

sesikhombisa

AMANOVELI

Isingeniso

Ezhlukweni ezandulela lesi besilandela indaba yokuthuthuka ekubhahlweni kwesiZulu. Kuningi esesikusho ngobuciko bomlomo nokuqala kwamaZulu ukusebenzisa usiba. Kusukela kulesi sahluko-ke sifisa ukuthatha imikhakha eyehlukene esekubhalwe kuyo. Siziqala ngamanoveli bese sedlulela kwezinye izinhlobo – iphrozi emfushane, imidlalo nezinkondlo.

Azizingi izindaba ezinde ebucikweni bomlomo. Enye yalezo ezenza uchungechunge kungaba ngekaChakijana Bogcololo. Izindaba ezimnandi ezedluliswa ngomlomo bekuba yizigigaba ezithanda ukuzimela. Uhlobo lwendaba ende ngempela engabizwa ngokuthi yinoveli inakho ukususelwa ohlotsheni olubonakele ezincwadini ezifike nabasentshonalanga.

Kumanje nje asemaningi impela amanoveli asebhalwe ngesiZulu. Yiwona mkhakha wokubhaliwe ophambili impela. Ngeke-ke sakwazi ukuwathinta onke. Sizothatha athile nje ukwesekela lokho esifuna ukukuphawula. Lawo esingangenanga kuwo akusho ukuthi awanakeki ngalutho. Angase adingidwe kwezinye izincwadi nemicwaningo.

Uma siwabhekisisa amanoveli esiZulu sithola ukuthi kukhona indaba ayixoxayo ngempilo yabantu avela kubo. Yile ndaba esifisa ukunamathe-la kakhulu kuyo. Ngeke singene ekuwahluzeni okunemidati ngoba lokho ngokwakho nje sekungumsebenzi ofuna ibhuku lawo.

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

Kusukela ekuqaleni ukubhala kwakukhona kubabhali isifiso sokuba amagugu omdabu alondolozelwe izizukulwane. Sibhekise emagugwini njengawo umlando wamaZulu namaqhawe athile, nempilo nje eyayi-philwa endulo. Yikho ziziningi nje ngasekuqaleni izincwadi ezisethulela lo mlando nala maqhawe.

Iminyaka 1930–1949

Sesilithinte kabanzi igama likaLangalibalele Dube njengomunye wezi-ngqalabutho eziqavile ekubhalweni kwemisebenzi yesiZulu. Nakuwo umlando wokubhalwa kwamanoveli igama lakhe libalulekile njengoba engomunye kwabaqala ukugalela ngokuzwakalayo. Incwadi yakhe ethi *Insila kaShaka* (1930) yavulela abaningi isango lokusebenzisa lolu hlobo lokubhala ukwethula imibono yabo. Lena phela yindaba yayo insila kaShaka, uJeqe, obaleka kwaZulu ngoba engase abulawe kuthiwe akendlalele inkosi ngemuva kokubulawa kwayo. Uyabaleka aye ayofinyelela kwelaseButhonga, aze ayozinza eSwazini. Sibona umbhali ehlanganisa okunomlando nalokho akususa ekhanda okungezwakala kusanganekwane ngoba phela akaqonde khona ukuxoxa ngempilo engamaqiniso odwa ngoJeqe.

Nokho bakhona ababona usenamabalana lo msebenzi kaDube. Nango nje uGérard (1971:24) ethi:

Noma okwenzekayo okusemqoka kuchachile endabeni imiphetho yayo ike ibe lufifi ngoba uDube kunezindawo eziningi lapho ephambukela khona kwezamasiko nje, lapho echaza khona okuthile ngempilo yabantu kumaZulu namaSwazi. (Hum.)

Akungatshazwa nokho ukuthi umfo kaDube wenza umsebenzi omkhulu wokuvula indlela yokubhala entsha. Njengoba igama lakhe liphambili ekubhalweni kwephrozi, inhlangotho yababhali Usiba yabona kufanele ukuba lisetshenziswe ekwetheni omunye wemiklomelo ekhuthaza ukubhalwa kwezincwadi, wase ubizwa ngokuthi 'J.L. Dube – Via Afrika Award for Prose.'

Lokhu kuthinta emlandwini bese umuntu efaka eminye imidati esuka ekhanda siyakuthola ezincwadini ezilandela le kaDube. Eka-B.W. Vilakazi ethi *Noma Nini* (1935) kuyashiwo ngasekuqaleni kwayo ukuthi isuselwa endabeni eyenzeka ngezikhathi zikaMfundisi Grout esesimphawulile kwesinye isahluko. Kodwa yona isuke bese inamathela kwa-bathandanayo, uNsikana noNomkhosi abehlukana bethembisene ukuthi bayolindana. Kugcina kunjalo.

Okunguyena mbhali owangena kabanzi emlandwini wamaZulu ngu-R.R.R. Dhlobo. Imisebenzi yakhe ebalulekile ivela ngayo iminyaka yawo-1930-. Wabona kubalulekile ukuba agcine ulwazi ngamakhosi akwaZulu. Yikho azibhala zalandelana nje izincwadi ngala makhosi: *UDingane* (1936), *UShaka* (1937), *UMpande* (1938). Ezincwadini zakhe uDhlobo uke abhale izigigaba okuthi noma zingaxhumene ngokulandelana zibe zisethulela ulwazi olubalulekile ngenkosi leyo.

Bakhona nababhala ngezinye izilimi abathandayo ukuloba ngamakhosi akwaZulu. UThomas Mofolo wabhala inoveli yesiSuthu ethi *Chaka* eseyahunyushelwa ezilimini eziningi, ikakhulu ezaphesheya. Okuningi kule ndaba kuzwakala kusanganekwane. ULesoro wabhala ngoShaka umdlalo wesiSuthu othi *Tau Ya Ha Zulu* (iNkonyama yakwaZulu). Umhluzi u-J.M. Lenake (Gerard 1993:134) uphawula ukuthi ziningi izehlakalo ezibalulekile lo mbhali wedrama azishiyile.

UVilakazi naye wathi akagadle kule nkundla ngokuba abhale incwadi ngenkosi yakwaMthethwa *UDingiswayo kaJobe* (1939). Yindaba emnandi yokubaleka kukaGodongwane ngoba ezobulawa, kanti uzoze abuye futhi azothatha ubukhosi, apha the isizwe esasinamandla kunazo zonke kwelakwaZulu ngaleyo minyaka.

Ayede evela amanovelana amancane anomlando, njengeka-N.S. Luthango ethi *UMohlomi* (1938). Iyindaba yenkosi yabeSuthu eyayiphila ngezi-khathi zawoDingiswayo noShaka. Sifunda ngokuzalwa kwakhe, akhule aze abuse. Inoveli ebhalwe ngesiSuthu ethinta le nkosi yaze yavela ngo-1960, isibhalwa ngu-S.M. Guma. Isihloko sithi *Morena Mohlomi*.

Iminyaka yawo-1940- yayiqhubela phambili imibhalo yamanoveli. Yebo ayekhona amancane, njengeka-E.Z. Mhlongo ethi *UTholakele* (1940) ekhuluma ngentombazana, ukuzalwa kwayo, ifunde, ifundise, igane ize ishone. Kodwa umunxa owaqhubekela phambili kakhulu yiwo owamanoveli omlando. Nango uVilakazi esvela ngenoveli ethi *Nje Nempela* (1943) indaba ethi noma ingeyothando phakathi kukaMalambule no-Nomcebo, ibuye ingene nasezigamekweni zempi kaBhambatha ka-1906 lapho amaZulu ayephikisana khona nentela, okwakubekwa ngokuthi indoda ayithelele ikhanda layo. Kuyavela nokuthethiswa kwenkosi uDinizulu ethethiswa icala ngamaNgisi ngoba phela yisizwe sakhe lesi esingasafuni ukuwathobela.

Usekhona belu nombhali u-R.R.R.Dhlomo. Nango naye esethula umlando ongaqondene ngqo nenkosi, kodwa owathintayo amaqhawe omlando aqavile. Incwadi yakhe ethi *UNomalanga kaNdengezi* (1947) iyamthinta uShaka; okuningi kusukela ekubuseni kwakhe. Nokho indaba igxile eqhaweni uGala, isithandwa sikaNomalanga. Kule ncwadi uDhlomo usebenzisa amaqiniso athile omlando, kodwa athake ngokuningi akususa ekhanda ukuze indaba iphelele.

Ngo-1980 kwathi isifakelwe ukuba ifundwe ezikoleni le ncwadi uMnyango Wemfundo wathi ayikhishwe ngoba kukhona okungewona amaqiniso avumelana nomlando ngempela kuyo.

Noma zazikhona izincwadi ezinamathele emlandweni wakudala, bakhona ababhali abazama ukwethula isimo senhlalo yakwaZulu kudala. Kubantu phaqa yayisaqhubeka impilo, bethandana, balana, kunjeya. Uyayiveza kancane le mpilo u-R.H. Mthembu encwadini *UMamazane* (1947), indaba ekhombisa ukubangwa kwentombi uMamazane yizinsiswa uNgqeshe noSikhwili. Uze aphumelele uSikhwili.

Nokho kule minyaka yawo-1940 zavela zagqama izincwadi ezikhombisa impilo yokuhlalisana ezinsukwini zesimanje. Igama elivame ukuse-tshenziswa lapha ngelenoveli yokuhlalisana. Lapha umbhali uye abhekane nezinkinga zomphakathi azame ukubeka umbono wakhe, kokunye aze azame nokulinganisa ukuthi yena ubona zingase zixazululwe kanjani izinkinga lezo.

Ngalezi zinsuku-ke sekunokuziphatha okungathandeki kanti sekukhona nokuba abantu bavele beqe baye emadolobheni amakhulu lapho benza umathanda khona. Yikho u-R.R.R. Dhlomo esebhala incwadi ethi *Indlela Yababi* (1946). Izithandani ezingaziphathanga kahle ziyeqa ziye eGoli lapho zifike zihlangane nezinkinga khona. Insizwa uGwebu igcina isifele khona intombi, uDelsie, abuyele ekhaya esephendukile. Kuyakhanya lapha ukuthi uDhlomo ugcizelela ukuthi ukuziphatha kabi (indlela yababi) kuletha ukufa kanti ukuphenduka kungamsiza umuntu.

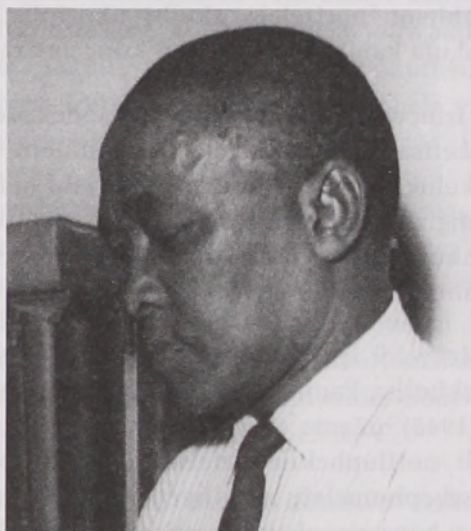
Zikhona nezinye izincwadi zale minyaka ezazibhekene nesimilo somuntu. Ababhali babefisa ukugcizelela nokuthi umuntu okhuthalele ugcina esevunile. Igxile kulokhu inoveli ka-E.H. Made ethi *Indlalifa YaseHarrisdale* (1940). UThengizwe uphuma ekhaya nemali ayinikwe nguyise othe akayoyikhulisa ukuze abe yindlalifa. Uhlangu nezinkinga, nokho abuye nemali isiphindwe kaningi.

Neka-J.M. Zama incwadi iyaya ohlotsheni lwesandla somzali enganeni. Umzali ngabe uyikhulisa kanjani ingane yakhe? Encwadini yakhe ethi *Nigabe Ngani?* (1948) uZama usethulela abantwana bakaNgqulunga. Ababili, uMsweli noHluphekile bafelwa ngunina bakhule kanzima, kodwa bagcine sebephumelele empilweni. Ababili, uNomacala noSimanga abanonina bayatetenyiswa bagcine sebewuhlupho, baze bafe kabi. Namagama abo nje abantwana ayazisho ukuthi baluhlobo luni.

Kusobala-ke ukuthi kusukela phansi nje amanoveli esiZulu akhomba izindlela ezimbalwa azithathayo. Kukhona umgudu womlando, kube nowenhlalo yakudala, kube nenhlalo yanamuhla. Labo abadingida eyanamuhla inhlalo kuthi noma beqhubeka nezindikimba esesizithintile bade bekhomba nezinkinga ezintsha.

Iminyaka 1950–1959

Nangayo iminyaka yawo-1950 isekhona le migudu. Usekhona namanje u-R.R.R. Dhlobo olokhu eqhubekile namabhuku akhe emilando yama-khosi. Manje usethula inkosi *UCetshwayo* (1952). Ngenkathi sifunda indaba yale nkosi siyasithola nesithombe somlandu eNingizimu Afrika ngale minyaka. UCetshwayo ushayelwa imithetho esindayo ngabaholi bamaNgisi oSir Theophilus Shepstone. Isimo phakathi kwamaZulu namaNgisi sishuba kangangoba ize ibambane impi ezindaweni ezinjengeSandlwana nasoNdini, aze aboshwe uCetshwayo. Indaba iphela esekhotheme, sekuthatha indodana uDinizulu.



R.R.R. DHLOMO

Kanti ezincwadini ezingagxilile emlandweni wabantu abake baphila kodwa ezisikhombisa impilo yakudala sithola ezikaKenneth Bhengu UKhalalembube (1953), nethi UKadebona (1958). Izindaba zikaBhengu zigqamisa ukubaluleka kobuqhawe ezikhathini zasendulo. Endabeni kaKhalalembube lo mbhali uthaka indaba esuka ekhanda nomlando. UKhalalembube yiqhawe elize lingene ebukhosini. Ngemuva kokuzwana nomunye womndlunkulu ubalekela eSwazini. Avela kabanzi amakhosi akwaZulu endabeni. Ngenxa yobuqhawe bakhe ubekwa nguShaka ukuba abuse amaSwazi. Kungena nendaba yokubusa kukaDingane ngemuva kokukhothama kukaShaka.

NoKadebona ukhombisa ubuqhawe ngokuhlabana aze abe seduze nenkosi. Akabenzi yena ubuqili bukaKhalalembube. Wethembeka kakhulu enkosini njengoba ede eyivikela nasezitheni. Indaba iphela esengumnumzana ohlezi kahle.

Uma sesizibukisisa lezi zindaba azipheleli khona nje ekugqamiseni ubuqhawe, kodwa zisichazela nangamasiko akudala angase akhohlakale uma engabhalwanga phansi. Isu elihle-ke ngelokuwagcina ngendaba.

Yebo, noma ekhona amasiko akudala, impilo ayimi ndawonye. Ngokungena kwemfundo evela entshonalanga, sekukhona abangawanaki kakhulu la masiko. Lokhu kudala udweshu phakathi kwabanamatehele enqubeni yakudala nabayibona leyo nqubo ingenalusizo. Uyakukhombisa lokhu uKenneth Bhengu kwenye incwadi yakhe *Umbuso WeZembe Nenkinga KaBhekifa* (1959). Amakhosi amaHiligwa oZembe, noNqabayembube noMabalengwe basiphatha kahle isizwe, bagcine namasiko aso kube nokuthula. Uma esethatha uBhekifa oyisifundiswa wawedelela amasiko, walandelwa ngamashwa. Uze ugcina ngokulalela izwi lesizwe sakhe.

Ithi ayihambe kanje nenoveli yesiXhosa ka-A.C. Jordan ethi *Ingqumbo Yeminyanya* (1940) (Gérard 1993:81). Nakhona izifundiswa ezingahambisi ngokwamasiko kuyazonakalela ekugcineni. Noma engasaphumeli obala kwabha lo mbhali ukhombisa ukuthi ubona ukugcina amasiko kuyikho okungaletha ukuthula.

Indaba kaBhekifa isingenisa indikimba yokungqubuzana kwenqubo yakudala neyesimanje, ukungqubuzana okuvela ngezindlela ezahlukene. Elinye lamasiko aziwayo amaZulu elokuba uyise wentombazana avele ayithume ukuba 'imlandele izinkomo' kumnumzana othile omi kahle. Lokhu kusho ukuthi kumele iyogana umuntu noma ibingamthandi. Kube nezinkinga-ke uma nayo ibisivele inalo isoka layo. Ababhali bakubona sengathi akuyona into enhle ukulandela leli siko. UJordan Ngubane ngomunye wabasheshe babhala ngale ndikimba. Nanso phela indaba yakhe ethi *Uvalo Lwezinhlonzi* (1956) isitshela ngentombi, uBejwayele, okwakumele ayogana indoda angayifuni ngendlela yesiko. Wagcina esenyamalele unomphela.

Olunye udweshu alusukeli khona emasikweni nje, kodwa kungqubuzana abazali nabantwana ngoba abantwana befuna ukwenza abakuthandayo. Wangena ngendaba enjena uSibusiso Nyembezi njengoba siyithola encwadini ethi *Mntanami! Mntanami!* (1950). UJabulani akakwazi ukumelana nemithetho yabazali bakhe, uxolela ukubaleka. Akukhona ukuthi abazali bafuna kugcinwe amasiko amadala alapha, kodwa laba bazali banesandla esiqinile ngoba bejonge ukwakha abantwana babo. Bangamakholwa, bafuna izinto zihambe ngendlela eqondile ehambisana nenkolo. Lokhu kubaleka sekusa indaba emgudwini walezo ezethula umuntu esuka emakhaya eya edolobheni. NoJabulani ufika aqhube ubugebengu eGoli aze abulale umfana omsulwa. Ngokukhuthazwa yintombi yakhe u-Alice ugcina esezinikele emaphoyiseni.

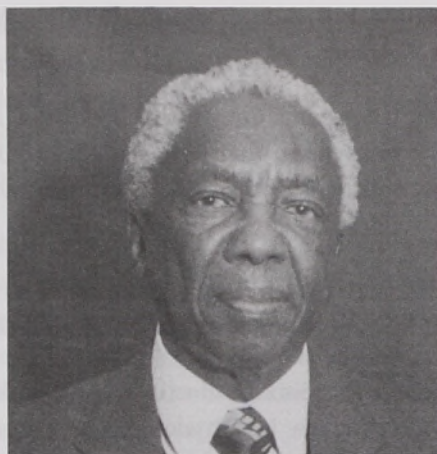
Lena ngenye yezincwadi 'ezingasozwe zabuna' esiZulwini. Abahluzi balo mbhali baye bamncomele ikhono lokuphatha indaba, kuxhumane kahle isakhiwo, abalingiswa abaphilayo nesizinda ngendlela engejwayelekile. Okunye okuphawuleka ngayo ukuthi umbhali waba nethuba lokuba ade eyihlela kabusha, akhiphe okunye okwakungagculisi oshicilelweni lwayo lokuqala, isale isicoceke kahle. Akuvamile lokhu emisebenzini yobuciko.

Noma ukuya edolobheni kungasagquqzelwanga yiyona ingxabano, kuyavela ezincwadini eziningi ukuthi kulandelwa ukonakala kwesimilo. Nasencwadini ka-D. Maduna ethi *Lemuka Izwe Elihle* (1957) uMwelase

uthi esenomkakhe ePitoli lapho esebenza khona bangenwe yimikhuba emibi enhlobonhlobo. Nokho ngokusizwa abangani abaqotho babuye babe ngabantu.



KENNETH BHENGU



SIBUSISO NYEMBEZI

Ziyakugcizelela izindaba ukubaluleka kwabantu abaqotho ekuphaseni labo ababuthaka ukuba babe ngabantu futhi.

Noma zikhona izindaba zabantu abangenwa yisihlava ngenxa yobuthaka besimilo, zilokhu zivela ezibakhombisayo abama baqine ikakhulu ngenxa yokuhlupheka, ukuthi baze bafike esiqongweni esithile. Inoveli kaNyembezi ethi *Ubudoda Abukhulelwa* (1953) noma yashicilelwa ngemva kuka*Mntanami! Mntanami!* yona yabhalwa ngaphambi kwakhe. Ixoxa ngoVusumuzi Gumede okhula eyintandane ehluphekayo, kodwa agcine eseyisigwili. UVusumuzi alimoni idolobha njengoba baye bonakale abaningi ezincwadini. Kusobala ukuthi ukonakala edolobheni kungavikeleka kumuntu oqotho nozimisele ukuzicwecwa.

Incwadi yesiZulu yokuqala ukuba ithole umklomelo wezokubhala ohlonipha umbhali obalulekile wesiXhosa, u-S.E. Mqhayi inoveli kaMoses Ngcobo ethi *Inkungu MaZulu* (1957). Yindaba enesizinda saseClermont. Sifunda ngomlingiswa uFanyana, usihlalo wenhlangano

Izakhhamuzi ebhekene nenhlalakahle yomphakathi kule ndawo. Kodwa nguye isigebengu esikhulu ngoba nasezitolo zakhe udayisa izinto zokwebiwa. Uphuma iqhubu nendoda evele izihluphekela, uMalinga. Noma esethi uyamangala uMalinga icala liyamla. U-C.T. Msimang (1986:114) ubona ukuthi le ndaba kaNgcobo ikhombisa ithonya lezingane kwane:

UFanyana encwadini *Inkungu MaZulu* ufana noChakijana engane kwane *Wangiweza Phela*. Ulokhu ephikelele ezwisa ubuhlungu nokuhlupheka kumuntu wakubo ngaphandle kwesizathu... (Hum.)

Isizathu ukuthi nje uFanyana kuyamthokozisa ukwenza okubi nokubona omunye umuntu ehlupheka njengoba kwakunjalo nakuChakijana.

Sithinte ezindabeni ezivama ukusuka ekhanda nje. Kanti phela kuphilwa nje zikhona izigameko ezenzeka emhlabeni ezibathintayo nabomdabu. Enye yalezi zindaba yimpi yomhlaba yesibili (1939- 1945). Iyayithinta le mpi inoveli ka-G.G.C.J. Nyanda ethi *Ifu Elimnyama* (1959). Le ndaba isukela lapho iNgonyama yamaZulu ikhetha amabutho amaZulu ukuba ayolwa kule mpi. Abayolwa bethenjiswa okuningi; amaholo amahle nenkululeko. Umxoxi ulanda ngezigameko ezishaqisayo lapho babefakhona nabamnyama. Kwakubakhalisa nokho ukuthi abamnyama abavele eNyunyani yaseNingizimu Afrika babengaqeqeshwanga ngokusetshenziswa kwezibhamu. Labo ababuya seyiphelile impi babethemba ukuthi lokho abakwethenjiswa kuzofezeka. Indaba umxoxi uyiphetha ngamazwi abuhlungu:

...kuzo zonke izithembiso esathenjiswa zona mhla siphumayo noma sinye esesigcwalisekile, impela sisalubambile udonga. Abanye bemukeliswa amabhayisekile, abanye izinkabi zokulima, abanye abazuzanga lutho, abaninginingi basathembe udwadwa lomnyama ongenafu... Yebo siyilwile le mpi iminyaka eyisithupha, kodwa namhlanje asilutho, asiphathwa, asibongwa, seswele ngisho ukudla.

(*Ifu Elimnyama*: 1959:110-111)

Iminyaka 1960-1969

Iminyaka yawo-1960 noma isenabo ababhali abambalwa kwesesike sakhuluma ngabo ingenisa abaningi abasha. Kungasekuqaleni kwayo le minyaka lapho angena khona okokuqala umbhali u-D.B.Z. Ntuli ngenoveli ethi *UBheka* (1961). Yindaba elulana nje yezingane, uBhekithemba noNomusa, ezikhula zithi zelumana ngempela, kanti azihlobene nakancane. Lokhu sekuvula ithuba lokuba zigcine sezishadile.

Le minyaka isenazo izindikimba esesike sazithinta, kodwa ezinye sezifakwe okunye okusha. Futhi sekubuye kwangena nezintsha izindikimba. Namanje usekhona umfo kaDhlomo. Usawaqhuba amanoveli akhe anemilando yamakhosi akwaZulu. Manje usethula umlando wenkosi **UDinuzulu** (1968). Usasebenzisa lona ikhono lakhe elejwayelekile, bese ede esekela okunye akushoyo ngokucaphuna ezincwadini azifundile ezinemidati.

Ephawula ngezincwadi zikaDhlomo u-A. Wainright (1977:8) uthi:

UDhlomo wayethanda ukuba iqondakale kahle imithombo yolwazi ayisebenzisayo, ezindabeni zakamuva nje wayeze acaphune nomthombo athole kuwo imidati ethile. (Hum.)

Usekhona uKenneth Bhengu nezindaba zakhe ezidumisa ubuqhawe. Manje usethulela indaba ethi *UNyambose NoZinitha* (1965), indaba yothando phakathi kweqhawe elihlakaniphile, uNyambose, nenkosazana uZinitha.

Indaba ethi ayihambisane nezikaBhengu ngokuncoma ubuqhawe nokuhlakanipha ngeka-J.M. Zama ethi *Ingwe Idla Ngamabala* (1967). Ibekwe ezikhathini zawoShaka njengoba uDlovunga wasebaThenjini elimala abaThembu bebhekene namabutho kaShaka. Nokho uDlovunga wehlukile emaqhaweni kaBhengu ngoba yena imvamisa uba nenhlahlaha nje okuyiyo emenza akhuphuke aze ayobusa isizwe sabaThembu.

Usekhona umfo kaNyembezi ogxile ezindabeni zokuhlalisana. Kodwa manje usefike nencwadi ethathwa njengeyezinye eziphambili, *Inkinsela YaseMgungundlovu* (1961). Lena yindaba yesigebengu esifika eNyanyadu sizenze umuntu ozosiza abantu. Ngenhlanhla siyabanjwa sesizohamba nezinkomo zabo. Le ndaba isingene ezinhlotsheni ezintsha zobugebengu okuxwayiswa ngazo umphakathi ukuthi uziqaphele.

Baningi asebebhale behluza amanoveli kaNyembezi. Imibono eminingi iyalibabaza ikhono lalo mbhali. Abaningi bababaza khona nje ukuba inoveli ixoxe indaba eyenzeka esikhathini esingangeviki elilodwa. Umcwaningo oqavile ngamanoveli kaNyembezi wenziwa ngu-S.D. Ngcongwane, enzela iziqu zobudokotela, isihloko sakhona sithi *Die Verhaalkuns van Sibusiso Nyembezi* (Unisa 1984).

Bakhona nabanye ababhali abathanda ukukhombisa amasu amasha obugebengu. UJames Gumbi, encwadini yakhe ethi *Wayesezofika Ekhaya* (1968) usixoxela indaba yomuntu ozama ukweba imali ngokuyifaka esinkweni. Njengoba isihloko sisho uyabanjwa esezofika nje ekhaya nomcebo wakhe.

Ngaphandle kukaDhlomo, sekungena abalobi abasha ababhala amanoveli omlando. Encwadini ethi *Imithi Ephundliwe* (1968) u-M. Hlela no-C. Nkosi bayibona ngelinye iso indaba yempi phakathi kwamaZulu namaNgisi ngesikhathi senkosi uCetshwayo. Bayisusela kuMehlokazulu owabulala omunye wamakhosikazi kayise, amaNgisi ase ethi uCetshwayo akahlawule ngekhulu lezinkomo. Enqaba amaZulu, yase ibambanma njalo. Indaba igcina isiboshiwe inkosi.

Impi yamaNgisi namaZulu ka-1879 lapho uCetshwayo wayethibelene khona noSomtsewu iyisisekelo esibalulekile kwababhala izindaba ezeyeme emlandweni. Nango nje noMuntu Xulu esebenzise leso sizinda enovelini yakhe ethi *USimpofu* (1969). Le ntokazi, uSimpofu, unikela ngempilo yakhe ukusindisa isithandwa sakhe uGqabula. Noma izithandani sezibalekile uSimpofu uphoqwa ngumnewabo ukuba adele isoka lakhe ayogana uXulu. Imidati yomlando ithintana ngqo neqhawekazi.

Inoveli yomlando yalesi sikhathi ayisapheleli khona nje emlandweni wamaZulu. UMoses Ngcobo usedlulela emaXhoseni, eminyakeni yawo-1856. Indaba kaNongqawuse obika ukuthi uMlanjeni uthi isizwe asiqede sishise konke okudliwayo ngoba abaphansi bazoletsha umbuso omusha siyithola encwadini ethi *Ukufika Kosuku* (1969). Lwafika usuku akwenzeka simanga, bafa abantu.

Sike sathinta endikimbeni yentombazana ephoqwa ukuba iyogana umuntu engamfuni, noma ephazanyiswa ekuganeni umuntu emthandayo. Usaphonsa itshe esivivaneni kuyo le ndikimba u-Elliot Mkhize ngencwadi ethi *Inhliziyo Ingugo Wami* (1969). Intombi izisiza ngokubhoka ngokuzenza isichwensi ngosuku lomgcagco, ize ikhululwe ukuba iye kulowo emthandayo. Umbhali wethula umbono wokusombulula le nkinga yokuganiselana ngamazwi omunye wabalingiswa, uKhumalo:

‘...Angisho ukuthi izingane zenu ningaziganiseli abanumzane... Engiqonde ukukugcizelela ngukuthi uma umntanakho nizwana naye ekuvuma lokho okushoyo kulungile, kodwa uma evusa umhlwenga kungcono uthambele lona lolo sizi ngoba inhliziyo iya lapho ithanda khona...’

(*Inhliziyo Ingugo Wami* 1969:120)

Le ncwadi kaGubhela yadla ubhedu emncintiswaneni womkhosi weRiphabliki ngo-1966.

Ukusingathe ngenye indlela uZwakala Khuzwayo okuthi akuye kule ndikimba. Encwadini ethi *ESezane* (1969) sithola indoda engumfelwa ikhathazeke ngekusasa lendodakazi yayo kwezothando. Nokho indaba iphela ngenjabulo ngoba le nsizwa ezwana nendodakazi igcina isizokhonga ngempela.

Zisavela izincwadi ezinendikimba ‘yendodana yolahleko’. Lidingida le ndikimba *Ikusasa Alaziwa* (1961) lika-O.E.H.M. Nxumalo. UMthobisi indodana yabazali abaqotho, uba yisigebengu nesikhohlakali aze abe yinto yejele. Kamuva uyazisola aze agcotshelwe ubufundisi.

Kodwa-ke okaMkhatshwa ubuye agudluke kule ndikimba osekugidwe kuyo isikhathi impela. Usengena ekuthintekeni kwempilo yomdabu ngenxa yokufika 'kwempucuko entsha'. Kukhona abantu ebaethela ubunzima le nguquko. Kunjalo nakuMuzikayise Gumede esimthola encwadini ethi *Ngisinga Empumalanga* (1969). Indaba ixoxwa nguye uGumede. Ubona kunamagugu amakhulu aselahlekile ngokufika kwenqubo yesimanje. Nokho ugcina ngamazwi anethemba okuthi ngeke yavinjelwa inqubekelaphambili. Kukhona okuhle eza nakho njenge-mfundo nje.

Kwake kwathi lapho umbhali u-J.S.M. Matsebula ekhuluma nomsakazi uLee Nichols (1981:119) wabeka amazwi abalulekile ngenqubo yabomdabu:

Ngokwamasiko ethu ingane njalo nje ithatha isibongo sikayise. Kodwa namuhla sithola abesifazane abangashadile abathola izingane bese bezinika izibongo zabo... Kuyenzeka uyise wale ngane abe nezinye izingane azithole kwabanye besifazane... Izingane ezimbili eziyigazi layise munye zingase zitholane zishade, bese zibona kamuva ukuthi bekungafanele zishade. (Hum.)

Le nkinga ivame ukucela ngenxa yokungaziphathi kahle komunye wabazali. Encwadini yakhe uMatsebula ethi *Inkanankana* (1964) indodana kaBhevula, uQhathumunyu, ithandana nentokazi eyindodakazi yakhe uBhevula, ayithola kuSizakele, intombi ehlukana nayo ngoba ingamfuni. Uma sekutholakala lokhu, kwabonakala ukuthi sekuvele inkankana. Noma kungachachisiwe, kusobala ukuthi uhlelo lomshado lwagcina seluchithiwe.

No-S.S. Shabangu udingida inkinga efana nale encwadini ethi *Imvu Yolahleko* (1966). UGabisile wathola umntwana womfana, uTholi, engashadile wamhlala ngoba esaba ihlazo. Wabuye washada, wathola intombazana, uNtombenhle. Lezi zingane zigcina sezithandana zingazi zona. Unina wazama ukuzehlukanisise ngokusebenzisa umuthi, kanti lo muthi uzoyisanganisa indodakazi yakhe. Indaba iphela kabuhlungu uTholi esebulele uyise ebengamazi, naye esegwetshelwe intambo.



S.S. SHABANGU

Siyabona-ke ukuthi kule minyaka noma zisadingidwa izindikimba esesizejwayele, kukhona ukuqhubekela kokunye okuyizinkinga ezintsha obhekene nazo umphakathi.

Iminyaka 1970-1979

Nakuyo iminyaka yawo-1970 kuthi noma behlungeka abanye ababhali ebasilokhu sinabo, basale abanye, kodwa futhi kungene abasha nama-galelo amasha. Le minyaka ivulwa ngumbhali esesike sahlangu u-D.B.Z. Ntuli. Wethula indikimba yokungasizi kokuphindisa enovelini ethi *Ngizoze Ngimthole* (1970). Le noveli isuselwa emdlalweni womsakazo owuchungechunge. UGwaqaza uziphindisela ngokubulala uDube abaxabana naye kudala. Indodana kaDube uBhakubha useyafunga ukuthi ngeke aphumule engakamphindiseli uyise. Uyaphuma azingele uGwaqaza. Kwala esekhuzwa uBhakubha ukuba ayeke athi ngeke aguquka esifungweni sakhe. Bayazingelana kuze kuthi ekugcineni batholane, balwe. Bagcina sebefe bobabili.

Le noveli yazuza umklomelo wokuqala emncintiswaneni wokubhala amanoveli owawugququzelwe ngabashicileli bakwa-Educum ngo-1969.

Kungayo le minyaka lapho kwangena khona enkundleni u-C.T. Msimang, omunye wababhali besiZulu abagqamile. Noma egxile endikimbeni yezinkinga zesithembu, ikhona indikimbana yokuveza ukungasizi kokuphindisa. Incwadi yakhe ethi *Akuyiwe Emhlahlweni* (1973) ikhombisa isikhwele nokuthakathana okuke kube khona esithenjini. Iba buhlungu indaba ngoba umama ugcina ebulele ingane yakhe ebengaqondile, ebethi uziphindisela kulabo abamthakathayo.

Kulabo babhali esesibejwayele usekhona u-R.R.R. Dhlo mo noKenneth Bhengu. Okuphawulekayo ngalaba babhali ukugudluka kwabo ezinhlotsheni zezindaba nasezindikimbeni esibazela zona. UDhlo mo usesukile ekugxileni emakhosini. Incwadi yakhe ethi *Izwi Nesithunzi* (1977) eyashicilelwa yena eseshone ngo-1971, isisifaka empilweni yanamuhla. Uyasho umbhali ukuthi le ndaba uyisusela kuleyo eyake yaduma yomuntu owayebulala abantu ngembazo wagcina enkantolo esethena ubenziwa ngutokoloshe. Nayo le kaDhlo mo isitshela ngomfo kaZuma okuthi uma umsebenzi wakhe wobunyanga usuwa aye kwenye engu-Shibasa. Imnika ibhande ethi angalisusi nanini. Kanti kuzothi uma eseyisigwili kubelesele izwi lithi kumele abulale abantu. Uyakwenza lokhu, kodwa izinto zimbhedele lapho sekube nowesifazane olithatha ngobuqili ibhande. Aboshwe uZuma athole isigwebo sentambo.

Inhlangano 'Usiba' uDhlo mo yamhlonipha ngokuba kube nomklomelo oqanjwa ngaye wokukhuthaza ababhali bezincwadi ezejwayelekile nje. Wabizwa ngokuthi '*R.R.R. Dhlo mo – Bard Award for General Books*'.

UKenneth Bhengu naye usesukile ekudumiseni ubuqhawe bakudala, naye usengene empilweni yesimanje nezinkinga zakhona. Ubhekene nobugebengu besimanje encwadini ethi *Ayikho Impunga Yehlathi* (1973). Lena yindaba yendoda ezama ukuqola ibhange imali yomshuwalense ngokwenza sengathi umkayo ushonile. Iyashada futhi bese ithi akutshelwe abomshuwalense ukuthi iyona manje eshonile ukuze umkayo athole imali. Pho-ke ayikho impunga yehlathi.

Encwadini yakhe ethi *Siyofa Silahlane* (1976) uNgcolosi usixoxela indaba yezithandani uHleziphi noDaniel abehlukana ngoba uDaniel kumele aye empini enyakatho ne-Afrika. UHleziphi ucabanga ukuthi usafela empini

uDaniel, bese eshada noMalebhu. Uma ebuya uDaniel uba wusizo emzini kaMalebhu. Kuthi lapho eseshonile uMalebhu uHleziphi noDaniel bashade.

No-O.E.H. Nxumalo uthi akabambisane nabanye ababhali ekuvuleni amehlo omphakathi ngezindlela ezintsha zobugebengu. Incwadi yakhe ethi *Izinsizwa Amakhosi* (1973) ithi isiyophela yethule indaba yezinsizwa, oSam noMpisendlini, ezihlela ukuba abantu bafake imali bayilande kamuva isiphindwe kaningi:

Eqinisweni akuyona inzalo lena njengegama layo. Kuthathwa kuyo imali yabantu abasekuggcineni kunikwe abaphambili. Lithi lifika ithuba lokuba kuhole labo ebekuthathwe imali yabo, kube sekunabaningi futhi emva kwabo.

(*Izinsizwa Amakhosi* 1973:90)

Pho ingalo yomthetho inde. Bakhona abathi ukuthatheka okukhulunywa ngakho kule ncwadi kaNxumalo yinto eyake yenzeka ngempela. Umbhali uxwayisa abantu ukuba kungabaphindi.

Kule minyaka uMuntu Xulu usukile kulo mlando ake athi hloko kuwo. Incwadi ethi *Indlalifa Engenasibaya* (1973) ithi kanti ingena kwezothando isibuyisele kumfana, uSikholiwe, okuthi noma ebepthethwe kahle ngabazali, abe wumdlwembe. Ubalekela eGoli lapho afike abe yisigebengu khona aze aboshwe. Umbhali uzama ukuyenza ibe nesizinda abasejwayele abantu abaphila ngeminyaka yawo-1970- njengoba uke asebenzise namagama abantu ababedumile ngaleyo minyaka, abaculi oPercy Sledge noMahlathini, nomsakazi u'Msimbithi'.

Nokho igama eligqama kakhulu kule minyaka emnxeni wokubhalwa kwamanoveli omlando ngelikaJoice Jessie Gwayi. Indaba ethi *Bafa Baphela* (1973) ngeyendlovukazi yabaSia uMmanthatisi (Mantatisi) owahola abaTlokwa ezimpini nezinye izizwe, njengabeSuthu namaHlubi. Inoveli yesiSuthu ekhuluma ngaleli qhawekazi yabhalwa ngu-S.M. Guma, isihloko sathi *Tshehlana Teo Tsa Basia* (1963).

Enye incwadi kaGwayi isihloko sayo sithi *Shumpu* (1974). Lesi sihloko isisusela esenzweni sikaNtombazi wakwaNdwandwe owayethokoziswa ukushumpula amakhanda amakhosi ababewanqobile bese kuhlotshiswa ngawo endlini yekhethelo. Lalifuneka-ke nekhandla likaDingiswayo, inkosi yesizwe esinamandla sakwaMthethwa. Indaba igxile ekuweni kwale nkosi.

Kanti incwadi ethi *Yekanini* (1976) ilanda ngempilo yenkosi uShaka esemusha. Indaba isukela lapho uShaka ephoqeleka khona ukuba azulazule nezwe ehamba nonina uNandi. Ize iphele lapho esethatha khona ubukhosi.

Wabuye waqhubeka nezindaba ezeyeme emlandwini uMoses Ngcobo. Wasethulela incwadi *Qhude Manikiniki* (1977) egxile empini eyayiphakathi kukaZwide nenkosi uShaka. Ngenxa yobuhlakani bukaShaka, wanqotshwa uZwide.

Siyathola ukuthi sekugqama isu elisha manje lokubhala amanoveli omlando. Akusaxoxwa ngempilo yonke yomlingiswa: kuthathwa ingxenye ethile nje yayo, indaba inamathele kuyo.

Abanye ababhali ababili abangena ngale minyaka enkundleni yamanoveli ngu-J.N. Makhaye no-I.S. Kubheka. EkaMakhaye ethi *Abafana boqunga* (1977) iyindaba ekhuluma ngemikhovu. Ikhombisa ukuphikisana kwamandla obuthakathi nobunyanga obemukelekayo emphakathini. Abathakathi bayanqotshwa.

Incwadi kaKubheka ethi *Kungavuka AbaNguni* (1977) ingena endikimbeni yomzali ophazamisa indodakazi yakhe kwezothando. Akusaqhutshwa lona ilobolo phambili manje. Eqinisweni uGumede, uyise wengane, yisigwili. Akajabuli uma indodakazi yakhe uNomusa izwana nomfana wendawo uThamsanqa, ongekho ezingeni eliphakeme ngoba akasebenzi nakusebenza. UGumede umbona lo mfana engayifanele indodakazi yakhe. Noma sebezolobola abakubo kaThamsanqa uyala uGumede. Lokhu kumhluphe emqondweni uNomusa aze ashayiswe yimoto. Kutholakala ukuthi uzoba yisigoga safuthi.



JOYCE J. GWAYI



I.S. KUBHEKA



N.J. MAKHAYE

Izindaba eziningi ziyakhombisa ukuthi akukho muntu ongalushayela umthetho ngempela uthando lwababili. Iyasondela kule ndikimba yomzali ongagculiswa ukukhetha kwengane yakhe incwadi kaMuntu Xulu ethi *Uthando Lunje-ke* (1978). Lapha ngunina kaMarta ongakhululekile uma indodakazi yabo eyikholwa izwana noMajongosi ongakholiwe. Uyise wentombazana, uMfundisi Khumalo, akafuni ukulupha zamisa lolu thando. Kanti Majongosi ndini uzophenduka ugcine usungumvangeli.

Iminyaka 1980 – 1993

Uma sesifika eminyakeni yawo-1980, semukela ababhali abaningi abasha. Ngasekuqaleni kwale minyaka samukela uZanele Mbhele no-J.D. Chisimba abeza nezindaba ezithintana nothando.

UZanele Mbhele ngomunye wamakhosazana ambalwa asequngile angena 'empini yamabhuku'. Incwadi yakhe ethi *Ngangingazi* (1982) isethulela uMaMsomi osebenzisa imithi ukuze indodana yakhe uDumisani isuke ekhaya yikhona nomakoti wayo uSibongile ezohamba ngoba vele akafunwa lapha ekhaya. Indodana kaDumisani uTholithemba, ize ithelwa ngamachaphazelo ibulawe yimithi kaMaMsomi. UTholithemba ubuya njengephupho, ahambele bonke ababalulekile endabeni ukuze ziqaqeke izinkinga. Umhluzi u-S.D.Ngcongwane (1984:118) unemibuzo ngendaba yokusebenza kwamaphupho:

Kungenzeka yini ukuba umuntu afe, bese ebuya ngephupho azokusiza ngokuba ahambele izitha zakho ohlalisene nazo? Ngabe amaphupho kuyenzeka ukuba asebenze ngendlela eqonde kanje ukuze kusizakale abaphilayo? (Hum.)

Eka-J.D. Chisimba igxile ngokuphelele esidididini sothando encwadini ethi *Isiyingi Sothando* (1983). UThokozani uthandana noCynthia, umfe-
lokazi omuhle kodwa oxegelwa yisimilo. Abuye ezwane noThobile oziphethe kahle, anqume ukushada naye. Zize zibambane ngezandla lezi zintokazi zilwela uThokozani. Kanti uzobuye atholane nenye intokazi, uZandile, ezwane nayo. Yilokhu kudidizela okugcina kumsanganisile. Nokho ithemba likhona lokuthi uzobuye aphile kahle abuyele kumkakhe. U-N.S. Ntuli (1985:14 ephawula ngale ncwadi uthi:

Yindaba emnandi le, ewuthintayo umoya, abayifundayo izobajabulisa. Kulabo asebeke bangena ngandlela thize 'esiyingini sothando' le noveli izobalethela ukugeqeka okuthile komphemu-
mulo, ibuye ibavule amehlo labo abasekulesi 'siyingi', ibaxwayise labo abangase bakhakathele kuso. (Hum.)

Omunye omusha ongenayo kule minyaka ngu-S.J. Nkosi ofika nencwadi ethi *USandanezwe KaSigwinyanansimbi* (1983). Yindaba eyenzeka ngezikhathi zakudala, kodwa ide ithinta emlandweni njengoba sithola nokwenzeka eMgungundlovu, emzini wenkosi uDingane. USandanezwe lona yiqhawe elinesibindi. Sizwa ngokubulala kwakhe ibhubesi, nokubulala kwakhe izingwenya. Uyagqama emphakathini aze abe yinyanga edume yonke indawo.

Umlingiswa kaNkosi, nakho nje ukukhula kwendaba, kusikhumbuza izindaba zikaKenneth Bhengu ngoba nazo zinamaqhawe anjena. Ngale minyaka usekhona naye uKenneth Bhengu. Phela usethe ukwehlukana namaqhawe afana noKhalalembube. Useqhuba zona izindaba zakhe esezithinta impilo yesimanje. Nango nje *Uphuya WaseMshwathi* (1983) incwadi esabuyela ezinkingeni zokuya emadolobheni. Kule ncwadi uMbizeni Hlophe usuka ekhaya eMshwathi aye edolobheni eThekwini. Uthola umcebo ngohlobo 'lokuthwala' olufuna ukuba anikele ngendo-

dakazi yakhe uma isineminyaka engamashumi amabili nanye. Ngenxa yokwehluleka ukwenza lokhu uphenduka uphuya.

Incwadi avalelisa ngayo uNgcolosi ngethi *UDlokwakhe* (1987). Yona yashicilelwa eseshonile ngoba wahamba ngo-1985. Uhlobo lwencwadi olungejwayelekile futhi olulukhuni lolu lapho umuntu exoxa khona ngempilo yakhe. UBhengu usixoxela ngaye uqobo esemncane kuze kufike onyakeni aqala ngawo ukufundisa. Sengathi naye wayesazi ukuthi uzolubeka phansi usiba lwakhe emva kweminyaka esemashumini amane ebhala engemi.

U-C.T. Msimang (1985:24-25) ebhekisa ezincwadini zikaBhengu uya-phawula uthi kusuke kuhlale obala kakhulu ukuthi uyafundisa, ikakhulu emanovelini akhe akhuluma ngempilo yanamuhla. Nabalingiswa bakhe ezincwadini ezigxile empilweni yomdabu, basuke babe yizimanga kakhulu. Bese eqhuba ethi:

Nokho, bonke abahluzi bayamncoma ngokusebenzisa ngendlela ephakeme isiZulu esihlotshiswe ngezifengqo, bayamtusa kakhulu ngesu lakhe lokubhala elicolisekile, elenza ukuba kube mnandi ukufunda imisebenzi yakhe. (Hum.)

Ababhali benhlangano 'Usiba' bamhlonipha uNgcolosi njengombhali womZulu oyingqalabutho kwabakhiqiza izincwadi eziningi kakhulu. Le nhlangano yaze yasungula umklomelo wokukhuthaza ababhala izincwadi eziningi ezinohlonze esikhathini esifushane, wabizwa ngokuthi '*Kenneth Bhengu - Actua Award for Prolific Writing*'.

Kule minyaka anciphile amanoveli omlando ayemelwe kakhulu ngu-R.R.R. Dhlomo no-J.J. Gwayi. Nokho kuqhamuke ikhono elisha elivela osibeni luka-C.T. Msimang, encwadini ethi *Buzani KuMkabayi* (1982). Noma le ncwadi ixoxa ngempilo kaMkabayi, isethulela umlando wamaZulu othinta ukubusa kwamakhosi amaningi, kusukela kuJama. Siyalibona ithonya analo uMkabayi ekuthatheni ubukhosi nasekubuseni kwamakhosi, uSenzangakhona, uShaka, uDingane. Ukuphakama kwekhono lombhali kule ncwadi kubonakala ngokuba ize inikwe imiklomelelo eminingi kwezokubhala. Yathola umklomelo wokuqala seku

didiyelwe imisebenzi ngezilimi ezahlukeni emncintiswaneni wokubhala kwamanoveli owawuhlelwe ngabakwaDe Jager-HAUM ngo-1981. Kamuva yathola umklomelo wokukhumbula u-B.W. Vilakazi ngoba lena kwaba yincwadi ezedlula zonke ezishicilelwe ngesiZulu ngo-1982.

Sebebeningi asebebhale imicwaningo ngezinto ezehlukeni ngale ncwadi. Okunye akushoyo lapho eyincoma umfo kaMthiyane (1984:132) ukuthi:

UMsimang unezinzwa ezibukhali uma kumele athi enemba abe esambulela izinto, njengoba sibona uma eveza abalingiswa noma ethula umfanekisomqondo... (Hum.)

Lokhu kugudluka kancane ekubeni umbhali aqhakambise inkosi ngayinye enovelini sikuthola nakweka-D.B.K. Mhlongo ethi *Ilanga LaseLangeni* (1991). Umlingiswa ohamba phambili kule noveli kaNjomanane nguNandi, unina kaShaka. Indaba ixoxwa kuze kufike ekushoneni kwakhe lapho kwazilwa ngendlela ebuhlungu. Kwaze kwasiza uGala kaNodade owacela inkosi uShaka ukuba igwinye itshe. Noma indaba ixoxwa ngoNandi ulokhu egqamile uShaka ngoba impilo kanina yayingeke yaxetshulwa kuye.

Ebucikwenimazwi umbhali uba nalo ilungelo lokuwudedela umqondo wakhe ukuba undizele ngisho kwelibonakala kungelezinganekwane noma ewasebenzisa amagama abantu abaziwayo emlandwini. Usabalala kanjalo umqondo ka-J.N. Gumbi encwadini ethi *Uyabuya UDLungwane KaNdaba* (1991). UMaqhude uyathwebuleka aye kwelinye izwe lamathongo. Uthunywa yiNkosazana Yezulu, izibulo likaMvelinqangi ukuba oyokwakhela uShaka isigodlo esisha. INkosazana isitshela uShaka ukuthi imnika ithuba lesibili, ukuba manje afike abuse njengoba kusho yona ngoba kuqala akayihloniphanga:

'Ngakuthumela kwaZulu ukuba uyohlenganisa zonke izizwe... Okwesibili, ngakudonsa ngendlebe ngathi ungalokothi uganwe. Okwesithathu, ngathi nxa uphaka impi uphume nayo uyihole mathupha, okwesine ngathi ungalichithi igazi ngeze... Awukwenzanga konke lokho...

(*Uyabuya UDLungwane KaNdaba* 1991:72)

Indaba iphela lapho uShaka esebuyele emhlabeni esekhuluma embizweni ngezinto afuna zenziwe embusweni wakhe omusha.

Sisazithola izindikimba esezejwayelekile noma ababhali bedebizingenela ngezindlela zabo. Sisade sizithola izincwadi ezifundisa ngokubaluleka kokuhlonipha nokuziphatha kahle. Eyakhe uGumbi esisandu kukhuluma ngaye incwadi egcizelela ukuhlonishwa komzali. Encwadini ethi *Izinyembezi Zomzali* (1985) uSamuel nomkakhe baphatha kabi unina. Unele ashone unina avellelwe ngamashwa uSamuel aze afele engozini yomgodi wemayini.

Nangayo le minyaka kusade kuphawulwa ngomzali ofuna ukuba ingane yakhe ishade nomuntu yona engamthandi. Imvamisa kuba yintombazana ephoqwa kanje. Nokho encwadini kaGcumisa ethi *Kungenxa Kabani?* (1987) ngumfana, uBhekokwakhe oshadiswa noNtombiyethemba, umuntu angamthandi ebe enayo intombi ayithandayo uLungile. Le mpoqo igcina ngezinyembezi; bobabili abesifazane bayafa uBhekokwakhe asale ekhubazekile. Incwadi ebhalwe ngolunye ulimi, isiXhosa, lapho insizwa iphoqwa khona ukuthatha intombi engayithandi kugcine ngenhlekelele, ngumdlalo ka-W. Tamsanqa othi *Buzani KuBawo* (1958) (Ntuli & Swanepoel 1993:65).

Omunye wababhali bamanoveli abangena ngomfutho kule minyaka yawo-1980- nguLawrence Molefe. Wathi ebingelela nje kwabe kuthi wohlo amanoveli: *Ikhiwane Elihle* (1985), *Isigangi Sendoda* (1985), *Osibindigidi Bongqondongqondo* (1987), *Isitolo Esasingasebhange* (1988). Okunye amanoveli kaMolefe anconyelwa khona yilukuluku alidala kumfundi, kanti ayothi ephela abe efika nenye ingwijikhwebu le. Ungumbhali oqhakambisa ukungemukeleki kwesimilo esixegayo nobugebengu. *Ikhiwane elihle* incwadi azibula ngayo, lisethulela indaba yentokazi enhle, uThoko, okuthola kungelula ukuzabalaza uma eshelwa. Uze abe namasoka amathathu. Amasoka akhe ake ahlangane ndlini yinye kodwa angabonani. Nokho ugcina esefe ehlazweni lakhe.

Osibindigidi Bongqondongqondo bagxile ezigebengwini ezihlupha osomabhizinisi, kodwa zigcina zibanjiwe.

Noma iningi lezincwadi zakhe zinamathele empilweni nasebugebengwini banamuhla, sithe ukuphuma eceleni *Isigangi Sendoda*. Yindaba engene embangweni kwezothando. UNomashinga ubebangwa nguMlotshwa noMakhoba kodwa wagcina egane uMlotshwa. UMakhoba usesebenzisa umuthi ukugudluzisa uMlotshwa. Kuthiwa ufile uMlotshwa, bese uMakhoba eqhuba ezothando noNomashinga. Kanti uzobuya uMlotshwa kuxabane ubendle, agcine ezibulele uMakhoba.

Enovelini yakhe yakamuva ethi *Makhosi!* (1991) uMolefe wethula ubugebengu bukaXundu ofika eMatatane azenze inkunzi yenyanga evela kwaMhlabuyalingana. Bayathatheka abantu, kanti udlala ngabo. Le noveli yadla ubhedu emncintiswaneni wakwaDe Jager-HAUM ngo-1991.

Ephawula ngekhono likaMolefe ekubhaleni amanoveli u-C.T. Msimang (1990:172) uthi:

UMolefe ungumxoxi wezindaba onesiphiwo onekhono lokuzisungulela izindaba njengoba sibona efika nezindikimba ezehlukile nje. Ubuciko bakhe ekusingatheni inoveli yesiZulu bugqama kahle ekubumbeni kwakhe isakhiwo. (Hum.)

Le minyaka yabusiseka ngababhali abanamangwevu ekubumbeni izindaba eziyinxakanxaka, obonayo nje ukuthi umbhali wakhona wayihlalela phansi indaba eyithunga ukuze ize ibe umphotho onje. Zandile izindaba lapho isakhiwo siqhubeka khona ngenxa yokuthi kuthathwa ngokuthi omunye wabashadene usefile. Uthi lapho eqhamuka khona izinto zonakale.

Injalo nendaba ka-S.S. Shabangu ethi *Isithunzi Sikamufi* (1987). Isikhumbuza ekaMolefe esisandakukhuluma ngayo yomuntu okuthiwa ufile kanti uyaphila. UMhlongo, oganwe nguMaMkhize, kuthiwa ufe engozini yemoto bese engcwatshwa. Kanti kungcwatshwe omunye nje, uzobuya uMhlongo. US'gwili osezwana noMaMkhize uthi uyambulala lo Mhlongo ngoba egaqele ifa, kanti usezobulala uZuzumuzi, indodana kaMaMkhize nayo ebithi izobulala lo Mhlongo. Naye uSg'wili ugcina efile. UMhlongo noMaMkhize babuyelane.

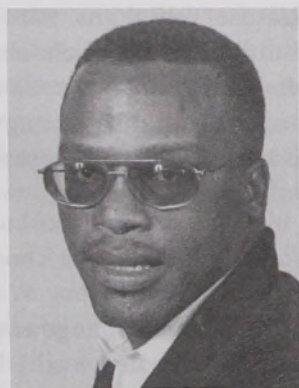
Ingumqingo le ncwadi ngoba umbhali uthanda ukuchaza izinto kabanzi. Lapho eyihluza u-L. Molefe (1993: 134-135) ubhekisa ekufeni kwalaba ababethi bazama ukubulala uMhlongo:

Sikholwa ukuthi imvelo izokwenza lokhu – iyamjezisa okhohlakele njengokukhohlakala kwakhe... lo mbhalo ungathathwa njengomunye waleyo enezindikimba ezinesisindo, okuthokozisayo uku-zifunda. (Hum.)

Lokhu okushiwo nguMolefe kokuthi imvelo iyabajezisa abakhohlakele iyakufakazela nendaba ka-M.T. Mkhize ethi *Inkukhu Yanqunywa Umlomo* (1991). Nakuyo kunendoda okuthathwa ngokuthi isifile. Yiyo indoda, uNgubelanga, okuthe ngoba eyisehluleki wenza amasu okuba kucatshangwe ukuthi ufe ngokuziminzisa. Umkakhe uMaKhweshube wase ethandana nenye indoda, uZama. Kanti uzothi uma esevela uNgubelanga ahlangani nomkakhe bazame ukuqola uZama. Bobabili bagcina sebeboshiwe. Indaba enje isengenye yezindlela ezisetshenziswa ababhali ukukhombisa indikimba eyejwayelekile yokuthi ubugebengu abubuyiseli.



C.T. MSIMANG



A.B. SHANGE



M.T. MKHIZE

Nendaba ka-N.J. Makhaye ethi *Uze Ungikhonzele* (1987) inaye lo muntu 'ofayo'. UTatazela Mzimela wayethi ufile umkakhe, yikho waqhubeka

washada noBangeni. Indaba igxile esidididini esidalwa yiwashi elithu-nyelwe nguNokuthula, oTatazela ababethi yibhomu. Ngaphandle ephaseleni kwakubhalwe ukuthi 'Uze ungikhonzele'.

Ababhali besiZulu abavamile ukuphumela obala uma behlaba ubandlululo ngokohlanga nebala. Baye bagudlisele nje. U-I.S. Kubheka ongomunye wabayingcosane abazibiza ngembaba izinto. Enovelini yakhe ethi *Ulaka LwabaNguni* (1988) uqala axoxe ngokuhlupheka kwabomdabu emapulazini abeLungu. Kuthi noma abazali bakaMphakamiseni bemkhulise kanzima ekuhluphekeni, waze waba ngudokotela yena abaphike, athi akabazi. Yikho lokhu okuthukuthelisa abaNguni abaphansi. UMphakamiseni ufela engozini yemoto. Umhluzi u-M.A. Hlengwa (1993:110) noma ekhalakhala ngokufa ngengozi nje komlingiswa osemqoka uyakuncoma ukusetshenziswa kwesizinda kule ndaba:

Ukusebenzisa isizinda kuyisikhali esinamandla ekuvezeni abalingiswa, ubuciko uKubheka asebenzise ngabo lesi sizinda buyam-siza umfundi ukuba akwazi ukuhumusha okugququzela izenzo zabalingswa, asiqondisise nesimilo somlingiswa, kanye nokuthi-nteka komoya nomqondo womlingiswa. (Hum.)

Sengathi izindaba esingasoze sehlukana nazo ngezilwa nobugebengu nezikhombisa ukuthi ububi bugcina buvele obala. Isho njalo neka-A.T. Shabangu ethi *Zibukhipha Zibuthela* (1989). UVusi Zwane ulahlwa yicala lokubulala uSipho Malinga. UMduduzi okunguyena mbulali ngempela uhlushwa unembeza aze azinikele emaphoyiseni.

Ababhali sebeyibonile inkinga edalwa ukuba abesilisa bashiye amakhaya bahambe izindawo lapho bethengisa khona. Baze babe 'nezihlobo' ekuhambeni bese kuqhamuka ungiyosho. Wafika kanjalo emhlabeni umfana esimthola encwadini ka-A.B. Shange ethi *Umhlaba Uyaphenduka* (1987). UNqobani usezwa ngosizwile ukuthi kanti akazalwa nguyena uMaKunene, umama walapha kwaMadonsela. Unina wangempela nguMaMthembu owayethandana noyise. UMadonsela wayephumelele ekubuyiseni ingane yakhe yesihlahla ukuba izokhulela ekhaya, kodwa wephuza ukuyitshela amaqiniso. Kuze kube nokubukana ngeziqum zamehlo phakathi kukaNqobani noBhekisipho, indodana kaMaKunene.

Nokho uNqobani uze axhumane nonina wangempela. Zithanda ukuba zimbili izindaba lapha, ekaMadonsela 'nesithembu' sakhe, nekaNqobani noBhekisipho. U-M.A. Hlengwa (1993:137) uyakuncoma ukuhlanganiswa kwalezi zindaba:

Umqondo ophakeme wombhali uvela obala lapho esephumelela ukweluka izindaba ezimbili kube yindaba eyodwa yezinga eliphezulu. (Hum.)

Isagxile kuzo ezothando incwadi kaShange ethi *Inhliziyo Iyayazi Indlela* (1990). Kodwa manje igxile emaphutheni angavela ngokudidizela kwezothando. Noma kunjalo uthando lwempela luyanqoba. UMLungisi uthanda uNokuthula. UNokuthula yena usethanda uMsizi oseze wamkhulelisa. Ngokwephuka umoya uMLungisi usezilahlela kuDolly. UDolly usemala futhi uMLungisi, uMLungisi ehluleke ukuzibamba, abulale uDolly. UNokuthula usexabene noMsizi, manje usethungatha uMLungisi. Bethembisane ukulindana aze aphume ejele uMLungisi. Indaba iphela ngosuku lokuphuma kwakhe ejele uMLungisi ehlangatshezwe nguNokuthula. Kusho ukuthi kugcine kunqobe uthando lwe-mpela.

Iyabonakala imizamo yokuba ababhali basabalale nezinhlabo zezindaba abazibhalayo. Indaba ka-D.B.K. Mhlongo ethi *Itshe Eliyigugu* (1991) ingena emgudwini ongewayelekile ezindabeni zesiZulu. USizakele, indodakazi kaDonda, okunguzinyobulala, uthunjwa yizigebengu, 'Abafana bomchilizo'. Bathi bazomdedela uma benikwa R50000,00. Indaba iphela namaphoyisa elandula ethi akawutholi umkhondo weTshe Eliyigugu.

Le ndaba ewuthintayo umphefumulo inazo izimpawana zobuseshi, kodwa akuyona ngokuphelele indaba yophenyo edinga ukuba umlingiswa osemqoka kube nguyena umphenyi.

Indaba enazo izimpawu zenoveli yophenyo isichunyiswa nguMeshack Masondo. Incwadi yakhe yokuqala ethi *Iphisi Nezinyoka* (1990) iyindaba yomphandi, uThemba Zondo. Umenywa ngumphathi webhange uMagwegwe Buthelezi, ukuba azosesha ngokwebiwa kwemali ebhange

lakhe. Kanti lo mseshi uzoze avumbulule ukuthi nguye uButhelezi lo owebe imali. Indaba yomseshi ivusa umdlandla kumfundi ngoba uye afise ukwazi ukuthi lowo mseshi uzosithola kanjani isigebengu. Encoma le ncwadi u-D.B.Z Ntuli (1993:34) uze athi:

Okusihlaba umxhwele kakhulu ukubona indlela umseshi axhumanisa ngayo umkhondo. Ngasekuqaleni baningi nje abasolwayo, nokho kumele bedebekhishwa abamsulwa kuze kusale izigebengu uqobo... Liyancomeka ikhono lombhali lapho ephakamisa amaphaphu ekupheleni kwezahluke ezithile ngokuba isahluko sipele umuntu enexhala...

Kuyabonakala ukuthi uyalibona naye umfo kaMasondo ikhono lakhe ekubhaleni amanoveli obuseshi njengoba elamanise ngenye ethi *Isigcawu Senkantolo* (1992). Kulena sizwa ngencwadi evela ezigebengwini ethi uKubheka, isigwili, kumele akhiphe imvalamlomo ngoba ungumbulali. Kamuva, uZethu, umkakhe uKubheka, wethweswa icala lokubulala uMhlobo, elinye lamaqola. Kanti kuzovela ukuthi uMhlobo ubulelwe uMagwegwe Buthelezi.

U-A. De Bruyn (1995:53-54) uyaphawula ngekhono likaMasondo ukubhala lolu hlobo lwendaba. Uqala abhekise kweyokuqala bese ephawula nangeyesibili:

Abalingiswa, isizinda, indaba nesakhiwo konke kufaka okuthile endikimbeni yendaba. Umzamo wokuqala kaMasondo ukubhala indaba yobuseshi, uphumelele ngokungangatshazwa, noma kungekho soka lingenasici. *Isigcawu Senkantolo* ... sesingumsebenzi ongcono kunalo *Iphisi Nezinyoka*. Indaba yesibili yophenyo ingathathwa ngokuthi isaqhuba eyokuqala ngoba kusatholakala abalingiswa esesibejwayele njengoMagwegwe Buthelezi. (Hum.)

Zikhona izimpawu zobuseshi endabeni ka-B. Dlamini ethi *Pho, Ugabe Ngani?* (1992). USayitsheni Biyela nokho akayena umlingiswa osemqoka. Osemqoka nguMebane owenza ubugebengu edolobheni. UBiyela unomsebenzi wokusibamba lesi sigebengu. UMebane usebuyela emakhaya ngoba esefuna ukuyoganwa manje. Kanti uBiyela uzowuthungatha

umkhondo aze asibambe isigebengu. Le ndaba ide iba nezindawo ezinobudrama, lapho iphakama khona iwuthinte umphefumulo, umbhali bese esebenzisa izinkulumo azibhale njengezinkondlo. Nango nje uThuleleni isithandwa sikaMebane ebalisa:

Lala ungiphuphe
Mphephethi wami;
Izingono zamabele ami
Zazibunjelwe ukuphakela koMpungose;
Pho, imbibizane yomhlaba ... (Pho Ugabe Ngani? 1992:73)

Nasencwadini ka-N.E. Mbambo ukhona yena umseshi kodwa nalapha akuyena ohamba phambili kubalingiswa. Incwadi isihloko sithi *Iso LikaSathane* (1993). Indikimba ayigxilile ekuzingeleni isigebengu esinesihluku esibonwa yizwe, kodwa igqamisa ukwehla kwezimilo nakubantu abethembeke njengabefundisi. Ibuye igqamise ingozi yokuyokhipha isisu kubantu abangethembekile. Kumlethele igodi lokhu uThoko. UThoko uze uyozama ukukhipha isisu ebusuku nje yingoba ubona ihlazo elizovela uma sekuzwakala ukuthi isisu lesi usitholiswe 'nguyise' ongumfundisi. UThoko wayefike nonina lapha ekhaya kanti usokhaya usezothatheka. Ngumseshi uMkhize oyilandelayo indaba aze ameneke obala umfundisi ukuthi nguye eqinisweni imbangela yokufa kukaThoko.

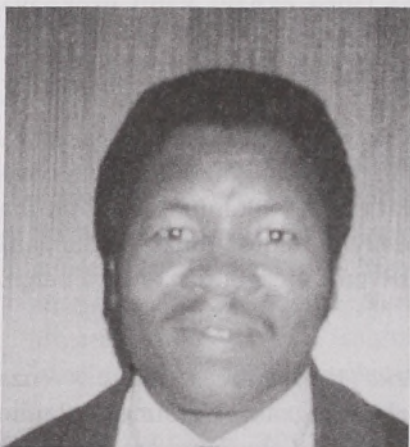
Inayo inkolo phakathi enye yezindaba ezingejwayelekile ka-V.M. Bhengu ethi *Seziyosengwa Yinkehli* (1991). Kwakungumdlalo womsakazo. UNobuhle uba yisistela elithunywa yidlozi likaninakhulu ukuba ayophindisela izingane zakwabo ezabulawa nguMaqhuzu nabangani bakhe. Uze uyaphuma impela esigodlweni ukuyofeza lo msebenzi. Indaba iphela esebuyela esigodlweni.

Nendaba ka-A. Shange ethi *Ifa Lenkululeko* (1992) inowesifazane owenza okungejwayelekile. Le ndaba isibuyisela ezingxakini zesimanje lapho umuntu wesifazane ebona enelungelo lokwenza akuthandayo ngempilo yakhe. Kule ndaba nje uDaisy ushonelwe ngumyeni wakhe wamshiya nefa elikhulu. Lo makoti akezwani nezihlobo zendoda yakhe, noma zithi akazile, akayingeni leyo. Uze ezwane nomfo kaButhelezi, kanti yihumusha nje, lizonele lithole imali yakhe lithi monyu. Kuba nombuzo

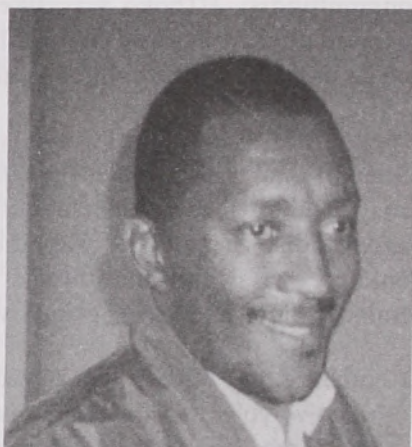
wokuthi umi ngaphi umbhali kulokhu. Ngabe wesekela ukuzimela kwabesifazane noma inqubo eyejwayelekile ukuthi owesifazane makahloniphe inkambiso yomphakathi akuwo?

Unyaka ka-1993 ephelela kuwo ingxoxo yethu usinika ithemba ngoba balokhu bevumbukile ababhali abasha. Nampo nje o-C.J. Buthelezi, L.F. Mathenjwa no-P.N. Radebe. Sesiphawule kaningi ngezindaba zabantu abasuka emakhaya bafike babolele emadolobheni. U-C.J. Buthelezi uyaliguqula leli sondo. Encwadini ethi *Kushaywa Edonsayo* (1993) sithola uBhekani ebuya edolobheni azothuthukisa indawo yakubo eJonono. Ukuphakama kwezinga lale ncwadi kufakazelwa ukuthi yathola umklomelo wokuqala emncintiswaneni wabashicileli bakwa-Maskew Miller Longman ngo-1993.

EkaMathenjwa nekaRadebe ngamanoveli amafushane. Umfo kaMathenjwa yena wethula *USiphiyaphiya* (1993) indoda ejikelwa yizinto. Umfo kaMdletshe lo uyaqubuka abe yinyanga yodumo. Udunyazwa yindodana yakhe eziphatha kabi igcine isejele. Izinto zisuke zimonakalele zonke. Namandla obunyanga ayamphelela agcine esewumphuphe nje.



M.M. MASONDO



F.L. MATHENJWA

Iyazisho nje eka-P.N. Radebe ethi *Umhawu Usuka Esweni* (1993). USidlova oyindlalifa yinsizwa enomhobholo. Uthakatha uyise uKhumalo

ukuze asheshe athole ifa. Uyise kwathi engakafi watshela uSidlova ukuthi akobizwa umshana wakhe uNomgobhozi ukuba azongena endlini yalapha ekhaya eyifa lakhe. Akayingeni leyo uSidlova. Bheka ngoba uzama nokubulala umfowabo uMhawukeli ngakho ukumthakatha, kanti zizobuya ngaye uSidlova, afele ehlazweni.

Ababhali bakamuva bayithuthukise ngokunye inoveli yesiZulu nanga-kho nje ukuba bangene ezindikimbeni ezintsha okungakabhudulwa kuzo.

Noma besithinta kokuphawuleka kakhulu emanoveleni esixoxe ngawo kuningi nje okuye esikuthola kwejwayelekile emanovelini amaningi. Sivamile ukuthola ababhali bedlula esikoleni noma ekholiji. Imvamisa ingane iba yisibonelo esihle, ihlakaniphe ize iphumelele. Uma kunge-njalo sizokhonjiswa ingane ezoyeka isikole igcine isingene ezinkingeni. Isikole sigqamile ezincwadini ezinjengalezi: *UQinisela* (n.d) ka-J.N. Gumbi, *Baba Ngixolele* (1970) ka-J.N. Gumbi, *Imiyalezo* (1977) ka-J.M. Mngadi, *Lalela Mngani Wami* (1987) ka-E.M. Damane, *Abangani* (1988) ka-J.P. Shongwe, *Umthathe Uzala Umlatha* (1993) ka-I.S. Kubheka, nezinye. Kulezi zincwadi ingaba khona enye indikimba esemqoka, kodwa yesekelwa ukuba indaba yakhona yedlule empilweni yasesikoleni. Kokunye ukuvama kwesikole kwenziwa ukuthi ababhali abaningi babethi uma bebhala babe benakho mqondweni ukuthi imisebenzi yabo izofundwa esikoleni.

Ezihunyushiwe

Ngaphandle kwamanoveli abhalwe ngesiZulu akhona namanye ahunyushelwe esiZulwini esuselwa kwezinye izilimi. Ngo-1930 kwashicilelwa isihumusho sencwadi kaSir Rider Haggard ethi *Nada The Lily* eyayihunyushwe ngu-F.L. Ntuli ngaphansi kwesihloko esithi *Umbuso kaShaka* (1930). Indaba ebhalwe ngu-P.A. Stuart ethi *An African Attila* yahunyushwa yanikwa isihloko esithi *UNkosibomvu* (1930). Zimnandi lezi zindaba; zethula izigameko edlula kuzo amaqhawe angezikhathi zawoShaka. Kodwa ababhali babuye bafake okusanganekwane.

Ubunganekwanyana buyatholakala nasezihumushweni zawo-1950 nawo-1960. U-J. Nxumalo no-M. Zulu bahumusha incwadi ka-Allister Miller ethi *Mamisa, the Swazi Warrior* bayinika isihloko esithi *Mamisa Iqhawe LeSwazi* (1957). Izincwadi eziningana yilezo eziphathelele nomcebo othile ofunwayo noma obangwayo, noma sithole abantu bezingelana ngasizathu sithile. Nazo nje izincwadi ezimbili ezihunyushwe ngu-J.F. Cele: ekaRider Haggard ethi *King Solomon's Mines* ngesiZulu okuthiwa *Imigodi Yenkosi USolomoni* (1958), neka-J. Buchanan ethi *Prestor John*, ngesiZulu okuthiwa *UPrestor John* (1960). Ingani indaba kaPrestor John igxile emcebeni omkhulu esize sibone kufa abantu abaningi abazama ukuwuthola.

Incwadi ka-Alan Paton ethi *Cry the Beloved Country* yahunyushelwa esiZulwini nguSibusiso Nyembezi ngaphansi kwesihloko esithi: *Lafa Elihle Kakhulu* (1958). Kukhonyana ukufana phakathi kwale ndaba neyakhe uNyembezi ethi *Mntanami! Mntanami!* (1950). Uma sesibukisisa nokho kunomehluko kulokho okugcizelelwayo. EkaNyembezi igcizelela ubudlelwano phakathi kwabazali nomntwana ongukhandalimtshelekwakhe ogcina eqoqwe ukuhlwa. KwekaPaton okubalulekile ubudlelwane phakathi kwezizwe ngenxa yenqubo yobandlululo.

Sisasibuyisela ezikhathini zikaShaka isihumusho sencwadi kaJenny Seed ethi *The Voice of the Great Elephant*. Ihunyushwe ngu-N.S. Ntuli wathi *Izwi Lendlovu Enkulu* (1988). Indaba kaVika esuka ekhanda ithakwe namaqiniso omlandu.

Incwadi kaCicely Luck ethi *Tajewo and the Sacred Mountain* yahunyushelwa esiZulwini nguNcamsile Makhambeni wayibiza ngokuthi *Amathunzi Ayewukela* (1985). Yindaba egxile esizweni samaMasayi. Kanti yena lo mhumushi wabuye wahumusha inoveli kaChinua Achebe ethi *No Longer at Ease* ayibiza ngokuthi *Kwakwenzenjani?* (1992).

Nakho ukuhumusha lokhu kudinga ikhono elithile ukuze indaba inambitheke olimini ehunyushelwe kulo. Amazwi asetshenziswa ezilimini ezimbili ake angafani ncamashi, kudingeke ukuba umhumushi asebenzise ikhono ukuze umqondo uzwakale kahle noma sekuhunyushiwe. Kungaba khona ukudideka nakumhumushi asebenzise igama

lokwetshelekwa kanti likhona elinembayo. Encwadini ethi *Umbuso KaShaka* nje umhumushi kukhona lapho ethi khona 'Unalo yini ikati endlini yakho' esikhundleni sokusebenzisa igama lesiZulu lempaka. Kanti ku*Lafa Elihle Kakhulu* sithola umhumushi ebuyela emasikweni olimini okuhunyushelwe kulo. Encwadini yesiNgisi inkosikazi ibiza umyeni wayo ngegama ithi 'Stephen'. Esikhundleni segama uqobo umhumushi uthi 'Baba' njengoba kuhlonipha amakhosikazi akwaZulu.

Kuyaphawuleka ukuthi izindikimba ezibalulekile esizithola emibhalweni yesiZulu zide zivela nasemibhalweni yezinye izilimi zaboMdabu. Indikimba yomuntu oya edolobheni afike onakalelwe yizinto itholakala emanoveleni amaningi. Kukhona eyesiVenda ka-E.S. Madima ethi *A si ene* (1956) (Gérard 1993:206) lapho sithola khona uMaluta oyosebenza edolobheni. Ubuya eseyisidumbu. Ababhali bezilimi ezahlukene sengathi abavumelani nokuba abazali baphoqecele ingane yabo ukuba ishade nomuntu engazikhetlanga yena. Sithintile endabeni yomfana ophoqelelwa ukuba ashade nentombi ngoba ehlonipha abazali esiyithola ingumdlalo wesiXhosa obhalwe nguWitness K. Tamsanqa othi *Buzani Kubawo* (1958). Ukufana okunje kukhombisa ukuthi lezi zizwe zinokuningi okufanayo empilweni yazo. Bheka ngoba nakhona ekuhumusheni kukhona izincwadi ezibakhangayo abahumushi. Lena nje kaHaggard esinayo esiZulwini ethi *Imigodi Yenkosi USolomoni*, namaXhosa anayo; yahunyushelwa kulolu limi ngu-J.J.R. Jolobe wathi *Imigodi Kakumkani USolomon* (1957).

Elokusonga

Lapha-ke sithinte kwamanye amanoveli kulawo ashicilelwe kuze kufike ku-1993. Ebesizama ukukugcizelela ukuthi ababhali sibabona bebhala ngezinhloso ezithile ikakhulu ukwethula okungaba yimibono yabo ngokwenzeka emphakathini abakuwo. Lokhu abanye bakususela ezikhathini zasendulo kuze kufike ezinsukwini zanamuhla. Noma sithinte izihlokwana nje emanovelini esiZulu, sethemba ukuthi ayakuveza abakubhalayo laba babhali.

sesishiyagalombili

AMA-ESEYI NEZINDABA EZIMFUSHANE

Isingeniso

Kulesi sahluko sizothinta okushicilelwe okuvame ukubizwa ngokuthi yiphrozi emfushane. Phela kuthiwa kufushane nje ngoba kuqhathaniswa nephrozi ende, njengenoveli nje. Inoveli ngokwejwayelile inezahluko eziningi, kanti i-seyi nendaba emfushane akuvamile ukwenzelwa izahluko. Kuba yinto eyodwa nje, ebonakala sengathi iyisahluko esisodwa, kodwa kube kuphelele, kungadingi kwelulwa.

Okusenza ukuba sixoxe ngakho ndawonye lokhu ukuthi ngaphandle kokuthi kufushane, sekuvame ukutholakala kundawonye eqoqweni elilodwa. Nokho lapha sizoxoxa ngakho ngakunye, sikukopolote nalapho kuhlange khona nokunye. Sizoxoxa ngama-eseyi bese sixoxa ngezindaba ezimfushane-ke.

Ama-eseyi

Asemaningi amagama anikezwa lolu hlobo lombhalo, kodwa sibona kungahluphi ukusebenzisa lona leli ngoba lenza ukuba umuntu angangabazi ukuthi kuxoxwa ngani.

Ngamafuphi nje i-esityi ivame ukuba yiphrozi lapho umbhali ethula khona imibono yakhe ngesihloko esithile. Ithi ukwehluka endabeni emfushane ngoba endabeni sivame ukuthola isakhiwo nabalingiswa kusuka phansi kuze kufike ekugcineni. Ingaba khona indaba nesakhiwo nase-esityini kodwa imvamisa indaba isuke ixoxelwa ukukhanyisa amaphuzu athile afuna ukuwagcizelela umbhali. Uye athande ukufane-kisa ngendaba enhle, bese ebuyela kulokho akwethulayo.

Ama-esityi yimibhalo engasheshanga ukuthuthuka kumaZulu. Yaqala yandonda kakhulu. Sivame ukukhuluma ngama-esityi kusukela ku-1940. U-E.H.A. Made uthathwa njengengqalabutho kulolu hlobo lombhalo. Ibhuku lakhe elithi *Ubuwula Bexoxo* (1940) linenhlanganisela yama-esityi. Lapha kunama-esityi ayishumi nesithupha. UMade uzama ukwe-dlulisela izifundo ezithile ezigabeni ezahlukene zomphakathi. Uyawubona umphakathi wabomdabu osesikhathini senguquko, bese ekhombisa ukukhala ngokuhle osekuphazamiseka empilweni yakudala. E-esityini ethi 'Ngezimpoqabulungu' uyawabhuqa amaZulu asezibona engcono ngoba ethathe izindlela zokuphila zabaMhlophe. Ulwa nabasha abahlala ndawonye bengashadile e-esityini ethi 'Isifo sokukupita'. E-esityini ethi 'Inkolo KaZulu' uzwakalisa ukukhononda kwakhe ngesenzo sabefundisi okwathi ngokungazi bayibukela phansi inkolo yamaZulu. Lapho ebhe-kisa emsebenzini wabaphansi uze athi:

Abaphansi bayawudlulisela umthandazo wabaphilayo kulowo
Ongaziwa nendabuko yakhe – uMvelinqangi.

(*Ubuwula Bexoxo* 1943:25)

Noma ama-esityi kaMade amaningi egxile ekufundiseni, kukhona nokungena emaqinisweni athile. Lapho ethi 'NgoZulu Oseloba' usixoxela ngababhali abaqavile njengoDhlomo, nabanye.

UMabena (1988:40) ukhala ngokuthi ama-esityi kaMade asuke abe yizintshumayelo kakhulu, nendlela abhala ngayo yenza akushoyo kungachachi masinyane. Kodwa uSithole (1978:28-29) ubeka owakhe umbono:

Ubuwula Bexoxo bucebe kakhulu ngezeluleko ezibalulekile kuma-Afrika ngisho nanamuhla. Noma babhalwa eminyakeni eminingi kangaka eyedlula, nanamuhla busenendawo emphakathini wama-Afrika. (Hum.)

Kwaze kwedlula iminyaka engamashumi amathathu ngaphambi kokuba kube nencwadi yama-esityi eyelama *Ubuwula Bexoxo*. Leyo kwaba ngeka-J.M. Sikhakhana ethi *Umathokomalisa* (1970). Yona inezihloko eziyisishiyagalolunye. Akhona ama-esityi lapho uSikhakhana eveza khona izenzo ezimbi zabantu emphakathini, njengalana: 'Wo He, Saphela Ngowaka', 'Mbamb'um'jike Jo'.

Kukhona othi uma ukufunda uzwe kusengathi yindaba emfushane. Indaba kaNomali lapho kuthiwa khona 'Wo, Muhle Umntanomuntu, We Madoda' ithi isandaba ube uzwa futhi ukuthi igebele ebu-esityini obuchaza ngomncintiswano wonobuhle besimanje.

Kube khona okungena kuthi khaxa ebu-esityini, njengalapho okuthiwa khona 'Kudla Fumuka Kudle Silaza', lapho umbhali echaza khona izaga nezisho ezahlukeni ezithinta ekufeni.

Kusobala ukuthi naye uMathula wathi akangene ngelakhe isu elithi yena elehlukile kwelikaMade kulo mkhakha wama-esityi.

Kwabuye kwedlula elinye futhi ishumi leminyaka ngaphambi kokuba kuvele omunye ogadla kuzwakale ekubhaleni ama-esityi. Sibhekise kuma-esityi ka-C.S.Z. Ntuli atholakala ezincwadini *Amawisa* (1982), (ama-esityi ayi-9), (kukhona ababona 'Ukugoduka kweQhinga kuyindaba emfushane), *Izizenze* (1986) (ayi-10). Kulezi zincwadi kukhona nezindaba ezimfushane zika-D.B.Z. Ntuli. Amanye ama-esityi akhe atholakala eqoqweni elithi *Induku* (1992) (mane), lapho ebambisene khona no-D.B.Z. Ntuli onezindaba ezimfushane, no-O.E.H. Nxumalo onezindaba ezimfushane nama-esityi.

UNtuli ubhala ngengxubevange yezihloko. Uke achaze izilwane ('Izimbongolo': *Izizenze*), okwenziwa ngabantu ('Ubuwula bokuzibopha': *Amawisa*), amasiko okumele aguqulwe ('Ukuzila Okunomklomelo':

Induku). Lena yokugcina nje ngedaza inkani, lapho umbhali ethula khona umbono wokuthi indaba yokuzila uma kufiwe ifana 'nomsanga-no'. Uyingenisa kanje le-esityi:

Muningi udida ingqondo namhlanje umsangano owenziwa ngabantu bawubize ngokuthi ukuzila. Kukhona umsangano wenzilo egqokwa wumndeni ofelweyo. Lo msangano-ke wona wenziwa yibo bonke abantu ngokufanayo, abangamakholwa nabangeyiwo amakholwa...

(*Induku* 1992:81)

Lo mbhali uzesekela kabanzi ngakucaphuna eBhayibhelini ngokuzila.

Abe ekhona anjalo ama-esityi adla ngoteku nje. Nakho nje kwethi 'Intshebe' (*Amawisa*) umbhali ese ethi:

Intshebe ayidalelwanga ukubheka phezulu. Uma ibonakala ibheke phezulu kuyancipha ukuhlonipheka komniniyo. Yikho nje sekwaze kwavela isaga sokuthi uma umuntu enzeke kabi kuthiwe ukhale ngaphansi okwentshebe yaKwaMashu.

(*Amawisa* 1982:32-33)

Encoma uNtuli, ebhekise ikakhulu ezincwadini ezimbili zokuqala avela kuzo ama-esityi akhe, uMabena (1988:2) uthi:

Ama-esityi ezinga lemibhalo eliphakeme kungathiwa aka-C.S.Z. Ntuli... Uhlanganisa ugqozi nobuciko kwezemibhalo ukwethula ubuchwepheshe e-esityini. (Hum.)

Amaqoqo *Amawisa* nelithi *Izizenze* aklonyeliswa ngomnyenzane ka-B.W. kaVilakazi ngo-1985 nango-1988, ngokulandelana.

Owelama uNtuli ekubhaleni ama-esityi kwaba nguMuntu Xulu esesike sahlangu naye ezingxoxweni ngamanoveli. Incwadi yakhe ethi *Kunje-ke!* (1987) inama-esityi angama-23. Lokhu kuyenza ibe yiqoqo lama-esityi elizimele elingumqingo ukuwedlule onke asebhaliwe kuze kube manje. Kunezinhlobo ezahlukene zama-esityi njengalandayo, achazayo, adaza

inkani namanye. Lena nje ethi 'Omunye Wazo Wayemnyama' yethulwe njengendaba, kanti umbhali uchaza isithombe esikhombisa ukuthi omunye wezazi ezaya kuJesu esandukuzalwa wayemnyama. Umbhali uphakamisa isithunzi somuntu omnyama.



E.H.A. MADE



C.S.Z. NTULI

Amanye ama-esityi akhombisa ukuthi umbhali wacwaninga kabanzi ngamaqiniso ezihloko azikhethile ngaphambi kokuba abhale. Sikubona lokhu ema-esityini anjengalana: 'Umcabango Ngamadolobha Namabutho KaShaka', 'Ngamadolobha Namagama Nezivuvabe Zawo Zomlando'. Kulena yokugcina nje ukucwaninga kuvela obala ngoba umbhali ubeka amagama neminyaka izinto ezenzeka ngayo. Bese kuba mnandi lapho ebeka khona imibono yakhe ngezinto aziqaphelayo, njengasema-esityini athi 'Ngokudlala Amahhashi', 'Ngokubukela Ithelevishini'.

Lapho isiyophela iminyaka yawo-1980 kwangena umbhali omusha wama-esityi u-M.C. Seme ngencwadi ethi *Sikhula Nabanye* (1989). Lapha kunama-esityi ayishumi nanye. Nawo athinta izihloko ezahlukene: ngokwenza umathanda ('Umathanda), izinhlobo ezahlukene zokudlala ('Kuyadlalwa'), izinhlobo ezintsha zobugebengu ('Owaka'). Kube khona

ezigebela endabeni emfushane, zibe zisethulela uhlobo oluthile lomuntu, lezi: 'Wanda Msebenzi', 'UVuma'.

Indlela avame ukubhala ngayo uSeme ukuba athathe isihloko esithile, asipenapene, asibuke macala onke ngenkathi ebeka imibono eyahlukene ngaso. Ngamanye amazwi uveza izincazelo ezahlukene ngegama lelo. Lapho ethi 'Kuyadlalwa nje' usethulela izinhlobo ezahlukene zalokhu 'kudlala'. Izingane zike 'zidlale umngcwabo', 'zidlale umathethisa' kukhona 'ukudlala amahhashi', 'ukudlala ngokulutha' njalonzalo.

Le ndlela yakhe yokubhala ama-esityi siyayithola naseqoqweni lakamuva elithi *Izipeletu* (1991) alibhala ngokubambisana no-R.S. Ndlovu. UNdlovu unezindaba ezimfushane eziyisishiyagalolunye, kanti ama-esityi kaSeme ayisishiyagalombili. Lapho ethi 'Inhliziyo' nje wethula izindlela ezahlukene elisetshenziswa ngazo igama 'inhliziyo', njengokuthi 'ukulawulwa yinhliziyo', 'ukulwa nenhliziyo', 'ukufihla inhliziyo', 'inhliziyo encane', njalonzalo.

Isihloko esithi 'Ipulazi' sinendaba kaLucas noGreta abasebenza epulazini. Kubekwe njengendaba lokhu, kodwa kusobala ukuthi umbhali ugqamisisa isihluku esingafanele eziphathwa ngaso izisebenzi ngabaqashi ngoba nje zona zingezesizwe esehlulwayo. Uphumela obala umbhali lapho ethi:

Akusibo ubuqhawe nenhlonipho yeqhawe ukuthi kuthi ngoba umuntu usumehlule bese umenza into yakho... Iqhawe ngumaphokophela. Elihlela nyovane ngiqala ngalo leli. Lifuna ngiphile ngilisebenzele kodwa nginya amanzi. Uma kuphela amandla ngiwa phansi, yisicathulo kimi ezinqeni, yihhomfu emhlane.

(*Izipeletu* 1991:113-114)

Le ncwadi yawoSeme kwathi ngo-1994 kwaba yiyo edla ubhedu kuzo zonke ezesiNguni ezishicilelwe ngeminyaka ka-1991-1993 yinkampani yabashicileli iNasionale Pers Group. Yathola umklomelo okuthiwa yi-'African Languages Literature Award'.

Ukuqala kweminyaka yawo-1990 kwafika namaqoqo amaningi ama-esityi. Ngaye impela u-1990 kwangena u-G.S. Zulu nebhuku elithi *Izipho*

Zenhliziy (1990). Kunama-esityi ayishumi nezindaba ezimfushane eziyishumi. Ema-esityini amaningi uMageba uthatha isihloko abeke amaphuzu athile ngaso. Lapho ethi khona 'Isimame' nje ubeka imibono eyahlukene ngabesifazane: ukuzithanda kwabo, ubunono babo, nokunye okungathandeki ngabo, njengokuchitha isikhathi bebheka izinto esitolo, ukuthanda kwabo ukugxeka, ukuzenzisa kwabo uma befuna umendo. Singathi nje isihloko ngasinye usipenapena ngapha nangapha.

Incwadi ka-D.B.K. Mhlongo no-N.S. Ntuli ethi *Amazembe* (1991) inama-esityi kaNjomane ayisithupha nezindaba ezimfushane zikaNtuli eziyisishiyagalombili. Kunama-esityi anoteku namanye ashubile. Kulena nje ethi 'Izinqe' umbhali ukhombisa ukuqaphela kwakhe mayelana nomsebenzi wezinqe, ukubukeka kwazo njalonzalo. Kanti umbhali uyajula kuma-esityi afana nethi 'Ukufa'. Kuyathokozisa ukufunda imibono yombhali ngezihloko ezifana nalokhu: 'Amazinyo', 'Uthando'. Kulena yothando nje uphawula ngezinhlobo ezahlukene zothando, – olwamanga, olwangempela, uthando kwezenkolo. Konke lokhu kukhombisa ukuthi umbhali kuthi uma ethole isihloko asibekela amaphuzu angaphawula ngawo. Kanti amanye ama-esityi akhe aseqoqweni elihlelwe ngu-O.E.H. Nxumalo elithi *Umlabalaba* (1991), lapho sithola khona izihloko: 'Ukusika Ukhasi', 'Ukulungiswa Kwezinwele', 'Ubuhle Nobubi'.

Nencwadi ka-M.S.S. Gcumisa ethi *Imvomve* (1991) inezindaba ezimfushane eziyishumi nama-esityi ayishumi. Ama-esityi athinta izihloko ezahlukene, njengesomiso, isithembu, umshado wesintu, imfundo. No-L.T.L. Mabaya ungenile emnxeni wama-esityi ngebhuku elithi *Ucu Lobuhlalu* (1992). Kunama-esityi ayisikhombisa nezindaba ezimfushane eziyisishiyagalombili. Naye uthatha isihloko abeke amaphuzu ehlukene ngaso, njengoba ewabeka nje ema-esityini anjengalana: 'Inja', 'Umdanso', 'Inkani', 'Iqiniso'.

Kungawo lo nyaka ka-1992 lapho kwavela khona iqoqo lama-esityi ka-R.M. Mngadi elithi *Izimbobo Zehluzo* (1992) lapho sithola khona ama-esityi ayishumi nesihlanu. Uxoxa ngezihloko ezejwayelekile nje – ubeka akucabangayo 'Ngenkani', 'Ngobungani', 'Ngobuthakathi' nokunye. Ungena emkhankasweni wokukhuthaza abantu ukuba bangandi kakhulu e-esityini ethi 'Ngokuhlela umndeni':

Kuyadumaza ukuzwa umuntu ethi yena uma enemali eningi angazala ubhuzane. Akukho ukuhlakanipha kulo mqondo ngoba ngemali yakhe ngeke awunwebe umhlaba... Masingadlali ngohulumeni ngoba singamzali, makuhlelwe bo! Abazali abakutholi ukuphumula, uthi eseqedile ngokwakhe, esezikhulise waqeda izingane okungezakhe kuvele abazukulu abangaqondile kahle... Makuhlelwe bo! Akuselona izwe lobisi noju leli!

(*Izimbobo Zehluzo* 1992:2-3)

Akhona ama-esityi atholakala emaqoqweni anemisebenzi yababhali abaningi. Kubambisene ababhali abayisihlanu eqoqweni elihlelwe ngu-N.Z.E. Xala elithi *Sikhula Ngokuxoxisana* (1991). Ukubambisana kwababhali abaningana eqoqweni kwenza ukuba kuhlangele izindlela ezahlukeni zokwethula imibono.

Inayo le ngxubevange yamakhono nencwadi eyahlelwa ngu-C.T. Msimang ethi: *Ithungelwa Ebandla* (1991). Yiqoqo lama-esityi ayishumi nantathu nezindaba ezimfushane eziyishumi nantathu. Kula ma-esityi ayishumi nantathu nje kubambisene ababhali abayishumi nanye.

Kuyaphawuleka ukuthi ngo-1993 umklomelo wamaqoqo okuthiwa 'Sibusiso Nyembezi – Heinemann Award for Anthologies' wazuzwa yiqoqo likaMsimang esisanda kukhuluma ngalo, lalandelwa ngelika-Xala.

Izinkulumo zomsakazi uJoshua Mlaba ayezenza kolunye lwezinhlelo zakhe zaphuma ngaphansi kwesihloko esithi: *Thath'ezakho* (n.d.). Sizifaka ngaphansi kwama-esityi. Zithanda ukuba luhlobo olulodwa ngoba vele inhloso yalo msakazi kwakungukuzama 'ukulolonga izimilo zesizukulwane sethu esizayo' njengoba kushiwo esingenisweni sencwadi. Lokhu kuzama ukufundisa kubonakala nakuzo nje izihloko zalezi zinkulumo, njengokuthi: 'Imali Ayikona Konke', 'Iphutha Lokusheshe Uyeke', 'Zinikele Isikhathi Sokucabanga', nezinye.

Sethemba ukuthi lisazothuthuka ikhono lokubhala ama-esityi. Uma sibona ubuncane bawo kuyakhanya ukuthi awuhlobo lombhalo ongelula neze. Esikwethembayo ukuthi ababhali bazosabalala ngezindlela zoku-

bhala lolu hlobo, bagudluke kancane ekusichazeleni izinto nje kungabe kusaba bikho lutho olusha noma olujulile abalwengezayo.

Izindaba ezimfushane

Uma siqhathanisa izindaba ezimfushane nama-eseyi sithola ukuthi zona seziqhubeke impela. Owavula imigoqo yendaba emfushane nguMuntu Xulu ngeqoqo elithi *Izigemegeme Zodwa* (1959). Kunezihlokwana eziyishumi nambili. Kukhona okungangabazeki ukuthi kuyizindaba ezimfushane, kodwa okunye kuthanda ukugebela kwesingathi yizikeshe, njengalapho kuchazwa khona umdlalo webhola – ‘Ngibukela Umdlalo Webhola’ kanye nenqindi – ‘Ngomunye Umdlalo Kweminye’. Kuyamangalisa ukuthi eqoqweni esilithatha njengelokuqala sesithola kusebenza amasu aphakeme obuciko bendaba emfushane. Awuzwe nje izinga eliphakeme eqala ngalo indaba yakhe ethi ‘Hhawu, Nesi Wangibulala’:

UDokotela wathatha isifutho somjovo ebesiphethwe nguNesi Sokhele wasibhekisisa maqede wanikina ikhanda wathi: ‘Ngilande.’

(*Izigemegeme Zodwa* 1984:28)

Izindaba zakhe kuthi kanti zibhekene nezinkinga zosuku zibe nesiphetho esigculisayo. Nanso nje edingida indaba yelobolo ethi ‘Nizakhele Umuzi Omuhle’. UVusi uyahlupheka efuna imali angalobola ngayo uThandi, kanti ekugcineni uyise kaThandi uzofaka eyakhe imali ngaphezu kwelobolo lelo, athi ufuna ukuba abantwana babe nesisekelo esihle. Usobala umyalezo umbhali awuyisa kubazali bezintombi ngale ndaba yakhe.

Inhlangano ‘Usiba’ uMakhathini lo yamhlonipha ngokuba kuqanjwe ngaye umklomelo okhuthaza ukubhalwa kwezindaba ezimfushane obizwa ngokuthi ‘*Muntu Xulu – Shuter & Shooter Award for Short Stories*’.



MUNTU XULU

Yiminyaka yawo-1960 okuyiyona eyangenisa ababhali okwakuzohamba kuhambe babaluleke kakhulu ekubhalweni kwendaba emfushane, u-O.E.H. Nxumalo no-D.B.Z. Ntuli. Kwaqala izindaba ezimfushane zika-Nxumalo ebambisene noKhwela emaqoqweni athi: *Emhlabeni* (1963), *Amanqampunqampu* (1966). Kweyokuqala izindaba ziyishumi nesishiya-galombili. Kweyesibili ziyishumi nambili, ezimbili kuzo zinezahluko ezimbili indaba iyinye. Kwelithi *Emhlabeni* side sithola izindaba ezinobungane kwane obuthile ngoba zigqamisa isifundo. Naso nje 'Isivumelwano NoSathane' lapho umuntu ethembisa uSathane ukuthi uzomtholela abantu, kanti uzokwehluleka ukufeza isethembiso, agcine eselandwe nguye uSathane. Kweyesibili noma zikhona izindaba ezize zinikwe izahluko, sezikhona neziqoqekile, njengale ethi 'USombenyase', eqala kusihlwa iphele ngakusasa.

Okunye abasiza ngakho oKhwela ukuba basibambele izindaba ezilokhu zitholakala emilonyeni yabaxoxi, zingabhalwa phansi. Enye yezindaba ezinjalo ngeyomkhwenyana odla kancane, ethi 'wenza isilungu' kanti uzolamba ebusuku ayofuna ukudla ekhishini. Indaba yabo ethi 'Umkhwenyana' (*Amanqampunqampu*) ekaGeorge Phiri obehambisana nomngani wakhe uHenry. Udla kancane avuke ebusuku eselambile ayothatha idombolo ekhishini:

Asekwenzeka iphutha esebona umnyango acabange ukuthi ngowendlu abalele kuyo. Ngeniyani endlini enomkhwe nomkhwekazi. 'Henry! Henry! nanti idombolo sengibuye nalo.'

(*Amanqampunqampu* 1966:76)

Wanele wabona ukuthi uphoxile wathi abavele bahambe khona ebusuku noHenry.

Siyabona ukuthi unyawo alunampumulo uma sesifunda enye yezindaba ezinezahluko ezimbili ebhukwini *Amanqampunqampu* ethi 'Intandane EnguTholo'. Le ntandane ikhula kanzima ihlushwa ngunina omncane, uMaNhlengethwa, ikakhulu ngoba nasesikoleni isebenza kahle kanti kumfana walapha ekhaya, uMzumbe, akuthi shu. UMaNhlengethwa utholana noTholi esengudokotela osindise impilo kaMzumbe. Uyibeke ngendlela ecishe ibe nje no-B.K. Mtombeni, umbhali wesiTsonga, endabeni yakhe ethi 'Ntsandza-Vatimi' (Marivate 1979:82). Lapha ngumama owayehlupha intandane ogcina ngokuba elashwe yiyo isingudokotela.

Leli shumi leminyaka lavalwa ngu-D.B.Z. Ntuli owangena ngeqoqo elisihloko sithi *Izikhwili* (1969). Linezindaba eziyishumi nesihlanu. Enye yazo ethi 'Abanesihawu' isixwayisa ngephutha umuntu angalenza kulezi zinsuku uma enesihawu. UMFundisi Ngwenya ungenisa 'isishosha' sakwaShobede emzini wakhe. Ebusuku usefica uShobede ebese eqoqe izimpahla afuna ukuphuma nazo ngewindi. Anele abone ukuthi usebanjiwe uShobede aphume ngalo iwindi abaleke.

UNtuli nguye owabuye wavula iminyaka yawo-1970 ngelinye iqoqo elithi *Imicibisholo* (1970), lona elinezindaba ezingamashumi amabili nane. Kukhona abacwaningi abawathandayo amaqoqo kaNtuli okuqala njengoba sizwa u-C.S. Van Rooyen (1972:56) ethi:

UNtuli usebuye wakhombisa ukuthi uyakwazi ukusingatha uhlobo lombhalo olufuna ukuzibamba okukhulu kumbhali. Unguchwepheshe omkhulu ekuphatheni ilukuluku eliphembeka emgqeni wokuqala nje wendaba. (Hum.)

Incwadi kaNtuli eyabathatha abahluzi abaningi ngeyesithathu ethi *Uthingo Lwenkosazana* (1971). Inezindaba eziyishumi. Indaba edumile yiyo eyokuqala nje eyeyeme empilweni yomdabu ethi 'Uthingo Lwenkosazana'. Yindaba kaMpiyakhe othi uyobulala isitha sakhe uSinqindi, kanti usezolunywa yinyoka. Ucabanga ukuthi uzokufa, aze avume ukukhohlakala kwakhe noyise kuSinqindi. Kutholakala ukuthi inyoka emlumile ayinangozi. Indaba ethi 'Iziqongo Zezintaba' idumisa amandla obunyanga bomdabu obuqotho. Isifundiswa ebesesizokufa sisizwa ngunina owazi amakhathakhathana omdabu. Kanti kukhona nenye imothifi lapha ngoba lesi sifundiswa sake samphika unina lapho efika eze emkhosini weziqu ngoba eze ezifake zaphelala ezobungoma.

Leli qoqo linezindaba ezathola umklomelo wokuqala emncintiswaneni weRiphabliki ngo-1971. Noma bekhona abalincomayo akuyiwa nganxanye kungemanzi njengoba ebeka nje umfo kaMpanza (1988:75):

Nokho uNtuli sengathi uyazibalekela izihloko zezinkinga zomphakathi ezishisayo, njengokuphathana kwezinhlanga lapho okuhleziwe khona noma endaweni yomsebenzi, noma ukungakwazi kwabamnyama ukuziphathela ikusasa labo kwezepolitiki. (Hum.)

Umbhali wezindaba ezimfushane owangena kwezwakala ngale minyaka yawo-1970 ngu-W.M.B. Mkhize. Waqala, ngethi *Ezomhlaba Kazipheli* (1972) kwase kulandela ethi *Emhlabeni Mntanomuntu* (1977). UMkhize uthanda ukubhala izindaba ezinde. Zivame ukubhekana nokuhlalisana nokuziphatha kwabantu bese zigudla kakhulu kwezothando. Okunye okwenza ukuba abantu bazesasele ngamancoko awasebenzisayo. Ingani indaba yokuqala nje ethi 'Imnandi Ipholile' ebhukwini elithi *Ezomhlaba Kazipheli* kuthi kanti ikhuza omakhelwana ababanga noma kungadingekile ibe yethula indaba ehlekisayo. Umakhelwane obengayithandi inkawu kamakhelwane wakhe ugcina eseyidlile engazi. Indaba ethi 'Umvundla Zawunqanda Phambili' esebhukwini *Emhlabeni Mntanomuntu* ngekaNkanyezi ongethembekile kumkakhe uThembisile. Intombi kaNkanyezi, u-Elsie, isizwana noThembisile ngokuthi akafundiswe isifundo lo Nkanyezi, ngokuba uThembisile eze ehhotela apho bezongenisa khona o-Elsie. Nangempela bese ethelekile uThembisile.

'Yebo-ke Nkanyezi ukuthi kanti uhlezi nje unemali yokudlala uhamba uqasha amakamelo emahhotela. Vuka sihambe siye ekhaya ngoba izingane ngizishiye zodwa. Wena-ke Elsie, asihambe siye ekhaya uyolala khona ukuze ekuseni ungiqhine nasekhanda. Uyabona-ke ukuthi amadoda lawa akanamqondo nakancane mntakaNkwali?'

(*Emhlabeni Mntanomuntu* 1977:12)

Kulukhuni ukuba yindoda!

Igalelo likaMkhize ezindabeni ezimfushane lize leqele eminyakeni yawo-1980, lapho sesithola khona lezi: *Nginyeke Ngezomhlaba* (1980), *Kunjalo-ke Emhlabeni* (1981). UGubhela lo wasishiya emhlabeni ngo-1986. Ngenhlanhla izindaba zakhe ezine ahamba zingakashicilelwa zatholakala zahlanganiswa nezika-M.T. Mkhize zenza iqoqo okuthiwa *Ziyenzeka Emhlabeni* (1991).

UKhathi (1991: 153-154) owacwaninga kabanzi ngezindaba zikaMkhize, uyaziqoqa izifundo ezisemqoka ezitholakala ezindabeni zikaMkhize njengalezi: Imiphumela yokungahloniphi kwentsha ('Isalakutshelwa Sibona Ngomopho': *Ezomhlaba Kazipheli*), othisha abathandana nezingane zesikole bangalahlekelwa umsebenzi ('Isikhuni Sabuya Nomkhwezeli': *Uyothi Wabonan' Emhlabeni*), abefundisi akumele balingwe ngabesifazane bebandla ('Lapho Izivunguvungu': *Uyothi Wabonan' Emhlabeni*), Ubuthakathi bungaholela engcwabeni ('Ikhubalo Lenhlanhla': *Uyothi Wabonan' Emhlabeni*).

Bonke abahluzi baphawula ngoteku lukaMkhize. Yikho inhlango yabalobi 'Usiba' yenza umklomelo wokumhlonipha nokumkhumbula obhekene nokubhalwa kwezincwadi zabantwana obizwa ngokuthi '*Maqhawe Mkhize - Haum-Daan Retief Award for Children's Literature*'.

Omunye wababhali abangena kule nkundla yezindaba ezimfushane ngu-M.J.Mngadi. Incwadi yakhe ethi *Kusemhlabeni Lapha* (1980) inezindaba eziyisishigalombili. Imvamisa yezindaba zikaMngadi zinde. Wuhlobo lwezindaba lapho umbhali engatatazeli khona, eyibeka ngesineke nje indaba aze ayoyichushisa. Lapho ethi 'Ubogawula Ubheke', uMngadi

indaba uyiqala lapho uDuduzile ezithola ukuthi akaseyedwa. Welulekwa ngumzala wakhe ukuba azame ukuthola angamnameka ngaleli hlazo. Uze amthole. Kuthi isizelwe ingane kubonakale ukuthi ngeyohlotshana, 'Ngisho amagwegwana akho bandla, nomlonyana wakho, nezinwedlana...' (ikhasi 57) Indaba ethi 'Isimemo' nje isondela emashumini amathathu amakhasi - ubude osebusekela enovelaneni. UNomathemba uzwa kuthiwa insizwa ayithandayo uLindokuhle usezoshada nenye intombi. Ngenxa yesikhwele uNomathemba ubulala uLindokuhle. Indaba igxile emzameni wamaphoyisa ukubopha uNomathemba ngesenzo sakhe. Nangempela buze buphelele ubufakazi bokuthi nguye umbulali. Kanti nalo Lindokuhle owayezoshada kwakungomunye nje, kufana amagama. Ithe ukugudluka kwezothando indaba ethi: 'Isipoki Esifundisiwe'. Yindaba kaZungu obuya 'eyisipoki' elokhu ezofuna imali kumkakhe. Kanti sizoze sibanjwe isigebengu lesi ukuthi ngumfowabo kamufi.



D.B.Z. NTULI



MAQHAWE MKHIZE

Sesithintile ngokungena kuka-D.B.Z. Ntuli enkundleni yezindaba ezimfushane. Eminyakeni yawo-1980 waqhubeka eshambisana no-C.S.Z. Ntuli owayebhala ama-eseyi. Ngenkathi sikhuluma ngama-eseyi ka-

C.S.Z. Ntuli siziphawulile izincwadi zabo: *Amawisa* (1982), *Izizenze* (1986). Zikhona nezimbalwa ezitholakala ebhukwini alibhala ngokubambisana no-C.S.Z. Ntuli no-O.E.H.M. Nxumalo, elithi *Induku* (1992). Kuseyiyona inhlanganisela yezindikimba, ezixuba izinkinga zomphakathi, ikakhulu ezintsha. USipho ucishe ashade nendodakazi yakhe endabeni ethi 'Ukufika Kwabakhwenyana' (*Amawisa*). Encwadini *Izizenze* sithola nobugebengu obusha lapho intombazana ithi ifelwe ukuze inikwe imali endabeni ethi 'U-Esther Sokhulu'. Kukuyo le ncwadi lapho sithola khona kwenekwa usizi lothando olungefezeke ngoba umthetho ungavumi ukuba bathandane abantu abehlukene ngebala ('Bhatata-a-a!').

Lapho encoma khona *Izizenze* uNgcongwane (1990:179–180) uthi

IZIZENZE yibhuku elemukelekayo ngemva kwelithi AMAWISA... Izindaba eziyishumi... zihambisana kakhulu nesu elihle lokubhala elisetshenziswa ngu-D.B.Z. Ntuli ebumba lolu hlobo lwephrozi... Izingeniso zakhe zimfushane zihlaba emhlolweni... Ezindabeni zakhe njalo nje sithola imiqondo emisha... Isiphiwo sika-D.B. Ntuli ekubhaleni izindaba ezimfushane ngesakhe yedwa nje emlandweni wokubhalwa kwezincwadi zase-Afrika kuleli lizwe... (Hum.)

Njengoba siphawulile u-O.E.H.M. Nxumalo waqhubeka nokubhala izindaba ezimfushane nangabo o-1980. Nango esebambisene no-M.P. Buthelezi encwadini ethi *Amagwabab' Echobana* (1985). Izindaba ezimfushane zikaShenge ziyisihlanu, kanti ezikaNdwandwe ziyisikhombisa. Nazo zisagxila empilweni yabantu. Ithi inokuhlekisa ibe inobuhlungu indaba kaShenge ethi 'Amanzi! Amanzi! Amanzi bo!' Lo mfo kaGumede ucupha izigebengu ngamanzi abilayo. Zithi ziyahlasela zithelwe ngamanzi. Ezimbili zigcina sezishonile, ziqhume amehlo.

EkaNxumalo ethi 'UNkosazana' ikhuluma ngenkosazana yomlungu eyayisebenza eposini ihlupha abantu. Ize iqola nomfelokazi uMaMncube izinkulungwane zamarandi. Kodwa manje inenkinga ngoba igulela ukufa kodwa ivinjelwa ngesono sayo. Yindlela elukhuni ethathwa ngoMaMncube bephikelele kule nkosazana. Indaba iphela sebeze bafika esibhedlela:

Bayafika ewadini nanka amanesi. Asemhenqa ngesihenqo soku-gcina uNkosazana. Usethule du. UMaMncube noMaMagubane bambona okokuqala uNkosazana, engasathethi, engasakhulumi. Kodwa wayesemboqo. Washo uMaMncube, washo sengathi lowo akhuluma naye usezwa, wathi: 'Noma sekunje, ngiyakuthethelela.'

(*Amagwabab' Echobana* 1985:8)

Iminyaka yawo-1990 ivule esekhona uNxumalo, manje usehamba uyedwa ephethe ibhuku elithi *Benza Ngani?* (1990). Zikhona izixakaxaka zalezi zinsuku, njengoba sithola abafundi baseyunivesithi beteleka nje endabeni ethi 'Isiteleka'. Uyise kaNdondo uthi akabheke khona enyuvesi, kanti uzolinyazwa yindodana yakhe ithi ishaya iphoyisa lasenyuvesi njengoba kwakuliwa nawo. Ibuyela ezinkingeni zasesikoleni nendaba ethi 'Kukutwaktwani Ebusuku'. Yinkinga okusobala ukuthi ivamile ngale minyaka, yabafundi abathenga amaphepha okuhlolwa. Bakhapha imali enhle, bafike bathole ukuthi amaphepha abawaphethe nawo akuwona.

Izindaba zakamuva zikaNxumalo sezehlukile kuleziya aqala ezibhala. Sezifingqekile manje, sezinakho nokuqoqeka ngezindlela ezahlukenene. Nokho azikaguquki ekukhulumeni nomphakathi owehlukene.

Omunye umbhali wezindaba ezimfushane owangena ngawo-1980 ngu-R.S. Ndlovu. Wabingelela ngebhuku elithi *Umbani* (1980). Linezindaba eziyishumi nanye. Sisathola abantu abanomona nezinhliziyi ezilukhuni kangangoba bazama ukuthakatha, kodwa behluleke ('Sekubonwa Ngokusa'). Isibindi sezigebengu senza ukuba ziyozama ukuthatha imali yamakholwa ayethi emukela umfundisi wawo kanti anika abantu abangebona ('Yimina Umfundisi'). Zibe khona nezeyeme empilweni yasesikoleni ('Thamele Ngwenya', 'ENGcepheni').

Wake wathi nya uGatsheni ekushicileleni njengoba simthola esevela ehambisana noSeme ebhukwini elithi *Izipeletu* (1991). Izindaba ezimfushane zikaNdlovu ziyisishiyagalolunye, bese kuba ngama-esityi kaSeme ayisishiyagalombili. Indaba kaNdlovu ethi 'Ubabezala' ididiyela izindikimba eziningi esizithintile engxoxweni yethu ngamanoveli. Ihlanganisa ngendlela engejwayelekile ubuthakathi kanye nenkinga yezi-

ngane ezithandana zingazi ukuthi ziyizihlobo. UKhumalo uthi akamfuni uMakhosi, umakoti ofika nendodana yakhe uSipho lapha ekhaya ngoba ungumXhosa. Uze uya enyangu eyofuna umuthi wokuxosha lo makoti. Lapho esegulela ukufa umakoti avume uKhumalo ukuthi ubezama ukwehlukana indodana yakhe nalo makoti ngoba uyindodakazi yakhe ngempela ayithola entombini esasebenza eKhimbali. Iphela kabuhlungu indaba:

Umqondo kaMakhosi selokhu wahamba lapho, nanamuhla awukabuyi. Seziphelile izinkomo zikaKhumalo uzama ukumelapha. Kunhlanga zimuka nomoya. USipho selokhu ahamba ngalelo langa wabuyela eGoli. Akondli, akabhali, akabuzi nampilo kaMakhosi.

(*Izipeletu* 1991:10)

Umbhali u-N.F. Mbhele yena wabingelela ngebhuku elithi *Amayezi Namathunzi* (1987) elinezindaba eziyishumi nane. Nalapha zikhona ezilokhu zedlula esikoleni. Nakuzo kukhona ezilula, zibe khona nezishubile okungabonwa izindikimba ezinohlonze ezahlukeno kuzo. Ishubile indaba ethi 'Bengizokuthanda Unjalo'. UNomusa Zwane useyunivesithi. Useyazisola. Umngani wakhe usemniko umuthi wokuba kuchitheke lokho. Kanti zizokonakala izinto aze aye esibhedlela. Sekufike abazali bakhe behambisana nomfundisi wabo uSokhela.

UNomusa waqwebula amehlo wabheka uMfundisi uSokhela akaze acwayiza. Wayabazela uSokhela. Wanyukunya ukhololo owawuhlezi kahle. Ebona lokho uZwane wathi, 'Masikhulekeni.' Waqhuma phezulu ememeza uNomusa: 'Suka Sathane eduze kwami! Ngifa nje ngizama ukugubuzela wena.' Vuthu uSokhela, emnyango ngejubane! Bathe besamangele abalapho, waphendula ikhanda uNomusa, wavala amehlo, waphangalala.

(*Amayezi Namathunzi* 1987:41)

Unyaka ka-1988 wafika nababhali ababili abasha bezindaba ezimfushane: uLawrence Molefe noNakanjani Sibiyi. Sesilejwayele igama likaLawrence Molefe njengoba simtholile emanovelini. Uma esengena nakulo mgudu, kusho ukuthi ungomunye wababhali abanesiphiwo sokugxamalaza. Incwadi yakhe ethi *Zihlekana Iziphongo* (1988) inezi-

ndaba ezimfushane eziyishumi. Naye uMolefe uxuba izindikimba ezimbalwa. Nango nje ekhuluma ngenkinga yomfana ohlupha esikoleni kanti wayengaphasanga nalapho ephuma khona. Zikhona ezothando. Lena nje okuqanjwe ngayo incwadi 'Zihlekana Iziphongo' iyindaba yentokazi enenxanxathela yamasoka agcina ehlangana endlini yayo, konakale izinto. Kube khona okungathi ikhuza amawala. Kwethi 'Indaba Inetshe' sithola indoda ethukuthela ife ngoba ithi kukhona osegudluze itshe eliwumncele wensimu ngoba efuna ukudla insimu, kanti lokhu kwenziwa ngabafana nje abazidlalelayo.

Emva kwale ncwadi yokuqala, kubuye kwavela ezinye futhi ezimbili: *Amaphupho Ayakhuluma* (1992), enezindaba eziyisishiyagalombili; *Izinto Ziyahlehla* (1993), enezindaba eziyisikhombisa. Usazibhala izindaba eziba nengwijikhwebu egculisayo. Nanso nje indaba ethi 'Ukuvula Isikweletu' (*Amaphupho Ayakhuluma*) ixoxa ngabantu abathola umazisi bazame ukutshontsha izimpahla ngawo. Kanti bazothi sebezi-odile izimpahla, bahlangane nomnikazi kamazisi khona lapho esitolo. Indaba ethi 'Isikhiye semoto' (*Amaphupho Ayakhuluma*) ngeyezigebengu ezithi zizokweba imoto ngokuba ziqale zenze ikhophi yesikhiye. Kanti lo okwenziwa kuye izikhiye ngumnikazi wemoto.

Amawala acishe adale ingozi nasendabeni ethi 'Ngibulawa Umfowethu' (*Izinto Ziyahlehla*). UMziki onamakhosikazi amabili ucishe ubulala umfowabo ngoba ethi uthakatha izingane zakhe. Sekuvuma yena umkaMziki omunye ukuthi nguye othakathe izingane zikazakwabo. Kodwa akuyona ingwijikwebu kuphela nje la, sithola nezinkinga zempilo yesithembu ezidalwa yisikhwele nomona. Ukuthakatha kungena ngenye indlela endabeni ethi 'Ngaze Ngamthola' (*Izinto Ziyahlehla*). UManyazini, inyanga, uthumele udibi lwakhe ukuyosika isibele somfana ukuze kwenziwe umuthi. Uma seluhambile udibi sekutholakala ukuthi kanti lo mfana uyindodana yomfowabo. UManyazini uthi uphuthuma ukuyovimba ingozi kanti useze wasikwa umfana, kodwa akakafi. Indaba iphela ngokuthi: 'Kufike abomuzi bonke.' (ikhasi:28).

Silibona liya ngokukhula ikhono lalo mbhali ngokuqhubeka kwesikhathi. Kule ndaba yokugcina nje kuthi kanti isakhiwo sakhona

siyinkilikiqi, iphele ezingeni eliphakeme, kushiyele abafundi ukuba bayiqedele. Yizintwana ezinje ezenza ukuba leli

lidle ubhedu emabhukwini alolu hlobo ashicilelwa ngo-1993 no-1994, laba ngelokuqala ukuthola umklomelo okuthiwa yi'*Muntu Xulu – Shuter & Shooter Award for Short Stories*'.

Elinye igalelo elisukela ku-1988 ngelikamfo kaSibiya, njengoba sishilo. Ibhuku lakhe lokuqala ngqa elithi *Ikusasa Eliqhakazile* (1988) linezindaba ezimfushane eziyishumi nane. Azidle ngabude: iningi lazo kungathiwa 'yizindaba ezimfushane 'ezimfushane''. Izindikimba zakhona zixhanta zize zingene ezindikimbeni 'ezishisayo' abazesabayo abanye. Indaba ethi 'Ilanga elishonayo' ikhuluma ngentombi uSizakele eyala insizwa ebisizoyishada ngoba sekubuye isoka elidala. Kanti isoka libuya nesifo sengculazi, okusobala ukuthi 'ilanga selibashonele' bobabili. Kodwa lo mbhali ubuye edlulele enhlotsheni yothando olungejwayelekie. Endabeni ethi 'Amathe Ezimpukane' u-Alice ucabanga ukuthi kukhona intokazi embangisayo kumyeni wakhe uPat. Uyashaqeka lapho esemelamela uPat:

...Uhlezi phezu kombhede. Ugqoke ingutshana emfushane. Upe-
nde umlomo. Eduze kwakhe kuhleli insizwa enobuhwanqa,
empofu. Imgaxile.

(*Ikusasa Eliqhakazile* 1988:54)

Abanye ababhali bebesakugwemela ukungena ezindabeni ezithinta ngokusobala esihlukwini sobandlululo. Lapho ethi khona 'Isikhumbuzo' uSibiya ungena ngqo endabeni yokudloba kwabafundi kukamhla ka-16 Juni 1976 okwaletha izinyembezi kwaguqula nesondo lomlando eNingizimu Afrika. Omunye wabafundi abasala lapho nguNkululeko lo okhunjulwa yintombi yakhe manje.

Kokunye yiso isibindi salo mbhali sokungena emigudwini engejwayelekile, kanye nekhono axoxa ngalo okwenza ukuba le ncwadi idle ubhedu kwezephrozi eyayibhalwe ngo-1987 no-1988, ithole umklomelo i-'*J.L. Dube – Via Afrika Award for Prose*' ngo-1989.

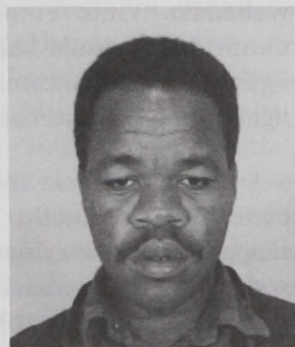
Encwadini kaSibiya eyelama le ethi *Amalangabi* (1993) ufake ama-esityi ayisikhombisa nezindaba ezimfushane eziyisikhombisa. Zisemnandi izindaba. Kulena nje ethi 'Amalangabi' sithola uMaqhawe eze eyoziphonsa endlini eshayo ngoba ethi ufuna ukusindisa uZamangwane intombi yakhe ayithandayo nayethembile. Akaze athola lutho endlini eshayo. UMaqhawe uyafa ngenxa yokushiswa umlilo. UZamangwane wehla emotini ezidakelwe.



M.J. MNGADI



N.F. MBHELE



NAKANJANI SIBIYA

Akhona namanye amaqoqo afake kuwo izindaba zakhe uSibiya,, njengelihlelwe u-O.E.H. Nxumalo elithi *Umlabalaba*. Nalapha izindaba zakhe ziveza impilo yale minyaka, njengalokhu ebesekejwayelekile ukuba umuntu afakwe 'umgexo' ashiswe. UXolani uxajelelwe ngokuthi uyimpimpi okumele ishiswe. Kuhlasimula umzimba uma uSibiya esechaza okwenzekayo esethungelwe ngomlilo uXolani:

Kuqubuke ilangabi eliluhlaza cwe. Kukulwe. Kugidwe. Abinyabi-nyeke uXolani emalangabini. Apaquze. Uyaklewula belu. Apaquze. Kuze kuphele amandla. Awe. Ashe. Ushe nomgido. Uqhume phezulu nomkikizo.

(*Umlabalaba* 1991:42)

UNKosiyapha S. Ntuli wangena ngo-1989 enkundleni yezindaba ezimfushane. Ibhuku lakhe elithi *Imishiza* (1989) linezindaba zakhe

eziyishumi nanhlanu. Zixubile. Iningi lethula izinkinga esezejwayelekile emphakathini wanamuhla. Enye yezindaba ezijulile ngeyomfana oyovuma kumfundisi ukuthi intombi yakhe uVuyelwa azoshada naye kusasa wakhapha isisu. Indaba iphela sekusoleka ukuthi lo mfundisi nguyise wale ntombazana, yatholelwa ekhaya. Ezinye izindaba zakhe ezimfushane ziseqoqweni alihlanganyela nombhali wama-eseyi u-D.B.K. Mhlongo elithi *Amazembe* (1991). UNTuli uyangena kwezinye zezinkinga ezintsha. Indaba 'Ikhaya' ngeyazingane ezinodweshu emqondweni ngoyise osekhulile. Kukhona ukuthi ngcono uDube ayongeniswa emzini wabadala. Yinto ebingenziwa le emphakathini wamaZulu. Inkinga ukuthi bazoyethula kanjani kuyise. Kuba lukhuni ngokunye uma kuba nguye uyise obancomayo ngendlela abamphethe kahle ngayo. Kanti ngabo lobo busuku usezothula uDube.

Sekukaningi sithola indaba yezingane zithandana zingazi ukuthi zihlobene. Endabeni ethi 'Isimenywa' ilukuluku lidalwa ukuthi sisola sengathi izingane ezinenswebu efanayo ezithandanayo ziyizihlobo ngoba sesizejwayele izindaba ezinje. Kanti namuhla cha, akukho buhlobo, bayazifanele nje. Umbhali usebenzise imothifi endala ukufaka ingwijhwebu endabeni yakhe. Indaba iphela kujatshulwe.

Sike sathinta ebhukwini lika-G.S. Zulu elithi *Izipho Zenhliziyi* (1990) ngenkathi sikhuluma ngama-eseyi akhe. Sishilo ukuthi ubuye abe nezindaba ezimfushane. Ziyishumi. Ezinhlotsheni ezahlukene zezindikimba, kusavela nalapha ukwethembela kwabantu ezinyangeni. Endabeni ethi 'Bengisola' sithola ikhehla lakwaMkhize libalisa ngoba kwebiwe imali yomntanalo yelobolo. Uzama isangoma nenyanga ukuthi athole umkhondo. Inyanga iyamyalela lapho kumele aye khona. Nangempela labonakala isela, laboshwa.

U-1991 kwaba unyaka wenala esivunweni sezindaba ezimfushane. Okubabazekayo yikho ukuvela kwamakhono amasha. Alejwayelekile ikhona likaFalakhe Ngobese esilithola ebhukwini lakhe elithi *Izinseka* (1991). Kuningi okungejwayekile. Bheka ngoba endabeni ethi 'Cisha' sithola imoto enekhomputha, ekwazi ukuxoxa nomniniyo uNdumo obeyilandile. Esishayelelweni kunamazwi abekwa ngu-D.B.Z. Ntuli asonga imibono ngalezi zindaba:

Umfo wasemaQungebeni ufake ubunkondlo ezindabeni. Lokhu ukwenze... ngendlela eyenza ukuba lezi zindaba zibe nophawu okungagcina ngokuba kuthiwe yisigxivizo sakhe nje... Usenzele umsebenzi ongafuni ukuba ufundwe bume ngoba kungaphunyuka okuningi. Uma umuntu efunda uzwa emenyelwa ekuphakameni okuthile ngokomqondo njengoba kumele agcwalise izikhala ezishiywe ngumbhali ngamabomu.

(*Izinseka* 1991: Isishayelelo)

U-A.B. Shange no-K.J.N. Sithole babambisene ebhukwini lezindaba ezimfushane elisihloko sithi *Izibani* (1991). EzikaShange ziyisishiyagalombili, kanti ezikaSithole ziyisihlanu. Ababhali basazama ukukhuthaza izimilo ezinhle emphakathini ngokubhala izindaba ezinesexwayiso. Usobala nje umyalezo kaShange endabeni ethi 'Namhla Kunamuhla'. UmkaThabethe uvakashela uMngadi ngasese, kanti umama lo usezohlaselwa yisifo senhliziyo. Lo mama ufika ashonele esibhedlela, uThabethe naye angeniswe esibhedlela, okubonakala ukuthi wethuke kakhulu. Endabeni kaSithole ethi 'Umshumayeli' uMadondo bekumele agcotshelwe ubufundisi, kodwa ngosuku lomgobo usetholakala enemithi yesintu, kwasho ukuthi useyasala njalo.

Sithola izindaba eziyisishiyagalolunye encwadini ka-N.J. Makhaye ethi *Ingevu Yesilimela* (1991). Kunezindaba ezifundisayo, kodwa ezinye ubone nje ukuthi ngezokuchitha isizungu ngokungejwayeleki kwazo. Eth i 'Usukasambe WaseMbumbulu' ngeyentokazi, uThandekile, okade eseThekwini. Ubuyela ekhaya useziphakamisa, nesoka lakhe lasemakhaya useyaledlela ngoba nakhu uzovakashelwa nguBhoyi isoka alithole eThekwini. Kuthi selifikile leli soka, kutheleke udadewabo uThembeni. Uthatha isikhuni aqonde ngqo kuBhoyi.

Asondele ngokushesha kuBhoyi kodwa uBhoyi agxume aye aphume ngomnyango; asidedele isikhuni uThembeni, asidedele siye sihlale phezu kwakhe qede kuqubuke izwi elingazange like lizwakale ngelinye ilanga kuleyo ndawo. Abantu bethuka bacishe bayafa lapho uBhoyi ephenduka umlilo qede eluluzela endiza njengenkanyezi ehudayo aye anyamalele esibhakabhakeni.

(*Ingevu Yesilimela* 1991:77)

UThembeni wenze lokhu ngoba ubesezwile ukuthi uBhoyi lo yisipoki okuthi uma sike sasala nentombi ebusuku kuse isifile.

Le ncwadi yiyo eyadla ubhedu kulaba bashicileli kuzo zonke emncintiswaneni wezibhalwe ngezilimi zabamnyama ngo-1988/89.

Ngonyaka olandela okwagaywa ngawo le ncwadi yakhe, uMakhaye, ubuya usehambisana no-D.W. Ndlovu bephethe incwadi ethi *Iqhude* (1992). EzikaMakhaye ziyisikhombisa, ezikaNdlovu ziyisithupha.

Indaba kaNdlovu ethi 'Iqhude', ithi ibukhuza ubugebengu ibe ikhombisa amandla emithi yesintu. Indaba isiyisa emzini kaMalevu lapho izigilamkhuba zivele zimethuse umnumzana, zithathe izinkukhu ngenkani, kusale iqhude. Kanti uMalevu uzoze ayobona inyanga emsiza ukuba alisebenze iqhude leli. Nalo babuye balilande 'abafana'. Kuthi kudliwa inyama emzini wenduna uNgxabhiya avele akikilige njengeqhude, kukhanye ukuthi nguyena isela. Kodwa imithi yokuganga isebenza isikhashana. Endabeni kaMakhaye ethi 'Ingane KaNozimanga', uNozimanga 'okhulelwe' imithi yakhe iyamsiza ukuba edlule emaphoyiseni. Kanti kuzoze kuvele esekhunyuliswa esitolo ngoba kuseshwa bonke abesifazane ukuthi lokhu okuqumbise isisu yimindweza yensangu.

No-1992 kwaba unyaka omuhle. Sike sathinta ebhukwini lika-L.T.L. mabuya elithi *Ucu lobuhlalu* (1992) ngenkathi sikhuluma ngama-esityi akhe. Ezindabeni zakhe eziyisishiyagalombili kukhona ezexwayisa ngezinhlobo ezintsha zobugebengu. Kulena ethi 'Yekanini NgoSiter Adelaide' sithola uZikode esetekisini ehambisana nenkosazana u-Adelaide. Kuthi lapho le moto imiswa ngamaphoyisa kuvele ukuthi yinsizwa le, esikhwameni sayo kugcwele iziqhumane. Indaba ethi 'ERichards Bay Hotel' ibhekene nenkinga kaNsizwayethu omenywa yintokazi, uNomasonto, ukuba batholane ehhotela. Bayaficana, badle ukudla okubizayo. Sekuchacha ukuthi le ntokazi yisigebengu nje esidlala ngoNsizwayethu - yisigebengu esifunwa ngamaphoyisa. Asale esekhuluma yedwa umlisa lo: 'Sekusondele ukuba Isandla Somthetho sifinyelele kuwe.' (ikhasi 13)

Babambisene bane encwadini ethi *Inqeke* (1993): u-M.A. Hlengwa, N.E. Mbesa, S.R. Ntshela no-C.S. Zimema. Incwadi inezindaba eziyishumi

nesithupha. Endabeni kaHlengwa ethi 'Ngimdala uma ngingaka' sesihlangana nenkinga eseyandile yokusweleka kwezikhala zokufunda emakholiji, into esidinga ukuba ohluphekile azame ukugwaza:

Ukwazi okungafumbethe akuniki mdlandla kumphathi wekholiji ukuba emukele umntwana wakho. Abantu abaziwayo yilabo abangena emahhovisi abaphathi befumbethe.

(*Inqoke* 1993:59)

Itholene Phezulu (1993). Lena yincwadi kaCondry Nxaba. Kuxoxwa ikakhulu ngazo ezempilo nomphakathi. Lapho uNxaba ethi khona 'Namuhla ngeyehlukano', sithola uMsomi ephambene nomkakhe. UMsomi usenquma ukuthi akasale eseshaywa umoya nentokazi esencane, uStompie. Kanti usuku lapho uStompie ezomala khona uMsomi. Uma efika ekhaya uMsomi athole ukuthi umkakhe umhlelele umkhosi wokuzalwa wamashumi ayisihlanu. Ngenye yezindaba ezisishiya sithatha sibeka. Singazicabangela nje ukuthi bekuzoba yindumalo enjani ukuba uMsomi ugcine engabuyanga namhlanje njengoba ebehlosile.

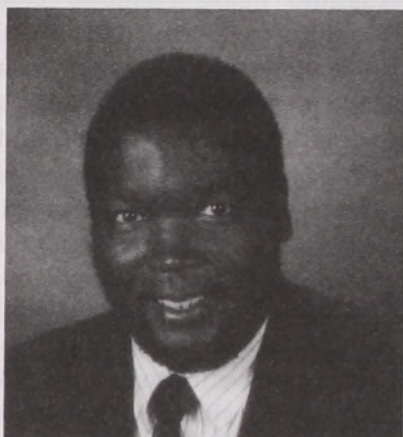
EzikaMandla Maphumulo izindaba ezimfushane zitholakala eqoqweni elithi *Siyokufa Sizilanda* (1993). Linezindaba eziyishumi nanye ezigxiliswe empilweni yanamuhla. Eziningi zazo zixwayisa ngezinhlombonhlobo ngobuqili besimanje. Ngeminyaka yawo-1980-umphakathi ubuke usanganiswe yindlela elula yokwenza imali - uzwe kuthiwa kukhona 'umshayeli webhanoyi' ezoza kuye imali yokuqala, bese kuthi labo abanikelele yena nabo babuye babe nabashayeli, ize kubo imali. Endabeni ethi 'Umluleki' uSoni utshela abantu ngendlela elula kanje yokwenza imali. Kanti-ke usezokwenza kukhona umseshi obevele emfunela ubugebengu bakhe. Enye yezindaba ezimthintayo umuntu ngethi 'Ukuphuma Kwelanga' lapho uMthembeni evuma ukunikela inso yakhe kumfowabo uMsizi obengase afe noma nini. Ngenxa yephutha lasesibhedlela uMthembeni angavuki ngemva kokuhlinzwa.

Ngaphandle nje kwezindaba ezimfushane esizithola zihlanganiswe ngabayingcosane eqoqweni, kukhona namaqoqo aqukethe imisebenzi yabantu abaningana. Nanto nje iqoqo elahlelwa ngu-D.B.Z. Ntuli elithi *Ngamafuphi* (1985) elinezindaba ezimfushane zalaba babhali: A.B.

Shange, J.N. Gumbi, M.T. Mkhize, O.E.H.M., Nxumalo, B.M.W. Mkhize. Nanto futhi elahlelwa ngu-C.T. Msimang elithi *Ithungelwa Ebandla* (1991): engxenyeni yezindaba ezimfushane sizithola ziyishumi nantathu, kunababhali abayishumi nanye. Kunezindaba zababhali abayisihlanu eqoqweni elahlelwa ngu-A.T. Kheswa no-M.S.S. Gcumisa elithi *Ifutho* (1991). Linezindaba ezingamashumi amabili, kanti phakathi kwazo kukhona nezabo ababhali asebevuthiwe, u-M.S.S. Gcumisa no-M. Xulu. Abanye ababhali ngo-A.A. Nqeketho, C.S. Zimema, C.S.S. Mgenge.



G.S. ZULU



M.A. MAPHUMULO

La maqoqo anezindaba ezilokhu zithinta imikhakha eyehlukene yempilo. Kodwa futhi zilokhu zisibikela ngezinto ezenzeka emphakathini. Imnandi indaba ka-C.T. Msimang ethi 'EMpongompongweni' (*Ithungelwa Ebandla*) isiqophela isidididi sika-1986 esiyiqiniso esasuka kubantu lapho bezwa ukuthi kunendawo lapho abantu bangase bazitapele khona igolide kwelaseNkandla. NoMaCele, umlingiswa obunjwe ngumbhali, yamsanganisa indaba yomcebo, wacela kumyeni wakhe ukuba ayozama naye:

Cabanga nje baba sesiyiziqumama. Sesinokuthile nokuthile abahlale bengiqhoshela ngakho omakhelwane... Baba ngeke sihlale

izinsuku noma amaviki, kuzoba usuku olulodwa vo. Laba abathi yigolide mbumbulu benziwa ngumona baba.

(*Ithungelwa Ebandla* 1991:158)

Kanti uzothi esefike lapho naye emba umcebo kuwe idwala, abe ngomunye wabalimele kakhulu.

Kukhona namaqoqo aqala ebhalwe ngababhali besiSwati base bewamumushela esiZulwini ngaphansi kwezihloko ezithi *Umtshingo* (1987), *Isicamelo* (1990), izincwadi ezahlelwa ngu-D.B.Z. Ntuli. Lezi zindaba zisivezela kancane ngempilo namasiko omphakathi womakhelwane bethu baseSwazini. Zabhalwa elaseSwazini sekade lakhululeka, ingekho nemithetho efana nalo wokuthi abamhlophe nabamnyama bangathandani, njengoba wawusekhona eNingizimu Afrika. Ekubhaleni kwabo kuyavela ukuthi kusekhona kulo mphakathi ukungakwemukeli kahle ukuthandana okweqa umgoqo webala, noma kungekho mthetho ngempela okwenqabelayo lokhu. Indaba kaComfort Nyawo ethi 'Ngithenike MaGamede?' (*Isicamelo*) inamathele kuThembani intokazi esizothola iziqu zemfundo ephakeme ngakusasa, isiya emcimbini wokungecebeleka ebusuku uyise engakwenameli lokhu.

UThembani akafikanga ekhaya kubo ngalobo busuku kuzosa kube wusuku lomcimbi wakhe. Abantu abaningi nezihlobo basangana bemangaliswa ngumbiko wephephandaba owawuthi: 'Kukhona intombazana efe nomlungu ngengozi yemoto kwaMalangwane ngobusuku bayizolo...'

(*Isicamelo* 1990:68)

Amaqoqo *Isicamelo* nelithi *Ithungelwa Ebandla* aklonyeliswa ngomklo-melo okuthiwa yi-'*Sibusiso Nyembezi – Heinemann Award for anthologies*' ngo-1991 nango-1993 ngokulandelana.

Nakuwo lo mkhakha wezindaba ezimfushane sibona kunokuthuthuka uma sibheka izindikimba okubhalwa ngazo nekhono ezibhalwe ngalo. Sekukhona ukugudluka manje ekubeni indaba emfushane ibe yinde, yendlalekele ezinsukwini eziningi noma iminyaka, noma ize ibe

nezahluko. Isivame ukuthatha isigameko esisodwa nje esiqoqeke ngesikhathi nesizinda, inamathele kuso.

Elokusonga

Selikhulu isasasa kubabhali abasaqalayo ukuzama ukubhala lolu hlobo lwezinto ezimfushane ngoba umuntu uyakwazi ukukubhala akuqede ngesikhathi esifushane nje, kokunye akuhlanganise nokwabanye kuphume ibhuku njalo. Nokho abaningi ababhali sekubakhanyele ukuthi uma ngabe into kuthiwa imfushane akusho khona ukuthi ibhaleka kalula. Nayo inamafindo ayo okungenzeka angabi bikho embhalweni omude.