UCWANINGO NGEGALELO LIKAWANDA, M.E. EKUBHALWENI KWENOVELI ETHI: “KUNJALO-KE” KUGXILWE KWISAKHIWO, ABALINGISWA NENGQIKITHI / INVESTIGATION ON CONTRIBUTION IN NOVEL WRITING BY WANDA M.E. WITH THE TITLE: KUNJALO-KE WITH SPECIAL ATTENTION TO PLOT CHARACTERS AND THEME

GUGU ZODWA MHLONGO

2018

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NGU-

GUGU ZODWA MHLONGO

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO KWANGQONDONKULU WAKWAZULU

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ISIFUNGO

Mina **Gugu Zodwa Mhlongo** ngiyafunga ngiyagomela ukuthi lo msebenzi wocwaningo osihloko sithi: **Ucwaningo Ngegalelo LikaWanda, M.E. Ekubhalweni KweNoveli Ethi: "Kunjalo-ke" Kugxilwe Kusakhiwo, Abalingiswa Nengqikithi** ucwaningwe yimina. Imithombo yolwazi esetshenzisiwe iveziwe ukuthi ithathwe kuphi. Lo msebenzi awukaze wethulwe kwesinye Isikhungo Semfundo Ephakeme ngenhloso yokuzuza iziqu.

…………………………………..   Usuku: …………………………..

G.Z. Mhlongo

UMNIKELO

Lo msebenzi ngiwunikela kubazali bami, ubaba uSimon G. Buthelezi nomama uThabisile Buthelezi ngokungeseka ngamazwi nemikhuleko ngenza lo msebenzi. Ngingelibale izingane zakwethu esashiyelana nazo ibele. Ngibonga angiphezi kini muzi kaNjomane nonke, abantwana bami uKhanyo, Thando, Sifiso, Senamile, Sicelo kanye noSihle. Niqhubeke ngokungesekela boDlomo!

Nime njalo!

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Ngibonga ngiyanconcoza kuwe Solwazi LZM Khumalo ngamazwi akho enkuthazo nokungicathulisa ukuze ngiphumelele. Mashobane! Isandla sedlula ikhanda Mntungwa.

Ngifisa ukwedlulisela ukubonga kozakwethu engisebenza nabo eTholokuhle High School abangesekelile ngesikhathi ngenza lolu cwaningo.

Ngifisa ukubonga kuwe dadewethu Nonhlanhla Msomi ngokuzikhandla kwakho uchitha isikhathi sakho ungihlelela lo msebenzi. Okwenze kimi uze ukwenze nakwabanye. Ume njalo nje nesineke sakho. Ngiyabonga!

IQOQA

Lolu cwaningo luhlelwe lwaba yizahluko eziyisikhombisa ezimayelana namagalelo kaWanda M.E. ekubhalweni kwenoveli ethi: Kunjalo-ke kugxilwe kwisakhiwo, abalingiswa nengqikithi.

Isahluko sokuqala sethula ucwaningo jikelele ngokucwaningisisa izinjongo zocwaningo, intshisekelo noma inkuthazo yocwaningo. Lesi sahluko sethula nezindlela ezisetshenzisiwe ngesikhathi kuqhutshwa lolu cwaningo kanye nemidiyo yocwaningo jikelele, abazohlomula kulolu cwaningo kanye nemibono yongoti. Kube sekwethulwa uhlaka lwezahluko zocwaningo kanye nesiphetho sesahluko sokuqala.

Isahluko sesibili sethula izinsizakuhlaziya ezahlukene ezisetshenziswa uma kuhlaziywa inoveli. Kugxilwe kulezi ezibonakala zihambisana nenoveli ecwaningwayo. Kugxilwe kulezi: Ukulandisa, injulasakhiwo kanye nenjulasimo. Kubuye kwabhekwa ngeso elibanzi injulalwazi ye*postmodern* nobudlelwane bayo ekuhlaziyweni inoveli. Lesi sahluko sibe sesiveza amanqampunqampu omlando kaMjajisi Wanda ongumbhali wenoveli ecwaningwayo kanye nesiphetho sesahluko.

Isahluko sesithathu sethula indaba kaWanda ngamafuphi kanye nesakhiwo sayo. Kuqalwe ngendaba ngamafuphi, kwalandela isakhiwo sale noveli lapho kugxilwe kulezi zihloko ezilandelayo: isihloko senoveli, isingeniso senoveli, umzimba wenoveli kanye nesiphetho senoveli. Kubaluliwe ukuthi umlingiswa omkhulu enovelini kaWanda uDumazile ngoba nguye obhekene nenkinga yokungabi nasimilo. Indaba ingaye kusukela indaba iqala ize iyophela.

Isahluko sesine sethula abalingiswa abatholakala emsebenzini kaWanda. Kudingidwa izinhlobo zabalingiswa, indlela abavezwe ngayo kanye neqhaza labo endabeni ekukhuliseni udweshu phakathi kwabalingiswa. Kubalulekile ukuba abalingiswa benoveli bakholeke ngoba inoveli kumele kube yindaba engenzeka ngempela hhayi inganekwane nje. Isizinda ikakhulukazi indawo, inkathi nesimo senhlalo yabo sibe nomthelela omkhulu ebunjalweni babo. Udweshu olukhona phakathi kwabalingiswa lukhuphula ilukuluku lokuyifunda le ndaba.

Isahluko sesihlanu sihlaziya indikimba nomlayezo odingidwa yinoveli ecwaningwayo. Kuvelile ukuthi ukungabi nomngani oyedwa oshiyelana naye ugwayi kubhebhethekisa igciwane lengculazi. Ukuthandana kwabantu besilisa abadala namantombazane amancane ngoba begabe ngemali kube yimbangela yokugula nokufa kwabalingiswa ababalulekile. Ukulimala kwemindeni ngenxa yokungaziphathi kwabashadikazi, ukusala kwezintandane, ukungasebenzisi amajazi omkhwenyana, ukubalekela ukuhlolela igciwane lengculazi kubhekiwe kulesi sahluko. Kube sekuphethwa lesi sahluko.

Isahluko sesithupha sethula eminye imihlabahlose ekubhalweni kwenoveli kaWanda. Kulesi sahluko kubhekwa isizinda, udweshu, ulwazi lwangaphambili, isu lokubikezela, isu lokujeqeza kanye nobudlelwano phakathi komoya nephimbo elitholakala enovelini kaWanda. Le mihlabahlose esetshenzisiwe njengesizinda iveza ukuthi okaWanda uyihlabe esikhonkosini ngokudingida ngempilo ehlupha imiphakathi eminingi kulesi sikhathi. Ukubhidlika kwesimilo kubantu yikhona okubulele imiphakathi eminingi. Indlela abantu abangazicabangeli ngayo sebenza amahlazo asobala. Kube sekuphethwa lesi sahluko.

Isahluko sesikhombisa simayelana nokuhlaziya, izincomo, izimfundiso eziqukethwe yinoveli kanye nokungenziwa ngokuzayo. Izimfundiso ezivela kule noveli zibaluliwe njengokukhuliswa komntwana ekhaya, ukuthandana kothisha nabafundi, ukuthandana kobaba abadala namantombazane amancane, ukuzalela ekhaya kwamantombazane, umkhuba wokuyobhula kanye nobusoka kumele kubhekwe ngeso elibanzi njengoba kuvela njengomthelela nokuthelelekа nokufa kwabantu yisifo sengculazi. Kube isiphetho socwaningo jikelele.

SUMMARY

This research is arranged into seven chapters regarding an indepth contribution of Wanda M.E. in the writing of his novel Kunjalo-ke with special reference to the plot, characterization and theme.

Chapter one is an introduction of the study in general. This chapter looks at the purposes of the study, aims of the study, motivation for the study to be undertaken, the research methods to be used and the beneficiaries of the study. It also includes the structure of chapters and the conclusion of chapter one.

Chapter two looks at different theories that are used to analyse novels. These theories come with the view that every novel must satisfy certain theoretical requirements. Theories accurately describe the class of observation on the basis of the model of elements. It further looks at narratology which is the theory of narrative. It also covers at structuralism theory that deals with the arrangement of the sections of a novel. Lastly, the research looks closely at stylistic theory in relation to the author's style in his creative work.

Chapter three gives the summary of the writer's novel and the plot or structure of the novel. It also looks at plot's introduction, body and the conclusion of the novel which is investigated.

Chapter four pays attention to characterization and its relation to the theme of the novel.

Chapter five analyses the theme of the novel. It looks at the causes of family destruction because of AIDS. It also considers the large number of orphans as a result of the lack of knowledge.

Chapter six pays attention to literary techniques that are used by various authors such as setting, conflict and others.

Chapter seven covers the findings, recommendations and conclusion of the study.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Kuyiqiniso elingephikiswe muntu ukuthi ababhali bangamehlo kanye nezingqapheli zakho konke okwenzeka emphakathini abayakhele. Babheka ngeso elijulile yonke into ebazungezile qede baphefumule ngokwenzakalayo. Ukubhala-ke akwenziwa noma ngabe ubani kodwa uMvelinqangi ababhali wabafumbathisa isiphiwo esehlukile kwesabanye abantu sokuba babhale baphawule ngalokho okubashisa esifubeni isizwe sithole umnotho womsoco womlayezo ababhali abagxile kukho. Kufundiswe futhi kuxwayiswe umphakathi ngezinto nezimo ezibathintayo ngokwehlukana. Lokhu kusiza ngokuthi bengazitholi sebegaxele kuzona. Nababhali uqobo bayasizakala ngalokhu empilweni yabo.

Lokhu kufakazelwa ukuphawula kukaNtuli noMakhambeni, (1998:167):

> Uma sithi kula manoveli kukhona indaba ayixoxayo sisukela ekuthini uma umuntu ethatha usiba kukhona akubonayo emphakathini afisa ukuphawula ngakho. Imvamisa kuba ulwazi noma umbono noma umlayezo othile ofisa ukuba abafundi bakhe bawuthole, kuba lula-ke ukuba awethule ngendlela yendaba.

Onke amanoveli esiZulu sithola enendaba ayixoxayo ngempilo yalaba bantu abavela kuwo. Kulo msebenzi sizogxila futhi sinamathele endikimbeni yengculazi, edalwa nguthando olungakhelwe phezu kwesisekelo, okuyiyona mbangela yokubhebhethekisa isifo sengculazi. Lokhu kubhekiswe enovelini ebhalwe ngu-M.E. Wanda, esihloko sithi: **"Kunjalo-ke."**

1.2 Inkuthazo yocwaningo

Lolu cwaningo luvuswe ukubona abantu bethelelana ngezifo zocansi ikakhulukazi isifo sengculazi ngenxa yokungethembeki nokungabi nasimilo kubalingani abahlekisana

nabo. Lokhu kwenza kubonakala sekuyinto ejwayelekile. NoWanda kule noveli udingida yona indikimba yokungaziphathi kahle, lokhu kuba nomphumela nokufa kwabantu.

Kubekhona intshisekelo yokuhlaziya nokuhumusha lo mbhalo kaWanda ukuze abafundi ezikoleni bafunde kalula umlayezo nenhloso yalo mbhalo.

Ucwaningo lukhuthazwe ukubona abantu abasha bezifaka othandweni nabantu abadala ngenxa yemali kanti ababuzanga elangeni ukuthi sebezidonsela amanzi ngomsele ekuhaqweni yigciwane le ngculazi.

Lolu cwaningo luvuswe ukubona konakala ubudlelwane phakathi kothisha nabafundi. Lapha abafundi bethandana nothisha bese kufa ikusasa lentsha efundayo.

Ucwaningo lubuye lwavuswa ukusiza intsha nesizukulwane esizothola lo msoco ukuba ungazitholi ukulolu bhuku lwempilo.

Ucwaningo lukhuthazwe ukusala kwezintandane, ezingenabazali kanye nokufelwa kwabantu abadala izingane zabo.

Ucwaningo lukhuthazwe ukubona impucuko nemithelela yayo ekuphileni kwabantu ngendlela ephambana nesiko labantu abaMpisholo.

Lukhuthazwe ukubona umthelela wokusebenza kwabantu bobulili besilisa nesifazane ngenxa yezomnotho, uhwebo kanye nezimo zempilo.

Ukubona imfundo ingasetshenziswa abayizuzile njengethuluzi lokuziphatha nokuzithiba njengoba amasiko nenkolo yesiNtu isho.

Ukuphosa itshe esivivaneni sesiZulu. Isivivane esizohlomisa ulimi. Lokhu kudalwa ukuthi esikhathini esedlule isiZulu bekungulimi olubukelwa phansi uma uluqhathanisa nezilimi zaseNtshonalanga. Lokhu sekuvule ithuba lokuba kezibuye emasisweni nasolimini lwesiZulu.

Okuqhubele phambili intshisekelo yalolu cwaningo kube ukuthola ukuthi umbhali angasebenzisa ulwazi lwangaphambili ukuveza izimo zempilo njengakuyo le noveli kaWanda.

Ukwelamela ikhono likaWanda ekubhaleni inoveli izinongo namasu okugqamisa umbhalo wakhe ugcine uhlabahlose.

Ukufundisa nokuxwayisa ikakhulukazi intsha ngokuziphatha nokuzimbandakanya othandweni olungenasisekelo okuholela ukuba bangenwe izifo ezingelapheki.

Ukuxwayisa abafundi nothisha ngengozi engabehlela uma bezimbandakanya othandweni ekubeni kungavumelekile.

Ukulekelela intsha ikakhulukazi amantombazana aphuma emindenini ehlwempu ukuba angakhohliseki ngenxa yokweswela imali agcine esethandana nobaba bemizi noma babhanqe abantu besilisa.

Intshisekelo yalolu cwaningo ukufundisa sakuxwayisa ukuziphatha nokuphathana kwabantu abaganiwe kanye nabaganileyo.

1.3 Izinhloso zocwaningo

Ucwaningo luhlose ukuphosa itshe esivivaneni esizweni sonkana ukuba sibe nolwazi olunzulu ukuthi yini ngempela inoveli nomlayezo odluliswa yinoveli.

Lolu cwaningo luhlose ukuhumusha nokuhlolisisa lo mbhalo ukuze intsha esafundayo icoshe ulwazi lwalo mbhalo kaWanda.

Lolu cwaningo luhlose ukuhlomulisa isizwe sonkana ukuze siqonde kabanzi ngemiphumela engadalwa ukungethembeki nokungabi nasimilo.

Ucwaningo luzofundisa isizwe ngokwemukelana ukuphathana kanye nokuphilisana nabantu asebehaqwe yisifo sengculazi.

Ucwaningo luzohlomulisa aboMnyango Wezemfundo Namasiko ngolwazi lokuhluza le mibhalo engamanoveli.

Ngalolu cwaningo kuzohlomula abantu abasha ngokufundiswa, balulekwe, bakhuzwe, bakhuthazwe futhi baxwayiswe ngezinto ezithile emphakathini.

Ukwelekelela ekukhulisweni ngenkambo yabantu abasha ukuze bahambe ngeziyalo zabazali bangazifeli ngamathe bese begula ngesifo sengculazi.

Okunye okususe umncwaningi phansi waba nogqozi lokwenza lolu cwaningo ngale noveli kaWanda yingoba enenhloso yokuhlwaya indlela imiphakathi engagwema ngayo lesi sifo. Umncwaningi uzothathela ezenzweni zabalingiswa abaphathwa yingculazi kule noveli, abheke izinkambo kanye nokuziphatha kwabo.

Imiphakathi kanye nemindeni ifundiseke ngabahaqekile, kusekhona ukuhlukumezeka kwabaguliswa yilesi sifo. Nakhona embhalweni kaWanda kuyavela. Yingakho ebe nentshisekelo yokwenza ucwaningo.

UWanda wethule amaqiniso okwenziwa abantu mayelana nodaba lwengculazi ngoba kuyavela kuWanda, (2008:111) ukuthi:

> Iningi labantu seliyazi ngalesi sifo. Ngisho abaphila emakhaya bayazi ngokuhlolwa kwegazi.

UMaMdinsilwa noMaJwara baphawula ngokuthi akumele uhambe ubhabhabala nje uyozisola emva kwendaba.

Le ngxoxo yabo iveza ukuthi sebenalo ulwazi ngalesi sifo futhi bafundisekile. Kuyaxaka ukuthi abalingiswa abathile kuyo le noveli babulawa yilesi sifo.

1.4 Imibuzo ezophenduleka kulolu cwaningo

- Ukungabi nasimilo nokungethembeki kwabantu abathandanayo kunaqhaza lini ekubhebhethekiseni isifo sengculazi?

- UWanda uyethule kanjani indikimba yesifo sengculazi enovelini ethi: Kunjalo-ke?
- Ukuthandana phakathi kwamantombazane amancane namadoda asekhulile ngabe kunomthelela ekusabalaliseni igciwane lengculazi?
- Qhaza lini elibanjwe uWanda ekuhlaziyweni kwenoveli kanye nemigomo yokuhluza inoveli?
- Ukusetshenziswa kwabalingiswa benoveli kube namthelela muni ekuqondeni ngesimo senhlalo yemiphakathi kanye nemindeni?

1.5 Izindlela zokuqhuba ucwaningo

Kuzofundwa kubuye kucutshungulwe inoveli kaWanda, M.E. esihloko esithi: 'Kunjalo-ke' ngoba yiyona eyisisekelo salolu cwaningo. Kuyobuye kuthekelwe nakweminye imisebenzi yobuciko kaWanda.

Kuyobe sekufundwa nezinye izincwadi eziyokwelekelela ngokucosha ulwazi olunzulu ngokubhalwa kwenoveli. Kuyogxilwa kakhulu kuleyo mibhalo ehambisana nesu elisetshenziswe uWanda kule noveli ukuze kucace ikhono alisebenzisile.

Olunye ulwazi luyocoshwa ku-inthanethi, amaphephandaba namaphephabhuku amayelana nesihloko.

Kuyofundwa nemikhiqizo yocwaningo ngabanye asebemnkantshubomvu abacwaningile mayelana nemibhalo yenoveli enobudlelwane nekaWanda.

Ucwaningo luzokwenziwa ngendlela yekhwalithethivu. Le ndlela yeyeme ekuhlaziyeni impilo yabantu. Abalingiswa abasenovelini, imindeni kanye nemiphakathi bazobhekwa embhalweni kaWanda. Ingonyuluka ngezenzo, indlela akhuluma ngayo umlingiswa nangendlela abanye abamchaza ngayo izohlaziywa kabanzi.

Le ndlela yokwenza ucwaningo izothombulula inkinga ehambisana nendlela abantu abaziphatha ngayo. Kulolu cwaningo le ndlela izobheka ukuziphatha kwabalingiswa okuholele ekutheni batheleleke ngesifo sengculazi. Abantu abaningi abakushayi

mkhuba ukuthi lesi sifo siyabulala. Lokhu kuzoba yisisekelo sokuxwayisa ngobungozi bokuba budedengu kwabalingiswa.

1.6 Abazohlomula kulolu cwaningo

Kuzohlomula abafundi ikakhulukazi labo abangaziphathi kahle ezikoleni ngokuthandana nothisha bese kulimala ikusasa labo sebekhulelwe.

Amantombazana asemancane azothola ukuyalwa ngokuzimbandakanya ngokuthandana nobaba asebekhulile ngoba beyizinjinga. Lokhu kubonakala sekonakele lapho sekusha insengwakazi, ubaba uphenduka ikhehla elingenamuzi kanti intombazana isala nezingane ezingondingasithebeni.

Abantu bonke bazohlomula ngolwazi nokuxwayiswa ngabantu abathi bayabona uma usuhlabekile isifo sengculazi. Balibale ukukhomba lokhu nalokhuya okungeke kwasiza kulesi sifo.

Lolu cwaningo luzohlomulisa isizwe sonkana esizifelayo ngolimi lwesiZulu ngokuba bathole lo mbhalo usuhunyushiwe wahlaziywa futhi wahlolisiswa kulandelwa imigomo ebekiwe yokuhluza inoveli.

1.7 Ukwethembeka nobuqotho bocwaningo

Umcwaningi uzoba qotho abuye athembeke uma enza lolu cwaningo. Imiphumela yocwaningo kumele ikholeke ngokuthi onke amaqiniso atholwe umcwaningi avezwe obala.

UMauthner, (2002:41) uthi:

> *Since the result of the research project is not trusted integrity, short cut or cheat resulted in severe penalties and humiliation. It is simple matter to follow the clear guidelines in citation that will prevent you being accused of passing off other people's work as your own which called plagiarism. Quoting other people's work is seen as virtue and*

demonstrate that you have read widely about your subject and you knowledgeable about other people' ideas.

Njengoba imiphumela yocwaningo ungeyethembe ngokuyibuka ngeso nje, kubalulekile ukuthi umcwaningi angazisebenzisi izindlela ezinqamulelayo futhi ezingenakwethenjwa uma eqhuba ucwaningo. Uma kwenzeke ngendlela engenaqiniso kungaholela ekutheni umsebenzi wocwaningo ungaphumeleli noma uthole isijeziso. Kuhle ukuba umcwaningi asebenzise imibono yabanye ongoti ubuye akuveze ukuthi ukuthole kuphi. Ukukuveza kunikeza isiqiniseko sokuthi uzihluphile ngokufunda imisebenzi eyahlukene ehambisana nesihloko acwaninga ngaso.

Lokhu okungenhla kufakazela ukuthi umcwaningi akathembeke futhi enze ucwaningo ngendlela efanele. Imiphumela yocwaningo eyiyo yileyo ehamba emgudwini ofanele wokucwaninga. Ngakho-ke umcwaningi uzolandela yonke imigudu efanele uma eqhuba lolu cwaningo.

1.8 Imithetho yokuziphatha

Kubalulekile umcwaningi alandele yonke imithetho ebekwe isikhungo seNyuvesi uma enza ucwaningo. Umcwaningi kumele avumelane nalabo abazobamba iqhaza bengaphoqwa. Kudingeka ukuba bathole incazelo ephelele yokuthi ukuqhuba lolu cwaningo akuzukubanikeza nzuzo.

Umcwaningi akanabo abantu azobasebenzisa uma kwenziwa lolu cwaningo. Ayikho imibuzo ezophendulwa kulolu cwaningo.

UWartutoon, (2004:142) uphawula uthi?

Even if you are not using human participants in your research, there is still the question of honesty in the way you collect, analyse and interpret data. By explaining exactly how you arrived at your conclusion can avoid accusations of cover ups of false reasoning.

> Noma ngabe umcwaningi akababambandakanyi abantu lapho kuqhutshwa ucwaningo, kumele acacise ngezindlela zokuqoqa ulwazi, indlela yokucubungula kanye nokuhlaziya ulwazi alutholile ukuze kuvele ubuqotho.

Umcwaningi uzoveza obala ukuthi ucwaningo luzoqhutshwa kanjani, ulwazi alutholile kanye nezindlela zokuhlaziya imiphumela yoocwaningo.

1.9 Imibono yongoti

1.9.1 Iyini inoveli?

Inoveli umbhalo oyindaba ende exoxwa ngendlela yephrozi, okuwulimi oluqondile, olungadingi kuchazwa lapho ufunda. Ukusukela ekuqaleni kuze kuyofika ekugcineni idingida indikimba eyodwa enochungechunge lwezigameko, izehlakalo, izigigaba, izenzeko. Kukhona amanoveli kanye namanovelana. Inovelana ingaba namakhasi angama-50 kanti inoveli inamakhasi angaphezulu kwama-50. Umbhali wenoveli uvele ayisuse ekhanda indaba yakhe. Okubalulekile ukuthi kumele kube yindaba engazeka ngempela. Ngamanye amazwi akube yindaba ekholekayo nabalingiswa kube abantu abangaphila nabenza izinto ezikholekayo. Enovelini indawo iyathutha okungukuthi ayenzeki endaweni eyodwa kanjalo nesikhathi eyenzeka ngaso inoveli siba side.

Lokhu okungenhla kufakazelwa uNtuli, (1998:1):

> *Inspite of the many attempts that have been made by Zulu novelists and literary critics to define a novel, no conclusive consensus have been ever been reached as to what exactly is meant by the "Zulu novel." In some instances no clear distinctions is drawn between a novel and a novelette. This confusion and inconsistency are also experienced when reference is made to the Zulu novel.*

> Ngaphandle kwemizamo eyahlukene neminingi yababhali bamanoveli esiZulu nezindlela zokuhlaziya ukuthi ngempela iyini inoveli, akukho okubambekayo nokuvumelana mayelana nencazelo yenoveli. Kwesinye isikhathi kuba lukhuni ukubona umehluko phakathi kwenoveli kanye nenovelana.

> Lokhu kudideka nokungaqondi kutholakala kakhulu emanovelini esiZulu.

Ngokwale ncazelo engenhla kuvela ukuthi awukho kahle umehluko ogqamile emanovelini esiZulu phakathi kwenoveli kanye nenovelana. Kunemibono engenakho ukuvumelana ukuthi ngabe ikhona yini ngempela inoveli olimini lwesiZulu. Lokhu kuxakeka ngokushoda kwencazelo ngenoveli kuvezwa ukuthi awukho umnqamulajuqu ekwahlukaniseni esiZulwini.

UBoulton, (1975:11) ubeka umlando omfishane ngenoveli:

> *A fictitious narrative in prose, usually of sufficient length to fill the volume, portraying characters and situations from real life.*
>
> Ingxoxo engakholakali nenklantayo etholakala kunoveli ike ifakelwe ukuthi inoveli ibe namakhasi anele hhayi ngoba inomsoco othile, iveze ubunjalo babalingiswa ngendlela enehaba empilweni yempela.

Le ncazelo kaBoulton igqamisa umqondo wokuthi inoveli umkhando, ngalokho akulindelekile ukuba ibe yiqiniso elimsulwa, ifuze incwadi yomlando. Nakuba inoveli ilindelekile ukuba ikholeke ngoba isuselwa kokwenzeka ngempela empilweni. Uveza ukuthi ubude abukwazi ukuthi bukhande ibhuku. Akavezi ukuthi libe ngakanani ibhuku kodwa kuhle kugcizelelwe ukuthi inoveli kulindeleke ukuba ibe yinde.

Le ngxoxo yephrozi yethula abalingiswa nezimo ezisuselwa kokwenzeka okwangempela empilweni.

UBragg ocwaningweni lukaNtuli, (2006:14) ubeka kanje ngobude benoveli:

> *A fiction prose of considerable length in which characters and actions representative of the real life are portrayed in a plot of more or less complexity*.
>
> Indaba yokuziqambela enobude obubhekile, lapha abalingiswa kanye nezehlakalo ezifuze ezangempela, zithulwa ohlakeni olulandelekayo lwendaba oluqondile noma olumazombezombe.

Nakuyo le ncazelo kuba nemibuzo esalayo yokuthi ngempela obungakanani ubude "obubhekile" kube sekuvela sakulamula incazelo ethulwa uForster, (1928:15):

> *And we may perhaps go so far as to add the extent should not be less than 50 000 words. Any fictions prose work over 50 000 words will be a novel for the purpose of those lecturers.*
>
> Okungenani umbhalo oyinoveli kufanele ube namagama angengaphansi kwama-50 000, ukuze uthathwe ngokuthi uyinoveli yoqobo.

Lokhu okungenhla kusifikisa emqondweni wokuthi ubude benoveli akufanele bube ngamagama angaphansi kwezi-50 000 zamagama. Wonke nje umsebenzi wephrozi yokuziqambela onamagama angaphezu kwezi-50 000 kuyobe sekuthiwa yinoveli ngokwalesi sifundo.

Kulo mqondo owethulwe ngenhla kubukeka sengathi inoveli kaWanda inobude obugculisayo impela ngoba inamakhasi anga-192. Lokhu kumenza abe ngomunye wababhali ophumelele ekubhaleni amanoveli esiZulu asezingeni.

UMafela, (1996:2) uyichaza kanje inoveli:

> *A novel on other hand is a specific form of literature which is concerned with people and their problems in the societies in which they live.*
>
> Inoveli ngakolunye uhlangothi iwuhlobo oluthile lobuciko obubhaliwe obuphathelene nabantu kanye nezinkinga zabo ezisemphakathini lapho bephila khona.

UMafela kule ncazelo ugqamisa umqondo wokuthi inoveli imayelana nabantu nezinkinga abaphila nazo. Le ncazelo ihlaba esikhonkosini ngoba kuyaqapheleka ukuthi leyo naleyo noveli kuba nenkinga ethile esuke igxile kuyo kungaba inkinga yobugebengu emphakathini, izimpi zemibango, ubandlululo, uthando, ukuziphatha, izifo ezahlukene njalonjalo. Ube eseqhubeka eqhakambisa ubumqoka bezifundo ezithile kanye nemilayezo ethile ehambisana nokwenza kwabalingiswa benoveli.

UMafela, (1996:2) uthi:

> *A novel also has a moral function*.

Lapha ubalula ukuthi inoveli iba nomsebenzi wokufundisa.

Izincazelo zongoti ngenoveli ziveza ukuthi amanoveli yimibhalo esithuthuke kakhulu kusukela yaqala esikhathini esedlule. Inoveli ethi: "Kunjalo-ke" iyinoveli yezenhlalakahle ebonakala ngalezi zimpawu:

- Imaqondana nabantu nokuhlalisana kwabo.
- Ithinta amasiko esizwe.
- Ibonakala nangendlela abagubha ngayo imicimbi yabo.

UGamede nabanye, (2013:9) bachaza kanje:

> Inoveli ikhuluma ngendaba eyodwa esiyethulelwa umlandi okungaba umbhali wendaba, omunye wabalingiswa noma umuntu oseceleni. Isebenzisa ulimi oluqondile olubizwa ngokuthi yiphrozi. Iba nesakhiwo esivulelekile ngobude kusukela esingenisweni kuze kuyofika esiphethweni. Kanjalo futhi nangokwenani labalingiswa ikhululekile bangaba noma bangaki kuye ngesidingo nezigameko zendaba.

Inoveli idingida indaba eyodwa esingayilandiswa umlandi ongumbhali, kokunye kube omunye wabalingiswa noma umxoxi nje oseceleni. Inoveli isebenzisa ulimi olulandisayo kusuka esingenisweni kuya esiphethweni. Inani labalingiswa alikaliwe kodwa balawulwa izidingo zezehlakalo ezisendabeni.

Lapha inoveli ibhekwa njengombalo omude osebenzisa abalingiswa. Kungaba indaba yamaqiniso noma esukela ekhanda kanti nendaba yehlukaniswa ngezahluko kanye nezahlukwana.

UPhakathi noSithole, (2012:20) bayichaza bathi:

> Inoveli umbhalo omude oxoxa ngabalingiswa abathile. Kungaba yindaba eyenzeka noma kube yindaba umbhali aziqambela yona. Izigameko enovelini zahlukaniswe ngezahluko noma ngezihlokwana.

Inoveli ichazwa njengombhalo oyingxoxo ebhalelwa ukufunda kanye nokuzithokozisa. Indlela indaba exoxwa ngayo kufanele yenyuse ilukuluku lofundayo. Ingqikithi yenoveli kumele igqanyiswe abalingiswa ngokwenza kwabo, ukukhuluma kwabo, isizinda kanye nezehlakalo ezitholakala enovelini.

UThango, (2015:12) uthi:

> Amanoveli imibhalo yephrozi ebhalelwe ukufunda futhi kukhulunywe ngawo nokuzithokozisa. Ukuxoxa sakucabangela ngenoveli kungenza kube nelukuluku lokulangazelela ukufunda kabanzi, abadlali ababalulekile ukusetshenziswa kwamagama nemifanekisomqondo ukugcizelela indikimba yenoveli. Kubhekwe indlela umbhali alusebenzise ngayo ulimi ukuveza abalingiswa, indlela abadlala ngayo, isizinda kanye nezigameko ezitholakala enovelini yonke.

UWanda uphonse itshe esivivaneni ngokubhala inoveli eqhakambisa inhlalo nosikompilo lwabantu. Lokhu kubonakale ngalezi zimpawu ezilandelayo enovelini yakhe:

- Imaqondana nabantu kanye nendlela abahlalisene ngayo.
- Inoveli kaWanda ibuye yathinta amasiko esizwe.
- Kubuye kubonakale nangendlela abagubha ngayo imicimbi, amasiko nemikhuba eyahlukene ngabalingiswa bakhe.

Lezi zimpawu ezingenhla zilekelele ukuba kugqame ukuthi inoveli yakhe inobudlelwane nempilo esiyiphila mihla le.

Isikhonyana imibhalo yesiZulu esike yashicilelwa ekhuluma ngesifo sengculazi. Nokho ababhali besiZulu abavamile ukusebenzisa le ndikimba yengculazi emibhalweni yabo. Umncwaningi uzobalula imibhalo embalwa ayifundile bese esho ukuthi yehluke ngani kulo mbhalo awucwaningayo. Le mibhalo iyizinhlobo zemibhalo ezinezindikimba zengculazi kanye nemiqulu yocwaningo embalwa edingida le ndikimba.

Inoveli esihloko sithi: **"Ithemba Lami**;" lo mbhalo ushicilelwe ngonyaka wezi-1993. Umbhali wawo uMathenjwa udingida yona le ndikimba. Kule noveli abalingiswa bagula baze bafe ngoba lingekho ikhambi lokwelapha isifo sengculazi.

OkaMathenjwa usebenzise indikimba yengculazi ukuqwashisa nokuqaphelisa isizwe ngobungozi bokuya ocansini olungaphephile. USandanezwe okungumlingiswa osemqoka ugujima aye kubelaphi besiNtu emva kokuhlatshwa yilesi sifo. Lokhu ukwenziswa ukuthi kwakudume ukuthi njengoba lingekho ikhambi nje abelaphi besiNtu bayakuliqeda nya lokhu kufa. Akufani lokhu nokushiwo uWanda, ubaveza bethembela esibhedlela abalingiswa abagulayo. Nakuba baya esibhedlela abalutholanga usizo ngoba uHulumeni wayengakalunikezeli usizo lwemishanguzo yokuthiba ingculazi.

OkaMphemba udingida indikimba yengculazi endabeni emfishane ethi: **"Mhleli"** etholakala eqoqweni elithi: **"Isibhakabhaka"** esishicilelwe ngonyaka we-1994. Kule ndaba kuxwayiswa abadlwenguli ngobungozi bokuthola leli gciwane uma behamba bedlwengulana nabesifazane. Intombi edlwenguliwe ibhalela iphephandaba ukuqinisekisa ukuthi yayingasengi ezimithiyo uma ithi inegciwane lengculazi.

Le ncwadi eya kuMhleli, ibhalelwe ukufundisa, abadlwenguli ukuba babe nonembeza, uthando kanye nobuntu. Asikuboni-ke lokhu enovelini ecwaningiwe kaWanda, kunabalingiswa abangoSithole, uMoloi abaphelelwa unembeza futhi abangafundisekile ngegciwane lengculazi.

Inoveli ethi: **"Kuxolelwa Abanjani;"** le noveli kaSibiya ishicilelwe ngonyaka we-2002. Iveza abalingiswa bethola igciwane lengculazi ngenxa yokusebenzisa

izidakamizwa. Kuyona le noveli kuvela umbuzo othi ngabe kulula yini ukuxolela isithandwa sakho esikuthelele ngegciwane lengculazi.

Inoveli ecwaningiwe kaWanda yehlukile kule kaSibiya ngoba igciwane lengculazi litholakala ngocansi ngenxa yokungaziphathi kahle kwabaganile nabaganene, okuholela ekutheni kufe nabanye abantu abangenacala.

Umdlalo omfishane osihloko sithi: **"Kungcono Ngife,"** uSibiya ubuye wabhala ngale ndikimba engavamile yengculazi. Ummeleli uHlengwa uthola imiphumela yegazi emazisa ukuthi unegciwane lengculazi. Imishuwayilense yayingavumi ukukhokhela umuntu oshone ngalesi sifo. Ugcina efuna inkabi ezomdubula afe ukuze izingane zakhe zithole okuthile. Isimo sempilo kule noveli kaWanda asisafani nesalo mdlalo. Imishuwayilense isiyakhokha isamba semali enavumelana ngaso noma ngabe ubunaleli gciwane.

Umdlalo othi: **"Ithemba Lingumanqoba"** ubhalwe nguMbatha. Lapha wethula inhlekelele yokuphambana kwamagazi lapho abantu abahlolela igciwane lengculazi begcina bethola imiphumela okungesiyona eyabo. Kuvela ukungasemukeli lesi sifo kanye nokusetshenziswa kwamakhambi esiNtu kaHlela othi uyasishaya lesi sifo. Izinyanga zibona zingahlonishwa nhlobo abantu sebedume nokwelapha kwaseNtshonalanga.

Lo mdlalo wehlukile enovelini kaWanda ecwaningwayo ngoba kukhona ukuhlolwa kwegazi. KuWanda asitholi kukhona ohlolelwa lesi sifo. UDumazile ufundile unguMhlengikazi kodwa akaveli ehlola igazi. Kuvela kuphela ukuthi babephethwe yizifo ezingosomathuba kumuntu onamasotsha omzimba aphansi. Umfundi uzifundela kwezakhe ukuthi baguliswa yingculazi abalingiswa bale noveli kaWanda.

Inoveli ethi: **"Isithando Sothando"** ebhalwe uMntwana uGcwalisile Kabanyane Zulu akasalanga ngaphandle ukuphosa itshe esivivaneni ngendikimba yengculazi. Kuvela ukuthi itshitshi ebelihlolwa lihamba Umkhosi woMhlanga, lizifaka obishini lokuqoma isoka lamanyala lifika nje eNyuvesi ngenxa yabangani. Uyakhohliseka agcine eye ocansini olungavikelekile nalo kanti akabuzanga elangeni. Uthola umntwana ogulayo.

Iyamshintshela indoda iyamhlukumeza ngokumshaya. Le noveli kuvela inkolelo yokuthi uma ulala nomuntu oyitshitshi liyaphela igciwane lengculazi.

Akuveli lokhu enovelini kaWanda ecwaningiwe. UDumazile ulifafaza leli gciwane ngenxa yokuxegelwa isimilo hhayi ngoba elitshitshi.

1.9.2 Izinhlobo zamanoveli

Amanoveli singawehlukanisa izinhlobo ezahlukene ngokwezindikimba azidingidayo. Nazi izinhlobo zamanoveli:

- **Inoveli yomlando (*Historical novel*)**

  Lolu hlobo lwenoveli luncike kakhulu emaqinisweni omlando othile. Nokho umbhali ubuye azifakele nokunye nje okungokwakhe nokwenza umbhalo lowo ube yinoveli. Kufanele uphathelane nomlando wesizwe esithile, indawo esetshenzisiwe ihambelane nalowo mlando, abalingiswa kumele kube abantu abaziwayo emlandweni. Uma kukhona abasha azifakela bona akube baqanjwe ngendlela ezohambisana nomlando wesizwe leso.

  Lokhu kufakazelwa uZungu noGamede, (2009:28):

  > Ulimi olusetshenzisiwe kumele luhambisane nomlando waleso sizwe, imicimbi, imigido njalonjalo konke akube nokuxhumana nomlando wesizwe.

- **Inoveli yezenkolo (*Religious novel*)**

  Le noveli idingida indikimba yenkolo ethile. Abalingiswa bayokuba yilabo abaziwayo kule nkolo. Isibonelo: UDavide enkolweni yobuKrestu, uShembe enkolweni yobuNazaretha njalonjalo. Imicimbi akube iyaphathelana naleyo nkolo njengoMkhosi wePhasika enkolweni yobuKrestu.

- **Inoveli yenhlalo nosikompilo (*Social novel*)**

  Yileyo noveli eqhakambisa usikompilo. Idingida izindikimba ezithinta impilo kanye nokuhlalisana kwabantu. Umbhali uzikhethela yena ukuthi ufuna ukusitshela ini ngempilo ephilwa mihla le noma esikhathini esithile asikhethile.

- **Inoveli yophenyo (*Detective novel*)**

  Le noveli iphenya ngezenzo zobugebengu obuthile. Isenzo sobugebengu esisuke siphenywa siyacashiswa kakhulu. Kuba nomphenyi okunguyena ophenyayo ngaleso sehlakalo. Phakathi kwabalingiswa usuke ekhona onolwazi ngaleso sehlakalo sobugebengu.

- **Inoveli yenjulalwazi (*Philosophical novel*)**

  Lolu hlobo alwejwayelekile emibhalweni yesiZulu. Ludingida indikimba emayelana nenjula nokujula kobuntu bomuntu.

- **Inoveli emayelana nempilo yomuntu (*Biographical novel*)**

  Uhlobo olusha kakhulu emibhalweni yamanoveli esiZulu. Lolu hlobo lusembalwa kanti ludingida impilo yomuntu othile kusukela ekuzalweni kwakhe kuze kube sekugcineni kwempilo yakhe uma engasekho emhlabeni noma kuze kufike lapho impilo yakhe ikhona ngaleso sikhathi sokushicilela.

UMatilda, (1989:131) uthi:

> *To be officially diagnosed – "labelled: as having AIDS causes crisis and upheaval, not in the lives of patients but also in the lives of their family of origin, their extended kin, and their friends. Official denial that AIDS was a threat to the health of the public at large was possible because the groups at risk were perceived as "different" from the rest of population (Shilts, 1987), and most individuals could make personal use of such denial, averring that the AIDS risk "does not apply to me."*

Lapha kugcizelelwa ukungenelela komphakathi ngosizo kulabo asebehaqwe yisifo sengculazi. Kuvela nokuthi kuhle kube nabantu abaqeqeshelwe ukweluleka labo asebetholakele ukuze bakwazi ukumelana nengcindezi yokuzibona bengasento yalutho, benovalo futhi sebezibona sebelengela egodini lokufa.

UMpofu, (2011:252) uthi:

> *African government were slow to acknowledge the problem and take appropriate action, a clear indication that at least several African countries were unaware of the danger the disease cause to public health. Discussion of HIV/AIDS was minimal and government official rarely addressed the subject in speech. The traditions of silence and taboos surrounding issues related to HIV/AIDS, and the fact that got viewed the pandemic as a wholly medical problems.*

Lapha ngenhla kugcizelelwa ukugqoza nokusalela emuva kwezwe lase-Afrika ekusukumeleni lesi sifo ngenxa yokungabi nolwazi olwanele ngalesi sifo kanye nobungozi baso. Lokhu kuswela ulwazi kube nomthelela wokuthi kungabanjwa imihlangano kufakanwe imilomo ngemibono eyephusile yokulwa nalokhu kufa. Lo mkhuba wokungalusukumeli phezulu udaba, kwenze ukuba abantu baqhubeke nokuzimbandakanya ocansini ngezindlela ezingaqondile nezingaphephile. Kube sekungena ngokushesha kwagulisa futhi kwabulala inqwaba yabantu.

1.10 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukucutshungulwa kwezinsizakuhlaziya (*Theories*) zenoveli

Isahluko sesithathu: Iqoqa lendaba kanye nesakhiwo senoveli

Isahluko sesine: Iqhaza labalingiswa endikimbeni yenoveli

Isahluko sesihlanu: Ukuhlaziya isizinda senoveli

Isahluko sesithupha: Eminye imihlabahlose ekubhalweni kwenoveli kaWanda

Isahluko sesikhombisa: Ukuhlaziya, izincomo nesiphetho

1.11 Isiphetho

Kulesi sahluko kwethulwe isethulo socwaningo, isingeniso, inkuthazo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, abazohlomula kulolu cwaningo, imibono yongoti, izinhlobo zamanoveli, uhlaka lwezahluko kanye nesiphetho salesi sahluko. Esahlukweni esilandelayo kuzocutshungulwa izinsizakuhlaziya (*theories*) zenoveli.

ISAHLUKO SESIBILI

2.0 IZINSIZAKUHLAZIYA (THEORIES) ZENOVELI

2.1 Isingeniso

Kusemqoka ukuthi imisebenzi yokucutshungulwa kwemibhalo ingasuselwa nje emoyeni kodwa isekelwe ngezinsizakuhlaziya (*theories*) zemibhalo esezacutshungulwa zabuye zahluzwa ngongoti, zabuye zemukelwa futhi njengeziyiqiniso. Ukuze sikwazi ukwahlulela umbhalo insizakuhlaziya iba ngumgudu nomhlahlandlela owenza sincome noma sigxeke umbhalo. Iyini ngempela insizakuhlaziya na? Njengoba negama lisho ngumgogodla osetshenziselwa ekuhlaziyweni kwemibhalo. Ziphinde zicubungule ukuthi ngabe imibhalo yavela kuphi? Yileyo naleyo nsizakuhlaziya isungulwe yaphasiswa ngokuhlolisisa injula yokuthile okutholakala emibhalweni.

UNtuli, (2006:26) uyichaza kanje:

> Insizakuhlaziya yemukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwatholwa kwaqinisekiswa okusezingeni eliphezulu kuyaphoqeleka ukuthi yileyo naleyo nsizakuhlaziya yemukelwe emva kokuvivinyeka kabanzi ngalokhu esuke ikusho.

Insizakuhlaziya ephusile kumele ifeze izidingo ezithile.

UHawking, (1996:1) uthi:

> *A theory is a good theory if it satisfies two requirements. It must accurately describe a large class of observation on the basis of a model which contains only a few arbitrary elements, and it must make definite predictions about the results of future observations.*
>
> Insizakuhlaziya iba insizakuhlaziya enhle uma ifeza izidingo ezimbili: kufanele ichaze ngendlela enembayo iqoqo elibanzi lokuhlolwayo kusukelwa esibonelweni, futhi ikwazi ukubikezela imiphumela yalokho okuhlolwayo ngendlela enembayo.

Nathi siyavumelana nalo mbono ngoba ekufezeni kwalolu cwaningo sizobheka zibe yingcosana hhayi zonke. Sizobheka lezi ezilandelayo: eyokulandisa (*narratology*); eyesakheko (*structuralism*) kanye neyesu (*stylistics*).

2.2 Izinsizakuhlaziya ezahlukene

2.2.1 Ukulandisa (*Narratology*)

Le nsizakuhlaziya yokulandisa iwumgudu wokucubungula indlela yokulandwa kwendaba. Kulolu cwaningo siyibiza ngokuthi 'isilando' (*narrative*). Nakuba le ndlela ibanzi kakhulu kodwa sizogxila kulokho okuthinta futhi kuhambelana nalolu cwaningo.

UBal, (1985:3) uthi:

> *Narratology is the theory of narrative texts.*
>
> Ukulandisa kuyinsizakuhlaziya yemibhalo elandayo.

Lo mbhali ugxila kokubhaliwe kuphela, uveza umbono wokuthi okubhalwayo kuphela okufanele kuthathwe yile ndlela.

UCortazzi, (1993:2) uthi:

> *Narratology is the study of narrative and narrative structure and the way they affect our perception.*
>
> Ukulandisa lapha kuvela kuyisifundo esicubungula isakhiwo sesilando kanye nendlela lokho okuthinta indlela izinto eziqondwa ngayo.

Ukulandisa kwehlukaniswe izingxenye ezithile kuye ngemisebenzi yazo kanye nobudlelwano bazo. Nazi izingxenye zabo:

2.2.1.1 Indaba

Lapha sibheka indaba kuyiyona nto esemqoka ekulandiseni. Abalingiswa abathile benza isigameko nezehlakalo ezinomqondo othile. Uma sichaza indaba kubhekwa kakhulukazi ukuthi kuxoxwa ngani (isigigaba). Indaba singathi nje iyiminininingwane ngalokho okusuke kuxoxwa ngakho, kusetshenziswa ukulanda (*narrative*). Kusemqoka ukuthi uma ulanda indaba angavele udavuze nje.

UBal, (1985:5) uthi:

> *A fabula story is a series of logically and chronologically related events that are caused or experienced by actors.*
>
> Indaba uchungechunge lwezigameko ezethulwa ngokulandelana zihlobane zikhulise indaba eyenziwa abalingiswa.

Kuyavela ukuthi uma uzothi le nto iyindaba, kumele kube nezigameko eziwuchungechunge ezelamanayo zethule umqondo othile. Kufanele futhi lezo zigameko zinganhlanhlathi zibe yinhlakanhlaka engalandeleki. Uma umxoxi wendaba enekhono kumele ahlobanise kahle izigameko eziyimvelo (ukuna kwemvula) nalezo ezingeyona imvelo (ukulwa kwabantu). Nabalingiswa bavela endabeni benza izigameko ezithile kanti abanye bavela ngokwehlelwa okuthile.

2.2.1.2 Izwi

Okunye okubalulekile ukubakhona kwezwi lalowo oxoxa indaba. Umxoxi uyena oxoxa indaba ayethule, uyazinqumela ukuthi uzoxoxa ngani futhi axoxe kanjani. Uma ebhala umxoxi indaba yakhe uyibhala ngendlela ezokwenza izwi lakhe lizwakale kahle kwabalalele indaba yakhe ngendlebe yengqondo. Ikhono lakhe lokuxoxa lingenza indaba yakhe izwakale kahle igqame, kwenye inkathi ibe yindavundavu engezwakali nje.

Kubalulekile ukuthi uma sihluza indaba elandwa ngokombhalo sizibuze ukuthi ngubani olandayo. Indaba ingalandwa umlandi ongumuntu wokuqala okhulumayo, uvame

ukuchaza, eziveza obala ngokuvumelana noma ngokuphikisana ngemibono ethile eyethulwa endabeni. Umlandi ongumuntu wesithathu okhulumayo uvama ukuba adedele indaba izembulekele yona ngokwayo.

2.2.1.3 Ukulanda

Uma sibheka isilando (*narrative*) sibheka ukuthi lokhu okuxoxwayo kuxoxwa kanjani (isu lokuxoxa). Ulimi olanda ngalo indaba lubalulekile. Ngabe olukhulunywayo, olubhaliwe, olwezithombe, olokulungisa kanye nakho konke okuxoxa indaba?

UChatman, (1980:3) uthi:

> *Anything that tells or presents a story, be it by text, picture, performance, or a combination of those. Hence novels, plays, films, comic strips etc.., are narratives.*
>
> Noma yini exoxa noma eyethula indaba, kungaba ukubhala ngezithombe, ngokwenza noma ngokudidiyela konke lokhu. Yingakho amanoveli, imidlalo, amafilimu, imibukiso yamahlaya, njalonjalo kuyizilando.

Kuvela ukuthi konke okuxoxwayo kuyindaba. Umxoxi kumele akhethe ukuthi uzoyilanda ngani kubalaleli bakhe. Angayibhala asebenzise izinhlobo ezahlukene zemibhalo okungaba, inoveli, umdlalo, indaba emfishane, inganekwane, izinkondlo njalonjalo. Okunye okubalulekile nokusemqoka ngesilando uhlelo (*order*) lwezigameko. Ukuhleleka kwezigameko kukabili, kukhona lokho olulawulwa yinkathi (*temporal narrative*) nokohlobo olugqamile (*classical*).

IsiNtu singayilanda indaba ngokuyiqala emuva noma ekugcineni kwalokho okwenzeke ngempela, kuthi kamuva kubuye kubuyelwe ezigamekweni ezingasekuqaleni kwendaba yangempela (ukujeqeza emuva). Nakulo lolu cwaningo sizobuye sizithinte izingxenye lapho uWanda exoxa ngokuchaza okwefuze lokhu esikushoyo.

UGenetta, (1972:35) uthi:

> *To study the temporal order of a narrative is to compare the order in which events or temporal sections are arranged in a narrative discourse with the order of succession these same events or temporal segments have in the story.*
>
> Ukucwaninga uhlelo lwenkathi lwesilando ukuqhathanisa uhlelo lwezigameko esilandweni nendlela lezi zigameko ezehle ngayo endabeni.

2.2.1.4 Isikhathi (*Duration*)

Lapha kubhekwa ukuthi okulandwayo kuthatha inkathi engakanani. Kwenziwa kuqhathaniswa nesikhathi sokwenzeka kwesigameko sangempela. Isigameko esingenzeka unyaka wonke singalandwa ngemizuzwana nje. Nalapha ekulandeni kukaWanda kukhona okuzode kuvela inkathi. Le nsizakuhlaziya izobuye isebenze kulona lolu cwaningo.

2.2.1.5 Ukuphindaphinda (*Frequency*)

Uma umbhali ephindaphinda isigameko esithile ekulandeleni indaba yakhe usuke efeza isu lokugcizelela lokho asuke ekusho. Noma engaphindile ncimishi kodwa ukufana kwazo kusho ukuthi asizifanisi.

UGanette, (1977:113) uthi:

> *The repetition is in fact a mental construction which eliminates from each occurrence everything belonging to it that is peculiar to itself.*
>
> Ukuphindaphinda empeleni kuwumkhando wengqondo ukuze kugcine kuphela lokho okukufanisa nalolo hlobo lwesehlakalo leso.

Kulolu cwaningo kuzoqaphelwa ukuthi lokhu kuphindaphinda akakusebenzisile yini uWanda ekulandeni indaba yakhe?

2.2.1.6 Iso

Sisuke sicubungula iso nendlela umxoxi azibuka ngayo izinto axoxa ngazo. Indlela azibuka ngayo izinto kuncike kusilando kanye nasengqondweni nasolwazini lomxoxi. Iphinde incike nasosikompilweni lomxoxi.

UBranigan, (1992:3) uthi:

> *When people tell stories, anecdotes and other kinds of narratives they are engaged in a perceptual activity that organizes data into a special pattern which represents and explains experience.*
>
> Uma abantu belanda izindaba, izindatshana kanye nezinye izinhlobo zezilando basuke bethathwe umnyakazo wokuhlela ulwazi ngendlela ethile emele nechaza akwaziyo.

2.3 Injulasakhiwo (*Structuralism*)

Le nsizakuhlaziya iwumzamo wokucubungula konke okuthiwa ukuhleleka kwesakhiwo noma isimo (*structure*) sendaba. UJameson, (1972:101) uyichaza kanje injulasakhiwo:

> *We may understand the structuralist enterprise as a study of superstructure, or in a more limited way of ideology.*
>
> Lo mqondo uveza ukuthi injulasakhiwo icubungula umumo wesakhiwo (*structure*). Le nsizakuhlaziya embhalweni isiza ekuhlaziyweni nasekucubungeni isakhiwo sendaba. Siyini-ke sona isakhiwo sendaba? Kumele kwazeke ukuthi injula ebhekelele isakhiwo igxile ocwaningweni lwesakhiwo esakhelwe emgomeni othile.

USmith, (1956:1027) usichaza athi:

> *The arrangement of elements or parts of anything; manner of organization.*
>
> Ukuhleleka kwemisuka nezingxenye ezithile, yindlela yokuhlanganisa ngesu elithile.

Le nsizakuhlaziya isetshenziswa emikhakheni eminingi yempilo kodwa kulolu cwaningo sizoyisebenzisa ekuhlaziyeni imibhalo. Icubungula isakhiwo njengesisekelo salolo nalolo hlobo lombhalo. Uhlaka lwendaba luveza umqondo wokuthelelana kwezigameko ezigcina sezakhe indaba ephelele.

UMaphumulo, (1995:61) uchaza uhlaka uthi:

> Uhlaka uchungechunge lwezigameko oluboshezelwe ndawonye yisenzeko esithile kuyilokho okwenzeka enovelini kanye nokuhlelwa kwezigigaba ezihlobene, eziyimbangela yokuba abalingiswa baziveze ubunjalo babo.

Uhlaka lumumethe la maphuzu alandelayo:

a) **Isingeniso** sona-ke siqukatha ukwethulwa komlingiswa osemqoka kanye nabanye abalingiswa, ukwethulwa kwesisusa sodweshu kanye nesizinda.

b) **Iphakathi noma umzimba**. Lapha sithola zikhula izinkinga. Kubanjenwe ngezihluthu, indaba seyenekekele nabanye abalingiswa (isixakaxaka) kungacaci ukuthi iyiphi ezogoba uphondo.

c) **Uvuthondaba**. Isicongo sendaba. Kuqhuma gula linamasi; kufe ofayo.

d) **Ibohlololo / ipholavuthondaba**. Kule ngxenye kuthi isiphelile indaba, umbhali aqhubeke nokusichazela okwasale kwenzeka kamuva. Isiphetho esinjena njengoba negama lisho, siyayipholisa indaba. Isixazululo senkinga yomlingiswa osemqoka sisuke sesizwakele nemimoya isuke isibohlile uma kufundwa le ngxenye.

e) **Isiphetho.** Ukusonga indaba uyiphetha. Ababhali basebenzisa izindlela ezahlukene zokuphetha. Bangaphetha esicongweni, baphethe kancane kancane kanye nokuphetha ngokushesha lapho umbhali amane akutshene umphumela. Uyaye abeke nezinkomba zokuthi kwaba yini umphumela.

Umbhalo nombhalo unesakhiwo esingafani neminye imibhalo. Lokhu kusho ukuthi umbhali akaphumele obala abhale aqaphele ukuthi umbhalo wakhe uyahambisana nemigomo elindelekile ukuba itholakale embhalweni wakhe.

2.3.1 Ukuphelela

Isakhiwo salokho okucutshungulwayo sibhekwa sisonke siphelele. Akuhlukaniswa izigqamfana.

UMaphumulo, (1995:70) uyaqhubeka ethule uhla lwezinto:

> Ziphelelisa ubunoveli benoveli, ubala izinto ezinjenge: Indikimba, isenzeko nokukhula kwendaba, umlayezo, ukukholeka kwendaba, ukumangalisa, ukuphambuka, inhlekelele, uvuthondaba kanye nebohlololo.

Lokhu kuveza ukuthi umkhiqizo ophelele ubunoveli, wakhiwe ukubakhona kwalezi zinto ezibalwe okaMashimane ngenhla.

2.3.2 Ukuguquka

Lapha kubhekwa ukubhalwa ngokuthuthuka, kube nezinongo ezintsha njengoba sihlaziya umbhalo kaWanda nje. Amanoveli abhalwa kudala nakuba engahlukile esisekelweni senoveli kodwa awasaziphethe izindaba ezifana nawamanye. Lawo esimanje asethinta izindikimba zesimanje. Asethinta izingqinamba ezifana nengculazi: Isithando Sothando. Indikimba yobunkonkoni: Bengithi Lizokuna namanye.

2.3.3 Ukuzimela

Umbhalo nombhalo kumele uzimele, uthuthuke kodwa ubulona obulehlukisa kweminye imibhalo kungashintshi.

UMaphumulo, (1995:59) ubuchaza kanje ubunjalo benoveli:

> Uma kukhulunywa ngobunjalo benoveli kusuke kukhulunywa ngendlela inoveli eyenziwe ngayo. Inoveli ivama ukuba nezinto ezithile eziyenza ukuba ziyibize ngokuthi inoveli. Lezo zinto zisemqoka kakhulu, futhi ziyisizinda noma isisekelo sayo inoveli.

Phakathi kwezinto azibalayo uMaphumulo njengokusemqoka ebunjalweni benoveli ubala lokhu okulandelayo:

- Isingeniso
- Isichasiso
- Uhlaka
- Inkathi kanye nendawo
- Abalingiswa
- Inkulumompikiswano
- Uheho kanye nodweshu.

Le nsizakuhlaziya izoselekelela ekucutshungweni kwesakhiwo esisetshenziswe uWanda enovelini yakhe.

2.3.4 Isenzeko-ngqo (*Realism*)

Le yinsizakuhlaziya yokubhala eyethula izigameko zempilo ngendlela ezehla ngayo. Okubalulekile kule nsizakuhlaziya ukuthi okusuke kubhalwa ngakho kufanele kube neqiniso. Kuthi noma kuwumbhalo owumkhando kodwa kuxoxe ngezinto ezenzekayo futhi ezikholekayo. Iwukuxoxa ngempilo njengoba injalo. Le ndlela ixoxa ngobubi nangokuhle okwenzeka empilweni, kungaba okummangazayo, okwesabisayo, okwenyanyisayo, izigameko ezincane kanye nezinkulu zempilo. Iyaye ixoxe ngezinto esizaziyo ngenhloso yokufundisa nokuvula amehlo ngakho. Abanye ochwepheshe benoveli banenkolelo yokuthi le nsizakuhlaziya isidlulelwe yisikhathi ngakho-ke akunasidingo sokuba isetshenziswe emazingeni aphakeme njengaleli.

UTallis, (1988:1) ufakaza uthi:

> *That realism is outmoded and the realistic novel a form that has had its day is a critical commonplace sufficiently widespread to be familiar to anyone who glances through the book reviews in quality papers.*
>
> Ukuthi isenzeko-ngqo siyindlela nje ephuphile nanokuthi inoveli yesenzeko-ngqo iwuhlobo oselwedlulelwe yisikhathi kuyinto eyinsada

> kubahlaziyi. Kujwayeleka kunoma ngubani oke ajeqeze embhalweni yokubukezwa kwezincwadi. Akumangalisi ukuthi abanye ongoti sebehlole inoveli ngendlela yokuyiguqula ize ifike lapho yophela khona nya.

Lo mqondo wawugxiliswe ekuthini inoveli ngeke ikwazi ukuncintisana nomabonakude kanye namabhayisikobho. Uma kubhekwa nje ayikakaze ukufa neyesenzeko-ngqo ngoba asekhona futhi maningi amanoveli akhiqizwayo akhuluma ngezinto ezenzeka empilweni zinjengoba zinjalo. Bayaqhubeka ababhali babhala ngezigameko zempilo yanamuhla njengoba babebhala ngezempilo yakudala zinjengoba zinjalo. Eminyakeni yowe-1960 kwakubhalwa ngezehlo njengoba zinjalo, singabala inoveli ethi: UShaka, (1930) okuyinoveli ewumzamo wokuxoxa ngempilo nokubusa kweNkosi uShaka.

Nakuso lesi sikhathi amanoveli axoxa ngezigameko ezehla njengoba zinjalo akhona, njengengculazi nesandulela sayo, ukudlwengulwa kwezingane ngoyise, ukudayisa ngomzimba, izigqila zocansi ngokushushumbiswa kwabantu njalonjalo.

Le nsizakuhlaziya izolekelela kakhulu ekuhlaziyeni nasekucubunguleni ukuthi umsebenzi kaWanda uyafinyelela yini ekuxoxeni ngezigameko zempilo ngendlela ezenzeka ngayo nekholekayo.

2.3.5 Injulalwazi ye-*postmodern theory* nobudlelwano bayo ekuhlaziyeni inoveli

Lolu uhlaka oluhamba ucwaningo phezu kwalo. Le njulalwazi igxile endleleni abantu abaphila ngayo kanye nokushintshashintsha kwezimo zokuphila okubangelwa yizinkinga nezinselelo zempilo. Lokhu kuveza ukuthi abantu bashintshe kwababakujwayele ngoba bephoqwa yizimo zempilo. Nakuyona le noveli kaWanda isimo sokuhlaselwa yigciwane lengculazi siyababaphoqa abalingiswa ukuba bangabe besayiphila impilo le akade beyijwayele ngakho-ke le nsizakuhlaziya iyahambisana nayo.

ULyotard uchaza ku-Inthanethi: www.virginia.edu uthi *ipost-modernism* yona:

> *While scarce has sought to distinguish itself from narrative knowledge in the form of tribal wisdom*

communicated through myths and legends, modern philosophy has sought to provide legitimate narrative for science in the form of the "dialectics of spirit, the hermeneutics of meaning, the emancipation of the national or working subject, or the creation of wealth."

Umbhali ngenxa uveza ulwazi lwesayensi lokuthi abantu baqhamuka ezilwaneni, lokhu kuyisiqiniseko sokushintsha komhlaba okunomthelela esinweni sabantu nezilwane. Uchaza nokuthi amanoveli anyonkele ezinganekwaneni, emzekelisweni, izinganeko nezinsumansumane. Le njulalwazi ithinta kakhulu inguquko, indlela abantu abacabanga ngayo, abenza ngayo izinto nabaziphatha ngayo jikelele ezimpilweni zabo.

Kule noveli sithola uMoloi ethandana nabesifazane abaningi noDumazile futhi uthandana nabesilisa abaningi. Lokhu kufakazela ukuthi abaziphethe kahle. Lokhu akusho ukuthi bonke abantu abaziphethe kahle, sithola sethulelwa nabanesimilo oMisi Hlophe, intombi yakwaZungu eyatholiswa uMtalaselwa ingane. Akuveli ukuthi laba besifazane bake babhanqa abesilisa. Lokhu kufakaza ukuthi akusiwo wonke amalunga omphakathi angashintshi ngokuziphatha kabi.

UKing, (1999:267) ebhala ku-*Sexual Behaviour Change Journal*:

Individual behaviour change sometimes results from witnessing the death or illness of a close friend or relative due to Aids.

Ukubona umuntu ogulayo kwenza labo abambonayo bethathe isinqumo sokuzivikela ukuze bengazitholi sebesesimweni esifana nesakhe.

Kulo msebenzi ocwaningiwe asikuboni lokho kwenzeka ukuba umlingiswa aguqule indlela aphila ngayo ngoba kukhona ambone egula noma abulawa yingculazi. Sethulelwa uDumazile engakufaki engqondweni yakhe okushiwo uMoloi ukuthi usanda kushonelwa umkakhe. Nokuthi uthathe isinqumo sokuphila impilo entsha; impilo yokuzithiba nokuzinqabela ezintweni.

Nakuba wasithatha isinqumo uMoloi sokuguqula indlela aphila ngayo, lokhu okuchazwa yile njulalwazi ehambisana nengculazi. Lesi sinqumo usithatha nje useyazi ukuthi naye unalo igciwane, manje ufuna lingabhebhetheki libe namandla. Uyakhombisa ukuthi uyazinakekela, uzithiba kwezocansi. Ngakho-ke umbono kaKing uliqiniso. Nakuba lokho kungathathanga sikhathi ngoba uDumazile ongumlingiswa osemqoka wamyengela ukuba angene endlini bagcina belalile. Umbhali uveza ukuthi "wahlwelwa" okusho ukuthi akabange esahamba ngalelo langa. Isinqumo sikaWanda saphelela ezeni ngenxa yenkanuko nokuyengwa uDumazile.

> Ngokucelwa uDumazile ukuba bangene endlini, wahlonipha, wangena. Baxoxa isikhathi eside waze wahlwelwa.
>
> (Wanda, 2008:155).

Lokhu okushiwo ngenhla kuveza umqondo wokuthi impilo entsha yale njulalwazi ayibi lula. Noma ngabe isinqumo sokuphila impilo entsha ususithathile kodwa inyama ogqokweni iyavuka maqede ubuwena bubuye ngezinkani. UMoloi wayekhethe Ukushintsha ngoba ebone umkakhe egula aze ashone ngesifo sengculazi. Wayengashintshi ngoba kusuka kuye yingakho eshesha ukukhubeka endleleni ayikhethile.

Ucwaningo luveza ukuthi ayikho indlela uMoloi ayengalothisa ngayo ulaka lukaDumazile ngamacala akhe okumlahla nengane. UDumazile wayewotha ubomvu, ngakho-ke uMoloi wayezosebenzisa noma yini ukubhula umlilo. Sithola uDumazile embongela ukumbopha ethi:

> Yazi iqiniso, kuthi angivele ngikubizele amaphoyisa azokuthatha khona manjena nje. Into owangenza yona! Wangihlekisa nezwe muntu wabantu.
>
> (Wanda, 2008:153).

Umncwaningi ubona ingekho indlela ayengayisebenzisa uMoloi ukubalekela ijele. Wazithola esebhajwe kunoxhaka ngakho-ke ukulala noDumazile yisona sixazululo ayesenaso. Isigaba sokushintsha esibekwa uKing ngenhla asisebenzanga nhlobo kule noveli kaWanda.

UMoloi wabona kuyisikhathi esihle lesi sokuthi ahlale noLerato indodakazi yakhe selokhu yazalwa angakaze ayibone. Usuku lonke lwalusho lukhulu kuye. Ingane yakhe owayeyishiye esisweni manje isiyinqunqumbela yentombi.

UKing, (1992:) lokhu kwenza kukaMoloi ukuchaza kanje:

> *Self-efficacy-the belief in the ability to implement the necessary behaviour.*

Lokhu okuphawulwa uKing ngenhla kuveza ukuthi ngesizathu sokuthi uMoloi wayesiqonda kahle isimo akuso sempilo, kwakumele akugweme ukuyengwa uDumazile. Ukwehluleka kukaMoloi kukhombisa ukuthi zikhona izizathu ezibange ukuthi angami ezinqunyweni zakhe uMoloi.

Le ngculazi kwi-*postmodern theory* ibuye iveze ukuthi abantu bangaguqulwa yisikhathi bese beshintsha indlela abaziphatha ngayo. Kule noveli kaWanda sithola uMnumzane uSithole eseziphendula ibhungu elisashelayo. Nangu esekhipha uDumazile eyomtapela izimpahla abuye amyele enyangeni ukuze imnike ubulawu bokuqonywa ekubeni eganwe uMaNzimande. Nempela uwuthobele umthetho sebehlala ndawonye eMlazi eMafezini (Wanda, 2008:96).

UMoloi ungithisha futhi uyazi ngegciwane lengculazi, kwakufanele avikele futhi agweme ukuthelela abanye ngalo. UKalipeni, (2004:20) uphawula ngokucabanga kwabesilisa ngaleli gciwane:

> *Some working class men believed themselves to be free of risk even while they engaged in risky behaviour. For example, two garage mechanics in their twenties said that AIDS is not a danger to them, because we are too poor to travel to all those foreign places. Anyway our girlfriends are young and healthy school girls."*

Emiqondweni yamadoda abuzwe uKalipeni ngenhla kuvela ukuthi akholelwa ekutheni ingculazi itholwa kuphela uma uvakashele kwamanye amazwe. Kungenzeka futhi ukuthi umbono wabo uyiqiniso ngoba nakuyo le noveli ethi: Kunjalo-ke. UMoloi ungowaseGoli uzofundisa eMbumbulu. Usuke nalo ngakubo wafika walichela kulabo

asehlekisana nabo. Kuyaxaka ukuthi njengoba ephuma edolobheni nje lapho abantu bekhanyiselekile ngegciwane lengculazi, kungani engalisebenzisanga ijazi lomkhwenyana. Kungenzeka wayengaziboni ethola leli gciwane. Bakhona baningi abantu abafana noMoloi uma becabanga ngalesi sifo.

Elinye iphuzu elivelayo kule ngxoxo kaKalipeni namadoda ukuthi acabanga ukuthi awulitholi igciwane uma uthandana nezintombi ezisencane futhi zisafunda. Mhlawumbe yiyo le ngqondo edala ukuba abesilisa abadala bethandane nezingane ezisafunda.

Nakuyo le noveli sithola uDumazile eshelwa uthisha uMoloi ngoba engekho uMisi Hlophe esayobeletha ingane yakhe futhi uMoloi (Wanda, 2008:1). UMoloi ugcina efakele uDumazile ngegciwane le ngculazi naye walichela kubo abesilisa ayethandana nabo.

2.4 Umlando kaMnumzane Mjajisi E.Wanda

UMnumzane Wanda wazalwa mhla zinga-24-04-1950 esigodini saseMgwenya eMid-Illovo endaweni ekuMasipala waseMkhambathini kwaZulu-Natali.

Amabanga aphansi wawafunda khona ngakubo eMkhambathini ngenxa yokwentuleka kwemfundo ethe thuthu, wabe eseyofunda eMbumbulu. Kuthe esesemabangeni aphezulu waphothula eThekwini eMlazi eMenzi High School.

Ngonyaka wezi-1974 ufundele ukuba uthisha eShowe ekolishi lokuqeqeshelwa ubuthisha. Uthe angaphothula eShowe wayofundisa eFolweni. Ube eseba sezikhundleni ezahlukene zokuphatha khona eFolweni kwezemfundo uqhubeke wazuza iziqu ze-B.A. eMlazi Ophikweni lweNyuvesi YakwaZulu. Wabuye wazuza neziqu ze-B.A. Honours eNyuvesi iDurban Westville enza sona isiZulu.

Uthole izitifiketi nemiklomelo eyahlukene ngale noveli njengoba edla umhlanganiso ngonyaka wezi-2005 wathola umklomelo ka-J.L. Dube. Wabuye ngowezi-2006 waklonyeliswa ngowengqalabutho yolimi lwesiZulu, uDokotela Bhambatha Vilakazi.

2.5 Isiphetho

Kulesi sahluko kucutshungulwe izinsizakuhlaziya lezo esibone zizoba neqhaza elibhekile ekwenzeni ucwaningo kucutshungulwa indlela yokulandisa ebheka indlela indaba elandwa ngayo. Kube sekulandela injulasakhiwo egxila kakhulu ekuhlaziyweni kwesakhiwo sendaba (indaba yakheke kanjani).

Kuphindwe kwavela nensizakuhlaziya yenjulalisu. Kule kugqame ukuthi kucutshungulwa amasu asetshenziswa uma kuxoxwa indaba. Yilowo nalowo mxoxi usebenzisa ulimi, ulwazimagama, izimpawu zokuloba, ukuhleleka kwezigameko ngendlela ethile. Umbhali nombhali uyakwazi ukuzisungulela isu eliqondene naye ngqo. Kulezi zinsizakuhlaziya ezibhekiwe, sizokwelekelela ngazo ukuthi kucutshungulwe umbhalo wenoveli kaWanda okuyiyona kwenziwa ngayo ucwaningo.

ISAHLUKO SESITHATHU

3.0 IQOQA LENOVELI KANYE NESAKHIWO SAYO

3.1 Isingeniso

Kulesi sahluko kuzobhekwa amagalelo kaWanda encwadini yakhe ethi: Kunjalo-ke ngendikimba yokubhebhetheka kwegciwane lengculazi. Kuzoqala ngokuba sethulelwe iqoqa le ndaba. Kuzobe sekubhekwa isakhiwo sale noveli lapho kuzogxilwa kulezi zihlokwana ezilandelayo: Isihloko senoveli, isingeniso senoveli noma isethulo senoveli, izehlakalo nomzimba wenoveli kanye nesiphetho senoveli.

3.2 Indaba ngamafuphi

Ngamafuphi nje umlobi usethulela intombazane enguDumazile, ephuma emzini ohluphekayo futhi oswele. Unina ufisa ukuba ifunde ize igogode kanti uyise uyibona isikulungele ukuba iyogana. Unina wayincengela kuyise ukuba ifunde, wagcina evumile. Wathengisa ngezinkomo zakhe zokugcina ezimbili ukuze akwazi ukuthola imali yokufunda. Nebala uthwala imithwalo uDumazile eMzimkhulu uya eMbumbulu esikoleni esibizwa ngokuthi yiZenzeleni High School.

Uma efika kulesi sikole uphithanisa ikhanda uthisha uMoloi ongowokuzalwa eGoli. Usehlala emthuma ekolishi ukuba amenzele ukudla. Lokhu kumenza abe nyamana mbana kwezinye izingane kanti nakothisha abanye abangoMemu Ngcamu noMemu Mpungose. Uyabezwa bemhleba ukuthi uqomene nothisha uMoloi. Lokhu kuyamcasula uDumazile aze ayobaceba kuthisha uMoloi kanti usezidonsela amanzi ngomsele. Uthisha uMoloi ngalelo nxeba athi azivele zilime ziye etsheni. Umethembisa izulu nomhlaba uDumazile ethi uzomnika ikusasa eliqhakazile, amlobole afunde aze ayogcina lapho ethanda khona. Lokhu kwamsanganisa uDumazile kwathi noma ewakhumbula amazwi eziyalo zabazali bakhe kodwa wahungeka yilezi zethembiso. Wabe esemqoma njalo uMoloi. Esevalwe uthando amehlo wakhohlwa izinkomo zikayise zokugcina azithengisayo. Okwasekumbusa ukuthola imali nempilo engcono ayeyibona uma esemqoma uMoloi.

UMoloi wazakhela ugazi kuDumazile ngokuhamba eyomsikela ingqephu kanokusho edolobheni. Babesho abanye ukuthi cha udla ubhedu ngoba uMisi Hlophe owayeyintombi kathisha wayengamsikeli kanje, lokhu kwambangela kwanenezela isigcwagcwa ayevele esenaso. Emsebenzini wesikole wayesehlile. Kwathi nokho othisha belindela imiphumela emibi ekupheleni konyaka, bamangala esephumelela. Phela uthisha uMoloi wayenesandla kakhulu ekuhleleni amamaki abafundi ngenkathi esefakwa kusomqulu wesikole. Zavalwa izikole waya kubo embumbulu.

Uma kuvulwa izikole sekubuywa uDumazile wanikela kuMoloi eyomazisa ngokuzithwala kwakhe. Uma uMoloi esemkhulelisile uDumazile akasazifezi izethembiso amthembise zona, kunalokho umhlekisa ngabantu ngokumembula izinqe, umshiya khona lapho uyabaleka.

Wayeseyedwa lapho kumele abhekane nabazali bakhe uKheswa noMaNdovela. Lokhu kwadala ukungezwani emzini kaKheswa. Unina uze uyabaleka ekhaya esaba uKheswa, nokho ugcina esemxolele futhi, wamemukela futhi. Siyamthola uKheswa ethi: “Nathi lapha MaNdovela besihlangene izolo sibonisene siwuzalo ukuthi kufanele sikulande eMbumbulu. Wukuthi nje kwasuke kweqa amazwi nkosikazi ngenxa yentukuthelo.”

Emva kokubeletha uDumazile umntwana uLerato, wahlala isikhathi eside ekhaya, ingane ingenazo izingubo kwazise uyise wayengayondli nhlobo. Ngokubona ukuthi ingane yakhe isihlubule uDumazile, wazikhalela kunina ukuba amcelele kuyise ukuba ayozibambela amatoho ngoba uLerato wayesethe dlwe. Nempela wavuma. Wathola umsebenzi esitolo sakwaSithole. Wayesebenza yonke into njengokupakisha impahla, epheke. Wabuye washaya isisefo. Ngokuhamba kwesikhathi ugcina eseshelwa uSithole ebe enonkosikazi uMaNzimande. Naye uSithole wamethembisa izulu nomhlaba. Wathi uzomenza uNdlunkulu amale uMaNzimande. UDumazile asimangaze ngokuthi aqome uSithole ebe emdala ngokwanele ukuba angaba uyise. Lokhu kwabonisa ukuthi uDumazile akazange asifunde isifundo kuMoloi omzalise ingane wamshiya. Wayemkhohlise wathi uzomfundisa amnike zonke izidingo njengoba ezalwa abazali abangenalutho. Wamshiya ekhulelwe, akazange ahlawule ngisho nokudla ingane imbala akaze azihluphe ngakho.

Ukuthandana kukaSithole noDumazile kwadala enkulu ingxabano phakathi kukaSithole noMaNzimande umkakhe. Lokhu kwaholela ekutheni uSithole athengele uDumazile indlu eMlazi eMafezini abuye amfunele umsebenzi eNdiyeni aye-oda kulo. Kuthe ngosuku olulandelayo bathutha bayohlala bobabili. USithole naye wamtholisa ingane akaze amshada. Ingane wayihlawula ngoba uDumazile emesabisa ngokuthi abaphansi bazoyithatha. Lokhu wayeqamba amanga ngoba ebona esezele isibili ekhaya kanti noyise wayevutha ngalesi senzo sabo. Ingane yabo bayiqamba igama lokuthi uMtholephi.

UDumazile akanelisekanga yilokhu. Wazama amanye amasu okuqola uSithole. Wabe esenza itulo ehlangene noMthivovo Mkhize, iphoyisa elaliqapha esitolo nabanye abafana bakubo. Nempela waphumelela ukwenza lokho. USithole walahlekelwa yikho konke ngoba wayengayikhokhile imali yomshuwalense.

Kwenzeka konke lokhu nje uSithole ufundise uDumazile waze waba ngumhlengikazi esebizwa ngoSister. Wamthengela indlu eMafezini eMlazi. Itayitela lendlu lalibiza uDumazile. Wayeseshayela imoto nanxa wayengakwazi kahle.

Ngenkathi uDumazile eshayela washayisa imoto. Kwathi leyo yashayisa ezinye izimoto. eyoMlungu yiyona eyayishayiseke kakhulu. USithole wacima icala ngokuthi uzoyikhokha. Uma esehluleka ukuhokha uMlungu wahamba wayomangala emaphoyiseni. Amlanda ambopha wayohlala ejele izinyanga eziyisithupha ngoba esephule isivumelwano. Uma esephuma eya eMlazi kuDumazile, uDumazile umxoshisa okwenja uthi akabuyele kumkakhe uMaNzimande.

Ekubuyeni kukaSithole uDumazile wabe eseshada noMtalaselwa Zuma owayeshayela ama-Ambulense. Unina kaMtalaselwa akazange akwenamele ukuthi uMtalaselwa ashiye intombazana ayitholisa ingane, ashade nentombazana esizele izingane ezimbili eyiphulaphiko. Lokhu kuveza ukuzifaka enkingeni ngokushada nomuntu okufanele athathwe amakhehla ngoba awehlukani noyise bezingane zabo. UMtalaselwa washada ngenkani noDumazile yize unina ayemxwayise ngobubi bokushada igqinkehli.

Uma uDumazile eseshadile noMtalaselwa akasezwani noninazala kanye nodadewabo bakaMtalaselwa. Ngaleso sikhathi wabe esezele isigemfunga sengane yomfana egama layo nguSanele

Ukungezwani kwabo kwadalwa ukuba abazali bakaMtalaselwa bamsikele indawo yokwakha umuzi eduze nakubo nakhu kungenakuthula. Wanele wakuzwa lokho uDumazile washaya phansi ngonyawo. Wabe esenuka uninazala ngokuthi uyathakatha uthumela izilwane . ingane yabo yayikhala ibe uqanduqandu ebusuku, maqede athi unina kaMtaselwa othakathayo. UDumazile wabona kungcono beyokwakha ngakubo eMzimkhulu, hhayi ngakubo kwaTilafohlo kubo kaMtalaselwa. Nakuba wayengafuni kodwa wasala esehlela ngezansi ukuze kube nokuthula emshadweni wabo.

UMtalaselwa wavuka wanikela endlini enkulu kubazali bakhe wayobazisa ukuthi useyokwakha eMzimkhulu. Umoya kanina waba buhlungu uma ezwa lokho. Wathi "hamba juba bayokuchutha phambili."

Uma sebebuyela emuva eMafezini emzini kaDumazile okungumuzi awuthengelwe nguSithole, uMtalaselwa uba nenhlanhla enkulu yokukhushulwa esikhundleni. Useyosebenzela ePietermaritzburg. Uhlala khona abuye ngemuva kwamasonto amabili. Ngelinye ilanga uDumazile eya engqungqutheleni yabahlengikazi, usezithela phezu kathisha uMoloi loya owadlala ngaye. Usesebenzela inkampani yakwaNew life esebenza ukuchazela abantu abahlaselwe yileli gciwane emphakathini. Babe sebebonana bakhulumisana ukuthi bazobonana kanjani. ULerato ingane yokuqala kaDumazile ayitholiswa uMoloi wabe esekhulile. Wayelangazelela ukubona uyise kwazise wayengamkhulisanga.

Lwafika usuku olungaliyo ababelubekelene ukuba babonane edolobheni. Nempela kwayothengwa ingqephu kaLerato nonina. Ulerato wajabula waze wakhala ebona uyise owayengamazi.

USithole naye wabe esesebenza eshayela iloli likadoti esabuyela kunkosikazi wakhe womshado uMaNzimande. Nempela uMaNzimande wamamukela uSithole. Ngesikhathi uMaNzimande eshayiwe uSithole wafuna umsebenzi ngoba uSithole wayengasamondli. Wayesebenza emajalidini into ayengakaze ayicabange, kwazise

wabe engumedemu. Kwafika uDumazile wamephuca umyeni wakhe qede naye wayohlala eMlazi emafezini.

Uma uLerato esebona uyise ehamba ngemoto enhle emphathela okumnandi useqhoshela uMtholephi. Kubakhona ukungqubuzana phakathi kwezingane zikaDumazile. Uyazama uDumazile ukuyixazulula le ndaba ngokuthi uMtholephi ahambe ngezimpelasonto avakashele uyise. Kwenzeka-ke lokho nakuba uMaNzimande wayengakujabuleli lokho. USithole wakubona lokho wase eshintsha uhlelo uMtholephi akabe esaya kwaMaNzimande e-Adams kodwa uyise wayesembonela eMafezini emzini kaDumazile.

UDumazile wababvumela bobabili oyise bezingane zakhe ukuba bangene kwakhe, yize wabe eseshade noMtalaselwa Zuma. Bobabili babefika baphathwe kahle, badle ngemimese nangezimfologo. Uma uDumazile engena ebusuku wayesevame ukuhanjiswa uSithole abuye amlande ekuseni. UDumazile wayezimisele ukubatshela ondaba ukuthi phela uyise wengane yakhe lo.

Ngelinye ilanga uSithole edlula kwaDumazile ubona uhuntshu lwemoto lume ebaleni. Akayazi le moto. Afike azithele phezu kaMoloi noDumazile behleli etafuleni bedla. Anengwe ahlale izithonto ngobhongwane kuMoloi, kwachitheka izishebo etafuleni. Wanklinkliza waze wakweqa amehlo amhlophe. Lutho uSithole ukumdedela. Wathi ukubona uDumazile ukuthi ayingangaye wabaleka wayocasha endlini encane.

Uma uSithole emdelela uMoloi wazikhalela wathi “mfowethu masingabulalani ngenxa yomuntu wesifazane,” esho ngezwi lokuzincengela. Emva kwalokho uDumazile ebona sekuthulekile waphuma ngokwesaba okukhulu. Abantu base begcwele igceke lonke. Wabuza uLerato ukuthi abalimazananga kodwa, lutho uLerato ukuphendula. Waphendulwa uMtholephi owamchazela ejabulela ukuthi uyise unguSuperman.

Akwaziwa ukuthi ngubani owaluma indlebe izintatheli ngoba kwathi kusa udaba lwase lugcwele kumaphephandaba. Lubhalwe kanje: “AMADODA AKLINYENE EBANGA UMFAZI WOMUNTU.”

Kucishe kwaphuma isidumbu esigamekweni esenzeke kwelinye lamalokishi akhele iTheku. Abayizekayo le ndaba bathi la madoda alwa nje abebanga unina wezingane zawo. Umnumzane Zuma okunguyena umninimuzi ubengekho ekhaya ngenkathi yesehlakalo. Okhulumela omakhelwane, nokho ongathandanga ukuba igama lakhe lidalulwe ngenxa yokwesabela impilo yakhe, uthe kade bayibona le nto ukuthi izokwenzeka. Abomndeni abathandanga ukuphawula ngalesi sehlakalo. Imizamo yokuthola uMtalaselwa Zuma okunguyena umnikazi womuzi, yehlulekile kwaze kwashaya isikhathi sokushicilelwa kwephepha.

Lolu daba luvela ephephandabeni nje selwake lwafika ezindlebeni zikaMtalaselwa, wazama ukululandela kodwa akabuthola ubufakazi obanele ngoba wayengahlali ekhaya. Wabuya emuva kokufunda lolu daba kodwa akamfica umkakhe ekhaya eshiye uLerato, naye eseyekile ukufunda isikole ukuze agade izingane zakwabo, ikakhulukazi uSanele owayesemncane. UMtalaselwa wakhumbula amazwi kanina, emkhuza ngoDumazile. Khona kusenjalo kwafika amaphoyisa ezobopha uDumazile mayelana nokwebiwa kwezimpahla kanye nokushiswa kwesitolo sikaSithole. Babephethe ubufakazi obuqanda ikhanda. Kusukela ngaleso sikhathi akaze abuye atholakale uDumazile.

UMtalaselwa wayevele esehlabekile isifo simbe kodwa singamqinisile. Ngemuva kwezindlebe kwakudumbe izindlala, ephethwe amathumba umzimba wonke. Wayengakuthandisisi ukuya emtholampilo esaba ukuthi bazomtshela ukuthi uguliswa yisifo esingalapheki ebese eguliswa ukwazi. Wabona kungcono aye ezinyangeni.

Dukuduku kwadlanga ukufa, umzimba wonke wawutshutshumba, izinyawo zavuvuka zaphihlika izilonda. Ukudla kungasadleki kuthe kusenjalo sadloba isifuba . umoya wawunqamuka kungaphefumuleki kanti nesisu sasimhambisa. Imishanguzo yezinyanga yayingasazweli. Abantu banukana besho ukuthi udlisiwe, umbhulelo, omamtsotsi nokunye okungamalutha. Abanamanga bathi akenzelwe amagobongo kodwa kwanhlanga zimuka nomoya. Baqala abantu bakhulumela phansi bethi “nithi kodwa le ndoda ayiphethwe yilesi sifo samagama amathathu.”

Efika esibhedlela kukubi wangeniswa egunjini labagula kakhulu njengaye. Lapha waficana nomnumzane uSithole kanye nephoyisa uMthovovo Mkhize. UMaNzimande yena wayelaliswe ewadini yabesibhuda.

UDumazile wayesezinhlungwini ngenkathi ezwa ngomsakazo ukuthi uMaNzimande, uSithole, uMthovovo kanye noZifike Jeffrey Moloi bashonile. Wayefisa ukuvuka embhedeni awucime umsakazo ngoba wawumlethela usizi. Bonke laba bantu bafa nje kungenxa yakhe ngokuqomela futhi kanye noMthivovo ongadlulwa yisiketi.

UDumazile wabe ezwana noSithole wathelela uMaNzimande ngegciwane. Waphinda wazwana noMtalaselwa wamthelela ngegciwane ayelithathe kuMoloi. Kwabhalelwa abazali bakhe ukuba bafike , nebala bafika behamba nomamezala wakhe esibhedlela lapho akhipha ingonyuluka waxolisa maqede washona.

UDumazile ugcina engcwatshwa lapha ayendele khona nakuba wayengasalubhadi. Nomyeni wakhe uMtalaselwa ushone engasamazi. Enkonzweni yomngcwabo kuvela amaqiniso ngaye ngoninazala emcelela intethelelo ngokumzonda ebengakaze amenze nto.

3.3 Isihloko senoveli

Isihloko sale noveli “Kunjalo-ke” siyahambelana nendaba yonke. La mazwi abhekiswe kuDumazile okunguyena oyimbangela yokufa kwabo bonke oSithole nonkosikazi wakhe uMaNzimande, uMtalaselwa oyindoda ayeshade nayo. UMthovovo owayentshontshana naye eyiphoyisa esitolo likaSithole, uMoloi owayemzalise ingane yokuqala uLerato esafunda. Ukungaziphathi kahle kunjalo-ke ugcina ubulewe yisifo sengculazi.

Inoveli ixoxa indaba ngesihloko esithile. Ababhali bamanoveli bayaziqambela izihloko abafuna ukuxoxa ngazo. Kuba yindaba esuselwa ekhanda.

UMadondo, (2006:46) uthi:

> Noma iyiphi indaba ebhalwe phansi iqala esihlokweni. Isihloko yisona esenza ukuba ofundayo aheheke ngoba unemibuzo evukayo ngaso bese efisa ukuthola kabanzi ngendaba. Okubalulekile ukuthi isihloko kumele sihambisane nendaba.

Kakade lokhu okushiwo ngenhla kuyiqiniso ukuthi indaba ebhalwe phansi iqala esihlokweni okuyisona esihuha umfundi. Kule noveli sithola isihloko esithi: Kunjalo-ke. Lesi sihloko siyaheha ofundayo uzibuza imibuzo ethi ubani lona othi: Kunjalo-ke futhi esho kubani? Kwenzenjani?

UMaphumulo noMthethwa, (2006:22) bathi:

> Inoveli inesihloko esiyigama lencwadi okuyisona eyaziwa ngaso. Isihloko senoveli kumele sihambisane nendaba yonke.

Kuyiqiniso ukuthi inoveli inesihloko esiyigama lencwadi okuyisona eyaziwa ngaso. Le noveli inesihloko esithi: Kunjalo-ke. Isihloko senoveli kumele sihambelane nendaba yonke. Le noveli kaWanda isihloko siyahambelana nendaba yonke. Okunguyena othi Kunjalo-ke nguye uDumazile lapho esebulale abantu ngesifo sengculazi nokuziphatha kabi kwakhe.

UPhakathi nabanye, (2012:20) bathi:

> Isihloko kufanele sihambisane nesithombe oqwembeni lwangaphandle lwencwadi. Lokhu kwenza umfundi akwazi ukuqagela ukuthi kuzokwenzakalani encwadini. Kufanele sihehe futhi sihambisane nalokhu okuxoxwa yindaba. Sivuse imibuzo, yileyo mibuzo eletha uheho olwenza umfundi abe nogqozi lokufunda inoveli angayibeki phansi.

Yiqiniso ukuthi isihloko senoveli sihambisana nesithombe esifakwe umbhali ukuze ube nakho ukuhlawumbisela ngazoxoxa ngakho. Nakho lokho kwenyusa ilukuluku

lokuyifunda indaba. Nakuyo le noveli kaWanda kuvela isithombe sentombi enhle engamunwe kanye nemijovo. Lokhu kusenza sibe nogqozi lokuyifunda.

UMadondo, (2006:46) uthi:

> Noma iyiphi indaba ebhalwe phansi iqala esihlokweni. Isihloko yisona esenza ukuba ofundayo aheheke ngoba unemibuzo evukayo ngaso bese efisa ukuthola kabanzi ngendaba. Okubalulekile ukuthi isihloko kumele sihambisane nendaba.

Noma kanjani indaba ebhalwe phansi iqala esihlokweni okuyisona esenza ukuba ofundayo aheheke ngoba enemibuzo evukayo ngaso. Kule noveli sithola isihloko esithi: Kunjalo-ke. Lesi sihloko siyaheha ofundayo uzibuza imibuzo ethi ubani lo othi: Kunjalo-ke futhi ukusho kubani? Sibuye sizibuze ukuthi lolu songo luvela nje kwenzenjani?

UThango noNdlela, (2008:93) bathi:

> Isihloko senoveli kumele sihehe sibe sifishane. Asenze mina engifundayo ngibe nelukuluku lokufuna ukwazi isiphetho kwaba yini. Isihloko kumele sivuse imibuzo ezophenduleka uma usifunda inoveli.

Kuliqiniso isihloko senoveli asibe sifushane bese siyaheha. Lokhu kufakazelwa yile noveli kaWanda, isihloko sifushane sinamagama amabili nje vo. Lesi sihloko siyaheha ngoba senza ofundayo abe nelukuluku lokuduna ukwazi ukuthi lona othi: Kunjalo-ke kugcina kwenzakaleni?

UZungu nabanye, (2009:30) bathi:

> Isihloko senoveli njengesendaba emfishane nayo yonke eminye imibhalo kufanele sibe nokuxhumana nendaba ikakhulukazi isiphetho. Kufanele simhehe umfundi lapho esibheka nje ngokuthi kube nemibuzwana ethile esiyivusayo kuyena ezokwenza ukuba azizwe eba nelukuluku lokufunda indaba.

Yebo kuyaqiniseka ukuthi akumele ukuba isihloko sigeqe amagula kepha kufanele simuthi hloko nje kancane umfundi bese ethatheka aye egijima kuyona incwadi.

Empeleni nje konke lokhu okubalwe ngenhla kuyavela nakuyo le noveli kaWanda ethi: Kunjalo-ke. Ubelokhu ufisa ukwazi ukuthi yile ezokwenzeka bese kuthi ekuphethweni kwayo hhabe nango uDumazile eseqothula ngokwesulela abalingani bakhe ngesifo sengculazi ngenxa yokungaziphathi kahle nokuba nabangani abaningi.

Umbhali wale noveli sengathi uthi kunjalo-ke ukuthandana nabalingani abaningi uwedwa, kunjalo-ke ukungathembeki ebudlelwaneni okubo, kunjalo-ke ukuziphatha okungenasisekelo.

3.4 Isakhiwo senoveli

Isakhiwo senoveli ukuhleleka kwezigameko ezakha leyo ndaba ngokulandelana nokuxhumana kwazo ngokwembangela nomphumela kusukela esingenisweni kuze kuyofika kuvuthondaba nasesiphethweni. Lezi zigameko zihlelwe ngokwala mabanga: Isingeniso, umzimba nesiphetho. Ngakho-ke lokhu sekubiza ngokuthi amabanga esakhiwo senoveli.

UZungu nabanye, (2009:30) bathi:

> Isakhiwo senoveli siba namabanga amathathu okuyisingeniso, umzimba kanye nesiphetho. Lapha sikhuluma ngokulandelana kwezigameko esinye sibangela esinye nesilandelayo siba umphumela wesinye kusukela esingenisweni kuya emzimbeni kuze kuyofika kuvuthondaba nasesiphethweni sendaba.

3.5 Isingeniso senoveli

Isingeniso senoveli sivamise ukuthula umlingiswa osemqoka, inkinga abhekene nayo kanye nesisusa sodweshu. Isingeniso sibuye sisethulele isizinda ikakhulukazi indawo lapho indaba yenzeka khona.

UPhakathi nabanye, (2012:20) bathi:

> Isingeniso lapha sethulelwa umlingiswa osemqoka kanye nenkinga noma izinselelo abhekene nazo, okuyizona eziyisisusa sodweshu.

UZulu nabanye, (1991:343) bathi:

> Isingeniso isethulo senoveli. Ekuqaleni kwanoma iyiphi indaba sithola isingeniso. Esingenisweni zintathu izinto esethulelwa zona: yindaba uqobo lwayo, abalingiswa kanye nesimo indaba leyo eyenzeka kuso. Uma umlobi ebhala usuke eqonde ukuthi indaba yakhe ifundwe yonke. Kodwa uma isiqalo sendaba yakhe siduma singafunda izindinyana noma amakhasi ambalwa okuqala bese siyilahla laphaya. Kwezliningi ezigqamile izindaba sithola imibuzo ethile ekuqaleni. Ngokujwayelekile umlingiswa omkhulu usuke esengxakini ofundayo afise ukwazi ukuthi kazi uzophumelela kanjani, kungaba nombuzo odinga impendulo. Lokhu kusenza sibe nogqozi lokufunda ukuze uthole impendulo. Kwezinye izindaba kuba nemibuzo emingana esiye sifune izimpendulo zayo.

UZungu nabanye, (2009:30) bathi:

> Kuleli banga lesakhiwo, umbhali usethulela isizinda, umkingiswa osemqoka noma umlingiswa ngqangi kumbe nabanye ababalulekile kanye nesisusa sodweshu.

Kule noveli kaWanda sethulelwe isingeniso esiyisethulo senoveli. Isingeniso sivezile ukuthi indaba imayelana nani, sethulelwa abalingiswa abangoMemu Mpungose noMemu Ngcamu bekhuluma behleba uthisha uMoloi ukuthi uthandana noDumazile ongumfundi ekubeni uMisi Hlophe esayoteta esekhefwini ekhaya. Le nhlebo yabo yiyona-ke eyisisusa sodweshu ngoba ngenkathi besakhuluma kanjalo uDumazile wayebezwa.

Kule noveli sethulelwa umlingiswa osemqoka uDumazile Kheswa. Indab ingaye kusuka ekuqaleni kuze kuyofika ekugcineni. Sethulelwa yena engumfundi esikoleni e… Kuso lesi sikole othisha abezwani kahle baze bamnuke uthisha uMoloi ukuthi

uqonywa ngomuthi, uke abonakale egquma ekhwifa. Le nkulumo yalabo Memu isethulela udweshu lwangaphakathi kuDumazile okuyilona hlalwana olungenisa impethu ngesigcwagcwa asenaso ngala mazwi:

> Kanti mina ngenza iphutha yini ukuyokwenzela uthisha itiye? Angithi nabanye abafundi bayathunywa nje ezitolo kodwa bangakhishwa inyumbazane, pho mina? Bangathini abazali bami uma bezwa le nkulumo eshiwo ngoMemu ngami? Ngizomtshela uthisha uMoloi futhi lolu daba ngifuna luhambe luze lufike kuthishomkhulu.
>
> (Wanda, 2008:5).

Le micabango kaDumazile yenza wadinwa wathatha izincwadi zakhe waphikelela emqashweni wafika walala. Ukusa waziwa nguye ephikelele kuthisha uMoloi eyomazisa ngale ndaba. Uzwakala ethi:

> Thisha, inhliziyo yami ibuhlungu kabi, izolo ngize ngeqa esikoleni yingoba ngihlulekile ukubekezelela nokuzibamba. Athule uDumazile izinyembezi zigcwale amehlo. Akhumbule uthisha uMoloi ukuthi uthe uyambeka ngesikhathi senhlabakhefu, kwatholakala ukuthi usehambile.
>
> (Wanda, 2008:6).

Isisusa sodweshu yiyona inhlebo yoMemu Ngcamu benoMemu Mpungose okuholele ekutheni uDumazile kanye nothisha uMoloi bathandane ukuze bakhulumele into ekhona. Emva kwalokho uDumazile uyakhulelwa uMoloi bese ebaleka.

UWanda, (2008:16) uthi:

> Eyi madoda le ngane seyiphregi njalo? Zolo lokhu uMisi Hlophe ubenjalo naye, angikakhokhi nenhlawulo. Kanti nangasedladleni eJozi ngisenesimoko esifanayo futhi! Ngizokwenzenjani? Ngeke, ngizoshaya igelekeqe.

Kuiqiniso ukuthi ukukhulelwa kukaDumazile kudale enkulu inkinga, waxoshwa esikoleni kwadingeka ukuba athwale amasakana akhe abuyele kubo eMzimkhulu ehamba elusizi ngoba nabafundi babemhleka ngesimo ayekuso.

UMadondo, (2006:56) uthi:

> Isingeniso sisithulela isizinda kanye nomlingiswa osemqoka noma omkhulu. Esingenisweni uyethulwa bese sithola nesisusa sodweshu.

Le ndaba kaWanda isizinda sayo kuseThekwini okuyindawo eyidolobha kanti umlingiswa osemqoka uDumazile. Ithi iqala nje indaba besimthola eqoma uthisha uMoloi qede akhulelwe bese eyaxoshwa esikoleni.

UNkumane nabanye, (2006:102) bathi:

> Isingeniso yisona esethula okusemqoka ngendaba efundwayo. Sethula indaba uqobo lwayo, abalingiswa nesimo lapho indaba yenzeka khona. Embhalweni oyinoveli sithatha ngokuthi isahluko sokuqala sizositshela ngalokho okuzokwenzeka. Isingeniso kufanele simhehe noma simdonse ofundayo ukuthi aqhubeke nokufunda indaba ize afinyelele esiphethweni sayo. Okwenza isingeniso sihehe yikhono umbhali ethula ngalo umlingiswa osemqoka kanye nenjinga abhekene nayo. Kufanele zithi zisuka nje sibe sifuna ukwazi ukuthi kazi umlingiswa osemqoka uzophuma kanjani engxakini abhekene nayo.

Yiqiniso elingephikiswe leli elishiwo ngenhla. Isahluko sokuqala yisona esiyisingeniso ngoba yisona esisitshela ngalokho okuzokwenzeka. UDumazile ongumlingiswa omkhulu uchazwa njengentombanzane enhle esithandana nothisha uMoloi yaze yaya naye ocansini olungaphephile yakhulelwa. Sithola esingenisweni ebaleka uthisha uMoloi noDumazile exoshwa esikoleni ngenxa yokuzithwala kwakhe. Ubamba indlela ebheke ekhaya eMzimkhulu. Endleleni yabuya imicabango yeziyalo zikanina ezazithi:

> Lalela lapha-ke mntanami, intombi iyintombi ngobuntombi bayo. Inkomo kamama isebuntombini bentombi. Usize ungelusele yona inkomo yami mntanami. Uma uke wangaziphatha kahle Dumazile, kuyobe ungithele ngehlazo. Ngiyezwa mama futhi ngiyethembisa ukuthi ngizoziphatha kahle.
>
> (Wanda, 2008:23).

Lokhu kushuba kwesimo kuDumazile kwenza ofundayo aheheke ngoba efuna ukwazi ukuthi uyise nonina bazoyithatha kanjani le ndaba yokukhulelwa kwakhe ekubeni bamfundisa bengathathi ntweni badayise ngezinkomo zabo ukuze afunde.

UKubheka, (2010:17) uthi:

> Lokhu okwethulwa kuqala enovelini isingeniso. Uma kubhalwa isingeniso, zintathu izinto ezilindelekile ukuthi sethulelwe zona. Kwezinye izincwadi umbhali uyiqala phakathi, noma ekugcineni kanduba ayendlalele. Kuphuma kuye ukuthi ukhetha ukusebenzisa liphi isu.

Kuyiqiniso elingephikiswe okushiwo ngenhla ngoba kule noveli kaWanda sithola uDumazile enenkinga yokuzwa ukuthi oMemu Ngcamu noMemu Mpungose bahleba ngaye bathi uthandana nothisha uMoloi. Sithi sisafuna ukwazi ukuthi uzokwenzenjani, avele atshele uMoloi, kanti vele noMoloi uyazithandela simthola ethi engakaphumi kuleyo nkinga, anqwamane nenye. Sifuna ukwazi ukuthi yini ngempela isisusa sala mahemuhemu.

Esokuqala: omemu bahleba ngaye nje ngoba ngesikhathi senhlabakhefu, uDumazile uthunywa uMoloi maqede uyamlandela. Sebekuqaphelile lokho kwenzeka izikhathi eziningana. Namuhla utshelwe ukuthi ayohlanza izindlu zangasese, kodwa awabonakali amanye amantombazane asebenza nawo. Ukunyamalala kukaDumazile kwenze bengangabazi ukuthi bayathandana.

Kwelinye icala uMoloi ujabule ufile yile nkulumo. Uthi kungcono basale bethandana. Uthembisa uDumazile izulu nomhlaba. UDumazile ugcina evumile ukuqoma uthisha uMoloi.

UMadondo, (2006:56) uthi:

> Isingeniso sisethulela isizinda kanye nomlingiswa osemqoka noma omkhulu. Siphinde sethulelwe nesisusa sodweshu noma senkinga.

Le ndaba kaWanda ingenisa ngesizinda sayo esiseMbumbulu lapho kwakufunda khona uDumazile eZenzeleni High School. Umlingiswa osemqoka kule noveli uDumazile.ithi iqala indaba uthisha uMoloi ebe ebabaza ubuhle bukaDumazile nokuthatheka anakho ngaye. Isisusa senkinga yakhe nokukhuleliswa uMoloi okubangele ukuba axoshwe esikoleni.

UWanda, (2008:1) uthi:

> Akukho ukuma kahle komuntu lokhu. Kuzofanele ngithole ithuba elanele ngibonane nalo mntwana sixoxe ngasese. Kungono ngoba uMisi Hlophe akekho lapha, usaye kolindela ukuteta. Lo obalisayo ekhuluma yedwa nguthisha uMoloi ofundisa eZenzeleni High School eMbumbulu.

3.6 Izehlakalo / Izigameko / Umzimba wendaba

UZulu nabanye, (1991:296) bathi:

> Izehlakalo ziba wukukhuphuka kwendaba, ngemuva nje kwesisusa sodweshu. Kuhambe njalo kuze kuyofinyelela kuvuthondaba, lapho-ke umlobi uhlela izigameko ziye ngokushuba njalo. Ukungqubuzana (udweshu) luvela obala nabalingiswa bavela kakhudlwana ubunjalo babo. Izehlakalo kufanele zilandelane nesisusa sendaba. Lokhu kuphithana kwezinto sithi sixakaxaka esiholela kuvuthondaba. Abalingiswa abaxabane noma abashayisanayo bashayana ngezifuba kufe ofayo. Uvuthondaba kungaba isehlakalo noma isigameko esiza nobubi noma injabulo noma amaqiniso afihlakele.

Emzimbeni wenoveli kusuke kubhebhetheka udweshu ngoba indaba isuke ikhula. Indaba imvamisa ikhuliswa yizehlakalo kanye nodweshu. Izehlakalo ezitholakala emzimbeni zisuke zixhumene nabalingiswa abatholakala endabeni. Lezi zehlakalo

yizona eziholela kuvuthondaba, okuyisicongo sendaba, lapho indaba ingeke isaqhuebekela phambili ngaphandle kokubohla. Kuvuthondaba kutholakala isixazululo enkingeni yomlingiswa omkhulu.

3.7 Umzimba wenoveli

UZungu noNgonini, (2009:31) uthi:

> Emzimbeni wendaba sethulelwa abalingiswa abaningi, nezehlakalo ziyakhuphuka indaba. Ukulandelana kwalezi zigameko/zehlakalo noma izigigaba yikho okudala indaba ikhule. Umlingiswa osemqoka simthola ezama ukuzikhipha noma ezifaka enkingeni. Kukhona abaphikisana naye nabalekelelayo emizamweni yakhe. Indaba yenyuka iye kwelinye izinga esilibiza ngokuthi isixakaxaka, ikhushulwa ukubhebhetheka kodweshu ize ifike lapho ivuthwa khona, lokhu sikubiza ngokuthi uvuthondaba. Inkinga kamlingiswa osemqoka noma ulungiswa ngqangi iyaxazululeka kuleli zinga. Imibuzwana ebesihambe siba nayo njengabafundi iphenduleke, nogqozi lokufunda udaba lunciphe nalo. Inkinga yakhe ingaxazululeka ngokuthi iphele umlingiswa noma aguquke alibone iphutha lakhe.

Emzimbeni wenoveli kusuke kubhebhetheka udweshu ngoba indaba isuke isikhula. Indaba imvamisa ikhuliswa yizehlakalo kanye nodweshu. Izehlakalo ezitholakala emzimbeni zisuke zixhumene nabalingiswa abatholakala endabeni. Lezi zehlakalo yizona eziholela kuvuthondaba okuyisicongo sendaba, lapho-ke indaba ngeke isaqhubekela phambili ngaphandle kokubohla. Kuvuthondaba kutholakala isixazululo enkingeni yomlingiswa omkhulu.

Emva kokuhamba ngokuxoshwa kukaDumazile eZenzeleni High School amabombo uwabhekisa kubo eMbumbulu. Utheleka ekhaya kungazelele muntu uyise uNozuko Kheswa noMaNdovela bayaphambana kwazise uyise wayengathandi aye eMbumbulu kodwa wayethi akaye kwayisekazi eXobho. Ekuseni akavuki uma unina embheka umbona entshwamile usemyisa kuDokotela. KuDokotela uDumazile uthole imiphumela yokukhulelwa kwakhe ngenkathi unina esesendlini encane. Umtshela kuphela ukuthi kuthiwe akadle isibindi nesipinashi ngoba ushoda ngegazi.

UMaNdovela emholweni uzwa nje esebuzwa uMaNyawuse ethi:

> Awu bandla, uthole umntwana muni uDumazile? Avele asangane ukusangana lokhu uMaNdovela. Umntwana obenzenjani? Bese kuba yima ethuka uMaNyawuse ukuthola ukuthi inkulumo yakhe iyashayisana nolwazi abanalo abakwaKheswa. Cha MaNdovela kufike uyise kaDayisile evela eThekwini waxoxa ukuthi utshelwe ngabantwana bakwakhe ukuthi uDumazile uxoshiwe esikoleni ngoba esezithwele.
>
> (Wanda, 2008:34).

Lokhu kuzwa ngokukhulelwa kukaDumazile kwamethusa kwaphela nasozwanini kuMaNdovela, waqoqa ayekuchaye phansi waphikelela ekhaya ehambisa okomuntu onohlanya ekhanda. Uthe angangena ekhaya wangapholisa maseko waqonda ngqo ekhishini kuDumazile wakhwela wadilika.

UWanda, (2008:34) uthi:

> "Awu Dumazile! Ukhulelwe? Awu mntanami kodwa manyala mani lawa owenzayo? Ngizoba yini kuyihlo? Ngitshele ngizoba yini?" Asho akhihle isililo uMaNdovela. Athule uDumazile abheke phansi kwabe sekubonakala izinyembezi nakuyena zigeleza ezihlathini ziyowela ocansini. Aphume uMaNdovela eyohlanganisa uzalo.

Isehlakalo esilandelayo kube ukubuzwa kukaDumazile ukuthi usithathephi isisu, bese kuvukwa siyobikwa kuye uthisha lowo owayegagulwe uDumazile njengomnikazi wesisu. Wabe ezophelekezelwa uMaMdinsilwa noMaJwara baqhube uDumazile ukuyofuna inhlawulo kanye nomgezo wezintombi. Uma sebehlelile kuqhamuke uNozulu (uyise kaDumazile) afune ukuzwa ukuthi kwenzenjani. Ubesetshelwa uMaJwara ngoba uMaNdovela noDumazile babedinda isililo.

> Indodakazi yakho ikhulelwe kusasa siyovuka ngovivi siphelekezele uMaNdovela ukuyiqhuba ukuyolanda inhlawulo embumbulu. Kwathi xhifi, kwathi fithifithi enhliziyweni kamnumzane uKheswa. Wezwakala esebhovumula ethi: Umithi unondindwa? Aphimise amathe phansi uKheswa ukukhombisa ukuthi uyasenyanya isenzo

> sendodakazi yakhe. Kwathi akadumele induku aqonde kubona bobabili afike ababhambabule ngayo.
> (Wanda, 2008:38).

Ukuzwa ngesenzo sokukhulelwa kukaDumazile kwamcasula noZulu wathuka esebize indodakazi yakhe uDumazile ngonondindwa. Wayalela uMaJwara ukuba kwasanina angabe besalala emzini wakhe. Balala obenyoni kwaMaJwara. Kwathi ngesokusa bavukela ibhasi elibheke eThekwini ukuze basheshe bathole amatekisi aya eMbumbulu. Nebala bafika kungena isikole eZenzeleni High School, uthishanhloko wabafaka ehhovisi lakhe kanti kuzodlula uthisha uMoloi ezidlulisa ngasehhovisi ngoba emthe shazi uDumazile engena ehhovisi lenhloko yesikole.

UWanda, (2008:40-42) uthi:

> "Nguyena-ke lowayana." UMaNdovela wathi lacu wathi uyamlandela. Kwasiza uMaJwara owamdonsa ngelokwe wahlalisa phansi. Kahle MaNdovela bo! Kahle mfazi kaKheswa! Uyabona uzosishayanisa nabantu bakule ndawo! Yihlazo phela leli osufuna ukulenza manje! Asilinde uthishomkhulu kube nguyena ozosixhumanisa nalesi sigebengu.
>
> "Niyothini uma uthishomkhulu esesifihlile lesi sigebengu sakhe? Siyomangalela yena phela thina. Yinja yakhe le edle amaqanda "kusho uMaMdinsilwa.
>
> "Thishomkhulu, silethe lo mntwana ukuba azokhomba uthisha owammekezayo. Ngenhlanhla enkulu umntwana usesikhombisile yena lowo thisha. Udlule wathi pheshe phambi komnyango lapha." "Ngubani yena lo thisha owenze amanyala anje?

Ukuzwa udaba olunje kukaMzobe uthishomkhulu kwamthela ngamahloni wabukeka edangele, wabachazela nangamanye amahlazo nokungaziphathi kahle kukaMoloi esikoleni osekuholele ukuthi abizelwe umhlangano woMkhandlu owengamele isikole ukuba umyale mayelana nokunyamalala esikoleni izinyanga ezimbili. Wasukuma ukuyombiza ukuze abhekane nezinkinga zakhe kodwa wayeseshaye utshani, wabalekela icala lakhe. Lokhu kwaholela ekuthini bayobikela amaphoyisa udaba. Bafika bavula icala lokubophisa uthisha uMoloi okhulelise umfundi. Okwabakhiya

lapha ukuthi uDumazile wazivumela yena ephoyiseni ukuthi uthisha akambambanga ngenkani kodwa babevumelene. Akakwazi ukubekwa icala lokudlwengulwa.

UWanda, (2008:45) uthi:

> Lalela-ke wemama, sengathi sizoba nenkinga lapha. Uthisha akazange ayibambe ngenkani indodakazi yakho. Thina bantu bomthetho asingeni ezindabeni zabantu abathandanayo uma konke abakwenzayo bekwenza ngesihle, ngothando nangokuvumelana bebambisene.

Emva kokuphuma bejabhile emaphoyiseni uDumazile nonina baya kwaMpanza lapha kwakuqashe khona uDumazile ukuze bathathe izimpahla ayezishiyile. Ngakusasa wabuyela kuthishomkhulu eyombikela ukuthi uhambe kanjani emaphoyiseni. Kuthe ngalo lolo suku kwasuka kuDumazile waphuthunyiswa esibhedlela eMshiyeni.

UWanda, (2008:51) uthi:

> UMaNdovela akaphindelanga emuva neveni kodwa wahlala emabhentshini asesibhedlela elindele ukubona isiphetho. Wahlala kwaba yisekuseni. Kwathi sekuzosa kwafika umhlengikazi ezomtshela ukuthi indodakazi yakhe seyikhululekile. Wachaza ukuthi ihlinziwe ngoba isimo besisisbi kakhulu, umntwana ubemilile.

UDumazile wabeletha umntwana wentombazane, uLerato okuyigama likadadewabo kathisha uMoloi ayemkhulelisile. Emva kweviki bahamba baya ekhaya bafika esebohlile ukuthukuthela uyise. Wamemukela kahle. Wakhula kahle nomntwana kodwa engondliwa nguyise.

Ngenxa yokungasuthi kwengane kaDumazile yibele likanina nokuhlubula kwengane waphoqeleka ukuba athole umsebenzi. Nebala wawuthola elala ekhaya. Kwathi ngokuhamba kwesikhathi wayosebenza kuSithole le e-Adams Mission egada ingane. Akugcinanga lapho wabe eseyisethenjwa kuSithole njengoba nasesitolo wayesesebenza.

UWanda, (2008:80 uthi:

> UDumazile wazakhela ugazi eseyisilomo engaconsi phansi kuSithole. Wabuye wamnikeza umsebenzi wokuba ngumabhalane wezimpahla ezifuna ukuyothengwa. Uma uSithole engekho kumbe ezokuba nohambo oluthile wayeshiya zonke izihluthulelo kuDumazile. Wayesemethemba ngisho ngaphezu komkakhe.

Emva kokuba uLizzy elume indlebe uMaNzimande ngokuphathwa nofonofo kukaDumazile uSithole, isimo saba muncu emzini kaSithole. Waxosha uDumazile uMaNzimande emzini wakhe, uSithole wamhlalisa endlini osesitolo ngemuva. Lapha kwakuhlala noMthivovo oqaphe esitolo. UDumazile yamphatha kabi le ndaba yokuqanjelwa uLizzy waze wayoyibikela unina ekhaya. Wamyalela ukuba ayofuna amakhathakhatha enyangeni uMakhwabushe ukuze akhiphe isigcwagcwa. Uthe ebuya lapho zagcwala izesheli noSithole wayesembuka ngamanye amehlo. Wamthengela izimpahla zokugqoka, ubucwebe newashi legolide. Wazibika kuye uSithole wathi noma emdala kodwa uthando alunamnyaka.

UWanda, (2008:83) uthi:

> Hhayi bo! Futhi wena umdala kabi kimina! Kungathiwani nje ngithandana nomuntu ocishe alingane nobaba wami? Ukuthandana akudingi sayizi kungesicathulo.

Uma uMaNzimande esola uSithole ngokuthi uzomthelela ngokufa ngokuhamba ebhabhabala noDumazile, kanti usezwile ukuthi uqome uMthivovo ongunogada esitolo. USithole uvukwe isikhwele wathenga indlu eMafezini eMlazi ukuze amsuse esitolo. Wamfunela nomunye umsebenzi kwaNaidoo.

UWanda, (2008:88) uthi:

> Uyayibona lena esesigcemeni sakwa-Z eMafezini? Esho ekhomba ngomunywe ephepheni. UDumazile avume. Iyona-ke engiyithengile. Yinhle kabi, inamakamelo amathathu okulala, yikhishi, yindawo

> yokudlela, yindawo yokulala, yizindlu zangasese ezimbili kanye negalaji.

Akuzwanwanga kwaSithole ngalelo langa, uMaNzimande nomyeni wakhe. Walala engalele uSithole, wavuka ngovivi wakhala wemuka waya endlini kaDumazile esitolo, wafike wamtshela ukuthi bathuthe ntambama. Nebala walala eMafezini lutho ukuya ekhaya. Wayengavumi ukuthi bathandane uDumazile ala ukhasha esho khona ukuthi mdala ngangoyise. Akaphelanga amandla waze waya enyangeni yazoqinisa umuzi, wabuye wacubuza amagabade ngezimpahla zikanokusho. Lokho kwamenza washintsha umqondo uDumazile.

UWanda, (2008:96) uthi:

> Yebo khona uSithole mdala kunami kodwa uyangithanda bantu. Wangiphathisa okweqanda emsebenzini esitolo sakwakhe, wangifunela umsebenzi kuNaidoo ngemuva kokunganambithisisani nomkakhe uMaNzimande. Manje uzimisele ngibe uNdlunkulu wakwakhe. Abazali bami bangadla ngami.

Emva kokuqomana uSithole noDumazile, uDumazile wanikezwa igunya lokuba umninindlu ngokugcwele. Waqashelwa nesisebenzi esizolungisa egcekeni. Ngokuhamba kwesikhathi waqala ukuzisola uDumazile. Lesi simo sesimphethe kabi uDumazile ukuthi uselamanisa ingane yesibili engakaze akhishelwe ngisho isenti leli. Wabe eseyalela uSithole ukuba ayovela ekhaya aphathe nenkomo kanina.

Lokhu kuveza ukungezwani kubo noSithole.

> Umama wakho angimkweleti lutho, inkomo eyinhlawulo kwakufanele ayithole kuMoloi. Mina umuntu engimkweletayo ngubaba wakho.
>
> Wanda, 2008:100).

Uma esebelethile uDumazile ingane yomfana uMtholephi, ucela uSithole ukuba amuyise ekhaya. Nakho-ke esehlangana nembibizane uKheswa esho ukumqeda ngomkhonto. Wabuye wehla lapha esethembisa ukukhokha inhlawulo yakhe, nebala wayikhokha. Ngonyaka olandelayo uDumazile wabuyela esikoleni ekhokhelwa nguye

belu uSithole. Emva kokuphothula isikole wafundela ubuhlengikazi esibhedlela. Yilapho-ke owakhiwa khona yakwaZuma.

> Isenzo sakho simbi kabi wena! Ungcole kabi! Awuhlukene nokuthi ugange nengane yakho, angikaze mina ngiyibone into enjena! NoZulu ngiyashweleza ezinyangeni zonke zakwaKheswa. Ngizimisele ukukhokha konke enginakho ngishweleza ngakho kwabalele.
> (Wanda, 2008:106).

Bathi bangathola imali lwehla ulaka babonga kwazise babezihluphekela. Nokuthi kwabe sekuyingane yesibili ezalelwe ekhaya ingahlawuliwe. ULerato wahamba noDumazile wayokondliwa uSithole naye. Wabuye wabizwa esibhedlela uDumazile emva kokuphindiselwa uSithole esikoleni.

> Ngemva kwamasonto amathathu elindele ekhaya uDumazile kwafika incwadi embizayo ukuba aphuthume afike esibhedlela ayoqala ukufundela ubuhlengikazi. Wajabula kabi ukuthola leyo ncwadi.
> (Wanda, 2008:113).

UDumazile akenelisekanga yilokhu. Wazama amanye amasu okuqola uSithole. Wahlela noMthovovo, iphoyisa ukuba aqoqe konke esitolo sikaSithole bese esishisa ukuze athole imali yaso. Waphumelela kulelo cebo lakhe kodwa uSithole walahlekelwa yikho konke ngoba ngaleyo nyanga wayengayikhokhelanga imali yomshwayilense:

> Langa limbe kwenzeka ukuba impesheni iqondane noLwesihlanu lokuphela kwenyanga. USithole wayexakeke ngalendlela esitolo, abantu benyamfuka bezothenga, abanye bezokhokha izikweletu zabo. Wayengakhohliwe ukuthi kufanele akhokhele isitifiketi somshwayilense wesitolo ebhange. Waziduduza ngokuthi useyoze aye ebhange ngoLwesibili zizine enyangeni elandelayo.
> (Wanda, 2008:119).

Ukungabi nomshwayilense kwenza uSithole abe yimfabanga yoqobo. UDumazile washayisa imoto yomLungu. USithole wacima icala ngokuthi uzokhokha. Emva kokusha kwesitolo akabanga esakhokha, umLungu wammangalela amaphoyisa

amlanda, abopha, wayohlala ejele izinyanga eziyisithupha ngoba ephule isivumelwano. Uthe ephuma uDumazile wabe eseshade noMtalaselwa, uDumazile wamxoshisa okwenja ethi akaye kuMaNzimande wakhe.

> "Yimina uSithole."
> "Uyayikhumbula imoto yomlungu eyashayiswa yimoto yakho? Athi dlengelele uSithole kodwa asheshe akhumbule ukuthi konje yayisabiza yena emabhukwini, futhi necala layo lalibhalwe ngaye. Yebo ngiyakhumbula."
>
> "Isivumelwano sakho nomninimoto sathi wena uzoyikhokha. UmLungu usefake icala lokuthi wena uphule leso sivumelwano. Ngakho-ke umthetho uthi asifake ozaNkosi, sihambe nawe khona manje."
> (Wanda, 2008:124).

Ekubuyeni kukaSithole ejele, wafika uDumazile eseshade noMtalaselwa Zuma owayeshayela ama-Ambulense. Unina kaMtalaselwa akazange akwenamele ukuthi uMtalaselwa ashiye intombazane ayeyitholise ingane, ashade nentombazane enezingane ezimbili. Wamtshela ukuthi uzifaka enkingeni yokushada nephulaphiko ngoba alehlukani noyise bezingane zawo. UMtalaselwa washada ngenkani noDumazile ekubeni unina esemxwayisile ngokuganwa yingqinkehli:

> Ngabe kungcono ukuba umntanami uvele wathatha yona intokazi kaZungu, hhayi umhlola lona. Amaqhasha ahlupha kabi, ahluphisa okwamadikazi.
> (Wanda, 2008:126).

Eseshade noMtalaselwa uDumazile uhlangane noMoloi ngenkathi ezodayisa umshwayilense. Baqhuba uthando lwabo lwakudala. Ugcine eselala naye ngaphandle kokuzivikela. Uthola isifo kuMoloi. Lokhu kwenza ukuba athelele nabo bonke ayethandana nabo:

> Nakuba kwakuqondwe ukuthengela uLerato, kodwa uDumazile wahlomula. Bathi bengaqeda ukuthenga, baya lapha kudliwa khona. Badla bashaya esentwala. UMoloi wagqabula isheke, wakhokha. Baphuma bangena emotweni phandle. Yaduma, yasuka isiphikelele khona eMafezini eMlazi.

> USithole edlula ngeloli eMlazi, wabona imoto enhle imile egcekeni, wangena washaya waklinya uMoloi. Indaba yagcwala emaphepheni noMtalaselwa wayizwa. UDumazile wabaleka, wangaziwa ukuthi ushone kuphi.
>
> USithole walususa unyawokazi lwakhe olwalulokhu luthe nzi entanyeni kaMoloi. Wavuka-ke wazithuntutha. Wazincengela kuSithole ukuba bangabe besaqhubeka nalo mdlalo ngoba uyingozi. USithole waphuma waqonda emotweni yakhe phandle. Wayidumisa, kwasuka amaphepha. UMoloi wanwabuzela waqonda kweyakhe imoto.
>
> (Wanda, 2008:161).

Wabuya ekhaya uMtalaselwa uma ethola lolu daba ephepheni wafica uDumazile ebalekile washiya uLerato nezingane ezincane. Wakhumbula amazwi kanina emkhuza. Khona manjalo kwafika amaphoyisa ezobopha uDumazile mayelana nokwebiwa kwezimpahla kanye nokushiswa kwesitolo. Babephethe ubufakazi. Akaze abuye atholakale uDumazile:

> Ngenkathi uMtalaselwa efika ekhaya, umkakhe wayeseqalile ukunyamalala. Washayela umphathi wesibhedlela ucingo ebuza ngomkakhe. Wamphendula wathi uthathe inhlabakhefu engangenyanga, ngaleyo ndlela bemlandula. Kwacaca ukuthi uDumazile wayesebalekele kwamathanda nhliziyo. ULerato kwadingeka aphume esikoleni ukuze abheke izingane zakwabo.
>
> (Wanda, 2008:168).

Waqala ukugula uMtalaselwa, uDumazile naye walala esibhedlela salapho ayebalekele khona. Kwezwakala ukuthi uSithole, uMthovovo, uMkhize noMaNzimande basegunjini labagula kakhulu. UDumazile wayesezinhlungwini ezwa izimemezelo zemingcwabo bamenyezelwa bonke ukuthi bashonile, bazongcwatshwa nini:

> Nazi izimemezelo zemingcwabo umsakazo ozikhipha ngokukhulu ukudabuka. UMnumzane uMbhekeni Enock Sithole obengowase-Adams Mission, ushone zingamashumi amabili nane kuyo le nyanga. Uzongcwatshwa ngoMgqibelo ngehora lesibili emathuneni ase-Adams Mission.
>
> (Wanda, 2008:169).

> Kwaphela izinsukwana wezwa umsakazo uthi: Akasekho emhlabeni unkosikazi uZenzile Cynthia Sithole uMaNzimande. Ushone eseneminyaka enga-49. Uzofihlwa ngoMgqibelo emini emathuneni ase-Adams Mission.
>
> (Wanda, 2008:170).

> … esokugcina uMtalaselwa Goodman Zuma obesebenza kuma-Ambulense eMgungundlovu akasekho emhlabeni. Umufi ubengumyeni kaDumazile Isabel Zuma ongumhlengikazi.
>
> (Wanda, 2008:170).

> … UMthovovo Senzeni Mkhize obeyiphoyisa lasesitolo okwakungesikaSithole e-Adams Mission. Ushone ngeSonto zinga-25. Uzofihlwa ngoMgqibelo emini emathuneni aseSeventini eMlazi.
>
> (Wanda, 2008:170).

Zahamba izinsuku isifo simudla uDumazile esephelile nasemzimbeni, engasabonakali. Wathi esalalele umsakazo ebusuku wezwa futhi:

UZitike Jeffrey Moloi obesebenzela inkampani yomshwayilense iNew Life, akasekho emhlabeni.

Zonke lezi zimemezelo zazigwaza inhliziyo kaDumazile. Wazibona engumoni futhi engafanelwe nangukuphila imbala. Nasesibhedlela wayengasanikwa mithi naphilisi njengoba lalingekho ikhambi lesifo esasimphethe.

3.8 Isiphetho

Umuntu uthi eqala ukuxoxa indaba yakhe abe esazi izophetha kanjani. ingakho ekwazi ukugodla okuthile angakuvezi obala ukuze kube nelukuluku lokuyifunda. Uma eseze waziveza izimpendulo usengayiphetha noma ngayiphi indlela indaba yakhe.

UGamede nabanye, (2009:31) basichaza bathi:

> Esiphethweni izinto zibuyela esimweni esijwayelekile. Enye indaba ingaphetha kuvuthondaba noma iphethe kancane kancane. Lokhu sikubiza ngengwijikhwebu lapho isimo sishaya ungqimuphothwe.

UButhelezi nabanye, (2013:181) bathi:

> Ziningi izindlela zokuphetha indaba. Ingaphetha kuvuthondaba / isiqongo lapho umbhali ayishiya sisabakaza. Abafundi bazicabangela bona ukuthi cishe kwabe sekwenzekani emva kwaleso sigameko. Ezinye ziphetha kanje ukuze zisuse ukudideka kumfundi ukuze bagcine benokuphikisana. Ingaphetha ngepholavuthondaba / ibohlololo lapho iqhubeka emva kwesiqongo. Umbhali ufuna ukuyisonga emva kwesicongo. Lesi siphetho sivame ukubanga isidina kubafundi ngoba ilukuluku lisuke seliphelile. Umbhali owenze kahle yilowo onebohlololo elingelide kakhulu. Ingabuye iphethwe ngengwijikhwebu. Ezinye izindaba ziba nesigameko ebesingalindelekile lokhu akukhathalekile ukuthi iyisiphetho sovuthondaba noma sepholavuthondaba.

Lokhu okungenhla kufakazelwa enovelini kaWanda. Indaba iphetha ngosuku lokufihlwa kukaDumazile elandela umyeni wakhe uMtalaselwa. Sekuxolelwene isimo sabuyela kwesejwayelekile, kuyashunyayelwa kanti noninazala uMaKheswa uyahlambuluka ekhuluma emngcwabeni.

UZungu nabanye, (2012:139) bachaza isiphetho kanje:

> Indaba ebhaleke kahle isiphetho sayo siba kuvuthondaba. Emva kovuthondaba kuxazululeka izinkinga zomlingiswa omkhulu wenoveli, kuphenduleke nemibuzo yabafundi ngendaba. Indaba elobeke kahle iba nesiphetho esishiya umfundi wendaba nemibuzwana afisa iphenduleke nokwenza afise sengathi ngabe indaba isaqhubeka. Isiphetho esihle yileso esiba nengwijikhwebu.

Isiphetho senoveli sisonga siphethe indaba, siphinde sethule nezinqumo ezithathwe ngabalingiswa noma umlingiswa osemqoka. Isiphetho yizinga lokugcina lesakhiwo sendaba. Abanye ababhali bayiphetha kuvuthondaba. Uma iphethwe kuvuthondaba umbhali akasitsheli konke ngesiphetho sendaba kepha ufuna sizicabangele ukuthi yaphetha kanjani. Kanti abanye ababhali baphetha ngokusichazela konke nokuthi kwenzekani emva kovuthondaba. Okunye uze asitshele ukuthi umlingiswa ngamunye waphetha kanjani.

UWanda uphethe indaba yakhe ngokusivezela ukuthi bagcina begula oMthivovo, uMkhize, uMoloi, uSithole, uMaNzimande kanye noMtalaselwa owabathelela ngegciwane lengculazi. Bagcina besesibhedlela bese beyadlula emhlabeni ngenxa yokungaziphathi kahle kwakhe. Naye uDumazile nayezizwa lezi zindaba esesibhedlela kwaNongoma elalele ezemingcwabo okwabangela ukuthi agule kakhulu, acele uxolo ngokuvuma izono zakhe zonke kuMfundisi. Emva kokuthola ithuba lokuxolisa kubazali bakhe kanye nabakwaZuma la ayendele khona waphuma umphefumulo kwase kuhlelwa ukuba ayongcwatshwa kwakhe.

UThango noNdlela, (2009:94) bathi:

> Isiphetho senoveli yilapho indaba isigoqwa khona. Umbhali okuyaye kuthiwe indaba yakhe uyiphethe kahle yilo oyiphetha masinyane emva kwesigameko esikhulu. Abanye ababhali bayahluleka ukuphetha indaba ngendlela ezokwenza amaphaphu omfundi abe phezulu. Uqala phansi aqhubeke nodaba. Le ngxenye ibizwa ngokuthi ipholavuthondaba noma ibohlololo.

Isiphetho sisonga siphethe indaba, siphinde sethule nezinqumo ezithathwe ngabalingiswa noma ngumlingiswa osemqoka. Isiphetho yizinga lokugcina lesakhiwo sendaba. Abanye ababhali bayiphetha kuvuthondaba. Uma indaba iphethwa kuvuthondaba kuchaza ukuthi umbhali akasitsheli konke ngesiphetho sendaba kepha ufuna sizicabangele ukuthi yaphetha kanjani indaba. Ngamanye amagama uvuthondaba lufika nesiphetho sendaba kanye nempendulo yombuzo ebesilokhu sizibuza wona.

UWanda uphethe indaba yakhe ngokusivezela inkonzo yomngcwabo kaDumazile. UMaKheswa onguninazala kaDumazile ugonyuluka ngakho konke okwamehlukanisa koniwa umalokazane wakwakhe. Udalula nokuthi uMtalaselwa noDumazile babulewe yisifo sengculazi. Noyise kaDumazile usukume nenkulumo elahle uDumazile ngokwehlulwa ubukoti ebonga nabakwaZuma ngokumemukela uDumazile bese kuvala intshumayelo kamfundisi ehlabahlosile. Nabantu bacelwa ukuba bedlule ekhaya kwaZuma besule izandla.

3.9 Isiphetho

Kulesi sahluko ixoxiwe indaba ngamafuphi. Ziveziwe futhi nezimpawu ezigqamile enovelini kaWanda lapho okubalwe khona isihloko senoveli, isingeniso senoveli okuyisona esisethulela umlungiswa osemqoka, isizinda inkinga abhekene nayo kanye nesisusa sodweshu. Kubuye kwavezwa nezehlakalo noma izigameko zenoveli kanye nesiphetho senoveli okuyisona esigoqa indaba yonke.

ISAHLUKO SESINE

4.0 ABALINGISWA ENOVELINI KAWANDA

4.1 Isingeniso

Kulesi sahluko kuzodingidwa izinhlobo zabalingiswa benoveli ecwaningiwe, iqhaza kanye nobunjalo babo ekuthuthukiseni indikimba yenoveli. Ukuziphatha kwalaba balingiswa kanye nezenzo zabo yikhona okuholela ekutheni bagcine sebenegciwane lengculazi njengoba kuvezwa enovelini ecwaningiwe kaWanda ethi: Kunjalo-ke. Kuzobhekwa umlingiswa ngamunye ukuthi uziphathe kanjani ukuveza indikimba igqame obala.

Babalulekile abalingiswa embhalweni ngoba yibona abenza inoveli ibe noheho. Kuyaye kube kuhle uma abalingiswa bekholeka ngoba inoveli kumele ibe yindaba ekholekayo. UMaphumulo, (1995:65) uchaza ngabalingiswa uthi:

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

UMaphumulo uveza lapha ukuthi abalingiswa ngabantu abethiwe umbhali nje okungebona abangempela. Okubalulekile ngalaba bantu ukuthi izenzo abazenzayo endabeni kumele kube ngezingenziwa abantu abaphilayo.

Iqhaza elibanjwe abalingiswa liyingxenye esemqoka kakhulu enovelini. Lisho ukukholeka nokungakholeki kwendaba. Kungakho sithola uMsimang, (1986:99) ethi:

> *Perhaps the most important point about characterisation is that the artist must present life like characters in order to be convincing, his imaginary person must be grounded in reality.*

Kusemqoka kakhulu ukuthi umbhali kufanele abaveze abalingiswa bakhe bafuze abantu bangempela. Laba bantu bakhe aziqambele bona mabakholeke. Kumele bazinze ekwenzeni izinto ezikhona ngempela.

Indlela umbhali abachaza ngayo nabasebenzise ngayo embhalweni ingachaza impumelelo yalowo mbhalo. Uma sifunda inoveli sisuke sifunda ngezenzo zabo, ngemicabango yabo, ingxabano nokubuyisana kwabo, ukwesasa nokunengwa kwabo, ukwehluleka nokuphumelela kwabo, amaphupho kanye nemidlinzo yabo. Sibona kubalulekile ukuthi nakulolu cwaningo kesigxile ekucubunguleni ukuthi uWanda uwusingathe ngempumelelo yini lo munxa.

EsiZulwini kujwayelekile ukuthi uma kucutshungulwa abalingiswa benoveli kugxile ekutheni kukhona abaveza amacala onke empilo kanye nalabo abanecala elilodwa. Labo abamacala onke empilo batholakala benza okuhle okuthile, kuhambe kwahamba batholakala sebeveza izici ezingezinhle futhi. Abanecala elilodwa bona bavezwa benza okuhle bese konke okwabo kuba kuhle. Kanjalo futhi uma sebenza okubi kuthathe kube kubi konke. Baningi abacwaningi abacubungule ngalolu daba, baveza imibono eyahlukene ngalo.

UMuir, (1979:25) ubeka kanje ngalabo abanecala elilodwa:

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

Uma abalingiswa bengaguquki basuke bekhombisa ukuphambana neqiniso abakwenzayo kuba yiphupho nje. Njengoba kufanele baphile impilo engaphilwa umuntu esimweni sangempela nabo-ke kumele basiguquguqule, basitshengise yonke imikhakha yempilo.

Abanye abacubunguli bakholelwa ekutheni umkhakha wenoveli ugxila ekutheni umlingiswa kumele abonakale ekhula kanye nendaba. Noma ngabe wethulwe kahle kangakanani kodwa uqondakala ngenkathi evela ngezenzo endabeni.

Kunoma yimuphi umbhalo wenoveli kubakhona abalingiswa abagqamayo kunabanye, kubuye kubekhona abavela benza okucane okungabalulekile. Lokhu kungabaluleki

kwabo nokho kwenza omkhulu umsebenzi ekugqamiseni labo abagqamile nendikimba yenoveli. UHarvey kuStevick, (1967:235) uthi:

> *Some characters stand in full light, others remain shadowing, still others advance and retreat in our consciousness as readers.*
>
> Abanye abalingiswa bama bagqame, abanye babe sethunzini, kanti abanye bayakhula kodwa babuye banyomuke emicabangweni yethu njengabafundi.

Kule ncazelo kaStevick kuyavela ukuthi abalingiswa abatholakala endabeni eyinoveli abalingani futhi abalibambile iqhaza elifanayo endabeni. Yingakho lolu cwaningo luzobuye lucubungule izinhlobo zabalingiswa ezisetshenziswe uWanda enovelini yakhe ecwaningiwe.

4.2 Izinhlobo zabalingiswa enovelini kaWanda

Abalingiswa ngabantu abasetshenziswa ngumbhali ukudlulisa umlayezo wakhe. Izinhlobo zabalingiswa ngokomsebenzi zitholakala ngendlela yokubhekisisa ukuthi umlingiswa ngamunye otholakala endabeni wenza umsebenzi onjani. Lapha sibheka umsebenzi wabo endabeni nasesakhiweni sencwadi uqobo. Ukwehlukanisa izinhlobo zabalingiswa ngokomsebenzi kumbandakanya ukucaciswa kwabalingiswa abakhulu kanye nabalingiswa abancane endabeni.

UZungu nabanye, (2009:32) bathi:

> Uma sibheka inoveli abalingiswa bayo abakaliwe njengabendaba emfishane okungancomeki ukuba beqe esihlanwini. Inoveli iba nabalingiswa abaningi. Okunye ngabalingiswa kufanele kube neqhaza abalibambayo. Yibona futhi abaqhuba indaba ngokubamba amaqhaza ehlukene, okwenza kudaleke izigameko ezahlukahlukene ezixhumanayo njalo kusuka esingenisweni kuze kuyofika phezulu kuvuthondaba.

Lokhu okungenhla ngencazelo yabalingiswa benoveli kufakazelwa yincazelo ethi:

> Abalingiswa abakhulu bathinta abalingiswa abaqavile. Abalingiswa abaqavile bangena bagamanxe ekuqhutshweni kwindikimba yendaba. Laba balingiswa bathintana ngqo nezigameko ezenzeka endabeni. Uma bengakhishwa angeke ikwazi ukuqhubeka indaba. Abalingiswa abancane baye basetshenziselwe ukugqamisa abalingiswa abakhulu.
>
> (UNkumane nabanye, 2006:130).

Abalingiswa benoveli bangachazwa ngokuthi bangumfuziselo wabantu abaphilayo. Ukwenza kwabo akube okwenziwa abantu. Izehlakalo ezibehlelayo kube ngezenzekayo empilweni yemihla ngemihla. Lokho kudala ukuthi bakholeke nendaba ikwazi ukukholakala. Izinto abazenzayo abalingiswa zehlukene ezimweni ezahlukene abazithola bebhekene nazo.

Lokhu kucacisa ukuthi umbhali wenoveli makasebenzise abalingiswa abangaphila esimweni esisaziyo ukuze bakholakale. Ungathi ufunda ngokwenza kwabo ube ukhumbula ukuthi vele ufunda incwadi nje.

UMartin, (1989:101) ubeka athi ngabalingiswa:

> *The way in which a writer creates his characters in a narrative so as to attract or repel our sympathy. The varieties of characterisation presented in literature are as numerous as those of the real people who surround us in the world; but different kinds of literature have certain conventions of characterization*.

Kuliqiniso elingephikiswe lokhu okushiwo ngenhla ngoba umbhali usungula abuye aqambe abalingiswa abazosebenzisa endabeni ukuze kwakheke isithombe esiyiso ngale ndaba ayixoxayo futhi ikholeke.

UMsimang, (1989:99) uchaza abalingiswa athi:

> *Characterization is a sum total of techniques employed by an artist in presenting characters in a literary work of art so that such characters are*

> *perceived by the audience or reader as person endowed with moral and dispositioned as well as physical qualities.*

UMsimang uchaza amasu okwethula ubunjalo babalingiswa ngababhali njengesu elikhethekile. Lapha umbhali usebenzisa ubuchule nekhono lakhe ukuze ofunda indaba angaziboni efunda indaba nje ebhaliwe kodwa kube ngathi yinto eyenzeka ngempela empilweni futhi ikholeke ukuthi iyenzeka.

UHawthorn, (1989:49) uchaza abalingiswa ngokuthi:

> *In effect that novelists use characters and characters portrayals for a range of different purposes.*

Lokhu kuliqiniso elingephikwe ukuthi inoveli inabalingiswa abehlukene abavelayo kuyo kanti umlingiswa ngamunye usuke eneqhaza alibambile ekukhuliseni inoveli leyo. Lokhu kuveza ukuthi umbhali wenoveli akafake umlingiswa ngoba eneqhaza elithile ekukhuliseni inoveli yakhe.

4.2.1 Umlingiswa osemqoka

Yilowo mlingiswa ogqamile kakhulu endabeni. Indaba yonke iba ngaye. Izigameko ezikhulisa indaba zonke zithinta yena. Umlingiswa omkhulu uthwala indikimba yenoveli. Uma engaphuma indaba ngeke iqhubeke. Wethulwa esingenisweni ebhekene nenkinga, ebe esephishaphisheka-ke ezama ukuyixazulula.

UMadondo, (2006:64) uthi:

> Abalingiswa abantu abasuke bekhuluma noma benza okuthile endabeni. Abalingiswa kumele benze izinto ezikholekayo. Lokho kwenza inoveli ilandeleke futhi ibe noheho.

Uma kukhulunya ngomlingiswa omkhulu kusuke kubhekwa umlingiswa indaba yonke engaye. Nguyena lo mlingiswa obhekana nenkinga edinga ukuxazululwa. Lo mlingiswa utholakala indaba iqala ize iyophela.

Lokhu kufakazelwa uZulu nabanye, (1991:348):

> Ezindabeni eziningi sithola umlingiswa oyedwa ogqamile indaba ingaye. Kwesinye isikhathi igama lakhe liyavela esihlokweni sendaba. Uma lingaveziwe igama incazelo ebekiwe njengokuthi "indoda elungileyo," ingachaza yena umlingiswa omkhulu. Kwezinye izindaba wethulwa ekuqaleni ekhasini lokuqala lenoveli. Ngisho engakhulumi ekuqaleni sivele sizibonele ukuthi indaba ingomlingiswa othile. Uma nje esethuliwe, okwenzekayo kuncika kuye. Lokhu kungenxa yokuthi kusuke kunenkinga abhekene nayo. Kuyo yonke indaba sisuke sifuna ukubona ukuthi uzophuma kanjani enkingeni leyo. Lo mlingiswa uvela kuzo zonke izahluko zenoveli. Silindele ukumbona ize ifike ekugcineni indaba.
>
> Ngenkathi simbona enza lokho akwenzayo endabeni kukhona okusithintayo. Singamzonda noma simthande noma sizwelane naye.

Kuyacaca ukuthi umlingiswa osemqoka yilona obhekana nezinkinga. Indaba kumele ibe ngaye, ubakhona cishe kuzo zonke izahluko. Uma esuswa indaba ingaphela noma uheho lungaphela.

UZungu nabanye, (2009:32) bathi:

> Lona umlingiswa indaba yonke eyakhelwe phezu kwakhe nokufanele sisheshe sithulelwe yena endabeni. Kufanele simthole indaba iqala ize iyophela. Makabonakale ebhekana nezinkinga, ewa evuka efuna ukuzixazulula. Kungenzeka afakwe abanye abalingiswa enkingeni noma azifake yena futhi azenze yena ukuthi izinkinga zakhe zikhule ziye phambili. Lo mlingiswa indaba izungeze kuyena yonke, ngeke yaqhubeka ngaphandle kwakhe.
>
> Enovelini umlingiswa omkhulu izinkinga eziningi zisuke zibhekene naye endabeni. Endabeni uvame ukuvela kusuka ekuqaleni kwendaba kuze kube sekugcineni. Ngakho-ke indaba yonke isuke ithwelwe yilo mlingiswa. Indaba iheha noma ikhula ngenxa yakhe. Akabonakali ezama ukuxazulula izinkinga abhekene nazo. Kulezi nkinga zakhe

> kungaba ezidalwe nguye uqobo noma izinkinga afakwa kuzona abanye abalingiswa.
>
> Indaba iqhutshwa abalingiswa ngokubamba amaqhaza ahlukahlukene, kudaleke udweshu, kuvele nezigameko okuyizona zikhulisa indaba. Kubalulekile ukuba isizimela sibe nobudlelwane nabalingiswa ukuze indaba iqhubeke kahle futhi ikholeke.
>
> (Zungu nabanye, 2012:243).

Uma kukhulunywa ngomlingiswa omkhulu kubhekwa umlingiswa okunguyena indaba yonke engaye, nguye lo mlingiswa obhekene nenkinga edinga ukuxazululwa. Lo mlingiswa utholakala indaba iqala ize iyophela.

Ukufakazelile uWanda kule noveli ngokungenisa inoveli esethulela indaba ngoDumazile. Lokhu kuveza ngokusobala ukuthi indaba ingaye.

Kule noveli kaWanda umlingiswa osemqoka noma oqavile uDumazile esahlukweni sokuqala. Sithola uthisha uMoloi ukhuluma ngaye, ebabaza ubuhle bakhe, abuye futhi afune ukumbona ngasese khona ezokwazi ukuxoxa naye. Sizwe futhi omemu Mpungose nomemu Ngcamu beqhubeka bekhuluma ngaye bethi usethandana nothisha uMoloi. Uma esethuliwe ekuqaleni umlingiswa omkhulu, zonke izigigaba noma okwenzekayo kuncike kuye. Zonke izinkinga zibhekene naye ngqo. Thina sesifuna ukwazi ukuthi ingabe uzophuma kanjani futhi masu mani azowasebenzisa ukuze aphume kulezi zinkinga zakhe. Nazi izinkinga ezethulwayo zibekwa nje esingenisweni:

- Emveni kokuba eseqome uthisha uMoloi uyakhulelwa.
- Uyabizwa ehhovisi likathishanhloko uyaxoshwa. Uzoya kuphi?
- Uzobatshela yini iqiniso abazali bakhe? Bazothini uma bezwa lokhu?

Zonke lezi zinkinga abhekana nazo zisuka nje ziyisisusa sodweshu empilweni yakhe, thina-ke sifuna ukwazi ukuthi uzophunyuka kanjani kuzo. Ezinye zalezo zinkinga zikaDumazile zikhomba ukuthi isimilo sakhe yisona esimfaka kuzo zonke izinkinga. Ubenalo ulwazi lokuthi u*Miss* Hlophe uyobeletha ingane kathisha uMoloi. Bekufanele aziqhelelanise naye kodwa utholakala ngezimpelasonto eyolala nothisha emahhotela

kodwa ebe eyingane yesikole. Lokhu kukhomba nokufelwa unembeza kanti namahloni akanawo.

UWanda, (2008:7) uthi:

> "Uyabona-ke asibahlabekise. Ehhene asibahlabekise labo memu. Sengathi basinakile. Uyabona-ke *baby*, akuvele kucace ukuthi kukhulunywa ngento ekhona ngempela. Azivele zilime ziye etsheni." Wazithulela nje uDumazile.

Ngenxa yezethembiso zikaMoloi nempilo entofontofo ayesethenjiswe yona uDumazile wazithola esevuma ukuba bathandane noMoloi. Uyabonakala ukuthi useyingane kodwa enemikhuba engasile. Ubhala incwadi yokuvuma, uzihambisela yena kuthisha uMoloi ngoba azi ukuthi lokhu akwenzayo akwamukelekile.

> Thisha
> Isicelo sakho samukelekile.
> D.K.
> (Wanda, 2008:13).

Emva kokubhala le ncwadi yokuvuma uthando lukaMoloi, uDumazile wabe esevulela izinkinga ezeza empilweni yakhe zilakanyana. Waqala ukuba yintombazane engathandeki kwabanye abafundi, waba nesigcwagcwa. Ngesikhashana nje wabe esezithola esezithwele:

> "Yebo! Manje bengithi angizokwazisa ukuthi angiphilile neze. Izinsuku zami selokhu ngazigcina ngoSepthemba ngonyaka owedlulile. Bengilokhu ngithi mahlayana mahlayana kuzolunga kodwa lutho kuze kube yimanje." Washo uDumazile izinyembezi zigcwala amehlo. Washo uthisha wabheka phansi kwathi ngesikade wathatha wathi: "Ekhaya batheni?"
> (Wanda, 2008:15).

Akasifundi isifundo uDumazile ngokukhuleliswa uMoloi angayondli nengane. Uma eseqashwe uSithole ukuba ayomsebenzela noMaNzimande esitolo, ufika uqoma, uthandana nomuntu olingana noyise. Uyazi ukuthi ishiye inkosikazi yayo ngenxa yakhe kodwa uhlala nayo aze azale ingane. Uyayiphundla yonke imali yayo agcine ngokuyixosha ingaselutho.

UWanda, (2008:98) ufakaza ngalokhu uthi:

> Indlu yase igcwaliswe ngezimpahla zikanokusho. Amawadilophu kanye nemibhede kwakungokohlobo olubizayo futhi oluphambili. Endaweni yokuhlala kwakubekwe osofa abathofozela kamnandi. Eduzane kwabo kwakubekwe ucingo kanye nomabonakude omibalabala. Phansi endlini kwakundlalwe ubuthofothofo bukakhaphethi. Uma ungena nje uyazibonela ikhona impilo kulo muzi.

Ngesikhathi uSithole esejele ushadana noMtalaselwa Zuma. Lona sekuyindoda yesithathu ngoba unesimilo esibi. Akagcini lapho uletha bonke oyise bezingane zakhe indoda ingekho. Uyinkosikazi engalesabi ihlazo aze Amadoda ahlangane alwe, uSithole uklinya uMoloi, konke lokhu kungukungaziphathi kahle kwakhe. Ihlazo lokulwa kwamadoda kwamfaka ehlazweni waze waphuma ephephandabeni. Izwe lonke lafunda ngaye ukuthi ungumfazintombi olwise amadoda umnini muzi engekho.

Ukukhulelwa okwesibili kukaDumazile kwamenza wazisola kakhulu:

> Ngize ngithole ingane yesibili ngingashadile? Abazali bami bazothi ngiyabacabangela kodwa? Mh, ngaze ngaziyala ngokudlala ngomlilo!
>
> (Wanda, 2008:99).

Onke la madoda angoyise bezingane zakhe ezintathu, ulala nabo akaliboni ihlazo futhi akanendaba nesifo sengculazi. Ugcina esefakele uSithole noMtalaselwa ngesifo sengculazi.

Lokhu kufakazelwa uWanda lapho ephawula ethi:

> Ngubani le ndoda obumi nayo? Aqale athule uDumazile engazi ukuthi uzoyibeka kanjani inkulumo. Ekugcineni wabona ungekho umasiza.
>
> "Nguyise kaMtholephi." Wagqunqa waba mnyama ngesikhathi uMtalaselwa. "Nisathandana naye?"
>
> (Wanda, 2008:139).

Le nkulumo kaMtalaselwa noDumazile iveza ukuthi uDumazile wayesaxhumana noyise bezingane zakhe yize wayendele koMsholozi. Babefika khona emzini wakhe baze abalale.

Kuzona zonke izahluko zendaba lo mlingiswa ukhona nezenzeko zimayelana naye. Lezi zenzo zakhe yizo ezenza simthande noma simzonde okanye simhawukele. Sifune ukwazi ngaye indaba ize iyophela.

4.2.2 Abalingiswa ababalulekile

Laba ngabalingiswa abayeme noma abancike kakhulu kumlingiswa osemqoka. Banomthelela omkhulu ekukhuphuleni indaba ize iyofika kuvuthondaba. Bangaba bathathu kuya kwabahlanu abalingiswa ababalulekile abaqhubela indaba phambili. Batholakala kuyo yonke indaba. Bangabuye batholakale ezigabeni ezithile lapho benza khona okuthile.

UZungu nabanye, (2008:32) bathi:

> Laba balingiswa baba nomthelela omkhulu empilweni yomlingiswa osemqoka. Okunye ngabo indaba ngeke iqhubeke ngaphandle kwabo.

Lokhu okuphawulwe uZungu nabanye ngenhla kuyiqiniso elingephikiswe ngoba noWanda kule noveli yakhe usebenzise abalingiswa ababalulekile abalekelele uDumazile ekuthwaleni indaba yonke. Lapha sithola kuyilaba:

- USithole umphathi, umqashi kaDumazile
- UMaNdovela noKheswa abazali bakaDumazile
- Uthisha uMoloi uyise kaLerato indodakazi kaDumazile endala
- UMtalaselwa Zuma umkhwenyana kaDumazile womshado

Laba balingiswa babaluleke ngoba yibona abasebenza umsebenzi wokugqamisa umlingiswa omkhulu. Bamgqamisa ngezindlela ezahlukene. Kwesinye isikhathi bakhuluma ngaye noma bakhuluma naye uqobo. Indlela aphendula ngayo imveza obala ukuthi ungumuntu onjani.

Lobu bunjalo bukaDumazile buyagqama lapha enza isenzo sokugwajisa uSithole ngokuwuhlaba inhlali lapha kade emlande esibhedlela ukuyoteta. Wayekude ngemicabango.

UWanda, (2008:102) ufakaza ngalokhu uthi:

> UDumazile wawuhlaba inhlali owakhe. Uthule nje akathule kodwa uyathatha uyabeka.
>
> USithole wathi angikhethe phakathi kokuba akhokhele abazali bami nokuba angiphindisele esikoleni. Uthisha uMoloi akazange amkhokhele uLerato. Manje uSithole akafuni ukukhokhela uMtholephi. Awu ngeke ngizolakha isu lokuba abazali bami badle ngami.

Lokhu okungenhla kufakazela ukuthi umlingiswa omqoka akakwazi ukuzigqamisa eyedwa endabeni kodwa laba ababalulekile bamenyusa ukuze acace bha ukuthi uyena oyiqhawe le ndaba.

Kuvela ukuthi uDumazile ubuye agqanyiswe ukutholana kwakhe noMoloi emva kwesikhathi eside amgcina. Unele abone imali nezimpahla azithengele uLerato. Umgolela ukuthi angene endlini aze alale.

Lokhu kufakazelwa uWanda, (2008:):

> Ngokucelwa uDumazile ukuba bangene endlini wamhlonipha wangena. Baxoxa-ke isikhathi eside waze wahlwelwa.

Lezi zindaba azihlalanga phansi zageleza zaze zayofika kumyeni wakhe uMtalaselwa eMgungundlovu. Zathutheleka izingcingo ezimxwayisa ngokuthi akaqaphele sekukhona okudla amantshontsho emsamo.

4.2.3 Abalingiswa abancane

Laba ngabalingiswa abavela kancane endabeni, benze okuthile endabeni ezigabeni ezimbalwa bese benyamalala. Amazinga okubaluleka kwabo awalingani nalaba

ababalulekile. Laba ngabalingiswa indaba ingaqhubeka nje noma bengekho. Lokhu akusho ukuthi alikho iqhaza labo endabeni.

> Laba balingiswa ababalulekile kakhulu kodwa likhona iqhaza abanalo ekukhuliseni indaba.
> (Mhlungu nabanye, 2013:176).

Le ncazelo ikuveza ngokusobala ukuthi laba abaqavile ngakho-ke indaba ingazwakala iqhubeke bengekho endabeni.

UNgonini nabanye, (2008:33) bachaza bathi:

> Indaba isengaqhubeka ngaphandle kwabo. Ngamanye amazwi iqhaza abalibambayo lincane kakhulu endabeni. Balekelela nje ekuthini kuvele izimpawana ezithile ezincanyana ngomlingiswa omkhulu.

Kule noveli kaWanda sinabo laba balingiswa abancane. Umbhali ubasebenzisile ukuze baveze izimpawu nezimo ezithile ngoDumazile endabeni njengomlingiswa osemqoka othwele indaba yonke.

- UDayisile umngani kaDumazile nguyena otholakala etshela unina indaba yokuxoshwa kukaDumazile eZenzeleni High School.
- UMaNyawuse unina kaDayisile okunguyena owatshela unina kaDumazile ukuthi izingane zicishe zateleka esikoleni ngenxa yokukhuleliswa uthisha uMoloi kukaDumazile. Asibuyanga sezwa futhi endabeni.

UWanda uveza iqhaza inkulumo ebalulekile ngonina kaDayisile umngani kaDumazile.

UWanda, (2008:34) uthi:

> "Awu bandla uthole mntwana muni uDumazile?" Avele asangane ukusangana lokhu uMaNdovela. "Umntwana obenzenjani?" Bese kuba yima ethuka uMaNyawuse ukuthola ukuthi inkulumo yakhe iyashayisana nolwazi abanalo abakwaKheswa.

Lokhu okungenhla kufakazela ukuthi indaba yabalingiswa abangoMaNyawose noDayisile sigcina kulesi sigaba ukuzwa ngabo.

Kule noveli kaWanda kubuye kwavezwa umlingiswa omncane onguLizy. Uyena obhoboza ithumba lokuthandana kukaSithole noDumazile kumkakhe uMaNzimande. Lezi zindaba zikaLizy ziba yisisusa sodweshu phakathi kukaSithole noMaNzimande. Bagcina bexabene impela uSithole aze ahambe eyohlala noDumazile eMlazi:

> Ohho…! Ubobheka-ke ntombi, sengathi kukhona okudla amantshontsho emsamo. Impatho enhle kanjeya angikaze mina ngiyibone! Ngisho nawe ungumfazi wakhe nje uSithole, angikaze ngikubone uphethwe kahle ngaloluya hlobo!
>
> (Wanda, 2008:69).

Ikhono likaWanda lokusebenzisa uLizy kule Ndaba lihle ngoba bekungeke kuvele ukuthi uDumazile usedle izithende uMaNzimande. Ingxabano eba semzini kaSithole ivulelwe inkulumo yobuxoki bukaLizy.

4.2.4 Amasu okuvezwa kwabalingiswa

Lapha kuxoxwa ngezindlela umbhali aveze ngazo ukuthi umlingiswa unhloboni. Umcwaningi umatanisa ukwenza komlingiswa kanye nobunjalo bakhe:

> Yilowo nalowo mlingiswa unobunjalo bakhe. Nabo ubunjalo bomlingiswa kumele bukholakale. Yingakho sithole sesifanisa umlingiswa nomuntu esimaziyo. Kwesinye isikhathi umuntu size simqambe igama lokudlala elifana nomlingiswa othile enovelini ngenxa yokufana kobunjalo babo.
>
> (Phakathi nabanye, 2013:30).

Bangavezwa umbhali ngokuthi abachaze: izembatho, isimo somzimba, isimilo, ubudlelwano nabanye abantu njalonjalo:

> Bangachazwa abanye abalingiswa lapha exoxa ngaye egcine eseveze ubunjalo bakhe. Bangaziveza bona abalingiswa ngendlela abakhuluma ngayo, indlela abagqoka ngayo nendlela abaphila ngayo.
>
> (Zungu nabanye, 2008:33).

Inoveli kaWanda ayihambanga eceleni kulokhu okuchazwe ngenhla, uzisebenzisile kakhulu lezi zindlela namasu okuveza abalingiswa bakhe. Kule noveli kuvela uKheswa enolaka ngokukhulelwa kukaDumazile. Uma esebuya esebelethe useyaxola ukhunga umntwana. Yize emthele ngehlazo endaweni kodwa wehlisa umoya ukuze kube nokuthula emndenini wakhe.

Lokhu kufakazelwa uWnanda, (2008:57) lapho ethi:

> Ngoba kungase kwenzeke ngempela nje madoda ukuthi uMaNdovela ukhona ekhaya? Ngizovele ngingabe ngisasho lutho. Ehhe, okwakobani nje ukuba yimpohlo?

Le nkulumo kaKheswa iveza ngokusobala ukuthi nakuba yayimphoxe kakhulu indaba yokukhulelwa kukaDumazile kodwa wayewuthanda umndeni wakhe.

UWanda, (2008:163) ufakazela lokhu:

> Umnumzane Zuma okunguyena umnikazi womuzi ubengekho ekhaya ngenkathi yesehlakalo lesi.

Lolu daba lwalungelusha ezindlebeni zikaMtalaselwa. Baningi ababemfonela bemxwayisa ngezenzo zomkakhe. Umshado wabo wawusunofa ngenxa yokungaziphathi kahle kukaDumazile.

UDumazile ubuye wadumaza uSithole omenyule ekuhluphekeni, wamnika umsebenzi, wamthengela indlu, wamfundisa waba umhlengikazi, wathengelwa imoto, ekugcineni uyamxosha uma engasenamali. Uthi akaphindele kuMaNzimande umkakhe. Ushada noMtalaselwa ebe ehlala endlini eyathengwa uSithole.

UWanda, (2008:121) uthi:

> Kodwa ngiyofa nini nje ngilokhu ngibhoklozwa yilesi sikhondlakhondla sikamabhongendlini? Le nto isiyazingcolisa injalo nje uma ilele! Ngubani ozomela ukunazingana nokuntokanjana nendoda endala kangaka ingaguli? Ngiyayehla mina le bhasi.

Lokhu kufakazela ukuthi uDumazile akanandaba, udumaza ngisho umuntu omtakule ekuhluphekeni njengoSithole.

- Igama

Imibhalo eminingi yamanoveli iyayisebenzisa kakhulu le ndlela yokusebenzisa igama. Angametha igama elizohambisana nezenzo zakhe kanye nobunjalo bakhe noma amethe igama azoliphikisa igama lakhe ngezenzo noma ngobunjalo balowo mlingiswa.

- UDumazile

Leli gama likaDumazile, lo mlingiswa ulilandela kusuka esingenisweni sendaba ize iyophetha. Lichaza ubunjalo bakhe kanye nezenzo zakhe. Uziphethe kabi, ufelwe nawunembeza. Akaziphathisi okomuntu okhulele ekhaya elinomthetho.

Baningi abantu abadumazile uDumazile kule noveli kaWanda. Igama lakhe uyalilandela njalo ngezenzo zakhe.

Esikoleni eZenzeleni High School, uDumazile udumaze othisha ngomsebenzi wakhe wesikole. Wayengasawenzi nhlobo. Ngezimpelasonto avakashe noMoloi. Uma ethunywa njengengane abachizele nje. Ekupheleni konyaka kwamangaza lapho esebalwa nabaphasile.

UWanda, (2008:14) uyakufakazela lokhu:

> Zahamba izinsuku, baqala ukukhononda othisha ngomsebenzi kaDumazile. Izinga nomfutho wakhe wokusebenza wawusuthanda ukwehla impela. Wayesefika engawenzile umsebenzi owayewunikwe ngoLwesihlanu.

UDumazile ubuye wadumaza abazali bakhe uKheswa noMaNdovela ngokukhulelwa. Uhambe eyaliwe futhi isimo somnotho sakubo asihambi kahle. Kudayiswe izinkomo ukuze ayofunda eZenzeleni. Yena ufika uqoma uthisha uMoloi bese uyakhulelwa. Uma esebuya ekhaya exoshelwe ukukhulelwa esikoleni, uqamba amanga kubazali bakhe uthi ushaywe ngomeqo esikoleni.

UWanda, (2008:34) uthi:

> Ukhulelwe? Awu mntanami! Kodwa manyala mani lawa owenzayo? Ngizoba yini kuyihlo? Ngitshele. Asho ekhihla isililo uMaNdovela.
>
> Lesi sililo esikhihlwa unina sivezwa indumalo anayo ngokukhulelwa kukaDumazile.

Ubuye wadumaza abakwaZuma lapha endele khona uDumazile. Ubaqambela amanga uthi bayathakatha ingane ayilali ebusuku nje, bayithumelela ngezilwane. Lokhu ukwenzela ukuba asuke noMtalaselwa bayokwakha ngakubo hhayi kwaJilafohlo.

UWanda, (2008:147) ufakaza uthi:

> Akabulali wena phela, ubulala mina nengane yami. Ngeke akubulale wena ngoba wakukhulisa.

Lapha uDumazile usedumaza umyeni wakhe uMtalaselwa ngokunuka unina ngokuthakatha. Akagcinanga lapho ubuye wamdumaza esephuma ephepheni ngodaba lokulwa kwamadoda emzini wabo beshadile. Ukhumbula amazwi kanina okumxwayisa ngokushada nentombazane enezingane zabanye besilisa.

Zonke izenzo zakhe ziyadumaza, esikoleni uthandana nothisha uMoloi lokho kudumaza abazali bakhe ngoba ubuya esexoshiwe ngenxa yokukhulelwa eseyingane. Uma eseqashwe esitolo sikaSithole uhlwitha indoda kaMaNzimande, ufika lapho uyayilaxaza uma ebona eseyichuthe wayiqeda isiyimfabanga. Simthola ehlela lobu bugebengu bakhe ngoSithole esemfundisile waze waba ngumhlengikazi futhi emthengela nemoto.

> Kuzofanele ngihlele nephoyisa uMkhize ukuze angaphazamisi uma sengenza izinto zami. Imali engiyoyithola ngaleli cebo lami ngizothengela ubaba umhlahlavana wemoto, esalayo ngivule isaluni. INkosi isiyongixolela, imali ngiyayidinga.
>
> (Wanda, 2008:118).

Phezu kokuba uDumazile ethengelwe uSithole umuzi emafezini eMlazi, walahla umkakhe uMaNzimande. Ubuye wamphindisela esikoleni. Sibuye simthole edumaza

nje ngokuba namasoka amaningi ebe eganile. Lokho kuba nomphumela nokuthi asuleleke ngengculazi naye abuye ayidlulise kwabanye. Bonke abantu badumele ngaye uDumazile.

Nasemzini kwaZuma lapho endele khona ufike kwangaba bikho ukuthula. Ugcina ngokukhipha uMtalaselwa ekhaya enuka unina ngokuthi nguye obulala ingane yabo njengoba ekhala kuze kuse nje. Simuzwa eqagulisana nomyeni wakhe ethi:

> Bathi abantu ngiyobe ngiyakwazi ukuchatha ubukhuphe uma nje ngike ngakwazi ukuhlala nomama wakho. Bathi ngisho ozakwethu laba baze baphuma eyabo imizi nje kwakungenxa yakhe lo mama wakho, behlangene nale mijendevu yakini.
>
> (Wanda, 2008:143).

La mazwi kaDumazile amdumaza umyeni wakhe owayenethemba lokuthi uzovusa umuzi kayise ekhaya. Ngenxa yokuthi wayengakuthandi ukukhuluma waphoqeleka ukuvuma. Nomamezala wakhe ukhombisile ukudumala ngendlela akhuluma ngayo naye uDumazile kube sengathi ungumnakwabo. Lokhu kufakazelwa uyise kaMtalaselwa ethi:

> "Asazi-ke ndodana ngoba nonyoko ubekhala ngokuthi usekhathele wukujonqwa ngumkakho sengathi babanga indoda."
>
> (Wanda, 2008:146).

Lokhu kufakazela ukuthi uDumazile udumaze bonke abantu abasempilweni yakhe.

UWanda, (2008:17) uthi:

> Uyabona-ke mntakwethu, kuzomele ukuba umfundi kube ngumfundi esikoleni, nothisha abe nguthisha, ukuze kunganakeki. Kuyothi uma sizihlalele sobabili, wena usabele uthi: Sir! Uyezwa sweetheart!

La mazwi kaZitike Moloi aveza ngokusobala ukuthi lo mkhuba wokuthandana nezingane zesikole akawuqali manje. Ukhulelise uMisi Hlophe usaye kobeletha usale ukhulelisa uDumazile.

- UZitike Jeffrey Moloi

Lo thisha owayefundisa eZenzeleni High School lapho kwakufunda khona uDumazile. Simthola elilandela igama lakhe elithi: uZitike ngoba wethulwa esingenisweni ethandana noMisi Hlophe esemkhulelisile eyobeletha ingane yakhe. Usala uthatheka ubuhle bukaDumazile ongumfundi. Bayathandana ebese ezitika ngocansi olungavikelekile agcine noDumazile esekhulelwe. Nguye futhi lo mlingiswa ochela igciwane lengculazi, okubuhlungu akayicheli kontanga yakhe kuphela. Izingane zesikole akazishiyi, amathishelakazi asezingeni lakhe akawashiyi. Okubuhlungu nje ngasesiphethweni kuyavela ukuthi ngisho nonkosikazi wakhe wafa ebulawa yiyona ingculazi. UDumazile ulala noMoloi engasebenzise jazi ekubeni esemtshelile ukuthi umkakhe ufe esengangabasemehlweni. Lokhu kukhomba ukunganakekeli impilo kubo bobabili.

UWanda, (2008:16) uthi:

> Le ngane seyiphregi njalo? Zolo lokhu uMisi Hlophe ubenjalo naye, angikakhokhi nanhlawulo! Nasedladleni eJozi nginezimoko ezifanayo futhi! Ngizokwenzenjani? Ngeke ngizoshaya igelekeqe.

La mazwi kaZitike Moloi amveza engumuntu ozitikayo ngocansi olungaphephile. Unabalingani abehlukene ashiyelana nabo ucansi. Lokhu kuzitika kwakhe ngezingane zesikole uphetha ngokuphelelwa umsebenzi esikoleni eZenzeleni High School. Konke lokhu kufakazela ukwethiwa igama elinguZitike futhi lihambisana nezenzo azenzayo endabeni.

UKalipeni, (2004:94) uthi:

> *Men must shoulder the responsibility for preventing the transmission of HIV, for protecting their own health and lives as well as those of their female partners.*

Amasoka angoMoloi awayingeni le nto eshiwo uKalipeni yokuzivikela, avikele nabanye besifazane abazimbandakanya nabo ocansini. Esikhundleni salokho yiwona achela lolu bhubhane. Umbono kaKalipeni muhle ngoba ubona abesilisa bengabamba

iqhaza ekunqotshweni kwempi yengculazi. Kuyazeka ukuthi yibona abasebenzisa amajazi omkhwenyana futhi balisebenzisa uma kuthanda bona. Uma lokhu kungaba isinqumo sabesilisa abasithathayo sokuthi njalo uma beya ocansini basebenzise ijazi baningi abantu abangasinda ekutholeni lesi sifo.

- Indlela akhuluma ngayo

Inkulumo-mpendulwano ingasivezela ukuthi umlingiswa ungumuntu onjani, onolaka, odelelayo, olungile njalonjalo.

UWanda, (2008:38) uthi

> "UKheswa uyise kaDumazile wathi uma ezwa ukuthi uDumazile ukhulelwe wabhavumula wathi: "Umithi unondindwa?" Waphimisa amathe phansi.

Lokhu kubonisa ukuthi uKheswa unolaka futhi uyesatshwa. Abanye babembiza ngebhubesi. UMaJwara utshela uKheswa ukuthi uMaNdovela noDumazile sebeyokwakha eMbumbulu. Uma ebuzwa ukuthi kungani ekhulume amanga? Ubatshela ukuthi bebesaba ukuziqhatha-ke naleli bhubesi elinguKheswa.

UWanda utholakala efakazela ngenkulumo-mpendulwano kaMaNdovela noMaJwara.

UWanda, (2008::55) uthi:

> "Uzwa ngihleka nje MaNdovela sengicabanga amanga esawahlanganisayo sinoMaMdinsilwa ngenkathi siyotshela uyise kaDumazile ukuthi sahamba kanjani eMbumbulu." Athule uMaNdovela ehlahle amehlo elalele.
>
> "Sathi phela kuyise kaDumazile wena usale wafuna indawo yokwakha eMbumbulu lapho bekuhlala khona uDumazile." Kodwa MaJwara, yishwa lini leli enaningihlolela lona?

NoDumazile uyaveza ukuthi ungumuntu owedelelayo futhi ozicabangela yena kuphela lapha ekhuluma noSithole:

> "Kanti wena uphuma ngasikhathi sini emsebenzini?"
> "Ubuzelani?" Esho eDumazile esebiphe esengubani!
> Izinhlonze seziyimivingqi esiphongweni.
> (Wanda, 2008:121).

Le nkulumo kaDumazile iveza ukuthi akasenandaba noSithole futhi usembangela isicefe. Usekhohliwe ukuthi ufundiswe nguye uSithole. Nguyena obangele ukuba uSithole abe kulesi simo sokuba uphuya waseMshwathi:

> "Sekuthi ngoba sewunguLazaru sewubona kufanele ukuba udivose? Phinde, phindela kuyena!"
> (Wanda, 2008:122).

UWanda uveza uDumazile engasayingeni nhlobo ekaSithole. Noma ethi ukhuluma eyokulungiselela ukuba amshade ngokuthi amxolele ngokudivosa uMaNzimande, akasayingeni eyakhe. Uyamxosha uthi akaphindele kumkakhe uMaNzimande.

UWanda ulisebenzise kahle kakhulu leli su lokuveza ubunjalo babalingiswa bale noveli ngalezi zindlela eseziphawulwe ngenhla. Amanye amagama anikwe abalingiswa kule noveli abawalandeli abanikazi bawo. UMthovovo Mkhize uchazwe njengomuntu wesilisa oyiphoyisa lasesitolo sikaSithole othanda abantu besifazane, ekugcineni simthola ebulawa yingculazi:

> … UMthivovo Senzeni Mkhize obeyiphoyisa lasesitolo okwakungesikaSithole e-Adams Mission. Ushone ngesonto ziyishumi nanhlanu. Uyofihlwa ngoMgqibelo emini emathuneni aseSeventini eMlazi ngemuva kwenkonzo eyokuba seCinema ekuseni.
> (Wanda, 2008:170).

Konke lokhu kukhuluma kwakhe akasenandaba nokuthi uSithole umfundise ekolishi waze waba umhlengikazi. Umthengele nemoto ayishayisile wafaka uSithole ezikweletini zokukhokha imoto yomLungu ayishayisa. Akaneliswa yilutho kukho konke. Uma engesenamali uyanyamalala umkhumbuza uMaNzimande:

> Le nto iyayingcolisa injalo nje uma ilele. UDumazile waqala ukulala ekamelweni lakhe nezingane zakhe. USithole washiywa yedwa ekamelweni elikhulu.
>
> (Wanda, 2008:121).

UDumazile usekhuluma noma ikanjani noSithole ngoba engasasebenzi. Useyambalekela uyolala yedwa ekamelweni ngoba usewuphuya. Lokhu kuveza ukuthi ungumlingiswa ongenanhlonipho naluzwelo.

> Angiseyena umntakwenu mina. Sengizitholele iboyfriend ethi mina! Asho aze ambambathe isifuba emabeleni. Wacishe waquleka uSithole ngenkathi ezwa lawo mazwi. Wacabanga ngezimali zakhe azidulela kuDumazile ezama ukumenza ngcono.
>
> (Wanda, 2008:123).

UDumazile uvela ethandana noMtalaselwa oshayela ama-ambulense esibhedlela. Utshela uSithole ezikabhoqo ukuthi akasamdingi futhi usenesoka elisha. Indlela akhuluma ngayo uDumazile iveza ukuthi akanandaba namuntu akenqeni ukudumaza.

- Iqhaza labalingiswa

Abalingiswa abagqamile kule noveli babambe iqhaza elibhekile ekukhuliseni indaba nasekugqamiseni indikimba yale noveli okuyindikimba yesifo sengculazi. UDumazile ugqame kakhulu uyilokhu esingakubiza ngomlingiswa oyiqhawe ngokwejwayelekile. Ubumqoka bakhe bugxile ekuthini uyena osukumisa indaba phansi ngesimilo sakhe esixegayo esigcina sifake imindeni eminingi ekufeni kwabantu ngenxa yesifo sengculazi. Sizobalula iqhaza lalaba balingiswa.

4.2.4.1 UDumazile

UDumazile uhambe kubo eyaliwe unina uMaNdovela kodwa kufana nokuthi ubethela amanzi emhlane wedada. Nakhu esefika eZenzeleni uqomana nothisha uMoloi useze uyakhulelwa, uyaxoshwa nasesikoleni. UDumazile uphuma emndenini ongacebile, wathi uma ethenjiswa uMoloi izulu nomhlaba wathatheka. Ubona esezoba ngcono kakhulu uthisha umkhithizela izimpahla nokudla okumnandi. Lokhu kwenza kukaDumazile kuvamile lapha amantombazane eba nomcabango wokuthi impilo

engcono bazoyithola ngokuthandana nomuntu wesilisa omdala futhi onemali. Baqoma abantu abangaba oyise bakhithize izingubo, omakhalekhukhwini nokunye. Wahlomula uDumazile kuMoloi nakuSithole owathenga izimpahla, imoto, umuzi eMlazi eMafezini.

4.2.4.2 Ukuziphatha kukaDumazile

- Unguthathekile

Uma eshelwa uthisha uMoloi uqala uyacasuka, ecasulwa amanyala akhulunywa umuntu omdala kuye ongaba uyise. Ngokuhamba kwesikhathi simuzwa esethamba esethi:

> Uthisha yena uyangithanda bandla, washo futhi ukuthi ngingaqhutshwa nguye ezifundweni zami zesikole. Yena angakwazi ngempela lokho, unayo imali. Buka nje kuyinto elula kabi ukungishiya nephepha elibomvu uma kade ngimenzela itiye. Uma ngivuma kuthisha kuzoba nani? Mh bakithi! Abafundi nothisha bacabanga ukuthi mina ngiyathandana nothisha. Iqiniso elimsulwa ukuthi besingakathandani. Ngibona kungcono ukuba labo abangizondayo bavele bangizondele into ekhona ngempela. Ukuthandana nothisha kuzongisiza ngempela futhi ngiyogcina nginguMesisi Moloi ngiphathe izishaqane zemali.
>
> (Wanda, 2008:12).

Lesi siqeshana siveza ngokusobala ukuthi yiziphi izizathu ezidala ukuba uDumazile aqome uMoloi. Ubemphose ngomuthi wabuye wamethembisa ukumelapha. Wamupha imali wamethembisa izulu nomhlaba. Kepha uDumazile wayenaso isazelo seqiniso lokuthi ayifanele le nto ayenzayo, waba namahloni okumtshela emakhaleni uMoloi ukuthi uyamthanda. Phela mdala ngangoyise lo muntu. Yingakho embhalela incwajana ethi:

> Thisha, isicelo sakho samukelekile.
>
> (Wanda, 2008:12).

UMoloi wazifundela kwezakhe engengane ukuthi usethathekile uDumazile. Akamcelanga futhi ukuba ayomlalisa ehhotela, athenge izimpahla kodwa wazifundela kwezakhe uMoloi ukuze acubuze amagabade othandweni lwabo. Abantu abadala bayazithengela izingane ukuze zinamathele kubo zingacabangi ontanga yazo. Bafuna ukuthi zizibone sezindala ngoba nakhu sezigqokisa okwabantu abadala.

Ebeka ngesimo esingenhla uFeldman, (2008:112) uthi:

> *Though it was acknowledged that a girl might signal her readiness through her body language, St. Anthony's students considered verbal skills an essential aspect of persuading a girl to engage in sexual activity, inorder to achieve his aim, a boy has to demonstrate that he had the courage to speak to a girl and to 'convince" her to have sex with him.*

Lokhu okushiwo ngenhla kufakazelwa yisenzo sikaDumazile sokuthi afike abeke incwadi ayibhalele uMoloi, bese ephuma. Lokhu kusho ukuthi unamahloni ukubhekana nothisha wakhe amtshele ngqo ukuthi uyamthanda. Usebenzisa izimpawu ezithile ezikhombisa uthando noMoloi uzifundela kwezakhe engengane ukuthi usemehlule ngothando.

UDumazile kungenzeka futhi ukuthi unamahloni neqiniso uyalazi ukuthi akavumeleki ukuthandana kwabafundi nothisha. Unembeza uyamlahla. Ngokweminyaka yakhe usekhule ngokwanele ukuthi ahlukanise okubi nokuhle, yikho lokho okwabangela amaphoyisa aseMbumbulu enqaba ukuvula icala ngoba wayeneminyaka engaphezu kweyi-18. Umthetho wakuleli ubona kungakho ngoba eluthwe eseyingane ukwenza ucansi lowo muntu.

- UDumazile akanasimilo

UDumazile uqale kuMoloi ukusebenzisa umzimba wakhe kubantu abadala besilisa ngenhloso yokuzizuzisa angenakho. Uma esethole uLerato kubonakala ukuthi ingane iyasokola, uvunyelwa ukuyosebenza. Uma efika lapho uqoma uSithole ongumqashi wakhe, olingana noyise uZulu. Uzala ingane yesibili uMtholephi. Lokhu kwenza kukaDumazile kuhambisana nempilo esiphilwa amantombazane anamuhla, afuna

impilo entofontofo ngaphandle kokuyijulukela. Umbhali uPatterson, (2005:25) uwachaza kanje:

> *For some women, especially young women, their stratergy is to find one or more sponsors (sugar daddies).*

Lokhu okungenhla kuhambisana kahle kakhulu nesimilo sikaDumazile njengoba engagcinanga ngoMoloi ukuqoma Amadoda amadala, ebuye walandelisa ngoSithole. USithole yena ulahla nomkakhe uMaNzimande, udiza ngaye uqobo anikele ngokuboshwa esikhundleni secala elenziwe uDumazile. Agcine eboshiwe. Kuliqiniso lokhu okuphawulwa uPatterson, kuyatholakala kule noveli kaWanda.

UWanda, (2008:12) uthi:

> Uthisha yena uyangithanda bandla. Washo futhi ukuthi ngingaqhutshwa nguyena ezifundweni zami esikoleni, angikhokhele zonke izidingo zami. Buka nje, kuyinto elula kabi kuyena ukushiya nephepha elibomvu uma kade ngimenzela itiye.

Le nkulumo kayedwa uDumazile iveza ukuthi uyayithanda impilo engcono kodwa akafuni ukuyisebenzela. Yikhona lokhu okumenza athathe isinqumo sokuqoma uMoloi.

Esinye isigameko esiveza ukungaziphathi kahle kukaDumazile yileso sokulwa kwamadoda emzini wakhe eMafezini eMlazi. Amadoda alwayo uSithole noMoloi akabaganile, obaba bezingane. Le ndaba yakhe igcwala emaphepheni umyeni wakhe uMtalaselwa naye uyifunda khona njengoba wayesesebenzela eMgungundlovu. Labo yise bezingane zakhe usaya nabo ocansini olungavikelekile. Lokhu kwenza kwakhe kugcina sekushona abantu abaningi ngengculazi. Iphephandaba liphuma nalezi zindaba:

Amadoda aklinyene ebanga umfazi womuntu

> Kucishe kwaphuma isidumbu esigamekweni esenzeke kwelinye lamalokishi akhele iTheku. Abayizekayo le ndaba bathi lawa madoda alwa nje abebanga unina wezingane zawo. Umnumzane

> uZuma okunguyena umnikazi womuzi, ubengekho ekhaya ngesikhathi sesehlakalo lesi. Obekhulumela omakhelwane, nokho ongathandanga ukuba igama lakhe lidalulwe ngenxa yokwesabela impilo yakhe, uthe kade bayibona ukuthi le nto izokwenzeka. Wathi kufanele kubongwe iNkosi yaMakhosi ngoba akuzange kuphume isidumbu. Abomndeni abathandanga ukuphawula ngalesi sehlakalo. Imizamo yokuthola uMtalaselwa Zuma, okunguyena umnikazi womuzi yehlulekile kwaze kwashaya isikhathi sokushicilelwa kwephepha.
>
> (Wanda, 2008:163).

UDumazile ungunkosikazi oxakile. Umyeni wakhe uMtalaselwa umenyulile emanyaleni okuthola imilanjwane yaze yamibili ngaphandle kokulotsholwa kodwa usabuyela kubo oyise bezingane, ulala nabo. Le ndaba ephuma emaphepheni isagqamisa khona ukungabi nasimilo kukaDumazile. Sithola sekuphawula nomakhelwane bethi:

> "Nx! Kudala sabona ukuthi lo mfazi uzoshayanisa Amadoda! Elakobani nje isoka lomfazi? Babe sebehlakazeka abantu beNkosi beshiya uDumazile nenkinga yakhe.
>
> (Wanda, 2008:162).

Konke ukuziphatha kukaDumazile kumenze wafikelwa ukuzisola okuyisimanga esesesibhedlela. Yisona lesi similo sikaDumazile esenza akhale acele uxolo kuMfundisi owayezothandazela iziguli esibhedlela. Simthola ezikhalela ethi:

> Baba ngaphula umthetho wesithupha uNkulunkulu awushiya kuMose. Angazi ngawuphula kangaki. Wathula uMfundisi sengathi akezwanga. Bengithi ngambatha namadoda abantu kaningana. Angazi noma uNkulunkulu uyakwazi yini ukungithethelela.
>
> (Wanda, 2008:168).

Amazwi kaDumazile awasho esesokhukhwini lokufa kuyavela ukuthi isimilo sakhe besingesihle. Kuningi ukuzisola okufikela uDumazile ngenkathi sekwembulwa kwembeswa esibhedlela. Kujwayelekile ukuthi umuntu osebambekile yisifo sengculazi kube sengathi ingqondo iyamhambela noma inokudideka. Lokhu kudalwa imicabango esuke ipheka ithulula ekhanda, ibheka namaphutha endleleni yakhe yempilo.

Uma indoda ithatha unkosikazi imsusa kubo imakhele umuzi. USithole wathengela uDumazile umuzi eMafezini eMlazi engemfazi wakhe, eganwe uMaNzimande. Lokhu kwakuyindlela yokumlutha ngothando nokufezekiswa kwesithembiso sokuthi nguyena osezoba uNdlunkulu. UMtalaselwa wamfaka indandatho, akamakhelanga uphahla. Naye ngeke samsola ngoba uyise wayemnikezile inxiwa lokwakha kwaJilafohlo kodwa uDumazile washaya phansi ngonyawo ukuthi ngeke yena akhe emaphandleni.

UWanda, (2008:143) uthi:

> Selokhu ngashada kulo muzi ngiyabona nje ukuthi angithandwa muntu. Ngisho noyedwa qwaba!
>
> Awuzokwakha umuzi wakho kithi kodwa uzokwakha umuzi wakho kwakho. Ubaba usenginikeze yona yonke le ndawo engezansi komuzi. Akekho ozobe ekushayela umthetho kwakho.
>
> Ehhene kufanele phela unikine ikhanda uphikisana name engashada nawe. Angithi oshomi bakho labo?

Le nkulumo kaDumazile nomyeni wakhe uMtalaselwa iveza ukuthi akafuni nakuyizwa eyokwakha umuzi eMzimkhulu kwaZuma la egane khona.

Njengoba impilo kaDumazile yayisixoveke kanje ngenxa yesimilo sakhe, wayesenovalo engazi okulandelayo. Ukuba sesibhedlela kwaNongoma kwakumnika ihlathi lokucashela abantu abamaziyo nabazi isimilo sakhe esibi. Ubone kungcono ukuba ayofela kubantu abangamazi kunokuba abonwe yilabo abazi nokuthi sekuke kwalwa amadoda embanga. Ihlazo laliphambi kwakhe.

Lokhu kufakazelwa amazwi kaDumazile athi:

> Bengithi ngambatha namadoda abantu kaningana. Angazi noma uNkulunkulu uyokwazi yini ukungixolela.
>
> (Wanda, 2008:168).

La mazwi okucela intethelelo kaDumazile ayewela ezindlebeni zoMfundisi esibhedlela. uzothandazela iziguli. Nempela uyaluthola usizo noxolo.

Ngikholwa ukuthi abalingiswa abafana noMthovovo Sithole noMtalaselwa uma bagcina betholile ukuthi bakuthelelwa uDumazile ukufa babengafuni nokumbona eduze kwabo. Esehlabekile uDumazile wayengenasihlobo namngani ayezosithulela zonke izimfihlo notaku ayebhekene nalo. Emzini wayenuke uninazala uMaShandu ukuthi uyathakatha ngakho babengasalubhadi eTilafohlo benoMtalaselwa. Usizi, umzwangedwa lwalumququda yedwa nesifo sengculazi singazibekile phansi.

Kuvela uDumazile enuka uninazala kuWanda, (2008:146) ethi:

> Umama usenezilwane muva nje?
> Ehhene! Uyamphekela yini?

Le nkulumo ifakazela ukuthi uDumazile wayengabafuni nhlobo kwaZuma ikakhulukazi uninazala.

Indlela adalwe ngayo uDumazile, imenza abonakale engenasimilo. Kuyena ukulala nabantu besilisa akunankinga, kuphela nje uma bezochitha imali nezingane zakhe zithole isikhathi sokuba noyise bazo.

Lokhu kufakazelwa u-Ige, (2012:168):

> *Women as well as men can bring HIV infection home. The self-reported rate of extra-marital sex for women in Africa, relative to that for men, is low but may be under reported.*

Kuliqiniso elingephikiswe okushiwo ngenhla ngoba inkolelo esinayo eyokuthi abantu besilisa abaganiwe abaqonywa ngaphandle bese bebuya negciwane bezothelela amakhosikazi. Kuvela ukuthi nabo abesifazane kuyenzeka baqome ngaphandle komshado. Nabo bengabuya negciwane bazothelela abayeni babo.

Lokhu okuphawulekile ngenhla yikhona okwenzeka kule noveli kaWanda ecwaningwayo. UDumazile uthelele umyeni wakhe uMtalaselwa ngegciwane lengculazi. Ubuyelane noMoloi uyise wengane yakhe endala, uLerato esegane uMtalaselwa. Lokhu kwenza sibone ukuthi nabo abesifazane abaganile baqoma bese bethola lesi sifo.

UDumazile nguye ohunge uMoloi ukuba angene endlini, wagcina ngokulala.

UWanda, (2008:155) uthi:

> Ngokucelwa-ke uDumazile ukuba bangene endlini, wahlonipha wangena. Baxoxa-ke isikhathi eside waze wahlwelwa.

- UDumazile akazinakekeli

Uma esegulela ukufa esibhedlela uyazisola uDumazile kodwa-ke ukuzisola emva kwendaba akusamsizi ngalutho. Wayeyaliwe unina uMaKheswa, uyise wadayisa izinkomo ezidayisela ubala. Isibaya sikayise sisala nomquba kwazise wayengafuye nankomo zizimbili nje kuphela uNozulu izinkomo zakhe. Zemuka nomfula esebuya elambatha uDumazile ethwele isisu sengane engenayise. Kwakufanele akucabange konke lokhu ngaphambi kokuba aqome. Abazali bakhe uyabakhohlisa uveza ubuqili bakhe:

- Efika exoshiwe esikoleni uDumazile wafika kubo eMzimkhulu wathi babuyisiwe esikoleni ngoba kunesiteleka.
- UMaNdovela umyisa emtholampilo ngoba esola ukuthi unomkhuhlane.
- UKheswa ufuna inyanga yamnika umuthi womeqo, uyagcaba ebe azi ukuthi ukhulelwe.

Lokhu kufakazelwa uWanda, (2008:30) lapho ethi:

> Mntanami, uwuthathaphi lo mbhulelo ongaka? Angazi mama! Mhlawumbe ngawubekelwa ngezinye izingane esikoleni. Bese zingizonda kabi!

Le nkulumo kaDumazile ingamanga aluhlaza cwe. Wazi kahle kamhlophe ukuthi uvuvukaliswe ukukhulelwa. Uchitha imali yabazali bakhe bekhokhela inyanga ebe engaguli.

UDumazile waziphosa emlilweni ewubona ngenxa yokungazinakekeli, ukuzisola akusasizi lutho. UDumazile wazi kahle kamhlophe ukuthi uMoloi owamthelela

ngesifo, wayeshilo uMoloi ukuthi umkakhe washona esenciphile. Uyaqhubeka yena uDumazile akanakanga ngoba embona eyitubesi. Uyakuveza futhi ukuthi usesitshale nakuMtalaselwa nakuyise kaMtholephi (uSithole) kule noveli kaWanda akuveli ukuthi uDumazile uthelele abantwana bakhe ngesifo sengculazi kodwa uWanda ugxile kakhulu esifweni esihlasela abadala. Bonke abantwana bakaDumazile bayaphila qingqo.

Lokhu kufakazelwa inkulumo kaMjwara nomngane wakhe uMaMdinsilwa.

UWanda, (2008:109) uthi:

> Kusho ukuthi oSithole laba bebengakezwa ngalesi sifo. Kusobala bebengakezwa. Usho lesi samagama amathathu? Sona kanye.

Le nkulumo iveza ukuthi kunobudedengu obenziwa uDumazile nabo bonke ashiyelana naye ugwayi.

Ukungakhumbuzi abalingani bakhe ukuthi bagqoke ijazi lomkhwenyana kumveza njengomuntu obudedengu empilweni yakhe. Yikho lokhu okwenza ukuba alichele kubo bonke abalisa anobudlelwano nabo bezocansi.

- Ukhohliseka kalula uDumazile

UDumazile ukhohliseka kalula yibo bonke abantu athandana nabo, bavele bamethembise izulu nomhlaba avele akholwe. Ubonakala enomqondo omfishane noma uyashesha ukukhohliseka.

> *Girls also have to handle peer pressure regarding sexual activity. Most girls who are coerced into having sex with older men, particularly with teachers fail to report the encounter to their parents or others because the teacher promises all the necessary support, or that he will marry her if she becomes pregnant.*

Lokhu okungenhla kuliqiniso, kusikhumbuza amalutho ezethembiso zikaMoloi azethembise uDumazile esameshela. Umthembisa izulu nomhlaba kanti noSithole

uthembisa ukumenza uNdlunkulu uDumazile, ale umkakhe uMaNzimande. Nempela ucubuza amagabade ngezimpahla eziwubukhazikhazi kanye nomuzi eMlazi.

UMoloi wayengafune ngane kuDumazile. Izethembiso zomshado kwakuyindlela yokucaba indlela ebheke enhliziyweni. Yikho lokhu okumenza abaleke uma esezombikela. Wayezifunela into yakhe nje azozenelisa ngayo ucansi. UDumazile wayengasenaye umngani ngoba le ndaba yokuqoma uMoloi yayihlazo engathandi yaziwe. Akukhona ukuthi uDumazile wadudana nabangani bakhe ukuze athathe lesi sinqumo. Kule noveli kuqhakambiswe ukungazicabangeli kukaDumazile ngaphandle komthelela wabangani bakhe. Izinqumo ngempilo yakhe uzithathela yena uqobo.

Lokhu akwenzile kuchazwa uKalipeni, (2009:68) uthi:

> *Girls is typically abandoned by the teacher immediately after the child is born, leaving the girl with no support.*

Kuliqiniso lokhu okuphawulwe ngenhla uDumazile usala nengane engondliwa muntu nolaka lwabazali bakhe lubhekene naye yedwa. UMoloi wakha phansi esamtshela nje ukuthi uyazisola. UDumazile ugcina esesebenza kwaSithole. Wayenakekela ingane uMpisendlini, ingane kaMaNzimande aphinde ahlanze indlu.

Nakuba wayesenengane uLerato azoyisebenzela kwaSithole, uyaphinda wenza iphutha elifanayo. Uqoma uSithole ongaba uyise. Usekhulile manje kodwa asitholi kule noveli ebonisana naye mayelana nokusetshenziswa kokokuvikela. Kule noveli uWanda uthula uDumazile engumlingiswa obudedengu ngempilo yakhe.

UWanda, (2008:98-99) uthi:

> Zahamba izinsuku waqala ukuzisola uDumazile. Kwathi sekuqala inyanga yesithathu wacela emsebenzini ukuyozanelisa koDokotela.
>
> Kuzothiwani nje? Ngize ngithole ingane yesibili ngingashadile? Abazali bami bazothi ngiyabacabangela kodwa?

Ukukhala kukaDumazile kwase kusemva kwendaba. Lase lidume ledlula. Engani wayesebenzisa amaphilisi okuhlela kodwa abuye angawadli ngezinsuku ezithile. Lokho kuveza ukuthi ubudedengu.

- UDumazile usebenzisa imithi

Kule noveli ecwaningwayo sithola uDumazile eya kabili kubantu abasebenzisa amakhathakhatha, okuyinto owayengayenzi ngaphambi kokuba aqome. Esesikoleni emqashweni eMbumbulu ugule waphathwa zibhobo, base bemcebisa ukuthi aye kubantu ababonayo, wenqaba. Uma esebuye ekhaya esekhulelwe, abazali bakhe bamfunela inyanga uGambushe ezomlapha ngoba bekholelwa ukuthi unombhulelwa.

UWanda, (2008:80) uthi:

> "Awubongwa," kusho uDumazile ethatha imithi yakhe ephuma. Wahamba njalo waze wafika ekhaya. Waqala-ke ukuyisebenzisa imithi njengoba kade etsheliwe.

Kulezo zinsuku uLizzy wabambeka kakhulu ukugula. Waphoqeleka ukuba awuyeke umsebenzi. Wayephethwe yikhanda eliqaqamba liphume ngamehlo.

Nalapha esesebenza kwaSithole uvakashela kubo eMbumbulu. Uma efika uya kuMaKhweshube omnika umuthi wokuhlanza igazi nokuzivikela, wamfaka nezincweba azilengisa entanyeni nasokhalweni. Uma ebuya lapho kwaMaKhweshube kuvela ukuthi uLizzy usegulela ukufa. Okungenzeka ukuthi imithi ayisebenzisayo uDumazile yamcindezela.

UWanda, (2008:80) uthi:

> Kulezo zinsuku uLizzy wabambeka kakhulu ukugula. Waphoqeleka ukuba awuyeke umsebenzi. Wayephethwe yikhanda elaliqaqamba liphume ngamehlo. Kwathi kusenjalo wagwazwa yizibhobo zamncisha umoya.

Ngokuzwa okuphawulwe uWanda ngenhla ukugula kukaLizzy kuhlobene nokuya enyangeni kukaDumazile. Phela uLizzy wayeyinyathele emsileni ngokuhlebela uMaNzimande ukuthi uDumazile usephathiswa okukaMedemu uSithole. Akavule amehlo uMaNzimande zingawadli ephakathi. Noma umbhali engakuphethi ukuthi ukugula kukaLizzy kwaphelela kuphi. Uma uSithole esethandana noDumazile kwakufanele ayoxolisa kuLizzy ngoba wayeyifunda ivaliwe uLizzy. Akukho okungamanga okushiwo uLizzy, ugula kanjena nje uguliswa ukuthi ukhulume iqiniso. Wayezenzele isigcwagcwa ngokuhambisana noMaNzimande isaliwakazi.

Kuvela uLizzy ezixolisela kuDumazile ngesenzo sokukhuluma ngaye kuMaNzimande.

UWanda, (2008:73) uthi:

> Dumazile ngiyaxolisa kakhulu ngokukhuluma ngegama lakho kuMaNzimande izolo. Lokhu kukhuluma kwami kube nomphumela wokuba uMaNzimande akuzonde.

- UDumazile unesibindi

UDumazile uvela izindawana eziningi kule noveli ekhombisa isibindi. Lokhu ukuqale esesesikoleni eZenzeleni ngenkathi uMisi Hlophe embuza ngokuqoma kwakhe uthisha uMoloi. Sithola engenankinga yokuqophisana nothishelakazi, eliwuthisha wakhe yena engumfundi. Akazisoli nhlobo ngesenzo sokuthandana noMoloi. Ukhuluma ngathi uphendulana nontanga yakhe. Lokhu kuveza ukuthi uluhlaza cwe. Ingani uma useyingane usolwa wonile, ubheka phansi ungaphenduli kodwa uDumazile uyaqonga akanendaba. Simuzwa ephendulana noMisi Hlophe ethi:

> Wangishela-ke nami uthisha njengoba nawe akushela. Washo qede washingila uDumazile. Wamshiya uMisi egcwalelana ukucikeka.
>
> Lo Misi uyangihlanyela. Ucabanga ukuthi mina ngingahlukana no-*father of my child to be?*
>
> (Wanda, 2008:19).

La mazwi aziswana akhishwa uDumazile akhombisa isibindi esimangalisayo ngoba akavumelekile nokuqoma njengoba eseyingane yesikole. Lo thishelakazi umthathele isoka lakhe. UDumazile usemncane kunoMisi Hlophe. Ngakho-ke kumele ngabe unokuzisola ngesenzo sakhe, abone nehlazo azifake kulo kodwa lutho.

Umcwaningi ubuye wabona isibindi kuDumazile lapho ekhohlisa unina ngemiphumela kaDokotela yokuthi ukhulelwe. Uyazi ukuthi ngeke afihle kuze kube sekugcineni kodwa kunokuba akhulume iqiniso kube kanye, lutho usaqhubeka nokuba namanga. Abazali bakhe bakhathazeka ngento engelona iqiniso.

Isibindi sikaDumazile sokufihla iqiniso kutatazelisa abazali bakhe. Bahamba beyofuna inyanga ngoba bekholelwa ukuthi unomeqo futhi umeqo uyabulala. Akasabadabukeli nhlobo abazali bakhe. Siyathola isibindi sikaDumazile ethi:

> Uthi uDokotela ukhulelwe, izinyanga zinhlanu. Uthi futhi uphelelwa igazi emzimbeni. Ngakho-ke kumele udle isibindi nesipinashi.
>
> (Wanda, 2008:29).

Uthula nodaba aselutsheliwe uDokotela kunina ngokukhulelwa kwakhe kodwa yena unina umtshela ukuthi uDokotela uthe uphelelwa yigazi kuphela.

Isibindi sikaDumazile sibuye sagqama ngenkathi ethandana noSithole ebe azi kahle ukuthi ushiye uMaNzimande nengane wathengela yena umuzi eMlazi. Enjalo nje uSithole mdala ulingana noyise omzalayo. Uma esethole ingane kaSithole uba nesibindi sokwakha itulo lokuthi amyise ekhaya ngoba efuna ahlawule. Uyazi ukuthi yihlazo leli lokuthola ingane yesibili engakhokhelwa lutho.

UWanda, (2008:102) uthi:

> Ngeke ngikhuleliswe ngumuntu adlule lapho angabakhokheli abazali bami badle ngami. Ngeke nje!

Akagcinanga lapho ubuye ahlele ukuyogqekeza esitolo sikaSithole ehlela noMthivovo abuye ashise isitolo sikaSithole. USithole umthengele umuzi, imoto wabuye wambuyisela esikoleni waze wafundela ubuhlengikazi. Yona le moto uyishayela

ngaphandle kwezincwadi zokushayela. Konke lokhu kuveza isibindi esikhulu kuDumazile.

UWanda, (2008:113) uphawula athi:

> Ngemuva kwamasonto amathathu elindile ekhaya uDumazile, kwafika incwadi embizayo ukuba aphuthume afike esibhedlela ayoqala ukufundela ubuhlengikazi. Waya kokhombisa uSithole, naye wajabula.

Akagcinanga lapho ubuyelana noyise bezingane zakhe uMoloi uyise kaLerato kanye noSithole uyise kaMtholephi ebe eshade noMtalaselwa. Noma uMtalaselwa wake wamshaya emva kokumbhadama eme noSithole emgwaqeni, akayeki uyaqhubeka uba nobudlelwano noyise kaMtholephi. Konke akwenzayo kuveza isibindi esiyisimanga.

UWanda, (2008:155) uthi:

> Ngokucelwa uDumazile ukuba bangene endlini, wahlonipha wangena. Baxoxa-ke isikhathi eside waze wahlwelwa.

Ubuqili bukaDumazile bulele ekuzicabangeleni yena yedwa. Uvela engasafuni kumphinde okwamehlela ngokungahlawulwa kwengane yakhe yesibili njengoba kwenzeka ngenkathi ethola uLerato. Ukhohlisa uSithole uyamlutha uthi uphuphe kabi. Ucela ukuhanjiswa kubo eMzimkhulu, bese ephawula ngokuthi amadlozi angahle abaphuce ingane benoSithole. Simthola edla amathambo ekhanda ethi:

> USithole wathi angikhethe phakathi kokuba akhokhele abazali bami nokungiphindisela esikoleni. Njengoba ngakhetha ukuba angibuyisele esikoleni nje kusho ukuthi abazali bami abatholi lutho ngami. Uthisha uMoloi akazange amkhokhele uLerato. Manje uSithole akasafuni ukukhokhela uMtholephi. Kanti mina kuzothiwa ngiyintombazane enjani? Awu ngeke, ngizolakha isu lokuba abazali bami badle ngami.
>
> (Wanda, 2008:102).

Uphinde enze icebo lokugqekeza esitolo sikaSithole kuthathwe yonke impahla sishiswe isitolo. Leli su lobuqili ulihlela noMthivovo. Nebala liyaphumelela kepha uSithole limshiya enguphuya ngoba wabe engawukhokhelile umshuwalense ngaleyo nyanga. Isitolo asabe sisakhokhelwa.

UWanda, (2008:118) uthi:

> Wayengakhohliwe uSithole ukuthi kufanele aye kokhokhela isitifiketi somshuwayilense wesitolo ebhange. Wayenesibopho sokukhokha njalo ekupheleni kwenyanga. Entathakusa yangoLwesibili uSithole wathola ucingo esalele. Lwaluvela kumuntu mumbe ongazishongo igama, luthi akaphuthume esitolo kukhona umonakalo owenzekile.

Ubuqili bukaDumazile bubuye bagqama ngenkathi eseshade noMtalaselwa kodwa ajike abuyelane nabo bonke oyise bezingane zakhe. Akanandaba ukuthi kuzithiwani. Ushintshashintsha amadoda emzini wabo. Omakhelwane sebeze bambiza ngesoka lomfazi. Konke lokhu ukwenza ngabo ubuqili nokuthi yena uhlakaniphile kwabanye abantu.

UWanda, (2008:161) uthi:

> Awungeni ngani endlini namhlanje baba! Aqale athule uSithole, wabe esethatha ethi: "Ngekabani leya moto esebaleni?" ngekababa kasisi Lerato. Bayadla endlini nomama.

Le nkulumo kaSithole noMtholephi etholakala ngenhla iveza ngokusobala ukuthi oyise bezingane zikaDumazile babengena emzini wakhe. Lokhu ukwenza ukuze abakhwahle imali abuye abe nobudlelwane bezocansi nabo.

4.2.4.3 Ubunjalo bukaMaNzimande

Kuvamisile ukuthi amakhosikazi aganile kungabi lula ukutshela indoda ukuba isebenzise ijazi lomkhwenyana uma beya ocansini. UMaNzimande wayeqashe uDumazile ukuba azogada uMpisendlini wayengamqashele khona ukuba azophazamisa

aqede umshado wakhe. Lokhu kufakazelwa ukubeka kuka Patterson, (2005:25) lapho ephawula kanje:

> *As a woman when you say "I do" you have consented to sex anytime, anyplace, and anyhow. A wife who asks her husband to use condom may be subjected to physical violence and charges of unfaithfulness. All these factors mean that marriage has become a risk for many women.*

Kuliqiniso okushiwo ngenhla ngoba abavume ukungena emshadweni kusho ukunikela ngempilo yabo kulowo mlisa nasengcupheni yokufa imbala ngoba isinqumo sokusebenzisa amajazi okuvikela yisinqumo okumele sithathwe yindoda. Indoda inquma ngempilo yakho. NakuMaNzimande kwaba impilo ngenkathi kubuya uSithole esechayiswe uDumazile. Ufike wangamphoqa ukuba asebenzise ijazi lomkhwenyana. Ziningi izimpawu uMaNzimande azivezile ngalesi sinqumo sakhe ngoSithole.

UWanda, (2008:136) uthi:

> Okwakobani-ke manje ukuzoshayelwa yile nto umthetho? Nx, hhayi suka! Mhlawumbe le nto isibaya negciwane lengculazi nje lapho ivela khona! Awu ngeke!

Le nkulumo engenhla ikhombisa ngokusobala ukuthi uMaNzimande wayengakunambithisisi ukubuya kukaSithole ekhaya. Ngenxa yokuthi ungowesifazane akanalo ilungelo lokumxosha abuye anqabe ukuya naye ocansini olungaphephile.

- UNolaka uMaNzimande

Akapholisanga maseko uMaNzimande kade elunywe indlebe uLizzy ngendaba yokuthi kukhona okudla amantshontsho emsamo phakathi kukaSithole noDumazile. Wathukuthela wathelwa ngamanzi wambuza uSithole, wabuya waxosha uDumazile emzini wakhe. Nango-ke uSithole esemthatha eyomhlalisa endlini engemuva esitolo lapho kwakuhlala khona iphoyisa lasesitolo uMthivovo. Ekuphawuleni kwakhe uyakuveza ukuthi kuthiwa uDumazile uthandana noMthivovo.

UWanda, (2008:77) uthi:

> Yise kaMpisendlini! Ngakhipha imamba ekamelweni, wena wayithatha wayoyifukamela ekhishini, ukwenzelani lokho? Aqale athule uSithole esacabanga inkulumo yomkakhe. Angikuzwa ukuthi uqonde ukuthini. Uyezwa! Wena, uzwa kahle!

Ulaka lukaMaNzimande kuSithole luvezwa ukuthi ubazi ukuthi uDumazile uhambile hhayi ukuthi uSithole usamfukamele ngokumhlalisa ezindlini ezisesitolo.

> *Wives are concerned about their husband's infidelity and their possibility of their being infected with sexually transmitted diseases (including HIV/AIDS) as results.*
>
> (*Oppong*, 2008:185).

Noma uSithole wayengakazibiki kuDumazile kodwa indlela ayemphethe ngayo phakathi kwezinye izisebenzi kwakusolisa. Okwenza uMaNzimande abhodle umlilo ukwesabela isifo sengculazi. Lokhu okushiwo ngenhla kokuhlalela ovalweni kwamakhosikazi kuyiqiniso. Amadoda afana noSithole baba nabalingani bocansi abangaphezu koyedwa.

- UMaNzimande uluhlaza

Uma esethukuthele akabe esawakhetha amagama yize ekhuluma noSokhaya uSithole. Ungathi ukhuluma nengane. USithole umkhaca kuze kweqe. Simuzwa ethi:

> Uyezwa! Wena uzwa kahle! Ngithi wenziwa yini ukuba uqhubeke nokuhlalisa uDumazile esitolo ekubeni ngathi kuwena angisamdingi lapha?
>
> "Awu, uyinuku yise kaMpisendlini! Indoda enjena! Phu" esho uMaNzimande ephimisa amathe phansi.
>
> (Wanda, 2008:85).

Indlela uMaNzimande adilika ngayo uSithole ikhombisa ukungabi nanhlonipho nakuba wayengasebenzi, wayekhombisa ukungancengi. Asimtholi uSithole embeka isandla

ngobuluhlaza bakhe kodwa simthola emshiya nomuzi wayohlala noDumazile eMafezini eMlazi.

Uma esathukuthele akabe esazi nendawo yakhe yobufazi. Uma uSithole ecela ukuba amenzele inkomishi yetiye ukuthi akahambe ayolicela kuDumazile:

> Awu! Kwenzenjani wafuna itiye kimina namhlanjena? Akakwenzelanga yini umfazi wakho?
> (Wanda, 2008:86).

Uyena omganile futhi akasebenzi. Uhlalele khona ukuba abe ngunkosikazi onakekela umyeni wakhe.

- Akasebenzi futhi uncengile uMaNzimande

Uyakhuluma nje kuphela uMaNzimande ngoba esaba isifo sengculazi. Uma uSithole nguyena onemali ngakho-ke angeke enqabe uma efuna ukuya naye ocansini ngoba akakwazi ukuzimela. USithole wahamba noDumazile wayohlala eMafezini. Ngaleso sikhathi uMaNzimande wahamba wayofuna umsebenzi emakhishini ukuze ondle yena noMpisendlini. Lokhu kuncenga kukaMaNzimande sikubona ngenkathi uSithole esebuya ejele, amabombo uwabhekisa kwakhe e-Adams:

> Selokhu ngakhuluma noLizzy angibange ngisakuthola ukuthula phakathi komuzi wami. Ngaze ngazibhidlizela umendo wami! Kuzofanele ngifunde manje ukuba ngingaqophisani noyise kaMpisendlini. Kuzothi ebuya ntambama angifice sengiwumama omuhle wekhaya onesizotha. Ngeke ngisamqulisa amacala umyeni wami.
> (Wanda, 2008:94).

Le nkulumo kaMaNzimande ikhombisa ngokusobala ukuthi uncengile. Nakuba ebona ukuthi uSithole noDumazile kunokushaya amanzi ngenxa yokuthi wayondliwa futhi engasebenzi kwakumele azehlise nakanjani.

UWanda, (2008:137) uyayiveza imicabango kaMaNzimande lapho ethi:

> Nx hhayi suka! Mhlawumpe le nto ibuya negciwane lengculazi lapho ivela khona! Awu ngeke!

Kwakukhona okwakumtshela uMaNzimande ukuthi usemthwalele lukhulu uSithole. Lezi zinsolo zakhe ziba yiqiniso ekugcineni kodwa siyathola kule noveli ukuthi naye uMaNzimande akasindanga, wafa ngenxa yengculazi. Baqhubeka nothando lomshado wabo lutho ukusebenzisa izivikelo zokwesuleleka ngengculazi.

UWelbourn, (2008:47) uthi:

> *Even when a woman strongly suspects that her partner may be carrying the HIV virus she may feel that there is little she can do about it.*

Nakuba wayenakho uMaNzimande ukuthi uSithole usebuya nesifo sengculazi kodwa akamtsheli basebenzise ijazi lomkhwenyana. Lokhu kusho ukuthi kuliqiniso okushiwo ngenhla. Kungenzeka wayesaba ukuthi uzokuthatha kanjani uSithole lokho akucelayo. Mhlawumbe wayesaba ukuthi uzoshintsha inkulumo athi kusho ukuthi kade engathembekile ngenkathi engekho. Kungenzeka futhi ukuthi wayesesaba ukuthi uSithole uzobuye amshiye. Nasekuqaleni wakhuluma ngoDumazile esola ukuthi bayathandana engakaze ameshele nokumeshela. Lokhu kumvalela ekhoneni uMaNzimande ukuba kube nzima ukukhuluma ngokuzivikela ngoba encenge umendo wakhe ungabuye ubhidlike.

- UMaNzimande uyaxolela

Kule noveli kuvela ukuthi uMaNzimande uhlukunyezwe uSithole ngokuqonywa. Kuyavela esezisola yena ngokuqonywa kukaSithole.

UWanda, (2008:94) uthi:

> Nkosi yami, lesi sichitho esingaka sivela kuphi phakathi komuzi wami? USithole ubengenje selokhu ngakhuluma noLizzy nje angibange ngisakuthola ukuphila kulo muzi wami. Ukuba uLizzy akafikanga

> nezindaba ngabe sisahlezi kahle nomyeni wami. Mh… ngaze ngazibhidlizela umuzi wami. Kuzofanele ngifunde manje ukuba ngingaqophisani noyise kaMpisendlini. Uzothi uma ebuya ntambama angifice ngiwumama omuhle wekhaya onesizotha. Ngeke ngisamqulisa amacala umyeni wami.

Le nkulumo kaMaNzimande ikhombisa ukuzisola nokuzibona njengomuntu obe nesandla kule ngxabano ephakathi kwakhe noSithole. Wayengazi ukuthi le ndoda athi usezoyithobela akasobuye ayibone. Wayesezisola emva kwendaba inkukhu isibalekile.

Uma eseshaywe umhlaba uSithole esebuya ejele ubuyela kuye uMaNzimande. Kungenzeka wayemazi ukuthi akanawo amagqubu. Nakuba wamhlekisa ngezwe wangamondla wamlahlisa okwamafinyila kodwa simthola ememukela noma engasaphethe lutho. Noma esebonile ukuthi uDumazile umchuthe wamshiya engenalutho ubuyela kuye angene ngenxeba lokuzobona uMtholephi. Yilapho-ke esethola, esetapa ukufa nesifo sengculazi azothelela ngaso uMaNzimande:

> Nami sengibuyile nkosikazi ngiyaxolisa kukho konke engikwenzile okuhlukumeze umphefumulo wakho. Ngiyazi bekunzima kangakanani kuwena ukusala nomuzi. Ngiyakwethembisa ukuthi ngeke ngisakushiya wedwa nkosikazi.
>
> (Wanda,2008:118).

Le nkulumo kaSithole yokuzivumela ukuthi wamlahlisa okwamafinyila uMaNzimande uyakwazi. Kuba lula ukuthi uma eseshaywe umhlaba aphindele kuye.

4.2.4.4 Ubunjalo bukaMoloi

Uthisha uMoloi unempilo engamukelekile eyamenza walitshala igciwane lengculazi kule noveli ecwaningiwe.

- Uyisoka uMoloi

Njengoba engowokuzalwa eGoli simethulelwa esebenza enguthisha eZenzeleni High School lapho kwakufunda khona uDumazile. Kuvela elisoka eqonywe uMisi Hlophe ambhanqe noDumazile. Kutholakala ukuthi leli gciwane lifike naye walichela

kwabesifazane alale nabo nabo balidlulisela kwabanobudlelwano nabo. Nguyena oyisisusa sokuthola ingculazi kule noveli ecwaningiwe.

UWanda, (2008:16) uthi:

> Eyi madoda le ngane seyiphregi njalo. Zolo lokhu uMisi Hlophe ubenjalo naye, angikakhokhi nanhlawulo! Kanti nasedladleni eJozi nginesimoko esifanayo futhi. Ngizokwenzenjani? Ngeke ngizoshaya igelekeqe.

Le nkulumo engenhla kaMoloi igcizelela ukuthi akashiyi lutho esiketini. Bobathathu ubakhulelisile okuchaza ukuthi akazisebenzisi izinto zokuvikela ukungenwa igciwane lengculazi.

Amasoka angoMoloi awazivikeli kodwa ebe azi kahle kamhlophe ukuthi angamasoka. Okubuhlungu ukuthi akalicheli kontanga kuphela nezingane zesikole akashiyi lutho. Esiphethweni sithola ukuthi nenkosikazi yakhe yabulawa yiyona ingculazi.

UKalipeni, (2004:97) uthi:

> *Men should shoulder the responsibility for preventing the transmission of HIV for their own health and lives as well as those of female partners.*

UMoloi wayengazihluphi ngalokho okushiwo uKalipeni ngenhla. Wayesazi kahle kamhlophe ngesifo sengculazi njengoba wayesefelwe nangumkakhe ngaso. Kepha ngenxa yobusoka bakhe useshiyelana ngocansi noDumazile engazivikele.

- Akananembeza uMoloi

Kuyavela esingenisweni senoveli ecwaningwayo ukuthi uDumazile wayezobikela uMoloi ngokuzwa ehletshwa omemu Ngcamu nomemu Mpungose ukuthi bayathandana nje. Wayefuna uthisha amvikele kula manga ayeshiwo. Uma esezwa lokho yena uthola inxeba azongena ngalo kuDumazile. Siyamthola ethi futhi asiswinge into ehambayo ukuze onondaba bakhulume into abayaziyo. "Hhayi bo Sir" (Wanda, 2008:8).

Ukuphawula kukaMoloi kuveza ukuthi akananembeza njengomuntu omdala, udlulwa yingane yesikole enguDumazile. Njengothisha ongumzali kwakufanele abize labo memu akhulume nabo kodwa lutho. Kuyavela endabeni ukuthi ubevele emconsela amathe uDumazile. Njengoba enengane noMisi Hlophe nje akanandaba nokumehlisa isithunzi esikoleni afundisa kuso.

Ebeka ngalokhu uZulu Kabanyane, (2007:31) ubeka kanje:

> Kwakuyizithuba zehora lesihlanu ekuseni. Athi esezofika ngaseposini, thushu imoto kaZakes, akahambi yedwa phakathi kunentokazi ekhanyayo ngebala. UZakes asheshe abone ukuthi uHloniphile lo, athi ukwethuka koma amathe kodwa wazikhuza.
>
> Nawe mntakwethu uyangifaka ezilingweni ngokunqaba ukuba uthando lwethu luphelele. Nami ngiyoze ngizizwe kahle ukuthi ungowami uma sibe nyamanye noma kanye nje okungenani

Kuliqiniso okuvezwa uKabanyane kujwayelekile ukuthi uma owesifazane ekhala ngokuqonywa kube yinto engelutho nje futhi okumele ayemukele. Uma indoda ibanjwe oqotsheni kuvele kuthiwe yini entsha. Indoda iqonywa ize ife. Ayibi nawo amahloni okudicilela phansi isithunzi sowesifazane ethandana naye.

- Unamaqhinga

Kuyatholakala ukuthi uMoloi ubejwayele ukuthumela uDumazile ekotishi lakhe nje ngoba wayesafuna ukumjwayeza bese emeshela. Labo memu abase behleba nje babeyifunde ivaliwe ukuthi ulele phezu kwamaqhinga athile. Yikho-ke ukuthi bayikhulumela emlilweni indaba. Uma uDumazile ezobaceba kuye, inhliziyo yakhe yajabula ngoba wayesethole indlela yokungenisa indaba yakhe yokumthanda uDumazile. UDumazile wayengasoli lutho ezobaceba nje kuye njengomzali owuthisha wakhe. Njengenjwayelo ngesikhathi senhlabakhefu uMoloi wayethuma uDumazile endlini yakhe amenzele itiye, ashise ivosi namaqanda. Uma esemthumile wayebuye amlandele ngemuva yikho lokhu okwakwenza omemu bacabange ukuthi usenza i*send and follow method*.

UWanda, (2008:13) uthi:

> Ngesikhathi senhlabakhefu, uthisha wanikeza uDumazile ukhiye ukuba ayomenzela itiye ekotishi njengenjwayelo. Nempela kwaba njalo. Uthisha wabuye walandela ngemuva kwesikhashana nje. Wamfica uDumazile ematasatasa.

Ukwenza kukaMoloi kwakuyiqhinga lokuthola ithuba lokukhuluma noDumazile eyedwa. Babezoba sendlini kungabi bikho obonayo nabakwenzayo. Leli su lalizofeza izidingo zakhe zothando. Simthola eqhubeka nokudida umqondo kaDumazile ngokumethembisa iZulu nomhlana. Umnikeza isethembiso sokumfundisa aphile impilo entofontofo. Simuzwa ethi:

> Uyofunda uze ugcine lapho uthanda khona ungesabi. Baningi abafundi abafunda sebeshadile. Lokho kuzobe kungaqali ngawe.
>
> (Wanda, 2008:10).

Le nkulumo kaMoloi yayiphazamisa ingqondo kaDumazile. Wacabanga akangaqeda ngesimo asibekelwa uMoloi esimnandi, kwazise wayephuma emndenini odla imbuya ngothi. Konke lokhu kwakungamaqhinga kaMoloi ukuze athatheke uDumazile.

Uphinde wamlutha uDumazile sebetholana eThekwini futhi. Uthembisa uDumazile ukulungisa amaphutha enzeka lapho emlahla nengane isesesiswini. Uthi uzohlawula, akhiphe nenkomo kanina kodwa usafuna ukuthengela ingane kuqala. Simthola ezenza umuntu onothando lukaDumazile noLerato edolobheni ebathengela izimpahla zokugqoka abuye ayobadlisa ezitolo ezibizayo zokudla. UMoloi wagqabula isheke wakhokha. Baphuma bangena emotweni phandle. Yaduma, yasuka seyiphikelele eMafezini eMlazi (Wanda, 2008:155) konke ayekwenza uMoloi wayefuna ukuveza isithombe esisha ngaye ukuze uDumazile athatheke.

- Usebenzisa imithi

Kuyaphawuleka ukuthi ubusoka bukaMoloi akusibona obemvelo kodwa obokwenziwa. Ekuqaleni kwendaba sithola uDumazile emchutha engamqomi noma esemethembise

iZulu nomhlaba. Uthe angabona ukuthi uqwala itshe, wamphosa ngezibhobo. Uma esegula uDumazile umthembisa ukumsiza ngokumelapha.

> Ngicela ukuba impilo yakho uyinikele kimina. Ngizokuphulukisa kulesi simo okusona. Bengingakuyisa kumuntu onolwazi ngalolu hlobo lwesifo futhi akhokhelwe yimi.
>
> (Wanda, 2008:10).

Enovelini ecwaningwayo kuyavela ukuthi uDumazile wayephethwe isifo sokuphonswa ngumuntu wesilisa. Lokho kusho ukuthi uMoloi wanele wabona ukuthi uyehluleka ukuthola uDumazile wasebenzisa amakhathakhatha. Kungenzeka ukuthi uzomelapha ngokuthi ayeke ukumphonsa bese emnika umuthi wokukhipha alokhu okusegazini kuDumazile.

- Akathembekile

Indaba ecwaningiwe iqala ngokuthi sibikelwe ukuthi uMisi Hlophe uyobeletha ingane kaMoloi yingakho engekho eyobeletha. Lo Misi usebenza naye kodwa yena usesala useqonywa yingane khona la futhi emsebenzini.

UWanda, (2008:16) uphawula athi:

> Eyi madoda le ngane isiphregi njalo? Zolo lokhu uMisi hlophe ubenjalo naye. Angikakhokhi nenhlawulo! Kanti nasedladleni eJozi nginesimoko esifanayo futhi! Ngizokwenzenjani? Ngeke ngizoshaya igelekeqe.

Okuphawulekayo ngenhla ukuthi uMoloi akayinambithisisi eyokukhulelwa kukaDumazile. Simthola ekufakazela lokhu akushoyo ngokubaleka aqoke ukushiya umsebenzi mhla kufike oMaNdovela beqhuba uDumazile esikoleni. Wayengazimisele ukumthwalisa kulolu bishi ayesemfake kulo. NaseGoli wayenomuntu wesifazane amshiye emkhulelisile. Akamelani nezenzo zakhe. Njengoba esefake uDumazile otakwini nje akasenandaba nezulu nomhlaba ayemthembise lona esamlutha ukuba amqome.

UMisi ubuya esikoleni ngoba ethi bazobambisana noMoloi ekukhuliseni ingane yabo, akubanga njalo. Akazi ukuthi akuselona isoka lakhe. Uma efika noMemu Mpungose bamluma indlebe ngokuthandana kukaMoloi noDumazile. Uma ethi uyambuza uDumazile ukhwela uyadilika ukhombisa ukwedelela, akasahloniphi nokuthi unguthisha wakhe. Lesi senzo sikaMoloi simveza engumuntu ozicabangela yena yedwa.

UWanda, (2008:19) uthi:

> Lo Misi uyangihlanyela. Ucabanga ukuthi mina ngingahlukana no-*father of my child to be*? Unamagangangozi. Ufuna kube ngeyakhe kuphela ingane ezoba nobaba? Kanti ngeke akubone lokho.

Impendulo kaDumazile ebuzwa ngoMoloi iveza ngokusobala ukuthi akahloniphi futhi akanamahloni nokuthandana nomuntu omdala futhi enguthisha wakhe. Konke lokhu ukwenziswa yizithembiso ezingekho abezethembiswe uMoloi kanti uzoshaya utshani.

Siyamthola ukuthi uMoloi ubuye eGoli esezodayisa umshuwayilense esazi ukuthi unesifo sengculazi. Sithola ukuthi wayesanda kufelwa unkosikazi kodwa akakaze ayithi vu kuDumazile, walala naye ngaphandle kokusebenzisa ijazi lomkhwenyana. Kuyavela ukuthi washona esengangabasemehlweni umkakhe naye wayenalo ulwazi nakhu esenqume ukuthi uzoyishintsha indlela aphila ngayo. Akubanga njalo waqhubeka walifafaza futhi.

UWanda, (2008:169) uthi:

> Angingabazi ukuthi ngasithelelwa nguyise kaLerato. Awu Nkosi yami, wayeshilo kodwa ukuthi umkakhe washona esenciphile. Mina anginakanga ngoba ngibona uMoloi eyitubesi. Mhlawumbe sengisithathile nje lesi sifo kuyise kaSanele nakuyise kaMpisendlini? Awu ngiyazisa Nkosi yami!

Inkulumo kaDumazile iveza ngokusobala ukuthi uyazi ukuthi ukubuyelana noMoloi yikhona okumlethele ukugula ngesifo sengculazi. Kuyavela futhi ukuthi akanalo

ulwazi lokuthi lesi sifo asibonakali ngesiqu somzimba womuntu. Nomuntu osenaso angabonakala ephila nje emzimbeni.

U-Essex, (2002:468) uphawula uthi:

> *People living with HIV epidemic continue to be rejected by their families and communities. The threat of this ostracism results in people not wanting to know their status, or, aware of their infection not wanting to disclose their information to their families or partners.*

Kuliqiniso okuphawulwe u-Essex ngenhla ukuthi uma umuntu esenegciwane lengculazi uyaye afele phakathi ngoba lokhu kungadala ukuba acwaswe abomndeni nomphakathi ngoba egula. Nakuyona le noveli ecwaningwayo kuyavela ukuthi ukubuya kukaMoloi ehlangana noDumazile emhlanganweni wabahlengikazi ezodayisa umshwayilense kwenza sazi singabafundi ukuthi wayesazi ukuthi unegciwane lengculazi kodwa akazange amtshele. Kungenzeka wayesabela ukuthi akazukumemukela. Kepha waphawula nje ukuthi ubeganiwe, umkakhe washona ezinyangeni ezedlule esemncane.

UWanda, (2008:97) uthi:

> Nabantu bayasho ukuthi ngayeka izehla, imana uqobo lwayo.

Le nkulumo kaDumazile ifakazela ukuthi uSithole wayediza ngayo yonke indlela kuDumazile. Naye waze wabona ukuthi uzifunza esihlathini uma elokhu egxuma, kungcono azilahle kuye ukuze aphile impilo enofonofo.

Ukuba uDumazile wayeyinakekela impilo yakhe wayezofunda kwezakhe njengomhlengikazi ukuthi uMoloi wayesazi ukuthi unegciwane lengculazi. Ngakho-ke okushiwo ngenhla kuliqiniso. Lesi sifo sinehlazwana yingakho abantu bengafuni ukuphumela obala ngaso. Akalibekanga ngembaba kuDumazile kanti naye kungenzeka wayengamnakile kulokho. Wayesezibonela isigwili nje azosichutha uDumazile. Wacabanga eduze uDumazile kangangoba simthola embambela eduze uMoloi ukuze akhokhe isibhongo sokumlahla nengane engenayise uLerato.

4.2.4.5 Ubunjalo bukaSithole

USithole ungumacaphuna kusale wendoda yomuzi eganiwe uMaNzimande. Phezu kwalokho udala ubudlelwano obungamukelekile phakathi kwakhe noDumazile esitolo. Njengobaba nomqashi kaDumazile uvela esemphatha ngokwehlukile ezisebenzini zakhe, lokho okwenza ukuba oLizzy nabanye esitolo bakhononde. Usebala naye imali, bahamba bobabili uma beyothenga izimpahla ezishoda esitolo, ushaya nesisefo esitolo. Lokhu kwenza kukaSithole kumenza aphambane noMaNzimande inkosikazi yakhe. Uma uLizzy evusa uMaNzimande yena ukhwela uyadilika kuSithole. Lokho kudala ukuba uSithole asondelane kakhulu noDumazile. Kusho ukuthi uDumazile sekungokwesibili kuthiwa uthandana nendoda kodwa bengathandani. Lokhu kuveza ukuthi akahlakaniphile ngakho-ke akakwazi ukubona owesilisa uma ephosa umgqakazo efuna ukubamba inkukhu.

UWanda, (2008:68) uthi:

> Uma uSithole engekho noma kumbe ezoba nohambo oluthile, wayeshiya zonke izihluthulelo zasesitolo kuDumazile. Wayesemethembe ngisho ngaphezu komkakhe.

- **Uyasithanda isithembu**

Uma elutha uDumazile umthembisa ukuthi uzomenza undlunkulu. Akwaziwa ukuthi uzokwenza kanjani lokho. Simthola ephawula ngalokhu ethi:

> Ngizokwakha uhlelo lokuba kube nguwena ndlunkulu, yena ngizoyibona indaba yakhe.
> (Wanda, 2008:83).

Kulokhu okushiwo uSithole akucaci ukuthi uzomephuca kanjani uMaNzimande ubundlunkulu. Emqondweni kaSithole ubona ezomthenga ngemali ukucubuza amagabade. Akukho lapho le ndoda eke icabange ngalesi sifo sengculazi njengoba inesitolo futhi inemali nje. Yikho lokhu okwenza abe budedengu athathe ingculazi kuDumazile ayoyithela kumkakhe. Kungenzeka wayenomqondo wokuthi yena ngeke size simngene.

U-Ostrow, (1990:45) uthi:

> *It has been noted that individuals tends to underestimate their vulnerability, operating under an "optimistic bias" regarding their health.*

NoSithole ubuthathe kancane ubungozi besifo sengculazi. Wayethemba uDumazile nakuba esemfake enkingeni yokuthi athi ebuya ejele kade eyodonsa isigwebo sezinyanga eziyisithupha amfice eseshade noMtalaselwa. Abantu besilisa baba nakho ukuthi basebenzise imithi yesiNtu njengoSithole bese bezibona bengeke bengenwe yisifo sengculazi.

Ukuba uDumazile ubeyinkosikazi yakhe yesibili esemthethweni, bahlale ndawonye noMaNzimande bekungeke kubekhona lokhu kungabi nasimilo kwakhe. Lesi sithembu esingekho emthethweni yikhona okubangela abe manxiwa kamili mbuya uSithole.

UWanda, (2008:160) uthi:

> Kuyaye kuthi uma uSithole efikile aphathwe kahle naye. Babemenzela itiye, kwesinye isikhathi bamphakele nokudla. USithole wayengaphumi endlini engazange akhiphe imadlana kuDumazile yokumqinisa iphakethe.

USithole ubesehlala kwakhe noMaNzimande. Wayexoshwe nguye futhi uDumazile ngoba eseshade noMtalaselwa Zuma.

- **Unguthathekile uSithole**

Ngokweminyaka kaSithole kumele abe yindoda ephelele ezihloniphayo, ukuthi kube nguyena osethutha uDumazile ayombeka ezindlini ezisesitolo akwamukelekile. Kuyavela ukuthi uDumazile wayeqashwe uMaNzimande ukuba azomgadela uMpisendlini. Asikho-ke isidingo sokuthi agamanxe ezindabeni zezisebenzi ngoba le kwakuyindaba yabesifazane.

> Manje ngibona kungcono ukuba wena uyohlala kule ndlu yami engemuva kwasesitolo. Ungethuki

> ukhona uMthovovo oqaphe esitolo. Awuzukulala wedwa nami ngizolokhu ngivela ukukulunguza.
> (Wanda, 2008:76).

Njengoba eseveza ukuthi uzode emlunguza nje, uzofika engubani ngoba yena indoda yomuzi wayo. Uma uMaNzimande engasamdingi uDumazile yena usamfuyeleni? Akuzwakali ukuthi indoda ingene kangaka ezindabeni zobufazi. Akukaze kubuye kulunge ubudlelwane bakhe noMaNzimande uma esezwa ukuthi usamfuye esitolo uDumazile.

UWanda, (2008:86) uthi:

> "Ake ungenzele itiye." Kwabe uyinyathele emsileni. "Awu! Kwenzenjani wafuna kimina itiye namhlanjena? Akakwenzelanga yini uDumazile umfazi wakho?" kuthi xhifi kuSithole.

Lokhu kudinwa kukaMaNzimande kangaka kubangelwa ukuthi umkakhe usanda kuthola ukuthi uDumazile akahambile usehlala esitolo sikaSithole kanti wayenyamalele ukuthi aphume aphele.

USithole ulingana noyise kaDumazile uKheswa. Ukuthandana nentombazane engaba yindodakazi yakhe kumveza eyindoda eyithatha uqobo lwayo. Ukuba nemali kwakhe sekumenze wazibona esefanele ukuthandana namantombazane asemancane. Umkakhe uMaNzimande kade ewa evuka naye. Bavela le eMzimkhulu lapho babesapatanisa khona ndawonye bezama ukuthi basimame. Uma izinto sezihamba kahle useyamlaxaza uMaNzimande uthathwa uDumazile. Uthengela uDumazile umuzi eMafezini eMlazi ngaphandle kokwazisa uMaNzimande ashade naye. Ubuye umthengela imoto kanokusho, umphindisela esikoleni aze ayofundela ubuhlengikazi. Kuyacaca ukuthi lo mnumzane uyithatha ngempela.

UWanda, (2008:116) uthi:

> USithole wasuka ekhaya waqonda egalaji ukuyokhetha uhlobo oluthile lwemoto. Nempela wayibona, wayithanda. Yayibiza yona kodwa kwakungelutho lokho, inqobo nje uma ejabulise isithandwa sakhe.

USithole ngobuthatha bakhe uthenga le moto ebizayo nje kade emfundisa uDumazile usengumhlengikazi. Uhlala endlini amthengele yona. Ekhaya umkakhe uMaNzimande uyahlupheka nendodana yakhe. Usanganiswe uthando lukaDumazile

USithole enovelini ecwaningwayo akakucabangi ukuthi kumele avikele uMaNzimande umkakhe. Injabulo yakhe yangaphandle iba yimbangela yokushiya izintandane emzini wakhe. Uhlawule ngokuhlupheka kanye nempilo yakhe imbala.

- **Uyadiza uma enothando**

Kuvelile enovelini ecwaningwayo ukuthi uSithole uthengele wakhithiza izingubo zikanokusho zikaDumazile, esacubuza amagabade othando. Uthenge amacici, iwashi legolide nemigexo. Le mali ngabe uyisebenzisela kumndeni wakhe kodwa lutho. Uma ebona ukuthi akuhlalekile kwakhe ngenxa yokufuya lo Dumazile umkakhe uthe akahambe.

UWanda, (2008:83) uthi:

> Wamsusa phansi esicathulweni waze wayomkhipha phezulu. Wathenga nobucwebecwebe bemigexo namacici newashi legolide.

USithole udiza ngalezi zimpahla nje akakasho lutho kuDumazile. Kungenzeka uyabona ukuthi kuzoba umqansa ukumeshela, kungcono aqale aphihlize amagabade ngezimpahla zikanokusho.

Ubonakala eshabasheka ukuba abonakale ewusizo kuDumazile. Izinto ezingamthinti kangako uzisukumela phezulu. Uyamcabangela bo uDumazile! Uma ekwazi ukutholela uDumazile umsebenzi, pho uhlalelani ekhaya uMaNzimande? Khona manjalo kubuye kuvele ukuthi usemthengela umuzi eMafezini eMlazi ekubeni engakamqomi nakumqoma. Konke lokhu ukwenza ngaphandle kokubikela inkosikazi yakhe uMaNzimande. Lokhu kwenza kukaSithole kokucubuza kuDumazile, kumbeka emathubeni amahle ukuba uDumazile ambone njengendoda emfanele nakuba emdala kunaye, engaba uyise. Bagcina sebehlala ndawonye eMafezini noDumazile baze bathola uMtholephi:

> Ngidlule kuNaidoo eSiphingo ngakukhulumela naye ukuba uyosebenza kuyena.
>
> (Wanda, 2008:88).

Njengoba uSithole wayesezikhombisile kuDumazile ukuthi ungumacaphuna kusale, nango-ke uDumazile esekhala ngokuthi abanye abahlengikazi abasengamathwasa bahamba ngezimoto zikanokusho abazithengelwa amasoka abo. Lokhu wayekuxoxa ngoba ehlabekisa uSithole yikhona naye ezomthengela imoto angaze aqome abazomthengela. Kuyabonakala ukuthi uDumazile wayezicabangela yena yedwa uma ebona uJobe enemali, ufuna ifeze izidingo zakhe kuphela:

> Yikho lokho ngelinye ilanga uSithole wasuka wanikela egalaji ukuyokhetha uhlobo oluthile lwemoto. Nempela wayibona wayithanda. Yayibiza yona kodwa kwakungelutho lokho inqobo nje uma ejabulise isithandwa sakhe. Wathatha ingxenye yesine wakhokhela imoto. Wabhalisa imininingwane yokuthi uzokhokha kanjani ngenyanga. Wabambisa ngesitolo sakhe ukuthi uma kwenzeka ehluleka ukukhokha, kuyodliwa sona.
>
> (Wanda, 2008:116).

Zonke lezi zenzo zikaSithole ziveza ukuzincengela kwekhehla enganeni. Wayebona ukuthi ontanga bakaDumazile bangamphamba ebhekile. Ngenxa yokuthi uDumazile wayengakwejwayele ukushayela wayishayisa imoto leyo, walimaza nemoto yomLungu ngenkathi kwenzeka ingozi. UDumazile wayenganakile kumele ame ezibanini zomgwaqo. Enjalo nje wayelibele ukukhuluma nomakhalekhukhwini. Icala lase lembule ingubo langena kuDumazile. USithole wabona ukuthi libi wavuka wayofuna umLungu lowo ukuba bakhokhelane ngaphandle kwenkantolo. Wathembisa ukuthi uzolithwala icala likaDumazile. Kwakusaqhubeka khona njalo ukuzincengela kukaSithole kuDumazile. Yiso lesi sizathu esabangela ukuba uSithole aboshwe uma engasayikhokheli imoto yomLungu eyashayiswa uDumazile.

UWanda, (2008:117) uthi:

> Ingakapheli inysngs uDumazile eqalile ukusebenza, shayisiyane yena emgwaqeni. Wangena ngemuva emotweni yomLungu yohlobo oluphambili. Zalimala zaphela izimoto. Kwenzeka le nhlekelele nje yingoba uDumazile wayenganakile ukuthi

> kufanele ame ezibanini zomgwaqo. Wayekhuluma ocingweni olungumakhalekhukhwini.

Yilesi sikhathi uDumazile ebona kukuhle ukuthi avele aziqomele uMtalaselwa Zuma. Imali owayeyithandela okaJobe yayingasekho esewulamba, esehlalela ukucela izikali kwabaphuzayo. Isitolo sakhe sesagqekezwa sashiswa nomshuwayilense awangamkhokhela ngoba wayengawukhokhele. USithole ubeyindoda kuDumazile ngoba esenebhizinisi lesitolo lisahamba kahle uma engesenalutho uDumazile usebona abanye.

UWanda, (2008:121) uthi:

> Waqala ukuba azinikele ophuzweni oludakayo. Pho utshwala buyakwazi ukuzakhela ikhehlana labo!

Ukuphela kobunjinga bukaSithole ngenxa yobugebengu nokuqhuthwa nguDumazile kuvula amehlo uDumazile abone uSithole engasamfanele. Yilo leli thuba alibona kufanele aziqomele uMtalaselwa Zuma owayesasanganiswe uthando lwakhe.

- **Akazinakekeli**

USithole bekumele ngabe ube ngumuntu wesilisa osebenzise amasu okunciphisa ukwesuleleka ngegciwane lengculazi.

UKallings, (2008:) kuJenali uthi:

> *Male circumcision reduces the risk of HIV transmission by approximately 60%.*

USithole unobudlelwane ngaphandle komshado wakhe noMaNzimande, kumele ngabe kuyavela kule noveli ecwaningwayo ukuthi usokiwe, yikho lokho umcwaningi amthatha njengendoda engazinakekeli. Njengoba enamabhizinisi ezitolo lukhona ulwazi analo. Ubesebonile ngenkathi ephuma ejele ukuthi uDumazile useshade noMtalaselwa. Uyamxosha uthi akabuyele kwakhe kuMaNzimande. Uphinde ufica imoto kaMoloi ehleli noDumazile bedla idina. Konke lokho akumethusi ukuba asebenzise izivikela uma eseya noDumazile ocansini.

UWanda, (2008:161) uthi:

> "Ngekabani leya moto esebaleni?" ngekababa kaLerato. "Bayadla endlini benomama." Wafingqa imikhono yehembe uSithole.

Ubesexoshiwe emzini wakhe uSithole. Uyabuya futhi usezobona uMtholephi khona lapha axoshwe khona. Usaqhubeka ukhohlisa uMaNzimande kanti usezotheza olunenkume kuDumazile.

UWanda, (2008:110) uthi:

> Abantu abanenkani njengoSithole bazovelelwa umshophi, umshophi wokuhaqwa yigciwane lengculazi. USithole udlala kabi, udlala ngomlilo, uzomhangula. Uyozibona yena ukuqeda.

Le nkulumo kaMaNdovela noMaJwara iveza ngokusobala ukuthi nabantu basemakhaya abangafundile bayazi ngengculazi. Kuyadumaza ukuthola ubudedengu obenziwa uSithole.

Akushiwo ukuthi abasokile abasuleleki ngegciwane lengculazi kepha amathuba okusuleleka awamaningi uma uqhathanisa nabangasokile. USithole usemdala, usemnyakeni elinganiselwa eminyakeni engama-50. Uphenduke ibhungu ngoba nje esethandana noDumazile. Kumele ngabe waya esibhedlela wayosoka uma wakhula kungasasokwa. Kunencazelo ebekwa kahle ngabantu abanomqondo onjengokaSithole othi:

> *Rich fools sometimes tolerate exploitation by younger women because they would like to obtain more emotional commitment from them. When asked why rich fools tolerate this kind of treatment, participants explained that they like to be seen in public with young, attractive women because it elevates their social status with peers.*
>
> *(Feldman, 2008:94).*

Kuliqiniso elingephikiswe okushiwo uFeldman ukuthi bayiziphukuphuku ezicebile. Izenzo zabo zingubulima. Ukubonakala uthandana nowesifazane osemncane akusho

ukuthi nawe usumncane. Iningi likwenza ngoba lifuna ukubukisa, libonwe njengabantu abaphila impilo engcono kulabo abanabo emabhizinisini. NokaMatshana ungena khaxa kulolu hlobo oluchazwe uFeldman. Uthengela uDumazile izimpahla, umuzi awubhale ngaye, uthenga nemoto nomakhalekhukhwini. Akamfundisile nokushayela. Uma eseshayisile uselithwala yena icala. Uze uyaboshwa uboshelwa uDumazile. Impela akazinakekeli futhi ubuphukuphuku obuphindiwe lobu abenzayo. Uma esebuya ejele uDumazile usegane uMtalaselwa, bahlala emzini owathengwa nguye. Kunzima ukubakhipha ngoba ubhalwe ngoDumazile.

Ukubuya kukaMoloi empilweni kaDumazile kuyamdina uSithole uze amshaye. Akasacabangi ukuthi naye ubuyile empilweni kaDumazile yize esegane uMtalaselwa. UDumazile uyazixhaphazela nje kuSithole kuze kube sekugcineni. Impela igama lobuphukuphuku limfanele naye uJobe.

Ukuqonywa ezincane kwala amadoda abalulwe ngenhla kwenza nawo azizwe esehlelwe yiminyaka. Asuke engaboni ukuthi ayachuthwa nje kwaphela uma esenuka inyoni iyondiza. Yikho lokhu okuvela kule noveli ecwaningwayo lapha uSithole ephelelwa yikho konke aze agcine eshayela iloli elithutha udoti kwaMasipala.

- **Akakwazi ukukhuluma (Uyibhimbi)**

Ubuluhlaza buyavela ezindaweni eziningana kuSithole kule noveli. Ngenkathi ekhuluma nomkakhe uMaNzimande embuza ngezindaba azizwe ngoLizzy zokuthi uthandana noDumazile. Akamphenduli kahle ekubeni azi kahle kamhlophe ukuthi ayinuki ingosiwe. Wehlisa uMaNzimande uthi akabizwe ezoqula icala nezisebenzi. Uma etshelwa umkakhe ukuthi akahambise uDumazile, yena umyisa esitolo eyohlala khona noMthovovo unogada wakhe.

> Ngimhambise ngimyise kuphi?
> (Wanda, 2008:76).

Nangenkathi ekhuluma noDumazile ngezindaba zothando, uDumazile ukhala ngokuthi uyingane kunoSithole. USithole umtshela emehlweni ukuthi ayikho ingane esinengane. Lokhu kukhuluma kwakhe nokwenza eqala ngqa ukumeshela kuveza ukuthi ukhuluma noma kanjani.

> USithole ubuye athi: "kanti ukuthandana kudinga usayizi kuyisicathulo yini?
>
> (Wanda, 2008:83).

Akusiyona indlela yokuncenga kumuntu omthandayo le. Nakuba uSithole wayazi ukuthi uDumazile unengane akudingi ukuba amtshele amkhumbuze ngalokho. Lokhu kuveza ubuluhlaza. UDumazile uphelelwa amagama uma ezwa ephoxwa umuntu obecela uthando.

Kubuye kwavela lapho uSithole esetholise uDumazile uMtholephi ukuthi:

> Umama wakho angimkweleti lutho. Inkomo yenhlawulo kwakufanele ayithole kuMoloi. Mina umuntu engimkweletayo ubaba wakho. Ukuthi akayikhokhanga akudokwe ligayelwe mina lelo. Le Nkomo ayivele ikhishwe nje futhi kuyihlazo ukukhokhela into ongayazi.
>
> (Wanda, 2008:100).

USithole utshela uDumazile kwezikabhoqo ukuthi akusiyena owaqeda ubuntombi bukaDumazile. Inkomo kamama ikhokhwa owathatha ubuntombi bomuntu. Lokhu kuvele amtshele nje engasahloniphisi eqoshamisa amagama kuveza ukuthi uluhlaza uSithole. Wayemeshele azi ukuthi unengane, pho yini le esimenza afutheke kanje? Kule nkulumo kuvela nokuthi akasancenge lutho kuDumazile, usekutholile lokhu ayekufuna. Manje usekhombisa ukuthi uyacasuka ukuba elokhu emcefezela ngendaba yokuhlawula.

4.2.4.6 Ubunjalo bukaMtalaselwa Zuma

UMtalaselwa utholane noDumazile ezofundela ubuhlengikazi yena eshayela ama-ambulense asesibhedlela. Akayazi imvelaphi yakhe, kwala noma esemtshelile ukuthi unezingane ezimbili. Umthembisa ukumthatha nazo ngoba esanganiswe uthando. Ngenxa yothando usemncoma ngokuthembeka ngokukhulisa izingane engazikhiphi njengala mantombazane ahushula izisu. Umethembisa ukuthi uzozithatha izingane zikaDumazile kube ngezakhe. Lo Dumazile akamazi nokuthi usethandane nabantu abangaki nokuthi uziphethe kanjani empilweni yakhe. Akazinikezi isikhathi sokuthi kebazane ngaphambi kokuzibika kuye.

UWanda, (2008:166) uthi:

> Wayengathandisisi kahle ukuya emtholampilo. Esaba ukuthi bazofike bamtshele ukuthi uphethwe isifo esingelapheki. Wabona kungcono ukulokhu edla imshanguzo yezinyanga.

Kumele ngabe usezihlolile uMtalaselwa njengomuntu onolwazi ngezempilo kodwa uyabaleka. Kuyacaca ukuthi unakho ukusola ukuthi uguliswa yini kodwa ngenxa yokungelulekwa uyabaleka..

Njengoba besebenza esibhedlela bobabili nje, eMnyangweni Wezempilo kumele ngabe igciwane lengculazi bayazi ngalo. Akuveli kule noveli ukuthi bake baxoxe ngokuyohlola amagazi ngaphambi kokuba baqale ukuzimbandakanya kwezocansi.

- **Unekhanda eliqinile / akatshelwa / akaboniseki**

Kule noveli sithola sifunde ukuthi unina wamkhuza kaningana ngokuthandana aganwe yintombazane ezele. Akalalelanga abazali bakhe, uxwayisiwe ukuthi onina bezingane abehlukani noyise bezingane zabo. Yena wavala izindlebe.

UWanda, (2008:126) uthi:

> Uthi uyawazi kahle amaqhashamlenze ukuthi ahlupha kanjani mntanami? Awahlukani noyise bezingane zawo. Mntanami ngifuna ungizwe kahle, mina angisho ukuthi yehlukana nale ntombazane yakwaKheswa uma wena uyithanda. Engikushoyo ngithi kufanele ulindele–ke phela ukuba nozakwenu.

Lokhu okuphawulwe unina kaMtalaselwa wangamlalela kwenzeka njengoba eshilo. UDumazile uthe eganene naye wabuyelana noMoloi uyise kaLerato kanye noSithole uyise kaMtholephi, baze balwa emzini wakhe:

> Izindaba kazilali endleleni ngoba zesaba amazolo. Akuthathanga sikhathi eside zafika izindaba kuMtalaselwa eMgungundlovu. Izingcingo zazingena zingenile emsebenzini zimbikela ukuthi akaqaphele kukhona okudla amantshontsho

> emsamo. Wacishe waphambana ikhanda ezwa lokho.
>
> (Wanda, 2008:155).

Isifundo esitholakala kuMtalaselwa ukuthi abantu abadala uma beshaya amakhala ngento uboyiyeka. Phela indlela ibuzwa kwabaphambili. Kwenzeka njengoba eshilo uMaShandu, iqhashamlenze elinguDumazile ligcina limfake egodini uMtalaselwa ngokumthelela ngesifo sengculazi ayithole kuMoloi ongomunye woyise bezingane zakhe. Kungenzeka wayesewakhumbula amazwi abazali bakhe ukuthi angathathwa ubunesi, akaganwe yintombi yakwaManzini enomntwana wakhe futhi ehloniphayo.

- **Ulithatha**

Ubona uDumazile esibhedlela ufikelwa uthando lwakhe, abazani bobabili. Usemthembisa izulu nomhlaba ngokushesha. Asimuzwa ebuza efuna ulwazi lokuthi oyise bezingane zikaDumazile baphi futhi wehlukaniswa yini nabo. kuliqiniso ukuthi uthando alunamehlo. Bekufanele athole ulwazi ukuthi sewahlukana yini noyise bezingane zakhe uDumazile. Bangakanani labo yise balezi zingane? Bahlukaniswa yini? Le mibuzo yayizomsiza ukubona ukuthi uDumazile ufanele yini ukuba athi ufuna ukumlobola amenze umfazi wakhe.

UWanda, (2008:130) uthi:

> Ngibatshelile abazali ukuthi ngizothumela abakhongi ekupheleni kwenyanga. Hhayi ayibanga khona inkinga.

Lokhu kuphuthuma kukaMtalaselwa kumenze wathatha uDumazile engamazi. Basanda kuvumelana ngezothando usegijimela ukuzishaya zonke.

UMtalaselwa ujabuliswa ukuthi nje uzoganwa yinesi, isifundiswa kuphela. Ukhohlwa ukuthi impilo yakhe ibalulekile, ikusasa labantwana bakhe. Simthola emethula uDumazile kubazali bakhe ethi:

> Kunentombazane yakwaKheswa esengiyibonile engifuna ukwakha nayo umuzi, ingusista esibhedlela. Bengicabanga ukuthumela abakhongi mbayimbayi.

La mazwi kaMtalaselwa amveza ngokusobala ukuthi izinto akazihlolisisi, uyajaha nje futhi unguthathekile woqobo. Yikhona lokhu okumenze washada noDumazile bengakathandani nezinyanga eziyisithupha nje.

- **Unothando**

Ngenxa yokuvalwa amehlo uthando lukaDumazile uMtalaselwa uncamela ukulahla intombi yakhe emqome ebutshitshini yakwaZungu. Ulahla nengane eyabe isimtholele yona. Usanganiswa ubusista bukaDumazile angamazi. Ufuna ukuba uyise wezingane zamanye amadoda ngoba nje evaleke amehlo uthando lukaDumazile. Simthola ephawula sakuncoma into okungafanele ngabe uyayincoma ngoba ethanda uDumazile:

> Ngijatshuliswa ukuthi wethembekile, wazikhulisa zaphila. Maningi amantombazane lapha phandle angenazo izingane kodwa lokho okungasho ukuthi ayizintombi nto. Ziningi izisu ezihushulwayo zifakwe ezitamkokweni. Mina ngiyagculiswa yisimo sonke ongichazele sona.
>
> (Wanda, 2008:121).

Lolu thando lumvale amehlo uMtalaselwa, akaboni nokuthi kuyihlazo emakhaya kwaJilafohlo ukuthi uganwe yiphukaphiko elinjengoDumazile. Noma eseyolobola kwaKheswa akakunakanga ukuthi ilobolo alikhiphela uDumazile lalingumtitilizo kamazitapele nje. Lokhu kwakungenzeka basebemxosha ekhaya kubo, kwazise wayesebaphoxe kaningana. Uzaliswe uthisha eyingane yesikole, wabaleka uthisha. Wabuye wazaliswa uSithole oganiwe futhi ongangoyise. Sebenovalo ukuthi nomfo kaMsholozi akasheshe athathe uyobona phambili. Ngesibhudubhudu nje babe sebeshadile njalo. Lolu thando lwalumvale amehlo uMtalaselwa.

> Mina bengibona ukuthi akufanele simbize kakhulu umkhwenyana ngoba indodakazi yethu ayisaphelele futhi eqinisweni umuntu akathengwa.
>
> (Wanda, 2008:129).

Inkulumo kaMaNdovela iveza ukuthi uyabona ukuthi indodakazi yabo ayisagcwele.

- **Udonswa ngekhala inkosikazi yakhe**

Ukufika kukaDumazile kwaZuma kwadala impi yamazwi phakathi kwakhe nekhaya. Wayengamfuni uninazala nodadewabo. Wamfunza umqondo wokuthi bahambe beyokwakha ngakubo. Uma ebona ukuthi uMtalaselwa ushaya amakhala, uqokela ukuba baphume baphele kwaJilafohlo bayohlala eMafezini unomphela:

> Bathi abantu kuyobe ngiyakwazi ukuchatha ubukhuphe uma ngike ngakwazi ukuhlala nomama wakho. Bathi ngisho ozakwethu laba baze baphuma eyabo imizi nje kwakungenxa yakhe lo mama wakho behlangene nale mijendevu yakini.
>
> (Wanda, 2008:143).

Le nkulumo kaDumazile noMtalaselwa yamenza wabona kumele ehlele ngezansi, avumele imanzi yakhe. Ngakusasa wavuka waya endlini enkulu yakwabo. Wabafica abazali bakhe bezihlalele wabe esebatshela ukuthi:

> Njengoba baba bewunginike yonke leya ndawo ukuba ngakhe kuyona. Sengathi akusezoba njalo. UMaKheswa ubona ngenye indlela.
>
> (Wanda, 2008:148).

Kuyacaca ukuthi uDumazile kwaZuma wayengazile ukuzokwakha umuzi kepha uzowuhlakaza umndeni. Uyamkhipha uMtalaselwa ahambe okukugcina ekhaya, ubuya esegula engasekho yena uDumazile omehlukanise nabazali bakhe ebuswa uthando lwakhe.

Akaphindanga wabanokuthula uMtalaselwa empilweni yakhe emva kokuphuma ngezinye izinyembezi zikanina namazwi athi:

> "Hamba juba bayokuchutha phambili." Wayesezophila impilo yothando lwakhe noDumazile kuphela.
>
> (Wanda, 2008:156).

Kuyavela ukuthi ubehlala ekhathazekile njengoba ubeseshintshelwe eMgungundlovu. Uhlale ethola izingcingo zokuthi uDumazile ufaka amadoda emzini wabo. Uthando

olunjani lolu olumkhathazayo emoyeni. Kuyavela ukuthi useke afike ebusuku ejumisa. Lokhu ukwenza ukuze azibambele yena uDumazile ephinga.

UWanda, (2008:148) uthi:

> "Sewuyahamba? Usuhamba unomphela lapha ekhaya?" Kusho unina ehlengezela izinyembezi.
>
> "Hamba juba bayokuchutha phambili! Ngithi hamba juba!" Kusho unina ngomoya obuhlungu.

Emveni kwazozonke lezi wombe uMtalaselwa uyawakhumbula amazwi kanina ngokuganwa uDumazile. Maningi amaphutha akhe asemphoxe kakhulu njengomyeni wakhe.

Ekugcineni uyagula uqala uba nezindlala, uphathwa amathumba umzimba wonke, ufuthelwa zinyawo zibe nezilonda nesifuba esasimxine engasakwazi nokuphefumula. Isisu asizibekile phansi. Kumele ngabe wayezisola ngothando abenalo ngoDumazile ngoba lumlahlekise ngentombi yakwaZungu eziphethe kahle. Uyagula manje futhi akathandabuzi ukuthi ukuthole kuDumazile.

UWanda, (2008: 166) ubeka kanje:

> Ngenkathi uMtalaselwa efika emzini wakhe eMlazi evela eMgungundlovu, wayesevele esehlabekile yisifo simbe kodwa singamqinisile.

UMtalaselwa akayi emtholampilo ukuyohlola igazi ngoba lezi zimpawu ezichazwe ngenhla ziyazisho nje ukuthi uphethwe sifo sini. Umsebenzi wakhe wokushayela ama-Ambulense umsondeze kakhulu kwezempilo. Njengoba naye wayenalo ulwazana losizo lokuqala abalunikeza iziguli ngaphambi kokuba baziphuthumise esibhedlela, kumele ngabe wazenza izaba ngempilo yakhe. Bafundisiwe ngezimpawu zalesi sifo nobungozi baso kodwa akenzi minyakazo uma sekungaye.

UKalipeni, (2004:40) uveza izinkolelo zamasiko abantu:

> *It shows that many still believe in traditional remedies.*

Nakuyo le noveli uMtalaselwa uyavela efana nalaba abashiwo uKalipeni ngenhla. Ubona kungcono asebenzise imishanguzo yesiNtu ukuzelapha kepha ayibange isamsiza. Esikhundleni sokuthola isiqiniseko ngesifo esimphethe, ubona kungcono ahlale engazi ukuze angabulawa ukwazi ukuthi uphethwe yini:

> Banukana abantu. Babesho idliso, umbhulelo, omamtsotsi nokunye okungamalutha. Abamanga bona bakhomba ukuthi akenzelwe amagobongo. Enziwa kwaba nhlanga zimuka nomoya. Kwathiwa indaba isemsamo kufanele kulungiswe idlozi. Zahlatshwa izinkomo kodwa lutho ukufa kwadlanga kwadlondlobala. Wabuna wagcina engangabasemehlweni.
>
> (Wanda, 2008:166).

Ngesikhathi sokugula kukaMtalaselwa uHulumeni wayengakayikhiphi imishanguzo yokuthiba asebegula yingculazi. Ukuthola iqiniso kwakungeke kwamsiza wayezofela ngaphakathi nje alindele ukufa. Umqondo wokuzama ngesiNtu kungenzeka kwakungumqondo omuhle noma ungasizanga. Baningi abantu ababona kangcono ukubambelela kulezi zifo zesiNtu ezibalwe ngenhla, kunokuhlala usulindele ukufa ucabanga ngengculazi. Ngenye indlela ukuzikhohlisa ngamagobongo nedliso kubenza bangalokhu becabangana nengculazi noma bazi ukuthi yiyona. Basuke bebalekela nokukhandleka komqondo ukucabanga ngokufa okuza kancane kancane kuze kukugojele.

UPope, (2009:260) uphawula uthi:

> *Traditional Health Providers as sangomas, izinyangas and abathandazi devine the cause of illness in several ways, including communicating with ancestral spirit through dreams, visions and throwing of bones. Depending of presumed causes of symptoms, sangomas prescribed rituals and/or natural remedies. Inyanga prescribed traditional*

medicines to treat patients after consulting with them about symptoms.

Ukulashwa kukaMtalaselwa kubelaphi bendabuko kufakazela lokhu okubekwa uPope ngenhla. Kusetshenziswa izindlela zesiNtu zokwelapha abantu abaNsundu. Kuvela izifo eziningi ezabhulwa izangoma, izinyanga nabathandazi kuMtalaselwa. Kuyacaciswa futhi ukuthi kwazanywa konke kodwa akukho okwamsiza. Lokhu kwelashwa kwakhe kwalahlwa ezishisiwe izimali. Kungenzeka wathi ehamba emhlabeni amaphakethe ayesebhobokile. Kule noveli kuyavela ukuthi abelaphi besiNtu abakwazi ukwelapha lesi sifo. Benjalo nje abakaze basibone isifo okuyisona esimphethe kodwa bavele babala inqwaba yezinto ezimphethe.

UWanda, (2008:166) uphawula uthi:

> Baqala abantu ukunukana. Babesho idliso, umbhulelo, omamtsotsi nokunye okungamalutha. Kwakuyiwa kwabamanga. Bathi kufanele enzelwe amagobongo. Enziwa kodwa kwaba nhlanga zimuka nomoya. Kwathiwa indaba isemsamo, kumele kulungiswe idlozi. Zahlatshwa izinkomo, kodwa ukufa kwadlonga kwadlondlobala, wabuna wagcina engangabasemehlweni.

Kuyavela ukuthi abelaphi besiNtu abakakwazi ukuselapha isifo sengculazi. Benjalo nje abasho ukuthi ababoni lutho kodwa bayaye besho izifo ezingelutho ikakhulukazi imimoya. NoMtalaselwa wagula waze waphela. Kuthe ukufa sekumdlile esephelile, kwayima esiwa esibhedlela.

Kuyabonakala ukuthi ngesikhathi soMtalaselwa abantu babefa okwezimpukane. Izinhlangano zamalungelo abantu zazilwa eyokunikezelwa kwemishanguzo kubantu abagulayo. Abamele uHulumeni babeshumayela ivangeli lokudla u*beetroot* no-*garlic*. Impi yayinkulu ngaleso sikhathi. UHulumeni ebhala ecisha ukukhipha imishanguzo. Yingakho noMtalaselwa babesabambelele emithini yesiNtu.

Kungenzeka ukuthi ukungahloli kukaMtalaselwa igciwane lengculazi kwakubangelwa ukuthi umphakathi aphuma kuwo uzomehlulela njengesikhohlakali. Ngakho-ke kuhle bafe kungaziwa ukuthi babulawe yilesi sifo. Ukungaphumeli obala akusho ukuthi

ababoni kodwa akufani nalapho sebazi. EJilafohlo sebeyazi ngalesi sifo. Ngenkathi sekwembulwa kwembeswa kuMtalaselwa sibezwa bethi:

> Baqala abantu ukukhulumela phansi. "Nithi kodwa le ndoda ayiphethwe yilesi sifo samagama amathathu?" Bamncisha amehlo.
>
> (Wanda, 2008:167).

Ukuba sebazi ngempela ukuthi uphethwe yini ngabe abasangeni nalapha ekhona. Yilesi sizathu esamenza futhi angathandi ukuhlola kungcono bahlebe emakhoneni nje kuphela. Umqondo kaMtalaselwa wokuthi kungaziwa kungenzeka wayazi ukuthi kuyaziwa ukuthi unonkosikazi oshintshashintsha amadoda. Wayengeke esakwazi ukumela iqiniso, kuningi ayesekuthwele enhliziyweni yakhe. Vele wayengesezukulapheka ngoba asilapheki. UDumazile wayevele engathandekanga eJilafohlo ngoba waphuca intombi yendawo isoka, ekubeni isimtholele ingane. Engani uganwe intombazane enezingane ezimbili zabantu abehlukene.

4.2.4.7 Ubunjalo bukaMthovovo

UMthovovo yisithipha nje sikaDumazile asisebenzisela ukuqeda inkanuko yakhe yocansi, abuye asisebenzise ezenzweni zakhe zokukhohlakala. Siyezwa ukuthi wabe engadlulwa siketi. Akukho lapho uWanda amveza khona uMthovovo eshela uthuli kuDumazile. Kuze kuzwakale ukuthi kukhona okwenzekayo phakathi kwabo bobabili kuWanda, (2008:90) lapho uSithole efika endlini ehlala uDumazile ngemuva esitolo ebuza:

> "Hawu, kwanuka ugwayi sewuyabhema yini?"
> "Usho ngani?"
> "Ngizwa kunuka ugwayi sengathi usanda kubhenywa."
> "Nx, ayi suka, yiphoyisa uMkhize lona obekade efikile lapha ezocela ngimenanele ngezinti zikamentshisi. Ugwayi wakhe uwokhele ngaso leso sikhathi." USithole wakhombisa ukungaphatheki kahle ukubona ukuthi ekuseni kangaka uMthovovo usephuma endlini kaDumazile.

Yizona zodwa lezi zinsolo esiba nazo ngobudlelwane obuphakathi kukaDumazile noMthovovo. Ubuye avele uMthovovo ebuza uDumazile ukuthi njengoba ethutha

lapha esitolo, ulibhekisa kuphi. Esikhundleni sokuthi kuphendule uDumazile, kuphendule uSithole, athi umphindisela lapho amthatha khona. Engani isikhwele sesivuke indlobane kuSithole ngoba uyasola ukuthi kukhona okushaya amanzi phakathi kukaDumazile noMthovovo.

UMthovovo uba nokukhathazeka uma uDumazile esethuthwa futhi lapha esitolo. Kukhona le nto eyaziwa yibona bobabili eqhubeka phakathi kwabo. Uthi kuWanda, (2008:118):

> Kuzofanele ngihlele nephoyisa uMkhize ukuze angaphazamisi uma sengenza izinto zami. Imali engiyitholile ngaleli cebo lami ngiyothengela ubaba umhlahlavana wemoto, esalayo ngivule ngayo isaluni.

Izinto zakhe akhuluma ngazo uDumazile ukuthumela izigebengu ezabe zizogqekeza zishise nesitolo sikaSithole. Nalapho uMthovovo itulo uliphothula naye uDumazile bebambisene.

4.3 Isiphetho

Kulesi sahluko kuhlalukile ukuthi umlingiswa osemqoka onguDumazile uMaKheswa ubeyimbangela yokwesuleleka kwabo bonke abesilisa ayeshiyelana nabo ucansi. Ukungabi nasimilo kwakhe nokugombela kwesakhe kudale ukuba angayinaki impilo yakhe neyabalingani bakhe. Kugcina kufe nabantu abangenacala njengoMaNzimande. Bangcono oMthovovo, uSithole, uMoloi noMtalaselwa ngoba babanjwe unoxhaka wabo. Kuyavela nokuthi abantu abahlale bezihlola ngoba kule noveli akuveli lapha kukhona nje ozihluphayo ngokwazi isimo sakhe.

ISAHLUKO SESIHLANU

5.0 UKUHLAZIYA INDIKIMBA NOMLAYEZO

5.1 Isingeniso

Igama elithi indikimba lithathwa ngokuthi yilona elisho ukuthi indaba ikhuluma ngani. Ingumongo wendaba jikelele, lapha uyithola uma usuyifunde kusukela ekuqaleni kuze kube sekugcineni kube yima uthola kahle ukuthi indaba ikhuluma ngani. Indikimba ibekwe ngegama elilodwa noma ngesigejana samagama hhayi ngomusho. Noma kunjalo ngenxa yokuthi inoveli ike ibe nezakhiwana ezitholakala esakhiweni esikhulu siyathola sekukhulunywa ngezindikimbana. Kuba lula uma indikimba yenoveli ibhekwa ngokweyamaniswa nezenzo, iqhaza labalingiswa kanye nezehlakalo zabalingiswa endabeni leyo.

5.2 Indikimba yenoveli

> Indikimba yenoveli ingumqondo jikelele wendaba eyinoveli ibekwe ngokuqoqekile okungaba yigama elilodwa kuya ebinzaneni lamagama elifishane nje. Itholakala ngokuthi indaba ifundwe yonke gimbici bese lowo oyifundayo azibuze ukuthi ikhuluma ngani le ndaba. Impendulo yalapho yiyona indikimba yendaba.
>
> (Zungu nabanye, 2013:179).

Le nkulumo ifakazela ukuthi indikimba ingumongo wendaba noma ingqikithi yendaba yonke. Ukwazi ukuyithola lapho usuyifunde wayiqeda indaba. Kuvela nokuthi indikimba yiyona esusa umbhali ukuba abhali ngento ethile.

UMazibuko, (2013:165) uthi:

> Ilokho indaba engakho. Indikimba iyona ethunga inhloso yombhali kuze kufike esiphethweni sendaba. Indikimba ngeke uyigagule ungakawufundi wonke umbhalo.

Kuliqiniso ukuthi umbhali wendaba noma inoveli uzikhethela yena indikimba azobhala ngayo, bese esungula indaba ezonamathela ezigamekweni ezenziwa abalingiswa begqamisa leyo ndikimba yakhe. Izindikimba okubhalwa ngazo zithathelwa empilweni ephilwa imiphakathi ngaleso sikhathi. Yingakho imibhalo inendikimba eyeyemene nesizinda. Kafushane nje indikimba yethula izimo abantu ababhekena nazo nsuku zonke ezimpilweni zabo.

Lokhu kuyiqiniso elingephikiswe ngoba isifo sengculazi ngisho singamphethe umuntu kodwa ngandlela thize sithinta umuntu wonke. Kungaba isihlobo sakho esihaqwe yileli gciwane noma ilunga lomndeni. Isibonelo salokhu abazali bakaDumazile bona akuveli embhalweni kaWanda ukuthi banaso lesi sifo kodwa bayathinteka ngoba indodakazi yabo iyagula ibulawe yiso lesi sifo.

Enovelini ecwaningwayo uWanda ubhale indaba emayelana nokubhebhetheka kwesifo sengculazi ngenxa yesimilo esixegayo kanye nokungaziphathi kahle othandweni nasemishadweni. Lokhu ukwenze wakweyamanisa nezingxenye ezithile zendaba ukuze indikimba ingafuniselwa. Umlingiswa-ngqangi okunguDumazile uyithwele le ndikimba yenoveli. Izenzo zakhe eziningi endabeni zifakazela ukuthi unesimilo esixegayo. Ngenxa yesimilo esibi, ube eseba yimbangela yokwesuleleka ngesifo kubo bonke abalingani abebabhangqile futhi eshiyelana nabo ucansi. Lapha sithola eqala nje eseyingane yesikole eqoma uthisha uMoloi, alale naye bese eyakhulelwa. Njengoba eseqome uthisha nje lo thisha uthandana noMisi Hlophe naye omkhulelisile. Ugcina exoshiwe esikoleni athole ingane uLerato engenayise ngoba uMoloi esekhale amaphepha. Lesi similo sikaDumazile sifakazelwa yila mazwi:

> "Sesibomvu! Usengayishaya phansi noma yinini! Hawu, imikhuba yezingane!" UMaNdovela wayibuka indodakazi yakhe seyisiqhunsulile isisu. Ngaleli langa uDumazile wayengasibophile isisu njengemihla kodwa esidedelile nje.
>
> (Wanda, 2008:35).

Leli hlazo lokukhulelwa kukaDumazile kwaxabanisa abazali bakhe. Unina waze wacabanga ukuthi ngabe kungcono ukuba akaze amtshele. Lokho kuveza ihlazo ayebathele ngalo abazali bakhe ngesimilo sakhe esixegayo.

Uma uDumazile esevunyelwe ukuyosebenzela uLerato kuSithole, ufika uqoma uSithole. Uhamba nendoda kaMaNzimande uyohlala nayo eMafezini afike lapho azale uMtholephi. Akagcini lapho uphinde uqoma uMtalaselwa ekubeni esathandana noSithole. Sizwa uMaNzimande efakazela lokhu ethi:

> "Yise kaMpisendlini, uthi uyazi ukuthi uDumazile, lona osumlande kubo ngoba nithandana naye, uthandana nephoyisa lasesitolo uMkhize?"
> "Ukuthathaphi lokho?"
> "Yise kaMpisendlini musa ukuthi ngikuthathaphi lokho. Babevele beqhathwe nguwena ngamabomu. Wake wakuzwaphi ukuthi igundane lake lahlala nekati?"
>
> (Wanda, 2008:85).

Kuyiqiniso elingephikiswe ukuthi uDumazile, ongumlingiswa omkhulu nguyena othwele umongo jikelele wendaba. Sibuye simthole esaqhubeka nokungabi nasimilo kwakhe ngokuthi athi uSithole esaboshiwe asale agane uMtalaselwa Zuma, bazohlala emzini owawuthengwe uSithole.

Ugcina ngokuthi aphinde abuyelane noMoloi ekubeni eseshade noMtalaselwa. Lokhu kuholela ekutheni ashintshashintshe amadoda khona njalo emzini owathengwa uSithole. Lokhu kwenza kokuziphatha kukaDumazile kufakazela indikimba yokungabi nasimilo kwakhe:

> Ngekabani leya moto esebaleni? Ngekababa kaLerato. Bayadla benomama. Wafingqa imikhono yehembe uSithole. Wadlwathuzela egxathazela eqonde endlini. Wayehambisa okohlanya uqobo lwalo. Akabange esangqongqoza, wangena nezicabha. Wamfica uMoloi ehlezi etafuleni edla ngommese nemfologo. UDumazile wathi nhla maqede wathi lacu, wathi pheshe endlini encane, washuda. Kwachitheka izishebo etafuleni.
>
> (Wanda, 2008:161).

Le nkulumo kaSithole nomfana wakhe uMtholephi ukhombisa ngokusobala ukuthi uDumazaile wayevakashelwa yibo bonke oyise bezingane zakhe futhi esathandana nabo nakuba wayesegane uMtalaselwa. USithole ulwa nje ngoba lo muzi wathengwa nguye engazi ukuthi kuzonele kuphele imali bese eshibha.

Indikimba yesimilo esixegayo kule ndaba ibuye ifakazelwe ukuthi uDumazile athelele abantu asondelene nabo ngegciwane lesifo sengculazi emva kokwabelana ngocansi olungaphephile nabo bonke. Lesi sifo usithathe kuZitike Moloi. Uthelela uMtalaselwa uyafa, uthelela uSithole uyafa, kutheleleka nomyeni wakhe uMthovovo uyafa kanye nomka Sithole uMaNzimande akasali kule nkinga uyesuleleka naye agcine ngokufa.

Bonke laba balingiswa baguliswe ukungabi nasimilo kukaDumazile. Uma sebefile uyazisola kodwa sekusemva kwendaba. Noma axolisa ngesenzo sakhe kodwa akusizanga ngoba naye ugcina ebulewe yiso njalo isifo sengculazi.

Njengoba indikimba esenovelini ecwaningwayo ingesimilo nje kusho ukuthi umbhali ufuna ukuqaphelisa ngayo. Imibuzo engabuzwa kulolu cwaningo ngethi:

- Obani abaqasheliswayo?
- Kungani umbhali ebaqaphelisa?
- Yini engenziwa ukuvikela lesi sifo?

Lapha kulolu cwaningo kubhekwa izembe eliyingculazi eligenca abanecala kanye nalabo abangenalo icala. Ngabanecala umcwaningi uqondise kulabo ababudedengu kwezocansi, abanabalingani abangaphezu koyedwa kwezocansi. Kanti abangenacala usho abantu abanomlingani oyedwa kwezocansi, abathembekile futhi belisaba igciwane lengculazi. UMtalaselwa, uSithole, uMoloi noDumazile abaziphethe kahle kanti uMaNzimande ulilandelwe uSithole kuDumazile ngenxa yokungethembeki emshadweni wabo.

UWanda, (2008:168) uphawula uthi:

> UDumazile wayibeka ngenye indlela inkulumo kanjena: Bengithi ngambatha namadoda abantu kaningana. Angazi noma uNkulunkulu uyokwazi ukungithethelela.

Ukuzivumela ngowakhe umlomo uDumazile ukuthi ubebhanqe Amadoda kucacisa ngokusobala ukuthi uyena umcheli wegciwane lengculazi. Usezicelela intethelelo yamacala ngoba ebona ukufa sekusondele.

UWanda ukwazile ukugalela kuzwakale lapho egqamisa indikimba yenoveli yakhe ngokuthi ivele ezingxenyeni ezahlukene zombhalo wakhe. Ukuxega kwesimilo kukaDumazile kuholele ekutheni bonke abantu aye nabo ocansini batheleleke ngegciwane uqobo.

5.3 Umyalezo wenoveli

Umyalezo usho lokho umbhali wenoveli ayezama ukukwedlulisela emphakathini ngomusho ophelele. Umyalezo ubhekiswa ezingxenyeni zombhalo. Umyalezo wehlukana kabili. Yilowo mlayezo ohambisana nencwadi yonke. Okungaba yilokhu okufuna ukudluliswa umbhali wencwadi uma usuyifunde wayiqeda yonke. Kanti eminye imiyalezo ingatholakala phakathi endabeni. Okubalulekile ukuthi le miyalezo kumele yeyamaniswe nabalingiswa abathile ngoba lo myalezo omkhulu uyaye uhambisane nomlingiswa omkhulu.

UPhakathi nabanye, (2013:163) bathi:

> Umyalezo enovelini yilokho athe umbhali eqala ukubhala inoveli wabe enenhloso ethile yokufisa ukuthi ifezeke. Kungaba ukuxwayisa, ukufundisa, ukuncoma, ukukhalima noma ukuyala. Yikho konke lokho okutholwa umfundi uma esefunde umbhalo lowo.

Kuliqiniso ukuthi noma yimuphi umbhali ubhala ngoba enenjongo yokusho nokudlulisa okuthile kulabo abazofunda umbhalo wakhe.

UZungu nabanye, (2009:35) bachaza bathi:

> Umlayezo noma isifundo sichazeke ngendlela efanayo kuzozonke izinhlobo zemibhalo, kungaba yindaba emfishane, inoveli, umdlalo njalonjalo. Isifundo sisho umusho ophelele hhayi igama elilodwa njengendikimba.

Kuvela ukuthi umyalezo uyinhloso yalokho umbhali akwedlulisela kulabo abafunda umbhalo wakhe. Kungaba ukuncoma ngezinto ezithile, ukufundisa, ukuthumela iziyalo nezixwayiso ngezinto ezahlukene.

UButhelezi nabanye, (2012:128) bathi:

> Uma umbhali ebhala inoveli usuke enomlayezo noma umqondo othile ahlose ukuwedlulisa. Umbhali angaba nomlayezo omuhle kodwa kwenzeke ahluleke ukwethulwa indaba yakhe kahle ukuze kusekelwe indikimba. Lokho kuchaza ukuthi umyalezo ovezwayo uncike kwindikimba. Ngomlayezo umbhali usuke efuna ukuthi abafunda indaba bakuzwe kahle akushoyo. Umyalezo singaphinde sithi isifundo umbhali ahlose ukuthi sisithole emva kwendaba, lokho okuvezwa indikimba kungaba umyalezo. Isibonelo: ubugebengu abukhokheli.

Kuliqiniso okuphawulwe ababhali ngomyalezo ngoba umyalezo uhambelana nendikimba ngaso sonke isikhathi. Lokhu kuyisifundo ositholile ngaleyo ndikimba ebe exoxa ngayo umbhali endabeni yakhe.

Nasenovelini kaWanda ethi: "Kunjalo-ke" sithola umyalezo wokuthi uma ungaziphathi kahle weqa imiyalo yabazali, uzogcina sewungena ezinkingeni ongeke ukwazi ukuphuma kuzo. IsiZulu sithi ayikho impunga yehlathi futhi zibanjwa kweziwudlayo. Naye uDumazile wagcina eseshonele ehlazweni waze wabulala nabanye ngenxa yesimilo esixegayo.

Umbhali useluleka ngokuthi ukungabi nasimilo noma indlela oziphatha ngayo iba nomphumela ongemuhle empilweni yakho nakubantu osondelene nabo. Kule noveli baningi abalingiswa abakhombisa ukungabi naso isimilo futhi okugcina belahlekelwe nayizimpilo zabo ngalokho. Sizobalula laba abalandelayo:

- UDumazile

Wasuka ekhaya eMzimkhulu efundisiwe ukuziphatha kahle kanye nenhlonipho. Isimilo sakhe saqala ukuguquka lapho esethandana nothisha uMoloi kodwa ebe eyingane yesikole. Phela uthisha ungumzali enganeni yesikole uma ingane yesikole isithandana nothisha, lokho kuveza obala ukungabi nasimilo. Ukungaziphathi kahle kukaDumazile kwamlethela umvuzo ongemuhle neze ngoba wagcina ekhulelwe ingane kathisha uMoloi, okwathi angamtshela ngesimo sakhe akamsiza ngalutho.

UDumazile wagcina exoshiwe esikoleni. Umlayezo owethulwa yilesi senzo sikaDumazile owokuthi uthisha abe umzali ingane ibe ingane kuthisha.

UWanda, (2008:158) uthi:

> "Ubunzima owangishiya nabo ngiyakwesaba muntu wabantu!" Kahle phela, kuyazwela nakumina manje. Ngiyazi ngenza iphutha impela.

La mazwi kaDumazile aveza isifundo ayesitholile ngokuqoma aze akhuleliswe uthisha uMoloi, okwagcina esesele yedwa nengane yena eseshaye utshani. Kuliqiniso ukuthi amantombazane aluthwa kalula abesilisa abadala ngemali nokunye agcina elahlekelwe yikusasa lawo.

UDumazile uyaqhubeka nokusikhombisa ukungabi nasimilo lapho esethandana noSithole ebe azi kahle kamhlophe ukuthi ushadile. USithole uthengela uDumazile umuzi eMafezini lapho bahlala khona wagcina engasalubhadi ekhaya. Washiya uMaNzimande nengane engasabondli. UDumazile uphinda futhi uyakhulelwa ingane yesibili. Uphinde futhi athandane noMtalaselwa kodwa uhlala noSithole uyise wengane yakhe yesibili. Uphinde futhi avakashelwe uMoloi ekhaya emva kokuhlangana kwabo esibhedlela lapho uMoloi ebadayisela khona umshwayilense. Uvakashelwa uMoloi njalo, ungunkosikazi kaMtalaselwa. Lokhu kubonana kwabo kwagcina ngokuthi uDumazile asuleleke ngegciwane lengculazi. UDumazile waledlulisela kubo bonke laba besilisa athandana nabo kuze kufe nabangenacala. Lokhu kwedlulisa umyalezo wokuthi ukungabi nasimilo kwakhe kwamfundisa kabi ngaye:

> "Kade ngiye kodokotela, wafike wathi ngikhulelwe, izinyanga zintathu." Wabonakala ethuka uSithole, kodwa waziqinisa njengendoda.
>
> "Uze waya kudokotela nje bewusoleni?"
> "Kanti ngiyaqala yini ukukhulelwa?"
> (Wanda, 2008:99).

NgoDumazile sifunde ukuthi umvuzo wokungabi nasimilo ukufa. Uma ungowesifazane ikakhulukazi esikhathini sanamuhla udinga ukuzinakekela ugweme

ucansi olungaphephile. Lokhu kulekelela ekutheni ungazitholi usubhajwe kunoxhaka ongeke usakwazi ukuzikhulula:

> Indlu yabe isigcwaliswe ngezimpahla zikanokusho. Amawadilophu kanye nemibhede kwakungokohlobo olubizayo futhi oluphambili.
>
> (Wanda, 2008:98).

Ucwaningo luveza ukuthi uDumazile kungenzeka wakhulelwa ngephutha kuMoloi kodwa lapha esethola ekhuleliswa uSithole kunokusola ukuthi wayesevalwe imali, umuzi, izimpahla kanye nemali eyayixhaphakile kuSithole.

Lokhu kufakazelwa uSimpson, (2009:75):

> *The majority of the men married their wife after they become aware of her pregnancy and usually after the birth of a child. Men often gave a future wife's pregnancy as the immediate reason for deciding to marry.*

Lokhu okushiwo ngenhla kwenza ukuba ubuke ngamanye amehlo ukukhulelwa kukaDumazile okwesibili. Unaso isilonda sokuthi abazali bakhe abakaze badle lutho ngengane yokuqala ayithola kuthisha uMoloi. Uma ekhulelwa kuSithole ufuna ukuba akhokhe kubo kuze kuvaleke ihlazo elenzeka ekuqaleni. Siyathola enovelini ukuthi uSithole esamncenga wamethembisa ukuba undlunkulu. Lokhu kuthengelwa umuzi eMlazi ngaphandle kukaMaNzimande, abuye ahlale naye engabe esalubhada ekhaya kumnikeza amathemba amakhulu. Eqinisweni akalindelwe ukuhlawulwa kuphela uDumazile, ulindele nokulotsholwa njengoba esemtholele nendodana enguMtholephi. Okunye okumbusayo ukuthi ufuna ukugqiba ihlazo lokuthi akakaze akhishelwe lutho uMoloi ngengane yokuqala uLerato:

> Uthisha uMoloi abazange amkhokhele uLerato. Manje uSithole akafuni ukukhokhela uMtholephi? Kanti mina kuzothiwa ngiyintombazane eziphethe kanjani. Awu, ngeke ngizolakha isu lokuba abazali bami badle ngami.
>
> (Wanda, 2008:102).

Abanye besifazane bazithola sebeshada nabantu abangabathandi ngenxa yokudinga imali. Imishado yakhona iba ngeyesikhashana. Lokhu kufakazela uMaltar, (2003:726):

> *In temporary marriages, the marriage itself may be entered into orally, without witnesses or registration. Moreover women in temporary marriage have no right to divorse nor are they entitled to enheritance. Temporary marriages make women vulnerable to sexual exploitation and are very often used as a legitimate means to force women into prostitution.*

Kuliqiniso lokhu okushiwo uMaltar. Abesifazane bangena kule mishado yesikhashana engenabo ubufakazi futhi engabhalisiwe ngokusemthethweni. Lokhu kubenza bangabi naso isabelo emishadweni. Injongo yale mishado kusuke kungucansi nje kuphela olungaphephile.

ULangberg, (2000:133) uthi:

> *Young adult women aged 18 and 25 and children aged 12 to 17 fell victims to HIV/AID because of economic necessity, responsibility as single heads of households, illiteracy or minimal education, lack of technical skills and history and physical and sexual abuse.*

NgokukaLangberg kuyacaca ukuthi abesifazane abaseminyakeni ephakathi kweyi-18 kuya kweyama-25 kanye nezingane ezineminyaka eyi-12 kuya eminyakeni eyi-17 bazithola behaqwa yileli gciwane ngenxa yesimo somnotho esingesihle ezweni. Abanye yibona abondla emakhaya. Abanye abafundile abanalwazi bagcina emabangeni aphansi emfundo. Abanye abanawo amakhono. Abanye bazinikela ngoba sebake bahlukunyezwa ngokomzimba kumbe ngokocansi.

Kule noveli ecwaningwayo kuyavela ukuthi uDumazile ubeziganisele uSithole ongaba uyise ngokweminyaka. Lokhu ukwenza ngoba enothile futhi emphilisa impilo entofontofo. Unomuzi othi yena, uthengelwe nemoto. Konke lokhu kumenza ukuthi azilahle othandweni olungekho. Uyazi futhi ukuthi akehlukanisile nomkakhe uMaNzimande. Yikho lokhu okumenza amlahlise okwamafinyila uma esesebenza,

uSithole esenguphuya. Lesi sifundo esisithola kuDumazile sixwayisa obaba bemizi ukuthi bengaluthwa yizingane ngoba zisafuna ukusimama bese ziyandiza.

UWanda, (2008:123) uphawula uthi:

> "Ini? Ushade nobani? Angithi wena uyindoda kaMaNzimande?" Aqale athule uSithole. Wabe esezwakala ethi:
>
> Ngizozama ukumdivosa uMaNzimande.

NgoMaNzimande sifunde ukuthi akumele izinto uzithathele phezulu. Ukushesha abuze uSithole ngoba egajwe yilukuluku lentukuthelo, izinto wazithatha ngesinxele. Ufika uSithole engazi lutho ukhwela uyadilika ngendaba yokuthandana noDumazile. Thina bafundi bale noveli siyazi kahle kamhlophe ukuthi uSithole wayengakaze asho lutho ngezindaba zothando kuDumazile. Kwakufanele anele ahletshelwe uLizzy ngale ndaba bese eqapha eqolo ukuze azibambele yena mathupha angayibambi isavele ngekhanda. Ukungaluphathi ngobuhlakani nesineke lolu daba yizona ezaqhuba uSithole zayomuthi qithi ezandleni zikaDumazile. Kwakuyoba kuhle ukuba aluleke uDumazile sakumbonisa njengengane yakhe akhombise ubuzali ukuze kube lula ukumtshela uma uSithole esemeshela. Lokhu kwethembana phakathi kukaDumazile noMaNzimande kwakuzokhumbuza uDumazile inhloso yokuba abe kwaSithole:

> Uyezwa! Wena uzwa kahle! Ngithi wenziwa yini ukuba uqhubeke nokuhlalisa uDumazile esitolo ekubeni ngathi kuwena angisamdingi yena lapha?
>
> (Wanda, 2008:84).

Sifundile ngoMaNzimande ukuthi abantu besifazane kumele bazimele. Ngokuzimela sibheka ukuthi ubehlala nje ekhaya engasebenzi, amatoho uqala ukuwafuna ngoba eseshiywe uSithole, engesenaye umuntu ozomondla. Ukuba waqala kudala ukusebenza bekungeke kube kubi ngale ndlela noma eselahlwe uSithole. Indoda ibizomhlonipha njengenkosikazi hhayi iphuphu lenyoni elondliwayo nje:

> Nifanele phela wukufa! Angithi niqedwa yile ngculazi eniyithola ngokuhamba nibhabhabala nje! Awu, Amadoda angamanuku! Afana nse nempukane

> yona efike ihlale emboleni bese isuka lapho iyohlala phezu kokudla kwekhethelo!
>
> (Wanda, 2008:89).

Sifunde ukuthi uma indoda ikade ikushiyile yahamba, kumele ungavele nje uvume ubuye ube ungazi ukuthi isibuya ikuthwalele ini. Kwayena uMaNzimande wayazi ngalesi sifo futhi uyakuphawula encwadini ecwaningwayo ukuthi unakho ukwesaba ukuthi le ndoda njengoba ibuya nje kungenzeka ukuthi isithwele lesi sifo. Kepha ubuye uyayemukela njengomyeni wakhe ngokugcwele alale nayo ngaphandle kokuzivikela.

UDumazile uzalwa emakhaya. Ingane yentombazane ikhuliselwa ukuba igane, uyise adle ngayo. UKheswa unalowo mqondo. Uma unina uMaNdovela emcela ukuba adayise izinkomo ukuze ayofunda eMbumbulu uyanqaba. Uyafunda ukuthi akumele uthi uma ungasekho emehlweni abazali bakho ukhohlwe yilapho uvela khona. Kudayiswe ezokugcina izinkomo. Akusebenzi muntu kubo kaDumazile. Uma esesanganiswe uMoloi ukukhohlwa konke akuphumele ekhaya nezeluleko zikanina imbala:

> Intombi iyintombi ngobuntombi bayo. Inkomo kamama isebuntombini bentombi. Usize ungelusele yona inkomo yami mntanami. Uma uke wangaziphatha kahle Dumazile, kuyobe ungithele ngehlazo.
>
> (Wanda, 2008:23).

La mazwi kanina uDumazile uwakhumbula ngoba sekonakele. Usekhulelwe waze waxoshwa nasesikoleni. Akakwazanga ukuziphatha ebe esazi isimo sasekhaya kubo.

Lokhu kufakazelwa ukuphawula kukaKalipeni, (2009:138) ngalesi simo:

> *It is also clear that young people, boys and girls are not being right within the home about matters relating to sexuality and how to avoid HIV.*

Abazali bakaDumazile abakaze bakhulume ngezindaba zocansi nesifo sengculazi. Bakholelwa empilweni yesiNtu kakhulu. Kuvamisile ukuthi thina maZulu siluzibe lolu daba uma sixoxa nezingane zethu.

Unina kaDumazile uMaNdovela unayo inhlansi nolwazi ngokubaluleka kwemfundo entombazaneni ukuze ukwazi ukuzimela kusasa. Uncenga uKheswa aze avume nezinkomo zakhe ukuba zidayiswe kutholakale imali yokufundisa uDumazile. Uma esethola ukuthi ubuye nje usekhulelwe ukhala ezimathonsi. Lesi sililo sasihlangene nokuthi usemqhathe nomyeni wakhe wamqeda. Nempela kwaba njengoba uKheswa ubaxosha bobabili. Uze aphathise umlayezo wokukhonzelwa indaba nendatshana kuMaNdovela:

> Avele asikhihle isililo uMaNdovela. UDumazile waphuma ephaphatheka naye endlini yakhe, waqonda ekhishini efuna ukubona ukuthi unina uhayiza nje ngakube udliwa yini.
>
> (Wanda, 2008:37).

Kunjalo nje uma umntwana wentombazane ekhulelwe icala lokuthi akafundisiwe ukuthi aziphathe kanjani liphoswa kunina. Umsebenzi wokukhulisa ingane umsebenzi wabazali bobabili. Kuvamisile ukuthi izingane zamanje zizwane kakhulu noyise kunonina. Obaba kodwa bazibona kumele bacije abafana kuphela kanti namantombazane angezwa kangcono uma ezwa ngabo abantu besilisa okuyibona abagili bemikhuba.

Umlingiswa onguDumazile wethiwe walandela igama lakhe ngezenzo, ngokukhuluma nobunjalo bakhe. Uvela ekuqaleni elifakazela igama lakhe ngokuphoxa abazali bakhe bemyalile akhuleliswe uthisha uMoloi. Abuye adumaze uMaNzimande emqashile ngokuthandana noSithole. Aphinde antshontshelane noMthovovo iphoyisa lasesitolo. UDumazile uthandane noMtalaselwa uSithole eboshelwe amacala akhe. Ufike waphoxa kubo kaMtalaselwa ethatha uMtalaselwa eya naye eMlazi eMafezini. Ubuye wabuyelana nabo bonke oyise bezingane zakhe bagcina ngokulwa emzini kaZuma. Lokhu kumenze wakhishwa emaphepheni njengomfazi ongenasimilo. Uchele igciwane lengculazi kubobonke ashiyelane nabo ucansi bagcina ngokufa.

5.4 Isifundo esitholakala ngengculazi

Isifundo sokuqala nesibalulekile yilesi esithi ingculazi iyabulala futhi ayelapheki. Njengoba kushiwo ukuthi imishanguzo ayiselaphi lesi sifo kepha ithithibalisa ibuye ithithibalise ukubhebhetheka kwayo egazini. Baningi abantu abangasazivikeli

ukungenwa yilesi sifo ngoba bethembe ukuthi ikhona imishanguzo. Kule noveli ecwaningwayo sithola isifundo sokuthi abantu abazivikele kulesi sifo. UMaNzimande umka Sithole ubenolwazi lokuthi uDumazile uthandane noMthovovo okubikwa ukuthi akashiyi lutho esifazaneni. Uma ebuya uSithole kuye uya naye ocansini olungavikelekile. UMoloi wamtshela uDumazile ukuthi kade eshonelwe unkosikazi egula esengangabasemehlweni. Konke lokhu akumethusi uDumazile uya naye ocansini engazivikele:

> Kusho ukuthi oSithole bebengakezwa ngalesi sifo.
> Kusobala lesi samagama amathathu? Sona kanye.
> Akekho umuntu ongakezwa ngalesi sifo. Noyedwa!
> (Wanda, 2008:109).

Le nkulumo kaMaJwara noMaMdinsilwa iveza ulwazi olusobala ngesifo sengculazi. Ubudedengu bokungena othandweni olungenasisekelo kanye nokungazivikeli kwabenza ucansi, kuyasibhebhethekisa lesi sifo.

Esinye isifundo esitholakala ngalesi sifo ukuthi ingculazi iyawubhidliza umndeni. Uma sibheka kule noveli ecwaningwayo kulabo balingiswa abahlaselwe babulawa ingculazi imindeni yabo iyalimala kakhulu. Izingane zikaDumazile zontathu zisala dengawane zingenabazali:

- ULerato ushonelwa uyise uMoloi kulandele unina uDumazile.
- UMtholephi ushonelwa uyise uSithole kulandele unina uDumazile.
- USanele ushonelwa uyise uMtalaselwa kulandele unina uDumazile.
- UMpisendlini ushonelwa uyise uSithole kulandele unina uMaNzimande.
- Abomndeni kaDumazile uKheswa noMaNdovela nabo bakhala bayazithulisa ngendodakazi yabo uDumazile.
- Abomndeni wakwaZuma kaMtalaselwa nabo bakhala esikaNandi ngendodana yabo.
- Abomndeni kaMaNzimande basala nesilonda sokuhanjelwa indodakazi yabo.

Kule noveli kuyatholakala ukuthi kusale izintandane ngenxa yengculazi. Lezi zintandane zisala zincela isithupha okungagcina sezihlala nasemgwaqeni noma ziphenduke izinswelaboya. Esikhathini sanamuhla akusavamisile ukuthi abantu

abayizihlobo bathathe izingane ezishonelwe abazali bahlale nazo. Lokhu kuba kabili. Kungaba yizo izintandane ezingaphatheki noma nje abantu abasenaso isandla sokuphatha nokukhulisa intandane. Nabazali bakaDumazile babengazitsheli ukuthi bayongcwaba ingane yabo kuqala. Phela okujwayelekile ukuthi abazali bangcwatshwe yizingane zabo. Isimo esidalwa igciwane lengculazi senza abazali babhekane nobuhlungu obumangalisayo, bokufihla izingane zabo zisencane kakhulu. Esikufunda ngalesi sifo ukuthi siyayiqeda intsha esikhathini sanamuhla.

Ephawula ngalokhu u-Ige, (2012:116) uthi:

> *The people of South Africa are experiencing sickness and death on a vast scale irrespective of whether we know exactly the multiple links between the virus, opportunistic illness, the AIDS condition, poverty, inequalities and past and present inequalities.*

Lolu lwazi oluphawulwe ngenhla ngalesi sifo ukuthi kunezinye izifo ezingosomathuba okumele zihlale ziqashelwe. Lesi sifo sibuye sidlange kakhulu lapho inhlupheko ithe bhe. Nakuba abantu sebazi ngaso kodwa sisadla amagalani. U-Ige wakhuluma kanje ngoba ngaleso sikhathi ayebhale ngaso abantu babengakanikezwa imishanguzo yokuthithibalisa lesi sifo. Wayephawula kanje ngoba uHulumeni wangaleso sikhathi wawugxile ekufundiseni abantu ngokuthathelwana kwesifo sengculazi ungabaniki lutho oluzokwenza izimpilo zabantu zibe ngcono labo asebegula.

Esinye isifundo esifundwe ngengculazi esokuziphatha kahle. Ukuba uDumazile waziphatha kahle walandela iziyalo zabazali bakhe ngabe akangenanga kulolu gibe lokwesuleleka ngesifo sengculazi. Kuhlalukile enovelini ecwaningwayo ukuthi lolu khuvethe walutapa kuMoloi esebuyelana naye isibili, ebe eganile.

UWanda, (2008:136) uthi:

> Mhlawumbe le nto ibuya negciwane lengculazi nje lapha evela khona! Awu ngeke!

Kanjalo nakuSithole ukuba waziphatha kahle wethembeka njengobaba oganiwe kumkakhe uMaNzimande ngabe akakutholanga lokhu kufa akuthathe kuDumazile.

Ngakho-ke isifundo sokwethembeka nokuziphatha kahle siyethulwa yilesi sifo. Uma abalingiswa ababaluliwe bebeziqoqa futhi bezithiba ngabe abazitholanga sebehaqwe yilesi sifo. Ngamanye amazwi lesi sifo sifundisana ukuthi intombi ihlale ngentombi nensizwa ihlale ngensizwa.

UKalipeni, (2009:25) ubalula ukuthi:

> *Disempowering sexual practises such as rape, forced prostitution, pornography, polygamy, sexual abuse in the work place, wife beating and other forms of sexual control should be at the top of the African feminist agenda. Additionally, initiation ceremonies that reinforce the role of the woman as sexual objects, sexual abuse of girls by teachers and sugar daddies must be recognized as central elements of development discourse in Africa.*

Kule noveli kaWanda akekho owesifazane esithola ukuthi udlwenguliwe. Abantu besifazane abathola igciwane lengculazi balithola kubantu abanobudlelwane nabo. Lokhu okuphawulwe uKalipeni, (2009) ukuthi kuxoxwe ngalezi zimo abesifazane base-Afrika ababhekana nazo kubalulekile. Sithola ukuthi uMoloi uthuma uDumazile ekhotheji lakhe ukuba ayomenzela itiye bese emlandela. Abuye amuphe amamaki aphumelele. Lokhu konke kuveza ukuthi unguthisha okhohlakele ohlakaniphela ingane ayikhohlise ngothando olungekho khona izothatheka:

> Ngesikhathi senhlabakhefu, uthisha wanikeza uDumazile ukhiye ukuba ayomenzela itiye ekotishi njengenjwayelo. Uthisha wabuye walandela ngemuva kwesikhashana.
>
> (Wanda, 2008:13).

USithole yena uqale wayomkhithizela izimpahla zikanokusho. Abuye amthengele umuzi, imoto nomakhalekhukhwini uDumazile. Konke lokhu ukwenza ukuba amluthe eyikhona ezothatheka akhohliseke ngothando olungekho. Uthando lukaDumazile akusilona olwempela kepha umthandela izinto amenzela zona. Sifunda ukuthi uthando oluhambisana nemali luyaphela uma imali ingasekho:

> "Angisiyena umntakwenu mina. Sengizitholele i-*boyfriend* ethi mina!" Asho aze ambambathe isifuba emabeleni.
>
> (Wanda, 2008:123).

Kanjalo nakuMaNzimande ukuba wayekwazi ukuzimela engancikile kuSithole ngakho konke, ngabe akahluphekanga kangaka emoyeni ngenkathi emshiya ehamba noDumazile. Abesifazane abangakwazi ukuzimela bayahlukumezeka ngoba noma yini abayidingayo incike kulalwe nabo, lokho okuholela ekutheni bagcine besuleleka ngegciwane lengculazi. Bagcina besetshenziswa abesilisa ngezindlela ezahlukene njengoba kuchazwe ngenhla.

URichardson, (1987:53) ephawula ngokuba nabangani bezocansi abaningi:

> *Having many different sexual partners has also been suggested as a particular risk factor.*

Lokhu okushiwo uRichardson, (1987) kuyisifundo esibalulekile kakhulu. Izizwe zabaNsundu zikholelwa esikweni lokuba nesithembu. Zibona leli phuzu lokuba nomlingani oyedwa wezocansi lingeke lasebenza kwabesilisa abaganiwe ngoba indoda ibonakala ubunumzane ngokuba nesithembu. Kukubo-ke ukuthi bakhethe ukufa (isithembu) noma ukuphila (umlingani oyedwa).

Umncwaningi akagxibhi isiko ngokulibukela phansi kodwa ubuka iqiniso ngobungozi bokubhebhetheka kwaleli gciwane. Bekungenankinga kuqala izwe lisabusa ngesithembu kodwa namuhla ligaya ngomunye umhlathi.

Isiko libuye lagqama lapha sibuka esikufundiswe nguMaNzimande njengoba esegane uSithole akulula ukuba athathe isinqumo mayelana nocansi.

Ephawula ngalokhu uCorea, (1992:59) uthi:

> *Some women would come in and say that their husbands were sick. How are you going to explain to our parents who are on us to have grandchildren that there won't be any grandchildren? They ask, so it was never about AIDS, worth found, it was also*

> *about other secrets that were as stigmatizing and distancing as the disease itself.*

Kuyaphawuleka lapha ngengcindezi elethwa abantu abadala abangazali kulabo abaganene. Noma kanjani bona ngokwesiko balindele kubekhona abazukulu. Kuba madolo nzima ukubatshela ukuthi ngeke besabathola abazukulu ngenxa yegciwane lengculazi elihlasele emndenini. Ubuye aphawule ngokuthi kubakhona izimfihlo eziningi ezihambisana nesifo sengculazi. Ogulayo uyasifihla lesi sifo kodwa sona asifihleki ngoba kuyenzeka esehaqekile ahlaselwe yizifo ezingosomathuba bese kuba sobala. Abanye banele bengazithola ukuthi sebehlabekile ebese bethi banedlozi bayethwasa. Lokhu bakwenza ukudida ingqondo ukuze kungacatshangelwa ngakulesi sifo. Nakuba kunjalo isifo sisuke singamile sibhebhetheka kunjeya. Noma ogulayo efihlile ukuthi uphethwe yisona kodwa izifo ezingosomathuba ezingumngani nengculazi zisuke zibonakalisa ukuthi uphethwe yini.

UGrodeck, (2003:33) uphawula uthi:

> *After testing positive for HIV the vast majority of men and women eventually continue to be sexual active. However, in the first week or month, it is normal to avoid sex. Some even consider celibacy, saying they will never have sex again.*

Lokhu okushiwo ngenhla akwenzeki enovelini ecwaningwayo kubalingiswa bayo. Nakuba kuliqiniso elingephikiswe okuphawulwe uGrodeck, (2003). Abalingiswa bale noveli akuveli lapha belihlolela khona leli gciwane ngakho-ke abangeni ekuzithibeni kwesikhashana ukwenza ucansi emva kokuthola ukuthi sebenalo igciwane. Phela basuke besathukile futhi bekhungathekile ukuthi sebehlabekile nabo. Nokuthatha isinqumo wethukile akwenzeki ngoba nomoya usuke uphansi.

Engqondweni kusuke kusenokuthi lesi sifo usithole ngalo ucansi lolu. Ngokolwazi lukaGrodeck usuke esaluzibile ucansi okwesikhashana nje. Lesi sifo sibi ngoba silwa nemizwa. Uma nje isifuna okwayo ayinandaba noma sikhona isifo noma asikho. Ingqondo iyakhohlwa uma imizwa ibhokile, kamuva imizwa isidambile ukugadulela ucansi ibuye ingqondo neqiniso lihlale obala. Ukukhuluma emva kwendaba kusuke kungeke kusasiza ngalutho.

Umbhali obeke ngenhla uyachaza ukuthi lokhu kwesaba kusuke kungokwesikhashana. Kulokhu okubalulwe ngenhla kunezifundo esizitholayo ngengculazi:

- Kubalulekile ukuba uhlole igazi
- Kubalulekile ukuthi ube nomuntu ohlekisana naye nakuba usuhlolile wathola ukuthi unalo igciwane lengculazi.

UGrodeck ufakazela khona ukuthi impilo ayimi kumuntu likhona noma lingekho igciwane lengculazi. Asifunde ukuba nesibindi singesabi ukuhlola futhi sikwazi ukubhekana nemiphumela yokuhlolwa kwegazi engabe emihle noma emibi. Lokhu kuzosiza ukuthi uhlale wazi ukuthi umi kuphi empilweni futhi uthathe izinqumo ezifanele nezamukelekile esimweni osukusona.

5.4.1 Ukulimala kwemindeni

Abantu besifazane asebengomame bayizinsika nezinhliziyo zemindeni yabo. Ikhaya elifudumele ngelinomama uma engekho libonakala ngombala. Uma-ke igciwane lengculazi lisiphula izinsika zemindeni okungabantu besifazane, kuyazwela kakhulu kushiye nezinkedama zabantwana. Uma imfudumalo etholakala ingasekho ekhaya, amatshwele angabantwana baba umhlambi kazalusile uqobo.

UPequegnat, (2000:17) uthi:

> *Obviously, AIDS places an ernormous strain on family systems. Families are called on to respond and manage an unpredictable illness while managing other chronic and acute stressers, often with little or no specialised training, guidance, or support. Given the scope and uncertainty of the challenges they face, families affected by AIDS need flexible coping skills than can be applied to a variety of circumstances.*

UPequegnat, (2000) uthinta udaba olubalulekile lapha lwemindeni egulelwa amalunga aphethwe ingculazi. Kuyenzeka ukuthi ukugula kwelunga lelo lomndeni ngengculazi kungabibikho noyedwa onolwazi lokuthi uphethwe yini futhi kufanele asizakale

kanjani. Vele nje ukugulelwa kwenza kudume ikhanda, kangakanani-ke uma ungazi lutho, kuvele kuhlwe emini.

Imindeni eminingi ibhekene nale nkanankana ikakhulukazi ngezikhathi lapho uHulumeni wayengakanikezeli ngemishanguzo kwabagulayo. Okwakubuye kubulale inhliziyo kwabomndeni ukuthi nezibhedlela bezimkhipha umuntu kuthiwe akayolindela ukuphuma umphefumulo ekhaya. Ekhaya lapho akanamuntu nozomnakekela ngokudla nokunye. Izimfanelo zokumnakekela nazo zazishoda noma zingekho nhlobo.

Kungalesi sikhathi amalunga omndeni owodwa ayethelelana ngesifo lesi. Bonke labo abamgezayo bethinta igazi lakhe noma kanjani babezithola sebethelelekile. Isibonelo uma lowo ogulayo enezilonda emzimbeni kuba lukhuni ukuthi basebenzise izivikela zandla. Uma bembamba bemphendula embhedeni bavele bamthinte ngezandla zabo. Uma kwenzeka lezo zilonda zithintana nezindawo ezivulekile kulo onika usizo sekuwukungena kwalo njalo igciwane lengculazi. Empeleni libhubhisile emindenini eminingi leli gciwane lisuka komunye liye komunye ngaleyo ndlela.

Abantu bomndeni owodwa sebeyofa ubuthaphuthaphu belandelana bethelelana ngesifo ngenxa yokungabi nalo ulwazi ngaso. Ngakho-ke umbono kaPequegnat oveza ubunzima imindeni ehlangabezana nabo uma kukhona oguliswa isifo sengculazi iyiqiniso elingephikiswe.

- **Ingculazi yandisa izintandane**

Baningi abantwana abasala dengwane ngenxa yengculazi. Abantwana bakaDumazile akuveli enovelini ecwaningwayo ukuthi basala kuphi nobani. Sizwa okukhulunywa uDumazile kuWanda, (2008:171) athi:

> UDumazile wayenesifiso sokuba aphume ayogulela ekhaya. Wayebona kuzifanela nje ukuhlala esibhedlela nokuhlala ekhaya. Wayenganikwa mithi, enganikwa maphilisi. Waziduduza ngokuthi ikhona indodakazi yakhe izomnakekela.

Lokhu kuveza ukuthi umthwalo osinda kangaka wokunakekela umuntu ogulayo uDumazile wayesebone ukuthi awuthwalwe yingane. Naye uLerato kungenzeka

wayevele ethwele njengoba wayesele nezingane zakwabo nekhaya yedwa, kwakuzosinda kuphi sekufanele abheke nonina ogulayo? ULerato ngicabanga ukuthi wayesebhekile ebuka nje amadoda kanina eshintshana emzini kanina eMlazi. Uma esegula sekumele kube nguye omnakekelayo? Lokhu kungaphezu kwamandla omntwana onguLerato. Yisifundo esibi uDumazile asishiya kuLerato ngokuziphatha eyintombazane. Unina unabantwana abathathu abanobaba abahlukene. Labo baba bayafika balale emzini kaDumazile. Isibonelo esinjani lesi ayiso enganeni yentombazane?

UWanda, (2008:163) uthi:

> Kwadingeka ukuba uLerato aphume esikoleni ukuze abheke izingane zakwabo. USanele wayesadinga ukunakekelwa kakhulu.

Lokhu ukuba uLerato aphenduke unina wezingane zikaDumazile, kwaba esibi isifundo kuye. Kwakumele ngabe uyafunda futhi unabazali abamnakekelayo.

UNiehof, (2010:50) ufakazela lokhu:

> *Themba was doing grade 10 for the second time and struggling to stay at school. He occasionally missed school and did not give sufficient attention to his school work because of his responsibilities as the head of the household.*
>
> *Inspite of working as a gardner in Richard's Bay on Saturdays and during school holidays, he was not able to pay his school fees every term. As an orphan and still being at primary school, his brother did not have to pay school fees and was progressing well at school.*

Okuphawulwe ngenhla kuveza inselelo ebhekene nabantwana abaningi emhlabeni wonke jikelele. UWanda ufundisa umphakathi ngomthwalo abantwana abayizintandane abasala sebebhekene nawo emva kokushonelwa abazali. Nabantwana bakaDumazile babhekana nesimo esifana nalesi.

Okujwayelekile abantwana abashonelwe abazali kanje bahamba bayohlala nogogo nomkhulu. Kungenzeka ukuthi nabakaDumazile kwadingeka ukuthi basuke eThekwini baphindele kuMaNdovela noKheswa eMzimkhulu. Le mpilo yasemakhaya abayoyiqala inezinselelo zayo nje kubo. Laba abachazwe ngenhla uNiehof, (2010) abanayo inhlanhla yokuba nabantu ababanakekelayo.

Okunye okubhekwayo ngaphansi kwalesi sihlokwana, isimo esinzima esiba semndenini nasemphakathini ngenxa yesifo sengculazi. Izimo ezinzima emindenini yabalingiswa bale noveli azidalwa kakhulu ingculazi kepha zidalwa indlela abalingiswa abathile abaziphethe ngayo. Le ndlela yokuziphatha yiyona edale ukuba bagcine sebenegciwane lengculazi egcina ibabulele.

U-Van Dyk, (2012:9) uphawula uthi:

> *In South Africa the initial response to HIV and AIDS was very similar to the worldwide one, except that it reached new depths of denial and inaction for various ideological reasons.*

Ubeka athi izwe laseNingizimu Afrika alehlukile kakhulu kwamanye amazwe omhlaba ngendlela ingculazi eyathathwa ngayo, kwaba nokungethembi nokukholwa ukuthi lesi sifo sikhona futhi siyabulala. Lokhu kungethembi okuphawuliwe ngenhla kuvela ngenxa yemibuzo yokuthi ngesinjani-ke isifo esingalapheki. Zikhona izifo ezinkulu ezake zafika njengochoko kodwa zelapheka ngamakhambi esiNtu nangesiLungu. Pho lesi-ke esinjani? Ukuba basheshe bahlola igazi uMtalasela, uMoloi, uSithole, uMthovovo, uDumazile kanye noMaNzimande babeyokwazi kusenethuba ukuthi basulelekile ngesandulela ngculazi kusanda kwenzeka.

UFeldman, (2008:43) uthi:

> *The case study indicated a strong tendency, among both men and women to wait for several months or even years before going for HIV test.*

Okuphawulwe ngenhla ocwaningweni kungumkhuba ovamile kwabesilisa nabesifazane ukuba bengayi ukuyohlola igazi. Uqhuba athi noma sebegula baba madolo nzima

ukuyohlola igazi kanti ukwazi kusenesikhathi kungakusiza ngokuba nesiqiniseko sokuthi uguliswa yiyo ingculazi noma cha. Ezinye izizathu zokungayi ukuyohlola igazi nezihambisana nesimo sempilo yabalingiswa esibathole kule noveli ukuthi besaba ukwazi iqiniso. Basaba nokuthi bazoguliswa ukwazi ukuthi sebeyazi ukuthi banegciwane lengculazi. Uma sebazi sekumele batshele abathandana nabo ngesimo sabo. Lokhu ngikubhekise enovelini ecwaningwayo kwakuyoba ukumtshela nje uMtalaselwa kukaDumazile ukuthi usenegciwane lengculazi abaleke azephule, angabuye azihlanganise naye. Lokho kwakuyoba ukuphela komshado wabo.

USithole wayekade emlahlile uMaNzimande esehlala noDumazile eMafezini eMlazi. Uma eselaxazwe uDumazile ephuma ejele, wayengeke afike nokuthi usenegciwane lengculazi. UMaNzimande wayengagxuma ame laphaya. Bese eya kwamabani-ke uSithole ngoba wayesengenalutho.

UMoloi akazange ayiphathe eyegciwane lengculazi ngenkathi ebuya empilweni kaDumazile. Wakusho nje kuphela kuye ukuthi umkakhe usewashona esengangabasemehlweni. Lokho akukaze kumethuse uDumazile futhi akumnikanga umqondo wokuthi kungenzeka ubulawe yigciwane lengculazi. Lesi sifo siyesabeka noDumazile angingabazi ukuthi wayengeke abaleka uma wayenolwazi ukuthi usezotapa sona kuMoloi.

UMthovovo ukuba wayesazi ukuthi uDumazile wayesethole lolu khuvethe, wayengeke aze adlalele ngakuyena. UWanda ukuvezile enovelini ecwaningwayo ukuthi wayengadlulwa siketi uMthovovo ngakho-ke wayengaswele ntombi ukuba azibhadeke kuDumazile esazi ukuthi unegciwane lengculazi.

5.5 Izifundo ezethulwa ngabalingiswa abahaqwa igciwane lengculazi

Ziningi izifundo ezethulwa uWanda kule noveli yakhe ngokusebenzisa abalingiswa abenza izenzo ezithile eziholela ekutheni bathole igciwane lengculazi. Kubhekwa umlingiswa ngamunye:

- **UMoloi**

Ngesigebengu saseGoli esinguMoloi sifunde ukuthi icala aliboli. Ngisho kungaphela iminyaka emingaki izono namacala akho akufica esakulindile. Okunye esikufundile ukuthi amanzi lapho ake ama khona abuye ame futhi. Ukubuyelana kukaDumazile noMoloi akuthathanga isikhathi eside emva kokubonana. Inyama yavuka ogqokweni bakhohlwa nezinkinga ababegilane zona phambilini nokuthi nje uDumazile ungunkosikazi kaZuma.

UWanda, (2008:150) uthi:

> Mh, kanti kuyiqiniso ngempela ukuthi yizintaba kuphela ezingahlangani? Ngizombizela amaphoyisa ngempela mina. INkosi, ngizombopha ngempela! Anginakudlala yena, ungathi angenza nje!

Esinye isifundo esobusoka bukaMoloi. Ukuba yisoka kwakhe kwaholela ekutheni aze angenwe yigciwane lengculazi. Kuyabonakala ukuthi kumele owesilisa kanye nowesifazane aziphathe kahle ngoba lesi sifo asikhethi bulili.

UMoloi wethulwa kule noveli njengesoka lamanyala ekuqaleni kwenoveli. Uma sizwa inkulumo kamemu Mpungose nomemu Ngcamu, uyaziwa ngomkhuba wakhe omdala wokuthuma izingane endlini yakhe bese eyilandela (send and follow). Le nkulumo iveza ukuthi uDumazile wayengesiye owokuqala futhi akabanga nguye owokugcina kuMoloi.

- **USithole**

Ziningi izifundo ezitholakala ngoSithole. Ube nguthathekile, wenza amaphutha amaningi. Uthole ukuthi kunezinsolo zokuthi unobudlelwano noDumazile, uSithole uthukuthela maqede azilahle amakhahlambane kuDumazile. Ugcine ngokuthatha isinqumo sokushiya unkosikazi wakhe ahambe nentombi:

> Akukho ayengakusho ukuthi kuyoba ngokwakhe uma sebethandene. Ngisho indlu lena

> wamethembisa yona. Ngesikade babuye bazixoxela nezinye izindaba eziphathelene nomsebenzi.
> (Wanda, 2008:92).

USithole wayemthwele ngeqoma uDumazile. Wayesho zonke izinto ezimbi ngomkakhe. Wawungafunga ukuthi uthole igolide elinguDumazile. Uma izinto sezibhedile kuDumazile ukhumbula umata asulela kuwo izinyawo zakhe. Isifundo esitholakalayo la ukuthi ubohlonipha unkosikazi ungathatheki izintombi ngoba ziyokulahlisa okwamafinyila. USithole ukhweza uDumazile ekhanda lo mkakhe naye wazibona engcono kabi. Nazi izinto azenzele uDumazile kodwa lutho umkakhe uMaNzimande:

- Ukukhushulwa esikhundleni, akasagadi ingane useyaphatha esitolo
- Uhamba naye uma eyothenga izimpahla zasesitolo
- Ubhala izimpahla ezishodayo
- Uma uMaNzimande emxosha emzini wakhe, uhamba uyombeka esitolo
- Uba isethenjwa ashaye isisefo
- Ubala imali noSithole
- Umthengela izingubo zokugqoka
- Uyamfundisa, umphindisela esikoleni
- Umthengela umuzi uwubiza ngaye
- Umthengela imoto
- Umthengela umakhalekhukhwini
- Uthwala icala lemoto eshayiswe uDumazile
- Ugcina eboshiwe ngenxa yakhe

UWanda, (2008:139) uthi:

> Sengathi ngenza iphutha. Ngifuna ubuyele kimina umuzi wami lo. Ehhe ngiyawufuna bo! Okwesibili ngifuna utshele le ndoda yakho ukuthi ngiyayifuna imoto yami. Okwesithathu ngifuna ingane yami ibuyele kimina ngizondlele yona.

Zonke lezi zinto ziveza ukuthi wayephathiswa okweqanda uDumazile naye ezizwa ephakathi komhlane nembeleko. Okunye okuyisifundo kulokhu kwenza kukaSithole

engikufundile ukuthi ungabokwenza izinto ezinkulu ngoba usaxhoshwe uthando ngoba uma seluphelile uthando awukwazi ukuthola izinto zakho ebewudize ngazo. USithole wayesefisa ukuthola umuzi wakhe kepha akwenzekanga ngoba wayesasanganiswe uthando wawubhala ngoDumazile. Le nto eyenziwa uSithole ivamisile ukwenzeka othandweni nasezikhathini zanamuhla. Ngokufanayo abesifazane nabesilisa bayangena kulolu gibe ngoba nje besanganiswe uthando.

UFeldman, (2008:46) uthi:

> *An old man from Kigali sadly described his feelings of humiliation, expressing shame because he married, against the admonition of his first wife and disapproving eyes of his second, a third younger women known to be "promiscuous" and whom he blamed for his infection.*

USithole noMoloi amadoda amadala aqonywa uDumazile maqede adunyelwe amakhanda. USithole ushiya umkakhe uMaNzimande ngenxa kaDumazile ngoba esemncane ngeminyaka. Nakuba uMaNzimande wayekubeke kwacaca ukuthi akahambisani nhlobo nalobu budlelwane. Waphikelela uSithole kodwa uma umhlaba usumshayile entandweni yakhe ubuyela ehlehla kuMaNzimande esehamba kancane. Engabe wayeyobuyela kuphi emva kokushaywa umhlaba ukuba inkantolo ayenqabanga ukuwudayisa njengesicelo sakhe lo muzi? Samsiza kakhulu isinqumo senkantolo esathi ake behlale ngokwehlukana bengahlukanisi njengoba wayesefuna okaMatshana. UMoloi wakhohlwa nya ukuthi uMisi Hlophe akekho nje ngoba eyobeletha ingane yakhe. Waduma noDumazile umfundi wakhe waze wamkhulelisa.

UWanda, (2008:95) uthi:

> USithole wayifaka incwadi yesehlukaniso phakathi kwakhe nomkakhe. Inkantolo yambiza uMaNzimande ukuba azoziphendulela. Ngemuva kokulalelisisa amacala onke yathi abangehlukanisi kodwa babekezelelane emshadweni wabo. USithole akalubhadanga unyawo emzini wakhe e-Adams kodwa washaya imoto wabheka eMafezini eMlazi.

- **UMtalaselwa**

Kuningi esikufunda emaphutheni kaMtalaselwa. Sifunde ukuthi kuhle ukulalela abantu abadala uma bekubonisa. Okunye esikufundayo ukuthi indoda akube yiyo eshaya umthetho, ingathathi okushiwo unkosikazi wayo ikwenze ngaphandle kokukucwaningisisa. Wayezoshayelwa uDumazile umthetho wokuthi akhe ngakubo futhi izingane lezi asenazo azishiye kubo eMzimkhulu. Lokhu kwakuyogwema ukuba umuzi wabo ungagcaluzi oyise bazo ngenhloso yokuzobona izingane zabo:

> "Hamba juba bayokuqhutha phambili! Ngithi hamba juba!" kusho unina ngomoya obuhlungu.
> "E, ndodana nguye umakoti obona kanjalo?" wukuthi baba ngiyabona khona ukuthi uMaKheswa ngeke ahlale lapha.
>
> (Wanda, 2008:148).

Sibuye sifunde nokuthi induku ayiwakhi umuzi kodwa iyawubhidliza. uMtalaselwa ushaya uDumazile mhla emfica eme noSithole emgwaqeni. Okulandela lapho akasagcini emgwaqeni kodwa ungena endlini adle aze alale. Ukuba wayembonise kahle ngephutha alenzayo nesithunzi somuzi wabo asibulalayo mhlawumbe ngabe kwaba ngcono.

Sithola uMtalaselwa epensela intombi yakhe yakwaZungu ayesenomntwana nayo ngoba esebona inesi kanti liza nokufa. Sithola isifundo sokuthi ungabothatheka abangcono ushiye umuntu enasuka naye phansi ngoba awumazi udlule kuphi.

UWanda, (2008:108) uthi:

> Angithi ubona ukuthi ayifundile yona, kanti imfundo ayisho lutho nje." Ngabe kungcono ukuba umntanami uvele wathatha yona intombi kaZungu, hhayi umhlola lo. Amaqhasha ahlupha kabi, ahluphisa okwamadikazi.

Sibuye sithole isifundo ngokuthathela izinto phezulu kukaMtalaselwa. Ube newala wavele washiya kubo, waqinisekisa nokuthi abasophinde bavakashe noDumazile. Usheshe akholwe akutshelwa uDumazile kuthi uSanele ukhala nje ebusuku engalali yingoba ethakathwa uMaShandu unina kaMtalaselwa. Naye kumele ake athathe

izinduku ayokuzwa ukuze aqinisekise lokhu akuzwa ngoDumazile kepha yena athathe lokhu akutshelwa uDumazile kuphela. Ulahla abazali bakhe abamkhulisa ngenxa yomuntu asanda kubona.

UWanda, (2008:146) uthi:

> Bathi banezilwane eziyengamele ingane yami. Ngithe uma ngibuza ukuthi zivela kuphi, hhayi angithandi ukusho.

Siyafunda futhi ukuthi umndeni nekhaya yilapho ophephela khona uma izinduku sezikunetha ezinkalweni. Naye uMtalaselwa ubuyela kubo uma ukufa sekumhlasele. Abazali bakhe abamxoshi, bamnika uthando noma bamkhumbuza indlela ahamba ngayo ekhaya. Bazama zonke izaba abangazenza ukuze asinde kodwa behluleka, kwazise igciwane lase lisezingeni eliphezulu. Nakuba waphetha ngokufa kodwa kwamenela enakekeliwe abakubo nabakwabo. Lokhu kusikhumbuza ukuthi asikho esindlebende kwabo.

UWanda, (2008:166) uphawula uthi:

> Zahlatshwa izinkomo kodwa ukufa kwadlanga kwadlondlobala, wabuna, wagcina esengangabasemehlweni.

- **UMthovovo**

NgoMkhize sithola isifundo sokuthi imisebenzi yobumnyama iyadalulwa ukukhanya. Konke ababekwenza noDumazile bazi ukuthi akubonwa muntu, kuvela obala emini uma esegula ebulawa isifo sengculazi.

Okunye esikufundile ukuthi singavumi ukusetshenziswa umuntu ukuze afeze izinhloso zakhe. UDumazile wayengamthandi uMthovovo kodwa wayemsebenzisa njalo uma efuna ukufeza izinhloso zakhe. Akukho akuvezayo kubantu ukukhombisa ukuthi uyamthanda. Kungenzeka babenze isivumelwano sokuthi abathandani kodwa bayantshontshana. Bakhona abantu abaphila impilo yokusizana nje uma bedingana kuphela. Ukuze naye uMthovovo angazitholi eyinkomo edla yodwa ukubakhona

kukaDumazile kuyamsiza. Wazuza ubudlelwao noma bungagqamile kakhulu, wazuza izimpahla zikaSithole ngenkathi benza itulo lokugqekeza:

> Lesi sitolo siyayenza phela imali: siyenza ngempela. Ngisuka kude naso. Lesi sitolo sesikhule nje kungenxa yami. Kuzofanele ngihlele nephoyisa uMthovovo ukuze angaphazamisi uma sengenza izinto zami.
>
> (Wanda, 2008:118).

UFeldman, (2008:53) uphawula uthi:

> *Fear of being abandoned contributed to the desire for secrecy similarly for both men and women.*

Ngenxa yokwesabela ukulahlwa, izindaba zesifo sengculazi azikhulunywa. Lowo osenolwazi ukuthi unaso kuba ukwazi kwakhe yedwa. Noma ngabe wayazi uMthovovo ukuthi uyagula uphethwe igciwane, kwaba ukwazi kwakhe yedwa. Angeke ahambe efafaza izindaba ezinye kubantu angenalo ulwazi lokuthi bazombheka kanjani noma bazoluthatha kanjani udaba lwakhe. Ngakho lesi simo sokufela phakathi okwebutho lakwaZulu isinqumo sabo bonke abalingiswa abafa bebulawa igciwane lengculazi kule noveli kaWanda.

UWanda, (2008:90) uthi:

> Ukusa kwabonwa nguye uSithole, wathatha imoto wakhala wemuka. Wafika esitolo ekuseni kakhulu. Waqonda endlini kaDumazile, wangqongqoza. UDumazile wavula. USithole wahlala phezu kombhede. “Hawu, kwanuka ugwayi sewuyabhema yini?” Nx, ayi suka. Yiphoyisa uMkhize obekade ezocela ngimenanele ngezinti zikamentshisi.

Enovelini ecwaningiwe akuveli umndeni wakubo kaMthovovo noma-ke umndeni wakhe uqobo. Ulisotsha elizikhuzayo lisebenzisa noma yini ukuze aziphilise. Umdlalo kamacashelana lo awenza uDumazile akananakinga ngawo ngoba ukwazi kwabo bobabili, mhla bedingana. Konke lokhu kwenza kukaMthovovo wayesetshenziswa uDumazile ukuze abazali bakhe bazuze okuthile.

5.6 Isiphetho

Abalingiswa abakule noveli ecwaniniwayo benza izenzo ezigcina zibenze besuleleka ngegciwane lengculazi futhi babulawa yilona futhi. Ziningi izinkinga abazifaka kuzo ngenxa yothando olungenasisekelo eziholele ekutheni bathole lesi sifo. Imindeni yabo isala dengwane kanti izintandane zisala zihlupheka ngenxa yaso njalo isifo sengculazi.

ISAHLUKO SESITHUPHA

6.0 EMINYE IMIHLABAHLOSE EKUBHALWENI KWENOVELI KAWANDA

6.1 Isingeniso

Kulesi sahluko kuzocutshungulwa imihlabahlose esetshenziswe uWanda enovelini ecwaningwayo. Kuzobhekwa isizinda, udweshu okuyilona olukhuphula indaba, ulwazi lwangaphambili ibe sezingeni elithe thuthu ngokubona komncwaningi. Kuzogxilwa ekukhanyiseni ngaphandle kokufunisela umsuka ikakhulukazi umlando kaWanda, amanye amasu awasebenzisile okaWanda lapho ethula umbhalo wakhe.

6.2 Isizinda senoveli

Isizinda siwumsuka wendaba. Uma kuhlolisiswa isizinda kusuke kubhekwa izinto ezintathu: indawo (kuphi), inkathi (nini), isimo senhlalo noma sokwenzekayo (kanjani).

UMaphumulo nabanye, (2006:148) bathi:

> Isizinda senoveli singaba yizindawo ezahlukene. Yinqobo nje uma sizokwazi ukulandela ukuthi indaba isuka kanjani. Endaweni ize iye kwenye thizeni kanti futhi ingenzeka endaweni eyodwa. Uma sikhuluma ngesizinda nesikhathi indaba eyenzeka ngaso naso siyasibala. Indaba ingasuka emakhaya iyophelela edolobheni. Noma ingagcogcoma ezindaweni ezahlukene emakhaya noma edolobheni kulindelekile ukuthi abalingiswa nabo bahambisane nesizinda.

Kuliqiniso lokhu okubekwa uMaphumulo nabanye ukuthi isizinda senoveli singaba yizindawo ezahlukene. Uma umbhali wenoveli esebenzise izindawo ezahlukene kuyaye kuthiwe isizinda siyathutha. Lapha kusuke kubhekiswe kubalingiswa abahlala ezindaweni ezahlukene. Umlingiswa angazalelwa emakhaya uma esekhula ahambe ayosebenza edolobheni.

UZulu nabanye, (1991:292) bathi:

> Ababhali bavamise ukukhetha isizinda esikhona ngempela futhi abasazi kahle. Lokhu kuyamsiza umbhali ukuba angenzi amaphutha ekuchazeni isizinda sendaba yakhe ngoba abantu bakuleyo ndawo bavele babone lapho ephaphalaza khona. Kwesinye isikhathi umbhali angachaza isizinda azisungulela sona ngekhanda lakhe, asichaze sicace kangangoba umfundi ongazi ukuthi esisunguliwe, asibone sifanelekile futhi sikholeka. Noma ngabe esikhona ngempela noma esisunguliwe kufanele semukeleke. Umbhali akaveze kuphela lezo zinto ezenza indaba izwakale kahle. Kuyenzeka alazi lonke iGoli kodwa kumele aveze kuphela lokho okwenza indaba yakhe izwakale kangcono. Umbhali usuke ekhombisa ukwehluleka uma esivezela okunye okuningi okungadingekile ngesizinda ngoba nje efuna ukusikhombisa ukuthi yena uyazi kangakanani kuleyo ndawo.

Kumele umbhali wenoveli akhethe isizinda esikhona ngempela futhi asazi kahle ngoba lokho kuyamsiza ukuba indaba yakhe ikholakale futhi angenzi amaphutha ekuchazeni isizinda sendaba yakhe. Uma kwenzekile wazisungulela isizinda kumele sikholakale ukuze samukeleke. Kumele umbhali wenoveli afake izindawo ezithintekayo kuphela endabeni, angafaki nalezo zindawo ezingathintekile.

UZungu nabanye, (2013:254) basichaza bathi:

> Uma sikhuluma ngesizinda siqonde ukuxhumana phakathi kwendawo, isikhathi kanye nesimo senhlalo (okwenzekayo endabeni). Indawo ngabe kusendaweni yasemakhaya uma edolobheni noma exube kokubili. Yiwona lowo mbuzo okumele sizibuze wona kuqala ngaso sonke isikhathi uma sihlaziya isizinda. Isikhathi sisho ukuthi indaba yenzeka esikhathini sanamuhla noma sasendulo noma soshintsho. Isimo senhlalo phakathi kwabalingiswa endabeni sinjani? Simuncu noma siyathokozisa njalonjalo?

Lapha ngenhla kuchazwa ukuthi okwenzekayo endabeni kumele kuxhumane nohlobo lwendawo nesikhathi indaba eyenzeka ngaso. Le mibuzo kumele iphenduleke maqede yesekelwe ngezigameko eziqukethwe indaba.

UZulu nabanye, (1991:293) bathi:

> Kumele kube nobudlelwano phakathi kwesizinda nabalingiswa. Umuntu ungumfanekiso wendawo nesikhathi esiphila kuso. Nabalingiswa kumele babe njalo. Umlingiswa okuthiwa uhlala eThekwini noma ePietersburg kulezi zinsuku, kumele ahluke kulowo owayehlala eThekwini noma ePietersburg eminyakeni eyikhulu edlule. Uma umlingiswa owaphila emandulo kuthiwa akasazi isitimela singakholwa. Izehlakalo ezithile zingenzeka kuphela ezizindeni ezithile. Asilindele ukubona abafana abelusa izinkomo nezimbuzi eGoli, bagqoke amabheshu, bengcweka ngezinduku. Kuswelekile ukuba umbhali aqikelele ukuthi izehlakalo asixoxela ngazo ezikholekayo esizindeni esithile axoxa ngaso.

Kuliqiniso elingephikiswe lokhu okushiwo ngenhla ukuthi kumele kube nobudlelwane phakathi kwesizinda nabalingiswa. Umlingiswa okhulele emakhaya akaphile impilo ephilwa emakhaya kanjalo nohlala edolobheni akaphile ephilwa abantu basedolobheni. Izigameko ezenzeka emakhaya azehluke kulezo ezenzeka emadolobheni.

Kuliqiniso elingephikiswe ukuthi umbhali wenoveli uneshashalazi elibanzi lokuchaza isizinda, ikakhulu indawo eyenzeka kuyo. Ubunjalo besizinda okuxoxwa ngaso endabeni bubalulekile. Kumele isizinda sizwane nabalingiswa kanye nezehlakalo ezenzeka kuso. Umbhali angakhetha ukusixoxela ngokwenzeka endulo. Umbhali kufanele abe nolwazi ngamasiko abantu bangaleso sikhathi njengokuthi nje babegqoka ini, babephathana kanjani? Ababhali abaningi balezi zinsuku babhala ngezinto zesimanje. Akufanele ukuthi umbhali abe nobunzima ekubhaleni ngesimo sezinto asazi kahle. Indaba yakhe ingahle igxile kulokho okwake kwamehlela naye. Ngakho-ke abe nobunzima ngesizinda. Akudingekile ukuba elokhu ecubungula okuthile ngoba isimo aphila kuso nesikhathi uyasazi.

UZulu nabanye, (1991:356) bathi:

> Kuyenzeka sithole umbhali egudluka esizindeni esithile eya kwenye. Umlingiswa angabonakala esemaphandleni, uyasuka lapho uyohlala edolobheni elikhulu. Okubalulekile ukuthi umbhali kufanele

> akhombise ukubaluleka kwaleso naleso sizinda sendaba.

Kubalulekile ukuthi ulimi olusetshenziswa umbhali luhambelane nesizinda. Lokhu kufakazelwa uZulu nabanye, (1991:361):

> Kungaba kuhle uma umbhali exoxa indaba ngolimi, ebingalandwa ngalo umuntu waleyo ndawo nesikhathi eyenzeka ngaso. Uma indaba yenzeka ngezikhathi zoDingiswayo umbhali akakwazi ukusebenzisa imifakela namagama amasha, izaga nezisho okwakungekho ngaleso sikhathi. Kuyenzeka nokho umbhali asilibale isizinda sendaba yakhe, simthole esesebenzisa amagama angafanele.

Kuliqiniso lokhu okushiwo ngenhla ukuthi ulimi kumele luhambelane nesizinda. Kuyaye kwenze ofundayo angatholi ubunzima ekuqondeni ukuthi umlobi uthini. Kuyenzeka ukuthi umbhali asebenzise ulimi olulula ngoba engenalwazi olwanele lwamagama. Lokhu kungabonakala lapho esikhundleni sokusebenzisa igama elishaya emhlolweni, yena ayichaze ngokugigiyela into. Kwesinye isikhathi angasebenzisa negama elingafanele.

Kwesinye isikhathi umbhali usebenzisa amagama amakhulu yize ekhona amancane achaza kangcono lokho akushoyo. Ungathola ukuthi amanye ala magama madala kakhulu futhi awasasetshenziswa. Kwesinye isikhathi umbhali angasebenzisa amagama angaziwa yibo bonke abantu. Kungaba amagama asetshenziswa esigodini esithile noma okuhlonipha esigodini esithile.

Isizinda singahlukaniseka ngaphansi kwalezi zihlokwana ezintathu: indawo, inkathi kanye nesimo senhlalo.

6.2.1 Indawo

Lapha umbhali wenoveli usuke esivezela ukuthi indaba yakhe yenzeka kuphi. Kungaba yindawo yasemakhaya noma edolobheni. Umbhali angasebenzisa indawo eyaziwayo kumbe esuka ekhanda lakhe. Kungenzeka indaba yenzeke ezindaweni ezahlukene igcogcome. Ukuthutha kwendawo kusuke kwenziwa ukuthi kusuke kulandelwa

izigameko ezenziwa umlingiswa omkhulu. Uma kuyindawo eyaziwayo okwenzekayo akuhambisane nokwenzeka kuleyo ndawo ukuze ikholakale.

Le ndaba kaWanda yenzeka ezindaweni ezahlukene, iyathutha. Yenzeka eMzimkhulu kanye naseThekwini nakwezinye izindawo ezilizungezile. Nazi izindawo zale noveli:

- EMzimkhulu

EMzimkhulu yilapho umlingiswa omkhulu uDumazile azalelwe khona, wakhulela khona. Ufunde khona uDumazile esikoleni samabanga aphansi. Kulapho uKheswa kanye noMaNdovela abazali bakaDumazile abakhe khona.

Kule ndawo kusemakhaya. Uma intombazane ikhulelwe iqhutshwa ngamakhosikazi. UDumazile waqhutshwa uMaNdovela, uMamdinsilwa kanye noMaJwara. Bahamba bayofuna inhlawulo nokugezwa kwezintombi eZenzeleni High School kuthisha uMoloi:

> "Indodakazi yakho ikhulelwe kusasa siyovuka ngovivi siphelekezele uMaNdovela ukuyiqhuba ukuyolanda inhlawulo eMbumbulu." Kwathi xhifi, kwathi fithifithi enhliziyweni kaMnumzane uKheswa. Wezwakala esebhovumula ethi: "Umithi, unondindwa?" Aphimise amathe phansi uKheswa ukukhombisa uyasenyanya isenzo sendodakazi yakhe.
>
> (Wanda, 2008:38).

Emakhaya abantu abangomakhelwane yibona abafaka amehlo futhi bengene shi ezindabeni zakomakhelwane:

> Kwenziwa yini ukuba umuntu angayiboni eyakhe ingane uma seyikhulelwe? Ngikhuluma nje uMaNdovela nguyena ozibona kuqala izingane zabantu ezikhulelwayo kule ndawo. Okuxakayo nokumangalisayo dade wukuthi yena uyahluleka ukubona le mbudlubane yakwakhe. Impela kuyiqiniso ukuthi indlu yegagu iyanetha. Induku ishaya imviki.
>
> (Wanda, 2008:33).

Kujwayelekile ukuthi umzali wengane angayiboni ingane yakhe ukuthi isikhulelwe. Lokhu okwenzeka kuMaNdovela akumangazi. Engqondweni yakhe akazitsheli ukuthi uDumazile lo akhuliswe wamdonsa ngendlebe kungaba lula kanjalo. Ukufika eMbumbulu angabi yilokhu akulindele yinto angayiphuphi nakuyiphupha nje. Omunye angamthethelela uDumazile ngokuthi waba nebhadi lokuqinelwa isihlakaniphi sendoda endala eqhamuka eGoli. Omunye ambuke ngeso lokuthi akahloniphanga isithunzi somuzi kaKheswa ngisho engekho ekhaya. Kubukeka sengathi wakhohlwa yiziyalo zikaMaNdovela. Okuvelayo la ukuthi uMaNdovela uneso lokuxwayisa amanye amakhosikazi uma ebona sengathi izingane zawo sezikhulelwe.

- EMbumbulu

Emva kokuba ephuthule amabanga aphansi, ube eseya eZenzeleni High School uDumazile. Akakwazanga ukuphothula ngoba waxoshwa ngenxa yokukhulelwa:

> Uthishomkhulu wadonsa ibhuku lakhe, wabhala phansi isehlakalo sosuku. Kwathi engaqeda, watshela uDumazile ukuba aphume. Nempela kwaba njalo. "Thishomkhulu, awusabi yini ukuthi bazokumangalela ngokuxosha kwakho uDumazile esikoleni?" kubuza umemu ecabanga izinkulumo zabanye othisha abaphikisanayo nokuxoshwa komfundi okhulelwe esikoleni.
>
> (Wanda, 2008:22).

Kunesiteshi samaphoyisa lapho oMaNdovela noMaJwara babika khona indaba yokukhulelwa kukaDumazile ekhuleliswa uthisha uMoloi. Uthisha wayeseshaye utshani esikoleni ngenkathi befike bezobika kuthishanhloko. Wathi uyabizwa lutho akasabonwa nangokhalo:

> "Mntanami, sizobopha uthisha uMoloi ofundisa eZenzele. Uyazenzela nje ezinganeni zethu. Wakhulelisa umntwana wami." UMaNdovela esho ekhomba uDumazile. "Ngakube mhlawumbe uthisha wayibamba ngenkani yini indodakazi yakho we mama?" "Phendula wena!" esho ngokufutheka. UDumazile wanikina ikhanda ukukhombisa ukuthi akabanjwanga ngenkani.
>
> (Wanda, 2008:45).

Le ndawo ingeyasemakhaya. Kuningi okuvezwa uWanda okufakazela ukuthi indawo engakabi nayo intuthuko. Kuvela kuWanda, (2008:28) lapho ethi:

> Nempela kwaba njalo. Balushaya phansi baze bayongena edolobheni. Indawo le yayingekude, kuhambeka ngezinyawo.

Lapha ngenhla kuhlaluka ukuthi zazingekho izinto zokuhamba zokuthutha ababengazisebenzisa. Le yindlela ejwayelekile yokuhamba emakhaya. Uma umuntu egula akubi lula ukumphuthumisa emtholampilo ngokushesha. Nezindlu lapha kwaKheswa zehlukene. Kuyavela ukuthi uMaNdovela uphekela exhibeni bese kuba nendlu yokulala.

Ngokwasemakhaya kuyicala elibomvu ukukhulelisa intombazane. Njengoba uMaNdovela ezovula icala emaphoyiseni nje uzitshela ukuthi uMoloi uzoboshwa ngokushesha. Nakuba uthisha uMoloi emele indawo yomzali okungamele abe nobudlelwano nomfundi, icala ayezolivula alivulekanga ngoba uDumazile wakhombisa ukungahambisani nakho. Uzivumela ngowakhe umlomo ukuthi akabanjwanga. Lokhu okuvela kule noveli akuhambelani nalokhu osekwenzeka namuhla. Uma uthisha etholakala ukuthi uthandana nengane yesikole umiswa ngokushesha uMnyango weZemfundo bese ebhekana namacala enkantolo. UMoloi kwakungamele aphunyule kalula kanjalo nje nokwenza esemkhulelisile uDumazile.

- E-*Adams Mission*

Kule ndawo yilapho uDumazile aqala ukusebenza khona emzini kaSithole egada ingane kaMaNzimande, uMpisendlini. Wabuye wayosebenza nasesitolo sikaSithole. Yilapho owabuye waya ocansini noMthovovo.

UWanda, (2008:68) uthi:

> UDumazile wazakhela ugazi. Wayeyisilomo engaconsi phansi kuSithole. Wabuye wamnikeza umsebenzi wokuba umabhalane wezimpahla ezidinga ukuyothengwa. Wayesehlale egaxe ipeni endlebeni. Wayeqobela phansi izimpahla esezikhophekile. USithole wayevele athathe iveni

> bahambe naye uDumazile ukuyothenga. Uma uSithole engekho kumbe ezoba nohambo oluthile wayeshiya zonke izihluthulelo zasesitolo kuDumazile. Wayemethembe ngisho ngaphezu komkakhe.

UMaNzimande walunywa indlebe ngokuthandana kukaDumazile noSithole uLizy, esinye sezisebenzi zasesitolo okwaholela ekutheni uMaNzimande angabe esamdinga uDumazile kwakhe.

Nakuba kusemakhaya kodwa sezikhona izinkomba zempucuko. UWanda, (2008:68) uthi:

> UMaNzimande wayeqashe nomsebenzi omenzela yonke into. Ukudla wayengasakupheki, ayisaphathwa eyokukha amanzi emfuleni, kwakungabakhwekazi labo.

UMaNzimande uphila impilo yasedolobheni ebe ehlala emakhaya. Unesisebenzi esenza konke. Kusakhiwa amanzi emfuleni. Lokhu kufakazela ukuthi kusemaphandleni ukuba bekusedolobheni bekuzothiwa uvula umpompi akhe amanzi. Kule noveli ecwaningwayo kuvela ukuthi amaphandle ayengakathuthuki.

Isitolo sikaSithole esasise-Adams siveza umqondo wokuthi yindawo yasemakhaya. Esikutholayo ukuthi uSithole uyilolu hlobo lwabesilisa abenzelana yonke into uma esakuthandile. UMaNzimande akasebenzi kodwa unesisebenzi.

Esitolo sikaSithole kufika izesheli zizozibika kuDumazile. Zifika zizithengise ugwayi zilinde inhlabakhefu bese zimeshela. Ezinye zeshela ngocingo olungena ehhovisi likaSithole bese zicela uDumazile, (Wanda, 2008:82). Kuvamisile emakhaya uma kufike intombazane okungeyona eyendawo izinsizwa zithi bu zizoshela ngobuningi bazo.

- EMafezini (eMlazi)

Yindawo eseThekwini lapho uDumazile wayesehlala khona noSithole, emzini owawuthengelwa uSithole washiya umkakhe uMaNzimande. Wabe esemfunela umsebenzi kuNaidoo iNdiya elingumngane wakhe:

> Iyona-ke engiyithengile. Yinhle kabi! Inamakamelo amathathu okulala, yikhishi, yindawo yokudlela, yindawo yokuhlala, yizindlu zangasese ezimbili kanye negalaji. Uzozihlalela ngokunethezeka kuyona. Uma esengikhipha futhi umkakho ngiyokwenzenjani? Uyobe etshelwe ngubani ukuthi sengithenge umuzi eMlazi? Lokhu yisifuba sami nawe.
>
> (Wanda, 2008:89).

UDumazile ugcina esethandana noSithole, wamtholisa ingane uMtholephi khona eMafezini eMlazi. Lokhu kufakazelwa yinkulumo yakhe noSithole:

> "Kade ngiye kudokotela wafike wathi ngikhulelwe, izinyanga zintathu." Wabonakala ethuka uSithole kodwa waziqinisa njengendoda. "Uze waya kudokotela wena bewusoleni?"
>
> (Wanda, 2008:100).

Kulapho uDumazile aqhube khona izifundo zobuhlengikazi ehlala khona kule ndawo. Ubese bonana noMtalaselwa bahlala khona ngesikhathi uSithole esaboshiwe. UMtalaselwa benomkakhe bahlala isonto elilodwa ekhaya. Babekade becele izinsukwana zokuba bangabibikho emsebenzini. Kwathi ukuba ziphele lezo zinsuku babuyela emuva. Bavumelana ngokuthi bazohlala bobabili eMafezini eMlazi. Labe selivaliwe ikamelo likaMtalaselwa elokishini kwaMakhutha lomqasho.

Akagcinanga lapho uDumazile, wabuye wazithela kuMoloi edayisa umshwayilense, wangabuza mkhuhlane babuyelana ngoba ebona enemali:

> Ngekabani le moto esebaleni? Ngekababa kasisi Lerato. Bayadla endlini nomama. Wafingqa imikhono uSithole, wadlwathizela egxathazela eqonde endlini. Wamfica uMoloi ehlezi etafuleni edla ngommese nemfokogo. USithole wasuka

> izithonto wahlala kuMoloi ngobhongwana. Kwachitheka izishebo etafuleni. Waklikliza, wamklinya engqasha uMoloi waze wakweqa amehlo amhlophe. Waze wamdedela ngoba esebona esephefumula kancane.
>
> (Wanda, 2008:161).

Yindawo enobudolobha. Izindlu zakhona zibiyelwe kukhona isango. Omakhelwane abanakani kangako umuntu nomuntu uzinakela umuzi wakhe. Kunemoto ethutha udoti ehamba njalo ngoMsombuluko. Namagceke ayalungiswa atshalwe ungwengwe oluhle, olubuye lugundwe. Uma ufuna ukungena ucindezela inkinobho maqede kuzwakale izwi liqhamuka ngaphakathi. Kuyenzeka ungavulelwa kodwa bakhulume ngayo inkinobho leyo, (Wanda, 2008:98).

USithole uthengele uDumazile umuzi. Nguye obhalwe njengomnikazi, yena waba umnumzane mbumbulu nje. Lokhu ukwenzela ukuba umkakhe wangempela uMaNzimande angabaphazamisi nesithandwa sakhe esincane.

Lo muzi uthengwe uSithole kodwa usexoshiwe kulo muzi. Ufika nje uzobona indodana yakhe uMtholephi kanti uDumazile uzihlalele noMoloi okunguyise kaLerato. Lokhu kuveza ukuthi lo muzi kaSithole yilapho uDumazile ashintshanisela khona amadoda akhe. Ungumfazi kaZuma oganile kodwa bonke oyise bezingane zakhe bafikela la kule ndlu.

UFeldman, (2008:94) uthi:

> *Rich fools sometimes tolerate exploitation by younger women because they would like to obtain more emotional commitment from them.*

Isenzo zobuphukuphuku yizona ezenza la madoda achazwe uFeldman afane nse nokwenza kukaSithole. Uthengele uDumazile umuzi, imoto, izimpahla wamfundisa. Akakwazi ukushayela. Uma eseshayisile usethwala icala. Ugcina eseboshelwa amacala kaDumazile.

- EThekwini

Yindawo le okubuye kwahlangana kuyo uDumazile noMoloi eCity Hall lapho banikezana izinombolo, bathembisana ukubonana belungise amacala ayewashiye wabaleka uMoloi kuDumazile. Babe sebehlela ukuthi bazohlangana noLerato noDumazile esitolo sezingubo zokugqoka okokuqala lapho amthengela izimpahla zokugqoka uDumazile noLerato:

> Babe sebakha olunye usuku abayohlangana ngalo sekukhona indodakazi yabo. Babezohlanganela esitolo simbe sezingubo eThekwini.
>
> UDumazile wayeziphihle zonke. ULerato yena wawungathi yisihlahla sikakhisimuzi engasagqokile econsa! Kwakungasentombi kungusuka sambe woqobo.
>
> (Wanda, 2008:154).

Ukutholana kukaDumazile noMoloi emhlanganweni owawuzocobelelana nokuxwayiswa ngegciwane lesandulela ngculazi kwadala ufa emshadweni wakhe noZuma. UMoloi wayefuna ukuvala icala lokumlahla nengane eZenzeleni High School. Wamkhithizela izimpahla uLerato kanye naye uDumazile. Wabona uDumazile ukuthi wehlelwe yimana wazikhohlwa ukuthi ungunkosikazi kaMtalaselwa. Kuvamile ukuthi umuntu agqibe amacala ngemali kanye nezimpahla. Kungenzeka ukuthi uMoloi wayemazi ukuthi uDumazile uyayithanda imali, ingani wamqoma ngoba nje emthembise izulu nomhlaba esikoleni. Wacupha umgoga ngezimpahla nempela weza endiza uDumazile.

- KwaNongoma

UDumazile wayelaliswe esibhedlela sakhona ngezinsuku zakhe zokugcina waze washonela khona. Esesokhukhwini lokufa, wezwa ohlelweni lwezemingcwabo kumenyezelwa ukushona kukaSithole, kukaMaNzimande, kukaMthovovo, kukaMoloi kanye noMtalaselwa. Lokho kwamenza wagula kakhulu:

Kwadingeka ukuba uMtalaselwa aphuthunyiswe esibhedlela. Imoto yashosholoza yaze yayofika kulowo muzi wezimanga. Ngenkathi efika, waficana noMnumzane uSithole

kanye nephoyisa uMthovovo Mkhize, iziguli lezi zazilaliswe egunjini lazo lodwa. Igumbi labantu abagula kakhulu. UMaNzimande naye wayelaliswe egunjini labantu besibhuda. Naye ebambekile impela:

> UDumazile wahlatshwa yisifo simbe maqede waphuthunyiswa esibhedlela kwaNongoma. Wayekade ebalekele ezihlotsheni zakhe kuleya ndawo.
>
> (Wanda, 2008:167).

UDumazile wayekade ebaleke emva kwehlazo lokulwa kukaSithole noMoloi emzini wakhe. Wayejubalale waya kude ezihlotsheni. Kungenzeka wayefuna ukuya kubantu abangamazi futhi abangaze bafunde nangaye emaphephandabeni. Udaba lwakhe lwaluchitheke emaphepheni. Njengomhlengikazi waphathwa kangconywana amanesi amnikeza umsakazo wokuchitha isizungu.

Kuyavela ukuthi uDumazile washintsha umqondo kule ndawo lapho esebona ukuthi ukufa kuyadlanga akuyi emuva. Wacela ukuba avume onke amacala akhe okwembatha namadoda abantu ahlukene. Wabuya wavuma nokuhlela noMthovovo ukugqekeza kushiswe isitolo sikaSithole.

UCritizer, (2004:79) ufundisa ngempilo yomuntu onesandulela ngculazi ukuthi kumele aziphathe kanjani:

> *Making lifestyle changes includes:*
>
> *Nutrition: eating healthy fresh vegetables, incorporate organic food into your diet.*
>
> *Vitamins and supplements: supplements assist immune system in fighting HIV/AIDS.*
>
> *Exercise: lean body mass is required to protect organs from attacked by HIV.*
>
> *Stress reduction: deep meditation and yoga are methods that can be used to reduce stress levels for HIV patients.*

> *Smoking and drinking: quit smoking and drinking those are health risk.*

Nakuba impilo kaDumazile yayisebuthakathaka ngesifo sengculazi, kusobala ukuthi okumgulisa kakhulu yilokhu okubalulwe uCritizer ngenhla.

- Akakudli ukudla okunempilo. Njengoba ehlezi kwaNongoma ezihlotsheni udla noma yini. Ikakhulukazi okuthosiwe nokungamlungele umuntu onegciwane lengculazi.
- Akazitholi izakhamzimba azozidla ukuze zimelekelele ekukhuphuleni amasotsha akhe omzimba.
- Akuveli ukuthi ungumuntu okhonze ezemidlalo nokuzivocavoca njengoba egula nje.
- Kuvela ukuthi uhlala ekhathazekile, umoya wakhe awunakho ukuphumula ngenxa yokuzwa emsakazweni kumenyezelwa izinhlelo zemingcwabo kaMtalaselwa Zuma, uSithole, uMthovovo kanye noMaNzimande. Ubevele ekhathazekile ngokubalekela ihlazo kokushayana kwamadoda emzini wakhe ebe eganile, (Wanda, 2008:156).
- Akuveli enovelini ecwaningwayo ukuthi uyaphuza noma uyabhema yini. Ukubhema nokuphuza kuyinto ejwayelekile kubantu abanengcindezi ethile.

Ephawula uLuthuli, (2004:92) uthi:

> *The religious background enables people living with HIV/AIDS to live with hope and in peace. Faith healers emphasize the Power of Jesus Christ to cure all diseases including HIV/AIDS.*

Uveza ukuthi abantu abakholwayo abanegciwane lengculazi kanye nengculazi bakholelwa ukuthi ithemba noxolo liyabaphilisa. Amandla kaJesu Krestu angazelapha zonke izifo kanye nengculaza uqobo. Abalingiswa benoveli ecwaningiwe abakuvezi lokhu kukholelwa uma sebesokhukhwini lokufa. UDumazile uvuma izono zokwembatha namadoda abantu ehlukene bese ecela uxolo kuninazala. Akasaziboni efanelwe ukuphila emva kokulalela ezemingcwabo emsakazweni.

Kule noveli ecwaningwayo kuvela obekungalindelekile ngoDumazile, ubonakala engenanembeza ethatha indoda kaMaNzimande, wayikhama yaba uvobo waseyitshinga. Ukugula kumkhumbuza ukuthi akaxolise nakuninazala. Nempela uyaxolelwa uze ayongcwatshwa eJilafohlo ngesizotha. Indawo yakwaNongoma ibaluleke ngoba yilapho umphefumulo kaDumazile waphumela khona.

- EMid-Illovo kwaJilafohlo

Yindawo yasemakhaya kubo kaMtalaselwa lapho kwakuganele khona uDumazile. Wagcina engcwatshwe khona futhi:

> Abazali bakaDumazile kanye nabalingani babo babonisana, bahlela ukuba umufi alandwe ngempelasonto elandelayo bese efihlwa emathuneni akwaJilafohlo lapho ayendele khona. Babuyela emuva-ke sebeyokwenza amalungiselelo omngcwabo.
>
> (Wanda, 2008:172).

Yindawo lapho uDumazile abuyela khona eseyisidumbu. Wayehambe kabi enuke uninazala ngokuthakatha ngokuthumela izilwane eziklinya uSanele. Leli cebo wayelenzela ukuba angawakhi umuzi kule ndawo uMtalaselwa. Wayefuna ukuyokwakha ngakubo. Kuvamisile ukuthi abantu besifazane abafundile abasebenzayo bafune imizi ethi bona. Lokhu bakwenzela ukuba kukhale esabo isicathulo. Kuyakhumbuleka ukuthi uDumazile wayenezingane ngaphambi kokugana. Uma wayesezohlala eJilafohlo uLerato noMtholephi babezoba umtshingo ubethwa ngubani. UMtalaselwa wayelahle intombi yakwaZungu yendawo futhi eseyizalisile. Impilo yabo yayizoba muncu. Kuyacaca ukuthi uDumazile wayezontshontsha izinkomo kwaZuma. Nakuba wabehlukanisa nendodana yabo, wayithelela ngengculazi kodwa bamthethelela wangcwatshwa emzini wabo ngoba engumalokazana wabo.

Indawo nabalingiswa kumele kuhambisane. Lokho kwenza indaba ikholakale. UDumazile uganele emakhaya kwaJilafohlo. Kungumkhuba wasemakhaya ukuthi uma umuntu esedlulile emhlabeni abuyiselwe ekhaya ayofihlwa khona. NakuDumazile kwaba njalo. Wanele wathula nje uninazala waphindela emuva eyokwenza amalungiselelo okumfihla.

Kuzophawuleka futhi ukuthi izindawo ziqanjwe ngesenzeko esithile noma ngesizathu esithile esinomlayezo. Igama lakwaJilafohlo liyakufakazela ukuthi yisemakhaya. Kungenzeka ukuthi negama lomuzi wakwaZuma lalikhona. Lapha eJilafohlo phansi kwentaba iNgilanyoni ngamakhaya akhonze ukulima ngezikhathi zokulima njengokwejwayelekile.

UNyembezi, (1961:3) uveza ukuthi:

> Kwakuyisikhathi sasehlobo, abantu bematasa belima, bevuka ngovivi nezinyoni ukwenzela ukuthi liqambe liyaphakama nje sebeyibekile indima.

Kuyiqiniso okushiwo uNyembezi ngenhla ngoba noDumazile benoMtalaselwa basikelwa indawo yokwakha nokulima emva kokugana kukaDumazile. Ephawula ngalokhu uWanda, (2008:144) sithola ethi:

> Abantu bakwaVilakazi badla umngcele wensimu yakithi. Sathi uma sithi siyakhuluma nabo bahamba kuqala ukuyosimangalela eNkosini. Ngenxa yokuthi bahlobene nayo, labe selisichitha icala.

Lokhu kugcizelela ukuthi kuyimpilo yasemakhaya ukubanga imingcele yamasimu kanye nokuthi amacala avelayo athethwa ezinkantolo zaMakhosi hhayi emaphoyiseni kaHulumeni. NakwaZuma babeyinkukhu nempaka nabakwaVilakazi abangomakhelwane ngoba bebanga amasimu nemingcele.

6.2.2 Inkathi enovelini kaWanda

Lapha umbhali wenoveli usuke esethulela ukuthi indaba yenzeka ngayiphi inkathi. Kungaba inkathi yasendulo, yamanje noma isikhathi soguquko.

Enovelini kaWanda indaba yenzeka enkathini yamanje. Uma sibheka izigameko ezenzeka kuyo ezimayelana nokungaziphathi kahle kwabantu nokungabi nasimilo ngisho kothisha, abanumzane bemizi, amantombazane amancane athandana namadoda amadala ngenxa yokufuna impilo entofontofo. Lokhu kufakazela inkathi yamanje.

Sekuvamile ukuthi uma indawo ingenazo izikole ezinamabanga aphezulu, izingane ziye koqedela kwezinye izindawo. Lokhu kubonakala ngokuthi uDumazile ahambe ayofunda eMbumbulu esuka le eMzimkhulu:

> "Eyi mama, siphume ngesamagundane esikoleni. Akuliwa akuliwa endaweni yaseMbumbulu! Kubulawa wena nkosikazi, wena ngane, wenani nani! "Obani abalwayo? Mina mama ngivele ngingazi ukuthi ngizothini obani abalwayo, selokhu kwaqala izinto zepolitiki nje.
>
> (Wanda, 2008:25).

Lokhu okungenhla kufakazela ukuthi inoveli kaWanda yenzeka enkathini yamanje. Kukhona izimpi zamaqembu ezepolitiki izinto ezazingekho kudala. Nabantu besifazane sebeyabulawa nezingane kanti emandulo babengathintwa uma kuliwa.

Inkathi yamanje ibuye ivunwe izenzo eziningi zikaDumazile nokuziphatha kwakhe emphakathini aphila kuwona. Izinga lothisha abathandana nezingane zesikole bazikhulelise lenyuke kulesi sikhathi samanje. Kule noveli kufakazelwa ukuthandana kukathisha uMoloi noDumazile aze amkhulelise abe eyingane yesikole. UDumazile wayesebenzisa imekhaphu eseyingane yesikole eZenzele lokho kumdalela amazinyo abushelelezi komemu Mpungose. Simthola ekhombisa ukungahloniphi lapho ebuzwa uMisi Hlophe ngokuthandana kwakhe nothisha uMoloi:

> "Wangishela-ke nami uthisha njengoba nawe akweshela." Washo maqede washingila uDumazile. Wamshiya uMisi egcwalelana ukucikeka. Lo Misi uyangihlanyela. Ucabanga ukuthi mina ngingahlukana no-*father of my child to be*? Unamagangangozi! Ufuna kube eyakhe kuphela ingane ezokuba nobaba? Kanti ngeke akubone lokho. Ngeke mina ngehlukane nothisha uMoloi, noma kuthiwani, ngeke!
>
> (Wanda, 2008:19).

Esikhathini samanje kuvamisile ukuba othisha bathandane nabafundi. Nakuye uDumazile kwaba njalo. Uvalwe imali kanye nezimpahla azithengelwa uMoloi. Kuyatholakala ukuthi uDumazile akasahloniphi othisha besifazane esikoleni. Kuvamisile ukuthi amantombazane aqome othisha angabagqizi qakala othisha besifazane. NakuDumazile kwaba njalo. Uphendula uMisi Hlophe kanje yingoba

bebanga uMoloi. Akusekho emthethweni ukuthi umfundi okhulelwe axoshwe esikoleni njengoba kwenzeka kuDumazile. Uthola ingane engenayise, useshaye wachitha uMoloi. Uthwala kanzima ekhulisa ingane yedwa.

UDumazile ubuye waphindela esikoleni wayoqedela ukufunda nakuba wayesenabantwana ababili oLerato noMtholephi. Lokhu kwenzeka kakhulu enkathini yamanje. Uze wayofundela ubuhlengikazi, wagcina esenguSista uqobo. Lokhu kumnikeze ilungelo lokuyosebenza lapho aqome khona uMtalaselwa Zuma, oshayela ama-ambulense:

> Ngonyaka olandelayo uDumazile wabuyela naye esikoleni. Waba nenhlanhla enkulu yokuba uSithole abe ngumngani kathishanhloko wesinye sezikole khona elokishini. Kwahlelwa ukuba uDumazile ayokwenza ibanga leshumi.
>
> (Wanda, 2008:112).

Kuyiqiniso ukuthi uma umuntu esemdala uyazimisela kakhulu noDumazile wasebenza kanzima, waphumelela.

Siqinisile isiZulu esithi umlungisi uzithela isisila. UMaNzimande waqasha uDumazile ngoba ehlupheka wafika waqoma uSithole. Wamthatha wayohlala ntofontofo eMlazi, uMaNzimande wasala encela isithupha. Kuvamisile ukuthi amantombazane asemancane athandane namadoda aseqinile ngoba efuna impilo enofonofo. Naye uDumazile wathola konke kuSithole.

UWanda, (2008:96) uphawula uthi:

> Yebo khona uSithole mdala kunami kodwa uyangithanda bantu. Wangiphathisa okweqanda emsebenzini esitolo sakwakhe.

La mazwi kaDumazile afakazelwa ukuthi uDumazile ubengazimisele futhi engenalo uthando lukaSithole. Uzomthanda ngoba emphethe kahle noma emdala kunaye. Isimo esejwayelekile-ke lesi kulesi sikhathi.

Kujwayelekile esikhathini samanje uthole abantu besifazane beshayela izimoto. Lokhu kufakazelwa ukuba uSithole athengele uDumazile imoto bese ehamba ngayo ukuya emsebenzini. Lokhu kufakazela isikhathi samanje. Simuzwa esethi:

> "Ukushayela imoto ubala. Umuntu ukufunda ngokuphazima kweso lokho." USithole wabona kufanele ukuba azame imizamo yokuvala lesi sikhala esingaba yimbangela yokupheshukelwa yingelosi yakhe. Ngelinye ilanga uSithole wasuka ekhaya waqonda egalaji ukuyokhetha uhlobo oluthile lwemoto. Yayibiza, kodwa kwakungelutho lokho inqobo nje uma ejabulise isithandwa sakhe.
>
> (Wanda, 2008:116).

Isikhathi samanje sinezimoto ezizishintshayo. NoDumazile wayethengelwe lolu hlobo uSithole ukuze kube lula ukulushayela. Kuthe esebuya ekhaya ngelanga lokuqala lokufundisana kwabo yabe isishayelwa uDumazile, ngaphandle kwezincwadi zokushayela njalo. Lokhu kuvamile kulesi sikhathi uthi abantu bazingenele nje emgwaqeni ngaphandle kwamaphepha emvume.

Abanye abantu esikhathini samanje bayashona ngenxa yokushada nabantu abangathembekile. UMaNzimande noMtalaselwa bashade nabantu abangathembekile okungoDumazile noSithole. Bagcina sebechaphazelekile ngegciwane lesandulela ngculazi. Abanye abantu abachaphazeleke ngaleli gciwane bakholelwa ekutheni bathakathiwe. UMtalaselwa wayekholelwa ekutheni uthakathiwe uma eqala ukugula. Lokhu kuyenzeka imihla namalanga kubantu asebehaqwe yilolu bhubhane lwengculazi.

Lokhu kukhomba isikhathi samanje:

> Ngenkathi uMtalaselwa efika emzini wakhe eMlazi evela eMgungundlovu, wayevele esehlabekile yisifo simbe kodwa singakamqinisi. Ngemuva kwezindlebe kwakudumbe izindlala, ephethwe ngamathumba umzimba wonke. Wayengathandisisi ukuya emtholampilo. Wayesaba ukuthi uzofike kuthiwe isifo esingalapheki. Wabona kungcono ukuba adle imishanguzo yezinyanga. Ngokuhamba kwesikhathi ukufa kwadlanga. Kamuva wayesekhala ngokutshutshumba nokufutha kwezinyawo. Zagcina ziphihlike izilonda. Kusenjalo waxinwa yisifuba, ekhwehlela igazi.

> Umoya unqamuka kungasaphefumuleki, kwenzeka lokhu njalo nesisu asimile ukumhambisa. Baqala ukunukana. Babesho idliso, umbhulelo, onomtsotsi nokunye okungamalutha.
>
> (Wanda, 2008:166).

Kuvamile enkathini yamanje ukuba abantu abaphathwe yisifo sengculazi, bengathandi ukuyohlola emtholampilo. Lokhu basuke besaba ukuthi bazokwaziwa noma banamahloni ukuthi kuvele ukuthi baguliswa yilesi sifo.

Kuningi okutholakala kule ndaba okukhombisa ukuphumelela kukaWanda, mayelana nokucacisa inkathi indaba eyenzeka ngayo. Ukukhuluma kwabalingiswa abangoMaMdinsilwa noMaNdelu, uMaNzimande ngesifo sengculazi kukhomba ulwazi lwezifo zamanje ezintsha. Sibuye sithole ukuthi amaphephandaba asetshenziswa ukwazisa abantu ngodaba oluthile njengalolu lokushayana kwamadoda kaDumazile oSithole noMoloi. Lokhu kufakazelwa yila mazwi:

Amadoda aklinyene ebanga umfazi womuntu

> Kucishe kwaphuma isidumbu esigamekweni esenzeke kwelinye lamalokishi aseThekwini. Abayizekayo le ndaba bathi la madoda alwa nje abanga unina wezingane zawo. UMnumzane Zuma, okunguyena umnikazi womuzi, ubengekho ekhaya ngenkathi yesehlakalo lesi. Okhulumele omakhelwane nokho ongathandanga lidalulwe igama lakhe ngenxa yokwesabela impilo yakhe, uthe kade sayibona le nto ukuthi izokwenzeka. Wathi kufanele ibongwe iNkosi yamakhosi ngoba akuzange kuphume isidumbu.
>
> (Wanda, 2008:163).

Lokhu kujwayelekile ezikhathini zamanje ukuthi udaba olwenyusa amaphaphu lubhalwe ephephandabeni phambili. Ubuye uWanda wayigqamisa inkathi yenoveli yakhe lapha eveza abaqashi abagcina sebethandana namantombazane abawaqashile kuthi wona amantombazane aziwolele imali nje kuphela. Lokhu kwenzekele uSithole wathandana noDumazile, ogcina emwise bhu phansi wafa engesenalutho futhi esemxoshe nasemzini ayewuthenge ngemali yakhe.

Amadoda anamuhla sekuba lula nje ukuyongena emzini wenye indoda njengoba kwenzeka enovelini ecwaningwayo. Kuyabonakala ukuthi uSithole ufudumala nje aze acishe abulale uMoloi yingoba umuzi lo wathengwa nguye. Kuvamisile futhi ukuthi Amadoda anemali athengele izintombi imizi yize zingabaganile. Lokhu bakwenzela ukuthenga uthando. Nakuba inhloso kusuke kunguthando kodwa lo mdlalo uphetha kabi kule noveli ngoba uSithole ubuyela kumkakhe engesenalutho.

UDumazile akaziphethe kahle, omakhelwane abasamfuni. Uma kulwa amadoda bayambhinqa ngokuthi kade bakubona ukuthi kuyogcina kwenzekile. Kuvamisile ukuthi enkathini yamanje abantu abaganile babe nobudlelwano ngaphandle kwemishado yabo. USithole uganwe uMaNzimande kodwa uzolwela uDumazile ogane kwaZuma. Abanye baze badubule babulalane amashende. UDumazile akazazi ukuthi uganile futhi unezingane, wenza noma yini phambi kwazo.

UMkhize, (1977:117) uveza ukuthi:

> Singakaziphethi izindaba umbiko ophuthumayo esinxusa abalaleli bawuhlabe bawulawule "Amaphoyisa aseMkhomazi, ngasogwini athole isidumbu somuntu wesifazane onamagama amabili. ElikaJabulile Khumalo noma nguJabu Gumede. Isidumbu leso sikhombisa ukuthi umufi ushaywe yinyoka. Umufi ungowaseGoli elibhekise eMthatha elinye lisuka eGoli libheke eThekwini.

Kulo mbiko kuvela ubugebengu obenziwa abantu abashadile. Bashada nabantu besilisa abadala kunabo bese benganeliseki, babe nobudlelwane obunye ngaphandle. Enovelini ecwaningwayo uDumazile uthandane noSithole ngoba efuna ukuphila ntofontofo. Uma engesenalutho uyamtshinga. Ubuye ugana kwaZuma uMtalaselwa owathola ephephandabeni ukuthi kucishe kwabulalana amadoda emzini wakhe. Abantu abaganile abasenanembeza nehlazo yinto abangasayesabi nhlobo. Kuba lula nje enkathini yamanje umuntu oganile noma eganiwe aziphathe madlakadlaka.

6.2.3 Isimo senhlalo/sezinto enovelini kaWanda

Uma kukhulunywa ngesimo sezinto kusuke kubhekwa ukuthi abalingiswa baphila impilo enjani. Kungabhekwa amasiko nezinkambiso abaqhuba ngazo ngendlela

abaphilisana ngayo. Kubhekwa isimilo nokuziphatha kwabalingiswa kanye nemiphumela yakho.

Le noveli incike esimweni senhlalo eqhakambisa usikompilo. Ibuye ithinte impilo nendlela abantu abaphilisana ngaye. Isibonelo: umlingiswa wethu omkhulu uDumazile, simthola ekusiphi isimo?

- Uziphethe kanjani?
- Mpilo ini le ayiphilayo?
- Uhlalisene kanjani nabanye abantu?
- Izinto azenzayo zinamthelela muni kwabanye abantu?
- Sinjani isimo azithola ekuso ngenxa yezenzo zakhe ekuqaleni nasekugcineni?

Isimo senhlalo noma sezinto siyaguquguquka kule ndaba. Ngenye indlela okwenzeka nokwenziwa uDumazile kuvunwa yinkathi okuyinkathi yamanje. Kuzobalulwa ukuguquka kwesimo sezinto empilweni kaDumazile naphila nabo: Ukungabi nasimilo, ukuthanda izinto, ukungezwani komakoti nomamezala.

UDumazile ubuya ekhaya esekhulelwe esikoleni. Lokhu kudala ingxabano phakathi kukaKheswa noMaNdovela ngoba uKheswa wayengafuni ukuthi uDumazile ayofunda eMbumbulu:

> Kwathi akadumele induku aqonde kubona bobabili afike ababhambabule ngayo, kodwa wabuye wacabanga ngomonakalo ongase wenzeke. "Angibafuni nokubabona bobabili kulo kababa umuzi."
>
> (Wanda, 2008:38).

Le nkulumo ifakazela khona ukuthi isimo senhlalo asisihle neze ngoba uMaNdovela usemdibi munye noDumazile kuKheswa ngokukhulelwa kwakhe.

Isimo esingesihle sibuye sagqama lapha uDumazile engasakwazi ukondla uLerato ngoba uthisha uMoloi washaya utshani. Lokhu kumphoqa ukuba ayosebenza ukuze akhulise ingane yedwana. Ukuhamba kukaDumazile ukuyosebenzela uSithole, kuqubula isimo sokungezwani phakathi kukaSithole noMaNzimande ngoba uLizzy

umlume indlebe uMaNzimande ukuthi ziwadla ephakathi. Nempela le ngxabano iphetha ngokuthi uDumazile noSithole bayohlala eMafezini eMlazi. Bagcina sebetholisene nengane uMtholephi, okuyingane yesibili engashadile:

> "Ukuqomile," kusho uMaNzimande isifuba sigubhazela. Aqale athule uSithole esadla amathambo ekhanda. Wathi uyakhuluma, ulimi lwavele lwagcwala umlomo.
>
> (Wanda, 2008:71).

Le nkulumo kaSithole noMaNzimande ifakazela isimo esingesihle, bagcina behlukaniswe yintombazane eyayizophatha ingane uDumazile. Lokhu kufakazela isimo senhlalo esingesihle esitholakala enovelini kaWanda.

UMaNzimande akasamfuni uDumazile emzini wakhe ngoba esola ukuthi uthandana noSithole. Lokhu kudala isimo sokungahloniphani emzini wabo. UDumazile uyahamba uyohlala esitolo ngoba uSithole engeke amxoshe njengokusho nesifiso sikaMaNzimande. Le ngxabano iba nomphumela wokuba uSithole athathe isinqumo sokumlahla umkakhe ahambe noDumazile bayohlala eMafezini. Bafika baphila ntofontofo emzini kanokusho, emuva uyahlupheka uMaNzimande. Le mpilo kaDumazile noSithole ikhombisa isimo senhlalo esibukeka sisihle. UDumazile akamthandi uSithole kodwa uzifunela imali nje yikho emthengise imoto ebe emfundise ubuhlengikazi.

Lokhu kubuye kufakazelwe ukuthi kubuywe kwahanjwa izinkantolo zesehlukaniso zemishado. Lokhu kwenziwa uSithole kuMaNzimande ngoba uSithole efuna ukwephuca umkakhe yonke into ngisho umuzi imbala.

Isimo senhlalo sibuye sifakazelwe inkulumo kaMaNdovela noZulu ngendaba yemali yenhlawulo eyayizokhokhwa uSithole.

UWanda, (2008:106) uthi:

> "Isenzo sakho sibi kabi wena! Ungcole kabi! Awuhlukene nokuthi ugange nengane yakho! Angikaze ngiyibone into enjena!"

> "Nozulu ngiyamshwelezela ezinyanyeni zonke zakwaKheswa. Ngizimisele ukukhipha konke enginakho ngishweleze ngakho kwabalele." Kuthi cosololo kumnumzane uKheswa. Wabheka umkakhe, wathatha wathi: "MaNdovela, udinga ukuhlawuliswa lo muntu. Akuyona eyami le ngane adlale ngayo, ngekababa."

Le nkulumo ithi ukusidambisa isimo sentukuthelo kayise kaDumazile ngoba wayesebona esezothola ngomntanakhe. Ubuye aduduzeke lapho uMtalaselwa Zuma esezolobola uDumazile. Isimo kubazali bakaDumazile sangconywana.

UNozulu ucasulwe ukuthi uSithole usethlise uDumazile ingane ebe emdala. Udlula lapho ufika emzini wakhe uzoziceba. Isimo sibohliswa ukuzwa ukuthi uSithole uzimisele ukukhipha inhlawulo, ageze umuzi ngaleli phutha abalenzile. Kuyavela kule noveli ukuthi uDumazile uze azohlawulwa nje yingoba eluthe uSithole ngobuqili. Uthe ingane uMtholephi uzokufa uma engashiselwe impepho. Uyazi ukuthi ngeke angavumi ukumhambisa uSithole. Kugcina kuba nokuzwana kulo mndeni.

Ephawula ngalokhu uKhumalo, (1997:594) uthi:

> Ngokosiko loMdabu izibulo lizalelwa ekhaya kubo womlobokazi. Lokhu kukhomba ngokusobala ukuthi abantu abamisa isiko nayakuqonda ukuthi umuntu ongaba nesandla neso elibanzi kumlobokazi ngunina kunoninazala.

Okuphawulwe okaMaShobane ngenhla akukaze kwenzeke empilweni kaDumazile. Lokhu kungenxa yesimo senhlalo nempilo abetholela abantwana ngaphansi kwaso. Uthole uLerato esengumfundi eZenzeleni, uthisha wabaleka. Ingane ibe isiba umthwalo wakhe yedwa. Ubuye wathola uMtholephi kuSithole owayengayihlelele futhi eganiwe uMaNzimande. Kuba lukhuni ukubuyela ekhaya nesisu ngoba azi ukuthi abazali bazovuka inja ebomvu. Isu lokudoba uSithole ngamacebo amanga okwenziwa uDumazile uzama ukuyobhula umlilo kubazali bakhe. Ekhaya ufika ingane eseyiphethe. Ngenxa yokuthi uSithole uyalazi icala alenzile emzini kaNozulu ufike esezihlinzeke ngemali azokhokha ngayo inhlawulo.

Kuyiqiniso lokhu okushiwo uWanda ukuthi abantu abadala abathandana nabancane kakhulu ngeminyaka basuke bethandelwa ukudiza nokudliwa kwemali qha. Lokhu kufakazelwa isenzo sikaDumazile sokuthi ashade noMtalaselwa Zuma ngokushesha ngesikhathi uSithole edonsa isigwebo ejele sezinyanga eziyisithupha nje vo. Uma ethi uyabuya usemkhomba indlela kumfazi wakhe uMaNzimande eManzimtoti ngoba esenguphuya. Uneqhaza ekumcekeleni phansi ngokushisa isitolo sakhe ehlangene noMthovovo owayentshontshana naye. Lokhu kufakazelwa amazwi ephoyisa lithi:

> Njengoba kwasha isitolo sikaSithole e-Adams, kunobufakazi obukhomba ukuthi umkakho uxhumene naleso sehlakalo. Akhombise ukwethuka uMtalaselwa. Iphoyisa liqhubeke. Izigebengu zathengwa uGwabinde, lona owathenga isitolo sikaSithole eMzimkhulu, ukuba kugqekezwe isitolo sikaSithole -Adams bese kuphangwa impahla. UDumazile nguyena ungqondongqondo owaxhuma izintambo. Wahlela nephoyisa uMkhize ukuba kube lula ukwenza umsebenzi.
>
> (Wanda, 2008:164).

Impilo yenhlalo yomndeni kaZuma ayiyinhle. UDumazile ubalekele ukulwa kwamadoda emzini wakhe. Ukuzofunwa amaphoyisa kukaDumazile ngenxa yobugebengu abenza, kumenza uMtalaselwa agule kakhulu emoyeni. Inhlalakahle kulo mndeni ayikho futhi akukhombisi ukuthi liyobuye lubekhona uzinzo. Nakho-ke ukufa sekudlanga kuZuma okungenzeka ukuba kubangelwe kakhulu izinkinga nengcindezi ehlasele kwaZuma. Ukhumbula izeluleko zabazali bakhe azifela ngamathe bemxwayisa ngokuganwa yintombi eyiphukaphiko.

Le nkulumo idumaza kakhulu uMtalaselwa ovele edunyelwa yikhanda ngodaba oluphume ephephandabeni kanti nomkakhe uDumazile akamficanga ekhaya nasemsebenzini bathe uthathe ikhefu. Lokhu kufakazela ukuba kubi kwesimo senhlalo ngenxa yokuziphatha kukaDumazile.

Iqiniso elingephikwe okushiwo uWanda ukuthi abafana bayaziyeka izintombi zasemakhaya eziziphethe kahle, badume nalezo zasedolobheni. Bengafuni ukuzishada ekubeni sebezizalisile. Lokhu kwenza kukaMtalaselwa ukuba atshele abazali bakhe ngoDumazile, oseyiphulaphiko ofuna ukuyomlobola, ekubeni ikhona intombi yakwaZungu ayizalisile yena kumxabanisa nabazali bakhe:

> "Mntanami, iphukaphiko pho? Bese kuphele izintombi yini kodwa? Mh, uyazi ukuthi kwakuba yintombi yamakhehla leyo emandulo?" Athelwe ngamahloni uMtalaselwa, abheke phansi ecabanga ukuthi kuyihlazo endaweni yakubo ukuganwa yigqinkehli. Unina wabe esethatha ethi: "Uthi uyakwazi amaqhashamlenze ukuthi ahlupha kanjani mntanami" Awahlukani noyise babantwana bawo."
>
> (Wanda, 2008:126).

Abazali bakaMtalaselwa babeyipopolile ingozi engase yehlele indodana yabo ngokugana umuntu onezingane ezimbili. UDumazile igama lakhe libikezela ukungaziphathi kahle. Nazi iankinga ziza zelakanyana ekhanda lakhe ekubeni engaphilile.

UDlomo, (1946:2) uphawula uthi:

> Ngixolele phela mntakwethu. Bengingazi ukuthi ungibonile.

Akuzwakali ukuthi uDumazile wake wazama ukuxolisa kumyeni wakhe uMtalaselwa. Kungenzeka wayazi ukuthi alufakwa. Wabona kungcono ukuba ashaye utshani ayocasha ezihlotsheni le kwaNongoma. UMtalaselwa uhlangana necala lobugebengu likaDumazile ekubeni ubefikele ukulwa kwamasoka akhe emzini wabo.

Lokhu kudumala kwabazali bakaMtalaselwa ukuba alobole uDumazile ebenezingane ezimbili, bona bebheke ukuthi uzoganwa intombi yendawo asenengane nayo kwenza isimo singabi sihle ekhaya kwaZuma. Lokhu kubuye kuqhutshezelwe phambili ukuthi uDumazile angamfuni uninazala aze amnuke ngokuthakatha. Ucela uMtalaselwa ukuba bayokwakha ngakubo. Umshado wabo ubuye uphazanyiswe ukubuya kukaMoloi noSithole empilweni kaDumazile, ekubeni eseganile bengena ngenxeba lezingane abamtholise zona. Lokhu kufakazela ukuthi isimo senhlalo esivezwe uWanda kule ndaba yakhe asisihle nhlobo.

Kungenzeka ukuthi uMtalaselwa wayengasitholanga isifundo sokuba umfana osesezingeni lokuthatha kubazali bakhe.

UKhuzwayo, (2002:83) uphawula uthi:

> Umfana wayengagcini nje ngokwenziwa imicikilisho ethile kodwa wayefundiswa ngokuthi kusho ukuthini lokhu osekwenzekile. Wayefundiswa ngobudoda nokuphatha umuzi.

Kuyahlaluka ukuthi uMtalaselwa akalutholanga lolu qeqesho ekhaya. Yikhona lokhu okumenza alahle intombi emqome iyitshitshi, aqome ukuzolobola uDumazile enezingane ezimbili. Ukwehlulwa umlobokazi amthuthise kubo bazohlala eMafezini kuveza lukhulu. Akuveli enovelini ukuthi uMtalaselwa wake waphenya ngokuthi indlu asebezoyibiza ngomuzi wabo yathengwa kanjani futhi ngubani. Kubonakala ekuthokozelela nje ukuthi uganwe yinesi futhi lifundile.

Kulula-ke ukuthi azithole ekulolu bishi ngoba uSithole uzobona uMtholephi emzini owathengwa imali yakhe. Le nsizwa eshayela ama-Ambulense esibhedlela ayimazi lo Dumazile. Akabuzi ukuthi baphi oyise balezi zingane. Sewahlukana yini nabo? Bangakanani ngeminyaka? Yonke le mibuzo yayizomnika isithombe sokuthi uDumazile uluhlobo luni lomuntu wesifazane:

> Mina ngizimisele ukukuthatha nakho konke onakho.
> Futhi izingane zakho koba ngezami.
> (Wanda, 2008:121).

La mazwi kaMtalaselwa aveza ukuthi usanganiswe uthando. Ujabulela ukuthola isifundiswa esiyinesi azokwakha naso umuzi. Wakhohlwa okubalulekile empilweni yakhe.

Isizinda sale noveli siyibumbe kahle indaba. Indawo nenkathi kanye nesimo senhlalo kule ndaba kuyakholeka futhi kuyahambelana.

Ukuhamba kukaDumazile kubo eMzimkhulu yikho okwabangela athole igciwane lengculazi. Ukuba waziphatha kahle waqoma ngakubo wayengaba nenhlanhla yokuthola umuntu ophilayo. Indlela aziphathe ngayo esikoleni lapha wayeyofuna imfundo engcono saholela ekutheni abuye nengane uLerato.

UMtalaselwa ungowasemakhaya eJilafohlo, uzosebenza eThekwini. Isimo somsebenzi esimbeke kule ndawo sidala ukuba athole isifo sengculazi okwakungenzeka angasitholi ukuba wazalelwa wakhulela waze waganelwa khona eJilafohlo.

Nakuba isimo senhlalo sisihle kwaKheswa bedela konke abanakho, bathumela uDumazile eMbumbulu ukuyofuna imfundo engcono. Ubuya ekhulelwe. UKheswa usola unina uMaNdovela ngokuthi akazifakanga kahle iziyalo.

Isimo senhlalo phakathi kukaDumazile noMoloi siqala sisihle betetemuka emahotela. Impilo ishintsha uma emtshela ukuthi ukhulelwe. Uyabaleka uMoloi. UDumazile uwa evuka nengane engondliwa. Ukuya kosebenza kwakhe kuxabanisa, kubhidliza umuzi wakhe.

KwaSithole bekukuhle uMaNzimande ebusa engazi lutho. Uqashelwa umuntu ogada ingane. Konakala lapha esenezinsolo zokuthi uSithole noDumazile bayathandana. Le ngxabano igcina ibehlukanisile uSithole noMaNzimande. USithole ugcina ehamba noDumazile bayohlala eMlazi. Isimo somndeni kaSithole siba sibi aze ayosebenza emajalidini ukususa ikati eziko. USithole uze azame nokukhipha uMaNzimande endlini yokuhlukanisa umshado wabo.

Kwabe sekuphela konke kuSithole ngezitolo lapho uDumazile esesebenza njengonesi. USithole ugcina ngokuboshwa, aphume eseshadile uDumazile noMtalaselwa. Ukubuyela kwesimo esejwayelekile nozinzo aluphindanga lwakhona okwaphetha ngokufa kwabo bonke abalingiswa ababalulekile bale noveli.

6.3 Udweshu enovelini kaWanda

Uma sikhuluma ngodweshu sisuke sikhuluma ngembangela yothuthuva. Kuba nokungqubuzana kwemiqondo nezenzo. Imiphumela iletha ingxaki eqhubela phambili lokhu kungezwani okubanga udweshu. Zimbili izinhlobo zodweshu; olwangaphakathi nolwangaphandle. Uma kungqubuzana kumlingiswa oyedwa enenkinga, kuphikisane imibono kuye ngaphakathi kuba olwangaphakathi. Uma ukungaboni ngaso linye kuphakathi kwabalingiswa ababili bengqubuzana ngemibono siye sithole udweshu

lwangaphandle bese lona luholela esigamekweni. Kwesinye isikhathi kungaqala isehlakalo bese sona siholela odweshini lwangaphandle noma lwangaphakathi.

UMaphumulo nabanye, (2006:149) bathi:

> Udweshu enovelini yinkinga enkulu abalingiswa noma umlingiswa omkhulu okumele ayixazulule. Uma udweshu lungaxazululeki masinya indaba iya ngokuya ikhuphuka iqhubeka ihamba kuze kube nesixakaxaka. Esokuqala sisuke sizama ukuxazulula udweshu sehluleke kulandela esesibili nesesikhathi njalonjalo, luyoze luxazululeke udweshu indaba iphele.

Yiqiniso leli elishiwo ngenhla ukuthi udweshu luyinkinga okumele umlingiswa omkhulu ayixazulule. Uma le nkinga ingaxazululeki isimo siya sishuba enovelini.

UMbatha, (2006:246) uthi:

> Udweshu isixakaxaka lapho kulwa khona abantu, ingxabano kumbe uthuthuva.

Kuyiqiniso lokhu okushiwo uMbatha ukuthi udweshu yilapho kulwa khona abantu ngoba bengaboni ngaso linye. Uma bexabana kwesinye isikhathi kugcina kudaleke inzondo engaholela ekutheni kuze kufe nothile kubona.

UZulu nabanye, (1991:293) bathi:

> Udweshu ukungqubuzana kumbe ukushayisana ngezifuba phakathi kwamaqembu amabili aphikisanayo endabeni. Ngokujwayelekile umlingiswa omkhulu una nenjongo afisa ukuyifeza, kodwa kube sekuvela izinkinga ezenza kube lukhuni ukufeza izinjongo zakhe. Ngakho-ke kubakhona umdonsiswano phakathi komlingiswa omkhulu kanye nenkinga noma izinkinga ezimvimbelayo ukuba afeze akujongile. Inkinga kungaba yimbangi ephikisana nomlingiswa omkhulu bese kuba nokungqubuzana.

Udweshu kumbe ingxabano ayibi kubantu ababili kuphela, ingxabano ingaba naphakathi kwamaqembu amabili aphikisanayo endabeni. Enovelini kungaba nokuphikisana nomlingiswa omkhulu bese kuba neqembu elihambisana nembangi bese kuba nomdonsiswano phakathi kwala maqembu.

Ukubakhona kodweshu endabeni kubaluleke kangangoba ayikho indaba engabakhona iphile ngaphandle kodweshu. Uthando lomfundi wendaba luncike ekugqameni kodweshu oluvela ekuqaleni kwendaba, lukhule njalo kuze kube sesiphethweni lapho isimo sezinto sesibuyela kwesejwayelekile. Okumenza abe nothando lokufunda umfundi ukufisa ukubona ukuthi umlingiswa omkhulu uzozixazulula kanjani izinkinga abhekene nazo nokuthi njengoba enezinkinga nje uzozifeza yini izinjongo zakhe.

UZulu nabanye, (1991:294) bathi:

> Kunezinhlobo eziningi zodweshu. Kunodweshu phakathi kwabalingiswa. Lolu dweshu luvame ukuba phakathi komlingiswa omkhulu nembangi. Bangabanga into ethile abayifunayo bobabili. Udweshu lungadalwa nangubuthakathaka bomunye wabo: ubusela kumbe umona. Ukungqubuzana kungadlulela nakwabanye abangavuna umlingiswa omkhulu kumbe bavune imbangi. Udweshu lwesibili lungaba phakathi komlingiswa nendawo. Umlingiswa owakhulela edolobheni angazithola engqubuzana nendawo yasemaphandleni uma ezithola esehlala khona. Kungaba kulowo owakhulela emaphandleni ozithola esehlala edolobheni. Udweshu lwesithathu lungaba phakathi komlingiswa nemvelo. Imvelo yizinto ezifana nesimo sezulu, izifo nokunye. Udweshu lugcina lungaba phakathi kwabantu awanamasiko nezinkolelo ezingafani.
>
> Kumele kube nesizathu esicacile sokungqubuzana kwabalingiswa. Lokhu kuchaza ukuthi udweshu kufanele luhambelane nenjongo yomlingiswa omkhulu noma okunye okuthinta imizwa yabalingiswa. Ukuxazululwa kodweshu akumele kubelula futhi kube sobala. Imbangi nayo kumele ibe namandla alingana nawomlingiswa omkhulu. Imizamo yomlingiswa omkhulu yokuxazulula inkinga kumele ibe nzima ukuyifeza. Ifindo kufanele liqaqeke kuphela ngasesiphethweni

> sendaba. Ukungqubuzana kumele kukholakale, kuzivelele, kungenzeki sengathi kuphoqelelwe.

UWanda usebenzise kahle udweshu kule noveli yakhe ukukhulisa indaba yakhe. Ziningi izigameko ezitholakale kule noveli ezenziwa abalingiswa abehlukene. Umbhali ubhebhethekise udweshu ngokuthi alamanise izigameko noma avusele abalingiswa izinkinga okumele bazixazulule.

Udweshu lwehlukene ngokwamazinga: Isisusa sodweshu, ukubhebhetheka kodweshu, uvuthondaba kanye nesiphetho.

6.3.1 Isisusa sodweshu enovelini kaWanda

Ebangeni lokuqala lesakhiwo, umbhali wethula isisusa sodweshu. Ngamanye amazwi kuvame ukwethulwa isigigaba esisusa udweshu oluthile oluzoya lukhula luze luyofika evuthondabeni.

Kule noveli uWanda usebethulele imicabango kaDumazile ngemva kokuzwa oMemu Ngcamu noMpungose bemhleba ezindlini zangasese bethi uthandana nothisha uMoloi. Lokhu kufakazelwa uWanda, (2008:3):

> "Ubomqaphela-ke dade uma sekuyisikhathi senhlabakhefu. Yisona sikhathi eziduma ngaso leso. Isidudla lesi uvele asijikijelele ukhiye wasekotishi bese yena enza lo doti wabo wokuthumela maqede balandele ezithendeni."
>
> "Hawu othisha abawuyeki lo mkhuba wabo ka-*send and follow*?"

Le nkulumo yabo babeyihleba kanti uDumazile uyezwa, uphakathi endlini encane. Lokhu kudala ukuba azibuze imibuzo eminingi ngabo nangaye ukuthi yikho nje enyamana mbana nakubafundi abanye. Njengoba uthisha wayengakaze azibike. Wacasuka wanquma ukuthi amtshele uthisha le ndaba.

6.3.2 Ukubhebhetheka kodweshu

Lapha imizamo yokubhula umlilo obe wethulwe esingenisweni ayiphumeleli kodwa inkinga iqhubekela phambili. Inkinga yomlingiswa omkhulu iyakhula.

Lapha sizobheka abalingiswa abasetshenziswe uWanda enovelini yakhe ukubhebhethekisa udweshu.

6.3.3 Udweshu lwangaphakathi

- UMoloi nodweshu lwangaphakathi:

Emva kokuba uDumazile evuke wayoceba oMemu ngendaba yokuthi bayathandana, sithola uthisha uMoloi ebalisa ukhuluma yedwa ebabaza futhi edidwe ubuhle bukaDumazile. Ubuye uMoloi wacabanga kabanzi lapho uDumazile kade emazisa ukuthi usekhulelwe. Le micabango yayisixube nokuthi nasekhaya ushiye ekhulelisile:

> "Eyi madoda le ngane seyiphregi njalo? Zolo lokhu uMisi Hlophe ubenjalo naye angikakhokhi nenhlawulo! Kanti nangasedladleni eJozi nginesimoko esifanayo futhi! Ngizokwenzenjani? Ngeke, ngizoshaya igelekeqe."
>
> (Wanda, 2008:16).

Lokhu kufakazela ukusetshenziswa kodweshu lwangaphakathi uWanda enovelini yakhe ukuveza ukungqubuzana kwemicabango.

- UDumazile nodweshu lwangaphakathi

Njengoba uDumazile engumlingiswa omkhulu mining imicabango abenayo kule ndaba, ekhomba ukuthi izimo bezingahambi njengoba efisa. Ezinye ubeba yimbangela yazo.

Simthola ecabanga ngalokho akutshelwe uMoloi kokuthi bathandane, ugcina enqume ukumqoma ngencwadi:

Thisha

> Isicelo sakho samukelekile
> D.K.
> (Wanda, 2008:13).

Uma esemqomile uDumazile uthisha ugcina emkhulelisile. Uma esebuyela esikoleni esekhulelwe, uhilizisana noMisi Hlophe ayembuka njengomuntu ofuna kube ngeyakhe kuphela ingane enobaba. Wacabanga ukungehlukani nothisha uMoloi.

UWanda, (2008:19) uthi:

> Lo Misi uyangihlanyela. Ucabanga ukuthi mina angihlukane no-*father of my child to be*? Unamagangangozi?"

Sibuye simthole ecabanga ngeziyalo zikanina ngenkathi esebhasini elibheke eMzimkhulu ekhaya. Lokhu kwenzeka emva kokuxoshwa esikoleni ngenxa yokukhulelwa kwakhe. Wayethatha ebeka kanje:

> "Lalela lapha-ke mntanami, intombi iyintombi ngobuntombi bayo. Inkomo kamama isebuntombini bentombi. Usize ungelusele yona inkomo yami mntanami. Uma uke wangaziphatha kahle Dumazile, kuyobe ungithele ngehlazo." Wakucabanga konke lokhu qede washaywa yinzululwane zehla izinyembezi.
> (Wanda, 2008:23).

UDumazile wadidwa ngamazwi kaSithole okuthi ufuna ukumenza umamncane kaMpisendlini. Ubuye akhulume yedwana lapha esecabanga ngamazwi kaSithole ukuthi akakhethe ukuba amhlawule noma amphindisele esikoleni. Simthola esekhuluma yedwa futhi ethi:

> "USithole wathi angikhethe phakathi kokuba akhokhele abazali bami nokuba angiphindisele esikoleni. Njengoba ngakhetha ukuba angibuyisele esikoleni, kusho khona ukuthi abazali bami abatholi lutho ngami? Uthisha uMoloi akazange amkhokhele uLerato. Manje uSithole akafuni ukukhokhela uMtholephi? Kanti mina kuzothiwa ngiyintombazane eziphethe kanjani? Awu ngeke, ngizolakha isu."
> (Wanda, 2008:102).

UDumazile ubuye avele endabeni ecabanga ukuhlela isu noMthovovo lokuzuza imali yesitolo sikaSithole. Akha isu elizomzuzisa yonke imali yesitolo. Utholakala ngenkulumo kayedwa endabeni ethi:

> Lesi sitolo siyayenza phela imali, siyenza ngempela. Ngisuka kude naso. Ngempela sekufanele uSithole abonge kumina njengoba ensile nje. Lesi sitolo sesidlondlobele kangaka nje kugenxa yami. Ngangiyiwozawoza kazibuthe ezinsizweni. Zazifika zidedelana zizozithengisa ugwayi nokunye kanti zaziqonde kimina. USithole alale ebomvu. Kuzofanele ngihlele nephoyisa uMkhize ukuze angaphazamisi uma sengenza izinto zami. Imali engoyithola ngalelo cebo ngizothengela ubaba umhlahlavana wemoto, esalayo ngivule ngayo isaluni. Okumnandi ukuthi uSithole ngeke yena ashona kumbe alahlekelwe ngoba umshuwayilense uyokhokha."
>
> (Wanda, 2008:137).

Inkulumo kaDumazile yiyona eyavithiza uSithole wazithola engesenalutho, kwazise umshuwayilense awumkhokhelanga ngoba wayeqiwe inyanga wangakhokha. Lokho kuba nomphumela wokuba abe yisibotho sotshwala, balwe njalo noDumazile. Ugcine eselala yedwa ekamelweni esemtshela emehlweni ukuthi usenesithandwa sakhe yena uSithole akaphindele kuMaNzimande umkakhe e-Adams.

- UMaNdovela nodweshu lwangaphakathi

UWanda uphumelele ukusebenzisa lo mlingiswa ongunina kaDumazile, lapho ecabanga ngolaka ayezoluthola kumyeni wakhe ngokukhulelwa kukaDumazile. Simthola enegxala ngendlela yokuthi uze ufisa ngathi ngabe akaze azalwe uDumazile.

- USithole nodweshu lwangaphakathi

Simthola endabeni ecabanga ukulanda ugedla lwenyanga ukuze aqonywe uDumazile owayebonakala enqaphaza impela. Sibuye simthole endabeni ecabanga ngokuthengela uDumazile imoto kodwa uba manqikanqika ukuyikhokhela yonke, ugcina ethathe isinqumo sokubhatala ngesikweletu.

- UMaNzimande nodweshu lwangaphakathi

Imicabango kaMaNzimande igxile kakhulu kumyeni wakhe uSithole. Okokuqala simthola engalele ethatha ebeka ngenxa yokuthi uSithole akalalanga ekhaya kanti futhi wayengabikanga lutho. Ubuye adinwe bese ephimisela ekhuluma yedwa ngokubuya kukaSithole ejele eze kuye, ufikelwa umcabango wokuthi hleze amthelele ngegciwane lengculazi nokuthi usezomshayela umthetho futhi:

> "Yaqala-ke inkathazo. Okwakobani nje ukufikelwa nguSithole lapha? Ngeke, awu ngeke!
> (Wanda, 2008:157).

6.3.4 Udweshu lwangaphandle

Lapha uWanda usebenzise izinkulumo ezikhomba ukungqubuzana phakathi kwabalingiswa bendaba.

- UDumazile

Simthola uDumazile eqophisana noMisi Hlophe ngendaba yokuqoma uthisha uMoloi. Athi uma efika ekhaya esexoshiwe esikoleni axabane nabazali bakhe ngenxa yokukhulelwa kwakhe ingane kaMoloi:

> "Indodakazi yakho ikhulelwe, kusasa siyovuka siyofuna inhlawulo eMbumbulu." Kwathi xhifi, kwathi fithithi enhliziyweni kaKheswa. Wezwakala esebhavumula ethi: "Umithi, unondindwa?"
> (Wanda, 2008:38).

Le nkulumo kaSithole noMaNdovela ikhombisa ukuthi uSithole uthukuthele ngenxa yokuphoxa ngokukhulelwa kwendodakazi yakhe uDumazile.

Sibuye simthole uDumazile exabana noSithole bethukana. USithole uyamshaya, lokhu kudalwa nangukuthi akasenamali futhi useyadakwa. UDumazile simthola etshela uSithole ukuthi akasayingeni eyakhe indaba:

> "Kuzofanele siye kini siyohlela usuku lomshado."

> "Ini? Ushade bani? Angithi wena uyindoda kaMaNzimande?" "Uyakwazi ukudivosa ukuthi kubiza malini?"
>
> (Wanda, 2008:109).

Kuliqiniso ukuthi uDumazile usemsenge yonke imali anayo uSithole, usesele eyimfabanga akasamfuni. Usemlahlela kumkakhe lo owahamba naye bamshiya ehlupheka e-Adams. Lolu dweshu lukhuphula indaba sifune ukwazi kuzogcinaphi kwazise kukhona noMtalaselwa ozibikayo kuDumazile futhi uyasebenza yena, ushayela ama-ambulensi.

Ingxabano kaDumazile noMtalaselwa umyeni wakhe, bebanga ukuthi uDumazile akafuni ukuyokwakha kubo kaMtalaselwa ufuna ukuya ngakubo.

"Mina ngakhe ngakini? Ngibe wusibali-makoti?" kungcono kabi ngakithi. Abantu bangakithi baphucuzekile, abafani neze nalaba bangakini." Kumkhonondise lokho uMtalaselwa:

> "Ngesonto eledlule ngahamba ngaya kumuntu obonayo. Ngangifuna ake angihlolele nje ukuthi umshado wethu umi kanjani. hhayi ubhule waqeqebula, washiya angalaziyo."
>
> "Babona ntoni-ke omangothobane?" Bathi kunezilwane eyizengamayo ingane yami." "Ake ukhulume into ecacile. Bathi ngubani othumela imikhovu enganeni?"
> "Bathi umama wakho. Bathi wayefunga egomela ngisakhulelwe ethi ngeke ngiyigone."
> "Umama usenezilwane muva nje?"
>
> (Wanda, 2008:133).

Le nkulumo eyingxabano iveza uqhekeko phakathi kukaDumazile nomyeni wakhe uMtalaselwa. UDumazile ugcina ebona ukuthi uMtalaselwa uthanda unina kunaye. Lokhu ubekwenzela ukuze bangakhi ngasekhaya. Nempela bagcina behambile ekhaya. Unina wavalelisa ngamazwi athi: "Hamba juba bayokuqhutha phambili."

- USithole nodweshu lwangaphandle

Kule ndaba uWanda usebenzise ingxabano ephakathi kukaSithole noMaNzimande bebanga indaba kaDumazile. UMaNzimande uthi akahambe uDumazile emzini wakhe ngoba sebeqomene noSithole. Aphinde futhi aveze ingxabano eba phakathi kukaSithole kade ephuma ejele afice uMoloi bese beyalwa bebanga uDumazile:

> Ngizokubulala mina mfana wami! Ngokabani lo muzi ozithola sewudla amalantshi kuwona? Kusewotela lapha? Athi qwebu uMoloi.
>
> (Wanda, 2008:181).

Lokhu kuhilizisana kuholela esehlakalweni lapha uSithole eshaya eklinye uMoloi. Owathi evuka lapho wahamba wangabe esabheka emuva. Le ndaba yabalekisa uDumazile ekhaya kwazise yagcwala emaphephandabeni yse ifundwa nanguMtalaselwa, umyeni wakhe owayesesebenzela eMgungundlovu.

- UMaNzimande nodweshu lwangaphandle

Simthola endabeni ehilizisana noLizzy ngoba etshele uSithole ukuthi yena uzwe ngolizzy ngezinsolo zokuthandana kwakhe noDumazile. Lokho kuholela ekutheni abizwe uSithole esitolo anqabe bese exabana noSithole bebanga ukuthi akezanga esitolo ngenkathi uSithole embizela ukuzokhuluma ngodaba lokuthandana kwakhe noDumazile ayeluzwe ngoLizzy. Abuye ethusane noSithole ngokuthi kuxoshwe uDumazile emzini wabo:

> “Yise kaMpisendlini! Ngakhipha imamba ekamelweni, wena wayithatha wayoyifukamela ekhishini, ukwenzelani lokho?”
> “Angizwa ukuthi uqondeni?”
> “Uyezwa! Wena uzwa kahle! Wenziwa yini ukuba uqhubeke nokuhlalisa uDumazile esitolo ekubeni ngathi kuwe angisamdingi yena lapha?”
> “Wena wathi uDumazile awusamfuni emzini wakho.”
>
> (Wanda, 2008:76).

Ingxabano kaSithole noMaNzimande iholela ekutheni uMaNzimande atshele uSithole ukuthi njengoba uDumazile esehlala esitolo nje ulala nephoyisa uMthovovo. Lokho kuzobenza batheleleke ngesifo sengculazi ngoba uMthovovo akedlulwa siketi.

6.3.5 Uvuthondaba

Uvuthondaba kulapho kuxazululeka khona inkinga noma kuvela amaqiniso ngomlingiswa osemqoka. Indaba ebhaleke kahle umbhali kuthi kungaxazululeka le nkinga bese eyiphetha khona lapho kuvuthondaba. Uvuthondaba isicongo sendaba, luhlanganisa ukuphithana kanye nenkomba ethile yokuthi indaba ingase iphele kanjani. akukho okunye umfundi wendaba osuke esafuna ukuchazelwa khona ngoba yonke imibuzo abezibuza yona isuke isiphendulekile. Uma ifika lapho isingaphela.

Kule noveli ethi: Kunjalo-ke uvuthondaba yilapho sithola khona amaqiniso ngokugula kwabo. Kuyavela kancane ukuthi uDumazile wathi useyakhumbula ukuthi uMka Moloi washona esengangabasemehlweni. Bonke basegunjini labantu abagula kakhulu. Emva kwalokho uMaNzimande, uSithole, uMthovovo Mkhize, uMoloi kanye noDumazile balothokisa okwezimpukane:

> Ngenxa yesizungu bamnikeza umsakazo. Wayekhonze ukulalela imidlalo, izindaba kanye nezimemezelo zemingcwabo.
> (Wanda, 2008:167).

UWanda ukwazile ukuveza isigameko esiwuvuthondaba lwendaba yakhe esithinta umlingiswa osemqoka. Lesi sigameko yisona esiyisiqongo sendaba. Emva kwaso asikho esikhulu esilandelayo.

6.4 Isiphetho

Emva kokuthi sithole uvuthondaba sithola uDumazile ecela ukuba abizelwe abazali bakhe kanye nabasemzini. Nempela bafike, bese exolisa ngakho konke akwenzayo bese eyashona. Kwabe sekulungiselelwa ukuba ayongcwatshwa kwakhe kwaZuma:

> "Ngi…ngiya…xo…" Kwadlanga iphika. Ngokubona ukuthi ayingangabo, uMaNdovela

> wabiza umhlengikazi. Nebala wafika ngokuphazima kweso. UDumazile wakweqa amahlo. Akekho owabuza komunye ukuthi kwenzakalani manjena. Kwahenqwa.
>
> (Wanda, 2008:172).

Kuyiqiniso ukuthi omunye umuntu uyaye aboniswe uma esezodlula emhlabeni. UDumazile ulungise izinto phakathi kwakhe nomamezala wakhe. Yize engabanga naso isikhathi sokuxolisa kumyeni wakhe uMtalaselwa. Ubesevuma zonke izono zakhe phambi komfundisi owayezothandazela iziguli esibhedlela:

> "Baba ngaphula umthetho wesithupha uNkulunkulu awushiya kuMose. Angazi ukuthi ngawuphula kangaki." Wathula umfundisi. Bengithi ngambatha Amadoda abantu kaningana. Angazi noma uNkulunkulu uyakwazi yini ukungithethelela.
>
> (Wanda, 2008:168).

Le nkulumo yokuvuma izono kukaDumazile ngomzuzu wokugcina iveza ukuthi ukuziphatha okungemukelekile ayekwenzile, wayesekubona umvuzo omubi okunawo empilweni yakhe. Ngenxa yokuthi umfundisi wayeshumayele ngokuthi zonke izono ziyathethelelwa. Kungenzeka ukuthi uDumazile wahlatshwa yizwi. Wazibona ubuze bakhe. Nempela usizo waluthola ngoba wabizelwa abazali bakhe noninazala wazoxolisa. Akuveli enovelini ukuthi walithola yini ithuba lokuxolisa kuMaNzimande, uSithole, uMtalaselwa noMthovovo. Kodwa uyakuphawula ukuthi lokhu kufa ukuthathe kuMoloi. Uveza nokuthi akanakanga uma emtshela ukuthi ufelwe umfazi kodwa wabona eyitubesi nje engakhombisi ukuthi uyagula. Lokhu kuveza ukuthi umuntu ogulayo ngeke umbone ngamehlo enyama kodwa ukuhlola igazi kubalulekile ukuqinisekisa ukuthi uphila kanjani.

UWanda ukusebenzise kahle udweshu kule noveli ukukhuphula indaba yakhe esebenzisa abalingiswa ababalulekile ukwelekelela umlingiswa omkhulu onguDumazile.

6.5 Ulwazi lwangaphambili enovelini kaWanda

Ulwazi lwangaphambili kafushane nje ulwazi esilunikezwa umbhali mayelana nempilo yomlingiswa omkhulu ngaphambi kokuba kuqale indaba. Kwesinye isikhathi ulwazi

lwangaphambili kumele lulekelele ekusethuleleni indikimba nesizinda sendaba uma luhleleke kahle ngendlela enobuciko. Ngakho-ke kumele kubekhona ubudlelwane phakathi kolwazi lwangaphakathi nendikimba kumbe nabalingiswa endabeni ikakhulukazi abaqavile.

Ulwazi lwangaphambili lubalulekile kakhulu ekutheni siyilandele kahle indaba kudaleke ilukuluku, indaba ihehe bese umfundi eba nogqozi lokuyifunda indaba.

Ulwazi lwangaphambili aluyiyona impoqo uma kulotshwa indaba eyinoveli. Umbhali angasebenzisa amanye amasu ehlukahlukene njengokujeqeza emuva nokubikezela ukuvusa ilukuluku lokufunda njengengxenye yokuphakamisa ilukuluku. Ulwazi lwangaphambili luchazwe kanje:

UZungu nabanye, (2013:178) bathi:

> Ulwazi lwangaphambili kafushane nje ulwazi esilunikezwa umbhali mayelana nempilo yomlingiswa omkhulu ngaphambi kokuba kuqale indaba. Kwesinye isikhathi ulwazi lwangaphambili lumbandakanya umlando nombhali obe usuba nomthelela mhlawumbe embhalweni wakhe. Ulwazi lwangaphambili kufanele lusethulele indikimba nesizinda sendaba uma luhleleke kahle ngendlela enobuciko. Ngakho-ke kumele kubekhona ubudlelwane phakathi kolwazi lwangaphambili nendikimba kumbe nabalingiswa endabeni ikakhulukazi abaqavile.

Kuyiqiniso okushiwo ngenhla ukuthi ulwazi lwangaphambili lungaba yindaba etholakala ngaphambi kwendaba ukuze sibe nesithombe esicacile ngomlingiswa osemqoka uma esengenisa inkinga yakhe esingenisweni. Kumele oyifundayo akwazi ukweyamanisa okuthile okungatholakala kuyona kanye nokusendabeni enkulu: isibonelo: Bengithi Lizokuna – Kule noveli umbhali usebenzise lona leli su. Uqale aveze ngaphambi kwendaba lapho uMhlengi enza amalungiselelo okuyoshintsha ubulili. Ahlukane nentombi yakhe uNontobeko. Utshela uyise ukuthi u*gay*. Emva kwalokho uya eKapa uyoshintsha ubulili.

Olunye uhlobo lolwazi lwangaphambili yilapho ubheka khona umlando wombhali. Umlando wombhali ungaba nomthelela kwakubhalayo. Indawo akhulele kuyo, indlela azalwe ngayo kanye nomsebenzi awenzayo noma abewenza.

Umbhali uWanda kule noveli yakhe usebenzise leli su lomlando wakhe njengolwazi lwangaphambili. Umzali ubenguthisha isikhathi esiningi. Wagcina esenguthishanhloko. Ngakho lokhu abhala ngakho kokuthandana kwabafundi kanye nothisha into ayazi kahle. Ukusebenza kwakhe esikoleni kwenza ukuba awazi kahle wonke amaqhinga kanye nobugebengu obenziwa othisha uma befuna ukuqonywa izingane zesikole kanye nokubanga noMisi:

> "Hawu! Othisha abawuyeki lo mkhuba wabo ka-*send and follow*?"
>
> "Wanda, 2008:02).

Lolu lwazi oluvezwa uWanda lukhombisa ukuthi uyawazi kahle umkhuba wothisha besilisa uma befuna ithuba lokuqomisa emantombazaneni esikoleni uzishaya amthumayo kanti ufuna ithuba labo bobabili.

UWanda, (2008:09) ubuye athi:

> Ngakusasa esikoleni, njengenjwayelo ngesikhathi senhlabakhefu uthisha uMoloi wanikeza uDumazile ukhiye wendlu yakhe. Wamcela ukuba ayomenzela itiye, amshisele amavosi namaqanda.

Lokhu okuphawulwa umbhali kuveza khona njalo ukuthi lokhu kuthunywa kwamantombazane ezindlini zothisha ngabodwana, kusuke sekungamaqhinga okukhohlisa nje inhloso obekungeyothando.

Ezinye izindlela zolwazi lwangaphambili ezisetshenziswe uWanda kulo mbhalo wakhe, kube yikhono lokuveza umlando womlingiswa onguDumazile. Uphambana nempilo ayikhethileyo. Lokhu kusho ukuthi zonke izimfundiso zakubo kanye nosikompilo olutshalwe abazali bakhe ulukhahlele ngazo zombili. Lokhu umbhali ukwenze ukuze kugqame indikimba yokuxega kwesimilo abefuna ukukhuluma ngayo kule noveli

yakhe. Ulwazi lwangaphambili lwelekelela ekukhanyiseni ngendikimba ekhethwe umbhali.

UDumazile simthola:

- Uphuma ekhaya
- Uphuma emndenini ohloniphekile
- Umndeni lapho ubaba azi ukuthi akumele kufundiswe intombazane ngoba kumele iyogana.

Lo mlando kaDumazile ovela endabeni ungulwazi lwangaphambili oluselekelela ukuba sibone ukuthi ukuziphatha kukaDumazile nobudedengu bakhe empilweni yakhe buphambene nemuva lakhe alihlonyiswa ngabazali bakhe.

Umbhali ukwazile ukusebenzisa ulwazi lwangaphambili kule noveli ukuveza ikhono lakhe ekubhalweni kwalolu hlobo lombhalo.

6.6 Isu lokubikezela

Lapha kusuke kubhekwa isu elisetshenziswa umbhali ukusintshontshela kancane ngokusazokwenzeka endabeni. Umlingiswa osendabeni siyaye simthole ephawula ngesimo esithile noma ebeka umbono othile kodwa eziphawulela nje engenalo ulwazi lokuthi lokhu akhuluma ngakho kuzokwenzeka ngempela.

UZulu nabanye, (1997:71) bathi:

> Umlandi usivezela okuzokwenzeka ngaphambi kokuthi kwenzeke.

Le ncazelo yokubikezela engenhla iyiqiniso ngoba sithola umlingiswa ezikhulumela nje ngento ethile kanti ngempela izoba njengoba eshilo.

Kule noveli kaWanda uphinde walisebenzisa leli su lokubikezela, lapho sithola uMaNzimande ekhuluma noSithole ngokuthi uDumazile ulala noMthovovo iphoyisa

lasesitolo sikaSithole. Lokho kuzobalandela izifo ngoba uMthovovo uyazithanda izintombi:

> "Yise kaMpisendlini, uyabona siqedwa yilabo nonkiloshi abachithwe ezweni. Nihamba nibhabhabala nje lapho kubhabhabala khona oMthivovo. Nizoyithola into eniyifunayo. UMthovovo akadiyi ngasiketi. Ungathi bagcatshwa ngabantu besifazane. Akanamfazi wamuntu, konke umatapudaka laba." "Ngixhumaphi pho mina kotapo bakhe labo?" "Into ozogcina uyenzile ukubuya nokufa uzongithelela ngakho. Okungcono sizohlukana ngezindlu zokulala."
>
> (Wanda, 2008:76).

Le nkulumo kaMaNzimande ifakazeleka lapho sebefa bonke bebulawa yisifo sengculazi abasithelelwe uDumazile.

Libuye lasetshenziswa leli su lokubikezela umbhali wale noveli, lapha uMtalaselwa eyobikela abazali bakhe ukuthi ufuna ukuyolobola uDumazile. Unina umxwayisa ngokuthi njengoba eshiya intombi yakhe nje ayitholise ingane, esethatha umuntu oyiphukaphiko elinezingane ezimbili, lokho kusho ukuthi uzoba nabanakwabo ababili kulo mshado azowushada noDumazile. Nempela uDumazile ugcina engenisa oyise bezingane zakhe emzini wabo. Balwa kwaze kwaphuma emaphephandabeni. Sithola unina ethi:

> "Awuhlukani noyise babantwana babo. Mntanami ngifuna ungizwe kahle, mina angisho ukuthi yehlukana nale ntombazane yakho Kheswa uma wena uyithanda. Engikushoyo ngithi kufanele ulindele-ke phela ukuba nozakwenu." Athule uMtalaselwa ecabanga indlela unina alisebenzise ngayo leli gama.
>
> (Wanda, 2008:128).

Leli su lokubikezela lisetshenziswe kahle ngumbhali wale noveli, konke okubikezelwe kugcina kwenzekile.

6.7 Isu lokujeqeza emuva

Isu lapho umbhali exoxa ngokwenzeka ngaphambi kokuba indaba iqale. Angasebenzisa izinkumbulo, amaphupho nezindaba zakudala ezixoxwa abalingiswa nokunye.

UZulu nabanye, (2013:30) bathi:

> Isu lokujeqeza emuva lisho ukuvezelwa okwake kwenzeka noma okwake kwakhulunywa ngaphambilini.

Kujwayelekile lokhu okushiwo ngenhla encazelweni yokuthi uma umlingiswa ehlangabezana nesimo esithile, kuyenzeka akhumbule okwake kwamehlela noma watshelwa ngakho okusondelene naleso simo azithola esekuso.

UDumazile uma esezithola ekhulelwe ekhuleliswe uthisha uMoloi, ucabanga amazwi kanina emyala mhla ezohamba eyofunda eMbumbulu athi:

> "Lalela lapha-ke mntanami, intombi intombi ngobuntombi bayo. Inkomo kamama isebuntombini bentombi. Usize ungelusele yona inkomo yami mntanami. Uma uke wangaziphatha kahle Dumazile, kuyobe ungithele ngehlazo."
>
> (Wanda, 2008: 23).

La mazwi ayenkeneneza ngenkathi esezibona esebhasini elibheke ekhaya ngoba esexoshiwe esikoleni ngoba ekhulelwe ekubeni wayedonswe ngendlebe mhla ehamba ekhaya kwabo.

Sibuye sithole uMoloi ejeqeza emuva lapho echazela uDumazile ngokwenzeka emva kokumkhulelisa ambalekele amshiye obishini nengane engenayise. Ujeqeza athi:

> "Empeleni kuhle ngikhulume iqiniso njengomuntu ofayo. Ngaphathwa amahloni ngenkathi ungibikela ukuthi sewukhulelwe. Ngabe sengiya ezihlotsheni eNtuzuma. Ngahlala khona izinyanga ezimbili. Ngathi ngibuyela esikoleni ngathola ukuthi kanti ibhantshi seligcwele umoya. Ngabuyela eGoli

> ukozama amatohwana. Ngahlala unyaka golokoqo ngingasebenzi, kwaze kwaba yima ngithola umsebenzi kule nkampani engiyisebenzelayo.
> (Wanda, 2008:153).

UWanda ubuye wajeqeza kule noveli lapho uMtalaselwa sezimnetha ehlushwa yizinkulumo ngokungaziphathi kahle kukaDumazile, umkakhe wakhumbula amazwi kanina. Wamkhipha kwabo bayohlala eMlazi kanti ufuna ukuqhubeka nesimilo sakhe esixegayo. Unina umphelezela ngamagama athi: "Hamba juba bayokuchutha phambili:"

> Wabuye wacabanga futhi ukuyobikela abazali bakhe ekhaya kodwa waphathwa ngamahloni. Amazwi okugcina kanina athi: "Hamba juba bayokuchutha phambili," ayesankeneneza ezindlebeni zakhe.
> (Wanda, 2008:165).

Kuliqiniso ukuthi uma umuntu ekhuziwe ngesimo azifaka kuzo wangalalela, kuthi lapho sekwenzeka akhumbule amazwi awashaya indiva ekhuzwa. Njengoba sithola lapha ngenhla, uMtalaselwa wayekhuziwe abazali bakhe bangamfihlela kodwa waqhubeka ngenkani, manje seziyiwanqile.

6.8 Umoya nephimbo enovelini kaWanda

Indlela yokuphuma kwezwi ngenkathi idlulisa imizwa yakho. Iphimbo singalibheka ngeminxa emithathu. Singabuka isimo lapho kungavela isimo esihle noma iphimbo liveze isimo esingesihle. Isimo kanye nephimbo livame ukuhambisana nangendlela okhipha ngayo izwa.

Umoya uhlobene nephimbo. Umlingiswa uveza isimo akuso ngenkathi ephawula uma ejabule, uzokhuluma kuzwakale umoya wentokozo kanjani uma ethukuthele uzoveza intukuthelo yakhe. Lapho-ke nephimbo lizoshintshashintsha livune isimo akuso ngaleso sikhathi:

> Iphimbo nomoya izimpawu zemibhalo yobuciko. Zibalulekile lezi zimpawu ngoba zenza kube lula ukuthola indikimba yomdlalo noma yenoveli. Umbhali uyakwazi ukwakha ithoni nomoya ukuze

> umfundi ancome aphinde aqonde isitayela sombhali. Ithoni mayihambisane nendaba, ihambisane nabalingiswa abahlukahlukene.
>
> (Kubeka, 2015:52).

Kuliqiniso lokhu okubekwe ngenhla ngoba iphimbo nomoya kuvela endabeni ngokwesimo sabalingiswa abakhuluma ngaso endabeni. NoWanda ulisebenzise kakhulu leli su kulo mbhalo wakhe lapho sithula umlingiswa nomlingiswa eguquka kuhambelana nesimo akuso ngaleso sikhathi.

UKheswa uyise kaDumazile uma etshelwa uMaJwara ukuthi indodakazi yakhe ikhulelwe. Ugcwala umoya wentukuthelo. Ahluleke ukuyivalela ngaphakathi aze abhavumule kakhulu (iphimbo liphakeme) athi: "Umithi unondindwa?" Lokho kukhombisa ukuthi wenyanyile ngoba uze aphimise amathe phansi. Lokhu kwenza kwakhe kukhomba ukuthi iphimbo liphezulu ngenxa yentukuthelo nomoya nolaka ayewuzwa umfikela ngesenzo sikaDumazile.

Emva kokubeletha kukaDumazile uKheswa uyaxola, ubuyela umoya woxolo enhliziyweni ngesenzo sikaDumazile. Simthola esekhuluma ngephimbo eliphansi elihambisana nesimo asekuso kanje:

> "Awu senibuyile MaNdovela?"
> "Yebo!" esholo phansi.
> "Khona bese ngizwile ngendodakazi ukuthi senifikile. Hhayi-ke siyabonga.
>
> (Wanda, 2008:57).

La mazwi kaNozulu akhombisa ngokusobala ukuthi indlela umoya womlingiswa othinteke ngayo, iba nomthelela iphimbo azokhuluma ngalo ngaleyo nto.

UMaNzimande uMka Sithole uthukuthela athelwe ngamanzi uma elunywa indlebe uLizzy ukuthi uDumazile usephathwa ntofontofo njengomesisi esitolo uSithole. Lokho kumenza acasuke, wakhwela wadilika kuSithole wathi:

> "Yise kaMpisendlini, angisamfuni uDumazile lapha kwami." Kuthi nya nya isikhashana.
>
> (Wanda, 2008:71).

Leli phimbo eliphezulu okukhuluma ngalo uMaNzimande, ihambelana nomoya wakhe wentukuthelo lapha uSithole esemenza isilima ngokuthanda uDumazile. Iphimbo lapha liveza udweshu olukhona phakathi komuzi kaSithole nesimo senhlalo esikhombisa ukungahambi kahle kobudlelwane bomndeni kaSithole.

UDumazile uliveza kaningi iphimbo eliphezulu noma eliphansi lihambelana nesimo nezimfuno zakhe njengoba enza endabeni. Simthola ekhwela edilika kuSithole uma ethi ufuna ukumshada ngoba esenenhlansi yothando lukaMtalaselwa kanti noSithole akasenamali. Simthola esemkhaca sakumthethisa nje ethi:

> "Angiseyena umntakwenu mina, sengizitholele i*boyfriend* ethi mina!"
>
> (Wanda, 2008:123).

Leli phimbo eliphezulu lihambisana nokuphela kothando kuDumazile, akufani nhlobo nalapho esamthengela umuzi eMafezini ejabule ethi:

> "Mayelana nesicelo sakho semihla ngemihla… Athi ukuthula kancane uDumazile. USithole ahlahle amehlo elindele uDumazile waqhuba wathi:
> "Hhayi bengidlala!" Ayifunde ivaliwe uSithole."

Le nkulumo kaDumazile noSithole inomoya wothando oluheleza phakathi kwabo. Indlela abakhuluma ngayo benziwa yisimo esihle abakuso kanti nephimbo abakhuluma ngalo liphansi lihambelana nesimo sabo!

6.9 Isiphetho

Kulesi sahluko kudingidwe izinhlobo ezahlukene zabalingiswa, ubunjalo nokuvezwa kwabo. Kuveziwe kulesi sahluko ukuthi akuvamile ukuba nenkinga ngomlingiswa omkhulu ngoba uvele agqame ngaphezu kwabo bonke abalingiswa. Kuphawulekile ngesizinda ukuthi kufanele sihambelane nendaba ethulwayo kanye nabalingiswa abatholakala endabeni. Umlobi kumele ayazi indlela abaphila ngayo abantu basemakhaya nabasemadolobheni kuye ngokuthi umbhali usebenzise yiphi indawo.

Kulesi sahluko kuphawuliwe ngamazinga odweshu nezinhlobo zalo. Kubuye kwabhekwa indikimba yenoveli kaWanda nobuhlobo bayo kumlingiswa osemqoka. Kubhekwe namanye amasu asetshenziswe uWanda anjengokujeqeza emuva, ukubikezela kanye nephimbo nomoya wenoveli.

ISAHLUKO SESIKHOMBISA

7.0 UKUHLAZIYWA KOKUTHOLAKELE EMIKHAKHENI EYAHLUKENE

7.1 Isingeniso

Kulesi sahluko kutholakele ukuthi mkhulu umonakalo odalwe isifo sengculazi emiphakathini nasemindenini. Lo monakalo ungene waze wagxila ngenxa yokungabi nalwazi noma yokungabi naso isimilo kubantu abakhele imiphakathi. Akuzukuba lula-ke ukwelapha izilonda ezidalwe yilesi sifo ngoba siqale sayekwa nje sazenzela emphakathini. Abantu bafa ubuthaphuthaphu noma ubugingqigingqi okwezimpukane. Kumanje uHulumeni uyabamba uyayeka ngezintandane ezisale ngenxa yalesi sifo. Ikhona naleyo miphakathi engasinaki lesi sifo kodwa igxila ekuthakathweni nasekunukaneni wodwa.

7.2 Iqoqa lezahluko

Esahlukweni sokuqala umcwaningi wethule ucwaningo kanye nezinhloso zocwaningo. Ube eseveza ukuthi yini le azocwaninga ngayo okungukwethula isihloko sakhe. Kube sekuvezwa nenkuthazo yocwaningo, okuyilokho okuholele ekutheni umcwaningi ashisekele ukwenza lolu cwaningi. Kuso lesi sahluko kubhekiwe incazelo yombhalo oyinoveli, izinhlobo zamanoveli ngokwehlukana kwazo. Umcwaningi ube esebheka nokuthi izahluko zizokuma kanjani kanye nalokho okungumongo wesahluko ngasinye. Kube sekugoqwa isahluko sokuqala.

Esahlukweni sesibili umcwaningi ubheke izinsizakuhlaziya zemibhalo esezacutshungulwa zabuye zahluzwa ngongoti abehlukene, zabuye zavunywa, zamukelwa njengeziyiqiniso. Njengoba inoveli ibuka indlela umphakathi ophila ngayo, injulalwazi yokuziphatha komuntu emphakathini nezinqumo zempilo azithathayo (*Post modern theory*) kuxoxwe kabanzi kulesi sahluko. Umcwaningi ube esegxila nasebudlelwaneni benjulalwazi ye-*post modern* ukuthi ithini ngezenzo zabalingiswa ababalulekile bale noveli ecwaningwayo. Ngasemaphethelweni alesi sahluko kube sekuvezwa iqoqa lomlando wombhali wenoveli ecwaningwayo, maqede saphetha lesi sahluko.

Kuyavela ukuthi amantombazane awafundiswe imithetho yobuntombi nokuziphatha. Kulolu cwaningo kuvelile ukuthi imfundo iyodwa nje ngeke isize ekulweni nesifo sengculazi. Abantu abafundile abafundisekile nhlobo ngokuba izakhamuzi eziqotho. Kubonakele ocwaningweni ukuthi iSifundazwe saKwaZulu-Natali sihamba phambili ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Akuvelanga kule noveli ecwaningiwe ukuthi amadoda atholakala khona asokile noma cha. Ukusoka kunciphisa amathuba okuthola isifo sengculazi.

Kuningi okuzanyiwe ukulwa nesifo sengculazi kodwa kunhlanga zimuka nomoya. Ukuzithiba nokwethembeka kumlingani onaye kanye nokuzihlola ukuthi isimo sithini sempilo kungalekelela ukuba abantu baphile isikhathi eside. Abantu besilisa kungakuhle bagqugquzelwe ukuba basokwe ezibhedlela nasemtholampilo. Lo mbono weSilo samaZulu uhambisana nesikhathi esiphila kuso. Owesilisa osokile anganciphisa amathuba okwesuleleka ngasifo sengculazi.

UMazibuko, (2016:184) uphawula uthi:

> Abantu abasha bazimbandakanya ocansini olungaphephile besebancane ngoba:
>
> - Ukuthanda izinto zabantu abadala.
> - Ukuhlala kwezingane zodwa emakhaya.
> - Inhlupheko ekhona emakhaya nokungasebenzi.
> - Ukungenziwa kwemikhosi efundisa ukuziphatha
> - Ukungabibikho kwamaqhikiza akhomba indlela yothando.
> - Ukungaphehlwa kwamantombazane, akhishwe igazi elibi.
> - Ingcindezi yabangani.
> - Ukungahlolwa kwamantombazane
> - Izicoficofi ezidliwa izingane esikhathini samanje.
> - Izidakamizwa nokuba uvanzi kwentsha.

Kuliqiniso okuphawulwe ngenhla, abantu abasha bazithola sebesobishini lokungenwa yisifo sengculazi ngoba izimiso nezindlela asebephila ngayo uphambene nosikompilo lwabantu.

Umcwaningi esahlukweni sesithathu wethule iqoqa lenoveli kanye nesakhiwo senoveli. Indaba ngamafuphi ilekelela ekutholeni ubuchule obusetshenziswe umbhali njengomlandi wesithathu ekuthandaniseni izehlakalo zigqamise umongo wendaba yakhe. Lapha kudingidwa isakhiwo senoveli umcwaningi ugxile esihlokweni, isingeniso, umzimba kanye nesiphetho senoveli. Kube sekusongwa isahluko sesithathu.

Isahluko sesine umcwaningi wethule isizinda senoveli, okungumsuka wendaba. Kugxilwe endaweni (kuphi), inkathi yenoveli (nini) nesimo senhlalo sokuphilisana kwabalingiswa ukuthi sibe namuphi umthelela ekuguleni nasekufeni bebulawa yisifo sengculazi enovelini kaWanda. Kuyavela ukuthi izinto esezenzeka enkathini yamanje, ukuguquka kwesimo senhlalo emphakathini kube neqhaza elikhulu ekushintsheni kwezinto. Inoveli yethula indawo yasedolobheni noma indawo yasemakhaya ibaluliwe kodwa umthelela wokuhlala edolobheni, abalingiswa bahlaziyiwe nabo ukuthi baziphathisa ngendlela yezindawo abaqhamuka kuzo yini. Indlela abaziphatha ngayo nayo ihlaziyiwe ukuthi iveza isikhathi samanje yini noma esakudala. Kubhekiwe nokuthi isikhathi esitholakala kule noveli yalesi abantu abaguliswa isifo sengculazi bengakatholi amaphilisi okuthiba isifo. Sibe sesigoqwa-ke lesi sahluko.

Kube sekutholakala ukuthi abantu basemakhaya sebenalo ulwazi ngesifo sengculazi njengalabo abahlala emadolobheni. Nakuba kunjalo basayithatha njengento engekho ngoba abaphumeli obala bakhulume ngayo kodwa baphawula esithe bese bengazivikeli uma sebeya ocansini. Kutholakale ukuthi isikhathi okuphilwa kuso kuthandwa imali nezinto ngaphezu kokuba umuntu azazi yena nesimilo sakhe. Lokhu kwenza kube lula ukuhamba ebhabhabala nje.

Isahluko sesihlanu sethule indikimba yenoveli, okungumongo nengqikithi yenoveli yonke. Kuyavela kulesi sahluko ukuthi ukungazithibi nezenzo zabalingiswa ikakhulukazi uDumazile njengomlingiswa osemqoka wenoveli ukuthi ukuziphatha kabi nokungabi nasimilo kwakhe engakagani nalapho eseganile ziholele ekutheni athole lesi sifo sengculazi. Umcwaningi ubuye wacwaninga nomlayezo wenoveli jikelele. Lokho okungabhekwa njengesifundo umbhali wenoveli abethanda ukuwedlulisa ngenoveli yakhe. Akagcinanga lapho ubuye wabheka iqhaza lomlingiswa ngamunye ekutholeni leli gciwane njengoba nabo begcina sebeyizisulu bebulawa yiso lesi sifo. Lapha

kubukwa izinto azenzile eziholele ekutheni athole lesi sifo kanye nesifundo esifundiwe ngokwenza kwakhe. Ngasemaphethelweni isahluko sigoqiwe saphothulwa.

Umcwaningi uthole ukuthi isimilo esixegayo kwabesilisa nabesifazane kubhebhethekisa isifo sengculazi. Ukungathembeki kumlingani wakho nakho kuyimbangela yokusabalala kwesifo sengculazi. Kumele imishado ihlonishwe yilabo abakuyo ukuze imizi yakhiwe isifo sengculazi singavali ngehlahla kusale izintandane. Kubuye kwavela ukuthi ububha buneqhaza elikhulu ngoba abantu bazihudulela ocansini nabantu ngoba nje bezobathengela okuthile.

Isahluko sesithupha sethule imihlabahloso esetshenzisiwe okaWanda ekunongeni umsebenzi ocwaningiwe. Lapha kubhekwe ngelibanzi isizinda senoveli esiwumsuka wendaba. Kubuye kwabhekwa ubudlelwane phakathi kwesizinda nabalingiswa, ubudlelwane phakathi kwesizinda nendikimba. Lesi sahluko sibuye sabheka ukuthi ngabe indawo, inkathi kanye nesimo senhlalo sibe namthelela muni kubantu abagcina bebulawe igciwane lengculazi kule noveli. Kubuye kwavela ukuthi indaba yenzeka enkathini yamanje. Ukuguquka kwesimo senhlalo yabantu ngenxa yempilo esiphilwa ibhekiwe kabanzi. Kubuye kwahlaziywa udweshu olutholakala emsebenzini ocwaningiwe. Amazinga okukhula kodweshu nawo abhekiwe. Ulwazi lwangaphambili olusetshenziswe umbhali nalo lubhekiwe. Umthelela wolwazi lwangaphambili endikimbeni edingidwayo kulo msebenzi ubhekiwe. Umcwaningi ubuye wabheka isu lokubikezela kanye nesu lokujeqeza okutholakale kule noveli kaWanda. Lesi sahluko sibe sesiphetha ngokuthi qaphu ngomoya kanye nethoni ekhona kule noveli ecwaningwayo.

Ucwaningo luthole ukuthi abantu bonke abakalishayimkhuba igciwane lengculazi kanye nengculazi. Noma benothile okanye beswele bayaziphonsa nje othandweni olungenasisekelo. Abantu abadala nabasha basengcupheni ngokufanayo, abaganiwe abangaganiwe, abasemakhaya nasedolobheni kuyafana. Ukuthi bafundile akusho lutho, ukufundiswa ngesifo sengculazi abakunaki uma sebephuphuthekiswe uthando. Nasesikhathini samanje lapha ulwazi seluchithekile ezweni abantu basahaqwa yilesi sifo.

Esahlukweni sesikhombisa singukufingqwa kocwaningo lonke. Lapha izahluko ziqoqwe zabalulwa ngezikuqukethe kafushane ngokulandelana kwazo. Kamuva umcwaningi ube esethula izimfundiso ezithwelwe yinoveli ecwaningwayo. Kubhekwe izimo ezahlukene njengokukhuliswa komntwana ekhaya, ukuthandana phakathi kothisha nabafundi, ukuthandana kobaba asebekhulile kanye namantombazane asemancane, ukukhulelwa kwamantombazane nokuzalela emakhaya, umkhuba wokuyohlola (ukubhula), ubusoka kanye nokuqoma kanye nobungozi besifo sengculazi. Kamuva kubuye kwavezwa iziphakamiso nezincomo kanye nokungenziwa ngokuzayo mayelana nalesi sihloko.

Kuyavela ukuthi isizwe siyaphela ngenxa yesifo esithathelana ngokocansi ikakhulukazi isifo sengculazi. Kuyavela nokuthi abantu besilisa abathandi ukusebenzisa ijazi lomkhwenyana ngoba benenkolelo yokuthi ubumnandi bocansi abuphelele uma benze ucansi.

Kuyavela nokuthi umndeni uhlomula kakhulu uma abantu befundisiwe ngesifo sengculazi. Kungagwemeka ukunukana kwemindeni, abantu bebalekela ukuthi baphethwe yingculazi.

UKhuzwayo, (2002:77) uthi:

> Ibalulekile imikhosi yokukhulisa izingane zamantombazane okungumemulo kanye nomhlonyana. Kungalekelela ukuthi le mikhosi ifundise abesifazane indlela yokuziphatha.

7.3 Izimfundiso eziqukethwe yile noveli

UWanda ongumbhali wale noveli ufake isandla kakhulu ekubhaleni inoveli elulekayo, efundisayo, ekhuzayo, ekhuthazayo, exwayisayo abantu ngezinto ezithile emphakathini okuphilwa kuwo. Lokhu ukwenze kwakhanya bha ukuthi ufuna ukutakula isizwe esiMpisholo esikhungethwe izinkinga ngenxa yokungalaleli. Ugxile kulezi nsika zobuntu ezilandelayo:

Ukukhuliswa komntwana ekhaya

Umntwana okhuliswe kahle ekhaya makakukhombise lokho ngisho esekuhambeni. Indlela enza ngayo naziphatha ngayo iveza ubunjalo babazali bakhe nomuzi azalwa kuwo. Nalapho ehlangana nezivunguvungu akakhombise ukuba nomgogodla oqinile. Lokho akuveze ngokukhumbula iziyalo zabazali abamnika zona ekhula. Ubuye waphonsa itshe esivivaneni ekukhumbuzeni intsha ikakhulukazi ngokuyixwayisa ukuthi uma iwile ayivuke izithathe. Lokhu ukufakazela ngokuziphatha kukaDumazile ovela emndenini onomthetho futhi eyaliwe kodwa awafele amathe amazwi abazali bakhe.

UWanda, (2008:9) uthi:

> Abazali bami bangiyala ngenkathi ngisuka ekhaya. Ubaba yena wayengafuni sampela nje ngiqhubeke nesikole ngoba imali yokungiqhuba yayingasekho. Ngancengelwa umama. Ngabathembisa abazali bami ukuthi ngiyoziphatha kahle lapha ekuhambeni. Uma wena usuqala inkulumo yokungonisa inhliziyo yami ivele iphatheke kabuhlungu.

Umbhali usivezela ukuthi kufanele uwulalele unembeza, ungayenzi into ephikisana nonembeza wakho. Uma uphikelela nokuyenza, isiphetho wukungena emanyaleni kumbe ehlazweni. Ngenxa yokungawulaleli unembeza uzithola umlingiswa osemqoka (uDumazile) esephoxe abazali bakhe ngokuthola ingane engenayise.

Ukuthandana kothisha nabafundi

UWanda ubuye wabheka ubudlelwane bothando kothisha nabafundi. Ukhuza umkhuba kothisha, hhayi bonke, abangaziphathi kahle ezikoleni. Bathandana nezingane abazifundisayo. Basebenzisa amanga nobunyoninco ukuheha abafundi. Umbhali uzama ukuveza ukuthi uthisha ungumzali esikoleni. Lokhu akukhathalekile ukuthi uthisha uyingane kangakanani. Iqiniso ukuthi uma endaweni yomzali. Ngakho-ke akabe ngumzali. Akhulise, afundise futhi akhombise umfundi indlela enhle ebheke ebudaleni. Lokhu okungenhla ukugcizelela ngokuthandana kukathisha uMoloi kanye noDumazile ongumfundi.

UWanda, (2008:12) uthi:

> *Come on, come along baby, yimpilo yakho lena! Abazali bakho bayojatshuliswa ukuzwa ukuthi sewusindile esifweni ebesikuphethe.*

Lokhu kukhuluma kukaMoloi kwadida umqondo kaDumazile. Wazibona esezoqhutshwa nguMoloi esikoleni futhi angabi nankinga yemali. Le mali ayiphiwe uthisha iyamkhohlisa azibone esezophila impilo entofontofo kanti isiqalo sokungena kwelimnyama ihlathi lempilo yakhe. Lokhu sikuthola esezithwele, esexoshiwe nasesikoleni:

> Kunjalo nje memu, ayikho futhi enye indlela kufanele agoduke lo mntwana.
>
> (Wanda, 2008:22).

La mazwi kathishomkhulu ayevala isango lempilo nekusasa likaDumazile ngenxa yakho njalo ukuthandana nothisha.

Ukuthandana kobaba abadala / asebekhulile namantombazane amancane

UWanda kule noveli yakhe ukubeka kucace ukuthi akubukeki ukuba ubaba osekhulile ngoba eyinjinga nje, athandane namantombazane asemancane. Uveza ukuthi kujwayelekile kulesi sikhathi esiphila kuso uthole kuqonywa ubaba omdala womuzi wakhe. Kungasho ukuthi ufuna ukuvusa umuzi wakhe ngoba ashonelwa umkakhe. Umbhali uveza ukuthi amadoda amadala acubuza ngemali emantombazaneni asemancane. Laba bantu basuke bedlala umacashelana nje wemali bezisithe ngesithupha. Uma iphela imali nothando luyaphela kulowo omncane. Ubaba omdala usuke efeza izinkanuko zakhe zenyama kanti intombazane esencane yona imatasatasa isenga insengwakazi. Luyothi lapho lusha khona ubisi unondlini esephenduke isigqala, ubaba uyokhala ezimathonsi, akhale azithulise. Uyozibona ubuwula ibe isindizile inyoni. Asale ehlupheka:

> Indlu yase igcwaliswe ngezimpahla zikanokusho. Uma umuntu engena wayezibonela nje ukuthi ikhona impilo kulo muzi.
>
> (Wanda, 2008:98).

Lokhu okungenhla ukuveze ngempilo kaSithole othandane noDumazile. Wamthengela umuzi eMlazi eMafezini kanye nemoto. Uze wamfundisa ubuhlengikazi. Uthe angawa aboshwe, wamtshingisa okwenyongo yenyathi. Usale esedla imbuya ngothi kwaze kwafika ukufa. Ukhumbule emzini wakhe.

UThandokazi, (2006:12) uphawula kanje:

> *It was also revealed that the instance of the pressure of poverty, where the young women felt compelled to have sexual intercourse with the men because they were giving them material things including money, and age, where the male partner is older than the woman.*

Okushiwo uThandokazi ngenhla kuhambisana ncimishi nalokho okuphawulekayo enovelini ecwaningwayo uDumazile uqonelwa uthisha uMoloi ngothando, imali kanye nezipho. Lokho kumdida umqondo agcine eziphose othandweni oluzomfaka otakwini lokukhulelwa. Emva kwalokho uyabaleka. Kuyamphinda lokho futhi kuSithole ongaba uyise umthengela izipho, umuzi ngoba efuna ukuba avume ukumqoma. Ugcina ezele uMtholephi. Yingane yesibili ayithola kubantu abadala abamheha ngemali nezipho.

UWanda, (2008:116) ubeka kanje:

> Ngelinye ilanga uSithole wasuka ekhaya waqonda egalaji ukuyokhetha uhlobo oluthile lwemoto. Wayibona wayithanda kodwa ibiza. Kwakungelutho lokho inqobo nje ezojabulisa isithandwa sakhe.

Kuliqiniso elingephikiswe ukuthi obaba abadala baluthenga ngeshisiwe imali uthando. Amantombazane asemancane asuke ezixebulela umkhoma nje uma isiphelile imali eshaya edlule, kuphele lolo thanjwanyana.

Lokhu kufakazelwa umbhali lapho ethi:

> UDumazile waqala ukulala ekamelweni lakhe nezingane zakhe. USithole washiywa yedwa ekamelweni lakhe elikhulu. Wayixoxa le ndaba kubangani bakhe emsebenzini uDumazile. Bamtshela ekhaleni ukuthi akehlukane nendoda kaMaNzimande.
>
> (Wanda, 2008:143).

Kwenzeka konke lokhu njalo akasenamali useyisinxibi, impabanga uqobo lwayo. Isithunzi sobunjinga sasesihambile. UDumazile wayesebone izesheli ezilingana naye hhayi ixhegu elingenamali.

Ukukhulelwa nokuzalela ekhaya kwamantombazane

Umbhali kule noveli yakhe uxwayise amantombazane ngehlazo lokuthi intombi ithole umntwana ingakendi. Ufake isandla ukugcizelela ububi bokuphoxa abazali ngamantombazane akhulelwa engahlawulwa futhi zingondliwa izingane zawo. Ubuye waveza nokuthi intombazane esike yatholela umntwana ekhaya yayingeshelwa izinsizwa kodwa yayiganiselwa amakhehla:

> "Mntanami, iphukaphiko pho? Bese kuphele izintombi yini kodwa? Mh, uyazi kwakuba yintombi yamakhehla leyo emandulo?" Athelwe amahloni uMtalaselwa, abheke phansi ecabanga ukuthi kuyihlazo kangakanani endaweni yakubo ukuganwa yingqinkehli.
>
> (Wanda, 2008:125).

Ngalokhu kuphawula uWanda ubegcizelela usikompilo lwabantu abaMpisholo. Kulesi sikhathi esiphila kusona kubukeka sengathi kuyimfashini ukuba intombazane ithole umntwana ingakendi. Kunombhidlango nomqhudelwano wokuthola abantwana kungashadiwe ngoba kukhona umxhaso wokukhulisa abantwana ovela kuHulumeni. Intombazane engenaye umntwana izibona kahle ukuthi yingoba ingavumi yona inzalo.

UKruger, (2003:10) uphawula uthi:

> *Many women belive that sexual intercourse is the price to pay to ensure the continuation of relationship. On other hand, verbal persuasion and verbal coercion by men is viewed as the major problem contributing towards women's behaviour regarding sexual intercourse which could lead to unwanted pregnancy.*

Kuliqiniso lokhu okuphawulwe ngenhla ukuthi abantu besifazane bazi ukuthi uthando luqiniswa ukuya ocansini nowesilisa qha. Lo mqondo simo ubabeka engcupheni yokukhulelwa okungahleliwe kanye nokuthola izingane ezingadingekile.

Umbhali uzama ukuveza izinkinga ezidalekayo lapho abantu sebekhulile futhi sebefuna ukungena emshadweni. Ingane etholakale ngaphandle kwasemshadweni, unina engezukushada noyise ikhula nenkinga. Obaba kumbe omama abaningi abayifuni ingane engazalwanga yibona bobabili. Kuyaphoqeleka ukuthi le ngane ikhuliswe ugogo. Uma ugogo eshona kudaleka enye futhi inkinga. Ingane iphenduke undingasithebeni, igcine inenhliziyo embi ngenxa yokuntula uthando lwabazali bobabili:

> UMtholephi waqala-ke ukuvakashela uyise e-Adams ngezimpelasonto. Wakujabulela lokho uSithole kodwa imanzi yakhe yavele yashaya amakhala zisuka nje. UMaNzimande wayeba namazwi ajonqayo enganeni, akhulume sengathi uhlezi nozakwabo.
>
> (Wanda, 2008:180).

Kuyenzeka ukuthi le ngane ibe isiphazamiso emshadweni womzali wayo. Ukube bekungenzeka bekufanele abantu bakugweme ukuthola abantwana kungashadiwe. Empeleni uWanda ucacisa ngokweluleka ukuthi ucansi nokuthola abantwana nguKhisimuzi ovela kuJehova kodwa owabantu abashadile kuphela.

Umkhuba wokubona / wokuhlola

Umbhali wale noveli uke wayibhekisisa indaba yabantu okuthiwa bayabona, bayahlola kumbe bayabhula. Ube esethola ukuthi akubona bonke abantu ababonayo. Kuba lukhuni-ke ukuthola ukuthi ngempela ukuthi ngonjani umuntu onayo. Ngakho-ke umbhali uzama ukuxwayisa abantu ukuba baqaphele buningi ubugebengu obukhona.

UWanda, (2008:81) uthi:

> ULizzy kwathiwa uphethwe ngabangasekho. Bathi ugogo wakhe uhlezi kuyena, ufuna ukudla. Babeluleka-ke ukuthi uma bengenawo amandla enkomo okwamanje, bangahlaba izinkukhu ezinga-20 ukuphuthuma isimo. Ukufa kwadlonga kakhulu kunakuqala. Baphindela kuye lowo obonayo. Bachaza ukuthi umsebenzi bawenze kanjani. wabasola. Wathi abenzanga njengoba wayebatshelile. Ngaleyo ndlela umsebenzi wonakele. Izimali zaphela. ULizzy wayephethwe iphika muva nje, ekhala ngesifuba esibuhlungu kanye nezinyawo eziqaqambayo.

UNene, (1994:21) uphawula ngesifo sengculazi uthi:

> *Interpersonal discrimination interferes and inhibits the success of AIDS awareness programmes and prevention programmes. In some cases AIDS provides a convenient excuse to people to exercise their deep seated prejudices against others e.g. homosexual goup or different racial group.*

Ukucwaswa kanye nokungemukelwa kwabantu asebeguliswa yisifo sengculazi kwenza kube mathintanyawo ukugqugquzelwa izixwayiso kanye nokusabalalisa ulwazi ngalesi sifo. Yikho lokhu okwenza abantu bakubalekele ukubhekana nalesi sifo, bese bezikhohlisa ngokuthi isifo lesi esabantu bezinhlanga ezithile kanye nabantu abathandana nobulili obufanayo. UNene uhambisana kahle nombono ovezwa inoveli ecwaningwayo, uDumazile njengomhlengikazi akumele ngabe uzifaka obishini lokuba nabalingani abaningi aya nabo ocansini. Nakuba esezwile ukuthi uMoloi ufelwe umfazi esengangabasemehlweni kodwa akanaki ngoba embona enomzimba owondlekile.

Lokhu kuhlola okwenziwa ngumndeni kaLizzy kwabhebhethekisa ukufa kuLizzy. Kunokuthi kwehle kwadlanga, belibele imisebenzi yabaphansi engathi shu. Lapha umlobi uxwayisa abantu ukuba baqaphele, baqale emtholampilo ukuyohlola igazi ngaphambi kokubhula into engayi ndawo.

Ubuye wakuveza ukungasizi kwabantu abelapha ngokwesiNtu lapho umuntu esehlabekile yisifo sengculazi. Sithola uMtalaselwa egijima nezinyanga uma ezibona egula kunokuba aye kuDokotela. Wathi eya isifo sabe sesiqedile ngaye. Lokhu kufakazelwa ukuthi:

> Wayengathandisisi kahle ukuya emtholampilo. Wayesaba ukuthi bazofike bamtshele ukuthi uguliswa yisifo esingalapheki. Wabona ukuthi uyosuke agule kakhulu-ke manje esephethwe yisifo sokwazi ukuthi uphethwe yisifo sini. Wabona kungcono adle imishanguzo yezinyanga.
> (Wanda, 2008:166).

Nalapha umbhali uxwayisa abantu ukuba babe nesibindi sokuyozihlola emtholampilo. Uveza umqondo wokuthi ngisho nabafundile bayesaba ukwazi isimo sabo sempilo. Lokhu kwesabela kude, kugcina ngokuthi isifo sidlebeleleke kumuntu.

Ubusoka nokuqoma

UWanda uphinde wagadla ngokuthinta indlela yokuziphatha kwabantu kwezothando. Uthi sesiphelile isikhathi sokuba yisoka lamanyala. Le mpilo yakudala yokuba insizwa iqonywe izintombi eziningi ayisafuneki nhlobo namuhla. Kulesi sikhathi sanamhla nje insizwa eqonywa yizintombi eziningi yandisa izindunduma zamathuna. Nezintombi ezingaziphethe kahle eziqomela safuthi ziba yizisulu zokubhebhethekisa isifo sengculazi. Lokhu uWanda ukuveze ngokuba aveze uDumazile, ebhanqe uMtalaselwa umyeni wakhe, uMthovovo, uSithole kanye noMoloi. Bagcina bonke befile ngenxa yokuziphatha budlakadlaka kwezothando.

Ephawula uMazibuko, (2016:218) uthi:

> Kuyavela ukuthi ukuqeqeshwa kwabantu besilisa kusiza ekunciphiseni ukukhulelwa kanye

> nokungenwa izifo ezithathelana ngokocansi kubantu abasha. Ukukhuthazwa kwabantu abasha ukuba bangazimbandakanyi nocansi kuze kufike isikhathi esifanele, yikho okubonakala kuyikhambi kule nkinga yezifo ezithathelana ngokocansi. Izikhali zesimanje okungamajazi omkhwenyana kanye nezinye izinsiza kungalekelela kakhulu.

Kuyavela ukuthi abantu besilisa abanendaba nokuthi belale nje noma bezohaqwa isifo sengculazi. Ngenxa yophuzo oludakayo oludlondlobele entsheni, kubalula ukuthi ihambe umathanda bese ibuya nesifo sengculazi.

UWanda, (2008:) uthi:

> Nx! Kudala sabona ukuthi lo mfazi uzoshayanisa amadoda! Elakobani nje isoka lomfazi?

Le nkulumo ifakazela khona ukuthi umuntu oqomela safuthi uyaba nguye othelela bonke athandana nabo ngesifo sengculazi. Ngala mazwi umbhali uxwayisa umphakathi. Uyawufundisa ukuthi awuziphathe kahle ukuze abantu baphile.

Ubungozi besifo

Umbhali wale noveli ukubeke kwacaca enovelini ecwaningiwe ukuthi asisekho isikhathi sobusoka lapha insizwa ibilenga izintombi eziningi ibizwe ngelamanyala. Lo mdlalo wawuthakaselwa kuqala, manje insizwa eyenza lo mdlalo isibuya ithwele amanyala. Kufa imizi kusale izintandane ngenxa yabo belu ubusoka. Kuzohlushekwa-ke kuhanjwe kuyobhulwa kanti umuntu udliwa ubusoka bakhe. Akuphikwa ukuthi bukhona ubuthakathi kodwa abantu abaqaphele lo mthakathi ofohloza isizwe oyingculazi.

Imizamo kaHulumeni

Nakuba iminingi imizamo eseyenziwe uHulumeni ukuxwayisa nokufundisa umphakathi ngobungozi balesi sifo kodwa abantu basaqhubeka, baziphethe budlabha, abanye abakholwa ukuthi lesi sifo sikhona. Umbhali wale noveli uyakuveza ukuthi

abantu abaziphathe kahle, bazithibe, bathembeke kulabo abathandana nabo. Inkubela yalesi sifo ayikho. Kunjalo-ke lapha emhlabeni!

UNene, (1994:117) ephothula ucwaningo ubeka athi:

> *It is recommended for the following groups which occurs in different conditions in South Africa:*
>
> - *The children in schools > programmes for children of age group mostly at risk.*
> - *Tertiary educational institutions > compiling and construction of material appropriate to be taught, helpful in teaching AIDS.*
> - *Work place > AIDS coordinators in the workplace assist employees to learn about HIV/AIDS.*
> - *Community Organisations > Non governmental organisation to help implement preventative measures when epidemic diseases such as AIDS threaten the community.*
> - *Health Organizations > AIDS awareness spread among people who live in rural areas and poorer communities.*

Imibono kaNene ishaya esikhonkosini mayelana neminye imizamo yokulwa nobhubhane lwesifo sengculazi emphakathini. Kubaluliwe ukuthi ayihlome ihlasele kuzozonke izikhungo la kukhona isizwe esizithola sesiqothwa yilesi sifo. Ubalula ukuthi izikole azibe nezinhlelo zokufundisa nokuqwashisa, iZikhungo Zemfundo Ephakeme azingasali ngaphandle ngoba nakhona lesi sifo siyaqoba siyavungula, izindawo zokusebenza nazo azibhekwe ngeso elinzulu ngezinhlelo zokulekelela kulesi sifo, imiphakathi yasemakhaya nedla imbuya ngothi ayihlelelwe ukuba nezinhlelo zokusiza ukuze ingazitholi isiyisisulu salolu bhubhane. Ube eseveza ukuthi iZikhungo Zezempilo azinyuse amasokisi ngokufundisa imiphakathi ngesifo sengculazi ikakhulukazi ezindaweni zasemakhaya.

7.4 Izincomo zocwaningo

Isifo sengculazi senze omkhulu umonakalo ezweni. Izilonda zesifo sengculazi azizwakele kuphela kulabo elibahaqile nasebethathwe yilo kodwa namalunga emindeni eminingi ishayekile. Akukho muntu ongathi yena akakaze simthinte kabi lesi sifo.

Kuyaphawuleka ocwaningweni ukuthi kuba nezintandane ezisala kubazali. Nezingane azisali ngaphandle ngoba kuyenzeka zilithole kumzali igciwane lengculazi.

Miningi imibono nezincomo esezivelile ezweni ezingalekelela ukulwa nale ngwadla yesifo sengculazi. Kuzobalulwa lezo ezimbalwa:

- Uma kunganda ukubhalwa kwezingqwembe zichonywe ezigxotsheni emigwaqeni. Uma lezi zexwayiso seziyinsada abantu abasha bengabona ukuthi lesi sifo siyingozi kakhulu. Akusikhona ukuthi abanalwazi ngaso ukuthi abakholelwa ngoba umuntu onaso angabonakala ephile saka kanti usehlabekile.

- Kungahlelwa amakhonsathi lapho kuzoqhudelwana ngomculo nezinkondlo eziqukethe indikimba yengculazi. Noma ngabe bangena kule miqhudelwano kudlalwa kodwa umlayezo ungasala unkeneneza ezingqondweni zabo.

- Abantu abasha bathanda kakhulu ukusebenzisa izinkundla zokuxhumana, kungasatshalaliswa ulwazi ngokugwema ukwenza ucansi olungaphephile kanye nokuzithiba kwabantu abasha.

- Abafana abasakhulayo bakhuthazwe ukuba bayosoka njengesiko. Lapho bazobe beshaya izinyoni ezimbili ngetshe elilodwa ngoba uma usokile ayancipha amathuba okuthi utheleleke ngaleli gciwane.

- Kulezo ezingamantombazane kuhle zikhuthazwe ukuzigcina ubuntombi bazo. Zihambe ziyohlolwa lokho kuzodala ukuba ziziqhenye ngobuntombi bazo. Ziphephe ekwesulelekeni ngesifo sengculazi.

UMazibuko, (2016:61) uphawula uthi:

> Owesilisa oya ocansini nobulili obuhlukile, ukusoka komuntu wesilisa ngokokwelashwa kuzonciphisa amathuba okuthola ingculazi. Kwezinye izinzuzo zezempilo ezibalulekile ukuthi kunciphisa ingozi nezinye izifo ezisatshalaliswa ngocansi njengogcusula kanye negciwane le-*papilloma* kubantu.

Lapha kuvela ukuthi abantu besilisa nabesifazane abasebudlelwaneni kumele besokwe ukuze kuzanywe ukunciphisa ingozi yokwesuleleka ngegciwane lengculazi.

Uma intsha isixwayisiwe ngalezi zindlela, ulwazi lwayo luzoyenza izithibe bese iyaphepha. Ukuba nabantu abaningi olala nabo kusabalalisa lesi sifo. Kuba nochungechunge lokuthelelana. Ijazi lomkhwenyana ngenye yezindlela ezinciphisa amathuba okuthelelana ngalesi sifo.

Intsha iyadinga ukufundiswa kabanzi ngezindaba zokuzimbandakanya ocansini besebancane. Kumele balazi iqiniso ukuthi ucansi olwabantu abaganene hhayi izingane. Nakuba sikhona isifundo esesifundisa ngocansi kodwa bayanda abantwana bamantombazane abakhulelwayo. Kungenzeka asibasizi ngalutho kodwa ulwazi abalutholayo bathatha lona bese bewela ekwenzeni ucansi. Abafana namantombazane abafundiswe ngokufanayo ngoba bakhulelisana isikhathi singabavumele ngokufanayo.

Intsha yakudala ibisoma uma yenza ucansi, lokhu bekugwema ukukhulelwa nokuthola izifo zocansi. Ngale ndlela intombazane ibingalahlekelwa ubuntombi bayo nokuzalela emakhaya okuningi kangaka. Bekugwenywa ukuba kunciphe izifo, zingabibikho izingane ezingenabo oyise, ukuphuma kwamantombazane akhulelwe esafunda, ukuziqhenya kwezintombi ngobuntombi bazo nokuba ubaba komfana engakakulungeli.

Akusizi ukwephuca abazali amandla okukhulisa izingane ngomthetho wabo. Amalungelo ezingane ezagidlabezwa uMthethosisekelo unqinda abazali ukuthi basebenzise noswazi nje ezinganeni zabo uma sebebona kungasahambi kahle. Intsha iyakhulelwa ukuze ithole imali yeqolo kuHulumeni. Emva kwalokho basuleleke ngegciwane lengculazi bese behola eyokugula.

Kulolu cwaningo sifunde ngokwesekelana ngesikhathi sobunzima lapho isifo sengculalzi sesihlasele emalungeni emindeni yethu. Sifunde nokubanika uthando bengacwaswa ukuze bakwazi ukusho lokho okusengqondweni nasezinhliziyweni zalabo abagulayo. Lolu thando luhamba luze lufike lapho omunye ekhathalela omunye ngozwelo, angatheleli omunye ngabomu ngoba engafuni ukufa yedwa. Ukungabibikho kwemishanguzo kwenza abaguliswa yilesi sifo baphelelwe yithemba uma bethola ukuthi sebeyagula.

Kuvelile futhi ukuthi abesifazane abashadile bangaba sebhadini lokuthola lesi sifo sengculazi ngoba bathelelwa yilabo abaganene nabo. Akukhona ukuthi abaziphethe kahle emishadweni kepha amadoda abo ahamba ayobatapela lesi sifo ngaphandle kwemishado njengoba kwenzekile kuMaNzimande kanye nonkosikazi kaMoloi kule noveli ecwaningiwe.

Kungalekelela ukucophelela ngokuhlola igazi kuqala uma uthole umasihlekisane omusha. Uma ningakahloli nisebenzise ijazi lomkhwenyana kuze kuqinisekiswe. Lezi zifundo ezingenhla zingalekelela kakhulu ekubhebhethekeni kwalo mashayabhuqe ezweni lethu.

Kule noveli kaWanda yilowo nalowo mlingiswa wethula isifundo esithile ngalesi sifo noma owesifazane, owesilisa mncane, ufundile, akafundile, bonke bavela benza izinkinga zomphakathi zande. Emphakathini kungalekelela ukuthi abantu kebafundiswe khona emphakathini. Izithombe ezinabantu asebegula zingalekelela kakhulu. Kungabethusa abantu besabe ukwenza izinto ezizobafaka engcupheni yokungenwa yilesi sifo.

Ziningi izifundo ezihlomisayo okungabhalwa ngazo ukuze kugwemeke isifo sengculazi. Ukuba nothando lokuhlala uzazi isimo sakho siyindlela yokuba abantu babe nesibindi sokubhekana naleli gciwane. Lokhu ngeke kuzenzakalele nje ngaphandle kokufundiseka komphakathi.

Lolu cwaningo luthathwe enovelini ekhuluma ngobhubhane nombulalazwe ongena ngezindlela eziningi. Lokhu kusho ukuthi iminyango eminingi kaHulumeni mayibambane ilwe nale mpi. Imali eningi esetshenziselwa ukuthiba leli gciwane ngokuthenga imishanguzo, yondle izintandane ingasiza kakhulu ekubeni nesizwe siphile kahle.

7.5 Okungenziwa ngokuzayo

Njengoba kuvela ukuthi isifo sengculazi sisengumashayabhuqe, ziningi izihloko ezithinta lesi sifo ezifuna ukucwaningwa abacwaningi. Umphakathi ungahlomula futhi

usizakale kakhulu ukuze uphephe kulesi sifo. Umcwaningi ube esebona kungaba kuhle kekubhekwe lezi zinto:

- Ubudlelwano nokusetshenziswa kwezindlela zokwelapha zesiNtu kanye nesilungu ukwelapha leli gciwane.
- Iqhaza elibanjwe ukuhlala emadolobheni ekusabalaliseni nokwanda kwezibalo zabantu abangenwe, bagula bafe bebulawa isifo sengculazi.
- Ukuxhumana phakathi kokwelashwa kwesiNtu nokwesilungu ekunqandweni ukubhebhetheka kwegciwane lengculazi.
- Abantu abasha, abazali, umphakathi, isizwe singenzenjani ukuze sizivikele egciwaneni lengculazi.
- Ukuphinga, ukungethembeki nobuhlwempu kuyisizathu sokuthola igciwane lengculazi.
- Ubutabane nomthelela wabo ekwandeni kwabantu abanegciwane lengculazi.

Ngaphandle kwalezi zihloko ezingenhla ziningi izifundo okungabhalwa ngazo njengezindlela zokugwema igciwane lengculazi, indlela yokuziphatha uma usuwesulelekile. Nemithelela yokwanda kolwazi ngalesi sifo kungabhalwa ngayo emikhakheni yezemplilo neyezemfundo ukuze abantu bazinikele ekwelulekweni nasekuhloloeni igazi behlolela lesi sifo. Ngaleyo ndlela kungancipha ukwesaba ukuyohlola igazi kwabantu abaningi. Iningi imali esetshenzisiwe ukusiza labo asebesulelekile ngaleli gciwane ngokubaholela nyanga zonke, ngokubathengela imishanguzo, ukondla izintandane nokunye.

UMazibuko, (2016:145) uphawula athi:

> Owesilisa osokile wabuye waqeqeshwa angazihlolela yena umfan ekhaya ngoba leli siko alisenamandla kubafana. Akusikho ukubhekisisa nokuqaphelisisa isitho sangasese kuphela kodwa kubhekwa ngisho echama lowo ohlolwayo, kungaba umfana noma intombazane.

Kuyacaca ukuthi ukuhlolwa kwezintombi nezinsizwa kubalulekile esikhathini samanje ukuze kukhuthazwe ukuziphatha entsheni.

Kuningi osekwenziwe ukugwema igciwane lengculazi kepha kubonakala kungena ngapha kuphume ngapha. Asazi ukuthi liyogcina litholakele yini ikhambi lokwelapha lesi sifo ngoba ukwelapha imiqondo yabantu ukuze bangasuleleki sengathi kuthelwa amanzi emhlane wedada. Abanye akuhlali isikhathi eside engqondweni, ngokuhamba kwesikhathi bayakhohlwa bese benza izinto budedengu.

Ikhambi lokunqoba lesi sifo yikhona ukutholakala kwekhambi lokuselapha. Mhlawumbe kuyogcina kulungile. Namasiko nawo anegalelo ekwandeni kwabatheleleka ngesifo sengculazi. IsiZulu sithi uma ungowesilisa uba nezintombi eziningi ubizwe ngesoka. Uma eganiwe kuvumelekile ukuthi athathe abesifazane abangaphezu koyedwa (isithembu). Le nsila iyabalimaza abesilisa ngoba osenayo usuke esezimbela ingcwaba.

Umfo kaWanda uyibekile induku ebandla wasiqaphelisa isizwe ngokwethula abalingiswa abenzisa okwawo umphakathi esiphila kuwo.

7.6 Isiphetho socwaningo

Yilokhu kujula kwengqinamba ekhungethe imiphakathi ikakhulukazi eMpisholo esikhathini sanamuhla. Kuyacaca kulolu cwaningo ukuthi uWanda, (2008) uzinikeze ithuba lokwenza ucwaningo lwakhe ngokubhebhetheka kwesifo sengculazi ngaphambi kokuba alobe lo msebenzi wakhe, ngawo wonke amanyala namahlazo enzeka othandweni olungakhelwe phezu kwesisekelo esiyiqiniso okube yimbangela yale nkinga. Lesi sihlava sivela kwabancane nabadala ngakho-ke akusona esokwakhelwa umkhanya ngoba liyafa izwe yilesi sifo. Kumele kusukume nesinedolo sibhukule kuliwe nokungaziphathi kahle kwentsha, ukwethembeka emishadweni, ukuvikela umngani wakho ngokuthi umazise isimo sakho, ukuhlala uzihlola isimo sakho, ukuhlala ukuzihlola isimo sempilo nokuthatha imishanguzo yokuthiba igciwane lengculazi.

Lokhu kubiza ukuba wonke umuntu abhunkule isizwe nezizwe zomhlaba, omncane nomdala kunqotshwe le nkinga ekhungethe isiNtu. Le mpi akuseyona eyokuthi kube nenkombankombane. UHulumeni nemiphakathi ayisukume izithathe ukuze isizwe sakusasa sibe ngesingenalo leli gciwane. Ngakho-ke iyonqotshwa ngobunye nokubambisana qha.

Mukhulu umonakalo owenziwe yisifo sengculazi emphakathini ngokwehlukana kwayo. Imindeni eminingi inezibazi kanye nezilonda ezingapholi ngenxa yalo mashayabhuqe wesifo. Kuvelile ocwaningweni ukuthi ziningi izintandane ezishiywe abazali kanye nezingane ezife zisencane ngenxa yokwesuleleka ngalesi sifo konini ngenkathi bebeletha.

Umcwaningi ube esebeka nezinye izindlela ezingalekelela umphakathi ukubhula lo mlilo:

Umculo > abantu abasha ikakhulukazi bangawuthanda umculo. Isikhathi esiningi bahlale belalele wona. Uma amaciko engacula izingoma ezinomlayezo ngesifo sengculazi mhlawumbe kungakhona abaxwayisekayo. Izingoma zesiNtu, ikwayito neminye isikhona edingida le ndaba yalesi sifo.

Izinkundla zokuxhumana > intsha ingene shi ezinkundleni zokuxhumana. Uma uHulumeni angasebenzisa zona njengethuluzi lokusabalalisa ulwazi emphakathini kungasiza kwelekelele ekulweni nalesi sifo.

Izingqwembe > imigwaqo yakuleli inezingqwembe ezahlukene. Ake kwande lezo ezixwayisayo ngesifo sengculazi. Abantu abangantuli ulwazi ngesifo sengculazi kodwa akube nguye nje ongazinaki.

Iqiniso elingephikiswe ukuthi abantu bayaxwayiswa ngokulala nabantu abaningi. Nakuba kunjalo ngenxa yokuphela kwesimilo nonembeza, uthola uchungechunge lokuthelelana ngesifo sengculazi. Njengoba kwenzekile emsebenzini ocwaningwayo ukuthi uDumazile ubelala ngaphandle kokusebenzisa okokuzivikela. Lokhu kusho ukuthi isifo sibhebhetheka kalula nje.

Ucansi lwenzelwe abantu abaganene hhayi noma ubani. Abantwana abasebancane badinga ukufundiswa ngaleli qiniso ngokuthi ezifundweni abazifunda ezikoleni kufakwe kwikharikhulamu ulwazi lwezocansi. Lokhu kuzosiza ukuthi zingabi ziningi izingane ezingenamndeni nayise. Abafana kumele bafundiswe kabanzi ngokuhlonipha abantu besifazane kanye nobungozi bokuzimbandakanya ocansini isikhathi singakafiki.

Ngenxa yokusebenzisa izidakamizwa kakhulu yintsha bazimbandakanya ocansini bengekho ezingqondweni zabo.

Kuyacaca ukuthi abantu abasha bazimbandakanya ocansini bangathola izifo, izingane ezingenamindeni, ukungaqhubeki nemfundo kwamantombazane, ukwanda kwezingane ezingenabondli kanye nokuncipha kwentsha eziphethe kahle.

Lihle isiko lokuhlolwa kwezintombi kwenza intombi iziqhenye ngobuntombi bayo futhi ingadlaleli ngasebuntombini bayo. Abazali abasakwazi ukukhalima izingane ezeqa umthetho wokuziphatha. Amalungelo agixabezwe izingane enza kubelukhuni satshe ukwethusa ingane ngoswazi. Engani izokuvalela ngoba nje uyethusile. Yikhona-ke lokhu osekubanga ukuba intsha ibe ngumhlambi kazalusile.

Nansi imali yeqolo etholwa uma uzele ingane ungasebenzi nayo yenyusa ukuzimbandakanya kocansi okungaphephile entsheni. Basuleleka ngegciwane lengculazi lapha bezama ukuthola izingane ukuze bahole imali ethe xaxa.

Yiningi imvusamqondo etholakale kulolu cwaningo ngokuziphatha kwabesilisa, abesifazane, abadala, abafundile, abangafundile, abanemali nabangenamali ngezinkinga ezilethwa yisifo sengculazi emphakathini. Yilowo nalowo mlingiswa otholakala encwadini ecwaningwayo wethula isifundo kanye nomlayezo othile ngesifo sengculazi.

Kuyahlaluka ukuthi ukuziphatha budlabha yikhona okuyimbangela ngqangi yokwesuleleka ngesifo sengculazi kubalingiswa abaningi embhalweni kaWanda. Kuyavela ukuthi nakuba imiphakathi inolwazi ngalesi sifo kodwa kungasiza ukuthi kubekhona izifundo ezivulelekile emphakathini ngezocansi., kuvezwe nabantu abagulayo ukuze babone ukuthi yinto ekhona.

Kuyabonakala ukuthi nakuba uHulumeni esenikezela ngemishanguzo kubantu abagulayo ukuthiba lesi sifo ukuba sibhebhetheke, kungalekelela ukuthi abantu bafundisane ngaso kabanzi ukuze uHulumeni onge imali yemishanguzo. Kuhlalukile enovelini ecwaningwayo ukuthi akuveli lapha abalingiswa befundiswa khona noma beqwashiswa ngalesi sifo.

Kuahlaluka futhi ukuthi elinye ikhambi elingelekelela abantu asebegula yilesi sifo ukuba bangabandlululwa emindenini nasemiphakathini kodwa besekelane basizane ukuze kube nokwelulama emqondweni. Lokhu kungasiza ukuba bangacindezelwa ingcindezi yokukhishwa inyumbazane.

UCormick, (2009:29) uthi:

> *In our times a special obligation binds us to make ourselves the neighbour of every person without exception, and actively helping him when he comes across our part.*

Kubalulekile ukuthi abantu banakekelane bangabandlululwa omakhelwane. Basizwe uma besenkingeni yokuhaqwa yisifo sengculazi. Kule noveli akuveli ukuthi kuke kwabakhona ukwelekeleleka kwabantu abaguliswe isifo sengculazi. Kuphela kuvela ukuthi uDumazile wathola ukuthandazelwa umfundisi kuphela esibhedlela lapho sekwembulwa kwembeswa.

UWanda, (2008:167) uthi:

> "Umhlaba usuyangihlaba manje." Umfundisi wamduduza, wakhuleka.

Ukuvuma izono zokwembatha namadoda abantu kaningana kukaDumazile kumfundisi, kwamenza wathola nethuba lokuvuma ukuthi wahlela ukugqekeza kushiswe isitolo sikaSithole. Kuyahlaluka ukuthi okaWanda ubuye waveza ukuthi imisakazo yayisetshenziswa uNgqongqoshe wezeMpilo kwaZulu-Natali ngokwexwayisa umphakathi ukuba uqaphele lesi sifo esichitheke umhlaba wonke. Le mfundiso iyakuveza ukuthi ikhambi lokwelapha lolu bhubhane alikatholakali. Kumele kuqikelelwe ukuthi:

- Qikelela ucansi oluphephile
- Ningathintani negazi noma uketshezi lomunye umuntu
- Qaphela insingo eke yasebenza komunye umuntu

Lezi zexwayiso zayithola indawo kuDumazile njengomuntu onguMhlengikazi kodwa kwasho khona ukuthi uvuke emva kwendaba.

Izingane zabantu asebebulawe yisifo sengculazi kumele zihanjiswe kwezeNhlakahle ukuze zithole ukondliwa kanye nokwesekelwa ekukhuleni kwazo. Kule noveli ecwaningwayo akuveli ukuthi izingane zikaDumazile zashona kuphi uma eseshonile. Kuyiqiniso ukuthi iningi lezingane ezihanjelwe abazali ngalesi sifo zihlala zodwa. Azibe zisaqhubeka nokufunda ngenxa yokweswela.

UWanda, (2008:163) uthi:

> Kwadingeka ukuba uLerato aphume esikoleni ukuze abheke izingane zakwabo. USanele wayesadinga ukunakekelwa kakhulu.

Akumele izingane ezifelwe abazali ziphelelwe ikusasa njengoba kwenzekile kuLerato. Umphakathi awuthathe igxathu lokuba ibambane yelekelelane ukuze lokhu okuvela ngenhla kungenzeki kuyo.

Kubuye kwahlaluka ukuthi imiphakathi eminingi isakuphika ukubakhona kwalesi sifo futhi ayixoxi ikhululeke nje ngaso. Nakuba abantu abaningi benalo ulwazi kodwa siseyihlazo futhi kusahletshwa ngaso emakhoneni. Kuzomele abantu bafundiswe ukuthi siyafana nje nezinye izifo futhi asisho ukuthi uziphethe kabi uma unaso.

Nabantu basemakhaya bayazi ngalesi sifo:

> "Kusho ukuthi oSithole laba bebengakezwa ngalesi sifo.
> Kusobala bebengakezwa."
> "Usho lesi samagama amathathu?"
> "Sona kanye."
> "Akekho umuntu ongakezwa ngalesi sifo. Noyedwa!
> Nalaba esibaphathayo ukuthanda kwabo."
> (Wanda, 2008:109).

Ngenxa yokuthi uHulumeni usememezele kakhulu waxwayisa ukuthi lesi sifo sinobungozi obunjani, abantu banolwazi. Uma kubhekwa kuvela ukuthi abantu basatheleleka nanamuhla ngegciwane lesifo sengculazi. Kubonakala sengathi kungena

ngapha kuyophuma ngale. Akwaziwa ukuthi ikhambi liyogcina litholakele yini. Uma umuntu esabone umuntu egula ebambekile uthatha isinqumo. Akubi sikhathi kushabalale engqondweni ngokuhamba kwesikhathi akhohlwe, aqale phansi enze izinto budedengu. Indlela elitholakala ngayo ibucayi ngoba ithinta imizwa. Akulula-ke ukulawula imizwa. Abantu abaningi bazisola emva kwendaba selidume ledlula.

Namasiko angasagcinwa analo igalelo ekwandeni kwabathola lesi sifo sengculazi. Namantombazane asephila impilo yobusoka njengezinsizwa. UDumazile uyisibonelo esigqamile sale mpilo.

OkaWanda uyibekile induku ebandla wasiqaphelisa wasiqwashisa siyisizwe ngokwethula inoveli exoxa ngosikompilo okungemukelekile emphakathini esiphila kuwo. Kukuwe ukuthi uyayicosha imfundiso ngokuziphatha okuhle ukuze ugweme ukuba ukudla kwesifo sengculazi.

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