

**UKUSETSHENZISWA KWENZULULWAZI YOKWETHIWA
KWAMAGAMA NJENGESU LOKWAKHA ABALINGISWA:
KUBUYEKEZWA IMIBHALO EQOKIWE EBHALWE EMVA
KOKUZUZWA KWENTANDO YABANTU.**

NGU

BONAKELE YVONNE MHLONGO

**UMSEBENZI OWETHULWE UKUFEZA IZIDINGO ZEZIQU ZOBUDOKOTELA
EMNYANGWENI WESIZULU NEZAMAGUGU
ENYUVESI YAKWAZULU.**

UMELULEKI: uSolvazi N. Zondi

USUKU LOKUPHOTHULA: UMasingana 2017

INDAWO: KwaDlangezwa.

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I, BONAKELE YVONNE MHLONGO, DECLARE THAT:

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As the candidate supervisor, I have approved this thesis for submission.

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- i. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
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- v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho kusetshenzisiwe khona amazwi abanye:
 - a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
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Signed by Bonakele Y. Mhlongo_____

Usuku_____ enyangeni ka_____ 2017

Umeluleki_____

DEDICATION

This thesis is dedicated to:

The memory of my late parents, Phindile and Velaphi Mhlongo who laid the foundation for my love of education. Thank you Mom and Dad as without your sacrifices, support and love, I would not have attained this achievement.

UMNIKELO

Lo mqingo ngiwethula njengenkumbulo yokuhlonipha:

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Ngifisa ukwedlulisa amazwi okubonga kubo bonke ababambe iqhaza ekwenzeni lo msebenzi ukuba ube yimpumelelo, ikakhulukazi laba abalandelayo:

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- Umndeni wakwethu obulokhu ungikhuthaza nalapho sengiphela amandla, futhi wangelekelela ngezindlela ezahlukeni ukuphuthula lo msebenzi.
- Kumphathi womnyango weZilimi zeSintu, uSolwazi Khumalo nomsizi wakhe intokazi yakwa Msomi, uSolwazi Ocholla kanye nowengamele umkhakha wakwa-Arts uSolwazi Kamwendo ngeqhaza abalibambile ukwenza lo msebenzi ube yimpumelelo.
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ISIFINGQO

Lolu cwaningo lumayelana nokwethiwa kwabalingiswa emibhalweni ekhethekile ebhalwe emva kokuzuzwa kombuso wentando yabantu. Ukwethiwa kwegama lomuntu kusemqoka kakhulu osikweni lakwaZulu, njengakwamanye amasiko ase-Afrika. Imvamisa lawa magama ahamba nezincazelo kanti futhi ahambisana nezehlo ezithile. Amagama angaveza ulwazi olukhulu ngamasiko nezinkolelo ezahlukene ngokomphakathi nangokwezizwe. Isiko lokwethiwa kwamagama luyaziveza ngendlela ababhali abangama-Afrika abetha ngayo abalingiswa emisebenzini yobuciko eyahlukene. Umbhali usuke enenhloso nezizathu ezithile ngalelo gama.

Umbuzo onqala wocwaningo ubheka ukuthi ngabe ababhali babusebenzise kanjani ubuciko bokwethiwa kwamagama emibhalweni (*Literary onomastics*), ukwakha abalingiswa, emibhalweni eqokiwe yesiZulu ebhalwe ngemuva kokuzuzwa kombuso wentando yabantu. Injongo yalo mbuzo, ukuhlaziya indlela ulimi olusetshenziswe ngayo ukwakha abalingiswa njengalokhu kunobudlelwano obunzulu phakathi kolimi nesimomqondo kanye nencazelo eqondiwe. Kulolu cwaningo kuqokwe uhlobo lobucikomazwi obubhaliwe okungamanoveli ayisihlanu kanye nohlobo lomdlalo owodwa. Ucwanningo lusebenzise insizakuhlaziya yokuHlaziya nokuCofiya iNgxoxombhalo, okuyinto ezinye izingcwaningo ezingayisebenzisanga.

Ezinye zezinto ezitholwe ucwaningo zimbandakanya: ukusetshenziswa ngababhali iqhingasu lokwethiwa kwabalingiswa ukugqamisa izindikimba ezifana nemiphumela yokwanda kwezidakamizwa, ukudayisa ngomzimba nokuhlukunyezwa kwezingane nabesifazane emiphakathini. Okunye okutholwe ucwaningo kufakazela osekuvezwe ngongoti abaningi abaphenya ngale ndikumba okuthinta ukuqonela kwabesilisa (*patriarchy*). Kugqamile nokho ocwaningweni ukuthi abanye ababhali bayakugwema ukwetha amagama achemile ngokobulili kunalokho bakhetha amagama akhuthazayo, nadlulisa ukwexwayisa. Ucwanningo luphinde lwathola ukuthi amagama ethiwe akhombisa izinguquko ezenzekile ezweni, ezithinta izigigaba zomlando njengokubuya kwababesekudingisweni, ukuzuzwa kwenkululeko nemithelela yokuthuthuleka kwabokufika eNingizimu Afrika.

Lolu cwaningo luncoma ukusetshenziswa kwenzululwazi ye-onomastiki njengesu lokufundisa ukuhlaziywa kwemibhalo kulesi sikhathi lapho izikole zibhekene nengwadla yabafundi abangalwazi ulimi nencazelo yamagama esiZulu, kanye nezigigaba ezingumlando wesizwe.

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IS AHLUKO 1

ISETHULO NEZINHLOSO ZOCWANINGO

1. ISINGENISO

Igama elithi ‘Onomastiki’ lisetshenziswa ukuchaza isayensi yezifundo ezihlaziya ukwethiwa kwamagama, kungaba amagama abantu, izintaba, amadolobha, imigwaqo nemifula kanye nezincazelo zawo (Koopman, 2002). Ngenxa yokuthi yonke into ekhona ngaphansi komthunzi welanga inegama ebizwa ngalo, lugcina lubanzi ngokwedlulele uhlu lwezihloko ezithintwayo kulo mkhakha wezifundo. Izifundo zokwethiwa kwamagama zihlukaniswe ngokwemikhakha elandelayo; wumkhakha wezifundo ezigxile ekwethiweni kwamagama abantu obizwa nge-‘anthroponimu’ (anthroponym), wumkhakha wezifundo ezigxile ekwethiweni kwamagama ezindawo obizwa nge‘thophonimu’ (toponym) kanye nomkhakha wezifundo ezigxile ekwethiweni kwamagama atholakala emibhalweni yobucikomazwi owaziwa ngokuthi yinjulalwazi yokwethiwa kwamagama emibhalweni yobuciko i’litherari onomastiki’ (literary onomastics). Lolu cwaningo lugxile kulo mkhakha wokugcina obizwa nge-litherari onomastiki. Ucwanningo luzogxila ekuhlaziyeni ubuciko bokwethiwa kwamagama abalingiswa emibhalweni yobucikomazwi. UKoopman (2012:36) uqhubeka achaze ukuthi ukwethiwa kwamagama emibhalweni ngomunye wemikhakha yesayensi yokwethiwa kwamagama okhula ngesivini kulezi zinsuku.

1.1 ISENDLALELO SOCWANINGO

Ngokukangoti onguSuzman (1994:254), noma izizwe eziningi zilazisa igama lomuntu njengophawu olubalulekile lokuzazisa, lo mkhuba ugqame kakhulu ezizweni ezakhele izwekazi lase-Afrika. Njengakwamanye amasiko ase-Afrika, ukwethiwa kwagama lomuntu kusemqoka osikweni lwesizwe sakwaZulu (Moyo, 1996; Ngubane, 2002; Hadebe, 2002 kanye noNeethling, 2007). Ukubaluleka kwalokho kubonakala ngamagama ethiwa

abantwana lapho bezelwe. Isibonelo nje sesizwe esinosikompilo olucishe lufane nolwamaZulu, yisizwe samaYoruba kwelase-Nigeria. Lesi sizwe samaYoruba siyalazisa isiko lokwethiwa komntwana futhi silithathela phezulu. Imvamisa lawa magama ahamba nezincazelo kanti futhi ahambisana nezehlo ezithile. Amagama angaveza ubunjalo besimo senhlalo emndenini, endaweni nasesizweni sonkana ngaleso sikhathi umntwana azalwe ngaso. Abanye ongoti kwezokwethiwa kwamagama abafana noNgubane (2002:48), baveza ukuthi ukwetha umuntu igama kusho lukhulu kumuntu ongum-Afrika njengoba kuncikene nenkolelo evamile phakathi kwama-Afrika yokuthi impilo ayipheli noma usulishiyile elimagade iyaqhubeka njalo, ngakho uyalidinga igama eliyohlala nawe njalo ingunaphakade. Amagama angaveza ulwazi olukhulu ngamasiko nezinkolelo ezahlukene ngokomphakathi nangokwezizwe. Amazwi kaYanga (1978:238) akhanyisa kabanzi ngokubaluleka kwegama lomuntu ezizweni zase-Afrika lapho ethi:

For those familiar with the ethnographic literature on African societies, the role of personal names in socialisation is not a mystery. The individual names very often reflect the interaction of people and their environment. Social relationships and spiritual life are expressed through these names. This is by no means a peculiarity of African societies, as one may find same type correlations in other societies throughout the world.

Okukhulunywa nguYanga lapha kugcizelela ukuxhumana okukhona phakathi kwegama lomuntu nobunjalo besimo sezinto ezifana nobudlelwano, kanjalo nezomphefumulo. UYanga ugcizelela ukuthi lokhu akuwona nje umkhuba owenzeka emiphakathini yase-Afrika kuphela kodwa kuyenzeka nakweminye emhlabeni uwonkana. Isiko lokwetha amagama edlulisa imiyalezo ethile liyaziveza kubabhali abangama-Afrika. Njengalokhu kuzovezwa kulolu cwaningo, ukubaluleka kokwethiwa kwamagama kuyagqama kakhulu ngendlela abalingiswa abethiwa ngayo ngababhali base-Afrika. Amagama ababhali abawetha abalingiswa emibhalweni yesiZulu abalulekile ngoba umbhali usuke enenhloso nezizathu ezithile ngalelo gama. Abacwaningi abaningana baveza ukuthi kukhona ukuxhumana okukhulu phakathi kosikompilo nemibhalo yobucikomazwi (Grace, 1965; Mafela, 1997 kanye noMabuza, 2008.) Ukwethiwa kwamagama abalingiswa emibhalweni yesiZulu kubamba iqhaza elikhulu ekukhushulweni kwendikimba nokuvezwa komgudumcabango otholakala emisebenzini yobucikomazwi ebhalwe ezwenikazi lase-

Afrika (Ngonyani, 2010:126). NoHadebe (2002:5), uyakugcizelela ukubaluleka kwamagama ethiwe abalingiswa embhalweni lapho ephawula khona ukuthi izingcithabuchopho zinaka kakhulu ukubaluleka kwamagama emisebenzini yobucikomazwi efana nemidlalo, amanoveli, izinganekwane nezinkondlo. Uyaqhubeka okaMakhulukhulu acaphune u-Alvarez-Altman (1987:1), lapho ethi khona:

We all agree that just collecting and listing names for a work of literature is not enough and not realistic. There need to be other considerations to make the literary name relevant to the work. Scholars must be able to determine what the author intended names to mean and what they really mean to us.

Kafushane lapha umbono ka-Alvarez-Altman (1987) nawo weseka ukubaluleka kwamagama emibhalweni . Noma kubonakala sengathi umbono wakhe ukhuluma ngokusetshenziswa kwamagama ngokubanzi, hhayi kuphela amagama abalingiswa. Nokho ukubeka ngokusobala ukuthi akwanele nje ukuqoqa nokukhipha uhlu lwamagama atholakala embhalweni kodwa okubalulekile ukwazi iqhaza lawo kulowo msebenzi wobuciko, nokuqonda kahle obekuhloswe ngumbhali ngokukhetha ukusebenzisa igama elithile.

Zikhona nezinye izizwe okungezona ezase-Afrika, kodwa ezilazisayo futhi ezilihloniphayo isiko lokwethiwa kwamagama abantu emndenini. URadcliffe-Brown ocashunwe nguYanga (1978:234) ubika ukuthi esizweni samaShayina ukwethiwa kwegama lomuntu kungumcimbi obalulekile kakhulu. Ukwethiwa kwamagama abantwana bakusebenzisa njengohlaka lokucina ukubumbeka komphakathi wesizwe sakhona. Kanjalo nongoti ongu-Fliedl (2007:155), ongowokuzalwa kwelase-Ostriya, eYurophu, naye uyaphawula ngokubaluleka kwegama lomuntu lapho ebeka ukuthi noma kwesinye isikhathi igama elethiwe umuntu lizwakala linencazelo ebuye ibe nokuziphikisa (paradoxical) kodwa libalulekile njengalokhu lilindeleke ukuba likwazi ukwehlukana umninilo kwabanye abantu, futhi kulindeleke ukuba lisekele ukwehluka kobunjalo bomninilo okungafaka nesimilo sakhe. Amazwi kaFiedl ayayiqoqa le nkulumo lapho ebeka ukuthi amagama kufanele aveze umuntu ngayedwa, agqamise ubumqoka bokuvelela kwakhe, aphinde abe

yisiqiniseko sobunjalo bakhe. Isahluko esilandela lesi siyenaba siveze ngokujulile okwenzekayo kwezinye izizwe lapho kwethiwa igama lomuntu.

Ziningi izinguquko ezenzekile ezweni laseNingizimu Afrika eminyakeni engamashumi amabili edlule. Isigigaba esiqophe umlando kube ngukuphela kwenqubo yobandlululo ngenkathi kuguqukelwa embusweni wentando yabantu ngonyaka we-1994. Ezinye zezinto ezenzekile futhi zakuveza ngokusobala ukuthi itshe seligaya ngomunye umhlathi kube ngukwabiwa kabusha nokuhlonishwa kwamalungelo abesifazane nezingane (Republic of South African Constitution 1996). Njengaseminyakeni edlule, lapho imisebenzi yobucikomazwi yayisetsheziwa njengendlela yokuveza izinto ezenzeka emphakathini, imibhalo yobucikomazwi ebhalwe ngale minyaka yezinguquko iyisibuko esiveza ngokusobala izinguquko ezenzekile emazingeni ehlukeni empilo yemiphakathi eyakhele leli zwe kule minyaka eyevile emashumini amabili edlule (Makondo, 2009 noMandende, 2009). Umehluko kule mibhalo yobucikomazwi yesiZulu ebhalwe kule minyaka elandele ukuzuzwa kwenkuleko wukuthi ayigxilile kulokhu uMkhize (2001:148) akubiza ngokuthi izindikimba ‘ezingenamsindo, kodwa ezokuzichithela nje isizungu’. Kunalokho idingida izindikimba eziningi ezithinta izinkinga nezinselele ezibhekene nemiphakathi ephila kule minyaka njengalokhu kuchazwe kabanzi eSahlukweni sesiHlanu. Njengoba sekuke kwaphawulwa, amagama ethiwa abalingiswa emibhalweni yesiZulu axoxa indaba, futhi ayahambisana nesimo sezinto ngesikhathi okubhalwe ngaso umsebenzi wobuciko lowo.

Enye yezinguquko ezinohlonze ezenzekile kube wukunikezwa kwabesifazane amalungelo nenhlonipho nokusekelwe ngokubekwa kwemithetho eqondene nalokhu. Ukuhloniswa kwamalungelo abesifazane kubavulele amathuba angcono okwenza impilo yabo ibe sezingeni elingcono. Lokho kube sekudala ilukuluku kubafundisi nakubafundi bemfundo ephakeme lokucwaninga ngezimo ezithinta abantu besifazane. Nomkhakha wezobucikomazwi awusalanga ngaphandle kulo mkhankaso. Kube nemisebenzi eminingi yocwaningo eyenziwe ecubungula ukuvezwa kwabalingiswa ikakhulukazi besifazane emisebenzini enhlobonhlobo yobuciko mazwi. Lapha singabala imisebenzi efana neyo Mawela, (1994); Masuku, (1997); Gumede, (2002); Machaba, (2011) kanye noMdletshe, (2011). Miningi imibono evelile emva kokuba kuqale ukucwaningwa nokudingidwa

kwezimo zempilo ezithinta abesifazane. Yizo kanye izinguquko ezifana nalezi esezibaliwe ezenzeke kule minyaka edlule ezigququzele ukubhalwa kwalolu cwaningo. Ngokwenza lolu cwaningo kuqondwe ukudlula ekudaluleni izinto ezifana nendlela ababhali bobulili obehlukene abaveza ngayo abalingiswa besifazane kodwa kuhloswe ukuhlaziya ukuthi ngabe ababhali bemisebenzi yobucikomazwi ebhalwe kule minyaka yezinguquko balisebenzise kanjani isu lokwetha amagama ukwakha abalingiswa abamqoka nabanye emibhalweni.

1.2 ISISUSA SOCWANINGO

Invamisa kuyo yonke imisebenzi yobucikomazwi ebhaliwe efana namanoveli, izindaba ezimfushane, imidlalo, izindaba ezixoxwa ngezithombe ezinyakazayo - amafilimu, nezinkondlo, umuntu uba semqoka endabeni. Igama ababizwa ngalo abantu abasuke bevela embhalweni kuthiwa abalingiswa. Umbhali usebenzisa ubungoti nobuchwepheshe bakhe ukwakha abalingiswa abenze baphile. Amagama abethiwa wona adinga ubuciko obukhulu ngoba yiwona abenza baphile futhi bagxile emqondweni wofundayo. Lolu cwaningo lucubungula ubuciko obusetshenziswayo uma kwethiwa amagama abalingiswa. Kuzobhekwa amagama abalingiswa abaqavile abatholakala emibhalweni yobucikomazwi ebhalwe ngemuva kweminyaka yobandlululo. UNgonyani (2010:125) ubika ukuthi amagama atholakala embhalweni wobuciko asebenza ukucacisa uhlobo lombhalo kanti-ke futhi angasetshenziswa njengohlaka lwesakhiwo sendaba. La mazwi angubufakazi obuveza ukubaluleka kwamagama abalingiswa njengengxenye eyakha umbhalo.

Ucwaningo oluke lwangenisa kule minyaka edlule belugxile kakhulu ekuhlaziyeni indlela abalingiswa besifazane abavezwa ngayo emibhalweni ehlukene yobucikomazwi. Ucwaningo lukaMasuku (2005) lweziqu zakhe zobudokotela luyisibonelo socwaningo lwalolu hlobo. Ziningi izinto ezigqamayo ezithinta abesifazane ezivundululwe ucwaningo olwenziwe ngaphansi kwalezi zihloko ezithinta abesifazane nemibhalo yobuciko. Lapha singabala izinto ezithinta izimilo zabo, njengokwazi ukumela ubuqotho, ubuthaka, nobuqhawe babo (Mdletshe, 2011). Ukuvezwa kwemizwa yabo lapho behlangabezana nezingqinamba ezifana nokuhlukunyezwa, ukufelwa nokuhlushwa yizithandwa zabo

ngezinye zezihlokwana ezidingidwa yizingcweti zabacubunguli. Umehluko phakathi kocwaningo oselwenziwe nalolu, wukuthi lolu lugxile ekucubunguleni amagama anikezwe abalingiswa abaqavile babo bobubili ubulili. Kuzobhekwa ukuthi ngabe amagama abethiwe wona asetshenziswe kanjani ukwakha ubunjalo babo ikakhulukazi kule minyaka efike nezinguquko. Ngokuchaza kukaZondi (2010:2) emibhalweni yobucikomazwi eminingi yesiZulu amagama ethiwa abalingiswa, asemqoka ngoba avamise ukukhulisa indikimba yendaba. Uqhubeka athi kuyakhanya ukuthi ababhali basuke beyicabangisisile indaba yegama elethiwa umlingiswa oqavile kwazise ukuthi kwesinye isikhathi kungaba nezinto ezithile umbhali asophe ukuziveza ngomphakathi indaba ekhuluma ngawo, okungaba umcabangomgudu, isimo senhlalo nokunye nje akubona kubalulekile. Lokhu kufakazelwa uMakhambeni (1988:24) yena obeka ngokuthi izinkinga nezingqinamba ezikhungethe imiphakathi yizo kanye ezisusa usinga kubabhali. Uyaqhubeka athi umbhali uyaye aveze uvo lwakhe ngempilo nangezinto umphakathi awakhele ohlangabezana nazo. Leli su lokwetha abalingiswa amagama ancikene nendikimba nezigigaba ezisendabeni likhombisa ikhono lababhali lokusebenzisa ulimi ngendlela enobuciko. Ulimi lwesiZulu luyahlonishwa ngokuba ulimi olunothile futhi olukwazi ukusebenzisa amagama afingqiwe ukuxoxa luyiqede yonke indaba (Makhoba, 2014).

Lolu cwaningo luzogxila ekucubunguleni imisebenzi yobuciko emihlanu ehlanganisa uhlobo lombhalo wenoveli kanye nohlobo lombhalo ongumdlalo. Yimibhalo le ebhalwe eminyakeni ephakathi konyaka we-1993 kuya kowezi-2011. Incwadi kaButhelezi ebhalwe ngowe-1993 iqokwe ngamabomu njengoba kuyincwadi ebhalwe ngonyaka owandulela unyaka wokufika kwenkululelo. Kusukela eminyakeni ye-1990, ziningi izigigaba ezenzeka ezweni laseNingizimu-Afrika ezabe ziyizinkomba zezinguquko ezalandelayo. Lapha singabalula izigigaba ezifana nokukhululwa kowaba ngumongameli wokuqala omnyama embusweni wentando yeningi, uDokotela Mandela. Ukukhululwa kwakhe kwabe kulandela ezithendeni ukuvulwa umlomo kwamaqembu ayelwela inkululeko yomuntu omnyama; amaqembu afana noKhongolose (African National Congress) kanye nePAC (Pan African Congress). Bangingi abanye abaholi abadedelwa ababekade bedonsa iminyaka emajele obandlululo nabaningi ababuya ekudingisweni emva kokuvalwa imilomo, nokuncishwa amalungelo abo nguhulumeni wobandlululo (Khumalo, 2010:6)

Kule misebenzi yobucikomazwi obubhaliwe ezophenywa, munye kuphela umsebenzi owuhlobo lomdlalo ozocutshungulwa. Yonke le eminye emine imibhalo ngeyohlobo lwenoveli. Isinyathelo esithathwe ngenhloso lesi ngoba kulandelwa umbono kaMtuze (2008:15), obeka ngokuthi uhlobo lombhalo wenoveli luwusizo ekuqondeni indlela umbhali asuke ebuka ngayo izinto ngenkathi ebhala. OkaMtuze uqhubeka abalule ukuthi lezi ezinye izinhlobo zombhalo azikhanyisi kahle njengombhalo wenoveli uma usuke ucubungula izinto ezifana nesizinda kanye nesimo senhlalo. Ukufakazela lawa mazwi okaBoulton (1975:5) ubeka kanje:

A good novel is true in the sense that it gives the readers a sincere, well observed, enlightening picture of a portion of human life.

Umbhalo wenoveli obhalwe ngobungcweti ungachazwa njengomsebenzi ovezela abafundi isithombe esiyiqiniso futhi esikhanyisa ngokusobala ingxenye yempilo yomuntu. Uchwepheshe onguGroenewald (2002:80), uyasikhumbuza ukuthi umbhalo ufanisa izehlo ezithile zempilo ukuze udlulise umqondo othile. Umbhalo ungaveza amasiko athile noma uphenye ngeso elibukhali impilo nomlando wabantu. Enezezela kulokhu, ungoti onguAcquah (2010:84), yena ugcizelela ukuthi ukuhlaziya okuhlabahlosile kwenoveli akugcini nje ngokubuka isizinda, indikimba, nezigigaba ezenzeka endabeni, kodwa yilokho okuhlaziya ukusetshenziswa kolimi, embhalweni njengalokhu kusuke kusetshenziswe ubuciko bolimi ukwakha lezi zingxenye okukhulunywa ngazo. Ukufakazisa leli qiniso, uAcqua ucaphune amazwi kaNgara (1982:16) lapho ayephawule khona kanje:

The story of the novel is told in words, in the medium of language. The writer selects lexical items, grammatical structures and symbols to talk about his subject, to create characters, to bring about his theme. In other words, he uses a linguistic format....Content, character and narrative structure do not exist outside the verbal structure.

Njengalokhu kubalulwe nguAcqua, elinye isu elisetshenziswa ngababhali emsebenzini wobucikomazwi benoveli wukubumba abalingiswa abasebenza njengezimeleli noma umfanekiso wabantu abaphilayo. NoGroenewald (2002:42), uyalingcizelela leli phuzu lapho

ebeka ukuthi kwesinye isikhathi umbhali ubumba umlingiswa ukuze alinganise umqondo othile noma isimo esithile senhliziyo (*allegorical figure*). Yilesi sizathu esenza ezikhathini eziningi umbhali asebenzise isu lokwetha lowo mlingiswa ngegama elimele okuthile embhalweni. Baningi ochwepheshe asebebhale kabanzi ngabalingiswa nomsebenzi wabo emibhalweni yobuciko ikakhulukazi embhalweni wohlobo lwenoveli (Shaw, 1972, Abrams, 1988, Gumede, 2002). Ungoti onguRoberts (1982:54), naye uphosile esivivaneni ngeqhaza elibanjwa ngabalingiswa embhalweni wobucikomazwi kule ncazelo yakhe elandelayo:

A character in literature is an extended verbal representation of a human being, specifically the inner self that determines thoughts, speech and behaviour. Through dialogue, action and commentary, literature captures some of the interactions of character and circumstance. Literature makes these interactions interesting by portraying characters who are worth caring about, rooting for, and even loving, although these are characters at whom you may laugh, or whom you may dislike or even hate.

Kafushane lo ngoti ugcizelela ukuthi abalingiswa embhalweni wobucikomazwi bayisibuko somuntu ophilayo. Bayakwazi ukuveza ingaphakathi elicashile lomuntu okuyilapho kuphekwa khona imicabango, ukukhuluma nendlela yakhe yokuziphatha. Besebenzisa ubucikomazwi, ababhali bayakwazi ukusidwebela isithombe ngabalingiswa belandela amasu okubhala afana nenkulumompendulwano kanye nokuhlelwa kwezigameko ezinhlobonhlobo ngendlela ethile endabeni. Ikhono lokubhala nobuciko obusetshenziswe ngumbhali ukuveza abalingiswa bakhe kunawo umthelela wokuthi singabafundi bombhalo sizibone sekunohlangothi esiluthathayo ngabalingiswa abehlukene.

Kulolu cwaningo kugxilwe ekucubunguleni ukuthi ababhali babusebenzise kanjani ubuciko bokwethiwa kwamagama ukuveza ubunjalo babalingiswa besifazane nabesilisa abaqavile nabanye emanovelini aqokiwe ukuveza ubunjalo babo nezimo abaphila ngaphansi kwazo kule minyaka yezinguquko osekuphawulwe kafushane ngayo. Ikakhulukazi, ngalo msebenzi wocwaningo kuhloswe ukwelekelela abafundi bombhalo ukuba baqonde ukuthi amagama ethiwa abalingiswa abamqoka emibhalweni yobucikomazwi asetshenziswe kanjani ukukhulisa izindinkimba ezakha isakhiwo

semibhalo ezobe icutshungulwa. Ukwenezela kulokhu, ucwaningo luzoqikelela ukuhlaziya ukuthi ngabe amagama ethiwe abalingiswa besifazane abamqoka kule mibhalo nalawo ethiwe abanye abalingiswa anamuphi umthelela ekuvezweni kobulili emibhalweni eqokiwe. Okokugcina, kuzobuye kucutshungulwe ukuthi ngabe ababhali babusebezise kanjani ubuciko bokwethiwa kwamagama abalingiswa ukuveza ushintsho olwenzekile emiphakathini eyakhele leli njengoba imibhalo okukhulunywa ngayo ikhuluma ngezinguquko eziningi ezenzekile ezithinta isimo senhlalo yemiphakathi eyakhele izwe laseNingizimu Afrika.

1.3 OKUNGIGQUQUZELILE NOKUNGIKHUTHAZILE

Njengothisha onamava ekufundiseni imibhalo kothisha abasaqeqeshwa, miningana imisebenzi yobucikomazwi esengihlangabezane nayo. Eminye bengiyifunda ngoba vele kuyiyo ekhethelwe ukufundiswa emazingeni ahlukene engiwafundisayo. Eminye bengizifundela nje njengothisha wolimi nokuqinisekisa ukuthi angisaleli emuva nezinguquko ezenzekayo ngaphansi kwalo mkhakha. Ngenkathi sisebenza nabafundi ziningana izindlela zokuhlaza esikhulume ngazo. Enye yezindlela zokuhlaza imibhalo ebiqubula imibono eminingi nemiqondo esabalele lapho siyidingida nabafundi bekuba ngeyeFeminizimu. NgokukaMdletshe (2011: 25), iFeminizimu kwezemibhalo isuke icubungula ukuthi ngabe imibhalo ikuveza kanjani ukuqonela kwabesilisa (*patriarchy*). Iqale lapho inhansi yothando lokuba ngifise ukwenza ucwaningo oluthinta imibhalo yobucikomazwi. Ngibe sengicabanga ukuthi konje lo msebenzi ngingawuhlanganisa kanjani ngisebenzisa umkhakha esengike ngabhala kuwo we-onomastikhi. Sihlangane kanjalo—ke isihloko salolu cwaningo okubhalwa ngalo.

Esinye sezifiso zami ezinkulu ngokwenza lolu cwaningo kuwukwandisa inqolobane yezifundo zokwethiwa kwamagama esiZulu ikakhulukazi emkhakheni wokwethiwa kwamagama emibhalweni yobucikomazwi. Ucwaningo oluningi olwenziwe ngaphambili ngaphansi kwesihloko sokwethiwa kwamagama belugxile kakhulu ekwethiweni kwamagama abantu kanye nawezindawo (Koopman, 1976, 1987 no 2002; Bosch & de Klerk, 1995; Neethling, 1996; Molefe, 1999; Ngubane 2002; Khuboni, 2003; Ndimande-

Hlongwa, 2005; Jenkins, 2007; Ndimande-Hlongwa benoDlamini, 2015). Njengoba kukhanya ukuthi uphenyo oluthinta ukwethiwa kwabalingiswa emibhalweni yobucikomazwi yeminyaka yakamuva lusafufusa, umcwaningi wethemba ukuthi lo mqingo uzokwengeza ekwakhiweni komnotho wolwazi olushicilelwe ngezilimi zendabuko kule ndima.

Ngaphezu kwalokho, kwethenjwa ukuthi ukwenziwa kwalolu cwaningo kungenye yezindlela zokuphonsa itshe esivivaneni semisebenzi yocwaningo ecubungula isihloko sezinguquko. UMTuze (2008:28) wabika ukuthi ukubhala ucwaningo ngaphansi kwesihloko sezinguquko nemibhalo (*change literature*) wuhlobo locwaningo oluthandwa kakhulu emazweni aseNtshonalanga. Uzwakalisa ukukhononda ngokuthi ezweni laseNingizimu-Afrika kuyingcosana kakhulu okubhalwe ngaphansi kwalesi sihloko. Uveza ukuthi ucwaningo lwalolu hlobo luthinta izinto ezimbili; lungadingida izinguquko ngokwepolitiki nezenhlalakahle njengalokhu kuvezwe emibhalweni (*literature*), kanjalo futhi lungadingida izinguquko ngendlela ezivezwa ngayo ababhali lapho bebhala imisebenzi yabo yobucikomazwi.

Kulesi sikhathi sezinguquko nomdidiyelo wamazwe (*globalisation*), izilimi zendabuko ezifana nesiZulu zibonakala ziphansi kwenkulu ingcindezi ngoba azisetshenziswa njengolimi lokuhweba. Kunjalo-nje alikho iqhaza elingako elibanjwe yizilimi zendabuko emfundweni ephakeme, noma umthetho olawula ukusetshenziswa kwezilimi ezikhungweni zemfundo ephakeme ukhuthaza ukusetshenziswa kobuliminingi (*Language Policy in Higher Education*, 2002). Ulimi lwesiNgisi luzihambela phambili njengolimi lokufunda nokufundisa ezikhungweni zemfundo ephakeme (Nkosi, 2014). Isikhungo senyuvesi sase-UKZN sinesiqubulo sokuthi yiyo ehamba phambili kwezocwaningo oluthinta izwekazi lase-Afrika (*Premier university of South African scholarship*). Lolu cwaningo lungumzamo wokuphumelelisa umshikashika wenyuvesi ekufezeni lesi siqubulo, kodwa futhi ngibe ngithuthukisa ikhono lami njengomcwaningi emkhakheni wokwethiwa kwamagama. Akugcini lapho, abafundi abaningi abasakwazi ukubhala ulimi lwesiZulu ngendlela efanele neyamukelekile ngenxa yendlela amagama abhalwa ngayo ezinkundleni zokuxhumana nakomabonakude (*social media and television*), ulwazi lolimi luya ngokuya lufiphala.

Ucwaningo olufana nalolu ludingida kabanzi ngokwakhiwa kwegama, luveza ukwakhiwa kwamagama nomqondo oledwa yizingxenywe ezakha igama. Kubalulekile lokhu ekufundiseni ukusebenza kolimi nokuveza izinto ezithinta amasiko esizwe. Ucwaningo luhlose ukuveza ngokusobala ubuhlakani nobuciko bababhali bemisebenzi yobucikomazwi ekusebenziseni ulimi ukuveza isimo sezinto emphakathini.

1.4 IZINJONGO ZOCWANINGO

Izinjongo zocwaningo zigxile ekucubunguleni ukwethiwa kwamagama abalingiswa abaqavile besilisa nabesifazane kanye nabanye emisebenzini yobucikomazwi ebhalwe eminyakeni yezinguquko ezweni laseNingizimu Afrika. Ngokuka -Alford (1988), ukuvezwa kwabalingiswa kuyingxenywe ebalulekile uma kubhalwa umsebenzi wobucikomazwi kungaba yinovelu noma umdlalo. Eqhubeka nokuphawula ngalolu daba u-Alford, ubalula ukuthi amagama abalingiswa avame ukwedlulisa imiyalezo equkethe amaqiniso ngobunjalo balaba balingiswa. Thina njengabafundi, kuyenzeka sithatheke sizibone sivumelana futhi sihambisana nokuhle okuvezwa ngomlingiswa, kanti ngakolunye uhlangothi izici nemikhutshana evezwayo ngomlingiswa kungadala ukuba simbone emubi simexwaye futhi siziqhelanise naye. Kuyakhanya ukuthi amagama ethiwa abalingiswa awagcini ngokwedlulisa umyalezo emphakathini, kodwa futhi anganikeza imininingwane ngesimilo nobunjalo balowo muntu omelwe yigama.

Luzophinda futhi lolu cwaningo luhlolisise indlela imibhalo yobucikomazwi ebhalwe ngolimi lwesiZulu yeminyaka yowe-1993 kuya kowezi-2011 evezwa ngayo izinguquko ezenzekile emva kokushabalala kombuso wobandlululo. Kuzogxilwa ekuhlaziyeni ukuthi ngabe amagama ethiwa abalingiswa asetshenziswe kanjani ukwakha abalingiswa besilisa nabesifazane abaqavile emibhalweni yobucikomazwi ebhalwe ngemuva kokuzuzwa kombuso wentando yeningi. Abacwaningi asebeke babhala ngesihloko esidingida izinguquko ezenzeke kule minyaka babika ukuthi imibhalo yangalesi sikhathi okukhulunywa ngaso ivamise ukukhuluma ngezindikimba ezifana nesimo senhlalo ngesikhathi sobandlululo. Ukugxila kwababhali ezindikimbeni ezifana nale, kufakazela ukuthi ababhali abamnyama balithokozele ithuba lokubhala ngokukhululeka baveze ngokokuqala ngqa bengenalualo izinto ebezenzeka ngeminyaka yobandlululo (Mafela, 2006). UKhumalo

(2007) owenze ucwaningo ngomunye wababhali balesi sikhathi uDokotela J.C. Buthelezi, uchaza athi okaShenge ungomunye wababhali abambalwa abachaza bangananazi ngezehlo ezifike nenkululeko.

Kuzoqhutshekwa kulolu cwaningo kucutshungulwe ukuthi ngabe izindikimba ezitholakala emisebenzini yobuciko ezohlaziywa, ziziveza kanjani izinguquko ezenzekile emva kokuzuzwa kwenkululeko. Njengoba kuchaziwe ngenhla, imvamisa ababhali basebenzisa amagama abalingiswa ukuveza izindikimba abafuna ukugxila kuzona. Ngaphandle kokwazisa ukuhlonishwa kwamalungelo abesifazane nawezingane, ezinye zezinguquko ezilethwe ngumthethosisekelo omusha waleli zwe kube wukuvulela izakhamizi zaleli amathuba okuba zizikhethetele ukuhlala noma kuphi lapho zithanda khona, inqobo nje uma kuhambisana namandla omuntu. Kuyaphambana-ke nemithetho edlule yobandlululo eyayisebenzisa ibala ukulawula izindawo lapho abantu bengahlala khona. Yizindikimba ezithi azifane nalezi ezizobhekwa.

Okunye okuzocutshungulwa kulolu cwaningo ukubheka ukuthi ngabe amagama nje wona ngokwawo ethiwe abalingiswa abaqavile ezincwadini ezikhethiwe zeminyaka elandela ukuzuzwa kwenkululeko, aphumelela kangakanani ukuveza izinguquko ezenzekile. UMapuza (2008) ebhala ngesihloko esibuka amandla encazelo yegama nemiphumela yalo empilweni yabantu abakhuluma isiZulu nezinye izilimi zase-Afrika, uyenaba ngethonya elikhona ekwethiweni kwegama. OkaLudonga uchaza ageqe amagama ngokwenzeke kuleli zwe ngenkathi liphenduka liba yiNingizimu Afrika entsha. Uchaza athi ukufika kwenkululeko kugunyaze abantu abaningi ukuba baguqule amagama abo bathathe awesintu. Kungumlando owaziwayo ukuthi baningi abantu kuleli zwe ababizwa ngamagama okungewona abawethiwa yimindeni yabo kodwa babizwa ngamagama esiLungu namanye nje kwabona abangawaqondi. Isenzo esikhombisa ngokusobala imiphumela yobandlululo. Isibonelo esaziwayo yigama lesiNgisi lowayengumongameli wezwe UDokotela Rolihlahla Mandela owaliqanjwa nguthisha wakhe ngosuku lwakhe lokuqala esikoleni. Kwakuwumkhuba ojwayelekile owawusukela ekuthini amakoloni ayesuke engakwazi ukubiza igama lomuntu bese emnika elizobizeka kalula lesiNgisi. NoDokotela Mandela wethiwa igama elithi 'Nelson' ngoba ethe uma ebuzwa igama lesiNgisi walilandula

(Mandela, 1995). UNgubane benoThabethe (2013:3) bacaphuna ingwazi engu Neethling (2003:n.p.) lapho yayiphawula khona ngalesi simo yabeka kanje ngaso;

A Xhosa name and an English name is clearly a legacy of colonialism which was carried forward into the apartheid era when blacks remained in subservient positions and had no economic or political power.

Kwagcina sekuyinjwayelo ngaleso sikhathi ukuba umfundi abe namagama amabili; abizwa ngalo ekhaya nelasesikoleni elalibuye laziwe ngokuthi elesikholwa. Amaningi kulawa magama, abazali babemane bawanikeze nje abantwana bawo noma bengaqondi kahle incazelo yawo. Lokhu kwakwenza kusuke elikhulu igidigidi esikoleni lapho sekubizwa amagama abafundi ngengomunye umfana owayethiwe kwathiwa uPreetyboy. Sekuvamile nokho kulezi zinsuku ukuba umuntu avele ayoshintsha igama lakhe emnyangweni wezasekhaya uma engagculisekile ngalo. Omunye wozakwethu wangixoxela ngensizwa eyayethiwe nguyise ngokuthi uBoxing match. Ngendlela leli gama elamhlukumeza ngayo esesemabangeni aphezulu wanquma ukuba ayolicisha lingabe lisavela kumazisi njengegama lakhe elisemthethweni wasala nelesiZulu kuphela.

1.5 IZINHLOSO NEMIBUZO EPHENDULWA UCWANINGO

Ucwaningo luqonde ukuphenya ukuthi amagama ethiwe abalingiswa asetshenziswe kanjani ukwakha abalingiswa abaqavile besilisa nabesifazane nabanye emibhalweni yobucikomazwi ebhalwe ngolimi lwesiZulu kule minyaka yenkululeko. Kunenkolelo ejulile osikweni lakwaZulu lokuthi umuntu uyalilandela igama ethiwe lona. Ucwaningo luzophenya ukuthi yiziphi izimbangela ezenza abalingiswa abaqavile kuthiwe izenzo zabo zilandela incazelo yamagama abo. UMabuza (2008:22) naye uyaphawula ngembangela yokuba imikhuba nezenzo zabalingiswa kuhambisane namagama abethiwe wona emibhalweni yobucikomazwi. Uchaza athi isizathu salokhu ukuthi igama linamandla okushintsha ukuziphatha komuntu.

Umbhalo wobucikomazwi uba nezindikimba ozidingidayo. Imininingwane nezincazelo ezakha umbhalo ziwubufakazi bokuthi imvamisa ababhali izinto bazibuka ngeso elijulile. Bangabantu abaziqaphelayo izinto ezenzeka empilweni yemihla ngemihla. Ucwaningo

luzocubungula kabanzi ukuthi ngabe amagama ethiwe abalingiswa besilisa nabesifazane aziveza kanjani izindikimba ezitholakala kule mibhalo eqokiwe ezobe ihlaziywa. UKhathi benoSwanepoel (1986:1) bathi isisusa sendikimba kungaba yisehlakalo, umbono, noma inkinga eshukumise umbhali ngandlela thile. Lokhu kube sekudala intshisekelo eyenza umbhali azizwe enesidingo sokwakha indaba ethile phezu kwalokhu; yisehlakalo esithile, into ethile eyinkinga noma ukuveza umbono wakhe.

Ucwaningo luzodlula luqhathanise incazelo yamagama ethiwe abalingiswa abaqavile besifazane nencazelo yalawo ethiwe abalingiswa abaqavile besilisa nabanye. Inhloso yokwenza lokhu, ukuphenya ukuthi ngabe amagama ethiwa abalingiswa ayakuveza yini ukungalingani kwabo ngokobulili. NgokukaMabuza (2008:38) kunomehluko phakathi kwamagama ethiwa abesilisa nalawo anikezwa abesifazane. Uchaza athi amagama ethiwa abesifazane avame ukukhuthaza ukuzithoba nokumlungisela ukuba azihloniphe futhi abe ngumnakekeli wabantu. Kanti amagama anikwa abesilisa agqugquzela indawo yabo njengabaholi nabaphathi bemizi. Ngamanye amazwi amagama ethiwa abesilisa nabesifazane aqhuba izinkolelo zokungalingani kobulili. Yilokho kanye ucwaningo elusophe ukukuvumbulula futhi likuhlaziye ukuthi kungabe amagama ethiwe abalingiswa ayakuveza yini lokhu kungalingani; futhi ngokombhalo ngabe yiziphi izizathu eziyizimbangela zalesi simo.

Njengoba ucwaningo lugxile emisebenzini yobucikomazwi, kuzophinda kulolu cwaningo kucutshungulwe kabanzi ukuthi ngabe amagama ethiwe abalingiswa besilisa nabesifazane asetshenziswe kanjani njengezimpawu eziyizimeleli zezinguquko noma izigameko ezidingidwa yimibhalo yobuciko ekhethiwe. UNdimande-Hlongwa (2005) unikeza umqondo othi awufane nalokhu uma echaza ngokwethiwa komntwana lapho efika emhlabeni. Uchaza athi ngaphambi kokuba umntwana ethiwe igama kubhekwa isikhathi sosuku, sonyaka, kanye nezigaba zonyaka nezigameko zangaleso sikhathi. Kusobala ukuthi ukwethiwa kwagama lomuntu kuhamba ibanga elide ekudaleni ukuxhumana phakathi komuntu nabanye abantu, nemvelo noma nesimo senhlalo esimhaqile. Nakubalingiswa bomsebenzi wobucikomazwi kwenzeka okufanayo uma kuza ekwethiweni kwamagama abo.

Okunye okuzocutshungulwa ngucwaningo ukuthi ngabe amagama ethiwe abalingiswa abamqoka nabanye asetshenziswe kanjani ukuveza ubunjalo kanjalo nezici zabo zemvelo

kule misebenzi yobuciko ezobe ihlaziywa. NgokukaMakondo (2009:26), kuyinto evamile ukuba igama lomuntu libe yincazelo yezigameko noma imikhutshana yakhe ajwayele ukuyenza. Kwesinye isikhathi indawo yalapho indaba yenzeka khona kuhlangelele nomlando waleyo ndawo, kungaba nomthelela ekwethiweni kwamagama abalingiswa. Umbhali angasebenzisa umlando awaziyo ngemvelaphi yomlingiswa ukumnikeza igama elizohambisana nezinhloso anazo ngokwakha umlingiswa lowo endabeni yakhe.

Ngaphandle kokubheka amagama abalingiswa abamqoka besilisa nabesifazane, kuzophindwa futhi kulolu cwaningo kubhekwe ukuthi ngabe amanye amagama ethiwe abalingiswa abayingxenywe eqavile yale misebenzi yobucikomazwi ebhalwe ngemuva kokuzuzwa kwenkululeko asetshenziswe kanjani njengezimpawu ezimele izinguquko ezenzeke ezweni laseNingizimu Afrika. Umcwangingi ukholwa wukuthi lesi senzo singalekelela ukwakha isithombe esigcwele salokhu ucwaningo oluzama ukukukhanyisa.

Ekucubunguleni ukwethiwa kwamagama abalingiswa abaqavile, umcwangingi uzoqhathanisa okwenziwa ababhali baleli nalokho okwenziwa abakwamanye amazwe ase-Afrika afana noZimbabwe, noGhana kanye neNigeria. Okwenze kwaqokwa la mazwe yingoba 'izindlela abazilandelayo zokwetha amagama abantu zithi azifane nezaseNingizimu Afrika' (Ngonyani, 2010:126) Lokhu kuzobe kungukusika nje kwelijikayo akuzugxilwa kulawa mazwe ngoba injongo yalolu cwaningo ukubheka indlela abacwangingi abasebenzisa ngayo isu lokwethiwa kwamagama ukwakha abalingiswa abaqavile emibhalweni yesiZulu. Umcwangingi ukholwa ukuthi ukuqhathanisa kuzobe kuwukufakazela ukuthi ababhali bobucikomazwi bakulawa mazwe abaluliwe nabo bathi abalandele indlela efanayo nababhali basezweni laseNingizimu Afrika ukwetha abalingiswa.

1.6 IZINDLELA ZOKUQHUBA UCWANINGO

Lolu cwaningo luzosebenzisa izindlela zokuqhuba ucwaningo oluyikhwalthethivu. Luzogxila ekubuyekezeni imisebenzi yobucikomazwi yohlobo lo mbhalo wenoveli ebhalwe kusukela eminyakeni yowe-1993 kuya kowezi-2011. UCreswell (2009) uveza ukuthi ucwaningo oluyikhwalthethivu yilona olukwazi ukusiza umcwangingi ngakucwangingayo ngoba lubheka ukuthi abantu bakubuka kanjani okubazungezile, kanjalo nolwazi abasuke sebenalo ngezinto ezenzeka lapho besuke bekhona. UHolloway no Wheeler (2002:51)

baluchaza kanje uhlobo locwaningo lwekhwalithethivu:

Qualitative research as a research methodology is concerned with understanding the processes and the social and cultural contexts which underlie various behavioral patterns and is mostly concerned with exploring the 'why' questions of research. Qualitative research typically studies people or system by interacting with and observing the participants in their natural environment and focusing on their meanings and interpretations.

Ngamafushane, laba ochwepheshe bachaza ukuthi uhlobo locwaningo lwekhwalithethivu wuhlobo locwaningo olusuke luzama ukuqonda ukusebenza kwezimo zezehlalo kanye nezosikompilo, futhi luphenya nezindlela lezi zimo ezizibonakalisa ngazo. Wuhlobo locwaningo oluzama ukuthola izizathu zokwenzeka kwezimo ezithile, yingakho imvamisa lolu cwaningo lugxile ekucwaningeni ngabantu, nezimo ezithile ezibathintayo. Lubheka ukuxhumana kwabantu nezimo abaphila ngaphansi kwazo ngenjongo yokuzama ukuthola izimpendulo.

Ucwaningo lungaphansi kwepharadayimu yekhrithikhali, okuyipharadayimu eyakhelwe phezu kwenkolelo yokuthi ubunjalo nobuqiniso bezinto bakhelwe bususelwa ezinhlakeni ezakhiwe ngumphakathi. UBertram benoChristiansen (2014:27) bathi ikhrithikhali pharadayimu ikuhlaba ikhlikize ukungalingani nokwenzelela okuyinto eqqamayo uma kubukwa indlela izinhlobo zemiphakathi ezakhiwe ngayo. Laba bacwaningi bayaqhubeka basho ukuthi le pharadayimu iveza ukuthi ezenhlalo, ezombusazwe, ezomnotho, ezobunjalo bempilo. Ulimi, ubulili nokungalingani kwamazinga abantu ngezinye zezinto ezakha izinhlobo zomphakathi (Frow, 2001:23). Le pharadayimu ihambisana kahle nezinhloso zalolu cwaningo njengoba lona luhlose ukuhlaziya ukwethiwa kwabalingiswa namandla athwelwe amagama ethiwe abalingiswa abagqamile besilisa nabesifazane emibhalweni yobucikomazwi yohlobo lwenoveli ebhalwe ngemva kokuzuzwa kwenkululeko. Zonke lezi zimo ezithintwa yipharadayimu ziyingxenye yalolu cwaningo njengoba luzobe luhlaziya amagama atholakala emisebenzini yobucikomazwi ebhalwe emva kwezinguquko kwezombusazwe. Ucwaningo oluyikhwalithethivu lukhethwe ngoba ulwazi oluyotholakala kuyoba yilolo olutholakale ngokuhlaziya imisebenzi yobucikomazwi engamanoveli amane kanye nomdlalo owodwa. Okuyotholakala kuyoba ngulwazi oluzuzwe ngenkathi kuhlaziywa amagama abalingiswa abaqavile besilisa nabesifazane bale misebenzi yobucikomazwi ebaliwe, luyobe luxube nokusetshenziswa kwemithombo yolwazi enhlobonhlobo

eshicilelwe kuhlangukiswa nemibiko yocwaningo eyenziwe emazingeni emfundo ephakeme ngalesi sihloko.

Ucwaningo luzosebenzisa indlela yokuhlaziya amathekisthi (*text analysis*) ngenxa yokuthi luzogxila ekuhlaziyeni amagama ethiwe abalingiswa atholakala emsebenzini yobucikomazwi engamanoveli kanye nencwadi yomdlalo. Leli su lokucwaninga luzobe lucubungula indlela abethiwe ngayo abalingiswa kule misebenzi yobucikomazwi kanye nemiqondo edluliswa amagama abethiwe wona. Omunye wongoti abahlonishwayo kulo mkhakha wokwethiwa kwabalingiswa uButler, (2010:13), uphawula ukuthi noma yiliphi igama elitholakala embhalweni, kungaba igama lomuntu noma lendawo, lisuke lifakwe umbhali ngenhloso yokudlulisa umyalezo othile. Kanti uFisher (1985:147), yena uveza ukuthi amagama embhalweni wobucikomazwi awagcini nje ngokusebenza ukwazisa abalingiswa nokubehlukanisa omunye komunye, kodwa ezikhathini eziningi ababhali bawasebenzisa njengengxenywe yokwedlulisa imiqondo nezindlela zokucabanga ezigqanyiswa yilowo mbhalo. Ngamanye amagama amazwi kaFisher asikhumbuza ukuthi yilelo nalelo gama embhalweni linomyalezo eliwumumethe embhalweni. Kuqokwe imisebenzi yobucikomazwi ewuhlobo lwenoveli kanye nohlobo lobucikomazwi oluwumdlalo ebhalwe kusukela eminyakeni ye-1993 kuya kowezi-2011. Le minyaka ikhethwe ngoba ziningi izinguquko ezenzekile ekubhalweni kwemisebenzi yobucikomazwi, ethinta izindinkimba okubhalwe ngazo kanti futhi lezi zindikimba zincike ezinguqukweni ezenzekile esimweni senhlalo jikelele eminyakeni eyevile emashumini amabili kwazuzwa inkululeko. Kuzosetshenziswa insizakuhlaziya yokuHlaziya nokuCofiya ukusetshenziswa kweNkulumokuphendulana -iKhrithikhali Disikhozi analisisi (*Critical Discourse Analysis - CDA*) kanye nezinhlobo zemcabango okubalwa kuzo, inguquko (*transformation*), amandla nobulili (*gender and power*) kanye nezimfundisomcabango ezibusayo ukuhlaziya ukuthi amagama ethiwe abalingiswa aziveza kanjani izinguquko ezithinta izinto ezifana namasiko, ubulili nezinto eziphathelele nobulili (*gender*) ezenzekile ezweni eminyakeni yokuzuzwa kwenkululeko. Ucwaningo luyoyibhekisisa imibono yomakadebona basemazweni angaphandle kwaleli; abangogoti kulo mkhakha wokwethiwa kwamagama emisebenzini eshicilelwe neyocwaningo. Noma kukhona ukwehlukana ngokwamasiko, kodwa ulwazi olunzulu oluyotholakala kubo luyosetshenziswa ukuze kuhlaziye lo msebenzi ngendlela esezingeni eliphakeme. Ulwazi lobuchwepheshe be-inthanethi nabo ngeke bushiywe

ngaphandle kwazise lo mthombo uqukethe ulwazi olunzulu kulezi zifundo zokwethiwa kwamagama.

1.7 UMKLAMO WOCWANINGO

Kulolu cwaningo kugxilwe ngqo ekuhlaziyeni amagama ethiwe abalingiswa abaqavile emibhalweni yobucikomazwi. Luzobe lucubungula ukuthi ethiwe kanjani amagama abalingiswa emibhalweni yobucikomazwi ebhalwe ngemuva kweminyaka yobandlululo. Ucwaningo luzoveza amandla athwelwe yigama lomlingiswa embhalweni. Kuzohlaziywa izizathu zokwetha abalingiswa amagama nokuthi ngabe aziveza kanjani izinguquko ezenzekile eminyakeni yezi-1993 kuya kowe 2012. Izincwadi ezizohlaziywa yizincwadi ezibhalwe ngesiZulu ezikhuluma ngempilo yabantu abangamaZulu, kanye nezinye izinhlanga, abahlala ezindaweni ezakhele isifundazwe sakwaZulu-Natali. Bakhona nabahlala kwamanye amadolobha amakhulu akhele izwe laseNingizimu- Afrika, kodwa bonke bakhuluma ulimi lwesiZulu futhi balandela usikompilo lwabantu abangamaZulu. Nazi izihloko zemibhalo yobucikomazwi ezohlaziywa:

- Kushaywa edonsayo : J.C. Buthelezi (1993)
- Usumenyezwe-ke umcebo : M. J. Mngadi (2005)
- Uthando lungumanqoba : M Shange (2005)
- Bengithi lizokuna : N. Sibiyi (2008)
- Kudela owaziyo : B. P. Maphumulo (2009)
- Akundlela ingayi ekhaya : A. M. T. Motlounge (2011)
- Kwakungeke kube nje : C Cele (2012)

1.8 UKULANDELA INKAMBISO ELUNGILEYO YOCWANINGO

Kunoma yiluphi ucwaningo kumele umcwaningi alandele inkambiso elungileyo yocwaningo (*research ethics*). Kulolu cwaningo kuyosetshenziswa ulimi oluvumelekile futhi olungahlambalazi. Abekho abacelwe ukuba babambe iqhaza kulolu cwaningo njengoba kuzobe kuqoqwa ulwazi ngendlela yokuhlaziya izincwadi ezikhethwe ngumcwaningi. Ngalokho-ke azikho izincwadi ezibhaliwe zokucela imvume yokuzibandakanya nocwaningo.

1.9 IZINGQINAMBA ZOCWANINGO

Njengalo lonke ucwaningo olusuke lwenziwa, nalolu lungaba nazo izingqinamba.

Okokuqala nje lolu cwaningo luzokwenziwa ezincwadini ezikhethwe ngumcwaningi, hhayi zonke izincwadi ezibhalwe kule minyaka. Lokhu kungenza ukuba imiphumela yocwaningo ingabi eveza isithombe esiphelele ngokwenzeka kuwo wonke amanoveli alesi sikhathi. Ngakho-ke ukugwema lokhu ngiyokugcizelela ukuthi imiphumela eyotholakala ingasabalaleli kuwo wonke amanoveli kodwa kugcizelelwe ukuthi iqondene nale mibhalo ehlaziywe lapha kuphela.

Okunye okungaba yinkinga kungaba ukwesweleka kwemithombo yesiZulu egxile lapho ematemi ocwaningo. Njengoba imithombo eminingi isabhalwe ngesiNgisi, kusenzinyana ukuthola amanye amatemu ocwaningo (*research terms*) esiZulu. Imithombo eminingi ezosetshenziswa izobe ihunyushwe isuselwa olimini lwesiNgisi. Kuyinkiyankiya nokho ukuhumusha imibhalo yezinga eliphezulu lokufunda zingekho nezichazamazwi ezisezingeni elifanele lokwenza lo msebenzi. Ukubhekana nale nkinga ngiyosebenzisana kakhulu nozakwethu abangabafundisi boLimi lwesiZulu kuwo womabili amaNyuvesi; iNyuvesi yakwaZulu-Natali neNyuvesi yase-Zululand okuyiyona engifunda kuyo. Ngiyophinda ngixhumane nabanye osozilimi asebemnkantshubomvu olimini lwesiZulu nokuthuthukiswa kwalo ukuze ngithekele kubo ulwazi. Kuyofundwa nemisebenzi eminingana eqhubekayo eyiqoqa lamatemu ewumzamo wokubhekana nezimo ezifana nalesi esiyedlule ngaphansi kweso lebhodi eyengamele izilimi zabomdabu i-PanSALB.

1.10 INCAZELO YAMAGAMA NAMATEMU ATHOLAKALA OCWANINGWENI

Kule ngxenye yesahluko kuzokwethulwa kafushane amagama namatemu angumgogodla walolu cwaningo. Isizathu sokwenza lokhu ukwelekelela ofunda lo msebenzi ukuba indlela aqonda ngayo incazelo yamatemu ifane nendlela umcwaningi awaqonda ngayo. Lokhu kuyokwelekelela ukunciphisa izinga lokufithiza (*ambiguity*) nokudideka okungadalwa yimiqondo yezincazelo engafani. Nanto-ke ngezansi uhlu lwamagama anqala atholakala kulo msebenzi kanye nezincazelo zawo.

- I-onomastiki (*onomastics*) - yigama elisuselwa egameni lesi Griki elithi “onoma” ngokuhunyushwa lichaza igama. UKoopman (2002:8) uchaza i-onomastiki njengesayensi ehlaziya amagama nezindlela ezilandelwayo uma kwethiwa amagama.
- I-litherari onomastikhi (*literary onomastics*) – Ngokuka-Alvarez-Altman (1987:1) leli temu lisetshenziswa ukuchaza wona umkhakha wokwethiwa kwamagama kodwa lapha kugxilwe emagameni atholakala emibhalweni eyahlukene yobuciko efana nemidlalo, izinkondlo, nezinganekwane. Lapha kubalwa wonke amagama ayingxenye yombhalo nathintekayo esakhiweni sombhalo kubalwa amagama abalingiswa, ezindawo nathinta umkhathi nesibhakabhaka nokunye okunjalo.
- I-anthroponimu (*anthroponym*) - NgokukaMakondo (2009:15), yigama leli elisuselwa olimini lwesiGriki elithi “*anthropos*“ elichaza umuntu noma isintu. Yingakho incazelo yegama uma seliphelele iyamaniswa nezifundo eziphathelele nokwethiwa kwamagama abantu noma esintu.
- Ithophonimu (*toponym*) - naleli temu liyigama okuqanjwe ngalo omunye wemikhakha yokwethiwa kwamagama. Yigama leli elisetshenziswa uma kukhulunywa ngokwethiwa kwamagama ezindawo (Jenkins, 2007).
- Inoveli- UNtabeni (1999) uyichaza inoveli ngokuthi ingumbhalo owumphumela walokho umuntu asuke ezibumbele wazihlelela khona kabusha emqondweni wakhe ngobuqiniso bezinto. Uma eqhubeka nokuchaza uNtabeni uthi okuyisimanga ngenoveli yikhono lombhali lokwazi ukudala, ahlele izinto ngendlela eyingqayizivele neyenza ofundayo aphinde azibukisise ngenye indlela izinto noma ebezazi.
- Umdlalo- Isichazamazwi sakwaMerrian Webster (2004:78) sichaza sithi umdlalo uhlobo lwendima ebhalwe phansi exoxa indaba ephusile. Isuke ilungiselwe ukuba ilingiswe abadlali abazokwazi ukuveza isithombe balingise ngokwenza amazwi enkulumo-mpendulwano.
- INingizimu-Afrika entsha - kusuke kukhulunywa ngezwe laseNingizimu Afrika emva kokuzuzwa kombuso wentando yeningi. Ngokuka-Warnes (2011:549), leli yigama elichaza iNingizimu Afrika esiphila kuyo manje. Livame ukusetshenziswa leli gama uma kuchazwa umbuso omusha owaba ngumphumela wezinguquko ezenzeke ngonyaka we-1994 emva kokushabalala kombuso wokucwasa nokucindezela kwezakhamizi zezwe ngokwebala (apartheid).

- Ubulili (gender) - uKwatsha (2009: 128), ubika ukuthi leli temu lisetshenziswa ukwehlukana ubulili ngokwezimpawu zemvelo, nendlela lokhu kwehlukana okusetshenziswa ngayo ukuveza indlela yokuziphatha, kanye namandla okwenza (competency) alindelwe. Uchaza athi lokhu kube sekwehlukaniswa ngokuba kubizwe ngokuthi ubulili besilisa (masculine) noma ubulili besifazane (feminine).
- Imibhalo ebhalwe ngemuva kokuzuzwa kwentando yabantu (Post-democracy literature) - imibhalo echazwa ngokuthi idingida ngezinto ezenzeke emva konyaka we-1994. Ephawula ngalolu hlobo lwemibhalo uDe Kock (2005:72), uthi akugcinanga nje ngenkululeko ngokwezepolitiki eyazuzwa yizwe kodwa ngisho ababhali baleli zwe bazuzisa inkululeko. Abasaphoqelekele ukulandela indlela eyodwa obekubhalwa ngayo imibhalo yobuciko ngezinsuku zobandlululo, futhi sebevulelekile ukubhala nganoma isiphi isihloko esibathintayo.
- Ifeminizimu (*feminism*) - itemu eliyamaniswa kakhulu namalungelo abesifazane. Incazelo elula yaleli temu ngeka-Hooks (2002:5) lapho echaza khona imvelaphi yalo. Uthi lisuselwa emkhankansweni wokuqeda ukulwa nokucindezelwa nokuxhashazwa kwabesifazane ngokobulili. Umkhankaso lo owasungulwa abesifazane abamhlophe ababelwela amalungelo abo.
- Ipharadayimu yeKhrithikhali - yipharadayimu eyamaniswa nezifundiswa ezifana noJurgen Habermas, oSonzululwazi abadume ngokugxeka izindlela zokuhleleka nokusebenza kwemiphakathi. Amathekisthi abhaliwe njengengxenye yolimi, athathwa njengesibonelo sokusabalalisa izimfundiso ezithile emphakathini.
- Iphathriyakhi (*patriarchy*) - itemu eladuma ngeminyaka ye-1970. Itemu elingasali ngaphandle uma kukhulunywa ngefeminizimu. Lisetshenziswa ukuchaza ukuqonela kwabesilisa. UPilcher benoWheelehan (2004:21) balichaza leli igama ngokuthi lisho ukubusa kowesilisa njengenhloko yabantu abahlalisene, kungaba umndeni noma isizwe.
- UkuHlaziya nokuCofiya iNkulumokuphendulana (*Critical Discourse Analysis*) - uVan Dijk (2001:104) ukuchaza lokhu njengenjulalwazi ehlaziya imiqondo esikiselayo neqondile edluliswa amathekisthi.

1.11 UKUHLELEKA KWEZAHLUKO

Kulesi sahluko bekwethulwa isingeniso socwaningo lonke jikelele. Kucaciswe ngalokho okuyisisusa nesendlalelo socwaningo. Kuhlaziye isihloko socwaningo, nokuthi lubhekani lolu cwaningo. Kuphinde kwenekewa izinhlosongqangi nezinhla ezithile ezithintekayo kulolu cwaningo. Kuphinde futhi kwadingidwa ngentshisekelo edale ukuba kwenziwe ucwaningo lwalolu hlobo. Ukuze kube lula ukulandela ingxoxo ezahlukeni ezilandelayo, kube sekulandela imibuzo engumhlahlandlela ezophendulwa kulolu cwaningo. Kucacisiwe ngezindlela ezizolandelwa ukuqhuba ucwaningo nendima ezolinywa engumklamo nayo yavezwa. Kuchaziwe nangalokhu umcwaningi athemba ukuthi kuyozuzwa ngalolu cwaningo. Zichaziwe izingqinamba nezinkinga ezingadala ukuba ucwaningo lungahambi kahle. Isahluko siphetha ngokunikeza incazelo yamagama awumgogodla wocwaningo.

Isahluko sesibili sizogxila ekubuyekezeni imibhalo ethinta isihloko. Kuzobuyekezwa okubhalwe ngababhali baleli zwe, abasemazweni ase-Afrika nababhali basemazweni aphesheya kwezilwandle ngesihloko sokwethiwa kwamagama. Kuzovezwa obala isiko lokwethiwa kwamagama ikakhulukazi emazweni akhele izwekazi lase-Afrika nomthelela walo kubabhali bemisebenzi yobucikomazwi. Kuzobuye kubuyekezwe kafushane umlando ngemvelaphi yemibhalo yobucikomazwi. Kuzobhekwa ngeso elibanzi imibono eshiwo ngabahlaziyi ngemibhalo yobucikomazwi yaseNingizimu Afrika ebhalwe emva kokuzuzwa kwenkululeko. Okushiwo ngalaba babhali kuyolekelela ukuqinisa nokukhanyisa kabanzi ngenjulalwazi yokwethiwa kwamagama abalingiswa. Kuzophinde kusize ekukhanyiseni kabanzi ngokusebenza kwezinsizakuhlaziya eziqokwe njengezinhlaka ezizosetshenziswa ukuhlaziya amagama abalingiswa abaqavile abatholakala emibhalweni yobucikomazwi lolu cwaningo olugxile kuyona. Lonke olunye ulwazi olutholakale emibhalweni ebuyekeziwe luyophinda lusetshenziswe ukwelekelela ukuhlaziya imiphumela yocwaningo eyotholakala ngenkathi kucutshungulwa amagama abalingiswa.

Isahluko sesithathu sizokwethula uhlaka noma izinhlaka zenjulalwazi ezizosetshenziswa ukuhlaziya ukusetshenziswa kwenjulalwazi yokwetha amagama lapho kwethiwa abalingiswa abaqavile nabanye emibhalweni yobucikomazwi yeminyaka elandela ukuzalwa

kweNingizimu-Afrika entsha. Lezi zinhlaka zisiza umcwaningi ukuba anganhlahlathi lapho ehlaziya okutholakele kodwa asebenzise uhlaka lwenjulalwazi njengesibuko salokho okucwaningwayo. Ipharadayimu (*paradigm*) ewuhlaka yalolu cwaningo yi-khrithikhali pharadayimu (*critical paradigm*). Ikhithikhali pharadayimu yakhelwe phezu kwenkolelo yokuthi ubunjalo nobuqiniso bezinto bakhelwe bususelwa ezinhlakeni ezakhiwe ngumphakathi. Ulimi ngenye yezinhlaka zomphakathi (Frow,2001:23). Ubulili, ukungalingani kwempilo ngokwamazinga nakho kuyangena ngaphansi kwale pharadayimu. Kungakho ikhethwe njengohlaka lokuhlaziya kulolu cwaningo. Ngenxa yalezi zizathu, kuzokwethulwa insizakuhlaziya emqoka nokuyiyona ewuhlaka lwalolu cwaningo iKhrithikhali Disikhozi analisisi (ukuHlaziya nokuCofiya iNkulumokuphendulana) kanye nezinhlakamcabango eziyosetshenziswa ukweseka insizakuhlaziya lapho sekucutshungulwa amagama abalingiswa.

Isahluko sesine sona sizogxila ekudingideni izindlela ezilandeliwe ukwenza ucwaningo. Kuzochazwa kabanzi ngendlela yokuqoqa ulwazi yekhwalithethivu (*qualitative research method*). Kuzochazwa kabanzi ngendlela yokuhlaziya imibhalo engamathekisthi (*text analysis*) njengoba kuyiyona ndlela okuhloswe ukuba isetshenziswe ukubheka nokuhlaziya amasu asetshenziswe ababhali ukwetha abalingiswa abaqavile emanovelini akhethekile kuhlangukisa nomdlalo. Kuzophindwa kuchazwe ngokusetshenziswa kwendlela yekhwalithethivu ukuhlaziya imiphumela etholakele ocwaningeni.

Esahlukweni sesihlanu kuzokwethulwa izincwadi ezizohlaziywa kulolu cwaningo. Njengesendlalelo kuzoqalwa ngokuxoxa kabanzi ngokubaluleka kwesikhathi le misebenzi yobucikomazwi ebhalwe ngaso. Kuzobe kugxilwe ekudingideni lokho okushiwo ngongoti ngomthelela wezinguquko ezenzekile emkhakheni wezombusazwe kuhlangukisa nesimo sezenhlalo endleleni okubhalwe ngayo imisebenzi yobucikomlomo kule minyaka eyevile kweyishumi edlule. Kuzohlaziywa kafushane isimo (*context*) umbhalo ngamunye obhalwe ngaphansi kwaso ngokuveza kancane umlando ngombhali wobucikomazwi ngamunye. Kuzobe sekwethulwa kafushane iqoqa lombhalo ngamunye ngenjongo yokuveza amagama abalingiswa besifazane nabesilisa abahamba phambili. Kuzokhulunywa kafushane

nangamagama alabo balingiswa ababambe iqhaza ekukhuliseni umbhalo odingidwayo, nokuxhumana kwabo nabalingiswa abaqavile..

Isahluko sesithupha sona sethula isihlaziyo. Kuzobe kugxilwe ekuphenduleni umbuzo onqala wocwaningo; ukuthi ngabe isu lokwethiwa kwamagama lisetshenziswe kanjani ukwakha abalingiswa abaqavile nabanye emibhalweni yobucikomazwi ebhalwe ngemuva kokuzuzwa kwenkululeko. Amagama abalingiswa azohlaziywa kusetshenziswa izinsizakuhlaziya nezinhlakamcabango ezikhethiwe njengezinhlaka zalolu cwaningo njengalokhu kuchaziwe esahlukweni sesithathu ngenhla. Kuyolandelwa indlela yokuhlaziya yocwaningo lwekhwalithethivu. Kuyodingidwa kabanzi izindikimba (*themes*) ezitholakele ngenkathi kuhlaziywa amagama abalingiswa abatholakala emisebenzini yomine yobuciko. Kuyosekelwa imibono nemiphumela yokuhlaziya ngocaphuna ngqo kokutholakele ngenkathi kubuyekezwa imibhalo yobuciko eqokwe kulolu cwaningo kubuye kwesekwe ngokucaphuna elwazini lokwenziwe ngaphambili ngaphansi kwalesi sihloko.

Esahlukweni sesikhombisa nokungesokugcina, kuyobe sekubuyekezwa imibuzo yocwaningo. Kuphinde kubhekwe ukuthi yiziphi izindlela ezilandeliwe ukuphendula imibuzo yocwaningo ngokuqoqa kafushane okuqukethwe kuleso naleso sahluko. Kuzobe sekubhekwa imiphumela etholakele ngenkathi kuhlaziywa kulolu cwaningo. Kuyobe kwethulwa izincomo kuvezwe futhi nalokho okubonakala kuyizinselelo okunqwanyanwe nazo ngenkathi kuqhutshwa ucwaningo.

1.12 IQOQA LESAHLUKO

Injongo kulesi sahluko bekuwukwethulwa ucwaningo ngokuchaza kabanzi ngesendlalelo salo, intshisekelo, izinhloso kanye nezinjongo zocwaningo. Kuchaziwe kafushane ngokuzozuzwa ngalolu cwaningo, kanjalo nangalokhu okungaba yizingqinamba ezenza ucwaningo lungagelezi kahle. Kuphinde kwethulwa imibuzo ezanywa ukuphendulwa wucwaningo. Izindlela ezizolandelwa lapho kuqhutshwa ucwaningo nazo zichaziwe zabekwa obala. Kwethulwe uhlobo lwepharadayimu oluzosebenza njengohlaka olumqoka lwalolu cwaningo. Kanjalo kubuye kwachazwa nangezinhlakamcabango (*Conceptual framework*) ezihambisana

neparadayimu ezizolandelwa ukukhanyisa kabanzi, nangokusobala ngesimo esicutshungulwayo. Umklamo ozolinywa wucwaningo nawo uveziwe. Kube sekunikezwa incazelo yamagama angumngodla wocwaningo. Isahluko siphethe ngokuchaza ngokuhleleka kwezahluko nezikuqukethe.

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO YOCWANINGO NGOKWETHIWA KWAMAGAMA ABANTU NAWABALINGISWA

2. ISINGENISO

Ingqikithi yalolu cwaningo ngokuhlaziya ukwethiwa kwamagama abalingiswa emibhalweni yobucikomazwi yohlobo lwenoveli kanye nomdlalo ebhalwe ngesiZulu ebhalwe emva kokuzuzwa kwenkululeko eNingizimu Afrika. Lesi sahluko siqala ngokunikeza umlando omfushane ngezigaba zokuthuthuka kombhalo wenoveli njengombhalo wobucikomazwi olimini lwesiZulu. Ukuze likhanye kahle iqhaza elibanjwa yigama lomlingiswa emibhalweni jikelele, umcwaningi ubone ukuthi kungaba yisisekelo esihle salolu cwaningo ukuba kuqalwe ngokuhlaziya ngokubaluleka kokwethiwa kwagama. Ukuqhubeka ukuveza ukubaluleka kwamagama kuzobuyezwa ucwaningo olwenziwe ngochwepheshe kulo mkhakha wokwethiwa kwamagama abantu. Kuzobuyezwa kafushane okushiwo ngochwepheshe basemazweni angaphandle kwe-Afrika, abasezwenikazi lase-Afrika nalabo base Ningizimu–Afrika. Emva kwalokhu kuzobe sekudingidwa kabanzi ngokwethiwa kwamagama abalingiswa emibhalweni yobucikomazwi njengalokhu kuyiyona ngqikithi yalolu cwaningo. Lokhu kuzokwenziwa ngokubuyezwa okushiwo ngongoti kulo mkhakha wokwethiwa kwamagama. Kuzobuyezwa futhi kafushane imibhalo noma ucwaningo olwenziwe olumayelana nokuvezwa kwabalingiswa emibhalweni kugxilwe ezinsizakuhlaziyeni ezisetshenziwe. Kuyophetha ngokulunguza kancane ocwaningweni oluthinta ukuhlaziya kwamathekisthi kusetshenziswa insizakuhlaziya yenkulumongxoxo.

2.1 Ucwaningo ngomlando wemibhalo yobucikomazwi yesiZulu kugxilwe enovelini

Imibhalo yobucikomazwi ichazwa nguMdletshe (2011:6) ngokuthi yimibhalo ebhalwe ngobuciko obuthile. Ababhali bayo basebenzisa ubucikomazwi obuthize obudingekayo ekubhaleni lolu hlobo lombhalo. Indlela esetshenziswa ngumbhali ukubumba umbhalo iba wuphawu lobunjalo bombhalo. Ukwehluka kwesakhiwo yikho okwehlukana uhlobo lombhalo kolunye. Isibonelo nje isakhiwo sombhalo wenoveli yiso esenza wehluke kwezindaba ezimfushane noma womdlalo.

Okusemqoka ngemibhalo yobucikomazwi ukuthi izeza ikhono lombhali lokuzakhela indaba esuka ekhanda lakhe. Kwesinye isikhathi ingasuselwa esigamekweni esake senzeka ngokuba umbhali asebenzise ubuciko bakhe futhi aguqule amagama abalingiswa nendawo. Nakuba bukhona ubucikomazwi obubodwa bohlobo lomdlalo kulezi zincwadi ezizocwaningwa, kodwa lolu cwaningo lugxile kabanzi emsebenzini wobucikomazwi bohlobo lwenoveli.

Umbhalo oyinoveli uchazwa ngabacwaningi bezemibhalo yobucikomazwi njengomunye weminxa yephrozi. U-Abrams (1988:117) yena ubeka kanje ngenoveli:

The term novel is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative the novel is distinguished from the work of the middle length called the novelette; its magnitude permits a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained and subtle exploration of character and motives, than do the shorter, more concentrated modes.

Ngamafuphi u-Abrams inoveli uyichaza njengombhalo wobucikomazwi omude okhululekile ngokwesizinda, abalingiswa nezehlakalo noma izigigaba ezenzeka kuwo. Lo mbono wakhe uyavumelana nokaMsimang (1986:27) naye oyichaze inoveli ngokugcizelela ubunjalo bayo. Uveza ukuthi izingcweti eziningi ezizame ukuhlaziya umbhalo wenoveli ziyakugcizelela ukuthi ingumbhalo omude kunejwayelekile futhi inabalingiswa abaningana kanti nesakhiwo sayo sijiyile. Ikhuluma ngabantu nezenzo zabo eziyinjwayelo yempilo yansukuzonke.

Kanti izifundiswa ezingo-Peck noCoyle (1993:79) zona ziyichaza inoveli zithi ingumbhalo omude owuchungechunge obhalwe ngendlela yephrozi. Izigigaba zakhona ziba nokulandelana nezinkinga ezilokhu zikhula. Lokhu kuba yimbangela yelukuluku kumfundi futhi kuhambisana nokuthuthuka kwendaba okugcina sekufike kuvuthondaba. Lezi zifundiswa ziyaqhubeka zichaze ukuthi amanoveli awawona nje umqulu ngempilo kodwa adingida izindaba zabantu emphakathini. Ngaleyo ndlela akha isithombe esithile ngempilo. Izingxenye ezakha inoveli ezinjengesizinda, abalingiswa, isakhiwo nolimi kuba ngumgogodla wenoveli. Ngokunjalo noMafela (2012:189) naye uyakusekela ukuthi imibhalo yobucikomazwi efana nenoveli ibalulekile ngoba ingasebenza njengomgudu wokudlulisa ulwazi lwamasiko ezizukulwaneni ezizayo.

Lolu cwaningo lona lugxile ekubhekeni indlela abalingiswa abethiwe ngayo kulolu hlobo lwemibhalo nomthelela wamagama abo emibhalweni yobucikomazwi ebhalwe ngemuva kweminyaka yobandlululo.

2.1.1 Izigaba zomlando wokuthuthuka kwemibhalo yobucikomazwi yesiZulu

UMhlambi (2009) ubalula ukuthi ukuthuthuka kwemibhalo yobucikomazwi olimini lwesiZulu kungachazwa ngokuthi kudlule ezigabeni zomlando ezibalulekile ezihlukaniseke izigaba ezintathu. Isigaba somlando sokuqala eseminyaka ye-1847 kuya kowezi-1947. Uchaza athi lesi sigaba singabizwa ngokuthi yisigaba samaMishinari. AmaMishinari yizithunywa zenkolo ezafika kuleli eminyakeni edlule zizoletha inkolo nokukhanya ezweni lase-Afrika. Yizona lezi zithunywa zenkolo ezazivela emazweni aseNtshonalanga ezafika zasungula amasonto, izikole nezibhedlela. ONkosi noMsomi (1992:18) banikeza izibonelo zezithunywa zenkolo ezifana noMfundisi Grout okuqanjwe ngaye indawo yaseGroutville enyakatho nedolobhala laseThekwini, kanye noAdams Newton okuqanjwe ngaye ikolishi elidumile esifundazweni sakwaZulu-Natali, neliqeqeshe abaholi abafana noDokotela uMntwana wakwaPhindangene, kanye nongumongameli wezwe laseZimbabwe uMnu. Robert Mugabe. NgokukaNkosi naye uMsomi imibhalo yesiZulu yaqala ngokuba kuhunyushwe iBhayibheli lisuselwa esiNgisini liya olimini lwesiZulu. Bangingi abafundisi ababamba iqhaza kulo mbhidlango kubalwa naye uNewton noBishop Colenso. UMhlambi (2009:5) uchaza athi imibhalo yobucikomazwi yokuqala kwakuyimisebenzi esungulwe yiwona amaMishinari eyisusela emisebenzini yobucikomlomo efana nezinganekwane ngoba ubuciko bomlomo yibona obabuyinqolobane yolwazi lwamasiko nendlela yokuphila yabantu abangamaZulu. Imibhalo etholakala kulesi sigaba ihlanganisa nemisebenzi eyabe ibhalwe ngoSosayensi bezenhlalo yabantu (*anthropologists*) nalabo abaqhutshwa uthando lwabo lokwenzela abantu isihe (*philanthropists*). Lokhu kufakazelwa nguCanonici (2010:10) lapho ethi imibhalo ebhalwe ngolimi lwesiZulu iqale ukubonakala ngeminyaka ye-1920 neye-1930. Ababhali abambalwa besiZulu bale minyaka babenelukuluku lokubhala ngezinkinga ezazibakhungethe bengama-Afrika. Lapha kungabalwa ababhali abafana no-B.W. Vilakazi owabhala inoveli ethi *Noma Nini* (1935), no R.R.R. Dlomo owabhala ethi u-*Dingane* (1935). Ngaphezu kwalokhu, ababekuphokophelele kakhulu ukuba imibhalo isebenze njengenqolobane yokugcina umlando namasiko esizwe.

Isigaba sesibili yileso esithinta isikhathi sobandlululo. Yisikhathi esasinzima kakhulu lesi ngoba ababhali abamnyama babebhekene nengwadla yokubhala ngaphansi kwemithetho eyayibacindezela. Kwakunezindlela uhulumeni ayezibekile ukuqinisekisa ukuthi imibhalo eshicilelwayo ayiphumi endleleni futhi ihambisana ncamashi nemithetho ebekiwe. Lapha kubalwa izinhlelo ezazifana namaBhodi ezilimi (*Language Boards*) okuyiwona ayelawula izincwadi ezazifundwa ezikoleni. Yilolo nalolo limi lwendabuko lwaluneBhodi yalo okuyiyona eyayibhekelela ukuthi izincwadi ezifundwayo zibhalwe ngokwenkambiso yemithetho yezwe eyayibusa (Mafela, 2006). Efakazela lesi simo uZulu (2004:202), uchaza athi imibhalo eminingi yobucikomazwi yangalesi sikhathi idingida izindikimba ezazihambisana nesikhathi eyabhalwa ngaso. Kwakuyimibhalo eyayiqhakambisa izinkinga zabalingiswa imvamisa besilisa ababesuke befudukele emadolobheni amakhulu afana neGoli kanye naseThekwini ngenxa yamathuba omsebenzi. Bavezwa bengabantu ababefika balahlekelwe ubuntu kanye nezimilo uma befika kulawa madolobha. UZulu uqhubeka athi amadolobha kule misebenzi yobucikomazwi ayemele ubugebengu, ukulahleka kwezimilo nokuduka endleleni efanele umuntu ayekhuliswe ngayo [imvamisa indlela yokukholwa]. Ngakolunye uhlangothi, izindawo eziyizabelo noma impilo yasemakhaya imele impilo emsulwa, ukuziphatha kahle okuhambisana nenkolo. Lokhu kuyahambisana nemithetho yobandlululo yangaleminyaka eyayikhuthaza ukuba abantu bahlale ngokobuzwe babo ezabelweni. Mayelana nalolu daba uGerard (1983:55) yena uphawula kanje

...the status granted to the vernaculars in the so called “Bantu” education in the early fifties—together with the demands of censorship-[was] certainly not conducive to mature writing dealing with real problems of the social structure.

Ngamafuphi uchaza ukuthi ngezikhathi zobandlululo, izilimi zendabuko zazinganakiwe futhi zingenaqhaza ezilibambile emfundweni yabantu bomdabu. Imisebenzi eminingi yobuciko yayibhalwe ngenjongo yokuba ifundwe ezikoleni, ngakho-ke kwakufanele ihambisane nemithetho yabaphathi bangalesi sikhathi. Imibhalo eminingi yayiqhakambisa izimfundiso nendlela yokubuka izinto eyayihambisana nesimo sezombusazwe sangale minyaka. Kungenzeka ukuthi yizinkinga ezifana nalezi ezidale ukuba imibhalo ebhalwe ngezilimi zesintu ingabi nenasasa lokufundwa njengemibhalo efundelwa ukukhulisa ulwazi nokuzifundela nje ukuchitha isizungu. Enkulumweni eyethulwa nguMafela (2006) wezwakalisa ukukhononda ngokuthi usikompilo lokufunda imibhalo yobucikomazwi alukho nhlobo kubantu abakhuluma izilimi zendabuko, wagcizelela ukuthi ngisho othisha nezingcithabuchopho ezifundisa lezi zilimi zincamela ukuthenga imisebenzi

yobucikomazwi ebhalwe ngesiNgisi kunebhalwe ngezilimi zabo. Nokho uSithole (2012:51) uveza olunye uhlangothi mayelana nalezi ncwadi zangale minyaka. Ukuchitha njengemfundisoze ukuthi izincwadi ezibhalwe ngezilimi zase-Afrika azidingidi izindinkimba ezibalulekile. Kunalokho ubalula ukuthi uma kufundwa lezi zincwadi kufanele ofundayo axukuze umqondo futhi asebenzise izindlela ezintsha zokuhlaziya imibhalo yobucikomazwi. Ube esenza isibonelo ngezincwadi ezimbili ezibhalwe ngeminyaka ye-1960 ekaNyembezi ethi *Mntanami! Mntanami!* nekaMkhize ethi *Ngavele Ngasho*. Usikhanyisela ukuthi ukuthatha kalula le mibhalo yobucikomazwi njengencwadi ezikhuluma ngokungaziphathi kahle kwabalingiswa kuyiphutha. Uchaza athi kuningi okumele kubhekwe uma kufundwa imibhalo yobucikomazwi efana nale; okubala nokubuka inqubo yobandlululo nemithelela yayo ekushintsheni izindlela zokuphila zemiphakathi eminingi.

Isigaba sesithathu nesokugcina emlandweni wokuthuthukiswa kwemibhalo yobucikomazwi yesiZulu kuhlenganisa nenoveli, yiminyaka ye-1994 kuza neno. Iminyaka le esukela ngesikhathi kuzuzwa inkululeko emva kwengcindezelo yabantu abamnyama ngokwebala kuze kube yilesi sikhathi okubhalwe ngaso lo msebenzi. Sekuke kwachazwa kulezi zigaba ezingenhla ukuthi imibhalo yobucikomazwi yesiZulu yeminyaka eyandulela ukuzalwa kweNingizimu Afrika entsha ivame ukhlatshwa njengemisebenzi engavezi ubunjalo nobuqiniso bezinselelo zempilo ezazibhekene ikakhulukazi nabantu abamnyama ngeminyaka yobandlululo. Kule minyaka yokuzuzwa kwenkululeko, uMhlambi (2009:15) uveza ukuthi imibhalo yobucikomazwi ebhalwe ngalesi sikhathi ikhombisa inguquko endleleni yokubhala elandelwa ngababhali abandulela le minyaka. Uchaza athi ababhali balesi sikhathi babhala ngezinto ezisematheni abantu abadlula kuzona noma ngezimo abanye asebeke bahlangabezana nazo empilweni. Lokhu kubonakala ngisho nangezindinkimba ezidingidwa yizinkondlo ezibhalwe kule minyaka. Nokho-ke kusekhonyana ukukhononda okuvela kubacwaningi abafana naye uChapman (1996: 216) abazwakalisa ukuthi noma ukhona umehluko ekubhalweni kwemisebenzi yobucikomazwi yamanje kodwa imibhalo yobucikomazwi yesiZulu ayikafinyeleli ezingeni lapho ibhala khona ngezishisayo ezithinta isimo sezenhlalakahle nezombusazwe. U-Artwell beno Harlow (2000) bona bazwakalisa ukuthi ngenye yezinkiyankiya ezibhekene nababhali bemibhalo yobuciko ebhalwe ngezilimi zendabuko le ukuthi njengalokhu le mibhalo ingaze ingazifaka ezombusazwe, ngabe yini okufanele bakwenze ukuze nabo imisebenzi yabo yamukelwe njengebalulekile nekhuluma ngezinto ezibalulekile ngokwezenhlalakahle nangokwezombusazwe.

Incazelo ngezikhathi zenoveli yesiZulu kaMhlambi ayiphambani kakhulu naleyo enikezwa nguNtuli (2006) lapho ecaphuna khona uMaphumulo. OkaMphemba uthi ungoti onguMaphumulo naye ukuthuthuka kwemibhalo yesiZulu ukwehlukana izigaba ezintathu azibiza kanje: a) Imibhalo emidala yesiZulu (1920-1940), b) Imibhalo ephakathi yesiZulu (1940-1960) no - c) Imibhalo yesimanje / emisha yesiZulu (1961-1988) okungunyaka ayebhale ngawo lo msebenzi wakhe. Ngaphandle komehluko ngokweminyaka, okunye okugqamile kulokhu kuhlaziya kwabo ukuthi uMaphumulo ukugwemile ukusebenzisa izindikimba lapho echaza izigaba. Ngenxa yokuthi lolu cwaningo lugxile ekwethiweni kwamagama abalingiswa ababhalwe esigabeni sesithathu sokuthuthuka kwemibhalo yenoveli, le ngxenye elandelayo iqala ngokuhlaziya ukubaluleka kokwethiwa kwamagama abantu ngokwahlukana kwesikompilo.

2.2 UKUBALULEKA KOKWETHIWA KWAMAGAMA ABANTU: KUBUYEKEZWA UCWANINGO OSELWENZIWE

Umkhakha we-onomastiki uyisayensi yokufundwa nokwethiwa kwamagama. UHlongwa (2015:191), ubika ukuthi nakuba lo mkhakha uxuba izindlela namasu amaningi okwetha igama kodwa futhi ungumkhakha ovulelekile ukwamukela imiqondo nemibono emisha ukuthuthukisa ukwethiwa kwamagama kunoma yiluphi ulimi olukhulunywayo emhlabeni jikelele. Lapho bebhala nge-onomastiki uBosch benoDe Klerk (1995), bayichaza bathi iyisayensi enamandla nesinika igunya lokuba sibheke izinguquko emiphakathini yonke jikelele. Ukuze icace kahle indaba yokubaluleka kwamagama ethiwe abalingiswa okuyiyona ngqikithi yalolu cwaningo, kubalulekile ukuba kuqalwe ngokuhlaziya ucwaningo olukhuluma ngokwethiwa kwamagama jikelele. Lokhu kuzokwenziwa ngokubuyekeza ucwaningo olwenziwe emkhakheni wokwethiwa kwamagama yizizwe ezahlukene. Kuzogxilwa nokho ocwaningweni olwenziwe yimiphakathi yezizwe ezikhuluma izilimi zase-Afrika. Isizathu sokwenza lokhu yingoba iningi labacwaningi ababhale ngesihloko sokwethiwa kwabalingiswa emibhalweni yobucikomazwi bayakubalula ukuthi izindlela ezisetshenziswa ababhali ukwetha abalingiswa emibhalweni yabo yobucikomazwi iyisibuko sendlela amasiko ehlukenetha ngayo amagama. UWamitila (1999) uyakugcizelela lokhu lapho ethi izizwe eziningi e-Afrika zinezaga nezisho ezifakazisa ukuthi umuntu uyalilandela igama lakhe. Kusobala ukuthi ukuba nolwazi olujulile ngokwethiwa kwamagama kuzokhanyisa

kangcono ukuthi kungani ababhali belandela izindlela ezithile ukwetha abalingiswa abamqoka emibhalweni yabo yobucikomazwi.

Njengoba kuxoxiwe esahlukweni esandulela lesi, isiko lokwetha igama liyinto ebalulekile emazweni amaningi emhlabeni wonke jikelele. UWardaugh (1992:193) uyakufakazela lokhu lapho ethi:

Naming procedure is one of the functions of identification. Examination of our names can reveal a great deal of information about the different cultures of our societies. Names within a particular language are to a degree, a reflection of beliefs, attitudes, and ideas. Names are meaningful and are related to specific events.

Ngalawa mazwi uveza ukuthi amagama angenye yezindlela zokuzazisa. Ugcizelela ukuthi ukwethiwa kwamagama kungaveza ulwazi olujulile ngamasiko ehlukenene nangezinkolelo zezizwe ezihlukenene. Uphinde akuveze ukuthi amagama abanencazelo ethile futhi ahambisana nezigameko ezithile. Ngenxa yokubaluleka kwagama luningi ucwaningo oselwenziwe kulo mkhakha wokwethiwa kwamagama abantu. Noma kungezuzeqwa amagula, kodwa lapha kuzovezwa kafushane: a) ucwaningo olwenziwe kulo mkhakha emazweni angaphandle kwezwekazi lase-Afrika, b) ucwaningo olwenziwe ezwenikazi lase-Afrika, kugcine ngokubhekwa c) ucwaningo olwenziwe ngaphakathi ezweni laseNingizimu Afrika.

2.2.1 Ucwaningo ngokwethiwa kwamagama emazweni angaphandle kwase-Afrika

Izingwazi ezifana noNgubane benoThabethe (2013:1), zibika ukuthi emazweni aseNtshonalanga, isiko lokwethiwa kwagama lomuntu akuyona into ethathelwa phezulu njengalokhu kwenziwa yizizwe zase-Afrika. Bacaphuna uSuzman (1994), yena oqagule ukuthi isizathu salokhu wukuthi emazweni amaningi aseNtshonalanga igama elethiwe umuntu kuyenzeka lingabi nanyalezo otheni eliwedlulisayo. Noma kunjalo luningana ucwaningo olwenziwe yizifundiswa ezivela kuwo wonke amagumbi omhlaba ngaphansi komkhakha wokwethiwa kwamagama abantu i-anthroponimu. NgokukaRosenthal (2005), umkhankaso wokuphenya ngemvelaphi yamagama abantu ezizweni zaseNtshonalanga ezifana noNgilande, iFransi namaJalimane waqalwa ngabantu abafana noFerguson eminyakeni yowe-1846. URosenthal naye uphonsile esivivaneni lapho ebhala khona ngokwethiwa kwamagama ezweni lamaNgisi eNgilande. Uchaza athi kusukela eminyakeni yekhulunyaka le-16 kuya kwele-18 imibiko ngokuphehlelelwa kwabantwana iveza

ukuthi amagama ayethiwe abantwana ababephehlelelwa kule minyaka ayesuselwa kokhokho babo, nasemagameni abazali abasuke beqokelwe bona (*god parents*) ukuba babakhokhele futhi babafundise indlela yokuphila ngokwenkambiso yesonto. Phela ukuqokela umntwana lolu hlobo lwabazali yisiko elikhulu nelaziswayo kakhulu yisizwe samaNgisi. Yingakho negama abanikezwe lona lithinta ezenkolo (Rosenthal, 2005). Nokho-ke kuthe ngokuhamba kweminyaka kwanoshintsho ngoba iqhaza elibanjwa yilaba bazali alisagxilile kakhulu ekufundiseni ingane ngokwesonto kodwa abazali basuke beqoke umuntu abamethembayo ukuthi angaba yisibonelo esihle futhi akwazi ukukhokhela umntwana wabo ngendlela efanele kuzo zonke izimo zempilo ahlangebazana nazo. Amanye amagama kuvela ukuthi ngamagama ezelamani ezingasekho, kanti amanye amagama ngawabantu abaziwayo noma abavelele ngezenzo ezithile ezinhle emphakathini.

Imibono kaBosch benode Klerk (1995:69) isikhumbuza ukuthi kulukhuni kangakanani ukwehlukana amagama nomlando. Bayachaza ukuthi umlando uziveza ngokusobala izinguquko ezenzekile kwelamaNgisi uma kuza ekwethiweni kwamagama. Bayakuveza ukuthi kuningi esingakufunda ngosikompilo nalokho okungamagugu kwelamaNgisi ngokuhlaziya indlela yabo yokwetha amagama. Bacaphuna u-Herbert ababika ukuthi ulembula ngokusobala usikompilo lokuqonela kwabesilisa kulo mphakathi (*patriarchy*) lapho ehlahaziya indlela yokwetha amagama elandelwa ingxenye yesizwe samaNgisi eyaziwa ngokuthi ngama-Anglo Saxon. U-Herbert uyachaza ukuthi amagama amaningi ethiwe abantu abesifazane kulo mphakathi asuselwa kwawabesilisa kanti amanye amanyaniswa nezinto ezifana nezimbali, isimilonhle (*virtue*) nokunye nje okufana namatshe angamagugu. Kodwa uma kuza ekwethiweni kwamagama abesilisa akunjalo. Ukuqonela kwabesilisa kuvela ngokuthi amagama ethiwe abantu besifazane kube ngamagama ezinto nje ezilula nezibonakala zingabalulekile kangako, kanti awabesilisa ayamaniswa namaqhawe omlando kanye nezenzo zobuqhawe nesibindi. Awekho amagama abesilisa asuselwa kwawabesifazane futhi abekho ababizwa ngezimbali. Bayachaza ukuthi namaMelikana anawo umkhuba onjalo uma etha abantu besifazane amagama. Ngezansi yizibonelo ezimbalwa zalokhu:

Igama lobulili	Incazelo yalo
Albert	Okunohlonze, ukuhlakanipha
Bernard	Amandla / ibhele elinamandla
Pearl, Ruby	Amatshe aligugu
Grace, Beauty, Joy	Isimilonhle (virtue)
Rose, Violet lobulili	Amagama ezimbali

Ngakolunye uhlangothi, ngokwesiko lwamaHindu uJayaram (2005:481), ubalula ukuthi nakulesi sizwe igama alisetshenziselwa nje kuphela ukuzethula kubantu, kodwa lisebenza ukukhanyisa kabanzi ngosiko, imvelaphi ngokwezinga lokuzalwa (*caste*) kanye nakho-ke ukuzazisa. Okunye okuphawulekayo ukuthi ngokwenkolo yamaHindu igama lomuntu liyaziswa kakhulu njengoba lithathwa njengophawu oluveza ukubaluleka komuntu empilweni yalapha kwamhlaba nasempilweni yakwelemimoya. Igama lomuntu liyingxenye ebalulekile empilweni yemihla ngemihla yomuntu, yingakho umcimbi wokwethiwa kwegama lomuntu ungelinye lamasiko ahlonishwayo yilesi sizwe. Ngokwalesi sifundiswa esinguJayaram, eNingizimu neNdiya lo mcimbi wenziwa ngosuku lweshumi umntwana ezelwe. Lokhu kwenziwa yizinkolelo isizwe esinazo ngezinsuku nalokho ezikushoyo empilweni yomntwana; kungaba izinhlanhla noma amashwa. Uphawu lwezinkanyezi losuku umntwana afike ngalo emhlabeni (*birth star*) lusho lukhulu kulo mphakathi. Kubikwa ukuthi maningi amaHindu athintana nezangoma ezifunda izinkanyezi ukuze ziwachushise ekutholeni igama elifanele ukwethiwa umntwana. Uyaqhubeka uJayaramu achaze ukuthi emiphakathini efana namaTamil amagama ethiwa abantwana asuselwa ezigigabeni nasesimweni umntwana azalwe ngaphansi kwaso. Amanye, asuke eveza ubuciko nezindlela ezingajwayelekile zokuhumusha ukuzalwa komntwana. Ezinye zezinto eziphawulwa nguJayaram lapha zithi azifane nezindlela ezilandelwa ezinye izizwe ekwetheni amagama abantwana. U Mandende (2009) obhale kabanzi ngalesi sihloko sokwethiwa kwamagama esizweni

samaVenda uyakuphawula ukuthi nezinye izizwe zase-Afrika, zinawo umkhuba wokuxhumana nezinyanga ukuze zithole ukwelulekwa lapho kuthinta umcimbi wokwethiwa kwegama lomntwana.

Emazweni aseNtshonalanga kuyinto evamile ukuba igama olethiwe emndenini uligcine futhi ubizwe ngalo impilo yakho yonke (Alford, 1988). Nokho ucwaningo luveza ukuthi kwezinye izizwe akunjalo, uyakwazi ukuthatha isinqumo sokushintsha igama lakho esigabeni esithile esibalulekile sempilo yakho. Isibonelo salokhu yisiko lesizwe samaXhosa ezweni laseNingizimu Afrika. Ngokwejwayelekile uma owesifazane enda, kuba negama elisha ethiwa lona abakulowo muzi ende kuwo okuba yilona gama abizwa ngalo kuleli khaya. UStewart (1996) usikhanyisela okungejwayelekile okwenziwa ingxenye yesizwe samaGriki esaziwa ngokuthi ama-*Naxos* lapho kwethiwa amagama abantwana. Ubalula ukuthi wona enza okwehlukile kunendlela ejwayelekile, ngoba bayalinda umntwana aze ahlanganise iminyaka emithathu ngaphambi kokuba ethiwe igama. Ngaphambi kwalokhu umntwana usuke engenalo igama abizwa ngalo. Ama-*Naxos* akholwa ukuthi uma ingakahlanganiswa le minyaka umntwana usuke engakabi yingxenye ephelele yesintu ngakho ube lokhu ebizwa ngokuthi ngumntwana engenalo igama eliqondene naye ngqo. Kuthi angahlanganisa iminyaka emithathu leyo kube sekuba nomcimbi onemidati eminingi elandelwayo wokwethiwa kwegama futhi lelo gama ethiwa lona lisuselwa enkolweni yawo. Le ndlela yamaGriki ithi ayifane nokushiwo nguTooker (1984) lapho ekhuluma ngendlela elandelwa yizizwe ezakhele imiphakathi yezwe laseBrazil. Lezi zizwe nazo ziyephuza ukwetha abantwana amagama ngenxa yezinkolelo eziningi ezinazo. Okumqoka ngalezi zinkolelo, yilezo abanazo ezithinta ukwethiwa kwegama lomuntu. Bathi igama linesisindo esingaholela ekuguleni komntwana ngisho nasekufeni kwakhe imbala, uma esheshe wethweswa igama engakaqini ngokwanele. Ziyalinda kuphele noma unyaka umntwana ezelwe bese enikezwa igama elimfanele.

2.2.2 Ucwaningo ngokwethiwa kwamagama abantu ezwenikazi lase-Afrika

Ucwaningo olwenziwe ngalesi sihloko luveza ukuthi noma usiko lokwethiwa kwamagama lugcinwa cishe kube izizwe zonke jikelele, kodwa kubonakala sengathi ezwenikazi lase-Afrika leli siko laziswa ngokwedlulele (Thipa, 1984, Ngubane 2002, Neethling, 2007, Makondo, 2009). Lokhu kwenziwa ukuthi kweminye imiphakathi yase-Afrika njengakumaZulu igama elethiwa umuntu alisebenzi kuphela ukwehlukana umuntu kwabanye, kodwa livamise ukuhambisana nezehlo futhi liveze nemizwa ehambisana nokuzalwa kwalowo muntu owethiwe igama.

Ngokwamasiko ase-Afrika umuntu usuke engaphelele kahle uma engenalo igama (Hadebe, 2002). Kubalulekile ukunaka ukuphawula kukaFinnegan (1970: 476) lapho echaza khona ngobunjalo bokwethiwa kwamagama yimiphakathi yase-Afrika. Uchaza athi ezinye zezinto ezimangazayo ngokwethiwa kwamagama kule miphakathi yilezi:

- Yindlela amagama asetshenziswa ngayo ukuchaza [ngendlela esobala noma ecashile] umnikazi wegama noma abanye abantu.
- Amagama ayasetshenziswa futhi kakhulu ukuzwakalisa imibono, izifiso, ubuhlungu nokuphawula nje ngendlela enobuhlakani ngobunjalo bempilo. Ngenxa yalokhu ubuhlungu nokudangala ngenye yezindinkimba ezivamile lapho kwethiwa amagama.
- Ayasetshenziswa futhi kakhulu ukuzwakalisa imizwa yenjabulo.
- Avamile ukusetshenziswa njengezifeno ezimumethe inkulumo ethile.

Kunababhali abaningi abenze ucwaningo oluveza ngokusobala lezi zinto eziphawulwe nguFinnegan ngenhla uma kwethiwa amagama ezwenikazi lase-Afrika, le ngxenye elandelayo izobika kafushane umsebenzi walaba bacwaningi.

UYanga (1978), ungomunye wezingqalabutho zezifundiswa ezibhale ngalesi sihloko e-Afrika. Ucwaningo lukaYanga lwalubuka ukuhlobana phakathi komkhakha wocwaningozilimi lwezenhlalo kanye nokuhlelwa kolimi, egxile eqhazeni elibanjwe wukwethiwa kwamagama ukuthuthukisa umlando ezweni laseZaire. Uchaza athi amagama ethiwe abantu awazona nje izitembu ezisuke zinamathelisiwe ukwehlukana umuntu komunye, kodwa asebenza ukukhombisa ukuthi ulimi lusetshenziswa kanjani ukuveza isimo senhlalo yomphakathi. Uyasikhanyisela kulolu cwano ukuthi amagama aveza ubunjalo besimo sobudlelwano phakathi kwemindeni. Awagcini ngokwenza lokhu kuphela, kodwa futhi uYanga ubeka ukuthi amagama ethiwe, abamba iqhaza lokuveza izinguquko ezenzekile esimweni senhlalo kanjalo nokuveza izigigaba ezenzeke emphakathini. Uphetha ngokuchaza ukuthi uhlelo lokwethiwa kwamagama ezweni laseZaire lukhanyisa kabanzi ngomlando, amasiko, kanye nezigigaba ezenzekile ezithinta ezenhlalo nezombusazwe.

UStewart (1996) naye ungomunye wezifundiswa ezibhale kakhulu ngokwethiwa kwamagama emazweni akhele i-Afrika. Echaza ngokwethiwa kwamagama esizweni samaYoruba esiyingxenye yezizwana ezakhele izwe laseNayijeriya, ubika ukuthi lesi sizwe siqale sihlale ukuthi ngabe sinjani

isimo sezinto ngesikhathi sokufika komntwana andukuba ethiwe igama. Bangingi abalandela inkolo yamaSulumane kuleli zwe elidume ngokuba nesibalo sabantu esikhulu ukwedlula wonke amanye ezwenikazi lase-Afrika. UStewart ubika ukuthi nabazali abangabalandeli benkolo yamaSulumane bancika kakhulu enkambisweni yokwetha amagama elandelwa amaSulumane. Kunezinsuku ezibekiwe zokwethiwa kwabantwana ngoba akholelwa ekuthini izinsuku ezithize zisho inhlanhla ebulilini obuthile. Ngaleyo ndlela abantwana besilisa bethiwa ngosuku lwesikhombisa umtwana efikile emhlabeni. Kuba umcimbi omkhulu lo lapho abazali nabadala emndemnini kuyibona abaqhamuka negama.

Indlela yokwetha amagama ezizweni zase-Afrika ithi ayifane. Njengoba nesizwe sama-Ishan sikuqaphela ukuthi igama elethiwa umntwana linomyalezo eliwedlulisayo emndenini, noma emphakathini futhi akuvamile ukuba umntwana aqanjwe ngegama elifana nelomunye. Eqhubeka nokuchaza uStewart (1996:4, 5) ngezindlela ezivame ukulandelwa lapho kwethiwa amagama abantwana ezizweni zase-Afrika ubeka kanje:

[A] custom that appears in numerous African societies is that of naming children after the day of the week on which they were born... and according to the time of the day they were born or the season in which they are born. Children born on market days, during festivals and around the time of religious holidays, receive special names to mark these special occasions.

Kuyiqiniso ke lokhu okushiwo nguStewart lapha, ukuthi kuyinto ejwayelekile ukuba abantwana bethiwe kususelwa emagameni ezinsuku, emicimbi noma ezikhathi zonyaka abazalwe ngazo. Kanjalo futhi kuyenzeka amagama ahlotshaniswe nemikhosi yezenkolo ethile noma nje imikhosi yesizwe ebalulekile. Wenza izibonelo ngamazwe afana no –Angola, Nigeria ne-Ethopia. Ubika ukuthi ziyatholakala izibonelo zamagama ethiwe ngale ndlela kulawa mazwe. Isibonelo yigama elijwajelekile emiphakathini elandela inkolo yobuSulumane yigama elithi “Haji”. Leli gama lincikene kakhulu nomkhosi omkhulu wamaSulumane owenziwa ngenyanga engcwele yamaSulumani uRamadaan. Kuyakhanya ukuthi uhlobo lwamagama ethiwe luvama ukuba yinkomba yokuthi umuntu ungowasiphi isizwe futhi ulandela yiphi inkolo.

UMakondo (2009) wenze ucwaningo ngendlela isizwe saseZimbabwe samaShona esetha ngayo amagama abantu. Ucwaningo lwakhe lugxile ekubhekeni ukuthi umphakathi wamaShona uzisebenzisa kanjani izinto ezifana nezimpawu, incazelo yamagama, nokusebenza kolimi ukwetha amagama abantu. Okuphawulekayo ngalolu cwaningo lukaMakondo izindlela ezibanzi

ezasetshenziswa ukuqoqa ulwazi. Umcwaningi waqoqa ulwazi ngokubuka amagama abantu atholakala emisebenzini yobucikomazwi efana namanoveli nedrama. Waphinde wabuka amaphephandaba, uhlu lwamagama abafundi abathweswa iziqu (*names of university students' graduants*) beminyaka ehlukene. Waqhubeka waba nezingxoxo nabahlanganyeli bocwaningo ezifundeni ezahlukene zaseZimbabwe esebenzisa imibuzo yokuqoqa ulwazi evulelekile (*semi-structured interviews*). Akumangalisi ukuthi izindinkimba ezatholakala kulolu cwaningo zevile emashumini amabili. Nazi izibonelo zezinye zazo; amagama ethiwe esuselwa esimweni somshado, amagama azwakalisa imizwa ngokufa, amagama ayimibuzo ngesimo sezinto emphakathini, amagama athinta ubuthakathi nendlela yokuziphatha, amagama aveza izinto abantu abadlule kuzona, amagama ethiwe kulandelwa isigqi samagama esithile kanye namagama asuselwa ezinkolweni ezahlukene njengenkolo yamaKrestu nezinkolo zesiNtu. Seluphetha lolu cwaningo luveza ukuthi abantu ababamba iqhaza ekwethiweni kwabantwana ngabazali bobabili, noma-ke kwesinye isikhathi nogogo nomkhulu benikezwa ithuba. UMakondo (2009:204) uyakubalula ukuthi ezinye zezinto ezinomthelela ekukhetheni igama elizokwethiwa umntwana yiminyaka yabazali, izinga labo lemfundo, indawo abahlala kuyo nokuthi umntwana ungowesingaki emndenini. Isimo somnotho nesimo sezombusazwe naso akasishiyanga ngaphandle. Amagama esiShona yiwo ahamba phambili kwazise amaShona enza amaphesenti angama-71 omphakathi waseZimbabwe.

Ngokuka - Akinnaso (1980) kunemikhutshana ethi ayifane kuyo yonke imiphakathi yase-Afrika lapho kucutshungulwa izindlela zokwethiwa kwamagama abantu. Noma u-Akinnaso ayegxile kakhulu kumphakathi wamaYoruba, kodwa ubika ukuthi ukwethiwa kwamagama kulesi sizwe ngenye yezindlela zokugcina umlando kusetshenziswa ulimi. Naye uqhakambisa ukuthi igama kuma-Afrika liyedlula ekubeni uphawu lokwaziwa nje kuphela, kodwa libamba iqhaza elibhekile ekuvukuzeni noma ekulondolozeni izigigaba ezingumlando walowo mndeni noma womphakathi ingane ezalelwe kuwo. Kuyaqgama ukuthi kuma-Afrika igama lomuntu ligcina liyinqolobane yomlando. Nami njengoba abazali bami bangetha ngokuthi nginguBonakele, kunomlando ngemuva kwaleli gama. Insizwa yaseLangeni engizalayo yayithi mayeneme iwusho lo mlendo ithi ngingu 'ntombi ibonakele eLangeni'. Ngingowesine ezinganeni ezinhlanu. Bonke laba abangaphambi kwami izinsizwa. Ukuzalwa kwami kwaba umlando emndenini wokuthi isize yabonakala intombi eLangeni. Izizathu ezifana nalezi ezidala ukuthi uMandende (2009:55) athi kungashiwo ngokungananazi ukuthi amagama abantu emiphakathini yase-Afrika ayimibhalo

eyizindaba ezimfushane. Inkulumbo ka-Akinaso ifakazela okushiwo nguFinch (2008) ocashunwe nguNgubane benoThabethe (2013:2), obika ukuthi igama elethiwe umuntu livamise ukudlala izindima ezimbili; ngeyokuba wumnikazi wegama uqobo, kanye neyokuchaza indima yakhe emphakathini; okuchaza indlela axhumana ngayo nomndeni wakhe kanye nomphakathi wonkana.

2.2.3 Ucwaningo lokwethiwa kwamagama ezweni laseNingizimu Afrika

Njengoba kwenzeka kwamanye amazwe ase-Afrika abalwe ngenhla, isizwe nesizwe sinendlela yaso esiyilandelayo ukwenza izinto. Nalapho kwethiwa amagama kubanjalo. UHadebe (2002) usivezela ukuthi nasemphakathini wamaZulu, umsebenzi wokwethiwa kwegama lelunga elisha emndenini uvamise ukushiyelwa kwabadala emndenini. Lokhu kufakazelwa nawuMabuza (2008:22) okuqinisekisa ukuthi ukukhethwa kwamagama ezingane kungumsebenzi obhekene nenhloko yomuzi ikakhulukazi esizweni samaZulu nakwamanye amazwe ase-Afrika akhuluma isiNtu. Lokhu kufakazelwa nguSuzman (1994:269) okuvezayo naye ukuthi imvamisa ezindaweni zasemakhaya umsebenzi wokwetha umntwana ushiyelwa emadodeni kodwa emadolobheni abesifazane abenza lo msebenzi. Uyakusho ukuthi imvamisa yamagama ethiwe abantwana bamantombazane ngamadoda asuke engukuphawula ngokuziphatha kukankosikazi emendweni. Ucwaningo lukaSengani (2015:2), nalo luhamba ezinyathelweni zalaba bacwaningi. Naye uyakuqhakambisa ukuthi ngokwesiko lwesizwe samaVenda, umsebenzi wokwethiwa kwabantwana ushiyelwa kumalungu amadala omndeni. Uchaza athi isizathu salokhu yingoba imvamisa kusuke kunomyalezo othile abadala abafisa ukuwedlulisa ngegama abalininka umntwana njengoba ngokwesiko lwase-Afrika umntwana kungeyena owomndeni kuphela kodwa eyisipho somphakathi wonke, ngakho igama lakhe kumele lithinte izindaba zomphakathi. Kuyenzeka ukuba umntwana ethiwe igama elihambisana nesici esithile noma ethiwe elingenasici, kuya ngokuthi ngabe sinjani isimo umntwana atholakale ngaphansi kwaso. Ucwaningo oluningi olwenziwe kulo mkhakha lugxile ekwethiweni kwamagama abantu kodwa futhi luningi nolumbandakanya izibongo nezidlaliso (Ngubane, 2002, Khuboni, 2003, Moyo, 2009).

URaper, njengalokhu ecashunwe nguMandende (2009) ubalula ukuthi amagama abantu ayakwazi ukuveza ubunjalo besimo senhlalo, imiqondo ebusayo, ubunjalo besimo sobudlelwano, izingqinamba ezikhona esimweni senhlalo kanye nendlela umphakathi ingane ezalelwe kuwona osebenzisa ngayo ulimi. Uyenaba achaze ukuthi noma izindlela ezilandelwayo zokwetha amagama zithi mazifane emiphakathini yaseNingizimu Afrika ekhuluma izilimi zabomdabu ukhona nokho

umehluko. Unikeza isibonelo ngesizwe samaPedi lapho echaza khona ukuthi kuvamile kulesi sizwe ukuba igama lomntwana lethiwe lisuselwa esehlakalweni esenzekile ngalolo suku lokuzalwa komntwana. Kungaba izigameko ezifana nokuna kwemvula, noma amagama ezihambeli ebezifikile ngalolo suku. Uyachaza nokho ukuthi kuyenzeka kwesinye isikhathi umntwana ethiwe igama lomuntu odumile. Naye, njengoHadebe (2002), uyakuveza ukuthi namaPedi akwejwayele ukwetha amagama agqamisa isici esithile esikhona endleleni umntwana abukeka ngayo.

Umbono kaMbiti, (1969:119) uyahambisana nokaRaper njengoba naye ekuqinisekisa ukuthi imiphakathi yendabuko iyakholelwa ekwetheni abantwana ngamagama abantu abadumile, abaphumelele noma abavelele ngandlela thize. Ubika ukuthi basuke bekholelwa ekutheni ngokwenza kanjalo, umntwana uzolingisa umnikazi wegama ethiwe lona. Kungakho uMandende (2009), ebika ukuthi isizwe saMaVenda siyakugwema ukwetha amagama alumelayo njengokuthi nje u 'Khusukhusu' okuyigama elisho umuntu ongumsusi wodweshu. Uthi njengoba izenzo zomntwana zivamise ukulandela igama lakhe, umntwana usengagcina kabi abe ngodala ukuxabana noma kuphi lapho ehamba khona. Kodwa-ke uyasikhumbuza uMandende ukuthi kwesinye isikhathi igama elifana naleli lingethiwa lisuselwa ezimweni ezimbi ezifuze lezi abazali abake bahlangabezana nazo empilweni.

Ngokuhlaziya kukaKimeyi (1989), kunobuhlakani obujulile encazelweni yamagama abantu abufanisa nenqolobane yobuhlakani obutholakala emazwini obucikomazwi bomlomo. Uphawula ukuthi amagama abantu asebenza njengezikhanyiso uma kufundwa ngesayensi yezobuzwe (*ethnography*) kanye nesayensi ephathelene nokwazi ngezinhlobo zabantu (*ethnology*) noma umlando wezobuzwe babo (*ethno-history*). Uyaqhubeka achaze ukuthi ezizweni ezingenalo usiko lokushicilela phansi, kusetshenziswa ubuciko bomlomo obufana nezinganekwane, izaga, izisho ukwedlulisa umlando nemiyalezo ezizukulwaneni. Ubalula ukuthi njengoba kwenzeka ngobuciko bomlomo, isifundo ngamagama abantu singamlekelela umcwaningi ngolwazi olunzulu. Angakwazi ukwakha umlando ngabantu, amasiko abo, nangeziligaba ezibalulekile ezibathintayo. Uchaza athi amagama abantu embula imininingwane ebalulekile yezehlo ezingumlando; njengokufuduka kwabantu (*migration*), izimpi, nemithelela yokuhlangana namanye amasiko. Uphetha ngokuthi abalule ukuthi amagama abantu ayakwazi ukukhanyisa kabanzi ngalezo zinto ezaziswa kakhulu umphakathi walapho umntwana ezalelwe khona, nangendlela lowo mphakathi

ozibuka ngayo izinto. Kuvezwa ngokusobala ukubaluleka kwencazelo yegama kulawa mazwi
ashiwo nguBosch benode Klerk (1995: 23)

Foremost among the trends discernible in African naming practices is the role of meaning; while names still serve the referential functions typical of all proper names, they nevertheless retain their meaning –bearing function and are much less arbitrary, their meaning generally being transparent and accessible and often recording complex details about their bearers.

Kafushane laba bacwaningi baphawula ukuthi okubalulekile ngokwethiwa kwamagama emiphakathini yase-Afrika incazelo ethwele yigama. Noma kuyiqiniso ukuthi umsebenzi wegama ukwehlukana abantu, kodwa incazelo yegama yiyona eba sobala futhi yiyo esuke ithwele imininingwane ebanzi ngomnikazi wegama. Yingakho ungoti onguSengani (2014:3) ebike ukuthi kwesinye isikhathi abantwana bethiwa amagama ayisikhumbuzo sesigameko esithile noma somuntu othile. Uchaza athi kungumkhuba owejwayelekile esizweni sabaPedi ukuba umntwana ethiwe ngegama likakhokho othile wesilisa noma wesifazane njengendlela yokuhlenganisa abadala futhi abangasekho nomndeni osuke usaphila. UNtuli njengalokhu ecashunwe nguBhengu (2014:105) engxoxweni yakhe ethi *Igama elihle*, ubeka kahle ngokubaluleka kwamagama kule nkulumo ekhethekile elandelayo:

Amagama esiNtu ayathandeka, ayaphila, angamagama akhulumayo, mahle, ayahlonipheka. Ayamehlusa umuntu ame yedwa athi qikelele, angabi yisithunzana esifiphele phakathi kothikithi lwesiNtu esingenamagama. Hhayi la magama osekuqanjwa ngawo izingane zanamuhla, amagama anjengo; Lazalose, Welikhamu, Sibhili, nawoSayikholoji namanye. Ebuza okaMphemba uthi yini yona uSibhili, uMidilethi yena uyini? Izingelosi ziyohlulwa yini ukubiza zingenise indodakazi yakhe uBagcinile, uShongaziphi uvimbela bani ngaliphi ukuba angene ekuphileni okuphakade benoNomkhosi?

Kuyakhanya kule nkulumo kaNtuli ukuthi abantu abangama-Afrika balazisa kanganani igama lomuntu. Bayakholelwa ekuthini igama kufanele libe nencazelo noma umyalezo eliwedlulisayo. Akwemukeleki ukuba abantu babe namagama esiNgisi incazelo yawo engaqondwa muntu, futhi uyakuhlaba uNtuli ukuthi kusetshenziswe inkolo njengesizathu sokwetha amagama angaqondakali. Lo mbuzo wakhe emshweni wokugcina uyiveza kahle imizwa yakhe uma ebuza ukuthi oBagcinile noShongaziphi ingelosi ingabavimba ngaliphi ukuba bangene embusweni wezulu.

2.3 UKWETHIWA KWAMAGAMA EMIBHALWENI; KUBUYEKEZWA UCWANINGO OLWENZIWE

Lolu cwaningo lugxile emkhakheni wokwethiwa kwamagama emibhalweni yobucikomazwi. UKoopman (2002) ubika ukuthi ukwethiwa kwamagama embhalweni yobucikomazwi ngenye yemikhakha yesayensi yokwethiwa kwamagama ekhula ngesivinini esimangalisayo. Lo mkhakha ugxile ekubhekeni amasu asetshenziswe ngumbhali ukwetha amagama atholakala embhalweni wobucikomazwi. Ekhanyisa kabanzi ngalo mkhakha, u-Alvarez-Altman (1987:220) yena ubeka kanje

Literary onomastics is a more specialized literary criticism in which scholars are concerned with the levels of significance of names in drama, poetry, fiction and folklore. This includes the names of places, characters, cosmic symbols etc. as they relate to theme, structure and other literary considerations.

Ngalawa mazwi u-Alvarez-Altman ubalula ukuthi injulalwazi yokwethiwa kwamagama emibhalweni yobucikomazwi iyindlela ekhethekile yokuhlaziya imibhalo ebheka incazelo yamagama emibhalweni yobucikomazwi eyimidlalo, izinkondlo, izindaba ezisunguliwe ezingakholeki kanye nobuciko bomlomo obuyiphrozi i-fokhilo (*folklore*). Lapha kusuke kubhekwa ukuthi amagama ezindawo, abalingiswa namanye nje atholakala embhalweni wobucikomazwi ahlobana kanjani nendinkimba, isakhiwo nezinye izingxenye ezibalulekile zombhalo. UButler (2010) ungomunye wezifundiswa ezibhale kabanzi ngokwethiwa kwamagama embhalweni yobucikomazwi. Ngokuchaza kwakhe umehluko phakathi komkhakha wesayensi yokwethiwa kwamagama i-anthroponimu kanye nomkhakha wenjulalwazi yokwethiwa kwamagama emibhalweni yobucikomazwi wukuthi i-anthroponimu igxile ekubhekeni umsuka nesakhiwo segama nomqondo okuwulethayo encazelweni yegama. Kanti ngapha ekwethiweni kwamagama emibhalweni yobucikomazwi, kusuke kugxilwe ekubhekeni ukuthi ngabe izinhloso zombhali ngokwetha igama elithile embhalweni zinamuphi umthelela encazelweni nasekuqondweni kombhalo. UButler (2010:16) uyaqhubeka aveze ukuthi eqinisweni ukusetshenziswa kwamagama abantu abathile, amagama ezigigaba noma ezindawo ezithile embhalweni wobucikomazwi kungaba nomthelela ngqo endleleni okuhunyushwa ngayo umbhalo. Okunye okubaluleke kakhulu ukuthi amagama atholakala embhalweni asebenza ukwakha uhloko lwezinkomba ezingaba usizo kumfundi wombhalo.

Ezikhathini eziningi bukhona ubuqiniso obuthile obudluliswa amagama ethiwe atholakala emibhalweni yobucikomazwi, kodwa ubuciko bokwetha bugqama kakhulu ezincazelweni ezicashile noma emicabangweni esikiselayo equkethwe yigama. Yilesi sizathu esenza ukuhlaziywa kobuciko bolimi bube yingxenye ebalulekile yokuhlaziya imibhalo yobucikomazwi. Ukuqonda izinhloso zokwethiwa kwamagama athile emsebenzini wobuciko kungasiza ekuhlaziyeni nasekuhumusheni umsebenzi wobucikomazwi. Ngokuhlaziya kuka Wamitila (1999: 35), amagama abalingiswa embhalweni awasebenzi nje kuphela ukwehlukana umlingiswa phakathi kwabanye kodwa asebenza njengezifeno ezelekelelayo ekuhlaziyeni incazelo ethwelwe yigama. Njengalokhu kwenzeka uma kwethiwa amagama abantu, uyachaza ukuthi amagama ethiwe abalingiswa angasetshenziswa ukuveza lezi zinto ezilandelayo; ‘izigameko asebeke bahlangabezana nazo, okungamagugu, indlela yokubuka impilo, usikompilo nesimomqondo esibusayo kulowo mphakathi umsebenzi wobucikomazwi obhalwe kuwona’. Uyaqhubeka uWamitila abeke ukuthi enye yezinto ezibalulekile ngegama lomlingiswa ukuhlobana kwalo nosikompilo oluthile. Ukuchaza lokhu njengokuthi alikho igama elivele liziqubukele nje kodwa lethiwa lisuselwa esimweni esithile senhlalo esikhona (*social contextuality of naming*). Uyakuveza ukuthi amagama esiwathola emisebenzini yobucikomazwi aveza obala ubuzwe bomphakathi owakha isizinda sendaba. Naye njengabanye osekuke kwaphawulwa ngabo lapha, uyakugcizelela ukuthi imiphakathi yase-Afrika iyakwazisa ukubaluleka kwegama elethiwe umuntu. Uthi lokhu kubonakala ngezaga nezisho ezivame ukutholakala kule miphakathi ezigcizelela ukuthi igama lomntwana liveza ubunjalo bakhe. Uze alinganise ngesisho samaYoruba esithi “*Oruko ni ro omo*” okusho ukuthi igama lichaza kabanzi ngomntwana. Uthi kunjalo nalapho kuhlaziywa imibhalo yobucikomazwi, amagama ethiwe abalingiswa aveza kabanzi ubunjalo babo.

2.3.1 Ucwangingo ngokwethiwa kwabalingiswa emazweni angaphandle kwe-Afrika

Ukuhlaziywa kwenjulalwazi yokwethiwa kwamagama abalingiswa akuwona umkhuba owenziwa ngababhali base-Afrika kuphela, kodwa nababhali basemazweni athuthukile anjengoFransi bayakwenza. Isibonelo salokhu ucwangingo olwenziwe nguRobinson (2013) lapho ayebheka khona ukuthi umbhali odumile u-J.R.R. Tolkien (wayengowokuzalwa eNingizimu Afrika kodwa wacina esezinze eNgilande) uwasebenzisa kanjani amagama ukuphumelelisa izincwadi zakhe zokuzululeka kwabantwana (*Children's fantasy books*). UTolkien owazakhela igama njengongoti wesifundiswa sezilimi zesiNgisi ezaziwa nge “*Old and Middle English*”, ungumbhali odumile

wemibhalo yobucikomazwi yabantwana. Eminye imisebenzi yakhe edumile egcine yenziwe amafilimu incwadi ethi “*The Hobbit*” kanye nethi “*The Lord of the Rings*”. Kule misebenzi yakhe yobucikomazwi yabantwana udume ngokuzakhela amagama akhe lapho ehlanganisa khona amagama amadala ayesetshenziswa ngabahlali basemazweni angenhla neYurophu bako Scandinavia ngekhulumnyaka ye-13 namagama asuselwa emagameni amadala avela olimini lwesiNgisi (Wikipedia, 2016). Abalingiswa bakhe bakhuluma izilimi aziqambela yena ezaziwa ngokuthi yi “*Quenya*” kanye ne “*Sindarin*”. Okubalulekile ngalolu cwaningo ubuciko bukaTolkien bokukwazi ukubumba ulimi lokuzakhela oludala abantwana abancane bangayibeki phansi incwadi uma sebeke bayiqala (Robinson, 2013).

Ngakolunye uhlangothi, uBarry III (2009) yena wenze ucwaningo ngokwethiwa kwabalingiswa emibhalweni yobucikomazwi yamaNgisi. Ubegxile kakhulu ekwethiweni kwabalingiswa emibhalweni engamanoveli ebhalwe nguCharlotte Bronte. Amanoveli abhalwa nguBronte benodadewabo u-Emily angena ngaphansi kwenqolobane yemisebenzi yobucikomazwi ehlonishwa kakhulu yisizwe samaNgisi. Wabhala amanoveli amane kodwa adume kakhulu ilawa amabili aziwa ngokuthi i-*The Professor* kanye nethi *Jane Eyre*. Okuphawulwa nguBarry III kulolu cwaningo lwakhe ngoBronte ukuthi wayevame ukwetha abalingiswa bakhe abaningi ngamagama abantu ababalulekile kuyena. Kule noveli yakhe ethi “*The Professor*” kuvela ukuthi igama lomlandi kule noveli onguWilliam Crimsworth lethiwe lisuselwa egameni lomfundisi uWilliam owabe engumbheki wemyuziyemu eyakhelene nesikole okwakusebenza kusona uCharlotte, futhi esondelene kakhulu nalo mbhali kangangokuthi bagcina beshadile. Enovelini lo mlandi usetshenziswe ukuveza izigameko eziningi umbhali ahlangebezana nazo ngenkathi esebenza njengothisha ezweni laseBrussels. Kanti kule noveli ethi “*Jane Eyre*”, umlingiswa oyiqhawekazi lenoveli uJane, wethiwe ngegama likadadewabo wombhali owashesha ukwedlula emhlabeni. Ngisho nesikole asebenza kusona sisuselwa ezigamekweni zezinto ezenzeka ngempela empilweni yalo mlingiswa nodadewabo uCharlotte ongumbhali wenoveli. Lokhu kufakazela khona osekubalulwe ngenhla ukuthi ngokwenjwayelo amagama ethiwa abalingiswa embhalweni wobucikomazwi awavamile nje ukususelwa ekhanda kodwa ayizinkomba zezinhloso zombhali ngokubhalwa kwalowo msebenzi. UBarry III (2009: 126) uveza ukuthi amanoveli kaBronte kuhlanganisa neyokugcina yakhe ethi “*Shirley*” (1857) angumlando wezigigaba zangempela ezehlela uBronte njengalokhu akhula eyintandane.

Okutholwe ngokubuyekeza ucwaningo olwenziwe ngokwethiwa kwamagama emibhalweni yobucikomazwi kugcwalisa okushiwo ngu-Ashley (1989) lapho ephawula ngeqhaza elibanjwe amagama ethiwe abalingiswa emibhalweni. Oka-Ashley ukusho kugcwale umlomo ukuthi kuyo yonke imisebenzi yobucikomazwi, amagama ethiwa abalingiswa adlala indima enkulu futhi aphakamisa izinga lobuciko bombhalo. Ziningi ezinye izibonelo ezingabalwanga lapha zababhali abadumile abafana noCharles Dickens (umbhali odumile wamaNgisi). Emanovelini amaningi akhe lo mbhali, uyalisebenzisa leli su lokwetha abalingiswa namanye amagama ukukhanyisa kabanzi ngobunjalo bendawo noma bomlingiswa okukhulunywa ngaye.

2.3.2 Ucwaningo ngokwethiwa kwabalingiswa emazweni ase-Afrika

Kubabhali base-Afrika abatholakala emazweni angezansi kogwadule lwaseSahara, abaningi babo ababhali basemazweni ayengaphansi kombuso wamaFulentshi, futhi babhale ngaso isiFulentshi imisebenzi yabo yobucikomawo kwazise yilona limi olusetshenziswayo emazweni abo. Kunababhali abadumile abafana no Leopold Senghor noMarian Ba kanye noBirarago Diop. Nokho laba babhali abadumile kwamanye amazwe ase-Afrika ngesizathu solimi lwesiFulentshi ababhale ngaso. UBouche benoAlou (2005) baphawula ukuthi ababhali bekhulumnyaka yama-20 abavela emazweni afana noNiger (okuyizwe nalo elalingaphansi kombuso wamaFulentshi) bavamise ukubhala ngezinto ezibalulekile ezithinta isimo senhlalo, ezamasiko nezepolitiki yemiphakathi eyakhele amazwe abo. Ngenxa yalesi sizathu, izindikimba ababhala ngazo kujwayelekile ukuba kube ngezithinta ezombuso; behlaba izinkambiso ezithile ebezenziwa ngabakade bephethe kule mibuso edlule. Enye yezindikimba ababhala kakhulu ngayo ngethinta uhlelo nohlobo lwezinguquko esimweni sezenhlalo yomphakathi.

NgokukaBouche beno-Alou (2005:125), amanoveli abhalwe ngumbhali odumile uMahamadou Halilou Sabbo abhalwe ngesiFulentshi ethi “*Abboki, ou’lappel de la cote*” (*Abboki, the call of the coast*) nethi “*Caprices du destin*” (*Destiny’s whims*) ayizibonelo zemibhalo yobucikomazwi edingida lezi zindikimba. Laba bacwaningi ababili baveza ukuthi lo mbhali unobuchule bokusebenzisa ulimi nokwakha abalingiswa ukuveza inkinga enkulu ehlasele abantu basezweni laseNiger; okuyinkinga yokwazi ubuzwe bakho (*national identity*). Inoveli yesibili ebalwe lapha (“*Caprices du destin*”) yabhalwa ngonyaka we-1981. Kwabe kungonyaka obalulekile emlandweni wezwe laseNiger ngoba kwabe kuphele umbuso wamakoloni, sekuqala umbuso wamaqembu ehlukenene angaphakathi ayezobusa ngokubambisana.

Kwabe kuyisikhathi sezinxushunxushu zombango wamandla okuphatha nowawudalwa izinguquko kwezombusazwe. Ngenxa yalokho, umbhali onguMahamadou uveza izigigaba nezehlo ezinesihluku ezazenzeka, noma kambe ezinye izehlo zingelona iqiniso kwazise phela lo umsebenzi wobucikomazwi, nokho zivezwe njengesibuko sezigigaba ezenzeka ngempela. Le noveli yakhe igcina igxile kakhulu esimweni sezenhlalo namasiko, ezomnotho kanye nezinto ezingumlando ezenzeka ngempela. U-Abrams (1988:120) uthi le noveli iveza ubunjalo benoveli yase-Afrika; ingxoxo igxile ezigamekweni zempilo yemihla ngemihla njengalokhu izezwa iqhawe noma omunye wabalingiswa. Abacwaningi oBouche no-Alou (2005) bayalibabaza ikhono lombhali onguMahamadou Halilou ngokuphumelela ukusebenzisa ubuciko bolimi ukuveza usikompilo nobuzwe bezakhamizi zase Niger. Baphawula ukuthi lo mbhali usebenzise amagama abantu asuselwa olimini lwesiHausa kanjalo nezaga zakhona wazihumushela olimini lwesiFulentshi. Lokhu kwenza kube lula kubafundi balo msebenzi abakhuluma ulimi lwesiHausa ukuba bawuqonde kahle lo msebenzi nakuba ubhalwe ngesiFulentshi ngoba izithako zawo ezifana noteku, umbhinqo nendlela yokubuka impilo, konke kususelwa olimini lwabo lwendabuko. Izibonelo ezilandelayo zamagama abalingiswa abatholakala kulawa manoveli zikuveza obala lokhu:

- “*Idon-Gari*”- (uMehlo’edolobha) leli yigama izikhamizi zendawo eziletha unogada womkhuzi wamasosha kule noveli ethi “*Caprices du destin*”. Lo mlingiswa umsebenzi wakhe ukwazisa umkhuzi wamasosha ngakho konke okwenzekayo endaweni. Izakhamizi zavele zametha leli gama likaMehl’edolobha ngenxa yalo msebenzi wakhe.
- “*Gamji*” – (Uhlobo lwesihlahla somkhiwane esitholakala emazweni asenhla ne-Afrika). Kuthiwa lesi sihlahla sikhula sibe sikhulu impela futhi amakhosi endabuko asithatha njengophawu lwamandla. Yigama leli elethiwe uthish’omkhulu wendawo. Endabeni lisetshenziswe ukuveza amandla awela ezandleni zabantu abafana nothisha ikakhulukazi othishabakhulu emva kokushintsha kombuso wobukoloni.
- “*Dague*” – (Imbodla encane). Yigama leli elethiwe imbongi kule ncwadi ethi “*Abboki*”. Ngokwendabuko, imbongi inomsebenzi wokulondoloza umlando wesizwe ngokusebenzisa ubucikobomlomo. Kodwa kwakungasenjalo kuleli zwe. Yingakho umbhali emnike leli gama eledelekile elithi imbodla lo mlingiswa

ukuveza indlela umsebenzi wabantu abafana nezimbongi owabe usuphelelwe ngayo isithunzi phakathi kwalo mphakathi.

- Isibonelo sokugcina esiveziwe ngesabalingiswa ababili abatholakala kule noveli ethi “*Caprices du destin*” ababizwa ngo ‘Nogwaja’ no ‘Scabucabu’ abethiwe kususelwa emikhubeni eyenziwa yilezi zilwane ezinganekwaneni ezidumile ezaziwayo yilo mphakathi.

O-Bouche beno-Alou (2005:136) bayaqhubeka nokuveza ukuthi uMahamadou akagcini ngokwetha abalingiswa amagama aveza obala imizwa yakhe ngesimo sezwe lakhe, kodwa futhi baveza nendlela asebenzise ngayo izaga kulawa manoveli ukuveza ukungabi bikho kobulungiswa nokucazwa kwamandla ombuso emphakathini waseNiger ngale minyaka okukhulunywa ngayo. UPiedmore njengalokhu ecashunwe nguZounmenon (2004) uyagcizelela ukuthi ukusetshenziswa kwezaga nezinye izinhlobo zobuciko bomlomo yisu elivame ukusetshenziswa yimiphakathi yendabuko ukuveza ulimi nezindlela zokucabanga zalowo mphakathi. Amazwi afakazelwa nguNyembezi (1949) naye okugcizelelayo ukuthi imicabango nezimfundiso eziyisisekelo zedluliselwa ezizukulwaneni ngakho ukusebenzisa izaga. Nokho-ke angizugxila kakhulu ezibonelweni zalokhu ngoba ngingabe senginhlahlatha kakhulu esihlokweni okudingidwa ngaso kulolu cwaningo.

Izibonelo zamagama ezivezwe ngenhla zikhanyisa ngokusobala ukuthi miningi imithombo ababhali bemisebenzi yobucikomazwi abayisebenzisayo ukwetha amagama abalingiswa. UMaurer (1983:94) uyachaza ukuthi umlando kanye nezinto eziphathelele nendawo zinomthelela lapho kwethiwa amagama abalingiswa embhalweni. Uqhubeka achaze ukuthi ngokunjalo nohlobo-mbhalo (*genre*) lobucikomazwi nalo lulodwa nje lungaba nomthelela. Wenza isibonelo ngokuthi emibhalweni eyiphrozi amagama abalingiswa abalulekile ekwakheni isithombe somlingiswa kanti embhalweni ongumdlalo awabalulekile kangako ngoba umdlalo uhlobo-mbhalo olusuke lubhalelwe ukuba ludlalwe ngakho kuningi okuzivelelayo ngomlingiswa okungadinge kuchazwa. Okusemqoka okuphawulwa nguMaurer lapha ukuthi isimo sezombusazwe, esehlalo nesezenkolo singasebenza njengogqozi kubabhali nasendleleni abetha ngayo abalingiswa. Uyakuveza futhi nokuthi amagama ethiwe abalingiswa angaveza lukhulu ngohlangothi oluthathwa ngumbhali uma kuza kwezombusazwe. Kuyiqiniso lokhu uma ungacabanga ngomthelela wokuzuzwa kwenkululeko kuleli laseNingizimu Afrika. UNgubane (2002:6) ukubeka kucace ukuthi ukuzuzwa

kwenkululeko kwenza abantu abaningi abamnyama baseNingizimu Afrika bahlukana nomkhuba owawulandelwa ngesikhathi sobandlululo wokwetha umntwana amagama amabili; elomdabu kanye nelesiNgisi noma lesikholwa. Kunalokho baqala bazigqaja ngokwetha abantwana amagama omdabu ayehambisana nesimo sombusazwe sangale minyaka.

Uyaqhubeka lo mcwaningi onguMaurer achaze ukuthi abanye ababhali ikakhulukazi bamazwe aseMpumalanga basebenzisa imithombo ebhaliwe ukuthola amagama abawetha abalingiswa. Ubala lapha imithombo efana namabhuku anamagama nezinombolo zocingo zabantu (*telephone books*), ama-ensayiklophidiya, izincwadi zomlando, amagama umbhali aseke wahlangabezana nawo empilweni yakhe ngokomsebenzi, amagama ezilwane, ezitshalo nokunye okuningi. NoButler (2010:13) naye uyakufakazela lokhu lapho egcizelela ukuthi ababhali baqhamuka namaqhinga namasu abo okwetha amagama basebenzisa imithombo eminingi, inqobo nje uma igama abalibumbayo lizophumelelisa lokho abafuna ukukuveza embhalweni. Okushiwo nguMaurer lapha ngokusetshenziswa kwale mithombo kuveza ngokusobala umehluko wezinto ezigqoguzela ukwethiwa kwabalingiswa kubabhali baseNtshonalanga uma beqhathaniswa nabasemazweni ase-Afrika.

Ukuphetha igalelo longoti base-Afrika ababhale ngokwethiwa kwabalingiswa emibhalweni, ngizosika kwelijikayo umsebenzi obhalwe uNgonyani (2010). Ocwaningeni lwakhe uNgonyani wayehlaziya indlela umbhali odumile wamanoveli esiSwahili u-Shaaban Robert asebenzisa ngayo isu lokwetha abalingiswa nezindawo emibhalweni yakhe. Uyaphawula okaNgonyani ukuthi ubuciko obukhonjiswa nguRobert bokwetha hhayi kuphela amagama abalingiswa kodwa nawezindawo emibhalweni yakhe bukushiya ukhexile wena mfundi wemibhalo. Uyachaza ukuthi kweminye imibhalo yakhe yilelo nalelo gama elethiwe limumethe ngandlela thizeni okuthile kwendinkimba yendaba. Ngaleyo ndlela amagama wona uqobo agcina esetshenziswe njengesu lokuxoxa indaba ngenxa yobuciko nobumtoti anabo bolimi. UNgonyani unikeza izibonelo zamanoveli kaShaaban amathathu awabhale ngasekuqaleni komsebenzi wakhe njengombhali. Izihloko zawo zizodwa nje zixoxa indaba. Amagama awo athi “*Kusadikika*” (*Make-believe-land*), “*Kufikirira*” (*Thoughtworld*) kanye nethi “*Adili naNdunguze*” (*Righteous and his Brothers*). UNgonyani kulolu cwaningo usebenzise incazelo yokwethiwa kwamagama kaKing (1998) njengohlaka lokuhlaziya imibhalo kaShaaban. UKing ukwehlukana izigaba ezintathu ukwethiwa kwamagama emibhalweni; 1) igama into ebizwa ngalo, 2) ukusetshenziswa kwagama

njengophawu olumele okuthile (isb. ukuziphatha, 3) igama njengomyalezo odlulisa imizwa yombhali ngesimo esithile. Le noveli ethi “*Kusadikika*” engahunyushwa ngesiZulu ngokuthi “*Izwe lokuzakhela*” ithathwa njengenoveli lapho uShaaban ayezwakalisa khona imizwa yakhe yokukhononda ngenqubo kahulumeni wamakoloni uhlangene nabaholi beNdabuko (*African traditional authorities*) bangaphakathi ezweni lakhe ababengahambisani nezinguquko nemiqondo emisha. Lokhu kubonakala ngamagama uShabaan awethe izisebenzi zikahulumeni kule noveli afana nalawa alandelayo;

- *Fujo (Chaos)* - uSiphithiphithi [igama likaNdunankulu wezimali]
- *Majivuno (Arrogance)*- uMadelela [igama likaMomgameli]
- *Jeta (Lazy-bones)*- UVilavoco [igama lenkosi yaseMajuju]

Ngokubuyekeza ucwaningo olwenziwe kulo mkhakha emazweni ase-Afrika kuyakhanya ukuthi ulimi lweyeme emasikweni nasezimisweni ezithile zesizwe. Kusetshenziswa lona ulimi ukugqamisa ukushuba nokukhululeka kwesimo sempilo esakha isizinda umbhalo osuke ubhalwe ngaphansi kwaso. Amagama atholakala embhalweni nethiwe abalingiswa asebenza njengomgogodlla wombhalo wobucikomazwi kwazise yibo abathwele umumo wezigigaba zendaba. UBhengu (2014:124) uyakufakazela lokhu lapho ekhuluma khona ngokwethiwa kwabalingisi embhalweni uma ethi “ngokwakha nokuqamba abalingisi, umlandi uyaphumelela ukuthwesa ijoka abadlali bakhe izimo zempilo njengoba zinjalo. Ababhali bazidlala ngobuciko belandela izimiso zempilo kungabonakali ukuthi benza into abayiphathisiwe”.

2.3.3 Ucwaningo ngokwethiwa kwabalingiswa ezweni laseNingizimu Afrika.

Ocwaningweni olwenziwe kuleli ngaphansi kwesihloko sokwethiwa kwabalingiswa emibhalweni yobucikomazwi, kungabalwa igalelo locwaningo olwenziwe nguHadebe (2002), lapho ayebheka khona ukusetshenziswa kwenjulalwazi yokwethiwa kwamagama emisebenzini yobucikomazwi. Umsebenzi wakhe ubheka ukwethiwa kwabalingiswa nezindawo kanye nemithelela yakho emibhalweni yesiZulu. Okuphawulekayo ngalolu cwaningo lukaHadebe ukuthi umsebenzi wakhe uwehlukhanise ngokuba aqhathanise ukwethiwa kwamagama ngokwenkathi; eyasendulo,

yamaphakathi kanye neyamanje. Kanjalo nokwethiwa kwezindawo, wehlukanise ngokwendawo yasemakhaya, yasedolobheni nendawo exubile. Ucwaningo lwakhe luyawufakazela umbono wokuthi amagama abantu kanye nawezindawo aqukethe umlando. UHadebe (2002:20) uyakuveza ukuthi kubalulekile ukuba amagama ethiwa abalingiswa ahambisane nenkathi indawo kanye nosikompilo ukuze umbhalo ukholeke kubafundi bawo. Uyachaza ukuthi imibhalo eminingi yobucikomazwi yasendulo yayiphathelene nomlando wesizwe samaZulu, amasiko kanye nemikhutshana ethile yesiNtu. Unikeza isibonelo senoveli kaNtuli (1930) ethi “Umbuso kaShaka” njengenywe yezincwadi zokuqala ezibhalwe ngolimi lwesiZulu. Uthi noma le noveli incike emlandweni kodwa kuningi nje okusanganekwane kuyona. Ngiyakhumbula nami ngifunda le ncwadi ngisemncane ngisebangeni lesine, impela yayingishiya ngiveva ukwesaba ikakhulukazi uma ngiyifunda ngezikhathi zasebusuku. Lokhu kwakwenziwa yizigigaba ezazidingidwa enovelini, eziningi zazo ezazingakholeki futhi zesabisa. Nokho uHadebe uyakuphawula ukuthi nakuba amagama ethiwe abalingiswa ehambisana ncamashi nenkathi ababephila kuyona njengakuyo le noveli, kodwa amanye awo awanancazelo etheni kwazise ikhono lokubhala ngeminyaka okwabhalwa ngayo le noveli lalingakakathuthuki kangako. Amazwi akhe afakazelwa nguMaphumulo ocashunwe nguye belu uNtuli (2006:47) ochaze lesi sigaba semibhalo emidala yesiZulu ngokuthi isigaba semibhalo eyayidingida izindaba ezindala zesizwe kubalwa nezinganekwane nemikhutshana ethize yabantu. Isu lokubhala elalisetshenziswa kule minyaka yowe-1920 kuya kowe-1940 ‘ukuthemeleza indaba ibe nezigabagaba ezixoxa izindatshana ezingafani”. Nakuba kunjalo uMaphumulo (1995:16) uyasincoma lesi sigaba ngoba uqhakambisa ukuthi ulimi lwesiZulu olwalusetshenziswa ababhali lwalumsulwa lungenawo amagama ayimifakela.

Uma kukhulunywa ngokwethiwa kwamagama ezindawo, angeke ashiywa ngaphandle uchwepheshe obenegalelo elikhulu kulo mkhakha ongu-Jenkins (1992). Ucwaningo lwakhe lwalugxile ekwethiweni kwamagama ezindaweni okwaxhiwe kuzo ngaphandle komthetho (*The Names of Informal Settlements*). Inhloso yakhe enkulu kwakungokuveza imvelaphi yamagama alezi zindawo esezisabalele neNingizimu Afrika yonke. Okuvezwa nguJenkins kulolu cwaningo iqhaza elibanjwe ngabahlali balezi zindawo ekwethiweni kwamagama azo. Okugqamayo ukuthi cishe wonke amagama azo aqukethe umlando othile ngokuqala ukuhlala kwabantu kulezi ndawo. Njengoba abahlali besuke behlale ngaphandle kwemvume, izakhiwo kuba yimijondolo eyakhiwe ngokwentando yabo. Igama ligcina lemukeliwe lingene nasebalazweni. Kuyenzeka emva

kwesikhathi esithile indawo leyo iliguqule igama eyethiwa ngalo ngabahlali bangaleso sikhathi. Nokho umlando wendabuko waleyo ndawo usala umile udluliselwe ezizukulwaneni ngezizukulwane, futhi ugcinwa nasemiqukwini emikhulu ephethe ezomlando wamadolobha nasezindaweni zomtapo wolwazi nakuyo imisebenzi yobuciko.

UMhlambi (2009:208) lapho ebhala khona ngokuvezwa kwezindlela zenkulumo zakudala nezamanje emibhalweni nasemidlalweni yethelevishini yesiZulu eminyakeni elandela ukuzuzwa kwenkululeko, ubalula ukuthi ukusetshenziswa kwenjulalwazi yokwethiwa kwabalingiswa njengesu lokuhlaziya imisebenzi yobucikomazwi akulona isu elivele nezifundiswa zaseNtshonalanga. Kunalokho ugcizelela ukuthi le njulalwazi iyisisekelo esakha ubunjalo besiko lobucikomazwi bomlomo. Uveza ukuthi leli yisu elidala elisetshenziswa ngababhali abangaMaZulu ukwenza umsebenzi wabo unotho futhi ujiye. Naye, njengoMabuza (2008) uyakuqhakambisa ukuthi ukusetshenziswa kwale njulalwazi yokwethiwa kwamagama emibhalweni ngenye yezindlela ababhali abaveza ngayo ukujula kobuciko nekhono labo lokusebenzisa ulimi ikakhulukazi emibhalweni yobucikomazwi ebhalwe ngolimi lwesiZulu.

Kulolu cwaningo uMhlambi uveza ukuthi kwesinye isikhathi ababhali bayakwazi ukusebenzisa amagama ethiwe abalingiswa ngendlela ehlukile kuleyo elindelekile. Kulo msebenzi wakhe uhlaziya amanoveli ohlobo lophenyo (*detective*) abhalwe nguMasondo. Uyahlonishwa okaMasondo njengengqalabutho kubabhali balolu hlobo lombhalo ongandile emanovelinini esiZulu. UMhlambi ubeka ukuthi ukwenyuka kwezinga lobugebengu nokufadabala kwezikhungo ezibhekela ukugcinwa komthetho ezwenikazi laseNingizimu Afrika yikona okwafaka umfoka Mthethwa ugqozi lokuba abhale lolu hlobo lwamanoveli. Esewonke amanoveli awabhalile ayisithupha, kodwa lapha sizogxila kwamabili kuphela ethi “Ingalo Yomthetho” (1992) kanye nesihloko esithi “Ingwe Nengonyama” (1994). Omunye wabalingiswa abaqavile kule noveli ethi “Ingalo Yomthetho” nguMamba oyindodana kasomabhizinisi uHlophe okhathazekile ngendlela indodana yakhe ephethe ngayo ibhizinisi lomndeni eLesotho. Okuphawulekayo ngalo mlingiswa ukuthi noma ethiwe leli gama kodwa ukwenza kwakhe konke enovelini akuhambisani nezimpawu ezingalindelwa kumuntu owethiwe ngegama lenyoka eyingozi, kanjalo nezenzo zakhe azivezi ubunyoka njengalokhu umfundi wenoveli elindele. Kunalokho kwenzeka imbedumehlwana ngoba ubulawa ngabanye abalingiswa abanobunyoka nabamfakela ubuthi etshwaleni. UMhlambi uyaqhubeka nokukhombisa ikhono likaMasondo lokwenza okungalindelekile ngokuveza abanye

abalingiswa abethiwe amagama afana no*Bhoyi*, no*Sambo*. Ngokwezombusazwe lawa magama ayamaniswa nokubukelwa phansi kwabantu besilisa abamnyama kwazise igama elithi *Bhoyi* lalisetshenziswa kakhulu abelungu ukubiza amadoda amadala ayebasebenzela emzini yabo ngezinsuku zobandlululo. Nakuba isibongo sakwa*Sambo* sitholakala emiphakathini ethile esifundazweni saseMpumalanga, uMhlambi uyasikhumbuza ukuthi u*Sambo* yigama okwakubizwa ngalo izigqila ezimnyama zaseMelika ezazivele e-Afrika. UMhlambi (2009:100) uchaza kahle uma ethi lapho umfundi elindele ukuba lawa magama aphelezwe ukubukelwa phansi, ukudeleka kanye nokwehliswa kwesithunzi kwabanikazi bawo, uMasondo wenza okuphambene ngoba unikeza laba balingiswa amandla njengalokhu ebaseza njengabantu ababhekelela ukugcinwa komthetho futhi okuthenjwe kubona. Uma uqhubeka nokufunda lolu cwaningo lukaMhlambi, kuya zivela izikhathi lapho uMasondo, njengabanye ababhali base-Afrika enza lokhu okujwayelekile ngamagama abalingiswa. Uyawasebenzisa ukuveza ubunjalo babo kwamanye ananoveli akhe afana nale ethi “Ingwe Nengonyama” (1994) lapho kunabalingiswa abafana no*Magwegwe* no*Vika*. Ekuhlaziyeni kwakhe buyaqama ubugwegwe balo mlingiswa ngokwesimilo, no*Vika* naye uvezwa njengomlingiswa obonakala ebalekelana neqiniso - lapho laba balingiswa besebenzisana neqembu lezigebugu ukubulala unkosikazi womngane wabo. Kuyakhanya ukuthi uMasondo lapha ulisebenzise ngempumelelo iqhinga lokwetha amagama ukubumba abalingiswa abazokwazi ukufeza izinhloso anazo ngabo kule mibhalo.

2.4 AMANQAMPUNQAMPU NGOCWANINGO OLUBUYEKEZIWE NGOKUVEZWA KWABALINGISWA KUGXILWE EZINSIZAKUHLAZIYENI EZISETSHENZISIWE

Inhloso yokufaka lesi sigatshana esibuyekeza kafushane ucwaningo oselwenziwe ngokuvezwa kwabalingiswa emibhalweni yobucikomazwi, wukuveza izinsizakuhlaziya ezisetshenziswe abacwaningi kulolu hlobo locwaningo. Baningana ongoti ababhale ngaphansi kwalesi sihloko emkhakheni wezokubhalwa kwemisebenzi yobucikomazwi ebhalwe ngezilimi zendabuko. Okuqaphelekayo ngalolu cwaningo wukuthi imvamisa yalo lubhalwe yiyo abantu besifazane futhi luthinta ukuvezwa kwabalingiswa besifazane. Bakhona nokho nabesilisa ababhale ngalesi sihloko okubalwa phakathi kwabo abacwaningi abanjengo Gumede (2002) kanye no Phindane (2012). UGumede (2002), ubhale ngokuvezwa kwabalingiswa besifazane emibhalweni eqokiwe yesiZulu. Ucwaningo lukaGumede lugxile emibhalweni yobucikomazwi ebhalwe ngababhali besilisa ebhalwe kusukela eminyakeni ye-1950 kuya kweye-1980. Kanti uPhindane (2012), yena

ocwaningweni lwakhe wayehlaziya ukwethulwa kwabalingiswa besifazane emisebenzini yobucikomazwi emithathu ebhalwe ngolimi lwesiTswana, ibhalwa nguKhaketla. Okunye okuvelayo ngocwaningo oludingida ukuvezwa kwabalingiswa besifazane wukuthi imvamisa yalo lwenziwe emva kowe-1994. Ziningana izizathu ezingavezwa njengembangela yalokhu. Njengakho nje ukuthi kusukela eminyakeni ye-1990 baningana abesifazane abaphonsile esivivaneni semibhalo yobucikomazwi, kanti futhi kube nokukhula kwesibalo sabesifazane ababambe iqhaza ezigabeni zemfundo ephakeme. Kuba sobala lapho kufundwa imilando ngokubagqugquzelile ekukhetheni izindikimba ezithinta ubulili, ukuthi njengabantu besifazane, bazizwe benelukuluku lokuveza “imibono nemizwa yabesifazane ukuze yaziwe futhi izwakale ukuze mhlawumbe kunqandeke eminye imikhuba engalungile, kanjalo kuqwashiswe nesizwe esisakhula” (Mdletshe (2011:13).

Kulaba bacwaningi kubalwa uMawela (1994) yena obhale ngokuvezwa kwabalingiswa besifazane emibhalweni yobucikomazwi yesiVenda. NoMasuku (1996) usike kwelijikayo lapho ayebheka khona ukuvezwa kwabesifazane kweminye imibhalo yobucikomazwi ebhalwe ngesiZulu. Kulandele uMdletshe (2011), yena wabe eqhathanisa ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane. Akasalanga ngaphandle uMachaba (2011), njengoba naye wacwaninga ngokuvezwa kwabesifazane emanovelini, izinkondlo kanye nezaga ezibhalwe ngolimi lweXitsonga. Imvamisa bonke labo ngoti basebenzise insizakuhlaziya yeFeminizimu kanye neyeWumanizimu ukuhlaziya ulwazi abalutholile. Injulalwazi yesimiyothiki nayo ibalulwe njengensizakuhlaziya ewusizo kulo mkhakha njengalokhu igcizelela ukusetshenziswa kwezimpawu, ikakhulukazi ezingamagama. Umehluko phakathi kwefeminizimu newumanizimu wukuthi ifeminizimu yenabile, iyinkolelo ebanzi elwisana nazo zonke izinhlelo zokwehliswa nokubukelwa phansi kwabesifazane. Kanti ngokukaMdletshe (2011:16) iwumanizimu, noma ixhumana nefeminizimu kodwa yona imele ubufazane ikakhulu base-Afrika. U-Alice Walker ongowesifazane omnyama waseMelika, waziwa njengomsunguli wetemu lewumanizimu ngowe-1983. Ngaphandle kokukhuluma ngesimo sokucwasa, iqhakambisa izidingo nezimo ezahlukene abesifazane abamnyama abazithola bebhekene nazo. U-Ogunyeni yena waziwa njengongoti wewumanizimu yase-Afrika. UMdletshe (2011:43) uveza ukuthi incazelo ka-Ogunyeni ngewumanizimu igxile ekukhuthazeni abesifazane base-Afrika ukuba bazigqaje ngokuba abesifazane bomdabu, nangezimpande zabo zobu-Afrika, futhi babe ngabakhathalele ukuba nobambiswano ngenhlalakahle yabamnyama. Eqhubeka okaMsindazwe, ucaphune uNkumane

(1999:49), lapho ayeqwashisa khona abacwaningi bemibhalo yobucikomazwi ngewumanizimu emazwini akhe athi:

Womanism as a literary theory is not to be used as a wrecking ball with which to demolish and conduct violence to African literary texts; rather it is employed as a key with which to unlock meaning in their multiplicity and paradoxes.

Ngamafuphi okaNkumane wayexwayisa ukuba insizakuhlaziya yewumanizimu isetshenziswe kahle ngabahlaziyi, ingabi yisikhali sokulwa izimpi eziphatelene nobulili kwezemibhalo yobucikomazwi.

2.5 KUSIKWA ELIJKAYO NGOCWANINGO LOKUHLAZIYWA KWAMATHEKISTHI

Njengoba lolu cwaningo lulandela indlela yokucwaninga yohlaziyomibhalo noma yohlaziyombhalo – ithekisthi analisisi (*text analysis*), kube nesidingo sokubuyekeza kafushane ucwaningo olwenziwe ngaphansi kwalesi sihloko. U-da Cruz (2005) ngomunye wezifundiswa ezenze ucwaningo kulo mkhakha wokuhlaziywa kwamathekisthi. Lo chwepheshe wayehlaziya ukuvezwa kwamandla ngokwebala ezincwadini zomlando zabafundi zangaphambili nezangemuva kowe-1994. Wayegxile kakhulu ekucubunguleni indlela umbumbi wesizwe samaZulu uShaka ayevezwe ngayo kulezi zincwadi. Imiphumela yocwaningo lwakhe iveza ukuthi kuningi okujivazayo okuvezwe ngalo mholi ikakhulukazi ezincwadini ezibhalwe ngaphambi kowe-1994. Kanti uMaposa (2014), yena wenza ucwaningo lapho ayehlaziya khona indlela ubu-Afrika obakhiwe ngayo ezincwadini zabafundi bebanga leshumi nambili (Grade 12) zomlando ezibhalwe kule minyaka. Wasebenzisa insizakuhlaziya eyaziwa ngokuthi yi-phosti kholoniyalizimu (*postcolonialism theory*). Le nsizakuhlaziya isuke ibheka ukuthi ngabe izinto zime kanjani emva kokuphela kombuso wobukoloni kulowo mkhakha ohambisana nesihloko esicwaningwayo. Nakulolu cwaningo, akagcinanga ngokuhlaziya ngenjulalwazi yeposti kholoniyalizimu kuphela, kodwa okaMaposa wasebenzisa uhlaka lokuHlaziya nokuCofiya iNkulumokuphendulana - iKhrithikhali Disikhozi analisisi njengendlela yokuqhuba ucwaningo (*research methodology*), ngenhloso yokuveza ukuthi ngabe ulimi kulawa mathekisthi lusetshenziswe kanjani ukuveza izinkolelo nezingxoxo ezibusayo. Ucwaningo lwakhe lwalubheke nendlela ulimi olungemagama

(*non verbal*) olufana nezithombe kanye namakhathuni, olusetshenziswe ngayo ezincwadini zabafundi.

Olunye ucwaningo olwenziwe ngaphansi komkhakha wokuhlaziya amathekisthi, ngolukaDavid (2012). Yena-ke wayehlaziya umthelela wokuvezwa kwezimfundisomcabango ezibusayo (*ideologies*) ezincwadini ezintathu ehlukene zabafundi bebanga lesishiyagalolunye zezifundo zezomnotho nokuphathwa kwamabhizinisi (*economics and business management textbooks*). Esebenzisa insizakuhlaziya yeKhrithikhali disikhozi analisisi, wathola ukuthi kuningi ukuchema okukhona ezincwadini zabafundi. Ngaphandle nje kokuthi zidlulisa ulwazi kodwa futhi zisetshenziswa ukuzinzisa lezo zimfundiso ezithathwa njengemvama kwezombusazwe nakwezenhlalo yomphakathi, kanti futhi lokhu kwenziwa ngendlela enobuhlakani obunzulu. Ubalula izindlela ezimbalwa ezisetshenziswayo uma kwenziwa lokhu akubiza ngokuthi kungu mchithacala; ukugqanyiswa kolwazi oluthile olunye lugodlwe noma lushiywe ngaphandle, ukuvezwa kwezihloko ezithile njengezinqala ezinye zibekwe ethala, ukwenziwa kwezihlawumbiselo (*assumptions*) kanye nokungasho lutho ngezinye izihloko ezibalulekile (*silences*).

Ukuphetha ngalolu cwaningo olubuyekeziwe ngokuhlaziywa kwamathekisthi, umcwaningi uthanda ukuveza ukuthi kulo lonke lolu cwaningo oluthintwe lapha, uhlobo lwamathekisthi obeluhlaziywa bekuyizincwadi ezibhalelwe abafundi bamabanga emfundo eyisisekelo (*basic education*), kungezona izincwadi zabafundi bamabanga emfundo ephakeme lapho abafundi sebekwazi ukuhlaziya bazicwecwele bona ngokwabo ulwazi olwedluliswayo. Lokho nje kukodwa kwenza kuvele ukuthi lezi zincwadi zibhalwe ngenhloso yokugxilisa okuthile emqondweni wabafundi abasesezikoleni futhi abaningi babo abafunde imfundo ebuthaka engabahlomisi ukuba lonke ulwazi abahlangabezana nalo balucubungule baluphenyisise. Kunokwenzeka ukuba abacwaningi banqume ukusebenzisa ezinye izinhlobo zezinsizakuhlaziya nakuba becwaninga belandela indlela yohlaziyomibhalo kuye ngokuthi ngabe hlobo luni lwethekisthi oluhlaziwayo. Okunye futhi ukuzikhumbuza ukuthi umshikashika wokukhiqiza incwadi awuyona into eqondile nengenamidati. Kuyinto enemikilisho eminingi futhi baningi ababamba iqhaza ekukhiqizeni lokhu okugcina sekubizwa ngencwadi yomfundi. Lapha singabala ukuqokwa kwababhali, abashicileli, abathengisi njalonjalo. Bonke laba bantu abathintekayo basuke beqhutshwa

yizinhloso ezehlukene. Konke lokhu kunomthelela ekukhishweni komkhiqizo wokugcina okusuke kuyincwadi yomfundi.

2.6 IQOQA LESAHLUKO

Kulesi sahluko bekubuyezwa imibhalo nocwaningo oselwenziwe ngokwethiwa kwamagama. Injongo bekungukudingida ukubaluleka kokwethiwa kwagama lomuntu. Kuqalwe ngokuchaza kafushane ubunjalo bemibhalo yobucikomazwi. Kube sekugxilwa ekuthuthukeni kwenoveli yesiZulu njengomsebenzi wobucikomazwi. Njengesisekelo salolu cwaningo kucutshungulwe kabanzi ngokwethiwa kwagama ngokubuyezwa okushiwo yizingwazi ngalesi sihloko emhlabeni wonke jikelele. Kuphinde kwagxilwa ekwethiweni kwamagama abalingiswa emibhalweni. Abanye ongoti ababhale ngale ndinkimba bafake namagama ezindawo ngoba bethi ukubaluleka kwawo kuyefana nokubaluleka kwamagama ethiwe abalingiswa emibhalweni yobucikomazwi. Kube sekuvezwa kafushane nangezinsizakuhlaziya ezivamise ukusetshenziswa ngabacwaningi bezihloko ezithinta ukuvezwa kwabalingiswa kwezobucikomazwi obubhaliwe. Kudingidiwe kafushane nangocwaningo olulandele indlela yokuhlaziya yohlaziyomibhalo. Isahluko esilandelayo sizogxila ekubhekeni izinsizakuhlaziya ezizosetshenziswa ukuhlaziya nokucubungula kulolu cwaningo.

ISAHLUKO 3

UKWETHULWA KOHLAKA LWENSIZAKUHLAZIYA KANYE NOHLAKA LWEMICABANGO YOCWANINGO

3.0 ISINGENISO

Kulesi sahluko kuzogxilwa ekuchazeni ubunjalo bohlaya lwensizakuhlaziya nobumqoka bayo ocwaningweni. Kuzokhanyiswa kafushane ngepharadayimu nomthelela wayo ekuqokeni insizakuhlaziya. Kuzovezwa uhlaka lwensizakuhlaziya oluqokiwe kulolu cwaningo bese kulandwa kafushane ngemvelaphi nobunjalo balo ngokubuyekeza nokuhlaziya okushiwo abacwaningi abanohlolwe ngayo. Kuzophinda kuchazwe kabanzi ngohlaka lwemicabango kushiwo nokuthi luxhumana kanjani nohlaka lwensizakuhlaziya. Kuzovezwa ukuhlobana okukhona phakathi kwalokhu kokubili kuchazwe nezizathu ezibange ukuba lolu cwaningo lulandele le ndlela yokuqoka izinhlaya zensizakuhlaziya. Kuzosekelwa ngezibonelo, kuzobe sekuvezwa obala uhlaka lwemicabango esetshenzisiwe ngokuba kukhanyiswe kabanzi ubudlelwano nokuxhumana okukhona phakathi kwazo nobumqoka bazo ocwaningweni lwalolu hlobo. Kuzophethwa ngokusonga kafushane umongo walesi sahluko.

3.1 LUYINI UHLAKA LWENSIZAKUHLAZIYA / LWENJULALWAZI?

Umsebenzi wocwaningo usuke ungaphellele kahle uma ungasekelwe ngohlaka lwe njulalwazi noma insizakuhlaziya ethile (ukuze kugwemeke ukudideka kulolu cwaningo kuzosebenza leli lensizakuhlaziya). UCohen, uManion kanye noMorrison (2009:9) bagcizelela ukuthi inhloso enkulu kunoma yiluphi uhlobo lolwazi ukuvezwa kwenjulalwazi njengalokhu becashunwe kulawa mazwi “*the ultimate aim of science is theory*”. Kusobala ukuthi ukuze ulwazi olutholakala ocwaningweni olwenziwe emkhakheni weZifundo zeZeNhlalo luhlonishwe futhi lunikezwe isithunzi sobusayensi kumele kube olusekelwe ngokusetshenziswa kwenjulalwazi ethile. Njengoba igama lisho nje ukuthi wuhlaka lwenjulalwazi, yingoba injulalwazi isebenza ngengomgogodla wocwaningo. NgokukaNkosi (2011) uhlaka lwensizakuhlaziya luchaza izinto okuyizona ezizohlolwa wocwaningo nokuthi kuyohlaziywa kanjani lokho okutholwe

wucwaningo. Nongoti onguBalfour (2016), uyakufazela lokhu lapho ekhanyisa ngeqhaza elibanjwa yinsizakuhlaziya uma kwenziwa ucwaningo. Oka-Balfour uthi insizakuhlaziya inomsebenzi omkhulu wokucacisa okutholakele ocwaningweni. Lokhu kuchaza ukuthi insizakuhlaziya isebenza njengethuluzi lokuqinisekisa futhi ikhanyise kabanzi ulwazi (*data*) olusuke luqoqwe ocwaningweni. Kubonakala sengathi omunye umsebenzi wayo ukulawula umgudu wocwaningo. Abanye ongoti bathi uhlaka lwenjulalwazi lusebenza njengelensi (*lens*) yokucubungula isimo esithile esidingidwa wucwaningo. Yingakho ezinye izifundiswa zithanda ukugxila ekusebenziseni igama elithi insizakuhlaziya ngoba zithi umsebenzi wenjulalwazi lapho kwenziwa ucwaningo ukwelekelela ukuhlaziya nokucubungula imicabango nemibono etholakele ocwaningweni (Ntuli, 2006, Ndimande-Hlongwa & Dlamini, 2015).

Ngokwenzazelo yesichazamazwi i-American Heritage Dictionary (2001:848) igama elithi insizakuhlaziya/ injulalwazi lisho iqoqo lezitatimende esezike zavivinywa kuphindelelwa ukuchaza amaqiniso ngesimo esithile, isenzeko esithile, ubunjalo bento, noma ukusebenza kwento ethile. Lawa mazwi afakazelwa ngamazwi enkakha kulo mkhakha uKerlinger (1970:9) yena obeka kanje:

A theory is a set of interrelated constructs (concepts), definitions, and propositions that presents a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomenon.

Incazelo kaKerlinger ichaza kabanzi ngobunjalo bensizakuhlaziya kanjalo nangomsebenzi wayo. UMyeza (2013:27) yena uphawula ukuthi injulalwazi ingachazwa njengomcabango womunye umuntu ongacashunwa bese usetshenziswa ukufakazisa ngawo ukuhlaziya ubuqiniso obuthile ofuna ukubuveza emsebenzini wakho wocwaningo. Nesifundiswa esinguShabane (1997:8) sisika elijikayo ngaphansi kwalesi sihloko sinika le ncazelo ngegama lensizakuhlaziya/ injulalwazi:

Injulalwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizikuzukulwane.

Ngokwezicaphuno ezingenhla, kubonakala sengathi laba ongoti bayavumelana ukuthi insizakuhlaziya/injulalwazi ingachazwa njengenhlanganisela yemicabango ethile (emukeleka

emuva kokuba isicutshunguliwe yavivinywa kabanzi mayelana nalokho esuke ikusho), esebenza ngengomgogodla wocwaningo. Le micabango isebenza ukucacisa kumfundi wocwaningo ngezinto ezithinta isimo sezombusazwe, senhlalo, sosikompilo kanye nomlando ngemvelaphi yalokho okucwaningwayo.

Ziningi-ke izinsizakuhlaziya/ izinjulalwazi ezikhona. NgokukaCohen, Manion kanye noMorrison (2009:10) bachaza bathi zintathu izinhlobo zezinsizakuhlaziya ezikhona. Kunaleli qoqo elaziwa njengosondonzima; elithinta izimfundiso zikaCarl Marx, (zigxile ekuhlaziyeni ukungalingani kwamazinga abantu ikakhulukazi kwezomnotho), nale egxile ekuhlaziyeni isakhiwo eyaziwa ngestraksharalizimu kanye neyeFomalizimu. Iqoqo lesibili lakhiwa yilezi zinsizakuhlaziya ezaziwa ngokuthi izinjulalwazi zeKhrithikhali; kwazise ziyagxeka futhi zicofiyi izimo ezithile esimweni sezenhlalo yomphakathi. Izibonelo yiFeminizimu (egxile ekugxekeni ukubukelwa phansi kwamalungelo abesifazane) kanye nale egxile ekuhlaziyeni isimo emva kombuso wobukoloni iPhostikholoniyalizimu. Iqoqo lesithathu yilezi abazibiza ngokuthi izinjulalwazi zokuLinga zisuselwa ezifundweni zocwaningo olulandela indlela yokuhlola ngokulinga (*empirical*). Kuhle ukuphawula ukuthi noma labo ngoti bezicaza ngemikhakha kanje izinsizakuhlaziya, kodwa nje zona ngokwazo ziyasebenzisana futhi akulula ukuthi uma kuhlaziywa kungaveli obala ukuhlobana kwazo. Yingakho nje kunesu elisetshenziswayo abacwaningi abaningi okuthiwa yi 'brikholeji' (*bricolage*) (Kincheloe, 2001). Leli gama lichaza ukuxutshaniswa kwezinsizakuhlaziya lapho kwenziwa ucwaningo. Isibonelo socwaningo olulandelele le ndlela yokuhlaziya, wucwaningo olwenziwe nguNdimande-Hlongwa ngowezi-2014. Isihloko socwaningo sithinta udaba olusematheni kulezi zinsuku; ukufunda nokufundiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme eNingizimu Afrika. Yisihloko esibalulekile lesi njengalokhu izwe laseNingizimu Afrika liseemshikashikeni wokubuyisa isithunzi salezo zinto ezingamagugu esizwe ezazishaywe indiva ngeminyaka yobandlululo njengazo nje izilimi zesintu. Izinsizakuhlaziya ezivame ukusetshenziswa ocwaningweni lwalolu hlobo ziyaye zixube insizakuhlaziya eyaziwa ngokuthi ngeyokwengamela ulimi (*language management*) eyasungulwa nguJernudd noNeutupny ngonyaka we-1986 njengalokhu icashunwe nguNdimande-Hlongwa (2014) ephapheni alibhalile edingida ngalo mkhankankaso emfundweni ephakeme. Le nsiza kuhlaziya ibuka ukuhlelwa kolimi okwenzeka emazingeni apha kame okunikezwa imvume nguhulumeni (*macro language planning*), kanye nokuhlelwa kolimi emazingeni aphantsi (*micro language planning*) okwenziwa ngabantu

ngabodwana kanye nezinhlaka ezingekho ngaphansi kukahulumeni. Kodwa-ke le nsizakuhlaziya uNdimande-Hlongwa uyisebenzise wayihlobanisa nohlaka lomcabango olwaziwa ngokuthi ukuqwebuka kwe-Afrika (*African Renaissance*). Ukuqwebuka kwe-Afrika ngumcabango osatshalaliswe yilowo owaba ngumongameli wesibili kahulumeni wentando yeningi, uThabo Mbeki. Ekuthatheni kwakhe izintambo zombuso ngonyaka we-1999, uqhakambise ukubaluleka kokusebenzisana nokubumbana kwamazwe asezwenikazi lase-Afrika. UMbeki wakuphawula ukuthi ukuqala kwekhulunyaka elisha leminyaka yamashumi amabili nanye (*twenty first century*) kwakufanele kulethe uguquko kuma-Afrika ngendlela aziphatha ngayo nangendlela ayilandelayo ukusingatha izindaba zawo. Kwakufanele kulethe ukuzigqaja nokulangazelela ukwakha kabusha i-Afrika, i-Afrika engenazimpi nokuhlaselana, ubuphofu nenkohlakalo (Mbeki, 1999). Kusobala uma sicubungula lesi sibonelo ukuthi umcwaningi uyaye aziqokele leyo nsizakuhlaziya abona sengathi izomelekelela ekukhanyiseni amaqiniso athile ngesimo leso esihlaziwayo esisuselwa emsebenzini wakhe wocwaningo. Akugcini nje lapho kuphela, kodwa futhi uhlaka lwenjulalwazi lubalulekile ngoba abafundi bemiphumela yocwaningo bayadinga ukwazi ukuthi ngabe obecwaninga usebenzise yiphi insizakuhlaziya ukuqinisekisa izinto aziphawulayo ocwaningweni lwakhe (Nkosi, 2011).

Nakulolu cwaningo kukhethwe uhlaka lwenjulalwazi yokuHlaziya nokuCofiya ukusebenza kolimi engxoxwenimbhalo noma inkulumokuphendulana (*Critical Discourse Analysis*) ukuze ukuhlaziywa okuzokwenziwa kulo msebenzi kwakhe umqondo ophusile. Nokho kulolu cwaningo kukhethwe ukuba ukuba Ngenxa yokuthi kuzobe kuhlaziywa ithekisthi elingumbhalo elingeyona inkulumokuphendulana, kulolu cwaningo kuzosetshenziswa leli temu lokuthi ukuHlaziya nokuCofiya ukusebenza kolimi eNgxoxwenimbhalo ngenxa yezizathu ezichaziwe maphakathi nalesi sahluko. Loluhlaka lwensizakuhlaziya lugxile kakhulu ekucubunguleni ukusetshenziswa kolimi yizinhla zomphakathi. Luchaza ngokujulile imininingwane ebalulekile egqamayo njengokuthi ulimi lusetshenziswa kanjani ukuveza izinto ezifana nokungalingani kwamandla namagunya, ngokobulili, ngokobuzwe, ngokomnotho nokunye okufuze izimo ezinjalo emathekisthini nasezingxoxwenimbhalo ezitholakala emphakathini (Machin & Mayr, 2012:26). Njengoba lolu cwaningo lugxile ekuhlaziyeni amagama ethiwe abalingiswa abasemqoka emibhalweni yobucikomazwi ebhalwe emva kokuthatha kukahulumeni wentando yeningi, luzocubungula futhi luchaze kabanzi ukuthi ngabe amagama ethiwe abalingiswa ngale minyaka yezinguquko ayaphumelela yini ukwakha isithombe ngezinguquko ezenzekile njengokuhlonishwa

kwamalungelo omuntu okuzikhethela ubulili afuna ukuzihlanganisa nabo uma kuza kwezobudlelwano bezothando, kanye nendawo noma inhlonipho enikwa izingane emiphakathini yethu kuhlanganisa ukuhlonishwa kwamalungelo azo. Lokhu kuzokwenziwa ngokuba kucutshungulwe indlela ababhali bale misebenzi yobucikomazwi abasebenzise ngayo ulimi lapho betha abalingiswa babo abasemqoka emibhalweni yabo. Ngenxa yalesi sizathu, umcwaningi unqume ukusebenzisa nohlaka lwemicabango (*conceptual framework*) ukwelekelela uhlaka lwenjulalwazi ekhethiwe. Kule ngxenye elandelayo kuzoqala kuchazwe kabanzi ngenzizakuhlaziya eqokiwe ngokuba kunikezwe incazelo yayo, kanye nomlando omfushane ngemvelaphi nokusebenza kwayo. Kuzovezwa ukuthi insizakuhlaziya yokuHlaziya nokuCofiya ulimi engxoxwenimbhalo ixhumana kanjani nezinto ezifana nokungalingani ngokobulili, ngokwamalungelo, ngokobuzwe nangokomnotho, kwazise eminye yemibuzo ucwaningo oluzama ukuyiphendula wukuthi ngabe ababhali lapho betha abalingiswa ikakhulukazi abesifazane bayakuqikelela yini ukuhlonipha amalungelo nesithunzi sawo wonke umuntu oyisakhamuzi saleli njengalokhu evikelwe ngumthethosisekelo wezwe elikhululekile laseNingizimu Afrika. Kuyobe sekulandeliswa ngokunikeza incazelo emfushane ngohlaka lwemicabango oluthinta izinhlakamicabango ezikeziwe nendlela ezisetshenziswe ngayo kulolu cwaningo.

3.2 INCAZELO EMFUSHANE YETEMU ELITHI INKULOMOKUPHENDULANA

Ukuze lesi sahluko sakhe umqondo ocacile kofundayo, umcwaningi ubone kubalulekile ukuba ake achaze kabanzi ngetemu elithi inkulumokuphendulana (*discourse*) njengalokhu kuyilona gama eliwumongo wenjulalwazi noma insizakuhlaziya edingidwa kabanzi kule ngxenye yocwaningo. Igama elithi inkulumokuphendulana yigama elihluphayo ngoba alikho kahle hle igama lesiZulu elizimele lodwa qekelele elinembayo elichaza inkulumokuphendulana. Ngokwenzazelo etholakala ku-Oxford South African Concise Dictionary (2011), igama elithi inkulumokuphendulana lichaza ukuxhumana ngokomlomo noma ngokubhala phansi kanti futhi lingasho inkulumompikiswano. Ngokwenzazelo yocwaningozilimi (*linguistics*), lesi sichazamazwi sithi leli gama lisho amazwi noma amagama awuchungechunge kungaba abhalwe phansi noma ethulwe ngomlomo. Ngokocwaningozilimi, izimpande zegama lenkulumokuphendulana zisukela egameni lesiLathini elithi *discurere* noma *discursus* okusho ukunyakaza kwento isuka ngapha iye ngapha. Le ncazelo ihambisana nokwenzekayo lapho kuphendulwana khona ngenkulumo. UKeller (2013:6) uthi

osonzululwazi abafana noCharles Peirce kanye noGeorge Mead baqhamuka netemu elithi *universal discourse* ukuchaza uhlelo lapho kusebenza khona ukuqondwa kwezinto ngendlela efanayo noma eyodwa.

Kuthe ngonyaka we-1952, omunye wamalungu enhlangano yabacwaningizilimi baseMelika abaziwa ngokuthi yi-American Structural Linguistics and Distributional Linguistics bethula itemu lokuhlaziya kwenkulumokuphendulana (*Discourse Analysis*). Leli su lokuhlaziya lalincike kakhulu eqhingenisu (*strategy*) ababelilandela uma behlaziya izilimi zeNdabuko zaseMelika. Kwakuyiqhingasuka elalixile ekuhlaziyeni izakhiwo zohlelo lolimi (*structural grammatical analysis*). Ngenxa yendlela ababeyilandela yokuhlaziya babebizwa ngokuthi bangamastrakisharalisti. Umsuka waleli su lokuhlaziya ukhonjwa kubacwaningizilimi basezweni laseFrance beminyaka ye-1950 kuya kowe-1960. Lalisuselwa emfundisweni kaSozilimi odumile waseFrance uFerdinand de Saussure owayekholelwa kakhulu enjulalazwini yocwaningozilimi (*linguistic theory*) (Keller, 2013). Ungoti onguSaussure ungumsunguli womqondo owawuchaza ulimi njengohlelo lwezimpawu. Uqhubeka achaze ukuthi ukuze lolu hlelo lwezimpawu lusebenze kahle futhi lwakhe umqondo kudingeka umphakathi oziqonda futhi uzihumushe ngendlela efanayo lezo zimpawu. Ngalezi zizathu, ama-Strakisharalisti ayelandela indlela yokuhlaziya imithetho esebenzayo lapho kwakhiwa ulimi, ngamanye amazwi ayegxile ekucubunguleni ukuthi ngenkathi kwakhiwa inkulumokuphendulana ngabe ilandelwe ngokufanele yini imithetho yokwakhiwa kwemisho nokunye okuthinta uhlelo lolimi. Kulolu hlobo lokuhlaziya ukwakhiwa kwenkulumokuphendulana, iqhaza noma umthelela wezinye izinhla kanye nezakhiwo zomphakathi lapho kusetshenziswa ulimi kwakushaywa indiva.

Indlela yokuhlaziya yamaStrakisharalisti yazidonsela amanzi ngomsele kubacwaningi abaningi bezilimi. Abanye balabo sozilimi ngabaseFrance, okubalwa phakathi kwabo o-Jacques Derrida, no Ricoeur njengalokhu becashunwe nguDimitriadis benoKamberelis (2006:26). Labo ngoti badume ngokuletha izinguquko emkhakheni wezocwaningozilimi. Babalula ukuthi ulimi luyinqola yokwedlulisa imiqondo ethile kubantu. Le nkolelo yabo izwakala kahle kulawa mazwi ababemi ngawo athi 'ulimi yilo oluthwele umqondo' (*meaning does not exist without language*). Ngenxa yezinkolelo zabo ezinzululwazini ababeyilandela, labo ngoti bayihlaba bayihlikiza indlela yokuhlaziya yamaStrakisharalisti. Okokuqala nje babalula ukuthi ukusetshenziswa kolimi angeke kuthathwe njengesayensi lapho owaziyo ukuthi mawuhlanganise izinombolo ezithile ezizimele

kulindeleke impendulo ethile hhayi okunye. Ulimi alusebenzi kanjalo, ziningi ezinye izinto eziba wumngenela lapho kusetshenzwa ngolimi. Okwesibili, bathi le ndlela yokuhlaziya ngokugxila esakhiweni iqhakambisa kakhulu iqhaza lemithetho yokusebenza kohlelo ngaphandle kokubheka ukuthi ngabe kunamiphi imiphumela ekwakhiweni komqondo (*meaning*). Okokugcina, labo ngoti bathi ukuhlaziya kwamastrakisharalisti kushiya ngaphandle iqhaza elibanjwa abahlanganyeli ekuhumusheni nasekusebenziseni izimpawu ezakha ulimi. Le ncazelo yabo iwusizo kulolu cwaningo njengalokhu lona lugxile ekuhlaziyeni indlela ababhali abalusebenzise ngayo ulimi ukwetha amagama abalingiswa abaqavile. Ababhali bayingxenye yomphakathi. UGrace (1965:5) ukubeka kucace ukuthi ababhali bemisebenzi yobucikomazwi baveza amaqiniso empilo ngakho-ke imibhalo yabo iyisibuko sempilo lapho sizibuka khona sihlole izinkambo zethu. Kimina njengomcwaningi, ulwazi oluvezwa ngoDerrida ngolimi ngiluthole lubalulekile ukungelekelela ukuhlaziya nokuhumusha izincazelo ezicashile zamagama abalingiswa abatholakala emibhalweni yobucikomazwi kule minyaka yezinguquko. Nginethemba lokuthi hhayi mina kuphela kodwa nanoma yimuphi umfundi walolu cwaningo

Ongoti abangoGravett ehlangene nabanye (2015) nabo baphonsile esivivaneni kulolu daba lwenkulumokuphendulana. Uma beyichaza inkulumokuphendulana bathi ukuhleleka kolimi okuqondile okunomqondo nokuhleleke kahle, kungaba okwethulwe ngomlomo noma okubhaliwe. UKeller (2013: 5) naye uyafakaza ukuthi ingxoxo ingakhiwa ngokukhulunywe ngomlomo (*verbal*), ngokubhalliwe (*written*) noma ngenkulumo phakathi kwabantu ababili noma ngaphezulu (*conversation*). Ngamanye amagama ingxoxo ingabunjwa amazwi aphinyisiwe, amagama abhalwe phansi, izimpawu nemidwebo ethize. Okubalulekile ukuthi zonke lezi zinto ezibaliwe zihleleke ngendlela eletha umqondo ukuze kungabi ngumqansa ukukuhumusha kofundayo. Nokho uyakubalula uKeller ukuthi amazwe afana noFransi nalawa aziwa ngokukhuluma izilimi zamaRomani (*Romance languages*) leli temu lenkulumokuphendulana alisebenzisa ngezindlela ezahlukene Ayalisebenzisa uma ekhuluma ngenkulumo enohlonze nekhombisa ulwazi oluwubuchwepheshe njengokwethulwa isifundo (*lecture*) noma isethulo ngesihloko esithile (*presentation*). Uqhubeka achaze ukuthi kuwona la mazwe kubuye kukhulunywe nge 'nkulumokuphendulana yezombusazwe' noma 'inkulumokuphendulana yomphakathi' lapho-ke kusuke kuchazwa izinkulumo mpikiswano zomphakathi nokushiwo yimizila yezokuxhumana ngokusabalele – imidiya, ngezombusazwe. Ngokujwayelekile, igama elithi inkulumokuphendulana yigama elisetshenziswa ukuchaza inkulumo noma ingxoxo ebunjwe

ngamagama noma ngamasimboli njengoba kuchaziwe ngenhla. Isibonelo nje uma kuhlolwa umuntu ofundela ukushayela. Umhloli akabheki kuphela ukuthi ofundayo uyakwazi yini ukuqhuba imoto kodwa futhi usuke ehlola ukuthi uyakwazi yini nokuhumusha alandele izimpawu eziyinkulumo ezitholakala emabhodini asemgwaqeni ngendlela efanele. Okusho khona ukuthi izimpawu lezi ezigcwele umgwaqo zingachazwa njengohlobo oluthize lwethekisthi. Igama elithi ithekisthi liyamaniswa kakhulu negama lenkulumokuphendulana ngoba uma kukhulunywa ngethekisthi kusuke kukhulunywa ngomyalezo obhalwe phansi. Nakuba kunjalo, kuyisu elihle ukuqaphela okushiwo ngungoti onguKeller (2013) lapho ekhanyisa khona ukuthi kusukela eminyakeni embalwa eyedlule igama elithi inkulumokuphendulana selisetshenziswa ngendlela ebanzi emkhakheni wezifundo zezehlalo nakwezoluntu (*humanities*). Indlela eselisetshenziswa ngayo ikhombisa izinga eliphezulu lokukhula kokusebenzisana komkhakha wezilimi neminye imikhakha.

Sisekulesi sigaba sencazelo, kungakuhle ukuveza kafushane okushiwo nguGee (2014:143) encazelweni yakhe yegama elithi inkulumokuphendulana. Ephonsa esivivaneni lo ngoti uyehlukanisa kabili inkulumokuphendulana. Uthi kunencazelo yenkulumokuphendulana enofeleba “D” kanye nencazelo enohlamvu “d” oluncane. Eqhubeka nokuchaza uthi kule ncazelo yenkulumokuphendulana enofeleba “D” kusuke kukhulunywa ngokusetshenziswa kolimi luphelekezelwa ukwenziwa kwezenzo ezithile, izindlela ezithile zokucabanga, izimpawu ezithile noma amathuluzi (*tools*) athile ukwedlulisa isithombe esithile esiqondwa nesaziwa kahle wumphakathi lowo. Ukwenza nje isibonelo; ukuze waziwe njengomama womthandazo ezindaweni esihlala kuzona, akwenele nje ukusho lokho ngomlomo. Kodwa kulindeleke ukuba wevathe izembatho zemibala ethile yenhlangano yebandla lakho. Kufanele ngoLwesine nangamanye amasonto ubonakale uvathe lezi zembatho. Kumele uhlanganyele futhi ukhulume ulimi olufanayo namanye amakhosikazi onawo enhlanganweni yomama bomthandazo. Ngakolunye uhlangothi kule ncazelo yenkulumokuphendulana enohlamvu “d” oluncane yona igxile nje ekusetshenzisweni kolimi lungaxutshaniswe nalutho, kungaba sendabeni noma kwingxoxompendulwano.

U-Branston benoStafford (2010:11) bechaza imvelaphi yegama elithi ithekisthi bathi kwakusuke kuchazwa imibhalo eyaziwa njenge ‘ngcwele’ njengemibhalo yeBhayibheli. Ukuze kuhlanganiswe kwakhiwe intshumayelo kwakususelwa emibhalweni enjalo. Kuthe ngokuhamba

kwesikhathi kwagcina sekusetshenziswa igama lethekisthi ukuchaza okusuke kubhaliwe. Ngokososayensi bezilimi abagxile ekubukeni isakhiwo, amastraksharalisti (*structuralists*), ithekisthi noma okuthulwe ngomlomo kwakhiwe ngokulandela imithetho yokuhlanganiswa kwezimpawu ezithile ukuze zakhe umqondo. U-Ifversen (2003:61) ulichaza ithekisthi njengomqondo ohlangene owakhiwe yimisho elandelanayo. UHalliday njengalokhu ecashunwe ngu-Alba-Juez (2009:6), yena uthi ithekisthi yinoma yini eyakha umqondo ngesimo esithile. Umbono ka-Alba-Juez ukuveza obala ukuthi kulukhuni ukuveza ukuthi ukuphi umngcele phakathi kwethekisthi nokwethulwe ngomlomo. Uqhubeka athi i-athikhili etholakala ephephandabeni, inkulumbo-ngxoxo phakathi kwababili evezwa kumabonakude, iresiphi yokubhaka kanye nengxoxo (*conversation*) konke lokhu yizibonelo zethekisthi. Yingakho kule minyakana yakamuva leli gama lisetshenziswa ngokubanzi ukuchaza zonke izimo zokuxoxwa ngomlomo, okubhaliwe, okubukwayo, okulalelwayo nokulalelwa kubukelwe. Ngenxa yalesi sizathu kugcina sekukhulunywa ngethekisthi lefilimu, ithekisthi lesikhangisi nethekisthi eliwumdwebo.

Lo mbono uhambisana nendlela yokubuka yongoti abahlonishwayo abafike kulo mkhakha kwezwakala ngamagalelo abo abanjengo Teun van Dijk, u-Ruth Wodak noJames Paul Gee njengalokhu kuzosikwa kwelijikayo ngabo kulezi zingxenyane ezilandelayo. Bonke bayakuqinisekisa ukuthi ithekisthi elibhaliwe, okwethulwe ngomlomo, okubukwayo (*visuals*), yizibonelo zengxoxombhalo. Ngenxa yalezi zizathu ezibalwe ngenhla umcwaningi unqume ukusebenzisa igama elithi ingxoxombhalo lapho ekhuluma ngenkulumokuphendulana. Okuchaza ukuthi wonke amagama abalingiswa abaqavile azohlaziywa kulolu cwaningo angathathwa ngokuthi amumethe uhlobo oluthile lwengxoxombhalo. Okwenziwe kulolu cwaningo wukucutshungulwa kwalawa magama kubhekwa ukuthi ahambisana kangakanani nezinguquko ezenzekile kule minyaka eyishumi nambili edlule (yiyona ucwaningo olugxile kuyo) ezweni lase Ningizimu Afrika.

3.3 UKUHLAZIYWA KWENKULUMOKUPHENDULANA (*DISCOURSE ANALYSIS*)

Uma sekukhulunywa ngalokhu ngesiNgisi okubizwa nge 'Discourse Analysis' (DA), kungahunyushwa ngesiZulu ngokuthi ukuhlaziywa kwengxoxombhalo. Incazelo ka van Dijk (1985:13) iwusizo ekuqondeni kabanzi ngale ndlela yokuhlaziya. Uyichaza athi yindlela yokuhlaziya ejonge ukuhlaziya ukusetshenziswa kolimi lapho kukhulunywa, noma kubhalwa nganoma yisiphi isimo, le ndlela ayigxilile kuphela emkhakheni wezolimi kodwa kunoma yimuphi

umkhakha wezifundo. Ngalokho isuke iphendula lo mbuzo obalulekile wokuthi ngubani osebenzisa ulimi kulokho kuxhumana okuhlaziywayo, ulusebenzisa kanjani, kungani elusebenzisa kanjalo, futhi ulusebenzisa ngaphansi kwesimo esinjani. Ukuhlaziywa kwengxoxombhalo kungena ngaphansi komkhakha owaziwa ngokuthi yizifundo zokuHlaziya nokuCofiya iziNgxoxombhalo (*Critical Discourse Studies-CDS*). Ngaphansi kwalo mkhakha kungena uhlu olubanzi lwezinto ezihlaziywayo. Akusekhona nje kuphela ukuhlaziya inkulumo kube sekuya ngomklamo walokho umcwaningi asuke enakho engqondweni ngalelo thekisti elicutshungulwayo. Kungabalwa izinto ezifana nokuhlaziywa kohlobo oluthize lwethekisti: njengezindaba, imibiko yezindaba (*news reports*), impikiswano yasephalamende, izikhangisi njll. Kokunye kungabalwa ukuhlaziywa kwengxoxo yenhlolo-khono, noma kuhlaziywe imisindo, imifanekiso, nezinye izinhlobo zokuxhumana noma zengxoxo (Wodak & Meyer, 2009).

Okugqamayo ngokuhlaziywa kwengxoxombhalo ukuthi kusuke kugxilwe ekuhlaziyeni indlela ulimi olusetshenziswe ngayo kuleyo ngxoxombhalo. Ziningi izindlela ezahlukeni zokuchaza okwenziwayo lapho kuhlaziywa ingxoxombhalo. UMasubelele (2015) uchaza athi kule ndlela yokuhlaziya kusuke kugxilwe ekuhlaziyeni ukusetshenziswa kolimi ethekisthini elithile. Uqhubeka abeke ukuthi uma kulandelwa le ndlela yokuhlaziya ukusetshenziswa kolimi engxoxombhalweni kungaqalwa ngokuhlaziya ukuhleleka kwamagama emshweni. Lapha kusuke kubhekiswisa izinto ezifana nokuthi yimaphi amagama asetshenziswe ngumbhali ethekisthini elithile. Uhlobo lwamagama akhethwa ngumbhali wethekisti aba yinkomba yohlobo lwengxoxo eyakhiwayo kanti futhi akha inkundla ebanzi yamagama eveza izinto eziningi ezicashile embhalweni. Nakulolu cwaningo kulandelwa indlela yokuhlaziya echazwa nguDerrida ngokuthi wukucakazwa (*deconstruction*) kwengxoxombhalo (Dimitrias & Kamberelis, 2006: 103). Lapha kusuke kuhlaziywa zonke izingxenyanana ezakha futhi ezinomthelela engxoxwenimbhalo. Kulolu cwaningo lokhu kuhlakaza kuzokwenziwa ngokuhlaziya kuphela amagama abalingiswa kuphinde kuhlolwe ukuthi ngabe izinguquko ezenzekile zibe nomthelela yini endleleni ababhali abetha ngayo abalingiswa abaqavile emibhalweni yobucikomazwi ebhalwe emva kokuzuzwa kwenkululeko.

UGee (2005:8) unikeza incazelo eluliwe ngokuhlaziywa kwenkulumokuphendulana (*discourse analysis*) ngokuba ayibize “njengesifundo ngokusetshenziswa kolimi.” Njengoba eyibiza ngesifundo, yingoba ubalula ukuthi ziningana izindlela (*approaches*) ezisetshenziswayo uma

kuhlaziywa ukusetshenziswa kolimi. Uphawula ukuthi kungasetshenziswa lezi zindlela ezilandelayo:

- Indlela yokuhlaziya ngokucubungula ulimi oluqokethwe yinkulumokuphendulana (*content*).
- Indlela yokuhlaziya ngokucubungula izindinkimba ezitholakala enkulumenikuphendulana (kungaba yiphephandaba noma inkulumo exoxwe ngomlomo)
- Indlela yokucubungula egxile ekuchazeni indlela yokusebenza kolimi. Kanti uma kuhlaziywa ingxoxo noma i-athikhili yephephandaba kungabhekwa izindikimba noma ezinye izindaba ezifakiwe kulelo thekisthi ukukhanyisa okudingidwayo.

3.4 UKUHLAZIYANZULU KWENKULUMOKUPHENDULANA (CRITICAL DISCOURSE ANALYSIS)

Kusuke kungaphelele kulo mkhakha wokuhlaziya ingxoxombhalo uma kungakhulunywanga nge Khrithikhali (uHlaziyonzulu) lweNkulumokuphendulana (*Critical Discourse Analysis- CDA*). NgokukaRogers ocashunwe nguMasubelele (2015:232), indlela engcono yokuqonda uHlaziyonzulu lweNkulumokuphendulana ukungayemukeli njengenjulalwazi, kodwa ukuba yemukelwe njengeqhingasu (*method or strategy*) lokuhlaziya ngoba ayigcini ngokuchaza ibuye ihumushe izingxoxombhalo ezimweni ezahlukene zenhlalo, kodwa futhi inikeza incazelo yokuthi ukuhlelwa kwezingxoxombhalo kwenzeka kanjani. Ngokuka-Ifversen (2003:62), ukusetshenziswa kwensizakuhlaziya yengxoxombhalo kwenza kungabi nzima ukufinyelela emqondweni ocashile oqukethwe yithekisthi. Njengakho nje ukuzama ukuhlaziya ukwethiwa kwabalingiswa abaqavile besilisa nabesifazane emibhalweni yobucikomazwi. Ukuhlaziya kwalolu hlobo kubiza ukuqonda kabanzi ngezingxenyana ezakha umbhalo wobucikomazwi. Kwedlule lapho kucwaningwe ngobudlelwano obukhona phakathi kokusetshenziswa kolimi kulolo hlobombhalo oludingidwayo, kanye nokucubungula isimo (*context*) umbhalo wobucikomazwi obhalwe ngaphansi kwaso.

Ungoti wolimi lwesiZulu, uXala (2016) engxoxweni esaba nayo ngomlomo, yena ubalula ukuthi uma kukhulunywa ngeHlaziyonzulu lweNkulumokuphendulana kusuke sekwedlulile ezingeni lokuhlaziya nje kuphela kodwa sekuqondwe ukuhlaziya nokucofiya ingxoxombhalo. Uma

silandela le ndlela yokucabanga sesingahumusha ngokuthi uHlaziyonzulu lweNkulumokuphendulana ukuhlaziya nokucofiya ingxoxombhalo. Le ndlela yokuhlaziya iyamaniswa nesifundiswa esinguFairclough esihlonishwayo ngamagalelo aso kulo mkhakha wokuhlaziya kokusebenza kolimi. UGee (2005) uthi indlela yokuhlaziya ngokucofiya isuke ibuka ukuthi ngobani kahle hle abasuke bebonelelwa lapho kukhulunywa noma kubhalwa. Ibheka indlela izingxoxombhalo ezisetshenziswa ngayo ukunika noma ukuncisha amanye amalunga omphakathi amandla. Okusequlwini okubalulwa uHlaziyonzulu lweNkulumokuphendulana ukuthi ulimi luyindlela yokusebenza noma yokuxhumana yomphakathi- “*language is a social practice*” okuyisititimende esidumile esaqhamuka noFairclough benoWodak (1997). Indima enkulu yolimi ngokwedlulisa ulwazi, nokho uyachaza uGee ukuthi ulimi lunendima ebanzi oluyiklamayo kwezenhlalakahle. Alugcini ngokwedlulisa ulwazi nje kuphela kodwa, futhi kusetshenziswa ulimi ukufeza imisebenzi eminingi eyakha izinhla zomphakathi. Imisebenzi efana nokubanjwa kwemihlangano yamakomidi, ukwethula isifundo (*lecture*), ukusingatha izimpikiswano zepolitiki; konke lokhu yizibonelo zokusebenza zomphakathi. Ngenkathi kwenziwa le misebenzi kunemibandela nezindlela zokusebenzisa ulimi ezilandelwayo ukwenza ukuxhumana kube yimpumelelo futhi kuhambe kahle.

Lo mbono uyefana nokuphawulwa yisifundiswa esingu- Owomoyela (1996: 85) lapho ethi ukwazi ukukhuluma yikho kanye okwehlukana abantu nezilwane. Uchaza athi ulimi (*language*) luyindlela ehlekile yokukhuluma futhi kusetshenziswa lona ulimi ukwehlukana usikompilo kolunye. Uyakugcizelela ukuthi ulimi alugcini nje ngokubhekelela ukuthi ukuxhumana phakathi kwabantu kwenzeke kalula, kodwa luwuhlelo lokufanekisa, lusebenza ukucwenga nokuhlela ngendlela ezwana nathi inqwaba yolwazi esihlangabezana nalo empilweni yemihla ngemihla. U-Owomoyela uyakuphawula ukuthi baningi abanye ongoti abaphakamisa lo mqondo wokuthi usikompilo nolimi yizinto ezimbili ezihambisanayo. Ngenxa yalesi sizathu kungashiwo ukuthi ulimi lwakha ubudlelwano obukhona phakathi kwezinhlaka zomphakathi kanti futhi kwazona izinhlaka zomphakathi zinamandla ngokwazo okwakha ulimi. Kusetshenziswa lona belu ulimi ukwehlukana nokuchaza amaqembu abantu atholakala emphakathini. Yingakho kugcina kunolimi lomkhakha, okuwulimi olusetshenziswa emkhakheni othile njengolimi olukhulunywa yizisebenzi zezempilo esibhedlela olwehluke kakhulu kulolu olukhulunywa empilweni ejwayelekile yemihla ngemihla. Wena ongalwazi lolu limi uyasala lapho leli qembu selikhuluma lodwa kwazise ukuthi akuwona umkhakha wakho. Lokhu kusaqinisa khona okushiwo nguGee

(2005:6) ukuthi ulimi lusebenza ukwakha amaqembu ehlukeni omphakathi nendlela aziwa ngayo wumphakathi (*their social identity*). Kanjalo lawa maqembu asebenzisa lona ulimi ukukhiphela ngaphandle abantu abathile emphakathini. Ngaleyo ndlela ulimi lomkhakha lunamandla okugcina ubunjalo besimo sezinto sihlale sinjalo (*status quo*) kanti futhi luyakwazi ukuguqula ubunjalo besimo sezinto. Ngenxa yalezi zizathu ulimi lomkhakha luyamaniswa namandla. Inqubo yokusebenzisa inzululwazi yokucabanganzulu (*discursive practice*) ngezimo lapho kuhlaziywa ukusetshenziswa kolimi ingaletha imithelela ethile uma izosetshenziswa iyamaniswa nezimfundiso (*ideologies*) ezibusayo. Imithelela efana nokuveza noma ukuqhubezela izinto ezifana nokungalingani kwamandla ngokwezinga lempilo, phakathi kwabesilisa nabesifazane, phakathi kwezizwe zendabuko neqembu eliyingcosana uma kubukwa indlela ulimi olusetshenziswe ngayo ezingxoxwenimibhalo ethinta lezi zingxenye zamaqembu abantu.

Kufanele kucaciswe ukuthi igama lengxoxombhalo noma inkulumokuphendulana, abacwaningi balisebenzisa ukusho izinto ehlukene kuya ngokwesimo sokufunda abasuke bekhuluma ngaphansi kwaso. NgokukaWodak benoMeyer (2009:6), amazwe aseYurophu emaphakathi afana noJalimane ayahlukanisa phakathi kwengxoxombhalo nethekisthi. Uma bekhuluma ngenkulumokuphendulana basuke begxile enkulumweni yomlomo kuphela. Lokhu bakususela emsebenzini yosozilimi bamathekisthi abafana noVaas, 1992, Wodak and Koller, 2008 nabanye. Kanti emazweni akhuluma isiNgisi igama lenkulumokuphendulana livamise ukusetshenziswa ukuchaza amathekithi abhaliwe nawomlomo (*written and oral*) njengalokhu kuvezwe ngongoti abafana noGee, 2005, noSchiffrin, 1994).

UTEun van Dijk (1998) uqhamuke nendlela entsha yokubuka 'inkulumokuphendulana' embhalweni lapho eyiyamanisa khona nezomlando kuleli temu lakhe elithi "*discourse-historical approach*". Kule ndlela yakhe inkulumokuphendulana uyichaza njengezindlela ezihlelekile zolwazi (*structured forms of knowledge*). Kanti ngakolunye uhlangothi ithekisthi uyichaza ngokuthi okuphathekayo okukhulunywe ngomlomo noma idokhumenti elibhalwe phansi. Kungakho nje ethi iyahambisana nezomlando njengalokhu isuke igxile ekuhlaziyeni ukusebenza kwenkulumokuphendulana ngesihloko esithile noma isigigaba esenzekile ngesikhathi esithile somlando othinta lowo mphakathi okusuke kucwaningwa noma kukhulunywa ngawo.

3.5 UKUHLOBANA KWEPHARADAYIMU NENSIZAKUHLAZIYA

Lolu cwanningo lungaphansi kwepharadayimu (ibuye yaziwe ngokuthi uhlelomqondo) lweKhrithikhali (*Critical*). NgokukaBetram benoChristiansen (2014:22), ipharadayimu ingachazwa ngokuthi indlela ethile yokubuka indlela izinto ezenzeka ngayo emhlabeni (*world view*). Bayaqhubeka oBetram noChristiansen babeke ukuthi ipharadayimu inikeza uhlaka lwemibuzo elekelela umcwanningi ukuba acabangisise ngezinto ezifana nalezi mayelana nocwanningo lwakhe:

- Imibuzo okufanele iphendulwe wucwanningo
- Ngabe yini ewumnyombo walokhu okubhekwayo noma okuzocutshungulwa wucwanningo?
- Ngabe yiziphi izindlela ezizosetshenziswa ukuqoqa ulwazi locwanningo?
- Ngabe yiluphi uhlelo oluzosetshenziswa ukucubungula okutholakele ocwanningweni?

Babika ukuthi indlela umcwanningi aphenhula ngayo le mibuzo yikho kanye okukhombisa izinkolelo nolwazi umcwanningi analo ngobunjalo besimo ezenhlalo empilweni. Kanjalo futhi indlela umcwanningi afinyelele ngayo kulolu lwazi iyinkomba yendlela abuka ngayo umhlaba. Lezi zinkolelo yizona ezakha isisekelo salokhu-ke okubizwa ngeparadayimu yocwanningo. Ipharadayimu ejwayelekile lapho kwenziwa ucwanningo yilena okuthiwa yipharadayimu yomhumusho (*Interpretivist*). Kule pharadayimu umcwanningi uyaye azame ukuqondisisa isimo esithile ngokuhumusha aphinde futhi achaze ngaso ngokubuka nokuxoxisana nabantu ngaleso simo asuke ecwanninga ngaso. Le ndlela ivamise ukulandela izindlela zocwanningo zekhwalthethivu. ODenzin benoLincoln (2011:3) bazichaza kanje:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible.... Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomenon in terms of the meanings people bring to them.

Kafushane okuphawulwa yilabo ngoti lapha ngocwanningo lwekhwalithethivu ukuthi ulwazi kulolu hlobo locwanningo lutholakala ngokuba umcwanningi axoxe futhi abukele abahlanganyeli

bocwaningo benza izinto ngendlela abavamise ukwenza ngayo njalo engaphazanyiswa ukuba khona kwakhe njengomcwaningi.

OBertram benoChristiansen (2014:27) bayakuveza ukuthi ipharadayimu yeKhrithikhali igxile ekucubunguleni isimo sezenhlalo emphakathini. Iyayihlaba indlela yocwaningo lomhumusho njengalokhu iyibona njengepharadayimu engazishayi mkhuba izimo zokungalingani ezitholakala emiphakathini, kwazise yona igxile ekuhlaziyeni izimo ezinjalo kuhlenganisa nezokucwasa nokusetshenziswa kwazo ukuhlela isimo senhlalo yemiphakathi. Ngenxa yalezi zizathu ipharadayimu yeKhrithikhali ibalula ukuthi ubuqiniso bempilo bakhiwe izinto ezifana nesimo senhlalo, sezombusazwe, sezamasiko sezomnotho nezinye izimo ezishintshashintshayo (Bertram & Christiansen, 2014: 28). Esinye sezihlawumbiselo (*assumption*) abacwaningi abasebenza ngaphansi kwale pharadayimu abasiphakamisayo wukuthi lokhu kungalingani kwamandla okwakha izinhla zemiphakathi akuyona into eqqamile nesheshe ibonakale. Le pharadayimu yeKhrithikhali ihambisana kahle nalolu cwanningo njengoba enye yezinto olugxile kuzo kungukuhlaziya indlela ulimi olusetshenziswe ngayo lapho kwethiwa amagama abalingiswa besilisa nabesifazane. NgokukaMachin benoMayr (2012), ulimi alusebenzi nje kuphela ukuze ukuxhumana, noma ukunxena, kodwa futhi luyisikhali sokwakha isimo senhlalo emphakathini ngokunika ezinye izingxenye zomphakathi amandla okubusa phezu kwezinye. Ucwanningo lukaMdletshe (2011) lapho eqhathanisa khona ukuvezwa kwabalingiswa besifazane nabesilisa luyisibonelo esinqala esiveza amandla olimi lokucwasa. UMdletshe ucaphuna inkulumo njengalokhu icashunwe encwadini kaWanda (2006: 6) ethi *Kunjalo-ke*. Inkulumo-ngxoxo iphakathi kothisha abashadile ababili uMemu Ngcamu no Memu Mpungose. Bakhuluma ngomlingiswa oqavile kule ncwadi uDumazile ochazwe ngengengane engenasimilo kulawa mazwi alandelayo:

“Hawu lo thisha akakawuyeki lo mkhuba wabo *kasend and follow?*” kuphawula umemu Mpungose. “Chabo memu, akubona bonke othisha abonakele. Yilesi sikhohlakali sakwa Moli” kusho umemu Ngcamu. “Nakho kodwa okungamantombazane kuyabaheha othisha besilisa. Akukhona ukugqoka lokhu...kuba yimihininjana nje! Lezi zinto ziyahluleka nawukuhlala ziyadunusa nje”.

Kuningi ukucwasa ngokobulili okugqamayo uma uhlaziya le nkulumo. Umbhali uWanda uyakuveza ubuthaka bothisha besilisa uma kuza esimilweni. Kodwa kuyacaca ukuthi ubona

sengathi imbangela enkulu yalokhu indlela abafundi besifazane abaziphatha ngayo. Okunye okuphawulekayo lapha ukuthi usebenzise abantu besifazane asebekhulile ukuveza uvo lwakhe ngokuziphatha kwabafundi bamantombazane. Esikhundleni sokuba laba besifazane benze utho ngalesi simo abasaziyo nabo ngozakwabo besilisa asebeze basiqamba igama sokuthi u- 'send and follow', bayahleba futhi babona ubuthaka obukhulu bulele kubafundi bamantombazane. Igama lika send and follow lisuselwa emkhubeni wothisha besilisa lapho bayaye bathume khona abafundi besifazane imisebenzana engacacile njengokuhambisa izincwadi zokubhalela zabafundi ezindlini zabo zokuhlala ezivame ukubizwa ngokuthi amakhotheji. Babe sebebalelana –ke abafundi kamuva ukuze kunganakeki, bese befeza kahle izinkanuko zabo. Indlela ulimi olusetshenziswe ngayo kule nkulumbo-mpendulwana ikhanyisa ukuthi abantu besifazane babuthaka futhi yibo abayenga amadoda, uze asebenzise amagama alumelayo lapho ewabiza ngalezi zinto okukhombisa ukuwabukela phansi. Indlela nje abahlala ngayo yenza amadoda ehluleke nawukuzibamba. Umbhali uWanda akabavezanga abantu besilisa njengabantu abahlulekayo ukuhlonipha amalungelo abafundi okuba bafundiswe futhi banikwe inhlonipho nokuvikeleka njengezingane. Kunalokho, uma uqhubeka nendaba igqamisa amandla kathisha uMoloi owagcina ingane eseyiphonsa ukuze kufezuke izinhloso zakhe ngayo.

Ipharadayimu ye “khrithikali” iyamaniswa nosozilimi abaqavile ababhale kabanzi kulo mkhakha (wokusetshenziswa kolimi) befakwe ugqozi yizifundiswa ezifana noJurgen Habermas okudume ukuthi bakhiqizwa yindlela yokucabanga eyaziwa ngokuthi yi-FRANKFURT SCHOOL kwelaseJalimane. Lesi sikole sibuye saziwe ngokuthi yi-*Institute of Social Research* sizinze kwelaseJalimane. Sidume ngokukhiqiza oSonzululwazi ababegxeka izindlela zokukuhleleka nokusebenza kwemiphakathi, lokhu kuhleleka babekuyamanisa nenqubo yokuphila yamakhaphithalisi (*Internet Encyclopedia of Philosophy*). Injulalwazi yekhrithikhali kaHabermas (1973) igcizelela ukuthi kunesidingo sokuqonda ukuthi amathekisthi abhalwe phansi anelikhulu iqhaza alibambayo ekubhebhethekiseni izinkinga zomphakathi omsuka wazo yizimfundiso ezikhona ezibusayo namandla angalingani uma kuza kwezobudlelwano. Leli shoshozela elinguHabermas liyakucacisa ukuthi amagama ezimele nje ngokwawo awanamqondo awedlulisayo, kodwa yisizinda abhalwe ngaphansi kwaso esinikeza lawo magama umqondo. Ubeka ukuthi izimfundiso zisebenza ukunikeza umbuso amandla okwengamela (*hegemony*) nokugxilisa izinkambiso ezithile ezithinta nezomnotho kusetshenziswa ulimi. Yingakho izifundiswa ezilandela le ndlela yokucabanga zicubungula izindaba zokuhlalisana kwabantu, futhi

zihlaziye ukungalingani kwabantu ikakhulukazi lapho kunemiphakathi esebenza ngokucindezela nokubandlulula. Le njulalwazi iyayihlaba indlela umphakathi ohleleke nosebenza ngayo futhi zifuna kwenziwe izinguquko. Abanye osonjulalwazi abadumile kule ndima abafana no-Foucault kanye no-Bourdieu njengalokhu becashunwe nguFairclough (1992) nabo baphawula kabanzi ngesidingo sokuhlaziya iqhaza lolimi ekuvezeni ukungalingani kwamandla okutholakala ezinhleni ezakhe umphakathi. Noma ngasekuqaleni ngesikhathi kuqala kuvela igama elithi '*Critical Linguistics*' (Fowler, Hodge, Kress no Trew, 1979) kwakusuke kugxilwe kakhulu ekusetshenzisweni kwezakhiwo zolimi emathekisthini, sekushintshe kakhulu manje ngoba selisebenza ngokubanzi ukuhlaziya ezenhlalo nezombusazwe nezingxenye ezakha izinhla zenhlalo yomphakathi. O-Kress baba yizingqalabutho ezaqhamuka netemu elithi ikhrithikhali lingwistikhi ngoba babekholwa ukuthi ulimi olutholakala kuzingxoxombhalo luyisibuko futhi lusebenza ukuqinisa izikhonkwana ezakha izinhlaka zomphakathi.

Ukuzuza ukukhanyiseleka ngezimo ezithinta isintu yiyona nto ebabelwe kakhulu ngabacwaningi abalandela ipharadayimu noma uhlelomqondo lweKhrithikhali. Injongo yalokhu kuhlaziya ngokucofiya, ukudalula izakhiwo zamandla ezibusayo nokuveza obala izimfundiso ezibusayo emiphakathini. Ukuvezwa kwalezi zimfundiso (*ideologies*) ezikhona ezibusayo empilweni yemihla ngemihla yikho okuqhuba ufuqufuqu lokucwaninga ezifundisweni ezilandela le njulalwazi yokucwaninga ye -CDA. UFairclough uyaziwa kakhulu ngamagalelo emibono yakhe kulo mkhakha wokuhlaziya njengalokhu kuvela kwenye yemibono yakhe (Fairclough, 1995:132):

CDA has since become an important part of discourse analysis as it aims to systematically explore opaque relationships of causality and determination between (a) discursive practices, events, and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power.

Ngamafuphi uFairclough ugcizelela khona ukuthi indlela yokuhlaziya ngokucofiya ingxoxombhalo seyiyingxenye enkulu yezindlela zokuhlaziya ulimi ezingxoxweni njengalokhu iveza ubudlelwano obucashile phakathi kwezindlela ezithile zokucabanga, ukwenzeka kwezigameko ezithile nokubhalwa kwamathekisthi nokuthi kuxhumana kanjani nezimo zenhlalo nezakhiwo zosikompilo nezimfundiso ezikhona ezibusayo emiphakathini.

Injongo yezinjulalwazi zohlobo lwekhrithikhali kuhlenganisa nayo le yoHlaziyonzulu lweNkulumokuphendulana (CDA) ukukhiqiza nokudlulisa ulwazingqangi lokwelekelela isintu ukuba sizindle futhi sicabangisise ukuze sizikhulule kulo lonke uhlobo lwengcindezelo esizithola siphansi kwayo. Ngenxa yalokhu injongo enkulu yokulandela lolu hlaka lokucabanga ngukuletha ukukhanya nenkululeko. Lezi zinjulalwazi aziqondile nje kuphela ukuchaza nokuhlaziya, kodwa ziqonde ukusiphula izimpande zezimfundiso eziphambukisayo. Kungenxa yalezi zizathu okwenze umcwaningi aqoke ukusebenzisa insizakuhlaziya yokuhlaziya nokucofiya ingxoxombhalo ilekelelwa ngokuhlanganyela uhlaka lwemicabango efana noguquko, amandla nobulili kanye nokucwasa ukuze kuvezwe ukuthi ulimi alusetshenziselwa ukwakha nokwedlulisa ulwazi nje kuphela, kodwa futhi lusetshenziselwa ukwakha nokuqinisa izinhlobo zezinhlobo (*social institutions*) kanjalo nokuveza amandla acashile athwelwe yilo ulimi.

Njengoba sekuke kwachazwa, u-Fairclough ngomunye wamashoshozela adumile endlela yokuhlaziya ngokucofiya ukusebenza kolimi. Imibono yakhe ihlenganisa inzulululwazi kaKarl Marx (Eagleton, 1991), ogcizelela ukungalingani kwamazinga abantu ngokomnotho. Uphinde asebenzise umcabango ka-Louis Althusser (Eagleton, 1991) ogcizelela ukuba khona kwezimfundiso ezibusayo ezilawula indlela imiphakathi esebenza ngayo, kanye nomqondo ka-Antonio Gramsci (Fairclough, 1995) okhuluma ngomdonsiswano okhona phakathi kwengxenyane enkulu yomphakathi neqeqebana elithile elizama ukuqhoqhobala amandla ezomnotho, ezobuholi kwezombusazwe nakwezinye izinhlobo zezinhlobo yomphakathi. Ulimi ngokuka-Fairclough ulimi ngenye yezikhali ezibalulekile ezisetshenziswayo ukudala lokhu kungalingani (Keller, 2013:24).

UJanks (2000) naye ngomunye wongoti abaphonsile esivivaneni ngaphansi kwalesi sihloko sokuCofiya nokuHlaziya ukusetshenziswa kolimi engxoxwenimbhalo. Uyakuveza lo ngoti ukuthi izimpande zale ndlela yokuhlaziya nokucofiya ukusetshenziswa kolimi engxoxwenimbhalo zisukela enjulalwazini yokucofiya ukusebenza kolimi eyaziwa ngokuthi yi-*Critical Language Theory*. Le njulalwazi iseka imibono efana neka-Gee ngoba nayo ikholelwa ekuthini ulimi kumele lubukwe njengendlela yokusebenza kwesintu. Uyachaza-ke okaJanks athi zonke izindlela zokusebenza kwesintu zincike emlandweni othile. Kanti futhi kwazona nje zizodwa lezi zindlela zisebenza ukukhiqiza uhlobo oluthile lobudlelwane emphakathini. Lobo budlelwano bungamkelwa noma buqubule imibuzo eyahlukene ezinhlakeni ezahlukene emiphakathini. Imibuzo efana nokuthi ngabe lona ithekisthi lelo lakhiwe kanjani futhi yiziphi izinkambiso

eliziqhakambisayo? Ngabe ngokuqhakambisa izinkambiso ezithile ngobani abavunwa yithekisthi ngokunjalo ngobani elibashiya ngaphandle? Ngabe lesi senzo sinamiphi imiphumela ekuvezeni ukusebenza kwamandla nokuqhuba ubudlelwane ezinhlakeni zemiphakathi? Lokhu kuzama ukuhlaziya nokucofiya ukuthi ngabe izingxoxombhalo zikuveza kanjani ukungalingani kwamandla emphakathini yikho kanye okuwumongo wenjulalwazi yokuhlaziya nokucofiya ingxoxombhalo phecelezi i-*Critical discourse analysis*.

Okusemqoka ukukuveza ukuthi ukuhlaziya kuka-Janks (2000) kanye naye u-Fairclough (1995) kulandela indlela yokuhlaziya esukela emsebenzini ka-Halliday beno-Hassan (1976), lapho becubungula khona ulimi ngokubheka iqhaza lalo empilweni yezenhlalo. O-Halliday no-Hassan (1976:93) bachaza bathi ukuze kutholakale umqondo wokubhaliwe kusuke kuhunyushwe indlela umbhali asuke eqoke ngayo amagama ngokubukisisa le misebenzi elandelayo ezezwa wulimi:

- a. Ukumela (*representational*) – indlela ulimi olusetshenziswayo ngayo ukuhumusha umhlaba
- b. Ukuvezwa kokungaphakathi kwabantu (*interpersonal*) – indlela ulimi olusetshenziswe ngayo ukuveza imizwa nesimomqondo (*attitude*) sombhali
- c. Ngokwethekisthi (*textual*) – indlela ulimi olusetshenziswa ngayo ngokuqoka amagama athile ukwakha ithekisthi elihlonziwe.

Ukuqondwa kwalemigudu emithathu ngeqhaza elibanjwa wulimi lapho kubhalwa, kwakha isisekelo esiyiso sokuqonda ukuhlaziywa nokucofiywa kwengxoxombhalo. Le migudu ithi ayihambisane nezindlela ezintathu ezihlobene zokucubungula ingxoxombhalo. Uziveza kanje uFairclough; a) Okuhlaziwayo (kubalwa okukhulunywe ngomlomo, nokubukwayo noma amathekisthi akhulunywe ngomlomo nabukwayo), b) Izindlela ezisetshenzisiwe ukukhiqiza ithekisthi. UHlaziyonzulu lweNkulumokuphendulana luyichaza ingxoxombhalo njengokusetshenziswa kolimi enkulumweni noma embhalweni. Iqhubeka ichaze ukuthi ukuhlaziya nokucofiya ingxoxombhalo kuvame ukwenziwa kulandela iqhingasulokuveza imibono ephikisayo ukuze ufinyelele kulokho okuyiqiniso.

3.6 KWETHULWA IZINHLAKAMCABANGO (CONCEPTUAL FRAMEWORK) EZIZOSETSHENZISWA

Ingxenye enkulu yalesi sahluko isetshenziswe ukwethula insizakuhlaziya yokuhlaziya nokucofiya ukusebenza kolimi kunkulumokuphendulana, kuchazwe kabanzi ngemvelaphi nokusebenza kwayo. Bekuchaziwe ukuthi kunezinhlaka zemicabango ezihlobene nensizakuhlaziya eqokiwe ezizosetshenziswa ukuvumbulula nokwengeza eminye imiqondo ngesihloko esicwaningwayo. Ngokuhlobanisa uhlaka lwensizakuhlaziya nohlaka lwemicabango, umcwaningi ubelandela indlela yokuhlaziya ebizwa ngokuthi ubuciko bokwakha imicabango (*conceptual architecture*), okuyitemu elasungulwa nguFoucault njengalokhu ecashunwe ngu- Ifversen, (2003:65). Lapha kusuke kuhlanganiswa imicabango evela kweminye imikhakha yezinzululwazi ukuze kwakheke umfanekiso mcabango ecacisa ngokusobala ngalokhu okucwaningwayo. Ngokuka De Vos enabanye (2005:29) umcabango (*concept*) bawuchaza ngokuthi ukusetshenziswa kwegama noma amagama angeqile kwamabili ukuchaza umqondo noma isimo esithile. Umcwaningi uphawula ukuthi ukusetshenziswa kwalezi zinhlaka zemicabango kungaba wusizo emazingeni amabili ahlukene. Ezingeni lokuqala alethe incazelo edephile ngesihloko esicutshungulwayo, okwenze ukuthi noma inini lapho esetshenziswa ocwaningweni umcwaningi angabi novalo lokuthi angaletha ukudideka. Kwelesibili, umcwaningi ukholwa ukuthi azokwelekelela ekuhlaziyeni nasekudingideni izingxoxo ngemibhalo yobucikomazwi ezokwethulwa. Le ngxenye elandelayo yethula izinhlaka zemicabango ezizodingidwa okubalwa kuzona; Inguquko (*transformation*), Amandla nobulili (*power and gender*) izimfundiso kanye nokucwasa.

3.6.1 Inguquko (Transformation)

Iminyaka ucwaningo egxile kulo yiminyaka ye-1994 kuya kowezi-2012. Le minyaka ibalulekile emlandweni wezwekazi laseNingizimu Afrika njengoba kuthe ngonyaka we-1990 uhulumeni wobandlululo waqopha umlando ngokuvula umlomo izinhlangano zezombusazwe ezazingenazwi kuleli lengabade. Lapha kubalwa izinhlangano ezifana nombutho we-African National Congress kanye noPan African Congress. Yisenzo lesi esaphelekezelwa ukukhishwa etilongweni kweziboshwa ezazidume ngokuthi ngezombusazwe kwazise zaziboshelwe ukulwisana nenqubo yobandlululo eyayilandelwa ngumbuso owawuholwa ngamaBhunu. Noma bebaningi ababeziboshwa, abanye bebhace emazweni aphesheya, cishe nguDokotela Mandela oyisiboshwa esaduma umhlaba wonke kwazise wachitha iminyaka engama-27 evalelwe ngenxa yezinkolelo

zakhe ngokuqhutshwa kobandlululo. Miningi imikhankaso eyabe iholwa ngosaziwayo bamalungelo esintu eyayilwela ukukhululwa kwalezi ziboshwa. Kunenkolelo yokuthi indumezulu yekhonsathi elenziwa eNgilandi ukubungaza iminyaka yokuzalwa kwalowo owaba ngumongameli wokuqala omnyama ngonyaka we-1988 yafaka ingcindezi enkulu kuhulumeni wobandlululo ukuba uyicabangisise indaba yokukhululwa kweziboshwa zezombusazwe (UMhabulo, 2001).

Okwalandela isigameko sokuvulwa umlomo kwezinhlangano ezibalwe ngenhla sekungumlando. Ingani phela kwabe sekuqala izingxoxo ezazicaba indlela eya embusweni wentando yeningi. Ngokusho kwesinye sezishosho ezazingene shi kulo mbhidlango, uMnumzane Ahmed Kathrada ngengalokhu ecashunwe nguMandela (2005), lolu hambo oluya enkululekweni lwalunzima, kuningi okwakufanele kucatshangisise, kodwa kwakungasekho ukubuyela emuva. Ngonyaka we-1994 zabonakala izithelo zemizamo yeminyaka ngenkathi leli ligcoba ngokusemthethweni umongameli wokuqala omnyama owabe ekhethwe ngokwentando yeningi uDokotela uMandela.

Iminyaka elandela le idume ngokuthi yiminyaka yezinguquko, kwazise ngisho umthethosisekelo wezwe kwabe kufanele uqalwe uhlanganiswe kabusha ngokusebenzisana kwezinhlangano zonke zombusazwe ezazithinteka. I-American Heritage Dictionary (2000:768) ilichaza kanje igama elithi inguquko (*transformation*):

Transformation is the act or an instance of transforming; the state of being transformed; a marked change, as in appearance or character, usually for the better.

Le ncazelo ikhombisa ngokusobala ukuthi inguquko isho ukushintsha kwesimo, imvamisa sisuka kwesinganambitheki siya kwesingcono. Baningi ababhalile ngoguquko olwenzekile kuleli zwe ngeminyaka ye-1990. Omunye okhiphe amangwevu ngalesi hloko ngu-McEwan (2003:471) obika ukuthi emva kokuba leli likhetho uhulumeni wentando yeningi ngonyaka we-1994, uhulumeni walandelisa uhlu lwemithetho eyayikhombisa inqubekela phambili njengemithetho ehlonipha amalungelo abantu besifazane nawezingane, nemithetho ehlonipha amalungelo obulili njengalokhu eqinisekise kumthethosisekelo wezwe we-1996. U-McEwan ukuveza kucace ukuthi enye yezinhloso ezibalulekile ngokwenza lezi zinguquko kwakungukuletha uhulumeni kubantu, ngokukhuthaza abesifazane nemiphakathi ukuba babambe iqhaza ekuphathweni kohulumeni

basekhaya (*local government*). Akugcinanga lapho kuphela kodwa futhi uhulumeni waveza uhlelo lokuba abamnyama babambe iqhaza kwezomnotho ngohlelo olwaziwa ngokuthi yiBEE (*Black Economic Empowerment*). Bangingi abesifazane abakhethelwa ezikhundleni zobungqongqoshe kwikhabhinethi lokuqala lombuso wentando yeningi. Kodwa ukukhethwa kukasekela mengameli wesifazane wokuqala uNkz Phumzile Mlambo-Ngcuka ngowezi-2005, kwaveza ngokusobala ukuthi itshe laseligaya ngomunye umhlathi kwezombusazwe.

3.6.2 Amandla nobulili (Gender & Power)

ULazar noKramare (2011:225) bayakuqinisa ukuthi umphakathi wakhiwe izinhla ezingalingani. Lokhu kubonakala kahle uma ubheka ukwehlukani kwabantu ngokobulili; abesilisa nabesifazane. Lawa maqembu amabili alawulwa yimithetho engafani futhi kunemisebenzi engafani elindelekile kuwona. Incazelo ka-Goodman (1996:8) igoqa kahle kulawa mazwi:

Gender is a social or cultural category influenced by stereotypes about female and male behavior kwehukanisa that exist in our attitude & beliefs. Such beliefs are often said to be culturally produced or crafted.

Ngamafuphi u-Goodman uthi ukwehlukani ubulili ngokwesifazane nesilisa yinto eyenziwa ngumphakathi uqhutshwa yizinkolelo-ze nezimomqondo onazo ngalawa maqembu amabili ezisuselwa osikweni nasezinkolelweni zawo zomphakathi. Inkulu impikiswano ngalesi sihloko, njengalokhu abanye bengahambisani nale ncazelo ka-Goodman, kuya ngokuthi wena uyibuka ngaliphi iso impilo. Njengabacwaningi abakholelwa enkolweni yobuKrestu bakubeka kucace ukuthi uMdali wenza owesilisa nowesifazane. Washo nokusho ukuthi owesifazane uyozala abantwana ngakho ukwehlukana kobulili akuhlangene nezinkolelo kuyinto edaliwe. Kusobala ukuthi kunohlangothi olukwesekelayo ukungalingani kobulili kanti olunye aluhambisani sanhlobo nalowo mbono.

Noma kunjalo izifundiswa ezingo-Lazare no-Kramer (2011) zikuthatha njengento ekhona ukungalingani ngokobulili, futhi ziphawula ukuthi lokhu kungalingani kunomthelela ohamba ibanga elide kakhulu empilweni yabesilisa nabesifazane kungakho le micabango emibili; ubulili namandla bekuhlaziye njengemiqondo emibili ehambisanayo. Bacaphuna ucwaningo olwenziwe nguLarisa ngonyaka wezi-2007 lapho ayekhulumisana khona nabesifazane abaziphilisa ngokudayisa imizimba ezweni lase-Cambodia eNingizimu yeMelika. U-Larisa ubeka ukuthi

engxoxweni aba nayo nalaba besifazane baveza ukuthi abazikhethelanga ukwenza lo msebenzi, kodwa baphoqwa yizimo ezifana nezinga lempilo (*class*), okulindelwe kubona njengomama ngokwenhlalo nosikompilo (njengokuthi babone ukuthi umndeni ulala udlile) kanye namathuba amfimfayo omsebenzi. Konke lokhu yizinto abazithola bebhokene nazo ngenxa yamathuba namandla angalingani umphakathi ohleleke ngayo.

Ekuhlaziyeni kwabo oLazar benoKramer (2011: 229) bagcizelela osekuke kwaphawulwa ngochwepheshe abafana no-Gee, ukuthi indlela ulimi olusetshenziswe ngayo enkulumweni noma embhalweni ivamile ukuba ikubeke ngokusobala ukucwasa ngokobulili. Izimpande zalokhu kucwasa zisuka kusikompilo nendlela umphakathi ohleleke ngayo. UKoopman (2002), nocwaningo olwenziwe wuNgubane (2002) kuveza ngokusobala lokhu lapho bechaza umthelela wosikompilo lwabantu abakhuluma isiZulu endleleni abetha ngayo abantwana bobulili obehlukene emndenini. Ubufakazi balokhu yilawa mazwi acashunwe ocwaningweni lwakhe uNgubane (2002:64) uma ethi:

The names of men are the only important markers of history and geology. It is for this reason that having children-particularly boys –is so important to most African men. Newborn sons are frequently given a name or names which form part of the praise name of the clan into which he is born. Genealogical continuance is thus ensured. Girls cannot ‘participate’ in praise names.

Ngenxa yalezi zizathu, U-Koopman (2002:42) uphawula ukuthi kujwayelekile ukuba amagama ethiwa abantwana besilisa kube ngamagama abakhumbuza iqhaza labo emndenini. Lokhu kusukela kusikompilo lwamaZulu oluqhakambisa ukubaluleka komntwana womfana, kwazise ngaphandle kokuzalwa kwabafana lowo mndeni uthatheka njengofile. Lo mbono ufakazelwa nguLuvuno (2004:25) naye okuqiniseyo ukuthi mkhulu umehluko okhona lapho kwethiwa amagama abantwana bamantombazane. ULuvuno uthi kujwayelekile ukuba ethiwe amagama angakuvezi ukubaluleka kwawo emndenini futhi angasho lutho ngeqhaza okulindeleke ukuba alibambe nawo emndenini. Amagama alandelayo ayisibonelo sokusetshenziswa kolimi ukuveza ukungalingani kobulili njengalokhu ingekho intombazane eyethiwa kanje ngoba kunenkolelo yokuthi umsebenzi omkhulu womntwana wentombazane ukugana andise isibaya somnumzane. Amagama alandelayo ayisibonelo sokucwasa ngokobulili lapho kwethiwa abantwana ngokwesiko lesiZulu:

Awabantwana besilisa

- Bhekuyise - (*look after the father*)
- Vusumuzi – (*resurrect the clan / house*)
- Muziwandile - (*the family has increased*)

Awabantwana besifazane

- Ntombifikile – (*a girl has arrived*)
- Ntombenhle – (*beautiful girl*)
- Thandiwe – (*loved one*)

Izibonelo ezibalulwe ngenhla ziletha ubuqiniso esitatimendeni esenziwa nguVan Dijk (2001:104) lapho echaza khona ukuhlaziya nokucofiya ukusebenza kolimi njengesifundo sokuhlaziya umqondo osobala nomqondo osikiselayo otholakala emibhalweni. OkaVan Dijk uthi yilowo nalowo mbhalo uqukethe umqondo ocashile, imvamisa osuselwa ezinkolelweni ezingavezwa wumbhalo ngokucacile noma ngendlela ecashile. Ngenxa yalesi sizathu lo ngoti ubalula ukuthi ukufundwa nje kwegama elilodwa embhalweni kungasitshela okuningi ngezinkolelo ezingumsuka walelo gama. Kuningi okucashile okungahunyushwa ngumfundi olwazi kahle ulimi nosikompilo lwesiZulu uma ehlangabezana namagama anje embhalweni. Yingakho ekuhlaziyeni kwakhe ngokubaluleka kwegama embhalweni uVan Dijk ecaphuna uFowler yena ofanisa ukusebenza kwegama nokusebenza kwebalazwe lona elikwazi ukukunikeza ulwazi olwehlukene ngendawo osuke ufunda ngayo noma uyibheka. NgokukaFowler, kunezinhlalo ezahlukene zebalazwe kuya ngokuthi lakhelwe obani; kungaba abashayeli bezimoto noma ososayensi abafunda ngomumo womhlaba (*geologists*). Okuqikelelelwayo ngesakhiwo sebalazwe ukuba silandele imigomo elindelekile kulolo hlobo lwebalazwe. Uqhubeka athi kunjalo nakumbhali wethekisthi, usebenzisa amagama athile elawulwa yizinhloso nezinjongo zakhe ngalowo mbhalo.

3.6.3 Izimfundiso noma izimfundisomcabango ezibusayo (Dominant ideologies)

Isihloko esithinta amandla nobulili, asivamile ukushiya ngaphandle izimfundiso noma izimfundisomcabango (ideologies) ezitholakala emphakathini nomthelela wazo empilweni yomphakathi. Ziningi izindlela zokuzama ukuhlaziya incazelo yaleli gama. Luthanda ukuba lude

nokho uhlu lwezincazelo zalo. Kodwa okugqamayo ukuthi yigama umqondo walo ohumusheka kalula futhi okwazi ukulisebenzisa ukuchaza izinto eziningana ezithinta izindlela zokusebenza komphakathi. Ikhona-ke impikiswano ezincazelweni ezinikwa ngochwepheshe bemikhakha eyehlukene. Kwabanye, izimfundisomcabango noma izimfundiso kusho izinkambiso zempilo nezinkolelo ezingamaqiniso okungenakuguqulwa kuwo. Abanye bazihlobanisa nezinkambiso zamasiko, kanti ababhali abaningi bazihlobanisa kakhulu nezombusazwe besusela emibonweni yochwepheshe bezombusazwe ababhale kabanzi ngalesi sihloko abafana no-Althusser. Ngezansi kunikezwe izibonelo zezincazelo ezimbalwa njengalokhu zicaphunwe nguGerring (1997:958):

“A consistent integrated pattern of thoughts and beliefs explaining man’s attitude towards life and his existence in society, and advocating a conduct and action pattern responsive to and commensurate with such thoughts and beliefs (Loewenstein 1953:52).

Le ncazelo ka-Loewenstein ngamafuphi iqhakambisa ukuthi izimfundisomcabango zingumphumela wenhlanganisela yemibono nezinkolelo umuntu asuke enazo ngempilo neqhaza lakhe emphakathini. Ngokujwayelekile yile nhlanganisela egcina ilawula ukwenza nokuziphatha kwakhe emphakathini. Kusenjalo incazelo elandelayo yona ibeka kanje:

“Sets of ideas by which men posit, explain and justify ends and means of organized social action, and specifically political action, irrespective of whether such action aims to preserve, amend, uproot or rebuild a given social order” (Seliger, 1979:11).

Okuphawulekayo ngale ncazelo ka-Seliger ukuthi iyamanisa izimfundiso nezombusazwe. Ayibuki nje imfundisomcabango njengenkambiso ethinta umuntu oyedwa kuphela. Kunalokho ithi imfundisomcabango iyinhlanganisela yemibono esetshenziswa ukuchaza indlela yokusebenza nokuhleleka kwesimo sezinto emphakathini.

Ukusika elijikayo ngokushiwo nguKeller kafushane ngo-Althusser impilo yakhe eyayiphakathi kowe-1981 kuya kowe-1990. UKeller uphawula ukuthi lo chwepheshe ubuye aziwe njengoyise wesifundo sezimfundiso (*ideology*). Imibono yakhe yayakhelwe ezimfundisweni zikaKarl Marx ezikhuluma ngamazanga okungalingani kwabantu ngokomnotho, ezifundisa ukuthi kuneqeqebana labantu okuyilo elilawula umnotho ngokucindezela labo abangaphansi kwalo. Lokhu kwenza kuhlale kunesimo esimanzonzo ezinhleni zomphakathi njengalokhu abacindezelwe behlale

besemkhankasweni wokuzama ukulungisa lesi simo. U-Althusser-ke eqhubeka nokuchaza ngokungalingani kwamazinga abantu waqhamuka nombono othi kunezinhlala zomphakathi ezisetshenziswa ngumbuso ukuqinisekisa nokubhebhethekisa ngokwemfundiso (*ideological*) ukwamukelwa kwenqubo yokungalingani kwamazinga abantu. Ugcizelela ukuthi umbuso ukwenza lokhu ngokusebenzisa izikole, amasonto kanye nemizila yokuxhumana neningi; imidiya. Noma lolu cwaningo lungaxilile ekuhlaziyeni ezombusazwe, kodwa le ncazelo ingasiza ekukhanyiseni nasekuhlaziyeni okudingidwa yilolu cwaningo.

Izincazelo ezimbili ezinikwa nguBlommaert (2005) ngokushiwo ngababhali ngezimfundisomcabango ziwusizo ekucaciseni ukuthi izimfundiso zisebenza kanjani. Encazelweni yakhe yokuqala uphawula ukuthi abanye ababhali imfundisomcabango bayichaza njengezimlawu ezithile ezigqamile (kungaba imifanekiso, izinkoleloze, izingxoxombhalo) ezisetshenziswa yiqembu elithile labantu ukufeza izinhloso ezithile. Unikeza izibonelo zemfundisomcabango ezifana nokucwasa, ubukhomanisi, nekhephithalizimu. Kanti kule enye incazelo isancike kakhulu kwezepolitiki njengalokhu ethi laba babhali bayichaza njengenqubo ethile yezepolitiki noma uhlelo lokusebenza komphakathi. Nokho-ke uyakuphawula ukuthi lezi zincazelo aziphikisani kunalokho zikhombisa izindlela ezahlukene zokuchaza into eyodwa. Izincazelo zikaBlommaert zifakazela okushiwo ngo Wodak benoMeyer (2009:8) lapho bekhanyisa ngezimfundiso noma izimfundisomcabango bathi imvamisa lezi zakhiwa izinkolelo ezicashile ezingekho obala futhi okungelula ukuzinaka njengoba zithatheka njengezinkolelo nje zemihla ngemihla. Baqhubeka bathi ziziveza njengezingathekiso nezifaniso. Lezi zimfundiso ziziveza sengathi zimsulwa ngakho azivamile ukuba ziphikiswe noma kube khona imibuzo equbukayo ngazo. Ukunikeza isibonelo esikhanyisa kahle lokhu okuphawulwe lapha, ukunikeza isisho esivame ukushiwo lapho kuchazwa umshado. Uma kukhulunywa ngawo kujwayelekile ukuba kuthiwe umshado ngumkhumulansika. Vele kuyaziwa ukuthi njengoba ubizwa kanjena nje ukuthi akuyena umuntu wesilisa okhumuka insika kodwa ngowesifazane. Abacwaningi abalandela indlela yokuHlaziya ngokuCofiya iNgxoxombhalo basuke begxile ekucubunguleni indlela lezi zimfundiso ezizibonakalisa ngayo empilweni yemihlangemihla. Yonke le mibono nezincazelo ziyisisekelo futhi zizolekelela ukuhlaziya nokucubungula okuzokwenziwa ocwaningweni. Kulolu cwaningo kuqokwe le ncazelo yababhali ethi imfundisomcabango ihlanganisa okungamagugu (*values*), izinkolelo (*beliefs*), nemiqondo ebusayo emphakathini esabalaliswa iqequebana labanamandla phezu kwabangenamandla besebenzisa ulimi. (Fairclough, 1992, Gee, 1995).

Umcwaningi ukholelwa ukuthi ukuncika kule ncazelo kuyahambisana kuyayivuna indlela yokuhlaziya ezolandelwa ukuphendula imibuzo enqala yalolu cwaningo.

Ukuphetha; kungakuhle ukuqoqa lesi sahluko ngokugcizelela ukubaluleka kwensizakuhlaziya lapho kwenziwa ucwaningo. Lokhu kwenziwe kulesi sahluko ngokuba kuvezwe iqhaza elibanjwa yinsizakuhlaziya ocwaningweni. Leli qhaza lihlanganisa; a) ukwakha umqondo ocacile ngalokhu okuhlaziwayo, b) ukukhanyisa kabanzi ngendlela ezosetshenziswa ukuhlaziya kanye c) nokwakha ubuqiniso bolwazi (*epistemology*) ngokusekela umqakuliswano wocwaningo. Noma-ke kuthanda ukuba yingcuphe ukudingida kabanzi ngensizakuhlaziya njengoba kufanele umcwaningi akuqaphele ukuthi ingxoxo namaphuzu avezwayo awaphindaphindi ndawonye futhi awazami ukuqagula imiphumela yocwaningo ngaphambi kokuba kuhlaziye ngendlela lokho okutholakele ocwaningweni. Kuyiqiniso ukuthi insizakuhlaziya isebenza njengelensi yokwelekelela ukuhlaziya kwesihloko esicwaningwayo, umcwaningi uyakubalula ukuthi nakuba kunjalo ngeke kwamiwa ngonyawo olulodwa kuthiwe iqukethe zonke izimpendulo namaqiniso ngesihloko esicwaningwayo. Njengayo yonke into ngaphansi komthunzi welanga inabo ubuthaka bayo, lokho kuyiqiniso okufanele lihlale linkenteza engqondweni yomcwaningi.

3. IQOQA LESAHLUKO

Inhloso yalesi sahluko bekungukwethula insizakuhlaziya ezosetshenziswa kulolu cwaningo. Ukufeza le nhloso kuqalwe ngokuchaza kabanzi ngesidingo sokuba ucwaningo lube nohlaka lwensizakuhlaziya. Kuphawuliwe ngokubaluleka kwensizakuhlaziya kulolu cwaningo ukuze lulawulwe umgudu walo, futhi lwakhelwe esisekelweni esibonakalayo nesingalandeleka. Kube sekugagulwa insizakuhlaziya ekhethiwe engukuHlaziya nokuCofiya iNgxoxombhalo; uHlaziyonzulu lweNkulumokuphendulana. Kunikezwe umlando omfushane ngemvelaphi yetemu elithi 'inkulumokuphendulana' ngokubheka emuva kuhlaziye izimpande zegama lenkulumokuphendulana njengalokhu lichazwa ngama-strakisharalisti. Kuvunjululwe imibono nemiqondo emisha eqhamukile kule minyaka ethi ayibe ngamashumi amahlanu edlule kuze kube manje kulo mkhakha. Kube sekuvezwa umthelela wayo kanye nezinguquko ezidalile ezindleleni ongoti abalandela futhi bacubungule ukusebenza kolimi emphakathini abayibuka ngayo inkulumokuphendulana. Kuphinde kwathintwa ngepharadayimu ocwaningweni nokuthi ixhumana

kanjani nohlaka lwensizakuhlaziya. Zichaziwe futhi zanele ngokusobala izinhlelo zemicabango eziqokile ukuba zisebenzisane nensizakuhlaziya yokuHlaziya nokuCofiya iNgxoxombhalo.

ISAHLUKO 4

UKWETHULWA KOMKLAMO NEZINDLELA ZOCWANINGO

4.0 ISINGENISO

Ezhlukweni ezedlule kuzanyiwe ukuveza ukuthi ngabe lolu cwaningo lugxile kuphi; okungukwethiwa kwamagama abalingiswa emibhalweni yobucikomazwi ebhalwe kusukela eminyakeni yowe-1993 kuze kufike kowezi-2011. Le minyaka idume ngokuthi yiminyaka yezinguquko njengalokhu ihlanganisa nonyaka we-1994 okungunyaka izwe lase Ningizimu Afrika elizuze ngawo umbuso wentando yabantu. Kuzo lezi zahluko, kubhalwe kabanzi ngocwaningo oselwenziwe emkhakheni wokwethiwa kwamagama abantu nokuthi lokho kuxhumana kanjani nocwaningo lokwethiwa kwabalingiswa emibhalweni yobucikomazwi. Kuphinde kwaxoxwa kabanzi ngohlaka lwenjulalwazi nohlaka lwemicabango neqhaza lakho ocwaningweni. Noma kubonakala sengathi kunephethini elithile umcwaningi alilandelayo ekuhleleni ukulandelana kwezahluko, empeleni umcwaningi angaphawula ukuthi asikho isikhathi lapho bekubhalwa isahluko bese siphonswa emsamo kuthiwe sekuphelile ngaso. Umshikashika wokwenza ucwaningo uyaphoqa ukuba uye phambili, ubuye uthathe amanye amagxathu ubheke emuva ulungise ukuze kuhlale kunokuxhumana kwemiqondo ocwaningweni olubhalwayo.

Kulesi sahluko esihlukaniswe izingxenye ezimbili, kuzokwethulwa umklamo nezindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo ukuze kuphenduleke imibuzo yocwaningo. Inxenye yokuqala izobuyekeza kafushane ngepharadayimu iphinde ixoxe ngezindlela ezivame ukulandelwa lapho kuqoqwa ulwazi locwaningo kuzolandeliswa ngengxoxo ngezindlela zokuhlaziya. Kuzobe sekuchazwa ukuthi ngabe indlela eqokwe kulolu cwaningo yona yehluka kanjani kulezi ezinye ezijwayelekile. Engxenyeni yesibili, kuzokhulunywa ngokulandelwa kwenkambiso elungileyo yocwaningo, kugcizelelwe nokubaluleka kokulandela umgomo wokuqinisekisa ukukholeka nobuqiniso bocwaningo.

4.1. IZINDLELA ZOCWANINGO NEPHARADAYIMU (RESEARCH METHODS AND PARADIGM)

Umklamo wocwaningo yingxenywe ebalulekile yocwaningo. U-Bertram beno-Christiansen (2014) bachaza umklamo wocwaningo ngokuthi izinto ezifana namalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile ngenkathi ephendula imibuzo yocwaningo. Uma umcwaningi enza lo msebenzi usuke elandela umgudu wepharadayimu ayiqokile. Sekuke kwathintwa kafushane ngokubaluleka kwepharadayimu ocwaningweni. Ukusebenzisa ipharadayimu enye indlela yokuqinisekisa ukuxhumana kwezingxenywe zocwaningo kanjalo nokuveza ubukhali balo ucwaningo. Lokhu kufakazelwa ngu-Mouton (2011) obalula ukuthi lonke ucwaningo kumele lukhombise ukuthi yiluphi uhlaka lwepharadayimu olulandeliwe. Ukukhumbuza umfundi walolu cwaningo kungaba wukuphawula ukuthi njalo uma kukhulunywa ngepharadayimu kusuke kusho indlela obuka ngayo umhlaba njengalokhu kuphawule o-Bertram no-Christiansen (2014:22) bathi: “*A research paradigm represents a particular world view...that defines, for the researcher who holds the view, what is acceptable to research and how it should be done*”. Ngamanye amazwi kungashiwo ukuthi ipharadayimu iveza izinga lobunzululwazi bomcwaningi uma kuza ekubukeni kwakhe umhlaba. Le ncazelo ka-Bertram beno-Christiansen iyahambisana nombono ka-Guba beno-Lincoln (1994:107) nabo abakugcizelelayo ukuthi ipharadayimu ingabukwa njengeqoqo lezinkolelo ezakha indlela umcwaningi abuka ngayo umhlaba. Nansi incazelo yabo yepharadayimu:

A paradigm may be viewed as a set of beliefs (or metaphysics) that deal with the ultimates or first principles. It represents a world view that defines, for its holder, the nature of the “world”, the individual’s place in it, and the range of possible relationships to that world and its parts.

Kulawa mazwi kuyavela ukuthi ucwaningo luyaba nokuchema okuthile, kanjalo nokuhambisana nohlangothi oluthile kuye ngokwepharadayimu elandelwa wucwaningo. Izinkolelo, izihlawumbiselo nendlela (*approach*) yakhe yokucabanga ngocwaningo nangesimo ngomhlaba nokuhlalisana kwabantu kumveza obala ukuthi ngase kube ukungaluphi uhlangothi ngokwepharadayimu. Imibhalo eminingi yocwaningo ibhale kabanzi ngezinhlobo ezimbili zamapharadayimu ezithathwa njengezengamele; eyaziwa ngephozithivisti kanye neyomhumusho (*interpretivist*). Ucwaningo olulandela ipharadayimu yephozithivisti lusekelwe inkolelo yokuthi

izigameko noma izenzeko (*phenomenon*) eziningi emhlabeni zilawulwa imithetho ethile emile nengaguquki ngakho osuke enza ucwaningo uyakwazi ukuveza obala futhi aqinisekise (*prove*) ubukhona nobuqiniso bokusebenza kwale mithetho. Yingakho le pharadayimu ibuye yaziwe ngokuthi yikhwantithethivu – okuchaza ukuthi wuhlobo locwaningo oluncike kakhulu ekusebenziseni izibalo. Ngokukangoti wezocwaningo nezezibalo, u-Bakkabulindi (2015), ocwaningweni lwekhwantithethivu kusuke kuvivinywa noma kuqinisekiswa ukusebenza kwenjulalwazi ethile, (noma ithiyori) noma kuvivinywa ubuqiniso okanye ukusebenza kombono othile ngesimo esicwaningwayo.

U-Bertram beno-Christiansen (2014:24) bona baphawula ukuthi abacwaningi abalandela ipharadayimu yephozithivisti bakholwa wukuthi kuneqiniso elilodwa vo ngemvelo nokwenzeka kwezinto ngokwenhlalo, kodwa kulukhuni ukuba sifinyelele ngokuphelele kuleli qiniso. Abacwaningi abangamaphozithivisti bayaye baqinisekise ukusebenza kwethiyori yabo ngokunikeza ubufakazi obusekelwe kusetshenziswa izinombolo nezibalo yingakho nje lolu cwaningo lubuye lwaziwe ngokuthi yikhwantithethivu. Ukwenza isibonelo umcwaningi osemkhakheni wezifundo zezibalo angaba nenkolelo engakaqinisekiswa (*hypothesis*) yokuthi ukusetshenziswa kwezinsiza ezithile uma kufundwa izibalo kuletha imiphumela emihle kubafundi. Ukuze aqinisekise le nkolelo yakhe kungadingeka abe namaqembu amabili abafundi athi awafane nchimishi ngokweminyaka, ngokobulili nangendlela yokuphila. Womabili amaqembu kungadingeka abhale isivivinyo engakazisebenzisi lezi zinsiza. Bese-ke iqembu elilodwa lifundiswe kusetshenziswa lezi zinsiza, leli elinye lifundiswe ngokujwayelekile kuphele noma izinyanga ezisithupha. Lawa maqembu amabili angabhaliswa isivivinyo esifanayo emva kwezinyanga eziyisithupha. Uma kunenani labafundi elakha umehluko omkhulu emamakini akha imiphumela yabo kuyobe sekugcwalisekile ukuthi impela ukusetshenziswa kwezinsiza kuyawenza umehluko emamakini atholwa ngabafundi. Kanti ngasohlangothini locwaningo lomhumusho olubuye lwaziwe ngokuthi ucwaningo lobunjalo botho –ikhwalithethivu (*qualitative*), umcwaningi akakholelwa wukuthi umhlaba uyinto engaguquki esebenza ngendlela efanayo. Kunalokho kulandelwa izindlela ezahlukene zokuxoxisana nababambe iqhaza ocwaningweni ukuze kuzwakale uvo nomuzwa wabo ngaleso simo esicwaningwayo. U-Nieuwenhuis ocashunwe nguMaree (2008: 50) uchaza athi ucwaningo lobunjalo botho luyaye lulinge ukwakha isithombe salokho okucwaningwayo ngokuba luqoqe ulwazi olucebile oluchaza kabanzi ngesimo, ngento, noma ngabantu abathintekayo ocwaningweni.

Uma kulandelwa indlela yokuchaza ucwaningo kujulwa ngokubheka ukusebenza kwenzululwazi ocwaningweni, kunomehluko ngokwe-ephistemoloji phakathi kocwaningo lwekhantithethivu nocwaningo lwekhwalithethivu. U-Bakkabulindi (2015: 23) uyichaza i-ephistemoloji ngokuthi imayelana nokuthi umcwaningi ufinyelele kanjani kulokhu okuwulwazi locwaningo futhi kahle hle lona lolo lwazi lube lwakheke, kanjani. Ngamanye amazwi i-ephistemoloji yisayensi yobuqiniso, okungashiwo futhi ukuthi ngukukholakala kolwazi okufinyelelwe kulona ocwaningweni. Kanti u-Creswell (1994:5) yena, uthi i-ephistemoloji ichaza uhlobo lobunjalo bobudlelwano phakathi komcwaningi nokucwaningwayo. Uma kuncikwa kule ncazelo ka-Creswell, kungashiwo ukuthi abacwaningi abangamaphozithivisti bazama konke okusemandleni ukufinyelela eqinisweni ngokuba baziqhelelanise nazo zonke izinto ezingenza kube khona ukwenzelela okuthile emiphumeleni yocwaningo. Futhi imiphumela yocwaningo lwekhwantithethivu lusebenzisa kakhulu izinombolo nezibalo njengalokhu lusuke lugxile ekuphenduleni imibuzo ngokufakazisa ngenani. Kepha ngasohlangothini lwabacwaningi abangamakhwalithethivu kunomehluko. UCreswell (1994), uphawula ukuthi laba bacwaningi bayazisondeza kakhulu nabahlanganyeli bocwaningo. Indlela abayilandelayo yokuqoqa ulwazi kubahlanganyeli bocwaningo ukuba baxoxisane nabo besendaweni ababa kuyo nsukuzonke (abasebenza noma abahlala kuyo), futhi benza izinto abavame ukuzenza ngokujwayelekile. Imiphumela yocwaningo lwekhwalithethivu isebenzisa amagama ukuphendula imibuzo yocwaningo. Yingakho u-Lincoln beno-Guba (1994) beyichaza le ndlela ngokuthi yi '*natural enquiry*'. Lokhu kuchaza ukuthi kulolu hlobo locwaningo kulandelwa indlela yokuqoqa ulwazi ngokubuka abahlanganyeli bocwaningo beziqhubekela nemidanti yabo yempilo yemihla ngemihla futhi bengaphansi kwesimo esejwayelekile nesingenangcindezi yokuthi bayingxenye yocwaningo. Akwaziwa ukuthi lokhu okushiwo ngu-Creswell lapha ngokuqoqwa kolwazi ngendlela yekhwalthethivu kuyiqiniso kangakanani. Kungezitshwe ubuqiniso bokuthi uma kuke kwaphathwa nje igama elithi ucwaningo kuba khona umqondo owakhekayo kumhlanganyeli wocwaningo, ngakho ukukhuluma nokwenza kwakhe kusuke kungaseyena ngokuphelele. Nami nje ngiyakhumbula ngengake ngahlangabezana nakho eminyakeni eyevile kwengamashumi amathathu edlule ngisewumfundi ebangeni leshumi nanye. Isikole sethu sasivakashelwe umcwaningi wesifazane osemncane webala elimhlophe owayevela eMelika. Ucwaningo lwakhe lwalumayelana nobudlelwano phakathi komama nabantwana babo bamantombazana beminyaka ye-14 kuya kowe-16. Kwakuyizinsuku lapho ubandlululo lwaludla lubi. Zazingekho ngempela

izinto ezazihlanganisa umuntu omnyama nomhlophe. Ukuba khona kwale ntokazi (yahlala nathi izinyanga ezimbili) nje kukodwa esikoleni sethu kwadala ilukuluku lokuthi sifise ukukhuluma nayo.

Kwakuthi njalo ngesikhathi sekhefu lehora lokudla kube nomfundi oyedwa axoxisana naye ihora lonke. Wayebonakala enomusa, ehleka okuyizinto ezazidala ukuba ufise sengathi nawe ungabizwa uyoxoxa naye. Abafundi ababa ngabahlanganyeli balolu cwaningo babekhethwa wothisha. Abafundi abangabangani bethu ababa ngabokuqala ukuxoxa naye babuya bengawuvali umlomo ngesimanga soMlungu ophatha amasameshe amnandi anenyama nesiphuzo nezithelo nidle nobabili, bese ekubuza imibuzo. Nami lwafika olwami usuku lokuba ngiyoxoxa naye! Kuze kube namhlanje angikhumbuli ukuthi saxoxa ngani. Okukhulu nje kimina kwakungukumbuka emehlweni ngijabulela ithuba lokuba seduze noMlungu ngidle ngiphuze naye ukudla okumnandi. Ngokweminyaka yami ngaleso sikhathi ibala lakhe lalichaza ukuthi wazi konke futhi akukho okusha engangingamtshela khona. Angiboni ukuthi ulwazi engamnika lona lwalumsulwa njengoba ngangengeke ngiphike lutho futhi ngiphoxe ezimpendulweni zami. Yingakho-ke ngithi noma ucwaningo lwekhwalithethivu luthathwa njengolucishe lunike isithombe esiyiso ngokucwaningwayo ziningi ezinye izinto ezingenza lungabi msulwa njengalokhu kusho u-Cresswell (2009).

4.1.1 UCWANINGO LWEKHRITHIKHALI PHARADAYIMU

Kuphawuliwe esahlukweni esadlule ukuthi lolu cwaningo lungaphansi kwepharadayimu ye-khritikhali. Izimpande zale pharadayimu zitholakala enjulalwazini yeKhrithikhali. Le njulalwazi njengoba negama likhombisa ngokusobala; yinjulalwazi engagcini ngokufuna ukuqonda nje ngokwenzeka kwesimo esithile, kodwa futhi isuke izwakalisa ukukhononda ngesimo sezinto nesomphakathi. Ikholelwa ekuthini kunezinguquko okumele zenziwe ngoba umphakathi wakhiwe yizinhlobo namaqembu athile. Ngokusho kongoti abangoMoyo, Modiba noSimwa (2015:60) le pharadayimu yasunguleka ngenxa yombono owawuthi akuwona umqondo ophusile ukulandela indlela yamaphozithivisti yokwenza ucwaningo. Sekuke kwaphawulwa kule ngxenye engenhla ukuthi inqubo yamaphozithivisti ikholelwa ekuthini umhlaba wakhelwe phezu kweqiniso elilodwa vo. Nokho akunjalo ngokwepharadayimu yekhrithikhali, kunalokho ngokwekhrithikhali kunenkolelo yokuthi umhlaba wakhelwe phezu kwamaqiniso amaningi, indaba nje ukuthi lawa maqiniso avuna izinhloso zamaqembu athile abantu emphakathini. Bayaqhubeka ongoti

abangoMoyo nethimba lakhe babika ukuthi alukho ulwazi olumsulwa emhlabeni, njengoba nalo ulwazi luvamise ukuchema nezinhlalo zohlangothi oluthile lomphakathi. Lolo hlangothi kuba ngolunamandla kunolunye, kwazise phela lepharadayimu imanyaniswa kakhulu nezimfundiso zika-Karl Marx ezigcizelela ukungalingani kwamandla ngokwamazinga omnotho kubantu. Imvamisa yocwaningo olwenziwa ngaphansi kwale pharadayimu ludingida izinto ezenzeka ngempela emphakathini, futhi abantu abangakwazi ukuzihlobanisa nezimo asebeke bahlangana nazo empilweni. Kujwayelekile ukuba ucwaningo olwenziwe kulandelwa ipharadayimu yekhrithikhali luphethwe ngokuveza izincomo zokuba kuthathwe izinyathelo ezithile ukuze kwenzeka ushintsho ngesimo lesi okucwaningwa ngaso. Isiphetho salolu hlobo siyahambisana nezinhlalo zocwaningo olukhrithikhali njengalokhu zichaziwe kulesi sicaphuno esilandelayo ngongoti abangoMoyo, Modiba noSimwa (2015:61)

The word 'critical' has its origins in the Greek word, **krinein** which means to discern, reflect and judge. Used in research, it means taking a set of ideas and questioning them, making them problematic by subjecting them to analysis, in order to identify ways of changing them without distorting their essence or meaning.

Kuyakhanya ngokwale ncazelo ukuthi mkhulu umsebenzi ohambisana nokusetshenziswa kwale pharadayimu njengalokhu bechaza ongoti ukuthi kunokuhlaziywa kwemiqondo (*ideas*) kuphinde kube nemibuzo ngayo belu imiqondo, ukuze phela kuhlolwe izinguquko ezingenziwa. Yikho kanye—ke lokhu obekusophwe ngocwaningo oludingidwa yilo msebenzi. Injongo enkulu bekuwukuba kuthathwe amagama abalingiswa abamqoka bemisebenzi yobucikomazwi yeminyaka egaguliwe, bese kuhlaziywa umyalezo awedlulisayo kusetshenziswa uhlaka lwenjulalwazi yokuHlaziya nokuCofiya ingxoxombhalo kanye nezinhlobo zomcabango ezifana ne—mfundisomcabango, izinguquko kanye nobulili namandla. Injongo bekuwukubheka ukuthi ngabe amagama abalingiswa aziveza kanjani izinkolelo nezimfundiso ezitholakala ezinhleni zomphakathi. Ngaphezu kwalokhu, kuphinde kwahlaziywa ukuthi aphumelela kangakanani ukuveza isimo sokulingana noma ukungalingani ngokobulili njengalokhu lezi zimo zivamise ukuzibonakalisa ngezindlela ezahlukene emiphakathini. Imibhalo yobucikomazwi ekhethiwe ngebhalwe emva kokuzuzwa kwenkululeko. Sekuyindaba endala ukuthi ziningi izinguquko ezenzeka emva kowe-1994, kwashicilelwa nemithetho emisha eyafakwa ngaphansi komthethosisekelo wezwe omusha ophume ngowe-1996. Konke lokhu kwakwenzelwa ukuqinisekisa amandla nokunikeza amagunya amaqembu ayeshaywe indiva ngaphambilini kuhlangukisa awabantwana nawabesifazane. Okunye, ngalolu cwano bekuhloswe ukuhlaziya

ukuthi ngabe ababhali bemisebenzi yobuciko bayakuqikelela yini ukuthi amagama abawetha abalingiswa emibhalweni yabo ayaziveza lezi zinguquko. Uma bengakwenzi lokhu bekungabaqwashisa, (njengoba kuveziwe eSahlukweni sokugcina) ukuba bakuqikelele njengababhali ukuba imibhalo yabo iziveze izinguquko ezifana nalezi.

Enye yezinhloso zocwaningo lwekhrithikhali ngokukaBertram benoChristiansen (2014) ngukuhlaza nokuhlaba futhi kuguqulwe imiqondo ebusayo ezinhlakeni ezithile zomphakathi. Akugcini lapho kuphela kodwa futhi le pharadayimu iyazihlupha ngezinto ezenzeka esimweni sezenhlalo ngokubanzi. Ikwenza lokhu ngokuphenya umlando wokuxhumana kwesimo sezenhlalo nesenzeko esiphenywa wucwaningo. Yingakho abacwaningi abalandela ipharadayimu yekhrithikhali kubikwa ukuthi bakholelwa ekuthini ubunjalo besimo sezenhlalo buncike ekuthini umlando ngaleso simo uhamba kanjani, lowo lomlando ube usulokhu uphindaphindeka ngokuba ukhiqizwe yizizukulwane ngezizukulwane ngokulandelana kwazo. Ucwawano lukaXaba (2016) lapho ehlaziya khona ‘ukuvezwa kwemicabango yabalingiswa ngempilo yabathandana nobulili obufanayo ezindabeni ezimfishane nasemanovelini’, luyisibonelo esinqala esiveza umlando ngezinkolelo ngesimo esithile nokuthi umphakathi uwuqhubezela kanjani phambili. Nokho uXaba uyakuveza ukuthi nabazali banobudedengu uma bekhulisa abantwana. Abazinaki izinkomba zokwehluka ngokobululili ezivamise ukuzibonakalisa ngenkathi abantwana besakhula ukuze basekwe ngokufanele. Uyaqhubeka uXaba athi laba abaphila le mpilo bavamise ukungemukelwa futhi babhekane nolaka nenzondo emiphakathini, uma kungabesifazane bayadlwengulwa ngoba kuthiwa kufanele bafundiswe isifundo. Umbono wami uthi ezinye zezinto ezibhebhezela inzondo engaka yizimfundiso ezikhona emiphakathini ngale mpilo. Njengombono othi le mpilo iyaphambana nosikompilo lwase-Afrika. Umlando ngale nkulumo mude. Eminyakeni embalwa edlule, kube nezinkulumo zabaholi abaqavile e-Afrika ezavusa uhlevane kwabaningi. Njengaye uMongameli waseZimbabwe uMnu. Mugabe owaphawula ngonyaka wezi-2013 ukuthi ezweni lakhe alwemukelekile lolu hlobo lokuphila okunje. Kanti ezweni lase-Uganda khona kwakhishwa umthetho owaziwa ngokuthi yi-*Anti Homosexuality Act* ngowezi-2009. Lo mthetho wawukubeka ngembaba ukuthi asebanjwe bewephula lo mthetho bephindelela, bangathola ngisho isigwebo sentambo ngoba le mpilo ifafaza ukungcola kwaseMpumalanga. Naye uXaba uyakuphawula ukuthi noma ngokomthethisisekelo waseNingizimu Afrika ukuthandana kobulili obufanayo kusemthethweni kodwa imiphakathi eminingi ngaphakathi kwezwe laseNingizimu Afrika ikuhlalela amehlo futhi ikholelwa ekuthini kufike nempucuzeko yaseNtshonalanga. Kuyiqiniso

ukuthi kuningi okungashiwo ngalesi sihloko, kodwa ebengibabele ukukuveza ukukhombisa ukuthi akulula ukuphikisana nokuguqula umlando ngesimo esithile emphakathini, njengalokhu kucaca kulesi simo sokuthandana kobulili obufanayo.

Ngokwelensi yeparadayimu yekhrithikhali, ulwazi olutholakalayo ngocwaningo lwesimo esithile luhunyushwa njengesibuko esiveza izinhloso nezinkolelo zeqembu elithile lomphakathi. Ngamanye amagama ngokwale pharadayimu, ulwazi lusezandleni zabanamandla. Ngaleyo ndlela izinjongo zocwaningo ngaphansi kweparadayimu yekhrithikhali wukuveza obala lezo zinto imiphakathi eyaye izamukele njengemvama (*norm*) ikholelwe kuzo, izenze futhi izilandele ngaphandle kokuphonsa imibuzo ngazo. Le pharadayimu iwusizo kakhulu uma kwenziwa ucwaningo oluthinta ezemfundo ngoba izama ukuveza obala izinto ezinomthelela ekuqinisekeni ukuthi okufundiswayo nezindlela zokukufundisa kube yilezo ezizosiza zonke izingxenyane zemiphakathi hhayi kuphela abanamandla namalungelo angcono kunabanye (*democratization of educational content and ways of teaching*). Nokho-ke ngokukamcwaningi nakulolu cwaningo uyibone ineqhaza elibalulekile ekuhlaziyeni lokho akubiza ngezinhloso zababhali ekwetheni amagama abalingiswa okungenzeka ukuba abafundi bale mibhalo bangakunaki kodwa bakuthathe njengemvama njengoba kuhlaziyiwe eSahlukweni seSithupha.

Njengalokhu ezinye zezinhloso zokuqhuba ucwaningo ngaphansi kweparadayimu yekhrithikhali ngokukaBretram noChristiansen (2014) kanjalo noCohen, Manion kanye noMorrisson (2012) kungukuletha uguquko esimweni esithile futhi kungukunikeza amandla emaqenjini abuthaka emphakathini kunezindlela zokuqhuba ucwaningo ezivame ukuyamaniswa nale pharadayimu. Lapha angizugeqa amagula ngazo, kodwa ngizochaza kafushane ngezimbili ezijwayelekile. Eyokuqala yile ndlela eyaziwa ngokuthi ucwaningo lweSenzeko (*Action research*). Umsunguli wale ndlela yokuqhuba ucwaningo ngu- Kurt Lewin ngowe-1946 njengalokhu evezwe ngoMoyo, Modiba noSimwa (2015:66). U-Lewin uthi indlela yokwenza lolu hlobo locwaningo ifana nokwenza umjikelezo oyindilinga. Kuqalwa ngokuveza obala isimo noma inkinga leyo okudingeka ilungiswe ukuze kube noguquko. Imijikelezo elandelayo ihlanganisa isigaba sokuthola imininigwane ewulwazi oluyisendlalelo ngesimo esicwaningwayo, isigaba sokuhlela okuzokwenziwa, ukuthathwa kwesinyathelo sokuqala, bese kuhlolwa noma imiphumela iyakuveza yini ukuba ngcono kwesimo. Kube sekubuyezwa uhlelo kulandele ukuthathwa kwesinyathelo sesibili. Naso impumelelo yaso iyabuyezwa ngaphambi kokudlulela

esinyathelweni sesithathu okuvamise ukuba kube esokugcina. Ziningi nokho izincazelo ezintsha eziqhamuke nezingcweti zakamuva zocwaningo lwesenzeko nokho azizukuchazwa lapha ngoba umbiko walolu cwaningo awugxilile ocwaningweni lwesenzeko.

Indlela yesibili yokuqhuba ucwaningo nayo eyamaniswa nepharadayimu yekhrithikhali, yile ndlela eyaziwa ngokuthi wucwaningo ngokuhlanganyela (*participatory research*).

U-Cohen, Manion noMorrison (2012: 436) bayichaza le ndlela yokuqhuba ucwaningo ngokuthi umcwaningi usuke ehlose khona ukuletha uguquko ngesimo esicwaningwayo ngokuba asebenzisane nabahlanganyeli bocwaningo ukuze ngenkathi besebenza ngokuhlanganyela ngesimo esicwaningwayo nabo bavuleke inkungu ngesimo nangobunjalo bezinto. Nakuba sezichaziwe lezi zindlela zokuqhuba ucwaningo ukuthi zithathwa njengezinamandla futhi nezithandwa kakhulu ngabacwaningi abalandela ipharadayimu yekhrithikhali, azisetshenziswangwa kulolu cwaningo ngoba belungenabo abahlanganyeli bocwaningo kwazise lugxile ekuhlaziyweni kwemibhalo engamathekisthi obucikomazwi. Umehluko kulolu cwaningo wukuthi awekho amathuluzi okuqoqa ulwazi locwaningo asetshenzisiwe njengoba ucwaningo belugxile ekucubunguleni amagama ethiwe abalingiswa abaqavile. Okusho ukuthi ingxenye yokuhlaziywayo (*unit of analysis*) bekungamagama (*words*) atholakala kule mibhalo asebenza umsebenzi wokuba ngamabizo (*names*) abalingiswa. Lokhu kuyahambisana nokushiwo nguRobson njengalokhu ecashunwe ngo-Cohen, Manion noMorrison, (2012:565) lapho bethi ocwaningweni lokuhlaziywa kwethekisthi, umcwaningi uyaye azikhethela yena ukuthi iyiphi ingxenye yethekisthi azogxila kuyo; kungaba amagama angamabinzana (*phrases*), yimisho, isigaba (*paragraph*), noma amagama (*words*).

Umcwaningi uthanda ukucacisa ukuthi noma lolu cwaningo lweyeme epharadanyini yekhrithikhali, kodwa kahle hle luyinhlanganisela yakho kokubili ikhrithikhali kanye nocwaningo lwekhwalthethivu. Izindlela ezilandeliwe ukukhetha isampula lezincwadi ezizohluzwa, nezindlela zokuhluzwa njengalokhu kuchaziwe esahlukweni sesithupha yilezo zocwaningo lwekhwalthethivu. NgokukaStrauss benoCorbin (1990), indlela yokwenza ucwaningo lwekhwalthethivu ayinikezi umbiko oyizinombolo ekupheleni kocwaningo, kodwa igxile ekuvezeni imiphumela ngokusebenzisa ingxoxo noma amagama achazayo. Nakulolu cwaningo olwenizwa kulo misebenzi ayikho imiphumela yocwaningo okuzofinyelelwa kuyona nogobkuba kuvezwe izinombolo noma amanani athile. Kunalokho, lolu cwaningo lulandela indlela yokuchaza

ngokuxoxa nokusekela ngezinsizakuhlaziya ezifanele. Umcwangingi ukwenza lokhu ngoba enesifiso sokuba kuphendulwe imibuzo yocwaningo ngendlela egculisayo. Nesihloko socwaningo besidinga izimpendulo ezingamagama njengalokhu kuveziwe emibuzweni yocwaningo eyethulwe Sahlukweni sokuqala. Phakathi kokunye kwakho ukucubungula umthelela wezimfundisomcabango nezinguquko ezenzekile kule minyaka yenkululeko ekwethiweni kwamagama abalingiswa abamqoka emibhalweni yobucikomazwi. Ukwenza lokhu bekuncike ekuqoqeni ulwazi olwenele ngokufunda izincwadi ezehlukene, ukuze uma seluhlaziywa lolu lwazi lukwazi ukuhlukaniseka ngezihlokwana ezizolekelela ukuphendula izinhloso nemibuzo yocwaningo. Indlela lo mbiko wocwaningo obhalwe ngayo yileyo enconywa ngoBantwini no-Arowolo (2015:506). Lezi zingcweti zocwaningo zibika ukuthi umbiko wocwaningo lwekhwalithethivu ucebile futhi wakhiwe ulwazi locwaningo olujulile. Yilokho kuceba neminingwane eyethulwe ngamazwi akhethekile okwenza ucwaningo lwekhwalithethivu lwehluke kolwephozithivisti. Umcwangingi ukholwa wukuthi umbiko walolu cwanningo uyahlangabezana nalokhu okushiwo yilezi zingcweti.

4.1.2 UMDWEBOMUMO WOCWANINGO (*RESEARCH DESIGN*) NEZINDLELA ZOKUQHUBA UCWANINGO

Njengoba kuveziwe eSahlukweni Sokuqala, isizinda salolu cwanningo yizwe laseNingizimu Afrika. Ucwaningo luhlaziya imisebenzi yobucikomazwi ebhalwe ngolunye lwezilimi zeNdabuko, isiZulu. Yimibhalo ebhalelwe ukufundwa wumphakathi okhuluma lolu limi, kanye nanoma ngubani omunye okwazi ukulufunda futhi onothando lolimi. Kuphawuliwe futhi ukuthi kugxilwe emibhalweni engamanoveli kanye nomdlalo. Inkinga enkulu ngemibhalo yobucikomazwi ebhalwe ngezilimi zeNdabuko, osekuke kwabalulwa ngakho ngababhali abaningana, ngeyokuthi imibhalo engamanoveli ebhalwe ngezilimi zeNdabuko ayinalo isasasa kubantu abakhuluma lezi zilimi ngakho igcina ingabenzeli nzuzo njengoba ingadayisi neze (Mafela, 2006, Sibiyi, 2008). Ngenxa yalesi sizathu, ababhali abaningi babhala benomqondo wokuthi imakethe yabo yizikole. Le mibhalo ezohlaziywa lapha eminye yayo seyike yafundwa ezikoleni zamabanga aphakeme enye yafundwa nasemaNyuvesi.

Njengoba kuchaziwe eSahlukweni sokuqala, enye yezimbangela ezenze ngaba nogqozi lokwenza lolu cwaningo kube yimibono ebivezwa ngabafundi lapho sixoxa ezifundweni zemibhalo. Emva kokuba sengicabangisise kahle ngalesi sihloko ngibe sengizikhathaza ngokuthi yiziphi izindlela engingazilandela ezingaba wumklamo wokuqhuba lolu cwaningo ngendlela ekholekayo.

Ochwepheshe kwezocwaningo abango-Leedy no-Ormond (2013: 74), bachaza umdwebomumo wocwaningo (*research design*) njengesu elisetshenziswa ukuphendula umbuzo wocwaningo. Kanti u-van Wyk beno-Taole (2015:165), bona babika ukuthi umdwebomumo wocwaningo odwetshwe walungiswa kahle ngosuke ucatshangisisiwe futhi wahlelwa ngendlela eyenza ukuba zonke izingxenye zocwaningo zixhumane ngokufanele. Bacaphune u-Punch, naye ohamba phezu kwawo lawa mazwi lapho egcizelela ukuthi umdwebomumo wocwaningo usuke uchaza ngayo yonke imidanti ephathelene nokuhlelwa nokwenziwa kocwaningo kusukela esihlokweni, kuye embikweni obhalwe phansi kuze kufike ekushicilelweni kwalo. Umdwebomumo wocwaningo ngokwejwayelekile uphendula le mibuzo:

- Yiluphi ulwazi okumele luqoqwe ngumcwaningi ukuze aphendule imibuzo yocwaningo?
- Ngabe umcwaningi uzoluqoqa kanjani lolu lwazi?
- Ngabe umcwaningi uzoluhlela futhi aluhlaziye kanjani ulwazi oluqoqiwe ukuze lube nomqondo?

Yimibuzo ebalulekile le maqondana nomklamo wocwaningo kanti futhi izama ukuveza ngokusobala ukubaluleka kohlelo okumele lwenziwe uma umuntu enza ucwaningo (Bertram & Christiansen, 2014). Ukuhleleka kwalolu hlobo yikhona okwenza ucwaningo luhluke uma luqhathaniswa nezinhlelo ezejwayelekile zemihla ngemihla lapho kusuke kubhekwa isimo sokusebenza kohlelo oluthile (*normal everyday observation*). Ukulandela umdwebomumo wocwaningo kuyamelekelela umcwaningi ukuba alandele inqubo eqinisekisa ukukholakala (*validity*) nobuqiniso bocwaningo. Noma umdwebomumo wocwaningo uwuhlelo olubalulekile, akusho ukuthi sekufanele lulandelwe njengalokhu lunjalo. Ukuphumelela kocwaningo kuncike ekutheni umcwaningi ngokwakhe akwazi ukuzicubungulela futhi azihluzele yena umhlahlandlela ozomsebenzela ocwaningweni lwakhe.

Lolu cwaningo lungena ngaphansi kocwaningo lwekhwalithethivu. O-Strauss beno-Corbin (1990:17), bachaza ucwaningo lwekhwalithethivu njenganoma yiluphi ucwaningo olukhiqiza

imiphumela engafaki ubungako, futhi engavelanga ngemigudu efaka izibalo zokuthile noma izindlela ezifaka ukubala. Ngokujwayelekile, ngaphansi kocwaningo lwekhwalithethivu kutholakala ucwaningo lwesimo (*Case study*), ucwaningo lwe-Ethinografi, (*Ethnography*) kanye nocwaningo lweFenomenoloji (*Phenomenology*). Ucwaningo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezimqoka. U-Cohen, Manion no-Morrison (2008:253) baluchaza kanje ucwaningo lwesimo: '*A case study is a specific instance that is frequently designed to illustrate a more general principle*'. Ngokuchaza kwabo ulwazi olutholakala ocwaningweni lwesimo luvame ukwakha isithombe ngokwenzeka nakwezinye izimo ezifanayo nesimo esicwaningiwe. Kanti ocwaningweni lwe-Ethinografi, yilapho umcwaningi esuke ecwaninga ngamaqembu abantu bamasiko ehlukeni. Angacubungula isizwe sonke noma iqembu elithile eliyingxenyeye yeqembu olulandela usikompilo oluthile. Ukwenza lokhu ngokuba abe yingxenyeye yeqembu acubungula ngalo. Angahlala nalo isikhathi esibalwa ngezinyanga noma ngeminyaka kuye ngezinhloso nemibuzo yocwaningo. Ocwaningweni lwefenomenoloji, ngokuka-van Wyk benoTaole (2015) ucwaningo lusuke lugxile ekucubunguleni futhi kuhlaziywe incazelo esuke inikwe abahlanganyeli bocwaningo ngezinto abahlangabezana nazo ngesimo esicwaningwayo. Kulezi zinhlobo zontathu zocwaningo, kuvame ukuba umcwaningi aqoqe ulwazi ngokusebenzisa izindlela ezejwayelekile zokuxhumana nabahlanganyeli bocwaningo. Izindlela ezifana nokuba nenhlololwazi (*interviews*) nabahlanganyeli bocwaningo, kungaba wukusingathwa kwezingxoxo ezisakuhleleka (*semi-structured*) noma kube ngezivulekile. U-Cresswell (2009) uyichaza inhlololwazi njengengxoxo ehleliwe phakathi komcwaningi nomuntu oyedwa, ababili noma ngaphezulu ngenhloso yokuthola ulwazi mayelana nesimo noma isehlakalo esithile esithinta okucwaningwayo. Kubalulekile ukuba kuqashelwe ukuthi uhlobo lwemibuzo ebuzwayo iyezwakala futhi kulula ukuyiqonda. Yingakho abanye bayaye benze isivivinyo socwaningo (*pilot study*) lapho besuke behlola khona ukuzwakala nempumelelo yemibuzo ngaphambi kokwenziwa kocwaningo ngqo. Inhlololwazi esakuhleleka yindlela yokuqoqa ulwazi enconywayo kakhulu njengoba inikeza umcwaningi ithuba lokuba axoxe mahlanze nomhlanganyeli wocwaningo ezwe novo lwakhe. Kanjalo futhi nalapho kusetshenziswa inhlololwazi esakuhleleka, umcwaningi usuke elandela uhlu lweziqondisi oluqukethe imibuzo azoyibuza.

Inhlololwazi esakuhleleka iyithuluzi elisetshenziswa kakhulu ekutholeni uvo lwabahlanganyeli bocwaningo nokuqonda indlela ababuka ngayo izinto kuhlenganisa nemizwa yabo. O-Cohen,

Manion no-Morrison (2008:136) baphawula ukuthi le ndlela yokuqoqa ulwazi iwusizo kakhulu njengalokhu ikwazi ukwenza lokhu okulandelayo:

- Ukuqoqa ulwazi oludingekayo futhi olujulile.
- Ukusebenzisa ithuluzi elingahluphi ukuqoqa ulwazi oluletha ukuqonda okuseqophelweni eliphezulu.
- Ukunikeza ithuba kubahlanganyeli bocwaningo ukuba nabo bezwakalise ngokukhululeka imibono yabo.
- Umcwaningi uyakwazi ukuthola imizwa yabahlanganyeli bocwaningo ngalokho bona abakucabanga njengokusemqoka.

Enye futhi indlela evame ukusetshenziswa ngeyokuqoqa ulwazi ngokwethamela. Indlela yokuqoqa ulwazi ngokwethamela ichaza ukuthi kunesidingo sokuba umcwaningi aziyele mathupha endaweni lapho ucwaningo lwenziwa khona azibonele ngokwakhe okwenzekayo. Yindlela ewusizo kakhulu le kumcwaningi njengalokhu ekwazi ukuzitholela ngokwakhe ubunjalo bokwenzeka kwezinto engaxoxelwa. Ukwazi nokuzicoshela ngokwakhe ubufakazi ngokwenzeka kwezinto ezinye zazo abengeke azazi ukuba ubexoxelwa.

Nokho kulolu cwaningo azilandelwanga lezi zindlela zokuqoqa ulwazi osekuphawulwe ngazo lapha. Isizathu wukuthi kulolu cwaningo kugxilwe ekuhlaziyweni kokusetshenziswa kolimi ohlotsheni oluthile lwamathekisthi okuyimibhalo yobucikomazwi. Kuzohlaziywa ukuthi ngabe ulimi lusebenze kanjani ukwakha nokudlulisa imiqondo ethile (*construct and convey meaning*) lapho kwethiwa abalingiswa abamqoka amagama. Kuyakhanya ukuthi wucwaningo olungenaso isidingo sokuba kuqokwe abahlanganyeli bocwaningo njengoba lulandela indlela yokuhlaziya kwamathekisthi. Ngaleyo ndlela lolu cwaningo alungeni luthi khaxa kulezi zindlela ezejwayelekile zocwaningo. Noma umklamo wocwaningo kubukeka sengathi ulandela indlela yokucwaninga ngokuhlola (*empirical*), kodwa iqiniso wukuthi akulona ulwazi okwazi ukululinganisa ngoba wuhlobo lolwazi olwakhelwe emicabangweni ethile (*conceptual knowledge*).

Ukuhlaziya ithekisthi yindlela yokucwaninga esetshenziswa abacwaningi bezomkhakha wezokuxhumana (*communication researchers*). Basebenzisa le ndlela ukuchaza, bahumushe, umyalezo odluliswa yizimpawu zethekisthi elihlaziywayo kungaba ngelibhalwe phansi ngamagama (*printed*), ngeliqoshiwe (*recorded*), elidwetshiwe noma eliqoshiwe (*painted or*

sculptured) noma eliyisithombe esithwetshuliwe (*photograph*). Inhloso yokuhlaziya ithekisthi wukuchaza kabanzi umyalezo oqukethwe, isakhiwo nezinjongo zomyalezo osethekisthini. Enye yezingcweti kulo mkhakha u-Mackee (2003:6) yena ubalula ukuthi uma kusetshenziswa indlela yokucwaninga ngokuhlaziya ithekisthi kwezokuxhumana, kusuke kulindeleke ukuba umcwaningi agxile ekucubunguleni umyalezo omunyethwe kunokuba anake indlela ohlanganiswe ngayo. Eqhubeka uphawula ukuthi ngokujwayelekile, le ndlela isetshenziswa ukuhlaziya imibhalo equkethe ulwazi olunhlobohlobo (*documents*) kanjalo nezilando (*narratives*). Uyakuqinisekisa ukuthi indlela yokucubungula ngokuhlaziya ithekisthi ibalulekile njengalokhu inikeza abacwaningi ithuba lokuba baqonde futhi bakwazi ukuthola imikhankanyo edluliswa amagama abhalwe phansi.

UFlood (2003:7) yena uphawula athi ocwaningweni olwenziwa kweminye imikhakha yezifundo, kuyinto eqikelelwayo ukuba kulandelwe izindlela zocwaningo ezaziwayo ezinegama ezinye zazo osekukhulunywe kabanzi ngazo kulo msebenzi. Nakuba kunjalo uyakuveza ukuthi umkhakha wezifundo zeZokuxhumana ngokusabalele-iMidiya, nasemkhakheni weZifundo NgamaSiko (*Cultural Studies*), azisebenzi kahle lezi zindlela zokwenza ucwaningo ezijwayelekile ngoba kusetshenzwa ngamathekisthi ahlanganiswe ngezindlela ezahlukene. Uyakuveza futhi uFlood ukuthi kusuke kungakhulunywa nje ngethekisthi elingamagama atholakala embhalweni eyizincwadi kuphela, kodwa kungaba yisithombe esidwetshiwe, ifilimu, uhlelo lukamabonakude nokunye. Uyakugcizelela ukuthi ayikho ‘indlela yokuhlaziya ithekisthi eyodwa nethathwa njengewu-ngqo’. Kunalokho indlela yokuhlaziya ilawulwa yimibuzo nezinjongo zocwaningo. Yingakho nakulolu cwaningo kungaxiliwe ekuhlaziyeni izinto ezifana nengxoxo phakathi kwabalingiswa kodwa kunakwe amagama abalingiswa ngoba yonke imibuzo yocwaningo incike emagameni abo.

Kukhona-ke ukukhononda okuzwakaliswa ngezinye izifundiswa ngalolu hlobo locwaningo njengoba kubika uDavid emsebenzini wakhe (2012), lapho ayebheka khona ukubhalwa kwezincwadi zokufunda nokufundisa eZomlando. Ubika ukuthi kunabacwaningi abafana no-Johnson (2001), abathi akufanele indlela yokucwaninga ngokuhlaziya ithekisthi ithathelwe phezu njengendlela yokuhlaziya ngoba isekelwe emibonweni eminingi ezwakaliswa umcwaningi ngesimo esicwaningwayo. Kodwa-ke ungoti onguPerakyala (2005:870) uveza ukubaluleka kwalolu hlobo locwaningo ngokugcizelela ukuthi impilo ezikhathini zanamhlanje

isebenzisa kakhulu amathekisthi abhalwe phansi. Izibonelo ukusetshenziswa kwamadayari, amajenali, nezinkundla zokuxhumana zimandla ekubhaleni kunasekukhulumeni, ngakho uveza ukuthi libonakala liqhakazile ikusasa locwaningo olucubungula amathekisthi abhalwe phansi. Futhi—ke ngokubona kwami, yebo lolu hlobo lokucubungula luqhakambisa imibono yomcwaningi, kodwa kubalulekile ukuba umcwaningi leyo mibono yakhe ayisekele ngokulandela inkambiso yocwaningo. Yingakho nakulolu cwaningo kuzanyiwe ukuba kulandelwe inkambiso yocwaningo ngokudalula ipharadayimu yeKhrithikhali njengesisekelo salo msebenzi. Kanjalo futhi kuchazwe kabanzi ukuthi kungani kuqokwe uhlaka lwenjulalwazi yokuHlaziya nokuCofiya iNgxoxombhalo ihambisana nezinhlakamicabango ezidaluliwe ukuba kuhlaziye futhi kubunjwe umbiko ophelele ngalolu cwaningo.

Njengoba kulolu cwaningo bengekho abahlanganyeli okuqoqwe kubo ulwazi njengokujwayelekile uma kwenziwa ucwaningo, kuyakhanya ukuthi lulandele izindlela zokuqoqa ulwazi ezingajwayelekile. Ulwazi locwaningo luqoqwe ngokufunda imibhalo ekhethiwe yobucikomazwi ewuhlobo lwenoveli ebhalwe eminyakeni kusukela kowe-1994 kuya kowezi-2012. NgokukaGasa benoMafore (105:360) ocwaningweni olusuke luhlaziya amathekisthi noma imibhalo, umcwaningi usuke ephawula, ehlola (*evaluating*) futhi edingida nangalokho okungamagugu noma okubonakala njengezinto umbhali wethekisthi azazisayo. Nakulolu cwaningo bekugxilwe ekuhloleni nasekuhlaziyeni ukuthi amagama ethiwe abalingiswa abasemqoka besifazane nabesilisa bemibhalo yobucikomazwi eminyakeni yezingquko asebenza kanjani njengesibuko esiveza izinkolelo nezimfundiso ezibusayo emphakathini, zidluliswa ngezwi lombhali womsebenzi wobuciko. Insizakuhlaziya yokuHlaziya nokuCofiya ukusebenza kolimi kungxoxombhalo isebenze njengohlaka lwensizakuhlaziya kwazise yinsizakuhlaziya egxile ezintweni ezithinta ulimi nokusetshenziswa kwalo emphakathini.

Sekuchaziwe ukuthi ucwaningo lulandele ipharadayimu yeKhrithikhali kodwa futhi luyikhwalthethivu njengalokhu inhloso kungukuzama ukuthola ukuthi ngabe amagama abalingiswa atholakala kule misebenzi yobucikomazwi adlulisa ziphi izimfundisomcabango kumfundi wombhalo. Ngamanye amazwi kunengxoxo ejulile edluliswa amagama abalingiswa njengalokhu kuveziwe eSahlukweni sesiThupha lapho umcwaningi ehlaziya amagama abalingiswa ngokwenjulalwazi yokuHlaziya nokuCofiya iNgxoxombhalo. NgokukaWittgenstein (1971) njengalokhu ecashunwe nguNieuwenhuis (2014:6), ukukhethwa nokusetshenziswa

kwamagama athile enkulumweni noma embhalweni kubamba iqhaza elikhulu ekudluliseni umyalezo omumethwe umbhalo. Uhlaka lukaMouton (2001), lapho echaza khona iminxa eyakha umdwebomumo wocwaningo lube wusizo ngenkathi umcwaningi ezindla ngezindlela zokuqhuba lolu cwaningo. Uhlaka lukaMouton luthi noma yiluphi uhlobo lomdwebomumo wocwaningo luneminxa emine okufanele ibhekwe, ube eseyichaza kanje:

- Uhlobo locwaningo olwenziwayo (*nature of the study*)
- Uhlobo lolwazi locwaningo oluzosetshenziswa (*nature of data*)
- Izinhlobo zolwazi locwaningo oluzoqoqwa (*types of data*), kanye
- Nezinga lokuba nesandla komcwaningi kulwazi oluqoqiwe (*extent to which the researcher can control data*).

Kusetshenziswe lolu hlaka njengomhlahlandlela wokukhetha umdwebomumo walolu cwaningo. Ukuqokwa komdwebomumo wocwaningo kuyisinyathelo socwaningo esibalulwa njengesimqoka kakhulu ngongoti abaningi ababhale ngokwenziwa kocwaningo (Cresswell, 2009, Denzin & Lincoln (2005), Cohen, Manion noMorrison, 2007). Nakuba kunjalo, ziba khona izihloko ezicwaningwayo njengaso lesi, ezenza kungabi yinto elula ukuqoka umdwebomumo owodwa njengoyiwonawona mgudu ozolandelwa wucwaningo. Okudala le nkinyankiya wukuthi uma umcwaningi esezibophezele ekusebenziseni umdwebomumo othile ocwaningweni lwakhe, ube esepheleleka ukulandela zonke lezi zindlela ezibekiwe nezaziwa njengezihambisana nomgudu asuke ewukhethile noma kwesinye isikhathi zingangeni zithi khaxa ocwaningweni lwakhe.

4.1.3 AMATHULUZI OKUQOQA ULWAZI LOCWANINGO (DATA COLLECTION TOOLS)

Ucwaningo lwekhwalithethivu lucebile uma sekuza ezindleleni zokuqoqa ulwazi locwaningo. Ezinye zezindlela ezivame ukusetshenziswa sekuke kwaphawulwa ngazo ngenhla. Kodwa zikhona nezinye; njengendlela yokucoshela ulwazi ngokuba nezingxoxo neqembu labahlanganyeli bocwaningo (*focus groups*) ukuhluzwa kwamadokhumenti, kanye nendlela yokubuka sakwethamela okwenziwa ngabahlanganyeli bocwaningo (*observation*). Indlela yokucoshela ulwazi locwaningo ngokwethamela, uNiewenhuis (2008:83) uyichaza ngokuthi indlela lapho umcwaningi ezihlelela ithuba lokwethamela, ubuka indlela abahlanganyeli bocwaningo abenza

ngayo izinto ngaphandle kokulokhu ebacela ukuba bachaze ngesimo esicwaningwayo. Nakule ndlela yokuqoqa ulwazi kuningi umcwaningi agcina ekuzuzile ngokuba khona kwakhe azibonele yena ngokwakhe ukwenzeka kwezinto. Okubalulekile ukukuphawula ngale ndlela ukuthi alikho iqhaza elibanjwa ngumcwaningi, kodwa usuke eyisibukeli salokho okwenziwa ngabahlanganyeli bocwaningo. Noma-ke ngokukaNiewenhuis, umcwaningi uyakwazi ukuthi naye abambe iqhaza ngenkathi ezokwethamela uma ezolandela indlela yokuba isethameli esibambe iqhaza (*participant as observer*). Uchaza athi le ndlela ivame ukusebenza kakhulu ocwaningweni lwesenzeko (*action research*). Njengazo zonke izindlela zocwaningo, kungaphawulwa ukuthi nalena inabo ubuthaka bayo. Kungenzeka ukuba okwenziwa ngabahlanganyeli bocwaningo kungabi nabo ubuqiniso obumsulwa ikakhulukazi uma umcwaningi elindelwe futhi nokufika kwakhe kulungiselelwe.

Kanti ngakolunye uhlangothi, indlela yokucoshela ulwazi ngokuba nezingxoxo neqembu labahlanganyeli (*focus groups*) ngenye yezinedumela kubacwaningi bekhwalithethivu. Isizathu wukuthi umcwaningi uba nethuba lokuxoxa neqembu labahlanganyeli bocwaningo beqoqelwe ndawonye. NgokukaCatterall benoMclaran (1997:12) yindlela engaba wusizo kakhulu kumcwaningi njengalokhu inikeza uhlu olubanzi lwezimpendulo futhi nalabo bahlanganyeli bocwaningo abanamahloni bayakwazi ukuba bavuleleke uma bebona abanye eqenjini bekhululekile. Umcwaningi yena iqhaza lakhe ukuba ngumhlelembi wengxoxo.

Ngokuvamile ocwaningweni olwenziwe ngendlela yokuhluza ithekisthi, ngaphandle nje kokucutshungulwa kwamathekisthi ahlanganisa imibhalo eyizincwadi, kuba khona futhi nokucutshungulwa kwemibhalo angamajeneli, abuye aziwe ngokuthi amadayari. Nayo imibhalo angamajeneli iyehluka njengoba kukhona leyo esuke igcine ulwazi lwezinto ezisondelene nomuntu (*personal diaries*). Owaba ngumongameli wokuqala omnyama kuleli zwe, uDokotela Mandela udume ngokuba ngomunye wabantu ababegcina lolu hlobo lombhalo ukubhala izinto ezazimehlela nezisondelene kakhulu nomndeni wakhe ngenkathi eboshwe esiqhingini esaziwa ngokuthi yiRobben Island. Olunye uhlobo lwejeneli yilolu olwaziwa njengelusetshenziswa ukubhala izinto ezingumlando nezohlale zikhunjulwa njalo (*memoir*). Ikhona-ke neminye imibhalo engacutshungulwa ngokusho kukaCohen, Manion noMorrison (2007: 502) afana nezincwadi zombuso ezisebenza njengezinqubomgomo (*policies*).

Kulolu cwano esiphezu kwalo, zonke lezi zinhlobo azisebenzanga ngenxa yokuthi umnyombo walokhu obekuhlaziywa bekusemathekisthini ayimibhalo yobucikomazwi. Ibizwa kanje ngoba

isuke ibhalwe ngobuciko obuthize obudingeka ekubhaleni lolu hlobo lwemibhalo (Mdletshe, 2011). Iqiniso-ke wukuthi imisebenzi yobucikomazwi isuke ingabhalelwe ukuba kwenziwe ucwaningo ngayo. Nomcwaningi isihloko esithinta le mibhalo usikhethe ekuqonda kahle lokhu. Kunobuhle nobubi bakho. Obunye ubuhle kube yikho ukuthi asibanga khona isidingo sokuba ngixhumane nababhali bale misebenzi yobucikomazwi obekungagcina sekwenza ukuba babe ngabahlanganyeli bocwaningo. Emva kokuba umcwaningi esewuqokile umdwebomumo owumhlahlandlela walolu cwaningo, kwadingeka ukuba acabangisise ngokukhethwa kwesampula lemibhalo ezohluzwa. Enye yezinkinga ngocwaningo lohlaziyothekisthi ukuthi akukuningi okubhaliwe ngalo mkhakha wocwaningo. Nalokhu okuncane okukhona, kubizwa ngamagama amaningi ehlukene. Abanye bathi wukuhlaziywa kwamadokhumenti (*document analysis*), abanye bathi wukuhlaziywa kokuqukethwe (*content analysis*) Cohen nabanye, 2009; Strydom & Delport, 2011). Nokho-ke ngokuka-Henning nabanye. (2005:117) njengalokhu ecashunwe ngo Cohen et al. (2007), ucwaningo olusebenzisa inqubo yohlaziyothekisthi ukuhlaziywa ulwazi locwaningo (*data*) ngenhloso yokuhlaziywa ukusetshenziswa kolimi luthi alufane nocwaningo lokuhlaziywa okuqukethwe (*content analysis research*). Lokhu kufakazelwa nanguKrippendorp njengalokhu evezwe ngu-Cohen, Manion no-Morrison (2007:564) lapho bekhuluma khona ngocwaningo oluhlaziywa okuqukethwe. Bachaza babeke kanje:

...there are several features of texts that relate to a definition of content analysis. , including the fact that texts have no objective reader independent qualities; rather they have multiple meanings and can sustain multiple readings and interpretations. There is no one meaning waiting to be discovered or described in them....content analysis is at its most successful when it can break down 'linguistically constituted facts' into four classes: attributions, social relationships, public behavior and institutional realities.

Ngamafushane bathi kunezimpawu ezithile ezithi azifane lapho kuhlaziywa ithekisthi noma kuhlaziywa okuqukethwe. Olunye lwalezi zimpawu wukuthi ithekisthi alinawo umqondo owodwa ozimele wona ngokwawo, kunalokho lingadlulisa imiqondo eminingi futhi lingahunyushwa ngezindlela ezahlukene. Kanjalo-ke noma kuhunyushwa okuqukethwe, akuzimele nje kodwana kodwa kusuke kuyingxenywe yenkululumo esukela esizindeneni esithile. Ngakho ukuhluzwa kahle okuqukethwe kuba yimpumelelo uma kuzohlaziywa amaphuzu amane axhumene nokusebenza

kolimi; okuyisimo sobudlelwano ngokwenhlalo, ubunjalo bomphakathi, ukuziphatha kwawo kanye nokusebenza kwezinhlobo zomphakathi (Cohen nabanye, 2009).

Okwenziwe ngumcwani kube ngokufundisa yonke imisebenzi yobucikomazwi eqokwe ukuba ihlaziye kulolu cwango eqhutshwa ngemuva yizinjongo ezimbili ezibalulekile. Injongo yokuqala, bekungeyokuthola abalingiswa besifazane nabesilisa abatholakala kule mibhalo kubalwa nalabo abamqoka. Injongo yesibili, bekungukwembula amagama abethiwe wona nokuhlaza ukuthi asetshenziswe kanjani ukuhambisana nendinkimba yombhalo. Ucwango lugxile ekuhlaziyeni imisebenzi yobuciko engamanoveli, kanye nombhalo owodwa womdlalo. UMaqela nabanye (1997:11) baphawula ukuthi ababhali abaningi ababhale kule minyaka ebaluliwe, bebebhalala ngendlela ethula amaqiniso besebenzisa izindinkimba eziveza izinto ezinokwenzeka empilweni. Ngenxa yalesi sizathu umcwani ufunde le mibhalo ngeso elijulile, inhloso bekuwukuhlaziya ukuthi amagama ethiwe abalingiswa besilisa nabesifazane asebenza kanjani njengezinkomba zokwenzeka ezimpilweni zangempela zabalingiswa balobu bulili. Ngaphezu kwalokhu, njengalokhu ucwango lugxile ekuhlaziyeni ukusebenza kolimi, umcwani ube nentshisekelo yokuthombulula imiqondo eyedluliswa amagama ethiwe abalingiswa. Konke lokhu kwenziwe ngokusebenzisa imibhalo eqokiwe, alukho olunye ulwazi olwethelwe kubabhali noma abashicileli bale misebenzi yobuciko.

4.1.4 UKUQOKWA KWEMISEBENZI YOBUCIKOMAZWI (SAMPLING)

Ukukhethwa kweqembu elakha abahlanganyeli bocwango kubizwa ngokuthi ukuqokwa kwesampula. Umqondo waleli gama uyafana nencazelo yalo ejwayelekile uma kukhulunywa emkhakheni wezokuhweba. Isampula yingxenyane encane esuke ikhethwe ngumdayisi esibalweni sokuningi ukukhombisa ubunjalo bezinto azidayisayo. Nasocwangingweni, kusebenza ngendlela efanayo. Kuba nesibalo (*population*) esikhulu umcwani angasisebenzisa ukuphendula umbuzo/imibuzo yocwango. Njengakuso lesi sihloko, isibalo semisebenzi yobucikomazwi ebhalwe ngesiZulu kusukela enyakeni we-1994 kuya kowezi-2012 sikhulu. Lapha kubalwa izinhlobombhalo (*genres*) ezehlukene njengezinkondlo, nemibhalo yezincwadi ezimfushane. Indlela yokubhala le mibhalo ibalulekile ngoba iwuphawu lobunjalo bombhalo. Umbhalo nombhalo ugqanyiswa isakhiwo sawo. Uma umcwani ebengazisebenzisa zonke lezi zinhlobo zemibhalo njengemithombo wocwango lwakhe, lo msebenzi ubuzoba yimiqingoqingo. Ukugwema lokhu umcwani ulandele inqubo yokukhetha abahlanganyeli bocwango (kungaba

abantu noma izinto ezingaphefumuli) eyaziwa ngokuthi ukuqoka ngenhloso (*purposive sampling*). Ukuqoka ngenhloso ngokombono kaBertram benoChristiansen (2014:35) yilapho kusuke kukhethwa abahlanganyeli bocwaningo abazokwazi ukuphumelelisa kahle izinhloso zocwaningo. Kungashiwo ngokungananazi ukuthi kukhona ukuchema okuncane ekusebenziseni le ndlela yokukhetha abahlanganyeli bocwaningo. OGuba benoLincoln (1994) bona babeka ukuthi izinqubo ezilandelwayo uma kukhethwa isampula ziyahluka. Kukhona eziqondile ezingenamidanti bese kuba khona eziphicanayo futhi ezinemidanti eminingi okumele iqashelwe. Nabo bayakweseka ukuthi inqubo yokukhetha isampula ngenhloso iyisibonelo senqubo eqondile. Imisebenzi yobucikomazwi eqokwe ngumcwaningi uyikhethe ngoba ekholelwa ukuthi izokwazi ukumelekelela ukuthola ulwazi aludingayo ukuze kuphenduleke izinhloso kanye nemibuzo yocwaningo ngendlela egculisayo.

4.2. UKUHLAZIYWA KOLWAZI OLUTHOLAKELE OCWANINGWENI (DATA ANALYSIS)

NgokukaCohen, Manion noMorrison (2012), ukuhlaziywa kokutholakele ocwaningweni oluyikhwalithethivu kumele kulandele izindlela zokuhlaziya ezisetshenziswa ngabacwaningi bekhwalithethivu. Inhloso kusuke kungukuthola incazelo nokuzuza ukuqonda okungcono ngesimo esicwaningwayo. OCutcliffe benoMackenna (2002) bayasikhumbuza ukuthi ucwaningo lwekhwalithethivu lumsiza kanjani umcwaningi kulawa mazwi angezansi:

A qualitative researcher is interested in understanding the meaning people have constructed, that is how people make sense of their world and experience they have in the world.

Ngamafushane nje umcwaningi wekhwalithethivu usuke enentshisekelo yokuqonda izincazelo abantu abazakhela zona zokuthi abantu bazakhela kanjani umqondo ukuze baqonde kangcono ngomhlaba wabo kanye nalokho abahlangabezana nakho emhlabeni. Izindlela zokuhlaziya ulwazi olutholakele kulolu hlobo locwaningo zisebenza ukusombulula nokuveza obala ulwazi olunzulu ngemiqondo nezincazelo abantu abazakhela zona ezithinta isimo esicwaningwayo njengokusho kwalezi zingcweti. Njengoba ocwaningweni lwekhwalithethivu kutholakala izinqubo ezehlukene zokuqhuba ucwaningo, yileyo naleyo inomlando wayo ewulandelayo uma sekuza ekuhlaziyeni

okutholakele. Ukwenza isibonelo, ucwaningo lwesimo noma lunabahlanganyeli abambalwa kodwa umcwaningi kufanele achithe isikhathi esiningi nabo ukuze akwazi ukumunca lonke ulwazi angaluthola ngesimo esicwaningwayo.

Nakulolu cwano obelusebenzisa indlela yohlaziyothekisthi, kulandelwe izindlela zokuhlaziya eziyamaniswa nekhwalithethivu. Kwakhiwe izindikimba ngolwazi olutholakele ukuchaza indlela ababhali bemisebenzi yobuciko abetha ngayo amagama abalingiswa abamqoka emibhalweni ebhalwe emva kokuzuzwa kwenkululeko. Lezi zindikimba bezihambisana nemibuzongqangi yocwaningo. Eminye imibuzo ibe nezindikimba ezifanayo, kodwa ngisebenzise izibonelo zokwenziwa ngabalingiswa embhalweni ukusekela amaphuzu engiwabhalile. Ngibuye ngasebenzisa injulalwazi yokuhlaziya nokuCofiya iNgxoxombhalo kanye nezinhloko zemicabango okuxoxwe ngazo kabanzi eSahlukweni sesithathu. Le njulalwazi iyona engene khaxa njengalokhu bekuhlaziya imibhalo kwazise noNiewenhuis (2014:102) uyayincoma lapho ethi:

Discourse are used in everyday texts for building power and knowledge for regulation and normalization. Discourse analysis is thus concerned with studying and analyzing written texts and spoken words to reveal the discursive sources of power, dominance, inequality and bias, and how these sources are initiated, maintained, reproduced and transformed within specific social, economic, and historic contexts.

Yonke le nkulumbo kaNiewenhuis ngamafushane ichaza ukuthi ukuhlaziya kwengxoxombhalo kusho ukucubungula nokuhlaza amagama atholakala emathekisthini akhulunyiwe nabhaliwe nokuthi asebenza kanjani ukuveza nokuqhubezela phambili izimo ezifana nokwenzelela, ukuqonela, kanye nokungalingani. Izindikimba engizitholile ngibuye ngazibuka ngiqhathanisa nokunye okubikwe abanye abacwaningi ngaphansi komkhakha wokwethiwa kwabalingiswa emibhalweni yobucikomazwi.

Umbono woFrey, Botany noKreps (2000), ngezinhloso zocwaningo oluhlaziya amathekisthi ubalula ukuthi kunezinqubo ezintathu ezilandelwayo lapho kwenziwa lolu hlobo lokuhlaziya. Inqubo ebheka ihluze ubuciko bokukhuluma (*rhetoric criticism*), inqubo ehlahliya okuqukethwe (*content analysis*), kanye nehlahliya izindlela zokuxhumana ezisetshenzisiwe (*interaction analysis*). Bayaqhubeka bachaze ukuthi nayo inqubo yokuhlaziya okuqukethwe ihlukaniseke iminxa emibili; owekhwalithethivu kanye nowekhwalithethivu. Bachaza umunxa

wekhwalithethivu ngokuthi yilapho abacwaningi besuke begxile khona ekuhlaziyeni incazelo nomqondo odluliswa amagama aqukethwe yithekisthi (*words*). Umbiko walolu cwaningo ubungabuki nje amagama (*words*) njengoba kusho oFrey, Botany noKrepps, kodwa ubugxile ekucubunguleni amagama abalingiswa abaqavile okuyibo abayisizinda sezigigaba ezenzeka emibhalweni yobuciko ebihlaziywa. Bayachaza laba bacwaningi ukuthi uma sekuhlaziywa ulwazi olutholakele, kulandelwa indlela yokwakha amakhodi, kanye nezigaba (*categories*) kanye nazo izindikimba. Iyindlela yokuhlaziya enconywayo (Cohen nabanye, 2008) uma umcwaningi elandela inqubo yokuhlaziya ulwazi olutholakele usebenzisa iNjulalwazi yokuhlaziya nokuCofiya iNgxoxombhalo. Yizona lezi izigaba ezilandeliwe ngenkathi kuhlaziywa okutholakele kulolu cwaningo ngenkathi kucutshungulwa imibhalo yobucikomazwi. Umcwaningi ubekubheka kokubili; lokho okufanayo nalokho okungafani okwenziwe ngababhali ngenkathi betha abalingiswa babo abamqoka. Nokho kuhle ukukuveza okushiwo yisifundiswa esinguPerakyala (2005:180), ngocwaningo lohlaziyothekisthi lapho sithi:

In many cases, qualitative texts analysts do not follow any predefined protocol in executing their analysis, instead they use the informal approach which entails reading and rereading their empirical materials to try to pin down key themes and, thereby draw a picture of presuppositions and meanings that constitute the cultural world of which the textual material is a specimen.

Ngamafuphi lo ngoti uchaza ukuthi ezikhathini eziningi ocwaningweni lohlobo lohlaziyothekisthi, ayikho imigomo ebekiwe okumele ilandelwe lapho kuhlaziywa okutholakele, ngakho umcwaningi uzikhethela yena lezo zindikimba afuna ukuzigqamisa ezisuke zichaza kabanzi ngesimo esicutshungulwayo.

4.3 UKUKHOLAKALA NOBUQINISO BOCWANINGO (*RELIABILITY AND VALIDITY*)

Ukuze ucwaningo lwamukeleke futhi lukholeke, kubalulekile ukuba kulandelwe imigomo ebalulekile eqinisa ukukholakala kocwaningo. Ngokujwayelekile, ucwaningo lwekhwantithethivu luthathwa njengocwaningo okuyilona olukholakala kangcono kunalelo lwekhwalithethivu. Nokho umbono onjalo awulona iqiniso, zombili lezi zinhlobo zocwaningo zinezindlela ezizilandelayo ukuqinisekisa ukuthi umbiko wocwaningo ngonobuqiniso. Njengoba ucwaningo

Iwekhwalthethivu lungancikile ezinombolweni nasezibalweni, uNiewenhuis (2008:80), uyakuqinisa ukuthi ucwaningo lwekhwalthethivu lugxile ekuhlaziyeni ukuthi umuntu noma iqembu elithile licabanga kanjani ngesimo esicwaningwayo, futhi nokucubungula izincazelo ngezenzo zalo. Yingakho kukhuthazwa ukuba abacwaningi bekhwalithethivu basebenzise ngqo amazwi abahlanganyeli bocwaningo ngenkathi bebhala umbiko wabo. Kodwa kulolu cwaningo njengoba bebengekho abahlanganyeli bocwaningo akwenzekanga lokhu. Kunalokho umcwaningi ukuqikelele ukuba abhale aveze obala yonke inqubo elandeliwe ngenkathi kwenziwa ucwaningo. Ngokuka-Okeke (2015:221), ocwaningweni lwekhwalthethivu, kufanele umcwaningi achaze kabanzi embikweni wakhe ngokubunjwa kwesihloko (*conceptualisation of research idea*), okwenziwe ngenkathi kuqoqwa ulwazi kanye nezindlela zokuhlaziya ezilandeliwe. Umbiko walolu cwaningo uthanda ukwehluka ngoba ocwaningweni oluhlaziya amathekisthi okungadingeki umcwaningi aye ensimini ayoqoqela ulwazi. Kunalokho kusetshenziswe imithombo efana nama-athikhili amajenela, ucwaningo olwehlukene olwenziwe ngabafundi ngenkathi bebhala iziqu zeqhuzu leMaster's kanye nezobudokotela, kanye nezincwadi ezahlukene ukuqinisa nokunikeza ubufakazi ngesihloko esicwaningwayo. Le nqubo yaziwa ngokuthi ukusetshenziswa kwemithombo yokwengeza (*use of secondary resources*). Okunye okushiwo ngu-Okeke wukuthi umcwaningi kufanele azenelise ukuthi imiphumela ewulwazi olutholakele ocwaningweni inobufakazi obanele okungenza ukuba uma kwenziwa ucwaningo olufana nolwakhe ngaphansi kwesimo esifanayo kuphume imiphumela ethi mayifane.

4.4 UKULANDELWA KWENKAMBISO ELUNGILEYO YOCWANINGO (*ETHICAL CONSIDERATIONS*)

Ukusatshalaliswa kwamalungelo abantu okwenzeke emuva kweMpi Yesibili yomhlaba, sekwenabele nasemkhakheni wezocwaningo. NgokukaWellington ehlangene nabanye (2005), lawa malungelo abhekele ukulandelwa kwenkambiso elungileyo lapho kwenziwa ucwaningo, ikakhulukazi uma kuwucwaningo olufaka abantu abangabahlanganyeli bocwaningo. Kepha-ke u-Strydom benoDelport (2011) bayavumelana ngokuthi izingqinamba ezihambisana nokuqinisekiswa kwenkambiso elungileyo lapho kwenizwa ucwaningo zimalwa kakhulu uma kuwucwaningo oluthinta imibhalo kubalwa namathekisthi okwenza abacwaningi bagcine bekushaye indiva ukulandelwa kwemininingwane ehambisana nenkambiso elungileyo. Ngenxa

yalesi sizathu uCohen enabanye (2008) bayabexwayisa abacwaningi balolu hlobo ukuba bakuqaphele ukuba bangangeni kulo noxhaka. Nokho-ke ngenxa yokuthi lolu cwaningo aluhlaziyi umyalezo oqukethwe yile misebenzi yobucikomazwi ekhethiwe, kunalokho lugxile emagameni abalingiswa, izincwadi ezisetshenzisiwe zizogagulwa ngezihloko zazo. Okunye, njengalokhu isikhungo engifunda kuso sinezimiso ezibekiwe okumele zilandelwe lapho kwenziwa ucwaningo lwaleli qophelo, nami njengomcwaningi ngikuqinisekisile ukuthi ngiyazilandela njengalokhu ubufakazi buveziwe beminameko esekugcineni.

Okokugcina ukuqinisekisa ukukholakala kocwaningo nakho kubhekiwe ngesikhathi kwenziwa ucwaningo. U-Mouton (2001: 45) ubalula ukuthi kumele kuqinisekise ukukholakala kocwaningo ukuze kugwemeke ukuluhumusha ngokwenzelela. Kungakho nakulolu cwaningo kuvezwe ngokusobala okuyizinhloso eziqhuba ukuba umcwaningi enze lolu cwaningo. Kuphindwe kwavezwa ngokusobala ipharadayimu nensizakuhlaziya elandeliwe ekuhlaziyeni okutholakele uma kwenziwa ucwaningo.

Okunye okwenziwe ukuqinisa ukukholeka kocwaningo kube ngukuxoxisana nabanye abantu engabalwa umeluleki womcwaningi. Okunye, umcwaningi ube yingxenywe yeqembu elinozakwabo nabo abamatasa ngokuphuthula ucwaningo lweziqhuba zobudokotela. Bekuxoxwa ngalokhu abakwenzayo futhi bezwakalise ukuhlaba lapho kungezwakali khona. Umcwaningi ubuye wathumela umsebenzi wakhe ukuba ufundwe ngumakadebona kwezocwaningo ukuze bamkhalime nalapho esengathuka enhlanhlatha khona. Ngaphezu kwalokhu wethule iphepha elincike kulesi sihlokwana abhala ngaso esithangamini esabe naso ngonyaka ka-2015 lapho bekushiyelwana inkundla ngokufunda nokufundiswa kwezilimi zase Ningizimu Afrika (*Colloquium on the learning and teaching of South African languages -17-19 Sept. 2015, Durban, South Africa*). Imibono eyavezwa ngababethamele emva kokwethulwa kwephepha ibe wusizo kumcwaningi njengalokhu eyisebenzisile eminye yayo ekubhaleni lo mbiko.

4.5 IQOQA LESAHLUKO

Kulesi sahluko bekugxilwe ekuvezeni umklamo wocwaningo nezindlela ezilandeliwe ngenkathi kuqhutshwa ucwaningo. Kuchazwe ngabanzi ngepharadayimu kwazise inomthelela omkhulu ekukhethweni kwenqubo ezolandelwa uma kwenziwa ucwaningo. Kuphindwe kwakhanyiswa

kabanzi ngokukhethwa kwesampula nangezindlela zokuqoqa ulwazi locwaningo. Kube sekubikwa nangezindlela ezisetshenziswayo zokuhlaziya okutholakele. Kuthintiwe nangokulandelwa kwenkambiso elungileyo yocwaningo, kwabuye kwavezwa nokubaluleka kokulandela umgomo wokuqinisekisa ukukholeka nobuqiniso bocwaningo.

ISAHLUKO 5

UKWETHULWA KWEZINCWADI EZIZOHLAZIYWA

5.0 ISINGENISO

Lolu cwaningo lwenziwe ngenhloso yokucubungula ukwethiwa kwabalingiswa abamqoka besilisa nabesifazane nabanye emisebenzini yobucikomazwi ebhalwe ngeminyaka yezinguquko. Kuzohlaziywa ukuthi ngabe yiziphi izinto ezibe nomthelela ekwethiweni kwabo kule minyaka engaphezu kweyishumi inkululeko yazuzwa. Kulesi sahluko kuzokwethulwa iqoqa lemibhalo yobucikomazwi emihlanu ezocutshungulwa. Lezi yizincwadi ezibhalwe eminyakeni kusukela kowe-1993, okungunyaka owendulela unyaka wokufika kombuso wentando yabantu ezweni laseNingizimu Afrika kuze kube ngunyaka wezi-2012. Inhloso yokukhetha le minyaka engaphezu kweshumi yokuqala kusukela kuzuzwe inkululeko bekungukugxila eminyakeni yokuqala eyishumi nokuzama ukuveza ukuthi izinguquko akuyona into eyenzeka ngokushesha. Engxenyeni yokuqala, kuzoqalwa ngokunikeza isendlalelo ngemibhalo elandele ukuzuzwa kwenkululelo, bese kulandela iqoqa lemibhalo yobucikomazwi okuzocwaningwa ngayo. Ingxenye yesibili yona izogxila ekuvezeni abalingiswa abasemqoka besilisa nabesifazane abatholakala kule mibhalo namagama abethiwe wona.

5.1ISENDLALELO NGEQOQA LEMIBHALO YOBUCIKOMAZWI EZOKWETHULWA

Njengoba kulolu cwaningo kulandelwa indlela yokwenza ucwaningo yenqubo yohlaziyothekisthi, ulwazi lonke oludingekayo nobeluhlaziywa kube yilolo olutholakale emibhalweni yobucikomazwi ekhethiwe. Ngokuka-Niall (1996:109) inhloso yokubhalwa kombhalo wobucikomazwi wukwedlulisa umyalezo othile ebantwini. Imibhalo iveza noma yethula izenzo zabantu, imicabango, imizwa, izimo abahlangabezana nazo kanye nendlela yokubuka izinto. Kusemqoka ukuba abalingiswa abakhiwa ngumbhalo bakuveze kahle lokhu umbhali asuke efuna ukukukhanyisa endabeni yakhe. Kanti futhi kuyenzeka umbhalo wobucikomazwi ubhalwe ngenhloso yokulondoloza amasiko nomlando wesizwe njengalokhu kuphawule uMakhoba

(2014:1) lapho echaza khona ngokubaluleka ngokulondolozwa kobuciko bomlomo. Izinganekwane ziyisibonelo esihle somsebenzi wobucikomazwi bomlomo injongo yawo okuwukwedlulisela usikompilo, izinkolelo kanye nomlando wesizwe ezizukulwaneni ezisakhula. Noma endulo izinganekwane zazingubuciko bomlomo kwazise isiko lokulondoloza ngokubhala phansi lalingakaphushwa, izinganekwane zesimanje sezibhalwe phansi. Abazali abakukhuthalele ukugcina isiko lokufundisa ngokuxoxa sebesebenzisa izinganekwane ezibhalwe phansi abayaye bazifundele abantwana babo ngesikhathi sokulala ebusuku.

UMafela, (1996:2) kula mazwi akhe alandelayo ugqamisa ukuthi inoveli iwuhlobo lombhalo wobucikomazwi oluphathelele nabantu kanye nezinkinga zabo ezisemphakathini abazinze kuyona:

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.

Ngaphandle kokuba khona kwabalingiswa, umbhalo wenoveli owakheke kahle uba nezingxenyana ezibalulekile ezenza ube wumsebenzi ophelele. UMaphumulo (1995:10) ubalula ukuthi ukuba khona kwezingxenyane ezifana nendikimba, umyalezo wendaba, isenzeko nokukhula kwendaba, ukukholeka kwenoveli, ukumangalisa, ukulumbana, ukuphambuka, inhlekelele, uvuthondaba kanye nebohlololo, kwenza buphelele ubunoveli enovelini. Uyaqhubeka uMaphumulo achaze ngezinye izinto ezimqoka ekwakhiweni kwenoveli. Ubala isingeniso, isizinda, uhlaka, inkathi kanye nendawo, abalingiswa, inkulumompendulwano, uheho kanye nodweshu njengezinto ezimqoka ekubumbeni ubunjalo benoveli. Ngalolu cwaningo bekuhloswe ukugxila ekuvezeni amagama abalingiswa abamqoka embhalweni wezobucikomazwi bohlobo lwenoveli. Ukhona nombhalo owodwa oluhlobo lomdlalo. Wona-ke uthanda ukwehluka embhalweni wenoveli njengalokhu ubonakala sengathi uncike kakhulu enkulumompendulwano eba phakathi kwabadlali. Ekusungulekeni kwayo imidlalo yayingakhelwe ukufundwa kodwa yayakhelwe ukudlalwa eshashalazini. Lokhu kunikeza umbhali womsebenzi wobuciko wohlobo lomdlalo izinselelo eziningana; ezifana nokufakwa kwemisindo ezononga umdlalo. Okuningi ngesimilo nobunjalo babalingiswa sikuzwa emazwini abawakhulumayo njengalokhu kungekho lapho besuke bechazwe khona. Kwesinye isikhathi ababhali basebenzisa lona iqhingasu lokwetha amagama ukusikhanyisela kabanzi ngezimilo zabo. Lolu cwaningo lugxile ekuhlaziyeni ukuthi ngabe

umbhali ngamunye ubusebenzise kanjani ubuchule bokwetha abalingiswa bakhe embhalweni wakhe. Luzohlaziya umqondo o lethwa ngamagama abalingiswa ngokuba kuhlaziyiwe indlela umbhali alusebenzise ngayo ulimi ikakhulukazi lapho kubhekisiswa khona ubulili babalingiswa kule minyaka yezinguquko ezifike nombuso wentando yeningi.

Ngokukangoti wezemibhalo u-Gerard (1971:379) enye yezinjongo ezimqoka ngokubhalwa kwemibhalo yobucikomazwi ngukwenza lokhu:

To preserve the religious myth of the group, and to perpetuate the memory of its past in semi legendary chronicles and so to bolster its sense of collective identity and dignity to record the wisdom pragmatically accumulated by generations of ancestors in proverbs and gnomic tales, and to celebrate the prowess of the kings and warriors, whose mighty deeds have ensured the power and the glory of the group.

Ngalawa mazwi ungoti ongu-Gerard uqhakambisa iqhaza okufanele libanjwe yimibhalo ekulondolozeni umlando nalokho okungamagugu esizwe. Ubalula ukuthi akwanele ukuba imibhalo ibe yinqolobane yokugcinwa komlando wesizwe, kodwa futhi kumele lolu lwazi ilwedlulisele ezizukulwaneni ukuze izenzo zobuqhawe okuyizona ezidlondlobalise isizwe ziyohlale zikhunjulwa njalo. Kodwa-ke kungaphawulwa ukuthi amazwi acashunwe ngenhla awaqondene kahle hle nemibhalo yobucikomazwi yesimanje efana nale ehlaziyiwa yilolu cwaningo. Ngokucabanga komcwaningi le nkulumo ibhekiswe kakhulu emisebenzini yobucikomazwi edlulisa izigameko zesizwe eziwumlando.

5.1.1 OKUPHAWULEKAYO NGEMISEBENZI YOBUCIKOMAZWI EBHALWE EMVA KOKUZUZWA KOMBUSO WENTANDO YABANTU

Izwe laseNingizimu Afrika lichithe iminyaka eyevile kwengamakhulu amane lingaphansi kombuso wobukoloni. Kwakungewona nje umbuso wobukoloni kuphela kodwa futhi kwakungumbuso wengcindezelo lapho amalungelo abantu abamnyama ayengahlonishwa. Esithangameni sokugubha iminyaka engama-40 kwenzeka imibhikisho kaNhlanguvana 16 kowe-1976, uMnumzane Seth Mazibuko wakhuluma wachaza kabanzi ngombuso wobukoloni. UMnumzane Mazibuko wayengomunye wezishosho ezazihola phambili lo mbhikisho wabafundi baseSoweto owawulwisa inqubo yamaBhunu. Uchaza athi lo mbuso kwakungumbuso owaphanga wahlubula umphakathi omnyama zonke izinto ezibalulekile nezazenza ube wutho; isithunzi, umnotho, ubuntu, kanye nokuzazi ukuthi ungobani (*their identity*). Njengamanye

amazwe ase-Afrika, nangemuva komzabalazo weminyaka, leli zwe ligcine likhululekile embusweni wobukoloni ngenkathi lizuza inkululeko. Yingakho umnyaka we-1994 waziswa njengowaqopha umlando njengalokhu kwazuzwa ngawo inkululeko. Kwaba ngokukuqala ukuba zonke izakhamuzi zaseNingizimu Afrika zibe nezwi ekukhetheni uhulumeni ozobusa ngokwentando yabantu. Lokhu kwalandelwa ngokubekwa ngokusemthethweni kukamengameli wokuqala omnyama uDokotela Nelson Mandela. Kwakuyindaba eyayingakholeki ukuthi umuntu owagqunywa ejele iminyakanyaka ebizwa ngamagama alumelayo futhi esatshwa nguhulumeni wobandlululo, nguyena owabe eseqhoqhobebe isikhundla esiphakeme kunazo zonke kuhulumeni. Lesi sigameko salandelwa yiminyaka eyaletha enkulu injabulo ezakhamizini zaleli zwe njengalokhu kuchaza uNdlovu (2004: 23). Lo ngoti wezokuxhumana uphawula ukuthi emva kwalesi sehlo kwakuvunguza umoya wethemba nokulangazelela okukhulu ezweni. Uze aphawule ngegama eladuma ngaleyo minyaka elaqhamuka nowayengumbhishobhi omkhulu webandla laseSheshi; uMbhishobhi uTutu elalithi “Isizwe SikaNkulunkulu Esiwuthingo Lwenkosazane” (God’s Rainbow Nation). Le nkulumo eyisingathekiso yayichaza isimo esisha esasenzekile ezweni, ukubambisana okuhle nokubuyisana kwezinhlanga ezahlukene ezakhele leli lizwe.

Kuningi okuhle okwalandela, njengakho ukubhalwa kabusha komthethosisekelo wezwe owawunikeza amalungelo anhlobonhlobo kwabesifazane, ezinganeni kanye nabaphila nokukhubazeka. Umengameli owalandela uMandela, umnumzane Thabo Mbeki yena wagxila kakhulu ekuvuseleleni ubudlelwano nokusebenza kabusha kwe-Afrika (*African Renaissance*). Kwaba nokuvuleleka kwamathuba amaningi ezakhamizini zaleli lizwe ngakwezemidlalo, ezobuciko kanye nezamabhizinisi. Nezwe laseNingizimu Afrika lemukela izivakashi ezihlonishwa umhlaba wonke okubalwa kuzo iNdlovukazi yamaNgisi, uQueen Elizabeth nomyeni wakhe ngowe-1995, umculi owaduma iminyaka eminingi kwelaseMelika ongasekho, uMichael Jackson nabanye abaningi. Uhulumeni wenza uhlelo lokubuyisana olwaziwa ngokuthi yi-*Truth and Reconciliation Commission* (TRC). Ngalolu hlelo kwakuhloswe ukunikeza bonke ababa yizisulu zodlame lwepolitiki kanye nabahlaseli babo ithuba lokubuyisana. Kwakukhuthazwa umoya wobunye, njengoba nesiteshi esidumile sikamabonakude esasaziwa ngokuthi yi-SABC 1, sasinesisho esaduma kakhulu esithi SIMUNYE (*WE ARE ONE*). Miningi nemicimbi emikhulu eyasingathwa kuleli kuhlenganisa nomdlalo kazwelonke wendebe yomhlaba kwezikanobhushuzwayo ngowezi-2010. Kodwa njengokwesisho sesiZulu esithi; akukho soka

lingenasici, kukhona nokubi okwafika nombuso wentando yabantu. Nokho ngeke kugxilwe kulezo zinto kulolu cwaningo ngoba sekungaba ngukunhlanhlatha esihlokweni socwaningo.

Nasemkhakheni wezemibhalo yobucikomazwi, ziningi izinguquko ezadalwa ukukhululeka kwezwe. Abanye abacwaningi bezemibhalo yobucikomazwi abafana noMkhize (2001:176-7) ecaphuna uMzamane balibeka ngembaba elithi kwezemibhalo, iminyaka eyalandela ukuzuzwa kwenkululeko ingafaniswa ncamashi nezinsuku zesasasa zabasanda kushada (*honeymoon period*). Phela lezi, kusuke kuseyizinsuku zokubungazana kwabashadileyo okuhambisana nesimo sentokozo engachazeki (*euphoria*). Ungoti ongu-Irlam (2004:698) yena ubeka ukuthi izinselelo ezazibhekene nababhali bobucikomazwi base Ningizimu Afrika ngale minyaka zingafaniswa nalezo ezazibhekene nababhali bobucikomazwi basemazweni aseMpumalanga neYurophu emva kokuphela kombango owawaziwa ngempi eyayilwa buthule, kungeyona eyezikhali i-‘cold war’. Ngakolunye uhlangothi oMathonsi benoMazibuko (2009:303) bona babalula ukuthi ukufika kwenkululeko kwakhulula ababhali bobucikomazwi ababhala ngezilimi zendabuko emaketangweni (amanye awo osekuke kwaphawulwa ngawo ezahlukeni ezadlule) ababewafakwe nguhulumeni wobandlululo. Kwaba ngokokuqala ngqa ukuba laba babhali bakwazi ukuba bazikhethela izindikimba ababefisa ukubhala ngazo, ezinye zazo ezithinta izihloko ezifana nezombusazwe, ezomnotho nezamasiko; izinto ababengavunyelwe ukuzithinta ngezikhathi zobandlululo. Beqhubeka oMathonsi benoMazibuko, bayakuveza ukuthi iminyaka yokuqala eyalandela owe-1994, ababhali abaningi ababebhala ngesiZulu, babekhuluma ngezihloko ezithinta imishado exube izinhlanga, ubugqila nokuntshontshwa kwezingane.

Okunye okwenze ababhali ababhala ngesiZulu bakhule ekubhaleni ngezihloko ezisezingeni labantu abadala, hhayi elezingane zesikole njengakuqala, yimizamo eminingi eyenziwe yiminyango efana noweZobuciko naMasiko ekusabalaliseni uthando lokufunda emiphakathini eyehlukeni. Lapha kubalwa ukuthuthukiswa kwezingqalasizinda ezindaweni zabantu okufaka ukwaxhiwa kwemitapo yolwazi (*libraries*) nokube negalelo elikhulu. Olunye uhlelo olube negalelo kwaba ngukuqalwa kwamaqembu okufunda nokubhala imisebenzi yobuciko (*reading and writing clubs*) ngowezi-2007 ezindaweni eziningi kulesi sifundazwe ikakhulukazi izindawo zasemakhaya. Kanjalo nasezindaweni zokuhlunyeleliswa kwezimilo, kuningi uhulumeni akwenzile ngokubambisana nomnyango weZobuciko naMasiko ukutshala uthando lokufunda. Olunye lwezinhlelo nami engike ngaba yingxenywe yalo, belusingethwe yiwo belu umnyango

wezobuciko. Lo mnyango wavula amathuba okuba bonke abanothando lokubhala abagcinwe ezikhungwini zokuhlumelelisa izimilo ezikwaZulu-Natali bangenele umncintiswano wokubhala inoveli ngolimi lwesiZulu. Ziyamangalisa izindikimba namakhono avukuzwa yimizamo efana nale. Akubuzwa nakubuzwa-ke ukuthi laba babhali abanaso isikhathi sokubhala ngezingane ezingalaleli nezeqe emakhaya zaya emadolobheni njengoba kwakwenzeka kuqala. Kunalokho babhala ngezindikimba ezibathintayo, nalokho asebeke bahlangabezana nakho empilweni.

Ziningi izindikimba imibhalo yobucikomazwi ebhalwe emva kokufika kombuso wentando yeningi egxile kuzo. Eziningi zazo bezihambisana nezinguquko ezenzekile kanye nezinselulo zeminyaka yokuqala yenkululeko. Abanye ababhali bakhethe ukubhala kabanzi ngale ndikimba yokuvuselelwa kwe-Afrika. Ngokucabanga komcwaningi kwakuyisu elihle ukuba ababhali abangama-Afrika ke bathole ithuba lokujule bazibheke ukuthi konje kahle hle, bona bangobani, ngabe yimiphi imiyalezo abayedlulisayo, bayedlulisa kobani. Ikakhulukazi, emva kokuphila ngaphansi kwengcindezelo yeminyakanyaka. UKhumalo (2007), uphawula kabanzi ngale ndinkimba emsebenzini wakhe weziqu zobudokotela lapho ehluza khona izincwadi zika-J.C. Buthelezi. Uchaza ukuvuselelwa kwe-Afrika njengokuvuselelwa kwalokho okungamagugu nezinto ezaziswa ngama-Afrika. Phakathi kwazo ubala umoya wobuntu, inhlonipho, ukucabangela abanye, ukuzwelana nabantu nobunye. ULouw (1998:87) naye ephonsa esivivaneni uyenaba achaze kanje ngobuntu:

Ubuntu (a Zulu word) serves as the spiritual foundation of African societies. It is a unifying vision or world view enshrined in the Zulu maxim “umuntu ngumuntu ngabantu” i.e. a person is a person through other persons. It can be interpreted as both a factual description and a rule of conduct or social ethics.

Inkulumo kaLouw iyakugcizelela ukuthi imfundiso yobuntu iyisisekelo semiphakathi yama-Afrika. Isebenza njengenhlaka ehlanganisa umuntu nabanye abantu futhi ilawula inkambiso nokuziphatha kwemiphakathi yama-Afrika.

5.2 IQOQA LEMIBHALO YOBUCIKOMAZWI EZOHLAZIYWA

5.2.1. *KUSHAYWA EDONSAYO IBHALWE* NGU-J.C. BUTHELEZI (1993)

Kuchaziwe eSahlukweni Sokuqala ukuthi noma ingqikithi yalolu cwaningo esiphezu kwalo bekuwukuhlaza imibhalo ebhalwe emva kokuzuzwa kwenkululeko, ukhona umbhalo owodwa wenoveli oshicilelwe ngowe-1993 ozocutshungulwa. Isizathu sokuqoka umbhalo wobuciko owodwa obhalwe ngaphambi kowe-1994 wukuthi kusukela eminyakeni ye-1990, ziningi izinguquko ezenzeka nezazikhombisa ukuthi itshe seligaya ngomunye umhlathi. Ezinye zezigigaba eziyohlala njalo zingumlando yilezo ezimbandakanya ukukhululwa kweziboshwa zezombusazwe emva kokugqunywa iminyaka wumbuso wobandlululo, kanye nokuvulwa umlomo kwamaqembu ezombusazwe afana noKhongolese kanye nePan African Congress. Incwadi ka Buthelezi ethi *Kushaywa Edonsayo* ibhalwe ngaphansi kwesimo esinjalo. Lesi sihloko siyisisho esisuselwa enkulumweni eshiwo lapho kukhulunywa ngokuboshelwa kwezinkabi uma kulinywa. ONhlumayo benoNhlumayo (1992:83) bachaza izisho njengenkulumo ejulile enokucabanga okunzulu ezisetshenziswa okhulumayo uma efuna inkulumo yakhe inembe. Lapha kusuke kuboshelwe izinkabi ezinamandla ukuze zikwazi ukudonsa igeja. Umlimi uyaye aqinise isandla kule nkabi enamandla nekwazi ukudonsa igeja ukuze umsebenzi uhambe kahle. Kungashiwo ngokungananazi ukuthi uShenge ungomunye wababhali abakhiphe amangwevu abo emva kowe-1990. Imibhalo yakhe ikhuluma ngezindinkimba ezibanzi nezehlukene njengoba kuvezwa kulo mbhalo ohlaziye kulolu cwaningo. Kuyavela emibhalweni yale ngwazi ukusabalala kwayo ngokufunda nokuncela elwazini lwamazwe aphesheya. OkaShenge ubuye wasebenza emazweni aphesheya. Kuyavela ukuqhathanisa ekubhaleni kwakhe njengalokhu kucaca kuthi bha ukuthi le nsizwa iyazazisa izinto ezakha nezicekela phansi umphakathi omnyama. UKhumalo (2007) ubhale kabanzi ngaye emsebenzini wakhe weziqu zobudokotela. Ocwaningweni lwakhe uKhumalo ubalula ukuthi emanovelini akhe uButhelezi akagcini nje ngokuxoxa indaba kodwa futhi imibhalo yakhe isuke ihlose ukufundisa (*didactic*) ahlomise abafundi bombhalo ngamasu okuphila, nangezinto okumele baziqaphele njengesizwe esimnyama. Nakuyo le noveli eqokwe lapha kuningi okaShenge akuvezayo nazama ngakho ukukhombisa izinkambiso nezinto azibona njengezibalulekile ekwakhiweni nasekubuyiseni isithunzi semiphakathi emnyama.

Kafushane indaba kulo mbhalo imayelana nensizwa enguBhekani Nehemia Mchunu, ongowesibili ezinganeni eziyisishagalombili zikaMaMkhize Mchunu wase Jonono ngenhla nekwazulu-Natali.

Ngokusebenza useThekwini, uganwe nguSamvu, intombi yakwaSithole, banomuzi eMlazi. Indaba iqala kuwe insika ewunina uMaMkhize okunguye obesebheke ikhaya eJonono njengalokhu uyise wabo uBhekamatshe wayeseneminyaka elishumi nanye abashiya emhlabeni. Yonke le minyaka unina wayewa evuka naleli khaya elaliyipulazi elikhulu uyise ayelithenge kumlimi weBhunu. Inkosana kaBhekamatshe uPhimbo, yayibulawa utshwala ingenasizo lwalutho ekhaya. Eyokugcina insizwa kwakunguthunjana waseMaChunwini, uJosefa Sinbad amagama ayo. Udlula nje emhlabeni unina yabe isineminyaka yabhunguka yaya ekudingisweni. Laba abayisihlanu kwakungamantombazane.

Okukhathaza uBhekani ukuthi unina wayemshiye namazwi okuba aze angalifulatheli ikhaya ngisho noma ngabe abazali bengasekho. Okwakuyinselele kakhulu kuBhekani ukuthi wayengamthatha kanjani uSamvu, intombi yasesiLungwini ayomhlalisa endaweni eyayisemuva njengaseJonono. Ngaphezu kwalokho wayekhathazwa wukuthi wayezokwazi yini yena Bhekani njengoba ayeneminyaka engamashumi amabili nesithupha nje kuphela, ukubutha ayekubiza ‘ngenhlakanhlaka, awole nemvithimvithi alungise nezigwegwe ezase zikade zagoba emzini kayise’. Into eyayimenza asho kanjalo wukuthi odadewabo abane babenenqwaba yezingane ababezitholele ekhaya zinoyise abehlukene. Zonke zazihlala lapha epulazini likayise. Kwakukhona nobabomncane kaBhekani owayehlala khona lapha ekhaya neKhaladi elafika nezingane ezintathu. Naye wayeseze waxhwala ngenxa yophuzo olunamandla ngakho wayengenalusizo lwalutho lapha ekhaya. Yilezi zinkinga ezadala ukuba uBhekani anqume ukushiya umsebenzi wakhe eThekwini aye kude eKapa ukuze aziqhelanise nezinkinga zakwabo.

Lesi sinqumo sakhe silandelwa amashwa anhlobonhlobo, kwazise noSamvu unkosikazi, akahambisani naso. Waginqika nemoto izikhathi ezimbili esendleleni ephikelele eKapa ethi uhamba ngenkani. Izinkinga nokweswela umsebenzi zenza wafunda ukudlala amahhashi. Yikhona lapha emahhashini lapho azitholela khona umngane, uDlokwakhe Hadebe owayenamatekisi ahambela eBhekulwandle ngaphandle kancane kwaseMlazi. Kuningi uDlokwakhe akufundisa uBhekani, wamtshela nokuthi kwakungalungile ayekwenza ukwazisa unina njengedlozi lakhe ashiye uyise. Wamtshela ukuthi yingakho izinto zakhe zazingahlangani ngoba isiko lakwaZulu alikuvumi ukuba umuntu wesifazane oyisifiki emzini abe yidlozi, akanazinhlanhla futhi akanamabhadi. Lolu lwazi walwedlulisa kuSamvu, nezinto zaqala ukuhlangana ekhaya lakhe. Ubuhlobo phakathi kwalaba bangani ababili baya ngokundlondlobala kangangokuthi uDlokwakhe

wadayisela uBhekani itekisi elidala ukuze naye aziqalele umsebenzi athole nemadlana yokubheka ekhaya. Ubungane babo benza namakhosikazi abo axhumana. UPearl, uMaGumede unkosikazi kaHadebe wayenomoya ofanayo noSamvu bekhuluma ulimi olufanayo lokuba kusetshenzwe kuthuthukwe kuyiwe phambili. Naye uBhekani waya ngokuya ewujwayela lo msebenzi wokuzimela, kwamkhanyela ukuthi wayechithe isikhathi esiningi, amandla akhe nobuhlakani efezekisa amaphupho omunye umuntu.

Langa limbe uBhekani edlula kubo eJonono kunguMgqibelo kwamkhanyela ngokunye ukuthi ziningi izinto ezazingalungile epulazini likayise i-*Journey's End*. Isimo somndeni sabe sesisibi kakhulu ngoba udadewabo omdala uNkintsho nguyena owayeseshaya amaphiko emzini kayise exosha nabantwana bakwabo. Wasibuka sonke isimo sendawo yangakubo wadabuka ukubona ukuthi yayingakhombisi inthuthuko, noma yabe isikhiqize izifundiswa ezimbalwa, kodwa nazo njengaye uBhekani, zase zakhe emadolobheni amakhulu angaleso sikhathi afana noSikhawini, Soweto, noMlazi. Wazizwela isidingo sokuba azinikele ukuthuthukisa indawo yakubo. Ngemva kancane kwalolu hambo, umndeni wakhe wenza idili lokugubha usuku lokuzalwa lwendodana yabo yokuqala uQhubekani. Kukuleli dili lapho izinto zajika khona. Umkhwekazi wakhe ongugogo kaQhubekani, uMaDubazane, waba ifa elalishiywe ngumkhulu kaQhubekani uJobe. Wayebayalile ukuthi liyodluliswa ngomkhosi wokuqala wokugujwa kosuku lokuzalwa komzukulu wabo. Kuleli lifa kwakunamatayitela ezindawo ezine eDriefontein, kanye namatayitela ezindawo ezimbili e-Edendale. Ayisaphathwa eyezitifikethi zamasheya ezinkampani ezinkulu ayebashiyele wona.

USamvu wamncenga umyeni wakhe ukuba baphindele ekhaya eJonono, kanti nangapha uDlokwakhe wabe elokhu embelesele uMchunu ukuba aye ekhaya futhi ezimisele ukumeseka ngokumelekelela nganoma yiluphi uxhaso eyaludinga. Ukuba khona kwemali ngenxa yefa ababesanda kulithola kwenza kwaba lula kuBhekani nomkakhe uMaJobe ukuba balifulathele elaseMdubane bayoqala impilo entsha eJonono bavuse ipulazi nomuzi kayise uBhekamatshe njengesifiso sikanina. UBhekani wayeneziqu zasenyuvesi, eyazisa imfundo. Nomkakhe ngokunjalo wayengamile ekufundeni, nakuba wayengumhlangikazi oqeqeshiwe, waziqhuba wafundela ukucwala nokulungiswa kwesikhumba ukuze asebenzise amathuba ayekhona endaweni. Ukuzimisela kwakhe ngemfundo kwamenza wagcina esehlabene ngeziqu ze-M.A. kwezobuhlangikazi. Basebenza ngokuzimisela nangokubambisana okukhulu uMchunu

benomkakhe eJonono. Ukuba khona kwabakwaHadebe njengengxenywe yalo mkhankaso kwenza umsebenzi wokuvusa ipulazi likayise ungabi ngonzima kakhulu. Kwakungumqansa nokho besaqala njengalokhu umndeni wawuyinhlakanhlaka, kodwa ngokubambisana kwamalunga omndeni afana nodadewabo kaBhekani oQingqo, uSabena kanye noNomusa yaba khona inqubekela phambili. Nabashana bacelwa ukuba babe yingxenywe yokwakuqhubeka epulazini. Ngosizo lwemali lebhange labalimi, i-*Land Bank*, bakwazi ukuthola imali yokuvula amabhizinisi ayeyisidingo kubantu bendawo. Amabhizinisi afana nebhikawozi, imboni yokuthunga izingubo nezicathulo, isitolo, i-*Dry Cleaners*, ibhange ngaphakathi esitolo kanye nomtholampilo.

Zikhona neziwombe ezimbi ezenzeka e-*Midway* (okuyigama elisha uMchunu aliqamba ipulazi) njengokuhlasela kwezigebengu esitolo. Nokho zahamba ekamabuyaze ngoba zehluleka zancama ukuphuma epulazini ngenxa yomgoga ezabe sezakhelwe wona, kwaba wukubanjwa kwazo njalo. Ubuhlobo nokubambisana phakathi kukaHadebe noMchunu nakho kwakungamile ndawonye. Bagcina sebebambisane kwamanye amabhizinisi, njengoba base benehhotela kwaDweshula okuyindawo lapho kuzalwa khona uHadebe. UButhelezi kulo msebenzi wakhe wobuciko ulokhu eqhakambise njalo ukubaluleka kwemfundo njengesikhali esixosha indlala silethe ukukhanya. Nakule ndawo yaseJonono, uveza ukuthi kwasetshenziswa isu lokuqasha othisha ababenempokophelo, futhi ababezimisele ukwenza uguquko hhayi empilweni yabafundi kuphela kodwa nakweyabo uqobo. OkaShenge ugcizelela ukubambisana okwakukhona emikhandlwini yezikole zendawo nothishabakhulu. Uphawula ngokwakhiwa kwezindawo ezinhle nezisezingeni ukuze abantwana bendawo nothisha ababefisa ukufundisa endaweni yaseJonono bahlale endaweni ephephile futhi enezinsiza ezifanele, njengogesi, namanzi. Ngenxa yazo zonke lezi zinhlelo ezenziwa, izinga lezikole zasendaweni laphakama kakhulu kwazise zazikhiqiza imiphumela emihle impela ikakhululukazi ebangeni likamatikuletshe.

Ngokuhamba kweminyaka ukuphakama kwendawo yaseJonono nokuphakama kwezinga lemfundo ezikoleni zakhona, kwaheha izingane ezazivela ngaphandle kwedolobha nangaphandle kwesifundazwe. Kunjalo nje nesimo sezepolitiki sabe sesishintshe kakhulu. Intsha yayibonakala isibambe iqhaza elikhulu emizamweni yokuguqula isimo sezinto ngokwenza imibhikisho. Othisha nabo baletha izingane zezihlobo zabo kanye nezingane ezazibalekela yona imibhikisho emadolobheni angakubo zathuthuleka eJonono. Zaziqashile zingahlali namuntu omdala, futhi zingenanhlonipho. Abafundi base bengene ntshi emkhankasweni wokuzuza inkululeko.

Babephokophele “ukuqeda ubandlululo, ukugqilazwa, nokuphucwa ingcebo yaleli zwe *yi-system*” (ikhasi 135). Noma bazama ukusikhalima isimo oBhekani nenkosi yendawo, kwacaca ukuthi kwakungelula, itshe labe seligaya ngomunye umhlathi.

Indaba iphetha ngokubuya kwendodana yolahleko yakwaMchunu uJosefa Sinbad ekudingisweni. Wafika ngosuku oluhle lapho abakwaMchunu babenze inkonzo nesiphihli sedili lokubonga. Kuningi okuhle ababekubonga, impumelelo, ukubambisana komndeni, ukufunda kwabantwana nokuthola umendo kwamadodakazi akwaMchunu, oNkintsho, owabe esegane usomabhizinisi uDube waseZakheni, uGhana wayesegane usomabhizinisi waseMadadeni, kwathi uQingqo yena waganela kwaSibisi khona eJonono. UJosefa wafika ehamba nonkosikazi wakhe ayesezitholele yena uMaSithole, waseZimbabwe, kanye nabantwana babo ababili. Wachaza ukuthi wayezidingisile waya emazweni angaphandle ase-Afrika eyolwela inkululeko azame nempilo engcono. Wabika ukuthi wayehlale iminyaka eTanzania, eZaire (esiyaziwa nge Democratic Republic of the Congo manje), Kenya, Ethiopia, Zambia naseZimbabwe. Wemukelwa ngesasasa wumndeni owawukade ukungabaza ukuthi usawadla anhlamvana. Kuleli dili uBhekani watshela umphakathi ukuthi yena nonkosikazi nabantwana babezoke bathi shelele iminyakana kwelaseMelika ngoba unkosikazi wayethole ithuba lokuyoqhuba izifundo zakhe zobudokotela enyuvesi yaseStanford. Kwavunyelwana ukuba umsebenzi wonke wenganyelwe nguJosefa nonkosikazi wakhe uMaSithole bebambisene nezingane zakwazo oNomusa noSabena.

5.2.1.1 Abalingiswa abasemqoka nabanye abatholakala kulo mbhalo.

UBhekani Mchunu, umlingiswa oliqhawe, nonkosikazi wakhe **uSamvu** ongumlingiswa omgumelekeleli. Yibona balingiswa abathinteka kuzo zonke izigameko. UQhubekani, oyindodana yabo yokuqala. **UDlokwakhe Hadebe** ongusomabhizinisi nongowokuzalwa kwaDweshula. **UNkintsho**, inkosazane yaseMachunwini **uPhimbo** inkosana yakhona, kanye nothunjana uJosefa Sinbard. Bakhona-ke nabanye abalingiswa noma bengahambi phambili, abafana no**Sabhena**, **Psychology, Practice Teaching**, kanye noNomusa.

5.2.2. USUMENYEZELWE-KE UMCEBO, IBHALWE NGU – M.J. MNGADI (2005)

Noma le ncwadi ishicilelwe ngowezi-2005, kuyavela ukuthi umfo waseMangadini wayeyiqale eminyakeni eminingi edlule. Uyachaza kafushane esandulelweni sencwadi ukuthi waqala ukuyibhala kudaladala ehlala elokishini laseMlazi elalingakathuthuki ngendlela eseliyilo namuhla. Uthi lalingekho itiyela nogesi nezindlu zangasese kwakungezona lezi ezishaya amanzi. Isizinda sayo sikhombisa impilo njengalokhu yayinjalo ngezinsuku lapho ubandlululo lwaludla lubi. Ngenxa yalokhu iyincwadi evezela abafundi bayo izithombe ezimbili zempilo; ngaphambi kokufika kwenkululeko, nesithombe sempilo ngemuva kokufika kwentando yombuso yabantu.

Inggikithi yendaba ukuwina komsebenzi wesimame u-Mirriam Nomvula Mazibuko ongashadile umcebo wezigidi ezimbili namakhulu ayisishiyagalolunye ezinkulungwane (R2, 900 000) emjahweni wamahashi. Lo wesimame ungowokudabuka endaweni yasemakhaya eBergville, eMangwaneni. Uyisisebenzi sasemajalidini eThekwini. Usebenzela umndeni wakwaDicey; oBrenda benoDavid abanezingane eszifunde zagogoda esezisebenza. Yimpilo le eyayivamile kakhulu ngezinsuku zobandlululo ngesizathu sokuthi imisebenzi yayiyindlala ezindaweni zasemakhaya. Okwakwenza isimo sibe sibi kakhulu ukungabi khona kwamathuba okuya esikoleni kubantwana abaningi ababephila ngaleyo minyaka. Ngenxa yalokhu baningi abantu ababethutheleka ezindaweni ezingamadolobha ngenjongo yokuzofuna isinkwa. UMirriam Nomvula Mazibuko ungomunye wabo.

Ukuzuza umcebo ongaka kwadalela u-Mirriam nesoka lakhe uGenyeza inqwaba yezinkinga njengalokhu indaba yakhe yayisabalalele nayo yonke imithombo yezindaba, abamaphephandaba kanye nemisakazo. Maningi amankentshana aqhamukayo ngezindlela ezahlukene ezofuna umcebo kaMirriam. Nesithandwa sakhe uGenyeza singenelwa umoya wokuzenyeza lapho sibona kufika izincwasimende ezihamba ngezimoto eziphambili ejalidini lapho okusebenza khona uMiliyemu zithungatha isicebi esisha. Uzama ngawo wonke amandla akhe ukumphephisa ezivunguvungwini zamaqola afikayo ewashaya ngewisa lakhe. Kuyasho nokho ukuthi onkabimalanga babengafundile. Kuningi nje okwakumdida kumqede uGenyeza, nokwamenza waba yisilo sengubo kula manketshane ayefuna umcebo ka-Mirriam.

Uyisomncane ka-Mirriam ohlala le eMangwaneni uMeyili, naye ugcina ezwile ngalo mcebo. Akuzwanwa kahle lapha ekhaya ngoba no-Mirriam uze abe seThekwini nje yingoba axoshwa

wuye uyise omncane ngoba etholele ekhaya umlanjwana. Akugcinanga lapho waphinda wamngena unina ka-Mirriam njengokwesiko langaleyo minyaka. Uwotha ubomvu, ethi u-Mirriam akalandwe edolobheni ngoba umcebo anawo owomndeni, uwuphiwe abaphansi. Uyasinda uMaNdelu lapho unkosikazi kaMeyili uMaHadebe esho ukumsusa ngoshevu futhi efuna noku coshisa uMirriam amaphepha ngenxa yomona. Ufuna lo mcebo ugcine ezandleni zakhe. Isu lokumthumelela ngezigebengu nalo liyaphunza. Impilo yakhe isindiswa umbhishobhi mbumbulu obizwa ngoChule owufuna ngamehlo abomvu umcebo. UChule lo uyaziwa benomngane wakhe u-Daffo ngokuzingela abafelokazi abashiyelwe ifa ngabayeni babo balishaye balibhuqe bese amabhantshi agcwale umoya.

AbakwaDicey bakhathazekile ngokuphepha kukaMirriam, ngakho uma uChule onomuzi oyisithabathaba namabhizinisi elokishini laseMlazi, ebatshela abaqashi bakaMirriam ukuthi uzokwelekelela ekuphephiseni uMirriam ezinswelaboyeni ezigaqele ifa lakhe ngokuba amthathe ayohlala naye eMlazi amfundise nokuphathwa kwamabhizinisi. NoMirriam ngokubona izigameko ezimbi esezimehlele ejalidini uyavuma. Usala kanjalo uGenyeza ogcina eseziduduza ngomculo wakhe womaskandi. Usebenzisa wona umculo ukungcofa uChule nokwazisa uMirriam ukuthi yena wakoNtshangase usamthanda. NoMirriam uyathatheka kwazise phela wayehlukane noGenyeza esamthanda. Ngapha umculo kaGenyeza uyadlondlobala kwazise sekungene nabebala ebhendini. Omunye wamalungu amasha nguJohan Wessels, insizwa yeBhunu, ababeyibongela emculweni bathi nguFezela omkhulu. Uyisifundiswa esiyimennenja kwenye yezinkampani edolobheni laseThekwini. Nobasi babo abafana noDicey noCampbell bafaka iqhaza ekubasizeni ukuba umzamo wabo ube yimpumelelo. Ngenxa yazo izinguquko nesasasa leNingizimu Afrika entsha, umculo wabo uthengisa ubuthaphuthaphu nasemazweni aphesheya. Lokhu kumngenisela imali edala ushintsho esimweni sakhe sokuphila. UGenyeza ugadla kuzwakale kuChule ngomculo wakhe lapho esezibongela edlulise namazwi agudliselayo njengoba kwenziwa emculweni kamasikandi. Sekuneziqutshana ezimbalwa lapho uChule emelamela khona uMirriam elalele lo mculo obonakala uyithola indawo enhlizweni yakhe. Lokhu kuyamtatazelisa uChule, usaba ukuthi funa ingoduso yakhe ibuyelane ‘neqaba laseThusini’, wayembiza kanjalo uGenyeza phela.

UNkosiyaphakade Chule ubuyelana nonkosikazi wakhe omdala UMaMkhabela, ahlukana naye kudalo wamshiya nezingane zabo ezintathu. Wayencamela ukuba ifa lakhe lidliwe ngumkakhe nezingane zakhe kunokuba lidliwe uMirriam noGenyeza. Inkinga enkulu kuwukuthi uma efaka

isehlukaniso wayezolahlekelwa kakhulu njengoba umshado wabo wawuhlanganisa amafa. Wabona isixazululo kungukuba agudluzwe uMirriam ukuze ingxenye yefa lakhe ibuyele ngakuye. Wanquma ukuthi umuntu owayezomsiza ekwenzeni lo msebenzi nguDaffo. Ngenhlanhla yakhe uChule, kwaqondana noDaffo eshaywe umhlaba edinga usizo oluphuthumayo lwemali. Uyavuma ukumelekelela, uChule umethembisa izindodla zemali inqobo nje uma bephumelele ukubulala u-Mirriam. Bakha umgoga wokubulala u-Mirriam, nokho amathongo akubo ayamsindisa u-Mirriam kugcine kufe yena uChule nezigebengu zakhe. Ifa lonke likaChule libuyela ku-Mirriam. Izithandani ezingo-Mirriam noGenyeza ziyabuyelana zigcine ziganene zithenge umuzi khona esilungwini emajalidini angalapho zazisebenza khona.

5.2.2.1 ABALINGISWA ABAMQOKA ABATHOLAKALA KULE NOVELI

Ikhono likaMngadi lokuchaza ligqama emagameni awetha abalingiswa emibhalweni yakhe. Noma kulo msebenzi kungezugxilwa kubo bonke abalingiswa kodwa umcwaningi angakuveza ukuthi amagama abalingiswa abethiwe wona axoxa indaba. Cishe amagama abo bonke abalingiswa abatholakala kulo mbhalo ayakwazi ukwakha isithombe salo muntu umbhali ayenaye emqondweni ngenkathi akha lowo mlingiswa. Njengezibonelo, singacaphuna nje amagama ambalwa abasebenzi basemajalidini ayakhelene namajalidi lapho kwakusebenza khona oGenyeza benoNomvula; amagama afana noHlulintombi, oSkiti kanye noBeslina. Akhona namanye amagama awasebenzisile njengoMahuzu, oMsonteni noMchitheni izigelekeqe ezaziqashelwe ukubulala uNomvula.

Nabalingiswa abamqoka kule noveli bethiwe ngendlela efanayo. U-Mirriam elinye igama lakhe uyise uMeyili ambiza ngalo u**Nomvula**. Isahluko esilandela lesi sihluza kabanzi ngalawa magama ethiwe abalingiswa nomthelela wawo enovelini yonke. No**Genyeza** naye ungomunye wabalingiswa abahamba phambili. UChule ogcina eganwe nguNomvula amagama akhe aphelele ngu**Nkosiyaphakade Ebenezer Sebastian**. Baziwa njengabashumayeli benomngane wakhe u**Sponono Daffodils Sithole** ebandleni elizisekelo zalo wusikompilo lwase-Afrika. Usebenzisa leli qhingasu ukungenisa kwaMirriam. U**Meyili** onguyisomncane kaNomvula namakhosikazi akhe o**MaHadebe** noma**MaNdelu** emva kokufa komfowabo. Abaqashi bakaNomvula bebala elimhlophe o**Dacey** nonkosikazi wakhe u**Brenda**, nabakaGenyeza o**Campbell nomkakhe** kanye no**Johan Wessels**.

5.2.3. UTHANDO LUNGUMANQOBA, IBHALWE NGU-MAPHILI SHANGE (2005)

Noma le noveli ibonakala sengathi ibhalwe ngonyaka ofanayo nekaMngadi, izindikimba ezitholakala kuyona yomibili le misebenzi zihluke njengempumalanga nentshonalanga. Okokuqala nje le noveli ibhalwe ngumbhali wesifazane osemncane futhi okhulele endaweni yasedolobheni. Indlela abuka ngayo nahumusha ngayo izinto ihluke kakhulu. UMaphili Shange intokazi esithanda ukudlondlobala kwezemibhalo yobucikomazwi njengalokhu le noveli ehlaziywa lapha kungumsebenzi wakhe wesibili. Uphonsile esivivaneni eqoqweni lezindaba ezimfushane ezibhalwe yiyo imbokodo zahlelwa ngumbhali osemkantshubomvu kwezobucikomazwi uNakanjani Sibiya. Okuqaphelekayo kakhulu wukuthi lo msebenzi ushicilelwe esesesikoleni enza unyaka wokugcina wezifundo ezithinta izimali nezamabhizinisi esikhungweni semfundo ephakeme iDurban University of Technology.

Kusheshe kugqame uma ufunda le noveli ukuthi ibhalwe ngeso lowesifazane osemncane nozifakayo ezicathulweni zendikimba edingidwa yinovelu. Umlingiswa osemqoka uPhindile Mthethwa, ungowokuzalwa elokishini elingaphandle kancane kwedolobha laseThekwini, eHamarsdale. Nguye yedwa ingane njengalokhu umfowabo omdala washeshe wedlula emhlabeni. Uhlangabezana nesimo esilukhuni sokuba abazali bakhe badlule emhlabeni ngosuku okufanele ngabe lumnandi kakhulu, lapho babeqeda khona iminyaka engamashumi amabili beshadile. Emva komngcwabo wabazali, umndeni ubonisana naye uPhindile njengalokhu engaseyona ingane kangako, ukuba ahlale nomalume wakhe olamana nonina emhlabeni uChris, nomkakhe uMaXaba kube yibona abamkhulisayo emzini oshiywe ngabazali bakhe. Umalume wakhe abanabo abantwana futhi bebezihlalela emjondolo ngaphandle kwaselokishini. Inkinga nje wukuthi umalume akasebenzi futhi akazimisele ngokuthola umsebenzi ngoba ukhonze kakhulu amanzi amponjwana. Umalumekazi nguyena ozamayo ukuxosha ikati eziko ngokudayisa izimpahla ezinhlobonhlobo okwakumenza angahlali neze ekhaya. Uhamba ngobumnyama abuye ngobumnyama.

Kwakusaphele amasontshwana nje bedlulile abazali bakaPhindile kwase kulandela ugogo ozala uyise. UPhindile uchazwa njengentombazane ethobile, enhle nezimiselayo esikoleni. Umalume uChris waya ngokuya ecwila ezinkambeni zikaFaro, waqala wanukubeza umshana wakhe kwazise izikhathi eziningi umalumekazi wayesuke ehambe izinsuku eyodayisa noma eyothenga isitokwe ezindaweni ezifana noGoli. Wathi uyazama ukubika emaphoyiseni kwamane kwahlalanga zimuka

nomoya. Iphoyisa alikholwanga ukuthi kukhona umalume ongadlwengula umshana wakhe. Indaba yangenwa ngumisi kaPhindile wesiNgisi owabona ukuthi kunento ebonakala imkhathaza. Wazama ukubonisana nomalumekazi kaPhindile uMaXaba ukuze indaba ixoxwe ilungiswe. Kodwa umalumekazi wamvikela umyeni wakhe wasola yena uPhindile ukuthi wayembheca ngobubende inyama engayidlile. Ukungalutholi usizo ezihlotsheni kwamenza wafulathela ikhaya wancamela ukuduka nezwe.

NaseThekwini lapho adukela khona uhlangabezana nezimbila zithutha, njengalokhu esetshenziswa ukudayisa izidakamizwa ngusisi uLindi nobhuti uMuzi; indoda nentombi yayo asebekhulile. Uyaboshwa uMuzi nosisi Lindi akhale amaphepha imphelele kanjalo indawo yokuhlala. Ugcina ehlala emgwaqweni, lapho ethuka ezithela kusisi Mumsy wangakubo eHamarsdale owadabuka ukubona ingane yangakubo isesimweni esinje endaweni eyingozi ePhoyinti eThekwini. UMumsy wayekade ethandana nobaba omdala kaPhindile osewashona. UPhindile wamlandisa uMumsy usizi lwakhe lonke, uMumsy wabona ukuthi kuhle amcoshe aye naye lapho ehlala khona. Maye kanti usisi Mumsy ndini, uhlala namantombazane amabili abangabaqwayizi. Baphila ngokudayisa umzimba bese bekhokhela uMumsy imali yerenti nokudla. Kwacaca ukuthi noPhindile kufanele enze lo msebenzi ukuze naye aphile. Njengomntwana owayemuhle futhi esemncane, kwamsebenzela ethola 'abathengi' abaningi, esefunde nokuzivikela ukuze angangenwa yizifo. Ngelinye ilanga wanquma ukuthengisa endaweni ehlukile kunale-bha lapho babevame ukusebenza khona nabangane bakhe oSmah noBuyi. Yilapho-ke uPhindile ahlangani khona noThulani insizwa esencane eyincwasimende esebenza kahle. Yathatheka ubuhle bale ntombazane eyayikhanyiswe wogesi ebusuku emgwaqweni yamisa imoto yayo yayithatha. Engxoxweni yabo kwavela ukuthi wayengene kanjani kule mpilo uPhindile. Yadabuka kakhulu, yangamthatha njengomahosha. Lolo thando eyaluzwa mhla imisa imoto yayo okokuqala lwabe lulokhu luqhubekile. Kwase kungathi ingachitha bonke ubusuku bayo noPhindile. Yiyo leya imlanda uPhindile imnxusa ukuba azohlala nayo. Wayengasenasikhathi sentombi yakhe yeminyaka ewunesi uMabusi. Kwala noma abangane bakhe bemxwayisa ukuthi 'le ngane ayesangene ngayo iwumahosha', kwanhlanga zimuka nomoya kuThulani Mkhwanazi. Kunalokho ngamaholide kaKhisimuzi wahamba naye uPhindile wayomethula ekhaya kwabo. Base bezwile odadewabo ukuthi umfowabo uselahle uskwiza wabo ngenxa kamahosha. UMabusi naye wayesebikelile ubhuti omdala walapha ekhaya uJabulani ngalolu daba ngisho nomama kaThulani wabe esetsheliwe. Nokho umndeni wakwaMkhwanazi

wathuka ukubona ukuthi uPhindile kwabe kuyintombazanyana enhle nesencane kangaka. Nomama kaThulani wamzwela lo mntwana wamthanda, kanjalo nobhuti uJabulani wayengawuvali umlomo.

Ngonyaka olandelayo uThulani wamphindisela esikoleni uPhindile ukuba ayoqedela ibanga leshumi ukuze afeze iphupho lakhe lokuba wudokotela. Esikoleni ayefunda kuso wahlangana nomfana wangakubo eHammarsdale uVusi, owambikela ngokwasale kwenzeka emndenini wakwabo emva kokuhamba kwakhe. Wamtshela nangokuthi uChris wayebhekene necala lokudlwengula uBongiwe, owayezalwa kwaMkhize izihlobo zikaMaXaba. Kwakudingeka ufakazi ukuze aboshwe ngakho wayenxusa ukuba uPhindile azoba ngufakazi ecaleni njengoba naye wabe eyisisulu sokudlwengulwa ngumalume uChris. Noma kwakube nzima futhi kwamvusele amanxeba ayecabanga ukuthi asepholile, emva kokubonisana noThulani, wavuma ukufakaza ecaleni. Wagwetshwa umalume uChris, nomalumekazi uMaXaba waxolisa ngokumphatha kabi umshana wakhe. Waqhubeka nesikole wabhala nezivivinyo zokuphela konyaka lapho waphasa ngamalengiso. Indaba iphetha ngokuba lezi zithandani ezimbili zishade indumezulu yomshado.

5.2.3.1 ABALINGISWA ABAMQOKA ABATHOLAKALA KULE NOVELI

Indlela okaMdima ethe ngayo abalingiswa kule noveli ikhombisa ukwehluka kokujwayelekile. Abalingiswa abaningi abanikezwanga izibongo. Lapha singabala abalingiswa abafana noMumsy, sis Lindy, Smah, Buyi noMabusi. Kungenzeka ukuthi umbhali ukwenze ngamabomu lokhu, kodwa kubuyela kuleli phuzu lokuthi umbhali akawukhathalele kangako umlando nemvelaphi yabo. Bafakiwe ukuze baqhube isakhiwo sendaba. Nokho-ke umsuka nemvelaphi yabalingiswa abaphambili o**Thulani** no **Phindile** kuvezwe kwagqama. Namagama abalingiswa abaningi anqanyuliwe, njengaye nje umalume u**Chris**, umyeni ka**MaXaba**. Njengabafundi abaluncela ebeleni ulimi, nabaluqondayo usikompilo lombhali kulula ukuba siqagele ukuthi athini amagama abo mayephelele.

5.2.4. BENGITHI LIZOKUNA, IBHALWE NGU- NAKANJANI SIBIYA (2008)

UNakanjani ngomunye wababhali besiZulu abazakhele igama eminyakeni ephakathi kowe-1999 kuya kowezi -2008. Zibalwa ngaphezu kwamashumi amabili izincwadi aseziphalile eminxeni

enhlobonhlobo. Ikhono lakhe lokubhala livela ligqame emibhalweni yezindaba ezimfishane. Incwadi yakhe yezindaba ezimfushane ethi *Kuhlwa ngomnyama* (2006) yahlabana ngomklomelo we 'BW Vilakazi Shuter and Shooter Literary Award' ngowezi-2006. Ziningi izindikimba leli qhawe eselike labhala ngazo kubalwa eyeNgculazi. OMathonsi benoMazibuko (2009), babika ukuthi umfo kaSibiya le ndikimba ubhale ngayo eyicubungula macala wonke. Kuyiqiniso ukuthi eminyakeni ephakathi kowe-1995 kuya kowe-2000 umphakathi omnyama wawubhekene nesambane ngenxa yokufa kwezindimbane zabantu ababehaqwe yisifo seNgculazi neGciwane leSandulela- Ngculazi. Ochwepheshe abangoHarvey, Stuart noSwan (2000) babalula ukuthi ngokwezibalo ezakhishwa yinhlangothi kazwelonke yezempilo i-*World Health Organisation (WHO)* bayizigidi ezingamashumi amabili nesishiyagalolunye abantu abakhele amazwe angezansi kogwadule lwaseSahara, ababehaqwe yiNgculazi negciwane leSandulela – ngonyaka we-1998. Lesi sibalo senza ingxenye yamaphesenti engu-67 yesibalo sabagula ngalesi sifo emhlabeni wonke. Baqhubeka babike ukuthi izwe laseNgingizimu Afrika lashayeka kakhulu yilesi sifo, ikakhulukazi isifundazwe sakwaZulu-Natali. Bangingi abantu abafa njengoba leli zwe lalingakanikezi abahaqwe yilesi sifo amaphilisi okuthithibalisa igciwane lesandulela ngculazi. Kungakho okaSotobe wabhala kangaka ngalesi sihloko.

Kule noveli uSibiya ukhuluma ngesihloko esinzima; lapho umzali kufanele abhekane nesimo sokuthi indodana yakhe enguzinyobulala inemizwa yokuthandana nabantu bobulili obufana nobayo. Indaba iqala lapho uMhlengi oyindodana kaNgidi ongosomabhizinisi ophumelele endaweni yaseGcilima ogwini oluseNgingizimu neKwaZulu-Natali, elungiselela khona uhambo lokuya eKapa oluzoguqula impilo yakhe. Le nsizwa esanda kuqala ukusebenza emva kokuphothula izifundo zayo eThekhinekhoni ibhekene nenkinga yokuzizwa inemizwa yabantu besifazane, inokuthanda abantu besilisa. Seyinqume ukuba izikhulule kula maketanga eminyaka okuphila impilo engeyona eyayo ngokuba iyohlinzwa yenziwe zonke izinto ezizoyenza ibe ngumuntu wesifazane ngokuphelele. Unquma ukuba anqamule ubuhlobo bakhe nesiphaphala sentokazi ayezwana nayo, uNontobeko, kodwa akasivezi isizathu, okushiya intokazi ikhungathekile nje ngoba iyazifela ngoMhlengi.

Uyaqhubeka ayotshela uyise le eGcilima ngesimo sakhe sokuba yinkonkoni (*gay*). Ufika nje ekhaya uyise umphathele izindaba ezimnandi njengoba emkhombisa udukathole wepulazi amthengele lona, nazimisele ukulisebenza kuze kube kufika isikhathi lapho uMhlengi eselungele

khona ukuzibambela mathupha. Noma uyise ebemthembisile indodana yakhe ukuthi uyithanda ngothando olungenamibandela, kwehla kanzima ukuba amukele ukuthi ithemba lakhe alisoze laganwa njengoba selimtshele emehlweni ukuthi lizizwa linjengomuntu wesifazane. Unina kaMhlengi wadlula emhlabeni eteta yena uMhlengi. Uyise wanquma ukungaganwa ukuze akhulise kahle umfana wakhe. Amazwi kaMhlengi amshiya ekhungathekile kodwa futhi ethukuthele okunendumalo phakathi. Wamxosha uMhlengi ekhaya waphinda wanquma nokumsula emafeni akhe.

Ngapha uMhlengi uyaqhubeka nohlelo lwakhe lokuhlinzwa. Konke kumhambela kahle, yonke imidanti okwakumele adlule kuyona njengokufakwa amahomoni azokhulisa amabele kulungiswe nephimbo lifane nelomuntu wesifazane iyaphumelela. Noma ukwenza konke lokhu kwakubiza imali eshisiwe uMhlengi wayezimisele, wakhokha zalunga izinto. Wahlala eKapa unyaka nengxenye eseshintshe negama waba nguMahlengi Ngidi. Wathola umabhalane weZomnyango weZasekhaya, kwaqondiswa amabhuku yonke into yaba semthethweni. Ubuyela eThekwini avule ibhizinisi lokucwala izinwele ngenjongo yokuqala namanye amabhizinisi. Akekho owayesengambona manje njengoba abe esephenduke isiphalaphala sentokazi. Uhambela izimbizo zokuthuthukisa osomabhizinisi abasathuthukayo. Kukwenye yale mihlangano lapho ahlangukhona noXolani, insizwa engusomabhizinisi osafufusa eganiwe, eyathathwa ngubuhle bukaMahlengi. Isoka lakhe elinguNdumiso libonakala lisenkingeni njengoba kucaca ukuthi uXolani ungenise ngamawala kuMahlengi. Nonkosikazi kaXolani uzalelwe yinja endlini kwazise uXolani akasenasinqe, usangene uqobo. Ufika sekulelwe ekhaya, akhohlwe yimicimbi yasekhaya okufanele ayifeze, nezizathu azibekayo azizwakali, nasebusuku uphupha amemeze uMahlengi. Noma kufanele abheke abantwana ngoba unina wabo engena ebusuku emsebenzini, izingane umane azishiye zodwa eseyobona isithandwa sakhe esisha uMahlengi.

UNontobeko owasala ekhungathekile ngukwaliwa yisoka lakhe ayelithandela ukufa, ucishe abulawe imoto lapho ezithela kuyona ingqondo ididekile enkabeni yeTheku. Umshayeli wemoto, uNkululeko umphuthumisa esibhedlela e-Addington equlekile. Emva kwesikhathi esithi asibe inyanga uyaphaphama. Bagcina bevumelene ngokuthandana noma uNontobeko ecacisa ukuthi kunzima kuyena ukukhohlwa uMhlengi kwazise babehlukane esamthanda kakhulu. UNkululeko unamaphupho amahle ngekusasa lakhe noNontobeko, uyamlobola azishaye zonke alungiselele umshado wabo. Ngosuku olwandulela umshado uNontobeko utshela uNkululeko ukuthi akakwazi

ukuqhubeka nalo mshado kwazise inhliziyi yakhe isabambelele kuMhlengi. Ushiya konke kanjalo aphume inqina yokuyofuna uMhlengi. UNkululeko uyehluleka ukumelana nalesi simo ngisho noma umndeni nezihlobo zakhe zimduduza. Unquma ukuzibulala ngenxa yobuhlungu bokushiywa nguNontobeko. Isenzo sakhe sishiya isimo esibuhlungu emndenini nasezihlotsheni zakhe, kodwa ubonakala enamathele esinqumweni sakhe sokufuna uMhlengi aze amthole.

UNontobeko uhamba aze afike kubo kaMhlengi eGcilima. Uyazethula kuNgidi omamukela ngezandla ezimhlophe. UNgidi uvukelwa yithemba lokuthi kungenzeka nje indodana yakhe bayithole baphinde balungise ubudlelwano babo. Sekukhona noNomalanga empilweni kaNgidi azimisele ukumlobola bashade. UNomalanga uyadumala ukubona ukuthi uNgidi useqale phansi umkhankaso wokufuna indodana yakhe. Nokho emva kokuba uNgidi emchazele sonke isimo uyameseka naye abe nesifiso sokuba uNgidi ayithole indodana yakhe yolahleko. Bonke baphuma inqina kanye naye uNontobeko lokuyofuna uMhlengi eThekwini. Imizamo yabo ibonakala ishabalala ngenkathi abangane bakaMhlengi ababefunda naye eThekhinekhoni bemlandula, besho khona ukuthi abasamazi. UNgidi uyamfihlela uNontobeko ukuthi baxabana nendodana yakhe emva kokuba iphumele obala ngobulili bayo. Ngenxa yaleso sizathu uNontobeko akakhohlwa nje bezothola uMhlengi baxoxe baqhubeke lapho babegcine khona.

Ngapha uXolani ugcina ezibikile kuMahlengi naye osezizwela uthando lwale nsizwa. Noma bebona ukuthi lolu thando lwabo luzoba nezingqinamba njengalokhu uXolani eshadelwe futhi enabantwana, sebemane bathi azilime ziye etsheni. Isoka likaMahlengi uNdumiso uyabona ukuthi kukhona okusina kujeqeza isithandwa sakhe njengoba sesingekho klamuklamu ukuchitha isikhathi naye. Uzithela phezu kukaXolani elibangise efulethini likaMahlengi. Kusuka esinamathambo uNdumiso eshaya uXolani amsongele ngokuthi ngelinye ilanga womshaya ngenhlamvu uma engahlukani nentombi yakhe. Kuwo lowo mnyama ubona sengathi isu elingcono ukumlobola avele amshade uMahlengi, kodwa manje akanayo imali kwazise wayengumuntu wamathenda. Uma kucwebile wayengena enkingeni ngempela. Uzwa ngomngane wakhe uSbu ngenkinsela yaseGcilima eyayisetshenzelwa ngenye yezintombi zakhe uSbu eGcilima ngaseMargate. Le nkinsela ihlala nemali endlini futhi ayiganiwe. Wenza ucwaningo ngalolu daba abone ukuthi ukubamba uNgidi inkunzi yiyona ndlela elula azothola ngayo imali ngokushesha ukuze ashade uMahlengi angaze aphunyukwe yiqatha emlonyeni.

Kuba nenhlasi yethemba kuNgidi noNontobeko lapho umseshi ozimele oqashwe uNgidi ukuba athungathe uMhlengi ebika ukuthi kunomkhondo awulandelayo. Ngapha UNdumiso ugasela khona eMargate alungiselele ukohlasela uNgidi emva kokuba esethole kahle yonke imininingwane ayeyidinga. Uyaphumelela ukubamba uNgidi inkunzi azavune imali esisefeni ashiye uNgidi no-Anti osizayo beboshiwe. Lapho eseyophuma ngesango udubula insizwa ehlala la epulazini engaphilile kahle eyayiqeda nje ukumvulela isango. Lesi sigameko senza wonke umuntu abone ukuthi isigilamkhuba lesi. Bahlasela kwaNgidi bafike bamthukulule yena no-anti. Kuhlathwa umkhosi indaba iphume nasemsakazweni. Intombi kaSbu enguZakithi, ibuyisana noNdumiso isuka eMargate ivakashele yena uSbu eMlazi. Usheshe abone uZakithi ukuthi kukhona okushaya amanzi ngomshayeli wale moto owayengakhulumi indlela yonke kodwa ejuluka futhi ebonakala ethuka izanya makuthuka benqwamana nemoto yamaphoyisa. Kamuva esehlile emotweni kaNdumiso uyezwa emsakazweni isimemezelolo ngesigebengu esifunwayo. Ucabanga ngokushesha ahlanganise izibalo abone ukuthi kukhulunywa ngoNdumiso. Ushaya ucingo anikeze amaphoyisa imininingwane ngoNdumiso ofunwayo. Ngapha, uNdumiso ukholwa ukuthi izinkinga zakhe sezimane zaphela zonke ngoba useyitholile imali yokulobola ashade uMahlengi. Kanti akabuzanga elangeni, uMahlengi usebhale incwadi wamala. Kuwo lowo mnyama amaphoyisa ayamvimbezela aboshwe.

UXolani ulokhu ethatheke njalo uMahlengi. Kubonakala uthando lwabo luvutha amalangabi. Kuqondana kahle nomkaXolani, uLungile esebenza ebusuku. UXolani uthola intuba yokuphuma ayobonana nesithandwa sakhe esivutha ekhaleni uMahlengi ashiye izingane zakhe ezimbili; eneminyaka eyishumi nencane eneminyaka eyisikhombisa ezikhiyelele endlini. Uthuka kuphele nasozwaneni uma ebuya kwaMahlengi ebusuku kunesixuku sabantu ngaphandle kwakwakhe. Kuqubuke umlilo kwakhe izingane zangakwazi ukuphuma zafela khona lapho ngoba bekukhiyiwe emnyango. Ugcina evumile kunkosikazi wakhe ukuthi useqonyiwe. Uyaphuma ngenjongo yokolungisa lesi simo noMahlengi. Ngapha, oNgidi nengoduso yakhe uNomalanga kanye noNontobeko balungiselela ukohlangana noMhlengi osetholakele. Nokho akabachazeli umseshi uDlaba ukuthi uMhlengi sewaba yintombazane washintsha negama waba nguMahlengi. Uphike ngokuthi nabo sebozibonela phambili.

Indaba iphetha lapho uMahlengi elindele izivakashi angazazi akholwa ukuthi zizokhuluma ezamabhezini naye, kanti yibo abantu bakubo labo. Yisu nje elisetshenziswe ngumseshi.

NoXolani umshayela ucingo ecela ukubona uMahlengi bezoxoxa ngesimo esiphuthumayo. UMahlengi uyabavulela ngokukhulu ukunganaki efulethini lakhe. Wanele wababona nje wadiyazela wayoshayeka phansi. UNgidi, noNontobeko babengamboni becabanga ukuthi yintombi ehlala noMhlengi. Bayethuka lapho uMahlengi ezithula kubo ekhala esho khona ukuthi yiyona mpilo aseyiphila le. Kuwo lowo mnyama kutheleka uXolani ofika axakeke nje yilesi simo asitholayo. Ekugcineni akekho ongangaliswa yilesi simo; uXolani oselahlekelwe umndeni wakhe ngoba ecabanga ukuthi unekusasa eliqhakazile noMahlengi, uNontobeko owashiya umkhwenyana wakhe bezoshada ngakusasa ngethemba lokuthi uzobuyelana noMhlengi bashade, kanye noNgidi obezitshela ukuthi kungenzeka ukuba indodana isengashintsha ibuyelane noNontobeko kwakhiwe isizukulwane esisha sakwaNgidi.

5.2.4.1 ABALINGISWA ABAMQOKA ABATHOLAKALA KULE NOVELI

Ikhono likaSibiya lokuba ngumbhali wemidlalo esakazwayo liyavela kule noveli. Umfo kaSibiya akazange ayone indaba yakhe ngokufaka inqwaba yabalingiswa abangenasidingo. Abalingiswa abahamba phambili kule ndaba ngu**Mhlengi** ogcina engu**Mahlengi**. Uyindodana ka**Ngidi** ongosomabhizinisi odumile. **UXolani** uyisesheli sikaMahlengi kanti futhi uganwe ngu**Lungile**, banabantwana ababili. Omunye umlingiswa osemqoka ngu**Ndumiso**, isoka likaMahlengi eliyisigebengu nelizimisele ukushadelwa nguMahlengi kumnyama kubomvu. **UNontobeko**, intokazi enhle eyasala phansi ngenkathi uMhlengi ekhetha impilo entsha. **UNKululeko**, umkhwenyana kaNontobeko owazibulala ngoba eshiywe nguNontobeko. Bakhona-ke nabanye abalingiswa kodwa ababalulekile njengalaba ababalwe lapha.

5.2.5. KUDELA OWAZIYO – ibhalwe ngu-B. P. Maphumulo (2009).

Emibhalweni yobucikomazwi eqokiwe kulolu cwaningo, incwadi ethi *Kudela Owaziyo* yiyo kuphela ewumsebenzi ongalona uhlobo lwenoveli, kodwa ongumdlalo. Umdlalo, ubuye ubizwe ngokuthi yidrama okuyigama elisuselwa olimini lwesiGriki sasemandulo elichaza umnyakazo (action) (Freeman, 1990) njengalokhu ecashunwe nguMaphumulo. Ukuphumelela kombhalo wobucikomazwi bohlobo lomdlalo kuncike kakhulu ebuchuleni bombhali ekubumbeni inkulumo-

mpendulwana phakathi kwabadlali. UMaphumulo (2001:27), ocwaningweni lwakhe ubhale kabanzi ngokubunjwa komdlalo womoya. Uyakugcizelela okaMashimane ukuthi inkulumo-mpendulwano nokunye akubiza ngedayidasikeliya (*didascalía*) yizona zinto ezakha umdlalo. UMaphumulo uthi itemu elithi idayidasikeliya lichaza konke okutholakala emdlalweni kodwa okungeyona inkulumompendulwana. Lapha kungabalwa isihloko somdlalo, uhlu lwabalingiswa, isethulo sombhalo kanye nesenanelo sawo. Uchaza athi isihloko somdlalo sibalulekile njengalokhu siyinkomba yokuthi umdlalo umayelana nani.

Umbhali womdlalo othi *Kudela Owaziyo*, uMaphumulo uyinsizwa ezalelwe eShowe kodwa yakhulela endaweni yaseGcotsheni. Wake wasebenza njengothisha eminyakeni eminingi eyedlule. Ingxenye enkulu yempilo yakhe uyichithe esebenza emajele ehlukene esifundeni sakwaZulu-Natali. Ziningi izincwadi azishicilelile kusukela eminyakeni ye-1990. Ubhale nemidlalo yomoya eminingana esakazwe wumsakazo wesiZulu uKhozi FM. Incwadi ethi *Kudela Owaziyo* wumdlalo omude nonkundlaningi. Uwuhlobo lwembangalusizi njengalokhu unezehlakalo eziningi ezidabukisayo. Ziningana izindikimba ezithintwa yilo mdlalo. Kungabalwa nje ezimbalwa ezihamba phambili njengendikimba yokucwasa ngokobulili, nangokobuzwe, ukuhluleka ukumelana nengcindezi kanye nendikimba yokuhlukumeza.

Indaba iqala ngomlingiswa osemqoka uMdaluli Memela exakekile ngoba ehlaselwe yiphupho elibi. Uphupha abantu abamnyama njengaye kodwa abakhuluma ulimi angalwazi ngakho akakwazi kahle ukuxhumana nabo. Kuwo lowo mnyama kusuka isiphepho esinamandla esithi asimqede. Leli phupho limshiya nomuzwa wokuthi kukhona ubunzima obusina bumjeqeza. Nangempela uphelelwa ngumsebenzi lapho inkampani akade eyisebenzela endaweni yaseMandeni abaphathi bayo benquma ukuyivala. Babika ukuthi isimo somnotho esintengantengayo yisona sizathu esiyimbangela yokuba ifemu bayithuthe iphindele phesheya. Lesi simo siba nomthelela ongemuhle emndeninini wakhe. Ukungakwazi ukuhlangabezana nezidingo zomndeni wakhe njengokukhokhela uLondiwe imali yesikole neyokuhlala ekolishi lezobuchwepheshe lapha efunda khona kumbangela enkulu ingcindezi. Uba nolaka ahlukumeze unkosikazi wakhe uMaMlanduli, kweqeke nakumadodakazi akhe amathathu; oLondiwe, Khombephi kanye nothunjana uNenelezi.

Uyazama ukuthola umsebenzi wokwakhela abantu izindlu kodwa ahluleke. Kunomakhi lapha endaweni uChivenga ongowokuzalwa ezweni laseMozambikhwi onekhono elibabazekayo lokwakha. Ukhombisa ukuba ngusomabhizinisi ovuthiwe njengoba evumela amakhasimde akhe

ukuba akhokhe kancane kancane enjalo nje amanani akhe awambi eqolo. Lokhu kumxabanisa noMdaluli ombiza ngekwerekwere. UMDaluli ulumana indlebe nomngane wakhe uMbhebhezeli ngokuthi lizokwenziwanjani leli kwerekwere elimmise kabi. Kuyakhanya ukuthi akukuningi abangakwenza ukona igama lakhe endaweni ngoba akaconsi phansi emphakathini nakubaholi bomphakathi abafana nezinduna namakhansela nabefundisi. Ugcina eqhamuke nesu lokuba amthakathe ngokumbolisa isandla. Ngenkathi esengene esibhedlela uMbhebhezeli uyamvakashela uChivenga amazise ngetulo lokumketula elihlanganiswe imbangi yakhe enguMDaluli. Noma esephumile esibhedlela akadeli uMDaluli, umlalela unyendle uChivenga endleleni yesintu eya eMangethe. Kusiza ukuqhamuka kweveni yamaphoyisa ebizithathela umjikelezo ngakule ndawo yase izwa izwi lomuntu okhalayo. Zimkhalela kanjalo-ke uMDaluli.

Ngapha emzini wakhe izinto azihambi kahle. Njengalokhu enengcindezi yokungasebenzi, ulaka ulukhiphela kunkosikazi wakhe nezingane zakhe. Ufuna ukulala nomkakhe noma ezibika ukungabi sesimweni esifanele. UMDaluli usho khona ukuthi wamlobola ngakho kuyilungelo lakhe ukuba athole ucansi noma yinini uma eludinga. Uyamshaya unkosikazi wakhe amtshela ukuthi nenkomo iyalushayelwa ubisi lwayo. Kuze kungenelele uLondiwe oshayela amaphoyisa ngenxa yokubona uyise edovadova unina ngesibhakela, engaqali. UMaMlanduli akayizwa le ndaba yokuboshwa kukayise wabantabakhe kwazise uthi baphila nje yingenxa yakhe. Uyamvakashela umyeni wakhe esitokisini. UMDaluli uyamnxusa ukuba ayoncenga uLondiwe kwesulwe icala lokuhlukumeza. Nangempela liyasulwa icala aphume. Ufika ekhaya axoshe umafungwase wakhe uLondiwe ngoba ethi izinkunzi ezimbili zingehlalanelane esibayeni sinye. Odadewabo abancane uKhombephi noNenezile bathi nabo abasali bayabaleka bonke ekhaya ngenkathi uyise esayolanda isibhamu. Kusala unina yedwa. Usalokhu engasohlangothini lomyeni wakhe, uvumelana naye ukuthi lezi zingane ziluhlaza zidinga ukufundiswa isifundo. Indaba igcina isisemahhovisi abezeNhlalakahle. Amadodakazi athola ukwelulekwa nguSonhlalakahle, uZenyezile, obakhanyiselayo ukuthi kungenzeka ukuba umama wabo umanqika ukuthatha uhlangothi lwabo ngenxa yokuthi akasebenzi futhi akafundile ngakho ukuze aphile uncike kuyena umyeni wakhe. UZenyezile uyabachazela ngokusebenza komthetho kahulumeni ongu-*Section 116 ka1998* omelene nodlame lwasekhaya. Uyachaza ukuthi unina kufanele naye afinyelele ezingeni lapho ethi ‘SEKWANELE’ khona futhi angabi naluzwelo ngomyeni wakhe ukuze asizakale.

Kuphinda kuvele nokuthi ipasi lentombi ebishelwa nguChivenga enguHlengiwe libuye selithi ushade naye uChivenga. Bayaqomana emva kokubonisana ngezinkinga. Kuwo lowo mnyama uHlengiwe ufika nezindaba zokuboshwa koyisikhulu somnyango wezaseKhaya uHeshane Mnqayi ngenxa yezinsolo zomkhonyovu nokugwazisa kulo mnyango. UChivenga utshela uHlengiwe ukuthi ujahe ukomlobola ukuze indaba yabo ibe semthethweni. Inkukhu iyawusola umgqakazo kuHlengiwe, uyasola ukuthi kungenzeka ukuba isoka lakhe libe nesandla ekuthini ipasi lakhe libuye selibiza isibongo sakwaChivenga. Nokho babuye bayidlulise kalula nje le ndaba, ebika khona uHlengiwe ukuthi ubezintelela, uyaletumba isoka lakhe. Uyolivusa lolu phenyo uma kuwukuthi isoka lakhe lapho sebeshadile linodlame lwasekhaya ngengoMdaluli. UChivenga umqinisa idolu lokuthi yena akalona lolu hlobo lwendoda enodlame.

Indaba iphetha ngokuba uMdaluli acele bambizele zonke izisulu zodlame lwakhe, uChivenga kanye namadodakazi akhe womathathu. Uma befika ejele njengokwesicelo sakhe, uyababikela ukuthi akanakho ukuphumula, abaphansi bayambuza ukuthi kwenzenjani zingane zagcwala izinkalo. Ucela intethelelo kubona nakuChivenga. Uyalibona iphutha lakhe nokuthi ubengenwe yidimoni elibi ebelimenza abe nesihluku ngisho ezinganeni zakhe imbala. Uyababikela nokuthi uMbhebezeli umazisile ukuthi igama lakhe liphakanyisiwe njengoqokelwe ukuba yiPhini leMenenja efemini entsha eyakhiwa eMandeni okuqondwe ukuba ngayo kuthuthukiswe umsebenzi wezandla nowamakhono wemikhiqizo yezikhumba. UChivenga ukhombisa ukwamukela kwakhe uxolo ngokuba alesule icala. Ugcina ebuyelile ekhaya eseshintshile kulesi simo abeyisona ngaphambili. Uhlala kahle nabantwana bakhe nonkosikazi. Nango-ke esebabikela ngesinqumo asithathile sokuyoshaywa umoya ezweni laseSudan, enyakatho ne-Afrika. Uchaza athi mhlawumbe lolu hambo luzomfundisa okuningi, ikakhulukazi lokho okufanele kwenziwe yindoda eqotho nezimisele ukuthuthukisa umndeni wayo. Emva kwezinsukwana ehambile umndeni wakwaMemela uvakashelwa nguZenyezile isisebenzi sezeNhlalakahle sibaphathele izindaba ezinzima zokuthi kube nokuzamazama komhlaba ezweni laseSudan okushiye omkhulu umonakalo kwagqibeka nesibalo esikhulu sabantu. Uyabachazela ukuthi kungenzeka ukuthi noMdaluli uthintekile kule ngozi njengoba abezindaba bebike ukuthi nabavakashi bayabalwa esibalweni sabagqibekile. Ube esebonisana noLondiwe ngamasu angawalandela ukuze aqinisekise ukuthi uyaqhubeka nemfundo yakhe uma kuwukuthi uyise akasekho ukuba amkhokhele. Bonke abantu basala nombuzo wokuthi KUDELA OWAZIYO ukuthi uMdaluli wagcina kanjani.

5.2.5.1 ABALINGISWA ABAMQOKA KULE NDABA

Lo msebenzi wobucikomazwi awunabo abadlali abaningi abangenasidingo. Umbhali ukuqikelelile ukuthi yilowo nalowo mlingiswa okhona kunendima ebalulekile ayidlalayo ekuqhubezeni isakhiwo somdlalo u**Mdaluli** nonkosikazi wakhe u**MaMlanduli Memela** bangabalingiswa abamqoka. U**Londiwe**, oyindodakazi yokuqala yalaba bashadikazi naye ubambe iqhaza elimqoka ekukhuliseni indaba. Izigigaba eziningi zehlela umlingiswa u**Chivenga**, ngenxa yalokhu ubalulekile naye ekukhuleni kodweshu kulo mdlalo. Angabalwa nomngani kaMdaluli, u**Mbhebezeli** njengoba eyishaya ngapha abuye abuye ayishaye ngale. Bakhona –ke nabanye abalingiswa ababalulekile ekuvezeni izindinkimba ezibalulekile kulomdlalo abanjengo**Hlengiwe** no**Heshane**.

5.2.6.1 AKUNDLELA INGAYI EKHAYA- ibhalwe ngu A.M.T. Motloung (2011)

Le noveli ebhalwe ngemuva konyaka wezi-2010, ilanywa ngeyokugcina emanovelini acutshungulwe kulo msebenzi. Esinye sezizathu esenze yaqokelwa lo msebenzi wukuthi isizinda sayo sigxile eGoli kwaNdongaziyaduma. Noma indaba iqala umlingiswa osemqoka uSonosakhe esenzinze eGoli, kodwa umlobi usebenzise isu lokujeqeza emuva ukuveza imvelaphi yakhe. Kuyavela ukuthi empeleni le nsizwa ikhulele eNquthu komalume bayo. Uyakhumbula sakumfimfa ukuthi ogogo nomkhulu wakhe basheshe balishiya elengabade yena eseyiklume. Wakhuliswa ngumalumekazi wakhe uMaZondi futhi ehlala nomzala wakhe uQhathizwe owayemdadlana kunaye. Unina uNtombana, owayesemncane wayemshiye esenezinsukwana ezelwe. Ngokusho kukamalume nomalumekazi bakhe wayemlaxaze kanjalo uNtombana umntwana wahamba nabashayeli bamaloli basemazweni angomakhelwane ngoba exegelwa yisimilo.

Impilo ayeyiphila kwamalume wakhe yayinzima impela njengoba wayewukudla kwenduku. Noma ayefunda ibanga lesikhombisa futhi ekhombisa ukuziphuzela ezifundweni, umalume wakhe uMfeneziyavova wayesenqume ukumyekisa isikole. Wayesho khona ukuthi umsebenzi wakhe ukwelusa enze neminye imisebenzi yasekhaya ngoba yena wakoBhengu wayengenayo imali ‘yokufundisana namawongowongo abuthwa ngudadewabo kubantu bezizwana’ (ikhasi 13).

Wayehlubule engenazo ngisho izicathulo zodwa lezi kodwa babemthengela umzala wakhe uQhathizwe. Umalumekazi wakhe wayengamfuni nalapho ehambe khona esho khona ukuthi noma uBhengu wayengayibulala le nto ngoba vele iyisilwanyana esingenangqondo kwazise sikhalela amasiko amaNyasa namaShona unina ayendiza nawo. Unina akaphindanga wabheka emuva, wayengazi nanyaka ukuthi ingane idlani futhi kwenzekani ngayo. Waqala USonosakhe wazenyaza kwazise wayehlale ekhunjuzwa njalo ukuthi uyizizimbane, ingane yomqwayizi owayegijimisana nawo wonke amadoda. Kwase kuphele iminyaka eyi-15 uNtombana engakaze abuye ekhaya, nomfowabo esehlanze ngedela ukuthi usaphila. Base bezame izindlela eziningana zokumthungatha ezifana nokuxhumana nabomthetho, babuye babhalela nasemsakazweni kodwa konke kwahlanga zimuka nomoya.

Ngenxa yobunzima bempilo ayeyiphila kwamalume wakhe, uSonosakhe wanquma ukweqa ayoza impilo eGoli njengoba nephupho lakhe lokuba ngudokotela lalingasezufezeke. Wayeke ezwe kuxoxwa ukuthi kunezingane ezihlala emigwaqeni yedolobhakazi lakhona ezikhangezwa ukudla. Ngokungaqondi kwakhe, wayecabanga ukuthi angase abe nenhlanhla laba bantu abapha izingane ukudla, naye bamzwele bamqhube nasesikoleni. Njengomntwana owayehlakaniphile, isu ayelicabangile lamphumelelisa wathola inqola eyamgibeza wakwazi ukufika eGoli. Kwasa ngokunye esehlwele kwelidumayo engazi muntu futhi elambe ekhathele kungekho muntu onendaba naye. Wabona umlilo olokolokozayo kanti sekuyilo iqembu labafana elihlala emgwaqeni.

Washeshe wafunda ukuthi eGoli kwakungekhona eKhenani njengoba ayecabanga kodwa kwakuseGomora. Abafana basemgwaqeni babengenamusa, futhi bamchazela ukuthi ukuze abe ngomunye wabo kwakufanele azame izindlela zokuziphilisa ngokuntshontsha ubucwebe nomakhalekhukhwini, adayise iphilisi noma kambe abe ngumqwayizi womfana. Njengomuntu onesibindi nowayekhule kanzima, washeshe wazibonakalisa uSonosakhe ukuthi unesibindi, izisulu zakhe kwakungabantu besifazane. Wayengagcini nje ngokubagebenga kodwa uma ethole kahle ithuba wayebayisa kwagoqanyawo. Ubuqhawe bakhe benza wathandwa kakhulu yizigebengu ezingo Chukwu no-Onkokwo abangabokudabuka eNayijeriya kodwa asebezinze kuleli, futhi abaqhuba ibhizinisi lokudayisa izidakamizwa kanye nelokuthengisa ngomzimba. Nakho-ke esesinda ngenhlala kokunye ukuhlasela lapho kwasala enkundleni uStivovo owayefana negosa lakhe njengalokhu kunguye owayemfundise bonke ubugebengu beGoli. Izigebengu ezinye

ayenazo kulokhu kuhlasela, ezingabokufika baseNayijeriya zakwazi ukubaleka. Ekuphunyuleni lapho wahamba ecasha kodwa umkhuba wakhe wokudlwengula abulale abantu besifazane engawuyekile ngenxa yenzondo ejulile ayenayo ngabo. Wayebona bonke abantu besifazane befana nonina owamlahlisa okwenyongo yenyathi nokwakwenza azibone ephakathi kwetshe nembokokodo. Ziningi izindawo ezinemikhukhu ahlala kuzona enza imisebenzi yakhe enyantiso yokuba ngumalugaju. Kwakungelula ukuba abanjwe ngoba wayengahlali ndawonye. Iminwe nembewu yakhe okwakutholakala ezisulwini kwakuvele kukhombe umuntu ongaziwa. UMnyango wezaseKhaya wawumlandula kwazise wayengenamazisi. Noma kwesinye isikhathi ayesebenzisa isibhamu, izikhathi eziningi abantu besifazane wayebadlwengula maqede ababulale ngokubanqumisa okwembuzi, angathathi lutho lwabo. Isihluku esingaka sasimenza aneliseke ukuthi wayeseziphindisele kumuntu owayemenze waphila impilo ebuhlungu ngalolu hlobo. Wayezithethelela ngokuthi vele abantu besifazane banonya ngakho bakufanele ukubulawa ngesihluku.

Wagcina ezitholele umasihlalisane wesifazane owayemdala kunaye ngeminyaka eyishumi nesithupha, uLizzi. Babehlala eNingizimu neGoli endaweni yaseKatlehong e*Sakhile Section*. Wayesethathe isinqumo sokuyeka ukubulala abesifazane aphile impilo entsha kwazise indaba yesisulu ayegcine esidlwengulile yayigcwele izwe lonke. Wayefunwa phansi phezulu ngokudlwengula intokazi eyayisencane eyayenza unyaka wokuqala wezifundo zobudokotela enyuvesi yaseWitwatersrand. Naye uSonosakhe wayengenakho ukuthula njengalokhu le ntombazane yayimbize ngomfowabo ngenkathi izikhalela. Amazwi ayo okugcina ayelokhu enkenteza ezindlebeni zakhe lapho ithi “usuvele ungibulele emoyeni nasengqondweni, usubulala nomzimba mfowethu! Ungibulalelani mfowethu...” Wayethi noma enzani kube sengathi kudlala ifilimu, isithombe sikaLerato namazwi akhe sibuye njengalokhu sinjalo. Wayenethemba lokuthi ukuhlala noLizzie kungaba yikhambi, afunde nokuxolela futhi athande abantu besifazane.

Bahlala nesithandwa sakhe kodwa kwasheshe kwacaca ukuthi kwakuhlangene abantu ababenezimfihlo ezijulile. USonosakhe wayebulawa amaphupho kaLerato owayesho ukumsonta intamo, uyomemeza ekhahlela kuze kuvuke uLizzi. Wayevuka abaleke agcwale indlu yonke ecela uxolo ekhuluma nomuntu owayebonwa nguye kuphela. Wayethi uma uLizzi embuza namaphupho amabi, avuke indlobane uSonosakhe noLizzi angabe esaqhubeka kwazise uSonosakhe wayenolaka olubi. Kwase kukaningi uSonosakhe esho ukumqeda ngensabula uma beke bahilizisana. Kanti

noLizzi ngakolwakhe uhlangothi naye wayebulawa umzwangedwa wezinto ezazenzeke empilweni yakhe. Eminyakeni eminingi edlule wayeshiye ingane yomfana nabazali bakhe le eMsinga waduka neGoli. Wayengazi noma isaphila nokuthi ngabe idlani. Bangena ntshi ezidakamizweni ezinhlobonhlobo bethi bazama ukudambisa umzwangedwa izimfihlo nobuhlungu okwakuvaleleke ezifubeni zabo.

USonosakhe waba nenhlanhla yokuba athole umsebenzi enkampanini eyenza izinsimbi. Umphathi owengamele inkampani (*Chief Executive Officer*), uHenk De Milander, wayemthanda kakhulu uSonosakhe. Wakwazi ukubona ukuthi ukhaliphile futhi unekhono lokwenza umsebenzi kahle. Noma ayesebenza kahle kwakubonakala ukuthi kunengcindezi athile ayebhekene nayo eyabangela ukuba acishe aphelelwe wumsebenzi. Wayeke abonakale esendwazile nje kucace ukuthi kukhona okungahambi kahle ekhanda. Owashaya phansi ngonyawo wathi akayi ndawo uSonosakhe nguye uHenk. Wanquma ukuba inkampani imthumele esikhungweni sokuhlunyuleliswa kwezimilo ukuze ahlukane nezidakamizwa. Isikhungo samhlomisa ngamasu okubhekana nengcindezi noma ngabe eyaluphi uhlobo ngaphandle kokusebenzisa izidakamizwa. Okunye abamfundisa khona wukuthi akulungile ukuhlala nemfihlo ekudlayo. Kungcono uthole umuntu omethembayo umvulelele isifuba ukuze usizakale. Ekuphumeni kwakhe esikhungweni uSonosakhe wakwazi ukutakula uLizzi naye wahlukana nezidakamizwa. Wabe esemvulela isifuba sakhe wamtshela ngokukhula kwakhe ngaphandle kukanina, nenhlupheko yakhe komalume bakhe aze eqe ehlala emgwaqeni yaseGoli. Wachaza ngokuthi inzondo yakhe ngonina yiyo eyamguqula yamenza umalugaju obulala abesifazane. NoLizzi naye wachaza kafushane ngezakhe izinsizi, ingane ayeyishiye nesalukazi esiwunina eMsinga, nokwehluleka kwakhe emendweni lapho ayethole khona ingane yentombazane, nokho eyabe isidlulile emhlabeni. Ngenxa yokwenganywa izinyembezi nobuhlungu wehluleka ukuchazela uSonosakhe ukuthi ingane yakhe yayife kabuhlungu emva kokudlwengulwa.

Noma impilo kaLizzi noSonosakhe yayigcwele iziwombe eziningana, yayiqhubeka. USonosakhe wathola ithuba lokufundiswa yinkampani zenyuka nasemsebenzini. Lokhu akwehlanga kahle kuLizzi owayebulawa isikhwele nokungazethembi, wayesaba ukuthi njengoba isoka lakhe lase lifundile futhi liselincane lase lizobona abangcono kunaye. Walifakela umandangaphakathi okwenza laba yisiyoyoyo laze layeka ngisho umsebenzi. Kwala ngisho uHenk emncenga uSonosakhe ethi uzomnikeza ikhefu lezinyanga ezimbili, nomholo wakhe awuphinde kabili. Lezi

zithandani zafisa ukulungisa izinto ngokuba zenze ukuganana kwazo kube semthethweni kwazise noLizzi wayesezethwele. Lokhu kwakubiza ukuba uSonosakhe noLizzi baye eMsinga ukuze ayovela kwaBhengu. USonosakhe wanquma ukuba basale sebedlula eNquthu kwamalume wakhe uMfeneziyavova. Wabona kukuhle ukuba azithobe abuyisane nomalume ukuze kube nguyena owayezomelekelela njengomuntu omdala ezintweni eziqondene nesiko. Ngenhlanhla wayesalikhumbula ikheli. Wabathumelela incwadi washo ukuthi babezofika nini. Inkiyankiya abahlangana nayo wukufika kwaNgabayena eMsinga itshe selome inhlama. Kwase kungamanxiwa amathuna esasala wodwa. Akekho komakhelwane owayazi ukuthi babethuthe balibhekisaphi nezwe ngoba emuva kokufa kwabazali bakaLizzi belandelana, umfowabo wayenuke omakhelwane wathi yibo abathakathe abazali bakhe.

Babe sebedlulela eMafihleni eNquthu kwamalume kwazise lezi zindawo aziqhelelene kakhulu. Wamangala uSonosakhe ukufika ikhaya likamalume nomalume kazi wakhe selehlukile kulokho ayelishiye liyikho. Kwase kuyikhaya elazisa umthandazo nabanikazi balo bezothile futhi bezithobile. Nomalume benomama uMaZondi kwase kungabanye abantu. Bajabula bamamukela kahle umshana wabo, baxolisa ngakho konke ababekwenze kuyena esengumntwana owayehlala nabo, besho nokusho ukuthi akekho umuntu owayengabekezelela impilo enzima njengaleya. Indaba isiyonakala uma uBhengu esexhawula ingoduso kaSonosakhe! Maye kanti uLizzi, uNtombana indodakazi yolahleko, umama kaSonosakhe!! Uma embuza uyise uSonosakhe, uLizzi ubika ukuthi akamazi ngoba wayexegelwa yisimilo kwazise wayeyisiphaphala sentombazane. Uyaqhubeka avule sonke isifuba sakhe uLizzi asho nokuthi ingane yakhe yentombazane yadlwengulwa yabulawa iphuma emdansweni ebusuku. Yilapho-ke uSonosakhe naye adazuluka khona ekhala ebalisa ngokuthi kanti wabulala udadewabo yingakho nje engakutholi ukuphumula. Indaba iphetha beshayana ngamakhanda nje kwaBhengu ukuthi le nkanankana engaka yayizosonjululwa kanjani.

5.2.6.1 ABALINGISWA ABASEMQOKA KULE NOVELI.

Nakuba le noveli inezigigaba eziningi, inabalingiswa ababili kuphela abaqavile. **USonosakhe** nguyena mlingiswa ophambili kule ndaba. Izigameko zonke zingaye futhi ziphetha ngaye. **UNtombana** owaziwa ngo**Lizzi** endaweni yaseGoli nguyena mlingiswa ophambili wesifazane. Abanye abalingiswa abalingiswa ngo**Henk, Chukwu, Okonkwo**, kanye no**Stivovo**. Umbhali usebenzise umlingiswa ongu**Mfeneziyavova** nonkosikazi wakhe u**MaZondi** ukuqoqa nokudala

ukuxhumana kwezigigaba phakathi kwesizinda sasedolobheni nesasemakhaya, ngaleyo ndlela bangabalingiswa abasemqoka ekukhuliseni le ndaba.

5.2.7. KWAKUNGEKE KUBE NJE ibhalwe ngu: C. Cele (2012)

Inoveli yokugcina ezohlaziywa yinoveli yokuqala ebhalwe nguCele ongowokuzalwa endaweni yaseMandeni, ehla nedolobha laseThekwini. Noma le noveli kungumsebenzi wakhe wokuqala kwezobucikomazwi, waqopha umlando ngokuba ahlabane ngayo emncintiswaneni wababhali wangonyaka wezi-2010 owawuxhaswe nguMnyango weZobuciko namaSiko KwaZulu –Natali.

Isizinda sendaba yiyona indawo yaseMandeni. Umlingiswa oliqhawe uQaphelani ngumfana wesikole osefunda esikoleni samabanga aphezulu. Inkinga abhekene nayo ukuba nabazali ababulawa uphuzo oludakayo, futhi abamnakekeli njengengane. Uyise, uSigidi nonina uMaMkhize, uHluphekile bangene ntshi ophuzweni oludakayo. Okuyinkinga kakhulu kuQaphelani ukuthi uyise unele aphuze, amkhace ngenhlamba amkhumbuze ukuthi wamcosha wamenza umuntu. Empeleni UQaphelani wayengazalwa nguSigidi Zungu. UZungu watholana noMaMkhize evele enayo le nganyana yomfana. Owabo umntwana kwabe kuyintombazane uDeliwe.

Kuyavela endabeni ukuthi UMaMkhize wayengenabani, wedukelana noyise wale ngane ngasekuqaleni kweminyaka yowe-1990. Ngaleso sikhathi wayenesoka elalingumasihlalisane wakhe behlala endaweni yakwaSithebe. Isoka lakhe lalaziwa njengesinye sezishosho vu zomzabalazo wenkululeko yabamnyama. Kanti kuzothi bengazelele kubheduke udlame lwezombusazwe olubi, baphoqeleka ukuphuma ngesamagundane. Wagcina ukulibona lingumfunzana phansi limtshela ukuthi akabaleke ukuze aphephe akhohlwe yilona. Kwenzeka konke lokhu nje uzithwele, izinyanga sezevile kweziyisithupha. Lesi simo adlula kusona sabanga ukuba umntwana asheshe afike kungakabi yisikhathi. Nokho ngosizo lwesibhedlela, wakhula waze wakhishwa esesesimweni esigculisayo. Wazalwa kanjalo- ke uQaphelani. Nezihlobo zakhe ayethi ubalekela kuzona elokishini laseSundumbili, khona eMandeni, kwenzeka into efanayo. Kwasuka ingxabano eyadala ukuba wonke umndeni ubhujiswe ngomlilo. Kwaninalume lowo waphelala khona lapho. Wasala kanjalo engenabani nengane.

Wahlangana noSigidi lo osengumkhwenyana wakhe kwaMam'neshuwa, ijoyinti elaliphethwe ngumama womngane wakhe ayefunda naye kodwa osewadliwa yiTheku, owajabula ukuzitholela indodakazi eyayizovala isikhala esashiwa uZodwa umntwana wayo osabhunguka. USgidi akazange amlobole noma kube khona axoxisana naye ngokuphamba isihlobo esihle.

Unina kaSigidi uMaZungu, wayenomuzi khona endaweni. Wayengowesimame onehliziyo emnene, emamukele njengomzukululu wakhe uQaphelani yize wayengazalwa uSigidi. UQaphelani wayebalekela kwagogo wakhe uma sezimnetha ekhaya. Wazama uQaphelani ukubuza incazelo yegama elithi umlanjwana kugogo wakhe, njengalokhu uyise wayehlale embiza kanjalo. Nguyena owamchazela uQaphelani ukuthi kufanele abuze kunina ngemvelaphi yakhe amchazele kahle. Sekuvela nokuthi udlame lolu yinto endala kaSigidi yingakho nonkosikazi wokuqala wabaleka wamshiya. Ngeshwa nogogo uMaZungu washesha wadlula emhlabeni.

Zaya ngokuya ziba lukhuni izinto kuQaphelani, uyise emphehla ukuthi akashiye phansi isikole ayosebenza njengalokhu wayengeke alokhu ondlana 'nomgodoyi' ongafuni ukosebenza. Kwakunensizwa eyiphoyisa, uSkhulu eyayimthanda uQaphelani izimisele ukumelekelela akhule kahle. Ngeshwa elikhulu, wasishiya kanjalo isikole ngoba kwase kuke kuphele izinsuku elala engadlile, kulapho engazi ukuthi uzophuma ashonephi. Waqala-ke umkhankaso wokufesa efunana nomsebenzi emafemini akwaSithebe, nokuyilapho ahlangana khona nezigelekeqe ezamfaka emsebenzini wokuthengisa izidakamizwa.

Ngenxa yokwesela nokuhlupheka wazibona esengene khaxa kunoxhaka ka-Ankela no Kamwendo, okungabashushumbisi bezidakamizwa. Wayesezitholele umngane othi akabe ntanganye naye, uMhlabunzima naye owayefuna umsebenzi njengaye uQaphelani. Wayezihlalela yedwa emqashweni wemijondolo engaphandle kancane kwasedolobhaneni lakwaSithebe. Izigebengu ezingo-Ankela zabayenga bobabili abafana kulo msebenzi wokudayisa izidakamizwa. Wazama iqhinga lokubaleka kubo ethi uyobuya sekungcono. Wabaleka nemali yezidakamizwa kanti ngeshwa elikhulu uzobanjwa engakafiki naseSikhawini lapho ayethi ubalekela khona. Nomngane wakhe ngapha, uMhlabuzima wathi uzama okufanayo, zambulala izigcwelegcwele. Emva kokuvalelwa izinsuku endaweni emnyama, wathola ukuxolelwa wanikezwa ithuba lesibili lokuba asebenze ngokuzimisela nangokwethembeka. Unikezwa ezinye izidakamizwa ukuba ayozidayisa. Inkinga yakhe uyibikela umhlobo wakhe uSkhulu oyiphoyisa. Amaphoyisa ahlanganisa iqhinga lokuba abanjwe u-Ankela, osekunguye kuphela osele emva kokufa komphathi wakhe

uKamuwendo. Nangempela u-Ankela uyabanjwa esathi uzolanda imali yezidakamizwa ebusuku kuQaphelani. Ngenkathi itholene phezulu noSkhulu, kwalamula uSigidi owamshaya ngewisa washo phansi waquleka u-Ankela. Ngenkathi ephaphama uyethuka uMaMkhize ukubona ukuthi u-Ankela lo, nguBhekani uyise kaQaphelani ayecabanga ukuthi wadlula emhlabeni ngesikhathi kuhlasele udlame. NoBhekani wagcina ngokumemeza ethi “Hluphekile” wathula kanjalo. Indaba iphetha ngokuba bonke ekhaya babuyisane. Abazali bakaQaphelani bayalibona iphutha labo, banquma ukuthi babehlukana notshwala ngoba kwakunje nje ngenxa yotshwala. Wonke umuntu wayefisa ukuqala kabusha, noQaphelani ezimisele ukubuyela esikoleni.

5.2.7.1 ABALINGISWA ABAMQOKA NABANYE KULE NDABA

U**Qaphelani** nguyena mlingiswa omqoka. Ubhekene nenkinga yokuhlukunyezwa nguyise uSigidi. Abanye abalingiswa ngo **Sikhulu** iphoyisa, u**MaMkhize** ongunina ka**Qaphelani**. Ngeke asala ngaphandle u**Mhlabunzima**, u**Ankela** ongu**Bhekani** uyise kaQaphelani, kanye no**Kamuwendo** umphathi wezigebengu.

5.3 IQOQA LESAHLUKO

Lesi sahluko besigxile ekwethuleni kafushane imibhalo yobuciko nanamagama abalingiswa azohlaziywa. Kuqalwe ngokuchaza kafushane isimo nesizinda le mibhalo ebhalwe ngaphansi kwaso. Kuphindwe kwethulwa isendlalelo neqoqa lemibhalo ebiyethulwa. Kuveziwe kafushane okushiwo ngongoti bezemibhalo yobucikomazwi ngemibhalo ebhalwe emva kokuzuzwa kwenkululeko ezweni laseNingizimu Afrika. Kube sekwethulwa iqoqa lemibhalo namagama abalingiswa abamqoka kule mibhalo njengalokhu kuyiwo awumongo wocwaningo. Isahluko esilandelayo sizobe sesigxile ekuwacubunguleni lawa magama abalingiswa ngenjongo yokuhlaziya imiqondo ayiqukethe. Azohlaziywa ngokusebenzisa izinsizakuhlaziya ezikhethiwe kulolu cwaningo.

ISAHLUKO 6

OKUTHOLAKELE UMA KUHLAZIYWA AMAGAMA ETHIWE ABALINGISWA ABAQAVILE EMIBHALWENI EQOKIWE

6. 0 ISINGENISO

Esahlukweni esedlule kwethulwe imisebenzi yobucikomazwi ebhalwe kusukela onyakeni we-1994 kuya kowezi-2011. Kwethulwe amagama abalingiswa besilisa nabesifazane abamqoka nabanye abayingxenye yale- misebenzi yobucikomazwi. Kubuye kwaxoxwa ngesimo nesizinda le mibhalo ebhalwe ngaphansi kwaso kwazise ukuthi emine kule mibhalo eyisithupha eqokiwe ibhalwe ngemuva kokuba izwe laseNingizimu Afrika lizuze inkululeko. Kuchaziwe nangesizathu esibange ukuba kuqokwe umbhalo owodwa obhalwe ngonyaka owendulela ukugujwa kokufika kombuso wentando yeningi njengengxenye yalolu cwaningo. Kulesi sahluko kuzophendulwa umbuzongqangi walolu cwaningo othi: Ngabe amagama ethiwe abalingiswa asetshenziswe kanjani ukwakha abalingiswa besilisa nabesifazane abaqavile emibhalweni yobucikomazwi ebhalwe ngemuva kokuzuzwa kombuso wentando yeningi? Kuzobe kuhlaziywa indlela ulimi olusetshenziswe ngayo ukwakha abalingiswa njengalokhu kwaziwa ukuthi kunobudlelwano obunzulu phakathi kolimi nesimomqondo kanye nencazelo eqondiwe (*attitudes and meaning*). Echaza kabanzi ngalobu budlelwane uNgwenya (2006), uphawula ukuthi isimomqondo kanye nezincazelo ngakolunye uhlangothi nakho ngokwakho kunomthelela endleleni okusetshenziswa ngayo ulimi. Yingakho nje ecaphune uWaller (1986), lapho ephawula khona ngokubaluleka kolimi echaza ukuthi ulimi luyinkundla lapho kubonakala khona umdonsiswano okhona kwezesimo senhlalo. Kuzophindwa kugxilwe ekuphenduleni le mibuzo elandelayo engaphansi kwalolu cwaningo:

- Ngabe amagama ethiwe abalingiswa abamqoka nabanye kule mibhalo asetshenziswe kanjani ukuveza izindikimba ezitholakala emibhalweni yobucikomazwi eqokiwe?
- Ngabe amagama ethiwe abalingiswa abamqoka nabanye asetshenziswe kanjani ukuveza izinguquko ezenzeke kule minyaka ebhalwe ngayo?

Ingxoxo okuzobe kuhloswe ngayo ukudingida izimpendulo izokwesekwa ngokujejeza emuva eSahlukweni Sesibili lapho okuthintwa khona ucwaningo oseluke lwenziwa kule ndima, nangokucaphuna ezinye zezibonelo ukukhanyisa amaphuzu athile. Kuzophinde kuhlaziywe kusetshenziswa insizakuhlaziya yokuHlaziya nokuCofiya iNgxoxombhalo - iKhrithikhali Disikhozi analisisi. Ingxoxo izokwesekwa futhi ngokusebenzisa izinhlakamcabango okuxoxwe ngazo eSahlukweni sesiThathu; okuyizinguquko, amandla nobulili, kanye nezimfundisomcabango ezibusayo emiphakathini. Njengalokhu lolu cwaningo lungadidiyelanga abahlanganyeli bocwaningo njengengxenye yalo, azikho izimvo ezizohlaziywa. Kunalokho, kuzobe kuhlaziywa amagama abalingiswa, kulandelwe indlela yohlaziyothekisthi. Lesi sahluko sizohlelwa ngokwezindikimba ezine ezitholakale lapho kuhlaziywa amagama nemiyalezo equkethwe yimibhalo yobucikomazwi eqokiwe. Lezi zindikimba zimi kanje:

- ✓ Amagama aveza izinkolelo ezicashile ngokulindelwe kubalingiswa ngokobulili babo.
- ✓ Amagama aveza ubunjalo babalingiswa ngokwesimilo.
- ✓ Amagama asetshenziswe njengezimelampawu zezimo ezithinta ezenhlalo nesimo sezombusazwe.
- ✓ Amagama afingqiwe nabizeka kalula ahambisana nobunjalo bomsebenzi womlingiswa

Umcwaningi uthanda ukukucacisa ukuthi noma kuvezwe kwagqanyiswa lezi zindikimba ezingenhla, futhi zavezwa sengathi indinkimba ngayinye izimele ngokwayo yodwa, empeleni akunjalo. Kukhulu ukuxhumana okukhona phakathi kwazo, futhi ziyasebenzisana kwazise zonke zenza umsebenzi ofanayo; wokwakha ubunye nokubumbana kombhalo wobucikomazwi.

Njengoba kuthintiwe eSahlukweni seSine, indlela esetshenzisiwe yokuhlaziya okutholakele kulolu cwaningo lapho kuhlaziywa amagama abalingiswa yileyo esetshenziswa abacwaningi bekhwalithethivu. UMiles noHuberman (1994) njengalokhu becashunwe nguBertram no-Christiansen (2014:116) babika ukuthi ukuhlaziywa kolwazi olutholakele kwenziwa ngokuba kuvezwe kulandelwe iminxa emithathu. Umunxa wokuqala yilowo abawuchaza ngokuthi ukuncishiswa kolwazi (*data reduction*). Lapha kusuke kuhlungwa, kuncwelwa futhi kukhishwa lolo lwazi oluqoqiwe ngokusizwa izimiso zocwaningo ezifana nemibuzo ebuzwa wucwaningo kanye nensizakuhlaziya esetshenzisiwe. Umunxa wesibili yilapho kusuke kuvezwa khona ulwazi olutholakele seluhleleke lwaqoqelwa kahle lonke ndawonye (*data display*), ukuze umcwaningi akwazi ukuchaza imiphumela aphume nezixazululo ezithile. Izibonelo zalolu lwazi kungaba

amagrafu adwetshiwe, noma imibhalo ekhombisa inkulumo eqoshiwe yabahlanganyeli bocwaningo. Umunxa wesithathu nowokugcina yilapho kusuke sekukhishwa imiphumela yocwaningo (*conclusion drawing*), umcwaningi usuke esehlenganisa konke kusukela kuqala kuqoqwa ulwazi, eqaphela ukuthi amaphethini aqhamukayo ngahle kube aletha izimpendulo ezithini ngalokho okusuke kucwaningwa. Kodwa lokhu yisinyathelo sokugcina ngci esenziwa sekuhlaziye kwaqedwa. Makuphawulwe nokho ukuthi noma le minxa ibekwe yachazwa sengathi umunxa ngamunye uzimele, eqinisweni akusebenzi kanjalo ocwaningweni. Kuningi ukungenelana nokunikezelana okukhona phakathi kwale minxa yomithathu ebalwe lapha okungubufakazi bokuthi ucwaningo lwakhiwa wukusebenzisana kwazo zonke izingxenye zalo.

Kuyenzeka uma kusuke kuwucwaningo olubanzi, kuqoqeke ulwazi oluningi kakhulu . Yingakho umcwaningi edinga ukuthola izindlela zokuhlunga nokuhlela ulwazi olutholakele esebenzisa amakhodi nemikhakha (*category*) eqaphela amaphethini aveza ubudlelwano obukhona ukuze aphume nezindikimba ezivelayo. UCreswell (2009:175) uphawula ukuthi abacwaningi bekhwalithethivu basebenzisa izindlela zokuhlaziya ulwazi ezaziwa ngokuthi yi-indakithivu (*inductive data analysis*). Babe sebekhipha lokhu okuvela njengamaphethini agqamayo ngenkathi kuhlaziya, ukuze kuphume izindikimba ezivezwa ulwazi olutholakele. Nakulolu cwaningo, umcwaningi ulandele lolu hlelo ukuhlaziya ulwazi olutholakele ngenkathi kuhlaziya amagama ethiwe abalingiswa abasemqoka emisebenzini yobuciko ehlaziya kulo msebenzi. Njengoba bengexho abahlanganyeli bocwaningo, kuvezwe ubufakazi ngokucaphuna amagama njengalokhu enjalo emibhalweni ukukhanyisa amaphuzu athile. Ingxenye elandelayo ichaza kabanzi ngezinkimba ezitholakele.

6.1 AMAGAMA ABALINGISWA ASETSHENZISWE UKUVEZA IZINDIKIMBA ZOMBHALO

UMsimang (1986:33) uyichaza indikimba ngokuthi ingumongo wombhalo wonke. UNkosi (2014:12) yena uyichaza ngokuthi ‘iyisisusa sokubhalwa kombhalo’. Kuyakhanya kulezi zincazelo ukuthi indikimba ifana nomgogodla wombhalo. Nakulolu cwaningo kuvelile kwagqama ukuthi ababhali bayalisebenzisa isu lokwetha abalingiswa njengeqhingasu lokuveza izindikimba zombhalo. Kule noveli ethi *Kushaywa edonsayo*, kuyakhanya ukuthi enye yezindikimba zikaButhelezi ukuveza ukubaluleka kokuthuthukiswa kwezindawo zasemakhaya ngabantu

asebefundile. UKhumalo (2007:55) ephawula ngoShenge ocwaningweni lwakhe lapho ayehluka khona izincwadi zikaJ.C. Buthelezi uphawula ukuthi izincwadi eziningi zikaShenge zidingida impilo emva kokuzuzwa kwenkululeko. Ziveza abalingiswa bezama ukujwayela impilo entsha ephelekezelwa yinkululeko. Amanoveli akhe aveza izinselelo ezibhekene nabantu abamnyama base Ningizimu-Afrika ngezikhathi zokushintsha kombuso. Uyaqhubeka uKhumalo abike ukuthi uShenge uqhakambisa ukubaluleka kokuba ama-Afrika abheke futhi abambelele ezintweni ezingamagugu kuwo njengawo umhlaba. Kulo mbhalo kuthanda ukwehluka kancane ngoba ibhalwe ngowe-1993 ungakafiki umbuso wentando yeningi. Yingakho izeza ukubuya kwezishosho zepolitiki ezifana nomfowabo omncane kaBhekani uJosefa (ozibiza ngo Lieutenant Sinbad) ekudingisweni. Igama elethiwe umlingiswa onguBhekani lisetshenziswe ukuveza okwakulindelwe kuyena njengendodana ekhanyiselekile nefunde yagogoda, ukwazisa nokuthuthukisa indawo yakubo nepulazi abalishiyelwa ngabazali bakhe emakhaya.

Akugcini lapho kuphela, ngisho igama lakhe lesiNgisi lixoxa indaba, njengoba kuyigama lezilimi zeBhayibheli. Ngokomlando wencwadi engcwele, iBhayibheli, uNehemiya ngumholi wesizwe samaJuda owathunywa ngu-Cyrus ngowama-430 BC ukuba ayovusa izindonga zakwa-Israyeli. Isizwe samaJuda sasinqotshwe umbuso wamaPheshiya (*Persian Government*), bakhala bemuka nama-Israyeli amaningi baya eBabhloni (Babylon) kwazise ukuthunjwa kwamalunga omphakathi ikakhulu abantwana nabesifazane kwakuwuphawu lokunqoba ngaleyo minyaka (Swindoll, 2016). Waba yiqhawe uNehemiya wazivusa izingange ezaziwile eJerusalema nakuba wayenezitha ezazimelene naye kulo mkhankaso omkhulu ayewunikiwe. UButhlezi uyakuveza lapha ukuthi uBhekani wethiwa leli gama ngugogo wakhe uMaNxumalo intombi ezala uyise. Kuyakhanya uma sihlaziya leli gama ukuthi kungakanani okwakulindelwe ngumndeni kuBhekani. Njengalokhu uNehemiya wenza embhalweni ongcwele wamelana nobunzima ukuze avuse izindonga zeJerusalema, noBhekani wayenxuswe ngunina ukuba enze okufanayo emndenini wakubo:

Uze ungalihlamuki ikhaya...izithukuthuku zethu noyihlo ningazibukeli ziphelele emoyeni njengezenja. Uma sengemukile mina mntanami, kuko konke okwenzayo uze ungalifulatheli leli khaya. I-*Journey 's End*, yikhaya lenu bantabami. Niyiqhube indima lapho sayibeka khona...noma usuganiwe uze ungalifulatheli. Uma ukhuphuka ukhuphuke nabakwenu. Uselule isandla sakho ubadonse; uyomangala ukuthi abasindi kangako. Ngiyazi koba nzima usaqala ...Bhekani, inkosi iyokusiza! Izingane zakwenu lezi; yikhaya lakwenu leli. Nanguya umfowenu yimbuqa; nguwe wedwa ithemba laleli khaya. (ikhasi 3).

Ngamazwi kanina uMaMkhize lawa awasho kuBhekani ngamanye amaholide kakhisimizi uBhekani ehlabhe ikhefu ekhaya. *Journey's End* kwakuyigama elalethiwe ikhaya lakubo kaBhekani eJonono. EJonono yindawo eseMatiwane, phakathi kweNdumeni noMnambithi. Uyise waletha kanje ngoba ethi yilapho zonke izinkambo ziphelela khona. Babefisa abazali ukuthi bonke abantwana banamathele futhi balazise ikhaya. Njengoba babephiwe abantwana abayisishiyagalombili oBhekamatshe benoMaMkhize, babethenge elikhulu ipulazi leli kumlimi owabe eliBhunu, uSamvuvu. UButhelezi uyakuveza ukuthi lo mlimi wayevele esophe ukudayisela umuntu womdabu ipulazi lakhe. Kwakuyinto entsha le ukuba amaBhunu adayisele abamnyama izindawo zawo. Imithetho yeminyaka yobandlululo yayingakuvumi lokhu kuhwebelana, kuyasho ukuthi ngenkathi uShenge ebhala lo msebenzi wakhe kwase kuqalile ukuntwela ezansi. Ukwethiwa kwaleli pulazi ngalolu hlobo nakho kuyinkomba yokuthi cishe ukuba igama lalo lincikene kakhulu nazo zonke izigameko ezizokwenzeka endabeni.

Nakuba uBhekani wayengakuthandisisi ukuya emakhaya njengoba ezwakala ezikhalela engxoxweni yakhe nomngane wakhe uDlokwakhe ukuthi yini ayengayenza eJonono ngoba 'ingcebo nentuthuko izike eThekwini'. UDlokwakhe noSamvu, umkakhe abasebenza umsebenzi omkhulu wokumkhuthaza ukuba aye kothuthukisa indawo yakwabo. Kuyakhanya ukuthi uButhelezi akahambisani nokuba abantu abafundile bafudukele emadolobheni bashiye izindawo abavela kuzona zasemakhaya zinjalo. Lawa mazwi alandelayo akukhanyisa kahle lokhu:

UBhekani wayefunda nabafana baseJonono eManzimtoti College kanye nasoNgoye kodwa bonke bakhonjwa emadolobheni, koSkhawini, koMadadeni, koSoweto nakoMlazi. Babengukukhanya khona. Amakhehla nezalukazi ezaziwa zivuka zifundisa laba bantu, azisebona abathameli esigcakini solwazi lwezingane zabo. Noma kuthiwa enethunga ayisengeli phansi, zisengela phansi ezaseJonono. (ikhasi 59).

Inoveli kaShange ethi u*Thando lungumanqoba* yona, idingida izihlokwana ezibucayi njengalokhu kuyizihloko ezithinta ukuhlukunyezwa kwezingane ezingamantombazane ngokocansi kanye nokudayisa ngomzimba. Kubonakala sengathi enye yezindikimba ezibalulekile ezedluliswa ngumbhali kule ndaba ukungehluleli. Umlingiswa ongumlekeleli weqhawe embhalweni wethiwe

igama lokuthi nguThulani. Liyahambisana nendikimba yombhali yokuthi ezimweni ezinje akufanele kukhonjiswe ukwehlulela umuntu ngokwesimo akusona.

Izenzo zikaThulani ziyahambisana nesimilo sakhe kanye neqhaza lakhe kule noveli. Uvezwe njengensizwa esencane ephumelele nephila kahle. Abangani bakhe bambiza ngokuthi wuThulas. Yinsizwa engande ngamlomo kodwa ephike ngezenzo. Wazibangela amazinyo abushelelezi kubangani bakhe nasemndenini wakhe ngenkathi ehlukana nesithandwa sakhe seminyaka esesaziwa nasekhaya nakade esemalungiselelweni okusishada uMabusi, ngenxa kaPhindile. Kugqama kahle lokhu kule nkulumompendulwana engezansi phakathi kwakhe nomngani wakhe abasebenza naye uSibonelo:

“Ayi mfowethu, musa ukuganga lapha. Buka nje uMabusi ungunesi ohloniphekile. Le ngane ngumqwayizi ophuzana notshwala abheme nogwayi alale nawo wonke amadoda aseThekwini. Empeleni udoti nje lento ayikulungele mfa...”

Angabe esawaqeda lawo mazwi uS’bonelo. UThulani akhiphe ugesi wempama evuthayo amsakaze ngayo aye ayongqubuzeka odongeni. “Phuma ehhovisi lami mfowethu, uma umdabukela lowo Mabusi mthathe kodwa ungaphinde ubize uPhindile ngodoti. Ngale kwalokho...” esho emsikaza ngempama futhi (ikhasi, 55).

Izenzo ezifana nalesi ezenza wonke umuntu wabona ukuthi uThulani wabe ezimisele ngempela ngoPhindile. Akadlanga ngakukhuluma okutheni kodwa wamqoqa uPhindile wamsusa ePhoyinti lapho ayehlala khona nabangani bakhe abangomahosha wahlala naye eflethini elihle elisendaweni ephambili edolobheni laseThekwini eMusgrave. Noma kwakwaziwa izwe lonke ukuthi usene ‘resident mahosha’ njengokusho kukaMabusi, wathula nje waphika ngokuthi yena wayazi ukuthi uqondeni ngale ntombazane. Ngisho nozwakwabo bakaPhindile, oSmah babengakhulwa ukuthi le nsizwa ephambili kangaka neshaya ngonyanyavu lwemoto lungaqhubeka nomuntu ofana noPhindile. Wabavala umlomo bonke ababemsola futhi bemkhuza, ngokuba ayilobole ayishade ingane kaMthethwa. Ngamanye amagama wathulisa kwasani, nakubo ekhaya bameseka ngoba sebonile ukuthi uMaMthethwa yingane nje emsulwa eyahlangana nezinkinga empilweni yayo ezabe ziyiholele kule mpilo eyabe isiyiphila. Umcwangingi uthemba ukuthi ziningi izinto ezingafundwa lapha ngabafundi balolu cwanningo kuThulani, njengokuthi akukuhle ukwehlulela umuntu ube ungayazi imvelaphi yodaba lwakhe. Nakho—ke ukuthi kwesinye isikhathi kubiza isibindi ukuthatha izinqumo eziqondene nothando. Yingakho nombhali wayo inoveli eyethe wathi

uThando Lungumanqoba. Isihloko siyakhuthaza futhi simumethe umyalezo ohambisana kahle nendikimba edingidwa yinovelu.

Enovelini kaMaphumulo ethi *Kudela owaziyo*, umlingiswa onguChivenga ngomunye wabalingiswa abahamba phambili. UMbhebhezeli uzwakala emkhuthaza uMdaluli lapho ebika ukuthi njengoba ephelwe wumsebenzi nje usezophindela esiphiweni sakhe esidala sokwakha izindlu. Nokho umuntu ommise kabi kulo msebenzi nguChivenga ongowokufika kuleli zwe. UChivenga insizwa yaseMozambikhi engumakhi odumile emphakathini waseSundumbili. Unesandla, ukhuthela, akabizi intengo ephuzulu kanti futhi uyawavumela amakhasimende akhe akhokhe kancane kancane ngokwamandla awo. Yizo lezi izinto ezenza uMdaluli, ekhuthazwa ngu Mbhebhezeli anqume ukuba amyele kubathakathi uChivenga ukuze isandla sibole angakwazi ukuqhubeka nomsebenzi wakhe wokwakha oncomekayo. Nakuba uChivenga engumuntu onekhono lokwakha izindlu, futhi obonakala enehliziyo emnene, kodwa ubhekene nezinye izinselelo ezenza angahlali ngokunethezeka. Zikhona izimpawu ezivela kulo msebenzi ezikhombisa ukuthi umbhali usebenza ngomthetho nokwephulwa kwawo. Usebenzise ubuchule obukhulu ukuveza ubugebengu obenziwa nguChivenga ngoba efuna ubuzwe bakuleli. Ziningi izakhamizi zakuleli esezike zangena enkingeni efanayo nekaHlengiwe yokulahlekelwa omazisi bazo babuye sebebiza isibongo sowokufika, noma kambe sebebika ukuthi umnikazi kamazisi ushade nosiphecelezana othile angamazi naye ongowokufika. Yinkiyankiya enkulu ekhungethe uMnyango wezaseKhaya ngoba kuyacaca ukuthi kunomkhonyovu ojulile owenzekayo. Nezisebenzi zalo mnyango nazo ziyathinteka, kwazise le ndaba ithinta ukugwazisa. Kunjalo nje, nabaningi bokufika basuke besengxakini enkulu uma amaphepha abo ezimvume engamile kahle. Basuke besaba ukuboshwa badingiswe noma baphindiselwe emazweni abavela kuwo, bengenza noma yini ukugwema ukuba bazithole bekuleso simo. UChivenga naye ubhekene naleyo nkinga. Kuthi kusenjalo aphinde lo mlingiswa asetshenziswe njengophawu (*symbol*) lwenkinga yokungamukelwa ngokuphelele kwabokufika kuleli ngenxa yenkolelo yokuthi bathathela imisinsi yokuzimilela imisebenzi. UMaphumulo usebenzisa impi kaChivenga noMdaluli ukuveza ezinye zezindikimba zomdlalo wakhe okungukucwaswa kwabokufika yizakhamizi zakuleli ngenxa yezinkolelo ezifana nezikaMdaluli. Muva nje leli zwe like laba sematheni ngokulwisana libhebhethekise udlame olwalubhekiswe kwabokufika. Amaphephandaba nabezindaba babika ukuthi abokufika abaqhuba amabhizinisi afana nezitolo ezindaweni zabamnyama bakuleli yiwona

azwela kakhulu njengalokhu udlame olukhulu lusuke lubhekiswe kubona. Yisenzo lesi esagxekwa kakhulu amazwe omhlaba wonke sakha nesithombe esibi ngezwe laseNingizimu Afrika.

Omunye wabalingiswa abaphambili kuyona le noveli kaMaphumulo nguMaMlanduli, inkosikazi yeqhawe lomdlalo uMdaluli Memela. UMaMlanduli akasebenzi, ngumama nje ohlala ekhaya. Banezingane zamantombazane wodwa ezintathu. Kubonakala kungumndeni ongaswele njengoba uMdaluli ephumelela ukondla umndeni aphinde akhokhele umafungwase wakhe uLondiwe owenza izifundo eKolishi lwezobuChwepheshe eMangosuthu. Lokhu kumveza uMdaluli njengobaba onenqubekela phambili njengalokhu elekelela uLondiwe ukuba ahlome ngemfundo okuyisikhali esibalulekile sempilo ezikhathini zanamhlanje yize engumntwana wentombazane. Indaba yonakala lapho uMdaluli esephelelwe wumsebenzi. Ingcindezi yokungasebenzi nokungakwazi ukumelana nezidingo zekhaya kwenza azimukelwe yikhanda agcine esenodlame lwasekhaya into abengenayo ngaphambilini. Isisulu esikhulu salolu dlame ngunkosikazi wakhe uMaMlanduli. Uyamshaya afune ngenkani inkonzo yasekamelweni noma umane wekhaya ezibika ukungazizwa kahle. Indaba ingenwa yindodakazi yabo endala uLondiwe, ozama ukulamula kodwa kube nhlanga zimuka nomoya agcine eshayele amaphoyisa ucingo. UMaMlanduli njengegama lakhe uyamvikela umyeni wakhe uMdaluli lapho kufika amaphoyisa ezombopha. Kunalokho ubuza uLondiwe ukuthi ubengayenza kanjani into enje ebe uyise emfundisa ngezimali ezishisiwe nosekwenze wafika esigabeni semfundo ephakeme. Uyineka kahle imizwa yakhe kundodakazi wakhe ngokubophisa uyise kulawa mazwi alandelayo;

MAMLANDULI: Yini sengathi uyakhohlwa nje mntanami ukuthi nakuba ibhodwe lisaya eziko, nguye uyihlo lona. Wenziwa yini wena ukhohlwe nawukuthi njengoba kusaba nesimo esikuphoqayo ukuba uvakashele ethoyilethe nje kungenxa yokudla okudlayo okuthengwa yimali yakhe njalo lo muntu osekulula kanjalo nje ukuba umnikele ezandleni zabomthetho? Ake utshele mina wena: uma engase aboshwe ngempela aphinde agwetshwe futhi uyihlo mntanami maqedane ayobhadla eSikiti, aze akudube futhi, ubona ukuthi ungaqhubeka nje nemfundo? (ikhasi 70)

Lawa magama okusola edluliswa nguMaMlanduli kumntanakhe uLondiwe akhombisa ngokusobala ukuthi uncike kangakanani kumyeni wakhe. Kubonakala sengathi ucabanga ukuthi uma kungase kuboshwe inhloko yekhaya impilo yabo ingama ngqi! Ngenxa yokwesaba nokungabi sesimweni sokukwazi ukuzimela, uMaMlanduli uncamela ukuba abe ngukudla kwenduku yomyeni wakhe. Kunjalo nje ulindele ukuba namantombazanyana akhe afane naye. Akayizwisisi

le ndaba yokuthi uLondiwe abizele uyise amaphoyisa. Lesi sithombe esakhiwe nguMaphumulo ngoMaMlanduli siyiqiniso elingephikwe ngabesifazane abaningi abatholakala emiphakathini eminingi yezwe laseNingizimu Afrika. Ngokwemibiko yabezindaba (Cape Times, 2016) izinga lodlame olubhekiswe kwabesifazane ezweni laseNingizimu Afrika lingaphezulu ngokuphindwe kasithupha kulelo elijwayelekile lamazwe omhlaba. Lo mbiko uqhubeka uchaze ukuthi abesifazane abaningi abayizisulu zodlame basuke belokhu behlezi bebekezele ngoba bethi isimo sizoba ngcono. Nabenzi bokubi bayaye bakhombise ukuzisola, abanye baze bakhophe izimali ezishisiwe be bathengela izipho zokuxolisa. Lo mbiko ube usukhipha izibalo ezishaqisayo lapho uthi njalo emahoreni ayisishagalombili, kunomuntu wesifazane obulawayo eNingizimu Afrika. Kungenzeka ukuthi nakulo mbhalo wobucikomazwi, le ngxenye umbhali uyifake ngakho ngoba efuna ukuba abafundi balo mbhalo bayicabangisise kahle indaba yodlame lwasekhaya emiphakathini, bangayilanduli njengoMaMlanduli oshaya sengathi konke kuhamba kahle ngoba nakhu encenge ukondliwa ngumyeni wakhe. Ukulandula yigama elichaza ukuphika ubukhona bento. Ekwenzeni lokhu, okaMashimane akaphambukile kulokho okulindelwe emsebenzini wobucikomazwi njengokuba kubalulwe nguKhumalo (2007), lapho ecaphune khona u-Fergers (1983:5) uma ethi omunye umsebenzi wombhali wokucikomazwi ‘ukufundisa nokwedlulisa izimfundiso zobuqotho, ulwazi ngezimo ezithize, kanjalo nokuveza imizwa ngezimo ezithile. Umbhali ukhombisa ubunjalo bempilo ngokuveza ukuthi abalingiswa babhekana kanjani nezimo ezahlukene nezinzima abedlula kuzona empilweni’. Impendulo kaLondiwe ikhombisa indlela yokucabanga yabantu abasha bamanje. Kulo mbuzo kanina wokuthi uzokwenzenjani uma uyise emduba, engamkhokheli imali yokufunda, impendulo yakhe imfishane njengoba emane wathi nje “ izinto ezincane zonke lezo mama. Ngingazibonela nami okwechwane lenyoka” (ikhasi 70). Ngalawa mazwi umbhali uzama ukuveza ukuthi kudingeka isibindi ukunqoba izimo ezifana nalezi. Kanjalo futhi kudingeka wena ohlukunyezwayo uthathe izinyathelo zokuphuma ogibeni osuke ungene kulona ungaphiki nobunjalo besimo.

Izindikimba ezifana nokuhlukunyezwa kwezingane ngabazali, imithelela emibi yophuzo olunamandla kanye nobubi bezidakamizwa emiphakathini zihamba phambili emsebenzini wobucikomazwi bukaCele enovelini yakhe ethi *Kwakungeke kube nje*. Umlingiswa onguQaphelani Zungu nguyena obhekene nenkinga yokuphathwa ngonya nguyise ngoba engamzali futhi ebulawa ukuphuza kakhulu utshwala. Ukushiya kwakhe isikole kwamenza waba yisisulu sezigebengu ezidayisa izidakamizwa nezisebenzisa abafanyana abancane njengaye.

Nomngane wakhe uMhlabunzima usenkingeni efanayo njengoba engasebenzi ebonakala eyofesa emafemini akwaSithebe. Ngenxa yokweswela nobumpabanga, bayathatheka lapho u-Ankela ebathengela amafoni nezimpahla zokugqoka ezibizayo. Ubathengela negrosa ebona bafike emakhaya bethwele ukudla bajatshulelwe yibo bonke kube kuhle kudele. Ngenxa yobungane abacabanganga ukuthi ayikho into yamahhala kulo mhlaba. Amazwi akhe kulaba bafana ayakhombisa ukuthi babesesimweni esingagculisi neze. Uziveza njengomuntu obakhathalele nonozwelo ngenkathi ekhuluma nabo kanje :

“Khona nami ngiyazibonela ukuthi nithwele kanzima ngempela bashana bami. Indlela olahlele ngayo Q-man iyangidabukisa. Ibhadu yakho seyaze yabheka phezulu sengathi icela imvula ezulwini mfana. Buka nje nalezi zingubo zakho aziwufanele nhlobo lo msebenzi wenkampani yethu’. Hawu Ankela! Pho ngenzenjani njengoba ngizihluphekela kangaka nje? Okusho ukuthi awusezukungiqasha mina Ankela?”
ebuza esencondile, amaphaphu esephezulu manje uQaphelani (ikhasi 28-9).

Kugcina kuvelile endabeni ukuthi u-Ankela lo, ngubaba wakhe uQaphelani owabe ekade eyisishosho somzabalazo wenkululeko yabantu abamnyama ngeminyaka yobandlululo. Unina uMaMkhize wayekholwa ukuthi wayesale enkundleni emva kokubheduka kodlame olubi lapho babehlala khona eminyakeni eminingi edlule. Sewaphenduka isigebengu esisebenzisana nabokufika ukudayisa izidakamizwa.

Amagama ethiwe abalingiswa kule noveli ayahambisana nezindikimba ezibaluliwe. Igama likamlingiswa ongu-Qaphelani liyexwayisa futhi liyaqwashisa. Ukuqaphela kusho ukuvula amehlo nokubhekisisa, ungazifaki entweni eyingozi kungafanele. Nakule noveli kungenzeka ukuba umbhali uxwayisa abantu abasha ngezingozi ezikhona lapha ngaphandle kanti futhi kungenzeka ukuthi uxwayisa nabazali ngobungozi bokucwila ezinkambeni kugcine kungasanakwa izidingo zekhaya nezabantwana. Yizinto ezifana nalezi ezidala izinkinga ezigcina sezihlukumeze umphakathi wonke. Njengalokhu kuvela endabeni ukuthi sabe sesisikhulu isililo endaweni. Njalo lapho umphakathi uthuka uhlangene khona ‘ematekisini, kompompi lapho kuyokhiwa amanzi, ezinhlukanandlela, ngisho nasemasontweni imbala’ (ikhasi 39), wawukhala ngokwanda kobugebengu. Kwabe sekuyinsakavukela ukugqezwa kwemizi nezitolo kanye nokubanjwa kwabantu inkunzi njalo lapho kuhwalala.

Ngegama lika-Ankela, umbhali uyasikhumbuza ukuthi imvamisa laba bantu abalutha abantwana abasakhulayo baziveza njengabantu abasondelene kakhulu nabantu abasha. Ulimi luka-Ankela nje lulodwa lukhombisa ukuthi uyakwazi ukukhuluma njengomunye wabo, futhi uyazisondeza eduze kwabo ngokubabiza ngabashana. Noma esezethula uyasho ukuthi yena unguMabhiza, kodwa bangaqhubeka bambize ngo-Ankela. UQaphelani umbiza ngo Q-man kanti uMhlabunzima yena ubizwa ngoMhlaba. Izinto ziyashintsha lapho esebathole kahle sekuqala nomsebenzi. Siyaphela nya isitsotsi ulimi luqonde ngqo, asho khona ukuthi akudlalwa lapha kuyasetshenzwa. Imali phambili, kwathi ceze isibhamu sikhala ekhanda lendoda.

Kanti kule noveli kaSibiya, omunye wabalingiswa abahamba phambili wethiwe igama elithi uXolani. Igama lakhe lisetshenzisiwe ukufeza ezinye zezindikimba zalenoveli okungukwenza uxolo ngesimo nangendlela izinto esezimane zaba yiyo. Baningi abantu okumele bafunde ukuxola bamukele ubunjalo besimo. Laba ngabalingiswa abafana noNgidi, uNontobeko, uNdumiso kanye naye uXolani uqobo. Njengalokhu uSibiya eyinike isihloko esiyifanele indaba yakhe lapho esithi...Bengithi lizokuna. Bonke laba balingiswa kufanele bakwamukele ukuthi abebekubhekile bethi kuzokwenzeka, akuvumanga. Kumane kwahlangana amafu kodwa imvula ayibonwa. UXolani yinsizwa esencane eshadelwe futhi enabantwana. Yethuka izithela kuMahlengi emhlanganweni wosomabhizinisi kwazise nayo iyindoda ezamayo. UXolani wathatheka ubuhle nobuhlakani bukaMahlengi kangangokuthi uze amphuphe nasebusuku ezwakale ebiza igama lakhe. Ngendlela asangene ngayo, uzwakala ezisola ukuthi kodwa wayesheshelani ukuganwa. Kwala noma esethole isibhaxu kuNdumiso oyisoka likaMahlengi emexwayisa ukuba ahlukane nentombi yakhe. Kanti noMahlengi naye uthathekile kakhulu uXolani njengoba kuvezwe kulesi siqeshana esingezansi:

“Ingabe yena ubanjwe yini njengoba ebethe uyeza nje? Kube ngcono nokho akaze afika manje ngoba ubezoqondana noNdumiso onesikhwele esibi kabi bese kuyaxatshanwa”, ebalisa ngenhliziyo ecabanga uXolani. Nanxa babengakazani kuyaphi, kunozibuthe nje owawumdonsela kuXolani, umenza afise ukulokhu exoxa naye. Okwase kumxaka nakakhulu yilolu vadlwana olwaluvele lumuthi thwansu uma ecabanga uXolani (ikhasi, 74).

Kuningi okwakumshayisa ngovalo uMahlengi uma ecabanga indaba kaXolani. Okokuqala nje yena wayenesoka lakhe elinguNdumiso elalisha amashushu ngaye. Lalizimisele ukungapholisi maseko ngokumlobola bese liyamshada. Nakho-ke sekuqhamuka isilingo esinguXolani!

Okwesibili uXolani lo wayeshadile. Okwesithathu nokwakumshiya ekhathazeke kakhulu wukuthi wayezibuza ukuthi ingabe uXolani lowo angathini uma engezwa ukuthi lo phumalangesikotho wentokazi ‘eyayisanganisa abantu bancamele ukushiya amakhosikazi’ (ikhasi, 56), wabe kade engumuntu wesilisa owazishintsha waba ngowesifazane. Ngapha uXolani akasahlalisekile, uhlale ecabanga amaqhinga angaphuma ngawo ekhaya ukuze ayobona uMahlengi wakhe. Nonkosikazi wakhe uyabona ukuthi kukhona le nto emdlayo. Wayengasakwazi ngisho nokubheka izingane zakhe ezimbili; eneminyaka eyishumi, nencane eneminyaka eyisikhombisa njengoba unina wayesebenza ebusuku nomzanyane wazo engekho. Wayevele azikhiyele endlini maqede ashaye imoto izule aye kuMahlengi. Elokufa alitsheli, ngalobu busuku, uXolani washiya izingane ezivalele endlini njengenjwayelo, wavala nomakhalekhukhwini wakhe wayophola nesithandwa sakhe, kanti kuzosala ekhaya lakhe kwenzeka ingozi yomlilo eyadlula nemiphefumulo yezingane zombili. Uqambe uyafika ekhaya sekonakele. Kuwo lowo mnyama uzama iqhinga lokubonana noMahlengi ukuze amduduze kule nhlekelele emehlele. Uzithela emndenini kaMahlengi okade umfuna okhungathekile nje ukufica uMhlengi oseyintombazane. Akakholwa neze yilokhu akuzwayo ukuthi uMahlengi yindoda eyazishintsha yaphenduka umuntu wesifazane. Ukugcwaliseka kwencazelo yegama lakhe kwenzeka ekugcineni kwazo zonke lezi zigigaba ezimehlele esikhathini esingaphansi kwenyanga. Uyaphoqeleka ukuba axolise umoya wakhe ngesimo sonke abhekene naso. Kufanele axolise emndenini ngobudedengu bakhe obuholele ekufeni kwabantwana, axolise kunkosikazi wakhe uLungile ngokumphatha kabi ngenxa kaMahlengi, axole ngekusasa elingekho abesezethembise lona nesithandwa sakhe esisha. Ukwethuka sekuhlangene nokuphoxeka kwenza angakwazi nokuvalelisa kuMahlengi. Ukucikoza kombhali kuyagqama kulesi sithombe asidwebayo esigabeni sokugcina senoveli. Umbhali lapha usinekela imizwa eyahlukene yabalingiswa abafana noXolani noNontobeko kulesi siqeshana esilandelayo:

“Yeka ukukuthanda kwami Mhlengi wami,” kubalisa uNontobeko.

“Mahlengi, yini le ongenza yona? Awu, yeka ukukutha...” Abihlike naye uXolani, kudlange izinyembezi, lubuye lonke usizi lwakhe, akucabange konke okumlahlekele, akucabange konke okungamathemba namaphupho ekusasa eliqhakazile abezitshela ukuthi libalindele noMahlengi wakhe. Konke lokhu kumdiyazelise, kulenze lizule kakhulu kunakuqala ikhanda lakhe. Wazibona esehlehla kancane, kancane eqheluka, efulathela, ebashiya besalokhu bekhamsile endlini, bebhalwe usizi okungekho owaziyo ukuthi luyoke lushabalale yini. Waphuma ebhocobele, kuqhaqhazela amadolo, kumnyama amehlo, engangabazi

nakancane ukuthi lolu sizi abhekene nalo manje luzomgubuzela, lungwinye, lumminzise, azike, azike azike (ikhasi, 135).

Kule noveli ethi *Uthando Lungumanqoba*, umlingiswa ohamba phambili nguPhindile Mthethwa ogcina endele kwaMkhwanazi. Igama lakhe liyahambisana nenye yezindikimba zenoveli okungukuphikelela, noma ngabe isimo sinjani, uphinde futhi uzame ungalilahli ithemba. Indaba kaPhindile igcwele usizi njengalokhu ashinywa ngabazali bakhe engakakwazi ukuzimela. Abantu okufanele ngabe bayamnakekela bamethwesa ubunzima ngokumhlukumeza, umalume umhlukumeza ngokocansi kanti umalumekazi uMaXaba ngokomphefumulo. Iyindaba ekhombisa ukukhula kwezinga lokushabalala kobuntu emiphakathini yabantu abangama-Afrika. Lesi sihlava asigcini nje ngokuhlasela izindawo ezifana nesizinda sale ndaba okuyilokishi elisondelene nedolobha, kodwa sesigcwele nasezindaweni zasemakhaya. Le ntokazi okubikwa ukuthi iphuma phambili njalo esikoleni, inephupho lokuba ngudokotela. Noma izimo zibonakala zimphika empilweni akalilahli ithemba. Ubonakala enemikhutshana engavamile ukwenziwa izintokazi ahlala nazo naqhuba nazo umsebenzi wokuthengisa ngomzimba. Ungumuntu othanda ukuhlala efunda ngezinto ezenzekayo. Uvamise ukuthenga njalo iphepha lesiNgisi alifunde aze aliqede. Injongo yakhe wukuba naye ngelinye ilanga enze izenzo eziwumlando, kufundwe ngaye emaphepheni. Ukuhlangana kwakhe noThulani kumnikeza ithuba lesibili empilweni. Uma kuhlaziywa igama ethiwe lona elithi ngu 'Phindile' liyahambisana nezigameko ezenzeka empilweni yakhe. Isigameko sokuqala nje wukunukubezwa ngumalume wakhe uChris, osho ukumbulala uma eke waluveza udaba. Uhlangabezana nembibizane embi lapho ezama ukubika udaba kuMaShezi oyinkosikazi kayise omdala. Akafuni nokululalela udaba, umbiza ngesikhohlakali sengane 'eshaywe yisoka ngoba ilibhanqile'. Kuphinda sona lesi lapho ezama ukuchazela umalumekazi wakhe ongayingeni nhlobo eyokuthi umyeni wakhe isikhohlakali. Lawa mazwi alandelayo abuhlungu awasho kuPhindile yiwo amenza wanquma ukufulathela ikhaya ngoba ezibona engenalo ikusasa nalezi zihlobo zakhe:

“Emva kwezinto ezingaka esikwenzele zona nomalume wakho ukwazi ukumqambela amanga angaka. Hawu ubolile ngane yabantu! Wake wanukubeza bani nje uChris? Ngifuna ukumtshela impela khona ezokubona ukungcola oyikho, hawu ubolile!”

“Kodwa anti yini ungangikholwa?” kubuza uPhindile zizehlela nje izinyembezi engazi nokuthi yini manje sekuwuye onecala.

“Vele unamanga doti, usuhlangene nemigulukudu yothisha nifuna ukubophisa indoda yami. Unuka phu! Singcoli ndini,” esho emfela ngamathe ebusweni ephuma ngomnyango uMaXaba esayoxoxela abangani bakhe lesi simanga asigilwa yilo doti wentombazane (ikhasi, 16).

Ngamazwi alukhuni lawa ukuba angashiwo ngumuntu ongumzali enganeni yentombazane. Kuningana okungaphawulwa ngalawa mazwi njengalokhu eshiwo ngowesifazane. Ngokomthetho kulindeleke ukuba njengenzalabantu akhombise ukuzwelana nokuluqonda usizi uPhindile abhekene nalo, kodwa ubonakala ethatha uhlangothi olumelene nengane yabo. Kungenzeka ukuba lawa mazwi aqutshulwa yintukuthelo abanayo ngesimo esenzekile, futhi uzama ukugqiba ukuphoxeka kwakhe ngokuba appende uPhindile ngokuthi nguyena onecala nongcolile kulolu daba. Umbhali kule ngxenye uveza ezinye izinto ezingubuthaka bembokodwe uma ibhekene nesimo esimanzonzo.

Noma esefike edolobheni lapho acoshwa khona usisi uLindi, ubunzima bulokhu buza buphindelela. OLindi nesoka lakhe basheshe babona ukuthi kwakusahlwile kuPhindile ngakho babezomsebenzisa ukufeza izinhloso zabo. Uyathunywa ukuhamba ediliva izidakamizwa aqoqe nemali kubantu abehlukene. Iqiniso ulizwa ngosuku okuboshwa ngalo uMuzi ukuthi empeleni usuke eshushumbisa izidakamizwa. ULindi umshiya kanjalo esithubeni ukuba azibonele kuhle kwechwane lenyoka. Kwala noma esephila impilo elukhuni kwasisi uMumsy, akalilahli ithemba lokuthi ngelinye ilanga uyophuma kule mpilo. Liyagcwaliseka igama lakhe elithi wu‘Phindile’ ngokuhlangana kwakhe noThulani. Uphinde anikezwe ithuba lesibili lokuba afeze izifiso zakhe njengoba isoka lakhe limthanda lingazenzisi futhi libonakala lizimisele ukumeseka noma yingayiphi indlela. Indlela uShange ambumbe ngayo lo mlingiswa osemqoka, ivera ukuthi njengombhali ongumuntu wesifazane wayekuphokophele ukunika amandla (*empowerment*) abantu besifazane ngokubakhombisa ukuthi bayakwazi ukubekezela nokuphuma ezimweni noma ezibonakala zilukhuni kangakanani inqobo nje uma benombono nephupho ngekusasa lempilo yabo.

Igama lokugcina elizohlaziywa ngaphansi kwalesi sihloko samagama ethiwe ukuthuthukisa indikimba yombhalo yigama lika Sonosakhe enovelini kaMotlounge ethi *Akundlela ingayi ekhaya*. Ukwethulwa kwakhe nje lo mlingiswa emushweni wokuqala esahlukweni sokuqala senoveli kumshiya nemibuzo ofundayo. Umbhali usimze wamgagula ngegama kodwa wangasisho isibongo sakhe njengalokhu kulindelekile uma kwethulwa umuntu ngokokuqala. Ngokwesintu, isibongo

sichaza kabanzi ngomlando nemvelaphi yomuntu. Uma uqhubeka nokufunda incwadi kuyakhanya ukuthi ukungavezwa kwesibongo sakhe akubanga yisulubezi, kodwa kungenxa yokuthi empeleni uSonosakhe ngumlingiswa ongawazi kahle umlando wakhe ngenxa yendlela azaleka wabuye wakhuliswa ngayo. Igama umbhali amethe lona linesisindo nomlando ongemuhle. Isono yigama eliyamaniswa nephutha, noma nobubi obuthile. NgokweBhayibheli igama lesono lihambisana nokwenza okungafanele, okungaholela nasekufeni. Lisho ukuba nomthwalo okusindayo odinga ukuphunyuzwa kuwo. Uma siqhubeka silandela incazelo yeBhayibheli ngesono, sichazwa njengento ozizwela yona uwedwa, kanjalo nesisindo sayo uzizwela wedwa. Empeleni isono wumzwangedwa womuntu nomuntu ngayedwa oxabanisa umuntu nomdali wakhe uNkulunkulu. Njengoba uSonosakhe alahlwa wunina emncane, umbhali akakuvezanga ukuthi ngubani lo owametha leli igama. Kungenzeka kube nguninakhulu ongasekho noma kube umalume wakhe. Kuyakhanya futhi ukuthi leli gama limumethe inkulumo enzulu. Besekuke kwachazwa ukuthi uSonosakhe akamazi uyise, nonina uqobo uyakuveza ekugcineni ukuthi akamazi uyise womntanakhe njengalokhu echaza kulawa mazwi alandelayo lapho indodana yakhe imbuza ngoyise:

“Nami angimazi uyihlo ngoba umzimba wami ngangiwunika noma ngubani ukuze ngithole okuya ngasethunjini. Ngingeke ngazi ukuthi ngubani owangikhulelisa ngoba bengiba nabantu abahlukahlukene besilisa ngosuku. Ngisho basemazweni angaphandle “ (ikhasi, 109).

Kungenzeka ukuthi lo owetha ingane kaNtombana ngokuthi uSonosakhe wayebopha bobabili uyise nonina wengane ngabhande linye lokuthi ize iphenduke undingasithebeni nje yingenxa yesono sikayise nonina abayizala bayilahla. Igama alethiwe ngumbhali liba nomkhokha empilweni yakhe njengoba wakhula waba ngumalugaju odlwengula ephindelela. Isono esibonakala sinzima kakhulu kunezinye yilesi sentombazane ayidlwengula wayibulala ibuya emdansweni ebusuku, uLerato. Namazwi ashiwo yile ntombazane ahlale enkenteza njalo ezindlebeni zakhe ngesikhathi izikhalela kuyena ithi ‘Usuvele ungibulele emoyeni nasengqondweni, usubulala nomzimba futhi mfowethu! Ungibulalelani mfowethu...? (ikhasi,6). Lawa mazwi aphenduka umthwalo osindayo emphefumleni kaSonosakhe. Kuba khona ukwehla kwengcindezi emva kokuba inkampani ayeyisebenzela imhlelele ukuba ayothola usizo esikhungweni sokuhlunyeleliswa kwezimilo. Iseluleko asinikwayo sokuba angathuli nezimfihlo simenza avuleleke kancane uNtombana

ongumasihlalisane wakhe amtshele ukuthi uphile isikhathi eside engumalugaju. Okubuhlungu kakhulu ukuthi uSonosakhe ezwe ekugcineni ukuthi kanti intombazane yakhuluma kanjena nje ngempela yabe iyigazi lakhe njengalokhu nayo izalwa nguye uNtombana lo. Igama likaSonosakhe lihambisana kahle nendikimba yale ncwadi yokuthi akufanele uhlale nezimfihlo ngoba ngelinye ilanga zingavela ngendlela engalimaza nabanye. Ngamanye amazwi kuhle ukuvuma iphutha lakho, ikakhulukazi kulowo muntu osuke eseceleni kwenhliziyo yakho, ngoba uma kungenjalo ‘isono sakho siyakufumana’.

6.2 AMAGAMA AVEZA IZINKOLELO EZICASHILE NGOKULINDELWE KUBALINGISWA NGOKOBULILI BABO

Kule ngxenye yocwaningo kuzobhekwa ukuthi ngabe amagama abalingiswa abathintwe lapha akuveza kanjani okulindelwe kubona ngokobulili babo. Lokhu kuzokwenziwa ngokuhlaziya inkulumongxoxo emumethwe amagama ngalinye ethiwe abalingiswa abatholakala emibhalweni eqokiwe. UMhlambi (2002:122) uyasikhumbuza ukuthi noma yiluphi uhlobo lwethekisthi, kungaba ngamazwi akhulunywe ngomlomo noma abhalwe phansi, lusuke lukhiqizwe yisikhulumi noma ngumbhali ngokuhlunga kahle ubuciko bamagama nolimi azolusebenzisa ukuze kufezeke inhloso anayo ngokuhlanganisa lelo thekisthi. Namagama abalingiswa emibhalweni yobucikomazwi awazenzakaleli, kodwa umbhali uwakhetha noma awabumbe emva kokucabangisisa ngenjongo yakhe ngokufaka lowo mlingiswa embhalweni wakhe. Lokhu kufakazelwa ngamazwi kaRaselekoane njengalokhu ecashunwe nguMawela (1994:37 lapho ethi khona:

A skillful writer manipulates his language to portray vivid and believable characters. With language as a literary medium, a writer is capable of infusing life into the imaginary characters. Names given to characters is but one of the techniques used by writers.

Ngamafuphi, uMawela uveza ukuthi umbhali wobucikomazwi onekhono, uyakwazi ukusebenzisa ulimi ukwakha nokubumba abalingiswa abakholekayo. Uyakwazi futhi ukusebenzisa lona ulimi ukufaka imininingwane eyenza impilo yabo yamukeleke. Uchaza athi ikhono lokwetha amagama abalingiswa ngelinye lamasu asetshenziswa ngababhali ukuphumelelisa lokhu. Kuyavela futhi ukuthi akuwona amagama abalingiswa kuphela abalulekile nasuke efakwe umbhali ngenhloso,

kodwa futhi kuvamile ukuba amagama abalingiswa abe nobudlelwano obuthize namanye amagama atholakala emsebenzini wobucikomazwi. Lapha kubalwa amagama afana nawamadolobha, awezindawo nokunye okunjalo (Hadebe 2002:25).

UButler (2010:16) ukucacisa kahle lokhu kulawa mazwi akhe alandelayo:

The motives behind the use of a particular name or group of names in a text can prove essential for fully understanding and interpreting the motives of the text.

Lokhu kuchaza ukuthi kubalulekile kumfundi wethekisthi noma wombhalo ukuba azame ukuhlaziya ngenkathi efunda umbhalo ukuthi ngabe amagama akhona embhalweni asetshenziswe kanjani ukufeza izinhloso zombhalo. Ngalolu cwaningo kuhloswe ukuhlaziya nokucubungula lokhu okushiwo ngu-Butler kulawa mazwi akhe. Kulo mbhalo wokuqala owethuliwe kaButhelezi, othi *Kushaywa Edonsayo*, abalingiswa abasemqoka nguBhekani Nehemia Mchunu nonkosikazi wakhe uSamvu. UShenge akamethanga uSamvu igama lesiNgisi njengoba kungumkhuba ojwayelekile emibhalweni yobucikomazwi enabalingiswa ababephila ngesikhathi soBhekani. Uma kuhlaziywa igama elithi Bhekani, kuyakhanya ukuthi likhulu iqhaza lo mlingiswa azolibamba endabeni ekulo mbhalo wobucikomazwi. Alethusi leli gama ngoba ngokuka-Koopman (2002: 17) amagama afana naleli yiwona magama ahamba phambili lapho kwethiwa abantwana babafana emndenini yabantu abangamaZulu. Kuyo yonke impilo yami angikaze ngihlangane noBhekani wesifazane noma kungaba ngamantombazane wodwa ekhaya. Leli gama liyahambisana nezinkolelo zesintu ezithi umntwana womfana nguyena ongumvusi nombheki wekhaya. Ngokwesiko lesiZulu, kuyemukeleka futhi kuyinto elindelekile ukuba umntwana womfana kube nguyeqhubezela phambili isibongo somndeni kwazise umntwana wentombazane kulindeleke ukuba ayogana bese kuba ngukuphela kwaso njalo isibongo (Ngubane, 2002). Akujwayelekile nokho ukuba leli gama lethiwe indodana yesibili. Njengoba uBhekani enomnewabo omdala kunaye bekulindeleke ukuba kube nguyeqhubezela kwathiwa nguBhekani. Uma uqhubeka ufunda indaba, kuyakhanya ukuthi umbhali lokhu ukwenze ngenhloso, ngakho ngoba efuna ukuveza ukuthi indodana yokuqala yayingekho esimweni sokwenza umsebenzi wokubheka ikhaya. Njengoba isingeniso sendaba sigxile ekudluleni emhlabeni kukamama woBhekani, uMaMkhize, umbhali usivezela lesi sithombe ngelanga lomngcwabo kanina:

Zaziphelele zonke izihlobo zikaMaMkhize nezingane zakhe ngosuku lo mngcwabo ngaphandle kwamadodana akhe amabili. Endala uPhimbo yayizidakelwe, ingazazi negama layo ngezinsuku zomngcwabo. Uthumbu yena wayesabhungukile kuleyo minyaka. Lokhu kwenza kube nguye uBhekani owenza wonke amalungiselelo omngcwabo esizana nodadewabo (ikhasi 4).

Lokhu kuveza ngokusobala ukuthi umbhali ulindele ukuba lo mlingiswa kube nguyena oyikhonco elihlanganisa lo mndeni.

NoSibiya kule noveli ethi *Bengithi Lizokuna*, uhamba khona ezinyathelweni zikaShenge, njengoba naye umlingiswa wakhe oyiqhawe kule noveli kunguMhlengi. Ngaphambi kokuchaza kabanzi ngoMhlengi, kungaba yisu elihle ukuhlaziya igama likaNgidi. Umbhali umethule uNgidi njengendoda enesithunzi, esebenza kanzima, ekwazi ukuthatha izinqumo ezinqala futhi ingahlukani nazo kalula. Akukho lapho simuzwa khona ezethula amagama akhe aphelele. Akuyona indoda eyande ngamazwi ikhuluma lokho okusuke kubalulekile nje kuphela ngaleso sikhathi. Igama eyethiwe lona lokuthi nguNgidi liyahambelana nobunjalo bakhe. Ingidi wuhlobo lwensimbi eyakhiwe yalungela ukukhiya lokho okusuke kudinga ukuvikelwa, kungaba eyendlu, eyekhabethe, eyesango, eyesudukesi noma ngabe yini enye esetshenziswa ukugcina kahle okuthize, ngokusebenzisa lolu hlobo lukakhiye. Uma kulahleke ukhiye wokuvula ingidi, umuntu usuke engene enkingeni. Kwesinye isikhathi kubiza ukuba ishaywe ngesando, kuye ngobukhulu bayo, ukuze ivuleke. Kokunye njalo kuze kusebenze izindlawu zensimbi ukuyivula. NoNgidi ubonakala enalezi zimpawu zengidi. Uma kunento angahambisani nayo kwakulukhuni ngempela ukumjikisa umqondo. Imali yakhe eningi nemigexo eyakhiwe ngamatshe aphambili neminye imihlobiso yamanani aphezulu wayekugcine endlini esisefeni ngoba ethi ‘akuwona umqondo ophusile ukuba zonke izinkomo zendoda zigcinwe esibayeni’ (ikhasi 99). Wayephinde abalise ngokuthi uma le mali eyifaka emabhange yayizomdalela izindleko ezinkulu zentela. Nalapho undodana wakhe embikela ukuthi wabe enemizwa yokuthandana nabantu abanobulili obufanayo nobakhe, uNgidi uvuka umbhejazane. Usho nokusho ukuthi uMhlengi umhlolole imihlola. Uyamxosha amkhakhabise kabuhlungu ngamazwi alukhuni okuthi akaphume aphele emzini wakhe ngaphambi kokuba amsakaze ubuchopho ngesibhamu, futhi angaphinde awubeke umconjwana wakhe emzini wakhe. Konke lokhu kuseyizinkomba zokuthi uyindoda elukhuni, engaboniseki kalula, inhliziyo yakhe uyayivala thaqa noma uMhlengi ezama ukumchazela isimo sakhe. Igama elithi Ngidi liyahambisana nobunjalo bakhe.

UMhlengi uzalwa wuNgidi, unguzinyobulala owatholakala emva kweminyaka eminingi abazali bakhe bezama kungalungi. Ngeshwa unina wedlula emhlabeni ngenkathi ebeletha yena uMhlengi. Uyise wabe esemetha lo mntwana ngokuthi nguMhlengi. Ziningi izincazelo ezidluliswa yileli gama. Okokuqala nje kungenzeka ukuthi uyise wayembona njengomhlengi oyohlenga isibongo nomlando wakwaNgidi njengalokhu kuvezwa yilawa mazwi alandelayo lapho indodana yakhe ibika ukuthi kunodaba eyabe ifisa ukuludingida noyise:

“Ake ngizwe-ke ndodana ukuthi wena ubungiphathele ziphi”, esho emamatheka kancane eyibukisisa indodana yakhe elokhu ijuluka ubala lapha eduze kwakhe. Uzwa enethenjana nje lokuthi mhlawumbe indodana ifuna ukumtshela ukuthi isifuna ukuganwa. Kunzima phela ukutshela umzali izindaba ezinkulu kangaka ngoba usuke ungazi ukuthi uzozemukela kanjani... Awu, kungathi akagiye madoda uma uMhlengi engamtshela izindaba ezinkulu kangaka zokuvuka komuzi wakoHlomuka (ikhasi 12).

Lawa mazwi akhombisa ithemba uNgidi ayenalo ngendodana yakhe uMhlengi ukuthi sekunguye oyohlenga atakule isibongo njengalokhu ingekho enye ingane lapha kwaNgidi. Amathemba akhe onke uwabeke kumfana wakhe nakuba kuvela endabeni ukuthi laba balingiswa ababili baxabana behlukana kwaphela iminyaka emithathu yonke bengabonani futhi bengaxhumani. Ukufika kukaNontobeko owabe ekade ethandana noMhlengi, emzini wakhe ehambe emthungatha njengoba wayemane wanyamalala emehlweni, kwamenza wabuyelwa yithemba lokuthi izinto zazisengalungiseka. Wayenethemba lokuthi mhlawumbe naye uMhlengi wabe esewushintshile umqondo wakhe wokulandela impilo yobunkonkoni. Ukufika kuka Nontobeko wayekufanisa ‘nokuphuma kwelanga’ okwakungenza kuqale izinto ezintsha.

Isimo sezinto siyehluka embhalweni kaMngadi kwazise umlingiswa ohamba phambili ngumuntu wesifazane uNomvula. UNomvula uzalwa ngumfowabo kaMeyili, uQophithini ongasekho kuMaNdelu ogama lakhe nguNtombiyokuhlupheka. UKoopman, (2002:12) ubalula ukuthi kungumkhuba ojwayelekile emindenini yabantu abangaMaZulu ukuba abazali bethe abantwana amagama ayesineka njengoba sinjalo isimo emndenini ngenkathi kutholakala umntwana. Naleli gama likaNtombiyokuhlupheka liyisibonelo sesimo esinjalo. Kubo kaNomvula, babezalwe baba bathathu, umfowabo omdala kanye nodadewabo omncane, kodwa bobabili sebadlula emhlabeni. Udume ngokuba nomoya omuhle nokulunga okufana nokwengane. UMngadi, yena ulandela kakhulu indlela yokwetha amagama achazayo. UNomvula obuye aziwe ngo-Mirriam esilungwini

lapho eqashwe khona ejalidini, impilo yakhe igcwele ukuhlupheka nezinyembezi. Njengoba kuvela nje ukuthi sekunguye yedwa kunina, kanti futhi aze abe lapha eThekwini nje, yingoba waxoshwa nguyise omncane uMeyili emva kokuba etholele umntwana ekhaya. Naye lo mntwana waphinde wedlula emhlabeni emva kweminyaka emibili nje vo ezalwe. Njengokwesiko lwesintu, ekudluleni kukayise kaNomvula emhlabeni, unina wabe esengenwa ngumfowabo womnyeni wakhe uMeyili. UPalmer (2008) uyaphawula ngesiko lesithembu emiphakathini yase-Afrika. Ubika ukuthi ngobuhlakani base-Afrika, isithembu simele izinto ezinhle neziwusizo ngakwezomnotho nasesimweni senhlalo nje jikelele. Njengaye uNtombiyokuhlupheka nezingane zakhe, abasebezoba ngumtshingo ubethwa ngubani emva kokudlula kwenhloko yekhaya njengalokhu wayengasebenzi. UMeyili, uyena okwabe sekulindeleke ukuba abe ngumnyeni wakhe futhi abe nguyise walezi zingane azondle ngokusemthethweni.

Impilo yayingemnandi ngoba uyise omncane wayengenalo ulimi oluhle, ebabiza ngezinja oNomvula benonina uMaNdelu. UMeyili uzele amadodana amabili awathole kuMaHadebe, inkosikazi yakhe esemthethweni. Womabili asebenza eGoli amagama awo oBhekamatshe noMahuzu. Akuqondakali kahle ukuthi babesophe ukuba abheke maphi amatshe umfo kaNzima ngaleli gama. Kungenzeka ukuthi la matshe okwethiwe ngawo aqondiswe entweni ewubala engenambuyiselo. Uma sibheka ngalelo so, nebala kuhlaluka ukuthi impilo kaBhekamatshe neyabazali bakhe ifana ncamashi nokubheka amatshe anganamsebenzi walutho; ukulinda udwadwa. Abayitholi le mali abayigasele ku-Mirriam. Kanti futhi kungenzeka ukuthi umbhali akamethanga elithi Bhekumuzi ngoba akayena umlingiswa omqoka kule noveli. Akukho lapho evezwa khona ngaphandle kokuzwa kancane nje kukhulunywa ngaye.

NgokwesiZulu imvula ibika inhlahla. Nembala nango uNomvula ehlelwa yinhlahla yemvula yemali ayizuza emjahweni wamahhashi. Iyamlandela le nhlahla endabeni lapho abonakala khona ephunyuka ezimeni ezilukhuni. Ngokwezigigaba ezenzeka kule ndaba, ziningi izinto eziqhubezela phambili imvula yezinyembezi empilweni kaNomvula. Ngisho abaqashi bakhe okungabelungu abawuvali umlomo! Bayaqala bambuke ngamanye amehlo. Unikezwa inhlonipho angakaze ayibone, ahlale nabaqashi bakhe etafuleni linye esidlweni esikhethekile sakusihlwa. OBrenda noDicey baphenduka abahlobo bakhe bafise nokumsiza ngezindlela zokonga le mali engaka. UBrenda uze amfuthe nangesinye seziqholo zakhe eziphambili. Imali ayiluthezi olunenkume! NakuNomvula lesi sisho siyagcwaliseka. Usinda ngokulambisa ezigelekeqeni azithunyelwe

ngumndeni wakhe ukuba zimbulale ukuze imali isale ngakuyise nonina abancane. Uyaphoqeleka ukushiya isithandwa sakhe seminyaka ayohlala nendoda eyagcina imenzele itulo lokumbulala ukuze wonke umcebo kaNomvula ubuyele ngakuyona. UMngadi uyichaza kabanzi inselelo uNomvula ayebhekene nayo njengowesifazane omnyama owayephila ngezikhathi zobandlululo. Esingenisweni sencwadi uMngadi uchaza athi kule ndaba kaNomvula wayefuna ukukhanyisa “nokubeka obala usizi olwalwembeswe umuntu wesifazane ngaphansi kwemithetho eyayimenza ingane okwakufanele iphathelwe ngisho umcebo wamandla ayo” (ikhasi, xii). Izinyembezi zikaNomvula ziyesulwa lapho umkhonto ugwaza ekhaya isitha sakhe esikhulu esasifuna umcebo wakhe uChule, sifa ujuqu, agcine ebuyelene nesithandwa sakhe seminyaka uGenyeza.

Igama likaSamvu, ongunkosikazi kaBhekani, alijwayelekile neze. Kodwa liyaqhamuka igama elinje enkondlweni kaVilakazi ethi *Izinsimbi Zesonto* etholakala eqoqweni lakhe lezinkondlo elaziwa ngokuthi *Amal'Ezulu* (1945:23), lapho ekhuluma khona ngomfo kaSamvu owagogoda ‘ubunyanga bomLungu’. Ngokuka-Friedman (1973:143), uSamvu lo okukhulunywa ngaye enkondlweni kaVilakazi unguyise kadokotela u-Innes Gumede owaphothula izifundo zobudokotela eNgilande wabuya wazosebenza endaweni yaseNanda ngaphandle kancane kwedolobha laseThekwini ngeminyaka ye-1950 kuya kweye-1980. UDokotela Gumede waba ngomunye wodokotela bokuqala abayisihlanu abamnyama eNingizimu Afrika (Cele, 2009:7). Kanti ubalwa njengodokotela wesibili omnyama esifundazweni sakwaZulu-Natali elandela uDokotela Nembula. Kungenzeka ukuthi uShenge uyawazi lo mlando ngale ngqalabutho kwezokulapha enguDokotela Gumede, yingakho nje emethe leli gama unkosikazi kaBhekani, naye ongumhlangikazi owenza imisebenzi evelele kule noveli. Nasekugcineni kwendaba kuvezwa ukuthi wahamba nomndeni wakhe wonke baya eMelika, ngenxa yokuthi wayethole umfundaze wokuqhuba izifundo zobudokotela kwenye yamanyuvesi ahlonishwayo eMelika, iStanford. Uma lihlahlalelwa ngokwakheka kwalo igama elithi Samvu, kuyakhanya ukuthi liyisifengqo sohlobo lwesifaniso. Lisuselwa egameni elithi imvu, kwase kusetshenziswa isakhi sesifaniso u-sa. Lichaza okufana nemvu. Limfanele umkaBhekani leli gama, njengalokhu evezwe njengomuntu omnene nokwazi ukubekezela okuyizinto vele ezilindeleke kumuntu wesifazane. Noma kwakuyintombi yasedolobheni eyayikhulele eMlazi, kodwa wayekuqonda kahle ukuthi ukugana uBhekani kwakusho ukuthanda yena nomndeni wakhe wonke. Nguyena owabamba iqhaza elikhulu ukuba uBhekani athuthe edolobheni ayokwakha ikhaya labazali bakhe njengesifiso sikanina. UShenge ukuveza kahle lokhu ngasekuqaleni kwenoveli lapho ethi:

UBhekani wayehlala eMlazi eThekwini. Wayebuya kanye ngoKhisimusi ezobona unina. Kamuva wayesevamide ukubuya ngoba umakoti wakhe uSamvu, uMaSithole, wayelithanda ikhakhakhe kangangoba wayengakhohlwa ukuba bathumele imali ekhaya eJonono kuMaMkhize anduba bakhokhe ezabo izikweleti. NoBhekani wayesekwamukele ukuba amdedele uSamvu enze lokho ayebona kufanele kwenzelwe abazali babo. UMaSithole wayengaconsi kuMaMkhize owayehlala ekhuluma ngaye kubahlobo bakhe ethi yena akatholanga umakoti kodwa wathola ingane yakhe (ikhasi 4).

Kuningana okungahunyushwa ngumfundi kule ndlela umbhali ambumbe ngayo uSamvu. Ukwenza kwakhe kuyaphambana nalokhu okulindelekile kumuntu ofana noSamvu. Kufanele ngabe akayingeni ngempela eyokuya le eJonono ngoba kusemakhaya angenagesi futhi namanzi ahlanzekile awatholakali eduzane. Okubaluleke kunakho konke yilokhu kokuthi njengoba uBhekani ashiya umsebenzi, nguyena uSamvu oqashwe ngokugcwele nowondlayo emzini wabo. Wayengacasha ngalelo bhaxa lokuthi uma beya eJonono bazodlani ngoba uzophoqeka ukushiya umsebenzi. Okunye, abesifazane abavame ukukhala kakhulu ngakho uma kufanele kuyohlalwa ezindaweni zasemakhaya, yimfundo nenhlalakahle yabantwana. Bayaye basho khona ukuthi izingane ngeke zithole imfundo enhle nesezingeni kwazise ingqalasizinda nezinsiza kuyagqoza ezikoleni eziningi zasemakhaya. Kodwa, ngenxa yokuthi unomoya ophansi ofana nowemvu akamphikisi kaBhekani, kunalokho nguyey obuyisa uBhekani ekunhlanhlatheni kwakhe, ngokumgqugquzela ukuba bahambe bayovusa ikhaya. UKhumalo (2007), owenze ucwaningo olugxile ekubhekeni izimfundiso ezitholakala ezincwadini zikaShenge, uchaza athi okaShenge umveze kanje uSamvu ngoba ekhombisa ukuthi abantu besifazane balesi sikhathi banamandla okuguqula isimo kube ngesingcono. Uyaqhubeka abalule ukuthi kuyinto ejwayelekile emanovelini kaShenge ukuba abalingiswa besifazane bavezwe njengabantu abavuthiwe futhi abanomqondo ohluzekile kunabalingiswa besilisa abasuke beqhathwe nabo endabeni. Nakule noveli umlingiswa onguSamvu uvezwe kwaba nguyena onamandla kanye namasu aletha impumelelo ukwedlula uBhekani.

Embhalweni wobucikomazwi kaMotlounq wona othi *Akundlela Ingayi Ekhaya*, omunye wabalingiswa abahamba phambili nguNtombana obuye aziwe ngelikaLizzi eGoli lapho esezinze khona. UNtombana uvezwe njengowesifazane ongenasimilo nothanda abantu besilisa. Okwedlula

lokho uphinde wavezwa njengomuntu onesihluku futhi ongenalo uzwelo. Walahla usana lwakhe (uSonosakhe) lusenezinsukwana nje luzelwe waduka nezwe. Kuyavela endabeni ukuthi uNtombana lo, wayemthole umntwana eneminyaka eyi-16 nje kuphela. Njengoba lesi simo samehlela ehlala emphakathini owakhele indawo yasemakhaya, wagcwala amahloni wabaleka waya eGoli. Uyazivumela yena ngokwakhe ukuthi emphakathini wangakubo kwakungeyona into ejwayelekile ukuba intombi ithole umntwana ingaganile, akusaphathwa-ke intombazane esencane kangaka. Igama elethiwe lo mlingiswa lixoxa indaba. Umbhali wale noveli unqume ukumnika igama elithi Ntombana, okuyigama elakhiwe ngokujobelela isakhi sokunciphisa u-ana ebizweni elithi intombi (i) ntombi + ana = (i)ntombana / intonjana. Kuleli gama umbhali ubengeke asebenzise ukulwangisa njengokujwayelekile kuleli gama, kwazise ukuthi ibizo elithi - intombi lisetshenziswe njengebizoqho (igama lomuntu). Ngokuka-Doke (1973:72) isakhi sesinciphiso u-ana siyasetshenziswa ukuzwakalisa ukwedelela into. Njengokuthi nje; Angiyidingi imadlana yakho, nginezimali zami mina! Nangaleli gama kungenzeka ukuthi umbhali ukhombisa ukuthi uLizzie akaze akhule; uyintombi engazange yakhula yaphelela ebuntombini bayo. Kodwa kwathi iseyiklume yabe seyithola umntwana. Izenzo zakhe emva kwalesi sigigaba zilokhu zikhombise njalo ukungavuthwa njengalokhu ahluleka ukukhulisa lo mntwana wamlahla engamethile ngisho igama. Uma esefike eGoli uba nenhlahla yokuthola umendo kodwa nakhona wehluleka. Ingane ayithola emendweni yagcina isihlala noyise. Kuko konke ahangabezana nakho uNtombana sonke isikhathi nguyena osala nencabhayi. Nakuba umthetho wamvuna uyise wasala nengane, kuvela ukuthi wazama ukuyidlwengula indodakazi yakhe yaphuma ngesamagundane. Emuva kokuba indodakazi yakhe isibike kwabezomthetho lesi sigameko, uyise akabange esayihlinzeka ngemali nangezinye izidingo. Amazwi ayo indodakazi uLerato lapho ifike kunina ngephupho, awuveza ngokusobala umlando wokuhlukumezeka kwayo uma ithi:

“Kodwa indlela owenza ngayo mama ayizange ibe yinhle ngoba ingane iyaludinga uthando lukamama. Ukube mama bewuhlala nami, uqotho ngabe angizange ngehlelwe yilesi sehlo esibuhlungu kangaka. Nakhona emdansweni engangibuya kuwona ngangenzela ukuthola imali ukuze ngilungise okusileleyo nokuthi ngidle.”

“Kahle phela mntanami ngamatshe, buya okungcono uzohlala nami...” NguLizzie ebibitheka.

“Angikwazi ukuhlala nawe mama. Ngisahlala nawe kukangakhi ngicishe ngidlwengulwa ukhona udakiwe, ungaboni. Nokwaze kwaholela ekutheni ngiyohlala nobaba ngenxa yokuthi awunakile. Ubaba waphenduka inkentshane kimi ngiyindodakazi yakhe?” (ikhasi 36).

Lesi siqeshana sinikeza isithombe sokuthi noyise kaLerato wabe enesandla ekutheni indodakazi yakhe igcine ibe nesiphetho esibuhlungu kangaka sokudlwengulwa ebusuku. Nokho umbhali akagxili futhi akubonakali esihlaba lesi senzo sikayise. Imibiko yocwaningo ngesihloko sokudlwengula iveza ukuthi sekuyinsakavukela umchilo wesidwaba ukudlwengulwa kwezingane ngoyise ikakhulukazi kule minyaka eyishumi edlule. (Moletsane & Prinsloo, 2013, Bhana 2013).

Okuyiqiniso nokho ukuthi ingane kaNtombana yomfana uSonosakhe, inoyise. Umbhali wale noveli akukho lapho eveza khona ukuthi noyise walo mntwana wayenecala ngokukhulelisa intombazanyana encane kangaka qede ayishiye kanjalo kodwa ebe azi ukuthi ayisebenzi. Yayizoyondla ngani le ngane! Umbhali uyakuveza ukuthi uNtombana wayenomkhuba wokuqoma abashayeli bamaloli amakhulu adabula amazwe. Uma kulandelwa impilo kaSonosakhe, kuyavela lokhu, lapho ebalisa khona ngokuthi wayengazazi ukuthi ungowakwabani, futhi umalume noninalume wakhe bemethuka ngaso lesi siga bembiza nge 'silwanyana esingenangqondo nesikhalela amasiko'. Ngokubona komcwaningi bekungafanele kube nguNtombana yedwa othweswa icala lokulahla ingane. Nalaba besilisa abafana nalaba bashayeli bamaloli okukhulunywa ngabo endabeni banecala. Ngesikhathi behamba bezithokozisa ngabesifazane ababathola emgwaqweni, bakuqonda kahle ukuthi lapho kuhlanguka umuntu wesilisa nowesifazane makhulu amathuba okuba kuvele umntwana. Yiziphi izinyathelo abazithathayo ukuqinisekisa ukuthi uma kwenzeka isimo esinjalo lo wesifazane uyokwazi ukumazisa phela umlingani wakhe ngokwenzekile. Akuyona indaba enakwayo lena ngoba sekwamukeleka ukuthi abantu besilisa omashiya kukhalwa. Ziningi izingane ezinjengoSonosakhe ezigcina zingayazi ngempela imvelaphi yazo. Kusiza khona-ke uma ingane izokhula ibe nesibindi namandla okubhekana nalesi simo. Abanye baba nenhlanhla yokugcina bezitholile izimpande zabo, kodwa futhi baningi abagcina bengalazi iqiniso ikakhulukazi uma nonina besheshe bahamba emhlabeni. Ubufakazi balokhu sikubona njalo ezinhlelweni zikamabonakude ezaziwa ngoKhumbula ekhaya noluthi uTatakho, lapho kubhala khona inqwaba yababukeli befisa ukuxhunyaniswa nabazali abangabazi.

Nokho-ke lokhu okwenziwe nguMotloun ngokuveza umlingiswa onguNtombana kanje kuyinto evamile emibhalweni yobuciko ebhalwe ngababhali besilisa. UMDletshe (2011:104) uyasikhumbuza ukuthi ababhali besilisa banawo umkhutshana wokuchema ngokuba bakhe

isithombe esigqamisa ububi babantu besifazane. Kanti uFonchingong (2006:135), yena ubalula ukuthi ukukhishwa inyumbazane kwabalingiswa besifazane yinto endala emibhalweni yobucikomazwi yase-Afrika. Ecaphuna uKolawole (1997) ubeka kanje:

By omission or commission, most male writers in the early phase of African literature encouraged the marginalisation of women. Female characters are often made marginal to the plot of the fiction, while only a few emerge as powerful and incredible protagonists. The ideal female character created by male writers often acts within the framework of her traditional roles as wife and mother. So strong are social values that the respect and love which a woman earns is relative to the degree of her adaptations to these roles.

Kafushane kulawa mazwi, u-Fonchingong ugqwalisa ubufakazi bokuthi ziyabalwa izikhathi lapho abesifazane benziwe khona amaqhawe emidlalweni yobuciko. Kunalokho, ababhali besilisa bavamise ukuba abantu besifazane babaveze besebenzisa uhlaka abasuke sebezakhele bona lwezinto ezithile ezilindelwe kubona njengabantu besifazane, izinto ezincikene kakhulu nobulili babo.

Ingakaphethwa le ndinkimba, kungaba kuhle ukhuluzwa kafushane ukuthi umbhali ongowobulili besifazane yena uyiqhamukele kanjani le yokwethiwa kwabalingiswa. Njengoba kuphawuliwe eSahlukweni esedlule, (iSahluko 5), intokazi yakwaShange, uMaphili kubonakala sengathi yayinganamathele neze ekwetheni abalingiswa ngokuncika kakhulu ezintweni ezigqamisa ukungefani kobulili enovelini ethi *Uthando Lungumanqoba*. Nakuba kunjalo, ukhona umlingiswa owethiwe igama elithi uMuzi, okukhombisa khona ukuthi abantu besilisa abaningi abangamaZulu, njengoba besekuke kwachazwa ngenhla, bethiwe amagama athinta iqhaza elilindelekile kubo emndenini. Kungenzeka ukuthi unguBhekumuzi noma uMuzikayise uma seliphelele. UMuzi kule noveli uvezwe njengomlingiswa owehlulekayo. Uhuqana notshwala, futhi wondliwa nguLindi njengoba ehlala efulethini lakhe nje. Ngakho igama lakhe uyehluleka okwangempela ukulilandela. Umlingiswa okubonakala sengathi umethe ngenhloso ngumlingiswa osemqoka uThulani.

6.3 AMAGAMA ASETSHENZISWE NJENGEZIMPAWU ZEZIMO EZITHINTA EZENHLALO NESIMO SEZOMBUSAZWE

Njengoba kubaluliwe eSahlukweni sokuQala socwaningo, imibhalo yobucikomazwi eqokwe ukuba yingxenywe yalolu cwaningo ibhalwe ngeminyaka ye-1993 kuya kowezi-2012. Njengalokhu eyisihlanu kule mibhalo ibhalwe ngemuva kokuphela kombuso wengcindezelo, izindinkimba ezidingidwa lapha zikhombisa izinselelo ezifike nombuso wentando yeningi. Ngaleyo ndlela kuzobe kugxilwe ekubhekeni ukuthi ngabe amagama ethiwe abalingiswa axhumana kanjani nesizinda sendaba. U-Groenewald (2002:42), uchaza isizinda ngokuthi singasho isikhathi, indawo kanye nomphakathi. Uyaqhubeka asho ukuthi isikhathi singasho izikhathi zesenzo kanti futhi singaba yinkomba yomlando. Kanti ngapha kumphakathi sekungena izinto ezithinta inkolo nemithetho, kanye namasiko alandelwa ngabantu. Uyaqhubeka okaGroenewald abeke ukuthi amagama amabili esiNgisi athi '*milieu*' nelithi '*space*' awachaza kahle amacala esizinda njengalokhu leli elithi '*milieu*' limele indawo, isikhathi nomphakathi. Leli elithi '*space*' limele umqondo oledwa yindawo ethile. Namagama abalingiswa kule mibhalo ethiwe ngendlela ekhombisa ngokusobala izinguquko eziningi ezenzekile esimweni senhlalo sakuleli okunomthelela omkhulu esizindeni sezindaba ezixoxwa yile misebenzi yobucikomazwi ehlaziywa wucwaningo.

Inoveli kaButhelezi ayibhale ngowe-1993, inikeza isithombe sempilo nezinto ezazenzeka ezinyangeni ezimbalwa ngaphambi kokubekwa ngokusemthethweni kombuso wentando yabantu. Nabalingiswa abatholakala kulo mbhalo bethiwe ngendlela ekhombisa ngokusobala okwakwenzeka. Umfowabo kaBhekani, uJosefa, nakuba ethiwe leli gama okukhanyayo ukuthi wayelethiwe ekhaya njengothunjana ezinganeni zabafana, kodwa yena uzibiza ngoLieutenant Joseph Sinbad. Uyishoshozela elibuya ekudingisweni lapho ehlale khona iminyaka ethi ayibe ngamashumi amabili. Ngezinye zezinguquko ezinkulu lezi ezenzeka ezweni laseNingizimu Afrika ngeminyaka yowe -1990 emva kokuvulwa umlomo kwezinhlangano zepolitiki ezifana no-ANC kanye noPAC. Baningi ababuya ekudingisweni ngoba bejabulela ukuthi ababekade bekulwela iminyaka; inkululeko yomuntu omnyama yabe seyifikile. Naye uLieutenant Sinbad, uyakusho lokhu kulawa mazwi akhe ayeluleka ngawo izingane zesikole ezabe sezingenwe umoya wodlame nokungafuni ukufunda nokulawulwa ezikoleni zamabanga aphezulu eJonono:

Bantabami, bantwana besikole saseJonono, mathemba ethu esiwabuyele emazweni; zindlalifa zenkululeko esayiphumela kuleli zwe; ngayo safe ubuthaphuthaphu ezinkambini nasemingceleni, ngivumeleni ukuba ngiqale ngokuzethula. Mina ngingu-Lieutenant Joseph Sinbad Mchunu waseZimbabwe, owalifulathela leli zwe eminyakeni engamashumi amabili adlule. Manje sengibuyile lapha eNingizimu Afrika. Ngiyinzalo yaseJonono, indlalifa yaseNingizimu Afrika, ngakho ngingevume ukuba le ngebo esayilwela ukuba ichithwe kalula noma ngubani. Sililelwe salifela leli zwe, kusukela kunkosi uHintsisa, inkosi uMacoma, inkosi uCetshwayo kanye nenkosi uBhambatha. Basebenza oba'b uSeme, obab'uDube nobab'uLuthuli kanye nabanye asebagoduka. Ngithanda ukuba nazi ukuthi thina sonke simi phezu kwalawo magalelo alezo zinsizwa.

Kwakuvunguza umoya ofana nalo ngaleyo minyaka. Abantu abaningi begcwele ithemba ngeNingizimu entsha eyabe izozalwa. Igama lalo mlingiswa likuveza kahle kakhulu lokhu. USinbad, lo azibiza ngaye kubikwa ukuthi ngenye yezingqalabutho eziyamaniswa nezinganekwane zamaNgisi. Kudume ukuthi uyisigebengu esakwazi ukuwela izilwandle sithungatha umcebo owawuntshotshwe yizitha (Wikipedia, 2016). Le ncazelo ihambisana kahle nalokho uJosefa naye adlula kukhona. Wawela amazwe ngenjongo yokulwelwa ukubuya kwezwe lakhe.

Ukwethiwa kwabanye abalingiswa abafana nezingane zikaBhekani, oMashobane, noBhambatha kanye noNomachunu zikhombisa ukuthi abazali bazo babe sebenzenwe ngumoya wokuthanda nokwazisa imvelaphi namaqhawe omlando wabo. Kanjalo noPsychology, Sociology babethiwe ngamagama ezifundo eziphakeme ukukhombisa amaphupho abazali babo ababenawo ngabo. Amagama ethiwe amadodakazi akwaMchunu oNkintsho noGhana kanye nabantwana babo akhombisa ukuguquka kwezikhathi. Kwakungamagama abe engumlando wezigigaba ezaziholele ekuzalweni kwalaba bantwana. Zazizalwa yizinhlanga ezahlukene, kangangokuthi abantu base belethe igama leli khaya bathi ikwa 'Mlusoshanguve' okuyigama elalimele izinhlanga ezingoyise bezingane zalapha ekhaya okungabeLungu, abeSuthu, amaShangane, abaNguni, namaVenda. Ezinye zezibonelo zamagama ezingane, amagama afana noDiploma kanye noTeaching Practice. Uyise wazo wabe ekade efunda nonina wazo uGhana, ekolishi lobuthishela. Noma lawa magama ezwakala enokuntela phakathi, kungenzeka ukuthi ngokubanika lawa magama, abazali babezwakalisa imizwa yabo ngesimo laba bantwana ababezithole sebekuso. Kungenzeka ukuthi uyisemkhulu noninakhulu wazo ababeqhamuke nalawa magama. UNgoti onguSengani (2015:10)

uyasikhumbuza ukuthi njengoba kungumkhuba ovamile ukuba ukwethiwa kwabantwana kushiyele ezandleni zabantu abadala, babanakho ukusebenzisa lelo thuba ukuzwakalisa ukukhononda noma ukuhlaba isenzo esithile abasibona singahambi kahle. Umcwangingi angabala amagama athinta abantu abaziyo afana no-Toti elalisuselwa egameni lekolishi lokufundisa othisha i-Adams College eyayaziwa ngegama layo lesiZulu i-Amanzimtoti elakhiwe endaweni yase - Adam's Mission ngaseLovu. UScott okuyigama lendawo lapho isikhungo senyuvesi yakwaZulu-Natali sakhiwe khona i-Scottsville eMgungundlovu. Amanye ayaye athinte izitolo noma izindawo zokuzithokozisa ezakhele leso sikhungo semfundo ephakeme ngenxa yokuthi abazali basuke bephawula ukuthi yiyonanto-ke eyazuzwa ngokuya esikoleni kwazise basuke bebuka ukuthi umntwana lowo wayechithe isikhathi sakhe esiningi ezindaweni zobumnandi esikhundleni sokuba afunde abuye neziqo.

Cishe kuwo wonke amanoveli acutshunguliwe kunabalingiswa abanikezwe amagama akhombisa ukuthi bangabokufika kuleli. Amagama abalingiswa abafana noChukwu kanye no-Okonkwo kule noveli ethi *Akundlela ingayi ekhaya*, ayisibonelo salokhu. Bangabokufika abadabuka eNayijeriya. Bayizigebengu ezishushumbisa izidakamizwa futhi ezisebenza nabafana abancane abahlala emgwaqeni ukwenza ubugebengu obufana nokugqekeza. Bayabathanda abafana abanesibindi njengo Sonosakhe. Umsebenzi wabo wezidakamizwa bawuqhuba emafulethini aseHilbrow eGoli. Bayabaqeqesha ukuba bakwazi ukusebenzisa izibhamu ukuze bawenze kahle umsebenzi. Naku lenoveli kaCele ethi *Kwakungeke kube nje*, igama lomphathi wo-Ankela wezidakamizwa ngu Kamuwendo. Naye akasazi isiZulu, futhi akanamusa. Naye, usebenza ngabafana abancane njengoba bakwazi ukulutha uMhlabanzima benoQaphelani. Kule noveli kaMngadi ethi *Sewumenyezwe-ke umcebo, uJamu* naye ongowokufika, nguyena oqashwe nguChule ukuba asizane noDaffo ukuphumelelisa itulo lokubulala uNomvula. NjengoKamuwendo, naye akasazi isiZulu ukhuluma isiNgisi. Uyindoda engenazwelo, wayezimisele ngokumdlwengula kuqala uNomvula ngaphambi kokumyisa kwagonqanyawo. Kanti enovelini kaShange ethi *Uthando lungumanqoba*, uTony ungowokufika osebenza noLindy ukudayisa izidakamizwa. Uhlala efulethini ePhoyinti, edolobheni laseThekwini elidume ngokugcwala bona abokufika futhi abashushumbisa izidakamizwa. Igama elithi Chivenga enovelini kaMaphumulo, linikeza isithombe esicacile sokuthi lo mlingiswa akasiyena owakuleli. Nokho lo mlingiswa uyazama ukuziphilisa ngendlela ehloniphekile. Noma naye awenza umkhonyovu wokuzishadisa

noHlengiwe engazi ukuze athole ubuzwe bakuleli. NgokukaMkhize (2011:121) ukuphela kombuso wengcindezelo kwenza izakhamizi eziningi zamazwe ehlukeni asezwikazi lase-Afrika zathutheleka kuleli ukuzozama impilo engcono. Izwe laseNingizimu Afrika belaziwa ngokuba nesimo somnotho esizinzile, ngakho uma ungumuntu okhuthela ungaphumelela ukuziphilisa futhi uziqalele nebhizinisana elithile. Kodwa bonke laba balingiswa abavezwe kulawa manoveli bavezwe njengabokufika abazihlanganise nezenzo zobugebengu. Kuyiqiniso nokho ukuthi baningi abokufika abaphila impilo esemthethweni futhi abasebenza kanzima. Nokho lokhu okwenziwe ngababhali lapha kuyinkomba yokuthi ukhona umsindo nemvunge ngezenzo zobugebengu eziningi ezenziwa ngabokufika kuleli zwe. Muva nje sekukhona nokudayiswa kwabantu (*human trafficking*). Abantu abahamba phambili njalo nakulobu bugebengu kuseyibo abokufika. Ngokuveza laba balingiswa ngalolu hlobo, ababhali bebezama ukukhombisa ukuthi ezinye izinguquko ezifike nombuso wentando yeningi azizinhle futhi ziletha usizi emiphakathini njengalokhu kuveziwe enovelini kaCele.

Amagama abalingiswa abafana noHenk, Brenda benoDavid Dicey, nabakwaCampbell, ayizimpawu zokubuyisana kwezinhlanga okufike nenkululeko. UHenk de Milander, ongumphathi wenkampani esetshenzelwa nguSonosakhe, uvezwe njengendoda eqotho nebakhathalelayo abasebenzi bayo. Uyezwakala ezihlupha ngokubhidilisha igama likaSonosakhe lesiZulu okuyilona ayaziwa ngalo emsebenzini elithi Thokozani Zuma. Yizinto ezazingaziwa lezi ngesikhathi sobandlululo. Uma ubasi wakho engakwazi ukubiza igama lakho lesiZulu wayekupha igama elisha. Bavela kanjalo oMavis, noJim. Nguyena oncoma ukuba uSonosakhe ayiswe esikhungweni sokuhlunyeleliswa kwezimilo ngoba embona njengomsebenzi osemncane futhi onokusasa elihle enkampanini. Izinto ezinje bezingenzeki ngezikhathi zobandlululo. Lezo kwakuyizinsuku zezimfolomane nezinduna. Abasebenzi babengenabo ubuhlobo nabaphathi babo. Abaningi babebazi ngamagama ayizidlaliso kodwa achaza kabanzi ngobunjalo babo, njengalokhu kusho uKhuboni (2003: 34). Uchaza athi abasebenzi abamnyama banomkhuba wokwetha obasi babo amagama achaza indlela abaziphatha ngayo nabaphatha ngayo abasebenzi babo, okungamagama alumelayo. UBrenda noDicey bavezwe njengabaphathi ababeyikhathalele inhlalakahle yesisebenzi sabo uNomvula, ikakhulukazi ngenkathi esezuze umcebo wezigidi zamarandi. Abanawo umona kunalokho uDicey uyabahlelela oNomvula nesoka lakhe uGenyeza ukuba

balandwe ngemoto yasemsebenzini wakhe kanokusho; ilimozini mhla beyosayinda amaphepha okuwina umjaho.

UMngadi naye uveze abalingiswa babelungu abafana noJohan Wessels, abasebengamalungu asemthethweni eqembu likamaskandi loGenyeza nabangane bakhe oKhekhe. UMngadi ubika ukuthi uWessels lo yinsizwa eyayifundile, njengalokhu yabe iyimenenja kwenye yezinkampani edolobheni laseThekwini. Ivezwe njengomuntu owayewuthanda kakhulu umculo kaMaskandi, kodwa ezama ukufihla ngoba esaba unkosikazi wakhe ukuthi uzophoxeka. Wayezizwa ekhululeke phakathi uma esezihlalele noKhekhe noGenyeza, esefake izimbadada zakhe beziphuzela umqombothi. Eqenjini, kwase kukhona nentombi yeKhaladi uThoko Richards waseWentworth, eyeNdiya uNerona Naran kanye noSuzanne Guest intombi yomlungu. Kungenzeka ukuba uMngadi wakhuthazwa ukubona abaculi abanjengo Johnny Clegg owaduma kakhulu ngomculo wakhe nokushaya kwakhe indlamu benensizwa okuthiwa nguSipho Mchunu eminyakeni yowe-1980, ubandlululo lusadla lubi. Iqembu labo okwakuthiwa yiJuluka laduma umhlaba wonke. Umculo wabo wawuthandwa ngabantu bazo zonke izinhlangothi. Kwakunjalo nakoGenyeza, umculo wabo waba nedumela, bahambela amazwe aphesheya, nempilo kaGenyeza yaguquka. Yizimo ezinje ezenza abantu emhlabeni wonke jikelele baqala ukulibuka ngelinye iso izwe laseNingizimu Afrika.

Igama lokugcina elizohlaziywa kule ngxenye yigama likaMhlengi. UMhlengi ngumlingiswa omele izinguquko ezithinta amalungelo avikelwe ngumthethosisekelo wezwe, njengalo ilungelo lokuzikhethelela ubulili obuthandayo ngaphandle kokucwasa. UMahlengi yigama uMhlengi azetha lona ngenkathi esephumelele ukushintsha ubulili bakhe waba ngumuntu wesifazane ngokuphelele embhalweni othi *Bengithi Lizokuna*. Leli gama lakhiwe ngokuphongozisa ngesakhi esikhombisa ubulili besifazane u-(ma) esenzweni –hlenga bese ukhipha u-nkamisa wesiqu sesenzo u-a, indawo yakhe ithathwe ngunkamisa –i oyisakhi sebizomuntu ; ma + hlenga= mahleng(i). Kungenzeka ukuba umbhali ubeqonde ukuba lingabaleki kakhulu igama aletha lo mlingiswa kulelo ayelethiwe nguyise elithi uMhlengi. Kodwa uma lihlaziywa leli gama incazelo yalo isenayo inkulumbo eliyedlulisayo. Kungashiwo ukuthi lichaza ukuthi lokhu kuguquka kukaMhlengi abe nguMahlengi kuyimiphumela yemizamo yakhe yokuzihlenga esimweni ayekuso njengalokhu kuvela ukuthi uyise wayengazwelani nakancane nenkinga yakhe. Ukuthatha kwakhe isinqumo esikhulu kangaka sokushintsha ubulili aqale kabusha impilo kwakusho ukulahlekelwa yizinto eziningi

ezazibalulekile empilweni yakhe; uyise, intombi yakhe eyayimkhonzile uNontobeko, nabangani bakhe abafana noMandla ayekade efunda naye eThekhinekhoni (Technikon). Ubufakazi balokhu amazwi ashiwo nguMandla ngenkathi echazela uNgidi ukuthi babehlukane kanjani nomgani wakhe uMhlengi:

“Naningasebona yini abangani?” kubuza uNgidi ngelibhocobele.

“Ngizokhuluma iqiniso nje baba. Sase singasebona, nanxa ngingeke ngithande ukusisho isizathu esasixabanisa, ngaphandle kokuthi ngisho ukuthi *the lifestyle that he had chosen* esikhaleni nje, yayingazwani nami,” esho ebipha kubonakala ukuthi uyayenyanya namanje le *lifestyle* akhuluma ngayo (ikhasi, 82).

Ngaphezu kwakho konke lokhu uMhlengi wabe eselahlekelwe ngamagunya obundlalifa bakwaNgidi. Kwapulazi lelo uyise abe emthengele lona njengesipho labe lisele kanjalo ngoba phela uyise wayemxoshise okwenja emzini wakhe. Kungenzeka ukuthi yimicabango eyayimfikela le uMahlengi, neyamenza wabhukula wabona ukuthi kuhle azihlenge yena otakwini lobuphofu inkululeko yakhe eyayisimfake kulo. Uvezwe ematasa ehamba imihlangano yokucobelelana ngezokuthuthukiswa kwamabhizinisi. Ngakolunye uhlangothi umbhali ukuveza kucace ukuthi uMahlengi ngowesifazane owabe ewathathela phezulu amathuba okuthuthukisa impilo yabantu ikakhulukazi abesifazane, ayevulwe uhulumeni wentando yeningi.

6.4 AMAGAMA AVEZA UBUNJALO BABALINGISWA NGOKWESIMILO

Lesi sigaba sihlaziya indinkimba yokugcina etholakele ngesikhathi kuhlaziywa amagama ethiwe abalingiswa kule mibhalo eyisithupha eqokiwe kulolu cwaningo. Ungoti kwezokwethiwa kwamagama u-Alford (1988:15) njengalokhu ecashunwe nguMyeza ubalula iqhaza elibanjwa amagama emphakathini lapho ethi ‘amagama adlulisa umyalezo emphakathini futhi anikeza ubunjalo obukhonjwe yigama mayelana nento eliyimele ‘ (Myeza, 2013:18). Kanti noMabuza (2008:16) uyasikhumbuzwa ukuthi ngokweNcwadi eNgcwele, iBhayibheli, isidalwa esiwumuntu salinikwa nguMvelinqangi igunya lokwetha konke okudaliwe ngaphansi komthunzi welanga kuhlenganisa izilwane zasendle nezinyoni ezindizayo. Ukubizwa kwento ngegama elithile kuyayinamathela igcine isinemikhutshana ehambisanayo negama ebizwe ngalo. Lokhu kuyefana nesaga esivame ukushiwo sokuthi umuntu uyalilandela igama lakhe. Kule ngxenye yocwaningo kuzogxilwa ekubhekeni ukuthi ababhali bemisebenzi yobuciko ehlaziywa kulo msebenzi

baphumelele kangakanani ukuyamanisa imisebenzi nobunjalo babalingiswa abasemqoka namagama abethiwe wona.

Enovelini yakhe ethi *Usumenyezelwe-ke Umcebo*, amagama awanikeze abalingiswa abaphambili alanda kabanzi ngesimilo sabo. Kule ndikimba yocwaningo kuzogxilwa kabanzi kubalingiswa abathathu okunguChule, uMeyili noGenyeza. Amagama aphelele kaChule nguNkosiyaphakade Ebenezer Sebastian Chule. Ungumshumayeli ebandleni lakhe kwazise wayeke walunguza esikoleni sobufundisi noma engaqedanga. Isibongo ethiwe sona sokuthi unguChule simfanele impela. Igama elithi ubuchule lisho ukuba nobuhlakani bokwenza into ethile. NoChule siyabikelwa enovelini ukuthi wayenolimi, enjalo nje futhi enogazi. Wayemenywa emicimbini ephambili ngoba kulandelwa ikhono lakhe lokukhuluma, kwazise isiZulu sakhe sabe sishubile nesiNgisi esikhipha ngamakhala. OkaMngadi ubika ukuthi empeleni noma wawungambeka kuyiphi inkundla uChule wayekushiya ubambe ongezansi ngolimi lwakhe olushelelayo namagama akhethwe ngobukhulu ubuciko. Engagcini lapho nasekuhlabeleleni wayaziwa ngephimbo lakhe elimnandi elipholile. Unesitolo, nomuzi kanokusho elokishini laseMlazi. Umbhali uthi umuzi kaChule wabe usezingeni lemizi yabadla izambane likampondo abahlala ezindaweni ezifana noMhlanga noLa Lucia edolobheni laseThekwini. Uhamba ngemoto yohlobo oluphambili i-Mercedes Benz emnyama eyayinesithunzi esasihambisana nesudi lakhe elimnyama ayehlale elifake nehembe elimhlophe nokhololo omnyama. UChule lo kubikwa ukuthi wayengasibheki isimame esinezimali. Wayesebenzisa ubuchule ukuqola abesifazane abashiywe ngamadoda, abafelokazi phela, benomngani wakhe uDaffo Sithole. Usebenzisa lobu buchule ukungenisa eThusini ejalidini lapho kwakusebenza khona uNomvula owayedume njengesigwili esasizuze izigidi zemali emjahweni. Wabona ukuthi icebo elihle ukungena ngakubasi wakhe uNomvula azibike njengomuntu owayezomsiza uNomvula ameluleke ngezamabhizinisi. IsiNgisi nokuhlakanipha kwakhe kwemvelo kwamelekelela. Kanti nethonya lakhe kubantu besifazane lambamba ngqi uNomvula. Wamehlula ngokumphatha ngezandla ezintofontofo. Ekhuluma amazwi ayegcwele umusa nenhlonipho, into uNomvula ayengakaze ayizwe kumuntu wesilisa kwazise isoka lakhe uGenyeza labe lazi ukuthi yonke into ilungiswa ngenduku. Umngani wakhe omkhulu u-Daffo naye owayephila impilo efanayo nekaChule yokuqola abafelokazi, wayemazi kahle umngani wakhe ukuthi ungumashiyakukhalwa uma kuza ezimalini njengalokhu ezwakala ephawula kwesinye sezigameko zakhe lapho ayephundle khona (besebenzisana naye belu uDaffo)

umfelokazi nendodakazi yakhe yonke imali ababeyishiyelwe nguyise owabe ekade eyimpunyela eyaziwayo. Nanka amazwi awashoyo umfokaSithole ngoChule umhlobo wakhe:

“Ho, ho, ho,” ehleka yedwa uDaffo. “ le ngane yabantu ayazi ukuthi ihamba nobani. Icabanga ukuthi ihamba nomshumayeli ozohlanganisa isizwe. Uheshane lona ozishiya izikhukhukazi zikhala zodwa zingasenamatshwele. Uyadlala ungamazi uZiyaqhiyama. Yimbulu lena ekhala ngamayiko amaningi. Ubaqeda ngaso isigubo lesi sokuhlonipheka sobufundisi” (ikhasi 189).

Babembiza kanjalo abantu uChule, belisusela endleleni ayehamba ngayo esakuqhiyama lapho esedondolozela ngodondolo lwakhe oluphambili. Wayenobuchule kuyo yonke into ayenzayo nayithintayo. Ngisho nakhona esontweni lapho wayenguphunyuka bemphethe, ekwazi ukuzihlangula lapho amalunga nabaphathi bebandla bezwakalisa ukukhathazeka ngendlela ayeziphetha ngayo emphakathini.

UMeyili njengoba kuchaziwe enovelini, ungubaba omncane kaNomvula, welamana noyise emhlane. Ngumnumzane wasemakhaya ongafundile nowazisayo amasiko. Uqashwe kwaLoliwe lapho elayisha adilive khona iposi namakani obisi eziteshini ezincane eziqaqele amapulazi aseMnambithi. Ngale kokuthi kunokuxhumana phakathi komsebenzi wakhe negama ethiwe lona ngumbhali, isimilo sakhe siyahambisana negama lakhe. Imeyili, igama lesiNgisi elichaza izincwadi ezifike neposi. Enye incazelo yemeyili eyesitimela esidla amagalani esingami kuzo zonke iziteshi. Sithi siqhamuka esiteshini sibe sikhala sizibika ukuthi asizukuma, seniyokwazi-ke ningabangibeli ukuthi nizosala nimile. UMeyili uvezwe wangumlingiswa onamawala nofuno ukusheshe aqhamuke nesixazululo ezintweni, kwesinye isikhathi isixazululo esingalethi ubungcono esimweni. Ubufakazi balokhu yindlela axosha ngayo uNomvula ekhaya ngenkathi ethola ingane engaganile. Usho nokusho ukuthi ‘wadlala ihumusha elamshiya nomlanjwana nokuyikhona okwenza ngimxoshe ngithi akaphume aphele kwami ayosebenzela ingane yehumusha’ (ikhasi, 62). Unele ezwe izindaba zokuthi uNomvula uwine izishaqane zemali, abize umhlangano womndeni wokuzodingida ukuthi uNomvula ulandwa kanjani eThekwini ukuze abuye alethe ekhaya izinhlanhla abazehliselwe amathongo akoNzima. Nakulo mhlango kuyavela ukuthi uyindlovukayiphendulwa. Amakhosikazi akhe uwaphendula awashonise le. UMaHadebe ozwakala enesibinjana sokumphendula umtshela ukuthi ‘unomlomo omude, futhi nendawo yakhe useyikhohliwe’. Ufika ngakusasa emsebenzini esekuthwele ekhanda ukuthi yena

wakoNzima akasona isichaka, akafani nabo bonke abelungu ababengobasi bakhe. Kulawa mazwi alandelayo kuvela ngokusobala ukukloloda kwakhe:

“Nx, lesi sichaka.” Nalapho equkula ikani lobisi wayequma akhononde athi, “Umuntu wafa ngamakani ezichaka!”. Wagcina eseklolodela nasebenza naye ngokuthi izwe lingaka nje babebalwa ababecebe njengaye. Abanimapulazi wababiza ngolungwana. Yena wayengasazimisele nakancane ukukhuluma nolamba. Kwakungasekude baxoxisane noLoliwe ngokuba amdayisele sona lesi sitimela nezisebenzi zaso.

“Yeka nesitimela esingathengwa esinye!” kuhleka indoda eyayiyisihambi. (ikhasi,75).

Yibona lobu meyili abe eseyibo uMazibuko, ngokuzwa nje, engakayiboni nakuyibona ayiphathe nangesandla imali yo ‘mntanakhe uNomvula’ wabe esephenduke isinqawunqawu esingalawuleki. Nasekhaya belu uphenduka yona imeyili njengoba eyishaqe yonke imali eyabe ifakwe uNomvula encwadini ayeyibhalele unina emazisa ngenhlanhla emvelele. Nalapho umkakhe uMaHadebe emtshela ngetulo aselibophele uNomvula lokuthumela izigebengu ziyomdlisa ngomuthi wokuhlanya, ulithathela phezulu, akaziniki ithuba lokucabangisisa imiphumela engadalwa yilesi senzo. Ngasekugcineni kwenoveli, uMeyili ubonakala eshintsha. Uyalalela futhi uyamkhuza unkosikazi wakhe uma ebeka umbono wokuba uNomvula baphinde bamzame okukugcina ngoshevu ukuze umcebo ubuyele ngakubona. Amazwi anesigqi nakhombisa ngokusobala uguquko kuMeyili azwakala emaphethelweni enoveli lapho ebonga uNomvula ngokumakhela umuzi wesitini. Emcimbini womdeni wokubonga, uMeyili uyamncoma uNomvula esigcawini ababaze amagalelo akhe, esho khona ukuthi udodile wawuvusa umuzi wakwabo. Umetha igama elisha lokuthi unguVusumuzi nakuba eyintombazane ngenxa yemisebenzi yakhe. Isenzo sikaMeyili kule nkulumo siqinisa khona ukuthi awudingi ukuthi uze uzalwe ungumuntu wesilisa ukwenza imisebenzi emikhulu nehlonishwayo eyaziwa ngokuthi ngeyabesilisa ukuze uthole ilungelo lokuba nguVusumuzi. Empeleni bonke abantwana bamantombazane bazalwa benamandla okuba nabo baphumelele benze izinto ezinkulu inqobo nje uma benikwa amathuba alinganayo futhi bathole ukuxhaswa okulinganayo nokunikezwa abantwana besilisa. Asazi noma kuyokwenzeka yini eminyakeni ezayo amagama afana noVusumuzi noBhekumuzi ethiwe abantwana bamantombazane. Lokhu kuyokwenzeka kuphela uma abazali bengezukugxila ekuthini lowo

mntwana uzolondoloza umlando negama lomndeni ngenxa yobulili bakhe, kodwa bezwakalisa isifiso sokuba enze imisebenzi emihle nekhulisa igama lomndeni.

Elinye igama elizohlaziywa ngaphansi kwale ndima kulenovele yigama likaGenyeza Ntshangase. UGenyeza yisoka likaNomvula. Bonke bahlala eThusini lapho besebenza khona emajalidini. Uchazwa njengensizwa yasemakhaya eFilidi eyafika eThekwini iseyibhungu ize ngokuzozama amatoho. Kusobala ukuthi usehlale iminyaka eminingi kwelaseThekwini njengoba esezohlanguka iminyaka engamashumi amane. Akafundile, nesiNgisi usicosha kancane. Uchazwe njengendoda engahlukani nomshiza. Yiwo lo ayewusebenzisa ukugenyenza bonke laba ababezenza izesheli zikaNomvula ngenxa yokuba bejaye umcebo wakhe. Nangamhla beyohola imali emjahweni, beyizitatanyiswa zosuku ezazingcebeleka ngemoto ephambili yohlobo lwe-Rolls Royce, uGenyeza wayewugodlile umshiza wakhe. Wazama uNomvula ukumncenga ukuba awushiye ngemuva umshiza kwazise kwakulusuku olukhulu lolu ezimpilweni zabo. Njengezitatanyiswa zosuku, babezongena bephuma emahhovisi amakhulu bathathwe nezithombe kube kuhle kube njeya. UNomvula uyabona ukuthi umshiza wawungase ube yimpoxo. Amazwi kaNtshangase akhombisa ukuthi wayengafuni nokuyizwa le ndaba njengalokhu waphendula wathi:

“E- Miliyemu,” wahlala waqonda wabeka izandla emadolweni.

“Induku angisoze ngehlukana nayo ngoba iyisona sibhakela sami. Ukuyishiya kungafana nokushiya esinye isandla sami emuva. Angiyiphathi-ke eyanamuhla. Abakhuthuzi abayizwa ngomoya imali okwamanqo ezwa isidumbu, bazosibeka ezithendeni, bayiphange yonke imali yakho”.

Ngokukhulu ukungeneliswa uMirriam wathi, “Ngiyezwa-ke”.

Ngalawa mazwi umbhali usakhombisa ukuthi kumlingiswa onjengoGenyeza, induku yayisho lukhulu. Kuyena kwakunjengoba echaza nje ukuthi iyisibhakela sakhe, ngakho kwakungeke kulunge ayishiye ngemuva. Kungakho umfo waseMangadini emethe wathi wuGenyeza. Ngakolunye uhlangothi isenzo sikaGenyeza asexwayeki ngoba insizwa le ayifundile, yona izazela ukuthi indoda ayehlukani nomshiza wayo. UMsimg (1975:196), uyakufakazela lokhu lapho ebeka khona ukuthi insizwa yakwaZulu kwakube ayivunule uma ingayiphethe imishiza yayo nehawu layo. Inkinga ngokaMvundlana ukuthi akakwazi ukukala isimo nokucabanga ukuthi kunezindawo nezikhathi lapho leli siko lingasebenzi khona.

Njengoba kuvezwa endabeni, izigangi eziningi ezazizama inhlanhla kuNomvula zaba wukudla kwemvubu nomshiza kaGenyeza njengoba wayala ukhasha engafuni lutho olusondela kuMiliyemu. Kungashiwo ukuthi umlingiswa onguGenyeza wuhlobo lomlingiswa okhuliswe kakhulu ngesimo esithile ngendlela eletha igidigidi kofundayo (*caricature*). Lokhu kubonakala kahle uma ezama ukukhuluma isiNgisi, njengalokhu esibhidilisha nje, wonke amagama enkulumo uvele awahumushe ngendlela yakhe ethe phecelezi nehluke kakhulu kulokhu okusuke kade kushiwo.

Ngenxa yakho belu ukuba sengozini kukaNomvula, bagcina behlukene ngoba kwabiza ukuba uNomvula ashiye umsebenzi athuthe eThusini ngenxa yezigigaba eziningi lapho asinda khona ngokulambisa sezithi azimkhiphe umphefumulo izigelekeqe. Kwakusho nokho ukuthi babengahlukananga ngoba sekuphele uthando, kodwa kwakuphoqe isimo. UGenyeza lo unesinye isiphiwo sokucula umculo kaMasikandi. Udume ngokuthi uyasixebula isiginci. Emva kokuba ephucwe iqatha elinguNomvula emlonyeni, umngani wakhe ababecula naye uKhekhe wamkhuthaza ukuba angalahli ithemba futhi angavumi ukuphathwa yisifo somlahlathemba ngoba nakhu eselahlekelwe yithemba lakhe. Wamkhumbuza ukuthi naye wayengatibula ngokuncane ayekwazi ukukwenza. Waqhubeka nokho ukuyiphaka eyakhe yayohlasela emzini wembali yakhe uChule eMlazi behlome ngayo imishiza nezinsabuli. UChule wabehlula ngokubashaya ngesisi esikhipha unyembezi. Wanquma lapho uGenyeza ukuziphindiselela ngokuba acule ukuze ‘aphihlize ngegala inhliziyi kaChule’. Wamsongela uChule ukuthi wayezomphihliza ngezindebe zobuciko bomlomo ayobukhafula kunambithe inhliziyi.

Ukungena kwakhe ntshi kwezomculo uGenyeza kwambuyisela ithemba ngempilo. Umculo wabo waya ngokuvuthwa bagcina sebephuma nasemsakazweni. ODicey nomqashi omdala kaGenyeza, uCampbell kwabethusa ukubona izisebenzi zabo ababengazishayi mkhuba zikhombisa ikhono elashintsha impilo yazo, belula izandla bazixhasa. Lokhu kwenza umculo wabo waba sezingeni eliphakeme, baduma umhlaba wonke. Ekubeni ngesikhathi esiphambili uGenyeza wayegenyeza imilenze yabantu ngomshiza, lase lijikile isondo manje eseziphendulela kuChule ngomculo njengalokhu wayezwakala ezibongela ethi:

“Ngakutshela ngathi angihambile;

Ngiyolanda igala lakwethu elinhloko engenancegela’ ethiwe chwa othini;

Uyalizwa? Ngikuphihliza ngalo manje...”

Ukwenza kukaNtshangase kwabamangalisa oChule ababengamgqizi qakala, bezibonela nje ‘uwaka ongafundile’. Ngisho uDaffo wakhala ngokuthi ukugadla kokaMvundlana endlebeni yencwasimende enguChule, kwayivusa emaqandeni yazi ukuthi kuyalotsholwa kwazise yayikuqonda kahle ukuthi uNomvula yayimhlukanise noNtshangase esamthanda. Nalapha njalo, ukwenza kukaGenyeza kusagwalisa incazelo yegama lakhe njengalokhu eqhamuke nesu elisha lokumgenyeza ngamagama uChule.

Buyaziveza bugqame ubunkondlo nobumbongi bukaMngadi ngendlela acikoza ngayo lapho elandisa khona abafundi bombhalo ngamazwi ayetholakala emculweni kaGenyeza. Njengoba insizwa enguGenyeza icula umculo kaMasikandi, iyezwakala izihasa idalula izehlakalo nezigigaba ezinhle nezimbi ezenzeke empilweni yakhe, okuwuphawu olulindelekile emculweni wohlobo lukamasikandi. Isenzo sikaMngadi sifakazela ubuqiniso bokushiwo ngababhali abafana noPalmer (2008:37) abaphawule ukuthi ababhali abaningi base-Afrika bavamise ukulandela umgudu wokwethekela ebucikweni bomlomo obufana nezaga nezisho ukugqamisa izingxenye ezithile emibhalweni yabo. Akubona ababhali ababhale ngezilimi zendabuko kuphela ababonakala belandela lo mkhuba, kodwa uvamile nakubabhali ababhale imibhalo yobucikomazwi ngolimi lwesiNgisi. Ubuciko bomlomo buyingxenye enkulu yosikompilo lwama-Afrika. Umfo waseMangadini yena kulo msebenzi wethekele ezibongweni, okunguhlobo lobuciko bomlomo obunomlando omude osikweni nasemlandweni wesizwe samaZulu.

Amazwi ezingoma zikaGenyeza awagcini nje ngokugenyenza inhliziyi nezindlebe zikaChule, kodwa futhi ayegadla nasenhliziyweni kaNomvula. Kwase kukaningi uChule emelamela uNomvula elalele umculo kaNtshangase emsakazweni noma embukela edlala neqembu lakhe kumabonakude amehlo akhe ebomvu ebambe izinyembezi. Kwakukhombisa ukuthi amazwi ezingoma zakhe ayemthinta emoyeni. Izinhlamvu zamazwi kaNtshangase lapho esezibongela, zazikhombisa ukuthi yayisekhona inhlasana yothando lukaNomvula. Noma ayengambizi ngegama kodwa wayegudlisela ebalisa ukuthi ongabe ithemba lakhe lalukuphi, linjani. Lawa mazwi ayeyigenyeza inhliziyi kaNomvula ngoba phela uChule wayengasamnakile futhi esemalungiselelweni okubuyelana nomkakhe uMaMkhabela. Eqinisweni, uChule wayengakaze amthande uNomvula, kodwa okwabe sekwenza isimo sibe manzonzo ukubona kwakhe uGenyeza

endlondlobala futhi nezinga lempilo yakhe liya ngokuba ngcono. Wayesenovalo lokuthi funa uNomvula amshiye abuyelane noGenyeza, lihambe kanjalo ifa! Umbhali ukhombisa ngokusobala ukuthi isibhaxu esasidedelwa nguGenyeza wabe esesizwela kangakanani uChule, sesingamlalisi nasebusuku.

Le ndinkimba izophethwa ngokuhlaziya amagama abalingiswa abaphambili ababili abatholakala emdlalweni kaMaphumulo othi *Kudela Owaziyo*. Laba balingiswa nguMbhebhezeli kanye noHeshane. Umbhebhezeli kulo mdlalo uthathwa njengomqhathi. UMaphumulo umethe igama elikhombisa ngokusobala ubunjalo besimilo sakhe njengoba kunguye obhebhezela ukungezwani phakathi kwabalingiswa abangoChivenga noMdaluli. Umbhebhezeli noMdaluli bangomakhelwane abajwayele ukuvulelana izifuba nokubonisana uma kukhona onenkinga phakathi kwabo. Ngempela kuba njalo, kodwa wuye futhi uMbhebhezeli ndini okhekhezelayo ahambe ayobikela uChivenga esibhedlela ukuthi ugula nje yingoba uthakathiwe. Isenzo sikaMbhebhezeli sikuveza ngokusobala ukungathembeki kwakhe. Uyishaya ngapha aphinde ayishaye ngapha. Uyalubhebhethekisa udlame lokungezwani oluphakathi kuka Chivenga noMdaluli. Injongo yakhe enkulu wukuthola imali ngolwazi oluyimfihlo azolwedlulisa kuChivenga ngomhlaseli wakhe uMdaluli obuye abe yimbangi yakhe ngokomsebenzi. Umbhali uphumelele ukuveza izenzo zikaMbhebhezeli njengalezo eziqhuba phambili isimilo sakhe esingesihle. Ufika esibhedlela kuChivenga ancetheze esho khona ukuthi umenzi wobubi kumele acushelwe umgoga ukuze ‘athole isifundo aze atshele nabanye ukuthi bangadlaleli esidalweni sikaNkulunkulu’ (ikhasi, 78). Mkhulu umvuzo awethenjiswa nguChivenga uma ekwazile ukumkhipha enkingeni azithola ekuyona. Zonke izenzo zikaMbhebhezeli zihambisana ncamashi negama lo mlingiswa ethiwe lona.

UHeshane Mnqayi yena, yinsizwa eyisikhulu ehhovisi lomnyango wezasekhaya edolobheni lakwaDukuza. Njengesikhulu somnyango, uyiqonda kahle indlela yokusebenza kwemithetho eqondene namalungelo abokufika. Lokhu kuyavela ngenkathi echazela uChivenga ukuthi ubulungu bokuba yisakhamuzi esigcwele saleli zwe kusebenza ngaphansi kwayiphi imibandela. Uze achaze nangezimpikiswano ezikhona uma kudingidwa lolu daba. Kusobala futhi ukuthi njengoba eyisikhulu nje, uholo kahle. Pho-ke nangu umbhali umethe wathi uHeshane. Uheshane yigama lenyoni ezingela amachwane ezinkukhu. Le nyoni idume ngokuthi ayiwabheki amachwane. Uma seyizilungiselele kahle ngokuhlasela awaphunyuki amachwane ngenxa

yobuchule ebusebenzisayo. Kulo mdlalo, igama umbhali alethe uHeshane likhombisa ukuthi unazo izenzo ezingafaniswa nezikaheshane. Uvezwe njengomlingiswa onakho ukufisa ukuzibambela amachwane uma ithuba livela. UChivenga umchazela kabanzi ngesu okuzwakalayo ukuthi licatshangisiswe kahle njengendlela angathola ngayo amaphepha azomenza isakhamuzi sakuleli esisemthethweni. UHeshane akakhombisi ukwethembeka nokumela isikhundla sakhe esiphezulu. Kunalokho ubukeka ethatheka wukuthi mkhulu umvuzo azowuzuza “ngokusiza” uChivenga nakuba ekuqonda kahle ukuthi isicelo sakhe neqhinga aqhamuka nalo linobugebengu. Lokhu kuvela kulawa mazwi akhe lapho ethi:

Heshane: (*uphefumulela phezulu*) Hmm! Sengathi iyesinda kodwa le nselelo ongiphonsela yona, kodwa-ke ngoba nguweni mfowethu futhi angizimisele nakancane ukukulahla nokukuchayisa, ngakho-ke ngisazoke ngilinge amadlozi.

Kungenzeka ukuthi umbhali umnike leli gama lo mlingiswa ngakho ngoba engakwazi ukuzibamba uma sekuza ekuzitholeni amachwane emali.

6.5 AMAGAMA ABIZEKA KALULA AHAMBISANA NOBUNJALO BOMSEBENZI WOMLINGISWA

Le ngxenye yokugcina yokuhlaziya ukwethiwa kwamagama igxile ekubukeni amagama amafushane nabizeka kalula okubonakala sengathi ethiwe ukuba ahambelane nomsebenzi womlingiswa. Amanye alawa magama afingqiwe asuselwa emagameni aziwayo kanti amanye mafushane nje futhi awanamyalezo ongako awedlulisayo. Makuchazwe nokho ukuthi akulula nokho lawa magama ukuwavalela thaqa kule ndikimba ngoba amaye anayo incazelo engalandelwa uma kuzobukwa umsuka wegama. Inoveli okubonakala sengathi ilandele kakhulu le ndlela yokwetha yile ethi *Uthando lungumanqoba* kaShange.

Igama lokuqala elizohlaziywa enovelini kaShange ngelikaChris. Njengoba umbhali wale noveli enomkhutshana wokwetha abalingiswa bakhe amagama afingqiwe, naleli likamalume uChris, akucaci kahle ukuthi ungubani uma seliphelele. Kodwa libonakala limfanele njengoba evele njengomlingiswa ompilo yakhe ayiphelele kahle. Akasebenzi, akanabo abantwana, okukhulu kakhulu ulahlekelwe nangubuntu. Isenzo sakhe sokuhlukumeza ngokocansi ephindelela umntwana kadadewabo ebe azi kahle ukuthi uyintandane siqeda ingcosana yesithunzana ebesimenza abizwe ngomnumzane. Izenzo nokukhuluma kwakhe kugcwele udlame njengalokhu kuveziwe kulesi siqeshana:

Kwedlula izinsukwana, waphinda wabuya ephuze kakhulu umalume wakhe, wangena ngendlovu yangena ekamelweni likaPhindile, wamnukubeza. Akakwazanga kulokhu ukudlubulundela uPhindile ngenxa yokuthi konke kwenzeka ngokushesha okumangalisayo. Wathi uyazama ukuklabalasa amemeze wamthembisa ukumnquma uqhoqhoqho ngommese uma ekhala.

“Ukuyithi nje vu le ndaba, uyowukhomba umuzi onotshwala”.

“Yini kodwa lena oyenza kimina ngikwethemba kangaka?”

“Vala umlomo, ngale kwalokho ngizovukwa yikhanda lami, ngikugonise amathumbu ngommese,” esho enxapha eyophuma ngomnyango eshiya uPhindile ekhahla isililo.

Umalume uChris yindoda engenalo ikhanda, nayo uqobo iyakwazi lokho. Izwakala izincoma kule nkulumo engenhla njengoba ixwayisa umntwana ukuthi mayengayenzi intando yakhe izovukwa yikhanda layo. Akawuyeki lo mkhuba wokuhlukumeza amantombazane amancane uChris njengoba agcina ngokubhadla ejele emva kokuba enukubeze indodakazi yabahlobo bomkakhe uBongiwe Mkhize.

Okuphakamisa izinga lobuciko yindlela uShange abethe ngayo amagama abalingiswa abafana noLindi no-Mumy. Ngokujwayelekile amagama afingqiwe aphelezela yigama likasisi, asetshenziswa lapho kukhulunywa ngabesifazane abangabaphathi bezindawo zokuqeda ukoma. Uthola umama omdala engabizwa ngesibongo sakhe, kodwa amadoda amadala ngangaye nangaphezulu embiza ngosisi May. Nakule noveli kubonakala sengathi uMaShange ulandela lowo mkhondo ngokwetha uLindi noMumy amagama afingqiwe. ULindi udayisa ngezidakamizwa kanti uMumy unamantombazane angomahosha ahlala endlini yakhe awakhokhise irenti nemali yokudla. Nawo la mantombazane asebenza nawo uMumy anamagama afingqiwe abizeka kalula; uBuyi noSma okwenza kube lula ukuzethula kubathengi uma esesebenza. Kubonakala sengathi yiyona ndlela okusetshenzwa ngayo kule ‘mboni’ yoMumy njengoba noSma emethule kanjalo umthengi wokuqala kaPhindile wambiza nje ngoShakes, noShakes watshelwa ukuthi nguPhindi kwaphela kanjalo.

‘Igama elithi ‘Mumy’ lisasidlaliso esisuselwa egameni lesiNgisi elithi *mum* elichaza owesifazane ongumama. Naye usisi uMumy unjengomama kulawa mantombazane asebenza nawo. Ayamhlonipha, naye ubhekelele inhlalakahle yawo kule ndawo yasePhoyinti enjengehlane

ikakhulukazi kwabesifazane abasebancane. Wuye lo mlingiswa ocosha uPhindile esewumtshingo ubethwa ngubani eThekwini. Empeleni wethuka ukubona intombazanyane ayeyazi isencane elokishini laseMpumalanga isesimweni esingemukelekile edolobheni futhi kucaca ukuthi yayingenamuva naphambili. UShange njengombhali wesifazane usebenzise lo mlingiswa ukuveza amandla abantu besifazane okukwazi ukuba yimbumba nokubambana ukuze babhekane nezinselozempilo. Ingxoxo yabo bobane laba besifazane uma beziphumulele bengekho ‘emsebenzini’ izwakalisa ithemba nesifiso sokuba ngelinye ilanga baphume kule mpilo ‘enzima abayiphilayo’. Bayakhuthazana banikane isibindi, njengoba benza kuPhindile ngosuku lwakhe lokuqala emsebenzini. USma uyezwakala emmisa isibindi esho nokusho ukuthi kungcono athi ngqa kancane ubhiya ukuze abe nesibindi sokubhekana nalo msebenzi. Indaba ize ifike emaphethelweni zingadaluliwe izibongo zabalingiswa abafana noMumsy, Smah, Lindi, Buyi noMuzi, okukhombisa khona ukuthi kule misebenzi abaziphilisa ngayo isibongo akuyona into ebalulekile. Okwenziwe ngu Shange kule noveli kugcwalisa amazwi kaReid (2004: 151) lapho ayechaza khona ngendlela ababhali besifazane abaveza ngayo abalingiswa besifazane. Lo ngoti wezomlando yemibhalo yobucikomazwi nabesifazane base-Afrika ecaphuna uNgcobo (2002), ubeka kanje:

When women write about other women they often create full-bodied characters who become their mouthpieces. They write to highlight the fears that African women suffer in silence: fears about childlessness, about inadequacies that arise out of sharing husbands, and about pangs of jealousy and loneliness growing from relationships with men whose loyalty is spread too thinly among several women. These writers admit to women’s deep need for love and gentle care, not only before marriage, but throughout married life.

Ngamafuphi, uReid kulesi siqeshana uveza ukuthi ababhali besifazane basebenzisa imibhalo yobucikomazwi ukuzwakalisa ilaka labo ngezimo zempilo ezibathintayo njengabantu besifazane.

6.6 IQOQA LESAHLUKO

Kulesi sahluko bekugxilwe ekuhlaziyeni amagama abalingiswa abasemqoka abatholakala emibhalweni yobuciko egaguliwe nebhalwe emva kokuba izwe laseNingizimu Afrika lizuze umbuso wentando yabantu. Kuqalwe ngokubuyekeza ngamafuphi imibuzo emqoka ezama

ukuphendulwa wucwaningo. Kuchaziwe kafushane ngendlela elandeliwe ukuhlaziya amagama abalingiswa abamqoka abatholakala kule mibhalo. Kubuye kwathintwa kafushane ngeqhaza elibanjwe yizinsizakuhlaziya eziqokiwe kulolu cwaningo ezifana nokuhlaziya nokucofiya inkulumongxoxo, ubulili, izinguquko kanye nezinkolelo ezikhona ezibusayo emiphakathini. Ekuhlaziyeni okutholakele ngenkathi kucutshungulwa amagama abalingiswa. Izindikimba ezigqamile ezine ziveziwe, kwabe sekudingidwa ngokujulile indikimba ngayinye kunikezwa nezibonelo ezikhanyisayo. Isahluko esilandelayo sizobe sesiqoqa siphetha wonke umsebenzi walolu cwaningo.

IS AHLUKO 7

IQOQA, ISIPHETHO NEZIPHAKAMISO NGOCWANINGO OLUNGENZIWA NGOKUZAYO

7. 0 ISINGENISO

Ukuphetha lolu cwaningo kuzobuyekezwa ulwazi olutholakele ngenkathi kuhlaziywa amagama ethiwe abalingiswa, obekuyingxeny ebalulekile yalo msebenzi. Lokhu kwenziwe ngokuba kucutshungulwe ukusetshenziswa kobuciko bolimi emibhalweni yobucikomazwi eqokiwe, nebhalwe emva kokuphela kombuso wengcindezelo ezweni lase Ningizimu Afrika. Nakuba bekugxilwe emibhalweni ebhalwe kusukela emnyakeni we-1994 kuya kowezi-2012. Ukhona nokho umbhalo wobucikomazwi owodwa obe yigxeny yalolu cwaningo oshicilelwe ngowe-1993. Njengalokhu sekuke kwachazwa ezahlukeni ezandulela lesi sahluko, inhloso yokudidiyela lo mbhalo njengengxeny yocwaningo bekungukuveza ukuthi ziningi izinguquko ezabe seziqalile ukubonakala emiphakathini yezwe laseNingizimu Afrika ezaziyizinkomba zoshintsho olwabe lwenzeka ngaphakathi ezweni ngobubanzi balo kusukela eminyakeni engaphambidlana kancane konyaka we-1994. Ukubuyekeza ulwazi olutholakele kwenziwe ngokuba lolu lwazi luhlaziye kusetshenziswa insizakuhlaziya yokuHlaziya nokuCofiya iNkulumongxoxo, ilekelelwa uhlaka lwemicabango olubandakanya ukungalingani ngokobulili, ukusebenza kwezinkolelo ezibusayo nezithathwa njengenkambiso yomphakathi kanye nohlaka lomcabango oluthinta izinguquko. Kuzophindwa futhi kusetshenziswe imibhalo (*literature*) kanye nemibhalo yocwaningo ukwesekela nokukhanyisa amaphuzu athile.

Ngokwemibiko yocwaningo, umkhakha wezobuciko ngenye yemikhakha ehamba phambili ekukhombiseni izinguquko ezenzeka ngaphakathi ezweni, ikakhulukazi umkhakha wemisebenzi yobucikomazwi obubhaliwe (Makhambeni, 1988, Mafela, 2006, noKhumalo, 2007). Ngalolu cwaningo bekuhloswe ukucubungula ukuthi ngabe ababhali bababumbe kanjani abalingiswa abamqoka nabanye besebenzisa inzululwazi yokwethiwa kwamagama. Luphinde lwaphenyisisa ukuthi ngabe wona lawa magama asetshenziswe kanjani ukukhanyisa izindikimba eziyinxeny

yombhalo wobucikomazwi, ikakhulukazi kule minyaka yezinguquko kulandela ukuthatha kombuso wentando yabantu. Ochwepheshe bezokusebenza kolimi abafana noYanga (1978) kanye noKeller (2013), bayavumelana ukuthi amagama abantu avamise ukuba yisibuko esikhombisa indlela abantu abaxhumana ngayo nezimo (*their environment*) abazithola bephila ngaphansi kwazo. Ngokukangoti onguMhlambi (2009:95), nasemibhalweni yobucikomazwi amagama abalingiswa abonakala ethi awadlale indima efanayo.

7.1 UKUBUYEKEZWA KWEZ AHLUKO

Esahlukweni sokuqala kwethulwe umhlahlandlela ozolandelwa kulolu cwaningo ngokuba kuqale kwethulwe esingenisweni umkhakha wokwethiwa kwamagama ucwaningo olungena ngaphansi kwawo. Kubuye kwachazwa kabanzi kule ngxenye yesandlalelo ngokubaluleka kokwethiwa kwamagama abantu yimiphakathi eyahlukene. Lokhu kwenziwe ngokuba kuncikwe ezincazelweni zokubaluleka kokwethiwa kwagama ezinikwe ngochwepheshe esingabala kubo laba: uNgubane (2002), Ndimande-Hlongwa (2005) noFliedl (2007). Kugxilwe kafushane osikompilweni lwabantu abangama-Afrika, nomthelela wokugcinwa kwaleli siko kubabhali bobucikomazwi abangama-Afrika. Kube sekukhulunywa kafushane ngezinguquko ezenzekile ezweni lase-Ningizimu Afrika emva kokuzuzwa kombuso wentando yabantu ngowe-1994. Kuchaziwe futhi kafushane ngeqhaza elibanjwa ngezobuciko ekuqopheni phansi nasekugcineni izigigaba ezingumlando. Imibhalo yobucikomazwi ngenye yeminxa yobuciko evamise ukusetsheziwa njengesu lokuveza izigigaba zalolu hlobo. Kube sekuchazwa kabanzi ngokusetshenziswa kwesu lokwethiwa kwamagama abalingiswa ukuveza izindikimba ezahlukene emibhalweni. UHadebe (2002:11), ungomunye wezingqalabutho ezibhale kabanzi ngaphansi kwesihloko esithinta ukwethiwa kwamagama anhlobonhlobo emibhalweni yobucikomazwi. Lo ngoti ugcizelela ukuthi, akuwona nje amagama abalingiswa wodwa abalulekile ekunikeni incazelo ngombhalo wobucikomazwi, kodwa namagama ezindawo, ayalekelela ekukhanyiseni kabanzi ngesizinda umbhalo obunjwe ngaphansi kwaso. Kube sekwethulwa imibuzo engumongo walolu cwaningo. Zinikeziwe nezinhloso zokwenza ucwaningo lwalolu hlobo nokubaluleka kwalo emkhakheni wokufundiswa kwezemibhalo. Kuchaziwe kafushane ngezindlela ezizolandelwa lapho kwenziwa lolu cwaningo, ngokuqhakambisa nepharadayimu ehambisana nocwaningo. UBertram benoChristianson (2014:18) bayakubalula ubumqoka bepharadayimu lapho kwenziwa ucwaningo. Kuphethwe ngokunikeza incazelo yamagama azobe eyingxenye enkulu yalolu cwaningo.

Isahluko sesibili sona besigxile ekubuyekezeni imibhalo ngalesi sihloko. Lokhu kwenziwe ngokuba kuqale kudingidwe umlando wemibhalo yobucikomazwi yesiZulu kugxilwe enovelini. Kube sekubuyekwezwa ucwaningo ngokwethiwa kwamagama abantu eNingizimu Afrika, emazweni akhele izwekazi lase-Afrika kanye nawamanye amazwe aseNtshonalanga. Kuphinde kwagxilwa ekubuyekezeni ucwaningo olwenziwe ngokwethiwa kwabalingiswa emibhalweni yobucikomazwi, kwavezwa nezinsizakuhlaziya kuhlenganisa nezinhlaka zomcabango ezisetshenziswe ocwaningweni olubuyekwezwayo. Kuphethwe ngokubuyekeza kafushane ucwaningo lokuhlaziywa kwethekisthi.

Isahluko sesithathu sethule insizakuhlaziya kanye nezinhlaka zomcabango eziyingxenye yalolu cwaningo. Kunikezwe umlando omfushane ngemvelaphi yensizakuhlaziya yokuHlaziya nokuCofiya iNkulumongxoxo nokuthi ixhumana kanjani nocwaningo olwenziwayo. Kuchaziwe ngokubaluleka kwensizakuhlaziya nezinhlaka zomcabango ekuhlaziyeni amagama ethiwe abalingiswa abasemqoka emibhalweni yobucikomazwi. Kuthe ezahlukweni ezilandelayo, le nsizakuhlaziya nezinhlaka zemicabango ezifana nokungalingani ngokobulili kanye nezinkolelo ezivamile ezibusayo emphakathini, kwasetshenziswa ukuhlaziya inkulumo ecashile noma esobala edluliswa ngababhali bemisebenzi yobucikomazwi lapho betha abalingiswa ikakhulukazi kule minyaka yezinguquko.

Kanti **isahluko sesine** sona sidingide kabanzi izindlela ezilandeliwe lapho kwenziwa lolu cwaningo. Kuqalwe ngokwethula ipharadayimu eqokwe kulolu cwaningo; okuyipharadayimu yekhrithikhali. Ongoti abangoCohen, Manion, noMorrison (2012:156) bayichaza le pharadayimu ngokuthi isebenza ukuhlaba ubunjalo besimo ngenhloso yokuguqula imiqondo ebusayo ezinhlakeni ezithile zomphakathi. Ulimi ngesinye sezikhali ezisetshenziswayo ukuveza ukungalingani kwamandla phakathi kwezinhloko zemiphakathi njengalokhu amagama ethiwe abalingiswa ekuneke kwasobala kulolu cwaningo. Njengoba kungucwaningo oluthe ukwehluka kulolu olujwayelekile oluba nabahlanganyeli bocwaningo, kuchazwe kabanzi ngokuqokwa kokuzohlaziywa nangesu elilandeliwe lokuhlaziya kusetshenziswa indlela yohlaziyothekisthi. Kuphindwe kwavezwa izindlela ezilandeliwe ukuhlaziya okutholakele. Inkambiso elungileyo yocwaningo, ubuqiniso nokukholakala kocwaningo ngezinye zezihlokwana okugoqwe ngazo lesi sahluko.

Esahlukweni sesihlanu, kunikezwe umlando omfushane ngezinguquko ezenzekile emkhakheni wokubhalwa kobucikomazwi bomlomo emva kokuphela kombuso wobandlululo. Kuthintiwe futhi nangezinsalelo ezibhekene nababhali ikakhulukazi bemisebenzi yobucikomazwi ebhalwe ngezilimi zendabuko kule minyaka yezinguquko. Kube sekwethulwa kafushane uhlaka lwamanoveli acutshungulwe ngucwaningo, kugxilwe ekuvezeni amagama abalingiswa abamqoka besilisa nabesifazane nabanye abatholakala kule mibhalo.

Kube sekwedlulelwa **esahlukweni sesithupha,** lapho bese kugxilwe khona ekuhlaziyeni amagama abalingiswa abamqoka. Ucwaningo luhlaziye amagama abalingiswa abamqoka besilisa nabesifazane abatholakala emibhalweni emine ewuhlobo lwenoveli, kanye nowodwa wohlobo lomdlalo. Kuyo yonke le mibhalo, munye kuphela obhalwe ngumbhali wesifazane. Kusetshenziswe insizakuhlaziya yoKuhlaziya nokuCofiya iNkulumo ilekelelwa yizinhlaka zomcabango ezifana nezinguquko, ukungalingani kobulili, kanye nezimfundiso ezivamile ezitholakala emiphakathini esiyakhele, ukuveza izinkulumo noma imiyalezo edluliswa ngamagama ethiwe abalingiswa. Kubuye kwabhekwa namagama abanye abalingiswa abambalwa ababambe iqhaza elikhulu kule misebenzi yobucikomazwi ngenhloso yokukhanyisa amaphuzu athile ayingxenywe yemibuzo yocwaningo.

7.2 KUBUYEKEZWA IMIBUZO YOCWANINGO

Ingqikithi yalolu cwaningo bekungukuzama ukuphendula umbuzo walo onqala othi: Ngabe ababhali bayisebenzise kanjani inzululwazi yokwethiwa kwamagama ukubumba abalingiswa emibhalweni eqokiwe yobucikomazwi ebhalwe emva kombuso wengcindezelo?

Nansi eminye imibuzo engaphansi kwalo:

- Amagama ethiwe abalingiswa abamqoka asetshenziswe kanjani ukuveza izindikimba ezitholakala embhalweni?
- Yimiphi imithelela edalwa amagama ethiwe abalingiswa abamqoka kule mibhalo yobucikomazwi ekuvezeni ukungalingani kwabo ngokobulili?
- Ngabe amagama ethiwe abalingiswa kule mibhalo ehluziwe aziqhakambisa kanjani izinguquko ezenzekile emphakathini emva kokuzuzwa kwenkululeko?

- Ngabe amagama ethiwe abalingiswa abamqoka asetshenziswe kanjani ukuveza ubunjalo besimilo sabo nezici zabo zemvelo?

Ukuphendula umbuzo osemqoka walolu cwaningo, kubuyekezwe wonke amanoveli aqokelwe ukuhluzwa kulolu cwaningo kanye nombhalo womdlalo. Kube sekukhishwa igama negama lomlingiswa osemqoka ngalinye kwacutshungulwa isakhiwo salo nokuhlobana kwalo nesizinda umbhalo obhalwe ngaphansi kwaso. Insizakuhlaziya yokuHlaziya nokuCofiya iNkulumongxoxo ibe wusizo olukhulu ekuhlaziyeni inkulumo emumethwe yigama. Kuphindwe kwasekwa ngokuba kuthintwe izinhloko zemibhalo eziyingxenywe yocwaningo. Okuvele kwagqama ngenkathi kuhlaziywa amagama ukugcwaliseka kombono kaFiedl (2007:160), lapho ecaphuna khona u-Lodge obike ukuthi amagama abantu emsebenzini wobucikomazwi anendaba ayixoxayo; uqhubeka abeke kanje:

Proper names in fiction are never neutral. More than any other component of literary language, the name represent an intertextual node, summoning up literary predecessors and placing the protagonist in a genealogy of poetic name bearers. Furthermore, literary names are especially suitable as transactions leading to non-literary texts inviting us to relate them to real namesakes, whether historical or cotemporary. To that extent they combine regional and historical, dynastic and ethnic, confessional and social circumstances. They maybe affirmative, descriptive or satirical and critical.

Ngamafuphi lapha u-Fiedl ubeka ukuthi amagama atholakala emibhalweni yomkhando avame ukuveza ukuchema okuthile ngasohlangothini lombhali. Uyachaza futhi ukuthi emibhalweni yobucikomazwi kuvela kugqame ukusebenzisana nokudlelana kwamathekisthi abhaliwe. Ukwenza isibonelo sisuselwa kulolu cwaningo yigama likaBhekani (enoveli kaButhelezi ethi *Kushaywa Edonsayo*) elisuselwa ezilimini zeBhayibheli elithi 'Nehemiya'. Njengoba bese kuke kwachazwa eSahlukweni sesithupha ukuthi umnyombo waleli gama utholakala embhalweni ongcwele, iBhayibheli. Yilona elinika incazelo eshaya emhloeni ngomqondo oledwa yileli gama likaBhekani elisuselwa ezilimini zeBhayibheli. Eqhubeka okaFiedl, uchaza athi ukwethekela amagama abalingiswa kwamanye amathekisthi, kwenza lowo mlingiswa naye abe yingxenywe yesizukulwane esiqanjwe ngobuciko. Ube esegcizelela ukuthi amagama ethiwe abalingiswa anakho ukusinxenxa ukuba sibahlobanise nabantu esibaziyo abethiwe amagama afanayo, kungenzeka kube abasemlandweni noma abasaphila. Ngaleyona ndlela amagama ayakwazi

ukuhlanganisa izingxenye ezahlukene zomlando nobuzwe, kanti futhi angaveza imizwa yombhali ngesimo sezenhlalohle. Uphetha ngokubalula ukuthi amagama ethiwe abalingiswa kungenzeka kube ngagcwalisa incazelo ethile, achazayo, abhinqayo noma azwakalisa ukukhononda.

Umbono kaFiedl uyahambisana nokwatholwa nguSengani (2015:5), lapho ayehlaziya khona ukuvezwa kwamandla ekuqanjweni kwamagama abantwana besizwe samaVenda. Noma ucwaningo lwale ngwazi lwalungagxilile emagameni abalingiswa, kodwa umbiko wakhe wocwaningo uyakuqinisa ukuthi kwesinye isikhathi amagama ethiwe asuke esola, exwayisa, noma enokusongela okuthizeni. Uqhubeka aveze ukuthi asuke egcwele inkulumbo noma imiyalezo eveza amandla, ukwengamela, ukulawula, kwesinye isikhathi nokuhlukumeza ikakhulu okuvela ngaseqenjini labantu abadala okuyibo abasuke beqambe abantwana.

Ekuhlaziyweni kwamagama abalingiswa abamqoka kuvele kwagqama ubuciko bokusetshenziswa kolimi ukwedlulisa imizwa ethile ngesimo esithinta umbhalo. Ciske ukuba wonke amagama acutshunguliwe, izimpande zawo zisukela esakhiweni esithile solimi (*linguistic terrain*), ngakho ubuciko bokuphica amagama ukuze kwakheke isithombe esithile ngomlingiswa kuvele kwaba sobala. Amagama abalingiswa afana nelithi uNomvula kanye nelithi uChule (*Sewumenyazelwe-ke Umcebo*) ayisibonelo esihle sobunkondlo njengalokhu izigigaba zempilo yalaba balingiswa zibonakala sengathi zilandela ithonya lamagama abethiwe wona (Groenewald, 2002). Kuphinde kwahlaluka ngenkathi kuhlaziywa amagama abalingiswa ukuthi ababhali balawa manoveli bawacabangisisile amagama abawethe abalingiswa babo njengalokhu igama negama libonakale lineqhaza elikhulu elilibambayo ekuvezeni ubuciko bombhali ekuqhubekezeni indaba. Okunye okuphawuliwe ngamagama abalingiswa, wukuxhumana kwamagama abalingiswa nosikompilo oluqhakanjiswa wumbhalo. Lokhu kuyahambisana nalokhu okushiwo ngongoti abafana noNeethling (1996) kanye noButler (2010:13) lapho bephawula khona ukuthi izimpande zamagama asuke ethiwe zitholakala kusikompilo, futhi incazelo yawo incike kakhulu endleleni umphakathi olihumusha ngayo igama. Kuningi nokuthinta izinkolelo ngempilo okukhanye kwaba sobala ngenkathi kuhlaziywa amagama abalingiswa abavelele emibhalweni yohlobo lwamanoveli ahlukene. Lokhu kuhlanganisa ukusetshenziswa koteku kanye nombhinqo okusekelwe kubucikomazwi bomlomo njengalokhu kuvezwa ngamagama afana nelikaMfeneziziyavova ongumalume kaSonosakhe, kanye nelikanina wakhe uSonosakhe; uNtombana kule noveli ethi *Akundlela Ingayi Ekhaya*. Imfene ngokwesiko lesiZulu, yisilwane esiyamaniswa nokuthakatha.

Imisebenzi kayise omncane kaSonosakhe benonkosikazi wakhe uMaZondi iyefana nezenzo zokuthakatha. Umbhali ubika ukuthi uMfeneziyavova wathutha umndeni wakhe endaweni yaseMsinga ngoba ekholelwa ukuthi omakhelwane bakhe bayathakatha futhi yibo ababulala abazali bakhe. Indlela abamhlukumeza ngayo uSonosakhe namazwi aziswana ababewasho ngemvelaphi yakhe kwakufana ncamashi nokwenza komthakathi yena osuke engakuzweli buhlungu. Kanjalo nomlingiswa oyinyanga kaNtombana wethiwe igama elithi uLimilwemfene. Imikhutshana yale nyanga inakho ukufuza ubuthakathi njengalokhu izilandulela kuNtombana ukuthi yona ayikwazi ukwelapha, izazela nje kuphela ukuwufaka umuthi. Naleli likaNtombana, ligcwele ukubhinqa njengoba kuchaziwe esahlukweni esedlule. Lokhu kugcizelela imibono evezwe ngoBouche benoMali (2005:136) ngenkathi behlaziya imibhalo yobucikomazwi kaMahadou. Laba babhali bathola ukuthi u-Madou ungumbhali osebenzisa isu lokwetha amagama abalingiswa bakhe ukuveza imizwa yakhe ngesimo asuke ebhala ngaso. Ukukhonzile ukwetha amagama angumbhinqo. Konke lokhu kugqama kahle kule ngxenye elandelayo engezansi lapho sekuhlaziywa indlela ucwaningo oluzame ngayo ukuphendula imibuzo ngamunye yocwaningo.

Umbuzwana wokuqala ongaphansi kombuzo onqala wocwaningo ububheka ukuthi ngabe ababhali balisebenzise kanjani isu lokwetha abalingiswa abasemqoka ukukhulisa izindikimba zombhalo. UMsimang (1986:33) uyichaza indikimba ngokuthi ingumongo wombhalo wonke. UNkosi (2014:12) yena uyichaza athi ‘iyisisusa sokubhalwa kombhalo’. Kuyakhanya kulezi zincazelo ukuthi indikimba ifana nomgogodla wombhalo. Ucwaningo luveze ukuthi ababhali abanengi bayalisebenzisa isu lokwetha abalingiswa abamqoka embhalweni njengeqhingasu lokuveza indikimba noma izindikimba zombhalo. Leli phuzu lidingidwe kabanzi esahlukweni sesithupha. Igama elethiwe umlingiswa osemqoka elithi uSonosakhe liyisibonelo segama elithwele indikimba yendaba kule noveli ka-Motloung. Njengoba kuchaziwe ezahlukweni ezandulela lesi, enye yezindikimba zenoveli ethi *Akundlela Ingayi Ekhaya*, wubunzima bokuthwala kwemiphefumulo yabalingiswa abasemqoka uNtombana noSonosakhe. Laba balingiswa bavezwe kuyilowo ebulawa umzwangedwa wakhe ngamunye ngenxa yezenzo namaphutha abawenza ebusheni babo. Njengezithandani, bazama ukuvulelana izifuba ngempilo yabo nokho bangafinyelela kwingonyuluka yezimfihlo zabo. Okunzima kakhulu kube wukuthi le mithwalo yabo bangayixoxi namuntu omunye, kodwa bawe bevuka nayo kanti luzofika usuku oluyisilima lapho konke okufihliweyo kwembuleka khona.

Kanjalo noShange ulisebenzisile leli su lapho etha omunye wabalingiswa ngokuthi nguThulani. Leli gama lisebenze njengeqoma lokuthwala enye yezindikimba ezihamba phambili kulo mbhalo wobucikomazwi, ukungahluleli. Kodwa njengabafundi bombhalo sifunde ukwamukela ukuthi njengazo zonke izidalwa ezikhona, nempilo yomlingiswa ngamunye injengohambo lomhambi. Kuningi umhambi ahangabezana nakho empilweni kube nomthelela kwezinye izingxenye zohambo lwakhe. Yisimo esinjengalesi umlingiswa ophambili kule noveli uPhindile azithola ebhekene naso. Negama elethiwe umlingiswa uMhlabunzima, ongumngane kaQaphelani enovelini kaCele limumethe indikimba yokuhlupheka. Ayivezwa imvelaphi yakhe kodwa kuyabonakala ukuthi uthwele kanzima njengoba ehlala yedwa emkhukhwini kanti usemncane. Ukweswela kwakhe kumfaka ezidakamizweni. Uyazama ukuphunyuka kodwa abulawe yizigebengu ezishushumbisa izidakamizwa. Kuchaza khona ukuthi kuyiqiniso okuphawulwe nguButler (2010:13), lapho ethi khona uma kufundwa umbhalo wobucikomazwi kumele ofundayo azihluphe ngokumba izincazelo (*‘digging in for meaning’*) ukuze akwazi ukuzitholela izinto eziningi ezakha lowo mbhalo wobucikomazwi. Lawa mazwi akhuthaza ukuba abafundi bombhalo bakuqikelele ukuthi bayedlula nje ekubukeni amagama njengengxenye yombhalo, kodwa bafike ezingeni lokuhlaziya izinhloso zombhali ngokwethiwa kwegama elithile embhalweni.

Umbuzwana wesibili wona ugxile ekuhlaziyeni ukuthi ngabe amagama ethiwe abalingiswa abamqoka anamiphi imithelela ekuvezeni ukwehlukana kokubhekwe kubalingiswa ngokobulili emibhalweni yobucikomazwi eqokiwe. Okutholwe wucwaningo ngenkathi kuzanywa ukuphendula lo mbuzo kufakazela osekuke kwaphawula ngongoti abaningi abaphenya ngezokubhalwa kobucikomazwi (Makhambeni, 1988, Gumede, 2002, Manyathi, 2002, Machaba, 2011). Ongoti baphawule ukuthi ezikhathini eziningi imibhalo yobucikomazwi ikhombisa izinkolelo eziveza ukuqonela (*patriarchy*) kwabesilisa lapho betha amagama obulili obehlukene. Amagama afana noBhekani, okuyigama lomlingiswa ohamba phambili kule noveli ethi *Kushaywa Edonsayo* ayakufakazela lokhu. Kuningi okubhekwe ngumndeni wakwaMchunu kuBhekani njengendodana yabo, ikakhulukazi njengoba eyindodana ekhanyiselekile nefunde yagogoda. Noma kambe umbhali wale noveli ezamile ukuveza ukuthi impumelelo enkulu kaBhekani kulo msebenzi awunikezwa ngunina wokubheka ikhaya lakwabo lapho yena engasekho, ilele ekuhlakanipheni kukaSamvu, uMaSithole ongunkosikazi wakhe. Nguyena uMaSithole ongunjiniyela wentuthuko eyenzeka epulazini lomndeni eJonono. Kanjalo nokwethiwa kwendodana kaNgidi igama lokuthi nguMhlengi kule noveli ethi *Bengithi Lizokuna* kuveza

ngokusobala imizwa ayenayo ngokuba nomntwana womfana. Yiso lesi sizathu esenza wahluleka sampela uNgidi ukwamukela ukuthi empeleni uMhlengi unemizwa yokuba ngumuntu wesifazane. Ukwethiwa kwalaba balingiswa ngamagama afana nalawa achazwe lapha, kufakazela okushiwo ngungoti onguPalmer (2008) ukuthi ama-Afrika ayawacabangisisa amagama awetha izingane zabafana ngoba asuke ethwele izifiso namathemba abo ngekusasa lomndeni noma lozalo. Kunjalo nje lawa magama ahambisana nalokhu uKwatsha (2009:130) akubiza ngokuthi yizinkoleloze ngobulili. Kuyinkoleloze ukuthi abantwana babafana banamandla okuvusa amakhaya benze imisebenzi emikhulu ngaphezulu kwaleyo eyenziwa ngabantwana bamantombazane. Ngaphandle kokuthi isimo sabo ngokwemvelo sibenza bakwazi ukuvusa amakhaya ngenxa yokuthi bona njengabantu besilisa abasishintshi isibongo njengoba kwenzeka kubantwana bamantombazane lapho beyokwenda, kuningi amantombazane akhuliswe kahle nanomqondo okhaliphile akwazi ukukwenza. Njengakho nje ukwakha isakhiwo sekhaya, afundise nabantwana abanye abasakhulayo baze bafinyelele ezingeni lapho bekwazi khona ukuzimela. Umlingiswa onguNomvula kule noveli ethi *Sewumenyazelwe-ke Umcebo* wakwazi ukwenza izinto ezinkulu, abafowabo oBhekamatshe noMahuzu abehluleka ukuzenza emzini kayise. Yebo kuyiqiniso ukuthi imali yamdodisa uNomvula, yamnikeza amandla njengalokhu kuzikhalela uninakhulu uMaHadebe kulawa mazwi alandelayo ‘Impela imali, iyamdodisa umuntu, UNomvula isimgidlabeze ngamandla asemenza abathele ngothuli oBhekamatshe’ (ikhasi 251). Kodwa, kuyiqiniso futhi ukuthi uNomvula wayengazithathela unina aqhubeke nokuzenzela akuthandayo ngemali yakhe edolobheni lapho ayesezinze khona akhohlwe yikhaya nezihlobo eziqhelelene naye zale emapulazini.

Ukwethiwa kwabalingiswa abafana noMaMlanduli nakho kugcwalisa izinkolelo ezivamile zokuthi ababhali besilisa banokwenzelela lapho beveza abalingiswa besifazane (Zondi, 2010, Mdletshe, 2011). UMaMlanduli, uvezwe njengowesifazane ongazethembi noncike kakhulu kumyeni wakhe uMemela. Lokhu kwenza angakwazi ukuthatha isinqumo ngisho noma sekufanele umyeni wakhe aboshwe ngenxa yezenzo zakhe zokuhlukumeza umndeni wakhe. Isenzo sikaMaMlanduli siyefana nesikaMaXaba owaphika wema ngentaba ukuthi umyeni wakhe uChris ungumhlukumezi wabantu besifazane ngokocansi. Ubuthaka babalingiswa besimame buvezwe bagqama enovelini kaMngadi, ethi *Sewumenyazelwe-ke Umcebo*, lapho umlingiswa onguChule behlangene nomngane wakhe uDaffo bephumelela khona ukuqola abafelokazi. Omunye wabafelokazi abavezwe lapha nguMaDludla waseMgungundlovu okubikwa ukuthi indlela

ayethatheke ngayo uChule, yadala ukuba angazemukeli izeluleko zamalunga omndeni ayezama ukumexwayisa. Kunalokho, waxabana nabo kanye nezingane zakhe, waduba nekhaya lakhe wayogana uChule. Kodwa ekugcineni wafana nenhlanzi eshelwe ngamanzi ngoba phela wabe eseyithintithe yonke imali yakhe kuChule ngethemba lokuthi babe sebengabashadikazi abasemthethweni kanti ukhe phansi, uChule uziqhubela ubugebengu bakhe. Ngokukangoti onguKwatsha (2009:143), ngumkhuba ojwayelekile ukuba ababhali bobucikomazwi, ikakhulukazi besilisa, bakhe isithombe esinje ngabalingiswa besifazane. Uchaza athi ababhali besilisa bayaye babe nesithombe sabo abazakhela sona emqondweni ngendlela yokuziphatha abayilindele kubalingiswa besifazane; lokhu ukubiza ngokuthi ukubamba iqhaza ngokobulili (*gender role/ sex role*). Ucapluna uJones beno-Olson (1991:202), lapho bebeke kanje khona ngalolu daba:

All women are brought up from the earliest years in the belief that their ideal of character is the very opposite to that of men, not self will, and government by self control, but submission, and yielding to the control of others.

Ngamafushane bachaza ukuthi bonke abantu besifazane kusuka ebuntwaneni, bakhuliswa ngokutshelwa ukuthi isimilo sabo sehlukile kwesabantu besilisa, futhi empeleni abakwazi ukulandela intando yabo kodwa kumele bazinikele ekulawulweni ngabanye abantu. Umcwaningi ubona sengathi zifa ngamvunye ngokwalaba babhali. Mhlawumbe ukuba bebesebenzise amagama athi 'abantu abaningi besifazane' hhayi leli elididiyela bonke abantu besifazane elithi 'bonke abantu besifazane'. Akhona amadoda nabesifazane abakhulisa abantwana besifazane ngendlela eyahlukile kule eshiwo yilaba babhali lapha.

Ucwaningo lubuye lwakhanyisa kabanzi ngokwethiwa komlingiswa onguNtombana, uLizzi. Okuphawuliwe ngenkathi kuhlaziywa, wukuthi nakuba ziningana izingqinamba lo mlingiswa abhekene nazo kodwa, umthwalo wonke wezigezameko ezimbi ezenzeka kule noveli ubekwe emahlombe akhe. Naye uvezwe njengomlingiswa obuthaka ngokobulili, ongenaso isimilo nongenalo iqiniso. NgokukaManyathi (2002:37), kungumkhuba ovamile kubabhali besilisa ukuba abalingiswa besifazane bavezwe njengabantu 'abayizigebengu nabaxegelwa yisimilo'. Kuphawuliwe eSahlukweni esedlule ukuthi igama lomlingiswa ethiwe lona lokuthi unguNtombana, limenza ahlale njalo ekhombisa izimpawu zokungavuthwa kahle komqondo. Zonke izenzo zakhe kule noveli zikhombisa owesimame obuthaka nongenakho ukuzethemba. Wuye lowaya ebonakala eyofuna intando enyangeni ukuze aqinisekise ukuthi uSonosakhe

akamshiyi ahambe nontanga yakhe. Usheshe abone ukuthi wenze iphutha ngalesi sinyathelo lapho umyeni wakhe eselahle phansi kwamsebenzi lowo waphenduka umwuzawuza olandelana naye. Usefisa ukusiguqula lesi simo. Kodwa inyanga yakhe uLimilwemfene, uyamkhumbuza ukuthi yena ukwazi ukufaka kuphela, ukukhipha akakwazi. Uyaphoqeka ukuba ahlale nalesi simo asidale yena ngenxa yobuthaka besimilo sakhe.

Umbuzwana wesithathu wona ubugxile ekuphenyeni ukuthi ngabe amagama ethiwe abalingiswa asetshenziswe kanjani njengezimeleli zezinguquko ezenzekile emphakathini emva kokuzuzwa kwenkululeko. Isibonelo esihle samagama aveza lokhu kube amagama afana noNkululeko, umlingiswa osemusha otholakala encwadini kaSibiya. Igama lakhe liqhakambisa ukufika kwenkululeko kuleli. Kanjalo negama lomlingiswa ongu-Chivenga, njengoba liwuphawu lwabokufika kuleli. Emva kokuzuzwa kwenkululeko nokuwela kombuso ezandleni zeningi, babe baningi abokufika abatheleke kuleli okuyinto eyayingenzeki kangako ngezikhathi zobandlululo (Mkhize, 2001). Njengaye nje uChivenga ongowokufika onekhono lokwakha izindlu, kodwa lutho amaphepha amgunyazayo ukuba abe yisakhamuzi esisemthethweni sakuleli. Ngaphandle kwalokhu, lo mlingiswa usetshenziswe ngumbhali ukuveza kancane ngendikimba yokuhlalisana kwezinhlanga ikakhulukazi kule minyaka yenkululeko, idemokhrasi. Umthethosisekelo omusha wezwe owaphasiswa ngowe-1996, uqinisekisa ukuthi wonke umuntu unelungelo lokuphila impilo yakhe ngokukhululeka ngokobulili azikhethela bona. Umlingiswa owethiwe ukuveza kahle le nguquko nemithelela yayo emindenini eminingi nguMhlengi ogcina esenguMahlengi ngenxa yokuzishintsha ubulili bakhe enovelini kaSibiya ethi *Bengithi Lizokuna*. Indlela uSibiya adlulise ngayo umyalezo ngale ndikimba yabantu abaphila impilo yokuba nemizwa ebaphoqayo ukuba baguqule ubulili abazalwe beyibo, yenza kuqwebuleke umqondo ngokubaluleka kokuhlonishwa kwamalungelo okuzikhethela kwabantwana impilo abazwana nayo besekwa ngumthethosisekelo wezwe. Njengalokhu ethiwe waba nguMhlengi, impilo yakhe ikhombisa impi yokuzama ukuzihlenga ekuphileni impilo eyayicindezela amalungelo akhe okuzikhethela ubulili obuhambisana nemizwa yakhe. Ud weshu kule noveli luyaqhubeka nokuphakama lapho lo mlingiswa owayezalwe nguMhlengi eyindodana yakwaNgidi esephila impilo yokuba ngunkosazane Mahlengi Ngidi ongosomabhizinisi ofufusayo nozibandankanya nabesilisa kwezothando. Uvuthondaba lwenzeka lapho isithandwa sakhe uXolani eselahlekelwe ngumndeni waso ngenxa yobudlelwano baso noMahlengi ezwa iqiniso lokuthi empeleni uMahlengi lo kwakuyindoda eyazishintsha ubulili.

Ucwaningo luvumbulule amagama amafushanyana nanqamulelayo asetshenziswe ngababhali abafana noShange. Sekungumkhuba ojwayelekile ukuba ababhali bakhethe amagama amafushane emibhalweni ebhalwe kule minyaka. Kuchaziwe kafushane esihlokweni esandulela lesi ngesizinda lawa magama ethiwe ngaphansi kwaso enovelini. Nakuba kunjalo, kungenzeka ukuthi amagama afana nelikaLindy, Smah, Chris noBuyi kule noveli kaShange ethi *Uthando Lungumanqoba* aveza ukuthi lo mbhali wenze lokhu okushiwo nguMhlambi (2009: 95) kokuthi kwesinye isikhathi ababhali bayazikhethela nje amagama abalingiswa bewasusela kulawo magama ajwayelekile atholakala emphakathini. Noma lawa magama ebuye ezwakale sengathi amumethe inkulumo ethile, kuyenzeka ukuba umbhali awakhethe ngoba egwema khona ukuba kube kulokhu kufundwa izinto eziningi kuwona. Lawa magama ayinkomba yezingquko ezenzekile emagameni ethiwe emiphakathini. Sesidlulile isikhathi lapho abantwana babethiwa amagama afana negama likamama kaNomvula, oHluphekile, kanye noHlulintombi. Injongo yombhali ngokwenza lokhu kusuke kungukwenza ukuba umbhalo wakhe ugeleze ungalokhu uba nemidanti eminingi. Kanti kule noveli kaMngadi ethi *Sewumenyezelwe-ke Umcebo*, kuningi okuvezwa yilo mbhalo ngezinguquko ezenzekile kwelaseNingizimu Afrika. Ukuhlangana kukaGenyeza nabalingiswa abafana noWessels ongumlungu, owayebizwa ngoFezela eqenjini ewuthanda kakhulu umculo wesintu, kwenza lidlondlobale impela iqembu lomculo woGenyeza. Uyaqhubeka umfo waseMangadini nokuveza ukuvunguza komoya weNingizimu Afrika entsha ngokuba asivezele amagama abalingiswa abangoDicey, uCampbell kanye noDeeble njengengxenye yabalingiswa benoveli. Usibikela ukuthi nabo baphonsa esivivaneni ngeminikelo yezimali ukuze lithuthuke iqembu loGenyeza. Ukwenza kwabo kungubufakazi bemizamo yokubuyisana kwezinhlanga eyenzeke emva kokuthatha kombuso wentando yeningi.

Umbuzwana wesine nokungumbuzo wokucina wona ubuza ukuthi ngabe amagama ethiwe abalingiswa asetshenziswe kanjani ukuveza ubunjalo bezimilo zabo nezici zabo zemvelo. Umlingiswa oyiqhawe embhalweni kaMngadi othi *Sewumenyezelwe-ke Umcebo*, uSebastian Chule, uyisibonelo esinqala somlingiswa ogama lakhe lisiveza njengoba sinjalo isimilo sakhe. UChule njengoba igama lakhe limchaza yisigebengu esidala saseMlazi esicashe ngokholo bese sidla izimali zesimame esibuthaka ikakhulukazi abafelokazi. Kanjalo negama likaPhindile ongumlingiswa omqoka enovelini kaShange ethi *Uthando Lungumanqoba*, liyinkomba yesimilo sakhe. Ungumlingiswa ophikelelayo, nakuba ehlangabezana nochungechunge lwezinkinga ezimqumba phansi. Ubonakala ekwazi ukuphinda avuke azithathe nokumenza agcine ephumelele

empilweni. Kanjalo nasenovelini kaCele, umlingiswa owethiwe ngelikaMabhiza, kodwa ozibiza ngo-Ankela ubonakala elilandela igama lakhe. Uqala eyisishosovu sezepolitiki kodwa agcine esesebenzisana nabokufika abashushumbisa izidakamizwa. Uyisigebengu esiyenga abafana abancane ukuba badayise izidakamizwa. Kanti uzogcina eyenge nomntanakhe, owacishe wambulalisa ngomphathi wakhe lapho ezama ukuphunyula. Kanti negama likaSonosakhe kulo mbhalo othi *Akundlela Ingayi Ekhaya*, liyinkomba yomlingiswa ongakwesabi ukwephula umthetho nokwenza ukuganga. Ngamanye amagama ukuphila ngesono kubonakala kuyimpilo yakhe. Kulezi zenzo zakhe zokwephula umthetho, umkhonto ugcina ugwaze ekhaya. Udlwengula abulale udadewabo engazi. Yisona sono sakhe esibonakala sisikhulu kunazo zonke ezinye aseke wazenza, futhi lesi asimniki ukuphumula emphefumleni. Kanjalo futhi nasenovelini kaButhelezi ethi *Kushaywa Edonsayo*, izenzo nobunjalo bomlingiswa osemqoka uSamvu, ziyahambisana negama ethiwe lona. Uvezwe njengomuntu wesifazane onokulunga kwemvelo. Uyawuthanda umndeni walapho ende khona kwaSithole, wakwazi ukweseka amadodakazi akhona aphumelela ukuguqula impilo yawo neyabantwana bawo, okuyinto engavamile ukwenzeka phakathi kukamakoti namalunga omndeni alapho ende khona, ikakhulukazi amalungu esifazane. Akhona-ke namagama abanye abalingiswa abafana noMbhebhezeli, Heshane, Meyili noGenyeza okuchazwe kabanzi ngabo eSahlukweni esandulela lesi ngokuhlobana kwamagama abo nezimilo zabo. Ulwazi olutholakele ngenkathi kuphendulwa lo mbuzo luyefana nalokhu okushiwo yizifundiswa ezifana noButler (2010), Mhlambi (2009), Ngonyani (2010) noZondi (2012). Zonke lezi zifundiswa, ziyakugcizelela ukuthi ababhali bobucikomazwi bakwejwayele ukusebenzisa isu lokwetha amagama ukuveza nokuqhakambisa izimpawu ezithile ngabalingiswa babo.

7.3 UKUBALULEKA KWALOLU CWANINGO

Ekhuluma ngesimo imibhalo yobucikomazwi eminingi yesiZulu ebhalwe ngaphansi kwaso u-Gerard (1971:201), uchaza abeke kanje:

Zulu literature had its inception after South Africa had become politically autonomous as a dominion and economically industrialised. From the very first, Zulu writers were immersed in a world where racial segregation, social oppression, and ethical demoralization were omnipresent features, and this was reflected during the twenties not only in Caluza's songs but also in works of prose and fiction. This is the trend that Zulu fiction has followed over the years.

Kafushane, u-Gerard kulesi siqeshana uchaza ukuthi kulokhu kwathi nhlo, ababhali bemisebenzi yobucikomazwi yesiZulu babebhala ngaphansi kwesimo lapho kwakunokucindezelwa kwabantu ngokobuhlanga nangokwenhlalohle. Inkambiso yokubukeleka phansi yayibonakala ihamba phambili njengoba namaciko afana noCaluza owabe engumbhali wezingoma ngeminyaka yowe-1920 babekuveza lokhu emaculweni abawaqamba. Kungalesi sizathu imibhalo yobucikomazwi ivamise ukulandela umgudu wokubhala owethula izigameko zomlando nokuthi zazibathinta kanjani abamnyama abakhele leli zwe. Isiko lokubhala ngezinto ezithinta inhlalohle yabantu liqhubekile nakule minyaka yentando yeningi njengoba kuveziwe emimbhalweni ebihlaziywa. Le ngxenye elandelayo iveza izihlokwana eziveza okwehlukile ngokwakhiwa kwabalingiswa emibhalweni yale minyaka engaphezu kweyishumi edlule uma kuqhathaniswa nemibhalo yangaphambilini.

7.3.1 UKWETHIWA KWAMAGAMA ABALINGISWA NGENJONGO YOKUVEZA IZIGAMEKO EZINGUMLANDO

Nakule mibhalo ehluzwe lapha, ababhali basebenzise ubuciko bokwethiwa kwamagama ukuveza izigameko ezingumlando wempilo yesizwe ezenzeke eminyakeni ephakathi kowe-1993 kuya kowe-2012. Ukwethiwa kwabalingiswa abafana noLieutenant Joseph Sinbad oyisishosho sezomzabalazo obuya ekudingisweni emazweni ase-Afrika kuyisikhumbuzo sezinsuku ezinzima ezedlula. Miningi imindeni eyalahlekelwa yizingane zabafana ezinye zazibulawa zizama ukweqa umncele, ezinye azibuyanga ekudingisweni. Kanjalo nokuvezwa kuka-Ankela, (onguyise kaQaphelani) okubikwa ukuthi wabe eyisishosho somzabalazo wenkululeko yabantu abamnyama. Kwakucatshangwa ukuthi wedlula nezidubedube ezafika endaweni yakwaSithebe ngeminyaka yowe-1990. UQaphelani wagcina ekhule ngaphandle kukayise ngenxa yokwedukelana kwabazali kulolu dlame. UCele, kuyona le noveli ethi *Kwakungeke kube nje*, uphinda asibikele ngomlingiswa onguMaMkhize unina kaQaphelani owabhujelwa ngumndeni wonke esigigabeni esithinta lona udlame. U-Ankela ugcina engene shi ekushushunjisweni kwezidakamizwa. Akwaziwa -ke ukuthi yiziphi izizathu ezenza impilo yakhe yathatha leli gxathu kanti wayehamba phambili kwezomzabalazo. Amagama ethiwe laba balingiswa aveza izindikimba

ezibucayi futhi ebezingadingidwa emibhalweni ebhalwe eminyakeni engaphambi kokufika kombuso wentando yabantu. (Zulu, 1999, Mathonsi noMazibuko (2009).

Amagama ethiwe abalingiswa abangamalungu eqembu likaMasikandi loGenyeza nawo asetshenziswe ukuveza izinguquko ezazihambisana nokufika kombuso wentando yabantu. UMngadi kule noveli, uchaza athi okwandlondobalisa kakhulu iqembu loGenyeza ukufika kwamalungu afana noThoko Richards waseWentworth, intokazi yomlungu uSuzanne Guest kanye neyeNdiya uNerona Naran. Amagama alaba balingiswa athinta zonke izinhlanga zabantu baseNingizimu Afrika. Kuyiqiniso ukuthi ekuqaleni kweminyaka yowe-1995 kuya kowe-1998, ziningi izinto ezenzeka ezweni laseNingizimu Afrika ezazikhombisa ukubuyisana nokusebenzisana kwezinhlanga ezehlukene. Lapha kungabalwa ukuphumelela kweqembu lesizwe lomdlalo wombhoxo indebe yomhlaba ngowe-1995. Owangumengameli wezwe, uMandela wabe egqoke ijezi lika kaputeni wamabhokobhoko ezihola phambili ngenkathi iqembu lingena enkundleni. Kwakungenzeki emibhalweni yobucikomazwi ebhalwe ngaphambi kowe-1994 ukuveza izakhamizi zaseNgizimu Afrika ngalolu hlobo, kwazise lwalungekho ubumbano lwezinhlanga.

Ukwethiwa komlingiswa uHenk De Milander, ongumphathi wenkampani esetshenzelwa nguSonosakhe nakho kuveza inguquko enkulu ekuphathweni kwezisebenzi ezimnyama. Umbhali akamnikezanga lo mlingiswa igama elejwayelekile lesibongo sesiBhunu noma sesiNgisi kodwa umnikeze igama elinobuzwe baseJalimane. Kulukhuni ukwazi inhloso yomlobi ngokwenza kwakhe kanje. Ngokujwayelekile uma kuvezwa umphathi emibhalweni yobuciko kuvezwa oSmith, noma ovan der Merwe. UMotloun ubika ukuthi uSonosakhe (owayaziwa ngoThokozani Zuma emsebenzini ngoba edukisa umkhondo) wayesexoshiwe ngenxa yokukhombisa ukuphazamiseka emqondweni okwakumenza angawenzi ngempumelelo umsebenzi wakhe. UHenk waqhamuka necebo lokuthi inkampani imyise esikhungweni sokuhlunyelelisa kwezimilo ngoba wakwazi ukubona ukuthi uphazamisekile ngenxa yezidakamizwa, udinga usizo. Kungumlando lokhu ukuba umphathi omhlophe asondelane nesisebenzi ngalolu hlobo futhi azimisele ukuba inkampane ikhiphe imali ukuze asizakale. Inkampane yamkhokhela uSonosakhe ukuba afunde. Lokhu kwayishintsha kakhulu impilo yakhe wakwazi ukuphuma ezidakamizweni. Wayelazi igama likaSonosakhe lasemsebenzini futhi embiza ngalo. Kuhluka kakhulu -ke lokhu endleleni abalingiswa abangabaphathi ababevezwa ngayo emibhalweni yobuciko yeminyaka

edlule. UMngadi uyakuveza ukuthi kwakulula nje ukuba amagama abasebenzi ashintshelwe esiNgisini uma abaqashi babo behluleka ukulibiza igama lesiZulu. Isibonelo yigama likamlingiswa onguGenyeza, ubasi wakhe owayembiza ngoGanez ngoba kumehlula ukulibiza ngesiZulu (*Sewumenyazelwe-ke umcebo*, ikhasi 74).

Ngokukamcwaningi, umlingiswa ongu-Henk wethiwe ukuze kuvezwe obala ezinye zezinguquko ezenzekile kubasebenzi abaningi ikakhulukazi abasebancane emva kokufika kwenkululeko. UHenk umele uhlobo lwabaqashi abanenqubekela phambili. Kube nokuvuleleka kwamathuba amaningi ngenxa yemithetho efana nokunikezwa kwamathuba kulabo ababevalelekile ngaphambili (*Affirmative Action*) nokuzimisela kwezinkampani ukwenza umehluko. Baningi ababhali njengaye nje uMngadi ababhale ngezigameko ezithinta imithetho yobandlululo njengalo wasemapulazini owaziwa ngesithupha, wawaziwa ngokuthi yi '*Labour Tenancy on Farms*'. Ngokwalo mthetho, umuntu noma amadodana akhe ayesebenza izinyanga eziyisithupha engaholi, iholo kungukuhlala epulazini. Ziningi izingane zabafana ezalahlekelwa amathuba okufunda ngenxa yokuthi umninipulazi wayenemvume yokukhipha umntwana womfana esikoleni noma ngabe yinini ayobamba isithupha. Okwenzeka kule noveli kuhluke kakhulu kulezi zimo zobandlululo.

7.3.2 UKWETHIWA KWABALINGISWA NGAMAGAMA ENDABUKO KUPHELA

UNgubane benoThabethe (2013:7) babika ukuthi kube nenguquko yamagama ethiwe abantwana emva kokuzuzwa kwenkululeko. Baqhubeka bathi kubonakala sengathi abazali abaningi bayekile ukwetha amagama esiNgisi babambelela kwawendabuko. Kungenzeka ukuthi lokhu kuhambisana nomoya wokuzigqaja ngobuzwe owawuheleza ngaleyo minyaka. Lo moya uyazibonakalisa nakwezemibhalo yobucikomazwi. Bonke abalingiswa kule mibhalo ebicutshungulwa bethiwe amagama esiZulu kuphela. Inovelu ka Mngadi ethi *Sewumenyazelwe-ke umcebo* yona isala ngaphandle ngoba kuchaziwe eSahlukweni sesiHlanu ukuthi waqala ukuyibhala ngeminyaka yawo-1980 yingakho ineka isimo sempilo njengoba sasinjalo ngezinsuku zobandlululo. Ngenxa yalesi sizathu abakhe abalingiswa ngengaye umlingiswa ohamba phambili, uNomvula banamagama amabili, elesiNgisi nelesiZulu.

Okunye okugqamayo ngalawa magama ethiwe kule misebenzi yobucikomazwi ebihluzwa, ukuthi amanye awo awakuqhakambisi ubulili. Kunalokho ngamagama exwayisayo, akhuthazayo kanye

naqwashisayo. Lapha singabala amagama afana nelika Qhubekani, Sabhena, kanye nelika Qaphelani. Yizinto ezikhombisa inqubekela phambili lezi, kwazise emibhalweni eminingi ebhalwe eminyakeni edlule amagama ethiwe abalingiswa ayekuveza kugqame ubulili babalingiswa. Okwenziwe ngababhali balawa manoveli kufakazela khona ukuthi imibhalo engamathekisthi abhalwe phansi, ikakhulukazi lawo angawohlobo lobucikomazwi, ibalulekile ngoba ayigcini nje kuphela ngokuba iveze ubuciko bolimi nokucikoza kombhali kodwa futhi iba yisibuko sempilo yangesikhathi umbhalo osuke ubhalwe ngaso.

7.3.3 UKWETHIWA KWAMAGAMA ABALINGISWA ABANGABOKUFIKA

Kuchaziwe eSahlukweni esedlule ukuthi yonke le mibhalo ebihlaziywa inabalingiswa bokufika. Enye yezimpawu ezenza umehluko phakathi kwemibhalo ebhalwe ngaphambi kowe-1994 ukuthi imibhalo yobucikomazwi yabe izixoxela nje ngezakhamizi zaseNingizimu Afrika nokuthi babhekana kanjani nezinsalelo zempilo yabo yemihla ngemihla. Ukutheleka kwabokufika ngobuningi babo kuleli yinto entsha. Makuphawulwe nokho ukuthi eminyakeni eminingi edlule bekuba yimithonseyana nje efikayo futhi kuyinto ethe gqwa. Kuningi abafike nakho okunye kuhle, okunye kubi. Kule mibhalo kugqanyiswe kakhulu ubuthaka babo bokuthanda imali esheshayo. Abaningi babo njengoKamuwendo (*Kwakungeke kube nje*), oChukwu no-Okonkwo (*Akundlela ingayi ekhaya*) bangene ntshi ekudayiseni izidakamizwa kanye nokudayiswa komzimba. Ngenye indlela, le misebenzi yobucikomazwi iveze laba balingiswa ukukhombisa imithelela yemikhuba yabo ezimpilweni zemiphakathi ezindaweni zabantu. Njengalokhu uQaphelani ayeseshomene noKamuwendo, inoveli ibika ukuthi umphakathi waseMangethe wawungasahleli kahle ngenxa yokwenyuka kwezinga lobugebengu. NoMotlounge ubika ukuthi uSonosakhe neqembu lakhe elifaka abokufika babegqokeza imitholampilo ngoba befuna imithi yokuthithibalisa igciwane lesandukela ngculazi nengculazi, ama-ARV (*Anti-Retroviral Drug*). Abantu abaningi abadinga le mishanguzo babezithola besenkingeni eyisimanga.

7.3.4 Ukwethiwa kwabalingiswa ukuveza isimo sabo sobuqotho.

Ngaleli phuzu kuqondwe ukuveza ukuthi kwesinye isikhathi umbhali onekhono lokusebenzisa ubuciko bolimi obusezingeni eliphakeme, uyaphumelela ukwedlulisa inkulumo egcwele ngendlela ayisebenzisile ukubumba amagama abalingiswa bakhe. Njengesibonelo, kungahlaziywa igama uSibiya alethe umlingiswa ongubaba kaMhlengi, uNgidi. Esahlukweni sesithupha kunikezwe ngokuphelele incazelo yegama lakhe nokuthi ibuveza kanjani ubusimo-buqotho bakhe ezimweni ezithinta yena nomndeni wakhe. Lokhu kuyahambisana namazwi ashiwo nguHadebe (2002:21) ocaphuna u-Ashley (1979:12), lapho athi khona amagama ethiwa abalingiswa angahunyushwa ngokuthi ayizinkondlo ezimfishane, ngenxa yobusoco bamagama asetshenziwe nencazelo ecashile edluliswa yigama. Negama lo mlingiswa onguPhindile, enovelini kaShange, likhombisa ukuphikelela nokungavumi ukunqotshwa yisimo.

Amaphuzu adingidwe kule ngxenye aveza umehluko phakathi kokuvezwa kwabalingiswa emibhalweni yobucikomazwi edlule nalena ebhalwe emuva kokuzuzwa kwenkululeko. NgokukaHadebe (2002:21), imibhalo yobucikomazwi eminingi edlule yabe incike kakhulu ekuxoxeni ngeziligaba zomlando wesizwe samaZulu, futhi namagama ethiwe abalingiswa amanye engachazi lutho. Uyachaza uHadebe athi kungenzeka ukuthi lokhu kwakwenziwa ukuthi ikhono lokubhala lalisephansi kakhulu. Le misebenzi ebicutshungulwa kulolu cwaningo ikhombisa ukuthuthuka kwekhono lokubhala lababhali abaningi bobucikomazwi nobuciko bokuveza izinkinga ezikhungethe imiphakathi ngokwakha abalingiswa abakholekayo nabaphila kulesi sikhathi. Nezindikimba ezivezwe yile mibhalo zehlukile kakhulu kulezo ezazivamile kule mibhalo yakudala, izindikimba ezifana nabantu ababuyela emakhaya ngoba sebeshaywe yiGoli noma ngelinye lamadolobha amakhulu, kanye nezindikimba zezingane ezigudlukile emfundisweni yesonto ezisuke zikhuliswe ngayo zagcina emajele. Nakuba uSonosakhe noLizzi bebonakala beya kwamalume wakhe uMfeneziyavova, eNquthu, kodwa abaqhutshwa wusizi nokwehluleka. Kunalokho, umbhali ubaveze bephumelele futhi sebeze bazithengela nomuzi eBuhle Park, okungenye yezindawo ezidayisa imizi esezingeni elikahle empumalanga neGoli.

7.3.5 Ucwangingo oluthinta ubulili ngelensi yokuHlaziya nokuCofiya iNkulumongxoxo

Lolu cwaningo luphonsa esivivaneni semisebenzi yemibhalo yobucikomazwi ecwaninga ngendinkimba yokungalingani. Luningana ucwangingo oselwenziwe ngaphansi kwesihloko

sokuvezwa kwabalingiswa besifazane nabesilisa emibhalweni yobucikomazwi (Mawela, 1994, Masuku, 1997, Gumede, 2002, Kwatsha, 2009. noMdletshe, 2011). Ucwangingo lwalaba ongoti lugxile kakhulu ekuhlaziyeni kusetshenziswa izinjulalwazi ezithinta abesifazane namalungelo abo, izinjulalwazi ezifana neWumanizimu kanye neFeminizimu. Lolu cwangingo lwehlukile ngoba lona, noma lunakho ukugxila ekuvezeni kwabalingiswa besifazane, kodwa lokho kwenziwe ngokuba kulandelwe indlela yokuhlaziya yomkhakha wezifundo zokwethiwa kwamagama, i-onomastiki, kusetshenziswa ilensi yokuHlaziya nokuCofiya iNkulumongxoxo nomlayezo njengensiza kuhlaziya kanjalo nezinhlakamcabango ezidaluliwe. Insizakuhlaziya esetshenziswe kulolu cwangingo iqokwe ngoba igxile ekukhanyiseni ukuthi ababhali balusebenzise kanjani ulimi (kulolu cwangingo ukwethiwa kwamagama abalingiswa) ukukhiqiza nokwenza ukungalingani kwamandla kube yinto eyamukelekayo, nengafakelwa izibuko ngumphakathi. Ngamanye amagama insizakuhlaziya yalolu cwangingo ibalulekile ngoba iyakushisekela ukuveza ukuxhumana okukhona phakathi kolimi, amandla kanye nezimfundiso ezibusayo emphakathini (Van Dijk, 2001).

7.3.6 Ukuhlaziya kwamagama abalingiswa njengesu lokufundisa imibhalo

Ucwangingo olwenziwe belugxile ekuhlaziyeni amagama abalingiswa nokubheka umthelela wawo embhalweni. Njengomqeqeshi wothisha abangamathwasa, umcwangingi uphakamisa ukuthi ngelinye lamasu angasetshenziswa ngothisha abafundisa imibhalo lapho befundisa ukuhluzwa kwemibhalo enhlobonhlobo yobucikomazwi emabangeni aphakeme. Le yindlela yokuhlaziya umbhalo wobucikomazwi esebenza ngokuhlaziya imvelaphi yegama nencazelo yamagama abalingiswa bombhalo. Ngokomcwangingi leli qhinga lingasetshenziswa ukuveza izingxenye ezahlukene zolimi ezifana nokwakhiwa kwegama; imofoloji. Futhi—ke lendlela iyahambisana nesiphakamiso seNqubomgomo yokuFundiswa koLimi lwaseKhaya emabangeni 10 kuya ku12. NgokweNqubomgomo yokuFunda nokuHlola (CAPS), akufanele ingxenye yolimi ifundiswe izimele yodwa nje kodwa kufanele ifundiwe kusetshenziswa izinto ezifana namathekisthi abhalwe phansi, axoxwayo nafunda abukelwe. Ukuhlaziya amagama abalingiswa ngokubheka ukwakheka kwegama kwakha amathuba amahle okusabalalisa ulwazi lohlelo lolimi, umlando, amasiko kanye nolwazimagama lwabafundi. Umcwangingi ucabanga ukuthi leli su lingahamba ibanga elide ukwelekelela ukuxazulula ezinye zezinkinga ezibhekene nothisha bezilimi zendabuko. Enye yezinkinga ezinkulu othisha bezilimi zendabuko ababhekene nazo ubuphansi bezinga lolwazi

lolimi lwabafundi abasemabangeni eshumi kuya kweleshumi nambili (Nkosi, 2011). Laba bafundi abanalo ulwazimagama olwanele futhi ulwazi lwabo lohlelo lolimi lusezingeni eliphansi ngendlela emangalisayo. Nakuba ziziningi izizathu ezingabhekwa ezidale lesi simo, okubaluleke kakhulu njengamanje ukuthola isixazululo sezinkinga ezifana nale. Lolu cwaningo belungumzamo wokuveza enye yamasu angalandelwa wothisha lapho befundisa imibhalo emabangeni aphakeme emfundo eyisisekelo.

7.4 IZINGQINAMBA ZOCWANINGO

Ngenkathi kwenziwa lolu cwaningo zibekhona izihibe okuhlanganwe nazo noma zingeningi. Okokuqala nje kube yinkinga yokuqoka imibhalo ezohlaziywa njengalokhu imningi imibhalo ebhalwe ngemuva kowe-1994. Nakuba beyingekho ingcindezi yokukhetha ababhali abathize njengalokhu kungucwaningo oluvulelekile, isu elilandeliwe kube ngukuzama ukukhetha izincwadi ezibhalwe ngababhali abanegalelo elizwakalayo emkhakheni wezokubhalwa kwemisebenzi yobucikomazwi.

Okwesibili kube yinkinga yokuzama ukuhumusha amagama ayingxenye yalolu cwaningo kwazise igebe liselikhulu uma kuqhathaniswa ukubhalwa kwezichazamazwi zezilimi ezifana nesiNgisi kanye nesiBhunu nalezo ezibhalwe ngezilimi zendabuko. Amagama amaningi awekho nhlobo ngakho kufanele uncike kakhulu kongoti bolimi ukuze ubhale umsebenzi ozwakalayo nosezingeni elifanele.

7.5 IZIPHAKAMISO EZIMAYELANA NOCWANINGO OLWENZIWE

Imiphumela yalolu cwaningo iyakhombisa ukuthi ziseziningi izinselelo ezibhekene nababhali bezemibhalo yobucikomazwi kanye nabacwaningi ngaphansi kwesihloko sokulingana ngokobulili. Lolu cwaningo luveze ukuthi nakuba amagama ethiwe abalingiswa besifazane ekhombisa ukuthi izinga lokulindeleke kubona lingaphansi kwalokho okulindelwe kubalingiswa besilisa okukhulunywe ngabo lapha abafana noBhekani, kodwa izenzo zabalingswa besifazane zikhombisa ukukhula nokuvuthwa komqondo. NgokukaMathye (2003), uhlobo lwenoveli oluveza ukukhula komlingiswa esuka ebuntwaneni aze afike lapho ekhombisa khona ukuvuthwa ngokomqondo lubizwa ngokuthi yi-*Bildungsroman* okuyitemu lesiJalimane elichaza inoveli ondikimba yayo kusuke kungukukhula nokuthuthuka komlingiswa oliqhawe njengokuchaza kuka-Abrams (1988:132) lapho ethi:

The subject of these novels is the development of the protagonist's mind and character, in the passage from childhood through varied experiences- and often through a spiritual crisis- into maturity and the recognition of his or her identity and role in the world.

Inoveli kaMotlounng ethi *Akukho Ndlela Ingayi Ekhaya* iyisibonelo sombhalo wobuciko onjalo. UMotlaung uzamile ukuveza umlingiswa onguSonosakhe eveza izimpawu zokukhula nokuguquka kulokho abeyikho ngaphambili. Nakuba ethwele uvuvaba lwezigameko zempilo adlule kuyo, nezigqanyiswa kakhulu yigama ethiwe lona, uyazama ukuba aqhubekele phambili nempilo futhi aguqule nesimilo sakhe. Uqhuba izifundo zakhe, asebenze, azithengele nomuzi kuze kufike lapho efuna khona ukuqala umndeni wakhe ngokusemthethweni.

Uyaqhubeka uMathye (2003:137) abeke ukuthi ababhali besifazane banakho ukugxila ekubhaleni ngokukhula nokuthuthuka komlingiswa wesifazane esuka ebuntwaneni aze afike ezingeni lobudala. NoShange kule noveli yakhe ethi *Uthando Lungumanqoba*, kubukeka elandele emkhondweni walolo hlobo lwababhali njengalokhu indaba yakhe igxile empilweni yomlingiswa osemqoka uPhindile, kusuka ebuntwaneni kuze kufike ebudaleni bakhe.

Ngaphezu kwalokhu, inoveli kaShange ethi *Uthando Lungumanqoba*, idingida indikimba yokuguqulwa kwemizimba yabesifazane yenziwe umkhiqizo okwazi ukuwuthenga ngemali. Ibalulekile le ndikimba edingidwa kule noveli ikakhulukazi kulezi zinsuku zokudayiswa nokuntshontshwa kwabantu. UShange waba nesibindi sokubhala ngalesi sihloko eminyakeni embalwa eyedlule. Kodwa kubonakala sengathi kunesidingo esiphuthumayo sokuba kungenwe kujulwe kulesi sihloko njengoba izinga lokuhlukunyezwa kwabantu besifazane nezingane luya ngokukhula kunokuba lehle. Nemizamo kahulumeni yokulwisana nalesi sikhava efana nokugujwa kweZinsuku eziyi-16 zokuQwashisa nokuLwisana nokuHlukunyezwa kweZingane naBesifazane egujwa minyaka yonke ngenyanga kaLwezi kuya kuZibandlela, ayibonakali ithela izithelo ezenza umehluko. Luningi ulwazi lokwexwayisa nokufundisa okumele lwedluliswe ngesihloko esifana nalesi. Imisebenzi yobucikomazwi ingasetshenziswa njengenqola ebalulekile yokufinyelela emazingeni ahlukene abantu.

Le mibhalo yobucikomazwi ebihlaziywa kulolu cwaningo iyakuveza ukuthi ukucwasa ngokobulili kunomthelela cishe kuzo zonke izingxenye zempilo. Ukucwasa ngokobulili kuyenzeka kugcine

kuthinta indlela umuntu azibuka ngayo yena ngokwakhe, indlela ahlulela ngayo lokho akuchaza ngokubi nokuhle kwabanye, kanye nendlela okukhuliswa ngayo abantwana. UMasuku (1997:36), ubika ukuthi lesi simo asigcini nje emibhalweni yobucikomazwi ebhalwe ngababhali base-Afrika, kodwa nemibhalo yobucikomazwi yamazwe aseNtshonalanga, okungamazwe anagama lokuthi angamazwe awazisayo amalungelo ezingane nabesifazane, amazwe afana noMelika, abonakala ebhekene nengwadla efanayo. Lokhu kuchaza ukuthi liselide ibanga okufanele lihanjwe ukulungisa lesi simo ukuze nababhali bemisebenzi yobucikomazwi bafundiseke ukuba bakugweme ukubhala ngendlela ekhombisa ukucwasa ngokobulili. Inselelo ethinta izinkinga zokucwaswa kwabesifazane ngokobulili, zigqame zavela obala kulo nyaka ophelayo wezi-2016, lapho Inhlangano Yezizwe Ezinhlangene ibuyekeze khona imigomo emisha efisa ukuba ibe kufinyelelwe kuyona emva kweminyaka eyishumi nanhlano (*New sustainable Development Goals – a set of targets to be reached and achieved in the next fifteen years*). Ukulingana kobulili yilona phuzu elihamba phambili kuyo yonke imigomo ebekiwe. Ngenxa yalesi sizathu Inhlangano yezizwe ezinhlangene zase-Afrika yanquma ukuba unyaka wezi-2016 uhlonishwe njengonyaka wamaLungelo Abantu, kugcizelelwa kakhulu amalungelo abesifazane – *African Year of Human Rights with particular focus on the rights of women*. (www.ascleiden.nl/content/webdossiers/African-women-and-sustainable-development-goals.) Kusobala ukuthi kusekuningi okufanele kwenziwe izinhloko ezahlukene zomphakathi ukuphumelelisa le migomo. Ucwangingo olufana nalolu nolunye oluthinta abesifazane neqhaza labo emphakathini ngenye yezindlela ezingasetshenziswa ukusabalalisa ulwazi ngamalungelo abesifazane. Isibonelo kungaba ucwangingo oluhlaziya izinhlelo ezithile zemizila yokuxhumana nendlela eziveza ngayo ukuhlonishwa / ukungahlonishwa kwamalungelo abalingiswa besifazane.

Njengoba kuchaziwe, yonke imibhalo ecutshunguliwe iyabathinta abalingiswa bokufika. Lokhu kuchaza ukuthi bayingxenywe enkulu yempilo yezakhamizi zaseNingizimu Afrika. Bayatholakala emikhakheni eyahlukene yempilo; njengasezikoleni (abanye bangothisha kanti abanye bangabafundi), bangodokotela, bangosomabhizinisi nokunye. Kusobala bayingxenywe ebalulekile yemiphakathi yakuleli. Kungaba kuhle imibhalo yobuciko ebhalwayo izeze ezinye izinhlangothi ezinhle ngabo njengalokhu kucaca ukuthi akubona bonke abayizigebengu. Isenzo esinjalo sesingaqubula ucwangingo olungabheka amagalelo alaba balingiswa kwezinye izingxenywe zempilo nezinto ezingafundwa kubona.

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