

**UKUZIPHATHA KWABAFELOKAZI KUGXILWE EMANOVELINI KA- A. SHANGE: IFA
LENKULULEKO NEKA-N. ZULU: UMSHADO / THE BEHAVIOUR OF WIDOWS BASED
ON A. SHANGE'S NOVEL: IFA LENKULULEKO AND N. ZULU'S NOVEL: UMSHADO**

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LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZO-

BUDOKOTELA KWENZULULWAZI (DOCTOR OF PHILOSOPHY)

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO ENYUVESI YAKWAZULU

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KWADLANGEZWA**

ISIFUNGO

Mina, **Fairhope Ntokozo Mlotshwa** ngiyafunga ngiyagomela futhi ngiyafakazisa ukuthi lo msebenzi osihloko sithi: **Ukuziphatha Kwabafelokazi Kugxilwe Emanovelini Ka-A. Shange: Ifa Lenkululeko Neka-N. Zulu: Umshado/ The Behaviour of Widows Based on A.Shange's Novel: Ifa Lenkululeko and N.Zulu's Novel:Umshado** ngumsebenzi wami, ucwaningwe yimina ngasebenzisa imithombo yolwazi eyahlukahlukene eveziwe phakathi nasekugcineni. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi iNyuvesi.

Usuku: _____

F.N. Mlotshwa

UMNIKELO

Lo msebenzi ngiwethula kubazali bami abasadla anhlamvana, uSiyohlangana Rodney Mlotshwa noPhyllis Thandiwe Mlotshwa. Ngibonga ukutshala kwenu uthando lwemfundo empilweni yami, wonke lo msebenzi uyizithukuthuku zenu. Ngithi nje kinina nime njalo boMlotshwa, Ngcamu, Mguleka, Sizane uNkulunkulu esimkhonzayo abe nani imihla yonke yokuphila kwenu.

AMAZWI OKUBONGA

Ngifisa ukuqala ngibonge kuNkulunkulu okunguyena ongiphe amandla okwenza lo msebenzi. Ngibonga ukungisingatha ngehla ngenyuka emigwaqweni yakoMpangeni ngizama ukufinyelela kuleli qophelo esengikulo manje lokuphuthula lo msebenzi. Ngithi akekho onjengawe wena Omdala kunezinsuku zokuphila kwethu.

Ngibonge kubazali bami abangesekile kukho konke ngesikhathi ngenza lolu cwaningo. Ngibonge nakubashana ngokungibezelela isikhathi singekho sokuhlala nabo ngehla ngenyuka. Ngibala oSmall, Mandisa, Mnqobi, Nqubeko noSinalo. Ngingelibale ukubonga kumyeni wami uMfundisi Malusi Gumede ngokungibezelela ngesikhathi ngenza lolu cwaningo, ngithi njeMnguni, Phakathwayo.

Ngibonge nakozakwethu esisebenza nabo emkhakheni wesiZulu, abebelokhu bengiqugquzela lapho sixoxa ngezingxenye ezithinta lolu cwaningo.

Ngibonga angiphezi kubeluleki bami okungu-Solwazi Z.L.M. Khumalo noDokotela M.N.A.R. Nzuzaneke sabo sokungicathulisa, umoya wabo ongashintshi nokuzinikela kwabo emsebenzini, ngithi unwele olude enikwenze kimi niqhubeke nikwenze nakwabanye. Lo mshikashika niwubambe kunzima, lapho ngiphela amandla benilokhu nikhona eceleni kwami. Ngizihlanganisa zozimbili ngithi: Ngiyabonga. Ngiphinde ngibonge ngenkulu intobeko ku Dokotela Zanele Buthelezi no Dokotela Nojiyela ngokunginika ithemba lapho seliphela kulo msebenzi wocwaningo. Ngibonge naku Bongeka Dlamini ukunginika isibindi lapho sekuphele konke alokhu ethi angiqhubeke sekuzolunga, ngithi nje Sibalukhulu ume njalo nje.

Ngibonge nakuNomndayi Nonhlanhla Msomi umelekeleli wehho visi likaMntungwa ngakho konke angisize kukho eqondisa futhi engiphusha naye ngize ngimzibe uma engifonela. Ume njalo Nomndayi.

IQQQA

Abesifazane emhlabeni wonke jikelele banezindlela ezahlukene zokuziphatha. Ezinye zezindlela abaziphethe ngazo azamukelekile, zithunaza isithunzi sabo. Lolu cwaningo lubheka indlela abaziphethe ngayo emibhalweni ecwaningwayo okungumbhalo ka-N.Zulu no-A.Shange.

Isahluko sokuqala: Lesi sahluko sihlahla indlela nenqubo ezolandelwa ngesikhathi kwenziwa lolu cwaningo. Siveza amaphuzu abalulekile asetshenziswe ngesikhathi kwenziwa lolu cwaningo. Kubhekwe izinhloso zocwaningo, intshisekelo yocwaningo, izingqinamba zocwaningo, umklamo wocwaningo, izindlela zokuqhuba ucwaningo kanye nemibono yongoti.

Isahluko sesibili: Kulesi sahluko ilapho ucwaningo luzoveza khona ukubuyezwa kwemibhalo esenziwa mayelana nesihloko nokuziphatha kwabafelokazi.

Isahluko sesithathu: Lesi sahluko siqukethe izinjululwazi nezinsizakuhlaziya nezindlela zokuqoqa ulwazi ezisetshenzisiwe.

Isahluko sesine: Lesi sahluko sibheka ukuziphatha kwabesifazane kuyona yomibili imibhalo ecutshungulwayo okungumbhalo ka-N. Zulu no-A.Shange.

Isahluko sesihlanu: Kulesi sahluko kwethulwa lonke ulwazi ngokufanayo nokwehlukile emisebenzini yababhali okucutshungulwa ngayo. Kuphindwe kwahlahlwa kabanzi ngesiko lokuzila nesiko lokungenwa.

Isahluko sesithupha: Lesi sahluko imiphumela yocwaningo, izincomo nesiphetho.

SUMMARY

This study is an attempt to restore the behaviour of widows, compare the similarities and differences between the set works novels that the researcher has studied “Umshado” by N. Zulu and Ifa Lenkululeko by A.Shange.

Although these documents are unique but there seems like there is an alternative for the need to be evaluated. This study focuses on the writings of the two writers as they affect our situation nowadays that we experience. The study claims that the widows themselves are not behaving in a good manner.

Chapter one: is the general introduction of the research where the following topics form part of the research. This include: the background to the study, the statement of the problem, the purpose of the study, delimitation of the study, study methodology and division of chapters chronologically and conclusion.

Chapter two: concentrates on literature review on the subject and the behaviour of widows.

Chapter three: deals with theoretical framework and research methodology.

Chapter four: looks at the behaviour of women in Shange’s novel: Ifa Lenkululeko and Zulu’s novel: Umshado.

Chapter five: concentrates on similarities and differences in Zulu’s and Shange’s novels and the mourning and ukungenwa customs.

Chapter six: these are the findings of the research, recommendations and conclusion.

OKUQUKETHWE

IKHASI

ISAHLUKO SOKUQALA	1
1.0 ISETHULO SOCWANINGO	1
1.1 Isingeniso	1
1.2 Izinhloso Zocwaningo	3
1.3 Intshisekelo Yocwaningo	6
1.4 Izingqinamba Zocwaningo	7
1.5 Izindlela Zokuqhuba Ucwaningo	8
1.6 Umklamo Wocwaningo	9
1.7 Imibono Yongoti	10
1.8 Abazohlomula Kulolu Cwaningo	13
1.9 Uhlaka Lwezahluko	13
1.10 Isiphetho	13
ISAHLUKO SESIBILI	14
2.0 UKUBUYEKEZWA KWEMIBHALO ESEYENZIWE	
MAYELANA NENDIKIMBA YOKUZIPHATHA KWABAFELOKAZI	14
2.1 Isingeniso	14
2.2 Imibono Ngabafelokazi Ngokwehlukana Kwemibhalo	15
2.2.1 Umqulu KaManyathi	15
2.2.1.1 Okuhambelana Nombono KaManyathi Enovelini KaMngadi Ethi:	

“Ifa Ngukufa”	17
2.2.1.2 Okuhambelana Nombono KaManyathi Ezindabeni Ezimfushane Ezicwaningiwe Endabeni Emfushane Eth: “Uyongingena Ngifile” Etholakala Eqoqweni LikaShabangu (1995)	19
2.2.1.3 Okuhambelana Nombono KaManyathi Emdlalweni Othi: “Isiko Nelungelo”	20
2.3.1 Umqulu Ka-C.D. Ndlovu	21
2.3.1.1 Okuhambelana Nombono KaNdlovu Enovelini Ebukeziwe “IfaNgukufa”	24
2.3.1.2 Okuhambelana Nombono KaNdlovu Ezindabeni Ezimfishane Ezicwaningiwe/ Ezibuyekeziwe	25
2.3.1.3 Okuhambelana Nombono KaNdlovu Emdlalweni Obukeziwe “Isiko Nelungelo”	25
2.4 Abesifazane Njengabantu Abanokulingana Ngamathuba Nangobulili	26
2.4.1 Abesifazane Njengabantu Abanenkani	29
2.4.2 Abantu Besifazane Njengabantu Abanothando	31
2.4.3 Abantu Besifazane Njengabantu Abangenasimilo	33
2.4.4 Abantu Besifazane Njengabantu Abanesimilo	34
2.4.5 Abantu Besifazane Njengabantu Abahlakaniphileyo	35
2.4.6 Abesifazane Njengabantu Abangathembekile Abanobugebengu	37
2.5 Isiphetho	38
ISAHLUKO SESITHATHU	39
3.0 IZINJULULWAZI / IZINSIZAKUHLAZIYA NEZINDLELA ZOKUQOQA ULWAZI EZISETSHENZISIWE	39
3.1 Isingeniso	39
3.2 Injululwazi (<i>Theory</i>)	39

3.3	Izindlela Zokucwaninga/ Amasu Okucwaninga	43
3.4	Izinhlobo Zezinjululwazi	44
3.4.1	Uhlaka Lwenjululwazi (<i>Positive Theoretical Framework</i>)	44
3.4.2	Injululwazi Yohlaka Oluvumayo (<i>Positive Theoretical Framework</i>)	45
3.4.3	Uhlobo Lolwazi Oluvela Ocwaningweni Lwenjululwazi Evumayo	45
3.4.4	Uhlaka Lwenjululwazi Yokucacisa	46
3.4.4.1	Injululwazi Yolwazi Lwenjululwazi Yokucacisa	46
3.4.5	Uhlaka Lwemicabango Yocwaningo (<i>Conceptual Framework</i>)	46
3.4.5.1	Iqembu Lenhlalo Yomphakathi	46
3.4.5.2	Ingcindezelo	47
3.4.5.3	Ukucwasa	50
3.5	Ilungelo Labesifazane Jikelele	50
3.5.1	Ilungelo Lobukhosikazi (<i>Womanism</i>)	53
3.6	Indlela Yenjululwazi Yophawu	58
3.6.1	Uphawu Oluyisibonakaliso / Olufanekisayo (<i>Symbolic Sign</i>)	62
3.6.2	Uphawu Lwemvelo (<i>Natural Sign</i>)	64
3.6.3	Izimpawu Zokuziphatha Komuntu (<i>Signs of Human Behavior</i>)	65
3.6.4	Uphawu Olubonakalayo (<i>Visible Sign</i>)	66
3.6.5	Uphawu Oluyibika (<i>Indexical Sign</i>)	67
3.6.6	Izimpawu Zokufanisa (<i>Iconic Sign</i>)	68
3.6.7	Izimpawu Zemibhalo (<i>Semiotics of Literature</i>)	70
3.7	Imithelela Yokusebenzisa Izindlela Zokuqoqa Ulwazi (<i>Methodological Implications</i>)	71
3.7.1	Ucwaningo Oluphatelene Nobunjalo Bokuqokethwe Okungabalwa (<i>Quantitative Approach</i>)	72
3.7.2	Ucwaningo Oluphatelene Nobunjalo Bento (<i>Qualitative Approach</i>)	73
3.7.3	Okwenza Kusetshenziswe Ucwaningo Oluphatelene Nesimo	77
3.7.4	Ingqikithi Yocwaningo Kanye NomklamoWocwaningo	79
3.7.5	Ukuhlaziyeka Kocwaningo	79

3.7.6	Uhlelo Lokuhlaziya LwendlelaYokuphungula (<i>Deduction Approach</i>)	79
3.7.7	Uhlelo Lokuhlaziya Lwendlela Evumayo (<i>Inductive Approach</i>)	81
3.8	Ipharadayimu	82
3.8.1	IpharadayimuYomhumusho (<i>Interpretive Paradigm</i>)	83
3.8.2	Ipharadayimu Ebikezelayo (<i>Positivist</i>)	85
3.8.3	Ipharadayimu Eqondayo	85
3.8.3.1	Ipharadayimu Ekhululayo (<i>Emancipate / Critical</i>)	86
3.8.3.2	Ipharadayimu Ehlukanisayo (<i>Post-Structural</i>)	86
3.8.3.3	Ipharadayimu Esetshenzisiwe Kulolu Cwaningo (Ipharadayimu Eqondayo)	87
3.9	Izindlela Okuzoqoqwa Ngazo Ulwazi	87
3.9.1	Indlela Yokuthola Ulwazi Ngokusebenzisa I-Inthanethi	88
3.9.1.1	Ubuhle Bokusebenzisa Indlela Ye-Inthanethi	89
3.9.1.2	Ububi Bokusebenzisa Indlela Ye-Inthanethi	89
3.9.2	Indlela Yokuthola Ulwazi Ngokusebenzisa Izincwadi, Amajenali Nemiqingo Yolwazi	89
3.9.2.1	Ubuhle Bendlela Yokusebenzisa Izincwadi, Amajenali Nemiqingo Yolwazi	89
3.9.2.2	Ububi Bendlela Yokusebenzisa Izincwadi, Amajenali Nemiqingo Yolwazi	90
3.9.3	Inhlolokhono (<i>Interview</i>)	90
3.9.3.1	Inhlolokhono Esakuhleleka (<i>Semi-Structure Interview</i>)	92
3.10	Isiphetho	93
	IS AHLUKO SESINE	94
	4.0 UKUZIPHATHA KWABESIFAZANE EMISEBENZINI KASHANGE: IFA LENKULULEKO KANYE NOKAZULU: UMSHADO	94
4.1	Isingeniso	94
4.2	Ukufingqwa Kwendaba KaZulu “Umshado”	94

4.3	Izimpawu Zokuziphatha Komuntu Jikelele	95
4.4	Ukuziphatha KukaTholakele	96
4.4.1	Ukungabi Nasimilo	98
4.4.2	Ukuxabanisa	102
4.4.3	Ukukhwabanisa	103
4.4.4	Ubuqili	105
4.4.5	Ukungabi Nanembeza	112
4.5	Ukuziphatha KukaPamella	114
4.5.1	Ukukhwabanisa	116
4.5.2	Ukukhohlakala	117
4.5.3	Ubuqili	119
4.6	Ukuziphatha KukaLindiwe	120
4.6.1	Isimilo	120
4.6.2	Ukuxolela	121
4.6.3	Isibindi	123
4.6.4	Uthando	124
4.7	Imibono Yababhali Ngokuziphatha Kwabesifazane	125
4.8	Ukufingqwa Kwendaba Ka-A. Shange “Ifa Lenkululeko”	126
4.8.1	Ukuziphatha KukaDaisy	127
4.8.2	Ikhanda Elilukhuni	128
4.8.3	Isimilo	131
4.8.4	Ukukhohliseka Kalula	132
4.8.5	Inhlonipho	133
4.8.6	Ukuba Uthathekile	135
4.9	Ukuziphatha KukaMaNxumalo	138
4.9.1	Inhliziyo Enhle	139
4.9.2	Uzwelo	139
4.10	Ukuziphatha KukaSonto	140
4.10.1	Uchuku	140
4.11	Ukuziphatha KukaMaSithebe	141

4.11.1	Ulaka	142
4.11.2	Uthando	143
4.11.3	Abanye Ababhali Abaveza Ngokuziphatha Kwabesifazane	146
4.12	Izindikimba Ezitholakele	148
4.12.1	Abesifazane Nokuzithanda	149
4.12.1.1	Ukugqoka	149
4.12.1.2	Ubuhle Babantu Besifazane	150
4.12.2	Abesifazane Nokuthanda Imali	151
4.12.3	Ukuhlukumezeka	153
4.12.4	Ukuba Yinhlekisa	154
4.12.5	Ilungelo Lokuzikhethela	155
4.12.6	Ukuhlukumezeka Kwezothando	157
4.12.7	Abesifazane Nosikompilo	158
4.13	Isiphetho	160

ISAHLUKO SESIHLANU 161

5.0 OKUFANAYO NOKUNGAFANI KULE MISEBENZI YALABA BABHALI:

U-N. ZULU NO-A. SHANGE KANYE NOKUCHAZWA

KWESIKO LOKUZILA NELOKUNGENWA 161

5.1	Isingeniso	161
5.2	Okufanayo Nokungafani Kule Mibhalo Ecutshungulwayo	161
5.2.1	Isiko	162
5.2.2	Ukugana Kwabafelokazi	163
5.2.3	Ukuthandwa	164
5.2.4	Ukuthanda Imali	165
5.2.5	Ukuzila	167
5.2.6	Ukushelwa Kwabafelokazi	170

5.2.7	Imizi Yabafelokazi	171
5.2.8	Ukusebenza Kwabafelokazi	171
5.2.9	Ingxabano	172
5.3	Okungafani Kule Misebenzi Yalaba Babhali	174
5.3.1	Izingane	174
5.3.2	Imizi Yabafelokazi	175
5.3.3	Inzilo	175
5.4	Ukuzila	178
5.4.1	Kuyini Ukuzila?	181
5.4.2	Inzilo	183
5.4.3	Ukugqoka Komfelokazi	185
5.4.4	Ubaba Oshonelwe Inkosikazi	188
5.4.5	Ukugunda Komndeni	189
5.5	Indlela Yokuzila Kudala Neyamanje	191
5.5.1	Inhloso Yesiko Lokuzila	194
5.6	Ukungenwa	195
5.7	Isiphetho	197
	ISIAHLUKO SESITHUPHA	198
	6.0 ISIHLAZIYO, IZINCOMO NESIPHETHO	198
6.1	Isihlaziyo Socwaningo	198
6.2	Ukubuyekezwa Kwezahluko	198
6.3	Ukubuyekezwa Kocwaningo	203
6.4	Izincomo	205
6.5	Isiphetho	205
	IMITHOMBO YOLWAZI	216

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ngokukhulu ukungahlonizi umfundi nomfundi wezincwadi angakusho kugcwale umlomo ukuthi inoveli iwumbhalo osezingeni eliphezulu emibhalweni yesiZulu. Isezingeni eliphezulu ingoba ifakazelwa nayizingqalabutho ezifunde zagogoda kulolu limi lwesiZulu.

UNtuli noMakhambeni, (1998:167) babeka kanje:

Kumanje nje asemaningi impela amanoveli asebhaliwe ngesiZulu. Yiwona mkhakha wokubhaliwe ophambili impela. Ngeke-ke sakwazi ukuwuthinta wonke.

Ngendlela abawaphawula ngayo maningi futhi kwakungenhloso yabo ukuwathinta wonke. Iminyaka abhalwe ngayo yiyo efakazela ubuningi bawo. Kanjalo nomcwaningi uthathe ambalwa azokwenza ngawo lolu cwaningo.

Ekucwaningweni ngenoveli ikakhulu ngokufundwa kwayo, kutholakala ukuthi abafundi benoveli yesiZulu bayifundela ukuthola indaba ethile kuyona. Abafundi benoveli bangehlukaniswa imikhakha emibili. Umkhakha wokuqala yilowo osuke ufundelwa ubumnandi nje, unganakile kangako ukuthola isifundo. Umkhakha wesibili yilowo ofunda ngokuphokophela ukuthola isifundo esithile enovelini. Lo mkhakha yilo okholelwa ekutheni inoveli isuke ibhalelwe ukwedlulisa umyalezo othile.

Inoveli yiyona ebukeya ithandwa kakhulu ukufundwa uma uyiqhathanisa neminye imibhalo. Iwumbhalo wobuciko lapho umbhali ethula khona wonke umqondo wakhe ngaleyo ndikimba asuke eyikhethile. Inoveli iya ngesibalo samakhasi, ayinabude nabufushane, kuya ngombhali wayo ukuthi uthanda ibe ngakanani.

UMaphumulo, (1995:53) uyichaza kanje inoveli:

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

Ngalokhu kuchazwa kwenoveli kugqamisa ukuba khona kochungechunge lwezigameko. Ziye zilakanyane zize zifike kuvuthondaba noma esicongweni. Iyaba inovelana noma inoveli kuye ngobude bayo. Amanoveli ayahlukahlukana. Kukhona lawo afundelwa ubumnandi, asabisayo, athokozisayo kanye nawothando. Ekugcineni uma seyifundiwe kutholakala indikimba, kuphinde kutholakale nesifundo.

UNtuli noMakhambeni, (1999:168) bayichaza kanje:

Uma siwabhekisisa amanoveli esiZulu sithola ukuthi kukhona indaba ayixoxayo ngempilo yabantu avela kubo. Yile ndaba esifisa ukunamathela kuyo.

Ngokwenzazelo lolu hlobo lwenoveli lusuke lwethula impilo yabantu, ngalokhu kuqinisekisa ukuthi inoveli ukuze ibe yindaba, kudingeka kube nabantu kuyo. Kuyenzeka kube nezilwane nakhona kusuke kuseyiyo inoveli.

Bekujwayelekile ukuthi ababhali bamanoveli kube abesilisa kanti iningi le mibhalo yabo ibidingida izinto nemizwa yabesifazane. Bebesuke bedalula imizwa nemibono ngabesifazane.

UMafela nabanye, (1993:111) bayifakazela kanje:

Modern (Zulu) writers use the realistic approach when writing their books, the characters and the themes reveal real life attitudes and experiences.

Ababhali besiZulu bamanje basebenzisa indlela okuyiyona uma bebhala izincwadi zabo, abalingiswa kanye nendikimba kuveza impilo okuyiyonayona kanye nabahlangabezana nakho.

Ababhali besimanje bathinta indlela yamaqiniso uma bethula indikimba yabo. Izindikimba abazikhethayo zibheka izinto ezenzeka empilweni. Kuqala bebeyingcosana abesifazane ababhalayo kodwa manje sekukhona izingqalabutho ezifana noNcamsile Makhambeni, Nelisiwe Zulu nabanye asebeyibekile induku ebandla.

Izindikimba ababhali bamanoveli ababhala ngazo zibe sezihambisana nesizinda. Lokhu umcwaningi ukusho ngokubheka ukuguquguquka kwezikhathi lapho abantu akade sebenza izinto ngezindlela ezahlukile. Lokhu kudala intshisekelo kubabhali bese bebhala ngezimo lezo abazibonayo eziveza ukuguquka kokwenza kanye nokushintsha kwesikhathi.

1.2 Izinhlalo zocwaningo

Lolu cwaningo luhlose ukubheka ukuthi abesifazane baziphatha kanjani, luphinde lucubungule luqhathanise okufanayo nokungafani phakathi kwamanoveli anale ndikimba. Nakuba le mibhalo ihlukile kodwa kukhona okubonakala kufana nokuyikona okwenze ukuba kube nesidingo sokuthi kucwaningwe. Lolu cwaningo lugxile ezincwadini zalaba babhali ababili ngenxa yokuthi indikimba ithinta isimo esikhona naso kulezi zinsuku okuphilwa kuzo, luzobheka izingqinamba abantu abangabafelokazi ababhekana nazo kulezi zinsuku.

Ucwaningo luhlose ukucubungula mayelana nendlela abagqoka ngayo kanye nokubheka labo abangayigqoki inzilo ukuthi kungani bengayigqoki.

NgokukaShange, (1992:50 uthi:

Empeleni sithunywe umndeni ukuba sizozwisisa mayelana nalolu daba lokungazili kwakho. Besazi ukuthi kulisiko lethu thina bantu abaNsundu, nakithi emndenini wakwaDlamini ukuthi owesifazane azile lapho eshonelwe yindoda. Sesiyeethuka-ke nje uma sizwa, sibona futhi ukwenqaba wena ukuzila.

Ngokombhali ngendlela abantu bakulo mndeni abakholelwa esikweni labo lokho kubenza bagxile kulo. Uma ungalenzanga kube sengathi awuhloniphi. Uyakuveza uDlamini ukuthi bona bengumndeni bakholelwa emasikweni.

NgokukaThimothewu 1, 2:9 uthi:

Kanjalo nabesifazane mabagqoke izingubo ezifaneleyo, bazihlobise ngokuhlonipha nokuqonda, kungabi ngezinwele ezalukiweyo, nangegolide, namapere, nangezembatho ezinemali eningi.

Lapha uchaza ukuthi umuntu wesifazane kumele abukeke kahle uma efake isembatho sakhe, akhombise ukuhlonipheka.

UKrige, (1974:159) uthi:

The mourning cultural practice is one of the preserved traditional practices which continue to be accorded an elevated social status among the Zulu people.

Isiko lokuzila lingenye yezinkolelo ezigciniweyo eziseqhulwini enhlalweni yabantu abangamaZulu.

Lapha umbhali uqonde ukuthi isiko lokuzila liyahlonishwa kakhulu. Kanjalo uma owesifazane eshonelwe indoda, kumele atshengise ngezembatho ukuthi ushonelwe. Kuya ngomndeni ukuthi usebenzisa umbala onjani. Kanjalo nasesizweni samaZulu kuyahlonishwa uma ushonelwe.

Ucwaningo luhlose nokucubungula izindlela ezingasetshenziswa ukugwema ukusaphazwa kwemali esuke ishiywe abayeni. Luzophinde lubeze ukuthi yiliphi iqhaza elingabanjwa

umphakathi ukugwema lesi simo sokungaziphathi kahle kwabafelokazi (sokuxegelwa isimilo). Ucwangingo luhlose nokuvuselela amasiko esiNtu kanye nezinkolelo zesiNtu ezazisebenza ngempumelelo emandulo. Lolu cwangingo luhlose nokuqhathanisa indlela ababephila ngayo kuqala abafelokazi naleyo abaphila ngayo esikhathini samanje.

NgokukaDaber, (2003:3) uthi:

Widows' lives are governed by cultural and traditional rules which are sometimes not only discriminatory, but also involve degrading and life-threatening mourning rites.

Impilo yabafelokazi ilawulwa yimpucuko kanye nesiko kwesinye inkathi okungabandlululi nje kuphela kodwa okunokubukeleka phansi okuthi akuliphazamise isiko lokuzila.

Lapha umbhali ucacisa ukuthi yonke impilo yabafelokazi ilawulwa yisiko uma ungalenzi lelo siko lalapho uganele khona, kukhombisa ukungawuthobeli umthetho wakhona. Lokhu kwakusetshenziswa kakhulu esikhathini sakudala.

Ucwangingo luhlose ukubuyisa isithunzi sabafelokazi nokuqondisisa kahle isimo abasuke bebhokene naso ngaleso sikhathi. Luhlose ukuveza ukuthi kusukwa kuphi namalungelo. Kuyiwaphi nawo njengamanje kanye nokukhumbuza labo abagxambukela emafeni okungewona awabo. Ukuthi kumele baziphathe kanjani ezintweni ezingesizo ezabo.

UShange, (199:7) uthi:

Usukhohliwe yini ndodakazi ukuthi leli fa ohlezi kulona elakwaDlamini? Usukhohliwe yini ukuthi ngelethu thina bakwaDlamini njengoba usukhuluma kanjena nje angithi ukhulunyiswa yilo ifa leli lendodana yami?

Nalapha umbhali uyacacisa ukuthi akumele omunye umuntu agxambukele ezintweni ekungezona ezakhe noma kungaze kube umuntu ozala lo odlulile. Uyena ozicacisela esaphila ukuthi ufuna kube ubani ombhekela izinto zakhe asuke ezishiyile.

1.3 Intshisekelo yocwaningo

Ukushisekela ukwenza lolu cwaningo kube ukuthi umcwaningi ubone bengakabi baningi abacwaningi asebeke bathinta le ndikimba yokuziphatha kwabafelokazi indlela. Lolucwaningo lubhekiswe ngqo kubantu abangamaZulu. Lolucwaningo luthanda ukuba bucayi ngoba luthinta imizwa yabantu. Ukuziphatha kwabafelokazi lokhu kudala ngisho ukuchitheka kwegazi emphakathini, imizi igcine ingasangenelani ngenxa yesimilo sabafelokazi.

Ziningi izinselelo ezibhekene nalolu cwaningo ezizodinga ukuxazululwa ngokuthekela ulwazi kuwona umphakathi. Umcwaningi ushisekela ukukhuthaza abafelokazi ukuthi baziphathe ngendlela eyamukelekile emphakathini. Kubonakala buphela ubuntu, abafelokazi bengafuni ukuboniswa yilabo abasondelene nabo.

UZulu, (2006:81) uthi:

Lezi zinsizwa ezimhlophe ezimbili kwacaca ukuthi amaphoyisa. Elilodwa iphoyisa lakhipha izinsimbi labopha umakoti. UBheki kwakusengathi uyaphupha. Wasuka walandela amaphoyisa esehamba noTholi. Kwasuka omkhulu umsindo esontweni.

Lapha umbhali uqhakambisa ububi obabenziwa abantu besifazane bokuthi bangacina sebesejele uma benza izinto ezingalungile. Kanti ziningi izinkinga abesifazane abashonelwe abahlangabezana nazo, baye bazame ukuziziba ngokuba bathole omasihlekisane.

Ucwaningo lubuye washisekeliswa nawukuthi abashadikazi kumele azazi lezi zinto ngoba akwaziwa ukuthi ikusasa likuphathele ini. Luphinde washisekeliswa nayilona leli gama

‘umfelokazi’ ukuthi libaphatha kanjani abanikazi balo nanokuthi ibaphatha kanjani imindeni yabo.

1.4 Izingqinamba zocwaningo

Miningi imibhalo esiyenziwe ngolimi lwesiZulu. Lokhu kwenza abafundayo bangabi nalo isasasa ngoba kuningi osekwenziwe ngalolu hlobo lo mbhalo. Lokhu kuyiqiniso elingephikwe kodwa lolu hlobo umcwaningi aluvezayo luseyivelakancane.

Lolu cwanningo luvumbululwe kwemibono ebikhathaza umcwaningi ngalesi sihloko. Imindeni eminingi kanye nemiphakathi igcina ingasabhekani kuze kuphume nezidumbu, kudliswane noshevu ukuze kufezeke izinhloso ezithile.

Ucwaningo luveza ukuthi iningi labafelokazi lizithola lisenkingeni yokuxegelwa isimilo ngenxa yokufuna abazoba seduze kwabo. Ziningi izizathu ezidala lokhu ezizovezwa yilolu cwanningo. Umcwaningi uthe uma ecwaninga wathola ukuthi le mpilo evezwe yila babhali ngabafelokazi ikhona ngisho kulesi sikhathi esiphila kuso.

NgokukaShange, (1992:119) uthi:

Njengoba ngasho kuqala angiyiboni mina Mthunzi indlela engcono engingandisa ngayo imali yami ngaphandle kokungena ebhizinisini. Sengibone abantu abaningi kabi benezimali ezinkulu kodwa ziphelela obala.

Lapha umbhali uveza ukuthi iningi labafelokazi ngenxa yokubona imali lisuke selivaleke amehlo selenza noma ngabe yini abacabanga ukuthi ingenisa imali. Abantu besilisa kanjalo bayamthanda umuntu wesifazane obukeka enemali, bayazisondeza kuye baze bagcine bethole lokho abasuke bekuhlosile. Nazo izizathu zokwenza kanje kwabalingiswa abasemibhalweni ecwaningwayo zizovezwa umcwaningi.

1.5 Izindlela zokuqhuba ucwaningo

Ziningi izindlela ezingasetshenziswa ukuqhuba ucwaningo. Zonke izindlela zokuqhuba ucwaningo zinobuhle kanye nobubi bazo. Indlela yokuqoqa ulwazi yilapho umcwaningi ezosebenzisa ukukhalipha kwakhe ukuhlanganisa lokhu asuke efuna ukukwazi ngento ethile ukuze nabanye babe nolwazi oluhlaba esikhonkosini lapho befunda ngakuhlwayile. Kulolu cwaningo indlela yokuqhuba ucwaningo ezosetshenziswa, yindlela yokuqoqa ulwazi ngokuxoxisana nomuntu umlomo nomlomo.

Kule ndlela ohlwayayo usuke eya kulowo amhlosile ayobonana naye ubuso nobuso. Umcwaningi angakwazi ukuqoqa inkulumo nalowo axoxa naye ngokusebenzisa isiqophamazwi. Isiqophamazwi singasetshenziswa ngokufihlwa noma sibekwe obala, singafihlwa lapho okukhulunywa naye kubonakala ukuthi asimkhululi. Umcwaningi futhi angabhala nezimpendulo phansi ukuze athi lapho eseyedwa akwazi ukuhlunga akudingayo nalokho angakudingi.

Le ndlela labo abake bayisebenzisa bayayincoma kakhulu. Okuhle ngale ndlela ukuthi uma ungagculiseki ngempendulo uyakwazi ukuguqula umbuzo wakho uwubeke ngendlela ezokwenza ukuthi uthole impendulo enalokho okudingayo. Ngale ndlela umcwaningi uyakwazi ukulandelanisa imibuzo ngendlela emgculisayo. Uma obebuzwa ehlulekile ukuphendula eminye imibuzo, libakhona ithuba lokubuza abanye abantu kuze kutholwe ulwazi oludingekayo nolunonile. Le ndlela idinga ukuthi ucwaningo lube nesikhathi esanele futhi luzimisele ngokuthi luzochitha isikhathi nemali eningi

Okubi ngokuhlwaya umlomo nomlomo ukuthi abantu banomqondo wokuthi umuntu uthola imali ngokufuna ulwazi asuke eluqoqa kubona. Uthole ukuthi abantu ngaphambi kokuthi bakusize bacele ubakhokhele kuqala. Ngaleyoy ndlela ulwazi luyagodleka uma ungababoni ngalutho.

Kulolu cwaningo kuye kwaqokwa ukusetshenziswa kwale ndlela yokuxoxisana umlomo nomlomo njengendlela okuyiyona ebalulekile kulolu cwaningo. Umcwaningi le ndlela nayo uzoyisebenzisa nezinye izindlela ukuqoqa ulwazi ukusimamisa ukuqoqwa kolwazi.

Ezinye zalezi zindlela yilezo zokuqoqa ulwazi ngokufunda izincwadi namaphephandaba endawo kanye nokuxhumana ngocingo. Zombili lezi zindlela ziyokwazi ukusimamisa eyokuxoxa umlomo nomlomo. Kuyothi lapho umcwaningi engakwazanga noma engezukwazi ukubonana nalowo adinga ukuxoxisana naye kuthi uma evumile ukuxoxisana ngocingo, umcwaningi ebese elisebenzisa ithuba.

Umcwaningi uzosebenzisa le ndlela ukuze kube lula nokuthi akwazi ukuqonda abantu abadingayo futhi nokukwazi ukubahlukanisa ngokwamazanga abo. Le ndlela izoba wusizo lapho umcwaningi esebhekene nabantu abadala abangakwazi ukufunda nokubhala ngoba uzomane ebabuza yena umlomo nomlomo. Aphinde bachazele nalapho bengezwisisi noma bengaqondi khona.

1.6 Umklamo wocwaningo

Lolu cwaningo luzogxila kakhulu ezincwadini okucwaningwa ngazo, okuyincwadi ka- A. Shange, “Ifa Lenkululeko” no-N. Zulu, “Umshado.” Luzocubungula ukuziphatha kwabafelokazi emsebenzini, emindenini yabo emva kokushonelwa abayeni kanjalo nasemphakathini jikelele, luzothi lujeqeza nasemphakathini kodwa lube lungasukile ngqo ezincwadini ezicwaningwayo.

Lolu cwaningo luzophinde lugxile emizweni nasemibonweni yomphakathi nokuziphatha kwabafelokazi. Luzohlwaya nemibono engavezwa umphakathi wonkana, kube kungasukiwe ezincwadini ezicwaningwayo.

1.7 Imibono yongoti

Lolu cwaningo luzobheka nocwaningo lwabanye ongoti asebeke bagalela ngalesi sihloko.

Lokhu umcwaningi uzokwenza ngokubheka ezincwadini zabo abazibhalile.

UNxumalo noNyembezi, (1966:99) bachaza isiko bathi:

Lingumkhuba owenziwa noma inqubo elandelwa isizwe lapho umuntu eyeqile agcine evellelwe yishwa.

UMsimang, (1975:12) uthi:

Isiko lisho umkhuba noma ukwenza okuthile osekujwayelekile kubantu osekuze kwemukeleka njengomthetho wesiNtu futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.

Ngokombhali isiko linemiphumela yakhona lokho kusho ukuthi noma ukwenza okuthile okuvamise ukwenziwa uma kungenziwanga kukholakala ukuba kuyoba nemikhokha ethile.

UNyembezi noNxumalo, (1966:100) bathi:

Amasiko aligugu lezizwe ngezizwe ezincane nezinkulu, izinkulungwane ngezinkulungwane. Yiwona ahlanganisa impilo yabantu ifane nenomfi ngoba kufana nokuthi axhumela ndawonye amalunga, uhlelo lwempilo lugcine seluhlangene njengesandla esisodwa.

Ngokwababhali abangenhla bachaza ukuthi amasiko abalulekile kuzo zonke izizwe.

Abalulekile ngoba yiwona ahlanganisa abantu babe yimbumba.

NgokukaKhumalo kuShabangu, (2000:250) uthi:

Amasiko yiwona ayisisekelo sakho konke ukwenza, ukukhuluma nokucabanga kowoMdabu oyingqalabutho.

Ngokwenzazelo engenhla amasiko ayinkombandlela yakho konke ukwenza nokucabanga kwabantu. Abalulekile kumele ahlonishwe.

Ngokocwaningo isiko lichaza umthetho omiselwe ukuhlonishwa kwabantu abathize okungaba isizwe noma umndeni. Nokho ngokushintsha kwesikhathi abantu abaningi abasawagcini amasiko yingakho sengathi izinto azisahambi kahle.

UMsimang, (1975:365) uyakhuluma ngokuzila njengesiko elibalulekile esintwini uma ebeka ethi:

Kuzobulawa izimbuzi zokuzila, kusikwe kuzo amadwishi okuzonqawazwa ngawo emakhanda abasebancane bona bawabophe ezintanyeni. KwaboNdlunkulu kuba yileyo naleyo nkosikazi ibe nembuzi yayo okuzothi isikhumba sayo izile ngaso phezu kwesidwaba. Lezi zikhumba azishukwa belu.

Ucwaningo olwenziwe luveza ukuthi indlela obekuzilwa ngayo kuqala yehlukile kule okuzilwa ngayo manje. Ucwaningo luveza ukuthi kwayona ingubo emnyama okuzilwa ngayo yindlela yaseNtshonalanga. Umonakalo ovezwa inzilo osekuzilwa ngayo sekuya ngokuthi umuntu ufuna umbala onjani, ithungwe ibe imfashini ethile sakukhangisa, okwenza nomnikazi agcine ehluleka ukuyiphatha ngendlela enesizotha.

Ephephandabeni Isolezwe, (2012:5) uNkosi ubeka kanje:

Esikhathini sanamhlanje ukuzila ngezingubo eziyimibalabala akuhambisani nesimo sempilo esiphilwa ngabesifazane njengoba nabo sebengabasebenzi. Akwamukelekile futhi akubukeki ukubona owesifazane eshaya ithili ngengubo yenzila, phela lezi zingubo zinesithunzi okungamele kwenganywe ngazo abantu. Lokhu kufakazela ukuthi mhlampe zazingamukeleka ngezikhathi zakudala abesimame begoya uma besazigqokile. Phela kwakunemithetho okwakumele abesimame bayilandele uma besagqoke inzila okungaselula ukuba igcineke esikhathini samanje.

UNkosi uthi omunye umonakalo ovezwa yile ngubo kulapho abanye bezithathela izinqumo zokungazili, okuthi emveni kwesikhathi emveni kohlupho thizeni, ifuneke, igcine isigqokwa sekwadlula isikhathi kanti kunemithetho ekumele igcinwe ngabesifazane abazilile osekulukhuni esikhathini samanje ukuba igcineke.

UMade, (1992:81) uyakhuluma ngale ntimbothi yenzilo uma ebeka ethi:

Muningi udida ingqondo namhlanje umsangano owenziwa ngabantu bawubize ngokuthi ukuzila. Kukhona umsangano wenzilo ogqokwa umndeni ofelweyo. Lo msangano-ke wona wenziwa yibo bonke abantu ngokufanayo, abangamakholwa nabangeyiwo amakholwa.

NgokukaMade le ndida ayichazeki ngoba idida abantu kodwa bebe bethi bazilile. Ukuzila nakho ukuveza kwehlukile emndenini, kuya ngalowo mndeni ukuthi uzila kanjani. Umade ukuzila ukuveza kungumsangano owenziwayo ngabantu bakulowo mndeni okholwayo. Ngokombhali ucwaningo luveza umonakalo ohambisana nokuphela kwenhlonipho ngenkathi kuziliwe.

Ucwaningo luveza isikhathi esifishane kakhulu esingaphansi konyaka owesifazane asizilayo uma eshonelwe umyeni ngenxa yokuhluleka ukuphatha inzilo ngemfanelo. Umonakalo omkhulu ovelayo ukutholakala kowesifazane ozilile esezisuthele kubonakale ngengane ekhombisa ukuthi uyondliwa ezinkalweni nakuba engasenandoda. Lokhu kuyasehlisa isithunzi sokuzila ngoba ngokwesinNtu owesifazane ubebizwa emndenini kuboniswane avume uma ethanda, anqabe kwenye inkathi.

1.8 Abazhlomla kulolu cwaningo

Abazhlomla kulolu cwaningo ngumphakathi wakwaZulu, abashadikazi nalabo asebangabafelokazi. Abasebancane yibona abazhlomla kakhulu ngoba kuningi

abazokufunda bakuqonde ngokuzila kwabafelokazi besakhula nokuthi ikuphi okufanele nokungafanele bakwenze.

Ngamanye amazwi bazozikhethele bona okufanele bakwenze kuze kuthi kuqambe kufika isikhathi sokugana babe sebhlohlomile. Lolu cwaningo luzohlomulisa nabafundisi eMnyangweni wesiZulu njengoba lolu lwazi luzobe lubhalwe ngolimi lwesiZulu.

1.9 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukubuyezwa kwemibhalo

Isahluko sesithathu: Izinjululwazi / izinsizakuhlaziya nezindlela zokuqoqa ulwazi.

Isahluko sesine: Ukuziphatha kwabesifazane emisebenzini kaShange:
Ifa Lenkululeko kanye nokuziphatha kwabesifazane emisebenzini
kaZulu: Umshado

Isahluko sesihlanu: Okufanayo nokwehlukile emisebenzini yalaba babhali okunguZulu
noShange kanye nokuchazwa kwesiko lokuzila nelokungenwa

Isahluko sesithupha: Isihlaziyo, izincomo nesiphetho

1.10 Isiphetho

Lesi sahluko sokuqala sethula ucwaningo, intshisekelo yocwaningo yokuthi kungani abafelokazi beziphatha ngendlela engamukelekile? Ucwaningo lubheke nenhloso yocwaningo, izindlela zokuqhuba ucwaningo, umklamo wokwenza lolu cwaningo, izingqinamba zocwaningo, uhlaka lwezahluko imibono yongoti kanye nabazohlomula kulolu cwaningo. Kube sekuphethwa ukuthi yini ehloswe ucwaningo mayelana nokuziphatha kwabafelokazi.

ISAHLUKO SESIBILI

2.0 UKUBUYEKEZWA KWEMIBHALO ESEYENZIWE MAYELANA NENDIKIMBA YOKUZIPHATHA KWABAFELOKAZI

2.1 Isingeniso

Inhloso yalesi sahluko ukubuyekezwa kwemibhalo eseyenziwe mayelana nendikimba yokuziphatha kwabafelokazi. Kulesi sahluko kuzohlaziywa imibhalo ebhalelwe imfundo ephakeme. Kube sekubhekwa nokuthi le miqulu yehluka ngani ocwaningweni olwenziwe nokuthi yini okufanayo kule miqulu kanye nemidlalo ecwaningiwe.

Ucwaningo lubuye lwabheka inoveli, umdlalo kanye nezindaba ezimfishane ezinale ndikimba yokuziphatha kwabafelokazi. Imidlalo lena ibaveze ngezindlela ezahlukene abafelokazi.

Aluluningi ucwaningo oselwenziwe emasikweni esiZulu nendlela alandelwa ngayo naleyo eyayilandelwa emandulo ngokuziphatha kwabafelokazi. Ocwaningayo ukubone kubalulekile ukubheka lokhu kuziphatha kwabo nasemibhalweni yamazwe angaphandle kweNingizimu Afrika.

Kulesi sahluko kuzosetshenziswa imiqulu enhlobonhlobo ukufezekisa indikimba yokuziphatha kwabafelokazi. Kulesi sahluko kuzokwethulwa imibhalo esike yabhalwa ngalesi sihloko bese kuvezwa nokuthi ihambelana kanjani nocwaningo olwenziwe.

2.2 Imibono ngabafelokazi ngokwehlukana kwemibhalo

2.2.1 Umqulu kaManyathi

Aluluningi kakhulu ucwaningo lwesiZulu oselwenziwe mayelana nendikimba yokuziphatha kwabafelokazi.

UManyathi, (2002:18) uthi:

Abasifazane bathola ithuba lokuzwakalisa
ukungeneliswa kwabo ngendlela abathatheka ngayo
nokulwela amalungelo hayi ngoba befuna ukuba bakhulu
kodwa bafuna ukuba bazeke nabo ukuthi bakhona futhi
babalulekile ngoba baneqhaza abalibambile lapha emhlabeni
wonkana.

Ephawula ngeqhaza labesifazane esizweni samaZulu ubheke indlela abaziphatha nabaphathwa ngayo abesifazane. Ukuthatheka kwabesifazane njengabantu abangaphansi kwabesilisa kuqale ngesikhathi abesifazane beba abantu abangenamandla okuzenzela izinto. Abantu besifazane bangakwazi ukuzimela uma nje benganikezwa umdlandla wokubamba, bafunde ukuzimela, bazicabangele, bazenzele izinto. Kanjalo nabafelokazi kumele bathole inkululeko ukuze bakwazi ukumelana nengomuso. Lokhu kungaba indlela abangazilungiselela ngayo bengakashonelwa abayeni, bafunde ukuzenzela okuningi, banganciki kwabesilisa. Lokhu kubuke ngeso lokubonisana nokulandela inqubo engelula ukuba ingaguqulwa ngokushesha.

Lo msebenzi wehlukile kokaManyathi ngoba wona ugxile ekuziphatheni kwabafelokazi. Lapha uManyathi uveza ukuthi abesifazane bayadeleleka baze bacindezelwe nawusikompilo lwabo. Ukufakazela uManyathi lokhu kuyavela emanovelini acwaningiwe lapho uTholakele ezikhethela impilo afisa ukuyiphila njengoba eseshonelwe umyeni wakhe.

Akabheki ukuthi omunye umuntu uthini, wenza ini kodwa uqhubeka nempilo yakhe.

NgokukaZulu, (2006:2) uthi:

“Ungowaphi sisi ngoba sengathi angikwazi?.” Iqale ithi ukuhleka kancane le ntokazi. Ubuhle bayo budlulele uma isihleka. “Angikutshele igama lami okungcono bhuti”. “NginguTholakele”. NginguBhekani mina kodwa ngingabuye ngikubone nini sisi?”. Uma uzogibela lapha sizobonana ngoba ngigibela lapha njalo uma ngiya emsebenzini”.

Indlela akhuluma ngayo uTholakele kuyacaca ukuthi uphila impilo engafani neyabanye abafelokazi ababephila esikhathini sakudala. Lesi senzo sakhe sokungamexwayi uBheki ebe esazilile ngalokho ukhombisa isimilo sakhe ukuthi ungowesifazane ongaziphethe kahle. Ukhombisa ukungabexwayi abantu noma ngabe akabazi kodwa uvela ewumuntu okhululekile kubona.

NgokukaShange, (1992:7) uthi:

Uzele lokho-ke la Dlamini, nakho-ke okukususe le eNanda weza kimina kwaMashu.

Ngokombhali kuyavela ukuthi uDaisy nakuba engumfelokazi uziphethe ngeyakhe indlela , ufuna ukuziphilela impilo ethandwa nguye. Nalokhu kufika kukaDlamini emzini wakhe akumthokozisi neze ngoba uyaqonda ukuthi bazombangisa ifa lakhe. Indlela enza ngayo ayihambisani nenkolelo yomndeni ukuthi umuntu wesifazane kufanele azile, azothe akhombise ukuhlonipha indoda yakhe esidlulile emhlabeni.

UManyathi, (2002:17) uqhuba uthi:

Abesifazane banamandla athathwa njengamalungelo okuzithathela izinqumo zempilo ezwana nabo baphinde babe ingxenye yoshintsho endleleni endala ebisetshenziswa kubantu besifazane lapho kade bethatheka njengabantu abangabalulekile kangako.

Lapha ucacisa ukuthi nabo abesifazane banamalungelo bayakwazi ukuzikhethela abafuna ukukwenza ngempilo yabo, bengabhekile ukujabulisa omunye umuntu. UManyathi uveza ukuthi ngokwendlela yakudala abantu besifazane bebebukeleka phansi bethathwa

njengabantu abangabalulekile. Uphinde uManyathi wabheka inkolelo ebhekelele abesifazane, kulokhu kucaphuna okulandelayo:

NgokukaManyathi, (2002:19) uthi:

Inhloso yale nkolelo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kubangwa usikompilo lwakhe okuyilona olulawulayo ukuthi kumele aziphathe kanjani. Kungadalwa ukugqilazwa umuntu othile kepha naye loyo muntu ephoqwa isiko aphila ngaphansi kwalo.

NgokukaManyathi uyakuveza ukuthi kuyenzeka umuntu wesifazane azithole esegqilazeka ngenxa yokuphoqwa isiko. Uyakuveza nokuthi indlela umuntu wesifazane okumele aziphathe ngayo kuyenzeka ilawulwe nawusikompilo. Uphinde agcizelele ukuthi lokhu kubangwa ukuthi kunabantu abazitshela ukuthi bangozwi labo bengafuni ukucabangela abanye abantu kepha bezicabangela bona kuphela.

Inkolelo yokulwela amalungelo abesifazane iyakugcizelela ukuthi kufanele abesifazane balwele amalungelo abo emakhaya, bangathathwa njengezihambi ngoba abasekunakuhamba kule mizi badinga ukukhululeka nabo, baphile impilo ephilwa abantu bonke. Kuyenzeka emakhaya umnumzane ababize njengezingane zakhe lapho usuke ebalala ngisho unkosikazi wakhe nabantwana bakhe

2.2.1.1 Okuhambelana nombono kaManyathi enovelini kaMngadi ethi: “Ifa Ngukufa”

Kule noveli sithola insizwa esencane uNathan ilwa nempilo efisa ukuyiphila okuyimpilo engcono. Iya edolobheni iyofuna umsebenzi, ifika kungayihambeli kahle. Iyadayisa emigaqweni ihlushwa nangamaphoyisa ize itholane nowesifazane bagcine beshadile. Impilo nakhona ibe nzima baqhubeka nokudayisa, babe nezingane nazo zisebenze wona lo msebenzi kuze kuvumbuke amabhizinisi. Adlule emhlabeni uNathan umsebenzi usale noMaShezi nezingane. Sekuqhamuka umngcwabi kaMaShezi, ufika sengathi ufuna baqhube

amabhizinisi ndawonye noMaShezi bagcine sebethandana. Izingane azikuthandi lokho ikakhulukazi uThemba. Uthola ingane nomngcwabi, yilokhu okwacasula kakhulu uThemba ngoba wayebona ukuthi ifa likayise sekumele balidle nengane ka-Redgrave.

URedgrave akasapheli kwaMaShezi uhlala anethezeke aphuze utshwala obuphambili. Uyashona uRedgrave angcwatshwe asale uMaShezi nendodana yakhe abone uThemba ukuthi izombangisa ifa acabange isu lokuyigudluza. Liphumelele isu lakhe ishone ingane. Ingcwatshwe eceleni kukayise uRedgrave, uMaShezi ubuyisela ifa koThemba. USthembiso naye okuyindodana kaMaShezi uyamudla unembeza wokufa kuka Daniel indodana kanina. Uyashona noSthembiso uLinda usala uba umfelokazi, uMaShezi wangathanda aphindele emuva wagcina eshade noThemba babusiswa ngendodana.

UMaShezi naye uphinda uthola olunye uthando kwesinye isifundiswa esashonelwa unkosikazi naye owashonelwa inkosikazi. Bayashada uThemba ugcina eselinyazwa izigebengu ebezizobamba inkunzi zimshayise ngemoto kakhulu kuthi esalapho ezinhlungwini usecela uxolo kunina, ukukhuluma iqiniso ukuthi wambulala kanjani uDaniel kanjalo naye ufa ngendlela efanayo nekaDaniel.

Unina uphatheka kabi ukuthi uThemba uzofa ngesikhathi esemthanda kakhulu, noLinda uyakhala kakhulu ngomyeni wakhe. UThemba ugcina esehamba ngesihlalo noMaShezi uyaxolisa nangamaphutha akhe.

Kule noveli kukhona okuhambelana nombono kaManyathi wokuthi abesifazane nabo banamalungelo abo. Ilungelo livela lapho uMaShezi (Musgrave) esezikhethela abantu afuna ukuphila nabo noma inzima impilo bedlula emhlabeni kodwa uyaqhubeka nokusebenzisa ilungelo lokuzikhethela.

2.2.1.2 Okuhambelana nombono kaManyathi ezindabeni ezimfushane ezicwaningiweendabeni emfushane ethi: “Uyongingena Ngifile” etholakala eqoqweni likaShabangu (1995)

Kafushane ngendaba emfushane

Kule ndaba emfushane kuvela umfelokazi uNokulunga osesele yedwa emva kokudlula emhlabeni komyeni wakhe. UNokulunga uzithola eseshikiliswa umfowabo wendoda yakhe uDabula. UMaphumulo umyeni kaNokulunga wabe esebenza emkhunjini, ngokubona ukuthi imali abeyibeka usenayo eyanele wayengazivulela ibhizinisi lokulimela abantu ngogandaganda. Kwamchuma konke nomfowabo waphuma elakhe inxiwa ngoba bengasazwani. UDabula nomkakhe babehamba bethi uthwalile njengoba esemi kahle.

Ngelanga ashona ngalo bafika oDabula nomkakhe emva kwesikhathi bagcina ukufika. Emva komngcwabo baphindela emzini wabo. Sekuthi emva kwesikhathi angcwatshwa uMaphumulo aqhamuke uDabula azobabona waphinda wabuya esepethe oncamnce. Usephatha indaba enkulu yokufuna ukuvusa umuzi kamfowabo, useyathuka umfelokazi wavele wamxosha emzini wakhe. Ngokulandelayo usefika noMaMchunu osezokhulumela umyeni wakhe, usho nokusho ukuthi uyena ovumile ukuthi angamngena. Uze ukhipha amagama athi: “Uyongingena Ngifile” uNokulunga.

UDabula uze avukwe ubuthakathi ezama zona izindlela zokusondela kuNokulunga. Ubikela omakhelwane bayamsiza usizwa uMabaso osekuduma ukuthi baqomene kanti nezindaba lezi zidunyiswa uMaMchunu. Udaba lokuthakathwa kukaNokulunga lwaze lwangenwa nanguyise eseMgungundlovu.

Uyise wayevele ewukhokhovu lwenyanga olwenza zonke izaba ukubamba umthakathi kuthi ngelinye ilanga kade ezicuphe zonke uyise amvuse ekuseni uNokulunga amtshela ukuthi useyibambile inyamazane. Kwafika amadoda endawo noNokulunga wathuka uma ebona ukuthi umthakathi lo kanti uDabula. ODabula nomkakhe badingiswa endaweni.

Kule ndaba emfishane umfelokazi onguNokulunga ushiywa umyeni wakhe, sekuthi umfowabo kamyeni usefuna ukumngena ngenkani ngoba ebona ifa elishiywe umfowabo. Lapha kule ndaba emfishane kukhona okuhambelana nombono kaManyathi ngoba uNokulunga uphucwa ilungelo naye lokuziphilela impilo ethandwa nguyena ngokuthi

uDabula afune ukuhlukumeza ilungelo likaNokulunga lokuzikhethela. UDabula usebenzisa isiko lokuthi uma kudlule umfowabo uyena okumele angene unkosikazi kamfowabo, leli siko liyamvuna uDabula kodwa lihlukumeza uNokulunga, lilwa nelungelo lakhe.

2.2.1.3 Okuhambelana nombono kaManyathi emdlalweni othi: “Isiko Nelungelo”

Umdlalo ngamafuphi

UThenjiwe washonelwa umkhwenyana wakhe uSkhumbuzo Zungu. Umndeni wakwaZungu wawufuna ukuthi uThenjiwe angenwe umfowabo kaSkhumbuzo omncane kodwa inkinga ukuthi uThenjiwe wayengahambisani nesiko lokungenwa wayethi sekuphilwa esikhathini samalungelo. UThenjiwe wayekhohlelwa ekutheni unelungelo lokuzikhethela. UDumisani umfowabo kaSkhumbuzo wayengahambisani nesiko lokungenwa kepha uMaMbatha unina wayehlezi emchazela kabanzi ngokubaluleka kwesiko lokungenwa.

UThenjiwe wahamba waya kubo efuna ukuyophumula ngoba ukuhlala kwakhe kwaZungu kwakumkhumbuzo umyeni wakhe uSkhumbuzo. AbakwaZungu babezitshela ukuthi uThenjiwe wayesehamba unomphelo. UThenjiwe wayendlala inkinga yakhe kubo kepha abazange bahambisane naye babehambisana nesiko, ngisho ugogo wakhe wathi, “ngiyothola ukuphumula mhlazane uThenjiwe wavuma ukungenwa uDumisani” emndenini wakaMondise uNondumiso (udadewabo kaThenjiwe) uyena kuphela owayezwelana noThenjiwe emgquguzela ekutheni alisebenzise ilungelo lakhe.

UThenjiwe uhamba nomngani wakhe uSipho baya esitolo. UDumisani wafuna ukukhuluma noThenjiwe, uThenjiwe engafuni wamubamba ngenkani, uSipho wazama ukuvikela umngani wakhe. UDumisani washaya uSipho, uSipho wathukuthela wagcina egwaza uDumisani. AbakwaZungu bavula icala lokuthi uSipho uphazamisa uThenjiwe emzini.

USipho waboshwa.

UMondise watshela uThenjiwe ukuthi akabuyele emzini. UThenjiwe wayengamfuni uDumisani waze waqhamuka neqhinga lokuba amfakele ushevu etiyeni. Kepha-ke iqhinga

lakhe alizange liphumelelele ngenxa yokuthi uThabi wambona. Umndeni wakwaMondise wafika uzocela uxolo kwabakwaZungu. AbakwaZungu babona ukuthi into ezoxazulula isigameko esenzekile ukuba uThenjiwe angenwe uDumisani. Nangempela uThenjiwe wagcina esevumile ukungenwa uDumisani. Kwaba sekuba nendumezulu yomshado sebethandana lapho agcina esevumile uThenjiwe ukushada noDumisani.

Kulo mdlalo kaZulu kuvela ukuthi uThenjiwe ushiywa umyeni wakhe uSkhumbuzo sekuqhamuka abomndeni kaSkhumbuzo bafuna angenwe umfowabo uDumisani. Uyalilwela ilungelo lakhe uThenjiwe, ahlukumezeke kuze kufe nomngani wakhe uSipho. Kulo mdlalo usebenzisa ilungelo akhe njengoba kuphilwa esikhathini samalungelo, okuthi umuntu nomuntu uyazikhethela afuna ukukwenza ngesikhathi asithandayo. Ligcina lifadalele ilungelo lakhe, ugcina evumile ukushada noDumisani.

Kulo mdlalo kukhona okuhambelana nombono kaManyathi ngoba umfelokazi uThenjiwe ekanye nodadewabo uNondumiso bazama ngayo yonke indlela ukusebenzisa ilungelo labo yize abomndeni bethi uphikisana nosikompilo. Ukunqotshwa kukaThenjiwe kuveza ngokusobala amandla esiko ekucindezeleni abesifazane abashonelwe abayeni babo.

2.3.1 Umqulu ka-C.D. Ndlovu (*The Mourning Culture Practices Amongst the Zulu Speaking Widows of the KwaNyuswa Community: A Feminist Perspective*)

Kafushane ngomqulu

Lapha uNdlovu ubheka indlela abaphathwa ngayo abafelokazi ngumphakathi, abanye bahlukunyezwa omakhelwane, abanye kuba imindeneni lapho kusuke kubangwa khona amafa.

Lolu cwaningo olwenziwe umcwaningi lwehlukile kodwa ngandlela thize kolukaNdlovu ngoba yena ubheke indlela abathathwa ngayo abafelokazi kanti ocwaningayo ubheke ukuziphatha ngqo kwabafelokazi. Lapha uNdlovu uyaveza ukuthi bayahlukumezeka lapho besagqoke inzilo.

Ukufakazela lokhu okushiwo uNdlovu enovelini ecwaningwayo, yilapho uTholakele ehluhwa khona uBhatomu ongumfowabo kamyeni wakhe efuna ukumngena ngenkani, uze abaleke ayohlala emijondolo yaseNyawushana. Okumangazayo nokuwumbuzo ukuthi ngempela lukhona yini uthando kulowo ofuna ukungena umfelokazi emndenini noma usuke egaqele amafa ashiywe umfowabo? Kuyenzeka noma engenalo ifa angenwe kuya ngomndeni ukuthi uthini.

UZulu, (2006:46) uthi:

Abone uBheki ukuthi uyashintsha manje uBhatomu. Athi uyasukuma uyasukuma uTholi, amhlalise phansi ngokumphusha uBhatomu. Azame futhi ukusukuma uTholi. Ashaye ngesibhakela ebusweni bukaBhatomu.

Kule noveli kuvela uBhatomu ehlukumeza uTholakele noma ethi uyamsiza uBheki uvuka indlobane abashaye bobabili.

Ucwaningo luphinde lwabuka incwadi kaShange nalapho uDaisy ehlukunyezwa abakwaDlamini. Befuna azile ngenkani. UDlamini ubuye amhlukumeze ngokufuna ifa lendodana yakhe.

NgokukaShange, (1992:51) uthi:

Ngiyavuma phela singaya sinoJili kodwa ngigcizelela elommeli, kuzodingeka ngimthole ummeli engizolixoxa naye lolu daba, asho indlela esingayithola ngayo imali yendodana yami okuyimali yethu empeleni.

Lapha uShandu uveza ukuthi uDlamini le mali yendodana yakhe uyayifuna, uze ancamele ukuthi udaba alubikele ummeli. Yikho lokhu okuvezwa uNdlovu ukuthi umfelokazi uhlukunyezwa ngisho umndeni umbangisa ifa. Ocwaningayo uzibuza imibuzo ethi: incwadi yomshado ithini? Uma abashadile bezihlanganisile izinto zamafa abo njengabashadikazi

kungani amalunga omndeni ezibala kulawo mafa na? Eqhuba uNdlovu uma ebheka abakushoyo ngabesifazane uthi:

NgokukaNdlovu, (2013:41) uthi:

Mina nje ngimsaba kabi owesimame ozilile, angisabi isinyama anaso ngisaba izenzo zakhe. Lezi zingubo zabo ezimnyama azisawenzi umsebenzi wazo wokuthi bahlonipheke ngoba bazisebenzisela inkohlakalo, yizo abamema ngazo abayeni bethu ngoba sebenezimali zokufa kwabayeni babo, nawo-ke amadoda angothathekile akacushwa, azithele kusoleso sinyama.

UNdlovu lapha ucacisa ukuthi abanye babafelokazi yibona abangaziphathi kahle, baheha amadoda ngoba benemali nawo bese eba ngothathekile. Amadoda amanje awasesabi isinyama asevele angene noma ngabe yikuphi aphike ngokuthi uma ethole akufunayo nje kuphela. Kulungile nazo izingubo ezimnyama lezi zibukeka ziwukuzikhangisa kwabesilisa ukuze bazi futhi babone ukuthi lo wesifazane ushonelwe. Ukufakazela lokhu okuphawule uNdlovu emanovelini acwanigwayo.

NgokukaZulu, (2006:3) lapho ethi:

“Angiyethembi le nto ongitshela yona Bhekani. Uthi akusiye umfelokazi loyo? Ubekhindelani uze ubone amathanga nje? Sengathi akanasimilo nje lo muntu ombonile ndoda.”

Lapho uZulu uveza ukuthi kwazona lezi zingubo abazigqokayo awusaboni ukuthi umswenko noma inzilo. Yikho noBhekani ethatheka kalula ngoba usebone intombi egqoke kahle esitobhini eseyicabangela ukuba ibe ngunkosikazi wakhe. Kuyona inzilo isiyenziwa ibe mfushane kakhulu njengoba kuchaza uZulu ngenhla.

Ukunezezela okushiwo uZulu kuyahambisana nokushiwo uShange, (1992:27) uma ethi:

Manje Daisy ngingalithola nini kanjani ithuba lokukhuluma nawe? Ngisho ukuthi ngingathanda sihlale nje phansi sixoxe, uma uvuma.

Nalapha okaShange uveza ukuthi abesilisa abasabesabi abesifazane abazilile, uMthunzi ucela ukubonana noDaisy nje azi kahle ukuthi uzilile. Yikho nje umcwaningi esekela umqulu kaNdlovu ukuthi abesilisa abasabesabi abesifazane abazilile. Ngesingabo yilona thuba noma nxeba abalisebenzisayo leli lokuthi usazilile umfelokazi.

2.3.1.1 Okuhambelana nombono kaNdlovu enovelini ebukeziwe “Ifa Ngukufa “

Kule noveli kaMngadi kulapho uRedgrave engabi namahloni okuveza imizwa yakhe ngomfelokazi onguMusgrave. Lokhu ukwenza ngelanga lomngcwabo lapho kunguye omtatamisayo. Aphinde abonakale esengcwatshiwe uNathan efika ezobheka uMaShezi (Musgrave).

NgokukaMngadi, (2001:23) uthi:

“Nisaqhuba kahle kodwa umsebenzi Mam? Ngithi ake ngizolunguza ngoba phela selokhu nganishiya nisosizini ngaleliya langa”?

Ngokombhali uMusgrave akanamahloni njengoba kusanda kungcwatshwa nje usebenzisa ithuba lokuzisondeza kumfelokazi. Le nkulumo iyodwa nje ikhombisa ukungamhloniphi umfelokazi. Kungathi kusekusha kanje bese kuqhamuka umuntu wesilisa ezobheka umuzi wenye indoda? Lokhu kukodwa nje kukhombisa ukungawusabi noma ukungawuhloniphi umuzi wenye indoda.

Kule noveli kukhona okuhambelana nombono kaNdlovu wokuthi umfelokazi onguMaShezi akaziphethe kahle uvuma ukuqoma uRedgrave ekubeni esagqoke izingubo ezimnyama. Ikhona nakubo abesifazane abazilile le nto yokuthi kufanele bathole owesilisa abazokhiphela

kuye isinyama. Kuyona le noveli kuyavela futhi lapho ebangiswa khona ifa lakhe yizingane zakhe azizalayo nazo ezincamela ukuthi kuchitheke igazi kunokuba ifa likayise lidliwe uRedgrave.

2.3.1.2 Okuhambelana nombono kaNdlovu ezindabeni ezimfishane ezicwaningiwe/ ezibuyekeziwe

Endabeni emfishane ethi: “Uyongingena Ngifile” uDabula akanamahloni okuveza imizwa yakhe ngoNokulunga ekubeni ubengasabahambeli ngesikhathi esekhona umfowabo. Kwala ngisho enqaba umfelokazi kodwa uba nomgqugquzeli ongunkosikazi wakhe uMaMchunu.

NgokukaShabangu, (1995:71) uthi:

Kwathi lapho sekuphele izinyanga eziyisishiyagalolunye uMaphumulo ashona, ngabona sekufika uDabula emzini wami ngingazelele. Wangitshela ukuthi usazobheka ukuthi anginankinga yini engadinga yena.

Kule nkulumo kukhombisa ukuthi uDabula akanankinga nencane ngokufika kwamfowabo kade bengasahambelani. Kule ndaba emfushane akukho okuhambelana ncamashi nombono kaNdlovu ngoba uNokulunga uvezwa engumfelokazi oziphethe kahle ongafuni ukungenwa. Uze uDabula amthakathe ngoba efuna ukudla ifa likamfowabo.

2.3.1.3 Okuhambelana nombono kaNdlovu emdlalweni obukeziwe “Isiko Nelungelo”

Umdlalo kaZulu ocwaningiwe othi: “Isiko Nelungelo” kuningi okwenzekayo empilweni kaThenjiwe okwenza alwele ilungelo lakhe. Abasemzini bayamphoqa ukuba angenwe uDumisani naye uqale abe manqikanqika ngokumngena kodwa ugcina evumile okuze kwaholela ekuchithekeni kwegazi. UDumisani akanamahloni okungena inkosikazi kamfowabo yize ezilile njengoba ayesanda kushona nje.

NgokukaZulu, (2007:16) uthi:

“Awuyi lapho! Sikuchazela ukuthi nangu uDumisani
uzobamba isikhundla sikamfowabo.
Akukhulunywa indaba kamathandana
nokungathandani lapha.
Ngikhuluma ngesiko elaziwa kini nalapha ekhaya”.

Lo mdlalo unakho okuhambelana nombono kaNdlovu. UThenjiwe uyazama ukuphikisana nosikompilo lokuthi kufanele angenwe uDumisani. Ukulwa kwakhe kugcina kuphumelela usikompilo, uDumisani. Kuyaqhutshekwa kuzwane nabo bahlalisane kahle emzini wabo.

2.4 Abesifazane njengabantu abanokulingana ngamathuba nangokobulili

Inoveli kaMngadi, (2001) ethi: “Ifa Ngukufa” ikuveza kahle kakhulu ukucindezeleka kwabesifazane. Le noveli iveza umfelokazi okungu *Musgrave* ezithola engakwazi ukuthatha izinqumo ngempilo yakhe.

Ukuhluleka kwakhe ukuthatha izinqumo kuvela ikakhulukazi ngezingane zakhe ezingayifuni nokuyizwa eyokuthi unina uqome umngcwabi uRedgrave. Kubaiba enkulu impi emndenini okugcina kungasahlonishwana. URedgrave naye akazibekile phansi uqhuba intwala ngewisa. Indaba yonakala kakhulukazi ngesikhathi esezithwele uMaShezi. Izingane ziqhubeka nokumphoqelela unina ukuthi akucaciswe kwabiwe ifa.

NgokukaMngadi, (2001:160) uthi:

Engikushoyo-ke bantabami ukuthi kungcono leli lifa silabe
ngesivumelwano kunokuba sidonsisane ngalo lize ligcine
selisaphazwa yizindleko zezinkantolo zamajaji
sengibonisene nabammeli ngavuma ukuthi emshadweni
wethu noyihlo ohlanganisa amafa namashwa ethu
ngizohlomula ingxenye yami, nina nabelane ngekayihlo.

Ngokombhali uchaza ukuthi uma sekufike isikhathi sokwabiwa kwamafa, kudingeka kusetshenziswe ummeli okunguyena ozogwema ingxabano. Yilapho-ke la uMaShezi ezithola ehlezi phansi kwengcindezi yezingane zakhe. UThemba yilapho engazwisisi khona kahle uma unina echaza ukuthi lizokwabiwa kanjani ifa. Ilokhu kuczwa okwakhela enkulu ingxabano kuze kugcine sekulinyazwana kuphuma nezidumbu emzini kaNathan.

Okunye okuvela ngokulingana kwamathuba emdlalweni ka-N. Zulu othi: “Isiko Nelungelo” nakuwona lo mdlalo uveza ukucindezeleka komfelokazi ongayizwa nokuyizwa eyokungenwa umfowabo wendoda yakhe. Kulo mdlalo uThenjiwe bamcindezela ngokusebenzisa isiko, kuba ilona ekufanele limphoqe ukuba agane uDumisani. Kwala noma esethi ulwela amalungelo akhe kube nhlanga zimuka nomoya. Nasekhaya kubo bayamphoqa ngalo isiko.

NgokukaZulu, (2007:44) uthi:

Mondise: Udadewenu useke wangithi fahla ngodaba lwakho. Nakho-ke ngithe nawe ake uzibekele ngawakho ukuze nami ngizwe kahle.

Thenjiwe: Njengoba ushilo baba emva kokushona kukamkhwenyana wami ngizithole sengisenkingeni enkulu. Emzini kuthiwa angigane umfowabo wendoda engasekho.

UThenjiwe kulo mdlalo uvela ebophezelekile ebophezelwe usikompilo lokuthi kufanele angenwe uDumisani, kanjalo nomndeni wakhe uyamcacisela ngaleli siko ukuthi kumele lenziwe. Uzithola esengundingasithebeni elwela ilungelo lakhe kodwa ekugcineni ugcina evumile.

Endabeni emfushane kaShabangu ethi: “Uyongingena Ngifile” nakuyona le ndaba kuvela umfelokazi onguNokuthula naye ukhathazekile emva kokudlula komyeni wakhe. UNokuthulauhhlaliswe kabiumfowabo wendoda yakhe uDabula ofuna ukumngena ngenkani

ngoba egaqele ifa lomfowabo. Uyafika kumfelokazi bayaxabana engafuni kanti noDabula usizwa unkosikazi wakhe ukuthi kugcine kumlungela. Iyaqhubeka ingxabano kuze kuthakathwane ekugcineni ugcina ehlulekile aze adingiswe endaweni.

NgokukaShabangu, (1995:80) uthi:

Ngasondela eduze ngoba ngifuna ukumbukisisa
umthakathi wezigodo ukuthi wayengubani mameshani!
UDubula! Wabe eseqhutshwa-ke uDubula
esiwa eNkosini.

Yilapho la kuvela khona ukulingana ngokobulili buphenduka ihlazo ngoba ugcina edingisiwe uDabula ngenxa yemisebenzi yakhe yokuthakatha. Uphoqelega ukubaathuthe endaweni ahambe ngenxa yezenzo zakhe.

Endabeni emfishane eqoqweni likaNtuli noNtuli, (1982) ethi: “Intando Kamufi” nakhona kule ndaba kuyavela ukungahlaliseki kahle komfelokazi ngenxa yezinqumo ezenziwa uMthethwa esaphila. Bahlangene bangumndeni badingida amalungiselelo okungcwaba uMthethwa, benze konke okuwuhlelo lomngcwabo. Kuthe sebeqedile sekufika incwadi evela eposini ecacisa ngentando kamufi afuna umngcwabo wakhe usingathwe ngayo.

UNtuli noNtuli, (1982:87) bathi:

Izinsuku zami zinciphile, engikucelayo ukuba ningifihle
ngokuthula. Sengiziqokele ibhokisi, likuMsiza,
umngcwabi waseMamelodi. Nibacele abantu bangaletshi
izimbali. Angifuni ubufehlefehle. Esontweni nenze
inkonzo kuphela. Ningazifaki engxakini nokungalihloniphi
izwi lami lokugcina.

Ekugcineni sebelungise konke sekubela le ncwadi eyabhalwa umufi. Sebenze konke yena ufuna ukungcwatshwa ngendlela yakhe. Bekufanele nelaka lomfelokazi lilalelwe ngendlela ezolandelwa ekufihleni indoda yakhe kepha isiko lona lithi kumele indoda ingcwatshwe umndeni wayo.

2.4.1 Abesifazane njengabantu abanenkani

Kuningi okuvelayokuyavela okubhalwe phansi okugcwalisa ukuthi banenkani abantu besifazane noma bengenamandla okuzilwela kodwa inkani yabo iyabasiza ukuphumelelisa izinhloso zabo.

Enovelini kaMngadi ethi: “Ifa Ngokufa” iyavela inkani kuMusgrave (uMaShezi) lapho eqinisa ikhanda eqhubeka nokuthandana nomngcwabi uRedgrave yize izingane zingavumelani nalesi sinqumo sakhe.

NgokukaMngadi, (2001:38) uthi:

Myeke mfowethu ngeke simenze lutho ngoba
umuntukamama kodwa mhla wathinta noma
yini engamandla kababa yimhla wazi
ukuthi kunjani ukuzithintela iminyovu. Ngqiqinisile, le
moto yakhe isazosebenza uma elokhu ephuma engena lapha
ekhaya.

Kule noveli uMaShezi ukhombisa inkani enzima ukwenza lokho akufisayo ukuze kumphumelelise. Izingane zakhe azifune kuzwa lutho ngalolu thando olusha lukanina. UMaShezi udaza inkani aqhubeke nakwenzayo nacabanga ukuthi yikhona okuzomenelisa ukuqoma uRedgrave. Ubonakala elandela imizwa yakhe, akushaye indiva okushiwo yizingane zakhe.

Emdlalweni kaZulu othi: “Isiko Nelungelo” nakhona kuyavela lapho uThenjiwe edaza inkani engafuni ukungenwa uDumisani umfowabo kamyeni wakhe, uphikisana nesiko kodwa kuze kugcine lona isiko. Kuyavela inkani yakhe ize iholele ekufeni kwabathile.

NgokukaZulu, (2007:16) uthi:

MaMbatha: Wena uhlushwa ukungazi. Noma bengakuxoshanga kodwa amasiko enziwa uvaleliswa ayekuxosha kini.

Thenjiwe: Kuzofuneka ngithi qu ngasekhaya ngizwe uvo labo.

MaMbatha: “Awuyi lapho! (Ahwaqe).Sikuchazele ukuthi nangu uDumisani uzobamba isikhundla sikamfowabo.

Thenjiwe: Nazi ngani ukuthi uzongithanda.

MaMbatha: Akukhulunywa indaba kamathandana nokungathandani lapha. Ngikhuluma ngesiko elaziwa kini nalapha ekhaya.

Thenjiwe: Ngiyahamba mina angimfuni uDumisani.

Kuyenzeka umuntu wesifazane adaze inkani kodwa ekugcineni lumnqobe uthando. Nakuyo le ncwadi kaZulu isiko ilona eligcina linqobe uThenjiwe ukuthi agane uDumisani. Okungaqondakali ukuthi uvuma ngoba esethanda yini noma kukhona amakhathakhatha asetshenziswe uDumsani ukuze izinto zigcine zimqondele.

Endabeni emfishane kaShabangu ethi: “Uyongingena Ngifile” nakhona ukuba nenkani kukaNokulunga kuyamsiza njengoba engafuni ukungenwa uDabula. Kwala ngisho uMaMchunu inkosikazi yakhe isizama ize ifike nomyeni wayo kwale kuNokulunga. UDabula nomkakhe baze basebenzise ubuthakathi kodwa bayahluleka ekugcineni ukuzuza uNokulunga.

NgokukaShabangu, (1995:73) ubeka kanje:

Hhayi bo mnakwethu, ngithi angizoxolisela uDabula ngento eyenzeke kuthangi ngisola ukuthi kwaba yibhimbi lokukhuluma akaze ayibeka kahle indaba. Eqinisweni njengoba ayefike lapha nje wayengitshelile ngesifiso sakhe sokuba akungene, savumelana-ke bandla. Sengisho ukuthi ungexwayi neze mnakwethu le ndaba akufuneki inixabanise noDabula kuze kusizakale izitha, ikakhulukazi

ngoba mina mfazi kaDabula ngiyamvumela ukuba akungene.

Ngokwale nkulumo kuyamsiza uNokulunga ukuqinisa ikhanda ngoba ukuba wake wavuma kwakuyonakala izinto eziningi lezi ababezigaqele ezashiywa uMaphumulo. Lokhu kwabe kuyitulo nje likaDabula lokuthola ifa likamfowabo hhayi ngoba ayemthanda uNokulunga.

2.4.2 Abantu besifazane njengabantu abanothando

Imibhalo eminingi iyakuveza ukuthi ziningi izinhlobo zothando esingazithola kumuntu wesifazane. Kulolu cwaningo sizobheka uthando lwensizwa olusanganisa owesifazane luze lumvale izindlebe engezwa luthonoma esekhuzwa eboniswa ngalo muntu amthandayo. Ngokunjalo nowesifazane uthando luyamenza adele impilo yakhe.

Enovelini kaMngadi: “Ifa Ngukufa” siyathola uMaShezi ethandana nomngcwabi uRedgrave. Ngisho eseboniswa abazali bakhe uMashezi lwamvala amehlo uthando lukaRedgrave lokho okuholela ekutheni aze adele nezingane zakhe.

NgokukaMngadi, (2008:81) uthi:

Mngcwabi womtanami, “kusho ukaMathe,” inkampani yakwenu sesiyiqashela ukuphatha umngcwabo wakhe kuphela, hhayi ukuzophatha umndeni walapha ekhaya. Asikaze siyigunyaze inkampani yakwenu ukuba ikuthumele uzoshela lapha ekhaya ube uhlu pho kubantabomntanami, ungcwabe umuzi wonke.

Kule nkulumo engenhla uKaMathe uzama ukuchazela uRedgrave ngobubi bokuhlukanisa umndeni womntanakhe kodwa bobabili abezwa lutho. UMaShezi uze adinde isililo ngoba ezitshela ukuthi bayamhlasela.

Olunye uthando luvela encwadini kaZulu ethi: “Isiko Nelungelo” kulo mdlalo sithola uThenjiwe engezwa lutho ngendaba yokungenwa umfowabo wendoda yakhe. Uncamela

ukuphindela emuva kubo kunokungenwa uDumsani. Ucabanga ukuthi uthando lokuthanda indoda selwaphela ngokufa kukaSkhumbuzo.

NgokukaZulu, (2007:07) uthi:

Zungu: Into esiphethe kabi ukuthi uSkhumbuzo ukushiye usemncane kakhulu. Inkinga-ke ukuthi asazi noma uyazi ukuthi ufanele wenzenjani uma isimo sinje.

Thenjiwe: Cha baba nami angazi kahle ngicabange nje ukuthi kokunye emva kokukhumula inzila sekungakhulunywa lolo daba.

MaMbatha: Uqinisile malokazana uma usho kanjalo.
Eqinisweni sengilinde
ukukhunyulwa kwenzila, kodwa-ke
lungaqedelwa kahle sekukhunyulwe yona
inzilo.

Zungu: Into esiqonde ukuyibeka kuwe koti ukuthi njengoba
sewubikwe emadlozini akuselula
ukuba uphume lapha ekhaya.

NgokukaZungu noMaMbatha bafuna uThenjiwe alandele isiko aphinde angene khona lapha ekhaya. NgokukaThenjiwe ufuna ukuphindela ekhaya ngokuba akasekho lo abemganile futhi akade emthanda.

Endabeni emfushane kaNtuli noNtuli, (1982) nakhona umfelokazi ukhombisa olukhulu uthando ngomyeni wakhe uNyambose ufisa ukumngcwaba ngendlela yakhe uze acele umndeni ukuba ayekele kuye ayekothenga ibhokisi.

NgokukaNtuli, (1982:82) bathi:

Bengicela ukuba ngasebhokisini likababa, niyekele mina.
Ngenicela ukuba ngibhekane nalokho. Ngingalubonga kakhulu
lonke olunye usizo, kodwa ngingazama kulokhu.

Kuyacaca nalapha ngendlela ukuthi umfelokazi uzimisele ngokwenza konke okunye okugculisa inhliziyo yakhe, mayelana nokufihla umyeni wakhe kodwa abasemzini abavumelani nesifiso sakhe.

Endabeni emfushane kaShabangu nakhona sibona uthando oluvezwa unkosikazi kaMaphumulo naye ongezwa lutho ngokungenwa uDabula umfowabo kaMaphumulo.

NgokukaShabangu, (1995:72-73) uthi:

Angizwisisi baba kaSphefu ukuthi uqonde ukuthini
uzwe kuthiwa awile yini (waqala wabindwa manje
ngamuzwa ethi) cha nkosikazi kamfowethu ngisho ukuthi
akufanele uzwane nomunye umuntu ongeyena
owakwaMaphumulo ozojika lapho bese ekuqhawaga ifa
lomfowethu.

Kule nkulumo engenhla kuyavela ukuthi uDabula ufika ephethe izinto ezimnandi uzokweshela unkosikazi womfowabo. UNokulunga ukhombisa uthando olujulile ngomyeni wakhe. Uncamela ukuba baxabane kunokuba avume le ntoeshiwoyo.

2.4.3 Abantu besifazane njengabantu abangenasimilo

Kuvamile ukuthi uma ababhali bebhala izindikimba zabo baqhakambise lezo zokungaziphathi kahle kwabantu besifazane.

Enovelini kaMngadi lokho kungabi nasimilo kwabantu besifazane kuyavela kakhulu. Kwenzeka lapho uMashezi eqoma uRedgrave esazilile. Ngokwenqubo yesiNtu ukuqoma kowesifazane esazilile kusho ihlazo elikhulu kabi nokukhombisa ukuxegelwa isimilo.

NgokukaMngadi, (2001:32) uthi:

Wethuka uMashezi waqala, wahlahla amehlo
ahlangananakaweta. Intokazi kaMbatha yambuka
ishaqekile imbona nezimnyama ezokwangiwa
ehhotela,yakufihla ukudumala ngokubamoyizelela
abakufundiswayo.

Lesi senzo sikaMashezi sikhombisa kona ukungabi nasimilo athi esazilile abe eseqatshulwa.
Lokho kwayena kuze kumbangele amahloni ngoba kwenzeka ehhotela nokwenza phambi
kwabantu.

2.4.4 Abantu besifazane njengabantu abanesimilo

Emdlalweni kaZulu othi: “Isiko Nelungelo” lokhu kuyagqama kakhulu kumfelokazi
onguThenjiwe ongafuni ukungenwa umfowabo kamyeni wakhe uDumisani. Ukhombisa
ukuba nesimilo ngoba uyazi ukuthi uzilile.

NgokukaZulu, (2007:29) uthi:

Thenjiwe: Kuzofuneka kengithi qu ngasekhaya ngizwe uvo
lwabo.

MaMbatha: Awuyi lapho! (Ahwaqe).Sikuchazeleukuthi
uDumsani uzobamba isikhundla
sikamfowabo.

Thenjiwe: Nazi kanjani ukuthi uzongithando.

Mambatha: Akukhulunywa indaba kamathandana
nokungathandani lapha ngikhuluma ngesiko
elaziwa kini nalapha ekhaya.

Thenjiwe: Nifuna ngihlekwe abantu? Aniboni ngani ukuthi
abantu bazothi anginasimilo, abantu bazothi
kusho ukuthi ngangimthanda uDumisani
ngisho esekhona uSkhumbuzo.

Ngale nkulumo kukhombisa ukuthi uThenjiwe ungumuntu onesimilo esihle, ongafuni ukwenza into ezobukeka iyimbi emehlweni abantu. Ukuthandana noDumisani yena ukubona kuyichilo elikhulu elingenza nabantu bacabange ukuthi ubevele emthanda uDumisani esekhona uSkhumbuzo.

Endabeni emfushane kaShabangu nakhona siyavela isimilo esihle sokuziphatha komuntu wesifazane.

NgokukaShabangu, (1995:73) uthi:

Mnakwethu, angifuni ukuxabana nani ngale ndaba, okokuqala nje uMaphumulo ushone sekwaphela nini ningasalubhadi lapha ekhaya ngaphandle kokuxabana. Manje usenele washona nje nase nibonisana ngokuthi kufanele nizokudla ifa lakhe ngobuqili. Wena mfazi ongcolile ududula indoda yakho uyidudulela ukuthi izongikhulumela ilumbo ngisazilele umnyeni wami?

Ukungafuni ukungenwa kukaNokulunga kukhombisa ukuthi ungunkosikazi onesimilo esihle, kwala noma sebemhlanganyela oDabula noMaMchunu ubatshela emakhaleni ukuthi bafuna ukudla ifa le ndoda yakhe. Ezimweni ezinje kubalulekile ukuba owesifazane aziveze ubuyena ukuthi ungumuntu onjani.

2.4.5 Abantu besifazane njengabantu abahlakaniphileyo

Enovelini kaMngadi ethi: “Ifa Ngukufa” uBongi (uMashezi) uvela ngowesifazane ohlakaniphile, ubonakala ngokusiza umnyeni wakhe lapho edayisa emgwaqeni. UBongi yena usiza ngokuthi adayisele abasebenzi abakha iMbali ukudla.

NgokukaMngadi, (2008-9) uthi:

Bangena umgwaqo benoMashezi, uMashezi nezindishi ezimnyama, abuye apheke ethulula isitambu nophuthu

ayekudayisela abasebenzi ababakha iMbali nababeqhuba
isibhedlela saseyiDeni.

UBongi uvezwe njengowesifazane okwaziyo ukunakekela umndeni wakhe. Wenza noma ngabe yini ukuze baphile nomyeni wakhe. Ulingisa isikhukhukazi esiqhwanda ezaleni maqede siphe amatshwele aso. Uyilolu hlobo lwabesifazane oluguqula into engelutho luyenze utho maqede kusizakale umndeni.

Emdlalweni kaZulu othi: “Isiko Nelungelo” nakhona abesifazane bavele bengabantu abahlakaniphile. Sibona uThenjiwe ekhombisa ubuhlakani uma enqaba ukugana uDumsani uze acishe ambulale.

NgokaZulu, (2007:63) uthi:

Thenjiwe: Uma esaphila angiboni
ukujabula emphefumulweni wami.
Sengathi kuzofanele ngimsuse.
Kokunye sengizozidonsela amanzi
ngomsele nje lutho. Uma engekho
ngingaphumula. Yini engcono? Isibhamu?
Ummese? Angikaze ngizisebenzise lezi
zinto. Uphoyizeni ngingawuthathaphi,
Hhayi ngizobona kungcono ngoba
wenzelwa yimina izinto njengoba eseqinwe
ingalo nje

Ngala mazwi kaThenjiwe akhombisa ukuthi akahlehli nje ufuna ukusebenzisa noma ngabe iliphi ithuba ukugudluza uDumsani obonakala ezophelisa injabulo yakhe. Noma ezicabanga izinto azozenza kodwa uzinika ithuba lokubuya acabangisise kahle yonke into.

Endabeni emfushane kaNtuli noNtuli nakhona kuyavela lokhu kuhlakanipha okwenziwa abantu besifazane.

NgokukaNtuli noNtuli, (1988:83) bathi:

Bekuyisifiso sami ukuba uBaba kaSipho athole ukusetshenzwa ukuze angonakali nona esesemhlabathini. Impela naye angajabula uma nakulokho ningangivumela ngibhekane nakho.

Ngokwale ndaba emfushane kuyavela ukuthi umfelokazi uveza ubuhlakani bakhe afuna ukungcwaba umyeni wakhe ngendlela yakhe noma unokuthuka umndeni kodwa uyagcizelela ukuthi lokhu afuna ukwenza okuzomthokozisa umyeni wakhe.

Endabeni emfishane kaShabangu ethi: “Uyongingena Ngifile” nakhona buyavela lobu buhlakani bomuntu wesifazane. UNokulunga uthi noma eseshiywe indoda yakhe akawuyekanga umsebenzi ayesewuqalile nomyeni wakhe.

NgokukaShabangu, (1995:71) uthi:

Abantu babebheke ukuthi kuzokonakala okuningi njengoba kwase kushone uMaphumulo nje, kodwa esikhundleni salokho yadlondlobala kakhulu kunakuqala, imfuyo yanda ngokwesabisayo. Ogandaganda ababili bazala iloli.

Le nkulumo engenhla ikhombisa obukhulu ubuhlakani obenziwa uNokulunga. Akaziyekeleli kodwa wenza isiqiniseko sokuthi konke kuhamba ngendlela emanelisayo nezoqhubekisa umsebenzi wakhe.

2.4.6 Abesifazane njengabantu abangathembekile abanobugebengu

Kuqala bekwaziwa ukuthi abantu besifazane ngabantu abalungile, babunene futhi bathembekile abanabungozi nakancane. Uma ufuna ukubuza ngokukhululeka kumuntu wesifazane unethemba lokuthi ngeke akudukise kepha akusenjalo manje usuxolela ukubuza kumuntu wesilisa ngoba usaba ukuthi owesifazane uzokugebenga. Emakhaya kungqongqoza umuntu wesifazane ezibika ukuba nenkinga ufuna usizo nani nize nivule ngoba ninozwela ngomuntu wesifazane ongenamandla okuzisiza kanti nikhohliwe nithi ningavula menfu isidlakela sendoda sinibhdukeze sesiniqola. Abanye besifazane badayisa

nangezidakamizwa, ubabona benemali bengasebenzi uxakeke kuthi ivela kuphi yonke le mali.

NgokukaZulu, (2009:39) uthi:

Kubuye kwafika le nkinga yokusebenza kukaTholi. Akhumbule ukuthi sengathi akaze abone lutho nje uTholi ayethi olwasemsebenzini. Azitshela ukuthi uzombuza ukuthi usebenza kuphi kahle nje. Siphume isikole. Aqonde ekhaya uBheki. Ikhanda liyamsinda imicabango. Usola sengathi uzoshada nesigebengu.

Ngokwale nkulumo sekuyamkhanyela manje uBheki ukuthi uhlangene nanhloboni kapende la kuTholi, inkinga kaBheki uyesaba ukumbuza. Njalo uma ethi umbuza okuthile uTholi uyamhlakaniphela asheshe aphenhule.

2.5 Isiphetho

Imiqulu, amanoveli, imidlalo esetshenzisiwe kulesi sahluco iveza abesifazane abahanjelwe abayeni babo bebhokene nengwadla yokwahlulelwa, ukucindezelwa nokubhekwa ngeso lokhozi yilabo abangamalunga omndeni. Lokhu kugqanyiswe nawukuthi kukhona amafa ashiywe abayeni balaba bafelokazi.

Okuvelayo ngokucutshunguliwe ngokuziphatha kwabesifazane, kuyingcosana osekwenziwe nokuyinto eyenze umcwaningi waba nesasasa lokucwaninga ngale ndikimba. Kuyiqiniso elingephikwe ukuthi esizweni samaZulu amasiko nezinkolelo ezithile zicheme nabesilisa bese ziyabacindezela abesifazane. Ababhali abanengi bayakuveza ukuthi esikhathini sanamuhla abantu besifazane sebenamalungelo abavikelayo ekucindezelekeni okungenzeka noma ngabe iyiphi indlela.

ISAHLUKO SESITHATHU

3.0 IZINJULULWAZI / IZINSIZAKUHLAZIYA NEZINDLELA ZOKUQOQA ULWAZI EZISETSHENZISIWE

3.1 Isingeniso

Kulesi sahluko kuzoxoxwa kabanzi ngohlaka lwezinjululwazi, uhlaka lwemicabango, namathiyori ayinxenye yalolu cwaningo ngeke ashiywe ngaphandle. Kuzobuyele kubhekwe ipharadayimu ehambisana nalolu cwaningo kanye nezindlela ezisetshenziswe ocwaningayo ngesikhathi kuqoqwa ulwazi oluqondene nalolu cwaningo. Ucwaningo luzobheka ukuthi iyini yona injululwazi.

3.2 Injululwazi (*Theory*)

Injululwazi ingachazwa njengomcabango womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini ukwesekela ubuqiniso balokho okushoyo. Okusemqoka ngokuthi injululwazi kufanele isebenze ngokuba ibeyitulo okuthungathwa nalo zonke izahluko zocwaningo ukuze lokho okuxoxwa ngakho kungalahleki kuveze futhi ubudlelwano.

UMitchel noJolly, (1988:21) bathi:

A theory is a set of propositions from which a large number of new observations can be deduced.

Injululwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona.

Ngokwababhali kubalulekile kocwaningayo ukwazi injululwazi ukuze ucwaningo lwesekwe imibono emisha.

UNdimande, (1988:17) uthi:

Ingaba futhi umhlahlandlela ohlahlwa ngosonjululwazi ngokubona ukwenzeka kwezinto emhlabeni, bese leyo nto beyichaza igcine isiyinqubomgomo yesizwe.

UNdimande uchaza injululwazi njengeqoqo lezitatimende, inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento noma ukusebenza kwento ethile. Kungaba iqembu elithile labantu, isimo noma izikhungo ezithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa laphindelelwa noma abantu abaningi abavumelana ngalo.

UThomas, (1996:421) ubeka uthi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing which are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.

Injulalwazi iyincazelo emayelana nokuthi izehlakalo zixhumana kanjani ngokuyikho, injulalwazi ngesihloko esithile isho ukutomula izimo ezicishe zifane zihlanganiswe, zihlotshaniswe bese kuphunywa nesisidwa okungeyisonasona. Injulalwazi yilokho okunika umqondo ophusile emuva kokuhlanganisa imiqondo eyahlukahlukene.

Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba isukela ocwaningweni.

UShabane, (1997:8) ubeka kanje ngenjulalwazi:

Injululwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane, umuntu alubopha ngoba eselwetshisile walucabangisisa kahle.

UShabane uthi injululwazi inezincazelo eziningi ngokwemibono yabalobi. Abanye bayibuka iyincazelo esuselwe emcabangweni, ekubukeni nasekuhlaziyweni ikakhulukazi lokho osekuhloliwe, kwaqinisekwa ngaphandle kokuthandabuza ngamaqiniso ahambisanayo.

UBarnhart, (1992:217) uthi:

It is an explanation, based on thought, observation and reasoning especially one that has been tested and confirmed as a general principle explaining a large number of related facts.

Injululwazi iyincazelo eyakhelwe phezu kwemicabango, ebonwayo nokucatshangwayo ikakhulukazi lokho osekuhloliwe kwaqinisekiswa njengomfukameli wemibono eyahlukeneyo namaphuzu anokuhlobana okuthize.

Ngokwenkulumo enenghla injululwazi ichazwe injengencazelo okwakhelwa kuyo yonke imicabango kulokho osekuhlolisisiwe.

NgokukaMakaryk, (1993: iv) uthi:

A man (or woman) with one theory is lost. He (she) needs several of them, or lots. He (she) should stuff them in him or her pockets like newspapers.

Umcwaningi onendlela eyodwa yokuhlaza udukile. Umcwaningi udinga abe nezindlela eziningana zokuhlaza imibhalo. Eqinisweni kumele umuntu alayishe amathiyori emakhukhwini njengamaphephandaba

Kuyacaca kule nkulumo engehla ukuthi kubalulekile ukufundwa kwamathiyori okuhlaza imibhalo nokusetshenziswa kwawo ekucubunguleni imibhalo yobucikomazwi.

UBressler, (1994:13) uphinde athi:

Literacy criticism is “a disinterested endeavor to learn and propagate the best that is known and thought in the world. Implicit in this definition is that literacy criticism is a disciplined activity that attempts to study, analyse, interpret, and evaluate a work of art.

Ukugxeka imibhalo eyahlukene kuyimizamo yokuthola ulwazi nokwandisa lokho okwaziwayo nokucatshangwayo emhlabeni. Ngokwale ncazelo ukuhlaziya imibhalo yindlela ecwecwekile ezama ukufunda, ihlaziye, ihumushe bese ikala ubuciko bombhalo.

Kule ncazelo engehla uBressler uveza ukuthi ukuhlaza imibhalo kungukuthuthukisa lokho okushiwo wumbhalo owaziwa ngabantu. Uma kuhluzwa imisebenzi yobuciko abacubunguli/abahluzi bazibuza imibuzo eyisisekelo ngombhalo lowo. Ngokuvamile abahluzi bazimbandakanya nokuhlaza besebenzisa ulwazi lwabo. Ulwazi lolo lubasiza ukuba balusebenzise uma sebehluza imibhalo.

UDAiches, (1993:357) uthi:

Studies of the social background of an author's work, and of the influence of that background on that work, are necessary of some length, for they involve first the description of that background and then investigation of individual works with that description in mind.

Izifundo zenhlalo yomphakathi ezimayelana nemvelaphi yemisebenzi yombhali nokuthi indawo inamthelela muni emisebenzini yikho okuklama ubungako bomsebenzi, njengoba kumbandakanya okokuqala incazelo yaleyo ndawo bese ucwaningo nencazelo yendawo kuhambisana.

Ngokombhali uthi imisebenzi yocwaningo idinga ukuthi kwaziwe imvelaphi ngoba umbhali ubhala ngezinto azibonile nakhuliswe ngazo emphakathini oyimvelaphi yakhe. Ngokwale ncazelo imvelaphi yomuntu inomthelela kuleyo ndlela abhala noma ethula ngayo imibhalo yakhe.

UDAiches, (1993:311) ubuye aqhubeke athi:

To criticize a work we have to know it, to what degree, and under what circumstances, is non literary knowledge necessary before we can fully "know" a literary work? We must of course know anything about the life of the author?

Ngokugxeka umbhalo kumele siwazi ukuthi uhamba ugcine kuphi, uphansi kwaziphi izimo, ukungabi nalwazi lwezemibhalo. Kunesidingo yini ngaphambi kokwazi umsebenzi wezemibhalo. Kufanele sazi nanoma yini mayelana nempilo yombhali.

Le ncazelo ibeka kucace ukuthi ukuze ucwaningwe kahle umbhalo kumele waziwe ngokuthi ufundisiswe. Kumele lwazeke ulimi umbhalo obhalwe ngalo nempilo yomlobi.

3.3 Izindlela zokucwaninga

Ziningi izindlela abacwaningi abangazisebenzisa ekwenzeni ucwaningo. Lezi zindlela zikhethwa ngokubheka isimo solwazi oludingwa ukucutshungulwa. Indlela yokucwaninga yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo.

UMckenna, (2003) uthi indlela yokucwaninga iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Abacwaningi baqhamuka nemibono engefani mayelana nenani lezindlela zokucwaninga. Lolu cwaningo lubuke lezi zindlela ezilandelayo, indlela evumayo, indlela ekhanyisayo, uhlaka lwemicabango kanye nendlela ehlolisisayo. Ziyizinjululwazi ezahlukene eziqukethe ulwazi olunhlobonhlobo.

Ngezansi kuzobhekwa uhlaka lwenjululwazi ngalunye ngenhloso yokuthola umqondo oqukethwe yinjululwazi ngayinye. Uhlaka ngalunye kulezi zinhlelo zenjululwazi ezibaliwe lusho uhlaka oluthile lwendlela yokuqoqwa kolwazi ngendlela eqondile nezwakalayo.

Uhlaka lwenjululwazi ephathelene nokucacisa lungaqikelela indlela ephaphalazayo yocwaningo oluphathelene nesimo, bese uhlaka lwenjululwazi ephathelene nokuhlolisisa lungabheka kakhulu ucwaningo oluphathelene nokuzibonela mathupha. Abacwaningi abaningi banokusebenzisa indlela yenjululwazi yokuxhumana ngezimpawu ohlelweni locwaningo oluphathelene nesimo.

3.4 Izinhlobo zezinjululwazi

3.4.1 Uhlaka lwenjululwazi (*Theoretical framework*)

UNkosi, (2014) uthi uhlaka lwenjululwazi lungumgogodla noma isibuko sokubuka noma sokuqonda into ethile. Lubuye lube inhlanganisela yemicabango ethile enobudlelwano nenjululwazi (*theory*). Uhlaka lwenjululwazi lusetshenziswa lapho kukhona ulwazi oluvele lukhona noma lapho uhlaka lwemicabango (*conceptual framework*) lungeke lukwazi

ukucacisa ngesimo noma ngaleyo nto ecwaningwayo. Ngakho uhlaka lwenjululwazi yilona oluba ngumgogodla wocwaningo olulawulayo. Luchaza izinto okuyizona zizohlolwa ucwaningo. Ngaleyo ndlela uhlaka lwenjululwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza ucwaningo.

Kusemqoka ukuthi izinhlaka (*frameworks*) ngaso sonke isikhathi zibe nemigomo nemingcele ethile. Lokhu kuyasiza ekutheni kubelula ukuthi okutholakele kuthathwe njengolwazi oluhloliwe nolusezingeni eliphezulu, okungenza ukuthi kube into engelula uma ucwaningo lwenziwa kwatholakala ukuthi alukho uhlaka olweyamaniswe nalo. Lokhu kuchaza ukuthi uma ocwaningayo enza ucwaningo kufanele ukuba alawulwe uhlaka lwenjululwazi ezohambisana nolokho okucwaningwayo.

Ngakho uhlaka lwenjululwazi kumele luveza ngokucacile kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo kanye nesomlando lapho ucwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela ocwaningayo azohlaziya ngayo ulwazi alutholile kufanele lucaciswe kahle. Lokhu kungenxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi ocwaningayo wayebuka ngasiphi isibuko kumbe ihlo. Ocwaningayo kungenzeka ukuthi asebenzise indlela yokubuka yama-*feminist* noma yama-*constructivists* noma yama-*behaviourists* noma yama-*psycholinguist*. Lokhu kuyamazisa ocwaningayo ukuba ahlaziye ngokwakha amaqoqwana olwazi alutholile uma kudingekile futhi kuhambisana nendlela esetshenzisiwe yokuqhuba ucwaningo.

3.4.2 Injululwazi yohlaka oluvumayo (*Positive theoretical framework*)

Injululwazi evumayo yinjululwazi eqondene nokuthungatha iqiniso kanye nokuliqinisekisa ngezindlela ezingafundwanga ngendlela yenjululwazi kodwa ngokubona nangokulingana. Iyinjululwazi ebambelele kunkolelo yokuthi impokophelo yolwazi ngokucacile kanti futhi ingenye indlela ingukuchaza futhi iqagule lokho okuhlangatshezwana nakho noma ngabe ucwaningo oluphathelele nokubala noma ngoluphathelele nesimo. Inhloso yenjululwazi ingalokho okunokubonakala futhi okulinganiselwe.

Ngokombono wenjululwazi evumayo, injululwazi ibukwa njengendlela yokuthola iqiniso, ukuqonda umhlaba kangcono ngenhloso yokulawula ngenqubo yokuqagula lokho okungenzeki. Uhlelo lwenjululwazi evumayo luqagulisana ngokuthi umhlaba usebenza ngemithetho yemibandela kanye nomthelela walokho abacwaningi abangakuthola ngezindlela zenjululwazi.

3.4.3 Uhlobo lolwazi oluvela ocwaningweni lwenjululwazi evumayo

Ulwazi ngendlela okulinganiselwa ngayo kulolu hlelo, lugxile kunjwayelolwazi kanye nokuzibonela mathupha. Ukuzibonela mathupha, kuvame ukwenzeka ngezinzwa zethu. Ulwazi oluqoqwe ukuzibonela mathupha lufanele luqinisekiswa nalo ngokusebenzisa izinzwa okuyinzwa yokubona.

3.4.4 Uhlaka lwenjululwazi yokucacisa

Injululwazi yokucacisa ikholelwa wukuthi inhloso yenjululwazi ukubambelela empokophelweni yokuthola ngobukhona noma ubukhona obuphindaphindiwe noma kungeke kwenzeka lokho. Ocwaningayo osebenzisa injululwazi yokucacisa ugqoqozela ulwazi oluqoqiwe lwahlukahlukene kanye nemithombo ehlukene kubandakanya ngisho nezindlela zokuhlaziya ngenhloso yokuthola ubuqiniso.

3.4.4.1 Injululwazi yolwazi lwenjululwazi yokucacisa

Ulwazi alwakhiwe nje kuphela ngezindlela zokuzibonela kuyenzeka kodwa futhi ngokuchaza izinhloso zabantu, amagugu nezizathu, ukwakha imiqondo kanye nokuziqonda uqobo. Ucwaningo lokucacisa luyinqubo yomphakathi, ngokwaziswa yilabo ababambe iqhaza kwaphinde kwahlaziywa futhi kwaqinisekiswa ngabanye.

3.4.5 Uhlaka lwemicabango yocwaningo (*Conceptual framework*)

Lapha kuzochazwa amagama asetshenziwe kulolu cwaningo ukuze kucace ukuthi asetshenziwe ukuchaza ukuthini. La magama abalulekile ekuqondeni ngolwazi olutholakele.

3.4.5.1 Iqembu lenhlalo yomphakathi

Iqembu lenhlalo alenziwa izinto ezifanayo ezenziwa ngamalunga alelo qembu, kodwa lenziwa ngubuqobo noma ubunjalo bamalunga okwenza bachazwe ngendlela efanayo abantu bakulelo qembu.

UYoung, (1990:80) ubeka kanje

A social group is a collective of persons differentiated from at least one other group by cultural forms, practices, or way of life. Members of a group have a specific affinity with one another because of their similar experiences or way of life, which prompts them to associate with one another more than with those not identified with group.

Iqembu liyinhlanguanisela yabantu abehlukaniswe ngokwesizwe namasikompilo, izinjwayelo zokwenza noma yindlela yempilo. Amalungu eqoqwana anobuhlobo obuthile noma ukuzwana ngomoya noma indlela yempilo efanayo eyenza bahlale ndawonye ngaphezu kwalabo abangefani nabaseqoqweni.

Ngokwenkulumo enenghla ichaza ukuthi amanye amaqembu enhlalo aba namandla kanti amanye awabi nawo amandla. Ngamandla kuqondwe ukuba namalungelo onikezwa wona ukuze ukwazi ukwenza into oyithandayo ngaphandle kokubekelwa imibandela ethile kodwa uthole ukuthi elinye iqembu ayikho imibandela elibekelwe yona. Abantu abanamandla abanikezwe wona ngaphezulu kwabanye banomthelela ekucabangeni kwalabo abangenamandla abanikezwe wona.

Bayakwazi nokulawula impilo yabo babatshela ukuthi kufanele baphile kanjani. Uma bengahambisani neqembu elinamandla okulawula baye bazithole sebephe nduke izisulu zokucindezelwa yiqembu elinamandla. Lokhu ngesinye isikhathi kuze kudale inzondo phakathi kwala maqembu okudalwa ukungaboni ngaso linye.

Isizathu esenza ocwaningayo axoxe ngeqembu lenhlalo yingoba lolu cwaningo luzobheka amaqembu enhlalo amabili, okungukuziphatha kahle kwabafelokazi nokungaziphathi kahle kwabo. Lokhu kucaca kahle lapho abantu abaphila kulowo mphakathi uthola ukuthi babaphilisa kabuhlungu abafelokazi. Lokhu kungezinye zezinkomba zokuthi leli qembu licindezekile. Ngenxa yokucindezeleka abafelokazi bazithola sebephuma bazimele baze bavule namaqembu enhlangano ezithinta bona ngqo njengabafelokazi.

3.4.5.2 Ingcindezelo

Ingcindezelo idalwa ukuthi ubani obalulekile kunomunye noma omkhulu kunomunye. Ocindezelwe uyayizwa ingcindezelo ngenxa yokuba engenasikhundla esikhulu noma engabalulekile kulowo mphakathi ngenxa yokuthi kukhona abanamandla kunaye.

Incwadi eNgcwele ngokuka-Exodus, 1:8-22 ikhuluma ngama-Israel ayehlupheka eyizigqila zikaFaro eGibhithe ngoba nguyena owayenegunya lokulawula izwe laseGibhithe. Lokhu kungenxa yokuthi lowo ocindezelwe akazwelwa abacindezeli ngenxa yokuthi bona basuke benganakile futhi bengakugqizi qakala okungabathinti bona.

Baningi oSonjululwazi asebeke bayichaza ingcindezelo ngezindlela ezahlukene.

UHardiman noJackson, (1992:108) bathi:

Oppression is created by inequality and diversity of parties or different racial groups, which can be created by different views or the way of doing things differently.

Ingcindezelo idalwa ukungalingani nokungafani kwabantu

bamaqembu noma bezinhlobo ezahlukene, okungadalwa imibono eyehlukile noma ukwenza izinto ngendlela engafani.

Baveza ukuthi ingcindezelo imayelana nokuphakama kwabanye beqembu elithile, iqembu eligqamile elinamandla okulawula nokubeka imigomo okumele ilandelwe. Yilona leli qembu elikwazi ukusho ukuthi yikuphi okuyikhona okwamukelekile, okuyiqiniso noma okulungile.

Ngaleyo ndlela okwenziwa yiqembu labacindezeli noma abagqilazi kuthathwa njengento eliqiniso nokufanele kubukelwe kuyo yilabo beqembu eligqilazekile. Leli qembu laziwa njengeqembu elinonya, elihlukomezayo, elinokucwasa abanye abantu ngenxa yokuthi lona lizibona lingcono.

UFreire, (1980) uyavumelana nomqondo wokuthi labo abacindezelwe baba nokwesaba uma sekufanele balwele amalungelo abo. Uqhubeka athi lokhu kwesaba kwabo kuye kunikeze igunya labo abangabacindezeli lokubathathela izinqumo. Abacindezelwe basuke sebephila impilo yengcindezelo futhi balandela noma ngabe yimiphi imigomo abayibekelwa ngabacindezeli. Umphumela wengcindezelo kuba ukuhlukumezeka kwamalunga eqembu elicindezelwe bese kuthi amalunga eqembu elinamandla azuza ngenxa yengcindezelo. Isibonelo abafelokazi bazithola becindezekile ngenxa yokuthi abanye babo bayesaba ukuphumela obala ngesimo ababhekene naso ubathola benza izinto bezenzela emakhoneni besaba nemindeni yabo.

UGoldenberg, (1978:59) uchaza kanje:

Oppression is above anything else, a condition of being, particular stance one is forced to assume with respect to oneself, the world and the exigencies of change.

Ingcindezelo ingaphezulu kwanoma yini enye, isimo oyisona, yilapho uphoqeleka ukuba sesimweni esithile ugcine sewusihlonipha, uhlonipha nomhlaba kanye nenguquko esheshayo.

Ngokwenkulumo engenhla ingcindezelo iyilapho obona khona isimo okuso uze uphoqelege ukugcina sewuvumele lesimo.

UClarke, (2005) ubuka ingcindezelo njengento ephathelene nokwenzeka emqondweni, okuyikhona ukuthi umuntu engakwazi ukumelana nafisa ukukwenza aze anikele ngenkululeko yakhe kwabanye abantu.

Lokhu kugcina sekumenza umuntu ocindezekile. Lokhu kuyahambisana nokushiwo nguMemmi, (2006) ochaza ingcindezelo ngokuthi uma siqhubeka isikhathi eside, abacindezelwe ingcindezelo isuke isiphila ngaphakathi kwabo. Basuke sebeyithatha njengengxenyane yempilo yabo, abasaziboni bephila ngaphandle kwayo.

UHardman benoJackson, (1992) nabo baveze ukuthi labo ingcindezelo ebhekiswe kubo bazibona bengelutho futhi belawulwa yimigomo elawulwa abacindezeli. Laba abangabacindezeli ngenxa yamandla abanawo bazibona kuyibo kuphela abalungileyo. Okwenziwa iqembu labagqilazi kuthathwa njengento eyiqiniso nokufanele kubukelwe kuyo.

Laba abangabacindezeli ngenxa yamandla okushaya imithetho, baba njengesibuko salaba beqembu elicindezelwe futhi bazibona beyilokhu okulindekile kuwo wonke umuntu. Yibona kuphela abalungile kuthi abacindezelwe babonakale beyizinto ezingelutho futhi ezingalungile. Kuye kungagcini lapho kuphela nasezikhungweni zikahulumeni bayayithola ingcindezelo emsebenzini, emasontweni, izibhedlela, ezikhungweni zabomthetho njalonzalo.

3.4.5.3 Ukucwasa

Ukucwasa ngezingubo abasuke bezigqokile abafelokazi lokhu kuyenzeka ezikoleni, emiphakathini, emasontweni nasemisebenzini yokuvikela izwe. Lokhu kucwasa kuye kubenze balahlekelwe ithemba bagcine sebenza izinto ezigcina zibafaka enkingeni baze bazibandakanye othandweni olungamanga ngoba befuna ukuthandwa, olugcina lubaholele kwalasha. Abanye bagcine bephenduka ophuya kanti abanye babolela emajele. Izingcweti zikhuluma ziphawule izindlela eziningana zokucwaninga imibhalo nokho kulolu cwaningo

luzophinde lubheke lezi zindlela ezilandelayo ukulwela amalungelo abesifazane; ubufazane kanye neSemiyothikhi (*Semiotics*).

3.5 Ilungelo labesifazane jikelele

Abacwaningi bezemibhalo bona bachaza leli temu le **iFeminizimu** “*feminism*” bathi lithanda ukunikeza inkinga nje lapho abahluzi beliqhathanisa naleli elithi i**Wumanizimu (ilungelo lobukhosikazi)**.

UTompkin kuBressler, (1994:102) uthi:

“Feminism’s goal is to change this degradeing view of women so that all women will realize that they are not a ‘non significant other’women, feminist declare, must define themselves and assert their own voices in the arenas of politics, society, education and the arts. By personally committing themselves to fostering such change, feminist hope to create a society in which the female voice is valued equally with the male.”

Inhloso yamalungelo abesifazane ifeminism wukuguqula ukufenyisa kokubuka abantu besifazane ukuze bonke abesifazane basibone bengebona abancinyane. Abanye abangama*feminist* bazibona benelungelo lokuletha imibono yabo emashashalazini ezombangazwe, emiphakathini, kwezemfundo kanye nakwezobuciko.

Ngokombhali ilungelo labesifazane lasunguleka lapho abesifazane bephokophelela ukuba izwi labo lizwakale. Labo besifazane baphokophelela nokuthi izwakale nemibhalo yabesifazane, inakwe kubonakale ubumqoka bayo.

UBresseler, (1994:107) uthi:

By not giving voice and value o womens opinions, responses and writings, men have suppressed the female, defined what it means to be feminine andthereby devoiced, devalued and trivialized what it means to be a women. In effect, men have made women the ‘non significant other.’”

Ngokunganikezi izwi kunikeza isigqi
emibonweni yabesifazane, amazwi okwamukela
nemibhalo, abesilisa babacindezelile abesifazane bachaza
nokuthi kuqondweni ngefeminizimu ngalokho babukela
phansi kwangaziswa bakuthatha
njengokungenamkhuba okuqondwe ngesifazane.
Ekugcineni abesilisa benze abesifazane bangaba abantu
ababalulekile.

Ngokombhali abesilisa bavele babukela phansi izwi, imibono, nokubaluleka kowesifazane bamenza into nje engabalulekile emphakathini laba bacwaningi abagxile ekubukeni iqhaza elingabanjwa abesifazane emphakathini kuyo yonke imikhakha nakuyo imibhalo imbala.

URyan ku-van Zyl, (1982:203) babeke kanjena:

The initial impulse to current feminist literary criticism was the desire to use literature as a means of giving autonomous value to women’s experience by helping women and others perceive the political, economic and social oppression to which women were subjected as well as to attempt to bring about new standards against which women would be measured and of dispensing with the old standards.

Intshisekelo kumafeminist ekucwaningeni imibhalo kwaba ukufisa ukusebenzisa imibhalo njengento ezonikeza ukuzimela ngokwakho kwabesifazane nabanye ngokubasiza ukuba bathathe ipolitiki, ezomnotho nokucindezeleka emphakathini nokuzama ukuletha izindlela ezintsha abesifazane abangakalwa ngazo bangahlanganiswa nezindlela ezindala.

URyan ku-van Zyl baveza ukuthi ukusunguleka kwefeminizimu kwabe kungukuthi abesifazane banikezwe amandla okuziveza emibhalweni. Kwakufanele bedlulise imizwa yabo ngalokho abakubona kwezepolitiki, kwezomnotho nasenhlalweni jikelele bese beveza ukucindezeleka kwabo. Babefuna nokuzama ukuveza izinga labesifazane elithile okumele bakalwe ngalo.

Nakuba kuqikelelwa ubumqoka kwabesifazane kodwa akusho ukuthi abesifazane sebefuna ukukhukhumala bazimele kodwa bafuna kubanjiswane, nelabo izwi lamukeleke emphakathini. Yayigxile kwabesifazane abamhlophe. Ifeminizimu nakuba yabe inenkolelo yokulwisana nokubukelwa phansi kwabesifazane belulazwe ngabesilisa ngokubasebenzisa ukuthola lokho abesilisa ababekudinga kodwa yabe isho abesifazane abamhlophe.

Kungabekwa ngokusobala ukuthi leli temu libhekise kumbhikisho owasungulwa ngabesifazane abamhlophe belwela amalungelo abo. Yize abesifazane abansundu babemdibi munye nabesifazane abamhlophe, abansundu babengenelisekile neze yimpatho yabesifazane abamhlophe futhi abesifazane abampisholo babekhononda ngokuthi kukhona ukucwasana ngokwebala. Ngalezi zizathu abesifazane abampisholo babona kuwumbono omuhle ukuba kuqalwe umkhandlu ozobhekana nezinkinga ezibhekene nabesifazane abampishololo. Kwasunguleka umkhandlu obizwa nge-Wumanizimu. Ake sibheke ukuthi lapha ngezansi ngabe ithini imibono yezingcweti ngetemu i**Wumanizimu**.

3.5.1 Ilungelo lobukhosikazi (*Womanism*)

Ilungelo lobukhosikazi lasungulwa ngumbhali waseMelika ogama lakhe lingu-Alice Walker ngonyaka we-1983. Leli temu walisungula ngenkathi ebhala umqulu wendaba owaba nenasasa obizwa ngokuthi: *“In Search of our Mother’s Garden.”* Walisungula ngesizathu sokuthi abesifazane abampishololo babengeneme ngesimo sokucwasana ngokwebala. Izincazelo eziningi zeWumanizimu zinikeza incazelo ejulile ebangele ukuba abesifazane abansundu bajabulele ukusebenzisa itemu iWumanizimu esikhundleni setemu i-*Black feminism*.

UWestfield, (2001:1) uchaza itemu lika-Alice Walker ngokuthi:

From womanish (opp. of "girlish" that is frivolous, irresponsible not serious). A black feminist of color. From the black folk expression of mothers to female children, "you acting womanish," that is, like a woman. Usually referring to outrageous, audacious....

Kusukela ebufazaneni okuwukuthi ukuthanda izinto eziyize zokuzithokozisa ukwenza ngokucabanga ukungabi nandaba. Ifeminist emnyama ngokwebala, lokhu kususelwa kwabamnyama ukuchaza omama njengezingane zesifazane, "wenza njenjengesifazane" okuwukuthi njengomuntu wesifazane. Ngokujwayelekile kuqondwe okwesabekayo nesibindi.

UHudson-Weems, (2001:146) ochaza ilungelo lobukhosikazi uthi:

African womanism is an ideology created and designed for all of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experiences, struggles, needs and desires of African woman.

Iwomanism yase-Afrika yingqondo emayelana nenhlalo yase-Afrika eyadalwa, yaklanyelwa bonke abayizizukulu zase-Afrika. Igxiliswe emasikwenimpilo ase-Afrika, ngakho-ke ibhekana ngqo nokwabonwa imizabalaza, izidingo nezifiso zebesifazane base Afrika.

Incazelo kaHudson-Weems ibeka kucace ukuthi kuqondene ngqo nabesifazane bomdabu bakuleli lase-Afrika. Iqhakambisa izidingo nezimo ezahlukahlukene abahlangabezana nazo laba besifazane. Abesifazane nabo njengabo abesilisa babhekana nezingqinamba ezibenza bazizabalazele empilweni.

USander, (1995:26) ubeka kanje:

In essence, a womanist is a black feminist who is committed to the survival and wholeness of the entire people, male and female.

Ngokuyikho, iwumanizimu iyifeminizimu emnyama ezinikele ekuphileni nasekupheleleni kwabantu bonke jikelele, owesilisa nowesifazane.

Kule ncazelo engenhla kuyacaca ukuthi abesifazane abaNsundu baseMelika nabo bakholelwa ekutheni owesifazane omnyama unawo amandla nokuzimisela okukhulu ekuthukuthukiseni impilo yabesilisa kanye nabesifazane abaNsundu baseMelika kanye nabase-Afrika. Abesifazane abaNsundu bakhala ngokuthi abesimame baseMelika abamqondisisi kahle owesifazane oNsundu wase-Afrika, ngalezo zizathu abesimame base-Afrika babona kukuhle ukuba nabo basungule ilungelo lobumame elizobhekana ngqo nezinkinga zase-Afrika.

U-Ogunyeni, (1985:72) uqhubeka athi:

Black womanism is philosophy that celebrate black roots, the ideals of black life, while giving a balanced presentation of black woman dom, it concerns itself as much with the black sexual power tussle as with the world power structure that subjugates blacks. It is ideal for black unity...

Iwumanizimu yabamnyama yinzulalwazi egubha imvelaphi yabamnyama, izifiso ngempilo yabamnyama ibekhona lapho inikeza ukulinganisa kwabesifazane abamnyama, imayelana nobulili babamnyama beshudilisana ngamandla acindezela abamnyama. Yisifiso sobumbano lwabamnyama.

Incazelo ka-Ogunyeni ikubeka obala ukuthi umuntu wesifazane yilowo muntu ongowesifazane ozimpende zakhe zigxile ebufazaneni. Kanjalo nemicabango kanye nemibono yakhe kuhle itshengise ukuzethula engowesifazane oziqhenyayo ngobunjalo babesifazane abaNsundu. Lona wesifazane ubonakala ekuthakasela ubuyena bokuba

ngowesifazane woMdabu, ancome impilo ayiyo, akhathelela ubambiswano nenhlalakahle yabaNsundu.

Ngokwalezi zincazelo ezimbili i**Feminizimu** kanye ne**Wumanizimu**. Kuyatholakala ukuthi zombili zikhuluma ngabesifazane. I**Feminizimu** yona ikhuluma ngabesifazane jikelele kanti i**Wumanizimu** ibhekisisa kakhulu kwabesifazane abaNsundu abaphila balandele nosikompilo lwase-Afrika. Uma kubhekisiswa incazelo ye**Wumanizimu** igxile emasikweni nakulokho abesifazane abaNsundu base-Afrika abanamandla okukwenza.

Ocwaningayo uyakholelwa ukuthi njengoba ubulili behlukene nje, ikakhulukazi uma kubhekwa lokho obujwayelekile nasemandulo okungobesifazane nobesilisa, ubufazane lobu esikhuluma ngabo baziwa kangcono yibo kanye abantu besifazane. Kulezi zincazelo ezingenhla kuyatholakala ukuthi itemu leli elithi **Wumanizimu** liqonde ngqo ubufazane obukhulile nobuvezwa yizenzo zobudala noma ukukhula komqondo empilweni nakusikompilo jikelele. Lapho kulindeleke izenzo ezinomqondo ophusile nezikhulile.

Ubufazane lobu bubuye busho ukumelana nezimo ezahlukahlukene ezikhona, ezibuye nokho zikwenze uqine kakhulu ngale kokuthenwa amandla.

U-Ogunyeni, (2000:715) uyaqhubeka nokuchaza ngewumanizimu uthi:

When I was thinking about womanism, I was thinking about those areas that are relevant for African but not for blacks in America. Issues like extreme poverty and in-law problems, older women oppressing younger woman, man oppressing their wives. Religious fundamentalism is another African problem that is not really relevant to African Americans.

Ngenkathi ngicabanga nge wumanizimu ngangicabanga ngalezo zindawo eziqondene nabase-Afrika kodwa hhayi abaNsundu baseMelika. Izimo ezinjengokubahlwempu okuxakayo kanye nezinkinga zasemakhaya, abesifazane

abadala bacindezela abesifazane abasebasha, amadoda acindezela amakhosikazi awo. Ukujula ngokwenkolo ngenye yezinkinga zabase-Afrika okungaphathelene ngqo nabaNsundu baseMelika.

Le ncazelo isaqhakambisa iphuzu lobunjalo bale ndlela yokuhlaza, iqonde ubunjalo babesifazane base-Afrika kuphela. Abesifazane bakwamanye amazwe ngisho kungabaNsundu ngokwebala, ababalwa nakancane kule ncazelo. Kubalulwa izinto ezimqoka njengobuphofu obedlulele, udaba lokuba semzini kwabesimame nokunye okuxhumana nabo. Kubuye kuphawulwe nangokuhlukumezana kwabesimame bodwana, abadala behlukumeza abesifazane abasebancane ngeminyaka kanye nokuhlukunyezwa ngokwenkolo noma ezinkonzweni.

UNkumane, (1999:28) uphawula ngewumanizimu ngokuthi:

The fact that womanism aims to promote her survival of the entire black people suggest that a womanist should process qualities of being challenging and bold, being inquiring, pushy, and straining towards the survival of the whole community. The idea involves love of one's people, being rational, being committed to health and the survival of all people, as a nation and love ourselves.

Iqiniso ukuthi iwumanizimu ihlose ukuphilisa abampisholo jikelele, iqonde ukusho ukuthi iwomanist ibe nezimpawu ezihehayo nobuqhawe, ilangazelele ulwazi, ifuzule bese izabalazela ngokwenyama ekuphiliseni umphakathi wonkana. Injongo ukumumatha uthando lwabantu ohlala nabo, ubenengqondo ubhekane ngqo nempilo nokuhlala kuphilwa kwabo bonke abantu njengesizwe bese sizithanda.

Lo mbono ngenhla uqhakambisa amanye amaphuzu ahambisana nobunjalo bale ndlela. Lokhu kungukubaluleka komuntu wesifazane ekuphiliseni isizwe. Le mpilo ingakhuliswa ngowesifazane ngokuthi akwazi ukuzimela ezintweni ezifanayo futhi lokhu akwenze ngesibindi, azizabalazele ukuze umphakathi wakhe uzuze impilo. Umuntu wesifazane kumele abonise uthando lweqiniso nokuthi abe nozwelo nokuzwelana nezidingo

ezahlukahlukene zabantu. Kuyacaca ukuthi le ndlela ithatha umuntu wesifazane njengensika yesizwe eqatha nenobuqotho.

Ngokunjalo umuntu wesifazane ontekenteke nje angeke akwazi ukulwela amalungelo abantu kahle. Akumangalisi uma kulindeleke ukuthi nababhali besifazane babonakale bebonisa lobu buqotho lapho bebhala. Imibhalo yabo kuhle ibhekane nezingqinamba zabo nezomphakathi ngqo ngokuthi bangazibalekeli izindikimba ezibucayi.

NgokukaNkumane, (1999:25) uthi iveza ibuye iqhakambise umbono webala nobuzwe base-Afrika:

A womanist is not just a determined woman but she also appreciates women's culture and women's strength. Lack women as women of colour are distinct from other women because of the common Afr'ican cultures they believe in.

Iwumanizimu ayive nje kungowesifazane ocophelelayo kepha uyayithanda inqubompilo yabesifazane kanye namandla abesifazane. Ukungagcwaliseki kwesifazane njengowesifazane ngokwebala kwehlukile kwabanye besifazane ngenxa yesiko elijwayelekile lase-Afrika abakholelwa kulo.

Ngokwenzazelo engenhla ziningi izinto esezithintiwe yizingcweti zezemibhalo ngasenhla esingathi zibhekene nabantu besifazane nje bebodwa. Nokho kuba kuhle uma lezi zinto zibhekwa ngeso elivulekile kuthi nalapho zidingidwa zenziwe ngokuzixhumanisa nengqikithi yokunye okuthintana nabesifazane base-Afrika. Nakuba kubalulekile ukuthi abesifazane baqikelele izindaba zabo zobulili kodwa kumele iqhaza labo empilweni jikelele libuye lelulekele kwezobuhlanga, amasiko nezomnotho kanye nepolitiki yezwe ukuthi bazicabangele bona bodwa abesifazane kungeke kwasiphumelelisa kangakho isizwe abaphila kuso.

3.6 Indlela Yenjululwazi Yophawu

Le ndlela yeSemiyothikhi njengezinye zezindlela zokuhlulwa nayo inemvelaphi yayo. Igama elithi semiyothikhi lisuselwa olimini lwesiGriki, egameni elithi: ‘*Semion*’ okuyigama elisho uphawu.

UPeck noCoyle, (1993:159) nabo banikeza eyabo incazelo yasemiyothikhi kanje:

Semiotics means the study of signs. It is possible to say that everything in life sends out a coded message in a similar way: those clothes, body gestures, our social rituals all convey shared meanings to other people within our culture.

Isimiyothiki iwukufunda ngezimpawu. Kufanele sisho ukuthi zonke izinto empilweni ithumela umbiko ngezimpawu ngendlela efanayo, ukuthi izingubo, ukunyakazisa umzimba, imicimbi yomphakathi konke kudlulisa ngokwabelana kwabanye abantu nangaphakathi kwamasiko.

UPeck noCoyle bona bathi isemiyothikhi ukufunda izimpawu. Ngakwabo yonke into empilweni ithumela umlayezo othile, izimpahla, ukukhuluma ngomzimba nemicimbi nemigidi eyenziwa abantu yedlulisa izimpawu zamasiko athize aqondwa yilabo bantu.

UPeck noCoyle, (1993:159) babuye baveza ukuthi:

In literary criticism semiotics is concerned with the concerned with the entire signifying-system of the text and codes we need to be masters of such an approach to literature are fully defined in the entry on structuralism ,to which semiotics is closely related.

Ekuhluzeni imibhalo isemiyothiki iphathelene nalo lonke uhlelo lwezimpawu, lwendikimba yebhuku nemithetho ehlelwe ngesu okudinga sibe ngongoti kule ndlela yokubhekana nemibhalo kuchazwe ngokuphelele

ekungeneleni kwistructuralism, isemiyothiki esondelene nayo.

Laba abacubunguli abangenhla sebeveza elinye iphuzu ngobudlelwano phakathi kwesemiotics nestructuralism. Babona lezi zindlela zokuhlaza zincikene kakhulu futhi zinobudlelwano obuncikene. Le ncazelo ibonakala ivuna ukusetshenziwa kwalezi zindlela zokuhlaza kanye kulolu cwaningo ngoba ikubeka kube sobala ukuthi lezi zindlela zokuhlaza zinobudlelwano obungananzwa.

USwanepoel, (1990:25) yena unikeza incazelo elandelayo:

The semiotic analysis of literary text may at the same time be a rewarding undertaking. Titles of texts may function as signs chapter headings, if present in novels, may function as signs prefaces, if present, often disclose a framework of signs within which the work was created. A myriad of signs may be identified in the narrative, in the names of characters, in their mode of delineation.

Ukuhlaziywa kwe-semiyothiki yamagama ayizimpawu kungaba umsebenzi futhi kungase kube nemiphumela emihle kakhulu. Izihloko zokubhalwa kwamagama zingasebenza zibe yizihlokwana zezahluko zezimpawu uma zikumanoveli zingasebenza zibe yisethulo sezimpawu uma zikhona zivamise ukuveza uhlaka lwezimpawu lowo msebenzi owenziwele kona. Iningi lezimpawu lingahlonzwa engxoxweni, emagameni abalingiswa nangandlela abafanekiswa ngayo.

Ngokubheka incazelo engenhla kuyacaca ukuthi uphawui lusabalele umhlaba obanzi akuyona nje into yomkhaya yalapha eNingizimu Afrika nje kuphela. Uphawu alugxilile olimini lwesiZulu nje kuphela kodwa igxile nakwezinye izilimi bheka nje ngoba uPeirce eMelika uhlonishwa ngayo isemiyothiki futhi uyayisebenzisa nasemibhalweni yayo. Okubalulekile emazweni onke ukubheka ukuthi yini lena echazwa njengesemiyothiki nengase iqondiswe yiningi labantu abasebenzisa lolu phawu.

Kungalinganiswa ngokuthi uma ubona umuntu wesifazane egqoke ingubo yomshado angeke wazitshela ukuthi uya emsebenzini. Akusoze kwenzeka ukuthi umuntu agqoke lolu hlobo lwengubo ngoba eqonde ukuswenka. Eqinisweni kuvele kuhlale obala nje ukuthi le ntokazi iyoshada namuhla. Ingubo leyo eluhlobo olithize imele umshado ngakho iwuphawu. Uma into ethize isetshenziwsa njengophawu, nabantu beluqonda lolo phawu, akuvamile ukuthi banikeze izincazelo ezingafani kuleyo nto ewuphawu. Owesifazane ogqoke ezimnyama nakhona kuyabonakala ukuthi uzilile. Kuwuphawu nakho lokho okuqondene nesimo sokugutshuzelwa ifu elimnyama.

UPeirce, (1997) ufakazela oNtuli nabanye, (1996) ngencazelo ayethulayo yophawu. Okugqamayo ukuthi imayelana nezimpawu. Uphawu lubhekiswe ezindleleni ezahlukene zokudlulisa umyalezo othile, njengoba kukhona izimpawu zomgwaqo nje olokuma luyaziwa, nezimpawu ezindaweni ezinjengezikhumulo zezindiza zamazwe eziqonde ukuchaza ngohlobo lwezindiza ongazithola kanye nalapho zihambela khona.

UMgaga kuGoblenberg, (1978:4) yena uchaza isemiyothiki kanje:

According to our Afro-centric view, semiotics is old as mankind meaning that they existed as a science of signs not only in Africa's Stone Age, but also up contemporary African culture. In the culture of Zulus, the use of signals has existed since time immemorial. For instance, white beads are a symbol of love while black ones symbolize misfortune in their interpretation.

Ngokuqonda kwethu singama-Afrika, uphawu lusho indlela endala amadoda ayephila ngayo okuyisayensi yezimpawu hhayi kuphela eyokuqopha ematsheni kodwa okuyisiko lama-Afrika lesimanjemanje. Esikweni lamaZulu ukusetshenziswa kwezimpawu kwakukhona ngisho emandulo. Isibonelo nje ubuhlalu obumhlophe babuwuphawu lothando lapho obumnyama bona busho ibhadi lapho buchazwa.

Kule ncazelo uphawu luvezwe ngendlela yakudala kodwa osikweni lwamaZulu izimpawu zazikhona ngisho emandulo. AmaZulu nawo selokhu kwathi nhlo ayezisebenzisa izimpawu. Lokhu kuveza ukubaluleka kwezimpawu esiNtwini jikelele. Kuyacaca futhi ukuthi izimpawu lezi zindala.

U-Abrams, (1988:184) yena uchaza uphawu kanje:

A symbol in the broadest sense, is equivalent to a sign that is anything which signifies something else; in this sense all words are symbols. In discussing literature, however, the symbol is applied only to a word or phrase that signifies an object or event which in turn signifies something, or has a range of reference beyond itself. Some symbols are "conventional" or "public," thus "the cross," "the Red, White and Blue," and "the Good Shepherd are terms that signify symbolic objects of which the further significance is determined within a particular culture."

Isifanekiso ngomqondo ojulile, kusho okufanayo nophawu kusho nanoma yini ikhombisa okuthile, kulokhu kusho ukuthi wonke amagama ayizimpawu. Ekuhluzeni imibhalo, yize, uphawu lusho kuphela igama noma ibinza elichaza into kumbe isigameko esikhomba okuthile, noma elikhomba izinto ezehlukahlukene. Ezinye zezimpawu zisho okuphathelene "namasiko" kumbe "nomphakathi," ngakho-ke "isiphambano" "okuBomvu", okuMhlophe nobuluhlaza okwesibhakabhaka" kanye "noMelusi Olungileyo" ngamagama achaza okuthile okuwuphawu ukubaluleka kwalo kuchazwa esikweni elithile."

Le ncazelo ithi uphawu ngobubanzi balo lungalinganiswa nanoma yini echaza enye. Ngale ndlela onke amazwi ayizimpawu. Uma sicubungula imibhalo, igama elithi uphawu lusetshenziswa encazelweni esho okuthize noma ukwenzeka kokuthize okudlula nakho kuchaze. Ezinye izinto ziyaguquka zibe uphawu kanti ezinye zisobala kulabo abasebenzisa isiko elithize.

Uma kukhulunywa ngezimpawu akubhekisiwe nje kuphela ezintweni eziphathekayo njengezingubo, izilwane nokunye kodwa sibhekise nakulezo zimpawu ezingamagama abhaliwe okumele zifundwe bese zinika incazelo ezoqondakala.

UNyembezi, (1992:40) uthatha athi:

Izimpawu sizihlukanisa kathathu. Kukhona izimpawu ezingamabika, izimpawu eziyimeleli kanye nezimpawu ezibonakalayo. Njengoba amagama esho izimpawu ezingamabika yilezo ezibika okuzokwenzeka. Kanti izimpawu ezibonakalayo yilezo zimpawu into ebonakalayo ngazo ukuthi yiyo futhi eyenza ihluke kwezinye.

Ngokombhali izimpawu zenza imisebenzi ehlukenene, owokuqala ukubika, owesibili ukumela kanti owesithathu ukubonakala. Ukuqwashisa abantu ngokuthize okusuke kusazokwenzeka okungaba okuhle noma okubi. NgokwesiZulu uma inyosi noma impukane ingena emlonyeni inkolelo ithi uzodliswa ubuthi noma nje ukubika okubi okuzokwenzeka. Uma umuntu ebona amajuba amabili enqamula lokho kusho inhlanhla ezovela ukubika okuhle lokho.

Izimpawu eziyizimeleli kungaba phakathi kweziningi, isikhumba sengwe simele ubukhosi singegqokwe nje noma ngubani. Izimpawu ezibonakalayo singasho nje uma sibona umame embethe noma egqoke ezimnyama, uneshwa, okukholelwa ukuthi liyomemboza aze agezwe lapho esekhunyulwa lezo zingubo ezimnyama. Lokhu kugezwa kwenzelwa ukuthi lo mame akhishwe isinyama namashwa.

Kungagcizelelwa ukuthi uphawu kufanele ukuba luqondwe abantu abalusebenzisayo. Kuhle futhi kube uphawu olwaziwayo kuze abantu balunike incazelo efanayo, kungabibikho ukuphambana kwemibono noma kokuqonda. Nazi izinhlobo zezimpawu.

3.6.1 Uphawu oluyisibonakaliso / olufanekisayo (*Symbolic sign*)

Kulesi sigaba kubizwa uphawu oluyisibonakaliso njengophawu ukuze kugwenywe ukunikeza ingxoxo engazwakalisi.

UJacobson, (1977:126) lapho ethi:

A sign has two aspects an immediately perceptible signal and an inferable apprehensive signatum.

Uphawu luhlukene kabili okuwuphawu olubonakala kalula ngokushesha kanti olunye olungekho sobala luye lujule lufune ukucutshungulwa.

UJacobson uthi kukhona esheshe ibonakale naleyo echazwa ngokwenzeka kwayo. Lokhu kungasho ukuthi kukhona incazelo yophawu evele ibe sobala nje kanti enye inikezwa incazelo kususelwa ekwenzekeni kwezinto ezithile.

UGreena kuLocke, (1987:10) uyibeka kanje:

A symbol on the other hand generates aspects of life where the number of possible interpretations is infinite and alludes to all attempts on the part of the intellect to fix or establish a simple meaning.

Uphawu ngakolunye uhlangothi luveza izindlela zokuphila lapho iningi lokuhunyuswa kwazo kuba ngokujulile futhi okusho yonke imizamo ohlangathini lobuchule bokuxazulula noma lokuqhamuka nencazelo esobala nje.

Nayo le ncazelo isagcizelela khona lokhu okushiwo uJacobson ngophawu, ukuthi ngakolunye uhlangothi libuye lube nezimpendulo eziningi bese abantu begcine bezifakela bona incazelo.

ULocke, (1987:38) ugcizelela ngokuthi:

A symbol is an object which is either through a visual similarity or a common agreement between those using it.

Uphawu yinto eba ngebonakalayo efana nokuthile noma eba ukuvumelana kwalabo abalusebenzisayo.

NgokukaLocke uphawu lubalulekile ngoba luyakwazi ukuchaza lokho okusuke kukhulunywa ngakho yilabo abalusebenzisayo.

Ukunikeza izibonelo nje singacabanga ngezinto eziningi eziyizimpawu. Isibonelo sophawu lokuphambanisa izingalo uziphakamisile, abathandi bebhola bayazi ukuthi kusukwe kubhekiswe kuMabhakabhaka (*Orlando Pirates*). Kuye kuphakamiswe iminwe emibili abalandeli bebhola bayazi ukuthi kushiwo Amakhosi (*Kaizer Chiefs*). Kuyaziwa nokuthi kuphakanyiswa miphi iminwe nakanjani. Uphawu lwezimbali lubaluleke kakhulu kwezinye izizwe ngoba lumele uphawu lothando noma induduzo. Indlu eNsundu isiyaqala ukunyonkela kulezi zizwe ngokulandela ukusebena kwezimbali yize ingazi ukuhi ziqonde ini kuyo.

Izimpawu zitholakala kaningi emibhalweni ikakhulukazi yesiZulu. Lokho kwenziwa ukuthi imibhalo ixhumeleke emasikweni, amasiko wona asebenzisa kakhulu izimpawu. Izimpawu ziyaqoqa enkulumeni, ababhali abaningi bavamisile ukugwema ukubhala undendende ngokusebenzisa uphawu lokuthile, ikakhulukazi ezinkondlweni.

3.6.2 Uphawu lwemvelo (*Natural sign*)

U-Elam, (1980:20) uchaza uthi:

Natural signs are determined by strictly physical laws where signifier and signified are bound in a direct cause-effect relationship (as in the case of symptoms indicating a disease or smoke signifying fire). He furthure maintaince

that natural signs require the observers 'motivated' act of interference in making the link sign vehicle signified.

Izimpawu zemvelo zikhonjiswa imithetho yendawo eqinile
lapho inkomba nokukhonjiswa
kuqinisekiswa ngobudlelwano bomphumela
wembangela ngqo (njengasesimweni sezimpawu
ezikhombisa isifo noma intuthu ewuphawu lomlilo).
Uqhubeka athi izimpawu zemvelo zidinga
ukuqaphelisiswa 'isenzo esidalwa
ukuphazamiseka ekuxhumaneni kophawu
esilukhombisayo.

Okuvezwa yile ncazelo ukuthi izinto ezazenzeka kudala nezisenzeka namuhla zisaqashelwa. Umsuka walezi zinto usezimpendeni zakudala. Singathi nje kugcina kudaleke inkolelo ethile ngokwenzeka kwezinto.

UMakhoba, (2002:19) uphawula ngalolo hlobo ngokuthi:

Izimpawu zemvelo zingehlukaniswa imikhakha emibili.
Kukhona ezendabuko nezokuzakhela. Nazo lezi
zokuzakhela zingagcina sekungezendabuko kulabo
abangazazi ukuthi zavela nini, zavela kanjani.

Ngokombhali izimpawu zemvelo ziningi futhi singazihlukanisa ngononina. Kulezi zimpawu kukhona nalezo esithi ezendabuko njengokuthi uma uhamba endaweni uzwe kushwaqa izinwele ekhanda, lokho kungase kubike into eyingozi engakuvelela. Kufanele ucele empunzini ukuze uzisindise. Isitshalo esinombala oluhlaza sisithatha njengesiphilayo.

Kukhona okunye othola kunikezwa izincazelo ezihlukene esingazibiza ngokuthi ngezokuzakhela. Kufana nokuphupha ubhukuda noma ubona amanzi acwebe kahle nalokho kubika okuthize njengenhlanhla noma ukukhulelwa. Abadlala uMshayina balinka inombolo iphupho lamanzi, baze babize ngamanzi amakhulu namancane. Umuntu wesifazane ogqoke izingubo ezimnyama uthathwa njengomfelokazi. Bakhona abanye abalandela ezenkolo yabo uthole bezile ngezimhlophe noma eziluhlaza okotshani.

3.6.3 Izimpawu zokuziphatha komuntu (*Signs of human behavior*)

Lezi zimpawu zilindeleke kumuntu ophilayo. Wonke umuntu unamazinga okukhula empilweni. Umuntu nomuntu ulindeleke ukuthi aziphathe ngendlela eyamulekile esezingeni lakhe.

UNtuli nabanye, (1985:13) baludingida kanje lolu daba lwezimpawu bathi:

Indoda eganiwe iyisilwane sasekhaya. Umthetho wobuntu uthi alithi lishona ilanga kubuya izinkomo nezimbuzi, indoda ibe ibuya ekhaya. Iphuma isithunzi indoda ebanjezelwa wubukhwebezane njengonwabu lwasendulo, kuze kuhlwe ingabuyile ukuza emzini wayo. Indoda enobuntu zithi zingena esibayeni izinkomo zayo ibe isimi ngasesangweni izibuka ukuthi ziphila kahle zonke na?

Le ncazelo iyodwa nje imumethe okuningi ngoba ichaza ukuthi indoda kumele ibe yindoda.

Okusha ukuthi intombi ayihloniphe umhlaba ebuntombini bayo. Insizwa nayo kumele imele ubunsizwa bayo ingabi yinsizwanambuzana. Umama oyinkosikazi yomuzi kumele bungaciciyelwa ubukhosikazi bakhe kodwa kumele buzihlalele obala kuhle kwezinqe zesele. Kanjalo kogogo nokomkhulu. Kuyahlazisa ukubona umuntu osezingeni elithile enza okuphambene ngempela nezinga akulo. Kuyaye kuzwakale abantu sebethi uyaziphoxa emdala njengokugqoka ezimfushane kanye nokungathwali ekhanda.

3.6.4 Uphawu olubonakalayo (*Visible sign*)

Uphawu olubonakalayo luwuphawu olucacisela umuntu ngempendulo ayidingayo ukuze kugwemeke ingxabano noma impikiswano.

UNyembe, (2009:9) uchaza lolu phawu uthi:

Uphawu olubonakalayo luyinto esobala ecacisela umuntu ngento ethize neqeda impikiswano. Imfuyo okungaba izinkomo, izimbuzi, amahhashi, izimbongolo, izingulube okanye nezinkukhu ziyaye zishawe uphawu ukuze umninizo akwazi ukuzehlukana kulezo okungezona ezakhe. Uzehlukana ngalolo phawu alushaya. Nezinye izinto ziyashaywa uphawu olubonakalayo noma-ke lucashiswe kodwa wonke umuntu uyalwazi uphawu lwakhe.

UNyembe uchaza ngophawu olubonakalayo nolucacisa okubonwayo ukuze kuqedwe impikiswano ngenkomo, imbuzi nenkukhu hleze imibala ingaba nokufana. Okunganqamula inkulumo kungaba uphawu eshaywe lona impahla. Nalo luyabukwa ukuthi lunesikhathi esingakanani lwashaywa.

UNtuli nabanye, (1996:19) bathi:

Uphawu lolu olwakhiwayo njengamarobhothi angakhombisa ingozi okanye akhombise ukuthi umuntu akaqaphele, okanye akhombise ukuthi kuphephile angahamba.

UNtuli uveza ukubaluleka kwazo izimpawu ukuthi ziyakwazi ukuqaphelisa umuntu angangeni esiweni ebhekile nokuthi ziyakwazi ukumxwayisa umuntu endleleni ayihambayo. Kwezezindlela zabantu bezinyawo kubekwa ihlahla noma imigoqo ekhombisa ubungozi bendawo.

Izimpawu zomgwaqo zibalulekile kakhulu emigwaqweni ngoba kunenkolelo yokuthi izingozi eziningi zenzeka ngoba abantu bengalalelanga izimpawu lezo. Kungabekwa umgomo wejubane, isexwayiso ngomgwaqo, oyijika, onezinkomo, ogwincizayo, kodwa abashayeli bayephula kunjalo imigomo beyibona bathole ingozi. Ezinye izimpawu ezibonakalayo ziyabhalwa emabhilidini amabhizinisi kubekwe izimpawu ezenqabela ukuthi ungene nomakhalekhukhwini ovuliwe, isibhamu, ihelimethe, ugwayi, izilwane nokunye

kodwa mihla namalanga abantu bakhalelwa omakhalekhukhwini phakathi emabhange, omunyeawubambenje akhululeke.

3.6.5 Uphawu oluyibika (*Indexical sign*)

Lolu phawu olukhomba isenzeko esibonakalayo kube yilo olushaya emhlohlweni ukuthi ngabe kwenzeka ini.

U-Aston noSavona, (1991:5) bachaza bathi:

An indexical sign is a point to its object, for example, smokes as an index of fire. Thus, indexical signs point to the object which serves as a referent.

Uphawu oluyibika (*indexical sign*) lusho ukuthi kuba nentoethile eyenzakalayo noma ebonakalayo kanti ikhomba uphawu oluthile njengakho ukubonakala kwentuthu kanti ikhomba ukuthi kunomlilo obasiwe.

Ngokwale ncazelo uphawu oluyibika luba nokwenzakalayo noma okubonakalayo kanti lukhomba uphawu oluthile njengakho ukubonakala kwentuthu kanti ikhomba ukuthi kunomililo obasiwe.

Kukhona ezenzeka emzimbeni womuntu kukhona nezenzeka kulokho okumzungezile umuntu. Lezi zimpawu ezenzeka nasesibhakabhakeni.

Ziningi nazo lezi zimpawu ezingamabika. Izinga nje uma zisukeleka zibelesele ngomkhulungwane, zibika okungekuhle. Iqhude lona uma livele lisukeleke lizoma emnyango wendlu bese lisho ngengila likikilige awubuzi ukuthi kunesivakashi esizofika. Okubalulekile wukwazi ukuthi uphawu oluyibika lubika ngempela okukhuluywa ngakho.

3.6.6 Izimpawu zokufanisa (*Iconic sign*)

Lezi yizimpawu ezikwaziyo ukuqhathanisa izinto emqondweni yabantu kungabi inhlakanhlaka into engahlangani.

U-Elam, (1996:21) uthi:

The governing principle in iconic signs is similitude the icon represent object 'mainly by similarity' between sign-vehicle and is signified. This is clearly a very general law, so that virtually any form of similitude sign and object suffices, in principle, to establish an iconic relationship.

Umgomongqangi wezimpawu zokufanisa (*iconic signs*) uphawu okumele lube nokufana nento oluyichazayo. Kumele kube nokufana ukuze umchazi abe nobudlelwano nomchazwa. Kuyadida kakhulu uma bungekho lobu budlelwano phakathi kwalezi zinto ezimbili. Ubudlelwano lobubenza sikwazi ukulandelela nokuqhathanisa lezi zinto zombili emiqondweni yethu kungabi yinhlakanhlaka nje yento engahlangani.

U-Elam uchaza ubudlelwano phakathi kophawu naleyo nto oluyichazayo. Kuyavela ukuthi uphawu kumele lube nokufana ukuze umchazi abe nobubudlelwano nomchazwa.

Kungadida kakhulu uma bungekho lobu budlelwano phakathi kwalezi zinto ezimbili.

UJacobs nabanye, (2002:246) bachaza bathi:

Images, pictures or representations of reality are part of the icon system. People can interpret in their own way. Iconic symbols are not as abstract as digital symbols. They are more concrete. More learners can extract information from this type symbolic system regardless of their ability to cope with abstraction.

Imifanekiso, izithombe kanye nezinto ezimele ezinye izinto eziphilayo ziyingxenywe yezimpawu. Kuba kubantu-ke ukuthi banikeza incazelo noma batolika kanjani

ngendlela yabo. Izimpawu lezi akuyona nje into ecatsangwayo kodwa yizinto ezikhona eziphathekayo, lokho kuyabasiza abafundi abaningi bangakwazi ukuqonda izinto ezingabanika inkinga uma zingabekwanga ngendlela yezimpawu ezibonakalayo. Izinto phela ezibonakalayo zisiza nalabo bafundi abanenkinga yokuqonda izinto ezingabonwayo. Bayafunda-ke abantu ukufanisa izinto bazibize ngalokho abakufanisa nazo bese lokho kunikeza umqondo ophelele nozwakalayo.

Kule ncazelo kuyavela ukuthi imifanekiso, izithombe kanye nezinto ezimele ezinye izinto eziphilayo ziyingxenywe yezimpawu. Kuba kubantu ukuthi banikeza incazelo noma batolika kanjani ngendlela yabo. Izimpawu aziyona nje into ecatsangwayo kodwa ziyinto ezikhona eziphathekayo. Usizo lwazo lwenza bakwazi nokumelana nezimo ebezingabehlula.

Lokho kuyabasiza abafundi abaningi ukuqonda nezinto ezingabanika inkinga uma zingabekwanga ngendlela yezimpawu ezibonakalayo. Izimpawu ezibonakalayo zisiza nalabo bafundi abanenkinga yokuqonda izinto ezingabonwayo. Bayafunda abantu ukufanisa izinto bazibize ngalokho abakufanisa nazo bese lokho kunikeza umqondo ophelele nozwakalayo.

3.6.7 Izimpawu zemibhalo (*Semiotics of literature*)

Lolu hlobo lophawu lubukeka sengathi luhamba phambili, abanye bangaze bathi lungumame wazo zonke ezinye izinhlobo zezimpawu.

UNtuli nabanye, (1996:24) bathi:

Abasebenzisa isemiyothikhi bathi ubuchwepheshe obusetshenziswa ekucubungulweni umbhalo, bafana nokuthi lokho okubhaliwe kubhekwa kuwuhlelo lwezimpawu..... Lokhu kuveza ngokusobala ukuthi kukhona izimpawu ezangaphandle nezangaphakathi endabeni.

Ngokombhalo ongenhla izimpawu zemibhalo kutholakala ukuthi zinolimi olusetshenziswe ngendlela ethize. Kuyabonakala ukuthi inezimpawu eziningi ngempela, kanjalo nengaphandle lencwadi liyakhuluma. Uqhubeke ufunde isihloko sencwadi naso siyazikhulumela nje kanti esinye siba umbuzo noma sikucabangise imibuzo eminingi ungakayifundi nencwadi leyo.

Umbhali uyayinonga indaba noma inkondlo yakhe ngezisho, izaga kanye nezifenko. Kuningi okuyizimpawu okusetshenziswa wumbhali embhalweni wakhe, okunye ukwakha imisho namagama amumethe imiqondo nemizwa ethile. Zonke lezi zimpawu ezitholakala emibhalweni, abafundi bayazihumusha ngendlela yabo. Izimpawu lezi ziyatholakala kuyo imibhalo enjengamanoveli, imidlalo, izindaba ezimfushane, izinkondlo kanye nobunye ubuciko bomlomo.

3.7 Imithelela yokusebenzisa izindlela zokuqoqa ulwazi (*Methodological implications*)

Indlela yokuqoqa ulwazi yokuzibonela evulelekile, ukuxoxisana nomphakathi okuvulelekile, uhlobo lokuloba olukhombisa izimo zezinto kanye nokuhlaziya kolwazi oluqoqiwe locwaningo oluphathelele nesimo, ziyizindlela zokuthola ulwazi “lwangaphakathi” njengendlela yokuqoqa ulwazi lwenjululwazi yokucacisa.

Lolu hlobo locwaningo lwakhiwe ngokohlelo locwaningo lwenjululwazi yokucacisa ngokugcizelela kunjwayelolwazi kanye kokuhumusha isimo. Ucwano lwenjululwazi yokucacisa isisekelo salo ukugxila emqondweni oqukethe bese lufuna ukuqonda kangcono izincazelo amalunga omphakathi azisebenzisayo ukuqonda izimo ezahlukene. Uhlelo lwenjululwazi yokucacisa aluzikhathazi ngokuhlwaya imithetho kanye nemigudu ebanzi kodwa kunalokho ukuthola izindlela zokuhlaziya okugcizelela ukujula, ukucacisa ukwenzeka kwezinto emphakathini.

Lolu hlobo locwaningo ikakhulukazi lugxila ekuqondeni kangcono kunjwayelolwazi yalabo ababambe iqhaza ngabodwana kanye nendlela yabo yokucabanga njengabantu abanenjwayelolwazi kubandakanya ukusebenza kwabo kwansuku zonke.

UHenning, (2004:21) uthi:

The foundational assumption of interpretivist is that most of our knowledge is gained or at least filtered, through social constructions such as language, consciousness, shared meanings, documents and other artifacts. Interpretive attempts to understand phenomena through the meanings that people assign to them.

Isisekelo somcabango walabo abakholelwa kakhulu kwinjululwazi yokuchasisa ukuthi lonke ulwazi lwethu lutholakala noma okungenani luhluzeka ngokusebenzisa izinhlanganisela zomphakathi okubalwa kuzo ulimi, isazelo, izincazelo okwabelwana ngazo, imibhalo kanye neminye imisebenzi yezobuciko. Ucwaningo lokucacisa luhlonza ukuqonda izinto ngezincazelo abantu abazinikeza zona.

Ngokombhali kuyindlela yohlaka lwenjululwazi yokucacisa kanye nendlela yokuqoqa ulwazi enokusetshenziswa kulolu hlobo locwaningo ukuthola lokho okuyimpokophelo yocwaningo.

3.7.1 Ucwaningo oluphathelele nobunjalo bokuqokethwe okungabalwa (*Quantitative approach*)

Lolu cwano luhlose ukuvivinya injululwazi, ukuqondisa amaqiniso kanye nokuhlaziya izibalo.

UGarbers, (1996:282) uthi:

It is an explanation, based on thought, observation and reasoning especially one that has been tested and

confirmed as a general principle explaining large number of related facts.

Ucwaningo oluphathelene nokubala njengocwaningo olusuke luhlose ukuvivinya izinjululwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwano phakathi kwemitheshwana echaza izibalo ezinkulu nokuhlobana kwamaphuzu.

Ngokombhali lolu cwaningo luhlose ukuvivinya izinjululwazi luphinde luqondise namaqiniso, ukuhlaziya izibalo nokubonisa ubudlelwano bamaphuzu.

Lolu hlobo locwaningo luncike kumbono wokuthi uma umuntu wayazi ukuthi yini egulisa isidalwa esingumuntu wayeyofuna lokho okuzomsiza ukwelapha lesi sifo ngokuqondile.

Lolu uhlobo locwaningo lusemqoka kakhulu emlandweni wezomnotho noma emlandweni wezohwebo noma wezimboni. Lokhu kuveza ukuthi kungabanzima ukubhala umlando wezokuhweba ngamasheya okwenzeka eGoli ngaphandle kwezibalo zezimo zomnotho.

Abacwaningi abalandela indlela yocwaningo oluphathelene nokubala kuyofanele bazejwayeze kahle nezidingo zemicabango engafakazelwanga njengokukubunjwa komcabango kanye nendlela yokwenza umsebenzi, amasu okuhlaziya izibalo nokuzejwayelana nezidingo ezijwayelekile eziphathelene nobuqiniso kanye nokukholakala kwezindlela zokwenza kanye namasu asetshenzisiwe ekubalweni.

3.7.2 Ucwaningo oluphathelene nobunjalo bento (*Qualitative approach*)

Ucwaningo oluphathelene nobunjalo bento luhlose ekuthuthukisweni kwezinjululwazi kanye nokuqonda inhloso yocwaningo oluphathelene nesimo kusho ukugquzela ukwenza kangcono kanye nokukhulisa umbono wokusithekileyo ngesimo somuntu.

UGarbers, (1996:283) uthi:

Unlike quantitative researches, qualitative researches do not regard themselves as collectors of facts about human behaviour that will lead to verification and extensions of theories and enables researches to determine causes of or predict human behavior. In qualitative research the emphasis is on improved understanding of human behavior and experience.

Ngokungafani nabacwaningi bocwaningo oluphathelene nesimo kabaziphathi njengabaqoqi bamaqiniso ngokuziphatha komuntu okungaholela ekuqinisweni nasekwelulweni kwezinjulalwazi nokuvumela abacwaningi ukuqondisa izimbangela kanye nokuqagula ukuziphatha komuntu. Ocwaningeni oluphathelene nesimo ukugcizelela nasekuqondeni okungcono kokuziphatha komuntu kanye nolwazi oluqongelelewe.

Abacwaningi bocwaningo oluphathelene nesimo bazama ukuqonda izindlela abantu abangabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo. Abacwaningi badinga izimbangela okuyizonazona zokuziphatha komuntu okuqukethe umqondo ocacile kanye nencazelo.

Indlela yokuqoqa ulwazi locwaningo oluphathelene nesimo lumbandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukene nokwakhiwa ngobungcweti, ukuba yingxenye yalokho okwenziwayo kanye nokuvuleleka ekudluliseni imibono. Okusemqoka kakhulu ukucacisa ngalokho okwenzayo nokuthi sizathu sini sokwenza lokhu okwenzayo.

Kulolu cwaningo kusetshenziswe ucwaningo olumayelana nobunjalo besimo ngenxa yokuthi lolu lumayelana nobunjalo besimo esikhona emphakathini. Ucwaningo olumayelana namasiko kanye nomphakathi lumbandakanya ukubhekwa komhlaba nendlela yokubheka isihloko ngendlela ehlukile kwezinye ezijwayelekile.

UFlick nabanye, (2002) baphawula ngokuthi ucwaningo oluphathelene nesimo luzama ukuchaza impilo yomhlaba “ukusuka ngaphakathi kuye ngaphandle” ngokubona kwabantu ababambe iqhaza. Ngokwenza njalo lolu hlobo locwaningo lufuna ukuphonsa esivivaneni sokuqonda okungcono kwamaqiniso omphakathi kanye nokuqaphela izinqubo, izindlela

zokwenza ezinomqondo kanye nezimpawu zezakhiwo. Ucwangingo oluphathelene nesimo kanye nokuchasisa kwalo okufingqiwe nokunohlonze, alufanekisi okukhona ngempela, okanye ukuphila kwakwamanye amazwe ngokwalo. Kunalokho lusebenzisa okungajwayelekile, okanye okuchezukile nokungalindelekile njengomthombo wokubona okusithekileyo kanye nesibuko esikhombisa okungaziwa kwaziwe nokwaziwayo kokungaziwa, ngokuvulelekakokwazi.

Okubalulekile ngalo ukuthi lolu hlobo locwangingo lubheka izinto ezifana namagama, imisho nezigaba okuyizona ezinikeza incazelo ngokucwangingwayo alufani nalolu cwangingo okuthiwa olokubala. Ocwangingweni lokubala kubhekwa amagama, izitatimende imisho, izithombe okwenziwayo njalunjalo, kuhlaziye, kwakhiwe ngakho umqondo mayelana nokucwangingwayo.

UCreswell, (2009:175) ubeka uthi:

Researches do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up closed information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face to face interaction overtime.

Abacwangingi bocwangingo ababafaki abanye abantu ezimweni ezinzima kunalokho baletha izinsiza ezizobasiza. Lolu lwazi luyahlanganiswa lukhulume ngqo nabantu, lubuke nendlela abaphila ngayo ezimweni eziphathelene nocwangingo. Ngokwemvelo abacwangingi kumele babhekane nabakwenzayo noma abakukhulumayo ngazo zonke izikhathi.

UCreswell eveza ukuthi abanye abacwangingi bocwangingo lwesimo bathi ucwangingo lwesimo yilona olukwazi ukusiza ocwangingayo ngakucwangingayo ngoba ibheka ukuthi abantu bakubuka kanjani okubazungezile, kanjalo nolwazi abasuke sebenalo ngezinto ezenzeka lapho besuke bekhona. Lokhu kuye kusize ngokunikeza ocwangingayo ulwazi

aludingayo ocwaningweni lwakhe ukuze kuthi lolo lwazi lube ngolunothile nolukholakalayo.

ULincoln benoGuba, (1985) baveze ukuthi ucwaningo oluyikhwalithethivu luyi-*natural inquiry* lapho kungekho into eyenzekayo engathathwa njengengenamsebenzi noma ithathwe noma yikanjani futhi ongekewazi kabanzi ngayo ungakayicwaningi. Konke okusetshenziswa njengolwazi oluqoqwe ngocwaningayo kuvezwe kunjengoba kunjalo. Kusemqoka ukwazi ukuthi ucwaningo lwesimo luvumela ocwaningayo ukuba akhethe isigaba esisodwa noma indikimba eyodwa azocwaninga ngayo, ayicwaninge ajule, bese akha izindikimba ezijulile ngakutholile.

Isizathu sokusetshenziswa kwendlela yocwaningo lwesimo ukuthi lolu cwano luhlose ukuhlola isimo sokuziphatha kwabafelokazi kugxilwe emanovelini ka- Shange: “Ifa lenkululeko” neka-. Zulu: “Umshado.”

UNiewehuis, (2008:50) uthi:

The qualitative research seeks to collect rich descriptive data which describes holistically the nature, something or individuals with the aim of constructing meaning or idea of what is being researched.

Ucwaningo lwesimo luzama ukuqoqa ulwazi olucebile oluchaza kabanzi ngesimo, ngento ethile noma ngabantu abathile ngenhloso yokwakha isithombe salokho okucwaningwa ngakho.

Ngale ndlela ocwaningayo uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelele nabo. Ngamanye amazwi ucwaningo lwesimo lungathathwa njengesibuko esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelele nenhlalo yabantu. Lezo zinto zingambandakanya imibuzo ephathelene nenjululwazi ngokuthi abantu abathile baphila noma baphathene kanjani nendlela abathatha ngayo izinto ezenzeka ezimpilweni zabo.

U-Eastwood, (1988) uveza ukuthi okuyilona phawu olumqoka locwaningo lwesimo ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo lwesimo luyindlela yocwaningo lapho ocwaningayo engabeki migomo ngocwaningo kodwa okusemqoka kube yilokho okuwombono wabahlanganyeli bocwaningo. Ngakho imiphumela yocwaningo lwesimo iqondana ngqo nendawo noma nesehlakalo lesocwaningo, ayenatshiselwa kuzo zonke izindawo noma kwezinye izimo eziphathele naleso esisuke sicwaningwa.

Ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningeni lwesimo ngoba ocwaningayo ukwazi ukuqonda kahle konke abakushoyo. Lokhu kugcizelelwa nanguFilstead, (1979) lapho eveza ukuthi amazwi alowo onikeza ulwazi ngocwaningo enjengoba enjalo, yiwona asemqoka futhi anikeza umqondo ngemiphumela yocwaningo. Ngamanye amazwi noma yini eshiwo ngesikhathi kwenziwa inhlolelwazi (izingxoxo) ibalulekile ngenxa yokuthi inikeza ocwaningayo ithuba lokuthola lokho afuna ukwazi. Lokho ocwaningayo akutholile ngocwaningo kuye kuhlaziye ukuze kutholakale yimiphumela yocwaningo.

Indlela yocwaningo lwesimo, ifundisa okungamaqiniso ngomhlaba ngesikhathi kwembuleka okungaziwa. Ngakho le ndlela imenza ocwaningayo axhumane ngqo nabantu kulokho okucwaningwayo.

.Indlela yesimo yona igxile ekuqoneni ulwazi ngokwenza inkulumongxoxo kanye nendima yokusebenza. Okuhle ngale ndlela yokuqala ukuthi iqoqa ulwazi oluningi nolusabalele.

UNeuman, (1997:45) uthi:

The qualitative research focuses on things happened naturally, the findings are analysed without numerical data being utilised.

Indlela yokuqoqa ulwazi ngokuphathelene nesimo iyakwazi ukuthola ulwazi olufanele ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanye nalokho esebeke bahlangabezana nako.

Le ndlela iyakuvumela ukuthi uma kwenzeka kube khona ushintsho ekuqhutshweni kocwaningo ikuvumele lokho. Okuyikhona okwenza ukuba ocwaningayo akhethe le ndlela kunaleyo yokubala ukuthi le ndlela iyakuvumela ukuba kushintshwe uhlobo lwemibuzo kulabo ababuzwayo ngokuhambisana nesimo.

3.7.3 Okwenza kusetshenziswe ucwaningo oluphathelene nesimo

Ucwaningo oluphathelene nesimo luzama ukuthola, hhayi nje ukuthi yini eyenzekayo kodwa ukuthola ukuthi okwenzakalayo kwenzeka kanjani. Nokuthi kungani kwenzeka ngendlela okwenzeka ngayo nokuyikhona okusemqoka kakhulu kulolu hlobo locwaningo.

Lolu cwanoingano luzama ukuthola ukuthi abantu bayikhombisa kanjani imizwa kanye nemicabango yabo ekwenzeni kwabo kwemihla ngemihla.

Ucwaningo oluphathelene nesimo luhlose ukucacisa futhi lubheke kabanzi ngokwenza kanye nezimo ezikhomba ngokusobala ikakhulukazi okuvela ngokukhuluma, ngomculo, ubuciko bokubonakalayo, ngokwakhiwe ngobuchule. Inkulumo ibhalwe phansi nekhumalanywayo ukuze kutholakale ukuqonda okungcono ngomhlaba, ngethemba lokukusebenzisa ukubheka inguquko emphakathini.

UFlick nabanye, (2002:74) bathi:

In its approach to the phenomena under investigation it is frequently open and thereby 'more involved' than other research strategies that work with large quantities and strictly standardized and therefore more objective, methods and normative concepts.

Ngokwendlela yayo kulokho okucwaningwayo kuvamise ukuvuleka kakhulu futhi kubandakanya kakhulu amanye amasu okucwaninga asebenza ngezibalo ezinkulu futhi ngokuvamile abe nemithetho eqinile futhi ngalokho ivuleleke kakhulu izindlela zokwenza kanye nemiqondo.

Ocwaningweni oluphathelene nesimo uguquguquko ngoguquko kuqondiswe engxenyeni ehlangene yalokho okucwaningwayo. Ngokuvamile alulawulwa, luyakhululeka ngenxa yokuthi yiyona le nkululeko kanye nokukhula kokwenza ngokwemvelo kanye nokumeleleka kwalokho okuhloswe ukutholakala. Kulolu cwaningo kunemikhakha emithathu okuyiyona esemqoka ekuqoqeni ulwazi noma ukuhlanganisa izindlela zokuqoqa ulwazi. Le mikhakha okukhulunywa ngayo yilena elandelayo:

- Ingxoxo namalungu omphakathi.
- Ukuzibonela mathupha kwenzeka izinto.
- Ukufunda okwakhiwe ngobuchule kanye nemibhalo.

Kulolu hlobo lokucwaninga kugcizelelwa ukuba lowo okuxoxwa naye asho ngawakhe amazwi ukuthi ukubona kanjani yena ukwenzeka kwezinto kunokuba alandele uhlelo oluhlelwe ngocwaningayo. Izingxoxo zalolu hlobo zivame ukuba ziqoshwe ngesiqophamazwi bese kamuva sekuqotshelwa phansi lokho obekuqoshiwe ngenhloso yokulungiselela ukuhlaziya. Lokhu kungenye yezindlela ezisemqoka zocwaningo oluphathelene nesimo.

3.7.4 Ingqikithi yocwaningo kanye nomklamo wocwaningo

Ngale kokubheka ukuthi ucwaningo lwenziwa kuphi nokuthi lwenziwa kanjani kanye nokubheka ukuthi ngabe lokho okucwaningwayo kusemqoka kangakanani noma kunokwenzeka yini futhi nokudinga ukuxazululwa, phezu kwakho konke lokho, kunezinyathelo eziningi okufanele zilandelwe ngaphambi kokuba ucwaningo luqale.

Phakathi kokunye kubalulwa ngokukhethekileyo lokho ocwaningayo ahlose ukukuthola kanye nokuqoqa indlela engcono yokuqoqa ulwazi. Kokubili lokhu kusho ukuthi kuhlobene

kakhulu ukucacisa lokho okuyingqikithi kanye nomklamo wocwaningo ngokuthi kutholakale imiphumela eqinisekisiwe. Kuliqiniso ukuthi ucwaningo oluveza ulwazi lwenjululwazi luyoba ngoluyize uma imiphumela kanye nendlela olwenziwa ngayo kungatshelwana ngayo. Eqinisweni lokhu kwazisana kuqondiswe ngakho enqubeni yenjululwazi.

3.7.5 Ukuhlaziyeka kocwaningo

Ukusebenza kwenjululwazi kubonakala ngokusebenza kwezinhlelo zomqondo wokuhlaziya ezimbili, okuluhlelo lokuhlazulula olwaziwa ngendlela yokuphungula kanye nohlelo lokuhlaziyeka ngokufakazela iqiniso.

3.7.6 Uhlelo lokuhlaziya lwendlela yokuphungula (*Deduction approach*)

Kulolu hlobo ukucabanga kokujwayelekile kuya kulokho okuqondiwe ukusetshenziswa kwenjululwazi ngendlela eqondile. Ngokocwaningo lokhu kusho ukuthi umcwaningi uqala umklamo ngomcabango ocacile wohlaka njengenjululwazi. Le njululwazi noma uhlaka kwelekelela ukuhlahla indlela yokwakha umqondo, wokusebenza kanye nokuqoqa ulwazi, ekugcineni okwakha uhlaka lokukusiza ukuhlaziya kanye nokuhumusha ulwazi olutholakele. Ngamafuphi injululwazi ikhomba uhlobo lolwazi noma imikhakha yolwazi eqoqiwe. Emva kokuba ulwazi seliqoqiwe, lube seluhlaziywa ngokwemibandela yenjululwazi.

UGarbers, (1996:279) simcaphuna ethi:

Research is based on deductive logic is also referred to hypothesis testing research and is typical of explanatory studies. This kind of logic is compatible with methodology that emphasizes:

- *Experimental control*
- *Structured and replicable observation and measurement*

- *Quantification and generalization*
- *This objective prespective of an insider.*

Ucwaningo olwakhelwe phezu kohlelo lokuhlazulula lwendlela yokuphungula lubuye lwaziwe njengemicabango engafakazelwanga ukuhlola ucwaningo futhi kufana nezifundo ezicacisayo. Lolu hlobo lomqondo lufanelene nendlela yokuqoqa ulwazi:

- Ukulingana
- Ukwakheka nokuhlola nokuzibongela kanye nokulinganisa
- Okuphathelene nokubala nenkulumo eyiqiniso yokuningi
- Umcabango ovulekile nalowo ongaphakathi

Lezi zimpawu zokuqoqa kolwazi ezibalulwe ngenhla ziyizimpawu zocwaningo oluphathelene nokubala. Isigqi sokuhlaziywa kocwaningo lwendlela yokuphungula sincike eqinisweni lokuhlanganisa injululwazi kanye nokuhlola. Lokhu kuvumela abacwaningi ukuba bakwazi ukuqoqa kangcono ngokubheka lokho okucwaningwayo kungaqonda, kungaholela kumcabango ongafakazelwanga nomele ulwazi olumqoka lwalokho okucwaningwayo.

3.7.7 Uhlelo lokuhlaziya lwendlela evumayo (*Inductive approach*)

Ukucabanga okusukela kulokho okuqondiwe kuya kumaqiniso ajwayelekile nokusuka kumaqiniso kuya kunjululwazi kwaziwa ngokuthi uhlelo lokuhlazulula lwendlela evumisayo. Ngokomcabango wocwaningo lokhu kusho ukuthi umklamo wocwaningo usungulwa ngaphandle kohlaka olukhanyayo olungacatshangiwe. Ucwaningo luvame ukulawula umcabango ongafakazelwanga noma umngathekiso. Lolu hlobo locwaningo lwakhekhe kancane kanti futhi kungemuva kokuba ulwazi seluqoqiwe lapho umcwaningi ekwazi ukubheka khona ukuxhumana kolwazi oluqoqiwe. Umphumela walolu hlobo locwaningi ucacisa kabanzi ngokuhlelekile noma ukuveza uhlaka olusha olucacile.

UGarbers, (1996:283) uphawula kanje:

Studies featuring inductive logic usually hypothesis generating and their goals are normally exploratory. Features of such a methodology are:

- * *Unstructured observation and interviewing*
- * *Ideological description*
- * *Qualitative analysis*
- * *Objectivity which is seen here as the intersubjective predisposition of an insider*

Ucwaningo oluveza uhlelo lokuhlazula
lwendlela evumisayo luvamise ukuveza
imicabango engafakazelwanga futhi izimpokophelo zalo
zivamise ukuba ngezihlolwayo.

- Ukuhlola kanye nokuxoxisana okungakhekile
- Ukuchaza uhlobo lokuloba okubonisa izimo
- Ukuhlaziya okuphatelene nesimo kanye
- Nokucabanga okuvulelekile okubonakala kungukugqiba umcabango ochemile wokuba nesejwayezi sangaphambilini salowo ongaphakathi.

Indlela yokuphungula kanye nendlela yokuvumisa ayifanele ibukwe njengehlukene kanye nokungenabo ubudlelwano. Ngesikhathi sesigaba sendlela evumisayo ukucabanga kuqhubeka kuholele ekuhloleni kanti kwindlela yokuvumisa ukucabanga kwakhelwe phezu kokuhlola. Ulwazi olutholakale ezincwadini luye lwakuveza ukuthi ucwaningo lwahlukaniseke izinhlobo ezahlukene, okungabalwa kuzo ucwaningo oluphatelene nokubala kanye nocwaningo oluphatelene nesimo.

3.8 Ipharadayimu

Lolu cwaningo lungaphansi kwepharadayimu yohumusho. Ngaphambi kokuba umcwaningi enabe ngepharadayimu yomhumusho uqale ngokuchaza ukuthi iyini iparadayimu.

UNkosi, (2011:72) uma echaza ipharadayimu uthi:

Inikeza uhlaka lwamagamaokuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile.

Ngokwenzazelo yombhali iyindlela yokunikeza incazelo magama ukuze iveze lokho okwenzekayo ngesimo esithile.

UCrabtree noMiller, (1992) becashunwe kuPillay, (2007:114) bathi:

Paradigm means the imaginary view of the reality. Knowledge of the reality (epistemology) and certain ways of knowing those facts (methodology).

Ipharadayimu imeleumfanekisowalokho okucatshangwayo ngeqiniso. Ulwazi lwalelo qiniso kanye nezindlela ezithile zokwazi lelo qiniso.

Ngokwababhali abangenhla ipharadayimu iveza lokho okucatshangwayo kwaqiniseka ngamaqiniso athile kanye nokuveza izindlela zalawo maqiniso

3.8.1 Ipharadayimu yomhumusho (*Interpretive paradigm*)

Ipharadayimu yomhumusho iyona elungele lolu hlobo locwaningo njengoba ocwaningayo ehlaziya imibhalo yobuciko kanye nenkulumo yezingxoxo zomphakathi ocwaningayo akuthole ngesikhathi ewuhambele olunye ulwazi uluthole kubo abafelokazi.

UNeuman, (2008: 68) uma echaza uthi:

Intensive reading or assessment of the written text or oral text or visual texts.

Ukufunda okunzulu noma ukuhlola kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe.

UNeuman, (2008) uveza ukuthi ocwaningayo osebenzisa ipharadayimu yomhumusho ungena athi shi embonweni ethulwa yilokho akucwaningayo njengento ephelile. Incazelo eyiqiniso akuvami ukuba sobala. Umuntu uyithola emveni kocwaningo olujulile ngendikimba leyo lapho ebheka khona imiyalezo eyethulwa indikimba yokubhaliwe aphinde abheke ubudlelwane bazo zonke izingxenye zaleyo ndikimba. Ocwaningayo ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi noma ukuqonda okunzulu ngokwenzekayo. Lolu hlobo locwaningo lugxile kokwenzekayo (*practical orientation*) nasekutheni abantu bazenza kanjani izinto imihla ngemihla.

UCohen nabanye, (2007:53) bona babeka kanjena:

For interpretive researchers, the goal of social research is to develop and understanding of social life and discover how people construct meaning in natural settings. An interpretive researcher want to learn what is meaningful or relevant to the people being studied or how individual experience daily life. The researcher does this by getting to know social setting and seeing it from the point of view of those in it, therefore sharing feeling with them.

Maqondana nabacwaningi abaqondayo, inhlosongqangi yocwaningo lomphakathi ukuthola nokuqonda ukuphila komphakathi kanye nokuhlonza indlela abantu abacabanga ngayo umumo wemvelo. Umcwaningi oqondayo ufuna ukufunda lokho okuyiqiniso noma okuthinta abantu okucwaningwa ngabo kumbe umuntu ngayedwa ubhekana kanjani nempilo yamihla ngemihla. Umcwaningi wenza lokhu ngenhloso yokuthola ulwazi lokuhleleka komphakathi kanye nangokukubuka ngeso lalabo abahlala phakathi kwawo, okungukuba sezicathulweni zabo nokuzwelana nabo nemizwa yabo.

Kuyaphawuleka ukuthi ipharadayimu yomhumusho iyahambisana nalolu cwaningo njengoba umcwaningi ecwaninge ngemininingwane ayithole ngokuxoxisana nabahlanganyeli bocwaningi. Konke kufanele kucwaningisiswe ukuze kutholakale ukuthi

ngabe ikhona yini imigomo emiselwe ukufundwa kwemibhalo yobuciko enendikimba yokuziphatha kwabafelokazi.

Ababhali abehlukene baqhamuka nemibono ehlukene mayelana nenani lamapharadayimu, abanye bathi mathathu abanye bathi mane. Isibalo okuyisonasona samapharadayimu sihlukana ngababhali. Lolu cwaningo lubheka uhlu olunezinhlubo ezintathu okuyi-*Postpositivism*, i-*Critical theory* kanye ne-*Interpretivism*. UHabermas, (1972) uchaza uchungechunge lolwazi futhi uyakusho ukuthi ulwazi lwakhiwe ngezindlela ezahlukene ezintathu.

- Ukuthanda ukulawula (*control*)
- Ukuthanda ukuqonda (*understand*)
- Ukuthanda ukukhulula (*liberate/emancipate*)

ULather, (1991) ecashunwe kuMcKenna, (2003:3) uthi mane amapharadayimu akhona:

- Ebikezelayo (*positivist*)
- Eqondayo (*interpretive/hermeneutics*)
- Ekhululayo (*emancipate/critical*)
- Ehluhanisayo (*post-structural/post-colonial*)

3.8.2 Ipharadayimu ebikezelayo (*Positivist*)

UMcKenna, (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), uthi iqiniso likhona futhi lingakalwa bese lihlungwa ngocwaningayo. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*). Ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

3.8.3 Ipharadayimu eqondayo

UKaboub, (2006) uthi le pharadayimu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadayimu ehlukile ekukwazini ukuqonda iqiniso. Ngokwale pharadayimu kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo.

Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Le pharadayimu igcizelela ukubaluleka kolimi ukunika izincazelo.

UTaylor, (1985) uma ecashunwa kuKaboub, (2006:1) uthi:

It is in essence of the language as we know how to describe and to tell a story of our life. He further stated that it is not the social science objective to translate people's behavior in the society.

Ingcikithi yolimi iyakwazi ukunika izincazelo nokuxoxa izindaba ngempilo yethu. Uqhuba athi okuyiyona nhlosongqangi yesayensi yezenhlalo ukuhumusha izenzo zabantu emphakathini.

Ngokwale pharadayimu okuyiyona nto ecwaningwayo kwisayensi yenhlalo kumele ibe nalokhu okuthathu, okokuqala kumele ibe nokuxhumana, okusho ukuthi uma leyo nto ingenayo incazelo akuyona okucwaningwayo. Okwesibili leyo nto ecwaningwayo kumele ihlukaniseke kulokho okubonwayo. Okwesithathu lokho okucwaningwayo kumele kube okuthintene nomuntu.

Le pharadayimu uma ibukwa ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma ibukwa ngeso lolwazi lwalelo qiniso, ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo. Ngokwendlela yokuqoqa ulwazi kufanele kusebenze izingxoxo futhi zihlolwe. Ababambe iqhaza bayaye basize kakhulu emibuzweni yocwaningo. Nakuba kukuningi okuhle ngale pharadayimu kepha akusoka lingenasici.

Okokuqala ukuze ukwazi ukuqonda iqiniso libhekwa ezincazelweni kanye nasolimini. Okwesibili njengoba le pharadayimu amaqiniso iwabeka ezincazelweni ayikwazi ukubhekana noshintsho. Lokhu kusho ukuthi uma kungabonakali ngalelo so alukho ushintsho olungenzeka emphakathini. Okwesithathu le pharadayimu igcizelela ukuxhumana phakathi kwencazelo nokuqonda kanti ukuxhumana okudingekayo kuphakathi kwencazelo neqiniso ngoba iqiniso limi lodwa kunencazelo nokuqonda kwethu.

3.8.3.1 Ipharadayimu ekhululayo (*Emancipate / Critical*)

Le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso, le paradayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngeso lezindlela zokuqoqwa kolwazi ifuna usebenzise izingxoxo, uhlole.

3.8.3.2 Ipharadayimu ehlukanisayo

UMckenna, (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso alaziwa, ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani. Le pharadayimu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu.

3.8.3.3 Ipharadayimu esetshenzisiwe kulolu cwaningo (Ipharadayimu Eqondayo)

Lolu cwaningo lwenziwe lwaba phakathi kwepharadayimu eqondayo. Ipharadayimu eqondayo nayo ilungele lolu cwaningo njengoba lubheka ukuziphatha kwabafelokazi.

UNeuman, (2000) uthi enye yezimpawu zeparadayimu eqondayo ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe.

Kulolu cwaningo kuqhathaniswa imibhalo emibili oka-A. Shange beno-N. Zulu. Lokhu kwenza le pharadayimu ifaneleke ukusetshenziswa kulolu cwaningo njengoba lucubungula ngokuqhathanisa lokhu osekubhaliwe ngokuziphatha kwabafelokazi.

3.9 Izindlela okuzoqoqwa ngazo ulwazi

Kulolu cwaningo kuzotshenziswa izindlela ezahlukene ekuqoqeni ulwazi. Kuzona kungabalwa indlela yokufunda izincwadi namajenali nemiqingo, i-Inthanethi kanye nenhlololwazi.

Ocwaningayo usebenzise indlela yokufunda izincwadi ukuze acobebele ngolwazi ngokwenziwa kocwaningo. Ukufunda izincwadi ngokwenziwa kocwaningo kuzomsiza ocwaningayo ukulungela nokucijela ukuphuma aye kothekela ulwazi emphakathini. Inselelo ocwaningayo ahlangebazane nayo kube wukungatholakali kwezincwadi ezibhalwe ngolimi lwesiZulu ezimayelana nokwenziwa kocwaningo. Kanjalo nezincwadi eziqukethe ulwazi ngobuciko namasiko nazo ziyindlala kakhulu ezibhalwe ngolimi lwesiZulu, kunalezo ezibhalwe ngesiNgisi.

NgokukaMazibuko, (1999:23) uthi:

Nakuba ziziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo kepha kuba kumcwaningi ukuthi iyiphi indlela abona ukuthi kumele ayisebenzise kubantu azoxoxisana nabo kanye nezindleko zaleyo. Bathi kukhona indlela yokuxoxisana nomphakathi kanye yokuthi abantu babhale phansi izimpendulo zabo emaphepheni.

UMazibuko uveza ukuthi ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo. Inkinga enkulu ukuthi zonke lezi zincwadi eziyala ngokuqoqwa kolwazi kanye nokuqhutshwa kocwaningo, ukuthi kumele kuqala zihunyushelwe olimini lwesiZulu.

UWalker, (1985:4) ubeka kanje kuViljoen:

The depth interview is a conversation in which the researcher encourages the informant to relate, in his/her own terms, experiences and attitudes that are relevant to the research problem.

Ukuzika kwengxoxo kwenzeka ngokuba ocwaningayo agqugquzele obuzwayo ukuba amatanise lokhu abuzwa ngakho mayelana nenkinga yocwaningo.

NgokukaWalker, (1985) uthi kunezizathu ezenza lunamathele ekusebenziseni ingxoxombuzo kakhulu yize uhlelo lwamaphepha anemibuzo luzosetshenziswa. Isizathu ukuthi kuyavela kweminye yemisebenzi yabanye abacwaningi bebeka ukuthi kuba nezingqinamba njengokuthi awabuyi amaphepha emibuzo.

3.9.1 Indlela yokuthola ulwazi ngokusebenzisa i-Inthanethi

Lolu uhlelo lwekhompiyutha olukwazi ukusiza ocwaningayo ukuthi athole ulwazi alufunayo ngokushesha. Indlela olusebenza ngayo iyashesha impela ngoba uvele ufake amagama awumongo waloko ocwaninga ngako bese ikhompiyutha ikufunela ulwazi oluqondene naleso sihloko. Loluhlelo lukunikeza ulwazi olusabalele emhlabeni wonke jikelele.

Ulwazi olunye luzoqoqwa ngokuvakashela amawebhusayithi ngaphansi kwe-*Google* ne*Yahoo*. Isizathu sokuvakashela amawebhusayithi ukuthi kunamaphepha acwaningo olwenziwe izincithabuchopho. Ilawa maphepha azosetshenziswa ukuqoqa ulwazi ngokucwaningiwe.

3.9.1.1 Ubuhle bokusebenzisa indlela ye-Inthanethi

Ukusetsheniswa kwale ndlela ye-Inthanethi kujule kakhulu ngoba ukwazi ukuziqoqela lonke ulwazi oludingayo ngaleso sikhathi. Ukwazi ukuxhumana nabanye abantu bakwamanye amazwe ukuthekela lolo lwazi osuke uludinga.

3.9.1.2 Ububi bokusebenzisa indlela ye-Inthanethi

Le ndlela nayo idle ngokuchitha imali eningi ngoba ngesikhathi ungena ku-Inthanethi usebenzisa imali. Uma ungenayo imali kuba lukhuni ukuthola ulwazi osuke uludinga.

3.9.2 Indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali nemiqingo yolwazi

Indlela yokwenza ucwaningo ngokusebenzisa izincwadi yiyona ebeyikade iyisasasa kubacwaningi abaningi. Amakhompiyutha izinto ezifika manje. Ngesikhathi umcwaningi ethola ulwazi ezincwadini, uthole ukuthi imibhalo eminingi isabhalwe ngolimi lwesiNgisi. Loku kumkhubazile ocwaningayo ngoba kudle isikhathi eside ukuhumusha imibhalo ukuze ibuyele olimini lwesiZulu. UWa Thiong'o, (1993) ukholelwa ekutheni ukuhumusha izincwadi kubambe iqhaza elikhulu ekuxhumaniseni izilimi. Uthi ukuhunyushwa kwemibhalo yolunye ulimi isiwa kolunye yiyona ndlela ebalulekile okungafundwa ngayo izilimi ezahlukene futhi zithuthukiswe ukuze zakhe ubudlelwane.

3.9.2.1 Ubuhle bendlela yokusebenzisa izincwadi, amajenali nemiqingo yolwazi

Ubuhle ukuthi ukwazi ukuziyela mathupha emtapweni yolwazi oluocwaningwayo uyoziholela ulwazi ngoba lusuke lubhalwe phansi. Kuba indlela elula yokuqongelela okungaqhuba ucwaningo lube sezingeni.

3.9.2.2 Ububi bendlela yokusebenzisa izincwadi, amajenali nemiqingo yolwazi

Kuyenzeka zingabibikhozonke izincwadi ezibhaliwe phansi, kokunye zitholwe zibhalwe ngolimi lwesiNgisi. Lokhu sekuyothatha isikhathi socwaningayo ukuphuthula ucwaningo lwakhe ngoba sekufanele akuguqulele olimini lwesiZulu esuselwa kolunye ulimi

3.9.3 Inhlolokhono (*Interview*)

UBest, (1997) uyavumelana noDevos, (2002: 81-106):

The interview is the conversation between the researcher and the participant, which makes the researcher read through the participant's face what he/she is saying, by

observing the way he/she is talking and also what she/he is doing.

Inhlolokhono ingukukhuluma okuba phakathi komcwaningi kanye nalowo ongumhlanganyeli wocwaningo, okuye kuthi umcwaningi akufunde ebusweni lokho okushiwo umhlanganyeli wocwaningo, ngokubhekisisa indlela akhuluma ngayo nendlela enza ngayo lapho ekhuluma umhlanganyeli wocwaningo.

UBest uchaza inhlolokhono (*interview*) njengohlelo lwemibuzo exoxwa ngomlomo (*oral questionnaire*). Obuzwa imibuzo uye aphenyule ngomlomo hhayi ukuthi abhale phansi ngesikhathi benengxoxo nalowo ongumcwaningi ukuze lona ongumcwaningi athole ulwazi aludingayo.

USeidman, (1988:1) uthi:

The researcher conducts a research with the aim of prying about people's lives. Snooping around is another way of getting knowledge about people.

Umcwaningi wenza inhlolokhono ngoba efuna ukwazi ngezindaba zabanye abantu. Izindaba zinganye yezindlela zokuthola ulwazi.

Ngokombhali ingxoxo njengayo inhlolokhono inento esuke igxile kuyo kodwa hayi ohlangothini olulodwa lwayo. Ikhulula abantu ukuba baveze imibono yabo kanye nalokho abakholelwa kukhona baveze nabakufisayo.

UMaree, (2007:82) uthi:

The interview is a well-organized conversation; it is between the two people or more aiming to get certain information.

Inhlolokhono njengengxoxo esuke ihleliwe, iye ibe phakathi kwabantu ababili noma ngaphezulu ngenhloso yokuthola ulwazi oluthile.

Ngokwenkulumo engehla kucacisa ukuthi ukusetshenziswa kwenhlokhono kwenza ocwaningayo acaciseleke ngalokho asuke efuna ukuthola ulwazi lwakho. Ocwaningayo uthola nethuba lokubuka izinto ngehlo lalowo osuke engumhlanganyeli wocwaningo, akaqhamuki nokwakhe kumbe nezakhe izimpendulo.

UMaree, (2007:87) uthi:

An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant. The aim of the qualitative interview is to see the world through the eyes of the participant, and they can be valuable source of information, provided they are used correctly. The aim is always to obtain rich descriptive data that will help you to understand the participant's construction of knowledge and social reality.

Inhlolovo yingxoxo yabantu ababili lapho obuza imibuzo ebuza lowo oyingxenywe yocwaningo imibuzo ukuze athole ulwazi futhi afunde ngemicabango, ngezinkolelo, ngemibono, kanye nangokuziphatha kwalowo obambe iqhaza ocwaningweni. Inhloso yenhloolovo yokuqonda ukubona indlela umhlaba oiyiyona ngokubuka kwalowo oyingxenywe yocwaningo, futhi kungaba ulwazi olubalulekile ocwaningweni, inqobo nje uma lusetshenziswe ngokuyiko. Inhloso ihlale kunguthola ulwazi oluhlabahlosile oluchazayo elizokusiza ukuqonda ulwazi neqiniso lomphakathi lona oyingxenywe yocwaningo alubuka ngayo.

Ngokwenkulumo engehla inhloolovo ilawulwa yingxoxo. Ingxoxo yindlela engumongo wokuxhumana kwabantu. Abantu bayaxoxa, bayaphendulana, bathule kancane bese bephendula imibuzo yomunye nomunye. Ngokuxoxa sithola ukwazana nabanye abantu, sifunde ngalokhu abahlangezana nako abakuzwayo, yilokho abakufisayo kanye nangendawo abaphila kuyona.

3.9.3.1 Inhlolokhono esakuhleleka

Lolu cwaningo luzobenzisa inhlolokhono esakuhleleka/ecishe ukuhlelela (*semi-structured interview*). UMarton noBooth, (1997) baveza ukuthi inhololwazi esakuhlelela/ecishe ukuhleleka iveza okwenziwa ngabahlanganyeli bocwaningo (*research participants*). Lokhu kuvamile nakulo ucwaningo lokubhekwa kwezinto, njengoba kuyizona zindlela ezivame ukusetshenziswa ngabacwaningi bocwaningo lokubhekwa kwezinto nokuyizona ezisetshenzisiwe ngenkathi kuqoqwa ulwazi lwalolu cwaningo. Umhlanganyeli wocwaningo uye aveze akwaziyo, najwayele ukukwenza, nokuye kumehlele uma ekuleso simo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nalowo ongumhlanganyeli wocwaningo bavumelane ngezinto ezithile mayelana nokuchaza ngesimo lesi kumbe izehlakalo eziphathelene naso, ukuze ocwaningwayo akwazi ukuzichaza.

NgokukaMorse, (1991:89) uthi:

The structured interview questions is formulated based on the research key points, and also permits to interact freely about any situation as well as about any other questions that may rise during the interview proceedings.

Imibuzo yenhloko esakuhleleka yenziwa isizondelane nalezo zindawo ezidinga ukucwaningwa, ezibuye zikwazi ukuvumela ukuxoxa ngokukhululeka nganoma isiphi isimo nangeminye imibuzo engavela ngesikhathi inhlolokhono iqhubeka phakathi komcwaningi nomhlanganyeli wocwaningo.

UMorse, (1991) ubeka ngokuthi lolu hlobo lwenhlolokhono ludinga uhlobo lwemibuzo evulekile ukuze umhlanganyeli wocwaningo angazitholi esenikeza impendulo yegama elilodwa, okungadala ukuthi angabe esakwazi ukusho ezinye izinto ebezingaba usizo kocwaningayo. Lokhu kufakazelwa nangu-Devos, (2002) lapho ubeka ukuthi inhlolokhono esakuhleleka, ocwaningayo uyakwazi ukulandelisa ngeminye imibuzo azizwa ethinteka ngayo elangazelela ukuzwa kabanzi ngayo, evela ngenkathi bexoxisana nomhlanganyeli wocwaningo ukuze athole isithombe esiphelele ngafuna ukukwazi.

Okwenze umcwaningi wakhetha inhlolokhono ukuthi izingxoxo ziyakwazi ukukunikeza iqiniso ngezinto abantu abasuke bezibona zenzeka ngoba phela zisuke zenzeka bekhona futhi bezibona. Umhlanganyeli wocwaningo asuke esho akwaziyo, aye akwenze noma akubone. Lokhu kusiza ukubona ukuthi uma kukhulunywa ngendikimba yokuziphatha kwabafelokazi, ngabe abahlanganyeli bocwaningo bona bazizwa benjani ngale ndikimba.

3.10 Isiphetho

Kulesi sahluko kuphawulwe ngezindlela ezasetshenziswa ngenkathi kwenziwa lolu cwano lapho kuthintwe ngobuhle nobubi bokusebenzisa indlela yokuqoqa ulwazi ngayinye. Kuzona kubalwe indlela yokusebenzisa i-Inthanethi, indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali, imiqingo yolwazi kanye nenhlolokhono. Ocwaningayo kukuye ukuthi uzoilandela zonke lezi zindlela zokuqoqa ulwazi ukuze ucwaningo lukholakale. Lezi zindlela zitholakale zizinhle ekuhleleni umsebenzi wocwaningo ukuthi ubelula ukuwuqhuba. Zonke lezi zindlela ezibekiwe zizosiza ucwaningo.

ISAHLUKO SESINE

4.0 UKUZIPHATHA KWABESIFAZANE EMISEBENZINI KASHANGE: IFA LENKULULEKO KANYE NOKAZULU: UMSHADO

4.1 Isingeniso

Lesi sahluko sizogxila ekuziphatheni nasekuvezweni kwabalingiswa besifazane emsebenzini kaShange nasemsebenzini kaZulu. Kulolu cwano kuzophendulwa umbuzongqangi wokuthi baziphathe kanjani abesifazane kule mibhalo yomibili.

4.2 Ukufingqwa kwendaba kaZulu “Umshado”

Kule noveli kaZulu esihloko sithi ‘Umshado’ sithulelwa umlingiswa oqavile uBhekani ekhathazekile. UBhekani ukhathazwa iphupho elilokhu limhluphe njalo, ubona uyise embuza ukuthi: “Namanje awukafuni ukuganwa? Namanje awukafuni ukuthatha umfazi?”

UBhekani lamhlupha kakhulu leli phupho waze wazidela amathambo wazilahlela kuTholakele umfelokazi owethulwa ngumbhali njengesigilamkhuba. Impilo kaBhekani yaphazamiseka waze wehlukana nomama wengane yakhe uLindiwe. Wagcina ehlanze ngedela uLindiwe wamyeka uBhekani waya kwahliziyongise. Lwaqhubeka uthando phakathi kukaBhekani noTholakele nakuba kwakubukeka ukuthi uBhekani ubhekene nezimbila zithutha ziholwa emhlophe phambili.

UTholakele wayeyisigebengu esizifihlile ewumfelokazi ozilile enjalo nje. Kuningi okwakuxaka ngalo Tholakele. Okunye kwakho ubudlelwano bakhe noPamella intombazane yomlungu. UBhekani wake wabalamela bencelana amabele, okwagcina ngokuthi bacishe ugesi kwaba mnyama endlini, wasala enkemile uBhekani.

UTholakele unobuhlobo noZenze insizwa thizeni, obungaqondakali ukuthi busuka kuphi buye kuphi. Akwaziwa nokuthi kungani uTholakele azikhandle kangaka aze abolekele lo Zenze imali yokumkhipha ejele kuBhekani. Kwakuthi Zenze ndini uboshelwe ini akwaziwa. Ubudlelwano nokwazana kukaTholi noBhatomu abubambeki kahle. Kuthiwa uBhatomu ndini lona umfowabo kamyeni kaTholakele owashona kodwa nokho lokho akuqondakali. Kazi inyamfunyamfu yemali eyayibalwa uTholi noPamella yona iyisima kanjani? Konje inyamfunyamfu yemali itholwa kuphi futhi itholwa kanjani? Nini? Obani? Ngazizathu zini? Kazi abantu besilisa ababonwa uBhekani befika lapho kuhlala khona uTholakele basuke bezofuna ini? Kazi kungasizathu sini uTholakele aziphathise okwentombi aze aqome esazilile. Kubuye kuxake kakhulu uma sesizwa ukuthi noma sekulotsholwa do abazali, kulotsholwa kuZenze. Impicabadala lena.

UBhekani uyaxwayiswa ngalo Tholi wakhe uSifiso, unina kanye nomalume wakhe. Lokhu kuyize leze kuye. Ngosuku lomshado kaBhekani noTholakele kwafika abakwasidlodlo

bashaqa umakoti, uTholi. Ababukelayo basala benkemile nomkhwenyana uBhekani usala ebambe ongezansi.

4.3 Izimpawu zokuziphatha komuntu jikelele

Izimpawu lezi zilindeleke kuwo wonke umuntu ophilayo. Wonke umuntu unezimanga zokukhula empilweni yakhe. Umuntu nomuntu ulindeleke ukuthi aziphathe ngendlela eyamukelekile ngokwezinga lakhe.

UNtuli nabanye, (1985:13) baludingida kanje lolu daba lwezimpawu:

Indoda eganiwe iyisilwane sasekhaya. Umthetho wobuntu uthi alithi lishona ilanga kubuya izinkomo nezimbuzi zibe zibuya nazo ziza ekhaya. Iphuma isithunzi indoda ebanjezelwa wubukhwebezane njengonwabu lwasendulo, kuze kuhlwe ingabuyile izinkomo zayo ibe isimi ngasesangweni izibuka ukuthi ziphila kahle zonke na?

Le ncazelo iyodwa nje imumethe okuningi ngoba ichaza ukuthi indoda kumele ibe yindoda emadodeni. Kumele iziphathe ngendlela eyamukelekile emphakathini uma isishadelwe, kumele izihloniphe. Nalapho isisezingeni lokuganwa kumele iganwe ingaze yenze into ezothunaza isithunzi sayo. Okusho ukuthi nentombi ayihloniphe umhlaba ebuntombini bayo, nensizwa kumele imele ubunsizwa bayo ingabi yinsizwanambuzane.

Umama oyinkosikazi yomuzi kumele bungaciciyelwa ubukhosikazi bakhe kodwa kumele buzihlalele obala kuhle kwezinqe zesele. Kanjalo nakogogo nomkhulu banendima okufanele bayilime. Kuyihlazo ukubona umuntu osezingeni elithile enza okuphambene nezinga akulo. Kutholakala inkulumo ethi mdala ngeminyaka kepha ukwenza kwakhe akukhombisi, ungathi ingane ekhasela eziko. Ukuqoqa le nkulumo wonke umuntu akaveze izimpawu ezilindelekile ezingeni lakhe, angabi yindida noma aphenduke inhlwabusi. Izimpawu ezinjengokuzihlonipha, ukuzithiba, ukugcina isikhathi kanye nokubekezela. Kufanele zilandelwe ukuze kuphelele kumuntu ukuba ngumuntu.

4.4 Ukuziphatha kukaTholakele

Ukungaziphathi kahle kukaTholakele emphakathini kubukeka kudlulele ngoba okokuqala uzilile. Okwesibili uzifunela yena abantu besilisa, okwesithathu unobuhlobo obuyimfihlo noBhatomu noZenze.

UTholakele lo ungowesifazane oshonelwe indoda yakhe kodwa okuyimpicabadala ukuziphatha kwakhe. Njengowesifazane oshonelwe kufanele ngabe ugqoka inzilo abe nesizotha kodwa ubukeka etayela ngayo. Uyeshelwa, uheha ngayo le nzilo. Lokhu kukhombisa ukungaziphathi kahle.

NgokukaZulu, (2006:2) uthi:

Athole ithuba lokuyobuka kahle ngemuva. Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke lapha okuqala khona amathanga abone ukuthi ikhona le ntokazi. Imfasankomo igcwele. Umoya ufune ukusiphephula isiketi kuvele kancane iphezulu lamathanga. Anikine ikhanda uBhekani.

NgokukaZulu uBhekani uyibuka kahle le ntokazi ayifice esitobhini. Uyisusa phansi ayikhiphe phezulu. Uze azimukelwe ikhanda ngenxa yezinto azibonayo kuTholakele njengoba isiketi sipheshulwa umoya.

UTholakele lo akahloniphi indlela aziphethe ngayo wenza noma ikanjani nakuba esazilile. Umuntu wesifazane ozilile kumele ayigqoke kahle inzilo, angagqoki izingubo ezimveza umzimba wakhe.

NgokukaNkumane, (1999:25) uthi:

A womanist is not just a determined woman but she also appreciates women's culture and women's strength. Lack

women as women of colour are distinct from other women because of the common Afr'ican cultures they believe in.

Iwumanizimu ayive nje kungowesifazane ocophelelayo kepha uyayithanda inqubompilo yabesifazane kanye namandla abesifazane. Ukungagcwaliseki kwesifazane njengowesifazane ngokwebala kwehlukile kwabanye besifazane ngenxa yesiko elijwayelekile lase-Afrika abakholelwa kulo.

Ngokwenzazelo engenhlala ziningi izinto esezithintiwe yizingcweti zezemibhalo ngasenhla esingathi zibhekene nabantu besifazane nje bebodwa. Nokho kuba kuhle uma lezi zinto zibhekwa ngeso elivulekile kuthi nalapho zidingidwa zenziwe ngokuzixhumanisa nengqikithi yokunye okuthintana nabesifazane base-Afrika. Nakuba kubalulekile ukuthi abesifazane baqikelele izindaba zabo zobulili kodwa kumele iqhaza labo empilweni jikelele libuye lelulekele kwezobuhlanga, amasiko nezomnotho kanye nepolitiki yezwe ukuthi bazicabangele bona bodwa abesifazane kungeke kwasiphumelelisa kangakho isizwe abaphila kuso.

4.4.1 Ukungabi nasimilo

NgokukaZulu, (2006:2) uthi:

“Nanti iduku lakho bhuti”

“Ngiyabonga”

UTHolakele uvezwe engumlingiswa ongenasimilo ngalezi zizathu: Uvumela ukweshelwa ezilile, uyaqoma ezilile abuye azame ukuyoshada. UTHolakele umi esitobhini usebona le nsizwa angayazi ewuBhekani. Ubukeka engenankinga nhlobo nabantu besilisa. Lokhu ukwenza sengathi uyintombazanyana encane ehloniphayo. UBhekani naye usevele uyathatheka nje yile ntombi, sekuze kuwa iduku lakhe aliphethe ngesandla elpkhu ecabanga.

Useyalicosha uTholakele unika uBhekani. UTholakele usebenzise isu lokuheha umuntu wesilisa.

Uyakufakazela lokhu uPatterson, (2005:25):

For some women, especially young women, their strategy is to find one or more sponsors.

Abanye besifazane, ikakhulukazi abesifazane
abasebancane, basebenzisa indlela yokuthola
abazobalekelela.

UPatterson uchaza indlela abesifazane abasebancane abaziphatha ngayo. Uveza ukuthi kuyenzeka bazihlanganise ebudlelwaneni ngoba besuke befuna abesilisa abazobalekelela babasize ngokwezimali ukuze baphile impilo emnandi.

NgokukaZulu, (2006:5) uthi:

“Ngiyabona ukuthi sewesaba ukungimisa ngoba
ngihamba noZenze.” “UZenze wamaphi yena lowo?”
“Owalapho ngiqashe khona Bhekani.”

NgokukaZulu uTholakele akanandaba ukuthi uhamba nobani, ngasiphi isikhathi, wenza lokhu okuthandwa nguye ngaleso sikhathi.

Lokhu kwenza kukaTholakele kwakuyindlela nje yokuzicelela ukukhulunyiswa nokunakwa uBhekani. Sengathi naye wabe elangazelela ukubonana noBhekani. Wenza konke lokhu nje uTholakele udlubhe ezimnyama uzilile. Iyadida le ntokazi uma esephinda eyibona uBhekani isihamba noZenze naye okungaqondakali ukuthi uyisima kanjani ngokwazana noTholakele. Iliqhalaqhala le ntokazi injalo nje. Kuningi okudidayo ngoTholakele. Kuyamangalisa ukuthi kungani uTholakele engaxwayi futhi engabasabi abantu besilisa ebe esazilile.

NgokukaZulu, (2006:7) uthi:

“Asiye kwami. Uzokhululeka lapho, akukho nkinga.”
“Kanti uhlala wedwa? Ngihlala ngedwa.”
“Kungcono-ke uma kunjalo.”
“Asihambe-ke.”

Umfaka endlini maqede umhlalisa embhedeni wakhe alala kuwo. Esimweni esinjalo useguquka futhi uthi uBhekani angalokothi ameshele ngoba akafune kweshelwa yena.

UGreena kuLocke, (1987:10) uyibeka kanje:

A symbol on the other hand generates aspects of life where the number of possible interpretations is infinite and alludes to all attempts on the part of the intellect to fix or establish a simple meaning.

Uphawu ngakolunye uhlangothi luveza izindlela zokuphila lapho iningi lokuhunyuswa kwazo kuba ngokujulile futhi okusho yonke imizamo ohlangathini lobuchule bokuxazulula noma lokuqhamuka nencazelo esobala nje.

Nayo le ncazelo isagcizelela khona lokhu okushiwo uJacobson ngophawu, ukuthi ngakolunye uhlangothi libuye lube nezimpendulo eziningi bese abantu begcine bezifakela bona incazelo.

UZulu, (2006:8) uthi:

“Sengeshelwa ngaqoma, ngagana ngafelwa.” “Kahle bo?” “Impela kunjalo. Bengithi ubonile ngifake izingubo ezimnyama.”

UTHolakele ulazi kahle isiko lenzilo kodwa uyaliziba ngoba uhlose ukuthandana noBhekani. Inkolelo yokuzila ihambisana nentobeko nokuzithiba. Ibanga amashwa uma ingalandelwanga ngendlela. Isiko lokuzila ngezingubo ezimnyama liqiniswa kakhulu kubantu besifazane. Le ngubo iwuphawu oluveza ukuthi owesifazane lowo usefwini elimnyama, wembozwe amashwa.

Owesifazane ozilile akalindelekile ukuba asondelane nabesilisa. Kulowo mzuzu wokuzenzisa uBhekani wazisondeza kuTholakele kwaba nomabambana nomagonana. UTholakele wayesethe ne ngamabele akhe esifubeni sikaBhekani. Baphetha usuku ngokwangana okwabe sekuwukuvalalisa kukaBhekani.

ULocke, (1987:38) ugcizelela ngokuthi:

A symbol is an object which is either through a visual similarity or a common agreement between those using it.

Uphawu yinto eba ngebonakalayo efana nokuthile noma eba ukuvumelana kwalabo abalusebenzisayo.

NgokukaLocke uphawu lubalulekile ngoba luyakwazi ukuchaza lokho okusuke kukhulunywa ngakho yilabo abalusebenzisayo.

NgokukaZulu, (2006:9) uthi:

“Uyazi ukuthi sengiyamazi uTholi lowo ukuthi ungumfelokazi wale emakhaya.” “Umaze kanjani?”
“NgoZenze.”

Le nkulumo kaZulu ikuveza kube sobala ukuthi kuningi okuvelayo enovelini ngesimilo sikaTholalakele uBhekani angakwazi. UBhekani wayebukeka ezimisele ukuqhubeka noTholakele engakugqizeqakala okushiwo umngani wakhe uSifiso nonina. Yingakho aziqhubekela noTholakele wakhe owayezilile yize ayesanda kuhlangu naye engakamazeli lutho ekuziphatheni kwakhe.

U-Elam, (1980:20) uchaza uthi:

Natural signs are determined by strictly physical laws where signifier and signified are bound in a direct cause-

effect relationship (as in the case of symptoms indicating a disease or smoke signifying fire). He further maintains that natural signs require the observers 'motivated' act of interference in making the link sign vehicle signified.

Izimpawu zemvelo zikhonjiswa imithetho yendawo eqinile
lapho inkomba nokukhonjiswayo
kuqinisekiswa ngobudlelwano bomphumela
wembangela ngqo (njengasesimweni sezimpawu
ezikhombisa isifo noma intuthu ewuphawu lomlilo).
Uqhubeka athi izimpawu zemvelo zidinga
ukuqaphelisiswa 'isenzo esidalwa
ukuphazamiseka ekuxhumaneni kophawu
esilukhombisayo.

Okuvezwa yile ncazelo ukuthi izinto ezazenzeka kudala nezisenzeka namuhla zisaqashelwa. Umsuka walezi zinto usezimpendeni zakudala. Singathi nje kugcina kudaleke inkolelo ethile ngokwenzeka kwezinto.

4.4.2 Ukuxabanisa

Yilapho umuntu esho noma ekhuluma okuthile okugcina kuphathe kabi abanye abantu. Ukuxabana lokhu kungaxabana abantu bobulili obufanayo noma obungafani. Ukuxabanisa kungagcina labo abaxabene sebengaboni ngeso elilodwa, kuliwe bagcine sebebulelene.

NgokukaZulu, (2006:46-47) uthi:

“Kanti uyini nalo muntu osujahe ukuphuma kangaka naye?” Abone uBhekani ukuthi uyashintsha manje uBhatomu. Athi uyasukuma uTholi amhlalise phansi ngokumphusha uBhatomu. Azame futhi ukusukuma uTholi. Ashaye ngempama kuTholi uBhatomu. Angabe esabuza uBheki ashaye ngesibhakela ebusweni bukaBhatomu. Badumelane kuthule kuthi du. Badudulane beze beyogudlula itafula. Agxume uBheki

aze ashaye umnyango uvuleke uthi gengelezi. Nampa abantu sebesemnyango bezwa ubugudugudu. “Lamulani Bo! Nampa abantu belwa endlini yami.” UTholi lowo omemezayo. Akhahlele uBhatomu esiswini sikaBheki, agoqane. Abambe lona unyawo olukhahlelele uBheki alusonte awe uBhatomu avuke esevuka nommese uBhatomu.

Lokhu okuphawulwe uZulu kumveza ngokusobala uTholi ukuthi uqhatha amadoda. La madoda aze alwe nje kungenxa yokuthi abanga yena ngoba sengathi unesibunge, amadoda ayazizela nje kuyena. Ukuxabana kwala madoda endlini kaTholi kuze kungenelele nomakhelwane abazama ukulamula. Ngokwenkulumo kaZulu uTholi ufuna ukuphuma aye kuBhekani nakuba uBhatomu engakuthandi lokho.

NgokukaNdlovu, (2015:119) uthi:

“Awuzwa uma ngithi phuma lapha?” UThuka esebambe ngaphansi kwejakhethi ayigqokile okomuntu ozovele akhiphe isikhali.

Kulo mdlalo nakhona kuyavela ukuxabana okukhona phakathi kwabesilisa. UMthunzi akezwa mshini uma efika uPat ehleli noThula. Kumveza ngokusobala uPat ukuthi uthandana nawo womabili la madoda agcina ngokulwa.

U-Aston noSavona, (1991:5) bachaza bathi:

An indexical sign is a point to its object, for example, smokes as an index of fire. Thus, indexical signs point to the object which serves as a referent.

Uphawu oluyibika (*indexical sign*) lusho ukuthi kuba nentoethile eyenzakalayo noma ebonakalayo kanti ikhomba uphawuoluthile njengakho ukubonakala kwentuthu kanti ikhomba ukuthi kunomlilo obasiwe.

Ngokwale ncazelo uphawu oluyibika luba nokwenzakalayo noma okubonakalayo kanti lukhomba uphawu oluthile njengakho ukubonakala kwentuthu kanti ikhomba ukuthi kunomililo obasiwe.

4.4.3 Ukukhwabanisa

UTholakele uvezwe njengowesifazane ongumkhwabanisi. UTholakele noZenze baphinde bamenzela impambankwici uBheki ngenkathi eselobola. Bahamba babuya abathunyiwe. UBheki uma esehleli nesithandwa sakhe usebuza kusona ukuthi bahambe kanjani abakhongi.

NgokukaZulu, (2006: 66) uthi:

“Bafice bani kini abakhongi Tholi?”

“Abaficanga muntu ngaphandle kukaZenze nomzalawakhe.” Ethuke uBheki. Afise sengathi ngabe kukhona into eyisiqiniseko ezokhombisa ukuthi ukhokhe imali engaka. “UZenze ebemele abakini?”

“Yebo wakwami,” asho maqede aqabule futhi uTholi.

Kulo mbono ongenhla uZulu umveza uTholakele njengomuntu owayeseqhubeka nokuba nobuqili. UBhekani iyamsolisa le ndaba kaZenze obemele abakubo kaTholi. Kwenza angathembi ukuthi imali yamalobolo ifinyelele yini ekhweni lakhe.

Okunye okuveza uTholi njengomkhwabanisi ukuthi uboleka imali yokukhipha uZenze ejele kuBhekani. Uqamba namanga ukuthi bazoyibuyisa uma eseyifuna uBheki noma seyiyobalelwa elobolweni. Nakho lokho akwenzeki.

UYoung, (1990:80) ubeka kanje:

A social group is a collective of persons differentiated from at least one other group by cultural forms, practices, or way of life. Members of a group have a specific affinity with one another because of their similar experiences or way of life,

which prompts them to associate with one another more than with those not identified with group.

Iqembu liyinhlanguanisela yabantu abehlukaniswe ngokwesizwe namasikompilo, izinjwayelo zokwenza noma yindlela yempilo. Amalungu eqoqwana anobuhlobo obuthile noma ukuzwana ngomoya noma indlela yempilo efanayo eyenza bahlale ndawonye ngaphezu kwalabo abangefani nabaseqoqweni.

Ngokwenkulumo engenhla ichaza ukuthi amanye amaqembu enhlalo aba namandla kanti amanye awabi nawo amandla. Ngamandla kuqondwe ukuba namalungelo onikezwa wona ukuze ukwazi ukwenza into oyithandayo ngaphandle kokubekelwa imibandela ethile kodwa uthole ukuthi elinye iqembu ayikho imibandela elibekelwe yona. Abantu abanamandla abanikezwe wona ngaphezulu kwabanye banomthelela ekucabangeni kwalabo abangenamandla abanikezwe wona.

NgokukaZulu, (2006:37) uthi:

"Bheki kukhona inkinga engibhekene nayo lapha."
"Yini leyo tshela mina ngikusize mntakwethu."
"Kuboshwe uZenze lapha." "Uboshelweni?" Indaba ende kakhulu Bheki, ngizokulandisa yona. Into esemqoka imali yokumhlawulela ukuze aboshelwe ngaphandle.

Lesi senzo sikhombisa kona ukuthi uyakwazi ukuqola abanye abantu. Ukwazi ukusebenzisa ithuba ukuthula lokho asuke ekudinga ngaleso sikhathi.

NgokukaMkhize,(2015:51) uthi:

Asixoxe bandla sikhulu sami. Ikhona imali kaputeni. Singaxoxa ngizwe ukuthi ngingakuhlekisa ngento engakanani.

Ilokhu imcumbaza wona amabele. Izandla izigijimisa emhlane wonke. Kucime isibani endlini.

Ngokombhali uTholakele uyiqili elikwazi ukukhohlisa isoka lakhe, uveza nangokusondelana kwakhe nale ntokazi yomlungu. UTholakele uyabufihla ubuqili alele phezu kwabo. Akalikhulumi iqiniso lokuthandana nenye intombazane. Emlonyeni kaTholi liyindlala iqiniso eliphumayo. Kuse okungaliyo uBhekani abonane noTholakele eseya lapho esebenza khona.

USander, (1995:26) ubeka kanje:

In essence, a womanist is a black feminist who is committed to the survival and wholeness of the entire people, male and female.

Ngokuyikho, iwumanizimu iyifeminizimu emnyama ezinikele ekuphileni nasekupheleleni kwabantu bonke jikelele, owesilisa nowesifazane.

Kule ncazelo enenghla kuyacaca ukuthi abesifazane abampishosho baseMelika nabo bakholelwa ekutheni owesifazane omnyama unawo amandla nokuzimisela okukhulu ekuthukuthukiseni impilo yabesilisa kanye nabesifazane abampisholo baseMelika kanye nabase-Afrika. Abesifazane abampisholo bakhala ngokuthi abesimame baseMelika abamqondisisi kahle owesifazane oNsundu wase-Afrika, ngalezo zizathu abesimame base-Afrika babona kukuhle ukuba nabo basungule ilungelo lobumame elizobhekana ngqo nezinkinga zase-Afrika.

NgokukaZulu, (2006:25) uthi:

“Konje uthe singase sishade nini Bheki?”

“Ekupheleni konyaka, ngoDisemba.”

“Ukuthi ngifuna ukusheshe ngenze amalungiselelo”

Ngokwenkulumo engenhla kuyazicacela nje ukuthi kwalo mshado obuzwa bume emgwaqeni unogcobho. UTholakele uzifunela imali kuBhekani ukuze aqhubeke nempilo. Okunye okunobuqili lapha ukuthi kulahleke uLindiwe uthathwe amadoda amathathu ngemoto ebomvu. Walahleka ungolahleka uLindiwe, intombi kaBhekani, umuntu usala ezibuza ukuthi kazi lezi zigameko azeyamene yini noTholakele. UBhekani wafica izimpahla zakhe zishile endlini, phathaphatha sekuntshontshwa uLindiwe. Lokhu kukhomba ulaka lukayise uBhekani owayengafuni nokuyizwa eyomfelokazi.

UGarbers, (1996:282) uthi:

It is an explanation, based on thought, observation and reasoning especially one that has been tested and confirmed as a general principle explaining large number of related facts.

Ucwaningo oluphathelele nokubala njengocwaningo olusuke luhlose ukuvivinya izinjulalwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwano phakathi kwemitheshwana echaza izibalo ezinkulu nokuhlobana kwamaphuzu.

Ngokombhali lolu cwaningo luhlose ukuvivinya izinjulalwazi luphinde luqondise namaqiniso, ukuhlaziya izibalo nokubonisa ubudlelwano bamaphuzu. Loluhlobo locwaningo luncike kumbono wokuthi uma umuntu wayazi ukuthi yini egulisa isidalwa esingumuntu wayeyofuna lokho okuzomsiza ukwelapha lesosifo ngokuqondile.

UZulu, (2006:32) uthi:

“Ubani obephuza lapha?” “Abanye nje abangani bami”.
“Uzohamba noma uyalala?”

Ngokwenkulumo engenhla kuyamkhanyela uBhekani ukuthi kukhona okushaya amanzi ngoTholakele, yikho embuza ngotshwala abufice endlini yakhe. Uyaqhubeka uTholakele

nobuqili bakhe. Ngalolu suku uza nendaba yokuboshwa kukaZenze amchaza ngokuthi ufana noyise.

UZulu, (2006:37) uthi:

“Bheki kukhona inkinga engibhekene nayo lapha.” “Yini leyo? Tshela mina ngikusize mntakwethu.” “Kuboshwe uZenze lapha.” “Uboshelweni?” “Indaba ende kakhulu Bheki, ngizokulandisa yona. Into esemqoka imali yokumhlawulela ukuze aboshelwe ngaphandle.”

Ngokwenkulumo engenhla uTholakele usaqhubeka nobuqili bakhe bokufuna imali kuBhekani naye uyalutheka uyamnika. Lesi senzo sikaTholakele simveza engowesifazane ozicabangela yena nabangani bakhe. Ubuqili bakhe ubenza aphindelele njengowesifazane ongenanembeza.

UGarbers, (1996:283) uthi:

Unlike quantitative researches, qualitative researches do not regard themselves as collectors of facts about human behaviour that will lead to verification and extensions of theories and enables researches to determine causes of or predict human behavior. In qualitative research the emphasis is on improved understanding of human behavior and experience.

Ngokungafani nabacwaningi bocwaningo oluphathelene nesimo kabaziphathi njengabaqoqi bamaqiniso ngokuziphatha komuntu okungaholela ekuqinisweni nasekwelulweni kwezinjulalwazi nokuvumela abacwaningi ukuqondisa izimbangela kanye nokuqagula ukuziphatha komuntu. Ocwaningeni oluphathelene nesimo ukugcizelela nasekuqondeni okungcono kokuziphatha komuntu kanye nolwazi oluqongelelwe.

Abacwaningi bocwaningo oluphathelene nesimo bazama ukuqonda izindlela abantu abangabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo

miqondo. Abacwaningi badinga izimbangela okuyizonazona zokuziphatha komuntu okuqethe umqondo ocacile kanye nencazelo.

UBhekani kwabe kucaca ukuthi kuningana ayengakwazi ngoTholakele. Wayengamazi imvelaphi yakhe ukuthi usebenza kuphi nokuthi wagcina kuphi nesikole. Ukholwa yilokho akutshelwa uTholakele. Kuvele kube sobala ukuthi uBhekani uma bemshela abasondelene naye akabalaleli ulalela inhliziyi yakhe kuphela.

NgokukaZulu, (2006:32) uthi:

“Isikole ngasiyekiswa ukugula Bheki wami ngangithi
ngiyocina sengiyinkunzi yesifundiswa. Nokho-ke
angisasidingi manje nginezimali zami.”

Ngokombhali kubukeka sengathi uTholakele wayeka isikole ngoba engaphilile. Yikho akukholwayo uBhekani lokhu amshela kona. Kulokho kudideka okuningi kukaBhekani edidwa ubuqili bukaTholakele, akazange amlahle waqhubeka naye. Kazi lezi zimali athi usenazo uzithola kuphi, kanjani? Nini? Kwathi ephinda evakasha uBheki kulo Tholakele wakhe wabafica benoPamella bebala inyavunyavu yemali.

Lokhu kwaholela uBheki ukuba abuze imibuzo elandelayo:

NgokukaZulu, (2006:50) uthi:

“Niyithathaphi imali engaka Tholi?”
“Ifike noPamella.”
“Eyithathaphi yena?”

Inkulumo engenhla imveza uTholakele eyisigebengu. Kwale kuBheki imhluphe indaba yale mali ebalelwa endlini kaTholi. UTholi angakugqizi qakala lokho. Nakukho lokhu uBhekani

wasala edidekile engaqondi nqindi nasibhakela. Inyamfunyamfu yemali ebalelwa endlini yentombi yakhe engayazi nokuthi ithathwe kuphi, kwakufanele imshayise ngovalo. Usebulawa imicabango egibelanayo.

UCreswell, (2009:175) ubeka uthi:

Researches do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up closed information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face to face interaction overtime.

Abacwaningi bocwaningo ababafaki abanye abantu ezimweni ezinzima kunalokho baletha izinsiza ezizobasiza. Lolu lwazi luyahlanganiswa lukhulume ngqo nabantu, lubuke nendlela abaphila ngayo ezimweni eziphathelene nocwaningo. Ngokwemvelo abacwaningi kumele babhekane nabakwenzayo noma abakukhulumayo ngazo zonke izikhathi.

UCreswell eveza ukuthi abanye abacwaningi bocwaningo lwesimo bathi ucwaningo lwesimo yilona olukwazi ukusiza ocwaningayo ngakucwaningayo ngoba ibheka ukuthi abantu bakubuka kanjani okubazungezile, kanjalo nolwazi abasuke sebenalo ngezinto ezenzeka lapho besuke bekhona. Lokhu kuye kusize ngokunikeza ocwaningayo ulwazi aludingayo ocwaningweni lwakhe ukuze kuthi lolo lwazi lube ngolunothile nolukholakalayo.

NgokukaZulu, (2006:59) uthi:

“Kanti awani la maphilisi Tholi?”

“Awamantombazane,” “Usho ukuthini uma uthi awamantombazane?” “Ungazikhathazi wakwami. Uma ufuna awezinsizwa ngingakutholela wona.” “Yini sengathi nidayisa ngezidakamizwa nje Tholi?”

Nakuyona le nkulumo kuyakhomba ukuthi uBheki kade elandiwe uma esefika endlini kaTholakele kuvela okunye. Udidwa ukubona amaphilisi angajwayelekile futhi wafikelwa okukhulu ukusola sengathi yizidakamizwa.

UBhekani uyaxakeka ukuthi la maphilisi angaka awani. UTholakele uyiqili elikwaziyo ukufihla imvelaphi yakhe kanye nobuyena. Uzenza umuntu angesiye kuBhekani naye uBhekani usithwe uthando lukaTholakele akezwa mshini.

UNiewehuis, (2008:50) uthi:

The qualitative research seeks to collect rich descriptive data which describes holistically the nature, something or individuals with the aim of constructing meaning or idea of what is being researched.

Ucwaningo lwesimo luzama ukuqoqa ulwazi olucebile oluchaza kabanzi ngesimo, ngento ethile noma ngabantu abathile ngenhloso yokwakha isithombe salokho okucwaningwa ngakho.

Ngale ndlela ocwaningayo uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelene nabo. Ngamanye amazwi ucwaningo lwesimo lungathathwa njengesibuko esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Lezo zinto zingambandakanya imibuzo ephathelene nenjulalwazi ngokuthi abantu abathile baphila noma baphathene kanjani nendlela abathatha ngayo izinto ezenzeka ezimpilweni zabo.

4.4.5 Ukungabi nanembeza

Ukusuka kwakhe emzini emva kokushonelwa indoda kukhomba khona ukuthi unguthathekile uthanda izinto eziphambili. UTholi akayigqoki inzilo ngokufanele.

Uyigqoka sengathi imfashini nje ngoba usethathekile yisitayela sesimanje sokugqoka.

NgokukaZulu, (2006:3) uthi:

“Sifiso ngibone intokazi enhle kabi ekuseni.” Ubuyibonaphi izingane zalapha zizimbi kangaka.” “Ngenkathi ngiza lapha emsebenzini.” Okusemqoka-ke ukuthi ngicabanga ukuyeshelela umshado nje kwaphela.”

Ngokwenkulumo engehla uBhekani uhluleke ukuzibamba emva kokubona intokazi enhle esitobhini. Uthi noma ezama ukuxoxela umngani wakhe kuvele kube sobala ukuthi uyikhile le ntokazi.

U-Eastwood, (1988) uyavumelana nalokhu okushiwo uZulu ukuthi okuyilona phawu olumqoka locwaningo lwesimo ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo lwesimo luyindlela yocwaningo lapho ocwaningayo engabeki migomo ngocwaningo kodwa okusemqoka kube yilokho okuwombono wabahlanganyeli bocwaningo

Kule noveli uTholakele uvela lapho esesitobhini ecelwa nguBhekani ukuthi babuye babonane akanankinga nalokho uyamtshela ukuthi bangabonana kanjani. Lokhu kuvuma kwakhe kumveza njengowesifazane ongenanembeza, ongenandaba. Ukuzwana kwakhe nomngani wakhe ongumlungu uPamella nakho nje kusakhomba khona ukuthi akananembeza.

UZulu, (2006:9) uthi:

“Akukho nkinga lapho Bheki” bathintanisa izindebe zemilomo yabo ngobukhulu ubunono.

Kuyavela kuyo inoveli ukuthi abantu basemjondolo basamangala ukubona umlungu ephakathi kwabantu kodwa yena ukhombisa ukungabi nankinga. UTholi wakwazi ukuvalelisa kuBheki ngokumqabula ngelanga lokuqala emvakashele endlini. Lokhu kufakazelwa amazwi alandelayo lapho kuvela ukuthintana kwabo.

Lokhu kugcizelelwa nanguFilstead, (1979) lapho eveza ukuthi amazwi alowo onikeza ulwazi ngocwaningo enjengoba enjalo, yiwona asemqoka futhi anikeza umqondo ngemiphumela yocwaningo.

UTholakele uthanda izinto zesimanje njengezidakamizwa nemali yomgunyathi. Lokhu kubonakala ngesikhathi kade kuphume abakhongi. UBhekani uyobona uTholakele umfica ekwesinye isimo acabanga ukuthi kusho ukuthi uphuzile.

UNeuman, (1997:45) uthi:

The qualitative research focuses on things happened naturally, the findings are analysed without numerical data being utilised.

Indlela yokuqoqa ulwazi ngokuphathelene nesimo iyakwazi ukuthola ulwazi olufanele ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanye nalokho esebeke bahlangabezana nako.

Le ndlela iyakuvumela ukuthi uma kwenzeka kube khona ushintsho ekuqhutshweni kocwaningo ikuvumele lokho. Okuyikhona okwenza ukuba ocwaningayo akhethe le ndlela kunaleyo yokubala ukuthi le ndlela iyakuvumela ukuba kushintshwe uhlobo lwemibuzo kulabo ababuzwayo ngokuhambisana nesimo.

NgokukaZulu, (2006: 67) uthi:

“Ngikhona lapha? Ukuthi sengathi angikaze ngikubone ukulesi simo okuso namuhla.” “Sengathi uphuze kwaze kweqa namuhla.”

NgokukaZulu kuyabonakala ukuthi kukhona okonakele kuTholakele kodwa akafuni ukuphumela obala lapho embuza uBhekani. Nakhona ekulesi simo uTholakele uba

nezimpendulo ezivele ziziphumele zimshiye enkemile uBheki engakwazanga ukuthola lokhu afisa ukukuthola ngoTholi.

4.5 Ukuziphatha kukaPamella

NgokukaZulu, (2006:9) uthi:

Usuke wambona lo mngani wakhe womlungu?.”Cha, Sifiso Uyazazi izindaba zami noPamella?” Ngiyamazi. Ukutshelile Ukuthi usuke ezokwenzani kwaTholakele?” “ Hhayi, angazi Kanti usuke ezokwenzani”

NjengomLungu uma efika kubantu abaNsundu kumele akhombise ukuzotha bamqonde ukuthi ungubani. Ukuthintana kwabo noTholakele amabele kuveza ukungaziphathi ngendlela elindelekile kumuntu wesifazane. Ukudayisa kwakhe izidakamizwa kumveza engumuntu wesifazane ongaziphethe kahle. Ngokwale pharadayimu esetshenzisiwe iyavumelana noZulu nalpho uNkosi eyichaza khona ethi:

UNkosi, (2011:72) uma echaza ipharadayimu uthi:

Inikeza uhlaka lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile.

Ngokwenzazelo yombhali iyindlela yokunikeza incazelo magama ukuze iveze lokho okwenzekayo ngesimo esithile.

NgokukaZulu, (2006:50) uthi:

“Kanti nguwe?”Asho ahleke uTholi. “Nivaleleni emnyango?
“Sibala imali lapha Bhekani. Athule uBheki. Abheke uTholi kancane. UBheki abingelelane noPamella uyasebenza uPamella.
Uyabala. Iningi imali abalwayo.

UPamella wayefika nezidakamizwa kuTholakele bafike bazivalele endlini kaTholakele. Lokhu kuvela ngokuthi endlini kaTholakele kwakunezindawo ezingavulwa ezihlale zikhiyiwe. Yikho aze agcina esesibhedlela ngenxa yezidakamizwa. Ukubambana kwabo oPamella noTholakele bethintana amabele kubaveza bengenaso isimilo.

NgokukaZulu, (2006:24) uthi:

Kungene intokazi yomlungu kuqala. Sengathi uyayigeza manje uTholakele. UBhekani eseqala ukukhathala. Abukisise futhi uBhekani ngaphakathi. Akhamise umlomo uBhekani. Nangu uTholakele esencela amabele ale ntombazane yomlungu. Nayo ayimyekile uTholakele. Ilokhu imcumbaza wona amabele. Izandla izigijimisa emhlane wonke. Kucime isibani endlini.

Ngokwale nkulumo akujwayelekile ukuthi abesifazane ababili bathintane amabele, yikho nje noBhekani abamba ongezansi uma ebona bencelana amabele. Lokhu kuwuphawu olungamukeleki kubantu ngendlela yokuziphatha.

UCrabbtree noMiller, (1992) becashunwe kuPillay, (2007:114) bathi:

Paradigm means the imaginary view of the reality. Knowledge of the reality (epistemology) and certain ways of knowing those facts (methodology).

Iparadayimu imeleumfanekiso walokho okucatshangwayo ngeqiniso. Ulwazi lwalelo qiniso kanye nezindlela ezithile zokwazi lelo qiniso.

Ngokwabahali abangenhla ipharadayimu iveza lokho okucatshangwayo kwaqiniseka ngamaqiniso athile kanye nokuveza izindlela zalawo maqiniso

NgokukaZulu, (2006: 39) uthi:

“Kanti nawe usuyikhasimende yini?” USifiso lowo obuzayo.

“Usho ukuthini uma usho njalo Sifiso?”
“Bengingathi uyathenga kuPamella?”
“Bengingathengi. Ubethunywe uTholakele uPamella.”
“Kukhona into edayiswa uPamella.”

Ngokwale nkulumo engehla uSifiso uyakhombisa ukuthi uyamazi yena uPamella ukuthi akanasimilo futhi kunobugebengu abenzayo, umuntu owayesenkingeni yokungazi lutho ngempilo kaPamella uSifiso. Nangelanga lomshado kwavele kwaba sobala ukuthi akanasimilo njengoba efika esefika namaphoyisa.

4.5.1 Ukukhwabanisa

Kule noveli kaZulu uPamella uvela engowesifazane ongumkhwabanisi futhi oyisigebengu ngenxa yezenzo zakhe. Ubugebengu lobu sekwejwayelekile kubantu besifazane.

Uyakufakazela uManyathi, (2002:52)uthi:

Kuqala bekwaziwa ukuthi abantu besifazane ngabantu
abalungile, bamnene futhi bathembekile
abanabugebengu nakancane uma ufuna
ukubuza ngokukhululeka kumuntu wesifazane unethemba
lokuthi ngeke akudukise kepha akusenjalo manje usuxolela
ukubuza kumuntu wesilisa ngoba usaba ukuthi
owesifazane uzokugebenga.

NgokukaManyathi ucacisa lapha ukuthi abantu besifazane kuqala bekungabantu ongathembela kubona. Isikhathi siyaguquguquka nezwe selonakala sekuqgama kona ukungathembakali kubantu besifazane.

NgokukaZulu, (2006:38) uthi:

Aqonde uPamella uBheki babingelelane akhiphe imali uBheki.
“Ngiyibale?”
“Ungazihluphi,” abonge uPamella. Asuse imoto ahambe.

Ukufika kukaPamella ezothatha imali ebibolekwe uTholakele kukhombisa ukuthi usaqhuba kona ukukhohlakala nokukhwabanisa. Ukubala kwabo imali endlini kaTholi kuveza ukuthi ungumkhwabanisi nokwenza babala imali uBheki angaqondi ukuthi ithathwe kuphi. NgokukaZulu uPamella uqhubeka nokuba ngowesifazane ongumkhwabanisi.

NgokukaZulu, (2006:50) uthi:

“Niyithathephi imali engaka Tholi?”
“Ifike noPamella.”
“Eyithathaphi yena?” asho liqine izwi lakhe uBheki.
“Sithandwa uzokutshela uPamella uma eseqedile.”

Lesi senzo sabo sokuzobalela imali endlini kaTholi kuveza khona ukuthi kukhona la beyikhwabanise khona. Okungacaci kahle ukuthi kanjani ngoba noBhekani usala enemibuzo eminingi ngale mali.

4.5.2 Ukukhohlakala

UPamella umlungu ongumngani kaTholakele kodwa asazi kahle ukuthi bahlanganiswa yini. Uphinde abe umlingiswa ongaqondakali. Akuveli ukuthi benoTholakele babehlangene ngani kodwa kubonakala ukuthi kwakungalungile lokhu okwakubahlanganisile.

NgokukaZulu, (2006:59) ubeka

“Kanti awani la maphilisi Tholi?”
“Awamantombazane,” “Usho ukuthini uma uthi awamantombazane?” “Ungazikhathazi wakwami. Uma ufuna awezinsizwa ngingakutholela wona.” “Yini sengathi nidayisa ngezidakamizwa nje Tholi?”

Ukuvala kwakhe wonke amashalofu endlini kumenza abe nemibuzo engaphenduleki uBheki. Usebona namaphilisi angawazi ukuthi awani nawo uyambuza. Uyaphendula uTholi ukuthi awabantu besifazane.

UTaylor, (1985) uma ecashunwa kuKaboub, (2006:1) uthi:

It is in essence of the language as we know how to describe and to tell a story of our life. He further stated that it is not the social science objective to translate people's behavior in the society.

Ingqikithi yolimi iyakwazi ukunika izincazelo nokuxoxa izindaba ngempilo yethu. Uqhuba athi okuyiyona nhlosongqangi yesayensi yezehlalo ukhumusha izenzo zabantu emphakathini.

Ngokwale pharadayimu okuyiyona nto ecwaningwayo kwisayensi yenhlalo kumele ibe nalokhu okuthathu, okokuqala kumele ibe nokuxhumana, okusho ukuthi uma leyo nto ingenayo incazelo akuyona okucwaningwayo. Okwesibili leyo nto ecwaningwayo kumele ihlukaniseke kulokho okubonwayo. Okwesithathu lokho okucwaningwayo kumele kube okuthintene nomuntu.

NgokukaZulu,(2006:37) uthi:

“Imali phela ngingayikhipha emini. Ngikubonephi- ke wena?”” Akukho nkinga, ngingathumela uPamella azoyilanda wena shono isikhathi angafika ngaso uPamella.”

UPamella wakhipha uZenze ejele ngemali engamakhulu amabili amarandi lawo ayewathathe kuBhekani. Okuvelayo ukuthi emva kokuthatha imali uPamella walandwa imoto ebomvu efana nale okwakuthiwa yathatha uLindiwe. Yikho konke lokhu okuveza uPamella njengomuntu ongathembekileoyisigebengu.

NgokukaZulu,(2006:75) uthi:

“Uphi umngani wakho uPamella?” Akekho. Wathi usavakashele Unina eplazini”. Akakaze afike azokubona? “Angafika kanjani Phela? Kukude kabi lapho okuhlala khona unina.

Ngesikhathi esesibhedlela uTholakele, uPamella akazange aye ukuyombona njengomngani wakhe. Kunalokho wahamba waya kubo. Ngokwakhe wayesebona sengathi kuzovela obala ukuthi ibhizinisi labo lokudayisa izidakamizwa kalikho emthethweni.

4.5.3 Ubuqili

Abantu besifazane bathathwa njengamaqili akwazi ukusenga ezimithiyo adlule akholakale, lokho kuvela kule noveli lapho uPamella enza ubuqili kodwa ebufihla. Nguye uqobo uPamella owafaka uTholakele ezidakamizweni.

NgokukaZulu, (2006:65) uthi:

Afike kwaTholi. Athi la eseqonde emnyango, kuphume uPamella. Babingelelane. Kuthi xhifi enhliziyweni kaBheki uma ebona lo mlungu. Ngenhlanhla useyahamba. Angene emotweni uPamella, ziye.

Ngokwale nkulumo engenhla uBhekani uyasola ukuthi uPamella ubezolanda le mali abeyolobola ngayo uTholi. Akumthokozisanga ukubona lo mlungu ephuma endlini kaTholakele.

UMckenna, (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso alaziwa, ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani. Le pharadayimu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu.

Konke abakwenzayo bakwenza bendawonye njengokushushumbisa izidakamizwa ababezigcina endlini kaTholakele. Kuvela nokuthi uTholakele kunemali ayefika nayo

kaTholi izobalelwa khona nokuthi uPamella wahamba wanyamalala emva kokuthi ethole ukuthi uTholakele usesibhedlela ngoba wayesaba ukuthi uzoboshwa uma amaphoyisa ethola ukuthi ulaliswe yini esibhedlela. Ukungameseki uTholakele kukhombisa ukungethembani nokungabambisani.

4.6 Ukuziphatha kukaLindiwe

ULindiwe uvezwe njengowesifazane oziphethe kahle, oyaziyo into ayifunayo noma ayehambe isikhathi eside uBhekani engasamazi ukuthi washona kuphi.

NgokukaZulu, (2006:20) uthi:

“Usibonile isivakashi sakho?” “Cha, mama siphi? Ngena endlini yokuphumula” Angene esenyonyoba uBhekani. Avule umnyango hawu ubani lo ambonayo? Akhamise umlomo uBheki ebona le ntokazi. ‘ Hawu!Lindiwe?.

Ufika kuBhekani engowesifazane onesizotha, baqhubeka lapho babegcine khona. ULindiwe akaphazanyiswa nangumshado awufice usuvele uhlelwa. Kakusho ukuthi uBhekani njengoba esezoshada abe yena ezinikela ekungcoleni, uyaqhubeka nokuziphatha okuhle.

4.6.1 Isimilo

Isimilo sakhe sigqama bha kuhle kwekati elimhlophe lisehlangwini njengoba embekezelela uBhekani naphezu kwakho konke ukuhlukumezeka adlule kukhona. Ukufika kukaTholi ehlezi noLindiwe kusikhombisa isimilo ngoba ukuba kwabe kungumuntu ongenasimilo wayezomshiya ahambe.

NgokukaZulu, (2006:57) uthi:

“Kanti unesivakashi Bheki?” “Yebo mntakwethu.” “Pho awusho ngani?” Ummangaze lo mbuzo uBheki.

Aqhubeka uTholi. “Asingene endlini phela ngimtshele lo muntu ukuthi ngizokulanda. Ungadinwa sisi. UBheki ngizohamba naye njengamanje uzobuya ekuseni.” UBheki abuke uTholi emehlweni njengomuntu omangele.

Yonke le nkulumo isiveza kahle isimilo sikaLindiwe ukuthi sinjani. Nangesikhathi kusesontweni uBheki ezobopha ifindo noTholi nakhona siyavela isimilo sakhe. Akazange asho lutho ngesikhathi ebuza umfundisi ukuthi kukhona yini owumisayo umshado, wathula du waqhubeka nokubamba isimilo.

4.6.2 Ukuxolela

Kujwayelekile ukuthi indoda ihlukumeze ethandana naye kwezomaqomana, owesifazane ugcina esezibona sekunguye odala ukuthi indoda iqonywe kanti cha amadoda asuke eziphathelwe ukukhohlakala kwawo nje. Nakubona abesilisa kuvamile ukuthi abazwana nabo babahlukumeze, kuthi uma belubika udaba lwabo bavele babe ihlaya.

UBheki washiya uLindiwe ekhulelwe engazi ukuthi ukhulelwe ingane yakhe. Kumuncu kusenjalo kodwa waqhubeka wayigwinya imbokodo ishisa, wasemukela isinqumo sikaBhekani sokuqhubeka noTholi. Ekugcineni wakwazi ukuxolela uBheki ngesinqumo asithathile.

NgokukaZulu, (2006:60) uthi:

Sengiyahamba Bheki. Angiboni ukuthi ngisayophinde
Ngifike lapha. Kubonakale ukuthi udidekile. Avule
umlomo kodwa kungaphumi magama. Aqhunsule amehlo.
“Xola Lindiwe” Angixabene nawe Bheki.” Ngicela
ungivumele ngize emshadweni wakho.

Indlela uLindiwe akhuluma ngayo ucabanga ukuthi uyamdikila njengoba ethi uyahamba nje. Uze acacise ukuthi akaxabene naye. Ukwenza kukaLindiwe kukhombisa ukuthi uyasamukela isinqumo esithathwe uBhekani sokushada nomunye wesifazane.

ULindiwe ubuza uBhekani ukuthi ubani lo obethi umama angayi kuye. UBhekani wazenza umuntu ongazi. Ngisho uBhekani engaphendulanga into eqondile uLindiwe akalibalanga ukubamba amagqubu, wamane wamxolela, balala sebexolelene.

NgokukaZulu, (2006:24) uthi:

“Umama ubethi ungayi kubani?”
“Angisakhumbuli Lindi.”

Ukwenza kukaBhekani emshiya endlini eya kuTholakele kodwa uyamxolela kukho konke akwenzayo. ULindiwe wakwazi ukwamukela isinqumo sikaBhekani sokukhetha ukushada noTholi njengoba wasemukela ngelanga lomshado. Nakuba uLindiwe esekhulelwe ingane kaBheki, wamxolela waqhubeka nokumkhotamela nokumeseka kukho konke ayekwenza. Ngalokhu uLindiwe uyakhombisa ukuthi unoxolo.

NgokukaZulu, (2006: 81) uthi:

“Ikhona imoto Bheki, asihambe siye ekhaya.” Uthe uma ebheka ukuthi ubani okhulumayo uBheki, wacishe waquleka uma ebona ukuthi uLindiwe. Akakwazanga ukuzizela uBheki. ULindiwe wamdonsa uBheki wamngenisa emotweni bahamba.

Ngalesi senzo sikaLindiwe sokukhathalela uBhekani emva kwalesi sehlo sikhombisa ukuba noxolo futhi unothando olukhulu ngoBheki.

4.6.3 Isibindi

Ukuziphatha kukaLindiwe kuvele njengowesifazane okwaziyo ukumela iqiniso. Kukho konke akwenzayo ukhombisa isibindi.

UManyathi, (2002: 57) uthi:

Uma umuntu wesifazane ephokophele into ethile uye abe nesibindi esesabekayo uzizwa engesabi lutho.

Ngokwenkulumo kaManyathi ukubeka kube sobala ukuthi owesifazane wenza konke okusemandleni ukuthola lokho akufunayo. ULindiwe ukhombisa isibindi ngokuvele atheleke kubo kaBheki kade bagcinana. Ukutheleka kwakhe kumveza engowesifazane ongesabi lutho. Nakuba kade bagcinana noBhekani kodwa uyaya ayombheka kubo.

NgokukaZulu, (2006:21) uthi:

Sengikufune ngaze ngakuthola mntakwethu.
Ngizoxolisa. Yimi engangena esilingweni. Ngicela
ungixolele. Uyazi ukuthi ngangikuthanda kanjani. Khohlwa
iphutha lami baba, khohlwa.

NgokukaZulu lokhu kumveza enesikhulu isibindi. Akuvamisile ukuthi uma umuntu wesifazane kade ahamba washiya indoda avele atheleke nje azoxolisa. Umuntu wesifazane uyaye athule afele ngaphakathi noma ezizwa ukuthi lowo muntu usamthanda. OkukaLindiwe kuhlukile kakhulu kukhombisa isibindi. Siyavela isibindi sakhe nangesikhathi uBhekani emshiya endlini eya kuTholi kodwa uyaqhubeka nokumthanda.

NgokukaZulu, (2006:57) uthi:

“Ungadinwa sisi UBheki ngizohamba naye
njengamanje, uzobuya ekuseni.” UBheki abuke uTholi
emehlweni njengomuntu omangele. “Ngihambe
Lindiwe?” “Hamba,” asho ngelosizi uLindiwe.

NgokukaZulu ukuvuma kukaLindiwe ukuthi ahambe uBhekani kumveza enesibindi sokudedela umuntu amthandayo ukuba ahambe. Ukuya kwakhe emshadweni kaBhekani nakho kukhombisa isibindi. Lokhu kukhomba ukuba ngowesifazane okhulile nangengqondo ngokwamukela isimo sinjengoba sinjalo. Unina kaBhekani wayehlale emsekela njalo uLindiwe yikho ayenesibindi esingaka. Nangesikhathi uTholakele ethathwa ngamaphoyisa ukhombisa isibindi ngokuya kuBhekani eyomduduza ethi ababuyele ekhaya.

4.6.4 Uthando

ULindiwe ungowesifazane onothando kumuntu ahlekisana naye. Akasheshi ukukhohlwa noma ukuyeka ukuthanda umuntu.

NgokukaZulu, (2006:21) uthi:

“Uyazi ungathi ngiyaphupha Lindiwe” kusho uBheki.
“Ngijabula kabi uma ngikubona ulapha Lindiwe. Cha, ungazihluphi ngendaba yakho, sizoxoxa kahle. Okwamanje ake ngiyokuthengela okuphuzwayo.”

Ngenxa yokuthi uLindiwe wayemthanda ngempela uBhekani uyabuya uzolungisa isimo sabo sokuthi baqhubeke nokuthandana. Indlela enze ngayo uLindiwe ikhombisa uthando kanti noBhekani uyamamukela enjengoba enjalo noma esezwa ukuthi uBheki usezoshada uyaqhubeka nokumthanda.

NgokukaZulu, (2006: 55) uthi:

Ngiguliswa nguwe Bheki. Sengizwile ukuthi uyashada. Angizukuvimba. Engifuna ukwazi nje kuphela ukuthi ingane yakho le engiyithwele?

ULindiwe uyasihlonipha isinqumo sikaBhekani sokuthi uzoshada noTholakele, yize esezithwele kodwa uyasamukela isinqumo sikaBhekani. Uyameseka nangelanga lomshado kuthi lapho kungasahambi kahle kube uyena osondela kuBhekani amdonse amngenise emotweni eya ekhaya.

NgokukaZulu, (2006: 81) uthi:

“Ikhona imoto Bheki. Asihambe siye ekhaya.” Uthe uma ebheka ukuthi ubani lowo okhulumayo uBheki, wacishe waquleka uma ebona ukuthi uLindiwe. Akakwazanga

ukuzizela uBhekani uLindiwe wamdonsa uBheki
wamngenisisa emotweni bahamba.

Lesi senzo sikaLindiwe asijwayelekile ngisho empilweni ephilwa abantu jikelele. Ukhombisa olukhulu uthando analo ngoBheki, akamdubi nakuba engamkhethanga ukushada naye. Kwakhona ukuza kwakhe emshadweni enye yezindlela ekhombisa uthando olujulile. Nesisho sesiZulu sithi: “uthando ngumanqoba.”

4.7 Imibono yababhali ngokuziphatha kwabesifazane

Enovelini kaDlomo, (1946) ethi: "Indlela Yababi" kuyavela ukuziphatha okungekuhle kwabesifazane. UDelsie uziphatha ngendlela angakhuliswanga ngayo ekhaya. Uqomana nomfundisi, baphetha ngokweqa baye eGoli. UDelsie naseGoli isimilo sakhe siyamlahlekela uqomela safuthi. Kubulalana amadoda ngenxa yakhe. Kugcina kufe nomfundisi Thomas lo ayeqe naye besuka emakhaya. Uqoma uBen kuwona lowo mzuzu esazilile. Uzithola esesesontweni, abazali bezingane bayamxwaya ngenxa yempilo abayaziyo ayiphilayo.

Umbhali uphinde aveze owesifazane onguNosimilo atholane naye esontweni. Lo wesifazane uvezwa njengoqoqa uDelsie esimilweni sakhe esixegayo.

UDlomo, (1946:44) uthi:

Esikoleni lapho yayifunda khona yayenziwa
inyumbazane amanye amantombazane, ngoba
ingajwayelene nezindlela zokuqoma. Yazi ukuthi
iyoqoma sekufike isikhathi sokuba lokho kuqoma
kuphelele emshadweni ongcwele.

Ngokwenkulumo engenhla, lo wesifazane ubonakala eziphethe kahle. Akaxegelwa isimilo njengoDelsie, uhambela kude nabantu besilisa. Ulinde isikhathi esifanele ukuzihlanganisa nabo.

Enovelini kaMotloun, (2011) ethi: "Akundlela Ingayi Ekhaya" kuyavela nakho lokhu kuziphatha kwabesifazane. Kuvela uNtombana owayengenaso isimilo kwasekukhuleni kwakhe, eqomela safuthi. UNtombana uthola umntwana kulokho kungaziphathi kahle kwakhe, umshiya nomfowabo yena ubalekela eGoli. Umfana akahlaliseki kahle kwamalume. Uyeqa uya eGoli ayophila impilo engalungile.

UMotloun umveza umfana okunguSonosakhe ethandana nentombi endala kunaye. Ekugcineni sebefuna ukwenza izinto ngendlela elungile, kuyiwa komalume lapho kuvela khona ukuthi ungumakoti kaSono, uyena unina uNtombana amshiya esemncane. Ukungaziphathi kahle kwabesifazane kuye kugcine kube nemiphumela engemihle kahle. Njengakuyo le ncwadi kaMotloun iphetha ngendlela engemnandi yokuthi ingane igcine izithole isithandana nonina oyizalayo.

4.8 Ukufingqwa kwendaba ka-A. Shange "Ifa Lenkululeko"

Le noveli ikhuluma ngomndeni wakwaDlamini okwakuganele kuwona uDaisy nosewashonelwa ngumyeni wakhe uThemba Dlamini. UDaisy wabe engahambisani nendaba yokufaka inzilo eyizingubo ezimnyama ngoba ethi ayihambisani nenkolo yakhe. AbakwaDlamini babefuna ayigqoke inzilo ngokuba babekholelwa kulelo siko lokuzila. Lokhu kwadala ukuthi kuze kufike Isikhathi sokuxabana phakathi komndeni wakwaDlamini nalo malokazane wabo, uDaisy. Okunye okwase kubangwa kwabe kuyifa likaThemba elabe lisele kuDaisy, okwabonakala ukuthi uDlamini nomkakhe uMaNxumalo nabo babeligaqele. Kulokhu kuxabana bagcina bengenisana ezinkantolo begqigqa kubammeli kodwa kwagcina kunqobe uDaisy. Akuphelanga isikhathi esingakanani uDaisy wabe esezitholele isoka elisha okwabe kunguMthunzi Buthelezi naye owabe eganwe nguMaSithebe. Isenzo sokuthola isoka elisha saholela ekutheni uDaisy agcine ephunyukwa izimali zakhe. UMthunzi wabe efuna ukuzodla yona leyo mali ukuze avuse isitolo sakhe esabe sesiwa.

Emva kwalokho uMthunzi useyambalekela akasamnaki uDaisy, uyakhala abalise aze athole ukuthi isivumelwano sabo semali ababezoqala ngayo ibhizinisi sisho ukuthi uMthunzi imali

uyayiboleka uyoyibuyisa emva kweminyaka ethile. Uze acabange nokubuyela kuDlamini eyocela uxolo. Uyazijuba agcine esetheleka emagcekeni akwaDlamini.

Indaba yesiko lokuzila indaba ejule kakhulu uma kubhekwa izizathu zokwenziwa kwalo nendlela elilandelwa ngayo kusukela emandulo. Ukuzila kuhambisana nokuhlonipha lowo oshonile nokuzihlonipha nokuzithiba ezintweni eziningi. Kulesi sikhathi samanje itshe seligaya ngomunye umhlathi abanye abantu sebeyaye bathathe inzilo njengento ebambezelayo nebancisha amalungelo abo empilweni. Encwadini kaShange ethi: “Ifa Lenkululeko,” unkosikazi wakwaDlamini, uDaisy oshonelwe wumyeni wakhe uThemba wenqaba ukufaka inzilo ngoba ethi kuyinto engahambisani nenkolo yakhe. Kulokhu umbhali uyakucacisa akholelwa kukho kokuthi amasiko aguqulwa kakhulu yizinkolo zaseNtshonalanga. Kwakubukeka kubanenga kakhulu abakwaDlamini njengoba uDaisy wagcina engayifakanga inzilo.

4.8.1 Ukuziphatha kukaDaisy

Ukuziphatha kwakhe kuvela emva kokushona komyeni wakhe. Uhleli kumxhaso nje ubuka izindonga zendlu eyedwa yingoba eshonelwe nguThemba. Okumangazayo ukuthi uhleli nje uyacabanga ukuthi uzoyidla nobani imali ayishiyelwe uThemba umyeni wakhe njengoba kungakapheli ngisho amasonto amabili engcwatshiwe. Okunye okuvelayo ekuziphatheni kwakhe ukubuyela emsebenzini ngokukhulu ukushesha. Ubuyela nje akazilile kwazise phela usonta kula masonto asindisiwe.

Ukwenza kukaDaisy kufana negama lakhe lapho abafelokazi bephelelwa ngunembeza nokuzihlonipha kanye nesizotha. Bajaha ukuqoma ukuze badle amafa. UDaisy ngendlela aseyiyo uzibona eshlukile kakhulu kwabanye abantu njengoba esenemali eningi kakhulu.

UShange, (1992: 23) uthi:

Uhamba nje uyasho ngenhliziyo ukuthi izinsuku zakhe zokugibela amatekisi sezibaliwe manje, khona maduze nje uzobe esehamba ngemoto. Abone namehlo akhe evuleka impela, ebona nalabantu agibele nabo akafani

neze nabo. Wayevele yena efanelwe imoto kusuka kudala.

Esikhathini esiningi kutholakala abafelokazi behamba ngonyanyavu lwezimoto zikanokusho kodwa uma sewulandelisisa kahle uzomangala ukuthi amadoda aphantsi kobandayo. Ngokwejwayelekile abafelokazi basala bezitika ngobukhazikhazi ababuthandayo, bebusa bekhomba ngophakathi. Okuhamba phambili kuba yikho ukuqoma lokhu. Umbuzo kaDaisy wokuthi uzoyidla nobani le mali uyaphenduleka ngokukhulu ukushesha lapho ehlangana noMthunzi Buthelezi usomabhizinisi olaphaya esiteshini kwaMashu.

UShange, (1992: 45) uthi:

Nami ngingasala sengiqonda nje ngisho okusobala ngithi ngiyakuthanda. Ukusho konke lokhu uButhelezi uzothile, akaxhamazeli, nezwi liphansi, ungathi uyinsizwa emsulwa encenga intombi ezibona ingephile ngaphandle kwayo kanti lutho wayeyindoda enenkosikazi yayo, enomuzi wayo uDaisy. Umncenga ekubeni engumfelokazi owafelwe zolo lokhu. Awadedele uDaisy amazwi. Angaphikisi lutho. Ngisho ukuthi kulungile yize mhlawumbe kungaba nenkinga.

NgokukaShange uButhelezi uncenga uthando kuDaisy. Akakushayi mkhuba ukuthi ungumfelokazi osanda kushonelwa.

4.8.2 Ikhanda elilukhuni

Kule noveli umbhali ukuveza obala ukuthi uDaisy unekhanda elilukhuni. Hleze ngokombhali ukuzila kwakungamsiza uDaisy ekutheni angabi yisisulu sikaMthunzi. UDaisy yena akazange ayifake inzilo. AbakwaDlamini njengosiko bafuna ukuba uDaisy azile. Lokhu kunqakisana ngamazwi kugcina ngokuqubuka kwengxabano phakathi kukaDaisy nabasemzini ababukeka belihlonipha isiko. Kulokhu kucaca kahle ukuthi ukuzila kulisiko futhi abantu abalihloniphayo nabalithatha njengelibalulekile kakhulu. Kule ncwadi uDlamini

okunguyise kaThemba uze azihambele yena ukuyokuzwa kumalokazane wakwakhe ukuthi kungani engazilanga.

UShange, (1992: 5) uthi:

Empeleni ngingathi sithunywe umndeni
ukuba sizozwisisa mayelana nalolu daba lokungazila
kwakho. Besazi ukuthi kulisiko lethu thina bantu
abaNsundu, nathi emndenini wakwaDlamini ukuthi sizwa
sibona futhi ukwenqaba wena ukuzila. Sesithi asizozwisisa
kahle ukuthi ngempela yini kwenzenjani.

Ngale nkathi uDaisy wabe esevutha engabaselwe ngoba engayingeni indaba yokufaka inzilo, esho nokusho ukuthi yena ngeke ayigqoke inzilo kowakhe umzimba. Okumangazayo wukuthi uma kukhona oshonayo kwabaganene lisuke lingakagqabuki yini igoda lobudlelwano babo njengalokhu besuke kade bethe bayohlukaniswa ukufa. Lapha uDaisy uze akhombise ukuthi yena wabe eze kuThemba hhayi emndenini wakwaDlamini. Uyazigqaja ngelokuthi kukwakhe lapha bakhe khona noThemba yena uzokwenza akuthandayo ngoThemba wakhe.

UShange, (1992: 7) uthi:

Lalelani lana-ke hambani niyobatshele labo bantu
bangazifugela bona bazimboze ngezingubo ezimnyama
hhayi uDaisy lo. Esho ezihlokolozwa ngomunwe esifubeni.
Kukwami la, ngizokwenza intando yami, umzimba wami
lo, ngizowugqokisa okuthandwa yimina, nake nabonaphi
umuntu omdala njengami nje etshelwa ukuthi akagqokeni
ayekekeni?

Emndenini wakwaDlamini kwabe kungamukelekile nezeneze ukungazili kukaDaisy. Kukho konke lokho abakwaDlamini akukho lapho bechazela khona uDaisy ukuthi ukuzila ngezingubo ezimnyama kusho ukuthini futhi kuzokwenza mehluko muni kuye. Lapha ngale kokuthandabuza kusobala ukuthi uDaisy wabe elwela ilungelo lakhe. Wabe engasiboni isidingo sokufaka izingubo ezimnyama kube kuvele kungeke kusamvusa umyeni wakhe. Kungashiwo nje ukuthi lezi zingubo ezimnyama ngokukaDaisy

ziwumhlobiso nje ngoba uma umuntu engazilile, ukwenza imikhuba yezwe angeke zimbambe.

Kuliqiniso ukuthi lezi zingubo zingonogada nje bokwethusa ozifakile nokwenza ukuthi abantu bamexwaye, babe nokumzwela nokumdabukela. Leli siko lokuzila kuyacaca ukuthi lidala kwakuzilwa ngezikhumba okungenzeka ukuthi uDaisy wabe zibona engenacala ngokwenqaba izingubo ezimnyama ngoba abangazifakanga bayaqhubeka nempilo yabo njengoba kwenzeka kwaba kade bezifakile. NgokukaDaisy ukuzila kungaba yinto eyenziwa umuntu nje ngokwethembeka kwakhe enhliziyweni yakhe hhayi ngezambatho azifakile.

Kukho konke lokhu kungenzeka ukuthi uDaisy wabe esabela isithunzi sakhe futhi elwela ilungelo lakhe. Izingubo ezimnyama zokuzila kuyacaca ukuthi ziletha ingcindezi kumuntu wesifazane futhi zimenza abe elokhu eba namaganyana ayiziswana kumyeni wakhe. Lezi ngubo ziyawugqilaza ziphinde ziwuhlukumeze umqondo womuntu wesifazane. Okungeke kwaphikwa ukuthi naye uDaisy wabe ebalekela le minjunju edalwa ukhlezi embethe inzilo.

Kuthanda ukuphazamisa ukuthi ngaso sonke isikhathi uhlale wembethe izingubo othi ungazicabanga ukhumbule ukuthi wena ufelwe futhi lokho kubuyisa nesithombe sokufa kwalowo omzilele. Okufike kube yinkinga ukuthi uDaisy wabe enengane okwabe kufanele ayikhulise ogama layo kunguLwazi. Wabe eseshonelwe uyise kwakufanele ukuthi ayosebenza ukuze anakekele ingane ngezidingo zayo. Ukugalela izingubo ezimnyama kwakhe ngabe wayengakwenza noma eya emsebenzini yini uma kuvumelana nabasemzini. UDaisy wabe esebenza ebhange lapho kugqokwa khona inyufomu. Libhange ndini engabe wawuzomamukela yini uDaisy uma egqoke inzilo.

UDaisy ubonakala enenkani ngesikhathi engavumi ukuzilela umyeni wakhe owayesanda kushona.

NgokukaShange, (1992: 5) uthi:

Empeleni ngingathi sithunywe umndeni ukuba sizozwisisa mayelana nalolu daba lokungazili kwakho. Besazi kulisiko

lethu thina bantu abaNsundu nokuthi emndenini wakwaDlamini ukuthi owesifazane azile lapho eshonelwe yindoda. Sesiathuka—ke nje uma sizwa sibona futhi ukwenqaba wena ukuzila sesithi-ke asizozwisisa kahle ukuthi ngempela yini kwenzenjani.

Kule nkulumo kuyavela ukuthi uDlamini uze athathe isinqumo sokuyobuza uDaisy ngokungazili kwakhe ngoba babembona engayifakile inzilo, okwakukhombisa ukuthi unenkani efuna ukwenza into ethandwa nguye ngesikhathi sakhe. Okunye okuvelayo ukuthi uDaisy akathandi ukulalela uma etshelwa ujaha ukubonwa yizwe.

NgokukaShange, (1992:12) uthi:

Wayethi uma ecabanga konke lokhu awubone umhlaba udilaya ngokushesha, ungasatotobi njengakuqala. Wayeyizwa impilo yakhe ishintsha, iphakamela, iphakama emhlabeni olidundu, kunguyena omi lapho phezulu.

UDaisy wayengasafuni lutho oluzomphazamisa kule mpilo ayeseFUNA ukuyiphila. Wayethi noma unina emkhuza kungene ngapha kuphume ngale.

4.8.3 Isimilo

Ukulahleka kwesimilo kubafelokazi kuyinto yemihla namalanga. Ukushesha kukaDaisy ukubuyela emsebenzini yingoba ufuna ukubonwa ngabantu besilisa bese bemkhulumisa. Ngelanga lokuqala ebuya emsebenzini usekhangwa uMthunzi Buthelezi bayaxoxisana agcine evumile ukuthi bathandane.

NgokukaShange, (1992: 19) uthi:

Indaba yokulala embhedeni kuze kuse yayibonakala kuye kuyindaba yesikhathi esiphelayo. Ebusuku awubukwa nangumuntu, uvaleleka nje endlini. Kanti emini uhamba edolobheni azizwe, abone nabambukayo.

Ngokwenkulumo engenhla kuveza ukuthi uDaisy uxegelwa isimilo, akanandaba nokuthi usanda kushonelwa. Ujahe ukuphuma abonwe yizwe ukuthi usekhululekile noma ngabe ngubani omfisayo kungabibikho okumvimbayo. UDaisy uzivalela endlini noJili okungaveli ukuthi ngabe wayehloseni ngalokho uJili ekubeni wayesondelene nomndeni wakwaDlamini.

NgokukaShange, (1992:128) uthi:

Uma uhluthuka ngaleyo ndlela awuthole umqondo sewequele kuJili. Ngeke azuze lutho empeleni ngoJili uyamuzwa nje egigiyela efuna bazwane uyayizwa futhi nenhliziyo yakhe sengathi ithanda ukuvuma. Uma uJili ekhuluma naye avele athambe nje yize lokhu okuwuJili kungakwazi nokushela kahle.

Ngokwale nkulumo engenhla kuyavela ukuthi ukungabi nasimilo useze acabange noJili ngenxa yokufuna umuntu ozoba seduze naye.

4.8.4 Ukukhohliseka kalula

UDaisy ukhohliswa uMthunzi ngokuthi uyamthanda naye uyavuma kanti uMthunzi wayesezinhleleni zokufuna imali kuDaisy avuse ibhizinisi lakhe elabe liwa. UDaisy akazange alifunde iphepha lesivumelwano sabo noMthunzi. UMthunzi wabe esewela ngelibanzi ngoba phela iphepha lesivumelwano labe lisayinwe yibo bobabili, uMthunzi noDaisy. Lesi sivumelwano sabe sithi imali uyoyibuyisa emva kweminyaka eyi-15 ingenayo inzalo. Kwabe sekuwukuphela kokwabe kubahlanganisile. UDaisy usebuyela kwaDlamini ukuyocela uxolo ngoba wayengasenalutho imali yabe seyihambe yonke neqola elinguMthunzi Buthelezi.

NgokukaShange, (1992: 117) uthi:

Sawubona Mthunzi!
Waze wangithusa ubekwa yini la?
Lalela, hamba kwakho ngizokulandela ngithi ngize kuwena.

UMthunzi wayemkhohlisa kalula uDaisy avume konke. Ngenkathi uDaisy efika esitolo ecela ukumbona wathi akahambe njengozomlandela nempela wahamba kodwa lokho akuzange kwenzeke.

4.8.5 Inhlonipho

UDaisy uphendula uyisezala ngenkulu indelelo lena uma bethi kazile, azilele uThemba oyindodana yabo.

UShange, (1992: 7) uthi:

“Awu kanti niphike nabantu, yikho senizohlupha mina nje? Lalelani lana-ke. Hambani niyobatshele labo bantu ukuthi bangazifuqela bona bazimboze ngezingubo ezimnyama, hhayi uDaisy lo,” esho ezihlokoloza ngomunwe esifubeni.

“Kukwami la, ngizokwenza intando yami. Umzimba wami lo, ngizowugqokisa okuthandwa yimina, nake nabonaphi umuntu omdala njengami etshelwa ukuthi kagqokeni ayekeni? Uyazi niyadelela, ukungeyisa nje konke lokhu.”

Ukukhuluma kukaDaisy kanje kusho ukungabi nanhlonipho, ingani phela inzilo izomenza angasheshi ukuqoma kanti yena ufisa sengathi kungahlala kusemini ukuze abesilisa bambone kahle.

UShange, (1992: 19) uthi:

Indaba yokuya kolala nje embhedeni kuse yayibonakala kuye kuyindaba yesikhathi esilahlekayo. Ebusuku awubukwa nangumuntu, uvaleleka nje endlini, kanti emini uhamba edolobheni azizwe, ebone nabambukayo. Noma kanjani kwakuse kukhona nensizwa ezimfisayo, kucabanga yena.

Uphendula kabi unina ethi uzama ukumbonisa ngokuthi akafune muntu ozomhlalisa njengoba ekhala ngesizungu.

NgokukaShange, (1992:20) uthi:

Ayi mama, nawe uzongicasula angisamfuni mina umuntu ozongicasula sebebaningi kakhulu abantu abangidinayo kulezi zinsuku, nabalokhu benginyonkoloza angazi ukuthi benginyonkolozani.

Ngokwenkulumo engenhla utshengisa ukungamhloniphi umzali wakhe. NgokwesiNtu umuntu uhlonipha wonke umuntu ahlangani naye kodwa uDaisy kuyamehlula lokho, uhamba ekhiphela ukucasuka kwakhe kumuntu wonke. Uphinde aveze ukungabi nanhlonipho ephendula kabi uyisezala ehamba noJili.

NgokukaShange, (1992: 5-6) uthi:

“Ngoba nakhu ningazwisisanga kuqala?” Kuphendula uDaisy ngokushesha okukhulu. Kwahle kwacaca ukuthi akuzukuzwana impela, athule kancane uDlamini, kodwa bese ebuya eziqoqa njengendoda.

Ngokwenkulumo engenhla oDlamini noJili bebethi bazombonisa ukuthi akagqoke inzilo kodwa uDaisy ushaya phansi ngonyawo uthi yena wayegane uThemba hhayi umndeni wakwaDlamini. Uphinde uDaisy aveze okunye ukungahloniphi ngesikhathi ephendula uMaSithebe ngendlela ayithandayo.

NgokukaShange, (1992: 144) uthi:

Akekho uyephi? NguDaisy lowo emva kokuba owayephendule ucingo esitolo ayephendule wathi akekho uButhelezi, angimazi, uhlale ehamba nje ubaba wala ekhaya, akasho ukuthi uyaphi. Ungubani wena? Ezwe

uDaisy ukuthi uMasithebe lowo, athi ngingubani wani?
Ngiyinyumba engazali njengawe nx!

Ngala mazwi uDaisy ukhombisa okukhulu ukungabi nanhlonipho komunye umuntu akanandaba nokuthi uyamazi noma akamazi kodwa usho leyo nto ayishoyo ngesikhathi sakhe.

4.8.6 Ukuba uthathekile

Ukuziphatha kwakhe kuvela kakhulu ngesikhathi ejabula ukuthi usemtholile umuntu azodla naye yonke le mali eshiywe nguThemba. Uyenqaba uDaisy ukuhlala nengane yakhe ngenxa yemikhuba aqonde ukuyigila.

UShange, (1992: 11) uthi:

Yikho lokhu okwenza ukuthi lapho evuka ekuseni ngalo
Mgqibelo, leyo mali kube iyonanto yokuqala futhi acabanga
ngayo. Uzoyidla nobani? Abengakaze azibuze lowo
mbuzo ngaphambilini. Acabange uLwazi,
acabange unina, sengathi abayona impendulo, acabange
abakwaDlamini. Abezwe beqhelelene impela-ke bona
nempendulo. Yayikuphi impendulo?

Impendulo yombuzo kaDiasy yabe ilula kakhulu ukuthi athole umuntu wesilisa noma nje aqome ukuze impendulo yombuzo wakhe ifezeke. Yingakho ala ephetha ukuzila.

Wancamela ukulandela inhliziyi yakhe.

UShange, (1992:1) uqhubeka athi:

Umyeni wakhe kwase kuphele amasonto amabili
engcwatshiwe. Wayesebuyele emsebenzini ebhange lapho
ayesebenza khona njengomemukeli wemali. Nokho
wawungeke usho ukuthi uDaisy ngumfelokazi awayefelwe
zolo lokhu uma uhlangana naye. Izingubo ezimnyama
wayengazifakile. Wayethe lapho

esengcwatshiwe umyeni wakhe, wala,
waphetha kwabakaDlamini kubo kamyeni wakhe uma
bethi akafake inzilo. Wathi akasiboni isidingo.

Ukungasiboni kwakhe isidingo sokuzila wayebona sengathi kuzombambezela ezifisweni zakhe zokuthola umuntu azodla naye imali. Usayinela uMthunzi isheke lemali enkulu ngenhloso yokuthi baqale elabo ibhizinisi ngokuhlanganyela kanti akabuzanga elangeni.

UShange, (1992: 124) uthi:

Walisayina ngempela uDaisy isheke
ebusuku kuyizinkulungwane ngezinkulungwane.
Isivumelwano kwakuyileso sokuthi uButhelezi
uzofuna ummeli ozobahlanganisa
ngokusemthethweni.

Ukusayina kwakhe isheke wayecabanga ukuthi liza nenkulu injabulo kanti liza nosizi, ukuhlupheka nokuqolwa imali yakhe.

UShange, (1992:124) uthi:

UDaisy uma ethi abathathe yena uSosibo lo wakhe athi uButhelezi cha uzomthola omunye, uSosibo usengene kakhulu ezindabeni zakhe akukuhle asale esekwazi konke enziwe umuntu womndeni. Cha kuzwakele. Vele uDaisy wayengenendaba kangako nanommeli lowo, eyibona le nhlanganisela yabo kungesekelwe wuthando kunokusekelwa izimiso zomthetho nanoma yini enye. Ngempela kwakunjalo, konke kwenziwa ngothando. Lalikhona-ke nephepha abalisayina uDaisy elalixotshwe ngomshini.

Lesi yisivumelwano sabo noButhelezi. Walisayina, elinye lasala kuyena elinye ngakuButhelezi. Wajabula wadela uMthunzi, wabe esenyamalala. Wahamba nayo yonke imali. UMthunzi wenza ubugelekeqe obujwayelekile bokwakhela ngamaqubu enye inyoni. Empeleni uMthunzi wabe engamthandi uDaisy kodwa ethanda imali yakhe.

Yagana esokeni kuMthunzi wabona nje ukuthi inyoni inyele ezandleni kuyena. UMthunzi ubesenokuhlala isikhathi engamshayeli uDaisy ucingo. Waqala manje uDaisy ukukhathazeka ngalokhu kwenza kukaMthunzi. UMthunzi wayenza okufanele ngoba wabe esekutholile akufunayo kuDaisy. Esemshayela ucingo ngelinye ilanga uDaisy wethuka uMaSithebe umka Mthunzi Buthelezi ngenkathi ephendula ucingo. UMaSithebe uzithola ephoxekile.

NgokukaShange, (1992: 145) uthi:

Unemibuzo eminingi engayi ndawo. Uthando yinto ephelayo Daisy, ngicela sihlukane. Ngiyaxolisa nje ukukutshela lokho, kodwa-ke nawe uzovuma ukuthi kungcono kunokuzenzisa. Sengiyahluleka. Mhlawumbe sigijime kakhulu esikhathini esifushane.

UMthunzi wala uDaisy emuva kokuba emnike imali. UDaisy simthola esencenga uMthunzi ukuba bakhulume kodwa uMthunzi akasayigqizi qakala leyo. Akawakholwa neze amazwi kaMthunzi uDaisy. Inhliziyo yakhe iyagedezela uvalo lokulahlekelwa yimali engaka kodwa uyazethembisa ukuthi eyakhe imali uMthunzi uzoyibuyisa ayibeke kwezakhe izandla ethanda engathandi. UDaisy wabe ezidlalela nje ngoba uMthunzi wabe eseqede konke. Amazwi kaMthunzi ashiya inhliziyo kaDaisy yomile.

UShange, (1992: 146) uthi:

Imali yakho ayikho ngakumina, anginamali yakho. Uma ukuphikisa lokho, hamba enkantolo. Siyohlangana khona. Uze noqweqwe lukammeli uma uthanda.

UMthunzi washo la magama ocingweni ekhuluma noDaisy nokukhulu ukuzethemba lokhu neqiniso. Kwahlwa emini kuDaisy wazibhonqa embhedeni owawubukhazikhazi. Ngalelo langa kabubonanga neze ubukhazikhazi lobo. Esikhundleni sokubona ubukhazikhazi kwasibekela ubumnyama. Wavula eshalofini efuna iphepha lesivumelwano ngempela lalikhona linjengoba libhaliwe.

UShange, (1992:148) uthi:

Kwakubhalwe ukuthi imali leyo uButhelezi umboleka yona uyoyikhokha emva kweminyaka elishumi nanhlanu, ingenanzalo. Acabange ngenkantolo uDaisy nakhona lapho ukuthi akazishaye phansi

Kwakangasekho ukwenza ngenye indlela kuDaisy ayesehelile amahlathi kungasekho ukucasha, wacina egobe uphondo ngokuthi ayele aye kwaDlamini ayocela uxolo.

4.9 Ukuziphatha kukaMaNxumalo

UMaNxumalo ungowesifazane oqotho kumyeni wakhe, ngaso sonke isikhathi uhlezi emsekela nalapho ephambuka khona uDlamini uyambonisa ngesizotha. Uziphethe kahle akayena umuntu wesifazane oyisixhwanguxhwangu.

NgokukaShange, (1992:51) uthi:

Kodwa Dlamini bekungeke yini kube yinto enhle ukuthi uphinde futhi ninoJili niye kule ntombazane niyozwisisa kahle. Kunokwenzeka ukuba isiwushintshile umqondo isiyazisola, isiswele indlela ezoza ngayo izoxolisa. Ukuthatha lelo nyathelo kungasiza konge isikhathi esesingalahleka ngento ebingaqaqeka kalula. Mhlawumbe nale ndaba osufika nayo oyizwile yemoto, kuvele nokuthi ayimile kanjalo.

Ngokwale nkulumo engenhla ukhombisa ukuba nesineke nomyeni wakhe. Uyazama ukumthobisa kukho konke akwenzayo. Uphinde ambonise kuzo zonke izinqumo afuna ukuzithatha uDlamini.

4.9.1 Inhliziyo enhle

UMaNxumalo uyazama ngaso sonke isikhathi ukubonisa uDlamini ezinqumeni azithathayo. Akukhathalekile noma umphendula kanjani kodwa uhlale embekezelela.

NgokukaShange, (1992: 51) uthi:

Kodwa Dlamini bekungeke yini kube yinto enhle ukuthi uphinde futhi ninoJili niye kule ntombazane niyozwisisa kahle. Kunokwenzeka ukuba isiwushintshile umqondo isiyazisola isiswele indlela ezoza ngayo izoxolisa.

Ngala mazwi uzama ukunxenxa uDlamini ukuthi ehlise umoya aphindele kuDaisy ukuba bayoxoxa. UDaisy lapho akafune kuzwa lutho olumhlanganisa nabakwaDlamini ngoba bafuna ukumphuca ifa alishiyelwe umyeni wakhe.

4.9.2 Uzwele

Inhliziyo yakhe imnene yiyona emenza abe nozwelo uMaNxumalo, kwala noma uDlamini esaphikelela efuna ukuya kuDaisy. UMaNxumalo uyazama ukupholisa kukho konke ukuhluthukelwa inhliziyo.

NgokukaShange, (1992:103-104) uthi:

Asizange sihlale dekle Dlamini, sikwenzile konke obekumele sikwenze. Angithi wawushilo vele nakuqala wathi kumele kube khona esikwenzayo, sikwenzile-ke asahlala dekle, akukho okungaphezu kwalokhu.

Uzwelo lukaMaNxumalo lwenza akwazi ukubonisa umyeni wakhe. Ngokwakhe usefuna baluyeke lolu daba. UDlamini akakadeli usafuna ukutshela uDaisy kuthi noma sekufika uSonto indodakazi yabo uMaNxumalo uyaqhubeka nokuba ngumuntu onozwelo.

Ngesikhathi bephakamisa imimoya oSonto benoDlamini yena wayelokhu ewuhlabane inhlali.

4.10 Ukuziphatha kukaSonto

USonto akaziphathisi okomuntu wesifazane osemusha. Uziphathisa okomuntu omdala enjalo nje akahlali nabazali bakhe uhlala eGoli nendoda. Okunye okuvelayo uSonto uyisixhwanguxhwangu sentombazane, nguphuma silwe uqobo. Ungumuntu wesifazane

ongakwazi ukubeka umoya phansi, ungumbhebhezeli. Uyakwazi ukugxisha uDlamini ngomoya wokuba aqhubeke nendaba kaDaisy.

NgokukaShange, (1992:108) uthi:

Phela kufanele kuqondwe khona kwaDaisy, ayikwazi nje ukuthi ingenzeka into efana naleyo. Mina nje ngingedwa ngingaqonda khona ngqo ngifike ngimtshele ukuthi akaphume aphele emzini kaThemba, ngoba umuzi wakithi phela lowaya.

Amazwi kaSonto ayamgqugquzela uDlamini usefisa ngabe usekwaDaisy amtshela lokho afisa ukumtshele khona. Indlela uSonto aziphethe ngayo imehlisa isithunzi. Usukumisa uDlamini ukuthi baye kwaDaisy.

4.10.1 Uchuku

USonto ungumphehli wodweshu lokuba uDlamini aqonde emzini kaDaisy ethi bazofika bamtshele nje kuphela, uSonto uze aveze nelokushaya imbala.

NgokukaShange, (1992:109) uthi:

Nokumshaya nje baba kungaba yinto enhle. Ngeke mina ngiphindele eGoli ngingamshayanga. Ngisazophindela siyolungisa kahle noMandla ezinye izinto siqophe nosuku lomshado kodwa ngeke ngithande ukuhamba ngingamshayanga mina.

Wonke la magama angenhla aveza uSonto njengomuntu onochuku ophikelelayo, kwala noma uyise emziba kwelokushaya kodwa yena uyaphikelela. Bayaqhubeka nohambo lwabo oluya kwaMashu emzini kaDaisy.

NgokukaShange, (1992: 113) uthi:

Hheyi wenondindwa, ungabosifutha uyezwa, ungabosifutha! Uvalela wonke amadoda la endlini yomfowethu ngoba kwenzenjani? Awusakwazi ukuphila ngaphandle kwendoda! Yonke imali yakithi uyiqhulula namadoda. WeDaisy, awubuyise konke okungokwakithi, konke okuthi thina, ngokushesha.

Lawa mazwi kwaba sengathi ayambasela uDaisy wawaphendula naye, ahlaba aphukela kuSonto zabe sezidumelene sekungongaphansi nongaphezulu kwaba sengathi kukhona omemezayo othi qhude manikiniki mnike isongo lakhe. Lesi senzo samethusa nokho wazijuba kodwa wagcina ezijubile. Sezike zahlangana phezulu ngamagunduveyisi.

4.11 Ukuziphatha kukaMaSithebe

UMaSithebe uziphethe kahle njengenkosikazi elungile uthi noma edinwa izenzo zikaMthunzi esezimuma emphinjeni akhombise ukuba inkosikazi eqotho. Kwala noma ebona ukuthi uMthunzi uqonyiwe kodwa aqhubeke nokuthobela umyeni wakhe.

NgokukaShange, (1992: 41) uthi:

“Uyazi Mthunzi bekulokhu kunento engifuna ukuyisho kuwena engangiphethe kahle.” Kuthetha uMaSithebe ngomoya ophansi. “Yini leyo engakuphethe kahle?” Kubuza uButhelezi ngokungabi nasineke, egqolozele umkakhe. “Yile ndaba yakho yokuqhelelana nami. Awunginakile neze, ngithi lokho angikubeke nje ngqo. Awusangithathisi okukankosikazi wakho omthanda kahle ngempela.”

Ngalawa mazwi uMaSithebe uyabona ukuthi kukhona okushaya amanzi ngomyeni wakhe kodwa khona kunjalo uyaqhubeka nokumthobela umyeni wakhe.

4.11.1 Ulaka

Lesi yisimo lapho umuntu ehluleka ukulawula imizwa ngenxa yento emphethe kabi. UHom noWaingrom, (1966) bathi akukhona ukuthi abantu abanolaka basuke bengasiboni isixazululo, kodwa basuke benenkinga yokuqonda inkinga ababhekene nayo. ULam, McMahan, Priddy noGehred-Schultz, (1988) bathi okuvamile ukuba abantu bangakuqapheli ukuguquka kwendlela abaziphatha ngayo. Baqhuba ngokuthi ukungatholi usizo lwabaluleki bezengqondo kuholela ekubhebhethekeni kwenkinga.

Lokhu kufakazela khona ukuthi uma umuntu enolaka engalutholi usizo ngokushesha angazithola esenze umonakalo omkhulu kubantu abahlukahlukene. Ulaka luphazamisa ukusebenza komqondo womuntu, izenzo ezingenabo Ubuntu zihlala zilindelekile uma lowo muntu engalutholi usizo lokwelulekwa. Lesi simo siyatholakala emibhalweni yesiZulu eyahlukahlukene lapho ababhali bekuveza njengembangela yokuhlukunyezwa kwabanye abalingiswa. Kuvame ukuba umlingiswa othile abenolaka alubhekise kwabanye abalingiswa ngenxa yokuguquka kwendlela acabanga ngayo. Abalingiswa abasondelene naye bazithola sebehlukumezeka.

Ulaka lukaMaSithebe luyagqama ngesikhathi uMthunzi engasalali kwakhe esefika ngesokusa ephuma kwanhliziyo ngise. UMaSithebe uyakhombisa ukuthi naye uyaphila unemizwa.

NgokukaShange, (1992:122) uthi:

Musa ukuthi uma ubuya ezindaweni zakho bese ufika la ekhaya uzobhobokela mina. Njalo uma ubuya ezindaweni zakho ufika la ekhaya usuzokhwela phezu kwami. Mtshela lo muntu wakho ukuthi angimuphazamisi nakancane, angaqhubeka nawe agcine la ethanda khona. Mina ngingenza noma yini Buthelezi. Ngiyabona wena ucabanga ukuthi ngiyisiduphunga sakho ozokwenza noma yini kusona kugcine wena. Mina ngingaqala manje ngenze umathanda, ujike unganenzi lutho futhi.

Ngokombhali le nkulumo enenghla iveza ukudinwa kukaMaSithebe, edinwa izenzo zikaMthunzi zokungalali ekhaya. Uyambona naye engengane ukuthi kukhona okushaya amanzi ngomyeni wakhe. Ugcina esekhuluma amazwi angehli kahle kuMthunzi ngenxa yokungathembeki kwakhe.

Enovelini esihloko sithi Ithemba Alibulali, uNomonde uhlukunyezwa ngunina ngokumshaya ngenxa yokuthi akalalanga ekhaya. Ulaka lukaMaMiya ludalwa yingcindezi ayithola kuyise kaNomonde. UMaMiya ongunina kaNomonde uthola ingcindezi lapho uyise kaNomonde emsola ngokuthi uNomonde akalalanga ekhaya ngoba unina akathi akayofunda edolobheni. UNomonde ufika unina esenolaka kakhulu ngenxa yokuthi uyise usola yena ngenxa yokungalali kwakhe ekhaya. UNomonde uthi efika ebe ebingelelwa yisibhaxu engasabuzwanga nokuthi kungani engalalanga ekhaya.

4.11.2 Uthando

Uthando luvela lapho umuntu oyedwa noma ngaphezulu, futhi lwenzeka ngezindlela ezahlukahlukene. Kuyenzeka umuntu akhombise uthando komunye umuntu. Kuyenzeka alukhombise uthando kokuthile. Kwesinye isikhathi lokhu kuba nomphumela omuhle nomubi. Lokhu kuyenzeka kube yiyona mbangela yokuhlukunyezwa kwabanye abantu.

Emibhalweni yesiZulu eyingxenywe yalolu cwaningo, uthando luyavela nokuyimbangela yokuhlukunyezwa kwabanye abalingiswa. Zikhona izigameko lapho umlingiswa othile abe nothando ezintweni ezithile ekugcineni athole ukuhlukumezeka ngenxa yalo uthando. Abalingiswa baba nothando ezintweni ezingefani, lokhu kuvela emibhalweni eyahlukene yesiZulu.

Uthando lukaMaSithebe luvela lapho esebona ukuthi umyeni wakhe usenezindlela ezigwegwileyo angaziqondi. Akakhombisi ukumvusela umhlwenga nokumdikila, kuze kufike lapho uMthunzi emkhombisa imali abeyibeka sonke lesi sikhathi.

NgokukaShange, (1992:137) uthi:

“Hawu! Buthelezi, imali engaka? Angikholwa.”
Ababaze uMaSithebe amhlahlele amehlo umyeni wakhe.
Izinkulungwane ezingaka? Athuke manje noButhelezi,
ubengakulindele ukubabazwa okungaka. Uma amehlo ache
ehlangana nalawa ahlaliwe kaMaSithebe, ezwe kushisa
isifuba uvalo. Ahleke ubala.

Nakhona lapha kuyavela ukuthi bebebuye baphambane ngokwenkulumo ngenxa yemali ebifika noMthunzi kepha uMaSithebe uzithola esefela ngaphakathi kuhle okwebutho lakwaZulu.

NgokukaShange, (1992: 138) uthi:

“Mina bengibuza nje, bengingazi ukuthi ngalokho sengiyona “kuphendula uMaSithebe” ngokudabuka, eqala naye eyizwa kancane ingubo yengcebo imfudumeza.

Nalapha kule nkulumo engenhla ugcina esehlise umoya exolisa kuMthunzi ngokubuza imibuzo ngemali, usegcwala injabulo yokuthi sebezokhomba ngophakathi, sebeyizimpunyela zoqobo ngisho omacaphuma kusale.

UMthunzi selokhu eqonywe uDaisy usenokungalali ekhaya abuye esevutha ekuseni evuthela umkakhe. Konke lokhu uMaSithebe akakugqizi qakala uyaqhubeka nokumthanda umyeni wakhe, usofasilahlane wakhe.

NgokukaShange, (1992: 71) uthi:

“Le moto ofika ngayo ekabani, ulalephi?” Kuzwakale ukuthi uyazihlanganisa lezi zinto, kumnikazi wemoto yilapho la elale khona uButhelezi. Kukhona ngempela akwaziyo, nempela indaba ayihlali phansi.

Inkinga ababhekene nayo lapha kwaButhelezi ukuwa kwesitolo sabo yikho kuhlezi kunalezi zinkulumo ezikhona phakathi kwalaba bashadikazi. Ukungaboni ngaso linye yikona okwenza uMthunzi angabe esalala ekhaya. Kukho konke lokhu uMaSithebe uyaqhubeka nokumthanda. Wayezifela ngomyeni wakhe. Uthando lwabo luvula kakhulukazi ngesikhathi efika nemali ezokhuphula ibhizinisi labo elabe seliwa.

NgokukaShange, (1992:138) uthi:

UMaSithebe wayembuka ngenjabulo umyeni wakhe, lapho embona ephuma engena. Acabange nje ukuthi uyazi kwesinye isikhathi, angaze ahlukane nje impela nomyeni wakhe ngoba ebona lokhu nalokhuya kanti yena uyakuthanda. Abone ukuthi akukuhle ukuthathela izinto phezulu la emshadweni, kubuye kube khona izikhathi ezizishiselayo nje, ezidinga ikhanda elipholile.

Lapha uMaSithebe uveza ukuthi ucishe wehlukana noMthunzi kanti usamthanda, umcabangela izinto ezinhle. Kuyacaca lapha ukuthi ungabozibhozomela izinto, ungasheshi ukuthatha izinqumo ungakabonisi kahle.

Emdlalweni osihloko sithi Siyofa Silahlane, uKarabo uyahlukumezeka ngenxa yothando. UKarabo noNgcebo bathandana sebeze bathembisana ukushada njengoba befunga nokuthi bayohlukaniswa ukufa. Indaba yoniwa ukuba uNgcebo abone uGugu, ashintshe umqondo ngoKarabo. Ngakho-ke ukwephuka kwesibophezelo yikhona okuyimbangela yokuhlukumezeka kukaKarabo.

Uthando yilapho abantu ababili benikana inhliziyo yomunye komunye, babambisane, babe nyamanye (Haelwood, 1999). Lokhu kuyafakaela njengoba uKarabo noNgcebo benza isivumelwano kodwa uNgcebo esesephula ngokuphazima kweso.

NgokukaSibiya, (2004:72) uthi:

Kodwa yini lena engiyenziwa nguNgcebo?

Usengangishiya ngimthanda kangaka bakithi? Akezwa mshini ngisho sengiguqa ngamadolo ngimncenga bakithi. Kawubheke nje ukuthi nginjani ebusweni ngenxa yokukhala. Amehlo abomvu klebhu. Ubuso bumabokoboko. Bengingeke ngilunge impela nasemsebenzini namuhla.

Yilo lolu thando oluyimbangela yokuhlukumezeka kukaKarabo. Ngesikhathi uNgcebo emshiya ebuyela eThekwini, uKarabo uyahlukumezeka emoyeni ngenxa yakho belu ukuthanda uNgcebo. Ukarabo uyafunga ngisho nokufunga ukuthi ngeke avume ukuphunyukwa nguNgcebo kalula kanjalo. Lokho kungenxa yakho ukumthanda.

4.11.3 Abanye ababhali abaveza ngokuziphatha kwabesifazane

Ababhali abaningi bakuveza ngezindlela eziningi ukuziphatha kwabesifazane emibhalweni yabo. Laba babhali okungo Masondo, uMkhize no Dlomo, enovelini kaMasondo, (1994:55) uphawula kanje:

"Yini eyenza ukuba ube nesibindi sokuzivalela nomfelokazi, indoda ingakangwatshwa?" kubuza uMthethwa. "Ukhumbule ukuthi besikade sisebenza naye umufi," kuthatha uMginsa. Manje lokho kukunika igunya lokuba uzivalele nonkosikazi wakhe?" Bengimduduza nje njengoba uNdlovu engasekho." Wena ududuza abashonelwe egumbini lakho lokulala? Uyajabula mfoka Ndwandwe," kusho uMthethwa ethi ukuhleka ubala.

Isenzo sikankosikazi kaNdlovu kuBhekani sikhomba khona ukulahlekelwa isimilo sabafelokazi yingakho nje etholakala ezoduduzwa ngenye indoda ekubeni nomyeni wakhe akakangwatshwa. Konke lokhu kusho uthando lwemali olukhona.

Lo mlingiswa osenovelini kaMasondo uthi akacishe afane nomlingiswa osenovelini kaShange okucwaningwa ngayo onguDaisy naye oshonelwa indoda aqome kungakapholi maseko. Avalelane endlini nendoda nayo eshadile.

Enovelini kaMkhize ethi: "Emhlabeni Mntanomuntu" nakhona uyakuveza ukuziphatha kwabesifazane.

UMkhize, (1977:111) uthi:

Asizakale impela nalo Steve wakhe uma ephatha
eyaseMgababa, uJabu usuke akhumbule ngomhla bethuka
behlangu naye uSteve behamba naye uMnguni
kuyiphasika. UJabu wathi lapho emethula kuMnguni,
uSteve wathi ungumzala wakhe waseMantshalini
akade efunda naye eToti.

Lesi senzo sikaJabu sikhomba khona ukulahleka kwesimilo kubantu abashadile. UMnguni umenzela yonke into uJabu njengonkosikazi wakhe kodwa yena akaneliseki uqoma kunjalo. Ngokwenkulumo engenhla kwakhona nje ukuqamba amanga benoSteve bethi bangabazala kusakhomba khona ukuthi isimilo sakhe siyaxega.

Uyaqhubeka uMkhize, (1977:111) uthi:

Mina uma lisho nje, ngisuke ngacabanga wena ukuthi
bekunganjani ngikuvakashele, sizihlalele ehhotela kuze
kudlule uNcibijane? Uyayibona into enjalo Steve?

Ngokombhalo ongenhla uJabu uzimisele ngokuqhubeka akhohlise uMnguni ukuthi uvakashela eMtata kubangani bakhe. Inhloso yakhe kwabe kungokoziphumulela no Steve eThekwini. Yiso lesi similo sakhe esagcina simdonsele ekufeni okungaqondakali.

Nasenovelini kaDlomo, (1946) "Indlela Yababi" emveni kokushona kukaThomas, uDelsie uqoma uDick, aphinde aqome uBen kanyekanye. Lokhu kumveza enesimilo esixegayo. Uhamba amabhayisikobho ebusuku, ugqoka izingubo ezimfushane, uphuza notshwala. Kuyona le ncwadi kaDlomo kukhona abafana naye abangaziphethe kahle njengoLizzie oshendeza noBen ekubeni eshadile.

UDlomo, (1946:29) uthi:

"Uyafuna ukuya emdansweni?" kubuza uBen.

"Ngiye kanjani emdansweni sekonakele konke nje." "Sizohamba nawe, Lizzie, noma ngazi ukuthi uma esifika uMavila kokufa gula linamasi." Unkosikazi Mavila ahleke ngamhlophe qhwa. Bese ethi: "umyeni wami kakho lapha edolobheni ngale nyanga. Uhambe namasampula baqonda eThekwini naseKoloni. Wobuya ngoNowa, mntakwethu" kulungile-ke gqoka sihambe.

Ukwenza kukaLizzie akutshengisi similo ungowesifazane oshadile kodwa uzithola eqomile. Usebenzisa ithuba lokusebenza komyeni wakhe, kuthi lapho ehambe ngokomsebenzi asale yena aqhubeke nokungaziphathi kahle.

4.12 Izindikimba ezitholakele

Emva kokuba ucwaningo lubheke imibhalo yobuciko eyahlukene eveza ukuziphatha kwabafelokazi lube seluphuma nalezi zindikimba ezilandelayo:

- Abesifazane nokuzithanda
- Abesifazane nokuthanda imali
- Ukuhlukumezeka kwabesifazane emndenini
- Ukungamukeleki ube yinhlekisa emphakathini
- Ilungelo lokuzikhethela
- Ukuhlukumezeka kwezothando
- Abesifazane nosikompilo

4.12.1 Abesifazane nokuzithanda

4.12.1.1 Ukugqoka

Iningi labesifazane abaphila esikhathini samanje uma bedlulelwe abayeni liyaye lishintshe nendlela yokugqoka. Abanye abafelokazi abasuke befake inzilo, bayigqoka ngendlela abayithandayo kanti abanye abayingeni qobo indaba yokugqoka inzilo.

NgokukaZulu, (2006:6) uthi:

Ayibhekisise kuqhamuka elinye itekisi. Isondele kulo.
Kuthiwe ligcwele, ime phambi kwakhe manje uBhekani,
athole ithuba lokuyibuka kahle ngemuva, uyisusa phansi
uyoyikhipha phezulu. Inezitho. Abheke lapho kuqala khona
amathanga abone ukuthi ikhona le ntokazi imfasankomo
igcwele, umoya ufune ukusiphephula isiketi. Ayibhekisise
abone ubuhwanqa obuphuphuzelayo obucishe busikaze
izihlathi.

Ngokombhali indlela egqoke ngayo le ntokazi yenza uBhekani abone nalapho
kusekusithekeni khona. Ukube ubegqoke kahle lo mshadikazi iso belingeke liwuwele lo
mfula odla izindwani. Abesifazane sebeyahluleka ukugqoka kahle ngendlela eyamukelekile
emphakathini. Ukugqoka nje kukodwa kowesifazane kuconsisa amathe kowesilisa, umbone
esezidlisa satshanyana kowesifazane, bese kuthi ezibukelini inkukhu iwusole umgqakazo.

NgokukaShange, (1992:1) uthi:

Umyeni wakhe kwase kuphele amasonto amabili
engcwatshiwe. Wayesebuyele emsebenzini ebhange
lapho ayesebenza khona njengomamukeli wezimali.
Nokho wawungeke usho ukuthi uDaisy ngumfelokazi
owayefelwe izolo lokhu uma uhlangana naye, izingubo
ezimnyama wayengazifakile.

NgokukaShange indlela umuntu agqoka ngayo, yiyo emvezayo ukuthi ungumuntu onjani.
Lapha uDaisy ungumfelokazi kodwa indlela agqoke ngayo ayikhombisi ukuthi ushonelwe.
Ukubuyela kwakhe emsebenzini esanda kushonelwa engayigqokile inzilo nakho kuyinkinga
nje.

Enovelini kaSibiya ethi: “Bengithi Lizokuna” umlingiswa onguMhlengi athi uyigeza
lensizwa elisho ngezinwele zalo eziphothiwe, ezimnyama sucu.

NgokukaSibiya, (2008:14) uthi:

Insizwa lena enguMhlengi isho ngemiyeko yayo ecwazimulayo ngenxa yokunakekelwa.

USibiya usivezela uMhlengi onnguMahlengi esecwale izinwele zakhe eziphothile ukuthi njengoba esengumuntu wesifazane sekufanele phela athi uma evela abukeke emuhle. Nangendlela agqoka ngayo ishintshile ugqoka kahle afaneleke ezimpahleni zabantu besifazane.

4.12.1.2 Ubuhle babantu besifazane

Ubuhle bokudalwa bomuntu wesifazane buphawuleka eqalwa ukubonwa ukuthi muhle. Kungelibaleke ukuthi bukhona nobuhle bokuzakhela. Kuyenzeka ukuba ikhiwane libe lihle kanti ligcwele izibungu.

NgokukaZulu, (2006:7) uthi:

Bayanda manje abantu lapha okumelwa khona amatekisi. Nakhu sekufika intokazi ima eduze kukaBhekani. Athikaziseke emicabangweni yakhe, abuke le ntokazi. Inhle imhlophe qwa izinwele lezi zilungiswe ngobunono obukhulu, zinhle, zihlangene zikanywe kahle, athi uma eyibhekisisa abone ubuhwanqa obuphuphuzelayo obucishe busakaze izihlathi kanti zinjani zona lezihlathi. Ungafunga uthi azigcwotshwa kodwa ziyapholishwa.

Ngokombhali ubuhle bale ntokazi yibo obusanganisa uBhekani uthi noma ecabanga ezinye izintombi zakhe abone le ntokazi kube iyona ezishaya zonke emakhanda ukube kusekwaluseni kungabe sithi izishaya ingqotho imbala. Okuvelayo ukuthi uBhekani uyaqala ukuyibona le ntokazi njengoba isimthikazisa engqondweni nje.

Enovelini kaSibiya, (2008) uveza ukuthi wayempofu ngokwebala, enobuso obunesikhumba esithambile, esibushелеlezi obungenalo ngisho elincane ichashazi elivame ukubangwa izinduna nezinye izinkinga zesikhumba.

NgokukaSibiya, (2008:14) uthi:

Amadevu ayekhona kodwa emancane, esilevini sakhe kwakungazange kuhlume ntshebe eye ihlume kubo bonke abantu besilisa. Emihlathini yakhe kwakumile ihwanqana njena elincane nalo owayehlala njalo elisusa ngezinto zakhona ezazingamshiyi naqwele.

Ukuthamba kwesikhumba nokuba bushелеlezi kwesikhumba kuye kubonakale kubantu besifazane ngoba isikhathi esiningi yibona babaye bethande ukunaka izikhumba zabo. Nakho-ke lokhu akusho ukuthi bonke abesilisa abazinakekeli izikhumba zabo. Uthola ukuthi abantu besifazane basebenzisa izigcobo ezenza ukuthi izikhumba zobuso babo zithambe zibe zinhle.

4.12.2 Abesifazane nokuthanda imali

Enovelini kaZulu sivezelwa uTholi ethanda imali, uze agebenge uBhekani isoka lakhe amfune imali athi uyokhipha umngani wakhe uZenze ejele. Kuphinde kuvele ukuthi uTholi noPamella basebenzisa imali yomgunyathi nokuthi badayisa izidakamizwa.

NgokukaZulu, (2006:) uthi:

Yasuka yamcasula le nkulumo uBheki. Washiya kanjalo uSifiso waziyela ehhovisi lothisha. Inhliziyo yakhe ibuhlungu kakhulu waxakwa ukuthi kanti uPamella uyadayisa?

Ngokombhali uyavela uTholi nomngani wakhe womlungu ukuthi kunezinto abazidayisayo ezibangenisela imali. Ngokunye uBheki uke wafika bebala imali eningi endlini kaTholi wambuza wathi uTholi ekaPamella.

Enovelini kaShange kuyavela ukuthi umfelokazi onguDaisy ushiywe umyeni wakhe nemali. UDaisy usefuna umuntu azoyidla naye le mali. Ngenxa yokuthatheka usetholana noMthunzi Buthelezi othi angamfaka emabhizinisini. Ngokuthanda imali ugcina esevume konke okushiwo uMthunzi.

NgokukaShange, (1992:48) uthi:

Bushintshe ubuso bukaDaisy, akhulumise okomuntu ongadlali ngempela manje, athi: “Uyazi kukhona into engifisa ukukutshela yona, angidlali ayikho into engiyifisa nengiyifuna njengokuvula isitolo. Ngithanda kabi ukuthi ngisebenzise imali enginayo entweni ezoyandisa.”

Ukuthanda imali kukaDaisy kwenza aze azinikele athande uMthunzi ngenxa yokuthi ufisa ukuvula elakhe ibhizinisi. Bagcina bevumelene ukuthi bazosizana. Ilapho okwaqala khona inkinga empilweni kaDaisy esezithola engasenalutho imali yonke isithathwe uMthunzi.

NgokukaNdlovu, (2015:23) uthi:

Ngicela ungakhulumi-ke izinto eziningi kuyena bandla Tebza. Nami ngangifuna imali, uyazi nawe ukuthi laba bantu banemali. Nesimo sasekhaya wazi kahle ukuthi sinjani.

Le nkulumo enenghla kaSindi ikuveza ngokusobala ukuthi hhayi nje ngoba emthanda ngokweqiniso uPat kodwa uzifunela imali la kuyena. Kuvamisile ukuthi abesifazane bazibandakanye ebudlelwaneni ngoba befuna ukuzuza okuthile kulowo asuke ezwana naye.

4.12.3 Ukuhlukumezeka

Lesi isimo esenzeka kumuntu lapho ehlushwa okuthile emqondweni. Ukuhlukumezeka kuba nezinto ezithile eziyinkomba zako, okungavela inzondo nokukuthukuthela, nokuyizinto

ezinomthelela ekuguqukeni kokusebenza komqondo womuntu nokuziphatha kwakhe. uNorcross, Prochaska noDiClemente, (1991) bathi ukuhlukumezeka kuguqula indlela yokucabanga nokwenza kulowo muntu osuke ehlukumezekile. Bathi uma lowo muntu uma engalutholanga usizo ngokushesha, ukuhlukumezeka kungamenza abe nolaka nenzondo engapheli. Baqhuba ngokuthi umthelela wokuhlukumezeka kulimaza labo abasondelene nalowo muntu ohlukumezekile. UMahoney noThoreson, (1972) bona bathi uma umuntu exhumana nabanye abantu, ekhuluma ngalokho okumbangela ukuhlukumezeka angagwema ingozi nezenzo ezimbi empilweni yakhe nakweyabanye abantu.

Ukuhlukumezeka kubashadikazi abangabafelokazi kuvamise ukwenzeka, kutholakale ukuthi bame ngamazonzwane emizini. Imizi nemizi ayifani kungenzeka umfelokazi kuthiwe akangenwe umfowabo wendoda yakhe. Abanye bayakuthanda kanti abanye kuyinkohlakalo uqobo. Enovelini kaZulu kuyavela ukuthi uTholi wabaleka emzini ngenxa yokungafuni ukungenwa umfowabo wendoda yakhe uBhatomu. Uze ayohlala emjondolo ngoba engamfuni.

NgokukaZulu, (1992: 8) uthi:

Lalela-ke Bheki ngilapha ngibalekile ekushoneni kukababa,
umfowabo wabe esethi uzongena.
Ngangingamfuni nhlobo. Ngathi nyawo zami ngibelethe.
Njengoba ungibona ngilapha nje, kwakho kimi
kungakudalela ingozi.

Lapha umbhali ucacisa ukuthi uTholi washonelwa manje usehlukunyezwa umfowabo wendoda yakhe esefuna ukumngena ngenkani. Yikho esetholakala ehlala emijondolo. Lokhu kuhlukumezeka kuphinde kuvele nangephupho likababa kaBhekani owayengayizwa eyomfelokazi. Ubaba kaBhekani owayefika ngephupho kunina wayekhombisa ukungamthandi lo makoti olotsholwayo. Wayencamela ukuhlupha uBheki ezama ukuveza ukuthi akamthandi uTholakele.

Enovelini kaShange kuyavela lokhu kuhlukumezeka komfelokazi lapho uDlamini nomkakhe behlukumeza uDaisy befuna ifa lendodana yabo. Baze bahambisane nezinkantolo nokwagcina ngokubuya babuye namaqubu enyoni.

NgokukaShange, (1992:7) uthi:

Usukhohliwe yini ndodakazi ukuthi kwaleli fa ohlezi kulona elakwaDlamini? Usukhohliwe yini ukuthi ngelethu thina bakwaDlamini? Njengoba usukhuluma kanjena nje angithi ukhulunyiswa yilo ifa leli lendodana yami.

Ngokuka Shange uDaisy uzithola eshlukumezeka ehlukeyezwa umndeni womnyeni wakhe ngoba nawo ugaqele ifa. Izingxabano ezibakhona emndenini wakaDlamini zidalwa yilo ifa leli elishiywe uThemba. UDaisy uphinde ahlukumezeke nangesikhathi kufika uSonto evela eGoli sebeyomhlasela. Ufike alwe noDaisy aze abe nephuphusi.

4.12.4 Ukuba Yinhlekisa

Ukungamukeleki ube yinhlekisa emphakathini kwesinye isikhathi umuntu uzenza yena uthole abantu benyonkolozana bekhuluma ngabanye. Kuyenzeka kwesinye isikhathi abantu bakwenze ube yinhlekisa. Bahlekisa ngezinto okungavumi bazamukele zinjengoba zinjalo. UPerkins, Meilman, Leichter, Cashin noPresley, (1999). Bathi ukuba yinhlekisa kuphazamisa ubudlelwane phakathi kwabo nabanye abantu njengoba labo abahlekwayo begcina ukuhlanganyela nabanye abantu.

Lesi simo enovelini kaZulu kuyavela ukuthi uTholi benoPamella bayinhlekisa emphakathini ngenxa yempilo esingundabuzekwayo abayiphilayo. Baziwa emphakathini wonke ngenkohlakalo abayenzayo. UBheki wayengazi lutho ngempilo eyayiphilwa uTholakele. UBheki ugcina eseyinhlekisa ngesikhathi kuboshwa umakoti wakhe esontweni. Lesi sehlo sokuboshwa kukaTholi simshiya emangele uBheki, uze asizwe uLindiwe owambamba ngesandla wamyisa emotweni.

Enovelini kaShange, uDaisy ugcina eyinhlekisa emndenini wakhe nasemphakathini ngokuhehwa uMthunzi othatha yonke imali ayeyishiyelwe uThemba, umshiya engenalutho.

NgokukaNdlovu, (2017:34) uthi:

“Ngaze nganenhlanhla, sengicishe ngayihamba yonke
Imbali, Waswbuluka ebusweni. “Ngicela ukubona ubaba
walapha ekhaya,” esho ngelikhulu iqholo uTebogo. Lona
ophambi kwakho nguyena ubaba walapha ekhaya.
Khuluma-ke ufuna ukuthini,” emhlahlela amehlo
amancane afifiyelayo.
We akulona ihlaya leli engilishoyo, washintsha uTebogo.
Ngithi ngicela umnumzane walapha ekhaya uMnu.
Nhlapho.

Ngokwale nkulumo engenhla uTebogo akayizwa nhlobo le nto ayichazelwa uMnu.
Nhlapho, ubona kuyihlaya nje ukuthi avele athi uyena umnumzane wekhaya uPat.

4.12.5 Ilungelo lokuzikhethela

Ilungelo lokuzikhethela yilapho umuntu ephila impilo athanda ukuyiphila. Omunye uyaye aphathwe umzwangedwa ngenxa yokuthi izinto azenzeki ngendlela afisa ngayo. Kwenye inkathi kudaleka ngenxa yokwesaba abantu abathile. Lokhu-ke kuye kubahlukumeze abafelokazi ngoba baye bazibone bephucwa ilungelo lokuzikhethela. Ukuphila impilo oyithandayo kungenye yezinto eziye zenze umuntu athokoze empilweni yakhe.

USibiya, (2008) embhalweni wakhe wobuciko othi: ‘Bengithi Lizokuna’ usikhanyisela ngobuhlungu bokuphila ngaphansi kwengcindezi yokungakwazi ukuzikhethela ngoba ufuna ukuthokozisa ophila phakathi kwabo.

NgokukaZulu, (2006:11) uthi:

Phela ngizimisele ukukufela manje angizimisele
ukuvinjwa abantu abanjengoBhatomu endleleni yami.

NgokukaZulu uTholakele naye uyancisheka leli lungelo lokuzikhethela uze abaleke emzini ngoba engafuni ukungenwa umfowabo womyeni wakhe. Ubalekela emjondolo yase Nyawushane lapho ezokwazi ukuziphilela impilo ayithandayo.

La mazwi akhulunywa uBheki akhombisa okukhulu ukuzimisela ngoTholakele angafa nokufa ngendlela azimisele ngayo. Uyamnika isiqinisekiso sokuzikhethela okumele akwenze ngaye njengoba emthanda nje.

Enovelini kaShange uDaisy uvela encishwa ilungelo lokuzikhethela impilo afuna ukuyiphila ngemali ayishiyelwe umyeni wakhe uThemba.

NgokukaShange, (1992:11) uthi:

Abone uDaisy ukuthi kusho ukuthi oDlamini laba bebenasalali nasebusuku becabangana nefa lakhe. Kwakuthi noma bephaphama ebuthongweni bezwe kukhona okubasika kabuhlungwana ezinhlizinyweni zabo. Umcabango wokuqala nje obafikelayo kube yifa lakhe, baqwashe kuze kuse. Ahleke yedwa.

Kule nkulumo engenhla kungumcabango wakhe nje uDaisy omfikelayo uma ecabanga umndeni wakwa Dlamini ofuna ukumphuca ilungelo lakhe lokuzithokozisa ngemali yomyeni wakhe. Ugcina eyithathe yonke imali uMthunzi asala engenalutho uDaisy.

NgokukaSibiya, (2008:17) uthi:

UMhlangi uvele ewindini ugqolozele ulwandle olugubha amagagasi aluhlaza cwe phezu kwawo kundizandiza izinyoni zibhakubhakuza amaphika azo ngenkululeko sengathi ziyamgabisela. Wayihalela inkululeko yazo, kwamcacela ukuthi naye kwakufanele adlule kulobu bunzima ukuze akhululeke ekugcineni.

Kulesi sicaphuno esingenhla, kusobala ukuthi uMhlengi wayesegule iminyaka ephethwe isifo somzangedwa kodwa engenawo Amandla. Okwakwenza ahlale endlini wayefisa ukuziphilela eyakhe impilo kungabibikho umuntu omhle kayo noma omnyundelayo.

4.12.6 Ukhlukumezeka kwezothando

UTholi uhlukumezekile kwezothando. Kubonakala uTholi ehlukumezeka ngezindlela ezimbili, ukungenwa kanye nokungathandwa emzini. Ugcina esebaleka emzini ayohlala emijondolo. Ilapho afika ethandana khona noBhekani, useyamhlukumeza ngokuba engathandwa kubo kaBhekani.

NgokukaZulu, (2006:39) uthi:

Ngifuna ukwazi ukuthi usebenza msebenzi muni. Ngeke uthi unguthisha ushade nomuntu osebenza ejalidini.

Ngale nkulumo ngenhla kamama kaBhekani ukhombisa ukuthi akayingeni eyokulotsholwa kukaTholakele. Ufisa ngayo yonke indlela ukuthi indodana yakhe ingashadi noTholi. Nasenovelini kaShange uDaisy uyahlukumezeka emva kokushonelwa umyeni, aphinde athi noma esethole isoka angakutholi ukuphumula emndenini wakwaDlamini. Umndeni wakwaDlamini ubona ukuthi ifa lendodana yabo uzolidla namanye amadoda.

NgokukaShange, (1992:22) uthi:

Yikho lokhu okwenza ukuthi lapho ekuseni ngalowo ngoMgqibelo, leyo mali kube iyonanto yokuqala futhi acabanga ngayo. Uzoyidla nobani? Umthuse lombuzo. Yini manje le nto aseycabanga? Ubengakaze azibuze lowo mbuzo ngaphambilini.

Yiyo le nkulumo eyaze yenza uDaisy agcine esethandana noMthunzi nokwaholela ekuhlukumezekeni. NgokukaShange uMthunzi wayengamthandi uDaisy wayegaqele imali yakhe nje kuphela. Eseyitholile uDaisy wasala kanjalo. Lokhu kwamhlukumeza ngale ndlela

yokuthi wazibona esebheke kwaDlamini lapho ayengacabangi ukuthi angaphinde alubeke unyawo lwakhe khona.

NgokukaNdlovu, (2013:10) uthi:

Wayekhule ngendlela engaqondakali njengoba isikhathi esiningi wayesichitha nokudlala nabafana. Wayebhukuda, edlale ibhola kanye neminye imidlalo konke ekwenza ndawonye nabafana. Nezingubo ayezigqoka imibala kwakungezabafana. Impilo yakhe yonke uPat akekho omunye umuntu wesilisa owayemazi ngaphandle kukaMthunzi owayebhadle endlini emnyama. Kwasekuqaleni ukubalekelwa nguMthunzi emshiya nesisu kwakumenze wangabe esabathemba nhlobo abantu besilisa.

Kulesi sicaphuno esingenhla, kuyacaca ukuthi nakuba uPat wayengumuntu wesifazane zikhona izimpawu ezazikhomba ukuthi ungumuntu wesilisa njengokudlala imidlalo yabantu besilisa nokugqokisa okwabo. Kungenzeka ukuthandana kwakhe noMthunzi kwakuyindlela yokuzama ukucindezela imizwa yakhe ngoba enzela abantu bangamexwayi.

4.12.7 Abesifazane nosikompilo

Kuyo yonke imikhakha yempilo sinye isililo phakathi kwabadala nabancane. Ziningana izimbangela zalesi sililo emphakathini eyakhelwe. Izimpande zalesi sililo ngamasiko. Amasiko abamba iqhaza elikhulu esizweni, ikakhulukazi esizweni samaZulu. Lolu cwaningo lumayelana nokwenzekayo emphakathini nokuziphatha kwabesifazane uma umuntu enze into engalungile kuye kuthiwe lokhu okwenzayo akulona isiko.

UNyembezi noNxumalo, (1992:99) balichaze kanjena isiko:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo ejwayelekile elandelwayo yisizwe, indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa avelelwe

yishwa yena nomndeni wakhe noma nanaso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele.

Ngokwababhali abangenhla isiko lingachazwa njengomkhuba owenziwayo kulowo mphakathi. Kwesinye isikhathi kube inqubo elandelwa yisizwe lesa.

Ngenxa yezinguquko ezikhona sekubonakala sekwandile ukungaziphathi kahle kwabesifazane. Umuntu nomuntu wesifazane unelungelo lokuthanda noma ubani afisa ukuthandana naye ngale kwemibandela. Abanye basuke bephoqwa nawusikompilo olubenza baphoqeke ukulandela izibopho ezithize ngokulawulwa usiko. Usikompilo luyindlela yokuphila nomgogdla oqukethe umlando wanoma yisiphi isizwe.

UNyembezi, (1992:475) uthi:

Usikompilo indlela isizwe esiphila ngayo.

Ukuphawula kwakhe kufakazela ukuthi usikompilo nokuphila yinto eyodwa. Isisekelo sokuphila nosikompilo lwamaZulu.

Enovelini kaZulu umfelokazi onguTholi uzithola ebophezelwa usikompilo ukuthi kumele angenwe umfowabo womnyeni wakhe. Laphinda futhi lumphoqe usikompilo ukuthi aqale akhumule inzilo kuqala ngaphambi kokugana uBheki.

NgokukaZulu, (2006:15) uthi:

Makhulu la magama owashoyo Bhekani kodwa angiboni ukuthi uyihlo uzozwa nalesi senzo sakho. Uma kungukuthi ufuna ukushada nalo mfelokazi ngempela kuyomele uyoshisa impepho ucele kwabaphansi.

Ngokombhali kuyavela ukuthi uma umuntu efuna ukushada nomfelokazi kumele kuqale kudlule osikweni kuqala. Okuchaza ukuthi usikompilo lufundisa umuntu indlela okumele aphile ngayo.

Enovelini kaShange indodakazi kaDlamini okunguSonto ukuba wabe engumfana wabe engamngena unkosikazi womfowabo ukuze kugcineke ifa lakwaDlamini. Pho uSonto wabe eyintombazane hleze kwakungakhulunywa okunye. Kuyacaca ukuthi leli siko kwaDlamini lalingeve lisetshenziselwa ukuvusa umuzi nokugcina abantwana kuphela kodwa lalisetshenziselwa ukugcina ifa lalowo ongasekho ekhaya. Kusobala ukuthi abakwaDlamini into ababeyifuna kuDaisy kwabe kuyifa likaThemba qha hhayi okunye.

Enovelini kaShange, (1992) uDlamini uze akugcizelele lokho ngenkathi ekhuluma nomkakhe uMaNxumalo ukuthi babethembele ekukhuleni kukaThemba ukuthi uzobalekelela ngokubanika imali nango-ke naye eseshona eseshiya inkosikazi yakhe uDaisy nefa.

4.13 Isiphetho

Kulesi sahluko ucwaningoluthombulule lwaphinda lwahlaziya imibhalo yobuciko ekhuluma ngokuziphatha kwabesifazane emibhalweni kaZulu noShange. Konke lokhu ucwaningo beluphendula umbuzo othi: Baziphethe kanjani abesifazane kule mibhalo? Luphinde lwabheka nezindikimba ezitholakale kulolu cwanningo njengendikimba.

ISAHLUKO SESIHLANU

5.0 OKUFANAYO NOKUNGAFANI KULE MISEBENZI YALABA BABHALI: U N. ZULU NO A. SHANGE KANYE NOKUCHAZWA KWESIKO LOKUZILA NELOKUNGENWA

5.1 Isingeniso

Lesi sahluko sizoqhathanisa okufanayo nokungafani phakathi kwale mibhalo okucwaningwa ngayo okungumbhalo kaZulu: “Umshado” noShange: “Ifa Lenkululeko.” Le sahluko sizobheka sicubungule amasiko afana nalawa: Isiko lokuzila nesiko lokungenwa. Lolu cwaningo luvumbulule okuningi okungasalandelwa nokungaqondwa ngala masiko. Elinye kula masiko lisenziwa elinye alisenziwa.

5.2 Okufanayo kule mibhalo ecutshungulwayo.

NgokukaZulu, (2006: 8) uthi:

“Sengashelwa ngaqoma, ngaqoma ngafelwa” kahle bo!
“Impela kunjalo bengithi ubonile ngifake izingubo ezimnyama.”

Le nkulumo ephezulu ikuveza kube sobala ukuthi uTholakele ungumfelokazi, uzama ukucacisela uBhekani ukuthi njengoba efaka izingubo ezimnyama yingoba ezilile. Ngokombhali ukugqoka lezi zingubo ezimnyama zikhomba ukuthi ushonelwe indoda. Le nkulumo iyamethusa uBhekani ngoba ubengayilindele ukuyizwa.

NgokukaShange, (1992: 1) uthi:

Umyeni wakhe kwase kuphele amasonto amabili engcwatshiwe. Wayesebuyele naye emsebenzini ebhange lapho ayesebenza khona njengomamukeli wezimali.

Nalapha ngenhla uShange uyachaza ukuthi uDaisy wabe esanda kushonelwa umyeni wakhe. Kulowo mnyama wokudlulelwa umyeni uzithola esephindela emsebenzini ekubeni esanda kushonelwa kodwa ukhetha ukuphindela emsebenzini.

5.2.1 Isiko

NgokukaNxumalo noNyembezi, (1966:99) bathi:

Lingumkhuba owenziwayo noma inqubo elandelwa isizwe
lapho umuntu eyeqile agcine evelwa yishwa.

Ngokwalaba babhali isiko lingumgugodla wakho konke okwenziwa abantu. Abanye bayakholelwa kulona kuthi abanye bangakholelwa kulona. Ngamanye amazwi kuya ngomuntu ukuthi uyakholelwa yini kulona.

NgokukaShange, (1992:1) uthi:

Izingubo ezimnyama wayengazifakile. Wayethe lapho
esengcwatshiwe umyeni wakhe, wala
waphetha kwabakaDlamini kubo kamyeni wakhe uma
bethi akafake inzilo wathi akasiboni isidingo salokhu.

NgokukaShange usivezela ukuthi uDaisy ushonelwe kodwa akayifakile inzilo. AbakwaDlamini sebegadle zephuka engahambisani nesiko lokuzila. Kule nkulumo engenhla kuveza ngokusobala ukuthi uDaisy akakholelwa ekufakeni inzilo. Akanandaba noma ngabe ubani omtshelayo, ufuna ukwenza into ngendlela yakhe ayithandayo.

NgokukaZulu, (2006:52) uthi:

Angazi mntakwethu. Mina angizwani nalezi zinto
zamasiko. Kodwa-ke kungenziwa nje lokho
okuncanyana, ngingakwamukela.

Le nkulumo icacisa ngokusobala ukuthi uTholi ungumuntu ongakholelwa emasikweni.
Uyavuma nje ngoba enzela uBhekani.

UNxumalo, (1966:57) uthi:

Abamhlophe abafika bakwenza kuleli ukusifundisa uhlobo
lwenkolo esasingalwazi. Lokhu bakwenza ngokukhulu
ukuzinikela nokushisekela. Angingabazi ukuthi lolu hlobo

Iwinkolo luhle. Kadeni izinkolo zonke kazizinhle yini?
Angithi cishe zonke zisilungisela okuthile okuyokwenzeka
kithina lapho sifile.

Imithetho yobuKrestu ayikwazanga ukuthinta umuntu woMdabu phakathi ekujuleni
kwenhliziyo yakhe, ize iyofinyelela ezibilini ngoba ayingenanga ngenkolo yamasiko.

5.2.2 Ukugana kwabafelokazi

Le mibhalo iyakuveza ngokusobala ukufanana kwayo okuvela othisha kuyona yomibili.
Laba othisha okunguBhekani enovelini kaZulu noThemba enovelini kaShange, laba othisha
abaganwe yilaba bafelokazi okucutshungulwa ngokuziphatha kwabo.

NgokukaZulu, (2006:8-9) uthi:

“Kulungile ngizocabanga Bheki.” “Wenzani
emsebenzini wakho?” “Nginguthisha.” “Hawu, kanti
usebenza kahle kangaka! Nami Bheki ngangifisa ukuba
uthisha, pho-ke akuhambi ngezifiso zomuntu.”

Ngokombhali uTholakele ubona inhlanhla njengoba eshelwa uthisha nje, kuyena into
ebalulekile ukuthola imali ukuthi kanjani akanendaba.

NgokukaShange,(1992:11)uthi:

UThemba lo wayesebenze ebuthisheleni iminyaka eyi-13.
Nokufakela umshwalensi wayeqale ngalowo nyaka aqala Ukufundisa
ngawo.

NgokukaShange uThemba lo wayenguthisha owabe esefundise iminyaka eminingi ebuthisheleni, lokhu okukhombisa ukuthi uDaisy uzothola imali enjengemali njengoba umyeni wakhe engasekho emhlabeni.

UMiller, (1968) uthi ukungatholi izidingo ezifanele komuntu kumholela ekwenzeni izinto eziphuma eceleni. Kuvame ukuba bagcine sebegana okwesibili emva kokushonelwa abayeni babo. Lokhu kuyindlela abayisebenzisa ukuzama ukuthola izinto eziyizidingo zempilo.

5.2.3 Ukuthandwa

Ukuthandwa kuwumkhuba ojwayelekile empilweni kubantu abaphilayo, kuya nokuthi umuntu lowo uthandwa ngayiphi indlela. Abanye abantu bayakwazi ukushesha babone uma bengasathandwa lokho okubenza bazibone bengamukelekile kulobo budlelwano.

NgokukaShange, (1992:6) uthi:

“Nizeleni?” useyashisa impela uDaisy zibekwa nje, sekuyasho ukuthi bangene oDlamini yena esezifudumalele nje ngalolu daba. Ukuzohlala phansi sibonisane nawe sizwe ukuthi uthini, nawe uzwe ukuthi sithini. Sizazoqhuba khona impela lapho kwagcina khona uThemba, asiguquli lutho. Njengoba uzwa nje, siyakubuza sicela incazelo, asikunqumeli lutho.

Le nkulumo ikuveza obala ukungezwani phakathi kukaDaisy nomndeni wakwaDlamini, uthi noma ezama ukuncenga kahle uDlamini kube nhlanga zimuka nomoya. Intokazi le ayisezwa lutho. Ubona abantu bakwaDlamini befuna ukuzomephuca ifa alishiyelwa umyeni wakhe, uThemba.

NgokukaZulu, (2006: 15) uthi:

“Awukufuni ukwehlukana nomfelokazi namanje?”
Ibindwe isidwa kuBheki, ingani namhlanje kuthiwa ubumhlangabezile?

Inkulumo le iyakucacisa ukuthi umama kaBheki akamfuni uTholakele kwala noma esechaza uBheki ukuthi uyamthanda. Uyaqhubeka umama kaBheki uphupha uyise exosha intokazi egqoke ezimnyama nalo leli phupho liyaveza ukuthi uyise kaBhekani akayifuni le ntokazi.

5.2.4 Ukuthanda imali

Ukuthanda imali kujwayelekile kubantu abaningi besifazane lapho umuntu engena ebudlelwaneni obuthile ngenxa yemali. Omunye usuke engamthandi kwasanhlobo elandela ibhodwe eliconsayo.

NgokukaZulu, (2006:37) uthi:

“Bheki kukhona inkinga engibhekene nayo lapha.” “Yini leyo? Tshela mina ngikusize mntakwethu.” Kuboshwe uZenze lapha. “Uboshelweni? “Indaba ende kakhulu Bheki, ngizobuya ngikulandise yona. Into esemqoka imali yokumhlawulela ukuze aboshelwe ngaphandle.” “Kwakubi-ke Tholi.” “Manje bathe bafuna malini? Ngizobuye ngikuxoxele”. “Ungangisiza ngale mali kusasa?”

Ukufuna imali kukaTholi kukhomba khona ukuthi uyayithanda imali noma eyifuna uyabona nje ukuthi uyidinga masinyane. Akanamahloni ukuthi uBheki basanda kwazana kepha uTholi uqunga isibindi umfuna imali. Naleyo mali okungaqondakali ukuthi ngabe yayizokhipha uZenze ngempela yini. UBheki uyabanika le mali abayidingayo.

NgokukaShange, (1992:8) uthi:

Kulungile-ke lokho kuhlanganaphi nokungazili kwami? Ngoba phela ngeke ngizile mina, ngeke ngiziliswe nguwena futhi awuzele kungazili kwami la wena uzongiqhwaga ifa.

Ngokwale nkulumo engehla uDaisy akezwa lutho mayelana nenzilo abakwaDlamini abathi akayifake. Uzibonele oDlamini befuna ukuzomqhwaga ifa lakhe.

NgokukaShange, (1992:6) uthi:

Ngizozala nje ekutheni ukuthi ngashada noThemba indodana yakho akusho ukuthi sengishade nawe noma nomndeni wakwa Dlamini. Ngisho uThemba esaphila ubengangitsheli ukuthi angenze ukuthi angiyeke ukuthi, cha. Besihlala phansi sibonisane.

Le nkulumo imveza kahle uDaisy ukuthi akananhlonipho noma eboniswa ngabantu abadala kunaye. Uzama ngayo yonke indlela ukuvezela uDlamini ukuthi akahambisani nokuzila, ubavezela nokuthi uThemba azange akubalule ukuthi kumele azile esaphila.

NgokukaZulu, (2006:80) uthi:

Kube ukungena nje aqale umsebenzi, umfundisi. Kuthi kuphakathi kusukume uyise kaTholi. Amemeze khona esontweni lapha: “Ubani othathe ilobolo lalo makoti.”

Ngokwale nkulumo engehla uTholakele ukhombisa ukungawuhloniphi umndeni wakhe, wenza uyise abukwe ngelinye iso lapho ebuza ukuthi ubani okulotsholwe kuye lo makoti oshadayo.

NgokukaNdlovu, (2017:74) uthi:

Umuntu owayengukhiye kwakunguye uSindi ukuthi siqumo sini ayezosithatha ngempilo yakhe. Kungabe uzomshiya uPat ongumzimba ukhala imali noma uzobuyela kuTebza owamlaxaza okwenyongo yenyathi esethole uthando olusha.

Ngokwale nkulumo engenhla kuyacaca ukuthi uSindi usemanqikanqika ngokuqhubeka nothando asezifake kulona. Inkinga enkulu ukuthi uPat lo umthandela imali yakhe njengoba kuvela ukuthi ungumacaphuna kusale. Ukumshiya kwakhe kobe kusho ukuphindela enhluphekweni kukaSindi.

5.2.5 Ukuzila

Ukuzila nakho ngelinye lamasiko esizweni samaZulu. Ukuzila kuyindlela yokuhlonipha lowo ongasekho. Ukushintsha kwesikhathi sekwenza lowo ozilile azile ngendlela noma agqoke ngendlela ayithandayo.

NgokukaZulu, (1996:14) uthi:

Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana,
linda ngize ngikhumule inzilo.

Ngokwale nkulumo engenhla uTholakele noma eyigqokile inzilo uyazi ukuthi akufanele aqome esazilile. Umfelokazi uma eshonselwe kumele aqale akhumule inzilo kuqala ngaphambi kokungena ebudlelwaneni obuthile, lokhu ukwenza ngoba esuke ehlonipha umyeni wakhe.

NgokukaZulu, (2006:8) uthi:

Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana,
linda ngize ngikhumule inzilo.

NgokukaZulu la mazwi ewodwa nje akhombisa okukhulu ukungabi nandaba nokuzila. Ukuvalelana endlini nomuntu wesilisa ube usazilile kukhomba ukungaziphathi kahle. Konke lokhu akuchazayo uTholi akakwenzanga ngoba waqoma uBheki khona esazilile. Ukuxegelwa kwakhe yisimilo yikona okwenza agcine esephelela ezandleni zikaBhekani.

NgokukaShange, (1992:45) uthi:

“Angiphikisi lutho. Ngisho ukuthi kulungile yize mhlawumbe kungaba nezinkinga,” akukho zinkinga Daisy ezingeke zasombululeka uma ziqhamuka. Ngabe siyakukhohlisa futhi uma sithi ngeke sihlangane nankinga. Ayikho into emhlabeni engenankinga.

Ngala mazwi angenhla akhombisa ukuziphatha kwakhe uDaisy athi esanda kushonelwa azithole eseqoma uMthunzi. Yikho kanye lokhu kuqoma okwamholela ekutheni alahlekelwe ifa lakhe ayelishiyelwe uThemba elahamba noMthunzi.

Enovelini kaShange unina kaDaisy wayengahambisani nayo yonke le mikhuba ayeseziqalile.

NgokukaShange, (1992:76) uthi:

We, Daisy ungangihlanyeli la mina, ungenza untanga yakho oyisinothongwana. Ucabanga ukuthi kumnandi ukuthukwa abantu? Akumoto le ozula ngayo namadoda izwe lonke leli. Angithi wena usuqomile akukapheli ngisho isikhathi esingakanani nje engcwatshiwe umyeni wakhe.

Kule nkulumo unina wayezama ngayo yonke indlela ukumthethisa kodwa uDaisy kube nhlanga zimuka nomoya. Nasenovelini kaZulu umama kaBhekani uyazama ukumbonisa ukuthi akehlukane nomfelokazi kepha angakushayi sishebo.

Ngokuka Zulu, (2006:12) uthi:

“Ufunani kulo mfelokazi ohlale umhlangabeza?”
Isalukazi sambuka emehlweni uBhekani engasacwayizi.
Wayeqala ukusibona sicasuke kanjeya.

UZulu ukhombisa uBhekani engezwa lutho ukhombisa olukhulu uthando analo ngoTholakele. Unina umthethisa nje ufuna ahlukane nomfelokazi kodwa uncamela ukudela uLindiwe owayekhulelwe ingane yakhe ngenxa nje yokudliwa wuthando lukaTholakele.

Ukuzila kuphinde kube yindlela okuvathwa ngayo ukuze kubonakale ukuthi uzilile.

NgokukaMsimang, (1975:364) uthi:

Emandulo kwakuzilwa isikhathi eside futhi kuzilwa ngezikhumba zezilwane. Ozilile ubegqoka izikhuma zemvu.

Ngokwenkulumo engenhla kuyavela ukuthi kubalulekile ukuzila uma ushonelwe. Akukhathaleki ukuthi uzila kanjani kodwa okubalulekile ukuveza inhlonipho kulowo odlulile.

NgokukaMakhoba, (2002:138) uthi:

Ukuhlonipha ongasekho nabanye abalele kungumgodla wokuzila. Uma umuntu ekwazi lokhu, akasiboni, akasazi isidingo sokuzila. Kuyahambisana nokuyeka ukwenza izinto ezithile.

Kuyiqiniso ukuthi uma umuntu ezilile usuke ehlonipha. Kwesinye isikhathi ukuzila ngenhliziyi kubalulekile noma singekho isidingo sokwevatha kusuke kusatshwa ubugebengu, phela ozilile ubonakala ngazo izambatho bese izigebengu ziyamlandela. Yikho abanye bengazigqoki, begcina ngokuzila ngezinhliziyi.

5.2.6 Ukushelwa kwabafelokazi

Kuwona womabili amanoveli acutshungulwayo, abafelokazi bazithola sebeshelwa abantu abasondelene nemindeni yabo. Enoveli kaShange uJili umngani kaDlamini ufuna ukuthandana noDaisy.

NgokukaShange, (1996:89) uthi:

“Lalela lana-ke, ungalokhu ungibiza ngobaba.”
Ekhulumela phansi. “Usumdala manje Daisy,
nginesiqiniseko sokuthi nawe uyazizwa ukuthi
usuvuthiwe.”

Le nkulumo ikucacisa kube sobala ukuthi uJili sekukhona akucabangela uDaisy. Akasamthathi njengengane usefuna ambuke njengomfowabo. Enovelini kaZulu uBhatomu ufuna ukungena uTholakele ngenkani.

NgokukaZulu, (2006:47) uthi:

“Ngiyabonga sthandwa. Kusho ukuthi nami
angiphuthume ukukhumula inzilo le.” Kanti
ayizukukhunyulwa abasemzini? Angiboni. Phela
asisezwani nabo ngenxa kaBhatomu ofuna ukungingena
ngingafuni.

Ngokwenkulumo enenhla kuyacaca ukuthi uTholakele uzama ukuzenzela izinto ngoba ebona ukuthi umndeni ngeke umsize. UBhatomu akazibekile phansi umfuna la yikho aze abaleka wazohlala emijondolo yaseNyawushane.

UKennedy, (1971) uthi ukuhlulwa ukuqasheliswa ngezinto eziyingozi empilweni kumuntu kungamholela ekwenzeni izinto ezingaqhubekela phambili leyo nkinga abhekene nayo. UBandura, (1969) uthi abantu bengathola isifundo esinzima ngokujeziswa ngokwalawo maphutha abawenzile. Uthi uma bengajeziswa bangazithola sebeqhubeka nokwenza amaphutha amakhulu.

5.2.7 Imizi yabafelokazi

NgokukaShange, (1992:2) uthi:

Uyakhumbula ukuthi bavumelana benomyeni wakhe
bengakashadi ukuthi bangamane baqashe ikamelo
kwaMashu okungcono kunokuba bayohlala kwaDlamini
kubo kamyeni wakhe le eNanda.

NgokukaShange uDaisy uhlale kwaMashu ngenxa yokungathandi ukuhlala nabantu bakwaDlamini. Uncamela ukuqasha ngoba ebona ukuthi bazomphazamisa kumyeni wakhe.

UZulu, (2006:7) uthi:

“Uboqaphela Bhekani unganglangani nezimbila zithutha lapha eNyawushane”.

Kuvela obala ukuthi uTholakele uhlala emijondolo yaseNyawushane. Lokhu kuvela ngomngani wakhe uSifiso ozama ukumcacisela ukuthi ungumuntu onjani.

5.2.8 Ukusebenza kwabafelokazi

NgokukaShange, (1992:26) uthi:

Avume uDiasy lapho le nsizwa imbingelela kanjalo. Imbuza nempilo nje isiyayendlala imali ezoyifaka lapha ebhange, yizindodla zemali.

Ngokwale nkulumo iyasivezela ukuthi uDaisy usebenza ebhange nakhu sekufikauMthunzi ezofaka imali. Usizwa nguye uDaisy ekufakeni imali yakhe khona ebhange.

NgokukaZulu, (2006:39) uthi:

“Ngifuna ukwazi ukuthi usebenza msebenzi muni. Ngeke uthi unguthisha ushade nomuntu osebenza emajalidini.”
“Akasebenzi khona emajalidini.” “Usebenza kuphi pho?” “Sengathi usebenza efemini ethile.”

Le nkulumo imveza ngokusobala uBhekani ukuthi akamazi kahle uTholakele ukuthi usebenza kuphi. Uyamazi ukuthi uyasebenza ngoba etshelwe nguye uTholi kodwa akakaze aye noma abone lapho esebenza khona.

5.2.9 Ingxabano

NgokukaShange, (1992: 114) ubeka kanje:

“Mina ngizokushaya phela uyezwa?” Lawo wawakhuluma uSonto esephezu kwakhe “mm... mmm, mmm” noDaisy akazibekile phansi belu, naye uyabuyisela ngokuphazima kweso kwabe sekuwongaphansi nongaphezulu.

Ngokwenkulumo engenhla uSonto nguyena odale le ngxabano phakathi bkwakhe noDaisy. Balwa nje laba bobabili kubangwa indaba yefa elishiwe uThemba, uSonto noyise abazibekile phansi bayalifuna nabo ngoba bakholelwa ukuthi ifa lendodana yakhe naye elakhe elakwaDlamini.

NgokukaZulu, (2006:46) ubeka kanje:

“Kanti uyini nalomuntu osujahe ukuphuma kangaka naye?” Abone uBheki ukuthi uyashintsha manje uBhatomu. Athi uyasukuma uTholi, amhlalise phansi ngokumphusha uBhatomu. Azame futhi ukusukuma uTholi. Angabe esabuza uBheki ashaye ngesibhakela ebusweni bukaBhatomu. Agxume abheke phezulu uBhatomu. Badumelane kuthule kuthi du.

Ngokwenkulumo kaZulu ingxabano evelayo phakathi kukaBheki noBhatomukudalwa ukuthi kubangwa uTholakele, uBheki usethandana noTholi kanti uBhatomu usafuna ukumngena njengomfowabo wendoda yakhe eyashona. Lokhu kulwa kwenzeka ngesikhathi uBheki eyobheka uTholakele ufika uhleli noBhatomu.

NgokukaShange, (1996:71) uthi:

“Yinkosikazi yakhe entsha leyo ethe ubofika unginxaphele”? Kwabuza uMaSithebe engxamile. “Inkosikazi yami entsha engiyithathaphi? Yona yodwa, kanti asemaningi yini”? “Angithi wena usuqonyiwe amakhosikazi abantu! Yona le moto ofika ngayo uyithathaphi”?

Ukuhamba kukaMthunzi angamazi lapho elale khona uMaSithebe yikho okwakudala ingxabano phakathi kwabo. UMaSithebe wayebona ukuthi kukhona okushaya amanzi kumyeni wakhe kodwa yena ebe elokhu ephika njalo nje.

NgokukaZulu, (2006:57-58) uthi:

“Ungadinwa sisi. UBheki ngizohamba naye njengamanje, uzobuya ekuseni.” UBheki abuke uTholi emehlweni njengomuntu omangele. Ahwaqe uTholi. “Lunga sihambe Bheki. Angizile ukuzohlala lapha.”

Inkulumo kaTholakele yiyona ebangela ukuthi laba ababili uBheki noLindiwe bagcine bengasezwani. Ukuvele atheleke kubo kaBheki nakho kuyamangaza ngoba akakaze afike khona. Ufika kungathi kukhona omtshelile ukuthi kukhona okhona. Kanjalo uma efika emcela, uyabatshela nje ukuthi uzolanda uBhekani.

5.3 Okungafani kule misebenzi yalaba babhali

5.3.1 Izingane

Le misebenzi yalaba babhali inezinto eziningi ezihlukene ezenza ingefani ncamashi. Zombili zikhuluma ngabafelokazi kodwa benza izinto ezingefani. Enovelini kaShange kuyavela ukuthi uDaisy wayenengane yomfana ogama layo linguLwazi.

NgokukaShange, (1992:1) uthi:

Uma umbuka uDaisy ungathi iyamdida le ndlu engaka agunquza kuyona nomfana wakhe omncane uLwazi.

Umyeni wakhe ushona nje umshiya nayo le ngane encane uLwazi. Ngokwenkulumo engenhla uDaisy uhlezi yedwa manje emzini wabo benoThemba usexakwa nayile ndlu azogunquza kuyo nengane yakhe. BenoThemba banomuzi omkhulu ababewakhile, ushona nje uThemba umshiya kuwona lo muzi asezibona egunquza kuwo. Enovelini kaZulu kuyavela ukuthi uTholakele wayengenayo ingane, umyeni wakhe washona bengakayitholi. Kuyavela lokhu ngesikhathi exoxa noBhekani.

NgokukaZulu, (2006:5) uthi:

“Unazo izingane?” “Cha, nganginkatholi mntwana. Ubuziswa yini?” “Ngibona amabele akho emi sengathi awetshitshi.”

Ngokwenkulumo yabo kuvela ngokusobala ukuthi uTholakele akazange ayithole ingane nomyeni wakhe noBheki umbuza nje uyabona indlela akheke ngayo ekhombisa ngokusobala ukuthi akanayo.

5.3.2 Imizi yabafelokazi

Okunye okwenza le mbhalo ihluke ukuthi uDaisy wayehlala kwakhe emzini wakhe nomyeni wakhe.

NgokukaShange, (1992:2) uthi:

Wayakha-ke leyo ndlu uDlamini njengendodana
eyayifunde kakhulu isebenza kangcono. Impela wakha
indlu enhle kakhulu.

Kuyacaca ngokusobala ukuthi uDaisy ushiywa nje umyeni wakhe umshiye nomuzi azohlala
kuwona nengane yakhe. Ngokwale nkulumo engenhla umyeni wakhe wayakhe lo muzi nje
omuhle yingoba nasemsebenzini wayehola kangconywa.

NgokukaZulu, (2006:2) uthi:

Uma uzogibela lapha sizobonana ngoba ngigibela khona
lapha uma ngiya emsebenzini. Ngihlala kuyo le mjondolo
yalapha eNyawushane emisha.

Ukuhlala kukaTholakele emjondolo yikho okwakumele uBheki akubone kungalungile
ukuzihlanganisa naye kodwa uyaqhubeka nokufuna uthando kuyona intokazi le.

Enovelini kaZulu, uTholakele yena akashiywanga namuzi ingakho athi noma ebaleka emzini
waya ukuyohlala emjondolo yaseNyawushane.

5.3.3 Inzilo

Enovelini kaShange uDaisy uvela engumfelokazi ongayifaki inzilo, ugqamisa inkolo
akholwa ngaphansi kwayo ukuthi iyona emvumayo. Ubuye aqhakambise nelungelo lakhe
lokuthi ukwazi ukwenza noma ngabe yini ayithandayo ngempilo yakhe.

NgokukaShange, (1992:7) uthi:

Awu kanti niphike nabantu yikho senizohlupha mina?
Lalelani lana-ke hambani niyobatshele labo bantu ukuthi

bangazifakela bona bazimboze ngezingubo ezimnyama,
hhayi uDiasy lo umzimba wami lo, ngozowugqokisa
okuthandwa yimina. Nake nabonaphi umuntu omdala
etshelwa ukuthi akagqokeni ayekeni? Uyazi
ninyangidelela ukungeyisa nje konke lokhu.

UDaisy ukuveza kahle ukuthi ngeke aze ayigqoke inzilo, uhlula ngisho uDlamini ubaba kaThemba esemncenga kuba nhlanga zimuka nomoya. Akezwa lutho oluphathelele nokuthi kufanele agqoke kanjani, ufuna ukwenza okungathandwa nguyena.

NgokukaZulu, (2006:2) uthi:

Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke
lakuqala khona amathanga abone ukuthi ikhona le
ntokazi. Imfasankomo le igcwele. Umoya ufune
ukusiphaphula isiketi kuvele kancane iphezulu
lamathanga.

Ngokwenkulumo engehla ukuba uTholakele ubeyigqoke kahle inzilo bekungeke kuvele imfasankomo le ebonwa uBhekani. Aze afise nokukhuluma nayo.

Ephawula ngamalungelo uSiwela, (2015:103) uthi:

ENingizimu Afrika sekwaba umthetho kaHulumeni ohamba
ngokomthetho sisekelo ophethe wonke
umthetho wezwe laseNingizimu Afrika. Kulo mthetho
kukhona wonke umthetho owengamele izwe nabantu
baseNingizimu Afrika. Lokhu kwaziwa
ngokuthi umthetho sisekelo wezwe. Kulo
Mthethosisekelo kukhona wonke amalungelo abantu
ngobungako babo, kusukela enganeni kuya kwabadala.
UMthethosisekelo wezwe ukuveza ngokusobala ukuthi
akekho umuntu ofanelwe ukuthi acindezelwe nganoma
iyiphi indlela.

Ngokusobala nje uMthethosisekelo uveza ukuthi akekho umuntu onelungelo lokucindezela abanye abantu (Constitution of the Republic of South Africa, 1996). UMthethosisekelo, uqukethe ilungelo lomuntu nomuntu. UMthethosisekelo uvikela wonke amalungelo abantu

abanawo, kungaba ilungelo lezenkolo kumbe elesiko. Ekugcineni akukho lapho othi khona ilungelo lomunye umuntu likhulu kunelomunye umuntu. Abanye abantu bangasho ukuthi lo Mthethosisekelo yiwo ongqubuzanisa amasiko namalungelo ngoba ukuvuna konke.

UMthethosisekelo wezwe ugqamisa ukuthi abantu bonke bayalingana ngalokho kusho ukuthi abantu bafanelwe ukuphathwa ngendlela efanayo nelinganayo nokuyinto elwelwa ngamafeministi. Kusobala ukuthi uMthethosisekelo uyashiyanisa namasiko esiZulu agqamisa ukuphakanyiswa kwabantu besilisa kunalabo besifazane. Kwabanye abantu kugqama ukuthi abahambisani nenqubo yoMthethosisekelo ngoba bethi iphambene nokulisiko lesintu.

NgokukaSiwela, (2015:105) uthi:

UMthethosisekelo wezwe lo iwona owona izwe ngoba usiphambanisa namasiko ethu. Wake wakubonaphi nje ukuthi kuthiwe umuntu unelungelo lokwenza lokho akuthandayo. Uma ngabe lokho kuphambene nesiko ngoba kuthandwa uye umuntu kufanele makakwenze. Izingane zethu zizogugela emakhaya nje yilemithetho namalungelo esezinawo. Ayikho indoda eyovuma ukuthi ilingana nenkosikazi ibe yalobola.

Umthetho uveza ukuthi abantu kufanele bakhululeke ezweni ngoba banelungelo lokuphila. Ubuye uqhubeke futhi uthi umuntu akudingeki azibone emkhulu noma engaphezulu komunye. Wona futhi ubuye ukucacise ukuthi umuntu unelungelo lokugcina amasiko akhe, inkolo yakhe nezinkolelo anazo ngaphandle kokuphazanyiswa. Kusobala ukuthi uMthethosisekelo unikeza wonke umuntu ithuba lokwenza okuhambisana naye ngesikhathi esivumelana naye.

NgokoMthethosisekelo akekho umuntu ofanelwe ukuthi aphantwe ngendlela eyehlukile kunabanye. Ukubhekisa emasikweni kungashiwo ukuthi kufanele kugqame ukuthi umuntu ongahambisani nesiko kulilungelo lakhe ukwenza okuhambisana nalo isiko. Akekho

umuntu onelungelo lokubophezela omunye umuntu ekutheni enze lokho okufiswa nguye ngesikhathi esithandwa nguye.

5.4 Ukuzila

Ukuzila komfelokazi kuyinto ebonakala ibanenga abantu abasha nalabo abangahambisani namasiko esiZulu. Kubukeka kuyinselelo enkulu kubantu besifazane ukuzila ngezembatho ezimnyama isikhathi eside. Lokho nje kukodwa kubukeka kubalethela enkulu ingcindezi. Abantu abaningi isiko lokuzila balibuka njengesiko eseliphelelwe yisikhathi kulesi sikhathi sanamuhla.

Ngakolunye uhlangothi abantu besifazane sebasebenza imisebenzi esemazingeni aphezulu lapho bephoqeke khona ukugqoka ngendlela ethize akulula ukuthi bangahlala unyaka wonke nezingubo ezimnyama. Lokhu kungenye yezinto ezidala leli siko libonakale liphelelwa yisikhathi. Ngokusobala nje isiko lokuzila abantu abaningi abahambisani nalo futhi balibuka lisacindezela abantu besifazane nabanye besilisa bayakuvuma lokho.

NgokukaZulu, (2006:3) uthi:

“Into ukuthi angazi ngingakuchazela kanjani. Ibigqoke kahle mfowethu ishaye ezimnyama bhuqe ubuso lobu buyipentshisi.”

NgokukaZulu uTholakele uthi noma eyigqokile akubonakali ukuthi uzilile. Indlela agqoka ngayo yiyo eyenza noBheki abone intombi nje esitobhini bese ecabanga ukuyeshelela umshado. Izingubo ezimnyama ezigqokwe yile ntokazi uBhekani akazinaki, unake ubuhle nje abubonile.

NgokukaShange, (1992:1) uthi:

Umyeni wakhe kwase kuphele amasonto amabili
engcwatshiwe wayesebuyele naye emsebenzini ebhange
lapho ayesebenza khona njengomamukeli wemali.

Ngokwale nkulumo engenhla kukhombisa ukuthi uDaisy wabe esebenza ebhange. UShange uveza ukuthi uTholakele njengomfelokazi osanda kushonelwa kuyathusa ukumbona esebhange engabe yisona sikhathi azilela ngaso umyeni wakhe. Enovelini kaZulu uTholakele wayengacacisi ukuthi usebenza kuphi uma uBhekani embuza, wayevele athi usebenza efemini.

NgokukaZulu, (2006:39) uthi:

“Kanti lo mfelokazi wakho usebenzaphi?” “Kade umbona yini?” “Ngimbonela ukwenzani, ngimfunani nje? Ngifuna ukwazi ukuthi usebenza msebenzi muni, ngeke uthi unguthisha ushade nomuntu osebenza emajalidini.” “Akasebenzi khona ejalidini?” “Usebenza kuphi pho?”
“Sengathi usebenza efemini ethile.”

Ngokwale nkulumo kuyavela ukuthi kwayena uBheki akamazi uTholakele ukuthi usebenza kuphi, uthi noma embuza unina angabinaso isiqiniseko salokho akushoyo. UTholakele ukhombisa kona ukuthi uyisigebengu esingaqondakali esisho izinto eziningi ngempilo yaso. UBheki ukhohliseka kalula uvuma yonke into eshiwo uTholakele.

NgokukaShange, (1992:49) uthi:

Ababange besayiphatha eyesefiso sikaDaisy sokuvula isitolo uButhelezi wayeyizibe yazibeka. Bona kwakusobala ukuthi babezobuye bayithinte, okwakungeveli obala ukuthi kwakungani uButhelezi ayizibe okwamanje lapho esayizwa okokuqala ashaye sengathi akayithandi kanti uyayithanda? Nokho okwakufihlekile ikusasa lalizokwambula.

Le nkulumo engenhla icacisa imizwa kaButhelezi ukuthi hhayi ngoba emthanda uDaisy kukhona okuthize akugaqele kuyena. UDaisy ufuna ukungena emabhizinisini uyamziba, uMthunzi, akakhombisi ukuthi kukhona akugaqele kulolu thando lwabo.

NgokukaZulu, (2006:37) uthi:

“Bheki kukhona inkinga engibhekene nayo lapha.” “Yini leyo? Tshela mina ngikusize mntakwethu.” Kuboshwe uZenze lapha.” “Uboshelwani?” “Indaba ende kakhulu Bheki, ngizobuye ngikulandise yona. Into nje esemqoka imali yokumhlawulela ukuze aboshelwe ngaphandle.” “Kwakubi-ke Tholi. Manje bathe bafuna malini?” Bafuna izinkulungwane ezintathu zamarandi phela.

La mazwi akubeka kucace ukuthi uTholi ugaqele imali kaBheki abazayokhipha ngayo uZenze ejele. UTholakele indlela enza ngayo ikhombisa uthando olungekho athanda ngalo uBheki. Ufuna imali yakhe abazoyisebenzisa nabangani bakhe ezintweni zabo ezingalungile. UBheki akakuboni konke lokhu uvalwe amehlo uthando lukaTholakele.

NgokukaZulu, (2006:81) uthi:

Wathikaziswa abeLungu abaphonseka khona endlini yesonto lapho. Kwakuyizinsizwa ezimbili nentokazi eyodwa. Intokazi le isifakwe ozankosi. Benyuke laba belungu baqonde emsamo lapho okuhlezi khona abashadayo. Bathi ukukhuluma bodwa laba belungu. Ikhombe umakoti le ntokazi efakwe ozankosi. “Ingabe uphi uZenze?” UBheki wazibuza lo mbuzo ezikhulumela yedwa waphendula unina. “Uyena oboshwe kuqala, ubesevenini ngenkathi kuboshwa omakoti.”

Abangani bakaTholakele yibona ababuveza bonke ubunjalo bakhe kanye nempilo ayiphilayo. Ukuboshwa kwabo beboshelwa izidakamizwa kubaveza bengabangani abakhohlakele. Baboshwa nje uTholakele usesesontweni uzobopha ifindo lomshado noBheki. Okunye okuvelayo okuhlukile ukuthi uDaisy washada kanye umyeni wakhe washona. Ngokocwaningo simthola eshada no Themba.

NgokukaZulu, (2006:80) uthi:

Kuzwakale umsinjwana phandle. Yibo oTholi abazilungisile bayaconsa. Ukhona noPamella akhululeke kancane uBheki umfundisi athumele ukuthi abangene ngokushesha ngempela bangene, kukikizelwe, kuchazwe esontweni.

Le nkulumo iyakubeka ngokusobala ukuthi uTholalele wabe esezoshada okwesibili namalobolo ayekhishiwe ayekhomba ukuthi ulotsholilwe. Kuyavela nokufika kwabo esontweni abafike emva kwesikhathi esasibekiwe. Ukungena kwabo base belindelwe njengoba nomfundisi ephuthumisa isigijimi ukuthi bangene.

NgokukaShange, (1992:36) uthi:

Angiqale ngikunike lokhu, ngamaphepha endlu lawa isibiza wena, wena wedwa ayinasikweleti, ngithi ngakuchazela ngalokho kuqala ngasho ukuthi umshwalensi uyikhokha yonke imali ebisasele ebhange kulolu hlelo lokuxhaswa nguHulumeni, uma umxhazwa esashona. Okwesibili nanti isheke lemali uDlamini eyenayo ebhange. Nansi-ke evela kumshayilense ayafaka kuwona imali yakhe nyanga zonke uDlamini. Okokugcina-ke yileli sheke, okuyilona elikhulu kunawo wonke njengoba ubona nje kubhalwe lapho, leli-ke elemali ebibanjelwa impesheni.

Konke lokhu okungenhla kucacisa yonke imali uDaisy asenayo ayishiyelwe umyeni wakhe. UThenba njengondoda ebisebenza kahle sekuyavela ekugcineni ukuthi ubebeka imali enjengemali eyabe seyiyifa likaDaisy.

5.4.1 Kuyini ukuzila?

Ukuzila kuyinto ejwayelekile ezizweni eziningi, ukuzilela umuntu kusuke kuwuphawu lokumhlonipha. Nakusona isizwe samaZulu kuyisiko elaziwayo ukuthi ofelwe azile. Ukuzila lokhu kusho ukugwema noma ukuziqhelelanisa nezinto ezimnandi ngoba

kunenkolelo yokuthi uma uzenza uyadlula. Lezo zinto kungabalwa amacece, imigidi, ukuhlabelela, ukweshela nokuqoma nokunye.

UZulu, (1999:14) uthi:

Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana,
linda ngize ngikhumule inzilo.

Nalapha ozilile enesoka noma oshelwayo uyaye azile, angakhulumi nabantu abamushelayo. Lokhu ukwenza ngoba esuke ehlonipha. Uma engakwenzanga uyozwa behleba ngapha nangapha uma esenza izinto ngokudlulele bethi 'wadlula' lapho kushoniwe.

Ukuzila kuphinde kube yindlela ethile okuvathwa ngayo ukuze kubonakale ukuthi uzilile.

NgokukaMsimang, (1975:364) uthi:

Emandulo kwakuzilwa isikhathi eside futhi kuzilwa
ngezikhumba zezilwane. Ozilile ubegqoka izikhumba
zemvu.

UMsimang, (1975:145) uthi:

Bonke abozalo bayazila, nokho bona bazila izinyanga
ezintathu kuphela bese bekhumula,
bakhumula ngenkomo. Umfelokazi uzila iminyaka
emithathu.

NgokukaMsimang ukuzila kusho ukuhlonipha kwawo wonke umuntu emndenini, kuthi lapho sekukhunyulwa kuhluke ngokuthi kuzilwa isikhathi esingakanani, kanjalo nokukhumula inzilo kuya ngomndeni ukuthi usebenzisa hlobo luni lwesilwane.

Umfelokazi noma indoda efelwe yona ayikhumuli kanye nabanye bomndeni, uba nesikhathi esithile asizilayo. Umfelokazi uzila isikhathi esingangonyaka, kuthi indoda izile izinyanga eziyisithupha bese iyakhumula. Umfelokazi ukwenza lokhu ngoba esuke ehlonipha indoda yakhe.

NgokukaMakhoba, (2002:138) uthi:

Ukuhlonipha ongasekho nabanye abalele kungumgogodla wokuzila. Uma umuntu ekwazi lokhu, akasiboni, akasazi isidingo sokuzila. Kuyahambisana nokuyeka ukwenza izinto ezithile.

Ngokombhali ukuhlonipha kubalulekile lapho kushoniwe kulowo mndeni. Ucacisa ukuthi ukuzila kuhambelana nokuhlonipha abangasekho.

5.4.2 Inzilo

Inzilo nezembatho ezigqokwa yilowo oshonelwe yizona abonakala ngazo kwabanye noma ahlukelwe ngazo emphakathini. Uzigqoka ukuze ahlonipheke futhi kubonakale ukuthi uzilile khona ezohlonishwa naye ahloniphe.

NgokukaMakhoba, (2002:144) uthi:

Uma umuntu ewuqonda umsebenzi wenzilo kuba lula ukuyifaka noma ukuyigqoka. Kuyisibusiso ukwazi ukuthi ukuthula nenzilo emzimbeni kukulethela ukuthula. Ozothile wazithoba ngesikhathi senzilo uyazi ukuthi izibusiso nezinhlanhla ziyokwehla njengemvula esevuza ukuhlonipha kwakhe kwabaleleyo.

NgokukaMakhoba uthi kuyinkolelo yabantu abangamaZulu ukuba bahloniphe ngesikhathi bezilile, bahlonipha yonke into ekhaya, omdala nomncane ngisho imfuyo imbala. NgokukaMakhoba ozothile wazithoba ngesikhathi sokuzila uyothola izibusiso nezinhlanhla kwabakubo abangasekho.

UNkabinde, (1985:224) yena uyichaza kanje inzilo:

Inzilo noma isidwedwe esifakwa oshonelwe noma abashonelwe.

Ngokombhali ucacisa ukuthi inzilo ifakwa uma kukhona oshonelwe noma odlulelwe ilunga lomndeni.

NgokukaNyembezi, (1966:306) uthi:

Izingubo ezimnyama zokuzila.

UNyembezi uthi ngenxa yokwehlukana kwamabandla okukhonzwa kuwo nemibala yawo, kanjalo nenzilo isilandela leyo mibala abahambisana nayo emasontweni. Kanti-ke kukhona abazikhethela eyabo ehambisana nabo. Emandulo yayingekho inzilo, kwakuzilwa ngesikhumba kuphela.

UMsimang, (1975:364) uchaze kanje:

Uma kuziliwe kukhona izinto ezithile ezazingenziwa kuze kukhishwe ihlambo. Udwendwe noma inhloboni yecece akusini. Ukuhlaba izinkomo nakho kwakuma. Akudlalwa ngokuphakamisa induku ngisho ukungcweka kodwa lokhu. Abesifazane abazilile abawadli amasi, abazidabuli izinkomo, abadabuli emlimaleni.

Ngokwenkuluno engenhla emandulo kwakuzilwa isikhathi eside futhi kuzilwa ngezikhumba zezilwane. Esikhathini sakudala bekukade kuthi ozilile agqoke izikhumba zezimvu.

UMsimang, (1975:146) ubeke ngale ndlela:

Kuqala inkosikazi ibiba inhlekisa ngezikhumba zezimvu kuze kuphele iminyaka emithathu.

UMsimang uthi ezikhathini zamanje kuzilwa iminyaka emibili. Unyaka wokuqala umfelokazi uzila ngezimnyama bese kuthi ngowesibili azile ngezijalimane. Indlela omama ababezila ngayo yayingefani nendlela abomndeni abazila ngayo.

5.4.3 Ukugqoka komfelokazi

Umama eqala nje ethola izwi lokuthi indoda yakhe isihambile wayebonakala ngokuthi agubuzele ngesiphuku. Ubekwenza lokhu ngesikhathi kufika izwi kuze kube kuyangcwatshwa esalokhu egubuzele.

Umfelokazi ubephuca ekhanda afake isigqoko esilukwe ngomuzi, bese evatha isikhumba semvu. Konke lokhu ubekwenza emva komngcwabo. Lezi yizingubo okwabe kuzilwa ngazo. Lezi zikhumba wayezigqoka iminyaka emibili kuya kwemithathu.

NgokukaMsimang, (1975:146) ubeka kanje:

Kuqala inkosikazi ibiba yinhlekisa ngezikhumba zemvu kuze kuphele iminyaka emithathu. Emva kweminyaka emithathu asezokhumula amakhosikazi, sekuvuma noma ubani ukuthi “Qha bantu asemzilele usibanibani amakhosikazi akhe.”

Ngokombhali kuyahlaluka ukuthi kwakukuqala lapho unkosikazi abevatha khona izikhumba, lokhu okungasafani nesikhathi samanje lapho uthola ukuthi uvatha ingqephu. Ukuzila lokhu kuya ngokuthi ukhonza kuliphi ibandla. Nayo inzilo ihlukana ngokwezinkolo zabantu. Abanye bavatha ngezimhlophe, eziluhlaza kanye nezishweshwe.

Ngesikhathi ezilile ubeyalwa umfelokazi ukuthi kumele aziphathe kanjani. Umfelokazi ubevuka ekuseni kungakavuki muntu aye kogeza emfuleni lapho kungakagezi muntu. Lokhu ukwenza ngoba usuke ethwele umnyama, uba ngowokuqala ukususa isinyama. Kukholakala ukuthi uma kuke kwabakhona owathintayo umfakela ibhadi. Lokhu ukwenza izinsuku eziyisikhombisa zilandelana. Wayephindela nantambama ukususa isinyama ngokugeza. Wayethi uma ekhuluma nabantu aguqe. Wayengahambi imicimbi kuze kushaye isikhathi sokukhumula, aze akhululeke.

UMsimang, (1975:144) uthi:

Umfelokazi uzila ukuhamba ibanga elide. Uma
kudingekile angahamba kodwa uzohlupheka ngoba
akakwazi ukunqamula imihlambi yezinkomo kanti noma
ehlangana nomuntu kufuneka abingelele
egugile. Abanye bathi akangeni esibayeni aze akhumule.

Ngokwenkulumo engehla kuyavela ukuthi umfelokazi wayengafiki ekhaya sekuhlwile. Wayengahambi phakathi egcekeni lomuzi kepha wayekekelwa njengomakoti okotizayo kanjalo nokudabula izinkomo wayengalokothi. Wayezilinda zize zidlule bese naye eyadlula.

Kuthe ngokufika kwabaseNtshonalanga yashintsha indlela yokuzila. Esikhundleni sesiphuku kuba izingubo zikanokusho zokulala okugubuzelwa ngazo. Kuthe futhi sekufika izindwangu kwaZulu umfelokazi washintsha wazila ngezingubo ezimnyama noma lowo mbala osetshenziswa kulowo mndeni. Esikhathini samanje akasahloniphi, usubona umfelokazi ehlezi phansi eqeketha izindaba, aphenandle nomakhalekhukhwini. Kuqala ubungaliboni iso lakhe ize ingcwatshwe indoda. Lokhu bekukhomba kona ukuhlonipha lowo oshonile. Nenzilo ubethi eqeda kugeza emfuleni ayigqokele lapho.

UMsimang, (1975:145) uthi:

Amakhosikazi ayehamba aye emfuleni ayogunda
izicholo bese simbelwa. Nabantwana nabo bebephuca
emakhanda.

UMsimang uveza ukuthi amakhosikazi uma eshonelwe ayagunda emakhanda Kanye nabantwana babo. Lokhu kugunda kuyisiko elaziwayo nelilandelwayo uma kukhona odlulile emndenini.

NgokukaMkhwanazi, (2009: Isolezwe) uthi:

Ukuzila sekwaphelelwa isithunzi. Abantu abasenayo inhlonipho nesizotha sokuthi lo muntu ushonelwe. Abanye abanawo ngisho amahloni ethi umuntu kade engcwaba ngakho konke bona sebebona ibhange.

Ngokombhali imali iyimpande yesono, umuntu nomuntu uzicabangela yena into ezomphilisa. Akanandaba ukuthi omunye imphatha kanjani nje inqobo nje uma esizakele.

Izingubo ezimnyama zisetshenziswa ngoba kwaZulu sithathwa njengesinyama isifo futhi kusuke kukhombisa ukuthi lowo ofelwe usebumnyameni. Namanje kusasetshenziswa zona izindwangu kodwa sekuba izindwangu zalowo mbala osetshenziswayo kulowo mndeni, okanye umbala walapho umndeni ukhonza khona.

Umfelokazi usehlala unyaka owodwa ezilile, emva kwalokho bese eyakhumula. Lokhu kwenzelwa ukuthi asheshe akhululeke mhlawumbe uma esemusha ezokwazi ukuthola omunye noma angenwe ngowasemndenini. Uma indoda ishone ngokuzuma, izilelwa isigamu sonyaka. Ngalokhu kusuke kwenzelwa ukuthi usheshe uvalwe umkhokha kungaze konakale okuningi.

Uma kukhunyulwa esikhathini samanje kushiyana imithetho yemizi. Kwesinye isikhathi umfelokazi uyazenzela amalungiselelo okukhumula, azithengele ngisho inkomo. Ngesinye isikhathi abantu abadala basekhaya abahlela wonke umcimbi. Ngokwesiko lesiNtu kumele kube ngabomndeni abahlelayo ngoba umfelokazi usuke engakakufaneli ukuba ayaluze. Yibona abasekhaya okumele bagcine wonke umcimbi wokukhumula komfelokazi.

UKunene, (1988: Isethulo samazwi) uchaza kanje:

Selokhu bengehluliwe ngengqondo bayafihla amasiko abo, bayafihla okungemilando yabo, baze bavumele izizwe zixove konke okuligugu kubo.

UKunene uthi izinto sezixoveke zamadakadaka ngenxa yokubaleka emasikweni. Ukuzila kwabe kulisiko elihle nelikhombisa ukumzothela umuntu oshiye leli lengabadi.

UKunene, (1966: Isethulo samazwi) ugqamisa kanje:

Empeleni ayikho into eyenyanyeka ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo.

Ngokwenkulumo engenhla abantu boMdabu abasenalo sanhlobo iqholo ngamasiko abo. Bazitshela ukuthi ukuphucuzeka ukulahla amasiko. Baze basho bathi baziyekile izindlela zobuqaba, sebenamathele kwezesimanje kanti ukuzila isiko loMdabu.

5.4.4 Ubaba oshonelwe inkosikazi

Indoda ayizigqoki izikhumba kepha ibigunda kuphela njengawo wonke amalunga omndeni. Imbangela yokungagqoki ukuthi abahlali emseleni futhi wenza yonke imisebenzi yasekhaya, akagoyi njengomama. Umnumzane uyena okufanele asize abantu ngayo yonke indlela labo abasuke bemsingathile nezinto zasekhaya zibuzwa kuyena.

NgokukaZulu, (2009:48) uthi:

Indoda ibingahlali isikhathi eside izilile, bekuba izinyanga ezintathu kuphela.

Ngokombhali lokhu okungenhla kuyiqiniso elingephikwe ngoba indoda ayizili yona njengomuntu wesifazane. Indoda kufanele izile isikhashana bese ivusa indlu yakwabo. KwaZulu ukuwa kwenye indlu ukuvuka kwenye. Indoda kufuneka ibuye ifune ozobheka abantwana bayo. Lapha kuyahlaluka ukuthi indoda kufuneka ingakhali nje unomphelo kodwa ibuye ifune ozogada izingane zayo. Kuya ngayo indoda noma ibheka ekhweni layo okanye iqalaze ngaphandle ozovusa umuzi.

Namanje isabonakala ngakho ukugunda ikhanda bese ifaka ibhande engalweni lalowo mbala osetshenziswayo kulowo mndeni. Leli bhande ulifaka ngaphandle kwezingubo azigqokile. Uhlala isigamu sonyaka kuphela ezilile ukuze akwazi ukusheshe akhululeke.

5.4.5 Ukugunda komndeni

Phambilini bekugunda wonke umuntu ekhaya nakho okuwukuhlonipha lowo oshonile. Bekungabikhona ocelwayo noma oncengwayo kodwa bekuyisiko lawo wonke umuntu wakwaZulu. Nako ukugunda kwenza ukuthi kubonakale ukuthi kukhona okonakele. Ukugunda lokhu kuhambisana nokuzila. Ingane uma seyikhulile ifaka nesidwedwe. Ezinye zazo ziyenziwa ngezindlela ezithile osuzibona ukuthi ngezokudlisela kanti akwenziwa njalo ngokuzila.

UMsimang, (1975:145) uthi:

Amakhosikazi ayehamba aye emfuleni ayogunda
izicholo bese zimbelwa. Nabantwana nabo bebephuca
amakhanda.

Ngokwenkulumo engenhla veza ukuthi muva nje sekuba omkhulu umzukuzuku ukugunda kwezingane ekhaya. Ezinye zazo uzithola zikhala mi izinyembezi, engani zikhaliswa ukususwa kwezinwele zazo kanye nezitayela ezizenzile emakhanda azo.

Ezinye zize zibaleke emakhaya ngenxa yokungafuni ukugunda nalezo ezifunda ezikoleni zabaseNtshonalanga azifuni kuzwa lutho ngaleli siko lokugunda. Inkinga idalwa impucuzeko ezinayo kanye nokungaliqondi kahle leli siko. Lokhu bakwenza ngenxa yezinkolo abakholwa ngaphansi kwazo. Bashiya okwabo kwesintu, bakwenze kube ngumkhuba. Abantu abansundu kubalula kubona ukuthatha noma yini eyenziwa ezinye izizwe, bacabanga ukuthi kuhle bese beyakwenza.

UKunene, (1966: Isethulo samazwi) uphawula kanje:

Empeleni ayikho into eyenyanyeka ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo.

UKunene uthi abantu abasenalo iqholo nokuzigqaja ngamasiko esintu. Inkinga enkulu bazitshela ukuthi sebephucuzekile. Balahla amasiko kanti ukuzila isiko laboMdabu.

NgokukaZulu, (2006: 2) uthi:

Athole ithuba lokuyobuka kahle ngemuva. Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke lapha okuqala khona amathanga abone ukuthi ikhona le ntokazi. Imfasankomo igcwele, umoya ufune ukusiphephula isiketi kuvele kancane iphezulu lamathanga. Anikine ikhanda uBhekani.

Ngokombhali uTholakele akagqokile ngendlela eyamukelekile, uBhekani uze athole ithuba lokumbuka nje ingendlela abukeka ngayo. UTholakele uthi noma ezilile kepha akasikhombisi isizotha esilindeleke kumfelokazi.

UShange, (1992: 45) uthi:

Nami ngingasala sengiqonda nje ngisho okusobala ngithi ngiyakuthanda. Ukusho konke lokhu uButhelezi uzothile, akaxhamazeli, nezwi liphansi, ungathi uyinsizwa emsulwa encenga intombi ezibona ingephile ngaphandle kwayo kanti lutho wayeyindoda enenkosikazi yayo, enomuzi wayo uDaisy. Umncenga ekubeni engumfelokazi owafelwe zolo lokhu. Awadedele uDaisy amazwi. Angaphikisi lutho. Ngisho ukuthi kulungile yize mhlawumbe kungaba nenkinga.

NgokukaShange uDaisy uvuma ukuqoma uMthunzi nje usanda kushonelwa umyeni wakhe.

UShange umveze uDaisy elahlekelwe inhlonipho nesizotha sokuzilela umyeni wakhe.

Akakilile futhi akakhombisi ukuzwelana nomndeni wakwaDlamini. Uqhakambisa inkolo yakhe ekuyiyona emvumela ukuba angazili.

5.5 Indlela yokuzila kudala neyamanje

Emandulo kwabe kuzilwa nakhona kodwa ngokuguquka kwezimo zempilo nangenxa yokushintsha kwezikhathi kusefana. UMakhambeni noNtuli, (1998) baphawula bathi nakhona emandulo kukhona okwabe kugqokwa abafelokazi uma beshonelwe ngamadoda. Uma ukubheka ukushintsha kwesiko lokuzila kukhanya bha ukuthi kuningi osekwashintsha.

NgokukaSiwela, (2015:19) uthi:

Ukuzila kulisiko elidala, eselokhu kwathi nhlo likhona futhi liyenziwa. Inkingasekwaba ilempucuzeko yanamuhla eseyahambisa abantu nemfashini. Kudala unkosikazi oshonelwe indoda wabe ezila isikhathi eside lesi, njalo ekuseni evuka ngomnyama eyogeza emfuleni kuze kuphele izinyanga eziyisithupha. Lapha wayesuka egqoka isikhakha esakhiwe ngesikhumba esishukiwe, esigqoke lesi sikhakha kuze kushaye isikhathi sokuthi ahlambuluke. Manje-ke sekwafakwa izindwangu nenkolo yikho sekwafika lezi zingubo ezimnyama nje.

Ngokombhali uzama ukuveza ukuthi isiko leli lokuzila kade laba khona kusukela emandulo. Aliqali manje. Nendlela okwakuzilwa ngayo kuqala seyehluke kakhulu kunaleyo yesimanje, lapho abafelokazi begqoka noma yini abayithandayo. UShange uveze abakwaDlamini njengabantu abathola ithuba lokufinyelela emafeni endodana yabo, uThemba.

UShange, (1992:10) uthi:

Usukhohliwe yini ndodakazi ukuthi kwaleli ifa ohlezi kulona elakwaDlamini? Usukhohliwe yini ukuthi ngelethu thina bakwaDlamini? Njengoba usukhuluma kanjena nje angithi ukhulunyiswa yilo ifa lendodana yami?

Ngokwale nkulumo kuyavela ukuthi uDlamini uze atshela umalokazane wakwakhe ukuthi okwendodana yabo kuyifa lakwaDlamini. UDlamini ubona indlela akhombisa ngayo ukungahloniphi uDaisy ekubeni enguyise womenyeni wakhe. Okungaqondakali ukuthi umuntu oganiwe usuke kungeve yini kungukuthi lowo aganene naye ngumsizi wakhe bese konke anakho kube ngokwabo bobabili.

UZulu, (2006:8) uthi:

“Lalela-ke Bheki. Ngilapha nje ngibalekile. Ekushoneni kukababa wakithi, umfowabo wabe esethi uzongingena. Ngangingamfuni nhlobo. Ngithi nyawo zami ngibelethe. Njengoba ungibona ngilapha nje, ukuzisondeza kwakho kimi kungakudalela ingozi. Uyangifuna uBhatomu futhi ungifuna ngenkani.”

UZulu umveze uTholakele ebalekile emzini ngoba engafuni ukuzila nakhona babefuna ukuthi angenwe umfowabo kamyeni wakhe. Umveze uTholakele ebalekela isiko lokungenwa. Ngokombhali uTholakele kumele ahloniphe isiko lasemzini. Uveze nokuthi ukusondelana kwabo kungalethela uBhekani amazinyo abushelelezi njengoba efunwa emzini.

NgokukaNgidi kuSiwela, (2015:54) uphawula uthi:

Uyabona thina bantu besifazane siyaxhashazwa qobo. Mina
ngangihanjiswa ngesambethe ingubo ngiya
kwimishwalense kufuneka imali yokumgcwaba kodwa
wonke umuntu esebenza kaNgema. Phezu kwalokho
sengizilile kwakungathi ngiyathandwa ngisakhipha izimali
zomyeni wami. Kwakhiwa indlu kodwa engabongwa
ngakho kwaba ukuthi uma ngikhumula inzilo kugcine
ngokuthi kuthiwe ngiyandinda ngoba sebeyitholile imali
yakhe. Ukube ngangizilanga nje ngabe
ngazikhulumela ngizenzele nezinto zami.
Kumanje angithi sengabuyela ekhaya ngoba ngandinda
kwaNgema. Mina bandla isikhathi sala masiko enu nje
ngisibona sihambile ngoba kuthiwa isiko
lithi asihloniphe kudlalwa ngathi thina bantu.

NgokukaSiwela uveza ilaka lokuhlukumezeka kwabesifazane behlukunyezwa abantu basemzini aganele kuyo. Abanye babo basuke befuna izimali zalowo odlulile. Uqhuba uSiwela aveze nokuthi uma inkosikazi ibuyele kubo emva kokudlula komyeni nakhona ithola ukuhlukumezeka.

NgokukaNgidi kuSiwela, (2015:32) uthi:

La masiko awanginiki mqondo nje mina. Buka ngoba uma kushone indoda unkosikazi uyahlala azile unyaka akhulise izingane. Indoda kuphela eyesibili inyanga isikhumulile inzilo isifuna omunye unkosikazi. Kungakapheli nonyaka isiyaganwa futhi, uma kungathiwa akube unkosikazi owenza lokho engathukwa into ongakaze uyibone kuthiwe akahlawule umuzi wendoda awugeze engathi yena bekungemuzi wakhe.

Ngokwenkulumo engenhla isiko lokuzila livezwa lithatha uhlangothi olulodwa ngokobulili. Umbhali uveza ukuthi kuba abesifazane kuphela abazila isikhathi eside kunabesilisa. Abesilisa bayashesha nokuganwa emva kokushonelwa amakhosikazi.

Amasiko esiZulu kungashiwo ngale kokunanaza ukuthi angamagugu, agcine amagugu

UZulu, (2006:46) uthi:

“Kanti uyini nalo muntu osujahe ukuphuma kangaka naye? Abone uBhekani ukuthi uyashintsha manje uBhatomu. Azame futhi ukusukuma uTholi. Ashaye ngempama kuTholi uBhatomu. Angabe esabuza uBheki ashaye ngesibhakela ebusweni bukaBhatomu. Badumelane kuthule kuthi du. Badudulane beze beyogudlula itafula. Agxume uBheki aze ashaye umnyango uvuleke uthi gengelezi. Nampa abantu, sebesemnyango bezwa ubugudugudu. “Lamulani Bo! Nampa abantu belwa endlini yami”. UTholi lowo omemezayo. Akhahlele uBhatomu esiswini sikaBheki, agoqane. Abambe lona unyawo olukhahlelile uBheki

alusonte. Awe uBhatomu. Avuke esevuka nommese
uBhatomu.

Ngokwenkulumo engenhla umbhali uyakucacisa ukuthi uBhatomu akafune lutho olusendela eduze kukaTholakele, kwala noma uBhekani ezama bagcina sebelamulwa bebanga uTholakele.

Enovelini kaShange uDaisy unqaba ukufaka inzilo ngoba elwela ilungelo lakhe.
Ekulilweleni leli lungelo uqhakambisa inkolo yakhe emvumela ukuba angazili.

NgokukaShange, (1992:5) uthi:

Empeleni ngingathi sithunywe umndeni
ukuba sizozwisisa mayelana nalolu daba lokungazila
kwakho. Besazi ukuthi kulisiko lethu thina bantu
abaNsundu, nathi emndenini wakwaDlamini ukuthi sizwa
sibona futhi ukwenqaba wena ukuzila. Sesithi asizozwisisa
kahle ukuthi ngempela yini kwenzenjani.

Umbhali akuvezile kule nkulumo engenhla ukuthi ukuzila lokhu kuhambisana namasiko abantu nemindeni ehlukene, noDlamini uyakuveza ukuthi kuyisiko labo njengomndeni ukuzila. Yikho ezithola esesemzini kaDaisy ezozwisisa ngale nsambatheka yokungazili kwakhe ekubeni kuyisiko lomndeni ukuzila.

5.5.1 Inhloso yesiko lokuzila

Isiko lokuzila yisiko ekade laba khona kusukela emandulo. Ligcinwa yizo zonke izizwe. Okwabe kwehlukile wukuthi izizwe zonke zazingazili ngendlela efanayo njengalokhu nazo izizwe zingefani. Ukuzila ukugwema noma ukungazenzi izinto ngendlela ohlezi wenza ngayo, kuyisiko elenziwa uma kukhona oshonile emndenini. Leli siko lokuzila kumele ukuthi amalunga omndeni asele azithibe ezintweni ezithile kuze kuphele isikhathi esithize. Maningi amasiko akhona esizweni samaZulu kodwa kunezizathu ezithile ezidala ukuba abekhona.

Nakuleli siko lokuzila zikhona izizathu nezinhliso ezibangela ukuba libekhona futhi lilandelwe ngokwenkolelo yesizwe samaZulu. Esizweni samaZulu umuntu uhlonishwa noma ngabe sewashona, ngisho eseshonile isidumbu sakhe siyahlonishwa. Lokhu kwabangela ukuba kuqanjwe isiko lokuzila, kwabe kwenzelwa ukuthi kuhlonishwa ukudlula kwelunga lomndeni.

NgokukaSiwela, (2015:62) uthi:

Ukuzila kuwuphawu lokuhlonipha, nokuveza ukudabuka ngokushiwa othize emndenini, ngokungenzi izinto ezingabukeka njengehlazo ngoba uyadlulama wenza lokho usesethunzini lobumnyama wokufelwa. Yisiko elibalulekile leli esizweni samaZulu ngoba ukudlula kuyinto embi futhi engamukelekile nengabukeki kubantu

NgokukaSiwela ukuzila kuwukuhlonipha noma ngabe ngangaluphi uhlobo. Ukuveza ukuzila njengesiko elibalulekile ikakhulukazi esizweni sabampisholo. Inhliso yokuzila ukuthi ngemuva kokushona komunye womndeni kwabe kungukuzihlonipha ngesikhathi nisambethwe yithunzi elimnyama lokushiywa omunye womndeni.

5.6 Ukungenwa

Abantu uma beganene kuyaziwa ukuthiekugcineni kuyoba khona omunye wabo owedlulayo emhlabeni. Ezikhathini eziningi kuvamile ukuthi kubantu abaningi abaganene kube owesilisa odlula kuqala. Esizweni samaZulu ekugananeni kwasungulwa isiko lokungenwa ukuze unkosikazi angazitholi eseba nesizungu. Ukungenwa kulapho umuntu wesifazane oshonelwe ngumyeni wakhe eganana nomnewabo wendoda yakhe eshonile (Mbithi, 1989). Esikhathini sasemandulo nokuyilapho laqala khona leli siko labe livunana nesikhathi sangaleyo mihla.

Esikhathini esiningi emandulo abantu besifazane babengenzi imisebenzi efundelwe njengesikhathi samanje futhi impilo yabo yabe incike kakhulu kubayeni babo. Ngalokhu konke ababekudinga babe kwenzelwa ngabayeni babo ngoba imiphakathi yabe ibuswa

kakhulukazi ubandlululo lapho kugqanyiswa ukuthi amadoda yiwo anamandla futhi yiwo angabantu abanganakekela umndeni ngezidingo zonke. Kusobala ukuthi unkosikazi oshonelwe wayengaphenduka undingasithebeni uma engenaye umuntu wesilisa ozomunakekela. Kwabe sekuqhamuka isiko lokungenwa elizosiza oshonelwe angazitholi esehlala yedwa.

I-Encyclopaedia, (2000:12) ithi:

Levirate marriage can, at its most positive, serve as protection for the widow and her children, ensuring that they have a male provider and protector. This can be a positive in a society where women cannot have self-sufficiency and must rely on men to authority, dependent on, in servitude, and/or possessions of their liverate, to ensure the survival of the clan. Thus practice of levirate marriage is strongly associated with patriarchal societies. The practice was extremely important in ancient times and remains so today in parts of the world.

Ukungena unkosikazi womnewenu oshonileyo, ukukubeka kahle kuwukuvikela umfelokazi nezingane zakhe, kube nesiqiniseko sokuthi banaye owesilisa ozobahlizeka futhi abavikele. Lokhu kungaba kuhle emphakathini. Isenzo sokungena sifaniswa kakhulu nobudlelwano bobuphatriyakhe. Sasimqoka kabi lesi senzo ezikhathini zasemandulo futhi sisenjalo nanamuhla kwezinye izingxenyane zezwe.

Kwakubukeka kuyinto embi futhi elihlazo ukuthi unkosikazi aphume emzini abuyele kubo noma ayogana kwenye indawo ekubeni kade eseganile. Kwakuba yinto engathandeki neyayibukeka idunga impilo yezingane ukuthi zikhulele kwenye indawo zibe zingeyakwenye indawo. Isiko lokungenwa labe selisetshenziselwa ukugwema lezo zinto kanti futhi nesikhathi ekwakuphilwa kuso sasivuma ngezindlela eziningi esezehlukile kunesikhathi sale mihla yanamuhla.

Ngokwababhali bamanoveli acutshungulwayo bayakuveza ukuhlukumezeka nokubandlululeka kwababafelokazi lapho beshonelwe ngabayeni babo.

NgokukaZulu, (2006:2) uthi:

Ngihlala kuyo le mjondolo yalapha eNyawushane emisha. Ukuhlala kukaTholakele emjondolo yikho okwakumele uBheki akubone kungalungile ukuzihlanganisa naye kodwa uyaqhubeka nokufuna uthando kuyona intokazi le.

NgokukaZulu uTholakele ulapha nje emijondolo yaseNyawushane ngenxa yokubalekela ukuhlukunyezwa isiko lokungenwa. Ubaleka nje ubalekela uBhatomu ongumfowabo kamyeni wakhe ofuna ukumngena ngenkani.

5.7 Isiphetho

Kuyona yomibili le mibhalo okucwaningwa ngayo kuyavela ukuthi kukhona okufanayo kanye nokungafani okwenziwa yibona bobabili abafelokzi. Kuphinde kwavela ukuthi la masiko awasalandleki kahle okuyisiko lokuzila nesiko lokugwenwa. Ucwangingo luzamile ukuwaveza la masiko okukhulunywa ngawo. Kuphinde kuvele ukuthi bobabili abafelokazi uTholi noDaisy abalaleli uma betshelwa benza ngendlela yabo. Impilo yabo iphetha ngokungafani. Impilo kaDaisy iphetha ngokuthi aphindela kwaDlamini ayocela uxolo kanti uTholakele uyaboshwa, eboshelwa ukudayisa izidakamizwa kanye nokutholakala nemali engumgunyathi.

IS AHLUKO SESITHUPHA

6.0 ISIH LAZIYO, IZINCOMO NESIPHETHO

6.1 Isihlaziyo socwaningo

Kulesi sahluko kuzohlaziywa lokho okutholakele kulolu cwaningo kuvezwe nezincomo. Ucwaningo luthole ukuthi ziningi izingqinamba oluhlangabezane nazo nokho oluzamile ukuzithombulula ngokuziphatha kwabafelokazi. Ngalolu cwaningo bekuhoswe ukucubungula ukuthi ngabe laba babhali bayiveze kanjani indikimba yokuziphatha kwabafelokazi. Lesi sahluko sibeka okucutshungulwa yisahluko sokuqala, esesibili, esesithathu, esesine nesesihlanu.

6.2 Ukubuyekeza kwezahluko

Isahluko sokuqala: Sihlahle indlela ngenqubo ezolandelwa ngesikhathi kwenziwa ucwaningo. Siveza obala kuhle kwezinqe zeselesele amaphuzu abalulekile uma kwenziwa ucwaningo. Kwethulwe umhlahlandlela ozolandelwa yilolu cwaningo ngokuba kuqale kwethulwe esingenisweni incazelo yenoveli, lapho ichazwa khona ngababhali abafana noNtuli, uMakhambeni (1999), uMaphumulo (1995) kanye noMafela (1993).

Intshisekelo yokwenza lolu cwaningo idalwe ukuthi abakabi baningi abacwaningi asebeke bathinta le ndikimba eveza indlela abaziphatha ngayo abafelokazi. Lolu cwaningo lubhekiswe ngqo kubantu abangamaZulu. Lolu cwaningo lubucayi ngoba luthinta imizwa yabantu, yikho lugxile ngqo ezincwadini ezicutshungulwayo. Ucwaningo lukholwa ukuthi ukwenziwa kwalo kuzophuma umsoco namanoni abengeke atholakale ukuba bekucwaningwa ngolunye ulimi. Ucwaningo luthole ukuthi ziningi izingqinamba abafelokazi abahlangabezana nazo.

Inhloso evezwe ucwaningo ukuthi kusizakale intsha esakhula kulesi sikhathi ngolwazi okuyilona eyokwazi ukuludlulisela ezizukulwaneni ezilandelayo. Abantu abadala abangenalo ulwazi oluphelele nabo bazosizakala ngokuthi uma sebefunde ulwazi olutholwe yilolu cwaningo bakwazi ukuhlomisa abanye ngokuziphatha okulindelekile kumuntu ikakhulukazi wesifazane.

Abantu abafunde lolu cwaningo ikakhulukazi abafelokazi bayoba nokuzethemba lapho beshonelwe abayeni babo bakwazi ukuphila impilo yokungangabazi. Abantu abanengi bazosizakala ekutholeni ulwazi olwanele ngalo mnikelo. Inhloso enkulu yocwaningo ukuthi konke okwenziwayo okuthinta ukuziphatha kwabafelokazi kwenziwe ngendlela eyamukelekile. Okunye okubhekiwe kulesi sahluko izindlela okuqoqwe ngazo ulwazi oluthinta ukuziphatha kwabafelokazi. Kubhekwe izincwadi esezibhaliwe, ucwaningo oselwenziwe kanye nemibono yongoti bamasiko.

Umklamo wocwaningo uveze ukuthi luzogxila ezincwadini okucwaningwa ngazo, okuyincwadi ka-A. Shange: esihloko sithi: “Ifa lenkululeko” neka-N. Zulu esihloko sithi: “Umshado.”

Ucwaningo luhlelwe ngendlela yokuthi izahluko zilandelana kanje:

- Umhlahlandlela wocwaningo
- Izindlela ezisetshenziswe ukuqhuba ucwaningo
- Osekubhalwe ngokuziphatha kwabafelokazi imibhalo ecwaningwayo.
- Ukuziphatha kwabafelokazi kuyona yomibili imibhalo
- Okufanayo nokwehlukile emisebenzini yalaba babhali kanye nokuchazwa kwesiko lokuzila nelokungenwa

Lolu cwaningo lubalulekile ngoba luzoqeda ungabazane olukhona kubantu bakithi uma begcina amasiko abo. Ucwaningo luzophendula imibuzo abafelokazi abanayo ngendlela okufanele baziphathe ngayo. Lubalulekile lolu cwaningo ngoba intsha engasenabo abantu abadala izokwazi ukuzifundela ithole ulwazi.

Intsha iyona ezohlomula kulolu cwaningo ngoba iyona entula ulwazi kakhulu. Intsha izohlomula ngokuthi lolu lwazi lubekwe emaNyuvesi, emitatsheni yolwazi yemiphakathi nakwezinye izindawo lapho bengaluthola khona kalula njengakwi-*Internet*. Abadala nabo bazohlomula ngoba konke abakudingayo bazokuthola bakwazi ukuba nezimpendulo lapho zidingeka khona.

Isahluko sesibili: Lesi sahluko sicubungula imibono yababhali nezinjulalwazi. Kulesi sahluko ucwaningo luvumbulule imibono yababhali nezinjulalwazi ngokuziphatha kwabafelokazi. Lesi sahluko siveza ukuthi abakabi baningi abacwaningi asebeke bagalela kulo mkhakha onale ndikimba yokuziphatha kwabafelokazi.

Lesi sahluko sibuye sadingida nemibono eyehlukene yongoti mayelana nokuziphatha kwabafelokazi. Kulabo ngoti kubalwa uManyathi, (2002) lapho ephawula emqulwini wakhe ‘Ngeqhaza Labesifazane Esizweni SamaZulu’ ubheke indlela abaziphatha nabaphathwa ngayo abesifazane.

Kuso lesi sahluko sesithathu kuvele ukuthi ingqalabutho uNdllovu, (2013) ebheke indlela ngayo abafelokazi, lapho eveza ukuthi bayahlukumezeka lapho besagqoke inzilo.

Siphinde lesi sahluko sabheka osekuke kwabhalwa ngokuziphatha okuveza umuntu wesifazane abukeke noma athatheke ngezindlela eziningi. Lapha ucwaningo lubheka lezi zindlela ezilandelayo:

- Abesifazane njengabantu abacindezelekile
- Abesifazane njengabantu abanenkani
- Abesifazane njengabantu abanothando
- Abesifazane njengabantu abangenasimilo
- Abesifazane njengabantu abanesimilo
- Abesifazane njengabantu abahlakaniphileyo
- Abesifazane njengabantu abangathembekile abanobugebengu

Isahluko sesithathu: sikhuluma ngezindlela zokuqoqa ulwazi ezisetshenzisiwe kwenziwa ucwaningo. Lapha kubalwa izindlela zokwenza ucwaningo. Kulesi sahluko ucwaningo lubeka ukuthi baningi ababhali ababhale kabanzi ngezindlela zokwenza ucwaningo, okubalwa phakathi kwabo uMckenna (2003), uGrabtree noMiller (1992), uPatton (1990)

kanye noNkosi (2011). Kubuye kuchazwe ukuthi iyini indlela yokwenza ucwaningo. Lezi zindlela zichazwe njengenye yezindlela zokwenza nokuchazela umcwaningi ngomnyombo walokho akucwaningayo.

Lesi sahluko sikhulume ngezinhlaka ezintathu zenjululwazi okubalwa kuzo injululwazi yokuma ngamaphuzu, injululwazi ephathelene nokuchasisa kanye nenjululwazi ephathelene nokuhlolisisa. Zonke lezi zinjululwazi ziqukethe ulwazi olunhlobonhlobo.

Imithelela yokusebenzisa izindlela zokuqoqa ulwazi zihlaziyiwe kulesi sahluko. Lapha kubalwa indlela yokuqoqa ulwazi yokuzibonela evulekile, kube eyokuxoxisana nomphakathi okuvulelekile, kube eyohlobo lokuloba okukhombisa izimo zezinto kanye neyokuhlaziywa kolwazi locwaningo oluqoqiwe oluphathelene nesimo.

Le ndlela igxile ekuqondeni kangcono kunjwayelolwazi yalabo ababambe iqhaza ngabodwana kanye nendlela yabo yokucabanga njengabantu abanenjwayelolwazi kubandakanya ukusebenza kwabo kwansuku zonke.

Lesi sahluko sithinte nezindlela zokwenza ucwaningo, okuyindlela yocwaningo ephathelene nezibalo. Lolu hlobo locwaningo kusuke kuqondwe ngalo ukuvivinya izinjululwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwane phakathi kokuguququkayo kanye nalokho okuqagulwe ngaphambilini.

Eyesibili indlela yileyo yocwaningo oluphathelene nesimo. Le ndlela isuke ihlose ukuthuthukisa izinjululwazi kanti futhi le ndlela isuke iqonde ukugququzela ukuziqonda kangcono kanye nokukhulisa umbono wokusithekileyo ngesimo somuntu.

Le ndlela yocwaningo yokuqoqa ulwazi oluphathelene nesimo imbandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukeno nokwakhiwe ngongoti, ukuba yingxenye yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile. Kulolu cwano kakubhekwa nje ukwenza kwabantu, okubalwa kukho ukukhuluma nokubala kodwa

luzama ukuthola ukuthi abantu bayikhombisa kanjani imizwa nemicabango yabo ekwenzeni kwabo kwemihla ngemihla.

Le ndlela yocwaningo yesimo, ucwaningo luthole ukuthi kunezimo eziguquguqukayolokhu okusho ingxenye ehlangene yalokho okucwaningwayo ngokuvulekile, awalawulwa kodwa ayakhululeka ngenxa yokuthi yiyona le nkululeko kanye nokukhula kokwenza ngokwemvelo kanye nokumeleleka kwalokho okuhloswe ukutholakala.

Lesi sahluko siveza nemikhakha emithathu okuyiyona esemqoka ekuqoqeni ulwazi noma ukuhlanganisa izindlela zokuqoqa ulwazi. Le mikhakha okukhulunywa ngayo ingxoxo namalungu omphakathi, ukuzibonela mathupha kwenzeka izinto kanye nokufunda okwakhiwe ngobungcwenti kanye nemibhalo. Lesi sahluko sesibili sibuye sithinte nezinhlabo zomqondo wokuhlaziya ezimbili, okuwuhlelo lokuhlazulula ngokususa olwaziwa ngendlela yokuphungula (*deduction approach*) kanye nohlelo lokuhlaziya ngokufakazela iqiniso olwaziwa ngendlela yokwandisa (*induction approach*).

Mayelana nohlelo lwendlela yokuphungula lapha injulalwazi ikhomba uhlobo lolwazi noma imikhakha yolwazi eqoqiwe. Emva kokuba ulwazi seluqoqiwe lube seluhlaziywa ngokwemibandela yenjulalwazi. Ulwazi olutholakale ngendlela yokuphungula lubuye lwaziwe ngemicabango engafakazelwanga.

Ngasohlangothini nohlobo lwendlela yocwaningo le ndlela yokuvumisa kuvele kuthi yilapho ucwaningo lukwazi ukubeka khona ukuxhumana kolwazi oseluqoqiwe. Lesi sahluko siveza izimpawu zale ndlela okuyindlela yokuvumisa, okuwukuhlolana kanye nokuxoxisana okungahloliwe, ukuchaza uhlobo lokuloba ukubonisa izimo zokuhlaziya okuphathelele nesimo kanye nokucabanga okuvulelekile, okubonakala kuwukugqiba imicabango echemile yokuba nejwayezi yangaphambilini yalowo ongaphakathi.

Okunye okuvelayo ukuthi abacwaningi bavame ukufuna ukuqhamuka nezindlela ezikhombisa ulwazi ngendlela ejwayelekile kanti okuseqinisweni umcwaningi ufanelwe ukuqinisekisa lokho okunomgomo nenhloso yokuqoqwa kolwazi.

Lesi sahluko siveza izindlela ezilandeliwe lapho kwenziwa lolu cwaningo. Kwethulwe ipharadayimu eqokwe kulolu cwaningo, okuyipharadayimu yomhumusho nepharadayamu eqondayo. Ongoti abanjengo Cohen Manion no Morrison, (2007) bayichaza lepharadayimu ngokuthi isebenza ukuhlaba ubunjalo besimo ngenhloso yokuguqula imiqondo ebusayo ezinhlakeni ezithile zomphakathi.

Lesi sahluko siyabuveza ubuhle nobubi bokusebenzisa le ndlela yokuqoqa ulwazi okuyindlela yokusebenzisa izincwadi, amajenali kanye ne-Inthanethi. Sibuye sadingida kabanzi ngendlela yesemiyothiki lapho sichaze umsuka wegama leli.

Isahluko sesine: Lesi sahluko sicubungula siphinde sihlaziye ukuziphatha kwabafelokazi emsebenzini kaShange, “Ifa Lenkululeko” kanye nokuziphatha kwabafelokazi emsebenzini kaZulu, “Umshado.” Kulesi sahluko kuphenduleka imibuzo yokuthi baziphethe kanjani laba besifazane kule mibhalo yomibili.

Lesi sahluko sikuveza obala ukuthi laba besifazane kule mibhalo baziphatha ngezindlela ezahlukene. Abanye abanasimilo, banesimilo kanti abanye bakhohlakele.

Isahluko sesihlanu: Lesi sahluko sibheke okufanayo nokungafani kule misebenzi yalaba babhali okucwaningwa ngabo kanye nokuchazwa kwesiko lokuzila nelokungenwa, ubhekwe ukubaluleka kwalo nokungabaluleki kwalo.

6.3 Ukubuyekezwa kocwaningo

Lolu cwaningo luhlose ukuveza ukuthi laba bafelokazi baziphethe kanjani kule mibhalo ecwaningwayo. Kubuyekezwe ukuziphatha kwabo njengabesifazane abangenasimilo futhi abangamaqili.

Enovelini kaZulu, (2006) kuyavela ukuthi uTholakele wabe engenaso isimilo, uqoma esazilile. Ubuqili bakhe ubusebenzisa ukuthola yonke into ayifunayo. Ugebenga uBhekani

umfuna imali yokuyokhipha uZenze ejele. Uphinde amgebenge nangelobolo elingafinyelelanga kubazali bakhe.

NgokukaZulu, (2006) ubuqili uphinde abuveze nangenkathi ekhiya amakhabethe engafuni uBhekani abone ukuthi kukhona ini phakathi. Uphinde abuveze ngelanga lomshado lapho sekuvela uyise ebuza amalobolo alobole lo makoti.

Enovelini kaShange, (1992) nakhona kuyavela lokhu kuxegelwa isimilo kuDaisy eqoma esanda kushonelwa umyeni wakhe. Buyavela nobuqili bukaDaisy efuna ukudla imali yedwa, engayizwa eyokunika oDlamini ingxenye yefa ayelishiyelwe umyeni wakhe. Ubuqili nokuxegelwa isimilo ekugcineni kumshiya engenalutho uMthunzi eseshaye wachitha nesizumbulu sefa.

Buyavela laba besifazane kuyona yomibili imibhalo bengothathekile. Enovelini kaZulu (2006) uTholakele uyathatheka emva kokushona komyeni wakhe, uqoma uBhekani aze acishe ayongena naye emshadweni. Enovelini kaShange, (1992) khona uDaisy uyathatheka uma ebona uMthunzi ezofaka imali ebhange, uze afise naye ukungena ebhizinisini. Uzama ngazo zonke izindlela ukungena kulo lapho asale engasenalutho, uMthunzi eseyithathe yonke imali.

Uphendulekile nombuzo wokuthi laba bafelokazi abanaso isimilo. Enovelini kaZulu (2006) uTholakele uvezwe engowesifazane oqoma esafake inzilo. Lokhu kwenza kwakhekumveza engenaso isimilo nesizotha esifanele owesifazane osazilile. KuShange, (1992) uDaisy naye uvela engowesifazane osanda kushonelwa umyeni engafuni nokuyizwa eyokuzila, uqoma uMthunzi kuwo lowo mnyama. UMthunzi umshiya engenalutho.

6.4 Izincomo

Kulolu cwaningo kunconywa ukuba izifundo zolimi namasiko zifundiswe ngothisha boMdabu abaqeqeshwe bagogoda ngolimi namasiko oMdabu. Akubekhona amasiko amumethe izinkambiso, imidanti nemicikilisho yoMdabu, amagugu afundiswe

ngokwemipoqo yoMnyango Wezemfundo Namasiko. Izingane zibhale izivivinyo ekupheleni konyaka.

Kunconywa ukuba izincwadi ezimiselwe ukufundwa zikhethwe ngoba kukhona ezicacisayo ngamasiko aboMdabu nalezo eziwajivazayo. Izincwadi ezibhalwe izingwazi zakithi ezikhuluma ngamasiko aboMdabu, akulalwe phezu kwazo.

Kunconywa ukuba amasiko nokuzila nokungenwa aqhubeke enziwe ngendlela okuyiyona, kungafenyiswa amasiko.

Kunconywa ukuba kufundiswe owesifazane ozilile indlela okumele aziphathe ngayo emphakathini.

Kunconywa ukuba izingane ezisakhula zifundiswe ngamasiko ukuze kuthi uma zihlangana nemibhalo enjengalena ecwaningiwe zingabi nokudideka kodwa ziqonde ukuthi liyini isiko.

6.5 Isiphetho

Ucwaningo luveze ukuthi akukuningi osekuke kwabhalwa ngokuziphatha kwabafelokazi. Ucwaningo lubuye lwabheka osekuke kwabhalwa ngokuziphatha kwabafelokazi, ukuzila kanye nokungenwa kwabo.

Okufike kwatholwa yilolu cwano ukuthi kuyona yomibili le mibhalo abafelokazi okukhulunywa ngabo abasawalandeli amasiko okuzila, abanaso nesizotha esilindeleke kumfelokazi.

Isiko yigama elijwayelekile kubantu kodwa abacwaningi abalichaza ngezindlela eziningi kokunye ezithanda ukudida kwabanye abantu. Eqinisweni isiko liyigugu kuleso naleso sizwe kungaba esincane noma esikhulu kangakanani, yilo futhi isiko elihlanganisa impilo yabantu.

UNyembezi noNxumalo, (1966:99) bachaza isiko kanje:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena noma umndeni wakhe, noma naso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Le ncazelo engenhla ngesiko kuyacaca ukuthi isiko liyinqubo abantu besizwe nesizwe nabalawula ngayo impilo yabo. Isizwe singehlukaniseke nesiko, ngaphandle kwesiko asikho isizwe. Lokhu kucacisa kahle ukuthi isiko lakhelwe ezintweni ezaziwayo nezihlanganisa abantu besizwe.

Okungaba sobala ukuthi kungeshiwo ukuthi isiko licindezela abantu abathize ngoba lisuselwe ezintweni abazaziyo. Kulokhu imibuzo ingaba miningi kakhulu mayelana nokuguquka kwamasiko. Kungaba yinto ebalulekile ukubheka ukuthi ngabe amasiko kufanele yini kube nabantu abacindezelayo kunabanye kodwa bengabesizwe esisodwa. Kokunye kungavela ukuthi ukuguquka kwamasiko kuyinto enhle ukuze uma kukhona lapha kunokucindezelana ngakhona kuphele lokho kucindezeleka kuvele ubunye besizwe esisodwa esibumbene.

UNxumalo noNyembezi, (1966:99) baqhuba bathi:

Lingumkhuba owenziwayo noma inqubo elandelwa isizwe lapho umuntu oyeqile agcine evellelwe yishwa.

Ukufakazela okushiwo uNyembezi, uNxumalo noMsimang, (1975:12) bathi:

Isiko lisho umkhuba noma ukwenza okuthile

osekwejwayelekile kubantu osekuze kwemukeleka njengomthetho wesiNtu, futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.

Ngokombhali simelwe ukugxila emasikweni ethu singabi amalulwane uma senza izinto ezithinta indlu yoMdabu.

UNyembezi noNxumalo, (1966:100) bathi:

Amasiko aligugu lezizwe ngezizwe ezincane nezinkulu, izinkulungwane ngezinkulungwane. Yiwona ahlanganisa impilo yabantu ifane nenomfi, ngoba kufana nokuthi axhumela ndawonye amalunga, uhlelo lwempilo lugcina seluhlangene njengesandla esisodwa.

Ngokwalaba babhali amasiko awakhethi zizwe kuya ngesizwe nesizwe ukuthi silusebenzisa kanjani usiko lwaso.

Ucwaningo luthole ukuthi uma kushoniwe abafelokazi kumele bazile noma bangazili. Ukuzotha kufanele noma ngabe ubani uma kushoniwe. Kufanele kuzothwe ngayo yonke indlela, kungazothwa ngendlela yokukhuluma noma ngendlela yokwenza. Kufanele kuthi uma kukhulunywa, kungaphakanyiswa amazwi, kukhulunyelwe phansi, kungaculwa. Kuyadabukisa ukufica abashonelwe bezibukela umabonakude, babodwa abaqhiyama kosofa.

IBhayibheli eliNgcwele, (Amahubo, 147: 2-3) lithi:

UJehova uyalakha iJerusalem, abaxoshiweyo bakwa-Israel uyababutha. Uyaphilisa abenohliziyo echobozekileyo, izilonda zabo uyazibopha.

Encwadini eNgcwele akukho lapho kuthiwe umuntu kufanele azothe kanjani ngoba phela ngalesi sikhathi uNkulunkulu ufuna umdumise. UJehova uyena oduduza abophe izilonda ezivulekile. Akekho omunye onamandla okukwenza lokhu ngaphandle kwakhe.

UMsimang, (1975:142) uchaze kanje:

Akukhulunyelwa phezulu kanti futhi akulokothwa
kuhlele, kakade kusuke kungekho lutho oluhlekisayo.

Nalapha ugcizelela ukuthi kumele kuhlonishwe uma kushoniwe. Amakholwa awakholelwa
ekutheni umuntu oselendulele leli kumele indlela aphelezela ngayo ibe nesizotha.

Abakholelwa ekuvukeni kwakhe kwabafileyo:

*Many Christians believe that on the last day of eternal bliss
in heaven or paradise while the wicked are condemned to
an eternity of suffering in hell. Most other religious have
concept of a journey after death, reaching a plane or place
where the dead continue to exist in some form:*

(WordBook D5:59).

Abantu abangamaKrestu abakholelwa ekutheni
umuntu osedlulile kumele aphelezela ngesizotha, wona
athi akholelwa ekuvukeni kwakhe kwabafileyo. Ezinye
izinkolozinendlela ezizisebenzisayo emva kokungcwaba,
okukholelwakuthi lowo oshonile zizomyisa lapho
bekholelwa khona.

Ngokombhalo ongenhla bonke abantu abakholwayo abangamaKrestu kumele kuthi lapho
sebeshonile baphelezela ngesizotha. Kukholakala ukuthi lowo osuke edlulile uzoya lapho
kade esebenzela khona esaphila.

Ngokombhalo kaShange (1992), uDaisy ungumfelokazi ongenaso isizotha emndenini
wakwaDlamini, uziphathise okomdlwembe. Ufuna ukwenza into ethandwa nguyena.

Inkinga enkulu akafuni ukuzilela umyeni wakhe, okuwusiko lwakwaDlamini.

UManyathi, (2002:17) uthi:

Abesifazane banamandla athathwa
njengamalungelo okuzithathela izinqumo zempilo ezwana
nabo baphinde babe ingxenye yoshintsho endleleni endala

ebisetshenziswa kubantu besifazane lapho kade bethatheka njengabantu abangabalulekile kangako.

Lapha ucacisa ukuthi nabo abesifazane banamalungelo bayakwazi ukuzikhethele abafuna ukukwenza ngempilo yabo, bengabhekile ukujabulisa omunye umuntu. UManyathi uveza ukuthi ngokwendlela yakudala abantu besifazane bebebukeleka phansi bethathwa njengabantu abangabalulekile.

Nasenovelini kaZulu (2006), kuyavela ukuthi uTholakele naye akasiye umfelokazi onesizotha. Ukuqoma kwakhe esafake inzilo yikho okumveza obala ukuthi hlobo luni lomuntu wesifazane.

NgokukaNdlovu, (2013:41) uthi:

Mina nje ngimsaba kabi owesimame ozilile, angisabi isinyama anaso ngisaba izenzo zakhe. Lezi zingubo zabo ezimnyama azisawenzi umsebenzi wazo wokuthi bahlonipheke ngoba bazisebenzisela inkohlakalo, yizo abamema ngazo abayeni bethu ngoba sebenezimali zokufa kwabayeni babo, nawo—ke amadoda angothathekile akacushwa, azithele kusoleso sinyama.

UNdlovu lapha ucacisa ukuthi abanye babafelokazi yibona abangaziphathi kahle, baheha amadoda ngoba benemali nawo bese eba ngothathekile. Amadoda amanje awasesabi isinyama asevele angene noma ngabe yikuphi aphike ngokuthi uma ethole akufunayo nje kuphela. Kulungile nazo izingubo ezimnyama lezi zibukeka ziwukuzikhangisa kwabesilisa ukuze bazi futhi babone ukuthi lo wesifazane ushonelwe. Ukufakazela lokhu okuphawule uNdlovu emanovelini acwanigwayo.

Ukuzila kuyinto ejwayelekile ezizweni eziningi, ukuzilela umuntu kusuke kuwuphawu lokuhlonipha jikelele nokuhlonipha umufi siqu sakhe. Nakuso isizwe samaZulu kuyisiko elaziwayo ukuthi ofelwe azile. Ukuzila lokhu kusho ukugwema noma ukuziqhelelanisa nezinto ezimnandi ngoba kunenkolelo yokuthi uma uzenza uyadlula. Lezo zinto kungabalwa amacece, imigidi, ukuhlabelela, ukweshela nokuqoma nokunye.

UZulu, (2006:14) uthi:

Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana, linda ngize ngikhumule inzilo.

Nalapha ozilile enesoka noma oshelwayo uyaye azile, angakhulumi nabantu abamushelayo. Lokhu ukwenza ngoba esuke ehlonipha. Uma engakwenzanga uyozwa behleba ngapha nangapha uma esenza izinto ngokudlulele bethi ‘wadlula.’ Ukuzila kuphinde kube yindlela ethile okuvathwa ngayo ukuze kubonakale ukuthi uzilile.

NgokukaMsimang, (1975:364) uthi:

Emandulo kwakuzilwa isikhathi eside futhi kuzilwa ngezikhumba zezilwane. Ozilile ubegqoka izikhumba zemvu.

UMsimang, (1975:145) uthi:

Bonke abozalo bayazila, nokho bona bazila izinyanga ezintathu kuphela bese bekhumula, bakhumula ngenkomo. Umfelokazi uzila iminyaka emithathu.

NgokukaMsimang, (1975) ukuzila lokhu akulingani ngokwesikhathi, abanye bazila isikhathi esifushane. Abanye bazila kuze kuphele unyaka. Kuya ngomndeni ukuthi yikuphi okholelwa kukhona.

Ucwaningo luthole ukuthi indlela abazile ngayo laba bafelokazi icoba amathambo. Ukugqoka kukaTholakele inzilo njengesitayela yikho okwenze ucwaningo lufake amehlo lugxile ekuziphatheni kwakhe. Ukunqaba kukaDaisy ukufaka inzilo kwenza lolu cwanningo lugxile ezenzweni zakhe zokuziphatha.

Umfelokazi uma efelwe akayikhumuli kanye nabanye bomndeni inzilo. Uba nesikhathi esithile asizilayo. Umfelokazi uzila isikhathi esingangonyaka, kuthi indoda izile izinyanga eziyisithupha bese iyakhumula.

Ngokwemibhalo ecwaningwayo abafelokazi laba benza okwehlukile, enovelini kaZulu, (2006) uTholakele uzilile nakuba engayigqokile ngendlela elindelekile inzilo. KuShange uDaisy akazilile uqhakambisa inkolo akholelwa kuyona.

NgokukaMakhoba, (2002:138) uthi:

Ukuhlonipha ongasekho nabanye abalele kungumgogodla wokuzila. Uma umuntu ekwazi lokhu, akasiboni, akasazi isidingo sokuzila. Kuyahambisana nokuyeka ukwenza izinto ezithile.

Ngokwenkulumo kaMakhoba kuyiqiniso ukuthi uma umuntu ezilile usuke ehlonipha. Kubalulekile ukuzila ngenhliziyo njengoba eminye imindeni ingasiboni isizathu sokuzila njengoba sekwanda nobugebengu kwabazilile. Abanye balandela umthetho wenkolo yabo wokuthi bayigqoke yini inzilo.

Inzilo nezembatho ezigqokwa yilowo oshonelwe yizona abonakala ngazo kwabanye noma ahlukane ngazo emphakathini. Uzigqoka ukuze ahlonipheke futhi kubonakale ukuthi uzilile khona ezohlonishwa naye ahlonipheke.

NgokukaMakhoba, (2002:144) uthi:

Uma umuntu ewuqonda umsebenzi wenzilo kuba lula ukuyifaka noma ukuyigqoka. Kuyisibusiso ukwazi ukuthi ukuthula nenzilo emzimbeni kukulethela ukuthula. Ozothile wazithoba ngesikhathi senzilo uyazi ukuthi izibusiso nezinhlanhla ziyokwehla njengemvula esevuza ukuhlonipha kwakhe kwabaleleyo.

Ngokombhali kuyinkolelo yabantu abaphila ngaleso sikhathi ukuba bahloniphe ngesikhathi bezilile, bahlonipha yonke into ekhaya, omdala nomncane ngisho imfuyo imbala. Okwenzile

konke lokhu abakubo asebethule bayomupha izinhlanhla nezibusiso. Uma kungumnuzane wekhaya odlulile, unkosikazi uyothola izinhlanhla eziyoletswa umyeni wakhe.

UManyathi, (2002:17) uqhuba uthi:

Abesifazane banamandla athathwa njengamalungelo okuzithathela izinqumo zempilo ezwana nabo baphinde babe ingxenye yoshintsho endleleni endala ebisetshenziswa kubantu besifazane lapho kade bethatheka njengabantu abangabalulekile kangako.

Lapha ucacisa ukuthi nabo abesifazane banamalungelo bayakwazi ukuzikhethela abafuna ukukwenza ngempilo yabo, bengabhekile ukujabulisa omunye umuntu. UManyathi uveza ukuthi ngokwendlela yakudala abantu besifazane bebebukeleka phansi bethathwa njengabantu abangabalulekile.

Ngenxa yokwehlukana kwamabandla okukhonzwa kuwo nemibhalo yawo, kanjalo nenzilo isilandela leyo mibala abahambisana nayo emasontweni. Enovelini kaZulu ethi: “Umshado” uyakuveza ukugqoka. Inzilo kaTholakele, imveza lapho eyigqokile abe eshelwa, aqome aze ayofika esontweni lapho ayezoshadela khona. Ukuyigqoka kwakhe uyigqoke ngendlela yokuthi noBhekani wayengaboni ukuthi inzilo le ayeyigqokile, wayembona ezigqokele kahle nje. Uthi noma etshelwa unina kanye nomngani wakhe uSifiso ukushaya indiva konke lokho. Uyaqhubeka nokumthandela umshado.

NgokukaManyathi, (2002:19) uthi:

Inhloso yale nkolelo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kubangwa usikompilo lwakhe okuyilona olulawulayo ukuthi kumele aziphathe kanjani. Kungadalwa ukugqilazwa umuntu othile kepha naye loyo muntu ephoqwa isiko aphila ngaphansi kwalo.

NgokukaManyathi uyakuveza ukuthi kuyenzeka umuntu wesifazane azithole eseqqilazeka ngenxa yokuphoqwa isiko. Uyakuveza nokuthi indlela umuntu wesifazane okumele

aziphathe ngayo kuyenzeka ilawulwe nawusikompilo. Uphinde agcizelele ukuthi lokhu kubangwa ukuthi kunabantu abazitshela ukuthi bangozwi labo bengafuni ukucabangela abanye abantu kepha bezicabangela bona kuphela.

Enovelini kaShange, (1992) ethi: “Ifa Lenkululeko,” nakhona kuyavela ukuthi uDaisy akahambisani nokugqoka inzilo. Kwala ngisho sebemncenga abakwaDlamini ukuthi ayigqoke wala ukhasha ngeqholo lokuthi umzimba wakhe lona, ngeke ashayelwe umthetho ngawo. Uzokwenza akuthandayo.

Ukungenwa kungachazwa ngokuthi kulisiko lapho umakoti oshonelwe ngumyeni wakhe egana umnewabo womyeni oseshonile, ngenhloso yokuvusa umuzi womfowabo.

URadcliff-Brown, (1950:183) echaza ukungenwa uthi:

When a husband dies, his brother has to take over all his wives and bear responsibilities of a husband, taking care of his late brother's wives and children.

Uma umyeni eshona, umfowabo kufanele athathe wonke amakhosikazi akhe, kube umsebenzi wakhe ukuba umyeni, anakekele amakhosikazi omfowabo ongasekho nezingane.

Ngokombhali ukushona kwendoda kuchaza ukuthi umfowabo kumele anakekele izingane zomfowabo. Ngokwenkulumo enenghla kaRadcliff-Brown akukhathalekile ukuthi mangaki amakhosikazi ashiyiwe kumele awathathe wonke.

Encwadini kaZulu, (2006) ethi: “Umshado” leli gama lokungenwa liyavela lapho uTholakele ebaleka emzini eyohlala emijondolo yaseNyawushane. Ukubaleka kwakhe wayebalekela umfowabo womyeni wakhe uBhatomu owayefuna ukumngena. NgokukaBhatomu wayesebenzisa leli siko lokungenwa ngoba wayelazi ukuthi liyisiko elikhona kusikompilo lwabantu.

Ukuziphatha kwabafelokazi yikhona okugqamisa isimilo salowo nalowo mfelokazi. Okugqamayo kuyona yomibili imibhalo okucwaningwe ngayo ukuthi amasiko awalandelwa

ngendlela efanayo. Encwadini kaZulu, (2006) ethi: “Umshado” uTholakele ulilandelile isiko lokuzila noma ezile ngendlela yesimanje. Enovelini kaShange nakhona kuvela uDaisy engafuni nokulizwa leli.

NgokukaNdlovu, (2013:41) uthi:

Mina nje ngimsaba kabi owesimame ozilile, angisabi
isinyama anaso ngisaba izenzo zakhe. Lezi zingubo zabo
ezimnyama azisawenzi umsebenzi wazo
wokuthi bahlonipheke ngoba bazisebenzisela inkohlakalo,
yizo abamema ngazo abayeni bethu ngoba sebenezimali
zokufa kwabayeni babo, nawo-ke amadoda angothathekile
akacushwa, azithele kusoleso sinyama.

UNdlovu lapha ucacisa ukuthi abanye babafelokazi yibona abangaziphathi kahle, baheha amadoda ngoba benemali nawo bese eba ngothathekile. Amadoda amanje awasesabi isinyama asevele angene noma ngabe yikuphi aphike ngokuthi uma ethole akufunayo nje kuphela. Kulungile nazo izingubo ezimnyama lezi zibukeka ziwukuzikhangisa kwabesilisa ukuze bazi futhi babone ukuthi lo wesifazane ushonelwe. Ukufakazela lokhu okuphawule uNdlovu emanovelini acwanigwayo.

Ukuthuthukiswa kwesiko lokuzila kwabafelokazi ucwaningo luthole ukuthi kufanele lihambisane nezidingo zabantu abaphila kuleso sikhathi ukuze lihambisane nawo wonke umuntu kungabibikho ocindezelekayo.

NgokukaShabangu, (1995:71) uthi:

Abantu babebheke ukuthi kuzokonakala okuningi njengoba
kwase kushone uMaphumulo nje, kodwa esikhundleni
salokho yadlondlobala kakhulu kunakuqala, imfuyo yanda
ngokwesabisayo. Ogandaganda ababili bazala iloli.

Le nkulumo engenhla ikhombisa obukhulu ubuhlakani obenziwa uNokulunga. Akaziyekeleli kodwa wenza isiqiniseko sokuthi konke kuhamba ngendlela emanelisayo nezoqhubekisa umsebenzi wakhe.

Lolu cwaningo luyisikhuthazo kubantu abangabafelokazi abangasaqondi ngesiko lokuzila.
Luyimvulamehlo kwabaningi ukuthi uma umuntu ezilile kumele aziphathe kanjani.

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