The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

University of Cape Town

UNCEDILE SAULE NEMISEBENZI YAKHE

NGOKUBHALWE NGU

PRINCESS THULELENI JACOBS

Le thesisi ingeniswa ngenjongo yokuhlangabezana neemfuno

zesidanga se-

MASTER OF ARTS

kwizifundo zolwimi lwesiXhosa

kwi

DYUNIVESITHI YASEKAPA.

University of Cape Town

UMPHICOTHI: Dr A. B. NYAMENDE

UMHLA WOKUNGENISA: SEPTEMBER 2003

DECLARATION

I declare that UNCEDILE SAULE NEMISEBENZI YAKHE is my own work and that all the sources that I have used or quoted have been indicated by means of complete references.

signature removed ------------------ 08- 09- 2003

Signature Date

University of Cape Town

NDISWELE IMILOMO

Ndiyambulela uMdali ngokundipha amandla okubhala ndiwugqibe lo mqulu. Dr Nyamende ndithi enkosi ngegalelo lakho nokundibonisa indlela eya empumelelweni. Sapho lakwaSaule ndibamba ngazo zozibini ngenxa yentsebenziswano yenu. Nomnikelo Gqwabe ulilandela igama lakho waze wazinikela nakulo wam umsebenzi ngokuthi uhlabe amadlala uwuhlela undibonisa iziphene zam ndithi nangomso.

Andinakuwulibala umzi wakwaMcanda, xa ndandicanda amathafa ndibhadula kwelaseRhini ndisenza uphando, bandichola bandinika indawo yokufihla intloko. Wanga uThixo anisikelele ningadinwa ukuzihlangula izibhadu-bhadu ezinxanelwe imfundo njengam. Ndingaba ndenza impazamo enkulu ukuba ndingabalibala abakhuluwa nabatshana bam. Kuni sapho lakwaJacobs! Sapho lakowethu, Magebe, Ngobe, Dudumashe, baThembu ndiyawabulela amazwi enanimana nindithwesa wona. Nindenze ndazilibala ubunkedama bam nayidlala indima yobuzali. Ndithi masibambane ngolo hlobo nto zakuthi de kube sekupheleni ningadinwa.

Mlingane wam ongalingwayo, Mxolisi Mcanda ndithi maz'ethole yigcine lento uyifundiswe ngabazali bakho. Ubuluncedo ukususela ekuqaleni uya kutsho ekugqibeleni undixhobisa ngamava okubhala. Ndithi nangamso Mvala. Kuni ziintombi zam, Sphokazi noNolukhanyo ndiyabulela ngokundikhuthaza nindicebisa. Nantsi indlela ndiyihlahlile ze ningadinwa ke, ndithi thathani apho ndoyisakele khona nifunzele phambili baThembukazi.

University of Cape Town

ISINIKEZELO

Lo mqulu ndiwunikezela kumtshana wam uMangaliso Jacobs kunye nakumama wam ondizalayo uMavis Bidiwe Jacobs abangasekhoyo. Mama wam Qwashukazi, Lawu Ntomb'ebomvu ndithi yamkela umsebenzi wezandla zentombi yakho. Ndikule ndawo ndikuyo nje kungenxa yeemfundiso zakho. Enkosi xhegwazana lam! Ndithi umphefumlo wakho mawuphumle ngoxolo.

University of Cape Town

ISIQULATHO

IZAHLUKO	IPHEPHA
Isiqinisekiso	(i)
Umbulelo	(ii)
Isinikezelo	(iii)
Isiqulatho	(iv-vi)
Isishwankathelo	(vii)
ISAHLUKO SOKUQALA	
1. Intshayelelo	1
1.1 Injongo	1-5
1.2 Umxholo	6
1.3 Indlela olwenziwe ngayo uphando	7-8
1.4 Okuqulathwe zizahluko	8-10
1.5 Amahlandenyuka endihlangene nawo kolu phando	10-12
1.6 Isiswankathelo	12
ISAHLUKO SESIBINI	
2. Imbali ngobomi bukaSaule nemihla yokukhula kwakhe	13
2.1 Ubomi bukaSaule	13-14
2.2 Ubomi basesikolweni	14-17
2.3 Imihla yokukhula kwakhe	18-22
2.3.1.Iziganeko zokukhula	23-25
2.4 EMagxamesini, ENkonkobe	25-27
2.5 Usapho lwakwaSaule	27-28
2.6 Kanti uSaule lo ngumbhali onjani?	28-29
2.7 Imisebenzi yakhe ngokwasekuhlaleni	30

University of Cape Town

ISAHLUKO SESITHATHU

3. USaule njengombhali woncwadi lwesiXhosa kwixesha langoku 31

3.1 Intshayelelo 31

3.3 USaule waqala njani ukuba ngumbhali? 31-34

3.4 Igalelo lakhe kwezemfundo 34-38

3.5 Igalelo lobhalo lukaSaule kule mihla 38-39

3.6 Ifuthe laseNtshona kubhalo lukaSaule 39-42

3.6.1 Ulwaphulo-mthetho kumabali kaSaule 42-45

3.6.2 Ubuntu nothando 45-47

3.7 Injongo yakhe ngolwimi lwesiXhosa 47-50

3.8 Imfundiso yamabali akhe 50-51

ISAHLUKO SESINE

4. Imisebenzi kaSaule nokuqulathwe ziincwadi zakhe 52

4.1 Iinoveli 52-54

4.2 Amagqabantshintshi ngeenoveli zikaSaule 54

4.21 Idinga 54-55

4.2.2 Unyana Womntu 56

4.2.3 Indlalifa 57

4.2.4 Umlimandlela 58

4.3.5 Ukhozi Olumaphiko 59-60

4.3 Okuqulathwe ziinoveli zakhe 60-65

4.4 Ubuchule nobuciko bokubhala 65-72

4.4.1 Indlela yokucinga kombhali 72-74

4.4.2 Indlela yobugcisa bokubhala 75-76

4.5 Umtyholwa ongenguye kumabali akhe 76-78

4.6 Ukuzotywa kwabasetyhini kwiinoveli zikaSaule 78-80

4.7 Imidlalo kamabonakude 80-85

4.7.1 Iziphene kwiinoveli zakhe 86

4.8 Unxibelelwano phakathi kobomi bombhali neencwadi zakhe 86-93

4.9 Ukuqukumbela 93-94

University of Cape Town

ISAHLUKO SESIHLANU

5. Idrama namabalana amafutshane	95
5.1 Intshayelelo	95-101
5.1.1 Ubhalo lwemidlalo kanomathotholo	102-103
5.2 Imidlalo yosasazo kaSaule	103-105
5.2.1 Ukuphethwa kwamabali kaSaule	105-107
5.2.2 Isakhiwo sebali	107-112
5.2.3 Isimo sentlalo	112-115
5.2.4 Ungquzuwano	115-117
5.2.5 Ukuzotywa kwabalinganiswa	118-120
5.2.8 Ukusetyenziswa kwamagama	120-121
5.3 Amabalana amafutshane	121
5.3.1 Intshayelelo	121-122
5.3.2 Amabalana kaSaule	122-123
5.4.1 Amabali angowokonwabisa	123
5.4.2 Amabali ayintyila-ngqiqo	124-125
5.4.3 Amabalana angenkcubeko yakwaXhosa	125-126
5.4.4 Amabali angenkululeko yoMzantsi Afrika	127
5.5 Isimbo sokubhala	128-130
5.5.1 Ukusetyenziswa kolwimi njengesixhobo sokubhala	131
5.5.2 Ulwimi oluqhelekileyo	131-135
5.5.3 Ulwimi oluhonjisiweyo	135-136
5.6 Uburharha bombhali	136-137
5.7 Uluvo lwabafundi ngeencwadi zikaSaule	138-142
5.8 Umyalezo wakhe kwiingcali zangomso	142-144
5.9 Ukuqumbela	145-146

University of Cape Town

ABSTRACT

The main purpose of this study is to examine the works of Ncedile Saule. The author's strong points and role he has played in promoting Xhosa Literature will be highlighted. This author's popularity and fondness derives from his works as he started to write Radio drama books and Xhosa novels as from 1985. This made him not only a productive writer in Xhosa novels but also one of the most productive writer in African Languages.

Biographical details are provided which are relevant to Saule's development as a writer and where they regarded as having influenced his ideas. The analysis of his creative writings takes account of the views of literary critics and readers.

This renowned author, Saule , masterfully weaves fate, love, hate, fear, and faith in his books. Saule's techniques, such as the rhetorical devices of irony and exaggeration are examined. This author have a brilliant idea of putting his work forward to be broadcast Radio and Television. The books of Saule also have a great impact in uplifting the standard of Xhosa Literature.

University of Cape Town

ISAHLUKO SOKUQALA

INTSHAYELELO

1.1 Injongo

Injongo yokubhalwa kwalo mqulu kukuphakamisa ulwimi lwesiXhosa kunye nabo babhali abathe bathatha inxaxheba kubhalo lwesiXhosa. Kwakhona ndibona kuluxanduva lwam ukuba ndibonise ukuba isiXhosa naso silulwimi oluxabisekileyo nolubalulekileyo njengezinye iilwimi, ngakumbi kubantu abantetho isisiXhosa. Loo nto ithi ingqinwe nangaba babhali uKillam kwakunye noRowe (2000:309) xa bathi:

> Xhosa creative writing, which has undertaken all genre with varying degrees, of success, has recently expanded into radio drama.

Ifuthe lempembelelo yaseNtshona lingene laza londela kwisizwe esimnyama zaza iilwimi zesiNtu zajongelwa phantsi ngokuphathele kwiilwimi zaseNtshona. Kungoko kuluxanduva lwethu thina bayibonayo le meko ukuba sizithande, sizixabise kwaye siziphakamise iilwimi zethu ngokuthi sibonise ukuba nazo ziyalingana nezinye iilwimi. Xa singenzi oku, singazingci ngeelwimi zethu akakho omnye umntu oya kwenza njalo. Oku singakwenza ngokuthi sizisebenzise ngendlela efanelekileyo nangokuthi sibonise ukuba ababhali bethu abakhoyo basazixabisile kwaye bazithathela phezulu iilwimi zethu. Eyona nto ke ingumnqa nezintloni kukubona abantu abantetho ingesosiXhosa beluthakazelela ngamandla ulwimi lwesiXhosa. Kule mihla uya kufika kukho iintlanga ezithetha, zibhala, zitolika ulwimi lwethu, isiXhosa.

University of Cape Town

Kubuhlungu ke noko kuba kaloku kumaxesha amaninzi olu lwimi lusetyenziswa ngendlela elumezayo nemasikizi luthi ke luphelelwe sisidima kanye xa kulapho. Mzi wakwaXhosa olu lwimi lutyebile kwaye luyathandeka, kungoko ke luxhatshazwa kangaka zezinye iintlanga. Kungani na ukuba thina sizisingele phantsi sidludle neelwimi zasemzini endaweni yokuba sithathe apho bayeke khona ababhali ukuze siphumeze iminqweno yabo yokuba nazo zibe semanqwanqweni. Umbhali uIyasere(1975: 22) uyasikhuthaza naye woleka ngelithi:

> We Africans must be sympathethic and encouraging to our writers but we must not allow our patriotic zeal to blind us to their faults.

Kukho into esiyilibalayo thina sizukulwana sangoku yokuba ulwimi bubuwena lukwachaza nemvelaphi yakho. Ulwimi lwakho lulo olukuchazayo ukuba ululuphi na uhlanga yaye lusetyenziswa kwakhona xa kunqulwa izinyanya. Ukuphakanyiswa kweelwimi zesiNtu kuphinde kube luxanduva lwabazali nolwethu thina babhali abasakhulayo. Abantwana kufuneka bafundiswe beselula ngokubaluleka kweelwimi zabo nezithethe namasiko ebomini babo. Le mfundiso baya kukhula nayo ukuze bayihlwayele kwizizukulwana ngezizukulwana ezizayo. Ngale ndlela ke iilwimi zethu ziya kuhlala zibonwa njengezinye kuba ikamva lazo lisezandleni zolutsha oluphila kule mihla yangoku.

University of Cape Town

Asinakubagxeka ke noko nabo abo bazali benza iimpazamo zokufundisa abantwana babo kwizikolo zabamhlophe. Kaloku iingqondo zabo zisekwingcinezelo yabamhlophe, kungoko bekholelwa kwinto yokuba ezi zikolo zezona zinemfundiso ephucukileyo. Kananjalo basa aba bantwana babo kwezi zikolo ngenjongo yokubanika imfundo eyiyo. Ngokokwam ukubona ingathi eyona nto ileqwayo kwezi zikolo lulwimi lwasemzini, isiNgesi. Kungoko aba bantwana baphela belibala ngemvelaphi yabo bengakwazi nokuthetha ulwimi lwabo lweenkobe kuba kaloku amalwimi abo aqanyangelwe kwaneengqondo zabo zityhefwe lifuthe laseNtshona. Uya kufika besenza izinto ezothusa amehlo, intlonipho ingekho kuba kaloku balinganisa izinto ezenziwa ngabantwana bezinye iilwimi. Ewe Mawethu sekonakele kodwa abo banamehlo okubona nabaneendlebe zokuva mabalungise ukuze isizwe zingafi kubukelwe. Le ngcali inguIyasere (1975:22) ibuya yaleke ngelithi:

> Indeed it is our duty to point them out where they occur. It is only through sensitive and informed criticism that we can establish a healthy tradition of criticism of African Literature.

Kungumqweno wam ke ukubona abantu abantetho isisiXhosa baluphakamise ulwimi lwabo, ukuze nezinye iintlanga ziluthathele ingqalelo olu lwimi lwethu lumnandi kangaka. Masike sinikeni nezinye iintlanga umdla wokufunda iilwimi zethu ingabi sithi thina sizwe esimnyama esisoloko sifunda yonke into kuzo, nazo mazikhe zifunde ezi zethu iilwimi. Oku ke kungenzeka xa isithi abaqala bazibonise ukuba zibaluleke kangakanani ezi lwimi zethu.

University of Cape Town

Kuyinjongo yam ke ukuba lo mqulu ube nento oluyenzayo ekuphumezeni lo mnqweno wam. Umbhali onguSaule kwithesisi yakhe yobugqirha (1996:13) ubonisa iqhayiya nebhongo analo ngolwimi lwakhe yiyo loo nto ethetha ngolu hlobo xa ecacisa izimvo zikaMqhayi(Umteteli Wabantu, 5 Mayi, 1927), athi:

> Nawe mntu oNtsundu, funda iincwadi zakowenu uyeke ezesiLatini nesiNgesi.

Ngamafutshane ndingatsho ukuthi olu phando lusekelezelwe phezu kwemisebenzi yombhali weencwadi zesiXhosa, uNcedile Saule. Kungumsebenzi obaluleke kakhulu ukubhala ngobomi nemisebenzi kaSaule kuba naye uyidlalile indima ekuphakamiseni umgangatho wobhalo lwesiXhosa kwixesha langoku. USaule uye wazibonakalisa ngokuthi abhale iincwadi eziliqela zesiXhosa, amabali amafutshane, imidlalo konomathotholo, imidlalo kamabonakude, imidlalo yokulinganisa kwakunye neenoveli.

Lo mbhali ungomnye wababhali bangoku bolwimi lwesiXhosa ekwanguvulindlela kubhalo lwemidlalo yeradiyo; ngencwadi yakhe ethi, <u>Amaciko</u>. Kubalulekile ukuba ndimphakamise uSaule kuba engumbhali obhala kweli xesha langoku, noluthi ubhalo lwakhe lube nemfundiso kwisizwe siphela. Kungoko ingumnqweno wakhe naye ukuba olu lwimi luphakanyiselwe phezulu ukuze lwaziwe luqondwe njengezinye iilwimi.

University of Cape Town

Loo nto uthi ayiveze ngala mazwi akhe xa (1996:15) athi:

> Xhosa people need to work towards protecting the rights of Xhosa as a language, so that it should retain its dignity and history.

USaule ungomnye wababhali abaluxabisileyo ulwimi lwabo lokuzalwa, isiXhosa, nodlale indima enkulu ekuwuphakamiseni umgangatho wolwimi olusisiXhosa. Lo mbhali usafunzele enzulwini kwaye usazimisele kanobomi ukuncanca kulo mbele usisiXhosa. Kwakhona lo mbhali ubuya agxininise ngamandla phofu ekhuthaza kumba wokubhalwa nokuthethwa kolwimi lwesiXhosa (1996:15) xa athi:

> In the process, Xhosa would be prevented from disappearing both in the spoken and the written word.

University of Cape Town

Ikwayinjongo yam ukuba oku ndiza kuthi ndikubhale kube yinzuzo kwisizwe siphela, ngokuthi kushicilelwe, ukuze kube nako ukufikelela kwizizukulwana ezizayo. Ndinqwenela ukuba iSebe leelwimi zoMzantsi Afrika libe nayo into eliyizuzayo egameni lam. Ngoko ke ndifuna abafundi abalandelayo babe nencwadi abaza kuthi bayisebenzise ukubakhokela koko bafuna ukukwazi ngoSaule. Lusanqongophele kakhulu uphando olwenziweyo ngalo mbhali kungoko lo msebenzi wam uya kuthi ube luncedo kubafundi ngokubanzi. Nanjengokuba ndibhala ngesiXhosa xa kufike ixesha loshicilelo olu phando luza kuguqulelwa nasesilungwini.

Ikwangumnqweno wam wokuba abantu abantetho yahlukileyo kwisiXhosa bakwazi ukuxhamla kubuncwane bembali yalo mbhali. Lo mqulu uya kuthi ube luncedo ezikolweni ingakumbi kubafundi bamabanga aphakamileyo, elesiThoba neleShumi. Iincwadi zalo mbhali aziphelelanga nje ukufundwa ngabantu abaNtsundu koko zifundwa nakwizikolo zabantetho ingesiso isiXhosa.

1.2 Umxholo

Le thesisi iqulathe imbali ngobomi nemisebenzi kaNcedile Saule: ukuqalela ekuzalweni nasekukhuleni kwakhe, amahlandenyuka ahlangene nawo ebomini, ukuzibona njengomfundi wamabanga asezantsi naphezulu, impumelelo, ukuxelenga kwakhe neendawo awayexelenge kuzo, kude kuzokuthi xhaxhe apho azibone, waziqonda ukuba ngenene ungumbhali woncwadi lwesiXhosa. Lukhona unxulumano olukhoyo phakathi kwemisebenzi nobomi bombhali. Kuloko ndibone ukuba kubalulekile kwaye kulilungelo lam lokuba abafundi ndibabalisele ngembali yalo mhlaba kuthiwa kuseMagxamesini. Kaloku imbali yalo mhlaba ibaluleke kakhulu kubomi bombhali kwaye kulapho utatomkhulu wakhe obizwa ngokuba nguKhangela wayenomhlaba khona phantsi kwenkosi yamaXhosa uMaqoma nawabulawelwa kuwo. USaule uthe wacaphula kancinci kule mbali kubhalo lwakhe kungoko kuyimfuneko ukuba ndiyikhankanye kubhalo lwam.

Yonke imisebenzi athe wayenza uSaule ikhankanyiwe. Iincwadi zakhe zonke zikhankanywe ngokulandelana kwazo neemfundiso zamabali akhe, nako konke ezikuqulathileyo nokubaluleka kwazo esizweni kuveziwe.

University of Cape Town

1.3 Indlela olwenziwe ngayo uphando

Uphando lwenziwe ngeendlela ngeendlela. Kufundwe iincwadi ezininzi ezimalunga nembali yokubhalwa koncwadi lwesiXhosa, iincwadi ezibhalwe ngembali yababhali bokuqala besiXhosa, iincwadi ezibhalwe ngoSaule, iincwadi zeengcali ngeengcali ezithathwe kumathala eencwadi awohlukileyo. Ezi ncwadi zithathwe kwithala leencwadi yedyunivesithi yaseKapa, kwithala leencwadi kwidyunivesithi yoMzantsi Afrika ukanti nebhuletini yedyunivesithi yoMzantsi Afrika kaAgasti 1997/Vol 22 No 5 nayo isetyenzisiwe. Kwakhona kusetyenziswe neencwadi zembhalelwano ezivela kubafundi ngabafundi nabathi baveze izimvo zabo ngobhalo lukaSaule. Olunye uphando ndilwenze kwiIntanethi, kuwww.Google.co.za.

Njengoko kungekho phando lwaneleyo lwenziweyo neencwadi ezishicilelweyo ngalo mbhali zinqongophele, inkcazelo eninzi ifumaneke kumbhali ngenkqu. Ngomhla wama21 kwinyanga kaCanzibe kumnyaka ka2001 ndiye ndatyelela kwidyunivesithi yoMzantsi Afrika ngenjongo yokwenza udliwano-ndlebe nombhali uSaule ngenkqu. Udliwano-ndlebe lwaqala ngentsimbi yeshumi elinanye kusasa ukuya kutsho ngentsimbi yesine malanga kwi-ofisi yombhali ekwisakhiwo iTheo van Wijk ePitoli. Olu phando lwathatha iintsuku ezintlanu. Nangona kunjalo uSaule wazimisela ukwenza konke okusemandleni ukunika inkcazelo eyanelisayo ngemisebenzi yakhe. Intsebenziswano yalo mbhali iye yalulutho kwaye waluthabatha ngothakazelelo olukhulu olu dliwano-ndlebe kwaye enomdla kananjalo ngophando olo lwenziwa ngaye.

University of Cape Town

Ndiyile naseRhini kumninawa wakhe uMthetho, Lloyd osebenza kwicandelo lezemfundo kwalapho eRhini. Yena ke uthe wandinika ulwazi oluncinane kakhulu kuba kaloku akazazi ezinye izinto ezinxulumene nokukhula kombhali kuba wayengekabikho, kuba kaloku uliphelo emadodeni. Le nkcazelo iye yaluncedo kuba kaloku kubalulekile xa ubhala ngombhali ukhe uzive nezimvo zabanye abantu.

1.4 Okuqulathwe zizahluko

Lo mqulu wohlulwe wazizahluko ezihlanu. Isahluko sokuqala siqulathe intshayelelo. Kuyo kufumaneka injongo,umxholo, indlela olu phando lwenziwe ngayo, okuqulathwe zizahluko, isishwankathelo, nengxelo ngamahlandenyuka endihlangene nawo kolu phando.

Isahluko sesibini yimbali ngobomi bukaSaule nemihla yokukhula kwakhe ezithi ziquke iziganeko zokukhula, imisebenzi yakhe jikelele. Esi sahluko siqulathe imbali yale ndawo akhulele kuyo umbhali. Kaloku eMagxamesini yeminye yale mihlaba eyathathwa ngabamhlophe kwaye kulapho ukhokho kaSaule, ogama linguKhangela wayenomhlaba khona phantsi kwenkosi yamaXhosa uMaqoma.

Isahluko sesithathu siqwalasela indlela uSaule awaqala ngayo ukubhala kwakunye neenjongo zombhali ngolwimi lwesiXhosa kwixesha langoku. Kwakhona esi sahluko sibonisa igalelo lobhalo lukaSaule kule mihla nakwezemfundo.

University of Cape Town

Kwalapha kwesi sahluko sifumana indlela aliveza ngayo ifuthe laseNtshona nolwaphulo mthetho kumabali akhe. Ubuntu nothando zezona nto zibalulekileyo neziveza ubunjani bombhali nazo zezinye zezinto eziveziweyo kwesi sahluko.

Isahluko sesine sicacisa imisebenzi kaSaule nokuqulathwe ziincwadi zakhe. Kwiinoveli zakhe siqwalasela abalinganiswa, intshukumo, iincoko kwanendlela abadalwe ngayo abafazi kwiincwadi zakhe. Kwesi sahluko sibuya sikwaqwalasela indlela umbhali abuveza ngayo ubuchule nobuciko bakhe bokubhala kumabali akhe. Kanti sikwajonga kwaneziphene ezifumanekayo kwiinoveli zakhe nemidlalo kamabonakude. Siphinda siqwalasele unxibelelwano phakathi kobomi bombhali neencwadi azibhalileyo kuba kaloku akulula kwaphela ukwahlula umbhali kwindlela akhule ngayo kunye nemisebenzi yakhe, kuba kaloku ubomi bombhali ngumfanekiso ovezwa zizandla zakhe. Intlupheko, ulonwabo, imfundiso yabazali, imfundo, amava ngobom zezinye zezinto uSaule azichaphazelayo kwiincwadi zakhe.

Isahluko sesihlanu siqwalasela idrama namabalana amafutshane. Kwidrama sijonga intsingiselo yedrama njengobugcisa obuzalwa kukulinganiswa nokwenzisa. Eyona ndawo sakuthi sigxininise kuyo yimidlalo yosasazo kaSaule. Isakhiwo sebali, isimo sentlalo, ukuphethwa kwamabali, ungquzulwano, isisombululo, ukuzotywa kwabalinganiswa nokusetyenziswa kwamagama kumabali akhe nazo zikhankanyiwe kwesi sahluko.

University of Cape Town

Kumabali amafutshane sicalula ukruthakruthwano oluthi lubekho xa kukho ukubetha-bethana kwezimvo okanye ukuchasana kweminqweno yabantu entlaweni kumabali amafutshane kaSaule. Olu kruthakruthwano luphakathi kwamaqela amabini ngokuphelelwa kwamasiko athile, nangezopolitiko. Xa siqwalasela ezopolitiko siyalubona ukruthakruthwano olubangwa kukulwa kwamaqela ezopolitiko ngezikhundla, nto leyo yenza ukuba iqela elo loyisiweyo liphele lisilwa ubuhlanga ngokuthi lidende uhlanga olo likruthakruthana ngalo emisebenzini.Ukuphelelwa kwabantu emisebenzini kwenze ukuba bande ubundlobongela, nto leyo yenze abantu baphelelwa bubuntu bazingonyama. Ukusetyenziswa kolwimi njengesixhobo sokubhala, indalo, uburharha bombhali zezinye nje zezinto ezikwafumanekayo kwesi sahluko.

Kubalulekile kakhulu ukuba nezimvo zabafundi zivezwe kwesi sahluko, kuba kaloku xa ungumbhali ufumana izimvo ngezimvo ezivela kubafundi boncwadi lwakho. Bakho abo bagxekayo kanti ke bakhona nabo bakhuthazayo, eyona nto ingamandla nebalulekileyo kukubona ukuba ingaba iincwadi zalo mbhali zifika zidale mvakalelo zini kubafundi. Ukuze into ilunge kufuneka ihlatywe amadlala, babe khona abagxekayo nabancomayo; kunjalo nalapha kwesi sahluko.

1.5 Amahlandenyuka endihlangene nawo kolu phando

Zininzi izinto ezithi zivalele abaphandi abaninzi ukuba bangafumani inkcazelo eyiyo xa besenza uphando. Eyona ibalulekileyo nengundoqo nendingayibalula kule mihla yimali. Ukunqongophala kwemali yokwenza uphando kwiziko lemfundo yenye yezinto ezibabuyisela umva abafundi kakhulu.

Umphandi uye avaleleke kumathuba okuhamba aye kwiindawo ezinembali ngobomi bombhali. Ndawo ezo zifana nokutyelelela izalamane zombhali, iindawo ebefunda kuzo , iindawo ebexelenga kuzo kwakunye neendawo akhulele kuzo. Nam ke ndithe ndangomnye nje wabafundi oye wafumana iingxakana ezinjalo kuba imalana endathi ndayifumana yonela nje iveki kwanyanzeleka ndibuye ndingagqibanga ncam ukwenza uphando olwaneleyo ngombhali.

Okwesibini nokungabikho konxibelewano olululo phakathi kwabaphandi nababhali ngenxa yokungafumaneki kwababhali eminxebeni okanye ukungaziphenduli kwabo ii-imeyile zabo ingakumbi xa usenza uphando olubhekiselele kubomi babo. Nalapho ndiye ndafumana ubunzima kakhulu kuba kaloku umbhali lo bekunzima ukuba afumaneke kangangokuba kuye kwanyanzeleka ukuba ndibhenele kumninawa wakhe oseRhini osebenza kwiSebe lezemfundo. Inkcazelo ayinikileyo iye yancinane kakhulu kodwa ibe luncedo kakhulu kulo msebenzi kuba ukwazile ukuzicacisa izinto ebezisithekile ngombhali. Xa usenza uphando ngobomi bomntu kuluxanduva lwakho ukuba uve nezimvo zabanye abantu. Loo nto uyenza ngenjongo yokudibanisa apho kuphosakhele khona. Kaloku xa ungumbhali weencwadi akulula kwaphela ukuzikhumbula kakuhle zonke iziganeko zobomi bakho, ingakumbi xa ungumntu ongqondo ixaxekileyo nefuthwe yimisebenzi yokubhala njengoSaule lo.

University of Cape Town

Zinqongophele kakhulu iincwadi ezibhaliweyo ngoSaule, kuba kaloku umbhali lo endibhala ngaye ungumbhali obhala kweli xesha langoku. Ndifumene ubunzima kakhulu ukufumana iincwadi ezibhaliweyo ngaye kangangokuba inkcazelo esetyenzisiweyo kolu phando yefumaneke kumbhali ngenkqu. Nangona kunjalo ndikwazile ukuwabopha amaxonya, ndithathe ndadibanisa kokufumanekayo ndade ndawubhala ndawugqiba lo mqulu ngokuzimesela okukhulu.

Elokukhuthaza ababhali abatsha abasezayo ndingatsho ukuthi, kusekuninzi ekufuneka kubhaliwe ngezi ngcali zesiXhosa. Ngokwenza njalo sikwabonisa ukubaluleka nokwamkeleka kwemisebenzi yabo eluntwini jikelele, sikwabakhuthaza batsho bathathe apho bayeke khona bafunzele phambili.

1. 6 Isishwankathelo

Uncwadi lwesiXhosa lolweelwimi ezisetyenziselwa ukuphuhlisa i-Afrika kuba isiXhosa lulwimi lwaseAfrika. USaule akabhalanga kuba ejonge inzuzo yemali kuphela koko wayeveza isiXhosa njengolwimi nanjengoko zinqongophele iincwadi ezibhalwe ngesiXhosa. Ngokwenza oku wayekhuthaza nabanye ababhali ukuba bangasilibali isiXhosa nto leyo ayikhondozayo kubhalo lwakhe. Nanjengoko ndibhale ngeencwadi zakhe ndiyikhankanyile into yokuba lo mbhali ngumntu ofundileyo, kwaye ekwanomnqweno wento yokuba into leyo ayiphathisiweyo ingazuzwa nangabanye abantu kungoko eyikhuthaza imfundo. Ulwazi lwakhe analo ngolu lwimi lusisiXhosa, akonelanga nje ukuba aluveze ngobhalo lwakhe kuphela, koko uye wazibandakanya nakwamanye amajelo osasazo, kungoko imisebenzi yakhe iqapheleka nangakumbi.

University of Cape Town

ISAHLUKO SESIBINI

IMBALI NGOBOMI BUKASAULE NEMIHLA YOKUKHULA KWAKHE

2.1 Ubomi bukaSaule

UNcedile Saule wazalwa ngomhla wama-27 kwinyanga kaTshazimpunzi kunyaka ka1952, kwifama ebizwa ngokuba kuKwaSijila eBhofolo. Le fama yayimi kummandla weXhokonxa. Kuyise nonina balithoba, ngamadodana amathandathu kwakunye namantombazana amathathu. USaule ulandela emva komkhuluwa wakhe uMakhubalo aze yena alandelwe ngamadodana amane namantombazana amathathu. Usapho lakwaSaule noluyinzala kaKhangela ngabantu abanobuchopho obukrelekrele.

Lo mbhali wohlukana nabazali bakhe abamzalayo eselula kakhulu waya kuhlala noyisemkhulu. Uyise uCubuti uMvulane, uBhayi, uKhetshe, nonina uNomademfu, umaMbathane, babe ngabasebenzi basefama kwaSijila kodwa ngenxa yeemeko zaloo maxesha banyanzeleka ukuba bayishiye le fama ikwaSijila bayokutsho eBhofolo kwaGontsi. Apho bafike bahlala noko ixeshana elincomekayo. Kuthe ekuhambeni kweminyaka bafudukela eMsobomvu eDikeni. Kulapho bafihle iintloko nalapho bafumaneka khona kunanamhla, ndithetha nje basadla amazimba. Nangona bafudukela eDikeni nje, undlunkulu wakwaSaule usamile kwaGontsi eBhofolo.

Ezi nkonde zimbini azizange ke noko zaba nathamsanqa kwaphela lokufumana inyhweba yokufunda ngenxa yeemeko neenzima zaloo maxesha. Wayesithi ke akulibuza ixhego lakhe ukuba kutheni lingafundanga nje lisuke limphendule ngelithi, "Hayi mntwana wam ndaya inyanga zantathu". Njengokuba waya emdala esikolweni waqonda ukuba soze abethwe yilaa ntombi yena, nto leyo yamnyanzela ukuba abhenele emsebenzini. Iimeko zaloo maxesha zazingabavumeli ukuba bafunde kuyaphi kuba babesokola kwaye bengabantu basezifama. Noxa babeyithanda ngokunjalo imfundo beyixabisile kananjalo kwaye bezimisele ngokunjalo ukubanika abantwana babo eyona mfundo iphakamileyo.

UNcedile uyishiye le fama ikwaSijila ngo1956 eneminyaka emine ubudala ekunye nabantakwabo ababini uMakhubalo noDavid baya kuhlala kwaninakhulu noyisemkhulu efama eMagxamesini. Ezi nkonde zazihlala, zisebenza kwifama ebubude obungangekilometa ezintlanu ukusuka kule yabo, ibizwa ngokuba kuseMagxamesini. Eli xhego lalibizwa ngegama elinguTa ukanti ixhegwazana linguYhosi kuye wonke ubani, omncinci nomdala. UNcedile wakhulela eMagxamesini efama kwade kwafikelela ithuba lokuba alungele ukuya esikolweni eBhofolo.

University of Cape Town

2.2 Ubomi basesikolweni

Ingqeqesho nemfundiso yabazali yamkhokelela ekubeni azimisele ezifundweni zakhe. UNcedile wafunda kwalapho eBhofolo amabanga asezantsi kwisikolo esibizwa ngokuba yiLawson phantsi kwento kaZantsi. Imfundiso ayinikiweyo kwesi sikolo yaba negalelo kubhalo lwakhe, nto leyo ayiveza ngala mazwi enkuthazo awaxhotyiswa ngutitshala wakhe uZantsi xa athi:

Ayikho indlela emfutshane emfundweni. Kufuneka ungene phakathi kweli ziko liyimfundo usebenze ngamandla uyokuphumela, uze ke ukhangele iziphumo. Ngeli xesha ungekazazi ukuba uya kuphelela phi na, funda yonke into mfo wam! (1998: 3).

Ngokwenene lo mbhali wawasebenzisa la mazwi enkuthazo njengesixhobo esimkhokelela empumelelweni. Ingqondo kaSaule yayibukhali kakhulu kuba uthe akufika esikolweni waziqaqambisa ngamandla ezifundweni zakhe. Uyiphumelele emagqabini imfundo yakhe esezantsi waze wangenela imfundo ephakamileyo eFreemantle. Nalapho wazibonakalisa ngobukrelekrele nobulumko bengqondo kuba akukho banga awakha waliphinda. Iimfundiso zenqununu yakhe yaseFreemantle zibe negalelo elikhulu kwimfundo kaSaule. Le nqununu yayibaxhobisa ngamazwi obulumko kwanendlela yokuziphatha ebomini, batsho nabo bazibona njengeenkokeli zangomso nakubeni babeselula nje. Ngokwenene singatsho ukuthi nayo ingabalelwa kubantu abanempembelelo kubhalo lukaSaule. Ithi loo nto ingqinwa nangumbhali uCillier(1997:14) xa etolika la mazwi kaSaule, athi:

It was at the Freemantle High School that the foundation for my success was laid. General attitude at this high school had a lot to do with my way of thinking and writing today. Our teachers always encourage us to think and work independently and critically.

Making decisions, solving problems, planninining ahead. Being determined to achieve, having a competitive spirit, respect and loyalty were some of the attitudes that the school encouraged.

Uthe akuphumelela ibanga leshumi eFreemantle waba selengenela izifundo zobufundisi-ntsapho eFort Hare, apho athe wazenza ezo zifundo zakhe zobutitshala nje ngesithuba seminyaka emibini. Yonke loo nto ibonisa ukukhalipha kwengqondo nokuzimisela okukhulu. Akuba ephumelele waba ngumfundisi-ntsapho phofu exelenga kwakwisikolo awayefunda kuso iLawson kangangesithuba seminyaka emithathu. Uthe ngeli xesha exelenga wonga imali ngenjongo yokubuyela eFort Hare ayokwenza isidanga seBA.

Ngomnyaka ka1978 wabuyela kubufundisi-ntsapho akuba ephumelele isidanga sakhe, wasebenza eSt Matthew's College of Education kuQoboqobo eMpuma Koloni. Waze ngomnyaka ka1980 watyunjwa njengesekela nqununu. Lo msebenzi uwusingathe ngezandla ezingenamikhinkqi esebenzisa ukukhalipha kwengqondo namava akhe obutitshala.

Kude kwafika ithuba lokuba afumane isikhundla sokuba ngumhlohli kwiDyunivesithi yoMzantsi Afrika(Unisa) ngo1982 ePitoli. USaule akakhange ayeke ukufunda, uzenze iiOnazi ephangela, waziphumelela phantsi kwento kaQangule eFort Hare. Ufunzele enzulwini, waphumelela iMA neD litt et Phil kweyoMzantsi Afrika. Eli tyendyana lasemaMvulaneni liyinjingalwazi sithetha nje kwicandelo lwesiXhosa kwiDyunivesithi yoMzantsi Afrika.

Apha ngezantsi siboniswa uluhlu lwezikolo lo mbhali ebexelenga kuzo ukusukela ukuqala kwakhe ukufunda ukuya kutsho ngoku.

A. Lawson Secondary School: Fort Beaufort
Titshala
1973-1976

↓

B. St Matthew's College of Education: Kieskamahoek

Titshala → Sekela-nqununu
1978-1979 → 1980-1982

↓

C. University of South Africa: Pretoria

Umfundisi(Lecturer) → Umfundisi omkhulu → Intloko kwicandelo lesiXhosa (HOD)
1982-1991 → 1992-1998 → 1999-

University of Cape Town

Kubonakala ngathi uSaule yindoda eyayizingela ubutyebi nelifa angasokuze wahluthwa mntu kulo. Ngokwenene wayefuna umsebenzi oya kuthi umnike ithuba lokuba abonakalise isiphiwo sakhe sokubhala emva kwethuba, nomsebenzi oya kuthi ube negalelo noncedo kubhalo lwesiXhosa. Amaphupha akhe afezekiswa ngokwenene, kuba kaloku umsebenzi wakhe umkhokelele ekubhaleni iincwadi ezininzi zesiXhosa nezithe zanegalelo kubhalo lwangoku.

2.3 Imihla yokukhula kwakhe

EMagxamesini yeyona ndawo uSaule akhulele kuyo naneqhayiya ngayo kuba kulapho athe wazibandakanya nemidlalo emininzi yamakhwenkwe. Imidlalo yokubetha iintonga, ukuzingela iintaka neenyamakazi, ukusenga, ukubaliselana iintsomi nokwazi amasiko nezithethe zakwaXhosa uzifundele kule fama. Ngamafutshane uSaule ukhulele phantsi kwentlalo kaXhosa efama.

USaule wayigqibela emva kweminyaka engamashumi amabini anesibini indawo yokuzalwa kwakhe, kodwa iziganeko zokukhula zisathe thaa engqondweni yakhe ngathi bezehle ngezolo. Ixesha awagqibela ukutyelela kwaSijila uSaule yayingomnyaka ka1979 kwinyanga yoMnga kulusuku lwangeCawa. Akazange ke noko ahlale thuba lide kuba utyelelo lwakhe lwalungamkelekanga kumnini fama kuba wathi umnini fama akuva ukuba ungubani wayalela omnye wabaqheshwa bakhe abaphambili ogama linguKhohlile ukuba amxelele ukuba aphume aphele kwifama yakhe phambi kokuba ambizele abasemthethweni. Zithe zakufika ezi ndaba ezindlebeni zakhe akalibazisa naye waphela emehlweni. Uthe engekabi kude kuyaphi kwathi gqi amapolisa, kodwa ngethamsanqa kwathi kanti phakathi kwawo kukho nelintsundu yaye lalimazela kwaseBhofolo. Eli polisa lawaxelela amanye ukuba akangomnqolobi nanjengoko umfama wayeyalele, waba ke uyasinda njalo. Ukususela loo mini akazange awubeke owakhe umcondo kwaSijila, usuka ayibone nje ifama ngokugqitha ngendlela.

University of Cape Town

USaule ebebathanda kakhulu abazali bakhe ngakumbi uyise. Wayengohlukani noyise kwaye esoloko ekho apho uyise akhoyo. Ngangendlela ababethandana ngayo babeyintlaka nexolo, kwade kwalelo xesha amka ngalo kwaSijila esiya kuhlala kwaninakhulu eMagxamesini. Wayesithi uyise xa esiya kwalusa ahambe naye, nto leyo ethi imkhumbuze indlela uyise awamsindisa ngayo ekuhlatyweni yimazi yenkomo. Ngenxa yomothuko kwamthatha ixesha elide ukuba aphinde asondele ezinkomeni.

Uthe akufika eMagxamesini bahlala bebumbene nabantakwabo. Ngangendlela ababevana ngayo babengohlukani bengumtya nethunga, besoloko bebonwa kunye yonke le mihla. Naxa bethunywa babehamba bobathathu, kungangeni moya phakathi kwabo. Le mvano nokungahlukani kwabo yayisenziwa yinto yokuba kwakukuphela kwabantwana ababehlala kule fama eMagxamesini. USaule ukhule engumntu ontloni, olungileyo, ungumntu onobubele yaye uyabathanda abantu, akayithandi into embi kwaye kuhlala kuhlekwa apho akhoyo, uliyolisa elineentetho ezakhayo kwaye zinemfundiso. Singatsho ukuthi ufuze uninakhulu kuba kaloku ebeyindlezana lo mfazi ukulunga benendoda yakhe uTa.

University of Cape Town

Umzi wakwaSaule ibiyindawo yokuphambukela abahambi kuba nako bekwazi nokwamkela ubhuti Vena owafika ngezomsebenzi waza kuhlala kunye nabo eMagxamesini. Lo bhuti Vena ufikele kwikhaya elishushu wadlala indima yobuzali naye apha kooNcedile kuba wabaqeqesha wabaqhelanisa nezinto ezininzi ababengazazi. Wayebathanda kakhulu ebaqeqesha njengaye nawuphi na umzali.

Wabafundisa ukuba bahlambe ubuso qho xa bevuka kusasa. Ngaphambi koko babengazikhathazi ngokuyenza loo nto kwaye noYhosi wayengazikhathazi ngabo. Babekholisa ukuya kuqubha emlanjeni kube ke kugqityiwe. Ubesoloko ehamba nabo xa esiya kutyelela kwezinye iifama, apho wayefika abathelekise namanye amakhwenkwe amadala kunabo ngamanye amaxesha. Babemthanda kakhulu nabo ubhuti Vena, inye kuphela into ababengavani nayo apha kuye yintlondi. Ubebathelekisa namakhwenkwe amadala kunabo baze ke boyiswe. Ngamanye amaxesha babebethwa nangamantombazana amabini asemaCirheni abizwa ngokuba nguTilili noNokwayintombi. Eli lelona xesha laliba nzima kuNcedile kuba kaloku lo mlo wala mantombi wawungapheli. Babesilwa rhoqo xa bedibene nabo. Kungoko kwakunyanzeleka ukuba bacele kwabanentsente. Wayesithi umninawa wakhe uDavid akudikwa azijule ijacu alwe. UNcedile wayelichule yena kwicala lezandla eyincutshe ekwenzeni iintonga ezintle ngomnquma.

Akukho nto awayeyonwabele njengobomi bobuntwana bakhe kuba kaloku njengabantwana abangamakhwenkwe asefama babethanda ukudlala ehlathini. Owona mdlalo owawuthandwa kakhulu ngundize kuba kaloku zazingekho iindawo zokudlala nezokonwabisa abantwana. Yayiyimpilo yabo ke ukunganxibi ngakumbi ehlotyeni, behamba ze bezula-zula phandle ngaloo mizinjana imnyama, kude kufane kube ngcono ebusika xa benxibe ihempe egqume nje umntla. Wayengakhathali ke noko kuba ibiyintlalo yabo bantwana baseMagxamesini. Zazimfikela intloni nangakumbi xa betyelelwe ngabantwana bezinye iifama kuba kaloku aba bantwana babefika benxibile bona.

Wayesuka azimele nabantakwabo bangafuni kudlala nabo kodwa ubhuti Vena wayebanyanzelisa ukuba badlale nabo ngenkani. Wayekuthanda ekuxabisile ukuzingela kodwa babezingela ngaphandle kwezinja kuba kaloku izinja zazingavumelekanga ukuba zifuywe efama. Umninawa wakhe uDavid wayeyincutshe kweli candelo, kwaye kuwo onke amaphulo ababewathatha ubekhokela. Enye into awakhawuleza wayifunda kukuzingela izityalo zasendle ezifana namagcukuma, intsenge, umnqathe, inqoba, unojiko, inxozi, imvovo, umnqanqa, umnqabaza, intlolokotshane, umqokolo, umgwanishe, iqunube, namagontsi. Babesitya nezinye iingcambu namagqabi, amanye ayenencindi ekrakra okwekhala ukanti amanye anencasa okobusi. Kwakukho nomthi owawunamaxolo alukhuni, babewatshisa kuqala baze bawahlafune. Eyona nto awayithanda ngamandla ngalo mthi wayesithi akuwutya abe namandla angummangaliso angaziva elambile ithuba elide. Abantu abakhulu bona babezonwabisa kuphela ngosuku lwangeCawa. Babesithi ngeempela-veki benze imisebenzi efana nemiguyo, isijadu, intlombe, itimiti, umdliwo, umsindleko kunye nemidudo. Babesonwaba ngakumbi xa besele utywala besiXhosa, umqombothi neqhilika. Iqhilika butywala obabuthandwa kakhulu ngamaXhosa kuba ayengaziva enebhabhalaza xa ebuselile. Obu tywala benziwa ngobusi, iswekile emdaka kwakunye nemula. Babuthandwa kakhulu obu tywala kuba kaloku bunxilisa msinyane.

Akukho ndawo kuhluthwa kuyo njengasezifama kodwa nangona kunjalo okona kutya babekuxabisile ngumvubo weenkobe. Amasi ayengumdliva kuba babefuyile. Naye uTa wayenentsimi enkulu awayelima kuyo imifuno ngexesha lehlobo efana nemimbona, iitapile, amathanga kwakunye neembotyi, aze ebusika alime ingqolowa.

University of Cape Town

Iipesika nama-apilkosi yayikukuphela kweziqhamo ababenazo efama. UBhuti Vena wayethanda ukubathuma evenkileni kwaBheyibhi nakwaMatinisi. Ezi venkile zazikude behamba umgama ozikilometa ezilishumi elinesihlanu ukusuka eMagxamesini. Babethunywa iti yetiki, iswekile yesikspeni, ikofu yesheleni, imprempu yehepeni kwakunye nomatshisi wefarinki. Kanti okaNcedile umsebenzi yayikukunkqaya zonke izinto abazithunyiweyo, kwakufuneka azigcine ngengqondo, yena uDavid engumphathi wemali, phofu imali yayithandelwa ngetshefu ibotshelelwe entanyeni yakhe ukanti uMakhubalo wayengumphathi wesilophu sokufaka impahla leyo bayithunyiweyo.

UNcedile wayesona njengaye wonke umntwana kodwa elulamile, engaqaqadekanga enesimilo esihle. Akukho nto eyayimchana imfake enkathazweni njengokuba iswekile, nto leyo ke iyintlondi kuye wonke umntwana ngakumbi oyinkwenkwe. UYhosi ubesenza konke okusemandleni akhe ayiqoshelise kodwa nangona kunjalo wayeyibhuqa ade ayifumane, nto leyo yayijika imfake enkathazweni yokubethwa ngubhuti Vena.

Izinto zabuyela esiqhelweni akuya kusebenza emgodini ubhuti Vena. Baqala badakasa behamba unothanda njengamakhwenkwe, bengenaxhala lakubethwa. Nangona kunjalo iimfundiso zikaVena zazinkenteza ezindlebeni zabo kuba bonke babenemisebenzi yabo yemihla ngemihla. UNcedile wayehamba noTa ukuya kwalusa entabeni, babewela imiwonyo banyuke iintaba baphumele kumahlathi anezilwanyana ezinobungozi kodwa ngethamsanqa zazingabenzi nto kuba kaloku nabo babengazixhokonxi ukanti noTa wayengazikhathazi ngokuzibulala.

University of Cape Town

2.3.1 Iziganeko zokukhula

UNcedile umke kwaSijila ngendlela engathandekiyo, kuba wayenyanzeliswa yimeko awazifaka kuyo enabahlobo bakhe. Isiganeko sokubhaca kwakhe kwaSijila yenye nje yezinto ezibonisa ubukroti bakhe. Le mbali isahleli nanamhla ezingqondweni zabemi bakwaSijila kuba kaloku ayikholeleki nangakumbi xa isenziwa ngumntwana owayekulaa minyaka yakhe ubudala. Uye athi xa ethetha:

> Kwakulusuku lweKrismesi wonke umntu onwabile, bezithengele izinto zabo zeKrismesi. Kufuphi nathi kwakuhlala umzala katata wethu obizwa ngegama lokuba nguMakhulotyebileyo. Ndathi ndisahleli ekhaya kwafika igquba lamakhwenkwe lahamba nam. Phakathi kwaloo makhwenkwe kwakukho nendala kunam egama linguKhohlile. Bandiyalela ukuba ndingene kwisikroba esikumnyango wendlu kaMakhulotyebileyo ndiyokuba ijam. Nanjengokuba ndandingoyena umncinane nje kwafumaniseka into yokuba ndim kuphela okwaziyo ukungena esikrobeni. Ngokwenene ke ndakwenza oko ndaza ndabuya nenkonkxa yobusi, sangena ehlathini sazinika kanobom kubusi obo. Sathi ukoyisakala kwethu waphinda uKhohlile wayalela ukuba ndiyiphindisele inkonkxa apho ndiyifumene khona. Yaqala apho inkathazo kuba ndithe xa ndisesendleleni eya khona, ndadibana negquba loomama elandibuza ukuba ndibuthatha phi na ubusi obo. UKhohlile waba ngowokuqala ukundijikela endityhola ngobusela.

Ngenxa yokoyika ukubethwa nokujongwa njengesela ndacela kwabanentsente. Lathathisa igquba lamakhwenkwe emveni kwam lileqisa. Ndatsiba kwingxangxasi eyayinzulu isoyikeka kunene kwaye kungekho mntu owakha watsiba kuyo, ndawelela ngaphesheya ndabaleka. Ngeli lixa amakhwenkwe ejikela awelele ebhulorhweni. Loo nto ithe yandinika ithuba lokuba ndivule umsatsa phakathi kwawo. Ndabaleka ndasingisa kwamakhulu nangona ndandingazanga ndaya khona ndasuka ndazibona sele ndiyazi indlela eya khona. Indlela eya kule fama yayiphumela phakathi kwehlathi elikhulu elishinyeneyo. Eli hlathi lalisoloko lirhuqa inkungu nokuba kusemini kwaye linamabali athethekayo ngalo awoyikekayo. Babedla ngokuthi abantu abakhulu xa bezithethela "amagqwirha aselwe namhlanje" nto leyo babeyithethiswa kukubona le nkungu ingapheliyo kweli hlathi. Zazikhona kananjalo izilwanyana ezinoburhalarhume. Wawusithi xa ungena kweli hlathi uphelelwe lithemba kuba wawuhamba ubude obungangeekilometa ezintlanu phambi kokuba uphumele kwelinye icala lehlathi.

Ndafika ndaqala ngokubhekabheka, ekugqibeleni ndanesibindi ndazincama ndabaleka ndaphumela kwelo hlathi loyikekayo lishinyeneyo. Ndithe ndakufika kwelinye icala ndangqala kwindlu yonofama eyayikufutshane. Ngethamsanqa ndadibana nomam'uNonzima owayengumphangeli kule fama kwaAlbheti. UAlbert De Lange ligama lalo mfama endafikela kuye. UMam'uNonzima wandijonga encumile kuba kaloku ndandize ndinganxibanga nobuso bugcwele ijam. Wayengenazintloni bubuze bam kuba kaloku yayisele indingene egazini into yokunganxibi kwaye ndiyiqhelile.

University of Cape Town

Wandombathisa ngetawuli emhlophe kuloo mzinjana wam uxwebileyo umnyama. Wandibuza imibuzo emininzi endingazange ndiyiphendule kodwa ndazibona sele ndikwamakhulu phofu ndingasakhumbuli ukuba ndafika njani na apho kuba yayingomnye umgama omde othatha iikilometa ezintlanu ukusuka kwaAlbethi ukuya eMagxamesini[1].

Ubuciko nokukhalipha kwengqondo ithi ivele kanye ngeli thuba lo mbhali asengxakini. Lo mbhali angabonwa njengedela kufa kuba imeko akuyo imenza ukuba angabuyi ngamva. Uthi axolele ukubaleka azisindise kunokuba azenze intlekisa, abe lilifa lokugezelwa ngabantu abafana nooKhohlile abamthoba isidima ngokumtyhola ngobusela.

2. 4 EMagxamesini, eNkonkobe

Imbali ngalo mhlaba ibaluleke kakhulu kuba kaloku eNkonkobe kulapho ukhokho kaSaule obizwa ngegama lokuba nguKhangela wayenomhlaba khona, phantsi kwenkosi yamaXhosa uMaqoma. Ezi fama zazimi kummandla weNkonkobe. Le fama yayijikelezwe luludwe lamawa neentaba eziphakamileyo kuwo omane amacala, ezi ntaba zazibizwa ngokuba kukwaDwars nakwaLangklofu. La magama asuka kumagama esibhulu uDwars noLangkloof. Kwelinye icala lentlambo kwakukho imiqolomba, amahlathi ashinyeneyo namawa. Le ndawo ke yeminye yemimandla yomlambo iKhobonqaba okwalisebe lomlambo omkhulu iNxuba.

1.Le nkcazelo ingentla ifumaneka kudliwano ndlebe endilwenze ngomhla wama24 kwinyanga yoMdumba 2001 eofisini yombhali ngentsimbi yeshumi kusasa kwiDyunivesithi yoMzantsi Afrika ePitoli.

University of Cape Town

Ebusika ezi ntaba zisoloko zilele iqabaka, zithi ke zinabele emazantsi de zifikelele kwindawo ebizwa ngokuba yiNkonkobe. Ayikho enye into owawunokuyibona ngaphandle kobuhle bendalo; imithi emikhulu nemincinane, amatye amakhulu, ihlathi apho wawufumana zonke iindidi zemithi, izityalo zasendle eziyimibalabala ingakumbi ehlotyeni.

INkonkobe kulapho uninzi lwabantu abamnyama babe nemihlaba khona phantsi kwenkosi uMaqoma. Wathi akoyiswa uMaqoma kwiimfazwe ngomnyaka ka1858, wonke umhlaba wathinjwa ngabamhlophe. Abantu badudulwa basiwa koomaVictoria East nakoomaTranskei. Le mbali iqulathe imvelaphi yosapho lukaSaule kwanendlela ababephila ngayo ngemihla yengcinezelo phantsi koRhulumente wobandlululo. Sakuthi ke sithi gqabagqaba ngembali yakwaSaule.

> UKhangela Saule ongukhokho kaNcedile wayengomnye woonofama ababefumile, esisityebi somfama owaziwayo ngemfuyo kwaye enomhlaba omkhulu kunene kwakulo mmandla weNkonkobe. Akazange ke avume ukususwa kumhlaba wakhe waza waxolelwa ukuba ahlale asebenze phantsi komfama omhlophe, nto leyo yenziwa ngesivumelwano phakathi kwakhe nomfama lowo. Kwathi ekuhambeni kwexesha baxabana nomfama kuba kaloku uKhohlile akazange avume ukuphathwa ngomnye umntu emhlabeni wakhe, waza lo mfama wamhlasela wambetha ngomphini wepeki.

University of Cape Town

Wathi akumkelwa zingqondo lo mfama wayalela izicaka zakhe ukuba zimngcwabe ephila. Usapho lwakwaSaule lwalukhathazeke ngeyona ndlela kangangokuba igama lomfama waqala ukulixelelwa nguyise ngomhla wama28 kwinyanga yoMdumba kunyaka ka2000, ukuba yayinguBarnard[2].

Esi siganeko sesona singacimiyo engqondweni kaSaule, libali elixhela umphefumlo nelivusa umnyele kuluntu, athi nalowo ebengazinanzanga ezopolitiko azibone selechaphazeleka ngenxa yemeko yengcinezelo yelo xesha. Nanjengomntu onobuchopho obukrelekrele nofundisiweyo, uSaule usebenzisa ubuciko obungathethekiyo ngokuthi asikrobise kwimbali yakhe. Nto leyo siya kuthi sinatyiselwe ngayo ngokupheleleyo kwisahluko sokugqibela.

2.5 Usapho lwakwaSaule

Uthe ngeli xesha axelenga eSt Matthew's waziqonda ukuba ufikelele kwinqanaba lobudoda wazikhethela undofa naye. Wazimanya ngeqhina lomtshato nentombi yakwa Rhadebe uVuyokazi Lupondwana, iHlubikazi neyintombi kamfundisi Lupondwana nomama uNomtsha. Lo mbhali waba nethamsanqa lokubabalwa ngezibothobothwana ezibini, inkwenkwe uZizwe nentombi ngegama elinguPhaphama. Incwadi yakhe yokuqala ethi <u>Amaciko</u> (1988) yemidlalo yeradiyo nathe wayinikezela kusapho lwakhe ibonisa umanyano, intsebenziswano, inkuthazo nothando olukhoyo kweli khaya lakwaSaule.

2. Le nkcazelo ingentla ifumaneka kudliwano ndlebe endilwenze ngomhla wama25 kwinyanga yoMdumba 2001 eofisini yombhali ngentsimbi yeshumi elinanye kusasa kwiDyunivesithi yoMzantsi Afrika ePitoli.

Incwadi yakhe yenoveli, UKhozi Olumaphiko (1996) liyichaza ngokuphandle into yokuba, uyalubulela usapho lwakhe ngokuzenza idini, nto leyo ithe yamkhuthaza ngamandla yamkhokelela ekubeni naye Saule azenze idini labo. Ngokwenene intsebenziswano yolu sapho lwakwaSaule ingummangaliso endingakwazi ukuwuchaza.

2.6 Kanti uSaule lo ngumbhali onjani?

USaule ukhula engumntwana othozamileyo, ontloni, olungileyo, okhaliphileyo, osisilumko nonengqondo ekrelekrele. Abazali bakaSaule bamthiya igama elinguNcedile ngenjongo yokuba, uya kuthi akukhula azenzele igama ngokuthi abe ngumhlanguli nomncedi wabantu ebomini.

Ngokwenene eli gatyana lomfo lasemaMvulaneni noluyinzala kaKhangela luyifezekisile loo minqweno yabazali bakhe, watsho wenza nangaphezulu eliphakamisa ngokwenene igama lakwaSaule.

OoBhayi

OoKhetshe

OoMev'amhlophe

Amawel' abambana ngezembe

OoZembe ligawul'ubulawu baseChimsholo

OoNyok' emnyama inquml'iziziba

University of Cape Town

2.7 Imisebenzi yakhe ngokwasekuhlaleni

USaule akonelanga nje ukuba luncedo kwicala lezemfundo kuphela, koko uye walulutho waziqaqambisa nasekuhlaleni. Nanjengomntu oyixabisileyo imfundo uye wanegalelo wahlalutya iincwadi zesiXhosa zebanga leshumi. Akaphelelanga apho ke noko uphinde wathatha inxaxheba kwingxoxo yeradiyo kwinkqubo ethi Hlomla Kwezakowethu. Apha umbhali ugxininise kakhulu kuncwadi nenkcubeko yakwaNtu. Kulapho athe wasebenza iminyaka emine ukusukela ngomnyaka ka1993 ukuya kutsho kunyaka ka1997. Umbhali ubezilolonga kwiqela leqakamba iSoshanguve Criket Club kwaze kwathi ekuhambeni kwexesha watyunjwa njengomqeqeshi wexeshana weli qela. Lo mbhali ungumcebisi ekwaxhobisa nabafundi ngolwazi olululo lwezemfundo.

USaule ungumhleli nomguquli weencwadi zesiXhosa, ezesiNgesi nezesiBhulu. Lo mbhali uzibalule kakhulu kwisebe leelwimi zesiXhosa kuba lo msebenzi wokucebisa uwenza nje ngezandla ezingenamkhinkqi. USaule ukwasebenzisana nesebe leelwimi zesiXhosa, iinkampani, imibutho yasekuhlaleni nasezikolweni. USaule ulilandele igama lakhe likaNcedile, kuba ungumncedi nomcebisi wabantu. Nayo icawa idlale indima enkulu kulo mbhali nanjengoko ekhonza kwimvaba yamaWesile, United Congregational Church, nto leyo yenze ukuba bongezeleke nangakumbi ubuntu bakhe.

University of Cape Town

ISAHLUKO SESITHATHU

USAULE NJENGOMBHALI WONCWADI LWESIXHOSA KWIXESHA LANGOKU

3.1 Intshayelelo

USaule ubhala phantsi kwexesha lempucuko, ubhalo lwakhe lunempembelelo yaseNtshona. Imiba abhala ngayo lo kaSaule iveza izinto ezenzeka kweli xesha langoku. Uninzi lwamabali kaSaule axukusha imiba engobomi kwaye ugxininisa kakhulu kwizinto ezenzeka kubomi bemihla-ngemihla. Kumabali akhe onke lo mbhali udidiyela ngokholo, ngoloyiko, ngothando, ngentiyo, nethemba nangommiselo ukuphehla umdla wabafundi.

Iincwadi zakhe zibonisa isiphiwo nolwazi olunzulu lo mbhali analo ekubhenceni ubume bentlalo kwixesha langoku, ubomi bomtshato, indlela ulutsha lwangoku oluziphethe ngayo, ulwaphulo-mthetho olugqubayo namahlandenyuka omzabalazo oMzantsi Afrika.

3.2 USaule waqala njani ukuba ngumbhali

USaule waba nomdla wokubhala ngeli thuba esenza iOnazi phantsi kwento kaQangule kwiDyunivesithi yaseFort Hare. UQangule wayenento ethi xa ethetha "akukho mfundi wakhe othi esenza iOnazi kanti akazifundanga zonke iincwadi zesiXhosa". Kwakunyanzelekile ke ngoko ukuba bazifunde zonke ezamabali amafutshane, idrama, ezesihobe nezeenoveli. Xa uzifunda ke ezi ncwadi kwakunyanzelekile ukuba uzithelekise ukhangele eyona inomongo kunezinye kwaye uchaze kananjalo ukuba ingaba izogqitha njani ezinye.

University of Cape Town

Loo nto yamhlaba umxhelo kuba akukho nto ibuhlungu njengokuba uhlalutye okanye ufundise incwadi kanti akuyazi ukuba ibhalwa njani na. USaule waqala ukubhalela iradiyo kuba kaloku wayewathanda kakhulu amabali eradiyo. Kwakuthi xa la mabali aphuma kunomathotholo xa angemnandanga kube njalo nakuye. Amabali afana no<u>Hlohlesakhe</u> kaMyeko ngamanye amabali athe amnika umoya nomonde wokuba azimisele ukubhalela eli jelo. Ibali lakhe lokuqala lasasazwa emoyeni ngo1985 wabe elibhale ngo1983 elithi "Ndixolele". UBantu Given Ntlebi nokwangumsasazi weradiyo Xhosa, akazange alibone ibali elodlula u"Ndixolele". Yamkhuthaza kunene uSaule loo nto kuba kaloku akukho nto yegqitha izincomo kuba kaloku abantu bakubona njengomntu owenza into entle. Indlela yokudalwa kwamabali akhe iyammangalisa kwaye ikwabonisa nesiphiwo esisiso lo mbhali anaso. Kudliwanondlebe endilwenze kumbhali, ngomhla wama-24 kwinyanga kaMeyi kunyaka ka 2001, ePitoli uye wandixelela ngendlela amabali akhe adaleka ngayo esithi:

> Ibali lidaleka ligqibeke engqondweni. Ithi ingqondo yakuphuphumala idikiwe lilo, kulapho usuka ube nomdla wokulibhala kwaye akusokuze uphinde ulilibale kuba iingcinga zisuka zithululeke njengoko ubhala.

Lo mbhali kucaca ngokuphandle ukuba ungumntu onetalente nesiphiwo sokubhala ngokwendalo. USaule wazenzela igama ngakumbi ngokuthi ashicilele uthotho lweencwadi, nto leyo imenze akagxininisa kudidi olunye loncwadi. Uziqaqambise kubhalo lwamabali amafutshane, iinoveli, imidlalo yosasazo kanomathotholo neyoomabonakude.

Akazikhathazanga ke noko ngokubhala isihobe kuba kaloku wazibona kwantlandlolo ukuba akanasiphiwo kweli candelo. Ngamafutshane akabhali kuba efuna ukuveza umba othile, okanye unengxaki afuna ukuyiveza. Kuloko ababhali babhala ngenjongo yokudandalazisa iingxaki ezithile. Bambi babhala ngezehlo abakha bazibona yiyo loo nto xa ungumbhali kufuneka ukhuphisane nawe siqu ukuze wenze ngakumbi kumsebenzi wakho olandelayo. Umdlalo kanomathotholo othi "ULindithuba" wangeniselwa ukhuphiswano olwalubanjelwe eFort Hare ngowe-1986, waza wagqwesa ngokuphuma kwindawo yokuqala. Kunyaka olandela lowo, kwalo mdlalo waphinda wafumana imbasa ngokuphuma phambili kukhuphiswano lweSouth African Script Writers Association eRhawutini. Amabali amathandathu eradiyo akhawuleza alandela emva kweliya lika"Ndixolele" kwaye asasazwa liziko losasazo lesiXhosa eQonce. Incwadi yakhe yokuqala ethi Amaciko yashicilewa ngomnyaka ka1988.

3.3 Igalelo lakhe kwezemfundo

Ubomi bemfundo lulwazi nenkcubeko ezuzwe nguSaule ngexesha efunda esikolweni. Olu lwazi nale nkcubeko zibe zizixhobo zakhe kwidabi lempumelelo ebomini. Eli dabi uliphumelele ngokuthi asebenzise ezi zixhobo ekwakheni nasekuphuhliseni uluntu lwakokwabo noluntu jikelele. Nanjengoko lo mbhali ethe wangcamla kobu bomi bemfundo, olwakhe ulwazi ulusebenzise kakhulu kwicandelo lezemfundo kumabanga aphantsi kwanaphakamileyo. Sithetha nje ungumhlohli kwidyunivesithi yoMzantsi Afrika kwicandelo lesiXhosa.

University of Cape Town

Ngenxa yeenzima zobomi neemeko zaloo maxesha ezathi zamkhokelela kubufundisi-tsapho kuba ngomnyaka ka1973 ukuya kutsho kumnyaka ka1976 lo mbhali uye waxelenga kwisikolo awayefunda kuso iLawson. Ngenxa yekhwele akazange athathe thuba lide kuba wayezimisele ukuqhubekeka nemfundo yakhe. Ungumntu onekhwele lo kaSaule kuba unomnqweno wokuba into entle ayibone emntwini nangona engenayo naye. Uthe akufika kule dyunivesithi yoMzantsi Afrika wazenzela udumo ngakumbi. Waphuhlisa italente yakhe ngokuthi ashicilele iincwadi ezininzi, esebenzisana nabantu ngenjongo yokwakha nokuphuhlisa ulwimi lwesiXhosa. Uqale njengomhlohli wesiXhosa wabafundi abaqalayo kwidyunivesithi yoMzantsi Afrika. Uye wasebenza njengelungu kwiikomiti ezahlukeneyo kule dyunivesithi. Ezinye zezi komiti zezi: ithala leencwadi, imuziyamu, ukwasebenzisana nequmrhu elimele izidanga zabafundi. Ukususela ngowe-1995 watyunjwa njengomnye wabayili nomqulunqi weelwimi zesiNtu, kwalapha kwidyunivesithi yoMzantsi Afrika, nto leyo ayenze ngenjongo yokuphuhlisa iilwimi, kwicandelo lesiXhosa kwade kwango1997. Ngowe-1991 ukuya kutsho ngowe-1997 ube ngumvi wesiXhosa kwiidyunivesithi ezahlukileyo ezizezi: i-Unitra, Vista naseFort Hare. Kananjalo sele evela nokuba ngumhleli weencwadi zesiXhosa kwaHeinemann Publishers nakwa-Ilitha Publishers.

Ngenxa yokulixabisa nokulithanda kwakhe ulwimi lwesiXhosa wenze konke ngokusemandleni akhe ukuba imidlalo yakhe ingapheleli nje ekufundweni ezincwadini, koko ipapashwe koomabonakude nakoonomathotholo. Loo nto uyenza ngenjongo yokuba umyalezo nemfundiso ekwezi ncwadi ifikelele ezindlebeni zabo bonke abafundi.

University of Cape Town

Into entle lo mbhali uyijonge ngamehlo anomnqweno, waza walandelisa ngentshukumo kuba ebesebenza njengomxhasi wabafundi abafana nooZ. Mtumane, J.K. Mabuza, M. Maphumulo, M.M.M. Duka kwakunye noK.S. Bongela, abazama, bezimisele kananjalo ukuliqaqambisa ikamva labo. Abanye kwaba bafundi ngababhali boncwadi lwesiXhosa sithetha nje kwaye basafunzele enzulwini bezimisele kananjalo ukuphakamisa umgangatho wesiXhosa. Impembelelo yemisebenzi yakhe ibonakala kubhalo lwababhali abafana nooP.T.Mtuze (1996), N. E. Makosana (1991), M.M.M. Duka (2001) noJ. Opland & P.T.Mtuze (1994).

Nanjengomntu onobuchopo nengqondo ekrelekrele ubuye wazibonakalisa ngemisebenzi yakhe ngokuthi ashicilele iphephandaba elingobuntu, phofu ecaphula kwizimvo zikaS.E.K. Mqhayi ezikwiphephandaba, Umthetheli Wabantu. Apha uSaule uveza ubuntu, ububele, inkohlakalo nekratshi njengezinye zezinto umntu adalwa nazo. Nakubeni kunjalo kubalulekile ukuba umntu ayazi intsingiselo yobuntu. Ithisisi kaSaule yeD. Litt et Phil ethi "Images In Some Of S.E.K. Mqhayi's Literary Works" yathathelwa ingqalelo ngabafundi abaninzi kuba kaloku igxininisa kwindlela olu lwimi lusisiXhosa lubaluleke ngayo eluntwini. Lo mbhali ubuya abucacise obu buntu ngokwendlela ebhekiselele kwezemfundo nezenkolo, nto leyo ayenza ngenjongo yokwakha isizwe. USaule uwenze ngenyameko enkulu lo msebenzi wakhe, ngokuthi aqwalasele impembelelo yezopolitiko nezoqoqosho ekuhlaleni. Iphepha lesibini lingencwadi kaP.T. Mtuze noJeff Opland ethi Isigodlo sikaPhalo, apha umbhali uncoma-egxeka, nto leyo ayenza ngenjongo yokukhuthaza nokubonisa ababhali boncwadi iindawo abaqhwalelela kuzo kubhalo lwabo.

University of Cape Town

USaule ungumntu onobuntu nobubele ngokwendalo yiyo le nto abuveza ngeendlela zonke ubuntu bakhe, kuba xa ungumbhali kuluvuyo ukubona into yokuba bakhona abantu abazikhathazayo ngemisebenzi yakho, nabazibonayo iziphene kubhalo lwakho. Loo nto ithi imakhe umbhali azibone ekhuthazekile nangakumbi.

USaule uphumelele amabhaso okuqala kubhalo loncwadi izihlandlo zade zasibhozo. Ngowe-1986 ukuya kutsho ngo-1988 waphumelela ukhuphiswano lwababhali lwakwaSouth African Script Writer Association Literary Award ngamabali amathathu akwincwadi yakhe Amaciko athi "ULindithuba", "Akwaba" no"Xa Ingakhalanga Iyayekwa". Ngowe-1997 incwadi yakhe yenoveli UKhozi Olumaphiko iphumelele kabini kodwa kumakhuphiswano ahlukileyo. Le ncwadi igxininise kakhulu kwicala lezopolitiko nendlela abantu abaNtsundu abathubeleza ngayo phantsi kwengcinezelo yorhulumente wocalulo. Kwakhona ngowe-1998 incwadi yakhe ethi Indlalifa yagqwesa kukhuphiswano lukaKagiso-First National Bank. Le yona inoveli yincwadana nje engamahla-ndenyuka obu bomi.

University of Cape Town

USaule uyixhobise italente yakhe ngolwazi lweengcali lwezoncwadi kuba uyakuthanda kakhulu ukufunda iincwadi zesiNgesi, ezesiBhulu kanti nezimbalwa zesiXhosa. USaule uzibalula ngokukodwa , kwiphephandaba labasebenzi ledyunivesithi loMzantsi Afrika (Staff journal 1997/Vol 22 No5(14) xa athi:

> My inspiration from writing comes from reading other books. I read a lot of Afrikaans books, English books and few classics extant in the African languages.

Ezi ncwadi zizo ezithe zamenza krelekrele nangakumbi nto leyo imenze ukuba abe nesiphiwo esingummangaliso sokunceda uluntu. Unomnqweno wokuba le nto ayiphathisiweyo ingafunyanwa nangabanye ababhali ngakumbi abasakhulayo. Ulwazi lwakhe ngemigaqo yobhalo loncwadi uliveze ku<u>Amaciko</u>, apho uSaule exhobisa ababhali abasakhasayo kanti noomakhwekhwetha ngamava okubhala. Lo mbhali akonelanga nje ngokucebisa ababhali koko ukwabakhumbuza nangemvelaphi yabo, nto leyo athi ayibonise ngentetho yakhe xa esithi:

> Uhlobo ngalunye lokubhaliweyo lunemigaqo yalo. Ekuyilandeleni loo migaqo kubalulekile ukungayilibali indlela wena ophila ngayo. Oko kukuthi, umntu ontetho sisiXhosa uya kubhala ngendlela eyalukileyo kweyomLungu okanye umntu wolunye uhlanga. Imigaqo mayingathi kuba ithathelwe eNtshona, isuke ikubophelele ikwenze umLungu. (Amaciko:1)

Usazimisele ukuqhubela phambili lo mbhali. Asinakulibala ukukhankanya into yokuba ungomnye wababhali abasebancinci kakhulu nofunzele enzulwini. Sithetha nje lo mbhali uyinjingalwazi kwicandelo lwesiXhosa kwiDyunivesithi yoMzantsi Afrika.

3.4 Igalelo lobhalo lukaSaule kule mihla.

USaule ungumbhali obhale kwixesha langoku. Lo mbhali uzenzele igama ngokuthi abhale iqela leencwadi nelithe lasetyenziswa ezikolweni. Indima enkulu kolu vuselelo ithatyathwe yindlela umbhali akhule ngayo phantsi kwesandla esingqwabalala sikaninakhulu. Ibali ngalinye kwiincwadi zikaSaule linemfundiso. Oku kuquka konke

University of Cape Town

sikaninakhulu. Ibali ngalinye kwiincwadi zikaSaule linemfundiso. Oku kuquka konke akubhalileyo, iinoveli, amabali amafutshane, imidlalo kanomathotholo, kunye nemidlalo kamabonakude. Iincwadi zakhe Idinga noNyana Womntu noNkcence-Mlanjana ziyasetyenziswa liziko lezemfundo nasezikolweni kumabanga aphakamileyo. Injongo yakhe koku kukuba, loo nto ayibhalileyo ihlale ihleli ezingqondweni zabantu nasentlalweni. Kananjalo ikwangumnqweno wakhe into yokuba oko akubhalileyo kufikelele ezandleni zezizukulwana ngezizukulwana. Ngokufunda ezi ncwadi ke ziyakuthi ezi zizukulwana zakhe amakhaya nesizwe ngokubanzi.

3.5 Ifuthe laseNtshona kubhalo lukaSaule

Iincwadi zalo mbhali zinefuthe laseNtshona kuba kaloku iimeko ekukuzo kuloo ndawo umbhali akuyo ziye zilawule umsinga wobhalo. Oko kukuthi, kukho izinto ezithile zasekuhlaleni eziye ziphembelele indlela umbhali abhala ngayo. Kuyinyaniso emsulwa ukuba umbhali ngamnye uye asuswe luvakalelo analo xa ebhala incwadi okanye sukube kukho umyalezo othile okhawulezileyo afuna ufikelele esizweni siphela, phofu ecebisa kumba othile abona ukuba ingaba luncedo kwisizwe siphela. Ewe asinakumphikisa uSaule xa esithi yena ubhala ngenjongo yokonwabisa abafundi. Liyinene elo, kodwa kubalulekile ukuba sijonge into yokuba ingaba la mabali akhe afika adale mvakalelo zini kubafundi. USaule ngomnye wababhali ababhale phantsi kwefuthe lobuKrestu nangona inkoliso yeencwadi zakhe zigxininise kwizinto ezenzeka kubomi bemihla ngemihla. Zizinto ke ezo ezifana nezopolitiko, ukutshintsha kwamaxesha, ubundlobongela, intlonipho nobuntu .USaule usivezela elubala into yokuba impucuko yaseNtshona ingene yade yendela apha kuthi maXhosa.

Intlalo kaXhosa yemveli ingxengwe yade yangxengeka. Ifuthe lempucuko lisifuthile ngeyona ndlela. Ulutsha lwangoku luzalelwa empucukweni ngako oko alwazi ntlalo yimbi. Noxa kunjalo kumele ukuba indlela yokukhuliswa kwabantwana yahluke kuleyo yakuqala, yenziwe ihambelane namaxesha esiphila kuwo. Iziganeko ezifumaneka kwibalana likaSaule elithi "Mama uthulele ni?" zihlasimlisa umzimba kuba abazali basadla ngendebe endala. Umlinganiswa onguNtozini uzimisela ukumcima igama unyana wakhe, uNdikho ngenxa yokwenza nzima uYandiswa. Ukutshiselwa komkhwetha ebhumeni zezinye zezinto ezibonisa inkohlakalo nenzondo. Iziganeko ezilapha kweli bali zikhokelela entweni yokuba abantwana abo abonileyo baduke kungaphindwa kuviwe nto ngabo, labaginya ilizwe abantwana kubukelwe ngabantu. Kweli balana umbhali ubonisa ngokuphandle into yokuba inkohlakalo nenzondo egqithisileyo zingaba ngunozala wokufa. Apha umbhali uyicacisa ngokuphandle into yokuba abantwana bangoku banazo iingxaki ezithile ezizezabo ekungafunekanga zithatyathwe njengento engenamsebenzi. Oku kungqinwa nangumbhali uYekela kwincwadi yakhe ethi Amaxesha Empucuko, Sisingise Phi Na? (1989:11). Umbhali uyibona ibubulumko into yokuba abazali bangabangxameli abantwana, bangabagrogrisi, bazeke kade umsindo.

Kukho abazali abasenezi ngqondo nangoku, abangafuniyo ukuyamkela imeko yanamhla. Kufuneka ngoku kuhlalwe phantsi, kuboniswane, kuthethathethwano umzali nomntwana. Kubalulekile ukuba abazali babavule abantwana baphalaze izimvo zabo malunga nezinto-yinto zobomi. Akugqiba umntwana ukulubeka uluvo lwakhe, makathathe apho umzali, ambonise ngobuchule eyona ndlela acinga ukuba iyiyo ngokwamava akhe.

Eli bali lingumzekelo omhle obonisa ukutshintsha kwamaxesha, nto leyo ekufuneka abazali abaninzi bayithathele ingqalelo. Xa sijonga kwakweli bali likhankanywe ngentla uya kufumana umhlathi apho umbhali aveza uluvo lwakhe ngokuguquka kwezinto (1999:30) xa esithi:

> Noko nto zakuthi amaxesha atshintshile, le ndoda yakuthi mayilumkiswe. Iya kuba mbi into yokulahlekelwa ngabantwana ngenxa yobungqongqo bengqeqesho yethu. Aba bantwana ngabethu sibazele. Masingababulali koko masibaluleke.

Ifuthe laseNtshona liyafumaneka ngokwenene kweli balana kuba kaloku eyona nto umbhali asivezela yona kukungahloniphi kwabantwana bale mihla, kuba kaloku urhulumente ubanika amalungelo. Loo malungelo bathi ke bawasebenzise ngendlela engafanelekanga ngokuthi bangawuthobeli umthetho wabazali babo, yiyo loo nto inani lokukhulelwa kolutsha lisanda mihla le. Nanjengomntu ongayithandiyo into embi nonentliziyo entle lo mbhlali ubuya kwakamsinyane asibonise indima edlalwa yimpucuko ezingqondweni zabantu abaNtsundu. Apha umbhali usivezela ngokubethabethana kwezimvo phakathi kwabantu abayamkeleyo le mpucuko nabahambelana nokutshintsha kwamaxesha. Ibuya kwakhona le ngcali inguYekela (1989:11) ibabone aba bantwana bangoku njengabantu abangoyiki ngokoyikiswa, amadela-kufa namatsha-ntliziyo. Uphinda kwakhona awabone loo maxesha akudala njengadlulayo kwaye akubonakali ngathi angabe aphinde abuye.

University of Cape Town

Ngamafutshane nokuba singade sithi amaxesha ngamanye, zikho izinto eziya kuhlala zihleli ezingenakutshintshwa. Xa kusithiwa abazali mabatshintshe indlela abebekade beqhuba ngayo akutshiwo ukuba abantwana mabaphathe. Kubalulekile ukuba abantwana mabayiqonde into yokokuba impucuko ayithethi ukuba makuyekelelwe kunganqandwa nto. Njengabantu abanamalungelo abo kubalulekile into yokuba inkululeko nayo kuyafuneka ibe nemida hleze ilahlekwe yintsingiselo yayo igqibele seyibubundlavini. Izinto ezinjengembeko, ubuntu, ukunyaniseka, inkuthalo, uxolo nothando zizinto apha ezingenakutshitsha koko ziya kuhlala zimi kude kube sekupheleni kobomi.

3.5.1 Ulwaphulo-mthetho kumabali kaSaule

Uthe uMzantsi Afrika wakufumana inkululeko kwanda ubundlobongela, ukubiwa kweemoto, ubuqhetseba, ukuqhekezwa kweebhanka nokunyotywa ngemali okanye ngento umntu anayo. Ubundlobongela yenye yezinto uSaule athe wabukhankanya kumabali akhe. Lo mbhali usibonisa into yokuba, kweli xesha siphila kulo uninzi lwabantu lubeke isandla esidleleni ngenxa yolwaphulo-mthetho. Loo nto uthi ayiveze ngendlela apha ebonisa indlela odelwe nosengelwe phantsi ngayo umthetho ngakumbi zizikrelemnqa, nabenzi bobubi. Okunene bayayilibala into yokuba, ingalo yomthetho yona inde.

Ulwaphulo mthetho yenye nje yemixholo efumanekayo kula mabali akhe. Apha kwiinoveli zakhe abaphuli-mthetho kumabali akhe bangabantu abahloniphekileyo, abathandekayo nabakwizikhundla eziphezulu.

Xa sizekelisa ngeencwadi zalo mbhali, UKhozi Olumaphiko, Umlimandlela, nakwIdinga, abamlinganiswa abafana nooLumkile, Friday noMacebo ngabantu abahlonitshiweyo nabaziwayo ekuhlaleni. Lo mbhali ubazoba aba balinganiswa njengeenkokheli ezikwizikhundla eziphezulu kwezopolitiko nasesikolweni. Asingethethi ke ngepolisa kwincwadi ethi Indlalifa, noko imeko yalo ifika isothuse kuba kaloku ayiqhelekanga into yokubona umntu wasemthethweni ebandakanywa kulwaphulo-mthetho. Yonke le nto umbhali uyenze ngenjongo yokuphuhlisa umba othile. Yinto evamileyo kulo Mzantsi Afrika umtsha ukubona amapolisa ingabona bantu babandakanyekayo kwizinto zolwaphulo- mthetho.

Olu lwaphulo mthetho alwenziwa kuba beswele koko balwenziswa ngumona nangenjongo yokutshabalalisa nokuhlazisa umlinganiswa ophambili. Nangona bephumelela lula kwisenzo sabo esibi, abafihlakali kuphele. Ekugqibeleni bayabhencakala bavele. Isiphelo sabo siba krakra kuba abanye baphelela ezitolongweni lo gama abanye besifa.

UMayosi(1995) uliveze ngendlela nje engaqhelekanga ulwaphulo-mthetho kwIqhina Lomtshato. Apha umbhali umzoba uMax njengepolisa lezokhuseleko elizinikele mpela emsebenzini walo. Kwangaxeshanye umbhali usibonisa into yokuba lo mlinganiswa akakwenzi oko kuba ekhusela isizwe sakhe koko uyenza ngenjongo yenzuzo nomona.

University of Cape Town

Uthetha enjenje:

> Uyabona, Sindi' watsho ebuyela kwasebhedini ehlala ecaleni kwakhe, "ukuba ungandincedisa simfumane, ndikuqinisekisa ukuba uyayifumana le mali. Nawe uya kuba sisinhanha ubomi bakho bonke. Ukanti nakwelam icala andinakuyibhud' ipromotion (1995:65).

Akalibalekanga naye uYekela ngokuthi afake isandla, phofu ebonisa indlela obu bundlobongela banda ngayo. Ubukhulu becala lo mbhali ugxininise kutshintsho lwamaxesha nokunqaba kwemisebenzi. Yena okaSaule uyibona le meko njengokudelelwa komthetho. Thatha umzekelo kwibalana elithi "Ubundlobongela Bumi Ngeenyawo" (Yekela, 1989:66) apho umbhali aziveza khona zonke iindlela zokuphila emhlabeni. Lo mbhali ubabona abantu abaNtsundu bephelelwe bubuntu xa esithi:

> Abantu bavukwe bubungonyama nto leyo ebangwa liphango elibangelwa kukunqaba kwemali okubangelwa kona kukunqongophala kwemisebenzi.

Ukuqukumbela ndingatsho ndithi, ukutshitsha kobubele phakathi komzi oNtsundu kubangele ukuba ubundlobongela buqatsele. Zikho iimeko apho abanye abantu bangafuni kusebenza nzima, koko bafuna ukubona betyebile ngondlela-mnyama. Badla ngokuyila amaqela obuhange baze bahambe bephanga, bexhomisa. Asikuba imisebenzi ayikho, ntonje bona abafuni kuphangela kuba imali yempangelo iza nzima. Abantu bangoku banemisindo ekhawulezileyo, abafuni nokuchukunyiswa kwaye bengafuni nokuqhulwa.

University of Cape Town

3.5.2 Ubuntu nothando

Ubuntu nothando zizinto apha ezihambelanayo apha kumabali kaSaule. Kulula kakhulu ukuzibidanisa ezi zinto zimbini kwezi ncwadi zikaSaule ingakumbi xa ungumfundi oneliso elibukhali. USaule ngomnye nje wababhali abangaluphuhlisiyo uthando lwakhe kumabali akhe. Kangangendlela aluzoba ngalo olu thando umfundi angacinga into yokuba ngenene uthando yinto enqabileyo kwiincwadi zakhe kanti akunjalo. Okokuqala uSaule njengombhali obhale amabali akhe kwixesha langoku uthi agxininise kwizinto ezenzeka kubomi benene. Kunjalo nje uyenza ngobulumko obukhulu ngokuthi angaludandalazisi esidlangalaleni olu thando lwakhe kwezi ncwadi zakhe. Kungoko umfundi eya kuzigqibela ngokwakhe athi lo mbhali ubonisa ubuntu obukhoyo phakathi kwabantu. Nangona kunjalo abona balinganiswa abazobe banothando nobuntu bokwenene ngabantu basetyhini. Xa sijonga ubuhlobo obuphakathi kukaNokhwezi noMlandeli(1994), apha umbhali usivezela ngobuntu obuqhutywa luthando lwenene. Yinto ke leyo ethi ifumaneke kuzo zonke iinoveli zakhe. Yiyo loo nto abafundi abaninzi bezakhela elabo ibali kUnyana Womntu.

Apha abalinganiswa uBantu noNoziqhamo babonwa njengabantu abatshatileyo kodwa ngelishwa ubomi basencwadini abuhambi ngolo hlobo abupheli esi sibini sitshata. Uninzi lweencwadi zesiXhosa ziyasichazela ngothando olungcwele ukuba luthando olunjani na kanti zibuye kwazona zisivezele ngothando lwenkohliso nto leyo enqabileyo kwiincwadi zikaSaule. Eyona nto uSaule agxininisa kuyo kwiincwadi zakhe, bubuntu nobuhlobo benene obuphakathi kwezini ezibini ezahlukileyo.

Umbhali uye athi xa efikelele kwindima yothando olungcwele azekelise ngamadoda . Apho uya kufika iyindoda enyanisekileyo eluthandweni, nto leyo ingaqhelekanga ingakumbi kule mihla yangoku. USaule uphakamisa izinga lamadoda ekwaphelisa nentetho yokuba amadoda ngabantu abangathembekanga ngakumbi xa kufikelela kumbandela wezothando. KUnyana Womntu umzoba umlinganiswa onguBantu Zathu ngengomntu ongajikiyo kwizifungo zakhe. Ngaphezu koku uBantu uzibona sele elixhoba lezinja zomthetho ngenxa yokunyaniseka kwakhe kumkakhe.

University of Cape Town

Omnye umbhali ophume izandla ekuzobeni uthando lokwenene nguMafuya kwincwadi ethi Bhota Nonceba (2001). Apha umbhali usebenzisa isakhono sakhe sobuciko noburharha ukubonisa ukuba uthando lwenene luneentshaba, lungumthombo wobomi kwaye uvuselela ithemba, ukuqaqambisa incwadi yakhe. UMafuya usizobela ngothando oluphakathi kwabalinganiswa ababini uNonceba noLindile. Apha umbhali usivezela ngamagingxigingxi abathubeleza phantsi kwawo uNonceba , ekhula kabuhlungu phantsi kwempatho kanina nodadewabo. Yonke loo ntlupheko yamkhokelela ebumnandini ekugqibeleni. UMafuya uluzoba olu thando ngentetho yabalinganiswa uLindile noNonceba xa besithi:

> Lindile, "Nonceba , ndiyakuthanda . Masitshate".
>
> UNonceba, "Yeha ke! Akusakwazi nokuthetha enye into na wethu?"

USaule ubuya amzobe umlinganiswa onguDora njengomntu owoyisiweyo sisiqu sakhe, ithi lonto ilumeze ezindlebeni ibuye iphinde ingamkeleki nangakumbi xa isenziwa ngumntu obhinqileyo notshatileyo. Naye uMafuya uyangqinelana noSaule kule ndawo yokungathembakali kwababafazi abatshathileyo. Oku sikuboniswa ngomliganiswa onguFuneka, othi nangona seletshatile kodwa akwazi ukuba nesinqanda mathe sasecaleni. Umbhali uJongilanga uthetha ngothando lwenkohliso kwincwadi yakhe ethi Ndiyekeni (1993), apha umongo walo mdlalo kukuba imali ingangumthombo wolonwabo olukhulu kwanowobubi obukhulu. Inokuphucula indlela yentlalo yoluntu kodwa ikwangunozala wobukho bobundlobongela.

3.6 Injongo yakhe ngolwimi lwesiXhosa

Uncwadi lwesiXhosa lolweelwimi ezisetyenziselwa ukuphuhlisa iAfrika kuba isiXhosa lulwimi lwaseAfrika. USaule ngomnye wababhali abathe banendima ekuphuhliseni ezi lwimi, ngoko ke kubalulekile ukuba naye akhe avezwe kwimbali yobhalo lwesiXhosa, ingakumbi kuluhlu lwababhali bangoku.

USaule akabhalanga kuba ejonge inzuzo yemali, kuphela koko wayeveza isiXhosa njengolwimi nanjengoko zinqongophele iincwadi ezibhalwe ngesiXhosa. Ngokwenza oku wayekhuthaza nabanye ababhali ukuba bangasilibali isiXhosa nto leyo ayikhondozayo kubhalo lwakhe. Nanjengoko ndibhale ngeencwadi zakhe ndiyikhankanyile into yokuba lo mbhali ngumntu ofundileyo, kwaye ekwanomnqweno wento yokuba into leyo ayiphathisiweyo ingazuzwa nangabanye abantu kungoko eyikhuthaza imfundo.

University of Cape Town

Ayizange imonwabise uSaule, into yokunqaba kweencwadi zemigaqo-ntetho yesiXhosa. Yiyo loo nto wazimisela ukuba ancance kulo mbele kaMqhayi athathe apho le ngcali inguMqhayi ishiye khona nto leyo athe wayibonisa ngovakalelo lwakhe kubhalo lwesiXhosa. Kuphando lwakhe ngoMqhayi etolika iingcinga zakhe, uSaule (1996:14) uphawula enjenje:

> Although English remains preferable in South Africa precisely because it is a foreign language and has become Africa's cultural heritage, Mqhayi maintains that by giving preference to foreign languages, people unwittingly endorse those languages as superior and therefore African culture as inviably inferior. By implication Mqhayi's statement suggests that it is the people of the language themselves who can develop it, and that to read and write it is a step towards nurting a people. This would not only install a sense of value in the language but would also inculcate the culture of reading and writing in one's own language.

University of Cape Town

Ngaphandle kwababhali neenkokeli ezifana nooMqhayi kuncwadi lwalapha eMzantsi Afrika, zikho nezinye iingcali kweli leAfrika ezazithe nezisathe gqolo zilumkisa, ziyala ngengozi yokuxhomekeka kwethu kuncwadi lwezinye izizwe. Xa kubalwa kuloo madoda singabalula uChinua Achebe nabanye. Kwisihloko sencwadi kaChinua Achebe esithi Things Fall Apart (1958) sidiza into yokuba lo mbhali uxhalabile kukulahleka nokulahlekiswa komntu oNtsundu.

Kwakhona kwakulo mba wolwimi uSaule (1996:14) ubuya ayicacise le ngozi eyabonwa nguMqhayi (Umteteli Wabantu 1927:8) nto leyo ayenze njenjongo yokukhuthaza ntonje akwabakho mntu umphulaphulayo:

> Isizwe esingenazo iincwadi zaso ezibhalwe ngolwimi lwaso siyadelelwa zezinye. Kufana nqwa nomntu ongalwaziyo ulwimi lwakhe ohleli eyintlekisa kwezinye iintlanga.

Wayiqonda uMqhayi into yokuba ukuxhomekeka ekufundisweni ngomlomo kuyaphela kuba abantu bayafa, abanye bayalibala kanti into egcinwe ngokuthi ibhalwe phantsi iba ngumqwayito wezizukulwana ngezizukulwana.

Apha umbhali ubonisa inkathalo, umonde nebhongo analo ngolwimi lwakhe. Kungoko ecela umngeni kubabhali bolwimi lwesiXhosa. USaule uyabakhumbuza ababhali ukuba bangalivumeli ulwimi lwesiXhosa ukuba luxhatshazwe ngabantu abangentetho ingesosiXhosa kuba kaloku sisuka siphelelwe sisidima saso. Enye into evezwa nguSaule yokuba siwatyeshele amasiko nezithethe zethu kungoko kunzima ukuba sibone ukubaluleka kwale nkcubeko yethu. Ingxaki yinto yokuba sifuna ukulinganisa into esingakhange sizalelwe kuyo. Nangona zingqubana nje ezi nkcubeko, kuloo nto kuya kudaleka ukuqondana kwinto yokuba naxa abantu bengasayi kuze batshintshe kwinto abadalwe beyiyo, bangakwazi ukuyilungelelanisa inkcubeko ifanele indlela yabo yokuphila. Kunyanzelekile ukuba lukhuthazwe uncwadi olungolwimi lwethu.

University of Cape Town

3.7 Imfundiso yamabali kaSaule

Iinoveli zikaSaule zinika imfundiso egqibeleleyo. Umbhali usikrobisa ekwasikhumbuza ngamahlandenyuka omzabalazo wenkululeko. Imisebenzi yakhe inemfundiso enxulumene nendlela yokuziphatha kwabasetyhini, iziphumo zenkohlakalo ebangwa ngumona, ubomi bomtshato namalungelo alinganayo phakathi kwabasetyhini namadoda. Iinoveli zakhe zibonisa ulwazi olunzulu, nesiphiwo sombhali ekuvezeni ubume bentlalo yangoku.

USaule uyakhondoza ecela umngeni kubabhali bangoku ngokuthi balugcine lusulungekile ulwimi lwesiXhosa. Lo mbhali unika amazwi enkuthazo kubabhali abasakhulayo. Loo nto ithi ingqinwe nangumbhali uMakosana kwithesisi yakhe yeMasters (1991:8) xa ecaphula kwiingcinga zikaSaule (1988:4) xa esithi:

> Kukangaphi sisiva ngamabali angokungalungi konyanzeliso lomtshato; kukangaphi sisiva ngamabali angokungalungi kobomi basezidolophini, kukangaphi sisiva ngamabali angengxabano zomtshato, iingcinga ezintsha ziyafuneka.

Ngokwenene iinoveli zalo mbhali zigxininisa kwizinto zobomi ingakumbi ezala maxesha sikuwo. Lo mbhali ukwaxhobisa ulutsha loMzantsi Afrika, njengoko lubonwa njengongantweni nje. Umbhali uthi amchaze unobangela wokungakhathali kolu lutsha kuba yena ulubona njengabantu abanganikwanga thuba laneleyo lokuzibonakalisa kulo Mzantsi Afrika mtsha.

University of Cape Town

Kungoko elukhuthaza ekwalubonisa nento yokuba kufuneka luqiqe phambi kokuba lwenze, kuba kaloku ubundlobongela abuhlawuli bani, koko buneziphumo ezibi nezikrakra. Nanjengoko amaxesha etshintsha imbeko nentlonelo azisekho phakathi koluNtu.

Kuluvuyo kakhulu ukubona ukuba bakhona ababhali abafana nooSaule abadlala indima yobuzali, kwaye nabazimiseleyo kananjalo ukuxhonkxa izimo zolutsha. Kungoko kubalulekile ukuba iincwadi ezilolu hlobo zibhalwe zibe liqela, ukuze ulutsha luhlale lufunda rhoqo ngamabali emigewu ephelele ebubini emva kokubulala, kokudlwengula, nokugila eminye imikhuba jikelele.

University of Cape Town

ISAHLUKO SESINE

IMISEBENZI KASAULE NOKUQULATHWE ZIINCWADI ZAKHE

4.1 Iinoveli

Iinoveli zisawa phantsi kolu didi loncwadi kuthiwa yiprozi. Iludidi loncwadi oluvela eNtshona, libali umntu azakhelayo, nokuba uthatha kwizinto azibonileyo nokuba ulikha engqondweni. Zininzi iindlela zokuchaza inoveli kodwa sakuthi sijonge izimvo zale ngcali inguCohen zivezwe njani nguMtuze (1996:40) xa eyichaza ngale ndlela ilandelayo inoveli:

> The novel is generally a more flexible form than the short story and hence is frequently subjected to considerably more experimentation than are other categories of prose fiction.

Kanti uScholes noKellogg (1966:7) bona bayichaza ngolu hlobo:

> The novel is a picture of real life and manners, and of the time in which written.

Njengoko iminyaka ihamba nje, ziye zaninzi iinguqulelo ezenziweyo ngokwendlela yokubhalwa kweenoveli. Ndiyangqinelana nezi zimvo zingentla kuba kaloku umbhali ngamnye usebenzisa isiphiwo sakhe sokuyila. Uwachonga ngendlela efanelekileyo amagama, athi alungele ukwenza uvakalelo kwinto umbhali azimisele ukuyiphuhlisa.

University of Cape Town

USaule ungumbhali obhala kwixesha langoku. Ukususela ngonyaka ka1988 ukuya kutsho ngonyaka ka1999 ubhale iqela leencwadana ezinokubalelwa kwisibhozo. Amaciko (1988) yincwadi yamabalana eradiyo yakhe yokuqala, kulandele Unyana Womntu (1988). Yona ke yinoveli yakhe yokuqala. Waya walandelisa ngenoveli ethi Idinga (1994). Ngomnyaka ka1996 ubhale inoveli ethi UKhozi Olumaphiko. Ngomnyaka ka1998 ushichilele iinoveli ezimbini Indlalifa noMlimandlela. UMlimandlela ngumqulwana wencwadi enamaphepha angamakhulu amathathu anamashumi amabini anesithathu ubude. Lo mbhali ubuye kwakhona kwangalo mnyaka ka1998 washichilela isincoko esithi The Rainbow Flute, apho athe wenza nje inguqulelo kubhalo lweengcinga zengcali uMqhayi. Lo mbhali akalibazisanga ke noko uthe kunyaka ka1999 washicilela incwadana yamabalana amafutshane ethi Nkcenkce-mlanjana. Apha umbhalo uthe wasebenzisa ubuciko obugqithisileyo ngokuthi incwadi leyo ayishicilelele ngotatomkhulu wakhe uLawrence Bhayi. Uye walandelisa ngencwadana yamabali amafutshane ethi Intaba kaMnqwazi (1999). Kulula kakhulu ukwahlula iincwadi zakhe kwezabanye ababhali ngakumbi xa ungumfundi oneliso elibukhali.

Iziganeko ezifumaneka kwiinoveli zakhe zimele ubomi esibuqhelileyo. Ubundlobongela obugqubayo kuba ulutsha lwangoku luswele intlonipho, luphelelwe bubuntu, yinto eyenzeka mihla le kwaye ziyanda izikrelemnqa. Inoveli isoloko inodaba oluthile lokuvula amehlo abafundi, ngokufutshane inoveli nganye inemfundiso ethile eyigqithisayo kubafundi.

University of Cape Town

UHeese noLawton (1996:101) bayicacisa ngale ndlela le nto yokubhalwa kweenoveli:

> The true novelist has something of important to say, something which reaches beyond the field of entertainment.

Iincwadi zakhe ziqapheleka msinyane kuba kaloku zinentsobi efanayo nangona umxholo ungafani. Uya kuqaphela ukuba kuzo zonke iincwadi zakhe, iindlela zabalinganiswa bakhe abaphambili ziqingqwe ngeziganeko eziphuphuma luloyiko, luthando, intiyo, ukholo kunye nethemba. Andingetsho ukuthi le ndlela yokubhala kukaSaule ayamkelekanga kuba kaloku iinoveli zakhe zisingathe imibandela yeli xesha langoku, nechaphazela isizwe siphela. Ndingathi yindlela azama ngayo ukuphucula umgangatho wobhalo lwesiXhosa. Xa uqaphela ubhalo lweenoveli lwamandulo ufika ababhali abaninzi bexukusha umbandela wamasiko nezithethe phofu nefuthe lobuKrestu likwafumaneka kubhalo lwabo. Inkoliso yababhali bangoku bagxininise kwizinto zobomi nokutshintshwa kwamaxesha, phofu bengawatyeshelanga namasiko nezithethe zakwaNtu.

4. 2 Amagqabantshintshi ngeenoveli zikaSaule

4.2.1 <u>Idinga</u>

<u>Idinga</u> libali elingobomi bomntu. UMlandeli ongumlinganiswa oyintloko uzotywe njengenkokheli. UMlandeli uphuma kwikhaya elihluphekileyo, indawo akhulele kuyo kusadliwa ngendebe endala, kusezilalini kuyasokolwa.

USaule uyaphikisana noluvo lokuba ulutsha lwala maxesha aluthembekanga, kwaye aluzimiselanga ntweni. UMlandeli ngumlinganiswa okhaliphe kakhulu kwaye ifuthe lezopolitiko liyafumaneka kuye kuba uyazi ukuba kubhekwa ngaphi na, yiyo loo nto engqubana nemithetho yesi sikolo. Okokuqala akayiphikisi le mithetho kwaye akenzi ngaphezulu okanye nganeno kwemiqathango ebekiweyo. Ngokwenene loo nto ithetha ukuba ingqondo yakhe ikhaliphile.

UMlandeli ufika phaya afunde yonke laa mithetho, ethi abafundi bayokuvuswa yintsimbi yesihlanu kusasa. Akhukho nto ithi kula mithetho abanakuvuka phambi kwentsimbi yesihlanu. Loo nto isuka izixake iziphatha-mandla kwaye babe nomnqa wokuba ingaba lo Mlandeli ngumntu ovela phi na. Lo mlinganiswa akakhalazi xa athe wohlwaywa uvela awenze wonke loo msebenzi. Ngakumbi xa athe wabekelwa umqathango suka awugqibe loo msebenzi ngexeshana nje elifutshane kuneli alinikiweyo. Kwaye uwenza lo msebenzi ngokugqibeleleyo. Yenye yendlela ababonisa ukungabi yonto kwale mithethwana yabo. Nalapho acandiswa igoqo lonke elihlala licandwa ngootata uNtsimbi kodwa yena uligqiba ngesiqingatha semini, akugqiba ayokuhlala phezu kwalo. Nangoku amonelwa nguMacebo ukuba adlalele iqela lokuqala ayimhluphi loo nto. UMlandeli uhamba ayokutsho kwiqela lesibini afike phaya adlalele ukuba azibonakalise ukuba akangomntu ofanelwe kukudlala kwiqela lesibini. Abantu abamgqongileyo bayabona ukuba kukho umkhonyovu okhoyo. Akathi akususwa kwiqela lokuqala asiwe kwelesibini akhalaze, kodwa imeko yona ngokwayo ithi iphikisane nokuqhubekayo. Akabizi mntu uMlandeli kodwa abantu bayamlandela nangona bekufanele inguye olandelayo kuba kusithiwa unguMlandeli.

4.2.2 UnyanaWomntu

Unyana Womntu libali elingoBantu Zathu othi naphantsi kweziphi na imeko, azame ukuhlamba igama lakhe kwizityholo azityatyekwayo zokubulala umkakhe uDora.
Eli bali lidulisa iinzima zobomi bomtshato apho ubani enokuzifumana engofulathelweyo lithamsanqa. Xa ugqibile ukuyifunda le noveli uya kuqwalasela into yokuba, okunene uBantu uzibona selenkolonkoloza kwesimnyama ngenxa yobunzima bomtshato. Kwaye nobugqina obufumanekayo bujoliswe ngqo kuye. Ingqondo yakhe yayixakeke ngeyona ndlela ingafumani kuzinza. Ngenxa yentsebenziswano yakhe noNoziqhamo uBantu uthi asinde ngomzuzu wokugqibela ngenxa yobungqina obubonisa ukuba ngenene akanatyala umsulwa.

Loo nto ithethe ukuthi uBantu useza kulithwala eli tyala de afunyanwe umbulali kaDora. Impatho mbi ayifumeneyo uBantu ngelixa eseluvalelweni phantsi kwesandla samapolisa yamenza waphazamiseka kakhulu engqondweni. Njengoko ebesaziwa njengomntu ohloniphekileyo wasuka wabonwa njengombulali. Nangona kwamthatha ixesha elide uNoziqhamo ukujika loo ngqondo kaBantu, embonisa ukuba ikwanguye, yena Bantu oya kuzikhupha kule ngxingwa, makangalahli ithemba kuba umbulali kaDora uya kuvela. Ngaphezu koko ukukhululwa kwakhe entolongweni ngenxa yobungqina obufunyenweyo akumenzi abonwe njengomntu omsulwa nakanye. Ekuhlaleni usabonwa njengombulali, ngakumbi emehlweni abantu ababekudala bephila kabuhlungu phantsi kwempatho yokubulawa kwabafazi nokuhlukunyezwa kwabantwana.

4.2.3 <u>Indlalifa</u>

<u>Indlalifa</u> libali elingomlinganiswa oyintloko uVusumzi, othi naphantsi kwemeko ezinzima aphumelele iimviwo zakhe zebanga leshumi emveni kokufumana udaba olothusayo lokuba ungumntwana kaCikizwa noMantintane. Ezi ndaba zimfikela uVusumzi ngexesha kanye achophela iimviwo zakhe zokugqibela. Uthe akugqiba ukuyifunda incwadi leyo ivela kuCikizwa suka waphelelwa lithemba wazibona ehluthiwe amalungelo akhe njengomntwana.

Ukwahlukaniswa kukaVusumzi nabazali abamkhulisayo kuba engengomntwana wabo wokuzalwa luvavanyo olumxhela umphefumlo. Into ayaziyo yena yeyokuba wakhuliswa ngebele likanina uNozibele waza waqeqeshwa nguyise uSithombo. Indlela kaVusumzi iqingqwe ngezinto eziphuphuma uthando, intiyo, uloyiko, ukholo kunye nethemba. Ngenxa yobuhlungu nokukhathazeka kwentliziyo uzibona njengomntu olilolo olahliweyo ngabazali bakhe. Kungoko azimisele ukwenza konke okusemandleni akhe ukuba aziphindezele kwabo bantu bamhlutha amalungelo akhe obuntwana. Ekugqibeleni izinto zifikelela kuvuthondaba apho zidula khona zonke izinto. USithombo ngenene nguyise kaVusumzi kodwa kunina uNokhwezi kuba kwathi ukungafumani nzala kukaMantintane uNokhwezi wangenwa nguSithombo kwavela uVusumzi lo. Eli bali lithunuka inimba yabazali kananjalo livavanya amandla engqiqo ebantwaneni. Iziganeko ezehlela uVusumzi, ziziphumo zokungaqiqi kolutsha lwanamhlanje. USaule usibonisa indlela umntu agaxeleka lula ngayo engozini, kuba efuna ukuziphatha nokuba nguzwi lakhe. Loo nto ifika ibe buhlungu ngakumbi kumzali onenimba noyidlalileyo indima yakhe ekumnikeni ingqeqesho eyiyo umntwana wakhe.

University of Cape Town

4.2.4 Umlimandlela

Eli bali lingoCamagu umlinganiswa oyintloko othi naphantsi kwazo naziphi na iimeko uthi azame ukuhlamba igama lakhe kwizityholo azibekwayo zokubulala umhlobo wakhe uMpazamo. UCamagu ugwetywa iminyaka engamashumi amabini entolongweni. Uthe akuphuma kwanja zoth'umlilo wazimisela ukwenza konke okusemandleni akhe ukumkhangela umbulali kaMpazamo. UCamagu uphuma iphulo encedisa ukukhangela umbulali kaMpazamo umhlobo wakhe. Kwelinye icala ume manxadanxada ezama ukubuyisa isidima sakhe eluntwini esipheliswe ngenxa yezityholo azityatyekwayo zokubulala, ngamapolisa. Uthe esajongene nolu xanduva lophando, nanko efikelwa zindaba ezamtsho waxinana ingqondo, ezokuba uyinkosi yesizwe sabeNguni. Akazithakazelelanga ke noko ezi ndaba kuba kaloku yena wayengazazi ukuba uzalwa ebukhosini. Amaphepha-ndaba akhawuleza alusasaza olu daba. Le nkqubo intsha imenza abethelwe luvalo ngakumbi.

Kwangaxeshanye sibuya sifumane umlinganiswa ophikisayo onguLumkile, ozama ngandlela zonke ukumdodobalisa uCamagu kwimizamo yakhe. Okokuqala uthe watshata noGcisani osisithandwa sikaCamagu ngeli xesha yena eseluvalelweni. Ekugqibeleni uLumkile uyavela ukuba nguye obulele uMpazamo ekwabekwa nezityholo zokuzama ukubulala umkakhe noCamagu. Ngenxa yento yokuba esoyika ingalo yomthetho nehlazo kuba engusomashishini owaziwayo ekuhlaleni uxolele ukuba aziphose emlanjeni oneengwenya zamqwenga waphela. Apha umbhali usibonisa into yokuba akukho nto ifihlakala kude kuphele kungoko kufuneka uwulumkele umhadi owombela omnye umntu kuba hleze weyele kuwo ngokwakho.

University of Cape Town

4.2.5 <u>UKhozi Olumaphiko</u>

Kweli bali <u>UKhozi Olumaphiko</u> uMfazwe ulixhoba lezinja zomthetho ekuthi ngobuqhophololo bazo uzibona engumgqakhwe kwilizwe lakhe, ikowabo limhlanzile. Kweli bali umbhali udandalazisa amahla-ndinyuka omzabalazo wenkululeko. Iziganeko athubeleza phantsi kwazo uMfazwe zifana kanye nezamanye amaxhoba omzabalazo. UMfazwe ujongene neengxaki kodwa, ulwa azijule ijacu. Uthi sele ebalekile, bumlandele ubumpimpi. Kule noveli umbhali ubonisa iinkalo neengxingwa agaxeleka kuzo osemzabalazweni wenkululeko yoluntu.UMfazwe uzibona eyimbacu kwilizwe lakhe, uluntu lumjikele. Ngokholo nothando analo kwisizwe sakhe uzimisele ukulifulathela ilizwe lakhe aye elubhacweni ngenjongo yokuba uya kuthi akubuya aqale apho ayeke khona ukulilwelwa ilizwe lakhe eliphantsi kwengcinezelo yocalulo.

Ikwangulo Friday obangele ukuba uMfazwe abhace ezweni lakhe, phofu ekwamohlukanise nesithandwa sakhe uNokuzola. Ngentsebenziswano yamapolisa uFriday uyaphumelela kwimizamo yakhe yokumonyelisa uMfazwe njengempimpi. Loo nto ingqinwa nangala mzwi alo mlinganiswa, (1996: 85) xa athi:

> Ndagxothwa entlanganisweni kusithiwa ndingumrhubuluzi.

Ekugqibeleni uMfazwe ubuya seleyijaji echophele ityala likaFriday lokubulala ngexesha lomzabalazo wenkululeko. Endaweni yokuba uMfazwe aziphindezele kuFriday uthi ayekele umthetho udlale indawo yawo.

UMfazwe akamgwebi uFriday ngokubi akwenzileyo kuye kwaye engazilibali nezinto ezibuhlungu amenze zona. Eli bali lifana nqwa nemeko yeenkokheli zoMzantsi Afrika omtsha indlela ezaziphatheke ngayo phantsi kwengcinezelo yocalucalulo lwabamhlophe. Kungoku nje abanye babo abafana nooMandela bangamaxhoba ezifo kuba kaloku imizimba yabo inkenkethwe yingqele yasentolongweni. Baphuma sebebadala kakhulu kodwa nangona kunjalo basazimisele ukulisebenzela ilizwe labo kube sekupheleni kobomi babo. Zithe ezi nkokheli zakukhululeka kwingcinezelo yocalucalulo azaziphindezela koko umthetho wathatha indawo yawo. Abanye abantu bavela phambi kwekomishoni yenyaniso noxolelwaniso abafumaniseke benamatyala amabi babanjwa.

Kule noveli uSaule usibonisa into yokuba akuncedi nto ukumenyelisa umntu kuba asingowakho ngokaThixo. Umntu akufuneki umgwebe. Xa ungumenzi wobubi awubi nampumelelo. Zonke izinto ezimbi obuzenza kwabanye abantu zibuyela kwakuwe. Uxolelwaniso yinto ekhoyo ngakumbi xa kusingathwe umcimbi wezopolitiko.

4.3 Okuqulathwe ziinoveli zakhe

Amabali kaSaule axukusha imiba engobomi. Kananjalo la mabali akwaphicotha imiba nemibandela enxulumene namaxesha esiphila kuwo. Nanjengoko besele ndichazile ukuba lo mbhali ugxininisa kakhulu kwizinto ezenzeka kubomi bemihla-ngemihla. Iincwadi zakhe zibonisa italente engumangaliso ebangwa sisiphiwo nolwazi olunzulu lo mbhali analo ekubhenceni ubume bentlalo kwixesha langoku, ukusengelwa phantsi kwamasiko nezithethe zakwaNtu. Apha ke umbhali ubonisa ukuba kuyimfuneko sazi ngamaxesha adlulileyo ukulungiselela asezayo.

University of Cape Town

Kwakhona umbhali usixelela ngokuhla komgangatho wokuziphatha koluntu. Apha umbhali uthi azekelise ngendlela ulutsha lwangoku oluziphethe ngayo, iinzima zobomi bomtshato, ulwaphulo-mthetho olugqubayo. Kwakhona lo kaSaule ubuya agxininise kumahlandenyuka omzabalazo oMzantsi Afrika nto leyo ebangelwa bubufedelele bongquzulwano ngobuhlanga.

UKhozi Olumaphiko luwabhenca kakuhle amahla-ndiyuka omzabalazo, apho ubani ezibona engumgqakhwe elizweni lakhe ngenxa yokulwela inkululeko. Iziganeko ezininzi emabalini akhe ziyaxhalabisa nto leyo yenza ukuba ubani azibone ephelelwa bubomi. Akunjalo konke kubomi benene, umntu angade afikelwe zinzingo, iinkxwaleko nentlupheko aphelelwe lithemba lokuphila. Lo kaSaule unento akholelwa kuyo xa abhala ibali lakhe yokuba ubomi abupheli. Kungade kufe abalinganiswa okanye ibali liphele kodwa xa sijonga ubomi benene buyaqhubekeka. Yiyo loo nto amabali akhe amaninzi avela abenesiphelo esingaqondakaliyo. Masithathe Indlalifa (1998); izinto ezenzekayo kweli bali zezi zinokwenzeka ukuba ubomi bukaVusumzi okanye obukaSithombo nenkosikazi yakhe uNozibele bufikelele esiphelweni okanye bafe. Ngenxa yobuchule bokubhala, lo mbhali usebenzisa isiphiwo sakhe njengesixhobo sokutsala umdla wabafundi ukuze babe nako ukuzakhela awabo amabali. Kanti uMafuya uye asichaze isiphelo somlinganiswa ngamnye; Mve xa esithi:

> Umfundi uya kuthanda ukuva ngoFuneka esamshiya eMonti. Akazange abe nabubhetele konke lowo. Wasala apho naxa umyeni wakhe esithi mabagoduke. Waba ke uphelile umtshato.

> Sikhe seva ngeempukane eziluhlaza ukuba nanko kwaZakhele eBhayi ethengisa iintlanzi phaya eskwerini seebhasi, asazi nokuba yinyaniso na leyo (2001:107).

Olu hlobo lwesiphelo sebali luthande ukuqheleka. Kungoko awakhe amabali ephela nje ngendlela enika umfundi ithuba lokuba enze olwakhe uphando ukuze aziyilele elakhe ibali engqondweni. USaule uyenza ngenjongo yokuba lowo ebephulaphule akhuthazeke, azimisele, azidle, abubone ubuqaqawuli bobomi abuphilayo nako konke okumngqongileyo, angxalwe ukholo, iimbono eziphakamileyo, abe namandla angummangaliso. Esi sixhobo sokubhala lo mbhali akasivezanga kwiinoveli zakhe kuphela koko nakwimidlalo yakhe siyafumaneka.

Yena umbhali uJongilanga usibonisa kwale ndlela iqhelekileyo yokubhalwa kwesiphelo sebali kwincwadi yakhe ethi Ndiyekeni (1993:46). Apha siboniswa ukubanjwa kwabenzi bobubi. UNdila egwetyelwa ukuxhonywa, aze uFuneka noZanele bagwetywe ishumi leminyaka emnye ngenxa yokufa kukaMawonga umlinganiswa oyintloko. Uthetha enjenje:

> Ithambo lenyoka lihlab'elimzondayo.

Amabali amaninzi aphela ngale ndlela kaJongilanga. Uya kuqwalasela into yokuba aphela umlinganiswa ophambili ephumelela lona utshaba ludaka. USaule uyibona le ndlela yesiphelo samabali njengefuna ukuba nomdintsi nephelelwe lixesha.

University of Cape Town

Idinga lelinye nje lamabali kaSaule eliqulathe izinto zobomi, kwaye ligxininisa kulutsha lwalo Mzantsi Afrika olubonwa njengabantu abangathembekanga nabangakhathaliyo. Apha uSaule uzama ukukhuthaza ulutsha lwanamhlanje kuba kaloku akakho umntu ozalwa engathembekanga nosisidenge. Into entle inzima ukulandeleka kuba kaloku ineentshaba ezininzi kanti into embi kulula ukuzibandakanya nayo kuba baninizi abasebekho kuyo kwaye inomtsalane. Kweli bali imeko ekhawulezileyo yotshintsho kulo Mzantsi Afrika, isetyenziswe njengesixhobo sopolitiko esifundisa ulutsha. Ndingatsho ukuthi uSaule uwubhenca lo mba wotshintsho njengento ibingalindelekanga. Ngokwenene ikratshi nomona wabantu abadala abasezikhundleni liyidlalile indima yalo kolu tshintsho. Kaloku ulutsha alunikwanga thuba laneleyo lokuba luzibonakalise kulo Mzantsi Afrika mtsha. Inkohlakalo yabo basezikhundleli idizwa zizenzo zikaMacebo othi ngenxa yewonga nodumo alufumeneyo , athi azibone njengomntu ophumelelayo ekugqibeleni. Apha uMacebo uyaphumelela ukwenza intando yakhe kanti kwelinye icala ubuya athobele imithetho engqongqo yeenkokheli zakhe. Ababhali abaninzi bayiveza le ndawo yokungakhathali kolutsha lwangoku, njengokuphelelwa bubuntu nobundlobongela. Ngokwenkcazelo kaNdovela kwincwadi yakhe ethi Siko Ndini (1966), uye ahlasele umntu omtsha ngendlela ayinyolukele ngayo imali kwakunye nendlela yokuphila ezidolophini apho kukhathalelwe izinto zolonwabo ngaphezu kwengqondo.

UGwashu uyiveza elubala lendawo yokungakhathali kolutsha lwangoku. Kwinoveli yakhe ethi Isizukulwana Sentandabuzo(1967), apha umbhali uthetha ngabantwana beli xesha abangazaziyo elona cala bakulo ingakumbi kwimibandela ebhekiselele kwezobuThixo.

University of Cape Town

Lo mbhali ubhala enjenje:

> Isizukulwana sentandabuzo! Isizukulwana esiyithandabuzayo eyona nto siyiyo kanye! Azi isizukulwana esimiyo siya kubathandabuza kude kebe nini ubukho bamandla kaThixo.

Kwinoveli Unyana Womntu kulapho umbhali azidulisa khona iinzima zobomi bomtshato. USaule ulumkisa wonke ubani kwinto yokuba umtshato yinto engcwele nendisekileyo. Kungoko kufuneka abo bazibopha ngeqhina lomtshato banyaniseke, bathembane banyamezelane ngothando nangentobeko. Umtshato owakhiwe phezu kwenkhohliso udala ukufa njengalapha kUnyana Womntu. Nangona eli bali lingolonwabo likwafundisa wonke umntu waseMzantsi Afrika kwinto yokuba ubundlobongela abuhlawulelwa. Bonke abemi boMzantsi Afrika kufuneka bamanyane baxhasane balwe ulwaphulo-mthetho.

Umbhali uSatyo ubhala ngento esiyiqhelileyo yokungathembeki kwamadoda. Loo nto uyiveza kwincwadi yakhe ethi Etshatile Engatshatanga (1990), apha umbhali umzoba umlinaginswa ophambili uSimeli njengendoda enganyanisekanga emtshatweni wayo. Kwangaxeshanye lo mbhali ubonisa indlela amantombazana ale mihla aziphethe ngayo. La mantombazana abonakala njengabantu abaphelelwe lithemba, ngokuthi bazilahlele kumadoda atshathileyo nto leyo bayenza ngenxa yemali, isidima sobuntombi babo asikho kuba boyisiwe ziziqu zabo kungoko bezilahlela kumadoda atshatileyo.

University of Cape Town

Yiva yena uBongela kwincwadi yakhe ethi Kumzi Omtsha. (1970) ukuba ubaxhobisa njani abo batshatileyo:

> Ukuba lowo ude wenda unethamsanqa kuba inani labo lenzakala lingekafiki nakule ndawo belijonge kuyo.

USaule akagxeki bani kwinto yokungatshati kwabantu, koko amaxesha phandl' apha asiguyele. Noxa kunjalo akayikhuthazi nento yokunganyaniseki kwabatshatileyo.

4.4 Ubuchule nobuciko bokubhala

Ubuchule nobuciko bokubhala abulambathi kwiinoveli zikaSaule kuba indlela yokubaliswa kweenoveli zakhe yahlukile kwiindlela esiziqhelileyo.
Umzekelo ocacileyo yile ncwadi ithi UKhozi Olumaphiko. Apha ngumbhali ngokwakhe obalisayo kunjalo nje nokwathatha inxaxheba ngokuzenza uMfazwe njengoko engomnye wabalinganiswa abaphambili ebalini. Oko kukuthi umbhali uzinxibise iimpahla zikaMfazwe. Yiyo loo nto umfumana uSaule(1996:1) ebalisa ngolu hlobo:

> Ndihlala ndisitsho kulo nyana wam uZubuye, ukuba kulula kakhulu ukubetha ikhulu kumdlalo weqakamba, ukuba nje angaba neliso ebholeni, kwaye intshukumo yeenyawo zakhe iyekhokelela ekucondobeni okwenza kube lula ukudlala nayiphi na ibhola, nokuba ize njani na.

UScholes noKellog (1966:171) bayibona le ndlela yokubhala njengentetho-ngqo ebaliswayo, babuya bayinabise lo ngcamango yabo xa besithi:

> A novelist may delineate his character by describing its physical traits and imply all its subsequent actions in the introductory description.

UShipley (1970) uyibona le ndlela yokubalisa njengenika ingcaciso ekhawulezileyo kwaye isetyenziswa kubalinganiswa abambalwa ebalini. Nangona kunjalo yena uthi ahambisane nendlela le yesibini yokubalisa kuba ulubona olu hlobo lokubalisa lungentla lunegxaki ingakumbi xa umbhali kufuneka abalise into ebengekho kuyo. Eli chule lombhali linguSaule liyiphepha lula nje loo ndawo kuba usuka azilungiselele indlela yokuthetha okanye afune omnye umntu oya kuthi ayibalise loo ndawo. Kweli bali lethu uMfazwe usoloko efuna ukwazi engqondweni ukuba ingaba kuqhubeka ntoni na emva kokwabo. Lo mbhali ulichule uye ayigcine ezingcingeni zakhe loo nto de kufikelele ithuba lokuyibalisa. Xa lifikile ke wenjenje (1996:182):

> USiphiwo ufikela kum apha eMthontsi akuba ethubeleze ngempumelelo yena ukuwela imida, eshiya emva ekhaya kuqhuma uthuli, abantu besithi ukuba umbuso wocalu-calulo awugobi, baza kuwaphula uphondo ngezandla.
> Wafika wandibalisela yonke into, ethathela apho ndandigqibele khona.

Apha umbhali uzinika ithuba elaneleyo lokubalisa ebuyisela umva. USaule uthatha umrhiba othile abalise ngawo, abuye awuyeke alande omnye kodwa ubuya azizalise izithuba abemana ezishiya ebalini lakhe. Kule ngxelo siyifumana kumlinganiswa onguSiphiwo, yile umbhali ebengazi kuba nangxaki ekuyibaliseni. Ubuchule nobuciko buvela kule ndawo yokuba nangona lo mbhali emana ukuthatha indawo ethile abuye ayiyeke akukho ndawo ingagqityezelwanga kweli bali. Ibali lonke ulihlanganise ngobuchule obukhulu aliqhwaleli.

UShipley ubuya aqwalasele le ndlela iqhelekileyo yokubalisa athi yindlela evusa umxhelo, apha lo mbhali uyibona olu hlobo ilelona lilungileyo kuba kaloku linika umfundi ixesha elaneleyo lokuba aveze izimvo zakhe ngabalinganiswa ngokuthi aqwalasele indlela isimo nezenzo zabo. Lo mbhali unguShipley (1970:41) uye aqhubekeke enjenje:

> This sense of self-activity also draws the reader more fully into the flow of his tale.

Ndingalibalanga ukukhankanya into yokuba lonke eli bali yile nto kuthiwa libuyamva (flashback). Yonke le nto ibaliswa apha ize ngokuthi umbhali achukunyiswe ngunyana wakhe omkhumbuza ngento yokuba usisiqhwala. Yiva xa esithi:

> Ndithathe umva ukucinga kwasuka kwathi thaa engqondweni umfanekiso ongafuniyo ukucima (1996:2).

Le ngcali inguCohen (1973:69) ithetha yenjenje ngebuyamva:

> The author can interrupt the sequential flow of events, for example, he can use the flashback, a deliberate movement to events or scenes of an earlier time.

Naye uSinxo, kwincwadi yakhe ethi uNojayiti Wam uyayiveza ibuyamva, ingakumbi kwisihloko esithi, "Iifeshini ngeefeshini" (1986:17) apha umbhali uthetha enjenje:

> Ndanyanzeleka ukuba ndincome nangona ndandimangaliswe kunene ukuba uzizonda ntoni na bethu umntu ukuba azifake ekukhonkxweni okunjalo.

Yonke le nto ibaliswa apha, ize ngokuthi umbhali achukunyiswe yintlalo yakhe, phantsi kwesandla esingqwabalala somfazi wakhe uNojayiti nakubeni le ndoda ilwela uxolo nolonwabo kwikhaya labo. Kwakhona kwakulo mba webuyamva umbhali uTaylor (1983:122) uye athi ababhali boncwadi banesiphiwo esingumangaliso sokusebenzisa ibuyamva njengesixhobo sokubhala, nto leyo ibifumaneka kakhulu kwimiboniso bhanya-bhanya. Ubuya athi lo mbhali xa esaleka:

> They always have some purpose in mind other than communicating as clearly as possible. They want to create an atmosphere, show the motivation for one of the characters or draw parrallel between past and present.

University of Cape Town

USaule usibonisa iinzima abathubeleza phantsi kwazo abantu abalwela inkululelo yoMzantsi Afrika mtsha. Akasuki angene zisuka kumxholo webali uqala ngokulanda imo yentlalo kanti kuloko aza kubalisa ngamahla ndinyuka obomi bakhe emzabalazweni. Ezi ziganeko zathatha iminyaka edlulileyo eshumini kodwa iinkumbulo zenza nje utshe engqondweni. Xa ebuya kwilizwe leengcinga uthi umfo omkhulu:

> Ndiphazanyiswe kwiingcinga eziqhwaywe nguZubuye kukufika konyana kaMeva uDouglas, ndabe sendisithi makusongwe impahla iyokubekwa ngendawo yayo emva kokuba oonyana aba bendinyanzelisile ukuba maze ndiyokubabukela xa bequbisene neqela lasemzini ngosuku olulandelayo (1996: 215).

Oku kungqinwa nanguMayosi kwincwadi yakhe ethi Iqhina Lomtshato amahla-ndenyuka omzabalazo wenkululeko ayabonakala. La maqhawe abonwa njengabagrogrisi nabantu abafuna ukubhukuqa umbuso. Umbhali usizobela ngomlinganiswa ophambili uSikhungu, ipolisa awathi watsiba imida yeli ukuya kujoyina abalweli benkululeko. Umbhali uthi asivezele lo mba ngeentetho zabanye abalinganiswa xa esithi:

> Khawufan'ucinge umntu osele efundiswe umthetho nokugcina ucwangco suka kube nguye kanye ojoyina abagrogrisi(1995:64).

University of Cape Town

Apha umbhali ubonisa iinzima athubeleze phantsi kwazo uSkhungo ebekwa izityholo zokutshisa indlu yomphathiswa wamapolisa, nokugrogrisa ngenjongo yokubhukuqa umbuso. Indlu yakuloSikhungo iyatshatyalaliswa kuba kusithiwa igcine abagrogrisi. USikhungo uyimbacu elizweni lakhe kanye njengoMfazwe kuba elwela ilizwe lakhe. Apha ku<u>Khozi Olumaphiko</u> umbhali utshatshele ukudibanisa imihlambi eyalanayo ngembonakalo nangeengcinga ukuze kucace ngakumbi loo nto sukuba efuna ukuyicacisa. Loo nto uthi ayiveza ngobuhlobo obuphakathi konyana wakhe uZubuye nonyana wommelwane wakhe uMeva. Uthetha enjenje:

> Andikholelwa ukuba ekucingeni kwakhe lo mfo kaMeva wakha wayiphupha nokuyiphupha into yokuba ndingaze ndibe ngummelwane wakhe ekuhlaleni, yiyeke yona eyokuba umntwana wam angaze adlale nowakhe njengeentanga ezifunda sikolweni sinye (1996:2).

University of Cape Town

UPeteni ulichule lombhali okwaziyo ukudibanisa imihlambi eyalanayo. Apha umbhali usivezela ngesizwe samaHlubi nesabaThembu esingavaniyo. Loo nto uthi ayiveze ngemilo yamakhwenkwe engapheliyo phofu intsusa yaloo madabi ayaziwa. UPeteni unesiphiwo esingumanagliso sokuphelisa impixano. Loo nto umbhali uyibonisa ngokuphalala kwegazi nokufa kukaKatana nethi izise isiphelo kuloo madabi. Nto leyo ayiveza kwincwadi yakhe u<u>KwaZidenge</u> (1980:28):

> Kungani na ukuba kubekho ukuthiyana phakathi kwabantu naphakathi kwezizwe?

Ukwalichule lo mfo kaSaule ekusinikeni ingcaciso ngembonakalo yomlinganiswa, nto leyo esitsho sibe nomfanekisongqondweni wenkangeleko yakhe. Loo nto ibonakala xa echaza uNokhwezi noMacebo. UNokhwezi ngumlinganiswa ongqukuva olukuhleka lula akanamqolo akakwazi kuzimela. Uthi nalapho oyisakala khona abuye asidanele isenzo sakhe esibi asenzileyo. Ekugqibeleni ubuya akhethe elona cala lilungileyo. UMacebo yena ungumlinganiswa osicaba ongajikiyo kwisimo sakhe. UMacebo luphawu lomntu omtsha ongakwaziyo ukuzicingela nto leyo yenza ingqondo yakhe ibe lixhoba lokuzaliswa ngemithetho engqongqo yesikolo. Kwakhona kwizinto endinokuzibalula ngobuchule bombhali kukubunjwa kukaMfazwe, ndingathi uSaule umxhobise ngobuchule bezandla eziyamezela imeko nto leyo umbhali ayiveza ngentetho ethi:

> Lathi lisithi chapha ilanga ndabe kukudala ndimdaka okwengubo yenkwenkwe yioyile kaKhohlelidangatye. Emva kokumqangqulula ndafumanisa ukuba intsimbi encedisa ekuhambiseni injini yaphuke shwaqa, icebo lilinye ikukufakela enye (1996:79)

Umbhali ubuya amzobe uMfazwe njengomntu ozisolayo ngobutyala abenzileyo kuNokuzola. Uye enjenje:

> Ndabona ngeendawana ezishwabeneyo ephepheni ukuba yayichatshazelwa ziinyembezi. Yazula ingqondo yam, ndabawela ukuphuma phandle khe ndikhale kakhulu ndithi uxolo Zo ndiyokuviwa naphi phi phi.

> Kwakukudala yabhalwayo le leta, kodwa ingcinga ngayo kwanomfanekiso kaNokuzola waba mtsha ngathi lubisi (1996:212).

Ngokwenene umbhali utshatshele ukusebenzisa ubuciko nobuchule bokubhala kwiincwadi zakhe. Ubuciko bufumaneka kwindlela lo mbhali awuveze ngayo umxholo kumabali akhe neziganeko kumabali akhe. Ngaphezu koku ubuchule balo mbhali bubonakala nangakumbi xa ezoba izimo zabalinganiswa bakhe.

4.4.1 Indlela yokucinga kombhali

USaule unendlela ethile yokucinga athi ayisebenzise xa ebhala iincwadi zakhe. Le ndlela yokucinga yalo mbhali, yiyo ethi isinike umfanekiso ngqondweni koko kuzanywa ukuphuhliswa ngumbhali. Ingcali uNgara (1990:11) ucacisa athi ngendlela yokugcinga:

> Ideology is the medium through which human consciuosness works. Our conception of religion, politics, morality, art and science is deeply influenced by our ideology.

Le ndlela ichazwe ngentla yindlela apho umbhali atolika ezenkolo, ezombuso, isimilo, ezobugcisa, ezenzululwazi nezoqoqosho apha emabalini akhe. Bakhona ababhali uSirayi, Saule, Moropa kwakunye noSondlo-Nyangintsimbi (2000) abathe bangene nzulu kulo mba beziveza nezimvo zombhali uNgugi (1993:126):

University of Cape Town

> The whole system of symbols, images, beliefs, feelings, thoughts, and attitudes by which we explain the world and our place in it.

Indlela yokucinga kaSaule ibhencwa yindlela abhala ngayo xa exhibe ukubhenca ukruthakruthwano kwiimeko zopolitiko nentlalo yoluntu eMzantsi Afrika.
Unesimo sokuxhokonxa, ahlasele, agocagoce le ndlela urhulumente wocalucalulo acinga ngayo. Loo nto siyivezelwa ziimeko zasekuhlaleni ezifumaneka kwibali lakhe elithi UKhozi Olumaphiko.

Kubhalo lwakhe ngezopolitiko ugxininisa kakhulu kwiinzima abantu abamnyama abagaxeleka kuzo ngenxa yokunqongophala kwemisebenzi nto leyo ibangelwa kukuvalwa kwamashishini amaninzi ngenxa yemeko emaxongo kwezoqoqosho. Apha umbhali usibonisa into yokuba la mashishini akavalwa kuba ebhangile koko urhulumente wengcinezelo uyenza loo nto ngenjongo yokulwa idabi lakhe lezopolitiko. Imeko yoqoqosho emaxongo isetyenziswe njengesixhobo sokuthintela ukruthakruthwano.
Indlela impatho engayo neenkqubo zopolitiko kweli xesha langoku ziyakwazi ukulawula umsinga wokubhalwa kwamabali. Kwakhona indlela ebalaseleyo yokucinga kukaSaule ivezwa yindlela azibhenca ngayo iingcinga zabalinganiswa bakhe nto leyo efana neenkolelo, izinto ezinentsingiselo nexabiso kubantu beli xesha langoku.

University of Cape Town

UNgara (1990:11) ubhala ngendlela ebalaseleyo yokucinga athi:

> We mean the beliefs, assumptions and set of values that inform the thoughts and actions of people in a particular era.

Iingcali ezinjengooSirayi, Saule, Sondlo- Nyangintsimbi noMoropa (2000) zona ziluveza zenjenje izimvo zikaAlthusser (1989:159-60) xa athi:

> The dominant ideology or the ideology of the ruling classe is projected through ideological state apparatuses such as religious, educational, family, legal, politics, trade unions, communications, that is press, radio and television, the cultural that is literature, arts and sport.

Apha umbhali ubonisa ukuba kuyimfuneko ukwazi ngamaxesha adlulayo ukulungiselela asezayo. Loo nto uyenza ngokuzekelisa ngebalana elithi "Intaba kaMnqwazi". Umlinganiswa oyintloko uMzikazi ukholelwa kwinto yokuba umyolelo kaXolani unentsingiselo ephuhlileyo nto leyo ayibonakalisa ngokuxabiseka kwezinyanya kwisizwe sakwaNtu. Lo mlinganiswa uzimisele ukuthobela umthetho kayisezala kodwa ubuya kwangaxeshanye abonise ukubaluleka komyolelo womyeni wakhe uXolani.

University of Cape Town

4.4.2 Indlela yobugcisa bokubhala

Indlela yokubhala ichazeka lula xa kujongwe ulwimi nto leyo ethetha ukuthi, akukho mntu unokuze akwazi ukubalisa ibali ngaphambi kokuba alwazi ulwimi lwakhe. Ubugcisa bukaSaule buvezwe yindlela umbhali acwangcisa ngayo xa ethetha okanye ebhala, indlela achonga ngayo amagama akhe ukuze kudaleke uvakalelo kwaba balifundayo ibali elo. UNgara (1990:12) ubuya ayicacise ngolu hlobo indlela yobugcisa bokubhala:

> It refers to the literary convention and stylistic stances adopted by the writer. Thus romanticism, modernism, and socialist realism are aesthetic ideologies.

Ezi ngcali uSirayi, Saule, Moropa kwakunye noSondlo-Nyangintsimbi (2000) babuya bagxininise kwiingcinga zale ngcali uNgugi (1993:126) xa bathi:

> Ideology often comes wrapped up in culture as culture practice, but it can also come wrapped up in books as the conscious programme of a ruling class of a given race or nation. Literature is one of the most subtle and effective ways by which a given ideology is passed on. Since racism is part of ideology, it necessarily finds its rites of passage in the whole field of imaginative literature. So where there is racism, it will reflected in the literature of that society.

University of Cape Town

Indawo umbhali akhulele kuyo nayo iba nefuthe kubhalo lwakhe. Into ethetha ukuthi, lo mbhali uqala ayihlole loo nto sukuba ebalisa ngayo, akhethe amagama aqonde kwindlela afuna ibonakale ngayo kumfundi loo nto sukube ethetha ngayo.

4.5 Umtyholwa ongenguye kumabali akhe

USaule lichule lokuthimba iingqondo zabafundi, ngokuthi ibali lakhe alivule ngokuwiswa kwesigwebo esithi sidlwengule imixhelo atsho nomfundi akhwankqiswe abe nomdla wokufuna ukwazi ngonobangela. Apha umbhali wenze ukuba ibali lakhe libe nomdla ngokuthi kubulawe umntu owaziwayo. Isihelegu sokufunyanwa kukaMpazamo equngquluzile sele ebanda sikhwankqisa wonke umzi. Kurhanelwa umhlobo wakhe wenene uCamagu kuba inguye obonwe ephuma mgqibeli endlwini kaMpazamo.

Umthetho udlala indawo yawo kodwa uSaule wenze into yokuba kubanjwe umtyholwa ongenguye. Ubuciko obusetyenzisiweyo apha abunganganto kuba okokuqala umbhali umenza umrhanelwa ukuba abe ngumntu owaziwayo ekuhlaleni nokufutshane kakhulu kumfi nothandekayo. OkaSaule umzoba athandeke uCamagu, kude kuthi chatha xa eveza isimilo sakhe nemvano ekhoyo phakathi kwakhe noMpazamo kwanendlela abakhule ngayo.

Iingqondo zabafundi ziye zibethabethane sesi sihelegu baphele bengakholelwa ncam ngabakuvayo. Yile nkolo ibangela into yokuba umfundi aqhubele phambili ukufunda ibali elo kuba kaloku uye afune ukuva ukuba ingaba ngenene umrhanelwa ngulo mntu uchazwayo na.

University of Cape Town

Indlela yokubhala kaSaule ivusa umnyele kumfundi kuba uphela ethabatheka yindlela uphando olwenziwe ngayo. Yiyo loo nto uSirayi, Saule, Moropa kwakunye noSondlo-Nyangintsimbi (2000:9) beziveza ngolu hlobo iingcinga zikaTreat(1976:4) xa athi:

> The criminal must appear reasonably early in the story. Although one of the jobs of the author is to conceal the identity of the murderer from the reader, this does not give the author a lincense to introduce a totally new character on page 214 and reveal him as murder on page 215. The villain of the piece must be evident for a goodly portion of the book.

Apha umfundi uphela ephikisana nombhali ngendlela uphando olwenziwa ngayo. USaule uwuveza kakuhle lo mba k<u>Unyana Womntu</u>. Apha umbhali wenza into yokuba umfundi azibandakanye nophando. Jonga laa ndlela avezwa ngayo umthuthi wobisi. Umfundi uba nayo into emkrokrelayo lo mfo, eli xesha bonke ubugqina bujolise ngqo kuBantu ngokubulala uDora. Kuwo onke amabali kaSaule abalinganiswa bakhe abaphambili basoloko betyholwa baze bagwetyelwe isenzo abangasenzanga. Amalinge nemizamo yabo yokuzibonakalisa ukuba bamsulwa awa phantsi. Baphela bengamaxhoba ezinja zomthetho ngenxa yophando nolwazi oluncinane. Nakubeni kunjalo aba batyholwa abalahli themba kwaphela, koko kuvela ubungqina obubonakalisa ukuba bamsulwa.

Kwakhona uSaule uveza amapolisa njengabantu abangawenzi ngononophelo nokuzimisela umsebenzi wabo. Umcuphi akaphumeleli kuwo onke amalinge akhe. Nangona bebonwa njengabantu abakrelekrele, kodwa zikhona iimpazamo abanazo nabo.

Loo nto ithi ibanike abaphuli-mthetho ithuba elaneleyo lokuba bafezekise iminqweno yabo. Umbhali uyenza ngenjongo yokutsala umdla wabafuni kwaye ezama ukuphuhlisa umba othile ebalini. Imigewu ithi ifumaneke ngentsebenziswano yaba barhanelwa kunye namapolisa athe angenelela ngeli xesha kusenziwa uphando. Yonke loo nto bayenza ngenjongo yokubuyisa isidima sabo nokuhlamba amagama abo kumahlazo okubulala nobuqhetseba abatyatyekwa bona ngabahlali.

4.6 Ukuzotywa kwabasetyhini kwiinoveli zikaSaule

Iincwadi zakhe zinemfundiso enxulumene nendlela yokuziphatha kwabasetyhini ngakumbi xa kufikelele kwindima yomtshato, amalungelo alinganayo phakathi kwabasetyhini namadoda, uthando lwenene, iziganeko ezibangwa ngumona nolwaphulo-mthetho olugqubayo. Kuwo onke amabali kaSaule, abantu basetyhini bavezwe njengabantu abomeleleyo, nabakhaliphileyo. Izikhundla abakuzo emisebenzini, ezikolweni nasekuhlaleni zibenza bazibone belingana namadoda. Mandulo abantu basetyhini babethathwa njengabantu abanobomi obuxhomekeke emadodeni. Lo mbhali uthi ayiphikise ke lo ndawo kwezi ncwadi zakhe ngokuthi asibonise into yokuba amalungelo abo ayalingana nawamadoda. Apha umbhali utshatshele ukumzoba uNoziqhamo kUnyana Womntu, phofu ekwabonikalisa ukulingana phakathi kwabantu basetyhini namadoda.

Kule ncwadi abasetyhini bazotywe ngendlela ebonakalisa ukuba awukho tu umahluko phakathi kwabasetyhini namadoda kwicala leziphiwo zengqondo nokusebenza. UNoziqhamo ubonakala njengomntu ozimiseleyo.

Into yokuba abe ngumntu obhinqileyo ayimtyhafisi. Ukholelwa kwinto yokuba loo nto yenziwa ngomnye umntu onenyama negazi njengaye, naye unokuyenza. Umfundi utsho azale kukuzithemba njengale ntombazana inguNoziqhamo. Xa sijonga kwakhona kwezi ncwadi zakhe ziziinoveli, abalinganiswa abafana noNoziqhamo, Gcina, Nokhwezi noNomonde baluphawu lotshintsho, phofu bekwabonisa neenguqu ezithe zenzeka ngendlela yokuphathwa kwabafazi kulo Mzantsi Afrika mtsha. Abantu basetyhini bazotywe bazibona njengabantu abakwaziyo ukumelana neenzima zobomi, nto leyo ibenza bangatyhafi kwimizamo yabo abayenzayo yokuphumelela ebomini. Kungoko uSaule ecela umngeni kuloo madoda akholelwa kwinto yokuba abanakuphathwa ngabafazi.

USinxo, kwincwadi yakhe ethi <u>UNojayiti Wam</u> (1969:7) uyangqinelana noSaule kuba naye ubabona abafazi njengeenkokeli zangomso. Lo kaSinxo wenza intlekisa ngamadoda kodwa yonke loo nto uyivelisa ngohlobo oluhlekisayo. Uthi aguqule imeko eziqhelekileyo apho ubona indoda isinda, umfazi esebuhlanti kanti ngokwesiNtu yindoda engena ebuhlanti. Umbhali uyenza loo nto ngenjongo yokuba ezama ukuphakamisa izinga labafazi.

Yena umbhali uMzamane kwincwadi yakhe ethi <u>Izinto zodidi</u> (1959), usikrobisa kwizinto ngezinto nokonakala kwezimo zabantu. Owona mxholo uphambili wale ncwadi kukulingana phakathi kwabantu basetyhini namadoda. Kule ncwadi abasetyhini bazotywe ngendlela ebonakalisa ukuba awukho tu umahluko phakathi kwabasetyhini namadoda kwicala leziphiwo zengqondo nokusebenza.

University of Cape Town

USaule akakholelwa kwinto yokuba kwenziwe intlekisa ngamadoda kuphele kwaye uzimisele kananjalo ukubuyisa isidima sobudoda. Loo nto iphela imenza abonakale njengombhali ombaxa ingakumbi xa kufikelela kumbandela wabafazi. Kaloku ngokomthetho wakwaXhosa, utata yintloko yekhaya kungoko engafuni ukuwutyeshela lo mthetho kuphele.

Kwangaxeshanye ubuye abazobe abafazi ngenjabantu abangakwaziyo ukuziphatha naboyisiweyo ziziqu zabo ngakumbi xa kufikelewa kwindima yomtshato. Incwadi eyiveza kakukhle le ndawo ng<u>Unyana Womntu</u>. Apha isimo somlinganiswa onguDora sivezwe ngendlela engathandekiyo. Ukutshaya, ukusela nokuziphatha kakubi zezinye nje zezinto ezithoba isidima somfazi ngakumbi otshatileyo. Apha umbhali usibonisa into yokuba abafazi babuya boyiswe ngala malungelo bawalwelayo xa sele bewanikiwe. Kungoko ibalulekile into yokuba kujongwe ukuba ingaba bawasebenzisa ngendlela efanelekileyo kusini na la malungelo abo ingakumbi xa kufikelela kwindima yomtshato.

4. 7 Imidlalo kamabonakude

Kuyamangalisa kakhulu ukufumanisa ukuba, ikhondo lokubhala amabali ayimidlalwana kamabonakude alithathelwanga ngqalelo kunanamhlanje ngabafundi abaNtsundu baseMzantsi Afrika. Loo nto ithe yanika ababhali bezinye iintlanga ubango, batsho nabo bazibone benolawulo olugqithisileyo kweli jelo losasazo. Xa ungumbhali obhalela umabonakude uye usebenzise ukuthelekelela. Yiyo loo nto uSaule (2000) aluveza ngolu hlobo uluvo lwale ngcali inguNoble (1978):

> It is fundamental that the writer should visualise his scenes as though the actors were actually in front of the camera. A novelist is more familiar with his own medium of expression, will sometimes write script material that goes too deeply into the mental processes of his characters, with the result that the material cannot be photographed successfully. The trained motion-picture writer, however, confines his material to its simplest elements and always to those that the camera can record and that the picture audience can quickly understand.

Umabonakude lelinye lamajelo athe lo mbhali wanegalelo kuwo, ngokuthi aguqulele enye yencwadi zakhe ethi Unyana Womntu kamabonakude. Lo mdlalo ubalasele kakhulu, umlinganiswa oyintloko uvezwa kumxholo webali elo. Umxholo nguyena ndoqo webali, ithemba elonganyelwe yintlungu uBantu Zathu akuyo, zezona zingumxholo kulo mdlalo. Indlela eli bali lakhiwe ngayo lenza ukuba kube lula ukulilandela, ukusuka ekuqaleni ukuya esiphelweni.

Kwakhona ulwakhiwo lwebali luvela ngokusetyenziswa kwabanye abalinganiswa. Iinjongo zomlinganiswa oyintloko azivezwa msinyane, kuba loo nto isenziwa ngenjongo yokuthimba umdla wabaphulaphuli. Uvuthondaba luthi luvezwe kwisiqendu sokugqibela, apho isiphelo sifika sibe sihle okanye sibe sibi. Izimo zabalinganiswa zivezwe ngenjongo yokwaneza uluvo lombhali kuba izinto ezenziwa ngabalinganiswa ebalini, zibenza babonwe bengabantu abanjalo kubomi benene.

University of Cape Town

Izinto abazenzayo zezonwabisayo, neziqondisa abaphulaphuli, ukanti nokukhalipha kwengqondo zezinye zezinto ezibalulekileyo kulo mdlalo. Iintetho zabalinganiswa ziqwalaselwa ngenyameko kwakumboniso wokuqala kuba kaloku ziveza ubuqu nesidima somlinganiswa ngamnye.

Iinoveli nomabonakude zinesahlulo sebali elinye, uya kubona ukuba zahluka ngendlela ibali eligcwangciswa ngayo. Inoveli iba yimveliso yombhali kunye nomshicileli wencwadi leyo. Nangona kumabonakude iba ligqiza labantu abanezimvo ezahlukeneyo abathi bathathe inxaxheba. Akululanga kwaphela ukuguqula iziganeko ezisencwadini uzise kwijelo lomabonakude, kuba zisuke zingafani nokubhaliweyo. Loo nto ithi ilenze ibali linganiki mdla. Nakubeni kunjalo kubalulekile ukuba kukhawulelane neemfuno zeli jelo.

Nanjengombhali woncwadi, ayimsithelanga uSaule into yokuba, kuninzi okuthi kushiywe xa kuguqulela incwadi ukuya kumdlalo kamabonakude. Loo nto ithi ishiye okuninzi okusalangazelelwa ngababukeli. Kubalulekile ukuba sike siqwalalsele le midlalo esasazwa kumabonakude, Ingqumbo Yeminyanya, KwaZidenge kwakunye neTyala Lamawele. Apha nabani angayibona into yokuba ezi noveli ziguqulelwe zasasazwa kungenziwanga phando lululo ngazo. Bakhona abantu abathi babonise uvakalelo yindlela imidlalo kamabonakude esasazwa ngayo.

University of Cape Town

USaule (1998) uyiveza kakuhle ikrithiki ekwi The Secretes of Studying a Film (1889;49) ethi :

> The novelist as the sole creator of his work, controls selection and omission and determines where the emphasis lies. His tone is the governing factor in the novel's overall effect. The novelist is subject to no one's influence on, or interference with his work. Nothing comes between his vision and its realisation but his own capacity to effect that realisation. The film- maker on the other side is only one part of a collaborative enterprise. He can never be more than the most important member of a team of co-workers, upon whom he must rely for the sensitive and skilled realisation of his intentions. So is the writer who has been asked to develop a script.

Ngamafutshane ulonwabo lwabaphulaphuli luphazamiseke ngokuthi kungathathwa ngqalelo ngemvelaphi yamasiko abantu ngokubanzi. Ezinye iindawo kwezi noveli aziguqulwanga nje kwaphela koko zijikiwe. Kwakhona xa sinokuthi siqwalasele indlela abalinganiswa abazotywe ngayo, ukusetyenziswa kolwimi, nesinxibo sabo azamkelekanga kwaphela kule midlalo ingentla. Indlela avezwa ngayo umbulali kaDora, iyakrokrisa.

University of Cape Town

Kudliwano-ndlebe ebendinalo nombhali uye wandichazela ngendlela amabali kamabonakude asasazwa ngayo, esithi:

> Xa ungumbhali uyalidala ibali uligqibe kodwa xa sele ligqityezelwa akusewedwanga bakhona nabanye abantu abalijonga ngokwesithathamfanekiso, abanye bajonge ngokwabaphulaphuli. Eyona nto ehlupha kakhulu kokuba kubekho umntu webala ocinga ukuba wazi ngcono kunawe mbhali kuba ushishino ilolwakhe. Niza kuxoxa niphikisane, nangona engazange abhale nto kuba imali iyeyakhe uye umbhali ezinye izinto ayekelele kuzo. Liphume ke elaa bali lingaseyiyo laa nto ubulicebe ukuba libe yiyo. Akathi hayi le nto uyicebileyo ayiphucukanga mayiphuculwe. Uvela athi hayi mayiyekwe aze nezakhe izimvo, ivele ilonakalise ibali.

Abantu bakwaNtu ngabantu abahloniphekileyo kakhulu, abantu abanebhongo ngobuXhosa babo, abantu abakholelwa kwizinyanya, loo nto yenza ukuba babe neliso elibukhali ngokubhekisele kwinkolo yabo. UmXhosa uyayazi into yakhe, akunakuze umqhathe. Kungoko kunyanzelekile kwaziwe ukuba, isiqendu ngasinye sibalulekile kusasazo lomdlalo. Ubukhazi-khazi bezihombiso nesinxibo esilungiselelwe umdlalo kamabonakude buphakamisa umxhelo bunike nesithozela kule midlalo.

University of Cape Town

Ndithe xa ndisenza udliwano-ndlebe nombhali wandixelela into yokuba ngokwenene ibali likamabonakude Unyana Womntu aligqitywezelwanga koko umbhali usathathe isinqumo. Umbulali kaDora ukhona, uphaya kUnyana Womntu kodwa uxelwe ngendlela ekwekwayo. Umbhali usebenzise ubuchule bakhe ngenjongo yokuba wena mbhali zidibanisele uchaze umbulali kaDora. Isiqendu sesibini sisezakuvela kwakamsinyane, kwaye siso esiyakuthi size nesisombululo malunga nombulali kaDora. Kuyanyanzeleka kananjalo ukuba, abavelisi bemidlalo yoomabonakude bayithathele igqalelo into yokuba isenzo esinjalo asamkelekanga kwaphela kubaphulaphuli. Ibali lisuka linganiki ntsingiselo eyiyo, litsho linganikisi nomdla kubaphulaphuli.

Abafundi beenoveli bazibona besengxakini ngamaxesha athile, kuba kaloku iifilimu ezi zithi zisuse isiqalo sebali besele bezakhele engqondweni. Itsho loo nto ihlise umgangatho wokufundwa kweenoveli kuba kaloku abaphulaphuli baphela bengazi ukuba bakholelwe kweliphi na icala kukho oomabonakude kwakunye nobhalo lwencwadi. Nokuba ifilimu yinguqulelo yenoveli, ngokwesiseko ikwasisenzo esitsha esiyiliweyo esinika imfundiso kubaphulaphuli. Kubalulekile ukuba abavelisi, kwakunye nabayili beenoveli ezo basebenzisane babone ukuba ingaba azikho na iziphoso ezikhoyo kwinguqulelo leyo phambi kokuba bawuvelise umdlalo kumabonakude. Yiyo ke le nto uya kufika imidlalo yoomabonakude inqongophele kangaka kuba ababhali abaninzi banoloyiko lokuba isidima seenoveli siyaphela ngenxa yeenguqulelo ezingezizo ezenziwayo kwiinoveli zabo.

University of Cape Town

4.7.1 Iziphene kwiinoveli zakhe

Sinye kuphela isiphene endisibonileyo mna kwezi noveli zikaSaule, akaluphuhlisi uthando lwakhe kumabali akhe. Ingxaki endinayo kuninzi lwamabali kaSaule, isiphelo samabali akhe siyakrokrisa. Amabali kaSaule aphela apha ngendlela engalindelekanga ukuba liyaphela kwaye yindlela enika nje ithemba lokuba ibali alikagqitywa lisaqhutywa, koko umbhali usanqumamile nje kancinci. Iinoveli zikaSaule zinentsobi efanayo ungade umxholo ungafani kodwa uya kufumanisa into yokuba kuzo zonke ezi noveli kukho iziganeko ezifanayo.

4.8 Unxibelelwano phakathi kobomi bombhali neencwadi zakhe.

Uncwadi lusisixhobo sokudala ingqondo entsha emntwini, sitshintshe nendlela yokubona izinto. Yiyo loo nto lukhona unxibelelwano phakathi kobomi bombhali nemisebenzi yakhe. Indlela umbhali akhule ngayo, indawo akhulele kuyo, indawo ebefunda kuyo namahlandenyuka adibene nawo ekukhuleni kwakhe, zezinye zezinto lo mbhali woncwadi athe aziveze kubhalo lwakhe. Ithi loo nto ithetha into yokuba, ubomi bombhali ngamnye buzotywa yindlela abhala ngayo, nacwangcisa ngayo izimvo zakhe. Isilumko sengcali esinguD. P. Kunene sibonisa ukubaluleka konxibelelwano phakathi kobomi bombhali nemisebenzi yakhe loo nto usivezela ngamazwi ale ngcali inguQangule, (1971:1) xa isenjenje:

> I agree with the critics who assert that one's knowledge of life of an author does not enhance one's appreciation of the author's writings.

> It seems to me that there is equally no doubt that the understanding of an author who is dedicated to a campaign of social reform is enhanced by a knowledge of his social and cultural world, its effect upon him and the effect upon him also any factors which being external to his social milieu yet bombard it towards a forceful even cataclysmic change.

Inkoliso yobhalo lukaSaule liveza indlela akhule ngayo naphumelele ngayo ebomini. Naye akayiphikisi into yokuba inkoliso yeencwadi zakhe ziqulathe izinto ezingobomi bakhe nto leyo asivezela yona ngala mazwi akhe kudliwano-ndlebe ebesinalo ngoMeyi (2001) xa athi:

> A writer is the result of the environment from which he comes, or he is part of the background from which he comes.

Ngokufutshane, amahlandenyuka ahlangene nawo ekukhuleni kwakhe zezinye zezinto umbhali azivezayo kubhalo lwakhe. Ngamanye amaxesha umbhali usenokungayiboni loo nto kodwa umfundi oneliso elibukhali kulula ukuba ayiveze loo ndawo. Kubalulekile ukuba silujonge olu nxibelelwano ukuba luvela njani na kwezi ncwadi zakhe.

Okokuqala uSaule wohlukana nabazali bakhe eneminyaka emine waya kuhlala noninakhulu. Kulapho ke lo mbhali akhulele khona de kwalithuba lokuba aye esikolweni. Le meko kaSaule ifana nqwa nekaCamagu kwincwadi yakhe Umlimandlela(1998:13) lo mlinganiswa oyintloko wohlukana nonina omzalayo uZimkhitha eneminyaka emithathu ubudala waze wakhuliswa nguninakhulu uJolinkomo phantsi kwentlupheko.

University of Cape Town

Uthe ekukhuleni kwakhe wazibalula ngobukroti nokukhalipha kwengqondo. Imbali yokubhaca kwakhe kwaSijila esiya eMagxamesini yinto engakholelekiyo kunanamhlanje kubantu bakwaSijila. Ngakumbi xa isenziwa ngumntwana omncinane nowaye kula minyaka yakhe mine. Nalapha kwincwadi yombhali ethi uKhozi Olumaphiko, iyafumaneka le ndawo, apho uMfazwe enyanzeliswa yimeko ukuba alishiye ikhaya lakhe ngendlela engathandekiyo. Yiyo le nto uSerudu (1993:120) esoleka ngelithi:

> The writer is part and parcel of the community in which he lives. His works will not only reflect its linguistic acquisitions or its philosophy, but will also evoke a way of living.

Idinga yenye nje yencwadi ezibuzobayo ngokuphandle ubomi balo mbhali. UMlandeli ongumlinganiswa oyintloko kweli bali ubomi bakhe buzotywe bafaniswa kanye nendlela umbhali akhule ngayo. Le ndawo akhulele kuyo uSaule, iBhofolo, ithi ifane ncakasana nelali yaseQuntsu. Lo mbhali undichazele ngokuphandle kudliwano-ndlebe ebesinalo ngoMeyi 2001 esithi:

> IBhofolo yilali efana neQuntsu ngokuba semva kuba kusadliwa ngendebe endala. Yindawo ekusokolwa kuyo, kuyalanjwa, nangona iyidolophu isabambe bulali, abantwana abaphaya bangamadlakadlaka kodwa izinto eziphuma emilonyeni yabo ziphile qete. Nangona belamba bengenazinto, becinezelekile wawusiva kwasezimpendulweni zabo ukuba impilo abayiphilayo ayibadakumbisi.

University of Cape Town

> Indlala, ingcinezelo zizinto ezo ezabenza bangathi ngenye imini bayakuze babe zizinto ezithile ebomini.

Apha kw<u>Idinga</u> (1994:3), umbhali uyichaza le lali yaseQuntsu njengerhixirhixana lesixekwana esasithe tshitshilili kumqwebedu wethambeka elaliphela ngomlanjana owawenze idolo emazantsi. Lo mlambo kuthiwa yiBobothi ufumaneka kwincwadi yalo mbhali kwaye uwuveze ngendlela nje enqabileyo enza ukuba kungabi lula kuwe mfundi ukuba uwunakane kodwa encwadini ubizwa ngokuba kuseDomo.

Nalo mlanjana uchazwe apha ngentla ngulo ufumanekayo eMagxamesini kwaye nendlu leyo yakokwabo ikwafumaneka kumazantsi alo mlambo. Yiyo loo nto uKillam (1979:120) eyicacisa enjenje lo mba wonxibelelwano phakathi kobomi bombhali nemisebenzi yakhe:

> Modern African writing, like all literatures has a special commitment to formulating the basic values of society and is both a reflection and a criticism of those values. It creates a sensation of the life of a society and as such forms part of the total cultural accretion of the society.

Lo mbhali usebenzisa isiduko sakhe esinguMvulane uBhay' kwibalana "uNdixolele", apha umbhali usibonisa into yokuba isiduko sisenokuba ngumthomalalisi wempixano okanye sivuse amahasa, uMacingwana usisebenzisa isiduko ngenjongo yokuxolisa. Xa sizikisa ukucinga esi siduko sisetyenziswe njengesixhobo sokudala uxolelwaniso.

Indawo akhulele nafundele kuyo lo mbhali, iBhofolo yindawo encinane kakhulu, kwaye ineendawo ezincinane kakhulu zokonwabisa abantu. Umntu okholiweyo usuka akholwe ke, kanti ongakholwanga akakholwa ke eyona nto ephambili yindlala kuyalanjwa. Italente yomntu ivele iqaqambe kakhulu kodwa nangona kunjalo uyiqaqambisa italente yakhe kwezinye iindawo kuba kaloku akukho nkqubela phambili kule yakhe indawo. UMlandeli naye ukhulele kwimeko enjalo, akaziboni ukuba uyinkokheli yangomso njengokuba ekhula nje. Uninzi lweenkokheli zoMzantsi Afrika ziphuma kumakhaya ahluphekileyo, singabalula uMandela; kodwa nangona kunjalo baphela beziinkokheli zelizwe. Ndingatsho ukuthi, naye uSaule uyinkokheli kwisebe lezemfundo kuba kaloku ubungqonyela bakhe bumenza abeyi nkokheli ekwanguvulindlela kubhalo lwesiXhosa. Kaloku uthi umbhali uJolobe idayimani icholwa eluthulini.

INxukhwebe yenye yezikolo zecawa ezaziwa kakhulu eBhofolo kwaye yakhiwe phantsi kwenduli kaQelekequshe, kodwa kwathi ekuhambeni kwexesha savalwa, saphinda savulwa sesingesiso isikolo secawa. Nangona kunjalo icawa yayisaphethe kakhulu kodwa iphethe ubukhulu becala kwiihostele. Iititshala zazihlawulwa ngurhulumente nto leyo yenza kubekho ungquzulwano phakathi kwala maqela mabini ngokwendlela yokulawula isikolo eso. Njengoko kukho olu ngquzulwano loo nto yakhokelela kwinto yokuba kubekho utshintsho olwathi lweza nemithetho engqongqo. Ezo zinto zithi ke zenze ukuba abafundi bangabi nagunya lokwenza nantoni na echasene nemithetho leyo yesikolo. Inkqubo yesi sikolo ifana kanye nesinye sezikolo ezikwincwadi kaSaule Idinga sibizwa ngokuba yiSontaba. UMlandeli ongumfundi omtsha kwesi sikolo uyibona le mithetho njengembophelelo yengcinezelo nobukhoboka.

University of Cape Town

Isinxibo sesi sikolo saseSontaba sifana twatse nesaseNxukhwebe ibhleyizara emnyama enebheji enokhozi olugolide kanti neSontaba inalo olu phawu lokhozi kodwa lona lubomvu. Lo mbhali waye ngumdlali ekwangumqeqeshi weqakamba kodwa eli futhe liyafumaneka kuzo zonke iincwadi zakhe. Yonke loo nto ibonisa ifuthe elivela kwindawo lo mbhali akhulele kuyo iBhofolo. Xa kuthethwa ngeqakamba kuthethwa ngeBhofolo. Ubomi babantu baphaya babuthambekele kwiqakamba. Ngela xesha yayingekho into eyayidlalwa ixatyiswe njengeqakamba. Oosomashishini, iinkokheli zasekuhlaleni zazilikhuthaza zilidlala ngokunjalo iqakamba. Lo mdlalo yayilulwimi lwaseBhofolo ubufana nokutya kwaseBhofolo. Nomnye umbhali ebengayidlali iqakamba ebenokuyifaka kubhalo lwakhe kuba ibingowona mdlalo ubalaseleyo apho eBhofolo.

Ngokwenene le midlalo iluzoba ngokupheleleyo unxibelelwano olukhoyo phakathi kombhali nemisebenzi yakhe. Apha umbhali usibonisa into yokuba umdlalo uyamoluleka umntu nokuba unjani na, ngakumbi xa engumntu ozinikezeleyo kumdlalo lowo. Nangona umbhoxo ingumdlalo orhabaxa kodwa kubomi benene abadlali balo mdalo ngabantu abambuna ngaphandle nje kokuba umntu ungumntu oselayo. Uqeqesho olurhabaxa lubenza bajongeke njengabantu abazindlavini. Umdlalo ukwenza ukuba abantu bakubone ngenye indlela, kuba usenokubonwa njengekhalipha. Kukho utata owayesaziwa kakhulu ekuhlaleni; wayeliyolisa, elithanda iqakamba. Lo mfo wayebizwa ngegama lokuba nguMastyu esaziwa nangumntwana kummandla waseBhofolo. Waye soloko ke ebakhuthaza esitsho ngaloo mikhwazo yakhe. Lo mfo uyafumaneka kwincwadi yombhali ethi UKhozi Olumaphiko, koko umbhali umbiza ngokuba nguBaba. Loo nto ivezwa nangala mazwi akhe athi:

> Kude ngelingeni kwadlula ngendlela ekufuphi omnye umfo wasekuhlaleni owayesaziwa ngegama lesiqhulo elinguBaba. UBaba wayendithanda kakhulu, endithandela ebholeni yombhoxo neyeqakamba. Uthe nje ukuba andibone, wawurhuqa laa mlenze ukuza elucingweni selendibiza ngawo onke laa magama akhe awathandayo. Ngaxeshanye wayejiwuzisa intonga yakhe ebonisa indlela ayithandayo endiyibetha ngayo ibhola yeqakamba (1996:93).

Apha umbhali usibalisela ngembali yakhe ngelaa xesha wayengumdlali weqakamba. Ingalibalekanga nembali kakhokho wakhe uKhangela. Umbhali akangenanga nzulu kulo mba kuloko ubethe nje koozelekazi phofu echaza indlela abantu ababephila ngayo phantsi kwengcinezelo yamadlagusha. Ubuya kwakhona uSaule ayibalise le ntlalo enjenje:

> Kule yam indawo yona, eBholo kwaQaka, apho yayingenzanga mkhethe intambo elushica yengcinezelo ukukrwitsha, yayingumhlaba otyebileyo woqhushululu. Ukuzalelwa endlaleni ufele endlaleni, yinto esazimisela ukuyilwa sisisizukulwana ngalo lonke ixesha sifumana ithuba (1996:5).

USaule usebenzisa isikweko xa ethetha ngeBhofolo, uye athi yiBholo kanti xa ungumfundi oneliso elibukhali ulazi neBhofolo kulula ukubona into yokuba eli bali lenzeka eBhofolo. Ndiyayithanda kakhulu le ndawo ithi ukuzalelwa endlaleni ufele endlaleni yinto esazimisela ukuyilwa sisisizukulwana.

University of Cape Town

Ngenene umbhali usichazela imbali yendawo akhulele kuyo ekwabonisa neemeko ezinzima abakhulele phantsi kwazo, nto leyo ithi izobe intlalo yaseBhofolo yaloo maxesha. Imbali yale ndawo iyayingqina ngokuphandle le nto:

> Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhoba alahlekelwa yimihlaba, ukuze nje oonyana bahambe bedudulelwa kwindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa. Beziye ziphalale iinyembezi kwiimpobole zamaxhego xa zibalisa ngempatho eyafunyanwa ngooyisemkhulu mini soyiswa esi sizwe (1996:5).

Imbali yale ndawo ithi ivuse umnyele ngakumbi xa kufikelela kwindima yokuhluthwa kwemihlaba yabantu. Onke amabali kaSaule athetha ngezinto ezibuhlungu nezichukumisayo, zizinto ezibanga uvakalelo. Kungoko kungelula kwaphela ukumehlula umbhali kwimisebenzi yakhe ayibhalileyo, kuba iincwadi ezininzi zakhe zizoba imbali ngobomi bombhali.

4.9 Ukuqukumbela

Nangona lo mbhali ekhulele phantsi kobomi basefama imfundiso yabazali imkhokelele kwimpumelelo kuba sithetha nje ungomnye wababhali ababalelwa koovulindlela boncwadi lwesiXhosa. La mabali abhalwe ngobuchule obudiza ingqondo ephangaleleyo, ebanzi nephakamileyo kumbhali. Ukwakhiwa kwabalinganiswa, intsingiselo yesiko, ukutshintsha kwamaxesha nesiXhosa esisulungekileyo zezinye zezinto eziveza amava ombhali.

University of Cape Town

Idinga yeyona noveli ewabonakalisa kakuhle amava okubhala alo mbhali. UMlandeli ayimhluphi kwaphela into yokuba seKapa kwindawo yokuzalwa kaMacebo utshaba lwakhe. UMlandeli uthi nalapho amfumene khona umthakathi amyeke angamenzi nto. Kweli bali umbhali usebenzisa incoko yababini ukuphuhlisa injongo yakhe. Ukukhalipha kwengqondo, nengqiqo zezinye zezinto ezenza ukuba lo mbhali woncwadi aphume izandla ekubhaleni uncwadi lwakhe phofu esebenzisa izincomo kanti nezigxeko.

USaule umzoba umntu ngokwendlela ayiyo, nto leyo ayenza ngokuthi amphononongе kakuhle umntu lowo amzobayo. Utsho nawe mfundi ukholelwe kwinto yokuba ngenene lo mlinganiswa uyile nto kuthethwa ngayo nakubomi benene.

University of Cape Town

ISAHLUKO SESIHLANU

IDRAMA NAMABALANA AMAFUTSHANE

5.1 Intshayelelo

Idrama libali elibaliswayo elisebenzisa ingxoxo, oko kukuthi abantu bathetha bephendulana. Ingcali yethu yedrama yesiXhosa uD.N. Jafta (1978) isalathisa iinkalo ezintathu ethe thu ngazo idrama.Yena uthetha enjenje ngemvelaphi yedrama:

> Imidlalo ibixhaphakile mandulo phaya kwintlalo kaXhosa. Ukuba siyayiqondisisa siya kufumana ukuba ibingeyomidlalo nje yokuchitha ixesha. Ibiyimidlalo yokuzonwabisa kanti iqulethe lukhulu. Usapho belululekwa ngale midlalo. Isisiseko sentlonipho, sokusebenzisana nabanye abantu, sokuqhayisa ngesizwe nobuzwe, nokubusa besisekwa ngendlelana yemidlalo ebimandisa elusatsheni kanti yindlela eyothi izike ngayo imfundiso.

Ngokufutshane uJafta uyaphikisana naye nale ntetho ethi idrama ivele kumasiko onqulo. Kuba yena usibalisela kakuhle ngemvelaphi yedrama, nto leyo asivezela ngeentsomi zamaXhosa, iimbongi kwakunye neengoma nemixhentso kaNtu.

University of Cape Town

Ubuya kwakhona uJafta (1978:3) ayichaze ngolu hlobo idrama:

> Drama is an art that involves imitation. Drama art imitates by using words, sounds, voice and action. It involves all those actions that are used by men to express themselves and their relationship to the environment. Imitation is universal in all dramatic art.

Zona iingcali ezinjengoSirayi, Saule, Moropa kwakunye noSondlo-Nyangintsimbi (2000) ziluveza uluvo lombhali uBrown (1972:5) xa esixhasa esi sicatshulwa, kuba baye bangqinelane nalo mba, xa athi:

> A man is a "natural mimic" in so much so that even his phyisical features are adapted for mimicry. The flexibility of his body and plasticity of his face are adaptations to this mimicry. The resources of his voice which he can adapt to depict his likes and dislikes are a further adaptation to this kind of mimicry.

Kwakhona ezi ngcali zinjengooSirayi, Saule, Moropa kwakunye noSondlo-Nyangintsimbi (2000) zibuya ziveze nezimvo zombhali uOmoyela (1971:121) xa ekholelwa kwinto yokuba, isiphiwo semveli umntu anaso siso esithi simxhobise, siphakamise nentetho yedrama.

University of Cape Town

Lo mbhali uyichaza enjenje:

> Basically drama consist of imitation and impersonation since these are part of human nature.

USatyo (1991:103) uyichaza idrama, njengoncwadi oluvele kumasiko onqulo athile. Uye ayicacise enjenje:

> Apha ke idrama yayiqhambuka kwizibongo ezazisenziwa kumatheko amaxesha athile onyaka, awayesenzelwa isithixo uDionysus. Izibongo zamaxesha kaDionysus zazicengcelezwa yiKorasi zibe nomxhentso, yonke ke le nto ithi ingqamane nesiko eli lenziwayo. Isiko yinto apha eba nomoya othile wobudrama kuba kaloku ngalo kubonakaliswa ngabantu abo indlela yabo yokuqonda nokutolika unqulo olo lwabo.

Lo mbhali unguOmoyela ubuya aphikisane nale ntetho kaSatyo yokuba idrama ivele kumasiko onqulo. Yena uye ayibone ngolu hlobo:

> It is the mimetic instinct which develops much earlier in man, even before he can have any religious beliefs, inclinations and indoctrination, that has resulted in imitation of various kinds and consequently, drama.

University of Cape Town

Lukho unxibelelwano olukhoyo phakathi kwedrama nonqulo kuba kaloku injongo yazo kukusebenzisa abantu. Zikhona nezinye iingcali ezifana nooEmsile noCondarie eziyichaza kakuhle idrama, kungoko kubalulekile ukuba sikhe sive ezabo izimvo ngedrama. Le ngcali uEmsile (1982:1) uthi xa ethetha ngedrama:

> A drama is a prose or poetical composition telling a story of conflicting interests in human life by means of the speech and action of the characters.

Naye umbhali uConradie (1968) ubuya athi:

> A drama is meant to be performed. In order to be appreciated, a drama must not merely be read but a performance must be seen. It must be interpreted by the actor, producer and the stage manager.

University of Cape Town

Idrama ibhalwe kade xa siyithelekisa nolunye udidi loncwadi. Incwadi yokuqala yedrama ivele ngo1954 ethi <u>Zangen' Iinkomo</u> ngokubhalwe nguM. Mbindlana. Idrama izintlobo ngeentlobo, kukho eyokulinganiswa eqongeni, eyemiboniso bhanyabhanya, ekumabonakude neyeradiyo. Kwaye idrama ineempawu ezithile eyahluka ngazo ezizezi; intshukumo, ulinganiso kwakunye nencoko. Kwesi sahluko siya kuthi sigxininise kwimidlalo yonomathotholo kuba lelona jelo losasazo athe lo mbhali wanegalelo kulo. Makhe sive uluvo lwale ngcali inguBennett (1987:29) xa ithetha ngokubhalwa kwemidlalo kanomathotholo isithi:

> Radio drama is an art form in its own right, in which sound is the only means of distinguishing between characters, creating moods and indicating where the action is taking place.

Njengoko iminyaka iqengqeleka ngokuqengqeleka, kwaba njalo nokuhambela phambili komdla kaSaule kwizinto zobom. Uthe ke lo mdla wakhe ukuze waneliseke ngokuthe ngqo, waza wavelisa iintlobontlobo zokonwabisa kwimidlalo yakhe. Kumnandi ukuzazi iimbali ngokuziva nangokuzifunda kodwa ukuzibona ngeliso lenyama ezo ziganeko zibaliswa ngomlomo nangosiba konwabisa nangaphezulu. Njengomnye wababhali obhale imidlalo kanomathotholo, uSaule ubona ukuba kusekuninzi ekusafuneka kwenziwe ukuphuhlisa umgangatho wesiXhosa ingakumbi kubhalo losasazo. Umbhali uyiveza loo nto ngentetho yakhe ethi:

> Imidlalo yonke iyafana, yahluke ngeemfuno zelo jelo ubhalela lona. Kumdlalo weqonga kufuneka waneze ezeqonga iimfuno, ezikamabonakude kanti ke nezeradiyo ngokunjalo. Xa ubhala akusuki uthathe usiba ukhwele ephepheni ubhale, koko uthunukwa ziingcinga ezithile entlalweni jikelele, izimvo ezithile, into owakha wayibona isenzeka okanye wayiva ngokuyibaliselwa. Yiyo loo nto onke amabali esiwafunda ezincwadini engathi zizinto ezakha zenzeka nje kuba kaloku asekwe phezu kwezinto ezakha zenzeka (1988).

Lo mbhali uphinda kwakhona azekelise ngencwadi yakhe, Amaciko (1988:4) xa esithi:

> Kumava esinawo ngokubhalwa kwemidlalo yeradiyo, ingakumbi esiXhoseni kuninzi ekusafuneka kufundiwe ngababhali. Kule ndima, ithambo lisazele ngumongo kunqabe nje abanobuchule bokuwubizela[3].

Eyona nto ivezwa nguSaule, ubonisa ukuba ijelo losasazo lisaqhwalela kwicala lobhalo lweradiyo. Kunyanzelekile ukuba ababhali bame bume banyuse umgangatho wolwimi lwesiXhosa ungapheleli nje ekufundweni kwiincwadi koko lufumaneke nakwamanye amajelo osasazo. Ababhali bedrama balinikiwe ithuba lokuveza izimvo ezintsha kanti kwabasakhasayo umngeni ucelwa yile ngcali uSaule ukuba baphuhlise iitalente zabo.

USaule njengenye yeengcali eziphume izandla ekubhaleni kwiincwadi zakhe lo mbhali akazibalulanga njengombhali kuphela kodwa nanjengomxhonkxi onika imfundiso kwisizwe siphela. Umbhali usibonisa ukuba uhlobo ngalunye lokubhaliweyo lunemigaqo yalo, ekuyilandeleni loo migaqo kubalulekile ukungayilibali indlela wena ophila ngayo. Lo mba uwuveza kakuhle kwincwadi yakhe ethi Amaciko (1988:1) xa athi:

> Umntu ontetho isisiXhosa uya kubhala ngendlela eyahlukileyo kweyomLungu okanye umntu wolunye uhlanga. Imigaqo le, mayingathi kuba ithathelwe eNtshona, isuke ikubophelele ikwenze umLungu.

3.Le nkcazelo ivela kuphando endilwenzileyo ngombhali mgomhla wama25 kwinyanga ka Meyi 2001 ngentsimbi yeshumi elinanye kusasa, kwidyunivesithi yoMzantsi Afrika ePitoli.

USaule akaphelelanga nje ekukhuthazeni koko ubonisa indlela azingca ngayo ngolwimi lwakhe. Kungoko ezama konke okusemandleni ukubuyisa isidima solwimi lwesiXhosa, kuba kaloku abantu abantetho isisiXhosa baphelelwa bubuXhosa babo badludla nolwimi lwasemzini. Yiyo loo nto lo mbhali ecela umngeni kubabhali abakhoyo ukuba baphathisane balwe eli dabi lokusengelwa phantsi kolwimi lwesiXhosa.

UNgani ubonisa uvakalelo analo ngokungathathelwa ngqalelo kwemidlalo yeqonga. Phofu ebagxeka ababhali ngokusilela ekubhaleni ezi ncwadi zemidlalo. Kwincwadi yakhe ethi Umkhonto kaTshiwo (1984:90) uwuveza kakuhle lomba xa esithi:

> Ndiyalazi likho ityholo abangasithela ngalo ababhali bamaAfrika. Elo tyholo lelokuba imibutho ekhoyo eyilelwe ukwenza imidlalo, ayinawo amaqonga angawo angahlangabezana nemiboniso ethile kwiincwadi zemidlalo.

Ukongeza kulo mba ungentla kubalulekile ukuba thina sizwe esiNtsundu siphakame sithathise apho boyisakele khona abanye ababhali. Masingavumeli ulwimi lwethu luxhatshazwe ngabantu bezinye iilwimi, kuba kaloku loo nto yenza ukuba badlale ngalo liphelelwe sisidima salo. Kungoko kufuneka siphakame sizwe esiNtsundu sikhusele isidima soncwadi lwethu. Kaloku isizwe esingenazo iincwadi zaso ezibhalwe ngolwimi lwaso siyadelelwa zezinye izizwe. IsiXhosa lulwimi olukhaliphileyo, zikwanjalo ke neencwadi zesiXhosa. Kolu hlanga lungulo Mzantsi Afrika singuwo, maluphakame ulwimi.

University of Cape Town

5.1.1 Ubhalo lwemidlalo kanomathotholo

Phambi kokuba singene nzulu kumxholo wemidlalo kanomathotholo, kubalulekile ukuba sikhe sijonge ukuba ingaba eli jelo losasazo lweradiyo libaluleke njani na kubaphulaphuli. Iradiyo lelona jelo lokuqala elathi lafumana inkxaso kubaphulaphuli abaninzi. Iziko losasazo leRadiyo Xhosa, lasekwa ngomhla wokuqala kweyeSilimela ngomnyaka ka1960 ngeenjongo zokuphumeza iimfuno zabantu. Eli ziko lalisaziwa njengeRadiyo Bantu kuqala kodwa ekuhambeni kwexesha labizwa ngokuba yiRadiyo Xhosa. Kuphando olwenziwa nguD.B.Z. Ntuli (2002:5) olufumaneka kwiphepha ndaba ledyunivesithi yoMzantsi Afrika elikwi-intaneti, uyichaza imbali yokubhalwa kwemidlalo kanomathotholo athi:

> Umbhali okanye umsasazi oNtsundu wokuqala othe wathatha inxaxeba kubhalo lwemidlalo kanomathotholo eMzantsi Afrika nguHubert Sishi. Njengoko wayesebenza kwiziko losasazo elibizwa ngokuba yiSouth African Broadcast (SABC) ukusukela ku1945, uthe phakathi konyaka ka1960 nonyaka ka1980 waziqaqambisa njengomnye wababhali bakanomathotholo kodwa kwicandelo lesiZulu okanye kwiRadiyo Zulu. Lo mbhali uye waziqaqambisa ngomdlalo othi Imilando yakwaZulu. Lo mdlalo usekwe phezu kweziganeko ezinqonge iinkosi ezine zakwaZulu: uShaka, Dingane, Mpande kwakunye noCetywayo.

University of Cape Town

Nangona imidlalo kanomathotholo inqongophele nje, eli jelo losasazo lidlale indima enkulu ngokuzisa inguqu entlalweni yoluntu luphela. Njengoko ixesha lihamba nje, umdla neemfuno zabantu zikhula ngokukhula kuba kaloku bafunda ngezinto ezibangqongileyo elizweni jikelele. Eli ziko losasazo lelona lithe laziqaqambisa ngokunika imfundiso, ulwazi kanti nokonwabisa abaphulaphuli ngokunjalo. Ngokolwam uluvo ndingathi abaphulaphuli abaninzi baxabise okanye bakhetha ukusebenzisa unomathotholo kunomabonakude. Unomathotholo lelona ziko losasazo lifikelelekayo kuye wonke umntu.

5. 2 Imidlalo yosasazo kaSaule

Idrama lelona candelo uSaule aziwa njengovulindlela nathe wabonisa ubuchule, nokukhalipha kwengqondo. Lo mbhali waqala ukuziqonda ukuba ungumbhali mhla incwadi yakhe yedrama yokuqala ethi Amaciko yashicilelwa.

Unomathotholo uneempawu ezimbini ezibalulekileyo ezimahlula kumdlalo weqonga, mpawu ezo eziluncedo ekuyileni olunye uhlobo lomdlalo. Ngenxa yokuba umdlalo woonomathotholo ungabonwa, amazwi nezandi zabalinganiswa zezona zinto zisetyenziswayo ukulola ingqikelelo yomphulaphuli. Ngokufutshane umdlalo woonomathotholo, nawo singanako ukuwubona, kodwa ngeliso lengqondo. USaule uzivelele kakuhle zonke ezi nkalo kwimidlalo yakhe.

University of Cape Town

Kumdlalo wakhe othi "Liduduma lidlule" usebenzise izandi ezifana nokukhala kweenyamakazi neentaka, nto leyo enika umphulaphuli umfanekiso wesimo sentlalo esilihlathi. USaule ukwaphumelele ekusebenziseni izandi eziyiliweyo kwiidrama zakhe. Ezi zandi azaneli nje ukubonisa indawo kuphela koko zinenxaxheba ekuqhubeleni phambili umdlalo. Wenze lukhulu uSaule ukuguqula okubonwayo kube kokuviwa ngeendlebe, nto leyo enika umphulaphuli umfanekiso ocacileyo wokuba kwenzeka ntoni na. Amabali afana no<u>Hlohlesakhe</u> kaMandla Myeko ngamanye amabali athe anegalelo kubhalo lukaSaule. Njengomntu owathanda kakhulu amabali eradiyo loo nto ithe yamenza ikhwele wazimisela ukubhala awakhe amabali.

USaule akonelanga nje ukuba ngumbhali wejelo losasazo leRadiyo Xhosa. Nanjengoko besele nsikhankanyile kwangaphambili into yokuba lo mbhali wasebenza njengomnye wabazigqatsileyo kwiziko losasazo kwiRadio Ciskei. Apho athe wathatha inxaxheba kwinkqubo u"Hlomla kwezakowethu". Lenkqubo ibinendima enkulu eliyidlayo kubantu bakwaXhosa kuba ibibhekiselele kwiincwadi ngokubanzi kunye nenkcubeko yakwaNtu. Incwadi yakhe yokuqala <u>Amaciko</u> yeyona eyamzisela indumasi yatsho loo nto yamkhuthaza kakhulu yatsho yamenza ukuba aqhubele phambili, azibone njengomnye wababhali abathe banegalelo ekubhaleni iincwadi zesiXhosa. Ngonyaka ka1993 kuphindwe kwashicilelwa enye yencwadi zakhe yemidlalwana yeradiyo ethi <u>Nkcenkce-Mlanjana</u>. Le yona incwadi yingqokelela yemidlalwana emihlanu.

University of Cape Town

Njengoko kungelula ukubhala imidlalo kanomathotholo.USaule singambalula njengenye yeengcali ephume izandla ekuwufezekiseni lo mba wokubhalela unomathotholo. Singatsho ukuthi lo mbhali unobuchule obungumangaliso bokuzoba umfanekiso weliso lengqikelelo. Loo nto uyenza ngokuthi asebenzise amagama okwakha imifanekiso eqaqambileyo kwiliso lengqondo. Kwakhona xa sijonga indlela uSaule awadala ngayo amabali akhe ingummangaliso. Le ngcali isebenzise iingcinga ezinje ngokufa, uloyiko, intiyo, ubuhiba, ikratshi, uthando, ukunyaniseka, umothuko, ubunzima bobomi kwakunye nempumelelo okanye uloyiso ekudaleni amabali akhe.

Bakhona ababhali bokuqala abafana nooMandla Myeko abathe banegalelo kubhalo lwemidlalo kanomathotholo. Nangona kunjalo babengabhali bekhulekile ngenxa yemiqathango ethile yorhulumente wengcinezelo. UHlohlesakhe, kaMandla Myeko ngomnye wemidlalo ethe yavusa umnyele kubabhali abaninzi abaNtsundu. Imidlalo kaSaule nangona uninzi lwamabali akhe ingawokonwabisa nje, akwanayo nemfundiso egqithisileyo, yokwakha izimo zabantu. Kwakhona kwanexesha ezi ncwadi zishicilelwe ngalo likwabonisa ukuba nangona zinefuthe lempembelelo yaseNtshona, zikwadlala nendima enkulu ekukhumbuzeni abantu bakwaNtu ngemvelaphi yabo.

5.2.1 Ukuphethwa kwamabali kaSaule

Xa ungumbhali kunzima kakhulu ukukholisa abafundi ngakumbi kumdlalo ophulaphulwayo kodwa inkoliso yamabali kaSaule akulula ukufumana iziphene kuwo kuba kaloku unendlela ethile yokuthimba iingqondo zabaphulaphuli. Abaphulaphuli ngabona bantu baneliso elibukhali lokuzibona msinyane iziphene zababhali.

University of Cape Town

Ubuchule balo mbhali uthi xa esaliqala ibali lakhe abe seleyazi indlela eliza kuhamba ngayo neliza kuphela ngayo. Kwaye akulula ukufumana uphindaphindo lwamagama kuba lo mbhali uyaziqonda izinto abhale ngazo kumabali akhe angaphambili. Umbhali usebenzisa ubuciko obungummangaliso xa aphetha amabali lakhe. Ingangathi kubaliswa intsomi xa ndithi, kumabali okanye imidlalo yakhe, izahluko okanye imiboniso yokugqibela ibhalwa kuqala. Loo nto isenziwa yinto yokuba, uthi xa ebhala ibali lo mbhali, libe sele eliyile kudala waligqiba engqondweni yakhe. Uthi xa ebhala umboniso wokuqala abe selewugqibile owokugqibela.

Loo nto uyenzela ukuba lo mboniso wokugqibela asele ewubhalile, ibe nguwo omkhanyisela indlela. Omnye umzekelo wokuphethwa kwebali yile ngcali, kukuba umlinganiswa asingcamle isiphelo esikrakra ngokunjalo nesimnandi. Kulo mba asingeyi kude. Thatha umzekelo webalana lakhe elithi "Ndixolele", UMalibongwe kumnandi ukufumana ilifa elifana nemana eyehla ezulwini kodwa kubuhlungu ukuba athi ngomzuzu wokugqibela abe ngunobangela wokusweleka kukayise eqala nokumbona.

Ababhali abaninzi bayicinga apha phakathi ebalini indlela yokuwaphetha amabali abo. Yiyo loo nto ungafika bebabulala abalinganiswa ngaphandle kwesizathu. Thatha umzekelo webali elithi uDike noCikizwa kaMmango, yindyikitya yokufa ebangelwa kukunyanzeliswa kwesiko. Kwamanye amabali alo mbhali kulula ukufumana abalinganiswa sele bedukile, phofu umkhondo ungenakulandelwa.

University of Cape Town

Ngelinye ixesha uye ufumanise ukuba kuthi ngeli xesha bekufanele ukuba ibali libe liphelile, lisaqhuba, lithi nalapho lide laphela khona lifane namanzi achitheke entlabathini ngenxa yokunganikisi mdla kwalo.

5.2.2 Isakhiwo sebali

USaule ungumbhali olichule kuba ulibekelela kakuhle ibali lakhe ngokwamanqwanqwa alungeleleneyo. Lo mbhali uthi xa elidala ibali lakhe eze nalo kakuhle. UScholes noKolleg (1966:207) basichaza ngoluhlobo isakhiwo:

> Plot can be defined as the dyanamic, sequential element in narrative literature.

University of Cape Town

UFoster (1964:93) wahlula ngokucacileyo phakathi kwebali nesakhiwo sebali. Uthi xa esichaza isakhiwo:

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

Isakhiwo samabali kaSaule singahlulwa sibe ngala manqanaba alandelayo ingabula-zigcawu, impixano, uvuthondaba nesisombululo. Ulivula ngentshayelelo, apho azisa abafundi ukuba kwenzeka ntoni na kwibali elo, yenzeka phi kwaye isenziwa ngoobani. Ibali elithi "Ndixolele" liyiveza kakuhle intshayelelo kuba apha umbhali uya sivezela ukuba kwenzeka ntoni na. Umoya obhudlayo wobusika usikrobisa kwisimo sentlalo.

UCohen (1973:68) ucacisa enjenje kwesi sigaba:

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

Naye uNgani kwincwadi yakhe ethi Umkhonto kaTshiwo (1984:1), kwingabula-zigcawu zivezwe ngembonakalo yebali. Amagama afana nongcwalazi, incoko yenkosi namaphakathi, akukhanyiswanga ngaphandle nje kolwilwilwi womlilo eziko nencoko ephantsi eqhutywa emva kweziqabu ezinomxhino zisichazela zisuka into yokuba kusingathwe umcimbi onendili. Yena lo mbhali unguStevick (1967:141) ungena nzulwana kulo mbandela:

> If this is granted, we may say that the plot of any novel or drama is the particular synthesis effected by the writer of the elements of action, character and thought that constitute the matter of his invention.

Emva kwentshayelelo sifumana inqanaba elithande ukuba lidana noko. Impixano iba shushu ngoku kuba abalinganiswa bayaduntsuza ngamandla elowo utyhalela ezakhe iinjongo phambili. Loo nto siyibona phakathi kukaLulama noMalibongwe.

University of Cape Town

Impixano phakathi kwesi sibini iye isiya ngokuba shushu kuba uMalibongwe akafuni nakuva, engamankeli kananjalo uyise. Ukuquma ihlazo alenzileyo uphela esola uLulama ngokufa kukanina, kuba esithi babengavani kakade. Esi bini siphela sisilwa ngeentonga zomlomo. ULulama uphela elila ngenxa yomsindo nokudana kokuthi kanti ixesha lonke uMalibongwe umcingela kakubi kangaka. USaule ungumbhali olichule, uthi akubona ukuba izinto zishushu ngokwenene, asibeke kwindawo apho iziganeko ziqhushumbayo. Umbhali uCohen (1973:63) uthi ngesi sigaba:

> Here the author will indicate the development of his basic situation, suggest any important conflicts, and develop his characters.

Sibona uMalibongwe engabuyi ngamva kwisigqibo sakhe, uxolele into yokuba uLulama ahambe alandele uyisezala ukuba ukhathazekile kukugxothwa kwakhe. Impembelelo kanina kaMalibongwe malunga noyise icaciswa gca yile ntetho ilandelayo:

> Ukuba wawungonwabanga, wawungekhe uduke ixesha elingaka. Kwakwinto yokuba ukwazi ukuyifuna le ndawo nasezinzulwini zobusuku ude uyifumane, inento eyithethayo loo nto. Kutheni khona le nto uthi gqi emva kokusweleka kukamama? (1988:40).

Imigaqo eqhelekileyo yedrama efana nongquzulwano, isakhiwo nokuzotywa kwabalinganiswa iyasebenza nakumdlalo woonomathotholo. USaule uphumelele ekwakheni izakhiwo zemidlalo yakhe ngendlela efanelekileyo.

Siyalubona unxibelelwano lukanobangela nesiphumo sesenzo ngasinye. Siza kukhe siqwalasele umdlalo wakhe othi "ULindithuba"sibone ukuba ingaba izigaba zomdlalo ziyabonakala kusini na. Zisuka siva izandi eziyiliweyo, ukukhala kweentsimbi zecawe nokwefowuni. Ezi zinto zisincedisa ekubeni siqonde ukuba eli bali lenzeka kwaPhumzile kusasa ngeCawe. Kwakhona siva ingxoxo phakathi kukaPhumzile noMandisa. Kwalapha sinikwa ingxaki ephambili ebalini. Siyazibona zintshula izithombo zempixano. Sibona umdlalo ucombuluka ukusuka apha. UBrooks noWarren (1964:24) bakuchaza ngolu hlobo oku kucombuluka:

> By rising action we mean the evolving of the conflict that is implicit in the original situation.

Kulula ukufumanisa ukuba lo mbhali uthe wachaphula kwezi ngcinga zingentla ukuphuhlisa iinjongo zakhe. Eli nqanaba lichanatywe kakuhle kulo mdlalo ungentla. Kukho umothuko, intiyo, ikratshi, uloyiko olukhatshwa lusizi, ukunyaniseka, ubunzima bobomi obuhamba nethamsanqa nokufa olunezisolo. Umlinganiswa ophambili uMalibongwe ulelona xhoba elithi lichaphazelwe zezi ngcinga zonke kuba umdlalo ungqonge yena. Uthi azifumane ekwimeko yokuzisola ngenxa yentiyo eyebangelwa ngamahla-ndenyuka enzima adibene nazo ebomini.

UMmango (1991:83) uyiveza le mpixano ngeyona ndlela ibuhlungu. USando uzibona sele ebhujelwa ngumntwana ngenxa yokuthanda imali.

Intiyo ivezwe ngomlinganiswa onguSando othi amthiye egazini uDike kuba ethandana noCikizwa, ude axolele ukumbulala. Umbhali ubonisa amazwi okuzisola ngentetho kaNomazala xa ethi:

> Yhu tana! Akwaba wayeyekiwe lo mntwana kanti nje uza kugqibela ngokuzenzakalisa.

Uxolo lusetyenziswe njengesixhobo sokubonisa uthando phakathi kwababini abathandanayo. Loo nto uthi ayibonise ngomgama wengqondo kwabo bathandanayo, bathi nangona benezimvo ezahlukeneyo, kodwa ngenxa yokunyaniseka kweentliziyo zabo, nengqiqo yenqondo bazibone izinto ngeliso elinye. Thatha umzekelo u"Ndixolele"(1988:42) ujonge intetho yomlinganiswa ethi:

> Lulama: Ndiyaxola myen'am ndiyazi ukuba uphazamile. Kunjalo nje andithandabuzi ukuba uxolo ulucela ngenene nangenyaniso. Kunjalo nakwabanye abaninzi. Balucela ngenjongo yokuxolisa, yiyo loo nto kufuneka sibanike indlebe. Xa sebegqibile, siyakwazi ukubona ukuba ingaba balucela kuba kungekho msebenzi wabo kusini na, okanye luxolo olusuka entliziyweni na.

University of Cape Town

Kanti naye uPotter (1967:24) wongeza ngelithi xa ethetha ngesakhiwo sebali:

> The plot begins when the continuing cause begins and that cause carries the sequence forward. At the same time single avents in the series are often the cause of later ones.

Eyona nto ingamandla ezama ukuvezwa nguSaule yinto yokuba, ulwazi oluncinane lusisithintelo kwinkqubela nakuyo impucuko. UMalibongwe akamnikanga thuba uyise ave nezakhe izimvo, koko wanele lulwazi awaluxelelwa ngunina. Yiyo loo nto uLulama emlungisa kwiimpazamo zakhe, phofu ekwamxelela nento yokuba, ityala linamacala ngoko ke kulungile xa benokuthi balive necala likaMacingwana.

5.2.3 Isimo sentlalo

Ngamaxesha amaninzi ababhali besiNtu basebenzisa indalo ekuzobeni, ekuncomeni kanti nasekugxekeni loo nto ibachukumisileyo. Kwakhona xa ujonga kwiinoveli, amabali amafutshane, imidlalo yokulinganiswa kwakunye nemibongo, uyakufumanisa into yokuba ababhali basebenzisa imozulu ekuzobeni isimo sentlalo kanti nasekuphuhliseni inkolo ethile. Nalapha kubhalo lukaSaule uyafumaneka lo mba, apha ibali lakhe elithi "Ndixolele" liyiveza kakhuhle le nto kwintshayelelo (1988:37) xa esithi:

> Kuvakala umoya obhudlayo wobusika.

University of Cape Town

USaule uphum' izandla kubhalo lwencwadi lwesiXhosa nto leyo ayenza ngokuthi asebenzise italente, amava nesiphiwo sakhe sokubhala. USaule ungumbhali onesiphiwo esingummangaliso sokwayamanisa iziganeko ezisebalini kwakunye nendalo. Kumabali akhe amaninzi uSaule uyisebenzise indalo njengesixhobo esigunqodo webali. Imozulu yeyona ndalo lo mbhali athe wayisebenzisa, loo nto umbhali uyenza ngenjongo yokubonisa ukubaluleka kwendalo ngakumbi kwisizwe sakwaXhosa. Xa izinto eziza kwehla ebalini zimbi imozulu iba neendudumo, kugqekreza imibane, ingqele eqhaqhazelisa amazinyo, umoya obhudlayo okanye inkungu. Kanti xa imozulu ishushu, imini izolile neziganeko ezisebalini zintle.

Ngamanye amaxesha indalo iyakwazi ukuba nguwona mxholo webali. Xa sinokuthatha umdlalo othi "Liduduma lidlule" isihloko nje esi sebali sikuxelela into yokuba ibali elo lisekelezelwe phezu kwendalo. Singatsho sithi ibali eli lijikelezwe yindalo, ifuthe libonakala okanye livakala ngamandla kwiziganeko zebali. Apha kweli balana indalo isebenza njensixhobo sokuphuhlisa injongo yombhali. Izenzo zabalinganiswa zichatshazelwa kakhulu ngumoya ovuthuzayo, izulu eligqekrezayo, isichotho kunye nobumnyama. Kwakhona kwakulo mdlalwana othi "Ndixolele" umoya osikayo wasebusika usetyenziswa njengesixhobo sokubasela unxunguphalo.

Ibali elithi "Isipho sikaSibusiso"umbhali uthathe imini yokuzalwa kaSibu ethe gungqu okungaqhelekanga nangona kwakusebusika ayifanise nobushushu bentliziyo yakhe. Imini ezibandayo, ingqele yasebusika, kuyabanda phandle impumlo yale njana ibanda ceke zonke ezo zinto zibuya zifane nentliziyo kaLulamile.

Ubushushu bentliziyo kaSibu, indlu eshushu , neengubo ezishushu yonke loo nto iphela iyebandayo. Lo mba uthi ufumaneke kwakhona kwibali lalo mbhali elithi "Ndixolele" UMacingwana yena ushushu entliziyweni yakhe uphethe uxolo. Ufika ngemini ebandayo ufika intliziyo kanyana wakhe ithe ceke. Ezi zinto zifana nezi ingqele, umoya, imvula zizinto ezibonisa indalo. Kuyabanda yimini ebandayo kodwa indlu yabo ishushu. UMacingwana uze kucela uxolo intliziyo yakhe ishushu le meko iphela iyebandayo kuba ibangwa yintliziyo leyo kaMalibongwe ibandayo.

USaule utshatshele ekusebenziseni isilwanyana njengomlinganiswa, aze asizobe esi silwanyana ngeyona ndlela ithandekayo nexabisekileyo. Umbhali uthi xa ethetha ngemvano ephakathi kwale njana noSibusiso wanga uthetha ngomntu ophilayo. USibusiso uyibona le njana njengomhlobo wakhe wenene, ude ayincokolise, mve xa esithi:

> Baleka kutheni ungandikhawuleli nje? Ulibele? Andizi kukupha kwezi tshipsi ndizithengileyo.

Iziganeko zokungatyi, ukukhala umqamelelo ubemanzi toxo, ukubuya ebusuku ukuvela esikolweni kwanokuvuka ngobusuku ayokufuna inja, kubonisa indlela yonxunguphalo. Ibali liphela uLulama exolelanisa nosapho lwakhe ngokuthi ayamkele inja kanyana wakhe kumasango akhe. Ngokufutshane umbhali usibonisa ukuba yihloniphe into yomntu nokuba ungakanani na, kuba hleze ucinge ukuba uyalungisa kanti uyonakalisa. Kwaye kubalulekile ukuba uwanakekele amalungelo omntu nokuba ungakanani na.

University of Cape Town

Nayo ingcali enguSiyongwana kwincwadi yakhe ethi Ubulumko Bezinja (1962) usibonisa indlela izilwanyana ezibaluleke nezixabiseke ngayo. Lo mbhali uthi asebenzise ubulumko bokuzoba abalinganiswa bakhe abazizilwanyana azimntwise, sibone ngazo sezithetha. USiyongwana usebenzisa izinja ukuphuhlisa umba othile. Inja sisilwanyana sasekhaya esixabisekileyo nesithathwa njengesinyanya kwaXhosa.

UThamsanqa (1957) ungumbhali olichule, kuba uyakwazi ukufanisa iziganeko ezisencwadini kunye nendalo. Umbhali uthi asivezele ngentetho yomlinganiswa ophambili uGugulethu xa athi limkile ilanga, kuyaduduma, limathumb'ntaka. Apha umbhali uphumelele ekusikrobiseni kwinto yokuba iziganeko ezihla kwibali lakhe zimasikizi zibi

5.2.4 Ungquzulwano

Ungquzulwano yenye yeentsika eziphambili ekwakheni ibali elinomdla. Lulo oluqhubela ibali kuvuthondaba. Imigudu yokuphumelela isoloko yaba nemiqobo endleleni. Lukho ungquzulwano ezinkundleni zamatyala, encokweni eqhelekileyo, kwiintshumayelo ezinkonzweni.

Ngamafutshane lunye kuphela ungquzulwano olufumaneka kwimidlalo kaSaule. Zikho ke kambe nezinye iziganeko, ezenza ukuba kucingwe ukuba zilungquzulwano. Ezo ziganeko sukuba zixhasa ungquzulwano olukhulu kwaye zizo ezisetyenziswa njengesixhobo sokuvuthela unxunguphalo. Olona ngquzulwano luxhaphakileyo kwimidlalo kaSaule loluphakathi kwabalinganiswa ababini nangaphezulu.

University of Cape Town

Xa sinokuthi sijonge kwimidlalo kaSaule ngokubanzi, ungabona ukuba zininzi iindlela azisebenzisileyo lo mbhali ekuqaqambiseni ungquzulwano lwakhe. Okokuqala xa unokuqaphela ungabona ukuba ungquzulwano olungundoqo lolu lokungavisisani kwabantu ababini ngezimvo. UGrace (1965:164) wenjenje ukuthetha ngogquzulwano nokujiya kwezinto:

> Drama, like the novel and the short story, is an art of conflict. The key character or characters must find themselves involved in difficulties which they want to bend to their will.

Umbhali usibonisa into yokuba aluze lubekho ungquzulwano de umchasi avele. Kweli bali "uNdixolele", ungquzulwano lubakho ngokusuka kufike uMacingwana onguyise kaMalibongwe. Ungquzulwano kumdlalo othi "ULindithuba" luthatha unyawo xa uNomhle atsalela umnxeba emzini kaPhumzile, nto leyo ezala ukungaqondani phakathi kukaPhumzile noMandisa. Kwalapha kulo mdlalo sifumana uvuthondaba apho sifika kwantlaba-zahlukane. Ukungaqondani kufike kwelo nqanaba liphezulu.

Kukho ukuthotha kwezinto ekugqibeleni apho sibona isiphumo songquzulwano obeluqhubeka. Kulo mdlalo ungquzulwano luyasombululeka ngokuthi uNomhle akhumbuze uPhumzile ngesiganeko esenzeka kwisithuba seminyaka emininzi eyadlulayo, mhla yena Phumzile wasindisa ubomi bukaNomhle engozini. UNomhle uyamvuza ngeso senzo.

University of Cape Town

Xa sinokuthi sithelekise indlela oluzotywe ngayo olu ngquzulwano kwimdlalo yakhe uya kubona ukuba lwahluke mpela kwindlela abanye ababhali abaluveza ngayo.

Lo mbhali uluveza kwazisuka ungquzulwano kumabali akhe, loo nto eyenza ngenjongo yokutsala umdla wabafundi kwaye ekwanoloyiko lwento yokuba ibali lakhe lingasuka libe dikidiki ukuba uthe wadukisa. Le ndawo ibaluleke kakhulu ngakumbi kumdlalo kanomathotholo kuba kaloku umphulaphuli angasuka ahoye enye into okanye atshintshele kwesinye isitishi. USaule unobuchule obugqithisileyo bokuthimba umdla wabaphulaphuli. Xa uqwalasela imidlalo yakhe uya kubona ukuba ungquzulwano lutyhutyha ibali ukusuka ekuqaleni kuye ekugqibeleni. Umdlalo othi "Azibonisani" apho umbhali usivezele zisuka ngongquzulwano. Umlinganiswa ozotywe njengomakhulu ongahambisani nentetho yokuba kufuneka aqale axelele umabhalana ingxaki phambi kokuba ahlanganiswe nalo mntu ahambele kuye.

UThamsanqa naye ungumbhali, Buzani kuBawo(1958) uzihlwayela kwingabula-zigcawu izithole zempixano. Sikrokriswa kwayingoma eculwa nguNozipho ethi "Dilika thando". Ukungavisisani kukaGugulethu noZwilakhe lungquzulwano olungaphandle.

5.2.5 Ukuzotywa kwabalinganiswa

Abalinganiswa abathabatha inxaxheba emdlalweni banokuba ngabantu ngokwendlela yabo, basenokuba bayimifuziselo nje kuphela. Bazizixhobo ezibonakalisa izinto abanokuba zizo njengabantu.

UJafta (1978:106) uyicacisa enjenje le nto:

> Characterisation refers to the manner in which a dramatist has symbolised his ideas through people who imitate them.

USaule ulichule lombhali kuba ubabumba abalinganiswa, ngenjongo yokuba bakholeleke. Loo nto yenza ukuba bafane ncibishi nomntu ophilayo. Umbhali ubazi ukusuka nokuhlala abalinganiswa bakhe, indlela abacinga ngayo, abathetha ngayo, kwanendlela abavakalelwa ngayo. USaule (2000) uluveza kakuhle uluvo lukaSanger (1988:47) xa esithi:

> A writer's use of speech for a character can be very important to indicate what that character thinks, feels or believes.

Lilonke abalinganiswa baxhonxwe ngumbhali othi ngabo avakalise iminqweno namava akhe. Abalinganiswa abasetyenzisiweyo ngumbhali bambalwa, nto leyo encomekayo ngakumbi kumdlalo woonomathotholo. Loo nto yenza ukuba kube lula ukwahlula amazwi abo.

Umbhali usebenzisa indlela yokubatyhila ngezenzo nangengxoxo abalinganiswa bakhe. Ulwimi nentetho yabalinganiswa luveza izimo zabo. USaule, maxa wambi, usebenzisa neengcinga zabalinganiswa ukubatyhila. Intetho kaNeziswa ibonakalisa kakhuhle ukuba ungumntu onenkani onobukhwele.

University of Cape Town

Kuyabonakala ukuba ungumlinganiswa osicaba kuba akajiki kwisimo sakhe esibi. Xa simthelekisa noMandisa ku"ULindithuba", nangona uMandisa enabo ubukhwele ubuya ayikholele indoda yakhe kwinto yokuba ayazani noLindithuba lowo. Yena uMandisa ungumlinganiswa ongqukuva kuba uye waguquka kwiingcinga zakhe zobukhwele, kungoko emcela ukuba bathembane, bancedisane, balulwe utshaba bobabini phambi kokuba lubadungadunge. Enye into ebalulekileyo ngomdlalo wosasazo kukuba kufuneka ubhale ngesiganeko esithile endaweni yokuzoba ubomi bonke. Uthe akuphumelela imali eninzi uLulama wagqiba ekubeni amshiye kwesinomhlwa umkakhe uNeziswa. Yonke loo nto izungeleze eso siganeko sinye.

UKholeka ngumlinganiswa ongqukuva. Unezinto azithandayo nangazithandiyo njengomntu wonke. Ukhe wazama ukumguqula uSibonda umyeni wakhe kwizimvo zakhe ngesiko lokwaluka kodwa wawa phantsi kuba kakade uSibonda ungumntu otshele kwisithethe. Yiyo loo nto kulo Mzantsi Afrika mtsha abafazi benamalungelo afanayo namadoda. Kwakumboniso wokuqala eyiqalile incwadi yakhe uJongilanga uncokolisa uLoni noMaziko. Kule ncokwana ingende kuyaphi sinofifana lokuba esi sibini ngabantu abanjani. Ungatsho ukuthi uLoni ngumntu ongqongqo, ngokwendlela awusingatha ngayo umcimbi kaNdila (1993). Kumabali amaninzi kaSaule umlinganiswa oyintloko usoloko esengxakini. Kwaye uthi asebenzise amacebo alusizi ukuphuma kuloo ngxingwa akuyo. Akazuzi xesha laneleyo lokonwaba kuba lithi ibali lifika kuvuthondaba kube sele kulunxunguphalo lodwa oluzisa ukruthakruthwano ngokwezimvo phakathi kwamaqela amabini okanye abantu ababini, kodwa kwakamsinyane kuvela isisombululo ibe luchulumanco kwabo boyisileyo.

Xa sinokujonga indlela uSinxo abazoba ngayo abalinganiswa bakhe kwincwadi yakhe ethi UNojayiti Wam (1986), akulula ukubona umlinganiswa oyintloko esengxakini, usoloko ephumelela lula kwimizamo yakhe. Lo mlinganiswa unguNojayiti wenziwe wanganeno kunathi, ngendlela yokucinga nangendlela enza ngayo izinto.

5.2.6 Ukusetyenziswa kwamagama

Umntu akanakwahlulwa egameni lakhe. Isithethe sakwaXhosa sithi umntu ngamnye makabe negama elibonakalisa iimpawu ezinokulandelwa nangabantwana bakhe. Lilonke igama libonakalisa iimpawu ezithile emntwini. Incwadi kaSaule yamabalana eradiyo ethi Nkcenkce-Mlanjana (1993) iwuzoba kakuhle lo mba wokusetyenziswa kwamagama.

Amagama afana nooSiqhwala, uNtloko noNeziswa ngamagama umbhali awathiye ngokwembonakalo yomntu. Ngokwenene lo unguNtloko unentloko enkulu phofu ekwabizwa kwanjalo ngumntu wonke. Kanti naso nesiSiqhwala siyaqhwalela. Asingethethi ke ngoNeziswa yena uthiywe ngokwezenzo zakhe kuba akoneliseki. ULulama ululame ngokwenene yigusha kude kube sekupheleni. Uyamlulamela umfazi wakhe nangona engoneliseka nga ngumkhuba wakhe ombi wokukhalaza. UThamsanqa nakuye iyabonakala le ndawo kwincwadi yakhe ethi Buzani kuBawo (1957), apho uZwilakhe elilandela igama lakhe, kuba uneenkani akafuni kucetyiswa. Engalibalekanga nomlinganiswa onguThobeka, kuba uthobeke ngokwenene, uyaya emzini wakhe lo gama engafunwa nguloo myeni wakhe. Okwesibini usa abantwana abangengabo abale ndoda kuyo eMthatha. Kanye njengexhwane phambi kwabaxheli balo, uphetha esithi:

Mayenzek' intando yakho(1957:7).

Kwesi sigaba singatsho sithi umbhali utshatshele ekumayamaniseni umntu negama. Kwanendlela awathiya ngayo amabali akhe ithi ingqamane neziganeko ezisebalini.

5. 3 Amabalana amafutshane

5.3 .1 Intshayelelo

Kwesi sahluko sakuthi sijonge igalelo likaSaule kubhalo lwamabali amafutshane neenzame azenzileyo ekuphakamiseni umgangatho wobhalo lwesiXhosa. Loo nto siyakuthi siyenze ngokuthi siqhaphele ukuba ingaba lo mbhali usebenzise eziphi izixhobo ekuphehleni umdla wabafundi. Okwesibini kubalulekile nokufumana ubunzulu bengqiqo athi umbhali achaze okanye atyhile ngabo imeko yobume bendalo kumabali akhe.

Amabali amafutshane aziindidi mbini, kukho lawo onwabisayo nje kuphela kwakunye nalawo afundisayo, axhibe ukwazisa ngomba othile. Olu hlobo lokuqala lwamabali onwabisayo lungachazwa njengamabali aphumza ingqondo. Oko kuthetha ukuthi, ibali linomdla kangangento yokuba uthi xa ulifunda ingqondo ilibale ngeenzima neengxaki ezikungqongileyo okwexeshana nje kodwa. Olu hlobo lwamabalana alunabunzulu, koko luphumelela kuphela ngokuthi umfundi walo athabatheke. Kanti olunye uhlobo olu kuthiwa yintyila-ngqiqo.

University of Cape Town

Apha kolu hlobo eyona nto iphambili ngumyalezo, hayi nje ibali nje lodwa. Oko kukuthi ibali alifundelwa nje ukuyolisa udlubu koko kusengwa kulo into enokuthi ifundise ngento elixabiso ebomini jikelele. Ababhali abaninzi basebenzisa amabalana ukugqithisa umyalezo othile esizweni sakwaNtu. Ezi ncwadi zamabalana ziqulathe lukhulu kwaye zikwaluncedo kwizizukulwana ezizayo kuba zinemfundiso ephangaleleyo.

5.4 Amabalana kaSaule

Ibalana ngumsebenzi obhaliweyo wobugcisa onokuthi ufundwe ngexeshana elingephi ugqitywe. Noxa ibali elifutshane kufuneka libethe koozelekazi, umfundi kufuneka akuve ukuchukumiseka komxhelo wakhe lelo bali. UMtuze ((1996:44) uzicacisa ngolu hlobo izimvo zikaPretoruis noSwart (1984:12) enjenje:

> Ukubetha koozelekazi kuthetha inkcazelo nengxoxo esetyenziswe ngobugcathu lo gama kwangelo xesha kugxininiswa kwezo ziganeko okanye izenzo ezibalulekileyo.

USaule ukwenza oku ngokunxulumene nezinye iimfuno zebali elifutshane. Incwadi yakhe yamabalana amafutshane ethi <u>Intaba kaMnqwazi</u> yapapashwa ngomnyaka ka1999. Le ncwadi yinqokelela yamabalana amathandathu anomxholo oqaqambileyo. Okokuqala esi siseko kulo mbhali wamabali amafutshane, ngamandla angxaliweyo athi abe ngumthamo onencasa ukusuka kwisivakalisi ngasinye ukuya kutsho kwesinye. Lo mbhali akanaxesha lokuwatheza la mandla njengoko esenza njalo kwinoveli zakhe.

University of Cape Town

Ngeso sizathu ke amabali akhe adlwengula umxhelo, lilawulwa ngobungqongqo kwaye kufuneka abethe nje kozelekazi. Amabalana akule ncwadi aqulethe izihloko ezichaphazela ubomi bethu, thina sizwe sakwaNtu. Amabali kaSaule angohlulwa abe ziindidi ezimbini. Udidi lokuqala ngalawo onwabisayo kanti udidi lwesibini yintyila-ngqiqo.

5.4.1 Amabali angawokonwabisa

Kolu didi sakuthi sigxininise kwizixhobo ezisetyenziswe ngumbhali ekuphehleni umdla wabafundi. Ibali esingazekelisa ngalo lelithi "Isipho sikaSibusiso" kuba alinanjongo yokubonisa ububi nokwenyelisa, koko liphethe ukonwabisa umfundi. Apha umbhali usixelela ngenkohlakalo kaLulama kwisidalwa sikaThixo isilwanyana esingenakwazi nokuziphindezela. Okokuqala umbhali usiqalela ngolonwabo, itheko likaSibusiso, kanti kuloko aza kusivezela owona mxholo webali oyimpixano. Wonke ubani ukhangeleka wonwabile de kwafika esi sizungu senjana nesithe sangunobangela wempixano.

5.4.2 Amabali ayintyila-ngqiqo

Apha sakuthi sijonge ubunzulu bengqiqo athi umbhali achaze okanye atyhile ngayo imeko yobume bendalo. La mabalana amnandi, kwaye abhalwe ngobuchule apha obenza ukuba isiphelo esinandiphekayo nesithi simshiye umfundi ethe manga. Singatsho ukuthi la mabali ayintyila- ngqiqo kuba ngamabali atyhila ingqiqo yabafundi.

University of Cape Town

USaule usivezela elubala into yokuba abantu baphila kumaxesha ahlukeneyo. Njengoko amaxesha ehamba kunjalo nasekutshintsheni kwezinto. Indlela yokuphila yakudala yayisekelwe phezu kobuntu nentlonipho. Mandulo yayilihlazo elingathethekiyo ukukhulelwa kwentombazana ingendanga, kodwa kule mihla isuke yasisimbo nento ekuqhayiswa ngayo. Thatha ibali elithi "Mama uthulele ni?" kule ncwadi yombhali ethi Intaba kaMnqwazi. Lo mbhali ubonisa intlekele edalwa kukukhulelwa kwentombazana ingendanga. Ngenxa yokuhlazeka nokoyika ingqumbo yabazali, esi sibini sizimisele ukubhaca silifulathele ikhaya. Yonke le meko izala indyikitya yokufa ebangelwa ziziphumo zokungaqiqi kolutsha lwanamhlanje.

Ngokwenene ubomi esiphila kubo buneziganeko eziphenjelelwa lifuthe laseNtshona. Indlela yokuphila yakudala yayisekelwe phezu kobuntu nentlonipho. Injongo kaSaule kukuxhobisa ulutsha ngezinto zobomi kwaye eboluleka kwinto yokuba ingqeqesho yomzali ibalulekile kwaye kufuneka baqiqe phambi kokuba benze, bangenzi izinto ezitenxileyo kuba amaxesha ingamanye. USaule akonelanga nje ukubonisa indlela ulutsha lwanamhlanje oluziphethe ngayo, koko ukwabonisa nento yokuba ingqeqesho eqatha ingaba ngunozala wokufa. Kungoko kunyanzelekile into yokuba izinto sizenze ngokulungelelana kwamaxesha. UMabinza (1998) uzibona ezi meko nezi ziganeko zobomi zinamandla nempembelelo egqithisileyo kubomi, kungoko engafuni zivunyelwe ziqingqe ubomi bomntu. Xa zithe zayekelwa zinokutyekisa inqigqo, isimo nesimilo somntwana. Bobabini aba babhali bayibona ililungelo lomzali ukuqeqesha umntwana emqeqeshela kweza ziseko zobomi zesintu kodwa kulungiswe nje apha naphaya iziphene zobomi bamandulo.

Eli bali aliphelelanga ekunikeni imfundiso kubazali koko liquka wonke ubani, kungoko kubalulekile ukuba abantwana banikwe imfundiso eyiyo ngokubhekiselele kwizinto zobomi.

5.4.3 Amabalana angenkcubeko yakwaXhosa

Iintlanga zasezizweni zifike apha kweli loMzantsi Afrika zakhuphisana ngezintoyinto nezasemaXhoseni. Abantu abamnyama babezithatha ezi ntlanga njengeziphucukileyo, kodwa ngenxa yokuba izithethe zethu azihambelani zonke nezo zaseNtshona loo nto yakhokela kungquzulwano. Kungoko iincwadi ezininzi zibhalwe zibonisa ukungquzulana kwenkcubeko yaseNtshona neyakwaNtu.

USaule usebenzisa inkcubeko njengesixhobo sokubuyisa amasiko nezithethe zakwaNtu. Kungenziwa umzekelo ngesihloko esithi "Phesheya Komlambo". Apha kweli bali umbhali uveza ungquzulwano oluthi lwenzeke phakathi kweenkolo ezimbini ezahlukileyo. Iziganeko ezehla ebalini zezingaqhelekanga nezingakholelekiyo. Lo mbhali uyenza ngobuchule obukhulu loo nto ngokuthi asebenzise indalo ukubonisa le nkolo yakwaNtu. Wayesithi umntu akubhubha namhlanje, wayengcwatywa ngengomso ngakumbi xa eyintloko yekhaya.

Imingcwabo yale mihla ifana namatheko ayindilisekanga kuba abantu benza amabhongo abo ukubonisa isizwe. Umbhali kweli bali uvuselela iingqondo zoluntu kwingozi yokungxamela ukulibala ngezinyanya ezikukufa nokuphila kuthi.

University of Cape Town

UmXhosa umelwe azi ukuba zezi ntshetshevu ezimkhuselayo, zamkhulisa, zakhanyisa indlela ebomini bakhe bentsebenzo nobentlalo.

Naye uTamsanqa kumdlalo wakhe othi Buzani kuBawo, usibonisa ukuphelelwa kwezithethe ezithile phakathi kwesizwe sakwaNtu, umzekelo, isithethe sokubonelwa komfana intombi ngabazali bakhe. USaule usibonisa ukubaluleka kokugcinwa kwamasiko, kuba xa sinokuthi silandele eli futhe laseNtshona kakhulu, singade siphelelwe bubuntu bethu. Isizwe esingawenziyo amasiko aso siyaphelelwa bubuzwe baso, sibe lilifa lokuhlekwa zezinye izizwe.

Ababhali abafana nooSaule baluncedo kakhulu kuba bawagcinile amasiko nezithethe zakwaNtu nto leyo ivezwe kubhalo lwabo, ukuze izizukulwana ezizayo zisele kuloo mthombo wenkcubeko yakwaNtu. Kaloku le nto kuthiwa nguXhosa ngumntu onenkcubeko ephangaleleyo, umntu weziduko, umntu wamasiko nezithethe, umntu onkolo yakhe ikwiminyanya, umntu onobuchopho bokwenza izinto ngokwendlela eyamkelekileyo esizweni sakhe, amava nobuchule ngokwendalo, umntu woxolo nothando.

5.4. 4 Amabali angenkululeko yoMzantsi Afrika

Ibali elithi "Umntu ofana nawe" kwincwadi kaSaule, Intaba kaMnqwazi nalo liqulathe iinzima eziviwa ngamatshantliziyo ayelwela inkululeko. Bazibona begaxeleke kwezona ntlupheko, beswele imisebenzi bathi bazibone bengabona bantu bangaxhamlanga kubuncwane belizwe labo.

Umbhali uL.V. Mabinza (1998) naye uyibona le ngxaki ivezwe apha ngentla inkulu, injengeyokuxhwitha-xhwithana kwabantu ngamalungelo. Urhulumente usuka abe ngqongqo kodwa akabanelisi abantu. Kananjalo akabaniki abantu amalungelo abo, aze athi xa bewafuna ngenkani abavalele ezitolongweni. Le meko ke ithi yenze ukuba kungabikho xolo nacwangco.

Bakhona ababhali abafana nooSinxo ababhale ngegalelo elenziwe ngabasetyhini ekwakheni isizwe. Eli futhe lobhalo nalo liyafumaneka kwiincwadi ezininzi zikaSaule. Yena uthe wabhala kwakhona ngezinto ebekungakhange kucingwe ngazo ngaphambili, izinto ezo ezifana, namalungelo abantu jikelele, ukubuyiselwa kwabantu imihlaba yabo, kwanokubaluleka kwezilwanyana. Ngokufutshane uSaule usivezela elubala into yokuba, nangona kuthiwa ubukoloni bapheliswa nje, kodwa iBhilitani isenamaqhekeza ayo kubutyebi boMzantsi Afrika. Ukunqaba kwemisebenzi ikwayenye yeendlela zengcinezelo, nto leyo ingakhethanga bani, kofundileyo nongafundanga imisebenzi inqongophele.

University of Cape Town

5.5 Isimbo sokubhala

Isimbo yindlela umntu abhala ngayo. Le ndlela ayipheleli ekusetyenzisweni kolwimi kuphela, koko nezinto umbhali abhala ngazo. Ichule lasemaNgesini uDaiches (1984:35) isimbo sokubhala usichaza egxininisa kakhulu kwindlela yokubalisa. Apha umbhali usicacisa esi simbo sokubhala enjenje:

> Style is the way in which the action is handled at any given point,

> the selection and arrangement of words, images, sentences, paragraphs and larger units so as simultaneously to define and enrich the action as it is unfolding. Therefore style is the continuous maintenance of the symbolic expansion of meaning through the appropriate device of language and arrangement.

USaule unendlela apha emangalisayo yokubhala xa eqala ibali lakhe. Isiqalo samabali akhe senza ukuba umfundi athabatheke kwazisuka, size isiqu salo simenze ukuba anamathele ebalini lude luthi gqi uvuthondaba lungalidelekanga. Uninzi lwamabali alo mbhali uwaqala ngokuthi angene emxholweni zisuka phofu loo nto uyenza ngenjongo yokuthimba umdla wabafundi. Jonga lo mzekelo ungezantsi kwibalana elithi "Isipho sikaSibusiso" uthetha enjenje:

> Thandi, ingathi siza kuba senkathazweni ngale nto yale njana. Oko ifikile, uSibusiso uthe ti iindletyana ezi. Ukuba kukho into engasokuze yenzeke kukuba ingene apha endlwini, akukho nja ihlala nabantu (2001:1).

Ingcali enguMurray (1967:65) uyi chaza ngolu hlobo le ndlela ingentla yokubhala:

> Style implies the author's ability to arrange his ideas in logical and intellegible patterns which will enhance communication between him and his reader.

University of Cape Town

Ngamafutshane, uSaule usivezela ngandlela zonke ukuba thina sizwe esimnyama siphelelwe yintlonipho nabubuntu. Loo nto uyibonisa ngendalo, kuba ngokwenene inja sisilwanyana esixabisekileyo sasekhaya. Lo mbhali uye ohluke kwaphela kwabanye ababhali kuba ubukhulu becala kumabali amaninzi umbhali uqala ngesimo sentlalo, oku kubandakanya ixesha ibali elenzeka ngalo kunye nendawo elenzeka kuyo. Incwadi kaSinxo Imbadu, ibali elithi "Isikolo Abamnika Sona" (1960:12) uyiveza kakuhle le ndlela yesiqalo sebali:

> Unina kaNdodiphela wasebenzisa bonke ubomi bakhe, efundisa umntwana wakhe. Yafa indoda yakhe imshiya engenayo nento le yokuba yena nomntwana wakhe, uNdodiphela, balale betyile. Yonke ke imihla, wayevuka kusasa ephangela ezivasini, ukuze yena nomntwana wakhe, uNdodiphela balale betyile. Le ntwana yayihamba isikolo ukuze emva kwemini iye kulo dolophana yakokwayo isiya ezingxungxweni.

Asinakumlibala umbhali uMsimang (1983:177) kuba kaloku usichaza isimbo sokubhala njengento engelulanga ukuchazwa:

> There are various concepts of style and the issues are further compounded by the various approaches to the problem of style. The approaches include the philosophic approach with emphasis on logic, the linguistic approach with emphasis on the appropriate choice of words.

Yena umbhali uLewis (1968:320) uye athi xa ethetha ngesimbo sokubhala:

> Style is the living body of thoughts, the expression of the writer's mind; the incarnation of his thoughts in verbal symbols.

USaule ngumbhali onendili kuba xa ebhala, ubhala ngenjongo yokonwabisa abafundi. Apha ekuzameni ukonwabisa abafundi uye athunuke imizwa ethile kuba xa ethunuka usizi, uvelwano, amabali akhe ayaxhalabisa; endaweni yokuba umntu ahleke uye alile. Ukuba uthatha ibali elithi "Isipho sikaSibusiso", eli bali linomxholo omnandi wesipho, umntu uye athi xa ingumhla wokuzalwa kwakhe afumane izipho ezininzi ezivela kubantu ngabantu. Iziganeko ezenzekayo kweli bali zezixhalabisayo. USaule usibonisa into yokuba umntu sesona sidalwa songamela ezinye ngobuchopho nokuyila ngegqondo. Umbhali uyiveza loo nto ngobukrelekrele bengqondo yomlinganiswa onguSibusiso.

5. 5.1 Ukusetyenziswa kolwimi njengesixhobo sokubhala

Xa ubhala ibali okanye inoveli kubalulekile kakhulu ukuba ulwimi olusebenzisayo luhambelane neziganeko neemeko abathubeleza phantsi kwazo abalinganiswa. Umzekelo, umntu ontliziyo ilungileyo akathethi njengomntu ontliziyo imbi. Kanti yena uCohen (1973:49) uthetha athi ngesi simbo sokubhala:

> Style pertains to an author's choice of words and their arrangement in pattern of syntax and rhythm.

University of Cape Town

Kaloku ulwimi olu lutyebiswa ngababhali balo, kubalulekile ke ngoko ukuyifaka engqondweni into yokuba xa ubhala uyalutyebisa ulwimi lwakho.

5. 5. 2 Ulwimi oluqhelekileyo

Ulwimi lusetyenziswa ngeendlela ezininzi ezahlukileyo kuba yeyona ndlela athi umbhali aphuhlise iinjongo zakhe. Ulwimi olusetyenziswa nguSaule kumabali akhe amaninzi lukholisa ukunga loluncokolisayo kuba iyeyona ndlela ilula yokuba alungcine ulwimi alusebenzisayo luphila. Umbhali uSerudu (1993:118) uzichaza enjenje izimvo zikaUllman (1964:101):

> Style entails expressiveness and choice, the right word in the right place.

Kuyacaca ngokwale ngcali inguSaule ukuba, ulwimi alwaneli kukuba sisixhobo nje sonxibelelwano koko siluqaqambisa ngamandla unxibelelwano. USaule uyakwazi ukuvela esebenzisa ulwimi lukawonke-wonke abuye kwangaxeshanye avakale ebushumayela. Uthi asebenzise amazwi angaqhelekanga kwintetho yemihla ngemihla. Intetho enendili ithi ifumaneke, xa sizekelisa kumthandazo kaNceba kwibalana elithi "Umntu ofana nawe" (1999:57):

> Ndiyaweva amazwi abo. Izingqi zabo ziyasondela. Thixo wam, ukuba le yimini yam yokugqibela, nceda yamkela umphefumlo wam.
>
> Bangafika nanini na, mandifunyanwe nguwe kunokuba ndifunyanwe ngabo.

University of Cape Town

Nangona umbhali engazange alilandele ikhondo lokubonga, kodwa ifuthe lobumbongi liyafumaneka kulo mhlathana ungentla ngakumbi kwisivakalisi sokuqala.
Indlela lo mlinganiswa azotywe ngayo ibonisa ukuba ngenene usengxakini kwaye uphelelwe lithemba kungoko ewunikezela umphefumlo wakhe kuThixo. Umbhali uSerudu (1993:118) uziveza ngolu hlobo iimbono zikaLuckas (1974:16) xa ethetha ngesimbo sokubhala njengesixhobo sonxibelelwano, uye athi:

> Style is the technique or way of harnessing language in a literary work to gain effective and intelligible communication with the reader.

USaule udlwengula imixhelo yabafundi ngokuqala ibali lakhe ngomthandazo obuhlungu. Kwakhona lo mbhali ubuya asebenzise ulwimi olurhabaxa noko lungarhwexi ezindlebeni. Kudala inkwenkwe ibibizwa njengenja, nayo iyamkele loo nto. Thatha ibalana likaSaule elithi "Mama uthuleleni" (1999:22) umzekelo othi:

> Le nja, indiqweqwedisa ngokuba ndiyise esuthwini nje kanti iyayazi ukuba yonakalisile. Icinga ukuba sisicithi esi ibichama kuso?

Esi simbo sokubhala siyafumaneka kakhulu kwincwadi kaPeteni ethi <u>KwaZidenge</u> (1980) ngakumbi kwintetho kaNtombi. Umbhali umzoba UZuziwe njengomntu oziphethe kakubi ongenakutshatela kuNtabeni.

University of Cape Town

Ngamanye amaxesha umbhali usebenzisa ulwimi oluthethwa ngabo bantu abazobileyo. Kwintetho-ngqo yamkelekile le ntetho ilandelayo. Umzekelo kweli balana lithi "Mama uthulele ni?" (1999:26) kumhlathana othi:

Into enkulu yayi seyisithi my girl ngoku xa imbizayo uYandiswa.

UMzamane naye uyangqinelana noSaule ngale ndlela yokuseteynziswa kolwimi kwincwadi yakhe ethi Izinto Zodidi (1959:21) xa athi:

Phuma, mani, nanku ufrowu wakho.

Umbhali uDinginto(1997:7) uyaliveza eli futhe kwincwadi ethi Kuphilwa Ngamntu. Apha lo mbhali uwasebenzise la magama emboleko ngenxa yokuswela amagama esiXhosa afanelekileyo. Thatha umzekelo kwibalana elithi "Inkqayi ingena ngentlontlo" umhlathana othi:

Hayi suka na wena usuke wa-funny nje.

Olu hlobo lokusetyenziswa kolwimi lolu lugxekwayo ngababhali abafana noBennie kwincwadi yakhe ethi Imibengo (1935) kuba unenkolo yokuba, olu hlobo lwentetho luyasibulala isidima solwimi. Lo mbhali ubuya angqinelane noDinginto kwimeko yokusetyenziswa kwamagama emboleko ngenxa yokusilela kwesiXhosa kumagama athile.

University of Cape Town

Ukunqaba kwamagama athile kubangwa yinto yokuba engekafiki amaNgesi, ezinye izinto zazingaziwa ngaphambili sisizwe sakwaXhosa kungoko amagama athile enqabile kolu lwimi. Le ndlela yokubhala ixhaphake kakhulu kuba kaloku ababhali babonisa impembelelo yefuthe laseNtshona kubhalo lwangoku. Ngokolwam uluvo ndingathi xa ungumbhali kubalulekile ukujonga into yokuba, ulwimi olusebenzisayo lungqinelana nawaphi na amaxesha. Kwaye ngokubhala ngolu hlobo ingaba umbhali uzama ukuphuhlisa ntoni kubhalo lwakhe. Xa sijonga isakhiwo sebali, apha umbhali uveza into yokuba kwiindawo ezithile kuthethwa ngohlobo oluthile. Uya kufika abemi basedolophini benamagama esiLungu amaninzi abawasebenzisayo xa bethetha. Ulwimi olusetyenzisiweyo kule ncwadi yakhe ethi Intaba kaMnqwazi loluqhelekileyo kwaye lusetyenziswa kwintetho yemihla ngemihla ngakumbi ngabahlali basezidolophini. Ngamafutshane isiXhosa lulwimi oluxabisekileyo, kufuneka lulondolozwe, lugcinwe. Kuthiwe naxa sele lusetyenziswa kube kumana kukhangelwa ukuba ingaba sisetyenziswe ngendlela yokuba singonakali, singathunukali, singalahlekelwa zezo ndawo zaso ezimnandi. IsiXhosa lilifa elavela kookhokho, kungoko kubalulekile ukuba silugcine luphila olu lwimi. Njengokuba bendikhe ndatsho kwasekuqaleni, kubalulekile ukuba umbhali, lusoloko luphila ulwimi alusebenzisayo, angayi lula kumagama emboleko kuba hleze asuke alibaleke amagama esiXhosa.

5. 5.3 Ulwimi oluhonjisiweyo

Olu didi lolwimi aluvamanga ukusetyenziswa ngumbhali kumabalana akhe kuba kaloku ibali elifutshane kufuneka ubethe nje koozelekazi neziganeko ezisebalini zivezwa kwakamsinya ukwenzela ukuba umfundi angachithi thuba lide xa elifunda.

Singatsho ukuthi kolunye udidi loncwadi lukaSaule olu didi lolwimi luyafumaneka. Umbhali ukhethe amagama anqabileyo, ibalana elithi "Inkal' ixing' etyeni" isihloko sakhiwe ngeqhalo elidiza ubuciko obunzulu bombhali kwaye ekwacacisa ubunyani nobunzulu bomcimbi ophethweyo.

Ngamafutshane, ukutshintsha kwamaxesha kunempembelelo kubhalo lwangoku. Kungoko kubalulekile ukujonga ukuba yintoni na imfundiso kule ndlela ulwimi olusetyenziswa ngayo. Kwaye olu hlobo lokusetyenziswa kwamagama emboleko kubhalo lwethu, ingaba umgangatho woncwadi lwethu ngokubanzi siyawuphakamisa okanye siyawuthoba kusini na? Abatsha bakwaNtu bezi mini ngakumbi abo basezidolophini abayikhathalele, bengayinonelele intetho yakokwabo. Bathe ukusisukela kwabo isiNgesi, bada bangathi basidelile isiXhosa. Ewe kulungile ukufunda intetho yasemlungwini kodwa kubalulekile singalibali ngemvelaphi yethu. Ngokolwam uluvo ndingathi kubalulekile ukuba umbhali ahlale kwisiXhosa esisulungekileyo kuba kaloku ungumgcini wenkcubeko nomsasazi wesiXhosa esisulungekileyo.

5. 6 Uburharha bombhali

Uburharha balo mbhali singabubona kwibalana elithi "Pheshey' komlambo." Iziganeko ezikweli bali zinxulumaniswe nezasentsomini. Intsomi ke idla ngokuba neziganeko ezithile ezaziwayo ukuba azinakubakho kweli lizwe siphila kulo kodwa zifumaneka kwilizwe leentsomi.

Isiganeko sokuqala sesokubola komzimba emkhenkceni, aze athi uMzikazi xa ethetha nesidumbu engxengxeza ukuba umnyeni wakhe athothe kwingqumbo yakhe anayo, suka zanyamalala iimpethu. Isiganeko sesibini kukufika ibhokisi ebengcwatywe ngayo uXolani ethe chu kakuhle phezu komngxuma, wona umgxuma uzele ngamanzi, kodwa xa kuvulwa ibhokisi kufikwa isidumbu sisalele ngalaa ndlela besigcwatywe ngayo ngezolo.

Imfundiso yeli bali isibonisa ukubaluleka komyolelo wongasekhoyo, kwaye kunyanzelekile ukuba uthotyelwe. Kwaye umbhali ukwabonisa nonxibelelwano olukhoyo phakathi kwabaphilayo nabangasekhoyo.

Naye uJordan kwincwadi yakhe ethi Kwezo Mpindo zeTsitsa (1975) sikwafumana iziganeko eziliqela ezibuntsomirha. Kwibali elithi "UMadliwa-ziinyoka" sidibana nentombazana ekucaca ukuba ubuhle bayo buqaqambisa budumbise iintloko zamakhwenkwe. Ubuhle bayo butsho busirhanise ukuba ayibobuhle bamntu ophila kweli lizwe. Iimpawu ezininzi ezifumaneka kule ntombi zitsho kwayona singayiqondi ukuba ingumntu gqibi. Uphinda umbhali athi le ntombi kwakungathi ayinyatheli phantsi kwaye yathi gqi ezingcongolweni. Esi simbo sokubhala sivela kwifuthe leentsomi ebekade zibaliswa mandulo.

Apha kula mabali akhe uya kufumanisa into yokuba, umbhali ubethe nje kozelekazi lilonke uquphile. Kwaye uzicwangcise kakuhle ngokulandelelana kwazo izinto aza kuthi athethe ngazo, nto leyo ayenze ngenjongo yokutsala umdla wabafundi. USaule ungumbhali osoloko ezigcine ngemva aze akhokelise abalinganiswa bakhe ngaphambili.

University of Cape Town

Uxambuliswano oluphakathi komntu nezinyanya ludalwa bubuthathaka bakhe basenyameni obuthi benze ukuba aphambuke kumendo osekwe zizinyanya. Ngolo hlobo uzeka ingqumbo yazo athi ayithibaze ngezicamagusho zezingxegxezo, acele amathamsanqa. Ubuthathaka bomntu bumenza ukuba avumele ezo zinto azithandayo kodwa zichasene nentlalo yakhe yemveli. Loo nto imenza ukuba angahlalisani kakuhle nabanye abantu.

Emva kokufunda incwadi kaSaule ethi Intaba kaMnqwazi ndiye ndaqonda ngokuphandle ukuba ibali elifutshane lahluke mpela kwiinoveli zakhe. Kulula ukubona imixholo ngemixholo kulo, ngaloo ndlela nathi sifunda ukuqwalasela izinto-yinto ezidla uluntu.

5.7 Uluvo lwabafundi ngeencwadi zikaSaule

USaule ungumbhali obhala ngenjongo yokonwabisa abafundi bakhe. Xa ebhala ibali akacingi ukuba ibali elo liza kuphuma okanye lisekelezelwe entweni na. Ibali lisuka lidaleke avele alibalise ngale ndlela lidaleke ngayo engqondweni. Nangona kunjalo uya kufumanisa into yokuba iincwadi zakhe ezininzi zinemfundiso emangalisayo.

Ababhali abafana noJeff Opland kunye no P.T.Mtuze kwincwadi yabo ethi Izwi Labantu ka1994, bamchaza lo mbhali njengoyena vulindlela kubhalo lwemidlalo yosasazo. Le ngcali inguMtuze ubuya agxininise kwimisebenzi yalo mbhali kwincwadi yakhe ethi Amaggabaza abafundi ngoncwadi lwesiXhosa (1996).

University of Cape Town

Zingalibalekanga nezi ngcali zimbini uDouglas Killam noRuth Rowe, nabo bambona lo mbhali njengovulindlela kwicandelo lwemidlalo yosasazo kuphando lwabo ngembali yobhalo lwesiXhosa kwincwadi ethi The Companion to African Literature (2000). Kanti naye uMakosana kuphando lwakhe lwedigri yeeMasters (1991), ungomnye othe wasebenzisa enye yeencwadi zedrama kaSaule ethi Amaciko kodwa egxininisa kwibali elithi "ULindithuba". Nazo izilumko zeengcali ezinjengooSirayi, Saule, Sondlo-Nyangintsimbi noMoropa (2000:31) balucacisa kakuhle uluvo lwale ngcali inguMazrui(1967), xa isenjenje:

> Since writers in their art reflect the diversities of their society, it stands to reason that literature is not only art for art sake, but a social tool whose cardinal prerequisite is to change people 's attitudes and shaped their minds. Awareness of one's background through literature breeds interest in other people's background and as such a desire to communicate intra-as well as interculturally.

Incwadi yakhe yenoveli ethi Unyana Womntu yenye nje yeencwadi ezithe zadala uvakalelo nethemba komnye wabafundi boncwadi balo mbhali olibanjwa kwenye yentolongo zaseBhayi. Loo nto siyiva kwenye yeencwadi zembhalelwano eya kumbhali, ivela komnye wabafundi bencwadi zakhe, okwitolongo yaseBhayi eSt Albans, mve xa athi:

Mhlobo othandekayo:

Ndizele ngumbulelo nayimincomo yindlela obhale ngayo le ncwadi ethi Unyana Womntu. Okokuqala isizathu esenza ukuba ndibulele, ndincoma le ncwadi ifike kungumhla ndizimisele esigqibeni sokuba ndizikhuphe umphefumlo ndizixhome. Kodwa ngethamsanqa ndathi ndisahleli esiseleni ndilindele ukuba ilanga litshone, ndabona kufika umgcini mabanjwa esithi masiye kuthatha iincwadi zokufunda kwithala lweencwadi. Kulapho ndathatha le ncwadi esisihloko sithi Unyana Womntu.

Ndiyinkwenkwe eneminyaka engamashumi amabini anesihlanu kwaye eneengxaki ezininzi. Ndithe ke ndisekwezo ngxaki ndabanjwa, ndithe ndakubanjwa ndalibala ukuba ndisezakukhululwa.

Kuthe kunjalo yandibonisa le ncwadi ukuba mna andixakekanga, nguBantu Zathu owayexakekile. Ndithe ngoko ndajika kwizigqibo zam 4.

University of Cape Town

Ngaphandle nje kokuba uncwadi lusonwabisa, lungumdali weengqondo eziphakamileyo kuba abalinganiswa bakhiwa ngumbhali babe neenjongo eziphezulu ababonisa ubuchule obungummangaliso ukufezekisa loo minqweno yabo.

4. Le nkcazelo ingentla yincwadi yembhalelwano efumaneka ngophando endilwenze kumbhali ngomhla wama 24 kuMeyi 2001 ngentsimbi yeshumi elinanye kwiDyunivesithi yoMzantsi Afrika ePitoli.

Aba babhali abanjengooSirayi, Saule, Sondlo- Nyangintsimbi noMoropa babuya balucacise ngokupheleleyo uluvo lukaDuka, (2000:131) xa bezekelisa besithi:

> Other than being a great entertainer, literature is a creator of great minds. There are many who would certainly build their lives around the character of Noziqhamo who sets herself a goal to achieve. Achievers is what we need in our society.

USaule uthi xa ebhala ibali aqale azonwabise yena kuqala nto leyo ayenza ngenjongo yokuba abafundi bakhe bonwabe nabo xa belifunda ibali elo. Xa kukho iindawo ezililisayo, ulila kuqala kuba kaloku loo nto yenziwa yinto yokuba sukube evakalelwa libali elo.

Bakhona nabanye ababhali abafana nooJordan ababhalela ukonwabisa, umzekelo xa sijonga elibali lithi Ingqumbo Yeminyanya libali elingeyonyani kodwa layilwa ngumntu owayebonakalisa amava akhe ekubhaleni. Ngokwenene awukho umkhosi wamaMpondomise umbhali wayebhala ngenjongo zokonwabisa kwaye neemfundiso eziphayana ziyazivelela.

Umlimandlela yenye nje yeencwadi zakhe ezithe zachukumisa abafundi abaninzi kuba ukuba uyafumanisa baninzi abafundi abaveze uluvo lwabo ngale ncwadi. Umfo waseGcuwa kaSotashe uthetha athi:

> Le yincwadi engakuxakayo ukuba uyifunda ungxamile, ifuna ingqondo ezinzileyo nemilileyo. Ubomi ububone ngenye indlela wakugqiba ukuyifunda.

Kuyamangalisa nangaphezulu ukubona into yokuba, bakho abafundi abafana nooDuka, abavakalelwayo ngenene yimisebenzi yalo mbhali ngangendlela awuxabise nazithanda ngayo iincwadi zikaSaule, ithisisi yakhe yeD Litt et Phil uyibhale ngeencwadi ezintathu zalo mbhali UKhozi Olumaphiko; Unyana Womntu noMlimandlela. Kulapho athe wabubona khona ubuchule obudiza ingqondo ephangaleleyo, ebanzi nephakamileyo yombhali. Iincwadi zakhe zahluke kuzo zonke ezinye iincwadi zesiXhosa, ngobunzulu, ukwakha umntu, intsingiselo yesiko, ukutshintsha kwamaxesha kwanesiXhosa esintsonkothileyo.

Kanti naye uNozibele intombi kaTshabe ngomnye nje wabafundi abathi baxheleke emphefumlweni ngamabali alo mbhali kuba kaloku ngamabali ale mihla anobunzulu obuxhalabisayo. Soze buhle ubuthongo usazifunda iincwadi zikaNcedile kuba kaloku uyifunda unxanelwe ukuva isiphelo sebali. Amabali kaSaule ngamabali akuqweqwedisayo de ucinge ukuba ungomnye waba bantu kubaliswa ngabo apha. Lishiya umfanekiso ongacimiyo engqondweni.

Yabasithela abafundi abaninzi into yokuba incwadi yamabalana amafutshane ethi Nkcenkce-mlanjana ebhalwe nguLawrence Bhayi ibhalwe nguSaule buqu kodwa wayibiza ngoyisemkhulu.

University of Cape Town

Yena uNkosikazi Yawa osebenza kwisebe lezemfundo kuphondo leNtshona Kapa waba neliso elibukhali lokubona isimbo sokubhala ukuba sesikaSaule.

5.8 Umyalezo wakhe kwiingcali zangomso

Banethamsanqa kakhulu ababhali abasakhulayo kuba bafumana amava okubhala kubabhali abafana nooSaule. Ngenxa yokuba eyithanda into entle akonelanga ukuba ayithathele kuye yonke koko unomnqweno wokuba ifunyanwe nangabanye abantu.

USaule uzibona iincwadi ezininzi zesiXhosa ezibhaliweyo ziqhwalela kangaka nje, yinto yokuba ababhali abaninzi babhala ngenjongo yokulungisa ingxaki okanye umba othile odla umzi oNtsundu. Aba babhali babhala ngenjongo yokucebisa nokukhuthaza. Uyakufumanisa into yokuba nangona zininzi iincwadi eziveza okanye ezikhalimela le ngxaki akukho nguqulelo zenzekileyo.

Uthi umbhali seleyibhalile incwadi, kodwa yona ingxaki ishiyeka ingalungiswanga koko isuka iqhubekeke okanye yande. USaule ucebisa kwinto yokuba ababhali mabayeke ukusuka athathe iphepha abhale. Umntu ovuka athi ufuna ukubhala kuba waba nale ngxaki ekukhuleni kwakhe ngoku makayibalise le ngxaki ukwenzela ukuba yaziwe. Le nto uthi yingxaki kuwe uya kufumanisa ukuba ikukufa kwabanye abantu. Kungoko azame kangangoko anako ukucebisa , axhobise ekwanika namava ngokubhalwa koncwadi. Zikhona iimfundiso ezivelayo kwiincwadi zakhe kodwa yena ubhala nje ngenjongo yokonwabisa abafundi, nto leyo ethetha ukuthi, iimfundiso ezivelayo aziveli kuba yena exhibe ukudandalazisa umba othile koko ziyazivelela.

University of Cape Town

USaule uyabonakala ngenene ukuba ungumbhali osele enamava kubhalo loncwadi. Yiyo loo nto ebaxhobisa ababhali abasakhulayo ngamava akhe obugcisa. Lo mbhali ubona into yokuba kufuneka ukuba umntu abe netalente kuqala, akuba enayo kufuneka ke ayixhobise le talente ngolwazi lweengcali zezoncwadi. Lithi nokuba ibali lakhe lideleke kangakanani na lingabinazo iindawo eliqhwalela ngazo kwaye lingagxekeki msinyane kweli lizwe. Kufuneka uyonwabele into oyenzayo kwaye, ungoyiki ukugxekwa kuba isiphene siyalungiswa. Yiyo loo nto kufuneka ababhali bethu bafundiswe kuba kaloku yingxaki abanayo kubhalo lwabo. Umbhali uthi ayiveze loo nto ithi ngentetho yakhe ethi:

> If you want to become a writer or receive a prize for good writing, you need talent. If you don't know how to use your talent properly, you will never be a writer[5].

La mazwi alo mbhali abonakalisa ngokuphandle ukuba aphuma emazantsi entliziyo yakhe. USaule ukwabonakalisa kakuhle ukuba, imfundiso efanelekileyo yethi phakamisa nabanye xa uphakama. Loo nto iboniswa yimisebenzi yakhe emininzi ayenzele uluntu ngokubanzi. Kwiphepha-ndaba laseUNISA eliyi Staff journal, izimvo zakhe zivezwa kakuhle ngumbhali uCillier (1997:14) xa ecacisa amazwi kaSaule athi:

> Skills and techniques are not enough, a story must have a soul.

5. Le nkcazelo ingentla yincwadi yembhalelwano efumaneka ngophando endilwenze kumbhali ngomhla wama 24 kuMeyi 2001 ngentsimbi yeshumi elinanye kwiDyunivesithi yoMzantsi Afrika ePitoli.

Umbhali usixelela ngokuphandle into yokuba akufuneki uxhomekeke kwitalente yakho kuphela koko kufuneka wenze uphando olwaneleyo ukuze olu bhalo lwakho ulixhobise nangezimvo zezinye iingcali. Ibali kufuneka lindiliseke, libe nesingqisho esichukumisa umxhelo wabafundi. Ezinye iimfundiso zendlela zokubhalwa kwebali ziyafumaneka kwincwadi yakhe ethi Amaciko. Apho abhale amanqakwana anokuthi umbhali awaqokelele awasebenzise kubhalo lwakhe ingakumbi umbhali osaqalayo.

5.9 Ukuqukumbela

Kuyacaca ukuba wonke ubani uya luthakazelela inyathelo elithathwe ngurhulumente, wokunyuswa komgangatho weelwimi zemveli zoMzantsi Afrika, azenze zilingane nesiNgesi nesiBhulu. Nangona kunjalo usemninzi umsebenzi okumele wenziwe ukuphuhlisa ezi lwimi. Indebe kaNcedile yamava ngobomi iyaphuphuma. Lo mbhali wabona ngamehlo, weva ngeendlebe wada wachukumiseka emxhelweni ngaphakathi. Ingqondo yaqokelela okubi nokulungileyo, okumnandi nokukrakra, loo nto yazalisa isisele awathi wasidimbaza lakufika ixesha loko.

Iziganeko ezehlayo ebomini zamphembelela, zimnika amandla okuphalaza, uluvo lwakhe ngobomi jikelele. Indima enkulu kolu vuselelo ithatyathwe yindlela awakhula ngayo. Njengomntu onekhwele ebesithi akufunda iincwadi zesiXhosa, azi ukuba zibhalwa ngabantu abaphila kulo mhlaba njengaye. Amabali kanomathotholo ngamanye athe amvuselela wazibona into yokuba angenza ngcono kunabo babhali. Ebekhathazeka nangakumbi xa efika ibali linganikisi mdla. Inkuthazo yabantu yamqhubela nasekubhaleni ngakumbi.

University of Cape Town

Ubomi bemfundo lulwazi nenkcubeko ezuzwe nguSaule ngexesha efunda esikolweni. Ubuchule namava akhe okubhala buyabonakala kwiincwadi zakhe. Liyancomeka igalelo likaSaule kwimidlalo yoonomathotholo esanqongophele kunene. Abalinganiswa bakhe bambalwa. Baqalela kwabathathu ukuya kwisihlanu. Kulula kubaphula-phuli ukuwahlula amazwi abo. Zonke iimpawu zomdlalo oqhelekileyo ziyabonakala nakule midlalo yakhe yosasazo.

Kumdlalo othi "ULindithuba" umbhali usibonisa into yokuba umntu kufuneka abe nomonde, alindele ixesha elifanelekile phambi kokuba enze into. La mabali akhe anemfundiso egqithisileyo kuba u"Ndixolele" libali elulusizi kakhulu elisifundisa into yokuba masibaxolele abasonayo. Nabo bathi bacele uxolo bayenza loo nto kuba benyanisekile masingabagwebi okanye sibabambe ngentliziyo. Ingalibalekanga nendima yemali kuba isesona sizekabani sokufa. Umbhali usixelela ngento yokuba umntu makonele yinto ayifumanayo kuba unethamsanqa yena. Kaloku bakhona abo basweleyo abanqwenela nale ntwana ingakonelisiyo.

Kwimidlalo yalo mbhali akulula ukufumana izigingqi kubhalo lwakhe kuba zezona ziphelisa umdla wabaphulaphuli. Ngaloo ndlela soze kuthiwe umdlalo umnandi apha ekuqaleni kodwa apha phakathi okanye ekugqibeleni uyozelisa. Kwidrama impumelelo isekubeni ulibale ngento eqhelekileyo. USaule usoloko ebhala ngezinto eziqhelekileyo, ezikwalulutho kubomi benene kwaye zikwanika nemfundiso. Abaphulaphuli abakhoyo ngoku bafundile kwaye banqwenela into entsha nenika ihlombe.

Ubomi busifundisa into yokuba akukho nto imnandi kwaphela, kungekho nembi kwaphela. Into ephambili kukuphila enyameni, engqondweni nase moyeni. Imidlalo kanomathotholo echazwe apha kule thesisi ibonisa into yokuba kusekuninzi ekufuneka kwenziwe kubhalo lwemidlalo yokusasazwa kuba amabali eli jelo asanqongophele kakhulu ngakumbi kubhalo lwesiXhosa. Idrama ibumba abantu atsho namava abo obomi ahlaziyeke.

University of Cape Town

Iincwadi ezisetyenzisweyo

Ezombhali

Saule, N. 1988. Amaciko. Arcadia: Bard Publishers.

_______. 1989. Unyana Womntu. Arcadia: Bard Publishers.

_______. 1993. Nkce-nkce mlanjana. Cape Town: Vivlia Publishers.

_______. 1994. Idinga. Arcadia: Bard Publishers.

_______. 1996. UKhozi Olumaphiko. Pretoria: Via Afrika.

_______. 1998. Umlimandlela. Pretoria: Bard Publishers.

_______. 1998. Indlalifa. Pretoria: Kagiso Publishers.

_______. 1999. Intaba kaMnqwazi. Pretoria: Ilitha Publishers.

_______. 1996. "Image in some of the Literary works of S.E.K. Mqhayi". (unpublished) Doctoral dissertation University of South Africa (UNISA).

Abanye Ababhali

Bennie, W.G. 1935. Imibengo. South Africa: Lovedale Press.

Bennet, O. 1987. A History of the Mass Media. London: Bell & Hyman Publishers.

Bongela, K. S. 1970 Umzi Omtsha. Alice: Lovedale Press.

Brooks, C & Warren, R. P. 1976 Understanding Poetry. New York: Rinehart &Winston.

Cohen, B. B. 1973. Writing About Literature. London: Scott, Foresman & Company.

Condarie, P.J. 1968. Hoe om n Drama te ontleed. Pretoria: Academica.

Daiches, D. 1984. The Novel and The Modern World. Chicago: The University of Chicago Press.

University of Cape Town

Foster, E. M. 1962. Aspects of the Novel. Harcourt: Brace and World Inc.

Grace, W. (1965). Response to Literature. New York: Mc Graw-Hill.

Heese, M. & Lawton, R.(1988). The New Owl Critic: An introduction to literary criticism. Goodwood: Nasou Ltd.

Iyasere, S.O. 1975. African Critics on African Literature: A Study of Misplaced Hostility in African Literature Today, No.7. New York: Africana Publishing Co.

Jongilanga, D. M. 1989. Ndiyekeni. Johannesburg: Educum Publishers.

Jordan, A.C. 1975. Kwezo Mpinda Zetsitsa. Alice: Lovedale Press.

Killam, C. D. 1979. The Novel of Chinua Achebe. London: Heinemann Educational Books.

Killam, D & Rowe, R. 2000. The Companion to African Literature. Oxford: Indiana University Press.

Lewes, G. H. 1968. The Principle of Success in Literature. New York: Burt Franklin.

Mabinza, L.V. 1998. Ubomi Bethu. Pretoria: J.L van Schaik Publishers.

Mafuya, B. B. 2001. Bhota Nonceba. Cape Town: Via Afrika.

Mayosi, N. 1995. Iqhina Lomtshato. Pretoria: Kagiso Publishers.

Mmango, A. M. 1991. UDike noCikizwa. Johannesburg: APB Bona Press.

Moropa, C.K. 1991. Okubhaliweyo ngesiXhosa 1910-1988. Pietermaritzburg: Centaur.

Mtuze, P.T. 1996. Amagqabaza Abafundi Ngoncwadi LwesiXhosa. Pretoria: Kagiso publishers.

Murray, F. 1967. The Problem of Style. London: Oxford University Press.

University of Cape Town

Mzamane, G. I. M. 1959. Izinto Zodidi. Johannesburg: Educum Publishers.

Ngani, M. A. P. 1984. Umkhonto kaTshiwo. Johannesburg: Educum Publishers.

_________. 1985. Umqol'uphandle. Goodwood: Via Afrika.

Ngara, E. A. 1990. Ideology & form in African Poetry. London: Heinemann Educational.

Peteni, D. S. 1980. KwaZidenge. Cape Town: Philip Publishers.

Potter, J. L. 1967. Elements of Literature. New York: Odyssey Press Inc.

Satyo S. C. 1983. Igrama noncwadi lwesiXhosa. Goodwood: Via Afrika Limited

________. 1998. IsiXhosa nokubhaliweyo ngesiXhosa. South Africa: Oxford University Press.

________. 1990. Etshatile Engatshatanga. Pretoria: Acacia.

Scholes, R. 1961. Approaches to the Novel. San Franscisco: Chandler Publishing Company.

Scholes, R & Kellogg R. 1966. The Nature of Narrative. USA: Oxford University Press.

Serudu, M. S. 1993. The Novels of O.K. Matsepe. Pretoria: J.L. van Schaik

Shipley J. 1970. Dictionary of World Literature; Critism, Forms, Techniques. New Jersey: Adams & Co.

Sinxo G. 1986. UNojayiti Wam. Alice: Lovedale Press.

_______. 1960. Imbadu. Johannesburg: Bantoe Publication.

Sirayi, M. Saule, N. Moropa, K & Sondlo-Nyangintsimbi H. 2000. Isikhokelo. Pretoria: UNISA.

Siyongwana, R. 1962. UBulumko beZinja. Cape Town: Oxford University Press.

University of Cape Town

Stevick, P. 1967. The Theory of the Novel. London: Macmillan Publishers.

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

Taylor, M. P. 1983. Writing to Communicate. Belmont California: Wordsworth.

Yekela, M. 1989. Amaxesha Empucuko, Sisingisephi Na?. Pretoria: De Jager.Haum Publishers.

Ithesisi

Emsile, C. F. (1982). J.J. Moiloa- "The Dramatist". (unpublished) PHD Litterarum dissertation University of the Orange Free State.

Jafta, D. N. (1978). "A Survey of Xhosa Drama". (unpublished) MA dissertation University of Zululand.

Makosana, N. E. (1991). "A Comparative Study of Xhosa Radio Dramas". (unpublished) MA dissertation University of Stellenbosch.

Msimang, C.T. (1983). "Folktale influence on the Zulu Novel". (unpublished) MA dissertation University of South Africa.

Qangule, Z.S. (1979). "A Study of Theme and Techniques in the Creative Works of S.E.K.L.N. Mqhayi". (unpublished) Doctoral dissertation University of Cape Town.

University of Cape Town

Iphepha-ndaba

Iphepha ndaba leDyunivesithi yoMzantsi Afrika elikwi-Intaneti ngokubhalwa nguD.B.Z.Ntuli 2002.

Iphepha ndaba labasebenzi leDyunivesithi yoMzantsi Afrika-Staff journal/august 1997/VOL 22 NO5 UNISA ngokubhalwa ngu C. Cilliers.