

USIPHATHELENI KULA NEENCWADI ZAKHE

NGOKUBHALWE NGU-

NOKUBONGA CYNTHIA NGQAYIYANA

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno
zesidanga se-

MASTER OF ARTS

kwizifundo zolwimi lwesiXhosa

kwi

DYUNIVESITHI YASEKAPA.

2006

UMPHICOTHI:

Dr A.B. Nyamende

DECLARATION

I the undersigned hereby declare that the true reflection of this piece of work is my own thought, investigation and analysis. I haven't plagiarized any one's academic piece of work.

Signature.

Date 29/11/06

ABSTRACT

This thesis analyses the life and works of the author, Siphatheleni Kula. He is a relatively young author who has followed in the footsteps of a well-known Xhosa writer, Professor Ncedile Saule.

New as he is in the field of authorship, he has already published a novel, Walala wasala in which he tactfully integrates the themes of love, crime, corruption and prostitution. He has published three books. What is interesting about him is that he does not use the same genre to convey his message to the public.

In this thesis Kula's works have been analysed. The novel Walala wasala has been discussed separately in chapter 3. The fact that it is the author's first piece and that it has been prescribed has made the researcher see a need to single it out from the others. The other three genres; the short stories, Hlamban' amehlo, the play, UJobela wejojo and his other novel, Elowo nalowo have been analysed in chapter 4. The last chapter looks at Kula as a writer.

UMBULELO

Ndingathanda ukwenza umbulelo ongazenzisiyo kumhlohli nomkhokheli wam uGqirha Nyamende ngenkuthazo yakhe nokundithundeza kwakhe ukuba ndilwenze ndilugqibe olu phando. Inyameko, iingcebiso zakhe zindincede kakhulu ekubhaleni le thisisi, kuye ndithi ENKOSI Mchumane, Nozulu, Mpafane. Ndingalibalanga ukubulela umbhali, uSiphatheleni Kula ndikwabamba ngazibini kuye. Ukuzidina kwakhe encama yonke into xa ndithe ndamtsalela umnxeba. Anganeli nje ukwenza oko amane ukunditsalela naye efuna ukuqonda ukuba akukho apho ndifuna uncedo khona na. Inkxaso andinike yona ingummangaliso. Ndithi kuye angabi sayiyeka le ndlela aqhuba ngayo yokunceda abafundi abazama ukuphuhlisa ulwimi lwethu lwesiXhosa. ENKOSI Mthiwemboty, Ndluntsha, Noqaza loo nto uyiphathisiweyo ungayilahli. Ngaye kunokucela amahlumelo amaninzi. Kwakhona, ndinqwenela ukubulela umhlobokazi wam uLulama Judith Ndlela, ngokundixhasa nokundikhuthaza noxa bekukho ubunzima ekufundeni kwam. Ngenxa yemigudu nemizamo yakhe ndide ndalwenza olu phando. UThixo akusikelele mamKhwane, Mwelase, ebenga angakwandisela ubulumko bokusebenzisa isakhono akuphe sona. Andilibali ukugqithisa umbulelo kumzalikazi wam naye othe wanenkuthazo kolu fundo. Ubedla ngokuthi “akukho nto imnandi njengokufunda, Tolo ungaze uyeke ukufunda xa indlela isekho.” Okokugqibela ndingathanda ukubulela iPostgraduate scholarship fund ngokwenza ndibe nakho ukwenza olu phando. Ngaphandle kwayo ngendingalwenzanga olu phando.

ISIQULATHO

ISIAHLUKO

IPHEPHA

ISIAHLUKO SOKUQALA

1. Intshayelelo

- 1.1. Injongo.....1-2
- 1.2. Umongo.....3-4
- 1.3.Imbangi yokuba kuchongwe uKula njengondoqo wophando.... 4-7
- 1.4. Indlela olwenziwe ngayo olu phando..... 7-8
- 1.5. Indlela ezahlulwe ngayo izahluko zale thisisi..... 8-10

ISIAHLUKO SESIBINI

2. UBOMI BOMBHALI

- 2.1 Ukuzalwa kwakhe11-12
- 2.2 Intsingiselo yegama lakhe.....12-13
- 2.3 Inzondelelo nomonde kwizifundo zakhe..... 13-15
- 2.4 Iimpembelelo zikaSaule kubhalo lwakhe.....15-16
- 2.5 Ukonzakala kwakhe..... 16

3. ISIAHLUKO SESITHATHU

UHLALUTYO LWENCWADI ETHI WALALA WASALA

- 3.1 Intshayelelo 17-24

3.2	Abalinganiswa nokubunjwa kwabo.....	24-28
3.2.1	ULingelihle.....	28-35
3.2.2	UMxoleli	35-38
3.2.3	UThalitha.....	39-41
3.2.4	UFumana	41-42
3.2.5	UZingiswa.....	43-47
3.2.6	UZoliswa	47-49
3.3	Isakhiwo.....	49-50
3.3.1	Inqanaba lokutyhilwa kwezinto.....	50-55
3.3.2	Inqanaba lokujiya kwezinto.....	55-57
3.3.3	Uvuthondaba.....	57-63
3.3.4	Ukusonjululwa kwezinto.....	63-67
3.3.5	Inqanaba lesiphelo.....	67-68
3.4	Umxholo.....	68-74
3.5	Ulwimi nesimbo sokubhala.....	74-85
3.6	Isimo sentlalo.....	85-88
3.7	Imfundiso.....	89

4. ISAHLUKO SESINE

4.	Uhlalutyo lwezinye iincwadi zikaKula	90-91
4.1	Umahluko phakathi komdlalo, inoveli kunye nebali elifutshane	91-96
4.1.1	Ibali elifutshane	97-98
4.2	Uhlalutyo lweencwadi zakhe.....	98

4.2.1	Ukuphela kwesidima	98-99
4.2.1.1	Ukuphela kwesidima kootitshala	99-100
4.2.1.2	Ukuphela kwesidima kwabasetyhini	101-107
4.2.2	Ubomi banamhlanje.....	107-113
4.2.3	Ukuphela kwentsingiselo yomtshato.....	113-118
4.2.4	Ukubaluleka kwamasiko kwaXhosa.....	118-123
4.2.5	Ububi buyamlandela lowo ubenzayo.....	124-127
4.2.6	Abomthetho kweli.....	128-132
4.2.7	Ukukhubazeka kweengqondo zabemi beli.....	132-134

5. ISAHLUKO SESIHLANU

ISIPHELO

5.	UKula nemisebenzi yakhe ngokubanzi.....	135-136
5.1	Ubudlelwane phakathi koKula noSaule	136-138
5.2	UKula njengombhali.....	139-140
5.3	UKula nenoveli.....	140-141
5.4	UKula nedrama.....	142-146
5.5	UKula nenkolo	146-151
5.6	Izihloko zeencwadi zakhe.....	151-154
5.7	Okuqaqambileyo kwimibandela abhala ngayo.....	154-159

IINCWADI EZISETYENZISIWEYO	160-164
-----------------------------------	----------------

IS AHLUKO SOKUQALA

INTSHAYELELO

1.1 Injongo

Lo mqulu ungombhali onguSiphatheleni Kula. Injongo zolu phando kukuba kubhalwe ngemvelaphi nangemisebenzi yalo mbhali. Ngokubhekiselele kwimisebenzi kuza kujongwa ukuba inagalelo lini na eluntwini. Injongo zomphandi kukuzama ukutsala umdla woluntu ingakumbi abo basalujongele phantsi ulwimi lwesiXhosa ngokuthi kubonakaliswe ukuba sikho isakhono sokubhala nalapha kuthi bantu bantsundu, okufanelekileyo nje kukuba siqaphele sizingce ngezinto zethu siyeke ukuphakamisa ezezinye iintlanga. Ngalo mqulu ke kuzanywa ukwaziswa umsebenzi wombhali eluntwini. UKula ngumbhali omtsha nokwalula ngeminyaka, ozidlayo ngentetho isisiXhosa. Indlela aluthanda naluxabise ngayo olu lwimi idandalaziswa kukuba ngoku emtsha kulo mhlaba wobhalo (incwadi yakhe yokuqala ipapashwe ngowama 2004) kodwa kungokunje sele eneencwadi ezine esele zipapashiwe. Umphandi ubone ibalulekile into yokuba umntu onje ngoKula ozama ukwenza utshintsho kwesi sikhhalazo sokungabhalwa kweencwadi zesiXhosa ngabo bantetho isisiXhosa kwenziwe uphando ngaye. Esi sikhhalazo singxininiswa nangumbhali uShasha (1998:27) kwincwadi yakhe yemibongo ethi Ngxe Mawethu Masibaxolele kumbongo othi 'Asibhali'. UKula ngomnye wabantu abenza utshintsho kule ndawo sisilela kuyo, ukugcina izinto zethu ezibalulekileyo nokuthetha noluntu

jikelele ngosiba. Le nto ayenzayo iza kunceda olu lwimi lukhule njengoko esitsho noPrah (1995:14-15) esithi:

Written cultures have a better and more precise collective memory... In itself, the culture of the spoken word is limited and places a low ceiling on cultural development. Writing preserves language beyond the life of its creating community.

Ngababhali abafana noKula olu lwimi sinokulubona lulolunye lweelwimi ezixatyisiweyo elizweni, kungoko kubonwe ibalulekile into yokuba lo mbhali aziswe kwisizwe jikelele.

UKula ukwangumbhali obhala kule mihla siphila kuyo. Imibandela athetha ngayo zizinto esizibona zisenzeka kubomi benene. Olu phando lubalulekile ke ngoko kuba luza kudala ukuba abantu baqaphele ezi zinto bazenzayo. Kwangalo olu phando abantu baza kukwazi ukuba babone izinto eziphuhliswa nguKula ngemisebenzi yakhe. Kolu phando kuza kuthi kuhlalutywe le misebenzi yakhe nto leyo eya kunceda uluntu lukwazi ukutolika le misebenzi. Ngolu phando kukwajongwe ukuba kudalwe ingxoxo eluntwini. Umphandi uza kuvelisa iimbono zakhe nezo zombhali neziza kuthi zilole uluntu ukuze luthethe ngalo mbhali nemisebenzi yakhe.

1.2 Umongo

UKula ngumbhali oselula kakhulu nobhala ngobomi kule mihla. Ungumbhali apha ongenahlobo luthile lobhalo agxininise kulo. Izimvo zakhe uzivelisa ngeendlela ngeendlela ezahlukeneyo eluntwini. Uthi ebhala inoveli, abe ebhala namabali amafutshane, nedrama. KuKula ubhalo olu sisiphiwo kuba ngokodliwano-ndlebe naye uvakalise ukuba xa enento afuna ukuyibhala iba ngathi unentwaso, izimvo zizizele. Ngaphezulu lo kaKula kubhalwe ngaye ngumbhali apha esimbona ezimisele ngokufaka igxalaba ekukhulisweni kolwimi lwesiXhosa. Ngumbhali oncama konke egameni lolwimi lwesiXhosa. Ungomnye wabantu abazimisele ukuba babone kukho abantu abaninzi abangamahlumelo alandelayo kuba besazi ukuba ngokwenza oko kuya kukhula isizwe, kwanolwimi lwesiXhosa. Ukwangumbhali obonakalayo ukuba usabambebele esintwini. Kwimisebenzi yakhe kuphawuleka ukuba ubukhulu becala uhlaba amadlala evelisa izinto ezenziwa lulutsha nabafazi. Kuncinane kakhulu akubhalileyo ngeempazamo ezenziwa ngamadoda. Akothusi oku kwintlalo yomntu ongumXhosa kuba yindima yomntu ongutata ukuqinisekisa ukuba abantwana baqeqeshwa ngokukuko. Ukuze baqeqesheke kufuneka umama abe nesimilo esisiso

ukuze abantwana babone umzekelo. Bonke abantwana bakhula bekufutshane noomama. Ke ngoko yiloo nto umbhali ebone iluxanduva lwakhe ukubonakalisa ukonakala kwezimilo nakubazali. Ubone iluxanduva lwakhe njengendoda ukuvusa elinye icala lekhaya alinqwanqwade alifake endleleni ngemisebenzi yakhe. Kule misebenzi yakhe unika unobangela wokonakala koluntu lwanamhlanje. Abantwana bengalawuleki nje kungenxa yokungaqeqeshi kwabazali nabo bangaziphathanga kakuhle. Ke ngoko abantwana bazeka mzekweni mnye noowabo.

1.3 Imbangi yokuba kuchongwe uKula njengondoqo wophando

Umbhali onguKula ndimaze ngokuthi ndive ngencwadi yakhe ethi Walala wasala. Njengomhlohli wolwimi lwesiXhosa kwisikolo samabanga aphakamileyo kweleNtshona Koloni ndibe nokwazi ngale ncwadi ngowama-2003. Kuwo loo nyaka ootitshala abahlohla isiXhosa njengolwimi lweenkobe baye bamenyelwa kwintlanganiso apho babeya kuchonga iincwadi eziza kufundiswa ngowama-2005 ezikolweni. Ngokwemithetho ekhoyo kwezemfundo incwadi ifundwa iminyaka emithathu elandelelanayo ukuze itshintshwe. Kusekubhalweni

nasekubalulekeni kwencwadi ukuba iphinde ichongwe. Ootitshala bolwimi lwesiXhosa banenyhweba ke bona yokuba banikwe ithuba lokuyijonga incwadi bangakhethelwa babone ukuba ifanelekile na ukuba ingafundiswa ezikolweni, ikwangabo abathi bacebise ukuba inokufundwa kuliphi na ibanga. Le ntlanganiso yayibizwe ngumcebisi oyintloko yeKharityhulamu yolwimi lwesiXhosa, unkosikazi Yawa. Le ncwadi kaKula yayiyenye kwingqokelela yeencwadi ezaziza kujongwa ukuba zinokufundiswa kuliphi ibanga. Singootitshala sagqiba ukuba ifundwe kumgangatho webanga lesibhozo. Sibonile ukuba le ncwadi ilungele bona ingakumbi amantombazana kuba ngawo asaqala ubomi bokungena ebudaleni. Ke ngoko iza kubenza bazikhwebule kwizinto ezigwenxa abathi bazifake kuzo. Ngomnyaka wama-2004 abakwa Ilitha Publishers, nekungabapapashi bale ncwadi, benze isimemo kwizikolo zaseNtshona Koloni ukuba ziye kwitheko lokwaziswa ngokusesikweni kwale noveli kaKula ithi Walala wasala, nalapho unkosikazi Yawa engumququzeleli. Eli theko landenza umdla nangakumbi kuba kulapho ndafumana nethuba lokubona lo mbhali unguKula kuba wayemenyiwe ukuze athethe ngokwakhe ngencwadi yakhe. Inqabile ke into yokuba sibabone ababhali ngeliso lenyama. Sisoloko sifunda ngabantu abaswelekayo okanye esingazange sababona, sive nje ngabo okanye sazi

ngaye ngokufumana iinkcukacha ngobomi bakhe kwisishwankathelo esidla ngokuba sencwadini. Zimbi iincwadi azinazo nezo zishwankathelo. Indlela awayechaza ngayo ngoncwadi lwakhe yabonakalisa umdla nokuzingca kwakhe ngentetho esisiXhosa, ethetha ekhuthaza ukuba uluntu lubhale ngolwimi lwalo kuba ezinye iintlanga zilujongele phantsi. Ubalula nento yokuba siza kuhlekwa zezinye iintlanga kuba zona ziyabhala ngeelwimi zazo zide zithathe kwakwezi zethu izimvo. Uvelise nento yokuba xa sibhala ngolwimi lwethu nolutsha luza kukhuthazeka ingakumbi xa lubona incwadi ebhalwe ngumntu elumaziyo. Ucebise ukuba malukhuthazwe ulutsha ezikolweni ukuba lufunde iincwadi zesiXhosa kuba unoluvo lokuba izikolo ngowona mthombo ekuntshula kuwo izithole zobhalo.

Emveni koku ndidibane noGqirha Nyamende, nongumhlohli wam kwicandelo leelwimi zesiNtu ndamchazela ngalo mbhali wandivumela ukuba ndenze uphando ngaye. Kambe ke ngelo xesha ndandiqala uphando kwakuse yile ncwadi kuphela epapashiweyo. Kolu phando wandicebisa ngesihloko sophando kuba kakade naye enomnqweno wokuba kwaziwe ngababhali bolwimi besiXhosa yaye kubhalwe ngabo.

Ngomnye wabantu abafuna kubekho iingqokelela ezingababhali ngobomi nemisebenzi yabo eziza kusiwa elugcinweni.

1.4 Indlela olwenziwe ngayo olu phando

Olu phando lwenziwe ngokuthi kubanjwe udliwano-ndlebe nombhali kuba akukabikho ngxelo namanqaku afumanekayo ngaye. Ndithe ukuze ndiqhakamshelane nombhali ndafumana iinkcukatha zakhe kunkosikazi Yawa. Ndimtsalele umnxeba ndamchazela ngomdla endithe ndanawo kwincwadi yakhe ethi Walala wasala, ndabe sendixela ngeenjongo zam zophando ngaye nemisebenzi yakhe, njengombhali. Umbhali waluthakazelela olu luvo kuba ungumntu ozingcayo ngolwimi lwakhe wafuna nje imibuzo ukuze abe nokwazi amakakuchaphazele koko ndijonge ukukufumana. Zange andinike zingxaki abe endisokolisa njengoko baye bajongane nezo ngxaki abaphandi abaninzi xa besenza uphando ngababhali. Ndicele ukuba andenzele ingxelo ngobomi bakhe. Wakwenza oko ngokulula nangona kubekho iindawana aye wangathandi ukuba azivelise. Nanjengomphandi ndiye ndanyanzeleka ukuba ndiwahlonele loo malungelo akhe. Kolu phando kusetyenziswe umnxeba nefeksi nanjengoko umbhali kwanam singabantu abasoloko bexakekile

ngenxa yokuba sixelenga. Nemisebenzi esiyenzayo yahlukile. Ke ngoko amaxesha esifumana ngawo ikhefu ohlukile. Ngaphezulu nokuba belikho ithuba bekungenakuba lula ukuba ndiye kufikelela eRhawutini nalapho axelenga khona umbhali, kuba kungama xa usuka eNtshona Koloni. Ithethe loo nto ukuba bekuya kufuneka ndisifake kakhulu isandla epokothweni. Yile nto idale ukuba kusetyenziswe ezi ndlela zophando. Kodwa umbhali ube luncedo olukhulu kuba khange ivakale into yokuba asibonani. Ngokungafaniyo nababhali abaninzi uKula bendithetha naxeshani ndidinga ukwenza njalo naye. Olunye ulwazi lufunyenwe ezincwadini zezinye iingcali ezibhale ngale mibandela ekwachatshazelwe nguKula. Ezi ncwadi zifunyenwe kumathala eencwadi ahlukeneyo. Kwithala leencwadi leYunivesithi yaseNtshona Koloni, kweYunivesithi yaseKapa zimbi ndizifumene kule ndawo ndixelenga kuyo nanjengomntu ongumhlohli.

1.5 Indlela ezahlulwe ngayo izahluko zale thisisi

Le thisisi yahlulwe yazizahluko ezihlanu. Kwezi zahluko isahluko sokuqala yintshayelelo ebonisa injongo yokwenziwa kolu phando,

umongo, nembali yokuba kuchongwe uKula njengesihloko sophando.

Isahluko sesibini sinika ubomi bukaKula. Sichaza ukuzalwa kwakhe nentsingiselo yegama lakhe. Ukwachatshazelwe nombandela wemfundo yakhe. Indlela awaba nomonde ngayo ukuze akwazi ukufumana ulwazi. Esi sahluko sikwavelise neempembelelo zikaSaule kubhalo lukaKula. Kukwachatshazelwe nobomi bempangelo de kwafakwa nento ebuhlungu ephantse ukumehlela ethe yamenza wakhubazeka amanye amalungu omzimba, kodwa ngethamsanqa uye wasinda kuba uphinde wabuyela emsebenzini wakhe wokubhala.

Isahluko sesithathu luhlalutyo lwenoveli ethi Walala wasala. Apha kujongwe ukuba yintoni inoveli. Kwesi sahluko kujongwe ezona zinto zingundoqo xa kuhlalutywa uncwadi lwesiXhosa, ezinjengozobo lwabalinganiswa, amanqanaba ohlalutyo lwencwadi, isimo sentlalo, umxholo webali, isimbo sokubhala kunye nemfundiso eziswa ngumbhali eluntwini.

Isahluko sesine luhlalutyo lwezinye iincwadi zikaKula ngokulandelelana kwazo. Kuqalwe ngokujongwa umahluko phakathi kwezi ndidi zoncwadi zakhe, ibali elifutshane, idrama kwakunye nenoveli. Emveni koko kujongwe imibandela abhala ngayo kujongwa ukuba uyivelise njani na kwincwadi nganye leyo ithe yanxulunyaniswa.

Kwisahluko sesihlanu nekusisiphelo sale thisisi kujongwe imisebenzi kaKula ngokubanzi. Kujongwe ukuba yintoni ebalaseleyo kwincwadi nganye eyenza yohluka kwiincwadi zabanye ababhali. Kuphinde kwajongwa iminxeba yonxibelelwano ephawulekayo kwimisebenzi yakhe ephuhlisa ubudlelane bakhe noSaule. Kuphinde kwajongwa yena njengombhali ukuba ungumntu onjani na, kwaphinda kwajongwa nombandela wenkolo kunxulumaniswa noko akubhalileyo. Kwaze kwajongwa unxulumano phakathi kwezihloko zeencwadi kunye nemixholo.

ISAHLUKO SESIBINI

UBOMI BOMBHALI

2.1 Ukuzalwa kwakhe

USiphatheleni Kula uzalwe ngomhla we-2 kuTshazimpuzi ngomnyaka ka1965. Uzalwe kwilali yaseMsintsane kwisithili sakuCentane eMpuma Koloni. Uzalwa ngabangasekhoyo utata uZiwele kunye nomama uNongezile intombi yasemaNgqosinini kwaMhlaba. Ukhulele kokwabo ekhuliswa ngumama wakhe kuba utata wakhe wamshiya eselula. Abazali bakhe njengabantu abangazange bawubone umnyango wesikolo batshata umtshato wesiNtu. USiphatheleni ngumNkabane, uMajeke, uMthiwembotyi, uNoqaza, uNdluntsha.

Utata wakhe wayenabafazi ababini umama ozala uSiphatheleni kunye nomama omkhulu wakhe uNodambile intombi yaseMaqwambini kwaNjolo. Umama omkhulu wakhe uye wasokola ukufumana abantwana wahamba koosiyazi wancama, waqonda ukuba makacele umyeni wakhe ukuba atshate omnye umfazi oya kuthi amzalele

abantwana kuba ebona iminyaka ihamba. Utata kaSiphatheleni uzeke uNongezile ongumama kaSiphatheleni. UNongezile akakhange asokole yena ukufumana abantwana kuba uye wazala iintombi ezimbini uNochola noNonzame kodwa oyena mntwana owayejongwe ngamehlo abomvu ngutata wakhe yayilithole eliliduna nanjengoko iminyaka kuye yayisele ihambile exhalele ke ngoko ukuba angahle angamfumani umntwana wasebuhlanti. Intsingiselo yegama elithi Nochola lithetha ukuba ude wamchola umntwana, uNonzame kuye kwabakho iinzame kunye nemigudu ukuze abekhona kude kwathathwa omnye umfazi ukuze abe nabantwana. Kuthe kusajongiwe emva kwaNonzame wamitha kwakhona uNongezile. Wathi mhla wakhululeka yaba yimivuyo nemigcobo nemincili watsho ngamawele angamakhwenkwe uSiphatheleni kunye nelinye eladuda liselincinci. Eli gama lithi Siphatheleni ulithiywe nguyise buqu kuba wayevuyela ukufumana umntwana oyinkwenkwe.

2.2 Intsingiselo yegama lakhe

Intsingiselo yegama elithi Siphatheleni imbaxa. Okokuqala eli gama lakhe ngumbuzo osingisele ekuziphatheni komntwana. Zimbini izinto

umntwana angaziphathela abazali bakhe, bububi okanye bubuhle. Umbuzo othi 'usiphatheleni' ebazalini bakhe unenjongo ethile, loo njongo ke kukwenza okuthandekayo nokukholisa abazali. Le nto yeli gama ibangele ukuba akhule ezibuza ukuba ungubani igama lakhe. Loo nto ke imenze ukuba azikhwebule kwizinto ezinokukhubekisa abazali bakhe, agcine injongo yegama lakhe. Okwesibini intsingiselo yeli gama lithi 'siphatheleni' ithetha ukuphatha okanye ukulawula. Yiloo nto ekhula eteketiswa phantse nguye wonke umntu waseMsintsane ngegama elithi Mphathi. Le ntsingiselo yeli gama lakhe ibe nefuthe kakhulu kwindlela aziphethe ngayo kangangento yokuba uziva enombulelo kutata wakhe ngokumthiya ngolu hlobo. Uye waba ngumphathi wezinto zekhaya nangona ebemncinane, kodwa njengomntwana oyindodana kuye kwanyanzeleka ukuba ibe nguye owenza amasiko ekhaya.

2.3 Inzondelelo nomonde kwizifundo zakhe

Imfundo yamabanga aphantsi uyizuze kwa-Anta Junior Secondary School ngowe-1984 kwakuyo le lali yaseMsintsane. Ebeyimbalasane ekubalekeni nakwibhola ekhatywayo kodwa ngenxa yokunqongophala kophuhliso lwezemidlalo ngaloo maxesha akazange afumane ndebe.

Ngowe-1987 uphumelele ibanga leshumi eNcedisizwe High School eChebe kwakuCentane. Ngomnyaka ka1989 uye waya eRhawutini eyokufuna izingxungxo nanje ngendodana yekhaya kwaye nabazali sele bekhulile kujongwe kuye ukuze kubekho into esiwa phantsi kwempumlo. Kwakuloo nyaka uye waqeshwa kumzi owenza iiglaso nalapho asekhoyo nangoku. Ngeli lixa aphantelayo uye wenza izifundo zabucala eUNISA phantsi kwecandelo leBA degree.

Ngexesha wayekuCentane ngowe-1987, wafunda ngezinto zesiXhosa kwanentetho yesiXhosa ngokwayo. USiphatheleni ukubhala kuye kususiphiwo asiphiwe nguThixo okanye kuyimfuza angenakukwazi ukuyilanda kakuhle intsukaphi yayo njengoko abazali bakhe bengazange bawubeka owabo umcondo esikolweni. Ukubhala kwakhe kukuqaqambisa okanye kukuphuhlisa eso siphiso anaso. Izithombo zokubhala ziqale ukuntshula ngela xesha ebesafunda esinaleni kuba wayekuthanda ukubhala nokuba yintoni na xa engenzi nto. Ngelakhe wayecinga ukuba ulinganisa ababhali kanti sele engenwe ngumshologu wokubhala. UKula wayecinga ukuba abanye ababhali ukubhala oku bakuyele esikolweni ngaloo maxesha, kwaye wayenomnqweno wokuba ufuna ukuthi ngenye imini naye abhalele kubabhali abakhoyo engaziboni

ukuba uqalwa ngumshologu wosiba. Kuthe ngeli xesha eseUNISA wakhula kakhulu umoya wokubhala oku komntu onentwaso.

Lo kaKula kangangendlela ubumphethe ngayo umoya womshologu ubesithi nokuba uyafunda okokuba ngaba kufike isigidimi engqondweni alahle ekufundeni athathe iphepha abhale ngaloo nto imchukumisileyo. Umthe gqolo wona umoya ukumongamela wade washicilela phantsi yonke into ayibhalileyo ukusukela kumabali amafutshane ukuya kwimibongo.

2.4 Iimpembelelo zikaSaule kubhalo lwakhe

Ngowe-1998 lo kaKula uthathe konke akushicileleyo wayokufuna uncedo kuProfesa Ncedile Saule. USiphatheleni kulapho italente yakhe yokubhala nobuchule ekuthetheni isiXhosa iphuhle khona. UProfesa Ncedile Saule uye wamkhombisa indlela ekubhalwa ngayo. Esi sibini sisasebenza kunye nanamhlanje oku. Uye wamkhuthaza ukuba abhale iinoveli ukuze abe ubhala le ithi Walala wasala. Zikhona nezinye iincwadi azibhalileyo nezo zingekapapashwa kodwa esele zigqityiwe ukubhalwa. Ngo-2003 ubhale incwadi yamabalana amafutshane ethi

Hlamban' amehlo nenoveli ethi Engakhaliyo iyayekwa. Ngo-2004 ubhale inoveli yolutsha ethi Walala wasala.

2.5 Ukonzakala kwakhe

Ngomnyaka wama-2005 ngomhla wesixhenxe kweyomQungu uKula uye wafumana ingozi yokonzakala esemsebenzini. Le nto yenzeke ngentsimbi yesibini emva kwemini. Wothuleke kwezo zakhiwo ziphakamileyo emsebenzini wakhe ukusuka kwisakhiwo sethoba ukuya kutsho kweseshumi. Uye wophuka imilenze le yomibini wafakelwa iintsimbi ngenxa yokuba engakwazi ukuhamba. Ungene ephuma esibhedlela kuba engade amile. Oogqirha bamnike ikhefu lonyaka wonke kuba engade alunge. UKula ubonakalise ukuba le nto yokubhala uyayiphila kuba akakhange ayeke ukubhala kuba onzakele. Uye waqhubeka wabhala kuba ngomnyaka wama-2005 ubhale inoveli ethi Elowo nalowo kwakamsinya kwakuloo nyaka mnye ulandelise ngomdlalo othi Ujobela wejojo.

IS AHLUKO SESITHATHU

UHLALUTYO LWENCWADI ETHI WALALA WASALA

3.1 Intshayelelo

Le ncwadi ithi Walala wasala yinovelu ebhalwe kule mihla siphila kuyo ibhalelwe ulutsha lwanamhlanje. UJafta noMbadi (1978:35) bathi:

Inovelu libali eligqibeleleyo, esithi okukhona sifunda sisiya phambili kube kukhona sifumana izinto ezintsha ezitsala iingqondo zethu. Eli bali liqhutyelwa phambili ngabalinganiswa. Aba balinganiswa benza ukuba ibali libe nomdla ngakumbi kuba ngabantu abangafaniyo ngezimo zabo.

Le novelu ithi Walala wasala yinovelu ebhalelwe ulutsha. Yiyo loo nto umbhali eyinike eli ganyana limnandana lale mihla, gama elo elisetyenziswa kakhulu lulutsha lwale mihla. Umbhali kule novelu yakhe ithi Walala wasala ubonisa ukuba akukho namnye ofuna ukushiyeka kwizinto ezenziwayo. Amantombazana awafuni kushiywa ngala madoda

madala, kwelinye icala imiguvela nayo ifuna ukuhamba phambili kwezakhe zaphula umthetho, ukanti namakhosta aphuma phambili ekudlwenguleni abantu. UKula usixelela ngoZingiswa Sokhanyo ongumntwana wesikolo othe phithi ngumguvela katsotsi ongutata omdala uLingelihle obizwa ngokuba nguBra Links. Kwalo Lingelihle umele imiguvela eqhuba amashishini ngobuqhetseba. Kodwa nangona engumguvela katsotsi unalo ilinge elihle alenzela uluntu, nasenkonzweni unegalelo elikhulu, kanti ligqelema elihamba ngeekona ebusuku.

ULingelihle kulo msebenzi wakhe wobugewu unehlakani lakhe aqhuba nalo eli shishini lobuguvela, uMxoleli. UMxoleli yingqwayingqwayi yeBrigadiye engumphathi wesithili. Umbhali unomqaphela ngakumbi kwaba bantu kujongwe kubo ukuba baluncedo eluntwini. Usibonisa ukuba amapolisa njengokuba ejonge izaphuli mthetho ezifumana ubutyebi ngobuqhetseba nawo ecaleni anamashishini awenzayo angekho mthethweni ukuze afumane ubutyebi. Kwakhona ubonisa ukuba okona umntu esisityebi kukhona abunxanelwe ngakumbi nangakumbi ubutyebi. Ubonisa ukuba xa umntu ekulo mgangatho ude aphilele

ukuqokelela ubutyebi koko ingabikho enye into ayiphilelayo. Le ntetho sithi siyive nakwintetho kaLindani xa esithi :

Ungabona indoda inekhombi ezilishumi, ucinge ukuba zathengwa zonke, uyasala. Ulele nje wena akulalwanga kuyazanywa. Izinto zithengwa ngamehlo. Uthi umise imoto phandle kodwa uthi uphuma endlwini, moto yayiphi (p.12).

Le ntetho kaLindani iphuhlisa ubuguvela obenziwa ngabantu abahlonitshiweyo luluntu. Umbhali ubonisa ukuba kukho abantu abazixelela ukuba izinto zezabo ngoku bengakhange bazibilele. Kanti ke indoda itya ukubila kwebunzi layo hayi ukuba ibe yincukuthu kwabanye abantu. Kwakhona le ntetho kaLindani umbhali uyiveze ngokungathi kuyanconywa kanti igxeka izenzo zabo bamfifitha bezixhwithela kwabanye abantu. Umbhali apha kule ntetho usebenzise isigqebel. ULittel (1989:47) uthi xa echaza isigqebel:

Irony refers to a contrast between what is expected and what actually exists or happens.

Umbhali esi sigqebelo uphinde asisebenzise nakweli cala labantwana besikolo abathandana noosomashishini zibe iintanga zabo zingenazo ezi zinto abanazo aba somashishini babo. Le ntetho sithi siyive xa kuncokola amakhwenkwe aseVukani ngokushiywa kwawo ngamantombazana de kuqhambuke umlo. Le ntetho siyiva kumazwi kaShakes xa encitha uMncedisi. Uthi:

Nguwe ibhoza, Mnce, kwesi sigela sonke, mfana. Ade alwe ngawe mfondini... Kaloku wena ubethwe ngesitena nguBra Links.

Akunakulunga kuye...Abantwana bethu bayasidouble crosa (p.56).

Umbhali uphinde asibonakalise esi sigqebelo ukubonakalisa ukuba ooMncedisi noJuluka bafana nabaleleyo kuba nabo beshiywa kwiintanga zabo ngootata abangooLingelihle abangoonto zonke. La mabhoyizi wona awananto amisa ngayo, yiyo loo nto eshiywa ngolu hlobo ngaba tata. Amantombazana akhoyo afuna amadoda anezipaji ezifumileyo nahamba ngemigrugra yeemoto. Akukhathaliseki nokuba imoto iqhutywa yimfene na kakade ukuba kubo umntu uhleli emva kwevili kugqityiwe.

UZingiswa Sokhanyo uthandana noFumana Ndlondlo noLingelihle ngaxeshanye, nto leyo ebonisa ububhetyebhetye babantu basetyhini. UZingiswa ungumphixanisi kuba la madoda athandana nawo angalwa ngaye xa enokuthi ayive le nto. Kwakhona singabafundi simbona njengomntu ozama ukucofa ifokotho elithambileyo, kuba naku engafuni ukuma ngomlenze omnye. Umbhali ubonisa indlela abantwana besikolo abazisondeza ngayo emadodeni amadala beshiya iintanga zabo kuba zingenabo obu butyebi. Aba tata ababathandi aba bantwana koko bona abayiqondi loo nto. Ukanti kwelinye icala babathoba isidima sobuntombi babo kuba baza kuthi befika kwiintanga zabo babe sele bengasalungi.

UKula unomqaphela kuba ubonisa ukuba asinto intle kwaphela le yokuzishukuxisa kwabantwana besikolo ngamadoda amadala zikhona iintanga zabo. Bona bayibona iyinto entle kuba besabona ukuba izipaji zisafumile kwaye befumana yonke le nto bayifunayo bengaziboni ukuba bazombela ingcwaba bephila. Kwakhona umbhali ubonisa ukuba kule mihla akulunganga ukuleqa izinto eziphezulu kuba nezifo ezinje ngogawulayo zifumaneka lula kwaye ziyabulala. Bona ke abantwana besikolo bayibethisa ngoyaba leyo yona into. Eyona nto iphambili

sisilalo koko bengayinanzanga into enokuthi ibavelele. Sithi sive kumazwi athi:

Into ayaziyo la mabhoyisi kukufuna nje ukulala nathi, akayazi into yokuba intombazana iyahlamba, iyanxiba, iyathambisa ukuze ibe ntle. Wona ke la madoda madala anemali akalali nje nathi, ayayazi ukuba intombi iphathwa kakuhle ukuze ibe nomtsalane (p.19-20).

UKula ngumbhali wale mihla siphila kuyo. Uthi abe nomqwalasela wezinto eziqhubeka kubomi bethu benene. Ubonisa indlela ulutsha oluzivimba ngayo ulonwabo namathuba othando. Kukho into abangayaziyo aba bantwana ukuba obona bushushu bothando bufumaneka kwiintanga zabo, hayi emaxhegwini alingana nooyise babo. Kula maxhego bayalibala ukuba kufuneka kukho izinto abangenakuzenza, kuba kaloku umntu kufuneka ebambe ucwangco xa ephakathi kweentanga zeli xhego athandana nalo. Kangangendlela ababadala ngayo aba tata bade babe neentloni xa bephakathi kweentanga zabo bathi ngabatshana. Umbhali ubonisa ukuba aba bantwana besikolo bakude kakhulu ngeminyaka nabo. Apha siyavezelwa

ukuba akukho lonwabo ekuthandaneni nomntu omdala. Ubonisa uZingisa efumana olona thando akudibana noFumana. Uba nezinto azivayo emzimbeni wakhe ebegaziva ngeli lixa ebethandana noLingelihle. Le nto sithi siyive kumazwi athi:

Wayesithi ehleli nje eve lumdukrula uvalo, ziqhuqhuze iintlantsi zityhutyhe umzimba wonke. Yayisithi ke isakuvuleka indlwana yeengcinga apha entloko awukhuphe kuyo umfanekiso kaNdlondlo, azibone ewubukabuka ngeliso lengqondo. Wayesibona eso sigoqongo somfana ophakathi ngesithomo. Izandla zakhe ezithambileyo wayede azive ngathi uzibambile, umana ukulula loo mapece-pece eminwe inofele oluthambileyo (p.14).

Apha umbhali ubonisa ulutsha ukuba maluyeke ukuleqa intaka endala lucinga ukuba lithole. Kuba uZingiswa ngoku uzibona ekwesona sithabalala sothando nolonwabo akudibana noFumana. Ufumana uthando oluvutha amadangatye nto leyo ebengayifumani kuBra Links. UBra Links ebengoweplastikhi nesilalo kuphela kuba asiva thando luqhushumba iintlantsi. Olwakhe uthando lolokutsala abantwana ngemali nangezi moto ahamba ngazo lungasuki emazantsi entliziyiyo.

Kwakhona umbhali usibonisa ukuba uZingiswa indlela amthanda ngayo uFumana ebesithi nokuba uhleli yedwa kodwa athi akucinga ngaye amthathe ambeke phambi kwakhe. Lo kaKula ubonisa iindidi ezimbini zothando, olokwenene nolwenkohliso. UFumana lipolisa nje elingenanto kodwa nanko ekwazi ukuvisa uZingisa olona thando lushushu. Ukanti olukaBra Links luthando lwenkohliso. Luthando oluthengwa ngemali nobunewunewu.

3.2 Abalinganiswa nokubunjwa kwabo

Abalinganiswa ngaba bantu bathabatha inxaxheba ebalini. Ngabo abathi ngenxa yezenzo neentetho zabo baliqhubele phambili ibali. Abalinganiswa bakaKula bathiywe amagama akholelekayo ukuze nathi bafundi sibe novakalelo xa kukho into ebuhlungu, silile xa kukho into elilisayo. USatyo (1981:77) uthi:

Abalinganiswa kufuneka babonakaliswe ngezenzo, iingcinga, neentetho zabo.

Uhambisa athi:

Umlinganiswa kufuneka abe yiloo nto ayiyo umfundisi angabi likhankatha. Iyonke le nto ixhomekeke kubuchule bombhali.

USaule (1991:13) uyakungqina oku. Uthi:

...umlinganiswa udalwa ngumbhali...Usisiqhamo seengcinga
...yingqikelelo yombhali.

ULittell (1989:140) yena ubachaza ngolu hlobo:

Characterization is the use of literary techniques to reveal the nature of character. One way a writer can reveal a character's personality is by presenting the character's action and words. A character can also be revealed through direct comments by the narrator. The narrator explains what the character is like, giving his or her own reactions.

UJafta noMbadi (1978:39) bathi:

Abalinganiswa ngabantu nje umbhali azicingeleyo nabaqingqileyo

ukuba bangene kakuhle kule nto afuna ukuthetha ngayo. Ngenxa yesi sizathu abanakuze bafane ncam nabantu abaphilayo.

UKula ngenene abalinganiswa bakhe babonisa izenzo ezikholelekayo neziqhubeka kubomi benene. Abalinganiswa kufuneka babe nayo ingqondo yokuba bakwazi ukutshintsha, abonakale ukuba uyakhula, nakwezinye iziganeko ezenzeka ebalini elo. UKula unalo olu phawu kwabanye abalinganiswa bakhe. Oko sikuva kumazwi kaNomazwi athi:

Kaloku le mali siyigrumba kula madoda ayihambi yodwa, inesilalo phakathi. Ezi moto sizikhwelayo asizikhweliswa simahla njengokuba thina sicinga. Ibhatala yazo, ngumzimba lo wakho. Khumbula kaloku ukuba lo mfo akukhange umthande ngentliziyo yakho, koko wena ulotywe yipokotho yakhe evuza ubusi kuba ufuna ubuleyidi (p.20).

Apha umbhali ubonisa into yokuba aba bantwana ayibasithelanga into yokuba le nto bayenzayo yokuthandana nabantu abadala igwenxa. UNomazwi ukhulile ngengqondo, nanku ekwazi ukucinga ukuba ikhaya

lentombazana lisemzini. Nangona beyenza nje le nto izazela zabo ziphilile. Kodwa kukho esi sigebenga siyimali sibabulalayo bangakwaziyo ukwahlukana naso. Ezi ntwazana zixolele ukungcuthwa kunokuba zidlakazele zisekho iintaka ezixhwithekayo.

Umbhali usebenzise intetho-ngqo ukuvelisa okuthethwa ngabalinganiswa xa bevelisa iingcinga zabo kunye nezenzo zabo. Ingxoxo ke yintetho ethi ibekho phakathi kwabantu ababini nangaphezulu. Abo bantu ke baxoxa ngeenyewe ezibaphazamisayo ebomini babo. Loo nto yenza ukuba sikwazi ukumfunda umlinganiswa ukuba ungumntu onjani. Umntu umfunda ngcono ngamazwi aphuma emlonyeni wakhe, ukanti nabanye xa bethetha ngomnye umlinganiswa. Kuloo ncoko buyadula ubunjani baloo mlinganiswa kuthethwa ngaye. Ukuba uthanda amawonga okanye ungcolile siye sive kwintetho yakhe. Kwakhona umlinganiswa umbona ngoko nangoko ukuba uphuma phi ngenxa yentetho yakhe. UMabley (1972:29) uthi:

Dialogue performs various functions, it depicts the speaker and the person spoken to, it reflects the relationship of the speaker to other characters, it reflects the speaker's mood, conveys his

motion, and it foreshadows what is to come for characters.

Umlinganiwa ngamnye kule ncwadi ithi Walala wasala indima ayidlalayo ithi iyiphuhlise le nto umbhali afuna ukuyivelela.

3.2.1 ULingelihle

Lo ngumlinganiwa oyintloko apha ebalini okanye umlinganiwa ophambili. USaule (1991:13) uthi:

Umlinganiwa oyintloko nguye umakhi. Nguye kaloku owenza izinto zibonwe ngamehlo, ziviwe ngendlebe ebalini. Ibali liqweqwediswa ngumlinganiwa ophambili notshaba lwakhe (umlinganiwa ongumchasi)...Le nto yenza okokuba ibali libe nobomi, libe nomdla ingakumbi xa nabo abalinganiwa bephilile.

UHarvey (1965:56) usicacisela ngolu hlobo:

The protagonist is the central character, the one who dominates in

the story. Sometimes it may be ambivalent, that is, he may possess both attractive and unattractive qualities.

UVika, Siwisa noHadebe (2001:122) bachaza ngolu hlobo:

Lo mlinganiswa sidla ngokuvelana naye kuba ubambelela kakhulu kwiminqweno yakhe afuna ukuyiphumeza...Ibali lizungeze yena kakhulu, simbona esiwa evuka endleleni yakhe, udibana neengxaki kodwa akhangele phambili.

Lo kaKula umchaze ngokuthe ngqo lo mlinganiswa. Ubukhulu becala siva kuye ukuba ngumntu onjani na. Usichazela indlela anxiba ngayo, inkangeleko yakhe nendlela athetha ngayo, kanti kuloko ufuna ukwalatha okuthile kwisimo sakhe. ULingelihle wenza izinto zamehlo. Sibona indlela anxiba ngayo ethi ilobe ulutsha olungamantombazana. Umbhali umchaza ngolu hlobo:

Wayethe qheke isifuba, evule ihempe efuna ukuba mhlophe enamaqhosha amenyezelayo. Imichwana emibini yobuhlalu begolide yayikhazimla esifubeni esinamagqagqana oboya apha

phakathi kweziphika (p.4).

Apha siyaboniswa ukuba la mantombazana akolu didi looZingiswa ayathabatheka zizinto ezinjalo. Kwakhona umbhali ubonisa ukuba la magqagqana oboya abonisa ukuba indoda sele ikhulile nangona isazibandakanya namantombazana aselula kwezothando. Lo kaKula usivezela elubala indlela ekuphilwa ngayo kule mihla. Sivezelwa ngomlinganiswa onguLingelihle ozama ubutyebi ngobuqhetseba, kutsho kuchaphazeleke nabangenatyala. Amantombazana aselula asoloko ezijula ijacu efunana neli qhosha lingenamthunja. ULingelihle usetyenziselwe ukumela abantu abaphila ubomi bobugintsa. Umbhali lo mlinganiswa uyamveza ebantwini emnika ubomi amakabuphile ngeli lixa esadla ubomi ebalini. Mdala ngeminyaka kodwa ngezenzo mncinane. Indlela anxiba ngayo ibonisa into yokuba ootsotsi banamhla ngoochwenene.

Zisuka nje ebalini kwisahluko sokuqala incoko ephakathi kukaNgwekazi noNomazwi ingaye, baxoxa ngokubulawa kukaZingiswa. Uyabathanda abantwana besikolo kuba sibona edibanisa uThalitha noCwengeka oyititshalakazi yakhe. UBra Links ngudyakalashi onkone kuba

uThalitha uthi akuba namagxa ngale nto yale titshalakazi yakhe ayibethise ngoyaba loo nto kube ngathi akukho nto ikhoyo phakathi kwabo. Ungumthelekisi wamantombazana kuba nanku ethandana noZingiswa kunye noThalitha ngaxeshanye kodwa bazizihlobo. Umbhali lo mlinganiswa umveza engumntu obathandayo abantu abahle, kuba indlela azotywe ngayo uCwengeka iyelele kule kaThalitha. Usibonisa ukuba umfo lo wayefuna ukubonakala phakathi kweentanga zakhe xa ehamba neqabane lakhe angahambi nje nento angazukwazi ukuyalatha.

ULingelihle ngumgulukudu katsotsi osebenzela ekhusini oqhuba ishishini leskrephuyadi efihla ukuba uba iimoto zabantu. Loo nto siyiva kumazwi kaZoliswa xa engxolisa intombi yakhe esithi: “Yahlukana nemiguvela, kudala ndisithi kuwe ukuba ufuna iqabane, qiqa umdala ungaka nje”(p.5). La mazwi kaZoliswa adiza ukuba uLingelihle ungcolile. Kwakhona la mazwi akwadiza ukuba nangona esebenzela ekhusini nje bakhona abantu abambonayo ukuba wenza imisebenzi yokungcola. UZoliswa uphinde abe namazwi athi; “ezi mali nizinikwayo zikwayingozi yenu ke tana, abantwana babantu bafile ngenxa yokusukela ezi malindini” (p.5). Apha siboniswa uZoliswa ukuba uchasene nezi zinto

zenziwa nguLingelihle nangona uluntu elumfamekisile ngezinto ezintle azenzayo.

NgokukaZoliswa imali isebenza njengelobi ethi yakuphoselwa emanzini iintlanzi zigxwidelane ngayo kanti zizibizela ukufa. Ngoko ke uLingelihle uyingozi ehamba phakathi kwabanye abantu. Kobu buguvela bakhe usithela ngenkonzo eyona nto yakhe yaxatyiswa luluntu. Uzama ukuba abantu bamthobele ukuze babe nokumthemba, bangamkholelwa xa kusithiwa uligqelema lendoda ehamba ngeekona kwakuba mnyama. UNgwekazi ngomnye waba bantu balukuhleka sesi simo sakhe. Waphika woma amathe akuthi uNomazwi aze alumke uThalitha xa ethandana noLingelihle. Ude athi; “nokuba kuyintonina, uBra Links yena umsulwa, abantu bamzondela imali yakhe” (p.2).

Ukanti enkonzweni bazibona benethamsanqa lokuba nomntu onje ngaye bade bathi oomama unguYesu othotywe nguYe (p.7). Uthathelwe phezulu enkonzweni. Umfamekise abantu abaninzi nkqu nomfundisi. Wonke umntu ufuna ukusoloko enelizwi aliphosayo kuye. Umbhali unomqaphela kuba usibonisa ukuba abantu becawa bamthanda kakhulu umntu xa bembona ukuba unesipaji esifumileyo. Ungafika

ebungazelelwa ngumntu wonke ngathi babona uThixo ngenkqu. Umbhali uvelisa le nto iqhubeka kubomi benene. Ubonisa ukuba ezinkonzweni akukhonzwa Thixo kukhonzwa imali. Ukanti kumntu onemali kulula nokufumana isihlalo enkonzweni. Namantombazana ayakulangazelela ukuba angathandana naye. Umbhali ubonisa indlela abakhohlakele ngayo ootata bale mihla. Umntu athi ngoku emdala athandane nomntwana ebekufanele ukuba yintombi yakhe. Ubonisa ukuba ubuntu buphelile kule mihla esithi sifumene inkululeko kuyo.

Uphinda asithele ngokuba ngusomashishini owaziwayo. ULingelihle lo ulilandele igama lakhe ngenxa yegalelo lakhe eluntwini kuba unalo ilinge elihle. Nangona imali eyifumana ngobuguvela kodwa nanko engoyena onikela kakhulu ecaweni enceda ukwakha ibandla, ngaphezulu lalisebenzisa iikhumbi zakhe. Nasezikolweni ube negalelo kuba abantwana bebedlala bekhuphisana ukuze bawine indebe ethiywe ngaye. Unobutsotsi obuphucukileyo kuba usebenzisana namapolisa. Yiloo nto kungekho lula ukuba bubonwe ubungozi bakhe. Ngomnye wala maxhego athandana nabantwana engenanjongo ngabo, uyabaxhaphaza ebatsala ngemali. Uqeshe imiguvela engamakwerekwere, oxholovane bezinto ezingenanceba ukuba kubulawe uZingiswa. ULingelihle ngomnye waba

tata bathandana nabantwana abancinane. Indlela abizwa ngayo imenza alingane nabantwana ahamba nabo, akanaso isidima sobudoda nesobudala. Apho avela khona kukhalwa ngoBra Links.

Umlinganiswa oyintloko uba nomchasi wakhe oza kuchasa izimvo zakhe. Kodwa apha kule ncwadi ithi Walala wasala uLingelihle nanjengomlinganiswa oyintloko akanaye umchasi unomxhasi. Isizathu sokuba uLingelihle njengomlinganiswa oyintloko angabi naye umchasi apha ebalini kungenxa yobume bomxholo ophambili worhwaphilizo. Izinto zolwaphulo mthetho kakade zisoloko zisetyenzelwa emfihlakalweni, itsho ke ngoku loo nto yenze ukuba kungabikho bungqina bokuba uLingelihle uba iimoto kwesiya sikrephu yadi sakhe. Uqhubela lo mxholo phambili ngaphandle kweziphazamiso. Umbhali umenzele umntu omxhasayo koku kutyhuthula nokuqweqwedisa iimoto, ingqwayingqwayi yamapolisa uBrigadiye Mxoleli. UMxoleli uvala nangeempundu ezi xa uSajini Ndlondlo athi ufuna ukukhe asiqubule esiya sikrephu yadi sikaLingelihle. Uphinda ame entla, acaphuke, xa uSajini Jongephi athi imoto kamalume kaThalitha ibonwe kwesiya sikrephu yadi sikaLingelihle. Le nto ibonisa ukuba maninzi amapolisa phakathi

koluntu ahambisana nezinto zolwaphulo mthetho. Endaweni yokukhusela uluntu, ngawo asuke afunze izigebenga ebantwini.

Lo kaKula uvelise izimilo ezikhabanayo, esobuntu nesobundlobongela. Esi sobuntu sesona siqaqambileyo ukuze abantu bamfameke bungabonakali ubundlobongela obuqhubeka phakathi koluntu. ULingelihle ubuntu anabo asibobuntu bokudalwa, koko kukudyobha uluntu ngentshongo emehlweni ukuze aphile kakuhle phakathi kwalo, aqhubeke nokuzityebisa ngokungekho mthethweni kungekho bani umrhanelayo. Isimilo sakhe siyagqabhuka akuva ukuba ishishini labo liyakrokreleka. Uvukwa yingcwangu yobugavela kanye, ude angaziqondi ukuba uyaziveza xa athi kuZingiswa 'inja yakho ijanyelwe lingwaba' (p.13). Umbhali ulichule ekuzobeni abalinganiswa bakhe kuba uyakwazi ukumbeka phambi kwethu simbone ephila enegazi. Siyaboniswa ukuba abantu abanje ngoLingelihle bakhona kubomi obusingqongileyo.

3.2.2 UMxoleli

Lo ngumlinganiswa osicaba. Umlinganiswa osicaba ngumlinganiswa ofunga angajiki kwizenzo zakhe. Ukuba uthi into ethile uza kuyenza

uyayenza ke. Le nto ithi ingqinwe nguForster (1927:66) kwincwadi yakhe xa athi:

One great advantage of flat characters is that they are easily recognized whenever they come in - recognized by the reader's emotional eye, not by visual eye which merely notes the occurrence of a proper name.

Umlinganiswa osicaba akukho mfuneko yokuba aziswe okanye simxelelwe. Imo yakhe siyiva ngentshukumo ethi yenze ifuthe ebalini. Lo mlinganiswa ukhumbuleka ngokulula kubafundi bencwadi kuba usoloko esezingqondweni zabo kuba unenkani akatshintshi. Akatshintshi nokuba iimeko sele zinjani na, nokuba zinobungozi kangakanani akajiki kuloo nto. Umbhali nalo mlinganiswa umchaza ngokuthe ngqo, awumfuniseli ukuba ungumntu onjani. UMxoleli ngenene uphoxiwe ngeli gama kuba akanalo nakancinci uxolo. Eli gama lithi Mxoleli libonakalisa ukuba asinguye wonke umntu olilandelayo igama lakhe, njengoko sibona nakwincwadi kaTamsanqa ethi Buzani kuBawo. UGugulethu akabanga lilo ibhongo kubazali bakhe kuba wenze into ayithandayo de wagqibela ngokubulala. Umzali uyakwazi ukuthiya

umntwana wakhe ngegama elithi Monwabisi ngenjongo yokuba abe liyolisa phakathi kwekhaya ukuya kuthi xhaxhe kuluntu jikelele. Loo mntu uthiyelwe ukuyolisa imiphefumlo yabantu uyakwazi ukuba ngumdandathekisi weentliziyo zabantu, angalilandeli tu igama lakhe.

UMxoleli uneshishini noLingelihle kwaye unegalelo elikhulu ekutshabalaliseni uluntu. Yingqwayingqwayi yamapolisa enxulumene nemiguvela. Umbhali umzobe wangabi nalusini, kulawula yena yonke into. Lo mlinganiswa uziphethe ubulokishi nanjengoko esitsho umbhali. Akafuni kukhula kuba siva umbhali esithi: 'wayekhahlelwa ngegama elithi Bra Osh xa abuliswa ngoontanga bakhe nabangaphantsi kuye' (p.7). Uzenza bamthembe abantu kunye namapolisa. USajini Fumana Ndlondlo wayeyithembile iBrigadiye yakhe. Siva kumazwi athi:

Wayeyithanda kwaye eyihlonipha iBrigadiye yakhe. Yayimhlupheza imhlongoza into yokuba ayibone ukuba ibukhali ekulweni ukophulwa komthetho. Wayemthembe kakhulu lo mfo, engamazi ukuba ululuncu olumashiyi, 'yinyoka egeca iintshaba zayo ngomsila' (p.26).

UMxoleli ngumlahlekisi kwamanye amapolisa. Uwanika umyalelo wokuba makugqogqwe, uLingelihle abe esazi ukuba sele emlumkisile wamnika nemiyalelo yokuba bacoce yonke into esesikrephu yadi.

UMxoleli nonguXhobani ifani yakhe uyilandele ifani yakhe kuba ngalo lonke ixesha kuza kwenzeka into uxhobisa uLingelihle ukanti nakwelinye icala nangona engumlahlekisi uxhobisa amapolisa ukuba agqogqe imiguvela. Ungumbulali onobuchule encedwa linqanaba akulo kuba nguye owayephatha izitshixo zaselabhorathikhi apho kwakuhlala khona ibhombu, bhombu leyo ayithiyisela ukuze ibulale uFumana. Akafuni mntu ophazamisana necebo lakhe. Wonke umntu ongathi unolwazi ngento ayenzayo uyamsusa endleleni. Unentliziyo emdaka kuba inceba yinto angenayo. Ukuba ufuna ukuqengqa ugodo akalibazisi. Isisombululo sakhe kwimiqobo esendleleni yakhe kukubulala qha. Akanalusini yaye engoyiki ukukhupha umphefumlo ukuze angaphazamiseki endleleni yakhe.

3.2.3 UThalitha

Le yintombi kaZoliswa. UThalitha ngumlinganiswa ongqukuva. Umlinganiswa ongqukuva ngumlinganiswa ophilayo, isimo sakhe siguquka ngokweemeko adibana nazo. Uthi akubetheka aguquke. Kanti usenokuguquka phambi kokuba abetheke okanye sele ebethekile.

UFoster (1927:70) uchaza enjenje:

It is only round people who are fit to perform tragically for any length of time and can remove us to any feelings except humour and appropriateness.

UAbrams (1973:24) ucacisa ngolu hlobo:

A round character is complex in temperament and motivation and is represented with subtle particularity, such character therefore is as difficult to describe with any adequacy as a person in real life, and like real persons, is capable of surprising us.

UThalitha simbona ejika kwisimo ebekuso sokuthandana notata omdala ebekumele ukuba yintanga kayise. Phofu nalapho ujika sele kukubi uZingiswa esinde cebetshu ekugetyengweni zizigebenga zikaLingelihle. Simbona ehlambulula koontangandini nakunina, ecela uxolo ngezenzo ebezenza ngaphambili ezigwenxa. Umbhali ubonisa ulutsha ukuba kufuneka luzikhwebule kwizinto ezinje kuba ziyingozi ebomini balo.

Umbhali umzobe wabonakala emhle. Obu buhle bakhe bumenza aqaqambe nasemadodeni amadala nakwiintanga zakhe. Ungomnye wabantwana abathandana nala madoda madala. Uthandana noLingelihle osexabisweni lokuba unomfazi kuba nanku umhlobo wakhe uMxoleli enomfazi. UThalitha ukwelo qela lingaziboni lithandana neentanga zalo kuba zingenanto. Akayazi eyona nto ayifunayo apha ebomini bakhe kuba uthi esemadodeni amadala abe engafuni nokohlukana nabantwana besikolo kuba nanko simbona esilwa noThuli embangisa uMncedisi abe wayemshiye enyanyeni ngemini yokhuphiswano lwezemidlalo. Akamthobeli umzali wakhe. Uthi emkhalimela emxelela ukuba ayilunganga le nto ayenzayo yokuhamba namadoda amadala abe yena etyhala ngesifuba ebheka phambili.

UThalitha ngumlinganiswa onomqaphela kuba nanko ekwazi ukuxelela uLingelihle ukuba imoto eyayimise egaraji kwisikrephu yadi sakhe ngeba uthi yekamalume wakhe koko ayinanombolo - mbhalo kodwa isitikha seKaizer Chiefs nekamalume wakhe inaso (p.50).

3.2.4 UFumana

UFumana Ndlondlo ulilandele igama lakhe kuba naku ezama ukufumana abenzi bolwaphulo mthetho, kodwa ekugqibeleni uphela efunyanwa ngaba ebebazingela ngokuthi bambulale. Uyawazi umsebenzi wakhe. Kwiincoko abanazo noZingiswa njengesithandwa sakhe uyazibamba ezo angaphanda ngazo ubuguvela obenziwa nguLingelihle noMxoleli iBrigadiye yakhe. UFumana ngumlinganiswa osicaba kuba akabuyi mva xa ethe into uza kuyenza. UFumana ngusajini wamapolisa, ungoyena esimbonayo ukuba uchasene nomphathi wakhe uMxoleli nangona bengazani ukuba bachasene. Akabufuni ubugewu uzimisele ukubunyothula neengcambu zabo, kodwa apha endleleni kunomqobo, mqobo lowo ungumphathi wakhe. Uthi afe efela inyaniso esifa kabuhlungu ngokubekelwa isabatha esiyibhombo nguMxoleli. Siyambona ngenene lijoni kuba ufunga angajiki kwinto xa ethe uza

kuyenza kuba nanku efela emsebenzini wakhe. Nguye ekujongwe kuye kwikhaya lakhe. Loo nto inqabile kulutsha olungabafana kule mihla ukuba lukwazi ukujongana namakhaya. Loo nto siyiva kumazwi athi:

Indlela awayelinonophele ngayo ikhaya lakhe yayimangaza
abaninzi njengoko inqabile into efana naleyo kubafana
abaninzi abangangaye elokishini. Kaloku igenge entsha
ithi isakufumana umsebenzi iye kuzihlalela eflethini
edolophini kuba ifuna ukuziphatha nokuphila ngendlela
eyithandayo. Abazali bashiywa bezibonela ukuba baza kutya
ntoni (p.47).

Siyaboniswa apha ukuba basekho abantwana ababakhathalele abazali babo, nangona uninzi lwabo luphelela eziflethini. Banqabile ke kule mihla abantwana abanje ngoFumana, abakhoyo bajonge iziqu zabo nendlela amabaziphilise ngayo.

3.2.5 UZingiswa

Ngoyena mlinganiswa ubonakalisa intlungu yokukhulela elokishini. Abazali bakhe bayahlupheka; ke ngoko abanangqeqesho iyiyo. Intlupheko ibenza bathengise ngabantwana; abanaye uhayi. Oodade wabo abatshatanga kodwa abahlali nabazali bahlala namadoda kuba becenga ukondliwa. UZingiswa yena ngomnye wabantwana abazixhaphazisa ngala madoda madala ngenxa yale malindini. Oku akakwenzi ngakuthanda koko kungenxa yemeko yekhaya lakhe. Yena uZingiswa esenza le nto nje uzama ukhawulelana nabazali bakhe kwimeko abaphantsi kwayo. Uyeyona ndoda kweli khaya kuba uthi akuphuma ayigxothe indlala. Uhamba unothanda angabuzwa nokuba uvela phi. Ukuba nje ufike ephethe into esiwa phantsi kwempumlo kugqityiwe. Usuka kwelona khaya lihluphekileyo ekunzima ukufumana nento le esiwa phantsi kwempumlo. Umbhali ubonisa ukuba xa umntu ehlupheka wenza izinto ebengakhange acinge ukuzenza. Lo kaKula uthi asivelisele ngoZingiswa oxolele ukuthandana nomntu omdala ukuze akwazi ukulala etyile kunye nomzali wakhe. Le nto sithi siyibone kubomi esibuphilayo abantwana bethengisa ngemizimba ukuze balale betyile.

NoZingiswa akohlukanga ebantwini abathengisa ngemizimba kule nto ayenzayo.

UZingiswa umbolombini. Uthe akucinga ngamazwi awakhe wawathetha kuNomazwi Nongwekazi, watsho wabubona ubungozi bemali, wazama ukuzirhoxisa egintseni elinguLingelihle. Simva kumazwi athi:

Kodwa guys, xa sithetha inyani engangxengwanga, niyaqonda ukuba aba bhuti naba tata sibavumayo ukuba ngaba barhugula onke amantombazana amahle egameni lokuba benemali bona? Ayikokuzixhaphazisa imizimba ke oko sikwenzayo? (p.20).

Umbhali usivezela ukuba uZingiswa ungumntu okwaziyo ukucinga. Nanku ekwazi ukuyibona indlela ayihambayo ukuba igwenxa. Uzama nokubonisa oogxa bakhe ukuba ayilunganga le ndlela abayihambayo. UZingiswa ungoyena onomntu onemali kangangokuba oogxa bakhe babelunqwenela uthando lwalo mntu. Siva kumazwi athi:

Wayenegugu uZingiswa kukubonwa kwakhe nguLingelihle.

Wayebanqwenisa oogxa bakhe abangoNgwekazi nooNomazwi.
Babesithi xa begwadla iinyewe zabo zothando kucace ukuba
ungoyena ubambe inyiki elityebileyo kuba olwakhe uthando
lunembuyekezo enkulu (p.17-18).

Siyaboniswa ukuba uLingelihle lo yindoda eneemali zayo. Umbhali
ubonisa ukuba ulutsha lwanamhlanje lusemva kwemali.
Siphinda simbone uZingiswa ukuba nangona ezixhaphazisa unalo
uthando lokwenene. Siva indlela athetha ngayo noSajini Fumana xa
emfowunela. Indlela athetha ngayo idiza ukuba ufumene obona
bushushu bothando bulafulafu kuba ngoku kuyacaca ukuba udibene
nentanga yakhe. Nengqondo yakhe ithe swii ngulo mfana.

UZingiswa kukho umahluko phakathi kwendlela athandana ngayo
noLingelihle kunye nendlela athandana ngayo noFumana. UZingiswa
noLingelihle banomsantsa omkhulu ngokweminyaka, kanti uZingiswa
akamthandi ngenene koko ngenxa yemeko utsalwa yimali. Ukanti
uFumana umthanda ngenene nangenyaniso, akamthandi kuba enezinto.
Nendlela alila ngayo akuva ngokufa kukaFumana idiza ukuba
ebemthanda ngenene. Nguye owakhokhelela ekubulaweni kukaFumana

phofu engakuqondi oko. Ukuthandana kwakhe noFumana kunye noLingelihle ngaxeshanye kwaba nobungozi kuba wamana ukuxela izinto azibonileyo kwaLingelihle kuFumana. UFumana ke kulapho wafuna ukuzama ukuphanda ngoLingelihle waza uMxoleli ngokwazi ukuba uZingiswa uthandana nesi sibini wagqiba ukuba ulwazi analo uFumana lukhulu; ke ngoko waceba ukuba mabasuswe endleleni. UZingiswa ngumntwana onengqondo ezikisayo ukucinga kuba sibona ekwazi ukunxulumanisa ukufa kukaFumana noLingelihle. Ngokomlomo kaLingelihle ‘uZingiswa ukhohlakele ngendalo, ulikroti uthatha ixesha elide ukuxola xa kukho into emkhathazileyo’ (p.57). Nalapha siyambona ukuba uZingiswa ngenene akaxoli yile ndlela uFumana afe ngayo. Unesikrokro sokuba le nto inonyawo lwemfene phakathi. Ubuguvela bamenza iingcwangu. Siva izinto amana ukuzithetha ngethuba kuthandazwa kuloFumana. Ukuba ebenamagunya ebenokubunyothula buphele nengcambu ubundlobongela baze bohlaywe kanobom abenzi bobubi. Oku sikuva xa esithi:

Le yona into inento yayo, ngenye imini iyakuze ivele inyaniso.

Ukufa kukaFumana kucetyiwe apho kucetywe khona (p.50).

Apha sibona ukuba uZingiswa unawo amanakani okufa kukaFumana kwaye uyabazi abenzi bobubi nangona engabachazi.

3.2.6 UZoliswa

Lo ngumama kaThalitha. Ungumama obonisa ukuba kukho abazali ebaxhelayo into eyenziwa ngabantwana babo abangeva kuxelelwa, oodel' iziyalo. Akathandi kwale nto yokuba umntwana wakhe amane ebizwa zezi moto emzini wakhe. UZoliswa ngumama waselokishini, kodwa unaso isidima. Ungumzali okhulisa umntwana yedwa kuba asiva kuthethwa ngomyeni. Indlela angqwabalala ngayo uZoliswa akubi lula kuLingelihle ukuba angene ngaphakathi endlwini kuloThalitha. Kanti oomama bedolophu xa bebona umbele ingathi uyatsitsa emfaneni bamsondezela kufutshane ukuze bazokumfunxa. Lo mama akalulo olo didi. Uphinde acace ukuba ngenene ungumama waselokishini ngale ndlela abizwa ngayo. Igama lakhe ngathi lelentombi. Awulidibanisi nomama onesidima nokwazi ukukhulisa umntwana ngale ndlela enza ngayo. Liganyana nje elilula. Iqhelekile ke loo nto ukuba umntu athiwe gabhu ngegama ezilokishini. Nangona engumama waselokishini ngumzali onengqeqesho,

onesazela, onenyani, oyithiye egazini into embi, ongayifuniyo le nto yale ntombi yakhe uThalitha yokuhambisana namadoda amadala.

Umbhali uyamveza ukuba nangona engumama waselokishini akavumeli yonke into le. Uwabona amaqhinga esekude kwaye uzeka kade umsindo. Ude athi umbhali: 'uZoliswa wayelazi iyeza lokuxoxa ukuba kukuphola' (p.5). Oku kungqina ngale mini intombi yakhe inikwa imali nguLingelihle. Akazange enze ingathi akabonanga, waziva ekhathazekile kodwa njengomama onesidima wathoba umoya. Kodwa wazixelela ukuba intombi yakhe kufuneka azame ukuyikhwebula kwesi simo. Ude amxelele ukuba makafune elinye iqabane ohlukane nemiguvela kunjalo nje umlumkisa nangobungozi bezi mali baziphiwayo.

Simbona ke engumzali oneentloni ngento embi nemasikizi ekwanenkathalo ngekamva lomntwana wakhe. Ungumzali okrelekrele ongenakufane aqhathwe ngumntwana. Ngaphezulu nguye kuphela esibona engamfamekiswa nguLingelihle. Wamkrobela kudala kangangokuba nasecaweni wayengafuni ukuba nobudlelwane naye. Wayengamthandi ebomini bomntwana wakhe kuba wayemazi ukuba kuthethwa izinto ezimbi ngaye. Ungumzali onengqeqesho.

Ungumzali wokwenene akangomhanahanisi. Kuba ufuna umntwana wakhe abe nekamva eliqaqambileyo angayi kwantshabalalo nokuba sele elele kobandayo. Akanguye umama nje onguvula zibhuqe, unenjongo ngenzala yakhe. Lo mama uyazi ukuba intombazana yintyatyambo yesizwe, kwaye nekhaya lentombazana lisemzini, ke ngoko uyamakha emlungisela izinto ezininzi. Ukanti umntwana ukuba uthe wayibamba ingqeqesho uba nekamva eliqaqambileyo. Ungqwabalala kuba esazi ukuba umntwana ongaqeqeshwanga uyakwazi ukuba yityhefu kwabanye. Nalowo ubaziyo ubungqwabalala bomzali wakhe akudibana nabahlobo uyalibala ngabo.

3.3 Isakhiwo sebali

Isakhiwo sebali lucwangciso lweziganeko ezenzeka ebalini ezithi zinxibelelane ngokufanelekileyo kwinoveli, kugxininiswe kunobangela nesiphumo. UFoster (1927:82) uthi xa echaza isakhiwo:

A plot is also a narrative of events, the emphasis falling on causality.

UScholes noKolleg (1966:207) bahambisa bathi ngesakhiwo:

Plot can be defined as the dynamic, sequential element in a narrative literature.

Xa sijonga isakhiwo sebali sijonga indlela le lakhiwe ngayo kuba xa kusakhiwa into kufuneka ibonakale kwa isiqalo esi sayo. USatyo (1981:106) uthi isakhiwo sinamanqanaba amahlanu. Kodwa ke le nto yala manqanaba akuyombophelelo ukuba asoloko emi olo hlobo. Ibali lisenokuba namanqanaba angaphantsi kula mahlanu.

3.3.1 Inqanaba lokutyhilwa kwezinto

USaule (1991:11) uthi: eli nqanaba libaluleke kakhulu kuba lilo eliqulethe ingxam yebali. Singathi zine izinto ezilenza libaluleke kangaka.

Uhambisa athi:

Umlinganiswa okanye abalinganiswa abangumqolo webali bavezwa apha. Inxaxheba yabo, izikhundla zabo neengcinga zabo

mazibonakale. Umlinganiswa ongumchasi naye akanakulinda bumnyameni. Kubalulekile ukuba avele zisuka ukuba nguye oncedisa ekuqhubeleni phambili ibali. Makubekho ingxaki eza kufuna ukuqwalaselwa ngokukhawuleza.

UKula uthi alivule ibali lakhe liqale apho izinto sezenzekile. Apha umbhali usebenzisa le nto kuthiwa luhlakulelo. USatyo (1981:74) uchaza enjenje:

Abanye ababhali baqala ngokusihlakulela ngokusebenzisa umfuziselo...othile wokusishobela ngento ethile eya kuqhambuka nokuqhambuka kwempixano gaqa.

UCohen (1973:69) yena uthi ngeli nqanaba:

Exposition, which comes at the beginning, provides the necessary background material for a reader. It establishes setting, creates the basic atmosphere, provides information about the pasts of characters, and to delineate vital contexts for the events which will soon begin to unfold...

UKula kule ncwadi yakhe ithi Walala wasala usithi ntlo kwiziganeko okanye kwiimeko esiza kuhlanguana nazo apha ebalini. Uthi alivule ibali ngegexo eshushu phakathi koNgwekazi noNomazwi kodwa sitsho sive ukuba loo nto bathetha ngayo imfaka engozini uZingiswa Sokhanyo kuba nabo bavakala befuna ukuzikhwebula kule nto ibakhokhelela engozini. Kwalapha sifumana ukuba uZingiswa ulahlekile nangona singekasazi isizathu soko. Olu geleshelo lulo oluthi lusigcine sinomdla kakhulu sizibuze umbuzo wokuba kazi uZingiswa ubulewe yintoni. Kwakhona sithi sakubona uZingiswa ethathwa zizigebenga ngemoto sibe nexhala lokuba kuza kwenzeka ntoni. Siphinde sithi sakufikelela apho enza khona umthandazo de azibone eza kuhlanguana nesithandwa sakhe uFumana eParadesi kaYehova sigqibe ukuba umbhali uza kusixelela ngokufa kwakhe (p.65).

Le nto yokusinda kukaZingiswa isitsho sibhideke ingqondo kuba besesigqibile ukuba kukuphela kobomi bakhe. Kwakhona le nto isitsho silahlekelwe mpela ngumxholo webali kuba singazi ukuba kuza kuqhubeka ntoni. Umbhali usenza ukuba siye siba nomdla ngakumbi wokuva ukuba kazi yozala nkomoni na?. Kwalapho sithi sifumane

ukuba la mantombazana athandana nabantu abadala kunawo kuba efuna imali. Apha umbhali uthi asizobele umfanekiso wale ndawo liqhubeka kuyo ibali. Uphinda kwakhona asidibanise nabalinganiswa abalapha encwadini. Sidibana noThalitha ethandana noLingelihle ongomnye woosomashishini ekucaca ukuba bafumile. Kule nto bayenzayo aba bantwana bathi bangaqondi ukuba maxa wambi badala impixano. Kuba bathi babe nolwazi ebekungafanelanga ukuba laziwe lelinye icala balugqithise ke bona ngokungazi.

Kwalapha sithi sidibane noMxoleli ongumhlobo kaLingelihle. UMxoleli yingqwayingqwayi esipoliseni, kwaye ukwafumile ngenxa yeentlobo-ntlobo zeemoto aziqhubayo. Siphinde siboniswe uZingiswa ethandana noLingelihle kunye noFumana ngaxeshanye. Kodwa kuthi kuveliswe ukuba uFumana umthanda ngokwenene, akamthandeli mali.

Kwalapha sithi sifumane ukuba uFumana unorhano ngesikrephu yadi. Le nto ithi ikhokelele kwimpixano kuba uMxoleli uthi abe nexhala lokuba hleze ihlebo labo noLingelihle lidizeke kuFumana. Yile ndawo kanye ethi yenze uncuthu kwibali lethu. Impixano luphahla lokwakha

isakhiwo sebali. Impixano le sithi siyibone xa kuxambulisana izinto ezimbini ezichaseneyo ngezimvo. USatyo (1981:91) uthi:

Impixano ke lungquzulwano phakathi kwezinto ezimbini eziphikisanayo okanye ezichaseneyo, okanye ezingangqinelaniyo.

UShipley (1943:119) usichazela ngolu hlobo:

It involves two forces; not more, for the emotional flow of the receptor is drawn with one and all others surge to support or retard this.

UAbrams (1971:128) usicacisela enjenje:

Many, but far from all, plots deal with conflict. In addition to the conflict between individuals there may be the conflict of a protagonist against fate, or against the circumstances that stand between him and a goal he has himself; and in some works, the conflict is between opposing desires or values in a character's own mind.

Le mpixano ayakhayo umbhali ithi isikhokelele kwinqanaba elilandelayo lokujiya kwezinto. Apha ke sithi sibone ukuba uya ubondeka umqa obe uphekiwe. Sithi njengokuba besidibene nabalanganiswa bethu kumnandi kuhlekwa kujike ngoku kube kubi. Ngulowo nalowo ufuna ukubona ephumelelisa izimvo zakhe.

3.3.2 Inqanaba lokujiya kwezinto

Le mpixano umbhali ayithe ntlo kwinqanaba lokutyhilwa kwezinto uthi ayikhulise. Sidibana noFumana ehlokoza uMxoleli noLingelihle kodwa yena engakwazi oko. Uya kuMxoleli njengeBrigadiye yakhe ukuba kwenziwe ugqogqo esikrephu yadi engazi ukuba unyathele inyoka emsileni. Sitsho siyibone ngakumbi le mpixano. Azingeni kamnandi ezi ndaba kuMxoleli kuba simbona esiya kubhunga noLingelihle. Le nto isenza sibe nexhala singabafundi kuba sithi sibone ukuba uFumana ungena engozini. Ukufika kwakhe uMxoleli uyalela uLingelihle ukuba bacoce yonke into esikrephu yadi. Siba nexhala lokuba kuza kwenzeka ntoni emva kogqogqo kuba siyazi ukuba uFumana uza kuya angafumani nto. Sibamba amazinyo sicinge njengokuba le Brigadiye ingqwabalala nje manyathelo mani eza kuwathatha emva koko.

Bayaya kwaLingelihle bexhobe kangangoko, uMxoleli elukhokele ngokwakhe olo gqogqo. Eneneni babuye nembande yesikhova kolo gqogqo. Kodwa siyabona ukuba uMxoleli unempixano yangaphakathi. Impixano yangaphakathi yimeko apho umlinganiswa omnye athi abe phakathi kweemeko ezimbini kube kufuneka ekhethe yanye kuzo. Ukubaluleka kwempixano yangaphakathi kukuba umlinganiswa icala aza kulithatha lisenokumtshabalalisa okanye limphumeze. Siva kumazwi athi:

Walala ngobo busuku uMxoleli enyophene umphefumlo. Icebo lokugwinta uSajini Ndlondlo laliselithe thaa engqondweni yakhe. phaya esikhululweni samapolisa kukho indlu ekugcinwa kuyo izixhobo ezinobungozi. Nguye kuphela umntu onemvume yokuyivula loo ndlu. Iishelufa zazigcwele ziintlobo-ntlobo zezigcayiseli. Wathi esakucinga ngezi zixhobo wagqiba ekubeni esebenzise isiqhushumbisi ukuze ambulale fifi uNdlondlo kuba uyambona ukuba unento eninzi ayaziyo ngaye noLingelihle (p.26).

Le mpixano yenye yeentsika eziphambili ekhwakheni ibali libe nomdla. Yiyo ekhokelela kwinqanaba lovuthondaba.

3.3.3 Uvuthondaba

Apha kweli nqanaba sithi sibone izinto sezifike encotsheni yentaba ebesikade siyinyuka. Kulapho amaqhina avela khona. USaule (1991:12) uchaza enjenje:

Siye sithi ke izinto ziya ziba mandundu ngokuba mandundu.
ingxaki iya iba nzima ngakumbi, kanti nemigudu yokuyilwa
iya ikhula ngokukhula. Abalinganiswa bayaziveza into abayiyo,
iba ngumbhodamo udushe luqhumisa uthuli olumbhoxo.

Apha uMxoleli sele ethathe isigqibo sokubulala uFumana. Yonke le nto isuke ngoZingiswa. UFumana ujongene nokufa ebulaliswa sisithandwa sakhe kodwa sona singazi ukuba simthiyisele. Ngenene uMxoleli uthe wasebenzisa isigcayiseli kodwa iyonke loo nto uyenza ngobunono ukuze kungabikho nomtshithi kuloo nto ayenzayo. Umbhali uthi uvuke kusasa ufike kwangoko emsebenzini, amanye amapolisa afikela kuye. Wafika

wafaka isigcayiseli phantsi kwesitulo sale moto ibiza kufika isetyenziswe nguFumana sele esithiyile. Uyazi mhlophe into yokuba uFumana ufika athathe esi sithuthi andwendwele ezinye iintolongo. Siyambona inkohlakalo anayo uzimisele ukubulala. Uthi umbhali nakanjani asinakumphosa eso sigcayiseli siya kumbulala esendleleni. Siva kumazwi athi:

Intliziyo yakhe yayithinjwe ngusathana, ecinga into engenasiphumo, ingqondo yakhe igcwele ooqongqothwane noonomadudwane, iyingxubevange yesinkala sodwa. Apha ebunzi inyama yayisongene, inkqayi inyinyitheka (p.44).

Ke ngoko wayeqinisekile ukuba akayi kusinda, kwaye kungekho omnye umntu oyakufa ngaphandle kwakhe. Uhambile ke uFumana, eneneni endleleni saqhushumba isiqhushumbisi. Uthi umbhali xa esizobela lo mbono wokuqhushumba kwale bhombu:

Ukumisa kwakhe ngakuyo kwahamba ngaxeshanye noqhwashaqhusha gqushu-u wokuqhushumba kwesigcayiseli emotweni yakhe. Akukho mntu wayenokungqina ukuba bekukho iimoto kuloo ndawo

yoqhushumbo. Zaphela vuthu, okungabantu iinyama zabo zizicwilana ezingangeqatha lekati etyunyuzwe sisithuthi. Kwakumana ukufaniswa, kucholwa apha naphaya izidungulwana zenyama (p.46).

Ukubhubha kukaFumana kuye kwashiya usizi kokwabo kuba kuye kwafumaniseka ukuba ibinguye ophangelayo. NakuZingiswa kube nzima ukuba azamkele ngokulula ezi ndaba. Le nto yokubhubha kukaFumana ithi idale ingqumbo kuZingiswa ngakumbi xa ebona uMxoleli noLingelihle. Umbhali usityhilela impixano yangaphakathi kumlinganiswa onguZingiswa. Sitsho simbone ukuba akaneli nje ukuyivalela ngaphakathi le ntlungu unesingqokru. ULingelihle ebopha nje usapho lwakwaNdlondlo uZingiswa akaxolanga. Siva xa kusithiwa uZingiswa wayengayekanga ukumbombozela ethetha into engaviwayo ngabanye abantu. Nto leyo athi uCohen (1973:42) yisoliloquy. Usichazela enjenje:

The soliloquy is a passage spoken by a character when he is alone. He speaks to himself but in effect addresses the audience and thereby reveals his thoughts, feelings, or frustration.

Apha siyaboniswa ukuba uZingiswa ukhathazekile ngokwenene ngesithandwa sakhe. Eyona nto imkhathaza nangakumbi kukuba ebaqonda abenzi bobubi. Loo nto imenza angakwazi ukuxola. Siyabona uLingelihle noMxoleli basagcwele umoya wempixano nowokubulala. Siva uMxoleli xa athi:

Ifile enyeinja, ngoku inye eshiyekileyo. Mayife nayo ngobu busuku banamhlanje. Ngubani ongavuma ukubhunyulwa ubutyebi bakhe ejongile. Siphanda nje thina kukho izinja ezinamanamayo. Ukuba akafi lo mntwana, kuphelile ngathi. Siya kuba ngalawaa amahlwempu aphila ngamathe entamo ngokungathi besingaziphandeli. Mayife le njakazi. Usizi aludliwa, inkawu ityiwa ilila. Isono endisenzileyo ndiyakusithandazela kuMdali (p.48-49).

Ngenene siyayibona le mpixano ukuba iya iba mandundu kuba bathe benza icebo lokuba uZingiswa ajongwe xa ephuma emthandazweni kaFumana kuba ebesoloko eshiyekela ngasemva encokola noodade boFumana. Kwangawo lo mzuzu sibona enye intombazana egama

linguThalitha nengumhlobo kaZingiswa ingena kulo mgibe. Naye uthandana noLingelihle. Ngale mini uhambe naye baya emdlalweni ze xa bephuma apho wamthatha ukuba aye naye kwisikrephu yadi sakhe efuna ukumbonisa izinto anazo ukuze alobeke ngakumbi. Ufike apha wabona iHonda Ballade nathe iyafana nekamalume wakhe. Wayicima loo nto uLingelihle ngokuthi iimoto ziyafana. Kodwa singabafundi sithi sibe nexhala kuba sithi sive ukuba umalume kaThalitha lo uthe kanti ngenene ulahlekelwe yimoto yakhe. Ixhala lisekubeni unokuwugqithisa loo mkhondo uThalitha ze ayifumane loo nto uLingelihle. Soyika ke into aya kumenza yona xa efumana ukuba ubhentsise amahlebo akhe.

Ngenene uThalitha uthi awugqithise umkhondo. Loo nto isenza ixhala lokuba angafumani esikaZingiswa njengoko kuya kucaca ngokulula ukuba nguye othethe loo nto. Kwelinye icala uZingiswa uthathwa zizigebenga zikaLingelihle zimfaka emotweni zimka naye ngemoto eluhlobo lweCity Golf ebomvu ngombala. Lo mbala wale moto uthi usibonise ubungozi ajongene nabo uZingiswa. Kwakhona xa sidibanisa lo mbala nala nto ibithethwa nguMxoleli ngokumcima igama uZingiswa sithi sibe nexhala lokuba ngenene liza kuphalala igazi. Siyeva ukuba

baye bamthatha baya naye eMaputo. Indawo abamthatha bayomfaka kuyo iyoyikeka. Loo nto sithi siyive kumazwi ombhali xa esithi:

Akuyi lubuyayo ke apho, othe cakatha khona udibana nezilwanyana ezinoburhalarhume zimnike into ebeyifuna (p.60).

Kwandlela le umbhali ayichaza ngayo iyoyikisa. Itsho le nto isibonise ukuba nale nto baza kuyenza apha imasikizi kwaye imbi. Endleleni esingise kuloo Maputo bathi bagqithe kwibholorho ekudibana kuyo umlambo iCrocodile edibene nomfulakazi ohla ngentla owohlula uMzantsi Afrika nelizwe laseZimbabwe. Le ndawo bahamba kuyo nayo isizobela obu bungozi aza kudibana nabo uZingiswa. Nombhali ngokwakhe uthi abuchaze ubungozi balo mlambo. Endleleni yezi zigebenga umbhali usizobela ubuhle bendalo ezithi zidibane nayo ezi zigebenga. Obu buhle buyakhabana nale nto iyokwenziwa kuZingiswa. Ezi zikrelemnqa zithi xum zakubona ubuhle bendalo zithi ziphazamiseke zibuke ubuhle bayo. Umbhali usizobela ubungozi bomlambo lo zaziza kuwela kuwo ezi zigebenga. Uchaza enje nje:

Wowu! Sisithabalala somlambo esi. Awungomlambo ubungozi ke lo,

into enamanzi amdaka. Xa unqumla ebhulorhweni phezu kwawo, uthi usakuphosa amehlo ezantsi uzive uphathwa sisiyezi (p.61).

La manzi alo mlambo abonisa ukuzola nobunzulu bomlambo kuba kwankqu le nto uba nesiyazi xa ujonge ezantsi. Nezi zigebenga zibonisa ubunzulu bale nto ziyokuyenza kuZingiswa.

3.3.4 Ukusonjululwa Kwezinto

Eli nqanaba liyazichaza kwalona ukuba kusonjululwa amaqhina ebebotshiwe ngaphambili. Apha kutyhilwa izinto ebezingahambi ngendlela ngaphambili. Umbhali apha kweli nqanaba uthi asivezele ekugqibeleni ukuba kwenzeka ntoni kuZingiswa. Umsindisa naye sele ezibona ukuba ujongene nengcwaba. Kwathi kanti kukho amajoni amjongileyo ngeli lixa ezi zihange zilungiselela ukwenza umsebenzi wazo. Umbhali uthi kuyo yonke le nto yezi zigebenga uZingiswa ukhanyiselwe yinyanga amajoni abona yonke into, nelokhwe ebeyinxibile ibiqaqambile. UZingiswa ufikelwa yingcinga engqondweni yakhe ethi kanene lo mntu wohlwaywa kuba wayenze isono. Yena akasazi esakhe isizathu sokuba ohlwaywe ngolu hlobo. Le nto ithi idale usizi kuthi bafundi. Sithi sibone

ukuba ngenene ujongene nokufa. Ngalo mzuzu sele ebotshelelwe emthini ulindele nantonina enokwenziwa zezi zihange. Sele ebona inyanga nje kukuba ephelelwe lithemba eqonda ukuba namhla sisiphelo sobomi bakhe. Ngethamsanqa endaweni yokuba kufe uZingiswa kuye kwafa izihange. Uye wasindiswa ngalaa majoni ebesebenzisa izixhobo zokupopola kwelo hlathi wayefakwe kulo. Akanelanga kusindiswa nje ngala majoni kodwa zithi ezi ndaba ziye kufikelela kulowo wayeceba oku kufa kwakhe uLingelihle. Ezi ndaba zithi zize ngoThalitha ngethuba behleli phantsi komthunzi womthi kufutshane nomlambo. Kule ndawo bakuyo kukho ingca entle egcinwe ngokuchetywa. Esi sibini sibethwa yimpepho epholileyo. Le mpepho ibethayo isixelela ukuba bahlaziyekile apha ezingqondweni. Kodwa kwalapha sithi sifumane ukuba aba abonwabanga. Le mpepho ibifanele ukuba ibenze babe kumathafa eengcinga zolonwabo njengabantu abathandanayo kodwa iingqondo ziyabethana kwesi sibini. ULingelihle akaxolanga emphefumleni utsho wabhideka engqondweni ngenxa yeendaba azive ngoThalitha. Ude wabonwa nanguThalitha ukuba ikho le nto imdlayo. Loo nto isixelela ukuba unempixano yangaphakathi. Uzibuza imibuzo emininzi angakwaziyo ukuziphendula.

ULingelihle akayikholelwa into yokuba usindile ngenene uZingiswa kuba kaloku abathunywa bakhe zange babuyele kuye njengoko sisazi ukuba kwafa bona endaweni kaZingiswa. ULingelihle akaneli nje ukuziva ngoThalitha ezi ndaba uziva nangomfundisi. Nezi ndaba aziva ngomfundisi ziyamothusa kodwa uzenza ngathi akazazi. Ezi ndaba zikamfundisi zitsho zangqinisisa ukuba ngenene unyanisile uThalitha kule nto ebeyithetha. Ukuqinisekisa kwakhe ukuba ngenene uZingiswa usaphila akafanga wazisa uMxoleli noyena wayeyila naye oku kufa asinde kuko lo mntwana. NakuMxoleli azamkelekanga kamnandi ezi ndaba. Umbhali uchaza ngolu hlobo:

Zamtsho uXhobani watshiswa sisichenene somchamo. Ukuphuma kwakhe eofisini yakhe wayedwanguza ngathi ngumntu lo zingalilanga kuye. Ukubuya kwakhe kwindlu yangasese ingqondo yakhe yayisambalekile, ecinga ukuya kuhlangana noMthobeki ukuze babophe elinye iqhinga kusengexa... Wayenyephe ubuso kukothuka, exuxuzela amathumbu akhe ngokungathi ulambile. Ukufika kwakhe emzini wakhe wathatha iipilisi ezimbini waziginya phambi kokuba aye kubonana noMthobeki (p.82).

Apha sitsho sivuye singabafundi xa sibona abenzi bobubi ingabo abanexhala, nangona sinexhala lokuba baya kuza nacebo lithini na ngoZingiswa. Sitsho sicinge ukuba ezi zinto zabo zinokudula kuba kaloku uZingiswa uyaphila. Kuthi engekathathi manyathelo uZingiswa ngenene zityhilwe izinto kuba kwathi kanti uMxoleli ushiye engatshixanga eofisini. Kwangena uSajini Jongephi owafika wadlala amakhasi kwikhompyutha yakhe. Uthi umbhali wathi esadlala njalo wafikelwa yintlondi. Uchaza enje nje:

Ucofe incukuthu kumqondiso we-E-mail. Hayi ke yavela into ebeyifuna. Uvalo ludukruze isifuba xa afunda imbalelwano kaBrigadiye noMthobeki. Imbalelwano yokugqibela yayivela kuMthobeki echazela uXhobani ngoZingiswa Sokhanyo osaphila kwelaseMaputo... Omnye umba othe wagxininiswa apha kulo mbalelwano nguMthobeki kukuguzulwa kukaThalitha, namchaze njengetyhefu enobungozi njengoZingiswa eshishinini labo (p.83).

Apha sivezelwa amanyundululu namabibi onyovu ebesenziwa ngooLingelihle ukuba adulile ngoku kuba zonke izinto ebebezenza emfihlakalweni namhlanje zisekuhleni.

3.3.5 Inqanaba lesiphelo

Umbhali xa liphelayo ibali usenza sibe nomdla ngakumbi kunasekuqaleni, kuba umxholo ubusilahlekile sawufumana phakathi naphakathi ebalini. Iziganeko ngoku zihamba ngokungxamisekileyo. Ulutsha obelungamaxhoba esondo luhlambulula izono koontangandini nasebazalini balo ngezenzo ezigwenxa. Umbhali usityhilela ukuba uMthobeki uthe akuva iindaba zokuba uZingiswa usaphila zaqala izigulo kuye nekholwane lakhe uMxoleli, kwathi kuziintloko kwabe kuziswekile kwaye beqonda ukuba umqolo uphandle. Esi sifo besidla ngokumphatha anikwe nje ipilisi endlwini kodwa emva kwezi ndaba waye walaliswa esibhedlele. Siyambona ukuba akaphathwanga sisifo seswekile udliwa zizono zakhe. Kuthathwe umalume kaThalitha uNjengele Maphika ukuba ambambeke. Uye wahanjelwa ngamapolisa apho esibhedlele. Sitsho siqonde ke ngoku ukuba iliwa libhek' umoya kuye kuba kaloku kufunyenwe konke ngaye. Into elandelayo ke kukuba aye

emva kwezitshixo. Umbhali uphinda asebenzise isigqebelo. Sibona umntu obekufanele ukuba abambe izaphuli-mthetho kodwa inguye obanjwayo ngoku. Nguye esona saphuli mthetho. Wafika wancinwa kodwa wazenza ongazi nanye kwezikhona. Ude wabanjwa. Siva uMaphika xa esithi 'egameni lomthetho ndiyakubamba' (p.84). Wakhupha nobungqina obo babufunyenwe nguSajini Jongephi kwikhompyutha. Kwangayo loo mini amapolisa aya kwaMxoleli athimba zonke iimoto zakhe ngaphandle kweyomfazi. Indlu yashiywa ingenanto kuthathwe yonke into apho. Kwavalwa neemali zakhe ezisezibhankini. ULingelihle kwelinye icala wayesele ekuvile oku. Wazibona sele engumngcuchalazi ebalekana namapolisa. Amapolisa amfumana xa kanye eza kuwela ezibukweni esingise kwelamaSwazi. Zange abe sakwazi nokuya kufuna loo mayeza akhe ayeza kumenza abe nguphunyuka bemphethe.

3.4 Umxholo

Umxholo webali yingxam yebali, yile nto lingayo. Umbhali uthi aphuhlise amava akhe ngezinto zobomi ngokuthi afakele abalinganiswa. Ezinye

zizinto athe umbhali ngokwakhe wagaxeleka kuzo ebomini, ngoko uthi azame ukubonisa indlela eyamkelekileyo nengamkelekanga.

ULittel (1989:66) usichazela ngolu hlobo:

A theme is a message that the writer wants to share with the reader.

UShipley (1943:583) uthi yena:

Theme is the subject of discourse, the underlying action or movement; or the general topic of which the particular theme is an illustration.

Ngoko kutsho ke umxholo uveza umbhali othile ngobomi bombhali, unemfundiso ethile ngezinto ezamkelekileyo nezingamkelekanga kwintlalo yabantu. Umlinganiswa ngamnye ebalini izinto azenzayo uphuhlisa umxholo. Umxholo webali uxhomekeke kumava ombhali nakwizinto anomdla kuzo. Izinto abhala ngazo umbhali ziveza into yokuba uphila kweliphi ixesha, ephila njani, phi. Umxholo webali uvezwa ziindidi zeengxaki abathi abalinganiswa bahlangane nazo. Ingxoxo phakathi kwabalinganiswa iyakwazi ukutyhilwa ngumxholo

webali. UBrookes noWarren (1959-165) bathi: Nomoya lo ebhalwe kuwo inoveli unika amanakani okuba umxholo lowo unokuba ngantoni na. Bahambisa bathi ekuxoxeni ngomxholo webali ibalulekile indlela ababona ngayo abafundi. Bathi kuxhomekeke kumbhali ukuba abenze bavumelane nomxholo okanye bawuchase. Xa umbhali ebalisa ibali elingendlela yokuziphatha uyazama ukuziqingqa iingcinga zomfundi zibe yile nto acinga ukuba ibalulekile kuluntu alubhalelayo. Le nto ithi iphuhle nakule ncwadi ithi Walala wasala apho sibona amantombazana angabantwana besikolo beziphethe ubuhenyukazi. Kwelinye icala sibona abantu bomthetho bezibandakanya nobugewu.

UKula kwincwadi yakhe ethi Walala wasala ubhale ngemixholo emithathu, umxholo ongothando, ongorhwaphilizo, ongocalucalulo kodwa owona mxholo uphambili ngulo worhwaphilizo, eminye yimixholwana. Imixholwana yiyo eqhubela phambili ibali. Lo mbhali ube lichule ekukwazini ukusebenzisa le mixholo nangona nje inqabile kwabanye ababhali. Umbhali usebenzise umxholo oqhelekileyo umxholo wothando, kodwa akavelisi thando lokwenene. Ubonisa uthando oluthengwa ngemali. Kolu thando uvelise uthando kubantwana besikolo abathandana namadoda amadala ngenxa yokufuna izipaji zabo zisoloko

zifumile. Le nto yaba tata ibonisa ukuphelelwa kwesidima kootata abakhoyo kule mihla nokungahlonipheki kwabo. Umbhali ubonisa ukuba akukho thando lubhekelephi kwaba tata. Siva intetho kaLingelihle xa esithi:

Kaloku wayesazi ukuba amantombazana akweli qela likaZingiswa abhedesha imali neemoto ezintle, ngako ke wayezama ukuqinisa uthando lwakhe ukuze nomahluko omkhulu weminyaka phakathi kwabo utywineke (p.9).

Kwakhona umbhali usibonisa ukurhintyelwa kothando lwamantombazana aselula esigebengeni esiyimali. Umbhali ubonisa ukuba le nto yale mali sisixhobo sokufundisa umthinjana ukuba indlela ayihambayo inameva, amarhamncwa anoburhalarhume kunye nemihadi enzulu ekungalulanga ukuzikhupha kuyo. Apha umbhali uzama ukubonisa ukuba maninzi amantombazana anenkolo yokuba ukuthandana negintsa kuya zisusa iingxaki zawo zemali, engayisanga so impilo yawo xa atshoyo.

Izinto abhala ngazo umbhali ziveza into yokuba uphila kuliphi ixesha ephila njani, phi. Umxholo weli bali uvezwa ziindidi zeengxaki abathi abalinganiswa bahlangane nazo. Umbhali ukwashukuxa nomxholo wobugewu obenziwa ngobuchule. Usivelisela ngoLingelihle oneshishini lesikrephu yadi. Akayedwa kweli shishini unekholwane lakhe uMxoleli. Kweli shishini kukho necala ekutyhuthulwa khona imoto ezibiweyo. Yonke loo nto yenziwa ngobuchule. Oku sikuva xa esithi umbhali:

Nangona uMxoleli Xhobani wayenesandla nje kweli shishini, wawungekhe umbone kulo. Wayesiya kulo ngamaxesha athile okanye kungenjalo badibane emzini wakhe ngamaxesha asebusuku (p.8).

Kwakuwo lo mxholo umbhali ubonisa ukuba abona bantu ebekufanele ukuba ibe ngabo abagcina ucwangco ekuhlaleni ngabo ababandakanyeka kobu bugewu. Loo nto yenza kungabi lula ukuba abantu babaqaphele. Sibona uMxoleli olipolisa engomnye wabarhwaphilizi, ungoyena mntu uphembelela obu bugewu kuba unamagunya okukhusela awanikwe ngumthetho koko uwasebenzisa ukukhusela ububi obenziwa likholwane lakhe uLingelihle.

USmith (1986:43) uthi asivezele ngomba worhwaphilizo athi xa ewuchaza:

... criminality is both a symptom of rural life as well as an indication of the problems associated with the adjustment to urban life.

Lo kaKula ubhala kweli xesha siphila kulo kuba abantu abaninzi basentlungwini ngenxa yolwaphulo mthetho. Abantu abonwabanga; bathi behleli nje babe benexhala lemigewu. Ubundlobongela yinto esiyibona imihla nezolo.

Kwakhona umbhali usebenzise umxholwana wocalucalulo ngokwebala apho athi abantu abamhlophe baxolele ukuphuzana nesilwanyana kunokuba baphuzane nomntu omnyama. Loo nto ibonisa nje yodwa ukuba ixabiso lomntu omnyama lingaphantsi kwesilwanyana kwabanye abantu abamhlophe (p.62). Uphinda alubonise olu calucalulo xa ebonisa ukuba imidlalo yombhoxo neyeqakamba idlalwa ngabantu abamhlophe

bodwa. Umbhali ubonisa ukuba akukhathaliseki nokuba kuthiwa singcamla inkululeko kodwa basekho abamhlophe abasenocalucalulo.

3.5 Ulwimi nesimbo sokubhala

Isimbo sokubhala yindlela umbhali abonisa ubuchule bokusebenzisa amagama xa ebhala incwadi itsho inambitheke ulwimi olo alusebenzisileyo. Le yindlela athi umbhali ohluke ngayo kwabanye ababhali bexesha elithile labo. Ababhali baphinda bohluka ngezimbo xa bebhala okufanele uhlobo lwencwadi leyo ibhalwayo. USatyo (1981:80) uthi:

Isimbo sokubhala isenokuba sisimbo sokubhala esisesombhali othile kuphela...ibe sisiphiwo nobungcibi bakhe ekusebenziseni ngeendlela ezithile ulwimi.

UCohen (1973:49) yena uhambisa athi:

Style pertains to an author's choice of words and their arrangement in patterns of syntax, imagery, and rhythm.

These arrangements of words constitute the author's imaginative rendering of whatever thoughts, emotions, situations, or characters he chooses to create and communicate.

UKula ngumbhali wale mihla siphila kuyo kuba usebenzisa ulwimi oluqhelekileyo, nesigama asisebenzisayo asintsonkothanga kuba ulungiselela abafundi bale mihla.

Umbhali kule ncwadi yakhe ithi Walala wasala uphum' izandla ekuzobeni imifanekiso-ntelekelelo kuba uyithatha ingqondo yomntu ayibeke kuloo ndawo athetha ngayo okanye abe ngathi uyayibona loo nto kuthethwa ngayo. UCohen (1973:51) uchaza ngolu hlobo:

An image is generally a sense impression created by a direct or recognizable sense appeal in words. Such an appeal should present a description so graphic or clear that the reader can relate it to his senses or his own experience.

Lo kaKula unobuchule obumangalisayo ekubekeni izinto ezimalunga nentlalo yoluntu. Kwa indlela ayibeka ngayo into ithi idlwengule umxhelo

kumfundi. Loo nto ithi ibonakale xa echaza ikhaya likaZingiswa. Uthetha enjenje:

Wawubona ngeempahla ezisendlwini ukuba ngumzi ophila ngamathe entamo. Kwakubaswa isitovu samalahle akudala. Umbhobho okhuphela umsi ngaphandle wawunemingxunyana ekhuphela umsi ngaphakathi ekhitshini. Kwigumbi lokuhlala kwakukhedame itafile endala egqunywe ngelaphu elinemingxuma. Izitulo zayo zazingaphelelanga. Ezo zikhoyo zazikroneke izinqa ezi. (p.16).

Apha umbhali ubonisa ukungathathi ntweni kwabantu bakuloZingiswa. Uthi xa echaza ngemeko yeli khaya unge nawe ulijongile ngeliso lenyama. Mve xa esithi 'kwakukhedame' itafile endala egqunywe 'ngelaphu elinemingxuma', 'izitulo zikroneke izinqa'. Apha umbhali usebenzise isimntwiso esiphuhlisa ubuhlwempu beli khaya.

Kwakhona lo kaKula uthi asivelisele uthando oluyinkohliso phakathi kukaLingelihle noThalitha. Simva xa esizobela ngemini yabo bekhuphene kwindawo yokutyela. Uthi:

Ngamhlazana uthile, ilanga likhuphe intlanzi emanzini, uLingelihle wayekhwele noThalitha kula BMW yakhe isilivere. Wayeyikhulule amantla unkabi kuba imini yayishushu. Ekujikelezeni kwabo baye kuthi ngqu kwindawo ekutyiwa kuyo, kwaMacdonald. UThalitha wayonwabe kakhulu ngale mini, emkhumbula gqitha nomhlekazi lo kuba isipaji sakhe yena Thalitha sasilihamte. Ukuphuma apho ekutyeni, imoto ikekelele ngasekuphumeni apho edolophini yafika phezu komfulana onengca eluhlaza ephethwe kakuhle ngokuchetywa yema imoto. Behlile ephethe itawuli enkulu afike wayandlala phantsi komthi emthunzini. Guqaqa, zwii ngezisu ngasemotweni, wayiwulula ibhobhile yendaba uThalitha (p.78-79).

Lo kaKula kuyacaca ukuba liciko ngokwendalo. Sithi simve xa esebenzisa izifanekiso-zwi eziphuhlisa ulonwabo lwesi sibini. USatyo (1997:251) uthi:

Isifanekiso-zwi ligama elicacisa isenzeko...Likholisa ukuyizoba ukuyilinganisa into elibhekiselele kuyo...Sithutha ngesantya sombane into ecaciswayo siyibeke ntimfa phambi kwakho uyive,

uyibone , uyingcamle, uyijoje.

Ekujikelezeni kwabo baye kuthi 'ngqu'. Esi sifanekiso-zwi siphuhlisa ukuba esi sibini sihambe sade saya kufikelela kuloo ndawo besisiya kuyo. Kwakhona uphinde athi 'guqaqa, zwii' ngezisu. Apha umbhali ubonisa indlela abalala ngayo apho ebonisa ulonwabo lwabantu abathandanayo. Ukanti xa ethetha ngesipaji sikaThalitha akathi akanamali uyibeka nje ngendlela emnandi esebenzisa isimboli ebonisa ukuba isipaji sasingenamali.

Umbhali uthi xa ethetha ngothando lukaThalitha noLingelihle asithathe asibeke kule ndawo bahleli kuyo. Sithi sibabone bebethwa yimpepho emyoli phezu komfula bephulaphule loo ngxolo yenziwa ngamanzi omlambo. Indalo nayo ibanika ukuphumla nenzolo kuba nabo behleli phantsi komthunzi womthi. Umbhali usityhilela ubume bentliziyo yomnye komnye noxa indalo inika imefumlwano emyoli kwesi sibini. Olu lonwabo uThalitha uthi alugxibhe mpela akuxelela uLingelihle ngoZingiswa ophilayo, yena Lingelihle abe emazi ukuba wabhubha. Loo nto umhleleki imtsho waxakeka engqondweni.

UKula usichazela ngobuhle nobuqheleqhele bendalo ukanti kwelinye icala usichazela ububi bentliziyo kaMbikanye noNdlothovu. Umbhali ubonisa indlela awayedlakatheliswa ngayo uZingiswa zezi zigebenga. Siva kumazwi athi:

Wagxagxanyiselwa kuloo ndawo uZingiswa ebetha ngeenyawo phantsi, ilokhwe yakhe iqhaqheke umqala. Imilenze yakhe yayiseyihonjiswe yimihlisela yomchamo, ukuxuxuzela kwesisu emazantsi kungamphanga siqabu. Inwele zazidlakazeke ngathi ebelele kwelo hlathi...UNdlothovu wakhupha intambo epokothweni bamqamangela bamdibanisa nesiqu somthi uZingiswa. Bathi bakugqiba ukumbophelela wakhupha laa mkhono wakhe wekati uNdlothovu. Uwubeke bunyanzela apha entlafunweni kuZingiswa, emva koko walinganisa isandi sawo ngomlomo xa edubula, pha pha pha (p.63-64).

Umbhali apha usebenzise umfanekiso ntelekelelo weliso. Usithatha asibeke phambi kwezi zigebenga. Sithi sichukumiseke singabafundi. Sithi sazi ukuba uZingiswa ngoku uphakathi kozipho nenyama. Lo kaKula ubonisa ukuba kukho abantu abaneentliziyo eziqinileyo

nabangenalo usizi ngomnye umntu. Sivezelwa ngezi zigebenga zikaLingelihle ukuba abantu banamhlanje baphelelwe bubuntu ingakumbi kweli xesha sithi sifumene inkululeko. Yonke le ngxubakaxaka ibangwa leli qhosha lingenamthunja kuba nezi zigebenga zithengiwe ukuba zikhuphe umphefumlo womnye umntu.

Endleleni esinga kweli hlathi ayobulawelwa kulo uZingiswa umbhali ubonisa ubuhle bendalo abahamba phakathi kwayo. Loo nto ibonisa impikiswano phakathi kwendalo nezigebenga zikaLingelihle. Siva kumazwi athi:

Phantsi kwayo imoto kwakunyubuluza umfula iOlifant ubekele eNkomati.. Ngumfula onamanzi amahle lo. Uthi usakuqwalasela ubone ukuba afuna ukuba luhlaza. Uhonjiswe phezu kwawo yimithi yosundu nemiswi. Iintyatyambo ezidubule mhlophe zenyibiba ziyagetyeza phezu kwawo. Iingqakumbana ezimthubi nabomvu zokudubula koxonya nodadangule ziwunika ubuqholo obumnandi lo mlambo. Ungafika izixwila nengcungcu zithe ngcu kwezo ntlokwana zezo ntyatyambo zimfifitha incindi. Imizi emide iyavotyozisa apha elunxwemeni, iya ngapha nangapha (p.60-61).

Lo kaKula unobuchule bokuphazamisa iingqondo zezigebenga, kuba uzinika ithuba lokuba zikhe zibukele ubuhle bendalo. Sithi sibe nexhala kuba siyazi ukuba uZingiswa usiwa phi zezi zigebenga. Kwakhona indalo inika uloyiko usakubona iziqobo zomthi kanti ezo ziqobo ziingwenya. Umbhali uhambisa athi:

Ithi isakukhamisa ubone loo mazinyo angathi zintsimbi
zokuqhekeza isiqobo somthi, uwuve umzimba lo unenkantsi
ngoko nangoko, amadolo ephathwa yindyamarha (p.61).

Lo kaKula lichule ekukwazini ukudibanisa indalo neziganeko eziqhubeka encwadini. Apha indalo isifaka uloyiko kuba siyazi ukuba ingwenya sisilwanyana esinobungozi. Loo nto ibonisa ukuba kubi kule ndawo asiwa kuyo uZingiswa.

Umbhali uphinda asizobele inkangeleko yezigebenga zikaLingelihle xa ziyokubulala uZingiswa. Indlela achaza ngayo isenza sibe nomfanekiso wezi zigebenga. Uchaza enjenje:

Bamtshintshela abafana emotweni uZingiswa, yaba ngathi zange bambone. Omnye kwaba wayephakathi kwabo wazama ukuphimisa, naloo nto eyenzela etshoveni. Uthe esakungathethi equmbile waphuzwa ngenkani. Sisixengxe esingxathu ke nesi simphuzayo. Into emlomo unomlebe ovuzayo ngathi ngowenkunzi yehashe endala. Into emazinyo akhabele phambili okwawempuku. Abhinqiswe yimunyululu ebutyheli ke nala mazinyo, intlama ayigqibela ngonoquku. Ivumba elibi eli eliphuma emlonyeni kule nto lalimrhaxa uZingiswa (p.59).

Umbhali usichazela indlela ezoyikeka ngayo izigebenga zikaLingelihle. UKula xa ethetha ngento usenza sibe nomfanekiso ngqondweni. Nathi singabafundi sithi sizibone indlela ezoyikeka ngayo ezi zigebenga. Xa ethetha ngento uyakwazi ukuyizoba unge nawe uyayibona ngeliso lenyama.

UKula ngenene unabo ubuchule bokuzoba imifanekiso ntelekelelo. Loo nto siyibona xa echaza umhanahanisi uMxoleli ngelixa ethuthuzela usapho lwakwaNdlondlo ngokushiywa kwalo ngunyana waloo. Uchaza

enje nje:

Mzi wakwaNdlondlo, anilahlekelwanga nodwa, nathi siyakhala ngokushiywa kwethu yinzwana ibingafanelwanga kufa, uSajini Ndlondlo. Ubugebenga obugqugqise kweli lizwe abunganganto. Siyazama ukubulawa singamapolisa, yiyo loo nto ke uFumana ebhubhile nje, uzenze idini lokubugrumba neengcambu. Ipolisa alizange leza ngomva elutshabeni. Umfi ke yena ufe ngcono, kuba ufe ewenzile owakhe umsebenzi wokukhusela uluntu, ufele edinisweni. Mzi waMaJwarha tutwini, tutwini. Ningalili nizonde, uThixo uyakwazi akwenzayo (p.49).

UMxoleli ngumhanahanisi wenene kuba amazwi wakhe wentuthuzelo nokugwantyizisa kwakhe iinyembezi enza usapho lwasemaJwarheni lungamkrokreli ukuba nguye umenzi wobubi. Nabani na oku lentlungu yokuswelekelwa ebeyakumkholelwa.

Kwakhona umbhali kule ncwadi yakhe ithi Walala wasala usebenzise uthotho lwezafobe nezagwelo zokuthetha. UKwetana (1990:73) uthi:

Ulwimi...lutsala ingqondo nangezangotshe zokuthetha ekuthiwa zizafobe.

Umbhali uthi xa echaza amazinyo ezigebenga zikaLingelihle 'abhinqiswe yinyubululu ebutyheli' (p:59). Le nto yala mazinyo uyibeka ngendlela nje apha ephucukileyo kuba akatsho ukuba ayemdaka. Apha umbhali usebenzise isimntwiso kuba amazinyo awabhinqiswa. UKwetana uchaza enjenje:

Nto zithile zikhe zifaniswe nomntu ngenxa yemfano ethile ebhaqwe liliso elibukhali..., ze ithi xa ithetha... isebenzise igama elimele ukuba lisetyenziswe ebantwini qha kwinto engengomntu (p.74).

ULittel (1989:114) uyangqinelana nalo mcamango ungasentla. Uthi:

A simile is a comparison between unlike things that uses like or as.

UKula ngenene ngumbhali apha onobuchule xa ebeka into. Siva xa echaza umgrugra wemoto. Uthi, 'ingcongconi ekungcotsha kuhle'. Ingcongconi sisinambuzane esichophile esinemilenze emide. Esi sinambuzane sinobungozi xa sithe safika enyameni yomntu. Nale moto kaLingelihle inobungozi kwaba bantwana nangona bona betsalwa bubuhle bayo. Uphinde athi imoto yesela, 'yinyoka emhlophe yento kaXhobani'. Apha siboniswa ukuba isela xa ulijongile ulibona linentliziyo entle nemhlophe kanti ngaphakathi licinga izinto ezimbi zodwa. Apha aba bantwana baboniswa ukuba njengokuba behamba ngezi moto zintle ababazi ubunzulu babaninizo ukuba bacinga ntoni ngabo. Kanti eyezgebenga zikaZingiswa yona imoto 'iwuthe khwinkci umsila ngathi lixhego litshiswa ngumchamo'. Apha umbhali ubonisa ukutshebelezela kwale moto yezi zgebenga zikaMthobeki zibaleka noZingiswa zisiya kutshona.

3.6 Isimo sentlalo

Isimo sentlalo bubume bale ndawo lenzeka kuyo ibali. Isenokubhekisa kwixesha okanye imeko yaloo ndawo lenzeka kuyo ibali. Kuyenzeka

ukuba iziganeko ezenzeka apha ebalini zenzeka kwiindawo ezohlukeneyo, ukanti ngamanye amaxesha ibali liyenzeka kwindawo enye lide liye kuphela. ULittel (1989:88) uchaza enjenje:

The setting of a story is the time and place in which the action occurs.

Le ntetho ithi ingqinwe nguSatyo (1981:78). Uchaza enjenje:

Isimo sentlalo yinkqu yendawo le kanye ibali liqhubeka kuyo: isithili okanye ummandla kunye nenkangeleko yawo yasendalweni; inkcazelo ngezakhiwo ngaphandle nangaphakathi. Izinxibo zabo zona zidiza ukuba kunini.

Kwincwadi ethi Walala wasala ibali liqhubeka kwilokishi yasePhendula eMpuma Randi. Umbhali usichazela ngezakhiwo zangaphandle nezangaphakathi zale lokishi. Le lokishi yasePhendula imele uMzantsi Afrika ngexesha leminyaka yenkululeko. Kule lokishi siboniswa indlela abantu abaziphethe ngayo, nendlela abathetha ngayo nabantu. Oonoteksi nekungabona bantu abaluncedo eluntwini ngezithuthi

abakwazi ukuthetha nabantu. Xa bexelelwa ngesenzo esibi abasenzayo bamkhe ngaphantsi ngonina umntu. Le nto ibonisa intlalo abahleli phantsi kwayo abantu basezidolophini. Kwakhona siboniswa indlela ayehleli kakubi ngayo amantombazana, ayengonwabanga zizidlwengu eziphakathi kwabo. Le nto yezi zidlwengu ibonisa ukuziphatha kakubi kwabantu basebuhlanti abathi bazithathele isondo kubantu basetyhini. Abaqhubi bemoto kwakunzima nokuba bangene kuloo lokishi. Imoto ethe yangena kuloo lokishi kuba lithamsanqa ukuba ibuye. IPhendula yayiyindawo eyayinganqwenelwa ukuhanjelwa ngabantu kuba kwakusoloko kunuka igazi. Apha siboniswa ukuba akukho lonwabo kubantu bale ndawo. Umbhali usichazela ngolu hlobo:

Kaloku iPhendula le yayingundaba - mlonyeni wobubi kuyo yonke iRhawuti, ngoko ke kwakungekho bani unqwenela ukubeka owakhe umcondo kuyo ngenxa yokoyikisela ubomi bakhe kwizinja zikasathana (p.3).

Apha sivezelwa ububi bale ndawo. Le nto siyivayo apha yile siyibona kubomi bethu ingakumbi kubomi basezidophini. Abantu babulawa oku kwezilwanyana, bathathelwa neemoto zabo ngabo bangafuni kuphangela.

Kwakhona umbhali usixelela ngenye yeelokishi ezikufutshane nePhendula. Le ndawo yiPhinda, ikwenye yeelokishi zaseRhawutini. Kule lokishi siboniswa ukuba abantu abaninzi bayaphangela kwaye yindawo yabantu abafundileyo. Umbhali ubonisa ulutsha olungamantombazana indlela oluzonwabisa ngayo ngokuthi luthandane nabantu abadala abaneemoto. Abazali bale lokishi ubukhulu becala abaphangeli baxhomekeke kule mali iza nabantwana babo nokuba ize hlobo luni na. Abanalo nexesha lokubuza ukuba ize njani na beyifumana phi. Ukuba balele betyile kugqityiwe kubo. Le nto yile siyibona kubomi benene umzali akwazi ukumkhanyelela umntwana wakhe ngoku sele evile ukuba uqhekezile. Abantu abadala babizwa ngamagama esijita alatha ukuba kusezidolophini. Ukanti umntu omdala ubizwa ngesiduko sakhe, into yokubizwa ngesiduko umntu imnika isidima. Indlela abanxiba ngayo abantu abadala idulisa isimo sentlalo sasedolophini. Ezidolophini akukho mntu ukhathalele omnye, umntu unxiba into ayithandayo kwaye akukho miqathango ibekiweyo ukuba makunxitywe njani na. Ukanti ezilalini inqabile into yokubona utata omdala ufike ethe ga isifuba ngaphandle kuba ngabantu abakholelwa kumasiko nakwizinyanya. Siyaboniswa ukuba ootata abakhoyo baphelelwe sisidima.

3.7 Imfundiso

Umbhali uthetha ngezinto ezenzekayo eluntwini lwanamhlanje. Ulumkisa ulutsha ekuzixhaphaziseni kwalo ngabantu abangumdlungu ekuhlaleni. Nangona sithi sikhululekile kodwa abantwaana banamhla balahlekiswa yimigewu yeli lizwe nayimpucuko engeyiyo, egwenxa engabasi ndawo. Umzali wanamhla uluthwele uxanduva lokukhulisa umntwana ongoneliseki zizinto azinikwa ngumzali wakhe kuba efuna yonke into. Ukanti ukuqeqesha umntwana ayikokumbulala koko kukumakha kuba ngabo abaza kuba ngabemi bangomso.

ISAHLUKO SESINE

UHLALUTYO LWEZINYE IINCWADI ZIKAKULA

Emveni kokuba uKula epapashe incwadi yakhe yokuqala eyinovelu ethi Walala wasala uye walandelisa kwakamsinya ngezinye. Kuphawuleka ukuba emveni kwale novelu uye wapapasha incwadi yamabali amafutshane, kwalandela incwadi yomdlalo, walandelisa ngenye inoveli. Incwadi ethi Walala wasala kunye namabali amafutshane athi Hlamban' amehlo zipapashwe ngokulandelelana ngonyaka omnye wama-2003 ze umdlalo othi UJobela wejojo nenovelu ethi Elowo nalowo zapapashwa nazo kwangokulandelelana kwangonyaka wama-2006. Kwesi sahluko ke ngoko kuza kuhlalutywa umdlalo wakhe, amabali amafutshane kunye nenovelu ethi Elowo nalowo. Kuza kuqala kujongwe umahluko phakathi kwezi ndidi zoncwadi kujongwa okokuba zithini na iingcali ngeendlela ezibhala ngazo. Apha kuza kuhlalutywa ezinye iincwadi zikaKula. Kuza kuhlalutywa umdlalo othi UJobela wejojo, amabali amafutshane athi Hlamban' amehlo kunye nenovelu ethi Elowo nalowo. Kuza kujongwa umahluko phakathi kwezi ndidi zoncwadi azibhalileyo ze kujongwe nomahluko kwindlela ezibhalwe ngayo. UNicoll (1937:27) uthi xa echaza

umahluko phakathi kwedrama nenoveli: “Drama is the mirror in which nature is reflected”. Uhambisa athi:

Drama is the art of expressing about life in such a manner as to render that expression by actors and likely to interact an audience assembled to hear the words and witness the action (p.36).

Ukwayibalula nento yokuba umdlalo luhlobo loncwadi apho ibali liphuhliswa ngabalinganiswa kubaphulaphuli koko liqhubeka phambi kwamehlo abo lidlalwa ngabadlali. Xa kuthelekiswa nabalinganiswa benoveli bona bambalwa kulungiselelwa ukuba umfundi abakhumbule ngokulula.

4.1 Umahluko phakathi komdlalo, inoveli kunye nebali elifutshane

Zontathu ezi ndidi zoncwadi zineempawu ezifana ngazo ze kubekho ke ezo zohlukeneyo nezenza udidi ngalunye lohluke kwezinye. Zontathu ezi ncwadi zinaso isimo sentlalo athi uRoberts (1973:65) xa esichaza:

Setting refers to the natural and artificial scenery of environment in which characters in literature live, move and have their being. Setting also includes what in theatre would be called props or properties – the implemented and manufactured goods employed by the characters in various activities. Such things as the time of the day and the consequent amount of light at which an event occurs, the flora and fauna, the sounds described, the smells, and the weather are all part of setting. References to descriptions of physical appearance, and special relationships among characters are also part of setting.

Zonke ezi zinto zichatshazelwe nguRoberts ngesimo sentlalo zimeko abaphila phantsi kwazo abalinganiswa bebali yaye zimeko ekuphilwa phantsi kwazo ngabantu kubomi benene. Zonke ezi zinto ziyaphawuleka kuzo zontathu ezi ncwadi. Kodwa siyaphawula ukuba kumdlalo nenoveli isimo sentlalo siyakwazi ukutshintsha nokutshintsha komboniso okanye kwesahluko. UKeuris, Neethling noMpolweni-Zantsi (1999:54) bathi kumdlalo “ukutshintsha kwendawo kudla ngokubonakalisa isiqalo okanye isiphelo esithile.” Siyaphawula ke ukuba kumabali amafutshane oku akwenzeki. Ibalana elo lenzeka endaweni enye de liye kuphela.

Nabadlali abaguququki. Ukuba umdlali uyinto ethile, uba yiloo nto de liphele ibali. Umbhali xa ebhala udidi ngalunye lwezincwadi ubhala eneenjongo zokuphuhlisa okuthile, ukutsho ke kwincwadi nganye kubakho umxholo okanye imixholo exulushwayo. Kwinoveli nedrama umbhali unako ukuxulusha umxholo othile okanye axulushe imixholo ngemixholo ngokuthi abe nemixholwana ayayamanisa kuloo mxholo ungundoqo njengoko sibona kwincwadi kaKula ethi Walala wasala apho axovule imixholo eyahlukeneyo. Kwincwadi yamabali amafutshane umbhali uxovula imixholo eyahlukeneyo kwibali ngalinye. Alikho ibali elikhe libaliswe libe nemixholo eyahlukeneyo. Ibali ngalinye lijonga umbandela ube mnye.

Owona mahluko ubonakalayo kwezi ncwadi yindlela ezibhalwe ngayo, indlela yokubaliswa kwebali kwakunye nabalinganiswa. Umdlalo wohluke kakhulu kwezinye iindidi zoncwadi ngokuthi ubhalwa ukwalungiselelwa nokuboniswa eqongeni. Umbadi noGebeda (1978:59) bathi:

Idrama luhlobo loncwadi olwahluke kolunye ngeempawu ezithile.

Apha kolu ncwadi ibali liyenzeka phambi kwababukeli. Alibaliswa...

Abalinganiswa bayazithethela ngokwabo.

Xa ubhalwa umdlalo kubhalwa igama lomlinganiswa ze ecaleni kwalo kubhalwe amazwi awathethayo. Ukutsho ke kwidrama kusetyenziswa intetho-ngqo yabalinganiswa. Ukuze ke iphuhle le nto bayithethayo abalinganiswa, ababhali bemidlalo basebenzisa izikhokhelo zeqonga nekuzezona zinto zinceda ukuphuhlisa ingxoxo leyo yabalinganiswa. Umdlalo ubhalwa wohlulwe ngokwemiboniso neendima yaye uthi umfundi engekangeni nasebalini abe sele edibene noluhlu lwabalinganiswa abafumaneka ebalini apho. Abalinganiswa bomdlalo badla ngokuba liqela kodwa ke kulula ukuba abafundi babazi kuba zihle zichazwe kwakolo luhlu iindima abazidlalayo apho ebalini. Inoveli yona ibhalwe yohlulwa ngokwezahluko ezimana ziba nezihloko eziyondeleleneyo ezinxulumene nesihloko senoveli okanye ibali elo. Ngokungafaniyo nomdlalo, kwinoveli ibali linomntu olibalisayo kukho ukuba libaliswe ngumntu wokuqala okanye ngumntu wesithathu. Kwincwadi yomdlalo indlela ayiyo umlinganiswa siyifumana ngokuthi sive oko kuthethwa ngabanye ngaye okanye sibone ngaloo nto ayenzayo ngokutsho kukaSatyo (1981:112). Kwinoveli kukho nokuba umbhali asichazele ngokwakhe ngesimo somlinganiswa. Uyakwazi umbhali

ukusithatha akhe asibalisele nangemvelaphi yomlinganiswa okanye ngeziganeko ezithe zenzeka ngaphambili ezenza sidibane nomlinganiswa ekuloo meko akuyo ngelo xesha. Ezi ndidi zeencwadi idrama nenoveli, zohluka ngokuthi umbhali wenoveli unomhlaba wokunaba esinika iinkcukacha. Ukanti lowo womdlalo yena loo nto afuna ukuyicacisa kufuneka ayibeke kumazwi abalinganiswa okanye asebenzise izikhokhelo zeqonga ukwenza loo ngcaciso. Utsho noCrow (1983:21) ukuthi:

Sometimes dramatists describe the physical appearance and mannerism of their characters in considerable detail in their stage directions.

UWatson (1983:11) uphawule ke ngomahluko phakathi kombhali wedrama nombhali wenoveli. Uthi:

The dramatist must forgo some of the effects exploited by the novelist - his form cannot encompass the lovingly detailed descriptions...

Siyabona ke ukuba umbhali womdlalo kufuneka abe nobuchule bokuchonga amazwi aza kuphuhlisa into kuba oko akakwenzi ngokwakhe.

USatyo (1981:90) uthi incwadi eyidrama inamanqanaba amahlanu kwisakhiwo sayo sebali; inqanaba lengabula zigawu okanye elokutyhilwa kwemibandela, elokuyondelelana kwezinto okanye ukujiya kwebali, elovutho ndaba, elokusonjululwa kwezinto kunye nesiphelo. Ukanti uDuka (2003:vi-vii) kumagqabantshintshi encwadi yakhe ethi UBusi ubalule iindidi ezimbini zesakhiwo kumabali amafutshane; isakhiwo sangaphandle nesakhiwo sangaphakathi. Uthi isakhiwo sangaphakathi singqalana nokuthungelelana kweziganeko. Kwisakhiwo sangaphandle uphawule ukuba kunamanqanaba amahlanu nafanayo nalawo abalulwa nguSatyo kwisakhiwo sedrama. Kodwa ke uDuka uphawule ukuba intshukumo efumaneka kwibali elifutshane kufuneka iqhuqhe iqabela wonke amanqanaba. Bobabini ke uSatyo (1981) xa echaza ngedrama noDuka (2003) kumagqabantshintshi akhe xa echaza ngebali elifutshane babalula ukubaluleka kokufezeka kwentshukumo kula mabali. Bathi isiganeko esihlayo kufanele sibe ngunozala wesinye, yenze ke loo nto ibali de liye esiphelweni.

4.1.1 Ibali elifutshane

UMkonto kumagqabantshintshi ohlalutyo lwencwadi ethi Intaba kamngwazi uthi, ibalana ke lona sisiqwengana esisetyenziswa ngumbhali ekuphuhliseni uluvo lwakhe eluntwini. Uthi umbhali wamabali amafutshane akenzi mlembelele kuba akanamhlaba mkhulu njengombhali wenoveli. Akakwazi nokubakhulisa abalinganiswa bakhe njengoko esenza owenoveli. Nenani lithi liqingqeke kwibali elifutshane kulungiselelwa ukuba umfundi akhawuleze ukubazi kuba nebali elo liza kukhawuleza liphele.

UDuka (2003:vi) ukwaphawula nokuba la manqanaba akunyanzelekanga ukuba alandelelane ngale ndlela adweliswe ngayo. Umbhali unokuqala ngalo naliphi na. UDuka noSatyo babalula ukubaluleka kwempixano njengesona sinongo sitsala umdla womfundi. UKula kumabali akhe uyilandele imigaqo yokubhalwa kwamabali amafutshane. Amabali wakhe onke athi asigcine sinomdla wokwazi ukuba kuza kwenzeka ntoni kumlinganiswa oyintloko. Le nto yokugcinwa sinomdla yaye sinexhala sesona sithako sebali elifutshane. Oko uthi akudale ngokuthi enze imo

yonxunguphalo. Sisoloko sinexhala lokuba kuza kwenzeka ntoni kumlinganiswa othile.

4.2 Uhlalutyo lweencwadi zakhe

Kwezi ncwadi zikaKula kuza kujongwa imibandela ephambili athe wayixovula, ze kuxoxwe banzi ngayo kujongwa ukuba yayamene njani na nezinto ezenzeka kubomi benene. Xa sijongile sifumana ukuba uKula ubhala ngobomi kule mihla yanamhlanje. Yonke le mibandela ayixovulayo zizinto eziqhelekileyo nesizibona zisenzeka kule mihla.

4.2.1 Ukuphela kwesidima

Kuphawuleka ukuba kule mihla siphila kuyo kukho abantu abathile abahambe bahamba baphelelwa sisidima kanti ngabona bantu ekufanele babe basasibambile ngenxa yendima yabo ekuhlaleni. UMKonto (1997:22) kwincwadi yakhe ethi Amaqhekezana ethu ukuphawule oku kwisihloko sakhe esithi, 'Unqongophalo lwesidima'. Sibona ke ukuphela kwesidima kootitshala nakwabasetyhini banamhlanje. Uqala ngokuchaza ukuba isidima esi sifana nentlonipho, ntlonipho athi xa eyichaza:

Ukuhlonela ke kukoyika nokuba nentloni kokwenza into engalunganga, engafanelekanga, embi, emasikizi, engathandekiyo yaye engabukekiyo phambi komntu okanye esidlangalaleni, maxa wambi uyenze naxa uwedwa.

Uthi ke isidima esi sidalwa yintlonipho anayo ubani. Lowo unentlonipho uthi akwenza into eyamkelekileyo kuthiwe unesidima. UKula ukuvelisile oku kwezi ncwadi zakhe. Siza kujonga ke ukuba ukuvelise njani na.

4.2.1.1 Ukuphela kwesidima kootitshala

UKula kwincwadi yakhe yamabali amafutshane ethi Hlamban' amehlo uvelisa le nto siyibona isenziwa ngootitshala banamhlanje, ukuthandana nabantwana besikolo. Utitshala mandulo ebehloniphekile engumntu ekujongwe kuye ukuba akhe ikamva lomntwana. UKula kwibali lakhe elithi 'Akavumisanga' ubonakalise utitshala ethandana nomntwana wesikolo. Akaphelelanga nje ekuthandaneni naye koko uye wamenza nzima akugqiba wamkhanyela. Sibona utitshala elenze mfiliba ikamva lomntwana kuba kuye kwanyanzeleka ukuba lo mntwana

asishiye isikolo. Nasekhaya kuye kwaba nzima ukuba bamondle loo mntwana abazali. Le nto yokuba nzima kwakhe yadala ukungabikho kwemvisiswano kubazali bakhe. Yonke loo nto iphenjelelwa zizenzo zikatitshala.

Le nto uKula ukwayivelisile nakwincwadi yakhe ethi Walala wasala apho sibona utitshalakazi uCwengeka ebambelene noThalitha ongumntwana wesikolo endodeni. Lo mntwana uyakhweleta ade alahle umnxeba kaCwengeka. Le nto ayenzileyo yinto ephantsi ethoba lo titshalakazi isidima. Le nto yinto ebifanele ukwenziwa ngabantu abangoontanga, hayi umntwana wesikolo notitshalakazi. Apha sibona abantwana besikolo bekumgangatho omnye nootitshala babo xa kufikwa kumbandela wezothando. Abantwana nootitshala bacinga ngokufanayo, ithethe loo nto ukuba indlela yokucinga yaba titshala ilingana neyaba bantwana, ke ngoko kunzima ukuba bababonise indlela eyiyo. Ukuzibandakanya kootitshala kwezothando nabantwana besikolo kudala ukuba abantwana bangabahloneli kuba kaloku eluthandweni kwenziwa nje nantoni na, umntu uthetha nakanjani na. Aba bantwana ke kuba beqhele ukuthetha nakanjani nabo bathi bangayiboni imfuneko yokuba babahlonele kuba bebona belingana nabo.

4.2.1.2 Ukuphela kwesidima kwabasetyhini

UMkonto (1997:23) uphawule ngokuphela kwesidima kumabhinqa. Uthi: "...isidima side saphela nakubantu basetyhini". KwaXhosa umzi ngumzi ngokuthi kubekho umfazi onesidima, onobubele nokwaziyo ukwamkela wonke umntu emzini. Ukuze ke abantwana baqeqesheke ngokukuko kufanele ukuba bafumane iimpawu ezibalulekileyo zoluleko, bezifumana koomama kuba ngabo abasoloko bekufuphi nabantwana yaye ngabo ekusoloko kulula ukuba abantwana bathethe nabo ngokukhululekileyo. Kule mihla kunzima oku kuba aba mama abanazo nabo ezi mpawu, ukutsho abaqeqeshekanga bona kuqala. Indoda nomfazi abaphathisani ngoqeqesho lwabantwana. Ngulowo wenza loo nto ayibona ilungele yena neza kukholisa iimfuno zakhe. Abafazi bale mihla baphelelwe sisidima oko kusenziwa zizinto abazenzayo nezinto ezenziwa kubo ngabanye abantu.

UKula kwincwadi yakhe ethi Hlamban' amehlo kwibali elithi "Ndenzeni" uvelisa uAzola ethotywe isidima. Lo mntwana sidibana naye eyintombi enyulu engazanga yadibana nandoda ngaphambili. Ukuqala ukwabelana kwakhe ngesondo nomntu oyindoda yaba kukudlwengulwa kwakhe. Le

nto yehlele lo mntwana yile nto siyibona isenzeka kule mihla siphila kuyo. Abantwana abangamantombazana abasabufumani ubushushu nobumnandi bothando bethandana neentanga zabo. Bathi xa beqala ukungena ebuntombini behlelwe zizinto ezibuhlungu ezifana nokudlwengulwa okubenza bangaphinde bafune ukuzibandakanya nomntu oyindoda. Le nto ibenza bangaphinde babonwabele ubomi.

UKula uvelise la madoda ale mihla siphila kuyo, amadoda aphelelwe bubuntu aphila ubomi bobulwanyana. Kule mihla luphelile uthando kuwo into awanayo kukuzithathela isondo ngenkani esanelisa iinkanuko zawo zomzimba. Lo mntwana unguAzola ude wagqibela ekhulelwe kuloo nto abantwana bengamaxhoba odlwengulo. Le nto ibenza baphulukane nobuntwana babo kwakamsinya. Kunzima nokuba babamkele abo bantwana beze ngale ndlela ibuhlungu kangaka. Yiloo nto sidibana noAzola naye esentlungwini xa ebuzwa yinkwenkwana yakhe ngoyise nangabantwana abangamaxhoba odlwengulo. Uthi:

Wandivuselela izangunda zeengcinga zamhla mnene, ingqondo yam iquqa ibuyelela kwisenzo esanditsho ndafumana uBaxolele lo undinkqangisa endibuza ngotata wakhe (p.1).

Bambi abantwana baye bangabazi nabo tata babo kuba oonina bebefumene ngendlela ebuhlungu ingekuko nokuba unina uyamfihlela koko naye akamazi loo mntu wamenza nzima. Kunjalo ke nakuAzola kuba zange ababone abo badlwenguli bakhe.

Kwakhona kwibali elithi 'Iliwa libhek' umoya' sikwaboniswa oku kuphela kwesi sidima. Apha inkosikazi ithotywa isidima kukuthi umyeni wayo ifike ethandana nenkazana ezenza yena. Efika nje eRhawutini lo mfazi uthi adibane nemfonomfono yale nkazana. Indlela ethetha ngayo naye irhabaxa, iyamthuka, imfanisa nento le yonke ekhoyo. Oku kubonakalisa ukungahoyeki kwakhe. Le nkazana iyakhweleta kuba icinga ukuba umyeni walo mfazi sele ehamba namanye amankazana. Ayazi ukuba ithetha nomfazi kaMzwanele buqu. Yona yazi uMzwanele engenaye umfazi. UNcebakazi nongumfazi kaMzwanele ugqibela esilwa nale nkazana ethe yafika kule ndlu ihlala le ndoda sele izixelele ukuba iza kumbonisa lowo ulapho. Sibona umfazi ehamba esilwa ngenxa yokungahlonelwa yindoda yakhe. Lo mfazi ude wagqibela ebanjwa kuba wasuka watshisa loo nkazana ngenyama. Sesi sidima siphelileyo ke ukubona umfazi ede ebekwa ityala lokulwa nenkazana. Uthobekile apha kuba uhamba ephakamisa amakhwapha. Nokubanjwa kwakhe

kumthobe isidima nangakumbi. UKula usivelisela ezi zinto sizibona zisenzeka kule mihla umfazi evalelwa ngenxa yokulwa nenkazana. Ayinqabanga nento yokuva inkazana imise ngokuba ibitshatile naloo ndoda njengo-Awethu lo owaya kumangala ezenza umfazi kaMzwanele.

Nakwibalana elithi 'Zingena ngaphi n' iinyosi' ukwasivelisele oku kuphelelwa kwesidima kwabafazi. Sibona uNosamani ongumfazi kaNothoza ethandana nesidala sakhe uSiyaya yaye esarha imbarha. Ngabafazi banamhlanje ke aba bamelwe nguNosamani. Into yokuhambisana nokusela utywala yifashoni kubo. Uhamba imini yonke abuye ngobusuku ehleli etywaleni. UNosamani akoneli nje ukusela ude aye kulala nekrexe emzini wakhe. Uthoba isidima sendoda yakhe kwanomzi wakhe ngokufaka amakrexe. Kuloo nto yakhe ude atshintshe nesimo sikaNothoza kuba ugqibela ebulele loo Siyaya ikrexe elo likaNosamani kuba esazi ukuba akukho mntu uyakumbuza xa embulele emzini wakhe. Le nto yenziwe nguNothoza yile siyiva imihla nezolo ukuthi amadoda abulale abafazi bawo kunye nabantwana engashiywanga naloo makrexe ngenxa yokuziphatha kakubi kwabafazi.

Nakumdlalo wakhe othi UJobela wejojo ukwahlomle ngalo mba. Umfazi emzini uthathwa ngeenjongo zokuba azale abantwana, andise umzi, yaye uya kuhlala encedisa indoda ukuze bakhe umzi lowo. Kodwa uNomentile unkosikazi kaNasonti nanko ethethelela umntwana exolele ukubulala indoda yakhe ayityise ityhefu kunokuba abambisane nayo boluleke umntwana wabo. Akuba ebhubhile uNasonti umzi uye wavuthuluka, uNomentile noNtozakhe bethengisa iinkomo zikaNasonti besela utywala. UNomentile esenza ezi zinto nje unxibe iimpahla zezila. Akamhloneli naloo myeni wakhe. Ungumama olula ongaboni kubalulekile ukuba amise umzi wakhe. Nale nto siyayibona kubomi benene ukudibana nomntu ongumama onxibe izila esenza izinto ezimanyumnyezi. Mandulo umntu onxibe izila wayesoyika nokujonga abantu aba. UNomentile ude wagxotha nabaninawa bomyeni wakhe ukuba bangangeni emzini wakhe kuba esithi ukhona uNtozakhe oyena mnini walo mzi. Lo kaKula usivelisela le nto iqhelekileyo yokuthi kwakubhubha indoda yalo mzi izizalwana zingamkeleki. UNomentile ungumama ongenangqesho ongayiboneli ntweni into yokuthi hayi emntwaneni. Banjalo nabale mihla oomama uhayi abanaye bade bagqibele bebethwa ngabantwana babo.

Nakwinothi ethi Elowo nalowo ukwayikhwahlazile le nto yokuphela kwesidima kwabasetyhini. Uyibonisile ngento emasikizi, ukuthengiswa kwemizimba ngamantombazana aselula. Ukho yena lo uphambili asizobela yena umbhali nekucaca ukuba uthengwa kakhulu kunabanye. Sifumana ukuba lo nguNompucuko ngelakokwabo, nonguPretty kulo msebenzi uthandwa kakhulu ngala madoda kuba emile kakuhle. Amadoda atsalwa bubuhle kuye. Ambona njengexhoba lesondo kuphela hayi njengomntu anokuthandana naye. Afuna nje ukwanelisa iinkanuko zawo zomzimba luphelile uthando kuwo. Nala mantombazana axolele ukusebenzisa imizimba yawo ukuze afumane imali, njengoko esitsho noBoniswa xa egxeka aba bantu esithi, “Uthi yiyo le nto yokuba ibhinqa livelise wonke umzimba ngaphandle kuba lifuna imali emadodeni” (p.41). Kanti noPastor Jackson xa eyala uNompucuko othengisa ngomzimba emlumkisa ngokusoloko ebeke ingqondo yakhe emalini. Uthi:

Uyayazi yintoni Pretty? Yiloo mali kanye eyajika impilo yabantu imali ngusathana. Abantu benza izinto ezimanyumnyezi ngenxa yayo (p.135).

Sibona ubulula kula mantombazana exolele ukuzigxagxisa etshintshatshintsha amadoda ngenxa yemali. Sibona ke ukuba imali ikwayingcambu yoku kuphela kwesi sidima kuba la mantombazana ukuba ibingekuko ukuba efuna yona ebengayi kuzithengisa.

4.2.2 Ubomi banamhlanje

Ubomi kule mihla butshintshile loo nto isenziwa kukutshintsha kwamaxesha. Le nto ithi ingqinwe nguHlathi kwinothuli kaKula ethi Elowo nalowo. Siva kumazwi athi:

Kaloku ekukhona ixesha lihambayo kokukhona kubakho iinguqulelo ezininzi empilweni yoluntu jikelele. Ubomi babantu abumanga ndaweninye buyajikeleza (p.42).

Xa sijonga indlela ekuphilwa ngayo kule mihla sibona yahluke kakhulu kuleyo kwakuphilwa ngayo mandulo. Ulutsha lwanamhlanje luphelelwe luhlani njengoko esitsho noMkonto (1997:24) esithi:

... nolutsha nalo luphelelwe sisidima ngoku. Kukho izinto

ekwakunqabile ukuba zenziwe esidlangalaleni okanye zenziwe
kwa ukwenziwa oku lulutsha ngaphambili. Namhla zininzi izinto
ezineziqo ezithi zenziwe lulutsha ezide zenze amasikizi wakuzibona,
zihambise umzimba.

UKula uzamile ukukubonakalisa oku kwincwadi yakhe ethi UJobela
wejojo. Ujonge abantwana banamhlanje abangabahloneliyo abazali babo.
Oku ukuvelisa ngoNtozakhe othi eyalwa nje ebukrwaleni bakhe abe
engayikhathalelanga loo nto ithethwa nguyise. Ethetha nje ebonisa
ukuba ubudoda asilo gama koko zizenzo akayihoyanga loo nto. Yena
ungxamele ukuba bakhululeke kuloo nto ukuze abe nethuba
lokuphindela ekutshayeni intsangu yakhe nasekuseleni. Ezi zezona
zinto azibona zibalulekile. Ude akhalaze xa bebuvinjwa utywala ziinjoli
ngaloo mini yabo yomphumo. UKula apha uphuhlisa indlela abaziphethe
ngayo abantwana bale mihla. Akukho nto ibalulekileyo abanokucinga
ngayo ngaphandle kobu tywala nezi ziyobisi zibohlutha ingqondo. Oku
kungahloneli nokungaphulaphuli ukwakuvelisile nakwincwadi yakhe
ethi Elowo nalowo apho uYoliswa exelela uNompucuko ngento eyadala
ukuba alishiye ikhaya lakhe. Uchaza ngolu hlobo:

Mna Mpucu, ndabashiya kudala nje abazali bam, ndandinyanyiswa kukuba bathi mandiye ecaweni engasokuze indenzele nto. Wathi khona utata akundiphakamisela imikhono ndaqonda ukuba undigxothile emzini wakhe (p.55).

Apha ke siyabona ukuba abantwana banamhlanje abafuni kukhalinywa. Ukuze umzali abonwe njengolungileyo kufuneka athule abukele yonke loo nto ayenzayo. Ukuba ukhe wangxoliswa uxolele ukuphuma aye kuzibonela esiya kungena kweli lizwe likhohlakele kangaka.

Uphinde wabonakalisa ukungabi nazingongo kwabantwana beli xesha. Noku ukuvelisa ngalo Ntozakhe ungazimiselanga kuphangela. Lo mntwana usuke waya kuhlala noNezisa athandana naye noyintombi kamfundisi. Ngulo Nezisa ophangelayo owenza yonke into. Ude aqwele ngokunika lo nqalintloko imali yokuthenga icuba notywala. UNtozakhe usuka amane ethembisa ukuba mhla waze wafumana umsebenzi uya kuze amenzele into uNezisa lo. Yinto eqhelekileyo le ezilokishini ukubona indoda ingena ezirhoxweni zotywala ingaphangeli abe umfazi okanye umasihlalisane esiwa evuka esebenzela yona. Kwakhona ngalo Ntozakhe uKula usibonise ukuphelelwa kwezimilo kwabantwana bale mihla. Lo

Ntozakhe ukhe waqweqwedisa uyise emtsibela ngemela ezixelela ukuba loo mini umcima igama. Oko ukwenza kuba engafuni kuphulaphula uyise efuna ukuba amnike iinkomo zakhe. Le nto ivakala imasikizi kuthi singabafundi bale ncwadi. Kodwa yonke le nto siyibona isenzeka kule mihla, ufumane abantwana behlalise kakubi abazali babo bebathembisa ngokubabulala. UNtozakhe akanazintloni zokubiza uyise ngokuba yinja. Naxa afumana ukuba uyise uswelekile uthi umhlobo wakhe xa encoma ubuntu bukatata wakhe yena amise ngobunja bakhe.

Ngaphezulu apha sikwabona into embi yabafana beli xesha abasoloko behamba neemela. Ngalo lonke ixesha kuvela uqhushululu bazimisela ngokugqithisa lowo amafu. Lonke ixesha basoloko benxanelwe igazi labantu. Lo Ntozakhe simbone engakhathali sele kusweleke uyise. Ngelo xesha nguye yedwa umntwana kubazali bakhe yaye ungumntwana oyindodana ekumele ukuba ajonge yonke into ephakathi kwekhaya. KwaXhosa xa kuvele umntwana oyinkwenkwe kuye kuvuywe kuba kuyaziwa ukuba umzi awusokuze uwe kwaye ukutshata kwakhe uza kuvusa usapho. UNtozakhe akahoyanga, ke ngoko akukho nto enokuphinda ilunge. Noyise phambi kokuba afe watsho ekhala esithi xa

kufa intaka endala amaqanda ayabola. Ubhubhe sele ebona ukuba akukho nto iya kuphinde ilunge xa engekho.

UKula uphinda abonise ukuba bakho abantwana abambalwa abasabaphulaphulayo abazali babo. Ukuvelise oku ngokwenza uMluleki nongumhlobo kaNtozakhe ohluke kakhulu kuye. Ungutitshala kodwa simbona engatshintshwanga yiloo mfundo yakhe. Uthandana nentombi egama linguNokuzola engumongikazi nesuke nayo njengomhlobokazi wayo uNezisa ifune indlu yokurenta elokishini ukuze ihlale noMluleki. Umluleki akayingenanga loo nto, umise ngokuba kufuneka encedise uyise kwizinto zekhaya, kunjalo nje khangе azibone enokuchitha impelaveki nale ntombi engatshongo kowabo. Ubona kubalulekile ukuba xa umntu eyindoda abe nenkathalo ngezinto zekhaya lakhe. Umluleki ungomnye waba bantwana bambalwa abanezimilo ezihle. Aba bantwana ngaba basuke babonwe njengabantu abasemva nabashiywe ngamaxeshakuba belibele kukuzifutha ngamaxhego. Nangoku uMluleki ubonwa njengomfamekileyo ngumhlobo wakhe uNtozakhe. Ude walahlwa nanguNokuzola kuba esithi akanakuzibandakanya nomntu olibele kukuba ngunolali. Le nto sithi siyifumane nakwincwadi ethi Walala wasala apho uNomazwi engayinanzele nto intetho kamakhulu wakhe.

Uthi embonisa ukuba ikhaya lentombi liseenzini yena asuke ayenze intlekisa loo nto. Nalapha yinto esiyibona isenziwa ngabantwana beli xesha kuba befuna ukuqonda ukuba kuza kubakho ntoni xa bethe abayenza loo nto. Uyibona iyinto yasezilalini leyo kwaye sele yaphelela kweli labo ixesha. Ngelo xesha umakhulu wakhe uzama ukumoluleka embonisa indlela eya ebomini.

Kule mihla sikwabona nokuphela kokuhlonipheka komngcwabo. Mandulo umngcwabo kwakuba yeyona nto indilisekileyo neyoyikekayo. Kule mihla iba ngathi yindawo yolonwabo. Awuhlonipheki nangakumbi kulutsha lwanamhlanje. Kuthi kungcwatywa nje lube luzintyintya ngotywala. Kanti uMkonto (1997:24) uthi; “ukunxila esidlangalaleni yayingeyiyo nento eyakha yenziwa ngaphambili...” Kule mihla ulutsha alukhathalele nendawo leyo lunxila kuyo ukuba injani na. Ukuvelisile ke noku uKula kumdlalo wakhe apho asidibanisa noNtozakhe enxile eludaka ngemini yomngcwabo kayise. Unxile wade wangakwazi nokugalela umhlaba engcwabeni, suke waya kuwa intloko yajinga emngxunyeni. Le nto yokukujinga kwale ntloko kaNtozakhe engcwabeni ibonisa ukuba naye uza kulandela kamsinya, yaye angene ngenxa yoko kunxila engcwabeni. Le nto imbi kuba kaloku xa kuswelekiwe ingakumbi

xa ubani eshiywe ngumzali kulindeleke ukuba azile ukubonakalisa imbeko kwanentlungu anayo yokushiywa nguloo mntu ukufutshane ngolo hlobo kuye.

4.2.3 Ukuphela kwentsingiselo yomtshato

Umtshato yinto edaliweyo ukuba abo babini, indoda nomfazi baya kuhlala bobabini bazibophelele de bohlulwe kukufa, yaye ezona njongo zawo kukuvelisa abantwana, ngaloo ndlela ke kusandiswa amakhaya athi wona andise isizwe. UReuter (1963:105) uyayingqina injongo yomtshato. Uthi:

[marriage is] the stable union of a man and a woman
for the procreation of children.

UTom (1997:108) ucacisa enjenge:

Umtshato ngumthetho kaThixo. Yena wadala uEfa noAdam ukuze ihlabathi lizale ngabantu...Indoda nganye inentombi enokuba ngumfazi wayo oyifaneleyo apha emhlabeni. Le ntokazi

inobambo lwayo.

Ngaphandle kokuzalwa kwabantu umtshato lo ukwabalulekile kuba nguwo odala imigqaliselo ethi yenze ukuba abantu bahlale ngocwangco. Kukuwo apho abantwana bathi bakhuliswe ngendlela eya kubenza bamkeleke ekuhlaleni. Kusemtshatweni apho kuxhonkxwa khona isizwe sangomso. Kule mihla sibona ukuphela kwentsingiselo yomtshato. Abantu abafuni kuzibophelela kuba kaloku ngulowo ujonge inzuzo yaye akukho bani ufuna ukuthobela omnye. Ngulowo ufuna ukuzilawula nokuzimela. Zininzi ke izinto ezidala oku kuphela kokubaluleka komtshato kodwa eyona iphambili lifuthe laseNtshona. Kule mihla wonke umntu uyaphangela akukho bani uxhomekeke komnye. Ngaphezulu wonke ubani unamalungelo. Ngala malungelo athi adale ukunganyamezelani ubukhulu becala. Mandulo umfazi wayesaziwa ngokunyamezela, kodwa kule mihla nokuba into ibincinci kangakanani iba nkulu kuhanjiswa ezinkundleni zamtyala.

UKula ke ukuvelisile oku kuphela kwentsingiselo yomtshato. Ukubonakalisile kumdlalo wencwadi yakhe ethi UJobela wejojo apho avelise amantombazana amabini angabongikazi uNokuzola noNezisa. La

mantombazana afuna izindlu zokurenta elokishini ukuze akwazi ukuhlalisana nabafana athandana nabo. Awanazinjongo zokuba atshatwe yaye ngaphezulu awaboni izintloni nakule nto yawo yokuhlala namadoda engatshatanga nawo. Oko sikuva kumazwi kaNokuzola xa ethetha noMluleki nongumfana afuna ukuhlalisana naye xa uMluleki yena engayiboni ilungile loo nto. Uthi:

Wena woyika ukuhlalisana okungasenantsingiselo inzulu kule mihla yethu. Kule mihla uva neemvumi zekwayito ziyigwadl' indaba, zikhala ngamavat-en-sit. Kuxelwa oomasihlalisane aba kuba ziyahlalisana nazo (p.73-74).

Ababoni nto imbi kule nto kuba kaloku yenziwa nangabantu abathathwa njengabaphezulu nekungabona esidla ngokujonga kubo isizwe.

Nakwinoveli ethi Elowo nalowo ukwakuvelisile oku kuphela kwentsingiselo yomtshato. Uvelise ukuba nabo sele besithi bazibophelele ngomtshato baphinda baphume balushiye olo manyano. Ubonakalise uqhawulo mtshato njengesona sihlava sibulala umtshato kwabo sele bezimanyile. Mandulo yayinqabile into yokuba umntu abuye emzini

ngenxa yemigqaliselo eyayikho kwaneentloni zokuhlazisa ikhaya lakhe. Yayithi indoda yakuxabana nomfazi loo nto ixovulwe ngoonozakuzaku beze nesisombululo. Kule mihla yaphela into yokubandakanya la makhaya mabini koko ibandakanya abo babini bazimanyileyo. Ngabo abasuka bathathe isigqibo yaye ubukhulu becala babhenela kuqhawulo mtshato. Kule noveli uKula uvelise izinto ezimbini ezingamanyumnyezi kwanenkohlakalo ezithi zikhokhelele kuqhawulo mtshato. Uvelise amankazana njengabona bantu abadala ukuba abafazi baphume bashiye imizi yabo. Mandulo siyazi ukuba yayisenziwa into yokuba indoda ihambisane kodwa le nto yayinemigaqo ethile eyayilandelwa kunjalo nje naloo mntu ohambisana nayo esazi ukuba kufanele ahlonele. Awale mihla amantombazana eyona nto iphambili kukuzibona ekhupha abafazi kutshatwa wona. Lo kaKula uvelise into embi nebuhlungu ethi yenziwe ngala mantombazana ukuphumelelisa ezo njongo zawo. Ubonisa inkohlakalo ehamba nobugqwirha athi ayenze. Oko ukuvelise ngoCingiwe othandana noNtobeko oyindoda kaBoniswa. Lo Cingiwe usuke wasebenzisa amayeza athi ngawesichitho ukohlukanisa aba babini. Ngenene uNtobeko wayesuka angafuni nokuyibona inkosikazi yakhe bexabana imihla nezolo ngezinto ezincinane ebezinokukhawuleza

zisombululeke ukuba bebenemvisiswano. Ekugqibeleni ude wamgxotha uNtobeko umfazi ethatha loo Cingiwe ndini.

Kwangalo Cingiwe umbhali ukwavelise amagqirha obuxoki. UCingiwe uzotywe wangumntu onxiba imingqi ekubonakala ukuba unengulo emhlophe. Unomhlobokazi wakhe onguNomawethu, yena esixelelwa ukuba ligqirha eselagqiba ukuthwasa. Amagqirha ke ngabantu ekukholelwa kubo xa abantu bexakwe zizinto. Ngawo anceda isizwe. Kodwa la mabini asiva nto ayithethayo ngokunceda nokuphilisa ngaphandle kokuthetha ngamayeza amabi okuchitha imizi nokuloba amadoda. UCingiwe lo kuthiwa amayeza wawafunda kuyise owayenguKhohlelesingeni kodwa kuwo onke loo mayeza awona ekubalulwe ukuba wayewazi, sisichitho nomlomo-mnandi. UNomawethu naye xa emchazela ngamayeza anawo ubala esi sichitho, mayisake kunye nomlomo-mnandi. Utsho echaza ukuba iyeza ngalinye lenza ntoni endodeni nasemzini wayo. Apha ke uKula ubonisa ukuba ayingawo onke amagqirha anyangayo. Akho lawo asebenzisa eso siphawo sawo ekwenzeni izinto ezimbi. Wambi ayabandakanyeka ekuchitheni imitshato, ngaloo ndlela ke endaweni yokunceda isizwe wona abulala isizwe. Kumba woqhawu-lomtshato uKula ukwavelisa into embi ethi

yenziwe ngabafazi abatshatileyo nedala ukuba bohlukane namadoda, ukukrexeza. Usidibanise noPaster Jackson ohlukene nenkosikazi yakhe ngenxa yokuba yayikrexeza. Apha ukwavelise ukuba uqhawulo- mtshato olu alwenziwa ngabantu abathile bodwa koko nabo bazibiza ngeNkosi bayahendwa nguSathana. Akukho bani unokulindela ukuba inkosikazi yomfundisi ingenza into embi ngolu hlobo. Namhlanje ke ilizwe lonakele. Abantu batshintshile nasezimilweni zabo kuba kaloku kuchithwe esona siseko sobuzwe, umtshato.

4.2.4 Ukubaluleka kwamasiko kwaXhosa

UmXhosa ubomi bakhe bungqongwe ngamasiko njengoko esitsho noXabiso kwincwadi kaTamsanqa ethi Ukuba Ndandazile (1967:69) esithi:

Le nto isiko ke kuthi maXhosa yinto enkulu. Lo mzi kaXhosa wakhiwe phezu kwesiko, isiseko sawo lisiko.

La masiko enziwa ngamathuba athile ebomini bomntu. Akhona enziwa xa umntu evela, akho awokumsusa ebuntwaneni amngenise ebudaleni,

xa etshata akho ahamba noko, ukanti naxa afayo okanye sele efile akho enziwayo. Kule mihla akho lawo asabanjiwe ukanti amanye aphelelwe lixesha awasenziwa. Umntu obonwa esenza loo masiko uthathwa njengoshiywe ngamaxesha. UKula usibalulele amasiko amathathu asaqhutywa nakule mihla kubomi bethu nangona sibona utshintsho kwamanye. Evula nje ibali lakhe kwincwadi ethi UJobela wejojo sidibana namakrwala evela esuthwini. Le ndawo asuka kuyo kulapho ebeqeqeshwa khona esuswa ebukhwenkweni engena ebudodeni nanjengokuba esitsho noHerdt (1982:305) esithi:

Traditionally, the passage from childhood to adulthood was marked by ceremonies by which a child attained or earned the mantle of adulthood.

UMBombo uphawule ngalo mba (1997:46). Uthi:

Ubudoda obu buqala ebukhwenkweni ukuya ebufaneni baye busaziwa ukuba asindlwan' iyanetha. Indoda nendoda iyabusebenzela ubudoda bayo.

UHerdt (1982:9) uphinda angqinelane noMbombo ngokubaluleka kokusetyenzelwa kobudoda. Uthi:

Initiates learn how to be men, how to protect themselves from dangers of pollution. Learning the exegetic keys to ritual symbolism becomes... a key to understanding – hence to being able to live – a male life.

Sibona ke la makrwala ehambe loo ndlela kuba ngale mini ngumhla womgidi wawo. Eli siko ke lelona lisabanjiwe kangangokuba umntu osexabisweni lokuba abe yindoda ongalenzanga uba likheswa. Le nto ingqinwe nguHerdt xa esithi:

Esi sesona sikolo sokugqibela kubantwana abangamadodana ukuze babe ngamadoda angawo namkelekileyo eluntwini. Xa kuvulwa apha siva ukuba la makrwala mathathu, kodwa ngokuhamba kwexesha siyeva ukuba mabini owesithathu liwele likaMluleki nekuyintombi egama linguLuleka. Siboniswa indlela ayihambayo amawele, ukwenza yonke into eyenziwa lelinye nokuba isini asikho sinye. Nangona lo uyintombi engade aye esuthwini kodwa kunenkolo yokuba xa enokuligqiba isiko lo

uyinkwenkwe ingalinganisanga intombi iyakugula. Yenye yezinto ezisabanjiwe ke le yamawele kwaXhosa.

UKula ukwayibalule into yokubaluleka kwelobolo kwaXhosa kodwa ubonisa ingxaki notshintsho olukhoyo kule mihla siphila kuyo. Kudliwanondlebe notata uNtlontlo kufumaniseke ukuba mandulo unyana wokuqala ebelotyolelwa nguyise. Oko kusenziwa ukuba eyindlalifa yaye inguye oza kuvusa ubuhlanti obo. Kule mihla itshintshile loo nto ngenxa yendlala, ukungabikho kwemisebenzi nokungazimiseli kubafana banamhlanje. Umfana ozimisele ngokutshata umfazi nokuba ungakanani na ngokuzalwa uyazibonela ukuba uyikhupha njani na ilobolo. Kuphela nje wazisa ooyise abaxelele nento acela baye kumcelela ngayo umfazi lowo. UKula ke usidibanisa noNasonti engavumi ukuba kulotyolelwe unyana wakhe ekukuphela komntwana anaye ngeenkomo zakhe kuba esithi ubuhlanti bakhe buyakuvuthuluka kungabikho bani ubuvusayo. Ngenene unyanisile kuba lo nyana wakhe ngulo ungafuni nokuphangela. Umbhali uthi asivelisele le nto esele iqhubeka kubomi banamhlanje, ukungabaluleki kwelobolo kwanomtshato. Amantombazana namhlanje ngawo aphanjelela amadoda ze ahlalisane nawo, njengoko esitsho noYoliswa kwinoveli ethi Elowo nalowo esithi, “Kaloku amadoda

afuna amantombazana asebenzayo” (p.45). Kwakhona kwincwadi yomdlalo ethi UJobela wejojo kuphindwe kwachatshazelwa isiko lenzila kwaXhosa. Apha uKula ukwabonakalisa nokubaluleka kweminyanya ebomini bethu. Ubonakalisa ukuba nokuba asikholwa kodwa lukho unxibelelwano oluthi lubekho phakathi kwabo basaphilayo nabo basele bekwelemimoya. Oku ukubonakalisa ngoSicelo, umninawa kaNasonti osoloko ephupha evellelwe ngumkhuluwa wakhe. Siboniswa ukuba sinxibelelana naba bantu ngamaphupha. Lo uvelelwayo apha emdlalweni uthi ayiqonde into efunwa ngumkhuluwa wakhe ze balungiselele loo nzila. Kule ndawo ke uKula uthi abonise ukumka kobuXhosa kumaXhosa kule mihla. Uvelisa esi sizukulwana isesona singananzanga nto ngobuXhosa baso koko sisenza izinto ezingenamsebenzi nezibulala ubuXhosa. UNtozakhe unyana kaNasonti nosele ehlala elokishini uyabhalelwa ngooyise mncinci ukuba abuyele izila likatata wakhe. Akayihoyanga loo nto, ude atsho kuloo Nezisa ahlala naye ukuba banokulenza ngaphandle kwakhe. Akayiboni ibalulekile into yokuhlonela uyise ongasekhoyo. Lo Ntozakhe ndini ukwayintlabi kwikhaya lakhe. Akayihoyanga loo nto uzixelele ukuba banokuhlaba nokuba akakho yena. Sibona le nto yenziwa ngabantwana banamhlanje, abazimiselanga kufunda nto ephathelene namasiko akwaNtu kuba kaloku ukwazi la

masiko bakwayamanisa nokumfameka. Kwalapha ukwavelisa ezinye iindlela zokunxibelelana phakathi kwabaphilayo nabangaphiliyo. Ngomhla wokuhlatywa kwenkomo yezila likaNasonti inkomo yahlatywa yangakhali. Kwaphindelelwa kodwa ayabhonga. KwaXhosa ke kunenkolo yokuba xa ingakwenzanga oko kukho undonakele. Loo nto ibisenziwa ayihambanga ngandlela. Abaninawa bakaNasonti bathe bakubona oku bathatha iintonga baya emagqirheni beyokufuna ukuva ukuba umhlola uphi na.

Apha ke uKula uthe wavelisa into yokuba maxa wambi izinto athi azenze ubani engaqondi zizo ezenza amashwa ebomini bakhe kuba aba bafumanisa ukuba utata wabo owabashiya kudala nguye lowo odale ukuba ingakhali inkomo leyo kuba ekhalazela ukuba kuqalwe ngomkhuluwa wabo obhubhe izolo. Kodwa kwalapha umbhali ukwagxininisa ukuphulaphula kweminyanya kuba aba baxelelwa ukuba bafike bangxengeze bacele ukuba bagqithise leyo baya kuphinda bamenzele lowo ubekhalaza.

4.2.5 Ububi buyamlandela lowo ubenzayo

Kunenkolelo yokuba umntu owenza into embi ebomini okanye ozibandakanya nobubi udla ngokufa kabuhlungu. Imisebenzi yakhe emibi idla ngokumlandela. UKula uvelisa ubunyani boku kumdlalo othi UJobela wejojo. UNtozakhe ongunyana kaNasonti noNomentile unina baphethe kakubi uNasonti emzini wakhe. UNtozakhe ude wamqweqwedisa ngemela efuna ukumbulala. Ngethamsanqa uNasonti wakwazi ukuphepha imela leyo yashiya umngxuma omkhulu kuba waya kuhlaba ngayo phantsi. Sithi sibe namasikizi singabafundi kule ndawo xa sicinga ukuba xa ngelishwa yayiye yangena kuNasonti wayeya kuphulukana nobomi bakhe kwangaloo mzuzu. UNasonti ugqibela ebabethile, wabalimaza bamshiya emzini wakhe. Bagqibe ithuba elide bengekho uNasonti ehlala yedwa. Ukubuya kwabo uNomentile wenze eyona nto imbi nangakumbi ukuthi adlise uNasonti ityhefu ayifaka emarhewini. Oko wayekwenzela ukuba ahlale nonyana wakhe kuphela emzini wakhe kuba ebona uNasonti njengomqobo ophazamisana namacebo abo. Simbona exolele ukuba abe ngumhlolokazi kunokuba eme athethe inyaniso aqeqeshe umntwana wakhe. Nangethuba ezilile akabonisi buhlungu bokushiywa ngumyeni uyasela nonyana wakhe,

bathengisa iinkomo zikaNasonti ukuze babe nemali yokuthenga obu tywala. Xa esweleka umyeni wakhe wenza umyolelo wokuba axhelelwe eyona nkabi inkulu yekhaya. Unyana wakhe zange ayinanze loo nto. Waceba ukuyithengisa loo nkomo engekangcwatywa nokungcwatywa. Wakhetha eyona mazi indala awathi wamkhapha ngayo kuba esithi ebemdala naye kakade ke ngoko ufanelwe lelo xhegokazi lenkomo. Sibona ububi bokungahlonelwa komyolelo. Kanti uMkonto (1997:24) uthi: “Umyolelo ke yinto enexabiso kakhulu kwaXhosa”. Kwaye kukho inkolelo yokuba xa ungathotyelwa kungadaleka ish wangusha. Oko siya kubona kwincwadi kaJordan ethi Inggumbo yeminyanya apho uZwelinzima unyana kaZanemvula wala ukulandela umyolelo kayise xa ezekelwa umfazi. Uyise washiya embonele umfazi kodwa yena ngenxa yefuthe laseNtshona wafuna ukuzikhethela. Kwaba yinyhikityha yokufa emveni koko.

UNomentile uye waqhubeka nale nkohlakalo yakhe wagxotha abantu bomzi. Abaninawa bakaNasonti bangamkeleki ngoku kwabhuti wabo. Kanti uGoode (1964:2) uthi xa ethetha ngokubaluleka kobudlelwane obuphakathi kwamakhaya:

The strategic significance of the family is to be found in its mediating function in larger society. It links the individual to the larger social structure.

Wazibona ke enendoda enguNtozakhe eza kukwazi ukugqiba zonke izinto zomzi wakhe. Ulibeke ukuba akho amaxesha apho ukhe ufune imilowa yomzi ungakwazi ukwenza izinto uwedwa. Nanko yena ke ebuchitha obo buhlobo esohlukanisa unyana wakhe nabantu azalana nabo. Xa ke lo mfazi egxotha abantu bomzi wakhe loo nto ithetha ukuba akaqhwalalisi nje ukuzalana nabo. Umohlula kwizihlobo zakhe zegazi.

UNtozakhe yena waye wanentliziyo ende wangoneli nguNezisa awayethandana naye koko wadlulela kuNokuzola. Lo Nokuzola ezibandakanya noNtozakhe nje ungumhlobo kaNezisa. Uzixelele ukuba uya kuthi xa edibana naye ayinyathele ngeenyawo loo nto ukuze bungachitheki ubuhlobo babo. Umtya izithende kuba lo Nezisa ngulo ulilela kuye xa enengxaki nalo Ntozakhe. Wazi konke ngabo. Kolo nyawo lwakhe lubi uNtozakhe ude watshintsha nalapho endlwini wade wakruquka uNezisa wamxelela ukuba mabohlukane. Kulapho uNtozakhe amhlaba khona ngemela kuba kaloku uyiqhelile imali kaNezisa. Ke

ngoko akazi ukuba xa enokulahlwa nguye uza kubalekela phi. Kodwa umnyanzela ngendlela apha embi ukuba angamlahli, ukusebenzisa isikhali ebesinokumgqithisa amafu. Wavalelwa ngenxa yesi senzo. UNokuzola yena kwathi kanti njengokubisa ethandana nalo Ntozakhe nje abasebenzisi zikhuseli xa besabelana ngesondo. Kwathi kanti umosulele ngesifo sikagawulayo. Nakwinoveli ethi Elowo nalowo sidityaniswa noManezisi ongazimiselanga kutshata koko esoloko esiya koomarhosha xa efuna ukwabelana ngesondo nomntu wasetyhini. Le nto yinto embi ebonwa njengokuxhatshazwa kwabasetyhini ngamadoda kuba bona befuna imali. UManezisi lo ufela kuloo manyala etyiswa ityhefu ngala mahenyukazi kuba efuna le mali yakhe.

Ekugqibeleni bonke aba bantu behlelwa zizinto ezibuhlungu. UNtozakhe noNomentile bafa kabuhlungu. UNomentile ubonwe emva kwethuba sele enuka ebhuza oohodoshe kungaziwa nokuba ubulewe yintoni. UNtozakhe yena wafa ngokudutyulwa ngamapolisa ebaleka elibanjwa. UNokuzola nangona engekafi kodwa into yokuba nesifo sikagawulayo ithetha ukuba uya ekufeni.

4.2.6 Abomthetho kweli

Ilizwe ngalinye lithi libe nabantu abaqinisekisa ukuba kukho ucwangco phakathi koluntu. Akho amapolisa, amagqwetha, abatshutshisi noomatyi. Abona babamba izaphuli mthetho ukuze zize ngaphambili ngamapolisa. Ngawo akwazigcina ezintolongweni ngethuba zilinde ukugwetywa okanye xa sele zigwetyiwe ukuba kufumaniseke ukuba mazisuswe phakathi koluntu zitsale izigwebo zazo ngaphakathi. Amapolisa ke kufanele ajonge ukuba bahleli kakuhle aba bantu ngethuba befumana olu luleko. Kodwa lo kaKula kwibali lakhe elithi “Kazi ndenzeni” ubonisa ukungcola nenkohlakalo ethi yenziwe kwangaba bantu kufanele bagcine olu cwangco. Usizobela izinto ezimbi nezimanyumnyezi ezenziwa ngamapolisa ingakumbi kulawo angamabhinqa. Kwakulo eli bali uphinda abonise ububhetyebhetye bomthetho weli. Uthatha into ibe nye ethi yenzeke kumabhinqa ekuhlaleni, asivelisele ukuba yenziwa nangabo kujongwe kubo ngokhuseleko.

Usidibanisa noAzola Afrika noyintwazana encinane kakhulu ngeminyaka. Sidibana naye enyulu engazanga wabelana nomntu

oyindoda ngezesondo. Uthe wanelishwa lokuzibona sele elibanjwa esentolongweni, apho simbona engaphathekanga kakuhle. Uthe engena nje wabe sele enikwa isinxibo esingathandekiyo, unxityiswa ilokhwe enamaqhosha angaphelelanga evelisa umzimba wakhe. Oku kwenziwe ngenjongo ukuze la mapolisa angamadoda abe nokubona umzimba lowo wakhe. Uthatyathwa njengesixhobo sesondo akabonwa njengomntu. La mapolisa ade amana ukwenza le nto ithintelwayo ngumthetho ukuba nezincomo zesincwaso ngakumntu olibhinqa. Wambi ade amxelele ukuba kufuneka ayeke iinkani azinikele kuwo ukuba ufuna ukukhululeka apho. Nontsumpa ude wambizela eofisini yakhe ekwamxelela ngale nto. Simbona engcolile efuna ukunyotywa nangona engafuni mali nje ejonge ukunyanzela umntwana ngokuthi enze naye amanyala. Ekugqibeleni lo mntwana uye wadlwengulwa ngamapolisa amabini. Sibona intlungu azibona ekuyo ukuthi athi ebecinga ukuba ngabantu bomthetho abo kodwa ibe ngabo kanye abawophulayo. Uzibona elixhoba lodlwengulo oko ekufumana kwindawo yomthetho apho kufaneleke ukuba abe ukhuselekile. Ude awuthandabuze naloo mthetho azibone ukuba ngenene akakhuselekanga. Oko sikuva xa esithi;

Ndazixelela ngaloo mzuzu ukuba kungcono ukufa kunokuba

lixhoba lokudlwengulwa, ndidlwengulwa ngabantu abagcina izidlwengu kanti zizona nkunzi zazo. Uphi umthetho? Yintoni umthetho kanti?...Ngubani owaziyo umthetho kulo mhlaba? Ndingathini ukuba licham lomthetho? Ndingathini ukudlwengulwa ngumthetho? Ukuba bendingumgwebi bendiya kuwugweba umthetho ngelithi mawaphulwe sewaphukile kakade (p.11).

Le nto ibonakalisa ukuba maxa wambi umthetho ukhe ungasebenzi, kube nguwo kanye onyhasha amalungelo abantu. La mapolisa ekufaneleke ukuba ajonge umthetho ukuba uhamba ngendlela ngawo kanye azizaphuli mthetho. UKula uphinde wabonakalisa ukuba ezi zinto zenziwa ngamapolisa kube nzima ukuba abanjwe kuba kaloku ikwangawo ekufanele enze uphando ke ngoko olo phando luphelele emoyeni. UAzola akazani naziyobisi. Kaloku akukho bani onokuzibeka ityala. Ukho umntu ozinyengezileyo zafumaneka phakathi kweempahla zakhe. Kube nzima ukuba amapolisa ayiphande loo nto, koko siwabona esuke amgweba engekaxoxi netyala. Usuke axelelwe ngobunzima betyala lakhe lide lithi elinye ipolisa: “ityala lakho linzima kakhulu, ityala leziyobisi aliyondlwan’ iyanetha” (p.8).

UKula uphinde wabonakalisa ukuba umthetho weli uyasilela ekusombululeni nasekufumaneni abona benzi bobubi. Bayagqiba ngaye ukuba uthubelezisa iziyobisi bade bathi abasemagunyeni “bayabona ukuba unonxibelelwano namazwe ashishina ngeziyobisi” (p.9). Bamombathisa ityala angazani nalo ngenxa yamapolisa angawenzi kakuhle umsebenzi wawo. Ukuba ayephandile ayeya kubuqonda ubumsulwa bakhe. UAzola ugqibela egwetywa kungenziwanga phando lwaneleyo ukuqinisekisa ukuba unetyala okanye umsulwa. Nesigwebo asinikwayo siqatha kuneminyaka yakhe. Ngaphezulu indlela aphethwe ngayo entolongweni yindlela enyhasha amalungelo akhe. Kwangethuba ebanjwa wayesele egzagxanyiswa ngamapolisa ligqibelele lona elo lingumfazi limana ukumbetha nangeempama. Lide lamthuka lisithi:

Rha! Njengokuba nithandana nala makwerekwere nje nicinga ukuba asiyiboni into yokuba anenza amajelo okuthubelezisa iziyobisi kweli (p.2).

Yile nto yenzekayo namhlanje ukufumana umntu omsulwa ebanjiwe etsala isigwebo ngento angazani nayo. Le nto siyibona isenzeka kubomi banamhlanje ukubona amapolisa esenza izinto kuba ekhuselwe wona

ngumthetho. UKula ukuvelisile ke oku nakwincwadi yakhe ethi Walala wasala apho evelise iBrigadiye ihamba nemigvela kuba isazi ukuba ikhuselwe ngumthetho. UBrigadiye ungoyena mntu mkhulu esipoliseni ongenakukholeleka ukuba wenza izinto ezingahambelani nomthetho.

4.2.7 Ukukhubazeka kweengqondo zabemi beli

UMzantsi Afrika uthe wafumana inkululeko yawo ngowe-1994. Kungene ulawulo lwentando yesininzi. Eli lizwe beliphantsi kolawulo lwengcinezelo yabamhlophe, xesha elo elizotywa ububi balo nguMtuzi kumbongo wakhe othi “Lala kooyihlo nawe ke Apartheid” kwincwadi ethi Izibongo zomthonyama (p.122-129). Ngelo xesha abamnyama babehleli kalusizi kuyo yonke indawo. Kwakugquba ucalucalulo zikho izinto ezibekelwe bona kuphela yaye izezona zinto zijongelwe phantsi. Nasemisebenzini babesoloko bephantsi kolawulo lwabamhlophe. Kuyo yonke loo minyaka imashumi mane anesibhozo yolo lawulo aba bantu bebehleli obu bomi. Ide yangena kubo le nto yabu bomi besiqhelo benyamezele kunzima ukufumana kwaloo nkululeko. Oko kwabakho inguqu nabo babecinezelekile bakhululeka emakhamandeleni. Wonke ubani watsho wafumana ithuba lokuvota. Oko kwathetha ukuba abantu baba

namalungelo alinganayo ilizwi lomntu lathathelwa ingqalelo. Emisebenzini ngokunjalo kwabakho inguqu. Kwazanywa umakulinganwe kumadoda nabafazi naphakathi kwabamhlophe nabamnyama. Abo babesakucinezeleka banikwa amathuba okuba bafumane ukuba ziziphathamandla. UKula kwibali lakhe elithi “Inguqu ziyahlaba” uvelise ubunzima obusafunyanwa ngabemi beli ngenxa yeenguqu abadibana nazo. Sibona ukuba nangona bekhululekile ayikaqheleki le nto kubo. Inggondo zabo zisabambe laa ndlela babephila ngayo kurhulumente wangaphambili. Ngokwemithetho namaphepha bakhululekile kodwa abakayilandeli le nto.

Apha kweli bali sidibana nomfo omnyama ogama ekuthiwa nguNzotho othe wafumana isikhundla sokuphatha. Wonyulwe ngenxa yendlela asebenza ngayo ingekuko ukuba ufane wasinikwa nje eso sikhundla, usifanele ngenxa yemisebenzi. Wadibana nobunzima obukhulu kuba ebengamkelekanga kubo bonke abo wayesebenza nabo, abamnyama nabo bamhlophe. Bonke abaziboni benokuphathwa ngumntu omnyama. Abo bamnyama bakwenza oko kuba kaloku oko baba phantsi kwabamhlophe abaziboni bephantsi komntu omnyama nanjengoko sisitsho nesihloko sebali sisithi ‘Inguqu ziyahlaba’. Akukho bani

wamkela ngokulula ukutshintsha kwindlela ayiqhelileyo ebephila ngayo. Lo Nzotho ude wakhe wabizwa nangeli gama lithi “Kaffir” ngumlungu onguVan der Merwe obebizwa ngelikaMeva ngabamnyama. Utshintshile akuba ethe wamangalelwa ngumbutho wabasebenzi ngale nto. Ukanti abo bamhlophe baqhele ingabo ababa ngabaphathi. Ke ngoko le nguqu ayamkeleki kakuhle. Yile nto yenzekayo ngenene abantu xa befika kwindawo yempangelo balindele ukubona imanejala ingumntu omhlophe, yindlela ayiqhelileyo ebephila ngayo.

ISAHLUKO SESIHLANU

ISIPHELO

UKula ngumbhali wanamhlanje. Njengabo bonke ababhali uthi ebona into encinci isenzeka apha abe sele esibona isiphumo sayo, kwangoko awe ephepheni alumkise uluntu ukuze lungayi kwantshabalalo. Ababhali babekho kwamandulo yaye iinjongo zabo zokubhala zifana nezababhali banamhlanje. Siyaqaphela ukuba imixholo ababhala ngayo ababhali banamhlanje yohlukile kuleyo kwakubhalwa ngayo mandulo. Utshintsho lwamaxesha lulo olutshintshe nemixholo. Kule mihla izimilo zabantu zitshintshile ingakumbi ezolutsha. Ababhali banamhlanje babhala ngamanyundululu abaphila phakathi kwawo abantu. UKula ngomnye wababhali ababhala ngobu bunyhukunyhuku babantu. Kuzo zonke ezi ncwadi zakhe ubhala ngezi zinto zimasikizi zenzekayo namhlanje.

Apha kuza kuthethwa ngoKula nangemisebenzi yakhe ngokubanzi. Kuza kujongwa iminxeba yonxibelelwano ephawulekayo kwimisebenzi yakhe

ephuhlisa ubudlelwane bakhe noSaule. Kuya kulandeliswa ngaye njengombhali kujongwa indlela eyahlukileyo abhale ngayo eminye yale misebenzi yakhe, yena nombaba wenkolo, izihloko zeencwadi zakhe kwakunye noko kuqaqambileyo koko abhala ngako.

5.1 Ubudlelwane phakathi koKula noSaule

Njengoko sesivile kwisahluko sesibini esingobomi bombhali, umbhali lo wafumana iinkuthazo kuProfesa Saule ukuze sibe siphuhlile isakhono sakhe sokubhala. Siyaphawula ke ukuba ngenene lukho unxulumano olukhoyo ngobhalo phakathi kwesi sibini. Nangona thina singabafundi singekababoni bekunye bephefumlelana abakodwa iincwadi ezi zikaKula ziyadiza ukuba ngenene ulifumene kuSaule eli futhe. Okokuqala siphawula ukuba isiqukumbelo senoveli yakhe ethi, Walala wasala, siqukumbelo eso ekuyinto efumaneka ngasemva kwincwadi nayiphi na nekusisishwankathelo sencwadi leyo, sibhalwe nguSaule. Nguye osinika umyinge womxholo wencwadi kaKula. Oko ke kuphuhlisa ukuzidina kwakhe ngomsebenzi kaKula. Uyaqiniseka ukuba unolwazi ngento ayenzayo ukuze ambonise indlela. Xa ebona ukuba le mbiza bebeyipheka

ivuthiwe akanazintloni zokuvela naye eluntwini kuba uyazi ukuba umbonise eyona ndlela.

Kwakhona kumdlalo kaKula othi UJobela wejojo kunephepha apho uKula abulela kulo, emva kwesinikezelo, nesihloko salo sithi, “Maz’ enethole”. UMkonto (1997:1) uthi:

Umbulelo lo yindlela ebonakalayo okanye ethi ibonakaliswe de phuhliswe ngubani ukutyhila iimvakalelo zakhe, iingcamango zakhe okanye iimbono zakhe kulowo othe wamenzela isenzo esithi sibangele incamisa-mxhelo kuye.

Apha uKula ubulela uSaule ngento amenzele yona njengombhali. Simva emtyibela, emthutha ngeziduko zakhe ukubonakalisa ububele anabo. Uncoma lo kaSaule ngokumnceda de naye abe ngomnye wabantu abakhulisa ulwimi lwesiXhosa. Sibona ke uKula esenza into entle yokuncoma umntu esadla amazimba. Wenza le nto athi uMkonto (1997:1) inzima kuluntu lwanamhlanje. Uthi Akukho nto inzima kubantu bakuthi njengokuthi ‘ENKOSI’ omnye komnye. UKula ke uwudlulisile lo mbulelo kunjalo nje uwenze ngendlela apha eyakuhlala

isaziwa kuba wonke ubani ofunda le ncwadi uya kubona ukuba ngubani obefaka ezo mpembelelo ezidale ukuba akhuphe iincwadi ezinjengezi azibhalileyo. Lo kaKula akathanga akuphumelela walibala ngalowo umse kuloo mpumelelo.

UKula sikwabona ukuba ulandele ekhondweni likavulindlela wakhe, uNcedile Saule sesivile ukuba nguyeyi owamkhuthazayo ukuze abe ngulo mbhali anguyeyi namhlanje. Lo kaSaule ke ngokufanayo noKula ukwangumbhali ongenahlobo luthile loncwadi agxininisa kulo. Usebenzisa nayiphina indlela. Ngaphezulu naye ngomnye wababhali banamhlanje abancwadi zabo zifundiswa ezikolweni. UKula njengombhali osakhasayo ufumene oyena mcebisi unguyeyi uphuhlise italente yakhe. Akonelanga ukwenza oku okaSaule koko udale ukuba kubekho ihlumela elincedisayo nalo ekukhulisweni kolwimi lwesiXhosa. NgoKula abantu bafumene iziyalo, iinkuthazo, iimfundiso kwakunye nezilumkiso. Kwakhona kwangaye lo siyabona ukuba ngenene inyathi ibuzwa kwabaphambili yaye ukuze lukhule olu lwimi kufanele ukuba abantu abantetho isisiXhosa bancedisane, ukuze bakhe isizwe. NgoSaule noKula sibona umzekelo omhle sisizwe sikaXhosa. Basifundise ukuba ubani ayeke ukulugcina kuye ulwazi analo koko

abelane nabanye abantu abaludingayo ukuze kukhule isizwe. Kungakuhle ke ukuba belinokulandelwa eli nyathelo labo.

5.2 UKula njengombhali

UKula ngumbhali onesiphiwo sokubhala. Nangona engomnye wababhali abatsha bolwimi lwesiXhosa kodwa sele epapashe iincwadi zade zane. Lo kaKula utshatshela kubhalo lwakhe kuba ubhala zonke iindidi zoncwadi akagxininisi kudidi oluthile. Sele epapashe iinoveli ezimbini, amabali amafutshane kunye nomdlalo. Kudliwanondlebe nombhali lo kufumaniseke ukuba unayo incwadi yemibongo asele eyibhalile nangona ingekapapashwa yona. Simbona ke engumbhali onegalelo elikhulu kuncwadi lwesiXhosa, engandisi uhlobo oluthile kodwa ebhala nangaluphi na uhlobo alubona ilulo oluya kuphuhlisa loo nto ayithethayo. Kwezi ncwadi zakhe ujonge ezi zinto zenzeka kule mihla yaye ubhalela ulutsha ubukhulu becala. Ubhala ngezi zinto luzenzayo ukuze lubone luzikhwebula kuloo mikhwa mibi okanye luyibone ingozi yoko lukwenzayo. Ubhalela eli qela kanye lidinga ukululekwa kuba lisisizwe sangomso. Uyalunqwanqwada ke ngemisebenzi yakhe elufaka endleleni. Indlela abhala ngayo iyatsho ngenene ukuba ubhalela abantu

abatsha. Umana ukufaka nala maganyana esitsotsi nawesiNgesi asetyenziswa lulutsha lwanamhlanje. Umtuze (1984:9) uphawule ngokutshintsha kolwimi lwesiXhosa kwanokubaluleka kokuba ababhali babhale ngaloo ndlela kuthethwa ngayo ngelo xesha. Uthi, masiyivume into yokuba isiXhosa sezi mini asifani nesiya sasithethwa ngoomawokhulu mfamlibe...Kuyinene ukuba uMqhayi wayenesiXhosa esimnandi kodwa kunganzima kuthi ukubhala ngolwimi olwaluthethwa kwisithuba seminyaka engamashumi amane adlulileyo kuba abafundi banamhlanje abasathethi ngolo hlobo. Le ndlela ke abhala ngayo uKula idala umdla nakulutsha kuba kaloku kubhalwa ngale ndlela luthetha ngayo.

5.3 UKula nenoveli

Kuzo zonke iindidi zoncwadi azibhalileyo uKula utshatshele kubhalo lwenoveli. Zombini iinoveli zakhe, uWalala wasala no Elowo nalowo uzibhale ngeendlela apha ezinika umdla nezingafane zisetyenziswe ngababhali abaninzi. Kwinoveli ethi Walala wasala njengoko siva nakwisiqukumbelo sayo wenze into engaqhelekanga ukudibanisa imixholo emininzi kodwa ibali liyondelelene. Kuyo uxulusha umbu

wothando lwabantwana besikolo abahamba namadoda amadala kuba befuna imali. Kwala madoda ezi mali azifumana ngobuqhophololo bamashishini obuguvela kanti namapolisa abona bantu bagcina ucwangco ayabandakanyeka kolu lwaphulo mthetho. Kanti kwinoveli ethi Elowo nalowo uKula ibali lakhe ulenze lanika umdla ngokuthi adibanise izimo-zentlalo ezimbini. Uthi ebalisa ngobomi basedolophini abe ebalisa ngobomi basezilalini kodwa abe egxininisa kakhulu kwikhaya elinenkolo yobuKrestu. Ubonakalisa umahluko phakathi kobomi obuphilwa ngabantwana abazihambela unothanda nabo bamamela iziyalo zabazali. Xa ebalisa uthi ethetha ngalo abe ethetha ngalowo kodwa iziganeko ezo zithungelelane. Zombini ezi noveli zinika umdla kumfundi. Usoloko enxanelwe ukuva okuqhubekayo de liye esiphelweni ibali. Kuzo zombini usebenzise ixhala njengesona sixhobo sokusigcina sinomdla. Sisoloko sinabalinganiswa esibaxhalele ebalini nesisoloko sifuna ukuva ukuba baza kude baphelele phi na. Ukwasebenzise nosizi ukugcina lo mdla kuthi.

5.4 UKula nedrama

UKula nangona engekapapashi nto kwizibongo kodwa ubumbongi bakhe buyaphawuleka kwincwadi yakhe ethi UJobela wejojo kuba umane ukufaka izibongo. Bathi bakuchukunyiswa yinto kwezothando abo balinganiswa bakhe bathandanayo babonakalise uvakalelo lwabo ngezibongo. Kuyaphawuleka kwalapha ukuba uyimbongi yosiba kuba abalinganiswa aba bakhe ubenze babhalelana le mibongo, abasuke badanduluke. Ngoko ke unegalelo analo eluntwini kuba ufundisa ngokubaluleka kokuba izinto ziyeke ukugqithiswa ngomlomo koko zibhalwe ukuze zibe nokugcinakala. UKula naye njengabanye ababhali ube nethamsanqa lokuba inoveli yakhe ethi Walala wasala ichongelwe ukufundiswa ezikolweni zeNtshona Koloni kubafundi bebanga lesibhozo, (uGreyidi10) ngokwale mihla. Le nto yokuchongwa kwale ncwadi ibonakalisa indlela esemgangathweni ebhalwe ngayo kuba ngokutsho kukaMtuzze (1984:6) incwadi kunzima ukuba ifane ichongelwe ukufundiswa ezikolweni kuba mininzi imiqathango ethi ilandelwe xa kubhalelwa izikolo. Incwadi yakhe ke uKula iye yabonwa ifanelekile ukuba ifundiswe. Oko kuphuhlisa isakhono anaso kubhalo loncwadi.

Le ncwadi yakhe ithathe indawo yenye yeencwadi zababhali bamandulo ezithathe ithuba elide zifundiswa. Wenze le nto idingekayo, ukuzisa into entsha ehambelana nabantu kwanobomi obuphilwa kule mihla, nanjengoko esitsho noKhuselwa xa ethetha noNambitha kwincwadi kaMbambo (1995:6) esithi:

...uyayiqonda phofu eyokuba thina maXhosa sifunda iincwadi ezinye?...Ngubani umXhosa ofundileyo ongalifundanga ITYALA LAMAWELE njengencwadi ekhethiweyo esikolweni? Ukhona phofu ofundileyo ongayifundanga INGQUMBO YEMINYANYA ?

Utsho eyibeka yona eyokuba akatsho ukuba ezi ncwadi mazingcwatywe kulityalwe ngazo. Kodwa uvelisa ukuba ababhali bazo ngabamandulo, babephila kwiminyaka egqithileyo bebhala ngezinto ezazisenzeka ngaloo maxesha. Ke ngoko iingxaki ababezibona azinakufana nezo zibonwa ngababhali banamhlanje. UKula ke ukolo luhlu lubhala ngeengxaki zolutsha lwale mihla. Ungumbhali wale mihla ofake isandla kutshintsho oludingeka ezikolweni.

UKula ukwanaso nesiphiwo sokukwazi ukuwuhlalutya umsebenzi wakhe. Kubabhali abaninzi kunzima ukwenza oku nanjengoko esitsho noMtuzze (1984:4) esithi, "...umbhali wohlukile kuloo nto ayibhalileyo, akanakuthi uyazi bhetele kunomfundi incwadi ayibhalileyo." Kodwa uKula ubonakala ekwazi ukwenza oku. Maxa wambi ungumfundi uthi ngoku ubungayibonanga into ethile uyibone xa ekuvula amehlo. Ngethuba bekusenziwa uphando naye ube negalelo elikhulu kuhlalutyo lweencwadi zakhe yaye kunjalo nje loo nto uyenza ngale ndlela ikhankanywa ziingcali, ukujonga imixholo, abalinganiswa, izimo zentlalo kwanemfundiso. Iluncedo kakhulu ke le ndlela ayiyo kuba kulula ukuthelekisa indlela ayibona ngayo le nto abhale ngayo naleyo ibonwa ngayo ngumfundi. Kulula nangakumbi xa encedisa kuba yena uhlalutya ezazi iinjongo ebeyibhalela zona incwadi, kube lula ke ukuba nomhlalutyi azibone. Ukwangumbhali ofikelelekayo osoloko ezimisele ukunceda abaphandi abaninzi abafuna ulwazi. Njengokuba abantu abaninzi bekhala ngokuba nzima kokunxibelelana nababhali xa kusenziwa uphando ngabo uKula ungumbhali onomahluko. Ayibi ngulo mntu ofuna ulwazi kuphela othi atsale umnxeba naye ngokunokwakhe uyakutsalela umnxeba abuze ukuba akukho nto uyidingayo anokukunceda ngayo. Xa ikho uyakunceda ngokulula. Ukanti ukuba

uyabona ukuba loo nto uyifunayo aninawukwazi ukuyixoxa ngomnxeba uyazidina akubhalele aqinisekise ukuba ifikelele kuwe. Wenze wagqithisa kumphandi, ude wamthumelela neencwadi zakhe ezintsha kuba bezingekafumaneki kwiivenkile ezithengisa iincwadi. Uzithumele ngezakhe iindleko zeposi yaye akabiza nentlawulo ngazo. Ungomnye wabantu abafuna ngenene ukubona lukhula ulwimi lwesiXhosa. Ukuba besinokuba nabantu abanjengaye beluya kukhula ngokukhawuleza olu lwimi luyekwe ukusingelwa phantsi. Incwadi kaKula ethi UJobela wejojo yincwadi engumdlalo. Uzilandele zonke izinto ezibalulwa ziingcali ngokubhalwa kwale ncwadi, izinto ezifana nabalinganiswa, izikhokhelo zeqonga kunye nesimo sentlalo. Kodwa kule ncwadi siyaphawula ukuba ubhalo lwakhe lwenoveli lunefuthe elinalo kubhalo lwakhe lwalo mdlalo. Oko kubonakala kakhulu kwizikhokhelo zeqonga. Into uyitolika icace apha kuzo. Uthi ufunda ingxoxo ube sele unomfakanekiso waloo mntu okanye waloo nto. Xa sijonga isikhokhelo sakhe sokuqala seqonga siphantse sathatha iphepha lonke. Indlela ayichaze ngayo indawo le liqhubeka kuyo ibali apha ikuthatha uzibone ukuyo nawe ungumfundi. Naba balinganiswa abachaza apha nezinto abazenzayo iba ngathi uyababona balapha phambi kwakho. Nangona ubude besi sikhokhelo buqale budale ukuba ubani angabi namandla wokunga angaqhubeka

nokufunda incwadi uthi akuqala ukusifunda afune ukuqhubeka kuba kucace konke kwalapha. UKula ke nongumbhali otshatshele weenoveli uthathe olwaa lwazi nesa simbo sokuchaza wasidibanisa nedrama. Loo nto yenza idrama yakhe ibe nomahluko kwezinye.

5.5 UKula nenkolo

Kudliwano-ndlebe nombhali kufumaniseke ukuba ngomnye waba bantu abangazibandakanyi nale nkolo yobuKristu neyona ithathwa njengenkolo yabantu abaphucukileyo njengoko esitsho uModise kwibali likaBessie Head elithi 'Heaven is not closed' kwincwadi ethi Transitions ngokuhlelwa nguCraig Mackenzie. Uthi:

... it had become the fashion for all black people to embrace the Gospel. For some, it was a mark as whether they were 'civilised' or not (p.53).

Oko kunokuba kwenziwa yinto ayichaphazele ngomlinganiswa onguMthiwemboty kwinoveli yakhe ethi Elowo nalowo amzobe wangutata kamfundisi yaye lonke ikhaya lakhe lihamba inkonzo kodwa

yena akalubeki olwakhe kuyo. Xa emchaza umfanisa nabantu bezopolitiko athi ngabo:

Abo bantu ke bakwayigxibha iBhayibhile ngelithi ayihambelani nezinyanya abanqula zona, koko ikwajoliswe ekujongeleni phantsi unqulo lwabaNtsundu (p.65).

Loo nto ke ikhokhelela embuzweni othi, lolukabani unqulo olungcono kunolomnye. Le nto ayivelise apha uKula yinto eveliswe nanguBessie Head kweli bali lakhe elithi; 'Heaven is not closed.' UHead ubonisa umfundisi egxotha umntu enkonzweni kuba esithi uza kutshata nomntu amthatha njengomhedeni. Lo mntu uza kutshata nalo mKristu unayo indlela anqula ngayo. Uthanda amasiko nezithethe zakhe zeSetswana kodwa umfundisi ufuna ayeke loo nkolo yakhe aguquke abe ngumKristu. Kulapho ke le ndoda yazixelela ukuba ayinakujika, ukuba intombi leyo ayinakutshata ngokweSetswana kungase kuthethwe ukuba ayitshatanga. Ushiya ke naye umbuzo ofana nalo kaKula wokuba yiyiphi inkolo ebalulekile kuneyomnye. Siyabona kwakweli bali ukuba ngenene zikho iinkolo ezijongwe njengezibalulekileyo kunezinye. Abantu abanenye

indlela yenkolo babonwa bengalunganga njengoko sisiva nakweli bali ngendlela ababona ngayo abeTswana namasiko abo. Kuthiwa:

They always knew the superficial stories about 'heathen customs' and expression of disgust crept into his face - sexual malpractices were associated with the traditional ceremony (and Shoulder !), they draped the stinking intestinal bag of the ox around their necks (p.55).

Aba bantu bazibiza ngobuKristu apha sibona bengazimiselanga ukwamkela olunye uhlobo lonqulo. Abafuni nokuqonda ukuba ezo zinto bazenzayo zinantsingiselo ni na. Simbona ke uKula naye evukelwa ngumnyele ngokujongelwa phantsi kweenkolo zabaNtsundu. Kodwa kwayena njengalo mlinganiswa ukule ncwadi yakhe indlela ayazi ngayo ibhayibhile, nto leyo esiyiva kubalinganiswa bakhe xa kusolulekwa abantwana naxa kucelwa imitshato bebonisa ukuba yinto edaliweyo, awungeze utsho ukuba akayihambi icawa. Naxa esichazela ngemeko kaPastor Jackson usebenzisa izibhalo ezingcwele. Mve xa esithi ngenkosikazi kaPastor:

Inyoka eyafikela u-Eva emyezweni wase-Eden naye umfazi wakhe
yamndwendwela, yamlukuhlela esonweni esikhankanywe
sagxininiswa nakwincwadi eNgcwele, isono sokukrexeza (p.133).

UMthiwemboty lo naye ukhe wathi ehleli nosapho lwakhe waphefumla
ngokungakwazi ukuhlalutya izibhalo kwabantu abazibiza ngokuba
ngamakholwa azi ibhayibhile. NoKula lo ngoku engayihambi inkonzo
kodwa ubonisa ulutsha ukuba eyona ndlela iyiyo nelungileyo
olunokuziphatha ngayo kwizinto ezininzi ezimbi kukuba lukholwe lwenze
izinto zobuThixo. Oko sikuva kwindlela achaza ngayo uMazondi
ngendlela akhulisa ngayo abantwana. Uthi:

Hlehle, mntwana womntwan' am, ilizwe likhohlakele phandl'
apha, lizele amarhamncwa anamazinyo aziingxavula. Umntwana
okhula ngaphandle koThixo uze, liya kumginya ilizwe. UThixo
uyamphephisa umkhonzi wakhe ezingozini zelizwe. Wayelazi
ixabiso lenkonzo kaThixo emntwaneni uMazondi,
engayithandabuzi ke ngoko into yokuba umntwana okhuliswe
ngelizwi likaThixo usinda ezintweni ezininzi... (p.62).

UKula uvelisa elo xabiso lenkonzo ke naye ngale noveli. Nangona yena engazibandakanyi nayo kodwa uyakubona ukubaluleka kwayo. Uphinda akugxininise oku ngamazwi kaMazondi xa eyala uNomhle umzukulwana wakhe esithi: “UThixo uyamphephisa umkhonzi wakhe ezingozini zelizwe” (p.62). Lo kaKula ke ubonakalisa ukubaluleka kwendima yenkolo ebantwaneni. Uyabakhuthaza ukuba balandele ubuKrestu. Nendlela ashumayezwa ngayo uNompucuko nguPastor Jackson embonisa ukuba umntu unokuphinda ajike esonweni aye ecaweni nokuba sekusithiwa ngumoni kangakanani. Lo Pastor ude acaphule kwincwadi kaMateyu ukubonakalisa ukuba nabani na unokuguquka. Nangaloo Pastor ke uKula ukhwaza umsindo ozayo ekhuthaza ulutsha ukuba luguquke luyeke ezi ndlela luzihambayo lusiba luyazonwabisa kanti luya kwantshabalalo. UPastor lo ude avelise ukuba ubani unokubuva ubumnandi bobomi nokuba usenkonzweni. Uyamcacisela uNompucuko ukuba xa ulapho akuthethwa ukuba kusoloko kujanyelwe ibhayibhile. Umbhali ubonisa olu lutsha ukuba lunokonwaba nakwaThixo yaye xa lulapho luyakuba nenjongo ngobomi balo njengoko noPastor esithi:

Apha ebomini, Pretty, kufuneka umntu abe nenjongo

ngobomi bakhe, angazigrumbeli izigingqi angenakukwazi ukuzidiba (p.134).

Uhambisa athi, 'Ukumazi Lowo wakudalayo kusekwayindlela yokudla ubutsha bakho ngendlela efanelekileyo' (p.135). Amazwi awakhethayo uKula okuyala ngamazwi ekholwa. Utsho nawe mfundi ube nexhala ngezi zinto zenziwa ngaba bantwana yaye ukubone ukubaluleka kwelizwi likaThixo kubo. Bafuna abantu abafana noKula lo othi ebhalela ulonwabo kodwa afake neziyalo ukuze babone babuyise unyawo. Uthi xa ebeka ubomi bukaNomhle osindisiweyo ubone ngenene ukuba lo mntwana wonwabile, ukholelwa kumoya kaThixo kwizinto azenzayo ukanti xa ekubekela umfanekiso kaNompucuko usuke ube namasikizi unge ungazifihla ingakumbi xa ulibhinqa nawe. Uba neentloni zizinto ezenziwa ngamantombazana ale mihla.

5.6 Izihloko zeencwadi zakhe

UKeuris, Neethling noMpolweni-Zantsi (1999:66) bathi:

Owona msebenzi wesihloko kukunika igama kweli lizwe

libuntsomirha lomdlalo nokubalula olona phawu lubalulekileyo
lwalo kumfundi.

Isihloko sisitshixo esinokumnceda umfundi ekutolikeni umdlalo, ngamanye amazwi sisikhokelo sokuqala kumfundi esibonisa ukuba umdlalo ungantoni na. Phantse zonke ke ezi ncwadi zikaKula kulula ukutolika okuqulethwe zizo ngokwazi nokufumana intsingiselo yesihloko sayo. Incwadi ethi Walala wasala isihloko sayo siyahambelana nomxholo osencwadini. Sibonisa ukuba akukho namnye umntu ofuna ukushiyeka kwizinto ezenziwayo. Amantombazana aselula aleqa amadoda amadala ngenxa yeqhosha elingenamthunja, amapolisa aphuma phambili kwezaphula umthetho ukanti aMakhosta aqatsele kudlwengulo noqhekezo lwezindlu. Apha siyavuswa ukuba sibubone ubungozi esiphila phantsi kwabo. Incwadi ethi, Hlamban' amehlo nayo ithiywe ngokukuko kuba umbhali usilumkisa kwangesihloko esi. Ufuna sivule amehlo sibone ezi zinto zisingqongileyo zenzeka phambi kwethu, siziqaphele ukuba besingazihoyanga. Ngenene onke amabali akhe akuyo ayalumkisa, angezi zinto zenzeka imihla nezolo apha phambi kwethu kodwa singaziqapheli. Kuwo uyasilumkisa ukuba sihlale sithe qwa ukuze singoyeli. Kanti nenoveli ethi Elowo nalowo isihloko sayo sifanelekile

siyahambelana nebali eli. Kuyo apha uyabonisa ukuba elowo nalowo unendlela yakhe eyodwa eyabelwa yena ebomini. Abantu abasokuze bafane. Bathi ngoku sele behamba indlela enye nokuba intle nokuba imbi kodwa bagqibele bebonakala ukuba abafani. Oku ukubonakalise ngoNompucuko noNomhle, umama unobhala noNomfundiso kunye noNompucuko noYoliswa. UNomhle noNompucuko bobabini ngabazukulwana bakaMaZondi kodwa izimilo zabo zahlukene. UNomhle wenza yonke into engqiyame ngeNkosi. Uyintombi esindisiweyo enesidima kanti uNompucuko ngulo wasuka wathengisa ngomzimba, esela utywala, etshaya, ezula apha esithubeni engafuni neso sikolo wayethunyelwa kuso kodwa ekrelekrele. Ungumhlobo kaYolisa abenza naye into enye efana twatse. Izimilo zabo ziyafana. Kodwa ekugqibeleni uYoliswa ugqibela eshiyeka yedwa kwezo ndlela bebezihamba. UNompucuko uyeka yonke loo mikhwa, uphela etshata nomfundisi owamazisa uThixo. Kanti umama uNobhala noNomfundiso bobabini ngoomama becawa. Abangeni nayiphi nje icawa koko yeyabo bantu basindisiweyo, abantu abathathwa ngokuba baphila ngobunyulu nobungcwele. Kodwa siyabona ukuba iintliziyo zabo azifani. Umama unobhala unentliziyo entle kanti uNomfundiso unomona nenkohlakalo, nto ezo zihlabanayo nale nkolo yakhe. Simbona engayithandanga into

yokuba umfundisi wabo atshate intombi yasezilalini eshiya iintombi zabo zaselokishini. Siyabona ke ukuba ngenene elowo nalowo wohlukile komnye nokuba imithetho abaphila phantsi kwayo sele ifana kangakanani.

Yile ncwadi ithi UJobela wejojo apho isihloko singenakho ukunxulumana nebali. UJobela siyazi ukuba yintaka enomsila esoloko ifumaneka phakathi kweentakazana. Silindele ke ukuba apha encwadini siza kubona indoda esoloko iphakathi kwabafazi kodwa akwenzeki oko. Umbhali usinxulumanise nesimo sentlalo somdlalo lo wakhe. Kwisikhokelo sakhe sokuqala seqonga nalapho asixelela khona ngendawo apho liqhubeka khona ibali eli, uthi “Phantsi kwesikolo saseJojweni esisebuchotsheni bendulana yeJojo...” (p.1). Akathathanga ndawo ithile ikhona kubomi benene koko uzakhele eyeyakhe.

5.7 Okuqaqambileyo kwimibandela abhala ngayo

UKula ngumbhali onesiphiwo sokubhala ngokwendalo. Imiba abhala ngayo ityhila izinto ezenzeka kubomi benene. Amabali akhe ashumayela

ngezinto zothando, zobuKristu, ubomi bomtshato, ulwaphulo mthetho, inguqu emva kwengcinezelo kwanendlela ulutsha oluziphethe ngayo.

UKula ujonge abantu ngokubanzi nangona ezi zinto abhala ngazo izizinto alumkisa ngazo ulutsha. Uthi ejonge amantombazana, ajonge abafana, amadoda nabafazi, inkolo namashishini asekelwe kubuqhophololo, uthando olungelulo oludala intlungu nosizi, nabazali abahlungiswa yinzala yabo. Siyabona ukuba zizinto ekuphilwa phantsi kwazo ngabantu. Kuzo zonke ezi ncwadi abhale ngazo into ephambili ephuhlileyo kukuba abantu baphumile endleleni. Buphelile ubuntu, kuphilwa ubomi bobulwanyana. Kuninzi lwale mibandela izinto abazenzayo abantu bazenza kuba wonke ubani efuna ukuzayamanisa nabantu abanemali ukuze azuze kubo. Eli phulo lokufunwa kobutyebi ngabantu lilo elidala ukuba benze izinto ezimanyumnyezi. Le nto yokufunwa kobutyebi yabonwa nanguWilliam Wordsworth kwincwadi kaMalan ethi Worldscapes (1997:11) kumbongo wakhe othi 'The world is too much with us'. Uthi:

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:

Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bears her bosom to the moon;
...For this, for everything, we are out of tune;
It moves us not.

Ubona oku kuzixakekisa kwethu ngokufuna imali ikuko okusikhupha endleleni. Siyalibala nangendalo ekufutshane nathi silibele kukumilisela ingqondo yethu emalini. Yiloo nto nobomi bethu bungabalulekanga yaye singenazinjongo ngabo kuba siphumile endleleni. Kukho umsantsa kuthi nendalo, sijonge oko sizenzele ngezandla zethu. Asisahambi ngomgaqo owasekwa endalweni. UKula kwincwadi yakhe ethi Elowo nalowo uvelise amantombazana ethengisa imizimba ukuze afumane le mali. Olu shishino azibandakanya nalo la mantombazana lolo athi uPastor Jackson xa eluchaza, “uhenyuzo lishishini lokungcola eliqhutywa ngabantu abangenabuThixo ngenjongo yokuzityebisa” (p.41). Kwa izinxibo nezinto azenzayo la mahenyukazi zizinto ezimbi, ezimanyumnyezi. Kwakulo mba uKula uphuhlise ukuba eli shishini alinahlanga luthile, omnyama nomhlophe uyabandakanyeka. Oko ukuvelise ngoNompucuko ekuthiwa ezona khastoma zakhe

yayingamadoda abelungu. Kangangokuba ukuqala kwakhe kuloo Escort Agency yayiba ngabamhlophe kuphela abavumeleke ukuba babe lapho. Ukanti kwincwadi yakhe yamabali amafutshane unamabali ade mathathu akwangalo mbandela wokufunwa kwale mali. Iballi elithi “Akaphi ngasandla” lingorhwaphilizo abasemagunyeni besehlisa ngeemilenze imali zabantu. Nangona benayo imali basafuna ukuba nayo nangakumbi. Kumabali amabini elithi ‘Akavumisanga’ nelo lithi ‘Yaqhabalak’ ibhobhile’ sibona ukuba nomgangatho lo bakuwo abantu wenza ukuba abanye bafune ukuzibandakanya nabo ukuze bazuze kwale malindini. Kwibali elithi, ‘Akavumisanga’ sibona uLindelwa, iqaba lentombi eyaphuma kwibanga lesine izibandakanya nogqirha kwezothando kuba ijonge inzuzo kuye. Ude athi, “Ndiza kutsho ndiphume ematyotyombeni, ndiye kuthi ntyontyololo phakathi kwabelungu” (p.33). Nakwelo lithi “Yaqhabalak’ ibhobhile” sidibana nomfana onguZolani ongafundanga ezibandakanya nomongikazi. Bobabini aba bajonge imali abaza kuyifumana omnye komnye. UZolani ujonge umfazi ophangelayo oza kuza nemali, ude athi ngoTamara lo:

Ndingathini ukuthi ndingafundanga ndizithi nka ngomfazi
ovalekileyo. Kweli xesha sikulo ngoku kufuneka umfazi

ofundileyo , umfazi orhola imali engakwazi ukuba sakhe umzi
sincedisane (p.82).

UTamara ke yena ujonge ukutya nje imali yeli qaba kuba efundile. Uzimisele ukuliqhatha kuba nguye onolwazi. Oko sikuva kumazwi akhe xa ethetha nomhlobokazi wakhe esithi, “Thenjiwe, ntombi, ndahendwa yimali kuZolani, ukuba lubambo lwam kona akalulo” (p.91). Xa ecinga ukushiya uZolani akuba ephelelwe ngumsebenzi uboniswa ngumhlobokazi ukuba makajonge ukuba baza kuyitya njani na loo mali yakhe phambi kokuba amshiye. Uhambisa athi, “Yhaz’ ukuba unyanisile, Thenji, izibalo ziza kwenziwa ndim lo, uZolani akazi nto” (p.92). UTamara uxolele ukuzibophelela ahlale namaqaba asaphila ngaloo ndlela yakuqala kuba ejonge imali kaZolani. Icace mhlophe ke into yokuba izimilo zabantu zonakele nje kungenxa yemali. Bonke aba babandakanyekayo sibona becinga ububi ukuze bafumane le mali. Kwalapha sibona into yokuba xa ubani efuna imali ngobuqhetseba iziphumo zidla ngokuba krakra. Kumabali akhe amafutshane bonke aba bebesenza amaqhinga baphela besifa. Ukanti kwinoveli yakhe ethi Elowo nalowo uNompucuko usindiswe kukuba wasuka wanethamsanqa lokuboniswa indlela yobuKrestu nguPastor. Umbhali ke apha uphuhlise

ukuba kubalulekile ukuba abantu babe nento esisiseko nemigaqo yokubalawula. Iphuhle ngakumbi into yokuba xa abantu betyeshela imigaqo kwanobuntu baba nobulwanyana buphele ubudlelwane kubo babe nobungozi kwanobutshaba endaweni yothando noxolo.

IINCWADI EZISETYENZISIWEYO

Abrams, M.H. 1993. A Glossary of Literary terms. Forth Worth: Harcourt Brace College Publishers.

Brookes, C. and Warren, R.P. 1959. Understanding Fiction. New York: Appleton- Century Century Crofts.

Cohen, B.B. 1973. Writing about Literature. Abingdon: Scott Foreman & Company.

Crow, B. 1983. Studying Drama. London: Longman.

Duka, M.M.M. 2003. Ubusi. Pietermaritzburg: Shuter & Shooter Publisher.

Forster, E.M. 1927. Aspects of The Novel. London: Edward Arnold Publishers Ltd.

Goode, W.J. 1964. The Family. Englewood Cliff:: Prentice-Hall.

Jordan, A.C. 1990. Ingqumbo Yeminyanya. Alice: Lovedale Press.

Harvey, W.J. 1965. Character and the novel. New York: Cornell University Press.

Herdt, G.H. 1982. Ritual of Manhood Male Initiation. England: Papual University of Colifonia Press, Ltd.

Kula, S. 2004. Walala wasala. Pretoria: Ilitha Publishers.

_____. 2003. Hlamb' anamehlo. Pretoria: Ilitha Publishers.

_____. 2006. Ujobela wejojo. Pretoria: Ilitha Publishers.

_____. 2006. Elowo nalowo. Pretoria: Ilitha Publishers.

Keuris, M. Neethleling, S. J. and Mpolweni-Zantsi, 1999 N.L. Umdlalo. Isikhokhelo Sohlahutyo. Pretoria: JL Van Schaik.

Kwetana, W.M. 1990. Aweselwa Xhosa Poetry. Pretoria: De Jager-HAUM Publishers.

Littell, M. 1989. Reading Literature. New York: McDougal, Littell & Company.

Mabley, E. 1972. Dramatic Construction. An outline of Basic Principles. New York: Chilton Book Company.

Malan, R.1997. Worldscapes. Cape Town: Oxford University Press.

Mbadi, L. M. and Gebeda, C.Z. 1978. Isisele. Alice: Lovedale Press.

Mbombo, E.M. 1997. Isizukulwana Sanamhlanje. Cape Town: Juta & Company.

Mkonto, N.V. 1997. Amaqhekezana ethu. Florida Hills: Vivlia Publishers and Booksellers.

Mtuze, P.T. and Mjamba, H.N. 1984. Ugeme. Cape Town: Maskew Miller Longman.

Mtuze, P.T. and Kaschula R. H. 1993. Izibongo zomthonyama. Cape Town: Oxford University Press.

Prah, K.K. 1998. Between Distinction and Extinction. The Harmonisation and Standardisation of African Languages. Johannesburg: Witwatersrand University Press.

Reuter, 1963. Native Marriages in South Africa. Rome: Aschendorff.

Roberts, R.V. 1973. Writing Themes about Literature. New York: Prentice-Hall.

Satyo, S.C. 1981. Uphengululo LwesiXhosa. Pretoria: De jager-HAUM.

Saule, N. 1991. Amaciko. Arcadia: Bard Publishers.

Smith, S.Y. 1986. Crime, Space and Society: Great Britain. University Press.

Shasha, W. 1998. Ngxe Mawethu, Masibaxolele. Pretoria: Bard Publishers.

Shipley, J.T. 1943. Dictionary of World Literature. New York: The Philosophical Library, Inc.

Tamsanqa, W.K. 1958. Buzani kuBawo. Oxford: University Press.

Tamsanqa, W.K. 1967. Ukuba ndandazile. Cape Town: Oxford University Press.

Tom, D.V. 1997. Ndithungile Selani. Pretoria: Acacia.

Vika, F.T. Siwisa M. and Hadebe N.P. 2001. IsiXhosa Sanamhla.
Pietermaritzburg: Reach Out Publishers Pty Ltd.

Watson, G.J. 1983. Drama. An introduction. London: The Macmillan
Press.