

UCWANINGO LWAMAGALELO KA-M.M. MASONDO EKUBHALWENI

KWENOVELI YOPHENYO ESIZULWINI

NGU-

SIBUSISO LOUIS NTULI

LWETHULELWE UKUFEZA KONKE OKUDINGEKA EKUPHOTHULENI

IZIQU ZE-MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

ENYUNIVESITHI YAKWAZULU

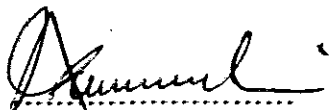
KWADLANGEZWA

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ISIFUNGO

Mina SIBUSISO LOUIS NTULI, ngifunga ngiyagomela ukuthi lolu cwaningo luwumsebenzi wami ongencike ndawo nakumuntu. Ngizibophezela nasekumeleni ngayo yonke indlela konke engikulobe kulo msebenzi, ngoba kuwumqondo wami ozimele. Imithombo engiyisebenzisile kanye naleyo engicaphune kuyo ngiyiveze yonke njengoba injalo.


.....
Ntuli S.L.

06.12.2006
.....
Usuku

ISETHULO

Lo msebenzi ngifisa ukuwethula emndenini wami, kuNkosikazi uKaMagagula-uThuli kanye nabantwana uNomvelo, uPhangela kanye nomshana uSinothile. Ngibonga kubo ukungipha isisekelo sekhaya esifudumele, obekuthi noma sengizizwa ngivithizwe ubunzima bokuqongobezela nokugqolozela lo msebenzi, bangisingathe njalo. Besitshweka, sichwaze maqede kuthobeke izidubulo zengqondo. Kuvuseleleke nethenjana ebelihamba lihambe lifiphale ngenxa yemiqansa obekunqwanyanwa nayo. Yilo lelo thenjana engethula ngalo lo msebenzi. Ithemba lokuthi lo msebenzi uyoza neminye engcono ngomuso eyobe isivela nakubo maqede sitshweke, sichwaze futhi. Ngifisa nokuthi kuthi noma abantabami sebelandela eminye imikhakha yolwazi neyokuziphilisa, lo msebenzi ubakhumbuze ukuthi nakhu okwakuthandwa nguyise ekuncele koyisemkhulu.

AMAZWI OKUBONGA

Ngifisa ukwedlulisa ukubonga okukhulu kuSolwazi L. F. Mathenjwa ngokungicathulisa size siyiphethe le mbenge. Ume njalo Mgabadeli!

Ngibonga onke Amabhele akwethu KwaBhekinhlahla yas'Osizini. Izingane zakwethu zonke kanye nabazali bami ababambe iqhaza elikhulu ekungikhuthazeni ukuthi ngiwuphothule lo msebenzi. Bekusuke kungaxoxwanga lutho uma ubaba uMfundisi C.S. Ntuli engabuzanga ukuthi : “uthini uMgabadeli?” Ngibonga ubaba omncane uSolwazi D.B.Z. Ntuli olokhu waba yisibani nogqozi kuyo yonke imizamo yaMabhele yokunwampela ulwazi lwakongqondokulu. Nomangcwembe!

Kumzala wami ongaconsi phansi uDokotela Nakanjani Sibiya nomndeni wakhe, ngibonga intshisekelo yabo yokungitholela imiqingo ngemiqingo yamabhuku angisiza kakhulu ekusukumiseni lo msebenzi. Sotobe!

Kuthish'omkhulu uMntungwa nakubafowethu nodadewethu baseMbuyiselo High School, ngibonga ngiyanconcoza. Inkuthalo yabo bewa bevuka belwa nezifundo zabo, yenze ukuthi nami ngivuke ngizithintithe. Nime njalo! Ngibonga kubo bonke abantu abafake isandla ngandlela thize ekuphumeleliseni lo msebenzi.

IQQQA LALOLU CWANINGO

Lolu cwaningo lucubungula amagalelo ka M.M. Masondo ekubhalweni kwenoveli yophenyo eSiZulwini. Lolu cwaningo lubanzi, kodwa phakathi kokunye luthinta izinsizakuhlaziya (theories) zenoveli, imigomo yenoveli yophenyo kanye neqhaza labalingiswa ophenyweni. Kukhethwe le mibhalo ka M.M. Masondo ngoba kubonakala kunguye osebhele amanoveli ophenyo amaningi lapha olimini lweSiZulu.

Lo msebenzi wehlukaniswe waba yizahluko ezinhlanu, kanje:

ISAPHLUKO SOKUQALA

Lesi sahluko sethula lokho okuzocutshungulwa kulolu cwaningo, ubumqoka kanye nemiklamo yalo. Kugxilwe kabanzi nasemlandweni ngempilo ka M.M. Masondo. Kugxilwe ekuvezeni umehluko phakathi kwenoveli ejwayelakile kanye nenoveli yophenyo. Kuthintwe nezincacelo zamagama abukeka esemqoka kulolu cwaningo.

ISAPHLUKO SESIBILI

Kulesi sahluko kugxilwe kabanzi ekucubunguleni izinsizakuhlaziya zenoveli. Kunokondiswe lezo okubonakale ukuthi zizoyikhanyisa kangcono inoveli yophenyo. Lezo zinsizakuhlaziya kube isenzekongqo (realism) kanye nenjulalisu (stylistics).

Kugxilwe nasekucubunguleni ezinye izinhlobo zamanoveli ophenyo. Lokhu kuveze ukuthi kukhona uhlobo olungathathwa ngokuthi luyinoveli yophenyo yakudala, kube khona nohlobo oluyinoveli yophenyo engaphelele kanye nenoveli yophenyo yesimanje. Yilolu hlobo lokugcina-ke okungena kulo amanoveli kaMasondo.

ISAHLUKO SESITHATHU

Lesi sahluko sona sivula ngokwethula iqoqa lamanoveli kaMasondo okugxilwe kuwo kulolu cwaningo. Iqoqa lenzelwe ukukhanyisela labo abayofunda lolu cwaningo bengakaze balithole ithuba lokuwafunda onke la manoveli kaMasondo okugxilwe kuwo kulo msebenzi. Kubuye kwagxilwa nasemigonyeni yenoveli yophenyo. Kugxilwe kule migomo elandelayo:

1. Icala lobugengu elibukeka lisobala.
2. Umsolwa onukeka ebe engenacala.
3. Ukunhlahlatha kwamaphoyisa.
4. Ukukhalipha nokuqaphela komphenyi.
5. Ibohlololo elethusayo.

ISAHLUKO SESINE

Lesi sahluko sona sigxile eqhazeni elibanjwe abalingiswa ophenyweni lwamanoveli ka Masondo. Kucutshungulwa labo balingiswa abasemqoka kubhekwe ukukholeka nokungakholeki kwabo, nanomthelela lokhu okungase kube nawo emanovelini ngokwehlukana kwawo.

Kucutshungulwe nokhondolo oluqaphelekayo emanovelini ka Masondo, lapho okuvela ukuphindaphindwa kwamagama abalingiswa athile emanovelini ahlukene. kucutshungulwe nokuthi lokhu kunamthelela muni kule misebenzi ka Masondo.

ISAHLUKO SESIHLANU

Le ngxenye igxile ekusongeni ucwaningo. Kubuye kwethulwa neziphakamiso zalolu cwaningo. Kule ngxenye kuphinde kuvezwe nokuthi uMasondo useyibekile induku ebandla mayelana nokubhalwa kwenoveli yophenyo esiZulwini, kangangokuthi imisebenzi yakhe isiyohlala iyisilinganiso salolu hlobo lwemibhalo.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Umuntu angasho kugcwele umlomo ukuthi inoveli iwumbhalo odla ubhedu esiZulwini. Ekudabukeni kwemibhalo yesiZulu, inoveli ibukeka kuyiyo eyaba intandokazi, ngokubhalwa nangokufundwa. Ukuthi inoveli yesiZulu idla ubhedu, kufakazelwa nayizingqalabutho ezifunde zagogoda olimini lwesiZulu ezingo- Ntuli no Makhambeni (1998:167) ezibeka kanje ngenoveli:

Kumanje nje asemaningi impela amanoveli asebhale ngesiZulu. Yiwona mkhakha wokubhaliwe ophambili impela. Ngeke-ke sakwazi ukuwathinta onke.

Njengoba besho lapha ngenhla oNtuli noMakhambeni, kwakungenhloso yabo ukuwathinta onke amanoveli asebhaliwe kuleli bhuku labo elithi: *Izimpande* (1998). Kuyaqapheleka nokho ukuthi naphezu kwalokho, bathinte izihloko zamanoveli ezingama- 90 kuleli bhuku nje lilodwa, kusukela emnyakeni we-1930 kuya kowe-1993. Asemaningi amanoveli aseshicilelwe emva kowe-1993. Bekuwukusika elijikayo nje lapha, asiqonde khona ukugeqa amagula ngamanoveli aseshicilelwe esiZulwini. Sethemba ukuthi nokho lokhu osekubekeke ngenhla, kuyakufakazela ukugqama kwenoveli phakathi kweminye imibhalo yesiZulu.

Inoveli ngokujwayelekile iwumbhalo wobuciko bephrozi ovulekile, onika umbhali ithuba lokwendlala kahle lowo mqondo asuke ehlose ukuwethula. Ubude nokwendlaleka kwayo kwenza ukuthi umbhali athole ithuba elanele lokuhamba imiqondo yabafundi bazizwe sebethathekile sebeyingxenye yalokho okwenzeka endabeni. Njengokuthi, umfundi wenoveli eyethusayo ebhaleke kahle, imethusa ngangokuthi akhale ngisho ukukhala izinyembezi imbala. Kuthi uma efunda

ehlekisayo umthole ehleka kuvela elomhlathi, kucace ukuthi igcagcele esokeni. Akhona nawothando, afundwa maqede kube khona ukulangazelela ukuthanda kanye nokuthandwa ngothando oludiliza izintaba olufuze olwabalingiswa abathile abasuke besendabeni. Kuyezwakala nokuthi kukhona abafundi abagcina sebephila ngokulingisa impilo yabalingiswa abasuke befunde ngabo emanovelini. Laba bafundi inoveli ibahuha ngangokuthi abanye basho ukulahla abanakho ngabangenakho ngoba sebefisa ukuphila impilo esaphupho abanqwamane nayo enovelini. Yebo, kaningi sidinga ukuzincweba siziqwebule sizame ukuzikhumbuza ukuthi lokhu okusuke sekusithathile kuyindaba yokuziqambela nje, futhi kuwumhungulo wokusaphupho lwempilo yenovelini. Igadla kube njalo-ke inoveli.

Ayedfulela amagalelo enovelini yophenyo kumfundi wayo. Ukulandela isehlo sobugebengu eshlela umlingiswa, imvamisa okusuke kungokhonziwe, sihlambulukisa inanzi. Ayisaphathwa-ke uma sekulandelwa uchungechunge lophenyo. Umfundi uthatheka, ame ngamanzonzo unomphela. Uzithola ewa evuka nomphenyi wecala, emelekelela ngeso lengqondo ekulandeleni izici zomkhondo ezisuke zihamba zivela endabeni. Lokhu kuthathwa uphenyo lwecala kwenyuka njalo, kwenze kubenzima nokuyibeka phansi incwadi. Kuhamba kuye kuyofika lapho okusombululeka khona icala, ngokuboshwa ikakhulu nangokugwetshwa kwesigebengu noma kwezigebengu. Kuvama ukuba nesisombululo sokudalulwa kwezigilamkhuba. Esikhundleni sobubi kuqhakambe ubuhle, ubumnyama bugudluzwe ukukhanya kuthi ubugebengu bunqotshwe ukwethembeka. Ivama ukuma kanjalo-ke inoveli yophenyo.

Ekucwaningeni ngenovelini, ikakhulu ngokufundwa kwayo, kutholakala ukuthi abafundi benovelini yesiZulu, bayifundela ukuthola indaba ethile kuyona. Ngokwejwayelekile abafundi benovelini bangehlukaniwa imikhakha emibili. Umkhakha wokuqala yilowo osuke ufundela ubumnandi nje, unganakile kangako ukuthola isifundo esitheni. Lo mkhakha weneliswa ubumnandi bezigameko ezethulwa endabeni nje kwaphela. Umkhakha wesibili yilowo ofunda ngokuphokophelela ukuthola isifundo esithile enovelini. Lo mkhakha yilo

okholelwa ekutheni inoveli isuke ibhalelwe ukwedhlulisa umlayezo othile. Lolu hlobo luzizwa lugubekile uma inoveli ingaluphanga lutho olungumlayezo owumphako wendlela yempilo. Lukholelwa ekutholeni intshumayelo lapha enovelini. Kuthi noma inoveli inamancoko kanye namanye amawongowongo empilo, kodwa lufune ubekhona umhlomulo wesifundo esithile. Inoveli yophenyo ngicabanga ukuthi ingena ngaphansi kwalo mkhakha-ke.

Inhloso ngqangi yenoveli yophenyo ukuxoxa ngobugebengu. Igxila ekwenzekeni kobugebengu kanye nokuphenywa kwamacala obugebengu. Ibonakala ngokuba nomphenyi ozimele nokunguyena ovama ukuba ngumlingiswa omkhulu kule ndaba. Lo mphenyi ozimele uvama ukuba nokukhalipha okungaphezulu kokwamaphoyisa. Kuba umphenyi olandela umkhondo wezigebengu ngobuchwepheshe obukhulu okwenza ukuthi agcine aphumelele ekuzibambeni, ngisho noma amaphoyisa esephaphalaze aqeda. Icala uqobo lwalo libekeka kube sengathi lizosombululeka kalula. Ngokuqhubeka kwendaba kubuye kuvele ukuthi umlingiswa obekusoleka ukuthi uyena onecala, umsulwa. Kuqale phansi olunye ushikishi sekulandeleka kabusha umkhondo, kuqhubeke njalo kuze kuyofika lapho indaba isongwa khona ngokubanjwa koqondene ngqo necala. Indaba nayo isongwa ngezindlela ezahlukenene.

1.2 IZINHLOSO ZOCWANINGO

Ngalolu cwaningo kuhloswe ukucubungula, amanoveli ophenyo ka M.M. Masondo. Lokhu kugxile ekuthini le ngwazi ithushuke ngenkathi kunendlala kamadlantule kulolu hlobo lwenoveli, maqede yagadla yaphindelela. Kunamuhla nje usebalwa kanye nezingqwele ekubhalweni kwenoveli yophenyo, uma engengqwele eziqwaqwada zonke amakhanda.

Ukuthi uDingiswayo uyingqwele kulo mkhakha sikusho ngokuthi esikhathini esingaphansi kweminyaka emihlanu, wakhiqiza la manoveli ophenyo alandelayo:

- | | |
|--------------------------------|----------|
| (a) <i>Iphisi Nezinyoka</i> | (1990,a) |
| (b) <i>Isigcawu Senkantolo</i> | (1990,b) |
| (c) <i>Ngaze Ngazenza</i> | (1994,a) |
| (d) <i>Ingalo Yomthetho</i> | (1994,b) |
| (e) <i>Kanti Nawe</i> | (1994,c) |
| (f) <i>Ingwe Nengonyama</i> | (1994) |

UMasondo wabuye washicilela iqoqo lezindaba ezimfushane zophenyo encwadini esihloko esithi: *Kunjalo-ke Emhlabeni* (1994).

Ubungcosane bamanoveli ophenyo asebhaliwe esiZulwini uma kuqhathaniswa nezinye izinhlobo zamanoveli bungase kubangwe nawukuthi akukabibikho mgudu osuklanyiwe, olandelekayo ngalolu hlobo lwenoveli. Okukhona, kusewukhonjwana nje olubuye lubadukele nalabo abasuke befisa ukululandela, babhale. Njengokuthi njengoba kwenzeka lolu cwaningo nje, sehlulekile ukuthola incwadi yesiZulu echaza kabanzi ngenoveli yophenyo. Sifisa ukuthi lo msebenzi-ke ube wumnikelo oyisibani esingase sikhanyise le nyathuko eselufiphi, ukuze kuthi eminyakeni ezayo lubonakale ludlondlobala lolu hlobo lwenoveli.

Besesishilo-ke ukuthi uMasondo uqhamuke nala manoveli akhe komisile impela kulo mkhakha esiZulwini. Komise ngangokuthi kwathi uma kufundiswa incwadi yokuqala *Iphisi Nezinyoka* (1990), kwabanzima ukuyifundisa eningini lothisha, ngenxa yokuthi phakathi kwezincwadi ezazihlaziya imibhalo, yayingekho eyayichaza ngenoveli yophenyo. Iningi lalinqwamana okokuqala nalolu hlobo lwenoveli, leswele indlela yokuyihlaziya. Sekuze kwaba ngcuba ngconywa kamuva nje, nokho ayikeneli imibhalo yokwelekelela ekuhlaziyeni lolu hlobo lwenoveli. Yingakho kunethemba lokuthi lo msebenzi uzobamba iqhaza elibhekile nakule ngxenye yokufundiswa kwenoveli yophenyo ezikoleni.

Okunye okusemqoka ngalo msebenzi kaMasondo yikho ukuthi ubhala ngobugebengu, lobu bugebengu obuyisihlava eNingizimu Afrika. Sibona ukuthi kuwumnikelo onegalelo elibhekile ukucubungula iqhaza elibanjwe yile ngwazi, lapho ikutakutana nale nkiyankiya yenkatha yenkangala. Siphelile isizwe ubugebengu, kuhle sicwaninge-ke ukuthi uqhamuka naliphi ikhambi okaDingiswayo.

Kufiseka nokuthi njengoba lo msebenzi wenziwa ngolimi lwesiZulu nje ube ukuphonsa itshe esivivaneni emizameni yokudlondlobalisa imisebenzi yocwaningo eyenziwe ngesiZulu. Lokhu sikusho ngoba esikhathini esedlule esingaside kangako bekungacatshangwa ukufundiswa nokufundwa kwesiZulu ngesiZulu, ingasaphathwa-ke eyokwenza ucwaningo lwaleli zinga ngaso.

1.3 UMLANDO NGEMPILO KA M.M. MASONDO

UMeshack Mfaniseni Masondo wazalelwa eKingsley, ngaseDundee ngomhla ziyi-10 kuNtulikazi kowe-1961. Ungowesithathu emndenini onabantwana abayishumi nanye, kuhlenganisa amaphahla amane. Imfundo yamabanga aphansi wayifunda eKingsley Combined School, waqhubekela Ekucabangeni Secondary School, eNquthu. Imfundo yasesekhondari yona wayenza eZwelethu High School eMlazi lapho aphothula khona umatikuletshe. Ekuphuthuleni kwakhe umatikuletshe, wafumanisa umfundaze owawumkhomba Emanzimtoti College of Education. UDingiswayo wakhetha ukuya Ongoye, ebuka ukuthi wayezogcina echithe isikhathi eside eManzimtoti, kodwa agcine ehlomule idiploma kuphela.

Nebala-ke amabombo wawabhekisa khona Ongoye, kanti uzothi engakabi nakuphi waphazanyiswa yizinxushunxushu ezazandile emanyuvesi kuleya minyaka. Nesimo sasekhaya kwabo sasesiguqukile sekushone uyise, kwahlaluka ukuthi sekufanele aphume uphumo loyokuzama ukuzondla yena kanye nezingane zakwabo. Ukusukela lapho wabambabamba ezimbonini, washeshe wathola isikhundla sokuba *ishop steward* ngenxa yekhono ayenalo.

Ukuzama ucezu lwesinkwa olunohlonze, kwaye kwayomfaka ebuphoyiseni esiteshini saseBooyesen eGoli. Uthi-ke emaphoyiseni wasebenza ophikweni lokuphenywa kwamacala. Kwaba khona okwamdikibalisa kulo msebenzi, kwabangela ukuba okaDingiswayo ayothungatha amanye amadlelo. Phezu kokuthi engahlalanga kuyaphi emaphoyiseni, kodwa kubukeka sengathi wathi eshiya sasesitshalekile isithombo sothando lophenyo. Leso sithombo sakhula sathela imisebenzi yamanoveli ocwaningo kanye neminye imibhalo eminingi.

UNyambose uganwe uMaZondo onguNtombizethu Fransisca, babusiswe ngabantwana babafana abane. Buyavela ubuciko bokuqamba nakhona ekuqanjweni kwabantwana. Amazibulo nguMenzi, ngoba kwakubongwa uMenzi wezintozonke ngokubapha indodana ephile saka, abakwaNyambose. UMenzi welanywa uSandile, beqhakambisa ukwanda komndeni ngokufika komfana wesibili. USanele, okuwumfana wesithathu, yena ukuqambeka kwakhe kwakuxoxa ukuthi babezibona sebanele. Nakho-ke sekuqhamuka uXolani kuwo lowo mnyama. Kwakungathi uthi; “xolani Manyambose ngoba sengifike ningazelele, nithi senanele.”

Kuphawulekile kuthi kubukeka sengathi uthando lophenyo lwatshaleka ngenkathi esemaphoyiseni. Uyakufakazela naye lokhu uMasondo. Uthi wayevele enalo uthando lophenyo. Ngaphezu kwalokho wayezikhathaza ngokulalelisisa uma amaphoyisa asemnkantshubomvu exoxa ngezigidaba zomsebenzi wobuphoyisa nowokuphenya. Ulwazi lwakhe lwezindaba zophenyo lwadlondlobala, kodwa kwayena kwakungakamcaceli ukuthi lwalungase lumzuziseni.

UDingiswayo uthi, ekubhaleni lapha wangena emva kokuzithela esikhangisini sebhuku uBona, esasihlaba umkhosi kulabo ababefisa ukubhala izindaba kanye neminye imibhalo. Naye wathumela-ke, kungekho nathemba elitheni, kuyikho nje ukuthi hleze ucilo athuke azishaye endukwini. Nangempela ucilo wazishaya endukwini. Umphumela walowo mzamo kwaba *Iphisi Nezinyoka* (1990). Kwaba sengathi uthelwe ngezibonkolo emva kwalokho okaDingiswayo. Le noveli yelanywa yila manoveli alandelayo:

- (a) *Isigcawu Senkantolo* (1990)
- (b) *Ingalo Yomthetho* (1994)
- (c) *Kanti Nawe* (1994)
- (d) *Ingwe Nengonyama* (1994)
- (e) *Ngaze Ngazenza* (1994)

Ulibambile futhi iqhaza nasemkhakheni wobuciko bomlomo ngencwadi ethi: *Inkunzi Isematholeni* (1995). Waphinda wagadla futhi nasemkhakheni wemidlalo, ngeqoqo lemidlalo elithi: *Kungenxa Yakho Mama* (1996). Ubhale neqoqo lemidlalo enkundlanyane elithi *Inkundlanyane* (1998), leli qoqo liqukethe imidlalo emibili yeshashalazi, emibili kamabonwakude kanye nemibili yomsakazo. Uphinde washicilela incwadi yomdlalo ethi *Sixolele* (2002).

Kunendathane yezinye izincwadi aseziphale ngokuhlanganyela nabanye ababhali okaDingiswayo. Singabala phakathi kwezinye; *isiZulu Sanamuhla 2000-2001*, samabanga asukela ebangeni lesi-5 kuya kwelesi-9, incwadi yomfundi nekathisha. Waphinda wabhala izincwadi zokufunda (*readers*) ngaphansi kwesihloko esithi *IsiZulu Sanamuhla 2000-2001* ibanga lesi-4 kuya kwelesi-6. Zona lezi zincwadi zabuye zaphendulelwa esiXhoseni, zabizwa ngokuthi: *IsiXhosa Sanamuhla*. Zaphinda zaguqulelwa esiSwazini, zaziwa ngokuthi: *Siswati Semmango*. Zaze zayofinyelela esiBhunwini lapho ezabizwa khona ngokuthi i-*Afrikaans vir die Millenium*.

Uyenzile nemisebenzi yokuhumusha imisebenzi ayisusela kwezinye izilimi eyihumushela esiZulwini. Singabala incwadi ethi: *Handa's Surprise* yaba: *Isimanga sikaHanda* (2004). Wayihumusha nethi: *One Child One Seed* yathi: *Munye Umntwana Inye Imbewu* (2001). Nazi nezinye izincwadi azihumushile:

- *Maths for All, Grade 1 Learner's Book*, yaba: *Izibalo Zabo Bonke Ibanga 1 Incwadi Yomfundi*. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 2 Learner's Book*, yaba: *Izibalo Zabo Bonke Ibanga 2 Incwadi Yomfundi*. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 3 Learner's Book*, yaba: *Izibalo Zabo Bonke Ibanga 3 Incwadi Yomfundi*. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 1 Teacher's Guide*, yaba: *Izibalo Zabo Bonke Ibanga 1 Incwadi Kathisha*. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 2 Teacher's Guide*, yaba: *Izibalo Zabo Bonke Ibanga 2 Incwadi Kathisha*. 2002-Macmillan South Africa Houghton.

- *Maths for All Grade 3 Teacher's Guide*, yaba: Izibalo Zabo Bonke Ibanga 3 Incwadi Kathisha. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 1 Workbook*, yaba: Izibalo Zabo Bonke Ibanga Loku-1 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 2 Workbook*, yaba: Izibalo Zabo Bonke Ibanga Lesi-2 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.
- *Maths for All Grade 3 Workbook*, yaba: Izibalo Zabo Bonke Ibanga Lesi-3 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 1 Learner's Book*, yaba: Amakhono Empilo Abobonke Ibanga Loku 1 Incwadi Yomfundi. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 2 Learner's Book*, yaba: Amakhono Empilo Abobonke Ibanga Lesi 2 Incwadi Yomfundi. 2002-Mamillan South Africa Houghton.
- *Life Skills for All Grade 3 Learner's Book*, yaba: Amakhono Empilo Abobonke Ibanga Lesi 3 Incwadi Yomfundi. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 1 Teacher's Guide*, yaba: Amakhono Empilo Abobonke Ibanga Loku 1 Incwadi Kathisha. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 2 Teacher's Guide*, yaba: Amakhono Empilo Abobonke Ibanga Lesi 2 Incwadi Kathisha. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 3 Teacher's Guide*, yaba: Amakhono Empilo Abobonke Ibanga Lesi 3 Incwadi Kathisha. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 1 Workbook*, yaba: Amakhono Abobonke Ibanga Loku 1 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.
- *Life Skills for All Grade 2 Workbook*, yaba: Amakhono Empilo Abobonke Ibanga Lesi 2 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.

- *Life Skills for All Grade 3 Workbook*, yaba: Amakhkono Empilo Abobonke Ibanga Lesi 3 Incwadi Yokusebenzela. 2002-Macmillan South Africa Houghton.
- *HIV and AIDS*, yaba Isandulelangculazi Nengculazi Uqobo. 2002 Awareness Publishing South Africa Kempton Park.

UMasondo usebambe iqhaza elibhekile nasemkhakheni wemisebenzi yemfundo ephakeme. Simthole efunda la maphepha alandelayo: *The Detective Novel*. Leli phepha lafundwa emhlanganweni wokucobelelana ngolwazi wenhlangano yoSiba, eVista University eMamelodi ngowe-1997. Waphinda wethula elinye iphepha elithi: *Some Aspects of Form in C.T. Msimang's Detective Novel: Walivuma Icala*. Lo msebenzi wethulwa emhlanganweni we-11th International Biennial Conference of the African Language Association of Southern Africa, owawubanjelwe ePort Elizabeth ngowe-2001.

OkaDingiswayo usehlabane ngale miklomelo elandelayo: iStudy Trust Merit Award ngowe-1980, okwakuwumfundaze awuthola ngamagalelo akhe ebangeni likamatikuletshe. Waphinda waklonyeliswa ngobizwa ngokuthi i-N.N. Ndebele Centuar Drama Award, ngencwadi ethi: *Kungenxa Yakho Mama* (1997). Wabuye wazuza obizwa ngokuthi iNasionale Boekhandel Award of African Literature awuzuza ngencwadi ethi: *Inkunzi Isematholeni* (1998). Waphinda wahlabana ngomklomelo iMagema Fuze Lectio Folklore Award (1999), ngayo futhi incwadi yakhe ethi: *Inkunzi Isematholeni*.

UMasondo uyilungu lalezi zinhlangano ezilandelayo:

- (a) Inhlangano yoSiba, inhlangano yababhali bezincwadi zesiZulu.
- (b) Usihlalo wegatsha laseGauteng, lenhlangano yoSiba.
- (c) Inhlangano yabalimi, iKWANALU.
- (d) IVukani Manyambose Cultural Organisation.
- (e) I-African Languages Association of Southern Africa.
- (f) IPioneer Taxi Association
- (g) Kanye neleKwa-Hlahlindlela Taxi Association.

UMasondo usezuze lezi ziqu zemfundo ephakeme:

- (a) Uneziqu ze-B.A. Honours yesiZulu, aziphothula eVista University eSoweto, ngowe-1994.
- (b) Uneziqu ze-B.A. Honours yesiNgisi, nazo azizuka eVista University eSoweto ngowe-1997.
- (c) Iziqu ze-M.A. (African Languages & Literature) esihlokweni esithi: *The Detective Novel in Zulu: Form and Theme in C.T. Msimang: Walivuma Icala*. Azizuka, e-University of Pretoria ngowezi-2001.
- (d) Uneziqu ze-M.A. ngesihloko esithi: *Statistical Trends and Initiatives in the Development and Promotion of IsiZulu Literary Publishing During 1930-2000*. Zona wazizuka ngowezi-2005, khona e-University of Pretoria.

UMasondo wenabe kuhle okwezintanga, uyatholakala futhi nakwezomculo. Lapha-ke khona unguphroja. Nansi imisebenzi ase-yikhizile : umculo wembube weMzolo Mbube Group, olandelayo : *Sheshisa Mfana* (2004), oshicilelwe kwa-Jikelele Productions, Braamfontein. Waphinda ngothi : *Nank' Amaqhawe*, (2005), Jikelele/Iris Productions. Uphinde wenabela nasemculweni kamasikandi. Lapha usekhiphe le misebenzi elandelayo : *Ojikelele* (2004), oculwa Osenzeni owashicilelwa kwa-Jikelele Productions, Braamfontein. Kukhona nothi : *Baholi Bethu*, Tshath'ugodo noSavela, (2005), Jikelele/Iris Productions, Alberton. Waphinda wakhapha ethi: *Uthando* eculwa Omalindela, (2005), Jikelele/Iris Productions, Alberton. Nethi: *Ngeke Balunge!*, Abafana Benkululeko, (2006), Jikelele/Iris Productions, Alberton. Kukhona nethi: *Angilalelanga* eculwa Abakwabo, (2006), Jikelele/Iris Productions, Alberton. Kukhona nezinye izinhlobo zomculo njengalo olandelayo: *Ithekis*, Ubuhle Buyeza, (2005), Jikelele/Iris Productions, Alberton. *Dikgomo tsa ntate* ka Tshomo ya Thelets, (2005), Jikelele/Iris Alberton. *Beautiful South Africa* yeZakithi, (2006), Jikelele/Iris Productions, Alberton.

Kuningi asekwenzile nasehlabane ngakho okaMasondo, kuyakhanya futhi nokuthi akamile ndawonye, usaqhubeka. Ngenxa yokuthothana kwemisebenzi yakhe, kwenza kufike nomcabango othi kuyothi kuqambe kushicilelwa lo msebenzi kube sekukhona okunye okuhle asekwenzile. Nokho sethemba ukuthi lokhu okusavezwe ngenhla kuveza isithombe esigqamile ngaleli qhawe eselizakhele igama njengombhali onohlonze. Kukhanyisa nokuthi kungani kufanelekile ukuthi kwenziwe lolu cwaningo ngemisebenzi kaMasondo.

1.4 INGQINAMBA YOCWANINGO

EsiZulwini seyiminingi imisebenzi yocwaningo esiyenziwe ngenoveli. Miningi kangangokuthi usucishe ungashayeki mkhuba umsebenzi wocwaningo walolu hlobo lombhalo, kamuva nje. Kucishe kuthatheke ngokuthi kuzoba yivelakancane kakhulu okusha, okungaba umnikelo obhekile enjulalwazini yolimi lwesiZulu.

Kuyiqiniso lokhu. Kodwa kuyiqiniso elingaphelele kahle uma kubhekwa ukuthi kuleyo misebenzi ayikabibikho ebhalwe ngenoveli yophenyo. Akekho okwamanje oseke waqondana ngqo nomsebenzi wocwaningo wohlobo okuhloswe ukuthi lwenziwe kulo msebenzi. Kunjalo nje futhi isalanduleka imisenzi ebhalwe ngalo uqobo ulimi lwesiZulu. Ukubhala okuthuka kuba khona akukathi ncamashi, kodwa kugcina kuba okuzishaya sazenanelo nje zenoveli yophenyo. Lapha singabala lokhu esikuthola kubhalwe ngu Ntuli no Makhambeni (1998:193), abathi:

Indaba enazo izimpawu zenoveli yophenyo isichunyiswa nguMeshack Masondo. Incwadi yakhe yokuqala ethi *Iphisi Nezinyoka* (1990) iyindaba yomphandi, uThemba Zondo.

Lokhu kukhomba ukuthi imisebenzi yale ngwazi ngeke neze ivalelwe ngaphandle kwesibaya semisebenzi yocwaningo olunzulu. Lapha ngenhla umcwaningi ucaphune uNtuli noMakhambeni beveza ukuthi *Iphisi Nezinyoka* (1990) laba incwadi yokuqala kaMasondo. Kuyaqapheleka-ke ukuthi uMasondo usegxale ngamawala, le noveli yelanywa ngamanye amanoveli ophenyo amahlanu. Kuqapheleka nanokuthi onke la manoveli ashicilelwe eminyakeni engaphansi kwemihlanu. La magalelo ale ngwazi yakoDingiswayo afanele ukucutshungulwa ngokocwaningo olunzulu.

Isizwe siphelile sibhuqabhuqwa ubugebengu obunhlobonhlobo. Imbalwa imindeni engathi ayinalungu lomndeni eselike lathintwa ubugebengu ngandlela thile. Kuyamangalisa nokho ukuthi ubugebengu ndini bungundabuzekwayo nje, kumbalwa osekubhalwe ngabo lapha emanovelini

esiZulu. Uma umfo kaMasondo elubhozomela ngale ndlela lolu daba, umuntu akakwazi ukumela kude, akhe umkhanya nje. Yingakho kuqubuke amadlingozi okwenza lo msebenzi, owenziwa ukuze kucwaningeke ukuthi ahambe aze afinyelele kuphi amagalelo kaDingiswayo. Ngalokho, mhlawumbe kungase kuphonseke itshe esivivaneni, kutholakale itulo lokulwa nale nkiyankiya yobugebengu ebukeka isaqhubeka nokubhuqabhuqa isizwe.

1.5 INTSHISEKELO YOCWANINGO

1.5.1 Ukushisekela ukwenza lolu cwaningo kuqutshulwe ukuthi akukabibikho lucwaningo olujulile oselwenziwe ngolimi lwesiZulu mayelana nemisebenzi ka-M.M. Masondo. Sethemba ukuthi ukwenza lo msebenzi ngolimi lwesiZulu kuzovumbulula amanoni abengeke avumbululeke ukube ubuwenziwa ngolunye ulimi.

1.5.2 UMasondo ubonakala eyingqwele ekubhalweni kwenoveli yophenyo. Uma sithi uyingqwele, sichaza ukuthi akeluse yedwa, ubungqwele lobu ubujululeke. Zikhona nezinye izingqwayingwayi esezike zagalela kule nkundla. Lo msebenzi sethemba ukuthi uzokhanyisa kuleyo ngxenye yokuthi zikhona ezinye izingwazi ezilibambile iqhaza kulolu hlobo lwemibhalo. Ezinye zibhale ngophenyo esingalubiza ngokuthi olwakudala, zikhona nezibhale ngesingakubiza ngokuthi kuwuphenyo olungaphelele kanye nezibhale ngalolu esingalubiza ngokuthi olwesimanje.

1.5.3 Umfundi osabone incwadi eyodwa kaMasondo angase enze iphutha lokucabanga ukuthi unqwamane nomsebenzi wevukana elithile nje, kanti usithwe isithupha. OkaDingiswayo useshicilele amanoveli ophenyo ayisithupha, kanye neminye imibhalo. Kuhle-ke ukucwaninga kabanzi ngalo mkhakha wokubhala kukaMasondo.

1.6 UKUCHAZWA KWAMAGAMA

Kusemqoka ukuthi kwandulelwe lolu cwaningo ngokuchaza amagama azosebenza ngokugqama kulo msebenzi. IsiZulu sicebile ngamagama angadala ukudideka uma engachazwanga kahle. Nawa azosebenza ngokugqamile kulo msebenzi:

1.6.1 INOVELI

UMaphumulo (1995: 53) inoveli uyichaza kanje:

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

Lokhu kuchazwa kwenoveli kugqamise ukubakhona kochungechunge lwezigameko okufanele zithungeke ngandlela thile ukuze ziphethe esicongweni. Nebala kunjalo nalapha emanovelfini kaMasondo. Kuke kube khona izigameko ezibukeka zingahlobene nhlobo, kodwa ithi iqambe iphela indaba, kube sekusobala ukuhlobana kwazo.

U Ntuli no Makhambeni(1999:168), inoveli bayichaza bathi:

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

Le ncazelo yethula umqondo obalulekile ngenoveli; 'impilo yabantu'. Lokhu kukhomba ukuthi, ukuze sithi inoveli iyindaba, kudingeka ibe nabantu, abenzisa okwabantu. Uma kungenjalo, mhlawumbe igcwele izilwane, sekungaba yinganekwane noma-ke kube olunye nje uhlobo lombhalo.

UBragg (1984:17) yena inoveli uyichaza kanje:

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

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

Le ncazelo ihlaba esikhonkosini, ngivumelana ngokuphelele futhi nayo. Ubunoveli benoveli buncike ebukhoneni kwabalingiswa kanye nezigameko ezithile. Ngaphandle kwalokhu, inoveli ingaphenduka imfibinga yembudane. Inoveli iyinoveli ngokuba nabalingiswa abangabantu abazokwenza izinto ezifuze ezenziwa abantu esibajwayele. Izwakala kangcono futhi inoveli enabalingiswa abanamagama ajwayelekile abafana noMkhize, noLuthuli, oThulebona, oMaXaba, oMamba kanye noNxumalo, okuyizibongo kanye namagama esiwejwayele. Ingaxaka inoveli enamagama anjengo- Kotov, Nampov kanye noSewnarain. Akuyikho ukuthi ingeze yemukeleka noma ibeyimbi kodwa ingaxakaxaka.

Ihlaba umxhwele futhi inoveli enezigameko ezithi zikholeka ziphinde zihleleke ngokwelamana okulandelekayo. UForster (1928:43), uthi:

It is a narrative of events arranged in their time sequence – dinner coming after breakfast, Tuesday after Monday, decay after death and so on.

Iyingxoxo yezigameko ezihlelwe ngokwesikhathi sokwehla kwazo, idina lelame ibhulak'fesi, uLwesibili emuva koMsombuluko, ukubola emuva kokufa njalonjalo.

Ukuhleleka kahle kwezigameko kungenye yezinto eziyolisa inoveli, kuyenze yehle esiphundu. Kuyaqapheleka futhi ukuthi iningi labacubunguli benoveli bayabuqhakambisa ubude benoveli ekucubunguleni kwabo. UZulu nabanye (1991:330), bathi:

Uma sikhuluma ngenoveli, sicabangela emakhasini abalelwa kwayi-150. Ezilimini ezithile kukhona amanoveli amade kakhulu anamakhasi angaphezulu kwenkulungwane.

Le ncazelo kaZulu nabanye, ikhomba ukuthi isenkulu inselelo ebhekene nokubhalwa kwamanoveli esiZulu ngoba aseyingcosane afinyelela emakhasini angama-300, ingasaphathwa-ke eyamakhasi ayi-1000. UMadondo (2005/6), emqulwini wakhe ongashicilelwe wokwelekelela abafundisi besiZulu, uthi:

Inoveli iba namakhasi ayi-100 kuya phezulu. Uma kungaphansi kwalokho iba yinovelana.

Kuyaqapheleka ukuthi abacwaningi benoveli bezinye izilimi, njengesiNgisi nje, ubude benoveli babuklama ngobuningi bamagama, hhayi ngobuningi bamakhasi. UForster (1928:15), uqhubeka uthi:

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

Futhi singahamba size sifinyelele ekuthini ubude akufanele bube ngaphansi kwezi – 50 000 zamagama. Wonke umsebenzi wephrozi wokuziqambela onamagama angaphezulu kwezi – 50 000 kuyokuthiwa yinoveli ngokwalezi zifundo.

Noma abantu bengayi nganxanye njengamanzi ngokwemibono yabo ngokwenoveli, kodwa kukhona ukuvumelana ngokuthi inoveli iwumbhalo wephrozi omude. Nangokuthi imayelana nokwehla kwezigameko ezithile noma ilandele umlando wempilo womlingiswa othile, konke lokhu kubukwa kwenzeka esikhathini eside, esingaba yiminyaka eminingi.

1.6.2 INOVELI YOPHENYO

Okubukeka kusemqoka ngenoveli yophenyo yikho ukuthi kufanele kube khona icala eliphenywayo. Ophenyayo kuvama ukuthi kube umseshi

ozimele. Lo mseshi uvama ukuvezwa njengomuntu ongungqondongqondo ongahluleki, ubuthakathaka bakhe bokwehlulwa umkhondo wesigebengu bungavezwa obala. Nguye futhi lo mphenyi ovame ukuba umlingiswa osemqoka.

I-World Book Encyclopaedia (2004:162), inoveli yophenyo iyichaza kanje:

A work of fiction about a puzzling crime, a number of clues and a detective who solves the mystery. In most detective stories, the crime is murder and the clues lead to or away from the solution.

Iwumsebenzi wokuziqambela omayelana necala eliyimpambankwici, elinemikhondo eminingi, kanye nomphenyi ophenya le mfumbe. Ezindabeni eziningi zophenyo, icala kuvama ukuthi kube elokubulala futhi imikhondo ivama ukuholela ekusombululweni kwecala kwenye inkathi, ikweduse sampela ukusonjululwa kwecala.

Okuqaphelekayo kule ncazelo engenhla, ukuthi okuyisici esibonisa umkhondo osuke uvezwe umbhali, kuyenzeka kusibambise amaqubu entenetsha. Kuyiqiniso elimsulwa lokhu ngoba nasempilweni yethu yemihla ngemihla, maningi amacala agcina engasombululwanga, ngenxa yokweduka komkhondo.

I-New Encyclopaedia Britannica (1991:39), yona iyichaza kanjena indaba enophenyo:

A type of literature dealing with the step by step investigation and solution of a crime, usually murder. The traditional elements of the detective story are:

1. The seemingly perfect crime.
2. The wrongly accused suspect at whom evidence points.
3. The bungling of dim-witted police.
4. The greater powers of observation and mind of the detective.
5. The startling and unexpected denouement in which the detective reveals how he has ascertained the identity of the culprit.

Iwuhlobo lombhalo olumayelana neminingwane yophenyo lwecala lobugengu okuvame ukuthi kube elokubulala. Izimpawu ezejwayelekile zenoveli yocwaningo yilezi:

1. Icala lobugebengu elibukeka lisobala.
2. Umsolwa ongenacala kodwa onukekayo.
3. Ukunhlahlatha kwamaphoyisa angakhaliphile.
4. Ukukhalipha okuthe-xaxa komqondo nokuqaphela komphenyi.
5. Ibohlololo elethusayo nelingalindelekile lapho khona umphenyi eveza ukuthi usibambe kanjani isigebengu.

Ocwaningweni olwenziwe kufumaneka ukuthi iningi lamanoveli esiZulu esimanje ayahambisana nalezi zimpawu ezingenhla. Indaba ithi iqala kubukeke sengathi kuzobalula kakhulu ukubamba isigebengu esisuke sibukeka sisobala, kanti izojika lapho sekuvela ubufakazi obukhomba umlingiswa obekade enganakekile ukuthi uyena isigebengu. Kuningi nokunhlahlatha kwamaphoyisa, okuze kunqandwe ukukhalipha okuthe xaxa komphenyi.

Okunye okuphawulekayo ngokuchazwa kwenoveli yophenyo, ukuthi iningi longoti uma likhuluma ngobugebengu, lisuke likhuluma ngamacala okubulala. Lokhu kungase kukhombe ukuthi kuzo zonke izinhlobo zamacala, eligqame kakhulu futhi nelesabeka kakhulu esintwini yilo leli lokubulala kanye nokubulawa. Uma kuqashelwa ukuthi kunamacala afana nawobusela, awokuhlambalaza, awokudlwengula kanye namanye alokhu abakhona emlandweni wesintu, kodwa akushiwo lutho ngawo ezincwadini ezizama ukuchaza inoveli yophenyo. Kungenzeka-ke ukuthi iningi labalobi benoveli yophenyo ligxila kakhulu kule ndikimba yokubulala. Lokho okwenza ukuthi nongoti abacwaninga le mibhalo, bagcine sebethatha ngokuthi imayelana nokubulala nje. Nasekucubunguleni amanovelli kaMasondo kuyavela lokhu, ngoba ithinteka kaningi indaba yokubulawa kwabalingiswa abathile. Lokhu kungase kusho ukuthi isenkulu inselelo ebhekene nabalobi balolu hlobo lwenoveli yokuthi basabalalele kwezinye izinhlobo zobugebengu.

Okunye okuphawulekayo ngenoveli yophenyo, ukuthi kumele isigebengu esenze icala sifihleke kuze kube ngasekugcineni kwendaba. UBell (1990:11), le ndaba uyichaza kanje:

In the whodunit, for instance, the identity of the guilty party is made difficult to detect, but only so that it may eventually be detected. It is hidden so that it may be found, albeit by a sleuth more adept at that sort of thing than the reader.

Ohlotsheni lophenyo, ukwenza isibonelo, ukuhlonzeka kukamenzi wecala kwenziwa kube nzima, kodwa ukuze kugcine kuhlonzekile. Kuyathukuswa ukuze kugcine kuphenyekile, nokho kuhlonzwa yiphisi elinekhono kule nto kunomfundi.

Ngenxa yokuthi umphenyi usuke elandela ubufakazi obuthile, isigebengu sigcina sibambekile. Esinye isinongo senoveli yophenyo, yikho ukuthi kufanele iqale kuxabene ubendle, kunesimo esimanzonzo sokwenzeka kwecala. Yenyuke, ikhuphukele ophenyweni oluzama ukuzinzisa lesi simo. Kuthi uma sekuba sengathi isimo siyasombululeka, siqale phansi sibhidlike, sibondwe siyekwe, sibekwe iphini ngaphezulu. Emva komzukuzuku sigcina sisombululeka ngokutholakala kwesigilamkhuba noma kwezigilamkhuba. Lolu daba uBell (1990:6), lona ulubeka kanje:

Disorder being brought into order, order falling into disorder, irrationality upsetting rationality, rationality restored after irrational upheavals: that is what the ideology of the crime novel is all about.

Inxushunxushu ibonakala iqoqeka, ithi isaqoqekile kuphinde kuqubuke enye inxushunxushu, okunengqondo ephusile kubhidlizwe ngokungenangqondo, okwephusile kugcine kuvuselelwe emva kwembedumehlwana yokungenangqondo: unjalo-ke nje umqondo wenoveli yobugebengu.

Ubumqoka bokuqala kwenoveli esimeni esidungwe ngukwenzeka kwecala kufakazelwa nanguGreen (1992:295), lapho ethi:

The crime, or at least the circumstances behind the crime, exist prior to the beginning of the narrative as such.

Icala, noma imininingwane eyisisusa secala, yehla ngaphambi kokuqala kokulandiswa ngendaba.

Konke okuwuphenyo okusuke sekwenzeka endabeni, kusuke sekuwumzamo wokujejeza emuva ngenhloso yokuzama ukuthola ukuthi kwenzekani ngosuku lwecala eliphenywayo. Kusuke sekuyingqayingqayi phakathi kwabantu ababili; umphenyi wecala kanye neselelesi. Yile ngqayingqayi eyakha isasasa kulolu hlobo lwenoveli lapho abafundi sebemanzonzo belangazelele ukubona ukuthi umphenyi uyaphumelela yini ukubamba isigebengu. Umbhali onekhono lokwakha isasasa, indaba uyibeka kube sengathi isigebengu sizokwazi ukugcina singatholakalanga.

Elokusonga-ke, singathi inoveli yophenyo igxila ekuphenyweni kwecala. Icala elisuke lethulwe ngendlela engekho obala. Ithi isivezela ukuphenyeka kwecala, sibe silinde ngamehlo abomvu ukubanjwa maqede kujeziseke isigilamkhuba noma izigilamkhuba. Ishiya uzozo ongapholiyo inoveli ephetheka kungezwakalanga ukujeziswa kwezigelekeqe. Ukungajeziswa kwezigelekeqe kungachaza ukuthi kugcina kuphumelela okungenangqondo.

1.6.3 ISU LOKULOB*A* (*STYLE*)

Ongoti bezemibhalo isu leli basichaza ngezindlela eziningi. UMurry, ku Lodge (1984:49), uthi:

‘Style, as personal idiosyncrasy; Style, as technique of exposition; Style, as the highest achievement of literature.

Isu njengendlela yokwethula umbhalo; isu, njengempumelelo ephakeme kakhulu kwezemibhalo.

Siyavumelana noMurry uma ebeka ngokuthi isu liyilokho okwehlusa umbhalo wombhali kowomunye umbhali. Nanokuthi isu leli liyindlela yokwethula umbhalo ngokucacile. Akacacisi kahle nokho ukuthi uqondisephi uma esekhuluma ngokuthi isu liyimpumelelo ephakeme kakhulu kwezemibhalo. Kungahlawumbiselwa nje ukuthi kuyobe uqondise ukuthi

ngokwakhe isu ulibona kuyilona elidla ubhedu phakathi kwezinye izindlela zokucubungula imibhalo.

Isu leli libuye libukeke liyilokho okuvela njalo kube uchungechunge emibhalweni yombhali othile. ULodge (1984:50), ukubeka kahle kanje lokhu:

The idea that every writer displays his own unique 'signature' in the way he uses language, something which all his works, however diverse, have in common, and which distinguishes them from the work of any other writer,

Umqondo wokuthi yilowo nalowo mbhali uqhamuka nendlela yakhe yokusebenzisa ulimi, okuba yiyo evela kuyo yonke imisebenzi yakhe, ngisho yehlukene kanjani, ihlale ivela, iyehlukanise emisebenzini yanoma imuphi omunye umbhali,

Lokhu kuchazwa kwesu kuthi akufuzane nalokhu okutholakala ku*Dictionary of World Literary Terms* (1978:315), ethi:

The style is the man himself.

Isu lingumuntu uqobo lwakhe.

Le ncazelo engabonakala futhi izwakale imfushane, ibonakala ihlaba esikhonkosini ngoba yethula umqondo othi imisebenzi yabantu ayisoze yafana. Ifuze bona abantu uqobo, abangefani. Isu lingafaniswa nezinsalela zeminwe (*fingerprints*) yabantu. Abaphenyi bamacala lezi zinsalela zeminwe bazisebenzisa ekubambeni izigebengu, kanjalo abafundi bemibhalo isu libasiza ekwahlukaniseni ababhali bemibhalo. Isu lehlusa umbhali komunye. Yilo elehlusa imibhalo ka M.M. Masondo kweka C.T. Msimang, sehluse eka N.G. Sibiya kweka J.C. Buthelezi

1.6.4 UKUPHENYA

Ngokwejwayelekile ukuphenya kusho ukwembula into ebikade imboziwe, ifihliwe, ithukusiwe, ishuthekiwe noma isithiwe. Ukuphenya kungaba ukulandela umkhondo wengqikithi noma ulwazi oluthile oluthile olufihlekile, lungembulekile kubantu abaningi. Ngakwelinye icala singathi ukuphenya lokhu kungukulandela

umkhondo wesigelekeqe esisuke senze icala elithile. Yikhona okuholela ekusombululweni kwendida yecala. Ngaphandle kokuphenyeka kwesehlo secala okuzwakalayo nokukholekayo, ngeke ibekhona inoveli yophenyo. Ngakho-ke ukuphenya kusuke kwenzelwa ukuveza amaqiniso athile emboziwe. Kwenzelwa nokuthi kuphenduleke imibuzo ebilokhu iyimpambankwici. Ukuphenyeka kwecala ngendlela ekholekayo nephusile kungesinye sezithako ezakha isasasa lokufundeka kwendaba. Umphenyi wecala kuba kuhle abenesizathu sokuphenya umuntu noma into ethile nangendlela ethile. Ukuphenya lokhu kudinga ubunyoninco obusezingeni eliphezulu, okwenza ukuba umphenyi akwazi ukwehlukanisa phakathi kwezinsolo kanye neqiniso. Ahlunge iqiniso emahemuhemini. Kungukucobelela kuqongezelwe ulwazi oluwubufakazi obuqanda ikhanda, obungethulwa ngisho enkantolo yamacala. Kungafaniswa nobuchwepheshe bephisi elikwazi ukuhogela umkhondo kuqala, abantu phaqa bengakezwa lutho.

1.6.5 UMPHENYI

Yilowo osuke ejutshelwe ukuphenya icala. Kwamaningi amanoveli, kuvama ukuba umphenyi ozimele, okade eyiphoyisa. Kujwayelekile futhi ukuthi kube yiphoyisa eselathatha umhlalaphansi. Kuba yiphoyisa elalikhaliiphile kunamanye amaphoyisa elalisebenza nawo, kodwa okugcina kuba nezimo ezithile ezibanga ukuba lishiye embuthweni wamaphoyisa. Lo mphenyi uvama ukuba neso elibukhali elimenza akwazi ukubona izici ezincane ezinganakekile, eziholela emkhondweni wesigebengu. Kuyamangalisa nokho ukuthi kwenziwa yini ukuthi kwande uhlobo lwabaphenyi abazimele emanovelini ophenyo. Mhlawumbe ababhali babona ukuthi kusuke kuzobalula ukubenzisa noma yini uma bengathatheki okwabaseshi abangamaphoyisa angempela. Umbuzo ongeke uphenduleke kalula lona.

Ubukhona bomphenyi enovelini yophenyo nokuthi kube nguyena ongumlingiswa osemqoka, yikhona okuphelelisa izimpawu zenoveli yophenyo. Usho njalo uNtuli no Makhambeni (1999:193), becwaninga omunye umbhalo:

Le ndaba ewuthintayo umphefumulo inazo izimpawana zobuseshi, kodwa akuyona ngokuphelele indaba yophenyo edinga ukuba umlingiswa osemqoka kube umseshi.

Kusemqoka ngempela-ke ukuthi ukuze kwenzeke lokho okuyinhlosongqangi yenoveli yophenyo, akabekhona umphenyi. Futhi kulindeleke ukuthi kube nguye obambe iqhaza elibhekile lokuphenya lokho okusuke kufihlekile.

1.7 IZINDLELA ZOKUQHUBA UCWANINGO

1. Kuyiqalwa ngokufundisisa amanoveli ophenyo ka M.M. Masondo kanye namanye amanoveli ophenyo esiZulu.
2. Kuyoxoxiswa nabantu abanolwazi olunzulu kwezemibhalo yamanoveli kuhlenganisa naye uMasondo uqobo, ukuze kucosheleke lonke ulwazi olungenza ukuthi lo msebenzi wephuse.
3. Kuyofundiswazi nezincwadi ezihambelanayo nokubhalwa kwenoveli yophenyo, ukuze kucubunguleke ukuthi amagxathu omsebenzi kaMasondo afinyelele noma aqhelelene kangakanani nalokho ongoti abakubona kuyizisekelo zenoveli yophenyo.

1.8 UMKLAMO WOCWANINGO

1. Isahluko sokuqala sigxile esethulweni salo msebenzi.
2. Isahluko sesibili siyogxila ekucubunguleni izinsizakuhlaziya (*theories*) zenoveli, ikakhulu lena okuthiwa eyokucubungula isu (*stylistics*). Kuyothintwa namanye amanoveli ambalwa ahlobene nalo msebenzi wenoveli yophenyo. Amanoveli kaMasondo azohlaziywa kulolu cwaningo, yilawa alandelayo:

(a) *Iphisi Nezinyoka* (1990,a)

(b) *Isigcawu Senkantolo* (1990,b)

(c) *Ngaze Ngazenza* (1994,a)

(d) *Ingalo Yomthetho* (1994,b)

(e) *Kanti Nawe?* (1994,c)

3. Isahluko sesithathu sona siyogxila ocwaningweni lwemigomo yenoveli yophenyo, kanye nokuhambisana kwamanoveli kaMasondo nayo. Imigomo yile:

(a) Icala lobugebengu elibukeka lisobala.

(b) Umsolwa onukeka ebe engenacala.

(c) Ukunhlanhlfatha kwamaphoyisa.

(d) Ukukhalipha nokuqaphela okuthe xaxa komphenyi ozimele.

(e) Ibohlololo elethusayo.

4. Esahlukweni sesine kuyogxilwa kubalingiswa, ikakhulu indlela uMasondo asebenzisa ngayo abalingiswa abathile ukwedlulisa umqondo nomlayezo othile. Kwandile nje ukutholakala kwabalingiswa besifazane kuyibo abasophondweni lokwakha uzungu lokubulala abalingiswa abathile besilisa abaqavile endabeni.

Kuyocutshungulwa nendlela uMasondo asebenzisa ngayo abalingiswa ukukhulisa izinga lophenyo emanovelini akhe. Enye into egqamayo emanovelini kaMasondo, eyokusetshenziswa kwamagama abalingiswa afanayo emanovelini ahlukene. Singabala amagama afana nelikaMagwegwe, elikaMhlobo kanye namanye. Kuyobhekisiswa ukuthi lokhu kusetshenziswa kwala magama kunamphumela muni ekulandelekeni kwamanoveli ophenyo kaMasondo. Kukhona nezibongo ezimbalwa nazo ezisetshenziswe ngendlela efuze la magama, nazo eziyocutshungulwa.

5. Isahluko sesihlanu, okungesokugcina sona siyothinta ukuhlaziya nokugoqa, ukuhlela, ukuphetha kanye nokuqhakambisa izincomo ngalolu cwaningo.

1.9 ISIPHETHO

Ekusongeni lesi sahluko, kuyaphawuleka ukuthi kungakuhle kuvele ukuthi uMasondo okwamanje uyena obukeka edla ubhedu ekulotshweni kwenoveli yophenyo yesiZulu. Kuyaphawuleka nokuthi uMasondo ukhiphe amanoveli ophenyo ayisithupha phakathi kweminyaka yowe-1990 nowe-1994. Kuvelile futhi nokuthi uMasondo ubuye wabamba iqhaza nakweminye imikhakha yokubhala, njengobuciko bomlomo, umdlalo kanye nezinhlobonhlobo zezinye izincwadi ezihlelelwe abafundi bamabanga ahlukene. Uthinte nemikhakha abanye abalobi besiZulu abangajwayele ukufinyelela kuyo njengesibhunu kanye nokuhlela umculo okufaka *nekwaito* imbala.

Uma kugxilwa ocwaningweni lwemisebenzi kaMasondo kuvela ukuthi usengumbhali osemnkantshubomvu impela. Lokho kweseka umqondo othi kufanele ukuthi wenzeke lo msebenzi wocwaningo, ohlose ukucwaninga amagalelo aleli qhawe nokulibeka endaweni elifanele, emabhukwini akomfundo ephakeme. Kuthinteki nokuthi inoveli yophenyo igxila ekuphenyweni kwecala. Kuba kuhle leli cala lethulwe ngendlela engekho obala. Kufanele kubekhona nomphenyi okhaliphile ozophenya lelo cala. Kwamaningi amanoveli ophenyo kuvama ukuthi kube umphenyi ozimele.

ISAHLUKO SESIBILI

2.0 IZINSIZAKUHLAZIYA NAMANYE AMANOVELI OPHENYO

2.1 ISINGENISO

Kulesi sahluko sizocubungula imikhakha emibili esemqoka kulolu cwaningo. Sizocubungula izinsizakuhlaziya esizozimelela kuzo ekuhlaziyeni imisebenzi kaMasondo. Sizophinda sijeqeze emuva sicubungule amanye amanoveli esiZulu asebhaliwe, ahlobene nalolu cwaningo lwamanoveli ophenyo kaMasondo. Kusemqoka ukuthi sizicubungule izinsizakuhlaziya ukuze senze isiqiniseko ukuthi esizokhuluma ngakho lapha kungamaphuzu asekelwe yimibono yezinsizakuhlaziya esezacutshungulwa kwavunyelwana ngazo. Akuwona nje amawongowongo esizisusela wona emakhanda. Kusemqoka nokucubungula ukuthi le misebenzi kaMasondo kungabe iqhamuke kungekho lutho ngempela yini kulo munxa wenoveli yophenyo, nanokuthi njengamanje ikhona yini imisebenzi yesimanje esivelile ethi ayifane nayo.

2.2 IZINSIZAKUHLAZIYA (THEORIES) ZENOVELI

Umbuzo oqhamuka kuqala uma kuphatheka isihloko esikhuluma ngezinsizakuhlaziya zenoveli, ngothi: ziyini zona izinsizakuhlaziya na? I-*Encyclopaedia Britannia* (1953:67), yona izichaza kanje izinsizakuhlaziya:

Sometimes it is used as synonymous with hypothesis, that is, to denote any tentative explanation of phenomena. Sometimes it is restricted to explanations that have already passed beyond the stage of mere hypothesis by having received a considerable amount of verification.

Kwesinye isikhathi isebenziseka ngokufanayo nomcabango ovezwa ukuninga ukuze kuqondiseke ukuchazachaza isenzeko esithile. Kokunye igxila ezincazelweni esezedlule ezingeni lokuninga nje, ngokuzuza iqophelo elibhekile lokuqinisekiswa.

Ihlaba umxhwele le ncazelo engenhla ngokugqamisa ukuthi insizakuhlaziya yemukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwathola nokuqinisekiswa okusezingeni eliphezulu. Kungenjalo kungaqhamuka yinoma ngumuphi untembuzane neyakhe insizakuhlaziya, kugcine sekunoxhaxha lwezinsizakuhlaziya ezingephusile. Kuyaqapheleka-ke ukuthi yileyo naleyo nsizakuhlaziya yemukeleka emva kokucubunguleka nangokuvivinyeka kabanzi mayelana nalokho esuke ikusho. Ziningi-ke izinsizakuhlaziya zenoveli ezeplusile ezikhona. Kulo msebenzi kuzogxilwa kulezi ezilandelayo:

2.2.1 ISENZEKO-NGQO (*REALISM*)

Lena yinsizakuhlaziya yokubhala eyethula izigameko zempilo ngendlela ezehlal noma ezenzeka ngayo. Okuphawuleka ngale nsizakuhlaziya ukuthi okusuke kubhalwa ngakho kufanele kubeneqiniso. Kuthi noma kungumbhalo ongumkhando kuxoxe ngezinto ezenzekayo futhi ezikholekayo. Iwukuxoxa ngempilo njengoba injalo. Iwukuxoxa ngokuhle nangokubi okwenzeka empilweni. Ixoxa ngokwesabisayo, ngokumangazayo, ngokwenamisayo, ngezigameko ezincane kanye nangezigameko ezinkulu zempilo. Ixoxa ngesikwaziyo ngenhloso yokukugqamisa nangokusexwayisa nangokusiqwebula umqondo. Abanye ochwepheshe benoveli banenkolelo edukisayo ngale nsizakuhlaziya, bayibona isidlulelwe yisikhathi, kungasenasidingo sokucutshungulwa kwayo emazingeni aphakeme njengaleli. UTallis (1988:1), uyakufakazela lokhu ngokuthi:

That realism is outmoded and the realistic novel a form that has had its day is a critical commonplace sufficiently widespread to be familiar to anyone who glances through the book reviews in quality papers...

Ukuthi isenzeko-ngqo siyindlela esiphuphile nanokuthi inoveli yesenzeko-ngqo iwuhlobo oselwedlulelwe yisikhathi kuyinto eyinala kubahlaziyi nokwenza ukuthi kwejwayeleke kunoma ngubani oke ajeqeze emibhalweni yokubukezwa kwezincwadi.

Akumangazi lokhu ngoba kukhona abanye ongoti abasebeyihlotele kwayona inoveli bayiqagula ukuthi isifike lapho izophela khona ithi nya! UTallis uyakufakazela lokhu kulo leli khasi elicashunwe ngenhla lapho ethi:

Not so long ago, the popular idea was that the novel was on its death bed.

Esikhathini esingaside esedlule, umqondo obusematheni ubuthi inoveli isisokhukhweni lokufa.

Lo mqondo wawugxile ekuthini inoveli ngeke ikwazi ukuncintisana nomabonwakude kanye namabhayisikobho. Ngeshwa labo ayifile inoveli. Nanamuhla lokhu iyakhiqizwa imihlabahloso yamanoveli. Kubonakala sengathi ayikezokufa-ke neyesenzeko-ngqo ngoba asekhona amanoveli akhuluma ngezinto ezenzeka empilweni zinjengoba zinjalo, futhi kusenokwenzeka ukuthi nalawa akhona asazokwelanywa amanye kuqhubeka kuye le. Bayaqhubeka ababhali ukubhala ngezigameko zempilo yanamuhla njengoba babebhala ngezempilo yakudala zinjengoba zinjalo. EsiZulwini akhona amanoveli axoxa ngokwehla kwento njengoba injalo. Emanovelinini eminyaka yowe-1960 kungakhulunywa nje ngenoveli ethi *Imithi Ephundliwe* (1968), okuyinoveli ewumzamo wokuxoxa ngesigameko sempilweni yaseSandlwana njengoba sinjalo. Inoveli yophenyo iyisibonelo esihle senoveli yesenzeko-ngqo yesimanje esiZulwini, ngokuthi ixoxa ngobugebengu obuyinto eyehla imihla namalanga emphakathini.

Ayatholakala namanye amanoveli axoxa ngezigameko ezehla njengoba zinjalo, njengengculazi nesandulela sayo, nobunzima ebudalayo emiphakathini engenalo ulwazi olwanele ngayo. Kunamanye axoxa nangokudlwengulwa kwezingane ezincane zidlwengulwa ngoyise. Awakageqwa amagula ngentukuthelo nangengcindezi ephatha amadoda emizi egcina seyenza ukuthi abone kulula ukuthatha izibhamu avulele inhlamvu ezinganeni zawo, konina, nasezihlotsheni ezisuke ziseshweni lokubaseduze ngaleso sikhathi maqede azisakaze ngenhlamvu wona uqobo. Sekubhaliwe kwezinye izilimi ngokuphahlazwa kwamabhanoyi emabhilidini ayewuphakamela eMelika mhla ziyi-III kuMandulo kowezi-2001. Kungemangaze futhi uma sekubhalwa ngesibhicongo se*Tsunami* sikaZibandlela kowezi-2004.

Le nsizakuhlaziya izokwelekelela kakhulu ekucubunguleni ukuthi imisebenzi kaMasondo iyafinyelela yini ekuxoxeni ngezigameko zempilo ngendlela ezenzeka ngayo nangendlela ekholekayo. Lokhu kuyoba sesahlukweni sesithathu lapho okuyocutshungulwa khona phakathi kokunye lokhu; ukunukeka kwabalingiswa abathile bengenacala, ukuphaphalaza kwamaphoyisa ophenyweni lwawo kanye namacala abukeka elula kunayikho ngempela.

2.2.2 INJULALISU (STYLISTICS)

Injulalisu iyisifundo sokucubungula isu. Ochwepheshe bale nsizakuhlaziya bathi eminyakeni eminingi edlule, igama elalisetshenziswa kakhulu yileli *lestyle* (isu), okwathi ngokuhamba kwesikhathi kwaqhamuka igama *lestylistics* (injulalisu), okwaba yisifundo sokucubungula *istyle* (isu). UHough (1969:1), le ndaba uyibeka kanje:

It is a paradox that the term 'style' has tended to disappear from the main stream of modern criticism, while a quasi-independent study of 'stylistics' has simultaneously made its appearance.

Kuyindida ukuthi igama lesu liqale ukunyamalala ocwaningweni lwesimanje ngenkathi kuqhamuka isifundo senjulayesu esizimele.

Igama lenjulalisu lona lasungulwa umJalimane ogama lakhe kwakungu Leo Spitzer, okunguyena owasungula nalesi sifundo. Ukuze kuqondakale kahle ukuthi kukhulunywa ngani lapha, kuhle kuqalwe ngokuchaza ukuthi liyini lona isu na? Ongoti bolimi bayayithanda le ncazelo ekhuluma ngokuthi isu lingumnikazi womsebenzi uqobo (*style is the man himself*). Labo, bathatha ngokuthi indlela umbhali abhala ngayo iyisibuko esiveza ubuntu bakhe uqobo. Lo mqondo kuthiwa wethulwa umlisa waseFrance onguGeorges Louis Leclerc de Buffon engqungqutheleni ephakeme yezemfundo, lapho athi khona; *style is the man himself*. Ongoti abaningi lokhu kuchazwa kwesu basakuthatha njengokuyikho okushaya emhloleni ukwedlula konke okunye ukuchazwa kwesu osekwake kwabakhona. Nangempela izwakala yephusile imfishane kahle, futhi ihlaba esikhonkosini le ncazelo. Ngamafuphi ichaza ukuthi umbhali nombhali

uba nendlela yakhe nje emehlusa kwabanye ababhali, eyenza ukuthi kuthi noma isifundwa imisebenzi yakhe kube lula ukuyehlusa kweminye imibhalo.

Kuyaphawuleka ukuthi lo mqondo wokuthi isu lingumuntu uqobo lwakhe awuqondene nesiqu kanye nokubukeka kombhali. Kufanele kuqapheleke futhi ukuthi ngokwazi imibhalo yombhali akusho khona ukuthi sisuke sesimazi siqu sakhe. Indlela umbhali abukeka ngayo ayihambelani nendlela abhala ngayo noma nanabalingiswa abhala ngabo. UTichy (1988:261), le ndaba uyichaza kanje:

Many who quote these words apply them superficially: they expect a man with a sloppy appearance to express himself carelessly, an earnest-looking writer to produce serious and ponderous works and a prim-looking person to write neatly and properly.

Iningi labacaphuna la mazwi liyengula: lilindela ukuthi umuntu obukeka eyidlabha abhale budlabha, kuthi obukeka ezothile akhiqize umsebenzi onokujula nokuzimisela, noyigeza abhale ngobunono nangesinwe.

Kukaningi kutholakala ukuthi abafundi bezincwadi zababhali abathile bashaqeka kuphele nasozwaneni uma sebona ababhali abangamagugu abo bukhoma. Lokho sekubangwa ukuthi abafundi sebehlangeane nembibizane yokuthi ababhali babukeka bengeyikho lokho abafundi ababecabanga ukuthi bayikho. Lokhu kusukela ekuthini abafundi bazakhela izithombe ezithile ezingqondweni zabo ngababhali bezincwadi abazifundayo. Ngeshwa kuyenzeka ukuthi lezo zithombe zengqondo zingashayi emhlofweni. Kuba khona umqondo othi imibhalo ezwakala innandi kuyobe ibhalwe yizincwasimende ezithile. Kube khona nomqondo wokuthi izincwadi ezingaklasile kufanele ukuthi zibhalwe yizinhlwibi zakwabo. Kanti cha ngokwangempela akuhambi kanjalo. Ukube kuhamba kanjalo kungabe ulula kakhulu umsebenzi wokubhala ohlangothini lwababhali kanye nolwabashicileli. Yilowo nalowo muntu ofisa ukuba umbhali kungabe uzibuka yena, maqede kusheshe kumcacele ukuthi isifiso sakhe singaba yimpumelelo yini, kuhluphe khona-ke ukuthi thina Zulu sithi iqaqa alizizwa ukunuka. Nabashicileli kanjalo, kungadingeka ukuba bavele bahlabe umkhosi wokuthi

bonke labo abafisa ukuba ababhali, abazoklela phambi kwabehhuleli, maqede batomule ababadingayo kuye ngokubukeka kwabo. Akulula-ke kanjalo. Kuyiqiniso elingephikwe futhi ukuthi akulula kangako ukwahlulela ukuthi umuntu unaliphi ikhono ngokumbuka ingaphandle lakhe nje. Yingakho uZulu athi ayihlabi ngakumisa nje.

Lo mqondo othi isu lingumuntu uqobo, uchaza ukuthi yilowo nalowo mbhali unendlela yakhe yokubhala emehlusa kwabanye ababhali. Leyo ndlela-ke isukela endleleni umbhali abuka ngayo izinto, engeke ifane neyamuntu. Nasendleleni acabanga ngayo, nayo engefaniswe neyamuntu. Kuye kuze kufike endleleni athintwa ngayo yizigameko ezithile zempilo, nakho okuzimele geqe! Ingani ngisho ababhali abehlukene bangabhala ngesigameko esifanayo esibhelele, kodwa bangabhala ngezindlela ezahlukene.

Enye impikiswano ngesu, eyokuthi umbhali uzalwa nalo yini noma yinto ayifunda ngendlela na? Kukhona abakholelwa ekuthini isu umbhali uzalwa nalo, abathi uma ungaphiwanga kwasekuzalweni ngisho ungazisakaza kanjani akulungi. Abanye ochwepheshe isu balibuka njengento efundwayo-nje. Laba bathi baningi ababhali abathi uma besaqala ukubhala, imisebenzi yabo ibonakale ingenalo isu eligqame kahle. Kodwa ngokusizwa ngabantu asebenkantshubomvu kwezokubhala, imisebenzi yabo iye ngokuya ihleleka kangcono ivuthwa, ize ifike ezingeni elephusile. Lo mqondo uveza ukuthi isu leli akuyona into bonke ababhali abazalwa nayo, kodwa liyafundwa ngokuzejwayeza lolo hlobo oluthile lokubhala noma ngenxa yokubeqesheka ngandlelathile kulolo hlobo.

Okunye okutholakala ngesu ukuthi kuba khona umbhali onekhono lokuzalwa elivelele okwazi ukusungula isu elisha elizimele. Leli su ligcina selisetshenziswa nangabanye ababhali. Olimini lwesiNgisi nje iyatholakala i*Shakesperean style*. Noma esiZulwini bekungakaze kubekhona ukugqanyiswa kwesu lababhali ngabanye, mhlawumbe lo msebenzi usungaba isinyathelo sokuqala esiya ngasekuyivuleni le nkundla, seziyoqhubeka-ke ezinye izingwazi. UJohn

Langalibalele Dube nje, incwadi yakhe ethi *Insila KaShaka* (1930) iveza ukuthi wayelandela kakhulu umlando wamakhosi esizwe saKwaZulu. Umsuka wokubhala kukaDube ubukeka wawugxile othandweni olunzulu lwendlela okwakuxoxwa ngayo izindaba zemilando yaKwaZulu. Isu ayelisebenzisa ekubhaleni libukeka kuyilona elaba yingqalabutho, nabanye ababhali ababhala kamuva babhala begqugquzelwa yilona. UNTuli no Makhambeni (1998), bathi:

Akungatshazwa nokho ukuthi umfo kaDube wenza umsebenzi omkhulu wokuvula indlela yokubhala entsha. Njengoba igama lakhe liphambili ekubhalweni kwephrozi, inhlango yababhali Usiba yabona kufanele ukuba lisetshenziswe ekwetheni omunye wemiklomelo ekhuthaza ukubhalwa kwezincwadi, wase ubizwa ngokuthi 'J.L. Dube-Via Afrika Award for Prose.'

Kubukeka sengathi lokhu kubhala kukaDube kwakusukela endleleni okwakuxoxwa ngayo izindaba zemilando yaKwaZulu kanye nezinye nje izindaba ezazixoxwa. Sekungashiwo kugcwale umlomo ukuthi ukubhala inoveli kukaDube ngale ndlela abhala ngayo, maqede yabonakala isilandelwa ngabanye ababhali, yaqamba isu elincike kwelemilando yaKwaZulu. Umsunguli walo okunguDube. Phela uDube walandelwa ababhali abavelele abanjengo-B.W. Vilakazi kanye no-R.R.R. Dhlomo, ukubala abambalwa. Ukuthi sithi laba babhali balandela isu likaDube akusho khona ukuthi babelingisa futhi benyonkela kuye. Lokhu kufanele kuthathwe njengokuthuthukisa umsebenzi omuhle noncomekayo wengqalabutho. Nangempela u-R.R.R. Dhlomo lolu hlobo lokubhala waluthuthukisa walubeka ezingeni elithe xaxa ngemisebenzi yakhe eyayibhalwe ngamakhosi aKwaZulu. Wabhala inoveli ethi *UDingane* (1936), *UShaka* (1937), *UMpande* (1938) kanye namanye amanoveli amaningi. Baningi nabanye ababhali abagalela ekubhaleni amanoveli ngendlela eyayingakaze ibonwe ngaphambili, njengoSibusiso Nyembezi ngenoveli ethi *Mntanami! Mntanami!* (1950), *Ubudoda Abukhulelwa* (1953) kanye nethi *Inkinsela YaseMgungundlovu* (1961). Naye uNyembezi kungashiwo ukuthi waqamba isu lakhe nje. Emanovelfini akhe uNyembezi phakathi kokunye, wayethanda kakhulu ukusebenzisa umlingiswa oyedwa ofundile phakathi kwabantu abangafundile.

Lolu khondolo lwababhali bamanoveli abanekhono elivelele abasungula izindlela ezintsha zokubhala luselokhu luqhubeka nanamuhla. Singabala izihlabani ezinjengo-N.G. Sibiya ngenoveli ethi *Kuxolelwa Abanjani* (2002). Kakungabazeki ukuthi umfo kaSotobe nje ukubhalwa kwenoveli ukunikelele ngesu elisha eselingalandelwa nangabanye ababhali. USotobe usebenzise isu lokudidiyela izindikimba ezahlukeni, waphinde wahlanganisa ngesinono abalingiswa okuqale inoveli bebukeka beqhelelene kuhle kweMpumalanga neNtshonalanga. Kuyasolisa ukuthi nabanye ababhali bazolikhela leli su libonakale selandile. Kuyakhanya futhi ukuthi isu likaMasondo libambe iqhaza elikhulu endleleni okubhalwa nokusazobhalwa ngayo inoveli yophenyo.

Isu libuye lichazeke ngezinye izindlela ezehlukile kule eyasungulwa uBuffon, esesiychaze ngenhla. Uchwepheshe onguHough (1969:3), isu ulichaza kanje:

Language is the dress of thought, and style is the particular cut and fashion of the dress.

Ulimi luyisembatho somqondo, bese kuthi isu libe umsiko nemfashini yaleso sembatho.

Lokhu kuthinta ukungefani 'komsiko' (*style*) osetshenziswa ezinhlotsheni ezahlukeni zemibhalo njengoba uhlobo nohlobo lombhalo lunolimi lwalo olwehlukile kolomunye umbhalo. Inoveli ehlekisayo inendlela yokusetshenziswa kwamagama enokwesasa nenomoya olula, kanti inoveli ephathelene nenkolo nayo inokwayo okwehlukile. Ngokwejoywayekile inoveli yenkolo isebenzisa indlela enokuzotha nenesisindo kuhambelana nokuthi lo msiko, uwumsiko wesembatho somqondo esizothile naso.

Ngamanye amazwi, lokhu kungafaniswa nokuthi indlela ulimi olusetshenziswa ngayo ekusakazeni umdlalo kanobhutshuzwayo, ingefaniswe naleyo yolusetshenziswa emngcwabeni. Indlela ulimi olusetshenziswa ngayo emdlalweni, ilula inokwesasa okuze kubenobuthatha, kanti emngcwabeni kulindeleke indlela yokusebenzisa ulimi enokucwengeka kwamagama nezothile. Kunjalo-ke nasekubhalweni kwenoveli.

Olunye uhlangothi ngesu yilolo oluthi liwukusho into efanayo ngezindlela ezingefani. Kukhulunywe ngomangobe esikhundleni sekati, ngentshitane esikhundleni sembuzi. Sithi: indlala ivale ngehlahla esizweni esinsundu, esikhundleni sokuthi: inkemane isibaqedile abantu besizwe esimnyama. Kunjengokukhahlela ibhola likanobhutshuzwayo. Bonke abadlali abasuke besensimini basuke belikhahlela ibhola, kodwa hhayi ngezindlela ezifanayo. Abanye bathi belikhaba ngezinyawo zakwesokudla, abanye balivathele ngesinxele. Abanye balikhe ngobuchwepheshe obulijikisa, lidilingane lilahle umkhondo emoyeni, abanye baliqumuze sakulicasukela nasakulixosha eduze kwabo. Kuthi uma abanye belibamba kube sengathi balibamba ngenomfi ezinyaweni, kwezinye izimambana kube sengathi ibhola lizishaya emadwaleni.

Phezu kwakho konke lokhu kwehlukana kwendlela yokwenza, okusuke kwenzeka ukuthi bonke laba badlali basuke bedlala ibhola likanobhutshuzwayo. Kwenzeka kanjalo-ke nasendleleni yokubhala, into eyodwa ingabhaleka ngamasu nangezindlela ezahlukenene.

Indaba yesu ingabuye ibukwe nangohlangothi lwesikhathi. Uma sijejeza emanovelini esiZulu kucaca ukuthi kuvama ukubakhona ukwehlukana kwezindlela okwakubhalwa ngazo ezikhathini zeminyaka ethile. Lokhu sikubona kufanele ukubizwa ngokuthi kuyisu laleyo minyaka. UMaphumulo (1995:91-94), amanoveli asashicilelwa uwehlukaniwe izigaba ezintathu:

- A. Imibhalo emidala yesiZulu (1920-1940),
- B. Imibhalo ephakathi yesiZulu (1940-1960),
- C. Imibhalo yesimanje/emisha yesiZulu yona esukela enyakeni ka-1961 kuze kuyoma ku-1988.

Kulokhu kwehlukana okuncomekayo kukaMaphumulo, okunye okuphawulekayo ngakho ukuthi kuhambisana nanokwehlukaniwa kwezindikimba. Uwehlukana

kwezindikimba kuholele ekwahlukaneni kwesu lalesi sikhathi. Mayelana nemibhalo emidala yesiZulu (1920), uMaphumulo uthi:

Iningi lemibhalo emidala laliphathelene nezindaba ezindala zesizwe, esingabala kuzo izinganekwane, amasiko kanye nemikhutshana ethize yesintu.

Okuphawulekayo ngokubhaleka kwalezi zindaba ukusetshenziswa kwezindlela zakudala zokuxoxa, okuhambisana nokuxoxwa kwendaba ngokuphindaphinda okufuze lokho okutholakala ezinganekwaneni njengokuthi: amantombazane *ahamba ahamba ahamba*, aze ayofika lapho okwehlukana khona izindlela. Lena yindlela yesintu yokugcizelela lokho okusuke kukhulunywa ngakho. Nasekubhaleni okwakufundiswa ezikoleni yayikhona le mfundiso yokuphindaphinda, kuthiwa uma ubhala indaba isinyathelo sokuqala okufanele usithathe, kufanele uqale usho ukuthi uzothini. Esesibili kube esokukusho lokho obuthembise ukukusho. Kwesesithathu usuyophetha ngokusho ukuthi kade uthini. Kubonakala ukuthi kwakunenkololo yokuthi uma ususho kaningi kanje, akukho muntu ongathi awushongo noma akezwanga. Nangempela-ke le mfundiso yayibonakala emibhalweni yaleyo nkathi. Iningi lale mibhalo landelwe nawulimi oluwumfakela olusukela ekutheni kwayona iyizihumusho ezisukela kwezinye izilimi. Ukuhleleka kwemisho, ukunotha kolimi ngokusetshenziswa kwezisho, izaga kanye nezifengqo kwakusezingeni elingelihle neze. Imibhalo yale nkathi, uma sibala embalwa singathi yile elandelayo: *UHlangakula* (1927), ebhalwe nguJames Stuart kanye nethi *UNkosibomvu* (1938), ka P.A. Stuart. Uma sibheka lena ethi *UNkosibomvu*; P.A. Stuart (1938:1), nje, kuphawuleka izinto ezingasejwayelekile ekubhalweni kwenoveli, njengokuthi umxoxi wendaba kube ngumuntu wokuqala okhulumayo, kanje:

Zake zabakhona izinsuku ezishisayo kwelakithi. Sithe sikhula thina mabutho amadala, sasiphangelana ngokuyokhonza eNdlunkulu. Amadoda abevela ngakho lokhu eNkosini.

Lokhu kuxoxa ngendlela yomuntu wokuqala okhulumayo, kuqhubeka njalo kuyoyonke inoveli. Okunye okuphawulekayo ngesu lale nkathi ukuxovwa kwezigaba zendaba ezingefani ngomlingiswa osemqoka. Asikho isigameko

kwezigaba zendaba ezingefani ngomlingiswa osemqoka. Asikho isigameko esisodwa esilandelwayo sikhule size siyofika ovuthondabeni. Yona le noveli kaNkosibomvu ibonakala ngezahluko ezixoxa ngezindatshana ezingafani kanje:

- (a) Ukuvela Kwami ENkosini UShinga.
- (b) Mhla Ngisindisa INkosi, Bezakuyibulala.
- (c) Ukulwela Kwami Umfazi.
- (d) Mhla Nginukwa Isangoma, Inkosi Ithi Angibulawe.

Zikhona nezinye ezazinendlela engcono kunalena ezinjengalezi: *Insila KaShaka* (1931), eyabhalwa uJ.L. Dube, *UNomalanga KaNdengezi* (1934), ebhalwe uR.R.R. Dhlomo kanye nethi *Noma Nini* (1935), eyabhalwa uB.W. Vilakazi.

Inkathi yemibhalo ephakathi yesiZulu njengoba sesike sasho phambilini, yehlukile ngokwezindikimba ezazidingidwa. Sekwande izincwadi ezithuthukile ngokwendikimba nangesifundo esitholakala ezindabeni. Sekunqamukile ukuxoxa komxoxi ongumuntu wokuqala (ngi-). Ulimi seluthuthukile. Sekwandile ukuthi ababhali baphumele eshashalazini ngemibono abahlose ukuyethula. Sibona sekuvela nesakhiwo semisho engemide ngokubabazekayo, eyamukelekayo. Sekunciphile ukuphindaphinda okungenasidingo. Zisekhona kodwa izingeniso ezithemelezayo, njengoba sibona lapha endabeni ethi *UZwelonke*, ka-J.H. Nxumalo (1950:1), engeniseka kanje:

Izinto zonke lapha emhlabeni zinesisusa sazo. Ukuze indaba izwakale kahle kufanele sifunisise umnyombo wayo, bese kuthi cosololo, nasenhliziyweni uma siyifunda. Kanti konke lokho kwenziwa ngoba iyasikhanga ngoba siyazi isisusa kanye nomphumela wayo. Yikho-ke nje okwenza ukuba izizwe zonke zifune ukuthuthukisa ulwazi lwazo imihla yonke lena ngokufuna imithombo, neziphethu zolwazi, nemithapho yegolide nesiliva, eliyimicebo yalomhlaba.

Iningi lemibhalo yamanoveli ale nkathi lingeniswa ngendlela efuze lena engenhla, okwenza ukuthi kuthatheke ngokuthi yilonasu lale nkathi. Kuthatha isikhathi impela ukuthi kungenwengqo endabeni. Kuyona le ndaba ka J.H. Nxumalo (1949:1), kuthi noma sekuba sengathi kuyangenwa endabeni, kubuye kufakwe imininingwane engayisukumisi ngempela indaba, kanje:

Sisazoke sithi qaphuqaphu, ngabakubo kaZwelonke lapho badabuka khona. Kasizukuyilanda yonke indaba yokudabuka kwabo, sizozephula amaphiko nje siziyeke, ngoba asiqonde khona ukuloba izindabazwe, kodwa ukunioxela ngalomfo wakwaNdwandwe, obizo lakhe kunguZwelonke. Kuthe ekudabukeni kweziNhlangothi zonke, zewuka nezwe laseAfrika, laba bakwaNdwandwe bathi ukuba bawele uPhongolo, bafike bakha eMagudu. Balithatha lonke kwewuse uPhongolo kuze kuyofika eMfolozi eMnyama, kubheke eNgome. Kuzwakala ukuthi badabuka ndawonye namaSwazi, namaKhuze, nabasEmbo, nabasemaBheleni kanye nabasemaHlutshini. Zonke lezizizwe, nezinye engingazibalile lapha zibizwa ngokuthiwa ngabaNguni.

Lokhu kuchaza okunje kuhamba ibanga elingaphezulu kwamakhasi amathathu kungakakhulunywa lutho ngoZwelonke, ongumlingiswa osemqoka. Yisu lenkathi-ke leli.

Kuyaqapheleka nokho ukuthi ababhali bale nkathi babeqaphelisisa ukuthi ulimi olwalusetshenziswa kube wulimi lwesiZulu esimsulwa, lungabinamifakela nokunye okungeyiso isiZulu sangempela. Lapha sithola izincwadi ezinjengalezi ezilandelayo: *Mntanami! Mntanami!* (1950), eyabhalwa UC.L.S. Nyembezi, *Inkungu MaZulu* (1958), eyabhalwa uM. Ngcobo kanye nethi *Lafa Elihle Kakhulu* (1958), eyayihunyushwe UC.L.S. Nyembezi. Zikhona izincwadi ezazixakaxakile ngendlela okwakusetshenziswa ngayo ulimi nakuso lesi sikhathi. Phakathi kwazo kukhumbuleka kuqala ethi *UMamisa Iqhawe LeSwazi* (1957), eyabhalwa u-A. Miller. Mhlawumbe ukungaqhakambi kwesu okubhalwe ngalo le ncwadi kungazitshwa ngokuthi iyisihumusho.

Inkathi yemibhalo yesimanje yesiZulu iqhakambisa ukuthuthuka kwesu okukhulu. Sekukhona ukusetshenziswa kolimi lwansukuzonke nolwesimanjemanje, kwaqhelwa kolwasendulo. Sekukhona nokuguqukela kolunye ulimi phakathi nendaba (*code switching*). Encwadini kaJ.C. Buthelezi ethi *Impi Yabomdabu Isethunjini* (1996:24), sithola amazwi athi:

"Hallow Darling...yes...ye...s. Sorry to disturb you...Nothing important...just rural mentalities with their complexities...Please take the children to school. I can't do it today...you are a darling."

Uyaqhubeka futhi nale ndlela yokuwelela kolunye ulimi uButhelezi (1996:52), athi:

'La mantwenguntwengu okwenza babewemboza ngokuthi yi-division of needs, interests, goals and labour'.

UButhelezi uqhubeka enze lokhu kuwelela kolunye ulimi kakhudlwana kwamanye amakhasi. Lokhu kuyisu elivela ohlotsheni lwamanoveli esimanje. Njengoba kuke kwathinteka isu lokungeniswa kwezindaba emibhalweni emidala kanye nephakathi yesiZulu, linegebe elikhulu uma siqhathanisa nalelo lezindaba zesimanje. Kuhlaba umxhwele ukungeniswa okuhlala amagqozo endabeni, kwendaba ethi *Kuxolelwa Abanjani* (2002:1), laphe uSibiya eyingenisa kanje:

Kwakugobhoza imvula yezinyembezi, ekhanda kuduma izihlonono ezazenza uShumi angabezwa nabantu ababembingelela ngenkathi egxawuzela eya emotweni yakhe. Nakuyona imoto wangena zisalokhu zigobhozile izinyembezi owayengasazihluphi nangokuzesula. Kwaba ukungena nje emotweni kumfo kaGumede, wabhaklaza isicabha, wazitshinga esihlalweni, wagobodisa phezu kwesitelingi, izandla wazibethela esiphundu, wakhala, wakhala, wakhala.

Liyancomeka leli su lesingeniso sesimanje. Ebinzeni lokuqala-ngqa sekwethuleke umlingiswa osemqoka, ogama lakhe elinguShumi. Kuvela nokuthi ubhekene nenkinga enkulu. Yize ingakadalulwa le nkinga, kusobala ukuthi inkulu uma imkhalisa eyindoda kanti ngokwesiZulu ezendoda zophela ngaphakathi. Ngokukhulu ukushesha umfundi usehehekela ekuzweni ukuthi yintoni lena edindisa indoda isililo. Kuyatholakala futhi nokuthi le ndaba iqala laphe okusebenza khona uShumi.

Kubonakala sengathi izosebenza kakhulu impela le nsizakuhlaziya kulolu cwaningo, ikakhulu uma sekubhekwa isu uMasondo abhale ngalo mayelana nemigomo yokubhalwa kwenoveli yophenyo. Igama lesu lizosebenza ngokushintshana nelithi indlela.

2.3 AMANYE AMANOVELI OPHENYO ESIZULWINI

2.3.1 INOVELI YOPHENYO YAKUDALA

Kuphawulekile phambilini ukuthi imisebenzi yenoveli yophenyo kaMasondo iqhamuke komisile emkhakheni wenoveli yophenyo esiZulwini. Akumangalisi uma kutholakala yena uMasondo (2001:1), uqobo enanela ocwaningweni lwakhe lweziqu ze*Masters* olungashicilelwe kanje:

What motivated the researcher to undertake this study is that the detective novel is a new genre in South African indigenous languages as compared to the English language.

Okugququzele umcwaningi ukuthi enze lesi sifundo, ukuthi inoveli yophenyo iwuhlobo olusha ezilimini zomdabu zaseNigizimu Afrika uma ziqhathaniswa nesiNgisi.

Kuyiqiniso lokhu njengoba sekuphawulekile, ikakhulu uma kucutshungulwa uhlobo lwenoveli yophenyo yesimanje, ebonakala phakathi kokunye ngokuba nomlingiswa osemqoka ongumphenyi wecala ozimele. Lolu hlobo yilolu esingathi olunezimpawu zenoveli yophenyo yaseYurophu. Lolu hlobo luvama ukuba namacala obugebengu besimanje njengokwebiwa kwezimali emabhange, amakhosikazi athengela abayeni izigebengu, ukudayiswa nokusetshenziswa kwezidakamizwa, uphenyo lwesimanje lokufokisa, ukuthethwa kwamacala ezinkantolo zesimanje, nokunye okuyisimanje.

Ayatholakala amanenjana esingawabiza ngokuthi ayinoveli yophenyo lwakudala, yona ewuhlobo olungahambelani kahle nalolu esiluchaze ngenhla. Lolu hlobo alwencikile ebukhoneni bomphenyi ongumlingiswa ozimele. Nesizathu esiholela ophenyweni sehlukile. Kulolu hlobo kubonakala kuyimpindiselo eholela ekutheni kuphenywe. Lokhu kuphenya akufani nokomphenyi yena ongungcweti futhi osuke engaqondene ngqo necala kodwa osuke eziqashelwe nje. Ukuqondana ngqo necala kwalolu hlobo 'lomphenyi' kuyayikhuphula imimoya endabeni njengoba inhliziyo yakhe isuke igaya izibozi, efisa ukuzibambela mathupha lowo othinteka ecaleni. Ukungabi wuchwepheshe 'komphenyi' ophenyweni lwakudala

nakho kunomthelela wokuyibeka kwelinye izinga indaba. Lokhu kwenza ukuthi indaba ihehe kakhudlwana ngenxa yokuthi kusuke kungaziwa noma 'mphenyi' ndini uyophumelela yini njengoba ufunisela nje. Nanokuthi uthi ephenya abe esonga eqanganisa ngenxa yokuthinteka kwakhe kakhulu endabeni, kungefani nokomphenyi onguchwepheshe oqeqeshiwe kulo msebenzi.

EsiZulwini inoveli engena khaxa kulolu hlobo ebhalwe uD.B.Z. Ntuli, ethi *Ngiyoze Ngimthole* (1969). Kule noveli kubukeka sengathi uNtuli wayegxile engqikithini yempindiselo kodwa wabuye wagxamalazela ezimpawini zenoveli yophenyo ngendlela eyanelisayo, neyenza ukuthi kuphawuleke ngayo lapha. Kule noveli umlingiswa osemqoka uBhakubha Dube, otholakala elandela umkhondo kaGwaqaza Malinga owabulala uyise. Uphenyo lukaBhakubha lubonakala lungukuzithathela umthetho ngezandla. UBhakubha uzivusela yena umkhondo kaGwaqaza, ngokusizwa umzala wakhe ongumngane wakhe futhi, uSibiya. Amaphoyisa oMkhize noKubheka nawo aphume owawo umkhankaso, ethungatha yena lo Gwaqaza amsola ngokubulala uDube, kuthi kuwo lowo mnyama azithole sekufanele athungathe noBhakubha futhi. Kunovalo lokuthi kunomonakalo omkhulu oyovela uma uBhakubha betholana nesigebengu esinguGwaqaza bebodwa ehlane.

Indawo kanye nenhlalo kuyahambelana nenkathi yakudala. UDube uyise kaBhakubha ubulawelwe endaweni yasemakhaya aseNguga. UGwaqaza ungowakwaDuzula, ubalekela emakhaya aseLusehle aqhubekele nasekhweni lakhe eNsangane emva kokuzwa ukuthi ingalo yomthetho iyamfuna. Uphenyo lulonkeke nje lugxile endaweni yasemakhaya nasempilweni eyisikhaya. Uma oGwaqaza noBhakubha sebhilwelwe bakhulekela isikhundla sokulala emizini esendaweni abahlwathiza kuyo, abangenisi emahhotela. Zimbalwa izimoto, okwenza batholakale behamba amabanga amade ngezinyawo. Nezitolo kule ndawo ziyingcosana. UBhakubha umkhondo uwuhogela ngokwendlela yakudala. Uhamba ebuza kubantu ahlangu nabo endleleni ukuthi abakaze bababone yini oGwaqaza nonkosikazi wakhe uMaZungu. Namaphoyisa oMkhize asengqayingqayini yokuthi kube yiwona afinyelela kuqala koBhakubha noGwaqaza

kunamanye amaphoyisa. Kunenkolelo yokuthi kuyiwe ezangomeni uma uphenyo lwehluleka. KuNtuli (1969:124), kutholakala le ngxoxo:

“Uthi Sayitsheni akungcono kesime sifune izangoma sibhule?”

“Musa ukudlala wena. Yithina izangoma eziphambili. Uzothini uma siya esangomeni sifike sithi isangoma sebafa bobabili badliwa yizingwenya, noma sivele sithi badliwa ngamanqe abafica befile?”

Nokho amaphoyisa agcina engayanga esangomeni. Yize kunjalo, kubukeka kusemqoka ukukunokondisa ukuthi wake wasikazeka umqondo wokushaya umhlahlo njengenye indlela yokuqhuba uphenyo. Ngakolunye uhlangothi uBhakubha uthe angedukelwa umkhondo kaGwaqaza wafikelwa umcabango wokuqhuba uphenyo ngokuyoshaya umhlahlo. Bamyalela isangoma esinguNdlangamandla. Esendleleni ebheke khona, nango esechezukela esontweni eyocela ukuba umfundisi namakholwa bampholofethele ngoGwaqaza. Usaqhuba lona njalo uphenyo. Nokho intshebe engumfundisi iyamchitha. Ntuli (1969:130):

“Ukupholofetha mntanami yisipho esivela kuNkulunkulu. Kulelibandla akekho onaso lesosipho.”

“Nx! Ningamakholwa anjani nina?” esho ngokufutheka. Asheshe azikhuze: “Uxolo. Bengithi nani ninaso lesisipho. Salani-ke.”

“Nxa ufuna ukukhulekelwa linda kancane nje, isizongena inkonzo...”

“Angisenaso neze isikhathi salokho.”

“Phela sizoqala ngaso isiguqo sakho bese...”

“Hayi, bengingezile esiguqweni baba. Njengoba ningakwazi nje ukungisiza, kulungile, ngizokwedlulela phambili.” Ashingile ahambe.

Kukhanye ukuthi wehluleka kanjalo-ke uBhakubha ukuthola usizo esontweni ngophenyo lwakhe. Usuka lapho athathele njalo eseqonde emzini wesangoma uNdlangamandla. Ngeshwa, isangoma siyamchitha ngoba abaphansi bayasitshela ukuthi ufuna ukuchitha igazi. KuNtuli (1969:131), isangoma, sithi:

“Hawu, hawu, yini le? Umfula? Hayi, akusiwona. Yigazi? Yigazi!”
 Seluleke manje sibheke ezintungweni: “Yigazi! Hawu, kanti
 ngumthakathi! Inhliziyo yakhe igcwele amahlule. Ufuna ukuchitha
 igazi. Akahambe! Akahambe! Akaphume lapha endlini yami!
 Akaphume bo!”

Lishabalala kanjalo kuBhakubha ithemba lokuthola umkhondo kaGwaqaza ngokusizwa isangoma uNdlangamandla. Okusemqoka nokho ngalezi zigameko ezintathu ezivele ngenhla; esamaphoyisa sokucabanga ukuya esangomeni, esikaBhakubha sokucela isipholofetho esontweni kanye nesokuya esangomeni uNdlangamandla, kuveza izibonelo ezinhle zezinye izindlela zakudala zokulandela umkhondo wobugebengu.

Okusemqoka nakakhulu ukuthi uma wemukeleka lo mcabango owethulwe mayelana no*Nginyoze Ngimthole* (1969), kungashiwo kugcwale umlomo ukuthi inoveli yophenyo yesiZulu iqale ukubonakala ngonyaka we-1969.

2.3.2 INOVELI YOPHENYO ENGAPHELELE

Phakathi kwezimpawu zenoveli yophenyo ezisemqoka kufanele umlingiswa osemqoka kube umphenyi, okuvama ukuthi kube umphenyi ozimele. Okunye, ukuthi indaba kufanele ithwalwe yilo uphenyo kusuka ekuqaleni kuze kuyofika esiphethweni. Lokhu kuholela ekuthini kube nombuzo othi; angethiwa liphi igama amanoveli esimanje anophenyo kodwa angenazo lezi zimpawu ozisemqoka na? Lapha sibala amanoveli afuze eka-D.B.K. Mhlongo ethi *Itshe Eliyigugu* (1991) neka-L.F. Mathenjwa ethi *Sekusele Imizuzu...* (1997). Okwamanje sibona ukuthi la manoveli angethiwa igama elithi ‘inoveli yophenyo engaphelele’ ekubeni nezimpawu zenoveli yophenyo. Okwenza kuphawuleke ukuthi la manoveli awangeni khaxa ekubeni awophenyo, yilokhu okulandelayo:

Uma sibhekisisa kuMathenjwa (1997) kuphawuleka ukuthi isahluko sokuqala asithinti lutho olumayelana nophenyo, kodwa sigxile ekwathuleni uJimmy nebandla lakhe lemgulukudu edla insangu elingoVika, uMike, uPopo, uSporo kanye noGabade. Leli bandla elizibiza nge*Big Six* lenza elidume ngakho kokuthunqisa wona umthunzi wezinkukhu maqede libukeze izigigaba zalo zobuqola nokuhlabana kwalo ngobugebengu. Lihasha ukudla kwalo kunjeya,

kuze kuqhamuke yena uJimmy elexwayisa ngokuthi isikhwama salo sesisele namarandi angamakhulu amabili kuphela. Kuvela ukuthi isu lokukhuphula isikhwama kuzoba ukuthumba indodakazi kaMfundisi uMcebo uSipheni, ukuze bafune imali eyizinkulungwane eziyishumi zokuyidedela kuyise.

Isigaba sesibili salesi sahluko sethula isipholofetho sikaMshumayeli uChili owayeboniswe uSipheni esolwandle edonswa yisilwane esifana nengwenya. Nokho uMfundisi uMcebo akembulekelwa kahle ukuthi sichaza ukuthini lesi sipholofetho, kodwa uthi uzokwenqaba ukuthi uSipheni avakashele olwandle. Sethula noSipheni otholakala ezibhocobalele esikoleni. Kuso sonke isahluko esiyethula ngobukhulu ubuchwepheshe le ndaba, esihlabahlose nangamancoko aphakamisa isasasa lokuyifunda, nokho akukabibikho lutho oseluthinta uphenyo. Kwacala alikenzeki, kuseyizigaba eziholela kulo nje.

Isahluko sesibili sigxila ekubanjweni kukaSipheni ngamaqola kaJimmy, nokuxhumana kwazo izigebengu zazisana ngokuthi ziphumelele ekumbambeni umnta ka Mfundisi. Lesi sahluko siphela lapho izigebengu zishayela uMfundisi uMcebo okokuqala zimazisa ukuthi uma esafuna ukuthola indodakazi yakhe iphila akalungise izinkulungwane eziyishumi zamarandi. Akukangenwa namanje ophenyweni.

Isahluko sesithathu sigxile esidididini esisuka emuva kokuba sekungene ucingo lwezigebengu kwaMfundisi uMcebo. Kutholakala uMfundisi eshayeka phansi equleka kuba njeyaya. Indaba isilanyulwa uMshumayeli uChili oqhamuka nombono wokuthi kubikelwe amaphoyisa ngalolu daba. Ngakolunye uhlangothi ilinde ungolinda i*Big Six*, lutho ukuqhamuka itekisi efilethe imali. Alukaqali namanje njalo uphenyo. Amalungiselelo ophenyo aqala ngasekupheleni kwesahluko sesine nakhu sizwa amaphoyisa exoxa kanje: L.F. Mathenjwa (1997:69):

“Kuyacaca ukuthi akukho mnyakazo kumbe-ke amanyathelo esingawathatha manje ebusuku. Masilinde u*Detective* Sithebe ekuseni.”

Esahlukweni esilandelayo okungesesihlanu akuqhubeki lutho futhi ngophenyo ngaphandle kokugasela kwe*Big Six* esitolo sakwaNtuli, osekwehula elinye icala, futhi ngaleyo ndlela sekwandisa isidingo solunye uphenyo. Uqobo lophenyo luze luqale esahlukweni sesithupha, iyonke inezahluko eziyisishagalolunye. Nebala uphenyo olungelude oluhambisana nomgoga ocushwe yiqembu lamaphoyisa lwenza ukuthi igcine ibanjiwe imigulukudu ye*Big Six*. Besingahlose khona-ke ukuhlaziya le ncwadi engenhla ngokuphelele, kodwa bekuwukuzama ukwenza isibonelo sokuthi nebala luyatholakala uphenyo kuyona yize lungayenzi ukuthi ibe yinovelu yophenyo ephela.

2.3.3 INOVELI YOPHENYO YESIMANJE

Njengoba bekuphawulekile phambilini ukuthi kunendlala kamadlantule yamanovelu ophenyo, kubukeka sengathi ngaphandle kwezincwadi zikaM.M. Masondo, iyodwa engena khaxa ngaphansi kohlobo olungabizwa ngokuthi olwesimanje. Leyo yilena ebhalwe ngu-C.T. Msimang, ethi *Walivuma Icala* (1996). Zithi zibekwa nje kule ndaba besethulelwa lowo ongumphenyi futhi ongumlingiswa osemqoka, uMbhekeni umfo kaDlamini. Le ndaba itholakala ihambelana kakhulu nemigomo yenovelu yophenyo, kanje:

2.3.3.1 ICALA LOBUGEBENGU ELIBUKEKA LISOBALA

Le ndaba ithi iqala nje, kuvezwe uMandlenkosi Mtshali ongumsolwa ecaleni lokubulawa kukaZinhle Mavundla elivuma leli cala enkantolo. Kubukeka kungasekho kuphikisana-ke okungalokhu kwenziwa ngoba umsolwa uzivumela yena icala. Enjalo-nje akafune bheyili nammeli. Phezu kwalokhu kunobufakazi obuqanda ikhanda bokuthi uMandlenkosi wabanjwa amaphoyisa ewuphethe ummese owajuqa uZinhle. Ngalezi zizathu ezibalwe ngenhla, kubukeka kusobala ukuthi uMandlenkosi uyena ngempela umbulali. Libukeka lisobala-ke icala.

2.3.3.2 UMSOLWA ONUKEKA EBE ENGENACALA

UMandlenkosi Mtshali unukeka enganacala kule ndaba. Lokhu kunukeka kuqhutshelwa phambili uyena luqobo, ngokulivuma kwakhe leli cala. UMsimang (1996:2), uthi:

Aqale acimeze isikhathi eside uMandla. Uthe esuka wabe eqanula kakhulu amehlo. Agqolozele futhi kuleyo ndawo emshayweni, anikine ikhanda qede aphenyule ngembodlongo yezwi athi: “Yebo nkosi yenkantolo! Ngiyalivuma icala.”

Esweni eliqaphelayo kuyabonakala nokho ekwenzeni kukaMandla okuchazwe ngenhla ukuthi kukhona okushaya amanzi. Obesekuyodinga ukuthi kulandeliswe ukuthi ulenze ngempela yini leli cala alivumayo. UMandla uphinde angafuni ukuzwa ngommeli nanganoma yiluphi olunye usizo olungase lumelekelele ukuthi angagwetshelwa leli cala. Kukhona kodwa abakholelwa ukuthi akanacala. Okumangaza kakhulu ukuthi phakathi kwabo kukhona uNontobeko ongudadewabo walowo obulewe. Kukhona nodadewabo kaMandlenkosi uThandeka, unina uMaSibiya kanye noMbhekeni, umphenyi ozimele.

2.3.3.3 UKUNHLANHLATHA KWAMAPHOYISA

USayitsheni Mbatha uyena owethulwa egqamisa ukunhlanhlatha kwamaphoyisa kule ndaba. Nango eyosukela uMbhekeni umphenyi ozimele emzini wakhe eyomesabisa, emsongela, kubanjeya. Msimang (1996:48):

“Dlamini, angizile ukuzobuza imibuzo. Ngizokutshela. Okwesibili wena awuyona nakancane intanga yokudazisana nami inkani. Okwakho ukulalela engikutshela khona. Ngiyakutshela-ke ngithi uMtshali usesibhalile isitatimende. Asikho-ke isidingo sokuba wena uzomfunza esakho.

UMbatha unhlanhlatha ngokuthi ashaye sengathi ukuphenya amacala lokhu kuya ngobudala. Abuye athathe ngokuthi okubhalwe esitatimendeni sekuyikhoyikho, akusenakuvela obunye ubufakazi obungakuguqula konke lokho obekuvele kuqala. Kwenye ingxenye, Msimang (1996:148), sithola la mazwi:

Wayilamula, Nondaba. Ngithe angiqale kuwe ngokubona ukuthi uma ngiqala kuSayitsheni Mbatha sizoxabana. Angazi noma useyaguga yini lowo. Usenelinye nje ikhanda elilukhuni muva nje.

La mazwi acashuniwe afakazela ukuthi nebala kuyabonakala ukunhlanhlatha emgudwini wokuphenya icala lapha kuSayitsheni uMbatha.

2.3.3.4 UKUKHALIPHA NOKUQAPHELA OKUTHE XAXA KOMPHENYI

Zibekwa nje, inkukhu yavele yawusola umgqakazo lapha kuMbhekeni ukuthi kukhona okushaya amanzi kulokhu kuvunywa kwecala. Msimang (1996:4), sithola lokhu:

Konje ngabe wembulelwani ngalokhu uMbhekeni? Izinyembezi zendoda endala zamhlaba ezinzulwini zenhliziyo waba nomunyu ongayiwa. Nakanjani inkulu indaba kuleli cala. Kuthi lapho ekhumbula ukuthi le ndoda esikhalisa okwenina manje kade iqephuza emizuzwini engemingaki ithi yiyona ayabulala uZinhle futhi imbulala ngenhloso nangesihluku. Pho manje isitetyiswa yini?

Yilokhu kukhalipha nokuqaphela okwenza uMbhekeni angene shi kuleli cala, ukuze ekugcineni akwazi ukuvumbulula okuningi amaphoyisa anjengoMbatha ayengakubonanga.

2.3.3.5 IBOHLOLOLO ELETHUSAYO

Akuveli kahle nokho okwethusayo ebohlololweni lale ndaba. Okwethusayo kutholakala engxenyeni ebonakala iwuvuthondaba lwale ndaba. Uvuthondaba yilapho okutholakala khona uNsimbi ebholokoqa amaqiniso ngokubulala kwakhe uZinhle. Lokhu kutholakala kuMsimang (1996:213):

“Nkosi yenkantolo, ngaya kwaMavundla, ngibizwe ngumama wakhona uMaMchunu.”... “Ngamfica emele indodakazi yakhe umufi ethi ayifonele uMandla imtshele ukuthi isimalile. Indodakazi yakhe – ngisho umufi u ... uZinhle – yafona yamala uMandla kodwa ikhala. Yathi ingafona waphendukela kimi wathi nango-ke umakoti wakho akusekho bhobhodelana elizokubangisa yena. Waphuma wasishiya sobabili. Ngajabula ukuthola leli thuba ngoba kwase kuyiminyaka ngimeshela uZinhle kodwa engafuni ukungiqoma.

UNsimbi ugeqa amagula aze afinyelele lapho achaza khona indlela abulala ngayo uZinhle, Msimang (1996:213), athi:

Ngamfica eFive Roses ngazama ukumncenga, ngimkhombisa ukuthi ngimthanda kanjani. Wanginqaphiya kabuhlungu esho

nokuthi uqoma ukufa kunokuthandana nodoti ofana nami. Isikhwele nentukuthelo kwangengama ngehluleka ukuzibamba. Kwathi fithi, kwabamnyama emehlweni. Angazi ukuthi umese ngawukhipha nini. Ngamgwaza ngaphansi kwebele wawela phansi ngoba sasikade sikhuluma simile. Ngakhwela phezu kwakhe ngamgwaza enqwababeni ngasemithombothini. Ngangithi kungcono afe kunokuba aphelele kuMandla.

Okuxoxwa ngakho ebholololweni ngokwenzeka emva kokuba uNsimbi esethweswe icala, inhlanzi isishelwe amanzi kuMaMchunu. Usethole impama eshisayo kuMavundla maqede wamshiya khona lapho emagcekeni asenkantolo. UMaMchunu uze udatshukelwa uNontobeko ngokumnika imali yokugibela. Msimang (1996:216):

Ufuna ukumshiya unina, amshiye eyinhlwa ezizweni, kodwa kuyala. Ekugcineni ukhipha isikhwama semali. Ukhipha iheheba elibomvu lika-R50. Uqonda kunina umnika lona. Uyavalelisa.

Lokhu kusho ukuthi lingabekwa ngembaba ukuthi akukho ukudalulwa kulesi sigaba kokuthi uphenyo lulandelwe kanjani. Futhi kubukeka besingekho nesidingo ngoba uphenyo lukaMbhekeni beluvele lusobala ngesikhathi lwenzeka.

2.4 ISIPHETHO

Sekubekekile ukuthi injulayesu lena uqobo lwayo iyihlumela letiyori lesu. Umsunguli wayo uMjalimane owayaziwa ngokuthi uSiptzer. Injulayesu itholakala iyisifundo esigxile ekucubunguleni isu. Kuvele nokuthi uma sibuka isu kukhona umqondo othi liwumuntu uqobo lwakhe: *style is the man himself*. Lo mqondo kuthiwa wasungulwa umJalimane onguBuffon, echaza ukuthi isu liveza indlela umbhali acabanga ngayo nanendlela abuka ngayo izinto. Kuvele nokuthi isu lingehlukana kuye ngohlobo lombhalo. Njengokuthi umbhalo ohlekisayo ubhalwa ngendlela ehleleke yabalula kunenoveli yenkolo nje. Inoveli ehlekisayo ayicopheleli ukucwecwa amagama kangako, iwuthelawayeka uma iqhathaniswa neyenkolo. Kuthintekile ukuthi kuba khona nesu eliqanjwe ngumlobi othile maqede lalandelwa futhi lathuthukiswa abanye ababhali. Kulapho okuvele khona nokuthi cishe seliyobakhona nje isu likaM.M. Masondo

ekubhalweni kwenoveli yophenyo. Kuvele nokuthi isu liwukusho into eyodwa ngezindlela ezahlukenene, kwaze kwafaniswa nomdlalo webhola likanobhutshuzwayo abadlali balo abalikhahlela ngezindlela ezahlukenene. Kuthinteki nokuthi kukhona nesu eligxile ekwahlukaneni kwezikhathi. Kukhona isu lenoveli endala, kusukela eminyakeni yowe-1920 kuya kowe-1940. Kwakusenzinyana lapha, kusathenyelezwa indaba iba nezigabagaba ezixoxa izindatshana ezingefani, nolimi lungahlelekile kahle. Iningi lamanoveli ale nkathi ayesagxile emlandweni waKwaZulu. Iminyaka esukela kowe -1941 kuya kowe -1960, yayisinendlela yokubhala engconywa. Ulimi seluthuthukile, ababhali sebephumela obala ngaleyo mibono abafuna ukuyedlulisela kubafundi. Izindikimba eziningi ziphethe izifundo ezithile. Kungasagxiliwe kakhulu emlandweni.

Iminyaka yowe-1960 kuza nganeno osekuyiminyaka yenoveli yesimanje, yandelwe phakathi kwezinye izinto; yindlela yokungenisa indaba engathemelezi kanye nolimi lwesimanjemanje olumbandakanya nokuxubaxuba izilimi.

Kuthinteki nensizakuhlaziya yesenzekongqo. Kwaphawuleka ukuthi lena yindlela yokubhala ezama ukuveza indlela izinto zibe njengoba zinjalo. Kungaba ukubhala ngabo ubugebengu nokuphenywa kwamacala obugebengu, kungaba yizifo ezifana ne-ngculazi nesandulela sayo kanye nezinye izigameko ezele ngesihluku nokwesabisa njenge*Tsunami* kanye nezigameke ezingadle ngakwethusa zemihla ngemihla ezithinta imindeni nemiphakathi. Kuthinteki nokuthi uma kubukisiswa, kunezinhlalo ezahlukenene zamanoveli ophenyo esiZulwini. Kukhona esingathi yinoveli yophenyo yakudala, lapho okukhetheke khona inoveli ethi *Ngiyoze Ngimthole* (1969). Kuphawuleke nokuthi akhona namanoveli analo uphenyo, futhi olubhaleke ngendlela ehlabahlose kakhulu impela nje, kodwa angenaso isidingo ngqangi sokuthi uphenyo kubeyilona oluthwala indaba kusuka ngasekuqaleni ize iyophela, nokuthi umlingiswa osemqoka kube umphenyi wecala.

Lolu hlobo lwethiwe igama elithi; **Inoveli Yophenyo Engaphelele**. Lapha kuphawuleke kabanzana ngencwadi ethi *Sekusele Imizuzu...*(1997). Uhlobo lwesithathu, yilolo lwamanoveli ophenyo esimanje. Lapha kuphawuleke ngencwadi ethi *Walivuma Icala* (1996). Loluhlobo yilona olufuzene nolwezincwadi zika M.M. Masondo.

ISAPHLUKO SESITHATHU

3.0 IMIGOMO YENOVELI YOPHENYO

3.1 ISINGENISO

Lesi sahluko siyimikhakha emibili. Umkhakha wokuqala wethula iqoqa lamanoveli ophenyo kaMasondo, okuzogxilwa kuwo kulolu cwaningo. Le ngxenye yalesi sahluko iyosiza labo abayofunda lo msebenzi wocwaningo bengazange balithole ithuba lokuwafunda onke amanoveli kaMasondo esigxile kuwo lapha. Ngenxa yobuningi bamanoveli asizukugxila kuyo yonke imininingwane yaleyo naleyo noveli, kodwa sizothinta amaphuzu asemqoka nje ukuze kulandeleke kangcono ukuthi leyo naleyo noveli iqukethe. Kuso lesi sahluko sizobuyela sigxile ekucubunguleni imigomo yenoveli yophenyo. Le migomo iyona okufanele ilandelwe umbhali kulolu hlobo lombhalo. Iyona-ke ezokhomba ukuthi uMasondo usondele okukanye uqhele kangakanani kulokho okufanelekile.

3.2 IQOQA LAMANOVELI KAMASONDO

3.2.1 *Iphisi Nezinyoka* (1990 : A)

Le ndaba imayelana nophenyo lokugqokezwa kwebhange i*Nation Bank*. Umphenyi wecala uThemba Zondo. Umuntu wokuqala axoxa naye uThemba mayelana nophenyo ngumphathi webhange uMagwegwe Buthelezi. Ekuxoxeni kwabo kokuqala kuvela ukuthi imali entshontshiwe ingamakhulu amabili anane ezinkulungwane zamarandi. Kuvela nokuthi izigebengu zagqokeza ihhovisi lakhe uMagwegwe zase zifinyelele kalula esisefeni. Kwamsolisa lokhu uZondo, ukuthi kufanele ukuthi kwenziwe umuntu onolwazi oluphelele ngebhange. UButhlezi wengeza nangokuthi kwatholakala isinqamu sikagwayi onensangu lapho okwagqokezwa khona.

Indaba yensangu yenza ukuthi uZondo akalandele umkhondo kanoma ubani obhema insangu ngethemba lokuthi angase azithele kulowo noma kulabo abagqokeza ebhange. Esikhundleni sokusombululeka kwale nkinga uZondo

uzithola enqwamana nezinye izinkinga, njengokuhlaselwa yintsha yaseRudi's Disco. Uphinde ashaywe umuntu othile ngenkathi ephindela egumbini lakhe. Lokhu kushaywa kwakhe kumyisa esibhedlela lapho afike ahoshe khona umkhondo ngoTaga, owezwa ngandlebenye ukuthi naye ubhema insangu. Ekulandeleni kwakhe umkhondo kaTaga kugcina kucaca ukuthi uyogcina ebambe utalagu.

Ekuhlanganeni noMhlobo Mvubu oyiphoyisa elingumphenyi wecala kucaca ukuthi akukho lusizo olutheni uZondo azoluthola. Empeleni uMvubu akahlonizi ngokuthi akamdingi uZondo ukuthi aphenye leli cala. Unya uMhlobo amukela ngalo uZondo lwenza ukuthi agcine esesoleka ukuthi kukhona akugodlayo noma asola ukuthi kungase kuvumbululeke uma kuqhutshekwa nophenyo. Kuwo lowo mnyama kuvela udaba lukaBheki Hlophe owayefisa ukubonana noZondo. Ngeshwa uHlophe wabulawa bengakabonani noZondo. Kuyamkhanyela uZondo ukuthi umbulali lona uhlangene nokugqezekwa kwebhange futhi nguye lona owayemhlasele ehhotela. UZondo uyaqhubeka nokuqhwardaqhwarda ngokubulawa kukaHlophe angatholi lutho oluphathekayo ngisho kuBusisiwe imbala udadewabo kaHlophe. Okwaqina ekubuyeni kwakhe kuBusisiwe, yizinsolo zokuthi kukhona okushaya amanzi ngoMvubu. Okokuqala uMvubu wayeshaye sengathi akamazi uBusisiwe. Okwesibili uBusisiwe waveza ukuthi umbone engaphathekile kahle uMvubu.

Lokhu kusoleka kukaMvubu kuholela uZondo ekuthini aqinise ukuphenya ngaye. Uqhwarda aze athole ngoSipho umsizi kaMhlobo ukuthi unkabi lona wake wasebenza esiteshini samaphoyisa eKatlehong. Nokuthi uMhlobo akathandisizi ukuthi kuxoxwe ngaleyo ndaba. UZondo wabona kufanelekile ukuthi akayophenya ukuthi bazini ngoMhlobo koKatlehong lapho. Udaba alulandiswa uNsakansaka iphoyisa laseKatlehong lwalwethusa. Wathola ukuthi uMhlobo lona waxoshwa emva kokubanjwa ukuthi wantshontsha imali eyayisesisefeni khona emaphoyiseni eKatlehong. Uphenya aze ayofika kuDlamini owayephethe esiteshini saseKatlehong ngesikhathi sikaMvubu. Incazelo ayithola kuDlamini yaluguqula yalugada uphenyo ngoba yaveza ukuthi

indaba inoNsakansaka lona. Futhi kuvela nokuthi uDlamini wahlaselwa wadutshulwa ephenya lona lolu daba. UZondo wathi esesuka kwaDlamini wahlangana noNsakansaka bahilizisana. Ekwahlukaneni kwabo uZondo wamlandela uNsakansaka wamfica eshaya ucingo etshela othile ukuthi uzobathulisa bobabili uZondo noMvubu.

Izigameko ezalandela emva kwalokhu zaligeza igama likaMvubu kula macala. Kwasekuhlalukile ukuthi ungqondongqondo nguNsakansaka. UZondo, uMvubu kanye noSipho bakwazi ukuthi bagcine bebabambile oNsakansaka noMagwegwe Buthelezi. Kwatholakala yonke imali eyayebiwe ebhange kanye nenye eningi.

3.2.2 *Isigcawu Senkantolo (1990 : B)*

Le ndaba ixoxa ngecala lezigebengu ezihlasele umndeni kasomabhizinisi uKubheka, zifuna imvalamlomo ngecala lokubulala alenza kudala engakadumi. Ekuthungatheni usizo oluzomkhulula kulezi zigebengu uKubheka uya kummeli uNgubane. Nguyena lo Ngubane ogcina esengumphenyi waleli cala lemvalamlomo. Le ndaba igxile edanyini laseNcadu eNyukhasela nasendaweni eseduze nalo lapho izigebengu ezazifuna imali yemvalamlomo eyinkulungwane namakhulu amahlanu amarandi ifakwe khona.

UNgubane wenza izaba zokuxabanisa izigebengu ngokubhala incwadi efana neyayibhalwe zigebengu bese eguqula isamba semali esasibhaliwe. Lokhu kwakuzofaka umoya wokungathembani ezigebengwini, yilowo nalowo acabange ukuthi isamba semali siguqulwe ngomunye maqede kuxatshanwe. Lokhu kwakuzomnikeza ithuba lokuzicupha kahle lezi zigebengu uNgubane. Nangempela ngokusizwa uThemba owayengumphenyi ozimele, uNgubane wakwazi ukucupha umgoga wakhe owenza ukuthi imali eyayizofakwa uDuduzile ibuye ngakuye. Lolu daba wabuye waluveza ephephandabeni, enzela ukufaka izigebengu ingebhe ngoba azi ukuthi ziyesaba ukuphuma emaphephandabeni.

Kubakhona ukungqubuzana phakathi kukaNgubane nendodakazi kaKubheka uDuduzile, eyayibona sengathi uyaphaphalaza uMbomvu ekuphenyeni kwakhe. Kuvela nokuthi uDuduzile usehamba ehlome ngesibhamu sikayise esinyamalele. UThokozile, intokazi eyayilande imali edanyini ikhononda ngokuthi kukhona umuntu oyinqumela ugwayi katiki, ofuna imali yakhe lapha. Kuvela izinsolo zokuthi uMagwegwe Buthelezi lona onolwazi lokuthi uKubheka wake wanecala lokubulala okungase kube nguye lo osefuna le mvalamlomo.

Ngokuhamba kwesikhathi kuyaqina ukuthi uMagwegwe Buthelezi uyathinteka ngempela kulolu daba lwemvalamlomo. Lokhu kuvela uma kulandelwa ubunikazi bemoto eyayihambele kwaThoko, okwatholakala ukuthi eyakhe uMagwegwe. Indaba ingena kwelinye iqophelo lapho sekutholakala ukuthi unkosikazi Kubheka uselibulele elinye lamaqola elinguMhlobo. Ulidubule ngesibhamu sikaKubheka. Kusukela lapho-ke uphenyo lukaNgubane luthatha elinye igxathu esefuna ukuthola ukuthi ngubani ngempela umbulali kaMhlobo. Emva kochungechunge lophenyo kwagcina kuvele ukuthi ngempela uMagwegwe ungelinye lamaqola futhi uyena owabulala uMhlobo ababebambisene naye ebuqoleni. Wambulala ngenxa yokuthi babengasethembene kulandela ukuguqulwa kwamanani emali yemvalamlomo eyayifunwa emndenini wakwaKubheka.

3.2.3 Ngaze Ngazenza (1994 : A)

Lapha uphenyo lumayelana nokubulawa kukaBhekani Ndlovu. Umphenyi wecala ummeli uQodlwana Mthethwa. Indaba iqala kuxabana yena uBhekani lo noMginsa. Kubangwa ukuthi uMginsa ongumculi usola uBhekani ongumgqugquzeli womculo wakhe, ukuthi umenzele phansi ngokubhuntsisha idili lakhe lomculo. Baxabana-ke uMginsa aze akhiphe izwi lokusonga elithi uzokhipha igazi likaBhekani. Ngakusasa uBhekani utholakala esefile, edutshuliwe. Okuxaka nakakhulu ukuthi kule ndawo bekukhona noThoko ongunobhala kaMginsa.

Iminwe yamaphoyisa ivele ikhombe yena uThoko ukuthi ungumbulali. Uyena owayelapho okwabulawelwa khona uBhekani. Kwatholakala imisalela yeminwe yakhe esibhanyini okwadutshulwa ngaso uBhekani. Yengeza nangokuthi ubethunywe uMginsa, obevele esongele uBhekani ukuthi uzochitha igazi lakhe. Ophuma eceleni okwentuthu yenqawe, ummeli uMthethwa ovele asole ukuthi akuyena uThoko obulale uBhekani. Ngokusizwa uThemba ongumphenyi ozimele, uMthethwa uqala uchungechunge lophenyo. Umuntu wokuqala naye uMthethwa asolela kuye, uMginsa. Naye uMginsa ukhuluma aphinde enze izinto ngendlela eziziqiniso lezi zinsolo. Kuvela ukuthi walayela uThoko indlela eya eNyukhasela enqamulelayo eyamedukisa. Naphezu kwalokho wayemeboleke imoto ngesizathu esingaqondakali. Le ndlela eyamedusa uThoko yiyo le eyaze yamhlanganisa noBhekani umufi. Wethembisa ukuya ehhovisi likaMthethwa kodwa wagcina engasayanga khona, okwenza ukuthi uMthethwa acabange ukuthi uyacasha. Kutholakala umgexo wakhe kanokusho lapho okwabulawelwa khona uBhekani. Uphinde atholakale evalele unkosikazi Ndlovu egunjini lakhe (uMginsa), lokulala.

Umkhondo owawulandelwa uMthethwa uthatha elinye ijika ngenkathi eqaphelisisa ukwenza kukamqaphi wasemaqhugwaneni owayebuye abe ngunogada kaMginsa, lowo phela uMpondlela. Ukwenza kukaMpondlela mhla uMthethwa efika nethimba lakhe emaqhugwaneni okwakubulawelwe kuwo uBhekani, kwaveza ukuthi wayekwazi ukuvula amafasitela evaliwe. Waphinde waqaphela nokuthi lo Mpondlela uxhumene nanoMginsa.

Kwathi noma sekuthethwa icala lokubulala elalibekwe uThoko, kwacaca ukuthi uyathinteka uMginsa. Yilokho okwenza ukuthi uMginsa agcine esezihlangula kule ndaba ngokuthi ukweduswa kukaThoko kwakuyisu ababelihlele naye uBhekani. Benzela ukuthi uBhekani athole ithuba lokuzibika entokazini njengoba wayeseke wazama wehluleka phambilini. Kanti nakho-ke buzochitheka bugayiwe. Uzishwelezela nangokuthi ukuxabana kwakhe noBhekani kwakungukuhluthuka kwenhliziyo nje, hhayi ngoba wayeqonde ukumbulala ngempela uBhekani.

Nangempela kwathi uma sekushukwa icala kwahlaluka ukuthi umuntu owayeyisigelekeqe sangempela kwakunguMpondlela. Uyena owayehamba ngemoto eyayisikelengana eyayingadonsa imoto kaThoko. Uyena futhi owayexhumana nesibhamu esabulala uBhekani okuyisibhamu esasilahleke khona lapho okwakusebenza khona uMpondlela lona. Uye futhi owayengungqondongqondo owayekwazi ukuvula amafasitela avaliwe. Okukhulu kunakho konke, kwatholakala imisalela yeminwe yakhe emabhaxeni ayesetshenziswe ekuvuleni amafasitela. Kwabuye kwatholakala nokuthi imisalela yeminwe eyayitholakala lapho okwakwenziwa khona amacala kwakungeyakhe uMpondlela lona. Wagcina ezivumele yena ukuthi uBhekani wabulawa nguye ngoba ethengwe unkosikazi wakhe, ngenxa yemidlinzo yokuthi wayengasahlali ekhaya nje, ngoba wayeseqonyiwe.

3.2.4 Ingalo Yomthetho (1994 : B)

Lapha, uMakhosonke Ndima umphenyi ozimele uphenya icala lokusetshenziswa ngokungafanele kwemali yebhizinisi likaMvivi Nxumalo ongowaseGoli. UMvivi Nxumalo unuka indodana yakhe eyibhoklolo uMamba Nxumalo, ukuthi yiyo lena emenza isilo sengubo. UMamba uphethe ibhizinisi likayise lokuhweba ngobisi eliseMaseru. Ukuphenya kukaMakhosonke nokwenzeka kwendaba yonke nje kuzinze eMaseru. Ubufakazi bokuqala bukhomba ukuthi imali ikhokhelwa u-B. Shongwe.

Noma uMakhosonke wayenakho ukukhononda ngalo msebenzi ayenikwe wona, kodwa wakwemukela lokhu kuqashwa kwakhe ngezinhloso ezimbili. Eyokuqala kuwukuzuza umholo omuhle ayethenjise wona, eyesibili kuwukuzama ukuqhela kuPopi umfelokazi ayesethandana naye. Yonakala uma eseyethula kuPopi indaba yokuthi uzohamba amshiye. Washaya phansi ngonyawo uPopi esho ukuthi naye ufuna ukuhamba naye uMakhosonke, ukuze afike amsize lena ezweni labeSuthu. UMakhosonke ngakolunye uhlangothi wala ushaya phansi ngonyawo ukuhamba noPopi. Kugcina ngokuthi uPopi ajukujele izwi elithi

ngelinye ilanga uMakhosonke uyosizwa nguye uPopi, mhlawumbe kulo leli cala. Behlukana kukubi kunjalo-ke.

Ekufikeni kukaMakhosonke ehhovisi likaMamba khona le eMaseru watholana nentokazi ogama layo nguZethu Masondo eyamemukela kahle kakhulu. UMakhosonke akukutholanga ukwemukeleka okufudumele okufuze okukaZethu kuMamba, owangena ehhovisi likaZethu wazedlulela engasabingelelanga nakubingelela. Akethukanga-ke nokho uMakhosonke. UMakhosonke wenza ukuhlakanipha kokuthi atshele uZethu ukuthi uzophenya ukuthi uMamba wehlukaniswa yini nonkosikazi wakhe uMakhosazana. UZethu njengomuntu wesifazane, wayengahambisani nokulahlwa kukankosikazi kaMamba. Uma ezwa uMakhosonke ekhuluma kanje, kwamenza wakhululeka kakhulu uZethu wamxoxela konke akwaziyo. Waxoxa nangentombi kaMamba eyayingeyinhle neze ayesethandana nayo, egama layo lalingu-Alicia.

UMakhosonke wagcina emazile lo B. Shongwe. Empeleni lo kwakunguDokotela Bhadi Shongwe. Wabazi nabanye ababemshungumunye noShongwe, oSikero Sibisi, oMpandlana Cindi, Lasi Mvuleni kanye noJohn Hlophe. Laba balisa babehlangene ngokudlala amaphepha okugembula. Igemu lokugembula kwakuyi-R100. Kwamkhanyela uMakhosonke ukuthi uMamba uyidla kanjani imali yekhehla elinguyise. Waqaphela futhi ukuthi kunabantu okwakuhlangenwe ngabo kulo mgembulo, okwakungoSikero nabo oMamba. Ababebukeka bengamaqola yibo oLasi, oMpandlana beholwa nguBhadi Shongwe. Nakho nje kushaywa uSikero owayekhondanda ngokuthi badliwa ngobugebengu.

Kuwo lowo mnyama kutholeka uPopi eMaseru uMakhosonke engazelele. UPopi uqaphela ukuthi uLasi, uMpandlana kanye noShongwe laba abathembekile neze. UMakhosonke uyaqhubeka nokuzejwayeza lezi zigeleke enzela ukuthi athole lonke ulwazi ayeludinga ngophenyo lwakhe. UPopi naye akazibekile phansi, uyabejwayela laba balisa ngayo inhloso yokubasenga ulwazi olwaludingwa uMakhosonke. Nangempela kukhona alokhu ekucoshacosha uPopi.

Indaba isingena kwelinye izinga uma sekwehla inhlekelele yokufa kukaMamba. Ufela kuwo umdlalo wokugembula belu. Ufa kabi-ke mhla kuwina yena kungafani nasemhleni lapho owayehlala edliwa khona. Ekufeni kukaMamba kwehla nesinye isigameko esiphakamisa amaphaphu, uMakhosonke wazama ukuvimba ukuthi kungaphumi muntu laphaya endlini kaMamba. UShongwe wavele wakhipha isibhamu wamkhomba ngaso, maqede waphuma wabavalela phakathi bonke ababelapho. Kwathi kuqambe kufika amaphoyisa, wayengasabonwa nangalukhalo uShongwe. Kanjalo nemali eningi kaMamba yayingasabonwa. Lesi senzo sikaShongwe sasesifakazela ukuthi uyisigebengu ngempela ngoba namasheki ebhizinisi likaNxumalo ayebhalwa ngegama lakhe nje.

NguJona oseze ehlanganisa UMakhosonke noShongwe. Ekuhlanganeni kwabo, uShongwe uyazihlangula ekwazaneni nemali kaMamba. Uyazihlangula futhi ekuthini uhambisana noLasi kanye noMpandlana. Uthi bahlangana nje ngokuncengwa uLasi ukuba bayogembula. Kulokho kugembula wafunda ukuthi bagembula ngamaphepha mbumbulu. Naye-ke wayesezithengela amaphephambumbulu akhe ukuze naye abadle kahle bonke. Wabeka ukuthi ngosuku lokufa kukaMamba wayefake awakhe amaphephambumbulu ukuze uMamba abadle oLasi nabanye, besekuthi yena-ke Shongwe adle uMamba esenemali eningi. Uthi wabaleka ngoba ebona ukuthi kuzojivazeka igama lakhe, njengoba engudokotela nje. Uveza nokuthi imvilophu enemali iku-Alicia Madikiza, wambona eyithatha. Nokho ayitholakalanga le mali ku-Alicia. UPopi uqala phansi efuna ukulungenelela lolu daba. Nokho aphinde amchilize uMakhosonke. Ekuqhubekeni nokuphenya, kuyacaca nokho ukuthi uMakhosonke udukuza emswanini. Kwaze kwehla isigameko sokuboshwa koShongwe, uLasi, uMpandlana kanye no-Alicia bezama ukweqa umngcele waseLesotho.

Ithumba selibhubuka sekuthethwa icala likaShongwe neqembu lakhe ukuthi indaba ilele kuphi. UPopi useveza ubufakazi obuqoshwe emshinini wokuqopha izwi, ukuthi waya emzini kaMamba kunkosikazi wakhe uMakhosazana wazenza

isangoma. Wamesabisa ngokuthi ubona ifu elisibekele lo muzi, kukhona nendoda emnyama egwaza uMakhosazana ngomkhonto. Emva kwalokho wabe esehluba udlubu ekhasini uMakhosazana ngodaba lokuthandana kwakhe noJona nokwakha kwabo itulo lokudla imali kaNxumalo. Uthi babephambanisela uMamba amaphilisi. Bafake ayizidakamizwa esikhundleni sawekhanda. Athi angadakwa-ke uMamba bambhalise amasheki ezimali ezishisiwe, kwenye inkathi bazibhalele bona uqobo. Kuthe ngokufika kukaMakhosonke babona ukuthi bazobanjwa, basebenquma ukuthi bambulale. Bambulala nangempela-ke.

Kwacacela noma ubani ukuthi liyabalahlala icala oJona noMakhosazana. Indaba iphela kwenenye. UNxumalo wenamele ukubanjwa kwezigebengu ebesezizitike ngemali yakhe zaphinda zabulala nendodana yakhe. Kuthi kuwo lowo mnyama, kugulukudele amadoda amane adedele inhlamvu, ajukujele neziqhumane.

3.2.5 *Kanti Nawe (1994 : C)*

Lapha, uZimisele Wela umphenyi ozimele uphenya icala lokuhlaselwa kudutshulwe uJabulani Mthiyane intatheli yephephandaba *Inkanyezi*. Lezi zinsizwa zingabangani abazimiselayo ngemisebenzi yabo. UZimisele lolu daba ulubona kulo iphephandaba *iNkanyezi*. Kuthi kuwo lowo mnyama kufike incwadi yocingo eyayivela kuye uJabulani, ecela uZimisele ukuthi afike masisha ngenxa yobugebengu obudlangile eHillbrow. Ngempela-ke uZimisele usukumela phezulu. Efika kwelaseGoli, umuntu wokuqala abonana naye ngumphathi sitieshi samaphoyisa aseThokoza, uKhende Sibisi. Uyena uSibisi owamlandisa kabanzi ngaso sonke isimo sobugebengu esikhungethe indawo yaseHillbrow, kuhlenganisa nokubulawa kwabanye abantu abathathu. Wamlandisa nangokulimala kukaJabulani, ukuthi inhlamvu yangena yadabula iphaphu yaze yayovinjwa umgogodla. Nanokuthi uJabulani wayedutshulwe umuntu owayeseduze.

NgokukaZimisele ukubulawa kwalaba abathathu kwakuhlobene nokuhlaselwa kukaJabulani. NoSibisi wayevumelana nalokho yize ayekhombisa ukungenami nje. Kwavela nokuthi uJabulani uhlaselwa nje, isono sakhe wukubhala

ngobugebengu ephephandabeni iNkanyezi. Kwavela nokuthi uNtuli umphathisiteshi saseHillbrow wayengezukulubulela ukufika kukaZimisele ukuzophenya udaba lukaJabulani kanye nobunye ubugebengu nje. Lokhu kwakukhomba ukuthi kwakufanele angazivezi obala uZimisele. USibisi utshela uZimisele ukuthi usola uMbamba Mlaba ngokuthinteka ebugebengwini. Ekulandeleni udaba lukaMbamba, uZimisele uthola ukuthi lo Mbamba uyingozi ngempela. Kuvela nokuthi uJabulani uhlaselwa nje kwakukhona ukungezwani noZuma umhleli wephephandaba iNkanyezi. Uthola nokuthi unkosikazi Zuma ubejwayele ukuvakashela uJabulani isinyelela.

Ekufikeni kukaZimisele lapho okwakulele khona uJabulani, wathola isimo sisibi kakhulu kuJabulani. Akakwazanga nakukhuluma naye. Wagasela lapho okwakhulala khona uJabulani, lapho athola khona umkhondo owamholela kwaZodwa. Okwenyusa amaphaphu ukuthi Zodwa lowo wamthola efile. Lesi sigameko samxhumanisa nomakhelwane kaZodwa, okwakunguPopi. Kwasuka esikhulu isidididi sekungena amaphoyisa uZimisele esahlezi kwaPopi. Nokho bazama ukuwafihlela ukuthi ungubani uZimisele. Indaba yonakala sekufika uNtuli, owayemazi uZimisele. Baxakazisana-ke kwaya le.

Kuqapheleka ukuthi kukhona okushaya amanzi ngoPopi lo. Uyethuka uma uZimisele emazisa ukuthi ungumngani kaJabulani. UZimisele uqaphela nokufika kukaMagwababa ongumngani kaPopi. Unokuziphikisa ezintweni azishoyo, njengokuthi aqale athi wayemazi kakhulu uPopi abuye aziphikise futhi, athi wayengamazi kangako. Nangempela kuhlaluka ukuthi uMagwababa lona uxhumene nabenzi bobubi abathile. Njengencwadi ayeyibhalele umnumzane M. Zuma nje. Ekubuyeleni kukaZimisele lapho okwakulele khona uJabulani, wamthola esengconywa. Wamlandisa-ke ukuthi okwamdalela isigcwagcwa kuZuma, kuMlaba nakuNtuli, yindlela abathi wayebika ngayo ngobugebengu baseHillbrow. Kwaze kwafika usuku ashaywa ngalo kwaMlaba. UJabulani washaywa ngendlela yokuthi akabange esazi ukuthi bamyeke nini nokuthi wadutshulwa nini.

UZimisele wabuye walandela uZuma ngokumphenya. Kwakucaca ukuthi kukhona akwaziyo ngobugebengu baseHillbrow uZuma lo. Nokho uZimisele wamxina uZuma waze wakhipha umklomelo wezinkulungwane zamarandi ezingama-20, kulowo owayezoveza umkhondo wezigebengu. Ngalesi senzo kubukeka sengathi uZuma wayezama ukugeza igama lakhe kulolu daba. Nangaphezu kwalokho uZimisele wabuye waphindela kwaZuma lapho aze wafica intombazane eyamlandisa ngesimo sokugula kukankosikazi Zuma. Yaveza ukuthi unkosikazi Zuma lona uhluthulelwe ekamelweni okwakungangeni muntu kulona. Futhi ugula nje akakaze abone dokotela. Lokhu okuvezwa ngonkosikazi Zuma yikho okwacabangisa uZimisele ukuthi amsebenzise njengofakazi lo mame ngesikhathi secala.

Unkosikazi Zuma uyena owethula ubufakazi obuqanda ikhanda bokuthi ungqondongqondo wobugebengu uKhende Sibisi esebenzisana noPopi noMagwababa. Babehlangene ngokudayisa izidakamizwa ezazintshontshwa nguSibisi kwezazibanjwa ezigebengwini. Ahambise ingxenyanethile njengobufakazi becala, kuthi ingxenye enkulu azigcinele yena. Indaba iphela ngokuthi uZimisele ababaze uSibisi ngezenzo zakhe zobugebengu athi; “kanti nawe”. Kanjalo noZuma ukhala ngomkakhe okunguyena owethule ubufakazi obuveze ukuthinteka kwakhe kuleli cala. Naye uZuma uthi; “Mkami! Mkami! Kanti nawe-”

3.3 IMIGOMO YENOVELI YOPHENYO

Lapha sizocubungula ukuhambisana kwamanoveli kaMasondo nemigomo yenoveli yophenyo. Lokhu sikucubungula sibuka nokuthi ziyakholeka yini izigameko uMasondo asivezela zona. Masiphinde sisho ukuthi phezu kokuba sekunamanoveli amaningi avuthiwe aseshicilelwe esiZulwini, kusakhaseka lapha emkhakheni wenoveli yophenyo. Okwamanje akukabikho zincwadi ezikhomba indlela yemigomo yenoveli yophenyo ngokucacile. Ekucubunguleni ukuhambisana nokungahambisani kwamanoveli kaMasondo nemigomo yenoveli yophenyo sizosebenzisa le migomo elandelayo:

- (a) Icala lobugebengu elibukeka lisobala.
- (b) Umsolwa onukeka ebe engenacala.
- (c) Ukunhlahlatha kwamaphoyisa.
- (d) Ukukhalipha okuthe xaxa komqondo nokuqaphela komphenyi.
- (e) Ibohlololo lapho umphenyi eveza ukubanjwa kwesigebengu.

Asiqonde khona ukugeqa amagula mayelana nemigomo yenovelini yophenyo, kodwa sethemba ukuthi le migomo ikuqoqa kahle cishe konke okusemqoka okulindeleke enovelini yophenyo.

3.3.1 ICALA LOBUGEBUGU ELIBUKEKA LISOBALA

Okulindelekile lapha ukuthi ngasekuqaleni kwendaba, icala kumele lethulwe ngendlela ekholekayo, enokwenzeka ngempela empilweni yangempela. Kulindeleke ukuthi ukwelamane, ukwehla kwezigameko zecala kanye nokuxhumana kwazo kube nesisindo esizwakalayo nesamukelekayo. Okwenza ukuthi kusoleke ukuthi icala lenzeke kanjani nokuthi futhi lenziwe ubani elenzelani. Lokhu kusolela kubantu abathile, kuyaphikiseka ngasekupheleni kwendaba uma umphenyi obukhali ekuphenyeni eseveza isigebengu. Kule ngxenye-ke sizoke sicubungule ukuthi izincwadi zikaMasondo ngazinye ziwufezile yini lo mgomo.

Indaba ethi *Iphisi Nezinyoka* (1990), ixoxa ngokugqezwa kwebhange i*Nation Bank eBraamfontein*. Akutholakali ukwethulwa kwaleli cala ngendlela eyenza ukuthi umfundi wendaba asheshe azicabangele (ngokungeyikho) ukuthi lesi sigameko senzeke kanjani. Kuthatha isikhathi impela nje ngaphambi kokuba kuvele ingxoxo kaThemba Zondo noMagwegwe Buthelezi, lapho esithola khona ukuphendula imibuzo kukaMagwegwe kunokushaya amanzi. Kuvela lokhu okulandelayo engxoxweni yala madoda; Masondo (1990 A:6):

“Ngibuza ukuthi bafinyelela kanjani emalini labo bantu, Mnumzane Buthelezi?”

“Oh! Kulokho-ke, Zondo ngingathi bagqekeza ihhovisi lami base befinyelela kalula esisefeni.”

“Wathula uZondo kusengathi akayizwa kahle incazelo ka-Buthelezi. Wathi esusuka wabe ethi, “kuyacaca Mnumzane ukuthi lezi zigebugu zinolwazi oluphelele lwalapha ebhange. Umuntu ozifanela nami wayengeke azi ukuthi angayitholaphi imali. Ngabe ngiyezwa ukuthi imali yathathwa ezisefeni ngaphambili.”

“Nami, Zondo uke wathi ukungifikela lowo mcabango kodwa ngabuye ngawedlulisa,” kuphendula uButhelezi kusengathi unamahloni.

Yilokhu kuphendula kukaButhelezi okunamahloni-ke okunukisa santungwana. Kwenza kusolise ukuthi kukhona akwaziyo ngaleli cala, uma kungenjalo yena uqobo uyabaleka kuleli cala. Nokho kuvele indaba isihambe ibangana impela, isisekhasini lesi-6. Cishe ukube kusheshe kwavezwa kunalokhu, beliyothi xaxa izinga lesasasa loheho.

Isigcawu Senkantolo (1990), yona okuyindaba exoxa ngokukhokhwa kwemvalamlomo komndeni kaMnumzane Kubheka, nayo ithatha isikhashana kungakezwakali ukuthi ikhuluma ngecala elimi kanjani. Lokhu kuze kuvele ekhasini lesi-8. Okuphawulekayo ngoKubheka ukuthi wethulwe njengomlingiswa onomlando wokuboshwa kwayena eboshelwa icala lokubulala Masondo (1990 B:4):

“Mbomvu, mina ngake ngaba omunye wababoshwa ecaleni elalilibi kakhulu lokubulala. Ngadonsa iminyaka eminingi ejele.” esho ekhombisa isihlanu ngesandla. Eghubeka, “Nalapho kwakuyinxaphepha lokho kugwetshwa kwami. Ngangizama ukuvikela umngane wami kanti sengizigwaza ngowami.” Athule uKubheka.

Lokhu kwethulwa kukaKubheka njengombulali kwehlisa izinga lokumzwela ngenkathi sekuzwakala ukuthi kukhona abambophela amanqina enyathi. Ngaleyo ndlela, wonke umzamo wommeli uNgubane wokubamba izigelekeqe wehlelwa yisisindo. Kanjalo nendaba yonke yehlelwa yisisindo. Lokhu kwethulwa

kukaKubheka kuyalithunaza icala uma sekuvela isigameko sokubulala sesibili. Masondo (1990 B:7):

Wathi ukuba ezwe ngizikhalela kanjalo, wathukuthela waveva umlisa wansondo. Nebala, Mbomvu ngawuthatha umthandazo. Yena wayedamane engibalela imizuzu esingisalele. Kwathi lapho kusele imizuzu emihlanu, ngahlala kuye izithonto. Wathi ethi bhu, sase singakimi isibhamu. Nami-ke sekuhlange ukwethuka nokuthukuthela, ngathuka sengidedele inhlamvu. Kwaba ukuphela kukaZikode lokho.

Lezi zigameko esezicashuniwe ngenhla zenza ukuthi kubelukhuni ukwemukeleka nokuzwelana nomlingiswa onamacala amabili okubulala, yize ezithethelela ngokuthi wabulala ezivikela. Kusuke kuqubuke umqondo othi zibhajwa kweziwudlayo. Kuyaqhubeka ukwethuleka kwecala okunganembi kahle. Ngenkathi uKubheka efika emahhovisi kaNgubane, ukhulume kwangathi sekwedlule isikhathi eside indodakazi yakhe uDuduzile yayithola incwadi evela ezigebengwini ezifuna imvalamlomo. Masondo (1990 B:10), uthi:

UDuduzile wayehlele ukuyobhukuda ngalelo langa. Ngathi ngizihlalele endlini yokuphumula ngambona engena ephethe incwadi ebukeya engumuntu owethukile futhi ekhathazekile. Wajika ngokushesha emnyango wabuyela endlini yakhe. Wathi esengena okwesibili wabe engasayiphethe. Kwathi lapho ngimbuza ukuthi kwenzenjani, wathi akukho lutho. Wasuka lapho wathi usaya edolobheni, akasayi kobhukuda njengoba kade ehlelile.

Le nkulumo iqhubeka ize iveze ukuthi uKubheka wangena endlini kaDuduzile lapho athola khona le ncwadi akhulume ngayo ngenhla, wayithatha. Njengoba sekushiwo ngenhla lolu daba lulandeleka njengodaba olwenzeka enkathini edlule, mhlawumbe engabangaphezulu kosuku olulodwa kuya le. Kodwa ekhasini elifanayo sithola uKubheka esekhuluma samuntu ophuthuma ukubuyisela incwadi kungaze kubuye uDuduzile; Masondo (1990 B:10):

“Manje-ke Mbomvu, nguweni wedwa umuntu ophilayo owazi imfihlo yami. Sengilushiya kuwe lolu daba. Sengihlale isikhathi eside. Sengicela ukubuyela emuva ukuze ngibuyisele le ncwadi engakafiki uDuduzile.” esho esukuma uKubheka.

Lokhu kuqubula umbuzo othi; kungabe uDuduzile yilokhu ahamba ngalolo lusuku yini, noma kubenephutha ohlangothini lomlobi ekuhleleni kahle inkathi? Kubukeka sengathi kwenzeke lokhu kokugcina. Kungabukeka kungasho lutho kangako lokhu, kodwa kusemqoka kakhulu kulesi sigaba esibalulekile nesibucayi sokwethulwa kwecala ngendlela ecacile nezokhanyisa ukulandeleka kophenyo lwalo.

Indaba ethi *Ngaze Ngazenza* (1994), yona ikhombisa ukungeniseka ngendlela encomekayo. Zithi zisuka amadaka sithole umlingiswa ongumsolwangqangi uMginsa esonga eqanganisa. Masondo (1994 A:1):

“Ungathi ngihlukane nawe sengichithe imali yami engaka! Uma ngabe awuyikhokhi le mali ngizikhokhela mina ngokuba ngichithe igazi lakho!”

Le ngxenye nje iyodwa, iwufeza ncamashi umgomo wecala elisobala. Laba balingiswa basho ukubambana ngezihluthu, nokushuba kwamazwi ezinsongo kwenza umfundi angangabazi ukuthi kungenzeka noma yini emva kwale nkombankombane. UBhekani lona osongelwayo naye akazitheli ngabandayo. Simthola ekhasini elicashunwe ngenhla ethi:

“Uma ngabe ujwayele ukuchitha igazi labanye abantu, sewungamane ulichithe nelami!”

Isimo siba mazonzo impela ngendlela efunekayo kunoveli yophenyo khona ngasekuqaleni kwendaba. Ngokuqhubeka kwendaba uma sekutholakala uBhekani esefile, onke amehlo abheka kuMginsa obevele emsongele phela ngokuthi uzochitha igazi lakhe eziphindiselela ngokubhuntshe kwedili lomculo elalihlelwe uyena. Kuyicala elisobala-ke ngale ndlela. Iyancomeka le ndlela uMasondo athule nayo leli cala. Le ncwadi, icala layo lingeniseke ekhasini lesibili kanje; Masondo (1994 C:2):

Ngenkathi esakhuluma uNelisiwe nabasesikhumulweni sezindiza, uZimisele wabe emile eduze kwakhe efunda udaba olwabe lubhalwe ekhasini lokuqala lephephandaba iNkanyezi olwabe lubhalwe ngaphansi kwesihloko esabe sibhalwe kanjena:

INTATHELI
IDUTSHULIWE.

YEPHEPHANDABA

INKANYEZI

Kuyawaphakamisa amaphaphu lokhu. Umfundi kumholela ekuthini afise ukushesha ezwe ukuthi le ntatheli ingubani idutshulwe ubani kwenzenjani, iso lengqondo selivele liyamthungatha umsolwa. Ekhasini lesithathu isigameko secala sibekwa ezingeni elithe xaxa! Lapho uZimisele ethola incwadi yocingo eyabe ibhalwe kanje:

FIKA NGOKUSHESHA, ZIMISELE. UBUGEBENGU BUDLANGILE
EHILLBROW. SEKUFE ABATHATHU. YENZA OKUSEMANDLENI
AKHO.

JABULANI MTHIYANE.

Lokhu kuyinkomba esho ukuthi lokhu kudutshulwa kukaJabulani Mthiyane kungase kuxhumane nobugebengu obudlange eHillbrow. Le ndlela iyela ngakhona kulokho okulindeleke ekungenisweni kwecala nokophenyo. Nangempela ngokuqhubeka kwendaba kutholakala ukuthi ubuntatheli obunobuchule yibona obumbangele amazinyo abushelelezi ezigebengwini.

Endabeni ethi *Ingalo Yomthetho* (1994), yona-ke emayelana nokusetshenziswa kwezimali budedengu kanye nezidakamizwa, kuphinde kwathatheka isikhathi eside ngaphambi kokuthi kwethuleke icala ngendlela ethi ayibe sobala. Lapha, isicebi esingusomabhizinisi uMvivi Nxumalo ufuna umphenyi uMakhosonke Ndimba amphenyele udaba lwendodana yakhe uMamba esaphaza izimali zebhizinisi. Abuye aphenye ngengxabano phakathi kwayo nonkosikazi wayo. Masondo (1994 B:8), kutholakala le ngxoxo:

“Ngamane ngabuyela ekhaya iqiniso ngingalitholanga ngoba ngabona ukuthi ngizosuke ngimxoshe. Manje-ke, wena ngifuna uke uye khona laphaya uyobona ukuthi kwenzekani?”

“Usho mayelana nalokhu kokulahleka kwemali noma usho mayelana nezomndeni wakhe?”

“Ngisho kokubilli lokhu, Ndimba.”

Ukwethulwa kwaleli cala kunezinkomba ezilibeka obala ngokuthi kubukeka kunguMamba uqobo osaphaza izimali zebhizinisi, ikakhulu njengoba kuvela nokuthi akasahlali ndawonye nonkosikazi. Masondo (1994 B:7), ithi:

“Ekufikeni kwami khona, ngathola ukuthi uMamba lona, useshiye umakoti wahamba wayohlala kwelinye lamahhotela aphambili khona lena. Ukuthi-ke uhlala nobani nami angazi nanamhla lokhu Ndim.”

Kubonakala sengathi uMamba imali uyi-saphaza ngezindleko zokuhlala kulelo hhotela eliphambili, futhi okungenzeka ukuthi akahlali yedwa khona, uhlala nothile omsenga imali le.

3.3.2 UMSOLWA ONUKEKA EBE ENGENACALA

Lapha sizogxila ekucubunguleni ukuthi uMasondo ufinyelele kangakanani ekufezeni umgomo wokwethula umlingiswa ovela ngasekuqaleni kwendaba ebukeka enecala, ngenxa yezici ezithile ezikhomba ngakuye. Kuvama ukuthi igama lalo mlingiswa ligezeke ngokukhula kwendaba, lapho sekuvela ukuthi ubebhecwa ngobende inyama engayidlanga, umphenyi esevundulula ongumaqondana necala.

Encwadini ethi *Iphisi Nezinyoka* (1990), kuthokakala abalingiswa abehlukene okuyibona abaqala banukeke, bebe bengenacala. Lokhu kusukela ekuthini ngenkathi umphenyi wecala uThemba Zondo exoxa okokuqala noMagwegwe Buthelezi, kwavela ukuthi kwatholakala isinqamu sikagwayi esixutshwe nensangu lapho okwakugqezwe khona. Masondo (1990 A:7) :

“Kwatholakala isinqamu sikagwayi esisefeni. Empeleni satholwa yimina mathupha. Ngathola kungugwayi ongejwayelekile lapha endaweni yakithi.”

“Kanti kwabe kungugwayi muni lowo mnumzane?”

Wahleka kancane uButhelezi athi, “kwathi lapho ngisihlola ngathola ukuthi isinqamu sikagwayi, kodwa oxutshwe nokuthile okwachazwa ngamaphoyisa njengensangu.”

Yile nkulumo kaMagwegwe Buthelezi eyenza ukuba uZondo athungathe umkhondo womuntu obhema insangu. Masondo(1990 A:8) :

“Ngamanye amazwi Mnumzane Buthelezi uchaza ukuthi uma singathola umuntu obhema le nsangu kumbe oyidayisayo sobe sesiyibambile inyamazane esiyizingelayo?” kubuza uZondo ethi ukumamatheka ubala.

“Kunjalo, kodwa sengathi kuzoba nzima ngoba sengike ngezwa amahemuhemu nje kancane sengathi kunabafanyana abayibhemayo”

Nangempela emva kwalokhu kuxoxisana, uZondo uphuma uphumo, ahlale eziithendeni zentsha yabafana ebhema insangu. Uze ayozithela eRudi's Disco e-Orlando, lapho afike athole khona intsha ekhuluma ulimi oluxakayo lotsotsi phakathi kokunye bethi; Masondo (1990 A:13):

“Uzofuna inyuku ebaie, Sam ne?”

“Daydeng is fokol, Joe as long ezwakala nesitaf esigrand.”

“Ngiyacava, Sam. Day brakhety inegada egrand blind!”

KuZondo owayelandela umkhondo wabahuqi bensangu, kwaba sengathi uyabamba umgoga wakhe. Masondo (1990 A:13) :

Konje uZondo wayephume ehhovisi likaButhelezi eyothungatha umkhondo wabafana nabo laba. Wabona uZondo eseqedile ukuthungatha. Okwabe kumsalele ukuba azihlanganise nabo laba.

Ekukhuleni kwendaba nokho kutholakala ukuthi laba abahlangene nhlobo necala. Omunye umlingiswa onukekayo uTaga Nxumalo. Yena ungena kulolu daba ngokutholakala ukuthi naye uyawudla umthunzi wezinkukhu. Indaba kaTaga Nxumalo uZondo uyihabule esesibhedlela, uDokotela Motaung eshaya ucingo, kwavela ukuthi ukhuluma ngoTaga ongumuntu onenkinga yensangu. Nokho bandla uyazihlangula uTaga kulolu daba. Masondo (1990 A:54):

Waqala phansi futhi uTaga ngolaka wathi, “Sekwanele! Akusekho lutho engisazolukhuluma oluphathele nensangu futhi! Hlukana nami! Angisabhemi nsangu mina!” Washo esukuma uTaga ephuma kuhle komuntu obalekela imibuzo.

Kugcina kuvela ukuthi nangempela akahlangene nalolu daba lwecala uTaga, nansangu leyo akasayibhemi, welashwa uDokotela Motaung. Kubuye kutholakale noSayitsheni uMhlobo Mvubu enukeka engenacala futhi naye kule ndaba. Yena-ke isono sakhe ukulokhu ebamba eyeka ekuphenyeni leli cala lokugqezwa kwebhange. Okwenza ukuthi uMvubu asoleke nakakhulu yindlela amukela ngayo uThemba Zondo mhla bebonana okokuqala. Masondo (1990 A:30):

Kwabe kukhona indoda endala ebukeka inamehlo agcwele ulaka. Ubuso bale ndoda babunyukubele. Yasukuma yema ngezinyawo lapho kungena uZondo. Enqulwini yayo yangakwesokudla kwabe kulenga isikhwama sesibhamu sohlobo lwe-9mm phakathi.

UMhlobo Mvubu-ke lo ochazwa kanje. La mehlo agcwele ulaka nobuso obunyukubele kukodwa nje kuyasolisa. Kwenza kucabangeke ukuthi umnikazi wakho akamjabuleli lo Zondo, mhlawumbe ngoba enqena ukuthi uzovumbulula okuthile angafuni ukuthi kuvumbululeke. Kuyedlulela ukusolisa kukaMhlobo uma esephahlukiswa ukuthukuthela ethi; Masondo (1990 A:31):

“Angikuphiki konke lokho. Kodwa-ke mina njengoSayitsheni kumele ngisho zisuka nje ukuthi angifuni bantu abaphuma komaThekwini bezogaxela emsebenzini wamaphoyisa lapha.”

Ukukhuluma kukaZondo kuveza ukuthi uyamsola uMhlobo ngokuhlaselwa kwakhe ehhotela. Indlela aphenyula ngayo uMhlobo yenza kuqine ngempela ukusoleka kwakhe, ikakhulu uma eselikhapha elimisa ngesihloko elokuthi akamdingi impela uZondo ukuthi aqhubeke nalolu phenyo; Masondo (1990 A:34):

“Uyazi ukuthini, Mhlobo? Kungcono umane ungixoshe kunokuba uzame ukungilimaza ngoba lokho kufana nokunyathela inyoka emsileni.”

“Ngibona nami kungcono vele ngikuxoshe kunokuba ngize ngikuhlasele,” kusho uMvubu.

“Usho ukuthini? Ufuna ukungixosha?”

Kuyaqina kakhuku ukusoleka kukaMvubu ngenkathi uZondo eyophenya ngaye eKatlehong Police Station. Ngenkathi exoxa noSayitsheni Zungu, kuvela ukuthi washiya igama elibi kakhulu emsebenzini kanye nasemphakathini wakhona; Masondo (1990 A:93):

Ekugcineni wathi, “Uyazi ukuthini Zondo? Akuthandeki futhi kuyingozi enkulu uma kuzwakala uphatha igama likaMhlobo lapha eKatlehong.”

“Usho ukuthi wayengathandeki emphakathini walapha eKatlehong?” kubuza uZondo.

“Hhayi emphakathini kuphela kodwa nakubantu ayesebenza nabo,” kuphendula uZungu.

Lo mlando osutholakala ngoMvubu wenza ukuthi kusolise kakhulu ukuthi lukhulu alwaziyo nangaleli cala. Lokhu kube sekuhlanganiseka nokuthi nangu engamfuni nakumbona uZondo. Kuqhubekela phambili ukubheceka kukaMhlobo uma esexoxa noNsakansaka isekela likaZungu khona esiteshini saseKatlehong. Masondo (1990 A:96):

Wayiqala indaba uNsakansaka wathi, “Kwagqezekwa isisefo semali sakhona lapha emaphoyiseni. Kwabe sekuthathwa izinkulungwane ezinhlanu zamarandi. Sonke savele sabona ukuthi kufanele kube omunye wethu owenze lokho. Emva kwezinyanga ezithile yabe seyitholakala le mali ediloweni likaMvubu.”

Izinto zimmela kabi kanjalo-ke uMhlobo Mvubu. Kuze kuvele kamuva ukuthi uMhlobo ubengenacala. Sizobuyele siyithinte-ke leyo ngxenye. Okwamanje masiphawule ukuthi uMasondo uyisebenze kahle le ngxenye yokwakha nokuveza uMhlobo Mvubu njengomlingiswa okunguyena onecala.

Ulenyuse kakhulu izinga lokuvezwa komlingiswa onukeka ebe engenacala uMasondo encwadini ethi *Isigcawu Senkantolo* (1990). Kule ndaba kugcine sekunabalingiswa abaningana impela nje abanukekayo. Isiqumama sendawo uKubheka unenkinga yezigebengu ezimfuna imali yemvalamlomo. Kuleli cala zithi zibekwa, kunukeke unogada wasemoshali okunguyena owayebone uKubheka egila umhlola wokwemboza icala lokubulala eminyakeni eminingi eyayedlule; Masondo (1990 B:10):

Uyedwa umuntu owazi ngale mfihlo. Ilowaya nogada wasemoshali nawe-ke owesibili. Akunankinga mayelana nonogada ngoba phela akangazi futhi ngangingakadumi kangaka.

Yize uKubheka ezinika leli themba lokuthi akukho muntu owazi ngalolu daba, kukhona kodwa ukusola ukuthi kuyoba kancane kungewuye lowo nogada wasemoshali osegadla esefuna imvalamlomo. Lowo nogada-ke uMagwegwe Buthelezi.

Icala lemvalamlomo lithatha elinye igxathu uma sekutholakala ukuthi uNkosikazi Kubheka usebulele omunye osolwa ngokuba sequjini lezigebengu zemvalamlomo, uMhlobo Mvubu. Lokhu kubheceka ngecala kusezingeni eliphezulu ngoba kwayena umsolwa (uNkosikazi Kubheka) uqobo lwakhe uyazivumela ukuthi wambulala uMhlobo, ezivikela. Masondo (1990 B:187) :

“Wathi ungayikhomba ngesibhamu le ndoda kwase kwenzekani?”

“Kwafika umoya wanyakazisa isikebhe. Emqondweni wami kwafika ukuthi yiyo le ndoda isiyangihlasela. Ngaphandle kwenhloso ngathuka sesiqhumile isibhamu.”

“Qhubeka. Kwenzekani ukusuka lapho?”

“Ngamdubula.”

Uthi kanti uyasoleka uNkosikazi Kubheka, naye uKubheka uqobo lwakhe abukeke engemsulwa kulolu daba. Kuze kubesengathi wesulela ngonkosikazi wakhe. Masondo (1990 B:73):

“Ukwazise nini umkakho ngalokhu?”

“Ngingathi nje ...e...e.....e, bekulapha ehoreni leshumi.”

“Yini ungangishayelanga ucingo kumbe uthintane namaphoyisa ngaso sona lesi sikhathi?”

“Angazanga ukuthi bengizokuthola kuphi, futhi-ke anginayo inombolo yasemzini wakho. Ngaleyo ndlela ngibone kungcono ukuba ngimane ngimele ukuthi sihlalane namhlanje.”

Lokhu kumbandaza kukaKubheka kukodwa nje kusolisa ukuthi kungase kubekhona okukhulu kunalokhu akwaziyo. Mhlawumbe okumfaka kakhulu kulolu daba. Kubuye kusolise ukuthi nomkhwenyana wakwaKubheka uThulani Hadebe, naye akaqede kulunga; Masondo (1990 B:109):

“Uyile yini lapha edamini kumbe emfuleni iNcadi?” kubuza uNgubane.

“Ngi..., ngiyile,” kuphendula uHadebe ngokungabaza.

Lokhu kuvuma kukaHadebe ngokungabaza ukuthi uyile kule ndawo okwehle khona isigemegegeme secala, kwenza ukuthi kwayena akhombekwe ngenjumbane. Lokhu kungabaza kuqubula izinsolo ezithi kukhona akwaziyo uThulani ngaleli cala lokubulawa kukaMhlobo. Kwakhona ukuya magange kwakhe emahhovisi kaNgubane akuzwakali kahle ukuthi kususwa yini.

Encwadini ethi *Ngaze Ngazenza* (1994), abalingiswa abathwala icala lokufa kukaBhekani Ndlovu, ngoThoko Ntsibande kanye nomqashi wakhe uMginsa Nxumalo. UThoko ugaxeka kule ndaba ngoba kwakukhona yena kule ndawo yasemaqhugwaneni lapho okwabulawelwa khona uBhekani. Limcindezela nakakhulu icala lapho sekutholakala neminwe yakhe esibhanyini esabulala uBhekani. Kunjalo nje asizwakali nakahle isizathu sokutholakala kwakhe ekuleya ndawo. Yingakho nje uSayitsheni uNkuxa Shongwe ekubeka engananazi ukuthi uThoko uyabaleka ekubulaweni kukaBhekani, Masondo (1994 A:15)

“Uma ngilubhekisisa lolu daba ngingasho ngokungahlonizi ukuthi uThoko lona nguye obulele uBhekani. Uma ngithi ukuzikisa kancane umqondo kuyangikhanyela ukuthi bekungeyona inhloso kaThoko ukubulala kepha ubethunyiwe.”

Ukunukeka kukaThoko kubonwa nangabantu abasebenza noMthethwa ongumphenyi wecala, lokho okwenza ukuthi isimo sakhe sibebucayi nakakhulu. Masondo (1994 A:27), uNana, unobhala kaMthethwa uthi:

“Ziyangimangalisa lezi zindaba zenu zemithetho, mnumzane.”

“Ngani Nana?”

“Ngimangaliswa ukuthi nifuna bufakazi bani ekubeni kusobala ukuthi indaba inoThoko?”

UMginsa naye ngakolwakhe uhlangothi usoleka ngokuthi uBhekani ufe kade emsongele ngokuthi uzochitha igazi lakhe. Futhi uThoko ubehamba ngemoto yakhe uMginsa ngaphambi kokuvela kwesigameko sokubulawa kukaBhekani. KuMasondo (1990 A:14), uSayitsheni Shongwe uthi:

“Phela ophenyweni olwenziwe ngamaphoyisa ami kutholakele ukuthi uMginsa lona uke wathi ukuhilana noBhekani ngamazwi okugcine ngokuba aze asonge uMginsa esongela uBhekani esho khona ukuthi uzochitha igazi. Kutholakele futhi ngosibhincamakasane ukuthi uThoko lona ubonakele ehamba

Nangaphezu kwalokhu uMginsa utholakala engenakho ukubambisana kahle noMthethwa ophenyweni nje lonke. Lokhu kuqhubezela phambili ukubheceka ngecala obese kuvele kumkhungethe. Akesimcaphune uMginsa enkulumeni yakhe noMthethwa, kuMasondo (1994 A:18):

“Kungakuthatha isikhathi esingakanani ukuba ufike lapha Ndwandwe?”

“Ukuphazima kweso nje Nyambose.”

“Kulungile-ke Ndwandwe. Ngizokulinda. Usale kahle,” esho ebeka phansi ucingo uMthethwa.

Walinda eside isikhathi uMthethwa kodwa lutho ukuqhamuka uMginsa. Ngelikade uMthethwa wabheka uThemba wase ethatha ethi, “Ngibona kungcono ukuthi kengiyohlola ukuthi umlisa lona ubanjwe yini Themba. Wena ngicela ukuba uhlale lapha ehhovisi ungahambi ngize ngibuye,” washo ephuma egulukudela uMthethwa.

Kusobala ukuthi uMthethwa uphuma egulukudela nje, seziqinile izinsolo zokuthi uMginsa akasafiki nje ngoba esindeka ukubonana naye. Okunye okwenza ukuthi uMginsa abuye anukeke nakakhulu ukuthi uThoko uze uzithola esemaqhugwaneni nje, ubelayelwe uyena le ndlela enqamulelayo. Le ndlela kutholaka ukuthi ayiyi nakuya eNewcastle lapho uThoko abeya khona. Umuntu uma ebuka le nto isho ukuthi uMginsa umeduse ngabomu uThoko. Inkulumo kaMginsa noMthethwa, kuMasondo (1994 A:22), ikuveza kahle lokhu:

“Ngihlushwa ukuthi embikweni engiwutholile kunenhlansi elokozayo yokuthi nguwe owenze ukuthi uThoko azethuke eselaphaya emaqhugwaneni.”

Wasukuma wema ngezinyawo uMginsa lapho ezwa leyo nkulumo ka Mthethwa maqede wabhavumula wathi, “Wenza iphutha elikhulu lapho Mthethwa! Mina ngingumuntu othokozisa umphakathi! Angikaze nakanye ngenze amasu okuba ngikhubaze omunye umuntu! Kusho ukuthi uyangethuka manje!”

Ezinye izigameko ezisondeza uMginsa ecaleni ilezo zokutholakala komgexo wakhe wobuhlalu wekhethelo embhedeni okwakukade kulele kuwo umufi uBhekani kanye nokubhadanywa kwakhe evalele uNkosikazi Ndlovu ekamelweni lakhe (uMginsa) lokulala, engakangcwatshwa nakungcwatshwa uBhekani. Le nkombankombane yokunukeka kwalaba balingiswa uyiphathe ngesinono uMasondo kwaze kwayovela ngasekupheleni kwendaba ukuthi akuyibo abanecala nokuthi obani ngempela abanecala.

Encwadini ethi *Kanti Nawe?* (1994), kutholakala abalingiswa abaningana abanukeka benganacala ecaleni lokulinyazwa kukaJabulani Mthiyane intatheli yephephandaba i*Nkanyezi*. Kutholakala ukuthi uJabulani uhlaselwe kuhlange

nokuthi ubephenya ngobugebengu basendaweni yaseHillbrow. Kuyaqapheleka-ke nokuthi uJabulani wayesehlabe umkhosi wawubhekisa kumngani wakhe ongumseshi ozimele, uZimisele Wela osebenzela eThekwini ukuthi azolekelela ngokuphenya ngalobu bugebengu. Ekufikeni kukaZimisele esiteshini saseThokoza eGoli ubonana nomphathisiteshi uKhende Sibisi. Engxoxweni yabo uKhende ukhuluma sakumnuka uNduku Ntuli umphathisiteshi samaphoyisa saseHillbrow. Masondo (1994 C:3):

“Kuyangithokozisa ukukubona lapha mfo kaWela nanxa ngingazi nje ukuthi uNtuli uzokuthokozela yini ukuza kwakho lapha ngoba sengathi nguyey obambe izintambo laphaya eHillbrow,”

Lokhu kuqubula umzindlo othi kukhona okufihlwa uNtuli okungenza ukuthi angakuthokozeli ukusondela kwabanye abantu abanjengoJabulani kuleli cala. Nebala ekuqhubekeni kwendaba kutholakala uNtuli ala ephetha ukubambisana noZimisele ekuphenyweni kwecala. Lokhu kumenza abukeke njengomuntu ongafuni ukuthi lolu phenyo lube yimpumelelo. Masondo (1994 C:41):

Wabuza uZimisele ethi, “Sewukuphi mayelana nodaba lokudutshulwa kukaJabulani?”

“Akufuni wena lokho! Kufuna amaphoyisa!”

Omunye umlingiswa onukekayo, uMbamba Mlaba. UMbamba lo, wethulwe waba ngumlingiswa owesatshwayo nononya. Masondo (1994 C:13):

“Awungitshefe, ngingenza njani uma ngifuna ukubonana noMlaba?”

Wabuyisa izinhlonze uShemba maqede wabuza ngokumangala ethi, “UMbamba Mlaba? Ukuba benginguwe bengineke ngizame nokuzama ukubonana nalowo muntu!”

UMbamba ungomunye wemigulukudu eyaziwayo eHillbrow, ngakho-ke uma kukhulunywa ngalobu bugebengu igama lakhe liyanukeka. Omunye futhi umlingiswa onukeka impela nje, nguZuma umhleli wephephandaba iNkanyezi. Okwakhe-ke yena kuxaka ngokuthi avimbele intatheli yakhe

uJabulani ukuthi ibhale ngobugebengu baseHillbrow. Kuyezwakala futhi ukuthi imimoya yabo yayingahoshelani kahle ngaphambi kokudutshulwa kukaJabulani. Masondo (1994 C:15):

“Umnumzane uZuma kodwa yena wabe emthukuthelele uJabulani ngalelo langa adutshulwa ngalo. Nanxa kwathi kushona ilanga wabe esebonakala esehlise ukuthukuthela kwakhe uZuma kodwa angikholwa neze ukuthi wabe esexolile.”

Kuyamnamathela impela ukusoleka uZuma njengoba uZimisele ebuya egasela emzini wakhe uZuma, engxoxweni yabo kuze kubekhona ukuhluthuka kwemimoya. Masondo (1994 C:68):

Wahleka ubala uZimisele wathi, “Phela kubonakala sengathi umuntu owadubula uJabulani naye wabe engafuni lokhu kubhala kukaJabulani ngalolu daba.”

Wema ngezinyawo uZuma ethatha ngesikhulu isankahlu ethi, “Usho ukuthi yimi engi-!”

Omunye umlingiswa ongeshiywe ngaphandle, uMamba Luthuli ongamemukeli neze kahle uZimisele. Uziphatha okomgulukudu wesigebengu; uZimisele umfica eshova amaphepha okudlalwa kuwo imali, nolimi alukhulumayo wulimi lwazo impela izigebengu. Masondo (1994 C:17):

“Ek se my bra! Don’t act like sbhayizane! Uyadistebha lapha! Ngisakeca inyuku yami ecandiwe.”

Akagcini ngokushova amaphepha nje, kodwa futhi unezicashalala zakhe eziyizikhondlakhondla azithumela ukushaya kanye nokuhlukumeza abantu. Wumkhuba wezigebengu impela lona. Masondo (1994 C:18):

Wavula umnyango ngokushesha uMamba wamemeza ethi, *“Differ! Differ! Vat die Barry uit!”*

Kwabe akashilo lokho uMamba! Isikhondlakhondla esinguSgemfunga sangena sishikazela safika sagxavula uZimisele ngesidlozana saphikelela naye emnyango.

Bonke laba balingiswa ekugcineni batholakala bengaqondene necala lokubulawa kwabanye abantu eHillbrow, kuhlangele nelokuhlasekwa

kukaJabulani naye owagcina eseshonile. Elokusonga ngale ndaba; kubukeka ewusingathe kahle lo mgomo wokufakwa kwabalingiswa abathi bengenacala kodwa babekeke ngendlela eyenza banukeke ukuthi bangene shi! Ecaleni.

Incwadi ethi *Ingalo Yomthetho* (1994), itholakala inezigaba ezimbili zophenyo. Esigabeni sokuqala kutholakala uMakhosonke ejutshwa uMvivi Nxumalo ukuba ayophenya ngezimali zakhe eseziphuma ngokungemthetho ebhizinisini laseMaseru. Kulolu phenyo umlingiswa onukeka ukuthi uyena ohamba phambili ekudliweni kwemali kaNxumalo uBhadi Shongwe, okunguyena amasheke abhalwa ngaye. Masondo (1994 B:6):

Wasibheka uMakhosonke maqede wabona ukuthi kwabe kunamasheke amane akhanselwe onke ehambisana nalesi sitatimende. Ayenalezi zinsuku kuwo: Novemba 23, Disemba 16, Novemba 27 no Disemba 18. Wathi lapho ebhekisisa uMakhosonke wathola ukuthi onke ayesayindwe nguMamba Nxumalo. Elokuqala labe libhalwe uR25 000, kwathi elesibili labhalwa uR5 000, kanti amabili wona ayebhalwe uR1 000, lilinye. Wathi lapho ebhekisisa uMakhosonke ukuthi le mali yabe iyakubani, wabona ukuthi yonke yabe iya ku B. Shongwe.

Lezi zinsolo ziyaqina uma nangempela lo Shongwe esetholakala esophondweni lomdlalo kakhasino wemali. UShongwe lona unabasizi bakhe kulo mdlalo abango-Alicia, uMpandlana, uLasi. Inkomazi esengwa yiningi kulo mdlalo wamaphepha, uMamba Nxumalo okunguyena okuzwakala ukuthi uhlala edliwa njalo. Masondo (1994 B:88):

“Sengishintshe amaphakethe amaningi amasha manje, kodwa kusengathi kukhona okuthile okungahambi kahle,” kusho uShongwe ethi ukuhwaqa kancane.

UMamba owabe eyendayenda eduze kwetafula lakhe ngendlela ayesedle ngayo, wamane wahleka kancane wabe esethi, “Uthi kukhona okungahambi kahle ngoba ubona abakoNdwandwe benami namhlanje. Angithi kuhlale kuhamba kahle uma kudliwa mina. Angeke nilibone elidlalayo namuhla,” esho eshwashwatha.

Esigabeni sesibili sophenyo, uMakhosonke usephoqelesa ukuthi aphenye ngokufa kukaMamba. Umlingiswa onukeka kakhulu kusenguye uShongwe lo.

Uzidonsele amanzi ngomsele ngokuthi kuthi uma kwehla isigameko sokufa nokulahleka kwemali kaMamba asuke akhiphele uMakhosonke isibhamu abuye abahluthulele endlini bonke ababelapho, maqede ashaye achithe ayobhaca isikhathi eside. Kuthi futhi kamuva atholakale neqembu lakhe bezama ukweqa umngcele waseLesotho ngokungemthetho. Kuze kuyofika ekuthethweni kwecala lapho lonke icala elibekwa kuyena uShongwe. Masondo (1994 B:151):

Kwasukuma umshushisi waqala ethi, “Le nkantolo ehloniphekile namuhla ihlangene ngecala elibekwe umnumzane owaziwa ngokuthi udokotela Bhadi Shongwe kanye nabanye abangane bakhe uMpandlana, uLasi kanye no-Alicia. Kuyaziwa ukuthi uShongwe lona kade esefunwe amaphoyisa isikhathi eside.

3.3.3 UKUNHLANHLATHA KWAMAPHOYISA

Enovelini yophenyo kujwayeleke ukuthi uphenyo lubenengqayingqayi phakathi komphenyi kanye namaphoyisa. Kuvame ukuthi amaphoyisa avezwe ethanda ukwandelwa ukuphaphalaza nawukungakhaliphi ekuphenyeni kwawo. Lolu hlobo lwamaphoyisa lunjalo nje luvezwa luwufela umona umsebenzi onempumelelo wabaseshi abazimele. Kule ngxenye-ke sizoke sicubungule ukuthi ugalele kangakanani okaMasondo ekuvezeni amaphoyisa ngale ndlela.

Encwadini kaMasondo (1990 A:32), ophenyweni lokugqezekwa kwebhange uSayitsheni Mvubu ubukeka eyilolo hlobo lwephoyisa.

“Leli cala libukeka linzima impela, kodwa lokho akusho ukuthi lizowehlula amaphoyisa,” kusho uMvubu.

“Noma amaphoyisa angeke alimise ngesihloko elokuthi asehlulekile, kodwa ukuqhubeka kwesikhathi kusho ukuthi asehlulekile. Nawe njengomuntu omdala kulo msebenzi, ngiyethemba uzovumelana nami uma ngithi ukuqhubeka kwesikhathi kusho ukuqhubeka kobunzima becala, Mhlobo.”

“Angikuphiki konke lokho. Kodwa-ke mina njengoSayitsheni kumele ngisho zisuka nje ukuthi angifuni bantu abaphuma

komaThekwini bezogaxela emsebenzini wamaphoyisa lapha.”

Lokhu kucacisa zibekwa nje ukuthi sekube umzabalazo omkhulu amaphoyisa ehluleka ukuthola isigebengu noma izigebengu. Phezu kwalokho, lo somaqhuzu akakujabuleli ukuthola usizo lwangaphandle kwesiteshi asiphethe. Ukunhlahlatha-ke lokhu. Lokhu kubuye kwenezelelwe nayinkulumo etholakala phakathi kukaZondo noJonas Maleka kanye noBongani Maphaha. Masondo (1990 A:17):

“Kodwa-ke bafowethu ngethemba ukuthi nani ningakuthokozela ukubanjwa kwalezi zigebengu,” kusho uZondo ebabheka emehlweni laba bafo.

“Lokho kungumsebenzi kaMhlobo Mvubu. Asidingi phoyisa laseThekwini elizokhombisa ukuhlakanipha kwalo ngokuba libambe umuntu walapha eSoweto,” kusho uJona.

Le nkulumo iyixoxa yonke indaba yokuthi oMvubu laba baziwa nayizakhamizi ukuthi ababukhali ekubopheni. ESoweto lapha kukwampunzi idla emini. Yibo oZondo laba abangase bazophazamisa umbuso. Kubuye kuvele nokho ukuthi Mvubu ndini lo unhlahlathiswa ingcindezi ethile. USayitsheni uZungu ophethe isiteshi samaphoyisa saseKatlehong ubukeka ephunduleke ngokweqile impela njena yena, ngokuthi angasisoli nakusisola isigelekeqe esesibhubhisile, esinguNsakansaka, sibe sisebenza naye imihla namalanga.

Okugqama ngamaphoyisa kule ndaba, ukwethulwa kwawo ngendlela ewenza abukeke eyizigebengu kakhulu, kunokuba abeyiziduphunga eziphaphalazayo. Abukeka enokuthanda ukufihla amahlazo awo nokuvikela amagama awo kunokuvikela umthetho wezwe. Kusukela kuyena uMvubu uqobo. Uyazi ukusuka nokuhlala indaba yokugqezekiswa kwebhange, kodwa akafuni ukuthi vu! Nokhehla uDlamini wancamela ukususa uMvubu esiteshini saseKatlehong kunokuba alungise indaba yeqili elinguNsakansaka. (1990 A:102):

“Kwabe kunobufakazi bokuthi uMvubu wayengazi lutho ngemali. Ngokubalekela izinkulumo eziningi kanye nokunukubezeka kwegama lomsebenzi, ngabona kungcono ukuba ngimane ngimxoshe emsebenzini,” kuchaza uDlamini.

Encwadini ethi *Isigcawu Senkantolo* (1990), alikho iqhaza elibhekile elibanjwe amaphoyisa. Akuqondakali futhi kahle noma lokhu uMasondo ukwenze ngenhloso noma kube ukuphunduleka nje. Uma kuyinhloso kuyalumela nokho ngoba indaba iqala kuphenywa icala lemvalamlomo ekhokhiswa umndeni wakwaKubheka, kuthi ngokukhula kwayo kugcine sekungena nophenyo lwecala lokubulawa kukaMhlobo ongomunye wezigebengu. Ngokwejoyelekile nje empilweni bekungalindeleka ukuthi uma sekufe umuntu, abonakale elungenelela amaphoyisa lolu daba. Lutho, kodwa umphenyi omkhulu wecala kusukela kwelemvalamlomo, kuze kuyofika kwelokubulawa kukaMhlobo, kulokhu kungummeli uNgubane kanye nonogada nabo abangabambe qhaza elitheni kangako. Ingqikithi yophenyo iphethwe uNgubane. Amaphoyisa avela kancane nje uma kukhulunywa ngawo kuthiwa asenze lokhu nalokhuya. Onogada abagqamile neze. Sethemba nokuthi ukusetshenziswa kwegama lonogada lisho yona kanye incazelo yalo ejwayelekile esho umuntu oqashelwe ukugada nje (*security guard*), ongephoyisa elisemthethweni. Amaphoyisa aze avele kahle ezikhulumela sekuthethwa icala, lapho okuvela khona umphathi wesiteshi uSipho Makhanya. Uma kunjalo ngempela-ke, sibona ukuthi lo mgomo umphunyukile uMasondo kule ncwadi. Uwancishile amaphoyisa iqhaza lawo noma-ke uwalibele, wawalibala maqede sabonakala isikhala sawo.

Endabeni ethi *Ngaze Ngazenza* (1994) kuyatholakala ukuphenya okunhlanhlathayo kwamaphoyisa ekuphenyweni kwecala lokubulawa kukaBhekani Ndlovu. UBhekani ubulawa nje wayekade esongelwe uMginsa. Uma esetholakala efile kanti bekunoThoko Ntsibande ongunobhala kaMginsa kuleya ndawo yezivakashi, emaphoyiseni kugcwala ukuthi uzungu lolu. Ngokwamaphoyisa uThoko okutholakala izinsalela zeminwe yakhe esibhanyini uthunyelwe uMginsa ukuba afeze lezo zinsongo. Masondo (1994 A:14):

“Phela ophenyweni olwenziwe ngamaphoyisa ami kutholakale ukuthi uMginsa lona uke wathi ukuhilana noBhekani ngamazwi okugcine ngokuba aze asonge uMginsa esongela uBhekani esho khona ukuthi uzochitha igazi. Kutholakale futhi ngosibhincamahasana ukuthi uThoko lona ubonakele ehamba ngemoto kaMginsa esuka khona laphaya emaqhugwaneni.”

Okunye okubuye kudonsele uThoko amanzi ngomsele ukuthi nesibhamu leso okwadutshulwa ngaso uBhekani, satholakala sinezinsalela zeminwe yakhe. Libanamathela kanjalo-ke icala oThoko noMginsa ngendlela amaphoyisa abuka ngayo. Kamuva uSayitsheni uShongwe uphumela obala asho angahlonizi ukuthi ngokubona kwakhe leli cala lisobala. Masondo (1994 A:15):

“Okusho ukuthi nawe ubona limfanela uThoko leli cala?”

Waphefumula kakhulu uShongwe ngaphambi kokuba aqhubeke athi, “Uma ngilubhekisisa lolu daba ngingasho ngokungahlonizi ukuthi uThoko lona nguyey obulale uBhekani. Uma ngithi ukuzikisa kancane umqondo kuyangikhanyela ukuthi bekungeyona inhloso kaThoko ukubulala kepha ubethunyiwe.”

UShongwe uyabambelela impela kulo mqondo wokuthi uThoko ongumbulali, futhi akangabazi noma kuvela izimpawu zokuthi kungenzeka ukuthi uThoko akathinteki kulolu daba. Masondo (1994 A:15):

“Ngithumele amaphoyisa ukuba aye kohlola zonke izingubo zikaThoko ukuthi azinawo yini amabala kumbe amachaphazelo egazi.”

“Kwase?” kubuza uMthethwa.

“Awekho amabala,” kuphendula uShongwe eqhubeka ethi, “Kodwa sibe sesizithatha izimpahla lezo ukuze ziyohlolwa kusetshenziswa imithi ethile ekwazi uhlola ukuthi igazi like lathinta yini endaweni ethile noma ngabe leyo nto seyigeziwe.”

“Kwase?” kubuza uMthethwa.

“Nalapho asitholanga lutho.”

“Okusho ukuthi akukho okuhlanganisa uThoko nokufa kukaBhekani?”

“Abukho ubufakazi obusobala nakuba ukwenzakala kwezinto kumhlanganisa necala,” kugcizelela uShongwe.

Ngenxa yokuphaphalaza kwamaphoyisa aholwa uShongwe phambili, izinto zimmela lukeke uThoko. Nango nje uShongwe eselimisa ngesihloko elokuthi

uThoko lona useligenwe yijele. Masondo (1994 A:16):

“Elokuphetha nje Nyambose ngizothanda wazi ukuthi lo muntu ommele uzoboshwa,” esho uShongwe esukuma evula umnyango ethi, “Seningasala kahle. Sizobonana uma kudingeka.”

Kuyethembisa impela ukukhuluma kukaSayitsheni uShongwe, unokuzethemba nokuyazi kahle le nto akhuluma ngayo. Awumesweli umuntu osecwaninge waphenyisisa kahle ngale nto ayishoyo nazoyenza, kanti do! Kuyaxaka nokuthi athi ebona uShongwe ukuthi kukhona ubufakazi obungahlangani kahle kodwa anganaki ukuthi athi ukuqhanda ajule ngalolu daba. Yikho ukuphaphalaza-ke belu! Emva kwalokhu kuncane kakhulu okuphenywa ngamaphoyisa ngoba ezibona eseqedile ngalolu daba.

Kule ndaba simethulela isigqoko okaMasondo ngekhono alivezile ekwethuleni ukuphaphalaza kwamaphoyisa ekuphenyeni kwawo icala. Indaba iqhubeka isiphakanyiswa uphenyo olwenziwa uMthethwa kuphela. Amaphoyisa esezibophele uThoko kwaphela kanjalo.

Endabeni ethi *Kanti Nawe* (1994), akukho ukuphaphalaza okungako okutholakalayo. Okugqamayo kule ndaba, ubugebengu obusemaphoyiseni kunokunhlanhlatha. Esikhundleni sokuveza amaphoyisa ephaphalaza ekuphenyeni kwawo, uMasondo wembule olunye uhlangothi lokuthi kanti kubuye kube khona ukuphaphalaza okuwubugebengu nje obungahlanganiswe nalutho. Ohamba phambili lapha nguSibisi oysisigebengu esinembobo ekhaleni, uyena phela ohlangene noPopi noMagwababa ngokusakaza izidakamizwa emphakathini. Okungaze kubeyisici sokuphaphalaza kwamaphoyisa yikho ukuthi akukho mnyakazo awenzayo ngokuhlaselwa nangokufa kukaJabulani. Lonke uphenyo lugcina selwenziwa uZimisele.

Endabeni ethi *Ingalo Yomthetho* (1994), kutholakala ukuphaphalaza okungejwayelekile. Khona-ke indaba iqala icala lingabikiwe vele emaphoyiseni, kuwudaba lokudliwa kwemali kaNxumalo olwalusetshenzwa uMakhosonke umphenyi ozimele. Lolu daba lungena kwelinye igiya uma

sekufa uMamba okunguye obephenywa. Njengobekulindelekile amaphoyisa ayalungenelela lolu daba, maqede abopha uShongwe, uMpandlana, uLasi kanye no-Alicia. Engithi kuwukuphaphalaza okungejwayelekile-ke ukuthi uMakhosonke wayevumelana namaphoyisa ukuthi laba balingiswa ngempela yibo ababulala uMamba. Ekugcineni kutholakala ukuthi amaphoyisa noMakhosonke babephaphalaza. Kwaba uPopi owavusa umkhondo wezigebugu sekuphaphalaze nesethenjwa esingumphenyi uMakhosonke.

3.3.4 UKUKHALIPHA NOKUQAPHELA KOMPHENYI

Njengoba sesicubungule ukunhlanhlatha kwamaphoyisa lapha ku-3.2.3, amehlo sizowagxilisa ekwenzeni komphenyi okukhombisa izinga elithe xaxa lomqondo kanye nelokuqaphela nje. Kuvame ukuthi athi amaphoyisa ephaphalaza njengoba sibonisile ngenhla, kutholakale umphenyi eveza amasu okuwulandela kangcono umkhondo. Kunemibandela yakhona-ke nokho lapha. Umbhali onohlonze uRadice (1989), uyibeka kanje le ndaba:

(a) No accident must ever help the detective, nor must he ever have an unaccountable intuition which proves to be right.

(b) The detective must not light on any clues which are not instantly produced for the inspection of the reader.

(c) All Supernatural or preternatural agencies are ruled out as a matter of course.

(a) Akufanele nakancane kube khona ukuziqondanela kwezinto noma ukwehla kwengozi engase isize umphenyi, noma wukutshelwa igazi nje okugcina sekuba yiqiniso.

(b) Umphenyi akufanele athuke eselamela isici esibonisa umkhondo esingezukwethulwa kubafundi ukuthi basicubungule.

(c) Konke okunobunyandezulu nokumangalisa ngendlela engakholeki akudingeki nhlobo.

Le mibandela izokwelekelela ekucubunguleni ukuthi uMasondo usondelene noma uqhelelene kangakanani nezidingo zenoveli yophenyo, mayelana nomgomo wokukhalipha komphenyi. Okusemqoka ukuthi akufanele umphenyi agodilele

abafundi indlela alandele ngayo umkhondo. Isinyathelo nesinyathelo asithathayo umphenyi kufanele aveze ngandlela thize ukuthi usithathelani. Ngakho akufanele ukuthi besekuba sengathi uyabhula noma sekunokuziqondanela kwezinto ngendlela engakholeki.

Encwadini ethi *Iphisi Nezinyoka* (1990), umphenyi uThemba Zondo ubonakala ekhaliphe impela. Ulandwe umphathi webhange uMagwegwe Buthelezi eThekwini, eyophenya icala lokugqezwa kwebhange Egoli, ngakho ngoba aziwa ngokuhlakanipha. UZondo uwubamba zisuka nje umkhondo wokuthi umgqezazi webhange kuyoba umuntu osebenza khona ebhange. Masondo (1990 A:8):

Wanikina ikhanda uZondo maqede wadonsa umoya kakhulu wathi, “Kumele kuqalwe ngokuba kutholwe omunye futhi obhema insangu ngaphandle kwalaba abahlanu. Kungenjalo Mnumzane Buthelezi kufanele ukuba omunye wezisebenzi zakho ubhema insangu.”

UButhelezi uphika ulala ngomhlane ukuthi kungase kubekhona umuntu osebenza ebhange obhema insangu. Kulokhu kuphika akanakile ukuthi uqinisa izinsolo zikaZondo ukuthi kukhona okushaya amanzi lapha ebhange. Masondo (1990 A:8):

“Empeleni ukusolwa kwezisebenzi zami kuyinto engiyizonda kabi! Angifuni nakancane nje ukuthi zibandakanyeke nezinto zobulelesi!”

UZondo ewugalajana ngokwakhe uyasola ukuthi uButhelezi kukhona akufihlayo maqede adinwe athelwe ngamanzi. Masondo (1990 A:9):

“Bona lapha Mnumzane Buthelezi, ibhange lakho ligetshengwe imali eningi kabi. Kumele ukuba kuzanywe zonke izindlela ezivelayo ezingaholela ekubanjweni kwezigebugu. Okwamanje ubufakazi obutholakalayo obokuthi umuntu owathatha imali kumele kube umuntu obhema insangu.”

“Kuphuma kowakho umlomo futhi ukuthi labo obaziyo ukuthi babhema le nto, kabathintene nalokhu kwelelesa. Pho, manje uma wala ukuthi ngenze ngendlela yami, sizomthola kanjani umnikazi wensangu lena othi yatholakala esisefeni semali?”

Ngibona kungcono ukuba umane wenze ngendlela yakho ngoba siyaphikisana,” kusho uZondo naye esethanda ukuthi ahluthuke enhliziyweni.

Ukube lezi zinkunzi zazidlala umdlalo wamankomane uZondo wayeyobe esephume phambili emzuliswaneni wokuqala, ngoba emva kwalokho kwezwakala uButhelezi esehlala ngezansi. Masondo (1990 A:9):

Wachobozela uButhelezi kuhle kwentombi iqoma wathi, “Ngiyaxolisa uma ngiphazamile, Zondo. Ngenziwa ukuthi iningi lezisebenzi zami amantombazane asemancane. Ngingazi-ke noma...”

UZondo uyasola ukuthi uButhelezi ufuna ukwazi kakhulu kunokufanele, uyenqaba ukumtshela okungaphezulu kwalokho abona kufanele. Emva kokuba uZondo esebuze izisebenzi zasebhange ngazinye, uButhelezi uzama ukumgubha ukuthi utholeni. Masondo (1990 A:10):

“Kukhona yini okusolile?”

“Sengathi ngikhe phansi lapha Mnumzane Buthelezi. Ngibona sengathi kumele ngothungatha engxenye.” Kuphendula uZondo.

“Kuphi?”

“Lokho-ke ngokwami. Sengihlele zonke izinto ngononina.”

“Kodwa nje uma ucabanga Zondo, ungahle uqale kuphi?” kubuza uButhelezi kusengathi uyancenga.

UMagwegwe uziveza kanjalo-ke kuZondo ukuthi ufuna ukwazi ngokweqile ngalolu daba, engaqondile nokho. UZondo ubonakala eshesha nje emizameni yakhe yokuphenya lolu daba. Usheshe awuthole nomkhondo wentsha ebhema insangu etholakala eRudi's Disco e-Orlando, yize afike atholana nezimbila zithutha nje, ebhunyelwa ngotshwala ethola nenqindi evuthayo. Kodwa wayeselithathile igxathu lokulandela umkhondo wensangu owawungakaze ulandelwe amaphoyisa endawo. Empeleni amaphoyisa ayekuphika ukuthi ikhona inkinga yentsha ebhema insangu. Ukukhalipha lokho. Uyena futhi ofika kuqala kwaHlophe, yize amthola esefile. NoHlophe wayemcele ukuthi

babonane ngodaba ayengathandi ukulwenekela amaphoyisa endawo ayengawathembi, kodwa ethemba uZondo.

Ukukhalipha kukaZondo kushesha kuyomfikisa engonyulukeni yokuthi uMvubu umsulwa kulolu daba nanokuthi yini ebangela ukuthi angalusukumeli lolu daba. Masondo (1990 A:103) engxoxweni kaZondo noDlamini, kuhamba kanje:

“Sengiyabona-ke, baba. Kusho ukuthi isithombe sami wasibona khona ephepheni ngoba sike saba siningana impela. Ngimangaliswe futhi nayindlela akade ebeka ngayo udaba lokuxoshwa kukaMvubu eKatlehong.”

Lambheka kancane uZondo ikhehla leli, lahleka lathi, “Usho ukuthi ndodana ubazi uNsakansaka ukuthi ungumseshi?”

“Angazi baba.”

“Uchaza ukuthi udaba ulubeke kuwe ngendlela yokuthi ubone uMvubu engumuntu ongalungile neze?”

“Sengathi ubezama lokho, baba...”

Asikholeki kahle hle, isigameko lapho uZondo alamela khona uNsakansaka ekhuluma nomuntu othile ocingweni, Masondo (1990 A:107), ethi:

Wanyonyoba uZondo kuhle kwekati linyonyobela igundane. Wafike walalelisisa konke okwabe kukhulunywa uNsakansaka ocingweni. Nanxa wayebuye engezwa kahle, kodwa wezwa lapho uNsakansaka ethi, “...ngiyakutshela, angiyifuni le nto yakhe yokulokhu eza lapha ezobuza imibuzo engasile!...Yebo. Uma kungake kutholakale ukuthi uMvubu umsulwa singaba semanyaleni!... Ngizofika namuhla ebusuku! Ngizobathulisa ungunaphakade, bobabili uMvubu noZondo!...Nakanjani! Ehene.”

Khona phela indaba yakhelwa ekuthini izigebengu zenze amaphutha azokwelanyelwa umphenyi, ukuze zibambeke. Kodwa kule ngxenye kusoleka ukuthi weqisile uMasondo. Kubukeka kube wubudedengu kakhulu ukuthi uNsakansaka akhulume udaba olubucayi njengalolu ‘lokuthulisa ungunaphakade’, ocingweni lomphakathi. engasaqalazanga nokuthi akukho muntu yini ozwayo. Nokho khona kunjalo-ke le ngxenye iqinisa khona

ukuthi uMvubu akanacala, nanokuthi uZondo ukhaliphile, uma ekwazi ukuthola ulwazi olusemqoka kangaka.

Kuyaphawuleka nokho ukuthi lokhu kukhalipha kukaZondo kwakhelwe phezu kwesimo esingalindelekile esimeni sedolobha elikhulu njengeGoli neSoweto. Lesi simo esokuthi bonke abantu bayaziwa futhi bayazana. UMagwegwe Buthelezi uyazi ukuthi abafana bensangu batholakala eRudi's Disco, *Iphisi Nezinyoka* (1990:10). Luyaziwa laphaya eRudi's Disco udaba lokugqokekwa kwebhange, uyaziwa futhi noMagwegwe. Izinsizwa zaseRudi's Disco ziyamazi noMhlobo futhi kuzwakala sengathi uyena ezimemukelayo *Iphisi Nezinyoka* (1990:16). UDokotela Motaung uyamazi uJonas Maleka, *Iphisi Nezinyoka* (1990:24). UDokotela Motaung wazi uTaga onenkinga yokubhema insangu; *Iphisi Nezinyoka* (1990:26). UMvubu uyamazi uMandla Cindi ongunobhala wasehhotela i-Alba, *Iphisi Nezinyoka* (1990:33). UMvubu uma esebiza udokotela ozohlola isidumbu sikaHlophe, ubiza yena lowo Motaung *Iphisi Nezinyoka* (1990:42). UNxumalo uyise kaTaga uyamazi uMagwegwe Buthelezi *Iphisi Nezinyoka* (1990:50). US'gubhu Ndebele umngani kaTaga, wazi uBongani Maphaha *Iphisi Nezinyoka* (1990:61), osekuvela nokuthi ungumdayisi wensangu futhi umazi nokuthi usebenza esitolo seNdiya eWestgate. UMvubu uyawazi umndeni wakwaNxumalo kodwa akazi ukuthi indodana yakhona uTaga ubhema insangu *Iphisi Nezinyoka* (1990:63). UMvubu wazi umngani kaHlophe, uBafana Hadebe naye okuthiwa uhlala yedwa njengoHlophe *Iphisi Nezinyoka* (1990:64). Yebo-ke uBafana njengomngani kaHlophe uyamazi uBusisiwe ongudadewabo kaHlophe. UBusisiwe lona wazi uSayitsheni uMvubu. Iyaqapheleka lena ngoba uMvubu wayesilandulile isalukazi. Khumalo (1990 A:73):

Akazanga ukuthi uzoyithini leyo nto uZondo. UMhlobo lona uzenze umuntu ongenalwazi ngalesi salukazi. Nakhu sona sesikhuluma sengathi sihlala simbona njalo. UZondo wabona sengathi kukhona imfihlo ethile eyaziwa uMvubu.

Lokhu kuphawuleka ngoba lokhu kwazana ngendlela ethanda ukweqa kuzishaya sengathi kukhulunywa ngedolobhana elincane impela nje, lapho

abantu abacishe bazane khona bonke, hhayi iGoli kanye neSoweto. Kubonakala sengathi le ndawana imphunyukile okaDingiswayo.

Encwadini ethi *Isigcawu Senkantolo* (1990), sithola uhlobo lomphenyi olungahambisani nendlela okujwayelwe ukuchazwa ngayo umphenyi wenoveli yophenyo, ethi kuvama ukuba umseshi ozimele. Lapha umlingiswa obambe iqhaza lokuphenya, ngummeli uNgubane. Uphenya udaba lwemvalamlomo efunwa emndenini wakwaKubheka njengoba besesishilo phambilini. UNgubane uqala ukukhombisa ubuhlakani bakhe ngokwenza isu lokuxabanisa izigebengu ezifuna imvalamlomo. Lokhu ukwenza ngokuguqula incwadi enenani lemali ezaziqoshiwe. Kuyavela ngenkathi sekuthethwa icala ukuthi leli su lasebenza ekuxabaniseni uMhlobo noMagwegwe.

Ukukhalipha kukaNgubane kuphinde kwavela ngenkathi esecupha umgoga wakhe wokucina. Waqasha abatshuzi bakwaNdlovu ukuthi bamelekelele aguqule imali eyayisesikhwameni sikaZethu Kubheka esasiwele edanyini, afake eyakhe enezinombolo ezaziqoshiwe ebhange. Phela ngalokhu wayecupha lowo owayezozama ukuyenyula le mali. Nangempela yiyo le mali egcina isingubufakazi obunesisindo sokuthi ngempela uMagwegwe uyathinteka ecaleni lemvalamlomo nelokubulawa kukaMhlobo.

Kungaba khona ukwehluka kwemibono engxenyeni yokwethulwa kobufakazi bokuthi uMagwegwe ngempela ongumbulali. Kunezindawana esithola uNgubane esesigodfela ukuthi ufinyelele kanjani ebufakazini abethulayo enkantolo. Njengokuthi akuzwakali ukuthi yini ebangele ukuthi asole ukuthi akuyena uZethu obulele uMhlobo. Ekubeni uZethu ezisholo yena ukuthi umdubulile umuntu, nokuthi wadubula maqede isibhamu sagxumbukela emanzini. Kokunye kuzwakala sengathi ukunaka kukaNgubane izinto ezincane ngokweqile kubuye kube sakuqagela kakhulu kunokuphenya. Ngamanye amazwi akukholeki, Masondo (1990 B:214):

Isikebhe satholakala sinentanjana. Leyo ntambo yiyona eyasetshenziswa uma kuboshwa uMhlobo.

Akuzwakali ukuthi le ntambo yehluka ngani kwezinye izintambo ezejwayelekile vele ezikebheni, ezifana nezisetshenzisela ukubopha zona izikebhe, ukudonsa amanethi okudoba kanye neminye imisebenzana nemidlalo yasemanzini. Nayo indaba yokuhlanganela esikebheni emnyameni ongako izwakala iphoqeletwe ukuze kuqhubeke indaba ezophenywa ngempumelelo uNgubane. Lokhu kuyaphambana nensizakuhlaziya yesenzekongqo, ebiza ukuthi kuxoxwe ngezinto ezingenzeka ngempela empilweni yesintu eyejwayelekile futhi lokho okubhalwa ngakho kukholeke.

Endabeni ethi *Ngaze Ngazenza* (1994), umlingiswa ongumphenyi ummeli uQodlwana Mthethwa esizwa uThemba Zondo. Ukukhalipha kwakhe ukuveza ngokuthi zithi zibekwa nje kusheshe kumkhanyele ukuthi kungenzeka ukuthi akuyena uThoko obulale uBhekani Ndlovu. Unakho ukusola ukuthi kukhona akwaziyo uMginsa ngalolu daba. Okuwukukhalipha kuMthethwa ukuthi uma esephenya, akamshiyi ngaphandle noThoko. Lokhu kutholakala enkulumeni yakhe uMthethwa noZondo, Masondo (1994 B:18):

Kungakho-ke kufanele senze konke okusemandleni ethu ukulungisa lesi simo. Ukhumbule futhi Themba ukuthi lapho uphenya, uphenye futhi nasohlangothini lukaThoko ngoba konke esikwaziyo okwamanje yilokho esikutshelwe nguye kepha akukho esizitholele kona.”

Lo mqondo wokuqhamukela udaba lukaBhekani nxazonke yiwona owenza ukuthi uMthethwa abukeke ekhaliphile impela kunombutho wamaphoyisa oholwa uSayitsheni Shongwe. UMthethwa akachezuki emqondweni wakhe wokuliqhamukela nxazonke leli cala ngisho nabasizi bakhe njengoNana sebeveza ukuthi uchitha isikhathi ngendaba esobala. Masondo (1994 B:27):

Ngimangaliswa ukuthi nifuna bufakazi bani ekubeni kusobala ukuthi indaba ikuThoko?”

Okunye okubukeka kuwukukhalipha kuMthethwa ukuthi uyalalela maqede akwazi ukusebenzisa ulwazi alucosha kwabanye abantu ukuze aphumelele. Nangu nje ethola ulwazi olusemqoka kabi kuThemba, oluguqula umumo wophenyo lonke. Masondo (1994 A:27):

Kwangena uThemba wabingelela wase ehlala esihlalweni esabe silapho wathi, “kunobufakazi obungenasiqiniseko engibutholile mnumzane.”

“Kuthiwani?”

“Kuthiwa uNdlovu ubenesikhathi eside ehlala laphaya ngenxa yokungezwani okuthile phakathi kwakhe nomkakhe.”

“Okusho ukuthi Themba uma singake sithi ukufakana imilomo nomkakhe kukhona okuthile esingahle sikuthole?” kubuza uMthethwa.

Yilokhu kukhalipha okuhambisana nekhono lokutshelaka nelokulalela okuveza ulwazi oluningi olusemqoka ngesimo senhlalo phakathi kukaBhekani nomkakhe noluholela ekusonjululweni kwecala. Ulwazi amaphoyisa angazange azihluphe nhlobo ngokuluthola. Ukukhuluma kukaNkosikazi Ndlovu kuwavula ngenye indlela amehlo kaMthethwa kanye nethimba lakhe. Masondo (1994 A:29):

“Bengingathanda ukubuza kuye ukuba bekungenzeka. Uhambe nini yena ukuya lena eNtababomvu?” kuqhubeka uMthethwa nokubuza.

“Uhambe ngoLwesithathu.”

“ULwesithathu lwalo leli sonto?”

“Yebo.”

“Ubehamba ngemoto?”

“Yebo.”

“Eyakhe leyo moto?”

“Yebo.”

Le ngxoxo eveza ukukhalipha komqondo nokuqaphela kuMthethwa, iveza izinto ezimbili ezisemqoka. Eyokuqala eyokuthi uNkosikazi Ndlovu uthi uBhekani uhambe ngoLwesithathu kanti besekuzwakele ukuthi usenesikhathi eside ehlala laphaya emaqhugwaneni ngenxa yokungezwani okukhona

phakathi kwakhe nomkakhe. Okwesibili ukuthi akukho moto eyatholakala laphaya emaqhugwaneni okungenzeka ukuthi uBhekani wayehamba ngayo. Masondo (1994 A:4):

“Nkosi yami okusho ukuthi ngithathe indlela okungeyona! Awunayo yini imoto lapha ukuze uye kodonsa eyami laphaya odakeni?”

“Okwamanje ayikho, nkosazane!”

“Sidalo?” kuqhuba uThoko.

“Sidalo” kuphendula umlisa ngolaka.

Umbuzo omkhulu okufanele ukuthi wembuleka kuMthethwa owokuthi pho kanti lo mame ulihlanekezelelani iqiniso? Impendulo eyavela kungaba ukuthi; kukhona okushaya amanzi ngalo mame. Ake sicaphune futhi inkulumo engagculisi kaNkosikazi Ndlovu. Masondo (1994 A:29):

“Engingakutshela khona nje mnumzane uMthethwa ukuthi akuyona inqubo yalapha ekhaya ukungena kakhulu endaweni okungeyona eyakho,” kuphendula unkosikazi Ndlovu.

Yini okunye okwaziyo mayelana nomsebenzi womnyeni wakho nkosikazi?”

Le mpendulo kaNkosikazi Ndlovu ibukeka imkhanyisela izinto ezimbili ezisemqoka uMthethwa. Eyokuqala ukuthi nebala kukhona ukungezwani kulo mndeni wakwaNdlovu, okungenza ukuthi laba bashadikazi bangaxoxi ngezinto abazenzayo ngalolo hlobo. Okwesibili ukuthi, lo nkosikazi uzama ukucasha. Akafuni nokuthi aze amvulele intuba yokuthi amngene ngayo uMthethwa. Umbuzo olandela lapho ke, ukuthi ucashelani lo mame? Kugcina kuvelile ngasekugcineni kwendaba.

Okunye ukukhalipha kukaMthethwa kuvela lapho eqaphela khona indaba kaMpondlela, unogada wasemahugwaneni. Ngokukhulu ukunganaki uMpondlela ukhombisa uMthethwa indlela okuvuleka kanye nokuvuleka ngayo ifasitela uma umuntu engaphandle. Masondo (1994 A:38):

Kwathuleka isikhashana kungekho ophendulayo. Khona lapho uMpondlela wephula ibhaxa esihlahleni somganu esabe siseduze kwabo wase ethi, “Asibuyeleni emuva mhlawumbe kukhona esingahle sikwenze.”

Bamlandela bonke sebephikelele efasiteleni lelo. Ekufikeni kwabo efasiteleni uMpondlela waligwaqaza kabili, kathathu esebenzisa ibhaxa lomganu, lavuleka. UMpondlela kwabe kulinxele ngakho-ke ibhaxa walilahla ngakwesobunxele sefasitela. Bangena bonke futhi baqala ukucinga lapho endlini.

Yiso lesi sinxele esiphinda siqashelwe uMthethwa ngenkathi sebephuma endlini ngalo ifasitela futhi. Masondo (1994 A:39):

UMthethwa wabheka lapho uMpondlela ayelahle khona ibhaxa lomganu. Wawabona emabili, elinye labe selithe ukoma kungathi labe linesikhashana lilapho. Wawathatha omabili wahamba nawo waya esikelenganeni.

Nguye lo Mpondlela, uMthethwa oseqaphela kamuva ukuthi ubuye abe ngunogada kaMginsa. UMthethwa ukhombisa obukhulu ubuhlakani ngenkathi eguqula indlela uFana Mzimela, intatheli yephephandaba iNyanga eyayizobika ngayo lolu daba. Masondo (1994 A:46):

“Nx!,” kunxapha uFana eqhubeka ethi, “Ngidangele kakhulu.”

“Ngoba kwenzenjani Mzimela?” kubuza uMthethwa.

“Phela le mibuzo kanye nezimpendulo zakho sekuyone yonke le ndaba yami.”

Ekuphenyeni kukaMthethwa ephindelela laphaya kuMginsa kugcina sekuvela isizathu sokuthi wayemeduselani uThoko mhla egcina esehlangene nezimbila zithutha. Kuvela ukuthi uMginsa wayakhe isu noBhekani lokuthi uThoko ayaleleke indlela eyayizomhlanganisa noBhekani. Masondo (1994 A:82):

“Ngatshela uBhekani ukuthi ngifuna unobhala, wase engifunela uThoko lona. Ngangingazi mina ukuthi uBhekani yisesheli sikaThoko. Wabe esengichazela uBhekani ukuthi isizathu sakhe sokufunela uThoko umsebenzi lapha kimi kwabe kungukuveza

imbali nje ukuze inyosi ihuheke. Kalisebenzanga nokho lelo cebo likaBhekani ngoba kwathi ukuba intombi ingathola umsebenzi kwaba sekungene isichitho. Ngayengeka-ke, nami ngakha isu noBhekani. Ngalayela uThoko indlela leyo engabe ngazi kahle ukuthi wabe ezobhajwa kuyo ngoba ngazi ukuthi ilubhuku.”

Leli su linendawana ehluphayo-ke. Lena yokuthi akukholeki impela kahle ukuthi khona sekuthiwa kuhlwile futhi noThoko wethukile, wayesengehlulwa ukubona isesheli sakhe esaze samfaka emsebenzini pho? Wona lo msebenzi esizwa ukuthi usandakuwugala? UMasondo utholakala ezama ukulichibiyela kamuva leli phutha, kodwa usuwenzekile umonakalo. Nakho akwehli kahle. Masondo(1994 A:88), uMthethwa ubuza uThoko kanje:

“Wabe umazi yini wena lo mlisa ngenkathi ufika emaqhugwaneni?”

“Ngimazelaphi mnumzane?”

“Ngiyabuza, nkosazana.”

“Ngabe ngingamazi nanxa ngabuye ngakhumbula kancane ngenkathi sengiboshiwe.”

“Wakhumbulani nkosazana?”

“Lo mlisa wake wazibika kimi esikhathini esedlule. Uma ngikhumbula kahle nguye futhi owangitholela umsebenzi lapha kwaNxumalo.”

Cha, akukholeki impela nango nomshushisi eveza ukungakholwa kwakhe. Masondo (1994 A:88):

“Nkosazana. Kwenziwa yini ukuthi ugamkhumbuli umuntu emva kokuba kwabe kuyisesheli sakho futhi wakutholela umsebenzi?”

Wathi ukucabanga uThoko ngaphambi kokuba aphenhule, “Lo muntu kazange abe naso ngisho esincane isikhala enhliziyweni yami kangangokuthi nami angizange ngizihluphe ngokuba ngimbheke. Nangenkathi engilayela umsebenzi ngaya nje ngoba ngilahlela kanti uqinisile.”

Akukholeki impela. Lokhu kuhlupha ngokuthi njengoba kuyingxenye enkulu okwakhelwe phezu kwayo indaba nje, kuyayilimaza ngasohlangothini

lokukholeka kwayo. Ekugcineni nokho uMthethwa urveza ukukhalipha kwakhe ngokukwazi ukwethula ubufakazi obuveza ukuthi nguMpondlela owabulala uBhekani. Masondo (1994 A:98)

“Ngiyabonga Nkosi yenkantolo! Nazi-ke izizathu. Esokuqala, laphaya emaqhugwaneni kwalahleka isibhamu esagcina singatholakanga. Sekuthi ekugcineni isibhamu leso sesiyavela emva kokuba sesibulele umufi. Kusobala ukuthi lesi sibhamu sabe sintshontshwe nguye lo fakazi. Okwesibili, nguyena futhi owakhipha imoto kaThoko eyabe ibhajiwe. Umufi wabe engahambi ngemoto ngalobo busuku. Umuntu onemoto eyisikelengane, okuyimoto engakhipha imoto eyabe ihamba uThoko uma ibhajiwe odakeni, nguye lo fakazi. Okwesithathu, lo fakazi wantshontsha isithombe sikamnumzane uMginsa Nxumalo waya kosibeka lapho kwabulawelwa uNdlovu ukuze icala lifanele uNxumalo. Okwesine, lo fakazi nguyena owakhombisa ukuba nolwazi lokuvula ifasitela lalaphaya emaqhugwaneni lihluthulelwe. Lokho wakwenza phambi kwami. Okokugcina lo fakazi wenza konke lokhu ebezama ukudukisa iminwe ngokuba asebenzise izinzwane zakhe. Phela kwakuthi njalo lapho kade enza le mikhuba, bese enyathela ngezinzwane ukuze kuthi lapho kuthathwa iminwe, kutholakale iminwe engaqondakali. Ngiyabonga Nkosi yenkantolo!”

Encwadini ethi *Kanti Nawe* (1994), uZimisele uqala uphenyo lwakhe ngegqathu elikhelekhelezayo. UZimisele uyophenya udaba lokuhlaselwa kukaJabulani kanye nokubulawa kwabantu abathathu eHillbrow. Akuzwakali ukuthi uqondaniswe yini nokuthi aye esiteshini samaphoyisa eThokoza, ekubeni ephikelele ukuyophenya icala elenzeke eHillbrow. Yebo, enkulumeni yakhe noSibisi umphathisiteshi kuyavela ukuthi bangabantu abazanayo. Besekuhlupha nakakhulu ukuthi lo Sibisi uyena futhi ogcina ebhekene nawo wonke la macala uZimisele ayowaphenya. Kusolisa sengathi ekuzameni kukaMasondo ukwethula isigelekeqe ngasekuqaleni kwendaba njengoba kulindelekile, usesuke wakuhlanganisa nokuthi uZimisele atshelwe yigazi futhi kube nokuziqondanela kwezinto okweqile nokuthi kube yisona sigebengu lesi, lokhu okungafuneki. Yize uZimisele engakuvezanga ngaleso sikhathi ukuthi kukhona akusolayo. Ziyatholakala nokho izinkomba, zokusola engxoxweni yakhe uZimisele noSibisi, Masondo (1994 C:7):

“Okufike kwagqama kakhulu kimi ukuthi ukuzanywa kokubulala uJabulani kusaphathelene kumbe kusathintene nokubulawa kwalaba abanye abathathu uJabulani akhulume ngabo. Kusobala futhi ukuthi uJabulani udutshulwe ngenjongo yokumgudluza endleleni yalezi gilamkhuba...”

“Ngivumelana nawe kulokho, Zimisele,” kuvuma uSibisi ebonakala engajabule neze.

Wamamatheka kancane uZimisele wase ebuza ethi, “Konke lokhu ongitshela khona ukwazi kanjani Mahlase, ngoba wena ulapha eThokoza kanti konke lokhu kwenzeka lena eHillbrow okuyindawo ongathintene nakancane nayo?”

Wasineka ubala uSibisi...

Lokhu kuvuma kukaSibisi engajabule neze, ukumamatheka kancane kukaZimisele kanye nokusineka ubala kukaSibisi, kuxoxa indaba. Indaba ethi inkukhu iyawusola ummbila. Kungabe uZimisele ubevele esola ngokuya kwakhe eThokoza? Esola umngani wakhe lo? Uyena futhi lo Sibisi osemphuthuma kuqala ngokuthi angase angemukeleki kahle laphaya eHillbrow, kuKapteni uNtuli. USibisi ubukeka esenolwazi oluningi kakhulu ngodaba lukaJabulani kunokulindelekile, lolu agcina eselwedlulisela kuZimisele. Okugcina ngakolunye uhlangothi sekwehlise izinga lokukwazi ukuzitholela ulwazi nokukhalipha kuZimisele. USibisi simthola ku- Masondo (1994 C:4), ethi:

“Empeleni iHillbrow akuyona indawo ephethwe yisiteshi salapha eThokoza, kodwa ngizokupotshozela kwengikwaziyo,” kuthatha uSibisi eqhubeka ethi, “Kunowesifazane owabe ezwakala ethukile ngoLwesibili ebusuku owashayela amaphoyisa aseHillbrow ewabikela ukuthi awanikele ngokushesha endlini kaJabulani. Ekufikeni kwamaphoyisa kaNtuli endlini kaJabulani, athola kumahlikihliki yonke indlu kungathi kukhona owabe ekade ecinga okuthile. UJabulani yena elele laphaya ethe ja, sekubonakala ukuthi zihubela sakusha. Kwabe sekuthathwa iminwe. Kwatholakala iminwe yabantu ababili eyehlukene kubonakala sengathi ngeyabantu besifazane.”

Kubonakala kufiphaza indlela okubukeka ngayo ukukhalipha kukaZimisele lokhu. Usebukeka efunzwa kakhulu nguSibisi ngolwazi lwecala ahlose ukuliphenya.

Ngakolunye uhlangothi, kukhona nokuthi uSibisi umfunza lolu lwazi ngenhloso yokwedusa umkhondo nokuzama ukuzenza abukeke emsulwa. Bese kuxaka nje kodwa ukuthi uzoze afune ukubamsulwa nje ubani obesetheni kuyena?

Kuyaxaka ukwenza kukaSibisi. Ngokwemvamisa, umlingiswa osuke ehlushwa unembeza wokuthintana ngandlelathize necala, uvama ukuliqhelisa kuyena kanye nakulabo abambisene nabo. Kuleli likaSibisi, kutholakala kunguye odalulela uZimisele abanye abantu abambisene nabo emacaleni. Nango etholakala elandisa uZimisele, Masondo (1994 C:9), kanje:

“Ngokwami ukucabanga ngibona sengathi uZuma okunguyena mhleli weNkanyezi, nguyena umuntu ongekuthande ukubona lolu daba ephephandabeni lakhe,”

Lokhu kubonakala ngokuthi usaqhubeka nakho ukufunza uZimisele ulwazi oluningi olushaya emhlohlweni, ngoba nangempela kugcina kutholakala ukuthi uZuma uyathinteka kulolu daba lwamacala.

Kukhona ukuzingela umkhondo okulandelekayo uZimisele azenzela khona, njengokuya emahhovisi eNkanyezi lapho athola khona ulwazi olusemqoka kakhulu ophenyweni lwakhe ngoLungile, njengalolu: Masondo (1994 C:15):

Angiyena nomuntu okhonze ukunaka izindaba zabantu, Zimisele. Engingakuphawula nje okwamanje ngingathi,” esho ethula maqede eqalaza ndawo zonke ehleba ethi. “Ebengiye ngikubone unkosikazi Zuma obethanda njalo ukuvakashela uJabulani isinyelela. Lokho kwaze kwangisolisa futhi kwangiphatha kabi.

“Unjani yena lo nkosikazi Zuma?”

“Habe ingelosi yasemhlabeni leyo, Zimisele!”

Yize noma uZimisele engasheshanga ukululandela lolu daba lukaNkosikazi Zuma, kodwa lwaba negalelo elikhulu ekuxazululweni kwecala lokuhlaselwa kukaJabulani kanye nabanye abantu ababehlaselwe eHillbrow. Uphinde ayilandele nendaba kaMamba Mlaba, abuye elambatha.

Akucaci kahle ukuthi uZimisele uyithole kanjani indawo lapho okwakuthukuswe khona uJabulani. Indlela ayithole ngayo le ndawo ilengela kukho ukutshelwa yigazi, lokhu okungancomeki. Masondo (1994 C:19), kutholakala lokhu:

Inkinga ayebhekene nayo uZimisele kwabe kungukuthi wabe ezoqala kanjani, kuphi futhi kubani uma ephenya ngodaba lukaJabulani.

Wabona ukuba amane adumbe igumbi elilodwa abuze kulo. Nebala uZimisele wehla emotweni yakhe wakhuphuka ngekheshi waya phezulu. Kwathi lapho ehla ekheshini wazithela emnyango owabe ubhalwe inombolo ethi: 910.

Wangqongqoza uZimisele kulowo mnyango kepha kwanhlanga zimuka nomoya. Ekugcineni uZimisele wagxavula umnyango ezama ukuwuvula.

“Kahle mnumzane! Akudingeki muntu lapho!” kumemeza unogada owaqhamuka ndawana thile khona lapho.

“Ngifuna uJabulani Mthiyane,” kuphendula uZimisele.

Wasondela unogada wathi, “Akuvunyelwe muntu lapha. Ube ungubani wena?”...

Le mpikiswano iqhubeka njalo ize igcine ngokuba uZimisele adlubulundele, angene kuleli gumbi. Masondo (1994 C:20):

Wathi esamangele unogada, uZimisele wavula umnyango waphoseka ngaphakathi endlini.

Waphelelwa ngamazwi unogada kangangokuthi wamane wakhaxa umlomo.

* * * *

UJabulani wabe elele ngomhlane evale amehlo. Ubuso bakhe base buboqoke kungathi obomuntu owafa wabuye wavuka!

Konke lokhu, kusukela engena ekheshini, maqede aqonde ngqo kwanombolo-910, okuyigumbi elibukeka liphezulu kuleli bhilidi nokuphoqeleta ukungena ngenkani ekhuzwa unogada, kushayisa amakhala. Kubukeka kungaseyikho ukukhalipha kodwa sekuwukutshelwa yigazi noma ukuqagela ngokweqile. Akuvumelekile-ke ngokwemithetho yenoveli yophenyo.

Uveze ukukhalipha uZimisele ngenkathi ethatha izincwadi ezintathu endlini kaJabulani, ngoba kufanele ukuthi kukhona ezazikuphethe okumayelana nokuhlaselwa kukaJabulani. Nangempela eyodwa yazo innika umkhondo oze uyomfumanisa umufi uZodwa kanye noPopi okugcina sekuhlaluke ukuthi ungomunye wezigelekeqe. Kuyaphawuleka nokho ukuthi uKapteni uNtuli naye uzifuna lapha lezi zincwadi. Ingabe yena wayesezwe ngobani ngalezi zincwadi? Kodwa kungenzeka ukuthi wayazi ngoba zazisebhokisini leposi, lapho noZimisele ayezithole khona. Umqondo osheshayo kaZimisele usheshe umtshale ukuthi ukubulawa kukaZodwa kuhlangele nokudutshulwa kukaJabulani, yize kungabekwanga obala ukuthi ufinyelele kanjani kuleso sinqumo. Masondo (1994 C:30):

Wezwa uZimisele efikelwa umbuzo wokuthi kungabe ukubulawa kukaZodwa lona kuhlangele yini nokudutshulwa kukaJabulani?

Emva kokuzibuzela aziphendule uZimisele, ekugcineni kwamkhanyela ngokusobala ukuthi ngempela ukubulawa kukaZodwa kwabe kuhlangele nokudutshulwa kukaJabulani.

Cishe bekuyoliphakamisa izinga lokuhlakanipha kukaZimisele nelendaba nje jikelele ukuba bekuveziwe ukuthi ufinyelele kanjani kulo mcabango, ogcina ubambe iqhaza elikhulu ophenyweni lwale ndaba. UZimisele ngenxa yokuba neso elibukhali uyawuvusa umkhondo ngenkathi bexoxa noPopi; Masondo (1994 C:39):

UJabulani lona umngani wami wezikhumba. Kungakho ngize lapha emva kokuba sengizwe udaba lokuthi ulinyaziwe.

UPopi wabe ebonakala kungathi wabe esethanda ukugajwa ukudla, wabonakala ejika ebusweni kwangathi akaze abuthi mbibi. Wavula amehlo ethukile wathi, “UZodwa ubetshele le ntatheli ukuthi kunokuthile akwaziyo! Usho ukuthi yisona isizathu sokubulawa kwakhe lesa?”

Kubonakala ukuthi uPopi ongumZimisele wakubona lokhu kwethuka kukaPopi, maqede wasola ukuthi kukhona okushaya amanzi ngaye. Lokhu kubonakala nangenkathi sekufike uMagwababa endlini. UZimisele uyasola ukuthi lukhulu bayalwazi oPopi noMagwababa. Nango ebuzisisa uPopi; Masondo (1994 C:45):

Uneqiniso lokuthi awuyanga endlini kaZodwa ngobusuku abulawa ngabo?

Engakaphenduli uPopi, kwaphendula uMagwababa wathi, “Ngiyamfakazela kulokho uPopi ngoba wayengitshele ukuthi ngeke aye kuZodwa ngoba kwabe kunedili kodwa yena kangamenywa.”

Wavuma ngekhanda uZimisele wabonakala ecabanga. Ekugcineni wabhekisa kuMagwababa wathi, “Umazi kangakanani uZodwa lona?”

“Kakhulu,” kusho uMagwababa ethi ukubheka uPopi kancane.

“Yini ungake uthi ukusishiya, Magwababa-” kuthatha uPopi.

Wangenela ngokushesha uZimisele wathi, “kahle, kahle, kahle kancane, Popi. Ngifuna ukuke ngikhulume nomunye umuntu owazi uZodwa kangcono.”

UZimisele uhlala ezithendeni zikaMagwababa emuva kokuba emthole ngaphandle kwakwaPopi ekubeni sekuphele isikhathi eside ephumile endlini. Nangempela lokhu kumnikeza ulwazi lokuthi oMagwababa bahlangene noZuma umhleli wephephandaba iNkanyezi. Ugcina ethole incwadi eyayibhalwe uMagwababa eyibhalela uZuma ethi; Masondo (1994 C:48):

Qaphela impahla. Itshe limi ngothi. Ungakhathazeki nokho kakhulu ngoba lingahle liwiswe idwala uma kubonakala ukuthi lithanda ukuzenza isife.

Obhalile

M. Shange.

Le ncwadi yabamba iqhaza elikhulu ekubanjweni kwezigelekeqe, kamuva lapha endabeni. Lolu lwazi lumsiza ukuthi abone ukuthi uZuma lo, ungumuntu onjani ikakhulu emva kokuthi esekhishwe ngesankahlu ehhovisi lakhe uZuma. Lolu daba uZimisele ululandela aze athole nokuthi uJabulani wayesefake incwadi yokuyeka emsebenzini ngoba esethole ukuthi wayesevele eselengelwa yizembe lokuxoshwa. Okukhomba khona ukuthi uZuma wayengathokozile ngezindaba ezazibikwa uJabulani ephephandabeni.

Ngobuhlakani bakhe uZimisele, uthola nokuthi uJabulani washaywa yizicashalala zikaMlaba, ngokuthi ubhala kabi ngobugebengu obenzeka eHillbrow. Uqhubeka avuse ingxenye yobufakazi obusemqoka lapho ethola ukuthi uNkosikazi Zuma usevalelwe umyeni wakhe endlini izinsuku eziningi ngoba kuthiwa uyagula, kodwa akufuneki muntu ozombona, akabonwa ngisho nayisisebenzi sakwakhe uqobo. Kunjalo nje akukaze kwenziwe namizamo yokumelapha. Uthola nokuthi unkosikazi lona wahlabeka ngosuku okwadutshulwa ngalo uJabulani. Nakhu ukuqondana kwezimo! Uveza ubuhlakani futhi uZimisele ngenkathi enqaba ukutshela uSayitsheni uSibisi ukuthi uwuthole kanjani umkhondo osemqoka ngokubulawa kukaZodwa.

Ibuye ivele indaba yokusebenzisa ukutshelwa yigazi, kubalingiswa baka M. M. Masondo. Akuzwakali kahle ukuthi ubenasiqiniseko sini uZimisele ukuthi uNkosikazi Zuma angase abenesibindi sokwethula ubufakazi obusemqoka kangaka. Ikakhulu ngoba akukho lapho asebeke babonana khona ngaphambi kokuthethwa kwecala. Phela uNkosikazi Zuma uyena owethula ubufakazi obuqanda ikhanda mayelana nobugebengu bukaSibisi nokuthinteka kukaZuma.

UZimisele uzimelela ekuthini lo nkosikazi uzomembula izinqe uZuma umyeni wakhe ngokuthi kade emphethe ngesihluku emvalele endlini egula. Kodwa sengathi bekuyokwemukeleka kangcono lokhu ukuba uZimisele noNkosikazi Zuma besebeke babonana, kwavela nokuthi uzimisele yini lo mama ukufakaza ageqe amagula njengoba egcina enzile.

Singagcina ngokucubungula ukukhalipha komphenyi uMakhosonke Ndima encwadini ethi *Ingalo Yomthetho* (1994), oqashwe uMvivi Nxumalo ukuthi aphenye ngodaba lokudliwa kwezimali zakhe ebhizinisini laseMaseru. Singaqala sisho ukuthi zithi zibekwa nje, lolu phenyo luzwakale lungawaphakamisi kangako amaphaphu ngokuthi ingxenye yalo enkulu ibukeka isobala. Lokhu akumniki umphenyi ithuba lokukhipha kahle amangwevu okukhalipha kwakhe. Phela usobala nomuntu ophenywayo; undodana kaNxumalo, uMamba. Lokhu kushiya umphenyi nomthwalo wokuphenya ukuthi uyidla kanjani, futhi mhlawumbe nobani le mali. Ingxenye yalo mbuzo iphendulwa uyena uMvivi uqobo lapho echaza kanje; Masondo (1994 B:7):

Ekufikeni kwami, ngathola ukuthi uMamba lona, useshiye umakoti wahamba wayohlala kwelinye lamahhotela aphambili khona lena. Ukuthi-ke uhlala nobani nami angazi nanamhla lokhu Ndima.”

Kusheshe kuzwakale futhi nokuthi iningi lamasheke libhalwe ngo-B. Shongwe. Okumshiya nomsebenzi ongatheni wokuthola ukuthi ungubani yena lowo Shongwe futhi usuke ekhokhelelwani.

UMakhosonke usheshe avumbulule nokuthi uMamba lona ungumuntu othanda isifazane. UZethu osebenza ehhovisi likaMamba umnike le ncazelo elandelayo yomuntu wesifazane othandana noMamba; Masondo (1994 B:31):

“Futhi-ke Makhosonke uzomangala kakhulu uma uzwa ukuthi akamuhle nakuba muhle lo muntu wesifazane engikhuluma ngaye. Mfushane, ukhuluphele futhi umezinwele ezimaqothuqothu. Angazi nje nempela ukuthi yini lena ebonwa umnumzane Nxumalo kule ntombi.”

Uma uMakhosonke esebona u-Alicia uthola umuntu owehluke waqeda kulokhu okushiwo uZethu. Masondo (1994 B:38):

Wathi lapho ethi kabe uMakhosonke wathola ukuthi uNdwandwe uhleli nepetshisi loqobo. Wayibona intokazi lena ingafani neze nencazelo kaZethu. Hhayi, uMamba wayengashiyanga umkakhe ngenxa yobala!

Lokhu kungase kusho ukuthi uMamba uthandana nalaba bantu ababili abehlukene, adla nabo imali yebhizinisi likayise. UMakhosonke uyabuveza ubuhlakani lapho akha isu lokwazi abangani bakaMamba ngokushaya sengathi udakiwe, *Ingalo Yomthetho* (1994 B:42)

Wayememeza nje uMakhosonke wabe eyeme ngesivalo. Savuleka isivalo maqede uMakhosonke wadengezela waze wacishe wayoshayeka emsamo.

Nangempela liyaphumelela isu lakhe ngoba emva kwesikhathi esingengakanani, uMamba umethula ebandleni lakhe, Masondo (1994 B:42):

“Ngicela ningiphe indlebe bafowethu.” Kuthatha uMamba. Waqala ngakwesobunxele waya ngakwesokudla ethi, “Skero Sibisi, Mpandlana Cindi, Dokotela Bhadi Shongwe, Lasi Mvuleni nawe John Hlophe. Lona-ke bafowethu nguMakhosonke Ndima”

UMakhosonke ulisebenzisa ngokushesha leli thuba aselitholile ngokuthi azame ngakho konke ukuba mdibi naleli bandla ukuze lingamexwayi, kanti uthi lala lulaza; Masondo (1994 B:43);

“Ngiyabonga konje nithe igemu yimalini?” Kuthatha uMakhosonke ekhipha imali kungathi akezwa buhlungu kanti kwabe kuthi inhliziyo yakhe ayiphume ngomlomo lapho ebona imali yakhe eyabe izoba umnikelo.

Ngokuphazima kweso uMakhosonke uyashesha ukubona ukuthi obani abawinayo lapha nokuthi futhi obani abadliwayo; Masondo (1994 B:45);

Kwase kuzoshaya elokuqala izintatha kusa. UMakhosonke wabe esedliwe amakhulu amathathu amarandi kulowo mdlalo wabo. ULasi, uBhadi kanye noMpandlana yibo abase bewine imali eningi.... Omunye owabe esedliwe kakhulu kwabe kunguSikero. USikero lona wabe esenolaka kuhle kwenyoka inyathelwe inkomo emsileni maqede wanqamuka. Wasukuma uSikero washo ngolaka wathi, “Lapha sidlala nezigebugu! Yikho singawini! Singasoze siwine futhi!”

Kulobo busuku, uMakhosonke wayesethole ulwazi oluningi olusemqoka olwaluzomsiza ophenyweni lwakhe njengalolu; Masondo (1994 B:46):

Kusho ukuthi uSikero lona ukhuluma kakhulu. Phakathi nobusuku kuke kwezwakala ukuthi lo mdlalo udlalwa cishe wonke amalanga. Kuzwakele futhi ukuthi uSikero lona kadlali wonke amalanga. Manje sekusho ukuthi uSikero lona ubesevalwa umlomo ngoba sengathi ubesefuna ukuphahluka ebe engadlali wonke amalanga. Kusho ukuthi besekubonakala ukuthi uzosuke ethuse namakhasimende amasha.

Obunye ubuhlakani azama ukubenza uMakhosonke, ukuthola ukuthi amaphepha okudlalwa ngawo awanawo yini ugcobho, lokhu kusukela emzindlweni wokuthi kukhona ukubaphambanisela laba abanye uma kudlalwa amaphepha; Masondo (1994 B:55):

“Sengisuthi manje mina, Makhosonke. Ake usho, baphi njengamanje bonke laba bantu?” kubuza uPopi ebhekise kuMakhosonke.

Wokhela ugwayi uMakhosonke wabe esephendula ethi, “Kungenzeka ukuthi bayadlala. Ngifuna ukuke ngingene endlini kaLasi. Angimthandi futhi kangimethembi neze lo mfokazi.”

“Uzobe uyofunani endlini kaLasi, Makhosonke?”

“Empeleni ngifuna ukubona ukuthi bayawenza noma bayawathenga yini la maphepha abadlala ngawo, Popi.”

Nangempela uMakhosonke ugcina ephumelele ukufeza isu lokuzifikela mathupha emaphepheni okudlalwa ngawo ukhasino, ngenhloso yokuthola ukuthi akukho bugebengu yini endleleni okudlala ngayo ibandla likaMamba. Masondo (1994 B:83):

Wabona laphaya ekudeni kungathi kukhona isikhwanyana sezincwadi, waqonda kuso. Wasithatha ngokushesha wasivula. Habe! Kwabe kukhona amaphepha okudlala aba ebukeka esemasha ngoba ayesavaliwe. Ayemaningi impela. Wawathatha wawafaka ekhukhwini lakhe wase ebuyisela njengoba kwabe kunjalo ngokushesha. Wasuka lapho waphuma enyonyoba... Wabuyela ngokushesha ngaphakathi waqonda lapho kudayiswa khona amaphepha. Wafike wathenga amaphepha abefana ncamashi nalana kaShongwe. Wafike wangena wabeka ngokushesha amaphepha ayewathengile lapho kwabe kukhona akaShongwe.

Emva kwalo mnyakazo kaMakhosonke kwasuka esinamathambo, sekudliwa abangakaze bangadliwa, kuwina abangaze bawina. Le ngqayizivele yelanywa isidumo sokushayeka phansi kukaMamba afe. Kusukela lapho uphenyo luyaguquka, lubhekane nokubulawa kukaMamba. Umuntu owayesoleka kakhulu kulesi sigameko uShongwe, yize kwagcina kuvela ukuthi izigelekeqe uJona kanye noMakhosazana unkosikazi kaMamba. Kule ngxenye yokubanjwa kwalaba nokho akusebenzanga khona ukuhlakanipha kukaMakhosonke, kodwa kwasebenza uPopi, owazenza isangoma waphoqa uMakhosazana ukuba amthukululele izifuba mayelana nokubulawa kukaMamba. Kwavela ukuthi uJona noMakhosazana basebethandana, besenga imali kuMamba ngokumdakisa maqede bambhalise amasheke engasaboni lutho. Bagcina ngokumbulala ngoba bebona ukuthi sebezobanjwa uMakhosonke. Kushayisa amakhala nokho ukuthi wayengasaboni ngani uMamba ukuthi kukhona izimali eziphuma ngokungemthetho ebhange.

3.3.5 IBOHLOLOLO ELETHUSAYO

Ibohlololo-ke lethusa ngoba sekuvezwa ukuthi umphenyi uphumelele kanjani ukubamba isigebengu. Kuvama ukuvela kwabalingiswa obekunganakekile nobekungalindelekile ukuthi kungaba yibona izigebengu. Kuhle ukutholisisa ukuthi liyini lona ibohlololo ngaphambi kokuthi umuntu axoxe kabanzi ngalo. UMaphumulo (1995:76), ulichaza kanje:

Ibohlololo lisinikeza umphumela wodweshu, ukuxazululwa kwenkinga, nesisekelo sokusimama kabusha. Ibohlololo lisivezela ukwembulelwa kokugcina enovelini. Uma kuyinkinga siyanikezwa ukuxazululwa kwayo. Uma kukhona okhombeke ngephutha, kuyajikwa kukhonjwe okunguyena impeia.

Emuva kokuba uvuthondaba sekufinyelelwe kulo, inoveli iye ifinyelele esiphethweni esinobuhlakani, okudingeka ukuba sishiye umfundi ecabanga kanzulu mayelana nendikimba. Lokhu kuye kwaziwe ngokuthiwa ibohlololo.

Lolu cwaningo-ke luzogxila ekucubunguleni phakathi kwezinye izinto: inguquko etholakala emanovelini kaMasondo kusuka ekukhombeni umlingiswa

othile ngephutha, sekukhombeka okunguyena impela. Lolu cwaningo luzophinde lucubungule isiphetho samanoveli ophenyo kaMasondo, ukuthi aphetheke ngobuhlakani yini njengoba uMaphumulo eveza lesi sidingo lapha ngenhla.

Kwesinye isikhathi kulukhuni ukwehlukanisa phakathi kovuthondaba kanye nebohlololo, ngenxa yokuthi ezikhathini eziningi kuyadidiyeleka lokhu. Kungenzeka-ke ukuthi kube nokushayisana kwemiqondo mayelana nebohlololo kanye novuthondaba, kuthi lokhu omunye akubona kuyibohlololo omunye akubone kuwuvuthondaba.

Encwadini ethi *Iphisi Nezinyoka* (1990), kuyavela ukuthi emva kokusoleka kwabalingiswa abaningi abehlukene njengoTaga Nxumalo nabanye, isigebengu sangempela uyena umphathi webhange uqobo, uMagwegwe Buthelezi ontshontsha izimali zebhange ebambisene noNsakansaka iphoyisa. Singathi-ke kuyethusa lokhu ngoba ngokwejwayelekile bekungalindelekile ukuthi kube umphathi webhange ongaba yisigebengu. Ingasaphathwa-ke eyengalo yomtherho, uNsakansaka phela. Isizathu esiholele uMagwegwe kulobu bugebengu kuzwakala ukuthi yinkinga yokudliwa imali enkulu ekugembuleni. Masondo (1990 A:118):

“Yini eyenza ukuthi umsole?”

“Ngimsoliswa ukuthi ngake ngezwa amahemuhemu okuthi uMagwegwe lona usenkingeni enkulu yemali ngenxa yokuthi uyagembula. Lokho kugembula kwakhe sekuze kwamholele kule nkinga ngoba udliwa njalo. Kuthiwa uButhelezi lona akadliwa imadlana kepha udliwa eshisiwe imali lena imihla kaNkulunkulu. Kuthe lapho sekuvela lolu daba lokugqezwa kwebhange, ngavele ngazibonela nje ukuthi ziwadla ziqashelwe.”

Nangempela ekuphenyeni kokugcina okwenziwa uZondo esebambisene noMvubu, kutholakala izishaqane zemali endlini kaMagwegwe. Masondo (1990 A:125):

Baguduza yonke indlu kaButhelezi. Bayithola yonke imali eyayithathwe ebhange. Baze bathola nenye eningi okukholakala ukuthi yayintshontshwe kwezinye izindawo.

Akakusebenzanga kahle lokhu uMasondo, lokhu kushayisana nokuthi kuthiwe uMagwegwe ungene kulesi silingo sokweba imali yasebhange ngoba exakwe ukugembula. Akwemukeleki-ke kahle uma sekubuye kuzwakala ukuthi inqwaba yemali ibisaduve endlini. Yonke pho? Ngisho nale abayeba eKatlehong okuzwakala sengathi sekuneminyaka yebiwa? Masondo (1990 A:122):

“Manje Magwegwe, angazi ukuthi sizokwenzenjani. Leyo mali esayithatha eKatlehong isekhona. Angazi ukuthi sizokwenzenjani impela nje uma izinto sezinje,”

Kungase kube uhlobo olungejwayelekile lolu. Olukwazi ukugcina imali yempango ingasetshenziswa kuze kuphele iminyaka?

Encwadini ethi *Isigcawu Senkantolo* (1990), ibohlololo lakhona liveza ukuthi umlingiswa oyisigebengu esibulale uMhlobo, nguButhelezi hhayi uNkosikazi Kubheka njengoba iningi belicabanga. UButhelezi ubulala nje, yingoba sekukhona ukungathembani phakathi kwakhe noMhlobo lona; Masondo (1990 B:219):

“Nkosi yenkantolo, ngamdubula uMvubu ngenhloso yokuzivikela. UMhlobo lona kade engumuntu onamanga futhi ongumkhohlisi. Bengihlala ngimsola kukho konke lokho.

Ngambuza uMhlobo ukuthi uthole malini kunkosikazi Kubheka? Wangiphendula ngokuthi katholanga mali. Ngacela ukumkhuthuza, wala waphetha. Wangikhiphela ummese. Akazange angitshela ukuthi unkosikazi Kubheka usalande imali. Ngambamba ngambopha izandla ngamshiya ngasempompini kaphethilolo. Ngathi lapho ngithi ngisacinga isikebhe kwaqhamuka unkosikazi Kubheka. Angizange ngimkhulumise. Ngamane ngasusa isikebhe ngenzela ukuqhela lapho kwabe kunoMhlobo khona.”

Kuyamangaza ukuthi lo fakazi wenkantolo osephenduke isiboshwa, ubesayiphethe khona enkantolo le mali abeyithathe edanyini. Masondo (1990 B:216):

UNgubane walibona lelo thuba, “Nkosi yenkantolo, ngemvume yakho ngicela umngqayi oyedwa ake acinge emakhikhini ale

ndoda ukuthi ayikho yini le mali esikhuluma ngayo,” kucela uNgubane ejajini.

Kwathi ukuba uButhelezi ezwe lawo mazwi, kwabonakala ngezinwele ezimpunga zithi sithe emnyango.

Emva kwalokho kubongwa uNgubane ngokukhalipha kwakhe ekuthungatheni ubufakazi obuyibona obuyiqiniso. Nommeli kaButhelezi uhlanza ngedela ngezenzo zikaButhelezi, okade emthwele ngeqoma njengofakazi wakhe oqanda ikhanda. Masondo (1990 B:219):

“Indlela okade wenza ngayo futhi ukhuluma ngayo beyenza ukuba ngisebenze ngokuzikhandla ngifuna izwe lonke libone ukusebenza komthetho ezintweni ezifana nalokhu.”

“Ungishaye ngemfe iphindiwe. Umsebenzi wami usujike wafana nezithukuthuku zehhashi. Le nto oyenzile ngiyajabula ukuba izwe lithole esinye isifundo namuhla sokuthi nokufihlwe ngaphansi kwezihlabathi zolwandle kodwa ngelinye ilanga kuyovela kubonwe izwe.”

Phakathi kwezinye izinto ezivela ebohlololweni lendaba ethi *Ngaze ngazenza* (1994), kuyamangaza ukuzwa ukuthi kuthiwa uNkosikazi Ndlovu wabikelwa uMpondlela ukuthi umkhwenyana wakhe uBheki usefile, kodwa futhi wabuye wakwazi ukumthatha ahambe naye amyise emzini kaMginsa. Lokhu kungabukwa ngezindlela ezimbili. Eyokuqala kungaba yiyo lena evezwa umlobi yokuthi bobabili uMpondlela noNkosikazi Ndlovu babezama ukubheca uMginsa ngobende inyama engayidlanga. Okwesibili okushayisana nesiko lesintu ukuthi umfelokazi akalokothi azule noma nje ahambele omunye umuzi ngokuvakasha nanoma yingasiphi esinye isimo, kusukela kuzwakele ukuthi usefelwe.

Kuvela ukuthi umbulali nguye lo Mpondlela ongufakazi wenkantolo. Ummeli uMthethwa wethula ubufakazi bokuthi kungani esho njalo. Masondo (1994 A:98):

“Ngiyabonga Nkosi yenkantolo! Nazi-ke izizathu. Esokuqala, laphaya maqhugwaneni kwalahleka isibhamu esagcina singatholakalanga. Sekuthi ekugcineni isibhamu leso sesiyavela emva kokuba sesibulele umufi. Kusobala ukuthi lesi sibhamu sabe sintshonthwe nguye lo fakazi. Okwesibili, nguyena futhi owakhipha imoto kaThoko eyabe ibhajiwe. Umufi wabe engahambi ngemoto ngalobo busuku. Umuntu onemoto eyisikelengane, okuyimoto engakhipha imoto eyabe ihamba uThoko uma ibhajiwe odakeni, nguye lo fakazi. Okwesithathu, lo fakazi wantshontsha isithombe sikamnumzane uMginsa Nxumalo waya kosibeka lapho kwabulawelwa khona uNdlovu ukuze icala lifanele uNxumalo. Okwesine, lo fakazi nguyena owakhombisa ukuba nolwazi lokuvula ifasitela lalaphaya emaqhugwaneni lhluthulelwe. Lokho wakwenza phambi kwami. Okokugcina lo fakazi wenza konke lokhu ebezama ukudukisa iminwe ngokuba asebenzise izinzwane zakhe. Phela kwakuthi njalo lapho kade enza le mikhuba, bese enyathela ngezinzwane ukuze kuthi lapho kuthathwa iminwe, kutholakale iminwe engaqondakali. Ngiyabonga Nkosi yenkantolo!”

Emva kwalobu bufakazi bomlomo obethulwa uMthethwa, kwalandwa umphenyi ozimele uThemba Zondo, yena owathula ubufakazi obuphathekayo; okwaba yinduku uMpondlela avula ngayo ifasitela phambi kukaMthethwa kanye nenye eyatholakala inezinsalela zeminwe yakhe uMpondlela okwakukholakala ukuthi wayisebenzisa mhla ebulala uBhekani Ndlovu. Kwakhishwa iphepha elabe linyathelwe uMpondlela enkantolo ‘elalineminwe’ efanayo naleyo eyayitholakala lapho okwakwenziwe khona amacala. Nencwadi uMthethwa ayeyinikwe uMpondlela enkantolo okwavela ukuthi yayibhalwe umshini ofana ncamashi nalowo owawubhale incwadi eyayithunyelwe kuMthethwa ngumuntu ongaziwa, owayezama ukudukisa umkhondo. Ekugcineni uMpondlela uzivumela yena ukuthi wabulala uBhekani ngoba ethengwe ngemali nguNkosikazi Ndlovu. Masondo (1994 A:101):

“Ukukhuluma kwami amanga ngeke kusangisiza Nkosi yenkantolo. Unkosikazi kaNdlovu wangiye ngemali ukuze ngibulale umyeni wakhe. Kwathi lapho ngibuza isizathu wangitshela ukuthi kukhona owesimame ahlekisana naye umyeni wakhe ngasese.”

Uqhubeka aqhulule yonke ingonyuluka njengoba injalo kuze kufike lapho abulala khona uBhekani. Iyancomeka indlela umlobi aveze ngayo ukubanjwa

nokuvezwa kwesigilamkhuba kule ndaba. Ekuzameni ukwedusa umkhondo, uMpondlela akanakanga ukuthi useyazidalula kuMthethwa owayeneso elibukhali. Kukhonyana okungakhonondisa nokho ukuthi kwenzeke kabi ukuthi uMthethwa abekeke agenqeze yedwa kakhulu ekuphenyeni lolu daba, nokwenza yena engummeli engelona nephoyisa. Luke lwabukwa luqhanyukelwa ohlangothini lokukholeka kwalo lolu daba. Kwaze kwathintwa abaphenyi bamacala bombutho wamaphoyisa abazinze esiteshini samaphoyisa saseSundumbili eMandeni abango-T. Mncwango kanye no T. Nxumalo, abakufakazele ukuthi kuyenzeka ukuthi ummeli angene agamanxe ophenyweni uma ebona ukuthi kukhona ubufakazi amaphoyisa ahlulekayo ukubuthola, noma abuhudulela izinyawo. Ngakho-ke kulabo asebefunde le ndaba, bekhathezwa ukuqhakanjiswa kukaMthethwa ekuphenyeni lolu daba ngalolu hlobo ekubeni engummeli, abakwemukele ngoba kuyenzeka nasemacaleni angempela.

Endabeni ethi *Ingalo Yomthetho* (1994), ibohlololo alethulwa ngumphenyi njengoba kwejwayelekile kwezinye izindaba, kodwa lethulwa uPopi okunguyena futhi ogcina esekwaze ukuthola umkhondo wezigebengu owawusuthanda ukumehlula uMakhosonke. Uma exoxa indaba yakhe-ke uPopi uthi wazenza isangoma esaziveza kuMakhosazana unkosikazi kaMamba, sithunywe uyisemkhulu, sithi siboniswe ifu phezu komuzi kaMakhosazana. Lesi 'sangoma' samthukululisa yonke ingonyuluka yokudliwa kwezimali kanye netulo lokubulawa kukaMamba. Masondo (1994 B:165):

“Umyeni wami ubengihlupha kakhulu ngokuphuza utshwala maqede alwe nami. Lokho-ke kwaze kwangifaka esilingweni sokuba ngithandane noJona ongomunye wabangane bomyeni wami. UJona lona wabe esengicela ukuthi ngithole imali kuMamba umyeni wami ukuze akwazi ukukhokhela uShongwe imali yakhe abe eyiboleke ngesikhathi akha indlu esizohlala kuyo uma sesishadile. Ngakuthola nokho kunzima ukuyithola imali kuMamba umyeni wami. Wanginika amaphilisi uJona abe eyizidakamizwa. La maphilisi besiyaye siwafake ebhantshini lomyeni wami ukuze awaphuze ngoba ecabanga ukuthi uphuza amaphilisi ekhanda. Bekuthi lapho esedakiwe umyeni wami, angabe esazi lutho olwenzakalayo. UJona ubemthatha ngemoto uma esedakiwe amlethe lapha ekhaya ngoba phela ubesehlala

nentokazi engizwa kuthiwa ubesezimisele ukushada nayo, khona lena ehhotela.

Kunokungakholeki kahle kule ngxenyana. Lokho ngukuthi uMamba ubedla amaphilisi ekhanda uma esephuzile. Kanti invamisa umuntu osephuzile yilapho asuke engasazweli khona izinhlungu. Izinhlungu ezifana nezekhanda zivama ukubhoka uma sebuphelile utshwala egazini, sekusele ibhabhalazi. Kuzwakala sengathi uDingiswayo ukuphoqelegele nje lokhu kufakwa kwamaphilisi ayizidakamizwa kuMamba.

Le nhlambuluko kaMakhosazana, unkosikazi kaMamba iyaqhubeka iveze eminye imininingwane ngokubulawa komyeni wakhe. Masondo (1994 B:165):

Ngosuku afe ngalo umyeni wami, kufike uJona wangitshela ukuthi kufike umuntu ohlakaniphe kakhulu ophuma lena kubabezala. Uthe uma singangudluzi uMamba, lo muntu nakanjani uzosibamba. Nebala wafika umyeni wami ephethe imali eningi ngemvilophi

Uma silandela amagama adwetshelewe esiqeshini esingenhla, kuzwakala sengathi wafika ezihambela yedwa uMamba. Ngokunjalo futhi kusengathi wayedakwe kakhulu kangangokuthi uJona kanye nonkosikazi kaMamba bakwazi ukuzixebulela emalini eningi ayeyiphethe, bengasamdlianga lelo philisi lezimanga.

Kuthanda ukuxaka futhi ukuthi kungani ekufikeni kukaMakhosonke eMaseru, unkosikazi kaMamba noJona babona kungcono ukuthi babulale uMamba, kunokuba mhlawumbe benze yena uMakhosonke isilo sengubo. Ikakhulu phela ngoba kuyavela ukuthi uMamba wayengazi lutho ngokuthathwa ngozwani kwezimali zebhizinisi likayise. Wayengezukuphambisa muntu. Empeleni icala lalimfanela kangcono ephila uMamba kunoma efile. Empeleni ngokumbulala, laba babulali basebekhombisa kakhulu ukuthi kukhulu okushaya amanzi kunokwakuqale kwasoleka.

Kuphawuliwe ngenhla ukuthi leli cala lehluke kwamanye ngokuthi yilona lodwa elingaxazululwa ngumphenyi. Lisonjululwe ngumlingiswa oqhamuke eceleni, uPopi. Kuyaqapheleka nokuthi yize kukhona ubudlelwane

bokuthandana phakathi kukaPopi noMakhosonke, akukhona ukuthi babebambisene ngempela ekuphenyeni leli cala. UPopi waliphenya ngenkani nje leli cala. Kwagcina kuphumelele yena-ke nokho. Encwadini ethi *Kanti Nawe* (1994), akuzwakali kahle ukuthi yini eyenze ukuthi umphenyi wecala uZimisele asole ukuthi uNkosikazi Zuma angase abenobufakazi obuqanda ikhanda ngale ndlela agcina eseyiyo. Ikakhulu ngoba akukho mkhondo owawuke wavezwa unkosikazi Zuma ngaphambi kosuku lwasenkantolo. Kuvela ukuthi isigebengu esikhulu kule ncwadi yisikhulu samaphoyisa uSibisi. UNkosikazi Zuma wethula ubufakazi obuqanda ikhanda kanje; Masondo (1994 C:110):

“Umyeni wami wafika ekhaya engazi ukuthi ngikhona. Washaya ucingo washayela elinye iphoyisa abe elibiza ngokuthi nguSibisi.

Esefikile uSibisi lowo, ngezwa umyeni wami ekhononda kuye uSibisi esho khona ukuthi yena usekhathele ukulokhu ezama ukufihla ukukhohlalaka kwakhe (uSibisi). Wabhoka wakhahlela uSibisi esho nokusho ethi umyeni wami makamxoshe uJabulani emsebenzini kungenjalo uzokufa uJabulani lona kanye naye umyeni wami. Ngathula ngalalelisisa ukuze ngizwe ukuthi kwabe kuyini imbangela yakho konke lokho.

Ngokwenkulumo yabo ngezwa ukuthi imbangela yakho konke lokho kwabe kungukuthi uSibisi lona uyaye athathe izidakamizwa ezisuke zibanjwe kubantu azinikeze abathile ukuze bazithengise. Kwathi lapho umyeni wami embuza ukuthi uphumelela kanjani ukwenza lokho, uSibisi wamhleka usulu ethi uyaye ase izidakamizwa ezincane enkantolo ukuze kube nobufakazi ngalowo osuke eboshiwe.

Ushaye kahle uMasondo lapha. Kuyezwakala ukuthi ubugebengu ezibenzayo izikhohlakali zamaphoyisa lobu. Kuthi lokho okuvezwa enkantolo njengobufakazi, kubeyingxenye encane kabi yalokho okutholwe esiboshweni noma kummangalelwa. Okukhalisayo nokho ngalolu daba, yisikhathi uZuma noSibisi abaluxoxe ngaso. Kuzwakala ukuthi sekuyisikhathi eside uZuma evikela uSibisi. Lokhu kuveza umqondo wokuthi kukhona ukubambisana okuthize osekunesikhathi eside phakathi kwala madoda. Akuzwakali-ke kahle uma sekubekeka sengathi uZuma ubekade evikela umuntu angamazi ukuthi

wenzani, esukelaphi ebhekephi. Kubukeka sengathi uMasondo le ngxoxo uyivezele ukuthi iqondane nokuthi kukhona uNkosikazi Zuma ukuze ayizwe, maqede akwazi ukuyethula njengobufakazi enkantolo. Nakho ukuthi baxoxe bageqe amagula kuze kuthintke namagama abanye abasolwa akwemukeleki kahle kuzwakala kunokuqondaniswa kwezimo ngokweqile. Masondo (1994 C:110):

Esakhuluma kanjalo unkosikazi Zuma waphazanyiswa uZimisele ngenkathi ebuza ethi, “Awuzwanga yini ukuthi ngobani laba abanikezwa nguSibisi izidakamizwa lezo?”

Wathula wacabanga unkosikazi, ekugcineni wathi, “Noma ngingasakhumbuli kahle kodwa ngezwa kukhulunywa ngowesifazane ababembiza ngoPopi kanye nowesilisa ababembiza ngoMaga-gwe- Hhayi, yena sengimkhohliwe.”

“Abashongo ukuthi uMagwababa?” kubuza uZimisele.

“Nguye kanye, mnumzane,” kuvuma unkosikazi Zuma ethi ukuhleka kancane eqhubeka ethi, “Leli phoyisa lagcina ngokuba lifungise umyeni wami ukuthi uma engake alinge akhulume ngalolu daba uyokufa nokufa.”

3.4 ISIPHETHO

Kuphawuleke ukuthi izincwadi ezimbili zokuqala zikaMasondo; *Iphisi Nezinyoka* (1990) kanye nethi *Isigcawu Senkantolo* (1990), zibukeka zingalethulanga icala ngendlela eyenza ukuthi libukeke lisobala njengokulindelekile. Kuthathe ibanga elingamakhasi ayisi-6 nayisi-8, ngokulandelana kwazo ngaphambi kokuthi kuzwakale kahle ukuthi kukhulunywa ngamacala anjani. Kodwa iyancomeka indlela okwethuleke ngayo icala endabeni ethi *Ngaze Ngazenza* (1994). Kule ndaba zithi zibekwa nje, bekusuka isidumo samathambo phakathi kukaMginsa kanye noBhekani. Baxabana uMginsa aze asonge ngokuthi uzochitha igazi likaBhekani. Uma sekutholakala uBhekani esebulewe ngakusasa, iminwe ikhomba kuMginsa. Libonakale lithuthuka izinga lokwethulwa kwecala nasendabeni ethi *Kanti Nawe* (1994). Lapha, uMasondo ukuveze ekhasini lesi-2 ukuthi icala

limayelana nokudutshulwa kwentatheli yephephandaba *Inkanyezi*, uJabulani Mthiyane. Kuthi noma kungasheshanga kwavela ukuthi ubani umsolwa, kodwa kuvelile ekhasini lesithathu ukuthi ukudutshulwa kukaJabulani kumayelana nodaba abeluphenya lobugebengu baseHillbrow. Encwadini ethi *Ingalo Yomthetho* (1994), nakhona akusheshanga kwavela ukuthi cala lini eliphethe indaba. Empeleni uqobo lwecala luvele ekhasini lesi-6. Nokho uMasondo uzamile ukwakha isasasa ngokuveza ngasekuqaleni kwendaba ukuthi uNxumalo wayefuna ukubona uMakhosonke ngokukhulu ukushesha. Nangempela indaba iqala kuvezwa uMakhosonke ehamba ephikelele ehhovisi likaNxumalo ngokukhulu ukushesha.

Encwadini ethi *Iphisi Nezinyoka* (1990) uMasondo uyiphathe ngendlela engagculisi kahle le ndaba yokwethulwa kwabalingiswa abatholakala benukeka kodwa bengenacala. Sithola kunukeka noma ubani obhema insangu eSoweto, ikakhulu njengoba iSoweto ingaka nje. Nokho amehlo omphenyi uZondo agcina esegxile kakhulu kuTaga Nxumalo. Lokhu kusukela ekuthini kwakulokhu kutholakala izinqamu zensangu lapho okwakwenzeka khona amacala. Kuyamfanela-ke ukunukeka uMhlobo Mvubu iphoyisa, owayeveza ukungathandisisi kahle ukuthi uZondo aqhubeke nokuphenya leli cala.

Encwadini ethi *Isigcawu Senkantolo* (1990), uMasondo umveze ngasekuqaleni umsolwa uMagwegwe Buthelezi okunguyena ngempela futhi ogcina esenecala lokusenga imali kuKubheka nomndeni wakhe kanye nelokubulala uMhlobo Mvubu. Akuhambisani nemigomo yenoveli yophenyo lokhu, kodwa uMasondo ubenobuchwepheshe bokuwagudluzwa amehlo abafundi bendaba kulo mlingiswa, wakwazi ukufaka nabanye abalingiswa abafana nonkosikazi Kubheka. Unkosikazi Kubheka wayezisholo yena ukuthi ubulale umuntu kanti kuzotholakala ukuthi akunjalo, umbulali uButhelezi.

Endabeni ethi *Ngaze Ngazenza* (1994), abasolwa abakhulu abathinteka ekubulaweni kukaBhekani Ndlovu, uThoko kanye noMginsa. Isizathu kuwukuthi uMginsa wayekade exabene noBhekani. Kuthatheka ngokuthi wayesethumela uThoko ukuthi ayobulala uBhekani. Ekugcineni kutholakala

ukuthi umbulali yisethenjwa esinguMpondlela, sithunywe unkosikazi kaBhekani.

Endabeni ethi *Kanti Nawe* (1994), uMasondo uyiphathe ngempumelelo le ngxenye. Abalingiswa abanukekayo uKapteni uNtuli, uZuma umhleli weNkanyezi, uMbamba, uMathambo kanye noSgemfunga. Ekugcineni kutholakala ukuthi ungqondongqondo wobugebengu kuhlangene necala lokubulawa kukaJabulani uKhende Sibisi ehlangene noPopi noMagwababa.

Endabeni ethi *Ingalo Yomthetho* (1994), umsolwa omkhulu uBhadi Shongwe. Ingani phela amasheke emali yebhizinisi likaNxumalo ayebhalwe ngaye. Ekugcineni kodwa kutholakala ukuthi isigelekeqe esikhulu unkosikazi kaMamba ehlangene neshende lakhe uJona ababedla imali yebhizinisi baze bagcina sebembulele noMamba.

Endabeni ethi *Iphisi Nezinyoka* (1990), okugqame ngamaphoyisa ukuba zigebengu kunokuphaphalaza. UMvubu uyazi ukusuka nokuhlala indaba yokugqezekiswa kwebhange kodwa ngokwenqena uNsakansaka akalulandeli kahle uphenyo. Kanjalo nekhehla elinguDlamini lalulwazi udaba lukaNsakansaka kodwa lakhetha ukuwuhlaba inhlali. Khona kuyavela ukuthi yizinto ezenzekayo ngempela lezi embuthweni wamaphoyisa. Singathi-ke wenze kahle uMasondo ngokuveza lolu hlangothi.

Endabeni ethi *isigcawu Senkantolo* (1990), akukho qhaza elitheni elibanjwe amaphoyisa, ngaleyo ndlela kulukhuni nokuwahlulela ukuthi ayaphaphalaza noma enzanjani.

Kanti endabeni ethi *Ngaze Ngazenza* (1994) iphoyisa uShongwe livele lihlale emqondweni othi uThoko obulale uBhekani ethunywe uMginsa, kuphele kanjalo. Ukuphaphalaza-ke lokhu uma sekuvela ukuthi laba bamsulwa umuntu ongumbulali uMpondlela ehlangene nonkosikazi kaBhekani.

Endabeni ethi *Kanti Nawe* (1994) akukho nakhona ukuphaphalaza kwamaphoyisa okuphawulekayo. Kuphela nje kugqame bona ubugebengu

bamaphoyisa. Kuhamba phambili uSibisi, ebambisene noPopi kanye noMagwababa.

Endabeni ethi *Ingalo Yomthetho* (1994) kuphaphalaza amaphoyisa kuhlange nomphenyi wecala uMakhosonke. Indaba ize ilanyulwe uPopi owayethandana noMakhosonke.

Endabeni ethi *Iphisi Nezinyoka* (1990), uZondo ukukhombisile ukukhalipha ngokushesha asole ukuthi ukugqezwa kwebhange kuyothinta umuntu osebenza khona ebhange. Umuntu owayenolwazi olubanzi lokuthi imali enkulu ibekwaphi. Nangempela kugcina kuvele ukuthi nguMagwegwe Buthelezi umphathi webhange uqobo owayephakathi kulolu daba.

Endabeni ethi *Isigcawu Senkantolo* (1990), umphenyi wecala ngummeli uNgubane. UMasondo ukwazile ukumveza ehlakaniphile impela. UNgubane uphumelelile ukuxabanisa izigelekeqe ezifuna imvalamlomo kumnumzane Kubheka. Uphinde wakwazi ukucupha la maqola ngemali eyayinezinombolo ezibhalwe emabhukwini asebhange. Kuyakhalisa nokho ukuthi uNgubane usoliswe yini ukuthi akuyena uZethu owabulala uMhlobo ngisho ezivumela yena ukuthi nangempela wabulala.

Endabeni ethi *Ngaze Ngazenza* (1994), umphenyi wecala ummeli uMthethwa. Ukhaliphe ngokusheshe abone ukuthi uThoko, akuyena ongumbulali. Ngakolunye uhlangothi amaphoyisa ayesenelisekile ukuthi nguThoko ongumbulali. UMthethwa uluqhamukela macala onke lolu daba agcine etholile ukuthi umbulali nguMpondlela. Iyancomeka indlela ayiphathe ngayo le ngxenye uMasondo.

Endabeni ethi *Kanti Nawe* (1994), umphenyi uZimisele. Okuhluphayo ngokuphenya kukaZimisele ukuthi uphenyo lwakhe luqale ngokuthi avele azithele phezu kwaso isigebengu zibekwa nje. USibisi phela lowo. Kanti umthetho wophenyo awuvumi ukuthi uphenyo lwencike ekuziqondelaneni nje kwezinto.

Endabeni ethi *Ingalo Yomthetho* (1994), uMakhosonke akukho kukhalipha okutheni okubonakala ekuvezile. Uqobo lwecala aliwuphakamisi kangako umoya. Uphenya ngokudliwa kwemali eyizi-R32 000 yebhizinisi likaMvivi Nxumalo ngokungafanele. Uphinde ahluleke ukubamba izigebengu, aze abanjelwe uPopi. Naye lo Popi asethandana naye ungumfelokazi kaHadebe okade ebambisene naye lo Makhosonke ebhizinisini. Ngibona sengathi uMasondo akanakanga ukuthi umethule kabi lo mphenyi.

Indaba ethi *Iphisi Nezinyoka* (1990) iphetha ngokuthi kuvele ukuthi uMagwegwe oweba imali yebhange angumphathi walo. Lokhu wakwenza ngokuhlanganyela noNsakansaka iphoyisa.

Endabeni ethi *Isigcawu Senkantolo* (1990) kutholakala ukuthi isigebengu esingumbulali kaMhlobo, uButhelezi. Uyena vele futhi owayenolwazi olubanzi ngoKubheka.

Endabeni ethi *Ngaze Ngazenza* (1994), kuvela ukuthi isigebengu esabulala uBhekani, nguMpondlela ngokuthengwa unkosikazi Ndlovu. Lo mame wayebona ukuthi umyeni wakhe useqonyiwe. Wamgodusa-ke ngokumthengela uMpondlela.

Endabeni ethi *Ingalo Yomthetho* (1994), kuvela ukuthi unkosikazi kaMamba ehlangene neshende lakhe uJona abenza itulo lokubulala uMamba. Kanti endabeni ethi *Kanti Nawe* (1994) kuvela ukuthi umuntu okunguyena umsunguli wobugebengu uKhende Sibisi iphoyisa, ehlangene noPopi kanye noMagwababa.

ISAHLUKO SESINE

4.0 ABALINGISWA EMANOVELINI KAMASONDO

4.1 ISINGENISO

Kulesi sahluko sizogxila ekucubungeleni iqhaza elibanjwe abalingiswa ekwakhekeni kwamanoveli kaMasondo. Lokhu kuzokube kungaseyikho ukubacwaninga okufana nalokhu ebesigxile kukho esahlukweni sesithathu, ebesibuka khona imigomo yenoveli yophenyo lapho ebesigxile kakhulu ekukhalipheni komphenyi. Kulesi sahluko sizocwaninga bonke abalingiswa abagqamile nabangagqamile ngokutheni emanovelinini kaMasondo nangendlela abavezwe nabachazwe ngayo. Iqhaza elibanjwe abalingiswa liyingxenye esemqoka kakhulu enovelinini. Lisho ukukholeka nokungakholeki kwendaba. Kungakho sithola uMsimang (1986: 99), ethi:

Perhaps the most important point about characterisation is that the artist must present lifelike characters. In order to be convincing, his imaginary persons must be grounded in reality.

Mhlawumbe okusemqoka kakhulu ngokuvezwa kwabalingiswa ukuthi umbhali kufanele abaveze bafuze abantu bangempela. Ukuze laba bantu aziqambeke bona bakholeke, kufanele bazinze ezintweni ezikhona ngempela.

Indlela umbhali abachaze kanye nabasebenzise ngayo embhalweni ingachaza impumelelo noma ukufekela kwalowo mbhalo. Uma sifunda inoveli sisuke sifunda ngezenzo zabo, ngemicabango yabo, ukuxabana nokubuyisana kwabo, ukwesasa nokunengwa kwabo, ukwehluleka nokuphumelela kwabo, izifiso namaphupho kanye nemidlinzo yabo. Sibona kusemqoka-ke ukuthi nakulolu cwaningo kesigxile ekucubunguleni ukuthi uMasondo uwusingathe ngempumelelo engakanani lo munxa. UMaphumulo (1995:65), uthi:

Abalingiswa babaluleke kakhulu ekukhuliseni inoveli. Abalingiswa bangabantu abaqanjwe umbhali. Yibona abenza izinto ezenzeka enovelinini.

EsiZulwini kujwayeleke ukuthi uma kucutshungulwa abalingiswa benoveli kugxilwe ekubahlungeni ngokuthi kukhona abaveza onke amacala empilo kanye nalabo abanecala elilodwa. Labo abavezwa macala onke empilo yabo, batholakala benza okuthile okuhle, kuhambe kuhambe batholakale sebeveza izici ezithile ezijivaza lobo buhle. Abanecala elilodwa yilabo abathi uma bevezwe benza okuthile okuhle bese kuvele kuba kuhle konke okwabo. Kanjalo futhi uma sebenze okuthile okubi, kuthathe kube kubi konke okwabo. Sebebaningi-ke ababhali asebebhale imisebenzi yocwaningo ethinta lokhu kwehlukani kwaabalingiswa, beveza imibono eyahlukene ngakho. Ekucubunguleni ngalolu daba, kuvelile ukungayi nxanye kuhle kwamanzi kwabacubunguli balokhu kuvezwa kwaabalingiswa. UMuir (1979:25), ubeka kanje ngabalingiswa abanecala elilodwa:

Their unchangeability may seem at variance with truth, and it has often been called a fault. It is claimed that they should be more like "life"; that they should not keep one side always turned to the reader; that they should revolve, showing us all their facets instead of an unchanging surface.

Ukungaguquki kwabo kungabonakala kuphambene neqiniso, nokuvame ukubukwa njengephutha. Kuthatheka ngokuthi kufanele bahambisane nempilo yangempela bangavezeli umfundi uhlangothi olulodwa, kodwa baguquguquke, basitshengise yonke imikhakha yempilo yabo esikhundleni sengaphandle elingaguquki.

Abanye ochwepheshe abangabacubunguli bokubhalwa kwenoveli bayakuvuna ukusetshenziswa kwaabalingiswa abanohlangothi olulodwa. UForster (1974:47), ukuvuna kanje:

One great advantage of flat characters is that they are easily recognized whenever they come in-recognized by the reader's emotional eye, not by the visual eye which merely notes the recurrence of a proper name. It is a convenience for an author when he can strike with his full force at once, and flat characters are very useful to him, since they never need reintroducing, never run away, have not to be watched for development,

Usizo olukhulu lwabalingiswa abanohlangothi olulodwa, ukuthi babonakala kalula njalo uma bengena, babonwe yiso lomphfumulo lomfundi, hhayi elenyama lona elibona ukuphindeka kwegama. Kuyamsiza futhi umbhali uma ekwazi ukugadla kanye kuzwele,

abalingiswa bohlangothi olulodwa bayasiza kakhulu-ke ngoba
 abadingi kwethulwa kabusha, abeduki, abadingi kukhuliswa,

Abanye abacubunguli balo mkhakha wenoveli bagxila ekuthini umlingiswa kufanele abonakale ekhula kanye nendaba. Bathi umlingiswa uqala avezwe eyigama nje ngasekuqaleni. Ngisho ngabe umlobi emethule kahle kangakanani kodwa umfundi uthola ukumqonda kahle ngokukhula kwendaba. Ekucwaningeni amanoveli kaMasondo asizukugxila kakhulu ekuthini yibaphi abalingiswa abaveza zonke izinhlangothi zempilo nokuthi yibaphi abaveza uhlangothi olulodwa. Isisetshenzwe kakhulu kweminye imisebenzi yocwaningo le ndlela yokuhlaziya abalingiswa, asikholwa ukuthi kukhona okusha kangako okungazuzeka njengomnikelo owephusile uma sigxila kuyona nakulo msebenzi. Mhlawumbe kuzokwanela ukuthi sicubungule labo balingiswa abagqamile kanye nalabo abangagqamile kangako emanovelinini kaMasondo. Sizocubungula ukuthi yini eyenza abanye bagqame kunabanye, nokuthi laba abangagqamile babambe qhaza lini ekugqamiseni labo abagqamile. Nokuthi sebebonke banaqhaza lini ekuphakamiseni uphenyo lwamanoveli azocutshungulwa.

Kunoma yimuphi umbhalo wenoveli, kubakhona abalingiswa abagqamayo kunabanye, kubuye kubekhona abavela benza okungabalulekile ngokutheni. Lokhu kungabaluleki kwabo nokho kwenza umsebenzi wokuphakamisela uphenyo kwelinye izinga nokugqamisa kakhulu laba abagqamile. UHarvey ku-Stevick (1967:235), uthi:

Some characters stand in full light, others remain shadowy, still others advance and retreat in our consciousness as readers.

Abanye abalingiswa bama bagqame, abanye babesethunzini, kanti abanye bayakhula baphinde banyomuke emicabangweni yethu njengabafundi.

Okuqaphelekayo futhi ngemibhalo kaMasondo ukuthi kunamagama athile abalingiswa afanayo awasebenzise emanovelinini ehlukeni. Ngibhekise emagameni anjengoMagwegwe Buthelezi, oMhlobo Mvubu, oPopi, oMamba, oShongwe, oSibisi kanye namanye. Sizocubungula ukuthi lokhu kusebenzisa kwakhe la

magama ngokuwaphindaphinda kunamphumela muni ekulandelekeni nasekuzwakaleni kwale ndaba.

4.2 IQHAZA LABALINGISWA

4.2.1 *IPHISI NEZINYOKA*

Abalingiswa abagqamile kule noveli nababambe iqhaza elibhekile ekukhuliseni uphenyo yilaba: uThemba Zondo, uMagwegwe Buthelezi kanye noMhlobo Mvubu. UThemba Zondo ugqame kakhulu, uyilokhu esingakubiza ngokuthi umlingiswa omkhulu ngokwejoyalekile. Uyena ongumphenyi wecala kule noveli. Uphenya icala lokugqezekisa maqede kwebiwe imali ebhange laseNation Bank. Ubunqoka bakhe-ke bugxile ekuthini uyena osukumisa indaba ngomkhankaso wakhe wophenyo. Uphenyo lwakhe luthi luqhuba indaba, ikakhulu beluvumbulula abanye abalingiswa abagqamile nalabo abangagqamile kangako. Sivezile emakhasini andulelayo ukuthi ekuphenyeni kukaZondo zithi zibekwa nje asheshe asole ukuthi ukulahleka kwezimali kuyoxhumana nomuntu othile osondelene nebhange iNation Bank. Masondo (1990 A:7), uthi:

“Kuyacaca Mnumzane ukuthi lezi zigebugu zinolwazi oluphelele lwalapha ebhange. Umuntu ozifanela nami wayengeke azi ukuthi angayitholaphi imali. Ngabe ngiyezwa ukuthi imali yathathwa lena azisefeni ngaphambili.”

Lo mcabango kaZondo uyiqiniso, njengoba kugcina kuhlalukile ekugcineni. Ukuphenya kwakhe ngobuchwepheshe kusethulela omunye umlingiswa ogqamile onguMagwegwe Buthelezi. UButhelezi ubamba iqhaza elikhulu kabi ekuphakamiseni le ndaba. Nokho sizobuyela kuye kamuva. UZondo uyiphakamisela kwelinye izinga indaba ngenkathi esephuma uphuma lokuyothungatha ababhema umthunzi wezinkukhu. Kumfundi kubakhona novalo lokuthi nango phela eyosukela imamba isengodini wayo. Nanokuthi kazi-ke uzohlwaya abantu ababhema insangu aqalephi agcinephi njengoba iSoweto ingaka nje.

UMasondo umsebenzise ngempumelelo uZondo ekuphakamiseni indaba kanye nophenyo. Iphakama ngempela phela uma sekulandeleka isigameko saseRudi's Disco. UZondo uphikelela lapha eRudi's Disco ngenhloso yokulandela umkhondo wabafana abadla umthunzi wezinkukhu. Kufanele athole noma ubani obhema insangu emva kokucotshelwa uMagwegwe ukuthi kwatholakala isinqamu somthunzi wezinkukhu lapho okwakugqezwe khona ibhange.

Nebala ufike azichome kumalunda ngenkathi ezithela kuJoe neqembu lakhe alisolisa sengathi nalo liyakhosela emthunzini wezinkukhu lo; Masondo (1990 A:14):

Wathi lacu, uJoe. Wafike wahlwitha ingilazi esandleni sikaZondo. Esamangele uZondo ukuthi kwenzakalani, umfana lona wamthela ngotshwala ebusweni maqede wamvusa phansi ngenamandla inqindi lena.

Kuba khona ukufisa ukwazi ukuthi kazi Zondo ndini uzokwazi yini ukuzikhipha kulolu taku ozifake kulo. Kucaca nokuthi lolu suku lumphathele izigameko ezinzima uZondo, ngoba ekuphaphameni kule nqindi, uzithela emadodeni amabili ambuza ukuthi usexatshaniswa yini nalezi zingane. Ekuxoxeni kwakhe naleli bandla elizethula njengoBongani Maphaha kanye noJonas Maleka, kuyamkhanyela ukuthi umsebenzi wakhe uzoba ngumqansa. La madoda awamfihleli ukuthi akemukelekile lapha eSoweto. Masondo (1990 A:17):

Asidingi phoyisa laseThekwini elizokhombisa ukuhlakanipha kwalo ngokuba libambe umuntu walapha eSoweto.

Ekwahlukaneni nala madoda eRudi's Disco, uZondo uphindela ehhotela lapho futhi ahlangukhona nezimbila zithutha ziholwa ngemhlophe phambili; Masondo (1990 A:17):

Wafike wafaka ukhiye wokuvula, maqede wavuleka umnyango. Wangena ngaphakathi waphumputha inkinobho yokukhanyisa ugesi. Esaphumputha, wezwa ubukhwashakhwasha, kodwa akubange kusamsiza ukuzama kwakhe ukubaleka.

Khona manjalo wezwa into eyamgqimiza sengathi ushaywa isando emva kwendlebe. Kwaba mnyama amehlo wawa waphela khona lapho.

Lesi sigameko sokugqinyizwa kukaZondo siwaphakamisa kakhulu amaphaphu, kanjalo nendaba nje. Ingena kwelinye izinga le ndaba uma sesininga ukuthi kungabe uZondo uhlangane nezinswelaboya nje, noma lokhu kuhlaselwa kwakhe kuyindlela yokumphazamisa emshikashikeni wokuphenya icala? Futhi kungaba ubani noma obani laba abafuna ukumenza isilo sengubo?

Uphinde alukhuphulele kwelinye izinga lolu phenyo uZondo ngenkathi eselandela umkhondo kaTaga Nxumalo. Lokhu kwenziwa kakhulu nayinkulumo uZondo ayihosha kukaDokotela Motaung, ekhuluma nomuntu othile ocingweni; Masondo (1990 A:26):

“...ngikhathazeke kakhulu uma ebuza lokhu ngoba uTaga ukuyo le nkinga, mnumzane Nxumalo...”

Kulo leli khasi elicashunwe ngenhla, kuphinde kuvele la mazwi:

“Taga, ngifuna ukukubona kusasa ekuseni... Cha. Akumele...lapho... Uqaphele izinto ozenza nabangane bakho zingakufaki ejele... Okay...?”

Kubakhona ukusola ukuthi uZondo usezithele emkhondweni abekade ewuhogela. Lokho kuqiniswa wukuthi uDokotela Motaung ukhathazeke ngalo Taga ndini ngoba emazela izindlela zakhe ezingaqondile, mhlawumbe ezithinta nakho ukugqokezwa kwamabhange njalo belu.

Esinye isigameko esithinta uZondo esiphakamisa uphenyo nakakhulu, yilesi sokuhlangana kwakhe noMhlobo Mvubu, usayitsheni ongumphathisiteshi e-Orlando Police Station. Ekuxoxeni kukaZondo noMvubu kucaca ukuthi lo sayitsheni akamemukeli kwasanhlobo. Baxoxa kanje: Masondo (1990 A:31):

“Noma amaphoyisa angeke alimisa ngesihloko elokuthi asehlulekile, kodwa ukuqhubeka kwesikhathi kusho ukuthi asehlulekile. Nawe njengomuntu omdala kulo msebenzi, ngiyethemba uzovumelana nami uma ngithi ukuqhubeka kwesikhathi kusho ukuqhubeka kobunzima becala, Mhlobo.”

“Angikuphiki konke lokho. Kodwa-ke mina njengoSayitsheni kumele ngisho zisuka nje ukuthi angifuni bantu abaphuma lena komaThekwini bezogaxela emsebenzini wamaphoyisa lapha.”

Kuyawaphakamisa amaphaphu ukuzwa isiphathimandla sengalo yomthetho sihebeza ngale ndlela umuntu oze nosizo lokuthombulula icala ebelibukeka selixakile, lingaxazululeki. Okuxaka nakakhulu ukuthi uSayitsheni Mvubu usephinda amazwi athi awafane ncamashi namazwi aphinyiswa yilawaya madoda aseRudi's Disco, oMaphaha noMaleka. Sekusolisa nokuthi mhlasiwe la madoda ayazana noMhlobo Mvubu. Uthi-ke pho lo Mhlobo ndini uqondile?

UZondo ulubeka kwelinye izinga futhi uphenyo ngenkathi ephikelela kwaHlophe emuva kokuthola umbiko wokuthi le ndoda yayifuna ukumbona ngokushesha. Kushaqa unwele uma sekutholakala ukuthi le ndoda yatholakala isibulewe; Masondo (1990 A:38):

Wahamba ngamanzonzwane wabheka ngasendlini yokuphekela wethuka kwathi inhliziyi mayibhodloze izimbambo lapho ezithela esidunjini sendoda eyabe ibukeka isindala impela. Yabe igqoke ibhulukwe eliluhlaza kanye neyembe elimhlophe. Yayiphezu kwedamu legazi. Wathi qalalala uZondo, wase ekhothama eyibheka le ndoda eyabe idindilizile. Wakhangwa inxeba elikhulu entanyeni yale ndoda. Kwamkhanyela uZondo ukuthi lowo kwabe kunguMnumzane Hlophe.

Lesi sigameko sethusa ngokuthi njengoba sekutholakala uHlophe ebulewe nje, kanti noZondo usinde ngokulambisa ehlaselwa, kungabe balandelwa umuntu oyedwa yini? Futhi kubonakala sengathi lo muntu uzimisele ngempela ngisho nangokubulala yini ukuze agqibe ubufakazi baleli cala eliphenywa uZondo? Kuyasolisa. Emuva kwalesi sigameko uZondo uqhubekele phambili nophenyo aphenye uTaga, aphenye noSgubhu Ndebele owayenolwazi ngabantu abadayisa izidakamizwa. Abonane neNdiya lase*Bamjee Outfitters* lapho okwakusebenza khona uBongani owayesoleka ngokudayisa izidakamizwa, abonane noHadebe owayengumngani kaHlophe. Uthubeleza njalo aze ayoshaya kuNkosazane Hlophe, uBusisiwe udadewabo kamufi uHlophe.

Ekuphenyeni uZondo uphinde anqwamane nezimbila zithutha ziholwa emhlophe phambili. Uhlaselwa ngabantu abamdubula bamshiye bethi ufile; Masondo (1990 A:79):

Waphenduka wabuyela emotweni yakhe uZondo. Wathi nje lapho ethi ubamba isivalo semoto, sakhala isibhamu. Khona manjalo wawa uZondo walala phansi wathi ja! Kungabe kwase kuphelile njalo ngoZondo? Akunjalo.

Izigebe ngu lezi ezazimhlasele zicabanga ukuthi umsebenzi wazo ube yimpumelelo. Masondo (1990 A:80):

“Nguyena lona umthakathi osedindilize lapha?” kubuza omunye komunye. “Nguye nezinqotho zakhe! Ngimshaye kwaba kabili waphela lapho,” kuphendula omunye.

“Wena awubeki phansi neze, nalokhuya kwekhehla wakuthatha kanye nje akwabuye kwawadla.”

“Musa ukulokhu ulanda ubala. Asihambe funa sibonwe. Futhi-ke kumele wazi ukuthi umuntu kabongwa esaphila.”

Le nkulumo iveza ukuthi lezi zigilamkhuba zisanda kubulala ikhehla elithile. Kungabe ubani lelo khehla? Kungabe uHlophe? Lokhu kugcina kumsiza kakhulu ophenyweni lwakhe uZondo. Ziqhubeka njalo izigameko ezethusayo ezimbululwa uZondo kanye nezimvelelayo kuze kuyoshaya lapho evumbulula khona umlando kaMhlobo Mvubu owethusayo laphaya eKatlehong Police Station, ikakhulu lokho akutshelwa uNsakansaka Nkosi. Kuvela ukuthi Mhlobo Mvubu ndini kanti waxoshwa eKatlehong ngoba entshonthe imali. UZondo uqhubeka nophenyo lwakhe aze azithele kuDlamini owayephetha isiteshi saseKatlehong ngesikhathi kuxoshwa uMhlobo. Lo Dlamini nokho uyamhlangula uMhlobo ecaleni lokweba, akhombe yena lo Nsakansaka ozishaya ongcwelengcwele.

Nangempela kugcina kuhlaluke ukuthi nguye lo Nsakansaka obambe iqhaza elikhulu kulobu bugebengu ehlangene noMagwegwe Buthelezi; Masondo (1990 A:121):

“Wena Magwegwe wenza iphutha elikhulu ngokulanda lo muntu eThekwini. Manje usephenduke imamba esikhwameni.”

“Ngamlanda ngenhliziyo yami yonke Nsakansaka. Ngangifuna izikhulu zibone imizamo yami yokubamba izigebengu. Kanti-ke nazo izikhulu zakuthathela phezulu impela ukulandwa kwalo muntu, ngangingeke ngisajika.”

UMagwegwe Buthelezi ubonakala engumlingiswa wesibili ngobumqoka ophenyweni lwale ndaba. Phela nguyena obize uZondo ukuthi azophenya lolu daba. Kanti kuzohambakuhambe kuvele ukuthi uyena ongungqondongqondo wokugqekwezwa kwebhange kule ndaba. Futhi nguye ophume umkhankaso wokwedusa umkhondo, njengoba kufakaza akushoyo nje lapha ngenhla. UMagwegwe yisigebengu esiyishaya emuva siyishaye phambili. Kolunye uhlangothi ungumphathi webhange iNation Bank owethembekile, kanti kolunye uhlangene nomgulukudu wesigebengu onguNsakansaka Nkosi iphoyisa. Usebenzisa kabi ukwethenjwa kwakhe, ukuze eduse umkhondo wobugebengu. Nokho izinto azimhambeli kahle njengoba efisa, empeleni zithi zibekwa nje uZondo akhombise ukusola ukuthi umhlola usekhaya kuleli cala lokugqekwezwa kwebhange. Masondo (1990 A:7):

Wathi esuka wabe ethi, “Kuyacaca Mnumzane ukuthi lezi zigebengu zinolwazi oluphelele lwalapha ebhange. Umuntu ozifanela nami wayengeke azi ukuthi angayitholaphi imali. Ngabe ngiyezwa ukuthi imali yathathwa ezisefeni ngaphambili.”

“Nami, Zondo uke wathi ukungifikela lowo mcabango kodwa ngabuye ngawedlulisa,” kuphendula uButhelezi kusengathi unamahloni.

UButhelezi lo mcabango uwedlulisa, aphinde ashaywe nangamahloni nje, uzama khona-ke ukwedusa umkhondo nobufakazi obudingekayo. UMagwegwe lo uzama ukuba yiqili elizikhotha emhlane ngokuzama ngayo yonke indlela ukwedusa umkhondo. Yingakho esethathe negxathu lokubeka isinqamu sikagwayi lapho okugqekwezwe khona ebhange. Akasanaki nokuthi kuzosolisa futhi kumangaze ukuthi kungani lo gwayi ungatholwanga ngamaphoyisa. Masondo (1990 A:7):

“Kwatholakala isinqamu sikagwayi esisefeni. Empeleni satholwa yimina mathupha. Ngathola kungugwayi ongajwayelekile lapha endaweni yakithi.”

“Kanti kwabe kungugwayi muni lowo, Mnumzane?”

Wahleka kancane uButhelezi wathi, “Kwathi lapho ngisihlola ngathola ukuthi isinqamu sikagwayi, kodwa oxutshwe nokuthile okwachazwa ngamaphoyisa njengensangu.”

Ekuqaleni amasu kaButhelezi okwedusa uphenyo abukeka ephumelela ngoba kusukela kule ngxoxo yabo, uZondo unhlanhlatha ibanga elide ehamba ethungatha ababhemi bomthunzi wezinkukhu abangahlangene nakancane naleli cala. Uze aphindele emkhondweni okuyiwonawona ngenkathi esephenye wathola ukuthi uMhlobo Mvubu unolwazi alufihlayo ngalolu daba.

Besekuvilele-ke phambilini ukuthi omunye umlingiswa obambe iqhaza elibhekile kule ndaba nguye uNsakansaka Nkosi. UNsakansaka ubukeka kunguye ongumakadebona ebugebengwini. Futhi uyena onesibindi sokuphumelelisa amacebo obugebengu abawahlela noMagwegwe. Nguyena owaphumelelisa umkhankaso wokudicilela phansi igama ligaMhlobo Mvubu ngokumesulela ngecala lokweba imali yasesiteshini samaphoyisa saseKatlehong, okuvela kamuva ukuthi wayehlangene noMagwegwe nakhona. Uma silandela ingxoxo phakathi kukaZondo kanye noDlamini owayephetha isiteshi saseKatlehong ngesikhathi sikaMhlobo Mvubu, kuyacaca ukuthi nguNsakansaka ngempela owayeyishoshozela lokuthi uMhlobo axoshwe; Masondo (1990 A:102):

“Yini okwenza ukuba ungambophi uMvubu, baba ngoba wabe unelungelo lokwenza lokho?”

“Angisibonanga isidingo sokwenza lokho ngoba ngangingenelisekile ukuthi ngempela uMvubu owabe entshontshe imali leyo. Kukhona-ke ababelokhu bengishoshozela ukuthi ngimbophe.”

“Obani-ke labo okhuluma ngabo baba?”

“Owokuqala wabo kwabe kunguNsakansaka Nkosi. Wabe enezinkulumo eziningi ezaze zenza ukuba ngigcine sengimxwayise ngokuthi kwasayena uzophelelwa umsebenzi uma eqhubeka nalokhu ekhuluma le ndaba.”

Kuphinde kufakazeleke ukugqama kukaNsakansaka nokuthi wayehlangene noMagwegwe kusukela kulesiya sikhathi sokuxoshwa kukaMhlobo Mvubu laphaya eKatlehong. Lokhu kutholakala engxoxweni ephakathi kwakhe uNsakansaka noMagwegwe. Masondo (1990 A:122):

“Manje Magwegwe, angazi ukuthi sizokwenzenjani. Leyo mali esayithatha eKatlehong isekhona. Angazi ukuthi sizokwenzenjani impela nje uma izinto sezinje.”

Kuphinde kuvele nokuthi kanti ikhehla elinguHlophe labulawa nguye uNsakansaka uqobo. Masondo (1990 A:122):

“Ngakutshela kudala ukuthi uma ubona ukuthi uhlangana nenkinga ubophuthumela kimi ngikweluleke. UBheki wambulala kalula, bona namhlanje akekho osolela kithi, kodwa uZondo yena usekwehlule namuhla uzokwehlulwa nguMvubu. Yini yona lena nguMvubu? Nami angisilona iphoyisa nje kodwa ngeke ngehlulwa nguMvubu.”

“Uyangimangalisa wena Magwegwe ngoba sewukhuluma sengathi bengimane ngizenzele ngaphandle kokubonisana nawe. Uyangimangalisa ngoba awukuboni ukuthi uma ngike ngaboshwa nawe kobe sekukushele.”

Abalingiswa abangagqamile kangako kodwa ababambe iqhaza endabeni yilaba abalandelayo: uS’fiso Ngubane, osebenza noThemba Zondo, ongumphathi kaThemba. Nguyena uS’fiso oxhumanisa uThemba Zondo naleli cala. Kuthi maphakathi nophenyo olwalwenziwa uThemba Zondo, uS’fiso aphinde amshayeke ucingo ezama ukumxhumanisa noBheki Hlophe.

UBongani Maphaha naye ubonakala engemqoka kangako. Ungomunye wabalingiswa owatshengisa uThemba Zondo zibekwa nje ukuthi umsebenzi wakhe wokuphenya leli cala wawungemukelekile neze. Yena-ke kugcina kuvele ukuthi udayisa izidakamizwa.

UBafana Hadebe, ungumngani kaBheki Hlophe, uyena owavezela uThemba Zondo ukuthi uBheki unodadewabo, uBusisiwe Hlophe emuva kokuba uMvubu ekugodlile lokhu. UBusisiwe wafahlazela uThemba Zondo ukuthi umfowabo wake wakhuluma

ngodaba lokugqezwa kwebhange, nanokuthi wayefake imali enjengemali kuleli bhange. Masondo (1990 A:75):

“Ngizwe ngoBusisiwe udadewabo kaHlophe ukuthi umfowabo lona wake wamuthi fahlahla ngodaba lokugqezwa kwebhange. Ube esengitshela nokuthi uBheki ube ngomunye wabagqamile kuleli bhange ngenxa yezimali anazo kulo.”

“Awu?”

“Kunjalo nje mnumzane. Wase ethinta nodaba lokuthi umfowabo wamtshela nokuthi ukugqezwa kwebhange lokhu kwabangelwa ukugembula.”

Yize uBusisiwe engagqamile kangako kule ndaba, kodwa wethule ulwazi olusemqoka oluhlanganisa ukubulawa kukamfowabo uBheki Hlophe nokugqezwa kwebhange. Lokhu kwabamba iqhaza elikhulu ekuphumeleleni kophenyo lukaThemba Zondo.

UMasondo ubasebenzise kahle nangempumelelo abalingiswa bakhe ekukhuliseni uphenyo. Ikakhulu umlingiswa osemqoka kunabo bonke uThemba Zondo. Ukuphenya kwakhe le ndaba kuyithwale isuka ekuqaleni ephenya udaba lokugqezwa kweNation Bank, lwaze lwayosombululeka. Kudinga ukunconywa nakho ukuthi uMasondo ukwazile ukumenza lo mlingiswa ukuthi afusombulule ngempumelelo nangendlela ekholekayo lolu daba.

4.2.2 ISIGCAWU SENKANTOLO

Kule ndaba abalingiswa abasemqoka yilaba: uS’fiso Ngubane ummeli, uMnumzane Vika Kubheka injinga, uNkosikazi Zethu Kubheka, uDuduzile indodakazi kaKubheka. Abalekelelayo yilaba: uThemba umseshi, uThandi unobhala kaNgubane, uMagwegwe kanye noThokozile.

Okuphawulekayo lapha ukuthi uS’fiso Ngubane okunguye ogcina esengumlingiswa ogqame kunabo bonke abanye abalingiswa ngokuba umphenyi waleli cala, umthetho wakhe ungummeli. Kuke kwangehla kahle lokhu, kwaba khona ukusola ukuthi indlela uMasondo asebenzise ngayo lo mlingiswa iphaphalazile. Kuphawulekile-ke nokho phambilini ukuthi ocwaningweni esilwenzile oluze

lwafinyelela ekuxoxisaneni nabaphenyi bamacala bombutho wamaphoyisa aseNingizimu Afrika (SAPS), bavumile ukuthi nebala lokhu kuye kwenzeka. Kubekeke ngokuthi kuyenzeka ukuthi ummeli agcine eseziphenyela yena icala uma engenelisiwe ngubufakazi obuthile, noma uma esola ukuthi amaphoyisa azombambezela noma ayaphaphalaza.

US'fiso Ngubane-ke uphenyo usuka nalo phansi kusukela ngenkathi kufika kuye uMnumzane uKubheka ezobika ukuthi umndeni wakhe uhlaliswe kabi amaqola afuna imvalamlo. Ngokuphazima kweso, uS'fiso Ngubane uhlala izithonto kulolu daba, elekelelwa uThemba ekuluphenyeni. US'fiso wakha icebo lokuthi kuguqulwe isamba semali efunwa ngamaqola, maqede lolu daba alukhiphe nasephephandabeni. Lokhu ukwenzela ukweqhatha amasela, asolane ngokuthi abeseqhambaniselana wodwa. Masondo (1990 B:25):

“Yilokhu-ke okusele,” washo wakhipha umshini wokubhala uNgubane, wawubeka etafuleni likasimende elaliphambi kwabo. “Letha lapha ithini lelo Themba.”

Aledlulisele kummeli ithini umseshi. Alithathe ummeli akhiphe incwadi eyabe ikulo, acime *inkulungwane namakhulu amahlanu*, abhale *izinkulungwane ezintathu*. Avule isikhwama sakhe ummeli, akhiphe enye inkulungwane namakhulu amahlanu maqede afake yonke leyo mali ethinini bese eyiphindisela kuThemba. Kwenzeka konke lokhu nje, wayesathe hulukuqu ngasezitolo uThokozi.

Nokho uS'fiso Ngubane uyilandela kahle indaba yokuguqula isamba semali encwadini eyayibhalelwe uDuduzile. Uyacophelela ukuthi incwadi esibhalwa nguye, ibhalwe ngomshini ofana ncamashi nalowo owawusetshenziswe ngamaqola. Masondo (1990 B:19):

Wathi esuka wayesethi, “Thandi, thatha le ncwadi uyise eMeshack Printers ufike ubuze ukuthi mshini bani obhale le ncwadi? Ubacele futhi ukuthi bakhulise amagama ayo abe makhulu, bese benginika leyo khophi. Ukusuka lapho uyobe sewucela ukuba bangiqashisele ngomshini ofana ncamashi nalona obhale le ncwadi.

Lihamba ngempumelelo isu likaS'fiso Ngubane, ngoba nangempela kubukeka sengathi kuyawaxabanisa amaqola lokhu. Indaba isiyonakala ngenkathi sekuvela ukuthi uNkosikazi Zethu Kubheka usebulele elinye lamaqola. Lokhu sekubiza

ukuthi uNgubane aphenye aphenyisise ukuthi nguye ngempela yini uNkosikazi Kubheka obulale lo muntu. Kuyaqapheleka ukuthi uS'fiso Ngubane akakholwa ukuthi uNkosikazi Kubheka uyena umbulali, yize ezivumela ngokwakhe lo nkosikazi ukuthi uyena ngempela obulele. Masondo (1990 B:70):

“Ubethi uyamethusa ukuze ayeke udlame, kanti akabuzanga elangeni ngoba lo mlisa umane weza kuye izithonto. Wabe eshlehla uZethu kanti usefike lapho kuphela khona isikebhe. Wakhubeka wawa ngomhlane, sadubula isibhamu. Wabe esewa lo mlisa kwaba ukuphela kwakhe loko,” kuchaza uKubheka.

Lungena kwelinye izinga uphenyo lukaS'fiso Ngubane emva kwalesi sigameko. Nango eseqasha indiza enophephela emhlane ukuze bakwazi ukuyocinga isidumbu seqola laphaya eNcadu edanyini. Nokho baphazanyiswa yizinkungu, kungaqhubekiki nophenyo laphaya edanyini. Uyaphenyisisa impela uNgubane ukuthi sehle kanjani isigameko sokudubula. Akadeli ngakutshelwayo nje.

Kuwo lowo mnyama, uS'fiso Ngubane uphenya nodaba lweqola eselibeke uThokozile ezithendeni, lifuna imali “ayeyicoshe” edanyini. Ugcina esezifikele mathupha kubo kaThokozile lapho afike azithele khona kuMagwegwe Buthelezi. Lokhu kuhlanguka noMagwegwe kugcina sekumsiza kakhulu ophenyweni lwakhe, ngoba kumnika umqondo ocacile ukuthi ubhekene nemigulukudu enjani. Masondo (1990 B:88):

Ekugcineni yasho ngolaka le ndoda yathi, “Angizwani nabameli mina. Okumele ukwazi ukuthi ungaphinde ungibize ngeqola mina! Angiyikhona lokhu ocabanga ukuthi ngiyikho! Siyezwana?”

Ekugcineni uNgubane uyaphumelela ukuyophenya ngobufakazi abudingayo laphaya edanyini iNcadu. Kutholakala isidumbu esikebheni. UNgubane uphinde aphenyisise kuKubheka ukuthi isigameko sehle kanjani ngempela. Luqhubekela phambili uphenyo ngenkathi uS'fiso Ngubane eseqasha abatshuzi bakwaNdlovu ukuthi bacinge emathunjini edamu isibhamu esasetshenziswa uNkosikazi Kubheka. Ubuye athume laba batshuzi ukuthi baguqule nemali eyayisesikhwameni khona edanyini belu, maqede bafake eyakhe ayeyiqophe izinombolo zayo. Nangempela leli su likaNgubane ligcina limphumelelise ngokuthi le mali yakhe yiyona eyaba ngubufakazi obuqanda ikhanda lapho isitholakala emaphaketheni kaMagwegwe

Buthelezi. Yiyona kanye eyenza ukuthi uphenyo lukaS'fiso Ngubane lusongeke ngokuthi kubambeke lo Magwegwe.

Omunye umlingiswa ogqamile ophenyweni lwale ndaba, uyena uKubheka. Empeleni lo mlingiswa simthola ebambe iqhaza elikhulu lokuluphakamisa lolu phenyo, ngokuthi kwayena ubekeke wayinkunzimalanga yesigebengu. Masondo (1990 B:4):

“Mbomvu, mina ngake ngaba omunye wababoshwa ecaleni elalilibi kakhulu lokubulala.”

Lokhu kwenza ukuthi kwayena asoleke ukuthi akamsulwa kulolu daba. Ikakhulu ngoba usethinteke kabili emacaleni okubulala. Masondo (1990 B:6):

“Langalimbe ebusuku sibuya emcimbini, uZikode wangicela ukuba ngimphelezele ukuya endaweni ethile ehlathini ukuze ayolindela umakhwapheni wakhe. Ngabe ngingabuzanga elangeni. Sathi ukuba sehle emotweni yakhe kulelo hlathi, wathi mangithandaze ukuze ngilibuke ngiligcine... . Wathi ukuba ezwe ngizikhalela kanjalo, wathukuthela waveva umlisa wansondo. Nebala ngawuthatha umthandazo. Yena wayedamane engibalela imizuzu engisalele. Kwathi lapho ethi kusele imizuzu emihlanu, ngahlala kuye izithonto. Wathi ethi bhu, sase singakimi isibhamu. Nami-ke sekuhlangene ukwethuka nokuthukuthela, ngathuka sengidedele inhlamvu. Kwaba ukuphela kukaZikode lokho.”

Ngempela le ngxoxo yenza kucabangeke ukuthi uKubheka akamsulwa. Kube khona nokuthi kwalona lolu daba lwemvalamlomo aluxoxela uNgubane alunaqiniso. Kwayena uKubheka uqobo lwakhe sengathi uyazibona ukuthi akethembekile. Masondo (1990 B:117):

“Unokungangethembi yini Mbomvu?” kubuza uKubheka.

“Uma ngiphethe icala lokubulala kungumkhuba wami ukuba ngingethembi muntu. Ngiyaxolisa impela ukukwazisa lokho Khathide,” kuphendula uNgubane.

UKubheka ubukeka engongathembekile ingxenye enkulu yendaba. Ubuye angafuni ukubambisana noNgubane ngokuphelele ekuphenyisiseni lolu daba. Lokhu kugcina sekusolisa ukuthi ukwenza ngoba kukhona okuthile afuna ukukufihlela uNgubane. Uma uKubheka efihlela ummeli oqashwe uyena uqobo, pho kanti ubani omunye

okungethenjwa ukuthi angase amtshele iqiniso? Ukuhiqiza kukaKubheka ngenkathi bexoxa noNgubane kwenza kusoleke ukuthi akagonyuluki lona lonke iqiniso. Masondo (1990 B:116) :

“Kanti nguwe yini umbulali Khathide?” kubuza uNgubane.

“Hha..., hhayi, cha. A, a, akusimina Mbomvu,” kungingiza uKubheka.

Omunye umlingiswa obambe iqhaza elibhekile ophenyweni lwale ndaba, nguye uNkosikazi Kubheka lo. Ngaphandle kokuthi ugane uKubheka, okunguyena amaqola abhekene naye ngempela, kwayena uphinde abhekane nawo ngqo, la maqola. Uyena obonana nawo ubuso nobuso kangangokuba aze “alibulale” elilodwa. Lokhu kubulala kwakhe leli qola kuluguqula lonke uphenyo obelwenziwa nguNgubane. Uphenyo lwenyukela ezingeni eliphezulu uma uNgubane esebhekana nomthwalo wokumela uNkosikazi Zethu Kubheka ozisholo yena ukuthi udubule wabulala uMhlobo Mvubu.

Omunye umlingiswa obambe iqhaza elibhekile kule ndaba, uDuduzile indodakazi kaKubheka. Amaqola ukugadla kwawo akuqondanise nokuthi uDuduzile lo usemalungiselweni omshado wakhe noThulani Hadebe indodana yasemndenini wezinjinga zasendaweni yaseNyukhasela. UDuduzile enjalo nje uyaziwa ukuthi akezwani nezinto ezingamahlazo. Nangempela uzama ngakho konke okusemandleni ukuzanelisa lezi zigebugu ngokukhokha leyo mali eziyidingayo. Lokhu kuzama kwakhe ukukhokha, yikho okunika uS’fiso Ngubane ithuba lokuguqula isimo, agcine ephumelela ukushayanisa la maqola ngamakhanda, axabane ngenxa yokuguqulwa kwesamba semali ayeyifune kuDuduzile.

Omunye umlingiswa obambe iqhaza elibhekile ophenyweni lwalolu daba lwemvalamlomo, uThemba umphenyi wamacala ozimele owayelekelela uS’fiso Ngubane. Uyena olekelela uNgubane ngenkathi kudidwa amaqola ngokuguqula imali ayeyifunile. Uyena futhi owahlela onogada ababeqapha uDuduzile indodakazi kaKubheka. Nonogada ababeqaphe uThokozile, intokazi yemali, babehlale nguye. Uyena owayazisa uNgubane ngakho konke okwakwenzeka kulezi zintokazi, njengokufika kukaMagwegwe Buthelezi eyofuna imali yamaqola ngendlakadla.

Uye owayelandela uphenyo oluncane olwalwenziwa ngamaphoyisa maqede abikele uNgubane.

UMagwegwe Buthelezi ungomunye wabalingiswa abaphenywayo. Ubukhona bakhe-ke bubonakala busemqoka. Uyena lo Magwegwe owadayisela uKubheka isidumbu esasetshenziselwa ukwedusa umkhondo wokubulawa kukaZikode. Uyena-ke futhi uMagwegwe oselandela uKubheka osemfuna imvalamlomo, ehlangene noMhlobo Mvubu. Okukhulu kakhulu ngaye, kugcina sekuvela ukuthi uyena uMagwegwe owabulala uMhlobo Mvubu ngoba sekukhona ukungathembani phakathi kwabo ngenxa yokuguqulwa kwesamba semali ababeyifune emndenini kaKubheka. Kuhlaluka nokuthi uyena owakhipha imali eyayisifakwe uNgubane laphaya edamini iNcahu, ecuphe umgoga ngayo. Uzivumela yena enkantolo icala lakhe lokubulala kanye nelokuqola. Masondo (1990 B:219) :

“Nkosi yenkantolo, ngamdubula uMvubu ngenhloso yokuzivikela. UMhlobo lona kade engumuntu onamanga futhi ongumkhohlisi. Bengihlala ngimsola kukho konke lokho.”

“Ngambuza uMhlobo ukuthi uthole malini kunkosikazi Kubheka? Wangiphendula ngokuthi katholanga mali. Ngacela ukumkhuthuza, wala waphetha. Wangikhiphela ummese. Akazange angitshele ukuthi unkosikazi Kubheka usalande imali. Ngambamba ngambopha izandla ngamshiya ngasempompini kaphethilolo. Ngathi lapho ngithi ngisacinga isikebhe kwaqhamuka unkosikazi Kubheka. Angizange ngimkhulumise. Ngamane ngasusa isikebhe ngenzela ukuqhela lapho kwabe kunoMhlobo khona.

“Ngathi lapho ngizama ukumephuca isikhwama semali unkosikazi Kubheka, wakhipha isibhamu wadubula.

Nokho kuqapheleka kuphinde kumangaze ukuthi uNgubane ubone kanjani ukuthi akuyena uNkosikazi Kubheka obulale leli qola. Esikhundleni sokunaka amasu okuthambisela uNkosikazi Kubheka isigwebo, uNgubane uphume umkhankaso wokulwela ukuthola ubufakazi bokuthi ubani ngempela obulale uMhlobo. Nangempela kugcina kuvela ukuthi nguMagwegwe ongumbulali.

Iqhaza elibanjwe uS’fiso Ngubane njemgommeli ophenyweni lodaba lonke lwakwaKubheka linakho ukukhonondisa imbijana, limenze angakholeki. Yize besiphawulile phambilini ukuthi ummeli uyakwazi ukuziphenyela icala uma esola

ukuthi lokho kungamelekelela ekutholeni ubufakazi angabethula enkantolo, kodwa kule ndaba kubukeka sengathi ummeli usephenye ngokweqile. Sekuyingcosana kakhulu okuzwakala ukuthi kuphenywe ngamaphoyisa. Cishe lonke uphenyo luthwalwe ummeli.

4.2.3. NGAZE NGAZENZA

Phakathi kwabanye abalingiswa, ogqame kakhulu ngummeli uQodlwana Mthethwa. UQodlwana uyena ophenya ngodaba lokubulawa kukaBhekani Ndlovu, okusoleka ukuthi wabulawa uThoko Ntsibande. UThoko lona kusolisa ukuthi wayethunywe uMginsa Nxumalo, umculi kamasikandi ngenhloso yokuziphindisela engxabanweni yakhe nomufi ngenxa yokubhuntshe kwedili lomculo elaligqugquzelwa uBhekani. Kuyaphawuleka nokho ukuthi ummeli uQodlwana Mthethwa ungeniseke ngendlela engajwayelekile. Uze wavela esahlukweni sesithathu, ngenkathi uThoko eyocela usizo mayelana nokufa kukaBhekani kuyena. Yize kungekho mthetho oqondisa ukuthi umlingiswa osemqoka kufanele avele ekhasini lesingaki, kodwa kuyaphawuleka nje kule ndaba ukuthi kuthathe isikhathi esithanda ukuba side ngaphambi kokwethulwa kwakhe.

UMthethwa uyashesha ukusola ukuthi akuyena uThoko obulale uBhekani. Lokho kwenza ukuthi aphume umkhankaso wokuthungatha umkhondo wombulali. Uqhubeka nokuphenya yize abantu abanjengoSayitshe Shongwe bekhola ukuthi umbulali usobala, okunguThoko. Masondo (1994 A:15) :

Waphefumula kakhulu uShongwe ngaphambi kokuba aqhubeke athi, "Uma ngilubhekisisa lolu daba ngingasho ngingahlonizi ukuthi uThoko lona nguye obulele uBhekani. Uma ngithi ukuzikisa kancane umqondo kuyangikhanyela ukuthi bekungeyona inhloso kaThoko ukubulala kepha ubethunyiwe."

UMasondo usebenzise ubuchwepheshe obusezingeni eliphakeme ekuqaliseni ukulandela uphenyo kule ndaba. Lokho ukwenze ngokuveza ukuqaphela kukammeli uMthethwa obuka izinto ngeso lokhozi. Masondo (1994 A:20):

Wathi ukucabanga kancane uMthethwa wase ebuza ethi, "Awubasoli yini abomndeni kaNdlovu ukuthi kungahle kube yiyo abenze lo monakalo?"

Lezi zinsolo zikaMthethwa zigcina ziqinisekile ngasekupheleni kwendaba. Ingxenye enkulu yendaba iqhubeka sinemidlinzo yokuthi uMginsa onecala. Okubanga lokho ukuthi uMginsa unokunkwankwaza okumdonsele amanzi ngomsele, akwenza ngenkathi uMthethwa emphenya ngalolu daba. Masondo (1994 A:21):

Wahlahla amehlo, waba namalimi uMginsa lapho ezwa lowo mbuzo kaMthethwa wazama ukukhuluma ethi, “E-e-e-e-e. Yebo, yebo, cha, mina ngi ...”

Lokhu kungingiza kukaMginsa kwenza ukuthi kuqine ukusola ukuthi naye kukhona akwaziyo ngalolu daba. Kuqhubezeleka phambili nokuthi Mginsa ndini kwasekuqaleni uwena obulayele uThoko indlela enqamulelayo esigcine isimfake kulolu taku. Masondo (1994 A:22):

“Kuyangihlupha kodwa Zwide lokhu kulayela kwakho uThoko indlela enqamulelayo.”

Wabonakala ejika ebusweni uMginsa ebuza ngolaka ethi, “Yini okukuhluphayo ngalokho?”

“Ngihlushwa ukuthi embikweni engiwutholile kunenhlansi elokozayo yokuthi nguwe owenze ukuthi uThoko azethuke eselaphaya emaqhugwaneni.”

La mazwi kaMthethwa akubeka ngendlela engahlonizi ukuthi uyamsola uMginsa lo. Kuyaluphakamisa-ke nophenyo futhi nalokhu. Luqhubekela kwelinye izinga uphenyo lukaMthethwa emuva kokuba sekungene uSayitsheni uShongwe, maqede aphenyisise udaba lukaMginsa lokuyalela uThoko indlela enqamulelayo, eyagcina imedusa. Masondo (1994 A:23):

“Kungani walayela uThoko indlela ezomlahla aze azethuke esesemaqhugwaneni?” kubuza uSayitsheni uShongwe.

“Angizange ngikwenze lokho, Sayitsheni.” kuphika uMginsa.

“Nginomdwebo ofakazela ukuthi wakwenza lokho mnumzane Nxumalo,” kuthatha uMthethwa eqhubeka, “Kodwa uma ngabe uyaphika kulungile ngiyokubiza mhla wecala ukuze uzokwethula ubufakazi bakho.”

UMthethwa uphinde aqhubeke nophenyo lwakhe esizwa nguThemba, baphikelele kwaNdlovu, emzini kaBhekani. Ekuphenyeni kwakhe umkaBhekani, kuhlaluka ukuthi inhlalo yalo mndeni ibingasagculisi neze. UNkosikazi Ndlovu ubatshele ukuthi baphila ngenqubo yokungabuzani nokungatshelani ukuthi lowo nalowo wenzani. Masondo (1994 A:29):

“Kungabe usebenza msebenzi muni umyeni wakho nkosikazi?” kubuza uMthethwa.

“Ugqugquzela umculo womasikandi kuyo yonke iNatali naKwaZulu abuye ahlele nemidlalo yawo.”

“Yini okunye futhi okwaziyo mayelana nomsebenzi womyeni wakho nkosikazi?”

“Engingakutshela khona nje mnumzane uMthethwa ukuthi akuyona inqubo yalapha ekhaya ukungena kakhulu endaweni okungeyona eyakho,” kuphendula unkosikazi Ndlovu.

Wathi ukubuyisa izinhlonze uMthethwa wase ebuza ethi, “Angikutholi kahle nkosikazi. Uchaza ukuthini?”

Wahleka unkosikazi Ndlovu ephendula ethi, “Ngichaza ukuthi kangimbuzi ngomsebenzi wakhe naye futhi ngokunjalo akangibuzi ngomsebenzi wami wasexhibeni.”

Lokhu kwamsolisa uMthethwa ukuthi lukhona lukhulu olushaya amanzi kulo nkosikazi. La mazwi kankosikazi Ndlovu yiwona amdonsele amanzi ngomsele, abangela ukuthi uphenyo lukammeli uMthethwa lusondele kakhulu kuyena. futhi luze lugcine lumgojele.

Uphenyo luthuthuka kakhulu ngenkathi uMthethwa ezithela kunkosikazi Ndlovu eqhethe egunjini lokulala likaMginsa. Masondo (1994 A:54):

“Khona manjalo kwavuleka umnyango wegumbi likaMginsa lokulala maqede kwamemfuka unkosikazi Ndlovu okwabe kungunkosikazi kaBhekani Ndlovu, umufi.

Kuxabana ubendle ngempela-ke manje. Lokhu kutholakala kwalaba balingiswa beqhehisene, kuMthethwa kwakha izinsolo zokuthi kukhona okuthile okubahlanganisile, okuhlobene nokubulawa kukaBhekani. Lokho phela kubangelwa

nawukuthi asizwakali nakahle nesizathu esihlanganisa laba balingiswa. Masondo (1994 A:55):

“Manje lokho kukunika igunya lokuba uzivalele nonkosikazi wakhe?”

“Bengimduduza nje njengoba uNdlovu engasekho.”

“Wena ududuza abashonelwe ebusuku futhi ubaduduzela egunjini lakho lokulala? Uyajabula mfo kaNdwandwe,” kusho uMthethwa ethi ukuhleka ubala.

Wahlahla amehlo uMginsa lapho ezwa lawo mazwi kaMthethwa wathi, “Akulona iphutha lami. Nguyena unkosikazi Ndlovu ozicelele lapha kimi.”

Akwandele bani-ke ukucelwa ukuthi ududuze umfelokazi ube ungowesilisa nokwenza, ngaphandle uma kukhona okushaya amanzi. Kuphinde kuphakamele kwelinye izinga ukuphenya kukaMthethwa uma sekuthushuka uMpondlela, unogada wasemaqhugwaneni khona laphaya emzini kaMginsa. Kuvela ukuthi Mpondlela ndini kanti ubuye ube unogada kaMginsa. UMthethwa uzithola esebhekene ngeziqu zamehlo nabalingiswa abathathu abanokusoleka odabeni lokubulawa kukaBhekani Ndlovu.

UMthethwa uphinde aluphakamise kakhulu uphenyo lwakhe ngokuqaphela ukwenza kukaMpondlela, unogada wasemaqhugwaneni aseNtababomvu. UMpondlela uziveza ngokwakhe ukuthi uyakwazi ukuvula amafasitela eqhugwane lezimanga, engaphandle. Lesi senzo, siveza umcabango wokuthi pho yini eyayingavimba ukuthi kube nguyi lo mlisa ongumbulali? Nangempela uMthethwa umlandela aze ayomchitha lo Mpondlela.

UMthethwa uphinde azinike ithuba lokuphenyisisa uThoko mayelana nokuthinteka kwakhe odabeni lokubulawa kukaBhekani. Ugcina anelisekile ukuthi akazi lutho ngempela. Masondo (1994 A:63);

“Ngicela ubeke ithemba lakho kimina Thoko. Uma kungukuthi konke okukhulumayo kuliqiniso nakanjani ekugcineni uzosizakala,” kusho uMthethwa.

“Kanti awethembi yini mnumzane ukuthi ngikutshela iqiniso?” kubuza uThoko ngokumangala.

Wahleka kancane uMthethwa wase ethi, “Kuyenzeka ezikhathini eziningi uthole ummangalelwa etshela ummeli wakhe amanga ngoba ethi uzama ukuba kubonakale engumuntu ongenacala kanti usezigwaza ngowakhe.”

“Kanti-ke mina ngiyakwethemba mnumzane futhi ngikutshela iqiniso,” kuphendula uThoko.

UMthethwa uphetha le ngxoxo yakhe noThoko esenelisekile ukuthi akazi lutho ngempela, uma eqhubeka nokuyilwa le mpi, akukho okunye okuzobuye kumphendukele ngendlela kukhombe uThoko. Nangempela uMthethwa ugcina ekwazile ukululandela ngesinono sekati lolu daba, kuze kugcine sekuhlaluke ukuthi abantu abathinteka ngempela ekubulaweni kukaBhekani ngunkosikazi Ndlovu kanye noMpondlela. Masondo (1994 A:101):

“Uyindoda isibili mfo kaMthethwa,” kuthatha umahluleli, “Kulesi sikhathi esiphila kuso amadoda afana nawe siyawadinga. Akekho lapha enkantolo okade engaboni ukuthi umphumela walolu daba uzoba yini. Konke lokhu umane wakujika kwafana nephupho. Ngiyathokoza kakhulu kodwa ngoba indlela oveze ngayo iqiniso yenze waba lula kakhulu umsebenzi wami. Ngithi-ke kuwe mnumzane Mthethwa, sengathi ungaba isibonelo nakwabanye abasafunda ezikoleni. Kumele bazi ukuthi ukuba ummeli akusho ukuthi ugqoka amayembe amhlophe ubophe uthayi bese kuthi imali ivele izingenele nje, kodwa kusetshenzwa kanzima futhi kudingeka nobuhlakani obunzulu. Ngiyakuhalalisela Nyambose.”

Omunye umlingiswa obambe iqhazase elibhekile ophenyweni lwale ndaba nguThemba umphenyi olekelela ummeli uMthethwa. Nguye uThemba olokhu eqhamuka nezindaba ezihambelanayo nophenyo olusingethwe ummeli uMthethwa. Masondo (1994 A:17):

“Kanti-ke nami ngiyazi kancane mayelana noMginsa,” kuphendula uThemba.

“Wazini Themba?”

“Ungumculi odumile futhi onekhono. Engomeni yakhe asanda kuyikhipha kunombiko othile oqondiswe kwabesimame. Sengike

ngathola amahlebezi athi owesimame othile akayithandi neze le ngoma kaMginsa ngoba sengathi ibhekiswe kuye,” kuchaza uThemba.

“Ngubani lowo wesimame?”

Wathula kancane uThemba kubonakala ukuthi kunokuthile akucabangayo wase ethi, “Nanxa bekungeyona inhloso yami ukuyibamba isavela ngekhandla kodwa ngingasho nje ukuthi kuzwakala sengathi nguyena kanye umkaMginsa.”

Kuyaqapheleka nokho ukuthi akuphinde kuvele lutho oluthinta unkosikazi kaMginsa kule ndaba. Yize-ke kubukeka kunokuphaphalaza kulezi zinsolo zikaThemba, ushaya emhlolweni kodwa uma eveza ukuthi uThoko ubukeka ebhecwa ngobende inyama engayidlanga. Masondo (1994 A:18):

UThemba wazimelela ngezindololwana etafuleni wabe esethatha ethi, “Into engiyisolayo mina mnumzane ukuthi sengathi le nkosazane kunothile ozama ukuyinameka ngecala.”

Uyena futhi uThemba owahogela umkhondo wokuthi bebungasebuhle ubudlelwano phakathi kukaBhekani Ndlovu nomkakhe. Masondo (1994 A:27):

Kwangena uThemba wabingelela wase ehlala esihlalweni esabe silapho wathi, “kunobufakazi obungenasiqiniseko engibutholile mnumzane.”

“Kuthiwani?”

“Kuthiwa uNdlovu ubesenesikhathi eside ehlala laphaya ngenxa yokuthi kunokungezwani okuthile phakathi kwakhe nomkakhe.”

“Okusho ukuthi Themba uma singake sithi ukufakana imilomo nomkakhe kukhona esingahle sikuthole?” kubuza uMthethwa. “Kubonakala kanjalo mnumzane.”

Sekuvelile-ke ukuthi yiIokhu kubonana kukaMthethwa noNkosikazi Ndlovu okuveza ukuthi kukhona ngempela obekungahambi kahle phakathi kwalo mndeni. Yikho futhi okwaholela ekuthini agcine evele obala uNkosikazi Ndlovu ukuthi uyena ungqondongqondo wokubulawa kukaBhekani. Umvusi wenyamazane-ke sibona ukuthi uyena uThemba. Uphinde afwenyusele kwelinye izinga uphenyo lwale ndaba ngenkathi esefaka udaba lokuthi kuhle uMthethwa babonane nentatheli

yephephandaba iNyanga, uFana Mnguni. Ukubonana kukaMthethwa nale ntatheli kwenza ukuba iguqule indlela eyayizobhala ngayo umbiko wodaba lokubulawa kukaBhekani. Masondo (1994 A:46):

“Nx!” kunxapha uFana eqhubeka ethi, “Ngidangele kakhulu.”

“Ngoba kwenzenjani Mzimela?” kubuza uMthethwa.

“Phela le mibuzo kanye nezimpendulo zakho sekuyone yonke le ndaba yami.”

Lokho kuguqulwa kombiko kwaba nomthelela wokuguquka kwendlela lolu daba olwalulandelwa ngayo umphakathi mhlawumbe nayingalo yomthetho imbala. Uyena futhi uThemba owalekelela uMthethwa ngokuqongelela ubufakazi bezinsalela zeminwe ezazisezindukwini ezatholakala emaqhugwaneni. Yiyo phela lobu bufakazi obabamba iqhaza elikhulu ekuboshweni kukaMpondlela, ngokuthi izinsalela zeminwe eyayithinte lezi zinduku kwakungezakhe.

Omunye umlingiswa obambe iqhaza elibhekile ophenyweni lwale ndaba nguThoko Ntsibande. Uyena ongumsolwa osemqoka ekubulaweni kukaBhekani Ndlovu. UThoko uzithola esengene kwelikhulu icala ngokuzithola edukele emaqhugwaneni kanti kuzodutshulelwa khona uBhekani. Isidumbu sikaBhekani selanyelwa nguye, maqede antantatheke eyobikela ummeli uMthethwa ngalesi sehlo. Emva kwalokho akaveli kakhulu ngaphandle kwalapho ephonswa khona imibuzo nguMthethwa.

NoShongwe ulibambile iqhaza ngokuveza uphenyo lwamaphoyisa oluphaphalazayo nokho. UShongwe yena akangabazanga nakancane ukuthi umbulali uThoko, nokuthi akukho futhi okunye okwakusadinga ukuphenywa emuva kwalokho. Wembuleka izinqe kodwa uma sekuvela ukuthi akuyena uThoko umbulali.

4.2.4 KANTI NAWA?

Umlingiswa osemqoka kule ndaba nguZimisele Wela. Uyena ongumphenyi osemqoka wecala lokulinyazwa kuKaJabulani Mthiyane owagcina ngokushona. UZimisele lona wayekade engumngani omkhulu kaJabulani Mthiyane intatheli yephephandaba iNkanyezi. Kuthiwa UJabulani udutshulwa nje udutshulelwa

ukubika ngodaba lobugebengu obabudlangile eHillbrow, ekubeni amaphoyisa endawo ayengabushayi mkhuba lobu gebengu. Masondo (1994 C:7):

“Kusobala ukuthi lokhu kuzama kukaJabulani ukulwa nobudlova laphaya eHillbrow, yikhona kanye okuyimbangela yokudutshulwa kwakhe. Ungitshale ukuthi sebebathathu abantu asebebulawe laphaya eHillbrow,” kukhononda uZimisele.

Uphenyo lukaZimisele luwumkhankaso onzima wokuthungatha izigelekeqe ezihlasele uJabulani, nakholwa ngukuthi yizo futhi lezo ezithinteka ekubulaweni kwalaba bantu abathathu eHillbrow. Izinsolo nemidlinzo yakhe uyikhinindela uKhende Sibisi umphathisiteshi samaphoyisa eThokoza. Masondo (1994 C:7):

Wathi ukudonsa umoya uZimisele ngaphambi kokuba athi, “Okufike kwagqama kakhulu kimi ukuthi ukuzanywa kokubulala uJabulani kusaphathelene kumbe kusathintene nokubulawa kwalaba abanye abathathu uJabulani akhulume ngabo. Kusobala futhi ukuthi uJabulani udutshulwe ngenjongo yokumgudluza endleleni yalezi zigilamkhuba. Okusho ukuthi uma kungabanjwa obulele laba bantu uyobe sewubambe yena kanye odubule uJabulani kumbe uma ungabamba odubule uJabulani uyobe sewubamba bona kanye ababulele laba bantu.

USibisi lo ungowezimanga, ngoba uyena obukeka elekelela uZimisele ophenyweni lwakhe ngokumnikeza amagama abantu abathile. Uthinta amagama oMbamba Mlaba, ongathintene nhlobo nalolu daba kanye noZuma umhleli wephephandaba, kodwa okugcina sekuvela ukuthi bayazana naye uSibisi lo.

Nangempela uZimisele uhlala emkhondweni awunikwe uSibisi. Ekuphenyeni kwakhe uthola ukuthi bekukhona ukungahoshelani kahle phakathi kukaJabulani kanye noZuma umhleli weNkanyezi. Masondo (1994 C:15):

“Umunzane uZuma kodwa yena wabe emthukuthelele uJabulani ngalelo langa adutshulwa ngalo. Nanxa kwathi kushona ilanga wabe esebonakala esehlise ukuthukuthela kwakhe uZuma kodwa angikholwa neze ukuthi wabe esexolile.”

Uphenyo lukaZimisele luveza nokuthi uJabulani ubenokubonana isinyelela nonkosikazi kamhleli uZuma. Kusho lukhulu lokhu kuZimisele. Ukubona kusemqoka ukuthi abonane nalo nkosikazi. Kodwa waqala ngokuphenya uMamba

Luthuli, owazihlangula nokwazana nodaba lukaJabulani. Ngokuphazima kweso uZimisele uvumbulula ulwazi olusemqoka ophenyweni lwakhe. Waya endlini kaJabulani lapho athola khona incwadi eyayithunyelelwe kuye (uJabulani) imcela ukuthi afike ngokushesha eJabulani. Ekufikeni eJabulani kwenzeka izinto ezimbili ezabasemqoka ophenyweni lwakhe; wazithela esidunjini sikaZodwa owayesenezinsuku ebulewe. Waphinde wahlangana noPopi okwagcina kuvela ukuthi wayethinteka kakhulu ebugebengwini baseHillbrow nasekulimaleni kukaJabulani. Emva kokunqwamana noPopi uphinde azithele kuMagwababa Shange naye obukeka engemsulwa ngasebugebengwini, futhi enokuxhumana noZuma umhleli weNkanyezi.

UZimisele uqhubeka nophenyo lwakhe aze avumbulule ukuthi walimala kanjani uJabulani ngenkathi eshaywa yizidlamlilo zikaMbamba Mlaba. Lokhu ukuthola ngaye uqobo uMlaba. UZimisele wabuye waqhubeka waphenya wavumbulula ukuthi uNkosikazi Zuma uyagula, enjalo nje uvalelwe egunjini lokulala, akabonwa muntu. Lokhu kwaba neqhaza elikhulu ophenyweni lukaZimisele ngoba wayesephokophelele ukwazi ukuthi uvalelelweni lo nkosikazi. Kanti lokhu kuphenya kwakhe kumsiza kakhulu ngoba kuphetha ngokuthi unkosikazi kaZuma agcine esengufakazi wakhe osemqoka, ecaleni elagcina selidla uPopi, uMagwababa, uMlaba, uMathambo, uSgemfunga, uSibisi kanye noZuma.

Omunye umlingiswa othanda ukugqama ophenyweni lwale ndaba; nguye uKhende Sibisi lo. Ugqama-ke ngokuzama ukwedusa uZimisele emkhondweni owayewulandela. USibisi lo ozishaya samuntu owusizo kuZimisele, kanti uyinyoka, uyena kanye ongungqondongqondo wabo bonke lobu bugebengu obenzeka eHillbrow, kuhlangukiswa nakho ukubulawa kukaJabulani uqobo. Masondo (1994 A:114):

UZimisele wabuka uSibisi eside isikhathi, wase ebheka phansi. Waphinda futhi wambheka wase enikina ikhanda ethi, “Ngidumele, Mahlase. Kanti nawe-”

Akabange esaqedela uZimisele. Kwathi ngemuva kokuthula eside isikhathi, wezwakala futhi uZimisele esethi, “Yeka ukuba lusizo kwakho selokhu ngafika lapha eGoli. Ngiyabonga kakhulu, Mahlase ngoba nanxa kade ukhala ezengwenya, kodwa ube lusizo olukhulu

kimi. Bengingazi ukuthi ngifuna phansi phezulu nje kanti nguwe ungqondongqondo wakho konke lokhu kukhohlakala. Angizukwanda kakhulu ngawe, Mahlase ngoba ungumngane wami omkhulu, kepha yinkantolo ezokwanda kabanzi. Ngikhuluma nje kangizukuba nayo ngisho indawo yokulala ngokuhlwa kwanamhlanje ngoba nguwe obewungifihlisa ikhanda.”

Lifingqeka kanjalo iqhaza elibanjwa uSibisi ophenyweni lwale ndaba. Omunye umlingiswa obambe iqhaza elibhekile kule ndaba ngunkosikazi Zuma owanikeza uZimisele ubufakazi obuqanda ikhanda mayelana noSibisi noZuma uqobo. Masondo (1994 C:110):

Umyeni wami wafika ekhaya engazi ukuthi ngikhona. Washaya ucingo washayela elinye iphoyisa abe elibiza ngokuthi nguSibisi.

Esefikile uSibisi lowo, ngezwa umyeni wami ekhononda kuye uSibisi esho khona ukuthi yena usekhathele ukulokhu ezama ukufihla ukukhohlakala kwakhe (uSibisi). Wabhoka wakhahlela uSibisi esho nokusho ethi umyeni wami makamxoshe uJabulani emsebenzini kungenjalo uzokufa uJabulani lona kanye naye umyeni wami. Ngathula ngalaelisisa ukuze ngizwe ukuthi kwabe kuyini imbangela yakho konke lokho.

Ngokwenkulumo yabo ngezwa ukuthi imbangela yakho konke lokho kwabe kungukuthi uSibisi lona uyaye athathe izidakamizwa ezisuke zibanjwe kubantu azinike abathile ukuze bazithengise. Kwathi lapho umyeni wami embuza uSibisi ukuthi uphumelela kanjani ukwenza lokho, uSibisi wamhleka usulu ethi uyaye ase izidakamizwa ezincane enkantolo ukuze kube nobufakazi ngalowo osuke eboshiwe.”

Yilobu bufakazi obethulwa ngunkosikazi Zuma obubangela ukuthi abonakale ebambe iqhaza elibhekile ekudlondlobaleni kophenyo lwale ndaba. Empeleni lobu bufakazi yibona obalugoqa balujuqula lonke uphenyo.

4.2.5 INGALO YOMTHETHO

Kule ndaba obhekene nophenyo nguMakhosonke Ndima, umphenyi wamacala ozimele. Njengoba besesike saveza phambilini. UMakhosonke wayephenya icala lokudliwa kwezimali zebhizinisi likaMvivi Nxumalo. UMakhosonke uvezwa ezama konke okusemandleni ukuzisondeza kuMamba Nxumalo indodana kaMvivi okunguyena owayesoleka ngokudla izimali zikayise. Omunye umuntu

uMakhosonke ayephokophelele ukumazi kwakungu B. Shongwe okwakubhalwe ngaye amasheke ayeyisisusa sophenyo ayewakhonjiswe nguNxumalo.

Ekuphenyeni kwakhe uMakhosonke, uzisondeza kuMamba nabangani bakhe, athola ngokushesha ukuthi ushova nabo amaphepha emali. Uyaphumelela futhi ukuthola lo B. Shongwe ovela emashekeni kaNxumalo. Okuphakamisa uphenyo-ke ukuthi lo Shongwe ubukeka engeyilo uhlobo lwesigebengu abesilindele uMakhosonke. Phela kuvela ukuthi uShongwe lona unguDokotela wolwazi. Nokho akusheshi kucace ukuthi imali kaMvivi Nxumalo idliwa kanjani, ngaphandle kokuthi kulo mdlalo wamaphepha kukhona ubugebengu obenziwayo obubangela ukuthi kuhlale kuphumelela abathile, abanjengoMamba bangaphumeleli. Ngokushesha uMakhosonke wenza isu lokuguqula amaphepha okudlala, afake amanye. Nangempela leli su lenza ukuthi kuphumelele abangeze baphumelela. Masondo (1994 B:88):

“Sengishintshe amaphepha amaningi amasha manje, kodwa kusengathi kukhona okuthile okungahambi kahle,” kusho uShongwe ethi ukuhwaqa kancane.

UMamba owabe eyendayenda eduze kwetafula lakhe ngendlela ayesedle ngayo, wamane wahleka kancane wabe esethi, “Uthi kukhona okungahambi kahle ngoba ubona abakoNdwandwe benami namhlanje. Angithi kuhlale kuhamba kahle uma kudliwa mina. Angeke nilibone elidlalayo namuhla,” esho eshwashwatha.

Wamane wamoyizela kancane uMakhosonke uma ezwa uMamba esho kanjalo ngoba wabe azi kahle ukuthi yini eyabe yenza ukuthi aphumelele uMamba ngalelo langa.

Uphenyo lukaMakhosonke luyehluleka ukutholisisa ukuthi imali kaNxumalo idliwa kanjani. Lokho kubangelwa nawukufa ngokuzuma kukaMamba. UMakhosonke uzithola esephoqeka ukuphenya ngokubulawa kukaMamba, engasanamathele kangako ekudliweni kwemali kaNxumalo.

Umlingiswa ogcina ephenye ngempumelelo ukuthi imali kaNxumalo ibidliwa kanjani, nanokuthi uMamba wabulawa kanjani nguPopi, intombi kaMakhosonke. Yena wayesolile ukuthi kungase kubekhona ukuthinteka kukankosikazi kaMamba ekubulaweni kwakhe. Wabe esegasela emzini kaMamba, wazenza isangoma,

nangempela unkosikazi kaMamba wazikhininda zonke izindaba. Masondo (1994 B:164):

Langa limbe nganikela edolobheni ekuseni ngafike ngathenga izingubo zesangoma maqede ngagasela emzini kamufi. Lokho phela ngakwenza ngoba ngisola ukuthi ngeke kuthi unkosikazi kamufi elahlwe umyeni wakhe nosana, ajike asonge izandla angenzi lutho lokuziphindiselela. Kulokho kuzenza kwami isangoma, ngabe sengithola ukuthi ababulali kanye nabakhuthuzi boqobo bangoJona ongufakazi kuleli cala kanye noMakhosazana Nxumalo ongunkosikazi kamufi.

Lusongeka kanjalo-ke uphenyo lukaMakhosonke, noma kwagcina sekunguPopi nje owabamba iqhaza elisemqoka ekuphumeleleni kwalo.

4.3 UKUPHINDWA KWAMAGAMA ABALINGISWA

Sithe uma sicwaninga abalingiswa bamanoveli kaMasondo, kwaphawuleka ukuthi kukhona amagama abalingiswa alokhu evela emanovelini ehlukene. Ukuvela kwala magama kubukeka kunenhloso ethile, mhlawumbe inhloso yokuqhubeka namagama asejwayelekile kubafundi asebeke bafunda ezinye zezincwadi zakhe. Okuphawulekayo nokho ukuthi abalingiswa abethiwe la magama benza izinto ezingafani kula manoveli ahlukene. Okugcina kwakhe ubudlelwane obungatheni phakathi kwala manoveli.

Uma kunjalo, kungasho ukuthi uMasondo wayenawo umqondo wokuwaxhumanisa la manoveli akhe, ngendlela yochungechunge (*series*). Okunye okucabangisa ukuthi uMasondo wayenomcabango wokuqamba amanoveli awuchungechunge, yindlela awaphethe ngayo amanye ala manoveli akhe. Aphetha kube sengathi indaba isazoqhubeka. Amagama abalingiswa avela emanovelini ahlukene yilawa alandelayo:

4.3.1 UMAGWEGWE BUTHELEZI

Leli gama livela ezindabeni ezimbili: *Iphisi Nezinyoka* (1990) kanye nethi *Isigcawu Senkantolo* (1990). Kuzona zombili lezi zindaba leli gama liveza umlingiswa onobugebengu. Encwadini ethi *Iphisi Nezinyoka* (1990), uMagwegwe Buthelezi

uvezwa eyisethenjwa esingumphathi webhange iNation Bank. Uma sekugqekwezwa, kwebiwa nemali kuleli bhange, usukumela phezulu aqashe umphenyi wamacala ozimele uThemba Zondo ukuthi aphenye lolu daba. Ekugcineni kuhlaluka ukuthi nguye kanye ongungqondongqondo wokugqekwezwa kwebhange.

Kanti endabeni ethi *Isigcawu Senkantolo* (1990), uMagwegwe useyiso isigebengu futhi. Umehluko ukuthi lapha uthi eqambe ethulwa, abe yisigelekeqe nje. Uyiqola elifuna imali yemvalamlomo emndenini wesicebi saseNyukhasela esinguKubheka. Kuleso sidididi sokufuna leyo mali ubulala uMhlobo Mvubu oyiqola ababesebenzisana nalo. Ugcina ebanjiwe ngenxa yobuhlakani bukaMmeli uNgubane.

4.3.2 UTHEMBA

Nalo leli gama livele izikhathi eziningana. UThemba Zondo uvela encwadini ethi *Iphisi Nezinyoka* (1990), engumpheni wamacala ozimele. Uphenya icala lokugqekwezwa nokwebiwa kwemali ebhange iNation Bank. Encwadini ethi *Isigcawu Senkantolo* (1990) uThemba unguThemba nje onganikwe sibongo, kanti ungumpheni ozimele owelekelela ummeli uNgubane ekuphenyeni udaba lwemvalamlomo efunwa ngamaqola emndenini kaKubheka. Ubambe iqhaza elisemqoka ngoba uyena owenza ukuthi uNgubane aphumelele. Uyena owelekelela uNgubane ukuba aduse ithini lezimanga. Nguye futhi ocathamela amaphoyisa ngenkathi eyocinga (amaphoyisa) ubufakazi edanyini, maqede atshele uNgubane ngakho konke okwenzekayo.

Igama likaThemba Zondo liphinde livele futhi encwadini ethi *Ngaze Ngazenza* (1994), lapho unguye futhi umseshi ozimele. Lapha-ke welekelela uMmeli uQodlwana Mthethwa ekuphenyeni udaba lokubulawa kukaBhekani (Potshana) Ndlovu. Uyena uThemba owashesha wasola ukuthi kukhona ozama ukunameka uThoko Ntsibande ngecala..

Lezi zinsolo zikaThemba ziqinisa obekuvele kusolwa uNgubane. Zinomthelela wokuthi uNgubane afune ukuphenyisisa ukuthi ubani ngempela ongumbulali kaBhekani, okugcina kuhlaluke ukuthi akuyena uThoko.

4.3.3 UMAMBA

Igama likaMamba nalo livela iziqutshana eziningana lapha emanovelini kaMasondo. Encwadini ethi *Kanti Nawe* (1994), ungowakwaLuthuli, utholakala ewumngani wesigelekeqe esesatshwayo esinguMbamba Mlaba. Kwayena uMamba wethulwa engumlingiswa ongaqede kulunga, ngokuvezwa eshova amaphepha, futhi engamemukeli kahle umphenyi wecala uZimisele. UMamba uyazisho nokuthi uyilungu leqembu lemigulukudu. Masondo (1994 C:18):

“How many times kumele ngikhulume into eyodwa nawe? The whole syndicate ayicavi niks ngale nto yakho! So phuma manje my bra. Angifuni ukuze ngixabane nawe for nothing! Get out! Uit man!”

Nokho-ke lo Mamba kugcina kuvele ukuthi akathintani kangako nobugebengu obabuphenywa uZimisele. Kanti uphinde avele futhi uMamba encwadini ethi *Ingalo Yomthetho* (1994). Kule ncwadi-ke, uvela eyindodana yesikhumukane esinguMvivi Nxumalo. Nakule ndaba ubekeke ngasekuqaleni kwayo wanobugebengu. Uphenywa ngumphenyi ozimele uMakhosonke, ngokudliwa kwemali yebhizinisi likayise (uMvivi). Naye lo Mamba uvezwe esemshungwini oshova amaphepha nozigxinxa ngophuzo oludakanayo ngokweqile. Futhi kwayena uvezwe wawumuntu obukeka enonya ongawukhathalele nakangako lo msebenzi awenzayo. Masondo (1994 B:24):

Wahwaqa kuhle kwezulu lizoduma lithathe umuntu uMamba wase ethi, “Sewufuna ukuqala? Ungalisebenzisa ihhovisi lami ngoba mina angizukuba khona namhlanje...”

Naye lo Mamba, kugcina kuvele ukuthi akathinteki ekudliweni kwezimali zebhizinisi likayise. Ngeshwa, lokhu kuvela sezimbulele izigelekeqe ezazisobozela imali kayise, okungunkosikazi wakhe kanye neshende lakhe (unkosikazi).

4.3.4 UMHLOBO

Lo mlingiswa uyatholakala encwadini ethi *Iphisi Nezinyoka* (1990). Kule ncwadi uMhlobo ungowakwaMvubu. Uvezwe engusayitsheni ophethe amaphoyisa ase-Orlando Police Station.. Lokho kwenza ukuthi asoleke ukuthi akaqede kuqonda

kulo msebenzi wakhe wobuphoyisa. Uze alimise ngesihloko ukuthi akamfuni uThemba Zondo ukuthi azophenya leli cala. Uvezwe engakunambithisizi kwasampela ukusebenzisana nomphenyi wecala ozimele, uThemba Zondo. Umoya wezikhova obonakala kuMhlobo Mvubu umenza abonakale esasigelekeqe impela nje. Kodwa liyagezeka igama lakhe ekugcineni, kuvele ukuthi ubebanjwe ngobhongwane nguNsakansaka, okunguyena owayeyiphoyisa eliyisigebengu.

Encwadini ethi *Isigcawu Senkantolo* (1990), uMhlobo usenguye owakwaMvubu futhi. Kule ncwadi-ke uyisigelekeqe esikhwahla umndeni wesicebi sakwaKubheka imali yemvalamlomo, ehlangene noMagwegwe. Zibhajwa kweziwudlayo-ke. Nalo Mhlobo Mvubu ufela kuwo lo msebenzi wakhe, ebulawa nguMagwegwe.

Kuyaphawuleka lapha ukuthi uMasondo usebenzise leli gama lomlingiswa ekuqambeni abalingiswa abangefani kahle. Omunye uyiphoyisa kanti omunye uyisigelekeqe nje esisobala.

4.3.5 US'FISO

Nalo mlingiswa uyavela ezincwadini ezahlukene zikaMasondo. Encwadini ethi *Isigcawu Senkantolo* (1990), ungowakwaNgubane kanti uvela engummeli kaKubheka nomndeni wakhe. Kanti encwadini ethi *Iphisi Nezinyoka* (1990), uphinde abe owakwaNgubane, uyisikhulu esiphethe umphenyi wecala uThemba Zondo.

4.3.6 UPOPI

Negama likaPopi livela kubalingiswa abehlukene. Encwadini ethi *Kanti Nawe* (1994), lo Popi utholakala ehambisana nemigulukudu yezigebengu ezinukeka emacaleni ehlukeni okubulala, kuhlenganisa nelokubulawa kukaZodwa. Igama likaPopi liphinde livele encwadini ethi *Ingalo Yomthetho* (1994). Kule ncwadi uPopi ungumfelokazi osethandana noMakhosonke ongumphenyi wecala lezimali zikaNxumalo kanye nokubulawa kwendodana yakhe uMamba. Kule ncwadi nguyena lo Popi ogcina ephenye ngempumelelo icala efaselithanda ukumehlula uMakhosonke. Kuyaphawuleka nalapha ukuthi yize uMasondo esebenzise leli gama

likaPopi kuzo zombili lezi zincwadi, kepha wethule abalingiswa abenza izinto ezingefani nhlobo. Omunye uPopi ungumgulukudu wesigebengu kanti lona omunye simthola ebambisene nokuphenywa kanye nokusonjululwa kwecala.

4.3.7 UZETHU

Liyavelavela futhi naleli gama emanovelini ahlukenene. Enovelini ethi *Isigcawu Senkantolo* (1990), sithola uZethu onguNkosikazi Kubheka. Nguyena phela lo ogcina esezethwese icala lokubulawa kwesigelekeqe esinguMhlobo. Kanti enovelini ethi *Ingalo Yomthetho* uZethu ungunobhala kaMamba Nxumalo, ongumphathi wamabhizinisi kayise obisi. Uyilo Zethu owemukela uMakhosonke ngezandla ezifudumele ngenkathi efika kwelaseLesotho futhi waphinde wamelekelela ngolwazi olusemqoka ophenyweni lwakhe.

4.3.8 UBUSISIWE

Liyavela naleli gama futhi emanovelini ahlukenene. Enovelini ethi *Iphisi Nezinyoka* (1990), uBusisiwe ungowakwaHlophe. Ungudadewabo wekhehla elitholwa nguThemba Zondo libulewe. Kugcina kuvele ukuthi labulawa nguNsakansaka ngoba ezama ukwedusa umkhondo wamacala akhe benoMagwegwe Buthelezi. Uyena uBusisiwe ocobelela uThemba Zondo ngolwazi olusemqoka ngoMhlobo Mvubu umphathisiteshi wase- Orlando Police Station. Omunye uBusisiwe ungowakwaNdlovu. Yena-ke utholakala enovelini ethi *Isigcawu Senkantolo* (1990). Yena nomyeni wakhe bangabatshuzi abaqashwa uNgubane ukuthi bacinge imali kanye nesibhamu okwakuphonseke edanyini lesidumo sikaNkosikazi Kubheka, iNcadu.

4.3.9 UBONGANI NOBONGANE

Kuvame ukuthi la magama athatheke njengegama elilodwa, kwehluke ukuphimisela kuphela. Nakulo msebenzi athatheka njengegama elilodwa. Siyamthola uBongani ongowakwaMaphaha, indoda yaseRudi's Disco enovelini ethi *Iphisi Nezinyoka* (1990). Lo Bongani uyena owatshela uThemba Zondo umphenyi wecala, ukuthi wayengamukelekile neze laphaya eSoweto. Wayesoleka nasekudayiseni

izidakamizwa okungesinye sezizathu ezazenza ukuthi kumnenge ukufika kukaThemba ezophenya udaba lwasebhange olwaseluxhunyaniswa nezidakamizwa.

Omunye uBongane, ngowakwaNdlovu *Isigcawu Senkantolo* (1990). Yena-ke ungumyeni kaBusisiwe, emndenini wakwaNdlovu owawuqashwe uMmeli uNgubane ukuthi utshuze umcingele imali kanye nesibhamu laphaya edanyini iNcadu. Uphinde aqhamuke futhi omunye uBongani, yena-ke ongowakwaSimelane enovelini ethi *Ngaze Ngazenza* (1994). Lo Bongani Simelane ungudokotela okunguyena owahlola isidumbu sikaBhekani Ndlovu. Uphinde abe ufakazi kahulumeni lapho sekuthethwa leli cala lokubulawa kukaBhekani.

4.3.10 UTHOKO NOTHOKOZILE

Ngokwenjwayezi la magama ayigama elilodwa. UThoko usetshenziswa ekufingqeni igama elithi Thokozile. Uyatholakala uThoko wakwaNtsibande ongumsolwanguqangi ecaleni lokubulawa kukaBhekani Ndlovu *Ngaze Ngazenza* (1990). Lo Thoko wazithela esidunjini sikaBhekani sidindilize eqhugwaneni lalapho ayedukele khona. Kuphinde kutholakale noThokozile *Isigcawu Senkantolo* (1990). UThokozile-ke yena ungunobuhle osetshenziswa uNgubane ekuzameni ukuxabanisa izigebengu ngokuguqula isamba semali eyayifunwe emndenini kaKubheka.

4.4 UKUPHETHWA KWAMANYE AMANOVELI KAMASONDO

Ukuphethwa kwamanye amanoveli kaMasondo nakho kunokwefana okuphawulekayo. Kuvama ukuthi kuthi kusajathshulelwa ukubanjwa kwezigebengu kanjalo nokusonjululwa kophenyo obeseludonse ibanga elide, kuvele kugulukudele abantu abathile ababukeka bengasohlangothini lwezigebengu, baqobe bavungule ngenganono. Kuyavela lokhu kuphetha okubukeka kunqoba kukho ubugebengu encwadini kaMasondo (1990 A:129):

Kwathi kusekule kunjalo, kwacima lonke ihhotela. Amadoda athile angena egulukudela endlini okwakwenzelwe kuyo umhhlango! Kwakhuma inganono! Kwakhala ubumayemaye.

Kuphinde kutholakale futhi lokhu kuMasondo lapha; (1994 B:169):

Akabange esaliphimisa abe efuna ukulisho uNxumalo. Kwangena amadoda amane egulukudela! Afika maqedane adedela inhlamvu kunoma ubani owabe elapho! Kwakhala ubumayemaye kwaba njeya!

Athi angaphuma endlini lapho amadoda lawo. Alahlela okwakubonakala kuziqhumane! Ngokuphazima kweso kwezwakala ukuqhuma sengathi kushaya umphezulu!

Kuphinde kutholakele futhi lokhu kuMasondo (1990 B:223), kanje:

Wathi nje eqeda ukukhuluma lawo mazwi uNgubane, kwangena amadoda amane egulukudela evale ubuso futhi ephethe amavolovolo.

Eyodwa yawo yezwakala lapho ithi, “Wena Ngubane nalezi zimbamgodi zakho benibukisa ngobani? Sizobona ukuthi ubani ozomela wena ngoba wena uyakwazi ukumela abanye.

“Dubulani! Nimeleni! Nizobaqeda nini abathakathi!” kusho enye yala madoda. Yakhala kanjalo inhlamvu seyikhala kunoma ngubani owabe esehhovisi likaNgubane.

Kule ndaba uMasondo ubuye wazama ukusiguqula lesi siphetho ngokufaka amagama ezwakala efanele ukushiwo ngamaphoyisa, kuwo lowo mnyama wokudutshulwa kwabantu. Masondo (1990 B:224):

“HOLD IT! HANDS UP! YOU ARE UNDER ARREST!”

Lokhu kuphetheka kwezindaba, kuze kucabangise ukuthi kunezizathu eziqinile ezenza ukuthi umlobi akhethe ukuwaphetha kanje la manoveli akhe. Zimbili izizathu okucabangeka ukuthi zazingaholela ekuthini uMasondo akhethe le ndlela yokuphetha. Esokuqala kungaba ukuzama ukwehluka nje, ngokusebenzisa isu elingejwayelekile ekuphethweni kwanoma yimaphi amanye amanoveli. Nokho leli su liyaphambana nomqondo wokuthi inoveli yophenyo iphela sebunqotshiwe ubugebengu. Bekuphawulekile phambilini ekuchazweni kwenoveli yophenyo ngokucaphuna uBell (1960:6), ethi:

Disorder being brought into order, order falling into disorder, irrationality upsetting rationality, rationality restored after irrational upheavals: that is what the ideology of the crime novel is all about.

Inxushunxushu ibonakala iqoqeka, ithi isaqoqekile kuphinde kuqubuke enye inxushunxushu, okunengqondo ephusile kubhidlizwe ngokungenangqondo, okwephusile kugcine kuvuselelwe emva yembedumehlwana yokungenangqondo: unjalo-ke nje umqondo wenoveli yobugebengu.

Ngokwala mazwi kaBell kusho ukuthi kuphaphalazekile kokaDingiswayo ngokuphetha ngokuphindelela la manoveli akhe njengoba kukhonjisiwe ngenhla. Lokhu kuphetha okunje kuveza ukunqoba kobugebengu. Ukunqoba kokungenangqondo. Yisu elingancomeki-ke leli.

Isizathu sesibili okucabangeka ukuthi sasingenza ukuthi uMasondo aqoke ukuphetha la manoveli akhe ngale ndlela, yiso esokungawaphethi. Ehlose ukuwaqhuba ngandlela thile okungase kube eyokwakha uchungechunge. Nokho akukho kuxhumana okuveza ubuchungechunge bendaba obulandelekayo kuwo wonke la manoveli. Akukho ukuxhumana okukhomba ukuthi kukhona indaba eqhubeka isuselwa kwenye. Nokuphindwa kwabalingiswa osekuphawulekile ngenhla abuzihlanganisi kahle lezi zindaba ngoba laba balingiswa batholakala bengenzi khona abasuke kade bekwenza kwezinye izindaba. Lokhu kuphetha-ke kubukeka kuyisu elingenamphumela owephusile. Libukeka lidala inxushunxushu edidayo kunokwephusisa lezi zindaba zikaMasondo

4.5 ISIPHETHO

UMasondo uzamile ukuwuphatha kahle umkhakha wabalingiswa emanovelini acutshungulwe ngenhla. Wenze abalingiswa kwaba yibona abasingethe futhi abakhulisa uphenyo. Abalingiswa abasemqoka yilabo abangabaphenyi, futhi abangabaphenyi abazimele. Uzamile futhi nokubenza babukeke befana nabantu phaqha ngokuthi kube khona lapho ababukeka behluleka khona ekuphenyeni kwabo, baye ngokuya baze baphumelele. Nango nje uThemba Zondo (*Iphisi Nezinyoka*) evuka phansi emuva kokungqinyizwa ngabafana baseRudi's Disco, aphinde alahlwe phansi umuntu othile ngensimbi egunjini lakhe. Ekugcineni uphenyo

Iwakhe luveza ukuthi isigelekeqe esagqekeza ibhange nguye uqobo umphathi walo leli bhange uMagwegwe Buthelezi, ehlangene noNsakansaka. Zikhona-ke vele izigebengu ezisebenzisa kabi ukwethenjwa kwazo.

UMmeli uNgubane (*Isigcawu Senkantolo*) ngibona sengathi akanasici sokwehluleka. Lokhu kwenza angafani nabantu phaq. Uze abe namandla okubona into engabonwa nawummangalelwa uqobo, ukuthi akuyena uNkosikazi Kubheka owabulala uMhlobo Mvubu. Ekubeni uNkosikazi Kubheka wayekholwa ngokuphelele ukuthi uyena owadubula wabulala lesi sigelekeqe esasimfuna imali yemvalamlomo.

NoMmeli uMthethwa (*Ngaze Ngazenza*) unesici sokungehlulwa lutho. Enjalo nje uphenyo lonke lusuke lwabekeka kuyena ngokweqile. Kuvelile emakhasini angenhla ukuthi ucwaningo esilwenzile luveze ukuthi kuyemukeleka ukuthi ummeli aziphenyele yena ubufakazi abudingayo. Kodwa kubukeka ukuthi kulolo phenyo kufanele kuqapheleke ukuthi kufanele nezinye izinhloka zokugcinwa komthetho njengamaphoyisa zinikwe ithuba lazo, ukuze indaba ikholeke. Akwenzekanga-ke lokhu kule ndaba. Kubonakala sengathi ummeli uMthethwa ubekeke waba namandla ngokweqile, okwenze ukuthi agcine engasakholeki kahle.

UZimisele (*Kanti Nawe*), yena unakho ukuba neziwombe ezimbi njengaye wonke umuntu. Yikho kanye lokho okumenza akholeke futhi amukeleke. Nango nje egxavulwa yisikhondlakhondla esinguSgemfunga simkhiphela ngaphandle kwehhovisi likaMamba. Kodwa naye unakho ukwenza ezinye izinto kube sengathi uyabhula. Njengalapho esuka eqonda-ngqo lapho okwakulele khona uJabulani ngaphandle kokuyalelwa ngumuntu. Nokho-ke uZimisele ugcina ekwazile ukuphenya udaba lokubulawa kukaJabulani.

UMakhosonke-ke (*Ingalo Yomthetho*) yena singambiza ngokuthi ungumvusi wenyamazane. Ayibanjwa mvusi-ke. UMakhosonke uyehluleka ukubamba izigebengu ezidla imali kaMvivi Nxumalo zigcine sezibulale nendodana yakhe uMamba. Ubonakala ehluleke sampela ukuphenya udaba ayeqashelwe lona. Impumelelo kugcina sekungekaPopi. Ngokwethu, uMakhosonke akabekekanga kahle.

Kuphawuleke nangokuphindaphindwa kwamagama athile abalingiswa, okubaleka kuwo elikaMagwegwe Buthelezi, uMhlobo Mvubu, uThemba, uSfiso, uMamba, uBusisiwe, uThokozile kanye nabanye. Akucaci kahle ukuthi kungani uMasondo akhetha isu lokusebenzisa la magama ngale ndlela. La magama aqanjwe abalingiswa abenza izinto ezingafani emanovelini ehlukene. NjengoMagwegwe Buthelezi otholakala eyisethenjwa esingumphathi webhange enovelini ethi *Iphisi Nezinyoka* (1990). Kanti zithi zibekwa nje avezwe esewumgulukudu wesigelekeqe esikhwahla uKubheka imali yemvalamlomo enovelini ethi *Isigcawu Senkantolo* (1990). NoMhlobo, enovelini ethi *Iphisi Nezinyoka* (1990) ungumphathisiteshi samaphoyisa osolwa ngokuthinteka ebugebengwini. Indaba iphela igama lakhe seligezekile sekucaca ukuthi ubebhecwa ngobubende inyama engayidlanga. Kanti enovelini ethi *Isigcawu Senkantolo* (1990), umlingiswa onguMhlobo uyisigebengu esibambisene noMagwegwe ekukhwahleni umndeni kaKubheka imali yemvalamlomo. Ugcina efele kubona lobo bugebengu ebulawa nguMagwegwe.

Kuphawuleke nangesu elisetshenziswe uMasondo ekuphetheni amanye amanoveli akhe: *Iphisi Nezinyoka* (1990), *Isigcawu Senkantolo* (1990) kanye nethi *Ingalo Yomthetho* (1994). Liyakhonondisa leli su lokuthi sezibanjiwe izigelekeqe zaze zagwetshwa, kusajatshulelwa ukunqoba komthetho phezu kobugebengu, bese kuthushuka amadoda athile aqhulule kwasani ngenhlamvu. Leli su beliyobukeka kangcono ukuba kukhona ukuqhutshwa ngandlela thile kwalezi zindaba ezinalesi siphetho kwenzele ukuthi zigcine zibanjiwe izigilamkhuba. Kunqobe okuhle phezu kokubi. Kuphawuleke ukuthi kulena ethi *Isigcawu Senkantolo* (1990:224), uMasondo uzamile ukukuchibiyela lokhu kuphetha okukhalisayo ngokufaka la mazwi alandelayo ngasekugcineni kwendaba: Masondo (1990 B: 224)

“HOLD IT! HANDS UP! YOU ARE UNDER ARREST!”

ISAHLUKO SESIHLANU

5.0 ISIPHETHO KANYE NEZIPHAKAMISO ZOCWANINGO

5.1 ISINGENISO

Bekuphawulekile esahlukweni sokuqala salolu cwaningo ukuthi inhlosongqangi yalo msebenzi, iwukucubungula iqhaza elibanjwe u-M.M. Masondo ekubhalweni kwenoveli yophenyo yesiZulu. Kuvelile nokuthi kunethemba lokuthi lolu cwaningo luyophonsa itshe esivivaneni sokufundiswa kanye nokufundwa kwenoveli yophenyo ezikoleni zamazinga ahlukene lapho okufundwa khona lolu hlobo lwenoveli. Ikakhulu ngoba iseyiconsi lomkholongo imibhalo yolimi lwesiZulu egxile ekuhlaziyweni kwenoveli yophenyo. Kuvele nokuthi kwakhona ukubhalwa kwenoveli yophenyo yesiZulu akukasimami ngokutheni, ngakho-ke lo msebenzi ungaba nawo umnikelo wokukhuthaza ababhali kulo mkhakha. UMasondo osegiye waphindelela kule nkundla.

5.2 ISIPHETHO SOCWANINGO

Esahlukweni sesithathu kuvelile ukuthi bakhona abanye ababhali asebeke bawaphonsa amangwevu kulolu hlobo lwenoveli. Kuvele ukuthi incwadi kaD.B.Z. Ntuli ethi *Nginyoze Ngimthole* (1969), inazo izimpawu zophenyo. Yize kungathi inhlosongqangi yomlingiswa omkhulu uBhakubha kuyimpindiselo, kodwa wenza uphenyo olunzulu ezama ukuthola uGwaqaza owayebulale uyise. UBhakubha akawuye umphenyi oqeqeshiwe. Empeleni nokuphenya kwakhe kuthi akube sezingeni lokucinga. Akuhambisani nokuphenya kwesimanje, okuhambisana nokuba nomphenyi oqeqeshiwe. Yingakho le noveli kaNtuli siyethe igama elithi iyinoveli yophenyo yakudala. Yize injalo ibukeka yamukeleka njengencwadi eyandulele la manoveli ophenyo esimanje okugxile kuwo lolu cwaningo. Kuvele nokuthi kukhona namanoveli esimanje analo uphenyo, kodwa anezimpawu zophenyo ezingaphelele. Lapha singabala amanoveli afana nethi *Sekusele Imizuzu...* (1999) ka-L.F. Mathenjwa kanye nethi *Itshe Eliyigugu* (1991) ka-D.B.K. Mhlongo. U-C.T. Msimang uqhamuke nenoveli engena khaxa kulo munxa

wenoveli yophenyo yesimanje, ngenoveli yakhe ethi *Walivuma Icala* (1996). Sibhale lolu cwaningo kuseyiyo kuphela le noveli enezimpawu eziphelele zenoveli yophenyo yesimanje engabhaliwe uMasondo.

Khona esahlukweni sesithathu, besibhekene nokucubungula kanye nokubeka obala imigomo yenoveli yophenyo ukuze kukhanye ukuthi uMasondo wenze ngakho yini. Sethemba ukuthi lokhu kwenekeka kwale migomo kungasiza labo abangase bafise ukubamba iqhaza lokubhala lolu hlobo lwenoveli, kanye nalabo abafisa ukuzifundela la manoveli bawezwe kangcono. Imigomo yenoveli yophenyo yile elandelayo:

- Icala lobugebengu elibukeka lisobala.
- Umsolwa onukeka ebe engenacala.
- Ukunhlahlatha kwamaphoyisa.
- Ukukhalipha okuthe xaxa komqondo womphenyi.
- Ibohlololo elethusayo.

Ekucubunguleni le migomo, kuvele ukuthi eningini lamanoveli akhe ahlaziyiwe, uMasondo uphumelele ekufezeni imigomo yenoveli yophenyo. Ukusika elijikayo ngomgomo wecala elibukeka lisobala, encwadini ethi *Iphisi Nezinyoka* (1990). Kuvele ukuthi icala lokugqezwa kwebhange ebelibukeka lilula, kusengathi kugqezwe izigebengu ezibhema insangu kanti indaba ikuye umphathi webhange uMagwegwe Buthelezi. *Isigcawu Senkantolo* (1990) sona sehlukile ngoba ubugebengu bemali yemvalamlomo efunwa emndenini kaKubheka bugcina bubheke kuyena vele umuntu obesolisa, uMagwegwe. *Ingalo Yomthetho* (1994), yona bekubukeka kuyicala elisobala ukuthi uMamba Nxumalo oqhumuza imali kayise. Kugcina kuvele ukuthi kanti imali ibidliwa unkosikazi wakhe uMakhosazana ehlangene neshende lakhe uJona. Bemsayinisa amasheke uma sebemdlise amaphilisi ayizidakamizwa.

Uma sisika elijikayo ngomgomo womsolwa onukeka ebe engenacala, kuphawuleka inoveli ethi *Ngaze Ngazenza* (1994). Kule noveli umsolwa onukeka ebe engenacala uMginsa. Wethweswe icala lokubulala uBhekani Ndlovu. Kusoleka ukuthi umbulale ngoba eziphindisela ngoba uBhekani ebhuntshise idili lomculo lakhe

uMginsa lo. Nangempela uMasondo umveze uMginsa enza izinto eziningi eziqinisa lezi zinsolo zokuthi uyena onecala. Kuthi ekugcineni kuvele ukuthi kanti uMpondlela ongumbulali, ethengwe unkosikazi kaNdlovu. Kanti encwadini ethi *Iphisi Nezinyoka* (1990), umsolwa onukeka ebe engenacala uMhlobo Mvubu umphathisiteshi samaphoyisa sase-Orlando. UMhlobo uzifaka yena enkingeni ngokusuke alimise ngesihloko ukuthi akakuthokozeli ukufika komphenyi wamacala ozimele uZondo, ukuzophenya icala lokugqezwa kwebhange. Kuqhubekela phambili ukunukeka kwakhe ngenkathi uZondo eyophenya ngaye eKatlehong. UNSakansaka umnemba ngabo bonke ububi abaziyo. Kuze kuvele ekugcineni kwendaba ukuthi umpheki webhodwe uye kanye lo Nsakansaka. *Ingalo Yomthetho* (1994), yona isivezela uMamba Nxumalo engumlingiswa onukeka ebe engenacala. Ekuhlanganeni kwakhe noMakhosonke ongumphenyi wecala ozibiza ngomcwangingi mabhuku, uMamba ubukeka engakwenameli ukufika kwakhe. Lokhu kukodwa kwenza kubukeke sengathi kukhona lukhulu alwaziyo nalufihlayo lo Mamba ngokudliwa kwezimali zikayise. Kanti kuzohamba kuhambe kuvele ukuthi umiswe kabi nguJona ongomunye babangani bakhe ashova nabo amaphepha, ehlangene noMakhosazana unkosikazi wakhe uMamba lo.

Kuvelile futhi nokunhlahlatha kwamaphoyisa. Incwadi ethi *Ngaze Ngazenza* (1990), ikuveze kwasobala lokhu. USayitsheni Shongwe utholakala engangabazi ukuthi uThoko Ntsibande obulale uBhekani ngoba ethunywe uMginsa. Uhlala nalo mqondo unomphelo ngisho uMmeli uMthethwa eseveza izimpawu zokuthi uThoko akathinteki kulolu daba. Kanti encwadini ethi *Iphisi Nezinyoka* (1990), kubukeka kuwuSayitsheni uMhlobo Mvubu oveza ukuphaphalaza kwamaphoyisa. Akafuni nakuyizwa indaba yokuqashwa kukaZondo, ongumphenyi ozimele ukuthi azophenya lolu daba. Kuvela kamuva ukuthi uMhlobo uvalwe umlomo waboshwa nezandla nguNsakansaka owamakhela itulo, wamenza isela besasebenza ndawonye eKatlehong.

Mayelana nomgomo wokukhalipha kanye nokuqaphela okuthe xaxa komphenyi, kuphawulekile encwadini ethi *Iphisi Nezinyoka* (1990). Kule noveli uZondo ongumphenyi wecala usola zibekwa nje ukuthi umuntu noma abantu abagqekeze ibhange kuyoba abantu abanolwazi oluphelele ngaleli bhange. Nangempela kugcina

kuvele ukuthi onesandla kulo mkhuba uye ongumphathi walo uqobo, uMagwegwe Buthelezi. Kanti endabeni ethi *Isigcawu Senkantolo* (1990) sithola umphenyi onguMmeli uNgubane eqaphela ukuthi uKubheka ubhekene nezigebengu ezifuna imvalamlomo futhi ezizogadla ziphindelela uma zike zakhokhelwa. Kugqama kakhulu ukukhalipha kanye nokuqaphela kwakhe ngenkathi eshesha ukusola ukuthi kungenzeka ukuthi akuyena uNkosikazi Kubheka odubule wabulala isigebengu. Yize kwayena lo nkosikazi wayekholwa ngokuphelele ukuthi uyena ongumbulali. Nangempela ekugcineni kuvela ukuthi lezi zigebengu zibulalane zodwa. UMagwegwe obulale uMhlobo. Nasendabeni ethi *Ngaze Ngazenza* (1994), uMmeli uMthethwa ukukhalipha nokuqaphela kwakhe kumenze washesha ukubona ukuthi akuyena uThoko owabulala uBhekani. Yilo leli so lakhe elibukhali elimenze wakwazi ukuthi alulandele kahle lolu daba aze agcine ebonile ukuthi kanti umbulali wangempela uMpondlela owayethengwe unkosikazi kaBhekani.

Ibohlolelo elethusayo, siyalithola enovelini ethi *Iphisi Nezinyoka* (1990), lapho sekuvela ukuthi kanti isigebengu esihlela ukugqekwezwa kwebhange uye kanye umphathi walo uMagwegwe Buthelezi. Kuyethusa futhi nalokhu esikuthola enovelini ethi *Ngaze Ngazenza* (1994), ukuthi kanti ungqondongqondo wokubulawa kukaBhekani uye kanye unkosikazi wakhe. Nasenovelini ethi *Ingalo Yomthetho* (1994), kuvela ukuthi kanti ongungqondongqondo wokubulawa kukaMamba uyena kanye unkosikazi wakhe futhi, uMakhosazana. Nasenovelini ethi *Kanti Nawe* (1994), kuvela ukuthi kanti ongujikelele ebugebengwini bokubulawa kwabantu eHillbrow, kuhlenganisa nokuhlaselwa kwentatheli yephephandaba uJabulani, kwakunguKhende Sibisi umphathisiteshi samaphoyisa saseThokoza.

Esahlukweni sesine sicubungule iqhaza labalingiswa ekwakhekeni kophenyo emanovelini kaMasondo. Abalingiswa sibacubungule sibuka ikakhulu ukukholeka nokugqama kwabo. Bathintekile nalabo abangagqamile kangako kodwa abatholakala belekelela labo abagqamile. Siveze ukuthi abalingiswa abagqame kakhulu emanovelini kaMasondo yilaba abangabaphenyi bamacala. Lokhu kuhambisana nokuthi umlingiswa osemqoka wenoveli yophenyo kuye kube uyena vele umphenyi wecala. Sethule uZondo enovelini ethi *Iphisi Nezinyoka* (1990).

UZondo uvezwe ehlangabezana nezigemegegeme eziningi ekuphenyeni kwakhe udaba lokugqezekwa kwebhange. Uhlaselwe iziqubu eziningana, kodwa waqiniseka ekugcineni waze waphumelela ekubambeni izigelekeqe. Kanti encwadini ethi *Isigcawu Senkantolo* (1990), uMmeli uSfiso Ngubane uyena ongumlingiswa ogqamile, futhi ongumphenyi wecala. Okuphawulekile lapha ukuthi uNgubane akawuye umphenyi ngokomsebenzi. Lokhu kumenza ahluke ohlotsheni lwabaphenyi abajwayelekile. Encwadini ethi *Ngaze Ngazenza* (1994), sithole nakhona umlingiswa ogqamile futhi ongumphenyi wecala kunguMmeli uMthethwa.

Encwadini ngencwadi baningi abalingiswa abangabalekeleli abangagqamile kangako. Encwadini ethi *Kanti Nawe?* (1994) uZimisele umphenyi wecala lobugebengu baseHillbrow welekelelwa uLungile kanye noShemba abasesebenza ephaphandabeni INkanyezi. Kule ndaba uZimisele ubuye athole usizo ngendlela engajwayelekile. Lolo sizo phela uluthola kuKhende Sibisi, okugcina kutholakale ukuthi uyena ongungqondongqondo wobugebengu baseHillbrow. Inhloso enkulu kaSibisi kwakuwukuzama ukwedusa umkhondo, kodwa ubuye ampotshozele amaphuzu amsizayo uZimisele ophenyweni lwakhe. Encwadini ethi *Ingalo Yomthetho* (1994), kutholakala umphenyi wecala uMakhosonke elekelelwa uPopi ekuphenyeni icala ngempumelelo. Empeleni uPopi owalixazulula leli cala sekubukeka sengathi usehlulekile uMakhosonke. Kanti encwadini ethi *Ngaze Ngazenza* (1994) uMthethwa welekelelwa uThemba ongumphenyi wamacala ozimele kanye noNana unobhala wakhe (uMthethwa).

Okufike kudonse amehlo kakhulu mayelana nabalingiswa emanovelini kaMasondo yilokhu kuphindwa kwamagama abalingiswa afanayo emanovelini ahlukene. Kusengathi uMasondo lokhu wakwenza ngezinhloso ezithile. Eyokuqala okwakungaba ukwakha nokusebenzisa amagama abalingiswa azoshesha ajwayeleke kubafundi. Njengokuthi uma kuphathwa igama likaMagwegwe kucace ukuthi kukhulunywa ngomlingiswa oyisigelekeqe. Kuthi uma kukhulunywa ngoMhlobo, kube umlingiswa oyiphoyisa. Inhloso yesibili ehlobene nayo le engehla sibona ukuthi kwakungaba ukuthi uMasondo wayenomcabango wokusungula uhlobo lwenoveli ewuchungechunge. Lapho okutholakala khona ukuxhumana ezindabeni ezahlukene. Lokho okwenza ukuthi kutholakale kuqhutshekwa namagama athile

abalingiswa abebevele bekhona enovelini eyandulele enye. Mhlawumbe enye inhloso kaMasondo kwakuyikho ukuqhamuka nesu elehlukile, abe nabalingiswa bakhe nje. Njengamanje uma kuphathwa igama likaMagwegwe Buthelezi, uMhlobo Mvubu, uMamba kanye noThemba Zondo akungabazeki ukuthi lowo msebenzi uyobe ungokaMasondo.

Yize leli su likaMasondo limehlusa kwabanye ababhali kodwa linakho ukuthanda ukudida. Lenza ukuthi umuntu osefunde amanoveli amaningi kaMasondo abe nomuzwa wokuthi uphinda indaba aseke wayifunda. Lokho okwenza ukuthi imisebenzi ebingaba mihle impela nje, izwakale sengathi iyefana. Ithi inalokho kufana, ibe ingaxhumene futhi. Amagama afanayo abalingiswa abasetshenzisiwe emanovelini ehlukeni kaMasondo adida kakhulu ngoba babuye batholakale benza izinto ezingafani. Ngelokho siqonde ukuthi bekungalindeleka ukuthi uMhlobo Mvubu owethulwe okokuqala enovelini ethi *Iphisi Nezinyoka* (1990) engusayitsheni wamaphoyisa ogcina esizane noZondo (umphenyi wecala ozimele) ekubambeni izigelekeqe, atholakale enovelini eyelama lena, ethi *Isigcawu Senkantolo* (1990) esaphethe isikhundla esifuze lesi ngokwethembeka. Okutholakalayo nokho ukuthi kule noveli ethi *Isigcawu Senkantolo* (1990) uMhlobo Mvubu lona useyiqola nje elibambisene noMagwegwe Buthelezi ekukhwahleni umndeni wakwaKubheka imali yemvalamlomo. Sithi-ke lokhu kuqanjwa kwabalingiswa ngale ndlela kubukeka kuyijivaza kunokuyihlabahlosisa le misebenzi kaMasondo.

Nesu elisetshenziswe uMasondo ekuphetheni amanye amanoveli akhe esiwacubungulile, sibone sengathi linakho ukungawamisi kahle la manoveli. Kuphawuleke ukuthi emanovelini ophenyo kusuke kulindeleke ukuthi kugcine kunqobe okuhle phezu kokubi. Kunqobe ubulungiswa phezu kobugebengu. Kungenjalo amanoveli ophenyo angabukeka egqugquzela ubugebengu. Siphawule ngamanoveli amathathu kaMasondo aphela ngesidididi esithi asiveze ukunqoba kobugebengu phezu komthetho nobulungiswa. Lapho okuthi kusajatsihulelwe ukubanjwa nokugwetshwa kwezigebengu, kuvele kumemfuke amadoda athile aqhulule kwasani ngenhlamvu. Sithi-ke akwemukeleki kahle lokhu.

Bekuphawulekile ngasekuqaleni kwalo msebenzi ukuthi asiqonde khona ukugeqa amagula ngegalelo likaMasondo ekubhalweni kwenoveli yophenyo. Yingakho kukhona okuningi esingaphawulanga lutho ngakho. Njengokuthi kwesinye isikhathi amanoveli kaMasondo atholakala esethinta izinto ezingavamile ukwenzeka empilweni eyejwayelekile yohlobo lwabantu asuke egzile kulo. Lokhu kutholakala kukuthunaza ukukholeka kwalawo manoveli. Lapha sibhekise ezigamekweni zokuntweza ngezikebhe nangokundiza ngamabhanoyi kwabalingiswa abathile (*Iphisi Nezinyoka*), ukugxila ebhizisini lobisi emazweni angaphandle (*Ingalo Yomthetho*). Lokhu kungezwakala kuyinto ewubala. Kuwutho kodwa uma sikubuka ngokuthi kunamanembe empilo ephilwa abezizwe zaseNtshonalanga, okungandile kubantu bomdabu bezizwe zaseNingizimu Afrika. Lokhu kwenza ukuthi eminye yemisebenzi kaMasondo izwakale isekeleke phezu kwenhlalo engavamile ngakho-ke nengakholeki kahle hle. Lokhu kungase kwenze le misebenzi izwakale ingaseyiyo eyomdabu kahle hle.

5.3 IZIPHAKAMISO ZOCWANINGO.

Lolu cwaningo seluvezile ukuthi uMasondo uyibekile induku ebandla ekubhalweni kwenoveli yophenyo esiZulwini. Asekubhalile kuningi kangangoba akulula ukukugoqa ocwaningweni olulodwa. Yingakho kule ngxenye sesithi asibeke iziphakamiso zokudinga ukuqashelwa emizamweni yokubhalwa kwamanoveli ophenyo uqobo lwawo kanye nokunye okungacwaningwa emisebenzini yakhe.

Mayelana nokubhalwa kwawo uqobo amanoveli kaMasondo. Sibona sengathi ayozwakala emasha ceke futhi ehlabahlosile uma engase agwemeke la magama abalingiswa asejwayelekile. Kuyowafaka umoya wobusha futhi nokugwema amagama ezindawo asezisebenzise kakhulu. Lapha siqondise emagameni ezindawo ezinjengoNyukhasela, Nquthu, Katl'hehong kanye nezinye. Lokhu sikusho siqonda kahle ukuthi akukho mthetho othi amagama abalingiswa nawezindawo awasetshenziswe kangaki. Kodwa sikholwa ukuthi kungaba nesasasa elithe xaxa, uma kusetshenziswa amagama abalingiswa kanye nawezinye izindawo ezintsha.

Mayelana nocwaningo olungenziwa ngemisebenzi kaMasondo, sibona ukuthi ukhona umsebenzi ongumnikelo obanzi ongavela uma kucutshungulwa isizinda emanovelini kaMasondo. Okuphawulekayo emanovelini akhe njengoba sesike saphawula ngenhla, ukuthi uvame ukusebenzisa uhlobo oluthile lwezindawo kanye nohlobo oluthile lwenhlalo. Simthola ekhuluma ngokuphindaphinda ngezindawo zakoNquthu, Newcastle, koHillbrow, koKatlehong, koSoweto, koGoli kanye nezinye. Simthola ebhala ngohlobo lwenhlalo oluphakeme nolungajwayelekile. Lapho oNkosazana Kubheka, noMagwegwe kanye nabanye bentweza ngezikebhe. Sithola oThoko noDuduzile Kubheka begadwa ngonogada. Sithola uNgubane ummeli eqasha kalula ibhanoyi lokuyocinga isikebhe edanyini iNcadu. Sithola uBhekani ongumgqugquzeli wamadili omculo kaMginsa. Nokunye okuningi okungajwayelekile enhlalweni yesintu. Lokhu kungacwaningwa ngomthelela okunawo mayelana nokukholeka noma ukungakholeki kwamanoveli kaMasondo.

Kungacwaningwa futhi ngeqhaza elibanjwe ngabantu besifazane ebugebengwini kanye nasekunqandweni kobugebengu emanovelini kaMasondo. Kukhona uPopi oyisigebengu enovelini ethi *Kanti Nawe* (1994). Kukhona nomunye uPopi enovelini ethi *Ingalo Yomthetho* (1994), yena owelekelela ingalo yomthetho ekubanjweni kwezigebengu. Enovelini ethi *Ngaze Ngazenza* (1994), kukhona uNkosikazi Ndlovu othengela umyeni wakhe uBhekani izigebengu. Kukhona uNkosikazi Makhosazana Nxumalo owakhela umyeni wakhe uMamba uzungu lokumbulala, *Ingalo Yomthetho* (1994). Kukhona noThoko Ntsibande osolwa ngokubulala uBhekani Ndlovu; *Ngaze Ngazenza* (1994). Sikholwa ukuthi le minxa yamanoveli kaMasondo ingakhipha ucwaningo olwephusile.

Elokugcina lithi phezu kwakho konke okungabukeka kuyizici ezidinga ukulungiswa ekubhalweni kwamanoveli kaMasondo, sibona ukuthi uyibekile induku ebandla. Ikakhulu ngoba ucabe indlela yomunxa obungakaze uthintwe phambilini. Kubukeka kunguye oyingqalabutho kulo mkhakha wenoveli yophenyo vesimanje esiZulwini. Imisebenzi yakhe isiyohlala njalo iyisilinganiso sokuphumelela kanye nokungaphumeleli kwemibhalo yalolu hlobo, esethemba ukuthi isazoqhamuka.

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