IKHONO LIKAMAKHAYE N. J. LOKUBHALA INOVELI ENGAJWAYELEKILE NOKUCHAZA ESEBENZISA ULIMI OLUNOTHILE ENOVELINI YAKHE ETHI: *UZE UNGIKHONZELE*

THEMBINKOSI RADAFORD MTHIYANE

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NGU-

THEMBINKOSI RADAFORD MTHIYANE

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

DOCTOR OF PHILOSOPHY

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO

INYUVESI YAKWAZULU

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ISIFUNGO

Mina, **Thembinkosi Radaford Mthiyane** ngiyafunga ukuthi lo msebenzi: **"Ikhono LikaMakhaye Lokubhala Inoveli Engajwayelekile Nokuchaza Esebenzisa Ulimi Olunothile"** ungowami futhi ngizenzele mina kusukela ekuqaleni kuze kube sekupheleni kwawo. Imithombo yonke esetshenzisiwe necashuniwe ngenkathi kuqhutshwa lolu cwaningo iyatholakala ekugcineni ngaphansi kwesihloko semithombo yolwazi.

.... Usuku: ....

T.R. Mthiyane

ISETHULO

Lo msebenzi ngiwethula kubazali bami abangasekho ubaba uMnumzane Bhekuyise Aaron Mthiyane nomama uNkosikazi Nelly Mthiyane okuyibona ababengikhuthaza ukuthi ngiqhubeke nemfundo. Ngithi lalani niphumule imisebenzi yenu isathela izithelo nanamuhla.

AMAZWI OKUBONGA

Ngifisa ukubonga uSolwazi Z.L.M. Khumalo ngesineke sakhe nangezeluleko zakhe ekutheni lo msebenzi ugcine usuyimpumelelo. Ngiyabonga Mashobane ngokuthi uma sengifikile ngicela usizo uma kukhona okungasacaci kahle ubuyeka konke obukwenza uzinike isikhathi sokuphendula yonke imibuzo ebengiyibuza ukuze ngikwazi ukuqedela lolu cwaningo. Ngaphandle kwakho lolu hambo beluzoba umqansa kodwa ngamagalelo akho kube lula. Mntungwa!

Ngiyathanda futhi ukubonga uDokotela S.L. Ntuli ngegalelo lakhe kulolu cwaningo. Bengifika Mphemba ngizocela izeluleko awulugodlanga ulwazi lwakho kodwa ugadle ngakho konke okugcine kungisiza ekuqhubekeni nalolu cwaningo. Ngibonga nesineke sakho nokungibekezelela. Kwesinye isikhathi bengike ngifone ngingakutholi usaxakekile ngeminye imisebenzi kodwa ububuyela kimi uzwe ukuthi ngikhala ngani bese uyangilekelela. Sompisi!

Ngithanda ukubonga kuNkosikazi wami uMaShandu ngokungeseka ngesikhathi ngenza lolu cwaningo. Usebenze kakhulu nangokungilekelela ngobuchwepheshe besimanje uma ngingasaboni kahle. Ngifisa ukubonga uNkosazane Mzolo owayenguthisha wami wesiLungu ngokungisiza uma kufanele kuhunyushwe imibhalo ethile yesiZulu iye esiLungwini. Ngibonga nozakwethu engisebenza nabo ebengibahlupha ngezobuchwepheshe besimanje uma sengehluleka . Labo yila makhosazane alandelayo: S.T. Mkhwanazi (bengimhlupha kube sengathi naye uyacwaninga), Dlomo S., Mpanza N. K., Zuma S.P., Nkk S.P. Ngubande no N. P. Zikali. Ngiyaziqhenya ngani makhosazane ngibonile ukuthi nifisa ngayo yonke indlela ukuthi ngizizuze lezi ziqu zobuDokotela.

IQOQA

Lolu cwaningo lucubungula ikhono likaMakhaye N.J. lokubhala inoveli engajwayelekile ethatha usuku olulodwa nokusebenzisa ulimi olunothile uma echaza.

Ucwaningo luzama ukuveza ukuthi inoveli iyakwazi ukuthatha isikhathi esifishane. Lokhu kuhlukile enkolelweni ongoti abaningi nababhali bamanoveli abakholelwa ekutheni inoveli kumele ithathe isikhathi eside. UMakhaye usebenzise amasu ahlukene ukubambezela inoveli yakhe ukuthi ingasheshe iphele.

Ucwaningo lubuye lugxile kabanzi ekusetshenzisweni kwesifaniso namagama akhethekile enovelini kaMakhaye. Inhloso yalokhu ukunothisa ulimi kule noveli okucwaningwa ngayo.

Ucwaningo luphinde lubheke ikhono likaMakhaye elikhethekile neliyingqayizivele lokuchaza kahle abalingiswa kanye nezinto ezivela enovelini yakhe.

Lolu cwaningo lunezahluko eziyisishiyagalombili ezihleleke kanje:

Isahluko sokuqala siyisingeniso socwaningo lapho kubhekwa khona izinhloso zocwaningo , ingqinamba yocwaningo, intshisekelo yocwaningo, imibuzongqangi, indlela yokuqhuba ucwaningo nomklamo wocwaningo.

Isahluko sesibili sizogxila emibonweni yongoti bamanoveli abahlukene. Kuzovezwa izindlela ezahlukene abachaza ngazo inoveli kuqhathaniswa nenoveli kaMakhaye engajwayelekile.

Isahluko sesithathu sizoveza izinsizakuhlaziya ezizosetshenziswa kulo cwaningo. Ucwaningo luzogxila kulezi ezilandelayo: Insizakuhlaziya eqanjwe ngomsunguli wayo u*Karl Marx*, Insizakuhlaziya Yokulandisa, Insizakuhlaziya Ebuka Ngeso Lomfundi kanye nensizakuhlaziya Ethinta Amasiko Nezithombe

Isahluko sesine sizoveza iqoqa lenoveli yonke kanye namasu okubhala atholakala enovelini kaMakhaye.

Isahluko sesihlanu sona sigxile emagameno akhethekile kanye nokufanisa okusetshenziswe kule noveli.

Isahluko sesithupha sikhuluma ngekhono likaMakhaye lokuchaza kahle abalingiswa.

Isahluko sesikhombisa sigxile ekhonweni likaMakhaye lokuchaza kahle izinto ezisetshenziswe enovelini yakhe.

Isahluko sesishiyagalombili siveza imiphumela, iziphakamiso kanye nesiphetho socwaningo.

SUMMARY

This research investigates Makhaye N.J.'s skill in writing a unique novel with all the events and incidents occur in one day.

This research will show that a novel can take a short period. This is in contrast to the belief of many renowned writers, that a novel cannot take a single day. Makhaye has employed many different strategies to delay the ending of his novel.

The research also focuses on the use of similes and specific choice of words in Makhaye`s novel. The purpose of which is to enrich the language used in this novel. Furthermore , the research looks at Makhaye`s unique skill in describing the characters and incidents in his novel.

The research is devided into **eight chapters** as follows:

Chapter one is an introduction of the research, looking at the reason for the research, the challenges thereof the motivation for it, salient questions, the methodology and design of this research.

Chapter two focuses on different ideas from various novelists in explaining what a novel is, comparing these to Makhaye`s unusual novel.

Chapter three looks at the theories that will be used in this research. The main focus will be on the following: Marxism theories, narratology theory, reader oriented theory and cultural theories and images.

Chapter four is the summary of the whole novel and Makhaye`s skills in writing this novel.

Chapter five focuses on the choice of words used and similes used in this novel.

Chapter six deals with Makhaye's skill in describing the characters in the novel.

Chapter seven focuses on Makhaye's skill in explaining things like river, police vans, aeroplane, crocodile etc used in this novel.

Chapter eight reveals findings, suggestions and conclusion of this research.

OKUQUKETHWE

IKHONO LIKAMAKHAYE N.J. LOKUBHALA INOVELI ENGAJWAYELEKILE NOKUCHAZA ESEBENZISA ULIMI OLUNOTHILE ENOVELINI YAKHE ETHI: ***UZE UNGIKHONZELE***

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Lolu cwaningo lugxile ngqo ekhonweni lombhali uMakhaye N.J. lokubhala inoveli engajwayelekile nokuchaza esebenzisa ulimi olunothile enovelini yakhe ethi: ***Uze Ungikhonzele.***

Maningi amanoveli asebhaliwe esiZulwini. Ababhali baqhamuka namakhono ahlukene ngenkathi bebhala amanoveli abo. Ezikoleni nasemaNyuvesi uma kufundiswa noma kuhluzwa amanoveli akuvamisile ukuthi kugxilwe kakhulu ekhonweni lombhali elihlukile endleleni abanye ababhali ababhala ngayo. Lokhu kwenza ukuthi noma ubani owazi imigomo yokubhalwa kwenoveli azibone esengabhala eyakhe inoveli. Lolu cwaningo luhlose ukuveza ukuthi nakuba imigomo ilandeliwe ngenkathi kubhalwa inoveli kodwa amakhono ababhali awefani. Ikhono lombhali liyayenza indaba yakhe ihlabahlose futhi ibe noheho olungenza ukuthi oyifundayo asheshe ayiqede noma ngabe inde kangakanani. Ababhali abaningi nakuba benalo ikhono lokuchaza kodwa akwandile ukuthi uma ufunda inoveli uthole ukuthi umbhali abhale ngendlela yokuthi uvese uyibone yonke indaba yakhe ngeso lengqondo kuze kube sengathi beyenzeka phambi kwakho.

Indaba ebhaleka ngalolu hlobo oyifundile akulula ukuthi ayikhohlwe. Kunalokho angakubalela zonke izigameko ngokulandelana kwazo kusuka kwesokuqala kuze kufike kwesokugcina. Kulula ukukhumbula isigameko esichazwe kahle kunaleso esichazwe kudlulwa nje. Okunye okudonsa amehlo ngale noveli kaMakhaye ukuthi zonke izigameko zayo zenzeka ngosuku olulodwa. Lolu hlobo lwenoveli alujwayelekile yingakho ihlukile kwamanye amanoveli ajwayelekile. Kulesi sahluko kuzobhekwa izinhloso zocwaningo, incazelo ngenoveli, umlando wamanoveli esiZulu, ukuchazwa kwamagama, umlandi, intshisekelo yocwaningo, ingqinamba yocwaningo, umklamo wocwaningo kanye nemidiyo yocwaningo. Izinsizakuhlaziya ezizosetshenziswa yilezi: *Marxism, narratology, reader oriented necultural and images.* Ukucutshungulwa kwalezi zihlokwana ezingenhla kuzonikeza

umkhombandlela wokuthi lolu cwaningo luzohamba kanjani ukuze lusikhiphele umsebenzi ozoba nomthelela omuhle esizweni sikaPhunga noMageba.

1.2 Izinhloso zocwaningo

Kulolu cwaningo kuhloswe ukuveza ikhono likaMakhaye elingandile lokubhala inoveli enezigameko eziningi kodwa ezithatha usuku olulodwa. Kuzoqhakanjiswa amasu awasebenzisile ngenkathi ekhulisa indaba yakhe. Nanka amasu azobhekwa: ukwakha isihloko esihehayo, ulwazi lwaphambilini, isu lokuphindaphinda, izakhiwana, ukubikezela kanye nokujeqeza. Onke la masu azochazwa ukuthi abambe liphi iqhaza ekubambezeleni inoveli nasekwakheni uheho enovelini kaMakhaye. Isu nesu lizocutshungulwa ngokuzimela ukuze kuvele kahle iqhaza lalo kule noveli.

Enye inhloso yalolu cwaningo ukuveza ikhono elisezingeni eliphezulu likaMakhaye lokukwazi ukukhetha kahle amagama anothile nanembayo uma echaza. La azotonyulwa aphinde achazwe ukuze kuvele kahle ukuthi alunothise kanjani ulimi kule noveli.

Enye inhloso ukuveza ikhono likaMakhaye lokufanisa uma echaza. Enovelini yakhe kuyaqapheleka ukuthi yonke into akhuluma ngayo uyathanda ukuyifanisa ukuze kwakheke isithombe esicacile.

Enye inhloso ukuqhakambisa indlela achaza ngayo abalingiswa bakhe nezinto ezisetshenzisiwe enovelini yakhe.

Lezi zinhloso uma sezivezwe kahle zizolekelela kakhulu kulabo abasazobhala amanoveli ngomuso. Ekugcineni kuzobhekwa ukuthi zonke lezi zinhloso ezibalwe ngenhla zimsebenzele yini uMakhaye ekubhaleni inoveli esezingeni elamukelekile. Ukuphumelela kwakhe kobe kusho ukuphumelela kwendima yokubhalwa kwamanoveli.

1.3 Imibuzongqangi

Ekuphenduleni izinhloso ezingenhla kuzosetshenziswa imibuzo elandelayo:

- Inoveli kaMakhaye egxile osukwini olulodwa, kungabe ihambisene yini nemigomo yokubhalwa kwenoveli?
- Yiliphi iqhaza elibanjwe amagama anothile kule noveli?
- Ukusebenzisa izifaniso kumsebenzele kanjani uMakhaye ekunothiseni ulimi?
- Ukuchazwa kahle kwabalingiswa nezinto ezisetshenzisiwe enovelini kaMakhaye kulinyuse kanjani izinga lale noveli?

1.4 Inoveli

Abantu abaningi bavamise ukuvilapha ukufunda amanoveli ngoba bethi made adinga isikhathi esiningi. Umbhali wenoveli onekhono uyakwazi ukugcina abafundi benoveli yakhe benamathele kuyo. Lokhu kusuke kudinga amasu ahlukene asuke ezokwakha uheho kubafundi. La masu azovezwa esahlukweni sesine salolu cwaningo. Inoveli ingeminye yemibhalo esibhaliwe ngababhali abaningi kodwa ucwaningo luzogxila esiNgisini nasesiZulwini.

Ababhali abahlukene bayichaza ngezindlela ezingefani inoveli. UMda (1997:v) uyichaza kanje inoveli:

> *A novel is a long story that is usually fictional. This means that the story has been made up by the author. Some novels can be classified as non-fiction when they are based on facts or events that have really happened.*
>
> Inoveli yindaba ende evamise ukuba umkhando. Lokhu kusho ukuthi indabaisuke iqanjwe umbhali. Amanye amanoveli angathathwa ngokuthi awasiwo umkhando uma akhelwe emaphuzwini noma ezigamekweni zangempela.

Njengoba isicacisile incazelo ngenhla, umbhali wenoveli angayisusela ekhanda noma ayakhe eyisusela ezigamekweni ezenzeka ngempela. Kubalulekile ukuthi umbhali wenoveli engumkhando aqinisekise ukuthi iyakholakala ukuze ingangabazeki kwabayifundayo.

UMda (1997:v) uqhubeka ayichaze kanje inoveli:

> *A novel is a longer version of a short story. When writing novel, the author has more time to develop the plot and introduce the character and themes.*
>
> Inoveli iwuhlobo olude lwendaba emfishane. Ngesikhathi kubhalwa inoveli umbhali uba nesikhathi sokukhulisa izigameko abuye ethule abalingiswa kanye nezindikimba.

Le ncazelo yenza ukuthi obhala inoveli aqonde ukuthi kumele ayibhale ngaphansi kwemigomo yokubhalwa kwenoveli ukuze ibe sezingeni elemukelekile. Inoveli kubalulekile ukuthi ilandele indikimba ethile. Liyahluka-ke ikhono lababhali ekuncikeni endikimbeni. Kwabanye iyavela ezahlukweni ezithile, abanye banamathele kuyo kusuka esahlukweni sokuqala kuze kuyofika kwesokugcina. Lokhu kuzobuye kucaciswe ezahlukweni ezilandelayo noma ucwaningo lungeke lugxile kukho. Ucwaningo luzobuye lubheke indlela uMakhaye aphindaphinda ngayo amagama athile uma efuna ukugqamisa indikimba.

UMbatha (2006:759) uyichaza kanje indikimba:

> Okuthile okuyikhona kusemqoka, umongo wokuthile, ingqikithi.

Lokhu kusho ukuthi ingqikithi iyilokho indaba esuke yakhelwe kukho. Yilokho okusuke kususe umbhali phansi ukuze abhale indaba yakhe. Iyona equkethe umyalezo wendaba. Ababhali inoveli bayichaza ngezindlela ezahlukene njengalezi ezilandelayo: UZungu, uNgonini noGamede (2009:48) bayichaza kanje inoveli:

> Inoveli iwuhlobo lwencwadi olubhalwe ngolimi olulula noma oluqondile njengendaba emfishane esilubiza ngokuthi iphrozi. Lolu hlobo lwencwadi-ke lona lwehlukile endabeni emfishane nokuthi ludinga indikimba eyodwa kusuka ekuqaleni kuze kuyofika esiphethweni. Inoveli ayiqoqekile ngokwendawo, inani lamakhasi, ubude besikhathi, ulimi, isingeniso nesiphetho, inani labalingiswa njalonjalo njengendaba emfishane. Umlobi lapha uyakhululeka lapho echaza izinto akaphoqelekile ukuba abeke ngezimfishane.

Le ncazelo iveza ukwehluka kwenoveli kweminye imibhalo enjengendaba emfishane. Lokhu kufakazelwa ukuvuleka kwenoveli ngokwendawo okuyinto engenzeki endabeni emfishane. Okunye okuhle ngenoveli ayibophezeli ngesibalo sabalingiswa, okunye ukuthi inoveli iyakwazi ukusitshela kabanzi ngempilo yomlingiswa. Inoveli iyakwazi ukumqala umlingiswa ezelwe ihambe naye zonke izigaba zempilo yakhe ize iyofika ekugcineni kwakhe nasekufeni kwakhe. Le ngxenye engasekugcineni kule ncazelo engenhla ekhuluma ngokukhululeka komlobi uma echaza izinto ibalulekile kulolu cwaningo ngoba luzobe lugxile kuyo indlela yokuchaza abalingiswa nezinto ezisetshenzisiwe enovelini kaMakhaye.

Ubungako bamanoveli abulingani. Kukhona abamafishane kakhulu akhelwe ukufundwa izingane ezincane. Kubuye kube khona amade afundwa emabangeni aphezulu nalawo amade afundwa abantu abadala abasuke bezifundela nje ngoba bewakhonzile amanoveli.

Kubalulekile ukuthi imbhali wenoveli abe nekhono lokuchaza, ukuveza aphinde achaze kahle izigameko zenoveli ukuze ofundayo anamathele ayifunde yonke ngisho ngabe inde kangakanani ngenxa yekhono nje lombhali. Ababhali abazinaki izithako zokunandisa indaba kanti yizona eziyenza ihlabahlose kunezinye. Lolu cwaningo luqonde ukuveza ukuthi indaba ebhaleke kahle iyenyuka ngokwezinga futhi ayikhohlakali kalula kulabo abayifundile.

1.5 Umlando wamanoveli esiZulu

Lolu uhlobo lombhalo wafika kakhulukazi nabaseNtshonalanga. UNtuli noMakhambeni (1998:167) bafakazela lokhu uma bethi:

> Uhlobo lwendaba ende ngempela engabizwa ngokuthi inoveli inakho ukususelwa ohlotsheni olubonakale ezincwadini ezifike nabaseNtshonalanga.

IsiZulu sinabo ababhali ababe amavulandlela kulolu hlobo lombhalo olubizwa ngenoveli. Amanoveli ayebhalwa elandela izindikimba ezithile kuye nombhali ukuthi ufisa ukugxila kuyiphi. Ucwaningo luthole ukuthi eminyakeni ye-1700 yabe isiqalile ukubhalwa inoveli eNtshonalanga.

UFetzer (1992:572) ukuchaza kanje ukuqala kwenoveli kwelaseNtshonalanga:

> *The novel form tends to emphasize realistic social themes. Sophisticated novels of this kind first appeared in England in early 1700's.*
>
> Inoveli izama ukugcizelela ingqikithi yenhlalo yomphakathi. Amanoveli aseqophelweni alolu hlobo aqale ukuvela eNgilandi ekuqaleni konyaka we -1700.

Uma ubheka lo mlando ongenhla, ucwaningo lusivezela ukuthi kuthathe isikhathi eside impela ngaphambi kokuba lolu hlobo lombhalo oyinoveli sibe nalo esiZulwini. Kuyavela ukuthi amanoveli esiZulu aqale emva konyaka we-1900. Lokhu kufakazelwa ukuthi enye yamanoveli amadala esiZulwini eyabhalwa uLangalibalele Dube esihloko sithi: ***Insika KaShaka*** yashicilelwa ngonyakawe-1930.

Lokhu kufakazelwa uNtuli noMakhambeni (1998:168):

> Insila kaShaka (1930) yavulela abaningi isango lokusebenzisa lolu hlobo lokubhala ukwethula imibono yabo.

Le ncazelo iveza uDube njengombhali oyingqalabutho ekubhalweni kwamanoveli esiZulu. Lokho kwakhombisa ikhono elisezingeni eliphezulu ngoba ukuqala into ebingekho olimini kudinga ubuchule obunzulu. Uyancomeka umsebenzi owenziwe uDube nabanye ababhali abalandela ucwaningo olusazobathinta kulesi sahluko.

Inoveli ibhalwa ngoba kusuke kunesidingo esithile njengalesi. UNtuli noMkhambeni (1998:168) bathi:

> Uma uwabhekisisa amanoveli esiZulu sithola ukuthi kukhona indaba ayixoxayo ngempilo yabantu avela kubo.

Umbhali wenoveli uba nendaba esekhanda kuye asuke efuna ukuyidlulisela kubafundi benoveli yakhe. Leyo ndaba umbhali ayixoxayo isuke izoncika endikimbeni nasemyalezweni umbhali afuna ukuwudlulisela kulabo abazofunda indaba yakhe.

Lokhu kufakazelwa uNtuli noMakhambeni (1998:168) uma bethi:

> Uma sithi kula manoveli kukhona indaba ayixoxayo sisusela ekutheni uma umuntu ethatha usiba kukhona akubonayo emphakathini afisa ukuphawula ngakho. Imvamisa kuba ulwazi noma umbono, noma umlayezo othile afisa ukuba abafundi bakhe bawuthole, kubelula-ke ukuba awuthule ngendlela yendaba.

Le ncazelo etholwe ucwaningo emlandweni wamanoveli esiZulu icacisa ukuthi umbhali wenoveli uma ebhala usuke eqale wayicubungulisisa into azobhala ngayo. Lokhu-ke kwenza ukuthi umlayezo wakhe ucace kulowo osuke efunde inoveli yakhe. Kuyaphawuleka futhi ukuthi umbhali wenoveli ufana nembongi ngoba uyaziqaphela izinto ezenzeka emphakathini bese ebhala ngazo ukuze aqaphelise umphakathi ngokuthi usebenzise umbhalo wakhe.

UNtuli noMakhambeni, ucwaningo luthole ukuthi babavezile abanye ababhali ababhale emva konyaka we–1930. Nantu uhla lwamanoveli amadala ngendlela abawaveze ngayo:

Insika kaShaka (1930)- J.L.Dube
Noma Nini (1935) – B.W. Vilakazi
UDingane (1936) – R.R.R. Dhlomo
UShaka (1937) – R.R.R. Dhlomo
UMpande (1938) – R.R.R. Dhlomo
UTholakele (1940) – E.Z. Mhlongo
Nje Nempela (1943) – B.W. Vilakazi
UNomalanga kaNdengezi (1947) – R.R.R. Dhlomo
UMamazane (1947) – R.H.Mthembu
Indlela Yababi (1946) – R.R.R.Dhlomo
Indlalifa YaseHarrisdale (1940) – E.H.Made
Nigabe Ngami (1948) – J.M.Zama
UCetshwayo (1952) – R.R.R.Dhlomo
UKhalalembube (1953) – K.Bhengu
UKadebona (1958) – K.Bhengu
Umbuso Wezembe Nenkinga KaBhekifa (1959) – K.Bhengu
Uvalo Lwezinhlonzi (1956) –J.Ngubane
Mntanami Mntanami! (1950) – S.Nyembezi
Lamuka Izwe Elihle (1957) –D. Maduna
Ubudoda Abukhulelwa (1953) – S. Nyembezi
Inkinga MaZulu (1957) – M. Ngcobo
Ifu Elimnyama (1959) – G.G.C.J. Nyanda
UBheka (1961) – D.B.Z. Ntuli
UDinuzulu (1968) – R.R.R. Dhlomo

UNyambose NoZinitha (1965) – K. Bhengu
Ingwe Idla Ngamabala (1976) – J.M. Zama
Inkinsela YaseMgungundlovu (1961) – S. Nyembezi
Wayesezofika Ekhaya (1968) – J. Gumbi
Imithi Ephundliwe (1968) – M. Hlela no C. Nkosi
USimpofu (1969) –M. Xulu
Inhliziyo Ingugo Yami (1969) – E. Mkhize
Esezane (1969) – Z. Khuzwayo
Ikusasa Alaziwa (1961) – O.E.H.M. Nxumalo
Ngisinga EMpumalanga (1969) – O.E.H.M. Nxumalo
Inkanankana (1964) – J.S.M. Mathebula
Imvu Yolahleko (1966) – S.S. Shabangu
Ngiyoze Ngimuthole (1970) –D.B.Z. Ntuli
Akuyiwe Emhlahlweni (1973) – C.T. Msimang
Izwi Nesithunzi (1997) – R.R.R. Dhlomo
Ayikho Impunga Yehlathi (1973) –K. Bhengu
Siyofa Silahlane (1976) –K. Bhengu
Izinsizwa Amakhosi (1973) – O.E.H.M. Nxumalo
Indlalifa Engenasibaya (1973) – M. Xulu
Ushumpu (1974) – J. Gwayi
Yekanini (1976) – J. Gwayi
Uze Ungikhonzele (1987) – N.J. Makhaye

URadebe noMchunu (1989:37) bathi:

> Le nguquko-ke yabuye yaluvuselela uthando lokuloba ngolimi lomdabu olwalunganakiwe uwonke wonke.

Le nguquko yayisho ukunakwa kwezilimi zabomdabu. Ucwaningo luthole ngokuthi emuva konyaka we–1954 umNyango wezeMfundo wasungula ikomidi elalizoqondana nolimi lwesiZulu. Uhla lwababhali bamanoveli aluphelele njengoba luvezwe ngenhla kodwa lolu cwaningo beluzama ukucacisa ukuthi njengoba ucwaningo luke lwaveza ukuthi eNtshonalanga amanoveli aqale ekuqaleni konyaka we–1700, lokhu kwagcina kuba nomthelela ekuthuthukiseni kokubhalwa kwamanoveli esiZulu.

Kuyavela ukuthi ikhono liye ngokuya lithuthuka njengoba nawesiZulu asemaningi asebhaliwe yingakho uFetzer (1992:572) ethi:

> *During the 1800's English writers elaborated on the techniques of the early novelists and produced many great works.*
>
> Eminyakeni ye-1800, ababhali bamaNgisi baqhamuka namaqhinga ababhali bamanoveli bakhiqiza nemisebenzi esezingeni eliphezulu.

Kusobala ukuthi uma sibuyela emuva sibuka umlando wamanoveli eNtshonalanga kuyacaca ukuthi njalo emuva kwekhulu leminyaka izinga liphinde lenyuka futhi yingakho uFetzer (1992:573) ethi:

> *During 1900's novelist experiemented with various styles, techniques and types of plots.*
>
> Ngeminyaka ye–1900 ababhali bamanoveli baqhamuka nezitayela ezinhlobonhlobo, amaqhinga nezigameko ezahlukene.

Ucwaningo luthole ukuthi ukukhula kwezinga lamanoveli nezigameko ezasetshenziswa kuwo kwakwenziwa izimo ezazenzeka ngaleso sikhathi.

Impi yokuqala (*World War* 1, 1914–1918) yaba nomthelela omkhulu emibhalweni eyayibhalwe ngalesi sikhathi sayo. Udweshu olwaludabuka ezizweni eziningi ababhali abaningi baluveza emibhalweni yabo. Amanoveli athuthuka njalo emuva kwempi yomhlaba. Emuva kwempi yomhlaba yesibili athuthuka anyukela kwelinye izinga. uFetzer (1992:572) uthi:

> *They wrote novels that focused on exact descriptions of objects and events.*
>
> Babhala amanoveli ayebheke kuzincazelo ngqo zezinto nezigameko.

Lokhu kwakwenziwa ukuthi ababhali bamanoveli bangalesi sikhathi babefuna ukugudluka endleleni endala yokubhala eyayigxile empilweni yabo nasekuvezeni abalingiswa nezigameko ngendlela eqondile nje.

Amanoveli esiLungu avele eminyakeni ye–1960 kuza neno nawo abeselandela indlela yesimanje yingakho nawesiZulu elandela imigomo efanayo.

1.6 Ukuchazwa kwamagama

Kunamagama azochazwa ngoba ucwaningo luzobe lugxile kuwona. Lawo magama yilawa alandelayo:

- Ulimi olunothile
- Ukuchaza
- Abalingiswa
- Izigameko
- Umlandi

1.6.1 Ulimi olunothile

Ulimi uma kuthiwa lunothile lusuke lujiyisiwe lwaphinda lwayoliswa ngezimo zokukhuluma ezahlukahlukene. Izimo zokukhuluma ezingasetshenziswa kungaba izifenqo, izisho, izaga kanye namagama anembayo. Amagama anembayo asho ukusetshenziswa kwamagama athile esikhundleni samanye ngenhloso yokugqamisa okuthile.

UMakhaye kule noveli yakhe okuzocwaningwa ngayo ubonakala elusebenzisa kahle ulimi ngoba oyifundayo uyiqeda ezuze okuningi olimini oluhle alusebenzisile. Ake sithi fahlafahla senze izibonelo ezimbalwa ngokuzogxilwa kukho ezahlukweni ezilandelayo ngomsebenzi kaMakhaye. UMakhaye (1992:37) usebenzise isifenyiso kanje ukunandisa ulimi:

> Umfana wayeseke wathintwa kancane ngezimpama kuzanywa ukuba aphoqwe ukuba aqaqe iphasela kodwa kwabonakala sengathi wayeqoma ukufa kunokwenza lokho.

Amazwi athi wathintwa ngezimpama aveze ukufenyisa ngoba bekungashiwo ukuthi umfana uphelile izimpama kodwa uMakhaye uma esekubeka uthi bamthintile. UMakhaye lolu limi olunothile uyalusebenzisa noma echaza abalingiswa bakhe.

UMakhaye (1991:22) ukuveza kanje:

> Ingqomondo yendoda ebude bayo babubambe izulu, indoda emboqo, enekhala elicijile nekhanda eselixubile.

UMakhaye ukhethe ukusebenzisa igama ingqomondo esikhundleni sokuthi “eyondlekile”. Leli le ngqomondo liyanemba impela futhi linika isithombe esicacile. Esikhundleni sokuthi athi “indoda ende” ukhetha ukuthi “ubude bayo” bubamba izulu. Leli lokubamba izulu likugcizelela kahle ubude bendoda futhi linika nesithombe sokuthi le ndoda inde ngendlela engajwayelekile. UMakhaye uma eqhubeka eyichaza le ndoda uthi “inekhanda elixubile” esikhundleni sokuthi athi “inekhanda eliqhakazile”. Leli lokuxuba lisheshe lisakhe isithombe emqondweni walowo ofunda inoveli yakhe. Liphinde linike nesithombe sokuthi lo muntu okukhulunywa ngaye usekhulile.

Ziningi izindawo lapho uMakhaye esebenzise khona ulimi oluhle enovelini yakhe. Okunye ucwaningo oluzokuthinta indlela afanisa ngayo uma echaza. UMakhaye (1991:18) ufanise kanje:

> Umfana wambuka uTatazela lapho ehlala esihlalweni sebhayisikili njengenkawu inombela egatsheni lomuthi, eshova sengathi imilenze yakhe inezipikili.

Kulesi sibonelo kusetshenziswe isifenqo esiyisifaniso. UMakhaye uma ethi, “uTatazela uhleli njengenkawu ebhayisikilini” kuba ngathi uyambona ngeso lengqondo indlela anamathele ngayo ebhayisikilini. Aphinde athi, “ushova sengathi imilenze yakhe inezipikili”. Lokhu kusinika umqondo wokuthi ushova ngendlela engajwayelekile futhi iveza umfutho omkhulu ashova ngawo ibhayisikili.

UMakhaye ukufanisa ukusebenzise kaningi futhi siyabonakala isizathu sakho ngoba kwakha isithombe esiphelele ngazo zonke izinto azichazayo.

1.6.2 Ukuchaza

Ukuchaza kuyikhono elithile. Yingakho uthola ukuthi kunomuntu othi uma echaza into kubenzima ukuyiqonda ngenxa yokuthi ikhono lokuchaza akanalo. Kukhona uhlobo lwabantu olukwazi ukuchaza ngendlela yokuthi kwakheke isithombe engqon dweni into uyiqonde kuze kube sengathi ubukhona ngesikhathi yenzeka. UNtuli (2009:21) uthi ngokuchaza:

> Ochazayo usuke eseyihumushe ngokwakhe leyo nto asuke eyichaza. Okusho ukuthi ofundayo noma olalele usuke eselandela incazelo eyisihumusho, esebuka ngamehlo noma elalele ngendlebe yomhumushi. Okuchazwayo kusuke sekuchazwe ngokwesimo sengqondo yomchazi.

Lokhu kusho ukuthi uma uchaza kubalulekile ukuzuza iso lengqondo lalowo omchazelayo. Ofundayo uma echazeleke kahle kuze kube sengathi into echazwayo iphambi kwakhe. Umchazi uma ehluleke ukuchaza kahle usuke emlahle wamqeda lowo amchazelayo ngoba ugcina esale nemibuzo engaphendulekile.

Ngokwe-Oxford South African School Dictionary (2010:168) ukuchaza bakuchaza kanje:

> *To describe is to say what a person or thing is like or what happened.*
>
> Ukuchaza kuwukusho ukuthi umuntu noma into injani noma yini eyenzekile.

Kule ncazelo kusavela ukuthi kubalulekile ukuthi uma uchaza wakhe isithombe esiphelele somuntu noma salento oyichazayo. Uma uchaza isigameko kubalulekile ukuthi sichazeke kahle kuvele ukuthi yini eyenzekile futhi yenzeke kanjani ukuze ofundayo abe nesithombe esiphelele.

UMbatha (2006:141) ukuchaza ukubeka kanje:

> Ukuchaza ukuhlaziya noma ukucacisa into ihlale obala ibonakale kahle, ukucacisa.

Kusobala ukuthi uma uchaza usuke ubeka obala okucashile. Kungaba ukususa inkungu kulowo osuke engacacelwa kahle into ethile bese enikwa incazelo ezomenza ayiqonde kalula leyo nto okukhulunywa ngayo.

1.6.3 Abalingiswa

Indaba yindaba ngabalingiswa, ngakho–ke uma bengekho abalingiswa nendaba ayikho. Abalingiswa abantu abawumlomo wombhali. Usebenzisa bona abafunze amagama athile ukuze kudluliseke umlayezo wakhe. Ucwaningo luzobe lugxile endleleni abachazwe ngayo enovelini kaMakhaye ethi: ***Uze Ungikhonzele***.

UKimenye (2013:63) ubachaza kanje abalingiswa:

> *The characters are all the people in a story. The main character in a novel is called the protagonist. Characters that cause problems for main character are antagonists.*
>
> Abalingiswa yibo bonke abantu abasendabeni. Umlingiswa omkhulu ubizwa ngeqhawe. Abalingiswa abadalela umlingiswa omkhulu izinkinga babizwa ngezimbangi.

Le ncazelo iyasicacisela ukuthi abalingiswa endabeni banezingxenye abazidlalayo ekukhuliseni indaba. UMda (1997:vi) ubachaza kanjeabalingiswa:

> *Characters are the people in the story.*
>
> Abalingiswa abantu abasendabeni.

UMda naye usavumelana noKimenye ngokuthi abalingiswa abantu abasendabeni.

UNdebele (2007:47) uphawula kanje ngokuvezwa kwabalingiswa:

> *What matters is how the author presents the character.*
>
> Okusemqoka ukuthi umbhali umveze kanjani umlingiswa.

UNdebele uveza iphuzu elibalulekile lapha. Umbhali uyena osuke ehlalelwe umsebenzi wokuthi abe nobuchule bokuveza abalingiswa bakhe. Akufanele ukuthi isithombe afuna ukusiveza ngabalingiswa bakhe singacaci kahle kwabafunda umbhalo wakhe. Abalingiswa kumele babe yile nto asuke eqonde ukuyiveza. Ukuvezeka kahle kwabalingiswa endabeni kuletha uheho kwabayifundayo.

UScholes no Klaus (1971:55) baveza ukuthi abalingiswa akubona abantu bangempela kodwa basivezela lokho okungenziwa umuntu ophilayo. Bakhombisa impila yangempela ephilwa ngabantu. Kubalulekile ukuthi umbhali abenze bekholakale ukuze nendaba yakhe izokholakala.

UPretorious no Swart (1982:6) bathi ngezinhlobo zabalingiswa:

> *In a novel one has to distinguish types of characters.*
>
> Enovelini kumele ukwazi ukuhlukanisa izinhlobo zabalingiswa.

1.6.4 Izigameko

Izigameko izona ezehlela abalingiswa endabeni. Umbhali wenoveli ezocwaningwa usebenzise zona ukunothisa ulimi kanye nokuveza izinto ezenziwa abalingiswa. Lokhu kwenza ukuthi kubaluleke ukuthola incazelo ngezigameko noma kungezogxilwa kakhulu kuzo okwamanje. Isigameko sishoisigigaba noma isehlakalo esivelela umlingiswa othile endabeni. Izigameko yizona ezisetshenziswa umbhali ukunyusa indaba yakhe ize ifike kuvuthondaba.

UMbatha (206:317) usichaza kanje isigameko:

> Isehlakalo esithusayo noma esingathokozisi, yilokho umuntu angagudluki kukho.

UMbatha ushayela isipikili ekutheni isigameko siyisehlakalo. Uma inoveli ibhaleke kahle izigameko zayo ziyakhula zakhe iketango lokuxhumana kwezigameko zize

ziyofika kuvuthondaba lapho okusuke sekuphenduleka khona imibuzo yomfundi wendaba.

Umbhali wenoveli uyakwazi ukuhlela kahle izigameko ezizovelela abalingiswa bakhe ukuze indaba ihehe. Lokhu kugqama kahle uma zizolandelana ngendlela yokuthi umlingiswa ethi eqeda ukwehlelwa isigameko ebe ehlelwa esinye. Lezi zehlakalo ziyalukhulisa udweshu enovelini.

1.6.5 Umlandi

Enovelini kuba khona umuntu osilandisayo ukusuka nokuhlala kwendaba. Inoveli ayifani nomdlalo wona ogxile enkulumenimpendulwano. Enovelini abalingiswa banesikhathi esincane sokuvezwa bexoxa. Okuningi sikuzwa ngomlandi. Abalandi bahlukene kathathu. Kukhona:

- Umlandi wokuqala
- Umlandi wesibili
- Umlandi wesithathu

Ucwaningo luzogxila ekuchazeni umlandi wesithathu ngoba amanoveli amaningi asebenzisa lolu hlobo lomlandi. Lokhu kwenziwa nawukuthi inoveli kaMakhaye ethi: ***Uze Ungikhonzele*** okuzocwaningwa ngayo isebenzise lolu hlobo lomlandi.

UMasondo (2013:xi) umchaza kanje umlandi wesithathu:

> Umlandi kuba sengathi ngumuntu obona zonke izinto, yonke indawo. Angasilandisa ngisho nangokucatshangwa ngumlingiswa ngaphandle kokuba akhulume umlingiswa lowo. Umlandi onjena angaba kuyo yonke indawo. Angasho ukuthi ngenkathi kwenzeka into ethile endaweni ethile, kwenye indawo kwakwenzeka into ethile. Ababhali abaningi basebenzisa le ndlela ngoba ikhululekile yenza umxoxi akwazi ukuveza zonke izinhlangothi zendaba.

Umlandi wesithathu ukhululekile ukusazisa ngakho konke okwenzeka endabeni ngisho kwenzeka ezindaweni ezahlukene njengoba esho uMasondo. UHlatshwayo (2013) naye

uvumelana noMasondo ngokuthi ababhali abaningi basebenzisa le ndlela ngoba ibonakala ikhululekile kunezinye. UMakhaye naye ukhethe ukusebenzisa lolu hlobo lomlandi ekuxoxeni indaba yakhe. Kuzovela uma sekucwaningwa inoveli yakhe ukuthi imsebenzela kanjani ekuthatheni abafundi benoveli yakhe ababeke kokwenzeka kuyo.

UButhelezi (2015:iv) unanela athi ngomlandi wesithathu:

> Lo mlandi wesithathu wazi ngakho konke okwenziwa, okuzokwenziwa kanye nemicabango yabalingiswa, ngamanye amazwi, ungusazikonke.

Le ncazelo isitshela ukuthi lolu hlobo lomlandi lwazi yonke into ethinta abalingiswa ngokwehlukana kwabo. Lokhu kusho ukuthi azikho izimfihlo zabalingiswa angazazi ngoba ukwazi ngisho ukufunda imicabango yabo. Lo mlandi uyakwazi ukuthatha abafundi benoveli ababeke ezigamekweni ezenzeka kudala, ezenzeka ngaleso sikhathi nezisazokwenzeka. Kungalesi sizathu uButhelezi lo mlandi embiza ngosazikonke.

UWall (1991:4) umchaza kanje umlandi:

> *The narrator is the voice we hear as we listen to the story being told.*
>
> Umlandi uyizwi esilizwayo uma silalela umbhalo oxoxwayo.

Umbhali uyena obamba iqhaza elibalulekile ekutheni abafundi bendaba yakhe bayiqonde kahle. Uyena oyilawulayo ukuthi uzoyixoxa kanjani nasekutheni abalingiswa bakhe uzobaveza kanjani.

1.7 Intshisekelo yocwaningo

Okususe intshisekelo yalolu cwaningo ukuthi kutholakale inoveli kaMakhaye ekwazi ukuthatha usuku olulodwa vo. Sibone kukuhle ukuthi kesiligubhe leli khono sibone ukuthi ukwaze kanjani uMakhaye ukuyibhala le noveli ibe yimpumelelo. Intshisekelo enkulu bekuwukubheka ukuthi uMakhaye akagidi yini ndawonye ukuze andise amakhasi endaba yakhe.

Okunye okubhebhethekise intshisekelo kube yindlela ababhali abaningi abanganaki ngayo ulimi uma bebhala. Abaningi bajabuliswa ukuthi umlayezo udlulile. Sibone kukuhle ukuthi kesiveze le ndlela kaMakhaye yokukwazi ukuchazisisa abalingiswa bakhe, ukukhetha amagama anothile nokugxila ekufaniseni uma echaza enovelini yakhe.

Emveni kokubheka indlela achaza ngayo uMakhaye abalingiswa bakhe nezinto ezisetshenziswe enovelini yakhe okuyilezi ezilandelayo: Umfula, ibhuloho, ihlathi, iphasela, inyoka, iveni, ibhanoyi nengwenya kuveze ikhono elingajwayelekile. UMakhaye umlingiswa umchaza kuze kube sengathi uyambona phambi kwakho. Usebenzise abalingiswa abaningi kodwa ukwazile ukubachaza bonke ngeqophelo eliphezulu ebe esebenzisa isikhathi esincane. Kube sekuvela intshisekelo yokuthi leli khono keliqhakanjiswe ukuze ababhali bangomuso bamanoveli balisebenzise nabo uma bebhala amanoveli abo.

1.8 Ingqinamba yocwaningo

Lolu cwaningo luqhubeke emumva kokufunda kabanzi umsebenzi kaMakhaye ikakhulukazi inoveli yakhe ethi: ***Uze Ungikhonzele***. Kubonakele ukuthi uma kugqanyiswa leli khono likaMakhaye nalabo abawanqenayo amanoveli esiZulu bangaba nalo uthando lokuwafunda uma kunganda ababhali abasebenzisa ikhono elifana nelikaMakhaye ngoba indaba ayibhalile ayiyekeki ungakayiqedi ngenxa yekhono analo. Kukhona izingqinamba ezikhona ezizoba inselelo ekuqhubeni lolu cwaningo.

Ingqinamba kuzoba ukuqhelelana kwenyuvesi nendawo asebenzela kuyo umcwaningi. Lokhu kuzokwenza ukuthi kungabi lula ukuvakashela inyuvesi njalo uma kukhona usizo aludingayo njengomcwaningi. Nakuba sezikhona ezobuchwepheshe ezenza kuxhumaneke kalula kodwa siba khona isidingo esikhulu sokuzobonisana nabeluleki bakho.

Enye ingqinamba kuzoba ukushayisana kwesikhathi sokuphuma emsebenzini komcwaningi nesokuphuma kwabeluleki emsebenzini wabo waseNyuvesi ekubeni ithuba lezimpelasonto umcwaningi azoba nalo bona bazobe bengekho emsebenzini.

Ingqinamba ukuthi ababhali abasha sebenakho ukuzishicilela ngabodwana ngokuzimela amanoveli neminye imibhalo okungadlulanga ezandleni zongoti ukuthi bayicubungule imibhalo yabo. Lokhu kwenza ukuthi kudlule imibhalo eminingi engayilandelile imigomo ngendlela efanele. Lokhu kuzokwenza ukuthi kungabilula kumcwaningi ukuthatha noma iyiphi inoveli ahlangabezana nayo ukusekela ucwaningo lwakhe.

Enye ingqinamba ukwanda kwenzinkampani ezizimele zabashicileli. Abanye abaphathi balezi zinkampani abasibo ongoti noma ochwepheshe bolimi. Kuyenzeka badlulise inoveli engayilandelile imigomo bayishicilele itholakale isigcwele emitatsheni yolwazi ehlukahlukene. Umcwaningi uma enganakanga engathuka esefakazisa ngenoveli engekho ezingeni ukusekela ucwaningo lwakhe. Abanye abanikazi balezi zinkampani ababe besawudlulisa umsebenzi womuntu ukuthi ubonwe ongoti bolimi ngaphambi kokuthi bawushicilele umsebenzi. Lokhu kuholela ekutheni eminye imisebenzi idlule ibhaleke ngobhalomagama olungamukelekile.

Enye ingqinamba yile yokuthi ababhali abaningi babhalela ukudlulisa umyalezo wendaba yabo nje kuphela. Imvamisa ulimi olunothile aluvamile ukugcizelelwa kakhulu uma kuhluzwa inoveli. Kubukeka kungakuhle ukuthi umfundi azuze kaningi uma efunda inoveli. Lapho siqonde ukuthi kungakuhle umfundi wenoveli uma eqeda ukuyifunda kube namagama amasha asewazi. Okunye okutholwe ucwaningo ukuthi izifenqo abafundi bamanje sebeya ngokuya bayazididanisa. Lokhu umcwaningi usekuqaphele isikhathi eside njengoba esefundise ulimi lwesiZulu ngaphezu kweminyaka engama-20. Kuvamise ukuba yinkinga entsheni esakhulayo ukuhlukanisa isingathekiso nesifaniso. Ucwaningo luzogxila kakhulu esifanisweni ngoba yisona esisebenze kaningi enovelini kaMakhaye ethi: ***Uze Ungikhonzele***. Umfundi walolu cwaningo kulindeleke ukuthi ethi eqeda ukulufunda ebeseqonda kahle umsebenzi wesifenqo esiyisifaniso emibhalweni yesiZulu.

Enye ingqinamba kuzoba ukwesweleka kwemibhalo yocwaningo ebhalwe ngolimi lwesiZulu. Bakhona abacwaningi asebegalelile ngesiZulu kodwa basebancane uma uqhathanisa nezinye izilimi. Ngaleyo ndlela kuzophoqeleka ukuthi ucwaningo lwethu lusebenzise nemibhalo yesiLungu. Okuthathwe esiLungwini kuyohunyushelwa esiZulwini.

Enye ingqinamba ukuthi umbhali wenoveli okucwaningwa ngaye akasekho emhlabeni. Bekuyobalula ukuba usekhona ngoba ezinye izinto bezobuzwa kuye ngqo njengokuthi uqale nini ukubhala, yingani ethanda ukuchazisisa ngale ndlela achaza ngayo nokunye. Inoveli ezocutshungulwa yabhalwa kudala. Ubhalomagama lwayo aluhambisani nolwamanje. Kuzoqinisekiswa ukuthi okuzosebenza kulolu cwaningo kutshintshwe kuhambisane nobhalomagama olusha ukuze abafundi balolu cwaningo bangadideki.

1.9 Indlela yokuqhuba ucwaningo

Kuzofundwa kabanzi inoveli kaMakhaye ethi: ***Uze Ungikhonzele.*** Kule noveli kuzocutshungulwa indlela uMakhaye asebenzise ngayo ulimi olunothile, amasu awasebenzisile, ikhono lakhe lokuchaza ebe efanisa, ukuchazwa kwabanye kwabalingiswa nezinye izinto ezisetshenzisiwe enovelini yakhe. Kuzofundwa izincazelo zenoveli zababhali nongoti abahlukene emkhakheni wamanoveli. Izincazelo zabo ngenoveli zizoshicilelwa kulolu cwaningo. Umcwaningi uyobe esephawula ngazo ekugcineni uma esenza izincomo neziphakamiso ngocwaningo lwakhe. Kuzosetshenziswa nemiqingo yabacwaningi abahlukene esebeke baphawula ngokubhalwa kwenoveli. Kuzocutshungulwa nezinsizakuhlaziya ezihambisana nalolu cwaningo.

Ucwaningo luzoveza konke okusekelayo okucashunwe emibhalweni yabanye ababhali. Okucashunwe olimini lokubolekwa kuyohunyushelwa esiZulwini. Amagama awumgodla walolu cwaningo anjengenoveli, ulimi olunothile, abalingiswa, ukuchaza, kanye nezigameko ayochazwa kabanzi. Ucwaningo luzoqhutshwa kusetshenziswa izinsizakuhlaziya ezilandelayo:

- Insizakuhlaziya yeMarxism *(Marxism Theory*).
- Insizakuhlaziya Yokulandisa (*Narratology*).
- Insizakuhlaziya Ebuka Ngeso Lomfundi (*Reader Oriented Theory*).
- Ethinta Amasiko Nezithombe (*Cultural Theory And Images*).

Lezi zinsizakuhlaziya zizolekelela ngoba ziyayithinta inhlalo yomphakathi, indlela okulandwe ngayo inoveli, iqhaza lomfundi wenoveli kanye nokuthinteka kwamasiko nezithombe endabeni.

1.10 Umklamo wocwaningo

Esahlukweni sokuqala kutholakala isethulo salolu cwaningo. Kuzobhekwa izinhloso zocwaningo, umlando wamanoveli, ukuchazwa kwamagama, intshisekelo yocwaningo, ingqinamba yocwaningo, indlela yokuqhuba ucwaningo kanye nomklamo wocwaningo.

Esahlukweni sesibili kugxilwe emibonweni yongoti abahlukene. Kubhekwa indlela abachaza ngayo inoveli.

Esahlukweni sesithathu kugxilwe kuzinsizakuhlaziya (*theories*) zenoveli. Kuyogxilwa kulezi ezilandelayo: *Marxism, narrotology, reader oriented theory* nethinta amasiko ngoba yizona ezibonakala zihambisana nenoveli kaMakhaye ethi: ***Uze Ungikhonzele.***

Esahlukweni sesine kuzotholakala iqoqa lenoveli ngokwezahluko kanye namasu asetshenziswe umbhali.

Esahlukweni sesihlanu siqukethe amagama akhethekile nezifaniso.

Esahlukweni sesithupha siqukethe ukuchazwa kwabalingiswa.

Esahlukweni sesikhombisa kukhulunywa ngezinto ezivezwe endabeni.

Esahlukweni sesishiyagalombili kuqukethwe imiphumela, iziphakamiso nesiphetho socwaningo.

1.11 Isiphetho

Lesi sahluko sicubungula isethulo socwaningo, izinhloso ezinhlobonhlobo zocwaningo okuyizona eziholele ekutheni umcwaningi eqhamuke nalolu cwaningo. Kulesi sahluko kuvele nemibonongqangi okuyiyona ephethe ingqikithi yalolu cwaningo. Le mibuzo izophenduleka esahlukweni sokugcina. Kuvezwe nomlando wamanoveli esiZulu kanye nezibonelo zamanoveli athile asebhaliwe esiZulwini.

Kulesi sahluko kuphinde kwachazwa amagama awumgogodla wocwaningo. Lawo magama yilawa: ulimi olunothile, ukuchaza, abalingiswa, izigameko kanye nomlandi.

Intshisekelo yocwaningo iveziwe nayo kulolu cwaningo, indlela yokuqhuba ucwaningo kanye nomklamo wocwaningo. Kulo mklamo kuvezwe isahluko nesahluko ukuthi siqukethe ini kanye nesiphetho.

ISAHLUKO SESIBILI

2.0 IMIBONO YONGOTI NOKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Kulesi sahluko ucwaningo luzogxila emibonweni yongoti abahlukene ngenoveli. Emibonweni yongoti kuzogxilwa endleleni abachaza ngayo inoveli. Imibono yabo iyoqhathaniswa ekugcineni nendlela uMakhaye abhale ngayo. Ngokujwayelekile ababhali abaningi bakholelwa ekutheni izigameko zenoveli zithatha izinsuku eziningi kuya eminyakeni eminingi ukuze zihleleke kahle zize ziyofika esiphethweni. Lokhu kusuke kwenziwa ukuthi inoveli ayifani nendaba emfushane egxila esigamekweni esisodwa kodwa yona iyakwazi ukuzithinta zonke izigameko ezibalulekile empilweni yomlingiswa.

Lolu cwaningo luhlose ukuveza ukuthi uMakhaye enovelini yakhe ethi**:** ***Uze Ungikhonzele,*** uqhamuka nento engajwayelekile emkhakheni wamanoveli. Okungajwayelekile ukuthi yena izigameko zakhe uzithunge zaba yiketango zathatha usuku olulodwa. UMakhaye kazamanga ukuzinciphisa izigameko ukuze indaba yakhe asheshe ayiphothule kodwa uzakhe zaba ziningi izigameko kodwa zathatha usuku olulodwa.Ukusekela lolucwaningo kuzobhekwa imibono yongoti nendlela abachaza ngayo inoveli.

2.2 Imibono yongoti nokubuyekezwa kwemibhalo

UMadondo (2007:9) uyichaza kanje inoveli:

> Inoveli ingumbhalo omude obhalwe ngolimi lwephrozi oluchazayo. Indaba yenoveli yenzeka esikhathini eside okungaba izinsuku kuye eminyakeni. Ingaqala umlingiswa eyingane ize iphele eseyixhegu.

UMadondo uyakucacisa ukuthi inoveli yenzeka isikhathi eside. Ngendlela ayichaza ngayo okuyinkolelo ababhali abaningi abanayo. UMakhaye indlela abhala ngayo inoveli yakhe ethi: ***Uze Ungikhonzele*** kuyayiphikisa le nkolelo. Lokhu kufakazela

ukuthi uqhamuke nento engajwayelekile emkhakheni wamanoveli esiZulu. Inoveli iyindaba esuke ixoxwa ngumbhali thizeni equkethe umyalezo wayo. Inoveli ebhaleke kahle iba noheho okuyilona olwenza ofundayo amamatheke angasuki kuyo aze ayiqede ukuyifunda.

UButhelezi (2015:vi) uyichaza kanje inoveli:

> Uma kukhulunywa ngenoveli kusuke kukhulunywa ngombhalo omude oxoxa indaba ngezigameko eziningi ezenzeka kubalingiswa abaningi. Kuvame ukuba inoveli ithathe isikhathi eside ukwenzeka. Inoveli iba nomlandi noma nomxoxi okunguyena oyilandayo indaba kusukela ekuqaleni kuze kube sekugcineni. Ziningi izinto ezifakwa umlandi ukuze indaba ibe mnandi.

UButhelezi uyihlabe esikhonkosini uma ethi inoveli ingumbhalo omude oxoxa ngezigameko eziningi. Lolu cwaningo luncike enovelini kaMakhaye engajwayelekile ngoba inezigameko eziningi kodwa ithatha usuku olulodwa nje vo ukwenzeka. UButhelezi yena uthi inoveli ithatha isikhathi eside ukwenzeka. Ucwaningo luzoveza ukuthi inoveli iyakwazi ukwenzeka ngesikhathi esifishane futhi izithunge kahle izigameko zize ziyofika kuvuthondaba kungonakalanga lutho. Ababhali abaningi cishe banenkolelo yokuthi inoveli kumele ithathe isikhathi eside ngoba inezigameko eziningi. Ngaleyo ndlela babona ukuthi uma izigameko zingenzeka ngesikhathi esifishane ingase ingabhaleki kahle noma umbhali angahluleka ukuzithunga kahle nomsoco wendaba ungalahleka. Ucwaningo luzosikhipha kule nkungu esibekele ababhali abaningi lusinike nezibonelo zezigameko zikaMakhaye ukuthi ziningi kodwa ziyakwazi ukuqoqeka ngesikhathi esifishane. UButhelezi (2015:vi) uqhubeka ayichaze kanje inoveli:

> Umbhali ubhala ngezigigaba eziyiqiniso, ezingakaze zenzeke noma ezingase zenzeke. Kusetshenziswa ulimi ukubhala kudwetshwe imifanekiso yalezi zehlakalo. Umbhali uveza ubuchwepheshe ngokuba akwazi ukuhlela izigigaba zakhe ngekhono, yileli khono elicutshungulwayo uma kuhluzwa. Umbhali kumele alikhombise ikhono lakhe ekubumbeni indaba ukuze ilandeleke. Indaba ebumbeka kahle yileyo ebumbanisa kahle isimo senhlalo nabalingiswa, isakhiwo kanye nolimi olusetshenziswayo.

UButhelezi lapha uchaza ukuthi umbhali ubhala ngezigameko eziyiqiniso, ezingakaze zenzeke noma ezingase senzeke. Lokhu kuyiqiniso ngoba indaba izwakala kahle uma abalingiswa bezovelelwa izigameko ezithile okuyizona ezikhulisa indaba. Kubalulekile ukuthi izigameko zikholakale.

Umbhali angabhala inoveli ewumkhando kodwa okubalulekile ukuthi izigigaba zakhe azenze zikholakale ukuze abafundi bendaba yakhe bayikholwe. UButhelezi uphinde waveza ukuthi umbhali wenoveli kumele akhombise ikhono lokuyibumba kahle indaba yakhe ukuze ikholakale. Lokhu ucwaningo luzokufakazela ezahlukweni ezilandelayo ngokuthi luveze ikhono likaMakhaye lokuveza kahle izigameko eziningi ngesikhathi esifishane aphinde azichaze ngendlela esezingeni eliphezulu kangangokuthi abaningi abafunde inoveli yakhe abayikhohlwa indlela achaza ngayo izigameko zakhe. Isigigaba usichaza ngendlela yokuthi usale nesithombe esingasuki kalula emqondweni.

UButhelezi ugcizelela ukuthi umbhali wenoveli usebenzisa ulimi ukuze akhe isithombe esiphelele emqondweni womfundi wenoveli yakhe. Lokhu kuyiqiniso elingephikwe ngoba uma isigameko sichazeke kahle ofundayo uvele ayibone kalula leyonto echazwayo ngeso lengqondo kuze kube sengathi naye ubekhona kwenzeka leso sigameko. Ezahlukweni ezilandelayo lizovezwa leli khono likaMakhaye ukuthi nakuba ebhale inoveli ngendlela engajwayelekile kodwa abe nendlela yakhe ehehayo yokuchaza abalingiswa bakhe kanye nezigameko ezibehlelayo.

Ezinye izincwadi kuyenzeka zikhulume ngempilo yabantu yemihla ngemihla. UFugard (2009:148) uphawula kanje ngamazinga abantu empilo:

Mbongeni	: Where do you stay?
Percy	: In a tin.
Mbongeni	: In a tin! Like Sardine Fish?
Percy	: In a tin Morena.
Mbongeni	: Uhlala kuphi?
Percy	: Ethinini.
Mbongeni	: Ethinini! Njengofishi owuSadinsi?
Percy	: ethinini Nkosi.

U Furgard uveza le ngxoxo ukuthi kuyenzeka phakathi kwabantu bamazinga ahlukene olunye uhlagothi lwabantu lungayiqondi impilo ephilwa olunye uhlangothi ngenxa

yokuthi alukaze luyiphile lona. Kubalulekile ukuthi ababhali beyiveze impilo ephilwa abantu injengoba injalo.

Umbhali wase *Nigeria* ongu Cyprian Ekwensi ukhombisa ikhono elihle enovelini yakhe ethi: ***People Of The City*** ngokudedela abalingiswa bezikhulumele bona. Yena uchaza kafushane bese ebanika ithuba bazikhulumele bona.

U-Ekwensi (1963:4) lokhu ukuveza kanje:

> *"Don't you ever rest? Last night you were playing trumpet at the club". "Don't remind me about that one ; I must get on with my report."*
>
> "Uke waphumula kodwa? Izolo ubudlala icilongo ekilabhini." "Ungangikhumbuzi ngalokho; kumele ngiqhubeke nombuzo wami."

U- Ekwensi kule ncwadi yakhe ubonakala elisebenzisa leli khono lokubhala indaba ube udedela kakhulu abalingiswa ukuthi baziveze ngokuthi bazikhulumele bona. Lokhu kuyalekelela kumfundi wombhalo wakhe ngokuthi egcine esebazi uhlobo lwabo esusela ezintweni abazishoyo ngale kokuthi baze bachazwe umbhali kabanzi. Le ndlela isuke ingasho ukuthi umbhali akachazi lutho, kodwa yena njengomlandi uhamba ecacisa izinto ezimbalwa ngaphambili noma ngemuva kwenkulumompendulwano yabalingiswa.

USoyinka (1999:25) uveza ubuqhawe benkosi uShaka kanje:

> *That narrative, like the legend of Chaka the Zulu,*
> *Remains in African literature.*
>
> Lokho kuxoxa, ngobuqhawe bukaShaka umZulu,
> Kusagcinekile emibhalweni yase-Afrika.

Lokhu kusinika incazelo ecace bha mayelana nokuvuleleka kokubhala imibhalo. Lapha kuvezwa umbhali wase-Afrika egqamisa ubuqhawe bombumbi wesizwe samaZulu. Lo mlando kucacile ugqame waze wafinyelela emazweni ase-Afrika. Lokhu kufundisa ababhali bezwe lethu ukuthi akwanele ukubhala ngesigodi noma ngedolobha langakini

kuphela. Umbhali angacwaninga ngezigameko ezivelele ezenzeka kwamanye amazwe abhale ngazo ukuze abafundi bombhalo wakhe basabalale ngolwazi.

IsiZulu sithi: Ubuhle bendoda zinkomo zayo siphinde sithi indoda ayigugi. Lokhu siyakuthola ku-Emecheta (1979:71) uma ethi:

> Owesifazane engaba mubi futhi abe mdala, kodwa
> indoda ayikaze ibe imbi noma ibe ndala.

La mazwi alo mbhali waseKenya okuyizwe lase Afrika akhombisa ukuthi kunokuhlobana emasikweni ase-Afrika. Lokhu kusho ukuthi ababhali bamazwe ahlukene akubavimbi ukubhala noma ngani abakholelwa kuyona ngoba leyo nto ababhale ngayo kuyenzeka ibe nokuhlobana nokwenzeka kwelinye izwe.

Abanye ababhali base-Afrika kuyenzeka bebhale ngamasiko nangosikompilo lwabantu base-Afrika. UMargaret (1994:10) ukuveza kanje lokhu:

> *Now why would such a little baby, the only daughter of so great a chief cry so bitterly? Had some evil enemy cast a spell? Had she not been properly named?*
>
> Manje kungani ingane encane kanje engukuphela kwendodakazi yenkosi enkulu ikhale kabuhlungu kanje? Kungabe kukhona isitha esiyithakathile? Kungabe ayiqambekanga kahle igama?

UMargaret uma ebhala kanje sifunda ukuthi kunezinto ezihambelanayo kusikompilo lwabantu abangama-Afrika. Kule ngxoxo engenhla uMargaret uveza ukukhathazeka umndeni onakho ngokugula kwengane uze usole nabathakathi. Le ndikimba yobuthakathi abhala ngayo nababhali bakithi bayayiqonda futhi nabafundi bemibhalo yesiZulu kulula ukuthi beyiqonde indikimba yobuthakathi ngoba ithinta into ejwayelekile emphakathini yethu noma abangayazi bake bezwe ngayo.

Ikhona eminye imibhalo eveza abantu abagxamalazile ngokwezinkolo. UMthiyane (2014:95) ukuchaza kanje lokhu:

> Abagxamalazile yilabo abakholelwa enkolweni yesintu baphinde bagxile kwezinye izinkolo.

Lokhu okushiwo uMthiyane kujwayelekile emiphakathini yethu lapho othola khona ukuthi umuntu ekholwa enkolweni yamaKhrestu kodwa ewenza onke amasiko esintu. Kubalulekile- ke ukuthi imibhalo ikuveze lokhu ngoba kuyenzeka yingakho izinkonzo zihlukene phakathi. Kukhona lezo eziwavumayo amasiko esintu ezinye aziwavumi.

U-Achebe usebenzise ikhono elifanayo nelikaMakhaye ngokuthi aqale ngokuchaza umlingiswa wakhe osemqoka uma eqala inoveli yakhe. U-Achebe (1958:3) ukuveze kanje lokhu:

> *Onkonkwo was a well known throughout the nine villages and even beyond.*
>
> U-Onkonkwo wayaziwa kuzozonke izigodi eziyisishiyagalolunye nangaphezulu kwalokho.

Umbhali uma eyiqala kanje indaba yakhe kuba kuhle ngoba umfundi uthi eseqhubeka nendaba usuke esenesithombe esigqamile ngomlingiswa osemqoka. UMakhaye naye uyisebenzisile le ndlela ngokuthi uma eqala inoveli yakhe aqale ngokuchaza uTatazela ukuthi ungumuntu onjani nowaziwa kangakanani emphakathini.

UMathaba (2012:20) uyichaza kanje inoveli:

> Inoveli yona ayifani nendaba emfishane yona enamathela esigamekweni esisodwa.

Le ncazelo ibalulekile ngoba isivezela ukuthi inoveli nakuba ibhaleka ngendlela ecishe ifane namanye amaphrozi anjengendaba emfishane nedrama kodwa yona ayinamatheli esigamekweni esisodwa. Iyakwazi ukufaka izigameko eziningi ezenzeka empilweni yomlingiswa othile.

UMathaba (2012:20) uphinde athi:

> Inoveli ikhululekile ingathatha izigigaba eziningi. Kukhona inoveli engaxoxa ngempilo yonke yomuntu kusukela ekuzalweni kwakhe kuze kube uyashona.

Le ncazelo iveza ukuthi inkolelo yababhali abaningi yokuthi inoveli ibhaleke kahle ithatha impilo yomuntu yonke. Ababhali kuyenzeka babhale amanoveli akanje. Lolu hlobo lokuvezwa kwezigameko ludinga umbhali onekhono lokuthi azithunge kahle izigigaba zempilo yomuntu ngendlela ehehayo ukuze ofundayo angasheshi acikeke kodwa alangazelele ukuzwa okuzokwenzeka emuva kwesigameko nesigameko.

Umbhali wenoveli onekhono akumele enze umfundi wencwadi yakhe akwazi ukuqagela isigameko esilandelayo. Kuba kuhle ukuthi kwesinye isikhathi athi uyaqagela ashwebe. Ababhali abaningi uma bebalekela lokhu bagcina sebesebenzisa amasu ahlukene njengesakhiwana, ukubikezela nokujeqeza.

UMathaba (2012:20) uphinde athi:

> Nakuba inoveli ikhululekile kodwa akhona amanoveli aqoqekile agcine esikhathini esithile nje empilweni yomuntu.

Le ncazelo icacisa ukuthi akuphoqi ukuthi umbhali wenoveli athandanise izigigaba ezixoxa ngayo yonke impilo yomlingiswa. Umbhali wenoveli angakhetha ukugxila esikhathini esithile empilweni yomlimgiswa. Lokhu kusho ukuthi akuphoqelekile ukuyithinta yonke impilo yomuntu. Omunye umbhali angamthatha umlingiswa eqala ukusebenza, eganwa, ekhulisa abantwana kuze kube sebudaleni kwakhe. Le mpilo yomlingiswa nakuba iqalwe phakathi nendawo kodwa zingakhiwa izigigaba ezingagcina zinesifundo esihle esiphethweni senoveli.

Enovelini ethi: ***Inkinsela yaseMgungundlovu*****,** kuvezwa umlingiswa osemqoka onguNdebenkulu. Uvela esekhulile ezoqola abantu kodwa umbhali uyaphumelela ukwakha izigigaba ezigcina umfundi wale noveli enamathele kuzo aze ayofika esiphethweni. Lokhu okwenzeka kule noveli kufakazela khona lokhu okushiwo uMathaba ukuthi inoveli ingagxila esikhathini esithile empilweni yomlingiswa.

URadebe (2013:iv) yena uyichaza kanje inoveli:

> Inoveli imibhalo yobuciko esuselwa ekhanda lombhali yabe isihleleka ngobukhulu ubuchwepheshe ekwethulweni kwayo.

URadebe uveza into ebalulekile uma ethi inoveli nakuba isuselwa ekhanda kodwa kumele umbhali ayihlele ngobukhulu ubuchwepheshe. Leli iqiniso elingephikiswe ngoba nakuba inoveli iwumkhando kodwa umbhali kumele ayenze ikholakale ukuze abayifundayo bayethembe. Lokhu kuyenzeka futhi izigigaba zakhona zihlelekile kahle uma umbhali wenoveli ezithunge kahle izigameko zakhe zakha iketango lokuxhumana elihleleke kahle zize ziyofika kuvuthondaba. Akukuhle ukuthi umbhali wenoveli avamise ukugxekwa abafundi bomsebenzi wakhe ngoba lokhu kwenza ukuthi imisebenzi aqhamuka nayo igcine ingasathandeki kube sengathi usephinde iphutha elifanayo kanti akunjalo yingenxa yokuthi akasethenjwa.

Abanye ababhali kuyenzeka babhale ngomlando noma ngombusazwe wezwe. Lokhu siyakubona kulezi zincwadi ezilandelayo: **Insila KaShaka** (1930)- J.L. Dube, **UDingane** (1936)- R.R.R. Dlomo. UMapanje (2002:2) ubhale kanje ngombusazwe:

> *Africans were not permitted to enter the European shops by the front door. If they wanted, they had to go to a hole in the side of the shop to ask for it.*

> Ama-Afrika ayengavunyelwe ukungena ezitolo zabaseYurophu ngomnyango ophambili. Uma kukhona abakudingayo, kwakumele baye embotsheni esohlangothini lwesitolo beyocela khona.

UMapanje ubhale ngendikimba ethinta ezombusazwe. Le ndikimba ibalulekile ukuthi ababhali beyisebenzise ngisho nasesikhathini samanje ngoba ikhumbuza ngomlando. UMapanje ubuye abhale ngemilando yabantu abagqamile noma abake bavelela emazweni abo njengo: Kenneth D. Kaunda, Oginga Odinga, Kwane Krumah, Jomo Kenyatta nabanye esingababalanga kulolu cwaningo. Le ndlela yokugqamisa abaholi nobuqhawe babo iyasiza kakhulu kulabo bafundi abasuke befisa ukwazi kabanzi ngomlando wezwe labo.

UNdlovu (2013:viii) uyichaza kanje inoveli:

> Inoveli ingumbhalo omude oxoxa indaba enezigameko eziningi ezenzeka kubalingiswa abaningi imvamisa esikhathini eside.

UNdlovu naye uvumelana nabanye ababhali ekutheni inoveli yenzeka esikhathini eside. Lokhu kufakazela le nkolelo ucwaningo oluke lwayiveza yokuthi ababhali abaningi bavumelana ngakho ukuthi inoveli kumele yenzeke isikhathi eside. Inoveli iba nabalingiswa abaningi. Yibo-ke laba balingiswa umbhali wenoveli akha ngabo izigameko zendaba yakhe. UNdlovu uthi izigameko zivelela abalingiswa abaningi ngoba indaba isuke iyindaba ngabalingiswa. Umbhali usebenzisa bona ukukhulisa izigameko zakhe. Indaba nakuba isuke incike kakhulu kumlingiswa osemqoka kakhulu kodwa kufanele kube khona izigameko ezibehlelayo ukuze indaba izokhula futhi ihehe.

USibanyoni (2015: 1) uyichaza kanje inoveli:

> Inoveli ixoxa indaba. Indaba iyona ewumongo wenoveli. Ubumnandi benoveli kuya ngokuthi abayifundayo bayathatheka yini ngendlela abayixoxa ngayo. Ngakho-ke umuntu nxa efunda inoveli akatholi kuphela ukuthokoza, kodwa uthola nolwazi olujulile ngempilo.

USibanyoni akasho lutho ngokuthi inoveli ithatha isikhathi esingakanani. Yena akagcizeleli njengabanye ababhali ngokuthi inoveli ithatha isikhathi eside. USibanyoni ugxike ekutheni inoveli igxila kakhulu endabeni njengoba eveza ukuthi indikimba iyona ewumongo wendaba. Kuyiqiniso ukuthi inoveli isuke inendaba eyixoxayo akuyiyona okumele ibe noheho. Kusobala ukuthi inoveli ingebebikho ngaphandle kwendaba ngoba ukuze kube khona inoveli kumele kube khona indaba exoxwayo. Ukuxoxa indaba ezwakalayo kudinga ubuchule obuthile ukuze umbhali akwazi ukugcina abafundi benoveli yakhe benamathele kuyo.

Libalulekile leli phuzu elishiwo uSibanyoni uma egcizelela ukuthi inoveli akumele igcine ngokuthokozisa umfundi wayo kodwa kumele ofundayo azuze ulwazi olujulile

ngempilo. Lolu cwaningo luhlose ukwenza lona leli khono lokuxoxa indaba ngendlela enekhono ibe ifundisa nolimi olujulile kodwa ibe ixoxwa ngesikhathi esifishane.

USibanyoni (2015:1) uphinde athi ngenoveli:

> Inoveli ixoxa indaba esuselwe ekhanda. Izigameko kanye nabantu okuxoxwa ngakho enovelini kususelwe ngumlobi ekhanda.Ngisho noma umlobi eyakhele phezu kwesigameko esaziwayo esake senzeka indaba yakhe, akasilandeli njengoba sinjalo. Ukhetha kuphela lokho akudingayo akuxube nakususe ekhanda lakhe.

Umlobi kubalulekile ukuthi uma exoxa indaba ayinonge eyisusela esigamekweni esenzeka ngempela noma asisusele ekhanda kodwa kumele aqinisekise ukuthi siyakholeka. Umfundi wenoveli uma eke wathola ukuthi kuxoxwa ngamampunge luyehla ugqozi lokuqhubeka nayo ngoba uheho lusuke lungekho. Abafundi benoveli ebhaleke kahle kuyenzeka bagcine sebenamathele kuyo bayifunde bayiqede ngesikhathi esifishane ngenxa yekhono lombhali wayo.

Enye inoveli nakuba isuselwe ekhanda kodwa kuyenzeka ukuthi igcine ingabi nakho ngisho okuncane okukhombisa ukuthi ingumkhando. Lokhu kwenziwa ukuthi umbhali wayo usuke ekwazile ukuyincikisa empilweni ephilwa abantu imihla ngemihla.

USibanyoni (2015:1) ubalula ukuthi:

> Inoveli ibhalwe ngolimi lwephrozi. Yize ebhala ngolimi lwephrozi umbhali kuhle awakhethe ngokucophelela amagama awasebenzisayo. Kufanele ukuthi amagama ahlaba emhlolweni ahambisana nalokho akhuluma ngakho.

Ulimi lwephrozi ulimi olulula nolujwayelekile. Lolu limi yilo olusebenzayo emanovelini ukuze aqondeke kalula. USibanyoni uveza into ethintwa ilolu cwaningo uma ekhuluma ngokukhethwa kwamagama ngokucophelela. Ucwaningo luzoveza uMakhaye esebenzisa amagama anembayo kanye nolimi olunothile uma echaza. EsiZulwini kukhona amagama angomqondofana njengovalo nengebhe. Kubalulekile ukuthi obhalayo akhethe kahle ukuthi yiliphi elizonemba kahle liphinde lihambisane

kahle nalokho afuna ukukusho ngaleso sikhathi. Lokhu kuzochazwa kabanzi esahlukweni sesihlanu. USibanyoni (2015:1) uqhubeka athi:

> Njengoba inoveli yethula into engahle yenzeke, umbhali uzama ngazo zonke izindlela ukuyenza ingagudluki kulokhu okungamaqiniso emvelo.

Indaba ekholekayo yileyo equkethe amaqiniso aziwayo emphakathini. Kubalulekile ukuthi umbhali aqale enze ucwaningo ngento azobhala ngayo ukuze amaqiniso awabhalayo afakazelwe yibo abafundi bendaba yakhe. Inoveli ethula amaqiniso angempela uzwa umfundi wayo esenanela uma eyixoxa esethi:

> Impela nangakithi yake yenzeka into efana nale.

Lokhu kusuke kusho ukuthi umbhali uyibhale kahle futhi wazuza nemiqondo yabafundi benoveli yakhe.

USibanyoni (2015:1) uphinde athi ngenoveli:

> Lokho umbhali asixoxela ngakho ukuveza ngokusebenzisa abalingiswa endabeni. Laba balingiswa sithola kubona abayinsika yendaba, sithole nabanye abazoba abasizi bokuqhubeka kwalolu chungechunge lwezigameko. Okubalulekile ukuthi indaba iqoqeke ukuze inamathele endikimbeni yayo.

USibanyoni uthinta into ebalulekile ucwaningo oluzobuye lugxile kuyo kakhulu ezahlukweni ezilandelayo. Ukuvezwa nokuchazwa kwabalingiswa kuzomataniswa nokusentshenziswa kolimi olunembayo. Kuzothintwa ngamafuphi indlela uMakhaye ancika ngayo endikimbeni uma kubhalwa kusentshenziswa inoveli yakhe ethi: ***Uze Ungikhonzele*** noma kungeke kugxilwe kuyo indikimba.

UHlatshwayo (2013:iv) uyichaza kanje inoveli:

> Inoveli ngumbhalo omude oxoxa indaba enezigameko eziningi ezenzeka kubalingiswa abaningi, imvamisa esikhathini eside. Kuba khona umxoxi, okunguyena osithatha asibeke ngamehlo engqondo, ayiphothe indaba

> kusukela iqala ize iyophela. Ukuze indaba ibemnandi, ilandeleke kufanele umxoxi afake izithako ezinhlobonhlobo ukuze indaba ihlabahlose.

UHlatshwayo naye uvumelana nabanye ongoti abaningi uma ethi inoveli ingumbhalo omude. Lokhu kuyiqiniso elingephikwe ukuthi inoveli ingumbhalo omude. Yikho lokhu okuyenza yehluke ezindabeni ezimfishane. Okunye okuqaphelekayo ngenoveli ukuthi inezigameko eziningi. UHlatshwayo uthi imvamisa izigameko zenoveli zenzeka isikhathi eside. Le ncazelo iyaphikisana nokwenzeka enovelini kaMakhaye ethi: ***Uze Ungikhonzele.*** Le noveli iveza izigameko eziningi ezenzeka ngesikhathi esifishane. Ucwaningo ngeke lugxile kakhulu kulokhu ngoba kusazocutshungulwa kabanzi ezahlukweni ezilandelayo. UHlatshwayo uphinde athi umbhali wenoveli kumele asithathe ngeso lengqondo ngokwenzakalayo endabeni yakhe. Leli elinye lamakhono kaMakhaye azocutshungulwa ngoba ukhombisa ikhono elisezingeni eliphezulu uma echaza izigameko nabalingiswa bakhe. UMakhaye unekhono lokuthi uma echaza umlingiswa ugcina usuzakhele isithombe esiphelele salowo mlingiswa kuze kube sengathi uyambona phambi kwakho.

UHlatshwayo ukhuluma ngokuthi inoveli iba nomxoxi. Lokhu yikhona okwenza inoveli ihluke emdlalweni ngoba emdlalweni umbhali udedela kakhulu abadlali ukuthi bazikhulumele bona kanti enovelini noma belinikwa ithutshana lokuthi baxoxe abalingiswa kodwa iqhaza elikhulu libanjwa ngumxoxi. Uyena osuke esithatha esibeka mayelana nezigameko ezenziwa abalingiswa enovelini.

UCele (2013:80) yena uma eyichaza inoveli uthi:

> Umbhalo omude okusuke kuxoxwa kuwo indaba eyenzeka kubalingiswa abathile endaweni ethile nangesikhathi esithile. Imvamisa kuba umlobi osixoxela le ndaba noma kube umlingiswa omkhulu endabeni okunguyena osizekela ngezigameko ezenzeka endabeni. Izigameko lezi zivamise ukuhlukaniswa ngezahluko ukuze kugqame kahle ukwenzeka kwezinto endaweni nangezikhathi ezahlukene.

UCele akakucacisi kahle ukuthi inoveli ithatha isikhathi esingakanani njengabanye ongoti abavumelana ngokuthi yenzeka isikhathi eside. Ucacisa ukuthi indaba yenzeka

kubalingiswa. Lokhu kusho ukuthi zonke izigameko ezenzeka enovelini zisuke zehlela bona abalingiswa. Lezi zigameko ziyakhula zisuka esingenisweni zize ziyofika kuvuthondaba noma zize ziyofinyelela kupholavuthondaba.

UCele naye ugcizelela iqhaza lomxoxi ukuthi uyena osizekela izigameko. Okunye akucacisayo ukuthi kuyenzeka indaba ixoxwe ngumlingiswa osemqoka. Umlingiswa osemqoka kulula ukuthi asixoxele izigameko ngoba uvama ukuba khona kusukela indaba iqala ize iyophela. Kwezinye izahluko noma engaveli kodwa okuxoxwa ngakho kuyamthinta.

UGumede (2018: 104) naye uyichaza kanje inoveli:

> Inoveli uhlobo lwencwadi equkethe indaba ende, ebhalwe ngolimi oluqondile olubizwa ngokuthi iphrozi. Inoveli ikhuluma ngendaba eyodwa kusukela ekuqaleni kuze kuyofika ekugcineni kwayo.

UGumede uvumelana nabanye ongoti abathi inoveli indaba ende. Kuyiqiniso ukuthi indaba ibhalwa ngolimi lwephrozi njengoba egcizelela uGumede. UGumede uveza umehluko wenoveli wokuthi noma iyinde kodwa ikhuluma ngendaba eyodwa kusukela ekuqaleni kuze kuyofika ekugcineni. Lokhu yikho kanye okwenza inoveli ihluke emibhalweni enjengezindaba ezimfishane. Incwadi yezindaba ezimfishane yona imumathe izindaba eziningi ezahlukene encwadini eyodwa.

UGumede (2018:104) uqhubeka ayichaze kanje inoveli:

> Kuyenzeka umlingiswa wenoveli simthole ekhula edlula emazingeni ahlukene obudala.

Lapha uGumede ugcizelela okushiwo abanye ongoti ukuthi inoveli ithatha isikhathi eside, yingakho ethi umlingiswa udlula emazingeni ahlukene obudala. Lokhu kuphambene nalokhu ucwaningo olusazokuveza ezahlukweni ezizayo ngokwenkolelo kaMakhaye.

UGumede (2018:104) uthi:

> Umbhali wenoveli uyakhululeka ekubhaleni kwakhe lapho echaza izinto.

UMakhaye utholakala eveza ikhono eliphezulu uma echaza abalingiswa bakhe kanye nezigameko zakhe. Lokhu kufakazelwa okushiwo uGumede ngenhla ngoba uMakhaye uyakhululeka uma echaza ngoba ukushiya unesithombe esicacile saleyo nto ayichazayo.

UNtuli (2009:16) uyichaza kanje inoveli:

> Akufanele kube sandaba egxile ebukhazikhazini obungafaniswa nalabo basemaphusheni kanye nasezinganekwaneni.

Lokhu uNtuli ukusho ngoba eqonde ukucacisa ukuthi inoveli kubalulekile ukuthi ikholakale. Inoveli kumele ikwazi ukusho izinto ezenzeka empilweni esiyiphilayo imihla ngemihla. Okungakholeki kwenoveli kuyalidambisa ilukuluku lokuyifunda. Kubalulekile ukuthi umbhali wenoveli angabukeli phansi imiqondo yabafundi bakhe ngokuthi ababhalele amampunge.

Inoveli ebhaleke kahle, yenzela lula nothisha abahluzisa abafundi amanoveli ezikoleni. Kulula ukufundisa inoveli ehambisana nemigomo ngoba nezibonelo zemigomo ehluzwayo zitholakala kuyo leyo noveli esuke ifundwa.

UNtuli (2009:17) uqhubeka athi:

> Nangempela-ke inoveli iyalanda, ithi ilanda ngezinto ezenzeka ngampela esintwini, ibe ingeyona umgqingo womlando. Iba wumbhalo osuselwa ekhanda lomlobi, iba khona futhi nengxoxo, kodwa engafani naleyo yomdlalo. Eyenoveli ingxoxo yona incike ekulandiseni kombhali okugqamile.

Inoveli nakuba isuselwe ekhanda lomlobi njengoba esho uNtuli kodwa kumele ikwazi ukuqukatha izigameko ezikholakalayo. Lokhu kusho ukuthi umbhali wenoveli kuhle ukuthi ayiqonde kahle indikimba azobhala ngayo. Abanye ababhali bamanoveli bayazihlupha ngokwenza ucwaningo ngendikimba abazobhala ngayo ukuze babhale into esezingeni.

Inoveli inendaba esuke iyixoxa. Umbhali kubalulekile ukuthi abe nekhono lokuyixoxa kahle indaba ukuze yakhe uheho kwabayifundayo. Inoveli yehlukile emdlalweni ngoba abalingiswa banikwa ithuba elincane lokuzikhulumela, okuningi kuchazwa ngumbhali.

UMaphumulo (1995:53) uyichaza kanje inoveli:

> Inoveli yindaba ende enohidehide lwezigameko zangampela, ikakhulukazi inezigigaba nempilo yemihla ezihlanganiswe ngendlela yokuthi zonke ziphelela esicongweni esisodwa. Inoveli ingachazwa ngokuthi iyingxoxo eqanjiweyo esinikeza amaqiniso ngempilo eyenzeka kubantu okukhulunywa ngabo. Inobude obululiwe obuphathelene nesikhathi kanye nesisusa okuyisona esikhulisa indikimba ethi yendaba.

Esingakucaphuna lapha ukuthi inoveli iyindaba ende. Yebo, ingakho ongoti abaningi esesibacaphunile ngenhla baveza ukuthi igxila ezigamekweni eziningi. Okunye okudala ukuthi ibe yinde ingoba ayibophezeli ngenani labalingiswa njengasendabeni emfishane. Inoveli ithula amaqiniso ngezimpilo zabantu lokho kufakazela ukuthi inoveli kumele ikholakale nakuba ingumkhando ukuze beyifakazele abayifundayo ukuthi impela okushiwoyo kuyenzeka empilweni yemihlangemihla.

Inoveli njengoba ababhali abaningi bekholelwa ekutheni iwumbhalo omude. Lokhu kuvamise ukuba nomthelela wokuthi abantu abaningi bagcine sebenqena ukuyifunda.

UMdlalose (2010:12) inoveli uyichaza kanje:

> Inoveli iluhlobo lwephrozi olubalisa ngodaba olude

Uqinisile uMdlalose uma ethi inoveli iwumbhalo omude. Kule ncazelo yakhe akasho lutho ngesikhathi esithathwa izigameko zenoveli.

UMsimang (1987:27) uyichaza kanje inoveli:

> *Novel is about human beings and their actions in real life.*
>
> Inoveli imayelana nabantu kanye nezenzo zabo empilweni yangempela.

UScannell (1984:11) uyakufakazela lokhu uma ethi:

> *There are many educated, intelligent people who do not read novels at all.*
>
> Ziningi izifundiswa nabantu abahlakaniphile abangawafundi nhlobo amanoveli.

Leli yiqiniso elingephikiswe ukuthi kunabantu abathi uma bebona incwadi inohlonze besebeyisabela kude. Lokho kwenza ukuthi abantu bagcine sebezincisha ulwazi olunzulu olutholakala emanovelini ahlukene. UScannall uveza ukuthi abantu abaningi baze bancamele ukuzifundela amaphephandaba, namaphephabhuku, izincwadi ezigcina imilando yabantu, ipolitiki, inkolo noma ezinye izincwajana ezikhuluma ngezincwadi.

2.3 Isiphetho

Kulesi sahluko kade kudingidwa imibono yongoti abahlukene ngendlela abachaza ngayo inoveli. Kukhona nababhali base-Afrika abasetshenzisiwe ukubheka izinto abavamise ukubhala ngazo kanye nokuhlobana kwazo nempilo ephilwa ama-Afrika aseNingizimu Afrika. Inhloso enkulu eyokubheka izincazelo zenoveli ezishiwo ongoti abahlukene ukuthola ukuthi imibono yabo ihluka kanjani endleleni uMakhaye abhale ngayo inoveli yakhe ethi: ***Uze Ungikhonzele.*** Injongo enkulu lapha bekuwukuthola ukuthi singakanani isikhathi esithathwa yinoveli. Ongoti abaningi bavumelana ngokuthi inoveli ithatha isikhathi eside. Okuphawulekayo abanye baveza ukuthi

iyayithatha impilo yonke yomuntu, enye ithatha ingxenye ethile yempilo yomuntu. UMakhaye uqhamuka nokungajwayelekile yena ngoba eyakhe inoveli ithathe usuku olulodwa. Okuningi kuzochazwa ezahlukweni ezilandelayo uma sekuchazwa kabanzi ngomsebenzi kaMakhaye wokubhala inoveli engajwayelekile iqhathaniswa nemibono yongoti abahlukene. Ekugcineni kuyobe sekwenziwa izincomo mayelana nokuthi le ndlela kaMakhaye ingemukeleka yini njengomunxa omusha wokubhalwa kwamanoveli.

ISAHLUKO SESITHATHU

3.0 UHLAKA LWEZINSIZAKUHLAZIYA

3.1 Isingeniso

Kubalulekile ukuthi ucwaningo olwenziwayo lube seqophelweni eliphezulu ukuze abazolulandela balufunde bengalungabazi. Ngaleyo ndlela kubalulekile ukuthi kulandelwe izinsizakuhlaziya ezifanele. Okunye okusemqoka ukubheka imibhalo eminingi eseyabhalwa ongoti abahlukene ukuze ukwazi ukuqhathanisa ucwaningo nalokho osekwabhalwa esikhathini esidlule ngalokho ucwaningo olugxile kukho.

UNtuli (2009:37) insizakuhlaziya uyichaza kanje:

> Izinsizakuhlaziya ziyinsika nomgogodla ekuhlaziyeni imibhalo. Ziphinde zibe umzamo wokucubungula imvelaphi yemibhalo.

UNtuli kule ncazelo yakhe ukhuluma iqiniso elingephikiswe ngoba izinsizakuhlaziya ziyalekelela kakhulu ekuhlaziyeni imibhalo enhlobonhlobo. Eminye imibhalo kuze kuhlehlwe kuyovunjululwa imvelaphi yayo, lokho okwenza ocwaningayo abe nesithombe esingcono ngalokho akucwaningayo. Umbhalo olandele izinsizakuhlaziya uyamukeleka emazingeni ehlukene ngoba usuke uphume emuva kokuhlolisiswa nokubheka imibono nomlando walowo mbhalo.

UMlotshwa (2020:39) uyichaza kanje insizakuhlaziya:

> Ingumcabango womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini ukweseka ubuqiniso balokho okushoyo.

Le ncazelo kaMlotshwa iyiqiniso ngoba uma usebenzisa insizakuhlaziya ethile isuke inomnikazi wayo futhi onendlela abuka ngayo izinto. Kuyenzeka ukuthi leyo ndlela abuka ngayo izinto

ihambisane nalokho umcwaningi afisa ukucwaninga ngakho bese eyithatha esekela ngayo ucwaningo lwakhe ukuze lube nesigqi.

UMlotshwa (2020) uphinde acaphune uMitchel noJolly (1988:21) uma bethi:

> *A theory is a set of propositions from which a large number of new observations can be deduced.*
>
> Insizakuhlaziya ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona.

Kubalulekile ukuthi uma umcwaningi eqhamuka nemibono emisha abe nayo insizakuhlaziya asusela kuyo imibono yakhe. Imibono emisha esekelwe ngensizakuhlaziya noma ngezinsizakuhlaziya ezithile iyakholakala futhi nabafundi balolo cwaningo balwethemba kangcono. Kuyingozi ukuqhamuka nemibono emisha esuselwe emoyeni ngoba igcina isingabazeka.

Ucwaningo luzogxila kulezi zinsizakuhlaziya ezilandelayo:

- Insizakuhlaziya yeMarxism(ebizwa ngomsunguli wayo uKarl Marx)
- Insizakuhlaziya Yokulandisa (*Narratology*)
- Insizakuhlaziya Ebuka Ngeso Lomfundi (*Reader Oriented Theory)*
- Ethinta Amasiko Nezithombe (*Cultural Theory And Images*)

3.2 Izinhlobo zezinsizakuhlaziya

3.2.1 Insizakuhlaziya yeMarxism

Le nsizakuhlaziya izolekelela kakhulu ngoba uKarl Marx umphakathi uwubheka ebuka imikhakha ehlukene njengoba ekwazi ukubheka umnotho okuyiwona ogcina usivezela indlela isimo somphakathi esimi ngayo. Izigameko zenoveli kaMakhaye zigcina sezithinta abantu bamazinga ahlukene empilo kuze kuyofika kubantu bezinhlanga ezahlukene. Le nsizakuhlaziya iqanjwe ngomnikazi wayo uKarl Marx.

UNtombela (2009:52) uyichaza kanje le nsizakuhlaziya:

> *According to Marx the economic structure of society served as the foundation of its social, political and cultural structure.*
>
> NgokukaMarx isakhiwo somnotho womphakathi kuthathwa njengesisekelo senhlalo, ipolitiki nesakhiwo samasiko.

Le ncazelo kaNtombela iyiqiniso ngoba kuyo yonke imibhalo esiyifundayo inhlalo yabantu, umbangazwe abaphila ngaphansi kwawo namasiko abo kuba nomthelela empilweni yabo. Eminye imibhalo uthi uma uyihlaziya bese kuvela ukuthi indlela okubhalwe ngayo nokuchazwe ngayo iyaliveza imuva lombhalo. Eminingi iveza impilo ephilwa abantu namasiko abo. Umbhali uphila emphakathini ngaphansi kwesimo somnotho esithile. Lokhu kusho ukuthi izimo aphila ngaphansi kwazo zigcina ziba nomthelela emibhalweni yakhe.

UNtombela (2009:54) uphinde acaphune uKarl Marx kanje:

> *Literature should be viewed as a product of social experience and awareness.*
>
> Imibhalo kumele ibukwe njengomkhiqizo wokuphila komphakathi nokuqwashisa.

Lokhu kucacisa ukuthi umbhalo usuke uncike kakhulu endleleni umphakathi ophila ngayo. Akugcini lapho, ngemibhalo umphakathi uphinde uxwayisane, abantu bafunde okuthile ebebengakunakile.

UHadebe (2002:25) uma echaza insizakuhlaziya ka-Karl Marx uqala athi:

> UKarl Marx lona waziwa kakhulu njengesazi sefilosofi (*philosopher*) umfundi wesayensi ephathelene nezomnotho wezwe (*economist*) kanye nomfundi ophathelene nokuhlalisana kwabantu (*sociologist*).

Kubalulekile ukuyiqondisisa le nsizakuhlaziya ka Karl Marx ngoba imibhalo yabantu, isimo somnotho sivamise ukuba nomthelela empilweni ephilwa abantu. Lokhu kusho ukuthi isimo somnotho nenhlalo yabantu kuyizithupha ziya egwayini, akulula ukuthi ukuhlukanise uma ufisa ukuqonda kahle impilo yabantu ngokuphelele.

Ocwaningweni luka Hadebe kuyavela ukuthi uKarl Marx ukholelwa ekuthenini izwe libuswa ngomcabango, yingakho uHadebe (2002:26) ethi:

> NgokukaKarl Marx ubuciko bemibhalo bubalulekile ukuveza ngokusobala izinto eziyizo njengoba zinjalo. Uthi umsebenzi wobuciko kumele ubalule ukwahlukana kwemiqondo nezimpikiswano nokwenhlalo yabantu. Imibhalo lena inika iqiniso eliphelele ngento ekhona ngampela.

Le ncazelo isho ukuthi uKarl Marx ngokukaHadebe uyakholelwa eqhazeni elibalulekile okumele libanjwe imibhalo emphakathini. UHadebe ugcizelela ukuthi umbhalo kumele ukhanyisele umphakathi ngezinto ezikhona yingakho uHadebe (2002:26) eqhubeka ethi:

> Umbhalo kumele ukhanyisele umphakathi ngezinto ezikhona ezifihlakele, futhi umbhalo awugxili nje emlandweni kodwa ubheka isimo njengoba sinjalongokwenhlalo.

Umbhali onohlonze uyaqikelela ukuthi izinto akhuluma ngazo ngezenzeka emphakathini futhi ziyawuthinta umphakathi jikelele. Kuyiqiniso futhi ukuthi umbhalo uyakwazi ukuxwayisa abantu uphinde ubavuse nakulokho abasuke bengakunakile. Umbhalo ofundisayo nonika isifundo ekugcineni usuke uwenzile umsebenzi wawo. Kubalulekile futhi lokho okuvezwa ucwaningo lukaHadebe ukuthi umbhalo ukwazi ukuveza ubunjalo besimo ngokwenhlalo ukuze ofundayo angafuniseli uma esehlaziya isimo senhlalo sombhalo.

UHadebe uthi ababhali abaningi bayakholelwa ekuthenini umbhalo obhaleke kahle ngokukaKarl Marx wenza umphakathi uvuleke amehlo ngoba bonke ubudlelwano nemiphumela yezomnotho akubibikho okufihliwe kubantu. Lokhu kusho ukuthi umbhalo kumele ungacashi kwabafundayo. UKarl Marx uyakholelwa ekuthenini izinto

zibekwe obala ukuze umphakathi ufunde okuthile. UKarl Marx uma ekhuluma ngokufihleka okwenzeka embhalweni usho ukuthi akumele umbhalo ube nomyalezo ongacaci ukuthiufuna ukuthini emphakathini obhekiswe kuwo. Umbhalo kumele umshiye ofundayo esiqonda kahle isimo somnotho nesenhlalo yomphakathi okukhulunywa ngawo. Lokhu kusho ukuthi kuhle ukuthi izinto zibekwe obala okwekati elimhlophe ehlungwini.

UHadebe ugcizelela ukuthi kubalulekile ukuthi imibhalo ingacashisi izintonoma kufenqwe kuze kweqe. Lokhu kungadala ukuthi umyalezo ucashe noma ugcine ungasafikanga ngokucacile kulaba obhekiswe kubo. UKarl Marx ngokukaHadebe ukholelwa ekutheni iqhaza lomlingiswa embhalweni libaluleke ukudlula igama lakhe. Lokhu kusho ukuthi umlingiswa engaqanjwa ngoMthokozisi kodwa yena enze izinto ezingathokozisi. Ngaleyo ndlela igama alisho lutho ngokungako ngokukaKarl Marx kodwa isigameko esenziwa umnikazi wegama esibalulekile. Le ndlela kaKarl Marx igxeka lento eyenziwa ababhali abaningi ukuthi eqambe abalingiswa babo ngamagama abafuna bewalandele. Lokhu kuyayidambisa indaba ngoba abanye abafundi bayathanda ukusheshe baqagele okuthile okuzokwenziwa umlingiswa uma sebazi igama lakhe. Kubukeka kukuhle ukuthi umbhali avele eveze ingwijikhwebu ephambene negama. Le ndlela ibukeka ilenyusa ilukuluku lokulandela indaba. Enye into evezwe yilolu cwaningo lukaHadebe ukuthi abalingiswa bengaba indikimba ngokwabo hhayi ngokwamagama abo. UKarl Marx uphinde agxile ekuthenini umbhalo awukuveze ukungalingani kwabantu emphakathini. Kumele kube khona abaphezulu, abaphansi, abanamalungelo nabangenawo, abecebile nabahluphekayo. Lokhu ukubiza ngokungalingani kwezomnotho.

UHadebe (2002:27) uthi:

> UMarx ufuna isithombe senhlalakahle sivezwe njengoba
> sinjalo, akakholelwa encazelweni ecashile kunesobala.

Le ncazelo igcizelela ukuthi umbhalo kuhle uveze isithombe esicacile ukuze abafundayo bengafuniseli mayelana nalokho okusuke kuchazwa. Okunye okuvelayo lapha ukuthi kubalulekile ukuthi kubhekwe isigameko esenziwa umlingiswa kunokugxila egameni aliqanjiwe.

UHadebe uphinde agcizelele ukuthi uKarl Marx uyakholelwa ekutheni izinto zenzeke ngendlela engajwayelekile. Uveza ukuthi kusamele kwenziwe ucwaningo lapho okuyobakhona owesifazane oqanjwe ngegama lowesilisa nowesilisa oqanjwe ngegama lowesifazane kodwa umbhalo ujike ube impumelelo. Lolu cwaningo luyahambisana nalokhu ngoba nalo lubheka ukubhalwa kwenoveli engajwayelekile. Imibhalo iyathuthuka uma iveza imiqondo emisha kunaleyo ejwayelekile.

3.2.2 Ukulandisa (*Narratology*)

Le nsizakuhlaziya igxila endleleni okulandwe ngayo indaba. Kusemqoka ukwazi ukuthi uma ukhuluma ngombhalo indaba ngeke isale ngaphandle ngoba umbhalo usuke uxoxa indaba. Amazinga okuxoxa indaba awefani njengoba nendlela yokuyethula indaba ingefani.

Ababhali abaningi basebenzisa ubuchule obungafani uma bexoxa indaba. Abanye ababhali bayakwazi ukuyiqala ekuqaleni beze nayo isigaba nesigaba behambe bethatha okubalulekile. Abanye bayakwazi ukuyiqala phakathi kodwa bejike bekunike konke okudingayo njengomfundi wendaba. Lokhu kwenza ukuthi ugcine ungasasiboni isidingo sesiqalo sendaba esiphelele. UNtombela (2009:67) uyichaza kanje le nsizakuhlaziya:

> *Narratology is the theory of narrative texts.*
>
> Ukulandisa kuyinsizakuhlaziya yombhalo olandayo

Le ncazelo kaNtombela igcizelela ukuthi le nsizakuhlaziya igxile kakhulu ekulandiseni indaba. Lokhu kufakazela amazwi angasekuqaleni akhuluma ngokuthi ukulanda nakho kudinga ikhono elithile ukuze kuzwakale kahle.

UNtuli (2009) ucaphune uCortazzi (1993:2) lapho eyichaza kanje le nsizakuhlaziya:

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

> Ukulandisa kuyisifundo esicubungula isakhiwo sesilando kanye nanendlela lokhuo kuthinta indlela esiqonda ngayo izinto.

UCortazzi kule ncazelo yakhe uveza ukuthi ukulanda indaba kuyinto edinga ihleleke futhi ithinte indlela abantu abaqonda ngayo izinto. Umbhalo kubalulekile ukuthi owubhalayo abheke ukuthi uwubhekise kubani ukuze akwazi ukufeza izidingo zabo. Izidingo lapha zingasho uhlobo lwabantu ababhalelwayo, isimo senhlalo, umnotho kanye nokunye okubathintayo umbhali angase agxile kukho.

Ocwaningweni lukaNtombela kuvela izinto ezilandelayo okumele zibhekwe uma kulandwa indaba:

- Izigameko
- Abalingiswa
- Inkathi
- Indawo

ULangan (1988:187) ukuchaza kanje ukuxoxa indaba:

> *In the story we tell, we present the details in the order in which they happened.*
>
> Endabeni sixoxa, sethule imininingwane yendaba ngohlelo indaba eyenzeke ngalo.

Kuyiqiniso lokhu okushiwo yilo mbhali ngoba indaba ebhaleke kahle yaveza yonke imininingwane edingwa umfundi wayo iba seqophelweni eliphezulu. Ukuxoxa indaba kudinga ubuchule kungadavuzwa nje ukuze umfundi aheheke anamathele endabeni ayifunde aze ayiqede.

UNtuli (2020:30) ukuchaza kanje ukuxoxa:

> Ngokuxoxelwa siba nesithombe esiphelele sokuzakhela imicabango ecacile maqondana naleyo ndawo.

Indaba ebhaleke kahle iyakwazi ukulizuza iso lomfundi lengqondo. UNtuli uqinisile ngoba indaba uma ixoxwe kahle ofundayo kuba sengathi useyayibona le nto echazwayo

aphinde azakhele isithombe salokho okusuke kuchazwa aphinde abe nesithombe sendawo echazwayo. Lokho kusuke kusho ukuthi umbhali uchaze kahle .

3.2.2.1 Izigameko

Indaba uma ibhaleke kahle iba nezigameko ezithungeke kahle zakha iketango elithile zize ziyofika kuvuthondaba. UBal (1985:13) uzichaza kanje izigameko:

> *The transition from one state to another state, caused or experienced by actors.*
>
> Ukushintsha usuka esimeni esithile uya kwesinye kudalwa noma kwehlela abalingiswa.

Kuyiqiniso ukuthi izigameko eziningi zehlela abalingiswa. Izimo ziyashintshashintshana njengoba incazelo isho. Kuyenzeka isigameko siqale siyinto encane sigcine sesiyinto enkulu. Esinye kuyenzeka siqale siyinto ejwayelekile kodwa sigcine sekuyinto esabekayo.

UNtombela (2009:67) uphawula kanje ngezigameko:

> *These events are incidents which take place at a specific time.*
>
> Lezi zigameko ziyizehlakalo ezenzeka ngesikhathi esithile.

Isigameko uma senzeka, senzeka ngesikhathi esithile. Olanda indaba usuke enenhloso ethile yokuveza isigameko ngesikhathi esithile. Kungenzeka isigameko okuxoxwa ngaso endabeni senzeka kumlingiswa othile ngesikhathi esithile ngoba kwenzelwa ukuthi akwazi ukumelana naso ngaleso sikhathi. Izigameko kumele zikwazi ukuhleleka ngendlela yokuthi zikwazi ukulandelaniseka kahle.

3.2.2.2 Abalingiswa

Indaba ngabalingiswa, ayikho indaba ngaphandle kwabalingiswa. Lokho kudalwa ukuthi konke okwenzeka endabeni kuthinta bona. Abalingiswa bayehluka ngeqhaza

abalibambayo endabeni. Kukhona umlingiswa osemqoka othintwa yikho konke okwenzeka endabeni. Esahlukweni angekho kuso okuxoxwa kuso kusuke kumthinta ngendlela ethile. Imbangi kuyenzeka igqame ngenhloso yokuvusela umlingiswa osemqoka izinkinga. Lukhona nolunye uhlobo umbhali angasilandisa kabanzi ngalo ngenhloso yokunyusa izinga lendaba yakhe. Kuyenzeka silandiswe nangolunye uhlobo lwabalingiswa olubonakala lungabalulekile kodwa okuthi uma sekuhluzwa indaba libonakale iqhaza labo noma lingelikhulu.

UZulu nabanye (1987:262) bachaza kanje ngeqhaza labalingiswa:

> Abalingiswa endabeni bamele abantu abaphilayo nalokho okungase kwenziwe yibo.

Le ncazelo ichaza ukuthi abalingiswa kumele bakholakale. Izinto abazenzayo akube ezingenziwa nanoma yimuphi umuntu ophilayo. Lapha kusuke kudingeka ikhono lombhali ngoba enovelini uyena osilandisayo. Umbhali uyena okhetha indlela yokubathula. Kumele akhethe indlela enembayo ukuze ofundayo abe nesithombe esiphelele ngomlingiswa.

UMkhize (2010:viii) ubachaza kanje ngeqhaza labalingiswa:

> Indaba ayikho ngaphandle kwabo. Konke okwenziwayo kwenziwa yibo.

Umbhali onekhono uba nendlela yakhe esezingeni yokusebenzisa abalingiswa bakhe. Umbhali ubafunza amagama abazowakhuluma ukuze inoveli yakhe ikhule ize iyofinyelela kuvuthondaba.

3.2.2.3 Inkathi

UNtombela (2009:68) uyichaza kanje inkathi:

> *In the story time refers to the duration events actually take i.e years, months, days, hours et cetera.*

> Endabeni inkathi isho isikhathi okwenzeka ngaso izigameko okungaba iminyaka, izinyanga, izinsuku, amahora, njalonjalo.

Lokhu kusho ukuthi izigameko zenzeka ngenkathi ethile esuke iqokwe yilowo osuke esilandisa indaba. UNtombela lesi sikhathi usichaza njengesikhathi sokuxoxa. UNtombela uqhubeka achaze ukuthi uma kulandwa indaba inkathi ayibophezeli ngokungako. UNtombela ukusho lokhu ngoba kukhona izindaba ezithi uma zixoxwa zithinte umlando omdala kakhulu. Lapha kusuke sekudingeka ikhono lokuyilanda ukuze ixhumane kahle nokwenzeka manje. Uveza ukuthi ulimi olusentshenzisiwe, amagama abantu nezinto okuxoxwa ngazo kucishe kusize ekutheni kwaziwe isikhathi indaba eyenzeka ngaso.

UNtuli (2009:43) uyichaza kanje inkathi:

> Uma kulandwa indaba, sibuye sibheke ukuthi lokho okulandwayo kuthatha inkathi engakanani. Sikwenza lokhu sikuqhathanisa nenkathi ethatheke ekwenzekeni kwesigameko sangampela.

Kubalulekile ukuthi olanda indaba aqonde ukuthi lokhu akulandayo kusuke kusazocutshungulwa abakufundayo. Kumele kwazeke ukuthi into uma yenzeka, yenzeka isikhathi esingakanani. UNtuli uyakuveza ukuthi ngisho isigameko kumele sazeke ukuthi senzeke isikhathi esingakanani.

UNtuli (2009:43) uphinde athi:

> Uma sixoxa siyafinqa, okuthathe isikhathi eside kwenzeka, sikulande ngesikhathi esifishane ngokuphindiwe.

Kuyiqiniso lokhu okuphawulwa uNtuli. Ukuthemeleza uma ulanda kugcina sekubalahla laba abalandiswayo. Lokhu kusho ukuthi akumele isigameko sichazwe kuze kweqe. Into eyenzeka iminyaka uyakwazi ukuyifinqa ngemisho embalwa kodwa iqhubeke izwakale kahle.

Lolu cwaningo luzothinta ukuchazwa kwabalingiswa ngezigameko ezenzeka enovelini kaMakhaye. Le nsizakuhlaziya izolekelela ukuthi konke okuzobe kuchazwa kushaye emhlolweni.

3.2.2.4 Indawo

UNtombela (2009:69) uyichaza kanje indawo:

> *Events happen somewhere. When the location has not been indicated, readers will in most cases supply one.*
>
> Izigameko zenzeka endaweni ethile. Uma indawo ingashiwongo, baziqhamukela neyabo.

Indaba imvamisa yenzeka endaweni ethile. Ngaleyo ndlela kubalulekile ukuthi oyilandayo acacise ukuthi ukhuluma ngayiphi indawo. Umbhali uma eziveza kahle izigameko zakhe, abafundi bendaba yakhe bayakwazi ukubona ukuthi yenzeka emakhaya noma edolobheni. Ubukhona besibaya kungalekelela ekutheni kucace ukuthi indaba yenzeka emakhaya. Ubukhona kwamabhilidi ayizitezi ezinde kuyamnikeza ofundayo inhlansi yokuthi indaba yenzeka edolobheni noma kungabekwanga ngembaba.

Indawo ibamba iqhaza elibalulekile uma sekuchazwa isizinda sendaba ngoba kufanele kugcine kuvelile ukuthi indaba yenzeka kuphi. Uma kuhluzwa inoveli esiZulwini, iminxa yesizinda isuke ingaphelele uma kungashiwongo lutho ngendawo. Kubalulekile ukuthi uma kulandwa ngendawo ethile kuqale kwenziwe ucwaningo olunzulu. Kuyaphoxa ukuthi umbhali abhale ngendawo eyaziwa abantu kodwa izinto azichazayo ngendawo zishiye abantu bakuleyo ndawo bethukile futhi sebeyithatha njengamampunge. Ukukholakala kwendawo kunomthelela omkhulu ekukholakaleni kwendaba yonke.

USibiya (2008:08) enovelini yakhe ethi: ***Bengithi Lizokuna*** umhlaziyi wayo uzwakala ethi:

> Inhlalo yasefulethini ayifani neze neyale emakhaya ayesuka kuwo kanti futhi yayihlukile kunale yaseNyuvesi.

La mazwi uSibiya uwasho emazwini omlobi andulela indaba yakhe. Lapha uSibiya uveza ngokusobala ukuthi izindawo azokhuluma ngazo uyazazi futhi ulwenzile ucwaningo ngazo. Uvela ewumuntu okhulele emakhaya waphinde wahlala efulethini. Lokhu kwenza ukuthi uma esebhala inoveli ethinta impilo yasedolobheni ikakhulukazi emafulethini kungangabazeki akushoyo ngoba ulandisa ngendawo ayazi kahle. Leli su likaSibiya libukeka lilihle ngoba lolu lwazi lwezindawo ulwenze lwandulela indaba azoyixoxa. Uthi uma eseyilanda kube lula koyifundayo ukuthi ayikholwe kalula. Konke lokhu kufakazela ukuthi indawo esilandiswa ngayo kumele ikholakale futhi olanda ngayo kumele ayazi kahle. Inoveli ingumkhando (*fiction*), ngaleyo ndlela ngisho ngabe indawo yakhiwe isuselwa ekhanda lombhali kumele ivezwe inokukholakala.

UHawthorn (2001:8) ukubaluleka kwendawo enovelini ukuchaza kanje:

> *A novel must include reference to real places, people and events.*
>
> Inoveli ingafaka ukuxhumana okuthinta izindawo zangempela, abantu kanye nezigameko.

Indaba elandwayo isuke ifaka abalingiswa abaphila endaweni ethile futhi benze izigameko ezithile. Kubalulekile ukuxhumana kahle kwale minxa ngoba akukho okungaphumelela ngaphandle kokunye. UHawthorn uveza ukuthi umbhali uyakwazi ukusivezela umhlaba owamukelekile "*recognisable world*" enovelini yakhe. Lokhu kusho ukuthi indawo asilandisa ngayo ayibe nokukholeka. UHawthorn (2001:10) ubuye athi:

> *The things that happen in a novel happen in a particular order,and telling of what happens also takes place in a particular order.*

> Izinto ezenzeka enovelini zenzeka ngokuhleleka okuthile, ukulandiswa ngokwenzekayo kwenzeka ngokuhleleka okuthile.

Kuyenzeka ukuthi uma indaba yenzeka isuke yenzeka ngendlela ethile njengoba esho uHawthorn. UHawthorn ukhuluma ngokuhleleka okuthile "*particular order*" okusho ukwenza into ngendlela ehlelekile nangokucophelela. Ucwaningo luthole nokuthi indawo iyangena futhi uma kubhekwa umbhalo ukuthi waqala kuyiphi indawo noma izwe.

3.3 Insizakuhlaziya/injulalwazi encike kumfundi (***Reader Oriented Theory***)

Lena enye insizakuhlaziya ebalulekile ngoba ibheka kakhulu ofundayo kunalowo osuke ebhala umbhalo othile. Kubalulekile ukuyithinta nale nsizakuhlaziya njengoba uHadebe (2002:27) ethi:

> Umfundi owazi ithiyori eyodwa ufana nolahlekile.

Lokhu okushiwo uHadebe kubalulekile ngoba umbhalo obhaleke kahle usuke ugxamalazile ngaphansi kwezinsizakuhlaziya ezahlukene. Umcwaningi ozihluphile ngokufunda izinsizakuhlaziya ezahlukene usheshe akwazi ukuhlela kahle ucwaningo lwakhe ukuze luzuzise kahle labo asuke ebahlosile.

UHadebe (2002:27) uphinde ayichaze kanje le nsizakuhlaziya:

> Embhalweni umbhali akabalulekile kanti futhi nombhalo awubalulekile kodwa okubalulekile umfundi wombhalo ngoba umbhalo awusiwo umbhalo uma ungakafundwa.

Le ncazelo ibalulekile ngoba ngisho umbhali angabhala into esezingeni eliphezulu kodwa ayisho lutho uma engekho ozoyifunda. Umfundi uma esefundile kumele umbhalo usho okuthile kuye. Okunye okufakazela lokhu kuzokhulunywa ngakho emakhasini alandelayo mayelana nezithombe ezakheka emqondweni womfundi uma efunda umbhalo othile. UHadebe (2002), uthi umfundi owenza umbhalo ube nencazelo futhi uyena owenza ukuthi umbhalo ubaluleke.

UHadebe (2002:27) uthi:

> Ngaphandle komfundi umbhalo kawukho.

Umbhali uma esacwaninga ukuthi uzobhalani usuke enaso isithombe somfundi wombhalo wakhe engqondweni. Lokhu kusho ukuthi umfundi ubalulekile. UHadebe uze athi le nsizakuhlaziya iveza ukubaluleka komfundi wombhalo. Ocwaningweni lukaHadebe (2002), kuvela ukuthi umfundi ukwazi ukuqedela ngisho okungaqedeliwe embhalweni, ucaphuna okubalulekile ashiye okungabalulekile kuye. Lokhu kugxila kumfundi kwale nsizakuhlaziya kuyenza yehluke kwamaningi agxile embhalweni.

UGumede (2016:i) ulwazi lomfundi uluchaza kanje:

> Umfundi kumele abe nalo ulwazi oluphelele lwamazinga okufunda umbhalo wobuciko.

Lokhu kusho ukuthi umfundi wombhalo wobuciko unalo naye iqhaza okumele alibambe. Kubalulekile ukuthi umfundi wenoveli ayiqonde imigomo yenoveli ukuze ezokwazi ukuyihluza kahle ekugcineni. Umbhali kumele azi ukuthi umbhalo wakhe usuke uzofundwa umfundi ozoba nemibuzo ezodinga ezimpendulo okumele azithole uma eseyifundile inoveli.

UGumede (2017:iii) umchaza kanje umfundi wombhalo wobuciko:

> Umfundi makakuqonde ukusebenzisa izindlela ezisobala, ukucabangela, ukuhlolisisa kanye nokuncoma umbhalo wobuciko.

Umbhali uma ebhala umbhalo wakhe akumele ukuthi akhohlwe ukuthi umbhalo wakhe usuke uzofundwa abafundi abazowucubungula bawuhlaziye ngendlela abacabanga ngayo. Umfundi unalo ilungelo lokucabangela njengoba esho uGumede ngoba kusuke kuzokwenzeka abone ngendlela yakhe. Umbhali okunye ukushiyela kuye umfundi ukuthi aziqedelele nokuthi azicabangele ngendlela yakhe ukuthi into iphethe kanjani ngale kokuthi afunzwe umbhali ngakho konke.

UNtombela (2009), uveza ukuthi umbhalo wamukeleka kanjani kulowo owufundayo. Umbhalo uma ufika kumfundi awuthole ngendlela isithombe esasingazange sifike kulowo owayewubhala. Kuyenzeka ngenkathi kuchazwa embhalweni kube khona izinto ezisalayo, lokho uNtombela (2009:51) akubeka kanje:

> *There may be gaps in the narrative, the introduction of the new characters author's comments and the like.*
>
> Lokhu kungaba zikhala ezibe sekuchazeni,ekwethuleni kwabalingiswa abasha, izincazelo zababhali nokuhlobene nakho.

Lokhu kusho ukuthi iso lomfundi libanzi ngoba likwazi ukufinyelela nalapho umbhali angafinyelelanga khona. Kuyaqapheleka ukuthi mningi kakhulu umsebenzi osuke uhlalele umbhali. Ngesikhathi echaza noma ethula abalingiswa bakhe kuyenzeka kube khona okusalayo, umfundi agcine eseziqedelela yena okusele. UHadebe (2009), uveza ukuthi nabo abefani bayahlukana ngokwamazinga. Kubalulekile-ke ukuthi umbhali azi ukuthi umbhalo wakhe uzofundwa abantu abahlukene futhi abacubungula ngokwamazinga angafani.

UZulu (2010:92) uchaza kanje ngomfundi wombhalo:

> *The text has no meaning until it is read by a reader who then creates his meaning.*
>
> Umbhalo awunancazelo ngaphambi kokuba ufundwe umfundi okunguyena obe esezakhela incazelo.

Lokhu kusho ukuthi umbhalo uchaza okuthile kulowo osuke esewufundile. Le ncazelo ibuyela kokushiwo uNtombela (2009), ukuthi umbhalo ufundwa abafundi bamazinga ahlukene. Lokhu kusho ukuthi nezincazelo zisuke zizoba sezingeni lalowo nalowo ofundayo. Le nsizakuhlaziya ibheka indlela umbhalo obhekwa ngayo abafundi abakubukayo uma kuwumdlalo, abawulalele bese bezakhela izincazelo zabo ngalowo msebenzi. Le nsizakuhlaziya iphinde iveze umbhalo njengendawo lapho kutholakala khona ulwazi. UZulu (2010), uqhubeka aveze ukuthi umfundi izinto azifundayo uziqonda ngendlela yomphakathi akuwo. Lokhu kusho ukuthi umfundi izinto uzibuka ngendlela akhule ngayo naphila ngayo emphakathini. UZulu (2010), uveza ukuthi

umfundi uyakwazi ukuthi umbhalo awufunde ngokuthi azakhele isithombe sakhe. Lena indlela esetshenziswa umfundi uma efuna ekuqonda umbhalo. UZulu (2010:97) uqhubeka athi:

> *This leads us to believe that people view works differently, and that people interpretations change over time.*
>
> Lokhu kusiholela ekutheni sikholwe ukuthi abantu babuka imisebenzi ngokwehlukile, nokuthi izincazelo zabantu zishintsha nesikhathi.

IsiZulu sithi abantu abayi nganxanye bengemanzi. Indlela abaqonda ngayo izinto nayo injalo, ayisoze yafana. Indlela umuntu abuka ngayo into namuhla ayisho ukuthi nangeminyaka ezayo uyobe esayibuka kanjalo. Ulwazi umfundi aqhubeka eluthola ngendlela luyayishintsha indlela yakhe yokucabanga ngokuhamba kwesikhathi. Ucwaningo luveza ukuthi le nsizakuhlaziya ibonakala iyintandokazi emazweni afana naseMelika ngenxa yobudlelwano bayo phakathi kwemisebenzi yemibhalo nempilo yabayifundayo. Lolu hlobo lwensizakuhlaziya lubonakala lukhuthaza umfundi ukuthi acabange ngokuvulekile aqhamuke nezincazelo zakhe, engafunzwanga uthisha. Iphinde ibakhulise abafundi ngokomqondo, bayiqonde kangcono imibhalo.

3.4 Insizakuhlaziya yamasiko nezithombe (*Cultural Theory and Images*)

Izithombe yilokho okufikela umuntu ofunda indaba uma efunda amagama athile embhalweni. Ulwazi umuntu asuke enalo lumenza ukuthi akwazi ukuqonda izinto ngendlela ethile. Umuntu uphila endaweni ethile nohlobo oluthile lwabantu abasezingeni elithile lempilo. Isithombe esakheka emqondweni womuntu uma efunda umbhalo silawulwa ulwazi asuke eluzuze ngaphambilini. Ulwazi alumi ndawonye luyathuthuka ngenxa yolwazi umuntu asuke eseluzuzile empilweni. Ulwazi lwengane nomuntu omdala alufani. Umuntu osemncane uma ukhuluma ngesibaya kuyena kufika ukuthi indawo yokulala yezinkomo. Umuntu osekhulile yena ubuka indawo yezinkomo, umsamo womndeni, indawo okwenzelwa khona imicimbi ethile yesintu njalonjalo. Ulwazi umuntu asuke eseluzuzile lumenza ahluke kwabanye ngoba ngesikhathi kunyuka ulwazi nezithombe ezakhekayo emqondweni ziyanyuka. Lokhu kwenza ukuthi into eyodwa bayichaze ngamazinga angalingani.

UNtombela (2009:57) izithombe uzichaza kanje:

> *These images are the pictures that are drawn in the mind of a reader or listener when he/she hears or reads certain words and expressions.*
>
> Le imidwebo eyizithombe ezidwebeka emqondweni womfundi noma umlaleli ngesikhathi ezwa noma efunda ngamagama athile nangokushiwo.

UNtombela ufakazela khona ukuthi igama uma lifika emqondweni womfundi, lakha isikhombe esithile. Igama liyakwazi ukuchazeka noma lakhe isithombe ngokulandela into okusuke kukhulunywa ngayo. EsiZulwini kunamagama afana nomabizwafane. La magama adinga ukuthi uqonde kahle futhi wakhe isithombe okuyisonasona ngalo ngoba uma ungaletshisanga kahle nokushiwoyo ungaphambanisa izinkomishi. Igama elithi idumbe lithwele izincazelo ezahlakene, liphinde lakhe nezithombe ezingafani. Kukhona idumbe elitshalwayo, kuphinde kube khona idumbe eliyisifo sokuqhaqhazela ezandleni. Lokhu kunikeza umqondo wokuthi kubalulekile ukuqonda indikimba okusuke kukhulunywa ngayo ngaphambi kokuthi ofundayo akhe isithombe esithile emqondweni wakhe. Izithombe ziyahluka ngokwemikhakha yazo.

Le nsizakuhlaziya ibuye ithinte nendlela ama-Afrika enza ngayo amasiko nakholelwa ngayo ezintweni ezincike enkolweni yawo kanye nasemasikweni awo. UNtombela (2009:58) uthi:

> *These image depict a lifestyle that could be easily understand by a person who is clear about Zulu cultural beliefs.*
>
> Lezi zithombe ziveza impilo engaqondwa umuntu owazi kahle ngamasiko nezinkolelo zamaZulu.

Njengoba kuke kwavela ekuqaleni ukuthi isithombe sakhiwa yilokho umuntu asuke esekwazi. AmaZulu uma ekhuluma ngesiko lawo awaqageli ukuthi uthini, angiphathi-ke uma ushilo ukuthi usho liphi usiko kuvele kwakheke isithombe esiphelele salelo siko okusuke kukhulunywa ngalo. Umuntu ongumZulu uma ezwa ukuthi kukhulunywa ngokubika umuzi kwakheka izithombe eziningi emqondweni wakhe. Usuke esesibona

isilwane azobika ngaso, utshwala, impepho, umuntu ozobika emsamo njalonjalo. Umuntu ongesiye umZulu angekuqonde konke lokhu ngoba usuke engakhuliswanga kanjalo, ngaleyo ndlela kuyena kuhlwa emini uma amaZulu esecikoza ngamasiko nezinkolelo zawo.

3.5 Isiphetho

Lesi sahluko besigxile kakhulu kuzinsizakuhlaziya ezizosetshenziswa uma kuhlaziywa inoveli kaMakhaye ethi: ***Uze Ungikhonzele.*** Izinsizakuhlaziya ezisetshenziswa ekaKarl Marx ebizwa ngeMarxism, eyokulandisa, ebuka ngeso lomfundi kanye nethinta amasiko nezithombe. Lezi yizona ezitonyulwe kwezining ngoba zibonakala zizoba usizokulolu cwaningo. Umcwaningi usebenzise waphinde wagalela ngolwazi longoti kanye nabacwaningi abasezingeni ngokubhalwa kwenoveli. Ngaphandle kwezincwadi ezisetshenzisiwe kulesi sahluko umcwaningi ubuye wabheka imisebenzi eyenziwe ezingeni lobudokotela ukuze umsebenzi ube sezingeni elamukelekile. Lezi zinsizakuhlaziya zibukeka ziwusizo ngoba ziyayithinta inhlalo yomphakathi, isu elithile lokulandisa indaba, ukugxila kumfundi ozobe efunda umbhalo ocwaningwayo kanye namasiko nezithombe okunobudlelwano nempilo esuke iphilwa umphakathi othile.

ISAHLUKO SESINE

4.0 INDABA NGAMAFUPHI KANYE NAMASU OKUBHALA ATHOLAKALA ENOVELINI

4.1 Isingeniso

Kulesi sahluko kuzovezwa iqoqa lenoveli kaMakhaye ethi: ***Uze Ungikhonzele.*** Iqoqa lizokwenziwa ngokwezahluko ukuze abafundi balolu cwaningo bayiqonde kangcono indaba yonke. Le noveli inezahluko ezingamashumi amabili nambili. Kuzocaciswa ukuthi ingani inoveli kaMakhaye kuthiwa ayijwayelekile. Kuzoqhutshekwa kubhekwe amasu asetshenziswe umbhali ukuze ahehe abafundi bakhe banamathele enovelini yakhe bayifunde ize iyophela. La masu azocashunwa enovelini kaMakhaye avezwe obala ukuze kubonakale umthelela abe nawo endabeni yonke. Kuzobhekwa indlela abanye ababhali abawachaza ngayo lamasu ukuze kwakheke isithombe esiphelele ngawo.

4.2 Iqoqa lenoveli

Kulesi sahluko umcwaningi uzogxila ekuxoxeni inoveli ngamafuphi ngokulandelana kwezahluko ukuze kwakheke isithombe esiphelele sokuthi ikhuluma ngani. Insizazakuhlaziya yokulandisa iyona engena kahle kulesi sahluko ngoba uma kwakhiwa iqoqa lenoveli kuyalandwa. Indaba ngesikhathi ixoxwa kuzovela abalingiswa nezigameko ezibehlelayo. UZulu (1987), ukuvezile esahlukweni sesithathu ukuthi abalingiswa bamele abantu abaphilayo. Lokhu kusho ukuthi ngesikhathi kulandwa iqoqa lendaba kuzoqashelwa okwenziwa abalingiswa ukuthi kuyakholeka yini. UNtombela (2009), esahlukweni sesithathu ngaphansi **kwensizakuhlaziya yokulandisa** ukugcizelele ukuthi izigameko kumele zenzeke ngenkathi ethile. Enovelini kaMakhaye kuyaqapheleka ukuthi izigameko ziqoqelwe ndawonye ngesikhathi esifishane esiwusuku olulodwa emuva kukaNcibijane okuyinto engajwayelekile.

Kulesi sahluko **sokuqala** senoveli kaMakhaye ethi: ***Uze Ungikhonzele*** indaba iqala ngokuthi saziswe ukuthi kusewusuku lwesi-2 kuMasingana (emuva kukaNcibijane). Kusaqhutshekwa kuyabuswa emizini eminingi. Sivezelwa uTatazela Mzimela eyindoda esuthayo. Uhlezi ubuka umfula iSulubezi, ibhuloho elakhiwa amaNtaliyane, ihlathi langakubo kanye nehhashi lakhe. UTatazela uhlezi nomkakhe uBangeni, izinsizwa ezimbili ezilibele ukuphuza okunguMpambosi noNgilazi.Izingane zihleli emalawini azo. Besahlezi kanjalo uLindeni noBafana okuyizingane zikaTatazela bacela ukuthi uTatazela avule isikhwama seposi ukuze bezothola izincwadi namaphasela abo.

UTatazela uma evula isikhwama seposi kunephasela angaliqondi kahle. Leli phasela linesigxivizo sase *Johannesburg*. UTatazela uxakwa ukuthi iphasela libhaliwe ukuthi: ***Uze Ungikhonzele*** bese kuba neminye imibhalo angayiqondi kahle asola sengathi ibhalwe ngolimi lwamaNdiya noma amaShayina okanye amaJaphane.

Esahlukweni **sesibili** kuvela ukuthi kwafika abantu abaningi emzini kaTatazela bezobheka ukuthi kwenzenjani. Phakathi kwabantu ababelapho kukhona owayephethe umsakazo. Kwezwakala sekufundwa izindaba kulowo msakazo, kuxwayiswa abantu ukuthi baqaphele izincwadi namaphasela aphuma eposini ngoba bese bephelile abantu beqhunyelwa amabhomu.

Esahlukweni **sesithathu s**ivezelwa uTatazela esendleleni endaweni engenamanzi. Lagijima ihhashi lagcina limwisile uTatazela wasakazeka phansi kodwa wavuka ngokushesha. Walishiya kanjalo ihhashi wagijima ngezinyawo.

Wasuka futhi ngejubane. Wazithela kumfana owayehamba ngebhayisikili. Wamemeza ebhekise kumfana ethi: "ibhomu!'' Esamangele umfana uTatazela wacela umfana ukuthi amboleke ibhayisikili, washo elihlwitha bengakavumelani, wanombela kulo wadabula ehlathini waze wazithela kubafana ababehubha inyamazane. .

Isahluko **sesine** siqala ngokuthi sivezelwe uBheki ehlushwa udweshu lwangaphakathi mayelana nendaba yebhomu eqedwa ukuxoxwa uMandla. Ubonakala engakholwa kahle ukuthi le nto eshiwo uMandla ikhona ukuze nokuthi yena uMandla kwakunguye ngempela yini noma kwakuwumoya omubi. UMandla ugijima udabula komunye umuzi kwabaleka izinkukhu, izinja kanye nezingulube. Eposini kuqhamuka umphathi

wakhona elandelwa isekela lakhe, uthula umbiko ezisebenzini wokuthi inhlokohhovisi yabo icela bebhekisise kahle izinto ezingenayo neziphumayo, ikakhulukazi izincwadi namaphasela.

Isahluko **sesihlanu** sivezelwa abantu ngaphandle komuzi kaTatazela bedidekile besaxoxa ngayo indaba yebhomu. Abanye besathuswe yilo mbhalo wamaShayina okuthiwa ubhalwe ephaseleni likaTatazela. Abanye babetshela abanye ukuthi amaShayina abantu bemilingo.

Isahluko **sesithupha** siveza okwasala kwenzeka eposini emveni kokuthi kukhona umfana owabaleka wangena ehlathini. Kusenjalo kuqhamuka uMphathi weposi. Ngaphandle kweposi izinsizwa ezazisebenza uthelefoni zazisekhona. Indoda eyayiphezulu esigxotsheni sikathelefoni kwabonakala sengathi kunento eyibonayo. Ozakwabo babeyithethisa bethi ayisebenze bona bajahe ukushayisa kodwa ayibalalelanga yaqhubeka yasinga.

UMphathi weposi wabathulisa abantu ngaphambi kokuba alalele uMandla. Zamshaqisa izindaba ezazethulwa uMandla. UMphathi weposi wathinta ikomkhulu lamaposi. UMphathi weposi wakhipha umyalelo othi kungabe kusababikho phasela elamukelwayo nelikhishwayo nezincwadi zazingasezukwamukelwa nezinikwa abantu zazizohlolwa kuqala. Iphasela elalishiywe umfana wangena ehlathini lalilokhu lihleli kanjalo. Kusenjalo kwangena izinsizwa sixhake umfana owayekade ebaleke wangena ehlathini.

Esahlukweni **sesikhombisa** uTatazela usendleleni emuva kokusinda ecitshwa umfana ngesihelehele ethi uciba unkonka. Uyaqhubeka nokushova ibhayisikili. UTatazela ufika ngasendaweni eyehlelayo ngasemfuleni lapho kwakuchopha khona izintombi. Waphendula intamo uTatazela eqalaza izintombi, phela kuthiwa wayezithanda izintombi. Ibhayisikili lashaya etsheni laguga, yena washaya ngamadolo enhlabathini, isisu sashaya enhlabathini nesilevu sakhotha amabibi.

Esahlukweni **sesishiyagalombili**, uMphathi weposi usasanganiswe umbiko kaMandla, ukubanjwa komfana owayeshiye iphasela kanye nokuba khona kwaleli phasela elalibalekelwa umfana. Izinkinga ezazikhungethe uMphathi weposi zamenza wadideka

engazi ukuthi kufanele eqale ngakuphi uma elungisa izinkinga abhekene nazo. UMphathi wathola ucingo olwaluvela ezikhulwini zeposi.

Esahlukweni **sesishiyagalolunye** amaphoyisa aphuma endlini yomhlangano ngenkathi elinye elalihlezi phezulu endlini eyikolosana lihlaba umkhosi. UMphathi wamaphoyisa yena ungenelwa ucingo olumyalela ukuba aphuthume eposini ayobheka ngombiko wamabhomu owawusubikwe nasendaweni. Umbiko wawuthi amaphoyisa angakhohlwa nokuphatha izinto ezinamandla okuthithibalisa amabhomu. Elinye iphoyisa lambikela uMphathi ngesimo esasisolisa phandle. Waphuma phandle wafica amaphoyisa esemi ngomumo ukubhekana nesimo. UMphathi wawayalela amaphoyisa ukuthi angasheshi adubule. Umuntu ogijimayo wayeseseduze nesiteshi samaphoyisa.

UTatazela wafika wawela phambi kwamaphoyisa. Amaphoyisa aqhweba la madoda ayekade elandela uTatazela. Amaphoyisa athi ukubahlaba ngemibuzo. Kungalesi sikhathi lapho uMphathisiteshi owazisa khona amaphoyisa mayelana nombiko owayewuthole ngocingo mayelana namabhomu. Amaphoyisa akhombisa ukwethuka. UTatazela wabonakala evuka ehlala ngesinqe wase eyilanda yonke indaba. Wacela ukuthi amaphoyisa asheshe ayomsiza ekhaya, mhlawumbe engafika ingakaqhumi ibhomu.

Esahlukweni **seshumi** uMphathi weposi umangaliswa ukufika kwendizamshini. Indizamshini ifika umfana wephasela usakinatelwe ngamaketango. Ababehamba ngebhanoyi kwakuyizikhulu ezazivela ekomkhulu lamaposi namasosha. UMphathi weposi waxoxela abafikayo ngakho konke okwase kwenzekile, wabakhombisa noMandla owayekade efike nombiko wokuthi kukhona ibhomu kubo.

Esahlukweni **seshumi nanye** induna uMandlakazi udinwe isenzo sabantu asebeshaye uDimba. Induna yaphuma iqhubu nezinsizwa ezimbili yathi izozibeka icala lokushaya umuntu. Ngesikhathi induna ikhuluma nalezi zinsizwa abanye babethela uDimba ngamanzi ebusweni. Induna yatshela lezi zinsizwa ukuthi iyanazo emthethweni. UDimba wagcina ephapheme, bamlekelela bamhlalisa ngezinqe.

Esahlukweni **seshumi nambili** kuvezwa isosha lisadidekile emuva kokuphunyuka emambeni eluhlaza. Enye insizwa yaphuthuma yalitshopa isosha.Umshayeli wendiza

nabanye balithatha isosha baligibeza endizeni. Ibhanoyi lasuka ngokushesha. Emva kwalokho abantu nezikhulu zeposi babuyela enkosikazini eyayifuna umfana wayo. UMphathi weposi wayibuza inkosikazi ukuthi ingubani. Yaphendula yathi inguPetu wakwaMajola. Inkosikazi yagcina ikhononda ithi ayazi ukuthi ibuzwa igama lani ngoba yona ifuna umfana wayo.

Esahlukweni **seshumi nantathu** kwaMfundisi abantu bami ngaphandle babuka amaphasela aphambi kwabo. Kuqhamuka indoda ibabiza ngeziphungumangathi. Enye indoda yacasuka uma izwa le nkulumo. Le ndoda yabuye yehlela ngezansi ngoba isibona ukuthi la mazwi aqhamuka esidakweni esinguMhlangala. KwaMfundisi babesadidekile nabo bebuka amaphasela ababewasola ukuthi anebhomu.

Esahlukweni **seshumi nane** kubonakala iveni yamaphoyisa ewumhlahlavu nehhashi elishayiswe imoto yamaphoyisa. UMphathi wamaphoyisa wayetatazela ekhuluma newayilense. UTatazela naye wayephatheke kabi kwakungathi nasekhanda akasaphilile. Inhliziyo kaTatazela yayishaya ngamandla uma ebambezeleka ekubeni engazi ukuthi kwenzakala ini emzini wakhe. Wezwakala ebhazuluka ekhala kanzima uTatazela uma ebuka intuthu eyayiqhamuka ngasemzini wakhe. Wayecabanga ukuthi sekushe konke abenakho empilweni.

Esahlukweni **seshumi nanhlanu** uMandla nesikhulu saseposini badlule ngakwaMfundisi. Isikhulu seposi sifisa ukwazi ukuthi kwenzakala ini kwaMfundisi njengoba kunabantu abaningi nje. UMandla nezikhulu zaseposini baqaphela ukuthi kwaMfundisi abantu babemi ngaphandle kubonakala nendlu eshile. Izimoto zaseposini zafika zama eduze komuzi kaMfundisi. Zathi uma zehla zemukelwa uMfundisi wabalandisa konke okwenzekile. Izikhulu zeposi zafisa ukwazi ukuthi uMfundisi uwabekele ini amaphasela ngaphandle. Wabatshela ukuthi uthuswe ukuthi kwaMzimela kutholakale iphasela elinebhomu. Wathi okunye okumthusile umbiko ophume kuwayilense owawuthi akuqashelwe izincwadi namaphasela okuphuma eposini ngoba kunezigangi esezifika namabhomu.

Esahlukweni **seshumi nesithupha** iveni isendleleni ebheke emzini kaTatazela. Amaphoyisa ayesewubona umuzi kaTatazela ngoba wase useduze, baqaphela ukuthi kukhona izimoto ezimbili ezazimi kwaTatazela kukhona nabantu bebala elimhlophe.

UTatazela wabona kuvela umuzi wakhe kukhona nendlu esishile, wakhala kakhulu ekhala ngamandla akhe eminyaka asecekeleke phansi. Konke lokhu kwenzeka uTatazela usawubukela buqamama umuzi wakhe basazowela ibhuloho ngaphambi kokuthi bafike khona.

Esahlukweni **seshumi nesikhombisa** induna nezikhulu zeposi babesale kwaTatazela. Abantu abaningi babegijime bayobuka isigameko sokumuka kukaTatazela befisa nokumsiza.

Esahlukweni **seshumi nesishiyagalombili** kuchazwa ngamaveni amabili ayehambise usizo emzini kaTatazela. Amaphoyisa ayesele esitesheni ayesenenkinga yokuthi umphathi namaphoyisa ayehambe nawo babengasatholakali kuwayilense. Umbiko wagcina uyiswe kuziphathimandla, zona ezagcina zithathe indiza enophephela ekhanda zaya kwaTatazela. Amaphoyisa ayephuthuma ukuyosiza uTatazela asefikile eduze kwempophoma. Afika ama engazi nokuthi azoqala enze ini. Amaphoyisa ayephatheke kabi ayesangasakwazi ukusebenzisa iwayilense.

Esahlukweni **seshumi nesishiyagalolunye** uDokotela namanesi amabili baseduze kuka-Bangeni umkaTatazela. UBangeni emuva kokuthula isikhathi eside, wabonakala esevula amehlo. Wezwakala esekhuluma ethi: "Iphasela elinebhomu kanye nombhalo wamaShayina." Wayebuye ethi: "Amanzi eSulubezi kanye nempophoma ebhubhisayo."Amanesi amtolikela uDokotela le nkulumo kaBangeni. Waqhubeka uBangeni wakhuluma ebuye akhulume sengathi ubhekise kuTatazela. UBangeni wabonakala evala amehlo, uDokotela waphuthuma ngoba ezitshela ukuthi uyafa.Wabacela ukuthi baphuthumise uTatazela. Emuva kwesikhashana wabonakala esethathe isithongwana.

Esahlukweni **samashumi amabili** uMhlangala uphuma emzini kaTatazela kade eyobheka ibhomu. Uqhelukisa abantu ngesankahlu. Abanye abantu basebebonakala beshesha mawala beqhela njengokuyalela kukaMhlangala. Induna yafisa ukwazi kuMhlangala ukuthi ubone ini endlini abelunguza kuyo. Akayitholanga impendulo kodwa uMhlangala wamqhelukisa naye. Ngasemfuleni kwabonakala inhlabaluhide yabantu beza bebheke ngakwaTatazela. Umuntu ohamba phambili ugqogqoshe okuthile. Kwagcina kubonakele ukuthi lo owayehamba phambili wayetshethe umuntu.

Laba bantu kwakungamaphoyisa nabantu ababehamba beyobheka lapho kusithele khona iveni.

Esahlukweni **samashumi amabili nanye** kuvezwa uNokuthula Gumede wayekade engomunye wezintombi zikaTatazela. Kuvela ukuthi uNokuthula wayemuhle futhi enesimilo. Uyena owagcina eshade noTatazela zasala ezinye izintombi. UBangeni wakwaMzila kuthiwa wayengeneme ngokusala kwakhe. Kuvele nokuthi unina wayeyiqotha imbokode. KwaMzila baqhubeka bakusebenzela ukuthi uBangeni egcine eganile kwaMzimela. Kwabonakala lwenyuka uthando lukaBangeni lwehla olomshadikazi.

UBangeni nonina base bemsebenzile uTatazela ngomuthi. UTatazela wayengasamfuni umkakhe esemfisela nokufa. UTatazela nomkakhe base behlala ngokuxabana UTatazela waqonga waze wafuna ukushaya uNokuthula. UNokuthula wavele wathula njengegama lakhe. UNokuthula noTatazela babeshade umshado wesilungu. Ngaleyo ndlela kwakuyicala ukuthi uTatazela aqomane noBangeni.

UNokuthula wacela uTatazela ukuthi akhumbule izifungo zomshado. UTatazela wakhombisa ukungabi nandaba nazo. Wathi uyazisola ngokushada noNokuthula. UNokuthula watshela uTatazela ukuthi uyophuma emzini wabo ngoba eseya ethuneni. UTatazela wagcina eshaye isicabha waphuma wahamba. Emuva kwalokho uTatazela uvezwa ehlezi nezigebengu ezintathu emzini oqhelile kodwa osehlathini. Babekhulumela phansi kunezikhali phambi kwabo. Babehleli phambi komlilo. UTatazela wabacela ukuthi bezomdubulela uNokuthula ngoba uyisiphazamiso othandweni lwakhe noBangeni. Esinye isigebengu asivumanga ukuthi umuntu wesifazane abulawe ngenhlamvu.

UTatazela wabeka umvuzo oyizinkulungwane ezintathu phambi kwezigebengu. Wazincoma ngokuthi uyindoda esuthayo yena. Zajabula izigebengu. Bathembisa ukuthi bazomphanyeka umkaTatazela.

Esahlukweni **samashumi amabili nambili**. USosayensi wayichiliza intombi yakhe, wayifuqela phakathi emotini wavala, ethatha amagxathu eqonde endlini kaTatazela eyayisolakala ukuthi inebhomu. UJohnson (uSosayensi) ngenkathi esondela endlini

wezwa kusiphuzela izinwele. Wafika phakathi nomnyango wabhekisisa wabuye walalelisisa. Wezwa umsinjwana wagelekeqela wabuyela emuva. Intombi yakhe namaphoyisa bathi akabuye. Wabonakala ephindela khona endlini. Wawuzwa umsinjwana, wazibona nezincwadi ezazigcwele phansi. Wawubona nombhalo othi: ***Uze Ungikhonzele*** kwakuneminye imibhalo owayengayiqondi.

UTatazela ubonakala sengathi uphelelwe amandla. Wayekhuluma ethi ufisa ukubona uBangeni ibhomu lingakaqhumi kodwa abantu bengamnakile. Umfana womLungu, wabonakala eseliphethe ngesandla iphasela lezimanga. Waliqaqa iphasela. Kwasuka imvunge esixukwini. Kwaphuma into ethile ephaseleni, wayihlolisisa umfana womLungu. Wabuka ngasemaphoyiseni nasemasosheni wabaqhweba basondela nentombi yakhe yaphuthuma khona. Bathola ukuthi la mazwi ayengaqondakali ayeyinkulumo efishanisiwe (*short hand*) intombazane yomLungu yabatolikela umbhalo yathi: "**Ngothando livela kumtakwenu!"** uJohnson wayiphakamisa into eyaphuma ephaseleni. **Kwakuyiwashi elikhulu legolide,** kwakuyinhlobo eyayingawayindwa kodwa yayiziwayinda. Kwakukhona **nesithombe**. Enye intombazane yasibona isithombe ukuthi esika Nokuthula. Kwakukhona nencwadi. Izingane zikaTatazela zayifunda. Incwadi yayiyinde. Incwadi yayibhalwe uNokuthula echaza ukuthi wasinda kanjani mhla uTatazela embulalisa ngezigebangu. Ekupheleni kwencwadi uyasho ukuthi useGoli waveza nokuthi usamthanda uTatazela yingakho emthumele isipho. Encwadini kwakuvelile ukuthi uNokuthula wasindiswa ukuphuka kwegatsha ayelengiswe kulo.

UJohnson wagcina etholile ukuthi indlu kaTatazela nekaMfundisi zashishwa izitofu zika- pharafini ezazishiwe zivutha. Abantu babembhokela uTatazela bembuza ulwazi owayethi unalo ngamabhomu. Abantu bamthethisa uTatazela baze bathuliswa isosha elalinguchwepheshe kwezobudokotela libaqaphelisa ngokwenzeka kuTatazela owayesefile. Kwathi kusenjalo yangena imoto eyayilande uBangeni esibhedlela. Kwehla induna yazisa abantu ukuthi uBangeni ushone sebezofika ekhaya. Abantu bamangala kakhulu.

Kuleli qoqa ivelile **insizakuhlaziya yeMarxism** ikakhulukazi uma sibheka okushiwo uNtombela (2009), uma ethi uKarl Marx ugcizelela ukuphilisana komphakathi nokuqwashisana. Kulezi zahluko ezingenhla sibone umphakathi waseMbombozini

uhlalisene kahle. Umphakathi ukhombisa ukumeseka uTatazela. Ekuqaleni kwenoveli kuvelile ukuthi uTatazela uyindoda edla iphanyeke ethala. Lokhu kunikeza umqondo wokuthi uTatazela akaswele lutho kodwa ubonakala ehlalisene kahle nomphakathi waseMbombozini. UMakhaye ukwazile ukusivezela amazinga ahlukene omphakathi. Lokhu kufakazelwa ukuvezwa kwenduna, uMfundisi, amaphoyisa, izisebenzi zaseposini kanye namalunga omphakathi.

Inkulumo kaMhlangala evele esahlukweni sesihlanu mayelana nemihungulo nemithwebulo iyahambelana **nensizakuhlaziya yamasiko nezithombe**. Lokhu kufakazelwa uNtombela (2009:54) uma ethi:

> *These images depict a lifestyle that could be easily understand by a person who is clear about Zulu cultural beliefs.*
>
> Lezi zithombe ziveza impilo engaqondwa umuntu owazi kahle ngamasiko nezinkolelo zamaZulu.

Le ncazelo isho ukuthi le nkulumo kaMhlangala akulula ukuyiqonda uma ungazi lutho ngamasiko nezinkolelo zamaZulu. Umuntu ongumZulu uma ezwa kukhulunywa ngemithwebulo nangemihungulo kusheshe kwakheke isithombe sobuthakathi emqondweni wakhe. Lokhu kusuke kunika isithombe sokuthi umuntu uthakathiwe ngokuthi athwetshulwe kuphinde kuhungulwe umqondo wakhe ukuze enze izinto angazazi naye ngoba usuke eselawulwa imithi yabakhunkuli.

Abalingiswa abasetshenziswe kule noveli babonakala beyiqonda kahle inkulumo kaMhlangala ngoba ithinta izinto abazaziyo nezithinta inkolelo yabo. Akekho ozwakala edinga ukucaciselwa noma ukuthola incazelo ngale nkulumo kaMhlangala. Ukuhhomzela nokuba khona kwenhlokomo eze yakhuzwa induna ikhomba khona ukuthi bakuzwa kahle okushiwo uMhlangala. Lokhu kunikeza umqondo wokuthi umbhali ukwazile ukuyilandela le nsizakuhlaziya ethinta amasiko nezinkolelo zabantu.

4.3 Ukungajwayeleki kwenoveli

UMakhaye uqhamuke nokungajwayelekile embhalweni engamanoveli ikakhulukazi esiZulu. UMakhaye ubhale inoveli ethi: ***Uze Ungikhonzele*** wayenza yaba nezigameko eziningi. Le noveli ibukeka ithathe usuku olulodwa. Lo mbhalo usebenzise amasu athile okusazokhulunywa ngawo kuso lesi sahluko ukuthi abambezele indaba yakhe ukuthi ingasheshe iphele. Lama su abonakala esebenze ngempumelelo ngoba uma uyifunda le noveli akukho lapho ogcina usuzizwa ulahleke khona. Ucwaningo luthole ukuthi incwadi kaNyembezi (2015:17), esihlelwe kabusha ethi: ***Inkinsela YaseMgungundlovu*** nayo incike kuyo le kaMakhaye ngoba izigameko zayo zithatha isonto elilodwa. Umhleli wayo uthi:

> Baniningi asebebhala bahluza amanoveli alo mbhali. Abaningi bayalibabaza ikhono lakhe. Abanye bababaza khona nje ukuba nekhono kule noveli lokukwazi kwakhe ukuba abhale exoxa indaba eyenzeka esikhathini esingangesonto elilodwa nje vo futhi kube yinoveli emnandi, ehehayo futhi ephelele.

Lama zwi afakazela khona ukuthi inoveli iyabhaleka ngesikhathi esifishane. Le noveli kaNyembezi ithathe isonto elilodwa kodwa inezigameko eziningi ezikhulisa indaba ize iyofika kuvuthondaba. Umbhalo onje udinga umbhali onamava ngempela okwazi ukuwaqoba bese ewaba kahle amaqatha akhe ngendlela egculisayo. Akusiyo into encane ukwenza indaba yakhe ibe nezigameko eziningi kodwa ujike ukwazi ukuzithandanisa kahle ngesikhathi esifishane. UMakhaye uqophe umlando ngokuthi aqhamuke nendlela engajwayelekile yokuthi ezakhe izigameko zibe usuku olulodwa kodwa ajike azenze zihehe futhi asebenzisa ulimi olujulile. Okunnye okuqaphelekayo ukuthi imigomo yokubhalwa kwenoveli uyilandele kahle uMakhaye. Esingenisweni usethulele umlingiswa osemqoka okunguTatazela nenkinga abhekene nayo okuyiphasela angaliqondi kahle. Emzimbeni sethulelwe izigameko ngokulandelana kwazo. UMakhaye ukwazile ukuyibambezela ngokusebenzisa amasu athile azovela esihlokwaneni esilandelayo. Isiphetho sibe sihle kakhulu ngoba siyawuphendula umbuzo umfumdi nomfundi wale noveli kaMakhaye azibuza wona ukuthi kazi ibhomu ngempela yini leli elikuleli phasela? Konke lokhu kuphendula umbuzongqangi

osesahlukweni sokuqala othi: Inoveli kaMakhaye egxile osukwini olulodwa, kungabe ihambisene yini nemigomo yokubhalwa kwenoveli?

Ezahlukweni ezilandelayo ucwaningo luzoveza ukuthi nakuba le noveli kaMakhaye ithathe usuku olulodwa kodwa **izigameko** zethulekile kahle zaphinda zachazwa kahle. Ucwaningo luzoveza ikhono elihle likaMakhaye lokuchaza **abalingiswa** bakhe kanye **nolimi oluhle** alusebenzise enovelini yakhe

4.4 Amasu asetshenziswe kule noveli

4.4.1 Isihloko esihehayo

Umbhali onekhono uyakwazi ukusebenzisa isihloko sendaba yakhe ukuheha abafundi benoveli ukuthi banamathele kuyo. Indaba enesihloko esihehayo iyamphoqa umfundi wayo ukuthi ayifunde ngoba usuke ejahe ukuphenduleka ngemibuzo asuke enayo ngesihloko.

UCele (2013:80) isihloko senoveli usuchaza kanje:

> Abahluzi abaningi bakholwa ngukuthi isihloko esihle yileso esenza umfundi angayifundi ivaliwe noma angakwazi ukuqagela ukuthi indaba izohamba igcine iphethe kanjani. Isihloko senoveli esihle yileso esivusa imibuzo kumuntu osuke esifunda. Yiyo kanye le mibuzo edala uheho, umuntu abe nokulangazelela ukuthola ukuthi indaba izohamba ifike kuphi. Le mibuzo ize iphenduleke kahle uma umuntu esengena endabeni uqobo lwayo.

Le ncazelo kaCele iveza ukuthi likhulu iqhaza elibanjwa isihloko ekubhalweni kwamanoveli. Lokhu kusho ukuthi umbhali ohlulekile ukukhetha kahle isihloko usuke esezinyundele kubafundi benoveli yakhe. Isihloko uma siletha imibuzo asimniki ukuphumula umfundi wayo engakaphenduleki kulokhu asuke ezibuza khona. Ababhali kuyenzeka ukuthi uma bakha isihloko basebenzise amagama athile ancike kulokho okwenzakalayo endabeni. Abanye kuyenzeka basebenzise izimo zokukhuluma (izaga, izisho, izifenqo) uma bakha izihloko zabo.

UMgobhozi (2017:251) usichaza kanje isihloko senoveli:

> Sibhalwa sigqame oqwembeni lwencwadi. Isihloko Sivamise ukuhambelana nokwenzeka endabeni. Kubalulekile ukuthi sihehe isihloko, futhi sibe sifishane.
> Ukuze umfundi alangazelele ukuwufunda umbhalo.

Indlela achaza ngayo isihloko uMgobhozi icishe ihambisane nendlela uNdlovu (2013) achaza ngayo isihloko ngoba naye ukubeka kucace ukuthi isihloko kumele sigqame oqwembeni lwencwadi. Lokhu kuyiqiniso ngoba isihloko esingagqamile nesibhalwe ngendlela efiphabele kuyaludambisa ugqozi lokuyilandela. Ukuheha kwesihloko kuyazimemela ukuthi abafundi beqhubeke beyivule ngaphakathi indaba ukuze bezizwele ukuthi yini lena abagatshiselwa ngayo. Usuke esibhale kahle umbhali isihloko uma imibuzo anayo umfundi wenoveli ngesihloko ilokhu iphenduleka ngesikhathi eqhubeka nokuyifunda indaba.

UMkhize (2010:vii) usichaza kanje isihloko:

> Isihloko senoveli kumele sixhumane nendaba yonke exoxwa kwinoveli. Kufanele sihehe, oyifundayo alangazelele ukuyiqeda ngaleso sikhathi. Senza umfundi abe nemibuzo eminingi azibuza yona ephenduleka ngenkathi eyifunda.

Uqinisile uMkhize uma ekhuluma ngokuxhumana kwesihloko nendaba. Lezi zinto zombili uma zixhumaniseke kahle zenza ukuthi imibuzo umfundi wenoveli ebenayo ngesihloko iphenduleke kalula emveni kokufunda indaba.

UNdlovu (2013:viii) yena usichaza kanje isihloko senoveli:

> Kumele sihambisane nazo zonke izigameko ezitholakala kuleyo noveli. Isihloko kumele sibhalwe sigqame oqwembeni lwangaphandle lwencwadi. Lokhu kwenza umfundi akwazi ukuqagela ukuthi kuzokwenzakalani encwadini. Kumele sivuse imibuzo koyifundayo. Yiyo le mibuzo eletha uheho olwenza umfundi abe nogqozu lokuyifunda inoveli angayibeki phansi.

UNdlovu uveza iphuzu elibalulekile uma ephawula ngokuhambisana kwezigameko nenoveli. Inoveli engakulandelanga kahle lokhu ingavela iyindavundavu koyifundayo ngoba umfundi uba nenkinga yokumatanisa isihloko nezigameko zenoveli. UNdlovu uphinde waphawula ngokugqama kwesihloko oqwembeni olungaphandle kwencwadi. Isihloko esibhalwe ngendlela ecacile siyawaheha amehlo omfundi. Isihloko esicacile nesihehayo siyamphoqa umfundi wenoveli ukuthi asondele kuyo agcine eseze wayibamba ngesandla engaqondile. UNdlovu naye uvumelana noCele ngokuthi isihloko kumele sivuse imibuzo. Uthi le mibuzo yiyo kanye eyakha uheho olwenza ukuthi umfundi wenoveli angayibeki phansi. Isihloko senoveli kaMakhaye sithi: ***Uze Ungikhonzele.*** Lesi sihloko sibhalwe ngendlela ecacile. Okunye okuqaphelekayo ngalesi sihloko ukuthi sivusa imibuzo njengoba bephawulile ababhali bamanoveli ngenhla. Imibuzo efikayo uma ufunda isihloko sale noveli yilena:

- Ayeshiwo ubani la mazwi?
- Ewasho kubani?
- Kwakwenzenjani?
- Yini eyayidala ukuthi asho la mazwi?
- Inoveli ewuhlobo luni lena enalesi sihloko njalo njalo.

Yonke le mibuzo neminye engafika emqondweni womuntu ofunda le noveli iphenduleka kahle uma usuyifundile le noveli. UMakhaye uqala ukusivezela uTatazela esahlukweni sokuqala ethola iphasela elinombhalo othi: ***Uze Ungikhonzele.*** Okususa inkinga lapha ukuthi lo mbhalo uhambisana nomunye umbhalo ongaqondakali. UTatazela uthi kungenzeka kube owamaNdiya, amaShayina noma amaJaphane. La mazwi amnikeza inkinga ngoba akawazi ukuthi aqhamuka kubani. Okumthuse kakhulu ilo mbhalo ongaqondakali ukuthi uwulimi luni. Khona manjalo leli phasela ulizwa linomsinjwana angawuqondi. Lokhu kumenza angakhululeki. La mazwi amcabangisa iNyasa ayesebenza nalo efemini yeziqhumane eGoli. Usakhumbula ukuthi lamsongela kanjani. Emuva kokufunda la mazwi athi: ***Uze Ungikhonzele*****,** alalele nomsinjwana osephaseleni nokukhumbula ingxabano yakhe neNyasa uTatazela wethuka.

UMakhaye (1991:04) ukuthuka kukaTatazela ukuchaza kanje:

> Njengembuzi ehlatshwa ngomkhonto agxume abheke phezulu uTatazela. Ugxuma nje uchaye izingalo, alocuke njengentenesha lapho egxumela ngasemnyango, ememeza kuduma indlu, kubonakala ukuthi umemeza nje uqonde ukwexwayisa laba abantu anabo lapha endlini. Ukwenza lokhu nje inkomba yakhe yokuphosa ikhombe ephaseleni ngaleso sikhathi ayeselibeke phansi, esho eshilo ngengila ethi: "Ibhomu! Ibhomu!"

Umfundi wale noveli uma eqeda ukufunda isihloko ufica umlingiswa omkhulu esahlukweni sokuqala nje ekhombisa ukuba nenkinga ngamazwi abhalwe kuso. Lokhu kukodwa kuyalunyusa uheho lwendaba ngoba ofundayo ugcina efisa ukuqhubeka afunde inoveli ukuze aphenduleke ukuthi ngubani ngempela lo othusa uTatazela ngalolu hlobo. Ukubonakala kukaSokhaya egxuma etatazela ngalolu hlobo enza ngayo uTatazela emveni kokufunda la mazwi avela esihlokweni kuyalakha ilukuluku lokuqhubeka nayo.

Umbhali ukwazile ukuyilibazisa indaba yakhe ngendlela enoheho waze waveza ekugcineni ukuthi la mazwi ayeqhamuka kuNokuthula owayewunkosikazi omdala kaTatazela. La mazwi ayelidala ilukuluku ekugcineni ngoba uTatazela wayezitshela ukuthi uNokuthula wafa mhla yena nezigebengu bemhenga ehlathini ebusuku kudala ukuze ezokwazi ukushada nentombi yakhe uBangeni. Imibuzo umfundi wale noveli ebezibuza yona ekuqaleni iphenduleka kahle ekugcineni. Isibonelo salokhu:

- Ayeshiwo ubani la mazwi?
  Impendulo: UNokuthula (umkaTatazela omdala)
- Ewasho kubani?
  Impendulo: KuTatazela
- Kwakuyini inhloso yokushiwo kwala mazwi?
  Impendulo: Kwakuwukutatazelisa uTatazela nokuthi kuvele imfihlo.
- Uhlobo luni lwenoveli lolu?
  Impendulo: Ekhuluma ngenhlalo yomphakathi

Ukuphenduleka kwale mibuzo kushiya umfundi wenoveli enelisekile ngesihloko futhi engazisoli ngokuyifunda kwakhe. Inhliziyo yomfundi wale noveli isala igezekile futhi incoma umbhali ngendlela akhethe ngayo isihloko. Lesi sihloko akukho lapho siyembula khona indaba kunalokho izinsolo eziqhamukayo zishaya eceleni. Lokhu kufakazelwa indlela umbhali asebenzise ngayo izinsolo ezibhekiswe eNyaseni owayesebenza nalo kanti akunjalo impendulo ivela kahle ekugcineni kwendaba.

UHadebe (2002), **ngaphansi kwensizakuhlaziya ebuka ngeso lomfundi** ukuvezile ukuthi umbhalo osuke ungamthinti umfundi usuke ungekho. Le mibuzo engenhla uMakhaye uyishiyele kumfundi ukuthi ayiphendule. Izimpendulo ezizotholwa umfundi kule mibuzo izona ezizokwenza ukuthi umfundi ayiqonde kangcono le noveli kaMakhaye. Umfundi wenoveli uvumelekile ukusabalala aze azakhele indlela aqonda ngazo izinto ezichazwe umbhali.

UZulu (2010), uchazile esehlukweni sesithathu ukuthi umbhalo awunancazelo ngaphambi kokuba ufundwe umfundi okunguyena osuke esezozakhela incazelo. Isihloko sale noveli siyamphoqa umfundi ukuthi akayifunde yonke indaba ukuze akwazi ukuzakhela incazelo efanele ekugcineni.

4.4.2 Ulwazi lwaphambilini

UMakhaye ekunongeni inoveli yakhe usebenzisa ulwazi lwaphambilini njengesu lokuqhuba inoveli yakhe. UButhelezi (2015:viii) uluchaza kanje ulwazi lwaphambilini:

> Lolu lwazi lutholakala ekuqaleni kwenoveli ingakaqali. Lukhombisa inhlalo yombhali olwenza ukuba indaba yakhe ikholeke ngoba ezinye zezinto obhala ngazo kusuke kuyizinto ebeke wazibona noma wezwa ngazo ngaphambilini.

UMakhaye naye njengokusho kukaButhelezi ulusebenzisile ulwazi lwaphambilini kule noveli yakhe ethi: ***Uze Ungikhonzele***. UTatazela uthola iphasela angaliqondi ukuthi liqhamuka kubani ngoba alibhaliwe. Okummangazayo ukuthi kunomsindo okhala ephaseleni alithole eposini awufanise nowebhomu.

Into eyenza kukholeke ukuthi uMakhaye (1991:4) uluveza kanje ulwazi lukaTatazela lwamabhomu:

> Uyalikhumbula iNyasa ababesebenza nalo efemini eyakha iziqhumane eGoli.

Leli elinye lamasu alisebenzisile uMakhaye lokwenza ukuthi uTatazela akholakale uma ethi uyawazi umsindo webhomu. Ukuvela kolwazi oluthi uTatazela wake wasebenza efemini yeziqhumane kwenza ukuthi abantu bangalungabazi ulwazi lukaTatazela.

Uyezwakala futhi uma ekhuluma noJohnson (uSosayensi) emubuzisisa ngale bhomu ethi isephaseleni, uMakhaye (1991:99) uveza ulwazi lwamabhomu lukaTatazela kanje:

> Insizwa yabuya yasheshela ngakuTatazela, isimo sakhe esasibonakala singasesihle ngaleso sikhathi, yabuzisisa mayelana neqiniso lokubona kwakhe ibhomu. UTatazela waphendula ngezwi elilodwa kuphela. Wathi nje: "Angingabazi."

La mazwi anje aphuma emlonyeni kaTatazela anikeza isiqiniseko ngolwazi lukaTatazela ngamabhomu. Insizwa yomLungu nayo ibonakala ikhombisa ukumkholwa ngoba uyazethemba ngolwazi lwakhe.

UMakhaye (1991:102) ulugoqa kahle lolu lwazi lukaTatazela lwamabhomu uma eveza le nkulumo ethi:

> "Yilona lolu lwazi lwakho owaluthola ekusebenzeni eziqhumaneni? Siyabuza bo?"

La mazwi ayeshiwo abantu ngoba sekuvelile ukuthi lalingekho ibhomu ephaseleni elalithunyelwe uTatazela. Lokhu ayekubiza ngebhomu kwakuyiwashi legolide eliziwayindayo. Ubukeka eyigoqe kahle uMakhaye indaba yolwazi lukaTatazela ngoba ugcine eluvezile ekugcineni ukuthi lungamampunge. UMakhaye uveza ikhono eliyisimangaliso ngobaukwazile ukuthi endabeni yonke agcine abafundi benoveli yakhe bekholelwe ekutheni uTatazela unolwazi ngempela ngamabhomu. Lokhu

kwenza ukuthi kumangale wonke umuntu uma ekugcineni sekuvela ukuthi ulwazi lukaTatazela aluphelele.

4.4.3 Isu lokuphindaphinda

Leli su lisetshenziselwa ukugcizelela. Lokhu kusho ukuphindeka kwesigameko esithile noma igama elithile.

UNtuli (2009:43) uma egcizelela **insizakuhlaziya yokulanda** ukuphindaphinda ukuchaza kanje:

> Ukuphindaphindeka kwesigameko esithile ekulandweni kwendaba kuvama ukuba yisu elisetshenziswa umbhali ukufeza izinhloso ezithile, phakathi kwazo okuwukugcizelela lokho asuke ekusho.

Lokhu kusho ukuthi uma uhlangana nesigameko noma igama eliphindwe kaningi embhalweni wombhali kusuke kwenziwe ngenhloso ethile, imvamisa ukugcizelela njengoba uNtuli esho. UMakhaye (1991), usebenzisa igama **ibhomu** kaningi enovelini yakhe. Leli gama ilona elakha uheho kakhulu ngoba lisetshenziswa iziqubu eziningi. Leli gama ligcine selize lagxila emqondweni uma ulokhu uhlangana nalo.

UMakhaye (1991:06) uliveza kanje leligama:

> Izwi likasokhaya lihaza lihazile phakathi kwezindlu kuze kunanele izindlu, etatazela eya emuva eya phambili, ebhodla njengembube emanxeba, umunwe ulokhu ukhombe endlini lapho ebika ukuthi kukhona **ibhomu**. Useyimemeze **ibhomu** kangangoba ungaze uthi zonke izinto sezithi: "**Bhomu! Bhomu!**" Izingane eseziqala ukukhuluma ziyezwakala lapho ziphethwe ngomakoti abaphithene amakhanda zithi: "**Bhomu! Bhomu!**" Nezinja, lapho zikhonkotha into ezingayaziyo, ungathi zithi: "**Bhomu! Bhomu!** Nehlathi eliseduze, kubo ubumnyama nokwesabeka kwalo, nalo ngathi lithi: "**Bhomu! Bhomu!**"

UMakhaye ulisebenzise kaningi leli gama elithi **ibhomu** ngenhloso yokugcizelela ukuthi into edala isimo sibe manzonzo lapha **ibhomu** elisoleka emzini kaTatazela. Nakuba leli gama lisetshenziswe kaningi kwezinye izahluko kodwa nakwezinye lisebenzile ngokusendimeni. Ezahlukweni ezingama-22, isahluko sesi-6 nesama-21 kuphela ezingenalo leligama. Ucwaningo luthole ukuthi leli gama lisebenze ngokwedlulele esahlukweni soku-1, sesi-2 kanye nese-17. Esahlukweni soku-1 nese-17 lisebenze izikhawu ezingama-30. Esahlukweni sesi-2 lisebenze izikhawu ezingama-41. Enovelini yonke leli gama lisebenze kwaze kwaba ngama-266. Lena enye indlela engajwayelekile esetshenziswe nguMakhaye ngoba noma bekwenza lokhu abanye ababhali kodwa akuvamisile ukuthi baphinde igama iziqubu eziningi kangaka. Ucwaningo luthole ukuthi uMakhaye ulisebenzise kaningi kakhulu igama elithi **ibhomu** kodwa lokhu bekulokhu kuqhubekile kubhebhezela ilukuluku lokufunda indaba.UMakhaye (1991:11) leli gama ulisebenzisa ngobunyoninco njengalapha:

> Iningi elaliwazi ama**bhomu** noma elalike lezwa ngawo, lalisho ukuthi uma ngabe kwakuyi**bhomu** ecushwa okwewashi kwakungasekude ukuba iqhume, kodwa uma ngabe kwakuyileyo eyayiqhuma ngoba ihlangana nomoya yayingakazukuqhuma.

Lapha uMakhaye usebenzise abalingiswa, okungabantu abayizibukeli emzini kaTatazela ukuthi baxoxe ngayo **ibhomu**. Lokhu kwenza ukuthi igama lebhomu lingaciki ngoba alizwakali lilokhu libeleselwe uTatazela kuphela.Baningi-ke abalingiswa abakhuluma ngaleli gama njengoMandla (indodana kaTatazela) kanye noBheki (indodana kaMfundisi uDubazana). UMandla uma efika eposini igama le**bhomu** liphansi phezulu kunqakiswana ngalo. Emaphoyiseni nakhona leli gama le**bhomu** liyindaba egudwini.

Insizakuhlaziya yokulandisa ukwazile ukuyisebenzisa uMakhaye uma elanda izigameko ngokuziphindaphinda njengoba kuvela ngenhla ukuthi igama lebhomu liphindeke kaningi. UNtuli (2009), uma ekhuluma **ngensizakuhlaziya yokulandisa** njengoba esechazile ngenhla ukuthi umbhali usuke enenhloso ethile kusitshela ukuthi umfundi wendaba kumele ukuthi acabange aze ayofika ezingeni lokuthi athole inhloso yombhali yokuthi yingani njalo uma elanda kube negama noma amagama awaphindaphinda kaningi.

Ucwaningo luthole ukuthi le **nsizakuhlaziya yokulandisa** kube kusetshenziswa isu lokuphindaphinda uyisebenzise kahle uMakhaye ngoba indaba yebhomu iyona egcizelelwe ezahlukweni eziningi zenoveli yakhe. Sibonile ezigabeni ezimbili ezingenhla kuhlaziywa kabanzi ngokuphindaphindeka kokusetshenziswa kwegama **ibhomu** ezahlukweni eziningi zale noveli kaMakhaye. Lokhu kuchaza kukaNtuli kubeka isithombe sokuthi lokhu akwenzekile ngephutha kodwa inhloso kaMakhaye bekuwukugcizelela ukuthi isisusa sodweshu kule noveli yakhe kube ukusolakala kwebhomu ephaseleni.

Inhloso enkulu kaMakhaye bekungukugcizelela inkinga ebhekene noTatazela emveni kokusoleka kwebhomu. Ibhomu ligcizelelwe ngendlela yokuthi umfundi ofunde inoveli kaMakhaye aqonde kahle ngomonakalo odalwe ukusoleka kwebhomu emzini kaTatazela kuze kuyonyakaza umphakathi wonke.

4.4.4 Isakhiwana

Isakhiwo siyisu elisetshenziswa umbhali ekubambezeleni indaba yakhe. UZulu (2010:10) **isakhiwana** usichaza kanje:

> **Isakhiwana**: kuyenzeka inoveli ibe nezindatshana nazo eziba nalokhu: isingeniso, umzimba nesiphetho. Lezi zindatshana zihlanganisa zakhe indaba eyodwa eyakhe inoveli.

Isakhiwana sithi singaphansi kwenoveli kodwa sibe nezimpawu zayo inoveli. **Isakhiwana** siba nabalingiswa kanye nesigameko sakhona esibalulekile.

UNdlovu (2013:ix) umsebenzi **wesakhiwana** uwuchaza kanje:

> Ukukhuphula ilukuluku noheho kumfundi, aphuthume afunde le ngxenyana ephuthuma ejahe ukuzwa ukuthi inkinga ebhekene nalo mlingiswa izoxazululeka kanjani.

UNdlovu uqinisile uma ethi **isakhiwana** sakha uheho ngoba uma indaba ibhaleke kahle oyifundayo uyifunda ephuthuma ejahe ukuzwa ukuthi indaba yonke iqhubeka kanjani. Imvamisa **isakhiwana** siba nobudlelwano nendaba yonke.

Lokhu kufakazelwa uHlatshwayo (2013:v) kanje:

> Kungaba yindaba engaqondene nomlingiswa osemqoka kodwa iba nokuxhumana ngandlela thize nokwenzeka enovelini. Le ndatshana siyibiza **ngesakhiwana.**

Umbhali onekhono uyakwazi ukwenza isakhiwana esinobudlelwano nokwenzeka enovelini njengoba esho uHlatshwayo. Lobu budlelwanobakha ukuxhumana kwezigameko.

UMakhaye naye kule noveli yakhe ethi: ***Uze Ungikhonzele*** uzisebenzisile izakhiwana.

UMakhaye (1991:13) usiveza kanje isakhiwana:

> "Nkosikazi"
> "Baba!"
> "Akhona amaphasela angakavulwa lapha ekhaya?"
> "Yebo akhona."
> "Woza lapha, shesha. Asiye endlini siyowahlola."
> Nempela bahambe laba ababili beqonde endlini. Onke amaphasela angakaqaqwa akhishwe abekwe obala. Abanye abantu lapha kwaMfundisi abaqondi ukuthi sekwenzenjani ngoba abezwanga ngenkathi uMandla ephihliza indaba enkulu. Bayamangala nje uma bebona kukhishwa amaphasela ngokushesha ebekwa eshashalazini. Abanye bacabanga ukuthi mhlawumbe kukhona inyoka ebonwayo, abanye kanjalo bacabanga ukuthi mhlawumbe kukhona umlilo oqalayo. Nokho-ke asisekho isikhathi sokubuza, sibe sesingasekho nesokuqagela ngoba indlela asexhamazela ngayo uMfundisi ayikaze ike ibonwe ngelinye ilanga. NoBheki uthi uma ethi uyabachazela laba abanye kungaze kuhlwe emini nje. Lapho esanqwatshelwa phansi amaphasela, esaboshiwe, lokhu phela maningi ngoba uNcibijane. uMfundisi abone elinye iphasela elilingene nje, libhalwe igama lakhe, abuye abuke iphasela, aqalaze ubala sengathi uzobaleka. Umlomo ujike wome amathe. Akhulume: "Uyalibona leli phasela nkosikazi?"
> "Usho liphi? Ngabe usho leliya elibhalwe igama lakho?"
> "Ehhene, ngisho lona."
> "Ngiyalibona. Pho uthini ngalo?"
> "Ngizwa lingisolisa. Yini kube sengathi linomkhuba phakathi nje?"
> "Akukho phasela elinotho lapha. Empeleni uthi awakhishweleni lamaphasela?"

> "Ngifuna ukuhlola ukuthi akukho yini lokhu obekushiwo ngumfana wakwaMzimela."

UMakhaye kulesi sakhiwana ubukeka esebenzisa ubuciko ngoba isigameko sakhona siyahambelana naleso esiyisisusa senkinga yomlingiswa osemqoka, uTatazela. UTatazela unenkinga yephasela angaliqondi kahle kanti noMfundisi unenkinga yephasela elibhalwe igama lakhe kodwa anokulisola. Lesi sigameko sokutholakala kwephasela emzini kaTatazela kudala ukuphithana kwezinto, umndeni ugcina ungasazi ukuthi uqale ngaphi uma sekunje. UTatazela ushiya umndeni engawuchazelanga ukuthi uyaphi. Kungenelele nomphakathi nawo uyadideka ugcine usunokwesaba. UMfundisi naye uma ethuswa iphasela, kudaleka isiyaluyalu emzini wakhe. Amanye amalunga omndeni awazisiwe ukuthi kwenzakalani. Babona ngamaphasela nje ekhishwa endlini.

Unkosikazi kaMfundisi akayikholwa yonke le nto esolwa uMfundisi. UMfundisi ubonakala kunguyena onenkinga kanti nasendabeni enkulu uTatazela uyena obonakala enenkinga ukudlula wonke umuntu emndenini wakhe. Izinto ezenziwa nezehlela abalingiswa lapha ziyefana. Isisusa sodweshu naso siyefana siyiphasela. Uhlobo lwabalingiswa luhleleke ngendlela efanayo. UTatazela unomkakhe nomndeni wakhe nezivakashi ezimbili. UMfundisi naye unomkakhe kanye nomndeni wakhe. Emzini kaTatazela kwasha indlu kwagcine kufike nomphakathi. KwaMfundisi nakhona kugcina kusha indlu kuze kufike nomakhelwane ukuzocinga ukuthi kwenzakale ini.

Leli khono lombhali lokwakha isakhiwana esinokuhlobana nendaba yonke sakha uheho. Okunye okuncomekayo ukuthi lesi sakhiwana sincike kakhulu enkingeni yomlingiswa osemqoka. Umfundi wale noveli uma efika kuso akalahleki kuba sengathi usaqhubeka nendaba yonke.

UMakhaye (1991:54) uphinde wakha lesi sakhiwana:

> "NgoKhisimuzi odlule umfana wami, uGilumkhuba, wathola iphasela elafika nezingane zivela eposini. Leli phasela lalisongwe ngobunono, likhanga, ligcwele inkazimulo. Salibona sonke lapho lifika. Kwakuyizinsuku ezimnandi, izinsuku zokukhonzelana nokukhonzana, nokuphana, nokuthandana. Wawubonakala umbhalo ephaseleni. Lalibonakala ukuthi lalivela kubani.

> Lalingabuye livele kubani ngaphandle komnduze wendodana yami, ilanga eliphumayo, inkanyezi yokusa, uNtandose! Yayilobile intombi ukuthi iphasela lelo, okungangatshazwa ukuthi lalimumethe umkhonzo onobuhle obufikisela umunyu nezinyembezi, lalivela kuyona."
>
> "Sabukela futhi singumndeni, lapho indodana yami ifunda umbhalo othile owawusephaseleni: "Ungikhonzele Ngale Kwezintaba!" Kwakungumbhalo lowo, wawukhanya usobala njengoba wawubhaliwe, wawungadingi baxilongi, wawungadingi bahumushi. Kwakuwumyalezo owawuvela enhliziyweni esenisthombo sothando esilikluma, umyalezo owawufana nokumamatheka komntwana, ufana nothando lukamama, ufana nezulu."

Lesi sakhiwana naso sikhuluma ngephasela. UGilumkhuba uthola iphasela azitshela ukuthi liqhamuka entombini yakhe kanti akunjalo liphuma kuChakide oyisitha sakhe. UChakide walihlobisa kahle iphasela futhi lifika kahle ngoKhisimuzi okuyisikhathi sezipho. UGilumkhuba ulivula iphasela ejabule kanti uzojabha ekugcineni. Ephaseleni kwaphuma isele kwajabha onke amalunga omndeni. Ephaseleni likaTatazela kwakubhalwe ukuthi. ***Uze ungikhonzele*** kanti elikaGulumkhuba lalibhalwe ukuthi: "Ungikhonzele Ngale Kwentaba." Lezi zigameko zinokuhlobana ngoba nalapha kwisakhwiwana inkinga isuswe iphasela lezimanga njengakuTatazela.

Iphasela liqeda umoya wokuthula kubo kaGilumkhuba. Injabulo kaKhisimuzi iyaphela ngenxa yomkhonzo kaChakide. UTatazela naye injabulo yakhe kaNcibijane iqedwa iphasela. Indaba ibiqale kahle uTatazela ehlezi nezinsizwa ezimbili kubuswa kanti isiphetho sizoba sibi. UMakhaye uyaqhubeka uveza ikhono elihle nakulesi sakhiwana ngoba sinokuhlobana nenkinga yomlingiswa osemqoka. Lokhu kwenza ukuthi umfundi wale noveli engalahleki, agcine engasaqondi ukuthi sekukhulunywa ngani.

Lesi sakhiwana naso siveza umlingiswa omkhulu ehlezi nomndeni wakhe. Isisusa senkinga siqale umndeni ubusa noma ugcina ngokujabha ekugcineni. Kulesi sakhiwana kugcina sekuvezwa uGilumkhuba eseziphindiselela ngokuthi aposele uChakide inyoka. Iphasela likaGilumkhuba lagcina lingaposekanga ngoba wafika eposini sekunombiko othi awabhekwe amaphasela nezincwadi ngenxa yamabhomu aselimaze abantu. Iphasela lagcina liqaqwe yisosha elagcina lisakazeke phansi lalimala ngenxa yenyoka

eyaphuma yandiza ephaseleni. Lesi sakhiwana siyalwakha uheho kulenoveli ngoba iphasela likaGilumkhuba owayelithumelela uChakide, abaseposini babecabanga ukuthi linebhomu. Babengakaze bacabangele ngasenyokeni.

Isakhiwana sivela ngokuthi kuxoxwe indatshana enesakhiwo esiphelele. UMakhaye ulandele insizakuhlaziya yokulanda ngenkathi eveza izakhiwana ezikule noveli. UHawthorn (2001), uthi izinto ezenzeka enovelini zenzeka ngokuhleleka okuthile. Kule noveli uMakhaye usebenzise izakhiwana ezilokhu zivela phakathi nendaba yakhe uma elokhu eqhubeka eyilanda. Lokhu kuvela kwezakhiwana uMakhaye ukwenze ngendlela ethile ehlelekile ukuze umsoco wendaba yakhe ungonakali.

4.4.5 Ukubikezela nokujeqeza emuva

La masu anokuhlobana. Umehluko ukuthi uma kubikezelwa, kusuke kubikezelwa isigameko okusuke kungakafikwa kuso. Umbhali uma ebikezela akakuvezi ngembaba ukuthi uyabikezela. Kuba nento ayisho edlula nje angagxili kuyo ezahlukweni ezinganeno, ubona usufike kuleso sigameko ezahlukweni ezilandelayo ukuthi kanti umbhali ubebikezela lesi sigameko. Ukujeqeza kusho ukuthinta isigameko esekwedlulwe kuso ngokwendaba. Umbhali ubuyela esigamekweni esisemuva ngenhloso yokugcizelela okuthile noma ukuphendula umbuzo othile. Abanye ababhali bayalisebenzisa leli su ekusivezeleni isigameko esithile esenzeka indaba ingakaqali ukuze siqonde imvelaphi noma umsuka wesigameko esithile.

UMgobhozi (2017:252) ukuchaza kanje ukubikezela:

> Isu lokubikezela lisetshenziselwa
> ukuheha abafundi ngokubahalisela
> ngokusazokwenzeka.

Uqinisile uMgobhozi uma ethi leli su lihalisela abafundi ngokusuke kusazokwenzeka ngoba isigameko umbhali asuke exoxa ngaso akagxili kusona kodwa uyasijwaphuna nje edlula. Lapha umbhali usuke eveza isigameko okusuke kungakafikwa kuso ngokwendaba kodwa ubona ngoba usufike kuso ukuthi yilokhu kanti umbhali ebekugabisela ngakho esahlukweni thizeni esedlule.

UMakhaye (1991:1) ukuveza kanje ukubikezela:

> Kude buduze nomuzi wakhe kugobhoza umfula obizwa ngokuthi iSulubezi. Uyawubuka lapho ulithantala njengobhambalala lwemamba, ugobhoza ngamawala, ngokuswezisela, kwangathi uyasonga, uye uyoshona ngale ezihlahleni ezimi phezu kwewa. Likhulu leliwa. Uma amanzi eSulubezi ehla khona eyoshaya phansi ungaze uthi ashunqa intuthu. Kwawona ungeke usho nokuthi ngamanzi uma usekudeni kodwa ungathi ngenkulu intambo emhlophe. Phansi laphaya lapho kuwela khona amanzi kukhona esesabekayo isiziba. Abaziyo bathi sejwayelwe yizinyoka ezimangalisayo kanye nezingwenya.

Lapha uMakhaye uveza uTatazela ebuka umfula iSulubezi oseduze komuzi wakhe. Lo mfula uwubona njalo futhi uyawazi ngoba naye wazalwa ukhona. Umbhali umveza ewubukisisa ngoba ubikezela isigameko esikhulu esizokwenzeka kulo mfula. UTatazela uwubuka umfula iso lakhe lize liyobhekisisa iwa nesiziba okukulo mfula. Ekugcineni uTatazela utholakala emuka namanzi kuwo lo mfula. Amaphoyisa acwila nawo ngeveni emanzini. Aphunyuka ngenxa yekhono lawo kwezokubhukuda. Yena uyasala, iveni imuka naye. Ugcine etholakala egaxele eweni kunenyoka alwa nayo esekhale kwaze kwasha izwi. Ngosuku lwesigameko kwaphuma ingwenya enesisu esikhulu emfuleni eyathi uma ibona ukuthi abantu bayayibona yaphindela phakathi. Umfundi oyifunde kahle le noveli uma esefika kulesi sigameko kube sekubuya lokhuya okusesahlukweni sokuqala lapho umbhali echaza khona umfula iSulubezi. Umsebenzi wesu lokubikezela ugcina uhlala obala uthi bha okwekati elimhlophe ehlungwini.

UMakhaye (1991:25) uphinde akuveze kanje ukubikezela:

> Amehlo abanye abantu ayehamba aze abuke ihlathi elalikude buduze nomuzi kaTatazela. Ihlathi leli lalicinene. Babelokhu babababala bazalwa likhona lapho. Kwakuyihlathi elalimnyama, linezihlahla zikasondelangange, uthathawe, imihluhluwe kanye nezintandela zempinda. Kwakuyihlathi lapho kwakubulawela khona izinja ezazidla amaqanda, nalapho kwakulahlwa khona ezazizifele. Miningi eminye imikhuba emibi eyayenziwa ngabantu beyenza kuleli hlathi. Kungaso leso sizathu lalesabeka nje.

UMakhaye isu lokubikezela ulisebenzisa kahle uma eveza ihlathi. Ihlathi kule noveli kuhlale kukhulunywa ngalo ngoba noTatazela uke wavezwa elibukisisa sengathi uyaliqala. Kuyavela ekugcineni ukuthi uTatazela wake wathenga izigebengu ukuze zibulale umkakhe kulo leli hlathi. UTatazela wayezitshela ukuthi izigebengu zakhe zimbulele umkakhe wokuqala (uNokuthula) ngokumhenga kuleli hlathi kanti uzogcina ephunyukile ngenxa yokwephuka kwegatsha. UNokuthula wavuka lapho wabalekela eGoli. Umbhali uliveza kahle impela leli hlathi uma ethi ziningi izinto ezazenzeka kuleli hlathi. Uze athi yingakho lesabeka kanje.

Leli khono uma lisebenziseke kahle akufanele ukuthi limenze umfundi wenoveli agcine eseqinisekisa ukuthi impela kunesigameko esithile esihambelana nokushiwoyo esizokwenzeka ekugcineni. Kuba kuhle uma okuningi kuvela ekugcineni kuyima umfundi wenoveli eqhathanisa izigameko bese eyabona ukuthi lokhu okuke kwashiwo bekubikezela lokhu asekukho ngekwendaba.

Isu lokujeqeza liyavela nalo kule noveli kaMakhaye. UMgobhozi (2017:252) ukujeqeza ukuchaza kanje:

> Isu lokujeqeza lisetshenziswa umlobi ukunika umfundi
> isithombe ngesehlakalo esithile esenzeka ngaphambi
> kwalokho abhala ngakho kodwa esinomthelela omkhulu
> kokwenzeka manje.

Umbhali lapha usuke eqonde ukucacisa okuthile ngokuthi abuyele emuva ayocacisa kabanzi ngesigameko esithile esekudluliwe kuso ngokwendaba. Imvamisa lesi su uma lisebenziseke kahle lenza ukuthi ofundayo acacelwe kabanzi ngesigameko esekudluliwe kuso kodwa ebekungagxilwanga kuso.

UMafela (1997:127) ukuchaza kanje ukujeqeza emuva:

> *Flashback is the technique mostly used by authors*
> *to supply background information of character*
> *and events.*

Ukujeqeza emuva kuyisu elivame kakhulu ukusetshenziswa
Ababhali ukunikeza imuva ngolwazi lwabalingiswa nezigameko.

UMafela uqinisile uma ekhuluma kanje ngoba kubalulekile ukuthi indaba ihlobe ngamasu athile ukuze ibe sezingeni. Zikhona izigameko okubalulekile ukuthi uma kufikwa kuzo umbhali asibuyisele emuva lapho izinto ziqale khona ukwenzeka. Isigameko esijeqezwayo esisuke sesedlule kodwa kungagxilwanga kuso, bese kubuyelwa kuso ngoba sekucaciswa okuthile umbhali asuke esefuna ukunaba kabanzi ngakho.

UMakhaye (1991:96) ukujeqeza ukuveza kanje:

> "Sengicabange kahle madoda," kukhuluma uTatazela. "Ngilapha nje ngizofuna lona lolo sizo. Ukwenza kwenu angikungabazi ngoba ngiyanazi. Ngiyanazi ukuthi niyizinsizwa ezisheshayo, eziphatha izinto ezisheshisayo. Aniyikulahlekelwa lutho ngoba inhlamvu iyoba yinye nje kuphela esiphongweni kuphele konke njalo. Le nto imi phakathi komshado wami noBangeni... Kutheni bafana, nathula nje?"
>
> "Siyezwa mthakathi wendaba," kundonda olunye unkonko. "Kepha-ke uma ngabe ngizwa kahle, ngabe ngumsebenzi wonyawo lwenkukhu lo? Phinde. Angiboni kanjalo mina, angiboni neze.Nithini nina madoda?" "Uthi umthakathi wendaba akusetshenziswe imbumbulu? Qha, ngeke kulunge lokho. Ini yona? Umfazi? Ashawe ngembumbulu..." Kusho omunye umhwayimba. "Phela uma kungenziwa njalo kusobala ukuthi siyoba nomkhwazi oyohlala ukhungekile kithi njengempethu, oyolandelwa ngukuwa kwethu kanye nokuhlikizeka," kubhodla isibhudlakazi sesithathu. "Ngiyezwa madoda," kusho uTatazela, ezwa efikelwa ukudumala okuncane. "kusho ukuthi nizosebenzisa imimese-ke."
>
> "Ngiyazi ukuthi kinina akusomsebenzi lokhu kodwa yize leze. Noma kunjalo ngibeka phambi kwenu umvuzo obuyisa igazi ligcwale imithambo yobuso-ngibeka uR3000." Wathi ukuba asho njalo uTatazela zahleka zontathu izinsizwa. Kwaqhubeka enye yathi: "Ngiyayiqala le nto ukuba kuthi umvuzo unone kangaka kodwa kuthiwe asisebenze umsebenzi omncane njengalona. Uma usinika umsebenzi mthakathi wendaba ubosinika umsebenzi hhayi ukusinisa amahleza. Sizokwenzela lowo msebenzi. Sizomphanyeka!"

UMakhaye uphumelele ukusebenzisa isu lokujeqeza ngokuthi asilandise isigameko esenzeka kudala empilweni kaTatazela. Indaba iqale ngokuthi kuvezwe uTatazela nomkakhe uBangeni esahlukweni sokuqala. Umbhali ubengakaze aveze ukuthi uTatazela wake waganwa uNokuthula ngaphambi kokuba aganwe uBangeni. Esahlukweni sama-21, uTatazela esegula usetshela uMfundisi nomphakathi wonke ukuthi uNokuthula wambulala kanjani. Ulisebenzise kahle lelisu ngoba lesi sigameko siyabethusa abaxoxelwayo ngoba bona bayazi ukuthi umkaTatazela wadukakodwa akekho obazi ukuthi kwenzekeni.

Umbhali uveze uTatazela njengomuntu oyikholwa. Akekho obelindele ukuthi ekugcineni kovela amahlazo angaka ngempilo yakhe. UMakhaye ukwenza ngabomu lokhu ukuze abafundi benoveli yakhe bamethembe uTatazela kanti bazophoxeka ekugcineni. Leli su uMakhaye ulenze ngendlela engavamisile ngoba ukujeqeza ukwenze kwaba isahluko sonke ukuze akwazi ukuyichaza yonke imfihlo kaTatazela. Leli su uMakhaye ulenze layiphendula yonke imibuzo ebiqhamuka kubafundi benoveli yakhe.

Imibuzo ebingavela yilena:

- UTatazela wayembulalela ini uNokuthula?
- Wambulala kanjani?
- Kwenzakala ini emuva kokuthi esembulele?

Ukusebenza kwaleli su ngokuthi kusetshenziswe isahluko sonke kwenze ukuthi iphenduleke kahle le mibuzo neminye ibingavela. Lokhu kubukeka kumsebenzele uMakhaye ekubhaleni inoveli ethatha usuku olulodwa.

Lama su angenhla uMakhaye uwasebenzise kahle futhi enza ukuthi umfundi wenoveli yakhe engalahleki ndawo. UShange (1953:171) uphawula kanje ngomfundi wombhalo:

> Thina esifundayo sizwa muzwa muni kithi sesikufundile
> akulobile.

Lokhu kugcizelela **insizakuhlaziya ebuka ngeso lomfundi.** Indaba noma ingayinhle kanjani kodwa isuke ingabhalekile kahle uma ivalele ngaphandle umfundi wayo. UMakhaye uyichukuluzile imizwa yomfundi uma ebhala indaba yakhe. Ukhethe ukusebenzisa lama su angenhla ukuze amakhele isithombe esicacile umfundi wenoveli yakhe.

4.4.6 Isiphetho

Lesi sahluko siveza iqoqa lenoveli kaMakhaye ethi: ***Uze Ungikhonzele.*** Lenziwe ngokwezahluko. Izahluko zale noveli zingamashumi amabili nambili (22). Ukuhluzwa kwesahluko nesahluko kwenzelwe ukuthi umuntu ofunda lolu cwaningo ayiqonde kahle inoveli okukhulunywa ngayo.Ucwaningo luphinde lwaveza amasu asetshenziswe uMakhaye ukuze akwazi ukubhala inoveli engajwayelekile ngempumelelo. UMakhaye usebenzise la masu alandelayo: **Isihloko esihehayo, ulwazi lwaphambilini** ukuze kuzokholeka izigameko ezenzeka endabeni, **isu lokuphindaphinda** ngenhloso yokugcizelela inkinga yomlingiswa osemqoka (uTatazela), **izakhiwana** ukuze abambezele indaba yakhe aphinde akhe ilukuluku lokuqhubeka nokuyifunda inoveli yakhe kanye **nesu lokubikezela nelokujeqeza emuva** ngenhloso yokucacisa nokuphendula imibuzo ethile engavuka kubafundi benoveli. Insizakuhlaziya egqame kakhulu kulesi sahluko kube **ngeyokulandisa** ngenxa yokuthi izihloko ebezidingidwa bezidinga kulandwe. Siyibonile **nensizakuhlaziya ebuka ngeso lomfundi** uma sibheka amasu asetshenzisiwe ukuze kubanjezelwe indaba nokuthi kwakhekhe isithombe isigcwele ngezigameko ezenzeka kule noveli. Lokhu kuyamnika umfundi wale noveli intuba yokuthi usengazihlaziyela yena ukuthi lama su ayikhulise kanjani indaba aze ayobheka nokuthi besikhona yini isidingo sawo. Ucwaningo lukusho lokhu ngoba inoveli isuke izocutshungulwa abafundi bamazinga ahlukuhlukene.

UMakhaye ubonakala ekwazile ukubeka umfundi wenoveli yakhe esithombeni esicace bha ngokuba nekhono elingandile lokulanda indaba yakhe ebe engalibele ukuthi akulandayo kuzofundwa umfundi ozobuye akuhlaziye naye ngendlela yakhe.

ISAHLUKO SESIHLANU

5.0 AMAGAMA AKHETHEKILE KANYE NOKUFANISA

5.1 Isingeniso

Kulesi sahluko kuzovezwa ikhono likaMakhaye lokusebenzisa amagama akhethekile uma echaza enovelini yakhe. Ucwaningo luzophinda luveze indlela asebenzise ngayo isifenqo esiyisifaniso uma echaza izigameko ezithile enovelini yakhe ethi: ***Uze Ungikhonzele.*** Leli khono lokufanisa libukeka limsebenzele kahle uMakhaye ngoba ulisebenzise kaningi futhi lwanyusa noheho endabeni. UMakhaye ufanisa ngendlela yokuthi kube sengathi uyibona ngamehlo enyama le nto asuke eyifanisa. Isifaniso sisebenzisa izakhi zokufanisa ezinjengalezi: okwe-, njenge-, kuhle kwe-, okwe-, njalonjalo. Ezifanisweni ezisetshenziswe uMakhaye zizovela lezi zakhi zokufanisa. Amagama akhethekile nezifaniso zizosetshenziswa nemisho noma namabinza asebenze kuwo ukuze incazelo nomqondo kwalokho okuchazwayo kungalahleki. Inhloso enkulu lapha ukuphendula umbuzongqangi osekhasini lokuqala othi: Iliphi iqhaza elibanjwe amagama akhethekile noma anothile kule noveli?

5.2 Ukuchaza kusetshenziswa amagama akhethekile

Lawa ngamagama asuke ekhethwe umbhali ukuthi awasebenzise esikhundleni samagama athile. Inhloso yombhali kusuke kuwukuthuthukisa ulimi enovelini yakhe. Kuyenzeka ukuthi umbhali akhethe ukusebenzisa igama elingajwayelekile ngenhloso yokuthuthukisa ulimi embhalweni wakhe. Omunye umbhali uyawashintshanisa amagama athile ngenhloso yokuthi abafundi benoveli yakhe bazi ukuthi asho into eyodwa. Kuyenzeka futhi umbhali asebenzise igama elithile ngoba lona ligcizelela kangcono kunelinye elijwayelekile.

Insizakuhlaziya ebuka ngeso lomfundi isebenze kakhulu kulesi sahluko. Ngokwalo mthombo- http://dialnet.unirioja.es kuthiwa ngomfundi wombhalo:

> *First, the reader has to be seen not only as a person*

> *reading, but also his or her world knowledge, background, viewpoint, reason for reading, and* ***knowledge of words and literature*** *must be taken into account.*

> Okokuqala, umfundi kumele abukwe hhayi njengomuntu ofundayo kuphela, kodwa ulwazi lwakhe lomhlaba, imuva lakhe, indlela yakhe yokubuka izinto, isizathu sokufunda, **nolwazi lwamagama nombhalo** kumele kubhekisiswe.

Kubalulekile ukuthi zibhekisiswe izidingo zomfundi wombhalo. Le ncazelo ngaphansi **kwensizakuhlaziya ebuka ngeso lomfundi** ikubeke kwacaca ukuthi ulwazi lomfundi **lwamagama** lungenye yezinto ezidinga ukubhekisiswa embhalweni. Lesi sahluko siveza uMakhaye ekubhekelela kakhulu ukukhulisa ulwazimagama lomfundi. Umcwaningi uwavezile waphinde wawachaza amagama akhethekile asetshenziswe uMakhaye ekukhuliseni ulwazi lomfundi wenoveli yakhe ethi: ***Uze Ungikhonzele***.

Ngokwalo mthombo- https://www.researchgate.net kuthiwa:

> *Literary work has no meaning by itself, it has no real existence until it is read, its meaning can only be discussed by its readers.*
> *Different interpretations happen because the readers ways of reading are different.*

> Imibhalo ayinancazelo ngokwayo, ayiphili okwangempela ngaphambi kokuthi ifundwe, incazelo yawo ingahlaziywa kuphela ngabafundi bawo. Ukuhumusha okunhlobonhlobo kuyenzeka ngoba izindlela zabafundi zokufunda azifani.

Okubhaliwe akusho lutho uma bengekho abakufundayo. Kuyiqiniso lokhu okushiwo yilo mthombo. Umfundi uma esefundile uzakhela ezakhe izincazelo ezizokwenza ukuthi lokhu akufundayo akuzwe kangcono. Amazinga abafundi okuhumusha awafani futhi awalingani. Nakuwo lama gama akhethekile awasebenzisile uMakhaye abafundi bengawachaza ngezindlela ezehlukene kunalezi zincazelo ezivezwe umcwaningi. Ezindaweni esiphila kuzo kuyenzeka kube khona ulimi lwezigodi olwenza abantu begcine bebiza into eyodwa ngamagama ahlukene kodwa lokho kusuke kungasho ukuthi ulwazi abanalo.

UMakhaye (1991:1) uthi:

> Abanye abantu sebevukile kanti abanye abakavuki. Imizimba **indongololo** ngoba basuke bathatha ngamawala.

Leli gama lokuba **ndongololo** ulikhethe kahle uMakhaye ngoba lisho ukutubeka noma ukukhathala kanzima. Ulisebenzise kahle ngoba uqale waveza ukuthi kusewusuku lwesibili olulandela uNcibijane. Ngalolu suku kuyenzeka ukuthi abantu abaningi basuke kade bephuza, bedla, bedansa njalonjalo. Kuvamisile-ke ukuthi emuva kokubusa abantu basale nezidubulo.

UMakhaye (1991:5) usebenzise igama uSokhaya kanje:

> Lo msindo abawuzwayo abantu manje abaqondi kahle ukuthi ngowani. Liyezwakala khona izwi **likaSokhaya** libiza ibhomu kodwa ukuthi ibhomu ebeyenzenjani yona leyo akuqondi muntu.

Igama **uSokhaya** lisho umnikazi, okusho ukuthi uTatazela lumveza njengenhloko noma umphathi womuzi. Leli gama ulikhethe kahle ngoba liletha isizotha nokuhloniphaka uma liqondiswe kumuntu. Lizwakala linesisindo lidlula ngisho elithi umnumzane womuzi. Inhloso yombhali lapha kubukeka kuwukuveza indlela uTatazela ahlonipheke ngayo.

Umlandi uchaza indlela izinsizwa ezazisendlini kaTatazela zinatha ezawa ngayo ngenkathi zizama ukuphuma endlini. KuMakhaye (1991:5) kuthiwa:

> Izinsizwa eziziphuzelayo lapha endlini zibonakala zizama ukusukuma kodwa zibuye **zidiklizeke** phansi, zibuye zizame futhi.

Lezi zinsizwa zethuka uma kuthiwa aziphume ngokushesha endlini ngoba sekusolakala ibhomu. Zazizama ukuphuma kodwa kungelula ngoba zase zidakiwe. **Ukudiklizeka** kusho ukuwa phansi mawala. Imvamisa uma uwa kusuke kungasiyo intando yakho wena owayo, kusuke kuyisimo esithile esikuwisayo. **Engadiklizeka** umuntu ngoba ewiswa omunye noma kunento ethile ezishayise kuye noma kube isimo sokuphuza

esifana nesalezi zinsizwa ezichazwa lapha. Umlandi ubengasho ukuthi zaziwa lezi zinsizwa kodwa wanquma ukusebenzisa igama elithi **ukudiklizeka** ukuze akhe isithombe esicace bha ngesimo salezi zinsizwa.

UMakhaye usebenzise elinye igama elichaza umphakathi kule ndaba yakhe. KuMakhaye (1991:5) kuthiwa:

> Abantu bakulo **muzi** baqonda kahle ukuthi kungumkhuba wabantu ukuthi lapho bebusa basuse umsindo, balwe, babulalane; kungumkhuba wabantu ukuzidakiswa bese besusa uchuku ukuze kuthiwe umuntu wenza izigameko ngoba edakiwe; kungumkhuba wabantu ukubonga into enhle ngento embi.

Umphakathi uMakhaye uwubiza **ngomuzi**. Lo **muzi** akhuluma ngawo lapha umphakathi waseMbombozini. Umlandi ukhombisa ukuwazi kahle umphakathi waseMbombzini ngoba uyakwazi ukuwuchaza kahle. Ukhombisa ukwazi ngisho umlando wokwenzeka kwezinto zakule ndawo yabo. Wazi izinto ezimbi nezinhle ezenziwa umphakathi wabo.

UMakhaye kuyenzeka futhi uma echaza asebenzise inkulumo enoteku negudliselayo: KuMakhaye (1991:6) kuthiwa:

> Izingane zikaTatazela zibonakala sengathi azizwa ukuthi kuthiwani. Akungeni kahle ezindlebeni zazo ukuthi zingengene endlini zithathe izincwadi zazo namaphasela, lokhu phela ezinye zalezi zingane sezikhulakhulile, kukhona namantombazane "**asencokola."**Kunezinto eziningi ezivela "**kubangane**" ezilindelwe.

Esikhundleni segama elithi asencokola, umbhali ubengasebenzisa igama ukuqoma noma ukujola ngolimi lwentsha. **Elokuncokola** libukeka liyinonga indaba futhi lizwakala kamnandi ezindlebeni uma ulilalela. Umbhali kuleli binza ubuye wasebenzisa igama "**abangane."** Leli gama lisho amasoka amantombazane. Leli gama linokugudlisela okuthile ngoba ongalinakanga waphinda walihlaziya kahle engalithatha linjengoba linjalo ezitshela ukuthi kukhulunywa ngabangane bangempela bamantombazane okanye abantu abajwayelene kakhulu nawo. Lokhu kunikeza

umqondo wokuthi kubalulekile ukuthi uma ufunda endabeni umqondo wakho usheshe ukuze ungasali ubambe incazelo okungeyona. Ukungaliqondi kahle igama kungamlahla ofundayo agcine esele nomyalezo okungewona lo umbhali aqonde ukuwudlulisa. Ukusebenza kophawu lwabacaphuni egameni "**abangane**" nakho kuyalekelela ekutheni ofundayo azi ukuthi leli gama lisho okunye okuhlukile. Kulula ukuqonda lokhu kumuntu ojwayele ukufunda imibhalo ehlukene.

Sithola umbhali esebenzisa igama elinesisindo esikhundleni selijwayelekile. KuMakhaye (1991:6) kuthiwa:

> Sekuyilapho-ke eqala khona ukuchaza uBangeni ukuthi chabobo, uSokhaya lona wake wayixoxa indaba ngenkathi efika evela eGoli wathi wasongelwa yindoda yimbe emsebenzini lapho ayesebenza khona lapho asongelwa ngokuthi uyofa ngokufa **okuyimpicabadala**.

Igama **impicabadala** lisho inkinga noma into engaqondakali. Abanye kuyenzeka basebenzise igama inzukazikeyi uma bechaza inkinga enkulu. Nakule noveli uMakhaye ukhethe ukusebenzisa igama elithi **impicabadala** ukukhombisa ukuthi le nkinga inkulu. Leli gama umbhali ulisebenzisele ukudonsa umqondo womfundi wenoveli yakhe ukuthi naye abone ukuthi inkulu le nkinga ebhekene noTatazela. Igama eliyisifungo njengaleli alivamisile ukumnika ukuphumula lowo elisuke libhekiswe kuye. Ukufakazela ukuthi leli gama lokuthi uTatazela uyofa ngokufa **okuyimpicabadala** alimphathanga kahle, lifakazelwa ukuthi wathi uma efika ekhaya ebuya eGoli wabazisa ngalo. Lisuke lihlale kabi igama uma lingakhohlakali ngisho kubantu abaseceleni, njengoba noBangeni esalikhumbula nje.

Umbhali kuyenzeka uma echaza aveze umqondo wento eyenzeka ngendlela engajwayelekile. KuMakhaye (1991:6) kuthiwa:

> Phathaphatha, nango omunye umuntu esezwakala esho ngengila ethi: "Nanguya uTatazela laphaya ngaphesheya!" Nempela nanguya uTatazela ebonakala **ebhembuluka** ngaphesheya eqeleni, ebaleka ngelikhulu ijubane ebheke ngasemgwaqeni.

UMbatha (2007) leli gama elithi **ukubhembuluka** uthi lisho ukugijima kakhulu ngenhloso yokucasha kokuthile. Le ncazelo isinikeza umqondo wokuthi uma **ubhembuluka** usuke ugijima ngendlela engajwayelekile. Ekhaya, kungaba isemakhaya noma edolobheni akujwayelekile ukuthi kubonakale uSokhaya ethathela ngejubane. Ukusetshenziswa kwegama elithi **ukubhembuluka** kuyalunyusa uheho kofundayo ngoba usuke efisa ukwazi ukuthi ugijima nje kwenzenjani? Uzogijima ibanga elingakanani ngaphambi kokuthi akhathale?

Umbhali kuyenzeka asebenzise igama elingavamisile ukusetshenziswa. KuMakhaye (1991:7) kuthiwa:

> Nango esema esethi khimilili, sengathi uyacabanga uyabuya umshubo uza ngasekhaya-nanguya esebheke esitebeleni lapho efika khona edonsa ihhashi lakhe ngokuxhamaxhama aliququbale, alidabule kabili **ngensilane** qede liqhashe njengenhlamvu ephuma embhobhweni wesibhamu, uTatazela ethe ne emhlane walo, izinqe zakhe ezikhiphe ziwutununu zilokhu zisuluza ziya ngapha nangapha ngenkathi isilwane siciba njengomcibisholo sibheka phambili.

Insilane igama elingavamisile ukusetshenziswa. Abafundi ezikoleni livamise ukubanika inkinga. Bajwayele ukwethuka uma sebezwa ukuthi **insilane** imvubu. Ukusebenza kwaleli gama kuyalunothisa ulimi futhi ukusebenza kwalo enovelini kwenza kuxoxwe ngalo nongalazi ugcina eselijwayele. Umbhali uveza umqondo wokuthi imvubu ibuhlungu. Lokhu kubonakala ngendlela achaza ngayo ukuqhasha kwehhashi emuva kokuthi uTatazela elishaye ngemvubu. Imvubu isikhali esakhiwe njengoswazi yaba isikhali esingaphuki kalula. Indawo ebanjwa kuyo iba nohlonze bese kuthi lapho esetshenziswa ngakhona uma ushaya okuthile ibe ncane itebezele.

UMakhaye ukugijima kwehhashi lika Tatazela ukuchaza ngendlela enembayo esebenzisa igama elikhethekile. KuMakhaye (1991:7) kuthiwa:

> Lapho ihhashi **ligabavula** ngezimbedula zezinselo phezu komdladlambe webhuloho kubonakala okuthile okusazinsimbi namapulangwe kuhlephuka kuwela emanzini phansi kwebhuloho, kusala izinsungubezi ebhulohweni.

Lapha kuchazwa ngendlela ihhashi elaligijima ngayo phezu kwebhuloho. Umlandi usebenzise igama elithi **ukugabavula** ukuchaza indlela ihhashi elaligijima ngayo. **Ukugabavula** kusho ukugijima mawala. Ukuqathaka kwezinsimbi namapulangwe ebhuloho kufakazela khona ukuthi leli hhashi laligijima mawala.

Umlandi unendlela enembayo yokuchaza ukutatazela netwetwe likaTatazela. KuMakhaye (1991:7) kuthiwa:

> Nangu esema ethi khimilili, sengathi uyacabacabanga-nanguya esebheke esitebeleni lapho efika edonsa ihhashi lakhe **ngobuxhamaxhama**, aliququbale, alidabule kabili ngensilane qede liqhashe njengenhlamvu iphuma embhobhweni wesibhamu, uTatazela ethe ne emhlane walo, izinqe zakhe ezikhipha ziwuntununu, zilokhu zisuluza ziya ngapha nangapha ngenkathi isilwane siciba njengomcibisholo sibheka phambili.

Umlandi usebenzise igama elithi **ubuxhamaxhama** esikhundleni selithi ngokushesha. Leli gama elithi **ubuxhamaxhama** libukeka linemba kahle uma kuchazwa ubutatata bukaTatazela. UTatazela yonke into ayenzayo wayeyenza **ngokuxhamazela** nokutatazela. Uthi **exhamazela** nje ebe engatsheli muntu ukuthi uyaphi futhi uyokwenza ini. Namanje uthatha ihhashi lakhe ngokukhulu ukushesha samuntu oshiwa isikhathi.

UTatazela ngesikhathi ehamba ngehhashi kwakusuka izintuli zavimbanisa endleleni. KuMakhaye (1991:7) kuthiwa:

> Ihhashi libonakala lidabula njalo ngokhalo lilandelwa **yifu** lothuli, uTatazela enamathele njengesibankwa sinamathele etsheni elishisayo, liye liyosithela ngale uthuli lusala luba yizikhatha lapho lisithele khona.

Uthuli lubizwe **ngefu**. **Ifu** livamise ukuba isikhatha esisuka sindawonye. Umlandi ucacisa ukuthi uthuli olwaludalwe ihhashi likaTatazela lwalulukhulu. Lezi zintuli kuthiwa zazibonakala zilandela ihhashi lapho elalisithela khona.

Umbhali kuyenzeka asebenzise igama eligoqa inkulumo ende ngegama elilodwa uma echaza.

KuMakhaye (1991:9) lokhu kuvezwa kanje:

> "Nkosikazi njengoba umyeni wakho esethathe ihhashi wagibela washaya utshani kuzokwenziwa njani manje, sizolawulwa ngubani? Wabuza kimi! Kukhahlela inkosikazi ngombuzo. Ubuza kimi nje kanti ngiyindoda yini? Ngibuza ngoba uTatazela indoda yakho. Uma eyindoda yami ngiyindoda yini mina? **Khumu** nkosikazi, ayixabene ungabe uyangisukela mnumzane kanti uyabona isimo sinjani. Nazi izinduna zikhona. Nanka amadoda akhona. Awukhulumi ngani nabo ukuze nibone isu elingenziwa mayelana nebhomu le ezoshisa umuzi wami?" "sengishilo mame ngathi **khumu,**" kuzikhalela indoda eyase izisola ngokudlokodla iminyovu izihlalele emgodini.

Igama elithi **khumu** lisebenze ngendlela efanayo nelithi maluju. Le ndoda ekhuluma noBangeni kuningi ebingakusho. Ibingasho ukuthi asiyekeni mame singabe sisaqhubeka nalolu daba kodwa uphendula ngegama elilodwa nje uthi "**khumu.**"Leli gama ligoqa inkulumo ende igcine isibekwe ngegama elilodwa. Amazwi kaBangeni maningi uma uwaqhathanisa nashiwo indoda axabana nayo. Umbhali ubengasho ukuthi indoda yehlela ngezansi kodwa uvele wasebenzisa igama elilodwa nje ukugoqa amazwi endoda.

Umbhali uphinde wasebenzisa igama eligoqa inkulumo. KuMakhaye (1991:9) uthi:

> Waqhamuka kwakubi umame ngempendulo: "Uyahlanya? Ubulewe nguwe? Uthi akafane nawe wena **ongumahlalela**, ongazi ukuthi ibhomu yini?" Inkosikazi kaTatazela yayiphendula kanjena nje ngoba yayicabanga ukuthi kuzozwela endodeni.

Umahlalela igama elivamise ukusetshenziswa libhekiswe kumuntu ongasebenzi. Leli gama livamise ukungamukeleki kubantu abangasebenzi. Abanye abantu kuyenzeka basebenzise igama elithi uqhwayilahle uma bebhekise kumuntu ongasebenzi. UBangeni ulisebenzisa ngabomu leli gama **umahlalela** ngoba uyazi ukuthi alimukelekile kahle kubantu abangasebenzi. Umbhali usebenzisa leli gama ukuze aveze udweshu lwangaphandle phakathi kwalaba balingiswa abaxabanayo. Lokhu uMakhaye ukuveze kahle ngoba indoda exabana noBangeni izwakala isiqonga emuva kokuthi

eseyibize **ngomahlalela**. Lokhu kukhombisa ukuthi ayilemukeli leli gama ebizwa ngalo uBangeni.

UMakhaye uchaza isigameko sika Bangeni nenye indoda eyayisesixukwini esasikwaTatazela kuMakhaye (1991:9) kuthiwa:

> "Sengishilo mame ngathi khumu," **kuzikhalela** indoda eyase izisola ngokudlokodla iminyovu izihlalele emgodini.

UBangeni ucikwa enye indoda eyayimbuza ukuthi uTatazela uyephi. UBangeni uphendula ngokuthi lowo mbuzo akawubuze amanye amadoda ngoba yena akasiyo indoda. **Ukuzikhalela** kusho ukuzixolisela noma ukuzincengela endodeni eyayihilana noBangeni. Le ndoda yayicela uxolo ngoba ifisa bengaqhubeki nokuxabana. UBangeni ubonakala eqonga impela kodwa indoda yehlela ngezansi.

Umphakathi owawusemzini kaTatazela wawuxoxa ngephasela elalisolwa ukuthi linebhomu. KuMakhaye (1991:10) kuthiwa:

> Mamo inkosikazi yayiqhamuka nendaba enkulu. Onke amaphasela aphuma eposini. Nalo leli elalisendlini kaTatazela, okwakubikwa ukuthi **lalimumethe** ibhomu, laliphume khona eposini.

Ukumumatha kusho ukuphatha into ethile. Umlandi unqume ukusebenzisa igama elithi **ukumumatha** ukuze kube nesigqi uma echaza iphasela eliphethe ibhomu. Leli phasela lase lisuse omkhulu umsindo ngoba lalidale impikiswano enkulu emphakathini waseMbombozini. Ibhomu **eyayimumethwe** iphasela yayesatshwa yiwo wonke umuntu owayelapho.

Umbhali kuyenzeka amanye amagama awasebenzise ngokuwashintshanisa endabeni yakhe. KuMakhaye (1991:11) lokhu kuvezwe kanje:

> Abanye basala nokho, ngoba, yize noma babengazi ukuthi uTatazela wayehambe **ngenjomane** nje ngoba wayeyofuna sizo luni, babelindele umphumela wokuqhuma kwebhomu.

Injomane ihhashi. UMakhaye lama gama uwasebenzise ngokushintshana kule noveli yakhe. Lokhu kuyasiza ekunothiseni ulimi ngoba nobengazi ukuthi **injomane** ihhashi ugcine esazi. Le ndlela yokubhala iyalukhulisa ulwazi lwamagama.

Umbhali uphinde wasebenzisa igama **ukujokola**. KuMakhaye (1991:12) kuthiwa:

> "Angimazi ukuthi uphi njengoba ngikhuluma nje ngoba ugibele injomane qede **wajokola** wayoshona kude."

UMbatha (2006), **ukujokola** uthi ukuhamba usithele ungabheki nakancane emuva. Aphinde athi ukuhamba sakubaleka. Le ncazelo isinikeza umqondo wokuthi uTatazela wahamba wangabheka emuva. UMakhaye ulisebenzise kahle leli gama uma echaza isenzeko sikaTatazela. Ukuhamba kwakhe ngalolu hlobo kuyabakhathaza abantu abaningi ngoba akatshele muntu ukuthi uyaphi. Abasele emuva abamazi ukuthi uyaphi. Okudala udweshu kakhulu ukuthi ngisho amalunga omndeni wakhe akawazisanga ukuthi uyaphi futhi uyokwenza ini.

Kunamagama avamise ukusetshenziswa abantu abathile ngoba bewajwayele ukuwasebenzisa. KuMakhaye (1991:12) kuthiwa:

> "Bheki, gijima uyobiza **uyihlo** laphaya endlini umcele ukuba asheshe khona manje azolalela nanku umhlola ukhulunywa nguMandla."

Uyihlo ubaba ngegama elijwayelekile. Kunabantu abavamise ukusebenzisa amagama athile esikhundleni sathile. UmkaMfundisi njengoba ethi kuBheki akabize **uyise** kungenzeka ukuthi ujwayele ukulisebenzisa kanjalo uma ekhuluma ngobaba wezingane zakhe. UMfundisi naye uma ekhuluma noMandla uyalisebenzisa leli gama kuMakhaye (1991:13) kuthiwa:

> "Mameshane! Nangu uMzimela evelelwa bo! Uphi yena **uyihlo** mfana?" Angimazi ukuthi uphi njengoba ngikhuluma nje ngoba ugibele injomane qede wajokola wayoshona kude."

UMfundisi naye uyalisebenzisa leli gama. Lokhu kusinika umqondo wokuthi lapha kwaMfundisi balijwayele ukulisebenzisa njengoba naye elisebenzisa ncamashi ngendlela umkakhe alisebenzise ngayo.

UMfundisi uxakwa iphasela eliphuma eposini angaliqondi ukuthi liqhamuka kuphi futhi liqhamuka kubani. KuMakhaye (1991:13) kuthiwa:

> "Livelaphi lona leli phasela? Ake ubheke **isinyathelo**!"
> "Wathi asibhekwe yimi, awusibheki ngani wena?"
> "Kanti uyesaba?"
> "Uma ngesaba wena unjani?"
> "Libheke, Bheki ukuthi livelaphi." Ibhoke inkosikazi: "Wadudulela ingane entweni oyesabayo nawe, wenzani na, baba?"
> "Ngizolibheka mina mama."
> "Ungalithinti lelo phasela wena Bheki!" kubhoka inkosikazi.
> "Angizulithinta, ngizolifunda khona ngimi lapha. Ngiyasibona **isinyathelo** ukuthi sithini."
> "Sithini?" Kubuza uMfundisi.
> "Sithi Johannesburg."

Isinyathelo isitembu ngolimi olujwayelekile. Isitembu igama eliwumfakela elithathelwe egameni lesiLungu elithi "*Stamp.*" Liyancomeka leli khono elisetshenziswa uMakhaye ngoba abaningi abajwayele ukulisebenzisa leli gama **lesinyathelo**. Ukusetshenziswa kwalo kwenza ukuthi lizike emiqondweni yabafundi bazi ukuthi likhona igama lesiZulu elinembayo elisho isitembu. Elinye igama elisho isitembu isigxivizo.

Umbhali kuyenzeka asebenzise igama elithile ngenhloso yokuchaza isimo somlingiswa othile. KuMakhaye (1991:13) kuthiwa:

> "Sengiyadlula, Mfundisi," kusho uMandla ethathela ngejubane eyoshona ngale, uBheki emi embuka **ngokunkema**.

Ukunkema kusho ukumangala. Imvamisa umuntu uma **enkema** kusuke kunesigameko esithile esisuke simmangazile. Lapha uBheki usanda kuzwa izindaba ezimthusayo zokutholakala kwebhomu kwaMandla. Emuva kokuthola izindaba zebhomu uyadideka

kungathi akazi ukuthi kumele enzeni. UMakhaye ukhethe ukusebenzisa leli gama ukuze sikwazi ukubona uBheki ngeso lengqondo ukuthi ubukeka kanjani emveni kokuzwa izindaba ezimbi.

Umbhali kuyenzeka futhi asebenzise igama elivusa amehlo noma elenza ukuthi ofundayo anakisise. KuMakhaye (1991:13) kuthiwa:

> Abanye abantu lapha kwaMfundisi abaqondi ukuthi sekwenzenjani ngoba abezwanga ngenkathi uMandla **ephihliza** indaba enkulu. Bayamangala nje uma bebona kukhishwa amaphasela ngokushesha ebekwa eshashalazini.

UMakhaye ebengalisebenzisa igama lokuthi eyisho kodwa wakhetha ukusebenzisa eloku **phihliza** indaba ukuze kube nesigqi. Leli gama lisebenze kahle ngoba indaba ephihlizwayo esuke ingalindelekile noma ethusayo uma uyizwa. Lapha uMandla utshela umndeni kaMfundisi izindaba zebhomu ebebengazilindele neze yingakho ethe uMandla **uyayiphihliza** indaba.

Umbhali njengoba esuke elandisa ngokwenzeka endabeni yakhe kuyenzeka asebenzise amagama athile asuke andulela ingxoxo phakathi kwabalingiswa noma ngaphambi kokuba adedele umlingiswa azikhulumele. KuMakhaye (1991:14) kuvezwe kanje:

> Lapho bonke abantu sebemi ngaphandle komuzi, beqhelile emaphaseleni, besangene amakhanda, bezwa uMfundisi **esebhavumula** ekhuluma ethi: "Niyabona-ke? Niyabuka ngapha?" Abantu babhekisa amehlo bawabhekisa ngakwaMzimela. Nempela bakubona lokhu okwakukhonjwa uMfundisi. Kwakuyintuthu emnyama eyayenyuka izikhatha igqibelana emkhathini. Babengaboni nokho ukuthi yayisukaphi ngoba umuzi kaMzimela wawungale kwegquma.

Umbhali usebenzise igama **ukubhavumula** ngaphambi kokuthi adedele uMfundisi akhulume. **Ukubhavumula** ukukhulumela phezulu sakuthetha. Le ndlela iyasiza kakhulu nakumfundi wendaba ukuthi uma efunda azi ukuthi umlingiswa afunda amazwi akhe ukusiphi isimo. UMfundisi **ubhavumuliswa** ukwethuka ngoba kade ezwa kuthiwa kusolakala ibhomu emzini kaTatazela. Kuthi kusenjalo sekuqhamuka izikhatha zentuthu ngakhona.

Umbhali kuyenzeka asebenzise igama noma amagama athile uma echaza indawo.

Lokhu siyakuthola kuMakhaye (1991:15) uma kuthiwa:

> Kwase kunguye nehhashi kuphela endaweni lapho **kwakuhlonga** khona imizi, kwase kunguye nehhashi kuphela okhalweni **olunamachoba**, ehlathini lesiZulu eliphambene imizila yezinyamazane, kwase kunguye kuphela engabadini yomoya nehlathi, lapho kuzwakala khona ukukhala kwetitiwoye, lapho kububula khona imbulu iphethwe yizinyo, lapho kuzwakala ubuqhoqhoqho obenziwa ukuqopha kwesiqophamithi.

Ukuhlonga kusho ukusweleka. Umbhali ubengasho ukuthi lapho kungekho khona imizi kodwa wakhetha ukuthi athi **ukuhlonga** ukunyusa izinga noma ukunothisa ulimi lwenoveli yakhe. UMakhaye uphinda achaze sakucacisa ukuthi kuyini **ukuhlonga** uma eseveza ukuthi okhalweni kwase kubonakala uTatazela kuphela. Kulo leli binza uMakhaye usebenzisa igama elithi **amachoba**. **Amachoba** uhlobo oluthize lwamatshe. Ukusetshenziswa kwaleli gama kuyalunothisa ulimi kule noveli. UMakhaye noma esekucacisile ukuthi lapho okuhamba khona uTatazela ayikho imizi, uyaqhubeka asichaze isimo sendawo. Ukhuluma ngemizila yezinyamazane, ihlathi lesiZulu, indawo enezinyoka nezinyoni. Le ndlela yokuchaza inika isithombe esiphelele ngendawo okukhulunywa ngayo. Okunye umbhali ukushiyele kofunda inoveli yakhe ukuthi abe nesithombe sokuthi le ndawo uTatazela ahamba kuyo yedwa ayiphephile. Lokhu kucaciswa ukuthi indawo ebuye ibe nezinhlwathi. Inhlwathi inyoka eyingozi eyayingathi uma inyathelwa ihhashi likaTatazela ilimaze naye uTatazela uqobo.

Kuyancomeka okwenziwa uMakhaye lapho enandisa indaba yakhe ngokubiza isiphuzo ngesinye. KuMakhaye (1991:16) kuthiwa:

> Isigejane samadoda sasihlezi emnyango phambi kwenye yezindlu zikaMthembu, phambi kwawo kumi **iphangela lentundabebhekene**, ngapha kwelinye icala kunesithebana sebhodwe esasibeke amagabha "**kanemanedi oshisayo.**"

Kuleli binza uMakhaye ubuye wasebenzisa amagama **iphangela nentundabebhekene**. La magama ayalunothisa ulimi. Iphangela ukhamba olukhulu kanti intundabebhekene utshwala obunamandla. Utshwala obusokhambeni olukhulu bunika umqondo wokuthi

buningi utshwala obugaywe kulo muzi. UMakhaye lapha ulunothise ngempela ulimi ngoba uthi usiqeda nje lesi sigaba sisodwa ube uzuze okuningi ngolimi. Umfundi wale noveli ongawaqondi lama gama kuyaphoqa ukuthi enze ucwaningo ukuze athole izincazelo zawo.

UMakhaye ucikozise ulimi lapha wakhuluma **ngonamanedi oshisayo** ebe esho ugologo. **Unamanedi** isiphuzo esihlohlozayo esinoshukela. Iningi labantu abaphuza utshwala abasikhonzile. Indaba kaMakhaye iba noteku uma ebiza utshwala **ngonamanedi oshisayo**. Ukusetshenziswa ndawonye kwegama elithi eshisayo negama elithi **unamanedi** kunika umqondo wokuthi lo **namanedi** akusiwo lo ojwayelekile.

Umbhali usebenzise igama elisho into eyenzeka ngokushesha. KuMakhaye (1991:16) kuthiwa:

> Enye indoda yamemeza kwangathi kwakuqhuma ifosi lesiswebhu yathi: "Wenzani lowaya!" UTatazela wawathi **janti** lamadoda wezwakala esho izwi liba linye nje kuphela ethi: "Ibhomu!"

Ukuthi **janti** ukubuka sakuthi shazi ungenasikhathi. Lapha kuvela umqondo wokuthi uTatazela akazinikanga isikhathi sokubukana nalabo ababemmemeza. Ukubukana nabo kwakungase kumchithele isikhathi yingakho ebazise ngebhomu engamile kodwa eqhubeka egijima. Umbhali ukube ubeqonde ukusebenzisa ulimi olulula ubezothi wababuka ngokushesha.

Umbhali usebenzise ulimi olunothile uma echaza ubunjalo bomlingiswa. KuMakhaye (1991:16) kuchazwa kanje:

> Nguye lowaya eyothi memfu ngale kwegqunyana lapho kwakumi umuzi kaMaguzumbela, umfo wakwaMthembu **odla izinyoka**.

Umuntu okuthiwa **udla izinyoka** usuke emubi. UMakhaye ukugwemile ukusebenzisa igama elijwayelekile lobubi ngenhloso yokunothisa ulimi enovelini yakhe. UMakhaye usebenzise ubuchule ekuqambeni lo mlingiswa. Igama lakhe uMaguzumbela. Into

emaguzumbela isuke igaqondile kahle noma ingeyinhle. Igama lomlingiswa uMaguzumbela **nokudla izinyoka** kuyahambisana ngoba kokubili kusho into enobubi.

Umbhali ukhethe ukusebenzisa elinye igama esikhundleni selinye ngenhloso yokugcizelela. Lokhu sikuthola kuMakhaye (1991:16) kanje:

> "Mhlawumbe uyagula nje madoda," kusho uMdlovu. "Ngabe uyagula uguliswa yini? Akaguli lo, udakiwe!" Kusho uMaguzumbela **esinga** uTatazela ngesandla sobunxele.

UMakhaye unqume ukusebenzisa igama elithi **ukusinga** esikhundleni selithi ukubuka. **Ukusinga** kunesigqi ngoba uma **usinga** usuke ubukisisa. Abanye abasuke bengabonisisi baze babeke isandla esiphongweni uma **besinga**. UMakhaye usebenzisa leli gama ukuze agcizelele indlela uMaguzumbela abukisisa ngayo uTatazela. Umbhali usebenzisa **ukusinga** ukuze kucace ukuthi lokhu kubuka akusikho lokhu okujwayelekile.

UTatazela wagilwa ihhashi owayezitshela ukuthi lizomlekelela ekutheni asheshe afike lapho ayeya khona. Lamginqa maqede wanquma ukuqhubeka nohambo lwakhe esebenzisa izinyawo zakhe. KuMakhaye (1991:16) kuthiwa:

> Kwakuphoqelekile, noma ngabe kwakumnyama noma ngabe kwakubomvu, ukuba uTatazela afinyelele lapho ayeyofuna khona usizo. Njengoba injomane yakhe yase imgile ezibukwayo nje yayingasekho enye into ayengase ayenze ngaphandle kokuba ibanga **aliphake** ngezinyawo.

Kwakungasekho ukwenza ngokunye kuTatazela uma engasenayo into yokuhamba kwakuphoqa ukuthi aqhubeke ngezinyawo. UMakhaye uma ethi **waliphaka** ngezinyawo usho ukuthi wahamba ngezinyawo ibanga elide. Nangazo izinyawo zakhe uTatazela waye ngenankinga ngoba wayekwazi ukuzigijimela uma sekufanele.

UMakhaye ubonakala eluthuthukisa ulwazimagama uma echaza. KuMakhaye (1991:16) kuthiwa:

> Enye indoda yamemeza kwangathithi kwakuqhuma **ifosi** lesiswebhu yathi: "Wenzani lowaya!"UTatazela wawathi janti lamadoda wezwakala esho izwi liba linye nje kuphela ethi: "Ibhomu."

Ifosi isihloko sesiswebhu esakhiwe ngesikhumba uma kwakhiwa isiswebhu kuphicwa izingxenyana zesikhumba esisuke ziphothwe kahle zaxhunywa endukwini. Kuba khona ingxenye esuke ingaphothiwe ephuma ibe yinde. Yiyo-ke le ngxenyana ekwazi ukuqhuma esiswebhini. Ukumemeza kwendoda uMakhaye ukuqhathanisa nomsindo **wefosi**. Umsindo **wefosi** ukhala sakuqhuma kuhle kweziqhumane ezivamise ukusetshenziswa uma kuhlukaniswa unyaka.

UMakhaye uyathanda ukusebenzisa amagama ayizihlonipho ukubalekela lawo ahlambalazayo. KuMakhaye (1991:17) kuthiwa:

> "Sizombamba noma kanjani," kusho uMdlovu lapho ewa ngamadolo ebuya evuka ephubazela eya phambili. Ukuzimelela kwakungasekho kahle ngoba wayekade **ebusa**. Kwase konakele.

Le ndoda okukhulunywa ngayo lapha yayikade izicima ngotshwala. **Ukubusa** lapha kusho ukuphuza utshwala. Le nsizwa kusho ukuthi yayisidakwe mawala. Uma sekufanele igijime akusagijimeki isilokhu ivuma phansi ngamadolo.

UMakhaye uqhubekile wakuchaza ukuphuza esebenzisa igama lokuhlonipha. KuMakhaye (1991:17) kuthiwa:

> Amadoda ayemazi kahle uTatazela. Kwakuyindoda eyayikhule nawo, indoda eyayiqotho, indoda eyayihlonishwa. Noma kwakuyindoda **eyayithatha** ngamawala ephangeleni yayingehlulwa ngamabele ngendlela yokuthi ayengase ayigilise imikhuba engaziwayo.

Lapha kuchazwa ukuthi uTatazela wayaziwa njengomuntu oweqisa kakhulu etshwaleni kodwa okwaziyo ukuzilawula. Uma uMakhaye ebeka ngendlela ehloniphekile uthi uTatazela **wayethatha** mawala. Lokhu kuvela ngoba abanye base bemsola uTatazela ukuthi kungenzeka ukuthi ugijinyiswa utshwala.

UMakhaye uveza amadoda ayejaha uTatazela ngoba efuna ukummisa ukuze ezwe ukuthi uthini ngaleli bhomu ahamba eyimemeza. Bagcina behlulekile ukumfica, bajokola babuyela emuva ngoba sebebonile ukuthi ngeke bamelane nejubane likaTatazela. KuMakhaye (1991:17) kuthiwa:

> Ibanga ayeseligijimile amadoda lase liwenze oma imiphimbo; kanjalo-ke **kwakusemthethweni** ukuba aphindele emuva ayophakamisa iphangela athathe namaqatha. Kwaba ngukuphindela kwawo emuva njalo lokho, amanye ehamba ebelethe izandla, amanye evundlise izinduku emahlombe, exoxa ngesimanga esasenziwa nguTatazela. Athi lapho ebheka emuva akabe esambona nangalukhalo.

Lama doda ayephazanyiswe ukuqhamuka kukaTatazela esazibusela. Bathi uma bebona ukuthi ukumjaha akubasizi bakhumbula izidlo zabo ababezishiye emuva. UMakhaye ukuphindela kwabo emuva ukubeke ngokuthi **kusemthethweni**. Umqondo ovezwa lapha ngothi kwakufanele beyoqhubeka nababekwenza. UTatazela wayesejubalele engasabonwa njengoba amadoda esevele ancamela ukukhohlwa indaba yokumhubha.

UMakhaye uphinde walisebenzisa igama elisho into eyenzeka ngokushesha. KuMakhaye (1991:19) kuthiwa:

> Ngenkathi ethi **memfu** ngekhanda uTatazela umfana wesihelehele wahleka yedwa, washo ngenhliziyo, engakacibi nakuciba, wathi ngaze ngadla mina kababa! Pho-ke abafana abahlaba insema ababeki phansi.

Umuntu uma ethi **memfu** usuke eqhamuka engalindelekile. UMakhaye ulikhethe kahle leli gama ekucaciseni ukuthi uTatazela waqhamukelakumfana engalindelekile. Umbhali undlalela kahle isigameko sokusinda kukaTatazela ecitshwa umfana

enganakile ethi uciba inyamazane. Umbhali usiveze ngobuchule lesi sigameko ngoba umfundi wenoveli yakhe usuke esebambe umoya ecabanga ukuthi uTatazela uzofa esikhundleni senyamazane. Amaphaphu athi esephezulu umcibisholo umgeje uTatazela. Leli gama lenze ukuthi umqondo noma uthuka ulindele nengozi engase yenzeke.

UMandla wagijima wadlula komunye umuzi kwabaleka izilwane. Zazithuswa ijubane ayegijima ngalo.

KuMakhaye (1991:20) kuthiwa:

> Wagijima uMandla, egijima Umoya unqamuke lana phezulu, ekhefuzela, ejuluka wayewadabula phakathi kwezindlu zomuzi owawunezinkukhu ezazicoshacosha egcekeni, izinja zimi emnyango **wexhiba** zibheke ngaphakathi exhibeni.

Umlandi uchaza enye yezindlu okwakumi izilwane eduze kwayo. Uthi zazimi eduze **kwexhiba**. **Ixhiba** ngegama elijwayelekile ikhishi. Kuyacaca ukuthi lezi zilwane zazimi esithumbanjeni sekhishi. Igama elithi **ixhiba** ilona elinembayo ngoba leli elithi ikhishi lingumfakela osuselwa esiLungwini.

UMakhaye ukhombise ubugagu endabeni yakhe uma echaza ukukhala kwenkosikazi eposini. UMakhaye (1991:21) ukuveza kanje:

> Kwathi kusenjalo eposini kwezwakala izwi lowesifazane lisho **ngokuklewula** okwakufikisela umunyu nosisi.

UMbatha (2006), **ukuklewula** ukuchaza njengokukhalelela phezulu kwenja izwa ubuhlungu. Umbhali ubengalisebenzisa igama lokukhala kodwa wakhetha leli **lokuklewula** ukuze acacise ukuthi le nkosikazi yayikhalela phezulu ngendlela engajwayelekile. UMakhaye usebenzise ikhono elincomekayo lapha ngoba uqale ngaleli gama **lokuklewula** ngaphambi kokuthi ethule ingonyuluka yokuthi le nkosikazi ikhaliswa yini. Emveni kokuzwa indlela okuchazwa ngayo ukukhala kwale nkosikazi ugcina sewuzwelana nayo ngisho ungakasizwa isizathu sokukhala kwayo. Empilweni nje kuyethusa ukubona umuntu omdala ekhala kanzima phakathi kwabantu

kungakhathalekile ukuthi ukhalela ini. UMakhaye kuyasho ukuthi ubhale ngezinto ezenzakalayo emiphakathini yethu ngoba abantu bavamisile ukuzwelana nomuntu okhalayo noma bengazi ukuthi ukhalela ini. Nalapha le nkosikazi iyakhala, kubonakala abantu sebeyipha usizo bezwelana nayo. Isizathu sokukhala kwayo sivela ekugcineni ukuthi iqeda kuthola incwadi eyayibika ngokufa komyeni wayo owayeshaywe ibhomu eGoli.

Abantu ababeseposini babengasafuni lutho olubahlanganisa namaphasela. Abanye base bebalekela ngisho awabo uqobo amaphasela.

KuMakhaye (1991:21) kuthiwa:

> "Kanti izindlebe zakho **zihlobise** ikhanda yini? Kukhulunywa nje wena awuzwa, awulalele?"Yema intombazane ididekile, ingazi ukuthi yayizokwenzenjani. Ngokucasuka yatshinga iphasela laphaya kude yabuza abanye abantu kumbe yayingabasiza na.

Inkosikazi yayizolanda iphasela layo eposini. Isizwe kukhulunywa ngamaphasela anamabhomu isiyesaba yingakho isiliduba nje nelayo. Le nkosikazi ithi entombazaneni izindlebe zayo **zihlobise** ikhanda yini ngoba ifuna ukucacisa ukuthi kumele ngabe intombazane yase izwile ngomonakalo osudalwe amaphasela. Isenzo sale nkosikazi siyadida futhi sasingadida noma ngubani ngoba iyona efake isithikithana sokulandelwa iphasela layo. Uma selilethwa iphasela yabonakala ilishalazela isikhombisa ukungalidingi. Kwagcina sekubukeka sengathi intombazane yayimnika ngenkani iphasela angalazi. Lokhu kwenza kwenkosikazi kuveza ukuthi umphakathi unezinhlobo ezahlukene zabantu. Kukhona abacabanga bephinde benze izinto ngendlela edidayo.

Intombazane yaseposini iphelelwa amazwi uma ijijimezwa inkosikazi ngamazwi. Intombazane noma kuthiwa **ihlobise** ngezindlebe ayimphoxanga lo nkosikazi. Ukucasuka kwayo yakuveza ngokuphonsa iphasela kude nayo, yase icela ukusiza abalandelayo. Le ntombazane ikhombisa ukufundiseka ngokuphathwa kwamakhasimende ngoba ukube kwakungenjalo yayizokhwela idilike kule nkosikazi ngamazwi ngoba yase imlulazile phambi kwabantu.

UMakhaye unekhono lokuchaza ukuthi into yenzeka kanjani. KuMakhaye (1991:22) kuthiwa:

> "Iphasela lami, iphasela lami lani? Uthini nkosazana? Uthi angithathe ibhomu ukuze **ingivinge** izivingi ngishiye abantabami?"

Into **evingiwe** esuke iqotshwe yaba zijuqwana njengezinkuni. UBangeni uchaza ukuthi ibhomu izomlimaza kanjani. UMakhaye ubengasho ukuthi ibhomu izomlimaza agcine lapho kodwa usebenzise igama **lokuvinga** ukuze avezisise ubungozi ngebhomu. Leli gama liveza nomqondo wokuthi ibhomu iyamenza umuntu abe zicucu.

Umbhali kuyenzeka asebenzise amagama ahlukene ebe esho into eyodwa. Lokhu sike sakuphawula ukuthi uMakhaye uyathanda ukuwasebenzisa amagama ahlukene asho into eyodwa ngenhloso yokwandisa ulwazi magama kubafundi benoveli yakhe. KuMakhaye (1991:23) kuthiwa:

> **Inganono** eyaqhamuka noMphathi wesiteshi ayisizanga lutho ngoba umfana wayengasabonwa nangalukhalo.

Inganono isibhamu ngolimi olujwayelekile. Isibhamu uMakhaye abuye asibize ngesithuphuluzana. Onke la magama uwasebenzisa ngokuwashintshanisa ukuze azike emiqondweni yabafundi ukuthi asho into eyodwa. Kubukeka kuyindlela enhle le esetshenziswa uMakhaye ngoba iyaluthuthukisa ulwazi lomfundi.

UMakhaye uphinde wakhombisa ikhono uma echaza isimo sabantu abasemzini kaTatazela. KuMakhaye (1991:25) kuthiwa:

> Isimo sasingaguquki kwaTatazela. Noma abanye base behambile babheka emzini yabo bakhona ababesafike ababengeza ebuningini besixuku. Umsindo wawungehli. **Ukuphicaphiceka** kubantu kwakwenyukela. Babelokhu beqhelela kude nomuzi kaTatazela ngoba kwakungaziwa ukuthi nhloboni yebhomu eyayisendlini.

Ukuphicaphiceka kusho ukudideka nokwethuka. UMakhaye ukhethe ukusebenzisa igama elithi **ukuphicaphiceka** ukunonga ulimi lwenoveli yakhe nokuchazisisa isimo sabantu abasemzini kaTatazela. Ibhomu liyisiqhumane esesatshwayo ngenxa yobungozi baso. Umbhali usiveza kahle isimosalesi sixuku uma sivela sididekile futhi sethukile ngoba indaba yebhomu okukhulunywa ngayo iyethusa.

UTatazela wayethuswe iphasela owayengalazi ukuthi liqhamuka kuphi. Enye into eyamnika inkinga kwakungumbhalo owayewubiza ngokuthi owamaShayina. KuMakhaye (1991:25) kuthiwa:

> Umbhalo wamaShayina owawubonwe nguTatazela **ulotshwe** ephaseleni elalinebhomu nawo wawuyinkinga ngokwawo. Kusobala ukuthi kwakungumbhalo wamaShayina ngempela lowo **owawulotshwe** ephaseleni. UTatazela wayengeke alenze iphutha ngoba wayeke wasebenza namaShayina eGoli, wayibona indlela ayebhala ngayo noma wayengakwazi ukufunda lokho ayekubhala.

UMakhaye ubengasho ukuthi umbhalo obhaliwe kodwa lapha simthola ethi **olotshiwe**. **Ukuloba** nokubhala kusho into eyodwa. Abantu abaningi bajwayele ukusebenzisa igama elithi ukubhala kunalelo elithi **ukuloba.** UTatazela uze akhulume **ngokuloba** nje uzama ukuchaza ukuthi uyawazi umbhalo wamaShayina, inkinga ukuthi akakwazi ukuwufunda nokuwuhumusha. Lo mbhalo uwaziswa ukuthi wake wasebenza namaShayina eGoli.

Emzini kaTatazela kufika umuntu abangamazi abantu ababegcwele khona. Umlandi uyamchaza ngendlela egcina yakha isithombe esisobala ngaye. KuMakhaye (1991:27) kuthiwa:

> Lezwakala izwana khona lapho esixukwini likhuluma sakunyenyeza lithi: "Niyambona lo muntu? **Yizemtiti** leli!"

Izemtiti kwakuba umuntu ophila impilo "ephucuzekile" ngesikhathi sobandlululo. Abanye abantu abaNsundu babeze banikwe namalungelo angaphezulu kwawabanye abantu abaNsundu ngoba base bephila impilo enobuLungu. Laba bantu kwakuthiwa ba "*exempted*" ngoba eminye imithetho yobandlululo yayingasetshenziswa kubona. Ubandlululo lwalubaphatha kangcono bona. UDimba naye abantu babuka ukwenza

kwakhe base bemchaza **njengezemtiti**. Ukwenza kwakhe kwamenza wangamukeleka kubantu, yingakho bagcina bemshayile ngoba becasulwa ukuthi wayekhombisa ukubabukela phansi ehlulwa ngisho ukubabingelela.

UDimba kwamphoqa ukuthi egcine exolisile kubantu ngokwenza kwakhe. KuMakhaye (1991:28) kuthiwa:

> Yathula le ndoda, idla udebe lomlomo, ibuka induna ngokuyeba. Yezwakala indoda seyikhuluma: "ngiyaxolisa uma **ngiphosisile**…"
> "Uphosisile impela!"
> "Yebo ngiyavuma. Ngiyaxolisa mnumzane.
> Angazi noma nguwena yini uTatazela Mzimela."
> "Ufuna uTatazela Mzimela?"
> "Yebo."
> "Uzomenzani?"
> "Ngizoxoxa naye izindaba zomthetho."

UDimba washeshe wabona ukuthi uphaphalazile ngendlela enza ngayo uma efika kubantu. Umlandi ubengamfunza igama lokuthi ubhedile uDimba. Sithola kusetshenziswa igama **lokuphosisa** elibukeka lizwakala futhi lamukeleka kangcono. Umuntu osuke evuma amaphutha akhe usuke ekhombisa ukukhula nokuzehlisa. UDimba naye uyazehlisa ingakho nenduna isimnika nethuba lokundlala udaba ahamba ngalo.

UDimba wagcina eshayekile ngoba umphakathi wagcina ucikwe yimibuzo yakhe owayeyibhekise kumkaTatazela. KuMakhaye (1991:29) kuthiwa:

> Akuzange kusazwakala ukuqhubeka kwenkulumo ngoba uDimba wabonakala ekhala umoya unqamukela phezulu, izinsizwa **zimnwebula**, zimthatha ziyomuthi thanqa laphaya, elala isithongwana.

Umlandi uma echaza indlela izinsizwa ezazimshaya ngayo uDimba uthi **zazimnwebula**. Into esuke **inwebulwa** isuke ithintwa abantu abaningi ngokuphangisana. Indlela elisetshenziswe ngayo lapha isinika umqondo wokuthi izinsizwa zambunganyela kanyekanye uDimba zimshaya zonke. Umlandi uthi zaqeda

ukumshaya walala isithongwana. Kusobala ukuthi izinsizwa zamshaya uDimba waze waquleka.

Umfana wephasela wabaleka kwaze kwathinteka nabantu ababeseposini. Lokhu kudalwa ukuthi wayengasayiceli indlela yokudlula kubantu wase eqonda ngqo ngenhloso yokuthi nabo baziqhelele ngokwabo. KuMakhaye (1991:30) kuthiwa:

> Insizwa eyayithe chwa kwelenyoni esigxotsheni sikathelefoni yayihleke yaze yacishe yakhipha isibindi ngomlomo lapho ibona umfana owayekade ephume endlini yeposi **ephulukundlela**, ngokwehluleka ukucezela abantu ehamba ebagikliza ebawisa phansi, ebaleka aze ayozithi dlwa esitokotokweni someno.

Lo mfana ukubaleka kwakhe kuchazwe ngokuthi **ukuphulukundlela**. Umuntu uma **ephulukundlela** usuke ephuma ngokubaleka okugcina sekuthinta nabantu abaseduze. Lokhu kubaleka okunje kuyenzeka kudale umonakalo ngoba omunye uze edlule nabantu abanye beze bawe nokuwa. Lo mfana ubaleka kanje ngoba engafuni ukuqaqa iphasela lakhe, uncamela ukulishiya kwabaseposini.

Umbhali unekhono lokuveza izenzeko zabalingiswa kule noveli yakhe. KuMakhaye (1991:30) kuthiwa:

> Ngaphakathi eposinikwakubonakala kulokhu kuthi shalu shalu izikhulu kanye nezisebenzi. Ingqomondo eyayinguMphathi weposi yayibonakala **intantatheka** iya le nale wena owabona insizwa igiya esibayeni.

Ukungahlaliseki koMphathi weposi uMakhaye ukubiza **ngokuntantatheka**. Umuntu uma **entantatheka** usuke ezulazula ndawonye kusengathi akazi ukuthi kumele enze ini. Umbhali ukhethe igama elinemba ngempela ngoba kuvele kube sengathi usuyambona uMphathi weposi esehambela phezulu kuhle kwethwasa. Imibiko ethusayo aseyitholile uMphathi weposi yiyo le emenza abe kulesi simo. Liyancomeka leli khono ngoba leli gama liyahambisana nesimo abhekene naso uMphathi weposi.

Umbhali ubukeka esebenzise igama elinembayo uma echaza indoda eyayisesigxotsheni sikathelefoni. KuMakhaye (1991:30) kuthiwa:

> Ngokokuhleka kwensizwa leyo, eyayihleka yaze yagenama, ngabe yayiye phansi isiyisa okwetshe uma kwakungeve kungenxa yesixwexwe sebhande **eyayizinkamfule** ngalo yazihlanganisa nesigxobo.

Ukuzinkamfula kusho ukuzibophisisa okhalo. UMakhanya ukhethe igama elishaya emhlolweni uma echaza ukuzibopha kwale ndoda eyayisesigxotsheni. Abantu abasebenza phezulu ezigxotsheni zikathelefoni bazibopha ngamabhande amakhulu angagqashuki kalula. Leli gama liveza ukuthi leli bhande lihamba okhalo ngoba **ukuzinkamfula** kwenzeka okhalweni ngaleyonto umuntu asuke ezibophe ngayo. Umuntu olazi kahle leli gama uvele abe nesithombe esiphelele sesimo sendoda esesigxotsheni.

KuMakhaye (1991:30) lokhu kuvezwe kanje:

> "Sebenza wena lapho phezulu usheshe wehle, sijahe **ukushayisa**!" kusho izinsizwa ezazimi phansi eduze nesigxobo sikathelefoni lapho zibona insizwa phezulu esigxotsheni isiphendule intamo yayibhekisa le, idonsa ubuso ngesinye isandla isinga, isinga ngathi yayingabonisisi kahle, isinga sengathi yayisinga buqamama.

Ukushayisa okukhulunywa ngakho lapho kusho ukushaya kwesikhathi sokuphuma emsebenzini. **Ukushayisa** okunye kungasho ukuphaphalaza kwenkulumo noma ukuthinta kwento ethile kwenye kabi. UMakhaye ubengasho ukuthi abasebenzi bajahe ukuphuma kodwa wasebenzisa leli gama ngoba yilona elinemba kahle kule nkulumo yalaba balingiswa.

UMakhaye usebenzise ikhono elincomekayo uma echaza isenzeko somlingiswa. Lokhu kutholakala kuMakhaye (1991:31) uma ethi:

> Insizwa yayikade igcine ibone umfana owayephuma endlini yeposi waye waziphosa ehlathini. Manje yayisibona umfana eza ngejubane eqonde eposini. Kwakuyini yona

> leyo! Ngabe kwakusenguye lo mfana **owayezilahlele** ekweneni noma kwase kungomunye? Uma ngabe kwakusenguye, uthi wayengahlanyi?

UMakhaye usebenzise igama elinothile uma ethi umfana **wazilahlela** esikhundleni sokuthi athi wangena, wazifaka noma waziphonsa. **Ukuzilahlela** kunika umqondo ophelele wokuthi lokhu okwenziwa umfana kwakungesiyo intando yakhe. Kuphinde kusichazele ukuthi umfana wakwenza lokhu ngoba eziphephisa olakeni lwabantu ababemjaha. Insizwa ebuza ngalo mfana kuyacaca ukuthi yayingakasikhohlwa isenzo somfana **sokuzilahlela** ekweneni okwahlula ngisho abantu ababemjaha. Abantu ababejaha umfana bancamela ukumyeka kunokuthi baqhubeke nokumjaha. UMakhaye ulisebenzise kahle igama elithi **ukuzilahla** ngoba kuyacaca ukuthi indawo ayengena kuyo umfana yayingaba ingozi empilweni yakhe kodwa isimo samphoqa ukuthi angene.Umbhali ulusebenzise kahle ulimi olunothile ngokusebenzisa igama eliwumqondofana enkulumenimpendulwano yabalingiswa.

UMandla wagcina efikile eposini ukuyobika ibhomu elalisoleka kubo. Wafika uMandla eposini kade kuhujwa umfana wephasela. KuMakhaye (1991:31) kuthiwa:

> Ubuningi babantu ababemi phambi komnyango weposi, ababemi besithe umnyango abanye belunguze kuwo, benza ukuba akathi **xinti**, athi **nqikanqika**,kusobala ukuthi wayecinga lapho umnyango ungakhona.

UMandla uma efika eposini kubukeka sengathi akazi ukuthi kumele angene ngakuphi. Uma ethi **xinti**, wayema ngokushesha waphinde wathi **nqikanqika** okusho ukuthi wayengabaza ukuthi uzoshona ngaphi. Ekugcineni siyatshelwa ukuthi wayecinga umnyango okungenwa kuwo eposini. La magama asebenze kahle ngoba akwazile ukusivezela isimo sikaMandla ngenkathi efika eposini.

UMandla uma efika eposini abantu bamqulisa icala angalazi. Bamphambanisa nomfana wephasela obalekile. Abanye base befuna nokumshaya. KuMakhaye (1991:31) kuthiwa:

> Kwakukhona ukufuna ukumbamba kubantu kodwa khona lapho kwakukhona nokwesaba. Uthi ngabe

> kwakungumuntu owayephila lo? Ukhona umuntu okwakungathi kade ephume ngesegundane eposini abuye azozosa? Yingakho lokho kwathi lapho bethi balula izandla bayambamba babuye **bazihonqobalisa** lapho bembona enganake lutho kuphela nje ebaphenya ngezandla wena owabona ukusebenza komshini edabula isixuku ephikelele emnyango wendlu yeposi ayesewubonile kancane uvele.

Abantu ababefuna ukumshaya uMandla babuye bazikhuza bona ngoba sebesola ukuthi basukela umuntu okungesiye. Ukuzithiba kwabo uMakhaye ukubize **ngokuzihonqobalisa**. Kubukeka kwasiza laba bantu ukuthi basheshe bazikhuze ngoba uMandla wayeyolimalela into angayazi nangahlangene nayo. UMandla wasizwa ukuthi engalokhu ebanaka ngoba ukuba wabanaka wayezothwala izono angazazi.

UMakhaye usebenzise igama elihle uma echaza isikhali esiphethwe omunye wabalingiswa bakhe.

Lokhu uMakhaye (1991:32) ukuveza kanje:

> Kwabonakala ukuthi uMandla lona, njengoba ayesechazile nje, wayengenangozi; kwakumele bamdedele edlule ayokhuluma noMphathi weposi. UMphathi weposi wayesemile ethule ethe du ngale kwetafula elide. Kusobala ukuthi "**isithuphuluzana**" wayesifihle ngaphansi kwetafula ngoba esinye isandla sasingekho phezu kwetafula.

UMakhaye usebenzise igama elithi **isithuphuluzana** ekuchazeni isikhali esiphethwe uMphathi weposi. Ngolimi olulula ubengasho ukuthi isibhamu, inganono, ivolovolo njalonjalo. Into **eyisithuphuluzana** isuke imfishane. Lokhu kunikeza umqondo wokuthi lolu hlobo lwesibhamu esiphethwe umphathi weposi sifishane. Kuphinde kusinike umqondo wokuthi sikwazi ukubona umehluko ngoba ukube besiside ubengasho ukuthi inhlokohlela noma elinye elichaza ubude.

UMakhaye ukusinda kukaTatazela esiheleheleni esasicitshwe umfana ukuchaze ngendlela enoteku. KuMakhaye (1991:34) kuthiwa:

> Wathi angaphunyuka lapho uMzimela akabe esafuna nokubona ukuthi kwakuyini leyo eyayikade **imphephetha** izinwele.

UMakhaye ukudlula kwesihelehele eduze kwekhanda likaTatazela ukuchaza **njengokuphephethwa** izinwele. Lesi simo esacishe savelela uTatazela sasisibi ngoba isihelehele sacishe samciba ekhanda kodwa uMakhaye ukuchaza ngendlela elula nje nengenasisindo. UMakhaye ubeka sengathi kwakudlalwa kanti isimo sasisibi uMzimela esinda ekufeni. Le ndlela yokuchaza yehlisa amaphaphu.

UTatazela wagcina eseqhubeka nohambo lwakhe ngebhayisikili owayeliphuce umfana. Ibhayisikili nalo lagcina liginqikile. KuMakhaye (1991:34) kuthiwa:

> Kwathi kusenjalo isondo langaphambili **lagaleleka** etsheni qede "lema lefunga" njengesicathulo esidala, lagadlazela, laqhuma, wabonakala uTatazela etshuza njengenkanyezi ehudayo lapha limkhipha ngaphambili ibhayisikili, ethi akangene esizibeni kodwa eceza kancane aye alime ngamadolo esihlabathini, isisu sishaya isihlabathi njengebhola, isilevu sikhotha izibi namabibi.

Ukushayisa kwebhayisikili etsheni umlandi ukuchaza **ngokugaleleka**. Into uma kuthiwa **igalelekile** kusuke kushiwo ukuthi isifike mathupha. Selishayisile etsheni ibhayisikili lalimala mawala, kwaphela ngalo. Itshe elilimaze ibhayisikili kuyacaca ukuthi lalilikhulu ngoba elincane lalingeke lililimaze ngokungako. Elincane lalingamphazamisa mhlawumbe awe avuke azithathe aqhubeke nohambo lwakhe.

UTatazela wawiswa yibhayisikili phambi kwamantombazane. Emveni kokuwa isimo sakhe uMakhaye (1991:35) usichaza kanje:

> Wabonakala ethinta amadolo, ethinta isilevu, ngolimi ekhotha izindebe zomlomo. Wathi **khelekhele** wema.

Igama **lokukheleza** lisichazela ukuthi uTatazela wayelimele noma kwakuzwelile ukuwa kwakhe. Umuntu **okhelezayo** usuke ehamba ngokuhudula umlenze. Leli gama ulisebenzise kahle uMakhaye ekuchazeniisimo sikaTatazela ngoba uma usulifundile sisuke singasekho isidingo sokufuna ukwazi ukuthi le nhlekelele yokuwa kwebhayisikili yamshiya enjani.

Amaphoyisa ayehlangene noMphathi wawo benomhlangano obalulekile kubukezwa umsebenzi owenzekile ngoKhisimuzi nangoNcibijane: KuMakhaye (1991:36) kuthiwa:

> Kanti ngaso leso sikhathi le esiteshini samaphoyisa usigaxamabhande omkhulu, unkonko lwensizwa emhlophe eyayinamehlo ahlaba njengawemamba, wayekhulumisana namaphoyisa esiteshi sakhe, okokuqala ebonga ngomsebenzi ayewenzile ngoKhisimuzi nangoNcibijane, ewakhuthaza,**ewacija,** ewathela ngezibonkolo ukuba aqhubeke enze njengoba ayenzile ngoba izinsuku lapho abantu babehlala besuthi njalo zazingakedluli, okwesibili, ukuthi kwakufanele aqaphele, ikakhulukazi lawo ayegada amasango ayengena esiteshini, ukuba kungeze kwaba khona muntu owayezongena esiteshini samaphoyisa engabuziswanga kahle ngoba kukhona okwase kumlume indlebe ngokuthi izigangi ezithile zazifaka amabhomu ezincwadini, amanye ziwabophe abe amaphasela; nokuthi ngokwesithathu, kwakufanele kuqashelwe labo bantu ababeza esiteshini bethi bazomangala kanti baphethe amabhomu.

UMphathi wamaphoyisa kuthiwa **wayewacija.** Into uma **uyicija** usuke ufuna ihlabe. Umkhonto uma **uwucija**usuke ufuna ukuthiugwazekahle uma kuvela isidingo. Usigaxamabhande wayewalolonga amaphoyisa akhe ewathela ngezibonkolo ukuze akwazi ukumelana nesikhathi esinzima ababekuso. Kwakuyizinsuku zokutholakala kwamabhomu ayefakwa ezincwadini nasemaphaseleni. Kwakudingeka ukuthi amaphoyisa aqaphele ngisho abangena esiteshini sawo.

UMphathi wamaphoyisa ngaphambi kokuba **awacije** uqale ngokuwancoma ngomsebenzi omuhle ayekade ewenzile. Ukuncoma umuntu kubalulekile ngoba kumenza akhuthale kakhulu emsebenzini wakhe. UMphathi wenza umsebenzi omuhle uma **ecija** ozakwabo ukuze behleze besezingeni elifanelekile lokumelana nazo zonke

izinselelo ababhekana nazo emsebenzini wabo. Leli gama uMakhaye ulisebenzise kahle kulesi simo samaphoyisa.

Umlandi uchaza indlela amaphoyisa ananela ngayo enkulumeni yoMphathi wawo. KuMakhaye (1991:36) kuthiwa:

> Yaba mnandi emaphoyiseni le nkulumo yoMphathiwesiteshi ngoba kwezwakala sekuduma **isiwahla** sehlombe.

Isiwahla sehlombe sisho ukuthi lalilikhulu ihlombe elashawa amaphoyisa. UMakhaye usebenzise igama elinesigqi nelinembayo uma echaza ihlombe lamaphoyisa. Leli hlombe likhombisa ukuthi amaphoyisa ayejabulile ngenkulumo yoMphathi wawo. Akwenzeki ukuthi abantu beshaye ihlombe uma kukhulunywa ngento ebacikayo nebaphatha kabi. Leli hlombe okukhulunywa ngalo lapha, lisho uzwano nokusebenzisana phakathi koMphathi nabasebenzi bakhe kanye nokuthokozela isigqi senkulumo ekade beyilalele.

UMandla wayefike eposini wathula umbiko owathinta izinhliziyo zabaningi, ngisho uMphathi weposi imbala.

KuMakhaye (1991:37) kuthiwa:

> Ukuba **nohlonzo** kombiko owawuthulwe nguMandla kuMphathi weposi, ukubanjwa nokwethulwa kuye komfana owayecele empunzini wanyamalala ehlathini kanye nephasela elalilokhu libekwe phezu kwetafula laseposini kwakwanele ukuba kwenze ikhanda loMphathi weposi lisangane.

Into esuke **inohlonze** into esuke inesigqi. Lokhu kusho ukuthi uMandla wayefike wawuthula kahle umbiko owayewuthunyiwe. Kuzwakala kucacile ukuthi uMphathi wayenelisekile indlela uMandla ayemchazele ngayo ngesehlo sakubo.

KuMakhaye (1991:38) kuthiwa:

> Kwakusobala ukuthi lukhulu olwalusephaseleni ngoba kwakuthi lapho ejakajwa umfana kuthiwa akalivule asuke akhale izinyembezi, **alebe** kancane ngamehlo, elule isandla sengathi wayezolibamba, abuye asibuyisele emuva, ahlale aphelelwe yisineke. Umsindo wawusumkhulu uvala izindlebe.

Umlandi uthi umfana wayevele **alebe** iphasela. Lokhu kusho ukuthi wayelibuka sakulintshontsha. Lo mfana wayebuka kodwa engafuni ukuthi abantu bambone ukuthi uyabuka. Umfana wayesebakaza ngenxa yenhlokomo yesixuku owayebhekene naso.

UMakhaye unekhono lokusebenzisa amagama anesigqi uma echaza abalingiswa bakhe. UMakhaye (1991:42) lokhu ukuveza kanje:

> **Izinsizwa zombutho** zawaqhweba lamadoda ukuba asondele kuzo.

UMakhaye unqume ukubiza amaphoyisa **ngezinsizwa zombutho**. Ukubizwa kanje kwamaphoyisa kuzwakala kuwachaza ngendlela enesithunzi futhi ethe ukuba nesizotha kunaleli elithi amaphoyisa noma abakwasidlodlo. UMakhaye uphinde wasebenzisa ulimi olunothile uma echaza ibanga elihanjwa uTatazela.

UMakhaye (1991:43) ukuchaza kanje lokhu:

> Kwathi engani uTatazela wayekade **elibhedula** ngezinyawo ngenkathi eya esiteshini samaphoyisa, **walibhedula** ngezinqe lapho esephinda kwakhe.

EsiZulwini uma kuthiwa umuntu **ulibhedulile** izwe kusuke kushiwo ukuthi uhambe kakhulu. UMakhaye lapha ubechaza ukuthi ibanga elide uTatazela ayelihambe ngezinyawoeya emaphoyiseni wayesezolihamba kalula ehlezi phansi evenini uma esebuyela kwakhe. Leli gama libukeka linesisindo kunokuthi kuthiwe uhambe ibanga elide ngezinyawo.

Umbhali ubuye wasebenzisa isihlonipho esikhundleni segama elilumelayo. KuMakhaye (1991:43) kuthiwa:

> Yayithi lapho idlukuza iveni aphefumulele phezulu. Ngase kwenzeke ukuthi **wayesehlambululile nokuhlambulula** ngoba amaphoyisa ayehlezi nawo ngemuva evenini abonakala ebhekana, evala amakhala ngeminwe.

Ukuhlambulula kusho ukuphendukelwa isisu qede sikukhiphe. UMakhaye uzwakala echaza isimo sikaTatazela ngendlela ehloniphisayo. Umbhali lapha uqonde ukusazisa ukuthi uTatazela wase ephendukelwe isisu waze wazingcolisa. Lokhu kufakazelwa ukuthi amaphoyisa ayehlezi nawo evenini abeka izandla emakhaleni lokho okusho ukuthi kwase kukhona iphunga abalizwayo. UMakhaye isimo sikaTatazela usichazengendlela engahlambalazi kodwa ebukeka inesizotha futhi inokumhlonipha njengomnumzane.

UMakhaye usebenzise igama elingavamisile ukusebenza uma echaza isimo sikaTatazela. UMakhaye (1991:44) ukuveza kanje lokhu:

> UTatazela kwase kuthi akasakazeke **ukungxama** ngoba njengoba ukufa kweveni kwakusho ukulibala nje, kuyakhanya ukuthi kwakusho nokuqhuma kwebhomu emzini wakhe.

Ukungxama kusho ukucasuka. Umfundi wale noveli ongalijwayele leli gama engadideka kodwa kulula ukuthola incazelo yalo. Leli gama noma abaningi bengajwayele ukulisebenzisa kodwa liyazeka. Kwezinye izigodi kuyenzeka lisebenze kakhulu kanti kwenzinye livamise ukusetshenziswa abantu abathile kuphela.

Kuyaluthuthukisa ulimi uma umbhali elokhu ephosa amagama ayizihlonipho ukuze kunothiswe ulimi. Lokhu kuyatholakala kuMakhaye (1991:56) kanje:

> Kanjalo-ke kwathi lapho esecabange wafeza wanquma akhiphe inya. Nebala, imfundiso kayisemkhulu **owaphangalala** esemfundisile zonke izibiba zezinyoka, ibeke umfana wami esimweni sokuba akhuze impindamshaye.

Esikhundleni segama elithi ukufa uMakhaye usebenzise isihlonipho esithi **ukuphangalala**. Le nkosikazi ekhuluma la mazwi angenhla ikhombisa ukuhlonipha umkhulu kaGilumkhuba uma ithi **waphangalala** ngoba ibingasho nje ukuthi wafa ukube ibithanda ukukubeka kanjalo. Leli ngelinye lesu likaMakhaye elincomekayo.

UMakhaye ukhombise ikhono uma echaza isixuku esasiseposini. UMakhaye (1991:58) lokhu ukuchaza kanje:

> Nempela-ke isixuku sabonakala **sihlephuka**, izikhulu ziqonda eposini lapho zazizothatha khona izimoto ukuba zigibele zibheke kwaTatazela, abantu abathile bezimisele ukuba balibhaduze ngezinyawo baye bafike khona, kanti abanye babelala ngencele beshona emzini yabo.

UMakhaye uchaza isixuku ngendlela enobuciko uma ethi **sahlephuka**. Igabade uma lihlephuka liphuma izicucu ezahlukene ziwele ezindaweni ezahlukene. Isixuku sichazwe kanjalo nalapha ngoba sihlukaniswa ukuthi abantu bathatha izindlela ezahlukene njengoba kuveziwe kula magama acashuniwe.

UMakhaye usebenzise amagama asho into eyodwa ngenhloso yokugcizelela uma echaza.

Lokhu uMakhaye (1991:62) ukuveza kanje:

> Kwesinye isikhathi kwakuyisizile ukuzindela kwayo ingaliqaqi iphasela ngoba kwakukhanya nje ukuthi uma yayike yaliqaqa ngabe yayisifile kanye nabaningi abantu, noma, uma ngabe yayilinika abazali bayo baliqaqa, ngabe base **bekoyisemkhulu**.

Ukufa nokwendela **koyisemkhulu** kusho into eyodwa. Kokubili kusho ukufa. UMakhaye uwasebenzise womabili la magama ngenhloso yokugcizelela ubungozi bephasela elalibhekiswe kuMfundisi.

UMakhaye unekhono lokukhetha igama elinothile ngisho echaza into esobala nje. KuMakhaye (1991:67) lokhu kuvezwe kanje:

> "**Insambatheka** le ongitshela yona mfana. Uthi ngabe abantu sebesukile kini sebelapha?"

Lapha bekungasetshenziswa igama elithi inkinga kodwa uMakhaye unqume ukusebenzisa elithi **insambatheka** ukuze anothise ulimi enovelini yakhe ngoba efuna ukucacisa ukuthi usekhuluma ngenkinga enkulu.

Liyancomeka ikhono likaMakhaye uma echaza umlingiswa ngendlela enesigqi nenesizotha.KuMakhaye (1991:72) lokhu kuvezwe kanje:

> Izindawo ezazigudle umfula zazizimbi ngendlela exakile, kanjalo-ke kwakungekho muntu nowayengazilahla amathambo agijime ayoziphosa emanzini azame ukwephula **insika yomuzi** emlonyeni wengwenya.

Igama **insika yomuzi** ulisebenzise kahle uMakhaye uma echaza uTatazela ngoba limveza njengomuntu obalulekile noyithemba lomuzi wakhe. Insika endlini yesiNtu iyona esuke iphase indlu ukuthi iqine futhi ingawi kalula. UMakhaye umchaza kanje ngoba efuna ukuveza ukuthi sasisikhulu isidingo sokuthi ahlengwe uTatazela ngoba umuzi wakhe uthembele kuye.

UMakhaye ukhombise ikhono uma eveza ubukhona bamakholwa endabeni yakhe. KuMakhaye (1991:73) kuthiwa:

> Kwathi lapho kwenzeka konke lokhu kwakhona abakhala kakhulu, abanye babamba amehlo, abanye babonakala beguqa phansi beshaya **iziphambano** ezifubeni.

Isiphambano siwuphawu lwenkolo yobuKhrestu. UMakhaye usebenzise ulimi olunothile lapha ngoba ubengasho nje kalula athi baguqe bakhuleka. Esikhundleni salokho uphawule ngokuthi baguqa bashaya iziphambano ezifubeni okuyindlela asichazela ngayo ukuthi esixukwini kwakukhona nabenkolo yobuKhrestu.

UMakhaye uphumelele ukusebenzisa igama elinika umuntu isithunzi. KuMakhaye (1991:75) kuchazwe kanje:

> Izikhulu zeposi zasala, kanjalo nenduna uMandlakazi, kwazise ukuthi **umlomo wenkosi** lona wawusuhlala ngokuhlushwa ngamadolo.

UMakhaye ubiza induna **ngomlomo wenkosi**. Ukuchazwa kwenduna kanje kuyinika isithunzi ngoba iyona vese esebenzisana nenkosi. UMakhaye ubukeka elisebenzise kahle leli khono lakhe lokukwazi ukukhetha amagama akwazi ukucacisa kahle isithunzi somuntu.

Leli khono lokuchaza ngendlela enesithunzi siyalibona futhi uMakhaye eqhubeka elisebenzisa. KuMakhaye (1991:80) kuthiwa:

> Amaphoyisa ayesele esiteshini samaphoyisa asememeza amathanananda emoyeni kodwa lutho ukuxhumana namaphoyisa ayephume umkhankaso wokuyohlola isiqhumane esasibikwe yindoda yaseMbombozini. Okwakukubi kakhulu kwakungukuthi amaphoyisa ayenyamalele **nenkosi** yawo.

Igama elithi **inkosi** uMakhaye ulisebenzise ukuchaza uMphathi wamaphoyisa. Nalapha uphumelele ukuchaza uMphathi wamaphoyisa njengomholi nenhloko yamanye amaphoyisa. Leli khono libukeka elisebenzisa kahle njengoba enzile enduneni ebisemzini kaTatazela.

UMakhaye uphumelele ukuchaza amaphoyisa ngendlela ewanika amandla nesithunzi esiwafanele. KuMakhaye (1991:82) kuvezwe kanje:

> Kwathi kusenjalo futhi mamo, naso futhi esinye isimanga! Kwakuyini futhi leyo? Indiza enophephela ekhanda yabonkala ibhadla, indiza emoyeni, yathi lapho iphezu kwesiziba yema njengomathebathebane ehlola amabuzi, kwathi emuva komzuzwana yabonakala seyehlela phansi. Kwakungamaphoyisa ayephuma ekomkhulu **lendlu yamandla**.

UMakhaye ubiza amaphoyisa **ngendlu yamandla**. Le indlela yokuchaza amaphoyisa izwakala inesigqi futhi iwenza abaluleke amaphoyisa njengoba vele enza umsebenzi obalulekile wokuvikela isizwe.

5.3 Ukuchaza ngokufanisa

Ukufanisa umbhali ukusebenzisa ngenhloso ethile. UShange (1953:172) ukuchaza kanje ukufanisa:

> Umlobi ngenye inkathi uchachisa umqondo wakhe ngezifaniso (*simile)*. Kuthi ngokufanisa izinto umqondo uchache ngokudlulele.

Le ncazelo kaShange iyiqiniso ngoba ukufanisa kwenza ukuthi into echazwayo icace kakhulu futhi yakhe isithombe esicace kangcono engqondweni yomfundi wendaba.

Ukugxuma kukaTatazela kufaniswa nokwembuzi. KuMakhaye (1991:4) kuchazwa kanje:

> **Njengembuzi ihlatshwa ngomkhonto** agxume abheke phezulu uTatazela, ugxuma nje uchaye izingalo.

Liyancomeka ikhono lokufanisa lapha. Imbuzi uma ihlatshwa kuyabanjiswana ngoba uma ike yagxuma yaphinde yaphunyuka kuba nzima ukuyithola. UTatazela kuyacaca ukuthi wayegxuma mawala ngenxa yaleli phasela ayengaliqondi ebona sengathi lalizobhubhisa umuzi wakhe.

UMakhaye ufanisa ukutatazela kwabantu emzini kaTatazela nokwabantu abaphuze imbiza. KuMakhaye (1991:5) kuchazwe kanje:

> Yikho lokhu nje abadakiweyo nabangadakiwe bebonakala betatazela **njengabantu abaphuze imbiza**; baphume benyathelana ezindlini ngenxa yokwesaba ulaka lwebhomu ebikwayo, baphuma beshayisana ngamakhanda, bezingqubuza ezindongeni. Kukhona nabazama ukuphuma ngamafasitela kodwa bagcine bebhajwe ngezintamo kuwo amafasitela lawo.

Umuntu **ophuze imbiza** akahlaliseki uma isiqala ukumkhipha. Omunye uke abonakale esesuka entantatheka ebheke endlini encane ebalekela ukuthi angaze azingcolise. Umbhali ubonakala esifanise kahle lesi siphithiphithi esenzeka kwaMzimela uma esifanisa nokwenziwa abantu abaphuze imbiza. Lapha kuthi kufaniswa sibe sinikezwa isithombe sakho konke okwenzakalayo. Abanye bazama ukuphuma ngamafasitela abazenzi, umnyango base bewubona ukude bebalekela ukuqhunyelwa ibhomu.

Umbhali uveza ikhono uma esichazela ngesixuku esasikwaTatazela. Lesi sixuku sifaniswa nomhlanga. KuMakhaye (1991:5) lokhu kuvezwa kanje.

> Ukudideka esixukwini phandle kuyaqhubeka.Uvalo selubenza abantu **baveve njengomhlanga exhaphozini**, sebeyizinguthangutha, sebesangene. Onke amehlo esethi mbe kuTatazela osamemeza ngalesi sikhathi ethi: "Ibhomu! Ibhomu! Iyona uqobo lwayo!

USokhaya lapha okunguTatazela udidekile ngathi akazi ukuthi kumele enzeni. Lokhu kudideka kwakhe ngathi usekuthelele nabantu njengoba umbhali ethi **baveva njengomhlanga exhaphozini**. Umhlanga uma umile exhaphozini uvamise ukunyakaza ulandele amanzi noma umoya lapho uya ngakhona. Kuyacaca ukuthi nabantu babebonakala beya le nale njengawo umhlanga usexhaphozini ngenxa yokudideka nokuthuswa ibhomu.

UTatazela usuka ekhaya akatshele muntu ukuthi uyaphi. Wagibela ehhashini lakhe wahamba. Ukunamathela kwakhe ehhashini umbhali ukufanisa ngendlela enembayo.

KuMakhaye (1991:7) kuchazwe kanje:

> Ihhashi libonakala lidabula njalo ngokhalo lilandelwa yifu lothuli, uTatazela **enamathele njengesibankwa sinamathele etsheni elishisayo**, liye liyosithela ngale uthuli lusala luba yizikhatha lapho lisithele khona.

Ekuqaleni kwendaba kuchaziwe ukuthi ihhashi walishaya ngensilane uTatazela laphuma lagabadula. Ugibele kulo nje lihamba mawala. Kuyacaca ukuthi naye ubambelele ngendlela yokuthi angawi kalula. Lokhu kubambelela kukaTatazela

ukufanise kahle uma ekufanisa nesibankwa sinamathele etsheni. Isibankwa uma sihlezi etsheni ungaze uzitshele ukuthi sinamathele kanti cha akunjalo. Kwakumfanele uTatazela ukubambelelisisa ehhashini njengoba kuthiwa laligijima kuze kusale izikhatha zothuli lapho lidlule khona.

UMakhaye uchaze uTatazela egibele ihhashi emfanisa ngokusebenzisa indlela enoteku. KuMakhaye (1991:7) kuchazwa kanje:

> Alidabule ngensilane qede liqhashe **njengenhlamvu** iphume embhobhweni wesibhamu, uTatazela esethe ne emhlane walo, izinqe zakhe ezikhiphe zawutununu, zilokhu zisuluza ziya ngapha nangaphangenkathi isilwane siciba **njengomcibisholo** sibheka phambili.

UMakhaye ufanise ukuqhasha kwehhashi nokuphuma kwenhlamvu embhojeni wesibhamu. **Inhlamvu** iphuma isheshe esibhanyini. Lokhu kunikeza umqondo wokuthi nehhashi laphuma ngokushesha okumangalisayo. UMakhaye uphinde afanise izinqe zikaTatazela ngesikhathi ehlezi ehhashini nomcibisholo. **Umcibisholo** ucijile. Lokhu kusinika umqondo wokuthi naye uTatazela wasezicijisile izinqe zakhe ngenkathi ihhashi ligijima naye.

Abantu balalela izindaba zifundwa emsakazweni ngenye insizwa eyayikwaTatazela. Emsakazweni kwakuxwayiswa abantu ngamabhomu ayefakwe ezincwadini nasemaphaseleni. Ukuthuka kwabantu emveni kokuzwa lo mbiko uMakhaye ukufanisa nomsindo wempi.

KuMakhaye (1991:8) lokhu kuchazwe kanje:

> Lo mbiko wenza ukuba abantu **bavungame njengempi enkulu**, bakhulume ngazwi linye ngokuvumelana bathi abukho ubufakazi obutheni obabusadingeka ngoba kwakusobala ukuthi indlu kaTatazela yayifukamele ukufa uqobo, yayigcine umahazula webhomu. Kanjalo–ke akakho ngisho oyedwa umuntu okwakufanele asondele emzini kaTatazela, kungasakhulunywa lutho ngokusondela endlini. Kwase kufike nezinduna nabanumzane baleyo ndawo, okuyibona abase beqhelisa abantu ngokubathwansula ngezimvubu.

Lo mbiko ophume ezindabeni uyabethusa kakhulu abantu. Emuva kokuzwa lezi zindaba bayahhomuzela bebabaza izindaba zamabhomu ezibathusayo. Lo msindo abawenzayo uMakhaye uwufanisa **nowempi** enkulu. Lokhu kufanisa kushaya emhlolweni ngoba impi iyahuba ikhuze izaga okwakha umsindo onomgqumo othile kwabalalele.

Enye inkosikazi yakhumbuza abantu ukuthi leli bhomu esolwa kwaTatazela kungenzeka ukuthi abantu abalapha nabo bayishiye emizini yabo emaphaseleni angakaqaqwa. Le nkosikazi yaveza nombono wokuthi kwaziswe nabaseposini ngendaba yamabhomu ukuze baqaphele onke amaphasela adlula eposini. Le nkulumo yenza ukuthi isixuku singahlaliseki kahle. KuMakhaye (1991:11) lokhu kuchazwa kanje:

> Lokhu okwakushiwo inkosikazi eyayibizwa ngenye indoda ngokuthi inhlamvu yamazwi kwenza ukuba isixuku sibonakale sinyakaza **njengequlu lezinyosi, sathi sisuka lapho sasihlephuka njengegabadi**, khona manjalo abanye abantu babonakala besuka behamba, besho nokusho bethi babesayobheka ukuthi izinto zazihamba kanjani emizini yabo.

Abantu emuva kokuzwa amazwi enkosikazi babona ukuthi kumele bayobheka emizini yabo. Lokhu kunyakaza kwesixuku uMakhaye ukufanisa kahle uma ekufanisa nokunyakaza kwequlu lezinyosi. Izinyosi zihamba ziyiqulo ndawonye. Lokhu kunikeza umqondo wokuthi laba bantu bahlukana kade beyisixuku ndawonye. UMakhaye uyaqhubeka uthi bahlephuka njengegabadi, okunikeza umqondo wokuthi bahlukana phakathi sekuyilowo nalowo ebona eya ngakwakhe.

UMandla wathunywa ukuba ahambise umbiko eposini mayelana nezinsolo zebhomu etholakale kwaTatazela. UMandla wayegijima ebheke khona eposini njengoba esephazanyiswa uBheki.

KuMakhaye (1991:11) lokhu kuvezwe kanje:

> “Hhe Mandla! Ugijima ulephuka **njengonogwaja exoshwa izinja** nje uyaphi?” Ame uMandla athi khimilili, athi

> nqikanqika, akhulume masisha, sakungingiza, sakutatazela, athi: "Woza lapha Bheki, gijima!" Abese lapha uBheki ngokuphazima kweso.

UMandla wayelokhu esuke kubo ethathela ngejubane njengoba esaphazanyiswa uBheki nje. Kusobala ukuthi wayegijima kakhulu njengoba uMakhaye ukugijima kwakhe ekufanisa nokukanogwaja exoshwa izinja. Unogwaja uma uxoshwa izinja kuyacaca ngempela ngoba akazithambisi. Inja engajwayele ukuzingela idlela ogageni, imuzwe ngendaba lapho edlule khona. Imvamisa abazingeli uma befuna ukubamba unogwaja basebenzisa izinja zohlobo oluthile abazethembayo ejubaneni. Lesi sivinini sikaMandla sifaniseke kahle nesikanogwaja.

UTatazela uwiswa ihhashi okuyilona abelethembile ukuthi lizomsheshisa lapho aphuthuma khona. Lesi sigameko uMakhaye (1991:15) usifanisa, asichaze kanje:

> Yabuka injomane yanikina ikhanda, yabuye **yaqalaza amacala onke njengempunzi isola**, kubonakala sengathi eminye imicabango yayithi mayisubathe ibheke phambili, eminye ithi ayisale seyihlanza ngedela igqule ubhoko ibheke lapho yayiqhamuka khona. Yathi lapho ithi ibheka ngalapho injomane yayimi khona yabona ngomsila nje uyothi sithe ezihlahleni.

Lokhu kuwiswa ihhashi kukaTatazela uMakhaye ukufanisa nokwenza kwempunzi uma kukhona ekusolayo. Impunzi uma isola imisa ikhanda kube sengathi iyalalelisisa ibe ibukisisa ngaso leso sikhathi. UTatazela uvuka phansi uyathalaza aphinde afikelwe imicabango enhlobonhlobo. Uyadideka ukuthi kumele alalele muphi umcabango kulena echazwe ngenhla. Ekugcineni unquma ukugijima ngezinyawo ngoba nehhashi lase livele labaleka langena ehlathini. Le ndlela yokufanisa esetshenziswe uMakhaye kulesi sigameko iyacacisa futhi inika isithombe esiphelele ngesehlo esehlela uTatazela sokuginqwa ihhashi.

Ijubane likaTatatela lichazwe kahle lafaniswa nokuhamba kwesangoma. KuMakhaye (1991:16) kuchazwe kanje:

> Njengoba injomane yakhe yase imgile ezibukwayo nje yayingasekho enye into ayengase ayenze ngaphandle

> kokuba ahambe ngezinyawo. Nempela–ke, **njengesangoma sihlushwa idlozi**, **nanjengesilwane** esingenanyongo, wabonakala esuka esubatha edabula ihlathi lesiZulu, ephumela ehlanzeni elalinezihlahla zomsasane lapho kwakudla khona izimbuzi. Nguye lowaya eyokuthi memfu ngale kwegqunyana lapho kwakumi umuzi kaMaguzumbela umfo wakwaMthembuodla izinyoka.

Lesi sigameko sikaTatazela sokuwiswa ihhashi maqedane aluqedele ngezinyawo uhambo lwakhe, sifaniswe nokuhamba kwesangoma sihlushwa idlozi. UMakhaye ufanise kahle ngoba akuvamisile ukuthi kubonakale isangoma sihamba kancane sengathi asazi ukuthi siyaphi. Ukuhamba kwesangoma kuyaqapheleka ngoba sihambela phezulu. UMakhaye uqhubekile wafanisa ukuhamba kukaTatazela njengokwesilwane esingenanyongo. Lokhu kusho ukuthi wayelokhu eliphale njalo njengesilwane sona esingacatshangelwa ukuthi naso siyakhathala. UTatazela kuvela ukuthi wayeqhamukela egqumeni kodwa akushiwo lutho ngokukhathala kwakhe yingakho–ke lokhu kuhamba kwakhe kubukeka kuhlukile kokujwayelekile.

Ukuphuza komunye wabalingiswa uMakhaye ukufanisa nokwenza kweselesele. KuMakhaye (1991:16) kuchazwa kanje:

> "Uthathe ngamawala!" kusho enye lapho iphakamisa igilo, ivula umlomo **njengeselesele** qede ithi walakahla inkunzimalanga yethamo likagologo, ugologo "uxoxa" lapha wehla emphinjeni uthi "Gologo–gologo! Gologo–gologo!"

Iselesele linomlomo ocijile bese kuthi umphimbo walo unyakaza njalo sakubhakuza ngisho lingadli lutho. UMakhaye ufanisa lokhu kuphuza kwale ndoda nalo iselesele. Ugologo kuthiwa "wawuxoxa" uma wehla emphimbo wale ndoda. Lokhu kusho ukuthi yayiwuphuza mawala iwugoxa. Ezimpuzini kuyaziwa ukuthi kuba khona leyo nje edume ngokuminya. Le ndoda ibukeka injalo ngoba ugologo iwuphuzisa okwamanzi.

UMakhaye uyaphinda ufanisa ukugijima kukaTatazela njengokwento engaphili.

KuMakhaye (1991:18) kuthiwa:

> Emuva kwalelo khefana wabuye wasubatha futhi. Amanzi omthombo wekhubulo ayemnike amandla amasha, okuyikhona okwamenza wagijima **njengento engenamphefumulo**, okwaze kwathi ndawana thile wahlangana nomfana egibele ibhayisikili.

Ukugijima kukaTatazela kufaniswa njengokwento engenamphefumulo ngoba kubonakala indlela agijima ngayo engakhathali. Kukhona izinto ezikwazi ukugijima ibanga elide zingakhathali njengezimoto, izithuthuthu, amaloli, njalonjalo. Lezi zinto zakhelwe ukuthi zingakhathali futhi zimelane nesimo sezindawo ezihamba kuzo. Kuyethusa ukubona umuntu ogijima engakhathali ngoba isidalwa esingumuntu sidalwe kanjalo ukuthi siyakhathala. Okunye okuthusa ngalokhu kugijima kuka Tatazela ukuthi akaliphosi ithawula kodwa ulokhu ephikelele phambili. UMakhaye umfanise kahle nento engenamphefumulo.

Ukuma kukaTatazela phambi komfana webhayisikili kufaniswe kahle futhi kwanika isithombe esiphelele. KuMakhaye (1991:18) kuchazwe kanje:

> Eminye imicabango eminingi eyafikela lomfana ngoTatazela ayizange isacaca kahle ngoba khona manjalo uTatazela wema phambi komfana **njengokubopha** kwemoto enamabhuleki abambisisayo.

Ukuma kukaTatazela kufaniswa nokuma kwemoto enamabhuleki abambisisayo. Lokhu kunikeza umqondo wokuthi wama ngokushesha okumangalisayo. Imoto enamabhuleki abamba kahle iyakwazi nokuvika ingozi uma kuqhamuka into ephazamisayo. UTatazela naye kwakungenzeka ukuthi athi uyama kodwa ajike azithele kumfana. Ukuma athi ngqi kwakhe ukufanise kahle uMakhaye nokwemoto enamabhuleki asebenza kahle.

UMakhaye uveza ikhono elihle lokuchaza uma efanisa ukuhlala kukaTatazela ebhayisikilini nenkawu.

UMakhaye (1991:18) umchaza kanje:

> Umfana wambuka uTatazela lapho ehlala esihlalweni sebhayisikili **njengenkawu** inombela egatsheni lomuthi, eshova sengathi imilenze yakhe inezipikili–nanguya edabula izihlahla zekhubulo ngalapho kuzingela ngakhona abafana.

UMakhaye ufanisa ukugibela kukaTatazela ibhayisikili nenkawu inombela emthini. Ubukeka emfanise kahle ngoba inkawu uma inombela egatsheni kuba sengathi izowa kanti lutho yenza into eyijwayele. Indlela uMakhaye achaza ngayo lesi sigameko sikaTatazela, kuyacaca ukuthi uTatazela akazihluphanga ngokuthi aqale azikale ukuthi uzonela kahle yini ebhayisikilini lomfana. Kuyacaca ukuthi uTatazela wavele washo amagqozo ebhayisikilini.

Ukugijima kukaTatazela kusalokhu kumangazile. UTatazela udlula eduze kwezingulube ziyabaleka. KuMakhaye (1991:20) nalokhu kuchazwa kanje:

> Izingulube zanswininiza kanye qede kwabonakala ngezinqunjwana zemisila ziyothi sithe ezihlahleni. Wayesedlule umfokaMzimela, **edlule njengohebe** lapho ehlulekile ukuthatha itshwele. Bathi beqamba bephakamisa amehlo abantu wayeseyosithela ngale.

Ukuchaza ijubane elikhulu uTatazela owayehamba ngalo lifaniswa nelikahebe, ehlulekile ukuthatha itshwele. Uhebe uma efuna ukwenza ibuya emuva kokwehluleka komzamo wokuqala, usuke kungasalawuleki ngoba itshwele uvele ulihlwithe ngokuphazima kweso, wonke umuntu asale emangele. Yingakho umbhali ethi bathe beqambe bephakamisa amehlo abantu uTatazela wayesesithele. Isivinini sikaTatazela usifanise kahle impela umbhali nesikahebe ngoba uma esebenzisa uhebe asikho isidingo sokulokhu echaza kabanzi ukuthi wayegijima kangakanani.

Umfana owayelethe iphasela eposini ukugijima kwakhe kufaniswe nokwenkunzi. KuMakhaye (1991:23) lokhu kuchazwe kanje:

> Waphulukundlela umfana **njengenkunzi ijahe izithole**
> – nguye lowaya ehamba egikliza abantu ebawisa phansi,

> kwayena abuye aphubazele aye abambelele ngezandla phansi kodwa abuye avuke embulule futhi, waye washona esikhotheni. Izinduku nezagila zabantu ezaya zelekenyana emva komfana zashaya izihlahla zagaxela khona umfana eseshaye utshani.

Inkunzi uma isijahe izithole idlula isivuse umhlwenga ingasezwa lutho nabelusile kuba sengathi ayisababoni. UMakhaye umfanise kahle umfana nenkunzi ngoba naye uthe uma esefuna ukubaleka, wabaphendla abantu engathi akasaboni nokuthi kukhona abantu abadala okudinga ukuthi abahloniphe. Kungenzeka ukuthi kubantu abawisa phansi babekhona nasebekhulile kodwa akakunakanga lokho umfana. UMakhaye usifanise kahle lesi sigameko somfana ngoba kumuntu owazi inkunzi kwakheka isithombe esicacile.

Siphinde sithole umfula ufaniswa nohlobo oluthile lwenyoka. KuMakhaye (1991:25) lokhu kuvezwe kanje:

> Ngapha ngakolunye uhlangothi kwakugobhoza iSulubezi, elimanzi alo ayenyelela **njengokuhamba kwemamba** endala, imamba eseyinokweyisa.

ISulubezi umfula owawudlula eduze nomuzi kaTatazela. Ukugobhoza kwawo kuchazwe njengokunyelela kwemamba. Imamba uma ihamba nje ingajahi lutho iyahuquzela njengawo amanzi omfula uma uwabuka usendaweni ewaveza kahle ngisho amajika akhona. Lesi sifaniso sikhetheke kahle ngoba bukhona ubudlelwano kulezi zinto ezifanisiwe.

Abantu babemile eduze komuzi kaTatazela bezozwa ngendaba yebhomu esolwa khona. UMakhaye le ndlela yokuma kwabantu uyifanisa esebenzisa amazwi enduna.

KuMakhaye (1991:28) kuchazwe kanje:

> “Wasiza wafika muntu wakomkhulu,” kuqhuba induna, “silapha nje **simise okweziphukuphuku**. Kunebhomu laphaya endlini, mnumzane, asazi ukuthi sizokwenzenjani.”

La mazwi enduna akhombisa ukuphelelwa ithemba. Abantu bayafisa ukuwusiza umuzi kaTatazela kodwa abazi ukuthi bengalekelela kanjani noma ngani. Yingakho-ke lokhu kuma kwabo kufaniswa nokweziphukuphuku zona ezisuke zihanjelwe imiqondo ingazitsheli ukuthi azenze ini. Le ndlela yokufanisa ibukeka isichaza kahle isimo sabantu ababesemzini kaTatazela ngoba nabo sebeyanduluza nje abasaqondi ukuthi kumele benze ini uma kunje.

UMandla wayegijima ngenkathi ebheke eposini eyobika indaba yebhomu eyayisolakala kubo. KuMakhaye (1991:31) kuthiwa:

> Akubanga mizuzu mingaki wayesesemagcekeni eposi umfana. Ukugijima kwase kumenze wabefuzela **njengeselesele**.

Iselesele lihleze linyakazisa umphimbo sengathi liyahefuzela. UMandlausegijime waze wahefuzela yingakho uMakhaye ukuhefuzela kwakhe ekufanisa nokweselesele. Le ndlela yokufanisa iyanemba impela ngoba yenza ukuthi kube sengathi usuyambona uMandla ngeso lengqondo esehefuzela.

Isihelehele esasicitshwe umfana owayelusile esibhekise kunkonka kanti sizocishe silimaze uTatazela sifaniswe kahle.KuMakhaye (1991:34) kuchazwe kanje:

> Isihelehele esasicitshwe umfana ekhubulweni, esiciba esibhekisa kunkonka okwabuye kwahlaluka esigamwini somzuzwana nje ukuthi kwakungesiye unkonka kodwa kwakunguTatazela, sabaniza kwakanye emisebeni yelanga, **njengolimu lwenyoka** saqonda ekhanda likaTatazela kwavalwa amehlo. Enqaba amathongo aseManzimeleni ukuba insimbi imbeleke enhlafunweni yomnumzane.

UMakhaye lesi sigameko usifanise kahle ngoba ulimi lwenyoka lushesha njengombani. Isihelehele sasishesha kakhulu ngoba umfana wayesidedele ethi uciba unkonka kanti sasibheke kuTatazela, owasinda ngokulambisa. Izinga lokufanisa likaMakhaye libonakala lisezingeni eliphezulu futhi likhomba ukuthi uyayiqaphela imvelo.

Amantombazane abona uTatazela egibele ibhayisikili ayeliphuce umfana, abanga umsindo ngenkathi ibhayisikili libheke ngakuwo. KuMakhaye (1991:34) kuthiwa:

> Amantombazane ambona lo muntu eza, umuntu owayegibele ibhayisikili, egibele **sengathi wayehla ezulwini**, lathi lapho liqonde kuwona ibhayisikili **akhala njengamankankane** kade ehlezi ebanga umsindo-akhala ukukhala okusaluteku noma uteku olusakukhala, ahlakazeka ema ngapha nangapha kwezibuko.

UMakhaye uqala ngokufanisa ukuqhamuka kukaTatazela nokwehla ezulwini. Lokhu kunikeza umqondo wokuthi uTatazela wayehla endaweni ephakeme eza kwephansi ngokushesha okukhulu engalindelekile. Ibhayisikili ngenkathi liqonde kuwona amantombazane abanga umsindo ofaniswa nowamankankane. Amankankane uma ekhala kuduma izihosha kuba sengathi ungavala izindlebe. Lokhu kusinikeza umqondo wokuthi umsindo owawubangwa amantombazane wawumkhulu kakhulu ngenkathi evika ibhayisikili elalibheke kuwona. Le ndlela yokufanisa ishaya emhlolweni.

Ukuwiswa ibhayisikili kukaTatazela kufaniswe nembongolo ekade ibhuquza. KuMakhaye (1991:35) kuchazwa kanje:

> Wavuka lapho **njengembongolo** kade ibhuquza, wavuka wathi ukuzithintitha, wathi ukuzibukabuka, wabonakala ethinta amadolo, ethinta isilevu ngolimi ekhotha izindebe zomlomo.

Imbongolo imvamisa uma ivuka phansi izithintitha sakuzinikina. Ukuvuka kukaTatazela kade ewiswe ibhayisikili uMakhaye ukufanisa nokwembongolo njengoba ebonakala ezithinthitha ephinde ezibukabuka. Ukufaniswa kukaTatazela nembongolo kuyanemba ngoba abakwenzayo kuyafaniseka.

Ukugeleza kwamanzi nomsindo wawo uMakhaye ukufanisa nengxoxo. KuMakhaye (1991:35) kuthiwa:

> Noma ayesesithele ngalena nje wayewuzwa umsindo wezintombi ezazephula uhleko ezibukweni, amaphimbo azo enanela ezindongeni zomfula, **amanzi ehuba**

> **sakuxoxaxoxa** lapho ezombeleza ematsheni aluhlaza ehamba eyoqabulana naweSulubezi.

UMakhaye ufanisa umsindo wamanzi nokuxoxa. Impela uyihlabe esikhonkosini ngoba amanzi anawo lowo msindo ozwakalayo umauwalalele eduze ehamba. Lokhu kufaniswe kahle ngoba amanzi ajwayele ukuba nomsindo ozwakala kakhulu endaweni enamatshe.

UTatazela wawiswa ihhashi wanquma ukugijima ngezinyawo. Udlula eduze komunye umuzi owawunamadoda. Lesi sigameko uMakhaye (1991:35) usichaze kanje:

> Wagijima, egijima ngokwenyusela, **egijimisa okohlanya**, waye wedlula komunye umuzi lapho amadoda ayehlezi emnyango exoxa. Izwi lezwakala seliziphumela nje kuTatazela lithi: "O, yaze yangikholisa ibhomu." Wayesho la mazwi njalo esejubaneni elikhulu.

UMakhaye ukufanise kahle lokhu kugijima kukaTatazela uma ekuqhathanisa nokohlanya ngoba akujwayelekile ukubona umnumzane womuzi entininiza ngejubane. Uhlanya kuyenzeka lugijime lube lungazi ukuthi luyaphi futhi lokwenza ini lapho luya khona. UTatazela wagijima waze wagcina esefana nalo impela uhlanya uma seluvukwe izinto zalo.

Eposini kuqhamuka intombazane igijima. Lokhu kugijima uMakhaye (1991:37) ukuchaze kanje:

> Esalwa nenkanankana yale micabango uMphathi wabona sekuqhamuka intombazane eyayihlala lapho kushintshwa khona izingcingo eposini, iqhamuka intantatheka **sengathi kukhona okwakuyixosha.**

Ukugijima kwentombazane yaseposini uMakhaye ukufanise kahle uma ethi kwakusengathi kukhona into eyixoshayo. Umuntu obaleka ngoba exoshwa okuthile ugijima ngamandla ukuze lokhu okumxoshayo kungamfici. Lapha sithola umqondo wokuthi le ntombazane yayigijima kakhulu ngoba kukhona okwakuphuthuma. Uma

siqhubeka nendaba kuyavela ukuthi intombazane yayiyobika kuMphathi ngocingo oluphuthumayo olwalumdinga.

Amadoda ayedlule eduze kwawo uTatazela abona kufanele ukuthi amjahe. Ekugijimeni kwawo aphuma inqina kamabuyaze. Lesi sigameko kuMakhaye (1991:41) sichazwe kanje:

> Indoda lena eyayigijima ngaphambi Kwabahubhi yayisinephika, **isiphefumula njengembuzi iboshwe entanyeni**, idonswa ngenkani ngenxa yokungafuni ukuzihambela, umlomo wayo wasumhlophe, imijuluko seyehla izimpophoma ebunzini.

Imbuzi uma idonswa ngenkani ihamba sakunqikaza kube sengathi ayifuni ukuya lapho oyidonsayo ayiyisa khona. UTatazela ufaniswa nembuzi edonswa ngentambo njengoba egijima. Cishe wayesekhathele kungasavumi. Lokhu umlandi ukufakazela ngomlomo owase uze wamhlophe kanye nezimpophoma zomjuluko.

UTatazela ukhathele kodwa akacabangi ukuthi ahlale phansi aphumule. UTatazela usezofika emaphoyiseni. UMphathi wamaphoyisa uzama ukumthusa ngomsindo wesibhamu kodwa kwafana nokuthela amanzi emhlane wedada ngoba uTatazela weza ngamandla. KuMakhaye (1991:42) sichazwa kanje lesi sigameko:

> Esikhundleni sokuba ame uTatazela wadonsa ngamandla **njengogandaganda** osembula amatshe nezigido.

Ugandaganda osuke ulungisa indawo uwisa kwasani oluyisithiyo endleleni. Uwisa izigodo ugquzule namatshe asuke ebonakala kusengathi ngeke agquzuke kalula. UTatazela ufaniswa nalolu hlobo lukagandaganda ngoba wayengasafisi lutho olumvimbayo endleleni yakhe. Ubonakala efisa ukuya phambili noma kungasavumi ngoba azi ukuthi ufunani lapho eya khona. Le ndlela yokufanisa inobudlelwano okushaya emhlolweni ngoba uTatazela nogandaganda abafuni lutho oluma endleleni yabo.

Isigameko sokuphunyuka komfana wephasela emveni kokuqaqwa isosha nakho uMakhaye ukufanisile.

KuMakhaye (1991:46) kuchazwe kanje:

> Lapho umfana enambitha uluju lwenkululeko emuva kwalokho kunkinantelwa wasuka **njenhlansi isuka esikhunini somlilo** ibange emishayweni yendlu, wemba wembulula waye wayoshona ngale, eshiya abantu benkemile, bengabhekile kakhulu ukubaleka kwakhe ngaleso sikhathi kodwa bebheke ukwenza kwesosha lelo kanye nalokho elalisazokwenza.

Emakhaya uma kubasiwe endlini yesiNtu kuba khona izinhlansi eziqhashayo zize zojika phezulu emishayweni okwakhiwe ngayo indlu. Inhlansi ayihambi kancane uma isuka emlilweni. Ukubaleka komfana kufaniswe kahle uma kuqhathaniswa nokuphuma kwenhlansi emlilweni. Lokhu kusho ukuthi wabaleka mawala.

Isosha elaliqaqe umfana owayeboshwe onogada ngoba engafuni ukuqaqa iphasela, lagcina liliqaqile iphasela. UMakhaye (1991:47) usifanisa kanje lesi sigameko:

> Kodwa-ke sasingasekho isikhathi sokwenza konke lokho ngoba umzungulu lona wabonakala seweluleka uqonde ngqo esixukwini ngoshikishi lolaka lokuhlanya. Lapho isixuku siqembuka le nto **yaphuma phakathi kwaso njengenhlamvu**-nansiya iphindana iyoshona ngale! Kwakungangatshazwa nakungatshazwa, kwakuyimamba eluhlaza!

Isosha laqaqa iphasela lingazi ukuthi kukhona ini phakathi. Seliliqaqile kwaphuma okwakungalindelwe muntu. Abantu abaningi babezitshela ukuthi ibhomu kanti akunjalo. Kwaphuma imamba eluhlaza, iphuma ngokushesha njengoba uMakhaye ekufanisa nenhlamvu ukuphuma kwayo. Inhlamvu yesibhamu uma kudutshulwa igijima iyofika lapho esuke ithunyelwe khona ngokuphazima kweso. Isixuku asitshelwanga muntu ukuthi asiqhele kudlule imamba kodwa saziqembukela sona, imamba yaphuma phakathi kwaso. UMakhaye usinika umqondo wokuthi yonke le nto yayenzeka ngokushesha.

Umlingiswa onguPetu ufanisa ukukhuza kwakhe uGilimkhuba nesithukuthuku senja.

KuMakhaye (1991:56) kuchazwe kanje:

> "Ukumkhuza kwami kube nhlanga zimuka nomoya, imizamo yami iphelela eboyeni **okwesithukuthuku senja.**"

Lesi simo sokukhuluma esisetshenziswe uPetu sisho ukuthi imizamo yakhe yaphelela obala ngoba umfana waqhubeka ngenkani necebo lakhe. Isithukuthuku senja kuthiwa siphelela eboyeni ngoba asibonakali kodwa sisithwa uboya ekutheni singabonakali. UMakhaye uyifanisa kahle imizamo kaPetu uma eyifanisa nesithukuthuku senja ngoba ayithelanga zithelo.

UTatazela wabuyela ngeveni yamaphoyisa emzini wakhe. Umbhali uchaza ukuduma kwayo ngenkathi ihamba endleleni. KuMakhaye (1991:71) lokhu kuchazwe kanje:

> Kwathi lapho **iveni** idundubala igqunyana elalikade lisithe amaphoyisa ukuba abone umuzi kaTatazela, **yezwakala igwavumisa okwamachalaha ebanga ithambo.**

Iveni yagijima kakhulu ibheke kwaTatazela. UMphathi wamaphoyisa wayeyifaka engayincengi. UMakhaye ukuduma kweveni ukufanisa namachalaha ebanga amathambo. Yiwo lowo msindo–ke uMakhaye awufanisa nokuduma kweveni eyayihamba uTatazela namaphoyisa.

UMakhaye uyaqhubeka uyayifanisa iveni uma isizofika emzini kaTatazela. KuMakhaye (1991:71) kuchazwe kanje:

> Iqhamuka nje **iveni, iza ihulukuqela njengoxamu**, abantu sebeyibonile. Kwezwakala ukuhlokoma komsindo wokujabula nokuhalalisa kwenyukela emkhathini wezulu, kwazise ukuthi abantu base bebonile ukuthi kwakungamaphoyisa lawo afikayo

UMakhaye ukuqhamuka kweveni ukufanisa noxamu ohuquzelayo. Uxamu uhamba uhuquzele uma uhamba esihlabathini, kungefani noma uhamba emanzini. UMbatha

(2006) uthi into uma ihuquza isuke ihamba ngesisu. Iveni kuyacaca ukuthi yaqhamuka isihamba sakuhuquza phansi njengoba uMakhaye eyifanisa noxamu ohuquzayo. Leli zinga lokuqhathanisa lidinga umuntu oqaphela ngempela.

Amaphoyisa ayehamba noTatazela amuka neveni emuva kokuphoseka kwayo emfuleni. Amaphoyisa agcina ehlambile aphuma evenini eyayimuka kwasala uTatazela yedwa.

KuMakhaye (1991:72) sichazwa kanje lesi sigameko:

> Kwasekungasekhona ukukhathala lokhuya! Umsindo wabantu, abanye ababewubanga beza ngalapho **amaphoyisa ayelele khona phansi**, **ekhiphe izilimi njengezinja ilanga libalele**, wawusezwakala nangaleso sikhathi.

Amaphoyisa akhathazwe ukuthi ayesezame kaningi ukuphuma evenini kungaphumeki. Ekugcineni aphuma ekhathele. UMakhaye ufanisa amaphoyisa ayelele phansi ekhathele nezinja ezikhiphe ulimi ngaphandle uma ilanga lishisa. Inja uma ilanga lishisa iphefumulela phezulu ikhiphe ulimi ngaphandle. UMakhaye njengomuntu oyiqaphelayo imvelo, ufanisa lamaphoyisa nezinja ezicotshwe ilanga.

UMhlangala waqunga wasondela endlini okwakuthiwa inebhomu kwaTatazela. Emuva kokulalelisisa umsindo owayewuzwa ngaphakathi endlini wahlehla wabaleka.

KuMakhaye (1991:79) kuchazwa kanje:

> Abantu babebuka lapho uMhlangala esuka phansi emhlabathini, **elocuka njengesipoki**, eshaya inqethu aye asongane kude le, ebhubuzeka **esongene njengeshongololo**, evuka lapho emba embulula eqonde kubantu, okwathi noma babengakezwa ukuthi wayebalekelani nabo babonakala sebethi qembu, bethi bhu, beshona le kude. Wafika ezikhulwini ekhefuzela.

UMhlangala wathuswa umsindo awuzwa endlini wazitshela ukuthi lo msindo owebhomu ecushiwe yanqunyelwa isikhathi. Emveni kokuba esewuzwile akachithanga sikhathi wakha phansi. UMakhaye ufanisa ukubaleka kukaMhlangala nokulocuka kwesipoki. Uyawa uyagoqana njengoba uMakhaye emfanisa neshongololo elisongene. Leli zinga lokufanisa liyancomeka futhi lishaya emhlolweni.

Izinsizwa ezaziphumile ziyozama ukusiza uTatazela zase zibuye ngenkathi zibona into ezingayiqondi. Kwakungacaci noma babona isilwane noma umuntu.

KuMakhaye (1991:86) ukuma kwezinsizwa kuchazwa kanje:

> Nempela **zema njengamasosha** ekhuzwe ukuba ame indesheni. Zacijisa izindlebe, zavala imilomo. Zaqala zezwa sengathi kwakububula izinyosi lapho zithathela, okwalandela lokho kwaba sengathi zazizwa ukukhala kwesitimela samalahle sisho ekudeni, okokugcina zezwa sengathithi kwakuyiphimbo lomuntu ethandaza esicongweni sentaba ethi: "Hhe-e-eyi-i-bo!"

Izinsizwa kuyavela endabeni ukuthi le nto ezaziyibona zazingayiqondi ukuthi yini kwakuwuTatazela egaxele emabibini emfuleni bude buduze newa. Ukuma kwazo zibukisisa uMakhaye ukufanisa namasosha uma eshaya indesheni ayenza kanyekanye ame athule athi du enganyakazi alindele umkhuzi wawo ukuthi awalawule. Kuyacaca ukuthi nalezi zinsizwa zama kanyekanye kwasengathi kukhona umuntu ozilawulayo ukuthi zenze njalo. Kungalesi sizathu–ke uMakhaye ebafanise namasosha ashaya indesheni.

UMhlangala emuva kokuthi esuke waqhasha eduze kwendlu owayezwe kuyo umsindo angawuqondi, waxwayisa abantu ukuba baqhele. KuMakhaye (1991:89) lokhu kuchazwe kanje:

> "We mfana!" Kumemeza induna uMandlakazi, "we mfana–hheyi, mina lapha wena! We mfana! Yini oyibone laphaya?" "Engiyibonephi? Suka lapha!" kwabonakala kuqina izihluzi enduneni lapho igxolela ngobhoko ishona le, uMhlangala etatazela eya emuva eya phambili, eqhubeka ehebeza abantu ngesankahlu, nabo abasebenza

> **njengezimvu zikhalinywa yinja eqeqeshiwe**. Kepha lapho kwase kuyini leyo manje?

UMhlangala indlela owayethuke ngayo wayengasafuni muntu osondela egcekeni lakwaTatazela. Wayebona ukuthi ibhomu izoqhuma ibalimaze abantu. Wayengasabancengi ngenkathi ebaqhelisa. UMakhaye ufanisa ukwenza kwabantu nokwezimvu zikhalinywa yinja eqeqeshiwe. Lokhu ukusho ngoba base belawulwa uMhlangala ukuthi abame kuphi.

Ukudeda kwabantu emveni kokuthi uMhlangalaesesole ibhomu endlini kaTatazela kufaniswe nokubaleka kwenyamazane. KuMakhaye (1991:89) lokhu kuchazwe kanje:

> Nanso imihlola! Yini eyayenziwa nguMhlangala? Yini eyayaziwa nguMhlangala? Isidakwa lesi? Kucabanga abantu bekhungathekile, abanye bebonakala sebenyathela ngamawala bebheke le **kuhle kwenyamazane** emveni kokubhodla kwebhubesi.

Inyamazane uma sekubhodle ibhubesi iyethuka bese icela empunzini. Lokhu kusinika umqondo wokuthi abantu bezwa uMhlangala eqinisekisa ibhomu babaleka mawala. Inyamazane uma igijima ize ithwale izinyawo zangemuva. Lokhu kusho ukuthi abantu basuka ngelikhulu ijubane besindisa impilo yabo engozini yebhomu elalisolakala kwaTatazela.

Izinsizwa ezaziyosiza uTatazela ngenkathi egaxele amabibini zathola ukuthi usempini nogaqasi lwenyoka. Le nyoka bayinqoba ngokuthi bayidubule ngoba yase ivuka isiphiyaphiya isho ukumqeda uTatazela. KuMakhaye (1991:90) lokhu kuchazwa kanje:

> Wayemuka wagaxela ezingodweni lapho ayeficwe khona ephakathi kwezinto ezimbili ayengeke akhethe ngisho eyodwa kuzona–**inyoka eyayikhipha ulimi olubomvu** njengombani wezulu kanye nengamu yengoje.

UTatazela wayesinde kukubi ngempela inyoka isho ukumjuqa. Okumangalisayo ukuthi ngenkathi ezama ukuyivika inyoka wayephinde acabange newa elaliseduze nalapho ufeleba owawumlwisa khona. UMakhaye ulimi olubomvu olwalukhishwa inyoka

ulufanisa nombani wezulu. Umbani uyesabisa uma ubanikawonke umuntu uyethuka azame noma yini angayenza ukuze avikeleke. Abanye abantu bamboza izibuko nezinto ezicwebezelayo. Abanye bayagwegwesa bangahambi ngendlela esuke igobhoza amanzi, bagweme nokuma phansi kwezihlahla ngoba besaba ukuthi inkosi ingaze idlalele khona. Lokhu kufanisa kunikeza umqondo wokuthi uTatazela wayephakathi kokufa nokuphila.

Ukubuyela kukaJohnson endlini enebhomu kufaniswe nokugiya. KuMakhaye (1991:100) kuchazwe kanje:

> Konke lokho akuzange kusho lutho kuJohnson owayebonakala ezimisele ngalokho ayefuna ukukwenza. **Waphinda khona njengokugiya** umfana wangaphesheya kolwandle.

UJohnson wake wangena waphinde waphuma endlini okwakusolakala ukuthi inebhomu. Ukubonakala esephindela khona umlandi ukufanise nokugiya.UMakhaye ufanise kahle lapha ngoba umuntu ogiyayo usukwa usinga aye le nale. Umuntu ogiyayo uke aqonde kubantu kusuke umsindo abanye bebaleka abanye bembongela, isimame sibaleka ngoba phela usuke ephethe izikhali zakhe.

UTatazela uma ehlezi ufaniswe nenyoka. KuMakhaye (1991:100) lokhu kuchazwe kanje:

> Laphaya lapho kwakuhlezi khona uTatazela kwakungokunye. Isifufufu esasimphethe sasimenza ukuba abe elokhu **ejikisa ikhanda njengenyoka ecindezelwe esidunjini ngetshe** elikhulu. Abantu babengamnakile ngoba babebheke uJohnson owayenza into yamehlo.

Inyoka uma uyicindezela esidunjini isuke isakwazi ukuvusa ikhanda noma umzimba usele phansi. UMakhaye ufanisa uTatazela nenyoka ecindezelwe esidunjini ukucacisa ukuthi wayebonakala evusa ikhanda kuphela kodwa umzimba ungabonakali. Lena ngenye indlela yokufanisa esetshenziswe uMakhaye ngendlela enembayo.

UMakhaye ufanisa ukuhlehla kwabantu negagasi. KuMakhaye (1991:101) lokhu kuchazwe kanje:

> Kwaqubuka omkhulu umsindo wokumemeza, nokukhaphuzisa izandla, nokuhalalisa. Abantu babonakala bethi xebu, behlehla kakhulu **njengegagasi lolwandle seliphindela emuva.**

UJohnson uma eqaqa iphasela abantu bahlehla. Yikho lokhu kuhlehla uMakhaye akufanisa negagasi eseliphindela emuva. Igagasi uma liseza lihamba kancane kodwa uma selibuyela emuva libuyela mawala. Lokhu kufanisa okwenziwe lapha kusinika umqondo wokuthi abantu bahlehla mawala. Into eyayibalekisa abantu ukuthi babezitshela ukuthi uJohnson uma eqaqa iphasela ibhomu izoqhumela kubona ibalimaze.

Insizakuhlaziya esebenze kulesi sahluko **ebuka ngeso lomfundi** ngoba inhloso yokuchaza amagama anothile nokuchaza ngokufanisa bekungukuthuthukisa ulwazi magama lomfundi. Izincazelo ezinikeziwe azimvimbi umfundi ukuthi aqhamuke nokuhlaziya kwakhe. UNtombela, (2009) ukuvezile ukuthi kuyenzeka ukuthi umfundi afikelwe into eyayingekho emqondweni wombhali ngenkathi ebhala indaba yakhe. Lokhu kusho ukuthi umfundi walesi sahluko ukhululekile ukuqonda okuchazwayo ngendlela ezomenza aqonde kalula inoveli. UNtombela uze acacise nokuthi umbhali kuyenzeka ngesikhathi echaza kube nezikhala ezisalayo njengoba eshilo esahlukweni sesithathu kodwa umfundi akwazi ukuzivala lezo zikhala.

5.4 Isiphetho

Kulesi sahluko bekubhekwa izindlela uMakhaye anothise ngazo ulimi ngesikhathi echaza enovelini yakhe ethi: ***Uze Ungikhonzele.*** Kubhekwe amagama ekhethelo awasebenzisile esikhundleni salawo ajwayelekile. Kubuywe kwabhekwa indlela la magama anothise ngayo ulimi. Lokhu kuvela ngesikhathi kuchazwa igama negama elikhethekile. Kubuywe kwabhekwa indlela uMakhaye asebenzisa ngayo isifenqo esiyisifaniso uma echaza izigameko, abalingiswa nezinto ezisetshenziswe enovelini yakhe. Le ndlela yokufanisa ibonakala ibe nomthelela omkhulu ekunothiseni ulimi kule

noveli. Amagama akhethekile nezifaniso bekutonyulwe nezigaba okusebenze kuzo ukuze incazelo yegama elikhethekile nesifaniso kungalahleki. Lezi zindlela zokuchaza zibukeka zimsebenzele uMakhaye ekunothiseni ulimi enovelini yakhe.

ISAHLUKO SESITHUPHA

6.0 UKUCHAZWA KWABALINGISWA ENDABENI

6.1 Isingeniso

Kulesi sahluko kuzovezwa ikhono likaMakhaye lokuchaza abalingiswa ngendlela esezingeni eliphezulu. Le ndlela yakhe yokuchaza abalingiswa bakhe inika umfundi isithombe esiphelele ngomlingiswa ngamunye amsebenzisile endabeni yakhe. Ukucacisa leli khono kuzobhekwa kancane indlela abanye ababhali abalisebenzisa ngayo bese kugxilwa emsebenzini kaMakhaye. UMakhaye ubachaza ngezindlela ezahlukene abalingiswa bakhe. Kukhona abachazwe ngokuphelele kwashiwo yonke into ngabo,abachazwe nguye njengombhali, abanye ngokubukeka nokwakheka kwabo, abanye ubachaze ngenhloso yokukhulisa indaba, abanye indlela abagqoke ngayo, abanye ngokuqanjwa kwabo, abanye ngokwezikhundla zabo, ngokwenkulumompendulwano, ngokwesibindi sabo, ngokwenza kwabo kanye nangobuhlakani babo. Inhloso enkulu yakho konke lokhu ukuphendula umbuzongqangi osesahlukweni sokuqala othi: Ukuchazwa kahle kwabalingiswa enovelini kaMakhaye kulinyuse kanjani izinga lale noveli? Ngesikhathi kuchazwa abalingiswa ngokwezigaba zabo nekhono elisetshenziswe uMakhaye uma echaza kuzophawuleka ukuthi kuyamenza umfundi wale noveli ukuthi anamathele kuyo angayiyeki engayiqedile.

UNtombela (2009), ngaphansi **kwensizakuhlaziya elandisayo** ubalula ukuthi uma kulandwa indaba abalingiswa abasali ngaphandle. Indaba ukuze ihlabahlose kumele ibe nabalingiswa abazoqanjwa umbhali abafuze amagama athile. Kulesi sahluko bekugxilwe kakhulu eqhazeni elibanjwe abalingiswa kule noveli. Indlela abachaze ngayo uMakhaye ibukeka isezingeni eliphezulu uma kubhekwa imikhakha abavela kuyo kulesi sahluko. UZulu nabanye (1987:262) ubachaza kanje abalingiswa:

> Abalingiswa endabeni bamele abantu abaphilayo nalokho okungase kwenziwe yibo.

UMakhaye abalingiswa bakhe ubenze baphila futhi bakholeka uma behlaziywa ngokwemikhakha abavezwe kuyo ngenhla. Kuyingozi ukungakholeki kwabalingiswa

ngoba kwenza yonke indaba ingakholakali. Indlela yokubethula abalingiswa isuke ilele kumbhali. Kulesi sahluko iyavela **insizakuhlaziya ethinta amasiko nezithombe** ngoba siyabathola abalingiswa bekhuluma ngezinkolelo zabo kanye namasiko. Lokhu siyakuthola kuDimba ebholofetha, iZayoni zibholofetha kanye nomphakathi owawusola ukuthi uTatazela uhunguliwe. Lezi ngezinye zezinto eziqondwa ngabantu abaziphilayo hhayi yinoma ubani njengoba kuchaziwe esahlukweni sesithathu.

KuMakhaye (1991:94) kuthiwa:

> Unina wale ntombi wayengumpetha ekuqotheni izingxabo zezihlahla.

Le nkulumo idinga umuntu oliqondayo isiko lamaZulu nemikhuba yabo enjengobuthakathi nezinkolelo zabo. Abalingiswa bavezwa beyiphila impilo ethinta amasiko. IZayoni nemijiva yazo uma kuxoxwa ngazo kwakheka isithombe esiphelele ngenkolo yazo. Kuphinde kwavezwa nethwasa elidukile kuMakhaye (1991:82), ukucacisa ukuthi lo mphakathi usakholelwa emasikweni. Ngezansi kuzovezwa abalingiswa ngezindlela ezahlukene uMakhaye abaveze ngazo.

6.2 Ukuchazwa kwabalingiswa ngokuphelele

Le ndlela yokuchaza ayihlukanisi ubunjalo nezevatho kodwa ikubhanqa konke ukuze kwakheke isithombe esiphelele ngomlingiswa osuke echazwa. UNyembezi (2015:26) uyisebenzise kanje le ndlela:

> UMkhwanazi lona kwakungumnumzane oseqinile ngoba wayesensasa. Kwakungumfo onethambo kodwa engazimukile. Izandla lezi zingamaqokoma kukhanyela noma ngubani ukuthi ngumuntu owejwayelene nomsebenzi wezandla. Wayevame ukugqoka ibhulukwe likakhakhi neyembe likakhakhi, iyembe leli lifinqwe imikhono ngakho njalo ngoba engumuntu ohlala ngokusebenza. Ibhulukwe wayelithi nkamfu ngebhande lesikhumba. Wayengajwayele neze ukugqoka ibhantshi ngaphandle kokuba liphendule izulu noma-ke eya esontweni noma eya emihlanganweni. Izicathulo wayethanda amahhudlu lawa aklamuzelayo, ethi yiwona amphatha kahle nalapha eyolima. Wayevame ukuzigqoka nje izicathulo ngaphandle kwamasokisi noma asebenzise amasokisi asegugile, asekhamisile ezinzwaneni

> nasezithendeni. Kanti nokuzishayela ngonyawo izicathulo zisale ekhaya wayengakushayi mkhuba. Insingo yayingabazi obakhe ubuso kungumhlikwe nje kabhebhenene. Ngebala wayeluhlaza.

Lapha uNyembezi uchaze uMkhwanazi ngokuphelele. Sesiyamqonda uMkhwanazi ukuthi ungumuntu ongakanani ngokukhula. Isakhiwo sakhe sivezwe ngokuphelele. Indlela yakhe yokuvatha ichazwe kahle yacaciswa. Iyancomeka le ndlela esetshenziswe uNyembezi ngoba uchaze waphinde wakha isithombe esiphelele ngoMkhwanazi nongamazi kuze kube ngathi useyambona phambi kwakhe. Leli ngelinye lamakhono angejwayelekile. Akuvamisile ukuthi umbhali achaze umlingiswa ecishe eqede ikhasi lonke echaza umlingiswa oyedwa nje. Omunye umbhali angachaza ubuso bomlingiswa ngegama elilodwa bese ethi wayefake nesudi. Le ndlela ayiniki isithombe esiphelele. Okuningi kusala kumfundi ezama ukuzakhela isithombe esiphelele.

Kubalulekile ukuthi umlingiswa osemqoka achazwe ngokuphelele ngoba uyena indaba esuke izogxila kuye. Kuhle kuthi kuqhutshekwa naye ebe esaziwa ukuthi ungumuntu onjani. Lokhu kungenza ukuthi abafundi baqonde kangcono nangaphezulu kokuthi indaba ingaye.

Abanye abalingiswa noma bengabalulekile kuhle ukuthi bachazwe ngendlela ephelele ukuze baqondwe kangcono. Umlingiswa ochazeke kahle akakhohlakali kalula. Leli su ulisebenzisile uSibiya uma echaza indoda eyayigade isango lakwaNgidi. KuSibiya (2008:62) umlingiswa uchazwe kanje:

> Wayesethi uyalivula nje ngenkathi kuqhamuka ngejubane insizwa eyayithi kayibe seminyakeni angamashumi amathathu. Yayiyisigemfunga, ekhanda igunde kahleyase ishiya isiqhova, isho ngamehlo angaka, nomlomo owawusho ngamathe ayelokhu elunguza sengathi nawo afuna ukubingelela kulentokazi enhle kangaka esesangweni. Yaqhamuka ihefuzela insizwa lena, yambuka yamamatheka, yakhwaxela ibhulukwe layo elaliboshwe ngothaya okwakubonakala sengathi kawuwenzi kahle umsebenzi okufanele ngabe wenziwa ibhande.

USibiya umchaze kahle lo mlingiswa. Ukuqhamuka kwakhe ngejubane kuveza ukuthi uyisikhwishikhwishi. Usazisile ngeminyaka yakhe. Ubunjalo bakhe buchaziwe.

Ukuvuza kwamathe kusitshela ukuthi akaphilile kahle ekhanda. Indlela ewumsangano agqoke ngayo isichazela kabanzi ngempilo ayiphilayo.

Umlingiswa ochazwe kanje kulula
ukumkhumbula kanye neqhaza alibambile endabeni.UMakhaye naye uma eqala indaba yakhe uqala ngokuchaza uTatazela ngokuphelele. KuMakhaye (1991:1) uTatazela uchazwe kanje:

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

UMakhaye uchaze uTatazela ngokuphelele ngoba uyiveze yonke imininingwane emchazayo. Sazisiwe ngesibongo sakhe ukuthi ungowakwaMzimela, ungamunwe aphinde abe nobude obuphakathi nendawo. Iminyaka yakhe ichaziwe. Sazisiwe ukuthi unomuzi. Indlela agqoke ngayo nayo icacisiwe. Okugqame kakhulu ngaye ukuthi saziswe ukuthi uyindoda esuthayo engaswele neze. Yonke le mininingwane yenza ukuthi simqonde kangcono uTatazela. Ngesikhathi kuqhubeka indaba nezigameko eziningi zimehlela sibe sesazi ukuthi kukhulunywa ngomuntu onjani. UMakhaye wenze kahle washeshe wamchaza uTatazela ngoba uyena umlingiswa osemqoka. Okuningi okwenzeka endabeni kuyamthinta.Umlingiswa osemqoka uma echazwe kanje kusuke kungaselula ukuthi alahleke emehlweni abafundi benoveli.

UMakhaye uchaze ngomunye umlingiswa enovelini yakhe ngokuphelele njengoba kwenze uSibiya (2008), enovelini yakhe.

KuMakhaye (1991:5) umchaze kanje:

> Izikhulu zasondela kule nkosikazi eyayigqoke ingubo emanikiniki ihamba ngezinyawo ezineminkenke, yomelele sengathi yayiphila ngokudla ucadolo nembuya kuphela. Kwakuyinkosikazi eyayinamazinyo amnyama njengawediye, iyingaga, iyintshelelezi. Ngenkathi impempeza njengesikhweneme ngezinto zongcede

> nochakide izikhulu zazithule, zazingenandaba kakhulu nokunye kodwa zazifuna ukuthola kumbe inkosikazi leyo yayingezukukhuluma yini okuthile mayelana nesilwane esasiphume ephaseleni okwakungelomfana, eyayithe umfana lowo kwakungumfana wayo.

Le nkosikazi uMakhaye unqume ukuyichaza ngokuphelele ngoba emzini wayo kuveleisehlo esicishe sifane nesakwaTatazela. Emzini wayo kufike iphasela kanti linomkhuba (iselesele) phakathi. Izevatho zenkosikazi zichazwe kahle, ubunjalo bayo njengoba kuvela ukuthi ineminkenkefuthi yomelele emzimbeni. Inamazinyo amnyama nesishwapha. Kuyavela ukuthi lenkosikazi iyazikhulumela ngomlomo wayo. Yingakho uMakhaye ethi iyampempeza uma ikhuluma. Le nkosikazi iza nolwazi olwaludingwa umphakathi kanye nezikhulu zeposi. Eposini kwakuphunyuke umfana owayelethe iphasela elaqaqwa isosha. Isosha lathola ukuthi kwakunenyoka kulelo phasela. Umfana owayelilethile wabaleka wangena ehlathini. Le nkosikazi izothi lowo mfana ingane yayo.

Ulwazi eyayiza nalo le nkosikazi lwaludingeka ngoba akekho eposini owayazi lo mfana wezimanga. UMakhaye uzinike isikhathi waqala ngokumchazisisa. Emveni kokumchazisisa uyamdedela ezakhiwaneni aveze ulwazi olubalulekile. Liyancomeka leli khono likaMakhaye lokuthi umlingiswa ophethe izindaba ezibalulekile aqale ngokumchazisisa ukuze azike emiqondweni yabafundi ngaphambi kokuthi amdedele ukuthi azithamunde izindaba ezibalulekile.

6.3 Ukuchazwa kwabalingiswa ngumlandi ngenhloso yokukhulisa indaba

Lolu hlobo lwabalingiswa lusuke luchazwa umbhali ngenhloso yokukhulisa indaba yakhe. Laba balingiswa sibatomula ngenkathi umbhali eqhubeka exoxa indaba yakhe. Abanye babo usuke esazisa kabanzi ngabo ngoba ebikezela okuthile. Abanye ubachaza edlula nje ukuze acacise indikimba yenoveli yakhe. Abalingiswa abanye sizobathola futhi umbhali ebasebenzisile ezakhiwaneni ngenhloso yokugxilisa indikimba kubafundi benoveli.

Lapha umbhali njengomlandi wendaba yakhe uqala ngokusichazela ngabantu ayehlezi nabo uTatazela ngesikhathi kusuka isidumo. KuMakhaye (1991:2) bachazwe kanje:

> Uyamamatheka kancane, uthi ukunqikaza, uyasuka ungena endlini lapho kuhleli khona inkosikazi yakhe, uBangeni, kanye nabangani bakhe ababili oNgilazi benoMpambosi, abaphuze baze balala, babuye bavuka futhi baqala baphuza, okuyilesi sikhathi nje basaphuza.

UMakhaye usethulela uBangeni okungumkaTatazela. Okwamanje akuchazwe lutho olutheni ngaye. Sithulelwa amadoda amabili ayebusa emzini kaTatazela okuyiwona ayehlezi nawo endlini. Amagama ala madoda uNgilazi benoMpambosi. UNgilazi noMpambosi bachazwe njengabantu abathanda kakhulu utshwala. Utshwala babebuqale ngayizolo njengoba besaqhubeka nokuphuza.

Njengoba bese kuvelile ngenhla ukuthi isidumo sebhomu sasuka uTatazela ehlezi nomkakhe nezinsizwa ezimbili. Manje sesivezelwa amanye amalunga omndeni.

KuMakhaye (1991:6) bachazwe kanje:

> Izingane zikaTatazela zibonakala sengathi azizwa ukuthi kuthiwani. Akungeni kahle ezindlebeni zazo ukuthi zingengene endlini zithathe izincwadi zazo namaphasela, lokhu phela ezinye zalezi zingane sezikhulakhulile, kukhona namantombazana asencokola. Kunezinto eziningi ezivela "kubangane" ezilindelwe. Ukuthi–ke zingezithole lezo zinto ngenxa yalokhu okusendlini okuthiwa ibhomu ngabe kusiniswa amahleza. USokhaya uthi akazidlele indlala. Ubhala phansi: akekho umuntu ozongena lapho kukhona ibhomu. Futhi uma sekunje umthetho uthi bonke abantu mabaphumele ngaphandle kogange lomuzi ukuze iyaqala iyaqhuma ibhomu akusekho muntu emagcekeni.

Lapha silandiswa ngezingane zikaTatazela. Umbhali usichazela ukuthi kukhona ezamantombazane esezikhulakhulile. Ukukhula kwazo ukuchaza ngendlela enoteku ngoba uthi seziyancokola okusho ukuthi sezinamasoka. Amasoka nawo achazwe ngokuthi "abangane." Le ndlela yokuchaza iyalwandisa uheho ngoba ithi inoteku kodwa sibe saziswa kabanzi ngomndeni kaTatazela. Izingane zikaTatazela zichazwe njengabantu abasalilalela izwi lomuntu omdala ngoba asibezwa belwa noyise ngoba enqaba neposi labo. Kuyezwakala ukuthi abanelisekile ngendlela abanqatshelwa ngayo

ukuthatha izincwadi zabo namaphasela kodwa abaphoqi ngenkani. Lokhu kusinikeza umqondo wokuthi uTatazela usathotshelwa emzini wakhe njengenhloko yomuzi. Umlingiswa kuyenzeka umbhali amchaze ngento esuke izomenza ahluke esixukwini. UMakhaye usichazela ngenye yezinsizwa eyayisesixukwini esasisemzini kaTatazela.

KuMakhaye (1991:8) le nsizwa ichazwe kanje:

> Kwakuseyileso sikhathi lapho izinsizwa ezazisebenza emadolobheni zazisakukhonzile ukuhamba ziphethe imisakazo. Nakhona-ke lapha esixukwini esasikwaTatazela abantu bethuka sekukhona nensizwa eyayiphethe umsakazo. Kwakuyisikhathi lapho izingoma zazisusa usinga. Yathi ingaphela ingoma ethile yomgqashiyo kwezwakala izwi lendoda kuwo umsakazo lowo lithi kwase kuyisikhathi sokuba kufundwe izindaba, abantu bathula balalelisisa, bebambe imimoya. Phakathi kwalokho okwakushiwo umsakazo kwakukhona izindaba ezazithi umphakathi wonkana wawexwayiswa, utshelwa udonswa ngezindlebe ukuba uze uhlale uvule amehlo, uqaphele izincwadi namaphasela aphuma eposini ngoba base bephelile abantu beqhunyelwa ngamabhomu ayefakwe ezincwadini kanye nalawo ayesongwe emaphaseleni.

Le nsizwa igqanyiswa umsakazo ewuphethe. Iphinde ichazwe njengesisebenzi sasedolobheni. Ubukhona bale nsizwa umbhali ukusebenzisile ukukhulisa indaba yakhe. Umsakazo wayo usulekelele umphakathi ngokuwunika izindaba eziwuxwayisa ngamabhomu. Le nsizwa iqhamuka ngesikhathi esifanele impela abantu behlangene ngendaba yebhomu. Le noveli kaMakhaye ikhuluma ngenhlalo yomphakathi. Ukuchazwa kwale nsizwa kusivezela ukuthi umphakathi uphila emazingeni angefani. Emphakathini kuba khona izinsizwa ezingasebenzi. Umculo odlalwa yile nsizwa uyahambisana nesizinda sendawo nenkathi.

Izingane zikaTatazela zethuliwe kodwa besingakazazi amagama azo. Sethulelwa uMandla oyindodana kaTatazela. KuMakhaye (1991:11) uchazwa kanje:

> UBangeni akachithanga sikhathi ukuba athume umfanyana wakhe, uMandla eposini ukuyobika mayelana nebhomu eyayisekhaya. Nempela wathwala izinyawo uMandla esebheke eposini.

UMandla uvezwa eyingane esahlonipha njengoba elalela unina uma emthuma eposini. Umbono wokuthi kube khona ohambisa umbiko eposini mayelana namabhomu afika nezincwadi namaphasela wawuvele esixukwini sabantu ababesemzini kaTatazela. UMandla uma ecelwa ukuthi aphuthume eposini uyamukela bese ethathela ngejubane ngaso leso sikhathi. Nakuba uMandla echazwe ngendlela emveza njengengane esalalelayo kodwa inhloso enkulu yombhali ukuthi abe umxhumanisi wekhaya neposi. Lokhu kuyelekelela kakhulu ekukhuliseni indaba. UMandla uzobuye achazwe futhi emakhasini alandelayo.

Umbhali uqale ngokuchaza ukuthi indaba yenzeka kusaphele usuku olulodwa kusadlule uNcibijane. Ukucacisa lokhu usichazela ngamadoda ayesaqhubeka nokubusa.

KuMakhaye (1991:16) kuchazwe kanje:

> Usuku lwalumnandi, lupholile. Noma yayingakakhweli nje imini, ilanga lase lishisa, notalagu selubonakala. Isigejana samadoda sasihlezi emnyango phambi kwenye yezindlu zikaMthembu, phambi kwawo kumi iphangela lentundabebhekene, ngapha kwelinye icala kunesithebana sasebhodwe esasibeke amagabha "kanemanadi oshisayo" ukuthunqa kothuli nokugwaqaza kwamatshe okwakwenziwa izinyawo zikaTatazela lapho edabula ngelikhulu ijubane ebheke lapho kungaziwa khona kwawethusa lamadoda ayezihlalele ebusa.

La madoda achazwe njengabantu abakhonze ukuzijabulisa nokubusa. UNcibijane usudlule kodwa wona asaqhubeka nombuso. Ziyabalwa izidlo ezaziphambi kwawo. UTatazela udlula eduze kwawo nje ngejubane uyowaphazamisa. UMakhaye la madoda uwabeke ngabomu lapha emzini kaMthembu ukuze alekelele ekukhuliseni indaba yakhe. La madoda agcina evumbuke kanyekanye amjaha uTatazela kodwa awaphumelelanga ukumfica. UMakhaye igama elithi amadoda ulisebenzise ngenhloso yokucacisa ukuthi abantu akhuluma ngabo sebekhulile akuseyibona abafana. Ukubachaza kanjena kwenza umfundi angamangali uma behlulwa ukumelana nejubane likaTatazela.

UTatazela uma eqeda ukusithela emadodeni ayemjaha wazithela kumfana webhayisikili owayengalindele.
KuMakhaye (1991:18) umfana uchazwa kanje:

> Kwathi ndawana thile wahlangana nomfana egibele ibhayisikili. Wayegibele lo mfana, eshova kancane, nebhayisikili lihamba kancane, eza ezohlangana noTatazela. Lapho umfana ebona lendoda ethi memfu, iza ngelikhulu ijubane ibheke kuye wagxumela phansi masisha, ebamba ibhayisikili ngophondo, ehlahle amehlo, emangele.

Umbhali usebenzise igama elithi umfana ukusichazela ukuthi ukhuluma ngomuntu wesilisa osemncane ngokweminyaka. Umfana uthukile uze uyehla ebhayisikilini lakhe, ulibamba ngezimpondo. Umbhali umchaza njengomuntu omangele futhi ohlahle amehlo. Lo mfana uvezwe ukuze ezobayikhambi ekukhathaleni kukaTatazela. UTatazela uma ezithela kulomfana wavele wabona ukuthi wehlelwe imana. UTatazela waboleka ibhayisikili kumfana. Engakavumi umfana wavele wanombela kulo zaya emshiya negama lebhomu, umfana owayengazi ukuthi lenze ini. Umfana ubelishova kancane ibhayisikili lakhe kodwa uTatazela walishova mawala waphela emehlweni omfana. UMakhaye ubenenhloso yokuveza aphinde achaze lo mfana ngoba uTatazela wakuthatha njengethamsanqa ukuzithela kuye. UTatazela wazibona esezoyikhathula kalula indlela yakhe ngebhayisikili.

Abalingiswa kuyenzeka bahlangabezane nezinkinga nezingozi, njengokujwayelekile empilweni. KuMakhaye (1991:19) lokhu kuchazwe kanje:

> Ngenkathi ethi memfu ngekhanda uTatazelaumfana wesihelehele wahleka yedwa, washo ngenhliziyo, engakacibi nokuciba, wathi ngaze ngadla mina kababa! Pho-ke, abafana abahlaba insema ababeki phansi. Zonke izithixo zekhubulo kwakufanele ukuthi zimxolele umfana ngoba wayethi ngunkonka, wayengaboni ukuthi kwakungumuntu. Konke kwakwenzeka ngokushesha okumangalisayo. Hhawu, sasisekhona yini isikhathi sokuchithwa! Noma umfana abona ukuthi lokho ayekuciba kwakungeyena unkonka kodwa kwakungumuntu kwakungasasizi lutho ngoba isihelehele sase siphumile esandleni sakhe sesiqonde ngqo kuTatazela.

Lo mlingiswa obizwa ngomfana uchazwe ngesikhali owayesiphethe yingakho kuthiwa umfana wesihelehele. Uchazwe njengomzingeli. Umfana uvezwe njengomuntu okwaziyo ukuciba yingakho wezwakala ezibongela engakacibi nakuciba. Leli phisi laligcine lihubha unkonka kanti selizozithela kuTatazela. UTatazela usinda ngokulambisa umfana ethi uciba unkonka kanti useciba yena uqobo. Umfana ubona esecibile ukuthi kanti umuntu lo amcibayo. UTatazela wasindiswa indlela owayehlezi ngayo ebhayisikilini. Isikhali sadlula sahuhuluza ezinweleni zakhe. UMakhaye umsebenzise ngamabomu lo mlingiswa ukuze anyusele uTatazela izinkinga ezinyusa uheho enovelini yakhe.

UMandla engakafiki eposini umbhali uchaza okwakwenzeka endleleni. Ngaphambi kokuba afike eposini umbhali usinika amazwibela ngokwakwenzeka eposini nangaphandle kwalo. Ukucacisa lokhu uchaza abalingiswa abathile. KuMakhaye (1991:20) bachazwe kanje:

> Kwakuvuliwe eposini. Eduze nje nendlu yeposi kwakunamadoda ayidlanzana ayesebenza ezigxotsheni zikathelefoni. Enye indoda yayithe chwa phezulu esigxotsheni, izibophe yazibhanqa nesigxobo ngelikhulu ibhande yenzela ukuba ingawi lapho isebenza ngezandla zombili. Kwakukhona amanye amadoda athile, ayengompetha nochwepheshe, ayesebenza izintambo zikagesi odongeni lwendlu yeposi.

Umbhali usivezela aphinde asichazele laba balingiswa ukuze agqamise iposi njengoba iphasela likaTatazela lezimanga liphume khona. Sichazelwa ngamadoda asebenzayo ukuze kucace ukuthi iposi indawo enabantu nezinhlobo ezahlukene zabasebenzi. Umbhali uchaza ngendoda ethe chwa phezulu ezibophe ngebhande. Unenhloso yokuyichaza kanje ngoba iyona eyabona uMandla kuqala ngoba yayiphezulu kunamanye. Siphinde sichazelwe ngolunye uhlobo lwamadoda abizwa ngochwepheshe nompetha ezintanjeni zikagesi. Uchwepheshe nompetha usuke egogodile emkhakheni othile. La magama asichazela ukuthi abawufuniseli lo msebenzi abawenzayo. Ukuchazwa kwalaba balingiswa kuveza iposi njengendawo ebalulekile. Umbhali ukugqamisa ngenhloso lokhu ngoba kuningi asazokuveza akuchaze ngeposi okukhulisa indaba yakhe.

Eposini sethulelwa sichazelwe ngohlobo lwabasebenzi olukhona. KuMakhaye (1991:21) bachazwe kanje:

> Amantombazane abelungu aqhubeka nokulinga ukunika abantu amaphasela abo. Ukwenza kwabantu kwase kumangalisa lapha eposini, base besaba ukwemukela izincwadi, sebesaba ukwamukela izingcingo ezibhaliwe, sebesaba ukwamukela amaphasela. Namantombazane amhlophe ayesesaba wona uqobo lwawo.

Lapha umbhali usichazela ngabalingiswa abayizisebenzi zaseposini. Umbhali ubabiza ngamantombazane ukuze acacise ukuthi bangabantu besifazane abasebancane. Ubachaze kwacaca ngoba usazisile ukuthi bangabelungu, ekugcineni ubachaza ngokuthi bamhlophe ukuze kucace ukuthi bayisizwe sini. Lonke lolu lwazi luvezwa ngenhloso yokukhulisa indaba nokugxilisa indikimba yenoveli.

Umbhali usichazela ngokwakuqhubeka kwenzeka eposini. KuMakhaye (1991:22) kuchazwe kanje:

> Wathi engakaqedi ukukhuluma uMphathi weposi abantu babona umfanyana mumbe etheleka phambi kwamantombazane, ebeka okuthile. UMphathi weposi kazanga ukuthi wayezothini kulokho kuthikamezeka okwakucasula, wema nje wathula, ejamile. Ebuka umfana ebeka utho phambi kwamantombazane. Ukwenza kwalomfana kwakungagculisi: wabonakala sengathi wayenqikaza, sengathithi wayengazi ukuthi wayezothini. Ekugcineni wakhuluma ebhekise entombazaneni: "ngizoposa nanti iphasela." Intombazane yake yema imizuzwana ibuka lo mfana. Isimo eposini sasingesihle. Igama lebhomu lase lenze wonke umuntu wahlambulula.

Umfana ongena nephasela eposini uMakhaye umchaza njengomfanyana ukucacisa ukuthi usemncane impela ngokweminyaka. Uphinde wamchaza esebenzisa igama eliyinani elithi mumbe ukuveza ukuthi akaziwa muntu kubantu abalapha eposini. Lo mfana uchazwe kanye nesenzo sakhe esithusayo ukuze anyuse amaphaphu abafundi bale noveli. Uqhamuka ngesikhathi abantu besathukile bexoxa ngawo amaphasela nezincwadi eziqukethe amabhomu. Indaba uma iqhubeka kuyavela ukuthi lo mfana

akazimisele ukuchaza ukuthi linani leli phasela aliphethe. Uncamela ukubaleka alishiye kanjalo phambi kwabasebenzi baseposini. UMakhaye umchaze kahle ngoba iqhaza alibambile liyalinyusa ilukuluku lokulandela indaba.

Umbhali uchaza ngokufika kukaMandla eposini. Usichazela ngohlobo lwabalingiswa owadibana nalo. KuMakhaye (1991:32) bachazwe kanje:

> Engakaphenduli lo mfana kwaqhamuka masisha izinsizwa ezimbili ezazigqoke iyunifomu kakhakhi, okwakubonakala sengathi zazigada iposi, zambamba lomfana ngokumhlukumeza zamtitinya, zamsesha, zimmbambatha lapha nalaphaya, izingalo zomfana zibanjiwe zabhekiswa phezulu.

Laba balingiswa abagade eposini bachazwe ngenani labo kwathiwa babili. Kuchazwe nohlobo lomfaniswano abawugqokile ukuthi wawungokhakhi. Bachazwa njengabahlukumezi ngoba batitinya uMandla ngaphandle kwesizathu. UMakhaye usiveza ngabomu lesi sigameko ukuze kuvele ukuthi lendaba yebhomu igcina idalele umndeni kaTatazela izinkinga eziningi.

UMakhaye uchaza abanye abalingiswa abangena eposini besakhungathekile.
KuMakhaye (1991:33) bachazwe kanje:

> Lapho kubhekisiswa kahle kwabonwa izinsizwa ezimbili zingena nomfana zimbambe ngezingalo ngapha nangapha ziqonda naye phambi koMphathi weposi, owayemi lapho emangele. Kwakungumfana owayebaleke wangena ehlathini, eshiya iphasela phezu kwetafula laseposini. Izinsizwa lezi zazikade zimbonile lomfana exoshwa eyongena ehlathini ngenkathi zizihambela ziyokweshela. Zambamba esehlezi nabanye abafana ezibukweni.

Laba balingiswa nabo bachazwe ngokuthi basengabafana futhi ababili ngokwesibalo. Laba bafana bakwazi ukubamba omunye bamxhakathise beze beyofika naye eposini. Lokhu kuchaza ukuthi bangabantu abanamandla ngoba wayengeke avume kalula lo mfana abamlethile ukuthi kuyiwe eposini. Umfana wayekade ephume ngesamagundane eposini ngoba engafuni ukusho ukuthi iphasela lakhe linani. Ukubuya kwakhe kade ephume ephulukundlela kuyalwandisa uheho ngoba umfundi usuke esefisa ukwazi

ukuthi sekuzokwenzakala ini ngaye njengoba esebuya nje. Laba bafana benze umsebenzi omkhulu babuyisa umuntu obevele edingeka.

UMakhaye uveze ikhono elihle uma echaza okunye ebekungazeki ngoTatazela. KuMakhaye (1991) lokhu kuchazwe kanje:

> INkosi–Mashinga yaseManzimeleni, umthandi wezincane ngoba ezinkulu zimbangela ufehlana, uTatazela ziyoqomisa, wakhukhumala wafutheka wafana nedwi lapho ibhayisikili libaleka lishiya isithunzi liyowela izibuko. Isikhashana nje umcabango ngebhomu waphuma enhliziyweni yakhe. Wayenesiphiwo noma isono sokuthanda izintombi. Akabange esanaka nokuthi umzila lapho laligijima khona wawunjani, akunakayo nje kuphela kwaba ukuphendula intamo, eyisonta eyibhekisa ngalapho izintombi zazingakhona.

UMakhaye uchaza uTatazela ngokumbongela ebe eqonde ukuveza uhlangothi obelungaziwa ngaye. UTatazela uchazwa engumuntu okhonze izintombi ezisencane. Uncamela ukubukisisa izintombi kunendlela embi ahamba kuyo ngebhayisikili. Umbhali uqonde ukusichazela ukuthi uwumuntu obudedengu empilweni. Ukuthanda kwakhe izintombi uMakhaye ukuchaza njengesono, okusho ukuthi kwakungasayekeki. Into eyisono umuntu uyenza ngisho engasayifuni. UMakhaye uma echaza uTatazela njengomuntu othanda izintombi ubikezela esinye isigameko esisekugcineni kwenoveli, sekuvela ubusoka bakhe ngenkathi esemusha.

UTatazela uyabhembuluka uphikelele lapho kwazi yena kuphela. Udlula eduze kwamadoda. KuMakhaye (1991:35) kuthiwa:

> Ethuka kabi la madoda, ethuka agxuma ama ngezinyawo. Ayelizwile igama lebhomu, ayengakuzwanga kahle kwakungukuthi uhlanya lolu lwaluthi “ibhomu” nje lwalusho ibhomu yokwenzani. Amadoda ayehlezi lapha kwakungamadoda ayeseminkantsha ibomvu, amadoda okukade kwasa ebona. Igama elithi “ibhomu” lawethusa. Onke ayezazi izigigaba zebhomu, ngokunjalo–ke ukuzwa umuntu ebiza ibhomu, ebhembuluka ngejubane, kungaziwa lapho ayephuma khona, kungaqondakali nalapho ayebange khona, kwawenza anuka santungwana endlini yabantabawo.

La madoda achazwa ngokuthi asemnkantshubomvu. Lokhu kusho ukuthi ayesekhulile. Yingakho umbhali ewachaza ngokuthi kade kwasa ebona. Lokhu kusho ukuthi aseyazazi izinto eziningi. Kuphinde kwachazwa futhi ukuthi ayezazi izigigaba zamabhomu. Ukuvela nokuchazwa kwalaba banumzane kuyayikhuphula indaba ngoba bagcina sebexoxa ngebhomu nezigameko zayo okuyikhona indaba encike kukho.

UTatazela ugijima uze ufika ngasemaphoyiseni. Amaphoyisa ethuka uma embona eza kude. Ayesekhokhe nezibhamu zawo ukuze abhekane nenkinga uma isidingo sivela. Kunephoyisa elikhombisa ukumazi. KuMakhaye (1991:41) kuchazwe kanje:

> "Yaze yangiyala ibhomu!" kubhongoloza indoda. Ngawo lowomzuzwana kwabonakala elinye iphoyisa, lakwaMzimela isibongo, lithi lacu, lima ngezinyawo, isibhamu lisimise phansi ngesidunu. Lakhuluma, likhuluma ngokukhulu ukwethuka, lathi: "nguTatazela nje lowaya ozayo!" namanje amaphoyisa abonakala ephakama, ema ngezinyawo, ebhekisisa.

Esiteshini samaphoyisa akhona amaphoyisa kodwa umbhali ugqamisa leli alichaza ngokuthi elakwaMzimela. UTatazela naye unguMzimela isibongo. Leli phoyisa lichazwe ngokuthi laphakama kuqala. Uze uthi umbhali lathi lacu. Uqhubekile alichaze athi isibhamu lase lisimise ngesidunu ukugqamisa ukuthi lalingezukudubula ngaleso sikhathi. Ukuvela kwephoyisa elimaziyo uTatazela ukuveze ngabomu uMakhaye. Inhloso ukwenza ukuthi uTatazela amukeleke kalula emaphoyiseni. Sekuyavela ukuthi uTatazela ugijima kangaka nje uphikelele emaphoyiseni.

Umlingiswa omkhulu uqeda kumuka namanzi. Abantu bakhungathekile. Kuthi kusenjalo kuqhamuke amadoda abangawaqondi. KuMakhaye (1991:82) kuchazwa kanje:

> Kusekuhle kunjalo bheka, nanko futhi amadoda amabili okungaziwanga ukuthi athi thushu kuphi. La madoda afika ejuluka, ehefuzela, eqhunsule amehlo. Lapho ebuzwa ukuthi ayefunani-ngoba ayebonakala ukuthi ayengafanelani namaphoyisa futhi engafanelani ne-Zayoni–aphendula athi ayehambe ehla enyuka, phansi phezulu ukuphuza kwenkukhu, efuna ithwasa lawo okwakuthe amakhosi angakhuphuka laphuma labaleka.

Amadoda okukhulunywa ngawo lapha aqhamuka ngesikhathi esibi abantu besathuswe ukumuka kukaTatazela. UMakhaye uwachaza ngokwesibalo la madoda uthi mabili. Uqhubeka uwachaza ngokuthi ayejuluka, ayehefuzela ebe eqhunsule namehlo. Le ndlela yokubachaza iveza ukuthi bathukile. Ubachaza ngendlela enegidigidi uma ethi abafanelani namaphoyisa futhi abafanelani neZayoni. IZayoni zazisanda kufika emfuleni zizokwenza inkonzo yombhabhadiso kanti amaphoyisa ayevele ekhona ukuzosiza. UMakhaye uchaza ukwehla kwenyuka kwala madoda nokuphuza kwenkukhu. Inkukhu uma iphuza ibheka phansi ibuye ibheke phezulu. Ukuqhamuka kwala madoda kuyayikhuphula indaba ngoba aqhamuka nenkinga phezu kwenye inkinga. Lokhu kwenza ukuthi abantu badideke kakhulu.

Abantu uma besadidwe ukumuka kukaTatazela kunephoyisa elizijubayo ukuyomcinga emanzini. KuMakhaye (1991:83) kuchazwe kanje:

> Kanjalo-ke ijaha kumaphoyisa, emuva kokuba selephule izihlokwana ezithile noMphathi, labonakala seligqoka izingubo zohlobo oluthile, libeletha izigujana ezimbili emhlane qede lingena esizibeni ngenjongo yokuzama ukukhipha uTatazela. Kwakungukudelisisa izinhliziyo nje ngoba ubude besiwa lapho kwakwehla khona amanzi empophoma babungadalelwe ukuba kube khona oluyayo lubuye lubuye.

Leli phoyisa elichazwe njengejaha okusho ukuthi laliselisha libonakala liza nesisombululo. Lichazwe ngokuthi laligqoke izingubo zohlobo oluthile, libelethe nezigujana emhlane. Livezwa njengomuntu onesibindi ngoba isiziba elalizongena kuso sichazwe njengesesabekayo yingakho kuthiwa oluya khona alubuyi. Ukungena kwalompetha wasemanzini esizibeni kubuyisa ithemba ebese lilahlekile kubantu becabanga ukuthi libuya noTatazela kanti ithwasa. Amathwasa ayajabula ngenkathi abantu bedikibala. Umbhali uze athi ukuwa kwenye indlu ukuvuka kwenye.

UTatazela ugcina etholakala egaxele emabibini eduze newa emfuleni nenyoka isho ukumqeda. Abantu namaphoyisa babuya naye kusekhona amasosha.

KuMakhaye (1991:90) achazwa kanje:

> Kwaba inhlanhla ngoba uTatazela wafika zisekhona izikhulu kanye nalaba bantu abagobekayo okwenduku kamazivenda–amasosha phela. Uma kuliwa amasosha ayalwa, uma kuthule ayathula, umakuthiwa awabe nenhliziyo embi aba nayo, uma kuthiwa awabe nomusa awutshengisa ngokwelula, uma kuthiwa awabulale ayabulala, uma kuthiwa awaxole ayaxola. Baze bayinqaba abantu kungeyona eyokucasha! Laba ngabantu abalonda imfundiso eqinileyo, ebambelela empucukweni ngisho bephethe izikhali zomlilo.

Umbhali amasosha uwachaze njengabantu abakwaziyo ukulandela imiyalelo ababekelwa yona. Yingakho umbhali ethi uma kuthiwa akuliwe ayalwa kanti nomusa wawo udlulele. Uze abachaze ngokuthi bayinqaba ngoba bayakwazi ukulonda imfundiso eqinileyo. Ubachaza ngokuthi bafundisekile ngoba ngisho bephethe izikhali abenzi noma ikanjani. Amasosha ayamsiza uTatazela ngoba amanye aqeqeshiwe ngasemkhakheni wezempilo. Ubukhona bawo kwenza ukuthi uTatazela asizakale. Ukusinda kukaTatazela kwakusabatshazwa abantu ababesemzini wakhe.

Emzini kaTatazela inkinga yayidalwe iphasela ayengaliqondi kahle. Ekugcineni kufika insizwa yeNgisi iyaliqaqa. KuMakhaya (1991:91) kuchazwe kanje:

> Lapho ima imoto kwaphuma kuyo insizwa emhlophe kanye nentombi yayo emhlophe. Intombazane emhlophe lena yayisebenza eposini, insizwa eyayiyiphekezela kwakuyisoka layo, elalingumpetha kwezeSayensi. Laba ababili babezobheka ukuthi yini eyenza uMphathi weposi wahamba isikhathi eside kangako.

Le nsizwa nentokazi abachazwe ngokwebala labo elimhlophe bafika izinto zonakele kwaTatazela. Insizwa emhlopnhe ichazwa njengompetha kwezeSayensi. Le nsizwa isiyizwe kahle indaba yakhuluma noMphathi wamaphoyisa yabonakala isiqonde ngqo kule ndlu okwakuthiwa inebhomu. Le nsizwa yathi uma ilalelisisa eduze nendlu okwakuthiwa inebhomu yezwa umsindo engawuqondi yahlehla. Ekugcineni yabuyela khona yafike yalithatha iphasela okwaphuma kulona iwashi kanye nencwadi eyayivela kuNokuthula. UNokuthula wayekade eshade noTatazela wagcina enyamalele.

Ekugcineni kuyavela ukuthi uTatazela wayethi umhengile ehlathini benezigebengu zakhe kanti waphunyuka wabaleka waya eGoli. Lena imfihlo eyayingaziwa muntu ngaphandle kukaTatazela noBangeni. Ukufika kwensizwa emhlophe enguSosayensi kwenza isixazululo senkinga ekade ihlupha uTatazela kwaze kwayothinteka nomphakathi nendawo yonke yaseMbombozini.

6.4 Ukuchazwa kwabalingiswa ngokubukeka nokwakheka kwabo

Kule noveli kuyaqapheleka ukuthi umlandi wayo ukhombise ikhono ekuchazeni abalingiswa bakhe ngokubukeka nokwakheka kwabo. Usebenzise amagama avele akwakhele isithombe esiphelele ngesakhiwo salowo mlingiswa amchazayo. Abanye babalingiswa uthi uma ebachaza asebenzise isifaniso ngenhloso yokucacisa ukubukeka komlingiswa. Le ndlela ibukeka imsebenzela ngoba umlingiswa uma umfundi esemqhathanisa naleyo nto afaniswe nayo kwakheka isithombe esigqame bha ngaye.

Leli khono siyalibona uma kuchazwa uMandla egijima ephikelele eposini. UMandla unqamula komunye umuzi. KuMakhaye (1991:20) lo mlingiswa uchazwe kanje:

> Lapho edabula igceke umfokaMzimela ngezimbedula zezinyawo ezinembulu neminkenke, izinkukhu zakhuza umhlola qede zavula amaphiko zasuka izithonto zabaleka sakuhlakazeka ziya macala onkana

Lapha umlandi unqume ukuchaza izinyawo zalo mlingiswa. Usebenzise igama elithi izimbedula. Lokhu kwakha isithombe sokuthi zinkulu izinyawo okukhulunywa ngazo. Okuphawulekayo ngalezi zinyawo zikaMandla ukuthi zinembulu neminkenke. Imbulu insila kanti iminkenke iba samiklayeko ezinyaweni ezingcolile ezingavamile ukugezwa. Lokhu kusitshela ukuthi le nsizwa yakwaMzimela iyisitha samanzi okungadalwa ubuvila noma ubunuku. Konke lokhu umlandi ukushiyele kumfundi wenoveli yakhe ukuthi azibonele emuva kokuthi esemchazele ngohlobo lwezinyawo zikaMandla.

Ukuchazwa koMphathi weposi kwakha isithombe esicacile ngaye. Utonyulwe kwabanye abasebenzi baseposini. Umlandi umchazisisa ngoba unguMphathi namehlo amaningi abuka yena ngoba zonke izinkinga esezixake izisebenzi zixazululwa nguye.

KuMakhaye (1991:22) kuthiwa:

> Khona kusenjalo kwabonakala sekuqhamuka ngale emakhobolweni eposi ingqomonde yendoda ebude bayo babubambe izulu, indoda emboqo, enekhala elicijile nekhanda eselixubile. Yeza yema lapha ngaphakathi lapho kwakumi khona amantombazane ayesebenza abantu.

UMphathi weposi uchazwa ngokuthi uyingqomonde yendoda. Ingqomondo umuntu ozimukile ngokomzimba wase ephinda elishiya igabade. Ubude bale ndoda kuthiwa bubambe izulu. Le ndlela yokuchaza ibukeka iyihaba kodwa inika isithombe sokuthi le ndoda inde kakhulu. Okunye okucaciswayo ngale ndoda ukuthi imboqo, okusho ukuthi inobuso obuncane okubukeka sengathi bomile. Ikhala lichazwe ngokuthi licijile okuyinto evamisile kwabamhlophe. Ikhanda lichazwe ngokuthi selixubile, okusho ukuthi yayinezinwele ezimnyama kanye nezimhlophe kanyekanye. Lokhu kuyenzeka kusho ukukhula ngokweminyaka noma kube ufuzo. Ukuchazwa koMphathi weposi ngalolu hlobo kuyahambelana nesikhundla sakhe.

Umlandi usichazela umlingiswa ngokwesimo somzimba wakhe. KuMakhaye (1991:27) lokhu kuchazwe kanje:

> "Uma ngabe akulona ilumbo eliyimbangela yaso sonke lesi simo,nina nithi yini?" okwalandela lapho kwaba ngubuwelewele nje kuphela, obaze bathi ukuncipha lapho abantu bebona indoda eyayigibele ibhayisikili indoda eyayomelele, ifake izibuko iza ngomgwaqana oqonge kwaMzimela.

Kukhona abantu abachazeka kalula ngesakhiwo sabo esigqamile. Le ndoda ichazwa ngokuthi yomelele. Umuntu okuthiwa womelele osuke emncane ngomzimba. Kuyenzeka omunye abe mncane kuze kube sengathi kukhona into emmuncayo. Ubuncane obunjalo kuyaqapheleka kumuntu ngisho uqala ukumbona. Le ndoda okukhulunywa ngayo iyaqala ukufika kulendawo kodwa isiphawuliwe ukuthi yomelele bese iphinde igqanyiswa ukuthi ifake nezibuko ihamba nangebhayisikili.

Emaphoyiseni kuphethe insizwa emhlophe njengoba naseposini kuphethe insizwa emhlophe. Lokhu kugqamisa isizinda senoveli ngoba yenzeka kusabusa abamhlophe

nezikhundla eziningi zisaphethwe yibo. Kuhlukile kunesikhathi samanje lapho ofica khona amaposi, amabhange, iziteshi zamaphoyisa nezinye izindawo ezibalulekile seziphethwe abantu bebala eliNsundu.KuMakhaye (1991:36) sichazelwa umphathi wesiteshi samaphoyisa kanje:

> Kanti ngaleso sikhathi le esiteshini samaphoyisa usigaxamabhande omkhulu, unkonko lwensizwa emhlophe, eyayinamehlo ahlaba njengawemamba, wayekhulumisana namaphoyisa esiteshi sakhe, okokuqala, ebonga ngomsebenzi ayewenzile ngoKhisimuzi nangoNcibijane, ewakhuthaza, ewacija, ewathela ngezibonkolo ukuba aqhubeke enze njengoba ayenzile ngoba izinsuku lapho abantu babehlala besuthi njalo zazingakedluli.

Lo sigaxamabhande uchazwe ngokuthi unkonko. Lokhu kusho ukuthi wayemude futhi enomzimba omncane. Okunye okuchaziwe ngaye ibala lakhe ukuthi wayemhlophe. Umlandi uchazisisa amehlo akhe ngokuwafanisa nawemamba. Ugcizelela ukuthi ayehlaba. Lolu hlobo lwamehlo luvamise ukumnika isithunzi umuntu onawo. Umuntu onamehlo ahlabayo abantu abangamazi baze bamesabe bazitshela ukuthi unolaka. Omunye uthole ukuthi akanalo ulaka kodwa yimvu yenkosi nje. Lokhu kuqapheleka uma usumjwayele. Umlandi uqale ngokumchaza uMphathi wamaphoyisa ngaphambi kokuba asho umyalezo azowudlulisela kozakwabo. Leli su lihle ngoba kuthi kuqambe kukhulunywa ngomyalezo wakhe ofundayo usuke esembona ngeso lengqondo esemi phambi kwamaphoyisa eyilesi sithombe ekade sichazwa.

Umlandi uchaza inkosikazi eyayizocacisa ngephasela elalibalekelwe umfana eposini. Unina walo mfana uchaza ukusuka nokuhlala kokwenzekile. KuMakhaye (1991:54) le nkosikazi ichazwa kanje:

> Izikhulu zasondela kule nkosikazi eyayigqoke ingubo emanikiniki, ihamba ngezinyawo ezineminkenke, yomelele sengathi yayiphila ngokudla ucadolo nembuya kuphela. Kwakuyinkosikazi eyayinamazinyo amnyama njengawediye, iyingaga, iyintsheshelezi.

Le nkosikazi nayo ivezwe ukuthi ihamba ngezinyawo ezineminkenke. Iminkenke ibonakala uma uqaphela izithende zomuntu, ziba nemiklayeko. Ichazwa ngokuthi

yomelele okungukuthi incane ngomzimba. Umlandi uyichaza ngokuyifanisa nomuntu odle ucadolo nembuya kuphela. Umuntu odla ukudla okukodwa njalo akahlwabusi ngoba usuke engakutholi okumnika izakhamzimba ezahlukene. Amazinyo ale nkosikazi achazwe ngokuthi amnyama aze afaniswe nawediye. Umlandi uma ethi le nkosikazi iyintsheshelezi uqonde ukusicacisela ukuthi yayinesishwapha. Zonke lezi zinto ezichazwe ngale nkosikazi ziveza ukuthi ayizibeki, iyawathatha amehlo abantu iqhamuka. Ngesikhathi indaba iqhubeka kuyavela ukuthi iyazikhulumela nasemlonyeni.

Indoda eyenile ebusweni ivamise ukuchazeka ngendlela umlandi achaze ngayo enye yamadoda ayehamba neZayoni emfuleni. KuMakhaye (1991:81) le ndoda ichazwe kanje:

> Wathi ungehla lowo moya wamakholwa kwase kuqala enye indoda eyayinohefane kabhebhenene wentshebe, inezidlubha namadevu ayizintshwilela, inezinwele ezingamadlodlongo nomlomo omkhulu oludebe lwawo lwangezansi luyalenga.

Emakhaya kuvamisile uma kubonakala indoda enesihluthu nentshebe enkulu kuthiwe ngathi iSayoni noma uMfundisi weZayoni. Le ndoda echazwayo lapha ihamba nebandla lamaZayoni. Intshebe yayo ichazwe ngohefane kabhebhenene. Le ntshebe inde futhi izinwele azikanyiwe. Kuphawuleka nomlomo wayo ukuthi uthe ukuba mkhulu kunokujwayelekile. Udebe lwangezansi kuthiwa luyalenga okungadala ukuthi ibukeke sengathi ikhamisile ngisho ingakhamisile. Umlandi uyichaze ngabomu le ndoda kanje ngoba ulungiselela ukuthula isibholofitho sayo. Leli su lokuchaza libukeka limsebenzela kahle umlandi ngoba uthi eqamba ewudedela umbiko womlingiswa, ebe esesenze samqonda kangcono ngokokubukeka kwakhe.

Isigebengu sivamise ukuchazwa ngendlela ehlukile kumuntu ojwayelekile. UTatazela uhlezi nezigebengu afisa zimsize zimbulalele umkakhe uNokuthula. KuMakhaye (1991:96) zichazwe kanje izigebengu:

> UNokuthula wayehlezi yedwa ekhaya ngenkathi uTatazela ehlezi nezibhudlakali ezintathu emzini owawusehlathini, amakhilomitha ayisihlanu kusuka emzini kaTatazela.

> Kwakuyizinsizwa ezaziyimihwayimba, zinokhahlo, zihlala zihlibithisile. Phambi kwazo kwakumi ibhodlela likamaconsana, kukhona nemimese, izinsabuli namavolovolo. Bonke laba babehlezi lapho phambi komlidlwana omncane, abakhulumela phansi.

Isigebengu siwumuntu ongathandeki emphakathini ngoba uvamise ukuwuhlalisa kabi umphakathi. Izigebengu abantu abangenawo unembeza. Ezinye zigcina sezibonakala ngisho zingachazwanga. Umlandi uthi lezi zinsizwa ziyimihwayimba. Umuntu owumhwayimba uvamise ukusabisa ngoba uyahlwibithisa engaqondakali noma uyageza. Uba yinto egcina ingasaqondakali. Umlandi ugcizelela isakhiwo nobugebengu kwalezi zinsizwa ngokuthi achaze nezikhali eziyingozi ababehlezi nazo ukuze kucace ukuthi omakadebona laba abazolandwa uTatazela. Le ndlela abachazwe ngayo inika isithombe sokuthi uNokuthula ngeke asinde impela.

Ukuhlala kukaTatazela nalezi zigebengu beceba amacebo amabi ngomkakhe naye kumveza njengomuntu ongenawo unembeza. Ukuthumela abantu ukuthi bayobulala akumenzi ukuthi yena engabi umbulali. Empeleni uyena umbulali omkhulu ngoba uyena osukele izigebengu wacela ukuthi zizombulalela umkakhe. Nakulesi isigameko umlandi usebenzisa lona isu lakhe lokuqala amchaze umlingiswa. Izigebengu zichaziwe ngaphambi kokuthi zihambe ziyokwenza umsebenzi uTatazela ayezijube ukuthi ziyowenza.

6.5 Ukuchazwa kwabalingiswa ngokuqanjwa kwabo

Umbhali wenoveli kumele abe nekhono lokuqamba amagama abalingiswa bakhe. Kuyenzeka ukuthi enovelini sithole abalingiswa abaqanjwe amagama athile nabanye abangenawo amagama. Labo abangenawo amagama kuyenzeka babizwe ngokuthi: indoda, inkosikazi, umfana, ikhehla, isalukazi noma intombazane yimbe. Lapha kuzogxilwa kulabo abasuke beqanjwe amagama. UMakhaye ubonakala eqamba abalingiswa ngokweqhaza abalibambile enovelini yakhe. UHadebe (2002:94) ukuchaza kanje ukuqanjwa kwamagama:

> Amagama abamba iqhaza ekwenzeni umbhalo unothe, uhlwabuse ulandeleke ngoba umfundi uyaye afise njalo ukubona umlingiswa elandela igama lakhe embhalweni lowo. Kungeke kwaba iphutha uma umlingiswa ephambana

> negama lakhe, lokho kuphambana kwenza ukuthi umfundi ayifune imbangela nesizathu sokuba umbhali lowo enze njalo.

UHadebe uyihlabe esikhonkosini. Umfundi onakisisayo uyafisa ukwazi ukuthi yingani umlingiswa eqanjwe ngegama elithile. Ababhali basebenzisa amasu ahlukene uma beqamba abalingiswa babo. Njengoba eshilo uHadebe kuyenzeka ukuthi umbhali aqambe umlingiswa ngegama eliphambene nalokho akwenzayo. Umbhali angamqamba umlingiswa ngokuthi uVusumuzi ebe eyisehluleki. Umbhali usuke efuna ukugqamisa ukuthi abazali balowo mlingiswa babefisa ukumbona evusa umuzi wabo.

UMathaba (2012:36) uphawula kanje ngokuqanjwa kwabalingiswa:

> Ibizo lomuntu liyingxenye yakhe ongeke wayehlukanisa naye. Amabizo athile enza umuntu awalandele ngendlela aziphethe ngayo.

Kuyinto evamisile ukuthi ababhali abaningi beqambe umlingiswa ngegama azolilandela kanti kwamukelekile ukuthi aqanjwe ngendlela ezophambana nesimo sakhe.

UHadebe (2002:21), **insizakuhlaziya ebuka ngeso lomfundi** uyichaza kanje uma ecacisa ngamagama abalingiswa: " Uma abalingiswa beqanjwa amagama kubalulekile ukuthi bahambelane nesikhathi lokhu okungabizwa ngesizinda".

UHadebe uma ecacisa le **nsizakuhlaziya ebuka ngeso lomfundi** uveza ukuthi kubalulekile ukuthi uma kuqanjwa abalingiswa kuqikelelwe ukuthi amagama abo ayahambelana nesizinda. Impela kuyiqiniso lokhu ngoba ukuqanjwa kwamagama abantu kuvamise ukuhambelana nesizinda senkathi. Kunamagama angasasetshenziswa enkathini yamanje ngoba ayesetshenziswa kudala angasahambisani nesikhathi samanje. Kungumsebenzi wombhali ukuthi aqaphelisise ngenkathi eqamba igama lomlingiswa ukuthi umfundi ofunda indaba yakhe usuke esazolicubungula ukuthi liyahambelana yini nenkathi kanye nendawo aphila kuyo.

Iminyaka yomlingiswa ivamise ukuhambelana negama lakhe. Akulula ukuhlangana nomuntu owazalwa eminyakeni engamashumi ayisihlanu kuyaphezulu edlule ebizwa ngala magama alandelayo: **Owami, Amahle, Olwethu** njalonjalo ngoba amagama esimanje lawo imvamisa asetshenziswa omama nobaba abasebasha kule minyaka yamanje. Akulula noma akujwayelekile ukuthi ingane encane iqanjwe ngokuthi**: UCijimpi, uNdukuzempi, uBabazile** njalonjalo. Lokhu kusinika umqondo wokuthi kubalulekile ukuthi umbhali aqikelele ukuthi igama aliqamba umlingiswa wakhe alimdidi umfundi wenoveli yakhe uma eselicubungula ebheka ukuthi liyahambelana yini nesizinda nanokuthi lihambelana kanjani neqhaza lakhe endabeni.

Umlandi usethulela umlingiswa onguTatazela. Ubonakala elandela igama lakhe ngokutatazela uma enza izinto. KuMakhaye (1991:5) kuthiwa:

> Kumanje nje akazi nokuthi izoqhuma nini. Elisuka muva likholwa izagila, akenze asheshise ngoba isigwaca esihle esishoshayo. "Ibhomu! Ibhomu!" kubhazuluka uTatazela, etatazela njengegama lakhe. Uthe angamemeza kanjalo uTatazela umkakhe wabuza wathi: "Ibhomu? Iphi?" Ibhomu bo! Phumani–sheshani!" Kuhaza izwi likaTatazela akasaquli, uphuma nesicabha kwangathi kukhona okumshisayo. Izinsizwa eziziphuzelayo lapha endlini zibonakala zizama ukusukuma kodwa zibuye zidiklizeke phansi, zibuye zizame futhi. Enye ithi iyaphuma kanti iqonda ngalapho umnyango ungekho ngakhona, ifike izishaye ngekhanda odongeni, ihlehlele emuva njengenqama lapho ilungiselela ukugalela, izinsizwa ezimbili ziyagilana zize ziyaphumelela ukuyophuma ngomnyango uTatazela nomkakhe la bemi khona.

UTatazela ukhombisa ukutatazela njengegama lakhe. Umuntu ongatatazeli ubezobiza amalunga omndeni nomakhelwane abethembayo bezombukisa uma kukhona into angayiqondi. Le nto ayisolayo imhlupha yedwa akachazeli ngisho umkakhe uqobo. Ubonakala etatazela egcine ngokubhazuluka ememeza igama lebhomu. Amalunga omndeni ayadideka ukuthi ibhomu eyenze ini leyo. Izingane zakhe uzikhiphisa amaphasela endlini engazichazeli ukuthi kwenzenjani. Ziyabuzana akekho ozinikeza impendulo eqondile. Lokhu kutatazela kwakhe kwacishe kwadala ingozi ngoba izinsizwa owayehlezi nazo zethuka ngoba esememeza esezikhipha ngesankahlu endlini. Zizama ukuphuma azisaboni nomnyango zizingqubuza odongeni. Kuzifanele

ukugeja umnyango ngoba zazilokhu ziqale ngayizolo ukuphuza. Lokhu kutatazela kukaTatazela uMakhaye (1991:6) uqhubeka akuchaze kanje:

> Izwi likasokhaya lihaza lihazile phakathi kwezindlu kuze kwenanela izindlu. Etatazela eya phambili, ebhodla njengembube, emanxeba, umunwe ulokhu ukhombe endlini lapho ebika ukuthi kukhona ibhomu.

UTatazela njengomnumzane wekhaya asikho isidingo sokwenza yonke le nto ayenzayo. Ukugijima ehamba ememeza egcekeni kuyamehlisa isithunzi njengosokhaya. Umndeni wonke uthembele kuye njengenhloko yomuzi. Kuyaxaka okwakhe ngoba uma kuvela inkinga noma izinsolo zento eyingozi egcekeni lakhe, uyena othuka atatazele adlule wonke umuntu.

Umlandi uchaza igama likaBangeni ngokuthi sithulelwe indlela agana ngayo kwaMzimela. Le mvelaphi yegama lakhe livela uma uTatazela esezoshona esekhipha imfihlo ebehlezi phezu kwayo benomkakhe uBangeni. KuMakhaye (1991:94) kuthiwa:

> Ikhona kodwa eyodwa nayo eyayisale ibambe ibhantshi. Lena-ke yona yayifunga igomela ithi yayisafuna ukubona ukuthi uNokuthula wayekwazi yini ukusinwa kwengoma, yathi, wayedamane ezenza izinto zimlungela, wayefike lapho kuphela khona umgodi-ke ngalezo zinsuku. Le ntombi eyayisonga kanjena kwakunguBangeni, intokazi kaSitolotolo wakwaMzila khona eMbombozini. Unina wale ntombi wayengumpetha ekuqotheni izingxabo zezihlahla. Ushada nje uNokuthula akuhleliwe kwaMzila, kuyasetshenzwa.

Le ncazelo isichazela ukuthi uTatazela wayeyisoka lamanyala. Wagcina ekhethe uNokuthula ukuba ashade naye. Lokho akwehlanga kahle kuBangeni. UBangeni washisa umbango besebenzisa imithi benonina baze bayizuza inhliziyo kaTatazela. UTatazela bavumelana noBangeni ukuthi kubulawe uNokuthula ukuze kungene yena. UBangeni imithi yamsebenzela ngoba uTatazela wagcina ezithengile izigebengu ezazizobulala uNokuthula.

UBangeni uwushise umbango yaze yathamba inhliziyo kaTatazela. KuMakhaye (1991:97) simthola ethi:

> "Le nto imi phakathi komshado wami noBangeni."

La mazwi ayimbangela yemisebenzi kaBangeni oshisa umbango noNokuthula. La mazwi akhishwa uTatazela engazenzi kodwa eqhutshwa imithi kaBangeni nonina. Ekugcineni waphumelela uBangeni ngoba kugcine sekunguye oseshade noTatazela emveni kokuthi bemsunduzile uNokuthula. UNokuthula wayengasakutholi ukuphumula ngenxa yokubangiswa uBangeni endodeni yakhe. Kwase kungasekho ukuthula emzini wakhe. UBangeni walilandela igama lakhe ngoba wawushisa umbango kwaze kwamlungela.

UNokuthula naye uyalilandela igama lakhe ngoba wayesehlala ngokuthethiswa eqanjelwa amanga kuthiwa usesukele uBangeni ngisho engazange amsukele kodwa ehlele ngezansi. KuMakhaye (1991:95) kuchazwe kanje ngoNokuthula:

> "Unesikhwele esi…" wasukuma uTatazela wanyukunya ibhulukwe sengathi wayelenyusa, waqhubeka wakhuluma emile: "kuthi angikushaye khona manje!" UNokuthula wathula njengegama lakhe kwazise ukuthi kwakungumakoti owayelungile. Ukwenza konke lokhu kwakuvunayena. Okukhulu kukho konke umshado ababeshade ngawo kwakungowesiLungu, kanjalo-ke kwakuyicala elibomvu ukuba uTatazela abonakale eqomene noBangeni.

UNokuthula wayethethiswa, eqanjelwa amanga aphinde athenjiswe nokushaywa. Wehlela ngezansi noma kunzima. Ukhombisa inhlonipho kumyeni wakhe ngisho esemhlukumeza. Umlandi uthi uNokuthula wayelungile njengegama lakhe. Ubonakala elilandela igama aqanjwe ngalo ngoba uyathula noma sekufanele abhilite.

UMandla indodana kaTatazela uchazwe njengomlingiswa oyisethenjwa ekhaya ngoba enamandla. KuMakhaye (1991:11) uchazwe kanje:

> UBangeni kachithanga sikhathi ukube athume umfanyana wakhe uMandla, eposini ukuyobika mayelana nebhomu

> eyayisekhaya. Nempela wathwala izinyawo uMandla esebheke eposini.

Esixukwini esasisemzini kaTatazela kwavela umbono othi kumele ukuthi indaba yebhomu iyobikwa eposini. UBangeni uqoka uMandla ezinganeni zakhe ngoba emazi ukuthi uzoyimela le ndlela. UMandla akaphenduli uvele uvathela ngejubane. Indaba uma iqhubeka kuyavela ukuthi ibanga owayelihamba lalilide kakhulu kodwa akakhathalanga. Waba namandla njengegama lakhe okumelana nobunzima bendlela ende.

Amandla kaMandla abuye abonakale ejubaneni owayehamba ngalo endleleni. KuMakhaye (1991:20) uchazwe kanje:

> Wagijima uMandla, egijima umoya unqamukela phezulu, ekhefuzela, ejuluka, waye wadabula phakathi kwezindlu zomuzi owawunezinkukhu ezazicoshacosha egcekeni, izinja zimi emnyango wexhiba zibheke ngaphakathi exhibeni, amakhanda azo engaphezu kwezihonqa, izingulube ziveze amakhanda egoqweni, ezinye zihambahamba ngaphandle kwegoqo. Lapho edabula igceke umfokaMzimela ngezimbedula zezinyawo ezinembulu neminkenke, izinkukhu zakhuza umhlola qede zavula amaphiko zasuka izithonto zabaleka sakuhlakazeka ziya macala onkana. Izinja zakhonkotha kanye noma kabili, zashaya inzingelezane zabuye zabheka khona exhibeni lapho, kubonakala ngokuconsa kwamathe nje ukuthi zazilindeleni. Izingulube zanswininiza kanye qede kwabonakala ngezinqunjwana zemisila ziyothi sithe ezihlahleni. Wayesedlule umfokaMzimela edlule njengohebe lapho ehlulekile ukuthatha itshwele. Bathi beqambe bephakamisa amehlo abuntu wayeseyosithela.

UMandla uchazwa ngokuthi wayesegijime kwaze kwanqamukelana umoya, esejulukile kodwa eqhubeka nokugijima. Ijubane ayegijima ngalo lichazwa ngokuthi kuvezwe ukubaleka kwemfuyo emzini ayedabula kuwo. Kuyacaca ukuthi kwakuzwakala ngezigilapho ayeqhamuka khona ngoba wayephinde ashaye ngezimbedula zezinyawo. Emakhaya uma uzodabula emzini womuntu uyakhuleka ucele imvume yokudabula uma indlela ikuphoqa ukuthi wenze njalo. UMandla kubonakala sengathi wayengasenaso leso sikhathi ngoba wayegijima sengathi isikhathi siyamphelela. Le ndlela yokugijima ichazwe ukuze kuvele amandla kaMandla.

Umlandi usebenzise igama elichaza ububi bomlingiswa. KuMakhaye (1991:16) kuthiwa:

> Nempela-ke njengesangoma sihlushwa idlozi, nanjengesilwane esingenanyongo, wabonakala esuka esubatha edabula ihlathi lezisululu, ephumela ehlanzaneni elalinezihlahla zomsasane lapho kwakudla khona izimbuzi-nguye lowana eyothi memfu ngale kwegqunyuna lapho kwakumi umuzi kaMaguzumbela, umfo wakwaMthembu odla izinyoka.

Igama lale ndoda uTatazela adlula eduze komuzi wayo lisho into embi. Into emaguzumbela isuke inobubi nokungaqondakali kahle. Umlandi ububi bale ndoda ubucacise kahle ngesikhathi eseyichaza ngokuthi idla izinyoka. Umuntu okuthiwa udla izinyoka omubi ngendlela engabekezeleleki. Le ndoda ichazwe ngegama elisho into embi kwase kugcizelelwa ngokuthi idla izinyoka ukuze kugxiliswe ububi bayo emqondweni womfundi wenoveli. Ibukeka imsebenzele uMakhaye le ndlela achaze ngayo le ndoda ngoba akukuningi ekwenzile kodwa igama layo alikhohlakali kalula kubafundi benoveli.

Sethulelwa umlingiswa obizwa ngoGilumkhuba kule noveli kaMakhaye. Ulilandele igama lakhe ngoba wenza isehlo esingajwayelekile emphakathini. KuMakhaye (1991:56) kuthiwa:

> "Isipho lesi sasingabuye sibe yini enye ngaphandle kweselesele elikhulu elalibanjwe lasongwa kahle ephaselenielalinezimbotshana ezincane lapho kwakungena khona umoya!Kwakulotshwe ukuthi: Ngalesi sipho ngikufundisela abezayo: Yimina uChakide. UChakide ngumfana owayeshayane nomfana wami, uGilumkhuba, wehlulwa, wamsongela ngazo zonke izinto ezingaphansi komthunzi welanga."

UGilumkhuba umfana owayezalwa uPetu. Wayexabane nensizwa okwakuthiwa uChakide lapho ayekade esebenza khona yase imsongela. UGilumkhuba wathola iphasela elaligoqwe kahle ezitshela ukuthi liqhamuka esithandweni sakhe kanti liphuma esitheni sakhe esinguChakide. Leli phasela lalihamba nepheshana

elalinomyalezo kanye neselesele. UChakide wayethumele iphasela elineselesele ngoba azi kahle ukuthi uGilumkhuba ulesabela ukufa iselesele.

UGilumkhuba wayefundiswe uyisemkhulu izibiba zezinyoka engakaphangalali. Emuva kokugilwa ngephasela elalinesipho esasiyiselesele naye wacabanga isu lokumgila uChakide ngokuthi amthumelele iphasela elalinohalakasha lwenyoka. UGilumkhuba wagcina ephumelele ukuwugila lo mkhuba njengegama lakhe. Wayithungatha imamba waze wayithola. Ngenkathi efika eposini babesathukile ngenxa yemibiko yamabhomu ayeseqothe abantu ephuma emaphaseleni nasezincwadini. Eposini wabuzwa ukuthi linani phakathi iphasela lakhe. Wahluleka ukuchaza waze wancamela ukubaleka. Iphasela lagcina liqaqwe isosha. Kwaphuma imamba lacishe lalimala kabi isosha. Indaba yonke kaGilumkhuba yasixoxwa unina owayesemcinge waze wafika eposini ngoba kade emkhuza ukuthi angawugili lo mkhuba ayefuna ukuwugila. Igama likaGilumkhuba liyahambisana impela negama lakhe.

6.6 Ukuchazwa kwabalingiswa ngokwezikhundla zabo

Isikhundla uMbatha (2006:506) usichaza kanje:

> Izinga elithile umuntu abekwa kulo emsebenzini.

Umuntu uma esebekwe esikhundleni kusuke kusho ukuthi usenyukele ezingeni elithile kunabanye abantu njengoba kusho uMbatha. Isikhundla sisho ukuthi usuphethe kulowo mkhakha obekwe kuwo. Umuntu osesikhundleni kusuke kufanele ukuthi aziphathe ngendlela ehloniphekile ngoba nabantu basuke sebemhlonipha ngokwezinga asuke esenyukele kulo.

UHadebe (2002:22) uma eqhubeka ehlaziya **insizakuhlaziya ebuka ngeso lomfundi** uthi ngezikhundla:

> Lokhu kuvezwa kwabo kubaluleke kakhulu ukutshengisa izimilo **nezikhundla** zabalingiswa emibhalweni eyahlukene.

Kubalulekile ukuthi umbhali amcacisele umfundi wenoveli yakhe ngesikhundla somlingiswa wakhe uma enaso. Lokhu kwenza kube lula uma esemuzwa ephawula ngokuthile njengoba kuzovezwa izibonelo ngezansi azi ukuthi kumfanele ukukhuluma noma ukwenza ngoba isikhundla sakhe siyamvumela ukuthi enze kanjalo noma ukuthi athathe isinqumo esithile egameni lalabo bantu abaholayo.

KuMakhaye (1991:26) induna ichazwa kanje:

> Kwase kuthi qhu induna: "Wemphakathi!" Izwi lenduna lenza ukuba kusheshe kube khona ukuthula.

Induna umuntu ogadele inkosi isigodi esithile. Emakhaya isigodi nesigodi siba negama laso nenduna yaso. Induna iyakwazi ukuthetha amacala ezingeni layo. Amacala angaxazululeki ezingeni lenduna adluliselwa enkantolo yenkosi ayothethwa iNkosi nomkhandlu wayo. Kulesi sigameko okukhulunywa ngaso lapha ngenhla sithola umphakathi uxokozela ungafuni ukulalelana. Induna iyangenelela njengomholi womphakathi. Umphakathi uyathula uma sekungenelela induna. Isizathu sokuthula kwabo ukuthi bayayihlonipha induna njengomholi wabo.

Umlandi uyaqhubeka uveza ukuhlonipheka kwenduna. KuMakhaye (1991:75) kuthiwa ngenduna:

> Izikhulu zeposi zasala, kanjalo nenduna uMandlakazi, kwazise ukuthi umlomo wenkosi lona wawusuhlala ngokuhlushwa ngamadolo.

UTatazela uqeda kumuka neveni yamaphoyisa. Abantu abaningi ababesemzini kaTatazela baphuthuma emfuleni owawumukise uTatazela. Induna yasala ngoba kwakungahambeki kalula ngenxa yokuphathwa amadolo. Umlandi ufake isibongo senduna ukuze siyazi kangcono. Uphinde wayibiza ngomlomo wenkosi. Lokhu kusichazela ukuthi induna iwumxhumanisi wenkosi nomphakathi. Yonke imibiko nezaziso eziqhamuka komkhulu zidluliswa induna emphakathini. UMakhaye uphumelele ukuchaza induna njengomuntu obalulekile emphakathini.

Inoveli ibuye ixoxe ngezigameko ezazenzeka eposini. Iposi sigcina sesaziswa ngalo ukuthi linomuntu ongumholi wezisebenzi zakhona. KuMakhaye (1991:22) kuthiwa:

> Kuthe ingakaqedi ukukhuluma ingqomondo kwabonakala sekuqhamuka enye insizwa emhlophe ima eduze kwengqomondo leyo. Ingqomondo lena kwakunguyena umphathi weposi, lona owayefika ema eduze kwayo kwakuyisekela.

Lapha sichazelwa ngoMphathi weposi. Igama elithi uMphathi lisetshenziswa uma kubizwa umuntu osesikhundleni esiphezulu emsebenzini. Nalapha umlandi ukubeke kwacaca ukuthi le ngqomondo akhuluma ngayo iyona enguMphathi weposi eze ibe nesekela layo ngokomsebenzi. Umlandi uphinde wamchaza uMphathi weposi ezahlukweni ezilandelayo. KuMakhaye (1991:37) kuthiwa:

> Esalwa nenkanankana yale micabango uMphathi wabona sekuqhamuka intombazane eyayihlala lapho kushintshwa khona izingcingo eposini, iqhamuka intantatheka sengathi kukhona okwakuyixosha. UMphathi, isekela kanye nabanye bethuka kabi. Kanti qha, kwakungelutho, intombazane yayizotshela inkosi yeposi ukuthi yayibizwa ucingo ngale emakhobolweni.

Lapha sibalelwa ezinye izisebenzi zaseposini ngenhloso yokucacisa ukuthi kunabantu abaphethe. Igama elithi uMphathi linesithunzi nje lilodwa. UMphathi uma esebizwa ngenkosi yeposi kusinikeza umqondo wokuthi uMphathi uyena obhula amaphiko eposini. UMakhaye ukwazile ukuchaza uMphathi waseposini njengomuntu obalulekile.

Emaphoyiseni nakhona, amaphoyisa aba nezikhundla ezahlukene. Kukhona aphethe iminxa ethile. Kuba khona nephoyisa eliwuMphathi-jikelele. Lelo phoyisa abantu bajwayele ukulibiza ngokuthi ngumasiteshi. KuMakhaye (1991:36) kuthiwa:

> Yaba mnandi emaphoyiseni le nkulumo yoMphathi wesiteshi ngoba kwezwakala sekuduma isiwahla sehlombe. Kwamthokozisa kakhulu usigaxamabhande uma ezwa enconywa ngehlombe, wakhomba kancane ngendukwana yakhe emfushanyana ayehlala njalo eyigodle ekhwapheni, etshengisa amaphoyisa ukuthi wawusuphelile umhlangano,

> kanjalo kwase kufanele aphume ayokwenza imisebenzi yawo eyahlukene. Nempela–ke kwaba sengathi kwakuzimbuka izihlalo lapho indlu yamandla iphakama ngobuhhomuhhomu iyophuma ngeminyango. Ngenkathi ephuma amaphoyisa endlini yomhlangano kwakhala ucingo qede walubamba uMphathi wamaphoyisa. "Yikhona emaphoyiseni lapho! NguMphathi wamaphoyisa lo okhulumayo."

UMphathi osuke ephethe emsebenzini kukhona imisebenzi esuke idinga yena njengoMphathi. Nalapha sithola uMphathi wamaphoyisa ebambe umhlangano namaphoyisa akhe. Umlandi umchaze njengosigaxamabhande ukugcizelela ukubaluleka kwakhe emaphoyiseni. UMphathi wamaphoyisa uyazazi naye ukuthi uphethe yingakho simuzwa ezichaza ezibiza ngoMphathi wamaphoyisa kulo akhuluma naye ocingweni.

Umsebenzi woMphathi wamaphoyisa ucace kahle ngenkathi kuqhamuka uTatazela ngesivinini emaphoyiseni.

KuMakhaye (1991:41) kuthiwa.

> Kwamkhanyela uMphathi wamaphoyisa ukuthi yase ingene impi, yase ingaphakathi emagcekeni. Kwakusahlwe emini nokho mayelana nokuqonda ukuthi kazi kwakuyini leyo eyayimokomela. Kwakungumsebenzi wakhe-ke nokho ukuba asheshe azame ukukhalima agobe amaphoyisa ukuba angalokothi adonse ingcuphe engakawalawuli.

Amaphoyisa asexwayisiwe iphoyisa elaligada endlwaneni ephakeme esangweni ukuthi kunomuntu angamqondi kahle ozayo. Amaphoyisa ayesemi ngomumo ukulindela noma yini. Iqhaza loMphathi wamaphoyisa livela kahle lapha eselawula amaphoyisa njengomkhuzi wawo ukuthi engaqali adubule engakasho yena. Ngempela walawula kahle ngobakwagcina kubonakele ukuthi lo muntu owayeza ngejubane wayengenabungozi. UMphathi lapho uchazwe kahle ngoba kuyavela ukuthi uyena onezwi elingujuqu esiteshini samaphoyisa.

Isikhundla siyamsiza umuntu simnikeze isithunzi esifanele. Lokhu sikubona kuDimba emuva kokuzichaza kubantu ababesemzini kaTatazela. KuMakhaye (1991:28) kuthiwa:

> Yabona indoda yezibuko ukuthi kwase kunona ingulube. Lo muntu owayethi "umthetho wokwenzani" nje yena wayewazi kungowokwenzani umthetho? Yabona ukuthi kwakufanele iqale inkulumo yayo ngenye indlela. "Ngiyisikhonzi senkantolo, mnumzane. NginguDimba isibongo." Kwathi ukuba izwe induna ukuthi wayephuma enkantolo lowo muntu yethuka. Ngokushesha yathulisa abantu ukuze bezwe ukuthi indoda eyayiphuma enkantolo yayiphethe ndaba zini.

UDimba ngenkathi efika emzini kaTatazela abantu abamshayanga mkhuba. Okunye okwakudala inkinga ukuthi babengamazi. Wayethi uma ekhuluma bambhekise le nale. Emuva kokuthi esezichazile ukuthi uyisikhonzi senkantolo baqala ukumhlonipha. Induna uma isizwile ukuthi uDimba isikhonzi senkantolo iyaqala iyatatazela. Baqala nokumxoxisa kahle sakuzincengela. Amandla esikhundla makhulu.

Endabeni sivezelwe umlingiswa obizwa ngoMfundisi. Lesi isikhundla sakhe sasenkonzweni esimenza ahlonipheke emphakathini. Isibongo sakhe sivezwe muva ukuthi esakwaDubazana.

KuMakhaye (1991:59) kuphawulwe kanje ngoMfundisi:

> UMfundisi kanye nabantu ayemi nabo kude buduze nomuzi wakhe bethuka uma bezwa kukhona umuntu owayekhuluma nabo ngokuzuma ngaleyo ndlela.

Umlandi uma exoxa ngabantu abakwaMfundisi ugqamisa kakhulu uMfundisi uma ethi uMfundisi nabanye abantu. Inhloso yokuchaza kanje ukugqamisa ukuthi kubantu ababelapho kwakukhona noMfundisi. Isikhundla sakhe esimenza ukuthi agqame kunabanye abantu. UMfundisi simthola exazulula uDikoni noMhlangala uma bengasaboni ngaso linye. Lokhu kwenza kwakhe kumchaza njengomuntu wokuthula noxolo.

UMfundisi isikhundla sakhe simenza athenjwe emphakathini. KuMakhaye (1991:91) kuxoxa induna noMfundisi kanje:

> "O, kuzokwenziwa njani madoda? Mfundisi, nansi indaba bo, kuzokwenziwa njani? Atshelwe?" Asondele uMfundisi uDubazana. "Usahambile Mzimela, sizomtshela uma esefika."

UTatazela kusengathi usefike esiphelweni sempilo yakhe. Kukhona afisa ukukukhuluma phambi komkakhe. Akanalwazi lokuthi umkakhe usesibhedlela. Ubiza induna. Induna iyadideka ayikwazi ukumphendula nayo ifuna ukuzwa uvo loMfundisi. Ikhetha uMfundisi esixukwini ngoba imazi njengomuntu ohloniphekile emphakathini. Iyazi futhi ukuthi izeluleko zikaMfundisi zizoba neqiniso. UMfundisi uchazeke kahle wahambelana nesikhundla sakhe.

Esontweni noma ebandleni nakhona kuba nezikhundla ezahlukene. Izikhundla ziyehluka kuye ngebandla ukuthi lizibiza kanjani.

KuMakhaye (1991:61) kuthiwa:

> Kuthi lapho sebembuyisele eceleni uMaria kuqhubeke umkhokheli ekhuluma ebhekise kuMaria: "Angithi siyazi sonke ukuthi wehlukana nomfana wakwaMabuya Maria?"
> "Yebo, ngehlukananaye mkhokheli."
> "Pho manje, uma kunjalo-ke, iphasela leli liqhamuka kanjani kuyena?"
> "Angazi nami. Lingakafiki iphasela wangibhalela incwadi.
> "Wakubhalela incwadi ethini?"Kuthi nswi kuMaria, abindwe yisidwa.

Isixuku esasikwaMfundisi sasiphazanyiswa ingxoxo yakhe noMaria namalunga ebandla. UMfundisi ugcina ngokubiza amadikoni nabakhokheli bakhe ukuthi baxoxele eceleni. Umlandi usivezela omunye wabakhokheli bebandla exoxa noMaria emgwexa ukuze akhulume iqiniso. Umkhokheli umuntu osuke esesikhundleni ephethe umkhakha othile ebandleni. Lona okhuluma lapha usebenzisa isikhundla sakhe njengomunye wabaphathi ebandleni.

6.7 Ukuchazwa kwabalingiswa ngenkulumompendulwano

Umlandi kuyenzeka adedele abalingiswa enovelini ukuthi bazikhulumele bona. Izinga lokuzikhulumela kwabalingiswa enovelini liba sezingeni eliphansi uma kuqhathaniswa nasemdlalweni. Enovelini kuchaza umlandi. Abanye ababhali kuyenzeka babe nekhono lokunika abalingiswa isikhathi esiningi kakhulu sokuthi bazikhulumele yena bese echaza kancane ngoba basuke sebeziveze bona ubunjalo babo ngenkulumompendulwano. Ikhono elinjalo liyavela encwadini ka Nurrudin Farah (2003) ethi: ***Links.***

UCele (2013:83) uyichaza kanje inkulumompendulwano:

> Indlela abakhuluma ngayo yiyona ebachazayo ukuthi bangabatu abanjani. Umlingiswa onolaka uzwakala ngokuthethanjalo uma ekhuluma nabanye.

Lapha uCele ubecacisa ukuthi inkulumompendulwano ibaveza kanjani abalingiswa ukuthi baluhlobo luni lwabantu. Njengoba eseshilo indlela umuntu akhuluma ngayo naphendulana ngayo nabanye uma bexoxa iyamdalula ukuthi ungumlingiswa onjani. UMandla ukhuluma noBheki kanye nomama wakwaMfundisi. Engxoxweni yabokuyavela ukuthi uMandla uluhlobo luni lwengane.

KuMakhaye (1991:12) Kuthiwa:

> "Bheki, gijima uyobiza uyihlo laphaya endlini umcele ukuba asheshe khona manje azolalela nanku umhlola ukhulunywa nguMandla." "Ngicela ukudlula masisha, Anti, ngoba umama uthe angisheshe ngobikela abaseposini ukuze baqaphele onke amaphasela adlula eposini."
> "Angikazukukuyeka udlule Mandla ngingakezwisisi….."

UMandla wayephazanyiswe uBheki umfana kaMfundisi egijima ephikelele eposini. Esalandisa uBheki kwangenelela umkaMfundisi enkulumeni yabo. Umama wakwaMfundisi uma eseyizwile indaba, uthuma uBheki ukuthi ayobiza uMfundisi ukuze azozizwela izindaba zebhomu ekade ziphihlizwauMandla. UMandla uyacela kumama wakwaMfundisi ukuthi amdedele ngoba kuthiwe ekhaya akasheshe

aphuthume eposini. Umama wakwaMfundisi akavumi ukumdedela ufisa ukuthi alinde kuze kufike uMfundisi. UMandla wehlela ngezansi ngoba ehlonipha umuntu omdala. Lokhu kwenza kwakhe kumveza njengengane enenhlonipho futhi efundisekile kahle. Le nkulumompendulwano ikwazile ukusheshe isivezele iphinde isichazele ukuthi uMandla ukhuliseke kahle.

UTatazela ngenkathi esola ibhomu ephaseleni wayehlezi nomkakhe nezinsizwa ezimbili ezazilokhu zibuphuze njalo utshwala. Ukuminya kwazo kwagcina sekuzivelele khona uma sebekhuluma nomphakathi nenduna. KuMakhaye (1991:76) kuthiwa:

> Lapho ziphenywa izinsizwa zaphendula zathi: “Besikhona. Kodwa mina bese ngithanda ukulala ngoba bengiphuza ugologo. Ngikhuluma nje ugologo wethu ukhona laphaya. Uma kukhona ongawulanda ngingamphuzisa….” KwakunguNgilazi lowo owayesho lokho. “Ake wehlukane nokuxoxa ngento engenamsebenzi wena mfana! Yini yona ugologo?”
> “Phela ugologo umnandi nduna. Ngizwe nje uTatazela ethi: Phumani! Phumani! Phumani!.... Ibhomu! Siphume selekanyana, ngaze ngahilwa yithamo ebengisalithatha ngaleso sikhathi….”

Amaphoyisa uma efika emzini kaTatazela ayefisa ukwazi ukuthi obani ababone isiqalo sendaba yebhomu. Induna Ibiza uNgilazi noMpambosi ukuthi bazochazela abomthetho ukuthi kwenzeke ini emzini kaTatazela. UNgilazi ulibala ukuchaza kabanzi ngogologo ebebewuphuza. Wazisa amaphoyisa ukuthi ugologo wabonamanje usasele kuyo le ndlu okuthiwe inebhomu. Ulibele ukubachazela ngobumnandi bogologo. Kuncane akushoyo ngebhomu kunalokho ubalisa ngokuhilwa kwakhe ugologo ngenkathi ebaleka ekhishwa uTatazela endlini ngoshova. Inkulumompendulwano ephakathi kwalezi zinsizwa nenduna sekuvele kwacaca ukuthi lezi zinsizwa ziyizidakwa zoqobo. Inkulumo kaNgilazi imchaza njengomuntu osaphuzile ngoba ukube wayengaphuzile wayezowacwecwa amazwi akhe ekhombise ukuthi ukhuluma nabantu abahloniphekile.

UMhlangala uma efika emzini kaTatazela uzikhulumela umathanda nje. Indlela akhuluma ngayo iyamveza ukuthi ungumuntu onjani.

KuMakhaye (1991:77) kuthiwa:

> "Usufikile Mhlangala wenkunzi?" Kubuza enye insizwa. "Uthi sengifikile? Nenzani lapha lezi ziphungumangathi?" We Mhlangala," kushesha kungenelela insizwa, "We Mhlangala, abekho ontanga yenu kulaba bantu okhuluma nabo kanjalo, uyezwa? Uma udakwa utshwala kungakudakeli lapha." "Uyoba unenhlanhla uma uke wathola utshwala emakholweni!"

Kule nkulumompendulwano kuzwakala insizwa ethile incokolisa uMhlangala. UMhlangala uzwakala ebiza abantu ngeziphungumangathi. Ngokuka Mbatha (2006), isiphungumangathi uhlobo oluthile lwesilwanyana. Nakuba ukukhuluma kukaMhlangala kumveza ukuthi uphuzile kodwa uzwakala eyisichwensi. Abantu abadelelayo iningi labo abantu abadala kanye nenduna yendawo. Insizwa akhuluma nayo noma isizama ukumkhalima akehli kunalokho uyabhinqa. Inkulumo kaMhlangala imchaza eyisidakwa esidelelayo.

6.8 Ukuchazwa kwabalingiswa ngesibindi sabo

Isibindi sisho ukuba namandla okubhekana nento abantu abaningi abayesabayo noma okungelula ukuthi bengamelana nayo. UMfundisi uma ezwa kuthiwa emzini kaTatazela kutholakale iphasela okusolakala ukuthi linebhomu naye uyatatazela. Uyalela umndeni wakhe ukuthi ukhiphe izincwadi namaphasela aphuma eposini egcekeni. Unkosikazi wakhe yena ubonakala engethukile.

KuMakhaye (1991:14) kuthiwa:

> Imdine kabi le nto unkosikazi. Akaboni sizathu sokuba amaphasela abo akhishwe ngaphandle komuzi. Babezowathwala lamaphasela baye nawo ehlahleni lapho ebeyofike amenyezelwe khona njengenhlalayenza kule ndawo. Manje nakho-ke sekuthiwa kakhishelwe ngaphandle komuzi ngesizathu esingabonakali kahle. Akumsizanga ngalutho-ke lokho ngoba amaphasela athathwa ngokukhulu ukushesha nokwesaba akhishelwa ngaphandle komuzi.

Unkosikazi kaMfundisi ubonakala enesibindi ukwedlula umyeni wakhe. Izindaba zebhomu zifikele kuyena kuqala. Akatatazelanga njengoMfundisi. Uthukile njengomuntu wonke uma ezwa izindaba ebezingalindelekile. Lo myalelo kaMfundisi wokuthi kukhishwe onke amaphasela ngaphandle ngoba sekusolakale iphasela elinebhomu kwaMzimela, akawuzwa kahle. Iyamdina le nto eyenziwa uMfundisi kodwa akukho ayengakwenza ngoba uMfundisi wase ethuke kakhulu kungaselula ukuthi wayesengamlalela. Ukwenza kwalo nkosikazi kumchaza njengomama onesibindi futhi ongethuki kalula.

Isosha elagcina liqaqe iphasela okwakusolwa ukuthi linebhomu eposini lakhombisa isibindi. KuMakhaye (1991:46) kuthiwa:

> Ngesibindi nangokuklolodela ukufa isosha lalithatha iphasela. Laqala ukuliqaqa. Lapho lisaqaqa abantu babona lilithi ji phansi lisukuma lima ngezinyawo. Lema kancane isikhashana lilibuka phakathi kokuhlokoma kwesixuku. Abanye babethi iphasela lingalithombululi, abanye bethi kwakufanele lithombululwe ukuze kubonakale ukuthi yini eyayiphakathi.

Eposini kwakugcwele abantu abaningi. Kwakukhona nezisebenzi zakhona eposini. Lalikade lihlalile iphasela lingaqaqwa muntu ngoba engekho onesibindi sokuliqaqa. Isosha liyazinikela. Liqala ngokuqaqa umfana ongumnikazi wephasela. Liyamyeka uyabaleka lona lisala libhekana nephasela lakhe. Abantu balidumisa ikhanda. Abanye bathi akaliqaqe, abanye bathi akangaliqaqi kodwa yena uyaqhubeka nokuliqaqa. Eseliqaqile kuphuma imamba isho ukuliqeda isosha kodwa igcine ibalekile. Isosha lenza isenzo esalichaza njengomuntu onesibindi nongesabi ukubhekana nanoma iyiphi inselelo emsebenzini wobusosha.

6.9 Ukuchazwa kwabalingiswa ngokwenza kwabo

Kwesinye isikhathi umuntu akudingi ukuthi aze akhulume kakhulu ukuze azeke ukuthi ungumuntu onjani. Ukwenza into ngendlela ethile kungamchaza umuntu ukuthi uphila impilo enjani. UMakhaye uyisebenzisile le ndlela ukuchaza abanye abalingiswa bakhe.

KuMakhaye (1991:21) kuthiwa:

> Kwathi kusenjalo eposini kwezwakala izwi lowesifazane lisho ngokuklewula okwakufikisela umunyu nosizi. Lasho leli zwi, izwi okwakungelona lokungcwenga, noma lokuhayiza, kodwa kwakuyizwi lesililo esasisuka ekujuleni kwenhliziyo eyayisitshekelwe usizi.
>
> Yalila le nkosikazi yaze yaphelelwa amandla, kwafika isinxi, kwaxega amadolo, yavuma phansi, kwathi zonke izinto eyayiziphethe ngesandla, phakathi kwazo okwakukhona ucingo olubhaliwe, zawa phansi.

Le nkosikazi akukho okuzwakalayo ukuthi yakusho kodwa izwakala isho ngesililo nje. Isililo sayo senza ukuthi nobengayinakile ayinake. Abanye bagcina sebeyitatamisa, abanye beyiphephetha. Ababesiza le nkosikazi bagcina betholile ukuthi iqeda ukuthola ucingo olubhaliwe olwaluyazisa ukuthi umyeni wayo ushaywe ibhomu washona. Umlandi usebenzisa isililo senkosikazi ukuchaza kabanzi ngenkinga yenkosikazi. Isenzo sayo sokukhala kalusizi kwacacela noma ubani ukuthi yayinenkinga enkulu. Nembala kuyavela ukuthi isishiywe inhloko yekhaya.

Insizakuhlaziya ye*Marxism* uNtombela (2009:54) isimo somphakathi usiveza kanje ngokuka Karl Marx:

> *Literature should be viewed as a product of social experience and awareness.*
>
> Imibhalo kumele ibukwe njengemkhiqizo wokuphila komphakathi nokuqwashisa.

Lapha esigamekweni sokuklewula kwenkosikazi **insizakuhlaziya kaKarl Marx** isebenze kahle ngoba siyacaciseleka ngokuphila komphakathi. Lokhu kuyasitshela ukuthi le nkosikazi iphila mpiloni emphakathini nesimo sayo somnotho kuyavela ukuthi asisihle onke amathemba ayo ibiwabeke kumyeni wayo.**UKarl Marx** uyakholelwa ekutheni isimo somnotho siyisisekelo senhlalo.

UMakhaye usivezela ukuthi umlingiswa onguDimba naye wenza okuthile okumchazayo ukuthi ungumuntu onjani.

KuMakhaye (1991:27) kuthiwa:

> "Niyambona lo muntu? Yizemtiti leli!" Wayengeyeke lo muntu ukukhuluma kanjalo ngoba le ndoda eyayomelele yayibabuka ngokubipha abantu, ibabuka sengathi yayibabukela phansi; yayilokhu ikhumula izibuko ibuye izifake ingakhulumi ngisho elilodwa izwi.

Le ndoda ayikakakhulumi lutho kodwa isenzo sayo sokubuka abantu ngokubipha kwayichaza njengomuntu obukela abantu phansi. Umuntu ohloniphayo nobazisayo abanye abantu uma efika kubo uqala ngokubingelela bese ezazisa. Le ndoda ayikwenzi konke lokho. Iqeda nje ukubabiphela, ifaka izibuko iyazikhumula isihlala odabeni. Ayibingeleli le ndoda. Ukwenza kwayo kwaze kwaxaka ngisho induna uqobo.

UHadebe (2002:23) uma ehlaziya **insizakuhlaziya ebuka ngeso lomfundi** uzichaza kanje izenzo zomlingiswa:

> Umbhali ulindeleke ukuba abalingiswa bakhe bahambelane negama ngokwezenzo zabo embhalweni.

Kuyiqiniso lokhu okushiwo uHadebe ngoba umbhali unalo ilungelo lokuveza izenzo zomlingiswa esizogcina sesimazi ngazo ukuthi ungumuntu onjani. Lokhu kuyamlekelela umfundi wenoveli ukuthi akwazi ukubaqonda kangcono abalingiswa abasetshenziswe umbhali. Abanye abalingiswa kuyenzeka bengabizwa ngisho ngamagama kodwa kugxilwe ezenzweni zabo ukuze umfundi wenoveli amqonde kangcono nakuba engenalo iqhaza elikhulu alibambile ngokwenoveli. Lokhu sikubona kule nkosikazi okukhulunywa ngayo lapha ngenhla okuthiwa yavele yaklewula eposini. Akukho okukho okuningi okushiwo ngayo kodwa uMakhaye ugqamise isenzo sayo.

6.10 Ukuchazwa kwabalingiswa ngokugqoka kwabo

Izevatho zabantu ziyakwazi ukubachaza ukuthi bawuhlobo luni lwabantu futhi baphila impilo enjani. UMakhaye naye uyisebenzisile le ndlela uma echaza abalingiswa bakhe. KuMakhaye (1991:81) kuthiwa:

> Kwakuyiviyo labantu elaqhamuka lisho ngengila, libhadlisa isigubhu, abantu bethontela, kungathi bayasina, kungathi bayakheleza, begqoke imijiva emhlophe neluhlaza, bedondolozela ngezinduku ezinde ezimhlophe ezineziphambano phezulu, behamba ngokushesha beqonde khona lapho esizibeni.

Izingubo ezazigqokwe yilaba bantu ziyabachaza ukuthi baqhamuka ebandleni laseZayoni. Imibala yemijiva yalaba bantu iyiyona evamise ukugqokwa iZayoni. Emveni kokuthi sekuchaziwe ngendlela abagqoke ngayo kubuywe kwavezwa ukuthi baphethe nezinduku ezineziphambano. Lolu hlobo lwezinduku lubizwa ngokuthi izikhali eZayoni. Okunye okufakazela ukuthi laba bantu abagqoke kanje iZayoni isigubhu ababesishaya okungelinye lamathuluzi asetshenziswa iZayoni uma zikhonza.

Abanye abantu bayaba nezingubo zabo abazigqoka uma benza imisebenzi yabo. KuMakhaye (1991:83) kuthiwa:

> Kanjalo-ke ijaha kumaphoyisa, emuva kokuba selephule izihlokwana ezithile noMphathi, labonakala seligqoka izingubo zohlobo oluthile, libeletha izigujana ezimbili emhlane qede lingena esizibeni ngenjongo yokuzama ukukhipha uTatazela.

Emveni kokumuka kukaTatazela kufika iphoyisa eliwuchwepheshe kwezasemanzini. Liqala ngokugqoka izingubo zalo ezihambelana nomsebenzi elalizowenza, okwakuwukuthungatha uTatazela emanzini. Imvamisa umuntu ogqoka izingubo ezihambisana nomsebenzi wakhe uyahlonipheka. Uthi noma ewenza abantu bethembe. Naleli phoyisa lathi uma seligqoke ezasemanzini selibelethe nesigujana salo kwabuya ithemba elase lilahlekile kubantu.

6.11 Ukuchazwa kwabalingiswa ngobuhlakani babo

Abanye abalingiswa kuyenzeka bachazwe ngokuhlakanipha kwabo. Lokhu kugqama kahle uma unakisisa abakukhulumayo. Omunye umlingiswa uke avele nekhambingesikhathi abanye bedidekile, bengazi ukuthi kufanele benzenjani. Umlingiswa oyilolu hlobo uvamise ukuthi ukucabanga kwakhe kuthi thuthu

kunokwabanye ozakwabo. UMakhaye ubonakale ebaveza abalingiswa abambalwa abayilolu hlobo. KuMakhaye (1991:26) kuchazwe kanje:

> Kwase kuthi qhu induna: "We mphakathi!" Izwi lenduna lenza ukuba kusheshe kube khona ukuthula. "We mphakathi, izwi likaSiphungela ningalibukeli phansi. Umaungumuntu ohlakaniphile ubolalela nalapho sekukhulume umuntu ocabanga ukuthi uyisiphukuphuku. Akusiwo wonke amazwi aphuma emlonyeni weziphukuphuku aphuthile. Akuyona into engaziwayo ukuthi baningi abantu asebazuza okuningi ngokulalela imibono yalabo ababethi uma bebabona bacabange ukuthi bayiziphukuphuku." Kwezwakala ngokuhlokoma kwabantu ukuthi induna yayihlabe esikhonkosini: "Khumbulani ukuthi isaga sakithi KwaZulu sithi elempofana libonwa muva. Ngala mazwi ngiqonde ukuthi mnikeni ithuba uSiphungela."

Lapha sithola uMhlangala ezama ukubonisa abantu ukuthi le nkinga kaTatazela bengayibuki ngohlangothi olulodwa. Uveza ukuthi le nkinga kaTatazela ingadalwa nayizinto zabantu (ubuthakathi). Abantu bakhombisa ukungayizwa kahle le nto ayishoyo bayamhhahhamela. Induna ingenelela ngamazwi akhombisa ukuhlakanipha. Induna ichazela abantu ukuthi kuhle kwesinye isikhathi umlalele nalo muntu osuke ucabanga ukuthi uyisilima. Ubalula ukuthi emilonyeni yalabo bantu esibabukela phansi kuyenzeka kuphume amazwi aphusile. Lokhu kusho ukuthi kubalulekile ukuhlonipha wonke umuntu ngoba ungathuka ususizakala nakumuntu obungamethembi. Induna ithi baningi abantu asebazuza ngokulalela abantu abathathwa ngokuthi bayiziphukuphuku.

Emveni kokulalela le nkulumo yenduna abantu bahlokoma bekhombisa ukuyinanela le nkulumo yenduna eyayikhombisa ukuhlakanipha. Le nkulumo yenduna ize yayihlobisa ngesimo sokukhuluma esiyisaga esithi: elempofana libonwa muva. Lesi saga sichaza ukuthi amazwi omuntu ongabalulekile abonwa ekugcineni. Lesi simo sokukhuluma siyahambisana nesimo ababhekene naso. Induna yamsiza uSiphungela ngokuthi ikhulume kanje. Abantu bagcina sebemlalela uSiphungela ngenkathi eseqedela inkulumo yakhe ngenxa yokuthi induna yase indlalele kahle ngamazwi obuhlakani.

Ibhomu eyayisolwa emzini kaTatazela yayisidale ukudideka okukhulu kubantu. Besaxoxa bebonisana sekuvela amazwi ahlakaniphile kwenye insizwa ebizwa ngokuthi uMhlangala. KuMakhaye (1991:78) kuchazwe kanje:

> "Uthini lowo?" "Ngithi ayithathwa ngani ibhomu iyofakwa emfuleni?" "Wazini ngebhomu wena mfana? Kungathi kubaleka amadoda okukade kwasa ebona kanye nochwepheshe abazi ukusebenza kwamabhomu kodwa wena ube ukhuluma lowo mbhedo? Isikhathi sokuphupha lesi?" "Angiphuphi nduna. Angiphiki ukuthi kukhona ibhomu laphaya endlini. Engikubonayo nje, njengoba kade ngizwa, ukuthi sekunesikhathi eside ibhomu ibikiwe laphaya endlini. Ukuba ibinokuqhuma ngabe seyiqhumile. Yayingaqhumi ngani eposini? Ibingaqhumi ngani ngenkathi ibekwa endlini kwaTatazela? Intoni ezoyenza ukuba iqhume ngoba seyizofakwa emanzini?"
> "Nasi isidakwa sikhuluma bo! Silaleleni!" kuzwakala omunye esixukwini.

Lapha sithola kuphikiswana ngebhomu. Abanye bathi seyingaqhuma noma yinini. Bonke laba bantu abakhulumayo abakufundele ukusebenza kweziqhumane kodwa uma sebexoxa akekho ovuma ukuthi akanalwazi ngamabhomu. UMhlangala uveza ukuthi ibhomu ayiqhumanga ngesikhathi ifika eposini, ayiqhumanga ngenkathi ibekwa endlini kaTatazela. Ukhala ngokuthi yini le esizoyenza iqhume manje uma sekufanele iyophonswa emanzini. Uveza nokuthi sekuzwakele ukuthi le bhomu esolwayo kade ibikiwe.

Omunye esixukwini uthi abalalele nasi isidakwa sikhuluma ngoba ezwa ukuthi uMhlangala ukhuluma into ephusile. Omunye esixukwini wezwakala esenanela kule nkulumo kaMhlangala ekhombisa ukuba nomqondo ohlakaniphile. KuMakhaye (1991:78) kuthiwa:

> "Chabo madoda, ake nikucabangisise kahle lokhu okushiwo nguMhlangala. Izokwenziwa yini ukuba iqhume ibhomu ngoba isiyofakwa emanzini?"

La mazwi akhombisa ukufakazela inkulumo kaMhlangala. UMhlangala ukhombisa ukuhlakanipha ngoba amazwi akhe akwazile ukushintsha imicabango yabantu. Ukwazile ukuthi ashintshe imiqondo yabantu ukuthi ikwazi ukubuka inkinga macala

onke. Akusiyo into kanoma ubani ukukwazi ukubonisa abantu abaningi ukuthi begcine bevumelana nawe.

6.12 Ukuchazwa kwabalingiswa ngokobulili

Inoveli iyabasebenzisa abalingiswa abancane. Lolu hlobo lwabalingiswa nakuba lungabalulekile kakhulu kodwa nalo luyasiza ekukhuliseni indaba. UMakhaye ubasebenzise kakhulu abalingiswa abancane. Akabaqambanga amagama kodwa usebenzise ubulili babo ngenkathi ebasebenzisa. Uzwakala ebabiza ngokuthi: indoda, inkosikazi, insizwa noma intombazane. Ubonakala ebasebenzise kaningi ukudlula labo ababalulekile. UNdlovu (2013:xi) ubachaza kanje:

> Laba balingiswa abayona ingxenye enkulu yodweshu lwenoveli. Nakuba bebancane, babamba iqhaza elikhulu elibalulekile endabeni. Imvamisa abalingiswa abancane umbhali ubasebenzisela ukudlulisa umbono othile ngomphakathi azakhele wona enovelini. Basuke bemele umbono kumbe inkolelo ethile. Kungalesi sizathu uthola ukuthi esikhathini esiningi ubunjalo babo abuguquguquki enovelini yonke.

UNdlovu uyakugcizelela ukuthi abalingiswa abancane nabo baneqhaza elibalulekile abalibambayo ekukhuliseni indaba. Umbhali usebenzisa bona njengamathuluzi okudlulisa umlayezo wakhe noma ukugcizelela lokho okusuke kuthinta umlingiswa osemqoka kanye nabalingiswa ababalulekile.

UGumede (2018: 107) yena ubachaza kanje:

> Indaba isengaqhubeka ngaphandle kwabo. Iqhaza abalibambayo endabeni alilikhulu kangako. Bayalekelela ukuba kuvele ezinye izimpawana ezithile ezingabalulekile kangako endabeni ngomlingiswa omkhulu.

UGumede uveza ukuthi iqhaza elibanjwa abalingiswa abancane alilikhulu. Impela kubukeka kunjalo ngoba iningi labo aliveli kaningi endabeni.

UMakhaye balingiswa abancane ubaveza kanye ngoba kukhona afisa ukukucacisa, ebe eveza ubulili babo. Ubonakala ebasebenzise kahle ngoba konke abakwenzayo nabakukhulumayo kuyamthinta uTatazela okunguyena umlingiswa osemqoka enovelini yakhe. Izigameko ezenziwa uTatazela ziyabathinta njengabantu ahlala nabo endaweni yaseMbombozini.

UTatazela ushiya abantu enkingeni ngoba okuningi abafisa ukukwazi njengokuthi indaba yebhomu iqale kanjani, abaphendulwa muntu. Bagcina sebephendulana bodwa ngento abangenaso isiqiniseko sayo. Lokhu kudideka sikuthola uma silalela izinkulumo zabantu uMakhaye ababize ngobulili babo uma ebachaza. KuMakhaye (1991:8) kuthiwa:

> Kwezwakala enye indoda isikhuluma "Nkosikazi,njengoba umyeni wakho usethathe ihhashi wagibela washaya utshani nje kuzokwenziwa njani manje? Sizolawulwa ngubani?" "Wabuza kimi?" kukhahlela inkosikazi ngombuzo. "Ubuza kimi nje kanti ngiyindoda yini?" "Ngibuza ngoba uTatazela yindoda yakho." "uma eyindoda yami ngiyindoda yini mina?" "Khumu nkosikazi, ayixabene. "Ungabe usangisukela mnumzane kanti uyabona ukuthi isimo sinjani. Nazi izinduna zikhona. Nanka amadoda akhona. Awukhulumi ngani nabo ukuze nibone isu elingenziwa mayelana nebhomu le ezoshisa umuzi wami?"

Lo muntu oxina umkaTatazela ngemibuzo uMakhaye umbize ngendoda ukucacisa ubulili bakhe. Le ndoda izwakala ifisa ukwazi ukuthi noma ngabe bayafisa ukulekelela njengezakhamuzi bazolekelelwa ubani njengoba umphathi wekhaya engekho nje. UmkaTatazela naye ubizwe ngenkosikazi kulesi sigameko ukuveza obala inkulumo ephakathi komuntu wesilisa nowesifazane. UmkaTatazela usebenzise igama elithi mnumzane uma ekhuluma nale ndoda. Inhloso enkulu yokusetshenziswa kwaleli gama kuseyikho ukucacisa ukuthi uBangeni ukhuluma nendoda enomuzi wayo. UMakhaye uphumelele kahle kulesi sigameko ukusichazela ubulili balabo ekade beqagulisana ngamagama.

Esixukwini esasikwaTatazela kuthiwa kwaqhamuka omunye umuntu. KuMakhaye (1991:9) kuthiwa:

> Kwabuye kwaqhamuka omunye umhlikwe wendoda eyayisinsansa eyayinamadevu amisise okwawebuzi, yakhuluma ibhekisa kubantu yathi: "Ake nithule nonke bakwethu!" Nempela kwathula kwathi du. Abantu abaningi babonakala belule izintamo bebheka ukuthi kwakungubani lowo owayekhuluma.
> "Nkosikazi kaMzimela," kuqala indoda, "Leli phasela okubikwa ukuthi liqukethe ibhomu liqhamukaphi?" "Lifike nesikhwama seposi."
> "Besilandwe ngubani?"
> "Ngumfana."
>
> Wabuye wakhuluma lo muntu kubantu futhi wathi: "ngithi nizwile nonke bakwethu ukuthi umsakazo utheni?" Bavuma abantu ngokukhulu ukuhlokoma.

Le ndoda ekhuluma lapha umlandi uchaza ubunjalo bayo ngaphambi kokuba aveze ubulili bayo. Le ndoda ifisa ukwazi kumkaTatazela ukuthi leli phasela elibamise kabi liqhamuka kuphi. Le ndoda igcina ibuza abantu ukuthi abanazo yini izincwadi namaphasela abakushiye emakhaya. Wabuza abantu ukuthi njengoba belapha bazi ngani ukuthi lawo maphasela uma enamabhomu awakaqhumi yini? Enye inkosikazi esesixukwini iyavuma ukuthi akhona amaphasela asemzini wayo angakaqaqwa. Le nto eshiwo yindoda yasusa ukuxokozela esixukwini. UMakhaye ugqamisa indoda nomuntu wesifazane kule mpikiswano.

Abantu besadidekile ngesehlo sakwaTatazela, bephikisana bodwa. Kuvela omunye umuntu obakhuzayo. KuMakhaye (1991:10) kuthiwa:

> "Chabobo, "kungenelela masinya enye inkosikazi," Musani ukuthi unamagangangozi lo mnumzane. Lokhu niyamuzwa nje ukuthi uyakhuluma, futhi ukhuluma iqiniso! Nabanjani nina bantu ngoba njalo nje nithanda ukuyibukela phansi inkulumo yomuntu uma yephusile? Ingaba khona ibhomu nasemzini yenu, iqhume, kudlule kungabi ndaba zalutho!"

Lo muntu ozama ukubonisa isixuku uchazwe ngokuthi uyinkosikazi okusho ukuthi ungumuntu wesifazane osekhulile. Le nkosikazi izama ukubonisa abantu ukuthi

balalele indoda ethi baqaphele amaphasela asemakhaya abo. Emuva kwenkulumo yenkosikazi bahlakazeka abantu beyobheka ukuthi awukakabi bikho yini umonakalo emizini yabo, uze athi uMakhaye banyakaza njengequlo lezinyosi. Lokhu kusho ukuthi babebaningi abantu ababelapho.

UMandla udlula eduze komuzi kaMfundisi uDubazana ngesikhathi ebheke eposini eyobika ibhomu. Ugcina emiswa uBheki ozalwa uMfundisi. Besaxoxa kungenelela umkaMfundisi. KuMakhaye (1991:12) uthi:

> Yini le eniyikhuluma lapha bafana? Kubuza inkosikazi kaMfundisi.

Lapha sivezelwa inkosikazi egane uMfundisi uDubazane okunguMfundisi wakhona kule ndawo yaseMbombozini. Le nkosikazi ibona umfana kaTatazela uMandla ekhuluma nomfana wakwaMfundisi. Uyafisa ukwazi ukuthi babhunga ini. Abafana babazisana ngebhomu eyayisolwa emzini kaTatazela. Okugqanyiswa umlandi lapha ukuthi kukhuluma inkosikazi kanye nabafana, okungabantu besilisa abasebancane. UMakhaye ubasebenzisela ukukhulisa indaba yakhe ngoba badingida indaba yebhomu okuyiyona ehlupha uTatazela njengomlingiswa osemqoka.

UTatazela wayegijima elibangise lapho kwakwazi khona inhliziyo yakhe kuphela. Wadlula eduze kwabantu ababezibusela. KuMakhaye (1991:16) bachazwe kanje laba bantu:

> Kwasho yayinye indoda yathi: "Ngubani lowaya?" Yathi ingasho njalo le ndoda amadoda athi vumbu kanyekanye wena owabona ukuqhibuka kwamakhowe, abheka lowo muntu owayebhembuluka ngejubane. Enye indoda yamemeza kwangathithi kwakuqhuma ifosi lesiswebhu yathi: "Wenzani lowaya!" uTatazela wawathi janti la madoda wezwakala esho izwi liba linye nje kuphela ethi: "Ibhomu."
> Uthi "Ibhomu!" njalo usho ukhomba ngomunwe lapho eqhamuka ngakhona.

Umlandi laba bantu ababebusa ubachaza ngokuthi kwakungamadoda. Lalibusa ibandla lihlezi emzini womnumzane obizwa ngokuthi uMaguzumbela odla izinyoka.

Besazibusela nje sekudlula uTatazela ehamba ememeza igama elithi: “ibhomu.” Ayazama amadoda ukummisa, lutho ukuma ulokhu egijime njalo. Amadoda agcina ephikisana ngesizathu sokugijima kukaTatazela. Amanye ayethi uphuze mawala utshwala, abanye besola ukugula. Ubulili balaba bantu bugqanyiswe ukuthi kwakungamadoda, akukho lapho okuthintwe khona umuntu wesifazane.

Le noveli iyathutha. Ibuye isuke kwaTatazela kuyovela naseposini ukuthi kwenzakala ini. Njengoba sekuphume umbiko wokuthi kuqashelwe amabhomu nje abantu abasethembi lutho oluqhamuka eposini. KuMakhaye (1991:21) kuthiwa:

> “Nanti iphasela lakho mama,” kusho intombazane yomLungu kwenye inkosikazi eyayikade ifake isithikithana ukuze ikhishelwe iphasela layo. “Angisalifuni!” Kusho inkosikazi ihlehla nyovane. Esixukwini sabantu, ibaphendla ngezingalo ifuna ukuqhelela kude nebhange okusetshenzelwa lulo abantu.

Le ngxoxo iphakathi kwentombazane nenkosikazi eze eposini ngoba izolanda iphasela layo. Okugqamayo lapha ukuthi laba abaxoxayo abantu besifazane bobabili. Umlandi uma ethi inkosikazi nentombazane uqonde ukusichazela ukuthi kuxoxa owesifazane osekhulile kanye nomunye wesifazane osemncane ngokweminyaka. Le nkosikazi eze eposini ibonakala iba nenkinga uma sebeyinika iphasela layo. Ayisalifuni nokulibona. Isithuswe izinkulumo ezithi kunamabhomu aphuma emaphaseleni asuke ephuma eposini. Inkosikazi iyabaleka ihlehla nyovane ize iyasho ukuthi ayisalifuni iphasela layo. Eposini abantu babekhuluma izinto eziningi ngamabhomu. Lokhu kwakwenza ukuthi abanye bagcine sebethuke kakhulu bengasathembi lutho. KuMakhaye (1991:21) kuthiwa:

> Kwathi kungezwakala lokho abantu bezwa enye indoda eyayinezwi eliyisihoshwana ikhuluma nje ivula iphephandaba ithi ibona kulotshwe ephepheni ukuthi ngoKhisimuzi eJimistoni abantu abathile babeye kwagoqanyawo ngenxa yokwenziwa izivingi yibhomu eyayiboshwe ephaseleni elihle.

Lapha sichazelwa ngendoda engaqanjiwe igama. Umlando uthi le ndoda yavula iphephandaba elalikhuluma ngokufa kwabantu ngoKhisimuzi, endaweni yaseJimistoni

ngenxa yamabhomu. Into ethusa abantu abaseposini kakhulu ukuthi kuleli phephandaba le ndoda, ibhomu yayibabulale ngokubaqoba. Okunye okugqanyisiwe ukuthi lawo mabhomu ayeboshelwe emaphaseleni. UMakhaye uphumelele ukwakha uheho endabeni yakhe ngokusebenzisa le ndoda nephephandaba layo.

Abantu abaseposini bathukile. Lokhu kuthuka kwabo kugcina sekunika inkinga izisebenzi zaseposini, azisazi ukuthi kumele zibasize kanjani. Enye indoda igcina isiveza umbono wayo. KuMakhaye (1991:22) kuthiwa:

> Yema intombazane ididekile, ingazi ukuthi yayizokwenzenjani. Ngokucasuka yatshinga iphasela laphaya kude yabuza abanye abantu kumbe yayingabasiza na. Abantu babonakala benza umhlola. Kwaba yilowo nalowo wabonakala eshingila, elungela ukuqhela phambi kwebhange lokusebenzela. Kwavela enye indoda yathi: "Qha, nkosazana, njengoba uzwa nje, sengathi izinto azilungile. Ake ubayeke abantu laba baphumele emnyango ngoba sengathi umbiko webhomu usubethuse kakhulu. Kwesinye isikhathi kuzoba kuhle lokhu ngoba nani nizothola isikhathi nethuba lokubona ukuba ningewahlolahlole yini amaphasela enu, kumbe nixilaxilonge nezincwadi." Kwabonakala sengathi lalizwakala kangconywana izwi laleyo ndoda.

Intombazane esebenza eposini yayisixakekile emuva kokuzama ukusiza inkosikazi eyayisibalekela iphasela layo. Abantu kuthiwa babengasazimisele ukusondela entombazaneni eyayibanika usizo, uze ethi uMakhaye babonakala beshingila. Isadideke kanjalo intombazane kuqhamuka indoda eletha iseluleko entombazaneni. Indoda ithi akukhishwe abantu emnyango ukuze abaseposini bezoba nesikhathi sokuhlolisisa amaphasela nezincwadi. Indoda noma yayibeka umbono ophusile kodwa awamukelekanga ngoba wawungaveli kuMphathi weposi. Le ndoda noma ingashiwongo igama layo kodwa izwakala inomqondo nombono ophusile. Iqhaza layo lokuzama ukuletha isixazululo kule nkinga yebhomu elithusa abantu libalulekile ekukhuliseni indaba.

Kukhona umuntu otheleka eposini abantu nezisebenzi baseposini besadidwe yimibiko yamabhomu.

KuMakhaye (1991:22) kuthiwa:

> Wathi engakaqedi ukukhuluma uMphathi weposi babona umfanyana mumbe etheleka phambi kwamantombazane, ebeka okuthile. UMphathi weposi kazanga ukuthi wayezothini kulokho kuthikaziswa okwakucasula, wema nje wathula, ejamile, ebuka umfana ebeka utho phambi kwamantombazane. Ukwenza kwalo mfana kwakungagculisi: wabonakala sengathi wayengqikaza, sengathithi wayengazi ukuthi uzothini. Ekugcineni wakhuluma ebhekise entombazaneni: "Ngizoposa nanti iphasela." Intombazane yake yema imizuzwana ibuka lo mfana. Isimo eposini sasingesihle.

Lo muntu ofika eposini abantu besathuswe imibiko yamabhomu uchazwe ngokuthi umfanyana. Umfanyana umuntu wesilisa osemncane. Eposini badidwa ukuthi lo mfanyana ubaphazamisa besaxakekile. Kuthiwa ukwenza komfana kwacasula ngisho uMphathi weposi Izisebenzi nabantu abaseposini bathuswa nawukunqikaza kwalo mfana. Indaba uma iqhubeka kugcina kuvela ukuthi lo mfanyana wahluleka ukuchaza ukuthi iphasela azoliposa linani. Bathi uma bemphoqa ukuthi alivule wancamela ukubaleka alishiye khona eposini. Iphasela lagcinwa liqaqwe isosha. Kwatholakala ukuthi lalinemamba phakathi. Igama lomfanyana laqhamuka esebalekile sebelizwa ngonina owayehamba emcinga. Lo mfanyana ubambe iqhaza ekukhuliseni uheho kule noveli.

Emzini kaTatazela yayilokhu iqhubeke njalo impikiswano mayelana nebhomu elalisolakala. Abantu babebeka imibono eyahlukene. KuMakhaye (1991:26) kuthiwa:

> Abantu abayi nganxanye bengemanzi. Abanye babecabanga ukuthi wayebaleke nje ngoba esaba ukubulawa yibhomu. Abanye ngokunjalo babecabanga ukuthi iphasela okwakuthiwa lalinebhomu lalingenayo ibhomu kodwa lalinenye into, njengoba yezwakala enye indoda seyiphawula. "We bakwethu, izingqondo zenu anibozenza zisabalale nayo yonke imigudu yokucabanga." "Uthini lowo manje?" kubhuqa abanye. "Angithandi njalo ngiyakhuluma ngiyabhuqwa!" Khuluma sizwe! "Yaqhubeka indoda." Bakwethu, imicabango yenu nemiqondo yenu anobuye niyibuyise eGoli nasemaShayineni, anobuye nicabange ngezinto ezehla khona lapha phakathi kwethu. Ngiyezwa khona ukuthi

> kuthiwa kunebhomu elaphaya endlini. Angiphiki nokho kangako ukuthi ikhona. Okuyikhona ngibona ukuthi senikulibele ukuthi zikhona izinto ezibizwa ngokuthi umthwebulo nemihungulo…"

Abantu baphikisana ngokuthi uye ngaphi uTatazela nanokuthi kazi leli bhomu okuthiwa likhona, likhona ngempela yini. Esixukwini kuvela indoda ezama ukubonisa abantu omunye umqondo. Kuzwakala kunabantu abayibhuqayo indoda. Indoda iyabakhuza ngoba ingafuni ukubhuqwa. Abantu bagcina beyilalelile indoda ngesikhathi iqhubeka nenkulumo yayo. Yaveza umqondo wokuthi kuhle kubhekwe nangasohlangothini lwabathakathi kule nkinga kaTatazela kodwa iyafisa ukubuyisa imiqondo yabantu ukuthi ibuke nxazonke. UMakhaye le ndoda akayethanga igama kodwa uyisebenzise kahle ekukhuliseni nasekwakheni uheho endabeni yakhe.

Abantu ababesemzini kaTatazela babehlukene ngokwezigaba. Induna ikhuluma nabantu iyabakhuza futhi ibacela ukuthi balalele uSiphungela owayesakhuluma ngesikhathi ephazanyiswa abantu. KuMakhaye (1991:27) kuthiwa:

> "Kunjalo wena wakomkhulu!" Kwenanela amadoda, izimpunga zinanela ngoba zinanela ngempela, amabhobhodleyana echwensa.

Lapha abantu babenanela inkulumo yenduna eyayikhombisa ubuhlakani. Kubantu ababenanela kuthiwa kwakukhona amadoda, izimpunga namabhobhodleyana. Lokhu kuchaza ukuthi lapha kwakunabantu besilisa asebekhulile, omakadebona okuyizimpunga kanye nabafana abancane umlandi ababize ngamabhobhodleyana. Abafana abancane bavezwa bekhombisa ukungahloniphi phakathi kwamadoda amadala. Kujwayelekile ukuthi abafana abancane bazibone behlakaniphile kunabantu abadala.

Eposini babesadidekile abantu emuva kwesigameko sokubaleka komfana owayengafuni ukuchaza ukuthi iphasela lakhe linani. Kuthi kusenjalo kungene omunye umfana abantu ababezitshela ukuthi uye lo wephasela obalekile.

KuMakhaye (1991:31) kuthiwa:

> Amanye amadoda ayephambili ngasemnyango aqunga isibindi. Lapho eza lo mfana edlova ebheke emnyango weposi ammisa ngesihluku, amanye embambe ngezingubo zakhe ngasesifubeni, athi: "Yima! Awuzwa yini?" "Ngifuna ukubonana noMphathi weposi!" "Ubungabonani ngani naye kuqala ungakadlubulundeli wangena ehlathini?" Kwahlwa emini nje kulo mfana ukuthi kwakumbuzo muni lowo ayewubuzwa wona. Wayekade edlubundele wangena ehlathini lapho kwakukade kwenzenjani?

Amadoda ayengasemnyango eposini ayesadinelwe umfana owayebalekile. Ngesikhathi sekuqhamuka omunye abasaboni ukuthi akusewuye lo obalekile. Lona owayefika kwakunguMandla kodwa elingaveziwe igama lakhe kulesi sigameko. UMandla uyahlukunyezwa, ubanjwa ngezingubo, uquliswa amacala angawazi. Kuhlwa emini kuyena ngoba akayazi le nto abakhuluma ngayo. Kulesi sigameko umlandi ugqamisa amadoda njengabantu abakhathazekile kakhulu ngokubaleka komfana wephasela.

UTatazela ngesikhathi esendleleni ehamba ngebhayisikili waqalaza amantombazane. Lokhu kuqalaza kwamphazamisa ngoba wagcina eseginqwa ibhayisikili. KuMakhaye (1991:34) kuthiwa:

> Wathi angathi gontshi ngale kwegqunyana uTatazela watholana nendawo eyehlelayo ibhayisikili lantweza njengomlilo wesipoki entathakusa libheke phansi emfuleni lapho kwakuchopha khona izintombi. Amantombazane ambona lo muntu owayegibele ibhayisikili, egibele sengathi wehla ezulwini. Wayenesiphiwo noma isono sokuthanda izintombi. Akabange esanaka nokuthi umzila lapho laligijima khona wawunjani, akunakayo nje kuphela kwaba ngukuphendula intamo, eyisonta eyibhekisa ngalapho izintombi zazingakhona.

Umlandi usichazela ngamantombazane abuye ewabize ngezintombi abonwa uTatazela echopha emfuleni. Lokhu kusinika umqondo wokuthi laba kwakungabantu besifazane abasebancane. Umlandi umchazile uTatazela ukuthi uyazifela ngezintombi. Uqhamuka ngasemfuleni uhamba ngebhayisikili elalisejubaneni. Konakala ngokuthi aphe iso ezimbalini zesizwe kanti ibhayisikili lizoshayisa kuphele ngalo. Amantombazane

awashiwongo amagama awo kodwa abonakala ebambe iqhaza eligqamile endabeni ngoba ubukhona bawo emfuleni kwadalela uTatazela inkinga. Ukube ayengekho la mantombazane lalingeke limginqe uTatazela ibhayisikili.

Umama womfana wephasela ufika eposini imimoya isephezulu kubantu. Abantu babesathuswe inyoka eyayiphume ephaseleni yacishe yalimaza kabi isosha elaqaqa iphasela. KuMakhaye (1991:47) kuthiwa:

> "Ubuza umfana wakho obenzenjani wenankosikazi?'' kubuza enye indoda, okwakubonakala ukuthi ingqondo yayo yayisesosheni kakhulu kunakwezinye izinto. Omunye wezwakala ethi: "Ngubani yena lowo? Ukhona umuntu ongabe lokhu ebuzana nezinto ezingenamsebenzi kodwa esibona kahle isilwane sihlasela isosha?"
> "Isosha lani?" Kubhazuluka inkosikazi ngezwikazi. "Ngiyabuza, akuzwakali yin ikanti?"

Ubulili bugqanyisiwe lapha ngoba le ngxoxo iphakathi kwendoda nenkosikazi abanganikiwe amagama. Kukhona oqhamuka enanela eceleni ongachaziwe yena ngokobulili bakhe. Le nkosikazi ihamba icinga umfana wayo ophume ekhaya nephasela elinenyoka imkhuza kodwa waphikelela eposini ngenkani. Inkosikazi ifika nje umfana selimqaqile isosha wagijima waphoseka ehlathini. Ephaseleni lomfana kwaphuma imamba eyacishe yalimaza isosha. Le nkosikazi iqhamuka kabi abantu besathukuthele nemimoya isephezulu. Le nkosikazi ivezwa ingumuntu oyishinga ngoba ayizwakali yehlela ngezansi uma ihlaselwa ngamazwi. Ukufika kwale nkosikazi eposini kudala udweshu lwangaphandle kwaphinde kwakhuphuka noheho.

Emzini kaTatazela kade kushawa isikhonzi senkantolo ngamalunga omphakathi. Lesi sikhonzi senkantolo kwakunguDimba isibongo. Abantu babemcasukele uDimba ngoba wayefike wangababingelela kodwa wafika wakhombisa ukuwubukela phansi umphakathi. Abamshayayo bagqanyiswa ngokobulili. KuMakhaye (1991:49) kuthiwa:

> Induna yanyondulula izinsizwa ezimbili phakathi kwalabo bantu ababelapho, yathi ibabeka icala ngoba yayibabone kahle bedikadika umuntu wasenkantolo.
> "Nina bafana nobabili ngiya nani emthethweni!"
> "Uya nathi emthethweni ngoba senzeni?"

> “Ngoba nenzeni? Anazi ukuthi nenzeni?”
> “Senzeni?”
> “We bafana, nithi niyaqonda nje ukuthi ngubani lo enikhuluma naye?”
> “Kufanele nduna sibuze. Uma sithula kuzoba sengathi siyalazi icala esibekwa lona.”
> “Niqonde ukuthi la mehlo ami ahlobise ikhanda?”
> “Asisho njalo nduna.”
> “Pho, niqonde ukuthini? Akunina laba enikade nidikliza umuntu? Niyambona lo muntu ukuthi usefile?”

Induna isenkingeni ngoba sekulinyazwe umuntu womthetho phambi kwayo. Induna yona igagulwe ngesikhundla sayo emphakathini, lapha ikhuluma nabafana. Lokhu kusicacisela ukuthi abantu ekhuluma nabo abesilisa abasebancane. Induna ifuna ukuyobamangalela kodwa abafana bayaliphika icala bathi bebengebodwa. Kuyinto ejwayelekile ukuthi umuntu uma elinyazwe umphakathi abantu bagcina sebephika bonke kungasekho ofuna ukuzibophezela ukuthi ulenzile icala. Lezi zinsizwa zagcina zijokole zahamba endaweni yesigameko.

UDimba waphaphama ekuqulekeni emveni kokushaywa umphakathi. UDimba wezwakala ekhuluma izinto ezingaqondakali. Kwakungathi uyabholofetha, ekhipha izimfihlo zakwaMzimela phambi komphakathi. KuMakhaye (1991:51) kuthiwa:

> Yini yona le eyayishiwo nguDimba? Wayeyini kanti uDimba lona? Ngabe wayeyisangoma noma umphrofethi? Kwezwakala enye inkosikazi ikhuluma ithi: “MkaMzimela, uyayizwa le nto? Yintoni le ekhulunywa yilo muntu? UBangeni wabonakala esemhloshana sengathithi wayekade ebhuquza emlotheni. Uma umbheka wawungabona ukuthi uvalo lwase lumbulele. Mhlawumbe kwakungamangalisi ukuthi kwakwenziwa yini ukuba abenengebhe ngoba kwakuphathwe igama le ndoda yakhe.

UDimba uma eqeda ukubholofetha umuzi kaMzimela kuthinteka inkosikazi eyayisesixukwini. Le nkosikazi iyehluleka ukuzibamba, yancamela ukumbuza umkaTatazela ukuthi uyayizwa yini le nto eshiwo nguDimba. UBangeni uvele usazithukele kodwa le nkosikazi imfaka ingcindezi. Ifuna ukumphendulisa phambi komphakathi. Le nkosikazi ivezwe njengomuntu othanda izindaba zabantu ngoba iyona yodwa ephawulayo kubantu abasesixukwini.

Isosha ekade liqaqa iphasela lomfana owayebalekile lalilokhu liguqe phansi. Kwabonakala kusuka omunye umuntu esixukwini ezama ukulisiza. KuMakhaye (1991:53) kuthiwa:

> Kwabonakala khona lapho insizwa yimbe-insizwa eyayingumngane wensizwa yesiyiko-iphethe umgodlana owawunezinsizi zaseBhodwe idweba ngelempunzi ijubane iqonde lapho ibhungu lendlu yamandla laliguqe khona. Yafike yakhipha uphonjwana oluthile olwalunesihloko esasicije njengodosi lwenyosi yamhlaba ngalo owayebonakala esejiyazela. Kanti khona lapho futhi–khona kusenjalo nje, ngokuphuthuma okusamatata izikhulu zeposi kanye nabashayeli bomshini babonakala belumana indlebe, ngaphandle kokuchitha isikhathi umshayeli wendiza nabanye babonakala bethatha insizwa yombutho sengathithi babethatha ikhasi, beyikhweza endizeni enophaphe njengendlondlo.

Isosha lalisenkingeni emveni kokusinda emambeni eyayiphume ephaseleni lomfana. Kwabonakala kuqhamuka enye insizwa ngokuphazima kweso izozama ukusiza isosha ngezibiba. Kubonakala sengathi yafika yalitshopa isosha, labonakala selinyakaza. Yathi iqedanje le nsizwa ukulinyanga, umshayeli wendiza nabanye balithatha bahamba nalo. Kusobala ukuthi babeliphuthumisa kwabezempilo. Isosha libizwe ngensizwa yombutho ukucacisa ukuthi kwakungelesilisa. Umuntu owayesiza isosha ubizwe ngensizwa, alishiwongo igama lakhe kodwa kuvela ukuthi wayengumuntu wesilisa.

Emzini kaMfundisi kwakunesehlo esasifana nesakwaTatazela. UMhlangala uqhamuka abantu bamile bayizixongololo ubabiza ngeziphungumangathi. Omunye umuntu kulabo ababesesixukwini wezwa imcasula le nto eyayishiwo uMhlangala kubona. KuMakhaye (1991:59) kuthiwa:

> "Usho kobani ukuthi iziphungumangathi?" Kukhuluma masisha enye indoda eyabonakala ithukuthela igana unwabu.
> Ngokushesha nje futhi yabonakala isithula, ithi ukuhleka kancane, inikina ikhanda. Kukhona eyase ikubonile. "Kanti yilesi sidakwa esinguMhlangala!" Kusho indoda. "Ubobuphuzela esiswini utshwala wena mfana!"
> "Utshwala abumdaki umuntu uma ebuphuzeqedebaya ekhanda," kuphendula uMhlangala, ethidiyadiya, enyathela

> isidindi, ekhubeka eyothi futhalala phansi, ebuya evuka, ema, eyendela ngemuva nangaphambili.
> "Kungcono ungaphuzi-ke ngoba buzokwenza ukuba uvuse obungayizingeli."

UMhlangala uma eqeda nje ukubiza abantu ngeziphungumangathi, ungenwa enye indoda emadevini. Le ndoda yazama ukumkhuza uMhlanga la kodwa kwafana nokuthi ithela amanzi emhlane wedada. Yagcina iqaphelile ukuthi uMhlangala uphuzile, yingakho yathi kuyena akophuze la esiswini. Yazama futhi ukumqaphelisa ukuthi angaphuzi ngoba lokhu kuphuza kwakhe kogcina kumfake enkingeni.

6.13 Isiphetho

Kulesi sahluko kuchazwe abalingiswa abathile ababambe iqhaza ekukhuleni kwenoveli yonke. Ukuchazwa kwabo kwakhe iketango elenza ukuthi umfundi agcine eyiqonda kangcono indaba yonke. Ukuchazwa kwabo kahle kwenza ukuthi umfundi abe nesithombe somlingiswa nomlingiswa okukhulunywa ngaye endabeni. Kukhona abalingiswa abachazwe ngokuphelele, okusho ukuthi kushiwo konke ngabo. Kukhona abachazwe umlandi ngenhloso yokukhulisa indaba. Abanye bachazwe ngokubukeka nokwakheka kwabo. Kukhona abachazwe ngokuqanjwa kwabo. Bayavezwa nabachazwe ngokwezikhundla zabo. Abanye bachazwe ngokwesibindi sabo, nokugqoka kwabo, ubuhlakani kwabo kanye nobulili kwabo.

ISAHLUKO SESIKHOMBISA

7.0 UKUCHAZWA KWEZINTO EZIVELA ENDABENI

7.1 Isingeniso

Ucwaningo luzobheka indlela okuchazwe ngayo ezinye izinto ezisetshenzisiwe endabeni nendlela azichaza ngayo uMakhaye. Lapha kubalwa izinto ezibambe iqhaza ekukhuliseni indaba. Izinto ezizobhekwa iphasela elithunyelelwe uTatazela, iphasela likaGilumkhuba, ihhashi likaTatazela, umfula, ibhuloho, iveni, ibhayisikili, ihlathi, inyoka, ingwenya nebhanoyi. Zonke lezi zinto zichazwe ngendlela yokuthi kuze kube sengathi usuyayazi indawo yaseMbobozini noma ungayazi. Kubonakale kukuhle ukuthi kubhekwe ukuchazwa kwazo ngoba umbhali usebenzise ikhono elimangalisayo uma ezichaza. Lezi zinto ezichazwe uMakhaye zizovezwa ezihlokwaneni ezilandelayo ngenhloso yokuphendula umbuzongqangi osesahlukweni sokuqala othi: Ukuchazwa kahle kwezinto ezivela enovelini kaMakhaye kulinyuse kanjani izinga lale noveli? Kuzophawuleka ukuthi uMakhaye uyaqinisekisa ukuthi into azokhuluma ngayo uyayichazisisa ngaphambi kokuthi asho okuthile ngayo. Lokhu kwenza kwakhe kumenza ahluke kwabanye ababhali ngoba imvamisa bona bagxila ekuchazeni abalingiswa kunezinto ezivela enovelini.

Kukhona izinto ezisetshenziswa umbhali endabeni okuthi uma zichazwe kahle zakhe isithombe esiphelele sendaba yonke. Kukhona izinto eziwumgogodla wendaba okusuke kufanele zichazwe kahle ukuze indaba ilandeleke kahle. UNyembezi naye uyisebenzisile le ndlela yokuchaza izinto. KuNyembezi (2015:24) ichazwe kanje indlu kaMkhwanazi:

> Lapha kwaMkhwanazi kwakungumuzi owakhiwe isilungu, Kunendlu enkulu enamakamelo amane. Kwakukhona ikhishi nendlu yokudlela kanye namakamelo okulala amabili. Kodwa amafasitele ayo ayemancane. Phandle kwakunovulande amacala amabili. Kwakungesiyo indlu yesimanje, kuyilolu hlobo oludala lwezindlu ezinezinsika kuvulande. Phezulu yayifulelwe ngothayela kodwa omunye usubomvu wukugqwala, kwezinye izindawo usuqala nokungenisa imvula. Izindonga zakhiwe ngesitini

> esiluhlaza esingashiswanga kanti imvamisa yezindlu zaseNyanyadu ngaleso sikhathi zazakhiwe ngamasoyi. Lapha ezindongeni endlini kwakulenga izithombe eziningi, ezinye sezaphenduka umbala zaba bomvana. Kwakuyizithombe zezihlobo zakhona lapha kwaMkhwanazi. Esinye kwakuyisithombe somshado, umshado kaMkhwanazi noMaNtuli. Izithombe zigcwele uthuli ngoba zazingavamile ukuthintithwa.

UNyembezi ngaphambi kokuba achaze uMkhwanazi uqala ngokuchaza kabanzi umuzi wakhe. Ukuchazwa kabanzi kwesakhiwo somuzi kaMkhwanazi kwenza ukuthi uMkhwanazi nomndeni wakhe baqondwe kangcono abafundi benoveli yakhe. Umuzi kaMkhwanazi wakhiwe ngezitini kanti eyomakhelwane bakhe yakhiwe ngamasoyi. Lokhu kuchaza ukuthi izinga lakhe lempilo lithe thuthu kunelabanye abantu aphila nabo endaweni yaseNyanyadu. Ukuguga kokhethe kusho ukuthi lo muzi usumdala. Izithombe ezigcwele udonga zisichazela ukuthi abantu bakwaMkhwanazi nakuba behlobisile ngazo kodwa bayawugcina umlando wabo ngezithombe.

U La Guma omunye wababhali okuveze kahle ukuchaza izinto azisebenzisile embhalweni wakhe othi: **A *Colossus Revisited.*** U La Guma (1962:29) uliveze kanje ikhono lokuchaza:

> *In a room down the corridor Frankly Lorenzo lay on his back on the iron bedstead and stared at the ceiling. The ceiling had been painted white once, a very long time ago, but now it was grey and the paint was cracked and peeling.*
>
> Endlini ezansi emhubheni uFrankly Lorenzo wayelele ngomhlane embhedeni wensimbi ebuka kusilingi. Usilingi owawuke wapendwa wamhlophe, esikhathini eside esedlule, kodwa manje usumpunga nopende wase unezimfa ukhekhebuka.

Uma ubuka indlela u La Guma achaza ngayo iyefana nekaMakhaye ngoba naye into azokhuluma ngayo endabeni uyayichazisisa ukuze umfundi wenoveli yakhe abe nesithombe esiphelele saleyo nto okuxoxwa ngayo. Le ndlela ibukeka iyinhle ngoba imenzela lula ofundayo ngokuthi imcacisele konke kunciphe nemibuzo ebezozibuza yona ngento ethile esetshenziswe endabeni.

URimmon-Kenan (1983:66), ukubona kubalulekile ukuvezwa kwezinto ezizungeze umlingiswa. Ubala izinto ezinjengalezi ezilandelayo: izindlu, idolobha nokunye. Ukuchazwa kahle kwezinto ezizungeze umlingiswa kwenza ukuthi ofunda umbhalo abe nesithombe esiphelele nabalingiswa nezinto abaphila eduze kwazo.

7.2 Ukuchazwa kwezinto ezisetshenzisiwe endabeni

UMakhaye ubonakala eyithanda le ndlela yokuzichazisisa izinto ezisetshenziswe enovelini yakhe njengoba kwenze uNyembezi. Izinto ezisetshenziswe endabeni ikakhulukazi lezo ezibalulekile, uyazichazisisa zize zakhe isithombe engqondweni yomfundi wenoveli yakhe.

Isisusa sodweshu kule noveli kaMakhaye sidalwe ukufika **kwephasela** uTatazela owayengaliqondi ukuthi liqhamuka kuphi. KuMakhaye (1991:2) kuthiwa:

> "Ngaze ngadla nami we Bangeni!"
> "Waze wadlani na baba?"
> "Nami ngithola iphasela namuhla?"
> "Hhayi wena! Livelaphi?"
> "Ngisabheka."Athi ukuliphenduphendula ezandleni. Emamatheka kancane. Liboshwe kahle impela. Igama lakhe libhalwe kahle kuleli phasela. Athi ukuliphenduphendula futhi efuna ukubona ukuthi lithunyelwe ngubani. Alibonakali kahle leli gama. Nanso imihlola.
> "Ngelami impela leli phasela kodwa manje angazi ukuthi kumi kanjani ngoba angiboni ukuthi lithunyelwe ngubani," kuvungama yena uTatazela lapho ebhekisisa iphasela, eliphenduphendula ezandleni.

UTatazela uqala ngokujabula uma ethola iphasela. Lichaziwe ukuthi liboshwe kahle. Igama likaTatazela libhalwe ngokucacile ephaseleni. Into edala inkinga ngaleli phasela ukuthi akuveziwe ukuthi lithunyelwe ngubani kuye. Leli phasela ebelithokozela seliyamthusa ngoba ufihliwe umuntu olithumelile. Ngesikhathi eqhubeka elipenapena leli phasela wagcina ebona umbhalo angawuqondi noma ubhalwe ngolimi lwamaNdiya noma amaJaphane noma amaShayina? Okwagcina sekumnika inkinga kakhulu ukuthi wathi uma elalelisisa wezwa sengathi kunomsinjwana okhala phakathi. Watshela umndeni wakhe ukuthi ibhomu le ephakathi. Kugcine sekuvela nokuthi uTatazela wake wasebenza efemini yeziqhumane. Lokhu kwenza ukuthi abantu bamkholwe uma ethi

lo msindo awuzwayo owebhomu. Ukufika kwephasela kwenza ukuthi kungabibikho ukuthula kwaMzimela. Udungunyane olubangwe iphasela likaTatazela lwaze kwakapakela emphakathini.

Kunamanye **amaphasela** avezwe kuzakhiwana zenoveli.UMfundisi wendawo naye akasawethembi amaphasela aphume eposini emzini wakhe. KuMakhaye (1991:13) kuthiwa:

> Lapho esenqwatshelwe phansi amaphasela, esaboshiwe, lokhu phela maningi ngoba uNcibijane, uMfundisi abone elinye iphasela elilingene nje, libhalwe igama lakhe. Athi dlengelele, abuke umkakhe, abuye abuke iphasela, aqalaze ubala sengathi uzobaleka. Umlomo ujike wome amathe. Akhulume: "Uyalibona leliya phasela nkosikazi?" "Usho liphi? Ngabe usho leliya elibhalwe igama lakho?" "Ehhene, ngisho lona."
> "Ngiyalibona. Pho uthini ngalo?"
> "Ngizwa lingisolisa. Yini kube sengathi linomkhuba phakathi nje?"

UMfundisi naye usenkingeni njengoTatazela. Emaphaseleni asemzini wakhe, kukhona angaliqondi. Uthi uma elibuka liyamsolisa ngathi linomkhuba phakathi. UMfundisi ugcina ekhipha umyalelo wokuthi onke amaphasela asemzini wakhe awakhishelwe ngaphandle. Wayesaba ukuthi leli alisolayo kungenzeka ukuthi linebhomu eyayingaze iqhumele emzini wakhe. Okuqaphelekayo lapha ukuthi umlandi akayivezanga yonke imininingwane ngaleli phasela elalithusa uMfundisi. Alichaziwe ngendlela eshaya emhlolweni kodwa futhi yilona eliyisisusa senkinga kaMfundisi.

Kuso isakhiwana esenzeka eposini kunomfanyanaokade elethe **iphasela**. Lo mfanyana ufika nje basathukile eposini ngoba kade bethola umbiko, obazisa ukuthi kumele baqaphele amaphasela nezincwadi ngoba okunye kunamabhomu aseqede abantu. Umfanyana uma kuthiwa akaliqaqe iphasela, uyabaleka uyalishiya. KuMakhaye (1991:24) lichazwe kanje leli phasela:

> Balibuka leli phasela, balibuka ngamehlo esabayo, imizimba yabo ithuthumela. Nalo labonakala lihlezi khona lapho sengathi lalihleka usulu, lalibonakala sengathi

> laliphonsa inselelo, sengathi lalichwensa, sengathi lalisonga.

Umlandi ukhethe ukulichaza ngendlela enoteku iphasela lomfana. Indlela alichaza ngayo umlandi ngathi uthi lalibaklolodela lithi lifisa ukubona ozoke alithinte. Leli phasela kwagcina kuvelile ukuthi umnikazi walo ubaleka nje ingoba wayegoqe imamba phakathi. Wayeziphindiselela esitheni sakhe esasikade simthumelele iphasela elihle elaligoqwe ngendlela ehehayo kanti lineselesele phakathi.

Umlandi ube nendlela yokuyiphetha kahle indaba **yephasela** elalikhathaza uTatazela. Kufika uchwepheshe weziqhumane uyalivula. KuMakhaye (1991:101) uthi:

> "UJohnson wayiphakamisa le nto eyayiphume ephaseleni. Yaze yayinhle into! Abantu bayibuka ngamehlo okuyesaba nokuyijabulela. Kwakuyiwashi elikhulu legolide, lohlobo oluphambili! Kwakuyinhlobo eyayingawayindwa kodwa eyayiziwayinda. Kwakusobala ukuthi lowo owayeliposile iwashi lelo wayenze ngabomu ukuba alipose lihamba. Kwakuyini leyaya futhi? Kwakuyisithombe? Kwezwakala enye intombazane eyayiphakathi kwalabo bantu ababelapho isho ngengila ithi: Yisithombe sikaNokuthula umntakababa! Hawu Nkosi yami!"

Umlandi uyivala kahle indaba yephasela uTatazela ayecabanga ukuthi linebhomu. Uchwepheshe ongu-Johnson uyabavulela abantu iphasela. Kuphuma iwashi. Sekuyacaca ukuthi lo msindo owawudala inkinga ephaseleni kwakungowewashi eliziwayindayo. Kuvela nesithombe sikaNokuthula owayekade eshade noTatazela. UNokuthula leli washi elisephaseleni wayelithumelele uTatazela. UTatazela wayazi ukuthi uNokuthula wafa ngoba wayemthengele izigebengu ukuthi zimhenge ehlathini. Ngebhadi labo igatsha ababembophele kulo laphuka sebebalekile wavuka waziqaqa wabalekela eGoli. UTatazela uqeda kuyiveza le mfihlo emphakathini. Umlandi ugxila ekuvezeni nasekuchazeni amaphasela nje ngoba uyazi ukuthi indaba yakhe uzoyivala ngalo iphasela lezimanga.

Enye into engumgogodla nokukhulunywe ngayo kaningi kule noveli **ihhashi** likaTatazela. Ngesikhathi ehamba engaziwa ukuthi uyaphi, wayehambe ngalo ihhashi

lakhe. Endleleni lagcina limginqile. Umlandi uyalichazisisa ihhashi ngenkathi limginqa. KuMakhaye (1991:15) kuthiwa:

> Isilwane lesi uTatazela ayegibele kuso safingqana njengemfinyezi, sibuye siqonde njengemamba ishaywe ngumbani ophuma emlonyeni wonwabu, amehlo aso ayekhala izinyembezi njengawesinqawunqawu, sivule amakhala aba zivengezi sengathiayezokhipha intuthu nomlilo, sibonakala sengathi ulaka lwaso lwalwefana nolwembube enamawundlu, sibhodla, sithimula, sisaduza. Sasiphakamisa umsila njengenkunzi ihlabanisa, sivula umlomo kuvela izimbazo zamazinyo sengathi siyahleka, sishaya isipetu, ngokushintshanisana ngemilenze yangemuva neyangaphambili. Emhlane waso kwakuhlezi uTatazela, okwathi ngenxa yemikhuba leyo eyayigilwa isilwane wabonakala entanta eya emuva eya phambili njengesigidi, ebamba umhlwenga udedeleka, ephuthaza eqolo ngesandla kodwa sishelela, kwaze kwathi ekugcineni zadedela zombili izandla isilwane samkhipha ngasekhanda, amanyalenyoka, washwibeka njengembokodo waye walima ngomthwalankunzi esihlabathini esithambileyo esihoshaneni. Ngeqholo lokunqoba isilwane sathi gabadu, sathi qekelele, saphenduka sambuka kwasengathi sasimklolodela; sambuka lapho esengumfunzana phezu kwesihlabathi.

Ngesikhathi ihhashi lichitha uTatazela, umlandi usichaze kwacaca isimo sehhashi. Umlandi ulichaze kahle ebe efanisa ngaso leso sikhathi. Ukufingqana kwalo libuye liqonde kusichazela ukuthi laligabadula ngempela kungadlalwa. Sichazeliwe ngamehlo alo ayekhala izinyembezi, okwakudalwa nawukuheleza komoya kuwo amehlo ngenkathi ligabadula. Amakhala achazwe njengezivengezi okusinika umqondo wokuthi makhulu. Umsila kuthiwa wona wawuphakama. Umlomo kuthiwa wona wawuveza izimbazo zamazinyo. Lokhu kuchaza ukuthi amazinyo ehhashi ayemakhulu.Imilenze kuthiwa yayima ngokushintshana eyaphambili neyasemuva okuyinkomba yokuthi ihhashi laligijima ngesivinini esiphezulu kakhulu, okwakungaba imbangela yokuthi ligcine limchithile uTatazela. Umlandi ukwazile ukulichaza ihhashi ngokuthi asinike isithombe esiphelele salo.

Umfula oseduze komuzi kaTatazela ubambe iqhaza kule noveli. Igama lomfula iSulubezi.KuMakhaye (1991:1) uchazwa kanje lo mfula:

> Kudebuduze nomuzi wakhe kugobhoza umfula obizwa ngokuthi iSulubezi. Uyawubuka lapho ulithantala njengobhambala lwemamba, ugobhoza ngamawala, ngokuswezisela kwangathi uyasonga, uye uyoshona ngale ezihlahleni ezimi phezu kwewa. Likhulu leli wa. Uma amanzi eSulubezi ehla khona eyoshaya phansi ungaze uthi ashunqa intuthu. Kwawona ungeke usho nokuthi ngamanzi uma usekudeni. Kodwa ungathi ngenkulu intambo emhlophe. Phansi laphaya lapho kuwela khona amanzi kukhona esesabekayo isiziba. Abaziyo bathi sejwayelwe yizinyoka ezimangalisayo kanye nezingwenya.

Umfula uchazwe kahle kusetshenziswa yona futhi indlela yokufanisa. Kuthiwa ulithantala okusichazela ukuthi unamanzi amaningi. Lokhu kufakazelwa ukuthi kuthiwe ugobhoza ngamawala. Lo mfula uyingozi ngoba ubuye ube newa elikhulu. Umlandi uthi amanzi alo mfula ngathi intambo uma uwabukela ekudeni. Okuthusayo ngeSulubezi ukuthi linesiziba esithandwa zinyoka nezingwenya. Lo mfula uchazwe ngokuphelele ngoba ubikezela isigameko esikhulu esagcina senzeke kuwo, uTatazela emuka neveni kuwo.

Umfula iSulubezi wawunomlando owaziwayo endaweni yaseMbombozini. KuMakhaye (1991:26) kuthiwa:

> Ngapho ngakolunye uhlangothi kwakugobhoza iSulubezi, elimanzi alo ayenyelela njengokuhamba kwemamba endala, imamba eseyinokweyisa. ISulubezi leli kwakufanele ukuba abantu balibuke njengomngane wabo, njengoyise nonina, ngoba izizukulwane zaseMbombizini ezazisekhona nezazingasekho zazondliwa ngamanzi alo mfula. Ubukhulu bawo nokubaluleka kwawo kwakungasasho lutho kangako kubantu ngoba babehlala bewubona zonke izinsuku. Kepha ngalelo langa wawubonakala sengathi wawufihle induku emqubeni– sengathi lukhulu olwaluzophuma kuwo noma owawuzolwenza.

Umlandi lapha uqala ngokuchaza ukugeleza kwamanzi eSulubezi. Ukugeleza kwawo ukufanisa nokunyelela kwemamba endala. Lokhu kunikeza umqondo wokuthi ukuhamba kwawo kuba sengathi amile kanti ayahamba. Kuchazwa ukubaluleka kweSulubezi eMbombozini. Izizukulwane ngezizukulwane zakhula ziphuza kuwo lo

mfula. Lo mfula kuvela ukuthi nawo wawunazo izigigaba zawo. Umuntu uma ehlala nento ebalulekile ugcina engasakunaki ukubaluleka kwayo. ISulubezi nalo lalibalulekile kodwa abantu babengasakushayi mkhuba ukubaluleka kwalo.

Ibhuloho lomfula iSulubezi lichazwe ngoba nalo lineqhaza elilibambile ekukhuliseni indaba. Leli bhuloho ilona elalisiza abantu baseMbombozini ukuthi bekwazi ukuwelela ngapheshheya komfula. KuMakhaye (1991:1) lichazwe kanje ibhuloho:

> Lo mfula ufana neMfolozi emnyama yona ikhetha abawezi. Akuwelwa noma kuphi nje. Ngenhlanhla kodwa yabusiseka indawo yaseMbombozini ngoba yakhelwa ibhuloho eleqa phezu kweSulubezi. UTatazela uyalibuka naleli bhuloho njengoba emi emzini wakhe nje. Uyasho ngengaphakathi uthi ibhuloho lokuqina impela leli. Lakhiwa ngompetha izinsizwa zamaNtaliyane. Kodwa–ke manje ukuqina kwalo sekuyasolisa. Phansi lapho kuhanjwa khona kukhona izinsimbi namapulangwe esekuxega, kanti okunye sekuvavekile. Kepha–ke pho unamsebenzi muni nalokho? Amehlo akhe ubuya uyawaphendula uwabhekisa ngaseMpumalanga.

Umlandi usichazela ngebhuloho lomfula iSulubezi. UTatazela njengesakhamuzi saseMbombozini uzinika ithuba uyalibukisisa leli bhuloho lomfula wabo. UTatazela udliwa udweshu lwangaphakathi ngaleli bhuloho. Uyalikhumbula ukuthi lakhiwa ngamaNtaliyane, awabiza ngompetha okusho ukuthi angochwepheshe emkhakheni wokwakhiwa kwamabhuloho. Isakhiwo sebhuloho sichazwa ngokuthi lalakhiwe ngamapulangwe nezinsimbi okwase kuxega. Ukuxega kwebhuloho kuchaza ukuthi kade kwasa lisebenza. Okunye okuqaphelekayo ngebhuloho ukuthi lase livavekile. Leli bhuloho lichazwa kanje ngoba libikezela isigameko esingasekugcineni lapho kwagcina kuphoseka khona iveni yamaphoyisa kulo leli bhuloho.

UTatazela uma ehamba uhambo olungaziwa udlula kulo leli bhuloho. KuMakhaye (1991:7) kuthiwa:

> Nantiya ihhashi liyoshona phansi, yilo leliya liyowela ibhuloho eselifana nofafube olushayana amadolo, ngaphansi kwalo okugobhoza amanzi anyelela njengemamba emnyama. Amanzi ashayisa uvalo, abika okubi, ayinsizakubulala. Lapho ihhashi ligabadula

> ngezimbedula zezinselo phezu komdladlambe webhuloho kubonakala okuthile okusazinsimbi namapulangwe kuhlephuka kuwela emanzini phansi kwebhuloho, kusala izinsungubezi ebhulohweni. Kuzwakala kuqubuka omkhulu umsindo esixukwini sabantu eduze komuzi kaTatazela uma bebona lokho.

Ibhuloho lichazwe ngokuthi selaba ufafube okuchaza ukuthi lalingasekho esimeni esihle. Ukushayana kwamadolo kuchaza ukuxega kwebhuloho. Okunye okuchaza ukuthi leli bhuloho lalingasekho esimeni ukuthi libizwe ngomdladlambe. Umdladlambe into esuke isigugile. Ihhashi uma ligabadula phezu kwebhuloho kuqhasha izinsinjana namapulangwana okuyingxenye yesakhiwo sebhuloho. Liyalimala liyaqedeleka esimeni salo esingesihle. Leli bhuloho kuyacaca ukuthi lalingesiwo lawa ajwayelekile akhiwe ngokhonkolo nezinsimbi. Leli lalakhiwe ngezinsimbi namapulangwe.

UTatazela wafana nomuntu ozimbele yena igodi. Ngesikhathi esebuya namaphoyisa babezowela kulo leli bhuloho elaliqedelwe ihhashi lakhe. KuMakhaye (1991:71) kuthiwa:

> Kwabuye kwezwakala futhi ukuqubuka kokuhlokoma esixukwini ngaphesheya kwaba sengathi kwakukhona ababememeza, abanye bekhala, abanye bekhuza, abanye bebabaza! Kwakufanele ukuba kube khona umsindo owawufana nalowo ngoba ngeshwa eliyisimangaliso amasondo eveni eyayiza njengesivunguvungu somoya akhalakathela emifantwini yebhuloho lapho kwakuhlephuka khona okwakusazinsimbi namapulangwe ngenkathi ihhashilikaTatazela lisaduza ngezinselo phezu kwebhuloho libheke lapho kwakungaqondwa khona ngaleso sikhathi. Iveni yalishaya ibhuloho yalihlikiza njengojekamanzi yaye yamuka umsinga oshwilinayo, mhlawumbe ngokubona ukuthi kwakungenele lokho yaphikelela phansi lapha kuhlala khona amavuzamanzi nezingwenya.

UTatazela ubuya ngeveni okumele iwele ebhulohweni elilinyazwe ihhashi lakhe. Kungenzeka ukuthi wayengasakukhumbuli lokho ngenxa yokuthi wayexovekile emqondweni wakhe. Amasondo eveni abonakala egaxela emifantwini yebhuloho eyayidaleke ngenkathi kudlula ihhashi. Iveni igcina ngokuthi iphoseke phakathi emfuleni. Iveni kuthiwa yalishaya yalihlikiza ibhuloho, okusho ukuthi yona yase

izoqeda ngalo. Yonke le nto yenzeka abantu bayabuka. Bebuka ibhuloho labo neliwusizokubo lishabalala bebuka. Okunye okwathusa kakhulu amaphoyisa ukumuka kweveni kunoTatazela namaphoyisa phakathi. Umlandi ukwazile ukulichaza kahle ibhuloho. Isakhiwo salo kanye nesimo salo kucaciswe kahle ngankathi kuchazwa.

Ihlathi kule noveli lineqhaza elilibambile. Umlandi ulisebenzisile ukubikezela isigameko esibalulekile esizokwenzeka ngasekugcineni kwendaba. KuMakhaye (1991:1) kuthiwa:

> Akubonayo nje kuphela ihlathi elimnyama bhuqe, elinezinsunguzi ezimnyama. Akaqali ukulibona leli hlathi. Wazalwa likhona. Sekusekuseni manje kodwa ungathi kusahwalala kuleli hlathi. Lingungubele, linyukubele, libiphile. Uyalishalazela uTatazela, ubhekisa amehlo ngasesitebeleni samahhashi akhe.

Ihlathi lichazwa ngokuthi limnyama. Lokhu kuveza umqondo wokuthi licinene. Leli hlathi lidala ngoba kuthiwa uTatazela wazalwa likhona. Lichazwe lenziwa isenzasamuntu yingakho kuthiwa linyukubele futhi libiphile. Ihlathi libalulekile ngoba kulona kugawulwa izigxobo nemiqadi yokwakha izindlu uma kusemakhaya. Izibaya namahhoko kwakhiwa ngezintingo namathandela okusuke kugawulwe khona ehlathini. Ezindaweni ezisemakhaya njengakhona lapha eMbombozini ihlathi liyahlonishwa ngoba impilo yabantu isuke incike kakhulu kulo. Abanye abasuke bengakabi nawo ugesi bayatheza kulona ukuze bekwazi ukubeka amabhodwe eziko. UTatazela ulibuka nje ihlathi yingoba ecabanga yonke imisebenzi yalo.

Ihlathi abanye babuye balisebenzisele imisebenzi emibi. Abanye babulala izilwane baziphonse khona. Abanye benzela khona imisebenzi yobugebengu. KuMakhaye (1991:98) kuthiwa:

> Wathi ukube avule uNokuthula zaphonseka ngaphakathi izinsizwa, engakabhazuluki zambamba zamvala isimuku, zamkinatela ngezintambo zamqiqinga zaphuma naye sezibange ensunguzini emnyama. Intambo zase ziyiphethe, izihibe sezilungiswe kahle, konke sekumi ngomumo. Kwakufanele ukuba yonke into yenziwe ngokuphazima kweso ngoba kwakwazi bani? Kwakungase kwenzeke nje ukuba kwakukhona umthakathi owayecashe lapho elindele

> ukusinisa imikhovu. Kwakwenzeka konke lokhu nje uTatazela ekhona, enzela ukuba abe neqiniso impela ukuthi uNokuthula wayeyile kwagoqanyawo.

UTatazela uma ecabanga ukubulala umkakhe wokuqala uNokuthula ucabanga lona ihlathi. Ihlathi lichazwe njengensunguzi emnyama. Endaweni emnyama kuvamise ukwenzeka izinto zobumnyama. Izigebengu zikaTatazela zamqiqinga uNokuthula zayombulalela khona ehlathini ngoba zazi ukuthi kumnyama ehlathini ngeke zibonwe muntu. Umlandi uqale ngokulichaza ihlathi ekuqaleni kwenoveli ngoba ebikezela lesi sigameko sokubulawa kukaNokuthula ehlathini. Ubumnyama behlathi buhambisana nemfihlo eyayaziwa uTatazela noBangeni eyagcina ivelile emphakathini ukuthi babulala uNokuthula. Bamthengela izigebengu ukuthi zimhenge kanti uzosala ephunyuka sebebalekile bona. Waqeda ukuphunyuka wanyamalala kanti ulibangise eGoli njengoba wagcina esethumelela uTatazela iphasela elimthusayo.

Ibhayisikili elasetshenziswa uTatazela emveni kokuthi eginqwe ihhashi lichaziwe isimo salo emveni kokushayisa itshe. UTatazela waqalaza izintombi kanti usezozithela etsheni. KuMakhaye (1991:34) kuthiwa:

> Kwathi kusenjalo isondo langaphambili lebhayisikili lagaleleka etsheni qede "lema lafunga" njengesicathulo esidala, lagadlazela, laqhuma, wabonakala uTatazela etshuza njengenkanyezi ehudayo lapho limkhipha ngaphambili ibhayisikili, ethi akangene esizibeni kodwa eceza kancane aye alime ngamadolo esihlabathini, isisu sishaya isihlabathi njengebhola, isilevu sikhotha izibi namabibi.

Umlandi uqale ngokuchaza imbangela yokulimala kwebhayisikili. UTatazela kuthiwa wayenesono sokuthanda izintombi. Wabuka zona kanti usezophosa ibhayisikili etsheni engaqondile. Ibhayisikili lichazwe ngokuthi lafana nesicathulo esidala. Isicathulo esidala sivamise ukunganakwa ngoba sisuke sesiyinto engasenamsebenzi walutho. Kuthiwa lagadlazela. Ukugadlazela kusho ukuhamba kwento engasalungile kahle, yenza nomsindo othile omubi. Laphinde laqhuma. Ukuqhuma kwakungasho ukuphantsha kwesondo nokuqhuma kwamashubhu ngaphakathi emasondweni.

Emveni kokuvuka phansi kukaTatazela ibhayisikili liyachazwa isimo salo. KuMakhaye (1991:35) kuthiwa:

> Wathi ukuhambahamba ukusuka lapho ibhayisikili lalimfunze khona uthuli, elishiya lapho lingumhlahlavu ongasayophinde ube nomsebenzi, wanyathela kancane waye wayoshona ngale kwezihlahla.

Ibhayisikili lichazwe njengomhlahlavu ongasophinde ube namsebenzi. Lokhu kuchaza ukuthi kwase kuphelile ngebhayisikili. Lalingeke lisakhandeka. Lase lifanelwe ukulahlwa. UTatazela uvuka uqhubeka nohambo lwakhe ngezinyawo ngoba esebona ukuthi ibhayisikili ngeke lisamsiza ngalutho kulolu hambo abhekene nalo.

Iveni yamaphoyisa yabamba iqhaza ekuzameni ukusiza uTatazela enkingeni owayebhekene nayo. Ukulimala kwayo umlandi ukuchaza ngezindlela ezahlukene. KuMakhaye (1991:44) kuthiwa:

> Mayelana neveni, kwabasobala ukuthi usizo lwayo lwalungasayophinde lube khona ngaphandle kokuba icwiywe izitho zithathwe kuyokhandwa ezinye izimoto.

Iveni yayiphuthuma emzini kaTatazela naye ephakathi kanye namaphoyisa. Ngeshwa bazithela phezu kwehhashi elalikade liginqe uTatazela. Umlandi uma echaza isimo seveni uthi yayingasophinde ibe usizo. Uqhubeka athi yayingalungela ukuthi kucwiywe kuyo uma kuyolungiswa enye imoto. Imoto esuke ikulesi simo okuchazwa ngaso iveni isuke ilimale kakhulu ngendlela yokuthi kungabilula ukuthi isingaphinde ikhandeke.

Emaphoyiseni kwathunyelwa iveni yesibili ukuthi izosiza amaphoyisa noTatazela. Iveni yesibili yaphoseka emanzini kwaphela ngayo. KuMakhaye (1991:72) ichazwa kanje iveni yesibili:

> UTatazela yena-ke? Ukungakwazi ukuhlamba kwamveza obalanjengoqumbu, wayengakwazanga ukuphuma evenini, kwaveni qobo lwayo yayingamkhiphi nayo ngokwayo kodwa umhlahlavu lona owase ufana nohlaka oluthwele umuntu ofileyo wawulokhu uqhubekile ubange ezansi nomfula.

Amaphoyisa akwazi ukujomba evenini eyayimuka ngoba ayekwazi ukuhlamba kwasala uTatazela yedwa. Umlandi uyichaza ngokuthi yayisiwumhlahlavu iveni. Lokhu kusho ukuthi kwase kuphelile ngayo. Cishe yase imapaqapaqa, okunye kwayo sekugobile ngenxa yokulimala nokushayeka kabi. Ibuye ichazwe ifaniswe nohlaka lokuthwala umuntu ofileyo. Uhlaka aluvamisile ukuba luhle ngoba lusuke lwakhelwe ukuthwala isidumbu bese luyahlakazwa. Ngaleyo ndlela kusuke kungadingeki ubuchwepheshe obusezingeni eliphezulu uma kwakhiwa uhlaka. Lokhu kusinika umqondo wokuthi iveni yayisesimeni esingesihle neze.

Inyoka eyatholakala ilwa noTatazela emanzini ichaziwe. UTatazela utholwa emveni kokuthungathwa isikhathi eside. KuMakhaye (1991:88) kuthiwa:

> Kwathi lapho inhlamvu ithunga inunu ezimbanjweni, isilwane seluleka sibheka phezulu, sifutha ngonya olumangalisayo, inyivinyivi yengxenye yomzimba waso yavela ngaphezu kwamanzi, yavela kahle obala. Umhuneba wabuye wadicilikela phansi washona emanzini, wabuye waqubuka futhi ngokushesha okukhulu, usuvuke isiphiyaphiya, kwathi emzameni wawo wokugcina wokuziphephisa wameqa ikhanda umuntu lowo owawubanjelwe eduze yizingodo. Kwabonakala kwakanye ukuphuma kolimi njengombani wezulu, luphuma esikhevezini somlomo, wabhinyilika umhuneba waze wayoshona enkeleketheni yewa, isihlenhle sekhanda sidonsa inyakanyaka yesidumbu sawo, waye waphoseka phansi la kwakushunqa khona okusantuthu, wanyamalala.

Inyoka ichazwe ngokwamalunga omzimba wayo. Kuchazwe umzimba, ulimi, umlomo nekhanda. Umzimba kuthiwa kwakuyinyivinyivi, okusho ukuthi wawumkhulu kakhulu. Ulimi kuthiwa lwaluphuma njengombaniwezulu, okusho ukuthi lwaluphuma ngokushesha okumangalisayo. Umlomo ubizwe ngesikhevezi. Lo mlomo kucacile ukuthi wawumkhulu. Ikhanda kuthiwa laliyihlenhle. UMbatha (2006), isihlenhle usichaza njengesilwane noma umuntu onekhanda elikhulu. Lokhu kusinika umqondo wokuthi ikhanda lenyoka lalilikhulu. UMakhaye ukwazile ukuyichaza kahle le nyoka eyayilwa noTatazela.

Ibhanoyi linalo iqhaza elilibambile kule ndaba. Ibhanoyi liyavela ngenkathi kuzanywa ukusiza UTatazela. Ibhanoyi liyaziwa ukuthi lingezinye zezithuthi ezisheshayo kuleli zwe. Ibhanoyi kule ndaba lisetshenziswe ukuletha usizo oluphuthumayo ngoba kwaziwa ukuthi liyashesha uma kunesimo esiphuthumayo. KuMakhaye (1991:39) kuthiwa:

> Ogqayinyanga besahlongoza ukuthatha izinyathelo mezinqala abantu bethuka kabi, ngisho uMphathi weposi imbala, lapho bezwa imbadlambadla yokuduma: Kwakuyindizamshini eluginxana njengomnyovu, eyayinophaphe ekhanda njengendlondlo. Bayibuka abantu yehla kancane yehlela emhlabathini, amasondo isiwakhiphe sengathi izinzipho zokhozi. Umphathi weposi, nabo bonke abanye, basingisisa lapho indiza isihlezi phansi, isagwavuma njengesilwane senqaba ukuphuma emgodini, uphaphe lwayo lusalokhu luphenduka ekhanda.

Eposini babekhungathekile abasebenzi nabantu ababeze eposini ngenxa yephasela lomfana elalingaqondakali. Umfana wayengakwazi ukulichaza futhi engazimisele ukuliqaqa. Besakhungathekile kanjalo kuqhamuka ibhanoyi ulibiza ngendizamshini. Leli bhanoyi kuthiwa laliwuginxana njengomnyovu. Lokhu kusho ukuthi lelibhanoyi lalilincane. Umnyovu uvamise ukufaniswa nezinto ezincane ngoba nomuntu uma emncane ngokomzimba futhi "eshile" esiswini kuthiwa ungumnyovu. Igama elithi umnyovu ilona elishayela isipikili sokuthi le ndiza yayiluhlobo olunesakhiwo esincane.

Ibhanoyi okukhulunywa ngalo lapha lichazwe kwaba yilolu hlobo olunophephela. Uphephela lapha ubizwe ngophaphe. Uphephela uba phezu kwebhanoyi yingakho uMakhaye ethi usekhanda. Lolu phaphe lufaniswa nolwendlondlo. Ngesikhathi yehla indiza yakhipha amasondo, umlandi awafanisa nezinzipho zokhozi. Izinzipho zokhozi zigqamile uma uzibukela eduze, okusho ukuthi namasondo ebhanoyi ayeya egqama ngesikhathi lehla. Isimo sokhozi uma lwehla luza phansi kukhona olukucuthele kubukeka kufana nebhanoyi uma selehlela phansi. Ukuduma kwendiza kufaniswe nokugwavuma kwesilwane.

Ngesikhathi kucingwa uTatazela kwavela **ingwenya** emfuleni. Umlandi uyayichaza le ngwenya ngendlela egcina inikeza isithombe esiphelele ngengwenya echazwayo. KuMakhaye (1991:81) kuthiwa:

> Kwakungabuye kube yini enye eyayenzekile! Zakhumula izigqoko izinsizwa, zagebisa amakhanda ngokudabuka nangokukhothamela. Zathi lapho ziwaphakamisayo– mamo, yini leyaya? Bheka naso isihuquhuqu! Sasibonakala siphuma emanzini ngokunyelela, isihuquhuqu esasinamazekecela amaqhafuqhafu, imihlathi emide ifana nekanoxhaka ocushwa ucindezelwe ngezinyawo zombili, sinomsila olugolokoqo ngokugedezelisayo. Kwakungubabangibone wengwenya!

Abantu babekhungathekile ngenxa yokumuka kukaTatazela. Babesadidekile ngesikhathi kuqhamuka ingwenya emfuleni. Umlandi uyayichaza ukuthi injani. Uyibiza ngesihuquhuqu. Izilwane ezihuquzelayo yilezo ezihambela phansi njengazo izingwenya, izinyoka, oxamu nezinye. Kuthiwa le ngwenya yayiphuma emanzini ngokunyelela. Lokhu kusho ukuthi yayihamba kancane ngesikhathi iphumela ngaphandle kwamanzi. Umzimba wengwenya kuthiwa wawumaqhafuqhafu. Impela unjalo umzimba wengwenya ubukeka unamaqhafuqhafu sengathi wakhiwe ngazinhlayiyane zamatshe. Imihlathi yengwenya kuthiwa yayimide, ize ifaniswe nonoxhaka ucindezelwe ngezinyawo zombili. Unoxhaka uma uvulekile uyesabisa ngoba usuke uveze izinto ezizinsinjana ezihlabayo ezisuke zilindele ukuhlaba, zicindezele okuziphosa kuwo.

Umsila wengwenya kuthiwa wawulugolokoqo. Into ewugolokoqo isuke iyinde. Lokhu kusinikeza umqondo wokuthi le ngwenya okukhulunywa ngayo yayiyinde. Umlandi uyibiza ngobabangibone le ngwenya. Lokhu kusho ukuthi yayinkulu kakhulu kunokujwayelekile. Yagcina ibuyele emanzini le ngwenya. Kwabonakala kubhibhidla amagwebu emanzini ngesikhathi isibuyela khona. Amaphoyisa ethuka kade ebona le ngwenya. Abanye base besola ukuthi kungenzeka ukuthi yase imsobozele uTatazela.

7.3 Isiphetho

Lesi sahluko sichaze izinto ezivezwe kule noveli kaMakhaye ethi: ***Uze Ungikhonzele.*** Izinto ezichaziwe iphasela ngoba yilona eliyisisusa sodweshu. Ihhashi lichazwe ngoba uTatazela wasebenzisa lona uma eqala uhambo lwakhe olwalungaziwa ukuthi luyaphi. Ibhayisikili lichazwe ngoba wathi uma egingqwa ihhashi waphephela kulo. Umfula, ibhuloho nehlathi kugqamile endaweni yaseMbombozini. Kokuthathu kubikezela uvuthondaba lwenoveli kaMakhaye. Amaveni ayezama ukusiza uTatazela nawo ajika aginqika aphenduka imihlahlavu. Ekugcineni uTatazela utholakala elwa nenyoka esekhale waze washa izwi. Yingakho inyoka ichaziwe kule noveli. Ibhanoyi lasetshenziswa ukuletha usizo kanye nengwenya iveziwe ngoba yavela ngenkathi kucingwa uTatazela emfuleni.

ISAHLUKO SESISHIYAGALOMBILI

8.0 IMIPHUMELA, IZIPHAKAMISO NESIPHETHO

8.1 Isingeniso

Inhloso enkulu yalolu cwaningo bewukuqhakambisa ikhono likaMakhaye N.J. lokubhala inoveli engajwayelekile ethatha usuku olulodwa zwi. Ucwaningo lubheke ikhono lakhe lokuthandanisa izigameko zakhe esebenzisa namasu ahlukene ukuze ekugcineni kuphume inoveli eseqophelweni eliphezulu. Okunye ucwaningo ebeluhlose ukukuveza nokukucacisa, yikhono lakhe lokuchaza elingandile. Imvamisa abalingiswa bakhe ubachaza ngendlela yokuthi umfundi agcine esenesithombe esiphelele ngalowo mlingiswa asuke emchaza. Okunye okuqaphelekile ukuthi uma echaza uyafanisa aphinde asebenzise amagama akhethekile. Le ndlela yokuchaza yenza ukuthi oyifundayo inoveli yakhe angayikhohlwa kalula into ayichazile. Umlingiswa uma esemchazile ucabanga ngaye ngisho usudlulile kuye ngoba usuke echazeke kahle.

UMakhaye ubuye waveza ikhono elimangalisayo ngenkathi echaza ezinye izinto ezisetshenzisiwe endabeni. Izinto azichaze kahle yilezi: iphasela, umfula iSulubezi, ibhuloho, ihlathi, amaveni amaphoyisa, ibhayisikili, inyoka, ibhanoyi nengwenya. Lezi zinto zithi zichazwe kahle ezinye zazo abuye azisebenzise ukubikezela izigameko ezithile. Le noveli inothe ngolimi ngendlela yokuthi umfundi wayo uqeda ezuze lukhulu olimini.

8.2 Imiphumela neziphakamiso zocwaningo

Silishayela ihlombe ikhono likaMakhaye lokubhala inoveli enohlonze ngesikhathi esifishane. Zonke izigameko zale noveli zithatha usuku olulodwa zwi. Usebenzise ubuchule ngoba usebenzise isikhathi kusanda kwedlula uNcibijane ukuthi kube yiso indaba eyenzeka ngaso. Kulesi sikhathi abantu basuke bebusa, bephithizela kunanemicimbi eminingi emakhaya. Abantu abaningi basuke bevalile ematohweni besemakhaya. Lokhu kwenze ukuthi uma echaza ngobuningi babantu ababezokhalisa uTatazela, abagcwele eposini kanye nabaqoqene emzini kaMfundisi kwakholakala.

Ukwazile ukuyilibazisa indaba yakhe ngokuthi asebenzise izakhiwana ezinezindikimba ezifanayo nezendaba yonke. Inoveli kaMakhaye inendikimba ethinta inhlalo yomphakathi ngoba izigameko ezithinta uTatazela zigcina ziwunyakazisa umphakathi. Izakhiwana nazo zincike khona lapho. Lokhu kubonakala kahle esakhiwaneni sikaGilumkhuba nephasela lakhe kanye nesakhiwana esithinta iphasela likaMfundisi nokusha kwendlu yakhe.

Liyancomeka ikhono elisetshenziswe enovelini kaMakhaye uma kuchazwa abalingiswa. Umlingiswa umchaza ngendlela yokuthi umfundi wenoveli yakhe egcine esezakhele isithombe salowo mlingiswa engqondweni yakhe. Kuqaphelekile ukuthi uMakhaye uqala ngokumchaza umlingiswa ngaphambi kokuba asho okuthile ngaye noma amdedele azikhulumele. Inkosikazi okwagcina kuvelile ukuthi igama layo uPetu uyichazisisile uthe: "ayigqoke ingubo emanikiniki, ihamba ngezinyawo ezineminkenke, yomelele sengathi yayiphila ngokudla ucadolo nembuya kuphela". Uqhubeka athi: "Yayinamazinyo amnyama njengawediye futhi iyintshelelezi". Le nkosikazi ichazwe ngendlela edelelekile kodwa uma isikhuluma ikhuluma kome kuthi geqe. Yaluchaza udaba lwephasela likaGilumkhuba baze bayincoma abantu ababeseposini.

Kuyancomeka ukusetshenziswa kolimi olunothile uma kuchazwa ngoba kwenza ukuthi umfundi wenoveli athuthuke ekusebenziseni ulimi oluyolisiwe. Ucwaningo lugxile kakhulu ekusetshenzisweni kwesifaniso. Lokhu kwenziwe ukuthi isona esibonakale esisebenzise kaningi uMakhaye. Okunye okuqaphelekile ukuthi uMakhaye usebenzise amagama akhethekile uma ebhala. Amanye amagama uwasebenzise ngokuwashintshanisa ukuze ajwayeleke. Igama elithi ihhashi lisebenze kaningi kodwa liyabonakala nelithi injomane lithuka liqhamuka. Inkinga siyayithola ibizwa ngensambatheka nangempicabadala.

Leli khona likaMakhaye litholakele nakweminye imibhalo yakhe ngosizo lukaSolwazi D.B.Z. Ntuli. UNtuli uveze ukuthi zikhona izincwadi ezilandelayo ezibhalwe uMakhaye: ***Ingevu Yesilimela (1991), Iqhude (1992)*** kanye nezinye ezingasatholakali kalula. Leli khono lakhe lokuchaza libonakele kule misebenzi yakhe kodwa akugxilwanga kulezi zincwadi ngoba ucwaningo lugxile enovelini yakhe ethi: ***Uze Ungikhonzele.***

Ukuchazwa kwabalingiswa nezinto ezisetshenziswe endabeni kuchazwe ngendlela enokuthuthukisa ulimi. Iyancomeka indlela agalele ngayo uMakhaye ekusebenziseni ulimi olunothile. Kubonakele ukuthi ukwenze ngenhloso lokhu ngoba ziningi kakhulu izifaniso namagama akhethekile endabeni yakhe. Lokhu kusho ukuthi ukwazile ukushaya izinyoni ezimbili ngetshe elilodwa ngoba ikhono lokuchaza kanye nolimi olunothile, kugqame bha okwekati elimhlophe ehlungwini kule noveli.

Izinto ezisetshenziswe enovelini zichazwe kahle. Kulezi zinto kungabalwa: Iphasela, umfula, ibhuloho, ihhashi, ihlathi, ibhayisikili, iveni, inyoka, ibhanoyi kanye nengwenya. UMakhaye uzinike isikhathi wazichazisisa lezi zinto ngoba zibambe iqhaza eligqamile enovelini yakhe. Ababhali abaningi abavamisile ukuchaza kabanzi ngezinto ezisuke zisetshenzisiwe enovelini. Omunye uma ethuke wakuchaza okunye usuke ekha phezulu ngoba ezitshela ukuthi akubalulekile. Lezi zinto zibalulekile ngoba zakha isithombe esiphelele ngendaba njengoba bekushiwo kusahluko sesikhombisa. Kuyancomeka ukuthi ababhali bengagcini ngokuchaza abalingiswa kuphela kodwa nezinto ezibambe iqhaza nazo zichazwe ukuze umlingiswa aziwe ukuthi uphila endaweni enjani futhi ekusiphi isimo.

Ucwaningo noma belungagxilile kundikimba kodwa kuqaphelekile ukuthi uMakhaye uyakwazi ukunamathela kuyo. Igama elithi iphasela nelithi ibhomu lisetshenziswe kaningi enovelini yakhe. Igama elithi ibhomu lisetshenziswe ngaphezu kwezikhawu ezingama-200. Lokhu kusho ukuthi lusengenzeka olunye ucwaningo olungagxila endikimbeni yenoveli kaMakhaye. Siyaphakamisa futhi ukuthi ande amanoveli agxile nokusazisa izinto ezimqoka ezenzeka kwamanye amazwe njengoba sibinile ukuthi ababhali bemibhalo yase-Afrika abaningi bayabhala ngezinto ezithinta i-Afrika kanye nangezwe lethu uqobo. Umbhalo onjalo uyosiza ukuvula abafundi bawo umqondo ngokwenzeka kwamanye amazwe

Inoveli kaMakhaye ikugqamisile ukubambisana komphakathi. Lokhu kubonakale kugqama ngokuthi kuzo zonke izigameko ebezivelela uTatazela nezenzeka endaweni yaseMbombozini umphakathi ububonakala ubambisene. Lokhu kufakazelwe ***insizakuhlaziya kaKarl Marx*** engxenyeni ekhuluma ngomphakathi egqanyiswe uHadebe (2002) lapho ecacisa khona ngombhalo othinta isimo senhlalo yomphakathi sinjengoba sinjalo. Lokhu uMakhaye ukwenze kahle ngoba ukwazile ukusivezela

zonke izinhlaka zomphakathi esingabala inhlalo yomakhelwane, ukubambisana kweziphathimandla zendawo nomphakathi, ubudlelwane beposi lendawo nomphakathi kanye nobudlelwane bomphakathi namaphoyisa endawo.

Insizakuhlaziya yokulandisa uyilandele ngendlela encomekayo uMakhaye ngoba izigameko zakhe ubezilanda agxile ngendlela yokuthi uma into eseyichazile icaca ithi bha. Indlela uMakhaye alande ngayo isigameko sikaGilumkhuba nephasela lakhe sichazwe kabanzi ngendlela yokuthi akulula ukuthi sikhohlakale kalula. Indlela alande ngayo isigameko sikaTatazela ezama ukubulala uNokuthula esebenzisa isu lokujeqeza emuva senze konke kwaba sobala ngoba kulandwe kusetshenziswa isahluko sonke. Lezi ngezinye zezigameko ezilandwe kahle. ***Insizakuhlaziya encike kumfundi*** ibonakale igqama ngesikhathi uTatazela ebhembuluka engatsheli muntu ukuthi uyaphi. UMakhaye lokhu ubekushiyele kumfundi wendaba yakhe ukuthi azihluphe ngokuzibuza aphinde aziphendule ngokuthi uTatazela ulibangise kuphi. Le ndlela yokubhala iyasiza kakhulu ekunyuseni izinga lokucabanga komfundi.

UMakhaye ukwazile futhi ukulandela kahle ***insizakuhlaziya ethinta amasiko nezithombe***. Isiko umuntu aphila ngaphansi kwalo liba nomthelela endleleni acabanga ngayo. Lokhu kucace bha enkulumeni yenye yamadoda omphakathi ayengaphandle komuzi kaTatazela eyagcina isola ukuthi uTatazela uhunguliwe njengoba egijima engaziwa ukuthi uphikelele kuphi. Lokhu kuzwakala kufakazelwa induna namanye amalunga omphakathi. Lokhu kucacisa ukuthi usikompilo lwabo luyefana njengomphakathi waseMbombozini.

Ulimi nakuba luthintiwe kulolu cwaningo lusengenzeka olunye olugxile olimini. Izaga nezisho kubonakele uMakhaye ekusebenzisa kaningi, ngaleyo ndlela lisengabhekwa iqhaza lakho ekuthuthukiseni ulimi enovelini kaMakhaye.

Ukuchazwa komlingiswa kusetshenziswa amaqhaza ahlukene endabeni kuyalehlisa izinga lendaba. Kwesinye isikhathi kumenza ukuthi umlingiswa egcine engasakholakali. Umlingiswa onguDimba ufike emzini kaTatazela ezokwenza umsebenzi wakhe njengesikhonzi senkantolo. Kuthi kusenjalo useyabholofetha ukhipha izimfihlo zakwaTatazela. Le ndlela yokusetshenziswa komlingiswa iyadida, bekungakuhle igwenywe.

Siphawulile ukuthi ukusebenzisana kweZayoni namaphoyisa kube nakho ukungakholakali. IZayoni zibholofithe ukuthi uTatazela njengoba emukile nje uhlezi ekujuleni kwesiziba. IZayoni zathi ubekwe ingwenya, ethe uma iyobiza ezinye uTatazela wasala wavala ngetshe elikhulu. Kuthiwa zatheleka izingwenya okwathi lapho zizama ukuvula itshe elalisithe uTatazela, wazigwaza ngommese. Lokhu kusebenzisana kweZayoni namaphoyisa kuyidambisile indaba. Amaphoyisa avezwe njengabantu abathembelayo ezibholofithweni zeZayoni. IZayoni zivezwe njengabantu ababholofitha amampunge ngoba wagcina etholakale kwenye ingxenye yomfula uTatazela engasithiwe yitshe njengokusho kweZayoni. Khona manjalo lapho obekuthiwe kuzotholakala khona uTatazela sekutholakala ithwasa ebelidukile.

Siyazi ukuthi abalingiswa bawumgogodla wendaba. Kubalulekile ukuthi yonke into abayenzayo ingadali ungabazane kodwa benze izinto ezenzeka ngempela empilweni yemihla ngemihla. UZulu (2010) uyakugcizelela ukuthi abalingiswa kumele bakholeke. Lokhu kuyiqiniso ngoba umlingiswa owenza izinto ezingakholakali uyayilimaza indaba.

UNtuli (2009) kanye noHadebe (2002) bayavumelana ngokuthi umlingiswa olandela igama lakhe uyayidambisa indaba. Kuphawulekile ukuthi uMakhaye uyathanda ukusebenzisa abalingiswa abalandela amagama abo. Abalingiswa bakhe uma usuzwe igama lakhe usuke sewukwazi ukuhlawumbisela ukuthi uzobamba liphi iqhaza endabeni, nangempela kube njalo. Kulabo balingiswa singabala uTatazela, uBangeni, uNokuthula, uGilumkhuba njalonjalo. Ababhali abasha bamanoveli sengathi bengayigwema le ndlela. UHadebe (2002) ukuncomile ukuphambana komlingiswa negama lakhe ukuze kusale kumfundi wenoveli ukuthi azifunele imbangela yalokho.

Lolu cwaningo sifisa ukuthi lulekelele kakhulu kubabhali bamanoveli esiZulu. Luwumkhombandlela ngoba lukuvezile okuhle okumele kulandelwe, lwaphinde lwakugxeka okungahambanga kahle enovelini kaMakhaye. Kuyojabulisa futhi ukubona lo mnikelo usize nabacwaningi abasazocwaninga bangomuso ngamanoveli esiZulu ukuze nabo besizakale bephinde belekelele ekuthuthukiseni imibhalo yesiZulu. UMakhaye ukwazile ukuthi axhobele izigameko eziningi ngosuku olulodwa zwi kodwa zikholakale. Lokhu kusho ukuthi ababhali bamanoveli bangakwazi ukubhala amanoveli athatha usuku olulodwa njengoba uMakhaye enzile.

8.3 Isiphetho socwaningo

Lolu cwaningo luzoba umnikelo omkhulu kulabo abasafisa ukuqhubeka bacwaninge ngesiZulu. Ucwaningo ngekhono likaMakhaye lokuchaza ebe esebenzisa ulimi oluhle luzosiza kakhulu kulabo abasafisa ukubhala amanoveli. Le ndlela yokuchaza iyolekelela ekubhalweni kwamanoveli asezingeni. Ikhono elisetshenziswe uMakhaye uma echaza ukutatazela kukaTatazela etatazeliswa iphasela angaliqondi ngeke lilibaleke. Kugqamile ukuthi uMakhaye ungumbhali ovele unekhono futhi unesiphiwo njengoba kusho u Hlongwane (2013) ukuthi:

> Ukuba wumbhali wezincwadi akwenzeki ngesifisi noma ngothando. Ngeke umuntu athi ngifisa ukuba umbhali wezincwadi. Okufiswayo nokuthandwayo kuyafundelwa, kodwa ukuba wumbhali akufundelwa ndawo. Kuba isiphiwo umuntu azalwa naso.

Impela ikhono likaMakhaye liyakufakazela okushiwo uHlongwane izinga lomsebenzi wakhe liveze ukuthi unesiphiwo sokuzalwa ekubhaleni.

Izakhiwana ezifakwe phakathi nendaba zibe sezingeni eliphezulu ngoba nazo bezincike kuyo indaba. Iphasela likaMfundisi nokusha kwendlu yakhe kuludalile uheho endabeni. Iphasela likaGilumkhuba elisuse isidididi eposini ngeke lalibaleka. Ukuqaqwa kwephasela likaTatazela kususa igidigidi nokumangala emphakathini ngoba kugcina sekuvela nemfihlo ebingaziwa. Imfihlo yokulahleka kukaNokuthula yenziwe kusetshenziswa isu lokujeqeza emuva. Leli su livezwe ngokusebenzisa isakhiwana esiyichaze yonke imininingwane. Incomekile le ndlela yokuchaza kusetshenziswa isu lokujeqeza emuva ngoba ishiya umfundi engenayo imibuzo ngoba echazelwe konke.

Iqhaza lamaphoyisa ezama ukulekelela nalo libe likhulu. Iveni yokuqala ishayise ihhashi kwathunyelwa eyesibili nayo yamuka nomfula. Kucacile ukuthi uTatazela nakuba bebezama ukumsiza ubenesinyama. Nakuba kunjalo amaphoyisa azinikele alekelela kwaze kwaba sekugcineni. Iposi nalo libambe iqhaza elibalulekile. Emuva kokuthola umbiko ngoMandla bezile emzini kaTatazela bazozibonela mathupha isimo. Ekugcineni usizo lokuqaqwa kwephasela luqhamuke nesoka lentombazane esebenza khona eposini.

Induna nomphakathi wonke waseMbombozini bebeweseka umuzi kaTatazela enkingeni obubhekene nayo. UMfundisi ushiya kunenkinga emzini wakhe kodwa uncamela ukuzosiza kwaMzimela. Lokhu kuveza umphakathi onobunye, ukubambisana nokuzwelana. Konke lokhu kufakazela ukuthi le noveli ithinta inhlalo yomphakathi. Impilo yasemakhaya injalo isifundisa ukuthi umuntu ungumuntu ngabantu.

Imibuzongqangi esetshenziswe esahlukweni sokuqala iphenduleke kahle.

Nazi izibonelo:

1. Inoveli kaMakhaye egxile osukwini olulodwa, kungabe ihambisene yini nemigomo yokubhalwa kwenoveli?
   - UMakhaye uyilandelile imigomo yenoveli nakuba ithathe usuku olulodwa. Isingeniso, umzimba nesiphetho senoveli kaMakhaye kuyalandeleka. Emzimbeni ukwazile ukuyilibazisa indaba yakhe ngokuthi asebenzise amasu ahlukene njengoba evela esahlukweni sesine.

2. Iliphi iqhaza elibanjwe amagama anothile kule noveli?
   - UMakhaye wenze umsebenzi oncomekayo ngokuthi asebenzise amagama anothile ngenhloso yokuthuthukisa ulimi. Abafundi benoveli kaMakhaye bazuze kakhulu emagameni angavamisile ukusetshenziswa. Lokhu kugqame kakhulu ngesikhathi uMakhaye esebenzisa amagama athile ngokushintshana. Izibonelo: ihhashi nenjomane, imvubu nensilane njalonjalo.

3. Ukufanisa kumsebenzele kanjani uMakhaye ekunothiseni ulimi?
   - Ukufanisa kusebenze kaningi enovelini kaMakhaye. UMakhaye ubonakale esebenzisa isifaniso ukuze akhe isithombe esiphelele ngaleyo nto asuke eyichaza. Lokhu kumsebenzele kakhulu. Isibonelo: Uke wafanisa ukwehla enyuka kukaTatazela nokomuntu okhishwa imbiza. Lokhu kukhombise ikhono elikhulu ngoba ufanise izinto ezihambelanayo. UMakhaye uma eseyifanisile into isithombe sayo sisala emqondweni sicace bha.

4. Ukuchazwa kahle kwabalingiswa nezinto ezisetshenzisiwe enoveli kaMakhaye kulinyuse kanjani izinga lale noveli?

- Kuqaphelekile ukuthi uMakhaye naphambi kokuthi asho okuthile ngomlingiswa ngamunye uqala ngokuthi amchazisise. Isibonelo: UTatazela uchazwe eyindoda edla iphanyeke ethala okusho ukuthi akeswele lutho. Uthe eqambe esivezela izigigaba zakhe kodwa sesiqonda kahle ukuthi ukhuluma ngomnumzane onjani. Izinto ezisetshenziswe enovelini nazo zichazwe kahle ngaphambi kokuthi kushiwo okuningi ngazo. Isibonelo: umfula iSulubezi sichazelwe kabanzi ngawo ukuthi mkhulu futhi mdala endaweni yaseMbombozini sewondla izizukulwane ngezizukulwane. Ekugcineni uTatazela umukiswa yiwo lo mfula. Lokhu kugcina sekucaca ukuthi yingani eqala wawuchazisisa.

Le ndlela kaMakhaye yokuchazisisa abalingiswa nezinto ezisetshenziswe endabeni kulunyuse kakhulu uheho lokuqhubeka nokufunda indaba ize ifike ekugcineni. Ukuphenduleka kwale mibuzongqangi kusho ukuthi ucwaningo lukutholile konke ebelukudinga enovelini kaMakhaye ethi: ***Uze Ungikhonzele.***

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