

**UCWANINGO OLUNZULU NGOKUQANJWA  
KWABALINGISWA NEZINDAWO KANYE  
NEMITHELELA YAKHO EMIBHALWENI YESIZULU**

**Zandile Priscilla Hadebe**

**UCWANINGO OLUNZULU NGOKUQANJWA  
KWABALINGISWA NEZINDAWO KANYE  
NEMITHELELA YAKHO EMIBHALWENI YESIZULU**

**Ngu**

**Zandile Priscilla Hadebe**

**Lwethulwe ukugcwalisekisa izidingo zeqhuzu:  
Lobudokotela kweNzululwazi  
Emnyangweni WesiZulu Namagugu**

**Enyuvesi yakwaZulu**

**UMHLOLI : Solwazi L.F. Mathenjwa**

**ISIKHATHI  
OKULETHWE NGASO : ULwezi 2002**

# ISIFUNGO

## **Ngeqiniso elimsulwa ngiyafunga ukuthi:**

“Ucwaningo olunzulu ngokuqanjwa kwabalingiswa nezindawo kanye nemithelela yakho emibhalweni yesiZulu”, wumsebenzi wami, ukuthi yonke imithombo yolwazi eshicilelwe, nehlelelwe ukufundwa, esetshenzisiwe ecashunwe ngemfanelo ukuthi lo mqulu wobuDokotela awukaze wenziwe unikezwe enye inyuvesi ngenhloso yokuthola iziqu.



**Z.P. HADEBE**

## UMNIKELO

Lo mqulu ngiwethula ngesikhulu isizotha kubaba ongizalayo uMpiyo John Hadebe osadla anhlamvana, umhlahli wendlela yemfundo yami, ngithi kuye:

Bhungane

Makhulukhulu

Mthimkhulu

Nsele

Mashiy'amahle

Ngiyabonga kakhulu!

Esalukazini esangiphatha, sangikhulisa, sangiphuzisa ubisi lwenkomo lusedemini ngaze ngamdala (intombi yaseMaNcubeni) ngithi:

Sokhwana

Ngenkulu intobeko kumama wami intombi yakwaMlambo ngithi:-

Maphisa

Mabhedla!

Bathi umuntu kabongwa esaphila, ubongwa esefile. Mina ngikubonga manje usanyathela kulo mhlaba omagade ahlabaya, ume njalo.

Kuwena Thabani, ngabe ngenze elikhulu iphutha elingasoze lakhohlakala, uma ngingakhohlwa ukukubonga ngesineke nangenkuthazo obunginika yona mihla yonke ngehla ngenyuka ngiqoqa, ngihlanganisa izicucu ngezicucu ukuze kuphumelele lo mqulu ngithi:

Nxumalo!

Mkhatshwa!

Zwide kaLanga

Wena waseGudu

Mkhatshwa okhatshwe ngezinde nezimfushane

Nkabanhle!

Ngifisa ukubonga kakhulu uSiphiwe Mkhathwa ngokungithayiphela lo msebenzi izikhathi eziningi, ngesikhulu isineke.

Ngiyabonga kakhulu

Zwide ka Langa!

Ngibonga kakhulu uSolwazi A.M. Maphumulo ngemithombo yolwazi yakhe engiyisebenzisile, nangesineke sakhe sokungibekezelela ngithi:

Ngiyabonga kakhulu Mashimane!

Ngaphezu kwakho konke ngibonga uMvelinqangi ongiphe amandla okuba ngiphumelele ukuqala nokuqeda lo msebenzi ngoba ube yimpumelelo ngaye.

## UKUBONGA

Ngifisa ukubonga nginconoze ku:-

USolwazi uL.F. Mathenjwa ngokubekezelela amaphutha ami ebengiwenza ngibhala lo mqulu. Isineke sakhe esikhulu kusukela ekuqaleni kuze kube sekugcineni yiso esingifake olukhulu ugqozi. Izeluleko zakhe kanye nenkuthazo kube ngolukhulu usizo kimina yikho okwenze impumelelo enkulu kulo mqulu. Ngithi:-

Ngiyabonga kakhulu!

Uthi okaShenge u-L.B.Z. encwadini yakhe yezinkondlo .

AMABONGENDLINI enkondlweni -UWUDLILE

UMHLANGANISO LANGALIBALELE, nami ngiyafakaza uwudlile umhlanganiso Langalibalele, uthe usuwudlile wangaba yigovu lona abathi lidla ligwavuma kodwa wadhulisela nakimi, nami wangidlisa umhlanganiso.

Ngiyabonga!

## IQOQA

Ngalolu cwaningo kuhloswe ukweneka obala ukuqanjwa kwabalingiswa nezindawo nemithelela yakho emibhalweni yesiZulu.

Isahluko sokuqala siveza ubumqoka bocwaningo kanye nomklamo wocwaningo.

Isahluko sesibili siveza izincazelo zamagama abalingiswa ezahlukene, ukuqamba amagama, okubhaliwe ngocwaningo, imihlahlandlela (theories) ngokuqanjwa kwamagama, amagama aqanjwa esuselwa kuphi? Kanye nokubaluleka kwamagama.

Isahluko sesithathu sigxile kakhulu ekuqanjweni kwamagama ngokwenkathi: inkathi yasendulo, inkathi emaphakathi kanye nenkathi yamanje.

Isahluko sesine siveza ukuqanjwa kwamagama ngokwendawo: indawo yasemakhaya, indawo yasedolobheni kanye nendawo exubile.

Isahluko sesihlanu siqukethe isihlaziyo, iqoqa kanye nesiphetho.

# OKUQUKETHWE

## IKHASI

Isihloko	i
Isifungo	ii
Umnikelo	iii – iv
Ukubonga	v
Iqoqa	vi

## ISIAHLUKO 1

1.0	ISINGENISO	
1.1	Isingeniso	1 – 4
1.2	Indlela yokuqhuba ucwaningo	4
1.3	Ubumqoka bocwaningo	4 - 6
1.4	Umklamo wocwaningo	6 - 7
1.5	Isiphetho	7 - 8

## ISIAHLUKO 2

2.0	INCAZELO YAMAGAMA	
2.1	Isingeniso	9
2.2	Incazelo yamagama	9
2.2.1	Igama	9 - 12
2.3	Ukuqamba	12 - 14
2.4	Okubhalwe ngocwaningo	14 - 17
2.5	Imihlahlandlela (theories) ngokuqanjwa kwamagama	17 - 18
2.5.1	Indlela yokuqamba	18 - 23
2.5.2	IRussian Formalism	23 - 25
2.5.3	IMarxist Theory	25 - 28
2.6	Ukubaluleka kwamagama	28
2.7	Amagama aqanjwa esuselwa kuphi?	28 - 29
2.7.1	Colenso	29
2.7.2	Ladysmith	29
2.7.3	Newcastle	29 - 30
2.7.4	Matshana	30
2.7.5	Mathambo	30
2.7.6	Mgungundlovu	30 - 31
2.7.7	Matiwane	31
2.7.8	Intaba Isandlwana	31
2.7.9	Intaba Itshendlovu	31 - 32
2.7.10	Tablemountain	32
2.7.11	Intaba Imabedlana	32
2.7.12	Izibonelo ngamagama emifula	32
2.7.13	Izibonelo ngokuqanjwa kwamagama ezikole	33
2.7.13.1	Mehlokazulu	33
2.7.13.2	Ingabade	33
2.7.13.3	Incaphayi	33

2.7.13.4	Malambule	34
2.7.13.5	John Dube	34
2.7.13.6	Emfundweni	34
2.7.13.7	Khiphokuhle	34
2.7.14	Izibonelo ngamagama abantu	35
2.7.14.1	Sibusiso	35
2.7.14.2	Siyabonga	35
2.7.14.3	Zandile	35
2.7.14.4	Mcelwa	36
2.7.14.5	Jabulile	36
2.7.14.6	Thabani	36
2.7.14.7	Mduduzi	36
2.7.14.8	Mzwempi	36
2.7.14.9	Mphikwa	36
2.7.14.10	Nomsombuluko	37
2.7.14.11	Meyi	37
2.7.14.12	Nomvula	37
2.7.14.13	Zamantungwa-Khumalo	37
2.7.15	Izibonelo ngokuqanjwa kwamagama ezibhedlela	37
2.7.15.1	Isibhedlela I Chris-Hani	37
2.7.15.2	Entabeni	38
2.7.16	Ukuqanjwa kwedamu iNtshingwayo	38 - 39
2.8	Iqhaza Amagama Alibambayo	
	Kokuqanjiwe	39
2.9	Isiphetho	40

### ISAHLUKO 3

3.0	<b>UKUQANJWA KWAMAGAMA NGOKWENKATHI</b>	
3.1	Isingeniso	41 - 42
3.2	Inkathi Yasendulo	43 - 60
3.3	Inkathi Emaphakathi	60 - 81
3.4	Inkathi Yamanje	81 - 94
3.5	Iqhaza elibanjwa amagama ekwethuleni umyalezo	94 - 95
3.5	Isiphetho	95

### ISAHLUKO 4

4.0	<b>UKUQANJWA KWAMAGAMA NGOKWEZINDAWO</b>	
4.1	Isingeniso	96 - 97
4.2	Izindawo Zasemakhaya	97 - 120
4.3	Izindawo Zasemadolobheni	120 - 133
4.4	Izindawo ezingaqede budolobha nabukhaya (ezixubile)	133 - 141
4.5	Isiphetho	141 - 142

## ISAHLUKO 5

<b>5.0</b>	<b>ISIPHETHO</b>	
5.1	Isingeniso	143 - 144
5.2	Isihlaziyo, Iqoqa kanye nesiphetho	144 - 159
5.3	Isiphetho	159 - 161
	Imithombo yolwazi	162 - 169

## ISAHLUKO 1

### ISINGENISO

#### 1.1 ISINGENISO

Igama libalulekile kakhulu kuyo yonke into ekhona emhlabeni kungaba ephilayo noma engaphili. Igama libalulekile ngoba likwazi ukwahlukanisa into kwezinye izinto noma umuntu kwabanye abantu kunoma isiphi isimo sempilo. Igama lesiZulu liqanjwa ngokwesimo nangesizathu esibalulekile. Libalulekile ngoba linencazelo enamatheliswe kulo ngoba alisuselwa emoyeni kodwa kusuke kunesidingo esinqala. Lokhu kuyenzeka emibhalweni emikhulu yesiZulu lapho umbhali elindeleke ukuba aqambe abalingiswa amagama ngokombhalo ukuze lowo mbhalo ube seqophelweni eliphezulu kakhulu. Lapha kulolu cwaningo kuzogxilwa emibhalweni enjengenoveli, idrama (umdlalo weshashalazi) nezindaba ezimfishane. Kule mibhalo amagama abalingiswa abalulekile kakhulu ngoba yiwona aletha injongo yombhalo futhi alethe nencazelo ephelele ngomlingiswa lowo.

Amagama abalingiswa akhulisa umqondo wombhalo ngoba kuyabhekeka ukuba ngabe abalingiswa bayawalandela yini amagama abawanikiwe noma cha. Ekuqanjweni kwamagama kuqapheleka nekhono lombhali ngeso elibanzi nelibukhali ngaphansi kwethiyori yokuqanjwa kwamagama abalingiswa.

U-Alvarez-Altman (1973:1) uthi:

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

(Ithiyori yokuqanjwa kwamagama ibalulekile emibhalweni ngoba izincithabuchopho zinaka kakhulu ukubaluleka kwamagama kwidrama, izinkondlo, inoveli, izinganekwane kuhlangukiswa amagama ezindawo, abalingiswa

kwindikimba, isakhiwo nakweminye imicabango emibhalweni).

U-Altman ukubeka ngokusobala ukuthi ukuqanjwa kwamagama ngokuyikho kuletha indikimba yombhalo. U-Alvarez-Altman (1987:1) uqhubeka uthi:

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

(Sonke siyavumelana ukuthi ukuqoqa nokubhala uhlu lwamagama emibhalweni akwanele. Kufanele kube khona okucatshangwayo ngaphezu kwalokho ukwenza amagama abalulekile emibhalweni. Izincithabuchopho kufanele zinqume ukuthi umbhali uhlose ukuthini ngamagama nokuthi asho ukuthini kubafundi ngokwempela).

Uma umbhali ekhetha ukuqamba abalingiswa bakhe ngamagama athile lokhu ukwenzela ukuba adlulise umyalezo othile kubafundi ngokwamagama. Umbhali okwazile ukudlulisa lowo myalezo usuke engumbhali onekhono kwimibhalo ngoba ekwazile ukwenza abafundi bombhalo babe ingxenye yombhalo wakhe ngemicabango eyakhekayo kubo ngenkathi befunda lowo mbhalo.

Kuyasekeleka lokhu ngoba uma umfundisi efunda umbhalo uyaye ubheke ukuthi imigomo emihle yokubhalwa kwemibhalo ilandelwe kahle na, ukuphumelela nokungaphumeleli kombhali ukudlalisa amagama. U-Ashley (1979:11) uqhuba uthi:

Names must reveal the successes and failures of the writer in fooling around or no fooling around with words.

(Amagama kufanele aveze ngokusobala ukuphumelela nokwahluleka kombhali ekudlaliseni amagama).

Ngokwamasiko ase-Afrika umuntu ngeke kwathiwa ngumuntu aphelele ngaphandle kokuba abe noma aqanjwe igama. Kuyaye kube ngabadala emndenini abaqamba igama lelo. Igama liveza isimo senhlalo kulelo khaya kungacini lapho. Liyahambisana futhi nokukhula komntwana ukulilandela lelo gama aqanjwe lona. Kuyenzeka umntwana anikwe igama elihle ehngenasici noma anikwe elinesici kuya ngokuthi lowo mntwana utholakale ngesimo esinjani. Imvamisa umntwana onikwe igama elibi uyalilandela ikakhulukazi kanti naye onikwe elihle ngokunjalo. Amagama aqanjwa ngoba ehambisana nencazelo ethile ayidlulisayo. UWardhaugh (1992:1993) yena uthi:

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

(Indlela yokuqanjwa kwamagama kuwumsebenzi wokukhombisa ukuthi amagama angaveza ulwazi olukhulu ngamasiko ehlukene nezinkolelo ezahlukene ngokwezizwe. Amagama nezincazelo kanti futhi ahambisana nezehlo ezithile).

Amagama aveza ubunjalo besimo senhlalo ngaleso sikhathi umntwana atholakale ngaso. Kuyaye kuqanjwe umntwana igama ukudlulisa okuthile ngendlela ecashile ikakhulukazi uma isimo singesihle kungeke kwabekwa ngqo. Kuleso simo igama litshengisa ukuthi alibalulekile ukwahlukanisa omunye komunye noma kwabanye kodwa liqanjwa ngenjongo ethile ukuveza okuthile. Lokhu kulindelekile nakubalingiswa bemibhalo. UFerguson (1987: 120 uthi:

Names help to indicate what a character is or what a character is capable of becoming, and to clarify the meaning of a story's action.

(Amagama asiza ukukhombisa umlingiswa uqobo nokuthi umlingiswa ukucacisa incazelo ephelele ngesenzo sendaba).

Abalingiswa emibhalweni eyahlukehlukene kungamagama abawaqanjiwe lapho sithola khona indikimba nenjongo yombhali ngombhalo lowo ngoba abalingiswa bakhuphula umbhalo ube sesicongweni futhi ube nesigqi kubafundi bawo.

## 1.2 INDLELA YOKUQHUBA UCWANINGO

Lolu cwaningo luzosebenzisa izindlela ezahlukene zokuqhuba ucwaningo:

Imithombo yolwazi eyahlukehlukene izosetshenziswa njengezincwadi, amajenali, amaphiriyodikhali atholakala emitasheni yezincwadi. Kuzohlaziywa izinhlobo ezahlukene zemibhalo yokwenza iziqu kanye neyosolwazi ngenhloso yokuthola ulwazi olunzulu ngalesi sihloko socwaningo.

## 1.3 UBUMQOKA BOCWANINGO

Ubumqoka balolu cwaningo besequqanjweni amagama kwabalingiswa emibhalweni eyahlukene ukuqhakambisa ukuthi igama eliqanjwe lisebenza kanjani emibhalweni kusemqoka futhi ukwazi ukuthi amagama andisa inhloso yombhali nekhono lakhe.

Kusemqoka futhi ukuthi lolu cwaningo luzobeka ngokusobala ukuthi amagama abalingiswa ahambelana nencazelo, nendawo okubhalwe kuyo umbhalo, isikhathi okubhalwe ngaso umbhalo kanye nesakhiwo sombhalo lapho kubhekwa indikimba yombhalo.

Ucwaningo lunobumqoka ukubhekana nezinkinga ezivelayo mayelana nephuzu lokuthi umbhalo akuwona owombhali kodwa ungowabafundi, abalaleli noma izibukeli.

U-Ashley 1979:11 uthi:

We study how names, as well as other words, are suited to the structure in which they are arranged. First to the purpose, second to the nature and capacity of the likely audience. We see how names help create the characters in a work of fiction and connect them with the literary strategy the readership and its experience, the cultural context and the rest of the real frame of reference.

(Sibheka ukuthi amagama afaneleka kanjani kusakhiwo sombhalo nangokuhlelwa kwawo. Okokuqala ukubheka inhloso okwesibili ukubheka abafundi kubonakale ukuxhumana phakathi kwabalingiswa nabafundi).

Yingakho kusemqoka ukuthi kwazeke ukuthi umbhalo ungowabafundi kunombhali wawo ngoba kukhona ukuxhumana phakathi kwabafundi nombhalo okushiya umbhali ngaphandle. Yilapho umbhali ezibona khona ukuphumelela nokwahluleka embhalweni wakhe. U-Ashley (1979:12) uqhubeka athi:

Names in literature frequently demand to be considered as if they were complete little poems with all the riches that implies.

(Amagama embhalweni kulindeleke ukuba athathwe njengezinkondlo ezincane eziphelele ngayoyonke indlela elindelekile).

Kuyasekeleka lokhu ngoba ubumqoka begama kulolu cwaningo butshengisa ngokusobala ukuthi amagama aqukethe umsoco wemibhalo ngoba kuyenzeka angasho obekulindelwe umfundi ngendlela aqanjwe ngayo nangendlela asetshenziswe ngayo, lokho kusinika izincazelo eziningi ezingafani (multiplicity of meaning).

Ubumqoka bocwaningo kungukulekelela abafundi ukuthi kubhekeleke ukusebenza kwamagama kunokuthi asho ukuthini embhalweni anencazelo yini ayidlulisayo noma

cha. Amagama adinga ukubhekwa kahle ngendlela enokuzimisela enokuhambisana nawo futhi embhalweni.

## **1.4 UMKLAMO WOCWANINGO**

Lolu cwaningo luhlukaniswe izahluko ezinhlanu

### **Isahluko sokuqala**

Isahluko sokuqala siveza isingeniso okukanye isethulo, inhloso yocwaningo, indlela yocwaningo, ubumqoka bocwaningo kanye nomklamo wocwaningo.

### **Isahluko sesibili**

Isahluko sesibili siveza isingeniso, incazelo yamagama abalingiswa ayahlukene, ukubaluleka kwamagama, imihlahlandlela (theories) eyahlukene ngokuqanjwa kwamagama abalingiswa embhalweni, amagama aqanjwa esuselwa kuphi? Anaqhaza lini kulokhu okuqanjwe? Kanye nesiphetho.

### **Isahluko sesithathu**

Isahluko sesithathu sigxile kakhulu ekuqanjweni kwamagama ngokwenkathi: inkathi yasendulo, inkathi emaphakathi kanye nenkathi yamanje, iqhaza amagama alibambayo ekwethuleni umyalezo kanye nesiphetho.

## **Isahluko seine**

Isahluko sesine siveza ukuqanjwa kwamagama ngokwezindawo ezahlukene. Sizogxila kakhulu ezindaweni ezintathu: indawo yasemakhaya, indawo yasedolobheni kanye nendawo exubile (ezingaqede budolobha nabukhaya).

## **Isahluko sesihlanu**

Isahluko sesihlanu siqukethe isingeniso, isihlaziyo, iqoqa kanye nesiphetho.

Imithombo yolwazi esentshensisiwe

## **1.5 ISIPHETHO**

UNicolaisen (1985:12) yena uthi:

Since naming is an ubiquitous feature of all human culture and our engagement with the world, the study of names, naming, name and name usage all four, surely cries out for an intensive involvement on our part though the creation and maintenance of a truly onomastic onomastics.

(Njengoba ukuqanjwa kwamagama kukhona zonke izindawo kumasiko abantu emhlabeni, ucwaningo olunzulu kwamagama kumqambi, kwigama, nokusentshensiswa kwegama konke lokhu kusho ukuhlanganyela ngokujulile ekugcineni ithiyori yokuqanjwa kwamagama iyiyo).

Ithiyori yokuqanjwa kwamagama abalingiswa embhalweni isiza kakhulu ekuhluzeni imibhalo ngokuyikho ngoba imibhalo nombhalo ungumsebenzi wobuciko obukhulu. Yingakho kubalulekile ukuthi ithiyori ibe ngumhlahlandlela nokuhluzisa imibhalo ifana ncimishi nohlaka okumele lulandelwe futhi lusetshenziswe ngosolwazi nabafundi okungaba abalaleli noma izibukeli zombhalo. Kumele futhi ukuthi abahluzi babenolwazi olwahlukene ngamathiyori ahlukene okuhluzisa ngoba ithiyori nethiyori ngayinye ihluzisa ngendlela yayo.

## **ISAPHLUKO 2**

### **INCAZELO YAMAGAMA**

#### **2.1 ISINGENISO**

Ukuqanjwa kwamagama emibhalweni yesiZulu kubalulekile kakhulu ngoba kusuke kunenhloso ethile ngokuqanjwa kwalelo gama. Uma umqambi eqoke ukuqamba igama elithile akalikuseli nje obala noma emoyeni kodwa yingoba kukhona isizathu esithile igama elisuselwa kusona kungaba igama lomuntu, imifula, izintaba, izikole njalonzalo. Igama lenza umuntu noma into ihlukaniseke, kokunye lokho kusekela ukwahlukana ngokuqanjwa kwezinto. Kulesi sahluko kuzoqaphelisiswa futhi kucwaningisiswe kabanzi ngegama ukuthi libaluleke ngani, linaqhaza lini kulokho okuqanjiwe futhi lisuselwa kuphi igama. Kuzocwaningwa ngokulekelelwa amathiyori ahlukehlukene ngoba umbhalo angeke wacwaningeka ngaphandle kwala mathiyori okuhluzwa noma okucwaninga.

#### **2.2 INCAZELO YAMAGAMA**

##### **2.2.1 IGAMA**

Kubalulekile kakhulu kulolu cwaningo ukuthi sazi kabanzi ngegama ngoba igama liyiyona ngqikithi. Osolwazi abehlukene basinika izincazelo ezahlukene zegama okuthi ekugcineni kuvunyelwane ngencazelo eyodwa efanayo, kutshengisa ukuthi igama lenza umsebenzi owodwa kokuqanjiwe futhi ayikho incazelo engesiyo.

UNyembezi, (1992:126) uchaza igama uthi:

Igama ibizo lomuntu noma lento.

UNyembezi akenabanga ukuthi njengoba igama kuyibizo lomuntu noma lento

kusho ukuthini lokho, liyini lona ibizo lelo. Kungacatshangelwa ukuthi kunokwenzeka ukuthi ibizo negama into eyodwa efanayo ngoba kwenza umsebenzi ofanayo kokuqanjwe.

I-American College Dictionary (1991:206) ichaza igama ithi:

Name is a word or combination of words by which a person, place or thing, a body or class or any object of thought is designated or known.

(Igama ibizo, umuntu, indawo noma into noma yini eyaziwa ngalo).

Le ncazelo isho ukuthi igama lichaza uqobo lomuntu, lwendawo, lwento nanoma yini okungaba into esiyibonayo noma engabonakali ephilayo noma engaphili.

IWebster' Dictionary (1992:254) ichaza igama ngendlela efana ncimishi ne ICollins Dictionary (1992:531) lapho ithi:

Name is a word or term by which a person or thing is known.

(Ibizo yigama noma itemu umuntu noma into eyaziwa ngalo).

Kubalulekile ukukuqaphelisisa ukuchazwa kwegama yilabosolwazi ngoba noma bebeka ngobuciko obehlukene kodwa umqondo ophelelayo ngalezi zincazelo uyefana.

UPlato kuNicolaisen (1987:9) uthi:

Names are not just names of persons and places but also common nouns like man, horse, soul, body.

(Ibizo akulona elomuntu nezindawo kuphela kodwa amabizo ajwayelekile njengehhashi, indoda, umphefumulo, umzimba).

Uma sibheka le ncazelo uPlato uveza omunye umqondo wokuthi igama akulona elomuntu nendawo kodwa uma sithi ihhashi, umphefumulo, umzimba njalonjalo sisuke sisho igama lalezo zinto esizibizayo. Kukho konke okukhona okungaba kuyaphila noma akuphili, esinokukuthinta nesingeke sakuthinta, esinokukubona nesingeke sakubona kunegama lakho. Igama lehlukana into kwezinye izinto. Uma kubhekwa ikakhulu amagama abantu, izintaba, imifula, izikole, izibhedlela njalonjalo konke lokhu kunamagama anomlando othile. Imvamisa kubakhona umqambi onolwazi olugcwele ngokuqamba igama laleyo nto kwezibalwe ngenhla. Igama liqanjwa ngesizathu esithile ngobukhona baleyo nto eqanjiwe.

Ukuqanjwa kwegama kuyenzeka kungabi nancazelo etheni kodwa igama lelo lisebenze kule yonto eqanjiwe ngendlela efanayo kulelo gama elinencazelo noma umlando othile. Igama eliqanjiwe kubalulekile ukuthi libe nolwazi oluthile kumqambi nakulo igama luqobo.

Amagama angofakazi bomlando othile wento eqanjiwe. Intaba noma umfula othile unegama lawo eliletha olukhulu usizo ukuveza ngokusobala umlando obalulekile ngale nto. Umntwana ekhaya angeke athathwa njengomuntu ophelele nophilayo uma engenalo igama. Igama linika amandla athile kumqambi nakumqanjwa. Kanti futhi linika nengxenye ethile kumqanjwa.

UWilliam Shakespeare: Romeo and Juliet (1980:50) uthi:

What's in a name? that which we call a rose by any  
other name would smell as sweet.

Yini into esegameni esingayibiza ngelinye igama  
ifane namashi nenye.

Ngokwale ncazelo akuzwakali kahle ngoba igama lifana nesigxivizo kuleyo nto eqanjiwe esingaxaki ngoba igama liwuqobo lwento eqanjiwe kanti futhi igama

libuyisela ukubona izinto ngokuma kwazo mayelana nezinye kulabo abasuke beqambile ngoba linencazelo exhumene nesenzeko esithile.

### 2.3 UKUQAMBA

Ukuqamba igama kubalulekile kakhulu ngoba kusuke kunolwazi oluthile uma kuqanjwa. Uma umqambi eqamba igama lento akumele aqambe ngegama elingenancazelo ethile ngoba okubalulekile ekuqanjweni kwegama nakulo igama luqobo incazelo. Ukuqamba kungachazwa ngezindlela ezahlukene.

UNyembezi (1992:427) uthi:

Ukuqamba ukwetha igama noma ukudala into entsha.

Uma umqambi eqamba igama kunokwenzeka ukuthi libe ngelokuqala lelo gama kumqanjwa kanti futhi kuyenzeka kungabi ngelokuqala. Ukwetha igama kukabili, kungaba igama elihle ngokuthi lelo gama liqanjwe kukuhle ngokwesimo kanti futhi kungeke kwaba kuhle uma isimo besingesihle lokhu kubonakala kahle ekuqanjweni nasekwethiweni kwamagama abantu okuzogxilwa kakhulu kukhona ngokwalolu cwaningo.

UMeiring (1997:21) uthi:

Naming is an inherent quality of man in his need to identify and give meaning to the world in which he lives.

(Ukuqamba kuyingxenye ekhomba ukungehlukaniseke komuntu ukunika incazelo kumhlaba aphila kuwo).

Ukuqamba kukhomba ukuthi ngeke kwahlukaniseka kumuntu nakundawo aphila kuyo ngoba ilapho umuntu eveza izidingo zakhe nezincazelo ngomhlaba aphila

kuwo. Umqambi akaphili yedwa kodwa uphila nabanye abantu abamdibi munye naye.

UWagener (1978:73) uthi

The process of naming can be described as transmission of knowledge, episodes and foresights stored in timeless propositions.

(Ukuqamba kungachazwa njengokudlulisa ulwazi, isigigaba noma isehlakalo nokubona izinto zingakenzeki ezigcinwe ngokweziphakamiso ezinganqunyelwe sikhathi).

Ukuqamba kutshengisa ukuthi ulwazi olugcinwa nje esifubeni somuntu oyedwa luhlale luyimfihlo kodwa ludluliselwa kwabanye abantu ngokuqanjwa kwamagama ezinto ezithile njengezindawo, izintaba, abantu, imifula nokunye. Into eqanjwe imumethe ulwazi oluthile olusuka kumqambi luya kwabanye abantu.

UPirie (1984:144) yena uthi:

Naming is not only the outcome of private and impenetrable contemplation. In varying degrees the naming of places is a social activity.

(Ukuqamba akuwona umphumela wokufihliwe ngokomcabango kodwa ngokwahlukana kwamazinga ukuqamba kukhomba umsebenzi nomphumela wenhlalakahle. Emazingeni ahlukene ukuqanjwa kwezindawo umsebenzi womphakathi).

Kubalulekile ukuthi umqambi awukhiphe umcabango wakhe ngento ethile lokhu kungabonakala kalula ekuqanjweni kwamagama abantu. Uma ingane iqanjwa igama kusuke kunesizathu esithile igama eliqanjelwa phezu kwaso. Amazinga okuqamba ayehlukahlukana kubantu abehlukene nenhlalo abayihleli noma

abayiphilayo. Kungenzeka ukuthi umqambi asebenzise amagama athile ukuveza ngokusobala isimo senhlalo.

## 2.4 OKUBHALIWE NGOCWANINGO

Kuningi kakhulu osekubhaliwe ngalolu cwaningo ngababhali noma abagadli abehlukene. Abagadli laba batshengise amakhulu amagalelo ngalolu cwaningo. Kuyaqaphelisiseka ukuthi ababhali bagalela bephindelela nje ingoba kunesizathu esithile sokukhulisa nokugcina ukubaluleka kokuqanjwa kwamagama olimini. Ukuqanjwa kwamagama kubalulekile ngoba kunomlando nencazelo ethile esuke iqukethwe yilelo gama eliqanjiwe. Uma igama seliqanjiwe lisuke selifana ncamashi nenqolobane ekugcineni ukuqanjwa kwalo.

UKoopman (1989) ocwaningeni lwakhe uzame ukuveza izizathu ezahlukene zokuqanjwa kwamagama esiZulu, okungamagama asekhaya ewahlanganisa nomphakathi wonkana. UKoopman uyaveza ukuthi igama lasekhaya uma liqanjwa enganeni liveza ukubaluleka kukababa nomama emndenini, ukubaluleka kwendodakazi nendodana emndenini, inkolelo kuNkulunkulu, ukubaluleka kozalo namadlozi asemndenini, ukubaluleka kwelobolo kanye nobudlelwane emndenini komakhelwane nasemphakathini. Amagama asekhaya angakhomba futhi ukuthi lo mntwana ungowesingaki kubazali bakhe, ungowabuphi ubulili (ungowesifazane noma ungowesilisa) angakhomba isimo sasekhaya ngenkathi lo mntwana etholakala ngakube isimo sempilo sasisihle noma sasisibi na. Lokhu okushiwo uKoopman kuyahambisana nokushiwo uSarelma-Maunumaa (1999:36-39) lapho eveza khona ezinye zezizathu okukanye okusetshenziswayo uma kuqanjwa abantu ezizweni ezinsundu ikakhulukazi amaOvambo.

UKoopman (1990) ubenelinye igalelo ocwaningeni lwakhe. Ucwaningo lolu lubhekisisa amagama ezinyoni kuzilimi ezintathu: IsiNgisi, isiBhunu, isiZulu. Lugxile kakhulu lapho ukuqanjwa kwamagama ezinyoni eqanjwa ngokuthi igama lenyoni lichazani kuleyo nyoni, lapho igama liyisingathekiso seculo lenyoni

nalapho igama lilingisela iculo lenyoni. UKoopman uyakuqhakambisa ukuthi ukuqanjwa kwegama kunesizathu esithile, akusukeli nje obala. Igama eliqanjiwe linencazelo ethile koliqambayo nakoqanjiwe.

UJenkins (1992) ubhale kabanzi ngokuqanjwa kwamagama alezo zindawo okwakhiwa kuzona ngaphandle komthetho (The Names of Informal Settlements). UJenkins ubhale ngalolu cwaningo ngoba ezimisele ukuveza ukuthi avela kanjani amagama alezi zindawo. Abahlali balezi zindawo ibona kanye ababamba elikhulu iqhaza ekuqambeni amagama azo. Kuyavela kwezinye zazo lezi zindawo ukuthi amagama aqanjwayo aveza umlando othile ngokuqala ukuhlala kwabantu kuzo. Izindawo lezi abahlali bahlala kuzo ngaphandle komthetho ovunyelwe, bazakhela nje imijondolo yabo ngokwentando yabo. Kuba lapho kuqanjwa khona igama layo indawo leyo ngokwendabuko yayo indawo leyo. Imijondolo lena igcina seyingamakhaya angempela kugcine negama eliqanjiwe selemukeleka selingena ebalazweni. Imvelaphi yegama lendawo leyo igcina isingumlando odluliselwa kusizukulwane ngesizukulwane ogcina nakwimiqulu emikhulu nasezindaweni zomtapo wolwazi.

Umlando wokuqanjwa kwamagama alezi zindawo iwona ositshela kabanzi ngezindawo lezo. Kuyenzeka-ke ukuthi emva kwesikhathi esithile indawo leyo ishintshwe igama eyaqanjwa ngalo ngabahlali bangaleso sikhathi inikwe noma iqanjwe elinye igama. Lokhu kuwumlando futhi ngendawo leyo ukuthi ekuqaleni kwakuyini imvelaphi yalelo gama kungani yayiqanjwe lelo gama. Lolu cwaningo luzogxila kakhulu ekuvezeni ukuqanjwa kwamagama ezindawo ezithile nezizathu zalawo magama.

UNtuli (1992) ocwaningweni lwakhe lokuqanjwa kwamagama ubhale nge (House-Naming among Some South African Communities) Ukuqanjwa kwamagama Ezindlu Emphakathini yaseNingizimu Afrika. Ocwaningeni lwakhe uNtuli ugqamisa ukuthi amagama ezindlu aqanjwa esuselwa kuphi eqanjwa ngubani futhi nesizathu sokuqanjwa kwalelo gama. UNtuli uthi kunamagama

ezindlu aqanjwa umakhi emva komsebenzi wakhe wokwakha leyo ndlu. Uveza (uNtuli) isibonelo ngomakhi owayethi njalo emva komsebenzi athandaze, ekugcineni uqamba igama lendlu leyo uthi - kukwa - Amen.

Kuyavela futhi ocwaningweni lukaNtuli ukuthi ukuqanjwa kwegama kuyahambelana nesikhathi sokuqanjwa kwegama njengegama lendlu kwaDomoyi okusho ukuthi indlu leyo yakhiwa ngesikhathi sikaDomoyi imvula enkulu. Izindlu lezi ziqanjwa amagama azo ngokwemiqondo eyahlukene kanye nezenzeko. Indlu ingaqanjwa ngokwesimo sayo ekwakhekeni, ingaqanjwa futhi ngokomsebenzi wayo njengendlu yakwagogo, eziNtombini noma eDlozini. UNtuli uyakweseka ocwaningweni lwakhe ukuthi igama aliqanjwa njengelebuli (label) kodwa kusuke kunesizathu sokugcina umlando othile kokuqanjwe. Kanti futhi ukuqamba igama kwenza umehluko phakathi kwezinto eziqanjwe ngumqambi lowo wangaleso sikhathi. UNtuli ucwaninge futhi ngokuqanjwa kwezindlu ngokwezinhliziyi ezinhle kwabahlala kuyo kwaNhliziyonhle, ngokomona kwaMonase, ngokukhuthaza abantu balapho ukuthi bakwazi ukuhlala nabanye abantu - kwaHlalyzedwa, kwaMuntuyedwa, eMhlalazwi. Kanti futhi indlu iyaqanjwa ngokwemiphefumulo yabantu abahlala kuyo - eNtokozweni, eKuphileni, eKuthuleni.

UCubbin (1992) ubhale ucwaningo (Origin and Meaning of the place Name Empangeni) INdabuko Nencazelo Ngegama lendawo, Empangeni. Kulolu cwano uCubbin uveza ukuthi ukuqanjwa kwamagama ezindawo kunomlando othile ngendawo leyo. Lapha uveza ukuthi igama lendawo Empangeni lavela kanjani futhi lisho ukuthini noma-ke iminingi kakhulu imisebenzi ngokocwano lwale ndawo esiyenziwe okulukhuni ukwamukela owodwa ngoba yonke iveza imibono nolwazi olwahlukahlukene.

UTurner (1992) ubenegalelo ocwaningweni lwakhe (Zulu Names as Echoes of Censure Discontent and Disapproval within the Domestic Environment). Ucwaningo lukaTurner lugxile kakhulu ekuqanjweni kwamagama ukuveza

ukukhononda, ukunganeliseki emndenini, komakhelwane nasemphakathini wonkana.

UTurner (1997) ugalelile futhi ngocwaningo (Onomastic Caricatures : Names Given to Employers and Co-workers by Black Employees). Kulapho egqamisa ukuqanjwa kwamagama ngemifanekiso, ngokwesimilo, isimo sesiqu nokuziphatha komqashi nabaqashwa emsebenzini besebenzisa amagama ayizifekethiso

UPrabhakaran (1997) ugalele ngocwaningo : (A Study of Indian Names for Streets in Durban). Lolu cwaningo lumayelana namagama esiNdiya aphaathelene nemigwaqo eThekwini namaphethelo.

## **2.5 IMIHLAHLANDLELA (THEORIES) NGOKUQANJWA KWAMAGAMA**

Kunezinhlabo eziningi zamathiyori ezisiza ukuba umfundi wombhalo akwazi ukufunda umbhalo nokuthola umyalezo okulowo mbhalo. La mathiyori asiza ukuba luqondakale ngokuyikho ulimi lombhalo ngoba umbhalo usebenzisa ulimi olwahlukile kunolimi olusetshenziswa imihla yonke. Kubalulekile ukuthi umfundi azi kabanzi ngala mathiyori nangokuhluka kwawo ukuze akwazi ukuwasebenzisa emibhalweni eyehlukene ngoba umbhalo ungumbhalo ngoba usufundiwe.

UBrecht, kuMakaryk (1992:viii) uthi

A man with one theory is lost. He needs several of them, or lots! He should stuff them in his pockets like newspapers.

(Umfundi wombhalo onethiyori eyodwa ufana nolahlekile, odinga amathiyori amaningi okumele awafake ezikhwameni zakhe njengama phephandaba).

Amathiyori amaningi abalulekile ngoba umbhalo udinga ukufundwa ngezindlela ezahlukene kumathiyori ehlukene. Kuyenzeka futhi ukuba umbhalo owodwa udinge ukufundwa ngamathiyori ehlukene uwodwa. Ulimi lwemibhalo lwahlukile kunolimi olujwayelekile yingakho kungeke kwenzeka ukuba umfundi afunde inoveli ngendlela efanayo naleyo afunda ngayo iphephandaba. Lokhu kusekela ukuthi amathiyori asiza kakhulu ukuqonda ulimi lombhalo ngoba umbhalo ushintsha ulimi olujwayelekile lube ngolungajwayelekile, ulimi olulula lube ngolunzima. Lokhu kushintsha kolimi kwenzeka ngemvumo yemibhalo lapho umbhalo unemvumo yokuphula umthetho wokubhalwa kolimi ikakhulu ezinkondlweni (poetic licence). Yingakho umfundi angeke akuqonda okushiwo ngumbhalo ngaphandle kokusizwa amathiyori ehlukehlukene ngoba umbhalo ungumsebenzi wobuciko (literature is work of art). Kubalulekile ukukuqaphela ukuthi uma umfundi efunda umbhalo okusho khona ukuthi ithiyori ayisebenzisile ngaleso sikhathi kulowo mbhalo isiyohlala iyileyo thiyori ingunaphakade kodwa iyaguquguquka ngokwesikhathi nangokwemibhalo.

### **2.5.1 Indlela yokuqamba**

IThiyori yokuqanjwa kwamagama igqame kakhulu igqanyiswa ngu Dr. Grace Alvarez - Altaman engqungqutheleni eyayibanjwe ngo-1973 e-State University College, Brockport, New York ngaphansi kwesandla sakhe okuthe ngo 1987 wakhapha incwadi yakhe eyabamba iqhaza elinqala ngale thiyori emibhalweni yobuciko. Kule ngqungquthela izincithabuchopho zazigxile kakhulu ngokubaluleka kwamagama ezindawo, abalingiswa, izibongo emibhalweni enjengenoveli, drama, izinkondlo kanye nezinganekwane. Izincithabuchopho lezi zabona ukubaluleka kwamagama kukhulisa indikimba yombhalo. Zakholelwa ekutheni amagama aqanjiwe emibhalweni awaveze udweshu kanye nomgomo wombhalo. UWaltman (1971) wakuveza ukuthi ukuqoqa nokwenza uhla lwamagama emibhalweni akwanele kodwa okubalulekile ukuqanjwa kwamagama ngokombhalo lowo. Kubalulekile ukuthi umfundi athole incazelo ephelele nenjongo yombhali ngegama aliqambile ngoba umbhali ngegama unamathelisa incazelo.

U-Altman (1973:1) uthi:

Literacy Onomastics is a more literary criticism in which scholars are concerned with the levels of significance of names in drama, poetry, fiction and folklore. These include names of places, characters, cosmic symbols etc., as they relate to theme, structures and other literary considerations.

(Kule thiyori osolwazi bashisekela ukuthi ukuqanjwa kwamagama kuya ngamazinga athile okubaluleka emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nakuzinganekwane lokhu kuhlangukisa amagama ezindawo, abalingiswa okuhlangukiswa nendikimba kanye nesakhiwo kwezemibhalo).

Ukuqanjwa kwamagama kusekela ukukhuphuka kwendikimba nokuvezwa kwesakhiwo emisebenzini yobuciko. Amagama ayalukhuphula udweshu emibhalweni, kungaba amagama abalingiswa noma izindawo.

U-Altman (1973:1) uqhubeka uthi:

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

(Siyavumelana sonke ukuthi ukuqoqa nje amagama nokuwahlela akusho lutho kwezemibhalo futhi akwenele neze. Kufanele kube khona eminye imicabango engenza amagama abaluleke kwezemibhalo. Abafundi kumele bakwazi ukunquma ukuthi umbhali ufuna ukuthini ngamagama awasebenzisile noma awaqambile nokuthi achazani kithina singabafundi).

Ngokuka-Altman kubalulekile ukuthi umbhali angasebenzisi nje amagama

embhalweni wakhe ngoba kumele abe khona noma asetshenziswe kodwa kufanele asebenzise amagama aqondene ngqo ngokwezemibhalo ngoba kulapho umbhali eveza izinhloso zakhe khona ngombhalo lowo nokuyindikimba yombhalo.

U-Ashley (1979:11) yena uthi:

We study how names, as well as other words are suited to the structure in which they are arranged first to the purpose, second to the nature and capacity of the likely audience. We see how names help create the characters in a work of fiction and connect them with the literary strategy, the readership and its experience "cultural context" and the rest of the real frame of reference. We see how names reveal the success (or feature) of the writer in balancing freedom and control.

(Sifunda ukuthi amagama afaneleka kanjani esakhiweni ngendlela ahlelwe ngayo okokuqala enjongweni okwesibili kubalaleli noma ababukeli. Kubhekeleka ukuthi amagama asiza kanjani ukuveza abalingiswa kwezemibhalo eqanjiwe ngokokufunda lowo mbhalo. Amagama abonakala eveza ukuphumelela noma ukungaphumeleli kombhali).

U-Ashley ukubona kualulekile ukuthi amagama abalulekile esakhiweni nasenjongweni yombhalo lokho kusondeza abalaleli nababukeli embhalweni ngenkathi befunda noma belalele kulapho kuvela khona ikhono lombhali.

U-Ashley (1979:24) uphinde alandise ngokuthi:

We need to know of naming systems and naming traditions at various periods and in various places.

(Kubalulekile ukuthi kwaziwe inqubo yokuqanjwa kwamagama ngokwahlukana kwezikhathi nangokwahlukana kwezindawo).

Uma abalingiswa beqanjwa amagama kubalulekile ukuthi bahambelane nesikhathi lokhu okungabizwa ngesizinda. Amagama awafaneleke futhi akholakale ngokwendawo nangokwesikhathi. Uma umbhali ekwazile ukuwasebenzisa ngale ndlela umbhalo wakhe uyakholakala, kukhohlakale ukuthi uyinto engekho eqanjiwe kubabukeli nakubalaleli bombhalo okungaba futhi ngabafundi. Ngokwesizinda kungabalulwa inhlalo noma usikompilo lwabalingiswa, isikhathi, indawo, indlela abagqoka ngayo lokhu kungeke kwahlukaniswa kumbhalo omuhle.

U-Ashley (1979:12) uphinde alandise ngokuthi:

Names in literature frequently demand to be considered as if they were complete little poems with all the richness that implies.

(Amagama kwezemibhalo afuna acatshangwe njengezinkondlo ezincane eziphelele ezinengebo elindelekile).

Amagama angabhekwa ngeso lobunkondlo ngoba amumethe umqondo ophelele, onencazelo ephelele, futhi aqukethe indikimba nomyalezo wombhali. Inkondlo inengebo enkulu yolimi yingakho amagama kubalulekile ukuthi angathathwa njengezinkondlo ngoba awapheleli nje ekwaziweni njengamagama kodwa anencazelo esingathi icashile ukudlula esobala kumfundi. Kuvela ubunkondlo emagameni ngoba anobuciko obuthile obufihlakele okumele umfundi abufune, abuthole ngenkathi efunda noma ebukela.

UFlaney O'Connor (1979:128) yena uthi:

Although the use of specific names may vary from story to story, generally names identify character types, reflect the philosophical and moral positions which the characters represent, establish metaphorical connections among characters and provide clues to the meaning of a story's action.

(Ukusetshenziswa kwamagama kuyehluka kumbhalo ngombhalo. Ngokujwayelekile amagama akhomba abalingiswa ukuthi baluhlobo luni ngokwenjulalwazi, ngokwesimilo kanye nezikhundla zabo lokhu kusiza ukuthi abalingiswa baveze umqondo wenzazelo yombhalo).

Umbhalo nombhalo usebenzisa abalingiswa abehlukene kodwa ekugcineni abalingiswa ngamagama abo emibhalweni eyahlukene yiwo aveza ukuthi unjani umlingiswa lowo. Lokhu kuvezwa kwabo kubaluleke kakhulu ukutshengisa izimilo nezikhundla zabalingiswa emibhalweni eyahlukene. Ngamagama abalingiswa bagqamisa umqondo ophelele ngombhalo lowo.

UShawcross (1978:153) yena uthi:

Names have the immediate effect of directing the reader to his associations with or knowledge of the person or place or a person of that name.

(Amagama anomphumela oseduze wokukhombisa umfundi ulwazi ngomuntu noma ngendawo noma ngomuntu walelo gama).

Amagama anomphumela oseduze kakhulu kumfundi wokwazi ngomuntu noma ngomlingiswa lowo. Igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi ushesha ukunamathelisa incazelo yegama nomnikazi gama okungumlingiswa. Umfundi akulula ukuba adwanguze ngohlobo lolomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni aliqanjwe noma aliphiwe.

Ngokwethiyori yokuqamba amagama emibhalweni abalingiswa bafakwa ndawonye njengabangani, amalunga omndeni, njengezitha, njengezithandani. Okubalulekile ukuthi bonke bangqubuzana balwe enkundleni yempi yamagama. Kungakho ukuqanjwa kwamagama kubalingiswa kuveza ukuphumelela nokungaphumeleli kombhali ukudlalisa amagama embhalweni wakhe wobuciko.

Ithiyori yokuqamba amagama izama ukuthola ukuthi kungani umbhali aqambe futhi asebenzise lelo gama kumlingiswa lowo. Umbhali ulindeleke ukuba abalingiswa bakhe bahambelane negama ngokwezenzo zabo embhalweni. Le thiyori ingakubona kungukungaphumeleli kombhali uma abalingiswa benza okuphambene namagama abawaqanjiwe noma-ke kukhona amanye amathiyori akubona kungukulimaza umbhalo lokho ngoba yonke into enomqondo wombhalo iba sobala.

### 2.5.2 IRussian Formalism

Inqubo yesakhiwo yabavuseleli baseRashiya yaqala emakhulwini eminyaka eyedlule ngokuqondene ngqo ngomlando wemicabango ephathelene nezesayensi. IRussian Formalism ihlanganiseke kumaqembu amabili, Moscow Linguistic Circle ngo 1915 ngaphansi kukaRoman Jakobson kanye neSociety for the Study of Poetic Language yasePietersburg ngo 1916 ngaphansi kukaViktor Shklovsky. IRussian Formalism igxile kakhulu kokwemibhalo kanye nendikimba yezinto ezikhona kwi Art as Technique (1917).

UShklovsky (1917) yena uthi:

The purpose of art is to impact the sensation of things as they are perceived, and not as they are known. The technique of art is to make objects unfamiliar, to make forms difficult, to increase the difficulty and length of perception, because the process of perception is an aesthetic end in itself and must be prolonged. Art is a way of experiencing the artfulness of an object, the object is not important.

(Inhloso yobuciko ukuveza okuqondwayo kunokwaziwayo. Isu lobuciko ukwenza izinto zingejwayeleki zibenzima nokuqhubekisa ubunzima, nokuqonda. Ubuciko ibona obubalulekile kunento esebucikweni).

Ubuciko benza isikhathi sokuqonda siqhubekela phambili kunesikwaziyo nokujwayelekile ngoba kuyashintsha kube okungaziwa nokungajwayelekile. Okubhekwe kakhulu emiqulwini yemibhalo ulimi olusetshenziswayo. IRussian Formalism igxile kakhulu kumehluko wolimi phakathi kolimi olujwayelekile nolimi lomsebenzi wobuciko. Umsebenzi wobuciko uyawashintsha amagama ajwayelekile asetshenziswa ulimi lwemihla uwenze angajwayelekile yilapho kutholakala khona umehluko wolimi ngokwemibhalo nangokolimi lwansukuzonke. IRussian Formalism izama ukuthola ukuthi umbhali ulusebenzisa kanjani ulimi embhalweni wakhe ngoba umbhalo ungubuciko obuthile bomsebenzi. Umbhalo kumele usebenzise ulimi olungajwayelekile kunolujwayelekile nokulula, lubenzima ngoba kungubuciko ukuguquka kolimi olwaziwayo lube ngolungaziwa embhalweni. Yingakho ngokwe Russian Formalism sine "defamiliarization" okusho "okungajwayelekile" eyaqanjwa ngu Viktor Shklovsky ngo 1917 embhalweni wakhe othi: 'Art as Technique'. UShlovsky ugcizelela ukuthi izinto ezijwayelekile ziyaye zithathwe lula okwenza abantu bangakunaki ukuthi izinto bazicabange ngenye indlela, konke kubo kuyefana. Kubalulekile ukuthi izinto ngokobuciko bomsebenzi wokubhala zishintshwe lokhu osekujwayelekile kube ngokungajwayelekile nokusha emiqondweni. Okubalulekile ukuthi izinto siziqonda kanjani kunokuthi sizazi kanjani. Lokhu kuveza ukuthi noma nini uma sibuka okuthile ngokobuciko bomsebenzi kungabukwa njengento eyaziwayo kodwa kubukwe ngokuthi kungasho enye incazelo eyahlukile kunale ejwayelekile neyaziwayo ngoba kukhona ubuciko obuthile kuleyo ncazelo.

UShlovsky ugcizelela ekutheni okubalulekile indikimba emibhalweni kunesakhiwo sombhalo. Akesithathe isibonelo ikakhulu IsiZulu ngokwethiwa noma ukuqamba amagama abalingiswa. Lapha umbhali akaphoqelekile ukuqamba abalingiswa amagama bese abalingiswa labo bewalandela. Isibonelo kulokhu umbhali angaqamba igama umlingiswa athi uQiniso - uQiniso ngokujwayelekile kumele enze konke okuyiqiniso embhalweni kodwa uShlovsky uyakuphika lokho uthi uQiniso angenza okuphambene negama lakhe okungaba

ngamanga yilapho kucaca khona ukuthi okujwayelekile makwenziwe kungajwayeleki (familiar - unfamiliar) okuwuphawu olukhulu lobuciko ngoba okubalulekile akulona igama kodwa indikimba yombhalo. Kungaqapheleka futhi ukuthi ngokujwayelekile indawo ethile embhalweni ingaziwa njengendawo edlalwa umlingiswa wesilisa kodwa ukushintsha okujwayelekile indawo leyo ingadlalwa umlingiswa wesifazane ngoba okubalulekile indikimba kunomlingiswa. Singakulindela ukuthi umbhalo ube yinto ekhalekayo kodwa ishintshwe ngabalingiswa abangabonakala behluleka ukuhambisana nesikwaziyo nesikulindele thina balaleli noma abafundi - ngesikwaziyo mihla. Isibonelo sokusekela abafundi ngokugxila kakhulu kulokhu okwaziwayo nokujwayelekile bangezwakala bekhononda ngokuthi - umuntu osohandweni akakwazi ukukhuluma kanje ngoba balindele abakwaziyo nabakujwayele kulabo bantu noma kulabo balingiswa. Ngokuka Shlovsky umbhali owenze kanjalo embhalweni wakhe usuke engumbhali onobuciko obukhulu obungelinganiswe nonekhono elihle kakhulu.

UShlovsky kwi "defamiliarization" ubeka ngokusobala ukuthi imibhalo akukhona nje ukutshengisa ngokuyimikhuba yempilo kodwa itshengisa iqiniso elithile ngobuciko nangolimi lwemibhalo. Usekela ngokuthi ubuciko bokubhala bungathathwa ngezindlela ezahlukene ngoba okujwayelekile nesikwaziyo kunika kuphela umqondo osobala kodwa okungajwayelekile nokungaphezu kwesikwaziyo kusinika umqondo onobuciko noma wobuciko. Lokhu kunika wonke umfundi ithuba lokucabanga kuvule amehlo okubona izinto ngokwahlukile nangokuziqonda ngenye indlela kunokuba zazeka noma zaziwa.

### **2.5.3 IMarxist Theory**

IMarxist Theory iqanjwe igama layo ngowayisungulayo uKarl Marx owazalelwa eGerman ngonyaka we 1818 -1883. UKarl Marx lona waziwa kakhulu nje ngesazi sefilosofi (Philosopher) umfundi wesayensi ephathelene nezomnotho wezwe (economist) kanye nomfundi wesayensi ephathelene nokuhlalisana

kwabantu (sociologist). UMarx ukholelwa ekutheni umhlaba ubuswa uphathwe ngomcabango. UMarx uthi yonke imicabango iyimiphumela yenhlalakahle nomnotho wezwe. NgokukaKarl Marx ubuciko bemibhalo bubalulekile ukuveza ngokusobala izinto eziyizo njengoba zinjalo. Uthi umsebenzi wobuciko kumele ukubalule ukwahlukana kwemiqondo nezimpikiswano ngokwenhlalo yabantu. Imibhalo lena inika iqiniso eliphelele ngento ekhona ngempela. Umbhalo kumele ukhanyisele umphakathi ngezinto ezikhona ezifihlakele, futhi umbhalo awugxili nje emlandweni kodwa ubheka isimo njengoba sinjalo ngokwenhlalo.

Ababhali bakholelwa ekutheni uma umbhalo ubhaleke kahle ngokukaMarx umphakathi uvuleka amehlo ngabo bonke ubudlelwano nemiphumela yezomnotho akubibikho okufihliwe kubantu. Ngakolunye uhlangothi kubalulekile ukuthi imibhalo ingaxili ekuqambeni izinto ezingaba ezokuchitha isizungu kodwa kube ngubuciko bokubeka into ethile njengoba injalo ngokungacashisi noma ngokokufenqa. UMarx uqale ngokugxila kakhulu kwezomnotho kunasemibhalweni yobuciko. Yingakho ekholelwa ekutheni imibhalo kumele ingene ngaphansi kwenhlalo yomphakathi ngoba umbhalo wobuciko angeke wehlukaniswe nempilo yomphakathi. UMarx uyakugcizelela ukuthi umbhalo awuveze ubunjalo benhlalo. Uma singakusekela okushiwo uMarx ukuthi amagama asetshenziswa emibhalweni awabalulekile kodwa okubalulekile okwenziwa ngabalingiswa. Isibonelo singathathwa lapha encwadini kaNyembezi “Mntanami! Mntanami!”. UJabulani wenza okuphambene negama lakhe, ubulala umuntu okungukuthi abazali bakhe kumele ngabe bayajabula ngaye kodwa akwenzeki lokho. Ukuphambana negama lakhe akuyona inkinga ngokuka Marx ngoba igama alisho lutho kodwa okubalulekile okwenziwa umninigama.

UMarx uyakugcizelela ukuthi abalingiswa bangaba indikimba ngokwabo hhayi ngokwamagama abo. UMarx uyagxila ekutheni umbhalo awukuveze ukungalingani kwabantu emphakathini njengokuthi kubekhona abaphezulu nabaphansi, abanamalungelo nabangenawo, abacebile nabahluphekayo, lokhu

ukubiza ngokungalingani kwezomnotho, abamhlophe kwabarnnyama. UMarx ufuna isithombe senhlalakahle sivezwe njengoba sinjalo akakholelwa encazelweni ecashile kunesobala. Kubalulekile ukuthi kubhekwe ukuthi kungani umlingiswa othile enze lokho akwenzayo ngaphandle kwegama aliqanjiwe. Le thiyori itshengisa kakhulu ukugxila kwezepolitiki.

Lokhu kuyenzeka esikhathini samanje. Ngokwakhe kumele ngabe lokhu kuhlukaniswa ngokwebala. Feminism ngokwesikhathi samanje ayisabalulekile kangako ngoba seziningi izinguquko esezikhona kwabesifazane. Okubalulekile ukuthi kumele kubekhona noma kwenziwe olukhulu ucwaningo oluzogxila ekuqanjweni kwamagama emibhalweni lapho umlingiswa wesilisa angaqanjwa khona igama lowesifazane kanjalo nowesifazane aqanjwe igama lowesilisa ekugcineni kubekhona impumelelo nokwaneliseka ngaleyo nhlobo yombhalo eyoba ingqalabutho yekhono elingajwayelekile neze kwezemibhalo. Yingakho kumbalwa kakhulu okushiwo yile thiyori ngoba igxile kakhulu kwezepolitiki kunezemibhalo.

Kubalulekile kakhulu ukwazi kabanzi amathiyori okuhlaza imibhalo ngoba amathiyori awumhlandla noma umgogodla kwezemibhalo. Umfundi owazi ithiyori eyodwa ufana nolahlekile ngoba angeke akwazi ukuqonda nokulandela ulimi olusemibhalweni ikakhulu emibhalweni yesiZulu njengoba lolu cwaningo lugxile kuyo. Imibhalo isebenzisa ulimi lwemibhalo kuphela okungelula ukuba umfundi uma efunda yonke into ibe sobala. Embhalweni umbhali akabalulekile kanti futhi nombhalo awubalulekile kodwa okubalulekile umfundi wombhalo ngoba umbhalo awusiwo umbhalo uma ungakafundwa. Umfundi wenza umbhalo ube nencazelo futhi wenza ubaluleke. Ngaphandle komfundi umbhalo kawukho. Kungasekeleka lokhu ngokwethiyori encike kumfundi.

Le thiyori kafushane iveza ukubaluleka komfundi wombhalo. Umfundi ukwazi ukuqeda okungaqedeliwe embhalweni, acaphune okubalulekile ashiye okungabalulekanga. Le thiyori ayifani namanye amathiyori agxila embhalweni

kodwa yona igxila kumfundi wombhalo kuphela. Kumathiyori athintiwe lolu cwaningo luzogxila kakhulu kwithiyori yokuqanjwa kwamagama emibhalweni yesiZulu egxila kakhulu ekulandelweni kwamagama aqanjwe abanikazi magama abangabalingiswa.

## **2.6 UKUBALULEKA KWAMAGAMA**

Amagama abalulekile kuyo yonke into eqanjwe igama. Igama lisiza ukwahlukanisa into ethile kwezinye izinto, umuntu othile kwabanye abantu, isilwane kwezinye izilwane. Kungabalwa izinto eziningi kakhulu ngoba ayikho into engenalo igama ukuba khona kwegama kusho ukuba khona komlando njengento eyigugu ngoba umlando usho ulwazi. Lapha singabala amagama. Abantu, izintaba, imifula, izikole. Ngokwesiko lase-Afrika alisho kuphela izinto ezenzeka mhla umntwana ezalwa kodwa ukukhulisa umtwana. Ngokujwayelekile umtwana ukhula abeyigama lakhe okusho ukulandela igama lakhe elingaletha ubuhle noma ububi ekuziphatheni komntwana lowo. Kungasekeleka lokhu ngokwase Afrika ukuthi igama libalulekile ngoba nomntwana ongaphilanga ezalwa uyaphiwa noma aqanjwe igama lokhu kusho ukuthi ungumuntu yingakho abantu abadala bemqambe igama lakhe.

Ukuqanjwa kwegama kusuke kunesizathu esithile esaziwayo ngabaqambi begama. Yingakho igama lingeke laqanjwa ngaphandle kwesimo esikhona ngaleso sikhathi.

## **2.7 AMAGAMA AQANJWA ESUSELWA KUPHI?**

Amagama anomlando wokuqanjwa kwawo ngoba awaqanjwa esuselwa entweni engekho. Amagama ahlukehlukene anomlando owehlukene futhi ogcinekayo. Imvamisa amagama lawa aqanjwa ngumphakathi ngoba igama singelehlukanise kubantu abakha umphakathi kungaba umndeni othile uma kuyigama lengane noma abantu abathile uma kuyigama lesikole, lendawo, lesibhedlela noma lentaba

njalonjalo okubalulekile igama.

### **2.7.1 Colenso**

IColenso lena itholakala odongeni iTugela River olugudlwe izintaba zoKhahlamba. IColenso yaqanjwa igama layo ngo John William Colenso uBhishobhi wokuqala eNatali. uJohn William Colenso waba futhi ngowokuqala omhlophe ukufunda ulimi lwesiZulu wabe esehumusha iTestamente Elisha elihumushela esiZulwini. Wabe engowaziwayo kakhulu kubantu bakulesi sifunda ngoba baze barnika igama elithi "uSobantu". Yingakho namhlanje sinendawo iColenso. UWilliam Colenso uphile kusuka ngo-1814-1883 uyena kanye owabamba intshumayelo eMgungundlovu lapho abuza khona ukuthi sasikhona yini isidingo sokuba kuliwe nombuso kaZulu. Washo lokhu esazi ukuthi usengozini yokucunula amakholwa abelungu.

### **2.7.2 Ladysmith**

ILadysmith iqale ukubizwa kanje ngo-1849. Kuthe ngo 1850 wamenyezelwa ukuba isiyidolobha .Kuyatholakala ukuthi ibizwa ngeLadysmith nje aqanjwa ngegama likankosikazi ka Sir Harry Smith emva kokutholakala kwegolide eWitwatersrand kanye nedayimane eKimberly. Lokhu kwaba isinyathelo esikhulu esabonwa ngamehlo. Ngesikhathi sempa yamaNgisi namaBhunu (1899-1902) idolobhana leli laliba indawo ebalulekile kakhulu. ILadysmith ibalulekile ngoba iyatholakala nasemilandweni egciniwe yolwazi. Emva kwempi (Anglo-Boer War) leli dolobhana lakhula lanelisa izidingo zabalimi emphakathini. Ibalulekile futhi ngoba iyingxenye enkulu ekusizeni abantu kwezomnotho.

### **2.7.3 Newcastle**

INewcastle yamiswa ngonyaka ka-1864 yaqanjwa igama layo nguDokotela. Sutherland okwathi ezihambela emva komshado wakhe ezichithela isikhathi eduze nomfula iNcandu River kwamfikela ukuthi erze okuthile ngendawo leyo. Ngaleso sikhathi wahlela idolobhana elingabakhona kuleyo ndawo waqala ukuqamba amagama ezitaladi ngamagama abantu ababalulekile kuhulumeni.

Ngaleyo ndlela iNewcastle yazalwa emva kokuthumela izinto ePietermaritzburg ezimayelana nesu lakhe ngendawo layo.

#### **2.7.4 Matshana**

Indawo iMatshana lena yaqanjwa igama ngowayeyinkosi yesizwe sakwaSithole uMatshana kaMondise. Uyise kaMatshana wakha ubuhlobo namaBhunu kwathi ngo-1858 wabuyela kwaZulu ngoba wayesewelele eNatali. ubuyela emuva nje ngoba sekunokungqubuzana nombuso wamaNgisi. Inkosi uMpande wababeka eQhudeneni lapho kuhlangukhona imifula uThukela noMzinyathi.

UMatshana kwakufanele noma kanjani ukuba athembeke enkosini yamaZulu, kwazise phela wayeganwe ngodadewabo ababili benkosi uCetshwayo. AmaNgisi adidwa wukubona elokhu exhumene nawo acabanga ukuthi angakwazi ukumyenga ukuba awajoyine. Ngalesi sikhathi futhi neziphathimandla zamaZulu zazimanqikanqika ngaye kangangokuba akazange asithole isikhundla esiphakeme kule mpi yaseSandlwana. Abakwenzayo ukuba bamholise impi kaZulu eyayisebenza ukwahlukanisa amaNgisi endaweni yaseMangeni nokuyindawo ayeyazi kahle ngoba isendaweni yakhe. Yaqanjwa kanjalo igama le ndawo iMatshana yingakho nezithakazelo zakwa Sithole zithi Jobe kaMatshana.

#### **2.7.5 Mathambo**

Le ndawo itholakala esigodini saseNquthu. Yaqanjwa igama iMathambo nje yingoba emva kwempi yaseSandlwana nangezinye izimpi zabamhlophe nabamnyama amathambo amabutho ayebamaningi kakhulu kule ndawo yabe isiqanjwa igama iMathambo.

#### **2.7.6 Mgungundlovu**

Igama lendawo Mgungundlovu liqharmuka egameni lesiZulu umgungu we ndlovu. Igama indlovu lingathathwa njengegama elisho "Inkosi" uDingane owayebusa kusuka ngo1828-1840 wamisa igama uMgungundlovu ngo1829 endaweni ebizwa eMakhosini duze neMfolozi emhlophe. UMgungundlovu lona

ubalulekile ngokwezempilo kanti futhi uMgungundlovu wawuyikomkhulu leNkosi uDingane.

#### **2.7.7 Matiwane**

IMatiwane iqanjwe ngenkosi uMatiwane inkosi yamaNgwane. Inkosi uMatiwane kanye nabalandeli bakhe ababulawa. IMatiwane ngokujwayelekile ithathwa njengendawo yokubulala ngokomthetho futhi ibe yindawo lapho zonke izidumbu zalabo ababulawa kwezinye izindawo zazishiywa khona.

Izibonelo ezimbalwa ngamagama ezintaba

#### **2.7.8 Intaba Isandlwana**

Le ntaba ephume yathi qekelele iSandlwana isethafeni isabalele yabheka ngase Ningizimu-Mpumalanga ibanga elingamakhilomitha angamashumi amabili. Maduzane kunomfula obizwa ngokuthi yiNxobonga, igqunyana ngaphandle nje kancane elibizwa ngokuthi aMathitshane. ISandlwana lesi siseduze futhi nentaba iSiphezi nomfula iMangeni nehlathi laseQhudeni. Ngokolimi lwesiZulu igama iSandlwana lisho into emise okwendlwana encane. Ngakho-ke ngokwesiZulu le ntaba ibonakala isandlu yingakho yaze yaqanjwa igama iSandlwana. AmaNgisi wona le ntaba ayibona ngenye indlela. Wona ayibona injengebhubesi elibuthisile, ibhubesi elinekhanda lomuntu ngokwamaGibhithe. Lo mfanekiso wawukhona ngisho ebhejini lombutho wamasotsha amaNgisi i-24<sup>th</sup>. Kule ntaba kuyesabeka ikakhulu uma lina noma kusebusuku ngoba lalina mhla wempi 22 Januwari 1879. Kwafa abesilisa abayi - 3000 bamaNgisi noZulu empini eyayingenaso nesincane isihe.

#### **2.7.9 Intaba iTshendlovu**

Intaba iTshendlovu itholakala eNquthu. Le ntaba yaze yaqanjwa igama iTshendlovu nje ngoba kunenkolelo yokuthi laphaya phezulu kuyona kunelitshe elikhulu elitshekile eselahlala lapho iminyaka. Ngokolwazi lwabantu bakhona bathi leli tshe njengoba lime litshekile nje lehlula indlovu eyayiliginqa selahlala lapho unomphelelo yingakho intaba lena yaqanjwa igama iTshendlovu okungukuthi

'itshe lendlovu'.

#### **2.7.10 Tablemountain**

Ngokolwazi lwabantu olujwayelekile le ntaba yaqanjwa igama Tablemountain eliyifanelayo ngoba uma uyibheka imi nse okwetafula. Abayaziyo ngamehlo bathi uma uyibheka eduze iyithafa yendlalekile yaba yisicaba njengetafula. Yibo lobu buthafa nobucaba bayo obenza ifane nse netafula yabe seyiqanjwa ngegama lesilungu yaba iTablemountain (intabasatafula).

#### **2.7.11 Izintaba iMabedlana**

Ngokwegama iMabedlana, ukuqanjwa kwaleli gama kusukela ekutheni lezi izintaba iMabedlana ezakhelene okuma kwazo kume nse okwamabele entombi, zimi kwabasazimponjwana yingakho zaze zaqanjwa igama iMabedlana.

#### **2.7.12 Izibonelo Ngamagama Emifula:**

Kubalulekile kakhulu ukuthi igama libengumnikazi walo ngoba linomlando nolwazi oluthile ogcinekile kanye nemvelaphi yegama. Imifula ekhona nayo iqanjwa amagama ngokwesenzeko noma ngento ethile umfula owaziwa ngayo. Lapha kungaba yizilwane noma izihlahla ezitholakala kuwo noma eduze nawo. Uma singabheka umfula uMzinyathi, lo mfula mkhulu kakhulu ngokwesiZulu waziwa ngoMzinyathi kanti ngokwesilungu waziwa ngeBuffalo River. Ngokwabantu abamnyama lo mfula uze uphiwe noma uqanjwe leli gama nje yingoba kwakunezinyathi eziningi ezihlala kuwo. Inyathi phela uhlobo oluthile lwenyamazane. Izinyathi lezi zazithanda ukuwugudla njalo lo mfula waze waqanjwa igama kwathiwa uMzinyathi okusho ukuthi 'umuzi wezinyathi'. Eminye imifula engasekela lokhu umfula uMzimvubu - 'umuzi wezimvubu' umfula lona unezimvubu eziningi, umfula uMzingwenya - 'umuzi wezingwenya' okusho ukuthi kuhlala izingwenya kumfula lowo.

### **2.7.13 Izibonelo Ngokuqanjwa Kwamagama Ezikole:**

#### **2.7.13.1 Mehlokazulu**

IMehlokazulu High School iqanjwe igama layo lisukela kuMehlokazulu indodana kaSihayo kaXongo owayekhonzwe kakhulu nguCetshwayo futhi wambeka waba yinkosi yesizwe samaQungebe ngaseShiyane. AmaNgisi abhidliza umuzi wakhe endaweni yaseBatshe ngomhla kaJanuwari 12, 1879 ngesikhathi impi ilwa okokuqala. UMehlokazulu nabanye abafowabo noyise omncane baya eNatali beyobulala amakhosikazi abo amabili ayebalekile. AmaNgisi asebenzisa lokhu njengeqhinga lokuhlasela kwaZulu. UMehlokazulu walwa eSandlwana njengenduna encane yeNgobamakhosi lokhu kusho ukuhlabana okukhulu. UMehlokazulu wabe ehlakaniphile kakhulu, wayekwazi ukudubula ngesibhamu futhi ethandwa ngamanye amabutho kodwa engathandwa abelungu. Isikole-ke lesi siqanjwa igama leli yingoba kusukela ebuqhaweni bukaMehlokazulu ezimpini eziningi.

#### **2.7.13.2 Ingabade**

Igama lesikole Ingabade lavela egameni elihle lesiZulu elisho 'okwendawo' kanti lingasho futhi 'okomsinsi wokuzimilela'. Leli gama lesikole litshengisa ukuthi abanikazi besikole bayaziqhenya ngaso ngoba singesendawo yabo ngamanye amazwi singesabo lesi sikole kumnyama kubomvu. Ukuze bazizwe kahle ukuthi singesabo isikole lesi yingakho basiqamba igama Ingabade okuyisikole sezinga eliphakeme.

#### **2.7.13.3 INCaphayi**

Umuntu ongazi lutho ngalesi sikole angazibuza kaningi ukuthi kusho ukuthini ukuthi Incaphayi. Kanti kulula kakhulu kubanikazi besikole ngoba phela isikole saqanjwa yibona. Igama lesikole Incaphayi lavela ngokuthi umnikazindawo uNcaphayi anikele ngendawo yakhe ukuze kwakhiwe isikole yingakho isikole sanikwa igama lakhe INCaphayi okuwukumhlonipha okukhulu ngoba waveza ubuhlakani obukhulu nokubamba iqhaza ekufundeni kwabantwana nasemkhakheni wemfundo.

#### **2.7.13.4 Malambule**

IMalambule yaqanjwa igama uMalambule lisuselwa enkosini yakwaGule okwakuyinkosi yesigodi. Ukuthi Malambule yisithakazelo sakwaGule uma bethakazela bathi Malambule. Isikole saqanjwa ukuveza inhlonipho enkosini ngabantu abayakhele.

#### **2.7.13.5 John Dube**

Isikole iJohn Dube saqanjwa igama lisuselwa kuJohn Langalibalele Dube ongowokuzalwa eNatali. UJohn Dube waba ngowokuqala owaba negalelo kwi Ohlange Institute (1901) nakwi ILanga laseNatali (1903) nasencwadini Insila ka Shaka (1933). UDube unamagalelo amaningi kwezemfundo yingakho isikhungo semfundo iJohn Dube yaqanjwa ngaye njengophawu lokumhlonipha.

#### **2.7.13.6 Emfundweni**

Kuyenzeka abaqambimagama bawaqambe amagama ngokwezifiso zabo. Umphakathi uyaliqamba igama lesikole ukutshengisa izifiso zawo ngesikole lesi. Igama lesikole Emfundweni, liveza izifiso zomphakathi ukuthi kube khona imfundo kulesi sikole, kube yindawo yemfundo ukuze umphakathi ukhanyiseleke. Uma sekungenzeki njengezifiso kuba khona izinkinga ezithile. Inhloso enkulu ukuthi njengoba kuqanjwe igama Emfundweni nje imfundo mayitholakale ihlonishwe futhi.

#### **2.7.13.7 Khiphokuhle**

Umphakathi unezifiso ezinhle zokuthi sengathi isikole singakhipha okuhle kodwa. Ngokuhle kungafiswa abantu abafundile abangabaholi emphakathini kube nemiphumela emihle. Isifiso ukukhipha okuhle kodwa esikoleni salowo mphakathi.

## **2.7.14 IZIBONELO NGAMAGAMA ABANTU:**

### **2.7.14.1 Sibusiso**

Igama lomntwana uma etholakala liqanjwa ngabazali bakhe. Uma umntwana eqanjwe igama uSibusiso lowo mntwana usuke eyisibusiso kubazali bakhe ngezindlela eziningi. Kungaphawuleka ukuthi kubathathe isikhathi ukuthola umntwana noma yingoba bebemlindele ngokushesha. Ukuqamba igama Sibusiso kuwuphawu lokubonga lesi sibusiso abasiphiwe, okungaba ukuthi bakholelwa ukuthi sivela kuNkulunkulu noma emadlozini. Isibusiso-ke siyinto enhle enkulu futhi empilweni yomuntu.

### **2.7.14.2 Siyabonga**

Ukuqanjwa kwaleli gama kungaphawulwa ngezindlela ezimbili, kungenzeka abazali ukuthi baqambe igama leli ngoba bebonga isipho esiwumntwana abasiphiwe noma lingaqanjwa ukuthi siyabonga ngabantwana esesibaphiwe sebebangingi noma sebanele. Leli gama lisebenza ngokomqambi mayelana nenhloso yakhe ngalo.

### **2.7.14.3 Zandile**

Kuyenzeka abazali baphiwe uhlobo olulodwa lwabantwana kakhulu okungaba abesilisa noma abesifazane. Umzali angaqamba igama Zandile ukutshengisa ukuthi sezandile kakhulu izintombi kunabafana ekhaya.

### **2.7.14.4 Mcelwa**

Igama mcelwa lisho ukuthi uceliwe. Kunokwenzeka ukuthi umntwana lowo ucelwe isikhathi eside engatholakali okungaya ngenkolelo yabamcelayo ukuthi bacela kuNkulunkulu noma emadlozini uma kuyintombazane kuzothiwa u-Celiwe.

#### **2.7.14.5 Jabulile**

Ukutshengisa injabulo enkulu kubazali ngokuphiwa umntwana baqamba igama Jabulile. Kanti lingaqanjwa futhi elithi Njabulo ngoba umyalezo udlulisekile wenjabulo ngomntwana ekhaya.

#### **2.7.14.7 Thabani**

Kuleli gama Thabani kungaphawulwa ukuthi umqambi walo akazifaki yena kangako kulo ngoba uthi Thabani okusho ukwethaba noma ukwenama. Uma uthi Thabani kuzwakala ukusho kwabanye abantu abathile ungazifaki wena luqobo, ukuthi abename ngokufika komntwana.

#### **2.7.14.8 Mduduzi**

Kuyenzeka umntwana atholakale kunezinkinga ezithile. Singakuphawula ukuthi umqambi wetha noma uqamba umntwana ngoMduduzi nje yingoba lo mntwana ungumduduzi wenhliziyo yakhe kuzo zonke izinkinga abhekane nazo. Angaqanjwa abe nguNduduzo ukukhomba ukududuzeka mhlawumbe useshonelwe ngabantwana abaningi ngaphambili noma ubengamtholi umntwana umoya wakhe ukhathazekile manje ukufika kwalo mntwana kusho ukududuzeka nokududuzwa.

#### **2.7.14.9 Muziwempi**

Lapha kungaqashelwa ukuthi kunokwenzeka ukuthi kuhlala kuliwa nsukuzonke ekhaya. Ubaba uxazulula izinkinga ngenduku manje umntwana otholakala ngaleso sikhathi uzoqanjwa kuthiwe Muziwempi. Ukuqamba phela kudlulisa umyalezo ngendlela epholile nehloniphayo.

#### **2.7.14.10 Mphikwa**

Umama womntwana uqamba umntanakhe ngoMphikwa nje kunokwenzeka ukuthi ubaba womntwana wayemphika umntwana ngenkathi esamkhulelwe yingakho eqamba igama ethi uMphikwa ngoba waphikwa engakazalwa.

#### **2.7.14.11 Nomsombuluko**

Uma umntwana etholakale ngoMsombuluko abazali bayamqamba ngosuku azalwa ngalo lwesonto - Nomasonto, Nomgqibelo njalonjalo.

#### **2.7.14.12 Meyi**

Kuleli gama kuvela ukuthi umntwana watholakala ngenyanga kaMeyi yingakho kukhona noJuni la magama invamisa aqanjwa amantombazane.

#### **2.7.14.13 Nomvula**

Nomvula utshengisa ukuthi umntwana wafika ngesikhathi kuna kakhulu izulu noma ngalelo langa izulu lalina kakhulu yingakho waqanjwa igama Nomvula lokho kuyasekeleka ngoba bakhona noNomalanga.

#### **2.7.14.14 Zamantungwa -Khumalo**

Amagama aqanjwa ngokwesithakazelo sesibongo somntwana kukhona oZamanyambose. Isithakazelo sakwaMthethwa, Zamashenge - isithakazelo sakwaButhelezi, Zamanatha isithakazelo sakwaCoka invamisa la magama aqanjwa emantombazaneni. Kubafana kuqanjwa amagama kuthiwe uZwide - Isibongo Nxumalo, uBhungane - Isibongo Hadebe, uShandu - Isibongo Mbatha. Mahlobo - Isibongo Ntombela njalonjalo.

### **2.7.15 IZIBONELO NGOKUQANJWA KWAMAGAMA EZIBHEDLELA:**

#### **2.7.15.1 Isibhedlela iChris Hani**

Isibhedlela lesi besaziwa ngokuthi iBaragwanath Hospital. Kuthe ngokuhamba kwesikhathi saqanjwa ngokuthi iChris Hani Hospital lokhu kwatshengisa ukuhlonipha iqhawe elikhulu kwezepolitiki uChris Hani.

### 2.7.15.2 Entabeni

Isibhedlela lesi saqanjwa ngokwendawo esakhiwe kuyo. Indawo lena iyintaba yingakho kwaqanjwa igama Entabeni. Lokhu kutshengisa ukuthi igama kumele lihambisane nendawo uma liqanjwa.

### 2.7.16 UKUQANJWA KWEDAMU INTSHINGWAYO:

INTshingwayo Dam esikhathini esedlule beyaziwa nge Chelmsford Dam, okuyigama loMhlophe owayebambe impi phakathi kwabaMnyama nabaMhlophe. Okuthe ngomhla ka-06 Agasti 2000 ngo 10 ekuseni yashintshwa ngokusemthethweni yaba INTshingwayo Dam. Leli yidamu elikhulu eliseNewcastle. Umuntu ongazi angazibuza ukuthi kungani kuqanjwe ngegama Ntshingwayo lisho ukuthini futhi.

UNTshingwayo kaMahole lona kwakuyinkosi yesizwe sakwaKhoza eNtshonalanga nelakwaZulu. Wayeyisiphakanyiswa enkosini uCetshwayo elandela uMnyamana kaNgqengelele embusweni wakwaZulu. Nguye uNtshingwayo owayeyinduna yekhanda lakwaGqikazi. Lokhu kuhlalaba kwakhe kwamenza futhi waqokwa ukuba aphaathe izinduna zempi nhlangothi zombili. Nguye futhi ngaphansi kukaMnyamana owayehola impi yakwaKhambula ngomhla kaMashi 29, 1879. Ukwehlulwa kwempi yamaZulu kule mpi eyathatha isikhathi eside yikhona okwashintsha sonke isimo kulolu daba lwempi. Ngesikhathi sempa yaseSandlwana uTshingwayo wayeseneminyaka engama-70 ubudala azalwa ngo 1809. Ukuhlalaba kwakhe, ukuzimisela, ukuthanda izwe lakhe yikho okwenza leli damu laqanjwa ngaye. Konke okusegameni lakhe kuwumlando ocebile kakhulu.

Ukuqanjwa kwamagama kuyinto eyejwayelekile kuwo wonke umuntu. Lokhu kungazishaya samkhutshana othile osakudlala ukuthole ukuthi umuntu uqamba imoto yakhe athi ngu'Londiwe' uma ulandela uyathola ukuthi umqambi uthi nguLondiwe nje imoto yakhe ingoba wayefuna imlonde isikhathi eside nempela

yamlonda. Kungenzeka ukuthi ayiqambe igama emva kokuba esebonile ukuthi isimlonde isikhathi eside bese ethi igama layo uLondiwe. Omunye umqambi athi imoto yakhe uPhumzile. Uthi nguPhumzile ngoba yamphumuza ekuhambeni kwakhe ngoCetshwayo. Umqambi uqamba into yakhe eyigugu kuyena, angaqambainja yakhe athi nguBathini ingani phelainja lena uma ikhonkotha ingoba ibona umuntu othile bese eyibuza ethi bathini laba bantu obabonayo noma umuntu embonayo manje-ke ukubainja iyakhuluma ngabe iyamphendula umniniyo isho ukuthi bathini.

## **2.8 IQHAZA AMAGAMA ALIBAMBAYO KOKUQANJIWE**

Amagama abamba elikhulu iqhaza kokuqanjiwe ngoba angaba ulwazi nomlando othile ngendawo, ngentaba, ngomfula, ngomuntu nangezinto eziningi. Libalulekile igama kulokho ngoba ulwazi angeke lwakhohlakala kodwa lohlala lukhona njalo lungashabalali. Igama eliqanjiwe liba yigugu elihle ngoba liqanjwe ngumqambi kukuhle kanjalo noma kukubi lifana nesikhumbuzo ngomlando othile. Ngegama umqambi ukwazi ukuveza izifiso zakhe, ukwazi ukudlulisa nokuqhakambisa ukungeneliseki ngento ethile ngendlela epholile, ukwazi ukubonga nokuncoma, konke lokhu kuyiqhaza elibanjwe yigama. Uma sibuyela ngokwamagama embhalweni umbhali usebenzisa amagama kubalingiswa ukukhulisa indikimba nomyalezo wombhalo wakhe. Igama liwubuciko obuthile obungechazeke.

Igama liyasakha isithombe noma amanye amathiyori ekuhlaba ukusetshenziswa kwamagama ngenhloso yokukhulisa indikimba akholelwa ekutheni ummango wombhalo uyaphela, umbhalo uyalimala uma umlingiswa elandela igama lakhe. Ngokwalolu cwaningo kuzobhekwa kabanzi ukuthi igama liqanjwe kanjani embhalweni liyawufanela na, nokuthi abalingiswa bayawalandela yini amagama abawaqanjiwe.

## 2.9 ISIPHETHO

Ucwaningo lolu luyakugqamisa kakhulu ukubaluleka kokuqanjwa kwamagama. Amagama aveza uhlobo lo mnikazi walo nempilo ayiphilayo, inkathi aphila kuyona kanye nendawo ahlala kuyo. Lokhu kubalulekile ngoba kwenza abalingiswa, babe ngabalingiswa abaphelele. Amathiyori aveze. Abamba elikhulu iqhaza ekuqanjweni kwamagama abalingiswa. Abe ngumhlandla walolu cwaningo. Amathiyori enza ukuba umfundi afunde enemiqondo eminingi ukuze anamathelise incazelo yegama eliqanjwe umlingiswa lowo. Kuzophawuleka ukuthi umbhalo usuke ungakabi ngumbhalo uma ungakafundwa, lokhu kwenziwa ngukuthi umbhalo akusiwona owombhali kodwa ungowabafundi. Umbhali ngombhali uma ebhala uyaye athathe abafundi bakhe ngeso lengqondo ababeke phambi kwakhe, ingani usuke enzela ukuba abe nesithombe esiphelele sabafundi bakhe. Umbhali wazi kahle kamhlophe ukuthi ubhalela uhlobo olunjani lwabantu. Umbhali udlulisa umyalezo othile kubafundi bakhe ngombhalo, lokhu kwenza kudinga ikhono nobunyoinco obuthile.

Kuphawulekile futhi ukuthi amathiyori asiza kakhulu ukuthi umfundi akwazi ukuhlaba nokugxeka umbhali ngokwakha, futhi ancome kokuhle. Kuzoqapheleka ukuthi amathiyori enza ukuba umbhalo owodwa usho izinto ezahlukene kubafundi abehlukene, kanti futhi ungasho izinto ezahlukene kumfundi oyedwa uma ewufunda ngezikhathi ezahlukene. Okuchaza khona ukuthi umbhalo ungumsebenzi wobuciko. Incazelo yombhalo umunye iyashintshashintsha. Umbhali uyaye aqoke amagama noma ulimi olumnandi lobuciko bokubhala ukuze umbhalo wakhe lowo ukholeke futhi ulandeleke kahle kubafundi. Yingakho kubalulekile ukuthi umbhalo ubumbeke kahle, ngokubumbeka kungabhekwa amagama, inkathi, indawo kanye nosikompilo lwabalingiswa ukuthi kuhambelana kahle yini, uma kuhambelana kahle umbhalo lowo usuke ubumbekile okusho ikhono lobuciko kumbhali lowo.

## ISAHLUKO 3

### UKUQANJWA KWAMAGAMA NGOKWENKATHI

#### 3.1 ISINGENISO

Kulesi sahluko kuzogxilwa kakhulu ekuqanjweni kwamagama abalingiswa emibhalweni yesiZulu ngokwenkathi. Kuyinto engelula nokho ukubeka inkathi ibekeke ncamashi. Ucwangingo kulesi sahluko luzobheka futhi lugxile ezinhlotsheni zenkathi ezintathu. Inkathi yakudala, inkathi emaphakathi nenkathi yamanje. Kuzoqapheleka ukuthi abalingiswa kuzo zontathu lezi zinkathi abaqanjiwe neze amagama abo ngendlela efanayo. Amagama abalingiswa abaqanjwa wona kubalulekile ukuba ahambisane nenkathi, indawo kanye nosikompilo, lokhu kwenza ukuba umbhalo ukholeke kubafundi bawo. Kungasekeleka lokhu ngokuthi angeke kwakholakala ukuthi enkathini endala yasemandulo ngezikhathi zawokhokho kukhona umlingiswa owayengaqanjwa igama lesilungu.

Ukuqanjwa kwamagama abalingiswa emibhalweni kuyinto ebaluleke kakhulu ngoba angeke umbhalo waphila futhi waphelela uma amagama abalingiswa engekho. Lokhu kugcizelela ukwakheka okuphelele kwesizinda embhalweni. Inkathi ibalulekile ngoba umfundi limnika umqondo ophelele ukuthi umbhalo lowo ungowayiphi inkathi. Ekuqanjweni kwamagama abalingiswa sizobheka imibhalo embalwa ukuveza ukuhambisana kokuqanjwa kwamagama abalingiswa kanye nenkathi.

U-Ashley (1987:28) uthi:

We must consider “well-chosen character names to be an integral part of a work of art ...” It is time to go beyond vague comment that the names in a work are “unusual” or may or few and to pay more attention to how the names function in the work of art, whether they have “meanings that can be looked up” or not. This involves a whole linguistic and cultural context and historical, more taxing than simple taxonomy. Names require serious and sensitive handling. And names are necessary.

(Kufanele sibheke amagama akhethwe kahle abalingiswa emsebenzini wobuciko. Kufanele siyeke inkoleloze ethi amagama awajwayelekile emsebenzini noma ambalwa futhi sibheke ikakhulukazi ukuthi asebenza kanjani emsebenzini wobuciko noma anayo yini inhloso engabhekwa noma cha. Lokhu kusho ukuhlolisisa wonke umsebenzi wolimi, amasiko, nomlando, lokhu kungaphezu kwemibhalo ejwayelekile. Amagama adinga ukuzimisela kanye nokuwathinta ngokucophelela futhi, amagama abalulekile).

U-Ashley (1987:24) uqhuba athi:

But we need to know of naming systems and naming traditions at various periods and various places.

(Sidinga ukwazi indlela yokuqamba amagama ngokwamasiko ezikhathini ezahlukene kanye nasezindaweni ezahlukene).

U-Estrom (1987:69) yena uphawula uthi:

Naming techniques are also important in their contribution to the tone and content of the work... the lives of all the characters in a novel are touched in various ways. The plot is developed gradually through the series of flashbacks revealing the nostalgic memories of several of the characters. Throughout the work, naming techniques play an important role.

(Indlela zokuqamba zibalulekile ekuvezeni ingqikithi yomsebenzi wobuciko, izimpilo zabalingiswa zithintwa ngezindlela ezahlukene emibhalweni njengamanoveli. Ukukhula kwendaba kwenzeka ngokujejeza emuva kwabalingiswa ngokwemicabango. Kukho konke okungubuciko noma umsebenzi wobuciko izindlela zibalulekile).

Lokhu okushiwo lapha kuveza ngokusobala ukuthi amagama abalingiswa abaluleke kangakanani emibhalweni.

## 3.2 INKATHI YASENDULO

Kule nkathi miningi kakhulu imibhalo eyabakhona ngokuhlukana kwemikhakha yawo. Imibhalo eminingi ephathelene nomlando wesizwe sakwaZulu yiyona mibhalo lena eyaqubula ugqozi kubabhali abaningi. Imibhalo yale nkathi kungabalwa yona eyomlando, amasiko kanye nemikhutshana ethile yesiNtu. Eminye yale mibhalo iphathelene kakhulu nemisebenzi yezandla njengakho ukulima. Okuqaphelekayo ukuthi okuningi ngemibhalo yale nkathi kungumlando wesizwe. Lapha kungasuka ngeminyaka yawo – 1920.

Lolu cwaningo luzogxila okokuqala nje enovelini engamanye amanoveli okuqala emibhalweni njengoba bekuke kwaphawuleka ukuthi imibhalo eminingi kule nkathi ayiwona amanoveli kodwa imibhalo esanganekwane. Inoveli ebhalwe nguNtuli – “Umbuso kaShaka” ebhalwe ngo-1930 eyavusa ilukuluku nogqozi lokubhala kubabhali, igxile kakhulu emlandweni. Abalingiswa ngokuqanjwa kwabo nangokwenza kwabo kuhambelana ncamashi nenkathi abaphila kuyona. Kuyaphawuleka futhi ukuthi amagama abo anesizathu esithile esenza banikwe lawo magama abafanele, okuwuphawu nokugcizelela ukuthi igama lakha isithombe esiphelele ngomlingiswa.

Kuyenzeka futhi ukuthi ngokwale nkathi endala igama lomlingiswa kube igama elingachazi lutho lingabi nancazelo etheni kodwa kube igama nje. Igama elingenancazelo etheni enamatheliswe kulona ngumfundi liyahambisana nenkathi yasendulo ngoba kumanoveli akudala asendulo kwakungakabi nakhono elingako lokubhala elingaqhathaniseka nelamanje. Enovelini “Umbuso kaShaka” kutholakala abalingiswa abaningi kakhulu. Iyinoveli ebhaleke kahle ngaleyo ndlela kanti ingenye yamanoveli okuqala. Kule noveli kuphawuleka okokuqala nje umlingiswa oqanjwe igama linguShaka, uShaka lo uyinkosi yamaZulu. Igama aqanjwe lona ukuthi uShaka liyahambelana kahle kakhulu nenkathi yasendulo ngoba ngempela uShaka uyalilandela leli gama okuphawulekayo kuleli gama ukushakazisa kwakhe lonke izwe. Yebo leli gama lagcwaliseka ngazo zonke izenzo zakhe ngokuchitha abantu ababehleli ndawonye beyisizwe, wabasakaza wonke umhlaba lokho kungukushakazisa.

UShaka bambulala nje abafowabo bethi baqeda khona lokho kushakazisa kwakhe abantu okwase kuqalekisekise izwe. Kungaphawuleka okuningi ukushakazisa okwenziwa uShaka njengegama lakhe ukuze aphembe umbuso kaZulu ngenkathi yasendulo okuyinkathi yezimpi, kubulawa abantu abanengi kungabi ndabazalutho. Ukuphumula nokuthula kwamabutho empi kwakuyinto engaziwa nhlobonhlobo kanye nokuphumula kwezinye izizwe ezazakhe bude buduze naye uShaka ngenxa yokushakazisa kwakhe. Igama lakhe ulilandele kwaze kwaba sekufeni kwakhe.

Kungabalwa izigameko ezithile zikaShaka zokushakazisa kwakhe, ukusekela igama lakhe. Ukubulala kwakhe unina uNandi ngezakhe izandla, ukubulala abantwana babafana abazelwe ngoba ekholelwa ekutheni bazombulala bamephuze isikhundla sakhe, ukubulala umndeni kaMbopha insila yakhe, ukutshela uMbopha ukuba afake isandla sakhe emlilweni ebuka, ezwa ubuhlungu obungameleki konke lokhu kwenza kukaShaka kungukushakazisa izinhliziyi nemimoya yabantu. Siyamthola futhi uShaka ekhipha abantu amehlo bezwa, bhaka nje ukuqhaqha umuntu wesifazane okhulelwe isisu ngoba ethi ufuna ukubona ukuthi umntwana uhlala kanjani esiswini sikanina engakazalwa, sekwenzekile lokho phambi kwamehlo akhe uyahleka utshengisa enkulu injabulo lena ngakubonile kowesifazane, ukufa komuntu kuShaka kwakuba yinto encane kakhulu ikakhulukazi umuntu oyigwala wayemane athi kabulawe kudle izinyoni zezulu, amanqe. Zingeke zabalwa zonke izinto noma izigameko ezenziwa uShaka ngenkathi ebusa. Lezi zigameko ziyaliseka kakhulu igama aqanjwa lona ngoba walishakazisa izwe kwaze kwaba sekufeni kwakhe. Lokhu kushakazisa kwakhe njengegama lakhe kuhambelana ncamashi nenkathi ayephila kuyona inkathi endala yasendulo.

Kule noveli kungaphawuleka futhi ukuqanjwa kwabalingiswa ngokwenkathi endala uma kungaphawuleka igama lo mlingiswa uMhlophekazi. Igama uMhlophekazi lisho noma liqonda umlingiswa okungaba ngowesifazane angeke kwalindeleka ukuthi linikwe noma liqanjwe umuntu wesilisa lokhu kusekela ukuthi ngenkathi yasendulo igama beliqanjwa ngokukhulu ukungacopheleli, bekuba nje igama umuntu aqanjwa lona. Igama lomlingiswa uMhlophekazi

ukuqanjwa kwalo kumuntu wesilisa kukhomba ukuthi igama lalingakhethi emandulo ukuthi lingelabuphi ubulili, lokhu kukhomba inkathi igama eliqanjwe ngayo ukuthi kokubili igama nenkathi kuyahambelana. Lokhu kungasekeleka futhi ngegama lenyanga u"Nomna". Imvamisa amagama obulili besifazane aqala ngo-Nomna okungaba uNomalanga nomna uNomahlubi njalonzalo akuvamile neze kumuntu wesilisa njengoba kwenzeka enkathini endala. Kubeka ngokusobala ukuthi igama liqanjwa ngokwenkathi. Enovelini "Nomna Nini" kaVilakazi (1935:82), lokhu kuqanjwa kwamagama kuyavela futhi:

Ngakho-ke banquma bahlanganisa ukuthi mabameme  
uNongunyaza wakwaManzasengwa, owayeyisiqhwa  
esifundeni saseMvoti.

UNongunyaza ungumuntu wesilisa kodwa indlela igama lakhe eliqanjwe ngayo likhomba ubulili besifazane ngokwejwayelekile nangezinye izikhathi. Lokhu kungaphawuleka futhi kuye u"Nomna Nini" lapho sithola khona ukuthi uTomasi uzalwa nguNongiliyela okunguyise lowo. UTomasi lona phela uyisoka likaNomkhosi. Igama lenja kaMbopha u"Khosini" ngokwenkathi igama lale nja liqanjwe kahle ngoba akukho okusolakalayo kulo ukuthi lingaqanjwa umuntu kanti futhi lowo muntu kube ngumuntu wesifazane. Kungaqapheleka futhi igama lomlingiswa uBaleka ongudadewabo kaMbopha inceku nomna insila kaShaka. UBaleka njengokusho kwagama lingazwakala kahle kakhulu uma liqanjwe umuntu wesilisa futhi kuzoqapheleka ukuthi impilo yakhe yonke uBaleka ndini lona kwakungeyokubaleka kusuka eyintombazane wabaleka kubo benoMbopha esizweni sikaMakhedama saseLangeni. Indlela ababaleka ngayo ibonakala ilukhuni kakhulu kumuntu wesifazane, ibanga elide ubusuku nemini yakhona bejahwa ngemikhonto. Endleleni behlangabezana nobunzima obukhulu kakhulu ukubona izidumbu zempi, ukulala ehlane, ukukhathala phezu kwalokho ukubaleka kwabo bengena emfuleni zilapha izitha zabo. Sebewelile emfuleni bayajahwa futhi izitha ziyabalandela baze bafika kuShaka. UShaka naye ufuna ukubabulala konke kuyinkinga. UShaka usenza uBaleka udadewabo, usezala uMhlophekazi kodwa uShaka akatshelwa lokho ngoba uzobulawa uMhlophekazi ngoba uShaka ebulala abantwana babafana ngenhloso yokungathikanyezwa embusweni wakhe.

bezalwa. UShaka washakazisa izwe, uDingane wadinga emazweni waze wafela khona, uMpande waba yimpande yesizwe sakwaZulu, lokho kufakazelwa ukuqina kwakhe uMpande, phezu kwemizamo eminingi kaDingane yokumbulala. Nakhu uyabathe uyambulala akaphumeleli. Konke lokho kugcwalisa igama lakhe lobumpande besizwe sakwaZulu.

Amagama aqanjwe izinsizwa ezabulala uMhlangana zithunywe nguMkabayi anencazelo ethile ngokwezenzo zazo. Lapha sithola uZidumo, uNdongeni kanye noZiphepho. UMhlangana wabulawela emfuleni eyogeza. UZidumo ulandela igama lakhe ngoba wabe engowezidumo ngempela, ubulala uMbopha kaSithayi ngesikhulu isihluku lesi, uyaqhubeka ubulala uMhlangana, kanti uNdongeni yena ubulala uMhlangana odongeni noma emfuleni konke lokhu kwenza kwabo kwavusa iziphepho embusweni kaDingane owafela ezizweni. Yingakho phela kutholakala igama likaZiphepho ngoba kwasuka iziphepho ngempela ngokwenza kwabo bobathathu.

Ake siphawule futhi kuyo le noveli intandokazi kaMbopha uNozililo. UZidumo uthunywe uMkabayi ukuba abulale uMbopha owamfika ehleli nentandokazi yakhe uNozililo okuphawulekayo ukuthi uNozililo lo ungowezililo ngempela bheka nje ukuzizwela kwakhe ngezindlebe ukuthi uZidumo ulapha nje uzobulala uMbopha. UDhlomo (1935:04) uqhubeka uthi:

“Yathi, Ngizokufa nawe, Mbopha”, imemeza, ikhala ezimaconsi, ingafuni neze ukwahlukana naye. Yathi “Uma ekugwaza makagwaze nami”. Wenzenjani, Zidumo? Kubuza uMkabayi ngelipholile, kumnandi kuye lokho kukhala kukaNozililo.

Lokhu kwenza kukaMkabayi noZidumo ukubulala uMbopha kwaletsa esikhulu isililo kuNozililo njengegama lakhe. Enovelini kaDhlomo “uCetshwayo”, uDhlomo okuwuyena mbhali ogqamile novelele emilandweni yakwaZulu kugqama igama likaCetshwayo ukuthi embusweni wakwaZulu kwakukhona ukubanga okukhulu uma sicaphuna amazwi omlobi “Naye uCetshwayo uqobo lwakhe wacetshwa yibo abegazi lakhe, ngakho ukubanga lokho.” UCetshwayo wangena embusweni ngenkathi edungekileyo, uDhlomo (1952:38) uthi:

Nguye uqobo lwakhe uMpande owaphonsisayo mhlazane eqamba uCetshwayo, ngokuthi “wocetshwa”. Nempela-ke yikho nje sesibona ecetshwa eNgilandi ngamagama. Ecetshwa yibo uqobo abakwaZulu ngamanga. Ecetshwa ngabelungu bethi usebaqedile abantu bakwaZulu. Yikho lokho kucetshwa okwaphemba impi yabelungu noZulu.

Kusobala ukuthi ukucetshwa kwakhe lokho kulandela igama lakhe likaCetshwayo. Kuyasekeleka ukuthi uma abalingiswa beqanjwa amagama kusuke kunenhloso noma into ethile ayichazayo. Uma nje singathatha igama lika Sigcwelegcwele induna enkulu yeNgobamakhosi, uDhlomo (1952:28) uqhubeka uthi:

USigcwelegcwele lona nguye okwethiwa ngaye ukuthi “ukugcweleza” igama esilisho namhlanje lapho sikhuluma ngokonakala kwabantu. Siye sithi “ubugcwelegcwele” lapho sisho ubugebengu nobubi babantu. Leli gama silithatha kulo leli likaSigcwelegcwele lona owaqala umkhuba owabe ungaziwa kwaZulu.

Ingani phela uSigcwelegcwele lona baxabana noHamu induna kaThulwana bebanga ukuhanjelwa kukaThulwana ngamakhosikazi bese kudingeka ukuba iNgobamakhosi iphumele phandle, yikho lokho okwabaxabanisa baze babambana ngezandla belwa ngezinduku kodwa baphetha sebelwa ngemikhonto. Okuqaphelekayo ukuthi amabutho nawo ayeqanjwa amagama ukuze ahlukandiseke kwamanye. Amanye amabutho ayeqanjwa amagama asuselwa esigamekweni esithile esibalulekile. Lapha kungaphawuleka nje igama lebuthe likaCetshwayo, uSuthu, uDhlomo (1952:10) uqhubeka uthi:

Leli gama lokuthi uSuthu lavela mhla uZulu edla izinkomo zikaSikwata inkosi yabeSuthu, ezabe zizinkulu, amanzi lawa ziwagambalaqela nje lapho ziphuzayo. Kwathi lapho zifika zethusa uZulu. Kuthe-ke lapho izinsizwa sezizibona ziphuza amanzi ngamandla, zathatheka kakhulu. Zithe nazo lapho seziphuza utshwala zathi yithi uSuthu olumpondo ziyagubuzelana. Kwase kuba isaga njalo leso seqembu elilandela uCetshwayo.

Amabutho ayenikwa noma aqanjwe amagama ngisho awezintombi imbala. Singabala amabutho noma amagama amabutho anjengoGudluthukela, ibutho lezintombi, iSitimane, iNgcugce nawo kungawezintombi, namabutho esilisa njengoDlokwe, iNdlondlo, uThulwana namanye amaningi kodwa okuphawulekayo ukuthi wonke la mabutho aqanjwa amagama okuyinto ebalulekile kakhulu. Ukuqanjwa kwamagama amakhosi kungaphawuleka futhi enovelini kaDhlomo “uDinizulu”. UDinizulu uqanjwa leli gama nje ngoba kunophawu oluthile olwaphawuleka. Inkosi uCetshwayo uphupha kuzelwe abantwana babafana abathathu kumakhosikazi akhe womathathu kanti ngempela kwabanjalo. UDhlomo (1968:18) uthi:

Ephusheni lakhe ikhehla elithile lathi kuye: “Uyabona-ke Cetshwayo”, kuqhubeka ikhehla, “phakathi kwezingane lezi ezizelweyo kukhona emhlophe ebusweni. Inezinwele ezinde ezimnyama. Yiyona eyobusa ungasekho wena. Uze uyiqambe igama layo uthi nguDinizulu. Ngoba kuyofika inkathi lapho uZulu eyakudinwa nguwe ahlangane nabelungu. UZulu usediniwe yizimpi zenu zemibango yabaNtwana bakaSenzangakhona. Izwe lifa nje yimibango yenu. Nibulalana nodwa, kanihlangene nibe yinkatha. Yingakho izitha zenu zinahlula nje”.

Lokhu kuphawula khona ukuthi kumbalwa kakhulu lapho kutholakala ukuthi igama eliqanjiwe alinayo incazelo ezwakalayo enamatheliswe kulona. Inkosi uDinizulu yaliqanjwa kanjalo igama layo ngempela lakutshengisa ukuthi uZulu wabe esediniwe yizimpi zemihla namalanga. Singakuphawula futhi ukuqanjwa kwegama uPhikisile indodakazi eyazalwa intombazane yakwaNdwandwe uMahambogwini eyabe ikhulelwe, uZulu wonke owabe ebheke ukuthi iyobeletha umfana kodwa yabeletha intombazane. UDhlomo (1968:82) uqhubeka:

Kwaphikeka okwabe kucatshangwa ngamadoda akwaZulu. Leyo ngane yentombazane eyayizalwa yintombi kaHlokolo kwathiwa igama layo nguPhikisile.

Kushiwo ngoba nakhu phela ibaphikisile kade bethi  
kuzozalwa umfana.

Igama likaPhikisile laqanjwa lisuselwa kuleyo mpikiswano yamadoda akwaZulu. Kanti futhi singakuqaphela ukuthi, uma singabuyela emuva kancane nje egameni lokuqanjwa kweNkosi uDinizulu ukuthi unalo futhi elinye igama uCetshwayo ayembiza ngalo elithi uMahelana, abantu babedinga nje ukuthi uCetshwayo usho ukuthini. UDhlomo (1968:20) uthi:

Lisuke enkathini uCetshwayo esakhe kwaNdlayangubo, umuzi wakhe wasoNdini Olubomvana. Abantu base bevamise ukuhamba amahelana beyokhonza kuyena uCetshwayo oNdini, esaphila uyise uMpande. Igama lanamathela kuDinizulu kusuka lapho. Kodwa uCetshwayo wayembiza ngalo esemncane “Umahelana asoNdini olubomvana”.

Igama likaMahelana wabe elethiwe nguye luqobo uCetshwayo. Kuphawulekile esahlukweni esedlule ukuthi amagama aqanjwa abalingiswa ahambelana ncamashi nenkathi yawo. Uma singenaba kulokho singaqaphela nokwethiwa kwemizi amagama. Kule nkathi endala imizi yabe iqanjwa amagama ewafanele nakhona lapho kwakuya ngesenzeko esithile. Kungasekeleka lokhu kuqanjwa kwemizi amagama, uma singathatha umuzi kaDinizulu owaqanjwa igama kwathiwa kukwaThengisangaye. UDhlomo (1968:139) uthi:

UDinizulu wayiqamba leyondawo ngegama elithi:  
kukwaThengisangaye ngoba ethi abantu bakwaZulu  
bathengisa ngaye kubelungu.

Kule ndawo uDinizulu wahlala khona iminyaka eyingcosana wabe sewuyakhothama njalo. Kanti futhi siyalithola igama lomuzi kaSojiyisa awuqamba igama lokuthi kukwaMandlakazi. Enkathini endala umuzi ngomuzi okungaba owomuntukazana noma ngowenkosi kwakuvamile ukuthi uqanjwe igama. Kuyo le nkathi endala kuyaqapheliseka futhi ukuthi igama belinokuqanjwa kunganakwa noma liqanjwa kumuntu ongowesilisa noma ngowesifazane na, bheka nje inkosi uDinizulu ezelwe wabe eqanjwe igama likaNomvimbi okungaba ngelomuntu wesifazane enkathini yamanje. Sibheke

igama likaNobhiyana eliqanjwe indoda kanti futhi singaphawula igama likadadewabo kaCetshwayo uMbixambixa okungeke kwabalula ukulizwa kumuntu wesifazane. Nalo nje igama lentombazane yakwaNdwandwe uMahambogwini, angeke kwalindeleka ukuthi ngumuntu wesifazane okungakhulunywa ngaye. Okubalulekile nokho ukutshengisa nokuphawula ukuthi amagama aqanjwa ngokwenkathi akwenzeki noma akuvamile ukuthi igama eliqanjwe umlingiswa liphikisane futhi liphambane nenkathi, lokho kungaveza ngokusobala ukuthi isizinda asibumbekanga neze neze kahle.

Ake sithathe inoveli kaStuart “Unkosibomvu” ukusekela ukuqanjwa kwamagama ngokwenkathi nangesenzeko esithile. UStuart (1938:01) yena uthi:

Ngubaba-ke lowo ozala mina owangiqamba igama wathi nginguWatala, ethatha ngoba ngizelwe ebulele uhlanya ethunywe yiNkosi uShinga, ngoba lwase luqede izinkomo, luhlala emphalwini. Lumbone qede lwakhuza isaga lwahloma, badumelana kwaze kwawelela. Kwagcina ngoba ubaba elushaye ngempiselo enhlafunweni lushayeke phansi, wayeluphisela umkhonto njalo, naye esefudumele. Uthe ebuya wafika kuzelwe mina. Wayesethi igama lami kuzakuthiwa nginguWatala ngoba ugwaze uZatala.

Igama likaWatala aliyivezi ngokusobala incazelo yalo ukuthi liqonde ukuthini empeleni, kanti nalo nje elikaZatala alinancazelo etheni lokho kukhomba khona ukuthi emibhalweni kuyenzeka kuqanjwe amagama angasho lutho olutheni. Ukuqhubeka kwenoveli kuyavela ukuthi kukhona namanye amagama aqanjwe nje njengegama likaMfuleni, uMafohloza kanye noMavakeni. UMavakeni yena ukwenza kwakhe kukhomba obukhulu ubuvaka ekubeni eyinceku yenkosi uShinga. Lokho kuphawuleka ngenkathi uWatala kumele babulalane noMavakeni emhumeni njengokusho kukaShinga inkosi, kodwa uMavakeni ngobuvaka bakhe uza noMhlwazimamba ukuba azomelekelela ukubulala uWatala. Kutholakala futhi igama lesangoma uZozosilonda okubonakala ukuqanjwa kwakhe kuhambelana nesimo salokho akwenzayo ngoba umyalelo wakhe wokuthi kubulawe laba bantu ushiya isilonda senzondo esifana nozozo ezinhliziyweni zezihlobo zalabo ababulawayo.

UWatala esesesigodlweni senkosi uShinga uthola ukuqanjwa elinye igama yinkosi uShinga. UStuart (1938:33) uqhubeka uthi:

“Namhlanje ngimqamba igama, ngithi igama lakhe nguSokophula ngoba wephule mina ngizakugwazwa yizinja”.

Inkosi uShinga imqamba igama elisha elihambisana ncamashi nesenzo esihle sokwephula inkosi ekufeni uWatala. Igama uSokophula linencazelo ezwakala kahle kakhulu.

Ake siphawule futhi nangezama lenkosi uShinga. Yebo ziningi izigigaba ezazenziwa inkosi uShinga esitshengisa ubushinga obuthile kuyena. Singaphawula ukubulala kwakhe abantu uma kuthe kubikwa indaba kwashelela ulimi. Kodwa ubushinga bakhe bubonakala lapho eshingela uMasimini induna yesizwe saMaCwele ethuma uWatala kuyo. UStuart (1928:06) uthi:

Ngikuthuma le koMasimini, induna ephethe AmaCwele. Ngithi hamba uyekumtshela ukuthi ngizwile ukuthi kuza udwendwe kuye, nokuthi uzakwendelwa yintombi ezedlula zonke izintombi zamaCwele. Ngithi-ke hamba umtshela ukuthi kayibophe ngosinga inhliziyu, ayidedele intombi leyo izogana lapha kimi. Ngiyifuna lapha ngayo lenyanga ephezulu.

Uma ukuqaphelisisa lokhu kungubushinga obuphindaphindiwe ukuba ungathi umuntu egcagcelwa udwendwe selungene kodwa kuvele mvelivelayo athathe ingoduso yakho ngokukhulu ukushinga ekubeni ingekho into onokuyenza njengoMasimini njengoba phela wabe ekhonze kuye uShinga, lingeke labuya lilambatha elenkosi. Ngokwenkathi ababephila kuyona uMasimini induna nenkosi uShinga lobu bushinga abuyona ngempela inkinga ngoba phela uMasimini uyayidedela ingoduso iya kogana uShinga. UShinga nobushinga bakhe buhambelana kahle kakhulu nenkathi endala.

Okuphawulekayo kakhulu kule nkathi endala ukuthi amagama abantu amaningi abeqanjwa abe yizinciphiso. Sekuphawuliwe futhi lokho emanovelini asehlaziyiwe ngaphambili kuso isahluko lesi. Enovelini ka Stuart kunegama lenduna kaMasimini inkosi yaMaCwele uMlenzana kanti enovelini kaMade kukhona insizwa ogama layo linguMaguyana. Kule nkathi kuyatholakala nokuthi abantu abamnyama babesambatha amasaka, sithola uSikhotha osebenza kuMahleka elanda izinkomo kuza elibi izulu. UStuart (1940:07) uthi:

Wabe embethe isakana elifudlana, isigqoko  
ekhanda singabonwa, singazange sabonwa.  
Isakana lelo walembatha phezu kwejazana  
elimanikiniki.

Kukhomba khona ukuthi abantu bangalesi sikhathi babengagqoki neze izingubo. Lokhu kugqoka kuyaphawuleka futhi enovelini “uSandanezwe kaSigwinyanansimbi” ebhalwe nguNkosi ekhomba inkathi yakudaladala. Lokhu kungasekeleka ngendlela evezwa egqoke ngayo uSandanezwe nomngani wakhe uBanguthuli. UNkosi (1983:23) yena uthi:

Ngokuphazima kweso sabe sesikukhumule  
sakutshinga laphayana okungamabheshu.

Amabheshu phela abe egqokwa emandulo kungasho ukuthi babewagqokela ubuhle njengesimanje nje. Ake sikuphawule ukuthi kule nkathi zabe zingekho nhlobonhlobo izinto zokuhamba kodwa kwakuba ukulubhadula ngezinyawo. Kwakuhanjwa amabanga amade kakhulu ngezinyawo futhi kungenankinga ngisho encane. Manje uma sibheka inkathi endala kumele sikuqaphele ukuthi izincwadi noma amanoveli agxila kakhulu emlandweni nasekubuseni kwamakhosi athile. Lokhu kuveza ngokusobala ukuthi phela imibhalo ngale nkathi ibingakabi siwona amanoveli aphelele. Ake sibuyele kuSandanezwe. USandanezwe lona ungasandanezwe ngempela bheka nje ebhadula amazwe ngamazwe ngezinyawo. Ngokwenkathi yakhe uSandanezwe kwakufanele enze kanjalo ngoba ulandela ngqo igama lakhe. UNkosi (1983:120) uqhubeka uthi:

Igama lami nginguSandanezwe. Leli gama ngaliqanjwa ngubaba uSigwinyanansimbi ngiseyisiyoyo uma ngizwa ngosizwile. Sengiphawulile manje ukuthi umntwana uyaye akhule alandele igama lakhe. Lokhu ngikusho ngoba sengikubone kimina luqobo. Kuliqiniso ukuthi ngilihambile izwe.

Kuyaphawuleka ukuthi uSandanezwe walihamba kakhulu izwe okungukuthi wanda nezwe. Bheka nje ukusuka oGenyanyeni kwaMhlabuyalingana umlobi usivezela kahle leli banga ukuthi lilingana ncamashi nokusuka eMgungundlovu uya eNewcastle. USandanezwe kagcinanga ngalelo banga kodwa kuyimpilo yakhe ukuhlala ehamba mihla namalanga kusuka engumfana waze wabalikhehla.

Ake sibuyele kumngani kaSandanezwe uBanguthuli. Asikuqaphele phela ukuthi uSandanezwe ndini lona wanda nezwe kangaka nje kwabe kuyini isiqalo sakhe sokwanda kangaka nezwe. Ingani phela abakwaMpungose bakholelwa ekutheni uSandanezwe wabulala uBanguthuli ngokumphushela esizibeni esinenkanyamba wabe sewuyashona njalo uBanguthuli umngani omkhulu kaSandanezwe. Sebesuka abakwaMpungose bashisa umuzi wakubo kaSandanezwe nhlanhla leyo uSandanezwe wabe esaye emfuleni. Sekungukuphunyuka kwakhe-ke uSandanezwe, sewanda nezwe ebalekela ukufa aze agugele emazweni. Sizokhumbula ukuthi igama likamngani kaSandanezwe kwabe kunguBanguthuli. Empeleni nje leli gama lihlala amagqozo kumnikazi walo. Ingani phela nangu uBanguthuli ebanga uthuli lwezwe ngokubhukuda esizibeni esinenkanyamba emtshela uSandanezwe ukuthi kaphume, ngenkani yakhe uyabhukuda kulesi siziba aze aminze sekusuka uthuli-ke manje lubangwa nguyeyu uBanguthuli njengegama lakhe. Abakuboka Banguthuli kwaMpungose sebehlasela kwaSandanezwe. Lonke lolu thuli lwezwe lubangwe nguyeyu luqobo uBanguthuli osezithulele kobandayo yena.

Nakuyo le noveli kaNkosi siyakuqaphela ukuthi akhona amagama angatheni kangako. Njengegama likaPhefeni kanti nalo nje elika Sigwinyanansimbi okuyigama nje, sithathe futhi igama likadadewabo kaSandanezwe uNokuthula

bese kuba igama lenja yakhe uSandanezwe uPhuthuma. UPhuthuma lo umlobi uyasivezela ukuthi kwabe kuyinja ephuthumayo ekwenzeni izinto uma sekukubi ingani siyayithola isiza kakhulu uSandanezwe ngenkathi ekwelikhulu ihlathi efuna imfuyo kayise. Kuleli hlathi kwakungayilubuyayo, kwakukhona izinto ezimbi, ezesabekayo, ngisho amabhubesi imbala. Inja le uPhuthuma uyamvikela umnikazi wakhe ekulweni nezingwe namabhubesi lawo ehlathini okutshengisa okukhulu ukuphuthuma lokhu.

Ake sithathe inoveli kaBhengu “UKhalalembube”. Lapha sizoqaphela futhi igama elihambisana nenkathi endala. Kule noveli iyinovelu ekhuluma ngesikhathi sasendulo. Lapha siyathola ukuthi uKhalalembube wazalwa ngesikhathi sasendulo ngoba phela kwakubusa amakhosi. Inkosi yamaSwazi agcina eseyinsila yayo ngoba esengumntwana wabulala uNohha kwathi eselibhungwana wabulala ibhubesi okwabe kuyinto enkulu emaqhaweni leyo ngisho inkosi imbala yabe ikuthakasela lokhu ngoba inkosi yabe seyimxoshisa uKhalalembube ngezinkomo ezingamashumi amabili. Ake sibuyele emuva kancane ukuthi uliqanjwa kanjani uKhalalembube leli gama esengumntwana owagcina ebulandelile ubumbube lobo njengegama lakhe obabutshengisa esikhulu isibindi nobuqhawe obumangalisayo. UBhengu (1955:03) yena uthi:

Kwathi mzuwane ebelethwayo umfana lo, ababelethisi babamba ongezansi ngoba babeya nomkhuba omdala ojwayelekile wokuthi ingane inele ithi walakahla nje phansi ikhale iqandule, kodwa kabonaze athi vu uKhalalembube. Babe bayathe omama, phinde athi vu. Mamo! Kuyini lokhu okuzelwe kanti? Ngabe kuzelwe isilwanyana na? Kubuzana ababelethisi. Kwathi ngesikade, wezwakala umntwana ekhala. Wo! Kwahlaluka ukuthi kuzelwe imbube uqobo. Angibonaze ngilizwe izwi elingaka. Washo ngombohwini wezwi, bethuka bonke ababelethisi. Kwaba sengathi indoda endala ebhodlendlini uqobo.

Waliqanjwa kanjalo-ke uKhalalembube leli gama lakhe. Umlobi uyasivezela ukuthi ingane iyalilandela igama layo nokuthi igama lihambelana nesigameko esenzeke ngaleso sikhathi umntwana etholakala. Lapha kokungenhla umlobi

usivezela isibindi ayokhula abe naso uKhalalembube hhayi ngoba wabe enekhala elifana nelebube.

Lesi sibindi sesisekelekile kokungenhla ukubulala kwakhe unohha kanye nesilo. Lokhu kubulala kwakhe izilwane zasendle ezisabekayo kukhomba ukuthi igama lakhe lihambelana ncamashi nenkathi yasendulo, bheka nje le komkhulu uKhalalembube ubulala inceku yenkosi ngezakhe izandla ngaphandle komkhonto. Ubulala umuntu kuhlekwa nje uKhalalembube phambi kwayo luqobo inkosi nayo inganake lutho izihlekela nje ngokuba yabe ingaqondile ukuthi uKhalalembube ambulale ngempela uMcineki. Bheka nje isibindi sikaKhalalembube eqomisa intombi yomdlunkulu wenkosi uGezekile konke lokho kuyethusa kakhulu ngoba ngale nkathi umfokazane wabe engamkhulumisi nakumkhulumisa nje umdlunkulu ngisho ukumbheka emehlweni. UKhalalembube uqomisa umdlunkulu nje uphinda ubaleka nawo umdlunkulu weqela kwelakwaZulu uyokhonza khona enkosini uShaka. Endleleni beqa bahlangabezana nobukhulu ubunzima basinda ekudliweni izilwane zasendle ezisabekayo. Yebo ukwenza kwakhe kwakukhomba khona ukuba unamandla embube luqobo. Nakhona kwaZulu ubulala ingwazi enkulu kaShaka uMshokobezi, uShaka owabe ethe uMshokobezi kabulale uKhalalembube ngoba eqe izwi lakhe wabulala inkosi yamaSwazi uShiyimpi. Sizokhumbula ukuthi phela uKhalalembube wabe eqe nentombi yomdlunkulu uGezekile, ngalokho baphenduka izitha ezinkulu uKhalalembube noShiyimpi.

Enovelini kaMiller “Mamisa Iqhawe LeSwazi” kuyaphawuleka futhi lokhu kuqanjwa kwamagama ngokwenkathi endala noma yasemandulo ikakhulu ngezikhathi zemibuso yamakhosi njengoba bese kuke kwaphawuleka ngaphambilini. Ake sithathe nje umlingiswa uMamisa. UMamisa lona wabe eliqhawe leSwazi akukho neze okusivezelayo ukuthi uze aqanjwe igama likaMamisa nje kusukelaphi umlobi kasivezelanga neze lokho noma incazelo encane nje ngegama leli. Kuke kwaphawuleka ukuthi emandulo igama beliqanjwa libe nencazelo elinye lingabinayo kube ligama nje koliqambayo, njengalo nje elikaMamisa. Akusho ukuthi kule nkathi igama beligqanyiswa yebo kodwa okubaluleke kakhulu ubuqhawe bomuntu kunegama. Kanti igama likaSigwili lona kwabe lona liyavela imvelaphi yalo. USigwili lona kwabe

kungumakhelwane wakhe phela uMamisa bentanganye belusa bonke imihlambi. Kuyavela ukuthi bathi uSigwili nje ngenxa yemithende abenayo emhlane. UMiller (1957:04) yena uthi:

Ngaphendula ikhanda masinyane ngase  
ngimbona lo mufo esasithi uSigwili, ngoba  
wayenemithende emhlane esasiyifanisa  
neyempisi.

Lapha-ke kulanda yena luqobo uMamisa ukuthi igama likaSigwili untangayakhe laqanjwa kanjani, ingani sizokhumbula ukuthi emandulo bekungagqokwa phela bekuvunulwa umzimba wonke womuntu uhlale obala. Kusinwe kuhanjwe imigubho amacece kube kuhle kudele. Emandulo phela bekukhonzwe kakhulu izanuse noma izangoma nakhona lapha embusweni wamaSwazi kwabe kukhona isanusi sakhona esabe saziwa ngokushaya emhlohlweni singayidli mpelampela imbumba igama laso liyakwesekela lokho ngoba sabe siqanjwe igama kwathiwa uManukimpela. UMiller (1957:32) uqhubeka uthi:

Izinyanga zageza amanxeba kwase kuthunyelwa  
kuManukimpela, ukuba sizonuka umthakathi.

UManukimpela wabe eyisanusi esethenjwa kakhulu inkosi yamaSwazi into uma eyishilo yabe ikholakala ingani phela wabe enuka impela njengegama lakhe. Khona lapho esigodlweni senkosi kukhona omdlunkulu benkosi abathathu uNobantuthu okunguyena mdala, kube uNomanzi owelama uNobantuthu bese kuba uNomtilana oyintandokazi yenkosi. Okuqaphelekayo ukuthi kubo bobathathu kukhona onentuthu embi ethile loyo uNobantuthu. UNobantuthu ususa enkulu intuthu esigodlweni senkosi ngenxa yesikhwele nomona ngoNomtilana sekuze kulandwa uMsuthu oyisanusi ukuba azobhula ukuthi ubani ogulisa inkosi, uMsuthu lona ulandwa nguye ngokuthi ungowangaphandle uzobhula kahle kunesanusu sasesigodlweni uManukimpela. UNobantuthu ukwenza ngabomu lokhu ngoba ufuna kubulawe uNomtilana. Ekugcineni asifezeki isifiso sakhe kodwa kubulawa abantu abangenacala kusuka enkulu intuthu eyaletha ukufa kwabantu ngenxa yakhe uNobantuthu. Ingani phela njengegama lakhe ususa intuthu yokungezwani esigodlweni ehlangene noMsuthu odala okukhulu ukungezwani.

Sizoqaphela futhi ukuthi igama lomlingiswa liyamlandela nje ekukhuleni kwakhe. Laphaya esigodlweni senkosi kubakhona udibi lwenkosi olubhemisa inkosi ugwayi. Kule noveli igama lodibi lolu uFelagwayi. UMiller (1957:16) uthi:

UFelwagwayi udibi, eyilokhu esebenza ebhemisa  
inkosi ugwayi wayo.

Inkathi endala igxile kakhulu enkathini yasendulo kanye nasemlandweni wezizwe ezahlukene ngaphansi kwamakhosi ahlukene. Lokho kukhomba ukuthi amanoveli aphelele aqale kahle ngenkathi emaphakathi nokho okusazogxilwa kakhulu kuyona kulesi sahluko. Kuzoqapheleka ukuthi enkathini endala kwabe kungekho zinto zokuhamba njengezimoto namabhasi okukanye izinqola kodwa kwakuhanjwa ngezinyawo amabanga amade kakhulu kuphela izinyanga eziningi kuhanjwa kuyiwa lapho kuqondwe khona. Okunye ngale nkathi izimpi zemibango yemfuyo nendawo ezizweni ezahlukene ukufa kwabantu kwabe kuyinto encane kakhulu futhi befa ngesihluku esikhulu lesi. Yebo siyakuphawula futhi ukuthi kwakuba khona izikhathi ezaziba mnandi kwabesilisa njengokotha ibandla komkhulu, kuyiwe emicimbini enjengemigcagco, imincamo, umemulo njalonjalo kwakuba kuhle kubenjeyaya. Yebo bekuvunulwa imvunulo econsayo ubuhle bayo phela ngisho amabutho ayevunula ngendlela engafaniyo. Ukwesekela le nkathi kuphawuleke ukuqanjwa kwamagama abalingiswa, aqanjwe ngendlela ehambelana ncamashi nenkathi abalingiswa abaphila kuyona.

### **3.3 INKATHI EMAPHAKATHI**

Inkathi ibaluleka kakhulu emibhalweni noma ngabe nhloboni yombhalo ngoba isitshena isikhathi okwenzeka ngaso isenzeko esithile kanti futhi inkathi icacisa kahle ukuthi isigameko lesa esayiphi inkathi kungaba inkathi yasendulo, inkathi emaphakathi noma inkathi yamanje. Sesiphawulile nokho kakhulu ngenkathi endala noma yasendulo ekuqaleni kwalesi sahluko.

Inkathi emaphakathi isiza kakhulu ekuvezeni ukugxila kwababhali akubhaleni imibhalo yabo ikakhulukazi amanoveli. Kule nkathi amanoveli lawa aveza ikakhulukazi imizekeliso, kanti futhi aveza izindaba zabantu abawela esilingweni bese kuthi ekugcineni kuvele ukuphumelela kobuhle kwehlula ububi ikakhulukazi ziqhakambisa ubuthakathaka bomuntu. Okubalulekile kakhulu kule nkathi ukuqaphelisisa ukuthi yinkathi yokungena kwabelungu ezindaweni zabantu abamnyama. Ingani phela enkathini yasendulo babengekho neze neze. Manje kuzophawuleka ukuthi inhlalo yabantu iqala ukushintsha kule nkathi, ishintsha kancane kancane ingena esilungwini sekukhona ukugxamalaza okuthile kubantu abamnyama. Indlela yokwembatha iyashintsha isuka ekubhinceni iya ekugqokeni, sekukhona into okuthiwa imfundo, sekukhona abamnyama abakhipha isilungu ngamakhala sekukhona izinto zokuhamba njengezinqola zamahashi konke lokhu kushintsha kufika nabelungu. Abamnyama noma beshintsha kodwa abawashintshi amasiko abo onke, okunye basakulandela bakugcine kahle.

Enovelini kaVilakazi “Nje Nempela” kuyaphawuleka lokhu. Ingani phela ubaba kaNomcebo kutholakala ukuthi waya kosebenza esilungwini. Lokhu kusebenza kwakhe esilungwini kusho khona ukuthi impilo seyiyashintsha iguquka kancane kancane. Bheka nje ngoba ukuqanjwa kwegama likaNomcebo kusukela khona lapho ekusebenzeni kukayise esilungwini. UVilakazi (1943:12) uthi:

Ehe igama lami nginguNomcebo. Ukuthi Nomcebo ngaqanjwa ubaba waya esilungwini wayosebenza uthe ebuya wathenga izinkomo eziningi wathatha umame kwaba yinkosikazi yakhe yesithathu. Umame wazala mina nomfowethu lowaya uZazini. Liqondisa ukuthini igama lakho? Yathi intombazane: “Liqondisa ukuthi ubaba ngumuntu omi kahle, akadingi okuyiswa emlonyeni, nokokufihla umzimba. Sonke siyadla size sibeke ethala kwethu.”

Igama likaNomcebo liqanjwe libhekiswe emcebini uyise awuthola ngenkathi esebenza esilungwini. Okukhomba khona ukuthi wabe ethole imali wabe esethenga izinkomo eziningi ngaleyo mali ayeyisebenze eGoli. Kanti ngakolunye uhlangothi uMalambule owabe engenise kubo kaNomcebo naye

wabe esebenza esilungwini, ingani siyamthola ecabanga ehlezi elawini likaZazini umfowabo kaNomcebo, ecabanga eBhabhatini lapho ayesebenza khona okokuba ngalesi sikhathi ngabe wonke umuzi uthe hleke izibani zikagesi ezikhanyisa umuzi wonke, ukuba ukhona eBhabhatini ngabe kahlezi ebumnyameni obunjengalobo ayehlezi kubo lapha emakhaya. Kuyaphawuleka ukuthi kule nkathi abamnyama base beqalile beguquka. Izwe ngale nkathi selithathwa abelungu ngoba sebembalwa abantu abazimele kodwa iningi selikhonze kobelungu. Yebo noma kunjalo akhona amasiko angayekiwe okunjengokuqomisa, ukuya komkhulu, ukwethembela ezinyangeni, izimpi njalonjalo. Lokhu kungaqaphelisiseka ukuthi uNomcebo benodadewabo bajutshwa ukuba bayogana inkosi. UBhembesile udadewabo kaNomcebo wakuthakasela lokho kodwa uNomcebo kakuthakaselanga ingani phela wabe eseqome uMalambule owabe esebangisa inkosi okwabe kuyinto enzima ngoba izwi lenkosi kaleqiwa neze neze. Kuwo lowo mnyama uNomcebo esesesigodlweni wakhishwa inyanga uMaphulana. Okukhomba khona ukuthi akusikho konke ukwenza okwabe sekushintshile ebantwini abamnyama. Uyise wamantombazane kanazwi kuphela kufanele alindele izinkomo. Ngokushintsha kwesikhathi uNomcebo uyeqa esigodlweni uze aphelele kuye uMalambule njengenkosi yakhe weqa izwi lenkosi. Lokhu kweqa kwakhe kukhomba khona ukuthi igama lakhe labe liqanjwe lisuselwa esilungwini esithile ngokomcebo waphesheya phela manje uyalilandela ngaleyo ndlela.

Ake sibheke enovelini kaMade “Indlalifa yase-Harrisdale”. Lapha kuphawuleka ukuqanjwa kwamagama kubalingiswa abambalwa, abaqanjwa amagama abo ngenxa yesikhathi abaphila kuso. Ake sithathe nje uMuntukaziwa. Miningi imibuzo ebuzwa ngabantu abehlukene kanye nabamhlophe imbala ukuthi ingabe waliqhamukisaphi lo muntu onje, ohlakaniphile, onesizotha, ohlanzekileyo futhi nokunye okuningi okuhle ngaye. Sithola uMnumzane Vivi ewubuza naye lo mbuzo kumnumzane Harris, uyamphendula ngokuthi. UMade (1940:11) yena uthi:

Ukubuyela embuzweni wakho ngizothi lomuntu wazifikela yena lapha ekhaya ehamba efuna umsebenzi. Wabe eselibhungwana nje. Manje sekudlule ishumi leminyaka eminingi esebenza.

Kusosonke lesi sikhathi angikhumbuli ephula emsebenzini noma lunye usuku ngaphandle kokuba egula. Ngike ngimbuzisisise nami ngoba kuningi okumangalisayo kuye. Uthi kasabazi abazali bakhe kepha usakhumbula ukuthi waphuma eMdloti kaxoxi lutho ngoyise kodwa ngonina uke axoxe.

UMuntukaziwa kuyabonakala ukuthi ngempela ungumuntu ongaziwa yingakho nje uze abizwe ngegama likaMuntukaziwa. Kuyaqapheleka ukuthi ukungaziwa kwakhe kuyinkinga eshiya imibuzo ukuthi lo muntu ungowaphi njengoba kwayena kasazi lutho ngemvelaphi yakhe. Yebo ukuhlala kwakhe kumlungu iminyaka eminingi kangaka engaziwa imvelaphi yakhe, kutshengisa khona ukuthi isikhathi kwakuseyisikhathi esihle lapho izwe lisalungile ngempela bheka nje ngoba uMuntukaziwa wabe esebenza ekhishini kulo mlungu okuyinto ebucayi kangaka esikhathini sanamuhla ukuhlala nomuntu ongaziwa. Ekhishini ukhonziwe kakhulu kunabo bonke abantu abasebenzayo eseze abizwe ngokunqanyulelwa igama lakhe kube uKaziwa.

Singaqaphela futhi ukuqanjwa kwegama likaThengizwe oyindodana kaMuntukaziwa. Phela igama lomlingiswa liyamlandela kwenye inkathi, nempela uThengizwe njengegama lakhe ugcina ethenge izwe njengobaba wakhe uMuntukaziwa. Kanti futhi igama liyavela ngesenzo esithile bheka nje igama likaQhuzuka. UMade (1940:158) uqhubeka uthi:

Ibizo lebhungwana lelo uThengizwe owabe elibingelele ngelikaQhukuza owabe eliqanjwe ngabanye abafana e-Edendale ngesici esingenakusiloba ngaso lapha.

Kusho khona ukuthi uQhuzuka uqanjwe leli gama nje kunento ethile ayenza khona lapho kwabanye abafana base bemqamba igama bathi uQhuzuka. Okunye okungaqapheleka kule nkathi ukushintshwa kwamagama abelungu abe ngamanye amagama ngenxa yokwehluleka kwabantu ukuwaphimisa noma ukuwabiza. Abamnyama ngaleyo ndlela baqamba nje amagama abawathandayo njengo-Mrs Gold bamqamba igama bathi uMasgoli kanti Mr. Vivian bathi uVivi

kanti nendawo yase Donnybrook, bathi kuse Banibhulukwe. Lokhu kuqamba amagama kusho inkathi abaphila kuyona bheka nje uMuntukaziwa uqamba ingane yakhe igama lika James Harris Thengizwe, uJames Harris lona kwabekungumlungu wakhe ayesebenza kuye ekhishini abantu abamqamba igama bathi uMahleka abanye njalo bethi uNkomiyaphi. Nakuyo le noveli kuyaqapheleka ukuthi akhona amagama afanele isikhathi sawo njengaye nje uBongizitha ingane kaDlomo, leli gama kunokwenzeka ukuthi ingane le yazalwa kunesenzeko esithile. Linesici njengalo nje elendodana kaWatala enovelini uNkosibomvu egama layo linguFabagiye. Akhona-ke nokho amagama angasho lutho olutheni kungabalulwa nje amagama anjengoFaku, Nkongo, Magomu, Klaza noSikhotha kuyo inoveli kaMade.

Ake sithathe inoveli kaMncwango “Manhla Iyokwendela eGodini”. Kule noveli kutholakala ukuthi igama lentombazane uNokuntula lisuselwa noma liqanjwa lisuselwa esenzweni sabelungu abasebe kuleli likaMthaniya. Uyise kaNokuntula kwabe kunguCijimpi owabe ehlala exabana njalo nomnewabo. UCijimpi wabona kungcono ukuba asuke eduze komnewabo. Abelungu babengathandi ukunika umuntu omnyama indawo. Lokhu kwenza uCijimpi awele ezofuna indawo kwaZulu esuka kwelaseNyonyana. Lokhu kuntula kukaCijimpi indawo yokwakha isikhathi eside, ehamba elala emizini yabantu, kwesinye isikhathi entula nokudla alale engadlile kwenza unina ukuba aze akhumbule lezo mini zokuhlupheka ngokuqamba izibulo likaCijimpi wathi uThinabakho ukuhlupheka ngokuntula indawo. Walifinyeza ngokuthi “uNokuntula” abantu nabo balifinyeza ngokuthi uNontula.

Yebo ukuqanjwa kwaleli gama kukhomba ukufika kwabelungu kwelabamnyama. Kuyaphawuleka futhi ukuthi abazali bakaNontula bashona bephuma emtholampilo bemuka namanzi. Lokho kusho khona ukuthi abelungu base bengenile. Ngakolunye uhlangothi umbuso wabamnyama uqhubeka ngokujwayelekile njengoba bese kuke kwaphawulwa ngaphambilini. UNontula unezesheli eziningi kodwa ezigqama kakhulu uSiphango noMuzwa. USiphango wayehlula kuqala intombi. UMuzwa wabe enehliziyo embi wabulala uSiphango benezinsizwa zakubo. UMuzwa ukhonze imithi nezinyanga, inyanga yakhe ayeyithembile kakhulu ukudlisa uNontula owagcina naye ngoba afe

uNontula. Yebo noma sekunokushintsha kwenkathi kodwa kunabantu abekhohlelwa kakhulu emthini. UMuzwa udlisa uNontula ngoba ethi wakha uthando kodwa kwavele kwabayinto ephambeneyo ugcina ngokufa uNontula esikhundleni sothando. Okuphawulekayo ngokufa kukaNontula ukuthi imithi leyo yabe inikezwe iqhikiza lakhe uNontula elabe lifuna ukuba uNontula aqome uMuzwa noma lagcina selixabene naye ngoba lalilokhu limduda kungaziwa ukuthi labe limncenga ini.

Kukhomba ngokusobala ukuthi noma impucuko isifika nabamhlophe kodwa kwabe kusekhona labo ababambelele ezintweni ezimbi ezinjengemithi phela namagqubu nokuhlasela babulale ngenxa nje yentombi. Sekulandeleka isifungo sakhe uMuzwa owabe efunga uManhla okwabe kunguZibhebhu kaMaphitha ethi “Manhla iyokwendela egodini” nempela uNontula wendela egodini ngesandla sakhe uMuzwa. Amanye amagama aqanjwe kahle ngayo inkathi engakaficwa impucuko yabelungu njengamagama afana nawo Zibezwile, uTozi, Ndabayakhe kanti nawo nje amagama uSiphango kanye noMuzwa kanye noCijimpi uyise kaNontula.

Kuyaphawuleka futhi lokho kushintsha kwesikhathi ekubhalweni kwamanoveli mayelana nokuqanjwa kwamagama abalingiswa. Ngenkathi emaphakathi sekuyaqala manje kuba namagama abalingiswa angawesilungu okukhomba khona ukuthi sekunempucuko ethile ekhona kwabampisholo noma ingaphelele kahle hle. Enovelini kaDhlomo unemibhalo eminingi enkathini yasendulo noma endala, inoveli “Indlela Yababi”. Le noveli iqala kahle ngoba uDhlomo usivezela ikhaya nendawo yomlingiswa oqanjwe igama kwathiwa nguDelsie. Ingani ikhaya lakubo lisemakhaya kodwa lakhiwe isilungu ngoba uMoya onguyise kaDelsie wabe kade esebenza eGoli ngokubona ukuthi sewanele wabuyela eSiyamu wakha okanokusho umuzi lowo, ungumuntu othanda impucuko kakhulu kanti yikhaya lamakhohlele leli ngisho uNkosikazi Moya imbala. Umlobi usivezela isithombe esihle sekhaya lamakhohlele kodwa kunombuzo othile mayelana negama le ndodakazi kaMoya uDelsie. Igama aqanjwe lona nesikhathi sempilo yabo ekhaya bengamakhohlele kuyasolisa.

Isikhathi sale noveli yisikhathi sempucuko kodwa engaphelele ngoba uMoya uyazihlupha kakhulu ngendodakazi yakhe mayelana nesimilo sayo. Ingani phela seyifundile inguthishelakazi lokho kwenza unina ayiphathise okwenkulu intombi lena. Yebo uDelsie wayefundile kodwa uma uqaphela isikhathi afunde ngaso yisikhathi senhlonipho. Bheka nje ngoba uqashwa eMishini uyosebenza ngaphansi kwesonto, futhi uma ebuyile ekhaya uyahlangatshezwa esitobhini ngabantu bendawo ukuze bambungaze bamphathele izimpahla zakhe njengomuntu ofundile nomkhulu endaweni. Isimilo sikaDelsie asihambisani neze nempilo yakubo. Igama likaDelsie likhomba ukushintsha kwesikhathi ukusuka kwesidala kungena esinye manje.

Umlobi umqambe kahle kakhulu uDelsie ngoba usivezela umqondo wokuthi kazi lesi sifundiswa sizohambisana yini nesikhathi esiphila kusona endaweni yangakubo. UDelsie wenza izimanga, wenza into elihlazo elikhulu uqomana nomfundisi baphetha ngokweqa baye eGoli ngoba umfundisi uzonqunjwa ebandleni futhi kulichilo elingemukeleki neze neze endaweni ngale nkathi. UDelsie noma eseseGoli isimilo siyamlahlekela kakhulu uqomela safuthi, ubhanqa amadoda agcine ngokubulalana. Lapha singabalula ukufa kukaMfundisi uThomas, yena kanye owayekade ege naye emakhaya. Uqomana noDick obulele uThomas, khona lapho uqoma uBen owamsiza ngenkathi kufe uThomas. Konke lokhu kukhomba ukuthi uDelsie usesikhathini sokudideka. Noma kunjalo ubuye akucabange akwenzayo azisole aye esontweni kodwa esontweni uthola ukuphoxeka ngoba omama abafuni ajwayelane nezingane zabo ngenxa yesimilo sakhe esibi esixegayo.

Khona lapho kuleso sikhathi umlobi usivezela uNosimilo. UNosimilo uyintombazane ekholwayo, enesimilo njengegama layo. Iyamthandazela uDelsie ukuba ashintshe kulezi zindlela zakhe zokungcola kodwa uyehluleka uNosimilo. Manje kwenzeka izinto ezimbili ezahlukene. Uma singathatha uNosimilo, uNosimilo umlobi umqambe leli gama ngoba etshengisa inkathi ephakathi nendawo ngoba phela izwe seliqala ukonakala nje kodwa bakhona abantu ababambelele kokuhle kokuthi awuqomi okuphelele ungakangeni emshadweni njengoNosimilo nje. UDhlomo (1946:44) uthi:

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

Kukhomba khona ukuthi isikhathi noma sishintsha kodwa lo mlingiswa onguNosimilo uyahlala esimilweni esihle njengegama lakhe. Ngakolunye uhlangothi uDelsie naye siyamfanela isikhathi aphila kuso, lokho kubonakala ngegama lakhe lesilungu futhi elakha impucuko ethile okungeke kwalindeleka kuye isimilo esifana nesikaNosimilo. Umlobi lapha uveze obukhulu ubunyoinco ukutshengisa ukuthi inoveli yakhe iyinovelu eveza ukushintsha kwesikhathi, isikhathi esimaphakathi. Ukubaleka kukaDelsie eya egoli kusho ukubona ukuthi isikhathi akusona esingamvumela ukuba aqome engakashadi, yena useqome okuphelele phezu kwalokho uqoma umfundisi, kuyihlazo elibi elenyanyekayo ngokwenkathi akuyo. UDelsie ubona kuyiGoli elingcono elingamfukamela, ngempela eGoli uthola abafana naye, bhaka nje ukuqoma kuka Lizzie eqoma uBen ekubeni eshadile wenza ukushendeza. Lapha eGoli ingani kuhle ngoba kuyakipitwa abantu bahlala njengabashadile bengashadile kugcina nje kubukeka kahle. Kwalona nje igama lika Lizzie liyefanelana nesikhathi aphila kusona nendawo, ingani phela sebengenwe idolobha. UDelsie ugcina ngokuqoqa imithwalo yakhe aphindele ekhaya kubazali bakhe. Okutshengisa ukuthi impilo eshintshile kule yasekhaya imehlulile. Lokhu kukhomba khona ukuthi ukufunda ngalesi sikhathi kwafika nobubi obuthile obenza kwaxega izimilo ebantwini. Kusho khona futhi ukuthi kuyinkathi enokudideka okuthile ngenxa yempucuko abantu bazithola begxamalaza ezikhathini ezimbili ezahlukeno.

Kungasekeleka lokhu uma singathatha inoveli kaNyembezi: “Mntanami Mntanami”. UJabulani uzalwa ekhaya elinomthetho, abazali bakhe abafuni kuzwa lutho olubhedayo. UJabulani abazali bamqambe leli gama nje ngoba balindele enkulu injabulo kuyena futhi bajabula mhla bemthola. Kodwa ngenxa yesikhathi esishintshayo nesiphakathi nendawo uJabulani nje uyabhema uyaphuma manje esandleni senkuliso enhle uqala imikhuba emibi. Ugcina

ngokweqa aye eGoli la ebona kukuhle khona nempilo ingcono kakhulu khona. EGoli ulahlekelwa kakhulu isimilo sakhe ugcina enze ubugebengu, abulale nomfana. Kuye uJabulani esekwenzile lokho unembeza uyamlahla nentombi yakhe iyamncenga ukuba ashintshe aziveze khona emaphoyiseni.

Lokhu kushintsha kwenkathi endala kungenwa kwemaphakathi kuba khona izinguquko noma ushintsho olukhulu. UJabulani ugcina ewabona amaphutha akhe ezisola ngakwenza. UJabulani ngenxa yenkathi uyashintsha, umlobi umqamba igama likaJabulani nje ingani uveza khona ukuthi sekuyisikhathi sempucuko ngeke kwalindeleka ukuthi kutholakale amagama aqanjwe abalingiswa afana nawenkathi endala lapho kwakungekho belungu nempucuko yabo. Noma umlobi ekwenzile ngegama likaJabulani kodwa kuyakhomba ukuthi isikhathi sendideko la khona uJabulani abona kungcono eGoli ngoba lingelezihlakaniphi futhi livuma noma yini okuhle nokubi kuyefana futhi kwamukelekile.

Ukushintsha kwesikhathi lokhu kuza nempucuko kanti futhi nokufunda. Ababhali ababhale kulesi sikhathi bakuveza ngokusobala ukuthi kuyisikhathi soshintsho nempucuko kodwa futhi abantu noma abalingiswa bavezwa bengafuni ukulahla okungokwabo, amasiko phela, bathathe okungesikho okwabo okwezizwe phela. Abelungu base bengenile kuleli kodwa futhi abantu basemasikweni. Ake sibheke nje kule nkathi emaphakathi kuyinkathi exuba impilo yasemakhaya nempilo yasedolobheni. Abalingiswa abaphila ngale nkathi baphakathi nendawo ngoba baphila yombili le mpilo yangalesi sikhathi. Lokhu kungaphawuleka enovelini kaNxumalo "Uzwelonke". UNxumalo inoveli yakhe iqala ngokusichazela imvelaphi kaZwelonke. Ingani uZwelonke phela utshengisa omkhulu umdlandla wokufuna ukwazi kabanzi ngezimpi zakwaZulu ikakhulukazi impi yaseSandlwana, ebuza ekhehleni lakhe.

Uzwelonke ukhula nje kuyabhincwa kuyeluswa yonke into yasemakhaya iyenziwa. Imigcagco, ukubona kwentombi eqomile umuzi kuyenziwa. Kodwa emva kwalokho sesimthola esesebenza kubelungu, usehamba nezinqola zabelungu aye koMgungundlovu nakoThekwini belayishe izimpahla zabelungu ezinqoleni. Ugcina ebalekile ezinqoleni noDambuza umngani wakhe baze

bayofika kumlungu wepulazi. UZwelonke ugcina esikhuluma isilungu nesibhunu le emazweni la angaziwa khona muntu. Kanti besekukhona abafana asebesebenza ukuze babeke imali yokulobola neyokuzithengela izicathulo ikakhulukazi ezibomvu kanye nempahla yokugqoka ngoba njengoba besesilungwini nje ingani phela abazukubhinca kodwa bazokwembatha. UZwelonke uphila izimpilo ezimbili ngenxa yesikhathi aphila kusona. Wazi kahle ukuthi uma esesilungwini uziphatha kanjani kanti futhi noma esekhaya.

Amazwe ahanjwa nguZwelonke njengegama lakhe maningi kakhulu bhaka ngoba amanye njengokuya ekhaya konina wabe elibhadula ngezinyawo, kuhanjwa izinsuku eziningi kungafani nangenkathi esebenza ezinqoleni zabelungu ethwala impahla ngazo izinqola. Kanti futhi ukusuka kuzo lezi nqola beza bahamba izinyanga bengazi ukuthi bayaphi nezwe. Sibheke futhi ukuhamba kukaZwelonke izwe esuka kubelungu ayesebenza kubo esehlale iminyaka eminingi eya ekhaya, lalihanjwa kakhulu izwe ngezinyawo.

UZwelonke igama lakhe lihambelana kahle nesikhathi umlobi amfake kusona ngoba phela kwabe kungekho zinto zakuhamba izwe labe lihanjwa ngezinyawo. Okuqaphelekayo ukuthi noma sekukhona isilungu kodwa amasiko ayagcinwa ingani uqomisa uNokuthula, uNokuthula aze aye kubona umuzi wakubo kaZwelonke njengesiko. Umlobi lapha usivezela ukuxuxa kwesikhathi ngoNokuthula. Ingani igama likaNokuthula sekungelokungena kwempucuko kwabamnyama. Leli gama libukeka selinomthelela wenkolo yobuKrestu okuyiyona egcizelela ukuthula. Yebo noma igama lingaqanjwa ngesigameko kodwa phela isikhathi kumele singene khaxa egameni eliqanjiwe. Kanti futhi izinsizwa sezigqoka amabhulukwe nezicathulo. Kukhomba inkathi emaphakathi kwendala nentsha. Lapha sithola umlobi ephinda esivezela impi phakathi kwamaNgisi namaBhunu okutshengisa ukuthi abaMhlophe bese begxilile impela ezweni labamnyama.

Kuke kwaphawuleka ngaphambili ukuthi igama liqanjwa nangesizathu esithile. UZwelonke wakhula waze waba inkosi yeSizwe sakwaSomfemfe, waganwa wabusa wakha umuzi omkhulu onesizotha wawuqamba igama wathi kuse Thembalihle. UNxumalo (1949:170) uthi:

Kukhona imfunda enhle impela lapha okwakuyiyona eyakhanga uZwelonke ngoba kwabe kungumuntu othandayo ukulima umhlabathi. Uthe ukuba awuqede wawuqamba igama lo muzi wathi kuse Thembalihle. Ngegama lawo lo muzi siyabona ukuthi umniniwo wabe ehlose okuhle njalo ngakho kuyasikhanyela ukuthi wayezimisele ukuzabalaza aze athole lokho okuhle.

Ukwenza kukaZwelonke kutshengisa khona ukuthi noma ehlale kakhulu nabelungu, esebenza khona kodwa kakhohliwe neze imvelaphi yakhe. Bheka nje ukulwa kwakhe elwela izibongo zakhe, kuyena izibongo zakhe zinguye uqobo. Kathanga ngoba esekwazi ukukhuluma isilungu wakhohlwa zibongo zakhe.

Singakubhekisisa futhi ukushintsha kwesikhathi enovelini kaBhengu “Umbuso Wezembe Nenkinga kaBhekifa”. Lapha kule noveli sithola ukuthi isizwe samaZembe kwabe kuyisizwe esinesihluku kakhulu ekubulaleni abantu ngezikhathi zezimpi sibanqume amakhanda amakhosi abawahlule empini bawabeke ethala. Lokhu kwenza kwabo kukhomba esikhulu isihluku. UBhekifa lo uzalwa kuso isizwe samaZembe lesi noma yena ehlala enyangeni ukuze alashwe inxeba lenja engalweni. Ngaleso sikhathi elunywainja wabe esemncane kakhulu ukuba angathatha isikhundla sobukhosi. Ngaleyo ndlela-ke kugcina kuphetha uNgwadlazibomvu njengebambela lomfana osemncane. Igama lakhe lokuba uBhekifa linika imibuzo ethile ngoba uBhekifa ukhule engazazi ukuthi ungowasebukhosini ngakwelinye icala kwaba nguyena esekhulile owabheka waphinda waqapha umbuso kanye nefa lamaZembe. Okubalulekayo ngaye ukuthi uhleli uyalashwa nje kwaNogcansi uyafunda isikole futhi uhlakaniphile, udlala nebhola likanobhutshuzwayo useze wabayisilomo nje impela lapha.

Manje okufanele sikuqaphele ukuthi ekugcineni uBhekifa ngemizamo yekhehla elidala laseZembeni uMatokwana neqoqo lamadoda elithile elizibiza ngegama loMshoshaphansi ugcina ebuthathile ubukhosi bakhe abuyele phansi futhi kwemvunulo kunokugqoka. UBhekifa uphila esikhathini esiphakathi sokufunda

nesikhundla sobukhosi okwabe kuqala ngaleso sikhathi ukuba nenkosi efundile, bekuyaye kube ngamakhosi angafundile. UMampondo lo ukwazi ukubhala kanye nokukhuluma isingisi eshesha futhi ehlakaniphile. UNxumalo (1958:28) uthi:

UMampondo wayehlakaniphile, engumfana osheshayo, onomqondo ogijimayo, ngoba nangu wake wasebenza emigodini yegolide le eGoli ehlala nabelungu. Izinto eziningi zasesilungwini wayezazi.

Manje umlobi uveza isithombe esiphelele sokuthi abantu abahlale nabelungu kule sikhathi babebonakala bengcono futhi behlakaniphile kunalabo abangafundanga nabangahlalanga nabelungu. Kukhomba khona ukuthi base bekhona abantu abafundile nabahlala eGoli kanye nabo labo abangafundanga esizweni samaZembe.

Umlobi isikhathi esiningi uqamba abalingiswa amagama angaxilile kwawesilungu njengoBivana, Gubulundu, Nozaza. Siziqaphela ukuthi imvamisa igama eliqala ngo No- bekuba ngowesifazane kodwa manje kule noveli liqanjwe kumuntu wesilisa kanye nalo elesanusi uNogcansi.

Kungaphawuleka futhi ukuthi uBhekifa lona wayengumuntu ofundile, efunda khona ekuhambeni. Kuyatholakala ukuthi wayesebangeni eliphezulu kakhulu uJ.C. waqeda wenza uN.S.C. manje kukhomba khona ukuthi impucuko kule nkathi yabe isiqalile bheka nje ngoba umlobi upha igama lendoda yesanusi wathi uLumkile. Sizokuqaphela ukuthi ngale ohlangothini lwamaZembe impucuko yokufunda ayikakabi khona kahlehle njengasohlangothini lwaseXhoseni njengoba izikole khona zabe zikhona. Ingani siyalithola igama lesikole sika Bhekifa esibizwa ngokuthi iDafeni. Igama lesikole leli laqanjwa kanje; UNxumalo (1958:34) uqhubeka uthi:

Lesi sikole sasibizwa ngomlungu owasiqambayo umfundisiAdferm. Ngakho-ke isikole lesi sesibizwa ngokuthi I-Adferm High School. Kodwa-ke abantu ngokuhlulwa ukuqondisa kahle

ngolimi lwabesilungu, babethi isesikoleni  
esikhulu, iDafeni.

Kukhomba khona ukuthi kwabe sekuyinkathi yempucuko inkathi emaphakathi, sekuqala ukuba kufundwe, kwakhona nje ukuqanjwa kwamagama sekunempucuko ethile, sekuqanjwa amagama anencazelo ethile kuwona. Kule nkathi kugqama ukwahluka kabili. Okuyinkathi endala nenkathi entsha kanyekanye.

Singathatha futhi umdlalo kaMkhize “Ngavele Ngasho”. Kulo mdlalo sizoqaphelisisa ukuthi kunempilo yasemakhaya la kusagcinwa khona wonke amasiko esintu kanti kuthi kolunye uhlangothi sithole impilo yedolobha. Ake sithathe amagama aqanjwe ngokwenkathi endala yasemakhaya lapha sithola igama likaDambuza okunguyena ogqamile lapha. Igama likaDambuza ungelinike ncazelo etheni ngaphandle kokucabangela ukuthi lisho umuntu ongenanto ayihlosile eqondile ngempilo yakhe. UDambuza lo uyadavuzwa nje ngoba katshengisi kuziphatha kahle kubazali bakhe ngoba phela wabe unina egane naye kwaButhelezi. Utshengisa ukungamhloniphi uyise ufuna ukuhamba ayosebenza yena esilungwini engalokhu ehleli emakhaya. Asikuqaphele ukuthi amagama aphawulekayo lapha emakhaya anjengoMasogesi, Siganda, uSomfemfe, uMsongelwa wonke la magama aqanjwe ngokwenkathi endala futhi ngawasendaweni yasemakhaya.

Ngakolunye uhlangothi oluyimpilo yedolobha amagama aqanjwe ahambelana nenkathi yedolobha. Bheka-nje umbhali walo mdlalo uqamba igama elihle kumfana kaMakhaya osebenza esilungwini liyehluka kwawalaba basemakhaya wamqamba igama wathi uThemba. Phela igama leli likaThemba seliqondisa isikhathi sedolobha ahlala kulo uThemba lo. Kanti futhi laphaya edolobheni eThekwini kukhona abangani bakaDambuza agcina esebatholile esuka emakhaya, uSipesheli, uSonny, uShodi, uMthwazi, uBen. Amagama lawa aqanjwe ancika kakhulu ebugebengwini obuthile bedolobha. Amagama lawa akulula ukuthi angaqanjwa abalingiswa basemakhaya nabaphila enkathini endala. Kodwa kubona kunehlansi yobugebengu basedolobheni obuthile. Umlobi uqamba amagama esidolobha ngisho ebantwini besifazane ongeke

wamnika umninilo isimilo esihle lapha singaphawula igama likaDeliwe. Leli gama alikuvezi neze ukuphila kumninilo ngoba phela ingane iyalilandela igama layo lapho seyikhulile. Kuphawuleka khona ukuthi le noveli ibhalwe enkathini emaphakathi njengoba sekuphawuliwe ngenhla kwaphinda kwesekelwa ngokutholakala kokungafani kwesikhathi esiphilwa abalingiswa. Uma siqaphela amagama abafana baseThekwini akhomba ubugebengu obuthile yebo kunjalo ngoba bayakhuthuza babulale abantu konke okwabo abakwenzayo kuphambene kakhulu nokulunga.

Uma siqaphela amagama abalingiswa baseSandlwana anobukhaya nempilo ngoba esikhathini abanikwe sona siyabafanela. Lapha eSandlwana kusayiwa koMkhulu, kothiwe ibandla, kuhanjwa ngamahhashi konke nje okwabo abakwenzayo, kuyisikhaya. Bheka nje ubunyoinco obungaka obuvezwe umbhali bokuqamba umlingiswa uNkosikazi kaButhelezi ngokuthi uMantombela. UMantombela lona kabizwa ngegama lakhe ngqo ngoba uvezwe noma ugqama isikhathi aphila kuso kanye nendawo, unguMantombela ngoba phela kungalindelwe gama lakhe lobuntombi ngoba uganile. Lokhu kuhle kakhulu. Awekho futhi amagama esilungu lapha eSandlwana kanti eThekwini kukhona uRichard okuyigama lasedolobheni, kukhona futhi iziteshi zamaphoyisa ezingekho nhlobonhlobo nje eSandlwana. Bheka nje igama likaDambuza osuka emakhaya uyoqala imikhuba edolobheni, kwayona imikhuba leyo iyamxaka ngoba ugcina ngokuboshwa. Ngokwakhe ebebona ingcono kakhulu impilo yasedolobheni ngoba ihamba kanye nesikhathi sayo kunempilo yasemakhaya engenampucuzeko.

Kulo mdlalo kaMkhize kukhona ukuhambelana nenoveli kaGcumisa “Kungenxa Kabani?” Ingani lapha sithola ukushayisana kwezikhathi inkathi endala nemaphakathi ngoba nangu phela uBhekokwakhe indodana kaCele ezalelwe emakhaya, kwanja ayiphume lapho kuqhutshwa khona amasiko. UCele usefuna indodana yakhe igcagcelwe okuyinto enhle, kodwa manje Cele ndini lona ukhethela umfana umakoti. UCele uqomisa intombi engekho uBhekokwakhe ufuna izovusa umuzi wakhe. Igama lentombi lena uNtombiyethemba. Siziqaphela ukuqanjwa kwamagama abo. UmkaCele yena uqanjwe nje igama lakhe kwaba uMaXimba okuyinto enhle kakhulu.

UNtombiyethemba kafundanga kuyaphi nje ngoba kakwazi nokubhala igama lakhe, kuphela izinto azaziyo nje yikho ukugaya utshwala neminye imisebenzi yasemakhaya. UCele lapho ebhalela uBhekokwakhe izincwadi wabe ecela uThelamuvanjengembumba ukuba ambhalele naye owabe ecikilisha nje engabhalisisi kahle. Kwalona igama likaThelamuvanjengembumba likhomba khona ukungabikho kwempucuko. Siziqaphela ukuthi uCele uqhuba isidala ngokuba akhethetele uBhekokwakhe intombi okumele imgane. Yena uqhuba nje ukuthi ungubaba, yebo uvunyelwa isikhathi aphila kusona. Ngakolunye uhlangothi uBhekokwakhe uqanjwe kahle ngoba lapha ekhaya ubizwa ngoBhekokwakhe kodwa le eMpangeni ubizwa ngoBheki. Ubonakala elilandela leli gama ngoba ubheka alandele lokho okuvumelana naye. Noma emlalela uyise kodwa ugcina ebheke futhi alandele lokho okuwumcabango wakhe ukuba aqhubeke nokuthandana noLungile azikhethetele yena.

Lokhu kukhomba impucuko ngoba phela uBhekokwakhe wabe esenguthisha lokho nje kuyimpucuko engeke yahambisana nokwenza kukaCele uyise. UBhekokwakhe yena uzithandela uLungile ufuna ukushada naye. Naye uLungile uyithishelakazi. Igama likaLungile nalo likhomba ukushintsha kwesikhathi esidala. Leli gama likaLungile limveza sengathi vele nguye olungele noma olungile okufanele agcagce noBhekokwakhe. Okumenza kube nguye olungile ukuba umka Bhekokwakhe yingoba bobabili bafundile ngakho-ke balungelene. Laphaya eMpangeni kuphilwa impilo yesimanje kuyaphuzwa utshwala ngisho umuntu wesifazane imbala. Ingani umthengisi tshwala uRose. Igama likaRose liveza okuthile okungekuhle ngezemo zomlingiswa okumele aphile impilo ephucuzekile. Bekungamangalisa ukuthola umlingiswa aqanjwe igama likaRose kodwa abekwe endaweni yasemakhaya nasenkathini endala.

Okugqama kakhulu ukushayisana kwezikhathi, lokhu kushayisana kukhipha inkathi emaphakathi lapho kuba nokudideka okuthile kubalingiswa. UBhekokwakhe ugcina egcagce noNtombiyethemba ukuhlonipha izwi likaCele kodwa uyeqa amshiye ekhaya azihambele ngokuthi akamthandi kodwa uthandwa ngabazali bambona emlungele ukuthi ashade naye. UBhekokwakhe ulandela okushiwo yinhliziyi yakhe uhlala noLungile. Ekugcineni bayafa

uNtombiyethemba noLungile kade belwa, uBhekokwakhe naye washayeka wagcina esehamba ngesihlalo sabakhubazekile. Lapha uCele nomaXimba bezwa obukhulu ubuhlungu ngokuphoqelela uBhekokwakhe kumuntu angamthandiyo ngoba bethi baqhuba isidala. Ngakolunye uhlangothi uBhekokwakhe impilo sewuyibuka ngamehlo empucuko ngoba phela wabe esefundile enguthisha. UNtombiyethemba yena uyalilandela igama lakhe ngoba ulokhu enethemba lokuthi uBhekokwakhe uyogcina emthandile ngoba uze asebenzise imithi yokwakha uthando.

UGcumisa usivezele kahle kakhulu isikhathi esimaphakathi kule noveli yakhe. Ingani phela kuxabana isiko nempucuko. Lokhu ukuveza ngawo amagama abalingiswa. UBhekokwakhe yebo yena wabe esefundile kodwa kaphumanga ngokuphelele esikweni lakudala elabe lilihle isiko lenhlonipho noma ukwenza kwakhe kanjalo kwamenzela enkulu nebuhlungu inguquko empilweni yakhe. Kule nkathi emaphakathi kuyagqama kakhulu ukudideka okuthile. Bheka nje ngoba uCele waqamba igama lendodakazi yakhe wathi uBongiwe. Igama leli selinayo impucuko ethile kulona uma seliqhathaniswa nelikaNtombiyethemba.

Singakuphawula futhi lokhu kuqanjwa kwamagama enovelini kaShabangu "Bamngcwaba Ephila". Kule noveli abantu abamnyama sebehlukene kabili ngenxa yokungena kwabamhlophe ezindaweni zabo. Kuzophawuleka ukuthi kulabo abasebephila ndawonye nabelungu bengasabhinci amabheshu kodwa sebegqoka izingubo singakuphawula lokhu kugqoka kukaMdlaka owabe esebenza ezinqoleni zabelungu eThekwini zizungeza izwe, noma kukhomba ukudideka nje. UShabangu (1979:21) uthi:

Yayihlala njalo le ndoda iqimbile ngesingenhla,  
ngesingezansi ifaka ibhulukwe likakhakhi  
eyalembulelwa ngumlungu, bese kuthi phezu  
kwalo ifake ibheshu nesinene, kusengathi ayizwa  
kahle ukuthi igqokile uma ifake ibhulukwe  
lodwa.

Lokhu kugqoka okunje kukhombisa ukungazazi kahle ukuthi ungubani. Uvela ewumuntu ongazazi ukuthi umiphi. Ngolunye unyawo usengene empucukweni yaseNtshonalanga ngolunye akafuni ukushiya lokho okuyinsila yakhe.

Usesimeni sokungazazi noma uyimpuku noma uyinyoni. Umdlaka lona utshengisa okukhulu ukungazazi ngoba ugqoka kanjena nje uphinda abe ngumuntu wamakhambi okusho ukuthi uyinyanga. Kwagama lakhe nje lisho okuthile empeleni liyahambelana nobunyanga bakhe. Lokhu ukuthi uyinyanga sikuthola lapho elapha uNdumezulu owabe yena edume ngokungehlulwa ntombi. UNdumezulu lona wacishe wafa ebulawa yimbangi yakhe uSigonyela. UNdumezulu waziphonsa emfuleni ungenisa ebalekela uSigonyela owayenembi inhliziyo lena, kanti uzotholwa uMdlaka owabe edoba nabelungu wamnyanga waze welulama. UNdumezulu wahlala lapha nabelungu kodwa kashintshanga ukuba nguyena, ukungabi uthathekile. Lokhu sikubona ngoba wayenentombi eyabe seyamnika ucu ngoba phela uNdumezulu wahamba amasolokholo. Akazange nakancane akhohlwe uNozimanga owabe emthanda. Ukubuyela kwakhe uthola ukuthi intombi leyo seyaze yaqoma imbangi yakhe uSigonyela ngokuthi yena, Ndumezulu sewaba mathambo amhlophe. UNdumezulu uya kule ngodusi uyichazela sonke isimo ufuna ukuyithwala, bayavumelana. Ukhuluma naneqhikiza uNtombana liyamhlaba kulokho ngoba phela uNozimanga sewuyingodusi yomuntu. Kuduma yonke indawo ukuthi ubuyile uNdumezulu bonke abantu bayethuka. UNdumezulu uyasola ukuthi uSigonyela uyithakathile intombi kanti nempela kunjalo. UNdumezulu ufika usephethe isibhamu asiphiwa abelungu kodwa noma enaso kasisebenzisi usebenzisa umkhonto.

Sizokhumbula ukuthi uNdumezulu lo wabe elisoka lamanyala udume kakhulu ngabo ubusoka lobu. Ngaleyo ndlela ulandela igama aqanjwe lona. Ake sibheke uSigonyela. Njengegama lakhe uyisigonyela ngoba uthakatha uNozimanga ukuba amthande noma esemthandile uma ezwa ukuthi usebuyile uNdumezulu uyamdliisa kanti uzofa uNozimanga. Uyaphinda lapho uyamthwebula esengcwatshiwe kanti bazobabulala oNdumezulu nezinsizwa zangakubo besagila izimanga oSigonyela nenyanga yabo. Okuphawulekayo ukuthi uNdumezulu noma ebona ukuthi uNozimanga ugilwe izimanga yena akezi ngendlela yomuthi kodwa usebenzisa obukhulu ubunyoinco bokuthola intombi yakhe. Ngokwenza njalo ugcina esedumile kakhulu nenkosi iyabancoma ngokubulala abathakathi. UNdumezulu uphile enkathini

emaphakathi ngoba wahlala nabelungu eside isikhathi wabuye waphila futhi nabantu bakubo ngaphandle kokushintsha.

Uma singabheka nje igama likaNozimanga ukuthi kungani aqanjwa igama likaNozimanga, uShabangu (1979:03) uqhubeka uthi:

Ukuze aqanjwe ngaleligama uNozimanga, kwakungenxa yesigameko esavelela uMaKhumalo ngosuku abeletha ngalo lentombi yakwakhe yesibili. Kwakuyisikhathi sasekwindla ngalolosuku uMaKhumalo ebuya emasimini kade eyofula. Esehamba emnceleni wensimu eyayingezansi komuzi wethuka esezithela kubhambala lwemamba eyayinqume kabili phambi kwakhe. Wathi ukuba ayibone qede washaywa luvalo wayewalahleka phansi waquleka. Isiqabetho ayesithwele ekhanda naso sawela kude nakho konke esasikuphethe. Kulesosithongwana sokuquleka, waphaphama umame lona seliya ngomtsha wendoda. Ekuvukeni kwakhe wathola ukuthi ayisekho imamba leyo, futhi-ke ayimenzanga lutho. Ngalobobusuku eNtendeni kwezwakala ukuthi uMaKhumalo usethole intombi, intombi yezimanga – uNozimanga.

Uma sibheka umlando wokuqanjwa kwegama likaNozimanga ngempela isimanga esenzeka ukuba inyoka ingamlimazi uMaKhumalo unina kaNozimanga. Kodwa futhi izimanga azigcini lapho ngoba ekudlisweni kwakhe uSigonyela wafa wangcwatshwa kanti uthakathiwe. Kubo lobo busuku uSigonyela nenyanga yakhe bagubha ithuna bamkhipha phakathi bamenza izimanga ngoba wabe ethwetshuliwe. Nempela wavuka wagijima, waphila konke lokhu kulandela igama lakhe lokuba nguNozimanga. Kuke kwaphawuleka phambilini ukuthi umntwana uyalilandela igama aqanjwe lona ngaphandle kwesigameko azalelwe kusona. Igama lakhe lingena kahle enkathini aphila kuyona. Yebo kulesi sikhathi kuyisikhathi esimaphakathi ngoba bheka nje ukuba kwakusenkathini endala uNdumezulu nezinsizwa zangakubo babeyobulawa ngokuzenzela nje ukuthi babulale abantu ngaphandle kwemvume yenkosi. Kwakuyothiwa kabafe nabo emva kokuba inkosi ibancomile ngesenzo sabo, phela elenkosi izwi labe lingaqulwa nakuqulwa, wawungathi wenza

okuhle kanti usuzonele enkosini. Lokhu kukhomba khona ukuthi ukufika kwabelungu kwabe sekunomthelela othile kubantu abamnyama.

Lo mthelela ake siwubheke futhi enovelini kaNyembezi “Inkinsela YaseMgungundlovu”. Kule noveli sithola indawo yasemakhaya iNyanyadu, kubuye kubekhona indawo yasedolobheni uMgungundlovu. Lapha eNyanyadu kuseyisikhathi esinzima impela ngoba azikho izinto zokuhamba kodwa kusetshenziswa amakalishi. Kuseyindawo ephansi kakhulu ngoba neposi lilandwa ngamalanga athile. Yona impucuko isikhona ngoba uThemba indodana kaMkhwanazi yayifundafundile ngoba yabe ikwazi ukufunda nokubhala. Kukhona uMkhwanazi okwakungumnumzane owayakhile impela. UNyembezi (1961:03) yena uthi:

Lapha kwaMkhwanazi kwakungumuzi owakhiwe isilungu, kunendlu enkulu enamakamelo amane. Kwakukhona ikhishi nendlu yokudlela kanye namakamelo okulala amabili. Kodwa amafasitele ayo eyemancane. Phandle kwakunovulande amacala amabili. Kwakungesiyo indlu yesimanje, kuyilolu hlobo oludala lwezindlu ezinezinsika kuvulande.

Isakhiwo sendlu kaMkhwanazi sikhomba khona ukuphucuzeka okuthile ngoba izindlu eziningi kule ndawo zabe zakhiwe ngamasoyi. Kanti futhi nendodana kaMkhwanazi uThemba wabe efundile eseqoka izimpahla zempucuko. UNyembezi (1961:03) uqhubeka uthi:

Wayesegqoka amabhulukwe amade njengesiko labafana asebefunda emakhholiji.

UThemba wabe esefunda ekholiji okukhomba khona ukuthi nakuba umuzi waseNyanyadu wawusephansi kangako kodwa bakhona abantu bakhona abesebefundafundile sebekubona ukukhanya ebumnyameni. UThemba ubonakala efana nesibani esizokhanyisela abantu baseNyanyadu kuleli fu elimnyama lokuqolwa elibagubezele. Isibani lesi esikhanya sibuye sicishe

singathi uThemba. UThemba lona ulithemba lomuzi wakubo waseNyanyadu. Ngesizathu sokuthi usefundile unazo izinsolo ngalo Ndebenkulu nobukwaya bakhe. Njengoba kuphawulekile ngaphambilini ukuthi inkathi emaphakathi ixubile, ingani kuyo inoveli lena sithola kukhulunywa ngoMgungundlovu lapho kuqhamuka khona inkinsela uNdebenkulu. Sithola kukhona ukushayisana kwemiqondo mayelana nalesi sibongo esingejwayelekile. UMkhwanazi nomkakhe uMaNtuli abasejwayele neze lesi, sibongo, empeleni nje bayasiqala kule ndawo yaseNyanyadu, baze baziduduze ngokuthi kusho khona ukuthi sijwayeleke kuzo izindawo ezisenzansi njengabo nje oMgungundlovu. UNyembezi (1961:06) uqhubeka uthi:

Uthe lapho eyivula le ncwadi yakhe iliso lakhe agijimela ekugcineni. Wazibutha izinhlonze zafola lapho efunda igama lo muntu owayembhalele ngoba wayengamazi nje nempela umuntu onaleli gama, futhi wayengakaze asizwe nalesi sibongo selokhu azalwa. Le ncwadi yayivela kuMnu. C.C. Ndebenkulu. Kwamangalisa kakhulu ukuthi kanti kukhona isibongo sakwaNdebenkulu emhlabeni. Wehluleka nokuthi uzothi oNdebenkulu baluhlobo luni.

UMkhwanazi engumuntu wasemakhaya siyamdida kakhulu isibongo sikaNdebenkulu ukuthi kusibongo sini sona lesi. Isibongo sisodwa nje sisho okuthile ngalo muntu othi uza eNyanyadu nolukhulu usizo lolu, ekubeni kalusho noma aluchaze encwadini ayibhalele uMkhwanazi yokuthi kamlindele uyeza. Kuzoqapheleka ukuthi isibongo lesi sihambelana nendawo aqhamuka kuyo uNdebenkulu eMgungundlovu lapho sekukhona ubugebengu obuthile bokuqola abantu. Isikhathi nesibongo sakhe kuhambelana kahle kakhulu. UNdebenkulu ufika eNyanyadu uzenza esikhulu isicwicwicwi lesi esikhuluma ngokukhulu ukuzazi, ubukela phansi abanye abantu nokugibela ikalishi konke akwenzayo kuyihaba. Kanti noma umlobi esesichazela isimo sakhe sihambelana ncamashi nesibongo sakhe sokuba uNdebenkulu. UNyembezi (1961:25) uthi:

Ubuso lobu bumaholo, abulolongekile.  
Unamadevu athanda ukuba abe elokhu  
ewaphotha uma izandla zisaphumile  
ezikhwameni. Umlomo wakhe ungathi ucijile,

kukhona nezinyo elilodwa elingenhla elisuke laba lide kunamanye, bese lilokhu lilele ngaphandle komlomo phezu kodebe lwangezansi. Wayegqoke impahla ebukeka kuyimpahla yemali, kusukela esigqokweni ekhanda kuyosho phansi onyaweni.

Umlobi lapha usivezela ukubukeka kukaNdebenkulu, usho ngezinyo lakhe eliphumele ngaphandle okuthi uma ekhuluma lihaqhazele. Izinyo leli lisho ubugebengu obuthile, nobuso bakhe bukhomba izimpawu zobugebengu, nokuziphakamisa kwakhe. UMaNtuli uze ambize ngoNdebeningi ngoba uyakhuluma umuntu lo uze afake isilungu okukhomba ukuthi usejwayele. Uzibeka ukuthi mkhulu ngoba ebhalelana nabelungu. Abantu basemakhaya abanangqondo kunabasemadolobheni. Konke akwenzayo kulihaba. Ekugcineni uyabanjwa uNdebenkulu ngobugebengu bakhe bokuqola izinkomo zabantu. Esiteshini sekuqhamuka inkosikazi ikhala ngomnumzane Mlomo owaqola izinkomo zabantwabayo, esimangaliswa nayizinyo leli elalingekho kudala lokho kusho ukuthi izinyo leli labe lingelokufakelwa nje enzela ubugebengu bakhe. Bekuphawulekile lokhu kuziphakamisa nokuzikhukhumeza kukaNdebenkulu.

Noma uMkhwanazi wabe ehlala emakhaya kodwa kuyasho ukuthi wabe engesona isiphukuphuku kodwa kungenxa yesikhathi aphila kusona lapho ekholelwa ukuthi umuntu ohlakaniphile umuntu ohlala edolobheni, nokwazi ukukhuluma isilungu, agqoke kahle izimpahla zesilungu kanti konke lokhu kuwuphawu lwenkohliso. UThemba wayemsola kakhulu uNdebenkulu ukuthi uliqola lokho kukhomba khona ukuphucuka nokwazi izinto ezithile. Ukuqanjwa kwamagama abalingiswa ahambelana nesikhathi sempucuko. Uma siqaphelisisa igama likaThemba oza nempucuko nenhlakanipho endaweni yakubo ukuba bangaqolwa ngabantu kanye naye uNdebenkulu lo oza ngobuqili bokuqola izinkomo zabantu esuka edolobheni eMgungundlovu. Isikhathi sikhomba inguquko ezimpilweni zabantu kanye nasenhlalweni. Isikhathi yilapho kuqala isikhathi sobugebengu obubi. Lapha eNyanyadu abantu bakhona kusengabantu abakwazi ukuziphatha kahle nokuhlonipha abanye abantu. Okwenza ukuba uThemba angamthandisisi uNdebenkulu yingoba ecikwa yilokhu kuziphakamisa kwakhe. UThemba usenakho ukukhanya okuthile futhi igama lakhe liqanjwe

kahle ngoba phela sekukhona nemfundo, bheka nje ngoba uThemba wabe esekholiji.

Inkathi emaphakathi kuyaphawuleka ukuthi iyinkathi exuba isikhathi sakudala kodwa sekuyela kuyo impucuko ngoba phela sekufika abelungu. Le mpucuko ibe iyinhle iyimbi ngoba iphatha okubi okungukulahlwa kwamasiko nemvelaphi yomuntu nobuntu kanti yinhle ngokulahla okubi sithathe okuhle. Le nkathi iyona nkathi kubabhali okwabhaleka ngayo amanoveli okukanye imibhalo ephelele enabalingiswa futhi abaphilayo. Lokhu kugqama kakhulu lapho siqhathanisa yona kanye inkathi emaphakathi kanye nenkathi endala bese kuba inkathi yamanje lapho izinto nokwenzeka kwazo sezishintshe kakhulu, sekwenzeka izinto ezingakholeki.

### 3.4 INKATHI YAMANJE

Kule nkathi ucwaningo lolu luzogxila kakhulu ekuqanjweni kwamagama abalingiswa ngesimanje, lokho kuzokwenziwa ngokubheka ngeso elibanzi ukuthi amagama abalingiswa aqanjwe kahle na. Kubalulekile kakhulu ukuthi igama lomlingiswa lihambelane nesikhathi aphila kusona lokho kuhle ngoba kwenza umbhalo lowo ukholeke futhi ulandeleke ube nokubumbana lokho esikubiza ngesizinda emibhalweni. Kanti futhi ukukholeka kombhalo kulele ezintweni noma ezenzekweni noma kuzehlo ezivamile ezenzekayo. Ake sithathe nje enkathini yamanje ababhali abaningi bayaye babhale imibhalo lena ngenhloso yokudlulisa umyalezo kubafundi bawo kanye nokubonisa izwe ngezinto ezenzeka ngempela. Kule nkathi kumbalwa kakhulu lapho uthola khona umbhali ebhala nje ngenhloso yokuchithisa abafundi bakhe isizungu kodwa ababhali babhala ngezinto ezingamaqiniso nezenzeka imihla namalanga. Kule nkathi imibhalo eminingi iyimibhalo ebhaleke kahle ngoba ababhali abaningi sebenolwazi ngokubhalwa kwemibhalo kanye nokuthuthuka kolimi kanye nezidingo zemibhalo sekuyatholakala kuyo le mibhalo yenkathi yamanje noma emisha okukanye yesimanje.

Kule nkathi sizokuqaphela ukuthi okuningi emibhalweni eyahlukene igxile ekulahlekeni kwesimilo kubantu besifazane ikakhulukazi. Sizokuqaphela futhi

ukuthi kule nkathi abantu sebefundile kakhulu sebengabameli njalonzalo, kanti futhi abantu abamnyama sebeyazisebenza sebenamabhizinisi, balala emahhotela aphambili empeleni nje sebephila isilungu esiphelele. Ake siphawule ngenoveli kaMasondo "Isigcawu Senkantolo". Lapha sithola abalingiswa abaqanjwe amagama ngokwenkathi yamanje. Sizozaphela ukuthi abalingiswa bale noveli bafundile. Ake sithathe ummeli uSifiso Ngubane. USifiso Ngubane lo uqashwe noma uthengwe uMnumzane Kubheka ongusomabhizinisi ukuba amumele ecaleni elibi lokubulala uZikode abasebenza naye enkampanini eyodwa ngesibhamu.

Ukusebenzisa kukaKubheka isibhamu nokuya kummeli ukuba aphunyule kuleli cala kuyinto ejwayelekile kulesi sikhathi samanje. UKubheka lona phela kuyacaca ukuba uphila impilo yesimanje, UVika Kubheka. Igama aliqanjwe lisho khona ukuvika imikhuba emibi ayenza yokubulala uZikode maqede athathe isidumbu emakhazeni ayosibambisa uZikode ukufihla ubufakazi. Ukuba khona kwamakhaza kusho inkathi yamanje kanye nokuba khona kwezingcingo. Ummeli uNgubane yena unehhovisi kanye nonobhala ogama lakhe linguThandi. Amagama abalingiswa angena khaxa enkathini abaphila kuyona.

Kuzophawuleka futhi ukuthi into ethusa uVika Kubheka ukudiziswa imali ethile njalo ngoba kufuneka kungaveli bufakazi, lokho uVika kahambisani neze nakho okuyinto eseyenzeka kule nkathi yamanje ngesilungu ebizwa ngokuthi uku-"blackmailer". Njengegama lakhe uSifiso Ngubane unesifiso esikhulu sokusiza uVika Kubheka ukuba abambe laba bantu abafuna imvalamlomo. USifiso utshengisa obukhulu ubuhlakani ekufezeni isifiso sakhe. Abafuna imvalamlomo ingani basebenzisa indodakazi kaVika Kubheka uDuduzile ukuba athathe imali leyo ayifake ethinini bese eyoyilahla edanyini elithile. Konke lokhu kuzokwenzeka ngokuthi ummeli aqashe isikebhe ukuze athole le mali. Ukuqashwa kwesikebhe nokukhipha imali ebhange kusho khona ukuthi negama likaDuduzile lincikene kakhulu nenkathi yamanje.

Sizophawula ukuthi kwayena ummeli Ngubane unomseshi wakhe osebenza ngaphansi kwakhe uThemba. Kanti futhi kukhona uZodwa naye futhi osebenza ngaphansi kummeli uNgubane. Lokho sikuthola ngenkathi ummeli emthuma

ukuba akhiye wonke amahhovisi abuye aye kwaMeshack Printers ukuba ayokhulisa incwadi yabantu bemvalamlomo bese eya eMandla Hotel lapho ayofica khona ummeli Ngubane. Amagama abalingiswa lawo ayahambelana nenkathi yesimanje okukhomba khona ukuthi ukuqanjwa kwagama lomlingiswa kuyakholeka uma kuhambisana nesikhathi. Ingani amagama oSifiso, Vika, Themba, Thandi noZodwa amagama ajwayelekile kule nkathi.

Uma singathatha amagama aqanjwe izigebengu lezo ezabe ziqola uDuduzile okwabe kuyindodakazi kaKubheka okunguMagwegwe kanye noMhlobo. UMasondo wenze obukhulu ubunyoninco ngoba phela izigebengu lezi ziyaye ziqanjwe amagama athe phecelezi anezinkomba ezithile zobugebengu kanye nobuhlakani ngoba phela izigebengu imvamisa ziyaye zivezwe zingehlulwa lutho ekuqaleni kobugebengu bazo kodwa kuthi ekugcineni zehluleke zibanjwe kuphele bonke ubuhlakani ezisuke zinabo. Mahle kakhulu amagama alezi zigebengu noma amaqola lawo. Lapha umlobi uqamba igama likaMagwegwe nje ngenhloso yokubonakalisa ukuthi umlingiswa lo uzoba nezigwegwe ezithile okumele aziveze embhalweni lowo. Indlela uMagwegwe benoMhlobo umngani wakhe baveze obukhulu ubuchule kulobu buqola kodwa ekugcineni ayaphela amaphupho noma begcina ngokungathembani. Kodwa phambilini uMagwegwe wabe ezishaya isifuba ngokuhlakanipha. UMasondo (1995:88) uthi:

Igama lami ababengibiza ngalo edanyini ngu Bra M.B. Ahleke kancane uNgubane uma ezwa lokho. Icasuke ukwedlulela le ndoda uma ibona lokhu kuhleka kukaNgubane. “Uyazi ukuthini my bra? Ek is ou Big Five!”. Isho izishaya isifuba le ndoda. “So angizimisele ukuzodlala ohashu abafana nawe! Uyangiphazamisa etheshweni lami”.

Indlela uMagwegwe oyisigebengu akhuluma ngayo itshengisa okukhulu ukuzethemba nobuhlakani obunzulu. Akaboni neze ukuthi ukhona owabe engamedlula ngokuhlakanipha, lokho kwenza kwakhe kukhomba ngokusobala ukuthi igama lakhe malikulandele lokhu, yingakho phela umlobi eliqambe ngale ndlela igama likaMagwegwe. Kanti futhi nolimi lwakhe alukhulumayo lokuxuba izilimi lapho ekhuluma lukhomba khona phela ukuthi yena uyisigebengu esihlakaniphile. Umbhali uMasondo uveza abalingiswa bakhe

kule noveli bengena khaxa enkathini yamanje lapho abesifazane sebeshayela izimoto kungabindaba zalutho. Lapho kutholakala uZethu engunkosikazi kaKubheka eshayela kanti futhi uyakwazi ngisho ukudubula ngesibhamu imbala konke kusho inkathi, kanti naye unobhala kaSifiso Ngubane wabe ekwazi ukushayela. Inoveli kaMasondo iyinovelu yophenyo okuwuphenyo olutshengisa enkulu inhlakanipho nempucuko kubammeli macala abasuke bethengiwe phela ukumela abantu emacaleni abawazi kahle noma abangawazi sampela. Kule noveli singakuqaphela futhi ukuthi sekukhona abantu abamnyama abaphethe amabhizinisi, imali ethi baba kubona, bheka nje uKubheka engusomabhizinisi kacicizi neze ngemali, kuyena ukusayina isheke lezinkulungwane eziyishumi ngesikhathi akusho lutho futhi akumcabangisi lutho okungalokhu ebamba eyeka. Amacala kule nkathi yesimanje kungasekeleka futhi ngokwenovelu yakhe futhi uM.M. Masondo ethi, “Ngaze Ngazenza” kukhona abalingiswa abanjengo Thoko, uSandile ongummeli, uQodlwana Mthethwa, Mginsa, Bhekani, Nana nonkosikazi Ndlovu kanye noMpondlela. Amagama abawaqanjwe abafanele, lokho kuzosekeleka ngokuthi inoveli lena ibhalwe ngenkathi yamanje. Isikhathi sempucuko amacala athethwa ezinkantolo njengoba kuke kwaphawuleka, abammeli, ukuthengwa kwabantu ukuba babulale abanye abantu. Onembeza babantu baphelile, amakhosikazi abulala abayeni ngenxa yemali.

Umuntu owenze icala uyakubuka lapho uboshwa azi kahle ukuthi awenze lutho ingani nanguya uMagwegwe ebophisa uZethu unkosikazi kaKubheka ngokufa kukaMhlobo kwi “Sigcawu Senkantolo” icala lakhona lithethwa enkantolo, uKubheka uya kummeli uNgubane, ithimba likaNgubane liqasha izindlu ehhotela, kanti futhi kubhalwa ngomshini. Okwenzeka kule noveli “Isigcawu Senkantolo” kuyancika kakhulu kokwenzeka enovelini “Ngaze Ngazenza”. Kule noveli uThoko ongunobhala kaMginsa, uMginsa lo ongunculi kamasikandi, uzithola esenkingeni yokufa kukaBhekani Ndlovu emaqhugwaneni okuyindawo yokuphola. Sizokuqaphela ukuthi abalingiswa, uThoko igama lesimanje, uBhekani igama lesimanje, kanti uMginsa unikwe igama elimfaneleyo ingani phela ucula amaculo omasikandi manje igama lakhe linabo ubukhaya obuthile kuyena. Thoko ndini uhlwelwe uya ekhaya eNewcastle wazama isikhundla sokulala kuBhekani Ndlovu osekusa efile kungaziwa ukuthi ufe kanjani. Ngokuphazima kweso uya kummeli uMthethwa uya kobika

uThoko ngokuba ngumlingiswa wenkathi yamanje. Uyakwazi ukushayela imoto akanankinga neze. UThoko ungena kwenkulu inkinga angayazi yokufa komuntu ekade enaye endlini, ebusuku. Ubuhlakani bommeli buyakhomba ukuthi uBhekani ubulewe ngunkosikazi wakhe owathenga uMpondlela ukuba aye kombulala, lokho kukhomba ukuphela kukanembeza ebantwini, ikakhulukazi kubantu besifazane ngoba befuna ifa kanye nokulahlekelwa isimilo. Bheka njengoba unkosikazi Ndlovu utholakala endlini kaMginsa engakangcwatshwa umyeni wakhe uBhekani, impendulo ayikhiphayo uma ebuzwa ngalokho uthi uMginsa uzomduduza ngoba eshonelwe yindoda. UMasondo (1994:55) uqhubeka uthi:

“Yini eyenza ukuba ube nesibindi sokuzivalela nomfelokazi, indoda ingakangcwatshwa?” kubuza uMthethwa. “Ukhumbule ukuthi besikade sisebenza naye umufi,” kuthatha uMginsa. “Manje lokho kukunika igunya lokuba uzivalele nonkosikazi wakhe?”. “Bengimduduza nje njengoba uNdlovu engasekho.” “Wena ududuza abashonelwe ebusuku futhi ubaduduzela egumbini lakho lokulala? Uyajabula mfo ka Ndwandwe,” kusho uMthethwa ethi ukuhleka ubala.

Isenzo sikaNkosikazi kaNdlovu kuBhekani sikhomba khona ukulahlekelwa isimilo kubafelokazi, yingakho nje etholakala ezoduduzwa ngenye indoda ekubeni nomyeni wakhe kakafihlwa nakufihlwa. Konke lokhu kusho uthando lwemali olukhona, oselone eziningi izinto lezi emhlabeni, wona kanye amafa. Iningi lamakhosikazi lizithola libulala abayeni ngenxa yemali. UMasondo noma engaliqambanga igama likankosikazi Ndlovu kodwa ngezenzo zakhe zokubulala indoda siyamthola ukuthi ungumlingiswa wesimanje ngoba akwenzayo kule nkathi yamanje sekuyinto evamile neyewayelekile. Kodwa ekugcineni ummeli uMthethwa uyabuthola ubufakazi bokuthi unkosikazi Ndlovu wathumela uMpondlela wamethembisa enkulu imali lena ukuba abulale uBhekani, uThoko yena wamane wahlangabezana nembibizane nje.

Ukutholakala kombulali kuveza obukhulu ubuhlakani bommeli uMthethwa uQodlwana phela. Igama likaMpondlela alinayo kahle hle incazelo yalo, kodwa umfundi anganamathelisa nje ukuthi lifanele umuntu osasihlupheki nosweleyo

ngandlela thile noma lokho kungaxaka ngoba siyathola ukuthi uMpondlela kwabe kungumuntu onganeliswa yimali, bheka nje ngoba wayesebenza emaqhugwaneni, aphinde abe yiphoyisa noma umqaphi emzini kaMginsa. Nangu manje ebulala uBhekani Ndlovu, konke ukwenza kwakhe kusho ukunganeliswa nothando lwemali. Enkathini yamanje baningi kakhulu abantu abazithola bekuso isimo sikaMpondlela sokuthanda imali ngandlela exakile, umuntu aze azithole esenza okungafanele.

Kungaphawuleka futhi ukuxegelwa isimilo kubafelokazi uma sigxila enovelini ka Shange “Ifa Lenkululeko”. Lo mbhalo ungowenkathi yesimanje. Kukhona umlingiswa oqavile kule noveli uDaisy. Igama lalo mlingiswa lingena khaxa esikhathini samanje lapho kusebenza kakhulu amagama esilungu. Igama lika Daisy kungakashiwo lutho ngalo, linokucabangisa umfundi kakhulu, okungaba umbuzo wokuthi kazi Daisy isimilo sakho sinjani. UDaisy ulindeleke ukuba ngumuntu ongenasimilo kahle ngegama nje eliqanjiwe lilodwa. Kanti futhi uhlala emakhaya, kodwa ungalindela idolobha okukanye ilokishi kuyena. Kunjalo uDaisy ukusekela ukuthi uhlala ezindaweni eziphezulu nezingcono ingani uhlala kuhlelo olusha lwezindlu lwama-Subsidy. UDaisy wabe eshade noThemba owabe enguthisha yingakho phela bakwazi ukuhlala kulolu hlelo lwezindlu ezintsha. Igama likaThemba liyahambelana nesikhathi ngoba phela liyigama lesimanje elisho impucuko, nempela uThemba wabe ephucuzekile ngoba enguthisha futhi enemali ayifakela kwimishuwalense njengazo zonke izifundiswa phela. Sizobuyela-ke kuDaisy. UDaisy uhleli kuma Subsidy nje ubuka izindonga zendlu eyedwana yingoba ushonelwe nguThemba. Okumangalisayo kakukapheli namasonto amabili kodwa ucabanga ajule ngomuntu angamthola ukuba adle naye le mali ngoba yonke ibiza yena. Yebo inkathi yesimanje lapho abafelokazi beqoma zibekwa nje indoda isandukushona.

Okunye ngoDaisy usebuyele emsebenzini ebhange ngokushesha okukhulu. Ukusebenza kwakhe ebhange engumuntu wesifazane futhi omnyama kusho yona inkathi yesimanje lapho kungekho bandlululo khona. UDaisy kazilile njengoba eshonelwe nguThemba umyeni wakhe, ingani phela usonta kulamasonto esimanje lawo angahambelani sanhlobo nokuzila ngoba angamasonto asindisiwe. Naye-ke uDaisy kavumanga nhlobo ukuzila nempela kwagcina

elakhe. UDLamini uyise kaThemba kakuthandanga neze lokhu kwenza kukaDaisy ugcina elufake enkantolo lolu daba ukuba kuczwe phakathi ifa likaThemba nabo njengabazali bathole ingxenyana ngoba phela bamfundisa uThemba. Kanti futhi bayasibona isimilo sikaDaisy ukuthi siyaxega ujahe ukuqoma adle imali yomntanabo namadoda. Ngempela kwabanjalo ngoba zisuka nje uDaisy uqoma uMthunzi Buthelezi onamabhizinisi esiteshini kwaMashu okusho inkathi yamanje ngoba phela ikhona indawo enjalo kwaMashu. Kanti futhi abazali bakaThemba abakhululekile ngoba uDaisy uyisahluleki ingani kahlali neze nengane yakhe benoThemba uLwazi, uLwazi uhlala nogogo wakhe. Unqaba uyaphetha uDaisy ukuhlala nengane yakhe ngenxa yemikhuba aqonde ukuyigila. Konke lokhu kubeka uDaisy obala.

Ukujaha kwakhe ukubuyela emsebenzini yingoba ejahe ukuba abonwe ngabantu besilisa bese bemkhulumisa, bheka nje ngelanga lokuqala ebuyele emsebenzini usekhangwa uMthunzi Buthelezi useyamqoma njalo. Usethatheka aze ajabule ukuthi usemtholile impela umuntu azodla naye yonke le mali eshiywe nguThemba. Ngempela uDaisy wenzisa okomakoti besimanje uze abophise uyisezala ngoba ethi umbangisa ifa lakhe. Kwakhona lokho uphila esikhathini samanje lapho omakoti bengabahloniphi oyisezala okukanye abazali babayeni babo.

UDaisy uphendulana noyisezala ngenkulu indelelo lena uma bethi kazile, azilele uThemba oyindodana yabo. UShange (1992:07) yena uthi:

“Awu kanti niphike nabantu, yikho senizohlupha mina nje? Lalelani lana-ke. Hambani niyobatshele labo bantu ukuthi bangazifuqela bona bazimboze ngezingubo ezimnyama, hhayi uDaisy lo”. Esho ezihlokoloza ngomunwe esifubeni. “kukwami la, ngizokwenza intando yami. Umzimba wami lo, ngizowugqokisa okuthandwa yimina. Nake nabonaphi umuntu omdala njengami nje etshelwa ukuthi kagqokeni ayekeni? Uyazi niyangedelela, ukungeyisa nje konke lokhu.

Ukukhuluma kanje kusho ukungabi nanhlonipho kuDaisy, ingani phela inzilo izomenza angasheshi ukuqoma kanti yena ufisa sengathi kungahlala kusemini ukuze abesilisa bambone kahle. UShange (1992:19) uqhubeka uthi:

Indaba yokuya kolala nje embhedeni kuse yayibonakala kuye kuyindaba yesikhathi esilahlekayo. Ebusuku awubukwa nangumuntu, uvaleleka nje endlini. Kanti emini uhamba edolobheni azizwe, abone nabambukayo. Noma kanjani kwasekukhona nezinsizwa ezimfisayo, kucabanga yena.

UDaisy ukubona kungukuchitha isikhathi ukulala ngoba kabukwa muntu kanti yena ufuna ukubukwa ukuze athole impendulo yokuthi uzoyidla nobani le mali engaka. UShange (1992:22) uthi:

Yikho lokhu okwenza ukuthi lapho evuka ekuseni ngalo Mgqibelo, leyo mali kube iyonanto yokuqala futhi acabanga ngayo. Uzoyidla nobani? Ubengakaze azibuze lowo mbuzo ngaphambilini. Acabange uLwazi, acabange unina. Sengathi abayona impendulo. Acabange abakwaDlamini. Abezwe beqhelelene impela-ke bona nempendulo. Yayikuphi pho impendulo?

Impendulo yombuzo kaDaisy yabe ilula kakhulu ukuba athole umuntu wesilisa noma nje aqome ukuze impendulo yombuzo wakhe izobakhona. Yingakho phela ala aphethe ukuzila. UShange (1992:01) uqhubeka uthi:

Umyeni wakhe kwase kuphele amasonto amabili engcwatshiwe. Wayesebuyele emsebenzini ebhange lapho ayesebenza khona njengomemukeli wemali. Nokho wawungeke usho ukuthi uDaisy ngumfelokazi owayefelwe zolo lokhu uma uhlangana naye. Izingubo ezimnyama wayengazifakile. Wayethe lapho esengcwatshiwe umyeni wakhe, wala waphetha kwabakwaDlamini kubo myeni wakhe uma bethi akafake inzilo. Wathi kasiboni isidingo.

Ukwenza kukaDaisy kuhambelana negama lakhe kanye nesikhathi samanje lapho abafelokazi bephelelwa unembeza nokuzihlonipha kanye nesizotha. Bajaha ukuqoma ukuze badle amafa. Lokhu kuveza ngokusobala ukushintsha kwesikhathi emhlabeni. UDaisy ngendlela aseyiyo uzibona eshlukile kakhulu kwabanye abantu, ngoba phela yena usenemali eningi kakhulu. UShange (1992:23) uthi:

Uhamba nje uyasho ngenhliziyo ukuthi izinsuku zakhe zokugibela amatekisi sezibaliwe manje, khona maduze nje uzobe esehamba ngemoto. Abone namehlo akhe evuleka impela, ebona nalaba bantu agibele nabo akafani neze nabo. Wayevele yena efanelwe yimoto kusuka kudala.

Esikhathini esiningi kule nkathi yamanje uthola abafelokazi behamba ngeminyanyavu yezimoto zikanokusho, kodwa uma ulandelisisa kahle amadoda aphantsi kobandayo umhlabathi bese amakhosikazi okukanye abafelokazi basale bezitika ngobukhazikhazi ababuthandayo, bebusa bekhomba ngophakathi. Okukhulu kakhulu kuyikho ukuqoma lokhu.

Umbuzo wokuthi uDaisy uzoyidla nobani le mali ngokushesha okukhulu waphenduleka lapho ehlangana noMthunzi Buthelezi usomabhizinisi olaphaya esiteshini kwaMashu. UShange (1992:45) uthi:

Nami ngingasala sengiqonda nje ngisho okusobala ngithi ngiyakuthanda. Ukusho konke lokhu uButhelezi uzothile, akaxhamazeli, nezwi liphansi, ungathi uyinsizwa emsulwa encenga intombi ezibona ingephile ngaphandle kwayo. Kanti lutho, wayeyindoda enenkosikazi yayo, enomuzi wayo uDaisy ayemncenga kungumfelokazi owayefelwe zolo lokhu. Awadedele uDaisy amazwi. "Angiphikisi lutho. Ngisho ukuthi kulungile yize mhlawumbe kungaba nenkinga".

UDaisy useqome uMthunzi Buthelezi. Njengawo wonke amadoda agaqele imali yabafelokazi, uMthunzi wenze njalo impela naye. Umlobi umqambe kahle

igama lakhe futhi ungena khaxa enkathini yamanje. Ingani izihlakaniphi zamadoda zithola iziwula zabafelokazi yingakho kuthiwa ifa leziwula lidliwa izihlakaniphi. UMthunzi wabe elele phezu komuhle umqondo lo ngokushela aqonywe uDaisy. Ingani phela elakhe ibhizinisi labe lingasahambi kahle ngenxa yokufika kuka O.K. laphaya esiteshini kwaMashu. U-O.K. wafika namanani entengo aphantsi manje-ke inyoni yakhela ngamaqubu enye inyoni. UShange (1992:40) uqhubeka uthi:

Kafushane nje, wabe eya ecwila odakeni losizi.  
Isimo sakhe sezomnotho sasingahambi kahle  
njengoba ayefisa.

UMthunzi uzama amaqhinga okuthola imali kuDaisy ukuze akwazi ukuphakamisa isitolo sakhe esabe siya siyocwila odakeni. Usebenzisa uthando ukuthola uDaisy yebo wenza njengawo wonke amadoda ahlakaniphile. UDaisy usayinela uMthunzi isheke lemali enkulu ngenhloso yokuthi baqale elabo ibhizinisi ngokuhlanganyela ndawonye kulelo bhizinisi. UShange (1992:124) uthi:

Walisayina nangempela uDaisy isheke ebusuku.  
Kwakuyizinkulungwane ngezinkulungwane.  
Isivumelwano kwakuyileso sokuthi uButhelezi  
uzofuna ummeli ozobahlanganisa  
ngokusemthethweni.

UDaisy wehlukana kanjalo-ke nefa lakhe elinika uMthunzi Buthelezi ngenxa yakhe yokulahlekelwa isimilo. Kanti futhi uMthunzi wabe enqabile ukuthi kuyiwe kummeli kaDaisy uSosibo. UShange (1992:124) uthi:

UDaisy uma ethi abathathe yena uSosibo lo wakhe, athi uButhelezi cha uzomthola omunye, uSosibo usengene kakhulu ezindabeni zakhe akukuhle asale esekwazi konke enziwe umuntu womndeni. Cha, kuzwakale vele, uDaisy wayengenandaba kangako nommeli lowo, eyibona le nhlanganisela yabo kungesekelwe wuthando kunokusekelwa yizimiso zomthetho nanoma yini enye. Nempela kwakunjalo, konke kwenziwa ngothando. Lalikhona-ke nephepha alisayina uDaisy elalixotshwe ngomshini

lesivumelwano noButhelezi walisayina, elinye lasala kuyena elinye ngakuButhelezi.

Nempela wajabula wadela uMthunzi wanyamalala. Wahamba nayo yonke imali. UMthunzi njengomlingiswa wesimanje wenza ubuqola obujwayelekile ukwakhela ngamaqubu enye. Empeleni wabe engamthandi uDaisy kodwa ethanda imali yakhe nempela wayithola. UMthunzi ubesenokuhlala isikhathi engamshayeli uDaisy ucingo, waqala manje uDaisy ukukhathazeka ngalokhu kwenza kukaMthunzi. UMthunzi wayenza okufanele ngoba wabe esekutholile ayekufuna kuDaisy. Usemshayela ucingo ngelinye ilanga kade uDaisy efonile wathuka uMaSithebe umkaMthunzi Buthelezi. UShange (1992:145) uqhubeka uthi:

Unemibuzo eminingi engayi ndawo. Uthando yinto ephelayo Daisy ngicela sihlukane. Ngiyaxolisa ukukutshela lokho, kodwa nawe uzovuma ukuthi kungcono kunokuzenzisa. Sengiyehluleka mhlawumbe sigijime kakhulu esikhathini esifushane.

UMthunzi wala uDaisy emva kokuba emnike enkulu imali. UDaisy uncenga uMthunzi ukuba bakhulume kodwa uMthunzi kasayingeni leyo. Manje kawakholwa neze amazwi kaMthunzi uDaisy inhliziyo yakhe iyagedezela uvalo lokulahlekelwa yimali engaka kodwa uzethembisa ukuthi eyakhe imali uMthunzi uzoyibuyisa ayibeke kwezakhe izandla ethanda engathandi. UDaisy wabe ezidlalela nje ngoba uMthunzi wabe eseqede konke. Amazwi kaMthunzi ashiya inhliziyo kaDaisy yomile. UShange (1992:146) uthi:

“Imali yakho ayikho kimina, anginamali yakho. Uma ukuphikisa lokho, hamba enkantolo, siyohlangu khona uze noqweqwe lukammeli uma uthanda.”

UMthunzi wawasho la magama ocingweni ekhuluma noDaisy ngokukhulu ukuzethemba lokhu neqiniso. UDaisy kwahlwa emini wazibhonqa embhedeni owubukhazikhazi ngalelo langa kabubonanga neze ubukhazikhazi lobo kodwa kwabamnyama amehlo. Wavula eshalofini efuna iphepha lesivumelwano

nempela lalikhona linjengoba lalibhaliwe okuphakathi. UShange (1992:148) uthi:

Kwakubhalwe ukuthi imali leyo uButhelezi umbolekwa uyoyikhokha emva kweminyaka elishumi nanhlanu, ingenanzalo. Acabange ngenkantolo, nakhona lapho kuthi akazishaye phansi.

Kuzokhumbuleka ukuthi ngenxa yothando uDaisy kazange alifunde iphepha lesivumelwano sabo noMthunzi. UMthunzi wabe esewela ngelibanzi ngoba phela iphepha lesivumelwano labe lisayiniwe, lisayinwe yibo bobabili uMthunzi noDaisy. Umlobi lapha uveze elikhulu ikhono ngalaba balingiswa ngokuthi bahambisane nenkathi yamanje. Okukulo mbhalo kuliqiniso elenzeka mihla namalanga esikhathini samanje. UDaisy ubuyela kwaDlamini uyocela uxolo ngoba wayengasenalutho imali yabe seyihambe yonke neqola elinguMthunzi Buthelezi. Konke abalingiswa laba abakwenzayo bahambisana nenkathi. Ukulahleka kwesimilo kubafelokazi kuyinto yemihla namalanga esikhathini samanje.

Esikhathini samanje ukulahlekelwa kwabantu besifazane isimilo kuhamba ngejubane elikhulu kakhulu. Okufike kuxake ukuthi abantu abalahlekelwa kakhulu isimilo yilabo abashadile okukanye nje abaganile. Uma singathatha nje idrama kaMolefe "Ingwijikhwebu". Idrama lena ibhalwe esikhathini samanje ngoba kufundwa amaphephandaba. UQiniso uvezwa efunda iphephandaba kuthi lapho unina embuza ukuthi ufunda ini kangaka amane athi ufuna ukwazi kabanzi ngezamafa. Phela uQiniso lo wabe efuna iqiniso njengegama lakhe ukuthi njengoba uyise ashona nje uyise omncane uMfologo wolibuyisa yini ifa likayise njengoba elengamele nje, okuyipulazi.

Njengoba u-Ezlos okunguyise kaQiniso afa engabhalisanga muntu, ukubangwa kwamafa kuze kuyiwe kubammeli kusho isikhathi samanje. Ingani sithola ummeli uNcwane ozama ukuxazulula le nkinga. UQiniso uvumbulula amaqiniso okuthi yena kahle hle kazalwa u-Ezlos Zimu njengoba ekhule azi lokho njengoba efuna ifa nje, kodwa unina wathandana nomuntu wakwaMbokazi wathola uQiniso, ngaleyo ndlela akakwazi ukuthola ifa

lakwaZimu. Lokhu kwenza kuveza ukulahlekelwa isimilo okokuba kweqiwe uthango lomunye umuzi. Njengegama lakhe ufuna amaqiniso nempela agcina evelile. Ngokwenkathi kuzophawuleka ukuthi le drama ibhalwe enkathini yamanje ngoba sekukhona nendawo yezintandane la kuthengwa khona abantwana abangenabani.

UThembeka ongumhlengikazi oyindodakazi kaMfologo noMaMbokazi okungabazali abancane bakaQiniso abaphiwanga ingane, kodwa bamthenga ezintandaneni, sewukhule waze wamdala engakwazi lokho. Amaqiniso avela lapho uMfologo enqaba ukuthi uQiniso anikwe ifa ngoba ecabangela ukuthi kube uThembeka olithathayo. Ekugcineni uThembeka noQiniso bayathandana seliyavela-ke iqiniso likaThembeka lokuthengwa ezintandaneni. Kasazi uMfologo enze njani ngoba uThembeka umtshela emehlweni ukuthi njengoba uMfologo ethi ifa uThembeka wolidla nomkhwenyana wakhe, manje-ke akunankinga ngoba uQiniso uyena mkhwenyana. UMolefe lapha uzama ukubonakalisa nje ukonakala kwabantu abaganile esikhathini samanje.

Lokhu konakala kuyaqhamuka futhi kwi Drama kaMolefe ethi “Izwe Lizothini”. Lapha kukhona uDudu noMenzi abalindele usana lwabo, inkinga kungukuthi bobabili bazalwa ngoMaZondi okusho ukuthi bayizihlobo kabakwazi ukushadana. Yebo ngokosiko lweSintu labulawa igula kodwa izinto azilungi uDudu ugulela ukufa. Kuyiwa enyangeni uSigigimba uvumbulula amaqiniso, ukuthi umama kaMenzi kahle hle kayena owakwaZondi kodwa watholwa kwaMnikathi. Ngakolunye uhlangothi uMenzi uzalwa indoda yakwaMnikathi okusho ukuthi uMenzi ungowakwaMnikathi. UDudu yena uzalwa nguMaZondi wakwaMnikathi. Konke lokhu kuvele kwaba enkulu lena inkinga, evezwa ukuxegelwa isimilo. Ekugcineni ngenhlanhla uNcwane okunguyise kaMenzi useveza amaqiniso okuthi uMenzi kahle hle kayena owakwaMnikathi kodwa bamkhulisa eshiywe ngabazali bakhe kabathanda ukuba azi ukuthi kayena owakwaMnikathi lapho akhulela khona ngoba wabe ezohlukumezeka. Yaxazululeka inkinga uMenzi noDudu bagcagca. UMolefe lapha uqambe inyanga igama eliyifaneleyo elakha isithombe esithile igama likaSigigimba okungaba yisithombe sokungehlulwa lutho olufihliweyo. Lapha umlobi uqambe amagama abantwana laba abaganene ngokuthi uDudu noMenzi enzela

ukubahlukanisa emagameni abazali babo njengo Bhetshetshe umzali kaMenzi, uGagashe umkhwe ka Bhetshetshe, uMpongo umalume kaDudu, uGcwensa indoda yakwaMnikathi. Amagama lawa aqanjwe ngobunyoinco ngoba awanayo incazelo etheni kodwa uma ebizeka ayazisho ukuthi abantu abadala kunoDudu noMenzi amagama abantu abasebasha.

### **3.5 IQHAZA ELIBANJWA AMAGAMA EKWETHULENI UMYALEZO**

Ukuqanjwa kwamagama kubalulekile ngoba ngegama umfundi uyakwazi ukwakha isithombe esiphelele sombhalo. Kubalulekile ukuthi amagama lawa ahambelana ncamashi nenkathi yombhalo ngoba kungabakhona okukhulu ukungahambisani kombhalo uma amagama eqanjiwe engahambelani nenkathi. Amagama abalingiswa abamba iqhaza ekubambeni isizinda sombhalo. Uma isizinda sombhalo sinhlakanhlaka kubanzima ukuba umbhalo ulandeleke futhi ufundeke. Uma amagama eqanjwe kahle asiza ukwelekelela ukukhulisa ikhono lombhali lowo, kungaba umbhali osafufusa okukanye nje umbhali oseneminye imibhalo ngaphambilini. Amagama lawa ayasiza futhi kakhulu ukukwazi ukuhlukanisa inkathi umbhalo obhalwe ngayo ngamagama nje odwa. Kungamangalisa futhi kuthunaze umbhalo uma singathola umbhalo onegama lomlingiswa elisilungu ngezikhathi zakudala emandulo. Uma amagama eqanjwe ngokuyikho enza ukuba umbhalo lowo ukholeke ngoba phela umbhalo uyinto esuselwa nje ekhanda. Kuyenzeka ukuba umbhali asebenzise isigameko esithile esake senzeka kodwa imvamisa amagama ayaye ashintshwe kuqanjwe amanye azoncika embhalweni lowo. Kungavumeke futhi ukuthi kwenye inkathi kuba amagama ajwayelekile nje kodwa izenzo noma isigameko leso sishintshwe ngandlela thile enobukhulu ubunyoinco. Ake sithathe nje amanoveli abhalwe ngokwasendulo noma ngokudala lapho amagama amakhosi ayiwo kodwa kukhona izigameko ezingabilona iqiniso.

Amagama abamba iqhaza ekwenzeni umbhalo unotho, uhlwabuse ulandeleke ngoba umfundi uyaye afise njalo ukubona umlingiswa elandela igama lakhe embhalweni lowo. Kungeke kwaba yiphutha futhi uma umlingiswa ephambana negama lakhe, lokho kuphambana kwenza umfundi ayifune imbangela nesizathu sokuba umbhali lowo enze njalo. Kubalulekile ukuthi uma kuqanjwa amagama

kuvele ukuthi igama lelo lisuka kuphi laqanjwa kanjani futhi ngokwenza kanjalo iqhaza elibambekayo yilo elokulandeleka kahle kombhalo lowo.

Amakhono amaningi ababhali avela khona lapha ekuqanjweni kwamagama ngoba umbhali kaveli nje acabange noma iliphi igama alithandayo bese eliqamba umlingiswa lowo, kodwa uyaye abheke ukubunjwa nesakhiwo sombhalo wonke usuphelele. Amagama ayalibamba futhi iqhaza ekwethuleni umyalezo luqobo. Kuyenzeka ngamagama abalingiswa nje ewodwa asihlahlele indlela eya kumyalezo ofuna ukudluliswa ngumbhalo lowo. Abamba elikhulu iqhaza amagama ekukhuliseni umbhalo wonke jikelele. Umbhalo ngeke waphelela uma abalingiswa bengaqanjwa amagama abafanele okukanye nje amagama.

### 3.6 ISIPHETHO

Ukuqanjwa kwamagama kubaluleke kakhulu emibhalweni ngoba ngakho kuyakwazeka ukuba imibhalo ihlelwe kahle. Lokho kuhlelwa kwenza ukuba umbhalo uhlukaniseke komunye umbhalo ngokwenkathi. Inkathi iyona esiza kakhulu ukutshengisa ukuthi ikhono lababhali liyakhula emibhalweni. Okuhle kakhulu ukukhula kwayo imibhalo ibe ihambisana nenkathi ebhalwe ngayo imibhalo leyo. Njengoba kulesi sahluko imibhalo yehlukaniswe ngezinkathi ezintathu, inkathi endala kule nkathi okuqaphelekayo ukuthi ayiminingi imibhalo evuthiwe kodwa kwakuba zinganekwane, imisebenzi yezandla nokunye, okubalulekayo kule nkathi yiwo umlando. Amanoveli akhona kule nkathi agxile kakhulu emlandweni wesizwe lesi-afrika okubhalwa ngaso. Bese kuba khona inkathi emaphakathi lapho sekukhona ushintsho oluthile kubantu abamnyama ngenxa yokufika kwabelungu. Abanye abalingiswa batholakala sebesebenza khona esilungwini bengasabhinci kodwa sebegqoka. Kube inkathi yamanje lapho abalingiswa sebeshintshile kakhulu bangenwa ukwenza kwezinye izizwe, sebelahla amasiko abo ngokuphelele. Ababhali bangalezi zinkathi zontathu babambe elikhulu iqhaza ekuqanjweni kwamagama abalingiswa ngamakhulu amakhono.

## ISAHLUKO 4

### UKUQANJWA KAMAGAMA NGOKWEZINDAWO

#### 4.1 ISINGENISO

Imibhalo ingumfanekiso wempilo yangempela esiyiphilayo, kubalulekile ukuba impilo ifaniswe nendawo ethile esiyinikeziwe. Kubalulekile ukuba wazi ukuthi indaba yenzeka kuyiphi indawo, kubalulekile futhi ukwazi ukuthi umbhali ukhetheleni ukusebenzisa leyo ndawo, bekungabanjani futhi ukuba umbhali kasebenzisanga leyo ndawo. Uzothola ukuthi imvamisa umbhali usuke enesizathu esithile esimqoka sokusebenzisa leyo ndawo. Indawo ingakhomba indawo yasemakhaya, abanye bayibiza ngendawo yasemaphandleni besho ngoba kuyizindawo ezingaphandle kwamadolobha noma lokho kungemukeleki kahle kwabanye abantu noma kule miphakathi yasemakhaya ngoba bebona sengathi bayahlululeka, kuba indawo yasemadolobheni noma amalokishi bese kuba izindawo ezingaqede budolobha nabukhaya.

Indawo imvamisa iye icaphunele umfundi kancane imizwa nomoya wesigemeleme esithize kulowo mbhalo. Indawo ibalulekile ngoba yenza umbhali aqambe abalingiswa abakholekayo futhi bahambelane nayo kanye indawo leyo. Kuya ngothando lombhali ukuthi ukhetha yiphi indawo. Kungaba ngeyasemakhaya noma eyasedolobheni, okukanye exubile, leyo engaqede budolobha noma bukhaya. kubalulekile ukuthi iyiphi indawo ekhethwe nguye umbhali kubonakala kahle ngabalingiswa ababumbeke noma baqanjwa kahle amagama abo. Lapha umbhali angaveza indlela abalingiswa abaziphatha futhi bakhulume ngayo. Uma umbhali esinika indawo usuke ekhombisa ibalazwe lapho kwenzeka khona izinto. Indawo kwesinye isikhathi kungaba yindawo yangempela okungukuthi indawo ekhona futhi eyaziwayo, noma kube indawo yamaphupho azisusela yona ekhanda okusho ukuthi kungaba indawo engekho sanhlobo okuyindawo yomcabango. Indawo ingasinikeza umqondo ophela ngabalingiswa abaqanjiwe kuloyo mbhalo. Isahluko lesi sizogxila kakhulu ekuqanjweni kwamagama abalingiswa ngokuhambelana kwendawo abaphila kuyo okwenza ukuba umbhalo lowo

ukholeke. Kuzogxilwa kakhulu ekuqanjweni kwabalingiswa ngokwahlukaniseka kwezindawo, izindawo zasemakhaya, izindawo zasemadolobheni kanye nezindawo ezingaqede budolobha nabukhaya.

## 4.2 IZINDAWO ZASEMAKHAYA

Izindawo zasemakhaya emibhalweni ziqapheleka ikakhulukazi ngokwakhiwa noma ngezakhiwo ezikhona endaweni leyo. Kungaba izindlu zodaka, kungaba ipulazi, okuyindawo enable nevulekile ongayithola emakhaya, kungaba ukwenzeka kwemikhuba ethile okungeke kwenzeka emadolobheni njengokweshela kwezinsizwa emfuleni, ukumiswa kweduku, ukuhamba imisindo nokunye. Kanti futhi kungaphawuleka ukungabi khona kwezinto zokuhamba, ukungabi nogesi mhlawumbe ncingo. Okukhulu kungaba impilo ephilwa ngabalingiswa luqobo, ukwenza kwabo ukukhuluma kwabo kanye nokwembatha kwabo abalingiswa. Umbhali angasivezela ngokusobala ukuthi umbhalo wakhe wenzeka endaweni enjani engakesethuleli abalingiswa abayinkomba yendawo. Kuba uthando nekhono lombhali kulokho, umbhali engazenekela indawo kahle ize ibonakale igqame emqondweni. Lokhu kweneka indawo kombhali kuhambisana nokuthi indawo leyo evezwayo iyindawo ekhona noma engekho. Endaweni yasemakhaya kungalindeleka imifula, amagquma, izintaba, ukweluka kwemfuyo, amasimu, izakhiwo nokunye.

Kungaqapheleka ukuqanjwa kwamagarna abalingiswa ngokufaneleka nendawo. Enovelini kaWanda (1995:04) "Iziziba Ziyeqana", uthi:

Umuzi kamnumzane Mdunge wawuncikene  
nendawo eyaziwa ngokuthi kukwaShiyimpahla. Lo  
muzi wawuphakathi komfula omkhulu uMkhomazi  
kanye nentaba iHlazuka. Kuyabonakala nje bo  
ukuthi cha kusemakhaya lapha, ezweni lakobantu,  
kwantuthu, kwanja, ayiphume. Izindlu zakhona  
zazakhiwe isintu ngaphandle kweyodwa  
eyayibonakala ukuthi yayakhiwe isilungu. Umuzi  
lona wawubiyelwe ngothango lokutshalwa  
olwalulokhu lucwalwa kahle. Ngaphandle nje  
kothango, ngezansi komuzi, kwakunezibaya ezine  
ezahlukene: esezinkomo, esezimbuzi,

esamankonyane kanye nesezimbongolo.

Ngendlela ochazwe ngayo umuzi kaMdunge, akubibikho nokuncane ukungabaza ukuthi lo muzi wakhiwe endaweni yasemakhaya ngempela, akukho nje okwethusayo. UMnumzane Mdunge lona igama aqanjwe lona nguMzungezwa ozalwa nguZingelwayo. UMzungezwa lona uthathe intokazi kaGwamanda. Indodana kaMzungezwa okuyizibulo lakhe nguSiphosakhe, igama leli logcina selinqanyulelwa kuthiwe nje uSipho. Kunokuhambelana okukhulu phakathi kwendawo nabalingiswa. Indlela okuchazwe ngayo indawo lena njengendawo yakwantuthu akekho obengalindela ukuthi kutholakale amagama abalingiswa esilungu. Amagama abawaqanjiwe akhomba yona indawo abakuyo. Ngendlela indawo engakaphucuzeki ngayo kwasikole yinto eyabe inganakiwe kangako bheka nje uSipho wabe elusa izinkomo zikayise acabange nokulandela amatshitshi. Kuyavela futhi ukuthi uSipho wabe engasiboni neze isidingo sokufunda ngokuthi wabe eseqala ukubhodla nokuba nenkani, abazali bakhe babona kungcono bamthumele esikoleni ukuze ayothanjiswa ngothisha ngenduku aqonde. Lapha uWanda (1995:02) uthi:

Ngenkathi sekuzovulwa izikole ngokuqala konyaka bayitshela indodana yabo ukuthi izoya esikoleni kwakuzifanela nje kuSipho ukuya nokungayi esikoleni. Engqondweni yakhe wayengaqondi kahle ukuthi isikole siyindawo okuhlaleka kanjani kuyona. Kwathi sekusele izinsukwana ezingengaki ngaphambi kokuba izikole zivulwe, abazali bakhe bamthengela ibhulukwe elimpunga kanye nehembe elimhlophe. USipho wathanda ukukhononda ngokuthi ibhulukwe lifushane seliyamthuna, ekhala nangokuthi lingupomu.

Ukungafundi kukaSipho kukhomba khona phela ukuzalelwa emakhaya noma emaphandleni. Siyawathola futhi amagama afanele indawo umama kaSiphosakhe igama lakhe uBadumile kanti umalume kaSiphosakhe yena uSigubhusetshiwa ingane yakhe uGqakuva. Amagama lawa akhomba khona kwantuthu, okungukuthi ayahambisana nendawo abalingiswa abaphila kuyona.

Ukuqanjwa kwamagama ngokwendawo siyakuphawula futhi emdlalweni kaXulu (1995) “Udwendwe LukaKoto!” Lo mdlalo wenzeka endaweni yasemakhaya lapho kusaphilwa ngendlela yakudala. Izinsizwa zikhuluma ngezigodi hhayi izigceme. Amagama ezindawo awagaguliwe kodwa kuyacaca ukuthi kusemakhaya lapha. Amagama ezinsizwa amagama atholakala emakhaya. Kusakhiwa amanzi emfuleni, kusahanjwa amacece nemisindo, kumiswa amaduku, kukhona amaqhikiza kanti futhi kusalandwa nempahla entombini leyo esuke isiqomile. Konke okubaliwe kwenzeka emakhaya. Sizozaphela kuqala amagama ezinsizwa anjengoMhalaza oyisoka likaKoto intombi eyaziwayo ukuthi ayidlaleli nje ekuqomeni, isimise eziningi izinsizwa, sithole uMagqubu oyimbangi kaMhalaza. Kanti siyabathola abanye abalingiswa abangoMjuyo, Sigemane, Mpondo, Qithi, Thileyi noFulathela. Ngokuthi kusemakhaya lapha sithola iqhikiza lezintombi zakwaSalabenaba uMathikalala nezintombi ezincane zakwaSalabenaba uKoto noQondeni. Amagama abawaqanjwe ahambelana kahle kakhulu nendawo yasemakhaya. Ukuba khona kweqhikiza kusho khona ukuthi izintombi kaziqomi neze isinyenyela okuyinqubo yasemakhaya.

Indawo yasemakhaya siyayithola laphaya emdlalweni kaMolefe (1989) “Ingwijikhwebu”. Indaba yenzeka endaweni yasemakhaya. Indawo eyipulazi enabile nevulekile ongayithola emaphandleni. Imboni lena isebenza ngamazambane, okuyinto elinywayo. Le mboni iziqashele owayo udokotela nommeli. Ukuqashwa kwabo embonini kukhomba ukuthi abasebenzi basembonini bangahamba amabanga amade lapho bedinga usizo. Umlingiswa ogama lakhe uQiniso uyakuveza lokho. UMolefe (1989:58) yena uthi:

Qiniso: Ngiyaxolisa ukungena nezivalo. Ngithukuthele kabi Ncwane. Ukuba ngakhulela edolobheni ngabe sengibulele abantu ababili njengamanje.

Lapha uQiniso uveza ukuthi ukwenza kwabantu abahlala emakhaya akufani neze nokwenza kwabantu abahlala emadolobheni okukanye ezindaweni ezixubile. Lokhu kuyeseka ukuthi ukuqanjwa kwamagama abalingiswa basemakhaya akufani neze nokuqanjwa kwamagama abalingiswa basedolobheni ngoba amagama

abalingiswa abawaqambile kubalulekile ukuthi ahambelane nendawo abaphila kuyona lokho kwenza umbhalo ukholeke. Kulo mdlalo Ingwijikhwebu siyabathola abalingiswa abanjengo Mfologo ophethe ipulazi, uMsingizane umlamu kaMfologo, uQiniso, uThembeka. Ngokwasemakhaya umuntu oseganile kabizwa neze ngegama, lapha sithola umdlalo uze uyophela engashiwongo amagama alaba besifazane ngokuthi baganile uMaDube unina kaQiniso, uMaMbokazi inkosikazi kaMfologo, uMaSibiya inkosikazi kaMsingizane umdlalo uze uyophela. Kanjalo ngokwezikhundla zabo ezivelele nezigqamile emphakathini wasemakhaya udokotela kanye nommeli nabo babizwa nje ngokwezibongo zabo, udokotela uDube kanye noMmeli uNcwane uze uyophela umdlalo. Umbhali kulokhu kuqamba kwakhe amagama abalingiswa uveze elikhulu ikhono nobuciko ngoba bayayifanela indawo.

Liyaqapheleka futhi leli khono likaMolefe emdlalweni “Izwe Lizothini”. Umdlalo lo udlalwa emakhaya lapho kusakhulunywa khona ngezigodi. UMolefe (1992:01) uqhubeka uthi:

(Esigodini saseNzinga: UMenzi uyafika ekuseni kwayisemncane, ubesembungazweni nabangane bakhe. Uhamba ezamula).

Amagama abalingiswa kulo mdlalo kukhona uMenzi, uMenzi uzalwa nguBheshetshe, uMncane umfowabo kaBheshetshe, uDudu umalokazane kaMenzi, uMpongo umalume kaDudu, uGagashe umkhwe kaBheshetshe, uSigigimba inyanga kanye noGcwensa indoda yakwaMnikathi. Amagama ahambelana nendawo kwakhona nje ukuthi kube khona inyanga enguSigigimba igama layo elisho noma elingakhomba ukuthi inyanga eyaziwayo futhi enamandla kakhulu kule ndawo. Kuyaphawuleka futhi ukuthi amakhosikazi abanumzane laba awabizwa nhlobo nhlobo ngamagama uMaDladla unkosikazi kaMncane, uMaMakhaye unkosikazi kaMpongo, uMaZondi unina kanye noMaMajola unkosikazi kaGagashe. Umdlalo uze ufike ekugcineni engaphathwanga neze amagama amakhosikazi lawa ngokwenqubo nenhlonipho yasemakhaya.

Embhalweni kaMkhize “Emhlabeni Mntanomuntu” indatshana “Ulibuka Uyaligcina”. Kule ndatshana sithola uCijimpi ozalwa nguMkhipheni kanye noMaMngadi. Bonke bahlala eMtulwa kwanja ayiphume. Ingani izingane zikaCijimpi amagama azo uVukuthu, Tholani, Jubane, unkosikazi kaCijimpi ongunina walezi zingane uNtombini indodakazi kaFalakhe. UMnoleni lona ongowasemakhaya impela noma uCijimpi esebenza eGoli kodwa usazi kahle isimo sendawo yakubo eMtulwa, phela uCijimpi usebenza eGoli nje ushayela itekisi. UMkhize (1977:130) yena uthi:

Uma nje esecabanga indaba yasemakhaya  
koMtulwa, uyibona iyinto ekude kakhulu naye.  
Bheka ngoba umuzi wakubo uqobo usehlanzeni  
okusho ukuthi ngisho nemoto uma ehla ngayo,  
kuyodingeka ukuba ayishiye esitolo bese ehamba  
ngezinyawo eseqonde ekhaya.

Indawo eyihlanze itholakala kuphela emakhaya. Lapha eMtulwa akukho ngisho imigwaqo yezimoto ngenxa yobubi bendawo yasemakhaya kanti ngaphezu kwalokho kukwantuthu ngempela. UMkhize (1977:133) uthi:

“Ngagcina mina ngiyibeke esikhwameni nencwadi yediphi.” Kuphendula uMaMngadi esukuma eyovula ebhokisini labo lomshado eselabamnyama yintuthu.

Kusemakhaya ingani kufuyiwe kulihlanze, ayikho into eyaziswa njengencwadi yediphi. Amagama ayahambelana nendawo kanye nempilo abayiphilayo lapha eMtulwa emakhaya. Kungaphawuleka futhi encwadini kaDube (1961) “Inkinga Yomendo” ukuthi indawo iyahambisana namagama abalingiswa. Le ndatshana yenzeka emakhaya lapho izintombi zakhona zisakholelwa kakhulu emendweni, ingani isikole zisishaya indiva ngokuthi kasikho neze isidingo sokuthi umuntu wesifazane afunde ngoba uzohamba aye kogana, kusebenze futhi ondlwe yindoda. Igama lendawo lena kuse Madazana ingani izintombi zakhona zikha amanzi emithonjeni, zichophe ingqakala ziye kolanda iposi, phela kazifunde kuyaphi uma nje sezikwazi ukubhala incwadi eya eGoli kubuye impendulo kusuke sekuphelile njalo ngesikole. Izintombi lezi ziyakholelwa kakhulu futhi emithini yezinyanga.

Nanso nje inyanga eyaziwayo uPelepele, ezinye zazo zihamba kuyona ngenxa yokususa isinyama, yebo kukhona nesiyoni esidumile uDudla. Umbhali lapha kasichazelanga kahle isimo sendawo ngokwakheka kwayo kodwa ngabalingiswa kuyagqarna futhi kucace ukuthi yindawo yasemakhaya. UDube (1961:05) uqhuba athi:

(KuseMadazana. UJabhisa noMita bahlangana ekuseni kuseluvivi emthonjeni).

Ukuhlangana kukaJabhisa noMita emthonjeni ekuseni kusho indawo yasemakhaya futhi banenkolelo abantu basemakhaya ukukha amanzi ekuseni ngoba bengawathandi alalile kanti nje nezintombi zikholelwa ekutheni umuntu wesifazane kalali neze neze kuze kube semini kodwa uvuka kuseluvivi aye kokha amanzi amasha emthonjeni ukuze athuse phela umzimba. Kunenkolelo yokuthi futhi izintombi akufuneki ziphumisane nelanga ngoba izinsizwa zisuke ziziphosa ngaso leso sikhathi, imithi ziyithumela ngemisebe yelanga. Emakhaya kulihlazo elikhulu nelibi ukukha amanzi nokuvuka emini kusho ukungabi intombi ekhuthela nengathola umendo. Laphaya eposini, iposi libizwa ngumlungu kuphela, futhi abantu baseMadazana bayamesaba umlungu. UMita noJabhisa baseposini, uDube (1961:07) uthi:

Bakhuluma nje nomlungu useyazimemeza izincwadi.  
Bakhulumela phansi ngoba besaba umlungu kodwa  
uJabhisa ubuye akhohlwe ukukhulumela phansi  
nawukulalela.

UMita noJabhisa baseposini nje baxoxa ngenyanga enkulu enamandla uPelepele, yingakho bengalalele nje kahle ukubizwa kweposi. Bakholelwa ukuthi kufanele baye kuPelepele ukuze basuse isinyama. UDube (1961:09) uthi:

uMita: Ngihlale ngizwa ngesinyama nje angikaze  
ngizwe ukuthi sikhona esihamba nencwadi  
eposiwe. Pho, abelungu nabantu abasebenza  
eposini baphepha kanjani?

UJabhisa: Wamuhle fishi, Mafikizolo,  
engowakwaMbokazi nokusho! Nempela ilanga  
kaliphumi ngasikhathi sinye umhlaba wonke

jikelele. Nxa liphuma empumalanga kusuke kusahlwile khuhle entshonalanga. Kithina nje esesajabhela khona njengamabizo ethu, aliseyukuphinde lishone. Mita, ngiyaqinisa uma ungazivikeli esinyameni kulezi zinsuku zanamuhla, uyogugela ekhaya, abazali bakho bangakudleli nolunci. Uma abazali bakho bekushiya emhlabeni bona abafowenu uyobabheka, ungenise kanjani ngaliphi kubo? Ngiyokumema ngolunye usuku ungiphelekezele siye kwaPelepele.

UMita: UPelepele ongubani? Uyobe uyokwenzani khona lapho?

UJabhisa: Nguye phela lona wencwadi engedlulile uyinyanga enamandla kakhulu.

UMita: Pho, kanti uyagula yini wena?

UJabhisa: Akekho umuntu ongasaguli namhlanje. Sibokuya kuye ngolunye usuku nawe uyozibhemela ukholwe. Ubophatha amasenti angamashumi amabili nanhlanu nje kuphela. Ngiyokwazisa usuku. Ubungubani wena? Ingani umfundisikazi wezingane uNkosazane Dora Mkhwanazi ngahlangana naye ephuma khona kwaPelepele ngobunye ubusuku?

Izintokazi lezi ayikho into ebaluleke kubona njengomendo. Manje kumele babonane noPelepele oyinyanga. Babona futhi kuyinto enkulu leyo ngoba yenziwa nangumfundisikazi uDora. Kwakhona lokho kusho ukuthi bona bebeyini bengafundile uma kuya abantu abafundile. Kusho khona ukuthi ukuya enyangeni kakulona nakancane ichilo. Amantombazane aseMadazana lawa yiyo oJabhisa, Mita, Gezephi, Tozi okungamagama esiZulu awasona isilungu. Kukhona futhi isoka elaziwayo uGagamela oyindodana kaFunukwazi, uMaMchunu unina kaGagamela, uSibeko umnumzane nje wendawo, uDludla isiyoni, uMaMsimango inkosikazi yesayoni, uMhlupheki isilinyana sendawo bese kuba uPelepele Majola inyanga. Kuyaqapheleka ukuthi amakhosikazi wonke awabizwa ngamagama kodwa ngezibongo zawoyise, ingani nakho khona ukuthi eMadazana indawo yasemakhaya. Indlela amagama abalingiswa aqanjwe ngayo yinhle kakhulu ngoba kuthe lapho umbhali eqamba igama lomfundisikazi waseMadazana wamqamba

igama lesilungu wathi nguDora okunguyena yedwa umlingiswa oqanjwe igama lesilungu. Lokhu kwenza kuveza ikhono lombhali ngoba phela sikuphawulile ukuthi ukuya esikoleni kwamantombazane aseMadazana akusiyo into etheni, manje umfundisikazi wezingane nguyena kuphela ofundile kule ndawo futhi engumuntu wesifazane. Yingakho umbhali emqambe igama lesilungu kwayilona elehlukile kuwo wonke amagama abalingiswa, wathi uDora Mkhwanazi ngoba efundile enzela ukuba ehluke kwabanye abalingiswa abangafundile. UDora noma engumfundisikazi wezingane, ngokwendawo akuyona laphaya eMadazana naye ufuna umendo futhi ukholelwa kakhulu ezinyangeni nasezayonini njengawo amantombazane aseMadazana. Kuyavela ukuthi isayoni uDludla abaya kuye ngenhloso yokususa isinyama, ungenkulu inkunzi yomkhohlisi, lokhu kugqama esebenza yena kanye uDora ongumfundisikazi, naye uDora uyalutheka ngempela. Kuzophawuleka ukuthi uDora lona ungowokufika lapha eMadazana kodwa uzithola esehambisana nendawo. UDube (1961:56) ububeke kanjena:

uMaMsimango: enifundisa naye yini lowo?Unko.  
Mkhwanazi: Chabo. Unkosazane Simelane ufundisa eSabatha. Angazi-ke mhlawumbe yena uyokuba nezinhloni ukuza lapha phakathi kwalawa mantombazane. Sake sayixoxa naye indaba yokuza lapha kubaba uDludla. Ngabona ukuthi akumenamisanga ukuba sisetshenzwe lapha mdibimunye nezintombi lezi ngoba phela thina zihambi nje singonyamanambana. Nalo ilanga selithanda ukushona. Ngiwakhanyise amakhandlela?

Unkosazane Simelane ungumngani kaDora Mkhwanazi naye futhi ungumfundisikazi wezingane. Ugcina naye ezile lapha kwababa uDludla isayoni ngayo belu inkinga yomendo. UDube (1961:59) uveza ukuthi:

Amantombazane: Sala kahle, mama. Unko.  
Mkhwanazi: (uyethukela emva kwesikhashana)  
Hhabe, nakhu ngisala ngedwa bo! Kungcono ngicele uNkosazane Simelane angihlalise.

UmaMsimango: Kanti ubekhona yini naye lapha?  
Unko. Mkhwanazi: Ubekhona. Ufike muva nje kanye nalawa mantombazane afike sesiqala.

UDora uyakhohliseka impela ukuthi uDludla uyelapha isinyama siyaphela. Ingani uDludla umtshela ukuthi kukhona umama owathatha ivesiti lakhe uDora wayolithakatha ngenhloso yokumfakela isichitho noma isinyama sokuthi angagani futhi akakwazi ukugana lapha endaweni engowokufika adlule izintombi zendawo. UDludla lo uyajabula uma uDora enqaba ukuhamba naye ebusuku baye kulowo muzi bayokhipha ivesiti lelo, uDora uthi kahambe yedwa elindile. UDube (1961:62) ubeka kanje:

uDludla: Cha, ndodakazi, uma ungenaso isifiso sokuza uzozibonela akone lutho lokho. Ungalinda lapha ngihambe mina ngedwa. Uyabona phela, ndodakazi, iningi labantu likholelwa ngokuzibonela ngamehlo. Alifuni ukuzwa ngokutshelwa kuphela. Linda-ke lapha noMaMsimango ngihambe ngedwa. Kodwa bekuyoba kuhle kakhulu nawe uzibonele (uyaphuma. Ukusho konke lokhu nje ujabula uyafa ngaphakathi ngokuba intombazane yala ukuhamba naye. Ubevele efuna ukuhamba yedwa. Usekhuluma yedwana). Cha, ngoba ivesiti leli vele ngiliphethe kuhle kengingene lapha exhibeni lakithi ngithi ukuvuselela iphunga lentuthu, bese ngithi ukulihuqa nangomule omusha. (Ukhanyisela isihlonti exhibeni uyalibheka ivesiti. Sekunezinsuku lathengwa, lingcoliswa libuye lizezwe yikhona lingasoze laqondakala). Ekungcoleni selilungile. Umule nentuthu kunuka kahle impela manje. Akekho owesifazane ongaphika ukuthi akuzange kube ngelakhe njengoba selinjena nje. Yimuphi umuntu wesifazane ongazange abe nalo ivesiti eliyilolu hlobo? Akusekho phawu olutheni manje. (uyaphuma exhibeni evula ngokukhulu ukunakekela ukuze angezwakali).

UDludla ukhohlisa uDora kukho konke. UDora naye uyalivuma ivesiti ukuthi ngelakhe impela selanindwa ngemithi ezitaputapu ngumthakathi lowo kanti ngumule nentuthu esetshenziswe uDludla. UDube (1961:66) uthi:

uNko. Mkhwanazi: Cha, baba, ngiyeneliswa ngempela ukuthi ivesiti leli yilo qobo elami elangedukelayo. Senganelisiwe. Futhi ngizwa senginenzululwane, ngakho-ke sengiyaqhela mina lapha (uhlehlela emuva).

Kuzophawuleka ukuthi eMaDazane lapha indawo esephansi kakhulu esemakhaya njengoba bese kuke kwaphawulwa ekuqaleni. UDLudla isayoni ukhulumisa ngexhiba kanye nentuthu nomule. Ixhiba phela yindlu yesiZulu okubaswa kuyo umlilo okungaba uphenjelwa eziko noma kubaswa imbawula. Ukubasa kulo leli xhiba kwenza umule omnyama. Wenziwa intuthu okungaba ngeyamalongwe noma izinkuni. Amagama abalingiswa baseMadazana ayahambelana kakhulu nendawo.

Enovelini kaGcumisa (1987) "Kungenxa Kabani?" sithola amagama abalingiswa abehlukene kodwa ngokwendawo abahlala kuyo bayahambisana futhi bayafaneleka endaweni yasemakhaya. Lapha kukhona uBhekokwakhe ozalwa nguCele noMaXimba. Ngokwasemakhaya uCele waziwa ngoCele nje igama lakhe elinye kalaziwa kanjalo noMaXimba. UCele uqhuba isidala uganisela indodana yakhe ngentombi ethandwe nguyena uCele, ogama layo uNtombiyethemba. UBhekokwakhe ugcina ebhungukile ekhaya ebhungukele eMpangeni ngenxa yokuthi kamthandi neze uNtombiyethemba agcagciswa naye nguyise uCele. UCele yena uya eposini ucela ukuba uThelamuvanjengembumba ambhalele incwadi eya kuBhekokwakhe eMpangeni. Lutho ukubuya uBhekokwakhe eMpangeni lapho, uze azihlalele noLungile intombi ayeyithanda. UNtombiyethemba yena kumphatha kabi kakhulu lokhu kwaliwa kwakhe uze akuphumisele nakulo iqhikiza lakhe uThembekile. Sizophawula ukuthi ngendlela okusesemakhaya ngayo kukhona amaqhikiza, uma kusinwa noma kugcagcwa kuba khona amaphoyisa enkosi azoqapha ukuba kungasuki uthuthuva abantu kumele basheshe bahlakazeke.

UGcumisa (1987:79) uveza ukuthi:

Ukuze abonwe kahle okunguyena umkhwenyana  
wabonakala ngenkathi iqhikiza elalingenye  
yezimpelesi zikamakoti okwakunguThembekile,  
lisuka izithonto liphuma emthimbeni liqonda  
ekhethweni. Lafika lamgxavula ngengalo  
uBhekokwakhe labuyela naye emthimbeni. Wamiswa  
eceleni kukamakoti.

Imvamisa iqhikiza kuyaye kube yintombi elishinga ezethembayo enganqeni ukufaka izinsizwa induku kujike kungabindabazalutho. UGcumisa (1987:81) naye uthi:

Njengoba izwi lakomkhulu laliphumile nembala  
amaphoyisa anhlangothi zombili oCele kanye  
noSikhakhane benza isiqiniseko sokuthi kuqamba  
kuyahlwa bonke abantu abangafanele ukuba babe  
besekwaCele sebehambile.

Inqubo yonke eyayenziwa ngosuku lomgcagco kwabe kuyinqubo yasemakhaya.  
Uma singaphawula ngomuzi kaCele uyise kaBhekokwakhe. UGcumisa (1987:03)  
uphawula kanjena:

Besaxoxa oCele nendodana yakhe kwangena  
uMaXimba evela exhibeni. Ixhiba leli  
lalingakwesokunxele somuzi. Ngakwesokudla  
kwakunelawu elaliyindlu yokulala umnumzane  
nenkosikazi yakwakhe. Indlu lena uCele  
ayegqumuzela kuyona nendodana yakhe  
kwakuyindlunkulu. Yona-ke yayingasenhla negceke.  
Yayiqondene nesango lesibaya sezinkomo. Isibaya  
sezinkomo kwakungesommbelo sakhiwe sazungeza.  
Ugange lomuzi nalo kwakungungelommbelo  
hwalwakiwe lwazungeza njengolwesibaya  
sezinkomo.

Ngendlela ochazwe ngayo umuzi kaCele ungowasemakhaya ngaphandle  
kokungabaza. UCele izinkomo zabe ziqhumisa isibaya yingakho nje alobolela  
uBhekokwakhe umalokazane uNtombiyethemba ngaphandle kokuciciza.  
Uyachazwa futhi umuzi kaCele. UGcumisa (1987:76) uchaza uthi:

Nabantu ababezobuka ziwushaya base beqalile ukutheleka. Babefika behla ngezinhlangothi zonke zeqele bebabele khona kwaDlaphanyeke. Phela umuzi kaCele wawakhiwe ekuthambekeleni kweqele legquma uMandukulu. Wawendlaleke kuleligquma wajamela iNyakatho-Mpumalanga.

Umuzi lo waqanjwa igama kwathiwa kukaDlaphanyeke uqanjwe wuye luqobo uCele. Wakhiwe eqeleni. Indawo eyiqele indawo etholakala emakhaya lapho kunamagquma khona.

Indawo yasemakhaya ingaphawuleka futhi enovelini kaShabangu (1979) "Bamngwaba Ephila". Lapha kunabalingiswa uNdlabeyiphika owabe ezalwa uSipheshethwa, uNozimanga oyindodakazi kaNdlabeyiphika. Umuzi kaNdlabeyiphika uchazwa njengomuzi wesiZulu osemakhaya. UShabangu (1979:02) uwuchaza kanjena:

Umuzi kaNdlabeyiphika Mthethwa wawakhe phansi kwayo intaba uMagogo ngaseNtshonalanga. Lapho uthi qhamu phezu kwentaba uphosa amehlo ezansi, nantiya inxuluma elinamaqhugwane alo azungeze isibaya kuhle kobuhlalu bomgingqo okhalweni lwentombi. Wawukuqhweba ukude lomuzi wakwaMthethwa, uzibonele nje nawe ukuthi laphaya kuhlala izingcwabasi ngokwemvelo. Igama lawo umuzi lona kwakuthiwa kuseNtendeni. OkaSipheshethwa wayeneshumi labafazi. Yiwo-ke lamakhosikazi athi ukuba agcagcele lapha awelula lo muzi wakoNyambose wendlaleka waba mkhulu kangaka.

Umuzi omkhulu kangaka oba semakhaya ubizwa ngenxuluma. Nawo lo kaNdlabeyiphika wabe uyinxuluma bheka nje ngoba wabe enamakhosikazi ayishumi enjalo nje udla kusale. Abalingiswa baqanjwe kahle amagama abo ayifanele indawo lena ephansi kweMagogo. Siyathola futhi ukuthi kusemakhaya nje kusenamaqhikiza. Nango phela uNdumezulu eshela itshitshi likaNdlabeyiphika

uNozimanga. UNdumezulu uyeshela nembali uSigonyela naye usha amashushu ngoNozimanga. UShabangu (1979:07) uthi:

Yabathe intombi ishona ngapha nangapha wabanayo shaqa, wayiphundla wayiphundla ngamazwi yaze yaswela ukuthi izothini. Yagcina ngokuthi imthume eqhikizeni layo uNtombana.

UNozimanga wayeyintombi ziphelele, ngaleyo ndlela uNdumezulu wabe ehlabene ngempela kuleli tshitshi. Ngakolunye uhlangothi uSigonyela kuthi makazibulale, uze akholelwe kakhulu emthini ukuba awufakele uNozimanga ukuba athande yena uma kungenjalo uncamela ukumthwala, amuse emzini kayise eMagxabeni ngoba ufuna ukumbona enyathela emagcekeni akubo. Umuzi waseMagxabeni nawo wabe usemakhaya. UShabangu (1979:11) ubeka kanjena ngalo muzi:

Umuzi waseMagxabeni kwaXimba wawakhe ngaphansi kwesibi isiwa lesi owawungathi uma uke wakhalakathela kuso, ufike phansi laphaya sewubanda. Ukwesabeka kwaso lesisiwa kwawenza nawo umuzi lona wesabeka, kwabasengathi uma ungake uhlwelwe bese uyokhuleka kuloyamuzi, kungasa ubheke ngawayizolo ulalele abakhunkuli begidisa imikhovu yabo. Ngezansi komuzi lona wawubona nje ihlanze lendlaleke njalo kuze kuyofika kude lena lapho amehlo enqundeka khona. Kwakungelula ukuwuhlasela lo muzi wakwaXimba ngoba wawungathi usenqabeni – ngenhla kwawo kuyisiwa ngezansi khona kuyihlanze. Konke lokhu kwawenza wacasha, uthole ukuthi akulula ukuwubona uma ungawazi. Indlela eyayiqhamuka ngenhla yayicaca phezu kwesiwa lesi, ithambeke njalo phakathi kwamatshe amakhulu nezihlahla, ize iyothi cababa ezansi laphaya ngasegcekeni. Indlela eqhamuka ngezansi yona yayithubeleza phakathi ehlanzeni ize iyothi thushu laphaya ngezansi kwesibaya.

Indawo elihlanze yindawo etholakala emakhaya futhi imvamisa iba neziwa ezesabekayo. Umuzi wakwaXimba kubo kaSigonyela wabe usemakhaya. Abanye abalingiswa abesekela indawo lena ukuthi ingeyasemakhaya umkhongi kaSigonyela uGalaza. UGalaza ndini lona wabe eyinyanga futhi engumkhongi. Nguyena kanye

owathwebula uNozimanga ngenhloso yokubuye abuye azomgubha ebusuku, bezokwazi ukumgcagcisa eMagxabeni emganisa kuSigonyela. Nempela wakwenza lokho kodwa kaphumelelanga ukumthatha ngoba uNdlabeyiphika uyise kaNozimanga kanye noDlomo inyanga bambamba uNozimanga esagijima njengokuyalelwa uGalaza emva kokumgubha engcwabeni ngoba phela bamngcwaba ephila. Isenzo esinje sikhomba zona izinto ezenzeka emakhaya. Abanye abalingiswa nguMdlaka inyanga eyelapha uNdumezulu, uNkolotshe owabe esebenza noMdlaka, uCelemba ongumngani kaNkolotshe, uNgqengelele kanye noSinqindi. Kanti abangani bakaSigonyela kwabe kunguMsongelwa kanye noMpiyakhe. Amagama abalingiswa ayahambelana nendawo, bheka nje udadewabo kaNozimanga igama lakhe kwabe kunguTozi. Kanti abangani bakaNdumezulu kwabe kunguNkonkoni, uMabanga, uDelani, uGqiha kanye noMavenge. Wonke amagama abalwe ngenhla ngamagama abantu basemakhaya.

Kuyaphawuleka futhi ukuqanjwa kwamagama abalingiswa ngokwendawo embhalweni kaXulu (1973) "Izigemegeme Zodwa" indatshana 'Waphuma Phambili UJikela'. UJikela lo ungowasemakhaya umuzi wakhe wakhiwe ehlanzeni. UXulu (1973:22) uchaza kanjena:

UJikela wayakhe phansi ehlanzeni esijini salo. Umuzi wakhe ubhekene neziwa ezimbi. Kucinene lapha ehlanzeni, izihlahla zehlathi lemvelo. Uzwa kuthimula imamba, kuhuba ibululu, kuchinsa nemfezi. Laphaya ezansi umfula uThukela. Le ndawo ayejwayelekile futhi isezixeni yikho okwakubangela ukuba uJikela angesabi ukuthi noma ephethe izinto ezaliwa ngumthetho nje angahle aboshwe, ngoba wayengacabangi ukuthi amaphoyisa angase akwazi ukufika emzini wakhe.

Umbhali lapha ugqamise kakhulu umlingiswa oyedwa onguJikela okunguyena obalulekile kule ndatshana. Umqambe igama likaJikela nje yingoba indawo ahlala kuyona indawo esezixeni lapho kungelula neze ukufika khona kumuntu ongakwazi ukujikela. UJikela yena akanankinga neze yokujikela aze ayothi cababa emzini wakhe osehlanzeni okuyindawo esemakhaya. UJikela lo uzenza esikhulu isilima sasemakhaya esingazi ukuthi ukubhema insangu akukho emthethweni lapho

esebanjwe ngamaphoyisa. Ngokumbuleka phansi njengomuntu wasemakhaya imantshi kayimbophi kodwa iyamxwayisa nje kuphela, kulapho uJikela uyibuka ubulima.

Enovelini kaNxumalo (1950). “UZwelonke” siyawuthola ukuthi umuzi wakubo kaZwelonke wabe wakhiwa kanjani emagqumeni akwaHlazakazi, ezintabeni zaseSandlwana. UNxumalo (1950:10) yena ubeka kanjena:

Umuzi wakubo wawubeke phansi kwentaba encane, umi ufulathele intaba, ubheke eNyakatho. Kwabe kungumuzi wesintu kuyinxuluma elikhulu nelizothile, litho nje qhinsi. Njengoba sesishilo, lo muzi wawakhiwe ubhekene nentaba okuthiwa yiSandlwana. Phansi kwale ntaba kwakukhona amathuna amaningi agudulwe ngomcako omhlophe, namanye akhiwe ngamatshe amahle abushelelezi nacwazimulayo.

Uma kuphathwa igama le nxuluma, lapho kushiwo umuzi wesintu, umuzi lo otholakala kuphela endaweni yasemakhaya. UZwelonke uzalwa nguNkosiyakithi kaManqondo, kuMnene. Kuyavela ukuthi kubo kaZwelonke kwabe kubuswa kudliwa amasi nenyama kuphuzwe notshwala. Unina kaZwelonke kwabe kunguDumenzile, uyise kaDumenzile kwabe kunguMandlakayise kaMagutshwa, kaLuthuli. Omalume bakaZwelonke kwabe kunguDlokwakhe, uMdikileni kanye noHlalangabanye. Amagama lawa akhomba indawo yasemakhaya. Bheka nje ngoba umngani kaZwelonke kwabe kunguDambuza, odadewabo Zwelonke kwabe kunguZinhle noZenzile kanye noGabisile kanti odadewabo Nokuthula owabe esenike uZwelonke ucu kwabe kungo Zelaphile noNozizwe. Wonke amagama abawaqanjwe amagama asendaweni yasemakhaya.

Enovelini kaBhengu (1991) “Seziyosengwa Yinkehli” ukuvezwa komuzi wasemaBheleni kunikeza ukungangabazi ukuthi indawo le ingeyasemakhaya. Kwakhona nje ukuthi kubenendawo yabantu bakwaMbhele kukhomba ukuthi indawo evulekile enabile futhi ebanzi okuyindawo engatholakala kuphela endaweni yasemakhaya. UBhengu (1991:01) uyichaza kanjena:

Indawo yaseMabheleni iqhelile impela olwandle uma usuka esiteshini sesitimela saseMthwalume noma saseHibberdene. Uma uya khona wedlula esikoleni eSibanini, uzombeze uthubeleze uye uyoqhamukela esiteshini samaphoyisa saseMnsinsini. Nxa wedlula lapho ube sewuguduza emahlathini kawatela, uye uyowushiya ngemuva umuzi wakwaLamula onamabhasi kanye nesikole saseMnsinsini. Uthi ungaqeda amahlathi kawatela bese uzithela esabelweni esakhelene namapulazi abantu lapho kuzakhelwa nje isidala. Uma sewulapho-ke usuke sewufikile eMaBheleni ngoba nensizwa enengxoxo nentombi yimbe, kwabe kulula nje ukuthi yehle khona lapho ebhasini, ibonane noNozibanibani ndini lowo, bese iqhubekela ekhaya eMaBheleni ngezinyawo.

Indawo lena, iyindawo evulekile esapulazi, kanti yakhiwe nje isidala okusho khona ukuthi kwakhiwe isikhaya. UBhengu (1991:01) uqhuba uthi:

Yizwe lezintaba leliya, elihambeka kalula ngehashi, yingako nje iningi labanumzane bakhona benazo izinjomane lezi. Nxa uthe coshoshu esicongweni simbe, uthola ithuba lokubona ubuhle bemvelo bunjengoba kunjalo. Umfula omkhulu kule ndawo uMzumbe, bese ibakhona-ke nemixhaxhazwana okuyisimangaliso ukuthi ayishi ngani ebusika, okuyiyo esingathi iyisisekelo sempilo yabantu baseMaBheleni, ngoba kukuyo lapho imfuyo ithola khona amanzi, kanti nabantu kuhamba kuhambe babiyele izindawana zokuba bathole amanzi ahlanzekile.

Ukuba khona kwemfuyo nemifula nezicongo kusho khona ukuthi kusemakhaya lapha. Lapha abanumzane basazizwa ubunumzane ngempela ngoba bagibela izinjomane zabo ngoba indawo lena ihambeka kalula ngazo izinjomane.

UBhengu (1991:02) uveza ukuthi:

Ngenxa yokuqethuka kwendawo, abanumzane abaningi babona kungcono ukuba basebenzise izimbongolo nxa belima ngoba zona zishayela eduze uma zihamba, azibi nankinga emagcakini njengezinkabi.

Ngokuthi yindawo yasemakhaya akukho okudlula ukufuya nokulima kubanumzane bakule ndawo. Kukhomba khona ukuthi kakho umnumzane owayecabanga ukuya kosebenza esilungwini ingani kwakucoshwa into ebonakalayo emasimini. Kafushane nje kwabe kusadliwa ngoludala. UBhengu (1991:03) ugqamisa ukuthi:

Babeziphuzela nje, ikakhulukazi utshwala besiNtu, bezibhemela futhi, ngoba babetshelwe ukuthi akusona isono ukuphuza nokubhema uzilinganisele. Imikhuba kanye nezinto ababekholelwa kuzo wukuhloniphana, ukwazisana, ukukhonzana, ukuhambelana. Ukholo lwabo babelukhombisa omunye komunye, yize babengaphucuzekile kuyaphi.

Abantu basemakhaya bayayiqikelela inhlonipho kanye nokwazisana nokujabulelana. Akumangalisi ukuthola ukuthi kule ndawo yaseMaBheleni ayikho into noma umkhuba ababewuqikelela njengenhlonipho ekubeni babengaphucuzekile kuyaphi noma izikole zabe zikhona kodwa imfundo babengazisanganisi ngayo.

UBhengu (1991:03) uqhubeka athi:

Isikole sasikhona nje eMaBheleni, kodwa kungesiyo into izingane ezabe zizisanganisa ngayo. Othandile wayelunguza nje esikoleni, ath'ukuqhubeqhubeka uma kusavuma. Kuyothi kungafika lapho ecikeka khona fuqaqa phansi. Abanye babeke babuyele baphindelele, namathishela esagwinya itshe, ebonga kona nje ukuthi awakaze afundise izihlalo ezigenqezayo. Ibhungu eselivile

eminyakeni elishumi nanhlano lalike libonakale liphethe izincwajana zakwa Std 1, kungangabazeki nje futhi lokho. Kwakuke kuhlale kufike umyalezo kothisha, abatshele ukuthi kubonakale uMaureen, okade efunda uSub-Std B, ethwelwe yizinsizwa zakwaMdunge ziyomganisa. Pho kunani? Wayezogana, alotshotwe, akhe umuzi womnumzane, athole abantwana, nabo uma bethandile bayolunguza esikoleni lapho uma sekufike isikhathi abayothanda ngaso. Yini enye engalindelwa kumuntu wesifazane?

Yebo imfundo yinto eyabe ingasho lutho ngempela kule ndawo noma kunjalo yayibakhona imithonseyana eyayize ifinyelele ebangeni lesishiyagalombili noma ekolishi imbala kodwa babebaliwe abanjalo. Okunye okuphawulekayo yikho ukuthi abantu baseMaBheleni babengayi kofaka imali yabo ebhange kodwa babeyifaka emxhakeni othile ophephile. UBhengu (1991:02) uveza ukuthi:

Kwakuhlala kuhlale kumenyezelwe ukuthi ngosuku oluthile kuyofika iloli lizothenga izinkomo. Hhayike kwakukhulunywa indaba yemali njengemali, engezukufakwa nasebhange belu ezoshuthekwa ndawana thize umniniyo odamane ezithokozisa ngokuyikhipha, ayibale iziwombe zize zibe mbili noma zibe ntathu, bese eyiphindisela emxhakeni, ayithukuse.

Sizokhumbula phela ukuthi abantu bakule ndawo ayikho into ababeyithanda njengemfuyo ngoba yiyonanto ababeziphilisa ngayo bengasebenzi esilungwini. Kuzoqapheleka ukuthi indawo lena inemifula engashi ebusika. Umbhali lapha usebenzise igama lomlingiswa laba ngelesilungu uMaureen kanti indawo kusemakhaya, ingani phela kuzophawuleka ukuthi nakhona emakhaya akhona amagama esilungu esiyaye siwabize ngokuthi ngawesikole okukanye ngawokubhabhadiswa. Bheka nje ngoba kule ndawo abantu bakhona babejwayele isonto. UBhengu (1991:03) wenaba athi:

Babejwayele kakhulu isonto abantu bakule ndawo, hhayi ngoba babengamakholwa amakhulu, lawa akutshela indaba yokuthi angcwele, awakwenzi loku kanye nalokuya. Babesatshiswe kusukela ekufikeni kwenkolo, ngesikhathi okwatshelewa ngaso

oyisemkhulu ukuthi nxa umuntu engayi esontweni uyofa qede angene esihogweni, lapho eyosha khona ingunaphakade.

Kungakho kuthi kuyindawo yasemakhaya umbhali aqambe igama lika Maureen okungenzeka ukuthi kwabe kuyigama lesikholwa. Lapha sithola umlingiswa onguSiphepho ongumnumzane ovelele endaweni ngokuhlakanipha nxa kubuthene amadoda komkhulu, emzini wenkosi yesigodi. USiphepho unamadodakazi amabili aqanjwe amagama amahle abafanele. Kukhona uPamella omdala, uNobuhle omncane kanye nensizwa uMondli, uThathezakhe umfana owelusayo bese kuba unkosikazi kaSiphepho uKaMemela. Umbhali uqambe indodakazi kaSiphepho ngoPamella okungaba lihlongoza ukuthi sicabange ukuthi kungoba uPamella wafunda waqeda umatikuletsheni, ngegama lakhe wayeqonde ukuthi kwakheke isithombe esithile ngoPamella emqondweni womfundi. USiphepho naye uyayifanela indawo ahlala kuyona ngoba uyisiphephelo sabantwana bakhe kule ndawo ingani kafuni lutho ngamantombazane akhe ukuba angadlala abafana. UBhengu (1991:07) uchaza uthi:

Okwakufike kuzinqamule kabili izinsizwa namabhungu aseMaBheleni, ngukuthi uSiphepho wabe enjengegovu elinqwahe notshani, lingenakubudla nakubudla, amahashi ebe ekhona ebuhalela, ebulambele, ebudinga. Ingani phela inkosazane kaSiphepho, uPamella, wabe eyisilingo ezinsizweni zaseMaBheleni.

USiphepho uzama ngayo yonke indlela ukuphephisa amantombazane akhe kula mahashi ayingozi, wabe eyisiphephelo. UBhengu (1991:07) uqhubeka athi:

Wawungaqonywa yingane kaSiphepho Ngwane uma usafuna ukuphila?

Bakhona futhi abalingiswa uThembeni, uMaqhuzu oyindondana yoKaSokhela noMdletshe. UMaqhuzu unabangani bakhe abathathu uNsimbi, uSiza kanye noSteve. UNsimbi wabe eqonywe nguZimbili. Amagama abalingiswa abangabangani bakaMaqhuzu umbhali uwasebenzise ngenhloso ethile njengoba kuyindawo yasemakhaya nje lena abaqanjelwa amagama kuyo. Kunobuciko obuthile obuvezwa ngumbhali ngoba ekuhambeni kwesikhathi baba nomona wokuthi uMaqhuzu uqonywa nguPamella abagcina bembulele uPamella babulala ngisho umfowabo kaPamella uMondli. Ngamagama abo endaweni yasemakhaya babikezela okuthile. Umbhalo uze wayophela lingavezwanga nhlobo igama likanina kaPamella, yingoba phela indawo yasemakhaya lena. UBhengu (1991:49) uchaza uthi:

Emaphandleni kuyabanjiswa uma kukhona abahleli emanzini, akufani nasemalokishini lapho inkinga yomuzi ngomuzi kuyindaba yabanikazi bayo nezihlobo zabo kuphela. Kuthi kungcwatshwa ngapha kube kugidwa kwamakhelwane.

Lapha kusekeleka impilo yasemakhaya, ukufa kukaPamella noMondli kwaba esikhulu isihluku lesi, beshayiswa ngemoto ngabangani bakaMaqhuzu isoka likaPamella. UBhengu (1991:40) uqhuba athi:

Emakhaya-ke siyaphuthunywa isidumo, akufani nasedolobheni lapho umuntu aye athi nhla khona bese eziphindela emzini wakhe, ebalekela ukufakaza ezinkantolo.

Seyenzekile ingozi kaPamella noMondli kufika uSayitsheni Mathe nephoyisa uMathenjwa, bobabili laba bantu ngokuthi bavelele emphakathini bazosiza futhi emakhaya lapha eMabheleni babizwa ngezibongo okutshengisa inhlonipho yasemakhaya abaqanjwanga sanhlobo amagama, kuphela izibongo. Lapha kukhombisa ikhono nobuhlakani obunzulu bombhali.

Indawo nabalingiswa kumele kuhambelane, lokho kwenza indaba ikholeke. Ake sibheke enovelini kaNyembezi “Inkinsela YaseMgungundlovu” (1961). Le ndaba yenzeka endaweni yaseNyanyadu, okuyindawo yasemakhaya. Lapha kule ndawo kwabe kungekho ngisho izinto zokuhamba imbala ngaleso sikhathi indaba yenzeka. UNyembezi (1961:02) uveza ukuthi:

Ngalezo zinsuku kwakuba lukhuni noma umuntu egulelwa, akhohlwe ukuthi uyofinyelela kanjani masinyane kudokotela athole usizo. Abantu ngaleso sikhathi uma beza eNyanyadu babegibela amabhasi amaNdiya, behle endleleni bese uhambo lwabo sebeluqedela ngezinyawo, imigodla yabo sebeyithwele emakhanda noma beyetshethe emahlombe. Abanye-ke njalo babekubona kungcono ukwehla eGlencoe bese bethatha isitimela saseFilidi bese beyokwehla eThisayidi. Lapha eThisayidi yisiteshi esincane kakhulu, esisenkangala nje. Ngemuva kwesiteshi kumi isitolo esisodwa zwi. Abantu behla lapha balushaye phansi sebeqonde khona emzini waseNyanyadu, babe nenhlanhla-ke uma behlangatshezwa ngamakalishi amahhashi noma ezimbongolo, abanye njalo balandwe ngezingqokumbane kuboshelwe izinkabi. Lezo zinsuku zazilukhuni kakhulu kubantu baseNyanyadu. Imoto kwakungukhisimuzi, ivelakancane.

Ukungabibikho kwezinto zokuhamba kusho khona ukuba izwe noma indawo esemakhaya futhi indawo esenkangala. Ngamanye amazwi kusemakhaya aluhlaza. Bheka nje ukulandwa kweposi ngezinsuku ezithile. UNyembezi (1961:02) uqhubeka athi:

Neposi kulo muzi lalikhathaza kakhulu ngesikhathi esiphambili, isikhathi okwakwenzeka ngaso le ndaba yethu. Lilandwa kathathu ngeviki, lilandwa khona eThisayidi. Ngelanga leposi isikhwama sasihamba ekuseni nezincwadi eziyoposwa, sibuye ntambama nezincwadi ezifikele. Uma kukhona isithikithana semali, kwakufuneka silinde kuze kubuye kufike olunye usuku lokuhamba kwesikhwama. Lalifika kathathu ngesonto iposi, ngoMsombuluko, ngoLwesithathu nangoLwesihlanu. Nezingcingo imbala nazo zazihamba ngaso isikhwama lesi. Yayingekho indlela yokuziphuthumisa ukuba zifinyelele masinyane kubaninizo nemibiko yazo ephuthumayo.

Ofuna ukuthumela ucingo mhla isikhwama singahambi,  
kwakufuneka angene indlela ngezinyawo, noma ashove  
ibhayisikili, noma agibele ihashi aqonde khona eThisayidi.  
Kwakulukhuni eNyanyadu.

Lapha eNyanyadu ngamakhaya akhonze ukulima ngezikhathi zokulima  
njengenhlayenza yabantu basemakhaya. UNyembezi (1961:03) uveza ukuthi:

KwakungoLwesithathu ntambama mhla isikhwama  
seposi sifika sivela khona eThisayidi nencwadi  
kaMnu. Zeph Mkhwanazi, owayengomunye  
wezakhamuzi kulo muzi waseNyanyadu.  
Kwakuyisikhathi sasehlobo, abantu bematasatasa  
belima, bevuka ngovivi nezinyoni ukwenzela ukuthi  
liyaqambe liyaphuma ilanga sebeyibekile indima.

Ngokuthi kusemakhaya lapha abalingiswa baqanjwe amagama ahambelanayo  
nendawo. Bheka nje unkosikazi kaMkhwanazi oyisakhamuzi unguMaNtuli nje  
umbhalo uze uyophela, kanti naye uMaShezi, sithola futhi indodana yakhe  
uMaShezi uMpisekhaya kanti uMaNtuli yena uzala uThoko kanye noThemba.  
Abanumzane bona nguZeph Mkhwanazi naye uShandu kanye nenkosi. Umngane  
kaThemba yena nguDiliza, alikho igama lapha elikhomba ukuthi abalingiswa labo  
bahlala edolobheni. Sizokhumbula ukuthi uMkhwanazi wabe ethe ukufundafunda  
okungayiphi yingakho phela umbhali emqambe igama likaZeph nje. UNyembezi  
(1961:06) usivezela ukuthi:

Isikole wafunda khona lapha eNyanyadu kwathi  
ngoba ngalezo zinsuku kwakufundwa kugcinwe ko  
Std 4 naye wacina lapho kwabe useqedile. Noma  
wayegcine kwa Std. 4 nje wayethathwa  
njengomuntu ofundile nophucuzekile. IsiZulu  
wayesifunda kahle kakhulu, afike abambeke uma  
sekusesiNgisini. Naye wayengazibala njengomuntu  
ofundile. Baze bathi ukwenyela oMkhwanazi lapho  
sekwanda abafunde emakholiji.

Umbhali utshengise ukwahlukanisa impilo yezindawo ezahlukene ngokusinikeza isithombe esiphhelele ngeNyanyadu wabe, eseqamba abalingiswa ngendlela enhle kodwa ukuveza umlingiswa oqhamuka endaweni engafani neze neyaseNyanyadu emaphandleni oqhamuka endaweni eyidolobha, umqamba igama elehlukile, umqamba u C.C. Ndebenkulu, Esq. Lapha umbhali uveze ubuciko ngoba isibongo lesi kasaziwa nangendaba nje lapha eNyanyadu, kwale nto esekugcineni kwamagama alo muntu kakwaziwa kahle ukuthi isho ukuthini. UNyembezi (1961:10) uqhuba athi:

UMkhwanazi wayinikeza uMaNtuli incwadi kaNdebenkulu, “kuyini lokhu Themba?” washo ekhomba uEsq.  
“Ngubani yena lo muntu mama?” kubuza uThemba ehleka.  
“Ingani incwadi ifika nawe lena, egxotshwe isitembu saseMgungundlovu”  
“Nde... be... nku... lu! Hayi ngiyasiqabuka lesi sibongo”.

Isibongo sikaNdebenkulu sabe siqala ngqa ukwaziwa lapha eNyanyadu.

UNyembezi (1961:10) uveza ukuthi:

“Ngibuze ukuthi kuyini lokhu akulobile emuva kwegama lakhe?”  
“Angazi nami ukuthi ukulobeleni lokhu ngoba thina sazi ukuthi noma kubhalwa, kubhalwa ekhelini. Umuntu akaze angakubhala uma esayina igama lakhe”.

Yebo iyaxaka le nto ebhalwe ngu C.C. Ndebenkulu emva kwegama lakhe. Phela uThemba kwakumele akwazi ukuthi kusho ukuthini ngoba wabe esesekholiji. Lokhu kukaNdebenkulu isibongo nokubhala u-Esq. kukhombisa umehluko okhona kulezi zindawo zombili, iNyanyadu noMgungundlovu lapho kuvela khona uNdebenkulu. Yingakho abanye baze bathi uNdebezinyo ngokuthi isibongo esingaziwa nhlobonhlobo. Amagama aqanjwe ngumbhali ayifanele impela indawo yasemakhaya.

Kuzophawuleka ukuthi emibhalweni esithintiwe amagama abalingiswa aqanjwe ngokwendawo ahambelana kahle kakhulu. Lokhu kuqanjwa kwamagama kwenza umbhalo ukholeke futhi kube nokubumbana kwendawo nabalingiswa. Abalingiswa bayisisekelo sombhalo ngakho kubalulekile ukuthi bakholeke okwenza ukuba umyalezo wombhali udluliseke kubafundi.

### 4.3 IZINDAWO ZASEMADOLOBHENI

Kubalulekile ukuthi ezindaweni zasemadolobheni noma emalokishini, abalingiswa baqanjwe amagama ayifanele indawo abaphila kuyona. Indawo esemadolobheni ivezwa ngabalingiswa, ngokwenkathi, ngamagama abo, izinto abazisebenzisayo, indlela yokugqoka, ulimi abalusebenzisayo, impilo abayiphilayo, uhlobo lobugebengu oluthile olwahlukile kunolwasemakhaya, impucuko, ukushesha kokwenzeka kwezinto, ukulahlekelwa isimilo ngandlela thize, intuthuko, ukulahla amasiko athile nokunye. Indawo eyidolobha, imvamisa kuba yindawo evezwa ingenabo kahle hle ubuntu kubantu. Ngakho-ke abalingiswa basedolobheni kumele bangene khaxa empilweni yasedolobheni, okuyimpilo esheshayo, kunabameli, izingcingo, amabhange, ukusebenza kwabesifazane nokunye.

Enovelini kaShange (1991) “Ifa Lenkululeko” sithola umlingiswa ongu Daisy. UDaisy lona wabe ezalwa kwaMakhutha ingani phela indawo eyilokishi. Igama nje lilodwa likaDaisy liyakuveza ukuthi ungumuntu ongahlali emakhaya kodwa edolobheni. Bheka nje ngoba wagqugquzela ukuthi bayozifunela ikamelo nendoda yakhe uThemba, oseshonile emavikini amabili edlule. UShange (1991:2) uthi:

Uyakhumbula ukuthi bavumelana benomyeni wakhe  
bengakashadi ukuthi bangamane baqashe ikamelo la  
kwaMashu okungcono kunokuba ayohlala  
kwaDlamini kubo kamyeni wakhe le eNanda.

Ukwenza kukaDaisy kufana negama lakhe emva kokuba bashade noThemba sebezithathela umuzi wabo kanye nengane yabo uLwazi, indlu lena iyisimangaliso bheka nje ngoba kunempahla yakwanokusho isesigcemeni sakwaMashu kwaG. Indlu abahlala kuyona yindlu yohlelo olusha lothisha, ingani uThemba wayekade enguthisha iminyaka eyishumi nantathu njengoba esethathwa ngukufa nje. UShange (1992:2) uqhuba athi:

Nakhu-ke esefuna ikamelo lelo sekuqhamuka uhlelo  
lukaHulumeni olwalukade lungekho ngaphambili  
olubavumelayo njengothisha ukuba bakhelwe izindlu  
ngemali yamabhange, bese-ke ibuyiselwa ngehlo  
labo.

Kukuyo le ndlu lapho uDaisy ezishaya isifuba khona ezibona ukuceba ngoba yonke into ibiza yena, ingani uThemba wabe ebhale yena emafeni. UDaisy kuthi akahlanye uma ecabanga ngemali engaka azoyithola, uze aphimisele amagama asuka ekujuleni kwenhliziyo yakhe athi “kanti kumnandi kanje ukuba ngumfelokazi?” UDaisy uzibona enakho konke. Angeke washo ukuthi umyeni wakhe wabe engcwatshwe emasontweni amabili edlule ingani kazifile. UShange (1992:01) uveza ukuthi:

Umyeni wakhe kwase kuphele amasonto amabili engcwatshiwe. Wayesebuyele naye emsebenzini ebhange lapho ayesebenza khona njengomamukeli wemali. Nokho wawungeke usho ukuthi uDaisy ngumfelokazi owayefelwe zolo lokhu uma uhlangana naye. Izingubo ezimnyama wayengazifakile. Wayethe lapho esengcwatshiwe umyeni wakhe wala waphetha kwabakwaDlamini kubo myeni wakhe uma bethi akafake inzilo. Wathi akasiboni isidingo salokho.

UDaisy kazilanga ngoba engaboni sidingo futhi ecasha ngokuthi enkonzweni akuyo akuzilwa neze neze. Nempela uDaisy kazilanga wala waphetha. Konke okwenziwa nguDaisy kuhambelana nendawo ahlala kuyo. Bheka nje ngoba esikhathini esifushane umyeni wakhe eshonile, uDaisy ulahlekelwa isimilo uyaqoma, uqoma uMthunzi Buthelezi onamabhizinisi esiteshini kwaMashu. UShange (1992:39) uthi:

UMthunzi Buthelezi wayenalo ngempela ibhizinisi  
kwaMashu, kuyisuphamakethe eyayingasesiteshini.  
Kwakuyindawo ngalezo zikhathi eyayinezitolo  
eziningana impela, empeleni yayinalo lonke uhlobo  
lwebhizinisi.

UMthunzi uhlala khona kwaMashu nonkosikazi wakhe. Wenza njengawowonke amadoda, ushela uDaisy ngenxa yokumbona ukuthi unemali emdidayo kodwa uMthunzi uhambisa uthando phambili. Igama likaMthunzi liyifanele indawo yaselokishini okukanye yasedolobheni. Ukwenza kwakhe uMthunzi kuhambelana nendawo aphila kuyo. Uqola uDaisy izinkulungwane ngezinkulungwane zamarandi ujika umshiya kanjalo, uqhuba khona ukuthi ifa leziwula lidliwa yizihlakani. UDaisy wayeyisilima somfelokazi ngoba wayengaqapheli lutho edidwe yimali engaka, bheka nje ngoba indlu yakhokheleka uma kufa uThemba, izimali zomshuwalense zibiza yena, imali yempesheni kaThemba ibiza yena, imali yokuthenga imoto ababeyibekile ibiza yena, wavele wandiza ezintini uDaisy kanti ngokwenza kanjalo waba ezilahlekisela okukhona ngokungekho ngokuqomana noMthunzi Buthelezi. UDaisy akananhlonipho nakancane, uhlulwa ukuhlonipha uyise kaThemba uDlamini, umkhahlisa okwenja, ngisho umama wakhe omzalayo. Akanasimilo, akananembeza konke lokhu kwenziwa indawo ahlala kuyona, negama nje lakhe lakha isithombe somuntu ongenakho ukulunga sampela.

Ekugcineni esehluphekile uya kocela uxolo kwaDlamini. Umbhali uqambe igama likadadewabo kaThemba ngokuthi nguThoko. UThoko lona naye wabe elibhunguka ehlala eGoli ebuya kuphela ngezikhathi ezithile ekhaya. Nango phela uThoko eyohlasela uDaisy emshaya emshiya emabokoboko.

Kuyaphawuleka futhi ukuqanjwa kwamagama abalingiswa okufanele indawo embhalweni kaMasondo (1995) “Isigcawu Senkantolo”. Lapha indaba yenzeka endaweni yasedolobheni. Ingani kukhona abameli, nangophela ummeli kaKubheka. Ummeli uSifiso Ngubane unobuhlakani obukhulu, unonobhala wakhe uThandi, uThemba umseshi. USifiso unehhovisi edolobheni, ehhovisi lakhe kukhona ucingo nomshini wokubhala konke nje okulindelekile ukuthi kube khona ehhovisi unakho uSifiso, okuwuphawu lwentuthukho noma lwempucuko. USifiso uqashwa uKubheka ngenxa yokuthi kunabantu abaqola indodakazi yakhe uDuduzile ngemvalamlomo ethile.

Ukuba khona kwamaqola afana nalawa emvalamlomo kwenza uSifiso akhiphe wonke amagalelo anawo ukuze abanjwe. Uqasha izikebhe edanyini eNcadu lapho amaqola ayelinde khona uDuduzile nemali, ushintsha imali ngokwezimbolo zasebhange ukuba mazigcinwe njengobufakazi enkantolo. Nempela uyaphumelela ayabanjwa amaqola, iyatholakala nemali leyo. Ukushesha kokwenzeka kwezinto kusho ukuphucuzeka kwendawo yasedolobheni. Bheka nje ngoba umseshi uThemba uqasha indawo yokulala ehhotela ukuze alandelele izigebengu. Ukwenzeka kwezinto kule noveli kuyefana nokwenzeka enovelini yakhe uM.M. Masondo (1994) “Ingalo Yomthetho”. Kule noveli uNxumalo uqasha uMakhosonke Ndimba umseshi, uNxumalo unenkinga ngendodana yakhe uMamba ohlala eMaseru oxhaphaza imali yebhizinisi lobisi. uMakhosonke kumele aye eGoli ayosesha amaqiniso. Akakuthandisisi kahle uMakhosonke lokhu ngoba yena kayena uchwepheshe wezezimali kodwa ungumseshi kuphela nokho ugcina evumile. Kuyatholakala ukuthi uMakhosonke uhlala noPopi ongumfelokazi ondoda yakhe beyisebenza ndawonye noMakhosonke. UPopi lona ulahlekelwa isimilo, konke lokhu kukhomba indawo abahlala kuyo eGoli.

UMakhosonke uzama ukulandela ubudedengu bukaMamba ezimalini zikayise. Naye uMamba unonobhala wakhe uZethu, lapha ehhovisi lakhe eliwubucwebecwebe. Unomshini wokubhala, ucingo lapha ehhovisi, okusho khona ukuba sedolobheni. UMamba uzifikela noma nini lapha ehhovisi lakhe kanasikhathi sokungena nesokuphuma, ziphethe. Umseshi uMakhosonke uyakuqaphela lokhu kwenza kukaMamba noma ezifihlile ukuthi ungumseshi kodwa uthi

unguchwepheshe kwezamabhuku ezimali, yena-ke uMakhosonke wabe eqashelwe ihotelu nguMvivi Nxumalo uyise kaMamba. UMasondo (1994:19) uthi:

Ekufikeni kwakhe ehotelu uMakhosonke, wakhangwa ubucwazicwazi ayengakaze abubone. Wathi lapho elibekisisa leli hhotelu wabona ukuthi lingelinye lamahhotelu aphambili lapha e-Afrika. Walibona lingamfanele neze.

UMakhosonke wabe elaliswe kwelibizayo ihotelu leli, elikhomba intuthuko yedolobha. Ntambama uMamba wethula abangani bakhe kuMakhosonke. UMasondo (1994:43) uchaza athi:

“Ngcicela keningiphe indlebe bafowethu” kuthatha uMamba. Waqala ngakwesokunxele waya ngakwesokudla ethi, “Skero Sibisi, Mpandlana Cindi, Dokotela Bhadi Shongwe, Lasi Mvuleni nawe John Hlophe, lona-ke bafowethu nguMakhosonke Ndira”.

Indlela abangani bakaMamba abaqanjwe ngayo amagama abo, ayinakho neze ukungahambelani nedolobha, nokudlinza sengathi kukhona okushaya amanzi. Ngakube abazona izigebengu nje? Umbuzo lowo ongabuzwa ngumfundi onakayo nokwazi ukuqaphelisisa izinto. UMamba unentokazi azwana nayo esimenza ayeke umkakhe. Intokazi lena ngu-Alicia, kuhlangukha khona lapha ehotelu. Zinsuku zonke uMamba nabangani bakhe bazophuza bashove amaphepha, naye u-Alicia imbala uyaziphakamisa izingilazi ingani phela wenziwa ukuhlala edolobheni.

UMamba utholakala eshonile kungaziwa ukuthi ubulawe ngubani, kwathathwa yonke imali ayeyiwinile khona lapho emshovweni wamaphepha. Ukungabi nasimilo kwabantu besifazane basemadolobheni, ekugcineni kuyatholakala ukuthi umkakhe uMakhosazana, owamthengela umngani wakhe uMamba, lowo mngani wakhe uJona Hlophe, wamfakela iphilisi wafa uMamba. UMakhosazana lona wabe eseqomene noJona lokhu kusho ukulahlekelwa ngunembeza kanye nesimilo kubantu abahlala emadolobheni. Yebo akubona bonke abalahlekelwa isimilo, kodwa kukhona okuhle futhi ngabo kanye abantu besifazane basemadolobheni. Ingani bayakwazi ukuveza ubuhlakani babo, ubuhlakani lobu nabo buhlukene,

bungaba buhle noma bubu. Bheka nje ngoba amaphoyisa kanye nabaseshi base behlulekile ukuthola umbulali kaMamba, kodwa ngobuhlakani bukaPopi watholakala umbulali ezikhulumela yena. Ingani phela uPopi wazenza isangoma efika emzini kaMamba wathi uthunyelwe ngamakhosi amakhulu ngoba kunefu elimnyama elemboza umuzi kaMakhosazane esho okokuba kakhulume konke uMakhosazane angafihli lutho, kanti uyazithela kumalunda, umshini kaPopi uyaqopha. UMasondo (1994:165) uthi:

“Yebo, mngoma. Umyeni wami ubengihlupha kakhulu ngokuphuza utshwala maqede alwe nami. Lokho-ke kwaze kwangifaka esilingweni sokuba ngithandane noJona ongomunye wabangani bomnyeni 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 kunzima ukuyithola imali kuMamba umyeni wami. Wanginika amaphilisi uJona abe eyizidakamizwa. La maphilisi besiyaye siwafake ebhantshini lomnyeni wami ukuze awaphuze ngoba ecabanga ukuthi uphuza amaphilisi ekhanda. Bekuthi uma esedakiwe umyeni wami angabe esazi lutho olwenzakalayo.

UPopi waveza obukhulu ubuhlakani ekubanjweni kukaMakhosazane, okuwuphawu lwenhlakanipho lwabantu basemadolobheni. Ingani phela ubethi uma esedakiwe uMamba bamsayinise amasheke angawazi okukanye uJona awasayine yena bazitholele imali. Lokhu kusho ubugebengu obunzulu kakhulu.

Ukulahleka kwesimilo kubantu besifazane basemadolobheni bungeke babukelwa phansi neze. Laphaya encwadini kaMkhize (1977) “Emhlabeni Mntanomuntu” indatshana ‘Isipho Sakho sika Khisimuzi’. Indatshana lena yenzeka eGoli eSoweto eZone 10. UMkhize (1977:105) uthi:

Nonke niyamazi uGumede – noma kambe nimazi ngaleli lika “Yise kaMankinathi” adume ngalo eSoweto naseGoli? Yindoda leyo ngempela, kanti

futhi ikhuthela injalo nje. Ngisho nomuzi wayo eZone 10 eMeadowlands, uzibonela nje usangena ngesango, ukuthi sewufike khona kwaMnguni uqobo. Umuzi ubiyelwe ngocingo oluphakemeyo – kungenwa ngesango leli elikhiywayo kusihlwa. Isitubhe sakhona esimnyama, sizungeze indlu, kwatshalwa nongwengwe olugundwa njalo uyena uMnguni uma esebuya emsebenzini. Endlini lapha, ukhanyisa ngogesi omdala. Isitubhe sona, sinomame nje osipholishayo kathathu ngesonto ngoba uMnguni akalufuni nakulubona uthuli lapha emzini wakhe.

UMnguni lona ekuqaleni wayekade eganwe nguMaMsimango waseMnambithi – eMhlwaneni owahamba eya kubo wahamba ubuswana bekati, lutho ukubuya. UMnguni ushade noJabulile nje ushade isibili. UMkhize (1977:106) uveza ukuthi:

Kwadingeka ukuba asheshe athathe futhi kabusha. Wabe njalo esethatha yena uJabulile Khumalo lo, ingane esabuza kunina ukuthi kuzophekwani futhi ikhulele lapha phambi kwakhe uMnguni ngisho ingakahlosi nakuhlosa.

Kuyacaca ukuthi uJabulile wabe emncane kakhulu kuMnguni ngokweminyaka. Wayekade esebenza uJabulile, wanele washada uMnguni wathi kayeke ahlale ekhaya. UMkhize (1977:106) uveza ukuthi:

Bathi bangashada noJabu, wathi makayeke phansi ukusebenza abe ngu 'Mrs-my-House', ahlale ekhaya. Ngisho noma ungaya emini kwaMnguni, uyomfica uJabu ezimothonga, noma ezidlalela amalekhodi lapha ku-Hi-Fi yabo kanokusho. Kanti-ke, phezu kwakho konke akukhonzile lapha endlini, ukhonze lona ucingo lolu lapho ezoxoxa nabangane

bakhe abakude naseduze – kuyokhokha uMnguni  
ekupheleni kwenyanga.

Ukungasebenzi kukaJabu kwamenza waba nesikhathi esiningi angazi ukuthi  
uzokwenzani, ngako wahlalela amabhodlela nabangani bakhe besifazane nabesilisa.

UMkhize (1977:106) uchaza uthi:

Ukuphuza-ke kona, cha, akekho ongamphikela  
uJabu ukuthi akaphuzi, ngoba akahlali engekho  
amabhodlela kabhiya lapha esiqandisweni, futhi  
izivakashi zesilisa nezesifazane kazipheli lapha  
ekhaya emini ngenkathi ejuluke emanzi uMnguni  
esemsebenzini encengana nabantu ukuba bangene  
bazokweleta ifenisha.

Ukwenza kukaJabu kusho ukulahlekelwa ngunembeza nothando lokuhlonipha  
umyeni wakhe. Bheka nje ngoba wenza uMnguni isilima ngomunye unyaka  
wePhasika uhlangana nesoka lakhe uSteve. UMkhize (1977:111) uqhubeka athi:

Asizakale impela nalo Steve wakhe. Uma ephatha  
eyaseMgababa, uJabu usuke akhumbule ngomhla  
bethuka behlangana naye uSteve behamba naye  
uMnguni kuyiPhasika. UJabu wathi lapho emethula  
kuMnguni uSteve, wathi ungumzala wakhe  
waseMantshalini akade efunda naye eToti.

Ukwenza kwakhe kukhomba ukulahleka kwesimilo sabantu ikakhulukazi abahlala  
emadolobheni. Yebo-ke uMnguni uthola imali kweminye yemincintiswano  
emsebenzini, ufina ukuthengela uJabulile isipho sikaKhisimuzi. UJabulile yena  
uthola ithuba lokuzivakashela ngale mali ayisebenzise njengesipho sakhe  
sikakhisimuzi, kodwa ucabanga indlela engenhle neze neze kumuntu oshadile  
yokuba avakashe ehhotela nesoka lakhe lakudala uSteve. UMkhize (1977:111)  
uthi:

“Mina uma lisho nje, ngisuke ngacabanga wena

ukuthi kungabanjani ngikuvakashele, sizihlalele ehhotela kuze kudlule uNcibijane? Uyayibona into enjalo Steve?"

UJabulile uzimisele ukukhohlisa uMnguni lo osembiza ngekhehla ukuthi uzovakashela eMtata kuZodwa, ngale mali eyisipho sakhe sikakhisimuzi, endleleni uyobe sewuyashintsha ulibhekisa eThekwini kuSteve wakhe. Izinhlelo zonke wazenza uJabulile wahamba uMnguni wamthengela amathikithi esitimela nempela behlukana kukuhle. Endleleni washintsha uJabulile walibhekisa eThekwini kuSteve owabe esebhukhile nasehhotela abazolala kulona. UMnguni uhleli kwakhe unesizungu sikaJabulile oseMtata, ulalele umsakazo. UMkhize (1977:117) uveza ukuthi:

“Singakaziphethi izindaba, nanku umbiko ophuthumayo esinxusa abalaleli bonke bawuhlabe bawulawule”. Uma ezwa lawo mazwi uMnguni, bese ethi makabeke indlebe ezwe umlayezo lowo:-  
Amaphoyisa aseMkhomazi, ngasogwini lwas'Othungulu, athole isidumbu somuntu wesifazane onamagama amabili. ElikaJabulile Khumalo noma ngu-Jabu Gumede. Isidumbu lesi sikhombisa ukuthi umufi ushaywe yinyoka. Uma amaphoyisa ehlola amathikithi atholwe kusona isidumbu, umufi wasuka eGoli elibhekise eMtata ngelinye ithikithi elingasetshenziswanga; kanti-ke leli elesibili ithikithi, nalo lisuka eGoli libheke eThekwini. Inkinga ekhungethe amaphoyisa ukuthi eMkhomaas, wafika kanjani. Uma kungase kubekhona ongamazi kahle uJabulile Khumalo noma Jabu Gumede, uyanxuswa ukuba asheshe axhumane namaphoyisa aseThekwini ngoba uma engaveli omaziyo umufi, kusasa isidumbu siyobe sesingcwatshwa nguHulumeni. Siphela lapho-ke isimemezelo esinxusa ukuthi sengathi ningawuhlaba niwulawule umkhosi, Zulu omuhle” kuphetha umsakazi.

Isimilo sikaJabulile ekugcineni samdonsela ekufeni okungaqondakali njengomuntu waseGoli edolobheni. Wabe ezibona obukhulu ubuhlakani lobu kanti buyophetha ngokufa. Ngakolunye uhlangothi umbhali usenza sazi ngeshede likaJabulile, nalo lingelasedolobheni eThekwini, liza nobukhulu ubuhlakani nalo lokuzitholela imali

ingani kalisebenzi ndawo londliwa yizo izintokazi lezi ezizwana nalo. UMkhize (1997:112) uthi:

“Kahle wena ukusanganela kimina emini libalele. Usho ukuthi kodwa ungaphumelela ukuza wedwa lapha eThekwini?” kubuza uSteve lapho inhliziyi ishaya ngamandla. Omdala kasebenzi, wondliwa yiwona amantombazane lawa athandana nawo.

Ukwenza kukaJabulile kwamthokozisa kakhulu uSteve ingani wabe ezozibusisa ngenkulu imali lena, alale emahhotela aphambili naphezulu engakhokhe ngisho upeni wodwa lona. Yebo njengomlisa wasedolobheni wabe ezibona ehlabene kakhulu. Ukufa kukaJabulile khona akwaziwa ukuthi kwenzakalani ngoba watholakala eMkhomaas, kuyindida enkulu. Igama likaSteve liyilo impela igama lamahumusha asemadolobheni amakhulu. Umbhali lapha umqambe kahle uSteve wahambelana nendawo yaseThekwini eyidolobha futhi kwaba ngumuntu ongathembekile neze. Ngakolunye uhlangothi umbhali lapha uqambe nje uMnguni ngesibongo, bekufanele phela ingani umbhali usivezela umehluko weminyaka phakathi kukaJabulile oseyingane kanye naye uMnguni osemdala. UJabulile ngokulahlekelwa kwakhe isimilo usebiza uMnguni ngekhehla. Yebo wayemdala kunaye ngoba uMnguni wazi uJabulile engakahlosi nakuhlosa. UMkhize (1977:112) uqhuba athi:

“Kungalaphi nje nempela? Mina leli elami ikhehla lidlela kulesi sami isandla – uyangizwa kahle?”  
kusho yena uJabulile ngaphandle kokuthandabuza.

Phezu kokuba ikhehla limphethe kahle uJabulile kodwa ulahlekelwa yisimilo sakhe lapha. UJabulile wenziwa indawo akuyo ingani indlela aqanjwe nje ngayo igama lakhe lisho impucuko ethile.

Ukulahleka nokuxega kwesimilo kubantu besifazane ikakhulu uma behlala edolobheni siyakuthola futhi enovelini kaDhlomo (1946) “Indlela Yababi”. Kule noveli sithola umlingiswa umnu. Roma Moya oganwe nguMadutshwa, banendodakazi egama layo nguDelsie. UMoya lona wakhe lapha eSiyamu. ISiyamu lena yaziwa njengendawo yamakholwa. UDhlomo (1946:01) uchaza

uthi:

ISiyamu umuzi omncane kakhulu wamakholwa. Kakubuzwa lokho. Izindlu zawo zigqagqene kakhulu kazifani nezase – Edenvale ezakhiwe zasondelana. Lapha zigqagqene kakhulu, kodwa iningilazo zakhiwe ngokhethe olungapendiwe futhi naphezulu. Kodwa zipholile, zakhiwe kahle imvama yazo. Isonto linye eliphakathi nomuzi ngeleBandla lamaPresbyterian, kwazise iningi labantu balapha bakholwe kulenkolo. Uma ubuka ubuncane bendawo nokugqagqana kwezindlu ungeke ucabange ukuthi isikole salapho sikhulu. Kanti-ke kunjalo. Isikole sikhulu kakhulu.

Umbhali lapha usivezela indawo yaseSiyamu. Ngokugcizelela kwakhe isonto umfundi angacabanga ukuthi kusho khona ukuthi akukho nkohlakalo lapha ngoba into eyaziwayo yinkonzo okuyizwi loMdali kuphela. ISiyamu ikucabangisa okuhle kodwa okungalindeleka lapha. Yebo nomuzi kaRoma Moya nawo uvezwe kahle.

UDhlomo (1946:02) uqhuba athi:

Kudebuduze nawo kukhona indlu enkulu eyakhiwe ngobunono besilungu obukhulu. Yakhiwe ngesitini esiphekiwe semali. Igceke layo libanzi, libiyelwe ngocingo lwabelungu. Kudebuduze nayo kukhona isibaya sezinkomo esikhulu esakhiwe kahle kakhulu. Laphaya ngasemuva kwendlu – kodwa kudana nayo kukhona indlu yezinkukhu zohlobo olumhlophe qwa. Nayo le ndlu ipholile.

URoma Moya ungumuntu ozimele kahle ingani phela wabe esebenza eGoli, uma esebuya wabuya nazo zonke izimali zakhe udla kusale, uyiSibonda salapha eSiyamu. Unendodakazi uDelsie. UDelsie wabe efundele ubuthishela wabe eseqashwa eManzimtoti. EManzimtoti lapha uDelsie ayezofundisa khona kwabe kusemishini, kanti futhi ebuya endaweni yenkonzo eSiyamu. Wahlala-ke wasebenza uDelsie wagcina elahlekelwe isimilo uDelsie waqoma umfundisi wakhona lapha esebenza khona, umfundisi Thomas Gwebu. Ngaleyo ndlela umfundisi wabe esewile, kufanele anqunywe ebandleni. UDelsie noThomas beqa balibhekisa eGoli kwaNdongaziyaduma. UDelsie igama lakhe libikezela okuthile kokungaziphathi kahle. Njengoba beqa beya eGoli isimilo sikaDelsie saxega kakhulu. Ufika eGoli besemdansweni noThomas ngelinye ilanga, uqabulana

noSamson engaboni ukuthi uThomas uyababona. USamson nabangani bakhe babalandela oDelsie noThomas sebeya endlini yabo kwazise kwakusebusuku kade sebelwa emdansweni bebanga uDelsie. Izigebengu lezi zabulala uThomas. UDhlomo (1946:34) uthi:

“Ngixolele phela mntakwethu. Bengingazi ukuthi ungibonile”.

UDelsie kathembekile neze. Emva kokuba kufe uThomas, uqomana noDick, kuwo lowo mnyama eqomene noDick uqoma uBen Lutshani. Konke lokhu kubi kakhulu. Uhamba amabhayisikobho ebusuku, ugqoka izingubo ezimfushane, uphuza utshwala, konke lokhu kuyimpilo yasedolobheni ekhomba ukushesha kwezinto ngempela, impilo iyashesha. Bheka nje ngoba lapho kuphuzwa uhamba noma nayiphi indoda kakhethi ndoda. Khona lapho bakhona abafana naye bheka nje uLizzie, uLizzie wabe eshadile kodwa eshendeza noBen Lutshani. ULizzie ushadele kwaMavila. UDhlomo (1946:29) uthi:

“Uyafuna ukuya emdansweni?” kubuza uBen  
“Ngiye kanjani emdansweni sekonakele konke nje?”  
“Sizohamba nawe, Lizzie, noma ngazi ukuthi uma esifika lapho uMavila kokufa gula linamasi.”  
UNkosikazi Mavila ahleke ngamhlophe qhwa.  
Besethi: “Umyeni wami kakho lapha edolobheni ngale nyanga. Uhambe namasampula baqonda eThekwini nase Koloni. Wobuya ngoNowa, mntakwethu. “Kulungile-ke; gqoka sihambe”.

Ukwenza kuka Lizzie akutshengisi similo neze, wenziwa indawo ahlala kuyona, uyadlala udlala ngeGoli ngokugola abantu. Bheka nje abantu bahlala njengabantu abashadile, bengashadile okusho ukuthi impilo yokukupita iyona ehlonishwayo futhi yemukeleke kahle. Nabo abantu abakipitile bayahlonishwa kakhulu. UDelsie uya emabhayisikobho nenzilo nje, wenziwa ukuvunywa yindawo eyidolobha. Noma esemqomile uBen uyamzonda ambone ubulima ngoba engasho uBen ukuthi abavakashelane njengabantu abashadile. UBen uyazithiba kulolo hlangothi ugcina uDelsie efuna amasu okumbulalisa ngoDick Mthakathi ngoba eyisilima uBen. Noma bekhona abalahlekelwa zimilo eGoli kodwa bakhona abaphilayo. Kukhona uNosimilo owabe eyintombazane eziphethe kahle yakhuliselwa ezwini leNkosi

noma eseseGoli isimilo sakhe asiguqkanga neze wabe ezigcinile, ezigcinele umyeni wakhe womshado. UNosimilo ugcina eshade noBen Lutshani. UDelsie yena ugcina ehlatshwe ukugula wabona kungcono ukubuyela ekhaya eSiyamu ayocela intethelelo kubazali bakhe. Umbhali ubaqambe kahle abalingiswa bakhe bhaka nje, abantu abangenakho ukuziphatha okuhle. ULizzie uneshende, uDelsie othanda abantu besilisa abaningi ngesikhathi sinye, uDick owabulala uThomas, uSamson owaqabulana noDelsie emdansweni, uBen othandana nonkosikazi womuntu, uJack owagwaza uDick. Amagama lawa angawesilungu, uyedwa kuphela umlingiswa oqanjwe igama lesiNtu lowo nguNosimilo, uziphethe kahle, unesimilo esihle. Amagama esilungu ikakhulukazi akhomba ukufaneleka nedolobha, kanye nesimilo esingesihle uma umuntu esedolobheni, ngakho-ke ukuqanjwa kwamagama abalingiswa kumele kuhambelane nendawo. Ukuqamba uNosimilo ngegama lesintu kuhle kakhulu ngoba phela wabe ebuya emakhaya, enikeza uDelsie iziyalo ezinhle zokuziphatha kodwa wehluleka. UDhlomo (1946:44) uveza ukuthi:

Le ntombazane yakwaDhlomo emaKhabeleni yayikhuliswe kahle abazali bayo. Yafundiswa kahle yasondezwa isencane eduze kukaJesu Krestu. Esikoleni lapho yayifunda khona yayenziwa inyumbazana amanye amantombazane, ngoba izicwecwa ezintweni ezimbi, ingajwayelene nezindlela zokuqoma. Yazi ukuthi iyoqoma sekufike isikhathi sokuba lokho kuqoma kuphelele emshadweni ongewe. Lokhu kwenza ukuba iqanjwe igama lokuthi “uSistele” esikoleni, kwashona uyise yasala yodwa nje nonina.

Okwenza kusekeleke ukuthi uNosimilo wabe ebuya emakhaya eMakhabeleni, ngunina uMaMsomi. UDhlomo (1946:45) uqhuba athi:

Nango-ke unina eseqonda eGoli lapho wabe engowakhona yena ethi kungcono ayoziqhukuluzela khona edolobheni lakubo kunokuba ahlale emapulazini eMakhabeleni. Kodwa lokho kwabakuhle ngoba uMaMsomi lona wabengumfazi “oyindoda”. Enesimilo esiqinile, ekhuthela, eyikholwa ephilela into ayaziyo. Wafika eGoli wakha e-Orlando, elokishini elikhulu labantu eliseduze naseNansifili.

Unina kaNosimilo uMaMsomi noma engowokuzalwa eGoli kodwa isimilo sakhe asishintshanga. Ingani wabe ezalelwe eGoli, washadela emakhaya eMakhabeleni, emva kokushona kukayise kaNosimilo wabuyela kubo eGoli kodwa kashintshanga neze isimilo sokuziphatha kahle. Yingakho umbhali engamqambanga igama elithile kodwa kuphela umqamba igama elinesizotha njengomshadikazi umgcina nje enguMaMsomi, kutshengisa ikhono lombhali elihle, kanti futhi uqamba igama lendodakazi yakhe uMaMsomi ngoNosimilo nayo ekwazi ukugcina isimilo sayo esihle yaze yayoshada.

#### **4.4 IZINDAWO EZINGAQEDE BUDOLOBHA NABUKHAYA (EZIXUBILE)**

Emibhalweni eminingi kuyenzeka ukuthi abalingiswa baphile ezindaweni ezimbili ezahlukene. Imvamisa ababhali lapha baqala abalingiswa besemakhaya, bese kuthi ukuhamba kwesikhathi basuke emakhaya baye ezindaweni ezingaqondakali kahle ngoba lezo ndawo ngeke washo ukuthi kusemakhaya noma kusedolobheni. Izindawo lezi ziba phakathi nendawo nje, zixubile ngoba aziqede bukhaya futhi aziqede budolobha. Imvamisa abalingiswa laba bayawashintsha amagama abo asemakhaya bawashintshele ekutheni angene khaxa empilweni abasuke sebeyiphila phela kuleyo ndawo entsha. Abalingiswa laba kuyenzeka baziqambe amagama amasha kokunye baguqula wona lawa awabo. Ukwenza kwabalingiswa kanjalo basuke sebephoqwa isimo sendawo, baguqulwa yiyo kanye indawo, ibenze babe ngabanye abantu. Abakwazi ukuhlala namagama ale emakhaya ngoba sekukhona ukushayisana manje phakathi kwamagama abo kanye nendawo, yikho bewashintsha amagama lawa, ngoba kufanele amagama abo ahambisane nendawo.

Kuzophawuleka ukuthi abalingiswa laba uma beguqula amagama abo lawa, akuguquki amagama kuphela kodwa nempilo yabo iyashintsha, basuke sebezibona ukuba ngconywa kakhulu kunakuqala, sebengena esitayeleni ngezinye izindlela. Lokhu kwenzeka ngoba, abalingiswa, isikhathi, indawo kanye nosikompilo

kakumele kuhlebane, kungahambisani kodwa kumele kuhambisane ncamashi. Yingakho phela kuba khona lezi zinguquko kubalingiswa esezibaluliwe khona kuzoba khona ukubumbana kahle kombhalo yikhona uzokholeka.

Emdlalweni kaMkhize (1965) “Ngavele Ngasho” bayatholakala abalingiswa abashintsha amagama abo ngenxa yendawo abasuke sebehlela kuyona engaqede budolobha. UDambuza indodana kaButhelezi usuka emakhaya uya eThekwini ukuyofuna umsebenzi, ugcina esekhuthuza abantu, usehlala eDraaihoek okuyindawo esasikoplazi. UDambuza uzalelwe eSandlwana kwanja ayiphume, kwantuthu. UMkhize (1965:1) uchaza uthi:

(Emzini kaButhelezi eSandlwana. UButhelezi uhlezi noMakhaya bayaxoxa).

KwaButhelezi lapha, kulapho kuzalwa khona uDambuza eSandlwana. UMkhize (1965:4) uthi:

Ekhaya kwaButhelezi kusihlwa. UButhelezi uhlezi nomkakhe exhibeni.

Ngendlela okusemakhaya ngayo eSandlwana, kusakhulunywa ngamaxhiba, amalawu, ukothiwa kwebandla komkhulu. Igama likaDambuza liyayifanela indawo yaseSandlwana. UDambuza ufika laphaya eMkhumbane uyeka phansi yonke into emkhomba ukuthi ungowasemakhaya kwantuthu. Ingani usekipitile nentombi yakhe uNozizwe, lapho-ke sewubizwa ngoDambu ukuze phela angene khaxa kule ndawo yaseMkhumbane. UMkhize (1965:103) uthi:

Phoyisa: Ingathi kade kuvakashele uSathane izolo lapha eMkhumbane. Yebo yena uhlale efika zonke izinsuku, kodwa izolo ingathi ubeze ngezinkani. Izidumbu ezimbili eDraaihoek ngobusuku obubodwa bese kukhuthuzwa umuntu futhi!

Mpanza: Usho kambe nalesi esifunyaniswe namanxeba amane ezansi kwase Jeep Coat?

Phoyisa: Hhawu! Abantu basale sebegwaza sengathi babulala ingwe!

UDambuza nabangani bakhe oSpesheli, Dingizwe, Shodi, Sonny, Ben noMthwazi babulala abantu abangenacala. UDambuza kaseyena uDambuza usenguDambu intombi yakhe uNozizwe imbiza kanjalo. UMkhize (1965:79) uqhuba athi:

Nozizwe: Insizwa leyo, mntwana, ayivaleki. Nxa iphumile ebusuku, ayibuyi ekuseni ivathazela nje. Nxa engaphethe imali, uphethe iwashi, noma ibhantshi, noma amayadi engqephu eshisa phansi. Isokisi elifakwa wuye liwedlula kude le afakwa yilezi ziduphunga ezisebenza kubelungu, ezisebenzela amasoka ethu ziwaholele ebusuku. Nxa ngithi kuye: Dambu mntakwethu, izitho zami sezihlezi obala, inayiloni yakwanokusho ishayeka lapha ngokuphazima kweso. Nxa ubuso bami sebuthanda ukuhaya bufane nobengidiphoni yeqaba laseMambundweni, ikharu angiyesweli. UDambuza-ke lowo, ngane.

Nabangane bakhe uDambuza bambiza ngoDambu. UMkhize (1965:47) uthi:

Dingizwe: Kulungile-ke Dambu, mfana, ake sithi gqi ngapha eDraaihoek, eMkhumbane, ngifuna ukukunika umphako wendlela. Kuyangidabukisa impela ukuthi uyahamba kanti besesiphathene kahle kangaka. Ngisafuna ukukwenzela into enhle, besengikukhapha ngikuse esiteshini sivalelisane kamnandi. Asibambe nangu umwini siye erenki yikhona uzothola indledlana yokuvika amaphoyisa; kuzokhokha mina. Konje singakanani isikhathi ufikile lapha?

Umngani kaDambuza uMthwazi naye wazishintsha igama likaMthwazi. UMkhize (1965:100) uthi:

Mpanza: UMthwazi (ecabanga). Igama lakhe langempela uPhakimpi Mzimela. Ngiyakhumbula ukuthi sake sambopha. Konje wayenzeni, Sokhele?

UMthwazi yena kashiwongo ukuthi uze aba lapha eMkhumbane nje wabe evelaphi kodwa ngegama aqanjwe lona kuyazisho nje ukuthi ungowasemakhaya kwantuthu uqobo njengoba esezishintshile waba nguMthwazi nje.

Embhalweni kaMkhize (1977) "Emhlabeni Mntanomuntu" indatshana 'Waqala Ngokwendlala'. Kukhona uMzikayifani ongowokudabuka eTshenkombo okuyindawo yasemakhaya, uyise kunguS'timela. UMzikayifani wehlulwa isikole, wasuka eTshenkombo waya eThekwini lapho afike waqashwa khona ngamaNdiya aseClairwood awagezela izimoto, ahamba ethengisa izinkukhu. Kodwa ngeke wamthola umuntu onguMzikayifani lapha eThekwini uma ungake ulinge uthi uyamfuna. UMkhize (1977:75) uthi:

Lapha-ke eThekwini uMzikayifani waziwa ngelokuthi ungu Stifani Ngcobo. Phela unkabiyamalanga-lo, umbona elapha eThekwini, wabaleka esikoleni sakubo eTshenkombo wase eqashwa yila MaNdiya ase Clairwood ahamba ngamaloli ehamba ethenga izinkukhu kubantu esabelweni.

Kuyo futhi incwadi kaMkhize (1977) "Emhlabeni Mntanomuntu" indatshana 'Ulibuka Uyaligcina' lapha uCijimpi ungowokuzalwa emakhaya eMtulwa njengoba eseshayela amatekisi eGoli. UMkhize (1977:130) uthi:

Uma nje esacabanga indaba yasemakhaya koMtulwa, uyibona kuyinto ekude kakhulu naye.

UCijimpi ufike eGoli washintsha kakhulu manje, waphuma waphela endaweni yaseMtulwa emakhaya ngoba uzibona ingamfanele njengoba eseseGoli nje, kwagama likaCijimpi liyamehlisa liyisikhaya kakhulu njengoba esedolobheni elikhulu kangaka iGoli, manje kumele ahambisane nendawo, lapha simthola ekhuluma no-Agnes ahlangu naye edolobheni – eGoli. UMkhize (1977:122) ubeka kanje:

"Ungixolele kakhulu dadewethu ngoba angifiki kulezo kanti-ke futhi ngisemsebenzini; bengizohlala sixoxe, sazane. Ngingeza kusasa uma ithuba livela. Yona-ke inkosazane ingeyakwabani isibongo? Mina

ngingowakwa Ngcobo eMgungundlovu –  
ngingumnumzane Isaac Ngcobo” esho elula isandla  
ezama ukuxhawula.

Yebo iGoli liyabashintsha abantu basemakhaya ngomkhulu umfutho lona, ikakhulukazi abantu abaqhamuka emakhaya ingani phela bashintshwa yindawo eyidolobha ngoba abasekho emakhaya ngakho-ke konke okuthi makhaya kumele kuguquke kuhanjiswa nesikhathi nendawo. Encwadimi kaNxumalo (1990) “Benza Ngani?” indatshana ‘Olunye Unyawo’, uMqaliseni konakala ukuba avakashele komalume wakhe kwaNdongaziyaduma wafika washintsha ngempela, kanti ungumfana ozibuyela emakhaya lapho kuluswa khona izimbuzi, izinkomo, kusengwa, kwenziwa konke nje okwasemakhaya. Ufike lapha kwamalume wakhe wathola abangani, washintsha kakhulu. Ingani usephika konke okwenziwa emakhaya. Usuke kwamalume wakhe kwaNdongaziyaduma wayofunda ebhodingi. Kulapho ashintsha khona kakhulu, esesho ukuba kubo kukwaNdongaziyaduma, esho kwamalume wakhe. Wabe engasayiphathi nje eyokuthi usuka emakhaya.

UNxumalo (1990:67) uveza ukuthi:

Nothisha babebona kodwa ukuthi uMqaliseni akasathandi ukuba acatshangelwe ukuthi uphuma emakhaya. Kodwa othisha abaNsundu babemazi uLuvuno, kusukela mhla kade ezokhokha isibambiso sendawo yalo mfana, wathi ufuna ukubonana noFata ophethe luqobo ngoba imali akafuni ukuyinika noma ubani nje.

Ingani phela uLuvuno lo onguyise kaMqaliseni wabe engowasemakhaya ngokuxaka ukwenza. Umbhali noma engasivezelanga igama lendawo aqhamuka kuyo uMqaliseni, kodwa ngandlela thize, ngezenzo zikaMqaliseni uyakuveza ukuthi wabe ephuma endaweni yasemakhaya. UNxumalo (1990:66) uqhuba athi:

Ziningi izinto uMqaliseni ayeseziphika. Wayeseziphika ukuthi uyakwazi ukusenga. Wayeseziphika ukuthi kubo kubaswa nje isitofu sezinkuni. Futhi waze wakhula nje kubaselwa phansi exhibeni uyise esakhe le ndlu esinesitofu manje. Wayeseziphika ukuthi wake welusa izimbuzi. Engani wayeseke asho ukuthi kubo kayingeni imbuzi, kayidliwa, kakukho

namsebenzi esetshenziselwa wona. Wayethi futhi imbuzi iyanuka, ethi yena nje nabakubo abakaze bayidle, badla imvu.

Ukusuka kwakhe kwaNdongaziyaduma kwamalume wakhe lapho ayesezibiza khona ngegama elisha, kwabalukhuni impela esefuna ukuhlala khona afunde khona kodwa umalume wakhe wengqaba waphetha. UNxumalo (1990:60) uthi:

Wabopha kubuhlungwana uMqaliseni,  
kwakungasavumi ahambe ashiye abangani bakhe  
basedolobheni. Wayebatshele nokuthi unguQa.  
Wayeseyehle phansi eyokuthi unguMqaliseni.

UMqaliseni lapha edolobheni waziwa ngokuthi unguQa. Kwathi esesebhodingi abangani bakhe baqhubeka nokumbiza ngaye uQa, wayezizwa engcono kakhulu noma kwakubajabhisa abanye abantwana abasuka naye ngandawonye ngendlela ayesezenza ngcono ngayo. UNxumalo (1990:66) ubeka kanje:

Osekujabhisa nje laba abavela ngakubo yiyo le nto asezenza uMqaliseni. Kabazi ukuthi ubone ngani. Sebeze bacabange ukuthi akusikho lokhu ukuthi bona basambiza ngokuthi “uMqaliseni” engani bayezwa laba bangani bakhe yilokhu bethi nje: “Qa”. Okubaphethe kabi yikuthi usenza sengathi nje akabazi ngisho eJudeni kwamadala. Akasenasikhathi nabo. Useze achishe ababalekele nokubabalekela. Usehambela ekudeni. Unyawo yilokhu eludonsile.

UMqaliseni ufike ebhodingi waduma kakhulu ngebhola lezinyawo, wahlonishwa kakhulu. Sekuthi ngelinye ilanga kufike ubaba wakhe kudlalwa nje ibhola, uselinda-ke ubaba wakhe kuze kushintshwe bese eyeza ezobingelela kubaba wakhe axhawule kubekuhle. Ubaba wakhe kukhona amphathele khona ngoplastiki emuva emotweni. Usethi ubaba wakhe akakuthathe-ke. UNxumalo (1990:70) uchaza uthi:

Uthe lapho ethi welula isandla uthatha isijumbana seplastiki uyise abethe umphathele sona, kwezwakala kuthi nje “Be!”. Yasho yaqandula imbuzi. Kanti intambo ebiyibophile isize yathombuluka. Wathi jemu kanye uLuvuno, wathi

“Usamile, ixoshe uyibambe ndlebe zakho, awusakwazi ukwelusa?” Wayisukela. Kwathi nje chwa umsindo enkundleni yebhola. Bamxoshisa abafana bayibamba weza eseyigibele ngokwesiko lakhona. Kwathi sekuphindelwa enkundleni izibonga zakhe zase zishintshile esengu: “Be...! Yakhal’imbuzi”.

Embhalweni kaXulu (1973) “Izigemegeme Zodwa” indatshana ‘Ngangithi Ngenza Ubuqili’, lapha kukhona abafana ababili uVelaphi noJabulani, bazibona bengasafanele ukufunda esikoleni, bafuna ukweqa baye eGoli kwaNdongaziyaduma. Nempela bawenza wonke amalungiselelo, okukhulu yikho ukuthi kabanawo amapasi kodwa bayaziqinisa bathi bobona khona eGoli. UXulu (1973:62) ubeka kanje:

“Nguwe Velaphi lona ozosibangela amabhadi. Nami kanginalo ipasi kodwa nginesibindi. Wena uyinduna yesimame impela. Qina uyindoda, sofike silunge phambili lapho eyosibona yini uHulumeni eyisithutha njena? Ziningi izinsizwa esezisebenza eGoli kodwa zahamba lapha emakhaya zingenapasi. Ipasi alisho lutho, nathi sizozenzela njena awethu ngoba siyakwazi ukubhala.

UVelaphi noJabulani ngokohlelo lwabo beqa emakhaya baya edolobheni eGoli. Zafika zayima emthumeni eGoli abangawuthola umsebenzi, abangazi manje bazoshonaphi ngoba kabanawo amapasi, besaba amaphoyisa. Ngenhlanhla yakhe uVelaphi watholwa nguMesisi, uJabulani yena kwaba mnyama. UXulu (1973:64) uqhuba athi:

Ngalanga lithize ngizivakashela njena, ngethuka sengifika lapho okwakukhona abantu abaningi. Ngezwa kuthiwa kukwaMayemaye. Lapha abantu banemisebenzi yabo, banamathilomu okudla, abanye bayathunga, abanye badayisa ngenyama. Uthi ngiyakuqonda lokhuyana, ngoba kuyanyamfuka njena, wena owabona izinyosi zikhunge inkosi yazo. Nami ngema ngabukela, ngingazi ukuthi lizakushona ngenze njani. Yabuya yonke imicabango ikhandelana ekhanda kumina.

Ukuhlupheka eGoli uJabulani kwamenza waqaqeka ikhanda, yayingekho enye indlela, kwakumele aphile, inkinga kanjani. Nempela emqondweni wakhe kwaqhamuka isu elihle elingamkhipha kule nkinga aye kuyo yokungatholi natochwana nje. Uyoze abe ngukudla kwamaphoyisa phela nawo ayaqoqa kongenapasi agcine endaweni efanele. UXulu (1973:65) uthi:

Ngaphosa ngaya eLokishini laseHolandi, lapho engafika ngadayisa khona, ngizibiza ngogedla lwakwaZulu uMshengu. Elami engafika ngaziqamba lona ngelikaNdukuziyashesha, uMsimbithi, umfana wakwaZulu oshiya kukhalwa. Pho lokhu ngabe ngichambuzile, kwakuthi lokho engikukhulumayo bakukholwe bonke.

Nango-ke uJabulani engaseyena uJabulani ngoba eseseGoli kodwa esenguNdukuziyashesha, yebo ushintshiswa idolobha elikhulu iGoli.

Encwadini kaMakhaye (1991) "Ingevu Yesilimela" indatshana 'Umngcwabo KaSathane'. UMakhaye (1991:10) uchaza uthi:

Alaziwa kahle igama lalo muntu owenza abantu baphequze njengezimpethu esilondeni zishiswa ngumuthi. Igama lakhe elejwayelekile nguSigebengu. Akwaziwa noma ngelobulomo noma ngelobusha yini leli gama. Abantu abaziwa ngokuthi bangabazali bakhe bafika naye engabizwa ngaleli gama. Leli likaSigebengu liqhamuka muva nje. Kufanele ukuba abantu bangakhanyetwa ngale nsizwa ngoba imvelaphi yayo ayaziwa kahle, abanye bathi yafika nabazali bayo bazokwakha lapha kwaMachibisa ngoba babexoshwa yizimpi ezweni lakubo.

USigebengu wabe engenkulu inkinga ebantwini bakwaMachibisa. Uyedwa kuphela umuntu owayengasho kahle ukuthi ungubani, njengoba abantu ebaphilisa okwezinyamazane ngenxa yobugebengu bakhe. Yena waziwa kahle ukuthi wafika evela emakhaya ehamba nabazali bakhe. Manje-ke yiyo abazali bakhe ababenempendulo enelisayo ngalo Sigebengu, ongafuni ukusebenza kodwa uqola abantu. Ngelinye ilanga ubuzwa inkosikazi thize uSigebengu lona, oseqanjwe igama likaSathane ngabantu bakwaMachibisa ngenxa yezenzo zakhe ezimbi, ukuthi

uwutholile yini umsebenzi ethawini. USigebengu uphendula kanje. UMakhaye (1991:12) uveza ukuthi:

“Ngiyile kofuna umsebenzi eThawini kodwa kwenzeke into ebuhlungu kabi” uma ibuza inkosikazi ukuthi intoni lena embi emvelele uphendula uthi: “Ngithe lapho ngifuna umsebenzi ngasuke ngawuthola”.

Kwabe kuxaka kakhulu ukukhuluma kanje kukaSigebengu. Ezintsha-ke ukuthi uSigebengu ushonile, ushonele eThawini, akekho owaziyo ukuthi ufe kanjani uSigebengu ndini, obuye aziwe ngelikaSathane. Kanti ufe entshontsha. Unina uMaMbengcelezi ngokuthi kakho owayezwelana naye le emakhaya weza yedwa lapha kwaMachibisa ukuzoqoqa isidumbu somntanakhe. Yebo wabe eselishintshile igama lakhe lasemakhaya wazibiza ngoSigebengu kanti abantu bamqamba elikaSathane. UMakhaye (1991:18) uqhuba athi:

“Ngubani igama likamufi?” “Igama lakhe lakwabo alethiwa nguyise, nguMhlabelungubewisisitimela, kodwa-ke lapha kule ndawo ubaziwa ngokuthi uSigebengu”.

UMhlabelungubewisisitimela wafika kwaMachibisa elokishini wazishintsha igama wathi unguSigebengu, ingani phela wenzela ukuhambisana nendawo njengoba ebuya emakhaya nje yena.

#### 4.4 ISIPHETHO

Umdlalo ukuze ukholeke kumele ube nendawo lapho udlalela khona. Indawo kuba ngekhono lo mbhali ukuthi usebenzisa indawo ekhona ngempela ashintshe lapha nalaphaya, kanti omunye umbhali usebenzisa nje leyo ndawo ekhona njengoba yaziwa. Kungaphawuleka nje okwendawo eliqiniso laphaya enovelini kaSibusiso Nyembezi “Inkinsele YaseMgungundlovu”. Indawo yaseNyanyadu injengoba ichaziwe kwinotheli. Sekungahluka ukuthi yabhalwa ngo 1961 uma siyiqhathanisa nesikhathi samanje, ayisekho inkinga yezinto zokuhamba njengoba kwakunjalo kudala. Omunye umbhali uzakhela nje indawo yamaphupho engakaze ize ibe khona, iyindawo nje umbhali azisusela yona

ekhanda kodwa ayenze ikholeke. Ukukholeka kwendawo engekho sanhlobo kuchaza ikhono lombhali lowo. Ukuze indawo ikholakale kumele ihambisane nesikhathi kanye nabalingiswa nosikompilo lwabo. Abalingiswa abenze ngokwendawo abakuyo, akungatholakali benza okuphikisa indawo. Uma benza ngokwendawo yabo umdlalo noma indaba kuyakholakala.

Ukuhambisana kwendawo nabalingiswa kwenza indaba noma umdlalo ube nokubumbana okuhle, lokho kwenza injongo nenhloso yombhali yokudlulisa umyalezo othile kubafundi kube hula, futhi kuphumelele. Abalingiswa abaqanjwe amagama ahambisana nendawo, uma kuyindawo yasemakhaya, kumele kucace kahle ukuthi igama lelo lomlingiswa wasemakhaya limfanela kahle. Uma kuyindawo yasedolobheni, abalingiswa ayibafanele ngamagama abawaqanjiwe, nendawo exubile leyo engaqede budolobha nabukhaya. Uma umbhali ekwaze ukubumbanisa ingxoxo yakhe ngale ndlela, lowo mbhali usuke ekhiphe amagalelo amahle ekubhaleni imibhalo. Kubalulekile ukuthi nabo abalingiswa akube ngabalingiswa abakholekayo bangenzi okuyihaba ngoba lokho kuthunaza umbhalo. Uma umlingiswa ephila emakhaya akenze okwasemakhaya, angatholakali esenza izinto ezenziwa ngabalingiswa basedolobheni, kanjalo nabasedolobheni abenze okufanele idolobha bangatholakali sebenza okwasemakhaya. Ukuqanjwa kwamagama abalingiswa ngokwendawo kusemqoka kakhulu. Lokhu kubonakele kuso isahluko lesi, akukho lapho kuke kwatholakala khona ukushayisana okuthile kubalingiswa nendawo abanikwe yona. Uma umlingiswa esuka emakhaya bekutholakala eseqizamba yena igama elisha uma efika edolobheni, lokho akwenzeki ngentando yabalingiswa kodwa kwenzeka ngentando yendawo. Kukhomba khona ukuthi umbhali owenza ukushayisana phakathi kwendawo namagama abalingiswa usuke engenalo nhlobo ikhono lokubhala, ngoba umbhalo awukholeki neze. Okubalulekile ukuthi umbhalo ukholeke. Umbhalo ukholeka ngabalingiswa abakholekayo.

## ISAHLUKO 5

### ISIPHETHO

#### 5.1 ISINGENISO

Njengoba sinolwazi ukuthi imibhalo ingumfanekiso wempilo yangempela esiyiphilayo, kubalulekile ukuba impilo ifanekiswe ngesikhathi, ngendawo kanye nangabalingiswa abaqanjiwe. Kubalulekile ukuba wazi ukuthi umbhalo wenzeka ngayiphi inkathi kanye nendawo. Ngokwenkathi ngakube wenzeka ngenkathi endala noma yasendulo, ngakube wenzeka ngenkathi emaphakathi, ngakube wenzeka ngenkathi yamanje. Ngenkathi endala kuqondwe inkathi lapho imfundo kanye nempucuko yesentshonalanga ingakafiki. Zingakabibikho izinto zokuhamba, abantu besahamba ngezinyawo amabanga amade. Izingubo nazo bezingakabibikho, abantu besambatha izikhumba, izwe lisabuswa ngamakhosi futhi kusaliwa izimpi, amasiko akobantu esagcinwa njengesiko lobuqhikiza nokunye. Kube inkathi emaphakathi, ngale nkathi kuqondwe lapho sekuqala impucuko yasentshonalanga kodwa ingakangeni kahle hle, abantu besenokugxamalaza okuthile. Kwakukhona ukugxamalaza ngoba babenakho ukuguquka nokushiya kancane okungokwabo bengena kokwasentshonalanga nakho kungapheleli kahle. Kube inkathi yamanje, inkathi lena sekunemfundo nempucuko impilo seyishesha kakhulu, yonke into isiqhutshwa ngesimanjemanje, sekukhona amadolobha, izinkantolo, abesifazane bebulala amadoda ngenxa yemali nokunye.

Ngokwendawo khona kuqondwe indawo yasemakhaya okukanye indawo yasemaphandleni, indawo yasedolobheni kanye nendawo exubile, lena indawo engaqede budolobha nabukhaya. Ngendawo yasemakhaya kuqondwe indawo lapho kungenazinto zokuhamba, kwantuthu okukanye kwanja ayiphume lapho kusaqhutshwa ngoludala, lapho impucuko nemfundo kungabonwa kuseyivelakancane. Bese kuba indawo exubile, kule ndawo yilapho abantu abasuka emakhaya besuka emakhaya bakhe ndawana thize befuna ukulandela okwasedolobheni kodwa bangakuphelelisi kahle, bazithola bephila impilo engeyona eyasemakhaya kanti futhi engeyona eyasedolobheni. Okusho ukuthi baphila impilo ephakathi nendawo yingakho kuyindawo exubile engaqede bukhaya nabudolobha. Kulolu cwaningo kuveziwe osekubaliwe ngokwenkathi nangendawo. Yebo isikhathi nendawo kudinga abalingiswa, abalingiswa laba kumele baqanjwe amagama ngokwenkathi nendawo abanikwe khona ukuba baphile kukho ukuze phela umbhalo ukholeke kahle kubafundi. Lokho kuletha ukubumbana phakathi kwesikhathi, indawo, abalingiswa kanye nosikompilo. Indlela abayiphilayo ayihambisane nenkathi, indawo nosikompilo.

## 5.2 ISIHLAZIYO, IQOQA KANYE NESIPHETHO

Ukuqanjwa kwamagama abalingiswa kubalulekile kakhulu emibhalweni. Lokhu kubaluleka kusizwe kakhulu ithiyori yokuqamba amagama. Izincithabucopho zale tHiyori yokuqamba zenze umhlahlandlela obabazekayo ngoba ucwaningo lolu lubeyimpumelelo ngazo. Ithiyori yokuqamba iyakugqamisa ukuthi abalingiswa baqanjwa amagama abo ngaphansi kwezimo ezibafanele. Abalingiswa laba phela bahlala endaweni ethize, ngesikhathi esithize nangaphansi kwezimo ezithize. Lokhu kuveza ukuthi indaba iba nendawo eyenzeka kuyo, isikhathi eyenzeka ngaso kanye nesimo eyenzeka ngaphansi kwaso. Kokuthathu lokhu kuvezwa kahle yindlela abalingiswa abagqoka ngayo, ulimi abalukhulumayo, inkolo yabo, ukudla abakudlayo, impilo abayiphilayo, imfuyo abayifuyile kanye namagama abawaqanjwe. Indlela abagqoka ngayo abalingiswa ibaluleke kakhulu ngoba ngayo kulula ukubona ukuthi umlingiswa lowo uphila mpiloni. Ake sithathe ukuvunula

kukaNokuthula enovelini kaNxumalo 'UZwelonke' UNxumalo (1950:121) uchaza athi:

Yavunula yabamakhephukhephu ingane  
yomnumzane, isigqize ngeziwondlo zayo  
ezimhlophe, yafaka amagcagcane yembatha  
umnqini wayo omavovo. Kusukela entanyeni  
kuya ekhanda kwakungasabhekeki yizigqizo  
zakhona.

UZwelonke uhlangana noyise kaNokuthula. UNxumalo (1950:88) ubeka kanjena:

Naye umfana lona wakhangwa yikhehla nje elide  
elithungile ekhanda. Ungiyane walo wabe  
ecwazimula ukuthi uhlala elolongwa, ephululwa  
ngezimfanelo zakhona.

Ukuvunula kwalaba balingiswa akungabazisi ukuthi baphila kuyiphi inkathi, indawo kanye nosikompilo lwabo ngakho amagama abawaqanjiwe kumele ahambelane nempilo yabo kanye nolimi abalukhulumayo ngaphandle kokuhlupheka okukhulu, bangabasemakhaya enkathini endala, endulo.

Enovelini kaShabangu 'Bamngcwaba Ephila ukwembatha kuka Mdlaka kusivezela okuthile. UShabangu (1979:21) yena uchaza uthi:

Kwakuyisishaqamba sendoda uMdlaka lona, ekhanda efake ungiyane. Ezindlebeni lapha wayekleklile, kodwa-ke iziqhaza engasazifakile, nakhu phela indlebe yakwesobunxele bayishaya empini ngelinye ilanga, yagqashuka, kwasala nje imilengalenga emibili efana nemibele yenkomo iqeda ukuncelisa. Ebusweni lapha kwakungumahlekehlahini wenkolombela. Yayihlala njalo le ndoda iqimbile ngesingenhla; ngesingezansi ifaka ibhulukwe likakhakhi eyalembulelwa ngumlungu; bese kuthi phezu kwalo ifake ibheshu nesinene, kusengathi ayizwa kahle ukuthi igqokile uma ifake ibhulukwe lodwa.

Embhalweni kaXulu 'Izigemegeme Zodwa' indatshana 'Waphuma phambili uJikela'. UXulu (1973:22) uchaza uthi:

UJikela ubanjwa njena ubhince ibheshwana lakhe  
lesikhumba sempunzi, nalo lase livithikile emachosheni alo.  
Isinenyana lesi sisifishane sesaqothuka nezindosi  
zesikhumba. Kwesingenhla wayefake isokisi kanye  
notapolwana osuwaba mnyama lapha entanyeni yinsila.  
Indlebe yakhe yangasokudla yabe iqhunsukile, kwazise  
wabanjwa ngenye insizwa odwendweni kade belwa  
yayidonsa indlebe yaze yadabuka embotsheni yesiqhaza.  
Wayenomqhino owodwa ekhanda, umile uthe mpo.  
Wayebukeka eyindoda ezishaya sasiphukuphukwana,  
nokho abaningi babengafunga bathi aziphelelanga kuJikela,  
kanti zabe ziphelele zonke kungekho eyasalayo.

Embhalweni kaXulu 'Izigemegeme Zodwa' 'Yamlahla umakoti incwadi'. UXulu (1973:68) uveza ukuthi:

Wayegaxe iputumende lakhe endukwini uFeleba,  
uNomakhimbili yena ethwele elinye elabe liboshelwe  
izingubo ngaphezulu. Esandleni wayephethe  
unxazisuka owabe unenkukhu kanye nomhlubulo  
wonke wembuzi ayihlaba ukuze izinyanya zimbheke  
endleleni aze afike eGoli kungekho sixakaxaka.  
Wayefake imbadada yakhe eyayinamabhande  
amhlophe. Yabe ihlotshiswe ngisho nangezindondo.  
Ibhulukwe lakhe likagawini ehla nalo egoli labe  
seliphuphile, nokho wabe elithanda ngoba waphuma  
emzini kayise evathe lona. Wayelithe nsi ngezansi  
kwamadolo, kwazise wesabe ukuthi lizakumata  
ngamazolo.

Enovelini kaMakhanye 'Uze Ungikhonzele'. UMakhaye (1988:1) uchaza kanje:

UTatazela Mzimela, indoda engamunwe, ebude  
buphakathi nendawo, esigabele ngeminyaka  
emihlanu emashumini amane, ubonakala emi  
egekeni lo muzi wakhe. Ugqoke isikhindi  
sikakhakhi, ihembe likakhakhi elinamakhukhu  
amabili, amasokisi amade ampunga kanye  
nezicathulo ezinoboya ezinsundu. Lena yindoda  
edla iphanyeke ethala.

Enovelini kaGcumisa 'Kungenxa Kabani?' UGcumisa (1987:96) yena uchaza athi:

Iyembe lakhe lalineziphandla eziluhlaza emahlombe zikhomba ukuthi wayephiwe owayengumshayeli emabhasini kakopeletsheni. Imbilijisi yakhe yona nayo eyayingukhaxhi wayethi angayigqoka abese ephambanisa amaphathanisi abomvu ezithweni. Isigqoko sona sasiyikapisi elisakhakhi ngokuzothile, libonisa ukuthi wayeliphiwe owayeyiphoyisa lakwa Hulumeni. Wayegqoka ibhantshi elingukhaxhi. Phezu kwalo wayephambanisa amabhande abomvu ayizixwexwe. Phela wayeke waba yiphoyisa lenduna yenkosi yesizwe. Ubuyekhunge iketango lewashi ekhukhwini le bhantshi eliphezulu elingasesandleni sokudla. Iwashi lona abese elikhalakathisela ekhukhwini elingakwesobunxele. Uma-ke sekunjena iketango le washi lalivundla kabili lapha kuye esifubeni. Uma eya kwa Hhobhu-ke weyevame ukushova ibhayisikili uma engagqagqamuki ngenjomane. Ngu Cele-ke lowo.

Uma siqaphelisisa abalingiswa abakule mibhalo eyahlukene, kungaphawuleka ukuthi abalingiswa laba baphila enkathini emaphakathi lapho kungena impucuko ethile eyabe ifika nabelungu. Bheka nje ukwembatha kuka Mdlaka, ukumbatha ibhulukwe ngaphansi bese kuthi ngaphezulu avunule ngebheshu ngoba engazizwa kahle ukuthi wembethe uma efake ibhulukwe kuphela noma lodwa. Kusho khona ukuthi uMdlaka uphila impilo ephakathi nendawo, phakathi kokudala okungokwakhe nokusha okufika nabelungu ugxamalazile. Nanguya uJikela uvunule ngebheshu lakhe kodwa kwesingenhla wembethe isokisi kanye nokusatapolwana. Ingani naye uphakathi nendawo ngoba kudala bekuvunulwa, kwesingenhla kuqinjwe kodwa manje uJikela ufake okusatapolwana kanye nesokisi naye uphila enkathini emaphakathi. Nanguya uFeleba, indlela naye ambethe ngayo iyaxaka nje, umbethe ibhulukwe likagawini nembadada, ingani phela useke waya eGoli. Ngakolunye uhlangothi uqhuba isidala bheka nje ukuphatha umphako womhlubulo wonke wembuzi kanti, nebhulukwe lakhe ulithanda ngoba waphuma emzini kayise embethe lona.

Lokhu kwenza kukhomba yona impilo emaphakathi. UTatazela yena ukugqoka kwakhe kusho ukuphucuka okungaphelele, ukugqoka okhakhi, ingani phela kwabekufika nabelungu. Njengaye uCele uyise kaBhekokwakhe umbethe okungaqondakali nje ukuthi kungabizwa ngokuthiwa yini kahle hle. Yiso lesi sikhathi nakuye uCele, okuningi ukwembulelwe. Kusho khona ukuthi okhakhi laba kubona bayinto enkulu, ingani phela bangabasemakhaya manje bayimpucuko kubona engaphelele nokho, ubukhaya obungaphelele nobudolobha obungaphelele. Amagama abo angawasemakhaya: Mdlaka, Jikela, Cele, Feleba bese bembatha ngokwempucuko okungaphelele.

Embhalweni kaXulu 'Izigemegeme Zodwa' Indatshana "Noma nini woze ubuye" sithola uJane. UXulu (1973:15) uyakuveza lokhu:

Ngabonana noJane efomu eThekwini. Wayezobamba isitimela esibheke kwaZulu esiphuma efomu ngehora le-11 kusihlwa. Ngambona emi ngaphansi kwesigxobo esabe sikhanya ngogesi waso oliphuzi. Ukuma kwakhe ngaphansi kwaso kwakukuhle ngoba wayenjengasemaphusheni kimina. Ubuso bakhe obabumhlophe baguquka baba yiphuzi benziwa ukukhanya kukagesi. Wayethe ngqu ijazi lakhe elabe linezikwele ukuhlotshiswa kwalo. Laphayana phansi emi phezu kwemichasha yezicathulo ezinamasondo amade ezabe zimsusile emhlabeni. Ngimbuka yena kangiboni ngoba ngangihlezi budebuduze naye. Ngihleli phezu kweputumende lami, nami amabombo ngiwabhekise ekhaya Eshowe.

Enovelini kaNxaba 'Siyogcinaphi Uma Kunje?' sithola uGcinaphi. UNxaba (1997:1) uthi:

Erenki yamatekisi aseSilomo aya eThekwini kukhona noGcinaphi, iphofukazi lase Masomini. Ugqoke iyunifomu yesikole sakhona eSilomo. Njengoba eyigqokile nje, imfanela isibili. Ungathi yathungelwa kuyena. Uyijongosi lentombi. Mude uthe khwi ngomzimba. Ezihlathini zakhe kuyothi akufike ezindlebeni, kuphuphuzela ihwanqa. Ngokufanayo nezitho zakhe ezinde, ezigcwele ngokulinganayo kanye nezingalo ziphuphuzela uboya. Usho ngedanda elimenza ukuthi abonakale

okungathi unesinqe. Usho ngobuso obuyisibukubuku. Iyunifomu yakhe ensundu ifanelana ncinishi nebala lakhe elimpofu. Asazi-ke noma owayithungayo wenza ngamabomu yini ukuthi ibe ngaphezulu kwamadolo. Lokho phela kumane amathanga ampofu kuwenze abonakale ezihlalele obala. Ombukayo uzitshela engabuzanga ukuthi ingane yase Masomini igijima igazi lobusha. Ngesandla sokunxele uGcinaphi uphethe ibhuku elikhulu liyabonakala ukuthi lisha, alikakasetshenziswa.

Indlela ababhali abachaza ngayo abalingiswa kule mibhalo yomibili ngaphandle kokuthandabuza indlela abagqoke ngayo iyazisho ukuthi bangabasedolobheni. Bheka nje uJane ukhanyiswe ngogesi kuhle kwengelosi uqobo, ugqoke ijazi lakhe elihle, wagqoka nezicathulo ezimasondo made umi phezu kwazo sakudlaliselala. Yebo uJane ugqoke isidolobha uqobo lwaso. Kanjalo noGcinaphi, ukugqoka kwakhe inyunifomu emfishane eveza amathanga amhlophe athe qwa kuyiso isidolobha. Kusho ukuhambisana phakathi kwendawo, isikhathi kanye nabalingiswa, ngokuqanjwa kwamagama abo. Nango phela uJane okuyigama lesilungu, no Gcinaphi, okuyindlela agqoke ngayo okwenza igama lakhe limfanele. Enkathini endala endaweni yasemakhaya kukhulunywa ngemvunulo, enkathini emaphakathi endaweni engaqede bukhaya nobudolobha kukhulunywa ngokwembatha kanti enkathini yamanje endaweni yasedolobheni kukhulunywa ngokugqoka. Lokhu kukhomba ukushintsha kwezinkathi kanye nokushintsha kwezindawo, okumele kuhambisane nokuqanjwa kwamagama abalingiswa emibhalweni.

Kungenzeka umbhali aqambe umlingiswa ngegama elisuka kwisenzeko esithile, kungaba isenzeko noma isigameko esibi noma esihle. Kuphawulekile lokhu esahlukweni sokuqala, ukuthi kuba ngubaba imvamisa oqamba igama lengane ekhaya. Igama phela lisho okuthile. Kuyiqiniso ukuthi igama elethiwa umntwana limenza afane, kumbe abeyi lento echazwa yigama lelo. Uma umntwana ebizwa ngegama elithi "uSigebengu" bala, lowo mntwana hleze akhule maqede abe yisigebengu.

Kwesinye isikhathi kube yigama elihle nje elingenasici. Kuyenzeka futhi ukuthi abazali bomntwana uma bengamakholwa baqambe umntwana noma abantwana babo ngesikholwa. Lokhu kuyaqapheleka futhi ikakhulukazi kubabhali, umbhali okhule ekhaya elikholwayo uyaye avamise ukuqamba abalingiswa emibhalweni yakhe ngamagama esikholwa. Phela ngombhalo abafundi bayakwazi ukuninga nokucabanga ukuthi umbhali lowo hlobo luni lomuntu, ngakube uphuma ekhaya elinjani futhi. Kukhona abalingiswa abaqanjwa amagama esikholwa lokhu kungancika ekutheni indawo abadlalela kuyona idinga igama elinjalo, kwenye inkathi akubinjalo kodwa umbhali usuke efuna ukudlulisa umyalezo othile ngamagama lawo asuke ewaqambe abalingiswa.

Enovelini kaKubheka 'Umthathe Uzala Umlotha', uKubheka (1993:1) uthi:

Psalm 103

"Mbonge uJehova mphefumulo wami;  
Konke okuphakathi kwami makubonge  
Igama lakhe elingcwele.  
Ungakhohlwa yimisebenzi yonke yakhe yomusa,  
Yena othethelela zonke izono zakho  
Owelapha zonke izifo zakho,  
Okhulula ukuphila kwakho ekubhujisweni  
Okuphelisa ngomusa nangobubele;  
Osuthisa ukulangazela kwakho ngokuhle,  
Ubusha bakho bubuyiswe njengokhozi.  
Inkosi mayibusise ukufundwa kwezwi layo  
Kuze kube ngunaphakade Amen

Uma umbhali ewethula ngale ndlela umbhalo wakhe, umfundi uyaye alindele amagama esikholwa kubalingiswa, ingani phela umbhalo lowo usuke wethulwe ngesikholwa. Kulo mbhalo incwadi eNgcwele lena yabe ifundwa ngu Samson Zwane elungiselela ukwenza umkhuleko wakusihlwa. Igama lika Samson liyahambelana nesethulo njengoba bekulindelekile. Okuqaphelekayo ukuthi indodana kaZwane nguMusawenkosi, obekulindelekile ngoba uZwane lona wabe elikholwa konke okwabe kwenzeka kuyena wabe ekholelwa ekutheni kungumusawenkosi.

Umlingiswa angaqanjwa igama lesikholwa ngoba kuyigama lokubhabhadiswa okusho ukuthi liba ngelesibili, lisuke likhona igama lakhe lokuqala. Umbhali angakuveza lokhu kahle ngokusobala, ukuthi umlingiswa lowo unalo igama lakhe lokuqala. Kungasekeleka lokhu kuqamba kwesikholwa endabeni ebhalwe nguMakhaye "Ingevu yesilimela" ebhalwe nguMakhaye. UMakhaye (1991:89) uchaza uthi:

Kodwa igama elithi "Paulose" kwaba ngelesibili uNjojela etha ngalo umntanakhe. Kwayiwa esontweni kungaziwa ukuthi wayezothi uma ebhabhadiswa abizwe ngaliphi ibizo. UNjojela wayethe umntanakhe wathi nguBhekuyise. Kodwa kwakufanele libe khona elesonto. Mhla kubhabhadiswa uBhekuyise uNjojela wayeziyele yena qobo esontweni.

UNjojela okunguyise kaPaulose, wayethe uPaulose ngegama lika Bhekuyise kodwa uma esebhabhadiswa uBhekuyise sekufuneka elesibili. UMakhaye (1991:90) uqhubeka athi:

Emuva kokunye ukubonisana nomfundisi uNjojela wagcina ethe umntanakhe uBhekuyise, umetha ibizo lesonto ngokuthi nguPaulose. Lemukeleka-ke leli.

UBhekuyise wabe eseqanjwa igama lesonto kwathiwa ngu Paulose, bheka nje ngoba uBhekuyise ugcina esengumfundisi ebandleni lamaLuthela. UMakhaye (1991:88) uveza ukuthi:

Ngumfundisi Paulose Mthethwa lowo okhuluma kanjalo, umfundisi ohloniphekileyo.

Kuzophawuleka ukuthi igama likaPaulose leli likhona eBhayibhelini uNjojela, ukwazi kahle kakhulu lokho. UMakhaye (1991:89) uchaza uthi:

Ingani kwayena uMfundisi Mthethwa lona wayeqanjwe nguyena uNjojela wathi ngu Paulose. Phela noma wayengafundile nje wayeke ezwe ngo

Pewula wase Bhayibhelini owayebulala amakholwa ngonya olukhulu, kodwa owabuye wakholwa ngoba wasuke wabhaxabulwa yinkalivasi yonyazi lwase Zulwini.

Laphaya embhalweni kaMbhele "Amayezi Namathunzi" indatshana "Udidekile". Umlingiswa onguMdelwa ungumshumayeli enkonzweni yakhe nokho, ugcotshwe emasontweni amabili edlule. Ngenkathi engakaluthathi ukhoho waqamba intombazane yakhe igama wathi nguNomadlozi, ngokuthi ngaleyo nkathi wabe ekholelwa emadlozini. Ngenkathi esethatha ukhoho, wayeka phansi indaba yamadlozi, kuthe esethathe ukhoho waphiwa indodana wayiqamba igama wathi uNkonzweni. Umshumayeli uMdelwa unenkinga yokuthi izinto zakhe kazimhambeli kahle, ngakube ukuyeka phansi amadlozi noma ukuvivinywa nguMdali, waba sesimeni sokudideka, kungaleyo nkathi aphiwa intombazanyana wabe eseyetha igama lokuthi uDidekile. Ukwenza kukaMdelwa kwenza kube sobala ukuthi ukuqanjwa kwamagama kuya nenkathi nesigameko esithile.

Kungaphawuleka futhi kuyo incwadi ka Zimema, nabanye, "Inqeke" indatshana "Balele". Lapha sithola uTomasi. Ngokwegama kulindeleke ukuthi uTomasi makakholwe ngokubona, ukuthathela embhalweni oNgcwele. UTomasi uzimisele ngokuphindiselela iwele lakhe kubantu abalendisa. Uyafunga uyagomela ukuthi ngeke aphumule bengakafi njengomfowabo, intombi yakhe uBalungile uyakhuza uthi kayeke abalele balale ngoba afuna ukukwenza akukuhle. UTomasi uphethe isibhamu ngesandla, ngebhadi, ethukuthele wadubula uBalungile wafa. UTomasi ukholwe ngokubona ngempela.

Kuyenzeka futhi ukuba umbhali aqambe abalingiswa amagama ngokwenkolo yabo. Lapho umbhali usuke eveze elikhulu ikhono. Kule ndatshana kaMakhaye, sithole amaNdiya asetshenzelwa ngabantu abamnyama. Okuphawulekayo lapha ngamagama amaNdiya kanye nokuhambisana kwawo amagama nenkolo yawo. Ingevu Yesilimela, indatshana "Isethembiso Esilukhuni". UMakhaye (1991:39) uchaza kanje:

UYusuf Mahamed uzalwa ngu-Ismael Mahomed.  
Akasenanina, uyise akaganwanga emuva kokuba sekushone unina; lokho kwenziwa ukuthi u-Ismael

Mohamed unguGuru omqondo wakhe ugxile ekutheni uNkulunkulu waba ngumuntu. Umuntu uyophinda abe nguNkulunkulu futhi. Uma ukufisa komuntu kukuNkulunkulu umuntu uba ngumuntu. Ukususa izifiso kumuntu kusho ubuNkulunkulu.

U-Ismael uhlezi yedwa phezulu esitezi. Ucabanga ngenkolo yakhe. Ucabanga ngezinto zomhlaba. Ucabanga ngobubi bomhlaba. Ucabanga ngokuphela kukanembeza kubantu. Ucabanga ngokungathembeki, ucabanga ngezigebugu, ngamasela nababulali. Uphethe izikhali zakhe lapho efunda khona ukuhlakanipha okuvela kuNkulunkulu. Uzindla nge Gita noma iZend Avest noma iKoran noma iDharmapada noma iBhayibheli. Ucabanga nangendodana yakhe eyodwa. Weluka lukhulu ngayo. Inhliziyo yakhe ibuswa I-Ahimsta-okusho iqiniso noma uthando.

Ukuba umbhali ubesibhalele indatshana ngamaNdiya kodwa waqamba amagama abalingiswa ngesiZulu okukanye ngesilungu, bekungeke kwaba khona ukubumbana komdlalo, kodwa ngendlela abaqambe ngayo abalingiswa laba ngesiNdiya okuhambelana nenkolo yabo kusivezele ikhono elikhulu lombhali kanye nokubumbeka kwendatshana luqobo.

Kuyenzeka umbhali aqambe umlingiswa igama kodwa ngabanye abalingiswa azithole lowo mlingiswa esenegama elisha esingalibiza ngokuthi igama lokugcona. Igama lokugcona livela ngokwenza komlingiswa noma ngendlela umlingiswa lowo asuke akheke ngayo. Laphaya embhalweni kaMkhize 'Emhlabeni Mntanomuntu' indatshana "Ulibuka Uyaligcina". UMkhize (1977:121) uchaza kanje:

UNdilinga, njengoba isoka lakhe limbiza kanjalo, ngisho seziphelele izintombi, amehlo akuvumi ukuba asuke kuye ngenxa yobuhle bakhe. Nalo nje leligama wametha ngakhona ngoba ubuso bakhe buyindilingana ebushelelezi kuhle okwembokodwe yomfula.

Phela ngokuqanjwa ngumbhali uNdilinga lona wabe engu-Agnes Manyike kodwa isoka lakhe limbiza ngokuthi nguNdilinga ngenxa yokuma kobuso bakhe. Kungaphawuleka futhi lokhu kuqanjwa kwamagama ayizidlaliso encwadini

kaNxumalo "Benza Ngani? Indatshana "Bakhohlakele Abantu". UNxumalo (1990:31) uchaza uthi:

UNqawe wayethiwe ngabantu leli gama ngoba wabehlala njalo ebhema inqawe. UMSiwaka lona abantu bebembiza ngokuthi ubuso bekati.

Kuyo incwadi kaNxumalo "Benza Ngani" indatshana "Lomngcwabo ngowabakhethiweyo". UNxumalo (1990:19) uthi:

Kodwa bebelokhu bebalisa nje bebodwa ukuthi yeka ukulunga kukaMatatazela. Yigama ayethiwe lona ngoba wayefufuna ngamatata udaka uma sekwakhiwa.

Ngokwenza kwakhe umlingiswa, abanye abalingiswa bayamqamba igama elisha elihambelana nalokho kwenza kwakhe. Ezahlukweni zalolu cwaningo kuphawuliwe futhi ukuthi amagama abalingiswa ayaqanjwa ngezenzeko ezenzeka mhla umlingiswa lowo ezalwa, lapho usezoganjwa igama ngokwesenzeko lesa.

Enovelini kaVilakazi "Nje Nempela". UVilakazi (1985:12) uthi:

"Konje uthe igama lakho unguNomcebo?"  
"Ehe igama lami nginguNomcebo. Ukuthi Nomcebo ngaqanjwa ngoba ubaba waya esilungwini wayosebenza uthe ebuya wathenga izinkomo eziningi wathatha umame kwaba yinkosikazi yakhe yesithathu."

Enovelini kaShabangu "Bamngcwaba Ephila". UShabangu (1979:3) uchaza kanje:

Ukuze aqanjwe ngaleli gama uNozimanga kwakungenxa yesigameko esavelela uMaKhumalo ngosuku abeletha ngalo le ntombi yakwakhe yesibili. Kwakuyisikhathi sasekwindla ngalolo suku uMaKhumalo ebuya emasimini kade eyofula. Esahamba emnceleni wensimu eyayingezansi komuzi, wethuka esezithela kubhambalala lwemamba eyayinqume kabili phambi kwakhe. Wathi ukuba ayibone washaywa uvalo waye walahleka phansi, waquleka. Isiqabetho ayesithwele ekhanda naso sawela lena kude nakho konke esasikuphetha. Kuleso sithongwana sokuquleka, waphaphama umama lona seliya ngomtsha wendoda. Ekuvukeni kwakhe wathola ukuthi

ayisekho imamba leyo, futhi ayimenzanga lutho.  
Ngalobobusuku eNtendeni kwezwakala ukuthi  
uMaKhumalo usethole intombi, intombiyezimanga -  
uNozimanga.

Umdlalo kaMncwango 'Manhla Iyokwendela Egodini'. UMncwango (1951:1)

uchaza kanje:

Lokhu ukuntula kukaCijimpi indawo yokwakha  
isikhathi eside, ehambe elala emizini yabantu,  
kwesinye isikhathi entula nokudla alale engadlile,  
kwenza unina ukuba aze akhumbule lezo mini  
zokuhlupheka ngokuqamba amazibulo kaCijimpi  
wathi "uThinabakho ukuhlupheka ngokuntula  
indawo" Walifinyeza ngokuthi "uNokuntula",  
abantu balifinyeza bambiza ngokuthi 'uNontula'.

Enovelini kaDhlomo "Izwi Nesithunzi". UDhlomo (1977:2) uchaza uthi:

Igama lakhe kwabe kunguNcibijane ngoba azalwa  
ngalo uqobo usuku lonyaka omusha.

Enovelini kaBhengu "Ukhalalembube". UBhengu (1955:03) yena uchaza uthi:

Kwathi mzuwane ebelethwayo umfana lo,  
ababelethisi babamba ongezansi ngoba babeyana  
nomkhuba ojwayelekile wokuthi ingane inele ithi  
walakahla nje phansi ikhale iqandule, kodwa  
akabonaze athi vu uKhalalembube. Babe bayathe  
omama; phinde athi vu.

"Mamo kuyini lokhu okuzelwe kanti? Ngabe  
kuzelwe isilwanyazane yini?" Kubuzana  
ababelethisi. Kwathi ngesikade wezwakala  
umntwana ekhala. Wo! Kwahlaluka ukuthi  
kuzelwe imbube uqobo. Angibonaze ngizwe izwi  
elingaka. Washo ngombonwini wezwi, bethuka  
bonke ababesendlini, kwaba sengathi kukhala indoda  
endala ubhodlendlini uqobo.

Kuzophawuleka futhi ukuthi ekuqanjweni kwamagama ngisho imizi okukanye  
amakhaya, ayaqanjwa amagama ngesenzeko esithile esenzeka kwakhiwa lelo  
khaya. Kanti futhi ikhaya lelo lingaqanjwa igama ngesizathu esithile esinomlayezo

njengoba bese kuke kwaphawulwa.

Enovelini kaShabangu 'Bamngcwaba Ephila" lapha sithola igama lo muzi ka Ndlabeyiphika kaSipheshethwa Mthethwa. UShabangu (1979:02) uchaza kanje:

Umuzi kaNdlabeyiphika Mthethwa wawakhe phansi kwayo intaba uMagogo ngaseNtshonalanga. Lapho uthi qhamu phezu kwentaba uphosa amehlo ezansi, nantiya inxulumana elimaqhugwane alo azungeze isibaya kuhle kobuhlalu bomgingqo okhalweni lwentombi. Wawukuqhweba ukude umuzi wakwaMthethwa, uzibonela nje nawe ukuthi laphaya kuhlala izingcwabasi ngokwemvelo. Igama lawo umuzi lona kwakuthiwa kuse Ntendeni.

Kukhomba khona ukuthi uNdlabeyiphika uqamba umuzi wakhe lona ngokuthi kuse Ntendeni ngoba wabe enesandla esihle ekuphatheni abantu emzini wakhe, ebabeka entendeni yesandla. U Shabangu (1979:1) uveza ukuthi:

Yindoda - babesho njalo abanumzane bephuma khona lapha kwaMthethwa kade bebusa ilanga lonke, sebebonakala ukuthi bolala bengembethe; ngokunjalo nesihambi esike saphambukela eNtendeni, sasiphuma khona singawuvali umlomo sibabaza impatho efudumele yabomuzi kaNdlabeyiphika.

Igama lomuzi kaDlokwakhe uyise kaZwelonke; Enovelini kaNxumalo "UZwelonke". UNxumalo (1950:66) uchaza kanje:

Bafike bakha umuzi wabo omkhulu bawubiza ngokuthi kuseku Phumuleni. Le ndawo yabo bayibona ukuthi yinhle inamathafa aluhlaza, namanzi agijimayo kanye nezihlahla zokutshalwa. Yabe inhle idelile. Ubuhle bayo bethasiselwa yintaba yakhona uMahamba. Le ntaba inamatshe amancane akhazimulayo ngezikhathi zokujika kwelanga. Nabo-ke bathi ukufika lapha basho bathi bafike kwelaju nezinyosi. Nabo basheshe banotha, baba nempahla, nemfuyo emangalisayo. Balima ondungundamela bamasimu, bahlakula bavuna izinhlobonhlobo zezilimo bathenga bathengisa kwanjeya.

Igama lomuzi kaDlokwakhe uma utshelwa ngobuhle bendawo owawakhiwe kuyona, indawo yoku nezinyosi, enamatshe akhazimulayo ngempela kwabe kusekuPhumuleni awuqanjwanga neze neze ngokungeyikho.

Uma sibheka enovelini kaBhengu 'Umbuso Wezembe Nenkinga Ka Bhekifa'.  
Lapha sibheka umuzi wamaZembe. UBhengu (1957:03) uthi:

UZembe wakha omkhulu umuzi lo, wawetha igama wathi, i"KwaBhulumlilo" ngoba umfowabo wathi ubhula umlilo ngokuba abathanda yena bahambe naye.

Enovelini kaNyembezi "Inkinsela YaseMgugundlovu" sithola umuzi waseNyanyadu. UNyembezi (1961:01) uthi:

Umuzi waseNyanyadu kwelaseNhla neNatali ngumuzi omdala, ngumuzi owaziwayo kakhulu. Igama leli lomuzi lithathelwa egameni le ntaba, iNyanyadu.

Kubalulekile ukukuqaphela ukuthi umuzi, imvamisa igama uliqanjwa ngumnumzane walelo khaya ngoba ngisho ingane izelwe igama liyaye liphume kubaba. Okuhle kunakho konke ukuthi igama liqanjwa ngesizathu esithile, kungaba igama lento ephilayo noma engaphili. Enovelini kaGcumisa "Kungenxa Kabani?" sithola igama lomuzi kaCele uyise kaBhekokwakhe, umuzi lo uqanjwe igama kwathiwa kukwaDlaphanyeke. UCele lo wabe engumnumzane odla aphyanyeke ngempela, ingani kuhlale kubuswa, uCele ufuyile impela, phela umcebo womnumzane isibaya. Bheka nje ngoba uCele uyena owalobolela indodana yakhe uBhekokwakhe umakoti, ogama lakhe nguNtombiyethemba. UGcumisa (1987:04) uthi:

"Ishumi lonke lamabheka nenkomo eyodwa kanina ayoshaywa yimina Bhekokwakhe", kuchaza uCele egcizelela ethi ukuhlaba ikhefu.

UGcumisa (1987:22) uqhuba athi:

Wangena kwaCele seliphakeme ilanga noyise eseze wakhapha izinkomo zakhe inhlazane. Zazibonakala zembethe iwathanga ziklabile ngaphesheya

komhosha owawubuqamamana ngezansi komuzi.

UCele wabe edla aphyanyeke ngempela yingakho aqamba umuzi wakhe wathi 'kukwaDlaphanyeke. Yebo umuzi uqanjwa igama eliwufanele, lokho kukhomba ukubaluleka kwegama, nokuqanjwa kwalo. Imvamisa igama kaliqanjwa-nje emoyeni kungekho lutho, kodwa igama lifana ncamashi nesikhumbuzo sento ethile. Umyalezo uyadluliseka kalula ngegama futhi igama eliqanjwe liba nencazelo enamatheliswa kulona. Igama lingachaza okuhle kanti futhi lingachaza okubi kuya ngomqambi lowo, ukuthi usuke enani emqondweni ngaleso sikhathi. Ezahlukweni ezingaphambili ikakhulukazi isahluko sokuqala kulapho kuhleleke kahle khona ukuthi igama liyinto ebalulekile ngoba yilona phela elenza umahluko ezintweni, kungaba eziphilayo noma ezingaphili. Umqambi angaqamba nje igama lento yakhe ayikhonzile, kungaba isilwane noma isicathulo, ingani konke kudinga igama. Angaqamba ngisho induku, mhlawumbe iqanjwe igama lokuthi "umashiyakukhalwa" noma athi "umqhathiwemp'azilwele". Kuya ngomqambi ukuthi kungani aqambe lelo gama, ingani kuvamile ukuthi umninimoto aqambe imoto yakhe ngokuthi "uMabonwabulawe" ngoba inombala oluhlaza, ingani phela kususelwa enyokeni enombala oluhlaza ebonwa qede ibulawe. Okubalulekile kakhulu isizathu esenza kuqanjwe igama lelo.

Kuyaqama kakhulu ukuqanjwa kwamagama kunoma yiluphi uhlobo lo mbhalo uma nje kuzoba khona abalingiswa. Abalingiswa phela ukuze baphile badinga amagama, ingani ekhaya usana luzelwe luqanjwa igama. Kuyaye kuyiwe kubaba ukuba usana lolo aluqambe igama. UMsimang (1975:51) uthi:

Lolukhamba ulusa kowakwakhe ebelethe umntwana lowo embhincise ucu lobuhlalu obumhlophe okhalweni nasezihlakaleni... ufika nalolukhamba aguqe ngenhlonipho efanele abesifazane maqede alukhethe aluphungule bese ephuzisa umyeni. Uzonele aphuze umyeni bese ebonga maqede athathe umntwana ambize ngegama ametha lona bese emanga.

Kuyenzeka-ke ngezinye izikhathi kutholakale ukuthi ngunina owaqamba igama lo

mntwana ngoba efisa ukudlulisa okuthile enhliziyweni yakhe okwenzeka mhlawumbe esalindele umntwana lowo. Uma kuyinto ebuhlungu okungenzeka ukuthi yenziwa kuye ngabasemzini kubo womntwana ngegama lomntwana udlulisa lokho kungeneliseki kwakhe ngendlela epholile, okukhomba ukuhlakanipha nobunyoinco obukhulu. Ukufakazela lokhu, uMsimang (1975:51) uqhubeka athi:

Kuvamile kumaZulu ukuba uyise ethe umntanakhe ngesigigaba esithile esamehlela mhlawumbe umntwana esakhulelwe noma engakabibikho. Abazali abahlakaniphile betha abantababo ngezilokotho ababafisela zona, lokho kuhle ngoba umntwana uyahlilandela ibizo lakhe.

Yebo uma igama lilibi kuba nenkolelo yokuthi umntwana uyahlilandela igama lakhe asuke eliqanjwe. Yingakho-ke abazali kufanele bakuqaphele lokhu.

### 5.3 ISIPHETHO

Kubalulekile ukuthi sazi kabanzi ngokuqanjwa kwabalingiswa emibhalweni yesiZulu. Ucwangingo lolu lukhombisile kakhulu ukubaluleka kwamagama abalingiswa emibhalweni. Umlingiswa, ungumlingiswa ngegama aliqanjwe, ngeke kwaba umlingiswa uma engenalo igama, lowo kungaba umlingiswa ongaphelele neze. Kumele kuqapheleke ukuthi emibhalweni eyahlukahlukene ababhali abehlukahlukene baqamba abalingiswa abehlukahlukene, ngezikhathi ezahlukahlukene kanye nezindawo ezahlukahlukene, kodwa ekupheleni kombhalo lowo bonke ababhali basuke benze injongo yabo beyifezile, okuyinjongo yokwedlulisa umyalezo kubafundi.

Uma umbhali ebhala uyaye akhe isithombe esiphelele ngabafundi bakhe. Umbhali omuhle, onekhono ngothi uma ebhala, athathe abafundi bakhe ngamhlo engqondo ababeke phambi kwakhe. Umbhali uyalwazi uhlobo lwabafundi asuke ebbhalela. Ingani umbhalo ngaphambi kokuba umbhalo kumele ufundwe ngumfundi. Umbhalo, umbhalo ngoba usufundiwe (*Deconstruction* Thiyori). Umbhali uyaye abhale ukuze adlulise okuthile kubafundi bakhe okukanye emphakathini –

kuyenzeka umbhali abhale ngezinto ezenzekayo emphakathini, kodwa umphakathi unganakile. Ngaleyo ndlela umbhali lowo usuke evula umphakathi lowo amehlo. Kungaba into eyenza umbhali anganeliseki, ngaleyo ndlela usuke ekhipha ukunganeliseki kwakhe ngendlela yobusoka. Lokhu kugcizelelwa kakhulu ithiyori ka-Karl Marx, njengoba ihlaziyiwe esahlukweni sesibili. Ngokwe – *Reader – Centred – Theory*, kuyaphawuleka ukuthi umbhali kabalulekile embhalweni wakhe, kodwa obalulekile kakhulu ngumfundi. Ingani ngumfundi ofunda umbhalo, bese ewuhlaziya ukuthi ungumbhalo onjani noma umbhalo onhloboni, linjani ikhono lombhali, bese kuthi ekugcineni esewufundile umbhalo lowo anikeze incazelo.

Kulokhu u-Ashley (1987:11) uthi:

We study how names, as well as other words, are suited to the structure in which they are arranged, first to the purpose, second to the nature and capacity of the likely audience. We see how names help create the characters in a work of fiction and connect them with the literacy “strategy”, the readership and its experience, the “cultural context” and the rest of the real frame of reference. We see how names reveal the success (or failure) of the writer in balancing freedom and control, responsibility and serendipity, propaganda and art, intent and effect, the desire to play (“no fooling around with words”) and commitment (“no fooling”). We see how names expose both the authority investment of self in the work and the problems arising from the fact that “the poem; novel; drama or short story) belongs to the public”.

(Sifunda ukuthi amagama kanye nezinhlamvu zakheka kanjani, injongo kanye nobunjalo kubafundi kuyabonakala ukuthi amagama abakha kanjani abadlali emibhalweni kanye nokuxhumana neminye imibhalo, kanye neminye imikhakha yempilo. Amagama ayasiza ekutholeni ukuthi umbhali uphumelele noma wehlulekile ekulinganiseni ukuqonda nokuzimisela ebucikweni bemibhalo kanye nenhloso yombhalo. Ukudlala ngamagama kuveza ikhono lombhali lokuzimisela nokuzinikela emsebenzini wobuciko bokubhala, lokhu kusiza ukuveza ngokusobala izinkinga ezingavela ezinkondlweni, noveli, imidlalo noma izindaba ezimfishane okungezabafundi).

Umbhalo uyinto eguquguqukayo ngoba kubafundi abehlukene usho izinto ezahlukene, nakuye umfundi oyedwa uma ezowufunda ngezikhathi ezahlukene umbhalo lowo ungasho izinto ezahlukene. Yingakho kubalulekile ukuthi umbhalo awubumbeke kahle, akube khona ukubumbana phakathi kwendawo, isikhathi, isikompilo kanye namagama abalingiswa. Uma umbhalo unhlakanhlaka, akubikhona ukuzwana phakathi kwendawo, abalingiswa, isikhathi nosikompilo, lokho kwenza ukuba umyalezo wombhali asuke efuna ukuwudlulisa kubafundi bakhe ungadluliseki kahle. Uma umbhalo ubhaleke kahle umyalezo udluliseka kalula.

Emibhalweni eminingi ecwaningiwe kulolu cwaningo, kutholakele ukuthi ukuqanjwa kwamagama abalingiswa kuyahambelana nenkathi, nendawo kanye nosikompilo lwabalingiswa. Ababhali bakwazile ukuthi imibhalo yabo ibumbeke futhi ikholeke. Bheka nje amakhono amahle kangaka kwabanye ababhali ukuzakhela izindawo ezingekho nakwamadala, bazakhe zikholakale, zibe nabalingiswa abakholekayo. Ngaphezu kwalokho bakhe inkathi ihambelane nabalingiswa kanye nendawo. Kutshengisa ukukhula kwamakhono okubhala kubabhali. Ucwaningo lukwazile nokuthola ukuthi amagama abamba elikhulu iqhaza emibhalweni nokubumbeka kwayo imibhalo. Izihlobo ezahlukene zamathiyori, ezincithabuchopho lezi eziveza ziphinde zigqamise ukuthi, ukuqanjwa kwamagama abalingiswa emibhalweni, kwenza umbhalo ubumbeke kahle. Lokhu kubumbeka kusho ukuhambisana phakathi kwendawo, inkathi kanye namagama abalingiswa, okuthi uma kuqoqwa ngagama linye kuthiwe isizinda.

## IMITHOMBO YOLWAZI

- Alvarez-Altman, G. 1987: *"A Methodology for literacy Onomastics: An analytical Guide for Studying Names in Literature"*. USA University Press of America.
- Ashley, L.R.N. 1987: *Muppies which Endure Onomastics as a tool of Literacy Criticism* (1979 Vol. 6).
- Bhengu, K. 1955: *Ukhalalembube*. Johannesburg APb.
- Bhengu, K. 1957: *Umbuso weZembe neNkinga kaBhekifa*. Pietermaritzburg. Shuter and Shooter.
- Bhengu, V.M. 1991: *Seziyosengwa Yinkehli*. Pietermaritzburg. Reach out Publishers.
- Buchbinder, D. 1990: *Contemporary Literacy Theory and the Reading of Poetry*. Curtin University: Western Australia.
- Cubbin, A.E. 1992: *Origin and Meaning of the Place Name Empangeni* Nomina Africana Vol. 6 No. 2.
- Collins, D. 1995: *Paperback Dictionary*. Great Britain. Harper Collins Publishers.
- Dhlomo, R.R.R. 1935: *UDingane*. Pietermaritzburg. Shuter and Shooter.

- Dhlomo, R.R.R. 1946: *Indlela Yababi*. Pietermaritzburg. Shuter and Shooter.
- Dhlomo, R.R.R. 1952: *UCetshwayo*. Pietermaritzburg. Shuter & Shooter.
- Dhlomo, R.R.R. 1968: *UDinizulu*. Pietermaritzburg. Shuter & Shooter.
- Dhlomo, R.R.R. 1977: *Izwi Nesithunzi*. Pietermaritzburg. KwaZulu Booksellers.
- Dube, B.J. 1961: *Inkinga Yomendo*. Pietermaritzburg. Shuter & Shooter.
- Dube, J.L. 1979: *Insila kaShaka*. Marianhill:Mariannahill mission Press.
- Ferguson, P.F. 1987: *By their Names You Shall Know Them*. Flannery O'Connor's Onomastic Strategies Vol. 7.
- Gcumisa, M.S.S. 1987: *Kungenxa Kabani?* Pietermaritzburg:Shuter & Shooter.
- Hlengwa M.A. nabanye 1993: *Inqeke*. Pietermaritzburg:Shuter & Shooter.
- Jenkins, E.R. 1992: *The Names of Informal Settlement*. Nomina Africana. Vol 6 No.2
- Jefferson nabanye 1982: *Modern Literary Theory: A Contemporary Theory*. London:B.T. Batsford Ltd.

- Koopman, A. 1989: *The Etiology of Zulu Personal Names: Nomina Africana*, Vol. 3 No. 2.
- Koopman, A. 1990: *Onomatopoeia: Song Reference in English, Afrikaans and Zulu bird Names*. *Nomina Africana*. Vol. 4 No. 1.
- Kubheka, I.S. 1973: *Kungavuka abaNguni*. Pietermaritzburg: Shuter & Shooter.
- Kubheka, I.S. 1993: *Umthathe Uzala Umlatha*. Pietermaritzburg: Reach Out Publishers.
- Made, E.H.A. 1940: *Indlalifa yaseHarrisdale*. Pietermaritzburg: Shuter & Shooter.
- Makhaye, N.J. 1988: *Uze Ungikhonzele*. Pretoria: De Jager-Haum Publishers.
- Makhaye, N.J. 1991: *Ingevu Yesilimela*. Pretoria: De Jager-Haum Publishers.
- Maphumulo, A.M. 1995: *Masikhe Ngenkezo*. Umqulu I. Pietermaritzburg: Reach out Publishers.
- Masondo, M.M. 1994: *Ingalo Yomthetho*. Pietermaritzburg: Shuter & Shooter.
- Masondo, M.M. 1994: *Ngaze Ngazenza*. Cape Town: De Jager-Haum Publishers.

- Masondo, M.M. 1995: *Isigcawu Senkantolo*. Johannesburg: Educum Publishers.
- Mbhele, N.F. 1991: *Amayezi Namathunzi*. Pietermaritzburg: Reach out Publishers.
- Meiring, B. 1997: *Semantiese Velde Kategorieë in Plekname Nomina Africana*. Vol. II(2).
- Miller, A. 1957: *Mamisa Iqhawe LeSwazi*. Pietermaritzburg: Shuter & Shooter.
- Mkhize, D. 1961: *Ngavele Ngasho*. Pietermaritzburg: Shuter & Shooter.
- Mkhize, W.M.B. 1997: *Emhlabeni Mntanomuntu*. Pretoria: J.L. Van Schalk (Pty) Ltd. Publishers.
- Mncwango, L.L.J. 1951: *Izwi Nesithunzi*. Pietermaritzburg KwaZulu Publishers.
- Molefe, L. 1989: *Ingwijikhwebu*. Randburg: The Fountain Press.
- Molefe, L. 1992: *Izwe Lizothini*. Mabopane L.Z. Sikwane Publishers.
- Msimang, C.T. 1975: *Kusadliwa Ngoludala*. Pietermaritzburg: Shuter & Shooter.
- Nkosi, S.J. 1983: *Usandanezwe kaSigwinyanansimbi*. Johannesburg: Educum Publishers.

- Nicolaisen, W.F.H. 1985: *Socio-onomastics*. Der Eigenname in Sprache und Gesellschaft. 1. Verhandlungen im Plenum (XV Internationaler Kongress für Nameforschung. 1984). Eds. Ernst Eichler et al Leipzig: Karl-Marx – Universität.
- Ntuli, D.B.Z. 1984: *The Poetry of B.W. Vilakazi*. Pretoria: Van Schaik.
- Ntuli, D.B.Z. 1992: *House-Naming. Some South African Communities* Nomina Africana. Vol. 6 No. 2.
- Ntuli, F.L. 1971: *Umbuso KaShaka*. Mariannhill: Mariannhill Mission Press.
- Nyembezi, S. 1961: *Inkinsela YaseMgungundlovu*. Pietermaritzburg: Shuter & Shooter.
- Nyembezi, S. nabanye 1969: *Scholar's Zulu Dictionary*. Pietermaritzburg: Shuter & Shooter.
- Nyembezi, S. 1977: *Mntanami! Mntanami!* Johannesburg: APB Educum Publishers.
- Nyembezi, S. 1992: *A.Z. Isichazimazwi Sanamuhla Nangomuso*. Pietermaritzburg: Shuter & Shooter.
- Nxaba, C. 1997: *Izwi Nesithunzi*. Pietermaritzburg: Reach out Publishers.
- Nxumalo, J.A.W. 1949: *UZwelonke*. Pietermaritzburg: Shuter & Shooter.

- Nxumalo, O.E.H.M. 1990: *Benza Ngani?* Randburg: Hadder and Stoughton.
- Saarelma-Maunumqa, M. 1999: *Name Sharing in the Naming System of the Ovambos in Namibia*. *Nomina Africans*. Volume 13(1&2) April & November 1999 – Journal of the Names Society of Southern Africa: Scottsville.
- Shabangu, S.S. 1979: *Bamngcwaba Ephila*. Pietermaritzburg: Shuter & Shooter.
- Shange, A. 1991: *Ifa Lenkululeko*. Pietermaritzburg. Heinemann Publishers.
- Shawcross, J.T. 1978: *An inquiry into the Metric of Names, Sound and Rhythm of Names in Hart – Canes White Buildings*. Vol. 5.
- Prabhakaran, V. 1997: *Study of Indian Names for streets in Durban*. *Nomina Africana*. Vol. II (2).
- Stuart, P.A. 1938: *Unkosibomvu*. Pietermaritzburg: Shuter & Shooter.
- Selden, R. 1985: *A Reader's Guide to Contemporary Literary Theory*. University of Lancaster. Great Britain, The Harvest Press Ltd, John Spiers.

- Turner, N.S. 1992: *Zulu Names as Echoes of Censure, Discontent and Disapproved within the Domestic Environment*. Nomica Africana. Vol. 6 No. 2
- Turner, N.S. 1997: *Onomastic Caricatures Names given to Employers and co-workers by Black Employees*. Nomina Africana. Vol. II (1).
- Vilakazi, B.W. 1972: *Noma Nini*. Mariannhill: Mariannhill Mission Press.
- Vilakazi, B.W. 1985: *Nje – Nempela*. Mariannhill: Mariannhill Mission Press.
- Wagener, S. 1978: *“Definition and Origin of the Human Language*. Lingua 212 Mouton Uitgewers.
- Wanda, M.E. 1995: *Izibiba Ziyeqana*. Pietermaritzburg: Shuter & Shooter.
- Wardhaugh, R. 1992: *An Introduction to Sociolinguistics*. New York: Blackwell.
- Xulu, M. 1973: *Izigemegeme Zodwa*. Johannesburg: Thandapers King Williams.
- Xulu, M.K. 1995: *Udwendwe lukaKoto*. Pietermaritzburg: Reach out Publishers.

Webster, J.A. 1992: *New Webster's Dictionary and Thesaurus*. New York: Book Essentials, Inc.

Encyclopedia of Contemporary Literacy Theory: Approaches, Scholars, Terms. Toronto: University of Toronto Press. 1993.