

UCWANINGO LWEKHONO LOKUCHAZA

EMIBHALWENI KA-MNGADI J.M.

NGU-

SIBUSISO LOUIS NTULI

LWETHULELWA UKUFEZA YONKE IMIGOMO YEZIQU

ZOBUDOKOTELA BENZULULWAZI

EMKHAKHENI WOBUCIKO EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESITHI YAKWAZULU

UMELULEKI : SOLWAZI L.Z.M. KHUMALO
UKWETHULWA : UMASINGANA 2009
INDAWO : KWADLANGEZWA

ISIFUNGO

Mina SIBUSISO LOUIS NTULI, ngifunga ngiyagomela ukuthi lolu cwaningo luvumsebenzi wami onganyonkelwe ndawo nakumuntu. Ngizibophezela ekukumeleni ngayo yonke indlela konke engikucubungule ngakuloba kulo msebenzi ngoba kuwumqondo wami ozimele. Ngifunga nokuthi imithombo engiyisebenzisile kanye naleyo engicaphune kuyo ngiyiveze yonke njengoba injalo.

.....
Ntuli S.L.

.....
Usuku

UMNIKELO

Lo msebenzi ngifisa ukuba ubeyitshe engiliphonsa esivivaneni semisebenzi yesiZulu ecwaningwe yalotshwa ngesiZulu. Sesithanda ukuqonga lesi sivivane kodwa sisawadinga amatshe azophonswa ngobuningi bawo, ukuze kuthi nobenganakile abone, asondele, aheheke mhlawumbe naye ethuke esephonsa amatshe abhekile nje. Ngaleyo ndlela isivivane soLimi sizesibeyintabakazi eyokwedlula izintabakazi zakithi zoNdi noKhahlamba.

Lo msebenzi ngifisa ukuwethula kuwo onke aMabhele akwethu. Ukufiselana okuhle, ukukhonzana kanye nomoya wokukhuthazana ebengikuthola kubo bonke abakwethu yikho okwenze kwaqhukuzeka njalo noma kunzima kwaze kwaphothuleka. Sengathi lokhu kungabayisikhumbuzo somzabalazo wezithukuthuku nokubambisana.

UKUBONGA

Ngibonga angiphezi kuSolwazi L.Z.M. Khumalo ngesineke asikhiphe ekuqongobezelweni kwalo msebenzi. Ukuqophelela kwakhe mayelana nokuhleleka nokulolongeka kwalo msebenzi kwenze kwasengathi usephethe zona ngempela izikhali aMantungwa adume ngazo. Mntungwa!

Ngibonga umndeni wami, unkosikazi uKaMagagula uThuli nabantabami uNomvelo noPhangela ngokungeseka kwabo ebunzimeni engedlule kubo ngenkathi ngiwa ngivuka nalo msebenzi. Ngibonga onke aMabhele akwaBhekinhlahla ebengilokhu ngizizwela eduze izigi zawo zingiqinisekisa ukuthi ahamba kanye nami kukho konke ebengikwenza. Ngibonga angiphezi kubazali bami ngokungikhuthaza kakhulu ekuqhubeni lo msebenzi. Bebesho bengahlonizi ukuthi bawulinde ngabomvu lo msebenzi. Khize! Nomangcwembe!

Ngibonga umzala wami ophinde abengumngani futhi, uDokotela Nakanjani Sibiya. Yisineke sakhe sokungelekelela ngezincwadi kanye nangokucobelelana ngemibono okuyikho okwasukumisa phansi lolu cwaningo. Sotobe!

Ngibonga iNtungwa elinguthishomkhulu waseMbuyiselo High School nabo bonke abafowethu nodadewethu ebesisebenza nabo abangeseke ngezindlela eziningi. Ngibonga bonke nje abantu abangeseke ngandlelathile ekuphuthuleni lo msebenzi. Kwande!

IQQQA

Lolu cwaningo lumayelana nekhono lokuchaza emanovelini ka-J.M. Mngadi. Ziningi-ke izinto azichazayo emanovelini akhe uMngadi. Kulo msebenzi sigxile ikakhulu ekhonweni aliveza uma echaza izigameko kanye nabalingiswa. Sikhethe uMngadi ngoba sibona ukuthi uyena ogxilayo ekuchazeni okuningi asuke exoxa ngakho. Ukuchaza kuze kugubheke isisele ephokophelele ukuthi ofunda indaba aqonde kahle ukuthi uxoxa ngani. Lo msebenzi wehlukaniswe izahluko eziyisikhombisa:

IS AHLUKO SOKUQALA:

Kulesi sahluko sithinte izinhloso zocwningo, umlando ngempilo ka –M.J. Mngadi okuze kwayofinyelela nasemiklomelweni aseyizuzile kwezokubhala. Sibuye sathinta umlando wenoveli, ukuchazwa kwamagama kanye nokuchaza ngokukaTroyka lapha esikuhumushe sathi kuyi – ZAZINOGAZI. Sithinte ingqinamba yocwaningo, intshisekelo yocwaningo, imidiyo yocwaningo, izindlela zokuqhuba ucwaningo kanye nemiklamo yocwaningo.

IS AHLUKO SESIBILI:

Isahluko sesibili sona sigxile ezinsizakuhlaziyeni. Siqalise ngensizakuhlaziya yokulandisa (narratology), kuyona esiphawule ukuthi kumele kubekhona indaba ezolandwa, kubekhona izwi, kulandele isilando (narrative) esithatha inkathi ethile. Siphawule ukuthi kubakhona ukuphindaphinda okwenzekayo uma kulandwa.

IS AHLUKO SESITHATHU:

Kulesi sahluko sethule iqoqa lamanoveli kaMngadi esiwacubungulile kulolu cwaningo. Yilezi ezilandelayo: *Imilayezo*, *Asikho Ndawo Bakithi*, *Ifa Ngukufa*, *Iziboshwa Zothando* kanye nethi; *Usumenyezwe-ke Umcebo*. Leli qoqa sibona lisempoka kakhulu kulabo abangakaze bawafunde la manoveli ikakhulu nangenxa yobuqingo bawo.

ISAPHLUKO SESINE:

Kulesi sahluko sigxile kakhulu ekwethuleni ukuchazwa kwezigameko emanovelini kaMngadi. Sizilandele zonhlano izindaba eziqokelwe lolu cwaningo. Kuphawuleka ukuthi uMngadi kuyisu alisebenzisa ngenhloso nangokuphindelela ukuchaza izigameko lokhu. Akukhona ukuzishaya kukacilo endukwini nje. Simthola nalapha encika kakhulu ekusebenziseni isu le-ZAZINOGAZI ngempumelelo. Uzama ngayo indlela ukukuthatha akubeke kuleso sigameko asuke esichaza ukuze uzibonele ukuthi ukhuluma ngani.

ISAPHLUKO SESIHLANU:

Kulesi sahluko semuka nokuchazwa kwabaliningiswa. Nalapha buhlala obala ubungoti nesineke sikaMngadi sokwakha izithombe ezithile zabaliningiswa ngokwehlukana kwabo kanye nangezinhloso zomlandi. Siyambona eguquka esuka endleleni yokuchaza ubuhle bentombi obabukhonzwe nguZulu wasendulo eze azofika ebuhleni bentombi besimanje basemadolobheni kanye nokunye okuningi akuchaza kubaliningiswa okufuze ukwenza kwabo, ukugqoka kwabo njalonzalo.

ISAPHLUKO SESITHUPHA.

Kulesi sahluko sethula ukugoqwa kanye neziphakamiso zocwaningo.

UHLA LOKUQUKETHWE

IKHASI

ISAPHLUKO SOKUQALA

1.0	ISETHULO SOCWANINGO	1
1.1	ISINGENISO	1
1.2	IZINHLOSO ZOCWANINGO	3
1.3	UMLANDO NGEMPILO KA – M.J. MNGADI	4
1.4	UMLANDO OMFISHANE WENOVELI	10
1.5	UKUCHAZWA KWAMAGAMA	14
1.5.1	INOVELI	14
1.5.2	UKUCHAZA	19
1.5.3	UKUCACISA	24
1.5.4	UKUKHANYISA	24
1.5.5	UMKHANDO	25
1.5.6	UKUPHAMBUKA	27
1.5.7	UKULANDISA	27
1.5.8	INDABA	28
1.6	INGQINAMBA YOCWANINGO	29
1.7	INTSHISEKELO YOCWANINGO	33
1.8	IMIDIYO YOCWANINGO	34
1.9	IZINDLELA ZOKUQHUBA UCWANINGO	34
1.10	UMKLAMO WOCWANINGO	35
1.11	ISIPHETHO	36

ISAPHLUKO SESIBILI

2.0	IZINSIZAKUHLAZIYA	37
2.1	ISINGENISO	37
2.2	UKULANDISA	38
2.2.1	INDABA	39
2.2.2	IZWI	40
2.2.3	ISILANDO	40

IKHASI

2.2.4	INKATHI	43
2.2.5	UKUPHINDAPHINDA	43
2.2.6	ISO	45
2.3	INJULASIMO	45
2.3.1	UKUPHELELA	48
2.3.2	UKUGUQUKA	48
2.3.3	UKUZIMELA	49
2.4	INJULALISU	50
2.5	ISIPHETHO	54

IS AHLUKO SESITHATHU

3.0	IQQQA LAMANOVELI KA – MNGADI J.M.	56
3.1	ISINGENISO	56
3.2	IMIYALEZO	56
3.3	ASIKHO NDAWO BAKITHI	58
3.4	IFA NGUKUFA	63
3.5	USUMENYEZELWE – KE UMCEBO	66
3.6	IZIBOSHOWA ZOTHANDO	71
3.7	ISIPHETHO	76

IS AHLUKO SESINE

4.0	UKUCHAZWA KWEZIGAMEKO EMANOVELINI KAMNGADI	77
4.1	ISINGENISO	77
4.2	UKUCHAZWA KWEZIGAMEKO	77
4.2.1	IMIYALEZO	78
4.2.2	ASIKHO NDAWO BAKITHI	89
4.2.3	IFA NGUKUFA	104
4.2.4	IZIBOSHOWA ZOTHANDO	115

IKHASI

4.2.5	USUMENYEZELWE – KE UMCEBO	146
4.3	ISIPHETHO	178
ISAHLUKO SESIHLANU		
5.0	UKUCHAZWA KWABALINGISWA	181
5.1	ISINGENISO	181
5.2	IMIYALEZO	182
5.2.1	UKUCHAZWA KWABALINGISWA NGOKUBUKEKA KWABO	182
5.2.2	UKUCHAZWA KOKUZIPHATHA NEZENZO ZABALINGISWA	190
5.2.3	UKUCHAZWA KWABALINGISWA NGOKUGQOKA KWABO	193
5.3	ASIKHO NDAWO BAKITHI	196
5.3.1	UKUCHAZWA KWABALINGISWA NGOKWENZA KWABO	196
5.3.2	UKUCHAZWA KWABALINGISWA NGOKUBUKEKA KWABO	197
5.3.3	UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO	202
5.3.4	UKUCHAZWA KWABALINGISWA NGOKUGQOKA KWABO	204
5.4	IFA NGUKUFA	207
5.4.1	UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO	207
5.4.2	UKUCHAZWA KOKUBUKEKA KWABALINGISWA	210
5.4.3	UKUCHAZWA KOKUGQOKA KWABALINGISWA	212
5.5	IZIBOSHOWA ZOTHANDO	214
5.5.1	UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO	214
5.5.2	UKUCHAZWA KWABALINGISWA NGOKWAKHEKA KWABO	216
5.5.3	UKUCHAZWA KWABALINGISWA NGEMPAHLA YABO	218
5.6	USUMENYEZELWE – KE UMCEBO	219
5.6.1	UKUCHAZWA KWABALINGISWA NGABAKWENZAYO	220
5.6.2	UKUCHAZWA NOKUBUKEKA NOBUNJALO KWABALINGISWA	221
5.7	ISIPHETHO	227

ISAPHLUKO SESITHUPHA

6.0	ISIPHETHO KANYE NEZIPHAKAMISO ZOCWANINGO	229
6.1	ISIPHETHO SOCWANINGO	229
6.3	IZIPHAKAMISO ZOCWANINGO	232
7.	IMITHOMBO YOLWAZI	235

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Miningi imisebenzi yocwaningo esiphothuliwe ethinta okuthile mayelana nokubhalwa kwenoveli esiZulwini. Iningi layo ligxila kulokho okungathathwa ngokuthi kuyimigomo yokubhalwa kwenoveli. Yingakho nje kubukeka sengathi selusabalele ngokwanele ulwazi olumayelana nalokhu okuyimigomo yenoveli. Kuphawuleka ukuthi kuningi osekubhalwe kwaphinde kwacwaningwa ngesakhiwo sendaba lapho esingabala khona isihloko, isingeniso, umzimba kanye novuthondaba. Kunezindodla zemisebenzi esezibhaliwe ngokuthinta abalingiswa, inkinga, isifundo, ingqikithi, izinsizakuhlaziya (amatiyori) kanye nakho konke osekungathathwa ngokuthi kujwayelekile uma kucutshungulwa inoveli. Zisekhona kodwa izinongo nezithako zenoveli ezidala umehluko phakathi kwemisebenzi esendimeni nje kanye naleyo emihle ngokubabazekayo, ebezingakathintwa nhlobo emisebenzini yocwaningo olunzulu. EsiZulwini akukacutshungulwa lutho olutheni ngekhono lokuchaza nobumqoka kwalo ekwakheni indaba ezwakala kahle, emnandi kanye nephumelelayo ukwedlulisa umlayezo umbhali asuke ehlose ukuwedlulisela kumfundi wendaba. Lokho sikusho ngoba siqaphela ukuthi isinongo esiyihlaba esikhonkosini esingasetshenziwa ngumbhali wenoveli ekulandeni indaba ezwakala kahle, yikho ukuchaza. Umlobi owehluleka ukuchaza kahle, uvama ukuxoxa indaba engezwakali kahle.

Yingakho-ke siqoke ukuthi kulo msebenzi wocwaningo kesicabe indlela entsha, sibheke ikhono lokuchaza elisetshenziswe ngu-M.J. Mngadi emanovelini akhe. Umbhali onekhono lokuchaza, umsebenzi wakhe uwubeka ethubeni lokuthi uzwakale kahle kubafundi. Lokhu kudalwa ukuthi uma umbhali echaze ngempumelelo, wenza abafundi bakhe bakwazi ukuzibonela, bazizwele, bazinambithele, bazihogelele baze bakwazi nokuzithintela ngeso lengqondo lokho

asuke ekuchaza. Indaba equkethe ukuchaza okunembayo iyahlabahlosa, iphaphame, iphile ibe newozawoza. Umbhali onekhono lokuchaza uphumelela kalula ekuvezeleni nasekukhombiseni abafundi bakhe lokho akhuluma ngakho, kunokugcina ngokubatshelela nje kuphela. Indaba etshengisayo iyona ehlale idla ubhedu kunaleyo efunza abafundi ngokuthile. Siqoke imisebenzi ka-M.J. Mngadi ngoba ibonakala inothile kulo mkhakha wokuchaza. Kuningi okungachazwa umbhali. Anganakaza imininingwane yesigameko esenzeke ngomzuzwana, asiningilize sigcwale amakhasi. Angachaza abalingiswa abathile. Abachaze ngendlela eyenza ukuthi kwakheke isithombe esithile esigqamile esweni lengqondo lomfundi. Kungachazwa ukwakheka nokubukeka kwabo okubenza bamukeleke ngandlela thize kumfundi wencwadi. Kungagxilwa nasekuchazeni ubuzwe babo. Ubuzwe obubenza bamukeleke ngandlela thile ejwayelekile. Kungachazwa nanokwenza kwabalingiswa okuthile, ukugqoka kwabo, ukuhamba kwabo, ukukhuluma kwabo, imisebenzi abayenzayo kanye nendawo abahlala kuyo. Kungachazwa nezinto ezisetshenziswa ngabalingiswa ezibenza bagqame futhi bamukeleke ngandlela thize, njengezimoto, impahla yasendlini kanye nokunye okwenza ukuthi inoveli igcine isiba nenomfi eyenza ukuthi umfundi abambeke ngqi! Kungachazwa izindawo ezithile. Kungachazwa okuthile okuthinta imvelo, njengesimo sezulu, ukubukeka kwezindawo ezithile kanye nokuguquka kwezikhathi zonyaka zozine (intwasahlobo, ihlobo, ikwindla kanye nobusika). Kungachazwa nokuyimisindo ethile njengomculo nemisindo eyenziwa yizilwane ezithile njalonzalo. Azinamkhawulo izinto ezingachazwa umbhali, ezakha isithombe esigqamile ngendaba.

Uma into ichazeke kahle endabeni, yakha elikhulu isasasa, yenze ukuthi indaba ihlabahlose. Lokhu kwenza nokuthi oyifundayo angabe esayidedela. Kanjalo futhi, into esuke ingachazwanga kahle endabeni iba lufifi, ingezwakali ibeduma. Lokhu kuba nomthelela wokuthi indaba yonke igcine isilufifi, ingezwakali kahle. Into esuke ichazeke kahle enovelini kuvama ukuthi kube yiyo ehlala igxile nasemqondweni ngoba iyona esuke ishayekeke yashona esweni lengqondo lomfundi, nalapho konke obekuchazwe ngendlela engacacile nefikizelayo sekulibalekile. Ukuchaza enovelini sikubona kwenza umsebenzi osemqoka, ubumqoka kwakho esingakwefanisa

nalokho okwenziwa wukunyakaza, inkulumompendulwano kanye nokuvezwa kwemizwa ethile, konke okuzibonakalela bukhoma emibhalweni enjengomdlalo weshashalazi nje. Umbhali wenoveli ubanenkinga yokuthi kubanezinto okungelula ukuzethula zizwakale kahle ngokuzibhala zefuze ukusetshenziswa kwazo bukhoma njengasemdlalweni. Yingakho kufanele umbhali wenoveli ongungoti asebenzise lona kanye isu lokuchaza ngendlela eyenza ukuthi lokho axoxa ngakho kuzwakale kahle.

1.2 IZINHLOSO ZOCWANINGO

Ngalolu cwaningo sihlose ukuqhakambisa ubumqoka bekhono lokuchaza enovelini. Ekufezeni lokhu siyogxila ekhonweni lokuchaza elisetshenziswe ngu-M.J. Mngadi emanovelini akhe. Sihlose ikakhulu ukuveza leli su lokubhala esisola ukuthi alikaze liqapheleke kahle hle lapha emibhalweni yesiZulu. Sikwenza lokhu ukuze sicabe indlela eyosiza ikakhulu ababhali bamanoveli kanye nalabo bezinye izinhlobo zephrozi esiZulwini, njengendaba emfushane. Inhlosongqangi iwukugqamisa ukuthi umlobi owehluleka ukuchaza kahle, usuke esehlulekile ukubhala indaba ezwakala kahle. Nokuthi umlobi onekhono elihle lokuchaza usuke esewunqobile umshikashika wokubhala indaba ezwakala kahle. Lo msebenzi sicabanga ukuthi uyoliphakamisa izinga lokubhalwa kwamanoveli kanye nephrozi nje jikelele lapha esiZulwini. Sethemba ukuthi lo msebenzi uyoba umnikelo obhekile nasekuhlaziyweni kwemibhalo yamanoveli ezikhungweni zemfundo. Lo msebenzi siqale ukuwucubungula emva kokuba sithole isiqiniseko sokuthi ubungakabi bikho ofana nawo osuke wenziwa phambilini. Awukho umsebenzi osuke wacubungula kanzulu ikhono lokuchaza. Ikakhulu awukho osacwaninge imisebenzi yamanoveli ka-M.J. Mngadi kuleli zinga.

Siqale ukubhala lolu cwaningo UMngadi esebhale washicilela amanoveli ayisihlanu (uhlu lwalawa manoveli lutholakala ekhasini lama-33). OkaMadlokovu unesinwe esiyivela kancane esenza ukuthi amanoveli akhe ethi engeyiyo imisweswana esamkhiphacala kodwa futhi abe nehuha nesasasa kowafundayo. Sithe uma siwacubungula sathola ukuthi ngaphandle kokuthi uxoxa izindaba ezihlabahlosile nje kodwa kulezi zindaba zakhe ukhipha isineke sokuchaza lokho asuke ekhuluma

ngakho. Lokhu kwenza ukuthi into esuke ingeke yashayeka mkhuba endabeni, igcine isigqame impela nje yabanokubaluleka okuthile. Yilo leli khono eselenze ukuthi amanoveli akhe ehluke eningini futhi atholakale esehlabane nangemiklomo eminingi. Kungakho-ke sibone kusemqoka ukuthi le misebenzi yale ngwazi kesiycwaninge kuleli zinga locwaningo. Siyicwaninge sigxile ikakhulu ekuphumeleleni kwekhono lokuchaza. Siyophinda sizithinte nalezo zingxenyekungachazwanga ngendlela ehlabamxhwele kuzona.

Besesiphawulile-ke ngenhla ukuthi ziningi izinto ezichazwayo kule misebenzi esizoyicwaninga. Kuchazwa abalingiswa, ukwakheka nokubukeka kwabo. Kungachazwa ubuzwe babo, ukugqoka kwabo, imisebenzi abayenzayo kanye naleyo abaqashwe kuyo kuze kuyothintwa nendlela abenza ngayo nezinto ezejwayelekile njengokuhamba nokunye. Kungachazwa izindawo abahlala kuzo njengezindlu. Kungachazwa kanye nempahla yabo kusukela kweyasendlini kuze kuyofika emfuyweni. Kungachazwa izikhathi zonyaka, isimo sezulu, umculo kanye nokuchazwa kwezigameko ezithile okubamba iqhaza elibhekile ekukhuliseni indaba. Sizocwaninga nokuthi ukuchaza kanjani lokho asuke ekuchaza okaMadlokovu. Sizobheka ukuthi kunabumqoka buni endabeni lokho akuchazayo. Kuhlobene kanjani nezinye izinto nezigameko ezisendabeni. Uchaza imininingwane eyanele yini noma ukuchaza kwakhe kuyisigece, okukanye kugcina kube ukuchaza okuyisidadada na? Sizonokondisisa nokuthi lokho kuchaza kunamthelela muni ekukhuliseni indaba. Siyobheka nokuthi usuke enenhloso yokwenza ukuthi umfundi azuzeni ngokuchaza kwakhe. Kungabe usebenzisa maphi amasu olimi. Sizocwaninga futhi nokuthi lokho kuchaza kuba namphumela muni. Uyaphumelela yini ukwakha imifanekisomqondo enembayo noma kuwukuchaza amawongowongo, okungayi ndawo.

1.3 UMLANDO NGEMPILO KA-M.J. MNGADI

UMatthew Jabulani Mngadi wazalelwa eMgungundlovu esibhedlela sase-Mayor's Walk ngonyaka we-1949 ziyi-12 kuNhlojanja. Waze wazalelwa eMgungundlovu nje,

kwakungekhona ukuthi abazali bakhe babehlala khona. Unina wayesuke lapho ababehlala khona eThekwini ngokubalekela impi eyayibambene ngezihluthu phakathi kukaZulu nabomdabu baseNdiya. Engxoxweni yethu naye u-J.M. Mngadi uveze ukuthi ngaleso sikhathi unina wayesebenza emajalidini. Amehlo akhe uMngadi avulekela khona emajalidini lapho babehlala khona nonina eMbilo ku-Myrtle Road. (Lokhu, kwenza ukuthi ayazi kahle impilo ephilwa abasebenzi basemajalidini, agcine esekwazi nokubhala nangayo njengoba kuvela encwadini ethi: *Usumenyezwe-ke Umcebo*).

Ekusukeni kwabo nonina eMbilo amabombo bawabhekisa ku-Stanger Street, KwaNdabazabantu. Lapha-ke basebehlala noyise owayeyiphoyisa enendawo yokuhlala ezindlini zamaphoyisa edolobheni. Into eyayiyivelakancane-ke ngalezo zikhathi. Waqala ukufunda endaweni yasekhaya konina eBergville eMangwaneni, lapho afunda khona uSub. A, ngolimi lwalezo zikhathi. Waze wagcina ebangeni lesithupha. Uthi-ke esafunda eBergville babevame ukuhamba ngesitimela, ekanye nezingane zakwabo, bavakashela abazali babo eThekwini. (Sicabanga ukuthi yikho lokhu okwaba yisisekelo solwazi olwamenza akwazi ukuchaza isithombe esicacile sohambo lwesitimela encwadini ethi *Asikho Ndawo Bakithi* kanye nethi *Usumenyezwe-ke Umcebo*). Ukusuka lapho waphikelela eMgungundlovu e-Edendale, wayofunda e-Edendale Secondary School. Wasuka lapho wayofunda Emlazi, KwaMakhumbuza Secondary. Ukusuka lapho wedlulela Ohlange High School, kwesikaMafukuzela lapho aze waphothula khona ibanga lika-*Matric*. Esephothule Ohlange wasebenza KwaNdabazabantu khona eThekwini. Uma sixoxa naye uMadlokovu uyakuveza ukuthi nakho lokhu ukusebenza ngaphansi koMnyango kahulumeni kwamnika ulwazi olunzulu mayelana nokwakwenzeka eminyangweni kaHulumeni. (Ulusebenzise kahle lolu lwazi encwadini yakhe ethi *Asikho Ndawo Bakithi* kanye nethi *Iziboshwa Zothando*). Wasuka lapho wafunda ngasese waze wathola i*Diploma yeMunicipal Management* e-UNISA, i-*Certificate in Development Management*, e-University of KwaZulu-Natal *School of Public Policy*. Okwamanje usebenza eMnyangweni Wezohulumeni Basekhaya, uzinze eWestville ngaphansi kukahulumeni waKwaZulu-Natal.

Kuthi uma uMadlokovu exoxa ngempilo yakhe esazabalaza ezama ukubhala kuvele ukuthi kwakungumqansa ongakhwelwa mbongolo. Okwakwenza ukuthi kwenyukele kakhulu ukuthi wayesebenza nemiqangabhodwe yamaBhunu, ayengafuni nakuyizwa indaba yomuntu onsundu ozithuthukisa ngokwemfundo kanye nokuqopha imicabango enhlobonhlobo ngokubhala. Uthi kwakuthi uma kufika iposi elalivela ekolishi ayefunda kulo ngase, adinwe agane unwabu amaBhunu ansondo. Usasikhumbula isigameko lapho aze asho nokusho ukuthi kwaba yiphutha elikhulu ukuthi kuqashwe umuntu ofana naye, ofunda ngezinto eziphambene nenqubo kahulumeni. Ukuqhubeka nokusebenza lapha sekuwukuqulusa nje, kumcacela ngokusobala ukuthi akasafunwa. Lokhu ukuba nyamanambana kwedlulela phambili mhla kuzwakale ukuthi incwadi yakhe yokuqala *Imiyalezo* yayisishicilelwe. Wayeseyinyathele emsileni ngale mpumelelo. Okwakhombisa ukushuba kwesimo ngokwedlulele, kwasukuma phansi imantshi uqobo lwayo. Yakubeka kwacaca ukuthi iyadabuka ukuthi; “kwenzeka iphutha lokuthi kuqashwe umuntu onjengaye laphaya. UHulumeni akamdingi nhlobo umuntu ongumbhali”. Kwathi uma simbuza uMadlokovu ukuthi kungabe bakhona yini ngokwazi kwakhe abasebeke bayifunda le ncwadi bathola kukhona okuphambene nenqubo kahulumeni wangaleso sikhathi na? Walandula. Okwakugwalisa khona ukuthi inqubo yalezi zikhondlakhondla kwakungukuthi umuntu omnyama wayengalindelekile ukuthi abhale ngisho kwakungaba yini leyo ayibhalayo. Funa agcine esebhala okwakungezukulunambitheka kubabusi bezwe. Cishe okumangaza nakakhulu, wukuthi kakukho nokutheni okubukeka kuphambene nemfundiso kahulumeni wangaleso sikhathi kule ncwadi. Le noveli ixoxa ngempilo yomphakathi nje.

UMngadi uganwe uMaDlamini uDolly ongowokudabuka khona eThekwini eChesterville. UMaDlamini usebambe iqhaza elibhekile empumelelweni kababa wekhaya emkhakheni wokubhala. UMadlokovu uxoxa athi emizamweni yakhe yokuqala yokubhala, wayebhala ngesandla maqede lokho asekuhalile akwedlulisele kuyena umama wekhaya. Umama-ke abesekuhlalela ekuqhafaza ngesikhulu isineke ngaleya mishini yokubhala yakudala aze akugojele. Bambalwa omama ababengaba nesineke sokuhlalelana ‘nenishinshi yomsangano ongahlangene nabo’. Lokhu kwesekana phakathi komndeni kwaqhubeka njalo kwaze kwaba yisikhathi samanje

lapho sekusetshenzwa ngamakhompyutha. UMadlokovu ubeka athi-ke kwathi uma esethenge “okuyikhompyuthana”, nakhona waqhubeka umama nokumeseka.

AbakwaMadlokovu babusiswe ngabantwana abayisikhombisa. Amadodakazi amane kanye namadodana amathathu. Izibulo labo uNqobile, owesibili indodakazi uThembelihle, kuze uZanele, kulandele uDuduzile, kulandele uSibongiseni, owelanywa uSandile bese kuthi uthumbu kube uNhlahla.

UMngadi uthi usola ukuthi uthando lwezincwadi lwatshalwa kuye ngunina, ikakhulu ngenkathi sebehlala eBhethani eBergville. Uthi-ke kwakuthi njalo kusihlwa unina abaqoqe kuhlalwe phansi kuzinzwe maqede abafundele izincwadi zesiZulu. Lezi zincwadi yilezo ezazibhalwe ngo-R.R.R. Dhlobo nabanye. Uthi-ke unina wayebafundela lezi zindaba kamna...ndi. Awusho aze awudonse lo ‘kamnandi’. Uthi ikhono lokufunda kahle likanina elalihambisana kanye nelokuxoxa kahle lamngena ngaleso sikhathi, wazizwa esekunaka ukuxoxwa kahle kwendaba. Uthi lwangena lapho-ke uthando lwezincwadi. Kwaqala kwaba uthando lokuzifunda. Wafunda ukuthi kanti le nto ithwala indaba emnandi kanye nomqondo owephusile. Kwaya kwaya kwagcina sekuqubuka nesifiso sokuthi kwayena ngelinye ilanga akezame ukukhipha awakhe amangwevu ekuzibhaleni zona izincwadi lezi. Le mbewu yokufunda kanye nokuxoxa eyayisihlwanyelwe ngunina yakhula yadlondlobala ngokuhlakulelwa nangothisha ahlangani nabo ezikoleni. UMngadi uqhakambisa ikakhulu uthisha u-Aggrey Mthembu owayemfundisa e-Edendale Secondary. Uthi lo thisha “wayengayifundisi kanje” imibhalo! Uthi wazizwa luya ngokuya ludlondlobala ugqozi lokuzithanda izincwadi. Lolu gqozi lwavutha ubulangulangu uma esezwa ukuthi kwakukhona inoveli okwakuthiwa *UBheka*, eyayibhalwe umfana owayesemncane wakwaNtuli, uD.B.Z. ngowe-1962. Wabhunkula-ke manje naye waqala ngokuzama izindaba ezimfushane, azithumele ebhukwini uWamba elalibizwa ngokuthi Umngani Wezingane. Wayetholathola imadlana engangama-R6.00. Ekusukeni kwakhe e-Edendale eseya KwaMakhumbuzi, wafike wanqwamana nogalagala lukathisha olwalungumfo kaSibisi. Ikhono likaSibisi lalimangalisa. Uthi ikhono lakhe lokuchaza incwadi lalibenza bazizwe

sebeyingxenye yalokho okwakusencwadini. Lwakhula ngokunye uthando lwakhe lokufunda izincwadi.

UMadlokovu useyibekile induku ebandla ikakhulu emkhakheni wephrozi. Ugxile emkhakheni wenoveli kanye nasezindabeni ezimfushane. Nawa-nje amanoveli kanye nezindaba ezimfushane ase kubhalile kwashicilelwa:

1. *Imiyalezo* 1978 (inoveli)
2. *Asikho Ndawo Bakithi* 2001 (inoveli)
3. *Kusemhlabeni Lapha* 1981 (izindaba ezimfushane). Le ncwadi seyahunyushelwa esiSwazini yathi: *Umhlaba Uyahlaba*.
4. *Ifa Ngukufa* 2001 (inoveli)
5. *Iziboshwa Zothando* 2004 (inoveli)
6. *Usumenyazelwe-ke Umcebo* 2005 (inoveli)
7. *Yiza Mntanami* (inoveli)
8. *Umbele Wobubele* (izindaba ezimfushane)
9. *Isivunguvungu* (inoveli)

Kunezinye izincwadi ezingamaqoqo ezindaba ezimfushane uMngadi azibhale ngokuhlanganyela nabanye ababhali. Yilezi:

- | | |
|--------------------------------|-------------------------------------|
| 1. <i>Impilo Engcono</i> | ehlelwe uD.B.Z. NTULI. |
| 2. <i>Izinyembezi Zothando</i> | nayo eyahlelwa ngu-D.B.Z. Ntuli. |
| 3. <i>Amalivilivi</i> | nayo eyadidiyelwa ngu-D.B.Z. Ntuli. |
| 4. <i>Isiqongo</i> | eyadidiyelwa nguSisana Mdluli. |

IMIKLOMELO ASEYIZUZILE

Miningi imiklomelo aseyizuzile ngemisebenzi yakhe uMadlokovu. Incwadi esimzuzise iningi lemiklomelo, ngethi: *Asikho Ndawo Bakithi*. Iyodwa isizuze le miklomelo elandelayo:

- Umklomelo wokudla ubhedu emncintiswaneni kaJ.L. Dube Via Afrika, wokubhalwa kwephrozi, ngowe-1997.
- Ukuphuma eqhulwini emncintiswaneni wesikhumbuzo sika B.W. Vilakazi ngowe-1997.
- Ukudla ubhedu futhi emncintiswaneni wakwa *M-Net Book Prize*, ezilimini zesiNguni ngowe-1998.
- Ukudla ubhedu *Ngegalelo Elibabazekayo Ekuthuthukiseni Ubucikomazwi BesiZulu*, phakathi kweminyaka esukela kowe-1994 kuya kowezi-2004. Owakhishwa kowezi-2005.
- Ukudla ubhedu futhi emncintiswaneni wakwa *PanSalb-Umkhandlu WesiZulu kaZwelonke*. Umklomelo Kwezobucikomazwi *WeBhodi Yezilimi Zonke ZaseNingizimu Afrika Ngenxa Yokuphakama Kwezinga Lalokhu Kubhala Kusukela Kowe-1985 kuya kowe-2005*.

Eminyane imincintiswano aseke waphumelela kuyo yile:

- Walala isibili emncintiswaneni wakwa *Metropolitan Life African Language Literary Award* ngowezi-2003.
- Wadla ubhedu kwa- *De Jager – Haum Literary Competition* kowe-2003
- Wabuye wabashiywa bebambe ongezansi emncintiswaneni obizwa nge- *Kenneth Bengu Actua Award for Prolific Writing*, kowe-1997.

Okunye okuphawulekayo ekhonweni lokubhala likaMadlokovu ukuthi amanoveli akhe awayiyo imikhiphacala. Ubhala imiqingo ecacile impela nje. Lokhu sikuphawula ngoba iningi lamanoveli abanye ababhali besiZulu awavamile ukuba made ngokwanele. Agudla ekubeni yilokhu esingathi ngamanovelana. Ubuningi bamakhasi bufike emakhasini ayikhulu ngengcacamezela. Wathi uma esilandisa ngobunzima ake wahlangabezana nabo bokungemukelwa kahle kwemisebenzi yakhe ngabashicileli kwasolisa ukuthi okunye okwamdalela isigcwagcwa, yilobu buqingo bayo. Uthi kwabanye abashicileli waze walanyulelwa ukuqashwa komhleli omusha

nowafika nomfutho wokukwazi ukufunda imisebenzi eyayisiduve isikhathi eside kabi ngoba kukhalwa ngokuthi mikhulu kakhulu.

Ababhali abaningi bemisebenzi emihle yesiZulu banqwamana nenkinga yokungathengwa kwemisebenzi yabo. Sekusindwa ngakho ukuthi ucilo athuke ezishaya endukwini ngokuthi imisebenzi iqokelwe ukuthi ifundwe ezikoleni. NakuMadlokovu ucilo usuke wazishaya endukwini kwaze kwaba kathathu. *Imiyalezo* yafundwa ngonyaka we-1981. Kwase kuthi ethi *Kusemhlabeni La*, yafundwa ngowe-1985. Enyakeni wezi-2007, ethi *Ifa Ngukufa* yafundwa esifundazweni saseMpumalanga. Sithole sesiwuphothula lo msebenzi ukuthi iqokelwe ukufundwa ezikoleni nethi *Usumenyezelwe-ke Umcebo*. Kwathi uma sixoxa naye uMngadi sezwakala isililo esisuka ekugqozeni kokuthengwa kwemisebenzi esuke ijulukelwe kanzima ibhalwa. Nokho uMadlokovu lokhu ukubuka ngeso elinzulu, elithi; “okugcina kusemqoka kakhulu kwedlula imali, ukubekela izizukulwane ulwazi oluyozikhombisa ukuthi sasiphila, sicabanga futhi senza kanjani.” Ukubhala ukubona kuwukubeka induku ebandla. Ukubona kuyingxenye esemqoka emzabalazweni wenkululeko yokucabanga. Kuwukwemukela inselelo yokubhala uZulu ayiphonselwa ngabezizwe kade ayevele enekhono elinzulu lokuxoxa ngomlomo.

1.4 UMLANDO OMFUSHANE WENOVELI

Sibona kufanele kesiqale ngokwethula umlando omfushane wenoveli ngaphambi kokuchaza ubunjalo benoveli. Lo mlando uzokhanyisa ukuthi kungani lolu hlobo lombhalo lwaze lwethiwa leli gama esiNgisini. Sithe uma sicubungula imvelaphi yegama elithi *novel*, sathola ukuthi lichaza okuthile okusha, okungejwayelekile noma okuyingqayizivele. Uma sigubha sijula ukuthi leli gama lihlalanga kanjani nalolu hlobo lombhalo, kwahlaluka lo mlando olandelayo. Igama lombhalo elithi *novel*, laqambeka olimini lwesiNgisi kuleya minyaka yenkulungwane namakhulu ayisikhombisa (1700). Eminyakeni eyandulela lesi sikhathi kwelaseYurophu, imibhalo eyayaziwa, idla ubhedu kwakuyiphrozi eyayigxile ezinganekwaneni nasemabhukwini omlando kuphela. Kwakukhona namabhuku ezinkondlo

nawenzululwazi (*philosophy*). Ikakhulu kwakugqame imidlalo yeshashalazi (amadrama). Mayelana nalokhu, uStevenson, (1961:4), uthi:

In ancient Greece and Rome, and again in Western Europe during the Renaissance, the stage became the medium by which the greatest creative authors presented their stories to the largest number with the maximum of effect,

Endulo kwelamaGriki namaRoma kanye futhi naseNtshonalanga neYurophu ngesikhathi seMpucuko, inkundla kwakuyiyona ndlela izinkakha zababhali ezazethula ngayo izindaba ezihlweleni ngenkulu impumelelo.

Imidlalo yeshashalazi ayigcinanga nje ngokudlalwa eshashalazini kodwa yagcina isibhalwa – ifundwe. Ukuqanjwa kwayo kwakunezingqinambana zakho nokho. Kwakungelula ukuqoqela ndawonye zonke izinto ezazidingeka kulowo nalowo mdlalo, njengenkathi kanye nendawo. Okunye kwakugcina kwenqabe kwaphetha ukumpintsheka ndawonye. UStevenson, (1961:4), uthi:

The drama, therefore, though it achieved an immense improvement over other forms of narrative in structure and characterization, could not deal with the wide range of time and place, and the complicated relationship of events, which are often essential for the presentation of a story.

Yize noma umdlalo wazuza lukhulu uma uqhathaniswa nezinye izinhlobo zezindaba ezilandayo ngokwesakhiwo nangokwabadlali, ayikwazanga ukubhekana nezidingo zesikhathi nendawo, nenxakanxaka yobudlelwano bezigameko, ezisemqoka ekwethulweni kwendaba.

Lezi zinkinga ezabonakala emdlalweni zabangela ababhali bangaleso sikhathi ukuthi bapheke bathulule, bezama ukudidiyela indlela entsha nengcono yokuxazulula le ngxaki ababebhekene nayo ekuxoxweni kwezindaba. Bagxumela kolunye uhlobo lombhalo, okwaba yi-epihiki (*epic*). I-epihiki kwaba uhlobo lwenkondlo olude

olwaluxoxa indaba ngeqhawe elithile. UMaphumulo, (1995:9) uyichaza kanje i-ephiki:

Lolu hlobo lwezinkondlo ezilandisayo luvama ukubhalwa ngolimi olunesithunzi futhi oluhloniphekile. Zivama ukuxoxa indaba nezenzo zobuqhawe bese zidumisa iqhawe. Lezi zinkondlo zikhuluma futhi zibongela izenzo zobuqhawe, yingakho zibhalwe zaba sezingeni eliphezulu.

Kwaphinde kwahlaluka enye ingqinamba nakulolu hlobo lombhalo. I-ephiki yayingakulungele ukuxoxa izindaba zabantukazana njengoba uMaphumulo eyichazile ngenhla. Lokhu kwadala olunye futhi ufuduko. Ababhali bafudukela embhalweni owaziwa ngokuthi yiromensi (romance). Lolu hlobo lombhalo lwalubizwa kanje ngoba lwalwande ezilimini ezazaziwa ngokuthi zingamaromensi (*romantic languages*), njengolimi lwesiFrentshi (*French*). Lolu hlobo lwahlupha ngokugxila ezindabeni ezazingakholeki. uThompson (1996:790) uyichaza kanje iromensi:

A fictional story in verse or prose that relates improbable adventures of idealized characters in some remote or enchanted setting.

Indaba ewumkhando ebhalwe ngobunkondlo nangolimi oluqondile (prose) exoxa ngezigameko ezingakholeki nabalingisi abangenasici abasenkundleni eqhelelene nesintu nengumhibatho.

Yilokhu kuqhela esintwini nokuhibaniseka kwalolu hlobo lombhalo okwawuthentesa kwakuwuqeda. UKarl, (1975:100) uyichaza kanje le ndaba:

As the epic was exhausted in the triviality of the mock-epic, so the romance was finally to expire and re-emerge realistically in the “triviality” of the domestic novel.

Njengoba i-ephiki yaphela sekuhlekiwa ngayo, neromensi yagcina isishabalele yaze yathushuka okwangempela ‘obaleni’ lwenoveli le esiyaziyo.

Kwaphinda kwasuka ingqayingqayi yemizamo phakathi kwababhali abahlukene, ababezama ukuphamba uhlobo olusha lombhalo. Ngalesi sikhathi, ininingi lababhali laselibhala ngephrozi. U-Karl, (1975:47) ulubeka kanje lolu daba:

Throughout most of the seventeenth century, activity in prose fiction was abundant and varied; but there was, for several decades, no clearly marked “novelty” discernible to a contemporary eye.

Kuyo yonke iminyaka yekhulu leshumi nesikhombisa, kwakuneminyakazo emningi nehlukene; kodwa emashumini ngamashumi eminyaka kwakungekho lutho “olusha” ngokugqamile olwalubonakala kwabangaleso sikhathi.

Yilowo nalowo mbhali wayefisa ukufinyelela kuqala ohlotsheni lombhalo owawuyoba musha, ukholeke, uxoxe ngezinto ezithinta imizwa yabantu phaqa! UStevenson, (1961:5) uthi:

The adoption of prose, in turn, produced a change in the handling of narrative material.

Ukwemukeleka kwephrozi, ngakolunye uhlangothi, kwadala umehluko ekulandweni kwendaba.

Iphrozi yathuthuka ngokuphazima kweso, yagqama. UStevenson, (1961:5) uthi:

Prose narrative moved out of the realm of historical exposition, which it had held from the time of Herodotus to that of Clarendon, and started to talk to readers about themselves and their surroundings.

Indaba elandwa ngephrozi yayeka ukuxoxa umlando kuphela, eyayilokhu igxile kukho kusukela ezikhathini zoHerodotus kuya kwezikaClarendon, futhi yaqala ukuxoxela abafundi ngabo uqobo kanye nokubazungezile.

Kwathi kamuva uma sekuthushuka uhlobo lwephrozi olude, oluze lube ngumqingo obhekile nje, izazi zabamba ongezansi zancinciza zathi nansi-ke le nto entsha ebezilokhu ziyilubalubela. Loluhlobo lwaluxoxa ngezizameko zemihla ngemihla

ezithinta isintu-ngqo! Lolu hlobo lwalulusha ceke (*novel*). Izazi zalwetha ngokuthi yi-*novel*. Unyaka kwakungowe-1740. Isihloko senoveli yokuqala yolimi lwesiNgisi kwakungethi: *Pamela*, umbhali kunguSamuel Richardson. UStevenson, (1961:83) uyibeka kanje le ndaba:

It came out in November, 1740,
Yaphuma ngoNovemba, kowe-1740,

Lanamathela unomphela-ke leli gama elithi *novel* kulolu hlobo lombhalo wephrozi. Ulimi lwesiZulu lwabemukela kamuva lobu buciko kanye naleli gama. IsiZulu asithandabuzanga ukweboleka leli gama. Kwavele kwasetshenziswa igama elithi inoveli. EsiZulwini inoveli iqale ukubonakala kowe-1920. Isihloko sayo sithi; *Imisebenzi Yamapulazi*, ibhalwe ngu-A.T. Bryant. Le ncwadi yayiyisipele sokucathulisa abalimi kwezolimo. Iningi lamanoveli okuqala esiZulu kwakuyilawo athinta umlando wesizwe. UMaphumulo, (1995:91) uchaza kanje ngalolu daba:

Ngalesi sikhathi ziningi izincwadi eziphathelene nomlando wesizwe ezazibhalwa. Umlando wakwaZulu yiwona owaqubula ugqozi kwabaningi.

Kowe-1922 kwaqhamuka uJohn Langalibalele Dube, uMafukuzela nenoveli ethi: *Isitha Somuntu Omnyama Nguye Uqobo*. Yabe isicabekile-ke indlela. Kwaqhamuka namanye amanoveli abanye ababhali.

1.5 UKUCHAZWA KWAMAGAMA

1.5.1 INOVELI

Emva kokubuka lo mlando omfushane wenoveli, ake siqhubekele ekucubunguleni ukuthi iyini-ke ngempela yona inoveli lena na.

UBoulton, (1975:11) uyichaza kanje inoveli:

A fictitious narrative in prose, usually of sufficient length to fill a volume, portraying characters and situations from real life.

Iyingxoxo yephrozi ewumkhando, evame ukuba nobude obungagcwalisa umqingo wencwadi, yethula abalingiswa nezimo ezisuselwa kokwenzeka okwangempela empilweni.

Le ncazelo kaBoulton igqamisa umqondo othi inoveli lena iwumkhando (*fiction*), ngalokho-ke akulindelekile ukuthi ibe yiqiniso elimsulwa, yefuze incwadi yomlando. Yize kulindelekile ukuthi ibe nakho ukukholeka ngoba phela isuselwa kokwenzeka ngempela empilweni. Kule ncazelo kuthinteka nomqondo wobude benoveli. UBoulton uveza ukuthi ubude benoveli bulindeleke ukuthi bugcwalise umqingo webhuku. Yize engavezi ukuthi lelo bhuku lingelingakanani. Kodwa sesingacabangela ekuthini le ncazelo ayisho wona umsweswana wocezwana lwencwajana nje.

Kuhle sikugcizelele ukuthi inoveli ilindeleke ukuthi ibe yinde. UBragg ocwaningweni lukaNtuli, (2006:14) lweziqu zeMasters olungashicilelwe, ubeka kanje ngobude benoveli:

A fictitious prose of considerable length, in which characters and actions representative of the real life are potrayed in a plot of more or less complexity.

Indaba yokuziqambela enobude obubhekile, lapho abalingiswa kanye nezigameko ezifuze ezangempela, zethulwa ohlakeni lwendaba oluqondile noma olumazombezombe.

Le ncazelo kaBragg iyacogisa. Yenza ukuthi sisale sizibuza siziphendula ukuthi lobu bude ‘obubhekile’, ngobungakanani ngempela. Le nkinga yobude obubhekile uForster, (1928:15) uyiphendula kanje:

And we may perhaps go so far as to add the extent should not be less than 50 000 words. Any fictitious prose work over 50 000 words will be a novel for the purposes of these lectures.

Futhi singahamba size sifinyelele ekuthini ubude abufanele bube ngaphansi kwezi-50 000 zamagama. Wonke umsebenzi wephrozi wokuziqambela onamagama angaphezu kwezi-50 000 kuyothiwa yinovelu ngokwalezi zifundo.

Besesike saveza ngenhla ukuthi amanovelu kaMngadi abukeka enobude obugculisayo impela nje. Siphawulile kulolu cwaningo ekhasini lama-30 nokuthi ayikho inoveli kaMngadi enamakhasi angaphansi kwama-200 ubude. Lokhu sikugcizelela ngoba sibona lokhu uMngadi kumehlusa, kumenza aphume athi qekelele eningini lababhali bamanovelu esiZulwini. Iningi elibonakala liqwala umqansa ongaqwaleki, uma kubhekwa ubude bamanovelu eliwabhalile.

UBoulton, (1975:13) ubuye aqhubeke ayichaze inoveli athi:

Perhaps we may say that the mainstream novel is a realistic fiction, enlarging our experience of life, rather than a fantasy transporting us to a more colourful world; but there can be no clear-cut distinction, and what one reader finds vividly realistic may seem to another too improbable to be real.

Mhlawumbe singathi uqobo lwenovelu iwumkhando osuselwe kokukhona ngempela, yandisa ulwazi lwethu ngempilo, kunokusiholela emhlabeni owubukhazikhazi obusamaphupho; kodwa-ke kulukhuni ukuklama umehluko, ngoba okungabonwa omunye umfundi kusobala kungabonwa ngomunye kungakholeki sanhlobo.

Okuphawulekayo kule ncazelo kaBoulton, ukuthi kufanele inoveli ibe nokukholeka okusezingeni elemukelekayo. Akufanele kube sandaba egxile ebukhazikhazini obungafaniswa nalobo basemaphusheni kanye nasezinganekwaneni. Kuba yinkinga nokho edalwa ukuthi amazanga okukholwa izinto kubantu abehlukene awefani. Okuzwakala kahle komunye umfundi, kungeze kwezwakala kahle komunye umfundi, kwazise phela abantu abayi nganxanye bengemanzi. Lokhu kukhomba ukuthi umbhali wenovelu kumele akuqikelele nokuthi inoveli yakhe isuke izofundwa ngabantu abazoyicubungula ngokungefani.

UHapala kuMafela, (1996:3) uyibeka ngobuchule obunje incazelo yakhe:

If a piece of writing is narrative, fictional and contains dialogue, it is a novel.

Uma umbhalo ulandisa, uwumkhando futhi unengxoxo, uyinoveli.

Nangempela-ke inoveli iyalanda, ithi ilanda ngezinto ezenzeka ngempela esintwini, ibe ingeyiwo umqingo womlando. Kodwa iba umbhalo osuselwe ekhanda lomlobi. Iba khona futhi nengxoxo, kodwa engefani naleyo yomdlalo. Eynoveli ingxoxo yona yencike ekulandiseni kombhali okugqamile. U-Mafela nokho akalithintanga iphuzu lobude benoveli kule ncazelo yakhe. Sibona leli phuzu libalulekile ngoba yilona elikhanyisa umehluko phakathi kwenoveli kanye nendaba emfushane.

U-Burgess, (1971:16) yena inoveli uyichaza kanje:

The term 'novel' has, in fact, come to mean any imaginative prose composition long enough to be stitched rather than stapled (a book and not a pamphlet),

Itemu elithi noveli empeleni selithathwa ngokuthi lichaza noma yimuphi umbhalo wephrozi oqanjiwe, omude ngokwanele ukuthi ungathungelwa ndawonye kunokuba uqhafazwe ngocingwana (iwumqingo hhayi incwajana),

UMaphumulo, (1995:53) yena inoveli uyichaza kanje:

Inoveli iyindaba ende enohidehide lwezigameko zangempela, ikakhulukazi ngeziligaba zempilo yemihla ezihlanganiswe ngendlela yokuthi zonke ziphelele esicongweni esisodwa. Inoveli ingachazwa ngokuthi iyingxoxo eqanjiweyo esinikeza amaqiniso ngempilo eyenzeka kubantu okukhulunywa ngabo. Inobude obululiwe obuphathelene nesikhathi kanye nesisusa okuyisona esikhulisa indikimba ethile yendaba.

Esingakuphawula ngale ncazelo kaMaphumulo ukuthi ayinemi kahle hle uma ethi; “Inoveli iyindaba ende enohidehide lwezigameko zangempela”. Mhlawumbe bekuyozwakala kangcono uma ethi inezigameko ezisuselwe kwezangempela. Kusemqoka ukuthi singaphazami nakancane ekuthini inoveli ingumkhando (*fiction*), ngakho-ke ayilindelekile ukuthi yethule futhi igxile ezigamekweni zangempela, ngempela. Kuzwakala kahle kodwa ukuthi inoveli “iyingxoxo eqanjiweyo esinikeza amaqiniso ngempilo eyenzeka kubantu okukhulunywa ngabo”.

U-Mafela, (1996:2) yena inoveli uyichaza kanje:

A novel, on the other hand, is a specific form of literature which is concerned with people and their problems in the societies in which they live.

Inoveli ngakolunye uhlangothi iwuhlobo oluthile lobuciko obubhaliwe obupathelene nabantu kanye nezinkinga zabo ezisemphakathini abazinze kuwo.

UMafela kule ncazelo yakhe ugqamisa umqondo wokuthi inoveli imayelana nabantu kanye nezinkinga abaphila nazo. Ihlaba esikhonkosini le ncazelo uma phela sesiqaphela ukuthi ngempela leyo naleyo noveli iba nayo inkinga ethile esuke igxile kuyo. Izinkinga zobugebengu emphakathini, ukubangwa kwamafa, ubandlululo kanye nothando, zingezinye zezinkinga ezivame ukuvela emanovelini. U-Mafela (1996:2) uqhubeka aqhakambise ubumqoka besifundo esithile enovelini:

A novel also has a moral function.

Inoveli iphinde ibe nomsebenzi wokufundisa.

Phezu kokuthi inoveli iwubuciko obuwumkhando nje kodwa ilindeleke ukuthi sithi uma sesiyifunde sayoyigojela kubekhona esingathi kuyisifundo esisha esisihlomule kuyona. Uyawufakazela lo mqondo ‘wobusha’ obuthile uNgcongwane, (1987:37) uma echaza inoveli uthi:

A novel as a narrative creation, presents to us a new world, a world of its own,

Inoveli njengomkhando wokulanda, isivezela umhlaba omusha, umhlaba wayo yodwa,

UNgcongwane kusengathi ugxile ekuthini umbhali wenoveli unomthwalo wokuthungatha okuthile okusha angasilandisa ngakho okungaba yisifundo. Lokhu kukhomba ukuthi akulindelekile ukuthi ababhali bamanoveli babhale ngezinto ezifanayo. Njalo umbhali wenoveli akaqikelele futhi aphokophelele ukwethula okuthile okusha. Yize futhi engabophezelekile ukuthi lokho alanda ngakho kube yiqiniso (*a world of its own*). Lo mqondo usagcizelela khona ukuthi inoveli lena iwumkhando.

UMafela, (1996:3) inoveli lena uyibona imumethe ukuchaza kanye nokugqugquzela isintu.

A novel is designed primarily to explain and to persuade.

Inhlosongqangi yenoveli iwukuchaza kanye nokugqugquzela.

Ingachaza izinto eziyimbangela yobugebengu emphakathini. Ingabeka izizathu ezibangela ukuchitheka kwemizi yakhiwe. Ikhilime isihlava sokuwa kwemizi ngokuveza isiphetho esimuncu kulabo abangathembekile beganene. Ingadakaza konke okubangela ukuwa kwezimilo kubantu abayizethenjwa emphakathini. Ingaphinde igqugquzele ukuthi abantu bangazifaki ebugebengwini ngoba imvamisa lowo ogebenga abantu impilo yakhe iphetha kanzima.

1.5.2 UKUCHAZA

USmith, (1956:302) leli gama ulichaza kanje:

The art of giving a detailed account of; to delineate by word or pictorial representation.

Ubuciko bokwethula imininingwane ngento ethile; ukucacisa ngamagama noma ngezithombe.

UKane no Peters, (1966:197) bakuchaza kanje ukuchaza:

Description is the art of translating perceptions into words.

Ukuchaza kuwubuciko bokusho ngamazwi lokho okubonwayo nokuzwakalayo.

Lolu hlobo lokuchaza lwehlukaniseka imikhakha emibili ngokuka-Kane noPeters, (1966:197):

Description is of two basic types:objective and impressionistic.

Ukuchaza kuyizinhlobo ezimbili:okuningiliza imidati (okuvulekile) kanye nokuchaza okuvunayo.

Ukuchaza ngokwemidati njengoba negama lisho, kugxile ekuvezeni imidati yalokho okuchazwayo. UKane noPeters, (1966:197) bathi:

Objective description attempts to report accurately the appearance of the object as a thing in itself, independent of the observer's perception of it or feelings about it.

Ukuningiliza kuzama ukubika ngokunemba ukubukeka kwento ngokwayo, kungencikile esweni lesibukeli (lomchazi) noma emizweni yaso.

Ukudatiza kuwumzamo wokubuka into injengoba injalo, isibukeli (umchazi) sizame ukungayihumushi ngemizwa yaso leyo nto esisuke siyibuka. Ngakolunye uhlangothi ukuchaza okuvunayo kuchazwa nguKane no Peters, (1966: 198) kanje:

Impressionism does not seek to inform but to arouse emotion.

Ukuchaza okuvunayo akuqonde khona ukwazisa kodwa kuqonde ukuqubula imizwa.

Uma sicubungula le ncazelo ka-Kane noPeters, sicacelwa ukuthi kulokhu kuchaza okuvunayo, ochazayo usuke eseyihumushe ngokwakhe leyo nto asuke eyichaza. Okusho ukuthi ofundayo noma olalele usuke eselandela incazelo eyisihumusho, esebuka ngamehlo noma elalele ngendlebe yomhumushi. Okuchazwayo kusuke sekuchazwe ngokwesimo somqondo womchazi.

Nazi izibonelo zalezi zinhlobo zokuchaza:

(a) Le nsizwa ibukeka ilihlanganisa ikhulu lamakhilogramu isisindo sayo. Kanti ubude bayo icela emamitheni amabili. Igqoke ibhulukwe elimpunga elimanaphanapha maqondana namadolo kanye nezinqe. Iyembe lona akuselula sampela ukuthi kuqageleke ukuthi lalimbala muni, ngenxa yoqweqwe olubukeka kusaludaka olunsundu oluthe ne kulona.

(b) Le nsizwa yakheke ngokungejwayelekile, ithi izimukile iphinde ibe yinde ibe laphaya! Iyinuku ngendlela emangalisayo Izingubo ezigqokile kubonakala sengathi zineminyaka zagcina ukuhlanzwa.

Lezi zibonelo ezingenhla zichaza umuntu oyedwa ngendlela engafani. Incazelo yokuqala (a) iveza imidati yale nsizwa echazwayo igcine lapho. Ikushiyela kumfundi ukuthi azibonele ukuthi lo muntu unjani ngokwesiqu kanye nokwenhlanzeko. Incazelo yesibili (b) ngumchazi otshela umfundi ukuthi le nsizwa echazwayo yakheke ngokungejwayelekile ngenxa yobukhulu kanye nobude. Kodwa akachazi ukuthi lobu bukhulu abubabazayo bungakanani ngempela, ngokwezilinganiso zesisindo zesimanje. Kuyezwakala nokuthi iyinuku elimangalisayo. Incazelo yesibili ithi izingubo zale nsizwa zibonakala sengathi zineminyaka zagcina ukuhlanzwa, kodwa ayisho ukuthi yini ngempela ekulezi zingubo eyenza ukuthi lo ochazayo akhulume kanje. Ayisiniki imidati le ncazelo. Umfundi ugcina eselandela lokhu okushiwo umchazi ngendlela lo mchazi abona ngayo. Umfundi ugcina esevuna noma esecheme nohlangothi oluthile lwalokho okuchazwayo.

UTroyka, (1986:81) yena uveza nazi ezinye izinto ezidinga ukuqashelwa uma kuchazwa okuthile:

A paragraph developed with good detail often has one or more “RENNS”- an acronym that stands for reasons, examples, numbers, names, and appeals to the five senses.

Isigaba esikhuliswe ngokusebenzisa kahle imininingwane siba nokukodwa noma okungaphezulu kwe “RENNS” (ZAZINOGAZI) - isifinyezo esimele izizathu, izibonelo, izinombolo, amagama, futhi esithinta izinzwa zonhlanu.

Sibona kufanele ukuthi kesiyihlahlele kanje le ndlela kaTroyka yokuchaza, eyelekelela ekukhuliseni imisho:

1.5.2.1 IZIZATHU (ZA).

Kuhle ukuveza isizathu noma izizathu eziveza ukwenzeka kokuthile, lapho ezidingeka khona. Akuchazi ngendlela ezwakalayo ukuthi; ‘amanani okudla enyukile ezitolo’. Kodwa uma le ngxoxo ichazwe ngokuthi; ‘**ukwenyuka kwenani likaphethiloli** kubangele ukwenyuka kwamanani okudla ezitolo’, kuzwakala kangcono. Okwenza isibonelo sesibili sizwakale kangcono ukuthi sekubekwe isizathu sokwenyuka kwamanani okudla.

1.5.2.2 IZIBONELO (ZI).

Kuba kuhle ukuchaza okuhambisana nezibonelo. Uma sithi; ‘incwadi iyamsiza umfundi ozimisele ngokuphumelela.’ Akunembi njengokuthi; ‘incwadi ethi **Kusadliwa Ngoludala** iyamsiza umfundi ofuna ukuphumelela **esifundweni Samasiko AkwaZulu**.

1.5.2.3 AMAGAMA (GA).

Ukusetshenziswa kwamagama endaweni efanelekile kuyichaza kangcono indaba. Akunembi ukuthi; ‘umculi kamaskandi uhlanyise abantu ebebegcwele ihholo ngomculo wakhe.’ Kuyibeka kangcono indaba ukuthi; ‘umculi kamaskandi

uMgqumeni uhlanyise abantu abebegcwele ehholo **laseMandeni, iSibusisiwe** ngomculo wakhe.

1.5.2.4 IZINOMBOLO (NO).

Ukusetshenziswa kwezinombolo noma kobuningi ngokufanele, kukuchaza kukhanye kangcono lokho okusuke kukhulunywa ngakho. Ake sibuke lo musho; ‘uthishanhloko uzichithile izingane ngenxa yokuthi othisha abanengi bebesitelekeni.’ Uma sibuka umusho olandelayo okusetshenziswe kuwo izinombolo nobuningi obufanele, uzwakala kangcono; ‘uthishanhloko uzichithile izingane ngenxa yokuthi othisha **abangama-20 kwabangama-22**, bebesitelekeni.

Enye indlela enembayo yokuchaza, eyokusebenzisa izinzwa ezifanele. Phela kakade isidalwa esingumuntu sizwa ngezinzwa zonhlanu.

1.5.2.5 IZINZWA (ZI)

1.5.2.5.1 EYOKUNAMBITHA

Akugqami kahle ukuthi; ‘Kuyangehlula ukudla okuphekwa ugogo,’ kanti kuzwakala kangcono ukuthi; ‘kuyangehlula ukudla **okubabayo** okuphekwa ugogo’. Lapha kuthinteka inzwa yokunambitha, okuyisona sizathu esenza lo oxoxayo ahlulwe ukudla okuphekwe ugogo.

1.5.2.5.2 EYOKUHOGELE

Kulufifi ukuthi; ‘indlu kaThulani ihlale inuka kabi’, kunokuthi; ‘indlu kaThulani ihlale inuka **iququ, kungathi uhlala nempongo**. Iququ lithinta inzwa yokuzwa futhi lenza kucace nokuthi leli phunga elibi linhloboni.

1.5.2.5.3 EYOKULALELA

Kuzwakala kangcono futhi ukuchaza ngendlela ezoyithinta inzwa yokulalela. Kulufifi nje ukuthi; ‘zisibulele ngomsindo phela lezi zingane emcimbini wazo.’ Kodwa kuyagqama uma sesithi; ‘zisibulele ngomsindo **obusho ukuqhumisa izindlebe**, emcimbini wazo lezi zingane.’

1.5.2.5.4 EYOKUBONA

Kuzwakala kulufifi ukuthi; ‘sethuswe ukubona uhlanya luphethe umese’, kunokuthi ‘sethuswe ukubona uhlanya luphethe **isihelehele** somese.’

1.5.2.5.5 EYOKUTHINTA

Kulufiphana ukuthi; ‘wezwa ngokuzithinta ukuthi ugwazekile.’ Kanti kugqamile ukuthi; ‘wezwa ngokuzithinta **inkebenkebe yomlomo wenxeba** ukuthi ugwazekile.’ Lo mese ngobukhulu bawo, obubonakalayo.

1.5.3 Ukucacisa (*Explanation*)

Leli gama sibona kufanele silifake kulolu hlu lwamagama esiwachazayo ngenxa yokuthi nalo lihlobene nokuchaza. UMbatha, (2006:138), uthi:

Ukwenza kukhanye; ukuhlahla udaba; ukuchasisa

Kusho ukukhanyisa udaba olusuke lubekwe ngendlela engacacile, lungezwakali kulowo noma kulabo olusuke lubhekiswe kubo. Kuwukukhanyisa lokho okusuke kuhwalazekile. Ake sibeke nasi isibonelo: *Intshumayelo kaMfundisi uNzima uyichachisa bayizwe bonke abazalwane. Akalingisi laba befundisi abaze bakhihlize amagwebu kungezwa muntu.*

1.5.4 Ukukhanyisa (*Definition*)

Leli gama lichazwa nguSmith, (1956:292) kanje:

The act to mark clearly and fix the boundaries or limits of something; to describe accurately and comprehensively.

Isenzo sokucacisa imidiyo nemingcele yokuthile; ukuchaza ngokunemba nangokuzwakala kahle.

Womathathu la magama angenhla ezwakala ezungeza ndawonye esiZulwini. Asho ukuchaza. Ukuchaza-ke okuwukucacisa, ngokulanda noma ngokufanekisa ngezithombe lokho okusuke kukade kubekeke ngendlela esuke ikade ingacacile.

Ziningi-ke izindlela zokuchaza ezisetshenziswayo. Kukhona ukuchaza ngokuphindaphinda lokho okusuke kuchazwa ngenhloso yokugcizelela. Kukhona ukuchaza ngokusebenzisa ulimi oluyolwe ngezimo zokukhuluma. Kungachazwa ngemifanekisomqondo. Kungachazwa ngendlela ejikelezayo, enemisho emide. Kanti futhi kungachazwa ngemisho emfishane, enembayo.

1.5.5 UMKHANDO (*FICTION*)

Umkhando lo, njengoba negama lizisho, singawuchaza ngokuthi yindaba elandisayo ekhandiwe (*imaginative narrative*). Ngaphansi kwalo mkhakha sithola inoveli, indaba emfushane, izinganekwane, imidlalo kanye nezinkondlo. Singagcizelela ukuthi umkhando uwumbhalo osuselwe ekhanda lomlobi. Kuthi noma umlobi ethinta izinto ezikhona nezenzeka ngempela empilweni, esebenzisa namagama abantu ajwayelekile, amagama ezindawo ezaziwayo kanye nokunye okwaziwayo kodwa kugqame ukuthi uqobo lwendaba lususelwe ekhanda. Luwumkhando-ke. UThompson, (1996:320), yena uwuchaza kanje umkhando:

Non-factual literature, especially novels.

Umbhalo ongeyiwo owamaqiniso, ikakhulu amanoveli.

Le ncazelo engenhla ingase iqubule umbuzo othi kusho ukuthi ingamanga yini pho inoveli. Sibona sengathi lokhu akuchazi khona ukuthi uma kubhalwa inoveli kusuke kuhujuzwa uhubhu kabhejane. Kodwa lokhu sikuhumusha ngomqondo othi yize okubhalwa ngakho enovelini kusuke kungenzekanga okwangempela kodwa kusuke

kuyizinto ezingenzeka. Ngakho-ke kusuke kuyizinto ezikholekayo. Kungewona amawongowongo amaphupho kanye nezinganekwane.

USmith, (1956:422) uwuchaza kanje umkhando:

That type of literature which tells imaginary stories.

Yilolo hlobo lwemibhalo oluxoxoxa izindaba eziqanjiwe

Umkhando lo uwumsebenzi wobuciko. Lobu buciko-ke bukhandwa ngezinjongo ezahlukehlukene. Phakathi kwezinye izinjongo kungaba ukuqeda isizungu. Mhlawumbe lapha singengeza ngemikhando yesimanje njengamakhathuni (*cartoons*) izithombe zamafilimu, izindaba nemidlalo yomsakazo, umabonakude, imidlalo yeziqoqelilwazi (*computer games*). Enye injongo kungabuye kube ukwedlulisela ezizukulwaneni zesizwe izifundiso ezisemqoka ezingathinta amasiko kanye nomlando wesizwe esithile njengoba kwenzeka ezinganekwaneni kuZulu. Isizwe sakwaZulu sinenkindlane yezinganekwane, injongo yazo okuwukwedlulisela usikompilo, inkolo kanye nomlando wesizwe kubantwana kusukela ebunganeni babo baze babe badala. Izizwe ngezizwe zinezindlela zazo ezahlukile kwezinye zokuqamba umkhando. UZulu wasendulo wayegxile kakhulu ezinganekwaneni ezaba nomthelela omkhulu ekubhalweni kwemikhando yesimanje esesayebileka kwabezizwe njengawo amanoveli la. Bekuthi uma kufundiswa izingane ngesidingo sokuhlonipha abantu abadala, kuvele kuqanjwe indaba ezoba nomlingiswa ophetha kabi ngenxa yokungabahloniphi abadala. Noma kube nomlingiswa ophumelela ngenxa yokuhlonipha kwakhe. Kuthi uma bethanda, kuvezwe umlingiswa ophumelela ngamalengiso empilweni yakhe ngenxa yokuhlonipha abantu abadala.

1.5.6 UKUPHAMBUKA

Ukuphambuka lokhu kuyisu elisetshenziswa umbhali ukuze elule isasasa lendaba. UMaphumulo, (1995:73) uthi:

Ukuphambuka kuphathelene nezingxoxo ezingaqondene nendikimba esemqoka noma uhlaka lwenoveli. Ukuphambuka akusho ukuthi kufakwe izinto ezingavumelani nenoveli.

Sikholwa ukuthi lokhu kuphambuka kugcina kufaka nakho ukuchazwa kwezinto ezithile enovelini. Kuchazwa ngenhloso yokucacisa okuthile endabeni. Kungaphinde kusetshenziswe ngenhloso yokwelula isasasa kanye nokubambezela ukwehla komzuzu wenhlekelele endabeni. Sicabanga ukuthi yikho lokhu kuphambuka ngokudane kuchazwa ngokwephusile izinto ezithile ezinjengabalingiswa, izigameko ezithile, izindawo kanye nokunye okudala ukuba imibhalo yeluleke ngendlela engabangi sidina. Kusemqoka nokho ukuthi sigcizelele ukuthi akuyikho ukuklanta esikhuluma ngakho lapha. Ukuphambuka kusuke kunenhloso ethile umbhali asuke efuna ukuyifeza ngakho.

Akukho mgomo obekiwe oqondisa ukuthi ukuphambuka kungasetshenziswa kuphi nendaba. Kungaba ngasesingenisweni, maphakathi nendaba noma lapho indaba isiya ngasovuthondabeni. Ukuphambuka okunongwe kahle kuba yingxenye esemqoka yendaba ngoba kwenza ukuthi umqondo womfundi ukusuke endikimbeni-ngqo yendaba. Uthi usabuka lokhu okubukeka kuqhamuka eceleni, umbhali abuye awuphindisele endabeni ngobuciko. Nakulo msebenzi sizoziveza lezo zingxenye eziphethe ukuphambuka, ikakhulu lokho okuhambisana nokuchazwa kokuthile.

1.5.7 UKULANDISA (NARRATION)

UThompson, (1996:591) *i-narration* uyichaza kanje:

The act of telling a story or giving an account of something,
Isenzo sokulanda indaba noma ukuxoxa ngokuthile,

Ukuxoxa indaba lokhu kudala kulingana nesintu uqobo. Kwakuxoxwa izinganekwane kwenzelwa ukufundisa nanokuchitha isizungu. Ukuxoxa yikhona esithola kukho ukuchazwa kokuthile.

1.5.8 INDABA (STORY)

UMbatha, (2006:756) indaba uyichaza athi:

Okukhulunywa ngakho; ingxoxo; okudingidwayo.

Uma nje kudingidwa okuthile, lokho kuyindaba. Kungaba yinto eyenzeka ngempela noma kube yinto ewumkhando. Kungaxoxwa ngomlando wento noma wendawo ethile, kwesinye isikhathi kube yinganekwane, kodwa lokho kuseyindaba. Inoveli iba yinoveli ngoba idingida indaba ethile. UForster, (1928:93) indaba uyichaza kanje:

The chronological sequence of events.

Uchungechunge lwezigameko ezelamanayo.

Yize sivumelana nalokhu kuchazwa kwendaba okungenhla, kodwa sibona kushiya ngaphandle ingxenye esemqoka kakhulu yendaba, engukuthi indaba iyindaba ngokuxoxwa. Ingaxoxwa ngomlomo, ngokubhalwa noma ngaziphi ezinye izindlela zobuxhakaxhaka besimanje. Lokhu kugcizelela ukuthi indaba ayinabo ubundaba uma isahleli emqondweni walowo ongase ayixoxe. Ubundaba bendaba buphelela ngokuthi umxoxi ayixoxele abalaleli. Iba yindaba ngokuphumela obala. USibiya, (2003:9) ukuchaza kanje lokhu:

In most cases stories are transmitted orally. This necessitates the presence of a storyteller and an audience.

Izindaba zivame ukuxoxwa ngomlomo. Ngaleyo ndlela kudingeka kube khona umxoxi nabalaleli.

Akuseyiwona kuphela-ke umlomo okuxoxwa ngawo izindaba. Asikaguquki nokho isidingo sokuthi ukuze indaba ibe yindaba, kufanele kubekhona umxoxi wayo kanye nabalaleli, ababukeli kanye nabafundi.

1.6 INGQINAMBA YOCWANINGO

Lolu cwaningo luqubuke emva kokuzibuza siziphendulo ngokuthi yini esingelekelela ngayo ekukhuphuleni isasasa lokufundwa kwamanoveli esiZulu na? Sibone sengathi igalelo elingaba wumnikelo wokusombulula le nkinga kungaba yitshe esingaliphonsa esivivaneni sokubhalwa kwamanoveli. Itshe esibone ukuthi singaliphonsa-ke yilo elokwelekelela ekukhuliseni ulwazi ngobumqoka kokuchaza emanovelini. Uma sicubungula ngamafuphi umdlalo kuphawuleka ukuthi akusetshenziswa kangako ukuchaza. Kuvela kulezo zindawana lapho umbhali esuke ehlose ukuqondisa khona okuthile nje. Ingxenye enkulu yomdlalo izichaza yona ngengxoxo, ngodweshu, ngemisindo, ngemibala kanye nokunye okunhlobonhlobo umlobi aqoka ukukusebenzisa. Iningi lakho okungelula ukukufaka enovelini. Yingakho-ke kusemqoka ukuthi umbhali wenoveli yesiZulu kufanele azame ngayo yonke indlela ukuthi akuchaze kuzwakale kahle konke lokho asuke ebhala ngakho. Ingqinamba yalo msebenzi-ke iwukucubungula ukuthi kuzenza zizwakale kanjani izindaba zikaMngadi azinonge ngalesi sinongo na? Okusemqoka uma kuxoxwa indaba ukuthi leyo ndaba izwakale kahle. Siqinisa ngokuthi imibhalo enokuchaza okuyindavundavu nokunganembi kuyalehlisa izinga layo. Ukuchaza okunganembi kwenza ukuthi abafundi bagcine bengakhanyelwanga ngempela yilokho okusuke kuchazwa. Ake sicaphune ukuchaza kukaMaphumulo, (2004:1):

Yijika elibi kakhulu leli kubasebenzisi bomgwaqo abangaqikeleli. Lithi alibe sebangeni elingangekhilomitha ukusuka esitobhini esibizwa ngokuthi kusentombini ngakwaSithebe uma ngabe usemgwaqeni olibangise eNyoni. Okufike kwenezelele ubungozi baleli jika-ke futhi, wukuthi lisesigodini esingachazwa njengefothongwana.

Kulokhu kuchaza okungenhla sithola uMaphumulo esitshela ukuthi leli jika libi. Ngale kwalokho abubonakali kangako lobu bubi abushoyo. Esikhundleni sokuthi achaze ngendlela ezokwenza ukuthi sibubone lobu bubi, usichazela ukuthi leli jika likuphi nendawo. Asikholwa ukuthi lokhu kwakha isithombe esibonakalayo nesicacile kumuntu ongayazi le ndawo. Kusemqoka ukuthi kwakheke isithombe esicacile ngaleli jika, ikakhulu ngoba libambe iqhaza elisemqoka ekwethulweni

kwenkinga kanye nendawo. Besingacaca kakhulu isithombe ukuba mhlawumbe uMaphumulo uchaze ngobuncane balo mgwaqo, ukusonteka eduze kwaleli jika, athinte nezingozi esezehla kulo mgwaqo nangobuningi babantu abayizinkubela kanye nasebashona ngenxa yezingozi esezehla kulo mgwaqo. Mhlawumbe-ke lokhu kuchaza bekungaba nomphumela ongcono. Ake sibuke ukuchaza kukaMakhaye, (1991:3) okulandelayo:

Kuthi kusenjalo ubuso kukaTatazela bujike bube mnyama, amehlo afane nenhlansi yomlilo. Ayaluzise ikhanda namehlo njengesibhelu sibona inhlava ipaquza phansi kwesife; aphambanise izindlebe njengonkonka; anqathuze ubala njengembuzi enezimpethu ekhanda; abuke iphasela, abuye abuke lababantu abalapha endlini, avungazele utho. Kukhona okubhalwe ephaseleni. Kuthini pho? “Uze Ungikhonzele.” Uze ungikhonzele kwani? Kucabanga yena belu.

Lesi siqephu sinokuchaza okumangalisayo. UMakhaye uvele wahlala amagqoza ekuchazeni isimo sikaTatazela njengoba sehla. Uchaze ukujika kobuso namehlo. Ukuyaluza kwekhanda namehlo njalonjalo. Konke lokhu kubeka obala isithombe sokwethuka, ukukhathazeka kanye nokudideka kukaTatazela. Sithi-ke yilolu hlobo lokuchaza olunembayo. UMakhaye uchaze ngobungcweti obukitazayo nobakha isithombe esisobala, into omunye umbhali obengayibeka ngendlela elula nemfishane kodwa ibe sezingeni eliphansi lokunemba.

Enye ingqinamba yile yokuthi kunesililo esesizwakale isikhathi eside olimini lwesiZulu, esisukela ekuthini imibhalo ekhiqizwa ababhali ngokubambisana nabashicileli ayithengwathengwa ezitolo. Nakuba kukhulunywa ukuthi ikhona ethengwayo, kubongwa zona izikhungo zemfundo lezo. Le ngqinamba idlulela phambili uma sinaka ukuthi kunenqwaba yezifundiswa ezikhuluma isiZulu ezizithenga ubuthaphuthaphu izincwadi ezibhalwe ngolimi lwesiNgisi kodwa okungakhuzwa umhlola uma zike zasikaza ukuthenga imibhalo yesiZulu. Kuthanda ukuba yingxaki lokhu uma sibheka ukuthi ngokujwayelekile bekungalindeleka ukuthi umphakathi okhuluma isiZulu, osube nenhlahla yokukhanyiselwa

ngokwemfundo, ufunde kakhulu izincwadi zesiZulu ezixoxa izindaba eziwuthinta ngqo. Lolu khondolo luyaluphofisa ulimi lwesiZulu.

Kubukeka sengathi le nkinga isuka kuleziya zikhathi zobandlululo kuleli lengabadi. Imibhalo yezilimi zabansundu yayihluzwa. Kwesinye isikhathi lokhu kuhluza kuze kuhlanekezele. Ihluzo likhiphe amavovo, libushiye ngaphakathi utshwala. Abantu bengezilima-ke lwaze lwabaphelela uthando lokubanjwa isamukwe badliswe amavovo, kube kuthiwa utshwala. Lokhu kuhluza kwakuthinta ukuthi zingaqhakanjiswa izinto ezithile ezithinta ezombangazwe, amagama abukeka eyinhlamba, udlame, amagama aqosheme athinta ucansi njalonjalo. Sibona ukuthi lokhu kuhluza kwalinciphisa-ke nekhono lokuchaza ngokukhululeka izinto ezithile kubabhali. Kanjalo kwaholela ekuthini imibhalo yephrozi njengenoveli ibe yimiswesana engakwazi ukuqophisana nemiqingokazi yesiNgesi emakethe. OMakhambeni noSibiya, (2007:96) bayichaza kanje le ndaba:

Ezinye zezinto okwakufanele ukuba labo babhali baziqaphele ukuba ingangeni inkulumo esanhlamba, ingangeni inkulumo okusengathi icwasa abezinye izinhlanga, ungandi umbusazwe nempikiswano yezombusazwe. Zazingemukeleki kalula ukuba ziye ezikoleni izincwadi lapho ababhali babekhononda khona ngokungaphathwa ngendlela ngumbuso.

Kwaliguba-ke ikhono lababhali lokhu. Ababhali kwakufanele babhale ngokukhetha amabala kuzo zonke izinhlobo zemibhalo, kubalwa nenoveli le esigxile kuyo kulo msebenzi. Esikhundleni sokuzejwayeza ukubhala baqeqebule, ababhali besiZulu bazithola sebebhekene nengwadla yokubhala ngokwengula. Lokhu kwabanga ukuthi ulimi lwesiZulu lubhekane nenkinga yokwesweleka kwemibhalo yamanoveli anezozawoza, anqanda umthengi ethi uzedlulela kude nesitolo sezincwadi. Ingasaphathwa-ke eyobude balawo manoveli. Kutholakala ukuthi iningi lamanoveli esiZulu laligcina linobude obunganeno kwamakhasi angama-200. Kwaze kwaqubuka inkolelo ethi abalobi besiZulu bayehluleka ukubhala amanoveli afeza ngokwanele umgomo wobude. Kuze kuqubuke nomqondo othi vele kusuke kubhalwa imisweswana yamanoveli elungele izingane ezincane ngobude

nangokomqondo. Kuyiphutha lokhu. Thina sikholwa ukuthi kwezinye izilimi njengesingisi, enye into eyelula ubude kuba yikho ukudane kuchazwa izinto ezithile ngekho eliphakeme. Kulo msebenzi sizozama ukuthola ukuthi uMngadi uyixazulule kanjani le nkinga. Ngokwenza njalo sithole nekhambi elingayixazulula le nkinga yokuba nyamanambana kwemibhalo yesiZulu kuZulu uqobo.

Uma sibhekisisa onke amanoveli abhalwe ngu-J.M. Mngadi, sithola ukuthi uMadlokovu ubukeka engenayo inkinga ekubhaleni amanoveli athi enobude abuye abe nohlonze futhi ebe exoxa izindaba ezihlabahlosile impela nje. Uphinde agxile nasezihlokweni abanye ababhali abengakakhululeki kangako ukubhala ngazo njengombusazwe (*Iziboshwa Zothando*). Sikholwa ukuthi uMngadi uphumeleliswa ikakhulu yikhono lakhe lokuchaza. Sikholwa ukuthi yilokhu kuchaza okungesinye sezizathu esenza ukuthi onke amanoveli kaMngadi abe nobude obeqile emakhulwini amabili. Nalu nje uhla oluveza ubude bawo:

Imiyalezo, iqukethe amakhasi angama – 296.

Asikho Ndawo Bakithi, inamakhasi angama – 295.

Ifa Ngukufa, iqukethe amakhasi angama – 224.

Iziboshwa Zothando, iqukethe amakhasi angama – 247.

Usumenyezwe-ke Umcebo, inamakhasi angama – 259.

Iphuzu lobude bemibhalo yamanoveli libalulekile. Sike sahlola indlela okuthengwa ngayo izincwadi esitolo esikhulu sakwa-*Adams and Griggs*. Besifuna ukuthola ukuthi yizona ziphi izincwadi ezithengwa kakhulu phakathi kwezizamakhasi angaphansi kwama-200 kanye nalezo ezizamakhasi angephezulu kwama-200. Inhlolo yethu iveze ukuthi ezithengwa kakhulu yilezo ezizamakhasi angaphezulu kwama-200. Lokhu kukhomba ukuthi abathengi bezincwadi bakholelwa ukuthi ubukhulu bencwadi buhambisana nomthamo wendaba othe xaxa! Inkinga yobukhulu bendaba iwadonse kakhulu amehlo ethu emva kwengxoxo yethu noDokotela N.G. Sibiya owaba nesandla ekuhlelweni kanye nasekushicilelweni kweminye yemisebenzi kaMngadi. Kuvele ukuthi ubude bemisebenzi kaMadlokovu babugcina buncishiswe ngabashicileli kakhulu impela nje. Uma simbuza uSibiya ukuthi lokhu

kuncishiswa kwamakhasi kwakwenziwelwani, uxoxa lona lolo ludaba oludabukisayo. Uthi lokhu kwakunzima ngoba konke okwakukhishwa kwakusemqoka futhi kunesidingo. Kodwa ngenxa yokuthi abahleli nabashicileli bemibhalo yesiZulu, imibhalo bayemukela ngeso lokuthi izothengwa yizikole kuphela, kwakuphoqa ukuthi ubude bale mibhalo benziwe bube sezingeni elijwayeleke ezikoleni. Kungenjalo ingabe imibhalo kaMngadi iyile miqingokazi abacwaningi asebethe ayenzeki esiZulwini. Ingqinamba yalolu cwaningo-ke kuzoba ukucubungula ukuthi yini eyehlusa uMngadi, imenze aphumelele lapho iningi lababhali bamanoveli esiZulu behluleka khona.

1.7 INTSHISEKELO YOCWANINGO

1.7.1 Okuqubule intshisekelo yalolu cwaningo kube ukwelamela ikhono elingjwayelekile lokuchaza elisetshenziswe abanye ababhali bamanoveli abanjengaye uMngadi kanye noNyembezi emanovelini abo. Sibone ukuthi yilo leli khono, lithakwe nezinye izinongo elenza ukuthi imibhalo yalaba babhali yehluka, injalo nje ibeyimisebenzi ebhekile impela ngokohloneze. Sabona ukuthi yikhono elidinga ukugqanyiswa leli. Sihlose ukucubungula ukuthi uMngadi untshentshethe kangakanani kulo mkhakha.

1.7.2 Okuqhubezele phambili intshisekelo yalolu cwaningo kube ukuthola ukuthi ziningi izinto ezahlukene ezingachazwa umbhali endabeni iyinye. Sibone kukuhle ukuthi silandele ukuthi yiziphi izinto avame ukuzichaza emanovelini akhe uMngadi. Sizocubungula nokuthi lokho kuchaza kwakhe kunamphumela muni ekulolongekeni kwendaba.

1.7.3 Ibenkulu futhi intshisekelo yokuthi lolu cwaningo silwenze ngolimi lwesiZulu. Lokhu kuwumzamo wokuphonsa itshe esivivaneni sesiZulu, isivivane semisebenzi yesiZulu eyisiZulu. Sikusho lokhu phela ngoba eminyakeni eyedlule isiZulu besifundwa sikhoseliswe ngaphansi kwezinye izilimi. Sibona sekuyithuba lokuthi

zidle ekhaya manje. Kuwumqansa-ke ngoba lusafuniselwa nolwazimagama (*vocabulary*) olwanele nolufanele leli zinga locwaningo.

1.8 IMIDIYO YOCWANINGO

1.8.1 Kuyocutshungulwa umhlabahloso wezindaba owakhiwa yikhono lokuchaza emanovelini ka-J.M. Mngadi.

1.8.2. Kuyocutshungulwa nokuthi yini ngempela u-J.M. Mngadi avame ukuyichaza lapha emanovelini akhe. Kuyaphawuleka ukuthi phakathi kokunye uvama ukuchaza ukwenzeka kwezigameko ezithile, achaze ukubukeka kanye nokwenza kwabalingiswa abathile. Uyathanda futhi nokuchaza izindawo kanye nesimo sezulu.

1.8.3. Kuyophinde kucutshungulwe ukuthi lokhu kuchaza kuvama ukusetshenziselwa ukufeza ini ezindabeni. Lapha siqaphela ukuthi lokhu kuchaza kuyasetshenziswa ekubikezeleni okuthile kanye nasekujeqezeni emuva okuthile. Kungabakhona ukugxeka noma ukutusa lokho umlobi asuke ekhuluma ngakho. Kwesinye isikhathi kusetshenziselwa ukugqamisa leyo nto umlobi asuke ekhuluma ngayo.

1.8.4 Kuyohluzwa nolimi olusetshenziswa kulokhu kuchaza. Ukuchaza kungaba mikhakha miningi. Kungaba ukuchaza okuqondile nokusobala. Kokunye kungaba ukuchaza okunongwe ngolimi olunotho ngezaga, izisho kanye nezifengqo. Kuyobheka nezinhlabo zemisho ezisetshenziswe ekuchazeni okuthile. Lokhu kungachazwa ngemisho emide noma emfishane.

1.9 IZINDLELA ZOKUQHUBA UCWANINGO

1.9.1 Kuyocutshungulwa amanoveli kaMngadi J.M. aseshicilelwe. Siqale lolu cwaningo esemahlanu ewonke. Yilawa:

(a) *Imiyalezo*

- (b) *Asikho Ndawo Bakithi*
- (c) *Ifa Ngukufa*
- (d) *Iziboshwa Zothando*
- (e) *Usumenyazelwe-ke Umcebo*

- 1.9.1 Kuyofundisiswa izincwadi eziyokwelekelela ukukhanyisa mayelana nolwazi-nzulu lokubhalwa kwenoveli. Kuyogxilwa ikakhulu kuleyo mibhalo egxile ephuzwini lokuchaza. Lokhu siyobe sikwenzela ukukhanyisa ukuthi uMngadi J.M. uphumelele kangakanani ekuvezeni ikhono lokuchaza emanovelini akhe.
- 1.9.2 Sesihlele ukubonana nokuxoxisana nongoti bababhali kanye nabahleli bamanoveli ngenhloso yokuthola imibono yabo mayelana nalolu hlobo locwaningo.

1.10 UMKLAMO WOCWANINGO

- 1.10.1 Esahlukweni sokuqala sigxile esethulweni salolu cwaningo.
- 1.10.2 Esahlukweni sesibili kugxilwe ekucubunguleni izinsizakuhlaziya (*theories*) zenoveli. Kuyogxilwa kulezo ezibonakala zihambisana nalolu cwaningo. Kuyocutshungulwa nemigomo yenoveli.
- 1.10.3 Esahlukweni sesithathu kulapho esiyokwethula khona iqoqa lezindaba zikaMngadi.
- 1.10.4 Esahlukweni sesine siyocubungula amangwevu kaMngadi ekuchazeni izigameko.
- 1.10.5 Esahlukweni sesihlanu kuyohlaziywa ukuchazwa kwabalingiswa.
- 1.10.6 Esahlukweni sesithupha kuyohlaziywa kunconywe kuphothulwe.

1.11 ISIPHETHO

Injongongqangi yalesi sahluko, bekungukwethula lolu cwaningo. Sichaze kabanzi ukuthi ikhono lokuchaza belingakashaywa mkhuba esiZulwini. Leli khono silibona lingabamba iqhaza elibhekile nje impela ekuthuthukiseni imibhalo yephrozi yesiZulu, ikakhulu inoveli. Sithi inoveli ikakhulu ngoba iyona evulelekile ngendlela evumayo ukuthi umbhali akwazi ukuchaza adele.

Sethule nomlando omfishane ngokudabuka kwenoveli esethemba ukuthi kuyokhanyisa kabanzi nangokuthi kwalona igama elithi *novel* laqambeka kanjani. Ekuchazweni kwamagama siveze izinto ezisemqoka ezingachazwa. Sibale abalingiswa, izinto ezisetshenziswa abalingiswa, saze safinyelela nasekubaleni okudinga ukuqashelwa uma kuchazwa; njengobuningi, amagama alokho okuchazwayo, izibonelo kanye nezizathu. Sibeke nokuthi ukuchaza okuthinta izinzwa kuye kuzwakale kunemba.

Lolu cwaningo luzokhanyisa ngobumqoka bekhono lokuchaza emanovelini esiZulu esethemba ukuthi uma ababhali kanye nabafundi belinakile, siyodlondlobala isithunzi sale mibhalo. Uma kwenzeke njalo kuyobonakala nomehluko obhekile ekuthengweni kwale mibhalo.

ISAHLUKO SESIBILI

2.0 IZINSIZAKUHLAZIYA (*THEORIES*).

2.1 ISINGENISO.

Imisebenzi yaleli qophelo kusemqoka ukuthi isuselwe esisekelweni sezinsizakuhlaziya (*theories*) zemibhalo esezacutshungulwa zahluzwa ngongoti, zemukelwa njengeziyiqiniso. Izinsizakuhlaziya yizona eziwumhlahlandlela owenza ukuthi sikwazi ukwahlulela mayelana nokuqhakamba noma ukufiphala kwale mibhalo esiyicwaningayo. Iyini yona insizakuhlaziya na? Njengoba negama lizisho, izinsizakuhlaziya zinyinsika nomgogodla ekuhlaziyeni imibhalo. Ziphinde zibe wumzamo wokucubungula imvelaphi yemibhalo. Kukhanya ukuthi leyo naleyo nsizakuhlaziya isunguleka emva komzukuzuku wocwaningo olujulile, kubukiswa imininingwane nenjula yokuthile okubonakala emibhalweni. UNtuli, (2006:26) uyichaza kanje:

Insizakuhlaziya yemukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwathola nokuqinisekiswa okusezingeni eliphezulu. Kuyaqapheleka ukuthi yileyo naleyo nsizakuhlaziya yemukeleka emva kokucubunguleka nangokuvivinyeka kabanzi mayelana nalokho esuke ikusho.

Insizakuhlaziya ephusile kumele ifeze izidingo ezithile. UHawking, (1996:1) uthi:

A theory is a good theory if it satisfies two requirements: it must accurately describe a large class of observation on the basis of a model which contains only a few arbitrary elements, and it must make definite predictions about the results of future observations.

Insizakuhlaziya iba insizakuhlaziya enhle uma ifeza izidingo ezimbili: Kumele ichaze ngendlela enembayo iqoqo elibanzi lokuhlolwayo kususelwa esibonelweni esimumethe izinto eziqaphelekayo ezimbalwa, futhi kufanele ikwazi ukubikezela ngokunembayo imiphumela yokuhlolwayo.

Siyavumelana nalo mbono kaHawking. Ngempela kusemqoka ukuthi lolu cwaningo lwesekwe yizinsizakuhlaziya ezimumethe isenzeko esiqaphelekayo okuqaphelekayo (*phenomenon*) futhi nezikwazi ukubikezela imiphumela yokusengacwaningwa ngokunembayo. Ziningi, singeziqede izinsizakuhlaziya esezikhona. Ekufezeni izinhloso zalolu cwaningo, sizocaphuna zibe yingcosana nje. Yilezi ezilandelayo: eyokulandisa (*narratology*), eyesakheko (*structuralism*) kanye neyesu (*stylistics*).

2.2 UKULANDISA (NARRATOLOGY).

Insizakuhlaziya yokulandisa iwumgudu wokucubungula indlela yokulandwa kwendaba kulolu cwaningo esizoyibiza ngesilando (*narrative*). Le nsizakuhlaziya ibanzi kangangokuthi akulula ukuthi sigeqe amagula ngayo kulolu cwaningo. Ngakho-ke sizonqampuna lokho esikubona kusemqoka kuhambelana nalolu cwaningo. UCortazzi, (1993:2) uthi:

Narratology is the study of narrative and narrative structure and the ways they affect our perception.

Ukulandisa kuyisifundo esicubungula isakhiwo sesilando kanye nanendlela lokhu okuthinta indlela esiqonda ngayo izinto.

UBal, (1985:3), yena insizakuhlaziya yokulandisa uyichaza kanje:

Narratology is the theory of narrative texts.

Ukulandisa kuyinsizakuhlaziya yemibhalo elandayo.

UBal ugxila kulokho okulotshiweyo kodwa. Ikhona eminye imibono eveza ukuthi ukulandisa kubanzi kunalokho okubhalwayo kuphela. Lokhu kubanzi ngangokuthi kuthinta ngisho nemikhakha ebukeya ingaxhumene nendaba ebhaliwe ngokungako. USibiya, (2003:26) yena wengeza nomculo kulokho okungathathwa njengamaqobelo (*ingredients*) okulanda:

We can therefore use narratology to analyze the narrative qualities of poetry and music by applying the rules that are used in evaluating narratives in novels, folktales, short stories, etc.

Ngakho-ke singayisebenzisa insizakuhlaziya yokulandisa ekucubunguleni isimo sesilando ezinkondlweni kanye nasemculweni ngokusebenzisa imigomo esetshenziswa njengesilinganiso sezilandiso emanovelini, ezinganekwaneni ezindabeni ezimfushane, njalonzalo.

Ukulandisa kwehlukaniswa ngezingxenye ezithile ngokwemisebenzi yazo kanye nangobudlelwano bazo. Lezo zingxenye yilezi ezilandelayo:

2.2.1 INDABA

Ingxenye yokuqala nesemqoka yokulandisa, yindaba (*story*). Indaba iwuchungechunge lwezigameko ezinomqondo nomlayezo, ezenziwa abalingiswa abathile. Ekuhlaziyeni indaba, kubhekwa kakhulu ukuthi kuxoxwa ngani (isigigaba). *Isichazamazwi SesiZulu*, (2006:756) indaba siyichaza sithi:

Okukhulunywa ngakho; ingxoxo; okudingidwayo.

Indaba iyimininingwane yalokhu okusuke kuxoxwa ngakho, kusetshenziswa isilando (*narrative*). Kusemqoka ukuphawula ukuthi uma kulandwa indaba akuvele kudavuzwe nje. UBal, (1985:5), uthi:

A fabula (story) is a series of logically and chronologically related events that are caused or experienced by actors.

Indaba iwuchungechunge lokwelamanisa ngokunomqondo izigameko ezihlobene ezidalwa noma ezibonwa abalingiswa.

Kuyaqapheleka-ke ukuthi njalo lokho okuthathwa ngokuthi kuyindaba, kumele kube nezigameko eziwuchungechunge ezelamanayo ezinomqondo. Izigameko ezethulwa endabeni kufanele sizibone ziguquguquka kodwa zibe zingeyiwo umhlanhlatho oyinhlakanhlaka engalandeleki. Umxoxi wendaba onekhono uba nesu lokuhlobanisa

kahle izigameko eziyimvelo (njengokuduma kwezulu), kanye nalezo ezingeyona imvelo (njengokushayisana kwezimoto). Abalingiswa nabo bavela endabeni ngezindlela ezahlukene. Abanye abalingiswa bavela benza izigameko ezithile kanti abanye bavela behlelwa ezithile.

2.2.2 IZWI

Okunye okusemqoka kakhulu, ukuba khona kwezwi lomxoxi wendaba. Umxoxi uyena owethula indaba, nguye onquma ukuthi uzoxoxa ngani, unquma neminingwane azoyethula aphinde anqume nokuthi uzoyixoxa kanjani. Endabeni exoxwa bukhoma, umxoxi usuke ebonakala, aziwa futhi nezwi lakhe lizwakakala bukhoma. Kodwa endabeni ebhaliwe umlaleli (ongumfundi) kufanele alalele ngendlebe yengqondo. Kuwumsebenzi womxoxi-ke (umbhali) ukuthi indaba yakhe ayilande ngendlela ezokwenza ukuthi izwi lakhe lizwakale kahle kubalaleli bendaba yakhe. Ngenxa yekhono lomlandi wendaba, indaba yakhe ingezwakala kahle igqame, kwenye inkathi ibe sivivi noma ibe yindavundavu engezwakali.

Kuphawuleka ukuthi uma sihluza indaba elandwa ngokombhalo, kufanele sizibuze ukuthi ubani olandayo. Indaba-ke ingalandwa ngumlandi ongumuntu wokuqala okhulumayo noma kube umuntu wesithathu okhulumayo. Umlandi ongumuntu wokuqala okhulumayo uvama ukuziveza obala, atholakale echaza, enanela, evumelana noma ephikisana nemiqondo ethile esuke yethulwe endabeni. Umlandi ongumuntu wesithathu okhulumayo uvama ukuthi adedele indaba izembulekele izihambele ngokwayo. Lokhu UGenette (1972) ukuchaza ngokuthi kungamazinga okuxoxa.

2.2.3 ISILANDO

Uma sibheka isilando (*narrative*) sisuke sibheka ukuthi lokho okuxoxwayo kuxoxwa kanjani (isu lokuxoxa). Umlando ukhomba ukuthi isintu sonke sadabuka silanda izindaba. Kuyaphawuleka futhi ukuthi ukulanda indaba kwencike kakhulu olimini. Kungaba ulimi olukhulunywayo, olubhaliwe, olwezithombe, olokulingisa

kanye nakho konke okungathatheka ngokuthi kuxoxa indaba. UZulu wasendulo yena wayelanda izinganekwane. Kuhle sichaze ukuthi siyini sona isilando. I-*Odham's Dictionary of the English Language*, (1956:710) ichaza kanje:

An account of an event and the incidents it is composed of, a tale, story, narration.

Ukwethulwa kwesigaba esithile kanye nokuhambisana naso, inganekwane, indaba, ingxoxo.

UChatman, (1980:3) ukulanda ukuchaza athi:

Anything that tells or presents a story, be it by text, picture, performance, or a combination of these. Hence novels, plays, films, comic strips, etc., are narratives.

Noma yini exoxa noma eyethula indaba, kungaba ngokubhala, ngesithombe, ngokwenza, noma ngokudidiyela konke lokhu. Yingakho amanoveli, imidlalo, amafilimu, imibukiso yamahlaya, njalonjalo, kuyizilando.

Konke okuxoxayo kuyisilando. Isilando singafaniswa nenqola ethwala indaba. Ukuze indaba izwakale, umxoxi wayo kumele aqale akhethe ukuthi leyo ndaba yakhe uzoyithwala (uzoyilanda) ngani ukuyoyethula kubalaleli. Angakhetha ukuyithwala (ukuyilanda) ngokuyibhala. Ekuyibhaleni angasebenzisa izinhlobo ezahlukene zemibhalo, okungaba; inoveli, umdlalo, indaba emfushane, inganekwane, izinkondlo njalonjalo. Angakhetha nokuyicula. Uma eyicula angakhetha phakathi kwezinhlobo ezahlukene zomculo. Inqobo uma lokho kucula kungamphumelelisa enhlosweni yokwethula indaba kulabo abalalele. Indaba iqala yakheke ngaphakathi emqondweni womxoxi. Ubundaba bayo kodwa buqhakamba futhi buphelele uma isiphumele ngaphandle, ngokulandwa. Kukhona uhlobo lokulanda indaba ewumkhando (*fictional narrative*), lapho okulandwa khona indaba yokuzikhandela, okusuke kuyinto engenzekanga ngempela. Kubuye kube khona uhlobo lokulanda indaba eyiqiniso (*non-fictional narrative*). Lolu hlobo lona lwethula indaba eyiqiniso, eyenzeka ngempela empilweni.

Okunye okumqoka ngesilando, uhlelo (*order*) lwezigameko. Ukuhleleka kwezigameko kukabili. Kukhona okulawulwa yinkathi (*temporal narrative*) kanye nokohlobo oluqhamile (*classical*). Okuphawulekayo ngesilando esilawulwa yisikhathi ukuthi sethula uhlelo lwezigameko olungahambisani nokwehla ngokwelamana kwezigameko okwenzeka ngempela kodwa siwumzamo oyisenzangakhona wesintu wokuxhoza uhlelo lokulanda oluzwakalayo nolwemukelekayo. UGenette, (1972:35) uthi:

To study the temporal order of a narrative is to compare the order in which events or temporal sections are arranged in the narrative discourse with the order of succession these same events or temporal segments have in the story.

Ukucwaninga uhlelo lwenkathi lwesilando kuwukuqhathanisa uhlelo lwezigameko esilandweni nendlela lezi zigameko ezehle ngayo endabeni.

Uma isintu sixoxa indaba singaqala ngasekugcineni kwalokho okwenzeke esigamekweni sangempela. Kuthi kamuva kubuye kubuyelwe ezigamekweni ezingasekuqaleni kwendaba yangempela (ukujejeza emuva). Kulolu cwaningo sizolokhu sizithinta izingxenye lapho uMngadi exoxa ngokuchaza okwefuze lokho okulawulwa yinkathi.

Isilando esiqhamile sona sivama ukunamathela kakhulu ekulamaniseni izigameko njengoba zehlile. UGenette, (1972:35) yena uthi:

In classical narrative, on the other hand, reconstitution is most often not only possible, because in those texts narrative discourse never inverts the order of events without saying so,

Esilandweni esiqhamile khona, kolunye uhlangothi, ukuhlela kabusha akuvamile ukwenzeka ngoba kuleyo mibhalo isilando asiluguquli uhlelo lwezigameko ngaphandle kokusho,

Iso lizogxila futhi ekuthini kukhona yini lapho uMngadi exoxa noma echaza khona ngokulandela indlela elandelisa izigameko njengokwehla kwazo na?

2.2.4 INKATHI (*DURATION*)

Uma kulandwa indaba, sibuye sibheke ukuthi lokho okulandwayo kuthatha inkathi engakanani. Sikwenza lokho sikuqathanisa nenkathi ethatheke ekwenzekeni kwesigameko sangempela. Isigameko esenzeke unyaka noma iminyaka singalandwa ngemizuzu embalwa nangamagama ambalwa nje. Uma sithi lolu cwaningo lubhalwe uNtuli. Sisuke sixoxa ngomushwana owodwa okuningi okwenzeke ezigamekweni zangempela. Sisuke sisho ukuthi umbhali walolu cwaningo wafikelwa umbono wokuthi naye alwenze lolu cwaningo olunzulu lobudokotela. Kwathi uma esezizwa emvuka ngempela amadlingozi, waqala wathungatha isihloko azocwaninga ngaso. Wathola ukushaqeka aphela nasozwaneni uma esethola ukuthi lokho ayecabanga ukucwaninga ngakho kukhona abasebekushaqile, bacwaninga ngakho. Nokho akaphelanga amandla, waqhubeka wasithungatha isihloko ngokubonisana nabathile asebenkantshubomvu kulo mkhakha waze wasithola. Waqhubekela phambili, wayobonisana nomeluleki wakhe, bavumelana... Kungashona ilanga liphinde liphume uma singalandela yonke imidati sixoxe ukusuka nokuhlala, umzuzu nomzuzu kubhalwa lolu cwaningo. Uma sesixoxa siyafingqa, okuthathe isikhathi eside kwenzeka, sikulande ngesikhathi esifushane ngokuphindiwe.

Nakulolu cwaningo kukhona okuthinta inkathi okuzode kuvela ekulandeni kukaMngadi. Sethemba ukuthi le nsizakuhlaziya izophinde ibe udondolo lokudondolozela kuleyo ndawo.

2.2.5 UKUPHINDAPHINDA (*FREQUENCY*)

Ukuphindaphindeka kwesigamekao esithile ekulandweni kwendaba kuvama ukuba yisu elisetshenziswa umbhali ukufeza izinhloso ezithile, phakathi kwazo okuwukugcizelela lokho asuke ekusho. Noma izinto zingefani ncamashi kodwa ukwefana kwazo kuye kwanele ukuthi sizifanise. UGenette, (1972:113) uthi:

The “repetition” is in fact a mental construction, which eliminates from each occurrence everything belonging to it that is peculiar to itself, in order to preserve only what it shares with all the others of the same class,

Ukuphinda empeleni kuwumkhando wengqondo okususa kuleso naleso sehlakalo konke okuqondene nakho kuphela ukuze kugcine kuphela lokho okukufanisa nalolo hlobo,

Sivumelana ngokuphelele nalo mbono. Uma sikhuluma ngoMsombuluko, sishaya sengathi kuyizinsuku ezifanayo masonto onke, zinyanga zonke naminyaka yonke. Sikhohlwe ukuthi usuku nosuku alwefani nolunye. UMsombuluko wamhla ziyi-10 kuNdasa kowezi-2008, awusoze wefana neminye iMisombuluko, ngaphandle kokuthi yonke yelama amaSonto iphinde yelanywe oLwezibili. Ngale kwalokho akukho nokuncane ukwefana.

UGenette, (1972:114) ukuphindaphinda lokhu ukwehlukana izigaba eziningana. Wethula uhlobo lokuphinda lapho ukuphinda kanye engxoxweni kuhambisana nokuphinda kanye lokho okusesigamekweni:

This form of narrative, where the singularity of the narrative statement corresponds to the singularity of the narrated event...I will hereafter call it singulative narrative.

Lolu hlobo lwesilando, lapho ubunye bokulandwayo buhambisana khona nobunye besigameko okuxoxwa ngaso, ngizokubiza lapha ngokuthi isilando sobunye.

Kukhona nohlobo lokuphindaphinda engxoxweni okungahambisani nendaba, lokhu-ke uGenette, (1972:116) ukuchaza kanje:

This type of narrative, where the recurrence of the statement do not correspond to any recurrence of events, I will obviously call repeating narrative.

Lolu hlobo lwesilando, lapho ukuphindwa kokulandwayo kungahambisani nokuphindeka kwezigameko, ngizokubiza ngokuthi kuyisilando esiphindayo.

Kusengeny indlela yokuphinda ngokukaGenette, (1972:116) ukulanda kanye zwi lokho okusuke kwenzeke kaningi esigamekweni sendaba:

This type of narrative, where a single narrative utterance takes upon itself several occurrences together of the same event, we will call iterative narrative.

Lolu hlobo lwesilando, lapho okukodwa okuxoxwayo kuphindaphinda isigameko esisodwa, sizokubiza ngokuthi kuyisislando esiphindaphindayo.

Kulolu cwaningo sizoqapela ukuthi lokhu kuphindaphinda okwehlukahlukene ukusebenzise kanjani uMngadi ekulandeni kanye nasekuchazeni izindaba zakhe.

2.2.6 ISO

Uma sikhuluma ngeso lomxoxi sisuke sicubungula ukuthi umxoxi uzibuka ngaliphi iso lezo zinto asuke exoxa ngazo. Indlela umxoxi abuka ngayo izinto kuba iyona okwencika kuyo isilando. Indaba yencika emqondweni nasolwazini lomxoxi. Iphinde yencike nasosikompilweni lomxoxi. UBranigan, (1992:3) uthi:

When people tell stories, anecdotes and other kinds of narratives they are engaged in a perceptual activity that organizes data into a special pattern which represents and explains experience.

Uma abantu belanda izindaba, izindatshana kanye nezinye izinhlobo zezilando basuke bethathwe umnyakazo wokuhlela ulwazi ngendlela ethile emele nechaza asebekubonile.

2.3 INJULASIMO (*STRUCTURALISM*).

Le nsizakuhlaziya iwumzamo wokucubungula konke okuthinta ukuhleleka kwesakhiwo noma isimo (*structure*) sendaba. UJameson, (1972:101) injulasimo uyichaza kanje:

We may understand the structuralist enterprise as a study of superstructures, or, in a more limited way, of ideology.

Umsebenzi wenjulasimo singawuqonda ngokuthi uyisifundo sezakhiwo ezinkulu, noma, ngendlela ewumngcingo, njengesayensi yemicabango.

Lo mqondo uveza ukuthi injulasimo icubungula umumo wesakhiwo (*structure*). Singasho kugcwale umlomo-ke ukuthi emibhalweni le nsizakuhlaziya isiza ekucubunguleni isakhiwo sendaba. Siyini sona isakhiwo sendaba na? USmith, (1956:1027) usichaza kanje isakhiwo:

The arrangement of the elements or parts of anything; manner of organization.

Ukuhleleka kwemisuka noma kwezingxenywe zokuthile; yindlela yokuhlanganisa ngesu.

Insizakuhlaziya yenjulasimo icubungula konke okwakhiwe, okucatshangwayo, okubonwayo kanye nokuziwa isintu. Le nsizakuhlaziya isetshenziswa emikhakheni emningi yempilo kodwa kulolu cwaningo sizoyisebenzisa ekuhlaziyeni imibhalo. Icubungula isakhiwo esiyisisekelo salolo nalolo hlobo lwemibhalo. UHawthorn, (1992:174) uthi:

Put crudely, structuralism is (at least in its early or 'pure' form) interested rather in that which makes MEANING possible than in meaning itself: even more crudely - in form rather than content.

Uma kubekwa luhlaza, inzulusimo/injulasimo (okungenani ngasekuqaleni noma esimweni sayo 'esimsulwa') ikhathalela lokho okwakha umqondo kunokuwumqondo uqobo: uma siyibhadlaza kakhulu le ndaba – ikhathalela isakhiwo kunokuqukethwe.

Siyavumelana nalo mbono. Inzulusimo lena ngempela ayinaki kangako ukuthi umbhalo uthini. Kodwa ibheka ukuthi uyahambisana yini nemigomo kanye

nezimpawu zesakhiwo salolo luhlobo lombhalo. Kugcizeleleka umqondo wokuthelelelana kwezigameko ezigcina sezakhe indaba ephelele. Uhlaka-ke lolu. UMaphumulo, (1995:61) uthi:

Uhlaka luwuchungechunge lwezigameko oluboshezwe ndawonye yisenzeko esithile. Singasho njena kalula ukuthi uhlaka ingxoxo, isenzeko kanye nodweshu olutholakala enovelini. Luyilokho okwenzeka enovelini kanye nokuhlelwa kwezigigaba ezihlobene, eziyimbangela yokuba abalingiswa baziveze ubunjalo babo.

Uhlaka lumumatha la maphuzu alandelayo ;

- (a) Isingeniso, sona-ke siqukatha lokhu okulandelayo:ukwethulwa komlingiswa oqavile kanye nabanye abalingiswa, ukwethulwa kwesisusa sodweshu kanye nesizinda.
- (b) Iphakathi noma umzimba. Lapha sithola ukukhuliswa kwenkinga. Lapha kusuke sekubanjewe ngezihluthu, kungacaci ukuthi iyiphi eyogoba uphondo.
- (c) Uvuthondaba. Isicongo sendaba lesi, inzukazikeyi esuke kade ilokhu iqhubeka emzimbeni isuke isifike lapho yenekeka khona obala. Okukade kufihlekile ngenxa yomqaguliswano sekuhlonzeka.

Lolo nalolo luhlobo lombhalo lunesakhiwo kanye nemithetho ethize eyenza ukuthi umbhalo ubonakale uzimele ungafani neminye imibhalo. Umbhalo kanye nombhalo unemithetho kanye nemitheshwana eyenza ukuthi ube yilokho oyikho. Lokhu kuchaza ukuthi umbhali obhala umdlalo kufanele aqaphele ukuthi kulowo mbhalo uhambisana nemigomo yomdlalo njengoba kulindelekile. Ukwenza isibonelo nje; kungaba ukuxova izinto ngendlela emangalisayo uma kudidiyelwa isakhiwo somdlalo kanye naleso sendaba emfushane ndawonye.

Nakhu okunye okusemqoka ngale nsizakuhlaziya:

2.3.1 UKUPHELELA

Isakhiwo salokhu okusuke kucutshungulwa sibukwa sisonke, siphcelele. Akubukwa izigaba nezigqamfu ezingamaqeqebana azimele ngawodwa. UMaphumulo, (1995:69) uthi:

Uma sikhuluma ngezihloko ezisemqoka kwinotheli, sikhuluma ngezingxenywe ezibalululekile zenovel. Inovel engenazo ezinye zalezi zingxenywe isuke ingaphelile ukuba inoveli. Noma ingaba yinhle kangakanani kuba khona nje lokho okuthi kunezinto ezithile ezingafakiwe.

UMaphumulo, (1995:70) uyaqhubeka-ke ethule uhla lwalezo zinto athi ziphelelisa ubunovel benovel, ubala lezi; indikimba, isenzeko nokukhula kwendaba, umyalezo noma umbiko wendaba, ukukholeka kwinotheli, ukumangalisa, ukulumbana, ukuphambuka, inhlekelele, uvuthondaba kanye nebohlololo.

Konke lokhu okungenhla uma sekudidiyelwe kwakha umkhiqizo ophcelele esesingawubiza ngokuthi uyinotheli ephcelele. Ukwenza isibonelo nje; kungaba ukuphaphalaza okubi okuthi kungathiwa umyalezo uwodwa ungakha indaba ephcelele.

2.3.3 UKUGUQUKA.

Lokho okusuke kucutshungulwa kulindeleke okuthi kuguquke. Kodwa kumele kuguquke ngendlela ezoqhuba ukhondolo lwalokho okwavela ngqangi. Kumele okuthi ukubhalwa kwinotheli kuthuthuke, kubenezinongo ezintsha njengoba sicwaninga isinongo sokuchaza emanovelini kaMngadi kulolu cwningo nje. Kodwa lokhu kuchaza akuwehlusi la manovel kuwenze angabe esafana nhlobo namanye amanovel esiZulu kanye nawezinye izilimi. Singathi kulindeleke okuthi kuthi kubakhona inguquko kube kungaguquki okuyisisekelo salowo mbhalo. Lokhu kuguquka kuhlala obala okwezinqe zesele uma sicwaninga amanovel esiZulu. Amanovel eminyaka yowe-1920 kuya kowe-1940, ayegxile endikimbeni yomlando wesizwe kanye namaqhawe akwaZulu. Singabala amanovel athi: *UShaka* (R.R.R.

Dhlomo), *UShembe* (J.L. Dube), *UZulu KaMalandela* (P. Lamula) kanye namanye. Kuthi eminyakeni ephakathi kowe-1940 kuya kowe-1960, agxile endikimbeni yokufika kwenhlalo yasemadolobheni. Lapha singaqagula amanoveli athi; *Mntanami! Mntanami!* (C.L.S. Nyembezi), *Lafa Elihle Kakhulu* (C.L.S. Nyembezi) kanye nethi *Ubude Abuphangwa* (N.V. Nxumalo) Sekwande ukusuka kwabantu ezindaweni zasemakhaya bayozinza emadolobheni. Lapho ababevame ukufika bagwinye ubukhazikhazi basemadolobheni baphenduke izigebengu.

Amanoveli esimanjemanje aseguqukile ngoba asethinta izindikimba zesimanjemanje. Asethinta izingqinamba ezifana nengculazi; *Kuxolelwa Abanjani?*. Kubekhona nathinta indikimba yezokuphepha emgwaqeni; *Ayinamhlabele*. Kukhona athinta uphenyo; *Walivuma Icala* kanye namanye.

3.2.2 UKUZIMELA

Kufanele ukuthi lolo nalolo luhlobo lombhalo luzimele. Kuthi noma luthuthuka kodwa buhlale obala ubulona. Ubulona obulehlusa kweminye imibhalo. Lokhu kuzimela kuthinta ubunjalo balowo mbhalo. UMaphumulo, (1995:59) ubuchaza ubunjalo benoveli ngokuthi:

Uma kukhulunywa ngobunjalo benoveli, kusuke kukhulunywa ngendlela inoveli eyenziwe ngayo. Inoveli ivama ukuba nezinto ezithile eziyenza ukuba siyibize ngokuthi inoveli. Lezi zinto zisemqoka kakhulu, futhi ziyisizinda noma isisekelo sayo inoveli.

Phakathi kwalokho uMaphumulo akubala njengokusemqoka ebunjalweni benoveli ubala lokhu okulandelayo: isingeniso, isichasiso, uhlaka, inkathi kanye nendawo, abalingiswa, inkulumompikiswano, uheho kanye nodweshu.

Insizakuhlaziya yenjulasimo izoselekelela ekucubunguleni isakhiwo esisetshenziswe uMngadi amanoveli akhe uma elanda noma echaza lokho asuke ekuchaza.

3.3 INJULALISU (*STYLISTICS*)

Le nsizakuhlaziya icubungula isu (*style*) elisetshenziswa umlobi ekubhaleni. UHough, (1969:26) uyichaza injulalisu athi:

We associate the word with a more or less literary inquiry; but for Bally it is the study of expressive effects and mechanisms in all language.

Leli gama silihlobanisa nokwefuze ukucutshungulwa kwemibhalo; kodwa ngokukaBally liyisifundo esicubungula izindlela zokuzwakalisa ilaka kuzo zonke izilimi.

Siyavumelana nalo mbono kaBally. Sibona ukuthi ilaka nombono womlobi kwembuleka kahle ngokucubungula isu elisetshenziswe umbhali. Lokhu sikusho sisukela emqondweni othi yilowo nalowo mbhali ubanendlela yakhe eyehlukile yokubhala. Umbhali nombhali unesu (*style*) lakhe. Liyini lona isu na? UHough, (1969:8) isu ulichaza ngokuthi:

It is clear that in talking about style we are talking about choice - choice between the varied lexical and syntactic resources of a particular language.

Kuyacaca ukuthi uma sikhuluma ngesu sisuke sikhuluma ngokukhetha – ukukhetha phakathi komehluko wolwazimagama nolwazi lohlelomisho lolimi oluthile.

Kuphawuleka ukuthi lokhu kwehluka kokubhala kusukela ekuthini isimomqondo salowo nalowo mbhali sehlukile kwesomunye. Yingakho kukhona ongoti abaze bathi isu lokubhala lingumuntu uqobo, *style is the man himself* (Buffon). UNTuli, (2006:30) uthi:

Lo mqondo othi isu lingumuntu uqobo, uchaza ukuthi yilowo nalowo mbhali unendlela yakhe yokubhala emehlusa kwabanye

ababhali. Leyo ndlela isukela endleleni umbhali abuka ngayo izinto, engeke ifane neyamuntu.

Kuqapheleka ukuthi isidaIwa esingumuntu sibanendlela yaso eyehlukile yokwenza izinto. Kusukela ekwenzeni izinto ezejwayelekile njengokuhamba, ukuhleka kanye nokukhuluma. Noma sekuxoxwa izindaba esezibhalwe phansi lo mehluko awuphuthi. Isu lokubhala lingafaniswa nokusayina. Yilowo nalowo muntu usayina ngendlela eyehlukile kweyomunye. UNtuli, (2006:20) uthi:

Isu lingafaniswa nezinsalela zeminwe (*fingerprints*) yabantu. Abaphenyi bamacala lezi zinsalela bazisebenzisela ukubamba izigebengu, kanjalo abafundi bemibhalo isu libasiza ekwahlukaniseni ababhali bemibhalo. Isu lehlusa umbhali komunye.

Lo mqondo othi isu lifana nokusayina, wesekwe nawukuthi insizakuhlaziya yenjulalisu iyamvumela umbhali ukuguquguqula ngendlela ethile (eyamukelekayo) nangokuzibonela, imithetho yolimi. USibiya, (2003:43) uthi:

Stylistics contends that an artist should not necessarily be shackled by rules of language and grammar.

Injulalisu iqinisa ngokuthi ingcweti akufanele ngempela iboshwe imithetho yolimi nohlelo.

Lokhu kwehluka kwesu phakathi kwababhali kuthinta imikhakha eyahlukahlukene. Kungaba yindlela angenisa ngayo indaba yakhe, indlela akhulisa ngayo indaba kuye kuyofika endleleni asonga ngayo indaba. Isu lingabuye lithinte indlela umlobi akhetha ukusebenzisa ngayo imimo eyahlukene yolimi. Kuhle siwugcizelele umqondo 'wokukhetha' kombhali. Phakathi kwezinto umbhali akhetha kuzo mayelana nesu lokuloba, kukhona lezi:indlela okusetshenziswa ngayo ulwazimagama (omabizwafane, omqondofana, omqondohluka, ophimbohluka njalonjalo.), indlela yokwakheka kwemisho, ubude nobufishane bemisho, yindlela yokuxoxa, ukuhleleka kwezigameko (okuhambisana nokuqonda kanye nokuphiceka

kwazo), ukushuba kolimi, ukusetshenziswa kwezimpawu zokuloba. Kungaba ukusetshenziswa kwenkathi kanye nemifanekisomqondo. Injulalisu ibuye ithinte ukuqhathaniswa kwemibhalo nangokwezikhathi eyabhalwa ngazo. Lapha singabalula umehluko okhona uma kucutshungulwa imibhalo yakudala kanye naleyo yesimanje. Singasho kugcwale umlomo ukuthi isu lenza sikwazi ukubona nokwahlulela izinga lokuthuthuka kwababhali balolo limi.

Kukhona umqondo othi ukuze indlela umbhali abhala ngayo ibandakanywe kulokho okubukeka kuyisu kufanele ivumelane nezidingo ezithile. Esinye salezi zidingo esikhuluma ngazo, kungaba ukugqama. USibiya, (2003:43) uthi:

Not all what is said and how it is said can be considered as style.

Akuyikho konke okushiwoyo nangendlela okushiwo ngayo okungemukelwa njengesu.

Lokhu kubukeka kuchaza ukuthi lokho okungemukeleka njengesu lombhali noma lababhali, kufuneka kugqame, kuvame futhi kucace ukuthi kuyinto abayisebenzisa nabayenza ngenhloso futhi eyenzeka njalo. Akungabi sengathi kuwucilo othuke ezishaya endukwini nje. Kungabi zigqamfu ezingamadluthudluthu angahlobene, umbhali athuke ezithela kuzona ngaphandle kwenhloso. Okuyisu akube yilokho okwenziwe ngekhono ngokuphindelela kanye nangenhloso. Kube umsebenzi wobuciko ophiceke ngesinwe nangekhono eliphezulu. Lokhu singakwefanisa ngokuthi uMngadi J.M. emanovelini akhe uchaza izinto ezahlukene ngezindlela ezahlukene kodwa lokhu ukwenza ngendlela eqaphelekayo, enenhloso futhi ayenze kaningi. Yilo lolu hlobo lokuchaza oludonse amehlo ethu noseluholele kulolu cwaningo.

Isu lithinta nokusho into ngendlela ethe phecelezi. UNtuli, (2006:33) uthi:

Olunye uhlangothi ngesu yilolo oluthi liwukusho into efanayo ngezindlela ezingefani. Kukhulunywe ngomangobe esikhundleni sekati, ngentshitane esikhundleni sembuzi.

IDictionary of World Literary Terms, (1979:315) ithi isu linezinhlabo ezilandelayo:

A style may take its species from (1) its author, Homeric style; (2) its time, medieval style; (3) its language or medium, Germanic style or lyric style; (4) its subject, philosophical style; (5) its geographical place, Billingsgate style; (6) its audience, popular style; (7) its purpose, humorous style.

Isu lingencika kulezi zinhlobo ezilandelayo (1) umbhali walo, isu likaHomer; (2) inkathi yalo, isu lendulo ephakathi nendawo; (4) indaba eliphathelene nayo, injulalwazi; (5) indawo ezweni eligxile kuyo, isu laseBillingsgate; (6) isu ngokwabalaleli, isu elinedumela; (7) inhloso yesu, isu elihlekisayo.

Kuyaphawuleka ukuthi nasesiZulwini zikhona lezi zinhlobonhlobo zesu. UNtuli, (2006:31) ubhala ngesu lombhali athi:

Noma esiZulwini bekungakaze kubekhona ukugqanyiswa kwesu lababhali ngabanye, mhlawumbe lo msebenzi usungaba isinyathelo sokuqala esiya ngasekuyivuleni le nkundla, seziyoqhubeka-ke ezinye izingwazi. Umsuka wokubhala kukaDube (John Langalibalele) wawugxile othandweni olunzulu lwendlela okwakuxoxwa ngayo izindaba zemilando yakwaZulu. Isu ayelisebenzisa ekubhaleni libukeka kuyilona elaba yingqalabutho, nabanye ababhali ababhala kamuva babhala begququzelwa yilona.

Lisamfimfa isu lokubhalwa kwemibhalo enedumela esiZulwini. Izinkomba zalokhu yiso leso sililo esidindwa ngokuhlanganyela ababhali kanye nabashicileli bezincwadi, sokungathengwa kwemibhalo yesiZulu.

Lukhona futhi uhlobo lwesu oluthinta inkathi. UNtuli, (2006:33) uthi:

Indaba yesu ingabuye ibukwe nangohlangothi lwesikhathi. Uma sijejeza emanovelini esiZulu kucaca ukuthi kuvama ukubakhona ukwehlukana kwezindlela okubhalwa ngazo ezikhathini zeminyaka ethile. Lokhu sikubona kufanele ukubizwa ngokuthi kuyisu laleyo minyaka.

Kukhona amanoveli enkathi yakudala, awenkathi ephakathi kanye nawenkathi yamanje. Amanoveli kaMngadi J.M. abukeka ethinta inkathi yamanje. Yize kukhona nathinta indikimba yezinto esezadlula njengobandlululo lwaseNingizimu Afrika kodwa kuyizinto ezisandukwenzeka.

Akhona amanoveli ayisu lendawo. EsiZulwini maningi amanoveli athinta indawo yasemakhaya namanye athinta indawo yasemadolobheni kanti amanye azixubile lezi zindawo. Amanoveli kaMngadi abukeka egxile ikakhulu edolobheni laseThekwini kanye nelaseMgungundlovu. Kungaba ukusunguleka kwesu lalawa madolobha-ke njalo lokhu.

Injulalisu izoselekelela kakhulu kulolu cwaningo ukubheka ukuthi indlela uMngadi achaza ngayo konke lokho akuchaza emanovelini akhe kumehlunga kanjani kwabanye ababhali. Sizocubungula ukuthi uchaza kanjani, kangakanani, usebenzisa ulimi olunjani, uchaza kuphi nalokho asuke exoxa ngakho, uchazelani (sikhona yini isizathu esenza ukuthi achaze noma uchaza nangaphandle kwesidingo).

3.4 ISIPHETHO

Kulesi sahluko sesicubungule izinsizakuhlaziya esibone ukuthi zizoba neqhaza elibhekile kulolu cwaningo. Siqale eqhulwini ngensizakuhlaziya yokulandisa (*narratology*), ecubungula indlela okulandwa ngayo indaba. Sibona ukuthi le nsizakuhlaziya izoselekelela kakhulu uma sicubungula ukuthi ukuchaza lokhu esiqondene nakho kulolu cwaningo kuvela ekulandweni kwendaba. Inhlosongqangi yombhali ukulanda, besekuthi kulokho kulanda afake nokuchaza-ke enzela ukugqamisa lokho asuke elanda ngakho. Sibone kukuhle-ke ukuthi kesiqale ngakho ukucubungula ukuthi yiziphi izinto ezisemqoka kulokho kulanda.

Siqhubekele ensizakuhlaziyani yenjulasimo. Kule nsizakuhlaziya sithinte ukuthi isiza ekuhlaziyani isakhiwo sendaba. Injulasimo ayigxili kakhulu emqondweni

wendaba kodwa ithinta ikakhulu ukuthi indaba yakheke kanjani. Icubungula ukuthi yiziphi izinto ezihlanganiswe ndawonye ukuze kuphume indaba. Ithinta izinto ezinjengohlaka lwendaba. Ithinta ukuthi uma kucuntshungulwa isakhiwo kusuke kudingeka ukuthi sibukwe siphela. Iyakuthinta nokuthi okuphelele kwakhiwa ngamanconzunconzu athile afana nesingeniso sendaba, isethulo senkinga, abalingiswa, ukukhuliswa kwenkinga kanye nokufinyelela ovuthondabeni. Kuthinteka nokuthi kukhona nokuguquguquka okubonakalayo ezakhiweni zendaba. Lokho kuguquguquka nokho akuphontshi kunhlanhlatho emigomweni emukelekayo kulolo luhlobo lwendaba. Kuvele nokuthi lolu nalolu hlobo lombhalo kufanele luzimele ngokwesakhiwo sawo. Isakhiwo senoveli kulindeleke ukuthi sehluke sibe nokuzimela uma sesiqhathaniswa nesomdlalo.

Kuphinde kwavela nensizakuhlaziya yenjulalisu. Kule nsizakuhlaziya kugqame ukuthi kucutshungulwa isu elisetshenziswa ekuxoxeni indaba. Kugqama ukuthi ngokwemvelo lowo nalowo muntu ubanendlela yakhe eyehlukile kweyomunye yokwenza izinto. Lokhu kwehlukahlukana kokwenza kuyagqama nasekuxoxweni kwendaba. Yilowo nalowo mxoxi usebenzisa ulimi, izimpawu zokuloba, ulwazimagama, uhlelomisho kanye nokuhleleka kwezigameko ngendlela eyehlukile. Kuvele nokuthi kukhona isu lenkathi.

Lelo phela yisu elithile elalisetshenziswa ngababhali baleyo nkathi. Kube khona nesu elisuke lisungulwe ngababhali abathile. Okungathi uma kukhulunywa ngalo liqondaniswe ngqo nabo, kuthiwe leli su lokubhala yisu likasibanibani. Kuze kubekhona nesu elisuke lisungulwe ngokwendawo ethile. Leli yisu eliqanjwa ngokuthi lasunguleka kuyiphi indawo. Njengokuthi kunendlela ethile yokubhala eyayilandelwa ngababhali naseNgilandi baseRashiya njalonjalo. Sikhulwa wukuthi zonke lezi zinsizakuhlaziya zizobamba iqhaza elibhekile ocwaningweni lwekhono lokuchaza emibhalweni kaMngadi J.M.

ISAPHLUKO SESITHATHU

3.0 IQOQA LAMANOVELI KA-MNGADI J.M.

3.1 ISINGENISO

Ngenhloso yokuthi lo msebenzi ulandeleke kangcono nakumuntu ongakaze abe nesineke sokufunda yonke le miqingo yamanoveli esihlose ukuyicubungula kulolu cwaningo, sibone kusemqoka ukwethula iqoqa lawo onke amanoveli esizowacubungula.

3.2 IMIYALEZO

Lena yindaba egxile ku-Annabel Zenzile Cebekhulu, intombi yezigigaba ngezigigaba. Le noveli ithinta indikimba yenhlalo yomphakathi. Lo mlingiswa wethulwa efunda Ohlange, kwesikaMafukuzela eNanda. Zibekwa nje uthandana noVusi Yeni umfana omhloniphayo nomcabangelayo ngekusasa lakhe u-Annabel. Lesi senzo sokuhlonipha yiso kanye esimbangela isigcwagcwa uVusi entombini. Iqoma uJazzman Jiyane umfana oyisilomo ojwayelene naye uVusi lona. Lokhu kuqomana kubaphithanisa amakhanda o-Annabel kanye noJazzman. Bakhohlwa yizifundo zabo kanti ngakolunye uhlangothi uVusi ungena agxile kwezakhe.

Kwala noma uthisha onakekelayo umfo kaMwelase ezama ukubabonisa ngengozi abalengela kuyo laba bantwana kube nhlanga zemuka nomoya. Kuthi kungakabiphi, akhulelwe u-Annabel. UJazzman uqhamuka nesu lokuthi u-Annabel akadukise umkhondo akhombe umfana wangakubo kubaphathi besikole ukuze bangaxoshwa bobabili. Nebala leli su liyamsebenzela uJazzman okwesikhashana. Ngakolunye uhlangothi u-Annabel akalubhadi kubo eMnambithi kodwa weduka neTheku.

Ngokuhamba kwesikhathi u-Annabel unqwamana noVusi khona eThekwini. Sekunokuphupha lapha ku-Annabel kanti uVusi usesebenza kahle emahhovisi

akwaNdabazabantu. Kuyamshaya lokhu uZenzile. Kuvela nokuthi uJazzman usefundela ubuphoyisa nasesikoleni akabange esaqeda kahle. Kulokhu kwazana kwabo uVusi kuphela osathathe izinyathelo ezibhekile eziya empumelelweni. UVusi uthungatha uSindisiwe Makhanya intombazane eyayiyingane ka-Annabel yokudlala Ohlange futhi iziphethe kahle. Uze amthole, ameshele umzukuzuku aze aqonywe.

U-Annabel ususa uchungechunge lwezidumo ngokuyodinsila uSipho, ingane yabo noJazzman kwaJiyane. Lesi senzo sisusa igidigidi lapho uyise kaJazzman ethi uJazzman akayibelethe ingane yakhe le. U-Annabel uhlasela kaningi kwaJiyane ezama ukuhlakaza umndeni kaJazzman asazama ukuwuhlanganisa noJoyce Zwane. Lokhu kwenza kumbangela isigcwgacwa sokugcina kuJazzman. U-Annabel uzithela ku-Ali Kamanga umfo waseMalawi oyinyanga mbumbulu ngokuyofuna amakhathakhatha okubuyisa uJazzman. U-Ali ununusela u-Annabel ngemali, baqomane. Kuwo lowo mnyama kuba khona ukubuyelana okungatheni phakathi kuka-Annabel nomfo kaJiyane, uJazzman. Lokhu kubuyelana kwalezi zithandani kudalwa isikhala esivulwe nguJoyce umka Jiyane osephindele esikoleni ukuyofundela ubuthishela. Ngalesi sikhathi sokubuyelana kwalezi zithandani kusuka isiwombe sokushaywa kuka-Annabel no-Ali nguJuliyana othandana no-Ali lo.

Ngenhloso yokuziphindisela u-Annabel weba yonke imali ka-Ali ayeyigqume kuwadilobhu, ayoyinika u-Jazzman. UJazzman ubona le mali maqede alalise ulimi athembise u-Annabel izulu nomhlaba. Amalungiselelo omshado phakathi kwalezi zithandani avuthwa masinya, ngokuphazima kweso kukhethwe nosuku lokuthunyelwa kwabakhongi kwaCebekhulu. Kuthi ngokusondela kosuku abahambele phambili abakhongi u-Anna ukuze ayobika kwabo nanokwenza amalungiselelo afanele phela. Konke lokhu kwenzeka nje kanti uJazzman uthi lala lulaza bazokwengula, lolu suku athembise ngalo abakhongi ku-Anna, yilo kanye usuku eziwushaya ngalo phakathi kwakhe noJoyce uMaZwane. Kuphela nasozwaneni ezimenyweni ezinjengoVusi ebesezixoxelwe sakupikla ngu-Anna ngendumezulu yomcimbi womshado wakhe uZenzile noJiyane.

Kulokoza ithenjana empilweni ka-Annabel ngenkathi esethandana noBhekizenzo Msomi umfo waseDundee osebenza ndawonye noVusi Yeni. Zibekwa nje uBhekizenzo ubona izenzo zika-Anna zimenza afanelwe ukuba ngumuntu wokuthathwa. Uthathwa ikakhulu wukungaphuthi kwakhe u-Anna esontweni nawubumnandi bephimbo lakhe uma esecula umntanomuntu. Kuhamba kuhambe kuvele kuBhekizenzo ukuthi uVusi uyazana no-Anna. Uyaqhwardaqhwanda-ke bandla uBhekizenzo ngesimilo sentokazi. UVusi avele athi mlomo wami uyobe wonakele. Kunalokho uyayincomancoma okungayiphi. Ngokuphazima kweso uBhekizenzo uvuthisa indaba yokulobola u-Anna. Nguye lowaya uZenzile esezenza ngokuziphindiselela kuJiyane. Ngaphambi kokusuka eThekwini ukuya kubo ukuyokwenza amalungiselelo omcimbi womshado uhlasela uMaZwane alitheze phezulu, amgqeme uduma lwengozi olungeqiwa ntwala amshiye kubonwa ngokusa.

Buchitheka bugayiwe ngalesi senzo. UJiyane udinwa athelwe ngamanzi naye akhe elakhe itulo lokuziphindiselela. Ngosuku lomshado ka-Anna kusuka izidumo. Okokuqala kubonakala kuthleka imoto yamaphoyisa esontweni. Kuthi kusamangelwe kuthleke uJiyane ehambisana no-Ali kanye noSipho. Kuthi kusenjalo kusuke isidumo ngenkathi izalukazi zithi zifuna ukuhlola ubuntombi bukamakoti. Uzama ukubaleka, amsukele amaphoyisa ambambe ambophe. Ekuphumeni kwakhe ejele uzibulala ngokuzishisa ngomlilo. Indaba iphela ngebohlololo sekulandwa ngokwasala kwenzeka ngomlayezo oyintshumayelo yokuziphatha kahle entsheni owawushiywe ngu-Annabel esiqophamazwini.

3.3 ASIKHO NDAWO BAKITHI.

Lena yindaba kaDubazana kanye noMaZondi. Ithinta indikimba ubumuncu benhlalo yomphakathi oncishwe amalungelo ngesikhathi sokubusa kukaHulumeni wombuso wobandlululo eNingizimu Afrika. Indaba igxile ezigamekweni oDubazana noMaZondi kanye nezingane zabo uMakhosazana noNkosana abanqwamana nazo ngenxa yokuba ziqashi eNingizimu Afrika yobandlululo. UDubazana lona ungumhambuma osuphume ungena emajele uboshelwa ukwephula imithetho yezimvume zokuhlala emadolobheni. Kukaningi eboshwa eThekwini ephindiselwa

eFilidi lapho izincwadi zakhe ezimkhomba ukuthi wazalelwa khona. Nakhona lapha eFilidi babexoshwe epulazini eseyibhobhodleyana. Lokhu kwenza ukuthi kungacaci kahle hle ukuxhumana kwakhe nale ndawo, ngakho-ke zimbeka nje eFilidi ezakwadalawane abe ebamba izinto ezimphindisela khona eThekwini. Afikisane nazo ezikadalawane ebezingodukisile.

Indaba-ke igxila ochungechungeni lwezigameko zomndeni kaDubazana uphuma ungena emiqashweni. UDubazana oyindoda eqotho newunakekelayo umndeni wayo uzithola esezinkingeni ezahlukene ngenxa yokweswela indawo yokuhlala ethi yena, laphaya elokishini laseMlazi. Umndeni kaDubazana uqale uxoshwe nguMaNcanana unkosikazi wakwaSilangwe ngoba kunezinsolo zokuthi uMaZondi useqome ubaba wekhaya. UMngadi umchaza kumfanele ngempela ukubangumame olungafakwa olubuya nodaka kuye lo MaNcanana, kanti noSilangwe umchaza njengesiyiko sendoda. abakwaDubazana baxoshwa benganikwangwa nethuba lokuhlala ukuthi baphuma bashonaphi. Baqutshiswa ekhishini nguMbonambi osebenza naye uDubazana othintwa ukubona isimo abakuso. Ekuthungatheni kwabo indawo bagcina beyozithela kuPhathaphatha umfo kaNyokana. Uchazwa afaniswe nayo ngempela-ke inyoka uNyokana lona. Ukufa kwezintaba okunguPhathaphatha lokhu kuhlala kodwa endlini yaselokishini emagumbi amane. Zibekwa nje uNyokana ubashayela imithetho eyephulwa uyena kuqala. Uyehluleka ukukhipha imali yokuhlanganisela okuya ngasethunjini. Kodwa kuwo lowo mnyama akasiminzi kuyafiwa! Indaba isiyoniwa wukuthi abakwaDubazana bapheke inyama yengulube angezwani nayo uNyokana lona. UNyokana uyaqanganisa asonge kube njeya. Lezi zinsongo zelanywa ukugulukudela kwezigebengu phakathi kwamabili ekamelweni eliqashe abakwaDubazana, zibashaye zibashiye zibendlulile. Okuxakayo wukuthi umnininuzi akazi nanyaka uma esebikelwa ngalesi sehlo.

Zelamana eduze izigameko ezikhomba ukuthi itshe limi ngothi enhlalweni yabakwaDubazana laphaya kwaNyokana. Igoda selize ligqabuka ngokufika kukaMaDuze ozibiza ngokuthi uyingoduso kaNyokana lona. UMaDuze uvalelwa ekamelweni cishe ngenhloso yokuthi angasondelani nangephutha noMaZondi. UMaDuze lona usehlebelwa uMaZondi ngezigameko ezihlasimulisa umzimba

ezenziwa nguPhathaphatha lona. Uthi uPhathaphatha wamlutha ngamakhubalo maqede wambulalela indoda yakhe, waqeda lapho wangenela izimali ezazishiywe yindoda wazishaya wazibhuqa. Uxwayisa uMaZondi ukuthi akahlale ngokujejeza ngoba lukhulu luyeza luyanyelela nakuye noDubazana. Esathuthumela enjalo uMaZondi usephinda ulunywa indlebe ngumame thize azithela kuye ezitolo omzekela ngetulo lokubulawa kukaDubazana elihlelwa nguNyokana. UMaZondi nezingane baphuma ngezamawuba, bathubeleze baze bayofinyelela kuDubazana emsebenzini. Kucace ukuthi akulalwe bume khona edolobheni lapho ngoba kungasekho ndlela yokubuyela emuva emqashweni. Kusa bacoshwe uMaMlambo wakwaMlangeni. Unesihe lo mame. Indaba isiqala ukusolisa ukuphindeka komphehlu kwabakwaDubazana uma sekufikwa kwaMlangeni. Kuhlaluka ukuthi umndeni wakwaMlangeni uwonke ungamashumi amane nantathu. Kulo mndeni ongangoZulu eya emakheni akukho namunye osebenzayo. Kucace khona-ke ukuthi amehlo athe njo kuDubazana noMaMsomi ukuthi bafake isandla ekutholweni kokuya ngasethunjini. Kucace zibekwa nokho ukuthi ucu alulingani, ngisho sebezama ngakho konke okusemandleni ngeke bakwazi ukondla la mashumi amane nantathu emilomo. Amadodakazi alapha ekhaya aqinisa ezinkambeni kunasemabhodweni. Kucaca nokuthi amadodakazi kaMaMlambo afuna ukuzifikela mathupha kuDubazana. Ibaningi nemizamo yokudala uqhekeko phakathi kukaDubazana kanye noMaZondi. UDubazana uqatshulwa nangesitebhutebhu somlomo, ukuze kuhlabeke uMaZondi. Indaba yonakala okokugcina ngokufika kukaMaqhobozela Qumbisa. Uyinjinga eyondla ubhuzane lwakwaMlangeni ngotshwala, ngakho-ke akaconsi phansi. Uye lowaya esesho ukuqhobozela uMakhosazana. Ubhadanywa uMaZondi engakasigewuzi nokho isikhwebu. Ngobunhlenhle obukhulu icala lonke ulethwesa uMaZondi, esho nokusho ukuthi yena engowakwaQumbisa usinde ngokulambisa kumalokazana kaDubazana esesho ukumqhobozela. Kube ukuphela kwaso-ke isikhundla kwabakwaDubazana.

Ukusuka kwaMlangeni abakwaDubazana bathuthela emjondolo yaseBusani. Umndeni kaDubazana ufika kule mjondolo ngesikhathi esibi sokungqubuzana kwezinhlangano zombusazwe. Ufika nje uvakashelwa yiqulu eliholwa uNjayiphume lizobabuza ukuthi bayiliphi. Emva kokunkwankwaza okuningi, uDubazana ugcina

ekhethe ukubamdibi munye nalo leli qembu. Batshelwa ngemithetho yakhona-ke. Kunamakhempu aphoqiwe kanti futhi umthetho baziphathela bona lapha emjondolo, amaphoyisa awalubhadi lapha. Kunjalo nje akubikwa lutho olwenzeka kule ndawo kwabomthetho. Kungakapholi maseko uyasuka umshikashika wekhempu. Ubashiya bexhwalile abakwaDubazana ngokunukubezeka kwezingane zabo zombili. Dukuduku kusuka isidumo sokubulawa kwentsha yakhona emphakathini ngoba isolwa ngokuthi ibonakale incokolisana nephoyisa. Kuhlaselwa nomphakathi waselokishini elakhelene nale mjondolo lapho uDubazana ephoqwa khona ukuthi abulale umuntu wesifazane. Inhloko ihlukana nesixhanti ngokuhlaselwa komndeni kaDubazana kuze kunukubezwe uMaZondi uqobo. Baphuma ngomnyama baze bayozilahla emagekeni esonto.

Kulapha-ke lapho umndeni kaDubazana ocoshwa khona umndeni wakwaMpanza. UMpanza uthinteka kakhulu yisimo abona umndeni kaDubazana ukuso. AbakwaMpanza babacoshwa ukubacoshwa bayobafihla emzini wabo kanokusho khona elokishini laseMlazi. Babembulela nangokokwembatha njengoba befike beyizinhhlwa uqobo. Indaba isiyoniwa ukuqhelelana phakathi kukaDubazana noMaZondi. Emva kokugetshengwa kukaMaZondi, uDubazana usenqena ngisho ukumthinta ngomunwe unina wezingane. Kuyawandisa-ke umunyu lokhu kuMaZondi osehlala eyizichitshana nje. Kubanhlanga zimuka nomoya noma bethi bayazama ukuphonsa itshe lokuchibiyela la mantwayintwayi abakwaMpanza. Emzamweni wokuchibiyela sekuze kubakhona ukujwayelana nokuzwana phakathi kukaMpanza kanye noMaZondi. Yikho lokhu kujwayelana osekuze kubawisela esonweni. Phezu kokuzishaya nokuzisola kubona bobabili, sekuqhamuka ungiyosho.

Kuwo lowo mnyama kuboshwa uDubazana ngendlela engaqondakali. Kutholakala izidakamizwa ezimpahleni azidayisa ngoba ezama ukwesekela umndeni wakhe. Esaboshiwe uDubazana uyateta uMaZondi, igama lengane kuthiwe uMxolisi. Bathi uMxolisi ngoba bethi baxolisa ngesenzo sabo sokuwela esonweni. Lesi sigameko siyawuhlakaza umndeni kaMpanza, uMaDlamini aziphindelele kubo. Buchitheka bugayiwe sekutheleka uDubazana kungazelelwe phakathi kwamabili. Uyehluleka uMaZondi ukufihla ukuthi le ngane ayiphethe ekabani. UDubazana udinwa athelwe

ngamanzi, kusuke uthuli lwezichwe esezifikela mathupha kuMpanza. Kulokho kungqubulana kwezingqungqulu lugcina lugoba ngakuDubazana uphondo. UMpanza umhlala kabi ngobhongwana elekelelwa uye uMaZondi agcine ashone uDubazana. Besadidizela ababone uNkosana. Bamthwale-ke uDubazana osegugodo bamfake emotweni ngomnyama bayomhlala ehlathini. Utholwa esabola ehlathini lapho. Umndeni wakwaDubazana awuhlonizi ngokuthi unuka uMaZondi noMpanza ngokufa kukamfowabo. Kukhuzwa ubungqayingqayi abakwaDubazana sebengcwaba uMaZondi noMpanza bezwa.

Emva komngcwabo uMaZondi uphindela kubo. Nokho iyamxaka impilo yasemakhaya angasayejwayele nokwenza isihambisana nokukhunjwa ngenjumbana. Ngakolunye uhlangothi uMpanza uzama ukuciciyela umndeni wakhe osunhlakanhlaka. Lapho sekungathi kubangcuba ngconywa, qathatha uMaZondi kwaMpanza. Uzocela ukutholelwa indawo yokufihla ikhanda kanye nomsebenzi. Lizimuke ngokunye ikhanda lendoda. Isibhekene nengwadla yokusiza uMaZondi ukuze kusizakale nendodana yayo uMxolisi kanye nokuqoqa uMaDlamini kanye nezingane. Kukhona nokuzishaya kuMpanza noMaZondi asebekipitile ngesenzo sokubulala uDubazana. Inkinga nje ukuthi le eyokubulala ixoxeka ishetshwe namanga ngisho isivunywa phambi kukamfundisi. Selenyukile neqhaza eselibanjwe uMpanza noMaZondi emisebenzini yesonto kanye neyomphakathi ngakho belu ukuzishaya. Inkinga nje yiyo eyokuthi ingena ingenile imibiko ekhomba ubunhlakanhlaka bezingane zabo. UNkosana useyeke nesikole. UThabethule ulinyazelwa into engekho ngoba kusolwa ukuthi uthandana nengoduso yomuntu eyayihlala lapho abasebeqashe khona. UThabisile usekipitile ngoba kubonakala ukuthi kuphephe kangcono kubo kwesoka lakhe kunalapho ababegobe khona amadlangala nonina.

Isimo sishuba kakhulu lapho sekutholakala uNkosana osengumdlwembe wasezitaladini zeTheku. OMaZondi noMpanza bayamqoqa kodwa kucace ukuthi umonakalo usungenhla kwamadolo. Useneso elibi elikhomba ukuthi likhona igqubu alibambile. Uhlala engunaza iculo elithile izinhlamvu zalo ezingezwakali futhi ezingaziwa muntu. Lokhu kuqondana nesimo nesikhathi lapho kubusa intsha

efundayo kanye nokuthiwa ifunda isikole ibe ingafundi. Iyona le ntsha ewumthetho. Kunabashushisi nabehluleli abakhipha izigwebo ezedlula nemiphefumulo yokugaxwa kwabantu amathayi kungabi ndaba zalutho. NoNkosana ungena kulowo mshungu agcine eseshiya 'ikubo'. Ubasophondweni kuleli butho lentsha. Selivuthiwe nehube ahlale elingunaza. Lixoxa indaba equbula uhlevane. Indaba yempindiselo kubantu ababona bebulala uyise.

UMpanza uthola ucingo olumexwayisa ngokuthi kukhona okusina kumjeqeza. Inkantolo isimbeke icala lathethwa watholakala enecala mayelana nokubulawa kukaDubazana. Ucingo luthi nesigwebo sokugaxwa isicathulo semoto sasesikhishiywe. UMpanza wehlelwa nayinkinga yokufa kwemoto ngalo lolo suku, into eyayingakaze imehlele. Ugibela amatekisi aye kuMaDlamini, afike amxoxele ukusuka nokuhlala ngodaba lokubulala uDubazana. Uma esephindela ekhaya esephethe nokokulungisa imoto uzithela phezu kwayo inkantolo yentsha ihuba lelo culo elisiphuzelisa unwele. Imbambe imqhube imyise esihlahleni sakwaNozililo eMphelandaba. Icala lishushiswa ngokushesha lenganyelwe umehluleli omkhulu uNkosana okunguye okhipha isigwebo esingumnqamlajuqu. Kuwo lowo mnyama kutheleka uMaZondi ehamba ngeveni kamfundisi namakholwa. Bazama behluleke ukuxolisela uMpanza esixukwini esesisho ukumudla simfele simshebe naye uMaZondi. Uyaphunyuka uMaZondi ngokucoshwa yimoto eyayizedlulela. Kusala kubanguyena umehluleli mathupha ogaxa uMpanza ithayi lemoto, maqede athelwe ngophetholi, okhelwe ashe angqongqe. UMaZondi owathi angacoshwa yimoto maqede wathubeleza wayohlaba umkhosi emaphoyiseni, wafika selidume ledlula namaphoyisa lawo.

3.4 IFA NGUKUFA

Lena yindaba yomndeni kaMbongeni Ndlovu, umfo waseMawosi. Indaba izinze edolobheni laseMgungundlovu. Ingeniswa endaweni yakwaMachibise. Sethulelwa umzabalazo kaMbongeni enyukwa yimpilo yasedolobheni. Phela uMbongeni lona uxabana nengalo yomthetho ngenxa yokungabi nazimvume zakhona. Kuseyisikhathi

esiphoqa ukuthi umuntu akabenemvume yokuhlala edolobheni. Impilo kaMbongeni ivezwa iwumzabalazo kamaklubhana phakathi kwakhe namaphoyisa. Ushesha abufunde ubuchule namasu okuphila kulesi simo esingamvuni umuntu ozithambisayo. Uthola itoho eNdiyeni lakwaNaidoo. Ngokuphazima kweso siyaguquka isimo sokukwazi ukumelana nezingqinamba zedolobha kuMbongeni. Uzisungulela elakhe ibhizinisi lokudayisa izithelo elidlondlobala ngokuphazima kweso.

Unqwamana nophumalanga sikothe wentokazi yakwaShezi enguBongi, uMusgrave. Uqomisa nangempela imqome le ntokazi. Okuphawulekayo ngokuqonywa kukamfo kaNdlovu ukuthi ucu ulugaxelwa evenini yamaphoyisa, sebeshaqwe bobabili noBongi. Cishe yikho lokhu kuboshwa kanyekanye okubaqinisayo kubenze babambisane kuyo yonke imizamo yabo yempilo elandela lapho. Baganana ngemali ezuzwa ekudayiseni izithelo. UMaShezi uwubamba ngokushesha umoya wokudayisa. Naye wehla enyuka edayisa isitambu nenyama. Uyanda ngokushesha umndeni. Belamanisa ngokuthothana amadodana amabili, uThemba noSithembiso. Kamuva babuye belanywa uXolani laba bafana. Amadodana amadala abamba iqhaza elibhekile emizameni yabazali yokuxosha ikati eziko.

UNdlovu nomndeni wakhe uyiziqashi, wandelwa ukuba ngomanxiwa angamili mbuya. Yikho lokhu kuthutha bephelezela okuze kubahlanganisa noMakhwembe Mkhize. Le ngwevu yaba yisisekelo esisemqoka empilweni yomndeni wakwaNdlovu. Ukuphokophelela phambili kwenza ukuthi uGatsheni athenge isitolo nesilaha kuLanga. Ngokushesha la mabhizinisi ayesebile avuka ama ngezinyawo. La mabhizinisi elanywa ithirumu. Yaba nkulu intuthuko nenqubekela phambili kwaGatsheni. Le ntuthuko isipheleliswa nawukwaxhiwa kwesiqhimuqhimu senxulumakazi lomuzi wesimanje oyisitezi. Indaba isiyoniwa ukugadla kokufa kungazelelwe, kuthatha yena uqobo uGatsheni.

Ukuhamba kukaGatsheni sekuvulela umngcwabi wakwaGrieve & Dunstain Undertakers ithuba lokungena ngenxeba. UDustin Redgrave lona. Kuhle kwesifo somdlavuzi uRedgrave ungena kancane kancane emndenini osuwenganyelwe umfelokazi onguMusgrave, maqede awuvukele esiswini okwamankwebevu. UDustin weshela umfelokazi aqonywe maqede aqale umkhankaso wokuqhelisa amadodana ayenezimpawu zokungamnambithisisi kahle, ikakhulu inkosana uThemba. Kuba ongaphansi nongaphezulu! Ukungakhothani phakathi kukaDustin Redgrave kanye namadodana kuholela ekuthini kuze kubanjwane ngezandla phakathi kwakhe noSithembiso. Lwagoba kalula uphondo ngakuSithembiso. UDustin uyengela uMusgrave ophathe lokuthi bavule elabo ibhizinisi labangcwabi. Kuthi noma enqaphaza uMusgrave kodwa bese kuqhamuka isihlava sokuthi uDustin abemningi khona lapha emabhizinisini akwaNdlovu ikakhulu ethirumu ngalo uhuntshu lwemoto ethwala izidumbu. Lokhu kuphithiza kukaDustin ethirumu nemoto yezidumbu kulibangela isigcwagcwa ibhizinisi kubathengi. Kwanda amahemuhemu athi amagwinya asethirumu athoswa ngamafutha abantu.

Ukuba nyamanambana kwethirumu kufinyelela ekuhlaselweni kwalo umphakathi oshiya ulendlulile. UDustin uqhubeka nezinhliso zakhe zokuhlakaza ubudlelwano phakathi kwamadodana amadala akwaNdlovu. Ufaka uSithembiso ophuzweni oludakanayo ayengafuni nakulubona uThemba. URedgrave uqhubeka nokuwanunusela ngomshana wakhe onguphumalanga sikothe uLinda. USithembiso uphithana ikhanda ngoLinda lo, ashele aqonywe. Nangempela leli su libukeka lisebenza okwesikhashana. Ayaqhelelana amadodana akwaNdlovu. Uyakhulelwa uLinda. Akhulelwe noMusgrave. Siyaguquka isimo kwaNdlovu noma sithi kwaRedgrave. URedgrave uthathwa yingozi yemoto. USithembiso ushada isinyelela noLinda wakhe, engazi lutho ngalokhu umnewabo uThemba.

Uyabeletha uMusgrave. Igama lengane uDaniel. Akaconsi phansi kunina uDaniel. Uhlale emqaphele ngamehlo okhozi. Ngakolunye uhlangothi ilokhu ivuthe njalo inzondo kuThemba. Umzondela ukufa uDaniel. Umbona eyingozi, kunguye ongase ashaqe ifa lakwabo. Uyashuba umbango wefa phakathi kukaThemba kanye nonina

uMaShezi. Kwenzeka izigameko ezihlasimulisa igazi. UMaShezi ungenelwa yisigebengu esimqola simshiye nomqondo wokuthi besithunywe uThemba. Kamuva noThemba uhlaselwa izigebengu zimshaye zimshiye umndondo, ayovuka esibhedlela. Ekuvukeni kwakhe esibhedlela wakha isu lokubulala uDaniel. Umpitshiza ngemoto ngokwelekelelwa uSithembiso.

Kumthena amandla kuwaqede nya ukufa kukaDaniel unina! Ubuyisela lonke ifa emadodaneni akhe. Kodwa esikhundleni sokuba uThemba noSithembiso bajabule, bavele batshoda. Nasemgwaqeni beshayela babona umfanekiso womuntu ongekho. Lokhu kuholela ekuthini kugcine kushona uSithembiso. USithembiso utholakala esethule emangcwabeni.

Bayaganana oThemba noLinda. NoThemba uyabuyisana nonina. Amabhizinisi bawasabalalisela nakwamanye amazwe. UMusgrave uzitholela injinga yakwaMthembu asehlekisana nayo. UThemba ulinyazwa yizigebengu ebezibabamba inkunzi. Zimxoba ngemoto ngendlela efanayo naleyo abagxoba ngayo uDaniel. Lokhu kulimala kwakhe kwenza ukuthi ahlambuluke kunina. Uthuthelwa esibhedlela lapho afike alulamele khona.

3.5 USUMENYEZELWE-KE UMCEBO.

Lena yindaba yomcebo wezigidi ezimbili namakhulu ayisishagalolunye ezinkulungwane zamarandi owinwa uMirriam Nomvula Mazibuko emjahweni wamahhashi. Indaba ithinta indikimba yobuqola lapho amaqola ehlukene efuna ukuzifikela mathupha kulo mcebo. Lo mcebo ufika nenguquko enkulu empilweni kaMirriam kanye noGenyeza Ntshangase isoka lakhe. UMiliyemu, okuyindlela isoka lakhe elimbiza ngayo uzisebenzela emajalidini aseThusini eThekwini. Inkaba yakhe iseMangwaneni eBergville. Umcebo uphenduka ube umazibuthe wenhlobonhlobo yezigebengu kanye nowaka nabo abafuna ukuzitapela ngandlela thile kuwona.

Kusuka igidigidi lezgameko ezahlukene lapho uGenyeza Ntshangase ephunga nxazonke lezi zigebengu ngemvubu nomshiza wakhe.

Uqobo lwendaba lugxile kakhulu khona eThusini. UMiliyemu uze uzuza lo mcebo nje ngoba evame ukuthunywa uBrenda umkaDicey asebasebenzele iminyaka, ukuba ayomdlalela amahhashi ethotho. Naye-ke uMiliyemu sewaze wafunda ukuzibhalela ezakhe izinombolo. Wethembela kuye uBrenda lo ukuthi ambhekele izinombolo eziwinile ephephandabeni langeSonto ekuseni. Nakho-ke ngempela ucilo esethuka ezishaya endukwini. Awine izishaqane zemali. Engakanani pho yona! UBrenda uyethembeka ayimemezele indaba yomcebo kaMirriam. Ayimemezele kuyena uMirriam nakuGenyeza.

Indaba inongwe ngamahlaya ancike kakhulu kunkabimalanga onguGenyeza. Unendlela yakhe ehlukile yokubiza amagama omphakathi wasesilungwini ahlala nawo. UBrenda lona unguBrendi, uDicey unguDayisi. Umqashi wakhe uCampbell unguKhambule. Nomcebo lona osuzuzwe yisithandwa sakhe uyehluleka ukuwubiza, kwazise ukubala kwakhe kugcina enkulungwaneni. Izigidi zamarandi-ke abakhwekazi! Uthi ewujabulela umcebo wesithandwa sakhe uGenyeza kodwa kusheshe kuvele nokuzenyeza okuthile. Uzizwa eyisehluleki esikhulu nangalo mculo omdumise kuyo yonke indawo yaseThusini. Uzibona esechithe isikhathi sakhe ngokucula okungenanzuzo ekubeni uMiliyemu esezuzile ngamahhashi akhe. Kubhoka nesikhwele kubenjeya! Zibekwa nje uzwakala edonsa ngendlebe uMiliyemu ngokuthi akoqaphela izigelekeqe ezifake amayembe amhlophe qwa kanye nothayi ngoba yizo eziyingozi kakhulu. Ammise idolo-ke nokho uMiliyemu ngokuthi konke lokho ukuqaphele ngeso lokhozi.

Bayaphelezelana bayochwathika edolobheni beyojabulela lo mcebo. Kulokhu kuphola kwabo kusuke esikhulu isiphepho esimkhonondisa kakhulu uNtshangase. Kwaba sengathi lesi siphepho sibikezela iziphepho ezazisabahlalele ngenxa yalo

mcebo. Iziphepho zokweyiwa ngoba kungalindelekile ukuthi banomcebo kanye nalezo zamankentshane ayaziyo eyomcebo. Baqalwa ukweyiwa yiphoyisa lasegalaji elidayisa izimoto elibahleka usulu uma bekhombisa ukuhehwa izimoto zikanokusho. Nomdayisi wazo izimoto uqobo, ubahleka usulu. Kuthushuka nabeluleki bezezimali zomjaho oSkiti bakhona lapha eThusini, abeluleka ngokuthi uMirriam kufanele achithe ishobolo lemali yomjaho ngokuchitha uhlweza ezihluphekini zaseThusini. Kusuka igidigidi lapho uMirriam noGenyeza sebephelezela ukuyokwemukela isheki lemali yomjaho. UGenyeza akafuni ukwehlukana nomshiza wakhe. Uthi yiwona kanye aqaphe ngawo izigebengu. Bathathwa izithombe kube kuhle kudele. Kule njabulo indaba isiyonakala lapho uGenyeza eseqisa emanzini amponjwana ehhotela iRoyal. Zisizakale-ke izintatheli zamaphephandaba ezazilokhu zibabeke ezithendeni. Indaba yomcebo nokudakwa kukaGenyeza kwasa isigcwele emaphephandabeni.

Kwasa zasuka izidumo eThusini. Nango phela uGenyeza elunywa indlebe uHlulintombi osebenza egcekeni khona laphaya kwaDicey ngokutheleka kwenziswa yakwaMadonsela yomshuwalense! Ufika akhwele phezu kwayo ngemvubu le nsizwa uGenyeza. Kuwo lowo mnyama kutheleka insizwa yakwaNgubane ithi izodayisa ifenisha kanti izozithela kumalunda. Yaqhuma imvubu! Akuphelanga sikhathi esingakanani kwasuka isidumo sezintatheli zephephandaba. Zakhishwa ngomkhulu ushova. Uphinde awuhlabe futhi umkhosi uHlulintombi ngokufika kukaNdebezinoju, umsakazi. Wawuhlakaza ngokuphazima kweso nalo mhlango kaNdebezinoju uGenyeza. Umuzi wakwaDicey uphenduka inkundla yodlame nenkantolo yokuthetha amacala kaGenyeza okuqondisa izigwegwe. UDicey uzithola ephoqekeka ukuthi amangalele uGenyeza kumqashi wakhe uCampbell ngezigameko zakhe zokudaxabula amaqola azoqola umcebo kaMirriam.

Sishuba kakhulu isimo ngokuqhamuka kwamahuzu amakhulu aseThekwini angabangani angomshumayeli Nkosiyaphakade Ebenezer Chule kanye noDaffo Sithole naye onguMshumayeli. Laba owaka abasebenza ukuyenga abafelokazi

maqede balishaye balibhuqe ifa elalisuke lishiywe ngamadoda. Awufuna ngamehlo abomvu lo mcebo waseThusini. Inkinga yala madoda yimibiko yesibhaxu esinuka kumfo kaNtshangase, uGenyeza phela. Emva kokuqagulisana ukuthi ubani ozowaka uMirriam, kugadla kuqala uDaffo ozenza uDokotela Sengwayo wasemahhashini. Ufike azichome kumalunda, imnethe imvubu.

Indaba yomcebo kaMirriam igcina ifinyelele nakwabo eMangwaneni. Itholwa uMeyili uyisemncane kaMirriam ozisebenzela kwaloliwe. Ngokushesha uhlanganisa umndeni awuzekele ezomcebo, maqede aphakamise ukuthi kufanele alandwe eThekwini uMirriam ngoba lo mcebo uwunikwe ngoyisemkhulu. Owomndeni-ke uma kunjalo. Akasafuni nakuyizwa eyokuthi uMirriam uze ubaseThekwini nje waxoshwa nguyena. Unina kaMirriam uMaNdelu uzithola esethwele elikhulu icala ngokungayivezi emndenini le ndaba yomcebo. Kwala noma esechiphiza echaza ukuthi naye ubengayazi.

Ungenisa ngobuchule uChule laphaya eThusini. Uthenga ngemali nangotshwala lona kanye iphoyisa likaGenyeza uHlulintombi, ukuthi limgadele uNtshangase. Ungena uMirriam ngokuzenza umfundisi ozocela ibandla lakhe umnikelo. Kuwo lowo mnyama besaxoxa uyatheleka uGenyeza. Ubhabhadisa uHlulintombi ngempama evuthayo maqede adedele izinja zakhona kwaDicey zimnikize uChule. Phezu kwalesi sigameko, uChule akalilahli ithemba. Uyabuya ntambama azobikela uDicey ngokumvelele emini. Nokho kucaca ukuthi akuphokophelele kakhulu yikho ukubonana noMirriam baxoxe.

Siyashuba isimo eMangwaneni. uMeyili udinwe uthelwa ngamanzi ngokuqubisa kukaNomvula engabaphenduli ngodaba lokubuya nomcebo eze ekhaya. UMaHadebe unkosikazi kaMeyili eqhutshwa umona uphuma uphumo lokuyofuna ushevu. Ufuna ukudlisa uMaNdelu maqede alandelise ngaye uNomvula lo ukuze ifa libuyele ngakwakhe. Ngenhlahla kukhona obezwayo bexoxa noMaNkwanyana okuthengwa kuye ushevu, maqede amexwayise uMaNdelu. Inyama enoshevu akayidli uMaNdelu kodwa uyiphainja nekati okufa ujuqu. UMaHadebe ubuye aqhamuke nesu lokuthi

kuthunyelwe izigebengu kuNomvula, zimbambe zimdlise umuthi ohlanyisayo. Kujutshwa indodana yakhe uMaHadebe lona ewuMahuzu. Aliphumeleli naleli su. Kuthushuka uChule ephethe isibhamu lapho nje izigelekeqe zikaMahuzu zisadidiziselana noMirriam. Zidlubulundela zishaye zichithe kanti ziyofihlizwa iloli zife ujuqu zonke endleleni.

UChule useqomisa uqobo lokuqomisa manje kuNomvula. Akamile nangobuchule bokugudluza uNtshangase ukuze umcebo ubuyele ngakuye. Kutheleka umseshi kwaDicey. Umbhadama oqotsheni uNtshangase ebhaxabula uHlulintombi ngemvubu. UGenyeza ukhalelwa amasongo kasigonyela yize enokusola ukuthi lo mseshi wefana noDokotela Sengwayo. Umseshi lo umthatha ngemoto uGenyeza aze ayomehlisa esimobeni esingasoThongathi. Ufika itshe selome inhlama kwaDicey, engasabonwa nangokhalo uMiliyemu.

Kulowo mzuzu uMirriam uphenduka emafutheni obukhazikhazi bomuzi kaChule. Utshengiswa amabhizinisi kubekuhle kubenjeya. Uphathwa ngezandla ezintofontofo ngendlela angakaze acabange ngayo selokhu azalwa. Ukuhamba kukaMirriam eThusini kumfaka umfutho omusha uGenyeza kwezomculo. Ngokushesha izwi lakhe lizwakala linkenteza emisakazweni ehlukene ayishaye ingoma aze azibongele ngazo izigameko ezithinta uMiliyemu noChule. Siyamenyelisa lesi senzo uChule. Phela ubengacabangi nhlobo ukuthi kukhona into eyephusile engaqhamuka esiphoxweni esinguGenyeza. Ukutshoda kukaChule kwaba sengathi kuliqhubela phambili iqembu likaGenyeza. uChule noMirriam bayashada. Nakhona belu umshado ongenalo uthando ngakuChule, kodwa umzamo wokuthi kuhlanganiswe amafa ukuze umcebo ubuyele ngakuye uChule. Ulokhu egadlile uGenyeza ngomculo ogudla uChule. Osekumxaka kakhulu uChule, ukubona ukuthi kwaMirriam uyawuthokozela lo mculo. Usengenwa umqondo omtshela ukuthi uMirriam noGenyeza bazobuyelana. Abone kungcono ukuthi amgudluze lo Mirriam maqede yena abuyele nefa kunkosikazi wakhe omdala.

Kulowo mnyama buyaguquka ubudlelwano obuvela sebuntengantenga ezigelekeqeni ezingoChule noDaffo. Kuvela ukuthi uDaffo kade eseqomisa kuMirriam. Udinwa

athelwe ngamanzi uChule. Kanti kuzoqondana nokuthi uDaffo aboshelwe amathikithi ezibozi zezimoto zakhe ayengasawakhokheli. UChule umkhokhela imali yebheyili ejele maqede amphathise okwesicashalalana sakhe. Lokhu ukwenzela ukuthi uDaffo azibone eseshayekile ukuze amsebenzise kahle ezinhlosweni zakhe.

Nebala uChule wethembisa uDaffo itshe lemali, kuphela uma evuma ukuthi ambulalele uMirriam. Isu lithi uChule uzothatha uMirriam bayophola naye endaweni ekude. Kuyothi uma sebebuya lapho, bese enza sengathi imoto impantsha isondo. Kuthi uma besayixakazisa bese kuvuka uDaffo nenkabi ayobe ehamba nayo uJamu. Bamhlanganisele bambulale uMirriam. UChule bamthintathinte ukuze kube sengathi usinde naye ehlaselwa. Lo mgoga kaChule uyagwibika ugcine usubambe yena nezigelekeqe zakhe. Esidididini esisuka lapho, uChule upitshizwa yimoto ayeshaya sengathi uhlola okuthile ngaphansi kwayo afe. NoJamu imoto kaChule impitshiza imhlanganise nekaDaffo afe ujuqu. UDaffo osindayo kodwa abanjwe ezakwadalawane. Usinda kanjalo uMirriam agcine esebuyelene nesithandwa sakhe seminyaka uGenyeza baganane.

3.6 IZIBOSHOWA ZOTHANDO.

Lena yindaba ethinta ukuthandana kwabantu bezinhlanga ezingefani eNingizimu Afrika esakhungethwe ubandlululo. Imithetho yezwe ayikuvumeli ukuthandana phakathi kwezinhlanga ezahlukene. Bonke abephula umthetho ovimba ukuthandana phakathi kwezinhlanga ezahlukene bayiziboshwa. Iziboshwa zomthetho eziyiziboshwa zothando. Iziboshwa ezihamba phambili-ke oSayitsheni Wellem De Wet othandana noThandekile Mhlophe. Kulandele abathandana ngokufihla uKheneli Merriman Hurter othembuza abesifazane abangemhlophe oMavuthela Shisani kanye Marilyn Hurt ongumfelokazi. Kukhona nomqangabhodwe onguLefthenenti Kheneli Piet Graves ongafuni nakuyizwa indaba yokuthandana phakathi kwabamhlophe kanye nabamnyama. UGraves yena akaqonyiwe kodwa ekugcineni kwendaba uvezwa ebagcweleza abesifazane abamnyama.

Le ndaba izinze edolobheni laseMgungundlovu endaweni yasePrestbury lapho okuhlala khona umfo ka-De Wet. UWellem De Wet uyiphoyisa lezomoya obuya asebenze abeyiphoyisa elifaka inyumfomu. Umsebenzi agqame ngawo owokususa abantu abahlala ezihlalweni okungeyizo ezabo njengoba zehluswe ngobuhlanga nje. Abantu abamnyama abalanyelwa behleli ezihlalweni zabantu baseYurophu ubasusa ngesankahlu abafune ipasi nesipesheli maqede baboshwe kube njeயaya. UDe Wet waziwa idolobha lonke laseMgungundlovu futhi uyesatshwa ngenxa yesandla sakhe esiqinile ekuphoqeleleni ukugcinwa kwalo mthetho. Yikho ukwenza lo msebenzi wakhe okumhlanganisa noThandekile Mhlophe iphofukazi eliyiBantu *female*, uWellem azithela kulo lihleli lingazi nanyaka ezihlalweni zabaseYurophu. UThandekile ukhombisa ukungazi nokuthi lidumephi noma uWellem esemkhankatha emdlakadla esho ukumudla amfele.

Ithonya likaThandekile liyamehlisa uWellem bagcine sebexoxa ngokuzwana. Ukuzwana okugcina ngokuthi uThandekile azicelele umsebenzi-aqashwe. Ukuqashwa kukaThandekile kususa uchungechunge lwezigameko eziveza ukucwaswa kwabebala elimnyama becwaswa ngamabhunu. Ukuze uThandekile aqashwe ngokuqondile kumele abenesipesheli. Lesi sipesheli kumele asithole kwaMbilakhahlela. Umuntu oyisixazululo kwaMbilakhahlela kuba uNogwaja Ndebele ongumabhalane obhalwe ukugajwa uphuzo oludakanayo ebusweni. Bazama ukumgola uNogwaja kodwa ahluleke.

Kuvela ukuthi uThandekile usemkhankasweni wokuzithuthukisa ngokufunda ngeposi eyunivesithi. Uyethuka uWellem ngenkathi elamela lokhu, ikakhulu ngoba yena ugcine ebangeni lesishagalombili. Kodwa uziqinisa idolo ngokuthi yize egcine kuleli banga ungcono ngoba yena ufunde imfundo yabelungu. UThandekile ulwa nokumguqula uWellem. Umtshela ngobumqoka bokufunda. Kufika isoka likaThandekile asandakuliqoma alixosha kabi uWellem. Ekuhambeni kwezinsuku ekuxoxeni kwabo bagcina bavumelane ngokuthi noWellem uzozama ukuqhukuza afunde naye. UWellem lokhu kufunda ukubona kuyindlela enhle yokudoba

uThandekile ukuze akwazi ukumguqulela ophikweni lwamaphoyisa ezomoya abeyimpimpi. Kodwa ngenkathi uWellem ethi uzama ukudoba uThandekile, uya ngokuya elugwinya udobo lukaThandekile ogadla ephindelela emfaka umoya ophambene nemfundiso yabamhlophe abacwasayo. Uya ngokuya eguquka uWellem. Ukuguquka kubonakala nangendlela awenza ngayo nomsebenzi wokuqondisa izigwegwe kulabo abahlala ezihlalweni zabaseYurophu.

UNogwaja ugcina egolekile ekwakheni isu lokuthi uThandekile athole isipesheli. Udobo lukaWellem kuba yiwo lawo manzi angaconsi phansi kumfo kaNdebele. Aqashwe ngokuphelele-ke uThandekile. Kuwo lowo mnyama uya ngokuya eqhela uNina Nel ingoduso emqondweni kaWellem. Kuthi kanti usuku lomshado beselukhonjwa eduze, uWellem abike imbiba, abike ibuzi aluhlelise. Kuwo lowo mnyama uWellem udalula isifuba sakhe kuThandekile. UWellem utshela uThandekile ukuthi kade elokhu emcathamela ngonoxhaka ocupha labo abanomoya wobuphekula. Ubeze amcabangele ngisho ukumbulala imbala. Ngesikhathi ludlanga uthando lukaThandekile, zima lukeke izinto ngasemsebenzini kuWellem. Ufikelwa isiqhoqho samaphoyisa ezomoya aholwa nguLefthenenti Kheneli Piet Graves. La madoda amsola ngokuthi akasawuthandi umsebenzi wakhe. Ayakuveza ukuthi selokhu kufike uThandekile kwaguquka ukwenza esethenjweni sawo esinguWellem. Abantu akade ebabopha usehlekisana nabo. Namaphoyisa amnyama asemphulula ikhanda emsebenzini. Bamshiya edideke waphela uThandekile emva kokuba bemxhawule bathi bayezwa nokuthi bayathandana noWellem. Kwandlwana yakhe uThandekile bayishiya beyipekequle yamabheketwane. Kuphithene imiqondo eshayisanayo kuWellem ngoba kuwo lowo mnyama uyeshela lapha kuThandekile, amuzwa esemkhonze lokhu okuxakayo. Kuyanda ukubizelwa emahhovisi phakathi kwamabili kuWellem. Akukuningi okuxoxwayo. Uyahlohlolozwa agxishwe intola emadolweni ngecala okuthiwa elokuthandana noThandekile. NoThandekile naye uthola izingcingo ezimfaka itwetwe. Kulokhu kuhlohlolozwa kwakhe uWellem useze ubona noMavuthela Shisani ishoshozela elaziwayo kwezombusazwe emphakathini omnyama. Kuvela ukuthi uMavuthela lona uyishaya emuva ayishaye phambili. Uyasebenzisana nombutho wezomoya. Kuye kubesengathi uyaboshwa kanti

kwenziwa isu lokuthi athole ithuba lokubholokoqa zonke izimfihlo. Bamgwexa ngendaba yokuthandana kwakhe noThandekile baze bambeke isandla uWellem. UWellem unikwa isheke lamarandi ayizinkulungwane ezingamashumi ayisithupha ukuze alinikeze uThandekile. Lingelokumdonsela ebumpimpini. Bacebisana ukuthi kuhle uThandekile angelemukeli leli sheke, libuyiselwe emuva. Kuqhubekela phambili ukubanyamanambana kukaWellem emva kokwehluleka ukuguqula uThandekile. Indaba ize ingenwe nawuyise uFrederick osembona njengehlazo nehlaya umfana wakhe.

UHurter useze ununusela uWellem ngoJudy oyikhaladi eliyindodakazi kaHurt owayeyiphoyisa lezomoya eselashona. UHurt umbona uJudy engcono ngokobuhlanga kunoThandekile. Usho nokusho ukuthi uJudy engaguqulwa kalula abengomhlophe. UThandekile yena uthelekela yizesheli ezibangisana ngaye ubuthaphuthaphu. Osewumngani wabo omkhulu uNogwaja utheleka kwaWellem eshaywe washiywa umndondo. Uyakwazi nokho ukubaxoxela oWellem noThandekile ukuthi ushaywe obani maqede ashone besamphuthumisa esibhedlela. Ukufa kukaNogwaja kubadalela inkanankana yenkinga oWellem. Abaseshi babafuna phansi phezulu ebasola ngokuthinteka ekubulaweni kukaNogwaja. Uyavalelwa uThandekile, kubulawe nengcanga kaWellem.

Kuyaqhubeka 'ukuboshwa' kukaMavuthela Shisani. Lo Mavuthela usenovalo lokuthi uWellem angancetheza ngaye koThandekile. OMavuthela noHurter bazama ngawo wonke amandla abo ukukhwezela umlilo wothando phakathi kukaJudy noWellem. Kuze kube khonyana okuyinhlansana eyakhekayo kodwa egcina ingabanga umlilo wothando oshisa izikhotha. Abazali bakaWellem bafika mathupha ePrestbury bezozama ukudwengula inkungu ekhuhle emqondeni wendodana yabo. Kubanzima nakubo uqobo ukuguqula undodana. Indaba iqhubekela phambili ngokuthi bamphoqe ukuthi uWellem ashade ngokushesha noNina Nel ingoduso yakhe. Nangempela ziyawushaya kube kuhle kudele. Iyaguqulwa nemithetho eshayelwa uThandekile laphaya kwaDe Wet, kuhle kumcacele ukuthi itshe seligaya ngomunye umhlathi. Uqala phansi ngokuzimisela ekubopheni abantu abephula

imithetho yobandlululo uWellem. Nokho akuthathi sikhathi lubonakale uqhekeko phakathi kwalaba bashadikazi bakwaDe Wet. UNina akayingeni indaba yokugqolozela izincwadi lena ayifice yenziwa lapha ekhaya. Kuyanda futhi nokuhamba kukaWellem ebusuku, athi kusuke kuwukuyocuthela amaphekula. Kulowo mnyama uyakhulelwa uThandekile maqede anikwe ilivu ende yezinyanga eziyisithupha ngoba uWellem engafuni ukuthi kugcaluze amakhomanisi emzini wakhe.

Indaba isiyonakala kakhulu ngokubanjwa kukaBruce Harris esoqotsheni lokwephula umthetho wokuthandana kwezinhlanga. Uboshwa uye kanye uWellem. Iyawuchitha umuthi inkonyane lapho uWellem esethula ubufakazi enkantolo. Uthi lapho ummeli uGreenwood emcindezela ngemibuzo ngokuthandana kwakhe noThandekile, avele avume. Kuba sengathi usephanjanelwa nayikhanda lapho esevuma nokuthi sebenezingane noThandekile. Kuvela nokuthi usamlobola uThandekile, elekelelwa umalume wakhe uSwanepoel. Kuba ukugqabuka kwegoda phakathi kukaWellem kanye noNina.

Uyise kaWellem ehlangene neziqethevu ezingoHurter bazama ngayo yonke indlela yokuqondisa izigwegwe kuWellem kubenhlanga zimuka nomoya. Esikhundleni sokuba azuzekele ngakubo uWellem, ukhuluma kome geqe kugcine sekuzuzeka uMeja Malherbe. Ubayinto esilahlwe yizwe uWellem. Lokhu kumholela ukuthi agcine esenesibindi sokuqhuba uthando lwakhe noThandekile obala. Kulowo mnyama kusuka isidumo sokuboshwa kukaNina Nel unkosikazi kaWellem ngokuthandana kwakhe noJean-Claude Aramis. UMnu. Aramis lona kuvunjululwa ukuthi akamhlophe njengoba uNina kanye nezwe lonke belicabanga. Kuba umzukuzuku kuboniswa uNina ngaleli cala, kujike kufane nokuthela amanzi abandayo emhlangane wedada.

UMan UHurter uvelelwa izigigaba ezishaqisayo. Ubanjwa uWellem ezithokozisa 'nesithembu' sakhe. Umbhadama okokuqala eseHluhluwe noMarilyn. Aphinde ambhadame ehotela eBallito enoMavuthela. Lokhu kumnikeza inkululeko

namaphiko okundizela phezulu othandweni lwakhe noThandekile uWellem. Indaba isongeka lapho uWellem noThandekile, uHurter noMavuthela kanye noNina noJean-Claude bewelela eGeneva, becasha ngokuthi bayoqhuba umzabalazo wokuhogela amaphekula avukela umbuso wamabhunu kanti bayaqembuka. Lokhu sekutholakala selisukile ibhanoyi labo. Bashiya nezithombe eziveza uGraves egcweleza isiboshwa sesifazane esimnyama. NoJudy kuvela ukuthi uzalwa nguMavuthela noMan Hurter, hhayi uMarilyn njengoba wayazi. Usudilikile umbuso wobandlululo, eMgungundlovu sekuxetshulwa imibhalo yokugcina yobandlululo.

3.7 ISIPHETHO

Lesi sahluko selekelela ekukhanyiseni ngolwazi lwamanoveli ka J.M. Mngadi esikhethe ukuwahluzisa kulolu cwaningo. Sethemba ukuthi azobekelelela kakhulu nalabo abayofunda lolu cwaningo ngaphambi kokuthola ithuba lokuyifunda le mibhalo. Nokho-ke masikuphawule ukuthi lokhu kuyiqoqa nje, akusiqedi isidingo sokuba ofuna ukuluqondisisa kahle lolu cwaningo azinike isikhathi sokuwafunda wona uqobo la manoveli.

ISAPHLUKO SESINE

4.0 UKUCHAZWA KWEZIGAMEKO EMANOVELINI KAMNGADI.

4.1 ISINGENISO

Ekucubunguleni imisebenzi kaMngadi J.M. siphawula ukuthi lo mbhali uyawathatha amehlo ngekhono lokuchaza ukwehla kwezigameko axoxa ngazo ngendlela eyakha izithombe ezigqamayo esweni lengqondo yomfundi. Kuphawuleka nokuthi lokhu kuchazwa kwezigameko akuyona nje into ethuka izenzekela kodwa kuyinto ehlelwe ngekhono nesineke nangenhloso. Inhloso yokushiya umfundi nesithombe esikhanyayo ngalokho okulandiswa ngakho. Leli khono lokuchaza likaMngadi lenza ukuthi lezo zinto azichazayo zihlale zikhumbuleka ngisho ngabe okunye okuxoxwa ngakho sekuthanda ukufiphala emqondweni. Lokhu kungaba wukuchazwa kwezigameko ezithile, kube wukuchazwa kwezindawo ezithile, kube wukuchazwa kokuthile okuphathelene nabalingiswa endabeni kanye nokuchazwa kwezimo ezithile. Kulesi sahluko-ke siqondene nokuchazwa kwezigameko. Sizocubungula ukuthi ukuchaza kwakhe lezo zigameko azipenapenayo, kunamthelela muni endabeni.

4.2 UKUCHAZWA KWEZIGAMEKO.

UMngadi simthola enekhono elimangalisayo ekuchazeni ukwehla kwezigameko ngendlela elithathayo iso lengqondo. Akagxili ekusitsheleni ukuthi isigameko sehla kanjani, kodwa uvele asakhele isithombe ngaleso sigameko asuke efuna ukusichazela sona. Lesi sithombe asethulela sona sibanendlela ethinta izinzwa. UMngadi uchaza kuze kube sengathi ofunda indaba usesibona ngempela leso sigameko. Lokhu sikuthola kulandela umqondo othi umbhali obhala kahle kumele enze abafundi bakhe bakubone lokho akushoyo, kungabi ukubatshela nje. Lokhu kuhambisana nombono kaTroyka, (1987:81) lapho ethi:

A paragraph developed with a good detail often has one or more “RENNS” – an acronym that stands for reasons, examples, numbers, names, and appeals to the five senses.

Isigaba esikhuliswe ngokusebenzisa kahle imininingwane siba nokukodwa noma okungaphezulu okumayelana ne “RENNS” (ZAZINOGAZI) – isifinyezo esimele izizathu, izibonelo, izinombolo, amagama, futhi esithinta izinzwa zonhlanu.

Indlela uMngadi achaza ngayo izigameko ezindabeni zakhe inomphumela wokwakha uheho ngendlela emangalisayo. Kodwa sizobuye siqaphele ukuthi lokhu kuchaza kuyayiqhubela yini phambili indaba. Ukuchaza kufanele kube wukuchaza okumi ndawonye nje noma okunhlanhlathayo okungasizi ngalutho ekukhuleni kwendaba. Nokuthi kuyenza ikhanye yini leyo nto ayichazayo? Sizozaphela nokuthi izigameko uzichaza ngendlela ezenza zizwakale kahle, engaciki yini, nangendlela ekwenza ulangazelele ukuzwa ukuthi esinye isigameko esilandelayo uzosichaza kanjani. Kulesi sihloko sizoke simlandele kuzo zonke izindaba zakhe esizikhethile kulolu cwaningo lapho ecikoza ekuchazeni izigameko ezithile.

4.2.1 IMIYALELO

Kule ndaba kunochungechunge lwezigameko iningi lazo ezinodlame, uMngadi azichaza ngesineke nangekhono elenza ukuthi indaba ibanesasasa. Wakha isithombe esibonakalayo ngeso lengqondo. Ake sithathe isigameko sokushaywa kukaMduduzi ongumngani kaJazzman Jiyane, eshaywa nguthisha uMwelase. KuMngadi, (1978:32):

Akaligwinyanga lelo uMduduzi, waluphonsa eqolo uMwelase uswazi, wasukuma wagxuma uMdu ebhenile, wagijima nendlu yonke, eqa phezu kwemibhede. Wamebula wamebula uMwelase, ingasekho nendlela yokuphuma kuMdu. Kwathi ekugcineni wazidela, wedlula kuye uMwelase owaphonsa eyokugcina emagxalabeni eyenza ukuba aphaphatheke aze ayongena endlini yabo ezinyikinya. Waye wayozilahla embhedeni wakhe engasakhumulanga nakukhumula.

Kusetshenziswe amagama anembayo kulokhu kuchaza, okwenza ukuthi ukuchazwa kokwehla kwesigameko kugqame futhi kubonakale ngeso lengqondo. UMngadi akasitsheli ukuthi uMduduzi ushaywe kakhulu kodwa ngokusebenzisa amagama afana nelokugxuma emva kokuhlala koswazi eqolo kanye nelokubhena, wakha isithombe esenza sizibonele okwenzekayo ngaphandle kokusifunza ngamagama ukuthi uMduduzi uzwe ubuhlungu obukhulu kangakanani emva kokuhlala koswazi. Elokuzidela lisakha sigqame isithombe sobunzima bezinhlungu uMduduzi abhekene nazo. Phela umuntu uzidela uma kungasekho ukujikela emva kwendlu. Nalapha uMduduzi ubukeka ezidela ngoba ebona ukuthi akukho ukwenza ngokunye, uma engaziphonsi ngakuye uMwelase, luzoqhubeka nokumudla uswazi. Uyazidela-ke. Nakhona lapho esezidelile uyaluthola uswazi lokumvalelisa olumenza ‘aphaphatheke’. Ukuphaphatheka lokhu kuyisithombegama okusichaza kahle isithombe esibonakalayo somuntu osegijima esentaza ngenxa yezinhlungu kungathi akasayiboni nakahle indlela. Ukuphaphathekiswa wukufuthelwa yimivimbo yoswazi kugqanyiswa nawukuzilahla kwakhe embhedeni engasakhumulanga. Nakho lokhu kuzilahla embhedeni engasakhumulanga uMduduzi kuchaza isimo sovalo lokuthi uma elokhu ecucuza usengatholwa emathonsi abanzi. Ukuchaza okunembayo lokhu. UMngadi usenekela isithombe nje ngalesi sigameko, akushiyele kithi ukuthi sizihumushele sona. Ukuchazwa kwesigameko esingenhla kuthinta inzwa yokubona kanye neyokuthinta. UMngadi wenza simbone uMdu ngeso lengqondo esephaphatheka emva ‘kokuthintwa’ uswazi.

Ake sicubungule nasi futhi isigameko esinesithombe esiwathathayo amehlo engqondo; kuMngadi, (1978:86) lapho ethi:

Ngayo nje leyo mizuzu yatshokoza ingane kwacaca ukuthi yayenziwa nawukuthi yayiphethwe kabi. Konke eyayikukhiphile itshokoza kwasuka entanyeni kaJazzman kwehlela enkabeni.

“Hawu! Nkosi yami!” Wazikhalela uJazzman. Kwathi esamemeza iNkosi, yathela ngaphansi ingane, okwakukubi kakhulu kuyikho ukuthi yabe ingakhwintshisiwe. Hhayi-ke nakho lokho kwehla kusuka enkabeni yakhe uJ.J. kwashona ezansi ngebhulukwe.

Uma sikhuluma ngobuciko bokwethula imininingwane ngesigameko esithile, sisuke sikhuluma ngokufuze lokhu-ke. Lokhu kuchazwa kwesigameko esingehla kwakha isithombe esithinta inzwa yokubona kanye neyokuhogela. Iso lengqondo liyayibona ingane itshokoza (ibuyisa). Sekungashiyana ekutheni amehlo ahlukene awubona ungakanani futhi unambala muni lowo mtshokozo. UMngadi usakhela isithombe esibonakalayo sokwehla komtshokozo usuka entanyeni uze uyoshaya enkabeni. Nakhona lapha iyathinteka futhi nenzwa yokuhogela. Kwakheka iphunga elithile elihambisana nokutshokoza kwengane. Nokuchaza kwalapho isithela ngezansi, sibona kwakheke isithombe esicacile ngamagama ambalwa nje. Ithela ngokukhululeka ingane le, ngoba ingakhwintshisiwe. Nakho ukungakhwintshiswa kwengane lokhu kuxoxa indaba ende. Kuveza isithombe sokunganakekelwa kwayo. Lokhu ekuthelayo-ke kuyabonakala ngeso lengqondo sekusuka enkabeni kwehla ngebhulukwe. Kudwebeka isithombe sokungcoliswa kukaJazzman kusuka entanyeni kuze kuyoshona ezansi ebhulukweni. Kwesingehla kusuka entanyeni kuyogcina enkabeni, wumtshokozo, ukusuka enkabeni kuze kuyogcina ezansi nebhlukwe kube okuthelwe ngaphansi. Inhlanganisela yokubonakalayo kanye nokuhogelekayo. Lokhu kwangaphansi ukuchaza engakugagulanga ngegama ukuthi kuyini ngempela kodwa kwakheka isithombe esicace kahle esingadinge kutolikwa. Kuyisigameko okungelula ukuthi silibaleke kumuntu ofunde le ndaba ukuthi uJazzman watshokozelwa waphinda wahudelwa yingane yakhe eyayingakhwintshelisiwe. Ukuchaza okunembayo lokhu.

Esinye isigameko esichazwe eqophelweni eliphezulu yilesi esisithola kuye futhi uMngadi (1978:93-95):

“Ehe ndodana, ngukujikele imbeleko, ukumtete lomntwana, uzule naye emgwaqeni kunguMgqibelo, khona ontanga yakho bezokubuka kahle ukuthi wena usuyindoda eyabalekelwa umkayo. Kuthi angithi mtete khona manje.”

Lesi sigameko senza ukuthi kuphakame amaphaphu, sifise ukubona ukuthi kambe kuzokwenzeka ngempela yini ukuthi uJiyane aphoqe indodana ukuthi itete umzukulu na? Nangempela siyalandela isigameko esichazwa kahle ngendlela ekhanya bha! KuMngadi, (1978:94) kuthiwa:

“Phansi ikhanda wena! Kubuhlungu uma ingcolisela wena kodwa uma ingcolisela umkami, ephula nasemsebenzini, akuthi diki, uyabaleka. Go...ba mzali. Go...ba yise kaSigomfane umeme ingane yakho,” wambamba ngomqala, wamfolisa ezidla izindebe, wase ebuka umkakhe wathi, “Beka ingane lapha kuyise. Beka nina!”

Wayibeka uMaKhumalo.

“Bopha imbeleko nina. Yini nkosikazi yami? Wazenza umuntu ongakaze ayitete nje ingane. Shaya ifindo ngaphansi kwezibele; ukhumbule ukuthi yizibele, hayi amabele. Bopha! Bopha utshengise indodana ukuthi yona wawuyiteta kanjani isencane.”

Wenza njengoba wayetsheliwe uMaKhumalo, wathi ukuba ayibophe ayiqinise, uJiyane wase emkhomba emgwaqeni uJazzman, wamqwaqwada ekhanda, wathi, “Phuma-ke wehle njalo ngoRoad 8, yise kaSigomfane.”

“Akuyena uSigomfane lona baba,” ehhumuzela futhi uJazzman sekubonakala nokuthi wayesethukuthele.

“Ngithanda bona abagolozayo mfana wami. Phuma naye ngesango, utshele noma ngubani ohlangana naye ukuthi wona amangebezana abesekhona, basengawacela abe mabili, bakushiyele abemathathu kuphela, bashiyele umntwana. Ubakhumbuze nokuthi aphesheya kwembiza enkulu.” Wacosha ikhongomane, walithi chwa ekhanda lakhe nebhande lalo walilungisa kahle, lahlanganisa ikhanda nesilevu. “Awuzwe-ke iphoyisa lami, umfana omuhle owazi umthetho,” washo emengama ngemvubu, emkhomba indlela.

Waphuma uJazzman, washaya kancane sengathi wayeginwe amadolo, ede ethi ukuphathaphatha amafindo embeleko. Wayehla ebhadazela kancane, nengane isikhala emhlane ngenkathi osukasambe bezintombi abathathu ababemlandela bensinsitheka, nomshungo wezingane usumphahle ngapha nangapha njengezinkukhu zibona inyoka. Wayebuye azithi klabe, athi ukuzichapha ngenhlamba ezitshela ukuba

zihlakazeke, kube sengathi ubezibanga ukuba zimokhe ngensini. Kanti imambane ilokhu iwaphathaphatha amafindo nje, iyawaqhaqha. Ithe ukuba iqede, yamehlisa umntwana yamuthi shwathi esikhotheni, yacela empunzini. Wahleka uJiyane waze wabambelela ekhanda, wazigingqagingqa ongwengweni.

Yisigameko esinegidigidi lesi. Sithi sinjalo kodwa sichaze ngendlela eyenza sizibonele ukusuka nokuhlala ukutetiswa (ukubelethiswa emhlane) kukaJazzman ingane yakhe. Sikuveza singakugagulile ukuthi alufakwa lubuya nodaka kuJiyane uyise kaJazzman. Akakushayi mkhuba ukuthi uJazzman usekhulakhulile, useyiphoysa. Umvova inkani ngokumbelethisa ingane. Kulokhu kuchazwa kwesigameko kwakheke isithombe esithinta inzwa yokubona. Wakhe isithombe esibonakalyo sikaJazzman odlubhe ezakhe zamaphoyisa kulowo mnyama esetete ingane. Ukugcizelela ukuthi uMaKhumalo abophe imbeleko akhumbule ukuthi ubopha ngaphansi kwezibele hhayi amabele, kuyasigqamisa lesi sithombe. Kudonsa iso obekungenzeka ukuthi linganaki ukuthi kambe le mbeleko ayizukuhlala endaweni ejwayelekile. Kulokhu izoqungquluza ibewubhambalala ngaphansi kwezibele nje. Ayizukubanayo indawo ezoswaxela ngaphansi kwayo njengokwejwayelekile. Ubuye akufafaze ngamancoko lokhu kuchaza. Ingane lena useyethe igama lakhe nje usethi 'uSigomfane'. Isigomfane phela lesi wuhlobo lotshwala obunamandla, obuvutshelwa ngokuxutshwa noshukela. Umphuzi walo ubonakala ngokukhahlaka ukuthi uyasidla. NoJazzman ubonakala ngale ngane ukuthi usewadhile amalungelo abantu abadala.

Sikuvezile ekuqaleni kwalesi sahluco ukuthi ukuchaza okuhle yilokho phakathi kokunye okuqukatha izibonelo. Uma sibuka lesi sigameko sibona kufezekile lokhu. UJiyane umfaka esikoleni sobuzanyane uJazzman. Uze umfundisa nokuthi ingane iyalolozelwa. Umfundisa izinhlamvu ezisuselwe emlolozelweni othi; *Amangebezana*.

*Thath' amangebezana,
Ngaphansi kwembiz' enkulu.*

*Thath' abemabili,
Ushiy' abemathathu.
Ushiyel' umntwana.
Owa mntwana!
Owa mntwana!*

Sithola isithombe esigqamile futhi lapho uJiyane eselungisa uJazzman ikhongomane (isigqoko esifakwa amaphoyisa). Umlungisa maqede asho ngokumbhinqa ukuthi “*Awuzwe-ke iphoyisa lami, umfana owazi umthetho, (1978:95).*” Sichazwa sikhanye bha isithombe lapho uJazzman “eseshaya kancane sengathi wayeginindwe amadolo”. Kuba sengathi nengane iyazizwela ukuthi lesi simo ekuso namhlanje asihambi kahle maqede idazuluke ikhale. Yikho kanye lokhu kukhala kwayo osekudonsela ‘umzanyana’ amehlo ezintombi kanye nosakabhudu lwezingane ezimbunganyela zimokhe ngensini lapho ethi uyazihebeza. Nakhona lapha uMngadi uchaze ngendlela efake nezinombolo. Ubalula osukasambe bezintombi abathathu kanye nosakabhudu lwezingane. Sibona sengathi ukwenze ngenhloso lokhu. Kuveza ukuthi maningi amehlo abona lesi sigameko sokujivazeka kukaJazzman. Kunolimi lwentsha oluthi kukhona ukulahleka kwamaphuzu kumuntu uma ehlelwa yisiga esimjivaza kanje. Kusobala ukuthi uJazzman usewalahle amaningi ngesikhathi esisodwa-ke yena amaphuzu. Kusuka elikhulu igidigidi lapho uJazzman eseshutheka ingane esikhotheni, maqede acele empunzini. Lesi sigameko singezinye okungelula ukuzilibala kule ndaba, ngisho ngabe okunye okuxoxwe ngakho sekulibalekile ngenxa yokuchazwa kwaso ngekhono eliphezulu.

Sithola ukuchazwa kwesinye isigameko lapho uVusi Yeni owayeseqonywe nguNompumelelo Gumede, ehlangana nezimbula zithutha, ethola amangqimngqimu kuBoxer Blose eshayelwa yona intombi lena. KuMngadi, (1978:111) kuthiwa:

Kwathi woklo, kuhlekwa. Esacasulwe yilo luhleko uVusi wabona isimanga. UBoxer wakhipha umcibisholo wesibhakela sesinxele esahlalisa okonyazi ebusweni bukaNompumelelo. Esamangazwa ukushayeka kwentombi yabo odongeni lwesitolo, esethi uyakhwela uyazehlela esitheni, wezwa imigxala yezandla imgxavula ngesiphika sheembe, wathi uyahlanganisa naye, wezwa ngembokode

yesimuhluza sekhanda siwela ebusweni bakhe. Wayesezwa inzululwane ngenkathi uBoxer embasela ngesibhakela, udalimede uVusi angawazanga nokuthi wawungowasiphi isandla. Wezwa sengathi amalezulu ehlela phezu kwakhe, kanye nezinkanyezi, nelanga nenyanga, nemibani eyayingase ibe khona, kanye nokuduma kwezulu. Engqondweni yakhe kwake kwalanguka imililo ayengayazi naye, akabe esazazi ukuthi wabe engubani. Bheka ngoba wabona umhlaba uyisondo elalizungeza ngesivinini ngaphansi kwakhe, nopete lweNdiya ayethi uzobambelela ngalo walubona kancane lubindlazela lubaleka, wadiyazela ehwalaza umoya. Le nsizwa efundisiweyo yaye yawa yashaya amangqeshane, nothayi eyayiwushayile wayithi bhu emehlweni usitha amahloni eyayisinawo.

Sithola ukuchaza okuthe ukwehluka lapha. Ekwakheni lesi sithombe esingenhla, uMngadi usebenzise ulimi kanye namagama anembayo. Usebenzise izifaniso kanye nezingathekiso ngobuchwepheshe. Isibhakela sikaBoxer singathekiswe sabizwa ngomcibisholo. Siphinde safaniswa nonyazi; ‘UBoxer wakhipha **umcibisholo** wesibhakela sesinxele esahlalisa **okonyazi** ebusweni bukaNompumelelo.’ Lokhu kuchaza kugqamisa ukushesha, amandla kanye nesihluku sesibhakela sikaBoxer. Ukungathekisa kuyaqhubeka futhi lapho uMngadi esechaza ukushaywa kukaVusi ngekhandla; ‘wezwa **ngembokode yesimuhluza** sekhanda siwela ebusweni bakhe.’ Imbokode igqamisa ubukhulu nokuqina kwaleli khanda kanye nokuzwakalisa umuzwa wobuhlungu obungase buziwe uVusi uma esakazwa ngembokode. Elesimuhluza cishe ligqamisa umqondo wobukhulu bale mbokode asakazwa ngayo uVusi. Lesi simo uMngadi usichaza sikhanye bha ngokuqhubeka nokusebenzisa ukungathekisa. Uthi; ‘wayezwa inzululwane ngenkathi uBoxer embasela ngesibhakela, **udalimede** uVusi angawazanga nokuthi wawungowasiphi isandla’. Udalimede-ke owokuqhumisa amadwala kanye namatshe asuke evimbe indlela noma lawo asuke equkethe umcebo phansi emathunjini omhlaba ezimayini. Amadwala asuke esakazwa ngodalimede asakazeka abe yizicucu. Lo dalimede usetshenziswe kahle ukugqamisa ukusakazeka kukaVusi. Nangempela uVusi ubukeka esakazeke ngendlela ehlakaza inkungu ebikade ikhuhle ekhanda, ebimenza angaboni ukuthi uNompumelelo lona akanasimilo. Kubakhona ukuqhuma nokusakazeka lapha

kuVusi maqede abone amafu, izinkanyezi, ilanga, inyanga, imibani kanye nokuduma kwezulu konke kwehlela kuye. Akungatshazwa ukuthi ushayeke kwezwela ngempela uVusi. Kuvame ukuthi uma kuchazwa ukuthi umuntu ushayeke kwezwela, kuthiwe ushaywe wabona izinkanyezi. OkukaVusi-ke khona kwedlulele. Uma eseshaywe wabona namaifu, ilanga, inyanga, imibani waze wezwa nokuduma kwezulu imbala kusichaza sigqame kakhulu isimo sokushaywa kwakhe. Lokhu kuchaza kusinika ukusuka nokuhlala kwesigameko sokushaywa kukaVusi. Kuveza nokuguquka kwesimo ngokuphazima kweso, mayelana nendlela abekade ethemba ngayo uNompumelelo. Ukuchaza okucace ngendlela engangabazeki lokhu.

UMngadi simthola esichaza ngenye indlela isigameko sokushaywa kuka-Ali, inyanga mbumbulu esiyisoka lika-Annabel. Lesi sigameko uMngadi ukhethe ukusichaza ngokusebenzisa isenzukuthi kanye nesibabazo. KuMngadi, (1978:135), kuthiwa:

Yasho yafutheka kakhulu le nsizwa, yamuthi muku, ngesibhakela. Wathi esathithibele, yamuthi saka ngempama.
 “Hawu Thixo! Nkosi esemaZulwini! Ngafa namhlanje! Ngenzeni Nkosi?” Waphenduka u-Ali esebambe ubuso ngezandla.
 “Wenze nje,” yamphinda yamuthi xhanya ngesibhakela ebusweni, wadidizela, wahwalaza umoya ngemuva kwakhe, waye washaya amangqeshane.

Ukusetshenziswa kwezenzokuthi ezahlukene nakho kube nelakho iqhaza ekuchazeni ukwehla kwalesi sigameko. Kwakha isithombe kunike nesibonelo sokuthi lo muntu oshaya u-Ali, unesineke sokuguquququla indlela amshaya ngayo u-Ali lo. Ukuthi ‘**muku**’ kuveza umqondo wokushaya ngenqindi kakhulu ebusweni, mhlawumbe emlonyeni. Kuwo lowo mnyama le ndoda yaphinde yamuthi ‘**saka**’ ngempama. Ukusakaza kusinika isithombe sokushaya umuntu ngempama kakhulu. Ukusetshenziswa kwesenzokuthi u-‘saka’, kukhomba ukuthi le ndoda ayimdlalisi u-Ali. Ukuxhanyaza khona kusinika isithombe sakho ukushaya ngesibhakela. Kuwukushaya endaweni enokuthamba, njengasekhaleni. Lokhu kushaywa kuhambisana nomsindo wokuxhafaka nokuqhasha kwamakhovula noma kwegazi

kulelo khala elisuke lixhanyaziwe. Kuhambisana nomsindo onokuxhifika okuthile. Kuwukuchaza okuhambisana kahle nesu lokuchaza esilethe sathi yi-ZAZINOGAZI, ngokuba nezibonelo zendlela ashaywa ngayo u-Ali. Ukuchaza okushaya emhlohlweni lokhu.

Ziningi izigameko ezithinta ukulwa kule ndaba. Nangu uJuliyana ezingela u-Annabel kanti uzoqale aziphonse emlilweni ngenxa yokungabhekisisi, kuMngadi, (1978:162):

Yenzeka indaba. Asekuqhamuka umxhekexhekana wendoda owawuntenga, ushaya kancane nentombi. UJuliyana owabe esefifiyela akabange esabhekisisa, wabuza ngezibhakela ezimbili azibeka zalandelana ebusweni bendoda. Yezwakala nje ithi, “Hawu mabandla eNkosi!” Yasho yafumbeka phansi, izinyawo zibheka phezulu.

Ayibange isabuza intombi, yamthela ngomvimbi wezibhakela uJuliyana, sabonakala isikhwanyana sakhe silahleka laphaya. Wasangana uJuliyana, wabamba ikhanda kunokuba avale ubuso. Iwigi eyayisekhanda lakhe yagxuma nayo yazilahla phansi, ishiya izimpondo zemiqhino ezazinoboya bengubo zomile. Yebo khona intombi yayisike yazithela eziningi, kepha sikhona esisodwa esathi ukuba sixhanyaze isicaba sekhala likaJuliyana, yagenuka inyathi, yaya kancane ihlehla, yaye yalala phezu kwendoda eyase ihlezi ibukela, ilengise inhlewuka yomlomo eyayopha. Yazijika njengebhubesi intombi phezu kwakhe, yazitapela esiklwejaneni sobuso ngesibhakela, yamqhoqhobala, yamshaya wenaba uJuliyana.

Indoda eshaywa uJuliyana ngephutha ngoba ecabanga ukuthi ingu-Ali, ithi noma ingenalo igama kodwa ichazwe ngendlela esakhayo isithombe sayo esibonakalayo. Le ndoda iwumxhekexhekana ofuze u-Ali. Izibizela amanzi ngomsele ngokuhamba nentombi encane okwenza ukuthi uJuliyana acabange ukuthi uyena Annabel amuzwa ngendaba lona. UMngadi usisebenzise kahle isingathekiso ‘**umvimbi**’ ekuchazeni ubuningi bezibhakela ezazinetha uJuliyana. Umvimbi usinikeza umqondo wezibhakela ubuningi bazo obufuze ubuningi bamathonsi emvula ena ngesankahlu izinsuku eziningi zilandelana inganqamuki. Yibo lobu buningi balezi zibhakela obenza ukuthi uJuliyana adideke atholakale ebamba ikhanda kunokuvikela ubuso

obunethwa yizibhakela. Lokhu kuchazwa kwalesi sigameko kubukeka kunenhloso yokubikezela isigameko esisemqoka eselama lesi. UJuliyana umveza ehlo meka ngenxa yokuthukuthela kakhulu. Lokhu kuthukuthela kwakhe sekuveza ukuthi kanti kayingangamlomo kunkabi lo. Lokhu kushayeka kwakhe kalula kuqubula uheho lokuthi kazi iyo zala nkomoni uma sezitholana phezulu no-Annabel. Kulokhu kuchaza sibuye sathola uMngadi esebenzisa ukwenzasamutu ngempumelelo. Iwigi uyinike izimpawu zokwenza njengomuntu. Uyichaze kwabasengathi nayo iyabona ukuthi kusinda kwehlela kuleli khanda egxunyekwe kulo, ngakho-ke ukuze iphephe kungcono ivele ideduke; ‘iwigi eyayisekhanda lakhe yagxuma nayo yazilahla phansi’. Khona lokhu kusinika isithombe esithinta inzwa yokubona.

Sibuye sithole ukuchaza okuhlaba umxhwele kuyo le ndaba. KuMngadi, (1978:166) kuthiwa:

Wayesekhiphe amehlo emamba uJuliyana, efifiyela kancane, ehabuka benqamula uBerea Road, beza ngalapho wayebalindele ngakhona. Wasibeka phansi isikhwama sakhe, walikhumula nejazi, wathi ukuyiphulula imikhonokazi yakhe, wasihlikihla futhi isibhakela, wasikhwifa ngamathe, wacutha okokugcina.

Wukuchaza okuhambisanayo lokhu ne-ZAZINOGAZI. UMngadi usinika isibonelo sokuthi amehlo akhe ayesezana nawemamba. Nomuntu ongawazi ukuthi anjani ngempela amehlo emamba kodwa bambalwa abangathi abalwazi ulaka kanye nobungozi bayo. Lokhu kuchazwa kokuzilungiselela kukaJuliyana kungafaniswa nokuhloma kwezulu selibuya ibuya. Kukodwa nje lokhu kuchazwa kokuziqoqa kukaJuliyana kwakha isithombe esibonakalayo esweni lengqondo ongasifanisa nokuziqoqa komshayi wamankomane eselungiselela umzuliswano olandelayo emva kokuthwala kanzima kowedlule. Uze uyayiphulula imikhonokazi yakhe. KuMngadi (1978:166):

Hawu akabange esaligwinya lelo. Bathi bethi qhamu nje wagxuma inhlamvu uJuliyana, wakuhlwitha okungu-Annabel,

wakumuhluza ngesibhakela kwabhiza nezingutshana okwakukade kuzigodlile. Wathi esadiyazela, wamhlala ngobhongwane, wathula wathi nya. Wabaleka wawuhlanya u-Ali.

Nakulokhu kuchazwa kwalesi sigameko kuphinde kwagqama ukusetshenziswa kwesingathekiso; ‘wagxuma inhlamvu’ uJuliyana. Lokhu kuveza umqondo wesenzeko esishesha okwenhlamvu. Ngakolunye uhlangothi u-Annabel usefenyisiwe; ‘**wakuhlwitha okungu-Annabel**’. Ukuze kugqame amandla nobukhulu bukaJuliyana konke okuka-Annabel kwenziwe kwalulazeka; ‘**nezingutshana okwakukade kuzigodlile**.’ Nangempela isimo simbhedela unomphelo u-Annabel. Mngadi, (1978:166):

Zadidizelisana izithandwa zika-Ali, zaye zalahlana phansi, uJuliyana wamqhoqhobala u-Annabel, yathi ayiphelelwe wumoya intombi. Wayethi uyazazi no-Annabel ezama ukuphindisa, kepha ezakhe zaziphelela emoyeni. Waphinda futhi uJuliyana wamhlala ngobhongwane, wajanduza u-Annabel. Esembona esephelelwe nangasozwaneni wamyeka, wase emtuba ngesibhakela, emxhimfa sakumbulala. Wamhlala futhi ngobhongwane okuyisona sikhathi lapho isizana ababeshukana phezu kwaso sageleza amanzana.

Kulesi sigatshana esingenhla sithola nesu lokuchaza elehlukile. UMngadi uchaza ngendlela enokonga amagama, angayivezi yonke imininingwane yalokho akuchazayo. Uthi engayivezi yonke imininingwane kodwa asebenzise amagama ayixoxa ayiqede indaba ngamafuphi. UMngadi uveza ukuqhoqhobalwa kuka-Annabel. Nakhona lapho uMngadi ukwenza ngenhloso ukungakuvezi ukuthi uqhoqhobalwa kuphi nendawo u-Annabel kodwa ukulanda kwakhe uchaza enesiqiniseko ukuthi umfundi wendaba uzozihlanganisela ngeso lengqondo ukuthi ukuqhoqhobala kuchaza ukuthi lo muntu ubanjwe ngobhongwane. Lugoba ngempela-ke uphondo ku-Annabel ngoba kubonakala ‘sekugeleza amanzana’. Nawo la manzana uwayekela kumfundi wendaba ukuthi azibonele ukuthi ayini (umshobingo).

4.2.2 ASIKHO NDAWO BAKITHI.

Kule ndaba uMngadi simthola echaza ubunzima bokuhlala emqashweni yasedolobheni. Lokhu ukwethula ngokuchaza izigameko zema okuthile ngesigameko axoxa ngaso. Ekulandeni kukaMngadi akudingi ukuthi aze alimise ngesihloko ukuthi laba bantu basemqashweni bayahlupheka kodwa ulanda indaba, kuyona ahambe echaza izigameko ezithile nezici ezithile kubalingiswa abathile okwenza ukuthi umfundi azifundele kwezakhe ukuthi konakele-ke lapha. Uqala asethulele isigameko sokulwa kwaSilangwe lapho okuqashe khona umndeni kaDubazana. KuMngadi, (1996:10) kuthiwa:

Uma ethi memfu, kwaSilangwe, amehlo azithela ebunikililini, kuwubutatata egcekeni lakhona, kuliwa. Inhlamba yayindiza emoyeni, kubanjwana, kulanyulwa, kujahwana. Kunenkosikazi eyayiwuqhaqhaveyana nje olwaluphungwa ngapha nangapha lusho ukuthatha kanye ngesikhwili kumalokazana owayebhaca nganoma ubani ayengase abande ngaye.

Kule ngxenyana uMngadi uchaza ngokusethulela isithombe sesimo esixovekile, esingenakuthula sokudidizelisana kokulwa laphaya kwaSilangwe. Lokhu nje kukodwa kusitshela ukuthi sibondwe sayekwa sabekwa iphini ngaphezulu isimo senhlalo laphaya kwaSilangwe. Kukhona nokusetshenziswa kwenhlamba, yize ingagagulwanga. Cishe nakho lokhu kungagagulwa kwayo kusenokuchaza okunomthelela owehlukile nje. Lokhu kungase kuchaze ukuthi umfundi akazihlanganisele ukuthi ngokwakhe ucabanga ukuthi yikuphi nakuphi okungaba yinhhlamba. Nakho ukuchazwa kwale nkosikazi ewuqhaqhaveyana kubukeka kunenhloso. Inhloso yokuqhubezela phambili isithombe sosizi nobubha. Lolu qhaqhaveyana lungaze lube njena nje ngoba lungahleli ngokunethezeka. Yize lo nkosikazi ewuqhaqhaveyana enjalo kodwa usho ukuthatha ngesikhwili komunye. Isikhwili siyisibonelo esiveza ukuthi yini lena afuna ukugadla ngayo. Elesikhwili liphinde liveze ukuthi sengathi lo nkosikazi kade azilungiselela ukumshaya lo amfunayo. Bekuyoba ngokunye ukube ufuna ukumsakaza ngetshe, Iona umuntu

angalicosha noma yikuphi. Isikhwili sisuke silungiselelwe wumuntu osuke enayo inhloso yokuthi uyosisebenzisa ngelinye ilanga. Lesi simo salo nkosikazi owuqhaqhaveyana osesigamekweni esingenhla sigqama kakhulu uma uMngadi esechaza umkhwenyana wakhe, kuMngadi, (1996:10)

Kule mpi eyayisinezibukeli, kunendoda eyayimangaza iningi. Yayikhanya nayo, inobuso obabuyindilinga eyayisadombolo, bunendlebula yomlomo, namehlwana ayemancanyana ehlabisa okwawembodla. Yayilithwele ilihlephulele ikapisi, ingene ejazini elalimthubi, linamakhukhu ayequmbile. Yayingalamuli, ingathi vu, kepha ilokhu izulazula negceke. Yayifake izandla emakhikhini ibuye izibelethe, inikine ikhanda, ime izigone, ababejahana ibahlabe ngendluluza yeso, bese inxapha, izula negceke.

Ukuchazwa kwesimo sikababa wekhaya kulesi sigameko, sizwakala siphikisana nesimo sikankosikazi wakhe. Kulesi sigameko ubaba lona unobuso; ‘obabuyindilinga eyayisadombolo’. Lokhu kuphikisana ngokusobala nonkosikazi wakhe ochazwe kwathiwa; ‘kunenkosikazi eyayiwuqhaqhaveyana nje’. Inkosikazi lena iyisikheshesheshe sohlanguhlangu olungakhuzeki kanti ngakokunye uhlangothi indoda ibukeka inonophele futhi izithele ngaqandayo phezu kokuvutha kukamame wakwayo. Neledombolo liyisibonelo salobu bundilinga obuchazwayo. Lokhu kuchazwa kwalaba bashadikazi kubikezela futhi kushayelela ukungefani kwezimo zempilo okungumgogodla wale ndaba unomphela. Le ndaba igxile ekugqamiseni umehluko phakathi kwabaswele kanye nabacaphuna kusale, iveza umehluko phakathi kwabanamalungelo nabangenamalungelo, abanezimilo nabangenazimilo, abanemizi nabangenamizi, abanolwazi nabangenalwazi, umehluko phakathi kwezidamlilo nabazothile kanye nabanekusasa nabangenakusasa empilweni. Lokhu kuchazwa kwalaba abaganene okuveza umehluko umlobi awuthunga unomphelo endabeni, echaza umehluko okhona ngisho ezimweni ezisondelene empilweni.

Kunokuchazwa komunye umlingiswa okungehlukaniseki nokuchazwa kwesigameko. Ukuchazwa kukankosikazi kaDubazana kusemqoka ngoba kuzwakala

kuyikho okususa uchungechunge lwezigameko ezivela kule ndaba kusuka lapha ngasekuqaleni ize iyofika esiphethweni. KuMngadi, (1996:11) kuthiwa:

Ngokusondela kwakhe kwaSilangwe wambona wamazazi lo malokazana owayentantiswa ibala ngomshiza. Wayekhona naye, eyintokazi eyayisemashumini amathathu nesikhombisa eminyaka, ededile egadeni, kanti lunjalo nje ugamfu lwakwabo, lumile ngeside isitho esasilingene kahle, sesulekile. Kwakuwumkakhe, uMaZondi. Wathatha izinyawo, wazicaca eshesha izitebhisi. Ebaleni wazithela kule nsambatheka, nendodakazi yakhe eyayisineshumi nanhlanu, ikhala ibambe ikhanda lapho umshiza kuthi awudle unina.

Lokhu kuchazwa kukaMaZondi ngendlela ethinta inzwa yokubona kunenhloso kanye neqhaza elikhulu kule ndaba iyonke. Indlela achazwe ngayo yenza kungangatshazwa ukuthi muhle lo muntu wabantu. Yibo kanye-ke lobu buhle obubadalela izinkinga laba bashadikazi. Lesi sidumo uDubazana azithela phezu kwaso nje sisuswa ukudobeka kukamasitende edotshwa ubuhle bale mbali enguMaZondi. Yilo leli wozawoza elibe selibaxoshisa lapha kwaSilangwe. Ukweswela kwaye kwayobabeka kwaNyokana. Nakhona lapha zasuka izidumo zakhona; kuMngadi, (1996 : 30):

Sebezumekile, ngehora leshumi nanye, isivalo sasekhisini esasishudwa ngomshudwana owawuxegelwa yizipikili, sakhahlelwa sandiza. Esathi uphuthaza umentshisi uDubazana, kwandiza esekamelo lakwakhe, qede kwakhanya amathoshi.

“Ungabe usakhuluma! Imali! Sheshisa!” Kwaqhuma impama, kwakhala isibhakela. “Thula ukuklabalasa siwula somfazi!” NoMaZondi bamthulisa ngesibhakela.

UDubazana, eyibona imimese nezinkemba zimenezela emisebeni yamathoshi, wakhipha imvilophu, wabanika eshweleza. Isandla esimnyama sayihlwitha, sayifunda, sayibala imali.

“Ayiphelele le mali. Uyisephi enye?”

“Njengoba ubona nje mntakababa, amarandi ayishumi kuphela angekho, engithenge ngawo inyama. Igilosa bengisazoyithenga ngomuso.”

“Sinakanaka, ungabozithathela imali singakafiki!” Wamthwebula amahlombe ngentshumentshu. “Thatha nansi

imali yamashwa uthengele izingane ukudla ekuseni!” Yamnika isenti elimdaka, yayisithi kweyayihamba nabo, “Sebenzani bafana!”

Ababizwa ngabafana babachilizela laphaya oDubazana, baqala ukusebenza ngomfutho, bevula iwodilobhu, bezithathela amapotimende, belayisha beshiya ababengakudingi. Babembula abakwaDubazana, bathatha ngisho izingubo zokulala imbala, base bembonga ngempama evala amehlo uDubazana, bemshiya emnyameni.

Kulesi sigameko sithole nokusetshenziswa kwezinqombolo okuhambisana kahle futhi nesu le-ZAZINOGAZI. Kukhulunywe ngehora leshumi nanye. Kwenziwe ngenhloso yokugqamisa ukuthi kwasekusebusuku kangakanani ngalesi sikhathi. Lesi sigameko sibuye sichazwe ngendlela ethinta inzwa yokulalela kanye neyokubona. Ukuchazwa kokukhahlelwa kwesicabha sindize kungathi kuthinta inzwa yokulalela. Bayakuzwa nabakwaDubazana, bavuke uDubazana acinge umentshisi. Nokugaklazeka kwesivalo sekamelo labakwaDubazana nokuqhuma kwezimpama nakho kuthinta yona inzwa yokulalela kuhlenganisa neyokuthinta. Inhlosongqangi yaso kodwa ibukeka kuyikho ukugqamisa ubugebengu kanye nonya oludalwa ububha kanye nokugqamisa ukuhlukumezeka kwabanotho yilabo abangenalutho. Seziwuphinda umphehlu ekukhahlamezekeni kwabakwaDubazana. Okunye okuvezwa yilokhu kuchazwa kwalesi sigameko, uheho. Nakho phela laba bafana sebemshiya nezwi elithi angabozithathela imali bengakafiki. Kofundayo kuqubuka umbuzo wokuthi kazi lo mndeni uzokwehlelwa yini emva kwalokhu?

Emva kwalokhu uMaZondi ulunywa indlebe ngabesifazane ababili ukuthi umndeni wakhe ulengela engozini. Enye iyingoduso yakhe uNyokana lona, besi kuthi enye kubeyinkosikazi ayengayazi ahlangani nayo eya esitolo. Lokho kwenza ukuthi anqume ukuphuma ngesamagundane laphaya kwaNyokana. KuMngadi, (1996:41) kuthiwa:

Wayehamba ethuka izanya, eqalaza, uNyokana kuba sengathi wayemsinga emnyameni. Wayesaba ngisho ukwedlula ngaphansi kogesi. Bakhwekhwetha ngezinqamulelayo, baqhamukela esiteshini, basho phakathi esitimeleni. Kwaba sengathi uyaphupha esizwa seyinqongqotha naye insimbi,

ewubuka uMlazi ukhanya ufiyoza ngogesi ababefiphazwa ikakhulukazi ukushunqa kwentuthu. Kwakunamalangabi ayebonakala ebomvu elokishini, kungacaci kodwa ukuthi kwakushiswa utshani noma amathayi yini.

Lokhu kuchazwa kwesigameko sokuphuma komndeni kaDubazana ngesamagundane laphaya kwaNyokana nakho kuyasishubisa isimo. Unina wezingane usephulukundlela yedwana nezingane engasekho uSokhaya, ongeSokhaya nakahle njalo uma konakele kanje. Ukuhamba kwalaba kuchazwe ngegama elakha isithombe esithinta inzwa yokubona. Kuthiwa bayakhwekhwetha, okuchaza ukuhamba kwabantu sakukekela nokungazethembi ngoba kukhona abakubalekekayo. Kulesi sigameko kuphinde kwachazwa nokubukeka koMlazi. Kwakhiwa isithombe esithinta inzwa yokubona. Umlazi lona uchazwe wabukeka wenganywe yintuthu. Lokhu kuchazwa kuwenza ubukeke ufiloza, ugqwalile, ugqwale okwayo le mpilo emuncu ephilwa yilo mndeni kaDubazana osuphuma ngezamawuba. Lokhu kuchazwa koMlazi kumele impilo enzima elanguka amalangabi ephilwa yizakhamizi zalo muzi. Kuchaza impilo yokungenelwa kwemindeni phakathi kwamabili igaklazwe, igcwelezwe, iphangwe, idlwengulwe kube njeya. Impilo yokweshelwa kuqonyiswe ngenkani amakhosikazi emizi ngoba abayeni bawo beyiziqashi emizini yamanye amadoda. Kungeyikho njalo ukuthi yingoba bengenamandla okuzakhela imizi yabo kodwa kungoba bekinatelwe yimithetho yezwe (yangaleso sikhathi), engabavumeli ukuba baziphumele imizi yabo, bakhe, banumuze njengabo bonke abanumzane.

Lokhu kuphuma ngesamagundane kwaNyokana kuze kuyobabeka kwaMaMlambo. Nakhona bahlangabezana nezakhona izimbila. KuMngadi, (1996:50) kuthiwa:

Wayengenakuthini uma umthetho wekhaya ushayelwa emakamelweni, wangena.
 “Hlala lapha eduze kwami babayi.” Wanambuza emkhomba eceleni kwakhe. Enamahlonyana uDubazana wahlala.
 “Uyaphuza mfana?”
 Walandula.

“Kanti ngithi ngizele indodana nje, ngizele uthothwane.” Wayendela kuye. “uyabona-ke lapha ekhaya, Dubazana, indoda ayikho. Bayithatha abayithathayo, yangishiya mina ngoba icabanga ukuthi ngiyabunatha. Sizihlalele nje sodwa namadodakazi ami lawa asezele agcwalisa umuzi. Noma-ke uMlangeni esishiye singenabani, sesinendoda ngokufika kwakho. Uwena ozosizimazisa.

Lesi sigameko ‘sokushayelwa umthetho’ kukaDubazana sichaza esithile okusemqoka lapha endabeni. Sichaza ukuthi uDubuzana ukhushulelwa esikhundleni sokuba uSokhaya lapha kwaMaMlambo wakwaMlangeni. Sekuzozinyelelwa ngaye. Umbuzo omkhulu-ke uthi ingabe lokho kuzimelela kusukaphi kuze kuyogcinaphi. Kuyakhanya-ke ukuthi kubhekephi lokho ‘kuzimelela’ ngenkathi sekungena le nkulumo; kuMngadi, (1996:51) kuthiwa:

“Awuzwe-ke ngane yami ezalwe ekuseni!” Wambuka ngamehlo ayefifiyela, wayesethi ukuthela engilazini, ephuza, ehline. “Umkhwenyana omuhle kanje.” Wazikhotha izindebe, eqwebula amehlo ikhanda linqekuzela emuva naphambili. “Umthetho walapha ekhaya bengingakutsheli kanje mkhwenyana?” Esabekezelele ukubhanswa uDubazana, memfu emnyango enye indodakazi yalapha ekhaya ayeyingayibonanga. Yanikina ikhanda ikhuza unina. “Musa ukuzixabanisa nomkakhe mama bengena ngakho kodwa nje endlini. Asihambe bhuti.”

Lokhu ‘kuzimelela’ kusobala ukuthi kuchaza ukuthi uMaMlambo ubona esezitholela umkhwenyana lapha kuDubazana. Nango phela esembabaza nobuhle. Kuyakhanya futhi kuyinto ezobe ingaqali ukwenzeka lapha ekhaya. Nanso phela nendodakazi ikufakazela. Indodakazi ikhuza ukuthi unina wenzani kuDubazana ‘bengena ngakho kodwa nje endlini.’ Le nkulumo ayigxeki sona isenzo sikanina sokuzigolela intethe ewuDubazana, kodwa sikhuza ukushesha kukanina ekugoleni le ntethe. Sibabaza ukuthi unina akasalindi nokuphola kwamaseko pho? Isichaza ngokusobala-ke isimo sokuxoveka kwaleli khaya. Ichaza nokuthi sekuwudubuzana-ke

manje ozingelwayo, kanti kwaSilangwe kanye nakwaNyokana bekuwuMaZondi obeyinyama. KuMngadi, (1996:61) kuthiwa:

Okwakusazowuzamazamisa umuzi kaDubazana okwenzeka kungoLwesine ngehora leshumi naye kusihlwa ephuma emsebenzini. Wathi lapho engqongqoza ekhishini umnyango wakhona wavuleka sengathi ukhona owayekade emlindlele. Wammemeza ehleba ethi akangene ngokushesha. Kwaba ukungena nje kukaDubazana emnyameni wekhishi, intokazi yasheshisa imuthi manqa manqa ngezindebe ezihlathini zasezindebeni ihleba ithi, “Angazi ukuthi ngenziwa yini Zweli. Nginesizungu nje sakho.”
 “Kahle, kahle bandla Ntozami. Baleka, nawu umnyango wekamela uvuleka.”

Nalapha kuphinde kwasetshenziswa izinombolo ngempumelelo. Okokuqala kusetshenziswe inombolo eveza ukuthi kwakuyiluphi usuku lwesonto. KwakungoLwesine. Kuphinde kwavezwa nokuthi kwakuyisikhathi sini okwenzeka ngaso lesi sigameko. Kuvele ukuthi kwakuyihora leshumi nanye. Lezi zinombolo ziveza ukuthi okokuqala kwakungadingi nokuthi kubeyimpelasonto lapho okwakungalindeleka ukuthi kubeneziphithiphithi ezifuze lezi laphaya kwaMlangeni. Okwesibili izinombolo ziveza ukonakala kwesimo senhlalo yakwaMlangeni ukuthi njengoba kwasekuhlwe kangakaya kodwa kusekhona intombi eyayicuthele uDubuzana laphaya kwaMlangeni. Lesi sigameko sithinta inzwa yokubona kanye neyokuthinta. Eyokuthinta lapho uDubazana emanqanzwa ngezindebe kanye neyokubona lapho esesele ewuvemvane olumabala ayizibhadu emva kokumanqanyazwa. Emva lwalesi sigameko kusuka esinamathambo isidumo phakathi kukaDubazana kanye noMaZondi. Ingani phela UNtozami umshiye ezibhadubhadu ebusweni yisitebhutebhu wupende womlomo! Ukhuza ekhuzile uDubazana uMaZondi esefuna ukuyozifikela mathupha ezintokazini zakwaMlangeni. Itshoda kanjalo-ke impilo yabakwaDubazana, ize igcine yehlukene inhloko nesixhanti. Bathutha bazithole sebeshutheke amakhanda emijondolo yaseBusani. Ziyamangalisa-ke ezalapho izigameko. Ake sicaphune esisodwa nje sizwe ukuthi uMngadi, (1996:93) usichaza kanjani:

“Maye babo! Yehheni webantu! Ngilamulele we ma! Ngasha! Ngicishe ma!” Kwakumpongoloza izwi lentombazane ibaleka iza ngakubo. Memfu, kwaqhamuka ubulangulangu bamalangabi elanguka elithika, umuntu evutha umzimba wonke nethayi entanyeni. Kusimangaliso ukuthi leya ntombazane yayisabona kanjani ekhaya kulokho kulanguka. Yaqonda ngasenkosikazini eyayishaye izingubo ezimnyama ihamba izihola, ikhathele, ithwele isikhwama esasinamaphakeshana empushana, ushukelana, isinkwa nosu lokuba kulalwe kukhohliswe umlomo. Yayikhathele ngakhona. Yayiqale nini, kuse nini iwasha, i-ayina, ipheka esilungwini? Ibona ilangabi liyiqonda, yethuka yalidedela, yabuza ledlula ithi, “Kodwa Nkosi owakuphi lo mntanabantu owenziwa nje? Yeka unina!” Isabambe amakhala izwa ukunuka kwenyama yomuntu, yababaza futhi isithi, “Wenzani lo muntu! Nangu engena endlini yabantabami nomlilo!”

“UThenjiwe MaSangweni!” Kwakumemeza izwi lenye inkosikazi emnyameni.

“UThenjiwe wakwabani Nkulunkulu wami?”

“Hhawu MaSangweni mntanomuntu! UThenjiwe wakwakho.

“UThenjiwe wakwami kanjani Nkulunkulu kuyikhona kodwa nje okuyintombazanyana owangipha khona?” Wabuka indlu uThenjiwe owayengene kuyo imnyama. Yayisibomvu sebhu phakathi. Wathi uyagijima, wawa wavuka, wavuka wawa.

Nalapha sibona uMngadi eliveze kahle ikhono lokuchaza esebenzisa izinzwa. Lesi sigameko esisicaphune kulesi siqephu uvule ngokuchaza ngendlela ethinta inzwa yokulalela; ngokusethulela ukukhala ngokumemeza kukaThenjiwe ekhala ngonina. Ulandelisa ngokuchaza ngendlela ethinta inzwa yokubona ngenkathi uThenjiwe eseqhamuka ewubulangulangu bamalangabi ‘elanguka elithika’. Khona futhi lokhu kuchaza kuyayithinta inzwa yokuthinta ngokusha kukaThenjiwe. Inqondo kuba sengathi iyakuzwa lokho kusha okuziwa uThenjiwe. Usizi oluchazwa uMngadi luhlale obala kakhulu lapho esivezela isithombe sikanina kaThenjiwe uMaSangweni amchaza kucace ukuthi uzidlela imbuya ngothi nje. Enjalo-nje negazi alimtsheli ukuthi kungase kube umntanakhe lona ongqongqiswa ngomlilo. Siphinde sikuthole futhi ukuchazwa kwezinhlopheko zokuba yiziqashi kwabakwaDubazana ngesigameko sasemijondolo yaseBusani esinyantisa igazi, Mngadi, (1996:105):

UMakhosazana wayenele wakhubeka emgwaqeni, wawa, wayibuka sengathi wayephupha imoto yamaphoyisa okuphepha iphonseka ngapha nangapha kwakhe imvika. Wayevuke wazibeletha ephonseka emnyameni. Ngeshwa futhi wakhutshwa ngakuzwa kusanqwaba esikhotheni. Wawa wabhabhalala phezu kwakho. Kwakuyisidumbu sendwadlela yendoda eyayisashisa, isanda kukhuthuzwa yabulawa iphuma emsebenzini.

Lokhu kuchazwa kwalesi sidumbu kunayo inhlesana ehluphayo. Kungenelela umlandi wendaba achaze ukuthi lesi sidumbu kwakungesendoda eyayisanda kukhuthuzwa njalonjalo, akuchaze kube sengathi kushiwo uMakhosazana. UMakhosazana owayengeke abenolwazi lwakho, ngaphandle uma enziwa umlingiswa onobuNkulunkulu. Baphulukundlela ngesamagundane nalapha emijondolo abakwaDubazana baze bayocoshwa abakwaMpanza ababaphatha ngezandla ezifudumele. Kodwa ayipheli le nkinga edalwa ukuthi basabhacile nakhona. Lokhu kweswela kukaDubazana indawo yokuhlalisa umndeni okungeyakhe, kugcina sekuwuhlakazile ngenxa yesilingo uMpanza noMaZondi abethuka sebewele kusona. UMpanza uzithela kuMaZondi ezama ukuzenwaya, acabange ukumsiza. Ngokuphazima kweso lokhu kuholele esilingweni esayiguqula sayiqeda impilo yalaba ababili kanye neyemindeni yabo. Kuyachazwa kuMngadi, (1996:152):

Uma esesephasijini, iso lakhe lathi wathi uma eliphonsa ngaphakathi ekamelweni elalilala oDubazana, waqikileka emangele. Wayemangazwa ukubona uMaZondi ezenwaya ngokuzikhuhla echosheni lewadilobhu. Ngcono amsize...

Sagcina isandla senwaya, sachilizwa, sabuyiswa, sabanjwa, kwacinyezwa...

Yikho lokhu kusondelana phakathi kukaMpanza noMaZondi akuchaza ngendlela eyekelela kumfundi ukuthi kwakwenzekani kuze kugcina sekucinyezwa nje esikubona kunemba. UMngadi usho engashongo ukuthi kwenzekani phakathi kwalaba bobabili. UMpanza wayeselufohlile uthango oluntekentekana okaDubazana

owayebiyabiye ngalo okuwumuzi wakhe owawungemuzi. Kungukuchaza okuhle nalokhu futhi siyahambisana nakho.

Usithathelela asichaze kahle futhi uMngadi isigameko sokudumelana kukaDubazana noMpanza, mzuwana uMpanza ebuya ngakho kodwa ejele, kuMngadi, (1996:203):

Ifu lokuzibona kukaDubazana enqotshwe wakhishwa enqabeni ewumkakhe ayekade elwa nezinkinga zomhlaba ebhace kuyo lamsibekela. Kwafiphazeka ingqondo. Wazifikela mathupha kuThabekhulu. Akabange esamthatha nangamankomane, kepha wamthutha ngekhandanda okwenqama. Kwagedlana amazinyo kuThabekhulu, waziluma ulimi khathi ebanjwa inzululwane, kuthi zibaba, elahleka phansi. Washo phezu kwakhe uDubazana, isisu wasixova ngesibhakela kwaba sengathi wayexova inhlama.

Usebenzise isifaniso ngendlela encomekayo kulesi siqephu uMngadi. Ufanisa asakhele isithombe esiphakamisa amaphaphu kube sengathi sizibonela mathupha lokhu kudumelana kwezingqungqu. Uthi; ‘wamthutha ngekhandanda okwenqama’. Siyacaca leso sithombe ukuthi uDubazana wamhlasela kanjani uMpanza. Kuchaza ukuthi ngenxa yokuthukuthela wabona kubambezela uma ezolokhu emphuthuluza ngesibhakela esinengozi yokubuye sishwebe. Okwakuzoqeda izaba kwakuyikho ukuvele amthathelele eseyiziswambithi amngqubuze ngekhandanda alingise yona kanye inqama. Uphinde asisebenzise kahle isifaniso nalapho ethi; ‘isisu wasixova ngesibhakela kwaba sengathi wayexova inhlama.’ Nalapha lokhu kuchaza kwakha isithombe esicacile ukuthi lezi zibhakela ezazinetha uThabekhulu zaziqhululwa kuhleziwe phezu kwakhe, ziqhamuka phezulu kuhle kwemvula. Lokhu kulanda sikubona kuchaza kahle, kuphumelela ukwakha isithombe esweni lengqondo futhi kuwumzamo onembayo ohambisana nokuzama ngempumelelo ukusitshengisa kunokusitshela. Impela sibona sengathi uMngadi uphumelele ukusitshengisa ukuthi uDubazana wayesethukuthela kangakanani nokuthi wamhlasela ngesankahlu esingakanani uMpanza, ngaphandle kokugxila ekusitsheleni. Ubeyobe wenza ukusitshela okusezingeni eliphansi ukube mhlawumbe ubethamunda ngokuthi uDubazana wadinwa wathelwa ngamanzi noma wagana iselesele, wamfoma

izithukuthuku. Konke lokhu ukwenze kwagqama kakhulu ngokuchaza indlela ayenza ngayo ekugqamiseni intukuthelo kanye namandla nesankahlu ayegadla ngaso.

Ukulanda ngendlela yokuchaza kuliqhubezela phambili isasasa lokulandeleka kwale ndaba ngokuchaza lesi sigameko sokudumelana kwalezi zingqungqulu. Nakho phela itshe seligaya ngomunye umhlathi, uMpanza naye esevuka umbhejazana; kuMngadi (1996:203):

Vukiyane uThabekhulu esethukuthele engqangqazela. Nakuye okwesikhashana umuzwa wonembeza ngokwakubehlele wamlahekela. Kwema qingqo owobudoda wokungafuni ukwehlulwa nokwehliswa isithunzi phambi kowesimame. Ngokuphazima kweso wabuyela ngaphansi uDubazana, wamqhoqhobala ngoqhoqhoqho uThabekhulu owayezidla ulimi olwalopha. UMaZondi esathuswe amandla ebhubesi ayewabone kumyeni wakhe, engaboni nokuthi wayejanquza nje ngoba uThabekhulu emhlezi ngobhongwane, wazithela phezu kwakhe naye, welekelela ngokumcindezela emhlezi ngedolo esiswini.

Usebenzise izimo zokukhuluma ezejwayelekile ekuchazeni kulesi siqeshana uMngadi. Simthola esebenzise ‘ukuphazima kweso’ ekuchazeni ukuguquka kwesimo ngokushesha okukhulu. Simthola futhi ephinda esebenzisa isibonelo esingathekisayo lapho ethi ‘amandla ebhubesi’ ekuchazeni amandla uDubazana ayehlasele ngawo uMpanza. Kodwa futhi lokhu okwejwayelekile ukuthake ngokusebenzisa nemisindo efanayo; ‘wamqhoqhobala ngoqhoqhoqho’, ekuchazeni indlakadla uMpanza ayeseziphindiselela ngayo.

UMngadi uphinde agadle ngokusebenzisa isifaniso ekuchazeni ukuqhubeka kwalesi sigameko; Mngadi, (1996:204):

Njengomuntu ebuyisela itshe elinemamba, noThabekhulu wamededela kancane, kancane ngobunono bekati uDubazana owamjolozele ngamehlo ayesithela. Wethuka embuka, wasukuma egxuma, wafola, wamshayashaya izihlathi ebuza ethi, “Wenzani uDubazana?”

UMngadi uphumelele ukuchaza isimo esesiguquke ngokuphazima kweso, kade kubhuquziswa kuwubushudushudu, guququ! Isimo sesiyanensa lapho kubonakala ukuthi uyafa uDubazana. Uthi; ‘njengomuntu ebuyisela itshe elinemamba,’. Lokhu kufanisa kusibeka sigqame isithombe esibonakalayo sokucuthoza kwesimo ngenkathi uMpanza esebona ukuthi sekuyonakala. KuMngadi, (1996:204):

“Wenzani?” NoMaZondi wasondela, wamhlahlela amehlo esikhova umyeni wakhe. Wamnyakazisa ethi, “Dubazana! Dubazana! Hhawu, we Mkhululi wami ngibonisiwani emhlabeni!” Wawa ngamadolo waguqa eceleni kwakhe. Yebo amehlo kaZwelisha Dubazana abonwa unina uMaNkabinde esanda kubona ilanga, ngalokhu kusa, inyanga iwucezu ezintabeni, uMaZondi waba ufakazi owawabona ecwayiza okokugcina ngci, esithela.

Ukufa kukaDubazana kuchazwe ngendlela eseqophelweni eliphezulu, eyenza ukuthi sithi sizwa ukuthi lo muntu uyafa kodwa futhi kungaqale kubekwe ngembaba. Lokhu kukodwa kwelula lona uheho lokunamathela endabeni, kwenze sifise ukuqhubeka ngamawala sifunde ukuze sizizwele ukuthi kwenzekani ngempela. Nangempela uke asicogisele okwesikhashana ebe esekuvezile kodwa ukuthi akasekho uDubazana. Kuyawathatha amehlo lokhu.

Siphinde simthole futhi uMngadi echaza isigameko sentukuthelo yabafowabo bakaDubazana ngendlela ephakamisa amaphaphu emngcwabeni kaDubazana. KuMngadi, (1996:222) kanje:

“Ngeke Nzima! Ngeke Khondlo! Uma baba singase sibukelele umfowethu egqitshwa yedwa, basale ababulali bekhona, ngabe awuzele zinsizwa mfoka Khalalempi,” kusho uMjijeni eyeka ukugqiba, ema nehalavu. “Phakathi nawe mka mfowethu ukuze uzwe ukuthi kunjani ukugqitshwa!” Wayesemdumele, wamdonsela phakathi. Wehla nenhlabathi uMaZondi wakhala nayo phezu kwebhokisi.

Kwaba ubumayemaye nobuhhayihhayi kukhalwa kuxoliswa, kunhlanga zimuka nomoya. Ngaso lesi sikhathi uMpanza wayethule, emi njengesigxobo. Wayengabanjiwe ngezandla, kepha ebanjwe amehlo ayehlaba uCalaliyaphikwa ayemuthe njo, ngawo.

“Nawe phakathi!” Wamkhomba kanye uCalaliyaphikwa, wagxala eya kuye.

Wahlehla uMpanza engasajeqezanga nasemuva. “Maye!” Washo ekhalakathela engcwabeni elase limbiwe ayehlehlela kulo.

Kulokhu kuchazwa kwalesi sigameko uMngadi akagcini ngokusilandisa ngokuthi oMaZondi kanye noMpanza baphunyuka emlonyeni wengwenya ngenkathi sezisho ukubadla zibafele izinsizwa zakwaDubazana kodwa ukhipha isineke asichazele ukusuka nokuhlala kokwenzeka kwesigameko. Usinikeza neminingwane enganakekile kodwa ukuyethula kwakhe okunomphumela wokusiphakamisa isigameko, kanjalo kwenze nendaba izwakale kangcono. Lokhu nje kokuthi uMaZondi wehla nenhlabathi ngenkathi bemdonsela phakathi engcwabeni kukodwa kwakha isithombe esisikhanyisayo lesi sigameko. Nokuchazwa kokuba yisikhomololo kukaMpanza nakho kunalo elakho iqhaza lokusigqamisa lesi sigameko. Kukodwa nje kusibeka sipehelele isithombe somuntu odidekile nophoxeke eseswele umgodi wokucasha. Nango-ke uCalaliyaphikwa esemkhomba kuwo umgodi. Ukuchazwa kwalesi sigameko kugqanyiswa nakakhulu ngamagama abalingiswa abasetshenzisiwe. Avele akhomba impi nenxushunxushu, ngempela ebakhona kulesi sigameko. UMjijeni nangempela umthatha ngamawala uMaZondi. ElikaKhalalempi lona liyazisho. uCalaliyaphikwa yena kungazukuthi ucushelwe ukugudla sona isigameko sokufa kukaDubazana, abasebeliphika ababulali icala lokufa kwakhe. Esinye isigameko esichazwe ngemininingwane eyenza kube sengathi umfundi uyazibonela ukwehla kwaso yilesi; Mngadi, (1996:287):

Waliphakamisa uNkosana ithayi, walehlisela entanyeni kaThabekhulu kancane eseyihubela phansi, abanye bemvumela:

Kwathi kus’ ubaba
Wayeleng’ emthini:
Babulali ngiyanazi,

Ngomphindisela!

“Mbaveni!”

Ngokusho kukaNkosana lawo mazwi insokonsoko yebhungwana yaphuma esixukwini negalani likaphetroli, yambumbuthela ngawo uThabekhulu ekhanda nasemzimbeni, nasethayini.

“Ugwayi!” Kwakumemeza omunye.

Waqhamuka umndweza kasikilidi, wabethelwa emlonyeni kaThabekhulu. Wanikwa nomentshisi.

“Zokhele wena, ubheme!”

Lokhu ukuchaza kuthinta imininigwane yokwehla kwesigameko. Kucikilisha ukuthi lesi sigameko senzeka ngokucathama, wena owabona ukucothoza konwabu, kuthiwa: ‘walehlisela entanyeni kaThabekhulu kancane,’ Lokhu kuchazwa kokuncipha kwesivinini sokwehla kwesigameko kunomthelela omkhulu endabeni. Kubikezela khona ukuthi impilo kaThabekhulu nendaba nje iyonke isiya ngasemaphethelweni. Kulingisa ukunensa kweculo elihlelwe kahle uma selinensela ukuyophela. Ngalesi sikhathi uNkosana ehlisela ithayi kancane kuThabekhulu nengoma yakhe eyayithinta isigameko sokubulawa kukayise eseyihubela phansi. Nakho lokhu kuhutshelwa phansi kwengoma kuphelelisa ukushuba kwesimo nokuhwaqa kokuhloma kwezulu ngaphambi kokuba lidume liqeqebule, lilelese. Nangempela-ke leli zulu liduma limthathe uThabekhulu. KuMngadi, (1996:290):

Umentshisi wokuqala ababewokhele bawujika buqamama oNkosana ababengasabhekeki wawucishile.

“Oshayo oshayo!” Balinga ukuwokhela futhi omunye. Bahlakazeka abathandazi. UThabekhulu wabona futhi ukhanyikhanyi ugqamuka unyazi lokugcina qede wayikloba ngesikhathi, walithika amalangabi:

UMngadi ukusebenzisile futhi ukubala (izinombolo) ekuchazeni lesi sigameko. Uveza ukuthi indlela iqembu lezidlamlilo zikaNkosana ezazizimisele ngayo ukumshisa ezwa uMpanza, kwala noma uthi lokuqala lungamvuthisi, kwafunwa olunye olushayo! Kwesinye isimo mhlawumbe abanye babeyohlaza ngedela, bathi

lo muntu akashi. Cha, bayaphikelela laba aze avuthe ngempela. Kucace ukuthi useyasha uThabekhulu. Lokhu kusha kuchazwa kuthiwe akukhona ukusha okujwayelekile nje kodwa ‘ulithika amalangabi.’ La malangabi achazwa ukuthi alithika kuThabekhulu, amshisa amqondise ngqo kuMaZondi, okunguyena vele ababefakane naye kula malangabi. KuMngadi, (1996:290):

Waqonda ngqo kuMaZondi owayesekade emi buqamama ekhala.
“Bayekeleni! Bazothungelana!”

Wawungathi babejahana, kungasacaci nokuthi uThabekhulu wayesambona ngani uMaZondi kulawaya malangabi. Wawa wavuka futhi uMaZondi, wavuka, wawa. Wavuka wabaleka akangazithambisa esekubona ngamehlo ukufa. Bakhala ubumayemaye abathandazi bembona uThabekhulu owayeselule izingalo ezazingamalangabi sekwala kancane ambambe.

“Wo, angazi, noma wena
Ungikhumbulile na?
MaZondi! Nangu uDubazana! Ngixo...”

Washo la mazwi uThabekhulu wawohlokela lapho ezazisuka khona izithende zikaMaZondi.
“Yebo ngiyakukhumbula! Angibaleki! Sengifa lapho ofela khona!” Walahleka phansi naye.

Kulesi siqephu uMngadi wakha isithombe esigqamile sokufa kukaThabekhulu. Uchaza nokubaleka kukaMaZondi ngenkathi esekubona sekumbheke ngeziqu zamehlo ukufa. Kuphela nya ukubambisana okwakukade kukhona phakathi kukaMaZondi kanye noThabekhulu ngaphambi kwalesi sigameko. Ekuchazeni kwakhe ukusha kukaThabekhulu uMngadi usebenzisa ngempumelelo isingathekiso; ‘uThabekhulu izingalo **ezazingamalangabi**’. Lokhu kucacisa isimo ayeseyiso uThabekhulu ngenkathi esha. Wayesengamalangabi uqobo. UMngadi ubuye wachaza ngempumelelo isenzukuthi ekuchazeni ukuwa kukaThabekhulu; ‘washo la mazwi uThabekhulu **wawohlokela** lapho ezazisuka khona izithende zikaMaZondi.’ Lesi senzukuthi sichaza umqondo wokuwa komuntu osephelelwe impilo, osekusobala ukuthi uwa nje akusekho nelincane ithemba ukuthi usayoke avuke. Nangempela-ke uselele ukulala kwafuthi uThabekhulu.

4.2.3 IFA NGUKUFA

Nakule ndaba kuvela kugqame ukuchazwa kwezigameko eziwuchungechunge oluhamba nayo yonke indaba. Kule ndaba uMngadi uvula ngokuchaza isigameko sokushona kukaGatsheni, oshona emva kokusebenza kanzima eqongobezela ifa lomndeni wakhe. Kuthi lapho eseqala ukuvuna izithelo zokuzikhandla kwakhe, ukufa kumzume ngokuphazima kweso; kuMngadi, (2001:18), kanje:

Babehlezi bonke etafuleni, zibekiwe izibiliboco, bedla lapho uGatsheni azikhalela khona ngenzululwane. Besathi izokwedlula, nomkakhe etatazela namanzi abandayo ezama ukumphondla, wozela. Ukozela kwamphuthuma, wayetha ngokushesha. Kusewubutata beshayisana ngamakhanda noMakhwembe kuphuthazwa izikhiye zemoto ezomphuthumisa esibhedlela, waphelela ezandleni zomkakhe. Kwaba saphupho. Kwakungathi uzobuye aphaphame. Phinde, sazithulela ungunaphakade isidumbu singasenakuphashanyiswa namvula yezinyembezi eyasithela. Wayesedlule. Bengakholwa ukuthi wayesehambe ngempela besenethenjana lokuthi wayesazophaphama, babiza udokotela. Lwatheleka ngokushesha undanda lwakwaMpilo ngemoto yalo, lwangena endlini luhambela phezulu. Lwamphathaphatha uGatsheni qede lwababuka lwabashalazela. “Impela selisilahlele,” egcizelela.

Lapha, ukushona kukaGatsheni uMngadi ukuhlalele wakuchaza ngesineke esikhulu. Ubengakuchaza ngendlela enqamulelayo, egqamisa ukuthi uGatsheni washona ngokuphazima kweso. Kodwa ukuchaze ngalo isu lakhe elethula imininingwane yonke efanelekile uma echaza isigameko. Uthi echaza imininingwane edingekayo kodwa abe nesu lokungayixhobeli ndawonye ize ibeyisidadada. Uvele akhulume ngemvula yezinyembezi angayichazi ukuthi kwakungekabani. Cishe ukushiya ngabomu okokuchaza ukuthi ubani owayesededela imvula enkulu nekabani. Uthi echaza okudingekayo ekugqamiseni isigameko, okunye akuyekele kofundayo. Sikubona kuwukuchaza okuhle lokhu.

Ukuchaza kukaMngadi izigameko ezithile kubuye kube nakho ukubikezela ukwehla kwezigameko ezithile ezishubile kunalezi ezandulelayo. Ake sibheke indlela achaze ngayo isigameko sesivunguvungu esiwushuza laphaya ethirumu likaMaShezi; kuMngadi, (2001:26), lapho achaza khona kanje:

KungoLwesithathu emini, kuyo le nyanga liwushuza, uMaShezi wehla emotweni yakhe kwabhiza izingubo ezimnyama. Wathi uzibamba ngapha, kwabhiza iziphika, iduku noleyisi omnyama ayewuthe bhu emahlombe. Wazibamba izingubo, wenyuka esho ecikica amehlo ebuka intokazi esencane eyayisekhawuntini, uJabu Mlaba owayeshayele phansi, esidudlana sensundukazi.

Ukuchazwa kwalesi sigameko sesivunguvungu kubukeka kubikezela izivunguvungu ezazisamhlalele empilweni uMaShezi. Lokhu kugqama kakhulu ngoba selanywa eduze yilesa sokuxhoshwa yizingubo zikaDustin zokungcwaba. KuMngadi, (2001:27), uthi:

Wethuka uMaShezi wavusa ikhanda qede waluzwa lumuthi ngqimu uvalo lapho amehlo ezithela oswahleni lwemijiva emnyama luphokothele lumbuka ngamehlo azinsanga. Wethuka woma ngesikhathi izingubo zakhe nemijiva kupheshulwa umoya, kubhulana qede lo mjiva owawulula uphephukela ebusweni bakhe futhi, umxhophu.
“Kodwa ngehlelwa yini namuhla?”

Nangempela lokhu kubhulana kwezingubo zikaMaShezi kanye nemijiva kaDustin kungathi kubikezela ukubhuquzisana phansi kanye nokubhidlika kwezinhlelo zempilo okwadalwa ukuthandana kwabo. Kulokhu kuthandana kwabanokuxhophuka kwangempela kukaMaShezi exhoshwa inkohliso kaDustin, kungaseyizo izingubo zokungcwaba kuphela. Ugcina esekhophuka ngempela phela uMaShezi lapho eseze exabana nezingane zakhe azizalayo ngenxa kaDustin. Kuseyikho ukuxhophuka futhi ukudedela ibhizinisi lize liwe ngenxa yakhe uDustin lona osemningi kulona ngemoto yezidumbu, eyenza ukuthi abantu bazebafafaze amanga athi namagwinya

asethirumu athoswa ngamafutha abantu. Nangempela kodwa lalikhona iphutha kuMaShezi lokuvumela uDustin ukuba athuthe izimpahla eziwukudla kwasethirumu ngemoto yezidumbu.

UMngadi uyakuveza ukuchaza okuqhubela phambili ukulandwa kwendaba lapho esethulela khona uDustin eshaya uSithembiso kuMngadi, (2001:50):

Waziguqula izinto ngokushesha, akabe esaba uDustin wenqawe, kepha waba uDustin omusha owakhipha ibhokisi elibomvu losikilidi, wahosha umndweza wawubethela emlonyeni. Wawudonsa kwabomvu ilahle, wayesewubeka esitsheni somlotha. Waqonda ngqo kuSithembiso. Kwakhala unina behlisana izitebhisi isibaleka indodana. Baye bafikisana phansi egcekeni.

“Kahle bo, Redgrave!” sekuzwela kunina.

“Thula Mam! Siyeke nami lesi sidleke ngisihlikize,” esho edumisa umbayimbayi wesibhakela ezimbanjeni zikaSithembiso.

“Kahle bo, Redgrave! Ungambulali umntanami!” ekhala esibona isilwane sakwabo sesihlafuna ubala, simqukula uSithembiso njengekati lilengisa igundane. UDustin emshuka buthule uSithembiso ngamaqhinga ejudo ayeyifundile, wabubula uSithembiso wagoqana.

Lokhu kulandwa kwalesi sigameko esingenhla kumumethe ukuchazwa kokuguquka kwesimo laphaya kwaNdlovu. Esikhundleni sokudla inqawe lena adume ngayo, uDustin simthola esephafuza usikilidi osebhookisini elibomvu. Umbala obomvu ubukeka ukhethwe ngenhloso yokugqamisa ukubayingozi kanye nobukhulu bamandla kaDustin phezu kukaSithembiso. Nangempela-ke usikilidi uwuphafuza maqede akhwele adilike kuSithembiso. Ekuchazweni kwalesi sigameko, kuyaphawuleka futhi ukusetshenziswa kwesifaniso ngempumelelo. Umehluko okhona phakathi kukaDustin noSithembiso ngokwekhono lokulwa kanye namandla ufaniswa nowekati libamba igundane. Lapha ikati uyena uDustin kuthi igundane kube uSithembiso. Awukho-ke umzamo owenziwa igundane ngaphandle kokuthi galo yephuka uma kuqhamuka ikati. Nangempela kulesi siqephu uSithembiso unikinikizwa kungabi bikho mzamo awenzayo wokuzivikela kanye nokuphindisela.

Lesi sigameko kusengathi sigcoba ngokuphelele umbuso omusha wakwaRedgrave laphaya kwaNdlovu. Luyagoba uphondo kubaphathi bombuso wakwaNdlovu.

Cishe ukugoba kalula kophondo ngakuSithembiso kwedluliselwa phambili nawukuthi kuvela incazelo ethi uRedgrave wayefundele ijudo, ngakho-ke noSithembiso umgonyoza ngamasu ejudo leyo. Masisha emva kwalesi sigameko, uMakhwembe owayeyiso likaNdlovu kulo mbuso, wakhonjwa indlela. Lesi sigameko sicacisa ngokusobala ukuthi ubani osephethe laphaya kwaNdlovu ngoba noThemba lowo obethenjiwe naye ezethembile ushwaphela ayozivalela ekamelweni lakhe lapho esefike qathatha uDustin Redgrave wansondo; kuMngadi, (2001:50):

UDustin owayengasezwa nakuzwa esenikina ubala, waqonda ngqo kuThemba. NoThemba ekubona ukufa, wahlehla wangena nyova endlini. Wasobela ekamelweni, wehlisa inkinobho kakhiye, wayesehlala ehafuzela.

UMngadi uyaqhubeka nokuchaza izigameko, ezineqhaza ekukhuliseni indaba, kuMngadi, (2001:66) kanje:

Zaba mbili zantathu izinsuku, bafika ekuseni babingelelwa yizindonga zethirumu zibhixwe zabhixwa ngopende zinashazwe ukuthi:“THINA ASIKUDLI UKUDLA KWASEMAKHAZENI!”

Lokhu kuchaza okungenhla kuveza izinto eziningi. UMngadi usebenzise amagama athi; ‘ukubhixa’ kanye nelithi; ‘ukunashazwa’ ukuveza umqondo wokuthi lokhu kubhalwa kwezindonga kubhalwe budlabha. Kunika umqondo wokuthi kuyilolo luhlobo lwemibhalo ebhalwa kuphuthunywa, ngokuvama ngezikhathi zakusihlwa futhi. Nokho-ke umlayezo omunyethwe yilo mbhalo ukubeka kucace ukuthi izinto zonakele laphaya ethirumu. Emehlweni omphakathi leli akuseyilo ithirumu kodwa sekusemakhazeni. Kuyedlulela ukonakala kwezinto laphaya ethirumu ngenkathi sekubonakala omunye umbhalo ngakusasa othi; kuMngadi, (2001:67):

“KWAMAGWINYA ATHOSWA NGAMAFUTHA ABANTU”

Lokhu kucacela nengane encane ukuthi usuwonakele lo msebenzi. UDustin kuphela ongaboni, cisha ngokungawuqondi nalo mphakathi asezithe dlwa kuwona. Lesi sigameko uMngadi usichaza aze asiqhakambise ngengxoxo ezwakala phakathi kwabantu abats shelana amahlebezi ngendaba yesidudla okuthwelwe ngaso laphaya ethirumu. KuMngadi, (2001:71):

“Ukungawafundi amaphepha impela kuyahlupha. Ukhona umuntu ongayazi indaba engaka ephume ephephandabeni ngethirumu elithile lakwaSidudla?”

“Kukuphi kwaSidudla?”

“Yilapho impela obabele ukuyothenga khona.”

“KwaNdlovu?”

“KusekwaNdlovu wani ekade azishonela nje? Laphaya sekuphethe indoda entsha yasemakhazeni. Kuthiwa dade yona noMaShezi bathwale ngesidudla abasigcine emakhazeni. Bahlala bahlale banithosele amagwinya namasosiji ngamafutha aso. Yingakho nje ukudla kwakhona kunewozawoza elingaka. Lisukela lapho-ke elikaSidudla,” kuhlekwe.

“Amnandi amafutha esidudla, hhe? Abantu abadeli yiwona!”

“Hhayi-ke, siyabonga,” bephenduka khona esangweni abathengi.

“Besingazi ukuthi kanti sekukwaSidudla.”

Lapha kuchazwa ukuthi isigameko sokuwa kwebhizinisi lasethirumu kwaqhutshelwa phambili nayilezi zinkulumo ezazikhandwe abathile. Nangempela zabhebhetheka okomlilo wequbula. Kuyavela futhi nokuthi ngabantu besifazane ababexoxa ngale ndaba kaSidudla. Lokhu sikuthola ngokuthi kusetshenziswe amazwi athi; “kuthiwa dade...” NgokwesiZulu ngabantu besifazane abasebenzisa elikadade uma bexoxa. Ukuchazwa kwesigameko sokuwa kwethirumu kufika esicongweni lapho sekugasela isixuku sabantu, ahluleke ezethembile uDustin ukubavimba; kuMngadi, (2001:93):

UDustin washutheka isandla ngaphansi kwejazi wabhadla naye ethi, “Ngizonidubula! Hlehlani!”

“Kulungile, zama! Zingapheli kodwa izinhlavu!” izidlamlilo zezinsizwa ezazimehlobomvu, zamsikaza uDustin. Evika engazi nokuthi wayevika siphikuleziya zitini namatshe angakaya, kwaduma izimbambo neqolo, yadideka indoda, yakhubazela, yagijima phansi ngezandla ithi iyabaleka. Isigqoko

okwakucatshangwa ukuthi mhlawumbe sinenomfi eyayisihlanganisa nekhanda, sagingqika phansi sishiya isiphundu esasiqothukelwa yizinwele ezimnyama, sezifahlazile. Kumnyama kunjalo yasicosha indoda, yangena igulukudela ethirumu ivaleliswa yitshe elayiqunsula eqolo yabhena.

Iyaphela inkani kanye nokuzigqaja kulesi sigameko esichazwa lapha ngenhla. Lokhu kuphela kwenkani kuDustin kuhambisana nokuphela kwalo uqobo ibhizinisi lasethirumu. Isixuku sezidlamlilo sisho phakathi ethirumu sifike sizitapele kwesikuthandayo sishiye esingakuthandi. KuMngadi, (2001:94):

A, basho phakathi ethirumu. Kwaba yilowo wakhala ngomlenze kaThoko, namafutha kaNozizwe nakagogo uVelemina, nangengalo yomntanakhe. Okumangalisayo ukuthi izicubu okwakukhalwa ngazo zazibhekwa emishinini yemali okwakubangiswana ngayo. Badudulana, bashayana, abanye badikadika uMaShezi noDustin babahlala ngobhongwane. Kwahamba amawashi, imigexo nemali. Owaphumelela ukuzuza isikhwama sikaMaShezi esasinenyavunyavu yemali, wanele wayithi nhla, wasivala. Wathi uyathubeleza esixukwini, bambona abanye. Bamphuthuma bethi bayambamba, babamba umoya. Waphuma wazibeletha emhlane, kwasuka uthuli ejahwa. Namakhosikazi azitapela izinkwa, ujamu, amakhekhe, nesethi yesiqatha nogavini. Babodwa abazitika ngokwakuphekiwe, koma amabhodwe. Ngokuphazima kweso soma keqe isitolo namashalofu. Nanguya uDustin ethi uhlala ezingcingweni uhlaba umkhosi emaphoyiseni aseSeklandi. Esaphithene ikhanda, ephambanisa nezinombolo, bamshumba phansi, bambhekisa phezulu sambuzi izohlatshwa, bambeka ugolokoqo lomese kuqhoqhoqho. Bambamba isamuku, bezwakala abanye bethi, “Sheshisa umnqume!”

Nokho-ke abamnqumanga uDustin kodwa kwase kuphelile ngethirumu. Nakulesi sigameko siphinde sathola ukuchazwa kokusuka nokuhlala kwemininingwane yokwenzekayo. Nalapha uMngadi ucophelele kakhulu ukuthi ancike endleleni yokuchaza ngokuzama ukusibonisa isithombe sokwehla kwalesi sigameko kunokusitshela ngaso. Kulesi siphithiphithi ufake yonke imininingwane edingekayo ukuze sikhanyelwe ukuthi kwenzekani. Imininingwane egqamile yileyo ethinta ukujahwa kothile owayethole isikhwama semali, ukuzitapela komame ezinkweni

nakojamu kanye nakokunye kokwenza isiqatha nogavini. UMngadi uyifaka nakahle indaba yesiqatha kanye nogavini ngoba ubevele eqale ngayo ngasesingenisweni sale ndaba lapho achaze khona ukuthi iningi lomphakathi wakule ndawo wawucwile kakhulu ophuzweni oludakanayo. Lokhu sikubona kuyingxenye esemqoka yokuthandanisa izigameko azichazayo kule ndaba uMngadi. Ziyamnamathela-ke lezi zigameko uMaShezi. Nango futhi esengenelwa yisigebengu esilaheni. Nakhona futhi lapha liphinde ligqame ikhono likaMngadi lokuchaza isigameko ngendlela yokubonisa kunokutshela. Lokhu ukwenza ngokwethula imininingwane eyenza ukuthi umfundi akulandele ukusuka nokuhlala lokho okuchazwayo. KuMngadi, (2001:169):

Ngesikhathi uMaShezi ehlala etafuleni, akahlalanga uDuke. Wabeka isikhwama, wasivula, wadonsa umhwebesha wencwadi kuyo okwavela inhlokohele yesibhamu. Ngokuphazima kweso insizwa yathwala isigqoko esivala nobuso, yavela ngamehlo kuphela. Eyibuka uMaShezi isimkhombile, izinyembezi zagcwala amehlo, inhliziyoyagxuma yathi ayiphume ngomlomo. Wahlehla wanqika esihlalweni esekhiphe amabanyaza amehlo esibuka isigebengu siqamula izintambo zocingo.

“Uyabona mama, ngiyasebenza manje, angidlali. Izandla phezulu!” Umlomo wesibhamu wahlala ebunzini. “Ngikhathele yinina niganga ngoThemba umfowethu, nidlala ngefa likababa enifuna ukulabela izingane zoRedgrave. UNdlovu uwubaba owangizala entombini ongayazi. Imali!”

“Mntanami uma ufuna imali ngitshele ngikunike yonke, inqobo nje uma uzoshiya umphefumulo.”

“Imali. Musa ukungichithela isikhathi! Ngikufuna usengcwabeni, uThemba esesilaheni.”

“Hhawu Dlaba!”

“UDlaba yisiteshi sakwaMachibise, hhayi mina. Imali!” emtomota izindebe ngesibhamu. “Ungibuze kuThemba ukuthi ngiwubani mina. Uyangazi mfowethu. Ngilapha nje ngilwela yena. Qabula lapha ngoba yilona khehla lakho leli,” esho emfaka umlomo wesibhamu emlonyeni. “Vula isisefo! Vula!”

Isikhiye sisesandleni esasinedumbe sayishweba kaningi imbobo anduba asivule isisefo, sizitapele isigebengu. “Lalela lapha, angiqedile ngawe. Ngeke uze uphumule uma usenale ngqondo. Ngizokuthuthisa lapha eMgungundlovu uma lolu daba uke walubika emaphoyiseni.

Siphinde sithole isigameko sokubulawa kukaDaniel indodana kaDustin, naso esichazwe ngokufakwa kwemininingwane eyenza ukuthi silandeleke ukusuka nokuhlala. KuMngadi, (2001:192):

Imizuzu eyayisisele ukuba uThemba afike yaba mihlanu kuphela. Saqala ukumluma isisu uSithembiso, sihambisana nokuphiswa umchamo omncane wengebhe. Ukubububula kwemoto wakuzwa kuphelela ngasesangweni, wazi ukuthi umzuzu wawusufikile. Wambamba wamnkongoshela uDaniel, wayeseyilahlela amehlo imoto eyibuka ingena noThemba owabaklabela ngeso lesilwane. Yema, wehla weza kubo, wafike wababuka bobabili ebathatha ezinzwaneni ababeka okhakhayini, ethi, “Sekunjalo mfowethu. Usufikile umzuzu wamaqiniso. Njengoba usumbeke ebhayisikilini lakhe nje, sewenze kahle kakhulu. Sengizongena emotweni mina. Ngizothi lapho sengiyihlehlisa, umchilizele esinqeni sayo ngebhayisikili, ngawo wonke umfutho onawo. Ungalenzi iphutha! Cupha-ke” wangena emotweni wayidumisa.

“Ngiyeke phela bhuti! Ngisacela ukuyophuza amanzi!” watibula uDaniel omela amanzi okokugcina. Esikhundleni sokumdedela, uSithembiso wadonsa ibhodlela ngesinye isandla, walivula, wagambaqela kushisa. Walivala, waliphonsa laphaya, lazizingqikela lodwa liveza wona amazwi athi: “*Afore ye go*”. Wazithulela nje uThemba wambekezelela umnewabo owayesehlengozela izinyembezi.

“Amanzi! Amanzi bhuti! Amanzi... Ngicela ukubona uma wami!”

Ibhayisikili elalisagitshelwe uDaniel owayeyibuka imoto ngamehlo omlahlathemba, walibamba waliqinisa uSithembiso. Ngenkathi ibubula imoto ihlehla ngomfutho, esikhundleni sokuba amchilizele kuyo, waketuka nesihlalo washaya amangqeshane kanye naye uDaniel amthutha ngezinyawo, waziketukela yedwa lapho ibhayisikili ligingqika lingasenabani liyoqabula isinqe semoto. Wayimisa uThemba, wambuka ngaphakathi kugubhazela umphefumulo owawungasenakuthula, unobuxokoxoko. Wathetha ethi, “Siphukuphuku! Wenzani manje. Vuka! Uma uke wenza elincane iphutha manje, nifa nobabili!” Wehla wamsikaza ukumfaka unyawo.

UDaniel esahlezi phansi, wathula wababuka edidekile, engezwa nokuthi babephikisana ngaye.

“Mfowethu, bese ngimchilizile, kepha ngaphazanyiswa yiso longibonayo ongabonwayo.”

“Ubani lowo?” eqalaza.

“Iso loMdali mfowethu.”

“Uyamqambela. Yinkulumo yamavaka eyejwayelekile leyo. Musa ukuchitha isikhathi, nalo mfana umbambezele ohambeni olude asazoluthatha. Mbambe umchilize usucimezile ukuze ungaliboni leli liso olikhonjiswa yiso lengqondo enotshwala.” Wangena emotweni, wayisa phambili lapho uSithembiso esukuma, embamba ngezandla ezivevezelayo uDaniel embeka ebhayisikilini.

“Ngomile bhuti. Ngicela ukuyophuza,” embuka ngamehlo ancengayo.

“Usuyobuye uwaphuze mntakamama,” ebuka imoto sengathi wayebuka umshini owawuzobathwebula izithombe. Lapho ihlehla ngesivinini imoto, uSithembiso wamchiliza uDaniel engasambheke nakumbheka. Kwaqhuma! Kwaqhuma izibilini kuDaniel, kwaqhuma nasemphefumulweni kaSithembiso. Kwaqhuma lokho kuqhuma okwabenza bobabili oThemba noSithembiso bakhweca izisu, babamba amakhanda kanye kanye sengathi babetshelene. Baquma bengakayiboni nemiphumela yensebenzo yabo. Egaqa uSithembiso, ephephuka umnewabo, balunguza ngaphansi kwemoto babona ngebhayisikili liyigaqana ukuthi kwakonakele. Umfowabo wayelele ngaphansi kwayo, isisu sipitshizwe ngelinye lamasondo angemuva. Imoto eyayingacishiwe yayisaduma phezu kwakhe.

Kulesi sigameko sithola ukuchaza okudidiyele imininingwane eyenza ukuthi ukwehla kwesigameko kukhanye futhi kuzwakale kwenzeka sakunensa. Yikho lokhu kuchaza okusakunensa okwenza ukuthi isigameko sizwakale kahle ukusuka nokuhlala. Yilolu hlobo lokuchaza oluthi lusinika yonke imininingwane yesigameko lubelwenezela ekweluleni indaba ngendlela enokuhlabahlosa. Siqale senekelwe isimo sikaSithembiso owayesephethwe yixhala kangongokuthi wayesehlanjulukelwe yisisu. Lokho nje kukodwa kuveza ukuthi kwakunzima kanjani ukufeza lesi sigameko abasebevumelene ngaso nomfowabo. Ugxajelwa yisisu leso ngaphezu kokuthi wayesezenzile izaba zokubamba isibindi ngokuphuza. Kolunye uhlangothi uMngadi uveza ukuthi liyamtshela igazi uDaniel. Ukhala ekhalile ngokufuna ukuyophuza amanzi. Ubunzima bokufeza isigwebo sikaDaniel buhlala obala lapho uSithembiso ehluleka ukuchilizela uDaniel emotweni okokuqala. Kuze kudingeke ukuthi uThemba amkhomoze ngokumkhankatha. Emva kokuthethiswa uSithembiso uze ukhala nangeso ‘longabonwayo’ athi uphazanyiswa yilo. Kunzima kuSithembiso

ukufeza lesi sivumelwano sakhe nomnewabo! Ukwehla kwesigameko kuvezwe ngokuchazwa komsindo nje kuphela kunokuchaza ukuthi yamgxoba kanjani uDaniel imoto. Ukuqhuma okuchazwayo kukodwa kuyichaza kuyiqede indaba yokuthi kwasekuphelile ngoDaniel. Lokhu kuqhuma kubukeka kuchaza ngokushesha isigameko ebesibokala siza ngokunensa. “Kwaqhuma!” Kuwukuchaza okuthinta inzwa yokulalela. Kuba sengathi lokhu kuqhuma kuyezwakala ngendlebe yengqondo, lapho imoto kaThemba isimqhumisa uDaniel. Kuyayithinta futhi nenzwa yokubona. Kuba sengathi iso lengqondo nalo liyakubona ukusakazeka kukaDaniel lapho imoto isimpitshiza esebayisipitshi esisakazekile. Okunye okuphawulekayo wukuthi uMngadi achaze ngendlela ethinta inzwa yokubona lapho echaza lokhu kwethuka kukaThemba. UThemba uqale amuveze ewumuntu obesezilungiselele ngokwanele ukubhekana nakho konke okwakusazokwenzeka, nokho kuphela konke lokho uma esezwa lokho kuqhuma. Utholakala esethwala izandla ekhanda kanyekanye nalo Sithembiso ayemthathe njengesahluleki wambiza nangesiphukuphuku. Kukho konke lokhu okuchazwa uMngadi ngalesi sigameko, okugqamayo ukuthi nangempela lase lidume ledlula nomphefumulo kaDaniel. Laseliphinde lalelesa laphaya embangweni wefa lakwaNdlovu.

La manzi uDaniel azwakala ekhala ngawo lapha ngenhla aphinde ashaye ibuya ekulandweni kwale ndaba. UMngadi uwasebenzise ngenhloso yokuxhumanisa izigameko. Esigamekweni eselama lesi, uSithembiso utholakala esemangcwabeni aseMountain Rise eduze kwamathuna kaRedgrave kanye nelikaDaniel esezibulelele eduze kwakhe kukhona ibhodlela kanye nengilazi kokubili okwakunamanzi. KuMngadi, (2001:204):

Engakaphenduli uThemba, impendulo basheshe bayithola. USithembiso wayehlezi enqike ngetshe likaDaniel, egone umfanekiso empeleni owawumhlophe, kepha usubomvu tebhu yigazi. Eceleni kwakhe, khona phezu kwetshe kwakunebhodlela elalivuliwe, amanzi eseyingxenye yalo. Eduze kwalo kunengilazi nayo eyayinamanzi. Maqondana nenhliziyo kaSithembiso kwakungene umese, uvele ngesidunu.

UMngadi uvele wakhetha ukukushiya kanjalo lokhu okuthinta amanzi. Cishe ekushiya kumfundi wendaba ukuthi azihlanganisele yena ukuthi la manzi asefana nalawo ayecelwe uDaniel ngenkathi abafowabo bemhlanganyela bembulala. La manzi ayephenduke abawumswazi owawubabhaxabule unomphela abafowabo ungabaniki kuthula, silokhu sibuyile isithunzi sikaDaniel ecela amanzi. Kubukeka sengathi lesi sithunzi yiso esadonsela uSithembiso emangcwabeni ephethe wona amanzi lawo umfowabo ayefe ekhala ngawo. Nangempela kucabangeka sengathi wafa ngokuzibulala ezama ukuhambisela umfowabo amanzi. Yiwo lawo manzi uSithembiso ayemncishe wona esenethuba lokuwaphuza uDaniel, kumanje ayengeke esakwazi ukuwaphuza. Sithi-ke lesi yisigameko esizichazayo. Singengeza-ke futhi ngokuthi lesi sigameko sithinta inzwa yokubona kanye neyokuthinta. UMngadi uchaze lesi sigameko ngendlela yokuthi ofunda incwadi ambone ngeso lengqondo uSithembiso esethule, alibone kanjalo nebhodlela kanye nomnese osuvele ngesidunu maqondana nenhliziyo. Lokhu kuchazwa kwalesi sigameko okuthinta inzwa yokubona kuyayithinta futhi nenzwa yokuthinta, ngalo mmese ovele ngesidunu. Kuqubula umuzwa wokuzwela izinhlungu zokugwazeka kukaSithembiso.

Amanzi aphinde abuye futhi ekulandweni kokwehla kwezigameko kule ndaba lapho uMngadi ephinda ewasebenzisela ukuxhumanisa izigameko ezilandwa emuva kokushona kukaDaniel. KuMngadi, (2001:221):

“Mama, nangu uDaniel,” elibholokoqa futhi.

“Uphi mntanami umntanami?”

“Naba mama noSithembiso. Ngicela nibathethelele abakade benibamba inkunzi, ngoba benza engakwenza ngikwemuka ingxenye yakho efeni.”

“Sekwedlula lokho Themba mntanami, saxolelana. Ngiyakuthanda.”

“Bekungeke kwedlule mama ngoba angikaze ngihlambuluke kuwe.

Ngiphuziseni amanzi mama! Ngicela amanzi Linda!”

“Ngiphuthumeni ngamanzi bakithi! Nangu umntanami ekhala ngawo!”

Kuyagijinywa ephuthunywa.

“IFA NGUKUFA MAMA. Ngambulala mama uDaniel ngendlela efanayo nengifa ngayo. Ngicela ungixolele. Ngomile mama! Amanzi!”

“Mama, sathi uma sesimbulala uDaniel, wafa ekukhalela, ezikhalela ngethuba lokugcina lokukubona. Ngamncisha lona ngoba sekuphuthunywa. Sengiqome ukuba ngiyozixolisela kuye mathupha ungakafiki. Akuvumanga ukuba ngihlale, ngihleke nawe yena esezinkalweni, ekukhumbule nohleko lwakho oluhle. Ngimphathele namanzi afa ekhala ngawo, omile.”

“Ngomile mama! Amanzi! Amanzi mama!”

UBusisiwe obethi uyawaphuthumisa uyakhubeka, aphephuke, iphunyuke nengilazi iphahlazeke phansi.

“Amanzi mama! Hhawu, Daniel mfowethu, ngixolele! Mntakamama, ngicela wamukele umoya wami,” elibholokoqa futhi igazi esegqabuka, emthela ebusweni ngalo nonina osambambe isandla sakumxhawula. Ayethe.

Ukuchazwa kwalesi sigameko kuthinta inzwa yokulalela, eyokuthinta kanye neyokubona. Ukumemeza kukaThemba ecela amanzi kuthinta inzwa yokulalela. Kanti ukubholokoqa kwakhe igazi kuthinta inzwa yokubona. Okuphawulekayo nokho wukuthi kulesi sigameko kugqame ukusetshenziswa kophawu lwamanzi ekugqamiseni ukulayela kukaThemba. Lolu phawu uMngadi ulusebenzisele ukuchaza kanye nokugqamisa ukubuya kwesikhuni ngomkhwezeli. Lokhu kwenzeka ngendlela efana ncamashi naleyo oThemba ababulala ngayo uDaniel. Lokhu sekucacisa nokuthi kungani uSithembiso watholakala ephethe amanzi kodwa esefile. Kuveza ukuthi umoya kaDaniel abafowabo ubalanda ngala manzi abambulala ewakhalela. Ugcina akuphimisele kwayena uThemba lokhu. Sikubona kuwukuchaza okulithathayo iso lokhu. Nangempela isikhuni sibuya nomkhwezeli lapha.

4.2.4 IZIBOSHOWA ZOTHANDO.

Nakule ndaba siyakuthola ukulanda okunone ngokuchazwa kwezigameko ezithile. Kule ndaba siphawula ukuthi izigameko eziningi zichazwe ngenhloso yokukhanyisa

kabanzi ngesimo semithetho kanye nenqubo yobandlululo lwaseNingizimu Afrika. Phela kungenxa yalolu bandlululo okwenza ukuthi abalingiswa abaqavile bale ndaba bazithole sebeyiziboshwa zothando. Ukuchazwa kwezigameko sizokucubungula ngokuthi kuphumelele kangakanani ekugqamiseni isimo umlobi ahlose ukulanda ngaso. Kule ndaba uMngadi uzwakala enze ucwaningo olunzulu mayelana nenqubo yobandlululo kanye nemigilingwane eyayenziwa yizikhulu zokuphathwa komthetho ekuphoqeleleni lolu bandlululo. Indaba iyonke-ke iwuchungechunge lwezigameko ezichaza ubandlululo. Zithi zibekwa nje kule ndaba sithole ukuchazwa kwesigameko sokuhlangana kwalaba balingiswa abaqavile, abangoThandekile Mhlophe kanye noSayitsheni Wellem de Wet. KuMngadi, (2004:1):

‘Ngiyazisa ntombi kaMhlophe. Ngizoke ngizwe namhlanje,’ kusho uThandekile ethuswa yizwi lomdlizisa ihlombe.

Aphakamise ikhanda amehlo ewasusa emkhiloshweni akade ewenza njengoba ehlezi esitobhini sebhasi esilapha kuChurch Street eMgungundlovu. Amehlo azithela engqansabuleni yengqomondo kanongqayi omhlophe, uSayitsheni Wellem de Wet osemengeme.

‘Hheyi mantombazane, suka!’

Iyambuka le ntokazi, yethuke lapho amehlo ehlangana nakaSayitsheni ansundu avuthayo. Ithanda nokushiywa yigazi yethuswa nawukungqangqazela kwamadevu ansundu. Nokho isheshe ikwehlise ukwethuka, isimze ithi, ‘Yebo, ngiyintombazane, ngingedwa. Angiyona iBantu Female. Ngiyisimame, ngingowokudabuka kuleli.’

Lesi sigameko sokunqwamana kwalaba balingiswa simumethe izinto eziningana ezahlukene. Okugqamayo ngaso ukwethula inkinga ewumgogodla wendaba, okuwubandlulo. Kuhlangana abantu abamele izinhlaka ezingabhekani. USayitsheni de Wet uchazwe kwathiwa uyingqomondo kanongqayi, okumenza abukeke efanelekile ukubayiphoyisa eliphoqelela imithetho yobandlululo. Ngakolunye uhlangothi uThandekile Mhlophe uchazwa ngamagama ambalwa kodwa amenza abonakale eyintombazane engayishayi mkhuba imithetho kanye nenqubo yobandlululo. KwaSayitsheni De Wet lowo umethusa okwesikhashana, abuye aziqoqe maqede amphendule ngokumbhekisa le! Kuso futhi lesi sigameko

sethulelwa nendawo lapho okwenzeka khona le ndaba, eMgungundlovu. Kulesi sigameko kucaca ukuthi kukhona ukungqubuzana phakathi kwabamnyama abamelwe uThandekile kanye nabamhlophe abamelwe uSayitsheni De Wet. Sekuyilo-ke udweshu lolu uMngadi alungenise waluchaza ngenkulumo mpendulwano phakathi kukaWellem de Wet kanye noThandekile.

Ukuphoqelelwa kwemithetho yobandlululo kugqanyiswa ngukuchazwa kwesigameko sokufakwa kwezaziso ezehlukanisa abamhlophe kanye nabamnyama. UMngadi, (2004:3), uthi:

Izisebenzi zimatasatasa ziqongqothela izaziso ezihlalweni ezisezitobhini zamabhasi, ezindlini zangasese, eminyango yamahhovisi, ezinkantolo, emajele, emaposini nakwezinye izindawo. Izaziso esezindala, zingasacacile ziyaxetshulwa, kufakwe ezintsha. Kanti-ke kwezinye izindawo ziyanyatheliswa namuhla, kuyasa bazixebulile abaphambene nenkambiso kahulumeni yokuthuthuka nangokubeka isinqe ezihlalweni ezahlukenene.

Kuphawuleka ukuthi lokhu kufakwa kwezaziso kwenziwa ngomfutho omkhulu futhi lezi zaziso zifakwa ezindaweni ezahlukenene. Kucaciswa nokuthi lo mfutho wokufakwa kwezaziso uhambisana nomfutho wokuxetshulwa kwazo kwezinye izindawo, sezixetshulwa yilabo abangahambisani nohlelo lokwehlukaniwa kwabantu olugqanyiswa nangokubandlululwa ngokuhlaliswa ezihlalweni ezahlukenene.

Laba balingiswa banqwamane ngokuxabana ngoba uThandekile ehlezi esihlaweni okuhlala kuso abamhlophe kanti uWellem kuwumsebenzi wakhe ukubheka ukuthi abantu abawephuli yini lo mthetho wokuhlala ngokwehlukana. Kuthi kunjalo, uThandekile azishwelezele lapha kuWellem aze azicelele nomsebenzi nembala awuthole. Ekufikeni kukaThandekile kwa-De Wet kuphawuleka ukuthi ingqomondo kaSayitsheni lena ihlale iqhawuzela njena kanti akuvaka yileli elicwiliselwa ibhakubha. Nasi isigameko esikhombisa lokhu; kuMngadi, (2004:10):

Ukungqongqoza kukaThandekile kuyamethusa, athwale amehlo uWellem, kuwe nendondo. Uthi akangene. Nempela uyangena, eme ngasemnyango elindele ukukhonjiswa okungesona esabaseYurophu. Azizwe emangala kuthiwa angahlala kunoma yisiphi asithandayo. Ahlale ngokwesaba. A, kumnandi ukubeka isinqe kwesinye sazo nakuba sezibukeka zindadlana nje. Babingelelane baxoxe.

UMngadi ukuchaza engakwenekanga ukuthi uWellem lona (mhlawumbe kanye nabanye abafana naye) uyivaka leli elesabekayo. Okunye futhi okuphawulekayo okuvelayo ngaye kulesi sigameko esichazwe ngehla, wukuthi kanti uhlale esusa abantu abahleli ezihlalweni zabaseYurophu njena kodwa lowo mthetho wokubandlulula akawulandeli kwakhe. Lokhu kukodwa kumchaza njengomuntu oyimbulu. Kukho lokhu kuvezwa kwezigameko ezigqamisa ukuphathwa kwabantu ngokubandlulula, lokhu kuyagqama kulesi sigameko esivezwa lapha; KuMngadi, (2004:14):

USayitsheni De Wet akawubambi namugqa lowo omude. Ingqomondo yakwabo ivele izivetezele nentokazi emhlophe ewumabhalane khona lapha. Nakuba intokazi lena yazi ukuthi njengoba uThandekile enepasi elibiza uMtshezi nje, akavumelekile ukusebenza lapha, iyabahola ibase ehhovisi elinoqhotho lwendoda esencane, enentshetshana yembuzi ebusweni obumise okobayo.

Ubumqoka balesi sigameko busekuthini sichaza ngokusobala ukuphathwa kwabantu ngendlela enesibomu sokuthi wonke umuntu oza kuyo akuzwele ukuphathwa ngezandla eziqandayo. Kule ndawo lapho okuthathwa khona izimvume, kwaMmbilakhahlela kunohidehide lwemigqa olumiwe ngabantu abansundu abachazwe (endaweni esingayicaphunanga) ngokuthi babukeka bedangele. Kodwa ngenxa yokuthi uDe Wet unebala elimhlophe ufike azivetezele nomunye omhlophe njengaye maqede ivuleke ngokushesha iminyango evalwe imithetho yobandlululo. Bachushiswa ngokushesha bayofakwa ehhovisi izinkumbi zabantu abamnyama ezilinda ungolinda ukungena kulo. Ubumbulu bukaDe Wet buphinde buvele lapho

sebenzene kuleli hhovisi uma insizwa isimkhumbuza isigameko lapho ayesandakuyihudula phansi ngoba eyithole idakiwe ilele ebhentshini labamhlophe. KuMngadi, (2004:15):

‘Njengoba ungibona nginje nje ebusweni, yimisebenzi yakho ungihudula ibanga elide uyongishutheka ngaphansi kwesihlalo sabanganeno.’ Abuke uThandekile, ambuze athi, ‘Wawukubonaphi kodwa dadewethu ukuba umuntu akuthole udakwe uyisidumbu, akuhudule ibangana, utshwala buphele ngemizuzwana, uphile nse?’

Ekuzethembeni kugxile emqondweni othi le mithetho yobandlululo ayibathinti oDe Wet, kubuye kuvele nonya olwesabakayo abaphatha ngalo abantu ngesikhathi bephoqelela le mithetho yobandlululo. Kuvela nokuthi ekufezeni imithetho yobandlululo kubuye kulibaleke ukuthi ikhotha eyikhothayo, engayikhothi iyayikhahlela. Nabo ngelinye ilanga bayoludinga usizo lwabantu ababaphatha ngendlakadla. Nakhu nje kulesi sigameko sekuvela ukuthi kunamuhla nje ucela usizo lokutholela imvume ‘intombazane’ yakhe emphekela kahle, ngeshwa kanti lolu sizo ubezoluthola kumuntu osekwamhudula phansi okwento engeyilutho. Icala lakhe kuwukuhlala esihlalweni esibekelwe abamhlophe. Nangempela iyawuchitha umuthi inkonyane ngoba le nsizwa ibona sengathi bazoyifaka ogibeni ngokuyephulisa umthetho maqede ikhalelwe amasongo kasiGonyela.

Kulokhu kudizela kukaDe Wet efunela uThandekile imvume yokusebenza edolobheni kuvela esinye isigameko esichaza ubumsulwa nomoya wentethelelo otholakala kubantu abamnyama yize bephathwa ngezandla ezimaholo wuDe Wet kanye nabanye abafana naye. KuMngadi, (2004:16):

Athi uyayisusa imoto, icishe. Ubesathe uyazama, kwa-nya. Aze ehle uThandekile adudule. Kusenjalo, abashayeli bezinye izimoto bebashayela amahutha bebethuka, ziyazinikela ezinye izinsizwa ezimnyama, zimdudulise uThandekile. Zikwenza lokhu belu zimbona, zimkhumbula uWellem. Ize idume imoto, abonge uWellem, agibele uThandekile, bashunqise, amabombo ebheke ePrestbury.

Ingehlukana imibono mayelana nokuthi yibaphi laba bashayeli ababachapha ngenhlamba oWellem kanye noThandekile nanokuthi lapho kunabumqoka buni khona lokhu. Sibona sengathi inhlamba kungenzeka ukuthi iqhamuka kubashayeli abamnyama uma bebona intokazi yakubo emnyama igqilazwa yinsizwa emhlophe ngokuyidudulisa isibozi semoto. Laba bangahlanganisa abashayeli abamaziyo kanye nabangamazi uDe Wet. Okukhulu kodwa ukuthi uDe Wet usizo ugcina eluthole ezinsizweni ezimnyama ezimaziyo nezisazi kahle isihluku apha ngaso abantu abamnyama. Nalapha kungaba khona ukwehlukana kwemibono, amanye amehlo abone ngokuthi lokhu kuyisenzo sokuncetheza kulezi zinsizwa. Sibona sengathi lezi zinsizwa zithi phezu kokuba zimazi ububi bakhe lo de Wet kodwa zithi ungumuntu, uma sezimthola esesotakwini-ke nje, zibophezekile ukuthi zenze ubuntu kumuntu.

Ukushabasheka kukaDe Wet nokuphoqelela imithetho yobandlulo kubuye kuvuke noma esekwakhe, kakhulu lapho kufika umfo kaSangweni ezophonsa iso entombini yakhe uThandekile. KuMngadi, (2004:23):

Ntambama esanda kubuya nje uWellem, esakhipha izinkinobho nezindondo ezingutsheni, galelekiyane insizwa ethile ezwakala ikhuleka emnyango. Uphuma eqhasha uWellem nesibhamu, ayijamele ebuza ethi, ‘Ufunani lapha?’
 ‘Nkosana, ngivakashele uThandekile.’
 ‘Uhlanganiswe yini noThandekile?’
 ‘Ngiyisoka lakhe.’
 ‘Yima lapho.’ Angene endlini, abuye noThandekile emqhuba ngaso isibhamu. Ukhomba isoka ebuza ethi, ‘Ubani lo?’
 ‘Ubizo wakho nje lona nkosana. Umntakwethu uWilliam Sangweni engisanda kumqoma.’
 ‘Anginabizo mina onjenga lo. Anize nithanda nje ukuzenza abantu baphesheya kwezilwandle. Awungichazele nje. Uze ube uzibiza ngobizo wami nje, kusho ukuthini ukuthi William?’
 ‘Angazi nami. Yigama nje elakhethwa abasekhaya ngoba becindezekile ukuba bangiqambe elesikole nelombhabhathiso.
 ‘Mh,’ encinciza. ‘Ubani igama lakho lasekhaya?’
 ‘UMsuseni Sangweni.’
 ‘Uyabona Thandekile, ngizosithela lapha endlini ngiyolanda izinsimbi. Uma ngibuya esekhona uMsuseni lapha esangweni, ngizokwenza umsebenzi wami wobuphoyisa, ngimbuze ipasi,

imvume nokhandampondo. Ngisize ungisusele uMsuseni ngingaze ngimususe ngensimbi.’

‘Kodwa nkosana usungaze umxoshe kabuhlunbgu kanje umuntu engizithandela yena?’

‘Uma nicabanga nje nina, ningathandanela emzini wami ningenamuzi? Susa uMsuseni esangweni lakwami ngingakambophi!’ asho angene endlini. Qambe ephuma, uMsuseni obengaliphethe ipasi akasabonwa nangokhalo.

Lesi sigameko siyichaza njengoba injalo indaba yobandlululo. UWellem akafuni nakuyibona le nsizwa yakwaSangweni eyisoka likaThandekile. Lokhu kuqubula umbuzo othi; kubangelwa yini lokhu na? Kungabe uWellem uzama ukuzivikela yena kubantu abamnyama akhuliswe ngokungabethembi? Noma uvikela uThandekile? Kodwa uma evikela uThandekile kungabe umvikelelani ngoba uzisholo yena nje ukuthi yisoka lakhe leli, asandakuliqoma nokwenza. Okugqamayo nokho okwamanje ukuthi uWellem akalindele zivakashi zikaThandekile laphaya kwakhe ngisho ngabe zihlobene kanjani noThandekile lowo. Uqobo lobandlululo-ke lolu oluchazwayo. UMngadi uphumelele ukuluchaza kahle ubandlululo ngokuxoxa ngalesi sigameko asichaze ngenhla.

Siphinde sikuthole futhi ukuchazwa kwesimo sobandlululo uMngadi asikhanyisa ngokusethulela isigameko esehla kwaMmbilakhahlela. Kulesi sigameko kusaqhubeka yona imizamo kaWellem yokutholela uThandekile imvume. KuMngadi, (2004:29):

‘Usunganginika-ke umphako wami nkosana.’

‘Umuntu osesikhundleni esifana nesakho Mnu. Ndebele akumfanele nakancane ukungena endaweni enje.’

‘Kanti umbhalo ongaphandle nkosana uthini? Awusho yini ukuthi le ndlu ngeyabesilisa bokudabuka kuleli, nami engingomunye wabo?’

Limbinde lelo uWellem, agwajaze. Ngaphakathi ejakhethini ahoshe ingxenye yebhodlela likagologo amnike lona athi, ‘Ngithe angikuphathele lokhu kudla ngoba sengikubone kaningana ukuthi uyazithandela khona.’

‘Ngiyabonga nkosana,’ esho elamukela, elivula kuqhuma isivalo.

‘Wenzani? Ukudla engikuphathele khona wakuvulela endaweni engahlanzekile kanje?’ UWellem ezama ukumkhuza nangesandla emthikazisa.

‘Sengilivulile. Ngikutshelile ukuthi sekwaba yiyona njwayezi ukukudlela lapha ukudla okunjengalokhu.’ Uyawugambaqela umlilo kube sengathi uphuza amanzi. Ababaze uWellem, ambambe isandla esinebhodlela asiqhelise emlonyeni.

Kulesi sigameko kuvezwa ngabomu ukujivazwa kwabantu abamnyama wubandlululo, olubenza bazithole bephoqeka ukudlela ‘ukudla’ kwabo endlini yangasese. Nalokho ‘kudla’ njalo kudliwa ngesikhathi somsebenzi, okukhomba ukufa kukanembeza. Uyayiveza nayo imbangela yalokho kufa kukanembeza uNogwaja, athi; kuMngadi, (2004:30):

‘Kulungile ngife,’ embuka ngasemenyezela izinyembezi. ‘Ngahle lo mhlaba ubukeka umuhle emehlweni nasengqondweni yakho kuphela. Mina angiboni buhle nenjabulo yawo.’ Abuke ingxenyanana esasele ebhodleleni. Nawe ngelinye ilanga uyokuzwa lokhu engikuzwayo, ukwenza umsebenzi ongakuthokozisi, okwenza isitha sesizwe.’

Le ngxoxo phakathi kukaNogwaja isichaza ngokusobala isimo sobandlululo emsebenzini owenziwa uNogwaja. Kulo leli khasi uNogwaja uyaqhubeka ayidakaze inkinga abhekene nayo kulo msebenzi awenzayo kuMngadi, (2004:30):

Umsebenzi engiwenzayo mina ingxenye enkulu yesizwe iyawugxeka, ithi ngiyisandla sengcindezelo. Kwamina uqobo unembeza uyangitshela ukuthi ngenza umsebenzi engingeke ngime ngeqholo ngiwubuke umphumela wawo ngiwuncome

Ngokuhamba kwesikhathi kuvela ukuthi kukhona okushaya amanzi phakathi kukaWellem nesisebenzi esinguThandekile. Lokhu uMngadi (2004:36); ukuchaza ngamagama amafushane ngokwethula lesi sigameko:

‘Impela bekunjalo. Ngokulwa nombuso wethu bengikubona ulwa nezinga lami, uphokophelele ukulehlisela kulolu quqaba

oluphila impilo kumbe ebengingazibulala uma ngingase ngiyiphiliswe. Nokho-ke usungikhanyisele, wangiphilisa emoyeni nasemqondweni. Ngiyaxolisa. Ngicela ukuzwa elakho lingixolela.’ Wamupha amehlo anezinyembezi.
 ‘Ngiyakuxolela mntanakwethu ngoba ubungakwazi obukwenza,’ usho emanga.

Lesi sigameko sokwangiwa kukaWellem siyisu elisetshenziswe uMngadi ukulanda kanye nokuchaza ukuthi kukhona okudla amantshontsho emsamo kulaba bobabili. Kuyinkomba yokusondelana obekungalindelekile phakathi komqashi webala elimhlophe kanye nesisebenzi sakwakhe esimnyama sasekhishini nokwenza. Kukhomba inguquko enkulu eyenzeka kuWellem, oseze aqatshulwe ngumuntu omnyama pho? Le nguquko eyenzeka kuWellem, iyaphawuleka futhi esigamekweni esehla emsebenzini, lapho uMngadi, (2004:39) ethi:

Ungena emotweni, ziye kakhulu. Kudekude eNyukhasela, eMadadeni, lapho begaleleka khona nozakwabo, bangene komunye umuzi ngendlovuyangena. Umsolwa kunikezelwana ngaye okwezimpisi zinikiza inyamazane. Namuhla kuthi noma ekhishwa ngesidlozane umboshwa, kube wuWellem ophakamisa izandla amlamlele eshaywa, amdonse amsingathe.

Ngokusebenzisa amagama ambalwa kulesi sigameko uMngadi uyaphumelela ukuchaza inguquko eyenzeka empilweni kaWellem. Kuso lesi siqephu uMngadi uchaza unya okuphathwa ngalo abantu abasolwa ngokuba ngamavukelambuso. Usebenzise isifaniso esinembayo ngenkathi ethi umsolwa unikizwa ‘okwezimpisi zinikiza inyamazane.’ Iqhubekela phambili inguquko empilweni kaWellem kanye noThandekile. UWellem uphumela obala ngokweshela uThandekile. Ukweshela kwakhe kodwa kuveza ngokusobala ukuthi akuyikho ukweshela kwenziswa okwejwayelekile nje. Uyazi ukuthi ngokwemfundiso yakubo akufanele ukuthi athandane nomuntu omnyama onjengoThandekile. Uze akhale izinyembezi ngenxa yokudwenguleka kwakhe phakathi, edwengulwa umuzwa wothando lwale ntombi emnyama kanye nonembeza omtshelayo ukuthi lokhu afuna ukukwenza kuphambene nenqubo yobandlululo ayilwelayo. UMngadi, (2004:48) uthi:

‘Sengize ngakuthanda Thandekile. Ayikho futhi enye into engingayenza nengangikhulula kula maketango awuthando lwakho oselungikinatele ngalo. Uwena kuphela ongangikhulula.’ Kwehla izinyembezi.

Lolu thando lukaWellem luchazwe ngesingathekiso samaketango. Nangempela lungamaketango ngoba lugcina lubabophisa ngokuphambana kwalo nemithetho yezwe, engavumi ukuthi abantu bezinhlango ezahlukene bathandane. Lolu thando olushisa uWellem, ngokushesha bayalubona abombutho wezomoya. Benza amasu okuluhlikiza ngokugasela khona kwaWellem bayohlukumeza uThandekile. Lesi sigameko sichaza ngokusobala indlela lo mbutho osebenza ngayo uma wenza umshoshaphansi. UMngadi, (2004:51) usichaza kanje isigameko sokuhlukunyezwa kukaThandekile:

‘Ngizokusakaza ngempama uma uzenza isilima!’ Insizwa emnyama iqhamuka isivutha, imsikaza ngempama, imvikisa izithunzi. ‘Niyathandana nina noWellem. Ngiyakutshela, angikubuzi.’

‘Asithandani!’

‘Niyeshelana?’

Waphika walala ngomhlane.

‘Ucabanga ukuthi sisadlala wena. Uma ningaqomene, sekuwubani isoka lakho?’

Washo uMsuseni Sangweni. Sebebuya kuye. Bamnika isitatimende asibhale sandla sakhe, echaza nangokuxoshwa kwakhe wuWellem. Ube esevulelwa isiqophamazwi asidlalelwayo. Uyasilalela aze akhamise eyizwa yonke ingxoxo yabo noWellem ocingweni, ngesinye isikhathi bencokolisana.

Lesi sigameko siveza ukuthi uWellem kanye noThandekile sebeyizo ngempela iziboshwa, iziboshwa zothando. Kuvela nokuthi usumkhulu umsebenzi osuwenziwe amaphoyisa ezomoya ukuzama ukuvembulula konke abangahlakaza ngakho lolu thando olufufusa phakathi kwalaba bobabili. Lokhu uMngadi ukuveze ngokuthi athi amaphoyisa avele aveza isitatimende sikaMsuseni ngaphandle kokuluqala phansi lonke udaba lokuthi babeyizwe kanjani leyo ndaba. Sikubona kusewukulanda okunokuchaza okwemukeleka kahle nalokhu. Esinye isigameko uMngadi asethula

ngendlela echaza isihluku esisetshenziswa ngamaphoyisa ezomoya, yilesi esilanda ukushaywa kukaNogwaja; kuMngadi, (2004:72):

Ngawo lo Mgqibelo wePhasika, lapho ilanga selivuthela ukwahlukanisa ikuseni nemini, indoda ehamba iphephuka, inyathela kuzisho ukuthi isezinhlungwini, ithushuka emahlathini ngomgwaqo ophuma eMbubu. Iyazihudula ibonakala ingasafuni lutho emhlabeni. Igxathu negxathu ilithatha iquma... .
Uyayibuka uWellem abuthe izinhlonze athi, ‘Ngoba uNogwaja nje lona? Usuphumaphi futhi Nogwaja?’
‘Phuthuma mfowethu ungivulele bangaze bangibone bangibulale.’

Lesi sigameko siveza ukuthi uNogwaja usinde kade eshayelwa ukufa. Ulimele kanti kwamanje usenalo lokuthi usalengela engozini yokuthi uma ebonwa abantu abathile, bangase bamenze isilo sengubo. UNogwaja lona ufika kwaWellem acele amaphilisi ezinhlungu maqede azishaye phansi. Uvuka esethuka izanya. KuMngadi, (2004:73):

Dukuduku uyaphaphama uNogwaja, ethuke ebabona oThandekile noWellem behlezi eduze kwakhe, bebhocobele.
‘Awusilandise,’ kusho uWellem, ‘kodwa kwenzenjani Nogwaja?’
‘Bantu bakithi, ngishaywe ngabantu abakwaziyo ukushaya umuntu. Nginyaqala ukushaywa kanje empilweni yami.’ Washo ekhamisa. Ubolile emlonyeni, udabuke ngisho olimini.
‘Bangishaye ngadakwa yizinhlungu.’

Liyemukeleka ihaba elisetshenziswe uMngadi lapho echaza indlela alimele ngayo uNogwaja. Ukuthi ubolile emlonyeni kugqamisa wona phela umonakalo owenzekile. Lokhu kulimala kukaNogwaja kulandelwa isigameko sokushona kwakhe. Nalesi sigameko sinomphumela wokusondelana kakhulu phakathi kukaWellem kanye noThandekile. KuMngadi, (2004:80):

Bathi befika ekhaya belutheleka ncingo oselubazisa ukuthi umngane nomhlobo wabo uselele umlala wafuthi. Kusukela ngalowo mzuzu kuhlwe emehlweni koThandekile noWellem qede kuse. Khona manjalo impilo yabo ithathe elinye igxathu. Ngokokuqala ngqa, bakhala baze bathulisane, basingathane beduduzana.

Lokhu kusondelana osekungathatheka ngokuthi sekuwukuthandana phakathi kwalaba ababili uMngadi ukwethula ngokuchaza ukwenza kwabo; ‘Ngokokuqala ngqa, bathulisane, basingathane beduduzana.’ Ngokokuqala ngqa, lokhu kusingathana kungefaniswa nenhlansi eyasusa iqubula lomlilo kazokhele wothando phakathi kwalaba. Kubawuthando oluzamazamisa izindonga eziqinile zombuso wobandlululo. UMngadi uyaqhubeka nokubuchaza ubunzulu balolu thando phakathi kukaWellem kanye noThandekile. Ukuqina kwalolu thando ukuchaza ngokuveza izigameko ezithile eziluvivinyayo. Nasi nje isigameko lapho okufika khona abazali bakaWellem belandela udaba lokuthi kukhona okusolisayo phakathi kukaWellem kanye noThandekile. KuMngadi, (2004:116):

Awusho, awusezi ngani manje ekhaya? Uthi le ntombi yakwaNel oyicelile ithini?

Esigamekweni sokutheleka kwabazali bakaWellem ePrestbury bezozizwela ngokwabo ukuthi sekukhala nyonini endodaneni yabo, lokhu kukhuluma okungenhla kukodwa nje kuveza ukukhathazeka okukhulu kwabazali bakaWellem. Kuyaqhubeka ukuzanyazanyiswa kothando oluphakathi kwalezi zithandani njengoba sithola kuMngadi; (2004:117):

‘Yini engenza ukuba uKhisimuzi siwugubhe ningakashadi ninoNina na?’
Wabakaza uWellem, wagwinya amathe.
‘Uyabuza uyihlo, mphendule,’ kusho unina
Ingaphumi impendulo.
Aqhubeke uyise athi, ‘Njengoba nawe wehluleka ukuchaza, okusho ukuthi inkinga ayikho?’

UWellem awaphonse phansi naphezulu amehlo samuntu olindele abalozi ukuba bamphendulele. Babukane abazali kube sengathi kwabona bayacasukelana. UMaSwanepoel athi, ‘Mhlawumbe sikuncisha ithuba lokuba nawe uzibekele olwakho uhlangothi lwendaba. Ake ngibuze. Anithandani nale ntombazane yomuntu?’

‘Mama ngangingazi ukuthi bayathandeka.’

‘Ini?’ Ethwala amehlo uyise, enwaya amagwagwa. ‘Ngabe ngizwa kahle noma ukuzwa kwami kuphazanyizwa izigonogono?’ Wahlala waqonda, wazishaya ithanga ethi, ‘Bangathandekela umshado?’

‘Qha baba,’ enamahlonyana, ‘bathandekela ubungane.’

Kulesi sigameko esichaza ubunzulu bothando oluphakathi kukaWellem kanye noThandekile sithola kuphinde kwachazwa izinto eziningana ezelekelela ukugqamisa khona belu ukugxila kwezimpande zothando lukaThandekile kuWellem. Uma uyise kaWellem embuza ukuthi kungavimbani ukuthi aganwe engakashayi uKhisimuzi, uyabakaza. Lokho nje kukodwa kuchaza ukuthi uWellem akasazimisele ngempela ukushada noNina lo. Cishe ngakho ukudidwa uthando olusha lukaThandekile. Uthando olufohla imingcele kanye nemigoqo yemithetho yobandlululo. Uma beqhubeka nokumbuza uWellem uyagwajaza, ‘awaphonse phansi naphezulu amehlo samuntu olindele abalozi ukuba bamphendulele.’ Lokhu kuwumzamo oqhubezela phambili ukuchaza isimo sokudideka kuWellem ngenxa yokukinatelwa yiwo amaketango othando lukaThandekile othandekayo. Ugcina esephumele obala ngokuthi avume kubazali bakhe ngokuthi athi wayengazi ukuthi kanti abantu abamnyama bayathandeka. Nokho kule nhlambuluko uyazama ukuwedusa umqondo wabazali bakhe ngokuthi athi abantu abamnyama bathandekela ubungani kuphela. Kodwa lokhu uWellem ukusho ngamahlonyana. La mahloni aveza ukuthi akulona iqiniso leli alitshela abazali bakhe. Iqiniso lithi umthanda ukumthanda kwangempela lo Thandekile. Kucaca ukuthi amkinatele ngempela amaketango okuba yisiboshwa sothando.

Kuwo lowo mnyama kulandela isigameko sokutheleka kwezesheli ezizoxina uThandekile. Usichaza kahle kakhulu uMngadi lesi sigameko sokufika kwalezi zinsizwa. KuMngadi, (2004:119):

Nalapha endlini yokuphumula kusashaywana ngamehlo, uhuntshu lwemoto yomfo kaGcaleka lwezwakala ngesidlalimakhasethi. Lwathi memfu, lwema phambi komuzi. Amehlo athethisana amacala athi ukwehlukana, anamathela kulo okwesikashana. Dukuduku uSigcawu washaya ihuthi.

Lesi sigameko esichazwe lapha ngenhla sigqamisa izinto ezithile. Eyokuqala yilena ‘yohuntshu’. Leli gama libukeka lisetshenziswe ngenhloso yokwakha isithombe semoto ende, enkulu, cishe futhi enhle nengcono kunekaWellem. Kuveza neqholo analo umfo kaGcaleka lona ngalokhu azokwenza. Uthi memfu, afike ame phambi komuzi. Nakho lokhu kumemfuka kuyigama elisetshenziswe ngenhloso ngoba kuqondwe ukwakha isithombe esithile. Ukumemfuka kusho ukuqhamuka ngokushesha nangeqholo komuntu ozethembayo. Ayinyonyobi le moto, kuhle kwaleyo eshayelwa umshayeli onovalo nokungazethembi. Kulowo mnyama ashaye ihuthi. Lokhu kungase kuveze ukuthi akamshayi mkhuba umnikazi walo muzi ongumuntu omhlophe, abuye abeyiphoyisa nokwenza. Kuwo lowo mnyama futhi, thushu imoto kaMfihlelwa, esinye isesheli futhi. KuMngadi, (2004:119):

Sengathi batshelene oSigcawu noMfihlelwa, nekaMfihlelwa imoto iyagaleleka. Zima zidunuselane. UMfihlelwa ofike ewudlalela phansi umculo, awenyuse eqhudelana nembali. Esathi uyasukuma uyise uyodemelayisa ebaxosha, angene uThandekile nethireyi elinezimfanelo zetiye namakhekhe. Wambuka uDe Wet washaqeka embona ezigqokele izingubo ezinhle esikhundleni seyunifomu eyaziwa ngokuthi ngeyokhishini. Kusamshisa lokhu, esathi uzoyidla nezibi indodana, washaqeka kakhulu lapho uThandekile ebabingelela ngesiBhunu. Bavuma abazali behluneme, bethatha ngokuthi ubezama ukubathonya ngokubingelela okuyikhona kuphela okwaziyo. Waqhubeka uThandekile wababuza impilo ngaso esicwebile, wenyukela ekubancokoliseni.

Kwanyamalala ukuhlunama, babukana ngobuso obuthake ukudideka nokuqhilika intokozo. Kuyabadida ukuthi bayamzonda uThandekile, nakuba sebemthandela ukuveteza isiBhunu. Bawuhlobo olumkhonzile umuntu owazisa ulimi lwabo, ikakhulukazi uma engolunye uhlanga.

Lesi sigameko sethulwe safeza ukuchaza izinto ezahlukene. Siveza ukuphuzeka inyongo kukaWellem, okukhonjiswa yilokhu kuthleka kwezesheli zikaThandekile maqede zikhombise ukungamshayi mkhuba. Umuzi kaWellem ugcina sewuphenduke kwayinkundla yokuqhoshelana ngomculo odlala ezimotini zazo zombili lezi zimbangi. UMngadi ukwazile ukwakha isithombe sesixongololo somsindo esithinta inzwa yokulalela. Kulesi sigameko kubuye kwethuleke isithombe esithinta inzwa yokubona lapho uThandekile engena elethe itiyi, ezigqokele izingubo zakhe ezinhle. Bayashaqeka abazali bakaWellem yilokhu. Ngokwabo intombazane esebenza ekhishini (okuba intombazane ngisho sekuwumama omdala), kubayintombazane ngokugqoka inyumfomu. Inyumfomu ehambisana nenhloso yokuyicacisa ukuthi ize ngomsebenzi kuphela lapha ekhaya kanye nokuyehlisa isithunzi. Okubaxakayo kubadide amakhanda kwabona abazali bakaWellem, yilokhu kukhuluma kukaThandekile isiBhunu esicwengekile. Uze abancokolise nangaso belu isiBhunu. Kulokhu kuthatheka nokho, abazali bakaWellem bazama ngayo yonke indlela ukukucindezela. Uyise kaWellem uze ayinike isu lokukwenza lokhu kucindezela uthando. KuMngadi, (2004:120):

‘Kuleli zwe kufanele ulifunde ikhambi lakhona lokucindezela uthando. Umuntu omthanda kakhulu ngothando olungekho emthethweni, ubozama ukumzonda, umthethise, umkhahle, umbuke nangeso lenzondo ukuze naye agcine esekuzonda.’

La mazwi achaza ngokucacile ukuthi uhlobo lwabazali bakaWellem luzikhandla kangakanani luzama ukufihla imizwa yalo namhla leyo mizwa ikutshela ukuthi kukhona ubuhle obuthile lapha ohlangeni olumnyama.

Usichaza sicace kahle isigameko sokuganwa kukaWellem uMngadi. KuMngadi, (2004:125):

Nempela, njengoba kuhleliwe, ngoMgqibelo waleli sonto eliphakathi kukaKhisimuzi noNcibijane oWellem de Wet noNina Nel bashadiswa ngendumezulu yomshado esontweni ePitoli. Umshado udle kakhulu ngokuhanjelwa omaqhuzu

nosigaxamabhande boJenene bemibutho yamasotsha neyamaphoyisa. Ngemuva kokudlala kwamabhendi amaphoyisa namasotsha ngokwahlukana, ayahlangana ekugcineni, kuvungame amacilongo kushaywa nehobo lesizwe. Ihlafunelwa phansi eyokuthi lokhu kwenziwa njengophawu lokunqoba kwesizwe esicishe saqhekezwa wuthando lwendodana yomunye wabakhuzi bezempi, ihlanyiswa yindodakazi yomuntukazana empeleni ongabalwe nakubalwa kwababizwa ngesizwe. Yebo ngokusho kwezingengenene, izingengelezi, izingwevu, izintshwilela nobhebhenene, umoya omubi wehluliwe.

Nakulesi sigameko, uMngadi usaqhubeka nakho ukuchaza ukuguquguquka kwesimo sokuthandana phakathi kukaWellem kanye noThandekile. Ekuchazeni lo mshado uyaphumelela ukwakha isithombe esithinta okubonakalayo kanye nokuzwakalayo. Kuyabonakala ukuklela kwamabhendi kanti kuyezwakala futhi ngendlebe yengqondo ukudlala kwawo. Kuyabonakala ngeso lengqondo ukuphelela kwalezi zingwevu azichazile. Umbuzo ovelayo ngothi; uzihlupheleni kangaka pho okaMngadi ngokuzichaza ngemininingwane emingaka lezi zingwevu, zezingengenene, zezingengelezi, zezintswibela zobhebhenene na? Ugqamisa isithombe sokuthi lezi zingwevu okufanele ukuthi sezazi kabanzi ngomhlaba, zisithwe yisithupha. Kazazi ukuthi uthando alunamngcele, alunabala, alunaluhlanga, aluyi ngamsebenzi osetshenzwa othandwayo, umsebenzi owenziwa ngumzali njalo njalo. Ukuba zazikwazi lokhu zazingeke zisheshe zikhululeke zizishaye ngemfe iphindiwe zizethembise ukuthi uthando phakathi kukaWellem kanye noThandekile selunqotshiwe. Kungabakhona mhlawumbe nokuthi zazilazi leli qiniso kodwa zikhetha ukuliziba. Nangempela lezi zingwevu zazi yokwesasa zihleke kuvele elomhlathi ukube zazingase zibeyizimpukane zibekhona mhla uWellem ethula uThandekile kuNina. KuMngadi, (2004:127):

‘Nina, sithandwa, lona uThandekile Mhlophe oyintombazane esebenza lapha ekhaya.’

‘Ngiyabonga. Ngiyajabula ukukwazi Thandekile,’ embuka ngeso elingamenameli neze.

‘Ngethemba ukuthi kuzokuba nokuzwana nokubambisana phakathi kwakho sithandwa, nale “Bantu female”.’

Wacishe wethuka dlengelele uThandekile, nokho wazibamba. UNina wathi, ‘Akuzukusho mina. Indaba izoxoxwa wukuhamba kwezinsuku.’
 ‘Nami Welle...’
 ‘Ubani uWellem?’ UWellem emnquma ulimi uThandekile, emnyonkoloza, eqhubeka ethi, ‘Ngezinsukwana ezimbalwa nje ngihambile ngayoshada, usulibele wukuthi ngiwubani!’
 Uyambuka futhi ekubona ukumangala ebusweni besisebenzi sakwakhe. ‘Khona manje awuzigqokile ngani izingubo zasekhishini? Wazenza umesisana nje ongenamuzi?’

Lesi sigameko simehlisa isithunzi simqede nya uThandekile. Nethenjana ebelikhona lokuthi bazoqhubeka nokuzwana noWellem cishe liphela nya! Uhlohlolozwa ngokuthi uyi “Bantu female”, abuye abuzwe ngoshiki noshova ukuthi akazigqokile ngani izingubo zasekhishini, usezenza umesisana ongenamuzi. Kuba sengathi akwenele lokhu kujivazeka kukaThandekile. Ntambama uphinde abizwe esezotshelwa eminye imithetho futhi; Mngadi, (2004:128):

Ntambama, sebehlezi endlini yokuphumula, uThandekile abizwe futhi esezokwaziswa ngemithetho emisha yekhaya, kuzocgizelelwa neminye emidala. Angene ngokuzithoba endlini yokuphumula, ahlale esihlalweni, alalele enjengophuphayo. Lapha ekhaya umnumzane wakhona nguDe Wet. Usokhaya wakhona kulindeleke ukuba abizwe ngomnumzane, unkosana noma ubasi. Kungaba yinhlamba nokumehlisa ukubizwa ngegama yisisebenzi. Inkosikazi wumesisi. Njengoba eseke wadonswa ngendlebe ngaphambilini, usakhunjuzwa ukuthi kula magceke akwaDe Wet akufuneki mcondo wesilisa onjengaye, kubalwa nesoka lakhe. Uma ngabe bekhumbulene, kumele bavakashelane ngosuku lwakhe lokuphumula oluba ngoLwesine.

Lesi sigameko sokuchazelwa kukaThandekile imithetho emisha sikhomba ukuthi itshe seligaya ngomunye umhlathi. Kubukeka engasenayo nencane indawo lapha enhliziyweni kaWellem. Kulesi sigameko uThandekile uchazwe njengophuphayo. Lokhu kutshengisa isimo sokukhungatheka akuso. Lesi sigameko sinanomthelela wokwenyusa uheho. Senza kubenokulangazelela ukubona ukuthi kungabe

sekuphelile yini njalo ngoThandekile? Kamuva kuvela ukuthi uWellem uyaphumelela emzameni wakhe wokufunda ibanga leshumi. Sekuvela ingqinamba nokho yokuthi akakwazi ukuzibongela kuThandekile ngalo mqondo omuhle wokufunda amfaka wona. KuMngadi, (2004:131):

UWellem ngowedlule uphumelele ngokuncomisayo ephothula izifundo zebanga leshumi. Nokho kuba kude nokuba enze nedilana nje lokuzibongela kuThandekile ngokumvula amehlo. Ubengakwenza esithe, hhayi lapha ekhaya. Angakuphi oNina noKheneli Hurter? Nokho ubuntu ubukhombisa ngokuba uThandekile amuphe ngasese imali yokuba alungisele iphashana ezokwenziwa ngoLwesine lapho yena Thandekile eyoziduduzela khona nesithandwa sakhe. Ngosuku lomcimbi uWellem uphuma sengathi uyocathamela uJudy kusihlwa, kanti uyoziibongela. Akudliwa kuze kufinywe ngezindololwane. Liyaqala ukubonakala nekhono likaWellem lokudansa. Uthokoze ngakhona.

Lesi siqephu siveza isimo esithe phecelezi. Siveza ukuthi uWellem kanti uyakwazi ukuhlangana ngasithe noThandekile. Nango phela enika uThandekile imali yokuhlela iphashana yangasese. Lokhu kungase kuchaze ukuthi kanti ziwadla ebhekile uNina. Kuvela nokuthi uThandekile uyoziiduduzela ngasese nesithandwa sakhe. Lokhu kuqubula umbuzo wokuthi kazi esiwubani lesi sithandwa sakhe? Nokwenza lesi sithandwa sibuye sibekhona ndawonye lapho okukhona naye uWellem uqobo? Yena lona ongafuni nakuzwa ngomuntu wesilisa osondela eduze kukaWellem? Mhlawumbe uMngadi uqonde ukusichazela ngokusintshontshela ngabomu ukuthi kukhona okudla amantshontsho emsamo lapha kuThandekile noWellem. Nango phela noWellem esekhipha ikhono lakhe lokudansa. Kuqubuka imibuzo ethi udansa ngempela kodwa uWellem? Uma sekubawuye uqobo uWellem oyisithandwa sikaThandekile? Uyichaza ayishiye ilenga le ngxenye evela kulesi sigameko. Nebala iqiniso liyazihlonza kuMngadi, (2004:131):

Kuze kuthi ebusika, ukuvuthwa kwendlela ebandelwa wuThandekile eyohlangana nesithandwa sakhe ngoLwezine ithele izithelo ezibukwa kudunyalwe. Kulowo mnyama wothando uThandekile imehlule impi yobusha, wakhulelwa.

Sekonakele! Okukhulu kodwa okuqaphelekayo kulesi sigameko sokukhulelwa kukaThandekile ukuthi akuveli ukuthi ubani omkhulelisile. Kusengathi uMngadi ukuyeka ngamabomu ukukuchaza lokhu. Lesi sigameko sokukhulelwa kwakhe uThandekile selanywa ngesokushayelwa omunye umthetho oqinile mayelana nalokhu kuzithwala kwakhe. KuMngadi, (2004:131):

‘Uyabona ntombazane,’ etshelwa ekhonjwa ngomunwe ethothobele phambi kukaWellem nomkakhe, ‘njengoba manje usukhulelwe, zizothi lapho sezisondela izinsuku zakho zokubeletha, unikezwe ilivi.’ Lokhu, ngokubeka kukaWellem, kwenzelwa ukuba angalinge abelethele kwakhe. ‘Angifuni nakuzwa ukuthi inkaba yengane yekhomanisi ingake iwele emagekeni omuzi wami. Noma kungathiwa leyo ngane ilambile, ungalokothi uzolincelisela emzini wami ikhomanisi lakho elincane.’

Lesi sigameko siveza ukungqubuzana kokwenza nobumbulu laphaya kwaWellem. Bayalidinga ikhomanisi elinguThandekile ukuthi libawashele, libaphekele libuye libenzele yonke eminye imisebenzi yasendlini. Kodwa abayidingi nakancane ingane yakhe encane. Sibona sengathi uMngadi wakha ngabomu isithombe esinokudideka kulokhu kwenza. Kubukeka sengathi uMngadi uchaza khona ukuthi kuyinto yakhona kule nqubo yobandlululo ukuthi abantu bethi bedingeka empilweni yabebala elimhlophe kodwa baphathiswe okwezinto ezingadingeki. Wena owabona ingcanga ikhakhabiswa kabi uma ilunguza emnyango kodwa ibe idingeka mihla namalanga ukuvimba izigebengu. UMngadi uqhubeka abuchaze kahle ubushayakhothe obutholakala kule nqubo yobandlululo ngokwethula lesi sigameko esilandelayo; kuMngadi, (2004:137):

Namuhla, njengoba kusemini yantambama epholile, uWellem usazihlolela uMgungundlovu ngemoto yamaphoyisa. UseMontrose ezigwilini. Athuke esemiswa abalisa abamhlophe ababili ababukeka bekhathazekile. Eme, alalele. Bambikela ukuthi owesilisa waseYurophu osekukudala esolelwa ekutheni uthandana nowesimame owumuntu, noseke waba wuphunyakabemphethe kaningana emaphoyiseni

emcathamela, namuhla sekungelamanqamu kubo. Bafunga bayagomela ukuthi uma engahle athelekelwe kwakhe ngaso lesi sikhathi, bangabanjwa oqotsheni. Sebelushayele naseshantshi ucingo, njengoba becabanga ukuthi lena sekuyiyo iveni ezobopha. Balulekiwe futhi naseshantshi ukuba bamise noma yiyiphi iveni yamaphoyisa abayibonayo inqobo nje uma ingenaphoyisa elimnyama ngoba alivunyelwe ukubopha abamhlophe nokubona amachilo abo.

Ajuluke abe manzi nte uWellem. Yize ubengaqonde lapho, kodwa ngoba uyiphoyisa sekufanele asebenze. Ishantshi uyibikela ngomoya eselibangise khona emzini wezaphulamthetho. Iveni bayimisa buqamama, bangene becatama emzini kaMnu. Bruce Harris othe shi phansi kwezihlahla. Besabisa nentokazi emnyama esebenza lapha ekhaya, kuthiwe ayithulise izinja. Bhadamiyane abasolwa oqotsheni bewukhwelele umthetho, kuwubuphoqophoqo bewephula. Batholwa wubani pho? NguSayitsheni De Wet wodumo lokucasukela ukubabona behlezi esihlalweni sinye abamhlophe nabamnyama. Angabaxolela kanjani-ke ebadhadama besezinzulwini zothando? Ziyabakhalela okuthiwa zake zayikhalela nenkosi uSigonyela.

Kunezinto eziningi eziphawulekayo kulesi sigameko esichazwe uMngadi lapha ngenhla. Uqale ngokuchaza ukuthi kusezigwilini lapho okwehla khona lesi sigameko. Okuveza ukuthi akulona untukazana kuphela olubaneshwa lokwephula lo mthetho wokuthandana kwabantu abazinhlanga ezingefani kodwa nezigwili uqobo lwazo. Lokhu kuveza nokuthi nezigwili zansondo zimpimpana zodwa. Yizo lezi ezimpimpa umfo kaHarris lona. Okukhulu okuchazwa nguMngadi ukuthi kanti lapha ekubopheni izephulamthetho, amaphoyisa amnyama awavunyelwe ukubopha abamhlophe. Iphoyisa elimnyama alivunyelwe ukubona amachilo abamhlophe. Okuphawuleka kakhudlwana kulesi sigameko wukuthi uWellem ujuluka abemanzini nte ngenkathi etshelwa ngalaba ababili okuthiwa bephula umthetho. Wenziwa yini? Kungaba ukuthukuthela okuhambisana nesasasa lokuthi uzibona esezohlabana? Kungaba khona nokuthi ujulukiswa ngubunzima azibona esebhekene nabo ngaleli cala abikelwa lona. Sibona sengathi uMngadi ukusho ngabomu ukuthi; ‘Yize ubengaqondile lapho kodwa ngoba uyiphoyisa sekufanele asebenze.’ Lo musho unomoya ozwakalisa ukuhudula izinyawo lapha kuWellem. Uchaza umqondo othi usemane uyaya nje ngoba phela eyiphoyisa. Uma ekwazi ukususa ngoshiki noshova

abantu abahlala ezihlalweni ezingafanele, bekufanele lolu daba alusukumele phezulu. Kwenza sizibuze ukuthi yini lena eyenza ukuthi uWellem abukeke ehudula izinyawo odabeni olukhulu kangaka? Kungabe kukhona yini lapho athinteka khona ngodaba oluyilolu hlobo? Lesi sigameko sithatha elinye igxathu uma sekufikwa enkantolo ukuyothetha icala lalaba ababanjwe bephula umthetho. Kuyavela ukuthi yini lena ebiyenza ukuthi uWellem angakwenameli ukuyobopha lezi ziboshwa zothando nokuthi kanti ubehlale eyaphi ngoLwezine ebusuku. KuMngadi, (2004:146):

‘Ngisabuza Sayitsheni. Uqinisile ngempela uma uthi aninazo izingane ninomkakho u-... konje uthe wubani?’

‘UNina.’

‘Aninazo ninoNina. Ninazo ninobani?’

Wahlafuna futhi uWellem waphindelela ephimisa ize.

‘Ungathini uma le nkantolo ngingase ngiyenekele ubufakazi obuqanda ikhanda bokuthi unazo?’

‘Nobani?’

‘Ubufakazi bokuthi wena Sayitsheni Wellem de Wet, ongowesilisa waseyurophu, ngenhloso yokuphambana nomthetho, wawephula ngokuthandana nowesifazane owumuntu, uThandekile Mhlophe? Senaze nabusiswa ngamakhosi angoSizwe noNosizwe abafana ncamashi nani, nabakulande abakushiya yise.’

Lesi sigameko simchaza simbeke obala uWellem nemikhuba yakhe. Sichaza ukuthi kanti uWellem uyishayakhothe elingakanani. Kolunye uhlangothi uhambisana nabacindezeli, kuthi kolunye ahambisane nabacindezelwe. Uchazwe waqedwa ngokuvezwa kwalesi sigameko. Kuchazwa nokuthi kanti nengane anayo ayiyodwa kodwa unamawele kuThandekile. Kuvela nokuthi kwenziwa njani ukubhekela ukuthi lolu daba luhlale luyimfihlo. Zakhishwa zaphelela ezamalobolo kwaMhlophe. KuMngadi, (2004:147) kuthiwa:

Phela uma uphikelela ukuphika, le nkantolo izokwethulelwa ubufakazi obuqanda ikhanda bokuthi kwathi ukuba kubonakale ukuthi imfihlo babengaze bayidakaze abasekhweni lakho, umalume wakho uDaniel Swanepoel waqhuba umhlambi wezinkomo ngokuhlwa, nayozishaya zaphelela kwaMhlophe eMangweni.

Ukuvela kwalesi sigameko kumholela ekutheni avele azidele amathambo uWellem, akhulume ageqe amagula. Uvele ayihlabe ayihlikize indaba yokuthi yena ungumYurophu. Asho nokusho ukuthi yena ungum-Afrika, akalazi nakulazi inxiwa lakubo eliseYorophu. UyiBhunu elikhule nabo laba bantu abamnyama. Uyachaza-ke kuMngadi, (2004:150) athi:

‘Okokuqala nje, ngokohlanga ngiyi-Afrikaner. Ngikhuluma ulwimi lwase-Afrika, i-Afrikaans. Akusiyena mina engaziqambela igama lalolu hlanga nalolu lwimi. Yibona kanye laba namuhla asebengidayisa, sebengitshela ukuthi ngingowaseYurophu. Uma ngabe ukuthi Afrikaner kungasho um-Afrika, nokuthi Afrikaans, kungasho ulwimi lwase-Afrika, ngicela ningihumushele, ningitshela ukuthi kusho ukuthini?’

Le nkulumo ikhomba khona ukugqabuka kwegoda akade ezama ukuliciciyela uWellem. Usebonile ukuthi akusasizi lutho ukuzama ukucasha ngesithupha ngoba vele ummeli esemembule izinqe. Ubona kungcono ukuthi avele awabholokoqe onke amaqiniso awahlanze njengoba enjalo. Akagcini lapho, uyaqhubeka achaze nokuhlalisana kanye nokuhlobana kwabo bona abakhuluma ulimi lwesiBhunu kanye nabakhuluma izilimi zabamnyama. KuMngadi, (2004:150):

‘Ngisekhona ezilimini. IBhunu lizikhuluma lizikhiphe ngamakhala zonke izilimi zase-Afrika, kuye ngokuthi likhule naluphi uhlanga. Uma kusoleka ukuthi ngiqamba amanga hambani niye emaXhoseni niyozizwela ukuthi amaBhunu akhona awasikhulumi yini isiXhosa. Yiyani ebeSuthwini niyokuzwa awakhona. Awalapha kwaZulu isiZulu ayasithamunda. KunamaBhunu lapha akwazi ukukhuluma izilimi zase-Afrika ngaphezu kwesiNgisi saseYurophu lena eniyiqhakambisayo.’

Kulesi sigameko, uMngadi ubuchaza kahle ubudlelwano obuphakathi kwamaBhunu kanye nabantu base-Afrika. Uqhakambisa ukuthi amaBhunu asondele kakhulu e-Afrika kunaseYurophu. UMngadi lokhu ukweseka ngendlela amaBhunu akhuluma ngayo izilimi zase-Afrika. Uthi amaBhunu izilimi zase-Afrika azikhuluma kangcono

kunesiNgisi sale Yurophu abadudulelwa kuyo. Yebo nomlando uyamvumela uMngadi. Isizwe samaBhunu inkaba yaso ikuleli. UMngadi uveza nokuthi nangokuhlala, amaBhunu akhula ehlala nabantu. KuMngadi, (2004:150):

‘Okunye?’ Kubuza imantshi ibuka uGraves.
 ‘Ukukhula, Nkosi yenkantolo. Imvamisa sikhula ndawonye emapulazini. Yonke imikhuba yabafana ekwaluseni iningi labafana bamaBhunu abakhulele emapulazini liyayazi. Ngokunjalo namantomabazane akhula namanye. Phela izingane zisuke ziseyizingane, abantu abadala bengakazifaki umoya wezikhova wokuzahlukanisa ngezombangazwe. Kuyenzeka siqomane khona lapha epulazini.

Usichaza kome geqe isimo sempilo lezi zinhlanga ezikhulela kuso. Uveza ukuthi uma izingane zikhula, zisuke zingexwayani futhi zingabandlululani. Konke okuyimidlalo yobungane zikwenza ndawonye kuze kube yibo abazali abazifaka imimoya yezikhova. La maqiniso uMngadi awachaza ngomlomo kaWellem, awehli kahle kwenye ingxenye yesizwe samaBhunu. Kukhona abafuna ukumudla bamfele uWellem kanti abanye bambona eyiqhawe elikwazi ukukhuluma ngezinto abebhluleka ukuzikhuluma. KuMngadi, (2004:151):

UWellem uyasala evika evikile, oKheneli Hurter bethi bamsakaza ngezimpama khona enkantolo lapho. Athi uphumela phandle, uya ethirumu, esitaladini uzithele umcaba emasini. Uhlanga olumhlophe uselwahlukanise phakathi. Uthi esamangele, ebukela isixuku esesigqogqoshe umkakhe osakhala, besimchapha esinye. Uzizwa esesemoyeni, ethwelwe. Uyakhuza, azikhalele ecabanga ukuthi uyobulawa. Umqondo uze ubuye sekujikwajikwa naye lapha emagcekeni enkantolo, amaqembu abo nomkakhe ebhekana ngeziqu zamehlo, ethukana, ebizana ngabadayisi. Elithwele uNina, okuyilona elineningi labantu abadala, lijikijelana nelomyeni ngamazwi nangezenzo. UWellem nabalandeli bakhe babizwa ngamambuka nezincelebana. Eseliqukule uWellem, liqine ngolusha olunye olufunda ezikoleni zemfundo ephakeme. Libiza elikaNina ngoshevu wezwe odweba isithombe esibi ngeBhunu emlandweni womhlaba. Lisho nokusho ukuthi sekuyiso isikhathi lesi lapho amaBhunu azithandayo nangazenyazi, sekufanele aphumele obala, awutshengise umhlaba ukuthi ngokucabanga nangokwenza, awayi nganhlanye

njengamanzi. Akhona anobuntu, ayifisayo nenhlalakahle kuwonkewonke emhlabeni.

Lesi siphithiphithi esichazwa nguMngadi lapha ngenhla, empeleni sibeka obala okwenzeka empilweni lapho kubakhona ukwehlukana kwemibono. Kula maqembu kukhona iqembu eliqukethe ikakhulu abantu abadala abangafuni nakuyizwa inguquko eholela enhlalakahleni kanye nokubuyisana kwezombusazwe nabantu abamnyama. Leli qembu lizibona liyisizwe esingcono okungaba ukuzihudulela phansi ukuhlangana nabantu abamnyama. Kolunye uhlangothi kukhona iqembu elandelwe yintsha esifunda ezikhungweni zemfundo ephakeme, eselikhanyiselwe nelingayiboni inkinga ekukhumelaneni umlotha nezizwe zabantu abamnyama base-Afrika. Uyaqhubeka uMngadi ethule isigameko esichaza ukubuka izinto ngeso elingefani phakathi kohlanga lwamaBhunu nabantu abamnyama. Lokhu ukuveza ngokwethula isigameko sangamhla uThandekile eqoma uWellem. KuMngadi, (2004:186):

Usuku oluhlala bha, enkumbulweni yakhe, yilolo mhla uThandekile emqoma. Wayesemeshele isikhathi eside, kepha uThandekile emanqikanqika. Mhla evuma, wathi esamncenga, wabona ngonyembezi lwehla.

‘Ukhalelani manje Thandekile?’ wayesembuzile.

‘Isikhathi esiningi ungeshela, Wellem, bese ngiqinisela, ngingakuqomi noma sengikuthanda. Bengazi ukuthi ukuqoma wena ukuqoma ijele. Ukukuqoma wukuzibheca ngenhlamba. Ukukuqoma kungahle kube wukuqoma ukufa,’

‘Elejele ngiyaliqonda, Thandekile, ngoba ngiyazi ukuthi wesaba umthetho wezwe. Engingaliqondi elokuzibheca ngenhlamba.’

‘Elenhlamba ngilisuusela kokuzokwenziwa yizinhlanga zethu. Bazothi ngapha bekwethuka abakini ngokuqonywa yintombi yomuntu, nami abakithi bebenginikiza, bengibiza ngentombazane engenasimilo, usimukanandwendwe oqoma ezizweni.’

Nangempela uthando phakathi kwalezi zithandani lugutshuzelwa ifu lokungemukeleki emphakathini wamaBhunu kanye nakubantu abamnyama. Lokhu

sikubona kuchaza isimo esisekhona namanje lapho okuvama ukuthi kuphendukwe nabo labo abasuke bethandana beyizinhlanga ezinje. Kwesinye isikhathi kuze kube khona ukucwaseka okuthile lapho abasuke bekhona. Kuwo lowo mnyama indaba ithatha ijika, lapho uMngadi esesethulela isigameko esibandakanya ezinye iziboshwa zothando. Isiboshwa esigqama kakhulu kulesi sigameko nguye nezinqobo uNina obeyinkosikazi kaWellem. KuMngadi, (2004:195) kuthiwa:

Habe! Ebhokisini labathweswe amacala akulinganisene oHarris noNobuhle, kepha kunoNina nensizwa emhlophe thwa, uJean-Claude Aramis. Uyaphephuka ejuluka, ayocupha lwelinye ibhentshi, alalele.

‘Lalela kahle Meja Nel. Icala othweswe lona liwukuthi, wena Meja Nina Nel ongowesimame omhlophe waseNingizimu ye-Afrika, ubhadanywe oqotsheni uwukhwelele umthetho uwuphoqoza uwephula ngenhloso, ngokuthandana nowesilisa ongemhlophe, oyiKhaladi laseYurophu, eFransi, uMonsieur Jean-Claude Aramis. Uyalivuma noma uyaliphika icala na?’

Icala uliphika ashaye amanqeshana. Umdondoshiya wendoda emadevu azinsansa, ummeli wabamangalelwa, uMnu David Blackstone, uyachaza ukuthi baliphika ngazizathu zini elokwephula umthetho ngenhloso. Uchaza aze acokame ukuthi uNina wazihlanganela nale nsizwa, ekhonze ukuzihambela ngamabhasi, izihlalele ebhentshini labangemhlophe esitobhini sebhasi. Ngokuyibona imhlophe qwa, wayeyikhuzile, wayibiza yena uqobo wazoyihlalisa esigqikini sabamhlophe. Okunye futhi okwakweduse uNina wumthetho ogunyaza oyiphoyisa ukuba avulise abamnyama kuphela amapasi. Ukuba nabamhlophe ayavuliswa, kumbe uNina ubezocacelwa, angabhajwa unoxhaka wombala osumbhabhile.

No-Aramis uyaliphika icala. Uzibiza ngomuntu waseyurophu, omhlophe ngebala. ‘Sonke isikhathi lesi ngilokhu ngafika kuleli lizwe bengizihlalela ngokukhululeka ezindaweni ebezinemibhalo, ziyisabelo sabaseYurophu bodwa. Bengiqomana nezintokazi ezimhlophe ngenkululeko. Gwiqiqi, nje, ngokuboshwa koMmelikana uHarris nomntakwabo, sengiyaboshwa yize ngimhlophe, ngoba nje sekucishwe ukuthi ‘Yurophu’ ezindaweni zekhethele. Angiqondi ukuthi omhlophe nongemhlophe onjani kuleli lizwe,’ kubhoka u-Aramis.

Lesi sigameko sikubeka obala ukudideka okukhona ekusebenzeni kwemithetho yobandlululo. Ngabantu abamnyama kuphela okufanele bavuliswe amapasi. Kunjalo nje kukhona umqondo onhlanhlathayo othi abantu baseYurophu bonke bamhlophe, kube kungenjalo. Lokhu kubonakala ngokuthi u-Aramis lona kade ezicanasela nje lapho okuhlala khona abamhlophe bodwa, aze aqonywe nayizintombi ezimhlophe kungexwayeki kodwa imvelaphi yakhe ibe imkhomba ukuthi uyikhaladi ngokwemithetho yaseNingizimu Afrika. Icala ligcina libathetha laba bamangalelwa. KuMngadi, (2004:198) kuthiwa:

Ekugcineni icala liphetha ngokubathetha oNina Jean-Claude Aramis. Inkantolo imkhipha phambili uNina ngokucacelwa wukuthi ubengazi ngempela ukuthi u-Aramis akamhlophe. U-Aramis imthethelela ngokuthi umthetho uke wamdida ngokubiza abamhlophe ngamaYuropha, njengoba yena ewuMyuropha woqobo. Lokhu, nokho akubagunyazi ukuba baqhubeke nokuthandana, njengoba ukuba mhlophe kuka-Aramis kungasho ukuthi umhlophe. Kulindeleke ukuba behlukane khona lapha enkantolo. Njengoba u-Aramis esezivumele ngokwakhe ukuthi yena uyiKhaladi, uma kwenzeka baphinda bebanjwa ngomuso bedlala umathandana, isenzo sabo sesiyoba ngesinenhloso esobala.

Imithetho yobandlululo lena izama nokulawula ukuthi yibaphi abantu okufanele bathandane nokuthi futhi yibaphi okungafanele bathandane. Uyakuveza-ke uMngadi ukuthi ezikhathini eziningi le mthetho itholakala ishaya eceleni. Uchaza ukuthi kuhamba kuhambe, ongoti abajutshelwe ukwehlukana abantu ngokobuhlanga, bahluleke ukulikhetha iphela emasini. Bazethuka sebedidiyela omhlophe nomkhaladi, omnyama nomkhaladi. Kwenzeka kanjalo nakulesi siqephu esingenhla lapho uNina Nel uqobo lwakhe ahluleka ukubona ukuthi u-Aramis lona ungumKhaladi. Lokhu kugqama kakhulu lapho oNina no-Aramis sebeboshwa okwesibili ngokwephula lo mthetho. UNina uvuka indlobane abholokoqe ingonyuluka yentukuthelo ayizwa ivutha ngaphakathi. KuMngadi, (2004:199) kuthiwa:

‘Ngithandane naye ngazi ukuthi umhlophe, nezwe limamukela ngokuthi umhlophe, uwuMyuropha. Umthetho ungishayele izwi eliwujuqu lokuba ngenze intando yawo, ngehlukane nothando lwami. Manje usebizwa ngeKhaladi u-Aramis. Ngimthanda eyilona. Bengingazi mina ukuthi kanti kumnandi kangaka ukuthandana nomuntu ongemhlophe, njengoba kushiwo ku-Aramis. Angikaze ngikuzwe ukuthanda nokuthandwa okungaka! Ngisho nakumyeni wami imbala, emhlophe njengoba nisho, angilwazi olunje. Namhlanje ngiyamthethelela uWellem, njengoba sengikuzwa kweyami imizwa ukuthi kubuhlungu kangakanani ukuphoqwa ngokuthi uthande isikhumba kunomuntu nobuntu. Namuhla ngizizwela mina ukuthi kumnandi kangakanani ukuthanda umuntu nobuntu ayibona, kunokuthanda ubuze ngobuzwe,’ esho uNina ngokuzethemba.

Lokhu kukubeka kukhanye bha ububi nobuhlungu obulethwa yimithetho yobandlululo egxambukela nakwezothando uqobo. Nango phela uNina esegonyuluka eveza ubuhlungu benhliziyo kanye nentukuthelo aseziwela yena mathupha ngenxa yale mithetho. Uyena osencoma ubumnandi bomuzwa wokuthandwa ngothando olungenamingcele yebala. Lo muzwa uze umenze azizwe esemxolela lo Wellem ayekade esemenyanyela okokufa ngoba ethandane noThandekile ongumuntu omnyama. Sikubona kuwukukuchaza okuhle lokhu kudideka nobumbulu obudalwa imithetho yobandlululo ngalesi sigameko. Ubumbulu benqubo yobandlululo buhlala obala nakakhulu esigamekweni lapho uHurter (oseqhulwini lokubhebezela ukugcinwa kwemithetho yobandlululo) esetholakala esezithokozisa ngothando ‘nomngani’ wakhe ochazwa endabeni abonakale esamuntu omnyama. UHurter kubo bonke abantu pho? Yena lona ongafuni nakuyizwa kangaka eyabantu abayizaphulamthetho yobandlululo. KuMngadi, (2004:205) kuthiwa:

Ambone umngani wakhe abazozithokozisa naye lapha. Umile, uncike ngesihlahla. Noma amehlo asenqundekile, kodwa kuyabonakala ukuthi ucishe agqokise okwesisebenzi sasehotela. Uma esephakathi kwazo impela ngalesi sikhathi sosuku, kungalukhuni ukwahlukanisa imvu embuzini. Amvulele isivalo umngani ongena avalelwe qede kube wubuqabuqabu beqabulana begomothelana emotweni. Bayeke, iqhubeke imoto

ithubeleza ngemigwaqana ize iyoqhamukela ehhotela. Behle. Lapho umngani eyongena endlini, uHurter wedlulela endlini yokudlela lapho ezama khona izibiliboco amlethela zona mathupha.

Yebo, uHurter wodumo lokugcinwa nokuphoqeelwa kwemithetho yobandlululo ubonakala ewukhwelele ewuphoqoza umthetho kulesi sigameko esichazwa lapha. Okokuqala okuphawulekayo wukuthi lo mngani uyafihlwa. Ufihlwa ngokugqokiswa izingubo ezefana nezabasebenzi basehhotela. Ngokuvama kuba yibo abasebenzi abamnyama abagqokiswa uhlobo oluthile lwenyumfomu. Kuvela ukuthi lo mngani ugqokiswa kanjena nje yingoba bazama ukuthi angehlukaniseki kalula nalaba basebenzi basehhotela. Okwesibili-ke, noma sebengenile ehhotela umngani lona uqonda-ngqo endlini. Akaziyeli mathupha lapho okudlelwa khona. Uyacashiswa. Ukuthi uyafihlwa kugqama kakhulu lapho uMngadi esechaza ukuthi uHurter umlethela yena mathupha ukudla endlini. Okwenza ukuthi amlethele yena kungase kubewukuthi akafuni ukuthi abonakale kwabanye abantu. Sibona ukuthi konke lokhu kufakazela ukuthi wumuntu omnyama lona. UMngadi lapha uveza ububi nobulukhuni bemithetho yobandlululo enesihluku esidala ukuthi ingagcineki ngoba ngisho izethenjwa zawo umbuso wobandlululo zitholakala seziyephula. Isibonelo esihle yiso lesi sikaHurter osebaqedile abantu ebagquma emajele, ebashaya futhi ebahlukumeza ngezindlela ezahlukene kodwa naye otholakala esephula wona kanye lo mthetho. Uwephula ngakho ngoba lo mthetho olawula ukuthi abantu bezinhlanga ezahlukene bangathandani, uphambene nemvelo yothando. Lona olungenandaba nebala lomuntu, oluthanda umuntu ngobuntu bakhe. UHurter akawephuli kanye lo mthetho kodwa uwephula amahlandla amabili alandelana eduze. Esiwombeni sokuqala sokwephula lo mthetho ‘nomngani’ wakhe, uphazanyiswa yiphupho elibi maqede azithole eselangazalela ukuthi abuye athole elinye ithuba lokuzithokozisa ‘nomunye umngani’. KuMngadi, (2004:206) kuthiwa:

Emzamweni yokuledlulisa iphupho, insolo uyibeka kumngani. Okusho ukuthi mhlawumbe uyena obe neshwa. Acabange, bese ehlela ukuzihambela nomunye umngani aye engxenye, kwelinye lamahhotela aphezu kolwandle, eBallito.

Nempela ngosuku alusophele intokozo, ungena emotweni futhi kusihlwa, anikele eBallito. Ufika azivalele ehhotela, endlini abesevele elindelwe kuyo wumngani. Nakhona uzizwa enesibhocobhoco nje esibuye senziwe nayinkumbulo yamaphupho aseHluhluwe. Uyazama nokho ukusikhipha ngokuphuzwayo namuhla akubizela endlini yabo okungangenwa nokho kuyo. Noweta uphelela emnyango. Eyekwanokusho le ndlu. Ngekhokhelwa izimali ezishisiwe. Uma bekuyo babuka ulwandle oluluhlaza cwe. Bayancokolisana nomngani, baphuze size siqobe isiqhwaga esiwubuthongo.

Bekwezokulala, balala bazikhahlele laphaya izingubo, benziwa nawukushisa. Nakuba kunjalo, babambelana eduze. Dukuduku, kumphinde futhi lokho uHurter osesebuthongweni obumnandi. Liyambuyela futhi lelo phupho elike lamvakashela enomunye umngani. Ukukhanya kumethusa aphaphame. Ingqondo ithi fipha ebona umfanekiso womuntu omi emnyameni, emhlaba ngokukhanya. Avuke agxume. Imhlabe emehlweni ngethoshi le nsizwa ingamdlalisi. Kuhlwe kakhulu. Athi uzilahlela kulo mfokazi, abambe umoya. Igxume gelekeqe insizwa nemishini, imvalele. Athi uyakhanyisa, isandla siphuthaze ubala engasayiboni nenkinobho okufanele ayiqhaklaze. Akhanyise. O, isithandwa sizilalele ngokukhululeka, asisembethe.

Kulesi siqephu, uMngadi ugqamisa izinto ezithile ezelekelela ekuchazeni ububi benqubo yobandlululo. Kuvela ukuthi lo Hurter akagcini ngokwephula umthetho ngokuthandana nomuntu oyedwa ongeyena umuntu omhlophe njengaye. Kodwa unomunye futhi ‘umngani’ ongemhlophe athandana naye. Naye lo ‘mngani’ uyafihlwa kangangokuthi akuvunyelwa ngisho noweta ukuthi bangene endlini yabo kanokusho. UMngadi usichaza sigqame nesimo sokubambelana eduze kwalezi zithandani. Lokhu ukwenze ngabomu ukuphelelisa isithombe sokuthi nebala laba bantu bayathandana. Akukhona ukuthi bahlanganiswe ubulangulangu benkanuko yesikhashana. Nakho-ke sekungena isinyenyela umuntu ophethe imishini okusengathi eyokuthwebula izithombe, ziphazamiseke izithandani. Sekuvela kamuva ukuthi ‘umngani’ kaHurter lona, kwenzeka konke lokhu nje, ubengasembethe. Okukhomba ukuthi uma beyibathatha izithombe le nsizwa ebanyonyobele belele, ‘umngani’ imthole kahle eshaya ngesudu yesele. Kuhamba isikhashana kuvele ukuthi lo mngani nguMavuthela Shisani isishosho somzabalazo wenkululeko. UWellem ubesevamile ukubathola bendawonye

emahhovisi amaphoyisa ezomoya uma eyoquliswa amacala okuthandana noThandekile. Kodwa bebekugubuzela ngayo yonke indlela ukuthi bayathandana. Kulokhu kudidizela kwabo, bezibuza beziphendula ukuthi kungase kubengubani lona obebacathamele, uHurter ubalisa ngokuthi kazi angabayini uma engase le ndaba igcine ifinyelele kuWellem. Kuvela kuMngadi, (2004:211) ukuthi:

‘Mina ngingaba kuphi wumfana kaFrederik? Angathini kodwa uWellem uma engase ezwe ukuthi kanti sibachithela uthando lwabo nje nentokazi emnyama yakwaMhlophe, mina ngithandana nemnyama njengawe?’

Lokhu kuchaza ngokusobala ukuthi kanti uHurter ulwa kangaka ehlikiza uthando lukaWellem kanye noThandekile nje naye kade angena shi ekuthandaneni nomuntu omnyama, uMavuthela. Nabo laba bayiziboshwa zothando. Ukuchazwa kwemigilingwane yombuso wobandlululo kuthatha elinye ijika lapho uMngadi eseveza isigameko secala lesigwili esiwuMfihlelwa Khaphela (isesheli sikaThandekile) esiboshelwe ukubulala unkosikazi waso. KuMngadi, (2004:223), kuthiwa:

Omunye wabamangalelwa usephenduke ufakazi wenkantolo osekhuluma aqeqebule, ayibeke kuhlasimule umzimba eyokuthi uMaBhengu wayenqunywe kanjani. Wayedikadikwe ngemuva kokuba ebambe ubufakazi obumbekela ngokusobala ukuthi umyeni wakhe ucebe kangaka nje ngoba imali eyitapa ngokusebenzisana namaphoyisa ayizinhlo.

Ummangalelwa owuMfihlelwa wayefike kuye ufakazi ezomthenga, ehambisana nesinye futhi isicebi ufakazi asazi ngokuthi siwuSigcawu Gcaleka naye esasimthukuthelisile kakhulu isenzo sikaMaBhengu sokupeketula izimfihlo zomyeni, amesabise nangokumdalula. UKhaphela wayesanda kubethembisa ababulali ukuthi omunye umsebenzi futhi wokubulala onomholo obhekile babezosheshe bawuthole njengoba kunolunye futhi uhlupho oluyintokazi yakwaMhlophe ewuThandekile. Wayezonele ayiganise, azame futhi ukuyenza icabangise okwakhe. Uma inekhanda eliqinile, wayezoyilanda bayithulise.

Lokhu kuchaza ukuthi kanti sonke lesi sidididi sezesheli ezihamba ngezimoto eziphambili kanti bekungabantu abangaqonde lona uthando. Bayizimpimpi zamaphoyisa ezomoya. Ngalesi sigameko uMngadi uphumelele ukuveza ubude bebanga elihanjwa ngamaphoyisa ezomoya ekuzameni ukufeza izinhloso zawo zobandlululo. Kuze kuqonyiswe umuntu wabantu, aganiswe ngoba kuhloswe ukuthi aguqulwe asebenzele lo mbutho. Uma engafuni ukufeza izinhloso zombutho anelwe yingcwaba! Usichaza sishube kakhulu lesi simo uMngadi uma eseveza ukuthi kwafakazi lowo akaphindanga wabonwa nangalukhalo emva kokuthukulula kwakhe lezi zimfihlo. Okusolisa ukuthi amaphoyisa ezomoya ayesemthulisile.

Isigameko esiveza ubumbulu nesiphetha ngaso kule ndaba yilesi sikaJenene Piet Graves, obonakala esasele yedwa emzabalazweni wokuphoqelela imithetho yobandlululo. Kuvela ukuthi naye uqobo akaqede bungcono ngokuphoqoza yona kanye imithetho azame ukushumayela ukugcinwa kwayo. KuMngadi, (2004:245), kuthiwa:

Bayifaka emshinini ikhasethi, idlalwe.
 ‘Ngoba yimina nje lona?’ ebuka ehlahla amehlo uGraves.
 ‘Kungcono ngoba uyazibona,’ kusho uDe Wet ebuka eshaqekile ebona umfanekiso kaGraves ongena ehhovisi eqhuba isiboshwa esingowesimame omnyama obukeka eseminyakeni esemashumini amabili evayo. Ame amjamele. Azame ukumqabula ngenkani. Inikine izandla intombazane. Akhiphe isibhamu ayikhombe ngaso. Ikhale intombazane, isheshe ithule eyesabisa ngesibhamu. Esefana nesilwane, ayigcweleze.
 ‘Cishani lesi sithombe! Sicisheni!’ esho evala amehlo. ‘Waze wangidayisa uHurter. Uyena owacupha amakamera ehhovisi, kodwa wabuye wangiduduza ngokuthi ubedlala, lesi sithombe usishisile.

Lesi sithombe sikuveza ngokungathandabuzwa ukuthi wonke umbutho wamaphoyisa ezomoya uncolile. Osigaxamabhande bakhona ababonakala emphakathini bemele ‘iqiniso nokuhlazeka kwesizwe’, yibo kanye abanyonyoba ngomnyama begcweleza izintombi ezimnyama abashaya sengathi abazifuni nokuzibona uma bephambi kwabantu.

4.2.5 USUMENYEZELWE-KE UMCEBO.

Kule ndaba liphinde livele ikhono elihlabahlosile lokuchaza likaMngadi. Lapha-ke sizolandela izigameko axoxa ngazo nazichaza kusukela ekumenyazelweni komcebo owinwe nguMirriam emjahweni *we-pick six*. Ukuwina kukaMirriam kususa uchungechunge lwezigameko lapho uGenyeza oyisoka likaMirriam ephunga amaqola ngapha nangapha nawo amagange ukuzifikela mathupha kulo mcebo. UMngadi uthi esethulela igidigidi elithinta lezi zigameko, kodwa abuye abenesineke sokukuchaza kahle lokhu okwenzekayo.

Umlandi wendaba simthola esebenzise isu lokuchaza imvelaphi yale mali zibekwa nje eqhulwini lale ndaba. Umlandi, kuMgandi, (2005:1) uthi:

“Imali engaka!”

“Malini? Eyani? Yinzuzo ebhizinisini noma ukwenyuka kwamashezi?”

“Yi- pick six, David. Kade yagcina ukubanjwa. Yizigidi kobambe umjaho obuseGreyville izolo.

Kulesi sigatshana esifushane umlandi uveza ukuthi le mali okukhulunywa ngayo itholakale kumuphi umjaho, *owe-pick six*. Cishe lokhu ukusho akushiye lapho ngamabomu ngokwazi ukuthi abawaziyo lo mjaho bayazi ukuthi kuzuzwa imali enkulu kuwona. Uchaza nokuthi lona-ke akhuluma ngawo ubuseGreyville. Umlandi usakugodlile ukuthi yimali eyizigidi ezingaki lena akhuluma ngayo. Nokho umlandi ubuye asethule isamba sale mali okukhulunywa ngayo, kuMngadi (2005:1):

“Yizigidi ezimbili zamarandi nezinkulungwane ezingamakhulu ayisishagalolunye koyibambile le pick six. Kade yagcina ukubanjwa. I! I! I! Imali engaka! Kodwa ubungayibambi ngani Brenda?”

Umlandi uyawuchaza-ke lo mcebo. Usebenzisa isu lezinombolo ukucacisa kahle ubukhulu balo mcebo. Lokhu kuyabuphelelisa ubukhulu balo mcebo obubatshazwa ungakagagulwa esigabeni esingasekuqaleni. Lokhu kuchazwa kwesamba salo mcebo

kaMirriam kwenza kuzwakale kahle ukuthi yini lena edonsa amaqola aqhamuka nxazonke aphokophelele ukuzozitapela kulo mcebo. Indaba kodwa ingeniseka ngesidumo esisuka khona laphaya okutohoza khona uMirriam ngenkathi kuzwakala eyokuzuza kwakhe umcebo. Kuqala ngesigameko sokwethuka kukaMirriam ngenkathi umqashi wakhe esemtshela ukuthi uwinile. UMirriam uqala angakholwa. KuMngadi, (2005:4):

“Namhlanje unefa Mirriam abaningi abangenalo. Abangasoze babenalo futhi ezimpilweni zabo,” esekhuluma ngesiNgisi.

“Hhawu Mesis!” emamatheka futhi. “Ngingalithathaphi ngiyinhlwa nginje? Uzongipha yini?”

“Cha, ngeke ngikuphe Mirriam. Ngelakho, uzizamele. Ngihlala ngikuthuma njalo, ubheje ungabambi lutho. Uyazi ukuthi njengoba ubhejile izolo ingenile i-pick six yakho?”

“Nkulunkulu wami! Ungithandelani kodwa ngingelutho nje?” ethwala imikhono uMirriam ekhamisa njalo. “Ini? I-pick six?”

“Yebo i-pick six Mirriam.”

Akhamise njalo uMirriam ingqondo kube sengathi iyeduka, ingawemukeli lo mbiko womcebo. “Mina?” Ebuzisisa ezishaya isifuba. “I-pick six! Malini?”

“Angazi nokuthi ngizokutshela kanjani. Ngisize David. Mtshela.”

UDicey uthatha iphephandaba ahlale aqonde kusofa athi, “Mirriam othandekayo,” elibukisisa iphephandaba, “isamba semali oyibambile ngu *Two Million Nine Hundred Thousand Rand!*”

UMirriam uyalibuka iphephandaba sekumnyama nasemehlweni, kwakufunda le nombolo enkulu kangaka engakwazi. Ubabaza njalo. “Hhawu we baba! Waze wayidabukela intandanyana yakho engenabani!” ekhala ezinginqaginqa kukhaphethi.

Umlandi usichaze kahle isigameko sokungakholwa kukaMirriam ukuthi usethole umcebo wezigidi zamarandi. Kuvela ukuthi uMirriam ubengayicabangi nhlobo eyokuthi angase awine kule *pick six* yize ehlale eyidlala. Kuvela nokuthi ekwethukeni kwakhe, akakwazi nokusifunda lesi samba semali ayiwinile ngenxa yobukhulu bayo. Lokhu kwakha isithombe sokuthi cishe uzoba nayo-ke inkinga yokuyiqonda kahle le mali, aphinde akwazi ukuyiphatha kanye nokuyisebenzisa ngendlela efanele. Kuphinde kuveze ukuthi kulula ukuthi uMirriam aphenduke

isisulu sabaphangi uma engayiqondisisi ukuthi inkulu kangakanani le mali. Nokho-ke wethuka ajabule aze aziginqe phansi kukhaphethi. Kuyaqhubeka ukuchazwa kokwethuka nokwesasa kukaMirriam lapho sekufike noGenyeza. KuMngadi, (2005:5), kuthiwa:

Qingqo. Asukume uMirriam ambambe amnkongoshele athi,
 “Ntshangase! Ntshangase Mntakwethu!”
 Simethuse isenzo uGenyeza aze amhlangule esecabanga
 nokuthi kumbe ukwephuka komoya kuphambanisa
 ikhanda. UMirriam oshaye ezasejalidini ambammbe
 amdonsele phandle. UGenyeza naye ofake ihembe
 nesikhindi sasejalidini ulandela ebhadazela ethi,
 “Come duze Mesis, nawe
 Dayisi wathula nje uyindoda?”
 Ahleke uDicey, adumele umshini wezithombe abalandele
 besabambene benjalo, nomkakhe elandela emangele.
 Baphuma evulande baze bayokuma ongwengweni. UMirriam
 aluzume udebe lukaGenyeza ngolwakhe alwange.
 “Ngilamulele Dayisi! Uyangiluma lo muntu!” ezwa eludonsa
 udebe olungezansi kwasiqanda esinje engasejwayele.
 Besabambene kunje uzishaya ubuqhaklaqhakla izithombe
 uDicey, UMirriam ugcina emdedele uGenyeza, ambuke
 ngamehlo anokujaja okusuka ezimpandeni zenhliziyo.
 Ababaze futhi athi, “I-pick six Mntakwethu! Hhawu
 Ntshangase wami, mina nawe!” Aludumele futhi udebe
 lukaNtshangase alunqakanqake ngolwakhe.
 “Hhmmmm...! Mntakwethu wangi qabulisa okwabelungu
 namhlanje!”

Umlandi wendaba uphumelele ukuchaza ngendlela eyakha isithombe esithinta inzwa yokubona neyokuthinta lapha ngenhla. Ukwenama kukaMirriam okuhambisana nokuzifikela mathupha ngesinqanda kuGenyeza kuthinta inzwa yokubona kanye neyokuthinta. Kuso lesi sigameko umlandi ubuye wasivezela ukuthi laba balingswa baficwa yilo mcebo bekusiphi isimo. Bazigqokele izingubo zabo zokusebenza ezikhomba ukuthi bebengazelele lutho ngalo mcebo osubehlele. Kuvela nokuthi akakwejwayele nakho ukuqatshulwa uGenyeza ngakho-ke kuyamethusa lokhu acabange ukuthi uyamluma uMirriam. Kuyisithombe esithinta inzwa yokubona kanye neyokuthinta lokhu. Umlandi uchaza ngendlela eyenza ukuthi simbene ngeso lengqondo uGenyeza ethuka eqikileka lapho uMirriam emhlala izithonto emqabula.

Yebo siyakheka nesithobe senzwa yokuthinta lapho bethintana ngokuqabulana oMirriam noGenyeza. Lesi sigameko sokudidizelisana phakathi kukaMirriam kanye noGenyeza sinomphumela wokudonsa omakhelwane. Baphuma bazibonele futhi bazizwele konke lokhu okwenzeka kwaDicey. KuMngadi, (2005:5), kuthiwa:

Bayezwa nakwamakhelwana, baqale ukulunguza kwaDicey. Bayoma yinsini eyethusa uMirriam amdedele uGenyeza. Injabulo imgabha kangokokuba akasazi nokuthi wenzani. Indaba isuka ezisebenzini zakwamakhelwana indizele kwezinye njengomoya. Ngokushesha ziyaqhwebana, ezinye zize zilunguze esangweni lakwaDicey.

Kulesi siqephu umlandi uchaza nokuthi indaba yomcebo imemezeleka kanjani isabalalele kwezinye izisebenzi zasemajalidini ngokuphazima kweso. Ngokuphazima kweso kutholakala sekunezibukeli esezilunguza esangweni kwaDicey. Siyaguquka futhi nesimo sokuxhumana phakathi kukaGenyeza noMirriam. Lokhu kuvela esigamekweni lapho uGenyeza enza into abengakaze ayenze, yokukhulekela uMirriam. KuMngadi, (2005:11), kuthiwa:

“O, Nzima!”

Ukukhuleka kothile emnyango kwamethusa uMirriam owayengakaze phambilini ezwe kukhulekwa kubizwa abakwabao lapha kwaDicey. Wagqolozela emnyango. Esethe akangene, uGenyeza owangena nomshiza. Wahlala khona embhedeni eduze kwethemba lakhe.

“Nzima! Mwelase omuhle!” emthopha.

“Hhawu, Nkosi yami bandla,” emoyizela uMirriam ukuthoshwa kumphathaphatha kwamancane, “awuphathwa Menziwa. Ungena nje ngikhuluma ngedwa ngawe.”

“Ucabanga ngami ngiwubani-ke ngizikhalela ngingashayiwe nje?”

“Phela kufanele ngicabange ngawe ngoba uma kunjengoba abelungu bami besho nje, akekho omunye engingabonisana naye ngaphandle kwakho.”

Kwathi cosololo enhliziyweni kaGenyeza. Wamamatheka wathi, “Uma Mntakwethu usho njalo nami ngiyathokoza. Bahambele kuwe abakwenu. Ngiyazicelela ukuba ukukhanya kwakho kube kimi njengoba nokwami kungaba kuwe.

Wasibamba kamnandi isandla sikaGenyeza uMirriam wathi,
 “Yini nje kodwa engangiphendula ngingabe ngisakuthanda?”

Lesi siqephu siyisigameko esichaza inguquko esikhona endleleni uGenyeza asebuka ngayo uMirriam. Useyamkhulekela, okuyinto abengakaze ayenze nhlobo phambilini. Uze uyazicelela ukuthi uMirriam amkhumbule embusweni womcebo wakhe. Lo mcebo uwubiza ngokukhanya. Esikubona kuyisu lokuchaza elithinta inzwa yokubona. Sebesendleleni bephola kusuka isiphepho esibukeka sisetshenziselwe ukuchaza nokubikezela isimo esishubile lezi zithandani ezasizobhekana naso. KuMngadi, (2005:12) kuthiwa:

Yibo labaya beyowela uWillowvale. sebengakuMcDonald kwasuka esinamandla isivunguvungu esabathatha sabaphephula baze babambana.

“Yini? Kwenzenjani?” ebuza ephephuka kakhulu uMirriam. Wawushuza imoya kwaphephuka ibhantshi kuGenyeza, wasibamba esibambile isiketi uMirriam. Behla ngoBath Road nje, begudla iBulwer Paki, sekukhala izihlahla zepaki. IBulwer Paki inomlando omude wabo. Njalo ngoLwezine uma behlabhe ikhefu bavame ukuziqethukela khona babukele izimoto zasendulo nenhloko yesitimela eseyenziwa umbukiso. “Waze wanonya umoya!” uMirriam evala amehlo.

Wenyela umoya kaGenyeza, kepha akaze aphawula.

Umlandi usichaza kahle lesi sigameko esibikezelayo. Nangempela kusazokwehla izivunguvungu ezimpilweni zalezi zithandani. Sithi umlandi usichaza kahle lesi sigameko esibikezelayo ngoba kuvela ukuthi lesi sivunguvungu sithatha kakhulu uMirriam kunoGenyeza. Nangempela futhi kuthi noma sekuqubuka izigameko zamaqola afuna ukuhlwitha lo mcebo kube nguyena uMirriam othatheka ngokushesha. Lesi sibikezelo siyababelesela. Umoya uyamphephula uMirriam, athi uyambamba uGenyeza, kubenhlanga zemuka nomoya. KuMngadi, (2005:13) kuthiwa:

Wavunguza umoya wamphephula uMirriam. Wathi uyambamba uGenyeza samgeja isandla, wabamba ize. “Lo moya onje angiwuthandi neze Miliyemu. Ungephula umphefumulo.”

“Usho ngoba usiphazamisa sizipholela kahle kanje Sithandwa?”

“Hhayi nangalokho Miliyemu. Mina ngiwumuntu onezinkolelo. Angazi wena noma unayo yini inkolelo.”

“Nginayo Genye. Ngabe angimuntu walutho uma ngingenayo.”

“Ngolwakho ulwazi umoya imvamisa ubikani?”

UMirriam wambuka ngamehlo axwayile wathi, “Angazi. Yimvula engazi ukuthi ivama ukubika inhlanhla, inhlalakahle nenala.”

“Empilweni yomuntu-ke Miliyemu, njengoba imvula ivame ukubika okuhle, nomoya nawo unokwawo, kanjalo nokucwatha kanye nokuduma kwezulu. Lo moya awungiphathi kahle. Uphephula wonke amathemba ebesenginawo.

Nangempela lesi sigameko abasikutakutayo sasibikezela ukuthi kwakusekukhulu okwakusabahlalele okwakuyimimoya eyayizozamazamisa lolu thando lwabo. Lezo zinkinga yilezo ezazidalwe yiwo lo mcebo, okwakunamuhla babewuthokozela. Ziyalakanyana izigameko ezichaza inguquko empilweni kaMirriam elethwa yilo mcebo awuzuzile. NoDicey umqashi wakhe imbala kuyakhanya ukuthi usembuka ngelinye iso. Umlandi uveza ukushaqeka kukaGenyeza lapho ebona uDicey eqabula uMirriam wakhe phambi kwakhe. Usichaza kanje lesi sigameko, kuMngadi, (2005:28):

Kuqediwe ukushaywa kwezithombe, izingxoxo ngesiNgisi zamkhipha inyumbazana uGenyeza. Wema yedwa laphaya ebelethe umshiza. Kwavaleliswana, baxhawulana, noDicey wamxhawula uMirriam, wamanga. Ngabe kungcono ukuba wawukhona umbukela uGenyeza ngesikhathi uMirriam angiswa wuDicey. Kwaqale akwangabonakala ngempela noma lesi senzo sasimconsisa amathe noma sasimshaqisa yini. Ukuthi konakele kwabonakala ngokuba alengise izindebe, akhamise kancane, uwe nomshiza. Samethusa uDicey isenzo, akabe esabezwa nababemxoxisa. NoMirriam wazibona zivevezela izindebe zesoka kwasobala ukuthi lingase limphoxe uDicey. Waswaca enikina ikhanda ezama

ukumkhuza uGenyeza. Isimanga, izindebe ezaziveva azikhafulanga malangabi olaka, kepha umninizo wabuza ngomoya ophansi wathi, “Hhawu Dayisi, nawe uwumlungu usuyangithathela? Usuqale nini ukuqabula uMiliyemu? Noma mhlawumbe kade naqala?”

Waswaca futhi uMirriam ekhuza ngezandla. “Impela imali ayiluthezi olumanzi,” kuqhuba uGenyeza. “Izindebe zomuntu eseyisichaka zome njengogwadule, esenemali zimanzi, zimthombo ugobhoza uju olumuncwa nayizikhulu ezinjengoDayisi. Kanti imali inje! Kungcono kona kanti ukuba yisichaka uma ubugwili umkakho bumbeka ezingeni lokuba aqatshulwe yizinjinga ubuka.”

Sichazwe kahle lesi sigameko. Sithinta ikakhulu inzwa yokubona. UGenyeza uvezwa eyinkomo edla yodwa phakathi kwalezi zicukuthwane kanye nezinjinga. Lokhu kuqhutshelwa phambili nawukuthi asivuki kahle isiLungu kuyena. Uphinde wazikhipha yena inyumbazana ngalo mshiza wakhe awuphethe. Nakho-ke sekwenzeka abengakulindele sanhlobo, ushaqeka ome lapho ebona uGenyeza eqabula uMirriam. Kuthinta inzwa yokubona lapho kuvezwa ukuthi kubonakala ngomlomo uvezeza kodwa kungaphumi lizwi. Lokhu kukhombisa intukuthelo ehambisana nokushaqeka yilesi sigameko. Kungena nenzwa yokulalela ekuchazweni kwalesi sigameko lapho esekhuluma ebhekise kuDicey ngezwi eliphansi ngendlela ebingalindelekile uma kubhekwa isigameko esimthukuthelisile. UGenyeza uqhubeka asichaze lesi sigameko esimehlela ngenxa yalo mcebo. Usebenzisa isifaniso esigqamile lapho efanekisa isimo sobuchaka nogwadule kanye nokufanisa ubunjinga nomthombo ogeleza uju. Uphinde achaze ngokuthaqhanisa ubuchaka nobunjinga ngokubeka ukuthi bungcono ubuchaka kunobugwili uma lobu bugwili benza ukuthi umuntu alahlekelwe yisithunzi ngokuthi kuqatshulwe umkakhe ebuka. Kukhona nokuzisikela kwelinonile kuGenyeza ngokubiza uMirriam ngomkakhe ngoba kuzwakala ukuthi akakaze amcele nakumcela uMirriam. Lesi sigameko sokuqatshulwa kukaMirriam siyahlala enhliziyweni kaGenyeza. Lokhu umlandi ukuveza ngokuchaza ukukhuluma kukaGenyeza ngenkathi esedle amanzi amponjwana ehhotela. KuMngadi, (2005:33) kuthiwa:

“Awungiyeye Miliyemu ngidle imali yomnakwethu.” ephuza ubhiya.
 Wathwala amehlo uMirriam wathi, “Ubani manje umnakwenu?”
 “WuDayisi. Kungabuye kube wubani omunye?” ezama ukuqinisa amehlo.
 “UDicey kanti akumlungu wami yini? Musa ukungihlolela wena!”
 “Mina phela ngazi ukuthi amasoka aqabulayo.” Enambuza.
 “Uqabule wena phela, mina wathi angiqabule ingilazi.”
 Wawehlisa umoya uMirriam wathi, “Phela yimpucuko yakobelungu leyo. Uma ekuthakasela noma ekubongela, noma-ke nivalelisana uyakwanga. Ngalokho usuke ekuqabula isilungu, hhayi ngothando.”
 “Angazi phela mina”, egonyuluka ubala. “Niyaye ngikuzwe kuzifanela nje ukuqabula, kukho kukhala umncwa ofanayo. Angazi ukuthi uBhulendi uwubamba nini umjaho nami kengimqabule ngoBantu khisi.”

Kulesi siqephu umlandi uchaza isikhwele esidlavuza uGenyeza. UDicey usebizwa ngomnakwabo. Kulesi sigameko kuphinde kuchazwe yena uqobo uGenyeza. Ukuthi uGenyeza usenswanswa kuchazwa ngamagama ambalwa kodwa anembayo. Kuthiwa uGenyeza; ‘ezama ukuqinisa amehlo’. Lokhu kuchaza khona ukuthi indoda isidlile ekuzameni ukugcizelela lokho ekushoyo ize izame ukuwaqinisa namehlo angasavumi kodwa. Sekukhona nokugonyuluka ubala kuGenyeza okulichaza ngokuphelele izinga lokweqiwa wukudla aseculo. Isimo sikaGenyeza siqhubekela phambili ngokushesha. Usehluleka ngisho ukuzihambela kodwa lokhu. Umlandi usichaza kanje lesi simo, kuMngadi (2005:34):

Wayesenjani? Wayesencike ngesigxobo sikagesi egonyuluka ubala. Ekuphumeleni kwabo phandle, uGenyeza athole kusemini kwabha, ihora lokuqala selizogamanxa, nelanga likhipha umkhovu etsheni, lathi ngci igwebu enhliziyweni, wagonyuluka. Waphephuka sawa futhi isigqoko saphephuka. Watatazela uMirriam ezama ukusibamba, sivele simceze kancane ethi uyasithatha. Saze sagxotshwa ngesicathulo yindoda thize eyayimi ngaphesheya komgwaqo. Yamnika uMirriam, wabuyela kuGenyeza esehfuzela. “Bamba nawu nomshiza wakho sihambe.” ewucosha. Fofobala uGenyeza, wawa wagudluza uhobo owayelinganisene nomkakhe

bekhothoza ukudla emgqonyeni wezibi. Inkosikazi eyayishaziwe ebusweni yambuka yamdabukela uMirriam, yayisimbuzisa ukuthi babeyizimenywa yini ehhotele. Wavuma. Waphatheka kabi uMirriam lapho ithi, “Indlela eya ekulaleni emapaki iqala lapho. Uqala ngokukhokhela izimali ezibomvu emahhotela aphambili ukudla notshwala, uphethe usudla mahhala emigqonyeni yemfucumfucu yakhona, ulala mahhala nasemapaki.

Lesi siqephu sisichaza kahle isigameko sokweqiwa wukudla kuGenyeza. Akasakwazi kuzimela nakuzihambela. Kubhiza kwasigqokwana leso abesifakile kwayena agcine eseyofumbeka phansi. Ukuchaza okuthinta inzwa yokubona lokhu. Umlandi uphinde asivezele ukuchaza kukankosikazi kahobo, oveza ukuthi indlela eya ekulaleni emapaki okungeyohobo iqala khona ekuhambeleni emahhotela aphambili kodwa ngokuphela kwemali, ugcine usulala emapaki. Lokhu kukhuluma kwalo nkosikazi kusakubikezela ukuthi noGenyeza kungezeka ukuthi usesemgudwini omyisa kuleyo mpilo. Sichazwe sathinta inzwa yokubona futhi isigameko ‘sokukhishwa kweshwa’ lemali yomjaho eThusini. Iqili eliwuSkiti lalaluleke uMirriam ukuthi akothi uma eseyiholile imali yomjaho, enze isiqiniseko ukuthi ukhipha isinyama samashwa avama ukuhambisana nalolu hlobo lwemali ngokushintsha enye ibewuhlweza ayolujikijelela izimpabanga zaseThusini. Uyobe esewaxoshe onke amashwa namashobolo ngokwenzenjalo. KuMngadi, (2005:5) lesi sigameko sichazwa kanje:

USkiti owayeshaye ibhulukwe nehembe okuwukhaxhi ophethwe ngokubomvu, elokhu ezulazula ebaleni lakwaMarshall samnumzane kwakhe, wamamatheka wayihlangabeza isesesangweni injinga yokuqala emnyama kuManning. Bangqumungqumuza qede uSkiti wavuka uhlanya, wagxuma wayizenzana emoyeni, kuphakama amabhuzu esina ongwengweni ezibongela. Wakhipha impempe ebhulukweni, wayibasela ehlaba umkhosi. Ngokuphazima kweso kwaphuma inkosikazi kwaMagilivana yahlaba ngejubane ikhininindela. UBeslina wayengakaze agijime kanje ngisho eshiywa yibhasi. Ibhungu ayesebenza nalo lamthela ngothuli. Ngokukhala kwempempe bawushiya

wodwa umuzi ungavaliwe. Ngale kwaMaCarthney kwaphuma uRose Mathaba. A, uRose omuhle kanje, ucingo lwentokazi empofu olwalunyathela luwuhlonipha umhlabathi, nawo ulihloniphela ubuhle, lwagijima lwazephula ngesivinini okwakungaziwa ukuthi lunaso. NoHlulintombi walushiya nje ngoba ejwayele ukuzingela emakhaya. Yehheni, izidudla ezimbili, oBetty noBettina, esinguBetty sitatazela kwaGavin sishiya singasayicishile ne-ayina esasishisa ngayo. Baphuma sengathi batshelene. Ngeshwa, lapho uBettina efika esangweni akabange esazinaka izitebhisi ezazehlela emgwaqeni. Unyawo lwazigeja ezinye, yawa imanzi endala yaphenduka kaningi phansi. Yayilokhu ishilo impempe. Awuzange uwabone amajubane anjengalawaya asuswa wukukhala kwempempe. Abancane nabadala, abakhulu nabangangothi lokuvungula baphuma ngayo yonke imizila amabombo ebheke kwaMarshall. Abelungu ababebukela bethuka bahlahla amehlo. Ngesikhashana nje isixuku saphithizela emgwaqeni phambi kwegceke lakwaMarshall. NoNhlahla wabuka wamangala.

Sibona ukuthi umlandi wendaba lesi sigameko usichaze ngesineke esikhulu esishiya isithombe esibonakalayo esweni lengqondo. Ukwazile ukwakha isithombe esiveza isibhudubhudu esisuswa ingqayingqayi kawashiywa womcebo ‘wokukhishwa kwamabhadi kaMirriam’ omenyezalwe yimpempe kaSkiti. Uqale wachaza ukusina kukaSkiti akuchaze ngokusebenzisa isingathekiso sezenze. Lokhu kusina kukodwa kuchaza ukwesasa kwakhe uSkiti ngoba esezibona esezohlomula naye kulo mcebo. Kuvela nokuthi uSkiti wayesehlelile nabanye abasebenzi baseThusini ukuthi sebeyokuzwa ngokukhala kwempempe uma umcebo ‘wokukhipha amashwa’ usufikile. Lokhu kubonakala ngokuthi bonke bavele bathi vembu bengasatshelwanga bathathe ngamajubane baqonde kwaMarshall. Sikubona kunemba ukuchazwa kwalesi sigameko lapho kuthintwa abathile ngamagama abasebegabavula, bekhunsazela, bentininiza bephikelele kuwona umcebo. Kusala izindlu zabaqashi zingasavaliwe, kwama-ayino engasacishiwe. Ngisho nezidudla ezingoBettina nazo azizibekile phansi. Zivuma phansi zibe ziphikelele khona kwaMarshall emcebini. Ukuthi uSkiti wayesihlelele kahle lesi sigameko kubonakala ngokuthi aqhamuke nesu elamenza ukuthi kube nguyeyoyisavuna kakhulu kunabo bonke abanye. KuMngadi, (2005:35) lichazwa kanje isu likaSkiti:

USkiti wayeka ukusina, wesula izithukuthuku, wabambelela okhalo wathi, “Mirriam mntanami, yima nje lapho kuphavumente unganyakazi. Uyihlo usayophondla.” Wabashiya abanye bedudulana phansi laphaya emgwaqeni, kuyilowo nalowo efuna ukuma phambili. USkiti wangena endlini waphondla, wayesehosha imvubu ngaphansi kombhede wayitebezisa eyizwa kahle esandleni.

Uma siqhubeka nalezi sigameko kuhlaluka ukuthi le mvubu ayihoshayo uSkiti iyona eyamsiza kakhulu ekutheni ahlomule kakhulu kunabanye. Kuqinisa khona ukuthi uSkiti wayezilungiselele kahle kakhulu ngalesi sigameko esikuMngadi, (2005:35):

Waphuma wathofozela ongwengweni, wehlela emgwaqeni ngezitebhisi waqonda kuMirriam, wafike wamxhawula wathi, “Siyakubingelela mntanami. Namuhla ngizizwa ngiziqhayisa ngokuba yisisebenzi salapha eThusini, ngihlale khona ngize ngibone usuku olukhulu kangaka lokuzalelwa isigwili sokuqala ngqa esimnyama kula magquma eTheku,” ekhotha izindebe. “Ngaphandle kokuchitha isikhathi ndodakazi, ngiyacela ukuba ulungise. Sekuyasuka lokho.”

Saqala ukududulana isixuku kuzwakala abanye benxaphelana, abanye bethukana. Walivula iphakethe lokuqala uMirriam, lingelamasenti angamashumi amabili ahlange. Wawacaphuna wawafaza emgwaqeni. Suka! Suka! Yini ongayibonanga. Kwaba ongaphansi ongaphezulu, bewa abanye belala phansi mba ngezisu, baphendulwe kucoshwe. Besakhothoza abanye nasesihluthu somgwaqo, uMirriam wavula elinye iphakethe, wafaza izihlanu zamarandi. Wake wakhuza isaga sabadlali bekarati uSkiti, anduba andize emoyeni nemvubu ashaye umoya ebahlakaza ngayo. Bathi lapho bethi sakalala wacoshwa washeshisa. Sabuya isixuku sesiyisixongololo, bamkhahlela abanye esinqeni uSkiti, abanye bamsunduzwa, bebodwa abamdonsa ngemilenze. Yawa indoda, yavuka yazithatha. Wayifaza futhi uMirriam, wabadungula uSkiti ngemvubu, wacoshwa eqalaza, wabaleka ebashiyela okuncane. Wacaphuna uMirriam wafaza. Eyiphakamisa uSkiti imvubu yahlwithwa ngesinye isidlakela sensizwa esayithela kuye kwancane indawo. Wathi ebheka lena enwaya isishwapha yayithwansula abanye. Bahlakazeka, yacoshwa le nsizwa itatazela ijeqeza. Ayibange isayifaka nasemakhukhwini imali. Yayibeka phansi imali yagcwalisa

izandla. Thasi, wayicosha uSkiti wayithela emagxalabeni ayo yachitheka yonke imali lapho insizwa ibhensisa okwembongolo icela empunzini. Wacoshacosha uSkiti naye wabaleka ememeza ethi, “Azidle izinyoni zezulu!” Waphonsa imfalakahlana yokugcina uMirriam, kwawububhudubhudu nayo ibangwa.

“Uma sekuyiwa ngasezimalini zamashwa omjaho inkedama yinye lapha eThusini, wuSkiti,” bebalisa abantu behamba. Wahalalisa uSkiti esemi kude.

Lesi sigameko sichazwe ukusuka nokuhlala kwaso. Kusona kugqama isithombe esithinta inzwa yokubona, lapho kuchazwa uSkiti esethofozela ongwegweni lwakwaMarshall esemi ngomumo ukuyozibuthela ‘imali yamashwa’. Kuchazwe ngendlela elandeleka ngendlela ekhanyayo lapho sekusuka ubushudushudu bokududulana kwesixuku kuyilowo nalowo efuna ukufika kuqala emalini yamashwa. Kucaca nokuthi uSkiti wayesekuhlelile noMirriam ukuthi uzoyikhipha ngokuyehlukanisa kanjani le mali. Lokho kubonakala ngokuthi umlandi akambali ekududulane kokuqala lapho okwakubongwa khona imali engamasenti. Kodwa uma sekufazwa izihlanu namarandi yilapho osekuzwakala khona uSkiti esekhuza izaga zekarati, esetheleka engasadle nkobe zamuntu ngemvubu yakhe. Yize uSkiti ebezilungisele kangaka kodwa naye ziyamnetha ngoba isixuku sibuya ibuya emva kokuba esidwengule ngemvubu. Zimnetha kakhulu futhi lapho imvubu yakhe isihlwithe yisidlakela sensizwa esiyibusela kuye kubencane indawo. Nokho njengomuntu onokuzimisela nokuzihlela ibuyela ngakuye le mvubu uSkiti, ayigaxe ensizweni iqathake yonke imali maqede azicoshele. Ubashiya bencinciza abantu bekhala ngokuthi kube nguye kuphela ‘inkedama ezizuzele imali yamashwa.’ Kuthi kunqamuka isigameko sikaSkiti bekuqala phansi ezikaGenyeza ongafuni lutho olusondela kuMirriam wakhe. Nazo lezi zigameko sibona umlandi ezichaze ngesineke esiphezulu eveza imininingwane eveza ukusuka nokuhlala kwesigameko. Lezi zigameko ziqala ngokuthi uHluluntombi ahlebele uGenyeza ukuthi itshe limi ngothi kwaDicey, siyeshela isesheli kuMirriam. KuMngadi, (2005:38) kuthiwa:

Wayifika insizwa isacevuza. Yamuthi jeqe, yaqhubeka, nokho igazi layishiya. Wema efifiyela ezidla izindebe. Wathula nya uMirriam walubuka ulwandle lubila.

“Nsizwa,” esho ngomoya ophansi, “mhlawumbe bayakufihlela ukuthi kukwami lapha. Awuhlale laphaya embhedeni ungidedele ngihlale.”

Le nsizwa yamuthi janti, yazithela emehlweni emamba. Yaxolisa, yathatha isikhwama yahlala embhedeni yalinganisana noMirriam. Wahlala uGenyeza wawubeka phansi umshiza, wasala nemvubu. Babukana kwathula umoya.

“Sibonene mnewethu,” kubingelela yena uMadonsela.

“Nsizwa yentolihantshi,” eyibiza ngayo ngoba nebhantshi isilikhumulile. Njengokuklwebha konyazi wayiklwebha ngemvubu. Yabubula insizwa isukuma izibhonqa eyiloba imivimbo emagxalabeni.

“Hhawu! Ooooh...! Ilahleka embhedeni iphakamise izandla ishweleza, ivika.

“Kahle Genye! Maye Nkosi yami! Musa ukungilaya ngomntanabantu! Ekhala uMirriam ezilahla kuye.

Kulesi sigameko sithola umlandi esebenzise isingathekiso ngempumelelo. Uthi le nsizwa eyayeshela kuMirriam yazithela emehlweni emamba. Lokho kukuchaza ngamafuphi kodwa anembayo ukuthukuthela kukaGenyeza. Wayeseyimamba uqobo lwayo. Kwedlulela phambili ukuchazwa kwalesi sigameko ngokuthi umlandi angabe esanda ngokuxoxa kodwa avele aveze uGenyeza esekhwela edilika kule nsizwa ngemvubu. Kwakha isithombe esithinta inzwa yokubona kanye neyokuthinta lokhu. Eyokuthinta ngokuthi kwakheka esweni lengqondo ukuchazwa kokuhlala kwemvubu kuthinta inzwa yokuthinta. Buyabuya engqondweni ubuhlungu bokubhaxabulwa ngemvubu kumuntu oseke wabuzwa. Kuba khona nokuchaza okuthinta inzwa yokulalela lapho le nsizwa isibubula, okuhambisana nokuzwela izinhlungu ngendlela exakile. Kuwo lowo mnyama kutheleka enye insizwa enguTerrence ithi izodayisa amafenisha kuMirriam. Nayo izithela kumalunda. Emva kokuyiphenya eyibhekisa le nale, nayo igcine seyanelwa yimvubu. KuMngadi (2005:40) kuthiwa:

“O, amankentshane ayanikezelana. Leli,” ekhomba, “lidayisa umshuwalense. Wena udayisa amafenisha. Aphi?”

Wakhomba isikhwama uNgubane wathi, “Nawa esikhwameni.”
 “Kulungile-ke, dayisani nobabili kanye kanye. Wena,”
 wathatha imvubu wakhomba uMadonsela, “dayisa umshuwalense, nawe amafenisha sibone.”
 Sengathi babetshelene, kwaba yilowo wadonsa isikhwama, omunye wahosha izincwadi ezinemifanekiso yefenisha, omunye imiqingo ebhalwe ufifi nomshini wokubala.
 “Aphi amafenisha? Uphi umshuwalense?” Ethi lacu.
 “Nawa mnewethu!” UNgubane ekhomba imifanekiso.
 “Amaphepha lawa! Ngibuza amafenisha nomshuwalense!”
 “Phela... phela...” engingiza uMadonsela.
 “Amaphela awekho lapha!” Yaqhuma imvubu. Baphuma belakanyana abadayisi, kwandiza amphepha egcekeni.
 “Niphinde futhi mankentshane ndini nibuye lapha, nizongifunda kahle!” ebutha izincwadi eziphonsa ngaphandle kwegceke. Wabathazela wabuyela endlini kuMirriam owayehlezi ethe khovololo. Wangema ngemvubu, wabuye wazikhuza, funa amale alahlekelwe wumcebo awulwelayo.

Kuphinde kwasetshenziswa isingathekiso ngempumelelo kulesi sigameko. UGenyeza laba balisa abadayisayo ubafanisa namankentshane. Kuphinde kuvele ukungazi ngalezi zinto kukaGenyeza. Akezwa lutho ngemifanekiso abayiphethe. Amafenisha nomshuwalense okudayiswayo ufuna ukukubona ngamehlo. Uma la mankentshane ehluleka ukumkhombisa lezi zinto bukhoma kwacaca ukuthi kuhle anelwe yimvubu. Lesi sigameko selanywa eduze ngesinye isigameko sesibhaxu, lapho imvubu eyacishe yadla khona izintatheli zephephandaba. Noma imvubu ingabadlanga laba kodwa basinda kancane emlonyeni wengwenya. Siphawula imininingwane eyethulwa ngumlandi wendaba lapho echaza lesi sigameko kuMngadi, (2005:42):

“Angazi ukuthi nangifunani?” Wakhamisa uMirriam wabamba ikhanda. Umthwebuli wamthwebula elibambile. “Namanje Miliyemu awukafuni ukwehlukana namankentshane?” Wangena wema khimilili okaMvundlana ephethe wona umshiza nemvubu, bonke wabathatha ozwaneni wababeka okhakhayini, wabasusa khona wababuyisela ozwaneni.
 “Genye, Nkosi yami ungangilayi!” Emncenga nangamehlo.
 “Ngingakulayi uma amasoka akho ekuthatha izithombe?” Zadlala izindebe efiyela egqolozela izinsizwa. “Ningobani

nina?” ekhomba umthwebuli ngemvubu. Bazethula. kwakuwuJaphet Ndlela noChris Ngwenya bephephandaba. “Niyitholephi imvume yokungena emzini wami ngingekho, nikhulume umathanda nomka... nengo... noMiliyemu?” Wabahilizisa uGenyeza wagcina ngokubakhipha okwamaselesele endlini. Watatazela umthwebuli sebesongwengweni ebaleka nyova, emthwebula qede ethi galo yephuka.

UGenyeza uyaqhubeka ukuchaza laba abazobona uMirriam ngokusebenzisa isingathekiso samankentshane. Okuphawuleka kakhulu kulesi siqephu wukuzama kukaGenyeza ukuchaza ubudlelwano phakathi kwakhe noMirriam, okubuye kube nokuzikhuza ngenkathi esathi uyachaza. Kubasengathi ufuna ukumbiza ngomkakhe kodwa lenqabe leli gama ukuphuma liphelele cishe ngakho ngoba uyazi ukuthi akawuye umkakhe. Kuthi akambize ngengoduso, nalo leli lenqaba phakathi nokhalo ngakho njalo ukuthi umlwela kangaka nje bekungakabibikho asekuqalile kokuzama ukumgodusa aye kwaNtshangase uMirriam bekuseyintombi yakhe nje. Ekwehlulekeni kwakhe ukuthi uzosebenzisa liphi igama elicacisa ukusondelana kwakhe noMirriam ugcina esegagule lona nje igama lakhe ‘uMiliyemu’. Lokhu kuchaza ubunzima uGenyeza asebhokene nabo bokuthi akanayo kahle into angabambelela kuyo emenza ukuthi ehluke kwezinye izinsizwa esezitheleka zithelekile laphaya kuMirriam. Kuze kusolise ukuthi ukuba kuya ngaye ngabe ziyawushaya ngandlelathile kuwo lo mnyama ukuze abantu bazi kahle ukuthi ‘uMiliyemu’ ungowakhe ngokuphelele. Emva kwalesi sigameko umlandi uphinde asethulele esinye isigameko lapho okutheleka khona usaziwayo ongumsakazi uNdebezinoju. Kulesi sigameko umlandi akayivezanga imininingwane yokunqwamana kwalezi zingqungqulu. Usethulele ukuqanganisa kukaGenyeza esaya khona ‘kwaMiliyemu’ maqede washaya ngezinqamulelayo eziveza ukugoba kophondo kuNdebezinoju. KuMngadi, (2005:43) kuthiwa:

“Thula-ke,” ethatha umshiza nemvubu. “Sizoke sibone ukuthi uwuntombi zimkitaz’ udebe yini, noma uwumvubu imenway’ isinqe. Izincwasimende woSathane. Emhlabeni ayikho into eziyikhonze njengemali. Angazi ukuthi zithi angenzenjani

ngalo Miliyemu ezimfunayo. Noma zifuna ngize ngibulale umuntu, ngiboshwe, bese zimthatha kahle sengisejele. Abantu ebengibabhekile, oSkiti neNkanyamba yasoNdini, yibona bengangikhathazi. Ngimelwe yizitha engingangabonaze ngizicabange.” Ethukuthele ecinene akabange esayibona nentatheli nomthwebuli abangasheshanga ukuphindela emsebenzini ngokucacelwa wukuthi umsebenzi wawusemkhulu ngapha kwaDicey. Esachaza uMirriam ukuthi kwakungani engazimisele ukuxoxa namuntu omunye wesilisa ngale kwesoka, wathleka okaMvundlana kwancane indawo. Wawuhlakaza ngokuphazima kweso umhlangano. Umthwebuli wephephandaba wabeba ngesithombe abasemsakazweni bephuma nyova bephakamise imishini.

Lokhu kuchazwa kwalesi sigameko esingenhla kwehlukile kwezinye izigameko zodlame lwesikhwele sikaGenyeza. Umlandi akangenanga eminingwaneni eminingi ethinta ukuthi kwafike kwenzekani laphaya ‘kwaMiliyemu’. Sibona ukuthi kuyisenzo esihle lokhu uma enzela ukugwema nokuphindaphindeka kwento efanayo. Bekuyoba yinto eqeda isasasa endabeni ukuba umlandi uphinde walanda ngokubhaxabulwa kwabantu ukusuka nokuhlala. Siyahambisana nokuthi lapho okuphindeka khona isigameko esicishe sifane naleso esesike sachazwa, umlandi angabe esanda nokuchaza kakhulu, okugcina sekubanengozi yokudala isidina sesidadada. Umlandi uyaqhubeka nokuyichaza imininingwane yesigameko eselama lesi nokho. Ukwenza lokhu ngoba kukhona okuthile okwehlukile kulesi sigameko. Umehluko wukuthi lona ogcina ethole imvubu uyinkentshane ebelihlome nangesibhamu-ke lona. Ciske umlandi uchaza imininingwane yalesi sigameko ngenhloso yokuveza isibindi nokuzimisela kukaGenyeza ukuhebeza kwasani olusondela kuMirriam ngisho nophethe isibhamu imbala. Nasi lesi sigameko kuMngadi, (2005:59):

“Uyakwazi lokhu?” Udokotela ebuza ezibuyisela ekhukhwini lejazi izipopolo, ethi ukuliphakamisa kancane ibhantshi likasafari eveza umlenze wenkukhu.

“Imihlola! Odokotela bamahhashi!” Wacwayiza kaningana uGenyeza efihla uvalo olwalumphethe lapho ebuka umlonyana okhafula unyazi. “Yikhona kwelapha lokhu owakufundiswa

Dokotela Ndambula? Ngisho kambe ukujova abantu ngenhlamvu.”

“Qha, kepha umthetho uthi angelaphe abagulayo, ngizivikele kubabulali.” “Yebo-ke Dokotela Sengwayo ozosenga ezimithiyo eThusini.” Esho sengathi uphelelwa amandla kanti uthatha wona. “Nami Dokotela ake ngithi ukukudokotela ngesikhali sakwethu!” Suka suka, yaqhuma imvubu.

“Chief wenzani?” Ehline udokotela ehlehla evika ngepotimenjana lemithi, nesandla ayezama ukuhosha ngaso isibhamu sibhaxabulwa.

“Ungizwa kahle Dokotela Ndambula? Ngikujova ngomjovo oqeda amanga.” Eyiphonsa emagxalabeni okwenza ukuba udokotela ohloniphekile agcwale ibala. Nanguya entathatheka eya ngasekhishini lakwaDicey, ethusana nobhova abathi abamudle bamfele. Waphenduka ememeza ephakamise ipotimende wabuyela kuye uGenyeza owamemukela ngemivimbo. Engasenakuzithambisa, nezinja zila, wabheka ngasesangweni. Maketanga lawo azibamba, wasala nalo usizi lokwembatha imvubu. Waphuma ngesango engasaboni ezeqa ezinye izitebhisi. Wakhubeka wawa nepotimende kwasakazeka imithi novolo.

Luyancomeka ulimi olusetshenziswe wumlandi ekuchazeni ukushaywa kukaDokotela mbumbulu kulesi sigameko. UGenyeza umbiza ngokuthi unguDokotela **Sengwayo ozosenga** ezimithiyo eThusini. Sibona ukuthi ulusebenzise kahle uteku umlandi wendaba lapha. Uphinde walusebenzisa kahle ulimi lapho uGenyeza esongela uSengwayo ukuthi uzomdokotela ngesikhali sakwabo maqede wasebenzisa izenzukuthi ‘yaqhuma’ ukuchaza ukushaywa kukaSengwayo. Ukuthi ‘yaqhuma’ kuveza umqondo wokuthi le mvubu idilika nxazonke lapha kuSengwayo. Nemvubu uGenyeza uyibiza ngomjovo oqeda amanga. Siphawule ukuthi umlandi wendaba uqale ngokuthi angagaguli ndawo ukuthi imvubu yayihlala kuphi nomzimba kodwa ukugqamisa isithombe sokushaywa kukaSengwayo kuyagagulwa kamuva ukuthi imvubu yayisihlala emagxalabeni. Amagxalaba lawa cishe akhethwe ngoba abukeka eyindawo ezwelayo ekushayweni ngemvubu. Sonke isithombe esakheka lapha singesiveza ukuthi lo muntu oshaywayo akadlaliswa. Siyasikha nesithombe esithinta inzwa yokubona esakhiwa ngumlandi lapho asebenzise khona elokuntathatheka kukaSengwayo. Ukuntathatheka kuyisithombegama esakha ukugijima ungazi ukuthi

ulibhekisephi. Kuyamfanela-ke uSengwayo ukuntathatheka ngoba usenethwe yimvubu kangangoba akasaboni nokuthi ubalekela ngaphi. Sithola nokusebenziseka kombhinqo lapho umlandi wendaba ethi uSengwayo wasala nosizi ‘lokwembatha imvubu’. NgokwesiZulu okwembathwayo kungaba yisibhalala sokulala noma-ke kubeyisambatho esithile. Uma umlandi ethi uSengwayo wembatha imvubu esho echaza ukuthi uyabhaxabulwa futhi uzwa nezinhlungu, sibona ukuthi usho ngoba embhinqa. Kuyaqhubeka ukuchazwa kwalesi sigameko ngendlela ehlaba umxhwele lapho umlandi kuMngadi, (2005:60) ethi:

“Uyayizwa imvubu yesiqhaza Ndambula?” Esitinyela isishwapha. Wavuka qingqo udokotela wabaleka wazungeza umthwebuli owayeke wamciba ngomshini esaqulusele imvubu. “Uphinde futhi uze lapha, ngizokufundisa ufundile nje,” esho ebuyela egcekeni ecosha izipopolo eziphonsa emgwaqeni. “Uqhoshe ngevolovolwana lokudubula amahhashi aphethwe yisimoliya.”

Kulesi sigatshana sithola ukuchazwa kokushaywa kukaSengwayo kugqanyiswe ngokusetshenziswa kwesenzasilwane lapho umlandi ethi ‘esitinyela isishwapha’. Yizilokazane ezifana nezinyosi, imivi, umiyane nokunye okufuze lezi ezitinyelayo. Uma uGenyeza ‘esetinyela’ uSengwayo ngemvubu kukhona ukwenzasasilwane kodwa okunomphumela wokucacisa ukuthi ukuhlala kwale mvubu kwezwele kabuhlungu, kunanokunsonsotha okufuze ukutinyela kwesinambuzane. Yilokhu kutinyela okwenza ukuthi kuthi noma uSengwayo lona esetubekile wukugijinyiswa ngemvubu, avuke qingqo! Lesi senzukuthi sokuvuka ‘qingqo’, sicacisa isankahlu sezinhlungu okubelukhuni ukuthi akubekezelele uSengwayo.

Umlandi wendaba uqhubeka nesu lokuchaza okunobunyoninco lapho engenisa umlingiswa obamba iqhaza elisemqoka endabeni. Ukwehluka kwalo mlingiswa ukungenisa ngokuchaza imoto yakhe. KuMngadi, (2005:65):

Ngaleyo mini bexoxa oMeyili noDladla isitimela siqamula izinkalo nje, zazenzeke eThusini. Kunemoto enhle emnyama

eyayilokhu yehla yenyuka ngemigwaqo yakhona. Njengebhanoyi lifuna ukuhlala esikhumulweni kepha lithiywa yinkungu eneziphepho, kwase kukaningana yedlula kwaDicey yelamela abantu bephuma begxuma bekhothwa yimvubu eyase iqanjwe ngoMakitaza ngokukitaz' owaka. Yayishayelwa wumnumzana ohloniphekile, kuyo kulenga ibhantshi. Yagcina ime phezulu kuPrincess Avenue, eduze kwejalidi elinomuzi omuhle osasitezi wakwaMagilivana, kwaMcGillivray.

Siphawula ukuchazwa kwemoto nomshayeli wayo kulesi sigameko. Buqhakanjisiwe ibuhle bale moto cishe ngenhloso yokubikezela ubumqoka beqhaza elisazobanjwa yiyo. Kuvela nokuthi kwasekukaningi yenyuka yedlula kwaDicey. Sibona umlandi ekubeke kahle lokhu kwedlula kaningi kwale moto. Ukuqhathanise nokwedlula kaningi kwebhanoyi esikhumulweni lithiywa yinkungu eneziphepho. Bekungeke kuzwakale kahle uma kufaniswa ukuhamba komkhehlekehle wemoto eshunqayo kanye nokuhamba kwebhanoyi. Le nkungu kanye neziphepho okukhulunywa ngakho laphaya kwaDicey yimvubu kaGenyeza. Ukwedlula kaningi kwebhanoyi kusuke kungachazi khona ukuthi ngeke lisahlala phansi ngakho nale moto kubakhona emqondweni ukuthi izogcina imile. Kuqubuke nombuzo othi kazi iyothi ingama yona ime naziphi izigameko kulo muzi wezigameko? Kuchazwe nokuthi le mvubu yayiyisiqanjwe igama isinguMakitaza. Lokhu kwakuyenza ibonakale isiphakanyiselwe ezingeni elithe thuthu. Kuchazwe nokuthi le moto yayishayelwa ngumnumzane ochazwe kwathiwa ungohloniphekile. Nakho lokhu kuqhakanjiswa kokuhlonipheka kwalo mnumzane kunogcobho othile nje okuwuvezayo. Uzulazula wenzani pho lapha ngakwesikaGenyeza uma ehlonipheke ngempela? Uthi akuyona impisi eyembethe uboya bezimvu pho? Nangempela kugcina kuvele ukuthi lo mnumzana okuthiwa uhloniphekile akaqede kuhlonipheka. Le moto ebatshazwa ubuhle iqale ayangagagulwa ngabomu ukuthi iyimotoni, ingekabani ohlalaphi futhi iphikelelephi? Umlandi ubuye asichazele kabanzi ngale moto. KuMngadi, (2005:80) kuthiwa:

Uhuntshu lwemoto emnyama, iMercedes Benz eyayipholishwe imanyazela, lwaphuma emzini omuhle eMlazi lwanyonyoba.

Lwalunesizotha kangankuba imihlahlavu yezimoto efana nekaDaffo nje, yaqhela. Seluyithungile imigwaqo eminingi, ngehora leshumi lwema ngakwaDicey.

Kusemqoka ukuchaza ngendlela ezokwenza ukuthi lokho okuchazwayo kubonakale. Sibona ukuthi umlandi uyichaze kahle le moto. Yimoto ende emnyama yohlobo lweMercedes Benz. Ayigcini ngokubawuhlobo oluphambili lwemoto nje kuphela kodwa futhi eyencwasimende, inakekelwe. Lokho kubonakala ngokuthi ichazwe kuthiwe iyamanyazela. Kusemqoka ukuchazwa kwale moto ngoba wubunjalo bayo obudlisa umniniyo ubhedu laphaya kuMirriam njengoba egasela kwaDicey nje. UChule lona ozibiza ngomfundisi. UChule lona uthi uzocela ibandla lakhe umnikelo kuMirriam kanti uzothi lala lulaza, uzozifunela umcebo yena uqobo. UChule wayesazendlalela kuMirriam ngenkathi kutheleka uGenyeza engasadle nkobe zamuntu. Kusuka isidumo umlandi asichaza kahle kuMngadi, (2005:86) lapho oluthiwa:

UHLulintombi wayesahlezi esihlalweni, esaligonile iwisa, enqike ngodonga, ebambe esihlathini ngesandla sesinxele, ucikicane usemlonyeni owawuvuza amathe. Wayecimezile, ejuluka, ejanyelwe yibhodlela elase liya engxenyeni. Kwezwakala izigi phandle. wakhamisa uMirriam wathwala izandla ezwa izwi lithi, “Umgodoyi ufike uwuphakele, kufike isela liwuphonselwe iqatha, ukhamise ukhohlwe nawumsebenzi wawo. Ngizokubona manje mgodoyi ndini,” esho uGenyeza evula umnyango wendlu kaMirriam, ebalamela bemile oChule noMirriam bethwele amehlo.

UHLulintombi uchazwe ngesu elakha isithombe esithinta inzwa yokubona lapha. UHLulintombi naye ubesezithembisile ukuthi uzoqonywa yisiququmama esinguMirriam. Ukuthushuka kukaChule kumlahlisa ngethemba. Yingakho-ke nje umlandi emchaze wabonakala esamuntu osemphelathemba uHLulintombi phezu kokudakwa kwakhe. Ucimezile futhi usamuntu ofelwe yizwe ngokubambelela esihlathini. Kukhona isisho esithi umuntu osuke ehlupheka uncela izithupha. Yize

uHlulintombi yena encela ucikicane lapha kodwa kusakheka isithombe esencikene nakho ukuncela izithupha. Ubukeka ehlupheke ngempela lapha uHlulintombi osebhakene nenkiyankiya yenkinga embaxantathu lapha; ubhekene nenkinga yokumelwa wuGenyeza ngemvubu, aphinde afise ukuzeshelela yena kuMirriam kanti manje nakhu sekuqhamuka lo mfundisi omphathele utshwala nose mvala umlomo ngencwadi yokweshela kuMirriam eyayibhalwe nguye uHlulintombi. Ukuchazwa kwalesi sigameko kuqhubekela ekuchazweni kokuzwakala kwezigi zikaGenyeza phandle. Lokhu-ke kuthinta inzwa yokulalela. Sibona ukuthi lezi zigi zingachaza lokhu;

- (a) Umuntu ohamba ngokugqishazela ongasadle nkobe zamuntu, onuka impi, okumfuze akwangamshiya uGenyeza wezimanga.
- (b) Kungaphinde kuchaze nokuthi lo muntu ogqishazelayo ngokomzimba ungusondonzima uqobo lwakhe.

Nangempela kuzwakala izwi likaGenyeza liqanganisa ngokwehluleka kukaHlulintombi ukwenza umsebenzi wokuqapha amankentshane aze kuMirriam. Kulokho kuqanganisa sithola ukusebenza kwesingathekiso lapho uHlulintombi esebizwa ngomgodoyi. KuMngadi, (2005:87) lesi sigameko siqhubeka kanje:

“Usuqedile ukweshela nkentshane?’ embuka ngawebhubesi.
 “Ndodana, ngagcina ukweshela onyoko beseyizintombi. Sengedlula lapho. Angize ngakweshela. Ngizocela inkongozelo yebandla kumntanami.”
 “Kuba njalo. Wumntanakho namuhla, wumntakwenu ngomuso. Noma-ke wumntakwenu uma ninobabili, wumntanakho uma kukhona lesi silima sakwaNtshangase.”
 “Umntanami wumntanami nje kwaphela. Akasoze aba umntakwethu.”
 “Hhayi kulungile. Ngeke nginiphazamise. Ngoba senizikhethele ukuba nihlale nobabili lapha endlini, salani senihlala ungunaphakade. Ningabe nisaphuma nize nife.”
 Waphuma wasigaklaza isivalo.

Usebenzise ukuchaza okunesibonelo esinembayo umlandi kulesi sigaba. Intukuthelo ekuGenyeza uyifanise nebonakala emehlweni ebhubesi. Nango phela ethi; ‘embuka

ngawebhubesi’, amehlo. Kulandela ukuchazwa kokuzwana kukaMirriam noChule ngesu elinokuqhathanisa ngendlela ephakeme lapho uGenyeza ephawula ukuthi ukuzwana kwabo kuyaguquguquka. Ungumntanakhe okwamanje kodwa ngomuso uyobe engumnakwabo (kaGenyeza). Abengumntakwabo uma bebobabili, uma sekukhona yena Genyeza aguquke abengumntanakhe. Kuchazwa kuthinte izinzwa ezahlukenene ukushaywa kukaHlulintombi. KuMngadi, (2005:87) kuthiwa:

Ukuba ukusakazwa ngezimpama kwabantu kunemiklomelo, noma kuyaliphula irekhodi elithile, uGenyeza namuhla wayezolephula. Wamqhumisa uHlulintombi kwachitheka amathe, waziluma ucikicane, wakhwehlela, wathimula, kwezwakala nomsinjawana wokukhala kwamadwi. Emsindweni wemishini eyaduma ekhanda uHlulintombi waqwebula amehlo, wambuka wanambuza ethi, “Lenzani ikewu?”

Uma sithi ukuchaza kumele kuthinte izinzwa ezithile sisuke sisho into efuze lena esiyibona lusesi siqephu-ke. Okokuqala wukuthi impama eyadedelwa uGenyeza yayinzima ngangokuthi yayifanele ukwephula irekhodi. Kulandela ukuthi impama yaqhuma kwachitheka amathe. Kuthinta inzwa yokubona lokhu. Kubuye kuthinteka inzwa yokuthinta lapho kuthiwa ‘waziluma ucikicane’ uHlulintombi. Kuthinteka nenzwa yokulalela lapho uHlulintombi esekhwehlela ephinda ezwakala ethimula. Kuthinteka izinzwa ezimbili; eyokulalela kanye neyokuhogela lapho sekuzwakala ‘umsinjawana wokukhala kwamadwi’. Sicabanga ukuthi lo msinjawana wokukhala kwamadwi uwukuhloniphisa ukukhipha umoya. Nakho ukuqwebula amehlo nokunambuza kuthinta izinzwa ezimbili, eyokubona kanye neyokulalela. Uyabonakala ngeso lengqondo uHlulintombi lapho esebhanyaza amehlo ngokwethuswa yimpama. ‘Kuyezwakala’ nokunambuza kwakhe okudalwa yinhlanganisela yophuzo kanye nokuduma kwekhanda ngenxa yempama lapho ebuza ukuthi; “lenzani ikewu?” Imdake ngempela inhlanganisela yophuzo notshwala ngoba esimeni esejwayelekile wayengeke nje abize uGenyeza ngekewu ezwa. Umlandi uphinde weneka isithombe esicebe ngezinzwa ezahlukenene ngenkathi eqhubeka nokwethula ukubhaxabulwa ngemvubu, kuMngadi, (2005:87):

“IKewu lenze nje-ke!” Esandleni esasibambe umshiza nemvubu wahosha imvubu wayithela. Wathi esukuma ekhala uHlulintombi, nebhodlela laligingqika. Wawa evuka ekhutshwa wubala kuphambana imilenze, uGenyeza ezitika. “Udayisa uMiliyemu ngotshwala sidakwa ndini!” Wamloba ngemvubu. “Zasha sinakanaka!” Kade wawuyidla imali yami.” Wadidizela uHlulintombi, waphakamisa izandla watelebhela wabhensa. Wawa ezitebhisini, wavuka wadansaza eshona ezansi.

Umlandi uvele athi uGenyeza wahosha imvubu ‘wayithela’, angabe esanda ngamazwi. Ukushiyela kosazi kahle isiZulu ukuthi azibonele ukuthi lokhu kuyithela kusho ukumshaya angamzweli buhlungu uHlulintombi. Umshaya nxa zonke. Wakha nesithombe esithinta inzwa yokulalela lapho ephatha ukukhala kukaHlulintombi kanye nokucingqika kwebhodlela eliwa lenze umsindo ongangabazeki ukuthi owebhodlela. ‘Siyabonakala’ isithombe sokuphambana kwemilenze kuHlulintombi. Nalokho kuphambana kwemilenze obekuqalwe wukuphuza ‘umklomelo’ kaChule sekuqhutshezelwa phambili yimpama aseiyitholile kanye nayiyo imvubu lena. Umbhinqo osetshenziswe ngumlandi othi ‘wamloba ngemvubu’ uyasigqamisa lesi sigameko, ngokuthi wakha isithombe semivimbovimbo yemvubu elobeka kuHlulintombi njengoba edindwa ngemvubu nje. Umlandi uyaqhubeka nokwakha isithombe esithinta inzwa yokubona lapho echaza umzamo kaHlulintombi wokubaleka nokho ophelela obala okwezithukuthuku zengcanga. Umlandi usebenzise la magama anembayo; ‘wadidizela, watelebhela, wabhensa, wadansaza’. Onke la magama achaza khona ukwehlulwa yisimo yize ezama ukubaleka uHlulintombi. UMBatha (2006:197) elokudidizela ulichaza kanje:

Ukuba manqikanqika ungaqondi kahle ukuthi kumele wenzenjani; ube nokudideka.

Konke lokhu kudalwa yisimo sokututshwa wutshwala kanye nayimvubu kaGenyeza. Elokutelebhela lona lingumbhinqo. UMBatha, (2006:1166) leli gama ulichaza kanje:

Ukudlaliselwa kwehhashi lidledle kwasakukhenka.

Kungukumbhinqa-ke uHlulintombi ukuthi zithi zimnetha kuthiwe wayedlalisela kuhle kwehhashi lidledla kwasakukhenka. Empeleni sicabanga ukuthi uzabalazela ukuzama ukubalekela le mvula emnethayo. Elokubhensa lona uMbatha, (2006:63) lona uyichaza kanje:

Ukushonisa umhlane phakathi ukhiphe isisu nesifuba; ukubhena.

Leli-ke lona lakha isithombe salokhu kubhena kokuqhubukushisa isisu kupeqe umhlane ngoba isha imvubu emhlane. Kubukeka kuwumzamo wokuqhelisa lo mhlane kulolu daxane lwemvubu. Yisithombe esithinta inzwa yokubona kanye neyokuthinta lesi. Elokudansaza lona uMbatha (2006:187) lona ulichaza kanje:

Ukuhamba kanzima okwenziwa ukukhathala noma ukwesindwa okuthile kumbe kube ngenxa yomzimba omkhulu;

Kucaca ukuthi uHlulintombi udansazeliswa yikho ukukhathazwa wuphuzo nokwesindwa ngamangwevu kaGenyeza. Sikusho lokhu ngoba ukuchazwa kwesigubo sakhe uHlulintombi akumvezi ewumuntu onomzimba omkhulu. Womane la magama asetshenziswe ndawonye ukuveza imiqondo ehlobene kodwa engefani yalokho okwenzeka kuHlulintombi. Ngasikhathi sinye uHlulintombi ubonakala edidizela, etelebhela, ebhensa aphinde adansaze. Kuwukuchaza okuhle lokhu. Kuveza izinhlangothi ezahlukene zesigameko kodwa kubekusetshenziswe isu lokuzididiyela ndawonye ngekhono elihle. UGenyeza uthi angaqeda ngoHlulintombi azilungiselele ukuqeda ngoChule. Umlandi kuMngadi, (2005:87) usixoxa asichaze kanje lesi sigameko:

Wagxatha enyuka izitebhisi, waqonda ngemuva kwekhishi esithumbanjeni. Izinja ezazilele zambuka ngabomvu. Wazibiza ngamagama, oHome-Guard ayembiza ngoHamade, noLayoni. Wazikhumula emaketangeni,

zantathu ngesimaku esasiboya buyanikazela. Izingonyama lezi ezimbili, amabhubesi ngemibala nangamehlo, engangemvu, wawashiya eshalaza ubala. Wabuyela endlini kaMirriam wadudula isivalo. Asivulekanga. “Sizohlala phansi Miliyemu! Nizongazi ukuthi ngiyinsizwa. Ngiyabona ukuthi ningizwa ngendaba!” Esidudula.

Nalapha ukuchazwa kwalesi sigameko kusethulela isithombe esibonakalayo. Elokugxatha lisivezela umqondo wokuhamba ngamawala komuntu othukuthele, osempini njengaye impela uGenyeza. Siphinde sithole nokuchazwa kwezingcanga nazo ezibamba iqhaza elibhekile kulesi sigameko. Zichazwa kuthiwe zazimehlo abomvu. Lokhu kukodwa kukhombisa ulaka kanye namandla nobungozi bazo. Kulokhu kuchazwa kwazo umlandi uphinde wasebenzisa isu lokuchaza ngezinombolo. Uthi zabantathu lezi zingcanga uma sekuhlanganiswa nesimaku. Ukugagulwa kwesibalo sazo zibentathu kuveza ubukhulu bengozi aselengela kuyo uChule. Umlandi uqhubeka azichaze ngokusebenzisa isingathekiso ngokuzifanisa namabhubesi ngemibala nangamehlo. Ubukhulu bazo zingangemvu. Kukhona nokwenzasamuntu lapho ethi ‘wawashiya eshalaza ubala’.

Ukuchazwa kwesidididi sombango womcebo kwenabela nakubo kaMirriam lapho unina uMaNdelu eseboshelwa uzungu lokudliswa ngunina omncane uMaHadebe. UMaNdelu uzobulawa ukuze kudotshwe lo Mirriam ongafuni ukuza ekhaya nalo mcebo, athi angafika ukuzongcwaba unina naye afunzwe owakhe ushevu ukuze umcebo ubuyele ngasemndenini kaMaHadebe. KuMngadi, (2005:112) kuthiwa:

Dukuduku watheleka uMaHadebe, wamxoxisa eyabazelisa amehlo.

“Kodwa ububabelephi lishisa kangaka?”

“Ngizwe ngingaphathekile kahle MaNdelu, ngase ngivukela kwadokotela ngingasamtshelanga noMazibuko. Angisezukuyiphatha leyo. Nawe ngicela ungisize ungayithi vu kuye ngoba uyamazi ukuthi unjani.” Kwathuleka endlini. Sekuphele imizuzwana uMaHadebe wakhushuza wavula isikhwama, wakhapha amagilebhisi nokunye okwakusongwe ngepheshana wathi, “Nakhu ntombi yidla.

Odokotela bathi zisingena kalula nje izifo ngoba asizidli izithelo.”

Kulesi siqephu sithola ukuchazwa kokwenza okuthile kukaMaHadebe. UMaHadebe utshengisa ukungakhululeki. Lokhu umlandi ukuchaze ngokuthi aveze ukuthi wayenokuyabazalisa amehlo okungukuthi amehlo akhe ayeshona le nale engavumi ukuhlangana nakaMaNdelu. Ukubaleka kwamehlo kumuntu kuvama ukubawuphawu oluceba unembeza ongakhululekile. Ulandi uyichaza ngendlela ejulile indaba yokungakhululekelani kwala makhosikazi. Uthi kwathuleka endlini. Ukunqamuka kwenkulumo kubantu abasuke bexoxa kuwuphawu lokungakhululekelani kwemimoya kanye nokungabhobokelani nokukhohlisana ihlomile. Ulandi uqhubeka akuchaze ngesu elakha isithombe esithinta inzwa yokulalela ukungakhululekelani phakathi kwala makhosikazi akwaMazibuko ngokuthinta ‘elokukhushuza’ kukaMaHadebe. Ulandi ulisebenzise kahle leli gama lelama ukuthula okube khona endlini. Ulisebenzise lakha isithombe sokuzwakala komsinjwana wokunyakaza kokuthile okunokungakhululeki.

Akakudlanga lokhu kudla uMaNdelu. Ulandi usilanda asichaze kahle isigameko esalandela emva kokulahlwa kwalokhu kudla kuMngadi, (2005:112):

Nakusihlwa uMaNdelu akabonaze akuthi mbibi ukudla akuphanelwa. Wakubeka. Ebusuku kuvunguza umoya uhuba ingoma ebanga umunyu, waphuma uMaNdelu wathalaza phandle. Kwakumnyama suce, ukwesabeka kubangwa nangamafu ayebukeka esamabhayi amnyama esibhakabhakeni. Ebona sekucishwe kuzo zonke izindlu, amagilebhisi wawantshinga kude. Ukudla ayekuphiwe wuMaHadebe wakuthi wuhlu phambi kwenja, wayishiya izitika. Iqatha lenyama waliphonsela ikati elalilokhu litswininiza eduze komnyango. Ngemuva kwalokho, naphezu komculo womoya abehlanga ubuthongo. Latswininiza ikati,inja yashaya umkhulungwane ongapheli.

“Mdali wezulu nomhlaba! Ngaze ngasenza isono,” evuka ehlala uMaNdelu elizwa lizikhalela ikati lizungeza indlu akuyo. Yasho nenja ngale, yabubulisa okomuntu ezibhonqa.

Kwamcacela ukuthi wayengase anukwe, walicisha ilambu, wahlala embhedeni ehlahle amehlo. “Nkosi yami! Ngabe yimina nje lona oquma kanje!” Kwaya ngokudamba ukububula kwezilwane, zathula.

Kulesi sigameko umlandi uqale ngokusebenzisa isimo sezulu ukwakha isithombe esithinta inzwa yokubona. Uthinte ukuvunguza komoya ohuba ingoma ebanga umunyu. Kuwukwenza samuntu ukuthi umoya uhuba ingoma. Inhloso ngqangi iwukwakha isimo esisiphuzelisa unwele aphumela kuso uMaNdelu. Lo mculo womoya uhlange nomnyama obukhasa phansi. Okujiyisa ubunzima abhekene nabo uMaNdelu wukuthi wuyena yedwa ongalele. Umlandi ukuxoxa ngendlela ekuchaza kahle nokutshinga kukaMaNdelu amagilebhisi. Kuvela ukuthi uwatshinga kude le cishe ngoba enzela ukuthi wona angabonwa muntu ekuseni ngoba ingcanga nekati wona kungezukuwadla. Uma ebonakele amagilebhisi kwakuyocacela noma ubani ukuthi lezi zilwane zidlisiwe. Umlandi usisebenzise kahle nesifaniso lapho echaza ukububula lwengcanga, ethi yabubulisa okomuntu. Ngalesi sifaniso kusengathi umlandi uqonde ukugqamisa ukuthi ingcanga lena yayisikhala ngendlela engajwayelekile, isibubulisa okomuntu cishe ngakho ngoba idliswe obekuqondene nomuntu.

Ukungaphumeleli kwesu lokudlisa uMaNdelu kubanga ukuthi kucabangeke isu elibukeka linqamulela elingelokuthumela izigebengu eziholwa nguMahuzu oyindodana kaMaHadebe ukuthi ziyolanda lo Mirriam oxakile ngokungabuyi. Izigebengu zazizomqonda-ngqo zifike zimdumele zimdlise umuthi ohlanyisayo. Lesi sigameko sichazwa kuMngadi, (2005:119) kanje:

“Uphi uNomvula?” sakhishwa ngokushesha isibhamu wakhonjwa.

“Usho bani? UMirriam?”

“Ngisho yena mani sinakanaka!” UMsonteni emkhiphela abomvu amehlo, emusho ngenhlamba ehlasimulisa umzimba.

“Ukhona,” kuvevezela imagi likapaka itiye.

“Endlini!”

“Wangena nyova uHlulintombi. Ngokuphazima kweso uMchitheni wamklaklabula ngezulu lempama, imagi nezinkwa kwagiya phansi. UMirriam wathi memfu ekhishini ngaleso sikhathi. Wathi uyabaleka, uMsonteni wamkhela, waphephuka washayeka phansi ephasiji. Wavuswa ngesidlozana.

“Maye!” ezikhalela.

“Shik!” uMsonteni esho ezishaya izindebe ngomunwe.

“Ungabe usathi nkente!”

Wathothobala uMirriam njengembuzi ilindele ukuhlatshwa kusathethwa ithongo.

Kulesi sigameko umlandi usilandisa ngenhlamba ekhishwa nguMsonteni, ayichaze engayigagulanga. Uyichaza kuphela ngokuthi yinhamba ehlasimulisa umzimba, imininingwane yayo ayishiye kithi ukuthi sizicabangele ukuthi ithini leyo nhamba. Kukhona ukuchaza ngokwenzasamuntu lapho umlandi echaza ukuqhaqhazela kukaHlulintombi ngokuthi kwavevezela imagi kubesengathi imagi yayizivezelela ingabanjwe muntu. Ulisebenzise ngempumelelo ihaba umlandi ngenkathi echaza isankahlu sempama okwashaywa ngayo uHlulintombi uthi; ‘wamklaklabula ngezulu lempama’. Lokhu akulandelise ngokwenzasamuntu futhi lapho esethi ‘imagi nezinkwa kwagiya phansi’. Umlandi usebenzise isenzukuthi ngempumelelo lapho echaza khona ukuqhamuka kukaMirriam kulowo mzuzu. Uthi ‘UMirriam wathi memfu’. Lesi senzukuthi sikuchaza kuzwakale ngendlela ethile lokhu kuqhamuka kukaMirriam. Umbatha (2006:693) ukuchaza kanje lokhu:

Ukuvela noma ukuqhamuka ngokushesha kungalindelekile;

Umlandi uyigoqe yonke le ncazelo ngegama elilodwa nje zwi, elithi memfu! Ukube uMirriam wayazi ukuthi zilima kuye mhlawumbe wayeyolunguza konokuba amemfuke nje. Kuphindwe kwachawa isimo sokuthithibala uMirriam ayesekuso ngesifaniso lapho kuthiwa ‘njengembuzi ilindele ukuhlatshwa kusathethwa ithongo.’ Kuyaqhubeka ukuchazwa kwalesi sigameko sokuhlaselwa kukaMirriam kuMngadi, (2005:121) lapho umlandi ethi:

Wamgxavula uMsonteni esezomsonta intamo. Naye uMirriam akazi ukuthi wasithathaphi isibindi esingakaya. Wethuka eselenga odebeni lukaMsonteni, wanamathela akangasuka.

“Mmmmmmm!” UMsonteni wakhonyisa okwembuzi ihlaba usentu. “Mmmmm! Uyangiluma!”

Nalapho uMirriam waba nesibindi somuntu ebona ukufa. Iphulamasitofu eyayisetafuleni wayihlwitha wayijukujela ngokulahlela kuMchitheni, kanti uzonemba iso lesitha ngomlenze. Ugolokoqo lomese ayekhokhoba nalo uMchitheni lwathi lulahleka laphaya wayekhokhobala naye ebubula. Wahlehla nodebe uMirriam, wamlandela ebubula noMsonteni. “Mhhmm! Unginqamula udebe!” Ebubula. Wehlisa isandla nebhlukwe uMirriam, wayishuka yajukuka indoda, isibhamu sabuyela ngakuye. Engenakukhuluma wakhomba uMchitheni owayexhoshwe kwelinye iso, elinye lihlabekile, libuhlungu livutha bhe.

Ekuchazweni kwalesi sigameko sibona kukhona ukusetshenziswa okungejwayelekile kwehaba kanye nesifenyiso kanyekanye. Umlandi uthi ‘wethuka eselenga odebeni lukaMsonteni,’ kubukeka kuyihaba ukuthi udebe lukaMsonteni lwalungabalukhulu kangangokuthi uMirriam wayengaze alenge kulo. Kolunye uhlangothi sibona ukuthi yize uMirriam evezwa njengomuntu onomzimba omncane kodwa kubukeka kumenza abukeke esemncane kakhulu uma sekubekwa ngokuthi wayesengaze alenge odebeni lukaMchitheni. Sithola nokusetshenziswa kwesifaniso ngempumelelo lapho umlandi ethi uMsonteni wakhonyisa okwenkunzi. Akwemukeleki kahle kodwa ukuchaza kukamlandi wendaba uma echaza ukubhudekwa kukaMirriam yizigebengu ezifuna ukumbulala bese ethi ‘uMirriam waba nesibindi somuntu ebona ukufa’. Kuwukuqhathanisa okungeyikho ngoba vele kuyamcacela uMirriam ukuthi kuyafiwa lapha. Sithi akuzwakali kahle ukuthi umlandi athi uMirriam wenzisa okumuntu ofayo ebe ebele efa. Mhlawumbe bekuyoba ngcono ukube usebenzise isilwane esaziwa ngamandla noma yini-ke enye eyehlukile ekhombisa amandla amakhulu. Umlandi usichaza kuhlasimule igazi isigameko sengozi eyashaya yavala ezigebengwini ezazikade zihlasele uMirriam. KuMngadi, (2005:128):

Yebo, oMahuzu ingozi yayibehlele sebesondela eMgungundlovu. Babehlangane nezimoto ezazilokhu zishaya amalambu zixwayisa abanye ngamaphoyisa ayekanise phambili. UMahuzu wayeyimisile imoto, wanika oMchitheni noMsonteni enye inombolopuleti. Omunye wayezoguqa kube sengathi kukhona akulungisayo, omunye ame emuva kwakhe avule ibhuthi ukuze asithe lowo owayezobe eyifaka. Behla-ke, yavulwa ibhuthi, uMahuzu yena wavula ikhala wazibukisa ubala kulo. Kanti awakwabo awabatshelanga. Kulowo mnyama, wathi memfu ubhazabhaza womhuqa weloli usuhlanya uphelelwe umoya, udla amagalani ulinganisene nemoto encane nayo eyayindiza iwubalekela. Besavule ibhuthi nekhala omunye eguqile, yahutha iloli iqonda ngqo kubo. Laduma izulu. Kwaba ubufahlafahla, oMchitheni noMsonteni ibashaya ibahlanganisa nesinqe semoto. Yayidudula nemoto leyo, yamshaya phansi ngesiphundu uMahuzu, yagijima phezu kwakhe, neloli iyilandela, iyifihliza, ihlinza iqeda. Isidale inkilivane yomtholanyama le loli, yema yajama phezu kwembedumehlwana. Kugobhoza igazi ngaphansi kwayo, yalindela amaphoyisa nabasemakhazeni.

Ekuchazeni isigameko sokufa kwezigebengu umlandi simbona esisebenzise kahle isenzukuthi esichaza ukuthushuka kweloli ngokuphazima kweso, esithi 'memfu'. Umlandi uphinde wakhapha ikhono echaza nobunjalo beloli elavala ngehlahla ezigebengwnini. Uthi ubhazabhaza womhuqa weloli. Elikabhazabhaza lisitshela ngobukhulu obedlulele baleli loli. Elomhuqa lisinika umqondo wokuguga nokunganakekelwa okungahambisana nokungcola kwaleli loli. Phezu kwalesi simo kuthiwa leli loli laseliphelelwe wumoya, cishe umoya wamabhuleki. Ngoluchazwa kwalo libukeka lifanelekile-ke ukuthi liyidale le ngozi. Umlandi uqhubeka nokuyichaza uqobo lwayo le ngozi. Usebenzise ihaba ngokuyikho uma ethi 'laduma izulu'. Sibona kunemba ngokuveza ubukhulu bomsindo owenzeka ngesikhathi iloli ligibela phezu kwemoto. Insimbi, uthayela, yizicubu kanye namathambo imbala konke kugoqana kubawumthwadhana laphaya. Sithola imininingwane ngokulimala kukaMahuzu, yokuthi njengoba yena wayezicingisa ubala ekhaleni, imoto yathi ingashayiswa yiloli, yamshayisa yamdudula wayoshayeka phansi ngesiphundu, maqede yagijima phezu kwakhe. Kusenjalo iloli layifihliza imoto lena. Kuyazisho-ke ukuthi nemoto yabe isicoboshisa kuMahuzu lo osengaphansi kwayo. Kuthiwa

iloli yahlinza yaqeda. Iqeda nabantu nangemoto, sabondwa sayekwa sabekwa iphini ngaphezulu.

Phezu kokusinda kukaMirriam ezigebengwini kuyamcasula kodwa uGenyeza ukuzwa ukuthi uMirriam usindiswe wuChule. Akayizwa nhlobo indaba yokuthi ubezofunani uChule kwaDicey aze aficane nezigebengu nje. Kwala noma uMirriam ezama ukuchaza ukuthi kuziqondanele nje. KuMngadi, (2005:130) kuchazwa kanje lokhu kuziqondanela:

“Kuyaqondana. Ho, ho, ho!” ehleka usulu. “Kuyaqondana. Vele konke okuqondene nomaqondana kuyaqondana.”

Kulesi sigameko sibona ukusetshenziswa koteku uGenyeza achaza ngalo ukuthi akukho kuziqondanela kule ndaba kaMirriam noChule. NgokukaGenyeza kuqondane ngoba vele sebengomaqodana laba bobabili. Sichazwe kahle futhi nesigameko sokuboshwa kukaGenyeza ngokushaya abantu, esasihlelelwe ukumgudluza ukuze kuthuthwe uMirriam. KuMngadi (2005:142) kuthiwa:

Eseqa izitebhisi uHlulintombi, nsi, yema iveni emhlophe enekhanophi enezisefo ezazembozwe ngoseyili oluhlaza. Wema khimilili uGenyeza ezitshela ukuthi kwakungezikadalawane.

Kulesi sigameko umlandi usebenzise isu lokusivezela ukuthi le veni kwakungeyona eyamaphoyisa. Umlandi uchaza athi; ‘uGenyeza ezitshela ukuthi kwakungezikadalawane’. Lokhu kwenza ukuthi kubewuGenyeza kuphela osala nokucabanga ukuthi ngeyamaphoyisa. Zonke izigameko ezilandela lapha zibalulana ngoba sisuke sesibonile ukuthi akuyiwo amaphoyisa lawa. Empeleni sithande ukumphunyula umlandi lesi sigameko, wabe esesebenzisa isu lokuthi naye uGenyeza amsole lo mseshi ukuthi unguDokotela Ndambula wamahhashi.

Kushiyana ukwenza-ke emva kwalokho, ‘umseshi’ agcine ngokumnqoba uGenyeza amfake evenini. Kusuka igidigidi lapho silandiswa ngokudiziswa kukaGenyeza ngumseshi. UGenyeza luyamdida ulimi lobugebengu alukhulunyiswa ngumseshi. KuMngadi, (2005:152) kuchazwe kanje ukudunyelwa kukaGenyeza:

“Unembeza uyangiphikisa ukuba ngikubophe ngoba kadeni nabamangali waze wabashaya nje ngoba bekusukela beshela isithandwa sakho.”

“Ngingabonga baba”

“Uzongidlalela-ke nsizwa.”

“Ngizokudlalela ngani baba ngoba isigingci sami siseThusini?”

“Angifune mdlalo wasigingci lapha. Nawe uyazi ukuthi lapha eThekwini ayikho into yamahhala. Sengiyakudonsa manje. Chama Chief!”

Ngezandla ezinozankosi wazama ukuphuthaza uziphu ethi, “Ngiboshiwe baba. Angikwazi ukuzivulela uziphu. Ngiyesaba nokuchama emangcwabeni.”

“Nx! Musa ukuba yimpatha wena eThekwini. Angifune mchamo wakho lapha ongamanzi. Ngifuna umchamo oyigolide. Chama Chief!”

Wandwaza uGenyeza, wadideka kakhulu. Wathi, “Baba, ngicela ungehlise uziphu. Ngizochama umchamo ocishe ufane negolide ngoba nginenyongo kulezi zinsuku.”

“Musa ukubheda lapha wena. Ngizokufaka evenini futhi ngiyokuvalela ngempela. Angidlali. Ngifuna umchamo ombiwa emadwaleni aseGoli. Diza! Nginike yonke imali oyinikezwe yintombazane yakho!”

Le nkulumompendulwano ichaza ukungaqondi kukaGenyeza ngolimi olukhulunywa edolobheni. Lokho kumenza abukeke njengomuntu odunyelwayo uma seziphonselwe lapha empilweni yasedolobheni. Sibona sengathi akudinga kuchazwa kade ukudunyelwa kukaGenyeza okukitazayo umlandi asethulela khona kule nkulumo. Ugcina ezwile-ke emva komzukuzuku ukuthi lo mchamo ofunwa ngumseshi kanti yimali. Uthi angadedelwa uGenyeza aface itshe selome inhlama kwaDicey, uMirriam engasabonwa nangalukhalo. Noma kumphatha kabi lokhu uGenyeza kodwa uvuka azithathe kuthi ngokushesha balipheke livuthwe iqembu labo

lomculo kamaskandi. Ukuguquka kwesimo sikaGenyeza sichazwa kuMngadi (2005:173) kanje:

Iningi lalikade libathathisa okwezinto zasezivandeni, emabhodweni, nabazanyana bokulala nezingane ngezikhathi lona liyoziqhubekela neziphiwo. Abenyela kunabo bonke woDicey noCampbell ababekade bembuka saluhlanyana nje uGenyeza. WuDicey ikakhulukazi owadliwa yisazela. Nakhu namuhla ukugwilika kukaNomvula kwase kuyivule amehlo impumpithe yakwaNtshangase. Yayisivutha bhe manje isiyisidlwane esikhanyisa iThusini nezwe lonkana, ingase ithokozise izigidi ngezigidi zesintu emhlabeni jikelele. Bahlangana noCampbell, bavumelana ngokuthi ukze bazikhulule kunembeza kwakufanele benze okusemandleni ukufaka isandla emizamweni yezisebenzi zaseThusini. Belula isandla babaxhasa ngezimali.

Lesi sigameko esithinta inguquko oDicey ababuka ngayo izisebenzi zaseThusini sichaza indikimba yendaba isiyonke. Engukuthi ngisho abantu ababukeleka phansi kanjani empilweni uma bezimisele bayakwazi ukuguquka bagcine sebeyisibani sezwe. Naba nje oGenyeza kanye nezinye izisebenzi zasemajalidini aseThusini. Sichaza ukuthi ukuzimisela kokuhle kwenza ukuthi nabantu abasuke bekweya bashaywe unembeza bagcine sebezishaya bakwelekelele. Kuthi labo abanezinhliziyo ezilukhuni bagcine sebebulawa wumona njengoChule owanikizwa wumona lapho ebona ukudlondlobala kukaGenyeza kwezomculo. Wabona sengathi bazobuyelana noMirriam, wazama ukumbulala kanti isikhuni sizobuya nomkhwezeli.

4.3 ISIPHETHO

Kulesi sahluko sicubungule isu elisetshenziswe uMngadi ekuchazeni izigameko eziqukethwe ezindabeni zakhe. Siphawule ukuthi eningini lezigameko uMngadi ulandele isu lokuchaza izigameko ngendlela yokwenza ukuthi ofunda indaba azibonele lokho okuchazwayo. Leli yisu esiNgisini elibizwa ngokufingqiwe ngokuthi yi-RENNS, kulolu cwaningo esilimumushe salibiza ngokuthi yi-

ZAZINOGAZI, okumele; izizathu, izibonelo, izinombolo, amagama kanye nezinzwa zonhlano. UMngadi uyacophelela ekulandeni kwakhe izindaba ukuthi njalo akhe isithombe esilithathayo iso lengqondo. Lokhu ukufeza ngokwethula imininingwane ethile ngalokho akuchazayo eyenza ukuthi kukhanye bha lokho asuke ekhuluma ngakho.

Siphawule nokuthi indlela achaza ngayo ukwehla kwezigameko ezindabeni zakhe ukusebenzisa ngesu lokukhulisa uheho kanye nesakhiwo sezindaba zakhe. Ukuchaza kwakhe izigameko ezithile kubukeka kungeyikho ukuxhobela ndawonye izigameko ezingabambe qhaza endabeni. Kodwa njalo kubukeka kuwumzamo onenhloso yokubumba isakhiwo sendaba. Kwenye inkathi uchaza izigameko ezithile ngenhloso yokunandisa ngegidigidi. Simthole ekwenza ngempumelelo lokhu endabeni yakhe ethi *Imiyalelo* lapho achaza khona igidigidi likaJiyane ebelethisa uJazzman ingane yakhe (uJazzman), ayeyidinsile ekhaya maqede wadliwa yizintaba.

Ezinye izigameko uMngadi uzisebenzisela ukuchaza isimo. Njengokuchaza isimo sobuhlwempu kubantu abamnyama obudalwa wukucindezelwa yimithetho yezwe. Le mithetho egcina yenza ukuthi abantu abantu baphathane okwezilokazane. Ikakhulu ngoba kukhona abazithola bengenamalungelo okuzakhela imizi okungeyabo lapho abakwazi ukutamasa kanye nokunumuza khona. Lokhu ukuchaze kahle endabeni ethi; *Asikho ndawo bakithi*.

Kwezinye izindawo usebenzise isu lokhuchaza izigameko ezithile ngoba enzela ukubikezela isimo esithile. Sikubonile lokhu endabeni ethi; *Ifa Ngukufa*, lapho achaza khona ukuqubuka kwesiphepho esiphephula izingubo zikaMaShezi, okubukeka kuyisu lokubikezela iziphepho ezazizoqubuka phakathi komndeni wakwaNdlovu ngenxa yokuthandana kukaMaShezi noDustin Redgrave.

UMngadi uphinde wazisebenzisa ngempumelelo izigameko endabeni ethi *Iziboshwa Zothando* ekuchazeni ububi benqubo yobandlululo lwaseNingizimu Afrika. Ugxila kakhulu ezigamekweni ezithinta izimo zasemsebenzini kanye nemindeni yamalungu ombutho wamaphoyisa ezomoya ukugqamisa lokhu. Simthola echaza inguquko

eyenzeka empilweni kaWellem de Wet, ingqomondo yesikheshekheshe yephoyisa lezomoya eligcina seliwiswe laphela inkani yintombazane elisebenzela endlini. Kugcina sekuchitheke nomendo wakhe umnta ka-De Wet ngoba selusha amashushu uthando lwakhe nomnta kaMhlophe omnyama ngebala.

ISIAHLUKO SESIHLANU

5.0 UKUCHAZWA KWABALINGISWA

5.1 ISINGENISO

Imibhalo kaMngadi inone ngokuchazwa ngesu elithile kwabalingiswa okubamba iqhaza elibhekile ekwakheni umhlabahloso woheho ezindabeni kanye nasekuzeluleni okwenza zingabi yiziqeqana zeziqeshana ezimfushane. UMngadi simbona egxila ekuchazeni abalingiswa ngendlela esakubethula. Uvama ukukhipha isineke esibanzi ebachaza sakubethula ngaphambi kokuthi abakhulule ukuthi benze okuthile kulezo zigaba abavela kuzo. Lokhu kubethula kuvama ukutholakala ikakhulu ngasekuqaleni kwezindaba. Kubuye kuvame ukutholakala uma engenisa isigaba esisha endabeni maphakathi nayo. Akuvamile nokho ukuchazwa kwabalingiswa ngasekupheleni kwendaba. Kuyingxenye esemqoka yesu lakhe lokwethula izindaba zakhe. Indlela uMngadi abachaza ngayo abalingiswa ivama ukuhambisana ngandlelathile nezinto abazenzayo ezindabeni.

Umlingiswa omuhle kakhulu uvama ukufuza ikhiwane elihle kodwa eligcwala izibungu. Kanjalo nomlingiswa ochazwe wabukeka ethembeke kakhulu, uvama ukuba wugalagala lwesigebengu. Umlingiswa onomzimba owucecevana uvama ukuvezwa ebhekane nesimo esimuncu empilweni. Sibona sengathi lokhu kuchazwa kwabalingiswa ngumlandi, kusuke kunenhloso yokwakha isithombe esenza ukuthi indaba izwakale ngandlelathile. UMngadi uvama ukuchaza izici ezithile zabalingiswa, kwenye inkathi achaze ukwenza kwabo okuthile. Uvamile futhi ukusebenzisa isu elidala lokuchaza abalingiswa ngokubetha amagama aveza okuthile ngabo. Kulesi sihlokwana sizosilandela ngendaba nendaba, siphawule ukuchazwa kwabalingiswa ngokuvela kwabo endabeni.

5.2 IMIYALEZO

5.2.1 UKUCHAZWA KWABALINGISWA NGOKUBUKEKA NOKWAKHEKA KWABO.

Kule ndaba siphawula ukuthi umlandi wayo unamathele ekuchazeni abalingiswa ngendlela esingathi ngethinta ukubukeka kwabo. Umlandi ubukeka ekholelwa ekuthini indlela umlingiswa abukeka ngayo ivama ukubikezela indlela aziphatha ngayo. Umlandi uthanda ukuchaza ukwakheka nokubukeka kwabalingiswa ngendlela esingathi ngeyayikhonzwe nguZulu wasendulo. UZulu wayeyikhonzile intombi enezitho ezibhekile, umzimba ongomelele, enebala elihle, njengeyindoni yamanzi. Uvama ukusebenzisa ukuchazwa kwentombi ngokwesintu okufuze lokho esikuthola kuMsimang, (2003:226) osichaza kahle isakhiwo sentombi esasikhonzwe nguZulu lapho ethi:

Intombi enhle ngebala noma ngokubunjwa, yabe ithoshwa ngamagama athile. Uma inezitho ezinhle ezilingene zaze zayothi ngci phansi kwakuthiwa inyathela ngabantwana. Intombi enemicondo yabe ingathandeki kahle, ngisho iyinhle wawungezwa ziyikhesa izinsizwa zithi, ihlaba ngeva, noma zithi inyathela ngothekwane. Intombi eluhlaza yayinogazi olukhulu, kuthiwe yindoni yamanzi. Okusha lokhu ukuba intombi izenyeze ngebala elimnyama ize iyothenga izitaputapu zabelungu ikhanyisa ibala. Intombi emhlophe kwakuthiwa, “Ulanga phumasikothe.” Empofu kwakuthiwa amatulwa evuthwa. Enamehlo amahle kwakuthiwa afana nawejuba. Enezindebe ezinhle ezishelelayo kwakuthiwa inezindebe ezifuze intebe. Isitshako sasiyinto enhle kabi, kuthiwe intombi yakobani inesango. Kwakube inhle iqedile uma inezifaxa noma izigodi ebusweni kakhulukazi esilevini noma ezihlathini. Amazinyo amahle kwakuba ngaluthotho. Emzimbeni yayingafuneki intombi elinganayo kungabikho lapho umzimba uba lugobhozi khona, imane ibe imvubu yamanzi nje. Intombi edanda libanzi yabe yaziswa kakhulu. Intombi eyisidudla yabe ingaluthezi olumanzi. Yisilungu lesi esesifundise amantombazane akithi ukuzondisa bathi bafuna i-figa. Intombi eshikile kakhulu wawungezwa kuthiwa isuzela kude noma kuthiwe isuzela oNdini. Ubuhle bensizwa

kwabe kuyizinkomo nokuhlabana kuphela, kukhona nje-ke okunye okufana nobugagu, nobuntengu, nobuciko.

Isu elisetshenziswa nguMngadi ekuchazeni ukubukeka kwabalingiswa abathile kule ndaba yakhe silibona lihambisana nalokhu kuchazwa kobuhle bentombi obuchazwe nguMsimang kulesi siqephu esingenhla, yize noma noMngadi ebuye angeze ngokwakhe lapha nalaphaya. Zithi zibekwa nje, simthole umlandi wale ndaba kuMngadi, (2004:6) echaza omunye wabalingiswa abasemqoka kanje:

Amehlo akhe ayebanjwe ngonoxhaka bobuhle, ethe njo etshitshini elalisemnyakeni eyayiyishumi nesishiyagalombili uma yayingeshumi nesishiyagalolunye. Yayiyinhle lengane yabantu, isho ngonwele olwalumnyama suce, luthanda ukuba mashoba. Yayimpofu, isiphongo sayo esasesulekile sithanda ukucija, silunguzwe wunwele. Yayimashiya ayemnyama njengezinwele zayo, endlaleke namathundu. Amehlo lana ayebuka sengathi kade eqalile ebuka, asekhathele, abuke athi labhalazi. Ngisho nekhala layo elabe limile, liwubuke umlonyana wayo owawuvele wabekwa nje wathiwa nama ngesizotha nangobungoti bomdali. Ihwanqa elalehle lawumsweswana, yilona elalibusisiwe ngokucamela kulezo zihlathi zephofukazi elaliyisimomondiya. Wayengumnyovu umuntu lona okhalweni, kepha ngezitho eyintombi eyayingakhalisi, zimhlophe, zinobuhwanqa obuncane njengobuso bayo. Yebo, intombi ethi noma ikuphi kube nezilingo eziyimele, zomele ukuyehlisa, ziyihlekise ngezwe.

Akesibuke ukusetshenziswa kwemininingwane egqamisa ubuhle baleli tshitshi elichazwa kulesi siqephu esisekuqaleni kwendaba. Leli tshitshi elichazwayo ngu-Annabel. Lokhu kuchazwa kuveza isineke esikhishwe ngumlandi lapho ezama ukwakha isithombe esicacile sokuthi kungani efuna sikholwe ngukuthi muhle lo mlingiswa amchazayo ukuze nathi sibubone lobu buhle. Uchazwe ngokusebenzisa izinongo zokuchaza ezifanelekile. Leli tshitshi lichazwe kwasetshenziswa izinombolo ezichaza ubudala balo. Umlandi uthi laliseminyakeni eyayiyishumi nesishiyagalombili uma yayingeshumi nesishiyagalolunye. Lokhu kukodwa nje

kwenza sicacelwe ukuthi ungakanani lo mlingiswa okukhulunywa ngaye, ebatshazwa nobuhle nje. Kubalwe nalokho umlandi akholelwa ukuthi kwenza intombi ibeyinhle, okunye kwakho okuhambisana ncamashi nezimpawu zobuhle esizicaphune kuMsimang, (2003:226). Izimpawu ezifana nokuchazwa konwele lwayo, ukhalo lwayo kanye nezitho. Siphawula ukuthi kule ndaba umlandi uvama ukuchaza ubuhle bokubukeka kwabalilingiswa obandulela ububi bezenzo kulabo balingiswa. Nakule ndaba u-Annabel ubukwa nguVusi Yeni econsa amathe kanjena nje, bagcina bethandene. Ekuthandaneni kwabo buyavela ububi bezenzo zika-Annabel lapho kuthi kungakapholi namaseko bethandene noVusi, abeseqoma umngani kaVusi, uJazzman Jiyane. Sikuphawula sikugcizelela futhi ukuthi lokhu kuchazwa kuka-Annabel kubambe iqhaza elibhekile ekuyeluleni le ndaba, okungenye yezinto ezenza ukuthi le ndaba yehluke kwamanye amanoveli angontanga bayo.

Siphinde siphawule ukuchezuka endleleni ebekwe nguMsimang, (2003:226) kuMngadi ekuchazeni abalingiswa besilisa. UMsimang uthi ngokwesiZulu ubuhle bomzimba babunganakwa kumuntu wesilisa, kuphela kunakwa amandla akhe omnotho, ngaleso sikhathi ayebonakala ngobuningi bezinkomo zakhe. Sithi uyachezuka-ke umlandi kulokhu ngoba simuzwa ekunokondisa ukubukeka kukaVusi Yeni kuMngadi, (1980:8) lapho echaza uVusi Yeni ethi:

Leli bhungu elabe lingamunwe, lisukile enhlabathini, lilihle nalo lithandeka, lisho ngehwanqa lalo elalisafufusa, lashaya kancane liqonde ezansi.

Siphawula lokho-ke kokuthi umlandi ufake indlela entsha yokuchaza umuntu wesilisa ngokubukeka kwakhe, aze akugagule ukuthi muhle. Yisimanje lesi esesithi umuntu wesilisa naye ubamuhle ngokubukeka. Ubuhle obubabazekayo buka-Annabel bubukeka buqhathaniswa nobuhle obunesizotha bukaSindisiwe oyingane ka-Annabel yokudlala. Kuphawuleka nokuthi lokhu kuchazwa kukaSindisiwe

kugqamisa okuthile okusemqoka okweqiwe ngamabomu ekuchazweni kuka-Annabel. KuMngadi, (1980:9) kuthiwa:

Umntwana wabantu wayesemncane kepha enesithunzi.
Noma wayempofu ngebala kepha ubuso bakhe
babukhombisa ukuthi izimonyo zazingayi ebusweni bakhe.
Ngisho umzimba wakhe nje wawukubeka ngokusobala
ukuthi wawungakahlangani nezivunguvungu zomhlaba
ezabunisa abaningi.

Lokhu kuchazwa kukaSindisiwe nakho okuneqhaza lokuyiqhubela phamibili indaba siphawula ukuthi kunenhlese yokumqhathanisa no-Annabel lo mlingiswa. Kungazukuthi umlandi uthi okukuqala uSindisiwe wayenesithunzi kuno-Annabel, engazisebenzisi izimonyo ebusweni njengoba wayenza u-Annabel. Umzimba wakhe ungakahlangani nezivunguvungu zomhlaba ezabunisa abaningi njengoka-Annabel. Lokhu kuqhathaniswa kwalaba balingiswa okungabekiwe kwasobala sikubona kuyisu elihle lokuchaza.

UMngadi siphinde simthole echaza ingane ka-Annabel noJazzman ngendlela eveza ubumuncu besimo le ngane ekhulele kuso. Ngomusho wodwa nje umlandi wendaba usichaza asiqede lesi simo. KuMngadi, (1980:85) kuthiwa:

Ipheshana lengane wamjikela lona njengesijumba samakinati.

Ukuchazwa kwesimo sale ngane kukubeka obala ukunganakekelwa kwayo wunina noyise. Umlandi uthi iyipheshana. Lokhu kuveza ukuthi ihwabhekile emzimbeni, cishe ngenxa yokungakutholi ukunakekelwa okufanele. Kuyedlulela-ke lokhu kuphatheka budedengu kwengane uma isifaniswa nesijumba samakinati. Amakinati avame ukudayiswa eyizijumbana ezindaweni ezisuke zinesiminyamina sabantu ezifana nasemidlalweni yebhola likanobhutshuzayo kanye nasemijahweni yamahhashi. Ngenxa yesiminyamina sabantu umdayisi ugcina esemjikijelela umthengi isijumbana asuke esithenga nomthengi amjikijelele umdayisi imali. Umlandi ukufanisa nalesi simo lokhu kujikijelwa kwengane wu-Annabel, kusala kancane ukuthi noJazzman amjikijelele yona futhi.

Umlandi uphinde asivezele ukuchazwa kokubukeka komunye umlingiswa ngendlela ehlose ukuthi sizibonele ukuthi ungumuntu onjani lowo mlingiswa. KuMngadi, (1980:90) sithola kuchazwa uJiyane uyise kaVusi kanje:

UJiyane, uhalakasha lwendoda olwaluyilambalidlile njengaye uJazzman, nalo lingamunwe, linobuso obabubude, bubuncane, wangena emzini wakhe egaxe ibhantshi emahlombe, eshaya kancane.

Lapha kwaJiyane kubukeka ukhamba lufuze imbiza. Ukuchazwa kukaJiyane kumveza eyindoda engenamusa njengayo indodana yakhe. Ukungasineki kukaJiyane kufakazelwa wukutatazela okwasuka endlini ngenkathi unkosikazi wakhe embona eqhamuka.

UMngadi sibuye simthole echaza abalingiswa ngendlela ababukeka ngayo. Uma echaza ukubukeka komlingiswa uchaza okuthile okumenza amukeleke ngaleyo ndlela ayifisayo. Uma echaza umlingiswa onolaka, ugqamisa okuthile kuyena okwenza ukuthi ngempela lo mlingiswa simbone lungafakwa kuye. KuMngadi, (1980:27) simthola echaza uYeni uyise kaVusi kanje:

Le ndoda eyabe impofu, iqatha ngomzimba, iyinde ilaphaya, isemamitheni amabili nento, inempandla, nezibhamu zamehlo yambuka uVusi kwaba sengathi iyawabona amazwi ayo, iwalandela nalapho ehla enyuka ethungatha imithambo eyongena engqondweni yakhe.

Ukuchazwa kukaYeni kumveza eyindoda eqotho neqatha. Lokhu kuchazwa kukaYeni kwandulelwa ngamazwi aqotho ayesanda kuwabeka kuVusi, emeluleka ngokuba acabangele nezinye izingane zakwabo nazo ezazifuna ukufinyelela emfundweni ephezulu. Lokhu kuchazwa kukaYeni kwenza silindele ubuqotho kuyena uqobo kanye nakubantabakhe okubalwa noVusi kubona. Nangempela

izigameko ezithinta uVusi zikhomba ukuba sesimeni esingcono kakhulu uma eqhathaniswa nabanye abalingiswa abanjengoJazzman kanye no-Annabel.

Phakathi nendaba kuyavela ukuqhakanjiswa kobuhle ngokwesintu lapho kuchazwa umlingiswa onguJoyce, oyintombi kaJazzman ayithandayo nayihloniphayo kuno-Annabel. KuMngadi, (1980:97) kuthiwa:

“Kodwa Joyce, mntakwethu, umuhle.” Wayengaqambi manga, nabaningi babebubona ubuhle bale ndoni yamanzi eyayinesikhumba esasesulekile ubuso bayo buthi abucije, nokho bugwele, buhlotshiswe ngamashiya ayemnyama suce, nezinkophe ezazengamele amehlo akhe ayethule, epholile. Wayengemude, engemfisha egcwele emzimbeni, engumnyovu ngokhalo, intombi uqobo lwayo eyayisengomunye umsalela wobunjalo bobuhle begugu lezitnombi zama-Afrika ubuntombi bazo obake bazenza zaba ngamatshe egolide ezinhliziyweni zethu.

Lokhu kuchazwa kukaJoyce kuveza ukuthi lokho okwehlukile nalokhu akufanele ukwemukelwa njengobuhle bentombi ngokwesintu. Yibonabona ubuhle lobu. Umlandi uze asho nokusho ukuthi uJoyce wayeyindoni yamanzi. Ubala ukwesuleka kwesikhumba, ukugcwala kobuso, ubumnyama bamashiya. Phezu kwakho konke engumnyovu ngokhalo. Lokhu kuhambisana ncamashi nokuchazwa kwentombi esikuthole kuMsimang, (2003:226).

Akusali ukuchazwa kokhalo ekuchazweni kokuma kwabalingiswa besifazane lapha endabeni. Nango futhi umlandi echaza umlingiswa onguNompumelelo Gumede kuMngadi, (1980:105) oqhamuka kuphithane ikhanda kuVusi Yeni:

Yema intombi nokhalo lomnyovu, nezitho ezazimhlophe zinoboyana obabulele ne, ngaphansi kwamasokisi ayo. Wayeyibuka ashaywe wuvalo uVusi, hhayi ngoba esaba yona, kepha ngoba ebona ingozi nendida eyayingase yenzeke, ukusala kukaSindisiwe owase enethemba elikhulu ngaye.

Kulesi siqephu umlandi uchaze ukuma kwale ntombi kuphela kodwa ngendlela eyanele ukukhombisa ukuthi yayinguzime wentokazi. Ngale kokuchaza ukuma kokhalo, uthinte nokuma kwezitho. Uzichaze ngokuthi zazinoboyana obabulele nje kuphela. Kodwa nakho lokho kuchaza okungatheni kubukeka kusiveza isithombe sobuhle umlandi ahlose ukusivezela sona.

Kuvela ukuthi lobu buhle obuqhakazile obuchazwa kuSindisiwe, kuyilobo bekhiwane elihle. Nakho kungakapholi namaseko bezwene noVusi sebethi bezichiphathekela, qhamukiyane insizwa enguBoxer echazwa kuMngadi, (1980:108) kanje:

Wazibonela naye ukuthi kwakuwumqangabhodwe loya owawungasaqonde lutho olunye ngaphandle kwempi. Yayingamunwe, imahlombekazi, ikhiphe isifuba, ikhule ngaphezu kwakhe ngeminyaka nangethambo, ishaye ijezi elalimnyama nesikipa sakhona esasithe ngci entanyeni, kanye nebhulukwe elalikhulu, linsundu, linoboya. Izicathulo zayo zaziyimihwebesha eyayinsundu, zibheke phezulu, zicijile. Yathi ukushaya kabili kathathu ngazo phansi, ngokunganaki nje yathi ukwesula ihwanqa layo yase ithi, “Kunjani wethu? Ubumnandi unameneti uwuphuzisana nesithandwa sethu?”

Umlandi uyichaza le nsizwa aqhakambise ubudlakela bayo (umqangabhodwe). Lokhu ukwenzela ukusilungiselela impi ezosuka phakathi kwayo le nsizwa kanye noVusi sekubangwa uSindisiwe. Ukuchazwa kwayo le nsizwa kwenza ukuthi sizibonele ukuthi uVusi uzotholana nezimbila zithutha ziholwa ngemhlophe phambili. Kuchazwa ukuba mahlombekazi kwayo, isifuba sayo okuthiwa isikhiphile kanye nanokuthi indala kunoVusi ngeminyaka nangethambo. Ukuphelelisa isithombe sale nsizwa, umlandi ukhiphe isineke esechaza nendlela egqoke ngayo. Uthi igqoke ijezi elimnyama nesikhipha sakhona esimnyama. Umnyama okhomba ubumnyama besimo abhekene naso uVusi. Igqoke nebhulukwe elikhulu, ubukhulu obungasho ukubankulu kwayo ngokomzimba kunoVusi.

Nezicathulo eziyimihwebesha ezize zacija ezakha isithombe sobudlakela nokubawuphumasilwe kwayo le nsizwa. Umlandi uqhubeka ayichaze ngokuthi izisho yona le nsizwa maqede ichaze noSindisiwe kuMngadi, (1980:109):

“Igama lami nginguBoxer Blose, KwaMashu. Yintombi yami lena uNompumelelo Gumede, sengithandane naye iminyaka kangangokuba usenengane yami, umfana ongaka,” imkhombisa ubudala bakhe ngesandla. “Uyagijima manje. Naye unina uyazi ukuthi sengilahlekelwe kakhulu, ngihlawula, ngimlobola futhi,” wakhotha izindebe, washaya intende yesandla sasokhohlo, kumbe egcwalisa lona elamankomane.

Igama likaBoxer lichaza khona ukuthi uVusi uqondane nomshayi wamankomane lapha. Nangempela akuthathi sikhathi ukuthi kumcacele ukuthi iwazi ngempela umdlalo wamankomane le nsizwa yakwaBlose. Kuvela nokunye uNompumelelo ayengazange akuveze kuVusi. Ukuthi usenengane futhi useyalotsholwa. Lokhu kumusho kumqede nya uNompumelelo ukuthi akanasimilo uzihlalele.

Umlandi ubuye asichazele ukubukeka kwakhe u-Ali. KuMngadi, (1980:129) kuthiwa:

Yasho yahleka ingqethelele ngesixebeledu sayo somlomo, yaveza izingovolo zamazinyo ayemhlophe wu, kuyizona nophephesana lwesigqoko esasithe ne ekhanda ezazimhlophe entshedeni yobuso.

Lesi sithombe esibonakala esweni lengqondo esichazwe kulesi siqephu esingenhla, asimisi kahle uKamanga. Simenza abukeke ezoba yisiwula ngandlela thile lapha endabeni. Nangempela kubanjalo lapho esebayisisulu sakhe u-Annabel lapho esemendlula yonke imali yakhe ayeyigcine kuwadilobhu endlini yakhe. Ukuchazwa kuka-Ali kwelanywa wukuchazwa kwesithandwa sakhe uJuliyana. Yize uJuliyana engumuntu wesifazane kodwa uchazwe wayindlu yamandla uqobo lwayo. KuMngadi, (1980:157) kuthiwa:

Wathi ukudonsa amakhala ngesandlakazi esasisikhulu, simpofu, wesula imijuluko eyayiminineka kulelodombolokazi lobuso akhe obabubukhulu, busandilinga, bumpofu, wase esulela isandla emkhabeni wesisu, wawanyakazisa amabelekazi akhe amakhulu kwaba sengathi nawo ayeluma.

Lokhu kuchazwa kukaJuliyana kubikezela uthuli lwezichwe oluzosuka phakathi kwakhe no-Annabel, kubangwa u-Ali. Kulokhu kudumelana kwalezi zingqungqulu luyagoba uphondo ngaku-Annabel obevele echazwe ngokuba wuphumalangesikotho nangokuqina okwezenze kuphela ngasekuqaleni kwendaba.

5.2.2 UKUCHAZWA KOKUZIPHATHA NEZENZO ZABALINGISWA.

Umlandi uyaqhubeka achaze ukwenza nokuziphatha okunobuyabatheka kwakhe u-Annabel. KuMngadi, (1980:12) uthi:

U-Annabel lo, wayesajwayela ngempela lapha esikoleni, esathola nabangani abanengi bamantombazane, imvamisa yabo kuyilabo ababeqinise okwamazenze. Uma kuyibona nje abahamba evulandi kuzwakala ngomsindo nohleko olungapheli. Ngesikhathi sokuhlaba ikhefu, owabo umsebenzi kungukulunguza kuwo wonke amakilasi lawa. USindisiwe, mhlawumbe ngako ukuthi yena wayengenhlobo ephaphile, wayezehlukanisile no-Annabel.

Kulesi siqeshana sithola kwethulwa enye indlela yokumchaza umlingiswa ongu-Annabel ngenhloso yokwakha isithombe esiphelele ngaye. Umlandi ubeqale ngokumchaza eyedwa lo mlingiswa, kulesi siqephu useqhubeka nokumchaza esemshunguwini ahamba nawo. Lapha uqhakambisa ukuqina kwabo. Umlandi uyakuchaza nalokhu kuqina kwabo. Uthi bayile nhlobo ezwakala ngomsindo wohleko olungapheli lokuqina lapho bekhona. Nokuhlala belunguza kuwo wonke

amakilasi. Lokho kokulunguza amakilasi nje kukodwa kubachaza kubaqede ukuthi babengabantu ababengamathatha ngempela. Kuqubula nombuzo wokuthi ingabe babehlale belunguzani. Mhlawumbe babesuke belunguza abanye omaqinase noma babesuke behogela izindaba abazohamba begigitheka ngazo. Umlandi uphinde akusebenzise ukuqhathanisa u-Annabel noSindisiwe. Uveza ukuthi ngenxa yokuthi uSindisiwe wayengenhlobo ephaphile wayesenyomukile ku-Annabel. Kuphawuleka ukuthi kwalapha umlandi usephumelele ukuchaza u-Annabel ngendlela eyenza ukuthi abukeke eyintombazane engenasimilo ngaphandle kokulimisa ngesihloko.

Umlandi wendaba ubuye ahlale agxile ekuchazeni abalingiswa abangonguququ ngenxa yokubanezimilo ezixegayo. Uhlobo oluhle kwenye indawo, lubelubi kwenye. Abahle emini, babebabi ebusuku. KuMngadi, (1980:239) sithola kuchazwa izintokazi ezimbili ezake zathandana noVusi; uZodwa kanye noCeliwe kanje:

Wayeseke wathandana nophumalanga sikothe wentombi eyayigqoka kube sengathi yayizicaphunela nje izingubo kuzo zonke izitolo zeTheku. Wayemthanda sakufa uZodwa, intombi yakwaSithole, kepha wathi mhla emelamele edakiwe khona edolobheni wadela, wabubonga lobo buhle nezingubo zemali, nezicathulo zakwazokusho ayeseziphetha ngesandla. Wabe eyabhuza uZodwa, nokungabafanyana sekusizakele, kumanga, okunye kumphebeza ngempama. Kusukela ngalelo langa, lwaphela uthando lwabo noVusi, wamshiya ngemuva kokumyala kakhulu.

Akugqamisayo ngoZodwa wukuswenka kwakhe. Lokhu kwenza ukuthi ukuchazwa kukaZodwa kubengokuthinta inzwa yokubona. Yilokhu kuziphihla okuzwakala sengathi kwakwenza ukuthi uVusi ayithande le ntokazi. Nokho akuhambanga kuyaphi ukuthandana kwalezi zithandani. Umlandi uveza ukuthi uZodwa wabhadanywa edakwe engazazi negama. Lokhu kudakwa kukaZodwa kwamnyundela kwamqeda kuVusi. Umlandi uphinde aqhubeke achaze uCeliwe

owayeseqala ukumdida uVusi, engasazi ukuthi akhethe bani phakathi kwakhe kanye nesithandwa sakhe seminyaka uSindisiwe, kuMngadi, (1980:239) uthi:

Kuhambe kwahamba watholana nesifundiswa sentombi, uCeliwe Zondi. Wabe emuhle, ezithobile, kunguyena futhi kuzo zonke izintombi ezazike zaqoma uVusi, owayecishe wamehlukanisa noSindisiwe, emnike nokungabazana okuncane ngokuthi wayezothatha bani phakathi kwabo bobabili. Base bethandane isikhashana eside impela, uCeliwe eme ekutheni akekho omunye umuntu ayemthandisa okukaVusi. Langalimbe amathongo akwaYeni amvezela okuthile uVusi ngoCeliwe. Wayekade esophe ukumvakashela. Ngashwa thile ngalelo langa waqala ngokuzungeza izindonga zesibhedlela uCeliwe ayesebenza kuso. Kwaba sengathi uyaphupha emelamela nengengelezi yempandla, behlezi bobabile begaxene ekhaleni lemoto. Akwakwazanga ukuzifihla uVusi, yize wabe esemnyameni. Wayembone kahle uVusi, ngakho wambingelela.

“Ubani loyo?” Wabuza engundaza uCeliwe.

“Yimina impela uVusi Yeni.”

“Nkulunkulu wami!” Wasala ewubambe njalo umlomo uCeliwe, esephahlukile, wasala exabana nomnumzane womuzi wakhe. Wayesezihambe uVusi.

Ekuchazeni uCeliwe, umlandi ubale ubuhle kanye nokuthoba, okuyizimpawu abezisebenzisile ekuchazeni ukubukeka kukaSindisiwe. Kubukeka lokhu ukwenze ngenhloso yokuqhathanisa lezi zintokazi kanye nokugqamisa khona ukuthi uVusi wayesedidekile esethi akazithande ngokulingana. Nokho-ke okwaveza umehluko, kwaba ukubanesimilo esixegayo kukaCeliwe. Nango phela esebanjwa oqotsheni ewotawotana nengengelezi yempandla yomuzi wayo. Lezi zigameko zezintombi zombili, uVusi zimveza ewumuntu ozithandayo izintombi kodwa ongawumeli umbhedo. Uthi angayelamela intombi ukuthi iyabheda, angananazi ukuyishiya ngaso lesi sikhathi. Kukho konke lokhu, usala elokhu ezicwecile uSindisiwe. Siphawula ukuthi umlandi usebenzise uCeliwe ukuveza uhlobo lwezintokazi ezingamaqili akhohlisa amasoka ngokuthi aziphethe kahle kanti aziqede kuqonda. Umlandi uphinde akuveze lokhu ngaye u-Annabel uqobo lwakhe. U-Annabel

uvezwa esethandana nensizwa yakwaMsomi esebenza ndawonye noVusi. Sithola uMsomi echaza u-Annabel ngenkathi bexoxa noVusi kuMngadi, (1980:243) kanje:

“Ingani nguye lona engangilokhu ngikhuluma ngaye, Vusi. Cishe selokhu ngafika lapha, ngiya esontweni lakithi kuMoore Road, uhlala ekhona, akaphuthi nelilodwa. Ngendlela nje aziphethe ngayo umntakwethu, ngizizwa ngimthanda lokhu okuyisono. Iphimbo lakhe acula ngalo esontweni, lingibangela umunyu, ngifise ukuba lilokhu lishilo ezindlebeni zami. Nguye oqala amaculo ekhwayeni yesonto, nguye futhi ongumgqugquzeli nonobhala wemihlangano yabasha. Ukhuthele, okungithokozisayo futhi yikho ukuthi ukhuthalele ukulunga.” Wathula emamatheka, uthe esuka wayenwaya nekhanda ethi, “Noma izilingo zomhlaba zingaka, nomphakathi uya wonakala ngamandla nsuku zonke, zisekhona kodwa izingane zabantu eke zibonwe nje ukuthi ziyazama, kokunye zehluleke nje ngoba lapha kusemhlabeni.” “Yiqiniso lelo Msomi. Impela zikhona.” Wafa nje uVusi ezwa uBhekizenzo esincoma kangaka isithandwa sakhe, enethemba, ethokozile ngoba wayecabanga ukuthi wabe ethole intombi, kanti wayehlangane nomkhohlisi owayezikhohlisa uqobo lwakhe.

Umlandi uchaza ukushayeka ngemfe iphindiwe kwale nsizwa enguBhekizenzo Msomi. Lokhu kuzwakala ngendlela echaza ngayo u-Annabel ukuthi ayikazi lutho ngamaqili. U-Annabel imbona ewumlingiswa oyintombi ziphelele kanti ayibuzanga elangeni.

5.2.3 UKUCHAZWA KWABALINGISWA NGOKUGQOKA KWABO.

Siphawula ukuthi uMngadi uyathanda ukuchaza ubunjalo babanye abalingiswa ngokugqoka kwabo. Uvele achaze indlela umlingiswa othile agqoke ngayo maqede akuyekele kwabafundayo ukuthi bazibonele ukuthi uluhlobo luni lo mlingiswa. KuMngadi, (1980:18) simthola echaza uMduduzi Makhoba kanje:

UMduduzi Mkhoba, eshaye ijazana lakhe elaliwukhakhi, nebhulukwana elalilincane, nalo lingelikakhakhi,

namabhuzi ayemnyama eyimihwebesha eyayicijile, wayephokothele, ehla enyuka nezitaladi novulande wasesikoleni, ehambe elunguza eminyango samhloli othile wezikole ofuna ukwazi ukuthi njengoba izivivinyo zaphakathi nonyaka zase ziqediwe nje, izingane zabe zihlezi zenzani.

Ukuchazwa kukaMduduzi kumenze wabukeka engumfana ozishaya satsotsi ngenxa yezinto azigqokile. Akugqokile, umlandi ukuchaze ngokukunciphisa. Yijazana kanye nebhlukwana. Uphinde wagqoka namabhuzi umlandi awachaza ngokuthi ayemnyama eyimihwebesha ecijile. Wukugqoka kwentsha ezibona ‘ihlakaniphile’ lokhu. Lokhu kugqoka okumveza ewumuntu ongutsotsi ukuphelelise ngokwehla enyuka nezitaladi novulande besikole. Umuntu owehla enyuka uthatheka njengomuntu ongenanhloso ecacile. NoMduduzi lokhu kumenza abukeke njengomlingiswa owutsotsi ongazi kahle ukuthi uqonde ukwenzani. Simbona echazwa ebaqembu linye no-Annabel ngokuhamba elunguza eminyango yamakilasi.

Siphinde sikuthole futhi ukuchazwa kokugqoka komlingiswa okuveza okuthile ngaye. Sithola umlandi echaza indlela okugqoke ngayo u-Ali Kamanga eyenza ukuthi kubukeke sengathi zandiza ezinye zasala lapha kumfo kaKamanga. KuMngadi, (1980:129) kuthiwa:

“Hlala khona lapha embhedeni ntombazane yami,” kwakusho yena u-Ali ekhumula ijazi lakhe elalimnyama, lidabuke emahlombe, nebhantshi, nalo elalimnyama, selaphupha, licwazimula, ehlala kuqala embhedeni ethi ukubamba amadodlwana akhe, ebuka u-Annabel ngamabhanyaza amehlo ayephumele ngaphandle njengawexoxo.

Lokhu kugqoka izinto ezigugile kuka-Ali kumenza naye abukeke njengomuntu osegugile oseshiywe yisikhathi. Umlandi ukhiphe esikhulu isineke lapho echaza

khona ukugqoka kuka-Annabel no-Ali mhla wempi phakathi kwakhe noJuliyana kuMngadi, (1980:160):

Kwakungenjengoba wayecabanga ngoba wathi esamile lapho wayeseyibonile intombi kaCebekhulu iza isihambela phezulu, kumanyazela amacici ezindlebeni, nomgexo entanyeni, kuphephezela amayephana ezinwele ekhanda athi ukuba ahlathshwe yimisebe yelanga acwazimula nawo. Yayisibomvu ngomlomo, imnyama ngamashiya. Yayishaye isiketi esabe sisifisha, nezicathulo ezazingamabhande amhlophe, zinezithendekazi ezazinkulu, zingukhokho. Yathi lapho ilivula isango lomLungu ilijika laphaya, ingena qede ilibuyisa ilivala, kwabonakala nje ukuthi woshi, konakele.

U-Annabel wathi qu endlini, waphuma nayo ingqethelele yayo izitetele izandla, ilokhu inkewuka ubala nje. Nakho ukufa lokhu kwakuzimisele, kushaye insudi eyayimpunga, imithende, inkulu, ibhantshi layo lilide, livokomele. Izicathulo zakhe uKamanga, noma zase zindala, zazesulwe kahle, nazo zinezithendekazi ezinkulu, zimtshekezisa, zinjalo nje zimshisa.

U-Annabel no-Ali baswenke nje kabazi ukuthi bahlalelwe lukhulu edolobheni, balindwe nguJuliyana ngamehlo abomvu. Okunye okuphawulekayo-ke wukuthi nakho lokhu kuswenka kwalaba balingiswa akuyi ndawo. Nakho nje nezinwele zika-Annabel kuthiwa zingamayephana. Zisazinwele ezelulwe zazinde, njengalo mkhuba wokuzishisa nge-ayina. Kulokho kuzilungisa kodwa kuyavela ukuthi kazisile kahle. Nakho phela zincishisiwe kwathiwa ngamayephana. Inggqephu eyayidliwe ngu-Annabel inokuzimisela lokhu okunewala. Yisiketi esifushane, yizicathulo ezinezithende ezinkulukazi. Naye u-Ali akazibekile phansi. Ushaye isudi. Okubi nje ngale sudi yakhe wukuthi inkulu kunaye. Nebhantshi lakhe libukeka livokomele, kuhle kwebhantshi elithungwe ngendwangu yezinga eliphansi noma elangenwa ngamanzi. Nezicathulo azigqokile ziyamshisa. Kuphuma eceleni lokhu kuswenka kwalaba bobabili. Kanjalo nohambo lwabo luphetha kabi. Luphetha ngokuthi bathole amangqimngqimu kaJuliyana.

5.3 ASIKHO NDAWO BAKITHI

Kule ndaba sekuthe ukuguquka ukuchazwa kwabalingiswa nguMngadi. Uzwakala engasagxilile kangako ekuchazeni abalingiswa ngendlela esingathi inokugqamisa ukubukeka kwabo ngendlela eyayikhonzwe wuZulu wasendulo. Uthi noma ekuchaza ukubukeka kwabo kodwa uzwakala esethinta ikakhulu indlela abenza ngayo izinto, ukugqoka kwabo, indawo abahlala kuyo, ukukhuluma kwabo kanye nokubaqamba amagama athinta okuthile ngabo.

5.3.1 UKUCHAZWA KWABALINGISWA NGOKWENZA KWABO.

Ekuqaleni kwendaba uyanamathela uMngadi ekuchazeni abalingiswa ngokwenza kwabo izinto ezithile. Ukwenza komlingiswa into ethile kuveze isimo esithile umlingiswa azithola ekuso. Okungaba isimo senhlupheko, esenjabulo, esamandla okuphatha, esengcindezelo njalonjalo. Ukuchazwa kokwenza izinto ezithile kwabalingiswa, kwenza sibabone sibazi kangcono ngaphandle kokuthi umlandi aze abachaze bona uqobo. Ake zibuke ukuchazwa komlingiswa onguZwelisha Dubazana kuMngadi, (2001:1):

Umzimba wakhe kwakungathi akusewona owakhe. Wawukhathazekile, ukhandlekile, uphundlwe yizimbokodo zomhlaba. Noma esenyuka ezitebhisini zalo muzi ayeqashe kuwo lapha eMlazi, uZwelisha Dubazana wayezithwele, ezihola, esemanzinte wumjuluko ngale mini eyayibhadliswa yisibhabhadlolo selanga.

Ngale kokuthi umlandi uyakuveza ukuthi lo mlingiswa ukhathazekile futhi ukhandlekile kodwa lokhu ubuye akufakazele ngokuthi lo mlingiswa uyazihudula ngenxa yokukhandleka. Lokhu kukhandleka kwakhe kuqhutshelwa phambili nawukuthi nalapho ayongena khona akuyikho kwakhe. Uyisiqashi esihlala

ngokukhosela. Siyakuthola futhi ukuchazwa kwabalingiswa okwencike ezenzweni zabo, okwenza sikwazi ukufunda ingaphakathi labo kuMngadi, (2001:67):

UMaqhobozela wayevama ukutheleka kusihlwa kwaMaMlambo esevalile emsebenzini. Ukuthi kwakonakele wawubona ngayo imoto ibhensile, ngemuva ilayishe amabhodlela. Wayehla uQumbisa eselungise okwewundlu, angene kuphuzwe, kusale utshwala, kusingqike izigingqane phansi. Kwakuba yilapho-ke isimo ayefike eyiso uQumbisa esasifike siguquke khona, akhule ngemizuzu angabe esaba yiwundlu. Wayeba isilwanyazane. Ikhanda ayengene elikame kahle, wayelihlikihla, alinikine, alihlikize. Wayebalisa engaqedi ngezinsizi zomhlaba.

Lokhu kwenza kukaQumbisa kuveza ukudweshuleka komqondo kanye nesiphithiphithi esimkhungethe ekhanda. Lokhu kuchazwa kwakhe kuveza ubunguqunguqu bokujika eduze. Lokhu kukodwa kumveza ukuthi ungumuntu ongenakho ukuzinza kanye nokuthula emqondweni wakhe. Nangempela kuyavela lokhu lapho esebhadanywa ezama ukugcweleza ingane encane kangangokuthi ingabawumzukululu wakhe.

5.3.2 UKUCHAZWA KWABALINGISWA NGOKUBUKEKA KWABO.

UMngadi unesu lokuchaza ukwakheka kanye nokubukeka kwabalingiswa ngendlela enenjwayezi ethile. Umlingiswa onesigubo esiqatha noyisigqigqi uvama ukuba nenkani noma abe nawuphumasilwe. Owuphephesana locecevana oluphephukayo avame ukukhungathwa usizi nendlala. Iqiniso kodwa wukuthi umuntu akabi yilokho abukeka eyikho ngaso sonke isikhathi. Nangu umlandi kuMngadi, (2001:3) echaza omunye umlingiswa:

UMthembu owayebuza wayeyindoda eyayiyisigqigqi, iluhlaza, izinwele zayo ezazimnyama suce, zihlobe kancane ngezimvu izibhulashe yazibhekisa emuva okwayenza yanencegela kathekwane.

Nangempela ukuchazwa kwesigubo sikaMthembu oyisigqigqi, kuyahambelana nenkani yeselesele ayidaza lapha emhlanganweni. Nango phela kuMngadi, (2001:3) etshela uSihlalo womhlangano ukuthi akayiboni kahle ihloso yomhlangano:

“Injongo yalo mhlango ayizwakali kahle Sihlalo. Awusicacisele ukuthi sihlange lapha nje yini eqinisweni ezodingidwa, noma olusha esizolutshelwa.”

UMthembu uvutha kanjena nje, isivele ichaziwe injongo yomhlangano. Ukubuza kwakhe kuvezwe kwenziwa wubushinga nobuqhawaga obumshisayo. Kuyaqhubeka ukuchazwa kwabalingiswa ngokwesigubo lapho umlandi echaza usigubo sikaDubazana kuMngadi, (1996:10) kanje:

NgoMgqibelo selimathunzi insizwa kaDubazana ewucingo lakwabo olwalukhanya, inwele zimashoba, yehla esitimeleni esiteshini eZwelethu, yanyathela yazizwa ubusha. Wayekade ezibambe i-ova emsebenzini, eseshayisile, ezishayele elakwanokusho ijezi elimahaqa, ezilengisele isikhwama ayelayishe kuso umngenandlini.

UDubazana lona ubukeka echazwe wawumlingiswa osagcwele ubusha. Lokhu kumchaza kanje kusengathi umlandi wenza sibone ukuthi uDubazana ungumuntu okufanele ukuthi usahlalelwe yikusasa elihle eliqhakazile, okungafanele ukuba ungumuntu ophuma engena eyisiqashi emizini yabantu. Umndeni wakhe oze uhlakazekele khona ekuqasheni naye afele lapho. Uma umlandi ehlose ukusethulela umlingiswa ononya, akakubeki ngembaba lokho. Uvele asebenzise isu lokuchaza isigubo sakhe, ashiyele ukuthi sizibonele kwezethu ukuthi alufakwa lubuya nodaka kulo mlingiswa. Ake simlandele umlandi lapho echaza khona uNkosikazi Silangwe kuMngadi, (2001:10):

Kunenkosikazi eyayiwuqhaqhaveyana nje olwaluphungwa ngapha nangapha lusho ukuthatha kanye ngesikhwili kumalokazana owayesebhaca nganoma ubani ayengase abande ngaye.

Okulandela lapha kumbeka obala uNkosikazi Silangwe ukuthi alufakwa. Ubakhipha izintaba abakwaDubazana, kwale ngisho umnumzane uSilangwe ethi abangamnaki, bangayi ndawo. Ekuxoshweni kwabakwaDubazana kwaSilangwe kulandela ukuchazwa kwabanye abalingiswa okuveza ukungabinandaba nankinga yamuntu. KuMngadi, (1996:13):

Esethithiza weqela egcekeni lomunye umakhelwane. Nakhona wahlangabezana nembibizane yokuhlangulwa inkosikazi yakhona, idisholo eliwuMaGumede elabhenguza ngezingalokazi lithi, “Emuva! Emuva!”

Lo mame owuMaGumede yena uchazwe kwamfanela ukubanonya. Uchazwe kwathiwa uyidisholo elisho ngezingalokazi. Yena-ke unya lwakhe lubonakala ngokuthi amhebezise okwengcanga uDubazana. Akasafune nakukhuluma naye. Endabeni izinkinga eziningi zikaDubazana zidalwa wubuhle bukamkakhe. Lobu buhle buchazwe kuMngadi, (2001:15) kanje:

UMaZondi wayemehlula ngalezi zinwele zakhe ezazimashoba endalo ngaphansi kweduku elalimibalabala yesishweshwe, nobuso obabubujana, bungamunwe, buzothile, buhlope ngezingcatshana zakwaZondi. Wayenekhala elalimile, nezihlathi ezazifocoka lapho ehleka, nezindebe okwakungathi zesulwa ngoju. Ekukhuleni kwakhe wayenomlando wokubangwa yizinsizwa zimphonsa ziphonsana.

Kwakungaphelile lokhu kubangwa kukaMaZondi yize esagana. Zazilokhu ziqubuke lokho iziqubu ezifuze lo mlendo wakhe. Kubukeka sengathi lokhu kuchazwa kukaMaZondi kuyisisekelo esigqamile esiveza isizathu sokuqhubeka nokubangwa

kwakhe lapho umndeni kaDubazana owawuhambe uquba khona. Muhle lo muntu. Sibuye sikuthole ukuchazwa kwesigubo komunye umlingiswa kuMngadi, (2001:21) ngesu elibikezela izenzo zayo:

Indwadla yendoda eyayiseminyakeni eyayimashumi mahlanu, inekhanjana elincanyana lemamba, namehlwana ekati, yasinaza, yabashiya.

Nangempela ukuchazwa kwale ndoda ifaniswe nenyoka kuyaphelela lapho isizethula ukuthi ihlobene ngempela nemamba. KuMngadi, (2001:21) kuthiwa:

“Lapha ekhaya-ke, kukwaNyokana, kwaPhathaphatha.”

Nangempela babona sebengene kwaNyokana abakwaDubazana ukuthi bahleli nenyoka. I bathengela izigebengu maqede ishaye sengathi ayazani nazo. Iyamphathaphatha noMaZondi. Kuvela nokuthi ubunyoka lobu wumkhuba wayo omdala. Kubantu abasuke beqashe kwayo kuphetha ngokuthi yeshele umfazi ngomuthi, athi angathamba imbulalele umkhwenyana. Enjalo nje akacushwa nasezinkukhwini zomakhelwane. Uchazwe wayinyoka impela. Liyaphawuleka futhi isu lokuchaza okuthile ngabalingiswa ngokugxila ekuchazeni ukubukeka kwabo kuMngadi, (2001:45) kanje:

Ephaphama ngesikade uDubazana, edonsa amathe abamba umlomo, amehlo akhe azithela phezu kwawenkosikazi eyayiseminyakeni eyayingamashumi amahlanu nesishiyagalombili. Le nkosikazi eyayithe klwi, ixegelwa yizingubo emzimbeni, yambuka namehlo ayenemithambo eyayibomvu nobuso obabuhwabhekile, bubomvana lokhu okuvuthiwe.

Kuphawuleka izinto ezimbalwa ekuchazweni kwalo nkosikazi. Okokuqala wukuchazwa kobudala bakhe. Wukuchaza okwencike ekusetshenzisweni kwezinombolo lokhu. Uneminyaka engamashumi amahlanu nesishiyagalolunye.

Okwesibili kuchazwe nesigubo sakhe lo nkosikazi. Kuthiwa uthe klwi futhi kuphawuleka ukuthi uxegwa yizingubo emzimbeni. Imvamisa okuwuphawu lokukhandleka. Okwesithathu okugqamayo ekuchazweni kwalo nkosikazi, amehlo akhe. Kuthiwa ayenemithambo eyayibomvu nobuso obabuhwabhekile bubomvana lokhu okuvuthiwe. Lokhu kusemqoka kabi ngoba kamuva kuvela ukuthi lo nkosikazi nomndeni wakhe bazicwilela ezinkambeni. Amehlo abomvu kanye nobuso obuvuthiwe kudalwa yizinkamba. Ukuxhumanise kahle umlandi lokhu.

Siyakuthola ukuchazwa komlingiswa onguMaqhobozela Qumbisa kuMngadi, (2001:67) lapho okuthiwa:

Impunga ewuMaqhobozela, yayiseminyakeni
 eyayingamashumi ayisithupha, ihlala idle amasudi,
 izicuphile. Nakuba yayiluhlaza ngebala, ubuso base
 buzibika ubugqila bophuzo, buvokomele, bukhuluphele,
 sebuhlobe ngalezo zihlashana zotshwala.

Nangempela uMaqhobozela uchazwa kanjena nje, yonke into evela ngaye igxile ophuzweni oludakanayo. Yilo olugcina selumenza abesaluhlanya olufuna nokugebenga intombazanyana eyayingaba ngumzukululu wakhe. Isimo sobubha basemijondolo yaseBusani abazithola sebeqashe kuyo abakwaDubazana umlandi usichaza sicace kuMngadi (2001:79) athi:

Umnumzane wakhona kwakuwuhalakasha lwendoda
 eyayisemashumini amahlanu nento eminyaka, imnyamana,
 inamehlo emamba abalekayo. Ekhanda yayimadlombiya.
 Ibala layo elimnyama yayilinezele ngokugqoka ngokugqoka
 ihembe nebhulukwe namabhuzi amnyama.

Nangempela, lolu yilona luhlobo lwabantu abazithola sebephila phakathi kwalo laphaya emijondolo yaseBusani. Yizilwane nezinyoka uqobo lwazo. Abantu babulawa ubuthaphuthaphu. Babulawa kubuka yizwe emini kwabha! Bashiswa ngokugaxwa amathaya emoto kanye nophethiloli. Amaphoyisa awalubhadi unyawo

Iwawo khona. Oke wasolwa nokusolwa ukuthi uxoxe okuthile nephoyisa usuke esanelwe wukufa.

5.3.3 UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO.

Siyalithola futhi nesu lokuqanjwa kwabalingiswa ngamagama aveza ubunjalo babo. Yisu elidala leli elalisetshenziswa emibhalweni yesiZulu. Leli su linabo ubuthakathaka balo. Lobu buthakathaka bugqama ikakhulu uma umlandi elisebenzise ngokweqile. Lenza ukuthi umfundi asheshe asihlonze isiphetho salowo nalowo mlingiswa, ngokwegama lakhe. Uma lisetshenziswe ngokonga liyayakha indaba. Kuba kuhle uma kubayilabo nalabo balingiswa abambalwa esikwazi ukususela izenzo zabo emagameni abo. kuMngadi, (2001:3) sithola abalingiswa abqanjwe kanje:

USihlalo, uMnu. Mavimbela nekansela elisha uMnu. Zithulele Silas Bethule babeyizingengelezi ezazingamunwe ezazintanganye emashumini ayisikhombisa nambili eminyaka.

Ukwenza kwalaba balingiswa bobabili kuhambisana ncamashi namagama abo. UMavimbela uvezwa ewumlingiswa oyikhansela elidala, elivimbela intuthuko emphakathini. Ikansela elisha uZithulele Bethule uzithulele njengegama lakhe, akakhulumi emhlanganweni. Kuyaphawuleka ukuqanjwa kwezintombi zakwaMlangeni okufana ncamashi nesimo eziyiso. Kukhona uThandabani ongaqondakali nangempela ukuthi uthanda bani, yize enosakabhudu lwezingane eziyisishiyagalombili kanye nabazukulu abahlanu Mngadi (2001:55). Owesibili nguFunani. UFunani ubonakala ezifunela okungaqondakali noma wuthando noma yimali yini kuDubazana. Kube nguLinden, naye okungaqondakali ukuthi ulinden engagani phezu kokuthi usenezingane ezinhlanu nomzukulu oyedwa. Bese kubanguNtozami. Leli gama lenza ukuthi noma ngubani umuntu olibizayo kube sengathi uthi umnino uyizintozakhe. Yena-ke unezingane eziyisithupha. Kugcine uSwidilami. Liyazisho naleli ukuthi uyisidwi likanoma ngubani. Yena unezingane

ezintathu. Kukhona lapha kwaMlangeni lapho okwabuye kwafika khona umnumzane ukwenza kwakhe okulifuze akwangalishiya igama lakhe; uMaqhobozela wakwaQumbisa. Nangempela lo mnumzane owayenebhodlela sitolo wafike waqhobozela kwasani kwaMlangeni. KuMngadi, (2001:66) kuthiwa:

Izinga lotshwala lapha ekhaya lathi kanti selivele lenyukile, laqhakela ezicongweni ngokufika komnumzane othile okwakuthiwa uMaqhobozela Qumbisa. Wayehamba ngonyonyovu locekeceke lwemoto ewuhlobo lwe-BMW. Eyayisiliva okwakumpunga, ibocoke kaningana emzimbeni. Yayihhudleke kudlekile. OkaQumbisa wayethulwe kuDubazana nguMaMlambo ngokuthi wayeyisoka lakhe elase limethembise umendo. Ngokulanda kwakhe uQumbisa wayenebhodlelasitolo khona eMlazi, esanda kwehlukana nomkakhe.

Kuphawuleka ukuthi lo mnumzane uqanjwe ukwenza kwakhe kwefana negama lakhe ngoba ukufika kwakhe kuyawuqumbisa umndeni kaMaMlambo. UMaMlambo uzizwa esemkhulu kunalokhu ayikho nokwenza esethenjise nomshado. Ukuqhobozela kwakhe njengegama lakhe kubonakala mhla ebhadanywa nguMaZondi eseqhobozela indodakazi kaMaZondi uMakhosazana. Kwaba wusuku abakwaDubazana abaxoshwa ngalo ngoba kubonakala ukuthi ukunuka kwabo uMaqhobozela ngokuqhobozela uMakhosazana kuzobahlizela isidleke. Siyakuthola futhi ukuqanjwa kwabalingiswa ngendlela echazayo emagameni abafowabo bakaDubazana oMahambelala; ochaza isimo sabo oDubazana nomphakathi oweswele, ohamba uhlala. UMjijeni okungathi uchaza ukuhamba ngokukhaphuzela. UCalaliyaphikwa ochaza ukuphikwa kwecala lokubulala uDubazana nguThabekhulu kanye noMaZondi. UMasobozela uchaza khona ukusotshozelwa kukaDubazana ebulawa wuMpanza elekelelwa wuMaZondi.

Kuvela negama lendoda enguMsulele Mbanjwa kuMngadi, (2001:232) eyayisulelwe yintombazane encane ngengculazi. Le ndoda yayisulelwe yintombazane eyayiyicoshe ikhulelwe. Ukhona nomqondo wokusulelwa nangaso isisu lesu. Akuqondakali ukuthi intombazane yayisulelwe wubani ngaleli gciwane. Nayo kuvela ukuthi yase isulele amakhosikazi ayo amabili ngalo igciwane lengculazi.

5.3.4 UKUCHAZWA KWABALINGISWA NGOKUGQOKA KWABO.

Liyagqama nesu lokuchazwa kwabalingiswa ngokugqoka kwabo ezindabeni zikaMngadi. Abalingiswa abagqoka ngokuziphihla ngokweqe kakhulu, bavama ukuba wuhlobo olusuke lunobuthakathaka obuthile elisuke lizama ukubufihla ngokuswenka. Kungaba ubuthakathaka bokuxegelwa yizimilo noma kube wokunye nje obufana nobuthutha. KuMngadi, (2001:4) kuchazwa ukugqoka kwalaba alingiswa:

Phezu kwesivuvu sokushisa lapha ehholo, bobabili babedlubhe amasudi, namantolibhatshi akhona, nezikhafu ezazimpunga njengawo amasudi. Babezesula bezesulise ubuso nezimpandla ezazicwebezela imijuluko.

Ukugqoka kwabalingiswa abangenhla kubaveza benobulima obuthile laba balingiswa. Kubaveza beyizichuse ezehlulekayo ukuhambelana nesimo. Okuyisimo sezulu kule ndawo. Kubuye kuvele ukusetshenziswa kwemibala ethile esuke igqokwe ngabalingiswa abathile. Umbala omnyama uvame ukuhambisana nesifo kanye nabantu abasuke benobugebengu obuthile. KuMngadi, (2001:9) kuchazwa laba balingiswa kanje:

Base bemi ngakwaSilangwe, bethi bayavalelisana ngesikhathi uhuntshu lwemoto emnyama luma, maqondana nabo. Esamangele uZwelisha zavuleka zandiza izivalo zangemuva. Zehla zigxuma izinsizwa ezimbili ezazimnyama, zishaye ezimnyama ukusuka ezicathulweni kuya emasudini, emehlweni, emahembeni, nasezigqokweni imbala.

“Singamaphoyisa ezomoya Bhekizizwe. Sisafuna ukukuphenya lo moya obuwufaka abantu bezilungele, uthi abavukele uhulumeni.”

Amaphoyisa ezomoya ayesebenza ngendlela enomnyama. Abantu ayebakhokhobela ngendlela enomshoshaphansi, ababambe abenze isilo sengubo, abanye ababulale

kungazi muntu. Sibona ukuthi umlandi ubegqamisa wona lowo mnyama ngokubevathisa izingubo ezimnyama nalaba alanda ngabo lapha. Kuyavela futhi ukuchazwa kokugqoka kwabalingiswa abathile ngendlela eveza ububha ngaphandle kokuthi umlandi akugagule ukuthi bayahlupheka. KuMngadi, (2001:39) kuthiwa:

Kuthe ngoLwesihlanu ntambama, kuyihora lesihlanu eziyela ezitolo, wathi lapho enyuka ngezitebhisi zovulande wazo, yamcela uxolo inkosikazi eyayisiqinile impela, ikufanele nokuba ntanganye nonina. Wema, wayibuka wayikhophozelela eyibona ifake ingutshana yokuhlupheka eyayinezimbali, igqobhokile. Ekhanda yayithwele ibherethi eyayike yamnyama, kepha isiphuphile, imhloshana. Onyaweni kwakuyizicathulo ezazimnyama, ziqhumile.

Yize noma elithinta elokuhlupheka kulokhu kuchazwa kwale nkosikazi kodwa sibona ukuthi wukugxila ekuchazweni kwezingubo azigqokile okuphelelisa ukuhlupheka kwakhe.

Nakuba kubonakala ukuthi wayeke wazimuka, kepha wayesephephuka esindwa amasudi ayehlala eshwabene sengathi wayelala ngawo uma wayengalali ngawo ngempela.

Lokhu kusindwa ngamasudi kukaMaqhobozela kuchaza ukwehla kwakhe ezingeni lempilo ayekade eyiphila. Mhlawumbe ngakho ukuhlalela kakhulu zona izimbiza lokhu, umzimba wawusuze washayeka. Nokushwabana kwawo amasudi akhe kukhombisa isimo sokunganakekeleki kwakhe umfo kaQumbisa lona. Kuyaqhubeka ukuchazwa kokugqoka ngandlela thize kwabalingiswa okuveza isimo sabo sempilo. KuMngadi, (2001:79) kuthiwa:

Inkosikazi yayo nayo eyayiluhlaza ngebala yayicishe ibe ntanganye nomyeni, nayo ithe klwi, ngomzimba. Yayingagqokile, yayilengisile, ifihle umzimba ngamantwenguntwengu ezingubo.

Lapha umlandi uchaza ububha obungangatshazwa. Lokhu kugqoka kwalo mame kwenza kube sobala ukuthi lo mphakathi udla imbuya ngothi kangangokuthi ngisho abantu bakhona abadala abakwazi ukuzigqokisa ngendlela eyenza bahlonipheke. Ingasaphathwa-ke eyezingane. Kuyagcizeleleka lokhu kuhlubula kuMngadi, (2001:79):

Ngemuva kwamadina ngoMgqibelo bathelekelwa iqulu lentsha. Kwakungabafana, amabhobhodleyana nezinsizwa kanye namantombazane ayesemancane nayesehulile. Phakathi kwawo kuthe gqwa gqwa amakhosikazi namadoda. Ababefana ngakho bonke kwakuwukuhlubula, ukuhloma ngezikhali ezazinhlobonhlobo, nokuthwala amehlo ayebovu, ehlabane, elambele ukudla, ukufukutha nokuphuza igazi.

Umlandi uyiveza kahle impi ephakathi kwabantu abahlala emijondolo asebephila impilo enobulwane ngenxa yobubha kanye nabantu abahlala elokishini, bona ababukeka besesimeni esingcono. Lokhu ukwenza ngokuchaza sakuqhathanisa ukugqoka kahle kukamame othile ohlala elokishini kanye nokugqoka kwalo mphakathi waselokishini asewuchazile. KuMngadi, (2001:84) kuthiwa:

Isigonyololo sensizwa sasikhombisa uDubazana ngesibhamu owesimame ompofu, osemashumini amane nento eminyaka, esibutubutwana. Wayeshaye amacici, iwashi, umgexo nendandatho – konke kuyigolide.

Ukuchazwa kwalo mame (omele umphakathi waselokishini) kuveza umehluko phakathi komphakathi waselokishini kanye nowasemjondolo. Lo mame uveza isimo esingcono saselokishini. Uveza ukuthi abantu baselokishini bakwazi nokugqoka ubukhazikhazi obakhiwe ngegolide.

5.4 IFA NGUKUFA

Kuyingcosana ukuchazwa kwabalingiswa kule ndaba uma kuqhathaniswa nezinye izindaba zikaMngadi. Kuphawuleka ukuthi akuyikho ukuziqondanela kwezinto ukuthi le ndaba enendlala yokuchaza kubeyiyona emfushane kunazo zonke izindaba zikaMngadi. Lokhu kuqinisa umbono wethu wokuthi isu lokuchazisisa izinto ezithile ezahlukene, yilona elenza ukuthi izindaba zikaMngadi zeluleke zibezinde. Kule ndaba uMngadi simthola eqhubeka nesu lokuqamba abalingiswa ngendlela encike ezigamekweni ezithile ezizobavelela kanye nalezo abazenzayo kanye nabazozenza. Uphinde athi ukufahlaza ngokubachaza nangokugqoka kwabo.

5.4.1 UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO.

Zibekwa nje eqhulwini sithola ukuqanjwa komlingiswa okumchazayo uMbongeni Ndlovu, owayegconwa ngoNathani ngoba kuthiwa uyanatha. Wayehlale eboshelwa ukutholakala emzini okuvutshelwa kuwo isiqatha. Yize yena uqobo lwakhe wayengaphuzi, inkinga yakhe kwakuwukuqasha emzini okugaywa kuwo isiqatha, amaphoyisa ayevele afike acoshe kwasani olwalutholakala lapho. UMbongeni ugcina esebhanqeka ndawonye nabaphuzi. KuMngadi, (2006:3) kuthiwa:

Ijele laliya ngokuya limejwayela uMbongeni, limthungatha ekhaya nasemgwaqeni. Nalapha kwaMbokazi kwaba yindawo yokugiya amaphoyisa ababewabona esegulukudela nje nomeleko ungakami nakuma. Amanye ayethi eshaqa uMaMndaweni ngapha owayevubela isiqatha, amanye ayebaphulela ozankosi abaphuzi baso imvamisa ababesiphuzela khona ekamelweni likaMdakane. Wayeshaqwa kanjalo noMbongeni lapha kwaMachibise nasejele owayesaziwa ngoNathani onatha isiqatha, lingachumi neze elikaMbongeni.

KuMngadi, (2006:5) siphinde sithole umlingiswa onguMusgrave:

“NginguBongi Cheryl Musgrave.”

UBongi Musgrave lona ungowakwaShezi isibongo. Uzithola abantu abaningi bethanda ukusebenzisa leli gama lakhe likaMusgrave njengesibongo, balihlanekezele bathi uMassgrave – ithuna labantu abaningi. UMaShezi ugana uNathani Ndlovu, babambisane ekwakheni amabhizinisi. Ngeshwa, emva kokuqongobezela lo mcebo impilo kaBongi iphenduka lona ingcwaba labantu abaningi (*massgrave*). Kuqala kushone yena ubaba wekhaya uNdlovu. Emva kwesikhathi kulandele uRedgrave owayetholane naye emva kokushona kukaNdlovu. Kulandele indodana yakhe ayeyizaliswe wuRedgrave uDaniel. Kulandele indodana yakhe yesibili ayeyithole kuNdlovu, uSithembiso.

UNdlovu umcebo wakhe uwakha ngokudayisa amapentshisi kanye nezinye izithelo. Liqhamuka khona lapho elinye igama eliyisigcono elithi unguMape (uMapentshisi) kwathi umkakhe wazitholela elithi uPe (uPentshisi). Limfanela kakhulu-ke uMusgrave elepentshisi ngoba kuthiwa vele muhle uyipentshisi kuMngadi, (2006:4).

Akhona namanye amagama athinta amangcwaba kule ndaba. Ukhona uRedgrave okunguyena olungisa (ongena) uMusgrave emva kokushona kukaNdlovu. KuMngadi, (2006:22) kuthiwa:

“Yimina Mam.”

“Uwena ungubani, wakuphi?”

“UDustin Redgrave Man, wabangcwabi bakwaDon’t Grieve noDunstan Bellgrave,” wagwinya amathe, “ehhe kwaDon’t Grieve, Mam.”

Lesi sibongo sikaDustin siveza ukuthi impilo yakhe incike kukho ukuyisa abantu asebethule emangcwabeni. Kanti ngokunjalo nempilo yakhe uqobo isheshe ifinyelele emangcwabeni nayo. Liyaphawuleka futhi negama lenkampani ayisebenzelayo uDustin nalo elithinta yona indaba yengcwaba; kwa*Bellgrave*. La magama agqamisa ukuthi le ndaba ithinta indikimba yokufa kubangwa ifa.

Kukhona nomlingiswa onguThemba, indodana kaNdlovu. Owaqanjwa kanje ngoba abazali bakhe bethemba ukuthi bayogcina benqobile ezinkingeni ababebhekene nazo. KuMngadi, (2006:9):

Waze wazibula ngenkosana abayetha ngelikaThemba ngoba benethemba lokuthi babeyogcina benqobile, baphumelela ngomuso.

Liyamvuma leli gama uThemba. Nebala ukhula abeyithemba emndenini wakubo. Ngisho nezitha zakhe ziyakuvuma lokho ngoba nango simthola esenconywa ngokuba nayisitha sakhe esikhulu uDustin. KuMngadi, (2001:88):

“Yini nje ongayithanda esichwensini lesi esiwugalajane?”
 “Yingqondo yaso. Ngesinye isikhathi akayi ngokuthi anikhothani naye, kepha izimpendulo zakhe uzencikisa emaphuzwini. Nangesikhathi ngikhuluma ngokubaluleka komndeni akangichithanga ngoba singezwani, kepha uvumelane nami. Hhawu suka madoda! Ikhuluma ize icimeze insizwa kaNdlovu!”

Kukhona noSithembiso. KuMngadi, (2006:9):

UThemba welanywa uSithembiso, igama lakhe elalisuselwa esethembisweni esasihlala senziwa uNdlovu kumkakhe, ukuthi babeyobambana kumnyama kubomvu, basebenzisane, bathokozisane, babe munye baze bafinyelele lweliphezulu iqophelo lempilo nentokozo.

Nangempela abazali bakaSithembiso babekuzamile ukubambisana baye empumelelweni ngenkathi kungakagadli ukufa kuyise. Emva kokushona kukaNdlovu, uMusgrave owayelungiswe nguRedgrave (naye okwathi dukuduku washona), uthola umfana ametha ngelikaDaniel. Leli gama lichaza ubungozi lo mntwana azalelwe kubona. Unina umetha leli gama egudla isigameko sikaDaniel waseBhayibhelini owaphonswa emphandwini wezingonyama kwathi ngokuvikelwa

ngamandla kaNkulunkulu, awangamenza lutho lawo mabhubesi. KuMngadi, (2006:152) kuthiwa:

“Mama, ngubani igama lenkosana entsha?” ebuza ngomoya opholile uThemba.
 Ecweba izinyembezi uMaShezi wathi, “UDaniel Redgrave.”
 “Yilona olithandle mama?”
 “Yebo, bekufanele ngithi Daniel. Ngisho ngoba umntanami ngimuthe dlwa emhhumen wamabhubesi. Namanje sengathi ngibona wona emi ebubula embhodlela.

UMusgrave naye unethemba lokuthi indodana yakhe izohlengeka. Ngeshwa uDaniel akaphunyukanga emphandwini wezingonyama njengoDaniel waseBhayibhelini, lasheshe lamqhobozela ibhubesi elingumfowabo uThemba.

5.4.2 UKUCHAZWA KOKUBUKEKA NOKWAKHEKA KWABALINGISWA.

Kuyaphawuleka ukuthi umlandi uvame ukuchaza ukubukeka kwabalingiswa ngenhloso yokwethula isimo senhlalo yabo. Umlingiswa ozimbanjana zephela kuvama ukuthi ahlale esimeni sobubha. Oyisigemfunga amele isimo sokukhomba ngophakathi, kuthi ompofu ngebala noma obomvu anikezwe amandla athe xaxa kunabanye. Kuyaphawuleka ukuchazwa kukaDustin Redgrave, kuMngadi, (2006:19):

Ubuso bayo obubomvu baba bomvu kakhulu buhlatshwa yilanga seliyoshona lapho ivula umnyango wangemuva wohuntshu qede ibuza ukuthi wayekuphi umfelokazi. Yaba bomvu kakhulu ngesikhathi impendulo kuba yiso elibomvu lesinye isishaqamba sendoda yaseMawosi uGqezu owayewuzalo lukaMbongeni.
 “Uhlanganiswe yini naye?” Iphinda imklabela ngalo futhi iso eliyigazi. “Kanti umsebenzi wakho wena akuwona owokuletha abamnumzane abashonile, sewuphenduke waba owokubuzana nabafelokazi?” belu imbuka ngelalimlambele.
 “Ihi,” yasho yaphelela lapho insizwa yasemakhazeni isasibethele ekhanda isigqoko esasinosiba, singethulwa ngisho kuhlonishwa izidumbu.

Nangempela uRedgrave uzithola enamandla negunya lokwenza ngendlela athanda ngayo. Akahlonizi ukuzibuzela yena mathupha ukuthi ukuphi umfelokazi, ongumuntu ongakhulumi nanoma ngubani, ngisho nabantu abazanayo naye ngenkathi esesemakhandleleni. Ayaphawuleka futhi amangwevu kaMngadi lapho echaza ukubukeka kwentokazi engumshana kaRedgrave uLinda, ayisebenzisa njengodobo lokudonsela uSithembiso ngasohlangothini lwakhe. KuMngadi, (2006:104) kuthiwa:

A, ntokazi! A, mbalenhle! Uyakhanya umuntu wakhona, hhayi lokhu okuthe thwa. Kulesi izinwele zazilungiswe ongoti baso, babopha igoda ngeribhini ebomvu. Yayibuka ngamehlo ansundu. Yayimilile, imile, ithwets hulwe ishaya izizwa esitaladini esikhulu seTheku uWest.

Lobu buhle umlandi abubuchazayo ubuqhakambisa ngenhloso. Kwenza indaba ikholeke lapho uSithembiso esezinikela kule ntokazi, sekwehluleka nemizamo kamnewabo yokuzama ukumxebula kuyo. Kwenza noma ngubani azibonele ukuthi yintombi yokufelwa lena. Kwenza sikholeke nesigameko sokuganana isinyelela kukaSithembiso kanye nalo phumalanga sikothe wentokazi. Kwenza kuzwakale nokulungiswa kwayo nguThemba emva kokushona kukaSithembiso. USithembiso uze achaze nokuthi le ntokazi imthathe ngogesi. KuMngadi, (2006:121) kuthiwa:

“Uyithande kusukela nini?”

“Ngiyithande ngiqala ukuyibona.”

“Kusukela uyihlangabezile?”

Wavuma.

“Yini lena engaka egabe noma ehlome ngayo ukuba ingaze ikwehlule zingaka izintombi eThawini?”

“Inogesi! Mfowethu usuyahlanya yini?” embuka ubulima.

“Mntakababa, ingibambe ngalo gesi abantu besimame abanawo nabathwebulana ngawo uma nithandanela umshado. Themba mntakamama, nawe uyoze uwuzwe lo gesi mhla waze wahlangana nomuntu enizoganana naye. Kuba sengathi ubona isimangaliso ongakaze usibone emhlabeni. Nami bengihlala ngithi abantu bayahlanya yini bezisakaza besebenzela amalobolo, kanti yilo gesi.

Kungathi uSithembiso uyazi ukuthi lo gesi awuzwayo ngoLinda noThemba usazowuzwa ngempela. Lo gesi odalwa ukubukeka kwale ntombi ewuLinda. Nangempela uThemba ugcina umbambile lo gesi baze bagcine beshadile emva kokushona kukaLinda.

5.4.3 UKUCHAZWA KOKUGQOKA KWABALINGISWA.

UMngadi uyalisebenzisa isu futhi lokuchaza ukugqoka komlingiswa othile ngendlela eyehlukile kwabanye ukuze agqamise ukwehluka kwakhe. Lokhu kwehluka kungaba okobuhlanga, okokuziphatha noma okokubukeka nje. Leli su silibona ligqama kakhulu lapho echaza ukuthanda ukudlubha isigqoko Dustin Redgrave, oyikhaladi ongayingeni indaba yokuthi KwaZulu isigqoko siyakhunyulwa ezindaweni ezithile. KuMngadi, (2006:25) kuthiwa:

“Khona-ke sekuthiwa kuphonswana ngamehlo, wona lawo mehlo ayaye aphonswe nesigqoko ekhanda emizini yamadoda?”

“Baba, ngiyazi ukuthi kuyiphutha ukuthwala isigqoko endlini. Nokho-ke, njengoba ngingakwazi ukuzahlukanisa naso, siyinto bakwethu engicela ukuba nifunde ukuzejwayeza ukuphila nayo njengoba siyisimbelambela esizohlala umlibe lapha ekhaya uma iso selisishayebele isisekelo. Izinsanga zamsinga uMaShezi owayeseqalile ukumoyizela buthule ngenhliziyo. “Uyayazi baba into okuthiwa umuntu uyoze alahlwe nayo? Yimi nalesi sigqoko sami – umthwalo ongehliyo ngisho kufiwe.”

Kuyaphawuleka nokuthi uRedgrave uvame ukugqoka zona lezo zingubo zakhe ezimnyama zabangcwabi. Okumenza abenesithunzi somngcwabo noma yikuphi lapho esuke ekhona. Le mijiva yakhe yokungcwaba yiyo kanye futhi eyisichitho esigcina sifakele nebhizinisi lethirumu isigcwagcwa sokugcina kubathengi. KuMngadi, (2006:22) kuthiwa:

Wavula emnyango, yangena indoda yemijiva isayidlubhe njengoba yayiyigalele ngaloluya lusuku lwezinyembezi ikulo muzi. Yangena kwezwakala, kwasinda kwaba sengathi yayisilethe esinye futhi isidumbu.

Nangempela kuyo yonke indaba esikhathini asiphila nomndeni wakwaNdlovu silokhu sivele lokho lesi sigqoko esimhlusayo kubantu bakwaNdlovu ngokwenza kanye nokuziphatha. Siveza ukuthi ungolunye uhlanga, olunemikhutshana eyehlukile kweyabantu balapha ekhaya. Umlandi uyishayeleda impela le ndaba yesigqoko ngokukhula kwendaba. KuMngadi (2006:37) simthola ethi:

“Nakuba kunjalo ndodana,” kusho uMkhwembe ngezwi elaliphelelwa umoya, “umuzi wendoda, noma ingasekho, kuyaye kube wukuwuhlonipha ukuwethulela isigqoko usesegcekeni; ayiphathwa phela uma ususendlini.”
 “Impela baba nami ngiyakwazi lokho, kodwa ngizocela ningixolele, ningibezezelele futhi. Isigqoko ukuphela kwento engingenakuzehlukanisa nayo ngisho kuthiwa kumnyama kunjani.”

Nangempela lesi sigqoko siyisishayeleda sikaRedgrave angehlukani naso kuze kube wusuku lapho ehlukana naso esehlukaniswa wukufa. KuMngadi, (2006:150) kuthiwa:

UMaShezi wawulandela umkhondo qede koma amathe ebona ubuchopho bumhlophe phansi. Kwabanda kwamancane, kwasika kwamakhulu lapho eyibona imoto kaDustin iyisigaqana. Eceleni kwayo kwakunesigqoko nesudi eyayingathintekanga.

Kuphawuleka ukuthi ukusuka kwalesi sigqoko kuba wukuphela kwakhe uDustin. Lesi sigqoko size sibukeke sisahawu elithile, okuthi lingasuka kubonakale ubuchopho bukaDustin sebusakazeke phansi esethule. Lokhu kugqoka ngokubelesela into eyodwa kukaDustin, kwale noma eseboniswa abenenkani yeselesele kubukeka

kusetshenziswe ngempumelelo ngumlandi ekumqhathaniseni nabanye osomabhizinisi abagqoka kangcono kunaye nabaphumelelayo. KuMngadi, (2006:68) kuthiwa:

Kwehla empofu indoda eyayishaye isudi, iyiNgisi ngesiqu somzimba nangobuso. Lo mnumzane owayempofu, elengise isikhwama sakwanokusho sezincwadi, wangena waqonda kubo ekhawuntini. Wababingelela ebabuka ngamehlo ayenemibuzo nokukhononda.

Le ncwasimende yayize ngendaba eyayiyibone ephephendabeni Ilanga ngendaba ethinta ukonakala komsebenzi womndeni wakwaNdlovu. Esikhundleni sokwamukela isexwayiso kuphawuleka ukuthi uRedgrave ukushaya indiva.

5.5 IZIBOSHOWA ZOTHANDO.

Ukuchazwa kwabalingiswa kule ndaba kugqamisa kakhulu ukuchazwa kweqhaza elalibanjwe abantu abehlukene ngesikhathi sombuso wobandlululo. Kule ndaba kuphawuleka ukuthi uma umlandi echaza abalingiswa abathile abamhlophe ngebala ubaveza bengabantu abanonya nesihluku abafihla ngakho ukwesaba kwabo abantu abamnyama. Abantu abamnyama ubehlukanise imkhakha emibili. Kowokuqala ubaveza bengenamandla kodwa behlakaniphile. Abanye ubaveza beyizincelebana zabamhlophe, hhayi ngoba bekujabulela kodwa lokho. Kuyavela nakule ndaba ukuqanjwa kwabalingiswa ngendlela enokubachaza.

5.5.1 UKUCHAZWA KWABALINGISWA NGOKUQANJWA KWABO

Umlingiswa oqanjwe igama elichaza ubunjalo bakhe nguThandekile Mhlophe. Njengegama lakhe uThandekile uyathandeka ngempela. Kubonakala ngokuphithana amakhanda kwezinsizwa wuthando lwakhe, kuhamba phambili yena kanye uSayitsheni de Wet. Kuyavela ukuthandeka kukaThandekile ngu-de Wet kuMngadi, (2004:48) lapho okuthiwa:

‘Sengize ngakuthanda Thandekile. Ayikho futhi enye into engingayenza nengangikhulula kula maketango awuthando lwakho oselungikinatele ngalo. Uwena kuphela ongangikhulula.’ Kwehla izinyembezi.

Nangempela uyathandeka uThandekile. Bheka ngoba u-de Wet uzibika njena akukabi nkathi kade ekhakhabisa kabi uMsuseni Sangweni, isoka lakhe uThandekile obethi uvakashele isithandwa sakhe. Kumchaza kabili igama nesibongo sakhe uMsuseni. Okokuqala uyasuswa laphaya kwa-de Wet. Ususwa khona kanye esangweni. KuMngadi, (2004:24) kuthiwa:

‘Ubani igama lakho lasekhaya?’

‘UMsuseni Sangweni.’

‘Uyabona Thandekile, ngizosithela lapha endlini ngiyolanda izinsimbi. Uma ngibuya esekhona uMsuseni lapha esangweni, ngizokwenza umsebenzi wami wobuphoyisa, ngimbuze ipasi, invume nokhandampondo. Ngisize ungisusele uMsuseni kwami. Zisuse nawe Msuseni ngingaze ngikususe ngensimbi.’

Nangempela, njengegama lakhe uMsuseni Sangweni ususwa ngesankahlu esangweni lakwa-de Wet. Omunye umlingiswa oqanjwe ngokufuzisa okuthile, nguNogwaja Ndebele. Yena-ke kungenzeka ukuthi uqanjwe ngokuthi unguNogwaja ngoba egconwa ngokuba nezimpawu ezithile ezifuze ezikanogwaja. KuMngadi, (2004:14) kuthiwa:

Bangena ibabuke ngobuso obukhathele le nsizwa elengise isudi empunga emzimbeni, inezindlebe zikanogwaja. Nempela bangena uTanya Venter ayibize ngonogwaja Ndebele, asheshe amtshela ukuba agxobele uthandekile invume.

Okunye okuhambisana negama likaNdebele lokuba nguNogwaja wukuthi nangempela uphila impilo yokuba ngunogwaja ozingelwa ngamaphoyisa ezomoya,

aze agcine amgojele, ambulale. Kukhona noLefthenenti Piet Graves. UGraves okungathi ugudla inqwaba yamangcwaba asalalisa kuwo abantu abawabulala emsebenzini wabo wamaphoyisa ezomoya. Kukhona noKheneli Hurter obalimazayo ngempela abantu abanomoya wobuphekula. Kukhona noMavuthela Shisani. UMavuthela uvuthela umoya wokuvukela umbuso wencindezelo kubantu abamnyama, ngakolunye uhlangothi abadayise kuwo amaphoyisa ezomoya. Uthi ebavuthela abuye abashise futhi. Kukhona noNkosikazi Hurt ovezwa elinyazwa umphefumulo nguKheneli Hurter. Kukhona noZwelakubo, ovezwa ethengisa ngezwe lakubo. Kukhona uBhekabelungu ovezwa ethandana nentokazi yomlungu. Uyibheka ngothando le ntokazi yomlungu. Kukhona noMfihlelwa Khaphela. UMfihlelwa lona ubukeka efihlela uThandekile ukuthi ubukeka eyisigwili nje kanti uyimpimpi esebenzela amaphoyisa ezomoya. Unanezimfihlo zokumkhaphela uThandekile uma kungukuthi aziphumeleli izinhloso zakhe. Kukhona noHlabekisa. UHlabekisa lona uhlabekisa ngisho noWellem ngobuhle bemoto ahamba ngayo. Kukhona noMpindiso Mabala. UMpindiso-ke yena uthushuka esamuntu ozovusa uThandekile engozini alengela kuyo ngokusondelana kwakhe noWellem, kanti uthi lala lulaza umholela ophathe. Umholela eqilini elinguMfihlelwa okuyilona elibi kakhulu ukwedlula kwayena uWellem lona, elicabanga ngisho ukumbulala uThandekile. Kukhona noMzondwase Ngcamu oqashwa kwaWellem. UMzondwase lona uqashwa ngobubi nangokuzondeka kwakhe. Unkosikazi kaWellem umqasha ngoba esekhathele yisisebenzi esihle esingase simbangise kuWellem. Nebala-ke uyazondeka nakuWellem.

5.5.2 UKUCHAZWA KWABALINGISWA NGOKWAKHEKA KWABO.

Kule ndaba sithola kugqame ukuchazwa kwabalingiswa abangamaphoyisa amhlophe kuqhakanjise izimpawu ezibaveza besabeka, beyizigonyagonya zophumasilwe. Lo mqondo ugxile ekuthini kwakuyinqubo yombuso wobandlululo ukuthi amaphoyisa njalo avezwe esabeka ikakhulu uma ekubantu abamnyama. Zibekwa nje, sithola kuchazwa uSayitsheni Wellem de Wet kuMngadi, (2004:1) kuthiwa:

Amehlo azithela engqansabuleni yengqomondo kanongqayi omhlophe, uSayitsheni de Wet osemengeme.

‘Hheyi mantombazane, suka!’

Iyambuka le ntokazi, yethuke lapho ehlangana nakasayitsheni ansundu, avuthayo. Ithanda nokushiywa yigazi yethuswa nawukungqangqazela kwamadevu ansundu.

Ukuchazwa kwengqomondo engu de Wet eyethusayo le ntokazi kuvezwe ngesu elisakubaqhathanisa laba bobabili. KuMngadi, (2004:5) le ntokazi ichazwa kanje:

Le ntokazi eyipentshisi elisemashumini amabili nesithupha eminyaka, isho ngelimnandi, elincengayo, lihlobe ngalo izinyo elimhlophe

Lokhu kuqhathaniseka kokwakheka kwalaba balingiswa bobabaili kuhamba ibanga elide impela nje. Kuvela nokuthi nangokukhalipha bayimpumalanga kanye nentshonalanga. Intokazi lena enguThandekile ayizibheki izincwadi. Kubuye kuvele ukuchazwa komlingiswa onguJudy Hurt. Ukuchazwa kokwakheka kwakhe kuveza nobuhlanga bakhe. Uyikhaladi. KuMngadi, (2004:111) kuthiwa:

UWellem uyambuka uJudy. Nakuye iyathinteka leyo ndawana ekumuntu wesilisa adalwe ngayo, ukuba ambuke owesimame ambone ubuhle, abuthande, abuncome, abubungaze. Esembukela eduze impela, uyabubona ubuhle umdali ake abugixabeze umuntu. Isukile enhlabathini le ntokazi, imile, uwumnyovu ngokhalo, ikhanya njengoba eke washo uMan Hurter. Ikuthatha ngezindebe zayo ezigwele, nekhala elimile, lingaqhothile, nezinwele ezisagolide.

Lobu buhle obubatshazwa kuJudy bubikezela ukuthi kwakufanele aphambane ikhanda uWellem ngale ntombi. Yilobu buhle obumhuha bumenze adalule izimfihlo zokusebenzela amaphoyisa ezomoya.

5.5.3 UKUCHAZWA KWABALINGISWA NGEMPAHLA YABO.

Ukuchazwa kokugqoka kahle kuvama ukuveza umlingiswa noma abalingiswa abakhomba ngophakathi. UMngadi uvama ukwethula lolu hlobo lwabalingiswa aluqhathanise nalolo olungumlingiswa izinto ezingamhambeli neze kahle. Kuyavela lokhu lapho umlandi echaza impahla yokugqoka yabazali bakaWellem ezishoyo ukuthi eyekhethelo kuMngadi, (2004:115):

Kwehla undanda lwenkosikazi luhambisana nendoda ende nayo, nakuba umkayo eyibuka ukhakhayi oluzinwele ezimhlophe njengovolo. Uyibekile indwangu emzimbeni uMaSwanepoel naye onezinwele ezifana nezomyeni wakhe ngokucwebezela. NoDe Wet udle isipotingi, ibhulukwe, ihembe, izicathulo, konke okwadla izimali njengezimali, kuthwele amagama abasunguli bezemfashini abadume umhlaba wonke.

Lokhu kuchazwa kwabazali bakade Wet okuveza ukuphakama kwezinga lempilo abayiphilayo kuqapheleka kakhulu uma sekuqhathaniswa impahla yokugqoka yendodana yabo. KuMngadi, (2004:13) kuthiwa:

Njengenhlayenza, uWellem ushaya isikhindi sikakhakhi, aqimbe kuvele izibhamu.

Kuthi kuMngadi, (2004:28) uchazwa kuthiwe:

Uwumhlikwe oshiye ihwanqa nentshebe enjalo nje ugqokise okwesihluphekana.

Kwezinye izingxenye lapho okuke kuchazwe khona ukugqoka kukaWellem, uchazwa egqoke inyumfomu yomsebenzi wamaphoyisa kuphela. Lokhu kumveza ehluke kakhulu kubazali bakhe ngokwesimo somnotho. Nanempahla yasendlini yakhe iyazisho ukuthi akuhambi kahle emnothweni kule nsizwa. KuMngadi, (2004:12) kuthiwa:

Uhlezi unkosana (njengegama lakhe athanda ukubizwa ngalo) komunye wosofa bakwakhe nabo asebebadala, uzidla izindebe ehlikihla izindondo nezinkinobho ngebrasso.

UMngadi uyagxila ekuchazeni abalingiswa abanamandla okuphatha nokuqhakambisa ukugqoka kwabo. Abantu abaqonela abanye ngamandla okuphatha bavama ukugqoka kahle. Laba abahambisana namaphoyisa ezomoya bavama ukugqoka izevatho ezinommbala omnyama. KuMngadi, (2004:41) kuthiwa:

Kulezi zinsuku zokudideka emsebenzini, uthelekelwa yimiqangabhodwe yezinsizwa namadoda. Bane, banenswebu yabaseshi. Bashaye amasudi, ayindlivaliwe, bahamba nangemoto emnyama.

Lo mbala wezevatho kanye nemoto okumnyama kuchaza ubumnyama bemisebenzi yale miqangabhodwe. Kuyavela ukuchazwa kwabantu ababhekene nobubha lapho umlandi echaza izinsizwa ezazizothuthisa unkosikazi kaWellem esethutha. KuMngadi, (2004:159) kuthiwa:

Ugcina ngokuphuma uNina eqhuba uGladys amvalela ngemuva nezinsizwa zama-ovaroli. Uhlala yedwa phambili, ayisuse iveni kukliwule amathayi, ebikela nobenganakile ukuthi amanzi asengene endlini kwaDe Wet.

Umlandi uchaza nesimo sokubandlululwa kwabantu abamnyama kulesi siqephu. Lezi zinsizwa nazo zingabantu. Kodwa ngenxa yokuthi zimnyama ngebala futhi ziyazihluphekela okubonakala nangokugqoka kwazo, sezihlaliswe ngemuva kwemoto okuhlezi umshayeli oyedwa vo phambili. Ekwenza lokho ngoba yena emhlophe, engekumele ukuhlala nabantu abamnyama.

5.6 USUMENYEZELWE-KE UMCEBO

Kule ndaba uMngadi ukhipha isineke esikhulu akha isithombe senhlalo yabasebenzi basezindlini eThusini eThekwini. Lokhu ukwenza ngokuchaza indlela laba basebenzi abenza ngayo izinto ezahlukene. Ukwenza izinto abazibukela kubaqashi bengaziqondisisi. Ukubhidilisha ulimi lwesiNgisi uma bekhuluma nabaqashi babo. Ukuphathana kwabasebenzi bebodwa, ukugqoka kwabo, izindlu abahlala kuzo kanye nokuxhumana nabanye abantu abamnyama basemalokishini akhele iTheku. Kuphawuleka ukuthi konke lokhu uMngadi ukwenza ngenhloso yokugqamisa indikimba yomzabalazo obheke empumelelwni kulo mphakathi onganakekile. Nalapha, ukuchazwa kwabalingiswa okuningi kwenzeka ngasekuqaleni kwendaba.

5.6.1 UKUCHAZWA KWABALINGISWA NGABAKWENZAYO.

Umlandi usichaza sigqame isimo sokungafundi komlingiswa onguGenyeza ngokuveza indlela enza ngayo izinto njengokunhlahlatha ngokweqile aphimisela ngayo amagama esiNgisi. Kunoxhaxha lwamagama esiNgisi uGenyeza angawabizi ngendlela yakhona. Zisuka amadaka nje kuvela ingxoxo yokuwina kukaMirriam umjaho wamahashi obizwa nge-pick six. Le pick six uGenyeza uyibiza ngenye indlela kuMngadi, (2005:7):

“Ganez, uMirriam ubambe i-pick six.
“Iphithi sikisi!” ekhamisa uGenyeza.

Akukhona nje ukuthi uGenyeza uliphimisa ngendlela okungeyiyo leli gama kodwa kubakhona okusolisa nokuthi akayazi kwayona le *pick six* okukhunywa ngayo. Maningi namanye amagama uGenyeza angawabizi kahle. Negama lesithandwa sakhe esinguMirriam ulibiza ngoMiliyemu, kuMngadi (2005:5). Nezibongo zabanumzane balapha eThusini uGenyeza umfo kaNtshangase uzibiza ngenye indlela. UDacey umbiza ngoDayisi, kuMngadi (2005:5), uCampbell umbiza ngoKhambule, kuMngadi (2005:6). Imoto yohlobo lwe-Rolls Royce uyibiza ngoLazolosi, kuMngadi

(2005:23). U Mnumzane Jerry Deeble ummbiza ngoJeli Ndebele, kuMngadi (2005:27). U Goodenogh Madonsela osebenzela umshuwalense wakwaSense of Good Hope umbiza ngoGunawu Madonsela osebenzela umshuwalense wakwaNonsense yoGudi Hobo, kuMngadi (2005:39). U Terrence ubizwa ngoThelense.

Namagama ezindawo uwahlanakezela kungabi ndaba zalutho uGenyeza. Utshela umqashi wakhe ukuthi kade beye e-Kiss Loving Centre esikhundleni seChristie's Slimming Centre. Uthi kukhona indawo okuthiwa yiFikabhuthi esikhundleni se-Figure Beauty Clinic. Uthi kukhona neWonderkiss esikhundleni se-Wardkiss Chemist. Ukhuluma ngeBhuluzi Senta esikhundleni se-Bull's Hairstylists. Ubiza nomgwaqo okuthiwa uSathane Lodi esikhundleni sika-Sutton Road kuMngadi (2005:51).

Nokho lokhu kuchazwa kukaGenyeza kanjena akumtheni amandla ekwenzisiseni lokho akwazi ukukwenza kahle, okungukucula umculo womdabu kamasikandi. Yize lokhu kukhuluma kwakhe kumenza abukeke samuntu ongathe chi kodwa uthi uma esenza okwakukubo adlondlobale abengangezintaba zoNdi noKhahlamba.

5.6.2 UKUCHAZWA KOKUBUKEKA KWABALINGISWA.

Nakule ndaba kuyavela ukuchazwa kokubukeka kwabalingiswa. Kuphawukeka ukuthi umlandi ubachaza ezigabeni ezithile zendaba abalingiswa. Ubachaza kakhulu ngasekuqaleni kwendaba. Ekubachazeni uvama ukuthintwa kwezici ezithile umlobi akholelwa ukuthi zenza abalingiswa bemukeleke ngendlela ethile. Lokhu kuchazwa kwabalingiswa kuvama ukwethulwa njalo ngaphambi kokuvezwa kwezigameko ezithile, ikakhulu ngasekuqaleni kwesakhiwo sendaba. Lokhu kuchazwa kwabo kwenza ukuba silindele uhlobo oluthile lokuziphatha kanye nokwenza. Kukhona abalingiswa abachazwa ngendlela yokuthi babukeke beyiziwula. Abanye bachazwa ngendlela yokuthi bemukeleke njengezigebengu. Abanye njengabantu abaqotho.

Kwabanye, ukuchazwa kwabo kubenza babukeke beyizinkedama. Kuyavela nokuchazwa kokugqoka kwabalingiswa. Ukugqoka ngandlelathile kwabalingiswa nakho kubenza bemukeleke ngezindlela ezingefani.

Ukugqoka kukaGenyeza kuchazwa ngendlela emenza abukeke samuntu ongakukhathaleli kangako ukuthi ubukeka kanjani. Akenqeni ukuphindaphinda into eyodwa. KuMngadi, (2005:7) kuthiwa:

Noma nini umfo waseFilidi uhlala eshaye amabhuzu abomvu awaxegisa izintambo. Ungathi awagugi, kanti aguga impela. Uwadayiselwa wumkhaya wakhe osebenza konogada, khona edolobheni.

Umuntu osenombala njengenkomo ngisho kungaba yinsinzwa noma yixhegu uvama ukuzidonsela amehlo kanye nokujikijelwa ngamazwi ayiziswana njengokubizwa ngoyembe linye. Kuyedlulela-ke okukaGenyeza ngoba ugqoka amabhuzu nje, uyisoka lenjinga entsha enguMirriam. Kusidonsela ekufuneni ukubona ukuthi kazi luzoba khona yini uguquko kuGenyeza njengoba usumenyezelwe nje umcebo kaMirriam. Lokhu kubanguyembe linye kukaGenyeza kumveza efanelwe wukubayinkinga kulo mcebo osuvele. Nawo lo mcebo akawuqondisisi kahle ukuthi mkhulu kangakanani. KuMngadi, (2005:7) kuthiwa:

“Ngiyeke ngendaba yamalandi, ngitshele ngopondo.” Ziyima emthumeni kuHlulintombi. “Angikwazi lokhu mina Miliyemu. Konje umuntu ngabe useyakhululeka njalo emaketangeni okwehla enyuka namabhodwe namahalavu ezivande, nemishayelo namaketela?” kusho uGenyeza obewumlungisi wegceke obejwayeleke kakhulu kwaDicey, nobesesebenze iminyaka eyishumi nanhlanu, exoshwe eminyakeni emibili anduba yenzeke le ndaba.

Kuzwakala esezisikela kwelinonile kule nkulumo yakhe uGenyeza. Kungazukuthi uzibona sebezophumelele, sebezophumula emisebenzini yasemajalidini. Kodwa yize eyibala neminye imisebenzi eyenziwa nguMirriam, kubukeka sengathi uzicabangela

yena kakhudlwana kunoMirriam ongumnikazi wemali. Kuvela nokuthi uGenyeza unesikhwele esixaka ukwenza. Akafuni lutho eduze kukaMirriam. Ukhwelezela ngisho ibhungu elincane kabi elisebenza noMirriam, uHlulintombi. Lokho kuchaza futhi kubikezele isikhwele esilokhu sivele lokho kuGenyeza endabeni. Ukhweleza kangaka nje, kuyavelwa ukuthi akuyena yedwa uMirriam othandwayo. KuMngadi, (2005:6) kuthiwa:

KwaDicey waxoshiswa esinye isithandwa sakhe esasishisa umbango ngokubanga umsindo sethuka uMirriam. Nakuba okaMvundlana esafisa ukusebenzela uDicey, asisekho isikhala. Sesagcwaliswa yibhungu laseNdulinde eMambatheni, uHluintombi. Ilambalidlile elineminyaka engamashumi amabili nanhlanu, elingamunwe, linobuso obucijile nobuthandekayo. Phezu kokuba liselincane kangaka kuMirriam uGenyeza uyalikhwelezela. Ulibuka alibuke kuthi akaliphonse umshiza lona avame ukuwuphatha.

Lokhu kuchazwa kwakhe kuhambisana nokuchazwa kobudala bakhe. Nalokhu akumvezi kahle njengomuntu ofanelekile ukubayisoka lenjinga enguMirriam. KuMngadi, (2005:7) kuthiwa:

OkaMvundlana ngowaseFilidi, kwesenkosi uMdlalose. Yize afika eseyibhngu lapha kwaDicey, sewakhula waneminyaka ecela kwengamashumi amane. Yinsizwa impela ekhulile ngethambo. Inamanhlonhlo. Ubuso bayo obugcwele buluhlaza ngebala.

Kuphawukeka ukuthi uGenyeza usecela emashumini amane eminyaka. Ukuchazwa kweminyaka yobudala kaGenyeza kumenza abukeke njengendoda ebingenakho ukuhlela ukumthatha uMirriam. Kumveza eyindoda edidizelayo ebingenazinhloso zokuphamba. Ulingisa uhlobo lwamadoda athi edidizela kodwa lube lungafakwa lubuya nodaka, engafuni lutho eduze kwesifazane asidizelisayo. Siphinde sithole ukuchazwa kukaMirriam, obuye aziwe ngelikaNomvula. KuMngadi, (2005:7) kuthiwa:

UNomvula owaziwa kakhulu ngelikaMirriam lapha, unesiphongwana esicijile, namanhlonhlo. Muhle ngekhala elimile, nomlomo obunjwe kahle, wahloba ngamazinyo amhlophe. Womelele emzimbeni, akancibikilile neze. Phezu kwalokho kungancibiliki, unobuhle abaningi abangenabo bebahle, ubuhle bangaphakathi, ubuhle bomoya. Unalokho kulunga kwengane okwenza abanye baze bamphathise okwesinoko nesilima.

Sikubona kusemqoka lokhu kuchazwa kukaMirriam ngoba kusivezela isithombe esigqamile sokuthi lo mcebo utholwe ngumuntu onjani. Ikakhulu kumqhathanisa noGenyeza osehazwe wabonakala engangabazi ukuthi uzibona esekhululekile ebugqilini ngomcebo kaMirriam. Kwenzisa sizibuze ukuthi kungabe lobu bunokwe bukaMirriam buzokwenza ukuthi uGenyeza amephuze lo mcebo noma kuzoqhamuka amanye amaqili ashaye achithe nawo? Umcebo awuzuzile uMirriam ubukeka uzomgqilaza kakhulu uma sekuchazwa nesimo sekubo, esizwakala singesihle neze. Kuvela ukuthi waxoshwa uyisemncane uMeyili kubo, emxoshela umlanjwana ethi akayowusebenzela. Nawo washona esewusebenzele iminyaka emibili nje vo. Usesele nonina nje vo. Nonina ungumame ongazi lutho ngalesi sigaxa esingaka semali ayitholile uMirriam. Umlandi usivezela imininingwane ethinta ubudala bukaMirriam kanye neminyaka aseiyhlale kwamqashi wakhe, naseiyhlale noGenyeza. KuMngadi, (2005:7):

Le ndaba yenzeka nje useneminyaka yobudala engamashumi amathathu nesikhombisa, neminyaka eyishumi nanhlano eqashwe kwaDicey, neminyaka eyishumi nantathu eqome uGenyeza.

Le mininingwane echazwa ngoMirriam iphelelisa isithombe umlandi aqonde ukusigqamisa ngoMirriam nanokungeniseka kwendaba. Kubukeka sengathi umlandi uhlose ukuveza isithombe somlingiswa ozinzile ngale mininingwane yeminyaka. Ibaluleka nakakhulu le mininingwane uma siphawula ukuthi yethulwe ngasekuqaleni kwendaba nangemuvana nje kokumenyenzelwa komcebo kaMirriam. Lokhu kwethulwa kwayo kusiholela emqondweni othi kazi usazoqhubeka yini azinze kule

ndawo asehlale kuyo isikhathi eside kangaka uMirriam. Kuqubuka nokuzibuza ukuthi kazi yena uGenyeza asebethandane naye iminyaka eyishumi nantathu usazoqhubeka yini nokumthanda emva kokuthola lo mcebo. Ubuningi bale minyaka asebeyiqhubile bethandana noGenyeza buyakugqamisa ukungabazeka kokuzimisela kukaGenyeza ngokuzimisela ngokumthatha. Ukuvuleka kwegebe lomnotho phakathi kukaMirriam nomqashi wakhe kanye ngisho noGenyeza imbala, kwenza sihlale ngamanzonzwane silangazelele ukubona ukuthi kazi iyoza nkomoni. Ikakhulu ngoba endabeni kuvela ukuthi besekukaningi uGenyeza ethembisa uMirriam umshado kodwa kuphele kanjalo.

Isigaba sesibili sokuchazwa kwabalingiswa sisithola sekuyela maphakathi nendaba, emva kokuba umcebo usumenyezwe waze wafika ezandleni zikaMirriam. Laba balingiswa bethulwa lapho sekusuka ingqayingqayi yamaqola ezama ukuzifikela mathupha kulo mcebo. Umlandi ukwetha ngabomu amadoda amabili phakathi kwabaningi okuyiwona ahlala agxile kuwo, awachaze ngendlela ewehlusayo kwabanye ababazama ukusondela emcebini kaMirriam. La madoda ngoMshumayeli Nkosiyaphakade Ebenezer Sebastian Chule kanye noMshumayeli uSponono Daffodils ‘My dali’ Sithole. KuMngadi, (2005:53) kuthiwa:

UMshumayeli uNkosiyaphakade Ebenezer Sebastian Chule owayaziwa kwabadala nabancane ngelikaZiyaqhiyama wayeseqinile, eseminyakeni engamashumi amahlanu evayo. Kepha uma ubuka izinwele zakhe wawungaphika. Zazimnyama suce, zingaxube ngisho nangolulodwa. Ngethambo wayephakathi nendawo, engamunwe, enobuso obunezisihlana ezihlathini, bunezimpawu zokukhathazeka okuthile. Noma nini wayebonakala ngezakhe ezimnyama, izibuko ezinophondo olumnyama, ihembe elimhlophe qwa nokhololo walo owawuvelsa okowomfundisi ngenhla komphetho wejezi nalo elimnyama, elishaya nensudi emnyama, nezicathulo ezimnyama. Esezishaye kanje, edondolozela ngodondolo lwakonokusho, ehamba eqhiyama okwenza aze ethiwe ngelikaZiyaqhiyama, wayebukeka ewumfundisi uqobo. Yebo, yona indoda yayike

yalunguza esikoleni sobufundisi, akwaze kwaqedeka ngenxa yezihibe ezithile.

Lokhu kuchazwa kukaChule kumveza ewumlingiswa ongaqede kuqonda. Khona nje lokhu kokuthi kuthiwe ukugqoka kwakhe kwakumenza abukeke ewumfundisi kodwa engesiye, kudala ungabazane ngaye. Uthi eqambe esondela emcebeni kaMirriam besekukhona lokho okuthi kazi iyozala nkomoni? Yikho lokho kungabazeka kwakhe esikholwa ngukuthi bekuvele kuhloswe ngumlobi, okwenza sime ngamazonzwane unomphela sesinvalo lokuthi uzomenza isilo sengubo uMirriam. Nangempela kuphetha ngokuthi buhlale obala ubugebengu bakhe uChule lapho esefuna ukubulala uMirriam. NoSithole uchazwe ngendlela esiveza sigqame isithombe sakhe.

Umngani kaChule, uSithole naye uchazwe walandela ukuchazwa kukaChule. Naye ubatshazwa ngemisebenzi yakhe emihle esontweni kodwa besekuvezwa okusihlaba kusihlikize lesi sithombe esihle ebesivezwa. KuMngadi, (2005:55) kuthiwa:

Baqinisile abathi akukho soka lingenasici. Nakuba okaMondise eshumayela kahle kangaka unesifana nje sakhe esimlulazayo. Uma ebona noma ezwa ngowesimame onemali uba yimbulu isibone amasi. Akakwazi ukuzibamba.

Naye-ke uSithole ukuchazwa kwakhe kwenza engathembeki kwasampela uma esenza imizamo yokusondela kuMirriam. Lokhu nje kukodwa kwakha olukhulu uheho lwendaba iyonke. Nangempela-ke kuyavela ukuthi la madoda aziphilisa ngakho ukuqola abesifazane izimali, ikakhulu labo abasuke sebengabafelokazi. NoMirriam uthi akangene-ke kulolu hlobo lwabesifazane. Ukungahlali ndawonye nokungabinalwazi kahle kukaGenyeza kwenza uMirriam abukeke engaphephile ezimbulwini ezifana nala madoda. Nangempela uChule ugcina emhlwithile uMirriam.

5.7 ISIPHETHO.

Kuyaphawuleka ukuthi ukuchazwa kwabalingiswa kubambe iqhaza elibhekile esakhiweni sezindaba zikaMngadi. Kuvela nokuthi kuyisu alisebenzise ngenhloso, kungekhona ukuthi lethuke lizigaxekela nje ezindabeni. Sithi-ke leli su lokuchazwa kwabalingiswa libambe iqhaza elibhekile ngoba uMngadi simthola ekhipha isineke esikhulu elandela konke akubona kusemqoka ngalowo nalowo mlingiswa asuke emchaza. Lokhu kukodwa kwenza ukuthi indaba nendaba yeluleke ibe yinde njengoba siphawula ukuthi iningi lezindaba zakhe linobude obungejwayelekile esiZulwini. Leli su liphinde lenze ukuthi labo balingiswa umlobi asuke ebachaza, sibazi kahle.

Bukhona ubuthakathaka kuleli su lokuchazwa kwabalingiswa. Lenza ukuthi ofunda indaba ancisheke ithuba lokuziqagelela ukuthi lo mlingiswa unjani, okuba ngenye yezinto eyenza ukufunda indaba kubemnandi. Ikakhulu uma sekuxhotshelwe imniningwane echaza umlingiswa yaze yamningi kakhulu. Sikutholile nje lokhu lapho kuchazwa umlingiswa onguGenyeza. Umlandi umchaze wayisehluleki kakhulu kangangoba kuze akwangalindeleka lutho olusile kuye. Kubayinkinga uma umlandi esefuna ukumguqula lo mlingiswa esefuna ukumenza abukeke futhi amukeleke kangcono. Yebo abanye bazobuka ngeso elithi phela umuntu uyaguquguquka. Elethu beselithi kangaka pho? Yebo abthi abntu beguquka kodwa lokho kuguquka kubonakale ukuthi kuwukuguquka komuntu oyedwa. Hhayi okwabantu abagcina bengasefani nhlobo.

Nesu lokuchaza ngokuhlobanisa ukugqoka kwabalingiswa nobunjalo babo lenza ukuthi njalo uma umlandi esechaza ukugqoka kwabalingiswa besesizibonela ukuthi lowo mlingiswa uzoba luhlobo luni. Njengokuthi njalo uma echaza umlingiswa ohluphekayo umveza ehlobule. Uma eziphihlile, kusuke kukhona okungasile kulokho kugqoka. Ohluphekayo atholakale ehlala nasendaweni eyimijondolo. Akabavezi nje abahluphekayo begagamela behlala ezindlini eziphambili abangalindelekile ukuthi bahlale kuzo njengoba kubuye kwenzeke empilweni yangempela. Akasixoxeli ngabalingiswa abeswele kodwa bezixaka ngengqephu

kanokusho njengoba kwenzeka ngempela empilweni. Kuyahlupha-ke nalokho. Kuyalidambisa isasasa lokuzibonela ukuthi lowo mlingiswa uzoba luhlobo luni kanjalo nesasasa lendaba isiyonke. Nesu lokufanisa abalingiswa namagama abo libukeka liyisu eseledlulelwe yisikhathi. Umuntu akuvamile ukuthi abenokwefuzana negama lakhe ngokungako.

Nokho-ke eqinisweni lilonke, ushayeleka ihlombe umsebenzi kaMngadi wokukhipha isineke esingandile sokuchaza abalingiswa esenza kuthi nezindaba zakhe zehluka, zibenohlonze olungandile.

ISAHLUKO SESITHUPHA

6.0. ISIPHETHO KANYE NEZIPHAKAMISO ZOCWANINGO.

6.1. ISINGENISO

Injongongqangi yalolu cwaningo bekuwukucaba indlela eya ekukhanyiseni isu lokuchaza elisetshenziswe yingwazi engu-J.M. Mngadi emanovelini ayo. Siphawule ukuthi ukugxila kwakhe ekuchazeni izinto ezinjengezigameko kanye nabalingiswa akushayelele kwaze kwagubheka isisele, kuyamehlusa kwabanye ababhali. Kunomphumela wokuthi lezo zingxenye zezindaba zakhe azichaza ngaleli su lakhe zihlale emqondweni ngisho sekuthanda ukulibaleka okunye. Ngaleyo ndlela kwenza ukuthi zingalibaleki kalula izindaba zakhe, okuyinto wonke umbhali afisayo ukuyizuza uma ebhala indaba. Sikholwa wukuthi akekho umbhali ofisa ukuthi indaba yakhe ibewuhlobo oluzofundwa maqede lulibaleke ngokuphazima kweso. Leli su lokuchaza lingesinye sezinongo esenza ukuthi izindaba zikaMngadi zibe nobude obungavamile esiZulwini. Ezindabeni zonhlanu esizicubungule kulolu cwaningo ayikho indaba engaphansi kwamakhasi angama-220.

Kuyigalelo elibanzi lokhu kubhala kukaMngadi uma siqaphela ukuthi aseyingcosana amanoveli esiZulu ubude bawo obufinyelelayo emakhasini angama-200. Izindaba zikaMngadi ziwuphikisa ziwuqede nya umqondo wabanye abacwaningi abakholelwa wukuthi isiZulu asisoze safinyelele ekubhaleni amanoveli asezingeni elamukelekayo nelinohlonze oluhloniphekile. Besho-ke ngoba iningi lamanoveli esiZulu evame ukuba yimiswesana engaphansi ngisho kwamakhasi ayi-120.

6.2 ISIPHETHO SOCWANINGO.

Siphawula ukuthi ocwaningweni esilwenzile sivumbulule ukuthi amanoveli kaMngadi esiwababaza ngokuphumelela ukuba made ngendlela ehlaba umxhwele empeleni afingqiwe. Afingqwa ngoba kubukeka ukuthi ubude bawo buzowenza

angakwazi ukungena emakethe yasezikoleni. Kuseyinkinga namanje ukuthi esiZulwini njalo kusabhalwa kubhekwe leyo makethe yezikole, okuthi uma indaba ibukeka ingeyilo uhlobo olungafundwa ezikoleni, kufane nokuthi umbhali udlale ngesikhathi sakhe nje. Kubukeka sengathi le nkinga yokuthi esiZulwini kubhalelwa imakethe yasezikoleni isazoqhubeka. Uyanda umthamo wababhali kanti noma bezama abaphathi bezemfundo ukuxazulula le nkinga bayaphoqelesa ukukhetha incwadi ngayodwa, okwenza ukuthi kuzuze lowo mbhali ovelele ngempela, kwesinye isikhathi kubewukuzishaya kukacilo endukwini. Kuyasimangaza nokho ukuthi le misebenzi kaMngadi ayilitholi ithuba lokufundwa ezikoleni ngokwanele yize izezingeni eliphakeme kangaka ikakhulu ngoba le misebenzi ixoxa izindaba zabantu phaqa. Ixoxa izindaba zabantu basemakhishini, izindaba zokukhulelisana kwentsha maqede isilisa sithi galo yephuka (*Imiyalezo*). Sithola izindaba ezithinta ukudilika kwemizi ngenxa yemithetho kahulumeni wobandlululo yokuhlalisa abantu emadolobheni eyenza ukuba imindeni ibe yiziqashi ngisho inawo amandla okuzakhela (*Asikho Ndawo Bakithi*). Sithola kuxoxwa ngokudwengulana kwemindeni kubangwa ifa (*Ifa Ngukufa*). Sithola ukubopheka kwezithandani ngoba ziyizinhlanga ezingefani (*Iziboshwa Zothando*). Sithola nethinta izidumo ezisuswa umcebo otholwe wumsebenzi wasemakhishini (*Usumenyazelwe-ke Umcebo*). Empeleni kufanele ukube nomphakathi ongeyiwo owasezikoleni uyaphangelana ngezindaba zikaMngadi kanye nezabanye ababhali besiZulu ezikuleli zinga.

Ekucubunguleni izigameko siphawule ukuthi kukhona eziyizinsika zendaba, ezingeke zilibaleke kulowo osezifundile izindaba zikaMngadi. Endabeni ethi *Imilayezo* (1978) akulibaleki ukuchazwa kwesigameko sikaJazzman lapho ephoqwa nguyise ukuthi abelethe ingane emhlane, maqede emkhomba emgwaqeni. Enzela ukuthi abukwe yizwe. Ukubakhona kwalesi sigameko kunomphumela wokuthi indaba isiyonke ingalibaleki kalula. Kuyo le ndaba asilibaleki nesigameko sokuchitheka bugayiwe emshadweni ka-Annabel.

Endabeni ethi *Asikho Ndawo Bakithi* (1996) asilibaleki isigameko esichazwayo sokubulawa kukaDubazana. UDubazana ubulawa nguMpanza kanye noMaZondi ongunkosikazi kaDubazana ngokungenhloso. Yiso kanye lesi sigameko esiholela

ekuthini indodana kaDubazana iphindiselele uyise ngokuthi ibulala uMpanza ngokumgaxa ngethayi. Endabeni ethi *Ifa Ngukufa* (2001) singelibaleke nesigameko sokubulawa kukaDaniel ngokugxotshwa ngemoto ngumfowabo uThemba. Senza zingalibaleki nezigameko eziselamayo njengesokufa kukaSithembiso ozibulala ngenxa yokuhlushwa ngunembeza ngenxa yeqhaza alibambayo ekubulaweni kukaDaniel.

Akulula ukulibala isigameko esichazwayo sokukhulelwa kukaThandekile ekhulelwa ngu-Sayitsheni de Wet endabeni ethi *Iziboshwa Zothando* (2004), maqede amshushumbise ayomfihla le eMangwaneni. Ithumba lize libhubuke mhla uSayitsheni de Wet esebophe izithandani ezingoHarris nentokazi emnyama ngebala. Lesi sigameko yiso esaphendula uDe Wet wadalula zonke izmfihlo ngoThandekile wakhe. Endabeni ethi *Usumenyezelwe-ke Umcebo* (2005) ngeke zilibaleke izigameko zikaGenyeza ezichazwa ngumlandi lapho ebhaxabula kwasani oluzisondeza kuMiliyemu wakhe. Alilibaleki nebuya alishayayo lapho esevuka ezithatha ethuthuka emculweni.

Ziyahlala engqondweni nezithombe zokuchazwa kwabalingiswa ezakhiwa nguMngadi. Encwadini ethi *Imilayezo* umchaza simbone ngeso lengqondo u-Annabel nobuthatha bakhe. Neqili elinguJazzman eliphikelela ekuthandaneni no-Annabel yize uthisha uMwelase ezama ukubakhuza lichazwe kahle. Kuthi endabeni ethi *Asikho Ndawo Bakithi* simthole echazwe ngendlela ehlabisa umxhwele uMaZondi kanye naye uDubazana.

Endabeni ethi *Ifa Ngukufa* uRedgrave uchazwe koma geqe. Umchaza ukugqoka kwakhe okuhambisana nokwenza kwakhe okwehlukile kwabanye abalingiswa. Nomshana kaRedgrave uchazwe ubuhle bakhe kwakhanya kwathi bha. Endabeni ethi *Iziboshwa Zothando* umlandi umchaze wagqama kahle uSayitsheni de Wet. Kwedlulele-ke ukuchazwa kukaGenyeza endabeni ethi *Usumenyezelwe-ke Umcebo*. Kuchazwe indlela abukeka ngayo, akhuluma ngayo kanye nendlela enqamulelayo yokulungisa izinkinga ngokubavuba ngemvubu abamcasula ngokusondela kuMirriam.

6.3 IZIPHAKAMISO ZOCWANINGO.

Siyalincoma isu lokuchaza elisetshenziswe nguMngadi ezindabeni zakhe. Sibona ukuthi usecabe indlela yaze yavuthwa, sekusele ukuthi wonke uwonke oqonde empumelelweni ahambe kuyo. Siphakamisa ukuthi nabanye ababhali balibukele eduze leli su, uma kwenzeka bahlomule kulona. Bakhumbule ukuthi yakhela ngamaqubu enye. Ikakhulu uma kuyilawo asifudumezayo isidleke. Lokhu sikusho ngethemba lokuthi uma benganda ababhali abafuze lokhu kuchaza kukaMngadi liyothuthuka izinga lokubhalwa kwenoveli nephrozi esiZulwini. Inoveli yesiZulu iyokwazi ukuthatha indawo yayo ehloniphekile phakathi kwamanoveli ezinye izilimi. Siyalincoma isu lokuchaza kulolu cwaningo esilethe ngokuthi ZAZINOGAZI okumele; izizathu, izibonelo, izinombolo, amagama kanye nezinzwa. Okusho ukuthi kuhle uma kuchazwa kuchazwe izizathu, kufakwe izibonelo, kusetshenziswe izinombolo, izinto zigagulwe ngamagama kubuye kusetshenziswe nezinzwa.

Siphakamisa nokuthi kusengaphuma indima ebhekile ekucwanigweni kokuchazwa kwesimo emanovelini kaMngadi. Kuningi okuthinta isimo akuthintile uMadlokovu. Isimo seZulu, ukushuba kwesimo sobudlelwano phakathi kwabalingiswa abathile njalonjalo. Kuningi futhi okungavembululeka uma kungacwaningwa kabanzi ngendawo lapho okwenzeka khona izigameko ezithile. UMngadi uyathanda nokuchaza imvelo njengezintaba imifula kanye namahlathi. Kungaphuma umthamo obhekile uma kungacutshungulwa ukuhambelana kokuchazwa kwendawo kanye nokuchazwa kwezigameko ezenzeka kulezo ndawo. Imvamisa uma echaza indawo usuke ebikezela okuthile okuhle noma okubi okusuke kuzokwehla kuleyo ndawo.

Zikhona nokho izinto ezidinga ukuqashelwa uma kusetshenziswa leli su lokuchaza. Njengokuthi ukuchaza akufanele kubeyisiyalu esesimi ndawonye kugcine kungasenaqhaza elibhekile okulibambayo ekuqhubeleni indaba phambili. Siphawule nokuthi ukuchaza nje kukodwa akuyakhi kuyaphi indaba. Sathi ukuchaza okuyikho

yilokho okuba neqhaza ekuyikhuliseni indaba. Kudinga ukuqashelelisiswa ukuchazwa kwezigameko ezithile, kodwa njalo kumele kube yilokho okwenza ukuthi indaba ikhule. Ukuchaza okudavuzayo nje akwamukeleki. UMngadi ukusingathe kahle lokhu. Iningi lezigameko ahlala kuzo kuba yilezo eziletha uguquko oluthile ekukhuleni kwendaba, njengesigameko sokushaywa kuka-Annabel wuJuliyana nje. Kwenza ukuthi u-Annabel afune ukuziphindiselela ku-Ali. Akwenza ngokuthi antshontshe imali ka-Ali. Leyo mali ayinika uJazzman ngokwethembisana ukuthi uJazzman uzomlobola ngayo. Leyo mali uJazzman ayithatha alobole ngayo uJoyce isithandwa sakhe. Leso senzo sikaJazzman esimcasula kakhulu u-Annabel aze aziphindiselele ngokuhlasela uJoyce amlimaze. Yilokho kulimala kukaJoyce okwenza ukuthi uJazzman abuye nenye impindiselo lapho esefika namaphoyisa ngosuku lomshado ka-Annabel, bezombopha. Wuchungechunge lwezigameko olufuze lolu okuba kuhle uma luvulelwe inkundla ngesigameko esichazwe kahle. Zikhona nezigameko uMngadi azisebenzisela ukuchaza izimo ezithile, njengokuboshwa kwabalingiswa beboshelwa ukuthandana beyizinhlanga ezingefani (*Iziboshwa Zothando*). Kukhona nokuhlukumezeka kwemindeni ngenxa yokuthi imithetho yezwe ingabavumeli abanumzane benganikwa amalungelo okuba ngabanumzane bangempela (*Asikho Ndawo Bakithi*).

Ekuchazweni kwabalingiswa siphawula ukuthi kuyalidambisa isasasa lokufunda indaba uma ukuchazwa kwabo sekubenza buhlale obala kakhulu ubunjalo babo indaba ingakabiphi. Kugcina sekukhona ukulindela ukuthi ezindabeni zikaMngadi umlingiswa osebenza ekhishini akafunde kuyaphi futhi akakhanyiselwe ngezinto ezifana nokukhuluma ezinye izilimi njengesingisi. Kanti likhona iqiniso elithi kukhona abasebenzi basemakhishini abasikhipha ngamakhala isiLungu lesi, abangefani noGenyeza. Yindawana edinga ukuthi kunyathelwe ngokucophelela kuyo lena. Siyakuphawula futhi ukuthi sekuyisu eselithanda ukutshoda ukwetha abalingiswa amagama azofuzana ngandlela thile nokwenza kwabo. Kungakuhle kugwenywe lokhu. Umlingiswa engethiwa noma yiliphi igama ajike abambe noma liphi iqhaza endabeni.

Sithole ukuchazwa kukaGenyeza sekuthanda ukubayilolu hlobo oludilingana ndawonye nje. Umlandi uke wagxila kakhulu kuGenyeza kwaze kwagcina sekuthanda ukufiphala emqondweni wofundayo ukuthi uqondephi ngaye. Lokhu sikuthola kuhlupha kakhulu uma umlandi wendaba ezophinde afune ukumchaza ngenye indlela lowo mlingiswa. Yize phela sikuvuma ukuthi nasempilweni nje ejwayelekile umuntu uyaguquguquka kodwa akuvamile ukuthi abeyizinto ezimbili ezahlukene kakhulu

Ngalo msebenzi sithi bonke abafundi besiZulu emabangeni aphakeme kanye nababhali bemibhalo yephrozi jikelele, abangagcini ngokwakha umkhanya kodwa abasondele eduze bahlomule lokho abangakuhlomula ukuze silibone lithuthuka izinga lokubhalwa kanye nokufundwa kwemibhalo yamanoveli kanye nezinye izinhlobo zephrozi esiZulwini.

QAPHELA: Sithe sesiya ngasemaphethelweni alo msebenzi sathola ukuthi inoveli kaMngadi ethi: *Usumenyazelwe-ke Umcebo* ingenye yamanoveli aqokelwe ukufundwa ebangeni leshumi nambili kusukela kowezi-2009 kuya kowezi-2011. Sikushayela ihlombe lokhu. Sethemba ukuthi kuzoveza obala ikhono elibabazekayo lale ngwazi.

IMITHOMBO YOLWAZI

- | | | |
|---------------|------|---|
| Bal, M. | 1985 | Narratology: Introduction to the Theory of Narrative.
Toronto: Toronto University Press. |
| Boulton, M. | 1975 | The Anatomy of the Novel.
London: Routledge and Kegan Paul. |
| Branigan, E. | 1992 | Narrative Comprehensive and Film.
London: Routledge. |
| Burgess, A. | 1971 | The Novel Now.
London: Faber and Faber. |
| Chatman, S. | 1980 | Story and Discourse: Narrative Structure in Fiction and Film.
Ithaca: Cornell University Press. |
| Cortazzi, M. | 1993 | Narrative Analysis.
London: Falmer Press. |
| Forster, E.M. | 1928 | Aspects of the Novel.
London: Edward Arnold and Co. |
| Genette, G. | 1972 | Narrative Discourse.
Oxford: Basil Blackwell. |
| Hawking, S. | 1996 | The Nature of Space and Time.
London: Princeton University Press. |

- Hawthorn, J. 1992 **Studying the Novel:an Introduction.**
London:Arnold.
- Hough, G. 1969 **Style and Stylistics.**
London:Routledge and Kegan.
- Jameson, F. 1972 **The Prison-House of Language:A
Critical Account of Structuralism
and Russian Formalism.**
New Jersey:Princeton University
Press.
- Kane, T. no Peters, L.J. 1969 **Writing Prose:Techniques and
Purposes.**
Oxford:Oxford University Press.
- Karl, F.R. 1975 **A Reader's Guide to the
Development of the English Novel
in the 18th Century.**
London:Thames and Hudson.
- Mafela, M.J. 1993 **The Elements of Fiction in the
Novels of T.N. Maumela.**
Pretoria:Kagiso Publishers.
- Makhambeni, N. 2007 **U-D.B.Z. Ntuli Usiba
noSibiya, N.G.
LwaseGcotsheni.**
Pietermaritzburg:Nutrend Publishers.
- Makhaye, N.J. 1991 **Uze Ungikhonzele.**
Pretoria:De Jager-Haum.

- | | | |
|-----------------|------|---|
| Maphumulo, A.M. | 1995 | Masikhe Ngenkezo.
Pietermaritzburg:Reach Out
Publishers. |
| Mphumulo, B.P. | 2004 | Ayinamhlabelo.
Empangeni:Umtapo Publishers. |
| Mbatha, M.O. | 2006 | Isichazamazwi.
Pietermaritzburg: New Dawn
Publishers. |
| Mngadi, J.M. | 1978 | Imiyalezo.
Edendale:KwaZulu Booksellers. |
| Mngadi, J.M. | 2001 | Asikho Ndawo Bakithi.
Pietermaritzburg:Shuter and Shooter. |
| Mngadi, J.M. | 2004 | Iziboshwa Zothando.
Cape Town:Heinemann. |
| Mngadi, J.M. | 2005 | Usumenyazelwe-ke Umcebo.
Pietermaritzburg:Shuter and Shooter. |
| Mngadi, J.M. | 2006 | Ifa Ngukufa.
Pietermaritzburg:Shuter and Shooter. |
| Msimang, C.T. | 2003 | Kusadliwa Ngoludala.
Pietermaritzburg:Shuter and Shooter. |

- Ngcongwane, S.D. 1987 **The Narrative Techniques in a Novel.**
KwaDlangezwa:University of Zululand.
- Ntuli, D.B.Z. no- 1998 **Izimpande.**
Makhambeni, M.N. Pretoria:UNISA.
- Ntuli, S.L. 2006 **Ucwaningo Lwamagalelo Ka-M.M. Masondo Ekubhalweni Kwenoveli EsiZulwini.**
(Ucwaningo Lweziqu ZeMasters Olungashicilelwe).
KwaDlangezwa:Enyuvesi YaKwaZulu.
- Shiple, T. 1970 **Dictionary of World Literary Terms:Forms, Technique.**
London:Allen and Unwin.
- Sibiya, N.G. 2003 **An Evaluation of Some Storytelling Techniques in Zulu Music and Poetry.**
(Ucwaningo Lweziqu Zobudokotela Ezingashicilelwe).
KwaDlangezwa:Enyuvesi YakwaZulu.
- Smith, A.H. 1956 **Odham's Dictionary of the English Language.**
London:Odham's Press Ltd.

- Stevenson, L. 1961 **The English Novel.**
London:Constable and
Company Ltd.
- Thompson, D. 1996 **The Pocket Oxford Dictionary
of Current English.**
Oxford:Clarendon Press.
- Troyka, Q.T. 1987 **Simon and Schuster
Handbook for Writers.**
London:Prentice Hall.