

**UKWETHULWA KWABALINGISWA BESIFAZANE NGABABHALI
BESILISA NABESIFAZANE: UKUQHATHANISA
(A DEPICTION OF FEMALE CHARACTERS BY MALE AND FEMALE
AUTHORS: A COMPARISON)**

BY

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DECLARATION

I declare that **UKWETHULWA KWABALINGISWA BESIFAZANE NGABABHALI BESILISA NABESIFAZANE: UKUQHATHANISA** is my own work and that all the sources that I have used or quoted in this study have been acknowledged by means of references.

ISIFUNGO

Mina Simamile Nontokozo Mdletshe (uMaMyeni) ngiyaqinisa ukuthi lo msebenzi osihloko sithi: **UKWETHULWA KWABALINGISWA BESIFAZANE NGABABHALI BESILISA NABESIFAZANE: UKUQHATHANISA** umsebenzi wami engizenzele wona. Ngiyaqinisa futhi ukuthi okusetshenzisiwe nengibukele kukho kuveziwe ekugcineni kwalo msebenzi ngokuveza uhla lokusetshenzisiwe.

Ukusayina: _____

(Simamile Nontokozo Mdletshe-Mamyeni)

Usuku: _____

DEDICATION

I dedicate this work to my husband 'THE' the Ngomane, Mdletshe, Mfuyiwamatshe. I also dedicate it to my children Thubalethu 'Thubza', Zethembiso 'MaZeth' and Zanethemba 'Zazaza'. Not forgetting the beautiful beNgunis where I was born. My mother, my father and my brothers who are always so helpful to me. I thank them for their patience, love and warmth they gave unto me all this time when I was struggling with my studies.

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Okokugcina kodwa okungekuncane, Ngithanda ukubonga uSomandla ngokuba isisekelo sami esiqinileyo ngenkathi ngicaba indlela yami eya empumelelweni.

SUMMARY

Chapter 1 is introducing the research and introduces its aim so that it could be easy for the reader to depict what the whole study will be about. This chapter has also laid the background to the study as it has been said that lot of research has been done with books written by males. The focus will be on both male and female writers trying to find out who portrays female characters better. We therefore looked at the ways of analyzing literature and the structure and the gist of each chapters.

Chapter 2 we engaged in theory or the ways of analyzing literature that is used in this research. The study will mostly embark on womanism and semiotics which have been described.

Chapter 3 focuses on analyzing novels written by female writers Msimang Nelisile, Shange Maphili, Langa Zakithi and Zulu Nelisiwe. The focus is on the women portrayal. The chapter starts with a summary.

Chapter 4 has its focus on analyzing novels written by male writers Molefe Lawrence and Wanda Mjajisi. The aim was also to find out how women are portrayed by male authors. We wanted to find out the extent of the corruption of female characters as portrayed by males in their literature.

Chapter 5 this chapter summarizes and appreciates what has been done in other chapters. There was also a need to compare between the male and female writers, who portrayed females better than the other and give reasons for that judgment.

KEY TERMS

Womanism, semiotics, structural approach, women portrayal, male writers, female writers, Zulu culture and female characters.

UKUFINGQA

Esahlukweni sokuqala, besingenisa ucwaningo lonkana futhi sethula nenjongo yalolu cwaningo ukuze ofundayo asheshe abe nesithombe ngokuzolandela ezahlukweni ezilandelayo. Sizamile ukuveza isisekelo nokubaluleka kwalolu cwaningo njengoba sivezile ukuthi isicwaningwe kakhulu imibhalo yabesilisa ngakho-ke sizoke sibheke eyabesifazane neyabesilisa sicubungula ukuthi yibaphi abethula abalingiswa besifazane kangcono kunabanye. Sibe sesibheka nezindlela zokuhlaza imibhalo. Kuso lesi sahluko sethule isakhiwo socwaningo lapho siveze zonke izahluko nokuthi yini umongo wesahluko ngasinye.

Esahlukweni sesibili, bese singena-ke sigxila kuzo izindlela zokucubungula imibhalo ezikhethelwe lolu cwaningo. Kulolu cwaningo sigxile kakhulu kuyiwumanizimu nesemiyothikhi. Sizichazile-ke lezi zindlela zokucubungula imibhalo. Isemiyothikhi inezimpawu eziningi ezithinta abalingiswa emibhalweni esiyivezile sayichaza kafuphi.

Esahlukweni sesithathu, sibe sesiqala wona umshikashika wokucubungula imibhalo engamanoveli ebhalwe ngabesifazane. Kuningi ebe kade singakubheka emanovelini kodwa ngoba injongo yalolu cwaningo lwethu ukubheka ukuthi abesifazane bethulwe kanjani nezinto ezibathintayo sisebenzise izimpawu ezimbalwa. Sibone kuzosiza ukuqale siyifingqe indaba yonke bese sidingida lezo zinto esizibone zithinta abesifazane enovelini.

Esahlukweni sesine, sicubungule amanoveli abhalwe ngabesilisa ngenhloso yokuthola ukuthi bavezwe kanjani abesifazane ngababhali besilisa. Besifisa ukubona

ukuthi ukonakala okuye kuvezwe ngabesilisa emibhalweni ngabesifazane kukuliphi izinga.

Esahlukweni sesihlanu, bese sisonga, sincoma sibuka esikwenzile esahlukweni ngasinye. Kubuye kwabaluleka ukuba sibheke ukuthi empeleni yibaphi ababhali phakathi kwabesifazane nabesilisa abaveza abalingiswa besifazane kangcono sisho nezizathu ezenza sithi uhlobo lwababhali oluthize lubethula kangcono abalingiswa besifazane. Ake sijeqeze kancane khona ukwethulwa kwabalingiswa sesisonga lolu cwaningo lwethu.

AMATEMU ABALULEKILE

Iwumanizimu, isemiyothikhi, indlela egcizelela isimo, ukuvezwa kwabesifazane, ababhali besilisa, ababhali besifazane, amasiko esiZulu, abalingiswa besifazane.

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ISAHLUKO SOKUQALA

ISINGENISO

1.1 ISINGENISO

Kungani senza lolu cwaningo na? Ucwaningo oludingida izinto ezithinta abesifazane emibhalweni yobucikomazwi lubonakale lunesidingo esikhulu kulezi zikhathi zanamhlanje, ngoba nemibhalo ebhalwe yibona uqobo seyithe chithi saka. Ezikhathini ezidlule kokunye ngisho nezamanje nje, miningi imibhalo yobucikomazwi ebhalwe abesilisa edingida izinto nemizwa yabesifazane. Sifisa ukudalula imizwa yabo, ivezwa yibo ngqo njengoba sekuphilwa kulezi zikhathi zenkululeko kanjalo nokudlondlobala kwemibhalo yabo.

Uma sithi lungu kokuningi osekubhalwe ngabesilisa, sihlanguka nokuchema okuthile phakathi nakhu imibhalo yabo ivamise ukugxila kakhulu ezintweni ezigqilaza, zibuye ziqhakambise nobubi obenziwa abesifazane. Ngelinye lamaphuzu asigqugquzele ukuthi senze lolu cwaningo. Emibhalweni yaphambilini iningi labesifazane lisengamavukana nje kanti noma zikhona izingqalabutho zabesifazane kodwa zazingayethuli kangako imizwa nemibono yabesifazane. Eqinisweni nje kungathi zihehwa zilandele kakhulu imibhalo yabesilisa.

Yiyo yonke le mibono esigqugquzela kakhulu ukuthi sihambisane nasebeke baphawula ngaphambili ngokubaluleka kokucwaninga imibhalo yobucikomazwi ebhalwe yabuya yadingida izinto zempilo ezithinta abesifazane, singabala oMasuku(1995). Kuthi lapho bechaza bangagcini nje ngokuphawula ngobulili baze

bangenise ngisho nebala imbala. Bathi-ke kumele imizwa yabesifazane ivezwe, izwakale futhi yaziwe lokhu mhlawumbe kunqanda eminye imikhuba engalungile kanjalo nokuqhwashisa nesizwe esisakhula ngezinto ezenzekayo ezweni.

1.2 INJONGO YALOLU CWANINGO

Lolu cwaningo lubheka indlela abalingiswa besifazane abavezwa ngayo emibhalweni bevezwa abalingiswa besifazane kanye nabalingiswa besilisa. Lokho akusho ukuthi ukuvezwa kwabalingiswa emibhalweni kuyaqala ngqa ngalolu cwaningo kodwa lolu cwaningo luhlose ukubheka ukuthi kule minyaka yezi-2000 ababhali bayathuthuka yini nokuveza izinto ezithinta abesifazane bale minyaka yentuthuko nenkululeko na? Izindikimba ezabe zidingidwa eminyakeni ye-1900 kungenzeke ukuba zisafana ncmishi nezindikimba esezidingidwa kule minyaka. Eminyakeni edlule nokucindezeleka kwabaNsundu kwabe kusezingeni eliphezulu. Okwabesifazane khona kwabe kwedlulele.

Uveza iphuzu lezingqinamba noma-ke sebezamile abambalwa ukubhala kodwa bacindezelwe kuyo leyo mibhalo ngenxa yabashicileli nomphakathi njengoba kuphawuliwe ngasenhla. Kubonakala abesifazane bethweswa kanzima noma sekumele imibhalo yabo ikhiqizwe. OWarhol noHerndl (1993:342) bona baphawula ngalesi simo sabesifazane nokusweleka kwemibhalo yobuciko bathi:

Why so few texts? Because so few women have as yet won back their body. Women must write through their bodies, they must invent the impregnable language that will wreck partitions, classes, and rhetorics, regulations and codes, they must submerge, cut through, get beyond the ultimate reserve-discourse, including the one that laugh at the very idea of pronouncing the word "silence," the one that, aiming for the impossible, stops short before the "impossible" and writes it as "the end".

Lo mbono ongenhla uthi isimo sokuhlalisana esadala ukuthi abesifazane banikele ngemizimba yabo kubantu besilisa, sihlongoza, sithuthukise kokunye senze abanye abantu besilisa bazibone bengaphezulu kwabesifazane. Size sithole impumelelo yowesifazane ilinganiswa nobunjalo bomuntu wesilisa. Lokhu bese kwenza abesifazane bazizwe bengenamandla okuzimela nakhu kumele bakhothamele isimo abazithola bekusona. Ngalokho-ke kudingeka abesifazane bazuze ububona futhi, ukuze bangazitholi sebezinikele ngakho konke kwabesilisa baze bahluleke ukuzimela. Ngalokhu kubonakala kukuningana okwakudala abesifazane bangaphumeleli ukubhala imibhalo yobuciko ngokwabo. Nokho sekumele basukume babhukule bazimele ekubhaleni ezobucikomazwi, ukuze bagqashule amagoda alobo bugqila obunhlobonhlobo.

Emibhalweni eminingi yase-Afrika kuvamisile ukuthi sihlange nababhali abagxila kakhulu ezintweni, ezindaweni nasempilweni yabo. Kungakho-ke nalapha sethamba ukuthi imibhalo yabesifazane izodingida izindikimba ezithinta impilo kanye neziveza imizwa yabo ngokuthile.

UMafela nabanye (1997:111) bayalifakazela leli phuzu lapho bethula izindlela ababhali ababhala nabethula ngayo izindikimba zabo, ngokubeka kanje:

Modern (Zulu) writers use the realistic approach when writing their books, and the characters and themes reveal real life attitudes and experiences.

UMafela uveza ukuthi ababhali besimanje basebenzisa indlela yokubhala ethula amaqiniso uma bebhala izincwadi zabo. Izindikimba abazisebenzisayo zethula amaqiniso ngendlela yokubheka izinto nokwenzeka empilweni.

Kulolu cwaningo sicubungula imibhalo ebhalwe abesifazane. Sibheka indlela abadingida ngayo izinto ezibathintayo ngqo. Indlela abazethula ngayo bona luqobo ibalulekile ukuze bese siqhathanisa lapha nalaphaya indlela abethulwa ngayo ngabesilisa emibhalweni. Kungenzeka abanye babone sengathi abesilisa babenokwenzelela uma bebhala imibhalo ngezithombe ababeziveza ngabesifazane. Empeleni ukuvezwa kwabalingiswa besifazane ngendlela engagculisi kuyinselela kubabhali banoma yibuphi ubulili. UNtshinga (1996:153) uphawula ngokuvezwa kwabesifazane emibhalweni athi:

To indicate sexism and biasness, the re-examination of the image of the woman in Zulu literature should be a joint effort between both women and male author.

Encwadini ebhalwe ngoWarhol benoHerndl (1993:3) uDeVeau ubeka ngokubhala kwabesifazane abansundu athi:

I see a greater and greater commitment among black women writers to understand self, multiplied in terms of the community, the community multiplied in terms of the nation, and the nation multiplied in terms of the world. You have to understand what your place as an individual is and the place of the person who is close to you. You have to understand the space between you before you can understand more complex or larger groups.

Kusobala ukuthi njengoba abesifazane abansundu nabo sebezimisela ukubhala kudingekile ukuba baqale baziqondisise ububona. Kumele baqonde iqhaza labo emphakathini, esizweni nasemhlabeni wonke. Kumele umuntu ayazi indawo yakhe nendawo yomunye oseduze naye. Kumele futhi umuntu aqonde abantu abaseduze naye ukuze akwazi ukuqondisisa abantu abaningi. Lokhu kungalekelela futhi ukuba abesifazane nabo babambe iqhaza ekwakheni isizwe. Singekuphike phela ukuthi abesifazane: sebekhombise ukuba namandla eminxeni eminingi kuleli zwe,

bawavezile futhi banikela ngamandla abo ezikhundleni eziphezulu nasekuphathweni kwezwe imbala. Kuyavela ezikhathini zamanje ukuthi abesifazane banesibindi esimangalisayo.

Kulolu cwaningo sifisa ukuvumbulula leyo miqondo nemibono emisha evezwa yilaba besifazane: Sithe ake sijule sicubungule sibheke ukuthi abantu besifazane emibhalweni yobuciko babethula kanjani abalingiswa besifazane.

Our actions and analysis must therefore include; a recognition of the right of all women to speak in their own voices 'African women must speak for themselves'.

Kufanele samukele ukuthi abesifazane banelungelo lokuzikhulumela, ngakho-ke abazikhulumele. Yingakho kulolu cwaningo sizobezwa bezikhulumela. Injongo yalolu cwaningo ukuveza obala imibhalo yabesifazane ebhalwe yibo, kuzogxilwa kulezo zinto ezithinta abesifazane. Ziningi izinto ezithinta abesifazane kule minyaka esikuyo yempilo, Ucwaningo luzobheka ukuthi imibhalo izamile yini ukuveza nokwethula imizwa yabesifazane kanye nokuthi lokhu kwenziwe kanjani. Imibhalo phela iveza impilo yomphakathi. Impilo yomphakathi osaphila ngendlela eyiyo usekelwe emasikweni ezinhlanga ezahlukahlukeneyo.

Sizozama ukubhekisisa ukuthi bona abasifazane babethula kanjani abanye abalingiswa besifazane. Sibuye sifunise sizame nokuthola nokuthi imibhalo esibhalwe yibo abesifazane ikhuluma ithini nokuthi ibaveza kanjani abesifazane. Lolu cwaningo luzobuye lubhekisisa, lucubungule indlela eyethulwa emibhalweni yabesilisa ngabesifazane. Esigxile kukho akubona ubuhle noma ububi babesifazane kodwa ukuthola ukuvezwa kobunjalo kwabesifazane. Kuliqiniso ukuthi imizwa yomuntu izwakala futhi ibekeka kangcono uma ibekwa umniniyo.

1.3 IZINDLELA ZOKUHLUZA NOMA AMATHIYORI

Ucwaningo lolu luzosebenzisa izindlela zokuhlulaza ezithile. Sibone kunezindlela esingazisebenzisa ukwenza lolu cwaningo lwemibhalo yabesifazane nalapho sihlose khona ukubabona beveza imizwa yabo ngendlela abazethula ngayo nangendlela abethula ngayo abanye emibhalweni yabo. Izindlela zokuhlulaza-ke zibalulekile nakulolu cwaningo ukuze zilawule umgudu esilubhekise kuwo nokuthi ucwaningo lolu silwakhele esisekelweni esibonakalayo nesingalandeleka.

Sizothinta lezo zindlela zokuhlulaza imibhalo esibona zibalulekile futhi zingasisiza ekuhluzeni imibhalo yalolu cwaningo. Singaphawula nje ukuthi ziningi kakhulu izindlela zokuhlulaza imibhalo nokho uma singazisebenzisa zonke singewuqede lo mbhalo ngaleso sizathu sizogxila ezindleleni zokuhlulaza esizozisebenzisa kulolu cwaningo. Izindlela esizozisebenzisa kulolu cwaningo zikhetheke ngoba sibona zizokwazi ukusekela ucwaningo lwethu. Ake sibheke kancane ukuthi zithini izingwazi zokuhlulaza ngolwazi lwamathiyori. Thina-ke sizosebenzisa la mathiyori kulolu cwaningo lwethu: **Iwumanizimu (Womanism) kanye nendlela yesimiyothikhi (Semiotics).**

1.4 AMATEMU AZOSETSHENZISWA KULOLU CWANINGO

1.4.1 Iyini imibhalo yobuciko

Imibhalo yobuciko iyizinhlobo ezahlukahlukene. Imibhalo yobuciko yileyo mibhalo ebhalwe ngobuciko obuthize. Le mibhalo ibhalwa abantu abayibhala besebenzisa ubucikomazwi obuthize obudingeka ekubhaleni le mibhalo. Indlela yokubumba le mibhalo ibaluleke kakhulu ngoba iwuphawu nobunjalo balowo mbhalo. Umbhalo

nombhalo uziveza ngesakhiwo sawo esehlukile kwesinye. Uma singabhekisa nje ekubhalweni kwezindaba ezimfushane, amanoveli, imidlalo kanye nokubhalwa kwezinkondlo, sithola lowo nalowo mbhalo ugqanyiswa yisakhiwo sawo. Okubalulekile-ke ngemibhalo yobuciko ukuthi iveza okuthile okusuka ekhanda lombhali. Noma ngabe exoxa indaba eyake yenzeka aguqule amagama abalingiswa ngokucikoza, indaba izwakale kabusha.

Kafushane bathini ababhali bezokucwaninga ngokucikoza kwemibhalo na? UGrace (1965:5) uphawula ngamaphuzu ambalwa lapho ebhekisa ubucikomazwi. Kulona leli khasi uqhakambisa la maphuzu alandelayo:

- i) *“literature expresses the truth of experience in terms of ‘beauty to be contemplated’*
- ii) *“....A means of communicating ideas of intellectual and social significance.*
- iii) *“...One can through a study of great literature, get a line deeply and essentially human in sufficient time to apply this knowledge for the conduct and understanding of life.*
- iv) *“Literature is our mirror because in a deep sense, we are looking in literature for ourselves”.*

Imibono kaGrace ikubeka ngokusobala ukucikoza ngamazwi lapho ethi imibhalo iveza amaqiniso empilo ibuye ibe yindlela yokwedlulisa imibono enobuhlakani nokubaluleka emphakathini. Ubuye athi imibhalo le isifundisa indlela yokuphila nokuqonda impilo kabanzi. Yingakho-ke ethi imibhalo iyisibuko sempilo yilapho sizibuka khona sihlale izinkambo zethu. Kulolu cwaningo sizobhekisisa ukuthi imibhalo yethu nokwenzekayo kuyona kuyahambisana yini nemibono kaGrace.

Imibhalo ichazwe njengeveza noma eyethula izenzo zabantu, imicabango, indlela yokubheka izinto, imizwa, izimo abantu abazithola bekuzo. Kusobala-ke ukuthi imibhalo ewubucikomazwi kumele imuthinte ofundayo yize ivamise ukubunjwa nje

yilowo ofundayo. Ukubeke kwacaca futhi ukuthi imibhalo ayiwona amaqiniso angephikiswe yize iye ibe nezifundo ezithile.

UNiall (1997:109) uchaza imibhalo athi:

...literature can be defined in terms of the specificities of forms of writing in-particular, it would still have to confront the question of how it could know those specificities without having always already held a notion of 'writing' in the most general and non specific terms. In other words, every example of literature as a particular kind of writing is inseparable from the notion of literature as a general writing. So at both macro and micro levels, 'literature' (in general and in particular) cannot be regarded as a stable structure.

Yonke le mibono nezincazelo ngezobucikomazwi zizoba yisisekelo sethu futhi zizosiza lapho sesenza lolu cwaningo. Sineqiniso lokhu zizosiza kakhulu njengoba sizobe sibhekisisa ubunjalo bokushiwo umbhali nokuthi ngabe indlela abhale ngayo izokwazi yini ukuguqula ukucabanga nokubika kabusha izinto ezithile ngabafundi bakhe.

Lolu cwaningo aluzukuyicubungula yonke imikhakha okanye iminxa yazo. Emkhakheni wephrozi sizobheka amanoveli kuphela. Sizoghathanisa imibhalo yabesilisa besifazane ngenhloso yokuthola ukuthi ngabe abalingiswa besifazane bethulwa ngendlela efanayo na.

1.4.2 Amatemu azosetshenziswa kulolu cwaningo

Lapha ngezansi sizonikeza incazelo yamatemu azosetshenziswa kaningana kulolu cwaningo lethu.

1.4.2.1 Ifeminizimu

Ngabe abacwaningi bezemibhalo bona bachaza leli temu le **iFeminizimu** i'*Feminism*.

Leli temu lidume kakhulu ezizweni zaseNtshonalanga naseYoruphu lapho kuxoxwa ngabesifazane noma ngemibhalo nezinto ezithinta abesifazane.

UPeck noCoyle (1993:170) bona bathatha babeke kanjena lapho bekhuluma ngaleli temu le**feminizimu**:

Feminist criticism is concerned both with the representation of women in literature and with changing women's position in society by freeing them from oppressive restraints. Central to those restraints are essentialist definitions of what it is to be a woman.

Ukwengeza kulokhu oPeck noCoyle (1993:173):

Feminist criticism works with shifting agenda.... It questions the patriarchal order of society, but is ready to accept and work with the provisionality that is the consequence of questioning or abandoning that old, containing fiction.

UBressler (1994:103) lapho ephawula ngaleli temu le**Feminizimu**:

Feminism's goal is to change this degrading view of women so that all women will realize that they are not a "nonsignificant Other".... Women, feminist declare, must define themselves and assert their own voices in the arenas of politics, society, education, and the arts. By personally committing themselves to fostering such change, feminist hope to create a society in which the female voice is valued equally with the male.

Lezi zincazelo zichaza ukuthi ifeminizimu yasungulwa abesifazane abamhlophe.

IFeminizimu nakuba yabe inenkolelo yokulwisana nokubukelwa phansi kwabesifazane belulazwa ngabesilisa ngokubasebenzisa ukuthola lokho abesilisa ababekudinga kodwa yabe isho abesifazane abamhlophe. Abesilisa phela bavele babukela phansi izwi, imibono, nokubaluleka kowesifazane bamenza into nje engabalulekile emphakathini. **IFeminizimu** yasunguleka lapho abesifazane

bephokophelela ukuba izwi labo lizwakale. Labo besifazane baphokophelela nokuthi izwakale phela nemibhalo yabesifazane, inakwe kubonakale ubumqoka bayo. Nakuba kuqikelelwa ubumqoka kwabesifazane kodwa akusho ukuthi abesifazane sebefuna ukukhukhumala bazimele kodwa bafuna kubanjiswane nelabo izwi lamukeleke emphakathini.

1.4.2.2 Iwumanizimu

IWumanizimu leli temu singalichaza ngokuthi liqonde 'ubufazane'. Izingcweti zona zithi leli temu elithi **wumanizimu** lisuselwa kwelithi '*womanish*'. Singakagxili kuyi**Wumanizimu** ake sibuyele ekufuneni umsuka **wewumanizimu**. Ake sibheke-ke ukuthi uNkumane (1999:49) uthini nge**Wumanizimu**:

Womanism as a literary theory is not to be used as a wrecking ball with which to demolish and do violence to African literary texts; rather, it is employed as a key with which to unlock meaning in their multiplicity and paradoxes.

UNkumane (1999:25) ubuye enabe ngokuchaza **iWumanizimu** ngala mazwi asongayo ngokuthi:

Womanism, then, must be understood to be linked with mature behaviour, which is different from that of a young girl. A womanist is, according to this definition, any black woman who displays bold, daring, adventurous and determined actions.

Kuyavela ukuxhumana phakathi kwala matemu, kodwa bese ehlukana ngokuthi **iFemunizimu** ikhuluma ngabo bonke abantu besifazane, kanti **iWumanizimu** yona iqonde kubantu besifazane abansundu base-Afrika kuphela. Sizophawula kabanzi esahlukweni ezilandelayo ngale thiyori.

1.4.2.3 Isimiyothikhi (Semiotics)

Le ndlela igcizelela ukusetshenziswa kwezimpawu. Kushiwo nezimpawu ezingamagama. Imibhalo-ke le esibhekene nayo kulolu cwaningo ibhalwe ngamagama. Ukuthola umsunguli wale ndlela yokuhluzisa ake sicaphune uNtuli nabanye (2006:3) bechaza bethi:

Kuyavela futhi ezincazelweni ezingenhla, ikakhulukazi leyo eyethulwe ngu-Alam (1980) ukuthi abasunguli bale ndlela yesimiyothikhi nguFerdinand de Saussure waseSwitzerland noCharles Sanders waseMelika.

UGrobbler noStragan (1992:12-13) uma bechaza umbhalo owuhlobo lwesemiyothikhi bathi:

[genre]...offers specific types of presentation, structure and conventions, on the one hand, and the historical, cultural and also ethical context out of which the work grew and which it tries to address, on the other.

Laba bacwaningi kule ncazelo engenhla bachaza imibhalo njengeletha inhlobo ethile yesethulo, isakhiwo ingxoxo, umlando, amasiko nengqikithi umbhalo okhuliswa ngaphansi kwayo.

Le ndlela-ke singasho ukuthi ingahlukaniseka kanje: isimiyothikhi yolimi (linguistic semiotics) nesimiyothikhi yezemibhalo (*semiotic of literature*).

USwanepoel (1990:21-22) ubeka olwakhe ulwazi ngesemiyothikhi athi:

There are three interesting puns associated with semiotics. Being a modern approach, it has been called the science of our times. Being interested in signs, signs systems and semantic processes, it has also been called the science of signs by Jakobson. Semiotic is an umbrella term for various disciplines. As language students we interest ourselves mainly with what is called linguistic semiotics and semiotics of literature.

Ngokwenzazelo kaSwanepoel isemiyothikhi uyehlukanisa ngokuthi iyisayensi yesimanje nesayensi yezimpawu. Isemiyothikhi ibheka izimpawu ezisetshenziswayo emphakathini nokuthi zimeleni noma zichazwa kanjani yilabo bantu.

UMzizi (2003:20) uveza eyakhe naye indlela yokusetshenziswa kwesimiyothikhi ekuhluzeni imibhalo uchaza kanje:

Nakuba ukucwaninga amatekisi ombhalo ngendlela yesimiyothikhi kuke kube yinto elukhuni, kodwa kungase kube nemiphumela emihle kakhulu. Izihloko zamatekisi nje zingase zithathwe njengezimpawu. Izihloko zezahluko njengezamanoveli nje, zingase zisebenze njengezimpawu. Kungatholakala izimpawu ezinhlobonhlobo futhi ezihlokweni zedrama, izinkondlo ngisho nasohlotsheni lwenkondlo imbala. Ukuhlelwa kwemigqa kanye nezigatshana kungase kuhunyushwe njengezimpawu uma kungachazeka ngendlela ethize.

Le ncazelo kaMzizi iyaluvuna lolu cwaningo lwethu ngoba izimpawu zizosebenza uma sesicubungula amanoveli.

1.5 UMKLAMO WALOLU CWANINGO

Lolu cwaningo luzobheka emkhakheni wephrozi sizobheka amanoveli abhalwe ngabesifazane nalawo abhalwe ngabesilisa. Lapha sibalula izincwadi okuyizona ezicwangingiwe.

1.5.1 Amanoveli abhalwe ngabesifazane

Msimang N.T. 2005. Umsebenzi Uyindlala. Groenkloof: Afritude

Shange M. 2005. Uthando Lungumangoba. South Africa: Shuter & Shooter

Langa H.Z. 2006. Ngiyabonga. Arcadia: Eulitz Productions

Zulu N. 2006. Umshado. Groenkloof: Afritude

1.5.2 Amanoveli abhalwe ngabesilisa

Molefe L. 2005. Isitolo Esasingasebhangwe. Cape Town: Nasou Via Afrika

Wanda M.E. 2006. Kunjalo-ke. Pietermaritzburg: Shuter & Shooter.

1.6 IZINDLELA ZOKUHLUZA NOMA AMATHIYORI

Ucwaningo lolu luzosebenzisa izindlela zokuhlaza ezithile. Sibone kunezindlela esingazisebenzisa ukwenza lolu cwaningo lwemibhalo yabesifazane nalapho sihlose khona ukubabona beveza imizwa yabo ngendlela abazethula ngayo nangendlela abethula ngayo abanye emibhalweni yabo. Izindlela zokuhlaza-ke zibalulekile nakulolu cwaningo ukuze zilawule umgudu esilubhekise kuwo nokuthi ucwaningo lolu silwakhele esisekelweni esibonakalayo nesingalandeleka.

Sizothinta lezo zindlela zokuhlaza imibhalo esibona zibalulekile futhi ezingasisiza ekuhluzeni imibhalo yalolu cwaningo. Singaphawula nje ukuthi ziningi kakhulu izindlela zokuhlaza imibhalo nokho uma singazisebenzisa zonke singewuqede lo mbhalo ngaleso sizathu sizogxila ezindleleni zokuhlaza esizozisebenzisa kulolu cwaningo. Izindlela esizozisebenzisa kulolu cwaningo zikhetheke ngoba sibona zizokwazi ukusekela ucwaningo lwethu. Ake sibheke kancane ukuthi zithini izingwazi zokuhlaza ngolwazi lwamathiyori.

Kanti futhi oPeck noCoyle (1993:165) bayaliqhakambisa leli phuzu lokucubungula ngokusebenzisa indlela yokuhlaza, uma usemfundweni ephakeme, ngokuthi:

Academic criticism, however, must be more analytic than this, commenting on the subject matter and method of the text. Criticism thus involves spotting the central themes of the work and then seeing how the text presents and develops these themes.

Ngaphandle-ke kombono wezemfundo ephakeme laba bahluzi badalula ukuthi amathiyori lawa kuhle asize umcwaningi ekuhlaziyeni kunasekubekeni imibono ngengqikithi nendlela umbhalo lowo obhalwe ngayo. Babuye futhi baqhakambise ukuthi ukuhluzwa lokhu kumele kukwazi ukudalula indikimba, indlela ebhalwe yethulwa yabuye yakhuliswa ngayo embhalweni lowo ohluzwayo.

UBressler (1994:4) yena uchaza lezi zindlela zokuhluzwa ngokuthi athi zisiholela ekwazini ukubumba amathiyori ethu. Uthatha achaze lokhu ngala mazwi:

To articulate this framework and piece together the various elements of our practical criticism into a coherent, unified body of knowledge is to formulate our literary theory.

Ephawula ngokusetshenziswa nokusebenza kwamathiyori uNkumane (1995:21) uthatha athi:

It has become a rule in the academic circle, rather than a choice these days, to apply a particular literary theory when analysing a literary piece of work.

Lo mbono ukubeka obala ukuthi ezifundweni zokucwaninga sekuhlala kulindelwe ukuthi umcwaningi asebenzise noma alandele indlela ethile lapho ehluza imibhalo ethile. Kungakho-ke nathi sikubone kufanele ukukhetha amathiyori athile okuhluzwa. Ngabe lezi zindlela noma amathiyori ayini na? UNkumane (1999:24) uchaza izindlela zokuhluzwa kanje:

Literary theories are not just fashionable ways of analyzing literature, but they also broaden and develop the literary knowledge and the thinking ability of building literary critics.

Le ncazelo iveza ukuthi akukhona nje ukuswenka ngolwazi lokuhlaza imibhalo lokhu kodwa kukhulisa futhi kuthuthukise ulwazi lwezemibhalo nendlela yokucabanga ebumba abacwaningi bezemibhalo. Sekuhlale obala-ke ukubaluleka kwalezi zindlela namathiyori lapho sihlaza. Thina-ke sizosebenzisa la mathiyori kulolu cwaningo lwethu: Ifeminizimu, Iwumanizimu kanye (*Womanism*); nendlela yesimiyothikhi (*semiotics*). Okuningi ngala mathiyori noma izindlela sizophawula ngakho esahlukweni sesibili lapha sizothi nje jwaphu.

1.6.1 Indlela yesimiyothikhi (Semiotics)

Le ndlela igcizelela ukusetshenziswa kwezimpawu. Kushiwo nezimpawu ezingamagama. Imibhalo-ke le esibhekene nayo kulolu cwaningo ibhalwe ngamagama. Abasunguli bale ndlela yesimiyothikhi nguFerdinand de Saussure waseSwitzerland noCharles Sanders waseMelika.

UGrobler noStragan (1992:12-13) uma bechaza umbhalo owuhlobo lwesemiyothikhi bathi:

[genre]...offers specific types of presentation, structure and conventions, on the one hand, and the historical, cultural and also ethical context out of which the work grew and which it tries to address, on the other.

Laba bacwaningi kule ncazelo engenhla bachaza imibhalo njengeletha inhlobo ethile yesethulo, isakhiwo ingxoxo, umlando, amasiko nengqikithi umbhalo okhuliswa ngaphansi kwayo.

Le ndlela-ke singasho ukuthi ingahlukaniseka kanje: isimiyothikhi yolimi (linguistic semiotics) nesimiyothikhi yezemibhalo (semiotic of literature). USwanepoel (1990:21-22) ubeka olwakhe ulwazi ngesemiyothikhi athi:

There are three interesting puns associated with semiotics. Being a modern approach, it has been called the science of our times. Being interested in signs, signs systems and semantic processes, it has also been called the science of signs by Jakobson. Semiotic is an umbrella term for various disciplines. As language students we interest ourselves mainly with what is called linguistic semiotics and semiotics of literature.

Ngokwenzazelo kaSwanepoel isemiyothikhi uyehlukanisa ngokuthi iyisayensi yesimanje nesayensi yezimpawu. Isemiyothikhi ibheka izimpawu ezisetshenziswayo emphakathini nokuthi zimeleni noma zichazwa kanjani yilabo bantu.

1.7 UKUCUBUNGULA IMIBHALO (LITERATURE REVIEW)

1.7.1 Eminye yemibhalo ebukeziwe

UGumede, S. (2002) naye wabhala *idissertation yeMasters* ngezincwadi ezithile ezikhethiwe ebheka ukuthi abesifazane bavezwe kanjani kulezi zincwadi. Wayehlose naye ukucubungula ukuthi bavezwa kanjani abesifazane kuleyo mibhalo.

UMasuku N (1997) wabhala *idissertation yeMaster of Arts* wayecubungula ukuthi bavezwa kanjani abesifazane emibhalweni ethize yesiZulu. Wakhetha ukusebenzisa *iFeminist critique*. Inhloso yocwaningo lwakhe kwabe kungokuveza obala ukuchema ngokobulili emibhalweni, ikakhulukazi ebhalwe ngabesilisa.

UNkumane, K.G. (1999) lapha sivezelwe abantu besifazane behlukunyezwa ngokothando ngoba kwabe kufanele baganiswe kubantu abangabathandi. Amasiko nawo ayebamba noma asalibamba iqhaza ekuhlukumezeni abantu besifazane.

Babengavunyelwe nokuveza imizwa yabo noma bazithathele izinqumo kwezothando. Wayegxile ekucubungeleni amanoveli.

UManyathi(2002) ubheka iqhaza elibanjwa ngabantu besifazane besizwe samaZulu. Lokho kuvela kahle uma kufundwa imibhalo yababhali bakithi abamnyama ukuthola ukuthi bona bethulwa njengabantu abanjani abesifazane. Ubheka futhi ukuthi ngabe ukuthi bayakwazi yini ukuveza ukubaluleka kwabesifazane neqhaza abalibambayo ekusimamiseni umbuso kaZulu. Ukuqhubeka ukuveza ukubaluleka kwabantu besifazane ubheka uNandi kaMbengi unina weSilo “ iLembe eleqa amanye amaLembe ngokukhalipha”. Naye simthola enezibongo ngokuzalela isizwe samaZulu iqhawe nombumbi wesizwe samaZulu, uShaka kaSenzangakhona. Kulolu cwaningo ubheka ubunzima abantu besifazane abazithola sebekubo nabo ngenxa yokuhlupheka okubamba iqhaza ekwakhiweni kwesizwe sakwaZulu.

UMasuku (2005) njengaye uManyathi, ubheka ukuvezwa kwabesifazane ngumphakathi. Lokhu kubhekiswa kubuciko bomlomo njengezaga, izinganekwane kanye nezibongo. Lapha kuMasuku ubheka ukuthi abesifazane bethulwe kanjani. Siyathola ukuthi umphakathi(abesilisa kanye nabesifazane) baveza abesifazane njengabantu abethembekile, abayinsika yomphakathi. Ngakwesinye isandla siyathola ukuthi abesifazane bethulwe njengabantu abangathembakali futhi nabanesihluku. Lokhu kuyavezwa yibona ababhali besilisa kanye nababhali abesifazane.

1.8 ISIPHETHO

Isahluko sisonke singenisa lolu cwaningo ngokuveza isingeniso, injongo yocwaningo; isisekelo nokubaluleka kocwaningo, imibhalo yobuciko, ukubuka imibhalo, indikimba;

izindlela okanye amathiyori esizowasebenzisa ukuhluzisa le mibhalo nesakhiwo jikelele socwaningo. Sibuye siphawule nangemibhalo yabesifazane ezocwaningwa. Kulesi sahluko esilandelayo sizoxoxa kabanzi ngezindlela zokuhluzisa ezisetshenziswa lapho sesicubungula imibhalo yethu.

ISAHLUKO SESIBILI

IZINDLELA ZOKUHLUZA

2.1 ISINGENISO

Kulesi sahluko sizohlola izindlela zokuhluzwa ezizosetshenziswa njengesisekelo salolu cwaningo. Ziningi izindlela zokuhluzwa imibhalo ezisetshenziswa ngabahluzi abehlukahlukene. Singeke sazigagula zonke lapha kodwa sizogxila kulezo esizozisebenzisa kulolu cwaningo kuphela.

Omunye angabuza ukuthi kungani siphokelekile ukuthi sisebenzise izindlela okanye amathiyori okuhluzwa lapho sicwaninga imibhalo na? Kanti abanye baze babuze nangesidingo sokuqamba izindlela eziningi kangaka zokuhluzwa imibhalo? Ukuphendula lo mbuzo singacaphuna imibono yabacubunguli abafana noSwanepoel (1990:1) lapho bechaza khona ukuthi iyini ithiyori le:

A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferable so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.

Ithiyori ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso.

Njengoba bese sike sathinta esahlukweni sokuqala asizukuzisebenzisa zonke lezi zindlela zokuhlaza ezikhona, sizosebenzisa lezi ezintathu kuphela. Njengoba bese siphawulile ziningi lezi zindlela futhi kubalulekile-ke ukuthi sizazi lezi zindlela zokuhlaza khona siyokwazi ukukhetha ezinembayo nezifanele umbhalo ozohluzwa. Ngaleli phuzu lokwaziwa kwezindlela zokuhlaza uBertolt Brecht encwadini ebhalwe uMakaryk, (1993: vii) ubeka athi:

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

Kuyacaca kule nkulumo engenhla ukuthi kubalulekile ukufundwa kwamathiyori okuhlaza imibhalo nokusetshenziswa kwawo ekucubunguleni imibhalo yobucikomazwi. Lo mcwaningi uthi umuntu onendlela eyodwa yokuhlaza udukile, kumele umhluzi abe nezindlela eziningana zokuhlaza imibhalo. Eqinisweni kumele umuntu alayishe amathiyori emakhukhwini njengamaphephandaba.

O'Peck noCoyle (1993:165) baphawula ngezokucwaninga kwemibhalo kanye nezindlela zokuhlaza ngokuthi:

What is literary criticism? Literary criticism has traditionally been regarded as the analysis, interpretation and evaluation of literary works: it does not mean 'finding fault with'. Criticism as an academic activity expresses the reader's sense of what is happening in the text.

Ukucubungula imibhalo kuchazwe njengendlela endala yokucubungula, yokuhumusha neyokucwaninga imibhalo. Akusetshenziselwa ukuthola amaphutha emibhalweni kodwa kusiza umfundi noma ofundayo ukuveza imizwa yakhe ngalokho okwenzeka emibhalweni.

UBressler (1994:3) yena ephendula wona lo mbuzo othi: Iyini indlela yokuhluzana na?

Uphendula lo mbuzo kanje:

Traditionally, literary critics involve themselves in their theoretical or practical criticism. Theoretical criticism formulates theories, principles, and tenets regarding the nature and value of art. Practical criticism (known also as applied criticism) then applies the theories and tenets of theoretical criticism provides the necessary framework for practical criticism.

Ngokwalo mhluzi indlela yokuhluzana ngumgudu womzamo wokufunda, ucubungule, ubhekisise umbhalo wobucikomazwi.

Ubuye achaze futhi uBressler (1994:13) ukuthi ukuhluzana kwemibhalo kuhlukaniseke ngemikhakha kanje:

Literary criticism is “a disinterested endeavor to learn and propagate the best that is known and thought in the world. Implicit in this definition is that literary criticism is a disciplined activity that attempts to study, analyze, interpret, and evaluate a work of art.

Kulezi zincazelo zakhe ezingenhla uBressler uveza ukuthi ukuhluzana imibhalo kungukuthuthukisa lokho okushiwo wumbhalo okwaziwa ngabantu. Uma-ke sihluzana imisebenzi yobuciko abacubunguli/abahluzi bazibuza imibuzo eyisisekelo ngombhalo lowo. Ngokuvamile abahluzi bazibandakanya nokuhluzana besebenzisa ulwazi lwabo noma ukwenza. Ulwazi lolo lubasiza ukuba balusebenzise uma sebehluza imibhalo.

UDAiches (1993:357) uveza elinye iphuzu ngokuhluzana imibhalo ngokuthi abhekisise izinto nobunjalo bombhali. Uthatha athi:

Studies of the social background of an author’s work, and of the influence of that background on that work, are necessary of some length, for they involve first the description of that background and then the investigation of individual works with that description in mind.

Imisebenzi yocwaningo idinga kwaziwe imvelaphi yombhali lowo ngoba umbhali ubhala ngezinto azibonile nakhuliswe ngazo emphakathini oyimvelaphi yakhe. Ngokwale ncazelo, imvelaphi yomuntu inomthelela kuleyo ndlela abhala noma ethula ngayo imibhalo yakhe.

UDAiches (1993:311) ubuye futhi aqhubeke nokugxila kumbhali athi:

To criticize a work we have to know it: to what degree, and under what circumstances, is non literary knowledge necessary before we can fully “know” a literary work? We must of course know the language in which it is written. ...Do we need to know anything about the life of the author?

Le ncazelo ibeka kucaze ukuthi ukuze siwucwaninge kahle umbhalo kumele siwazi okungukuthi siwufundisise. Kumele siwazi ulimi umbhalo obhalwe ngayo.

Noma izingcweti zikhuluma ziphawule izindlela eziningana zokucwaninga imibhalo nokho kulolu cwanningo sizosebenzisa lezi zindlela ezilandelayo ukuhluzisa imibhalo: i-*Womanism* (iWumanizimu) kanye neSemiyothishi (*Semiotics*). Sizoxoxa kabanzi ngalezi zindlela ezihlokwaneni ezizayo. Ake sixoxe ngendlela ebizwa ngokuthi i-feminizimu.

2.2 IFEMINIZIMU

Ngabe abacwaningi bezemibhalo bona bachaza leli temu le **ifeminizimu** i'*feminism*' bathini njengoba lithanda ukunikeza inkinga nje lapho abahluzi beliqhathanisa naleli elithi **iWumanizimu** na? Ephawula nge**Feminizimu** uTompkin kuBressler (1994:102) uthi:

Feminism's goal is to change this degrading view of women so that all women will realize that they are not a “nonsignificant Other”....Women, feminist declare, must define themselves and

assert their own voices in the arenas of politics, society, education, and the arts. By personally committing themselves to fostering such change, feminist hope to create a society in which the female voice is valued equally with the male.

Khona kuleli khasi uBressler (1994) abuye athi:

By not giving voice and value to womens opinions, responses, and writings, men have suppressed the female, defined what it means to be feminine, and thereby devoiced, devalued, and trivialized what it means to be a woman. In effect, men have made women the “nonsignificant Other”

Kanti UDriver, kuRyan no van Zyl (1982:203) bona bathatha babeke kanjena lapho bekhuluma ngaleli temu lefeminizimu:

The initial impulse to current feminist literary criticism was the desire to use literature as a means of giving autonomous value to women’s experience by helping women and others perceive the political, economic and social oppression to which women were subjected, as well as to attempt to bring about new standards against which women would be measured and of dispensing with the old standards.

Singaqhubeka ngokuphawula ukuthi i-feminizimu yasunguleka lapho abesifazane bephokophelela ukuba izwi labo lizwakale. Labo besifazane baphokophelela nokuthi izwakale phela nemibhalo yabesifazane, inakwe kubonakale ubumqoka bayo. Nakuba kuqikelelwa ubumqoka kwabesifazane kodwa akusho ukuthi abesifazane sebefuna ukukhukhumala bazimele kodwa bafuna kubanjiswane nelabo izwi lamukeleke emphakathini. Yayigxile kwabesifazane abamhlophe. I-feminizimu nakuba yabe inenkolelo yokulwisana nokubukelwa phansi kwabesifazane belulazwa ngabesilisa ngokubasebenzisa ukuthola lokho abesilisa ababekudinga kodwa yabe isho abesifazane abamhlophe. Abesilisa phela bavele babukela phansi izwi, imibono, nokubaluleka kowesifazane bamenza into nje engabalulekile emphakathini. Laba

bacwaningi abagxile ekubukeni iqhaza elingabanjwa abesifazane emphakathini kuyo yonke imikhakha nakuyo imibhalo imbala.

UDriver uveza ukuthi ukusunguleka kwefeminizimu kwabe kungukuthi abesifazane banikezwe amandla okuziveza emibhalweni. Kwakumele bedlulise imizwa yabo ngalokho abakubona kwezepolitiki, kwezomnotho nasenhlalweni jikelele bese beveza ukucindezeleka kwabo. Babefuna nokuzama ukuveza izinga labesifazane elithile okumele bakalwe ngalo.

Kungabekwa ngokusobala ukuthi leli temu libhekise kumbhikisho owasungulwa ngabesifazane abamhlophe belwela amalungelo abo. Yize abesifazane abamnyama babemdibi munye nabesifazane abamhlophe, abampisholo bebengenelisekile neze yimpatho yabesifazane abamhlophe, futhi abesifazane abampisholo babekhalaza ngokuthi kukhona ukucwasana ngokwebala. Ngalezi zizathu abesifazane abampisholo babona kuwumbono omuhle ukuba kuqalwe umkhandlu ozobhekana nezinkinga ezibhekene nabesifazane abampisholo. Kwase kusunguleka umkhandlu obizwa nge-Wumanizimu. Ake sibheke-ke ukuthi lapha ngezansi ngabe ithini imibono yezingcweti ngetemu **iWumanizimu**.

2.3 IWUMANIZIMU (WOMANISM)

2.3.1 IWumanizimu yaseMelika (*womanism*)

IWumanizimu yasungulwa ngumbhali waseMelika ogama lakhe lingu Alice Walker ngonyaka ka 1983. Leli temu walisungula ngenkathi ebhala umqulu wama eseyi owaba nesasasa obizwa ngokuthi "*In search of our mother's garden*". Walisungula ngesizathu sokuthi abesifazane abampisholo babengeneme ngesimo sokucwasana ngokwebala. Izincazelo eziningi zewumanizimu zanikeza incazelo ejulile ebangele

ukuba abesifazane abamnyama bajabulele ukusebenzisa itemu iwumanizimimu esikhundleni setemu i- *black feminism*.

UWestfield (2001:1) uchaza itemu lika Alice Walker ngokuthi:

From womanish (opp. Of "girlish" i.e. frivolous, irresponsible not serious). A black feminist or feminist of color. From the black folk expression of mothers to female children, "You acting womanish," i.e. like a woman. Usually referring to outrageous, audacious....

Ezinye izincazelo ezethulwa ngabanye abahluzi bemibhalo abafana nawo Hudson-Weems (2001:146) ochaza i**Wumanizimu** athi:

"African womanism is an ideology created and designed for all of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experiences, struggles, needs and desires of African woman"

Incazelo kaHudson-Weems ibeka kucace ukuthi siqondene ngqo nabesifazane base-Afrika. Ubuyona le ndlela busekeleke emasikweni abesifazane bomdabu bakuleli lase-Afrika. Iqhakambisa izidingo nezimo ezahlukahlukene abahlangabezana nazo laba besifazane. Abesifazane nabo njengabo abesilisa babhekana nezingqinamba ezibenza bazizabalazele empilweni.

USander (1995:26) yena uza neyakhe incazelo ye**Wumanizimu** lapho ethi:

In essence, a womanist is a black feminist who is committed to the survival and wholeness of the entire people, male and female.

Kulezi zincazelo ezingenhla kuyacaca ukuthi abesifazane abampisholo baseMelika nabo bakholelwa ekutheni owesifazane omnyama unawo amandla nokuzimisela okukhulu ekuthuthukiseni impilo yabesilisa kanye nabesifazane. Nalapha futhi kube khona ukungqubuzana kwemibono phakathi kwabesifazane abampisholo baseMelika kanye nabase-Afrika. Abesifazane abampisholo bakhala ngokuthi abesimame base

Melika abamqondisisi kahle owesifazane omnyama wase-Afrika, ngalezo zizathu abesimame base-Afrika babona kukuhle ukuba nabo basungule iwumanizimu ezobhekana ngqo nezinkinga zase-Afrika.

2.3.2 Iwumanizimu Yase-Afrika

Omunye wabasunguli bewumanizimu yase-Afrika ngu-Ogunyeni. U-Ogunyeni ukholelwa ekutheni abahlali base-Afrika kufanele balwe izimpi zabo ngezikhali zase-Afrika. Lokhu singakuchaza ngokuthi kubalulekile ukubheka izimo ezithinta abansundu ngeso lase-Afrika. Singabhekisa nje etemini ebizwa ngokuthi **afrocentricism**. Bakhona abangabuza ukuthi lisho ukuthini leli temu na? UWilliams ecaphuna encwadini kaSanders (1995:46) uchaza i-**Afrocentrism**:

Afrocentrism is a spiritual and philosophical ideology (a way of living, thinking and knowing) that places Africa-American history, culture and heritage at the centre of black people's lives. Afrocentrism involves black people's conversion from conditioned white consciousness to a new African-American and Africa – centred thinking and acting. It involves the creation of ritual to support and reinforce new black consciousness. Afrocentrism affirms a universal African consciousness that is a universal African consciousness that is a collective consciousness.

I-**Afrocentrism** liqhakambisa okususelwa e-Afrika noma okuxhumana nosikompilo lwase-Afrika. Uthini u-Ogunyeni uma echaza iwumanizimu ephathelene ne-Afrika? Ogunyeni (1996:133) lapho esechaza ngqo ubunjalo bowesifazane onezimpawu zobu**wumanizimu** lapho ethi:

The (core of Ogunyeni's) definition of African womanism is the conviction that the gender question can be dealt with only in the context of other issues that are relevant for African women. She stresses that an African womanist "will recognize that, along with her consciousness of sexual issues, she must incorporate racial, cultural, national economic, and political consideration into her philosophy"

Eqhubeka kulokho u-Ogunyeni (1996) uthi:

“Moreover, an African womanist must deal with, among other things interethnic skirmishes and cleansing, ... religious fundamentalism, ... the language issue, gerontocracy and in-lawism”

Uqhubeka u-Ogunyeni (1985:72) yena achaze.

Black womanism is a philosophy that celebrates a black roots, the ideals of black life, while giving a balanced presentation of black womandom. It concerns itself as much with the black sexual power tussle as with the world power structure that subjugates blacks. It is ideal for black unity...

Uma-ke sibheka lezi zincazelo ezimbili **iFeminizimu** kanye ne**Wumanizimu**, siyathola ukuthi zozimbili zikhuluma ngabesifazane. **IFeminizimu** yona ikhuluma ngabesifazane jikelele kanti iWumanizimu ibhekisisa kakhulu kwabesifazane abansundu, abaphila balandele nosikompilo lase-Afrika. Uma ubhekisisa incazelo ye**Wumanizimu** igxila emasikweni nakulokho abesifazane abamnyama base-Afrika abanamandla okukwenza. Incazelo ka-Ogunyeni ikubeka obala ukuthi umuntu wesifazane yilowo muntu ongowesifazane ozimpande zakhe zigxile ebufazaneni. Kanjalo nemicabango kanye nemibono yakhe kuhle itshengise ukuzethula engowesifazane oziqhenyayo ngobunjalo babesifazane abansundu. Lona wesifazane ubonakala ekuthakasela ubuyena bokuba ngowesifazane womdabu, ancome impilo ayiyo, akhathalela futhi nobambiswano nenhlalakahle yabamnyama.

Siyakholelwa ukuthi njengoba ubulili behlukene nje, ikakhulukazi uma sibheka lobo obujwayelekile nasemandulo okungobesifazane nobesilisa, ubufazane lobu esikhuluma ngabo baziwa kangcono yibo kanye abantu besifazane. Kulezi zincazelo ezingenhla siyathola ukuthi itemu leli elithi **Wumanizimu** liqonde ngqo ubufazane obukhulile nobuvezwa yizenzo zobudala noma ukukhula komqondo empilweni

nasekubusikompilo jikelele. Lapho kulindeleke izenzo ezinomqondo ophusile nezinokukhula.

Ubufazane-ke lobu bubuye busho ukumelana nezimo ezahlukahlukene ezikhona, ezibuye nokho zikwenze uqine kakhulu ngale kokuthenwa amandla. U-Ogunyeni (2000:715) uyaqhubeka nokuchaza futhi nge**Wumanizimu** athi:

When I was thinking about womanism, I was thinking about those areas that are relevant for African but not for blacks in America. Issues like extreme poverty and in-law problems, older women oppressing younger woman, man oppressing their wives. Religious fundamentalism is another African problem that is not really relevant to African Americans.

Le ncazelo isaqhakambisa iphuzu lobunjalo bale ndlela yokuhluzisa, siqonde ubunjalo babesifazane base-Afrika kuphela. Abesifazane bakwamanye amazwe ngisho kungabaNsundu ngokwebala, ababalwa nakancane kule ncazelo. Ngala mazwi kuphakanyiswa iphuzu lokuthi izingqinamba abahlangabezana nazo abansundu besifazane base-Afrika azifani nalezo zabesifazane bakwamanye amazwe. Kuyo futhi le ncazelo lapho kuvela khona ezinye izinkinga zabesifazane abansundu. Kubalulwa izinto ezisemqoka njengobuphofu obedlulele, udaba lokuba semzini kwabesimame nokunye okuxhumana nabo. Kubuye kuphawulwe nangokuhlukumezana kwabesimame bodwana, abadala bahlukumeze abesifazane abasebancane ngeminyaka kanye nokuhlukunyezwa ngokwenkolo noma ezinkonzweni.

UNkumane (1999:28) naye uphawula nge**Wumanizimu** nobunjalo bayo ngale mibono elandelayo ngokuthi:

The fact that womanism aims to promote her survival of the entire black people suggest that a womanist should possess qualities of being challenging and bold, being inquiring, pushy, and straining towards the survival of the whole community. The idea involves love

of one's people, being rational, being committed to health and the survival of all people. To be good womanist, we must be universalist toward ourselves as a people, as a nation and love ourselves.

Le mibono engenhla iqhakambisa amanye amaphuzu ahambisana nobunjalo bale ndlela. Lokhu phela ngokubaluleka komuntu wesifazane ekuphiliseni isizwe. Le mpilo ingakhuliswa ngowesifazane ngokuthi akwazi ukuzimela ezintweni azifunayo futhi lokhu akwenze ngesibindi, azizabalazele ukuze umphakathi wakhe uzuze impilo. Umuntu wesifazane kumele abonise uthando lweqiniso nokuthi abe nozwelo nokuzwelana nezidingo ezahlukahlukene zabantu. Kuyacaca ukuthi le ndlela ithatha umuntu wesifazane njengensika yesizwe eqatha nenobuqotho. Ngokunjalo-ke umuntu wesifazane ontekenteke nje angeke akwazi ukulwela amalungelo abantu kahle. Akumangalisi-ke uma kulindeleke ukuthi nababhali besifazane babonakale bebonisa lobu buqotho lapho bebhala. Imibhalo yabo kuhle ibhekane nezingqinamba zabo nezomphakathi ngqo ngokuthi bangazibalekeli izindikimba ezibucayi. “Lo mbono ubuye wenatshiswe yincazelo kaNkumane (1999:25) yona uveza ibuye iqhakambise umbono webala nobuzwe base-Afrika lapho ephawula ngaleli temu:”

A womanist is not just a determined woman, but she also appreciates women's culture and women's strength. Black women as women of colour are distinct from other women because of the common African cultures they believe in.

Ziningi izinto esezithintiwe yizingcweti zezemibhalo ngasenhla esingathi zibhekene nabantu besifazane nje bebodwa. Nokho kuba kuhle uma lezi zinto zibhekwa ngeso elivulekile kuthi nalapho zidingidwa zenziwe ngokuzixhumanisa nengqikithi yokunye okuthintana nabesifazane base-Afrika. Nakuba kubalulekile ukuthi abesifazane baqikelele izindaba zabo zobulili kodwa kumele iqhaza labo empilweni jikelele libuye lelulekele kwezobuhlanga, amasiko nezomnotho kanye nepolitiki yezwe. Ukuthi

bazicabangele bona bodwa abesifazane kungeke kwasiphumelelisa kangako isizwe abaphila kuso. Ake sibheke indlela yokuhlulaza elandelayo ebizwa ngesemiyothiki.

2.4 INDLELA OKANYE ITHIYORI YESEMIYOTHIKHI

2.4.1 Isingeniso

Le ndlela yeSemiyothikhi njengezinye zezindlela zokuhlulaza nayo inemvelaphi yayo. Igama elithi semiyothikhi lisuselwa olimini lwesiGriki, egameni elithi 'Semion' okuyigama elisho uphawu uNtuli nabanye (1996). Ake sihlale izincazelo zabahluzi ngobunjalo bale ndlela. UNtuli nabanye (1996:2) bacaphuna uPeirce (1977) echaza isemiyothikhi ethi:

A science that studies the life of signs in society is conceivable. I shall call it semiology (from the Greek work semion-sign). Semiology would what constitutes signs, what laws govern them.

OPeck noCoyle (1993:159) nabo banikeza eyabo incazelo yesemiyothikhi kanje:

Semiotics means the study of signs. It is possible to say that everything in life sends out a coded message in a similar way: that clothes, body gestures, our social rituals all convey shared meanings to other people within our culture.

Uma sibheka lezi zincazelo ezingenhla sithola ukuthi ekaPeirce iveza ukuthi isemiyothikhi yisayensi etadisha izimpawu nomthetho ozilawulayo izimpawu lezo. OPeck noCoyle bona bathi isemiyothikhi ukutadisha izimpawu. Ngokwabo yonke into empilweni ithumela umlayezo othile, izimpahla, ukukhuluma ngomzimba nemicimbi nemigidi eyenziwa abantu yedlulisa izimpawu zamasiko athize aqondwa yilabo bantu.

Ryan no Van Zyl (1982:67) bachaze kanje:

Semiotic and structuralism have often been linked and for good reason: it may in fact be artificial to talk of anything other than a semio-structural tradition. On the most basic level semio-structuralism can be described as a method with ideological implications originating in Saussurean linguistic and structural anthropology.

O'Peck no Coyle (1993:159) babuye baveze ukuthi:

In literary criticism semiotics is concerned with the entire signifying-system of the text and the codes we need to be masters of such an approach to literature are fully defined in the entry on structuralism, to which semiotics is closely related.

Laba bacubunguli abangenhla sebeveza elinye iphuzu ngobudlelwano phakathi kwesemiotics ne structuralism. Babona lezi zindlela zokuhlaza zinciphane kakhulu futhi zinobudlelwano obunciphane. Le ncazelo ibonakala ivuna ukusetshenziswa kwalezi zindlela zokuhlaza kanye kulolu cwaningo ngoba ikubeka kube sobala ukuthi lezi zindlela zokuhlaza zinobudlelwano obungakananzwa.

U Bressler (1994:62) yena uchaza isemiyothikhi kanje:

Meaning in society, this science of signs declares, can be systematically studied, both in terms of how this meaning occurs and in terms of the structures that allow it to operate.

U Swanepoel (1990:25) yena unikeza incazelo elandelayo:

The semiotic analysis of literary texts may be complicated but it may at the same time be a rewarding undertaking. Titles of texts may function as signs; chapter headings, if present in novels, may function as signs; prefaces, if present, often disclose a framework of signs within which the work was created. A myriad of signs may be identified in the narrative, in the names of characters, in their mode of delineation.

U Swanepoel (1990:21) ubuye acacise ngesemiyothikhi kanje:

There are three interesting puns associated with semiotics. Being a modern approach, it has been called the science of our times.

Being interested in signs, signs systems and semantic processes, it has also been called the science of signs by Jakobson.

USwanepoel (1990:22) ubuye aqhube athi:

The concept sign is wide and includes various communication systems such as traffic signs, signs at an international airport and behaviour signs among animals. In the broad sense of the concept sign, semiotics is an umbrella term for various disciplines.

UPeirce (1977) ufakazela oNtuli nabanye (1996) ngencazelo ayethulayo yesemiyothiki. Okugqamayo ukuthi imayelana nezimpawu. Uma sithi 'uphawu' sibhekise ezindleleni ezahlukene zokudlulisa umyalezo othile, njengoba sibona izimpawu zomgwaqo nje olokuma luyaziwa, nezimpawu ezindaweni ezinjengezikhumulo zezindiza zamazwe eziqonde ukuchaza ngohlobo lwezindiza ongazithola kanye nalapho zihambela khona. Injalo-ke impilo yomuntu ibuswa yizimpawu zamalanga onke.

UMgaga (1997:4) yena uchaza isemiyothiki kanje:

According to our Afro-centric view, semiotics is old as mankind meaning that they existed as a science of signs not only in Africa's Stone Age, but also up to contemporary African culture. In the culture of Zulus, the use of signals has existed since time immemorial. For instance, white beads are a symbol of love while black ones symbolize misfortune in their interpretation....

Kule ncazelo engenhla kubukeka sengathi indaba yokusetshenziswa kwezimpawu yindala kakhulu. Bheka ngoba amaZulu nawo selokhu kwathi nhlo ayezisebenzisa izimpawu. Lokhu kuveza ukubaluleka kwezimpawu esintwini jikelele. Kuyacaca futhi ukuthi izimpawu lezi zindala ngisho kunathi imbala. Zabakhona singakabibikho mhlawumbe singazilinganisa ubudala bazo njengoMatusela waseBhayibhelini. Bheka ngoba uNtuli nabanye (1996:3) kweyabo incazelo yesimiyothikhi bathi:

Leli gama elithi 'simiyothiki' eMelika abelungu bakhona basuka behlonipha umbhali waseMelika odumile uPeirce ngokusungula kwakhe lesi sifundo sezimpawu. Abasunguli bale ndlela

yesimiyothiki nguFerdinand Saure waseSwitzerland noCharles Sanders waseMelika....

Uma sibheka incazelo engenhla kuyacaca ukuthi isemiyothiki isabalele umhlaba obanzi akuyona nje into yomkhaya yalapha eNingizimu Afrika nje kuphela. Isemiyothiki ayigxilile futhi olimini lwesiZulu nje kuphela kodwa igxile nakwezinye izilimi bheka nje ngoba uPeirce eMelika uhlonishwa ngayo isemiyothiki le. Nasemazweni afana noSwitzerland namanye amaningi phesheya akhuluma ngayo isemiyothiki futhi ayayisebenzisa nasemibhalweni yayo. Okubalulekile emazweni onke ukubheka ukuthi yini lena echazwa njengesemiyothiki nengase iqondisiswe yiningi labantu abasebenzisa lolu phawu.

Singalinganisa nje sithi uma ubona umuntu wesifazane egqoke ingubo yomshado angeke wazitshela ukuthi uya emsebenzini. Phela ngeke kwenzekke ukuthi umuntu agqoke lolu hlobo lwengubo ngoba eqonde ukuswenka. Eqinisweni kuvele kuhlale obala nje ukuthi le ntokazi iyoshada namuhla. Ingubo leyo ewuhlobo oluthize imele umshado ngakho-ke iwuphawu. Uma into ethize isetshenziswa njengophawu, nabantu beluqonda lolo phawu, akuvamile ukuthi banikeze izincazelo ezingefani kuleyo nto ewuphawu.

USwanepoel (1990:22) uma echaza ngezimpawu naye ubeka kanje:

The concept sign, more applicable to our purpose, the field includes linguistic signs realized in human speech, i.e audible words, or readable words in sentences and the discourses on the pages of a book.

Le ncazelo ithi igama elithi uphawu lingena khaxa kule nhloso yethu. Leli gama limbandakanya nezimpawu zolimi olufundwayo.

U-Abrams (1988:184) yena uchaza isimboli kanje:

A symbol, in the broadest sense, is equivalent to a sign that is, anything which signifies something else; in this sense all words are symbols. In discussing literature, however, the term symbol is applied only to a word or phrase that signifies an object or event which in turn signifies something, or has a range of reference, beyond itself. Some symbols are "conventional" or "public"; thus "the cross," "the Red, White, and Blue," and "the Good Shepherd" are terms that signify symbolic objects of which the further significance is determined within a particular culture.

Le ncazelo ithi uphawu ngobubanzi balo lungalinganiswa nanoma yini echaza enye. Ngale ndlela-ke onke amazwi ayizimpawu. Uma sicubungula imibhalo, igama elithi uphawu lusetshenziswa encazelweni esho okuthize noma ukwenzeka kokuthize okudlula nakho kuchaze okuthize. Ezinye izinto ziyaguquka zibe uphawu kanti ezinye zisobala kulabo abasebenzisa isiko elithize.

Ake sibheke ezinye izinto ezibalulekile ngezimpawu zesimiyothiki. Uma sikhuluma ngezimpawu asibhekisile nje kuphela ezintweni eziphathekayo njengezingubo, izilwane nokunye kodwa sibhekise nakulezo zimpawu ezingamagama abhaliwe okumele uzifunde bese unika incazelo ozoyiqonda. Umcwaningi onguNyembe (2002:4) yena uthatha athi:

Izimpawu sizozehlukanisa kathathu. Kukhona izimpawu ezingamabika, izimpawu eziyizimeleli kanye nezimpawu ezibonakalayo. Njengoba amagama esho izimpawu ezingamabika yilezo ezibika okuzokwenzeka. Izimpawu eziyizimeleli yilezo ezimele into ethile, kanti izimpawu ezibonakalayo yilezo zimpawu into ebonakala ngazo ukuthi yiyo futhi eyenza ihluke kwezinye.

Singenaba sithi izimpawu zenza imisebenzi ehlukeneyo, owokuqala ukubika, owesibili ukumela, kanti owesithathu ukubonakala. Ukubika kusho, ukuqwashisa abantu ngokuthile okusuke kusazokwenzeka okungaba okuhle noma okubi. Ngokwesizulu uma inyosi noma impukane ingena emlonyeni inkolelo ithi uzodliswa ubuthi noma nje ukubika okubi okuzokwenzeka. Uma umuntu ebona amajuba amabili enqamula lokho

kusho inhlanhla ezovela, ukubika okuhle lokho. Izimpawu eziyizimeleli kungaba phakathi kweziningi, isikhumba sengwe simele ubukhosi singegqokwe nje noma ngubani. Izimpawu ezibonakalayo singasho nje uma sibona umame embethe noma egqoke ezimnyama zodwa kwazeka ukuthi ushonelwe ngumyeni. Ngakho uthathwa njengomuntu osefini elimnyama, uneshwa, okukholelwa ukuthi liyomemboza aze agezwe lapho esekhunyulwa lezo zingubo ezimnyama. Lokhu kugezwa kwenzelwa ukuthi lo mame akhishwe isinyama namashwa.

Masigcizelele nokho ukuthi uphawu kuswelekile ukuba luqondwe abantu abalusebenzisayo. Kuhle futhi kube uphawu olwaziwayo ukuze abantu balunike incazelo efanayo, kungabibikho ukuphambana kwemibono noma kokuqonda. Sizozhubeka nokubheka izinhlobo ezahlukene zezimpawu. Nazi-ke izinhlobo zezimpawu:

2.4.2 Uphawu oluyisimboli (*Symbolic sign*)

Lapho sixoxa kulesi sigaba sizobiza uphawu ngesimboli ukuze sigweme ukunikeza ingxoxo engezwakalalisi. Ngabe-ke siqondeni ngophawu esilubiza ngesimboli na?

Uphawu lwani lona lolu? Udillistgone (1973:162-163) uchaza isimboli athi:

Symbol 'simbolon' is a word which from earliest time has suggested a dynamic inner-relationship. A sign has suggested correspondence, unambiguous relationship, efficient instrumentality.

Isimboli ichazwa ngenhla njengophawu olugqamisa uphawu ebudlelwaneni bangaphakathi. Lobu budlelwano okukhulunywa ngabo lapha yilobu bokuthi isimboli leyo iqondisiswe ngabantu baleso sizwe, balawo masiko, baleyo nkolelo nabalolo lulimi abakholelwa kulo. Lapho singathola khona uphawu njengolwamathambo

ekhanda emele ukuthi umuntu akaqaphele ingozi. Ake sizwe incazelo kaJacobson (1977:126) lapho ethi:

A sign has two aspects, an immediately perceptible signal and an inferable apprehensive signatum.

Le ncazelo isagcizelela kona lokhu osekuphawuliwe ngasenhla, lokho kokuthi isimboli leyo iyoqondwa kahle yilabo abayichaza ngendlela efanayo. Isimboli ayiniki mqondo kulowo ongenalwazi lwayo. UJacobson uthi kukhona esheshe ibonakale naleyo echazwa ngokwenzeka kwayo. Lokhu kungasho ukuthi kukhona incazelo yesimboli evele ibe sobala nje kanti enye inikezwa incazelo kususelwa ekwenzekeni kwezinto ezithile. UGreena (1979:10) uyibuka kanjani le ndaba yokuqondisisa nokungaqondisisi isimboli na? Impendulo yakhe ithi:

A symbol on the other hand generates aspects of life where the number of possible interpretations is infinite and alludes to all attempts on the part of the intellect to fix or establish a simple meaning.

Nayo le ncazelo isagcizelela khona lokhu okushiwo uJacobson ngophawu, ukuthi ngakolunye uhlangothi lubuye lube nezimpendulo eziningi bese abantu bagcine bezifakela bona incazelo. Kanti uLocke (1987:38) ugcizelela iphuzu lokuqondwa kwesimboli leyo ngabayisebenzisayo ngokuthi:

A symbol is an object which is either through a visual similarity or a common agreement between those using it.

Sesikhulumile kabanzi ngesimboli njengophawu. Ukunikeza izibonelo nje singacabanga ngezinto eziningi eziyisimboli. Awubheke nje isibonelo sophawu lokuphambanisa izingalo uziphakamisile, abathandi bebhola bayazi ukuthi kusukwe kubhekiswe kuMabhakabhaka. Kanti uma uphakamisa iminwe emibili abalandeli bebhola bayazi ukuthi kushiwo Amakhosi. Futhi kuyaziwa nokuthi kuphakanyiswa miphiliminwe nakanjani futhi. Isimboli yezimbali ibalulekile kakhulu kwezinye izizwe

ngoba imele uphawu lothando noma induduzo. Nendlu emnyama isiyaqala ukunyonkela kulezi zizwe ngokwenza izimbali zibe semqoka. Uthini nje uma ulwa nomuntu bese ephakamisa izandla zombili alahle phansi izikhali aziphethe, phela usuke esethi maluju sekwanele awumyeki unani. Izimpawu zitholakala kaningi emibhalweni ikakhulukazi yesiZulu. Lokhu kwenziwa ukuthi imibhalo ixhumeleke emasikweni, amasiko wona asebenzisa kakhulu izimpawu. Kanti futhi amasimboli ayaqoqa enkulumeni, ababhali abaningi bavamisile ukugwema ukubhala undendende ngokusebenzisa isimboli, ewuphawu lokuthile, ikakhulukazi ezinkondlweni.

2.4.3 Uphawu lwemvelo (*Natural Sign*)

Sizoke sibheke ukuthi u-Elam (1980:20) usinika yiphi incazelo ngophawu lwemvelo.

Uthatha achaze athi:

Natural signs are determined by strictly physical laws where signifier and signified are bound in a direct cause-effect relationship (as in the case of symptoms indicating a disease or smoke signifying fire). He further maintains that natural signs require the observers 'motivated' act of inference in making the link sign vehicle signified.

Into ebalulwa yile ncazelo ukuthi izinto ezazenzeka kudala nezisenzeka namuhla zaziqashelwa futhi zisaqashelwa. Umsuka walezi zinto usezimpandeni zakudala. Singathi nje kugcina kudaleke inkolelo ethile ngokwenzeka kwezinto. UMakhoba (1995:19) uphawula ngalolu hlobo ngokuthi:

Izimpawu (zemvelo) zingehlukaniswa imikhakha emibili. Kukhona ezendabuko nezokuzakhela. Nazo lezi zokuzakhela zingagcina sekungezendabuko kulabo abangazazi ukuthi zavela nini, zavela kanjani.

Ziningi-ke izimpawu zemvelo esingazibala njengokuthi nje uma uhamba endaweni, uzwe kushwaqa izinwele ekhanda, lokho kungase kubike into eyingozi engakuvelela.

Kufanele ucele empunzini ukuze uzisindise. Uthini ngoba uma kudikiza umlomo. kuthiwa uzohleka, uma kudikiza amehlo kuthiwa uzobona isihlobo okade wasigcina noma uzokhala kuya ngokuthi adikiza kuphi. Isitshalo esinombala oluhlaza sisithatha njengesiphilayo njalonjalo. Ezinye izibongo nazo zisebenzisa uphawu ukubona amalungu omndeni, njengomkhangu sekuyothi-ke ingane ezobikwa iphenywe ngabadala ngokwazi uphawu lomndeni wabo. Lezi singathi ezemvelo ngoba cishe bonke abantu abakhuluma isiZulu banganikeza incazelo efanayo.

Kanti kukhona okunye okuthola kunikezwa izincazelo ezihlukene esingazibiza ngokuthi ngezokuzakhela. Kufana nokuphupha ubhukuda noma ubona amanzi acwebe kahle nakho kubika okuthize njengenhlanhla noma ukukhulelwa. Kanti abadlala uMshayina bona balinika inombolo iphupho lamanzi, baze babize ngamanzi amakhulu namancane. Umuntu wesifazane ogqoke izingubo ezimnyama uthathwa njengomfelokazi. Kanti bakhona abanye abalandela ezenkolo yabo uthole bezile ngezimhlophe noma eziluhlaza okotshani njalonjalo. Lokhu kuyehlukana kuqhakambise iphuzu lophawu lokuzakhela.

2.4.4 Uphawu lokwehlukana umuntu ngokwesikhundla (*sign of identity*)

Ake sizikhumbuze noma sizicabange ukuthi ngabe abantu bahlukaniseka kanjani ngokwezikhundla. Uma sibheka incazelo kaGuirand (1988:84) uthi:

Insignia are marks which indicate the adherence of an individual to society group. Their function is to express the organization of society and the relation between the individuals and groups. He further includes coat of arms, flags, totem indicating belonging to the family of clans.

Uma nje siqala ngokubheka uphawu olujwayelekile, umfundisi simbona ngokugqoka ahlonipheke bese efaka ukhololo omhlophe. Ukhololo lo umenza ahluke kithi ngokwesikhundla sakhe. Amabandla amanye asebenzisa umfaniswano owenza

ahlukaniseke kahle kwabanye. Silibona kalula nephoyisa, ujele, imantshi nommeli uma begqoke ezabo zomsebenzi, ikakhulukazi lapho besemsebenzini. Izinhlango ezithize zigqoka imifaniswano ezahlukanisayo ngokwezikhundla zazo. Abantu abasebenza emikhunjini bahlukaniseka ngezembatho zabo abazigqokayo. Angithi namaqembu emidlalo ehlukahlukene adlala unobhutshuzwayo, ikhilikithi, irabhi neminye behlukaniswa ngemifaniswano yabo. UGuirand (1988:86) uyaqhubeka:

In short, what we have grouped under the heading of insignia are signs whose function is to distinguish and identify the component unit of social organization and of the topography and economy which underpin it.

UGuirand usesivezela nendaba yezindawo ukuthi nayo iyaba uphawu kuba nokucabanga umuntu othile uma ubona leyo ndawo. Ake silinganise nje ngeShakaskraal kuvele kuzenzakalele ukuthi sicabange inkosi uShaka noma singakaze siyibone ngamehlo. Seziningi-ke manje izindawo eziqanjwa ngamagama abantu noma amaqhawe abeka igalelo elibonakalayo esintwini sekuze kuqanjwe izikhungo zemfundo, izikhumulo zezindiza, izibhedlela, imigwaqo nokunye. Lokhu kuthe chithi saka umhlaba wonke, asikutholi nje kuphela lapha eNingizimu Afrika. Izimpawu zinomsebenzi wokwehlukana nokugqamisa into ethize.

2.4.5 Izimpawu zobizo (*Calling signs*)

Ngaphansi kwalesi sihlokwana sizodingida uphawu lobizo olukuholela entweni ethize. Abanye baqoka imisebenzi ngokobizo, njengokuba umfundisi. Ubizo lolu lungaziveza noma luvezwe ngezindlela eziningi. Amakholwa ake athi umuntu ubizelwe ebufundisini kanti izangoma zona zike zithi umuntu ubizwa amadlozi. Omunye ubizelwa ukuthi aveze ikhono elithize njengokucula, ukudlala imidlalo esiteji nakumabonwakude. Omunye njalo ubizelwa ukuveza ikhono lakhe emidlalweni efana

nonobhutshuzwayo, ukubhukuda, ithenisi, ukugijima nokunye okuningi. Asisho ukuthi bonke abantu abenza imisebenzi ethile noma imidlalo ethile basuke benobizo kodwa phakathi kwabo kukhona ababizelwe ezintweni lezo abazenzayo. Ake sibheke indlela aluchaza ngayo ubizo uMakhoba (1995:14) lapho ethi:

Izimpawu ziyindaba enkulu ngoba obiziwe uvele azitholele yena izimpawu ezikuye. Umuntu angahlala phansi dekle mhlawumbe omunye aze aphelele ezinsisheni, kanti unobizo. Uphawu olufuna abangani nezihlobo zimyale umuntu. Umuntu uke ahlale nje yize kanti unobizo lokubhala. Mhlawumbe uhlaliswe wukuzibona emfushane kakhulu ensimini esilinywe kangaka. Omunye ahlale kanti unobizo lokubhula nokwelapha. Azibone emkhulu kakhulu kunalolo bizo lwabantu abahamba ngezinyawo njengenja bangembathi. Luhle ubizo olusalayo ngisho umuntu esazigodukela. Bheka oCaluza basishiya nombele ongapheli, oVilakazi basishiya sisuthi, sisadla namanje.

Okugqamayo ukuthi ubizo kumele luhambisane nothando lokwenza lokho umuntu abizelwe kukho ukuze akwenze ngokwethembeka futhi engaphoqwe muntu. Ake sidlulele kolunye uphawu.

2.4.6 Izimpawu zokuziphatha komuntu (*Signs of human behaviour*)

Lezi yizimpawu ezilindeleke kuwo wonke umuntu ophilayo. Wonke umuntu unamazinga okukhula empilweni. Umuntu nomuntu ulindeleke ukuthi aziphathe ngendlela eyamukelekile ezingeni lakhe lelo. UNtuli nabanye (1985:13) baludingida kanje lolu daba lwezimpawu bathi:

Indoda eganiwe iyisilwane sasekhaya. Umthetho wobuntu uthi alithi lishona ilanga kubuya izinkomo nezimbuzi, indoda ibe ibuya nazo iza ekhaya. Iphuma isithunzi indoda ebanjezelwa wubukhwebezane njengonwabu lwasendulo, kuze kuhlwe ingabuyile ukuza emzini wayo. Indoda enobuntu zithi zingena esibayeni izinkomo zayo ibe isimi ngasesangweni izibuka ukuthi ziphila kahle zonke na?

Le ncazelo iyodwa nje imumethe okuningi ngoba ichaza ukuthi indoda kumele ibe yindoda. Okusho ukuthi nentombi ayihloniphe umhlaba ebuntombini bayo. Insizwa nayo kumele imele ubunsizwa bayo ingabi yinsizwanambuzana. Umama oyinkosikazi

yomuzi kumele bungaciciyelwa ubukhosikazi bakhe kodwa kumele buzihlalele obala kuhle kwezinqe zesele. Kanjalo nakogogo nomkhulu. Kuyahlazisa ukubona umuntu osezingeni elithile enza okuphambene ngempela nezinga akulo. Uyaye uzwe abantu sebethi uyaziphoxa emdala. Ukuqoqa lenkulumo wonke umuntu akaveze izimpawu ezilindelekile ezingeni lakhe, angabi yindida noma nje aphenduke inhlwabusi.

2.4.7 Uphawu olubonakalayo (Visible sign)

UNyembe (2009:9) uchaza lolu phawu athi:

Uphawu olubonakalayo luyinto esobala into ecacisela umuntu ngento ethize neqeda impikiswano. Imfuyo okungaba izinkomo, izimbuzi, izimvu, amahhashi, izimbongolo, izingulube okanye nezinkukhu ziyaye zishaywe uphawu ukuze umninizo akwazi ukuzehlukhanisa kulezo okungezona ezakhe. Uzehlukhanisa ngalolo phawu alushaya. Nezinye izinto ziyashaywa uphawu olubonakalayo noma-ke lucashiswe kodwa wonke umuntu uyalwazi uphawu lwakhe.

Lezi zimpawu abazenzayo azisuki futhi azipheli zihlala zikhona zibonakala. UNTuli nabanye (1996:19) nabo baphosa owabo umbono ngalolu phawu ngokuthi ngoveza ukuthi:

...uphawu lolu olwakhiwayo njengamarobhothi angakhombisa ingozi okanye akhombise ukuthi umuntu makaqaphele, okanye akhombise ukuthi kuphephile angahamba.

Izimpawu zomgwaqo zibaluleke kakhulu emigwaqweni ngoba kunenkolelo yokuthi izingozi eziningi zenzeka ngoba abantu bengalalelanga izimpawu lezo. Kungabekwa umgomo wejubane, isexwayiso ngomgwaqo oshelelayo, oyijika, onezinkomo, ogwincizayo njalonjalo, kodwa abashayeli bayephula kunjalo imigomo beyibona bathole ingozi. Ezinye izimpawu ezibonakalayo ziyabhalwa emabhilidini amabhizinisi kubekwe izimpawu ezenqabela ukuthi ungene nomakhalekhukhwini ovuliwe, isibhamu, ihelimethe, ugwayi, izilwane nokunye kodwa mihla namalanga sibona abantu bekhalelwa omakhalekhukhwini nabo phakathi emabhange, omunye

alubambe nje akhululeke eke wamthinta unogada kube usezithelile kumalunda. Kuhle ukuqaphela izimpawu futhi sizihloniphe.

2.4.8 Uphawu oluyibika (*Indexical Sign*)

Ukuphawula ngalolu phawu sizobheka izincazelo zalaba bahluzi o-Aston noSavona (1991:5) abachaza bathi:

An indexical sign is a sign which points to its object, e.g smoke as an index of fire. Thus, indexical signs points to the object which serves as a referent.

Ngokwale ncazelo kuba nento ethile eyenzakalayo noma ebonakalayo kanti ikhomba uphawu oluthile njengakho ukubonakala kwentuthu kanti ikhomba ukuthi kunomlilo obasiwe. Ake sibheke nencazelo kaNyembe (2002:5) uma ethi yena:

Uphawu oluyibika yilolo phawu okuthi uma lubonakele lwenzeka, kubike okuthile. Kwesinye isikhathi lubikezela okuhle kanti kwesinye isikhathi lubikezela okubi. Lusuke lubikezela okwenzekayo noma okuzokwenzeka. Lokhu okubikezelwayo kusuke kwaziwa yibo bonke abantu. Izimpawu ezingamabika ziningi futhi zehlukene. Kukhona ezeneka emzimbeni womuntu kukhona nezenzeka kulokho okumzungezile umuntu. Lezi zimpawu ezenzeka nasesibhakabhakeni.

Ziningi nazo lezi zimpawu ezingamabika. Izinga nje uma zisukeleka zibelesele ngomkhulungwane, zibika okungekuhle. Iqhude lona uma livele lisukeleke lizoma emnyango wendlu bese lisho ngengila likikiliga awubuzi ukuthi kunesivakashi esizofika. Okubalulekile wukwazi ukuthi uphawu oluyibika lubika ngempela leyo nto.

2.4.9 Izimpawu zokufanisa (*Iconic signs*)

Incazelo ka-Elam (1996:21) ngalolu phawu ithatha ithi:

The governing principle in iconic signs is similitude, the icon represent object 'mainly by similarity' between sign-vehicle and is signified. This is clearly a very general law, so that virtually any form

of similitude sign and object suffices, in principle, to establish an iconic relationship.

U-Elam uchaza ubudlelwano phakathi kophawu naleyo nto oluyichazayo. Kuyavela ukuthi uphawu kumele lube nokufana nento leyo oluyichazayo. Kumele kube nokufana ukuze umchazi abe nobudlelwano nomchazwa. Kungadida kakhulu uma bungekho lobu budlelwano phakathi kwalezi zinto ezimbili. Ubudlelwano lobu benza sikwazi ukulandelela nokuqhathanisa lezi zinto zombili emiqondweni yethu kungabi yinhlakanhlaka nje yento engahlangani. UJacobs nabanye (2002:246) bachaza bathi:

Images, pictures or representations of reality are part of the icon system. People can interpret in their own way. Iconic symbols are not as abstract as digital symbols. They are more concrete. More learners can extract information from this type symbolic system regardless of their ability to cope with abstraction.

Kule ncazelo kuyavela ukuthi imifanekiso, izithombe kanye nezinto ezimele ezinye izinto eziphilayo ziyingxenye yezimpawu. Kuba kubantu-ke ukuthi banikeza incazelo noma batolika kanjani ngendlela yabo. Izimpawu lezi akuyona nje into ecatshangwayo kodwa yizinto ezikhona eziphathekayo, lokho kuyabasiza abafundi abaningi ukuqonda nezinto ebe zingabanika inkinga uma zingabekwanga ngendlela yezimpawu ezibonakalayo. Izinto phela ezibonakalayo zisiza nalabo bafundi abanenkinga yokufunda izinto ezingabonwayo. Bayafunda-ke abantu ukufanisa izinto bazibize ngalokho abakufanisa nazo bese lokho kunikeza umqondo ophelile nozwakalayo.

2.4.10 Izimpawu zemibhalo (*Semiotics of literature*)

Lolu hlobo lophawu lubukeka sengathi luhamba phambili, abanye bangaze bathi lungumame wazo zonke ezinye izinhlobo. UNtuli nabanye (1996:24) bachaza lolu phawu ngokuthi:

Abasebenzisa isemiyothikhi bathi ubuchwepheshe obusetshenziswa ekucubunguleni umbhalo, bufana nokuthi lokho okubhaliwe kubhekwa kuwuhlelo lwezimpawu. ...lokhu kuveza ngokusobala ukuthi kukhona izimpawu zangaphandle nezangaphakathi endabeni.

Impela uma sibheka izimpawu zemibhalo sithola ukuthi imibhalo inolimi olusetshenzisiwe nendlela ethize ulimi olusetshenziswe ngayo. Uma sibheka imibhalo-ke siyabona ukuthi inezimpawu eziningi ngempela, bheka nje ngoba ingaphandle lencwadi liyakhuluma. Uqhubeke ufunde isihloko sencwadi naso siyazikhulumela nje kanti esinye siba wumbuzo noma sikucabangise imibuzo eminingi ungakayifundi nencwadi leyo. Nangaphakathi njalo belu ufica ulimi lusetshenziswe ngendlela umbhali athanda ngayo. Umbhali phela uyayinonga indaba noma inkondlo yakhe ngezisho, izaga kanye nezifeno. Kuningi okuyizimpawu okusetshenziswa wumbhali embhalweni wakhe, okunye kwakho imisho namagama emumethe imiqondo nemizwa ethile. Zonke lezi zimpawu esizithola emibhalweni siyazihumusha nathi ngendlela yethu njengabafundi. Izimpawu lezi sizithola kuyo imibhalo enjengamanoveli, imidlalo, izindaba ezimfushane, izinkondlo kanye nobunye ubuciko bomlomo.

2.4.11 Ukusonga

Zinhlobonhlobo izimpawu esikhulume ngazo kodwa zonke ziyathelelana futhi zinobudlelwano ngandlela thize yingakho sizithola emibhalweni ngokwehlukahlukana kwazo. Sikhethe ukuyisebenzisa le ndlela emibhalweni ezohluzwa kulolu cwaningo ngoba izosiza kakhulu ukuveza indikimba yombhalo, umlayezo, igqamise nezimpawu zangaphandle nangaphakathi nokucikoza jikelele kombhali. Le ndlela yokuhluzisa izobuyele igqamise inhloso eqondwe umbhali ngombhalo wakhe naleyo ecashile esizozivundululela yona emibhalweni. Isemiyothiki le izosiza ukugqamisa izimpawu

ezisembhalweni leyo engamanoveli, imidlalo, izinkondlo nezindaba ezimfushane ezohluzwa kulolu cwaningo.

Elokusonga singathi nje isemiyothiki ihlelwe yaba zimpawumpawu, kokunye esizibiza ngamasimboli, kodwa akuvamisile ukuthi zitholakale zonke embhalweni. Kanti futhi akulindelekile ukuthi zonke lezi zimpawu zivezwe ngazinye bese sisho ukuthi sesikhuluma ngohlobo oluthize-ke njalo lophawu lapho sekuhluzwa. Ngasenhla siye saphawula ukuthi le semiyothiki ibalulekile futhi idingekile kulolu cwaningo lwethu. Siyongena sithi shiqi kuyona lapho sesihluza imibhalo yethu.

2.4 ISIPHETHO

Sesixoxile-ke ngezindlela zokuhluzwa okanye amathiyori esizowasebenzisa ukuhluzwa imibhalo sazama ukuchaza imvelaphi nemibono ebekwa yizingcweti ngawo. Nokho singasho ligcwale nje elokuthi engathi zizosebenza zonke lezi zindlela noma zizosebenza ngokudlulana lapha nalaphaya ezahlukweni ezilandelayo. Ake sedlulele esahlukweni esilandelayo siqale ukubheka, sibuye sihluze imibhalo uqobo. esahlukweni sesithathu sizobheka sihluze amanoveli abhalwe ngabantu besifazane, sike sizwe ukuthi bathini ngemilomo yabo.

ISAPHLUKO SESITHATHU

UKUVEZWA KWABALINGISWA BESIFAZANE EMIBHALWENI

YABESIFAZANE.

3.1 ISINGENISO

Kulesi sahluko sizohlaza amanoveli, okungumunxa wombhalo owela ngaphansi kohlobo olubizwa ngephrozi. Lapha sizohlaziya ukwethulwa kwabalingiswa besifazane emanovelinini abhalwe abesifazane. Sizobhekisa kumanoveli amane alandelayo ayisisekelo socwaningo lwethu. Yilawa-ke 1. **Umsebenzi Uyindlala, Nelisile T. Msimang; (2005); 2. Uthando Lungumanqoba, Maphili Shange (2005) 3. Umshado, Nelisiwe Zulu (2006) 4. Ngiyabonga, Zakithi Hazel Langa (2006).**

Engxoxweni yethu sizonikeza incazelo yenoveli nokuthi yiziphi izimpawu ezigqamisa inoveli. Uma sesisonga lesi sahluko sizophawula ukuthi ngabe laba babhali besifazane basilethele uhlobo olunjani lwabalingiswa.

3.2 INCAZELO YOMBHALO OYINOVELI

Ake siqale sibheke abacwaningi bezemibhalo yobucikomazwi ukuthi bachaza bathini ngenoveli ngaphandle kokuthi ingomunye weminxa yephrozi. U-Abrams (1981:117) uchaza inoveli kanje:

The term “novel” is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length called the novelette; its magnitude permits a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained and subtle exploration

of character and motives than do the shorter, more concentrated modes.

Inoveli ichazwa u-Abrams njengombhalo omude okhululekile ngokwesizinda, abalingiswa nezehlakalo noma izigameko ezenzeka kuwo. Kanti uMsimang (1986:27) yena uchaza umbhalo oyinoveli ngokuthi avumelane nezinye izingcweti ezibeka imibono ngobunjalo bayo, bese eqhubeka esonga ngala mazwi:

Most authorities on the novel include the following requirements in their definition of the novel:

- a) It is relatively long fictional prose narrative*
- b) It has complex characters,*
- c) A complex plot*
- d) It is about human beings and their actions in real life.*

UMsimang naye usenaba ngokufanayo uma ekhuluma ngokuthi inoveli iwumbhalo omude, onabalingiswa abaningi, nesizinda esijiyile kanti futhi ikhuluma ngabantu nezenzo zabo zemihla empilweni yangempela.

Izingcweti ezingoPeck noCoyle (1993:79) zona zichaza inoveli kanje:

The novel tends to explore the intricate relationship between the individual and their society and also present a documentary picture of life. Alongside the fact that novels look at people in society, the other major characteristic of the genre is that novels tell a story.

Kule ncazelo engenhla siyathola ukuthi inoveli umbhalo omude obhalwe ngolimi lobuphrozi. Inoveli futhi inabalingiswa abaningi nendawo engaqoqekile kodwa nayo inoveli ikhuluma ngabantu abenza izinto ezithile. Inoveli umbhalo owuchungechunge obheka impilo yomuntu noma abantu kusuka ezingeni elithile. Inoveli ilandelanisa izigameko, izehlakalo noma izinkinga ezilokhu zibelesele kodwa yizo kanye ezidala uheho nofuqufuqu lokufunda inoveli umfundi aze ayiqede.

O'Peck noCoyle (1993) bathi amanoveli awawona umqulu nje wempilo kodwa abheka abantu emphakathini bese exoxa indaba. Uma sifunda umbhalo oyinoveli sihehwa yisithombe inoveli esibekayo sempilo. Yize enovelini kutholakala isizinda, indikimba, abalingiswa, isakhiwo kanye nolimi, lolu cwaningo luzogxila ekwethulweni kwabalingiswa ngoba ukwethulwa kwabo kuwumgogodla walolu cwaningo futhi sifuna ukubheka ukuthi bethulwa kangcono yini ngabesifazane kunokuba bethulwa ngabesilisa. Lezi zincazelo zizoba wusizo kulolu cwaningo uma sesibheka abalingiswa nabakwenzayo endabeni okuyikhona kokuningi phela okwakha umbhalo wenoveli, lokho okwenziwa abalingiswa. Asiqale ngokubheka incwadi kaNelisile Thabisile Msimang ethi: Umsebenzi Uyindlala.

3.2 UMSEBENZI UYINDLALA: NELISILE THABISILE MSIMANG

3.2.1 Umlando omfushane wombhali

UNelisile Thabisile Msimang ungowokudabuka eMgungundlovu. Waphothula umatikuletsheni wakhe ePholela, wabe esenza izifundo zobuhlelengikazi ezibhedlela ezahlukene. Wasebenza ezibhedlela eziningi lapha KwaZulu-Natali. Waqhubeka esebenza futhi enza izifundo ngasese waze wazuza amaqhuzu amabili emfundweni. Ubuye wathola okunye ukuqeqeshwa okuyizikhawu kuwo umnyango wezeMpilo. Okwamanje usebenza emtholampilo waselokishini laseMbali eMgungundlovu lapho esebenza khona njenge-*Community Health Centre Manager*, okungukuthi ungumphathi walesi sikhungo. Ukuba wumbhali wezincwadi yinto ayekade eyilangazelela. Ake sicubungule-ke le ncwadi asibhalele yona.

3.2.2 Ukufingqa indaba

Kule noveli sethulelwa uNunu owayehlala nogogo wakhe kanye nomfowabo uBongani. UNunu akasenabo abazali bashona ngenxa yesifo sengculazi. Le

ntombazane yabantu yayihlukumezekile impela ihlukunyezwa phela ukungasebenzi. Indlala iyazenzela nje ekhaya ikati seliyazilalela naseziko. Sekuke kusize yena uVika isoka likaNunu abaphonse ngokuya ethunjini.

Wayelokhu ezamile uNunu efaka izicelo zomsebenzi. Zazilokhu zifika izincwadi zilandelana zilandula, langalimbe wayithola incwadi embizela i-inthaviyu eThekwini kwaMasipala. Wathi uma efika eThekwini lapho wahalelwa uMike omunye nje wezikhulu zikaMasipala owayengazibheki iziketi. Iso likaMike laphakela inhliziyo yehluleka ukuzibamba. Wagcina epataniselwe waze wawuthola umsebenzi uNunu kwaMasipala. Kwaba nzima impela phakathi kukaNunu noVika isoka lakhe. Kwaxatshanwa kakhulu kubangwa yona indaba kaMike. UVika phela wayemazi kahle lo mlisa nemisebenzi yakhe ngoba naye wayesebenza khona lapha kwaMasipala. UMike wenza bonke ubuqili obabusemandleni akhe kanye nalobo obungaphezulu kwamandla akhe ukufeza izinhloso zakhe.

Esewutholile umsebenzi uNunu kwathanda ukuba nzima ngoba wayenolwazi oluncane kakhulu ngalo msebenzi. Wayelokhu esizwa uyena uMike ezintweni eziningi ngisho ukusebenzisa ikhompuyutha imbala. Sekuthi ngelinye ilanga uMike elande uNunu lapho ayekade ehlala khona. Ngokuqondana kwezinto wathi lapho emthatha nje uMike uNunu, kanti yilanga lapho noVika ezomlanda ngalo. Kwathi lapho uMike ebona uVika wakhala wemuka noNunu. Wabahlala ezithendeni uVika nokho wahlulwa amandla ejubane lemoto eyabe ishayelwa uMike. Wasala encela isithupha.

UMike wafika ehhotela wazama ukuthi uNunu ambonge ngocansi ngokumfaka emsebenzini. Yawuchitha umuthi inkonyane lapho uNunu engayingeni yena le

ndaba. Kwaba ububhudubhudu uNunu ethukuthele ethelwa ngamanzi efuna ukubuyiselwa lapho ehlala khona. Wagcina ephumelele uNunu ukuziphephisa odlameni lomnukubezi. Emsebenzini aqala amahlebezi okuqashwa kukaNunu nguMike. Kwavela konke ukukhohlakala okwakwenziwe uMike ukuze afake uNunu emsebenzini futhi azame ukumhlukanisa nesoka lakhe uVika. Kwabe sekusenhlukana ndlela-ke lapho zonke izinto zabe sezidalulwa. UMike wagcina ngakho ukuthi ahlohlozwe yiNdiya selimbopha.

Kuwo lowo mzuzwana uVika wabe ethola incwadi yakhe ethi uyitholile ithenda yokufaka ugesi. IsiZulu siqinisile ngempela uma sithi lithatha osemsamo limphose emnyango, osemnyango limphose emsamo. Kwaba njalo nakuMike noVika kwathi uMike zimbhedela izinto elahlekelwa umsebenzini zabe zimlungela kakhulu uVika.

3.2.3 Ukuvezwa kukaMajola

UKaMajola ugogo kaNunu noBongani izingane zendodana yakhe eyayiganwa uMaSithole. Badlula emhlabeni ngenxa yesifo sengculaza. UKaMajola-ke wabe ehlala nalaba bazukulu bakhe. Indodana yakhe uTomasi yabe ihambe yaze yacosha igciwane lesandulela-ngculaza yabuya yalithelela uMaSithole. Isalukazi-ke sabe siyibona le nto asizange sinanaze ukuthethisa uTomasi ngesenzo sakhe esibi kangaka. UKaMajola wama eqinisweni nangaleso sikhathi ebuzisisa indodana yakhe ukuthi isilandeleni isifo yazosifaka ekhaya kumakoti. Sezwakala isalukazi sesithi:

Kodwa mntanami kwakwalani nje ukuthi uke umzibe umntanabantu kuze kuqhumbuke leli thumba? (Msimang; 2005:9)

Waphela kanjalo umuzi wesalukazi uqedwa yindodana yaso ngokuletha ubhubhane ekhaya. UKaMajola wammela umakoti wakwakhe akazange athathe ububi

bendodana yakhe abumboze kodwa wayisola obala ngokungethembeki kumntanomuntu. UKaMajola wakhombisa ukuba qotho, ukwethembeka ekumeleni iqiniso nokuthanda umakoti wakwakhe. Indodana yakhe wayisola ngokusobala ukuthi ayenzanga kahle. Sasala nabazukulu baso isalukazi siwa sivuka ngemali yempesheni ukuze kubekwe ibhodwe eziko. Ngakho-ke wethulwe njengomlingiswa oqotho, obumelayo ubunzima nozithandayo izingane zabantabakhe ngokuzinakekela azikhusele.

3.2.4 UNunu

UNunu intombi kaVika, futhi abazali bakhe bashona bobabili ngesifo sengculaza. UNunu uvezwe njengomlingiswa okwaziyo ukubhekana nempilo. Ukhathazekile ngoba akanamsebenzi ongenisa imali kanti inkinga enkulu wukuthi bayahlupheka sebekhathele nawukucela ukudla komakhelwane. UNunu usebona ukuthi yilelo nalelo xoxo kumele lizigxumele. Njengomuntu wesifazane okufanele enze izaba emva kokushiya abazali, uyazabalaza-ke ngoba la ekhaya kubhekwe yena. UGogo uCele noma eholo okwezalukazi kodwa akubafikisi ndawo lokho. UBongani umfowabo kaNunu futhi nguyena omdala kunoNunu, uphila nokukhubazeka emzimbeni, walimala eYunivesithi kunesiteleka sezitshudeni, uhamba ngenqola.

UNunu ungowesifazane onentshisekelo yokuzimela akathandisizi ukuncika kwabanye abantu. Uzama ukuthola umsebenzi ukuze axazulule inkinga ababhekene nayo emndenini wakubo futhi agcine izwi ashiywa nalo lokuthi abheke umndeni wakubo. UNunu unothando lukagogo wakhe nomfowabo ngaleso sizathu uzibona enomthwalo wokuba wumzali abondle abanakekele.

UNunu-ke uhlala efaka izicelo zomsebenzi nokho ibingakaveli inhlanhla. Langa limbe kufike olunye uhlobo lwencwadi. Le ncwadi yamkhalisa uNunu, esikhundleni sokutshela ugogo noBongani ukuthi incwadi ithini wavele wasikhihla isililo. Izinyembezi-ke ziwuphawu olubonakalayo ngoba phela uyambona umuntu ekhala. Kubuye kube yimvelo ukukhala lokhu futhi esikhathini esiningi kuyazenzakalela. Ephawula ngalokhu uRoberts (1995:127) uthi:

There is often a close topical relationship between the symbol and its meaning or meanings, but the symbol may also have no apparent connection.

Yile mibono efana nalona kaRoberts eyenza sithi nakuba kujwayelekile ukukhala kodwa akuvezi imizwa efanayo sonke isikhathi. Kanti uLoeke (1987:38) yena uchaza uphawu njengento emela okuthile okuye kuvunyelwane ngako kubantu abahlala ndawonye noma abakhuluma ulimi olulodwa ngokuthi:

A symbol is an object which is either through a visual similarity or a common agreement between those using it, represents something other than itself"

Izinyembezi zikaNunu kwabe kungezona ezokuhlukumezeka kodwa kwabe kungezenjabulo. Injabulo le, yabe ixubene nokudideka nokumangala. Ukukhala kukaNunu ngale ndlela kwakungathi kuyabikezela. Kwakubikezela ukuthi isizoshintsha indlela yokuphila, sekuzoshintsha nesimo ekhaya abe umbheki wekhaya njengoba kwasho uyise. Wayesezoshintsha nendawo yokuhlala. Kwabe ngakolunye uhlangothi kuwukuphela kwezinhlupheko.

Zaqala ngempela izinkinga zothando kuNunu wathi uma eyethula indaba yencwadi kuVika isoka lakhe hhayi yangehla kahle. Baqala ngalezwe zinsuku zencwadi ukuphila enye impilo. UNunu ufuna ukuphuma ekhaya ayosebenza. UVika uzazi kangcono izinkinga zokusebenza njengokweshelwa kwamantombazane ngenkani, yingakho

engezwisisi uma uNunu ekhuluma ngeyokuyosebenza. Phela kuVika uNunu uyilanga eliphuma lilihle kodwa liqhakazele yena kuphela. Emsebenzini! Yeka amankentshane ngokungazibeki phansi.

Abizwe-ke uNunu abizelwe inhlolokhono khona kwaMasipala waseThekwini lapho. Besamile nomngane wakhe uNunu babonwa yisikhulu thizeni sakwaMasipala uMichael (Mike) okuyisona futhi esasiqondene neminingwane yalezi zikhala, nokho esasinesifo sokuxegelwa uziphu webhulukwe. Sakhangwa yileli langa elinguNunu zibekwa nje. Yilokho kanye ayekwenqenile uVika ngoba usebenza khona kwaMasipala lapho kusebenza khona uMike futhi umazi kahle ukuthi akacushwa esifazaneni.

Wahlulwa yimibuzo kuyinhlokhono kwaMasipala wazizwa ukuthi cha akawulungele lo msebenzi ngoba akazi lutho olutheni ngawo, wabuye wahlukunyezwa uVika wafika ekhaya edideke ephelile. UVika phela naye usebenza khona kwaMasipala, umazi kahle uMike nemikhuba yakhe. UVika uhlala ebasiza ngokuya ethunjini kodwa namuhla kubukeka sengathi ngolwamanqamu. UVika uzithele ngabandayo. UNunu uze uzibuza nokuthi uthando lukaVika yini lungabi mnene lubekezele. Uthi sengathi olukaVika alufani nolwaseBhayibhelini (ikhasi 63) uqhubeka acabange athi:

“Alukho! Alukho lolu thando lukaVika! Umshaye ngemfe iphindiwe nje. Akafuni asebenze ngoba nje efuna ukumenza isithutha Msimang (2005:63).

UNunu ugcina esebone ukuthi uVika lo uyamkhohlisa nje. Uzibona engeke ayimele yena leyo nto. Uze athi:

“Nakuye umhlaba ubanzi! Ingani uyintombi esanganisa zonke izinsizwa ezike zambona. Nangu nje uMike uthatheke embona nje. Zumekiyane” Ibid (2002:63)

UNunu usevezwa njengowesifazane onemicabango eya emuva ibuye iye phambili. Umuntu wesifazane ozicabangayo izinto ongaveli alutheke nje. Injongo yakhe ukusimamisa ikusasa lakhe ngokuthi athole umsebenzi.

Waluthola ngempela ucingo uNunu kwaMasipala, lumbizela umsebenzi kwaMasipala eThekwini. Lumshaye uvalo emva kokuzwa lo mbiko ofanele ube mnandi kangaka. Uvalo phela uphawu lwemvelo nje olwenzeka imvamisa ngezizathu ezithile ezinhle noma ezimbi. KuNunu uvalo lusebenze njengebika elimbikela into ayaziyo eyokuthi uma ethatha umsebenzi kwaMasipala uzolahlekelwa uVika isoka lakhe. Umbhali uthi:

“Uququdwa ukuthi ngempela njengoba lo msebenzi ewuthatha, sekuyinhlukano phakathi kwakhe noVika unomphelo? Enzekanjani? Awuyeke? Abe manqikanqika, khona lapho kuthi pheshe isithombe esinguBongani nogogo wakhe. Akugeji. Kumele awuthathe. Ithumbu liyakufuna okwalo Ibid (2002:114).

Zenzeka zaba ziningi izigigaba waze waxoshwa uVika emsebenzini ngesandla sikaMike.

Indlela ayegqoka ngayo uNunu, elokhu egqoka lezi zimpahla zakhe ezimfushane eziveza amathanga. Kwabe kungahambisani nezimpawu zokuziphatha komuntu. Phela kuliqiniso elingephekwe ukuthi umuntu wesifazane esigabeni sikaNunu naye kunendlela yokuphila nokuziphatha elindelekile kuye. Wonke umuntu kunoma yisiphi isigaba sempilo kulindeleke ukuba aziphathe ngendlela engezumthunaza yena nesithunzi sakhe. Ukugqoka kukaNunu izimpahla ezimfushane ‘izigqebhe’ phela kwaludlondlobalisa udweshu lwangaphandle ayebhekene nalo. Akukho ayekujabulela uNunu emsebenzini. Wayexakwa wumsebenzi angawazi, exakwa nawuMike lo olokhu eseduze kwakhe ewumbelebele.

Nakho-ke uMike ecela ukukhipha uNunu bayophola nje, kanti noVika uzobe ezomlanda. Ekufikeni ehhotela indaba enkulu nengqikithi yosuku kwaba 'ukubonga'. UMike wayethi uNunu kumele abonge ngokumfaka emsebenzini. Ayengakuqondi uNunu ukuthi kubongwa kanjani. Benyukela ekamelweni ayekade elibhukile uMike. Lapho-ke kwaba ongaphansi nongaphezulu uMike ethi 'Ngibonwa yini kuNunu' kanti akabuzanga elangeni zizojika izinto. Kwezwakala uNunu ethi nje:

Manje ungiqaqelani uziphu wesiketi? Kanti uqobo lwakho uhlose ukungenzani?.Ibid (2002:190).

Alwe uNunu aze ahlabe ngezinyo ukuze aziphephise kuMike ofuna ukuzithathela ucansi. Uhlezi lapha nje uNunu inhliziyo iyalobiza ufisa ukubona uVika lo ahlwithwe emehlweni akhe. Ehhotela lapha uMike useyazibika kuNunu umchazela nokuthi kumele acubuze amagabade ukuze 'ahlale kahle' emsebenzini lo oyindlala.

Wowu! Kwasinda kwehlela emva kwalesi siwombe sasehhotela izinto zashintsha kakhulu manje ngoba uNunu waluchaya udaba waze waxoshwa uMike isikhulu, emsebenzini. Empeleni wagcina eboshiwe uMike ngezenzo zakhe. Lapha sibona ukuhlukunyezwa kowesifazane lapho ezama ukuphilisa umndeneni wakubo. Manje sekufanele aze adayise nangomzimba ngoba nakhu ungowesifazane nje.

Le nkulumo elandelayo ifakazelwa uManyathi ukungashaywa mkhuba kwabesifazane uma ithi:

Ababhali abaningi bamaZulu basenakho ukuthi uma bebhala bambeke umuntu wesifazane njengomuntu ongabalulekile ngezindlela ezahlukene ezenza abafunda imibhalo bagcine nabo sebemthatha njengomuntu ongabalulekile. Ibid (2002:31).

UMike naye wenza izenzo ezibukela phansi futhi zilulaze uNunu ngoba engowesifazane. Wayecabanga ukuthi kuzovele kube lula nje uma befika ehhotela

uNunu athatheke bese emnika ubuyena kanti lutho. Waqala-ke ukubona ukuthi kanti nomuntu wesifazane ubalulekile futhi uyacabanga unomqondo.

3.2.4 USue (intokazi yeNdiya)

USue Padayajee naye usebenza emkhakheni ongaphansi kukaMike, unolwazi olunobunyoinco uma sekuziwa ekulungiseni imiphumela kuze kube sekugcineni bese-ke ewudlulisela esikhulwini esiwuMike. UNunu wayengazange aphumelele kodwa uMike wabhoka wakhahlela wathi uSue akashintshe imiphumela. Yamcasula kabi uMike indaba yokuzwa ukuthi uNunu ufeyile kakhulu kunabo bonke. Wathukuthela wacishe wamhluthula ngesibhakela. USue yena ucabanga ukuvikela umsebenzi wakhe lo oyindlala ukuwuthola. Lumbambe naye udweshu lokucabanga ukuthi kazi umsebenzi wakhe akazukuwubeka yini engcupheni. Intombazane yabantu yagcina ikhungathekile ingazi ukuthi kumele yenzenjani. Angeke uSue alunge ukulahlekelwa yilo msebenzi oyindlala. Wagcina wathi uMike akazenzele yena konke ngemiphumela. Kwaba usho entshweni kuMike, waziqondisa izinto. Walimela kodwa iqiniso uSue wathi:

Cha Mike! Noma kungathiwani, lowo bekumele afeyile. Sengathi kubo bonke laba abebekhala, uyena obengazi nokuthi ubhalani. Ibid (2002:65).

USue uveza ukuzethemba nokuthembeka ngokungafuni ukuzimbandakanya nenkohlakalo ayibonayo obala nje. Wethembekile futhi uyawunakisisa umsebenzi ngoba uthi uze wazihlolisisa izimpendulo zikaNunu ngoba engakholwa yiyo wabuye wathola yona leyo. Ake sibheke ukuthi uMaphili Shange yena ubaveza kanjani abalingiswa besifazane.

3.3 UTHANDO LUNGUMANQOBA: MAPHILI SHANGE

3.3.1 Umlando wombhali ngamafuphi

UMaphili Shange uzalwa elokishini laseMpumalanga ngaseHammarisdale. Le ncwadi wayibhala enza izifundo zakhe zokugcina ze-Coast and Management Accounting eDurban Institute of Technology eThekwini. Le yinovelu yakhe yokuqala kodwa ubhala nezindaba ezimfushane. Zikhona izindaba ezimfushane azibhale encwadini ethi: 'Wathint' imbokodo!

3.3.2 Ukufingqa indaba

Le novelu ikhuluma ngentombazane yaseHammarisdale eMpumalanga, uPhindile owayefunda ePhezulu High School. Kwakumjabulisa ukuhlala nabazali bakhe, ebathanda nabo bemthanda. Kwakuwusuku oluhle nolumjabulisayo uPhindile ngoba abazali bakhe babeqeda iminyaka engamashumi amabili bashada. Injabulo yabe ibhalwe emehlweni kuPhindile nokho abazange babuye abazali bahlaselwa babulawa. Yehluleka intombazane enguPhindile ukubekezelela ukuhlukunyezwa ngokocansi eyayikuthola kumalume wayo uChris owayesehlala kubo. Yabaleka yeqa yalibhekisa eThekwini egagasini kwelikabhanana emva kokuchayiswa yizihlobo namaphoyisa uma ebika ukuhlukunyezwa.

Wafika-ke kwamama ngalahlwa engazi muntu entwayiza nje. Wanquma ukulala egalaji lapho acoshwa khona uLindi noMuzi. Wahlala khona ehambisa amaphasela ayengawazi nokuthi ayengawani koPhoyinti kanti ayengawezidakamizwa, engazi yena ukuthi useyashushumbisa njalo. Wasuka lapho emva kokubanjwa kukaMuzi ngezakwadalawane wayohlala emgwaqweni. Yilapho-ke atholana khona noMumsy nabangani bakhe oSma. Waqala lapho naye waba umahosha waze watholana

nomuntu omthandayo uThulani Mkhwanazi. Bathandana-ke noThulani owayeqale eyiclient.

Kwahamba isikhathi uChris, umalume wakhe “wadlwengula uBongiwe kwabe uzithintele isidleke seminyovu wabanjwa amaphoyisa, uPhindile waba ufakazi. Wagwetshwa iminyaka engamashumi amabili ebhadla ejele” (ikhasi 71). Sahamba isikhathi zedlula izinsuku lwafika olungaliyo, uPhindile noThulani babopha ifindo likasofasilahlane base beba ngoMnumzane. noNkosikazi Mkhwanazi.

3.3.3 UPhindile

UPhindile intombazanyana encane esafunda isikole uvezwe ekhathazekile ngokungabuyi kwabazali bakhe emsebenzini kodwa ethobekile. Sivezelwa uPhindile Mthethwa oseyintombazanyana ehlezi yedwa ekhaya kubo elindele ukubuya emsebenzini kukayise nonina. Laze lashona ilanga lutho ukubuya oNyambose. Egcwele ukukhathazeka uzwakala esekhuluma nocingo.

UPhindile njengengane uveza inhlonipho elindelekile enganeni. Uma sibheka indaba kaPhindile iveza izinto eziningi ababhekana nazo abantu besifazane ezingenzeki kalula kwabesilisa. UPhindile ulinda abazali bakhe lize liyashona ilanga ababonwa ndawo. Ukushona kwelanga bengabuyile kumshayise ngovalo uPhindile. Eqinisweni ukushona kwelanga lokhu kwabe kuyibika eliwuphawu lokuhlupheka okuzayo, kwabe kubikezela ububi nobumnyama obuzayo, kwakubikezela ifu elimnyama elalizomboza impilo kaPhindile. Kungathi uma ilanga lishona libikezela ukuphela kobuhle nentokozo etholwa elangeni, lokhu kungasho ubuhle obekade butholwa uPhindile kubazali bakhe osebuphela nya manje. Ukushona kwelanga-ke kuletha ubumnyama esintwini.

UPhindile uvezwe njengomlingiswa ohlukumezekile ngenxa yokudlwengulwa umalume wakhe uChris. Ngalesi sikhathi esebunzimeni ujikelwa nayibo bonke abantu abethembile, le nto imzwisa ubuhlungu obukhulu. Phela emva kokushona kwabazali bakaPhindile umalume wakhe uChris nomalumekazi uMaXaba bathutha emjondolo bazohlala noPhindile. Umalume uChris wayemethuka uPhindile wabe esezitika-ke ngokunukubeza uPhindile emvala umlomo futhi emthembisa nokumnquma uqhoqhoqho uma nje eke wakhala. Impilo kaPhindile yabe isishintshe ngempela, isimuncu. UChris akasihloniphanga isikhundla sokuba umalume kaPhindilie. Wayihlukumeza ingane kadadewabo kakhulu.

Wathi angamdlwengula wezwakala ethi:

Vala umlomo, ngale kwalokho ngizovukwa yikhanda lami, ngikugonise amathumbu ngommese” esho enxapha eyophuma ngomnyango eshiya uPhindile ekhahla isililo. Shange (2005 : 12 – 13).

Ubuhlungu bokudlwengulwa ngumalume wakhe wabuzwa uPhindile. UManyathi

(2002:31) ubeka kanje:

Basekhona abantu besifazane abasahlukunyezwa ngabesilisa ngoba befuna kwenzeke intando yabo.

Ukucwaswa kwabantu besifazane becwaswa abesilisa kuyavela nakule ncwadi ka

Maphili. Uma efika amaphoyisa eyobika ngokudlwengulwa kwakhe wahlangabezana

nezimbila zithutha. Nangu ekhuluma nephoyisa.

“Yingane kwane lena oyishoyo. Akekho umuntu ongadlwengula ingane kadadewabo. Wawukuzwaphi nje lokho? Hhayi, musa ukuzongibhedela wena ntombazane,” lisho liqhubeka nokunikina ikhanda. Shange (2005:14)

Ibe buhlungu inhliziyi kaPhindile iqaqambe. Uhlala nayiphoyisa umuntu osebenzela umphakathi futhi osebenza ngomthetho. UPhindile uvezwe njengomuntu ochazwa uMasuku (1997:63) uma echaza omunye wabalingiswa ayebahluza ethi:

She is depicted as a helpless, confused, distraught and frustrated woman because of the loss of her husband.

Uya eThekwini nje udideke lokhu okwangempela, udiniwe, uphazamisekile uzibona esenkingeni angeke akwazi ukuzisiza kuyo. Uhamba nje akazi ukuthi uya kubani eThekwini nokuthi uzofike ehle kuphi ahlale kuphi ugwele intukuthelo yokushonelwa abazali bobabili kanyekanye.

UPhindile wafika eThekwini wehla kwelinye igalaji engazi muntu, wahlala phansi eduze kwendlu yangasese waze wazumeka walala. Wabe esephaphanyiswa uLindi owayezifunela intombazana yokusebenza. Wahlala-ke uPhindile nosisi uLindi kanye noMuzi efulethini. Wayesebenza ukuhambisa amaphasela ayengawazi awayisa emafulethini oTony ayengabazi.

Athi esadunyelwa ikhanda kanjalo, izulu liqale libuyise amafu sengathi lizokuna. Ibid (2005: 30)

Lolu wuphawu, izulu ngenkathi libuyisa amafu labe libikezela izinkinga ayesazobhekana nazo uPhindile empilweni. Kwabe kusho ukuphela kwenjabulo yokuhlala nosis' Lindi noMuzi.

UPhindile uvezwe futhi njengomlingiswa odlala izinswelaboya zaseThekwini. Wasuka wayocinga umpheme olwandle ukuze akhosele. Walala khona lapho 'emgwaqeni' bencikisene izingubo nabafanyana. Wazumeka, abafanyana bahlubula izingubo zabo bantshontsha nesikhwama sikaPhindile bashaya bachitha.

Usizi lwabe selubuye ngamandla futhi kuPhindile yahlupheka intombazana, nokho kumele ikhombise ukuzimela izinkinga ngoba ayisenakuthi mama noma baba. Esazula kanjalo uPhindile wabonana nomkhaya wakhe uMumsy nabangane bakaMumsy oS'ma noBuyi. Laba bobathathu babezidlela utshwala bezibhemela ugwayi. Wathi esamangele yilokho uPhindile kanti kukhulu kuyeza.

Ini? Kanti ningomaho?
Usecishe washayeka phansi uPhindile.
Ibid (2005: 38)

Kuyabonakala ukuthi intombazanyana esuka emakhaya noma elokishini ayiyijwayele le nto yokunikela ngomzimba. Ibuhlungu kuPhindile yonke le nto yokuzithola esesimweni angasithandi futhi azenyezayo ngaso. Indawo yase Thekwini phela ibuye idume ngabo omahosha. UPhindile -ke uzithola eseminyaniswe yibo oMumsy nemikhuba yabo ukuhlupheka kwamenza naye wamdibi munye nabo. UPhindile usevezwa njengowesifazane owonakele nosekhohlakele osehlangene nabangani ababi wathatha imikhuba emibi yokuphuza utshwala, ukubhema ugwayi nokudayisa ngomzimba ezitaladini. Ngosuku lwakhe lokuqala lokuba umahosha uPhindile ubuya ethi:

Khona akufananga Buyi oh, ukuthi kuphela kusazomele ngijwayele,
“ esho eziqinisa ebamba izinyembezi. Ibid (2005: 40).

Wabe ehlukunyezwa impilo aseyiphila uPhindile. Yamhlukumeza waze wayijwayela. Impilo kaPhindile yabe isiguquke ngempela esebukeka ekujwayela ukwenza ukungalungi.

Elinye lamasiko asahlonishwa kakhulu, isiko lokuziphatha kwamantombazane.. Kusho ukuthi intombazane kufanele iphile impilo yentombazane. Uma sicubungula siqhubeka uHudson-Weems (2001:146) ubuye abeke le mibono nge**wumanizimu**:

“African womanism is an ideology created and designed for all woman of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experiences, struggles, needs and desires of African woman”

Iwumanizimu yenzelwe bonke abesifazane futhi ngoba igxile emasikweni. Wonke umuntu wesifazane unezinto ezimthintayo empilweni kahle noma kabi, unezimpi futhi noma izingqinamba ahlangebuzana nazo empilweni kodwa kukho konke adlula kukho okubalulekile ukuthi yena ufisani ngempilo yakhe. Wenzani—ke ukuzama ukufeza lezo zifiso zakhe. Kazi izifiso zalaba bantu besifazane zabe ziyini ebuncaneni babo? Lokhu abakwenzayo kokuba omahosha kubasiza kuphi ukufeza izinhloso nezifiso zabo? Bathini ngamasiko abo? Ubuntu bomuntu bona buthinteka kanjani? Kazi unembeza yinto esakhulunywa noma esasebenza yini kulezi zintokazi? Ikhona yini yona inkolo ebasekela kulokhu?

UPhindile wahosha waze wahlangana nobambo lwakhe olunguThulani. UThulani waqala ethenga njengabanye eyiclient, waqhubeka waba yiregular kaPhindile ngoba sebelokhu bebonana njalo, wagcina eseyisithandwa sikaPhindile sangempela. Kungathithi uThulani wakubona ukukhuliswa kahle nempilo ake ayiphila uPhindile angase akhele phezu kwayo, uma emqoqa. Ngenxa yalokhu uThulani wazimisela ukuthwala ihlazo likamahosha ayesefuna ukumenza unkosikazi. Nempela uPhindile wagcina eshadile noThulani.

3.3.4 UMaShezi

Uvezwe njengomuntu wesifazane onenhliziyo embi nongenabubele. Intukuthelo eyadalwa ukushona kwabazali bakaPhindile yabonakala iqhubekela phambili. Ngenkathi ethi uyobikela umamomkhulu wakhe uMaShezi wahlangana nezimbila zithutha ziholwa emhlophe phambili ngoba uMaShezi wambhinqa eseza nje

engakabeki nesinqe phansi. Wathi esathi uqala ukumxoxela eze ngakho wabe esemquma ulimi ethi:

“Kangifune kuzwa lutho, bengithi uvakashile mina.
Uma kanti uze ngamacala kangifune kuzwa nje.
Hha kanti yimina yini engathi abazali bakho abafe bakushiye u...
Ibid (2005 :16).

Amazwi abuhlungu kangaka evela kumuntu wesifazane omdala ayamangalisa. Bakhona abesifazane abanje.

Kanjalo noPhindile ngenxa yenhliziyo embi kamama wakhe omkhulu waphatheka kabuhlungu wabamba eze ngayo engasavalelisanga. Lesi simo sokuhlukumezeka kukaPhindile samenza waphazamiseka ekufundeni kwakhe. Wehla ngisho ezifundweni zakhe. Wagcina waqoma ukulishiya elakubo eMpumalanga walibangisa eThekwini kwelikabhanana engazi muntu.

3.3.5 UMabusi

UMabusi ungenye intombi kaThulani. UPhindile uzitika ngothando lukaThulani nje, Thulani ndini lo unentombi yakhe ewuMabusi asebethandane naye iminyaka. Ukufika kukaPhindile empilweni kaThulani kwamguqula umqondo ngesithandwa sakhe esidala uMabusi. Naba behilizisana ngenkulumo:

‘Ngibhizi Mabusi ngeke ngikwazi’ uThulani
Ubhizi ngani? uMabusi
Ngomsebenzi. Kusekhona okunye osazokusho?
Baby uma ungasangifuni ngicela ungitshela eyi ukuthi ubukise
ngami eThekwini. UMabusi.
Ibid (2005:56)

Iqhubeke ingxoxo nokushuba uThulani akasafune kwazi lutho ngentombi yakhe uMabusi.

Behlukana kanjalo-ke oThulani noMabusi ethathelwa isoka lakhe uPhindile umahosha. UMabusi uvezwe njengomlingiswa ohlukumezekile othandweni. Uhlukunyezwa kakhulu ukushiya yisoka lakhe behlukaniswa umahosha. Akayizwa le nto yokuthi uthathelwe isoka umahosha hhayi nentombi pho? Wasala kanjalo-ke uMabusi ngoba uThulani wagcina eshade noPhindile umahosha weTheku. Uthando lwabo lwabanqobela alubhekanga izimo. Elinye lamasiko asahlonishwa kakhulu, isiko lokuziphatha kwamantombazane.

OSma, Mumsy noBuyi

Sivezelwa la mantombazane ephila impilo yokulahlekelwa unembeza ngoba aphuza utshwala, ayabhema, adayisa ngemizimba ngisho nakobaba bezisu ezinkulu baseKilimanjalo. Nokuba ngamanuku sengathi anakho nangu uPhindile kudingeke aqale asuse amaphepha kusofa owayo anduba ahlale kuwo.

Bathini ngamasiko abo? Ubuntu bomuntu bona buthinteka kanjani? Kazi unembeza yinto esakhulunywa noma esasebenza yini kulezi zintokazi? Ikhona yini yona inkolo ebasekela kulokhu? U-Ogunyeni (1985:72) uchaza umuntu wesifazane kanje:

“Black womanism is a philosophy that celebrates black roots, the ideas of black life, while giving a balanced presentation of black womandom. It concerns itself as much with the black sexual power tussle as with the world power structure that subjugates blacks”

Uma ungowesifazane womdabu kumele uzazi phela izimpande zakho, imicabango ngempilo yomuntu onsundu izinto ezithinta impilo yezocansi nokunye okunjalo. Kuleli esiphila kulo le nkululeko namalungelo amaninginingi impilo yezocansi akekho ofisa kuxoxwe ngayo kabanzi noma alawulwe kuyo.

Ukubonakala kukaPhindile ehlezi kwabacacela oLindi noMuzi ukuthi unenkinga uyayidinga indawo yokufihla ikhanda. Bayiqoqa-ke ingane isosizini lokulahlwa yizihlobo zayo. Okubuhlungu ukubona abanye abantu besifazane abadala abanjengoMaXaba noMaShezi behlukumeza intombazanyana ngoba ingenamandla okuzilwela. Abazibonakalisanga izimpawu zokuziphatha komuntu omdala owumama. Phela umuntu owumama kulindelekile ukuba abenesihe, ayizwele kalula ingane eyintandane ngoba uyabazi ubuhlungu bokuzala. Umama umkhuseli, inzalabantu, kumele aveze izimpawu zokuba nezinseka nemihelo kodwa lutho kula makhosikazi. Ukuziphatha kwala makhosikazi kwahlukumeza impilo kaPhindile waze walifulathela ikhaya lakubo, ikhaya likayise. Iwumanizimu nayo igcizelela ukuthi owesifazane apha the kahle wonke umuntu. Ucoshwa oLindi noMuzi nje uhluphekile nabo bamcoshela ukuyomsebenzisa. Kwaqhubekela phambili ukuhlukumezwa kwakhe lapho eseshushumbisa izidakamizwa. Ngokungazi waqala wahlala kahle uPhindile edla, enendawo yokufihla ikhanda lwaze lwafika olwamanqamu ezakwadlalwane zenza umsebenzi wazo ngoMuzi. Yamphelela-ke indawo uPhindile wuye lowaya eyohlala ezitaladini wadlala nezinye izingane zimntshontshela.

Esadidiza, elala emapayipini kanjalo wahlangana nabanye abantu besifazane omunye wabo uMumsy ababeziphilisa ngokudayisa imizimba. Wamthatha wamxhumanisa nabanye abangane bakhe oSma noBuyi basemkhankasweni wokuba ngomahosha. Impilo yomuntu wesifazane ivezwe njengelukhuni impela lapha. UPhindile uhlukumezeke kakhulu ekhaya kubo eMpumalanga edlwengulwa uChris umalume wakhe. Okumangalisayo ukuthi namuhla sekumele aziqokele yena ukuhlukunyezwa abantu besilisa abahlukahlukene angabazi nokubazi ngoba usedayisa ngomzimba wakhe oyigugu. Lonke-ke leli qembu labesifazane oPhindile, oSma, uMumsy kanye noBuyi lizikhethela ukudayisa ngemizimba ukuze lithole imali.

Sekuyiqembu lomahosha badayisa ngegugu lesintu. Kazi sebushabalale bayaphi ubuntu nokuzigqaja uzethembe ngoyikho. Ake sibheke kulesi sigaba esilandelayo ukuthi ngabe uNelisiwe yena ubethula kanjani abesifazane encwadini yakhe.

3.4 UMSHADO: NELISIWE ZULU

UNelisiwe Zulu usibhalele incwadi yothando enochungechunge lwezigameko oluqukethe izigigaba ezenzeka empilweni yabantu besifazane esingejwayele ukukhuluma ngazo.

3.4.1 Ukufingqa indaba

Kule noveli sithulelwa umlingiswa oqavile uBhekani ekhathazekile. UBhekani ukhathazwa iphupho elilokhu limhluphe njalo, ubona uyise embuza ukuthi “namanje awukafuni ukuganwa? Namanje awukafuni ukuthatha umfazi?”

Lamhlupha kakhulu leli phupho waze wazidela amathambo wazilahlela kuTholakele umfelokazi oyisigilamkhuba. Impilo kaBhekani yaphazamiseka waze wahlukana nomama wengane yakhe, uLindiwe. Wagcina ehlanze ngedela uLindiwe wamyekela uBhekani waya kwahliziyo ngise. Lwaqhubeka uthando phakathi kukaBhekani noTholakele noma kwakubukeka uBhekani ebhekene nezimbila zithutha ziholwa emhlophe phambili.

UTHolakele wayeyisigebengu esizifihlile ewumfelokazi ozilile enjalo nje. Kuningi okwakuxaka ngalo Tholakele okunye kwakho ubudlelwano bakhe noPamella intombazane yomlungu. UBhekani wake wabelamela bencelana amabele bagcina ngokucisha kube mnyama endlini wasala enkemile lapho wayelunguza khona.

Okunye, ubuhlobo anabo noZenze, insizwa thizeni, obungaqondakali ukuthi busukaphi buyaphi. Akwaziwa nokuthi kungani uTholakele azikhandle abolekele lo Zenze imali yokumkhipha ejele. Kwakuthi Zenze ndini uboshweleni, akwaziwa. Ubudlelwano nokwazana kukaTholi noBhatomu abubambeki kahle, kuthiwa uBhatomu ndini lona umfowabo kamyeni kaTholakele owashona kodwa nakho lokho akuqondakali. Kazi inyavunyavu yemali eyayibalwa uTholi noPamella yona iyisima kanjani. Konje inyavunyavu yemali itholwaphi futhi itholwa kanjani? Nini? Obani? Ngazizathu zini? Kazi abantu besilisa ababonwa uBhekani befika lapho kuhlala khona uTholakele basuke bezofunani? Kazi kungasizathu sini uTholakele aziphathise okwentombi aze aqome esazilile pho? Kubuye kuxake kakhulu uma sesizwa ukuthi noma sekulotsholwa do abazali kulotsholwa kuZenze lowo.

UBhekani uyaxwayiswa ngalo Tholi wakhe nokho ubashaya indiva bonke oSifiso, unina kanye nomalume wakhe. Ngosuku lomshado kaBhekani noTholakele kwafika abakwasidlodlo bashaqa umakoti uTholi kwankema ababukelayo, izethameli nomkhwenyana uBhekani basala bebambe ongezansi. Kule noveli uNelisiwe Zulu uveza izinkinga ezibhekene nabantu besifazane nezinkinga ezidalwa yibo kanye abantu besifazane. Ake sibone ukuthi lokhu ukuveza kanjani.

3.4.2. UTholakele

UTholakele uvezwe njengomlingiswa omkhulu futhi okuwuyena odala izinkinga ezinkulu kule noveli. Sivezelwa yena engumlingiswa ongenasimilo neze nakuba ezilile kodwa ukuzihlonipha lutho. UTholakele umi esitobhini usebona le nsizwa angayazi ewuBhekani. Ubukeka engenankinga nhlobo nabantu besilisa, noma lokhu ekwenza sengathi intombazanyana encane ehloniphayo. UBhekani naye usevele

uyathatheka nje yile ntombi, sekuze kuwa iduku lakhe lesandla ecabanga. Useyalicosha uTholakele unika uBhekani.

Lokhu kwenza kukaTholakele kwakuyindlela nje yokuzicelela ukukhulunyiswa nokunakwa uBhekani. Sengathi naye wabe elangazelela ukulokhu ebonana noBhekani. Wenza konke lokhu nje uTholakele udlubhe ezimnyama uzilile. Iyadida le ntokazi uma esephinda eyibona uBhekani sihamba noZenze ndini naye okungaqondakali ukuthi uyisimakanjani ngokwazana noTholakele. Iliqhalaqhala le ntokazi injalo nje. Kuningi okudidayo ngoTholakele. Kuyamangalisa ukuthi kungani uTholakele engaxwayi futhi angasabi abantu besilisa.

Kuthanda ukwenza umuntu axwaye futhi azibuze ukuthi kanti hloboluni lukapende lo Tholakele ndini. Uzama ukwenzani uma ememela uBhekani lapho ehlala khona. Umfaka endlini maqede umhlalisa embhedeni wakhe alala kuwo. Esimweni esinjalo useguqula futhi uthi uBhekani angalokothi ashele ngoba akafune kweshelwa.

UBhekani ulazi kahle isiko lenzilo kodwa uyaliziba ngoba uhlose ukuthandana noTholakele ebe embona ukuthi uzilile. Inkolelo yokuzila-ke ihambisana nentobeko nokuzithiba. Ibanga amashwa uma ingalandelwanga ngendlela. Isiko lokuzila ngezingubo ezimnyama liqiniswa kakhulu kubantu besifazane. Le ngubo iwuphawu oluveza ukuthi owesifazane lowo usefwini elimnyama, wembozwe amashwa. Owesifazane ozilile akalindelekile ukuba asondelane nabesilisa. Kulowo mzuzu wokuzenzisa uBhekani wazisondeza kuTholakele kwaba nomabambana nomagonana. UTholakele wayesethe ne ngamabele akhe esifubeni sikaBheki. Baphetha usuku ngokwangana kwabe sekuwukuvalalisa-ke kukaBhekani.

Kazi isinyama senzilo uzosenzenjani uBhekani?

UBhekani wayebukeka ezimisele ukuqhubeka noTholakele noma ngabe umngani wakhe uSifiso nonina bathini. Yingakho-ke aziqhubekela noTholakele wakhe owayezilile futhi ayesandukuhlangana naye engakamazi okutheni.

Kukaningi abesifazane bevezwa njengabangenazo izimilo. NoManyathi (2002:37)

ubeka athi:

Izincwadi eziningi ziyakuveza lokho. Buka incwadi kaMolefe (1985) Ikhiwane Elihle lapho sithola uThoko ongowesifazane ongaziphethe kahle.

Kubukeka kunokwedlulela ukungaziphathi kahle kukaTholakele ngoba okokuqala uzilile, okwesibili uzifunela yena abantu besilisa, okwesithathu unobuhlobo obuyimfihlo noBhatomu noZenze okwenza isimilo sakhe singamukeleki neze.

UTholakele uvezwe njengowesifazane oxabanisa abesilisa. Langa limbe uBhekani wahlangana nalo mlisa okuthiwa uBhatomu. Lo Bhatomu wamchaza-ke uTholakele njengobaba wasemzini. Wafike wacela ithuba elide lokuxoxa 'nomakoti' lo uTholakele esehamba noBhatomu beya lapho kuhlala khona uTholi. Kwahamba isikhathi ubuqili bokukhohlakala kukaTholakele kwalwisa amadoda, oBhatomu noBhekani. UBhekani wayengazi ukuthi kuseyisiqalo sempi lesi okukhulu kwakuseza. Esebheke ekhaya wavukelwa abantu abathathu bamshaya ngeketango uBhekani bephindelela nokho wagcina waphunyula.

UTholakele uvezwe futhi njengowesifazane ongumkhwabanisi. Baphinde bamenzela impambankwici futhi ngenkathi eselobola uBheki. Bahamba-ke babuye abathunyiwe, uBheki uma esehleli nesithandwa aqale abuze :

“Bafice bani wakini abakhongi Tholi?”

“Abaficanga muntu ngaphandle kuka Zenze nomzala wakhe.”
Ethuke uBheki. Afise sengathi ngabe kukhona into eyisiqiniseko
ezokhombisa ukuthi ukhokhe imali engaka.
“UZenze ubemele abakini?”
“Yebo wakwami, asho maqede aqabule futhi uTholi.
Zulu (2006 : 66)

Wayeseqhubeka-ke nobuqili bakhe uTholakele. Umqabula nje wenzela ukuthi angaqhubeki nale mibuzo yamalobolo. Ngempela angabe esaqhubeka uBheki ngoba uTholakele wabe elokhu empotopotoza. Umpotoza nje weneme lokhu osekumdida uBhekani wayemsola ukuthi udle impela amanzi amponjwana. Ngalo leli langa sekumele balale uTholakele azenze oyogeza. Athathe izinto eziningana bese ehlala lapho abe eyogeza khona eside isikhathi.

3.4.3 UTholakele noPamella nobuqili bokukhohlakala

UTholakele noPamella bavezwe beyizikhohlakali, benezimfihlo ezinkulu, bengathembekile futhi benobugebengu. UManyathi (2002: 53) uyakufakazela lokhu uma ethi:

Sebeyizigebengu manje abantu besifazane abasenabo ubumama lobu abebaziwa ngabo.

UBhekani wasuka waqonda endlini kaTholakele ngenye intambama ekhathazwa umngani kaTholakele womlungu uPamella. Ashiye uLindiwe intombi yakhe yakudala eyayimvakashele, aphikelele khona:

Nangempela acokame. Alunguze ngaphakathi. Ufike kabi uBheki. Izintokazi ngathi ziyakhumula ziyageza. Le eyomlungu ihleli phansi. Sengathi iphethe umjovo. Axakeke nje uBhekani ukuthi ingabe ubani ogulayo. Ezwe kunuka ugwayi. Cha, kubhema yona le eyomlungu. Ibeke phansi izimpahla le ntokazi yomlungu. Ikhumule nayo. Basondele emanzini ashunqayo ebhavini. Kungene intokazi yomlungu kuqala. Sengathi uyayigeza manje uTholakele.... Akhamise umlomo uBhekani. Nangu uTholakele esencela amabele ale ntombazane yomlungu. Ilokhu imcumbuza wona amabele. Izandla izigijimisa emhlane endlini kucime isibani endlini.
Zulu (2006 : 24)

UTholakele ufihla ubuqili alele phezu kwabo. Akalikhulumi iqiniso lokuthandana nenye intombazane. Emlonyeni kaTholi lincane iqiniso eliphumayo. Kuse okungaliyo uBhekani abonane noTholakele eseya lapho esebenza khona. Inobuqili impela le ntombazane enguTholi, ivele nje ithi:

“Konje uthe singase sishade nini Bheki?”
“Ekupheleni konyaka, ngoDisemba.”
“Ukuthi ngifuna ukusheshe ngenze amalungiselelo.”
Zulu (2006 : 25)

Kuyazicacela nje ukuthi kwalo mshado obuzwa bume emgwaqeni unogcobho.

Okunye okunobuqili lapha ukuthi kulahleke uLindiwe athathwe amadoda amathathu ngemoto ebomvu. Walahleka ungolahleka uLindiwe, intombi kaBhekani umuntu usala ezibuza ukuthi kazi lezi zigameko azeyemene yini noTholakele. UBhekani phela wafica izimpahla zakhe zishile endlini, phathaphatha sekuntshontshwa uLindiwe.

UBhekani ekazange ahlehle phezu kokubuye alungabaze lolu thando lwabo noTholakele. Ngalolu suku-ke wabe evakashela yena uTholakele waxakwa yiphunga endlini yakhe. Ahluleke ukuzibamba uBhekani abuze:

“Ubani obephuza lapha?”
“Abanye nje abangani bami. Uzohamba noma uyalala?”
Zulu (2006 : 32)

Aqhubeke uTholakele nobuqili bakhe. Ngalolu suku-ke uza nendaba yokuboshwa kukaZenze amchaza ngokuthi ufana noyise. UTholakele-ke uchaza ngokuthi uZenze lo uboshiwe manje kudingeka imali eyizinkulungwane ezintathu. Le mali-ke yabe isifuneka ngokushesha, ngosuku olulandelayo. Wayezokwenzenjani uBhekani walutheka wabanika leyo mali ababeyifuna oTholakele nabangani bakhe.

UBhekani kwabe kucaca ukuthi kuningana ayengakwazi ngoTholakele. Kanjalo nemfundo yakhe nomsebenzi uBhekani. Akutshelwayo nje yilokhu:

“Isikole ngasiyekiswa ukugula Bheki wami ngangithi ngiyogcina sengiyinkunzi yesifundiswa. Nokho-ke angisasidingi manje nginezimali zami.
Zulu (2006 : 40)

Kulokho kudideka okuningi kukaBhekani edidwa ubuqili bukaTholakele , akazange amlahle waqhubeka naye. Kazi lezi zimali athi usenazo uzithola kanjani? Kuphi? Nini?

Ephinda evakasha uBheki kulo Tholakele wakhe wabafica benoPamella bebala inyavunyavu yemali. Yingakho wababuza wathi :

“Niyithathaphi imali engaka Tholi?”
“Ifike noPamella”
“Eyithathephi yena?”
Zulu (2006 : 50)

Kwale kuBheki imhluphe indaba yale mali ebalelwa endlini kaTholi nokho uTholi ndini engenandaba nje.

Nakukho lokhu futhi uBhekani wasala edidekile engaqondi nqindi nasibhakela. Inyavunyavu yemali ebalelwa endlini yentombi yakhe engayazi nokuthi ithathwephi, kwakufanele imshayise ngovalo. Usebulawa udweshu lwangaphakathi, imicabango iyagibelana.

Kuyenzeka-ke uBheki elandiwe uma esefika endlini kaTholakele kube okunye futhi okulandelayo. Udidwa ukubona amaphilisi angawejwayele futhi wafikelwa okukhulu ukusola sengathi yizidakamizwa. Aqunge isibindi abuze:

“Kanti awani la maphilisi Tholi?”
“Awamantombazane”

“Usho ukuthini uma uthi awamantombazane?”
“Ungazikhathazi wakwami. Uma ufuna awezinsizwa
ngingakutholela wona.”
“Yini sengathi nidayisa ngezidakamizwa nje Tholi?
Zulu (2006 : 59)

Kwaze kwamfikela naye ukuthi ngathi uhlangene nongqondongqondo lapha kuTholakele. Lokhu kufakazelwa uManyathi (2002:59) uma ethi

Abantu besifazane baziwa njengabantu abanobuqili obuyisimanga.
Banezimfihlo ezinkulu abanazo ezifubeni zabo.

Kwakuthi uma ebona ecindezelekile ngemibuzo uTholakele avele ashintshe enze enye into ehlukile noma akhulume ngokunye okwehlukile.

3.4.4 Ngiyabonga: Zakithi Hazel Langa

UZakithi Hazel Langa usibhalele indaba enochungechunge lwezigidaba ezixhumekeke endikimbeni yothando. Isivezela ububi nobuhle, ubuqili nobuqotho, ubulula nobulukhuni bempilo yothando.

3.4.5 Ukufingqa indaba

Le noveli isethulela uJabulile Nomhle Mseleku noMenzi Lungani Ngobese abathi beqala nje ukubonana nomunye wafikelwa uthando lomunye. Babonana nje yingoba oJabulile babegqokezelwe emahhovisi ezimpesheni lapho esebenza khona njengomabhalane. UMenzi-ke yena umseshi esiteshini samaphoyisa wayeze ukuzophenya ngalokho kugqokezwa. Emva kwalokho kubonana kwathungeleka umlilo wothando ngempela bathandana. Kulokho kuthandana bavakashelana langa limbe kanti sekuzoba ukuphela kobuntombi nto bukaJabu. UJabu phela wabe eseyintombi ziphelele. Leyo nto yamnyanyisa kakhulu uJabu ngaphezu kwalokhu ayekulindele noMenzi yikho waze wadideka ngendlela ayecasuke ngayo uJabu

ezisola engaqedi ngokuphoxa abazali nenkonzo naye uqobo. Lwaqhubeka uthando lwabo baze bashada. Wakhulelwa uJabu zahamba izinyanga nokho yagcina ngokushona emva kwemizuzu eyishumi izelwe. Kwaba buhlungu ngendlela emangalisayo kubo bobabili, pho okungapheli kuyahlola nayo le ndaba yokushona kwengane yaze yabohla. Baphinda futhi bazama wakhulelwa uJabu okwesibili kwaba yinjabulo yodwa. Zahamba izinyanga kuthe uma ziyisithupha saphuphuma isisu.

Emhlabeni mntanomuntu kunzima. Emva kwamashwa ngezingane uJabu waphelelwa uthando lokuthola izingane wabona kungcono ukuhlala kunobuhlungu ayesebuzwile. Usathane waqala ukubanyonyobela wangena ngotshwalwa kuMenzi, wabuya ekhaya engadlile elwayiza engazazi negama. Waqhubeka uMenzi waphuza utshwala, wabuya ngesokusa ekhaya noma angabuyi sanhlobo. Wahamba izipoti lapho aze wadibana noMantombi bathandana. Lo Mantombi ndini wayengadeleli wayefuna ukubukwa. Wayeke ashayele uJabu ucingo amtshale ukuthi uzobe enoMenzi ebusuku angazikhathazi ngabo. Wagcina edale uthuthuva olukhulu wazama nokubophisa uMenzi ethi umshayile wamdlwengula bexatshani swa wukuthi uMenzi wayesebuyele kuJabu engasayifuni le nto yabo noMantombi. Emva kwalezo ziwombe kwavela ukuthi uMantombi ukhulelwe ingane kaMenzi kodwa engenakuyigcina. Yilapho-ke zabuye zasuleka izinyembezi kuMenzi noJabu sebezithathela ingane yabo ezalwe uMantombi. Kungelinye-ke lamalanga ethokozile uJabu ebuka ingane yabo uSamkelo waze wabonga kumyeni wakhe ngesipho sengane amupha sona.

3.4.5.1 UJabulile

UJabulile uvezwe njengentombazane ebukhathalele ubuntombi bayo, uzwa ubuhlungu obukhulu bokuphelelwa ubuntombi lobu buhlungu buvezwa kahle ngomlingiswa uJabu owayeyintombi nto. Wabonana noMenzi kokheleka inhlansi

yothando khona lapho. Langa limbe bevakashelene awu behluleka laduma lamthatha uJabu baphela ubuntombi bakhe. Wayeselokhu ezincengisa uMenzi ezenza ongazi ukuthi kwenzekeni:

Jabu: kwenzenjani mntakwethu?
Azange athole mpendulo.
UJabu wavele wazinikina waphuma ebhavulomu wayoziphonsa embhedeni wakhala.
UJabu wavele wakhala kakhulu kunakuqala.
(Langa; 2006 : 14)

Wabe ezwa ubuhlungu umuntu wesifazane. Kwabe kubuhlungu ukwazi ukuthi emahoreni ambalwa ayedlule wabe eyintombi nto. Akaseyona intombi manje usevuka phansi. Emva kwalokho wacela ukuba uMenzi amgodukise. Sathanda ukushuba ngempela isimo phakathi kukaJabu noMenzi ukungahoshelani kahle kwaqhubeka wancenga uMenzi waze wamtshela iqiniso ngakusasa.

Into eyenzekizolo Menzi ingifakele uvalo olukhulu.
Yinto ebengingakaze ngiyenze empilweni yami. Phela kufanele wazi ukuthi bengisese yintombi, isibaya sika baba sivaliwe.
(Langa; 2006 : 23)

Babulokhu bubelesele ubuhlungu enhliziyweni kaJabu engazi nokuthi abazali bakhe wayezobabhekelwa ubani.

UJabulile uvezwa engowesifazane osebuhlungwini bokushonelwa izingane abantu abaligugu kangaka kubantu besifazane. Emva kokuba uJabu noMenzi beshadile bathola ingane ngonyaka wesibili. UMenzi yena wayejabule efa esezoba nengane kumkakhe. Ngempela uJabu wamzala umfana wakhe kodwa washeshe washona nje emva kwemizuzu embalwa ezelwe. UJabu wayezwe ubuhlungu bokuhlinzwa eteta isidikadika sensizwa lesi. Zafika zaba ngameva izindaba zokushona kwengane:

UJabu wayesehayiza.
Wayengakwazi ukusuka embhedeni ngenxa yobuhlungu obabumhlasele ngezansi kwesinye.
Ibid (2006 : 52)

Wagcina ephumile esibhedlela uJabu

Ubuhlungu enhliziyweni babunkenketha njengezibhobo.
Izihlathi zazehlile, amehlo abomvu, ubuso bubunile, izinwele
zimayephuyephu.
Wayehamba kancane ngenxa yezinhlungu zomthungo.

Yaqhubeka impilo bazama ukukhohlwa okwakubehlele. UJabu waphinde wakhulelwa ngokwesibili. Isimo sempilo yabo sabe simnandi eseyeke nokuphuza uMenzi. Waze waba nezinyanga eziyisithupha uJabu ekhulelwe. Yilapho-ke kwaqala enye inkinga futhi kwakubonakala inkinga kumntwana osesiswini. Labaphinda ifu elimnyama isisu saphuphuma. Wagula kakhulu uJabu:

Kwakugeleza umfula wezinyembezi. Wayengasazinaki.
Wayengasakuthandi ukudla. Ukufa kwamudla kwacishe kwamuka
naye. Walaliswa esibhedlela egula kakhulu.
Langa (2006 : 58)

Izinyembezi phela ziwuphawu ngokweSemiyothikhi, ngokwale noveli lezi zinyembezi zimele ubuhlungu obumangalisayo obabuzwiwa uJabu. Kwahamba isikhathi wabuye walulama uJabu kwajatshulwa kwaNgobese nakwaMseleku kubo. UJabu wagcina ebubona bungcono ubuhlungu bokungatholi abantwana kunokuzama ukhulelwe bese uzalela phansi. Wanquma ukungakhulelwa, ngempela kwaba njalo baze baba neminyaka eyisikhombisa bashada.

UJabulile uvezwe enenhliziyoy enhle exolelayo futhi enobubele. Kwahamba isikhathi kwabe sekuvela ukuthi uMantombi, intombi ethandana nomyeni wakhe wayekhulelwe. Kwadingeka atshele uMenzi njengomuntu ayethi uyise wengane.

Kwathi edloba uMenzi uJabu wehlisa umoya wezwakala ethi:

Menzi Myeni wami ngicela ungibuke.
Aphakamise amehlo uMenzi.

Aqhubeke uJabu efuna ukuxazulula udaba lwengane.

Ngicela ukhulume iqiniso njengomuntu efa.
Ayikho into ekutshelayo egazini ukuthi hleze lo mntwana ngowakho
ngempela?
Ibid (2006 : 117)

UJabu wayencenga uMenzi ukuba ehlise ulaka amukele ingane. Ukubambisana kuka Menzi noJabu uma sebebhekene nenkinga kwabe kuyinto abayijwayele:

UMaMndaweni noHlabisa baze basho sebebodwa ukuthi qha indodana yayinonkosikazi uqobo. Izinkomo babengazikhaleli nhlobo.
Ibid (2006 : 118)

UJabu wakhombisa ubuntu nothando kulo mntwana owayetholakale ngokukhohlakala. UMantombi wayemhlukumezile kakhulu uJabu emxabanisa futhi emhlukanisa noMenzi kodwa wehluleka. Namuhla uJabu ukhombisa uthando kuSamkelo ingane kaMantombi noMenzi. Uthando olwaluvezwa uJabu kuSamkelo lwaze lwabonwa nangabakubo kwaMseleku. Lolu thando luka Jabu silubona nakulesi siqeshana

3.4.5.2 UMantombi

UMantombi uvezwe njengowesifazane oxabanisa abashadikazi, olixoki futhi onamanga. Kwaba ngenkathi sebashade iminyaka eyisikhombisa lapho kwaqala khona ukungena isihlava kwaNgobese. Ungowesifazane onobuqili namanga, wasukela indoda yomuntu uMenzi wathandana nayo maqede wayenzisa yonke imikhuba le. Kuthe uma indoda isibuyela kumkayo wabe esezama ububi bokuziphindiselela. Nangu uMantombi ngoba esebuyele kumkakhe. Nangu simthola exoxa nomngane wakhe ethi:

Eyi mngani wami umfazi kaMenzi mdala. Ngifuna ukumenza isilo sengubo. Into ayoyixoxa ngisho esekwagoqanyawo.
Ibid (2006 : 84)

Ngempela-ke wayesephezu kwamacebo akhe. Washaya ucingo ashayela emsebenzini wakhe uJabu lwabanjwa umphenduli wezingcingo. Wathatha uMantombi wathi:

Bengicela ungitshелеle yena ukuthi aphuthume emaphoyiseni kwa V. umyeni wakhe uMenzi usenkingeni. Uboshiwe, udlwengule intombazane.
Ibid (2006 : 86)

Wabe ehubhuza amanga nje uMantombi. Wayesephezu kwabo ubuqili ukuze ahlukumeze uJabu umkaMenzi. Waqonda emaphoyiseni wafika esethi nje:

Ngidlwenguliwe: Akabange esaqedela inkulumo yakhe uMantombi wasidinda isililo.
Langa (2006 : 88)

Waqhubeka-ke uMantombi namanga nobuqili kwathi lapho esechaze onke amanga akhe kwalandwa uMenzi Ngobese ovele esebenza khona esiteshini engumseshi wanele ukumbona nje uMantombi wahayiza wathi:

Sayitsheni nangu lo onginukubezile. Mbopheni.
Yini nimbukani umdlwenguli?
Hi.....hi.....i.... Wayeseluqanduqandu uMantombi.
Langa (2006 : 91)

Okwakwenzekile ukuthi uMenzi wacasulwa ukuthi uMantombi washayela uJabu ucingo wamthuka. Wabe eseya kuye-ke wamshaya hhayi onke amanga lawa namawongowongo aseshiwo uMantombi. Lapha sivezelwa ulaka lowesifazane olahliwe, angenza noma yini ukuziphindiselela.

3.6 ISIPHETHO

Lapha sihluze amanoveli amane sathola abesifazane beveza imizwa yabo emibhalweni. Sibuye sithole uNunu enovelini ethi: **'Umsebenzi Uyindlala'** ehlukeyezwa ukuhlupheka okukhulu kuze kuthiwe babecela ukudla emizini yabantu.

Esahluphekile enjalo nangu usomathuba uMike esemhlukumeza ngokumhlukanisa nesoka lakhe emtholise umsebenzi angawazi, elokhu esizwa wuye uMike ndini lo. Kule enye ethi: **'Uthando Lungumanqoba'** UPhindile uhlukunyezwa umalume wakhe ngokocansi, amaphoyisa abika kuwo, nomalumekazi wakhe nabangani bakhe. Ugcina ecoshwe uLindi noMuzi abaphila ngokudayisa izidakamizwa. Aphunyule lapho aze agcinele ezandleni zikaThulani naye amephuca inesi. Kule ethi: **'Umshado'** sivezelwe ukukhohlakala kwabantu besifazane ikakhulukazi uTholakele ozenza ozilile kodwa izenzo ziyaphambana nokuzila. Kugcine ethi: **'Ngiyabonga'** izinkinga bezibhekene noJabulile ehlukunyezwa ikakhulukazi ukushonelwa yizingane, uMenzi noMantombi.

ISAPHLUKO SESINE

IZINCWADI EZIBHALWE NGABESILISA ZABESILISA

4.1 ISINGENISO

Kulesi sahluko sizobhekana nemibhalo yabesilisa sike sibone ukuthi ngabe bona basebenzisa liphi ikhono ukusethulela abalingiswa besifazane emibhalweni yabo. Ababhali besilisa esizobhekisa kubo ngo L Molefe kanye noM Wanda. ULawrence Molefe umbhali osemnkantsh'ubomvu ngoba ziningi kakhulu izincwadi azibhalile. Ake sibone-ke abesilisa muva nje ukuthi sebedingida ziphi izindikimba uma bethula abalingiswa besifazane.

4.2 ISITOLO ESASINGASEBHANGE: LAWRENCE MOLEFE

4.2.1 Ukufingqa indaba

Le noveli isethulela ubugebengu obuhleliwe obenziwa yiqembu lezigebengu elizibiza ngamaHarangu. Leli qembu labe lisuka eThekwini seliyozama inhlanhla yalo eMgungundlovu. Linomphathi walo bese kuba izinsizwa eziningana kube abesifazane ababili oKhosi noSusan. Bafika eMgungundlovu baziqala izinto zabo, uKhosi lo kwabe kufanele azidlise satshanyana esitolo sikaBhengu ukuze kube lula ukungena kweqembu lakhe 'lizosebenza'.

Maye abantu besilisa ngokulutheka, ngempela isife esasicushiwe sabamba uSandile osebenza esitolo sikaBhengu. Wamkhohlisa uKhosi ngothando uSandile waze wathi ucela amcelele umsebenzi kuBhengu asebenze khona lapha esitolo. Emva kokuncenga okuningi aze avume uBhengu ngempela uKhosi asebenze esitolo sikaBhengu. Wayethi wenza ubuntu uBhengu kanti usezigwaza ngowakhe.

Izigebengu zamphoqa ukuba aziqashisele ngesitolo, wayengenakwenqaba, basithatha. Babathumba babavalela endlini bebanika ukudla njengeziboshwa. Umuzi kaBhengu waphathwa yizo izigebengu lezi. Zamgebenga enkulu imali eyayingena esitolo sakhe ngenkathi izigebengu zimqole isitolo. Zabe sezisukela ibhange elaliseduze kwesitolo zemba zangena phakathi. Langa limbe zazimisela ukuhamba eMgungundlovu izigebengu kanti azisabuzanga elangeni. Amaphoyisa namasotsha abe esebakhele uzungu lokubabopha. Babebathe baya ngapha nangapha bafice sebevalelwe indlela bagcina ngakho ukubanjwa nokuyovalelwa kuleyo ndlu emnyama.

4.2.2 UKhosi

UKhosi uvezwe njengowesifazane osebenzisa ubulili nobuhle bakhe ukuze akhohlise abesilisa. UKhosi wayepheqeka ebheke esitolo sikaBhengu ukuze ayoheha izinsizwa. Ngempela wangena esitolo ethembe nje ubuhle bakhe. USandile umsebenzi wakulesi sitolo wangena kunoxhaka. Nangu esesha amashushu ngale ntombazane angayazi uSandile wambhinca ezithendeni uKhosi.

Asibacaphune bexoxa:

Ayibuke uSandile. Iyadlala ngempela : ayidlali ngokuthi iyadlala.

Iidlala ngokokuqala

Athi : “Usudlala njengami Khosi”.

Ithi : “Sengihamba”.

Athi : “, , , , Ungakangiduduzi?”

Ithi : “Ungangqongqile?”

Athi : “Usudlalile kodwa nawe!

Khosi , , ,” (Molefe 2005: 6)

USandile njalo wayethathekiile ngalo Khosi ndini. Wayesebona nje ethandana nentokazi enhle njengoKhosi. Wayengasenandaba nokuncika noma ngabe uKhosi kukhona athandana naye. Walibala ukubukana noKhosi uSandile waze waxoshwa ukubheka isikhathi esabe sesidliwe yinja yasiqeda nya.

Kuyamangalisa ukuzwa ukuthi uKhosi wayesiheha ngesibhelu nje isikhukhukazi engahlose luthando. Nangu esezixoxela nesigungu angomunye waso:

“He!” Kuhleka intombi ichobozela ibheka phansi.
“Besekungowakhona endaweni lo akade uxoxa naye?”
Kubuza uJomba.
“Impela”
“Ubesebuyalela ukuthi imi kanjani imboni?”
“Cha ubesangitshela ukuthi uyasha ngami.”
“Ha!” Kubabaza uMathambo egegetheka eqhiyama, “Bengingasho kungaqalwa lapho!”
(Molefe 2005 : 7)

Sekuhlekiswa ngaye uSandile kubuzwa akushilo nakwenzile. Khosi ndini kanti ubeyosebenza ngokuheha uSandile. UKhosi aqhubeke nale nhloso yabo akhulume noSandile kanje:

Athi, “Ngizomzama Khosi yize noma sike sathethisana nje izolo.”
Ithi, “Ngisize”
Kulungile, ubobuya kusasa ngizobe sengikukhulumele naye,
Ewu, ibonge intokazi, bese imbuka kahle.

Kuyabonakala ukuthi impandla yabe ikhwela ngamanhlonhlo lapha. USandile usha ngoKhosi angamazwi, uKhosi kufezeka izinhloso zakhe.

UKhosi uvezwe njengowesifazane onobuqili. Lawa mazwi alandelayo ayakufakazela ukuba ngamaqili kwabantu besifazane:

Abantu besifazane bathathwa njengamaqili akwazi ukuqamba amanga akholeke.
(Manyathi 2002:65)

Inkulumo kaKhosi inobuqidlana nesibindi futhi ibukeka imumethe ukuzazi nokuzethemba okungajwayelekile. UKhosi uzocela umsebenzi kodwa akakhulumisi okwentombazane ehluphekele umsebenzi nencengayo.

Sekubonakala isimo sesiya ngokushuba manje kulo mdlalo ocashunwe ngezansi:

Kwenabe uMathambo, “Uyabona-ke Khosi, okokuqala nje uYocwatha uthe ufuna isimo sonke sesitolo kanye-ke nokuthi uthole isigqebhezana lapho kwasayinda khona uBhengu lowo ukuze izinto zihambe kahle nakalula. Isoka lakho lona lilunge lidelile. Esikufunayo kuzokwenziwa ngaphandle kwethu sibalandela,”
(Molefe 2005 : 17)

Kubonakala uBhengu eboshelwe amanqina enyathi lapha koKhosi. Impela isitolo sisengcupheni kubekwe unoxhaka onguKhosi futhi uyabamba akadlali. Wasebenza-ke esitolo sikaBhengu waze wagcina esethinta isisefo uma uBhengu engekho. Waye ngazibambeleli-ke uma nje izandla zakhe zike zathinta isisefo wayevele asebenze ngempela. Onoxhaka babecushwe ngempela uKhosi wayengakazukuyeka ukuphosela uSandile umgqakazo. UKhosi wavakashela uSandile kwaba mnandi impela.

Ubuqili bukaKhosi wayengabuboni uSandile. Wayebona izinto zihamba kahle, ethandana nentombi enhle, eseyitholele nomsebenzi. Bayathandana. Yiqili uKhosi, leli elinezimindlela. Usebenza neqembu labesilisa akabesabi neze futhi lokho sekumenze wangesaba umuntu wesilisa. Ngelinye ilanga uKhosi ephezu kwamaqhinga akhe kungene umfana ongemfana:

Ashaye izandla uKhosi. Athi,
“Maye, yimihlola yini!
Athi umfana, “Yimina Khosi!
Wenzani wena la? Uyasebenza?”
“Yebo. WENA UVELAPHI? Awu, Cici-ma!”
“Ngiphuma empophomeni.”
“Uyamthola kodwa ubaba?”
“Lutho. Bamkhomba le eNyukhasela manje.”
Awu, kubonakale ukuthi bayajabulelana labantu.
Bazalwa ndawonye impela.
(Molefe 2005 : 31)

Le nto ayixoxa noCicima uKhosi ayilona neze iqiniso. UCicima omunye weqembu labo lamaHarangu. Le nto abayixoxayo amawongowongo nje baphezu kobuqili thizeni.

Sekunelinye iqili lentombazane elizibiza ngoSusan Jele nalo liqhubeka kubo ubuqili bukaKhosi. USusan wafika wazenza omaziyo uBhengu wabe esecela ukushaya ucingo. Kuthe-ke esephezu kwalobo buqili bezingcingo ekhuluma into eyaziwa nguye neqembu lakhe acasuke aphele uBhengu. Ithe uma iqeda nje kwazwakala ukungqongqoza emnyango . UBhengu kuwo lowo mnyama kuqhamuke izinsizwa zimbe zizocela uBhengu ukuba aziqashisele isitolo sakhe. Cha empeleni wayengacelwa wayetshelwa nje ukuthi enzeni. Wanqunyelwa ugwayi katiki ngesitolo sakhe. Emva kwalokho wabe esedansela isiginci sabo. UKhosi akabuyekile ubuqili bakhe futhi konke okwenzekayo ukwazi kangcono. Wazi nesikhathi sokwenzeka kwezinto. Kuwo lowo mzuzu aqhube ubuqili uKhosi azibuzise uBhengu azi kahle ukuthi uthathwe yiqembu lakhe. Uthe esuka wacela inombolo kaMaMnguni kuSelina osebenza kwaBhengu nango-ke eseqhubeka nobuqili ocingweni:

Athi, NginguSelina...”
Abambe umlomo uSelina,
“ngicela ukukubikela ukuthi ungalushayi ucingo, akuzukubabikho muntu lapha ekhaya, sisayobona uSandile le ekhaya akaphilile.”

UKhosi uvezwe esephenduke usibindi gidi into engasabi muntu engasabi phoyisa nasibhamu.

Usungaphika ukuthi yiyo le ntokazi enhle eyafika esitolo sikaBhengu izothile idle ngokuhleka njalo.Noma etholana nezimo ezibucayi, uyashesha ukusebenzisa ingqondo. Kwathi engazelele ezithela phezu kwamaphoyisa wayesedlala ukuba ungqondongqondo-ke uKhosi. Usenza obakhe ubugebengu angabuyalelwe muntu.

Sekumele aqhamuke neqhinga lokuthi badlule kanjani kula maphoyisa. Walibamba isu uKhosi. Empeleni la mantombazane achazwe emahle zigebengu zangempela. UMakhehlana indoda ibuza kuwo ukuthi:

“Ngidubule uma kufikwa laphaya?”
Athi, “Sizokusho.”
(Molefe 2005: 71)

4.2.3 USusan

USusan naye uvezwe bengamantombazana anobugebengu obujulile. UKhosi wabe eseyekile-ke manje ukusinisa amahleza waphenduka esoqobo isigebengu esefuna izikhiye zemoto kaBhengu ngoshova. Athi esadidekile uSelina amtshela ukuthi: kuyahanjwa. Uthe uma uKhosi ebona uSelina etibila wavuka inj’ ebomvu:

Athi uKhosi, “WeSelina unenkani yini?”
“Inkani uma kwenziwani?
Yini ungachazi into eqondile?
Yini uvele uthi makuhanjwe nje?”
Kuqhashe ivolovolo kuKhosi masinyane.
Imthatha kancane le ntombazane eyayibona.
(Molefe 2005 : 44)

Hhayi-ke yonke into eyalandela lapho wabe eseyenza ngevolovolo uSelina. Isitolo sikaBhengu asiqhwaga amaHarangu ngobuqili bukaKhosi noSusan. OSusan noKhosi babefundiswe bafundiseka ukuphila ngamanga, ubuqili nobugebengu. OSusan noKhosi kwakuzinkalakatha ezikwazi nokushayela imoto zibalekela amaphoyisa. Lobu bugebengu bala mantombazane neqembu lamaHarangu. Kwasuka uthuli amaphoyisa namosha exosha amaHarangu.

Uchungechunge lobugebengu boKhosi noSusan neqembu labo babe bumbandakanya lokhu:

- Isitolo sika Bhengu
- Ibhange

Imikhuba yoSusan noKhosi bagcina khona ejele. Bakhishwa ukuba babonwe oBhengu, umkakhe uSelina noSandile nabanye ababevalelwe nababenziwe izithutha kakhulu. Kwabonanwa-ke kwehlukana sebebuyela khona ejele. Kunokuthi bazisole oSusan noKhosi njengabantu besifazane bazincoma ubuqhawe babo bexhawula ikakhulukazi kuSandile nakuSelina ababenza izithutha zokuqala nezokugcina. Bavezwe beyingozi ngempela futhi beyizigebengu ezimangalisayo abantu besifazane.

4.3 KUNJALO-KE: MJAJISI E. WANDA 2006

4.3.1 Isingeniso

Lapha sizophawula ngendlela lo mbhali ethule ngayo abantu besifazane kule noveli yakhe. Asisheshe sisho ukuthi lona ngumbhalo obhalwe kule minyaka yokuqedwa kobandlululo nokunikwa kwabesifazane amalungelo. Lapha ngezansi asizolandela yonke imininingwane yokuhluzwa kwenoveli njengoba senze ngasenhla sizothinta nje ukuvezwa kwabalingiswa besifazane abambalwa. Injongo enqala ukuthula ukuchema kwababhali besilisa.

4.3.2 Ukufingqa indaba

Uthisha uMoloi, yisoka lamanyala esikoleni iZenzele High School, eMbumbulu. Useze wakhulelisa omunye uthisha umisi Hlophe. Wamthembisa ukuthi uzomthatha amenze umkakhe ngakho indaba mayingavezwa kuthisha omkhulu. Nakho-ke sekufika isitubutubana sentombazane yakaKheswa, uDumazile. Imthathile uthisha lona, uselokhu eyithuma eyithumile ekhotheji ngesikhathi senhlabakhefu. Othisha besifazane abanye abayifuni le nto. Bona basola yona le ngane ngokufaka izingubo ezimfushane ilandelane noMoloi. Kwamphatha kabi ukuzwa le ngxoxo uDumazile ngoba yena wabe engazi lutho.

Kuthe angakuzwa lokhu uDumazile waqonda endlini kathisha uMoloi, wafika wayikhuluma. Kanti wabe usuzithelile umsobho eswayini, uthisha wathi abavele bathandane ngoba naye uyazifela ngaye. Wala waphetha uDumazile ekhumbula amazwi awatshelwa abazali bakhe mhlazane esuka ekhaya eza kulesi sikole. Waqala wagula ebulawa izibhobo zifuna ukumjuqa wagcina eseye kodokotela. Abakwazanga ukumsiza ngoba lezi kwabe kuyiziphoso zikaMoloi. Nango-ke uDumazile eseya kumuntu omdala oseduze uthisha owafike wathi uzomsiza yena ziphele izibhobo lezo. Kwathi noma exwaya uDumazile walalisa ulimi uMoloi zamlungela izinto. Phathaphatha wakhulelwa uDumazile. Uthe ukuzwa lokho uMoloi wabaleka washiya umisi Hlophe noDumazile besezinkingeni. Waxoshwa uDumazile kwafanele ukuthi abuyele ekhaya nomthwalo wakwaMoloi. Ekuboneni isimo kwezezimali , wabe esecela ukuyobamba itoho. Wathi ukuba avunyelwe nje waqonda kuSithole wayozama ngempela waba nenhlanhla wathathwa ukuba agade ingane. Kwahamba isikhathi wathutha uSithole wabuyela kwelakubo wabe esehamba naye uDumazile ukuze ayosebenza esitolo. Bagcina sebethandana baze bathola ingane. Wabhidlika umuzi kaMaNzimande. Kwahamba isikhathi sasha isitolo sikaSithole wakhungathwa ububha wase eyambalekela uDumazile washada noMtalaselwa. Yilapho-ke aphoqeka ukubuyela emzini wakhe uSithole engasenalutho. Kwagcina ngokuba kushone umnumzane uMbhekeni Enock Sithole, Unkosikazi uZenzile Cynthia Sithole (uMaNzimande), umnumzane uMthovovo Senzeni Mkhize, umnumzane uMtalaselwa Goodman Zuma umyeni kaDumazile, nomnumzane uZitike Jeffrey Moloi bonke abake bancinda odengezini lukaDumazile. Yeka uMaNzimande owafela imikhuba kaSithole umyeni wakhe. Kwagcina ngokufa kwakhe uDumazile owayesenuke nomamezala wakhe ngokuthi uyathakatha.

4.3.2.1 Umemu Mpungose nomemu Ngcamu

Umemu Mpungose nomemu Ngcamu bafundisa eZenzele High School eMbumbulu. Bafundisa nothisha uMoloi nomisi Hlophe nabanye. Uthisha uMoloi-ke usesolwa ukuthi usethandana nengane yesikole uDumazile. Laba balingiswa abangomemu bavezwe behleba. Sithola ukululazeka komuntu wesifazane azenzela khona ngendlela abunjwe ngayo, ngisho nangendlela agqoka ngayo, phela leli yiso umbhali wesilisa abuka ngalo. Usebenzisa abalingiswa besifazane omemu Mpungose noNgcamu ukuveza lokhu lapho bethi:

“Uthandana noDumazile, isidudla lesi sakwaKheswa,” ngumemu Mpungose-ke lowo.

Hawu! Othisha abakawuyeki lo mkhuba wabo ka *send and follow?*”

“Chabo memu, akubona bonke othisha abonakele. Yilesi sikhohlakali nje sakwaMoloi.” Kusho umemu Ngcamu.

Nakho kodwa okungamantombazane kuyabaheha othisha besilisa. Akukhona ukugqoka lokhu! Kube yimihinihininjana nje! Lezi zinto ziyahluleka nawukuhlala, ziyadunusa nje!” (Wanda 2006:2)

Kuyezwakala nje kule nkulumo ikakhulukazi ephuma kumemu Mpungose ukuthi le ngane enguDumazile kufanele ukuhlukunyezwa ngoba iyisidudla esigqoka izingubo ezimfushane. Kanti othisha akumele bafundise abantwana nangendlela yokuziphatha. Baqhubeka behleba omemu baze babalula nokuthi uthisha uMoloi uyaphalaza usishela ngemithi isidudla sakwaKheswa. Umbhali lapha ubeka sengathi lo muntu omncane onguDumazile uyazibizela ukuhlushwa nakhu nabanye besifazane bephawula ngakho. Ngala mazwi athulwa yilaba balingiswa uRoberts (1995:100) uthatha athi:

... characters express their own views, which may be right or wrong, admirable or contemptible. When you consider such dramatic speeches you must do considerable interpreting and evaluating yourself.

Ngabe ububi bukathisha uMoloi abakwazi ukuxoxisana naye ngabo ukuze le ngane ivikeleke na? Cha ngumuntu wesifazane uyazibizela ukuhlupheka akabhekane

nakho yize eyingane. Uthisha uMoloi lona ukukhohlakala kwakhe kuyadlulela ngoba noma uDumazile esezocela usizo kuyena njengomuntu omdala, usesina ezibethela enganeni. Phezu kwakho konke lokhu uDumazile uyagxuma, nango-ke esemphosa ukuze amqome. Ugcina emqomile ngenxa yemithi aze agcine emkhulelisile wabe esembalekela. Umisi Hlophe, noDumazile sebelahlekelwe yikusasa emsebenzini nasesikoleni ngenxa kathisha uMoloi onyamalala engazikhokhelanga izono zakhe.

Sebeke baphawula onozindaba abangomemu ngokuthi uMoloi lo uyabonakala egquma, ephalaza ekhwifa ebiza izesheli zakhe.

Kwathi sekubuye umisi Hlophe yaqhubeka inhlebo sekutshelwa umisi izindaba ebekade zenziwa uthisha uMoloi. Nangu umemu Mpungose esezikhininda ethi:

Uthisha uMoloi uqonyiwe lapha esikoleni; uqonywe ingcaca. Le nto yakhe ayisazi nokuthi thina siyisiciko saliphi ibhodwe! (Wanda 2006: 17)

Kwaba nzima kumisi Hlophe ukuzwa izindaba ezingemnandi ngalolo hlobo.

4.3.2.2 UDumazile

UDumazile uvezwe ehletshwa omemu bakhe ngento angayazi, waphatheka kabi waze waphazamiseka nasezifundweni zakhe. Sivezelwa uDumazile edumaza abazali bakhe esemncane kakhulu. Langa limbe uDumazile engazelele lutho esasalele endlini encane, wehlelwa yinhlanhla eyibhadi lokuzwa omemu Ngcamu nomemu Mpungose bemhleba ngokuqoma uthisha uMoloi engamqomile futhi engamsheli nokumeshela. Kwamkhathaza ukuzwa le ngxoxo eyayingelona iqiniso uDumazile.

Lwamudla udweshu lwangaphakathi nangu simuzwa ethi:

Kanti abafundi bangikhipha inyumbazane nje yingoba kuthiwa mina ngiqome uthisha uMoloi? Bakuthathaphi lokhu abakushoyo? Mh, cisha baye babone uma ngiyokwenzela uthisha itiyiye

ngenhlabakhefu! Pho ngalokho sebengaze bathi mina ngithandana nothisha? (Wanda; 2004:5)

Kwazicacela ukuthi ubhecwa ngobende inyama engayidlanga. Kwakuyiqiniso phela ukuthi wayengazani ngempela nokuqoma uthisha. Waqala ukuphazamiseka emsebenzini wesikole ake andwaze nje ephethwe yimicabango ngale ndaba kathisha uMoloi. Wake weqa manje nasesikoleni azigodukele ngoba ezibona ebandlululwa ngoba kuthiwa uqome uthisha. Akugcinanga lapho, uthisha uMoloi waphonsa uDumazile ngemithi wagula wahlatshwa yizibhobo kabi. Yena uthisha uMoloi watshela uDumazile ukuthi izibhobo zizoqedwa ukuthi amqome nje kuphela. Wadideka ngempela uDumazile wamqoma kanti usezidonsela amanzi ngomsele. Indaba yokuphazamiseka kukaDumazile esikoleni ayigcinanga ilula nje kwathi ngokubuya kwembangqi yakhe ewumisi Hlophe kwadingeka ukuba agodukiswe ukuze alande abazali bakhe phela. Kwabe sekuwukuxoshwa kwakhe-ke lokho ngoba akaphindanaga alithole ithuba lokubuya azofunda, wasiyeka kanjalo-ke isikole nekusasa lakhe lafiphala.

UDumazile uvezwa esesimeni esibucayi ngoba exoshiwe esikoleni waxolela ukuqamba amanga ngoba ecabanga ukuthi uyobathela ngehlazo lokukhulelwa nokuxoshwa esikoleni. Wavele wabona kungcono ukufike aqambe amanga kubazali bakhe ukuze agweme ulaka. Ufika ekhaya nje sekuyahlwa umuntu akuselula ukuba umbonise, wafika-ke uDumazile kubo besamangele bembuza ukuthi uxoshwa yini esikoleni abe nempendulo ethi:

Eyi mama, siphume ngesamangundane esikoleni! Akuliwa akuliwa endaweni yaseMbumbulu! Kubulawa wena nkosikazi wena ngane, wenani nani! Abanandaba nakhehla nasalukazi! (Wanda; 2006:25)

Aqhubeke-ke uDumazile esenga ezimithiyo, asho khona ukuthi kubangwa zona izindaba zepolitiki le. Bese bembuza ngezinye izingane zasendaweni afunda nazo

ukuthi zona ziphi avele abatshele ukuthi oDayisile labo bagibele elinye ibhasi kodwa bonke babuyile ngoba engekho ongahlalela ukufela ezimpini zaseMbumbulu.

Esahlezi lapho ekhaya uDumazile kuqubuke ukugula aze ambuze uMaNdovela unina ukuthi udliwa yini kanti. Bagcine beye kadokotela, ngebhadi wagcina engene yedwa uDumazile kudokotela unina esahanjiswa yisisu, ekubuyeni kukanina wamtshela ukuthi kuthiwa ushodelwa yigazi emzimbeni kudingeka adle isibindi nesipinashi. Akazange ayithi vu eyokuthi kuthiwe ukhulelwe izinyanga sezinhlanu.

Ziye zidumbe izinyawo zikaDumazile baye enyangeni ifike ithi unombhulelo. Achaze-ke uDumazile ukuthi mbhulelo ndini uwufakwe yizingane ziyamzonda vele, athi:

Zingizondela isikhundla mama. Awazi wena ukuthi zazisigaqele kanjani isikhundla engangisiphethe esikoleni. Kwakuyimina kuphela ezinganeni owayenelungelo lokuyokhuluma nothishomkhulu ehhovisi. Ibid (2006:30)

Usho konke lokhu nje uqamba aluhlaza cwe. Usesizwe nayiyo inyanga ewahubhuzayo naye waqhubeka khona lapho ukuze abeke udaba lwakhe luzwakale kahle kubazali bakhe. Amanga kaDumazile ayewaqamba esafunda isikole akazange awayeke. Eseganile wuye lowaya eseqamba amanga anzima impela, usetshela umyeni wakhe uMtalaselwa ukuthi ubeye enyangeni kwathiwa kunomuntu osondelene noMtalaselwa othakathayo. Usethi-ke:

Bathi umama wakho. Bathi wayefunga egomela ngisakhulelwe ethi ngeke ngiyigone. Ngenxa yokuthi wahluleka ukuyibulala isengumbungu, usefuna ukuyiphooza ngezilwane zakhe manje. Wanda (2006: 146)

Inkulumo enohlevana olukhulu-ke lolu lokuthakathisa umamezala. Yamphatha kabi yamdida uMtalaselwa le nkulumo.

UDumazile uyiqili elinomona nelingenasimilo

Kuthe esexoshiwe kwaNzimande uDumazile wamthatha uSithole wayomhlalisa endlini esesitolo. Esitolo lapho kwabe kuhlala uMthovovo ogadayo. UMaNzimande wayemsola uDumazile ngokuthi usethandana naye uMthovovo lo ngoba kuthiwa akazibheki iziketzi. Wabhoka uMaNzimande ethi isitolo nezindlu ezikuso kusengezakhe akaxoshwe uDumazile ngempela uSithole wamxosha ngokuthi avele amthengele umuzi emafezini eMlazi kwa-Z.

Kwabe kungaselula ukuphunyuka kukaDumazile kuSithole eseze wamthengela nendlu. Bagcina ngakho ukuthandana bahlala lapho eMafezini. Wakhulelwa-ke uDumazile ekhuleliswa nguye uSithole lowo. Bagcina sebehlala noLerato Moloi ingane kaDumazile ekaMaNzimande ingasaphathwa. Wagcina ebuyiselwe esikoleni uDumazile, waze wayofundela ubuhlelengikazi, wathengelwa nemoto maqede wayishayisa. Kwahamba kwahamba sashintsha isimo nakuDumazile ingani phela uSithole wabe esephenduke impabanga enziwa umona kaDumazile. UDumazile wathumela abantu esitolo ukuba bayontshontsha bese besishisa. Iphoyisa lichaza lithi:

Babulala isicabha. Ngathi ngizama ukumemeza, bangishaya ngesidunu sesibhamu. Ngathula. Isicabha saklayeka, savuleka. Bangena. Batapa, batapa, batapa impahla. Ngithe ngibona kwaqhamuka umhuqa weloli, kwalayishwa kulo impahla. Ekuqedeni kwabo, laduma, lasuka lamela buqamama. Behla, babuya sebehamba ngezinyawo bephethe isipakupaku sikaphethilomu. Bawuthela endaweni yezingubo, balayitha, kwalanguka amalangabi. Basuka babaleka bangena elolini, bakhala bemuka. Ibid (2006: 119)

UDumazile unomona nenhliziyo embi. Isizathu esamenza wathumela izigebengu esitolo sikaSithole umona. Wayefuna ukuthola imali yokuthengela uyise imotshwana aphinde avule isaluni. Untshontshela uSithole yena lo owamthengela indlu, waqoqa

uLerato, wambuyisela esikoleni, wamthengela nemoto asiyikhulumi eyokumondla amenze konke okuhle. Waphenduka uphuya kanjalo-ke uSithole ngoba nomshuwalense awuzange ukhokhe wabeka ezawo izizathu.

Kwathi angaba wuphuya-ke uDumazile eseyinesi waziqomela uMtalaselwa baze bashada. USithole phela waboshwa ngecala lemoto eyashayisa kaDumazile ngoba wenza isivumelwano sokuthi uzokhokha kancane kancane. Waba neshwa-ke lokuthi kushe isitolo engakaqedi ukukhokha.

UDumazile waxova ngisho eseganile wabuye wantshontshelana noMoloi isoka lakhe elaliwuthisha. Obaba bezingane zikaDumazile babephithizela emzini kaMtalaselwa baze balwa bakhishwa ephepheni isihloko sabe sithi: AMADODA AKLINYENE EBANGA UMFAZI WOMUNTU.

4.3.2.3 UMisi Hlophe

Lapha sivezelwa umisi Hlophe ethukuthele ethelwa ngamanzi ngenxa yokungathembeki komuntu wesilisa, uthisha uMoloi athandana naye. Kwathi-ke sebeze bathandana oDumazile nothisha uMoloi kwavela isisu. Emva kwalezo ndaba zesisu sikaDumazile wavele wanyamalala esikoleni. Umisi Hlophe phela kwabe kungenye yezintombi zikathisha uMoloi befundisa ndawonye. Ubengekho eyobeletha njengoba esebuya izinto sezibheke le nale. Kungaleso sikhathi-ke lapho abiza khona lo Dumazile okuthiwa uthandana nesoka lakhe edinwe efile wakhuluma naye kanje:

Lalela lapha ngikutshela-ke mina: uJeffrey yi *boy-friend* yami. Uthi mina! Washo wambambatha isifuba phezu kwamabele. Ibid (2006: 18)

Wayengadiniwe wayeqhuma umisi Hlophe futhi noDumazile wamphendula kabi emtshela ukuthi naye wameshela uthisha uMoloi bayizintombi bobabili akekho

oshadiwe. Wangena esitafulumu ebitoza umisi esecela ukuphuziswa amanzi nje. Zindala zombili!

4.3.2.4 UMaNdovela

UMaNdovela umama kaDumazile oyethemba kakhulu indodakazi yakhe. Uvezwe njengomuntu wesifazane ohlukunyezwa ukuthelwa ngehlazo yindodakazi yakhe ekhulelwe ibe imfihlela nokumfihlela useze uzwa ngabantu. Langalimbe ahlangane noMaNyawuse ambuze ukuthi uthole mntwana muni uDumazile bese emtshela ukuthi izingane afunda nazo yizona ezithe ukhulelwe futhi usezobeletha. Ethuke kubande kwamancane uMaNdovela aqonde kuDumazile ayombuza:

Awu Dumazile! Ukhulelwe? Awu mntanami, kodwa manyala mani lawa owenzayo? Ngizoba yini kuyihlo? Ngitshele, ngizoba yini? Asho akhahle isililo uMaNdovela. (Wanda 2006:34)

Kwabizwa uzalo yadingidwa indaba yokuphoxa kukaDumazile ekhuleliswa uthisha uMoloi. Kwaba elibi ihlazo ukuthi uDumazile useyiswe esibhedlela nasenyangeni kwaduma ukuthi uyagula kanti amakhosikazi ayabona nje ukuthi ingane ikhulelwe.

4.3.2.5 UMaNdovela

UMaNdovela uvezwa esenzwelo ngoDumazile esebona kungcono amgadele ingane ukuze yena ayocinga amatoho. UDumazile owayemdumaze kangaka unina wabe esebona kungcono ayozama amatoho ukuze ondle ingane yakhe. Wabe-ke esecela uMaNdovela ukuba amgadele uLerato ingane yakhe phela. Akuzange kuqale kwehle kahle kuMaNdovela ecikwa wukugadana nengane kodwa wabuye wehlisa umoya wavuma. Ubaba kaDumazile uKheswa yena wayengafune kuzwa lutho nje ngale nto kaDumazile kodwa wagcina ethe abenze ngendlela ababona ngayo. UMaNdovela wayenqaphaza ethi nje kade ayephathana nezingane kodwa uma esebuzwa uKheswa ukuthi izogadwa wubani ingane kaDumazile sewuye othi:

Kanti bengingasala nje naye, ehhe akulutho. (Wanda 2006:64)

Usemvikela nalapho uKheswa ebabiza ngabafazi bobabili oMaNdovela noDumazile ngoba phela bazele manje. Wahamba-ke uDumazile wayosebenza kwaSithole owayenesitolo eduze. UDumazile wagcina ehambe noSithole ngenkathi esebuyela kwelakubo wayobasiza esitolo. Yabe isele iwutalatiya lukaMaNdovela intombazanyana enguLerato.

4.3.2.6 ULizy

ULizy uvezwe njengomlingiswa ohlebayo nonamanga. Uyasuka-ke uyohlebelu uMaNzimande ukuthi uDumazile uphathiswa okukamedemu esitolo. Inhlebo leyo yamthukuthelisa kakhulu uMaNzimande wathi uDumazile akasamdingi emzini wakhe.

Kwaba muncu impela kanti uzothi esebanjiwe uLizy ngamanga akhe bese ethi:

Mina bhuti bengithi ngiyamncokolisa nje uMaNzimande. Eqinisweni bekungamancoko nje, hhayi ngoba bengithi mhlawumbe kukhona into ekhona ngempela phakathi kwenu ninoDumazile. Bekungamancoko nje. Asho aze abumbe umlomo. (Wanda 2006:72)

Kule ncwadi ethi, “Isitolo Esasingasebhange” kuvezwe inhlanganisela yobugebengu embandakanya abesilisa nabesifazane. Kuvezwa abesifazane oKhosi noSusan besetshenziswa iqembu lezigebengu eliphezulu okuthiwa ‘Amaharangu’. Lobu bugebengu obuvezwa lapha bujulile kodwa abantu abenza lobu bugebengu buphumelele ukufolosa ngabantu besifazane abahaheha, badukise abanye abantu babenze izithutha zabo. Kuvama ukuba nzima noma kungenzeki sanhlobo ukuthi owesifazane naye owesilisa ozithola esengene kulolu hlobo lobugebengu aphume kalula aphinde aphilu impilo ejwayelekile futhi. Abanye bagcina ngakho ukubulawa imbala ukuze kugqitshwe ubufakazi. OKhosi noSusan baphakathi obishini futhi sebeyizingqwayingwayi zezigebengu uma sebekhomba abanye besilisa ngezibhamu. Bavezwe bengamaqhawe bekuthola abakufunayo kodwa zahamba izinto zabajikela

kwabaphelela ukuhlakanipha babanjwa baboshwa. Yebo sebekhona abesifazane abayizigebengu ezisezingeni eliphezulu njengoba bevezwe kule noveli kodwa kubukeke sekunehaba uma sebhendula amadoda abe yiziphukuphuku kakhulu njengoBhengu noSandile.

Kule noveli kaWanda ethi, “Kunjalo-ke” umlingiswa wethu omkhulu uDumazile uvele walandela igama lakhe waba yinto nje edumazayo kusukela ekuqaleni kuze kube sekugcineni. Uthandana nothisha omfundisayo uMoloi usuka lapho uyakhulelwa, uphendula kabi uMisi Hlophe, uqamba amanga kubazali bakhe ebafihlela ukuthi ukhulelwe, uthandana nobaba omdala oganiwe umnumzane uSithole, ubhidliza umuzi kaMaNzimande, wathandana noMthovovo iphoyisa lasesitolo, washada noMtalaselwa. UDumazile ube esevezwa exova izinto kakhulu uyamfundisa uSithole uze uba yinesi, umthengela nendlu ahlala kuyo, wondla nengane kaMoloi, umthengela nemoto, uyamondla kodwa wedlula lapho uthenga abantu ukuba bayoshisa isitolo sikaSithole emva kokuntshontsha izimpahla. UDumazile usehakathisa umamezala wakhe, uxova umuzi wenqaba nokwakha ngasemzini wakhe, ugcina ngokuthutha uMtalaselwa aye naye kude bangasaphinde balubhade ekhaya ukuyobona abazali bomyeni wakhe. Useyasampula-ke eseshintshanisa obaba bezingane zakhe okwagcina ngokuthi bafe bonke abakuleli tulo likaDumazile naye wagcina ngakho ukushona. Kudumaza kakhulu ukubona uDumazile engasenabo nje nobuncane ubuhle abe mubi aze ayongena egodini nabaningi.

4.4 ISIPHETHO

Kule ncwadi ethi, “Isitolo Esasingasebhange” kuvezwe inhlanganisela yobugebengu embandakanya abesilisa nabesifazane. Kuvezwa abesifazane oKhosi noSusan

besetshenziswa iqembu lezigebengu eliphezulu okuthiwa 'Amaharangu'. Lobu bugebengu obuvezwa lapha bujulile kodwa abantu abenza lobu bugebengu buphumelele ukufolosa ngabantu besifazane abaheha, badukise abanye abantu babenze izithutha zabo. Kuvama ukuba nzima noma kungenzeki sanhlobo ukuthi owesifazane naye owesilisa ozithola esengene kulolu hlobo lobugebengu aphume kalula aphinde aphile impilo ejwayelekile futhi. Abanye bagcina ngakho ukubulawa imbala ukuze kugqitshwe ubufakazi. OKhosi noSusan baphakathi obishini futhi sebeyizingqwayingwayi zezigebengu uma sebekhomba abanye besilisa ngezibhamu. Bavezwe bengamaqhawe bekuthola abakufunayo kodwa zahamba izinto zabajikela kwabaphelela ukuhlakanipha babanjwa baboshwa. Yebo sebekhona abesifazane abayizigebengu ezisezingeni eliphezulu njengoba bevezwe kule noveli kodwa kubukeke sekunehaba uma sebephendula amadoda abe yiziphukuphuku kakhulu njengoBhengu noSandile.

Kule noveli kaWanda ethi, "Kunjalo-ke" umlingiswa wethu omkhulu uDumazile uvele walandela igama lakhe waba yinto nje edumazayo kusukela ekuqaleni kuze kube sekugcineni. Uthandana nothisha omfundisayo uMoloi usuka lapho uyakhulelwa, uphendula kabi uMisi Hlophe, uqamba amanga kubazali bakhe ebafihlela ukuthi ukhulelwe, uthandana nobaba omdala oganiwe umnumzane uSithole, ubhidliza umuzi kaMaNzimande, wathandana noMthovovo iphoyisa lasesitolo, washada noMtalaselwa. UDumazile ube esevezwa exova izinto kakhulu uyamfundisa uSithole uze uba yinesi, umthengela nendlu ahlala kuyo, wondla nengane kaMoloi, umthengela nemoto, uyamondla kodwa wedlula lapho uthenga abantu ukuba bayoshisa isitolo sikaSithole emva kokuntshontsha izimpahla. UDumazile usehakathisa umamezala wakhe, uxova umuzi wenqaba nokwakha ngasemzini wakhe, ugcina ngokuthutha uMtalaselwa aye naye kude bangasaphinde balubhade

ekhaya ukuyobona abazali bomyeni wakhe. Useyasampula-ke eseshintshanisa obaba bezingane zakhe okwagcina ngokuthi bafe bonke abakuleli tulo likaDumazile naye wagcina ngakho ukushona. Kudumaza kakhulu ukubona uDumazile engasenabo nje nobuncane ubuhle abe mubi aze ayongena egodini nabaningi.

ISAHLUKO SESIHLANU

ISIPHETHO

5.1 ISINGENISO

Kulesi sahluko sizobukeza izinto ezisemqoka kulolu cwaningo mayelana nezahluko esidlule kuzo esikwenzile. Lokhu kujeqeza sikwenzela ukuqoqa imiqondo yethu ukuze sifinyelele kahle esiphethweni salolu cwaningo. Sizobheka imiphumela kanye neziphakamiso ezitholakele kulolu cwaningo. Lesi sahluko sizokwethula kafushane indlela abethulwe ngayo abesifazane ngabanye besifazane nangabesilisa. Sizosonga ucwaningo jikelele.

5.2 AMANQAMPUNQAMPU NGEZ AHLUKO ZOCWANINGO

Uma sibheka isahluko sokuqala siyathola ukuthi bekuyisingeniso salolu cwaningo.

Isahluko sokuqala –Isahluko sokuqala sisonke singenisa siphawule ngezinto ezibalulekile ezizodingidwa kulolu cwaningo; sithinta sichaze injongo; isisekelo nokubaluleka kocwaningo, imibhalo yobuciko nobunjalo bayo; imibhalo ezocutshungulwa; izindlela zokucwaninga kanye nohlelo lwesakhiwo socwaningo.

Isahluko sesibili: Izindlela zokuhlaza - Kulesi sahluko sibheka amathiyori asisizile ekucutshungulweni kwemibhalo ekhethelwe lolu cwaningo. Amathiyori asetshenziwe **iWumanizimu** (*womanism*), **iSemiyothikhi** (*semiotics*) **nendlela egcizelela isimo** (*structuralism*). saphawula ngokuthi kungani sakhetha la mathiyori nokuxhumana kwawo nezicwadi ezasetshenziswa ocwaningweni lwethu.

Isahluko sesithathu: Iphrozi engamanoveli. Lesi sahluko sidingida iphrozi, okungamanoveli okukhethelwe lolu cwaningo. Kukhethwe amanoveli abhalwe ngabesifazane kuphela. Amanoveli acutshungulwa yilawa: Umsebenzi Uyindlala (2005) Nelisile T. Msimang; Uthando Lungumanqoba (2005) Maphili Shange, Umshado (2006) Nelisiwe Zulu nethi; Ngiyabonga (2006) Zakithi Hazel Langa. UNunu encwadini ethi, “Umsebenzi Uyindlala” uvezwa ezizabalazela ngoba ezama ukusiza umndeni wakubo. Akumthokozisi ukubona bencike kuVika isoka lakhe ukuze libasize ngokudla njalo nje. Uthanda ukuphatheka kabi kakhulu lapho ebona uVika engafuni ukuthi azimele ayosebenza. UNunu uvezwa edlubulundela esimweni esingejwayelekile lapho uMike umphathi wakhe emvalele ehhotela efuna ukuzitika ngocansi. USue naye uvezwe engowesifazane oneqiniso futhi obumelayo ubuqotho ngokwenqaba ukwenza ukushintsha amamaki kaNunu enhlolokhono. Bavezwe ngendlela egculisayo laba besifazane ngoba basesimweni esijwayelekile esithinta impilo yabesifazane.

Sibuye savezelwa uPhindile encwadini ethi, “Uthando Lungumanqoba” ehlukunyezwa ngokocansi umalume wakhe uChris, aphinde ahlukunyezwe amaphoyisa, ahlukunyezwe nayizihlobo zakhe ezingabesifazane, abantu esilindele ukuthi phela babe nezinseka nothando nozwelo kodwa lutho. Empilweni nje ukuhlukunyezwa kwabesifazane kuningi ngokocansi nangazo zonke izindlela. Okubuye kwenza lokhu kuvezwa kwabesifazane kube nenasasa kulolu cwaningo, ukuthi kuvezwe obala ukuthi nakuba abesilisa bebahlukumeza abesifazane nabo abesifazane bayabahlukumeza abanye besifazane abasebancane njengoPhindile.

Ukuvezwa kukaTholakele noPamella encwadini ethi, “Umshado” wenza isimanga ngokumela izigebengu zabesifazane uTholakele. Kafuphi nje singathi uma ufuna

ukubona uqobo lomzenzisi, isikhohlakali nesigilamkhuba somuntu wesifazane ungabheka yena uTholakele. Lobu bubu bomuntu wesifazane bujijile kodwa futhi buyakholeka buzwakale kangcono uma bubekwa ngomunye umuntu wesifazane. Akusenzi sicabange ukuthi uyenzelela ngoba unendlela ethize yokuveza obunye ubunjalo babantu besifazane. Umuntu wesifazane phela uma naye esethe uyakhohlakala uvele edlulele amele abaningi eyedwa. Ukuphuza utshwala, ukubhema, ukuqoma umuntu ezilile, ukudayisa nokusebenzisa izidakamizwa, ukukhwabanisa imali, ubutabani nokuba nezimfihlo ezijulile yimikhuba esibangenile abanye abantu besifazane.

UJabulile esivezelwe yena encwadini ethi, “Ngiyabonga”, uvela ethobile eyintombazana esabugcinile ubuntombi bayo yize isisebenza. Kuyathokozisa ukubona ababhali besifazane bezivumbulula izinto ezincomekayo ngabantu besifazane nokho ezingagqanyiswa ngababhali besilisa. Ubuhlungu bokushonelwa izingane esivezelwa bona yinto eyaziwa kahle ngabantu besifazane yingakho buvezwa ngendlela yokuthi behlisa imvula yezinyembezi kuJabulile okwenzeka kuye. Kuyingakho futhi agcina ethathe isinqumo esinzima sokuthi avele ayeke ukuthola abantwana kunokuzalela phansi. Izenzo zikaMantombi ohlukumeza uJabulile ngoba esethandana nomyeni wakhe sethulwe sagculisa, phela imvamisa akeve edelela umuntu wesifazane ikakhulukazi uma ethandana nendoda eganiwe. Abaningi baye babone sengathi indoda leyo ekhohlakele ayisamfuni umkayo yikho iqonywa nje kanti bayazikhohlisa kokunye kusuke kuwukukhohlakala nje kwamadoda nokulingeka ngenxa yesimo esithile.

Isahluko sesine: Lesi sahluko sidingida amanoveli abhalwe ngabantu besilisa. Amanoveli acutshungulwa yilawa: Isitolo Esasingasebhange (2005) Lawrence Molefe nethi; Kunjalo-ke (2006) Mjajisi E. Wanda. Kule ncwadi ethi, “Isitolo

Esasingasebhangе” kuvezwe inhlanganisela yobugebengu embandakanya abesilisa nabesifazane. Kuvezwa abesifazane oKhosi noSusan besetshenziswa iqembu lezigebengu eliphezulu okuthiwa ‘Amaharangu’. Lobu bugebengu obuvezwa lapha bujulile kodwa abantu abenza lobu bugebengu buphumelele ukufolosa ngabantu besifazane bahehe, badukise abanye abantu babenze izithutha zabo. Kuvama ukuba nzima noma kungenzeki sanhlobo ukuthi owesifazane naye owesilisa ozithola esengene kulolu hlobo lobugebengu aphume kalula aphinde aphile impilo ejwayelekile futhi. Abanye bagcina ngakho ukubulawa imbala ukuze kugqitshwe ubufakazi. OKhosi noSusan baphakathi obishini futhi sebeyizingqwayingwayi zezigebengu uma sebekhomba abanye besilisa ngezibhamu. Bavezwe bengamaqhawe bekuthola abakufunayo kodwa zahamba izinto zabajikela kwabaphelela ukuhlakanipha babanjwa baboshwa. Yebo sebekhona abesifazane abayizigebengu ezisezingeni eliphezulu njengoba bevezwe kule noveli kodwa kubukeke sekunehaba uma sebephendula amadoda abe yiziphukuphuku kakhulu njengoBhengu noSandile.

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usethakathisa umamezala wakhe, uxova umuzi wenqaba nokwakha ngasemzini wakhe, ugcina ngokuthutha uMtalaselwa aye naye kude bangasaphinde balubhade ekhaya ukuyobona abazali bomyeni wakhe. Useyasampula-ke eseshintshanisa obaba bezingane zakhe okwagcina ngokuthi bafe bonke abakulolu lwembu lukaDumazile naye wagcina ngakho ukushona. Kudumaza kakhulu ukubona uDumazile engasenabo nje nobuncane ubuhle abe mubi aze ayongena egodini nabaningi.

5.3 IMIBONO NEZIFISO

Siyalibonga igalelo elikhulu elikhonjiswe ababhali besilisa abansundu bakuleli. Ukusebenzisana phakathi kwabesilisa nabesifazane bazo zonke izinhlanga kungasiza ukunciphisa noma ngabe yiziphi izinkoleloze ezikhona phakathi kwabantu bobulili obahlukene. Nakuba sizwa ngosizwile izingqinamba ezibhekene nababhali kodwa sifisa sengathi banganda ababhali bemibhalo ukuze izizwe zithuthukise imiqondo yazo. Ngifisa sengathi indlela abantu ababheka ngayo izinto ingathathela nakuyo imibhalo ngoba ivama ukwethula izifundo ezibalulekile empilweni nezakhayo zithuthukise isintu sonkana.

Izincwadi ezibhalwe ngabesifazane zibuvezile ubuhle kanjalo nobubi babantu besifazane. Abanye ababhali besifazane basuke banyonkela emibhalweni ebhalwe ngabesilisa ngaphambilini nendlela yokuchema ngokobulili.

Esikuphawulile kulezi zincwadi ezine ezibhalwe ngabesifazane wukuthi ababhali besifazane bamanje babukeka benokuqikelela ukuveza abesifazane njengoba benjalo. Imizwa yabesifazane ivezwa kahle uma ivezwa yilaba besifazane. Ukuveza

ubuhlungu nokuhlukumezeka kwabesifazane noma bangahlukunyezwa abesilisa noma bahlukunyezwa ngabanye besifazane kuvezwa kangcono kakhulu lapho kuvezwa yiyo ababhali abangabesifazane.

Akulona icala ukuveza ukuthi abesifazane banabo ubuqili babo nobugebengu njengoba sibuthola kula manoveli. Ukuxegelwa yisimilo kuyinto ekhona ejwayelekile kwabanye abantu besifazane.

Abesifazane futhi sebengene nabo ezidakamizweni ezithe chithi saka nezwe, bayazidayisa bazisebenzise futhi. Laba babhali besifazane baveza nezinto abangavamile ukuziveza ababhali besilisa. Umuzwa wobuhlungu ozwiwa abantu besifazane uma behlukumezeka, njengokudlwengulwa, ukushonelwa yizingane, ukuhlushwa isithandwa sakho sesilisa. Laba besifazane futhi basivezela nokuthi impilo yomuntu wesifazane iyaguqulwa yizimo ezinzima ahlangebuzana nazo, njengokuthi ashonelwe abazali bese edlwengulwa umalume wakhe agcine ahlopheke aze abe umahosha wangempela. Impilo iyaguquka isuka ebuhleni iye ebubini. Ibuye iguquke futhi isuka ebubini iye ebuhleni njengoba sibona uPhindile umahosha eguqula impilo yakhe ngokuthola isithandwa ashade abe wunkosikazi lisale phansi inesi. Akulula ukuba abesilisa baziveze lezi zingxenye ngempilo yomuntu wesifazane. Imvamisa abesilisa bagcina ngokumveza emubi owesifazane unomphela.

Uma sibheka kuzo zozimbili lezi zincwadi ezibhalwe ngabesilisa kugqanyiswa abantu besifazane bebabi ngempela. Abantu besilisa banakho ukubheka abantu besifazane ngeso elibuka ohlangothini olubi. Lokhu esikuphawulayo asisho ukuthi sibopha ngabhande linye bonke abesilisa kodwa sisho umkhuba ovamile owenziwayo nokho

bakhona nabanye besilisa abaveza abesifazane bekugwema ukuchema. Akusibo bonke abesilisa abachemayo uma bebhala imibhalo ngabesifazane bese bebaveza ngendlela ethile engamukeleki kahle. Akekho umuntu omubi ngakho konke noma omuhle ngakho konke kanjalo-ke nabalingiswa bethu sifisa ukubabona bephila impilo ekholwekayo yokuba muhle umuntu abuye abe nobubi ngoba phela alikho isoka elingenasici.

5.4 ISIPHETHO

Sengiphetha, ngithi angiphonse inselela emfundweni yakithi. Siyafundwa yebo isiZulu njengesifundo ezikoleni kodwa angakanani amakhono abacijwa ngawo abafundi ukuze phela lo mthombo ungashi ungapheli. Kungakanani ukugqugquzeleka kwabafundi bezinhlanga zonke ukuba babhale imibhalo ezofundwa izizukulwane nezizukulwane. Inkunzi phela isematholeni kanti libunjwa liseva ngakho-ke mabahlonyiswe emabangeni emfundo aphansi ukuze babe yizingqwayingqwayi zokubhala imibhalo. Mayande imincintiswano yokubhala imibhalo ibhekiswe kubafundi ezikoleni, bacijwe balolongwe, baphekwe bavuthwe sithuthuke isizwe.

Sibona kungakuhle abesilisa nabesifazane babambisane kakhulu kule ndima yokubhala, futhi kunciphe kakhulu ukuchema kulaba babhali ukuze uma abesifazane bebhala ngabesilisa bangenzeleli, nabo abesilisa uma bebhala ngabesifazane bangenzeleli futhi. Imibhalo ebhalwe ngababhali ngoba befuna ukwethula izifundo bavezele nomphakathi izinto eziningi ezikhona empilweni iyosiza ukuthuthukisa indlela eyamukelekile yokuziphatha kwesintu.

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