonyekile yiziqubulo. Kanjalo nalapho bedebefaka izingxenye ezithile zezingane kwane emaculweni abo, kusho ukuthi bathonyekile yizingane kwane. Abanye omasikandi izinto ezibathonyayo bazisebenzisa zize ziphenduke zibe ngamasu abo. Nazi ezinye zezinto ezithonya omasikandi:

9.2.1 Ukuthonyeka ngamaculo enkolo yobuKrestu

Inkolo yobuKrestu noma yobuKristu yinkolo yabantu abakholwayo ukuthi uNkulunkulu wazembula kuJesu Krestu. Yasunguleka ngemuva kokuzalwa kukaJesu eminyakeni ecela kwengaphezudlwana kweyi-2 000. Le nkolo imayelana nempilo kanye nezimfundiso zikaJesu. Abantu abangamaKrestu babuye baziwe ngokuthi bangamakholwa. Amakholwa afunda kabanzi ngempilo kanye nezimfundiso zikaJesu encwadini engcwele, iBhayibheli. Phakathi kwezinye zezinto amakholwa adumisa ngazo uNkulunkulu, ukucula amaculo okudumisa. Amaculo aculwa ngamakholwa abizwa ngokuthi amaculo okholo. Endimeni yomculo womasikandi bakhona omasikandi abathonywa ngamaculo okholo bagcine sebewasebenzisa emculweni wabo. Phakathi kwalabo masikandi singabala uBhekumuzi Luthuli, IKhansela, uBonakele Masango kanye noThokozani Langa, ukubala abambalwa nje.

Amanye amaculo kaBhekumuzi akhombisa ukuthonyeka kakhulu yinkolo yobuKrestu atholakala ku-Albhamu yakhe esihloko sithi 'Inkinga Ngu-R7'. Lapha singabala iculo elithi 'Inqaba Yami':

Ngisize nqaba yami

Nqaba yaba yami

Ukuthandaza.

Mina nginenqaba yami

Nqaba yaba yami

Nqaba yaba yami

Ukuthandaza.

.....

Kuleli culo kugqame ukhoho lukamasikandi lokulandela imfundiso eyinqubo yamaKrestu - ukuthandaza. Eculweni lakhe umasikandi uyathandaza kuMdali ukuba amsize amvikele ezitheni zakhe.

Eculweni elithi 'Silapha' uBhekumuzi uthi:

Silapha Nkosi

Sisemanzin' abilayo

Siyalingeka senze lokhu nalokhu

.....

Kuleli culo kugqame inqubo elandelwa ngamaKrestu yokuvuma izono, ukuzicelela intethelelo kuMdali kanye nokucelela nabanye. Umasikandi uvuma izono zakhe kanye nezabanye abantu aphinde azicelele intethelelo kuMdali amxuse ukuba athethelele anganaki ngoba abantu bahlale bona.

Eculweni elithi 'Babukisa Ngami' uBhekumuzi uthi:

Uma kuyintando yakho

Baba kulungile.

Yes, *Baba ngiyavuma.*

Uma kuyintando yakho

Baba kulungile.

Yes, *Baba ngiyavuma.*

Nginethemba uyongihlaziyele Nkosi.

Kule ngxenye umasikandi uyavuma ukubhekana nobunzima abhekene nabo ukuze kufezeke intando kaNkulunkulu. Njengomunye wamaKrestu, lo masikandi naye uyakholwa ukuthi uma esebize igama leNkosi, zonke izinkinga abhekene nazo zizophela.

UThokozani Langa ku-Albhamu yakhe esihloko sithi 'Wawuthini', eculweni elithi 'Amahlathi', uthi:

Amahlathi aphelile

Akusekho nokucasha

Yelele mama!

Yelele mama!

.....

Lo masikandi ucula iculo lokholo elidumile neliculwa kakhulu ngamakholwa. Akathathi ingxenye yalo kodwa ulicula lonke linjengoba linjalo. Ngakho-ke lo masikandi uthonywa yiculo lokholo.

Yena futhi uThokozani Langa ku-Albhamu yakhe esihloko sithi 'Phuma Kimi', eculweni elithi 'Izembe' ukhombisa ukuthonyeka yiculo leZayoni (lokholo):

Izilingo nezinhlupheko angeke zangenza lutho

Angeke ngilulahl' ukholo lwami

Izilingo nezinhlupheko angeke zangenza lutho

Angeke ngilulahl' ukholo lwami

.....

Izembe libekiwe kuwe moni

Lo masikandi uthake iculo lakhe ngokucaphuna eculweni lokholo eliculwa kakhulu ngamakholwa akhuluma isizulu elithi: *Angeke ngilulahl' ukholo lwami.*

IKhansela nalo liyathonyeka yinkolo yobuKrestu emaculweni alo atholakala ku-Albhamu yalo esihloko sithi 'Ingadlangadla'. Eculweni elithi 'Ngamemeza UJesu Wami', IKhansela lithi:

*Ngamemez' uJesu wami
 Ngangisebunzimeni
 Ngathi Nkosi yami ngihawukele.
 Kwathi lapho izitha zami sezihlekisa ngami
 Ngathi Nkosi kaz' ukuphi Baba.
 Ngamemeza ngosizi Nkosi yami
 Sezehl' izinyembezi
*

IKhansela liveza ukuthi kwathi lapho lisezinkingeni, izitha zalo sezihlekisa ngalo, lakhuleka kuJesu. UJesu walihawukela wayiphendula imithandazo yalo.

Eculweni elithi 'Ingaba Yami', IKhansela lithi:

*UJesu uyinqaba yami
 Lapho ngiyocasha khona
 Noma ngihamb' emathunzin' okufa mina
 Yena uhamba nami
 UJesu ungumvikeli wami
 Ngihamba neqhawe mina
 Insimb' edl' ezinye
*

Kulo lonke iculo lo masikandi utusa ubukhulu bukaJesu. Wenza khona kanye okwenziwa ngamakholwa. Emithandazweni yawo amakholwa ayamtusa aphinde amdumise uJesu.

Omasikandi esenze izibonelo ngamaculo abo basebenzisa izingxenye ezithile zomculo wokholo emaculweni abo. Bakhona nabanye

abathonyeka yinkolo yobuKrestu maqede bacule amaculo okhoho bewacula ngendlela yomculo womasikandi. Abanye babo baze baziwe ngokuthi ngomasikandi bomculo wokhoho. UBonakele Masango noKwenza Sibiya ngabanye balabo masikandi.

Into ekhombisa ukuthi labo masikandi bayathonyeka yinkolo yobuKrestu ngokuthi emaculweni abo bade befaka izingxenye zamaculo okhoho, kokunye bacula amaculo okhoho uqobo lwawo futhi balandela izingqubo nezimfundiso zenkolo yobuKrestu. Ngakho-ke labo masikandi bathonywa ngamaculo okhoho kanye nezimfundiso zenkolo yobuKrestu.

Ubuhle besu lokuthaka umculo womasikandi nomculo wokhoho ukuthi imiyalezo esemaculweni omasikandi ayigcini nje kubalandeli bomculo womasikandi kodwa ize ifinyelele nasemakholweni imbala. Ngaleyo ndlela amaculo omasikandi okhoho asebenza njengozibuthe wokusondeza amakholwa emculweni womasikandi. Inselelo enkulu ngokuthaka amaculo omasikandi ngamaculo okhoho ukuthi abanye omasikandi abacula lolu hlobo lomculo ababe besalisebenzisa isu lokuhlaba izihlabo. Nalabo abazihlabayo bahlaba izihlabo ezingahambisani neze namaculo abawaculayo. Enye inselelo ukuthi abanye balabo masikandi ababe besalisebenzisa isu lokuzethula. Ngakho-ke ukuthaka umculo womasikandi ngomculo wokhoho kwandisa amathuba okunciphisa amasu asetshenziswa ngomasikandi emculweni wabo.

9.2.2 Ukuthonyeka yiziphicaphicwano

Ukuphicaphicana umdlalo wokunyakazisa imiqondo lapho kuba khona umuntu obuza umbuzo othile bese abanye benikeza impendulo. Noma ungekho umgomo onqabela abantu abadala ukudlala lo mdlalo, lona ngumdlalo odlalwa kakhulu yizingane. Njengayo yonke eminye imidlalo, nawo umdlalo wokuphicaphicana unemithetho yawo elandelwayo. Uma ophicayo ephica, labo abaphendulayo bathi "Washa mfana" bese benikeza impendulo abacabanga ukuthi iyiyo. Uma abaphicwayo bengayazi impendulo bathi "Dlana inkomo yakho", begonde ukuthi lona

obaphicayo akabanikeze impendulo ayiqondile. UZulu nabanye (1988:378) bathi:

Eziphicaphicwaneni eziwayelekile umphici uthi: "Nginiphica nga...". Abaphicwa sekumele baphendule. Lapha sibona izingxenye ezimbili ezigamile zesiphicaphicwano.

Izingxenye ezimbili ababhekise kuzo laba babhali yilezi: umbuzo kanye nempendulo. Emdlalweni wokuphicaphicana kuba khona obuza umbuzo bese kuba khona abanikeza impendulo.

Eculweni likaBhekumuzi elithi 'Isigelekeqe' elitholakala ku-Albhamu esihloko sithi 'Inkinga Ngu-R7' kunengxenye enomdlalo wokuphicaphicana eqhubeka kanje:

Bhekumuzi: *Ngikuphicaphica ngomuntu wami ogiya agiye abuye emnyango.*

Abanye: *Washa mfana, ubani ongawazi umshanelo?*

Bhekumuzi: *Ngikuphicaphica ngento yami enomsila ngaphambili.*

Abanye: *Yindoda leyo.*

.....

Le ngxenye ikhombisa ukuthonyeka kwalo masikandi yiziphicaphicwano. Isiphicaphicwano sokuqala yisiphicaphicwano esejwayelekile, esisetshenziswa mihla le. Isiphicaphicwano sesibili sona siqanjwe yilo masikandi. Ingabe abalaleli bebezonikeza ziphi izimpindulo ukuba umasikandi akasebenzisanga isu lokuphicaphica abuye, yena nalabo acula nabo, anikeze impendulo yesiphicaphicwano sakhe. Ngabe umasikandi ulisebenziseleni leli su? Wenziwe ulwazi analo lokuthi akulula ukuthola impendulo yalesi siphicaphicwano. Pho ubaphicelani abalaleli? Uzama ukuveza ukuthi ukubuza umuntu ukuthi yini indoda kufana nokuphicaphica uqobo ngoba kulukhuni ukuphendula lowo mbuzo. Into eyenza lokho ukuthi indoda ayiqondakali ngoba

ingumalalephenduka. Iculo lakhe umasikandi liqukethe umqondo wokuthi indoda iyinkinga. Umasikandi uveza ukuthi kwakuyinkinga kwakhona ukuthi indoda kube yiyo yodwa 'enomsila' ngaphambili.

UMabuya (1988:51) uthi iziphicaphicwano:

*... zisukela ekuhlakanipheni nasebungcwetini bokwakha
inkinga ngento esobala neyewayelekile, kepha okuthi nxa
isiyimpicabadala iphenduke ibe yintshikintshane
engatholakali kalula...*

Okushiwo yilo mbhali kugqamile esiphicaphicwaneni sikaBhekumuzi. Isizathu ukuthi esikhundleni sokuthi asho angananazi ukuthi amanye amadoda ayinkinga ngoba ahambe etsatsaza ezalisa lonke izwe leli, umasikandi wakha inkinga ngento esobala. Kuleli su likaBhekumuzi sithola ubungcweti bokukhetha amagama ngokubeka into esobala ngendlela ecashile. Sithola ukuthi uBhekumuzi ungumuntu oqaphelayo lapho ahamba khona. Okwamanje kusenguBhekumuzi kuphela osasebenzise leli su kule ndima yomculo.

9.2.3 Ukuthonyeka yizinganekwane

UZulu nabanye (1988:366) bathi igama elithi izinganekwane (prose narrative) liqoqe ndawonye zonke izindaba ezazedluliselwa ezizukulwaneni ngomlomo. Ngokuvamile izinganekwane zixoxwa ngabantu abadala bezixoxela izingane ngenhloso yokuzifundisa okuthile, ukuzijabulisa kanye nokuziqwashisa ngezimo ezithile. Izinganekwane zixoxwa zibe samdlalo lapho oxoxayo ekulingisa lokho akushoyo. Nabo abalalele kunezindawo lapho belingisa okwenzeka ezinganekwaneni. Bangalingisa ngokucula, ngokunyakaza nokunye okufuze lokho. Ukulingisa lokho okushiwoyo siyakuthola endimeni yomculo womasikandi.

9.2.3.1 Ukulingisa

Ukulingisa okugqame endimeni yomculo womasikandi kuyinkomba yokuthonyeka komasikandi yizinganekwane. Njengoba abaxoxi bezinganekwane bathi lapho bexoxa izinganekwane bebe bekulingisa lokho abaxoxa ngakho, nomasikandi bathi becula bebe bekulingisa lokho abakushoyo. Omasikandi balisebenzisa bephindelela leli su. Lokho bakwenza ngezindlela ezehlukene, kuye nomasikandi ngamunye. Kukhona abalingisa ngobuso, ngezandla kanye nabanyakazisa ezinye izingxenye zemizimba.

Inhloso enkulu yesu lokulingisa ukwelekelela omasikandi ekwedluliseni ngempumelelo imiyalezo yabo kanye nokunandisa nje.

9.2.3.2 Ukuphindaphinda

Isu lokuphindaphinda lisetshenziswa kakhulu ngabaxoxi bezinganekwane. Lapho kumele aveze ukuthi lowo axoxa ngaye wahamba ibanga elide, umuntu oxoxa inganekwane akathi, "Wahamba isikhathi eside" kodwa uthi, "Wahamba, wahamba, wahamba, wahamba". Omasikandi bayathonyeka yileli su. Lokhu kuvela lapho bephindaphinda izingxenye ezithile emaculweni abo, njengoba kwenzeka ezinganekwaneni, ukugcizelela izimo ezithile. Kuyavela lokhu eculweni likaBhekumuzi elithi 'Imikhuba' elitholakala ku-Albhamu yakhe esihloko sithi 'Impatha' lapho ethi:

Yin' uqom' uqom' uqom' uqome

Uqed' amadoda?

Yin' ujol' ujol' ujol' ujole?

Lo masikandi isu lokuphindaphinda ulisebenzisele ukugqamisa ukuthi le ntombi iqomela safuthi. Umasikandi uwasho ephindelela amagama amabili - *ukuqoma* kanye *nokujola*. Ukube umasikandi akasebenzisanga isu lokuphindaphinda, ubeyothi, "Yini uqomele safuthi?". Lokhu

bekuyokwenza umyalezo kamasikandi ungabi nomfutho owanele wokugxeka isenzo sokuqomela safuthi.

Nangu noThwalofu eculweni lakhe elithi 'Inxeba Lendoda Alihleleka' elitholakala ku-Albhamu yakhe esihloko sithi 'Impendulo' ethi:

Wen' uyangihleka

Mus' ukungihleka

Mus' ukungihleka nsizwa

Inxeba lendoda alihleleka

Uyazi nawe.

We nsizwa mus' ukuhleka

Ngob' inxeba lendod' alihleleka

Wen' uhleka mina nje

Nawe bayokuhleka abanye.

Uyangihleka lona uyangihleka

Uhleka mina nje nawe bayokuhlek' abanye.

UBhekumuzi noThwalofu abanye bomasikandi abalisebenzisa kahle isu lokuphindaphinda. Iculo lokuqala ledlulisa umyalezo othi, "Yini uqome amadoda amaningi?". Iculo lesibili ledlulisa umyalezo umasikandi abengawedlulisa ngomusho owodwa othi, "Inxeba lendoda alihleleka". Labo masikandi balisebenzisa ngenhloso isu lokuphindaphinda. Lapho sebelokhu bephindaphinda imisindo ethile emaculweni abo, bayabelesela umlaleli aze abanake ngisho kade engabanakile. Ngaleyona ndlela nalowo obelalele iculo egxile kokunye, ngale komyalezo, ube esewuzwa kahle umyalezo weculo ngalinye.

Isu lokuphindaphinda lisiza umasikandi ngamunye ukugcizelela okuthile eculweni ngalinye. Ngaphandle kwalokho ukuphindaphinda kuyasebenza njengesu lokunandisa eculweni.

9.2.3.3 Ukusebenzisa isingeniso senganekwane

Eculweni lakhe elithi, 'Inganekwane' elitonyulwe ku-Albhamu yakhe esihloko sithi 'Inganekwane', uThokozani Langa uthi:

Uyambona lo mama owayehlekisa ngami?

Namhlanj' useyinganekwane.

Uyayibona le nsizwa eyayihlekisa ngami?

Namhlanj' isiyinganekwane

Uyayibona le nsizwa eyayihlekisa ngami kubantu?

Namhlanj' isiyinganekwane

Oh! Kwesukasukela

Cosu, nans' inganekwane, cosu

Oh! Kwesukasukela

Cosu nans' inganekwane, cosu

Lo masikandi uthonywe yizinganekwane maqede wasebenzisa isingeniso sezinganekwane eculweni lakhe. Esingenisweni senganekwane oxoxayo uthi, "Kwesukasukela". Abalalele bathi, "Cosu", okuchaza ukuthi ixoxe kancane kancane indaba yakho. Uyaqhubeka oxoxayo athi, "Kwakukhona". Abalalele bathi, "Sampheka ngogozwana", okuchaza ukuthi samvalela ebhodweni elincane. Uma oxoxayo esephekwe ngogozwana, uyaphoqeleka ukuthi ayixoxe yonke inganekwane asethembise abalaleli ukuthi uzobaxoxela yona.

Ngokusebenzisa isakhiwo sesingeniso senganekwane, umasikandi ungenisa indaba yomuntu owayehlekisa ngaye esikhathini esiphambili. Indaba yalo muntu umasikandi uyibona iyinganekwane ngoba ayikholakali ukuthi yinto ebingenzeka kuye ayemhleka kangaka futhi ebukisa ngaye kanjeya. Uhlobo lwenganekwane lapho abantu ababukela phansi abanye abantu, abahlekisa ngabanye abantu futhi abenza okubi kwabanye abantu kuthiwa yinsumansumane. Kule nganekwane abaziphakamisayo bayothotshiswa. Eculweni likaThokozani kwenzeka

khona impela okwenzeka kulolu hlobo lwenganekwane. Umuntu owayehleka lo masikandi ugcina esethotshisiwe, wabekwa phansi.

Leli su lenza umyalezo weculo likamasikandi usheshe ufinyelele kubalaleli. Iculo likamasikandi liqukethe umyalezo othi "Ungamhleki omunye umuntu uma ehlupheka ngoba kusasa kungawe". Lona ngumyalezo oliqiniso elingenakuphikwa. Ngakho-ke umasikandi ukhethe leli su ngenhloso yokufundisa kanye nokwexwayisa abantu ababukela abanye abantu phansi lapho bona izinto zisabavuna.

9.2.4 Ukuthonyeka wukubiza ingoma

Ukubiza ingoma isimo lapho kuba khona umuntu ohola abanye phambili. Usho amazwi athile laba abanye besathule athi angawaqeda bese bewasho njengaye. Umuntu obiza ingoma kuthiwa yigoso. Ngemuva kokubizwa kwengoma kuyaye kuculwe iculo elithile. Ukubiza ingoma kuyenzeka kakhulu emaculweni emishado, emaculweni emicimbi yezihlahla zikaKhisimuzi, esibayeni ngemuva kokudla inyama kwebandla uma uMnumzane othile kade ehlabile kubuswa, njalonzalo. Muva nje ukubiza ingoma siyakuthola emculweni womasikandi. Omasikandi abakukhonzile ukubiza ingoma emaculweni abo nguMgqumeni, uThokozani, uBhekumuzi, ukubala abambalwa nje.

UMgqumeni ku-Albhamu yakhe esihloko sithi 'Autography' eculweni lakhe elithi 'Iqhikiza' uthi:

Igoso : Uye wabaleka Nomgcagco

Abanye : Wabaleka Nomgcagco, wabaleka Nomgcagco,
wabaleka Nomgcagco

Igoso : Ngamshaya, ngamshaya, ngamshaya

Abanye : Ngamshaya, ngamshaya, ngamshaya

Igoso : Ngab' elakwabani lelo qhikiza?

Abanye : Ngab' elakwabani lelo qhikiza?

Igoso : Ngiyakhala mina awu we msheli wami

Abanye : Ngiyakhala mina awu we msheli wami

Igoso : We msheli wami

Abanye : Ngiyakuthanda we msheli wami

Igoso : We msheli wami

Abanye : Ngiyakuthanda we msheli wami

Eculweni likaMgqumeni lapho kubizwa ingoma zithula zonke ezinye izinsimbi, kuzwakale kuphela amazwi abaculi. Igoso (umasikandi ohola abanye phambili) lizihola phambili bese abanye eqenjini bephinda amazwi ashiwo yigoso. Kuleli culo likaMgqumeni azihlatshwa izihlabo. Indawo yezihlabo ithathwe ukubizwa kwengoma. Okunye okugqamile lapha ukuthi amazwi asetshenziswa lapho kubizwa ingoma ayefana namazwi asetshenziswa eculweni lonke. Ngakho-ke ukubiza ingoma kuyahambisana neculo.

UThokozani Langa ku-Albhamu yakhe esihloko sithi 'Inganekwane' eculweni elithi 'Amadol' Entombi', yena uthi:

Igoso : Kodw' uneminyak' emingaki?

Abanye : Uneminyak' emingaki? Waze wagug' umncane.
Uneminyak' emingaki?

Igoso : We bhut' uneminyak' emingaki?

Abanye : Uneminyak' emingaki? Waze wagug' umncane.
Uneminyak' emingaki?

Igoso : We sis' uneminyak' emingaki?

Abanye : Uneminyak' emingaki? Waze wagug' umncane.
Uneminyak' emingaki?

Igoso : Sengizoyishela kanjani; inokuf' emhlane
Amadol' amadulusa sebezongihleka abantu.

Abanye : Sengizoyishela kanjani; inokuf' emhlane
Amadol' amadulusa sebezongihleka abantu.

Igoso : Mina ngizoyishela kanjani; inokuf' emhlane
Amadol' amadulusa sebezongihleka abantu

Abanye : Sengizoyishela kanjani; inokuf' emhlane

Amadol' amadulusha sebezongihleka abantu.

Eculweni likaThokozani kubizwa ingoma ehambisana neculo, kukhaliswe izimpempe kube njeya. Nalapha lapho kubizwa ingoma iziginci nenkositini kuthula nya, kuzwakale kuphela amaphimbo abaculi.

UBhekumuzi Luthuli ku-Albhamu yakhe esihloko sithi '1818' eculweni elithi 'Asikhulume', uthi:

Igoso : *Niyagodola nadl' imali; aninamajaz' okwembatha.*

Abanye : *Niyagodola nadl' imali; aninamajaz' okwembatha.*

Igoso : *Amawenguwengu, amawenguwengu angiwadingi.*

Abanye : *Amawenguwengu, amawenguwengu angiwadingi.*

Igoso : *Ngabe ngiyaqonjwa anginay' imali.*

Abanye : *Ngabe ngiyaqonjwa anginay' imali.*

Igoso : *Ayikh' imal' idula kabi.*

Abanye : *Ngabe ngiyaqonjwa anginay' itawuzeni.*

Igoso : *Zishay' ukataliya*

Abanye : *Zishay' ukataliya*

Nalapha iziginci nokunye kuthula nya lapho kubizwa ingoma, kuzwakale kuphela amaphimbo abaculi futhi kubizwa ingoma ehambisana neculo.

Okugqamile lapha ukuthi esikhundleni sokuthi bahlabane izihlabo, labo masikandi babiza izingoma. Ngakho-ke singasho ukuthi ukubiza ingoma kuyisingeniso seculo futhi kumela izihlabo lapho kusetshenziswa ngomasikandi emaculweni abo. Njengakuzo izihlabo, yize ukubiza ingoma kumele kuhambisane neculo kodwa kuyenzeka kungahambisani nhlobo neculo likamasikandi ngamanye.

9.2.5 Ukuthonyeka wukusina indlamu

Lapho omasikandi becula babuye basine indlamu. Kulolu cwaningo sithole ukuthi yize umasikandi nomasikandi enesu lakhe lokusina, okugqamile ukuthi omasikandi basina ngezindlela okusinwa ngazo ngasemakubo. Okunye esikutholile ukuthi yize omasikandi besina ngezindlela okusinwa ngazo ngasemakubo, bonke ukusina kwabo kuphathelene nolunye lwalezi zinhlobo zokusina: IsiChunu, isiShameni, uMzansi kanye nesikhomazi. Singaphawula lapha ukuthi izinhlobo zokusina ezitholakala emculweni womasikandi zidinga olwazo ucwaningo olunzulu.

9.2.6 Ukuthonyeka yizibongo zabantu abadumile

Ngale kwezihasho ezigcwele emculweni womasikandi, zikhona nezibongo zabantu abadumile kulolu hlobo lomculo. UMabuya (1988:2) uthi:

Izibongo singazifanisa nomvumbululi wamaqiniso athile akade enganakekile empilweni yabantu kanye nendawo abahlala kuyo nesimo senhlalo yabo. Uma kuyizibongo zenkosi zisitshela kabanzi mayelana nokubusa kwenkosi - zivumbulula amaqiniso obuqhawe nobuvaka baleyo nkosi ebusayo.

Uqinisile uMabuya uma ethi izibongo zifana nomvumbululi wamaqiniso. Isizathu ukuthi ngenxa yezibongo amaqiniso mayelana nezinto ezinhle kanye nezinto ezimbi ezenziwa yilowo obongelwayo avela obala. Okunye ngezibongo ukuthi ziqukethe umlando obalulekile ngalowo obongelwayo. Ngenxa yezibongo abantu abaphila esikhathini samanje banesithombe ngamakhosi akwaZulu oselwa ngokulandelana kwawo. Kanjalo nabantu abayophila eminyakeni eminingi ezayo bayokwazi ngobuqhawe kanye nobuvaka bala makhosi.

Eculweni likaThokozani elithi 'Ugodo'elitholakala ku-Albhamu yakhe esihloko sithi 'Wawuthini' kuzwakala imbongi ibongela umntwana wakwaPhindangene, inkosi uMangosuthu onguMongameli weqembu leNkatha kanje:

*Imbabazan' ehaqaz' amadod' emasendeni
Umlil' osheph' ezikakhothe
Washungel' abasekhabonina koHamu
Usungul' oluzibunubunu
Luvinjwa ngapha lushone ngalena
Isihlonon' esikhalel' amaBhun' emadlebeni
Kuze kwas' oVorster bethintitha.*

*Ihlaye' ehlazeni mntakaShenge
Inkab' igwaz' izinkunzi.
Ugadlelani uBanny Dladla
Ngenduku yomncwepheshi komunye ungcweti?
Yini leyo Mageba?
Babhila ngaw' ezitheni
OChief uMhlabunzima Maphumulo.*

*Itshe abaliqandule kab' abakwaNgwane
Baliqandule ngesand' alaze laqhephuka
Ngaze kuyofakaz' uChief uMzimb' uTembe
Phansi kwaNoyingili neNgwavuma
.....*

Lo masikandi usebenzisa izibongo njengesu lokwazisa abalaleli kabanzi ngomntwana wakwaPhindangene kanye nokuvumbulula amaqiniso ngale nkosi yakwaButhelezi.

Izibongo azigcini ngokubhekiswa emakhosini, zibuye ziqondiswe kubantu abadumile emphakathini. Umphrofethi u-Isaya Shembe ngumqambi nomholi webandla lwakwaShembe, okumanjenje ibandla lakhe

selikhule ladlondlobala. UThokozani Langa ku-Albhamu esihloko sithi 'Phuma Kimi' eculweni elithi 'Izembe' umbongela kanje:

*IThole lakithi kwaNontand' abathakathi.
UMafohla kuvaliwe, inyok' egwiny' ezinye.
Undab' ezajula zabheka kweliphezulu
Zith' uma ziphezulu zaba nengume zaqhaqhazela.
Ziw' eMthandeni, emzini weNkosi
KwaMaphumulo kwaQwembe.*

*Ugagane bath' iyagombel' isitimela samaMpondo
Wen' owadilika phezul' ezintabeni zaseNtabazwe
Waphuza kwezind' iziziba,
Ukube waphuza kwezimfushan' umlomo wawuyonqundeka.*

*Gebhu mbana phansi kwelaseMzumbe
Kwavel' amanzi; kwamangal' amadoda
Nanamuhla asamangele.
Bamangal' eBuhlen' eThekwini,
Bamangal' eJudiya,
Bamangal' eLinda...*

Nalapha lo masikandi usebenzisa izibongo njengesu lokwazisa abalaleli kabanzi ngomphrofethi u-Isaya Shembe.

Kwelinye futhi iculo likaThokozani elithi 'Ziyikhipha esibayeni' elitholakala ku-Albhamu ethi, 'Phuma Kimi' kuzwakala imbongi ibongela uGedleyihlekisa Mhlanganyelwa Jacob Zuma kanje:

*UMagalela ngomusa
Abanye begalela ngemikhonto.
USikhumba sehlul' abeshuki.
Sahlul' uhulumeni wobandlululo,
Sahlul' uJustice Van der Merwe ePitoli,*

UCornelius inkwal' iyamila.

*INgungumban' emev' ahlabe
Ezinhliziyweni zamadod' alikhulu.
UMgwazi kaqhaqh' uqhaqhelwe
Zinyoni kweliphezulu.
INq' elizwe ngos' ukuthi
Kuyadliwa kwaShabir wakwaShaik.*

*IMfene kaLindamkhonto
Umtham' unameva
UNgwijikhwebu yamajaj' eBloemfontein.
OPikoli noNgcuka noMaduna bakhexa.
Okamsholozu wakh' ukukhanya...*

Lo masikandi uvumbulula amaqiniso athile akade enganakekile ngoMongameli wezwe, uGedleyihlekisa Zuma.

Okugqamile lapha ukuthi uThokozani uthonyekile yizibongo zamakhosi kanye nabantu abadumile. Lapho omele imbongi eqenjini esehaya evumbulula amaqiniso obuqhawe nobuthaka balowo obongelwayo, kuba khona injabulo kokunye indumalo kwabalalele. Ngale kokufaka izibongo emaculweni akhe ngenhloso yokuveza nokutusa ubuqhawe benkosi yaKwaphindangene, umsunguli webandla lamaNazaretha, inkosi u-Isaya Shembe kanye nobuqhawe bukaMongeli wezwe, uGedleyihlekisa Zuma, uThokozani usebenzisa izibongo njengesu lokunandisa nokuvusa usinga kubalaleli. Okwamanje uThokozani Langa nguyena masikandi osasebenzisa leli su emaculweni akhe.

9.3 Ukubuyekeza okwethulwe esahlukweni ngamafuphi

Omasikandi kuyenzeka bathonywe yizinto ezifana nenkolo yobuKrestu, yiziphicaphicwano, izinganekwane, ukubiza ingoma, izinhlobo

zokusina indlamu, izibongo zamakhosi kanye nabantu abadumile, njalonjalo.

Phakathi komasikandi abathonywa ngamaculo okholo bagcine sebewasebenzisa emculweni wabo singabala uBhekumuzi Luthuli, IKhansela, kanye noThokozani Langa, ukubala nje abambalwa. Kulolu cwaningo kuvele ukuthi okwamanje kusenguBhekumuzi Luthuli kuphela umasikandi osebenzise isu lokuphicaphica emculweni wakhe. Omasikandi balisebenzisa bephindelela isu lokulingisa. Lapho becula bayakulingisa lokho abakushoyo njengesu lokwelekelela ekwedluliseni imiyalezo yabo kubalaleli kanye nokunandisa. Lokho bakwenza ngezindlela ezehlukene, kuye nomasikandi ngamunye. Kukhona abalingisa ngobuso, ngezandla kanye nabanyakazisa ezinye izingxenye zomzimba. UThwalofu, uBhekumuzi Luthuli kanye noThokozani Langa ngabanye bomasikandi abalisebenzisayo leli su. UMGqumeni, uThokozani kanye noBhekumuzi ngabanye bomasikandi ababuye basebenzisa isu lokubiza ingoma kwamanye amaculo abo. Okugqamile ngomasikandi ababiza ingoma ukuthi esikhundleni sokuthi bahlabe izihlabo bona babiza izingoma. Njengakuzo izihlabo, kunomasikandi ababiza izingoma ezihambisana namaculo abo. Kanjalo futhi bakhona nalabo ababiza izingoma ziphambane nabakusho emaculweni abo. Ukubiza ingoma nokusina indlamu emculweni womasikandi yikho okubonakala kuyimbangela yokuthi abanye abantu umculo womasikandi bawubize ngezingoma zomasikandi. UThokozani Langa emaculweni akhe uze asebenzise izibongo ngenhloso yokuveza ubuqhawe babaholi abathile.

ISAHLUKO 10**ISIPHETHO****10.1 Isingeniso**

Lesi sahluko siphetha wonke umsebenzi nengxoxo yocwaningo ngamasu asetshenziswa ngomasikandi besiZulu emculweni wabo. Lesi sahluko sisehlukanise izingxenye ezine kanje: Engxenyeni yokuqala, sibuyekeza konke esikhulume ngakho kusukela esahlukweni sokuqala kuze kufike esahlukweni sesishiyagalolunye. Engxenyeni yesibili, sethula imiphumela yocwaningo. Leyo miphumela siyehlukanisa izingxenyanana ezimbili - imiphumela ebikade ilindelekile kanye neminye imiphumela. Engxenyeni yesithathu, sethula iziphakamiso mayelana nomculo womasikandi besiZulu. Engxenyeni yesine, sisonga lonke ucwaningo.

10.2 Ukubuyekeza lokho okuqokethwe esahlukweni ngasinye

Esahlukweni sokuqala sethule isingeniso socwaningo jikelele. Lokho sikwenze ngokubheka izihlokwana ezilandelayo: umumo womculo womasikandi, umlando womculo womasikandi ngamafuphi kanye nomasikandi besiZulu nomculo wabo. Lapha siphinde sethule futhi nesizathu esiholele kulolu cwaningo, umbuzo kanye nemibuzwana ephathelene nocwaningo, inhlosongqangi kanye nezinhloso zocwaningo, omasikandi abathintekayo kulolu cwaningo, omasikandi okwenziwe izibonelo ngabo lapho kuvezwa imikhakha yomasikandi besiZulu, omasikandi okwenziwe izibonelo ngamaculo abo ukwesekela imibono, omasikandi okucashunwe ezinkulumweni zabo ukwesekela imibono, izincwadi ezifundiwe, amathiyori asetshenziswe kulolu cwaningo, izindlela zokuqoqa ulwazi, izincazelo zamagama aphathelene nocwaningo kanye nezahluko zocwaningo.

Esahlukweni sesibili sihlaziye imibono yababhali nabahluzi asebeke babhala ngomculo womasikandi. Lokho sikwenze ngokubheka imibhalo ngokulandelana kwayo kusukela emibhalweni eyabhalwa kuqala ngokweminyaka kuze kuzokuma emibhalweni ebhalwe kamuva. Siqale sahlaziya ukuthi ababhali bawuchaza kanjani umculo womasikandi. Ngemuva kwalokho sibe sesibheka imibono yababhali asebeke babhala ngalolu hlobo lomculo. Lapho sihlaziya leyo misebenzi, besihambe sivala izikhewu ebezihambe zivela emisebenzini yabanye ababhali. Siphinde sethula iminikelo yalaba babhali emculweni womasikandi. Ekugcineni sibheke lokho lolu cwaningo oluhlomule ngakho emibonweni yababhali.

Esahlukweni sesithathu sethule amathiyori asetshenziswe kulolu cwaningo: Indlela Entsha Yokuhluza kanye nendlela kaShabane Egxile Ezinhlelweni Zolwazi Lwendabuko Lwabantu Bomdabu. Sethule lezi zizinda zolwazi olusetshenziswe kulolu cwaningo: omasikandi, amalunga omphakathi, umsakazo, ithelevishini, amaphephandaba, amakhasethi namasidi, imisebenzi yocwaningo kanye nezincwadi. Siphinde saveza izindlela esiqoqe ngazo ulwazi kulezi zizinda ezibalwe ngenhla.

Esahlukweni sesine sihlaziye amasu asetshenziswa ngomasikandi lapho bezethula. Lokho sikwenze sibhekise emibuzweni elandelayo: Omasikandi bazethula kanjani? Bazethula kubani? Kungani bezethula? Bazethula nini?

Esahlukweni sesihlanu sihlaziye amasu okuqamba nokusebenzisa izidlaliso ezitholakala emculweni womasikandi. Lokho sikwenze sibheke izimo izidlaliso zomasikandi eziqanjwa zisuselwa kuzo. Lapho sihlaziye izidlaliso ezisuselwa eziqwini nasezithweni zemizimba yomasikandi, ekwenzeni nasekuziphatheni kwabo, ezinhlotsheni zokudla, ezinhlotsheni zezilwane, ezihashweni kanye nakwezinye izinto. Sihlaziye abaqambi bezidlaliso nalabo izidlaliso

ezibhekiswe kubo. Siphinde sabheka neqhaza lezidlaliso emculweni womasikandi.

Esahlukweni sesithupha sihlaziye amanye alawo masu asetshenziswa ngomasikandi ukuze bedlulisele kubalaleli imiyalezo yabo. Lokho sikwenze ngokuthi sibheke ukuthi umasikandi ngamunye, kulabo abayisithupha esenze ngabo izibonelo, ukhuluma ngani, uthini eculweni lakhe futhi usebenzise liphi isu noma amasu ukwedlulisa umyalezo wakhe. Omasikandi esihlaziye amaculo abo yilaba: uBhekumuzi Luthuli, IKhansela, uThokozani Langa, uPhuzushukela, uLahlumlenze kanye noThwalofu.

Esahlukweni sesikhombisa sihlaziye amanye alawo masu asetshenziswa ngomasikandi ukuze benekele abalaleli imizwa yabo. Lokho sikwenze ngokubheka ukuthi umasikandi ngamunye, kwabayisithupha esenze ngabo izibonelo, usebenzise maphi amasu ukuvezela abalaleli ukuthi waqamba iculo lakhe ehaqwe ngumoya onjani. Ukuze sikwazi ukuhlaziya lokho, siholwe ngamagama athile asetshenziswe ngomasikandi ngamunye eculweni lakhe. Lawo magama siwabone engumhlahlandlela wokuthi umasikandi waqamba iculo lakhe esesimweni esinjani.

Esahlukweni sesishiyagalombili sihlaziye amasu asetshenziswa ngomasikandi besiZulu ukudweba izithombe-magama emiqondweni yabalaleli. Lokhu sikwenze ngokuthi siphawule ngezinhlobo zemifanekiso-mqondo etholakala emculweni womasikandi. Imifanekiso-mqondo siyehlukanise imikhakha emihlanu kanje: isifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane kanye nophawu. Ohlotsheni ngalunye lomfanekiso-mqondo, sinikeze sase sihlaziya izibonelo ezicashunwe emaculweni omasikandi. Ukuhlaziya kwethu bekubhekiswe ephuzwini elithi ibaphi omasikandi abasebenzise imifanekiso-mqondo enembayo kanye nalabo abasebenzise ephaphalazayo. Elinye iphuzu ebesibhekise kulo

ukuthi yini eyenza imifanekiso-mqondo esetshenziswe ngomasikandi inembe noma iphaphalaze.

Esahlukweni sesishiyagalolunye sihlaziye amasu akhombisa ukuthonyeka komasikandi yizimo ezinhlobonhlobo. Lokho sikwenze ngokuhlaziya amanye alawo maculo omasikandi akhombisa ukuthonyeka ngamaculo okholo, yiziphicaphicwano, yizinganekwane, wukubiza ingoma, ukusina indlamu kanye nezibongo zabantu abadumile.

10.3 Imiphumela yocwaningo

Ucwaningo luveze imiphumela ehlukaniseka kabili kanje: imiphumela ebeyilindelwe kanye neminye imiphumela. Ngezansi sizophawula ngohlobo lomphumela ngamunye.

10.3.1 Imiphumela ebeyilindelwe

Ucwaningo luveze ukuthi kunohla olude lwamagama amaqembu omasikandi besiZulu. Lolu hla luveziwe ku-Aphendiksi-1. Kuvelile ukuthi umsebenzi omkhulu weculo likamasikandi ngalinye ukwedlulisa umyalezo othile kubalaleli.

Ucwaningo luveze ukuthi omasikandi besiZulu basebenzisa amasu ehlukehlukehene emculweni wabo. Kuvelile ukuthi yilowo nalowo masikandi unendlela ethi yena yokuzethula. Noma lokhu omasikandi bekwenza ngezindlela ezehlukehene, umasikandi nomasikandi usuke eveza ukuthi ungubani wakwabani, ozalwa ngubani nobani, kuyiphi indawo, imuphi umfula wangakubo, wakhele siphi isigodi, iyiphi inkosi noma induna emphethe. Njengoba omasikandi bezethula, bazethula kubalaleli kanye nakwabanye omasikandi. Okunye okuvelile ukuthi ayikho impoqo ekusetshenzisweni kwesu lokuzethula, kuya ngokuthi umasikandi ngamunye ufisa ukuzethula kanjani.

Kuvelile ukuthi amasu okuzethula mahle ngoba abamba iqhaza elikhulu ekuvezeni ngamafuphi imvelaphi yomasikandi futhi asebenza njengekheli likamasikandi ngamunye. Indlela yokuzethula enokuqhosha yona iyenezezela ekuchazeni ukuthi umasikandi ungubani ngoba ize iveze ukuthi umasikandi ngamunye uhamba naziphi izihlabani eqenjini lakhe. Iveza nokuthi umasikandi uphekwa yimuphi uphrojusa. Okunye okuvelile ngamasu okuzethula ukuthi ayizizinda lapho omasikandi betshengisa khona ubugagu babo. Lapho bezethula, omasikandi bazihasha kuvuke usinga kolalele.

Kuvelile ukuthi omasikandi banezidlaliso abaziwa ngazo endimeni yalo mculo. Lezo zidlaliso baziqamba bona noma baqanjwe ngabanye omasikandi kokunye baqanjwe ngamalunga omphakathi. Lezo zidlaliso ziqanjwa zisuselwa ezintweni ezifana neziqumbezimba yabo, ekuziphatheni kwabo, ezinhlotsheni zokudla, ezihashweni zabo nezabazali babo, nakwezinye izinto. Okunye okuvelile ukuthi izidlaliso aziqondiswa komasikandi kuphela, nabanye ababambe iqhaza emculweni womasikandi bayaqanjwa izidlaliso. Izidlaliso zisetshenziselwa izinhloso ezehlukene ezifana nokuteketisa, ukunandisa, ukutusa ubuhle bomuntu, ukweyisa abanye omasikandi, ukuqhoshela abanye omasikandi, ukugcina izehlakalo ezithile ezimayelana nabanikazi bezidlaliso, njalonjalo. Kuvelile futhi ukuthi endimeni yomculo womasikandi ayikabi bikho indlela yokusingaba isidlaliso lapho umasikandi eseqanjwe sona. Omasikandi banendlela yabo yokwenza izidlaliso zabo zemukeleke noma ngabe azinambitheki kangakanani. Bamane benze amahlaya ngazo, zigcine sezizwakala zilula kwabalalele.

Kuvelile ukuthi umasikandi ngamunye uqamba iculo ngalinye ngoba ehlose ukwedlulisa okuthile kubaleli. Ukuze aphumelele ukwenza lokho, umasikandi eculweni lakhe ngalinye usebenzisa isu noma amasu athile. Komasikandi abayisithupha esihlaziye amasu okwedlulisa imiyalezo yabo kubalaleli sithole lokhu: Umasikandi wokuqala usebenzisa isu lokukhuluma nokufa ngqo. Umasikandi wesibili

usebenzisa isu lokwexwayisa omunye umasikandi esebenzisa iculo. Umasikandi wesithathu usebenzisa isu lokwethula ingxoxo engejwayelekile kanye nesu lokukhuluma nabantwana into ebucayi. Umasikandi wesine usebenzisa isu lenkulumo kayedwana. Umasikandi wesihlanu usebenzisa isu lokusebenzisa umbuzo-mbumbulu nombhingo. Umasikandi wokugcina usebenzisa isu lokusebenzisa insizwa ekhuzela intombi ngenhloso yokugqugquzela isiko lokukhuzela.

Yize besebenzisa amasu anhlobonhlobo ukwethula imizwa yabo kubalaleli, omasikandi basebenzisa indlela eyodwa ukukwenza lokhu. Basebenzisa amazwi noma amabinzana ahambisana nezimo abasuke beziveza. Okunye okugqamile lapha ukuthi amasu asetshenziswa ngomasikandi anyakazisa izinzwa zabalaleli zokubona, zokuzwa, zokulalela, njalonjalo. Abanye omasikandi benza abalaleli bakhogele, bakunambithe, bakuthinte baphinde bakubone ngamehlo engqondo lokho abacula ngakho. Ngakho-ke basebenzisa isu lokudweba izithombe zalokho abacula ngakho emiqondweni yabalaleli. Kuvelile ukuthi akubona bonke omasikandi abathi lapho besebenzisa isu lokudweba izithombe emiqondweni yabalaleli bakwenze ngempumelelo lokho. Kuvelile ukuthi okuhle ngaleli su ukuthi okushiwo umasikandi eculweni lakhe kucaca kangcono lapho kusetshenziswa lona. Okunye okuhle ngalo ukuthi omasikandi bayakwazi ukuzisungulela izifaniso, izingathekiso, ukwenzasamuntu, ukwenzasasilwane kanye nophawu. Ngaleyo ndlela baphonsa itshe esivivaneni, lukhule ulimi lwesiZulu.

Kuvelile ukuthi endimeni yomculo womasikandi kunamasu akhombisa ukuthonyeka komasikandi yizimo ezinhlobonhlobo. Omasikandi bayathonywa ngamaculo okholo, yiziphicaphicwano, yizinganekwane, wukubiza ingoma, ukusina indlamu kanye nayizibongo zabantu abadumile.

10.3.2 Eminye imiphumela

Ngale kwemiphumela ebikade ilindelekile, ucwaningo luphinde lwaveza eminye imiphumela. Kuvele ukuthi omasikandi besiZulu behlukahlukene. Kukhona omasikandi besilisa, besifazane, asebewuqophile umculo, abangakawuqophi umculo wabo kanye nalabo asebaya koyisemkhulu. Okwamanje alikabi bikho iqembu lomasikandi besifazane bodwa, iningi lomasikandi kusengabantu besilisa. Noma bekhona abesifazane okuthathwa ngokuthi bacula bodwa kodwa kulawo maqembu abacula kuwo kuba khona abesilisa abadlala izinsimbi kokunye banandise ngokusina.

Lapho kuqhathaniswa umculo womasikandi wakudala nowesimanje, kugqama ukuthi ziningi izinguquko esezenzekile kulolu hlobo lomculo. Ezinye zalezo zinguquko yilezi: Kudala umasikandi kwakuba ngumuntu wesilisa kodwa namuhla sebekhona nabesifazane. Umasikandi kwakuba ngumuntu wesilisa oyedwa owayezishayela isiginci lapho ecula kodwa namuhla sekunamaqembu omasikandi abazimele futhi sekukhona nomasikandi abashayelwa ngabanye iziginci ezizihola phambili. Omasikandi bakudala babevunula lapho beculela abalandeli kanti omasikandi banamuhla sebegqoka lokho abakuthandayo.

Uguquko olukhulu olugqamile endimeni yalo mculo yilolo olalethwa ngophrojusa bomculo womasikandi. Ophrojusa bafike banxenxa omasikandi ukuthi bazihlele babe ngamaqembu ukuze umculo wabo uqopheke. Lokho kwaholela ekutheni omasikandi banyonkele ezinye izinto emculweni waseNtshonalanga maqede waguquka umculo wabo kanye nezinhloso zokuculwa kwawo. Uguquko-ke luza nezinto ezinhle nezimbi. Okuhle okwalethwa ukuhlangana komasikandi nophrojusa ukuthi umculo womasikandi sewuphenduke umsebenzi, abaculi sebeyakwazi ukondla imindeni yabo ngemali yalo mculo. Enye yezinto ezimbi ezilethwe wuguquko ukuthi abanye omasikandi baqonelwa yizinkampani uma sekuziwa emhlomulweni oyinkece. Noma sekube nezinguquko emculweni womasikandi, zikhona izinto omasikandi

abasabambelele kuzo ezifana nokuzethula kwabo kanye nokuhlaba izihlabo.

Kuvelile ukuthi umculo womasikandi uyinhlanguanisela yezinkondlo zomdabu kanye nezinkondlo zesimanje. Ngakho-ke lolu hlobo lomculo alungeni ncimishi ezinkondlweni zomdabu, njengoba lwaziwa kanjalo, kodwa luyinhlanguanisela yezinkondlo zomdabu nezesimanje eziculwa ziphinde zihaywe ngomasikandi belekelelwa yizinsimbi ezifana neziginci, izinkositini, nokunye okufuze lokho.

Ucwaningo luveze ukuthi ngaphambi kwalolu cwaningo, nakhu obekusatholwe ngababhali nabahlaziyi bomculo womasikandi:

- Incazelo yomculo womasikandi,
- Imvelaphi yegama elithi *masikandi*,
- Izinhlobo zomculo womasikandi,
- Umasikandi nomasikandi unezihlabo zakhe,
- Umculo womasikandi usukela ohlotsheni oluthile lwengoma, okungaba yisiZulu noma isiShameni noma uMzansi, njalonjalo
- Umculo womasikandi unezithako ozicaphuna kumahubo, engomeni nasezintweni eziyingxenye yesiko labantu bakwaZulu njengokusina,
- Umculo womasikandi unokuningi okungamasiko omdabu nezinye izinto zomdabu ezithile kuwona,
- Umculo womasikandi unobudlelwano nesicathamiya noma ucothoza mfana,
- Omasikandi bavunula ngemvunulo yesiZulu kanye nemvunulo yesimanje,
- Omasikandi bangabakhulumeli babantu,
- Uphuzekhemisi ungumasikandi owadla ubhedu ngeminyaka ye-1990 ngenxa yekhono lakhe lokukwazi ukukhononda adlulisele izikhalo zomphakathi kubaholi bezwe (izinduna,

amakhosi kanye nabaholi bezepolitiki) kanye namalunga omphakathi,

- UPhuzekhemisi unesibindi sokugxeka noma ngubani, uma kunesidingo,
- UPhuzekhemisi kumele anikezwe inhlonipho efana nalena enikezwa izifundiswa zakithi ezifana noSolwazi u-D.B.Z. Ntuli, uSolwazi u-C.T. Msimang, uSolwazi u-P.J. Zungu, nabanye,
- Omasikandi besiZulu bangababhali kanye nabalondolozisi bomlando, amasiko kanye nolimi lwesiZulu,
- Umlando kaPhuzushukela,
- Umlando kaPhuzekhemisi,
- Umlando kaMfazomnyama,
- Umculo womasikandi unobunkondlo obufana nesigqi, indikimba, ifanamsindo, ukuxhumana, imvumelwano, isifaniso, ukwenzasamuntu, ukwenzasasilwane, njalonzalo.
- Umculo womasikandi unamaformula alandelwayo,
- Isantuleka imibhalo emayelana nocwaningo lomculo womasikandi, naleyo ekhona embalwa ibhalwe ngesiNgisi eminye ngesiBhunu.

10.4 Izinselelo

Ucwaningo luveze ukuthi kunomkhutshana osewukhona kule ndima yomculo womasikandi womasikandi abathile abasebenzisa amagama amaqembu ehlukehlukeni kodwa bebe beyiqembu elilodwa. Lapho umuntu ebheka amalunga alawo maqembu, uthola ukuthi kuphindaphindwa abaculi ababodwa. Isizathu esivelile ukuthi abaculi nophrojusa bazama ukuzenzela imali ethe xaxa ngalesi senzo.

Kuvelile ukuthi yize izinkampani zibambe elikhulu iqhaza ekuthuthukiseni umculo womasikandi, zikhona nokho izikhalo zokuthi abanye ophrojusa bayabaqonela abanye omasikandi uma sekuziwa

ngasemhlomulweni oyinkece. Abanye ophrojusa bafuna omasikandi baculise okwabanye omasikandi abanomculo othengwa kakhulu. Lokho kuvalela ngaphandle amakhono omasikandi abangakaziwa. Ngakolunye uhlangothi lokhu kwenza umculo womasikandi ungakhuli ngesivinini esifanele.

Kuvelile ukuthi lapho lo mculo usaqala umasikandi kwakuba umuntu wesilisa odlala isiginci okukanye inkositini. Wayezidlalela aphinde aziculele yena. Namuhla akusenjalo ngoba sekukhona nomasikandi abadlalelwa ngabanye iziginci. Yikho nokwenza abanye omasikandi balibeke ngembaba elokuthi akubona bonke omasikandi abangomasikandi. Labo bakholelwa ekutheni umasikandi nomasikandi kumele akwazi ukukhulumisa izintambo zesiginci. Kungakho omasikandi bevame ukusebenzisa amazwi athi: **Khuluma nazo...**, **zibambe...** njalonjalo. Umasikandi ongakwazi ukuzishayela isiginci akakwazi ukuthi **Khuluma nazo...** ebhekise kuye. Lokho angakusho kuphela lapho ebhekise kulowo omshayela isiginci esizihola phambili. Lolu uhlobo lomasikandi abangayilandeli imigomo yomculo womasikandi yokuzishayela iziginci ezizihola phambili kanye nesu lokuzihlabela izihlabo.

Kuvelile ukuthi abanye omasikandi bahlaba izihlabo ezingahambisani namaculo abawaculayo, izihlabo zisho okunye namaculo asho okunye okuphambene nalokhu okusuke kushiwo yizihlabo.

Kuvelile ukuthi njengoba omasikandi babuye bahumushele esiZulwini amanye amagama asuselwa kwezinye izilimi, namaphutha enzeka ekuhumusheni kanye nasekuqanjweni kwamagama amasha abhebhethekisa okomlilo wequbula. Isizathu ukuthi okushiwo ngomasikandi kufinyelela kalula kubantu abaningi ngesikhashana nje.

Zonke lezi zinselelo ezivezwe wucwaningo ziyizinkomba zokuthi kuningi okusafanele kulungiswe endimeni yomculo womasikandi. Enye inselelo enkulu mayelana nomculo womasikandi ukuthi isantuleka

kakhulu imibhalo emayelana nocwaningo lwalo mculo, naleyo ekhona embalwa eminye yayo, kuba lukhuni kuhle kokukhipha umbokwane emanzini ukuyithola. Eminye yize ivela njengemibhalo ekhona kodwa ayitholakali nhlobo lapho isithungathwa. Kungaleso sizathu sigcine ngokungawutholi umsebenzi kaSolwazi, u-L.F. Mathenjwa (1995) osihloko sithi "*An analysis of Maskandi Poetry as a Genre of South Africana Poetry*" kanye nokaMnumzane, u-M. Xulu (1993) osihloko sithi "*The Revitalisation of Amahubo Song Styles and Ideas in Zulu Maskanda Music*".

10.5 Izincomo

Njengoba isantuleka kangaka imibhalo emayelana nocwaningo lomculo womasikandi, ubukeka usemkhulu umsebenzi osamele abacwaningi endimeni yomculo womasikandi besiZulu. Lusadingeka ucwaningo:

- Oluzoveza umehluko phakathi komculo womasikandi phaqa nomculo womasikandi wokholo.
- Oluzoveza omasikandi abahlaba izihlabo ezihambisana namaculo abo kanye nomasikandi abahlaba izihlabo ezingahambisani namaculo abo.
- Oluzoveza bonke omasikandi abangayilandeli imigomo yomculo womasikandi yokuzishayela iziginci ezizihola phambili kanye nesu lokuzihlabela izihlabo.
- Oluzoveza bonke omasikandi abangabadlali bezinkositini.
- Oluzoveza bonke abadlali beziginci zebhesi emculweni womasikandi.
- Oluzocwaninga izinhlobo zendlamu ezitholakala emculweni womasikandi besiZulu.
- Oluzohlaziya iqhaza labantu besifazane emculweni womasikandi bamaZulu.
- Oluzohlaziya imisebenzi yomasikandi asebedlula emhlabeni.

- Oluzohlaziya izinkinga ezibhekana nomasikandi bagcine bengaphumelalanga ukuqopha umculo wabo.
- Oluzoveza ophrojusa asebebe negalelo emculweni womasikandi.
- Oluzohlaziya izindikimba zikamasikandi ngamunye.
- Oluzoqhathanisa imisebenzi yomasikandi ababili noma ngaphezulu.
- Oluzohlaziya umculo womasikandi ngokweminyaka, kusukela mhla usungulwa kuze kube manje.
- Oluzoqhathanisa umculo womasikandi asebenkathubomvu kanye nomculo womasikandi abayintsha.

10.6 Isiphetho

Inhlosongqangi yalolu cwaningo bekuwukunikeza igama okumele lisetshenziswe esikhundleni sala magama ababhali nabahlaziyi abade bewasebenzisa lapho bephawula ngomculo womasikandi: *amafomula, amakhono, imigomo, izindlela, izinto, isitayela, njalonjalo*. Lapho sesilnikezile igama okumele lisetshenziswe, bekumele sinikeze siphinde sihlaziye amasu asetshenziswa ngomasikandi besiZulu emculweni wabo. Siqhamukile negama elithi *amasu* (isu uma lilinye) okumele lisetshenziswe esikhundleni sala magama abalwe ngenhla.

Sisivezile isizathu esenze ukuthi sikhethe igama elithi *amasu* phakathi kwamagama abalwe ngenhla. Isizathu esisivezile ukuthi leli gama libhekiswe esimweni lapho omasikandi benza izenzo ezilandela izinhlelo ezithile ezibukeka kuyizinhlelo okuvunyelwana ngazo kule ndima yomculo. Siphawulile ukuthi zithi zikhona izinhlelo okuvunyelwane ngazo; kube khona omasikandi abazigwemayo ezinye, ezikhundleni zazo baqhamuke nezinye okungakavunyelwana ngazo. Nazo lezo zinhlelo siyazifaka ohlwini lwamasu omasikandi ngoba nazo zenziwa ngomasikandi abathile bezihlelile. Sivezile ukuthi izinhlelo ezivumelekile ezingamasu omasikandi yilezi: isu lokuhlaba izihlabo, amasu okuzethula, amasu okuqamba izidlaliso,

amasu asetshenziswa ngomasikandi ukwedlulisa imiyalezo yabo kubalaleli, amasu asetshenziswa ngomasikandi ukwenekela abalaleli imizwa yabo, amasu asetshenziswa ngomasikandi ukudweba izithombe-magama emiqondweni yabalaleli, ukuthonyeka wukubiza ingoma kanye nokuthonyeka wukusina indlamu. Amanye alawo masu akhomba ukuthonyeka komasikandi yizimo ezinhlobonhlobo okungakavunyelwana ngawo yilawa: ukuthonyeka ngamaculo okholo, ukuthonyeka yiziphicaphicwano kanye nokuthonyeka yizinganekwane.

Sivezile ukuthi ukwethula igama elithi *amasu* kuzosiza ukuthi kugwemeke izimo lapho kusetshenziswa amagama alidlanzana ngokuwashintshanisa ngoba lokho kudala ukudideka kwesinye isikhathi. Siveze isibonelo samagama alandelayo angakwazi ukusetshenziswa ngokushintshaniswa: *izinto*, *isitayela* kanye *nezindlela*. Senze nesinye isibonelo samagama alandelayo angeke asetshenziswa ngokushintshaniswa ngoba aqonde izinto ezingefani: *amafomula*, *amakhono* kanye *nemigomo*.

Isithombe ebesizama ukusidweba emiqondweni yabafundi balo msebenzi mayelana namasu asetshenziswa ngomasikandi besiZulu emculweni wabo ukuthi omasikandi basebenzisa amasu athile ukuzethula kubalaleli nakwabanye omasikandi. Lapho bezethula bethula ngisho nezihasho nezidlaliso zabo, zozakwabo, kokunye nezabazali babo kanye nezophrojusa babo. Izidlaliso zomasikandi ziqanjwa zisuselwa ezintweni ezithile futhi kusetshenziswa amasu athile lapho ziqanjwa. Umyalezo kamasikandi ngamunye wedluliswa ngeculo lakhe ngalinye. Umasikandi ngamunye usuke ehlose ukuthi umyalezo wakhe ngamunye ufinyelele kubantu abathile maqede bawuzwe futhi bawuqonde kahle. Ngakho-ke ukuze umyalezo kamasikandi ngamunye ufinyelele lapho ubhekiswe khona, umasikandi ngamunye uba namasu athile aqondene ngqo neculo lakhe ngalinye. Njengoba omasikandi bedlulisa imiyalezo eyehlukahlukene emaculweni abo ehlukahlukene, namasu abawasebenzisayo awefani. Ngisho amasu abawasebenzisa ukuveza izimo

abaqamba amaculo abo bekuzo awefani. Lapho bedlulisa imiyalezo yabo baze basebenzise amasu athile ukudweba emiqondweni yabalaleli izithombe zalokho abakushoyo. Abanye baze basebenzise namanye amasu akhombisa ukuthonyeka kwabo yizimo ezithile lapho bedlulisa imiyalezo yabo.

Ukwenza zonke izibonelo zamasu esiphawule ngawo sisebenzisa umasikandi oyedwa noma ababili noma abambalwa bekuyohamba kushiya izikhewu kulo msebenzi wocwaningo. Besingeke nhlobo sikwazi ukwenza izibonelo zamanye amasu esiwahlaziyile kulo msebenzi. Isizathu salokho ukuthi abanye omasikandi bakhetha ukusebenzisa amanye amasu kunamanye. Kunjalo empilweni, singabantu sithanda izinto ezingefani. Ngaphandle kwalokho umuntu ngamunye akaphiwa konke, uphiwa okuthile, ancishwe okunye.

Lolu cwaningo luveze amanye amathiyori kanye nezindlela ezingasetshenziswa ngabacwaningi ukuqoqa ulwazi olumayelana nomculo womasikandi. Amathiyori esiwasebenzise kulolu cwaningo angumgudu esiwulandele njalo ngenhloso yokufinyelela ezimpendulweni nasemibonweni emisha. Ngaphandle kokusiholela ezimpendulweni, lo mgudu ubuye wasembulela ezinye izinhlobo zocwaningo olusadingeka endimeni yomculo womasikandi. Kumele sisho lapha ukuthi umgudu esiwulandelile usengalandelwa futhi ngabacwaningi abafisa ukucwaninga izinhlobo ezithile zomculo womdabu: umculo wamaNdebele, wamaXhosa, wamaSwazi, wabeSuthu, wabeTswana, njalonjalo. Ngakho-ke umsebenzi walolu cwaningo ungumnikelo omusha olwazini oselukhona endimeni yombhalo ngomculo womasikandi futhi ukufanele ukushicilelwa.

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IZINGXOXO MAYELANA NOMCULO WOMASIKANDI

(A.Nyembe, ingxoxo, Juni 21, 2008)

(M.Mvula, ingxoxo, Ephreli 19, 2008)

(Othisha besizulu, ingxoxo, Febhuwari 12, 2008)

(S. Khoza, ingxoxo, Novemba 14, 2010)

(S. Ndlovu, ingxoxo, Novemba 14, 2010)

(S. Zondi, ingxoxo, Novemba 14, 2010)

(T. Langa, Okthoba, 30, 2010)

(T.V. Biyela, ingxoxo, Novemba 14, 2010)

AMA-APHENDIKSI**1. Omasikandi bedidiyelwe ndawonye**

Abafana bakaMolo

Abafana bakwaDladla

Abafana bakwaMnyandu

Abafana baseMawosi

Abafana bekhehla

Abafana benkululeko

Abafana besigodi

Abafana bothando

Abagqobhi

Abahlabekisi neThemba lethu

AbakwaMnyandu

Abakwethu

Abalayezi

Abaqophi

Abomthetho

African Dynamo

AmaBongwa

Amabunjwa

Ama-CID

Amaciko

Amagcokama

Amagusheshe

Amagezamahele

Amahlubuka

Amakhiwane Amahle

Amalamula

AmaLinda

AmaMbeje Amahle

Amancukumane

Amaponi

AmaSAP
AmaShayina
Amasinamuva
AmaSkophyoni
AmaNtaliyane
Amaphikankani
Amaphiko Entokozo
Amaphiko OKhozi
Amaphisi
Amasholozzi
Amatshitshi Amhlophe
IHashelimhlophe
Ihlanganani
IJuluka
Ikati neZethenjwa
IKhansela Band
IKhansela noJBC
Imbabazane
Iminyezane
Imithente Ehlabisamila
Impendulo
Impukane
Incwasimende
IntombikaJehova
Intombehloniphayo
Ithwasa langempela
Izakhamizi
Izazi
Izilomo
Izingane Amakhosi
Izingane zikaMahawukela
Izingane zikaMsholozzi
Izingane Zoma
Izingqungqulu zomhlaba

Izingwe zamaKhize
Izinsimbi (Mfiliseni noMgqumeni)
Izinsizwa zaseroom 8
Izintatheli
Izintombi zaseMahlabathini
Izintombi zeHhashi
Izintombi zenhlanhla
Izintombi zikaMgquzula
Izintombi zikaMjaphane
Izintombi zikaShwi
O-10111
OCelazimnike
ODadewethu
OFisokuhle
OGezo
OJenene Base Africa
OMalindela
OMashiyakukhalwa
Omenzelwa
OMhlaba
OPresident
OQedusizi
OSenzeni
OSiyaya
OSomnandi
OThulubheke
OVezuthando
UBhekumuzi Luthuli
UBheshwana
UBhojabhoja
UBoneni
UBongani Nkwanyana
UBuhlebeGubazi
UBuhlebensizwa

UBuhlebozwano
UBuselaphi
UBuzwe bethu
UCelukwazi Mdletshe
UChwepheshe
UDavid Ngcobo
UDlubheke Khuzwayo
UDumisile Manana
UFisukwazi
UGobela
UJabulisa
UKapteni
Khandelikhulu Ndwandwe
UKhaya Mseleku
UKhiphacash KaMpikwane
UKhulasikubeke
UKhulekani Cebekhulu
UKhuzani Mkhize
UKhuzani Khuzwayo
UKhwelebhasini
ULahlumlenze
UMadlanduna
UMagic noZwangabantu
UMahhoyana Nkwanyana
UMakhalakonxeni
UMakhoneni
UMalovisa
UMatshitshanolwazi Ngema
UMayogadi Ngema
UMBhodobhodo Mdlalose
UMBongolo
UMBuzeni Mkhize
UMeleni
UMfazomnyama Nezingane Zakhe

UMfiliseni Magubane
UMgqashiyo Ndlovu
UMgqumeni
UMjikiyelwa Ngubane
UMkhonto kaShaka
UMkhuzeni Xulu
Umlahleni '14' Shabalala
Umlamu wami
UMntekhala nabafowabo
UMoja
UMoses Mchunu
UMphumzeni
UMpukanezimzwani
UMrashiya Namatshitshi AseShowe
UMshikashika Qwabe
UMthakathi Khumalo
UMthatheni noHalabane
UMuzikayifani Ntuli
UMxosheni Mkhize
UMzukulukaSdwedwe
UNdabuko
UNdukuziyashisa
UNganeziyamfisa noKhambalomvaleliso
UNgedlane neThimba
UNgidencane
UNgxalothi noMasevela
UNgxavula
UNikwani
UNjencane noSbongiseni
UNkebenkebe
UNkeshenkeshe
UNogabisela
UNokwazi Ntuli
UNonkasha

UNkosenhle Cebekhulu
UNontombi novala
UNothi Ntuli
UNTombethongo
UNyonemhlophe Jali
UPelepele
UPhathekile
UPhumakhasi
UPhuzekhemisi
UPhuzushukela
UQondani Mthethwa
USalabemsuma
USandile Mbongwa
USanele noTshathugodo
USenzo Ngobese
USgwebosentambo
UShiyani Ngcobo
USHobeni Khuzwayo
USHodo
USHonaphi
USHophi Ngidi
USHushubaby
USHwi noMntekhala
USbongiseni Ntombela
USimosakhe Mthalane
USipho Mchunu
USipho Mchunu namaBhubesi
U-S.K. Khumalo
USphithiphithi
UStallion
UStop Sign noSbongiseni
UThikazisa Manqele
UThokozani Langa
UTholakele Malunga

UThwalofu

UTshilisi nabathuthuki

UThulungamtsheli Shamase

UValela

UYekethisa

UZamani Ngubane

UZandi Zungu

UZanefa Ngidi

UZero Khumalo

UZimele Buthelezi

UZondeni Chonco-Khuzwayo

2. Izidlaliso ezitholakala emculweni womasikandi besiZulu

I-ATM

IBhulashi

IDlozilomasikandi

IDunalikaMaMthethwa

IGundanelaseVolsoo

IHhashelimhlophe

IKhansela

ILambalidlilelikaMaMkhwanazi

IMercedes

IMpatha

IMpukane

INcwasimende

INDlovedlamakhandleleSharpville

INgadlangadla

INkosiyomasikandi

INkunzebomvu

INkunziyembongolayibekwa

INTandaneyetshwele

INTombehloniphayo

INunu

INxelelikaMgquzula

INyamayomqwayiba

INyathi

INyonemhlophe

IQhimlili

IShayina

ISibindisemfene

ISphithiphithi

IThwasalangempela

IXoxolikaMaShabalala

IZigwegweziMaNgcobo

U-14

UBaqwe
UBuhlebensizwa
UBukhalibembazo
UCheeseboy
UDidabalozi
UDlubheke
UDokzin
UDubulamagazinisafayindlala
UFisukwazi
UGobela
UHlabanangomkhontogwazabafokazana
UHlehlengahlehli
U-JBC
UJenene
UKapteni
UKhambalomvaleliso
UKhamboluncanumancishana
UKhandelikhulu
UKhathalani
UKhiphacash KaMpikwane
UKhwelehasini
ULahlumlenze
ULangalibalele
UMabhulukawamlingani
UMabonwabulawekwelakwambongi
UMafuthenkukhawafani
UMafuthenkukhu
UMafuthomkhovu
UMagcagca
UMagidazibukumlunguwepulazulazi
UMahawukela
UMahlekwazingane
UMahlombohlanya
UMajazana

UMakhalakonxeni
UMakhoneni
UMaliyavuza
UMalobolangesheke
UMalovisa
UManyamela
UMaqhudayeqana
UMasevela
UMathambo
UMathandushukela
UMayogadi
UMBhaxabuliwezinsizwezimbili
UMBhishobhi
UMBhodobhodo
UMconduyacasula
UMfazomnyama
UMfeneziyavova
UMgqashiyo
UMgqomokadoti
UMgqumeni
UMgquzula
UMhlathunewikhi
UMjikijelwa
UMLamuwami
UMntakaPeter Tosh
UMntekhala
UMpahliyadula
UMqabulasheshe
UMqobho
UMrashiya
UMsawetshitshi
UMshiniwokutholimali
UMshikashika Qwabe
UMsindowezinja

UMthakathi Khumalo
UMvemvoncokazi
UMxukuziwezinkambazabafo
UMzukulukaBob Marley
UNdukendala
uNdukuzezulu
UNdukuziyashisa
UNganeziyamfisa
UNgxalothi
UNgedlane
UNgididi
UNhlakanhlakanezophuthu
UNikwani
UNjahanjahanukufakumjahile
UNjahanjahane
UNjobokazinyathelwa
UNkebenkebe
UNkeshenkeshe
U-NND (uNami-Nawe-Dali)
UNogabisela
UNogwajazikhumule
UNogolantethe
UNgqongangqongane
UNTombikaJehova
UNTombizimqabulelebumnyameni
UNtshebe
UNyamayomqwayiba
UNyonemhlophe Jali
UPelepele
UPhuzekhemisi
UPhuzushukela
USadamu
UShaka
UShalibegi

UShibedabesabanika
UShukela
UShushubaby
UShwi
USbhubhudlela
USdikadikanyamayomlenze
USdudlumabefu
USfalakahlane
USgubheqolo
USjumbasomdlwane
USketekete
USkhulekile
USlahlamathende
USphalaphalasantombemhlophe
USphthiphithi
USphongosenyathi
USisbhuti
U-SK
USkibhasenja
USomnandi
UStop Sign
USwidi
USwidomnandi
USxubhosenkukhu
UTHambolenkukhulehlulumthakathi
UTHikazisa Manqele
UThwalofu
UTshitshelimatshitshi
UVala
Uvalela
UYekethisa
UZinquezentombi

3. Imibuzo ebhekiswe komasikandi abangakawuqophi umculo wabo

1. Imininingwane yakho
 - 1.1 Amagama akwenu : _____
 - 1.2 Isibongo : _____
 - 1.3 Usuku lokuzalwa : _____
 - 1.4 Isifundazwe sakini : _____
 - 1.5 Idolobha lakini : _____
 - 1.6 Isigodi : _____
 - 1.7 Inkosi yakini : _____
 - 1.8 Ikheli lakho : _____
 - 1.9 Ucingo lwasendlini : _____
 - 1.10 Umakhalekhukhwini : _____
2. Iliphi igama ofisa ukwaziwa ngalo endimeni yomculo womasikandi? Kungani?
3. Uqale nini ukuba ngumculi?
4. Ucula luphi uhlobo lomculo?
5. Ubani owakufundisa ukudlala isiginci?
6. Ngesikhathi uqala lolu hlobo lomculo imuphi umasikandi owawufisa ukufana naye?
7. Yini owawuyithanda kuye?
8. Ibaphi omasikandi besilisa obaziyo abangakawuqophi umculo wabo?
9. Ibaphi omasikandi besifazane obaziyo abangakawuqophi umculo wabo?
10. Ibaphi omasikandi besilisa obaziyo abaze bedlula emhlabeni bengazange bawuqophe umculo wabo?
11. Ibaphi omasikandi besifazane obaziyo abaze bedlula emhlabeni bengazange bawuqophe umculo wabo?
12. Ngokubona kwakho yini eyenza abanye omasikandi baze bedlule emhlabeni bengazange bawuqophe umculo wabo?
13. Ngokubona kwakho yini bangabi baningi omasikandi besifazane?
14. Ibaphi omasikandi besilisa obaziyo asebewuqophile umculo wabo?

15. Ibaphi omasikandi besifazane obaziyo asebewuqophile umculo wabo?
16. Ibaphi omasikandi besilisa obaziyo abedlula emhlabeni sebewuqophile umculo wabo?
17. Ibaphi omasikandi besifazane obaziyo abedlula emhlabeni sebewuqophile umculo wabo?
18. Ibaphi omasikandi besifazane obaziyo abathi sebashadile baqhubeke nomculo womasikandi?
19. Ungamchaza uthi yini umasikandi?
20. Ungawuchaza uthi yini umculo womasikandi?
21. Ucabanga ukuthi yini umsebenzi womculo womasikandi emphakathini?
22. Yiziphi izimpawu ezigqamile ezehlukanisa omasikandi kwabanye abaculi?
23. Bagqoka kanjani omasikandi?
24. Ngokwazi kwakho omasikandi bakufundela kuphi ukushaya iziginci?
25. Ngokwazi kwakho omasikandi bakufundela kuphi ukucula lolu hlobo lomculo?
26. Emculweni womasikandi kunezindawo lapho umasikandi ngamunye ezwakala ethi, *"Mina ngingu..., umfula engiwuphuzayo ngiphuza u..., intaba engiyakhele yi..., njalonjalo"*. Ngabe la mazwi omasikandi basuke bewabhekise kubani?
27. Wena uzethula kanjani?
28. Iziginci ezizihola phambili ezidlalwa ngomasikandi zinezintambo ezingaki? Kungani?
29. Iziginci zebhesi zinezintambo ezingaki? Kungani?
30. Ibaphi omasikandi obaziyo abashayelwa ngabanye iziginci ezizihola phambili?
31. Yibaphi omasikandi besilisa obaziyo abacula umculo womasikandi wokholo?
32. Yibaphi omasikandi besifazane obaziyo abacula umculo womasikandi wokholo?
33. Yini izihlabo zomasikandi?

34. Yimaphi amafomula omasikandi owaziyo?
35. Isiphi iseluleko ongasinika abanye omasikandi abangakaqophi abafisa ukungena endimeni yomculo womasikandi?
36. Ubani okuqambela amaculo?

4. Imibuzo ebhekiswe komasikandi asebewuqophile umculo wabo

1. Imininingwane yakho
- 1.1 Amagama akwenu : _____
- 1.2 Isibongo : _____
- 1.3 Usuku lokuzalwa : _____
- 1.4 Isifundazwe sakini : _____
- 1.5 Idolobha lakini : _____
- 1.6 Isigodi : _____
- 1.7 Inkosi yakini : _____
- 1.8 Ikheli lakho : _____
- 1.9 Ucingo lwasendlini : _____
- 1.10 Umakhalekhukhwini : _____
2. Iliphi igama owaziwa ngalo endimeni yomculo? Walithola kanjani?
3. Uqale nini ukuba ngumculi?
4. Ucula luphi uhlobo lomculo?
5. Ubani owakufundisa ukudlala isiginci?
6. Ngesikhathi uqala lolu hlobo lomculo imuphi umasikandi owawufisa ukufana naye?
7. Yini owawuyithanda kuye?
8. Yini igama leqembu lakho?
9. Imaphi amaqembu osuke wacula kuwo?
10. Ubani umsunguli weqembu okulo njengamanje?
11. Ubani umphathi weqembu okulo njengamanje?
12. Ngobani amalunga eqembu okulo njengamanje?
13. Amalunga eqembu aziwa ngamaphi amagama ayizidlaliso?
14. Amalunga eqembu azithola kanjani izidlaliso zawo?
15. Iziphi izinsimbi ezidlalwa eqenjini futhi zidlalwa ngobani?
16. Lana amanye amalunga iliphi iqhaza lawo eqenjini?
17. Imaphi amalunga eqembu akufundele ezikhungweni zokufundisa umculo ukudlala iziginci nezinye izinsimbi? Iziphi lezo zikhungo?
18. Ahlangana nini amalunga eqembu ukuzilungiselela ukucula?

19. Iziphi izindawo iqembu eselike ladlala kuzo seloku lasungulwa?
20. Agqoka kanjani amalunga eqembu lakho lapho senicula?
21. Imaphi ama-Albhamu iqembu lakho eselike lawaqopha?
22. Ibaphi ophrojusa asebeke basiza iqembu ukuba liqophe umculo walo?
23. Ibaphi omasikandi besilisa obaziyo abangakawuqophi umculo wabo?
24. Ibaphi omasikandi besifazane obaziyo abangakawuqophi umculo wabo?
25. Ibaphi omasikandi besilisa obaziyo abaze bedlula emhlabeni bengazange bawuqophe umculo wabo?
26. Ibaphi omasikandi besifazane obaziyo abaze bedlula emhlabeni bengazange bawuqophe umculo wabo?
27. Ngokubona kwakho yini eyenza abanye omasikandi baze bedlule emhlabeni bengazange bawuqophe umculo wabo?
28. Ngokubona kwakho yini bangabi baningi omasikandi besifazane kulo mculo?
29. Ibaphi omasikandi besilisa obaziyo asebewuqophile umculo wabo?
30. Ibaphi omasikandi besifazane obaziyo asebewuqophile umculo wabo?
31. Ibaphi omasikandi besifazane obaziyo abathi sebashadile baqhubeke nomculo womasikandi?
32. Ungamchaza uthi yini umasikandi?
33. Ungawuchaza uthi yini umculo womasikandi?
34. Ucabanga ukuthi yini umsebenzi womculo womasikandi emphakathini?
35. Yiziphi izimpawu ezigqamile ezehlukanisa omasikandi kwabanye abaculi?
36. Ngokwazi kwakho omasikandi bakufundela kuphi ukushaya iziginci?
37. Ngokwazi kwakho omasikandi bakufundela kuphi ukucula lolu hlobo lomculo?
38. Emculweni womasikandi kunezindawo lapho umasikandi ngamunye ezwakala ethi, *"Mina ngingu..., umfula engiwuphuzayo ngiphuza*

u... intaba engiyakhele yi... njalonjalo". Ngabe la mazwi omasikandi basuke bewabhekise kubani?

39. Wena uzethula kanjani?
40. Isiginci esizihola phambili eqenjini lakho sinezintambo ezingaki? Kungani?
41. Isiginci sebhesi eqenjini lakho sinezintambo ezingaki? Kungani?
42. Ibaphi omasikandi obaziyo abashayelwa ngabanye iziginci ezizihola phambili?
43. Ibaphi abadlali beziginci zebhesi obaziyo?
44. Ubani odlala isiginci esizihola phambili eqenjini okulo?
45. Imuphi umdlali wesiginci sebhesi omthanda kakhulu? Kungani?
46. Ibaphi abadlali bezinkositini obaziyo?
47. Ubani odlala inkositini eqenjini okulo?
48. Imuphi umdlali wenkositini omkhunzile? Kungani?
49. Yibaphi omasikandi besilisa obaziyo abacula umculo womasikandi wokholo?
50. Yibaphi omasikandi besifazane obaziyo abacula umculo womasikandi wokholo?
51. Yini izihlabo zomasikandi?
52. Ibaphi omasikandi abathi laphe behlaba izihlabo kuthi cosololo kuwe? Kungani?
53. Yimaphi amafomula omasikandi owaziyo?
54. Ubani oqamba amaculo eqenjini okulo?
55. Isiphi iseluleko ongasinika abanye omasikandi abangakaqophi abafisa ukungena endimeni yomculo womasikandi?

5. Imibuzo ebhekiswe emalungeni omphakathi

1. Ungubani wena?
2. Ungowakwabani?
3. Wazalelwa kusiphi isifundazwe?
4. Iliphi idolobha lakini?
5. Ukhulelele kusiphi isifundazwe?
6. Ufunde kusiphi isifundazwe?
7. Ufunde wafika kuliphi ibanga esikoleni?
8. Imuphi umculo owuthanda ukwedlula eminye imiculo? Kungani?
9. Uke wezwa ngomculo womasikandi?
10. Ibaphi omasikandi besifazane besiZulu obaziyo?
11. Ibaphi omasikandi besilisa besiZulu obaziyo?
12. Yini ekuchazayo emculweni womasikandi?
13. Yini engakuchazi ngomculo womasikandi?
14. Ngokubona kwakho sikhona yini isidingo sokuthi kube nemincintiswano yomasikandi? Kungani usho njalo?
15. Ngokubona kwakho sikhona yin isidingo sokuthi uthuthukiswe umculo womasikandi? Kungani usho njalo?
16. Ngokubona kwakho sikhona yini isidingo sokuthi umculo womasikandi udlalwe kuzo zonke iziteshi zemisakazo zakwa-SABC? Usho ngani?
17. Ngokwazi kwakho ngabantu abanjani abangabalandeli bomculo womasikandi? Kungani usho njalo?
18. Uke uzicabange ngelinye ilanga nawe ungomunye wabacula umculo womasikandi? Ukushiso yini lokho?