

ISITHAKO SOHLAHLUBO-BUNZULULWAZI-SAKHONO

KWIIMBALO ZIKASAULE: IINOVELI EZINTATHU

(*DECONSTRUCTIVE STYLISTIC CRITIQUE OF SAULE' S WRITINGS: THE CASE OF THREE NOVELS*)

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ISITHAKO SOHLAHLUBO-BUNZULULWAZI-SAKHONO KWIIMBALO  
ZIKASAULE: IINOVELI EZINTATHU  
*(Deconstructive stylistic critique of Saule's writings: The Case of three  
NOVELS)*

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Amakhankatha: Prof. N. Saule  
Dr. L.L. Kwatsha

## **DECLARATION**

### **ISIFUNGO**

I hereby declare that *Deconstructive stylistic critique of Saule' s writings: The Case of three novels* is my own work and that all the sources I have used have been indicated and acknowledged by means of complete references and also that it has not previously been submitted for assessment to another university.

Ndiqinisekile ndinyanisile ukuba umsebenzi osihloko sithi: ISITHAKO SOHLAHLUBO-BUNZULULWAZI-SAKHONO KWIIMBALO ZIKASAULE: IINOVELI EZINTATHU ngumsebenzi wezandla nengqiyo yam. Yonke imithombo endiyisebenzisileyo ichaziwe ngokuthi kucatshulwe ngokupheleleyo. Lo msebenzi awuzange khe ungeniselwe uvavanyo nakweliphina iziko lemfundo, ngaphandle kwakule yunivesithi.

.....  
**SIGNATURE**

**DATE**

## **UMBULELO**

Kumakhankatha am uNjingalwazi uNcedile Saule noGqirha Linda L Kwatsha ndibamba ngazibini. KuNjingalwazi uSaule, uMvulane, uNcilashe, uMev'amhlophe, ndiswele imilomo. Ukuba Bhayi abantu abathe banethamsanqa lokuchola imfundo bebenjengawe bonke, baxunele ukunceda nokuphakamisa abanye ngemfundo yabo, isizwe esiMnyama ngesisezinkwenkwezini. Tshotsh' ubekho!

Ndibulela uBawo ophezu konke, ngenceba nothando lwaKhe athe ngalo wandipha amandla, wandambathisa ubulumko ekwenzeni kwam lo msebenzi. KuMamNtlotshane umama wam, ndithi imfundo owawuyifuna, iimeko zakubandeza yona, wathi kuba ulithanda-mfundo wandombelela ngamazwi enkuthazo, kwada kwangoku, ndiyabulela. Ndibulela ophezulu owathi xa kusabiwa oomama, ndababalwe ngawe. Ubawo uBhlaiy osewaphumla ndithi ‘Enkosi Mntande’.

Ndivakalisa ilizwi elilodwa lombulelo, kwiziphlo uBawo andiboleke zona, ooMbathane, ooMatshaya. Abo nguMafungwashe wam, uSinesipho ongumxhasi nentonga yam esekhos, uZenande, intombi ethanda isiXhosa kakhulu, noHlumelo, indodana ekuphela kwayo kumama notata. Bantwana bam! Mandithi kuni ukuphila yimisebenzi. Ndingenakumshiya uKunga. Ndithi kuni juzelani emafini. KuKholeka owandishiyela ibele, enkosi ngeencoko zethu ezibe lutshongo lwam kule ndlela.

Ndibulela amaNune, uMbu wam, ondixhase ngokumangalisayo. AmaNtlotshane, ooJali, ooNyeniJane, ooMaqath' alukhuni bedibene nooMadiba, abaThembu abahle, ooNgqolomsila, mandithi nje ndibulela ukubunjwa ngodongwe olunini. Andinakubalibala abatshana bam bebonke, uLuyanda, uSibusiso, uSonwabo, uBukiwe noFuneka.

## **ISINIKEZELO**

Olu phando ndilunikezela kumama wam intombi kaBawo uSinhanni, noMa uNominithi, intombi yaseMaQwambini nakubantwana bam bobathathu! Andina-kusishiya ngaphandle isizwe sakokwethu, imidaka emihle.

## **ISISHWANKATHELO SOPHANDO**

Kule ngxoxo kuqwalaselwa ukugqwesa kwesiThako Sohlahlubo-buNzululwazi-sakhono kuhlalutyo loncwadi. Olu phando lugxile ekuduliseni ukuba akukho luzalwano luthe ngqo, kwaye lusisigxina phakathi kwegama nentsingiselo, ngenxa yobumbaxa beentsingiselo zegama. Esi siThako siludondolo ekusinyelelwa ngalo kolu phando, ukuqaqambisa ukuba iitekisi azinantsingiselo izinzileyo. Ke ngoko ibe ayinabunyani mpela ingcamango yokuba igama linokunanyatheliswa intsingiselo ethile, ze loo ntsingiselo ibange ubuntsusa. Ingxoxo yophando, iphendula imibuzo ebuza ubuni besiThako Sohlahlubo-buNzululwazi-sakhono, nokuchana kwaso ekuhlalutyeni iitekisi zoncwadi. Imibuzo ikwabuza izizathu zokungazinzi kwentsingiselo yetekisi, nokungabi nakwalatheka ncam kwentsingiselo ajolise kuyo umbhali, ngotolo lwakhe oluluchongo-sigama. Le mibuzo iyaphenduleka kubuthumbu bengxoxo. Ingxoxo idandalazisa ukunzotshoba kwesi siThako kuhlahlubo, kuqanyelwa ngeengcingane zaso eziphambili. Ukuphendulwa kwemibuzo yophando, kufezekisa iinjongo zophando.

Iinoveli ezichongelwe uphando, ziinoveli ezintathu zikaSaule, ezizezi: *Ukhozi Olumaphiko, Umlimandlela* kunye no-*Vuleka Mhlaba*, azikhethelwanga kuthelekiswa koko kukudandalazisa elubala ukunyanisa kwesiThako Sohlahlubo-buNzululwazi-sakhono, malunga nomba weentsingiselo. Ngazo, kudula ubunyani bophindaphindeko lwegama elinye kwimixholo ngemixholo, lizale iiintsingiselo ezahlukileyo. Kanti, kukwadandalaza ukuba intsingiselo yegama ayixhomekekanga kumxholo, iyakwazi ukutyckeza ngaphaya kwawo, liveze nezinye iiintsingiselo.

Olu phando lungaluncedo kakhulu kubafundi nootitshala kuba kanye luhethe umba wokuhhlutywa kweetekisi, ngendlela ekhuthazwa yiNkcazeloyePolisi yeKharityhulam nokuHlola (2011). Ebethelela ukuba kufundo loncwadi kufuneka abafundi bayiqhaqhe ukuyihhlutya itekisi ukuze kuvele indlela eyakhiwe neyakheke ngayo, oko ke kukuHlahluba. Kanti ke nakubahlohlungaluncedo kuba luthila

okuninzi ngesiThako Sohlahlubo-buNzululwazi-sakhono. Ekuxoxeni, isiThako sobuNzululwazi Mlando-mbali, kurhatyulwe kuso, ukuxhasa imiba ethile kuphando.

Ingxoxo Yahlulwe yazizahluko ngolu hlobo:

- **Isahluko sokuqala**, sidandalazisa ingxubakaxaka ethunuke yandulula uphando olu. Kwabekwa iinjongo, iziphumo-njongo zophando nemibuzo ekuza kucangcathwa kuyo kuphando. Kwaphengululwa iincwadi zeengcali kwisi-Thako Sohlahlubo-buNzululwazi-sakhono, kwarhewulwa nesiThako sobuNzululwazi beeNkumbulo noMlando-mbali.
- **Isahluko sesibini**, luhendululo lweencwadi olunzulileyo nolunabileyo, kupendlwa izimvo ezimalunga nobuni besiThako Sohlahlubo-buNzululwazi-sakhono. Kubekelwa, kucutyungulwa iingcingane zaso, ezibe ludondolo lophando.
- **Isahluko sesithathu**, yingxoxo. Kuphicothwa iinoveli ezichongelwe uphando, zihlahlutywa, kusetyenziswa iingcamango neengcingane zesiThako Sohla-hlubo-buNzululwazi-sakhono. Ikakhulu kuqwalaselwa indlela izibini ezichasana ngokulinganayo ezivela ngayo. Kudulisa ukuminxiselwa kwezo zikwinqanaba elingeantsi.
- **Isahluko sesine**, ingxoxo iyaqhuba, kuqwalselwa ukusetyenziswa kwamazengne nemiqondiso, neentsingiselo ezivelayo, nokwahluka kwazo, okukhokelela ukuba utekisi ibe nobuvumephika.
- **Isahluko sesihlanu**, uphando luqhubeke kudandalazisa ukusetyenziswa kwezandi, isigama sokuchaza nezafobe, nemifanekiso-ngqondweni eyakhiwa zezi zixhobo zoncwadi, ze kuphendlwe iintsingiselo nefuthe lazo kwitekisi.
- **Isahluko sesithandathu** sigxile ekusetyenzisweni kwembali kuncwadi, ngendlela evuselela iinkumbulo. Kuso nakuba kuhlahlutywa kodwa kuncediswa ngokurhabula kwisiThako sobuNzululwazi beeNkumbulo noMlando-mbali.

## **Iingcinga eziphambili**

IsiThako, ubuNzululwazi-sakhono, uhlahlubo, ubuncechewula bombhali, amazenge, imiqondiso, izandi, izibini ezichasana ngokulinganayo, imbali noncwadi.

## **Amagama esiNgesi aguqulelwe esiXhoseni**

Deconstruction	IsiThako Sohlahlubo-buNzululwazi-sakhono
Memory and Historical Consciousness	
Theory	IsiThako sobuNzululwazi beeNkumbulo noMlando-mbali
Structuralism	IsiThako seMo-bume
Post Structuralism	IsiThako saseMva kweMo-bume
Reader's Response Theory	IsiThako sobuNzululwazi ngokweNdlela aonda ngayo uMfundu
Motifs	Amazenge
Iterability	Uphinda-phindeko
Difference	Umahluko-dediso-ntsingiselo
Undecidability	Isiggibo esingagqibiyo
Supplementarity	Uxabangelo

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# **ISAHLUKO 1**

## **1. Intshayelelo**

### **1.1. Isishwankathelo-mxholo**

Olu phando lujolise ekubetheleleni ingcamango yokuba amagama nemiqondiso aneentsingiselo ezalekeneyo, oko ke kudala ukuba itekisi ebhaliweyo ingabinantsingiselo inye ekunokuthiya yeyona ichanekileyo. Kolu phando, kuza kuqanyelwa ngesiThako Sohlahlubo-buNzululwazi-sakhono, sona sigxininisa ukuba indlela eyiyo yokuhlalutya itekisi kukuba, ihlutywe ixotyu-xotyulwa, icukucezwe, kubangulwe ukuze kuvele nengaphantsi intsingiselo efihlwe ngamagama nemiqondiso.

Kukho ingcinga ephosayo yokuba kukho ukuzalana okuthe ngqo phakathi kwentsingiselo negama, uphawu, umqondiso okanye isixhobo soncwadi. Loo nto idale ukuba kubekho iintsingiselo eziminxiselwayo. Olu phando ke lusekeleze ukubhentsisa elubala ukuchana kwesiThako Sohlahlubo-buNzululwazi-sakhono, esiyikhaba ngawo omane loo ngcinga.

Okuza kuqaqanjiwa kolu phando, ngesi siThako, ziindlela itekisi enokuhlahlutywa ngazo, sona ke sineendlela ngeendlela ezinokusetyenziswa. Umhlahlubi angayihluba-hluba itekisi, ephendla iimeko apho, kumagama azizibini ezichasana ngokulinganayo, kukho esinikwe ubunganga kunesinye. Kungenjalo, itekisi inokuhlahlutywa ngokuba kukhangelwe kwimiba yentlalo nezinto zobomi, iiimpawu zokuminxiselwa kwemiba ethile kuyo. Kuqwälaselwe loo miba inyhashiweyo ngokuthi ingathathelwa ngqalelo, ngenxa yendlela ethile yokucinga nokuziqiqa izinto.

Kwakho, umhlahlubi unokupeculula, abangule iiimpawu zetekisi eziqweqwedisela umfundi wencwadi kwiimbono nezimvo ezithile. Yena ke aphendle indlela ingxoxo

ebethelela ezo ncamango ehamba isiba nezikroba ngayo. Kanti ke, enye indlela isiThako Sohlahlubo-buNzululwazi-sakhono esisetyenziswa ngayo ukuphicotha itekisi kukuba kuqwalaselwe indlela iintsingiselo ezalekene ngayo kumagama, iiempawu, imiqondiso nakwezinye izixhobo zoncwadi. Kujongwe nozalwano Iwamagama lawo, okusenokudiza ubuvumephika betekisi. Nangona kuza kuxhentswa kusombelwa ngesiThako Sohlahlubo-buNzululwazi-sakhono, siza kunxulwa nesiThako sobuNzululwazi beeNkumbulo noMlando-Mbali. Sona ke kuza kurhatyulwa kudlulwa kuso kuba sisekela umcu nje wengxoxo yophando.

Uphando olu luza kwenziwa kwiinoveli ezintathu ezichongiweyo zikaSaule ezizezi: *Ukhozi Olumaphiko, Umlimandlela noVuleka Mhlaba*. Akuzi kuthelekiswa ntoni kwezi noveli koko kuza kuqwalaselwa ubuchule bombhali kuchongo-magama nemiqondiso, nasekuwasebenziseni ngobuncechewula ukubhentsisa iintsingiselo ezahlukileyo. Ingxoxo iza kube isekeleze ukuqaqambisa okuphume izandla, ibe izinika ingqalelo nezikhwinisayo, ikhokelwa yingcingane yesiThako Sohlahlubo-buNzululwazi-sakhono, njengodondolo.

Umba wentsingiselo awuzi kucukulwa uwodwa koko kuza kuxoxwa ngawo uzalaniswa namasolotya oncwadi onjengophuhliso-zimo zabalinganiswa; impixano, ukudalwa koxhalabiso; ukulobolelana kwemixholo nemixholwana; intshukumo, ingxoxo, isantya, ubuzaza besimo sentlalo kwakunye nonikano-sithuba lweziganeko. Isiphumo solu phando siza kuba kukungqineka kobunyani bokuba isiThako Sohlahlubo-buNzululwazi-sakhono sinawo umda ocacileyo esinokuwenza kufundo nohlalutyo loncwadi.

Indlela yokuqhutywa kophando ekuza kusetyenziswa yona kolu phando, lumphando-ntylazwi, yona kaloku ilandela indlela ehlalutayayo, ephendlayo, ephononongayo. Le ndlela yokuqhutywa kophando ipeculula, icazulule ukuze imiba yophando ivelelwe nkalo zonke. Ngalinye olu phando lumphando olunganeli nje ukuntywila, lude lube luyanzotshoba. Kuza kuhlalutya kuqanyelwe ngesiThako Sohlahlubo-

buNzululwazi-sakhono, ukuze kugushwe ekhwapheni eso sobuNzululwazi beeNkumbulo noMlando-mbali, kuba sinomgca ongephi esiza kuncedisa kuwo. Inqwelo yokuqhube uphando sisithako. Ngoko ke iincwadi ezingcotshayo ngokubhekiselele kwezi ziThako zikhankanyiweyo, ziza kuphengululwa, ukuze iqulo liqine, neentonga zokugalela zikhethwe ngobuncechewula. Kwiincwadi eziza kuphengululwa, ngokuphathelele nesi sithako, kuza kugxilwa ekubeni kudule ubuni besi sithako. Kubonakaliswe ukuba ngenene sibukhali, sikufanele ukuba sinokusetyenziswa ekuphendleni nasekuhlalutyeni uncwadi.

### **1.2. Imbangeli yophando**

Injongo ephambili yokufundwa nokufundiswa koncwadi kukulola ingqiyo nokukhulisa ulwazi lolwimi, kulowo ulufundayo okanye ulufundiswayo. Okunye ke kukufumana imiyalezo equlethwe ziitekisi kona okukwaxhomekeke ekuqondeni iintsingiselo zazo. Umbhali ke sukuba enomyalezo, ulovo okanye ingcamango ethile anqwenela ukuyivakalisa, ayigqithisele kubafundi bencwadi. Iingcinga neengcamango zombhali zifihlw zahlohlwa kwisigama nemiqondiso ayisebenzisileyo. Ngolu phando ke ngoko kuxhitywe ukubeka umnwe, kuqaqanjiswe ingcamango yokuba intsingiselo, nokuba yeylegama okanye yeyomqondiso, ayinye. Ngoko ke akukho kuzalana kuthe ngqo nokuqinisekileyo phakathi kwegama okanye umqondiso nentsingiselo ethile.

Uphando olu lukwajolise ekuphendulen iumbuzo obuza ukuba isiThako Sohlahlubo-buNzululwazi-sakhono siyintoni na kanye kanye, kwaye singenza mda ungakanani na ekuphuculeni ufundo nohlalutyo lweetekisi zoncwadi ngendlela enokwenza kukrolonqwe nolusenkontyolweni ulwazi oluqulethwe yitekisi. Oku kubangelwa bobu bumbaxa beentsingiselo zamagama nemiqondiso obubangela ukuba kungabikho ntsingiselo ekunokuthiwa iyeyona yegama. UNorris (1983: 19) uxoxa ngalo mba enjenje:

*The grammatical model...becomes rhetorical not when we have, on the other hand, a literal meaning and on the other hand a figurative meaning, but when it is impossible to decide by grammatical or other linguistic devices which of the two meanings (that can entirely incompatible) prevails.*

Ngokwala mazwi ale ndedeba yakwaNorris, ubukhali begama ekuziseni umyalezo eliuquulathileyo, abuxhomekekanga kuhlobo lwentsingiselo, koko kwindlela lowo ufundayo eva ngayo malunga nohlobo lwentsingiselo ebelekwe ligama elo. Oku ke kudulisa umba ogxininiswa sisiThako Sohlahlubo-buNzululwazi-sakhono sokuba intsingiselo yegama ayingeze ibenye.

Kolu phando, obu bumbaxa nokubelekana kweentsingiselo zamagama nemiqondiso buza kungqinwa ngokuboniswa, kuphendlwa iinoveli ezintathu ezikhethiweyo zikaSaule ezizezi: *Ukhozi Olumaphiko*, *Umlimandlela noVuleka Mhlaba* nanjengoko singqina isihloko sophando. Kwezi noveli kuza kuboniswa ubuchule bokusetyenziswa kwamagama ngendlela edandalazisa ukutshintsha-tshintsha kweentsingiselo zaho nemiqondisa kanjalo. Oko kutshintsha-tshintsha kudalwa yindlela asetyenziswe ngayo amagama lawo, kanti nangamagama axhage igama, alandulelalo nalilandelayo. Loo nto ke yenzeka ukusukela kwisivakalisi, kuye kumhlathi, kuse kwitekisi iphela. Ngokwenkcazel yeKharityulam yeSizwe (2006: 1), imithetho-siseko yokufundiswa nokufundwa kolwimi iyile:

- *Ukuphuculwa kwezentlalo.*
- *Ulwazi nezakhono ezikumgangatho ophakamileyo.*
- *Amalungelo oluntu, uukaniso lokusingqongileyo nezentlalo.*
- *Ukuxatyiswa kwezixokelelwane zolwazi lwezemveli okanye lwamandulo.*

Ulwimi ke lumphuhliseka lumphuculwe ngokuba lufundwe, lubhalwe. Imithombo yokukhulisa ulwimi engamandla ziincwadi ezibhaliweyo. Kusezikolweni apho isakhono sokusebenzisa ulwimi, lusetyenziselwe iinjongo ezahlukileyo, kwiimeko ezahlukileyo silolwa khona. Ukuba ke sijonge le mithetho-siseko, singangqinelana phantse sonke ukuba kukufundo loncwadi apho iinjongo zayo zinokufezekiseka.

Ufundu ngeentsingiselo zeetekisi lumphambili kakhulu kumxholo wokufundiswa kolwimi ezikolweni ngokwalo mthombo ucatshulwe ngentla.

Imbumbulwana yesibini kule mithetho-siseko icatshulwe ngentla, ithetha ngezakhono ezikumgangatho ophakamileyo. Uncwadi, ngele kokulola isakhono sokufunda nesokuqonda, lulola iingqondo ekuhluzeni, kuhlalutyo nakubugoci bokuthetha. Kwakho, kukuncwadi apho ubani afunxa isakhono sokubhalela iinjongo ezahlukileyo, nokusebenzisa ulwimi ngobuncechewula, lufezekise iinjongo zalowo ubhalayo.

Kufundo loncwadi, kulapho ubani achola khona isakhono sokuthetha nokuwubeka umcamango ngendlela eqinisekisa ukuba abafundi ekujoliswe kubo, iingqondo zabo ziwxulelwa kwiimbono, iinkolelo nezimvo zobhalayo. Oku ke umntu ukwenza kuphela xa akwaziyo ukujija ulwimi lusebenze akuxhibileyo. Kungoko xa kuthethwa ngofundo loncwadi, kugxininiswa umba wezakhono ezikumgangatho ophezulu. Ukuxananaza, ukungxabalaza nobumbaxa beentsingiselo zamagama nemiqondiso bubo obukhokelela kwintsingiselo engaggibeki gqibe yetekisi. Uhlomla enjenje ngabo uSpanos ecatshulwa nguLeitch (1983: 80):

*Engaging the reader in open-ended actualizing, the literary work defers closure, demanding an on going interrogative mood and projective stance while refusing totalizing interpretation.*

La mazwi akulo mcaphulo ahambisana ncakasana noko kugxininiswa sisiThako Sohlahlubo-buNzululwazi-sakhono, ukuba intsingiselo yetekisi, njengaleyoyegama, iyadediswa, kusetyenziswe ingcingane yomahluko-dediso-ntsingiselo, esi sithako esixhathise ngayo. Olu dediswa lubangwa kukuba intsingiselo yegama iyachatshazelwa ngamagama elihamba nawo, ekuqukwala nalawo afakelelwayo. Oku kubethelela ukuba intsingiselo yetekisi ayikwazi ukuba kungathiwa igqibekile, kuba ayizinzanga, njengoko abafundi bevumbulula iiintsingiselo ezahlukileyo eziqulethwe yitekisi.

Lilonke, igama okanye umqondiso osetyenziswe kwitekisi uzala intsingiselo, ethi nayo izale enye ibe nguloo mqokozo wekhonkco. Oku ke kudandalazise ukuba ingca mango yokuba itekisi inentsingiselo ethile egunyayo, iyaphosa. Njengokuba amagama eneentsingiselo ezininzi, netekisi ikwanjalo kuba iintsingiselo zamagama azixhomekekanga kweyetekisi, koko ye yetekisi ezalwa yeyamagama. Abe ke entsingiselo-mbaxa amagama. Kungoko isiThako Sohlahlubo-buNzululwazi-sakhono simele ukubonwa njengesichanayo kuhlalutyo lweetekisi kuba sishikixa imfuneko yokuba itekisi igqwethwe, kungagwengulwa phezulu.

### 1.3. Inqontsonqa eyingxubakaxaka

Kufundo nakuhlalutyo loncwadi kukho ingcinga nengqiyo ephosayo neyalatha ukuqhawela kwisakhono sohlalutyo, leyo yokuba kukho uzalwano oluthe ngqo noluqinisekileyo phakathi kwegama okanye umqondiso kunye nengcinga ethile. Oko kukuthi igama okanye umqondiso unentsingiselo ethile ekunokuthiwa yeyona ichanekileyo. Mhlawumbi le mpazamo idalwa yingcinga ebuthuntu yokuba intsingiselo yegama izalwa ye yetekisi ibe iyintsingiselo yetekisi ezalwa yeyegama okanye umqondiso. Igama ke alinantsingiselo ingqalileyo enokuthiwa yenobunganga. UDerrida (1976) ecatshulwa nguLeitch (1983: 91-92) uhломла enjenje ngalo mba:

*...language is ‘originally’ figurative, or rather, since in the absence of literal or ‘unique’ naming the distinction between literal and figurative breaks down, each word is seen as a link in an endless chain of substitutions and displacements, with nowhere a fixed extralinguistic beginning and ending...*

Indedeba uDerrida ocatshulwe ngulo kaLeitch, unguiese wesiThako Sohlahlubo-buNzululwazi-sakhono. Akubethelela kula mazwi akulo mcaphulo kukuba akukho ntsingiselo yantsusa nantsingiselo efihlakeleyo xa kubhekiswa kumba weentsingiselo zamagama. Ukutsho oku kuba, esi siThako siludondolo olu phando olusimelelengalo, esizalwa nguye, sikubeka elubala ukuba akukho nto iyintsusa, ingakumbi kumagama. Kaloku, igama ngokwesi siThako, liliqhamshela kumtyukatha wekhonkco ongen-

siphelo wodediso nofakelelo magama, ozala ukungamili ndawonye kwentsingiselo yegama neyetekisi iphela.

Umbhali kuyenzeka ukuba atyhile le ntsingiselo axhibe yona ngokuchonga igama okanye umqondiso othile, suka kungaphuhli yona, kuphuhle yimbi mhlawumbi echaseneyo naleyo ebejolise kuyo. Oku kunokubangelwa kukuba umqokozo wezandi ngumqokozo olutyukatha olungaphele ndawo njengoko sekutshiwo; kuba igama lizala elinye, nelo lizale elalo, ibeyiloo ntuntanja ke. Ngenxa yoko kungabilula ukwamanisa igama nentsingiselo enye. Loo nto idale ubunzima ekubeni kubekho intsingiselo enokwalathwa njengeyona iqulethwe yitekisi. NgokweNkcazel yePolisi yeKharityhulam nokuHlola (2011: 12) esinye sezizathu zokufundwa koncwadi kulwimi yile:

*Ukuhlalutywa koncwadi kubalulekile kakhulu kwimfundu yaseyunivesithi...kodwa ke wona ke umsebenzi wokufundisa abafundi uncwa-di kukubonisa ukuba ulwimi lwabo lwasekhaya lungasetyenziswa mayana, ngobukrelekrele, ngokuqikelela nangokuvulekileyo. Oku kuthetha ukuqwaleselisa ukuba itekisi yakhiwe njani, ubuchule obusetyenzisiweyo nokucwangciswa kwayo ngokutsha ukucacisa ukugxininisa loo nto iboniswayo.*

Ngoko ke, ukuba ukufundiswa koncwadi ezikolweni kujolise ekuphumezeni nasekufezekiseni le njongo, isiThako Sohlahlubo-buNzululwazi-sakhono sican' ucwethe ngotolo, kuba sigxininisa ukubangulwa nokucukucezwa, kuhlutywe amasunswana etekisi ukuze kudule indlela eyakhiwe ngayo, kucace cace ukwakheka kwayo kwasesisekweni sayo. Kwakho, ngokwale njongo, abafundi bamele ukukhuthazwa ukuba ekuhlalutyeni kwabo bapeculule, bazithabathele iziggibo. Bangavumeli ukukakazwa, ukugabha oko bakuxelelwego nje, koko bagqwethe. Koko kugqwetha, babangule bangene nzulu ukuze bangabuyi nomsila nje kuphela, bafumane nentloko yento ethethwa yitekisi, ngaphezu kwale banunuswa ngayo ngumbhali.

Ngokwalo mcaphulo, urhabula kuxwebhu lweKharityhulam, la mazwi; ...*ulwimi lwabo lwasekhaya lungasetyenziswa mayana, ngobukrelekrele, ngokuqikelela nangokuvulelekileyo. Oku kuthetha ukuqwalaselisa ukuba itekisi yakhiwe njani, ubuchule obusetyenzisiweyo nokucwangciswa kwayo ngokutsha ukucacisa ukugxininisa loo nto iboniswayo, angqinelanga ngqo nesiThako Sohlahlubo-buNzululwazi-sakhono.*

Sona esibethelela ukuhlakazwa kwetekisi, kudule indlela eyakheke ngayo. Kulapho ekuhlahlutyweni, ihlakazwa apho kudandalaza indlela ulwimi olusetyenziswe ngayo, ngokuhluba-hluba iintsingiselo zamagama, kudule ezalekeneyo zetekisi. Amagama abhalwe ngqindilili kwisivakalisi esisuka kumcaphulo, agxininisa ukuqwalaselisa indlela itekisi eyakhiwe ngayo. Nokuba, okunokwensiwa ukufeza oko, kukuba itekisi ihlahlutywe. Xa isichazi-magama sikaMerriam-Webster sichaza intsingiselo yegama, ‘ukuhlahluba’, sibeka ngolu hlobo:

*(Deconstruction) is to take apart or examine in order to reveal the basis or composition of often with the intention of exposing biases, flaws, or inconsistencies...*

Le nkazo ibonisa ngokuphande ukuba isiThako Sohlahlubo-buNzululwazi-sakhono sesona simele kusetyenziswa ekuhlalutyeni iitekisi nkqu ezikolweni, ukuba kanti kufundo loncwadi kugxeleshwe ukuba umntwana abe nakho ukuqwalaselisa indlela eyakhiwe ngayo itekisi. Kungapheleli apho, kube kulindeleke ukuba abe nobuchule bokuyicwangcisa ngokutsha, njengoko sisitsho isizathu sokufundiswa koncwadi ezikolweni esicatshulweyo.

OkaBalkin (1995 – 1996: 3), xa angqina indlela isiThako Sohlahlubo-buNzululwazi-sakhono esiluncedo ngayo, ekudilizeni ingcamango ephosayo; ngokunxulumene neentsingiselo zetekisi, uphawula enjenje:

*Deconstruction does not show that all texts are meaningless, but rather that they are flowing with multiple and often conflicting meaning.*

Oku kuthethwa nguBalkin, nakudizayo ngesi siThako, kucacisa elubala sikho isihlava sokucinga ukuba intsingiselo yetekisi izalana ngqo negama elithile. Oko kwenze ukuba ezinye iintsingiselo, ezinokuthi zakuvela zikuqaqambise ngakumbi okanye zichasane noko umbhali ajolise ekukuveliseni, zinyathelwe ngeenyawo. Sivela apho ke esi siThako, ukudiza oko. Kunjalo nje, ukuba abafundi bangakhuthazelwa ekuhlahlubeni, bagqwethe bengakakazwa, nabo bangazifumanela ubunyani malunga neentsingiselo zeetekisi kuquka nemiba echaphazela imixholo. Oko ke kubakhokelele ekulolekeni kweengqondo zabo nezakhono abazizuza ngokufunda nokufundiswa uncwadi.

#### **1.4. Injongo kunye neziphumo zophando**

##### **1.4.1. Injongo zolu phando**

Olu phando, injongo yalo yokuqala, kukusiphula neengcambu ingcamango ephosayo yokuba intsingiselo yetekisi neyegama zizinzie. Ngcamango leyo edala impazamo eyendeleyo yokuba kubekho intsingiselo ethathwa njeneyona iyeyegama okanye umqondiso, de kuthiwe yona iyeyentsusa. Oko kukuthi le ngcamango ithi igama linokuzalana okuqinisekileyo nentsingiselo ethile. Eyesibini enokuthiwa yona yayamile kule ikhankanyiweyo, kukudandalazisa ubukhali besiThako Sohlahlubo-buNzululwazi-sakhono njengesimele ukuba sivunywe njengesiphume izandla kuhlalutyo lweetekisi. Sona esi siThako soHlahlubo-buNzululwazi-sakhono, sixunela ukubethelela ukuba igama okanye uphawu, nokuba ngumqondiso, ayinye intsingiselo yalo. Ukukhuthaza kwesi siThako, ukuhlahluba xa kufundwa kuhlalutyo uncwadi, kungawuphelisa umkhwa wokugwengula phezulu kuhlalutyo loncwadi, kumkiwe nocwambu olungaphezulu, kunganzulwanga.

#### **1.5. Iziphumo-njongo zophando**

Ngokwayamene neenjongo ezikhankanywe phantsi kwesihloko esingaphambi kwesi, iziphumo-njongo zolu phando zijolise ekudandalaziseni ubunyani nokuchana

kwesiThako Sohlahlubo-buNzululwazi-sakhono, malunga nokungazinzi kwentsingiselo yetekisi. Oku kungazinzi kwetekisi kuzalwa bubumbaxa nokuxakatha kwamagama iqela leentsingiselo. Njengoko sele kukhankanyiwe, olu phando luza kwenziwa kuperndlwa, kuphicothwa, kuhlahlutywa iinovel iezintathu zikaSaule ezizezi: *Ukhozi Olumaphiko*, *Umlimandlela* kunye naleyo isihloko sithi, *Vuleka Mhlabo*. Asinjongo yolu phando ukuthelekisa ezi noveli, koko nje kukuphendla kuzo kuqwalaselwe ubuncechewula bombhali, ngokwesimbo, simbo eso esiquka okuninzi, kuze kugxilwe kumba weentsingiselo ezidalekayo.

- Kwinquleqhu yokufeza iinjongo kuza kusetyenziswa indlela yokuhlalutyu nokuphicotha itekisi eluhlahlubo, kusetyenziswa iingcingane ezifunjethwe sisiThako Sohlahlubo-buNzululwazi-sakhono.
- Kwezi noveli zichongelwe uphando, kuza kuqwalaselwa imiba enxulumene nesimbo sombhali, njengochongo-sigama, kuquka namanye amasolotya olwimi adiza isimbo, ze ahlahlutywe, kuhlutywa iiintsingiselo azixakathileyo nefuthe lazo kwiintsingiselo zeetekisi ezo asetyenziswe kuzo.
- Kukuqaqanjiwa kobukho beempawu zetekisi ezibonisa ukujija ingqondo, ukuze umhlahlubi anike umgqalisela wendlela ezinxibevelana ngayo nengxoxo ekwitekisi iphela. Oku ke kusetyenziselwe ukuba kudandalaziswe izikroba ezingaba zikho nobuvumephika betekisi, kudule ubumbaxa beentsingiselo zetekisi.
- Kukuvezwa kwamandla esiThako Sohlahlubo-buNzuliwazi-sakhono, ngokusebenzisa iindlela zaso ezahlukileyo zokuhlahluba itekisi, ukuze kudule ukuchana kwaso kuhlalutyo loncwadi.
- Kukuphendlwa kwemiba engqamene nemballi nezentlalo esetyenziswe ngumbhali njengesinye sezixhobo zokubhalela ukubalisa, neentsingiselo

eziziswa lifuthe lazo. Ukupuhhlisa oku kuza kusinyelelwa ngeziThako zozibini, eso singumkhala orhuqa olu phando, eSohlahlubo-buNzululwazi-sakhono kunye nesobuNzululwazi beeNkumbulo noMlando-mbali.

Ukufezeka kwezi ziphumo-njongo, kwakusengela kwithunga leenjongo ezikhankanyiweyo. Konke oko kube kukuphumezeko kophando lalonke. Kunjalo nje zizalana ncakasana nemiba echatshazelwe kwingxubakaxaka nembangeli yophando. Kwakho, ezinjongo-ziphumo zolu phando zidweliswe apha ngentla ziphumela kumba ontununtunu kuphando, imibuzo eza kuphendulwa luphando.

#### **1.6. Imibuzo uphando oluza kuyiphendula**

Uphando olu lutsazele ekuphenduleni umbuzo ongundoqo othi: Amazwembezwembe omxhelo nengxam yesiThako Sohlahlubo-buNzululwazi-sakhono angabanobuzaza obunjani ekuqondeni nasekungaqondini intsingiselo yobunkcubabuchopho obuquthume kwiimbalo zombhali? Lo mbuzo ke ekuphendulweni kwawo akuzukungenwa tsotsololo kubugocigoci bokavelisa ubuthathaka okanye amandla esi siTha-ko, koko kuza kutyhilwa nje indlela esichana ngayo nobukhali baso kuhlalutyo loncwadi. Eminye imibuzo eza kuphenduleka yile:

- Kutheni isiThako Sohlahlubo-buNzululwazi-sakhono sibonwa njengesichanayo ekuhlalutyen'i nakuphicotho lweetekisi zoncwadi?
- Kungani ukuba intsingiselo yetekisi kungenakuthiwa iyegqibeleyo?
- Ingaba, kwiincwadi ezichongelwe olu phando, bupuhliswe ngokupheleleyo na ubumbaxa nokutshintsha-tshintsha kweentsingiselo zamagama nemiqondiso?
- Kutheni kungelula ukwalatha eyona ntsingiselo umbhali axhibe yona kuchongo-sigama sakhe nemiqondiso ayisebenzisileyo?
- Kutheni kusenzeka ukuba itekisi ngokwayo ithethe iziphikisa?
- Ngokolu phando, kungani ukuba kurhatyulwe ithamo kwisiThako sobuNzululwazi beeNkumbulo noMlando-mbali?

Le mibuzo yimibuzo eziinqobo zolu phando noluza kuchankcatha kuyo. Iyimibuzo ethungelanayo, ngoko ke ukuphendulwa kwayo kuphando, ayizi kucukulwa ngaminye koko uphando luza kuyityhutyhatyhutyha njengoko luqhuba.

Akuphazanywa xa kusithiwa kule ngxoxo yimibuzo ezinqobo zophando le ikhankanyiwe yadwelisa ngentla. Kwimpendulo yombuzo okwimbumbulu yokuqala, ekuwuphenduleni, kuza kwaziswa kuqala isiThako Sohlahlubo-buNzululwazi-sakhono, iingcambu zaso. Kuza kugxininiwa ubukhali baso, kwimingxilo ngemingxilo, ngokolwazi lweengcali ngaso. Ekudandalazisweni kobuni baso kuza kutyhileka ngakumbi ubuni baso ngokubhekiselele kumba weetekisi, ukuhlalutywa kwazo. Kwakho, kuza kuvela ukwahluka kokuhlalutywa nokuhlahluba, ukuze uphando olu, luxhathise ngaso lulandeleke.

Umbuzo wesibini ukuphendulwa kwawo kuza kutyhila iingcamango ezibelekwe sisiThako Sohlahlubo-buNzululwazi-sakhono. Kuza kubonisa impazamo yeengcali zesiThako seMeko-Bume nengqiqo yazo yokusinga ukuba iiintsingiselo zeemeko-bume zolwimi nenkcubeko zigqibelele, kwaye zizezensusa. Kuza kudandalaza indlela ekuthi ukuhlalutywa kwetekisi ikudize ngayo ubuvumephika bayo, nokunyhanyhatha kwayo iingcamango ezithile, iqaqambise ezithile. Oku kuza kubhentsiswa ngumhlahlubi ngokuqwalasela iindlela amalungu etekisi azalaniswe ngayo kungaqondwanga, kwaza oko kwahexisa intsingiselo yetekisi iphela.

Impendulo yophando kumbuzo wesithathu nowesine, iya ngqo kusingaye. Kuza kuphicothwa iinovel iizatathu ezichongelwe uphando njengoko sele kutshiwo, nazozixeliwe. Ukusondela kakhulu kumbuzo wesithathu, kuza kuqwalaselwa imiba enjengochongo-magama, ubukho bezibini ezichasana ngokulinganayo, nendlela eziela ngayo. Lilonke, kuza kugxilwa kwisimbo sombhali. Kujongwa ubucuphathi nokunzotshoba kwakhe ekusebenziseni ulwimi. Konke oko kuduliswa ngokuhlahluba kuqanyelwe ngesiThako esi siludondolo ekusinyelelwa ngalo kuphando olu. Kuloo nquleqhu yokuqwabulula isimbo sombhali, kuhenduleke umbuzo wesine, kuba kukwiingxoxo eziza kuba malunga nesimbo apho kuza kuxhentswa kumba wentsingiselo, ezamagama, kuquka nezixhobo zoncwadi ukuya kwezeetekisi. Kumba wokungazinzi kwentsingiselo nokungaggibeki kwayo, oko kuza kubhengezwa luuhlahlubo, kuqanyelwe ngeengcingane zesiThako esikhokela olu phando.

Iimpendulo zombuzo wesithathu nowesine ziza kutykezelza ziphuphumele kwimpendulo yombuzo weshlanu. Ekuza kudandalaza ukungazinzi kwentsingiselo yegama negama, nokuba ngumqondiso. Ekucacisweni kuqanyelwe engxoxweni ngeengcingaze ezifana nomahluko-dediso-ntsingiselo, ubudlungu bamagama, isigqibo esingaggibyo, uphindaphindeko lwamagama, nezinye iingcingane ezixhiba ukucacisa umba wokungazinzi kwentsingiselo, osiphumo sawo ikukuthetha kwetekisi iziphikisa.

Umbuzo wesithandathu, nongowokugqibela kwimibuzo uphando oluza kucangcatha kuyo njengomkhombandlela, uza kunqika isizathu sokugushwa ekhwapheni kwesiThako sobuNzululwazi beeNkumbulo noMlando-mbali lolu phando. Kwizagweba agalela ngazo umbhali, kuquka nokuxhathisa ngemiba yembali, ayisebenzissele iinjongo ngeenjongo ngokwasemabalini ezi noveli. Ubuchule neentsingiselo zokusetyenziswa kwaloo miba buza kuhlahlutywa, ngesiThako Sohlahlubo-buNzululwazi-sakhono, kodwa ukunqanda ukuqhawalela okungephi engxoxweni echaphazela imiba yembali, kuza kufuneka kukrotywe kwesi siThako sobuNzululwazi beeNkumbulo noMlando-mbali.

Ngalinye, le mibuzo iza kuba ngumkhombandlela wophando. Iza kwenza umtya omnye oacacileyo ocothoza ususela kwingxubakaxaka esonjululwayo, ukusinga kwiinjongo, ukusa kwiziphumo-njongo zophando, kuquka namanye amasolotya ophando, de kuye kutykezelza kwiziphumo zophando. Yiyo eza kuqinisekisa ukuba umphandi akanamabatha, iinyawo zakhe zihamba ngqo endleleni. Ingumkhala okhokela ingxoxo yophando, nophando ngokwalo. Ngokwenjenjalo, kuperhenduleke imiba ebekwe njengeengxaki nezintsompothi, ezithunuke, zakhokelela ekubeni kube kuqhutywa olu phando.

## 1.7 Izithako zohlalutyo

### 1.7.1 Intshayelelo

Kwingxoxo yolu phando kuza kusetyenziswa imithombo eziincwadi ezingesiThako Sohlahlubo-buNzululwazi-sakhono. Nangona kunjalo, ekusetyenzisweni kwazo akuzukulandelwa ngqo iimfundiso neenkolelo zaso zinjengoko zinjalo, koko kuza kusetyenziswa ulwazi olusuka kuso njengesalathisi esingumkhomba-ndlela uphando oluza kuncancambela kuso. IsiThako Sohlahlubo-buNzululwazi-sakhono, njengoko sekutshiwo sisithako esibethelela ukucubungula kuhlutywe ukuze kuvele nezinye iiintsingiselo ezifihlakeleyo kwiitekisi. Oko ke kukhuthaza ukuphendla imihlathi, kuye kwizivakalisi namabinza kuse ekuqhaqheni umthwebeba ongamagama ukuze kuvele elubala zonke iiintsingiselo eziqhushhekwe nezincathame, zakhothama, zaqhotyoshelwa emagameni nakwimiqondiso. UDerrida (1988), ocatshulwa nguRoyle (2000:6) xa achaza esi sithako uphawula athi:

*Destabilization is required for the ‘progress’ as well. And the ‘de-’ of deconstruction signifies not the demolition of what is constructive itself, but rather what remains to be thought beyond the constructivist and the destructionist scheme.*

Ngokwala mazwi alo mcaphulo, okaDerrida ocatshulwa nguRoyle, ubethelela ukuba isiThako Sohlahlubo-buNzululwazi-sakhono asombeleli ukuba itekisi ichithwe njengento engento okanye engenantsingiselo. Uthi ubunzulu besi sithako, kukuba kuqwalaseliswe okunokuvelelwa ngaphaya koko kwakhekileyo. Lilonke, xa kubhekiswa kwiitekisi, esi sithako sikhuthaza ukuba ziwalaselwe, ngokuhlakazwa kuhlutywe ukuze kuvele okunye okuqunywe lulwakheko noko kunga kugqibelele.

### 1.7.2 IsiThako Sohlahlubo-buNzululwazi-sakhono

Xa sichazwa esi sithako sohlahlubo-bunzululwazi-sakhono, nesithathwa njengosana lwengqiyo yengcali uDerrida oyingqondi. Kungathiwa nje ngamazwi alula sisithako

esikholelwa nesikhokelisa ukubaluleka kokucubungula, kuyuculwe amasuntsusuntswana ayo nayiphi na into ukuze kuvele indlela loo masuntswana adityaniswe ngayo ukuyakha. Xa siyizisa kulwimi nobhalo, esi sithako sikhuthaza ukungamkeli ntsingiselo namxholo mnye njengomxholo wetekisi oqinisekileyo. Sibethelela ukuba kugqwethwe, kuxotya-xotyulwe onke amanqanaba etekisi, de kuyokucazululwa intsingiselo yegama nokuba ngumqondiso. Oko kuhlahlutywa kwetekisi kwenze ukuba kufumanekе nayiphi na intsingiselo ekhoyo, nebhentsiswa ligama negama kunye nalawo lihamba nawo. IsiThako Sohlahlubo-buNzululwazi-sakhono sigxininisa ingcamango yokuba intsingiselo yegama ixhomekeka kumagama alixhagileyo namelene nalo, ukuze ibe iyadula. Kuloo magama alixhagileyo, kuqukwa ingakumbi azizichasi zalo. Ngaphezulu, igama kunye negama elichasene nalo, akukho kunokuthiwa liquelethe ntsingiselo ithile. Ngalinye akukho gama linantsingiselo ibambekayo, kuba ngokuya kusongezeleka amanye amagama ayiyeki ukuguquguquka intsingiselo yegama. Oku kumila kunje kwetekisi kubangela ukuba uNorris (1982:21) axoxe enjenje:

*Deconstruction is therefore an activity performed by texts which in the end have acknowledged their own partial complicity with what they denounce. The most rigorous reading, it follows, is one that holds itself provisionally open to further deconstruction of its own operative concepts.*

Ngalinye, oko kubekwa elubala yitekisi akugqibekanga kungaggibelelanga kusekwimo yokudinga ukuvunjululwa kunzulwe ngakumbi, ukuze kubhentsiswe kubethwe lilanga oko kungaba kucinizelekile kwafihleka, ngenxa yokuba kuqaqanjiswe okuthile. Akungaba esi sithako sigqibelele, akho amakwiniba akhwinisayo ngokweembono zezinye iingcali koko nje kolu phando kukhangelwe icala elibukhali laso kwinkqubo yohlalutyo lweetekisi zoncwadi. Yiva uFelperin (1985: 97) xa ahlasimla evakalisa amadlala esi sithako. Uphawula enjenje:

*By scrutinizing the words on the page harder than new criticism ever had, deconstruction discovered not their translucent and free standing autonomy but, in a radical defamiliarization, their dark, even opaque, character as*

*writing, black marks on white paper; not the organic unity that binds together irony, paradox, ambiguity in a privileged, indeed redeemed and redeeming, language, but unrecuperable rhetorical discontinuity.*

Oku kucatshulwe ngasentla akuvakali kamnandi kuGary noSilverman (1990: 123). Kuyacaca ukuba asisithako silula nesilandeleka lula, kodwa amandla aso kwabasiqondayo aqaqambile. Xa baxoxa iingcamango zabahlaba esi sithako ooSilverman baxoxa bathi:

*Each of these responses uncovers something in deconstruction – its often alarming rhetoric, its love of verbal play its frequent disregard for specific educational and political problems, its constructive intentions.*

Oku kubonisa indlela ezi ngcali ezimvo zazo zivezwa apha ezikuqonda kufutshane kakhulu ubunto besi sithako. Obu bufutshane bazo bokusiqonda bungqinwa kwazezi ngcali zimbini uGary noSilverman xa zibaphendula ngelithi:

*Yet because each of these responses isolates one moment in deconstruction as a whole, or, more exactly as self generated, endless questioning. Pictured as a process, deconstruction is neither destructive nor harmless. Instead of threatening existing institutions, it leaves them more secure.*

Ubudlophantyapha bezi ngcali zifana noFelperin ngokubhekiselele kwisiThako Sohlahlubo-buNzululwazi-sakhono, budizwa ngala mazwi alo mcaphulo ungentla. Ngoko kutsho kukaSilverman noGary, ziyasilela ezi ngcali ukugqala ukuba esi siThako sibuza imibuzo, ngendlela egqwethayo. Bagxininsa nokuba asitsolorhelanga kuchitha nakutshabbisa maziko koko sijolise ekuwakhuseleni.

Njengoko besekutshiwo ukuba injongo yolu phando ayikokuxoxela amandla okanye amakhwiniba akhoyo kuso koko kukubonisa ukuchana kwaso xa kubheksa kuhlalutyo lweetekisi. Ngakumbi ngokuphathelele kwintsingiselo esisiseko sawo onke amasolotya okwakha nabandakanyekayo xa kubheksa kuncwadi. Ubukhali baso bubonakala ngakumbi kuba silwa nogwengulo kongulwe phezulu xa kuhlalutywa, nto leyo eyenza ukuba ubuncwane boncwadi, mhlawumbi nobunyani

bokuthethwa yiyo buphosakale. Kwaye, sisithako esingakhuthaza silole iingqondo kuhlalutyo.

UNorris (1982: 29) uphefumla ngendlela eyeleleyo kule kaRoyle osele ecatshulwe ngasentla apha kuba eneneni ayikokuchitha, koko kukuqwabulula into eyintlaphoyiya yendlu yesigcawu ngobuchule bengcibi yezikhali, ukuze kuvele eyona nto ixhityiwego. Ugalela athi:

*Language is always inscribed in a network of relays and differential ‘traces’ which can never be grasped by individual speaker.*

Oku kubethelela ukubaluleka kokuhlahlutywa kweetekisi, kuba iintsingiselo zayo zilele ekuqhaqheni umqokozo wozalwano lwamagama enza ukuba intsingiselo ingabi nye. Nto leyo eyenza itekisi ibeyengenakubekwa isitampu kuthiwe iqulethe lo umxholo okanye lowa. UDe Man (1986) ecatshulwa nguNorris (1985: 36), uyiza ngecalal le ndawo ibethelelwa nguDerrida kwingxoxo ecatshulwe ngentla xa ahlomla enjenje:

*For ‘when literature seduces us with the freedom of its figural combinations, so much airier and lighter than the labored constructs of concepts, it is not the less deceitful because it asserts its own deceitful properties’.*

Ubuya agalele enjenje xa ekwabeka ulovo olungqinela le ngxoxo yakhe icatshulwa ngentla, ecatshulwa nguNorris (1989:141), mve xa athi:

*It then becomes clear that figural language has a life of its own, a tendency to generate meetings or trains of implication which exceed all powers of logical grasp.*

Eyona nto ayigxininisayo uDe Man kwezi ngxoxo zakhe zicatshulweyo kukuvunyelwa kwetekisi ilawule intsingiselo yegama mhlawumbi ngomxholo wayo, nto leyo ecinezela ezinye iintsingiselo ezinokuba ziqualethwe ligama elo. Ukwabethelela ubumpuncumpuncu bentsingiselo yegama ekuthi ngenxa yabo kube akunakuthiwa intsingiselo yalo yethile, kuba ngokuya kusongezwa elinye igama

phezu kwelinye intsingiselo yegama ngalinye iyatshintsha-tshintsha. Ukungazalani ngokuthe ngqo kwegama nento ekuthiwa lalatha yona okuhambisana nale ngxoxo ingentla uyakuxhasa mpela uNorris (1985:197) ngokuhlomla athi:

*Any word they might utter, even with the simplest of didactic intents – say, while actually pointing at the object – would still leave its meaning open to doubt.*

UNorris uxhibe ukuqinisekisa ukuba nakuba igama libizwa kusalathwa le nto kuthiwa libhekisa kuyo. Loo nto ayivali ukuba ubani olwaziyo ulwimi akangeveli nenyе intsingiselo engeyiyo yale ixelwayo kodwa ekwayamene noko kukhonjwayo. Ngoku-kaEllis (1989:6) uDerrida xa acacisa ngakumbi ngesi siThako Sohlahlubo-buNzululwazi-sakhono ugadlela enjenje:

*...deconstruction attempts to elaborate a discourse that says neither ‘either/or’, nor ‘both/ and’ nor even ‘neither/nor, while at the same time not abandoning these logics either.*

Lilonke, xa umamele le ngxokozelo-ngxoxo yezi ngcali, esi sithako similisele sadzulela ekuqaqambiseni ubuthuntu nokuphumpeka kohlalutyo olubethelela ukuzalana ngqo kwegama, isandi nomqondiso; kunye nentsingiselo okanye ingcinga. Kwinkuthazo yesiThako Sohlahlubo-buNzululwazi-sakhono yokuhluba, kuncothulwe neengcambu ekuhlalutyeni iitekisi, ihambisana kanye noko kukhankanyiwego kuyinjongo yokufundwa nokufundiswa kolwimi. Kananjalo, nokufundiswa koncwadi. Sisiphula neengcambu umkhwa owendeleyo wokugximfiza intsingiselo ethile phezu kwegama elithile, ukuze oko kukhokelele kuhlalutyo notoliko lweetekisi oluqhawalelayo. Kuzale nokuba kuluminxiselwe iingcinga ezingezinye. Kwaye itekisi mayamkelwe njengevulekileyo nakwezinye iimbono malunga nentsingiselo yayo.

### 1.7.3 IsiThako sobuNzululwazi beeNkumbulo noMlando-mbali

IsiThako sobuNzululwazi beeNkumbulo noMlando-mbali, sichazwa ngomnye weenjo-jeli zaso, uRusen (1993) ecatshulwa nguMaposa noWasserman, kwinqaku

elisihloko sithi, *Conceptualising historical literacy – a review of the literature*, apho bathi:

*...as a complex network of interpreted past, perceived present and expected future.*

Okucacayo ngokwala mazwi acatshulwe ngentla kukuba umlando-mbali, awujolisanga mbalini malunga nokusekndlule, koko izehlo zanamhla nezengomso ziyxaleye yembali. Oku kudule kwimiba ethe yasetyenziswa kwiinoveli ezichongelwe uphando. Umbhali, ulumela ngembali, kwiinoveli ezo, kube oko kuyimbali kuvela kuloo miba isetyenzisiwyo, kuchaphazela okwenzekayo ezimpilweni zabalinganiswa kanti nomfundi wencwadi gokwakhe. OkaLaville (2006), ekwacatshulwa ngooWassermann, xa alanda umlando wesi siThako uthi siqale ukunikwa umgqalisela, nokuba sibe yinto ngobunto, ngokuba kubekho amazwe athile, athe abona kuyimfuneko ukuba akhe abuye ayijongisise kakuhle imbali yawo. Esi siThako, okuphambili kuso kukuqondwa kwembali, njengokunika komgqalisela kwembali, ngabantu naluninzi. Ekuqondweni kwayo, kugqalwe imiba yengqiqo nenkcubeko ezungeleze oko kuqonda.

Indlela yokusebenza nokusetyenziswa kwesi sithako kolu phando, siza kubambisana nesiThako Sohlahlubo-buNzululwazi-sakhono. Sona siza kudulisa umqaphela wombali ngale miba. Umqaphela okhangelwa, uhlanganiswe nomba wobunkcubabuchopho bombhlali. Kananjalo, isiThako sobuNzululwazi beeNkumbulo noMlando-mbali, siza kudulisa ubudlelwane obukhoyo phakathi koncwadi nembali. Sona ke eSohlahlubo-buNzululwazi-sakhono, siza kuqinisekisa ukuphendlwa kuhlahlutywa ulwazi, iingcamango nezimvo eziqhushhekwe kuloo miba yembali ichatshazelwayo libali.

## 1.8 Indlela yokuqhutywa kophando

Kolu phando kuza kuqhutywa ngokwendlela yophando-ntyilazwi kuba luyeyona ndlela ingqinelana neenjongo kunye nezifezekiso zalo olu phando. Indlela yophando-ntyilazwi kaloku ilandela indlela ehlalutyayo, ephendlayo, ephononongayo nokuthi loo nto ibangulwayo itolikwe ivelelwa macala onke. Ngeliphandle lumphando olugqwethayo, oko kukuthi ukuntywila nzulu, ukunzotshoba xa kubangulwa intsingiselo. Kuza kuhlalutywa kuqanyelwe ngesiThako Sohlahlubo-buNzululwazi-sakhono. Kunikwa ingqalelo kuqwalaselwa ukuba okubhaliweyo kwezi noveli zintathu zichongiweyo, esi sithako sichana kangakanani na. Kuza kube kuxhitywe ukubhentsisa ubunyani bokuba ukwalekana nobumbaxa beentsingiselo zamagama nemiqondiso bunegalelo ekubenit tekisi ibeneentsingiselo ezininzi mhlawumbi ezichaseneyo. Xa athethelela ukuchaneka kwesi sithako uNorris (1983:38) uxoxa athi:

*Deconstruction has to do with precisely such cases of discourse which represses certain problematic themes (like metaphor) in the interest of preserving its own coherence and authority.*

Lilonke, esi siThako saneka ukungaggibeeli kwayo nayiphi na itekisi ngokuthi iqaqambise imixholo neentsingiselo ezithile ze kubekho ebanjwa ngobhongwana ukuba ingenzi ngxolo. Ibe nayo loo mixholo neentsingiselo inokuthathwa njengeyentsusa yetekisi leyo. Sisithako esikwaziyo ukuqhwaya ingxoxo eyakhayo nethi iveze ubuciko nobuncacholo ekuthetheni nasekubhaleni uncwadi. Mayiqondakale into yokuba, uphando-ntyilazwi alunqunqeli goqwensi yonke into, nto leyo ebangela ukuba umntu ophandayo abeke esandleni ubuntu bophando nokuba lunolutho olungakananina.

Ekusetyenzisweni kwezi noveli zintathu zichongelwe uphando, kwingxoxo yophando, ziza kuqukaniswa. Oko kukuthi akuzi kuqalwa ngayiphi kulandelwe ngayiphi, koko kuza kumana kucatshulwa imizekelo, kuzo zontathu, ngaxesha nye, ukubonisa oko ingxoxo idalanca kona. Ukusetyenziswa ngokumana kucatshulwa

kuzo ngaxesanye, kuza kuncedisa kakhulu ukudulisa ubunyani obuziswa sisiThako Sohlahlubo-buNzululwazi-sakhono, malunga nophinda-phindeko lwamagama kwimixholo ngemixholo, kuvele iintsingiselo azixakathileyo ezininzi.

Kwimiba ejonga intsingiselo ezisa lifuthe lokusetyenzisa kwemiba eyayame kwimbali, kuza kuncedisa nangesiThako sobuNzululwazi beeNkumbulo noMlando-mbali. Kunjalo, kuza kuba kusenziwa umtshithi ongephi ngaso. Ekugqibeleni, akuzi kuxoxwa miba yambali, malunga nobugocigoci ngokwasembalini. Okuza kwenziwa loo miba iza kuphicothwa ngokwemixholo esetyenziswe kuyo, kwiinoveli ezi zichongelwe uphando.

Njengokuba kuqhutywa nje, kuza kuvezwa ukuba ngokokusetyenzisa kohlahlubo njengesixhobo sokuvmbululwa nokubhentsisa ubungqina bokungazinzi kweetekisi ezi zizezi noveli, ukuze oko kuphawulweyo, kube ziziphumi zophando.

### 1.9 **Ukwakheka kophando: Ukulandeelaniswa kwezahluko**

Olu phando lujolise ekupuhhliseni ubunyani bengcamango yokuba intsingiselo yegama ayinye, neyetekisi ayizinzanga. Ukugqina oku uphando luchankcatha kwimibuzo ebuza ukuba kunganina ukuba cube akunakuthiwa eneneni intsingiselo inokuzalana okuqinisekileyo negama. Nemibuzo ephendla ukuba ingaba ngenene isiThako Sohlahlubo-buNzululwazi-sakhono, sikufanele na ukuba sisetyenziselwe ukuhlalutya uncwadi. Ukuphendula le mibuzo, iyimibuzo ecatshulwe nekwashwankathela leyo yophando njengoko sekutshiwo, kukunika umkhombandlela kwindlela uphando olu olwakheke ngayo. OkaCaputo (1997: 31), uyichaza indlela nomsebenzi wasiThako Sohlahlubo-buNzululwazi-sakhono enjenje:

*The very meaning and mission of deconstruction is to show that things – texts, institutions, traditions, societies, beliefs and practices of whatever size and sort you need do not have definable meanings and determinable missions...*

Uphando olu luza kwahlulwa ngokwezahluko. Isahluko ngasinye siza kuba sesinxibana nesilandela emva kwaso ukuze zenze ikhonkco elikhupha ingxoxo endindeneyo nelandelakayo ibe ibambelele kwisihloko, iinjongo, nengxaki engunozala wophando. Izahluko ziza kuhamba ngolu hlobo. Kwesi sahluko kumiliselwa amaseko, iinkcazel, kuntshuliswa ingcamango yophando. Kuduliswa ukuba ulwazi olufumanek ngokufunda iincwadi nokuphendla imithombo engesiThako Sohlahlubo-buNzululwazi-sakhono, kuncede njani ekuhlokozeni nasekuthunukeni iphango lokuxunela ukwenza umda ovala isikroba koko sekubhaliwe ngomba wentsingiselo, kanti nangobuni besiThako Sohlahlubo-buNzululwazi-sakhono. Uphando olu, njengoko sele kukhankanyiwe, luza kuqamela ngesiThako Sohlahlubo-buNzululwazi-sakhono. Luza kwahluwa lube zizahluko, iseso sitsala koko esandulelayo sibeke kuko, sibhekise phambili, ingxoxo ibe iphendulo imibuzo eziinqobo zophando.

**Isahluko sokuqala:** Kuza kuconjululwa imiba uphando olumile kuyo. Ukuqalela kwingxubakaxaka ethunuke umphandi, ukuba avule amehlo. Ngokwale ngxoxo umba oyintsusamabandla, kukuphosa kwengcinga emalunga neentsingiselo, nendlela emele kuqondwa ngayo. Xa kuthethwa ngeentsingiselo, kubhekiswa kwezamagama, ukuya kwezeetekisi ziphela. Kwalathwa isiThako Sohlahlubo-buNzululwazi-sakhono njengesingamele kozelelwa ngokubhekiselele kumba wokuhlalutywa kweetekisi ngenxa yobuncakuba baso. Ukuqinisekisa ukuba ingxoxo yophando iza kwenza umsonto ocacileyo, kumiswa iibhakani, eziyimibuzo uphando oluza kucangcatha kuyo.

Kananjalo, kudandalazisa izixhobo eziza kusetyenziswa ukuvubela kudidiwelwe ingxoxo, ngokukhankanywa kucaciswe iziThako zophando, ndawonye nezixhobo zokuluqhuba. Zonke ezi zinto zixelwayo malunga nokuqhuba uphando, zitsitsa kwinjongo yophando ebekwe elubala. Kukwesi sahluko apho amavandlakanya ankqangiyela, egxanyaza eqaqambissa ubuni besiThako esiludondolo lolu phando

enziwa khona, ukuze kucace ukuba umphandi uayazi intsukaphi nentsingaphi yohambo aza kuluhamba kuphando, akazi kuphelelwa lutshongo esithubeni.

Isahluko esi sivala ngokuchaza indlela uphando oluza kwakheka ngayo, isahluko nesahluko. Izahluko ziza kunikezelana, iseso silume okungangaso, sirhabule amathamo afanelene naso ngokobume bophando, sigqithise ibhekile kjesilandelayo. Oku- phambili kolu lwakheko lophando kukuqingqisa uphando lume ngeenyawo, lucace indlela yalo eya kwiziphumo.

**Isahluko sesibini:** Kuza kungenwa nzulu kusenziwa intyila-zwi kufunxwa kusihliwa amahlongwane imithombo yolwazi emalunga nesiThako Sohlahlubo-buNzululwazi-sakhono nendima yaso kuhlahlubo lweeteksi. Kwesi sahluko, umgqalisela ubekwe banzi kwimithombo echaza inzule ngesiThako Sohlahlubo-buNzululwazi-sakhono. Kuqalwe ngaleylo mithombo yeenjojeli zesi siThako kuba kaloku okusemqoka kule ngxoxo, ayikokudiza ubukhali nokubhengeza ubuthathaka besi siThako, koko, kukhangelwa kubhentsiswa ubukhali baso, nobuncacholo esinabo kuhlalutyo lweeteksi. Kwesi sahluko ke ngoko, kuvunguzwa kuvunjululwa umgquba, ekuza kuvundiswa kuwo ingxoxo ukuze iye kumphuma kwiziphumo zophando, ihlanze yadubula.

Njengokuba esi siThako sinabile kakhulu, ukuya kuma kwimingxilo ngemingxilo, de kuye nakwezomthetho ukusebenza kwaso, kolu phando; kuphengululwa iincwadi neengxoxo zeengcali ezisihla amahlongwana zichaza ubuni baso ngokubhekiselele kuncwadi ikakhulu. Ngaphezulu, kujoliswe ikakhulu kumba wentsingiselo kwiitekisi, neendlela esi siThako esizisebenzisayo ukuvumbulula izikroba ezikhoyo kwitekisi nakuba zikhangeleka zibumbene ngokokwakheka. Kucaciswa banzi malunga neengcingane eziphambili kwesi siThako ukuze kwazeke iintonga namaqulo esigalela sihlanganise ngawo, nendlela uphando oluza kuxhathisa ngayo lubambelela kuwo.

Ingcaciso enableyo malunga neenoveli ezintathu ezichongiweyo iyensiwa. Kaloku ezi noveli zibubungqina obuphathekayo bophando, malunga nokudandalazisa ubunyani obuqulethwe kwingxubakaxaka echaziwego. Kanti ke nasekuphendulekeni kwemibuzo. Kudandalazisa isizathu sokuchongwa kwazo, ubuni bazo nendlela ezizalana ngayo noku uphando lugxile kuko. Oku ke kubheksa kuko kuzo sisimbo sombali. Xa kuthethwa ngochongo-magama, izangotshe nezixhobo, nendlela ezo zinto zizonke eziyidala ngayo intsingiselo, sisimbo eso. Intsingiselo ke ngusingaye wolu phando.

**Isahluko sesithathu:** Kuza kungenwa kusingaye, kuphendlwa iinoveli ezichongiweyo kusenziwa uphononongo olunzulayo Iwesakhono kwimixholo kujongwe izibini ezichasana ngokulinganayo njengendlela yokuhlahluba itekisi kudandalaze ukuhamba kwayo iqhwalela. Akuhlakazwa nje kupecululwe ishiywe ing'ong'ozile itekisi. Okwenzekayo, kuduliswa indlela ukuqaqanjiwa kwemiba ethile nokuba ziingcamango ezithile, ekuye kwenziwe oko ngokuminxisela ezinye ezihambelana nazo okanye ngokuchasana nazo. Kusetyenziswe isiThako Sohlahlubo-buNzululwazi-sakhono, ukudandalazisa ukuba enenen ezo ngcinga okanye ingcamango zinyhashwayo, nazo zinabo ubunganga. Ngolo hlobo kuqaqambe ukuxhakazela kwetekisi ziintsingiselo.

**Isahluko sesine:** Kuza kuxoxwa kususelwa apho isahluko sesithathu sishiye khona malunga nokungazinzi kwentsingiselo nokuba yelegama okanye yetekisi. Oku kuza kwenziwa kunikwa ubungqina bobukhali besiThako Sohlahlubo-buNzululwazi-sakhono ekuphicotheni okuqulathwe ziitekisi nasekuvumbululenii iintsingiselo nezikroba ezikhoyo kwiitekisi. Kumba wentsingiselo, kuza kuphendlwa iinoveli ezichongelwe uphando, kuqwalaselwa ukusetyenziswa kwezixhobo zoncwadi ngendlela edulisa ubunjanjalarha bombhali kulwimi. Izixhobo zoncwadi ekuza kugxilwa kuzo ngamazenge nemiqondiso, kubhentsiswa iindlela ezisetyenziswe ngazo, iinjongo nobuncacholo ekuziphotherni kwintsontel a edibanisa ibali. Akuzi kuphelelwa apho, injongo kukuhlahluba kuvele iintsingiselo eziqulethwe yitekisi

ezizezinye, mhlawumbi ezingaselwanga so ngumbhali, ngokungaqondi okanye ngabom. Kudizwe indlela ezo ziminxiselweyo ezintshovuza ngayo ukuziveza kwitekisi.

**Isahluko sesihlanu:** Kuza kuqwalaselwa ukusetyenziswa kwezandi njengezixhobo zokuchaza nokudala imifaneniso-ngqondweni. Kuqukw nesigama sokuchaza esisetyenziselwa ukuchaza ngendlela eyakha imifanekiso-ntelekelelo. Kuquka ukusetyenziswa kofaniso, ukweko kune neentetho ezibusacirha ezimsebenzi wazo ikukunika inkcazeloe cace gca ngoko kuthethwa ngako. Okunye, kukusetyenziswa kwembali njengokunika ulwazi malunga nokusebalini. Kuqatshelwe indlela loo miba yembali enefuthe ngayo kwimixholo, ukubunjwa kwabalinganisa nokuphehlelela isimo sentlalo. Kuboniswa ulwazi lweenkumbulo nembali nentsingiselo yoku ngokusemxholweni. Kuquka uxanduva lombhali njengenkubabuchopho ekuzalaniseni uncwadi nembali. Kwesi sahluko, okuza kwenziwa sisiThako sobuNzululwazi beeNkumbulo noMlando-mbali, kukuqhwaya nje loo miba, ukuze sona isiThako Sohlahlubo-buNzululwazi-sakhono, sixukushe iintsingiselo nendlela ezisetyenziswe ngayo kule miba. Nalapha injongo kukusebenzia uhlahlubo njengesixhobo sokuvunjumbulula okufihlakele kwitekisi kodwa kungafihlekanga. Ekwenzeni oko kudula ukuba itekisi ineentsingiselo ezininzi, kwaye amagama aneentsingiselo eziluthotho, ngoko ke kuyimposiso ukuthi igama linentsingiselo ethile elizalana ngokuthe ngqo nalo. Oku ke kudale ukuba itekisi ingabinantsingiselo ekunokuthiwa inye.

**Isahluko sesithandathu:** Kwesi sahluko, kuqwelwa ingqokoqho. Konke okuxukushwe kwizahluko ezingaphambili; kude kuse entlengeni yako kuza kuthiwa thaca kwesi sahluko. Kuza kushwankathelwa konke okuyingxoxo yezahluko, kuphawulwa ngokuqaqamba kwesiThako Sohlahlubo-buNzululwazi sak hono, nokungqineka kobukhali baso ekuhlahluben nohlahlubo lweetekisi. Kuza kudandalaziswa izicalu ekucangcathwe kuzo kw ingxoxo yophando iyonke, ukukhokelela kwiimpendulo zemibuzo eziinqobo kolu phando, njengoko zidwelisiwe

kwisahluko sokuqala. Okunye kukudiza ukufezeka kweenjongo ngokweziphumo zophando nokufunyanisiwego malunga nomba weentsingiselo obangulwe ngezixhobo zesiThako Sohlahlubo-buNzululwazi sak hono. Lilonke, kuza kutyhilwa uhambo nemixawuka yophando, de kube kufikelelwa kwiziphumo.

## 1.10 Elokugqiba

Olu phando lubaluleke kakhulu ingakumbi kuba luchukumisa umba wohlalutyo lweetekisi zoncwadi, mba lowo unobunzima ingakumbi ngokwasezikolweni apho uncwadi lufundwa ngamandla nekuxhonyekekwe kulo ukuze ulwimi lube lufundwe ngokupheleleyo ngokwesilabhasi. Luza kuhlabo ikhwelo libanekise ezingqondweni zabarinzi ukubaluleka kokunzula nokucazululwa kwetekisi ukuze kude kuvele nesenkontyolweni intsingiselo yayo. Lukhuthaza ukungakakazwa nokunganunuswa kwabantu ngezimvo, nokuqwalaselisawa kokusebenza kolwimi nezixokelelwane zalo.

Kwakhona, olu phando luchukumisa umba onobuzaza kakhulu owentsingiselo yamagama neyemiqondiso, engumba oqala emntwini, isizwe, kude kuye ehlabathini jikelele. Eminye imiqondiso iyafana kwi labathi lilonke, iindlela ke zokuyitolika zisengahluka. Luphando olufana nokuhlaba ikhwelo ukuze isiThako Sohlahlubo-buNzululwazi-sakhono siggalwe, ukuze ubuni baso kulwimi buqwalaselwe nzulu, ukuze mhlawumbi kwakheke ezinye iingxoxo ezinjongo yazo ikukulungisa nokunceda.

Kwesi sahluko, imiba ephambili nezinqobo zophando, iibhentsisiwe, yaxoxwa kusenziwa amavandlakanya, kwinqanaba ngalinye. Kaloku esi sihluko sinika upahala olusisakhelo sophando lulonke. Ingxubakaxaka eyendeleyo yokucinga ukuba igama nentsingiselo ethile, zinamathelene kangangokude kuthiwe leyo ntsingiselo ye yentsusa, yendele. Loo nto yenze ukuba ekusetyenzisweni kwegama, ezinye iintsingiselo zimana ukubanjwa ngobhongwane, zenziwe ngathi azikho, zikho. Injongo yophando ibekwe yacaca ukuba kukusiphula loo ngcinga neengambu zayo.

Oko kuza kufezekiswa ngokusebenzisa isiThako Sohlahlubo-buNzululwazi-sakhono njengesithako sohlalutyo, ukuze kungqineke ubukhali baso kuhlalutyo loncwadi. Imibuzo eza kuba ngumzila wophando, eza kulukhokela, kuza kunikwa iimpendulo zayo, ngolo hlobo ke kucace ukufezekiswa kweenjongo.

Okunye okubalulekilyo kukuba kwesi sahluko kuza kuphawulwa ngemingeni, namathuba aqaqambileyo kuperhando olu. Kuze kunikwe iingcebiso, nezindululo ezisekelwe kwiziphumo namava ophando. Kuvalwe ngokuqaqambisa igalelo lophando kwimfundu, kuncwadi, kubabhali nabahlalutyi ngokubanzi, ingakumbi ngokoncwadi.

## **ISAHLUKO 2**

### **2.1 Uphengulo Iweenewadi**

#### **2.1.1 Intshayelelo**

Kwesi sahluko kuza kuperhengululwa kuhliwe amahlongwane iincwadi ezicacisa nezibhentsisa ubuni nobunto besiThako Sohlahlubo-buNzululwazi-sakhono ngokubhekiselele kubungcingane baso kunye nakuhlalutyo loncwadi. IsiThako Sohlahlubo-buNzululwazi-sakhono njengoko sele sichaziwe kwisahluko sokuqala, sisithako esikhuthaza ukucubungulula imicwe yento de kuvele indlela eyakheke ngayo.

Ngokubhekiselele kuhlalutyo nocazululo lwetekisi kungathiwa kukunzula kubhekiswe ezantsi, kuqwalaselwa intsingiselo yegama negama, umqondiso nomqondiso, isafobe ngasinye. Kanti nayo yonke into eluphawu, kuhlutywa zonke iintsingiselo ezingaba zifihlwe kwigama okanye umqondiso lowo; nokuba yinto nganye esetyenziswe njengomelo. Injongo ikukubeka elubala nokungqinisia ukuba akukho ntsingiselo imiyo nenegunya lokuba kungathiwa iyeyona yegama okanye yomqondiso othile.

IsiThako Sohlahlubo-buNzululwazi-sakhono sithathwa njengosana oluzalwa bubunkcuba-buchopho bukaDerrida kunye nabakhwetha bakhe. Phakathi kwabo ekubalulwa uPaul de Man. Ngokwenkcazeloyegama ‘uhlahlubo’ ubani angatsho athi linentsingiselo eyaziwayo neqhelekileyo kodwa ngokukaDerrida eli gama libhekiselele kuluhlu lobugcisa nobucuphathi bokufundwa kweetekisi ngendlela yokuhlahluba.

Obu bugcisa ke buze buzalane neqela lezibango ngezibango nemimiselo yobungqondi malunga nolwimi nentsingiselo. Kangangokuba obu bugcisa baziwa ngenxa yohlwahlwane lwengxolo nengxokolo ethe yenziwa kukuyilwa kwesi siThako, eli

gama, ‘uhlahlubo’ lisetyenziswa ikakhulu njengesithetha-ntonye sokugxeka okanye ukubonisa ukungangqinelani kwembono ebekiwego.

UBalkin (1995) xa achaza umlandu wesi siThako Sohlahlubo-buNzululwazi-sakhono usalatha eMelika apho athi sangena ngamasebe ohlalutyo-gxeko loncwadi. Lo kaBalkin uthi loo masebe ayekhangela ezinye iindlela-ndlela ezintsha zokutolika iitekisi. Xa angqina, exhasa oku uxoxa athi:

*...as a result, deconstruction became associated and sometimes confused with other trends, including reader response theory, which argues that a text's meaning is produced through the reader's process of encountering it.*

Ngoku kucatshulwe ngentla uzama ukubethelela ukuba isiThako Sohlahlubo-buNzululwazi-sakhono sibe nokungaqondwa ncam ukuba siyintoni na kanye kanye, de kwakho nokusibhidanisa nesakhono sobuNzululwazi ngokokuBona koMfundincwadi.

Ukwahambisa athi kanti eYurophu, isiThako Sohlahlubo-buNzululwazi-sakhono sabonwa njengesixwaxwa sigxwagxusha isiThako esibubuNzululwazi ngokweMo-bume. Ngokweembono ezisekelwe kwisithako ngokweMo-bume ingcinga ibonwa njengexonxwe yaqulunqwa zizakhiwo zolwimi. Lilonke, esi sithako sikuphikisa mpela okanye silususa tu ugxininiso lokusela oko umbhali akuzisayo malunga nentsingiselo.

IsiThako Sohlahlubo-buNzululwazi-sakhono, silwa ukuminxiselwa kweentsingiselo ezizezinye, kuqaqanjiswe ethile, ngezizathu ezithile. IsiThako Sohlahlubo-buNzululwazi-sakhono siphikisa ingcinga yokuba izakhiwo zolwimi nezenkcubeko, zentsingiselo, zimi zimi azitshintshi, zifana kwihiabathi lonke kwaye zinjalo kwasezimbalini. Nakubeni kunjalo, uhambisa athi lo kaBalkin ucatshulwe ngentla, isiThako Sohlahlubo-buNzululwazi-sakhono asiyiphikisi konke konke imbono yesiThako ngokweMo-bume emalunga nesakhiwo senkcubeko ngokomba wabantu.

UDerrida (1972) ecatshulwa nguCuller (1983: 85), xa avelisa unobangela wokuba isiThako Sohlahlubo-buNzululwazi-sakhono silwe sixhathise ngooxhongo malunga nengcinga yokuba itekisi le inentsingiselo enye. Loo nto leyo esukela kwingcinga ephosayo yokuba igama linentsingiselo enye. Ngokukokwakhe, kukho isihlava sokucinga ukuba kukho intsingiselo ethathwa njengenobunganga kunezinye. Iintsingiselo zegama elithile, nokuba kukumagama azizichasi kukho elingentla kunelinye okanye elilisebe leliney kanti akunjalo. Uxoxa enjenje:

*In a traditional philosophical opposition we have not a peaceful coexistence of facing terms but a violent hierarchy. One of the terms dominates the other...occupies the commanding position. To deconstruct the opposition is above all, at a particular moment, to reverse the hierarchy.*

Ngokwala mazwi akhe ubethelela ukuba ukuhlahluba kucazululwa izichasi kukutshintshiselanisa amagama ngokwezikhundla. Lithi elo lithathwa ngokuba lingezantsi kunelinye okanye lizalwa lelo lithile, ibe lilo elithathwa njengelinobunganga kunelo belinikwe eso sikhundla sobunganga.

UCuller (1983:88), xa asondela kule mbono kaDerrida ugxininisa ukuba isiThako Sohlahlubo-buNzululwazi-sakhono asaneli nje ukugxininisa ekutshintshiselaneni izikhundla xa kubhekiselele kwinkqubo kanobangela nesiphumo. Uthi yona inkqubo yohlahlubo, imenza unobangela abonwe njengentsusa okanye njengowandulela isiphumo.

IsiThako Sohlahlubo-Bunzululwazi-sakhono, sigxininisa ukuba asinobangela oyintusa yesiphumo koko sisiphumo esiyintsusa nesizala unobangela. Uxoxa athi, ukubeka unobangela njengentsusa kubangelwa yimposiso yokungaqondi ukuba, ukuba isiphumo siso esenza ukuba unobangela abe ngunobangela, isiphumo ke ngoko simelwe kuthatyathwa njengentsusa. Uqhuba athi ngokwenjenjalo, oko kungacacisa elubala ukuba ingxoxo ebeka unobangela njengoyena uphambili ingasetyenziswa njengengqinela ukuba isiphumo ngoko singunozala kanobangela. Xa acacisa oku uphawula enjenje:

*...the deconstruction reverses the hierarchical opposition of the causal scheme. The distinction between cause and effect makes the cause an origin, logically and temporally prior. Without exploring the reasons for the implications of this hierarchization, let us note that working within the oppositions, the deconstruction upsets the hierarchy by producing an exchange of properties. If the effect is what causes the cause to become a cause, then the effect not the cause, should be treated as the origin. By showing that the argument which elevates cause can be used to favour effect, one uncovers and undoes the rhetorical operation responsible for the hierarchization and one produces a significant displacement. If either cause or effect can occupy the position of origin, then origin is no longer originary; it loses its metaphysical privilege. A non-originary origin is a “concept” that cannot be comprehended by the former system and thus disrupts it.*

Ngokwale ngcamango icatshulwe ngentla, uCuller ugqiba ngelokuba xa ngaba ke ngoko isiphumo, kwanjengonobangela, sinakho ukuba yintsusa, ubuntsusa bentsusa abusekho. Okucacayo kukuba ke isiThako Sohlahlubo-buNzululwazi-sakhono asinakho ukuthatyathwa njengesikukakaza intsingiselo ukuze ubenakho ukuyifumana, koko, njengoko sihluba sidiliza isicwangciso sokushiyaniwa kwamagama achasana ngokulinganayo, kuqaqamba nezinye iintsingiselo. UNorris (1982: 17), kwincwwadi ethi *Deconstruction Theory and Practice*, uphawula ngesiThako Sohlahlubo-buNzululwazi-sakhono, enjenje:

*But deconstruction has another, more toughly argumentative aspect which starts out from similar questioning motives but pursues them to a different end. Its readings, though suspicious of method and system, are themselves rigorously argued ...*

Lo kaNorris, usondela ncakasana kwindlela esi sithako Sohlahlubo-bunzululwazi-sakhono esisebenza ngayo. Udandalazisa iminqantsa esijongene nayo neyingxubakaxaka, malunga nokujoja iinjongo kodwa kunjalo ingxoxo yaso ngazo iphelele eluhayini. Kwakho, abo bachasa esi sithako, basakhele umkhanyo, njengenkqubo nendlela yokufunda. Le ngxoxo kwesi sahluko ayizi kuthelela esi sithako, ixhathise ime ngooxhongo koko injongo ephambili kukucacisa, kunatyiswe ukuba siyintoni na kanye.

Kwesi sahluko, ekucacisweni nasekuchazweni ngesiThako Sohlahlubo-buNzululwazi-sakhono kuza kunikwa ingqwalasela malunga nobuni besi sithako ngokubeka elubala umlando kaDerrida. Okunye kukucacisa kabanzi ngeengcingane ezibelekwe sesi sithako. Phakathi kuzo ngumba wezibini ezichasana ngokulinganayo, umahluko-dediso-ntsingiselo, isigqibo esingagqibiyo, imidlungu, ukusebenziseka kwakhona kwamagama ekuthiya lumphindaphindeko, kanti nengcingane kanobangela nesiphumo.

Kwakhona, amavandlakanya malunga nengcaciso ngesithako Sobunzululwazi beeNkumbulo noMlando-mbali aza kwensiwa, nakuba nje sona esi sithako, kulunyelwa ngaso, kungagxilwanga kuso. Oku kusenzelwa ukuba kuduliswe ukwalamana kwaso nesi Sohlahlubo-buNzululwazi-sakhono ngokungqamene nolu phando.

#### **2.1.2 Inkcazelو malunga nomlando wesiThako Sohlahlubo-buNzululwazi-sakhono noJacques Derrida**

Xa kuthethwa ngesiThako Sohlahlubo-buNzululwazi-sakhono, akunakugagatyulwa kuleqwe ukuthethwa ngaso, kungaqlwanga emthonyameni waso, oyinkcazelو ngoDerrida. Imvelaphi kaDerrida ibeleke imvelaphi ngesi siThako. UDerrida ngumFrentshi, oyingqondi eyaziwayo, kanti nengcungela yombhali. Ngokokuzalwa inkaba yakhe ikwilizwe laseAlgeria, walibona ilanga ngomnyaka we-1930. Ufundu izifundo zeFilosofi eParis, waza wayimbalasane ngenxa yezithako nesakhono sakhe ekubhaleni. Ngonyaka we-1967, waqandusela isiThako Sohlahlubo-buNzululwazi-sakhono.

IsiThako esiseMva kobuNzululwazi ngokweMo-bume, sibhekisa kwiimbono ezicazulula zihlalutya iimbono ezadubula, zavela zangquba isiThako ngokweMo-bume, esasifudula sixhentsa sizombelela kwizithako zolwimi neetekisi. IsiThako Sohlahlubo-buNzululwazi-sakhono singquzelene nembono kaSaussurean, oyingcali yesiThako sobuNzululwazi ngokweMo-bume, malunga nokunxibana kwentsingiselo

negama. Engqiyama kwingxoxo yakhe, kubhalo njengesiseko, lo kaDerrida ulwa ajijilize kwakufikelwa kumba wengcamango yezinto ezingaphaya kwengqiqo yomntu, ngokubhekiselele kumba wezichasi oqikelelwayo. Ekuveliseni kwayo, isizalo sengqiqo yayo esisiThako Sohlahlubo-buNzululwazi-sakhono, le ndedeba yakwaDerrida, yayikhaba ngawo omane ingcingane yeMo-bume, emisa ukuba kukho nto ibubume okanye ekunokuthiwa iyintsusa. Kunjalo nje ingamampunge into yokuba kukho intsingiselo enye. Ngokukokwakhe yena Derrida, intsingiselo ayizinzanga, koko okukhoyo luhlehliso lwentsingiselo, zinikezelana ukusuka kwigama okanye uphawu, ukuya kolunye. Xa bavakalisa oku kuchasa kukaDerrida iimbono zabafana noSaussurean, uCossette noGuillemette (2015), kwinqaku labo elisihloko sithi, *Deconstruction and Difference*, baxoxa bathi:

*Derrida thus rejects all of metaphysics history with its hierachies and dichotomies that have survived to this day, the foundation upon which all of (logos, which means language) was laid. Derrida has rejected structuralism, and, as a result, the Saussurean schema (the signifier/signified relationship) has been rethought.*

Oku kuqlathwe ngulo mcaphulo kubonisa ifuthe leengcinga neengcamango zikaDerrida. Kugxininisa oko sele kukhankanyiwe malunga nokungangqinelani noSaussurean ngobume kunye nendlela izibini ezichasana ngokulinganayo, ezithathwa neziqondwa ngayo entlalweni. Kwakufikelelwa kumba wentsingiselo enanyathiselwa egameni, ulwa abheshuze. Iziphumo zengcingane neengcinga zakhe zenze ukungaqondwa ncam kweengcinga zikaSaussurean.

Kwakufikelelwa kwindima yokuchaza isiThako Sohlahlubo-buNzululwazi-sakhono, uDerrida yena uqobo ukhankanya ubunzima boko. Bunzima obo athi bubangelwa kukuba kwasona esi sithako sigxwagxusha kanye ulwimi olu lufanele ukusetyenziswa ukusichaza. Kunjalo zikho iinkcazel ngeenkcazel ezicacisa ukuba isithako esi siyintoni na kwaye sisebenza njani.

Okuqulathwe sisiThako Sohlahlubo-buNzululwazi-sakhono konke kuyayiphikisa okuyingcinga yobukho bentsusa. uDerrida (1972), ecatshulwa nguBass (2015: 151), exhasa le ngcamango, uxoxa athi loo nginga mayichithwe ngelithi intsusa mayithathwe ngokuba kukususa ubeka kwentsusa ngenye, oko kudale umqokozo wokumiselwa kwentsusa. Mve xa aphawula esithi:

*The entire history of concepts of structure, must be thought of as a series of substitutions of center for center, as a linked chain of determination of the center.*

Oku ke kusangqina oko kuhankanyiwego malunga nokuba nkqu sekuthethwa ngegama akunakuthiwa ‘yiyo le intsingiselo yalo yentsusa’, kuba ngokokwakhe akukho nto iyintsusa. Oku kufana nendlela ayikhala ngayo ingcamango athi ibeka intento ngentla kobhalo. Kwincwadi yakhe esihloko sithi, *Of Grammatology*, uDerrida ubethelela ukuphosa kwengqiyo yokongama kweLizwi. Athi uCuller (1983: 92), ecaphula uDerrida (1982), xa ayicacisa kakuhle le ndima axoxe enjenje:

*It is this ‘logocentrism’ that directs philosophy towards ‘an order of meaning – thought, truth, reason, logic and which encloses the meaning and limits the play of trace’.*

Oku kuqulethwe kule ntetho kaDerrida ezisa nguCuller, kuphikisa ingcamango athi uDerrida iminxisela ukutyekewa kweentsingiselo kwaye kuminxanisela ukunikezelana kwemidlungu. Oku ke kusukela ekubeni, amagama ayimidlungu emele oko kuyinyani ngenene. Kube oku kugxinisa ukungabikho kwentsusa, nokuba kunyanzelekile ukuba ibekho, njengokuduliswa kokutshintsha-tshintsha kweentsingiselo kulwimi. Oku kuphikisa ubunganga belizwi kunobobhalo, uDerrida ukubethelela mpela. Mve xa acatshulwa nguCuller (1993: 96), exoxa esithi:

*We can extend to the system of signs in general what Saussure says about language: “The linguistic system (*langue*) is necessary for speech events (*parole*) to be intelligible and produce their effects, but the latter are necessary for the system to establish itself. ...” There is a circle here, for if one distinguishes rigorously *langue* and *parole*, code and message, schema*

*and usage, etc and if one is to do justice to the two principles here enunciated, one does not know where to begin and how something can in general begin, be it langue or parole. One must therefore recognize, prior to any dissociation of langue and parole, code and message, and what goes with it, a systematic production of differences, the production of a system of differences-a difference among whose effects might later, by abstraction and for specific reasons, distinguish a linguistics of langue from a linguistics of parole.*

Kule ngxoxo okuthethwa nguDerrida kukuba ulwimi lubalulekile kwimiba yencoko nokuthetha, ukuze okuthethwayo kuvakale kakuhle. Ugxininisa ukuba nakuba kunjalo, ukuba intetho ibaluleke ngokwenyani ukuze kusekeke ulwimi oko akunyanisanga. UDerrida ukubhebhetha kuphele oku atsho esithi akanakuzazi ubani ukuba angaqala ngaphi abheke ngaphi xa kukho uphawu nomyalezo; ukuyilwa nokusetyenziswa; intetho nolwimi; ubani akangekhe azazi ukuba angaqala phi aphele phi. Uxoxa athi ubani kumele ke ngoko aqiqe phambi kokuzahlukanisa ezi zinto. Ukwabethelela nokuthi ukho umahluko, neyantlukwano kulwimi oluthethwayo kolo lubhalwayo.

Ukugxekwa kugxijwe umba wentsusa kungaqaqamba ikakhulu xa kubhekiswa kumba woncwadi nokuveliswa kweentsingiselo. Kukho inkolelo yokuba umbhali usebenzisa amagama okanye imiqondiso ngeenjongo zokudandalazisa intsingiselo ethile. Ngoko oku kumenze ukuba abe unokuthatyathwa njengentsusa engaphandle kwetekisi. IsiThako Sohlahlubo-buNzululwazi-sakhono sikubethelela nzulu ukungazinzi kwentsingiselo. Kungoko sikulwa neengcambu ukuba kube kuthiwa kukho into eyintsusa. UCuller (1983: 132), uphawula enjenje ngalo mba wentsingiselo:

*The double character of meaning is effectively presupposed in most of our dealings with it. If we say that the meaning of a work is a reader's response, we nevertheless show, in our description of response, that interpretation is an attempt to discover meaning in the text. If we suppose some other decisive determinant of meaning, we discover that the factors deemed crucial are subject to interpretation in the same way as the text itself and thus defer the meaning they determine.*

Uxoxa ngelithi ubumbolombini bentsingiselo yinto ecingwa kwantlandlolo. Uqhuba athi, ukuba intsingiselo iyimpendulo yoncwadi kumfundu ngokwendlela ayiqiqa ngayo loo nto ithethwayo, oko kwakuba kubethelela ukuba uhlalutyo luyindlela yokufumana intsingiselo. Ukuze ke oko kudize ukuba imiba ebalulekileyo, imele ukuba ihlalutywe, kanye ngoku kwetekisi, oko kubuye kudale ukuba intsingiselo idediswe. Oku ke kubuye kusisondeze kwakumazwi kaCuller (1983: *ibid*), xa athi:

*...it demonstrates the difficulties of any theory that would define meaning in a univocal way: as what an author intends, what conventions determine, what a reader experiences.*

Oku akutshoyo okaCuller, ubhekisa kumsebenzi wesiThako Sohlahlubo-buNzululwazi-sakhono. Ugxininisa ukuba xa kuthethwa ngentsingiselo akumele kukhangela ukuba umbhali ujolise enini. Kananjalo ingenakutolikwa kuphela ngokujonga injongo yakhe ngokusebenzisa igama okanye uphawu. Kwaye, akunakuthiwa intsingiselo ifumaneka koko kumelwe yimigaqo yolwimi kuphela. Kanti ke akunakutolikwa intsingiselo ngokwamava omfundu wencwadi kube kuphela oko.

NgokwesiThako Sohlahlubo-buNzululwazi-sakhono, ubunye phakathi kwegama nokuba lumphawu kunye nentsingiselo bukho ngokwenziwa okanye ngokwakhiwa, ngoko ke bunakho ukuba bungahlahlutywa. Kungoko kungafanelekanga ukuba intsingiselo yensiwe into ema imi, esisigxina engatshintshiyo. Nokuba yintetho okanye ubhalo, zizombini ezo zinto zineempawu. Ngoko ke zimele inkqubo eseselayo kubukho, kuba kaloku ingxelo ebhaliweyo nokuba iyintetho yomlomo, akunakuxhonyekekwa kuyo ngokwentsingiselo. Oko kubangwa kukuba kukho isithuba phakathi koko kuyinjongo nokwenziwa okanye okuphunyezwu lulwimi.

Oku kuvela kule ngxoko kuwusa umba wentsingiselo kwindima yokuba umxholo awukwazi kudala ukuba intsingiselo yetekisi kuthiwe inye okanye izinzile. Kungokuba kwa umxholo awuqinisekanga, unokuchazwa okanye ubonwe ngandlela

zimbi, mhlawumbi ezahlukileyo. Loo nto ke iyodwa icacisa ukungazinzi kwentsingiselo. Ngaphezulu, ukuba kuthethwa ngomxholo, akukho mida ithintela ukuba kunokongezwa okanye kuhlonyelwe ntoni kumxholo lowo uthile. Oko ke kuyichaphazele intsingiselo yamagama, kanti neyetekisi. Kungenakuthiwa naku okugqibeleyo ngokubhekiselele kumxholo othile. Ngaphezulu, umxholo wona buqu uyinto ekungenakuthiwa ubani uyichana kuphele, okanye uyazi qinisekileyo. Konke ubani acinga ukuba angakufaka emxhoweni, kuneziphumo ezikhupha mxholo wumbi ungomnye. Imigudu yokuzama ukuchaza imiqathango yenza ukuba ishenxe ngakumbi imiqathango ezama ukunkqangiyela intsingiselo. Athi ke okaCuller (1983: 123-124, 128), xa acacisa oku, aphawule ngokuthi:

*Context is boundless in two senses. First, any given context is open to further description. There is no limit in principle to what might be included in a given context, to what might be shown to be relevant to the performance of a particular speech act. ... Context is also unmasterable in a second sense: any attempt to codify context can always be grafted on to the context it sought to describe, yielding a new context which escapes the previous formulation. Attempts to describe limits always make possible a displacement of those limits, ... meaning is context bound, so intentions do not in fact suffice to determine meaning; context must be mobilized. But context is boundless, so accounts of context never provide full determinations of meaning. Against any set of formulations, one can imagine further possibilities of context, including the expansion of context produced by the reinscription within a context of description of it.*

Ucikoza ngelithi lo kaCuller, intsingiselo ilawulwa ngumxholo ke ngoko akunakwayanywa ngenjongo xa kuthethwa ngentsingiselo yegama, kube kuphelele aphi. Kunjalo, akayilibali ukuyibethelele icace cace ukuba, nakuba kunjalo, oku akuthethi kuthi intsingiselo ibopheleleke emxholweni. Kunjalo ugxininisa ukuguquguqulwa nokutshintshwa komxholo, nangokuba kunokuthi kongzezelwe kuwo. Imiba yomxholo ke ngoko ayinakho ukuba inganika, imilisele iintsingiselo ezithile. Xa kujongwe kwimeko yomxholo, xa kuthethwa ngentsingiselo, umxholo unokubonwa njengezinto ezininzi ezahlukileyo. Oko ke kuyayichaphazel a intsingiselo. Akukhathalekile nokuba ngumxholo ozalwa ngomnye na. OkaNorris

(1982: 17, 24, 31), xa axovula umba wentsingiselo, esekeleze esi sithako Sohlahlubo-bunzululwazi sakhono, uxoxa athi:

*This is deconstruction in one of its modes: a deliberate attempt to turn the resources of interpretative style against any too rigid convention of method or language. ... The autonomy of the text is actively invaded by a new and insubordinate style of commentary which puts in question all the traditional attributes of literary meaning. But at the same time this questioning raises literature to a point of rhetorical complexity and interest where its moments of 'blindness' are often more acutely revealing than anything in the discourse of philosophy. ... Deconstruction is therefore an activity of reading which remains closely tied to the texts it interrogates, and which can never set up independently as a self-enclosed system of operative concepts. ... Derrida maintains an extreme and exemplary scepticism when it comes to defining his own methodology. The deconstructive leverage supplied by a term like writing depends on its resistance to any kind of settled or definitive meaning.*

La mazwi aphuphuma kulo kaNorris, anzula ekucazululeni ukuba isiThako Sohlahlubo-buNzululwazi-sakhono sitshila ngantoni na. Uxoxa acacise ukuba imo esetyenziswa sesi siThako, kukupetya ngendlela yokuhlalutya oko kuqulethwe yitekisi okanye ligama. Uyicacisa indlela esisebenza ngayo isiThako esi njengokungenelela kwitekisi, ngokucela umngeni kuzo zonke iintsingiselo ezibekwa njengezensusa. Kaloku bekusele kugxininiswe kwantlandlolo ukuba esi siThako simemelela ukubhangiswa kwengcamango yobukho bentsusa. Le ndlela sisebenza ngayo esi siThako, ngokwalo kaNorris, yenza ukuba uncwadi lube yinyophane, ekwimo yokweko. Loo nto ikhokelela ukuba izikroba ezikhoyo kubhalo lwayo zidule elubala. Ugalela ngelithi ke ngoko, isiThako Sohlahlubo-buNzululwazi-sakhono, sinamathela kwitekisi esiyiphononongayo, enganakuzimela njengequalathe ingcingane ethile esebezay.

Nakuba lo kaNorris eluma evuthela, okuqinisekileyo ngesi sithako, bubunyani bokungazinzi kwentsingiselo yegama. Kwanokuba, imixholo nakuba inakho ukulawula intsingiselo nje, ayikwazi kuminxisela ezinye iintsingiselo ezivelayo. Akunakuthiwa singenelela kwitekisi ngokuyihlahla nje kube kuphela, kuba kwakuggitywa ukudizwa ukuqhwalela kwayo kubuya ibunjwe, ngokuthi kwalathwe

ukuba zikho ezinye iintsingiselo. Oko kudandalazisa ukuba, isiThako Sohlahlubo-buNzululwazi-sakhono, asihlakazi nje siyenze into engamampunge itekisi. Esikwenzayo kukubangula sigqwethe, kudizeke, mhlawumbi ubuvumephika betekisi. Ngoko ke, amazwi kaNorris acatshulweyo malunga nesi sithako, kuyafuneka ukuba amfimfithwe kukhafulwe makhatsu, angaginywa ngobunjalo bawo.

## 2.2 **Iingcingane nemiba eziinqobo kwisiThako Sohlahlubo-buNzululwazi-sakhono**

Phantsi kwesi sihloko kuza kuvelelwa imiba neengcinane isiThako Sohlahlubo-buNzululwazi-sakhono esisimelela ngazo. Le miba kubhekiswa kuyo, ngumba wezibini ezichasana ngokulinganayo, isakhono segama okanye sophawu sokuphindaphindeka, umahluko-dediso-ntsingiselo, isigqibo esingaggibyo, unobangela nesiphumo, umdlungu, uxabangelo nokweko. Xa zizonke ezi ngcingane, zizixhobo zesiThako Sohlahlubo-buNzululwazi-sakhono sokuhlahluba, sigqwethe, sivumbulule iintsingiselo, okanye sidulise ubuvumephika betekisi. Injongo ayikokuchitha zitekisi, zenziwe izinto ezingento koko, kukudulisa elubala ingqikelelo, nokuziphikisa kwetekisi.

### 2.2.1 **Izibini ezichasana ngokulinganayo**

Izibini ezichasana ngokulinganayo sisibini samagama azalanayo okanye iingcingane ezizichasi ngokwentsingiselo. Izichasani ngokulinganayo yinkqubo apha amagama okanye iingcingane ezimbini zinentsingiselo ephikisanayo okanye echaseneyo, zibe zisima zozibini, ukucacisa intsingiselo ekubhekiswa kuyo. NgokwesiThako ngokweMo-bume, izibini ezichasana ngokulinganayo zizo ezenza ukuba ulwimi lunike intsingiselo. Ukuzalana kwezi zibini akugxilanga ekuphikisaneni koko ekusekelaneni, ngokubhekiselele kwintsingiselo. OkaBalkin (1990: 3), ezi zichasani zizichasi ezifukameneyo, kuba la magama mabini nokuba ziingcingane, zizalana ngokuxhomekeka enye kwenye, ngokweengcingane, okanye iimpawu ezifana ngazo, okanye ezahluka ngazo. Xa ekubeka oku, uxoxa athi:

*Deconstructive arguments do not necessarily destroy conceptual oppositions or conceptual distinctions. Rather, they tend to show that conceptual oppositions can be reinterpreted as a form of nested oppositions.*

Ngokwala mazwi kaBalkin, uhlahlubo luqwalasela okanye lumphendla indlela ukufana okanye ukwahluka okuminxiselwe ngayo, ekusetyenzisweni kwaloo magama okanye iingcingane, okanye indlela aye akasiwa so ngayo, asengelwa phantsi. UDerrida (1977: 21), kwincwadi esihloko sithi, *LIMITED INC*, uphawula ngomba wezibini ezichasana ngokulinganayo enjenje:

*Deconstruction does not consist in moving from one concept to another, but in reversing and displacing a conceptual order as well as the nonconceptual order with which it articulates*

Okuphambili koku kuthethwa kulo mcaphulo kukuba okwenziwayo ukuhlangula isiqingatha sesibini sezichasani ngokulinganayo esiminxiselweyo, isiThako Sohlahlubo-buNzululwazi-sakhono, kukudedisa. Ukudedisa kukuba ebesibekwe kwinqanaba elingentla sithotywe kunyuswe eso besikwinqanaba elingeantsi.

Okuphambili okuvelayo kule ngxoxo ingezichasani ngokulinganayo kukuba, nakuba zingazinzanga ngokwentsingiselo, akuthethi kuthi zinokutshatyalaliswa zingabikho. Kungokuba, ummo wezo ziyafukamana izichasi ezichasana ngokulinganayo. Ke ngoko zibuya zivumbuluke zikwezinye iimo okanye kwezinye iiintsingiselo. Aliqela kulwimi lwesiXhosa amagama azizichasi ezichasana ngokulinganayo, kanti neengcingane. Amanye awo ngala:

*Ubuhle / Ububi; Uthando / Intiyo; Ithemba / Udano; Udoda / Ukhomokazi; Inkunzi / imazi; Ithamsanqa / Iliswya; Ukuvuka / Ukulala; Ukukhanya / Ubumnyama; Ubutyebi / Intlupheko; Ukuhlutha / Ukulamba; Ukuphila / Ukufa; Intobeko / Impakamo; Ubulumko / Ubudenge*

Amagama akwicala lasekhohlo kolu luhlu, ngalawo athatyathwa njengawamkelekileyo nanexabiso. Kanti amagama asekohohlo ngalawo adityaniswa nokungalunganga. Amaxesha amaninzi amagama asekunene kwizichasani

ngokulinganayo, ayadlelelelwa ngala asekoholo. Kwiqela leetekisi ufika eminxiselwe, ethathwa njengangekhoyo, kutsolorhelwe kula asekoholo. Le mizekelo ilandelayo, yimizekelwana engephi.

NgokwesiThako Sohlahlubo-buNzululwazi-sakhono, ekuhlahlubeni itekisi kusetyenziswa ingcingane yezibini ezichasana ngokulinganayo. Esi sithako siphendla isizathu sokuba esinye isiqingatha sezi zibini sibekwe kwinqanaba elingentla, sinokusetyenziswa ekudediseni eso sikwinqanaba elingentla sibe kwinqanaba elingeantsi. Kungenjalo kuqwalaselwe indlela izizathu zokunyuswa kwesiqingatha eso sibe kwinqanaba elingentla, ezisiminxisela mpela eso sibini sikwinqanaba elingeantsi. NgokukaCaddon (1999) ecatshulwa nguAhmadi nabanye (2013: 724), xa acacisa ngezichasani ngokulinganayo uxoxa athi:

*Our knowledge about things depends on our knowledge about what is in opposition with them.*

Oku kuthethwa ngala mazwi kungqina oko sele kukhankanyiwe ngezibini ezichasana ngokulinganayo ukuba ziyafukamana, zisebenzisane ukuze siseso silole intsingiselo yesinye. Nokuba, kwathina bantu izinto siziqonda ngcono ngokwazi izinto ezichasene nazo.

### 2.2.2 **Uphindaphindeko Iwegama**

Xa kuthethwa ngokuphindaphindeka kwegama kubhekiswa ekubenit likwazi ukuba lisetyenziswe komnye umxholo, linike intsingiselo efanayo okanye eyahlukileyo. UCuller (1983: 95), xa athetha ngomba wentsingiselo, uphawula enjenje:

*The meaning of a word, it is plausible to claim, is what speakers mean by it. A word's meaning within the system of a language, what we find when we look a word up in a dictionary, is a result of a meaning speakers have given it in past acts of communication. And what is true of a word is true of language in general: the structure of a language, its system of norms and regularities, is a product of events, the result of prior speech acts...The possibility of meaning*

*something by an utterance is already inscribed in the structure of the language.*

Okucaciswa nguCuller malunga nentsingiselo yegama okanye yengcingane kukuba unakho ukuba ungayalatha njengaloo nto isithethi sixhibe yona entethweni yaso. Intsingiselo yegama efumaneka kwisichazi-magama ivela kubathethi bolwimi, kumaxesha okunxibevelana ngolwimi adlulileyo. Ukujolisa kwintsingiselo ethile ngoko ukuthethayo, kuyinto eyamkelekileyo. Noko kunjalo, kubalulekile ukuba le ntetho kaCuller icaciswe ngelithi, ngenxa yokuba intsingiselo ekwisichazi-magama yegama ivela ebantwini, kunxibevelwano lwabo, ayinakuze ibenye. Ngokucacileyo ekulisebenziseni kwabo abantu igama balisebenzisa kwimixholo eyahlukileyo, oko kukhuphe iintsingiselo ezahlukileyo.

Ukuphindaphindeka kudaleka ngokulungelelanisa nokuphindaphindwa, zakudibana zombini ezo zinto, njengeempawu zamagama, okanye iingcingane zidale imo yophindaphindeko yegama. Uphindaphindeko lumele umba wokuphindaphinda okuthetha ukufana, nokwahluka, okuthetha ukulungelelanisa. Uphindaphindeko ngokwale mo yesiThako Sohlahlubo-buNzululwazi-sakhono luthetha imo elungisiweyo yoku kuphindwayo. Ngokwakumba wentsingiselo kubhekiselwa kuloo ntsingiselo iphindekayo noko seyikwimo yokulungelelaniswa.

Umba wolungelewaniso uqaqambisa ukuba oko kuphindaphindwayo akunakuthatyathwa njengokuyintsusa. Uphindaphindeko ludiza okanye luzisa intsingiselo yokudlulileyo, intsingiselo yaphambi kokuphindwa. Kungoko uDerrida egxininisa ukuba zonke iingcinga neentshukumo zimele ukuthatyathwa ngokuba zinyanzelekile ukuba zilungelelaniswe ukuze zizaliseke okanye zibe nentsingiselo. Ngokuka Attridge (1992: 37),

*...literature as historical institution with its conventions, rules, etc, but also this institution of fiction which gives in principle the power to say everything, to break free of the rules, to displace them, and thereby to institute, to invent and even to suspect the traditional difference between nature and institution,*

*nature and conventional law, nature and history. ...What we call literature implies that license is given to the writer to say everything he wants to or everything he can, while remaining shielded, safe from all censorship, be it religious or political. ...A philosophical, or journalistic, or scientific discourse, can be read in “nontranscendent” fashion. Transcendent here means going beyond interest for the signifier, the form, the language in the direction of the meaning or referent.*

Ngokwalo mcaphulo, umba wentsingiselo nophindaphindo Iwegama ingakumbi kuncwadi, kuqaqamba kakhulu. Njengokuba umbhali, ngokwalo mcaphulo, ethetha ngokukhululekileyo, engenamiqathango imbambayo, athethe oko anqwenela ukuthetha, uphindaphindeko luyenzeka. Oku kubonise iyantlukwano phakathi kweziko kunye nendalo, kanti nembali nendalo. Umba wophindaphindeko, ngokubhekiselele kwilungelo lombhali, ngokwalo mcaphulo, lokuthetha oko anqwenela ukukuvakalisa, udala ukuba kwenzeke uphindaphindeko apho igama ngokombhali lithetha okuthile, ze libe kwakhona lakusetyenziswe linike ntsingiselo yimbi, ngokwetekisi.

Kwakhona, uphindaphindeko Iwegama, ludalwa nakukuba, okubhaliweyo kunokufundwa ngokusingisele kokuthile, ngokwemixholo eyahlukileyo. Oku kuthetha ukuba ngokwentsingiselo yegama, kubhekiswe nakweminje imixholo edala ukuba linike nezinye iintsingielo.

### 2.2.3 **Umahluko-dediso-ntsingiselo**

Ingcingane yomahluko-dediso-ntsingiselo iqulethe intshukumo eqhubela ekubeni ulwimi, naluphi uphawu okanye inkqubo yokusingisela yenziwa njengomsonto ophotheneyo weeyantlukwano ngokweentsingiselo zamagama. UKamuf (1991: 64), umahluko-dediso-ntsingiselo uwucacisa athi:

*What is written as difference, then, will be the playing movement that ‘produces’ – by means of something that is not simply an activity – these differences, these effects of difference. This does not mean that the differences*

*that produces differences is somehow before them, in a simple and unmodified – in – different – present. Difference is the nonfull, nonsimple, structured and differentiating origin of differences. Thus, the name origin no longer suits it.*

Ngalinye, akuthethi ukuba umahluko-dediso-ntsingiselo uzala iiyantlukwano. Oku kuye kumba obumana ukhankanywa kwingxoxo yolu phando ngokubanzi, owokuba intsingiselo yegama ixhomekeka kumagama alixhagileyo. Ikwa xhomekeka nakulawo alandulelayo kanti nalilandelayo igama. Xa eyinabise uDerrida le ngcamango, ecatshulwa nguCuller (1983: 97, 102), uphawula athi:

*Difference is a structure and a movement that cannot be conceived on the basis of the opposition presence/absence. Difference is a systematic play of differences, of traces of differences, of the spacing [espacement] by which elements relate to one another. This spacing is a production, simultaneously active and passive (the ‘a’ of difference indicates this indecision as regards activity and passivity, that which cannot yet be governed and organized by opposition), of intervals without which the “full” terms could not signify, could not function. ... Writing may be thought of as a material record, but as Derrida notes, “If ‘writing’ means inscription and especially the durable instituting of signs (and this is the only irreducible kernel of the concept of writing), then writing in general covers the entire domain of linguistic signs.... The very idea of institution, hence of arbitrariness of the sign, is unthinkable prior to or outside the horizon of the writing. Writing-in-general is an archi-écriture, an achi-writing or proto writing which is the condition of both speech and writing in the narrow sense.*

Indedeba yakwaDerrida, ngokwala mazwi acatshulweyo, ixoxa ngelithi intshukumo yomahluko-dediso-ntsingiselo ayidalwa bubukho obungekhoyo okanye ngokubakho okanye ukungabikho. Uqhuba athi lulunikezelwano, apho imidlungu iye ilobolelana ngeentsingiselo, nangeempawu ezithile, nendlela iiempawu ezo ezizalana ngayo. Inkubo yomahluko-dediso-ntsingiselo ichaphazela umba wesigqibo esingaggibyo. Uvala ngokucacisa ukuba, ukuba ulwimi, kukukrolwa kweempawu, ngoko ke luya kuba luchaphazela konke malunga neempawu. Kungoko, ukungangqinelani malunga nentsingiselo kungelula ukuba kungenzeka ngele kobhalo. NgokukaNorris (1983; 32, 42) uxoxa athi:

*Once the term is fixed within a given explanatory system, it becomes (like ‘structure’) usable in ways that deny or suppress its radical insights. ...Difference is perhaps the most effective of these, since it sets up a disturbance at the level of the signifier (created by the anomalous spelling) which graphically resists such reduction ...Where Derrida breaks new ground, and where the science of grammatology takes its cue, is in the extent to which ‘differ’ shades into ‘defer’. This involves the idea that meaning is always deferred, perhaps to the point of an endless supplementarity, by the play of signification. Difference not only designates this theme but offers in its own unstable meaning a graphic example of the process at work. ...Derrida’s aim is to show that, on the contrary, writing emerges both within the very theme of speech and within the text which strives to realize and authenticate that theme. Deconstruction is in this sense the active accomplice of a repressed but already articulate writing. In Derrida’s much-quoted phrase, ‘Il n’y a pas de hors-texte’ (There is nothing outside the text). ...There remains an irreducibly logical tension between the ‘literal’ and the ‘figurative’ senses of language, such that criticism is bought up sharply against the limits of its own linguistic competence.*

Ngamanye amazwi, umahluko-dediso-ntsingiselo utshabalalisa ‘ubumna’ bento ngokuchasene ‘nobubona’. Oku kukuthi akukho nto inokuthi iyintsusa, izahlule kwezinye. Ngokwale ngxoxo nale ngcingane kubhekiswa kumagama neentsingiselo. Kukudediswa kwentsingiselo yegama ngokwasengqondweni kuba kungekho ntsusa kusingiselwe kuyo. Oko kuzalisekisa ingcamango yokuba intsingiselo yegama ixhomekeke kumanye amagama. Lilonke umahluko-dediso-ntsingiselo kukushenxa kwentsingiselo ngokudediswa kwentsingiselo kuba kujongwe eyamagama alilandelayo nalandulelayo.

#### 2.2.4 Isigqibo esingaggibiyo

Isigqibo esingaggibiyo ayikokungathathi sigqibo okanye ukuphelela kumathandabuzo. Kukungabinalwazi ngenkqubo elandelwayo unalo. OkaCengiz (2007), uthi xa eyicacisa le ncamango yesigqibo esingaggibiyo, ecatshulwa nguYegen noAbukan (2014: 58), uxoxa athi:

*The time of decision, in the moment of its uniqueness, is both in order and out of order.*

Oku kugxininisa ukuba, xa kuthethwa ngesigqibo esingaggibyo kuthethwa ngethuba lokungalandeli mgaqo, okwethutyana. Xa kubhekiswa kumba woncwadi, kuthethwa ukuba alukho uncwadi kwaye alunakubakho ngaphandle kokubekelwa bucala kozalwano ngokwentsingiselo nonxulumaniso okanye uzalwaniso. Oku kubekelwa bucala kudulisa ukuxhomekeka kwegama kwamanye, ukuze libe linokunika intsingiselo. Kananjalo, nokuba intsingiselo yalo iyaguquka ngokuye kuhlomeleka amanye amagama. Ngokuka Attridge (1992: 42)

*... one can always inscribe in a literary space any statement –a newspaper article, a science theorem, a snatch of conversation. There is therefore a literary functioning and a literary intentionality, an experience rather than an essence of literature. The essence, is produced as a set of objective rules in an original history of the “acts” of inscription and reading. But it is not enough to suspend the transcendent reading to be dealing with literature, to read a text as a literary text. One can interest oneself in the functioning of language, in all sorts of structures of inscription, suspend not reference. But the thetic relation to meaning or referent, without for all constituting the object as a literary object...In any case, a text cannot by itself avoid lending itself to a “transcendent” reading. A literature which forbade that transcendence would annul itself.*

Xa kuthethwa ngomba woncwadi, unakho ukubhala nakwisiphi isithuba kuncwadi, akukhathalekile nokuba loluphi uhlobo lwetekisi. Oku kudiza ukuba uncwadi olu luneenjongo kanti nomsebenzi oluwenzayo. Oku kubonisa ukuba namava, hayi ubunyani ngoncwadi. Xa kuthethwa ngoncwadi nobunyani kubhekiswa kumanqaku anobunyani, nokuba ngawembali. Ubani angafundela ukunambitha ulwimi kuzo naziphi itekisi, ngele ngokuba abe udedisa intsingiselo. Okona kungamandla malunga nomba wesigqibo esingaggibyo, kukuba maxa wambi ukuhlaza ulwazi ohlangana nalo kuyanyanzeleka ukuba ungaluhluzi ngokusekelwe kulwazi osele unalo ngoko ukufundayo.

## 2.2.5 Imidlungu

Umdlungu kukubonisa okungekhoyo okumelwe kokunye okufana nako. Oko kukuthi umdlungu kukwazisa okukhoyo ngenxa yobungqina bokungekhoyo obebukhe bakho. Umzila nemidlungu yamanye amagama kuzo nakuziphi iintsingiselo kucacisa ukuba oko kungumdlungu kumele ukuba kufundwe ngokunga intsingiselo yako icacile. UCuller (1983: 133, 197) xa echaza umba wentsingiselo, ochaphazela ingcingane yemidlungu uxoxa athi:

*The combination of text bound meaning and boundless context on the one hand makes possible proclamations of the indeterminacy of meaning-though the smug iconoclasm of such proclamation may be irritating-but on the other hand urges that we continue to interpret texts, classify speech acts, and attempt to elucidate the conditions of signification. ...Any word they might utter, even within the simplest of didactic intents-say, while actually pointing at an object- would still leave its meaning open*

La mazwi kaCuller agxininisa oko kuthethwa sisithako Sohlahlubo-buNzululwazi-sakhono ngokubhekiselele kumba weentsingiselo zamagama. Umba wentsingiselo elawulwa ngumxholo nentsingiselo engalawulwa mida yamxholo, kudandalazisa ukungaggibeleti gqibe kwentsingiselo. Ngokwalo mcaphulo igama linakho ukuthi lijolise kwintsingiselo ethile, kodwa libe linezinye iintsingiselo ezivelayo. Oku kusenzeka ngenxa yemixholo elikuyo kanti nangenxa yokuba lingenakuthintelwa mixholo. NgokukaHirsch (1991: 36), ukuzalana kwamalungu etekisi, alawulwa yindlela imidlungu eseenza ngayo ukudibanisa intsingiselo, uyicacisa exoxa ngelithi:

*...a blow by blow analysis of the reader's response would perhaps explain the reader's response, but it would not explain how the parts of a text are related to one another. Obviously a reader could respond to a text without being cognizant of the relationship between its parts.*

Intsingiselo eziwa ngumfundu wencwadi ayinakho ukuba ingakutolika ukuzalana kweetekisi. Kukholeleka ukuba nakuba umfundu enakho ukuba angakwazi

ukukutolika akuve oko kuqulethwe yitekisi, usenokungabi namqalisela okanye liso langqondo lokulandela ukunxibelelana kwayo nezinye iitekisi.

Imidlungu, kunokuthiwa ima ngokupheleleyo endaweni yoko kungekhoyo ukuze umfundi abe nakho ukuqonda loo nto ingekhoyo, iyinto ekhoyo. Umzekelo woku ngowokuba, igama, ‘imoto’ xa uhlangana nalo ulifunda okanye uliva, uyazi ukuba yinto engumatshini, onamavili, ohamba ngombane, oqhutywa ngumntu ngesiqhubo. Ungayichaza de uchaze nesuntsu layo. Kunjalo, xa ujunge eli gama, ‘imoto’ le nto ichazwa apha ayikho, ekhoyo ligama elimaqabane mabini nezikhamiso ezine. Limele lo matshini uchaziweyo Awukho phambi kwakho kodwa ngeliya gama umelwe, ke imoto ibe iyinto engekhoyo ekhoyo ngolo hlobo.

#### 2.2.6 **Unobangela nesiphumo, uxabangelo nokweko**

Xa kubhekiswa kumba kanobangela nesiphumo, isiThako Sohlahlubo-buNzululwazi-sakhono, sithetha ngokuba, ukuba isiphumo siso esikhokelela kunobangela, isiphumo kumele ukuba sibe sinokuthathwa ngonobangela. UCuller (1983:88), uveza umba ophambili kakhulu, malunga nesitshila ngako esi sithako. Uphawula athi:

*... If the effect is what causes the cause to become a cause, then the effect not the cause, should be treated as the origin. By showing that the argument which elevates cause can be used to favour effect, one uncovers and undoes the rhetorical operation responsible for the hierarchization and one produces a significant displacement. If either cause or effect can occupy the position of origin, then origin is no longer originary; it loses its metaphysical privilege.*

Xa kuthethwa ngonobangela nesiphumo, kuthethwa ngezibini ezichasana ngokulinganayo. Ukudediswa kukanobangela kunokwenziwa kusetyenziswa ingxoxo esetyenziswa ukumbeka kwinqanaba elingentla. Ukuba ilelo kula magama mabini linakho ukuthabatha isikhundla sokuba yintsusa, kuthetha ukuthi elo beliyintusa alinakho ukuba yintsusa.

Umba wesikweko unokuchazwa njengokuba kukungabikho kwentsingiselo ecacileyo. UDerrida ngokukaYegen noAbukan (2014: 34), ingcamango yaseNtshona,

yokukholelwa kwinto eyinyani nesiqu ngalo lonke ixesha, ingunobangela wokudodotyaliswa nokuminxiselwa kwentsingiselo. NgokukaYegen noAbukan, ukusetyenziswa kthesikweko ngale ngcamango yaseNtshona kusenza sibe sisixhobo sokuminxisela intsingiselo. UNorris (1983: 43), xa aphefumla ngomba wesikweko noxabangelo uxoxa enjenje:

*Metaphor is not an incidental supplement to literal or ‘primary’ meaning. Rather, it pervades the very texture of language in so many forms (whether overt or disguised) that its effects are not to be contained by philosophical fiat.*

Lo mcaphulo udandalazisa ubuxaki besikweko xa kuthetha ngentsingiselo kulwimi. Kanti, xa kuthethwa ngoxabangelo, uDerrida uxoxa ngelikhhabana nezimvo zikaRousseau, olubona uxabangelo njengokungaphezulu kodwa okuyimfuneko ukuze kugcwale okanye kupheleliseke. Yena uDerrida oku ukukhaba ngelithi, kwinto engasileli nganto, akumele kongezwa nto. Atsho esithi, xa kuthethwa ngoxabangelo kubhekiswa kumagama ekunokuthiwa, ngalawo magama azizibini ezichasana ngokulinganayo. Magama lawo abekwa kwinqanaba elingeantsi, kwizibini ezichasana ngokulinganayo. Uthi la magama anokusetyenziswa xa kukho ukuqhawalela okuthile. Umzekelo wegama eliluxabangelo lingafumaneka xa ubani esithi: Ubutyebi/ intlupheko, kunyanzeleke ukuba komnye umxholo asebenzise igama, ‘ubuhlwempu’. Kukho imixholo neemeko apho lithi likho igama kodwa kubonakale ukuba makusetyenziswe elinye eliyelele kulo ngentsingiselo. Oko ke kukuxabangela. UDe Man (1983: 71), uxoxa enjenje ngokungazinzi kwetekisi nentsingiselo:

*...analysis should not stop short at the point of confirmation its own deep-seated suppositions about language and thought, that it should always be prepared to find those suppositions disturbed or undermined by what actually occurs in the process of reading. When de Man talks of stubborn “materiality” of language, what he means is precisely this resistance to received or canonical forms of understanding, those which effectively known in advance what the text has to say, and which therefore tend to repress or simply bypass any details that get in their way.*

Okuziswa ngokaDe Man kulo mcaphulo, kukungangqinelani kolwimi nengcamango. Kungoko isiThako Sohlahlubo-buNzululwazi sakhono sala sivuthulule ukuba kukho uzalwano oluthe ngqo phakathi kwegama nentsingiselo. Kunjalo nje, ugxininisa ukuba ingxaki kukuba umfundu wencwadi uza kwitekisi sele eneentsingiselo anazo azinamathisele kumagama. Loo nto yenziwe nayingxaki yokulindela ukuba ntsingiselo ni namyalezo mni omele kuqulathwa yitekisi. Oku kuko okukhokelela ekubeni kubekho iintsingiselo eziminxiselwayo okanye ezingasiwa so, zikho zinjalo.

### **2.3 Amavndlakanya ngesiThako sobuNzululwazi beeNkumbulo noMlando-mbali**

Kubalulekile ukuba icaciswe icace into yokuba akuzi kunzulwa kuyaphi ngokubhekiselele kwesi sithako, kuba asilulo olona dondolo ekusinyelelwwe ngalo kwingxoxo yolu phando iphela. Sinxulwa ekhwapheni kuba ekuxukushweni kuhlahlutywa ezi noveli, kuqukwia nokuqwalaselwa kwesakhono nobuchule bokusetyenziswa kolwazi lwembali. Injongo ikukudulisa unxibelewano phakathi koncwadi nemballi. Kwaye, kunikwa nomgqalisela kuncwadi njengovimba wokuxabisekileyo. Oko ke kuthungelane nomba wobubhali njengobunkcubabuchopho. Esi siThako sobuNzulwazi beeNkumbulo noMlando-mbali sichazwa ngokuba kukuba nokuqonda ngokupheleleyo ubunyani bokuba konke okukungqongileyo kuyimbali. Athi uFiglio (2003), ecatshulwa nguJervis nabanye, (2006: 527) xa echaza isiThako sobuNzuluwazi beeNkumbulo noMlando-mbali, uphawula athi:

*Historical consciousness is, in its simplest sense, the awareness of the past.*

Ukutsho oko kukubaneliso lokuqiqa okukungqongileyo, kunye nokudlulileyo, ngeliso elihluzayo. Okungamandla kukuba nokuqonda ukuba esi siThako singasetyenziswa njani ukuhlalutya imiba yembali, ebelekeke kuncwadi, olungelolwembali. Okunye, kukuqwalaselwa indlela imiba echaphazela imbali evelelwwe ngayo. Ekuqwalaselweni

komba wembali, kuza kujongwa indlela iinkumbulo nomlando-mbali ezisetyenziswe ngayo nesizathu sokusetyenziswa kwazo kwezi noveli zichongelwe uphando.

Ikakhulu, kwiinoveli ezimbini, *Ukhozi Olumaphiko noUmlimandlela*, iliqela imiba yembali echatshazelweyo, ingakumbi eyokulwelwa kwenkululeko kweli loMzantsi Afrika. Kolu phando kuxhathiswe ngesiThako Sohlahlubo-buNzululwazi-sakhono, esigxile ekuhlahlubeni itekisi, kugqwethwe kukhangelwa oko kuminxiselweyo okanye okungakhange kuthathelwe ngqalelo. Ngoko ke kuza kuqwalaselwa indlela imiba evezwe ngayo, kulekuzwa ngesiThako sobuNzululwazi beeNkumbulo noMlando-mbali ze kugalelwwe ngesiThako Sohlahlubo-buNzululwazi-sakhono. UEtzioni (1996: 83) kwinqaku elithi ‘The Good Society’ elikwiJenali esihloko sithi, *Seattle Journal for Social Justice* (1996), uxoxa enjenje xa athetha ngomba wentlalo entle phakathi koluntu:

*A good society relies heavily on such moral dialogues to determine the values that will constitute the shared cultures of its communities; it does not merely base its values on tradition. Moreover, to ensure broad and genuine adherence to values, a good society relies on the moral voice-the informal controls members of communities exert on one another-rather than law*

Oku kuqulethwe kulo mcaphula ingxam yako kukuba kukhuthazwa ukuba ababhali babe nobucuphathi bobunkcubabuchopho, ekuqwalaseleni imiba yembali nentlalo. Oko kunokwenza ukuba uncwadi olu lube lulutho ebantwini kuba, ukuba lunguvimba wokuxabisekilyo, luza kuba liqonga leenkcebucabuchopho lokwabelana ngamava, ulwazi nezimvo malunga nemiba efuna umgqalisela. Lilonke, njengoko usitsho lo mcaphulo, intlalo elungileyo, isekelwe kunxibelelwano lamalungu ayo, ngemiba ewadibenisayo. Eli lizwi lenkcubabuchopho lilizwi lobungqondo-ngqondo, lokunika umkhombandlela. Ngoko ke, esi siThako sobuNzululwazi beeNkumbulo noMlando-mbali sibangula sibeke elubala ukabaluleka kolwazi lwembali.

## 2.4 Ingaciso ngeenovel i ezichongelwe uphando

Phambi kokuba kuqhutyelwe phambili nale ngxoxo kubalulekile ukuba kwensiwe amavandlakanya engcaciso malunga nobuni bezi noveli zikaSaule zichongelwe olu phando. Injongo yale ngcaciso ngezi noveli kukuqaqambisa ukwahluka kwezi noveli. Eyokuqala yithrila, eyesibini yithrila engumshologu kanti eyesithathu yithrila yophando. Lilonke, azididi lunye. Kunjalo, ezi ntlobo zeenoveli zineempawu ezifanayo njengoko sele kukhankanyiwe. Okokuqala, isantya sebali kuzo siyagagatyula ukubaleka oku. Umlinganiswa oyintloko usuka amadlu akasonganga zandla. Ukukhula komlinganiswa oyintloko kudula ngokuba athubeleze kwiintsunguzi zobunzima aphumelele ekuggibeleni.

Ezi noveli ziziinoveli eziziindidi ezahlukileyo. Iinoveli *Ukhozi Olumaphiko* iyinoveli empawu zayo zingenza ukuba kuthiwe iyithrila, kuthathelwa kwiimpawu ezizezona ziqaqambileyo kuyo. Kwiintlobo zethrila yileyo isekelwe kubume bengqondo yomlinganiswa. Kuyo ufumanisa ukuba isantya soxhalabo siyakhawuleza kakhulu. Kwaye uxhalabo kuvulwa ngalo ngeenjongo zokudlwengula umdra womfund. Uthi ungekabi phi kube kusenzeka isiganeko sokuhlupheza umdra noxhalabo ngokuthi umlinganiswa oyintloko nolihawe abe evuswa ngamapolisa ngentseni ebanjwa, ebanjelwa into angayaziyo.

Kule ncwadi maxa wambi inkxalabo nonxunguphalo zikhuliswa ngokuba kubekho ulwazi oluvezelwa umfund. cube kumnyama kumlinganiswa oyintloko. Unxunguphalo lunyuswa ngokuthi kubotshwe iqhina emva kwelinje, kwaye umnqantsa uye unyuka ngokunyuka. Umlinganiswa oyintloko anyanzeleke ukuba athathe iziggibo ngokuqhwanyaza nje kweliso ngenxa intshukumo ebalini idlokova, ukuzama ukusinda. Isantya sikhawuleza ngokugqithileyo kumana kubakho indawana zokuthothissa isantya kodwa kuxhaphake inkxalabo nempixano eya ithabatha unyawo, eya isalekana inyukela ngokunyukela.

Umbhali uthe gqolo ukubeka imiqobo ngemiqobo endleleni kaMfazwe, abe engenacala angaphuma kulo, kunyanzeleke ukuba ajamelane nayo ayoyise. Umlinganiswa onguMfazwe uthi xa aqala ukuphefumla eqqiba kuqabela iqhina abe egagana nelingaphezu koko. Kanye ngokolu hlobo Iwenoveli, umlinganiswa oyintloko uliqhawe, ukrelekrele, uyathandeka, womelele kodwa unabo ubuthathaka kwaye uneenjongo ebomini. Kwelinye icala umchasi olitshijolo naye ububazi, unamandla kwaye uzimisele ukuba alwe ajijilize ukuthintela iinjongo zeqhawe. Umchasi ongumthetho okanye urhulumente wocalulo angquzulana naye uMfazwe ukruthakruthana naye kude kuse ekupheleni, oyisakale sele kuncanyiwe.

Incwadi yesibini kwezi noveli yileyo ithi, *Umlimandela*. Yona iluhlobo Iwenoveli ekunokuthiwa ngumshologu okanye yinoveli esombulula ugilikankqo wesintsompothi. Iimpawu ezidiza oku kukuba ibali lithi lithungulula nje kube kuvela ugilikankqo wesintsompothi sokufa kukaMpazamo umhlobo kaCamagu, efela endlwini ehlala uCamagu, ze isityholo netyala zibe yingubo eneentwala eyambathiswa uCamagu.

Umfundi wencwadi kunye neqhawe elikwangumlinganiswa oyintloko bazibhaqa bejamelene noxanduva lokusombulula lo gilikankqo wesintsompothi sokubeka umbulali abonwe lilanga nayinya. Umbuzo osemilonyeni nasezingqondweni ngowokuba, ‘Ngubani umbulali?’ Umbulali okanye umenzi wesenzu ufihlakele kumlinganiswa oyintloko nakumfundu ngokunjalo. Xa umlinganiswa oyintloko noliqhawe entsintsiliza ezama ukuba azikhulule ahlambe igama lakhe ngokubeka oyena mbulali, umfundu wencwadi unkunkca ecaleni kwakhe, uyagxanyaza, uyaqhuqha, uyabaleka naye ujikeleza amajikojiko, unyuka iinduli ezinyukwa ngulo mlinganiswa ekhangela umbulali. Oko bobabini bakwenza ngokusebenzisa ingqondo nengqiyo.

UCamagu uzibona enomgomu omileyo nawumisileyo nawumiselweyo, owokuza noyena mbulali kaMpazamo ukuze kuhlamebeke elakhe igama emehlwani abantu.

Isisombululo kolu hlobo asithi gqi ekhwapheni koko sakuba sivelile imibuzo iphendulekile, akubuya umva umfundu webali uhle kube kakhona ayibonayo imiqondiso esetyenziswe ngumbhali ukumkrobisa, ethi noko ibekwe yabonakala kodwa angayiboni. Unxunguphalo kule noveli kanye njengenoveli esombulula isintsompothi luhkuliswa lunyuswe ngegwele elisisimo sentlalo nomoya webali ofuthela iziganeko nentshukumo. Umfundu uyasilela kancinane ngokolwazi kunomlinganiswa oyintloko, phawu olo olubonisa ngenene ukuba le ncwadi iyincwadi yosombululo sintsompothi esingugilikankqo. Ekugqibeleni, uyavela oyena mbulali ukuba nguLumkile. Abe ugilikankqo wesintsompothi usonjululwe ngumlinganiswa oyintloko nokwaliqhawe.

Inoveli yesithathu kwezi zichongelwe oluphando njengoko sekukhankanyiwe yileyo ethi, *Vuleka Mhlaba*. Iimpawu zayo le noveli zalatha ukuba yithrila yophando. Le noveli igqibezela ibali elikwincwadi ‘Unyana Womntu’. Kukho ulwaphulo-mthetho, uDora ufunyanwa ebulewe zisuka nje ekuqaleni kwebali kwincwadi ‘Unyana womntu’ esisandulela sale ithi ‘Vuleka Mhlaba’. Ubungqina obungaphandisiswanga balatha kuBantu Zathu njengombulali. Ubuthuntu nobuhiba bamapolisa buyadula ekududuleleni ityala kwicala elingelilo. Kusetyenziswa abacuphi ukuzama ukusombulula intsindabadala.

Olu hlobo lwencwadi lubonisa ubuqhitala nobuthuntu bophando olungqiyame ngobungqina obukha phezulu, obugwengulayo, obunganzulanga. Kolu hlobo loncwadi kunyanzelekile ukuba kubekho imiqondiso yokukrobisa abafundi. Oku kwenzelwa ukuze bafumane isisombululo esiveliselwe nomlinganiswa lowo ngaxesha nye. Oku kwenza bebocabini umfundu kunye nomphandi okanye abaphandi basebenzise ingqondo badibanise ulwazi oluziswa yile miqondiso njengobona bungqina bukhomba umenzi wobubi.

Okwesibini, ibali ligutyungelwe lunxunguphalo noxhalabo noloyiko. Impixano inyikinyiki, imfazwe yengqondo ibilisa ubuchopho kumlinganiswa oyintloko.

Abalinganiswa abaziintloko namaqhawe baxhomekeke kumandla abo engqiqo ukulwa ubungqondo-gqwirha bomchasi okanye ukulwa nozinzo engqondweni yakhe. Okwesithathu, unxunguphalo luzalwa lidabi lengqondo phakathi kwabalinganiswa abathile mhlawumbi elowo edlala ngengqondo yomnye okanye ngokwenza ixhoba ingqondo yomnye umlinganiswa ngokumdiliza nokuzama ukumbulala ingqondo.

Le ngcaciso ayijolisanga kuxoxa ngeendidi zenoveli koko kukuzama ukuqaqambisa mhlawumbi umbuzo wokuba zibe zichongelwe olu phando; ukuqaqambisa ubucuphathi obusetyenziswe ngumbhali ekupuhhliseni imixholo emfaninye kuzo zingafani zinjalo. Ukusetyenziswa kwezixhobo zoncwadi ezizezinye ngeendlela ezahlukileyo kanti nangeendlela ezikwanye ukusuka kwenye incwadi ukuya kwenye. Ukupuhhlisa ukunganxibani kwegama, isixhobo nomqondiso kunye nentsingiselo, mhlawumbi umbhali akubonisa eqonda okanye engaqondi, kuqanyelwe ngesiThako Sohlahlubo-buNzululwazi-sakhono njengebhakani.

Kuza kugxilwa nakwiintsingiselo axhibe zona umbhali, nendlela akubona ngayo okuthile mhlawumbi ngokuphikisanayo okanye ngokungqinelanayo netekisi. IsiThako Sohlahlubo-buNzululwazi-sakhono ekuza kusetyenziswa sona ukubangula oku kuchaziweyo, kugqwethwa ukuba igama linentsingiselo ethile.

## 2.5 **Elokugqiba**

Kwesi sahluka kuvelelwe umlando wesiThako Sohlahlubo-buNzululwazi-sakhono, esiludondolo ekuza kusinyelelwa ngalo kwingxoxo yolu phando iyonke. Imiba ephambili yesi siThako, ekuza kubondwa ngayo, kuhlahlutywe kuxotyulwe ezi noveli zintathu zichongelwe uphando, yileyo izinqobo esi siThako esingxabalaze ngayo. IsiThako esi njengoko kutshiw, silusana lukaDerrida. Akujoliswanga kubucukubhede bamakhwiniba angaso, kuba eyona nto iphambili kolu phando kukunika ubungqina nengqiniseko yokuba, sinobubazi xa kufikelwa kumba wokuphicothwa kwetekisi. Esi siThako asihambi sodwa, sinxule isiThako

sobuNzululwazi beeNkumbulo noMlando-mbali, nakuba esi sona kuza kurhatyulwa kudlulwe kuso.

IsiThako Sohlahlubo-buNzululwazi-sakhono, sikhuthaza ukuyivelela ngeendlela ngeendlela itekisi ekuyihlahlubeni. Okokuqala, kukuqwalaselwe izichasi ezizichasana ngokulinganayo, kuqwalaselwe ukuba akukho siqingatha siminxiselweyo na njengoko kuvame ukuba kube njalo. Umsebenzi wesi sithako kukujonga indlela esinye isiqingatha sezi zibini ezichasana ngokulinganayo, esinikwe ubunganga ngayo kunesinye, nezizathu zoko. Kukhangelwe nendlela ezo zizathu ezinokujoliswa kwesi siminxiselweyo ukuze naso sibe kwinqanaba akulo uwabo, osisiqingatha esingentla.

Indlela engenye yileyo yokuhlahluba itekisi, ngokujonga iqela leentssingiselo eziqulethwe ngamagama azintloko nokuba yimiqondiso, kungenjalo ezinye izixhobo zoncwadi. Kuqwalaselwe indlela itekisi enobuvumephika ngayo. Okunye kukuba esi siThako Sohlahlubo-buNzululwazi-sakhono, sinokuhlahluba itekisi sibonise ukuba izichasi, okanye iingcamango ezichaseneyo, zinokutolikwa kwakhona, zibe kwimo yezibini ezifukameneyo, iseso sibonakale ukuba sixhomekeke kwesinye.

Imiba engeminye ziingcingane esixhathise ngazo esi siThako, nazo ezinenxaxheba emandla ekuhlahlutyweni kweetekisi, kuvumbuluke iintsingiselo eziliqela. Ezaziwayo nabejolise kuzo umbhali, kanti nezo zityekezwu yitekisi, ziziphuphumelayo. Umba womahluko-dediso-ntsingiselo okhuthaza ukuba nakuba igama likho, kuqatshelwe ukuba intsingiselo yalo idula lakuxhentsa namagama ahlukileyo kulo. Ingekuba kugxilwe kwiyantlukwano yawo, koko, ekutshintshekeni kwentsingiselo yegama negama ngenxa yefuthe lamagama alixhagileyo nangeneelayo. Kanti oku kuhambe nomba wemidlungu, uxabangelo, isigqibo esingaggqibiyo, unobangela nesiphumo. Yonke le miba ichaphazela intsingiselo, eyeyona nto inobuzaza ngokwesi siThako, nangokwendlela abantu abazitolika ngayo iitekisi.

Konke okuyingxoxo yophando, kuza kuphengululwa kuhlahlutywa, kuduliswa ubukhali nokuchana kwesi siThako, kwiinoveli ezintathu ezichongelwe uphando. Ziinoveli ezahlukileyo kodwa zinokuninzi ezilobolelana ngako. Kuzo kuza kuhlahlutywa ubuncechewula bombhali, kwisakhono sokubhalela ukubalisa, kusetyenziswa isiThako Sohlahlubo-buNzululwazi-sakhono. Kwakho, kuza kuqwalaselwa imiba yokusetyenziswa kochongo-magama, ukusetyenziswa kwezixhobo zoncwadi, ezizezi: indlela izibini ezichasana ngokulinganayo ezivela ngayo, amazenge nemiqondiso njengezixhobo zokuxhasa imixholo, izandi nezafobe njengezixhobo zokudala imifanekiso-ngqondweni. Ukusetyenziswa kweenkumbulo nomlando-mbali ekubaliseni, ngenjongo yokudulisa ubudlelwane boncwadi nemballi. Ekwenziweni kogxeko-ncomo, okuphambili kuza kube kuhlahlutywa ngesiThako Sohlahlubo-buNzululwazi-sakhono, esibonwa njengesiyincakuba kuphicotho nohlalutyo lweetekisi.

## **ISAHLUKO 3**

### **3 Ugxeko-ncomo Iwemixholo ngokwesiThako Sohlahlubo-buNzululwazi-sakhono: Izibini ezichasana ngokulinganayo**

#### **3.1 Intshayelelo**

Kwesi sahluko kuza kuxoxwa kupecululwa kugocagocwe iinoveli ezintathu kusetyenziswa isiThako Sohlahlubo-buNzululwazi-sakhono ukubhentsisa ukungaggibeleli gqibe kwentsingiselo yetekisi. Oku kuza kwensiwa kuhlalutywa iinoveli ezintathu ezichongelwe olu phando ezikhankanyiwego kwisahluko sesibini. Iinoveli ezizezi; *Ukhozi Olumaphiko, Umlimandlela noVuleka Mhlaba*. Ekuhlalutyweni kwezi noveli, akuzi kumiswa inoveli ibe nguzimelegeqe, kodwa imiba eqwalaselwayo iza kujongwa kuzo zontathu ngaxeshanye, kuba imiba nezixhobo zoncwadi ekujoliswe kuzo kuhlalutyo Iwazo ilinyiwe kuzo xa zizontathu. NgokwesiThako Sohlahlubo-buNzululwazi-sakhono, uhlalutyo lunokuqwalasela iinkalo ezintathu xa kuhlutywa kuhlalutywa ukuze kudule ukuba nakuba nje zinga zinozinzo nokugqibeka ngokwentsingiselo iitekisi, inyaniso ye yokuba intsingiselo yazo ayigqibanga gqibe. Ngamanye amazwi ayizinzanga.

Xa kucazululwa kuhlalutywa kwesi sahluko kuza kuqwalaselwa kucukulwe izibini ezichasana ngokulinganayo ezikhoyo kwiinoveli zontathu. Zakuba zityunjiwe ezi zibini zichasana ngokulinganayo ziza kuphequlwa okanye zidediswe, ngeenjongo zokudulisa ukulingana kwazo nakuba mhlawumbi ngokwetekisi kukho kuzo eqaqanjisiwego kwaza kwaminxiselwa enye, nto leyo edala ukuba kube akunakuthiwa intsingiselo yetekisi yile okanye yileya. Olu phequlo ke luza kwensiwa ngendlela yokuveza ukabaluleka kwegama okanye ingcinga le ingathathwa njengebalulekileyo neyamkelekileyo ngokwasencwadini, nto leyo isukela kwasentlalweni. Ukutsho oko kuza kuboniswa ukuba entlalweni kwezi zibini zichasana ngokulingana kukho esithathwa njengesinobunganga kunesinye, kanti ziyingana kuba esinye sixhathisa ngesinye. Emva koko kuboniswe ukulingana

kwazo ngokwakwitekisi kunye, okanye nendlela ezi zibini zichasana ngokulinganayo ezixhasana ngayo ekupuhuhleni kweentsingiselo eziqulathwe yincwadi leyo. Ngokwale ngxoxo ke, kwakubhekiswa kwiinoveli ezi zichongiwego sele zikhankanyiwe.

Oku kuhlahluba itekisi ngohlobo lokucukulwa ezi zibini kuyenye yeendlela eye idulise poqo ukungachani kwengcinga yokuba inye intsingiselo yetekisi. UDerrida, ecatshulwa nguCaputo (1997: 32) xa acacisa inxaxheba yesi sithako ekuvumbululen i nolusemfahlweni ulwazi kwitekisi. Lwazi olo olufihlakele lungafihlakalanga, koko lufihliwe mhlawumbi ngumbhali, oko kwenzeke ngeenjongo okanye ngokungaqondi, ugadla enjenje:

*Deconstruction is the relentless pursuit of the impossible, which means, of things whose possibility is sustained by their impossibility, of things which instead of being wiped out by the impossibility, are actually nourished and fed by it.*

Lilonke, ngokwale ngxoxo icatshulwego, kwezi zibini zichasana ngokulinganayo, ukuqaqanjiswe kwelinye icala nelithathwa njengelona lamkelekileyo nelinobunganga kwenza ukuba eli liminxiselwayo lidule okwekati emhloph' ehlungwini. Kunokutshiwo kupheleliswe ukuba isiThako Sohlahlubo-buNzululwazi-sakhono sibukhali kakhulu kuhlalutyo kuba sikhuthaza ukuvelelwa kwankalo zonke. Xa angqina le nyaniso uHall (2001) ekwacatshulwa nguPulido kwijenali ethi *The South Asian Journal of English Language Studies*-Vol-17(1):79-92 ugalela athi:

*Deconstruction prevails as one of the most effective tools in analyzing literary texts as it satisfies the needs to view texts from alternate perspectives. It is termed ‘poststructuralist’ since it proceeds where structuralism ends. Whereas structuralism makes meaning of a text definitive, deconstruction enables the reader to come up with their own interpretation that may be justified through the use of the organizing principles of language and signification.*

Xa umamele la mazwi ale ndendeba, kudula ubukhali besi sithako njengesithako sohlalutyo loncwadi kuba sikhuthaza ukuvelelwa macala onke koko kuqulethwe yitekisi, kungabanjwa nje incam kubalekwe nayo, iingcambu zingagrunjwanga ngokupheleleyo. Ngangoko kunokwenzeka, kumele ukuba umfundu wencwadi akrobe ngaphaya koko akudekelwa ngumbhali ngesithebe, ukuze kube kunokuthiwa naku okuqulethwe yitekisi. Kuza kucukulwa kuhlahlutywa, kuhlutywa ukungalinganiswa kwazo ngumbhali noko ngokwetekisi zilingana, nto leyo eza kudulisa ukuba itekisi ayinalo uzinzo gqibi.

Kanjalo, la mazwi alo kaHall, ngele kokuphakamisa ukulungela kwesi siThako uhlalutyo olululo loncwadi, intetho le yakhe ikwagxinisa ubukhali baso ekwaphuleni umqolo isimbo sokukakazwa komfundu wencwadi anganikwa thuba lakukhafula makhatshu, aqiye nezinye iintsingiselo ezixwaywe yitekisi ezicinezelweyo

NgokukaSantos (1995), ecatshulwa nguPulido kwiJenali yakhe ethi, ‘*The Southeast Asian Journal of English Languages Studies –Vol 17(1)* kwiphepha lama-80, uxoxa athi xa encoma isiThako Sohlahlubo-buNzululwazi-sakhono:

*The popularity of using Derridean deconstruction is undeniable. This literary theory has become popular in the field of literary study and plays a prominent role in analyzing a text.*

Ngokwenene, uqwälasele esi siThako, indlela esisebenza ngayo ungangqinelana phandle nolu luvo lokuba sibubucuphathi obumele kusetyenziswa ekuhleni amahlongwana itekisi ukuze itsalwe neengcambu zayo. UCuller (1983: 123), eqamela ngamazwi kaDerrida (1979), uxoxa enjenje ngokungagqibeki ncam kwentsingiselo yetekisi:

*But total context is unmasterable, both in principle and in practice. Meaning is context bound, but context is boundless. Derrida declares, “This is my starting point: no meaning can be determined out of context, but no context*

*permits saturation. What I am referring to here is not richness of substance, semantic fertility, but rather structure of the remnant or of iteration.*

Xa unambithisisa, ucazulula le ntetho kaDerrida icatshulwe yile ndedeba uya kuphawula ukuba eyona nto ibethelelwa nguDerrida kukuba, ewe intsingiselo yegama, yomqondiso okanye yaso nasiphi isixhobo soncwadi esisetyenzisiweyo, imele kutolikwa ngokusemxholweni. Nakuba kunjalo, mayicace okwekat' emhlophe ehlungwini into yokuba akukho mxholo unokumisa mda ekuhlutyweni kweentsingiselo ngeentsingiselo eziqulethwe ligama okanye sisixhobo eso. Akugxininisayo yinkqubo yokuphindaphindwa kokuphicothwa oko kuseleyo kungayekwa kufikelewanga ekupecululweni kwezixhobo ezakhe umxholo, kungenjalo ukuvunjululisiawa kweentsingiselo de kufunyanwe intloko hayi umsila nje kuphela woko kuqulethwe yitekisi.

### **3.1.1 Uhlalutyo lweetekisi ngokwesiThako Sohlahlubo-buNzululwazi-sakhono kuqwalaselwa izichasi ezichasana ngokulinganayo**

#### **3.1.2 Intshayeleo**

Uphando kwesi sahluko lugxile kutyumbo Iwezibini ezichasana ngokulinganayo ezikhoyo kwezi noveli zintathu zichongiweyo. Xa kuthethwa ngezibini ezichasana ngokulinganayo ubani umele ukuqonda ukuba kukho amagama azizichasi ezilingana twatsa ngokokuchasana kweentsingiselo zawo. Loo magama ngamagama afana nezi zibini zezichasi; ubuhle / ububi; mhlophe / mnyama; indalo / inkcubeko, xa kuzekeliswa nje ngokufutshane. Kulwimi IwesiXhosa ke akunyanzelekanga ukuba sibe sijonge la magama afana nala kuzekeliswa ngawo kuba njengakulo naluphi ulwimi, ezi zibini kunokuthiwa zizichasi zemveli ngako oko zikho izibini ezichasana ngokulinganayo ezivela kumagama neengcinga ngokokusetyenziswa kwawo. Kuyinto eyaziwayo ukuba igama linganesichasi ngokwentsingiselo yalo yengcalo kanti nangokweyokunxulunyaniswa okanye ngokwentsingiselo efihlakeleyo. Zininzi iinkcazelot ezbekwa ngokubekwa phofu zibe zithetha into enye xa kuchazwa izibini

ezichasana ngokulinganayo. UAhmadi nabanye (2013: 725), xa baxoxa ngezi zibini zichasana ngokulinganayo bathi:

*One of the most important applications in structural and post-structural criticism is binary opposition in which the essence of everything is revealed through opposition with another thing has no quality at all, and the perception of every subcategory is related to its distinction with another object. This kind of distinction is interpreted as opposition.*

Ngokwale nkcazelو ikulo mcaphulo wale ngxoxo yooAhmadi, kunokutshiwo ukuba, ukuze ubani abe unokuyiqonda kakuhle intsingiselo yesiqingatha esinye kwezi zibini zichasana ngokulinganayo, kufuneka aqiqe intsingiselo yesinye. Kungatshiwo ke ngoko ukuba ziyasebenzisana.

Nangona kunjalo, xa zibekwa ezi zibini zichasana ngokulinganayo kuphawuleka ukuba esi sithathwa njengesinobunganga nesiyinto eyamkelekileyo sakuba sekuqaleni ngokokubhalwa ze esichasene naso nesithathwa njengento engento sibhalwe mva. Ke ngoko kube kunokuthiwa esi kuthathwa ukuba sesona siyinto exabisekileyo sikwinqanaba elingentla, ze singejongelwe nto sibe kwinqanaba elingeantsi. Umzekelo woku ngulo wokuba xa sithetha naxa sizibeka ezi zibini zichasana ngokulinganayo senjenje; cocekile / mdaka; igorha / igwala; mhlophe / mnyama. Njengoko sekutshiwo, kula magama, yinto eqhelekileyo ukuba la magama asekhhohlo athathwe njengamagama anobunganga namele okuhle nokwamkelekileyo, ze lawo asekunene ngokwakule mizekelo, nakuwo nawaphi amagama akhoyo nokuba ziingcinga, abe amele okuphantsi, okokubaluleka kwaye mhlawumbi nokungamkelekanga. Xa acacisa ngezi zibini uCampsall (2015:1), uxoxa athi:

*The meaning of many words is created by a subconscious awareness of a ‘culturally opposing’ idea – a binary opposite. The important aspect of this is that one half of each binary is dominant or favoured.*

Ukugqina oku kuthethwa nguCampsall, kolu phando kuza kucukucezwa itekisi kuvezwe ezi zichasani ngokulinganayo, ze kuboniswe ukuqaqanjiswa kwesiqingatha

esithile sezi zibini, nendlela oko okusiminxisele ngayo esinye. Akuzi kuphelelwa apho, koko kuza kuqhutywa kuboniswe indlela esi siminxiselweyo esingaminxiseleki ngayo nenkani yaso ekuzivezeni ngokuye itekisi iqhuba, nto leyo eyitsho itekisi ibenobuvumephika.

Ngalinye, olu phando, kwesi sahluko lujolise ekudandalaziseni ukunganyanisi kwengcinga eyendeleyo yokuba elinye igama kwezi zichasani ngokulinganayo, isenokuba yingcingle, lingentla kwaye linobunganga kwelinye. Ngoko, liyalanga nelo linguwabo kuchasano. Mhlawumbi angaba umbhali akakhange akuqaqambise oko ngezizathu ezithile, libeke ngoko lidlelelekile.

Izibini ezichasana ngokulingana ziza kuqwalaselwa kwizihloko zeenoveli ezichongiweyo, kumagama abalinganiswa abadlala indima etyhulu, kwijelo lokubalisa, kwimixholo nemixholwana, kubuni babalinganiswa, nakumba wesini.

### **3.1.3 Izichasi ezichasana ngokulinganayo ngokuphathelele kwizihloko zeenoveli, ijelo lokubalisa, abalinganiswa namagama abo, imixholo, ubuni nesini**

#### **3.1.3.1 Izichasani ngokulinganayo kwizihloko zeenoveli ezichongelwe uphando**

Phambi kokuba kungenwe engxoxweni engundoqo yesi sihloko kubalulekile ukuba kwenziwe ingcaciso malunga nesihloko sencwadi. Okokuqala nje, kwakuthethwa ngegama, engqondweni kuthi qatha into yokuba kuxelwa into okanye indlela yokwahlula into kwezinye izinto okanye umntu kwabanye. Kwaye igama nokuba lelantoni linentsuka phi, intsingiselo nenjongo. Isihloko sencwadi ligama; abalinganiswa nabo banamagama. Loo magama kucingeleva ukuba athiywe ngumbhali okanye kwimeko yesihloko, ngumpapashi, ngeenjongo. Kuyinto eqhelekileyo ukuba isihloko sencwadi sinxulumane nomxholo wencwadi. UWolfreys (1998: 93), uphawula ngomba wesihloko sencwadi enjenje:

*The title marks a certain frame, boundary or limit (this is true as general principle of all title), and we should perhaps begin there, titles being, after all, a conventional starting point. Titles exist as borders between the supposed ‘outside’ and the ‘inside’ of the text, borders to which we are called but to which we may never actually pass, in some senses. This is so because, throughout our reading of a text, we always have the title-which has served as an entrance point, an official recognition of the ‘beginning’ of a particular text as opposed to ‘textuality’ in general – as the horizon, the telos or meaning ...of the text.*

Ngokwale ngxoxo icatshulweyo kaWolfreys akuthandabuzeki ukuba izihloko zisetyenziselwa ukuthundezela umfundi wencwadi kwintsingiselo ethile yetekisi. Kwaye, ngazo izihloko, kuxhitywe ukukrwela umda kokuqlethwe ziitekisi noko kungaphandle kwazo. Ngokwendlela isihloko esibekwe ngayo nendawo esibekwe kuyo, sisisiqalo sokufundwa kwencwadi, kunjalo nje sisisikhokelo sokuqiqa oko kungaphakathi encwadini okanye kwitekisi. Ngalinye, siphela singumkhala umbhalu akurhuqa ngayo ukukusa kwezakhe iimbono, iingcinga mhlawumbi ezingezizo ncambu okanye ezingezizo zonke ezo ziqulethwe yitekisi.

Xa lo kaWolfreys ebhentsisa obu bumbolombini besihloko kwitekisi uqhuba athi, umsebenzi wesihloko ngokomthetho woncwadi ubayingxubakaxaka ngenxa yobudlelwane baso nokungaphakathi kwitekisi kanti nokungaphandle kwetekisi. Obu budlelwane ke budale ukuba xa kuthethwa okanye kujongwe isihloko setekisi kubekho iingcinga ezichasana ngokulinganayo. Le ndedeba iqhuba ithi, njengokuba umsebenzi wesihloko ikukuba ngumda obonisa apha incwadi iqala khona, ikwa ngumda obonisa apha iphela khona, xa kubhekiselelwane kokungaphandle kwetekisi. Ngaphezulu, kunokubhekiswa kwisihloko njengento yetekisi okanye ekwitekisi. Mve xa abeka ngokwakhe esithi:

*...its functioning, is significantly complicated by its relationships to inside / outside binary thinking, by its very condition of being a title it is thus marker of the outside limit of the text. At the same time it is also of the text, if not in the text, conventionally speaking...It is therefore at the outer limits of the inside that is the text (Wolfreys, 1998: 93).*

Ngalinye isihloko singqamana nokungaphakathi kanti nokungaphandle kwemida esikiwego yetekisi, singumda sinjalo kwasona. Xa kuqwalaselwa isihloko setekisi, umsebenzi wesihloko ngokomthetho nothathwa njengowamkelekileyo nendawo yaso ekucingwa ukuba isisigxina ikwimida yetekisi, ngoko ke sifanele ukumilisela nokunika ubungqina bobunye betekisi nokwahluka kwayo ngokobuni, njengoko ithiywe ngohlobo ethiywe ngalo.

Ingxaki ke kukuba, nakuba isihloko sinendawo esifanele kuzinza kuyo kwitekisi okanye encwadini, kumphandle woqweqwe lwencwadi. Uya kuphawula ukuba ngaphakathi encwadini siphinda sifumanek isihloko, nokuba silibinzana elisetyenziswe ndaweni ithile okanye sivezwe njengomba ovelisa ingcingane ethile kungenjalo, njenga kwezi noveli zichongiweyo, sisihloko sesahluko. Ngenxa yokuba isihloko sikwazi ukuthetha into ngendlela ecacisa negxininisa okuthile ngaphathi kwitekisi, oko kudala ukuba singabinakuzinza ngokokutolikwa, sibe sinokutolikwa sihlutywe kudule ukungazinzi kweentsingiselo esixwayiswe zona. Kungoko ke, kufumaniseka ukuba isihloko ngenxa yokuba singaphandle kwitekisi kodwa sibe sikwangaphakathi, ngenxa yendlela esisetyenziswe ngayo, ngokwentsingiselo yaso, nakwindlela esisetyenziswe ngayo, kufumaneka izibini ezichasana ngokulinganayo kuso.

Ukuba sithatha izihloko zeenoveli ezichongelwe uphando; *Ukhozi Olumaphiko, Umlimandlela noVuleka Mhlaba* kwindlela ezisetyenziswe ngayo ezi zihloko, ezenziwe zangqamana nokuthile ebalini, de ngaxa limbi zikhankanywe okanye asixelete ngakumbi ngazo umbhali, kuvela izibini ezichasana ngokulinganayo kuzo. Ngaphezulu, okudala oku kukuba ezi zihloko xa zizontathu ziphinda zibe zizihloko zezahluko. Oku ke kungqinele oko kuthethwa nguWolfreys (1998:95) xa agalela enjenje:

*The question of the title is, then, a double question concerning both function and placing, function being result of placing, and placing, in turn, being indicator of a possible function or several functions.*

Ngokwale ngxoxo ke oku kutshintsha indawo kwesihloko, kwenza ukuba kutshintshe nomsebenzi waso, ungazinzi kanti ke nentsingiselo kanjalo.

Isihloko sencwadi *Ukhozi Olumaphiko* singqamene nomlinganiswa oyintloko uMfazwe. Umbhali, ukutyhilile oko phakathi encwadini phecelezi ukuba uMfazwe igama awayesaziwa ngalo njengomdlali weqakamba ngu ‘*The Eagle*’ (p.131). Ude umbhali isihloko sencwadi abuye asenze isihloko sesahluko sesithandathu (p. 126). Oku kukodwa nje kwenza ukuba intsingiselo yesi hloko esi, nenjongo yaso igocwagocwe ihlahlutywe kujoliswe ekuhlubeni izibini ezichasana ngokulingana ezikhoyo ngenxa yale ndlela sisetyenziswe ngayo. Xa ufunda isihloko ulindela phakathi kwezinye izinto ukuba kuza kuvela inkokheli kuba ukhozi luyinkosi yeentaka, kwaye linobugorha. Wakuhamba nebali uliphicotha kuvela ubugorha kanti nobugwala. Ngoko oko kwenza ukuba sibe nezibini ezichasana ngokulinganayo **ubugorha / ubugwala**.

Xa kuthelekiswa iimpawu zokhozi ezidiza ubunkokheli kuthelekiswa noMfazwe athi umbhali ngokwakhe ulukhozi nakhozi olumaphiko, uya kufumanisa ukuba ukhozi luneliso elibukhali oluyibona into ikude le, kwaye libona nkalo zonke. UMfazwe noko ezalelwé phantsi kwemeko yentlupheko, unephupha nombono wexesha elizayo. *Nanjengomntu owayesandula ukuphuma emfuthweni waseYunivesithi, amehlo evulekile mayela nezinto eziyintambo yokubophelela uNtu ukuba angaze asuke enkunkumeni...* (p. 5). UMfazwe kanye njengokhozi lona luyeyona ntaka intingela ijuzele phezulu, imfundo iyamphakamisa kodwa uyakwazi ukufikelela kuluntu lwendawo yakhe, nanjengoko ukhozi lufikelela lula ezantsi (p. 5).

Ukhozi aloyiki nto, kwaye alunikezeli nokuba utshaba lungakanani na. UMfazwe uxolele ukufa naxa seziqonda ukuba ujongene notshaba olungurhulemente wocalulo omsukela ngokusebenzia oongqondo-gqwirha abangooFriday. Wala kuphele kwa ukungcothozela urhulumente. Usemgciphekweni kodwa akagobi ade engungcothoza, umbulali-sizwe (p.14).

UMfazwe uthi sele ejongene notshaba nengozi ayixeletwa ngooNyama kwindela yakhe eya eMthontsi, ale axhathise ngooxhongo ukujika, kanye njengokhozi lona lungasibalekiyo isichotho sixelise ezinye iintaka. Uthi exeletwa ukuba olo hambo lukukufa kuye kodwa angavumi kujika. *Uyayibona ke ngoku ingozi le ufunu ukuzifaka kuyo? “Hayi, andiyiboni kwaye andisokuze ndiyibone”* (p. 187).

Nanjengokuba ukhozi lungayityi inyama efileyo, uMfazwe akabuthi neziyatha ezife ingqondo. Ekuhlaleni, uthi emngumntwana kodwa ahlobane notata uGaba nomfundisi uHlathi abahlakaniphileyo. Kanti, uzifutha ngolwazi alufunda kwiincwadi zikaKK (p.47). Untinga njengokhozi afunde adlule bonke abantu kwaQaka, azuze imfundu enomsila (p.4). Njengokuba ukhozi lubuye luzifihle ezintabeni luye kuzenza lutsha luuhlube okudala kulo ukuze lube nokuphila eminye iminyaka luliutsha, uMfazwe eMthontsi ufunda izifundo zomthetho ukuze abenegalelo elidingekayo kuMzantsi Afrika omtsha ekuqulunqeni imithetho emitsha. *UFriday usematyaleni njengomnye wabantu ababulala, babulalisa abantu ababezabalazela inkululeko encedisa amabhulu. Ndiyijaji echophele elo tyala* (p. 216). Enabo nje ubunkokeli nobugorha bokhozi esimeni nasesimilweni sakhe uMfazwe, unazo izinto kwalapha kuye ezichasana neempawu zobunkokeli. Ezo ke ziimpawu zobugwala. Ezi mpawu zibonisa ubugwala, ziqaqanjiwa zezo zibonisa ubugorha sele zikhankanyiwe ngoMfazwe. Oku kungqina okuthethwa nguCampsall (2015: 10), acacisa ngendlela ezivela ngayo izibini ezichasana ngokulinganayo:

*The meaning of many words is created by a subconscious awareness of a culturally opposing idea, a binary opposite.*

Nangona ezi mpawu zikaMfazwe zifana nezokhozi, kukho iindawo apha encwadini aphi ubugorha nobukhalipha bobunkokeli bungaveliyo koko kuvela uloyiko nokungazithembi. Imizekelo ecatshulwe encwadini ediza ubugwala bakhe yile ilandelayo:

- i. *Ndikrabadule kwakanye, ndasika umoya (p. 21).*
- ii. *Ndithe ndakuyibona (inqwelo yamapolisa), ndanyathelela phezulu ndilumkele ukugagana nale mpi esithubeni (p 24).*
- iii. *Ndandifuna ukuthi kuGaba andingongcothoza namrhubuluzi, kodwa anqaba ukuphuma emlonyeni amazwi (p 26).*
- iv. *Ndagungqa, ukuphuma, sekungathi bonke abantu baza kusuka bandikhwaze, bandityabeke izithuko endandidla ngokuziva zityatyekwa umntu ongcothozayo (p.34).*
- v. *Ndandinomdla wokwazi ukuba kuqhubeka ntoni ecaweni, kodwa ndingekhe ndilubeke olwam unyawo apho...Ndandiwabonile amehlo abo avutha amalangatye ommsindo, ndakubona ukujala kobuso, ndababona befuna ukunditya ngamazinyo befunzwa nguFriday (pp. 38).*
- vi. *Andiyazi ndandingenwe yintonina, uloyiko endandinalo, lwalungaphaya kokubaliswa (p 48).*
- vii. *Emzuzwini ndicinge ukuba ezi nyamakazi zenza kanye le nto ndiyenzayo, yokothuswa nguFriday, ndibe sendiqabela iintaba ukusaba. Ndibaleke ndingakhange ndizame nokumthibaza lo mfo kumayelenqe akhe. (p. 50).*
- viii. *Okuya ndisondela kulaa ndawo ndithelekelela ukuba amazwi ndandiweva kuyo, langongoza uvalo laphuma ngomlomo (p. 51).*
- ix. *Ndolula umqolo nditsiba izicithi ukuya kuqabela induli (p.141).*
- x. *Ndazixhoma izandla ndazaneka entloko. Kwakuphelile ngam (p. 151).*
- xi. *...ndothuka ndanesichenene ngala mazwi alo mfo. (p. 150).*
- xii. *Waba ngathi undibonile ukuba ndifuna ukubaleka. (p. 147).*
- xiii. *Ngelo xesha iindlathi ezi zam zazingathi ziza kuqhawuka kukuziqinisa, uvalo lungongoza ngathi luza kuphuma ngomlomo. (p 157).*

Xa kuqwalaselwa yonke le mizekelo icatshulwe ngentla iyaphikiseka, ichaseke ingcinga noluvo lokuba uMfazwe uligorha. Uvela ebaleka, esoyika, engazithembanga engakwazi kuzilwela nokuziphendulela. Xa kuthethwa ngobugorha kuthethwa ngokungoyiki nto, ukujongana notshaba embonjeni, ulwe, woyise.

Kucaca phandle ukuba isihloko esi nakuba sijolise ukucacisa okuthile ngomlinganiswa lo, itekisi yona ihamba ihamble ityhile isiqingatha esikwinqanaba elingeantsi kwizibini zichasana ngokulinganayo, **ubugwala**. Kungoko kube kunokuthiwa intsingiselo yetekisi ayizinzanga. Amazwi kaWolfreys (1998: 95) abesele ecatshulwe ngentla athi, '*The question of the title is, then, a double question concerning both functioning and placing, functioning being a result of placing, and placing, in turn, being an indicator of a possible function or several functions*', angqina ukuba oku kuba ngumahambehlala kwesihloko encwadini, kwenza ukuba sithi siwenza umsebenzi ekuthiwa ngaso kukukrobisa kokusencwadini, suka kuba sityaliwe kwasona ngandlela ithile encwadini, kwenzeke inguqu kumsebenzi wesihloko omiselweyo. Ngaphezulu, kube kuso kunokuvunjululwa nezinye iintsingiselo ezichasana ngokulinganayo naleyo sona isihloko ngokwenjongo yombhali sibasela yona.

*KUmlimandela*, umba wesihloko ufana nqwa nalowo uk*Ukhozi Olumaphiko*, kuba kwasona isihloko sikwasishloko esifumaneka phakathi kwitekisi, sisihloko sencwadi kanti sikwalibinza elithile elivelu encokweni kaCamagu noGcisani (pp. 250 & 270).

Zisuka nje xa ufunda esi sihloko, ulindela ukuba kukho okuza kutyhileka kubuthumbu bebali kule noveli malunga nokuqulethwe yintsingiselo yaso.

Indedeba yakwaWolfreys (1998: 96) xa ibhentsisa oku igalela ithi:

*Each title, like a proper name, supposedly gives us to understand something of what is in the text.*

Oku kufumaneka kwesihloko phakathi kwitekisi, kunegalelo elikhulu ekubeni sibe sinokuhlalutywa sihlutywe. Kwaye, kuso kudula izibini ezichasana ngokulinganayo. Ezi zibini zicaca xa isihloko sicazululwa sihlutywa kukhangelwa intsingiselo yaso buqu. Njengoko esitsho uWolfreys (1998: 96), indawo esikuyo isihloko sencwadi, kufanele ukuba sizinze zinzi kuyo, kwaye kufanele ukuba singqine ubunye nobumbano lwetekisi ukuze kuqinisekiseke ngobuni bayo itekisi, nokwahluka kwayo,

kodwa amaxesha amaninzi kanye ngokwakule noveli, isihloko sikhawabhekisa nakwingcingane engaphandle kwemida yetekisi. Mve xa aphinda agadle athi ngalo mba uWolfreys (1998:96)

*The accepted, conventional function of the title, its supposedly immovable place at the border of the text, is supposed to prove the text's unity, to assure us of the uniqueness and identity of the text being named.*

Umlimandlela, xa uchazwa, ungachazwa ngokuchazwa ukuba uyintoni na kanye. Unokuchazwa ngokuba yindledlana yeenyawo edaleke apha kwenileyo khona, futhi bekungekho ndlela khona. Kanti enye inkcazo inokuthi yindledlala emxinwa enqumla kumqhokro wentaba okanye induli eqabela ilandela amajikojiko okwakheka kwentaba leyo, iye kutshona apha iliso mhlawumbi lingaboni khona. Kanti isenokuthetha indledlana emxinwa edalwe kukufukuza kwabantu benyathela utyani nengca apha bekungekho ndlela de kuvuleke umzila, oba yindlela enqumlayo nemfutshane esetyenziswa ngabafuna ukuhamba lula.

Inkcazo yokuqala neyesibini ungathi intsingiselo yazo iveza imbulaleko, ukusebenza nzima nesakhono sokusungula into ethile, kwaye zayanyaniswa nempumelelo kuba entlalweni yethu kulindelele ukuba ukuze ube nempumelelo eyiyo, kufuneka usebenze nzima. Eyokugqibela inkcazo yomlimandlela ivela njengondlela-mfutshane. Apha ithi indlela ikho inkulu ekumele kuhanjwa ngayo okanye indlela esemthethweni ekumele kwenziwa ngayo izinto, suka ubani onqene loo njikeleza yomtyukatha nentsokolo, asuke atyhoboz e mhlawumbi enyathela kwiindawo ekungamele ukuba kunqunyulwe kuzo okanye enze ngendlela engekho mthethweni. Injongo yoku ikukuba esekeleze ukufika msinya, okanye ukuyizuza lula lo nto ayifunayo, ephepha imbulaleko. Le inkcazo yesithathu ke iye ivele njengesihlava esidiza ubunqenerha, ukwaphula umthetho, nokuthanda izisulu. Ngenxa yoku ke yayanyaniswe nokubi kuba ezi zinto zikhankanyiweyo izizinto ezithathwa njengezingalunganga. Kwangoko wakuqwalasela ezi ngcaciso izibini ezichasana ngokulinganayo ezivelayo zezi; **okuhle / okubi.**

Xa kucaciswa okumelwe sisiThako Sohlahlubo-buNzululwazi-sakhono, enye yezinto eyintsika yaso kukugxinisa ukungabi nye kwentsingiselo yetekisi. Oku kubonakala phandle xa kuthethwa ngezibini ezichasana ngokulinganayo kwezi noveli. Ukumisa umxholo kungunobangela wokuminxiseleka kwezinye iintsingiselo eziqulethwe yitekisi ezithi kwakuhlahlutywa zivele, kuba kakade bezikho. Yile nto kanye yenzenkayo nakwezi noveli. ULeitch (1983: 160) xa agxininisa oku uxoxa athi:

*The context limits the text. Only through a controlled application of difference can the separation text / context appear and persist.*

Ubungqina boku kuthethwa kule ngxoxo kaLeitch kukuba xa uqwaliasela izibini ezichasana ngokulinganayo ezivelayo, zivezwa kukuba kungavunyelwanga umxholo ulawule ugqibe koko kuphendlwa itekisi. Kuphendla oko okutsho kudule nesiqingatha esinyhashiwego kwizibini ezichasana ngokulinganayo.

Intsingiselo ethe bhence nephandle ngokwasencwadini yeyentsusa, ze ibe lumelo kuba siyawubona umlimandlela kwindlela kaCamagu esiya engcwabenli likaJolinkomo, umama owamkhulisayo (pp. 100 & 160). Kwakho, isihloko sesahluko apho kubhekisa kwindledlana esecaleni kwendawo eyayisakuba lingcwaba likaMpazamo (p. 270). Kanti intsingiselo efihlakeleyo, apho kunokude kuthiwe umbhali usebenzise umelo ekuthiyeni le ncwadi, kuba xa usayamanisa njengoko enzile umbhali. Indlela yobomi bukaCamagu ongumlinganiswa oyintloko ifana nomlimandlela oyindledlana eyenze amajikojiko ukunyuka kwincopho yentaba. Ubomi bakhe bufana namanqanaba obomi bebhabhathane. Intsingiselo emele **ubuhle** umbhali uyiqaqambisa ngokuba uCamagu, ongaziwa noyise nokuba ungumni ekuqaleni kwebali, kodwa liphela ibali sele eyinkosi yabeNguni, unyanakaGangxa. Usisiqhamo sothando nesenzo esithathwa njengenyala, ukwabelana ngesondo kwabantu abangatshatanga. Kude kuthi chatha kuba yinkosana nentombi yomntu omnyama (pp. 55 & 223). Nantombi yomntu omnyama ezalwa ikhulele de ibhubhele ebuhlwentshini (p. 55).

UCamagu usinda ekubulaweni ngamaphakathi uCamagu kuzanywa ukuquma ihlazo (pp. 36. 228). Ukhula engenabazali, engenabo ubuni, ancame de azibhaqe sesamkela ukubizwa ngobungebobakhe ubuni, kuthiwe unguJola (p 12). Usinda ekubulaweni nguLumkile azibhaqe edontsa isigwebo sokubulala uMpazamo anga-mbulalanga, abe ebanjelwa nezopolitiko (pp.9 & 11). Usinda ekufeni xa kutsha itrongo yakwa-Nongqongqo (p.12) Ukubanjwa kumlumla kumbele wothando lukaJola kanti nothando obelulingomso lakhe olukaGcisani (p.10). Uthi elahlekelwa bubuyena ngokokuzalwa abuye alahlekelwe zizinto ezinexabiso kuye, abantu abamthandayo nemfundo kanjalo (pp.19 & 30). Usinda ekuxhonyweni (p. 9). Ukhululwa etrongweni sele efunde umthetho. Uphuma apho ahlangane noGcisani isithandwa sakhe kodwa kube kukho umqobo onguLumkile nolutshaba Iwakhe (pp 117-120). Usinda ekubulaweni nguLumkile okwesibini nangoonogada bakhe sele ebhubhile uLumkile (pp.172 - 212). Xa aphaphama kobu bomi ngathi bobasephupheni, ungena kwiphupha lesibini, elokuzifumanisa ukuba uyafunwa ngabeNguni, uyinkosi, engazi nje (p.250).

Xa ujunge ubomi bakhe ngokwale ndlela, uyibona kakuhle indlela ubomi bakhe obusuke ngayo eluthulini, wayokuthi ngcu emantla entaba emva kokubulaleka enyameni, engqondweni nasemphefumlweni. Oku kungqinwa ngamazwi kaMfundisi uLiwa xa abhekisa kuCamagu, emcenga ukuba amkele ubukhos. *Lo msebenzi mntwanam, wawuqingqelwa nguThixo kwasekudalweni kwakho* (p. 241). Licala elihle eli neliqaqambisa inqanaba lokuqala kwizibini ezichasana ngokulinganayo eziqhushekeke kwesi sihloko, **okuhle**.

Kunjalo, inqanaba elingeantsi kwizibini ezichasana ngokulinganayo **okubi**, kuyavela. Xa umlimandlela ujongwa ngokwenkazelol ekuthiwe idiza icala elibi kule ngxoxo, bukho ubungqina ngokwasencwadini obenza ukuba nenkazelol yesithathu, ifaneleke. Kwaye le nkazelol ihamba nesichasi esikokubi. Yona yileyo ke ingundlela-mfutshane.

Ngokwesiko lakwaNtu inkosana ayimele kuzidibana nentombi engeyoyegazi. Xa kuphendlwa kuhlutywa le noveli, *Umlimandlela*, kungatshiwo ukuba uCamagu uthathe indlela emfutshane kakhulu ukungena ebukhosini. Akazalwa yintombi engumntwana wegazi (p. 35). Uzalwa kungakhange kwensiwe siko lokucelwa, kulotyolwe kudibane amakhaya, koko kwabelwana ngesondo ngabantu abatsha bedlala, suka avele (p. 36). Akakhange alulekelwe enqwanqwadelwa isikhundla sobukhos (p. 36). Ugqityelwa elibanjwa, elibanjelwe ukubulala nezopolitiko, athi engaziwa luninzi nokuba uphumile etrongweni, bave ngoqalazine abangamaphephanda ukuba uyinkosi yabeNguni (p. 226). Ubomi bakhe bonke ebengazazi (p 228), engaziwa njengomntwana wasebukhosini, nakuba nje inkangeleko yakhe bebemana ukuyifanisa neyomntu onegazi lobukhos (p.55).

Ngaphezulu ubukhos ubufumana ngokuba ibe kanti inkosi uGangxa ibhubha ingazalanga enkosikazini yayo (p. 34). Uba yindawo yokuncamela yabeNguni kuba efuna ukuba abenenkosi (p. 37). Noko kunjalo, kufana nethamsanqa ukuzalwa kwakhe kodwa akuyijiki into yokuba ungowasengceni, nto leyo ebonwa njengento engentlanga, eyokuzala komntu ongatshatanga (p. 36). Ekudandalaziseni amazwembezwembe okuzalwa nokukhula nokubetheka kukaCamagu okubonwa njengesiphelo esihle xa abayinkosi ekugqibeleni, kutyhileka isibini esikwinqabana elingeantsi xa kukhangelwe indlela azelwe ngayo, ngokwemithetho nemiba eyinqobo nokuxabisekileyo kwinkcubeko yakwaNtu.

Isihloko sencwadi uVuleka Mhlaba naso siwa phantsi kwezibini ezichasana ngokulinganayo ezizezi; **okuhle / okubi**. Sahlukile kwizihloko zezi noveli zimbini kuba zona zizizibizo kanti esi siyintetho esiyithande ukuba sacirha. Intetho ethi ‘vuleka mhlaba ndingene’ isetyenziswa xa kukho ihlazo elenzekileyo, mhlawumbi umntu ezihlazisile okanye uzibona ehlazisiwe. Oku kungqinwa ngamagqabantshintshi enziwe ngumbhali ngale ncwadi. Apho athi umbhali la mazwi athethwa nguJolela, kwaye uphinda uhlangane nesi sihloko sencwadi sisihloko sesahluko samashumi

amabini anesihlanu (p. 122). Kwa ukuba umbhali atsho, umsebenzi wesihloko uyajijeka ngoko nangoko. Xa acacisa oku uWolfreys (1998: 95) wenjenje:

*What had been the sign previously the sign of a certain knowable referent, the title, has become, through the simple act or reiteration, unstable. Its context shifted, the title's meaning is affected.*

Kungenxa yoku kuthethwa nguWolfreys ngentla okudala ukuba sibe isihloko sale ncwadi sinokucazululwa siphendlwe kukhangelwa ukuba ingaba sisingisele entweni, kwaye kokuphi okunye okunokuthi xa kubangulwa encwadini kuvele ngaso. UJolela ligqwetha, umntu ohlonitshiweyo (pp 7-8). Ugqwethela uBantu Zathu otyholwa ngokubulala inkosikazi yakhe uDora (p. 7-8). Ekugqibeleni kuvela ukuba oyena mbulali nguye yena Jolela (p. 221). Akuqonda ukuba umqol' uphandle, uyabaleka ebaleka ihlazo lokuzenza umntu oncedana noBantu, abe engumntu womthetho kanti usisigwinta nebhedengu (p. 227). Ubani uthi eyifunda le ncwdi abe sele esazi ukuba uJolela uza kuba kule meko, athethe la mazwi ngenxa yokukhokelwa ngumbhali ngebhlebhu. Laa mazwi ngoko amele inqanaba elingeantsi, **okubi**, ngokwezibini ezichasana ngokulinganayo.

Kanti kunjalo, xa kuhlahlutywa incwadi, kunokuthiwa la ngamazwi athethwa nguBantu, aze ke ngoko abe amele inqanaba lokuqala, **ubuhle**, kwizibini ezichasana ngokulinganayo. Kungokuba amazwi athi, ‘vuleka mhlabu ndingene’ athethwa nanguye nawuphi umntu oziva ehlazekile ngenxa yesenzo esilinyala nesibi esenziwe ngumntu osondeleyo kuye okanye amaziyo. Kule noveli uBantu Zathu, nowaziwa njengosomashishini, ummi onguye nozenzela igama kwelaseKapa, ezalwa ngabazali abazenzele igama kwabona, uzibhaqa esehlazweni lokutyholwa ngokubulala uDora (p.18). Uyabanjwa, bube ubungqina bukhomba kuye (p.26), kodwa isigwebo sixhonywe. Uziva ehlazekile xa ilizwe limbona njengombulali. Uthi sele eye ecaweni, abantu bakhale besithi boyika umbulali onguye (p. 43). Uziva engazi ukuba angenza ntoni ukuhlamba igama lakhe (p. 49). Kunjalo, uthi akuvela umbulali, azive enga angathi vuleka mhlabu ndingene xa kuvumbuluka amanyundululu abesensiwa

nguDora, ewenza noJolela ngexesha ebephila eyinkosikazi yakhe yena Bantu (p. 225). Uthwala ihlazo lokuba ngumyeni kaDora ongakwazanga kuziphatha nowaziwa njengenxilakazi kanti nehlazo lokuba ngumbulali womfazi wakhe (p. 75).

Ngalinye, intsingiselo yala mazwi xa abhekiswa kuJolela amele okubi kuba yena uwathethiswa kukudanelu ububi abenzileyo kanti kwicala likaBantu kunokuthiwa amele ubuhle, kuba bubuhle bentliziyo nesimo nesimo sakhe ukuba azive ehlazekile zizenzo zomkakhe kunye nesityholo sokuba ngumbulali. Ngokwezi zibini zichasana ngokulinganayo kule ncwadi, kwenzeke okunqabileyo ukuba kube kuphakanyiswe esikwinqanaba elingeantsi, **ububi** kuba amaxesha amaninzi kusoloko kuphakanyiswa esikwinqanaba elingentla, **ubuhle**. Isizathu ke kukuba umbhalu ejolise ukuqaqambisa ukuba umntu ububi abenzayo buyavela bumjikele. Kananjalo, ububi bukaJolela noDora buqaqambisa ubuhle besimo sikaBantu. Kuyacaca ukuba iyanyanisa intetho kaHarris (1996:25) xa axoxa ngomba wentsingiselo esithi:

*...the notion of a signifier without signified may be intended to mean that the sense of an individual word or meaning of the proposition expressed is open to variety of interpretations.*

Oku kuthethwa apha kukuba kuyimpazamo ukunanyathiselwa kwentsingiselo enye ethile kwigama, kuba intsingiselo yegama ayikwazi ukuba ibenye ngenxa yokuba lixhagwe ngamagama ngamgama aye esongezeleka njengoko iqhuba itekisi, magama lawo alikhonko negama elo, ze ngoko abenefuthe ekungazinzini kwentsingiselo yalo.

Intsingiselo yesihloko sencwadi ingatolikwa ngokubhekiselele kokungaphakathi encwadini, phakathi aphi ubani avumbulula intsimi yeentsingiselo eziqulethweyo. Kungokuba isihloko singumda eqala nephela kuwo itekisi. Ngenxa yendlela isihloko esiyi sisetyenziswe ngayo, ngokuba simana ukucatshulwa nangaphakathi kwitekisi, oko kwenza ukuba sifundwe ngokwendlela efundwa ngayo itekisi ngaphakathi. Kwakho, kwenza ukuba sihqagamshelaniseke neengcinga ezingaphandle kwetekisi. Kungenxa yoko ukuba sibe sinokuhlahlutywa, kutsho kuvele izibini ezichasana

ngokulinganayo eziqhushekeke kwiintsingiselo zayo. Ngokuvela kwesiqingatha esikwinqabana elithile kwezi zibini zichasana ngokulinganayo, kuphuhliseka nesinye esi kuba kusekuqaqambeni kwesinye apho kubhentsiseka esinye.

### 3.1.3.2 **Izibini ezichasana ngokulinganayo kwijelo lokubalisa kwiinoveli ezichongiweyo**

Kwezi noveli zontathu zichongiwe, ekuhlahlutyweni kwazo kusetyenziswa isiThako Sohlahlubo-buNzululwazi-sakhono kuphawuleka izibini ezichasana ngokulinganayo kwindima yombalisi nomfundu wencwadi. Iinoveli ezimbini, uMlimandlela noVuleka Mhlaba ijelo lokubalisa ngumbhali ngokwakhe, oko kubonakala ngokuba kubaliswa kumntu wesithathu kwaye ulwazi, ulawulo kanti konke kuviwa ngaye, ngokwendlela yena abona ngayo. Kanti kuKhozi olumaphiko ijelo lokubalisa ngumlinganiswa oyintloko. Kubaliswa kumntu wokuqala, umfundu webali uva kuphela oko umbalisi afuna akuve, kanti uzamela ukuba umfundu ahambisane nezimvo zakhe yena mbalisi. Loo nto yenza ukuba kubenokuthiwa kukho ubudlelwane phakathi kombalisi nomfundu wencwadi. Nto leyo eyenza ukuba kubekho izibini ezichasana ngokulinganayo esinokuthi zezi; **umbalisi / umfundu**. NgokukaGriffiths (2006) ecatshulwa nguDalarna (2012:3), kufaneleke ukuba bonke ababalisi, nabo bangababhalibeenewadi ezo, bathathwe ngokuba bayinxalenye yebali, ibali ke eliyinto engenabunyani. Mve xa axoxa thi:

*We should see all narrators, even ones that refer to themselves as the works's creator, as fictional. They are as much 'characters' in the story as other characters.*

Uqhuba athi ababalisi bangabalinganiswa ngoku kwabo njengabalinganiswa abasencwadini. Kanjalo, ayingephikisa inyani yokuba umbalisi kuyanyenzeleka eyinxalenye yebali elingenabunyani aze yena umfundu wencwadi ebeyinxalenye yokuyinyani. Kungoko ngalinye kunokuthiwa umbalisi umele okungenabunyani ze yena umfundu abe umele oko kuyinyani. Ngenxa yoku ke kunokuthiwa kwezi ncwadi kukho ezi zibini zichasana ngokulinganayo **umbalisi / umfundu** ezimele ezi zezi;

**okungenabunyani / okuyinyani.** Kwezi noveli zontathu umbalisi, engumbhali engumlinganiswa, ungathi nguye owongamileyo. Oku kungenxa yokuba kwezi noveli zimbini apho umbalisi ingumbhali, ufika inguye onolawulo olupheleleyo lwebali, kuba wazi konke ngento yonke eyehlayo ebalini neengcinga zabalinganiswa, oonobangela neziphumo.

Kanti kuKhozi Olumaphiko, apho umbalisi ingumlinganiswa uMfazwe, ukhangeleka enegunya ngaphezu komfundu ebalini kuba umfundu uxhomekeke kulwazi aluxelwa nguye ncakasana nkqu nangaye. Ukuze umfundu abenokuqonda ngobunjani bemeko, intshukumo, neemvakalelo zomlinganiswa oyintloko, uxhomekeke kulwazi aluva nentshukumo ayiva ngomlinganiswa ongumbalisi. Xa axoxa ngoku uWolfreys (1998: 75) ugalela athi:

*A first person narrator constantly writes of herself as being involved in a narrative of events. The narrator observes events and engages in those events in a more or less knowing manner. Observation...and engagement occur in different and differing places and at diffent, differing times.*

Oku kuphuma kule ndedeba kubhentsisa isenzo esiphindeneyo esibaluleke ngokumandla ukuze ubani aqonde ukuphindaphindwa nokuphindaphindeka kwemo yokubalisa ngokubanzi. Apho ubani angumbalisi aphinde abe ngumlinganiswa kumzekelo wencwadi *Ukhozi Olumaphiko*. Kanti kuVuleka Mhlaba noMlimandlela oku kuphindaphindeka kwendima yokuba ngumbalisi nombhali kuyenzeka. Ngokubhekiselele k*Ukhozi Olumaphiko* ubuni buphindaphindene kwaye buphinyene kuba umbalisi ikwanguye obalisa ngaye.

Kwezi noveli zontathu kubonakala ukuba umbalisi unegunya ngaphezu komfundu kwaye nguye owongamela ibali. Kuzo zontathu ezi noveli xa umbalisi echaza isimo sentlalo, iinkcukacha azinikayo zibhentsisa ukuba ngumbalisi elo gunya noko kuxhomekeka kumfundu kumbalisi. Oku kuqapheleka kule mizekelo ilandelayo ecatshulwe kwiinovelis zontathu:

*Ebanjwa nje uCamagu, uTsolo lo kudala kakade watyityinjiselwa umnwe ngelokuba uyachithwa. Ngalo nyaka wabanjwa ngawo wawungetsho ukuba esi sixeko ngaphambili sasisakuba ludwadwane olunabe lwaya kuhi rhece ngolwandle phaya ezantsi. Yimfazwe kaHintsa eyakhwebela abelungu kweliya lakuGomo, bathi bakunikwa isandla bathabatha ingalo yonke, beyenza loo nto ngesinyolokotho bengathandisi mntu. Kwakusemva kokuba kudilizwe impi eninzi eyayisakuba ngabemi besixekwana sakwaNongqongqo, yaza kuhlala apha kwaTsolo...Kuzo kuba ngakumbi khona kwakufika iimbacu zamaJamani emva kwemfazwe yesibini yelizwe, zisongeza kwezo zazisele zimi imihlaba zona zifike ukuphela kwemfazwe yokuqala (Umlimandlela, p 29).*

*Kaloku uMalume ngulo athe uBantu akubhungca etrongweni wathi kufuneka khe kwenziwe into, kubuzwe kwabadala ukuba ukufa okunje kubhekisa ngaphi na, kufunwe indlela yokukunqanda kungaqhabeli phambili. Yiyo loo nto wakhe wanyamalala nje uBantu kanti kuloko athathwe ngumalume wamsa ekhaya emva kwaGqadushe eXesi, kuyokwensiwa loo msebenzi. Yena ngokwakhe Bantu wakhulela eKapa ekhuliswa ngulo malume emva kokuba abazali bakhe ababengabahlali baseKapa nabo, basweleka engozini yebhasi iBlule Line, baya kungcwatylwa eXesi esema ngenja uBantu lo (Vuleka Mhlaba, p. 9).*

*Kule yam yona indawo eBholo kwaQaka, apho yayingenzanga mkhethe intambo elushica ca yengcinezelo ukukrwitsha, yayingumhlaba otyebileyo woqhushululu. Ukuzaletwa endlaleni ufele endlaleni, into esasizimisele ukuyilwa isizukulwana ngalo lonke ixesha sifumana ithuba...Uninzi lwabemi besixekwana sam, oooyisemkhulu badilizwa ziimfazwe zamzuzu, ababangamaxhoba alahlekelwa yimihlaba, ukuze nje oonyana bahambe bedudulelwu kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa (Ukhozi Olumaphiko, p. 5).*

Le micaphulo ingentla ingqina okuthethiweyo ukuba umbalisi nokuba ubalisa ngeliphi ijelo, ubanegunya, abengoyena wongameleyo kwitekisi. Xa umamele oku kucatshulwe kwezi noveli zontathu, umbalisi uvakala ekholeleka kakhulu kuba kwiinkcazo neengcaciso zakhe kwakuthethayo, udala unxibelewano nokwenzeka ngenene entlalweni nasehlabathini lokwenyani. Imbalu yakuTsolo neyakwaQaka iyinyani, kanti nendlela yokwensiwa kwezinto ngokwasesintwini evela kumcaphulo othathwe kwincwadi uVuleka Mhlaba, kuyinyani. Kucaca mhlophe ukuba amandla akumbalisi nakubucuphathi bakhe ekubaliseni nasekuyileni isimo sentlalo nebali elingenabunyani,

nangona kwayena eyinxalenye yebali elingenabunyani. Oku ke kuzala ukuba kube ngumnqantsa ukwahlula okuyinyani nokungenabunyani, umahluko ubemfiliba.

Kanjalo, ukubaliswa kwebali nokuhlalutywa kwalo kwenziwa kwaye kuxhomekeke ikakhulu kumfundu wencwadi. Nguye othi ahlahlube ahluze okungenabunyani nokuyinyani. Lilonke, nakuba ngokwenkangeleko esekuhleni ibangathi ngumbalisi olawula ibali, kuba nguye ovakalisa into afuna iviwe ngumfundu, xa kujongwe oku kunokutshiwo ukuba umbalisi nguye onegunya notsala iintambo kwitekisi, kodwa kunjalo, umfundu wencwadi kuyanyenzeleka abeyinxalenye yetekisi kuba kunyanenzeleka ayitolike itekisi ukuze ave eyona nto iyiqulathileyo. Kunjalo nje xa kufikelelwa kummango wokuhlalutyu, umfundu wencwadi amagunya abakwezakhe izandla, enganyanzelekanga ukuba angqinisise nto kumbalisi.

Olu luvo lungqinwa lubethelelelwe nguDerrida ecatshulwa nguDalarna (2012: 6), xa athi, '*there is nothing outside the text*'. Loo nto ke ibethelele ngakumbi igunya namandla anawo umfundu wencwadi wokutolika itekisi, agqithileyo kulawo ombalisi. Nakuba kunjalo, okupandle koku kokuba nangona umfundu emele okuyinyani yena umbalisi emele okungenabunyani, umfundu wencwadi naye ubuya abeyinxalenye yokungenabunyani. Oko kubangwa kukuba, umbalisi nomfundu ngokwale ngcaciso bayanxulumana.

Lilonke, ngenxa yokuba umfundu ajika abe yinxalenye yetekisi, loo nto yenza ukuba umda phakathi kokunobunyani noko kuyinyani ungacaci kuyaphi. Nakuba nje ingumbalisi obalisayo, umfundu unyanenzeleka ukuba izehlo ezininzi zixhomekeke ukuba zitolikwe, zihlalutywe, zihluzwe nguye. Oku ke kwenze ukuba amandla ombalisi ethe, kuqaqambe awomfundu ngaphezu kwawakhe. Kungokuba xa umfundu ecazulula, ehlalutyu itekisi, unyanenzeleka ukuba alibalise kutsha ibali, oko ke kumbeke njengesichasi esichasana ngokulinganayo nombalisi encwadini, kube ke ngoko sitetha ngezi zichasi **okuyinyani / okunganabunyani**.

### **3.1.3.2.1 Izichasani ngokulinganayo kumagama abalinganiswa abadlala indima etyhulu kwezi noveli**

Kwezi noveli zontathu, indlela abathiywe ngayo abalinganiswa abadlala indima ephambili ikekelele kokwenzeka ebalini nakwindlela ababunjwe ngayo. *KUkhozi Olumaphiko* umlinganiswa oyintloko nguMfazwe, *kUmlimandela* nguCamagu kanti ku*Vululeka Mhlaba* nguBantu. Akuzi kungenwa kubugocigoci nobucilocilo bokuba kutheni bebonwa njengabalinganiswa abadlala indima ephambili, koko nje okuza kwenziwa kuza kuhlahlutywa amagama abo, kuphendlwe kuboniswe indlela la magama abo athi ngelixa ajonge kweli cala kanti akwajonge kwelinye, kanti akwalatha nakwelinye. Ngenxa yoku ke kube kunokuthiwa aqulethe izibini ezichasana ngokulinganayo. Kudla ngokuthiwa igama libonisa iinjongo zomthiyi. Kananjalo kuthiwe umntu ulilandele igama lakhe.

Kunjalo, bakho abantu abathiywa amagama abonisa iinjongo eziphakamileyo zomthiyi okanye abathiyi kodwa ngeliswa abathiywa abo bangawalandeli loo magama ngokwenza izinto ezichasene noko asingisele kuko. Kula magama aba balinganiswa kuza kuboniswa ubukho bezibini ezichasana ngokulinganayo nendlela avela ngayo, xa kucazululwa iintsingiselo zawo kuhlalutywa nokwenzeka ebalini okungqonge bona. Intsingiselo ke ayinye kuba igama linxibe iintsingiselo ezalekeneyo. Oku kungqinwa nguHarris (1988: 107) xa axoxa athi:

*Since the interpretation of meaning depends on the reconstruction of presumed background, it can never be certain.*

Kunjalo ke naxa kuqwalaselwa amagama abalinganiswa kwezi noveli. Iintsingiselo zawo, nezo zezenzo nezehlo zebali ziliqela, oko ke kudale ukuba xa kuhlalutywa kusetyenziswa isithako Sohlahlubo-bunzululwazi sakhono, kuqwalaselwa okuqulethwe ngamagama abalinganiswa, kuvele iintsingiselo mhlawumbi ezichaseneyo.

Umlinganiswa onguMfazwe uzimisela ukulwa idabi lobumnyama alwele inkululeko yasengqondweni ngokuncekelela imfundu phakathi kobunzima nentlupheko, aliphumelele elo dari esebenzisa ingqondo hayi izigalo (p. 4). Oko kwenze ukuba kwindima yakhe esukela egameni lakhe, abe semfazweni, eseluxolweni (p. 6). Kubekho ke ngoko izibini ezichasana ngokulinganayo, **uxolo / imfazwe**. Kanti, ngokwenjenjalo uzifaka kwelinje idabi engaqondi kuba ebutitshaleni bakhe ulwa dari lobuhlwempu basenyameni nasengqondweni esebenzisa ulwazi alufumene kwimfundu, ngoko ulwa ngendlela enoxolo (p. 7).

Kuyo yonke inquleqhu yakhe yokulwa intlupheko akasebenzisi bundladiya. Uthi akubekelwa umqobo webala lakhe ukufundela ubugqirha angalwi akhalale atshikilele imfundu kodwa axolele ukuba afundele ubutitshala kunokuba abe akafundanga (p. 4). Uzibhaqa engquzulana norhulumente wocalulo nezinja zakhe, kwimfazwe yokulwa ingcinelo nokuqinisa ingcinezelo kumcinezeli. (pp. 2, 10, 12, 15, 45, 65, 75). Ngenkohlakalo yabangcothozela urhulumente uzibhaqa esemfazweni nabahlali kodwa nalapho ubuya abe noxolo nabo abeluncedo kubo (p. 64). Ubanoxolo nabo bambiza ngobumpimpi sele eseMthontsi (p. 202). Ukubona ukuwela imida iyindlela ephucukileyo yokulwa neentshaba zakhe kunokujongana nazo emehlwani, kuphalale igazi (p. 156). UMfazwe ulwa imfazwe kodwa engenzi mfazwe. Isixhobo esibukhali alwa ngaso asingompu njengotshaba lwakhe koko yimfundu nolwazi. Sixhobo eso ubukhali baso bungaphalazi gazi. Naxa imfazwe ishushu phakathi kwabahlali namapolisa, akabiyonxaleny yayo ekuyiqaleni koko udibana nayo sele iqhuba (p. 22).

Imfazwe kwindawo ahlala kuyo uMfazwe nangexesa aphila ngalo ikho, abamnyama bazikhulula kwintambo yengcinezelo, uMfazwe uba yinxaleny yayo kuba umnyama, naye ephila phantsi kwengcinezelo, kodwa kunjalo, esakhe isixhobo siyahluka, ayingomlilo njengabanye, yimfundu nolwazi (p. 199). Uyayilwa imfazwe kodwa ukhetha indlela yoxolo. Izibini ezichasana ngokulinganayo kulo mba wegama nesimo somlinganiswa nokuqhubeka ebalini ziqaqamba ngokulinganayo, nto leyo

ingaxhaphakanga. Xa uva igama lalo mlinganiswa ulindela ukuba uza kulwa atyibilike edakeni, egeqa, ebulala kodwa akunjalo, lilizwe elisemfazweni, azibhaqa ekuyo naye kodwa kwizenzo zakhe kuvela uxolo nobuntu.

NgokukaNorris (1988), ecatshulwa nguWolfreys (1989: 56) xa kuthethwa ngesiThako Sohlahlubo-buNzululwazi-sakhono, ngalinye kuthethwa ngokuhlutywa kwetekisi ukucubungula nokubangula ukuchasana kweengcinga neentsingiselo ezikuyo, ngeenjongo zokuba kudule inyani yokuba itekisi ayithethi ncamashi le nto ithetha yona, okanye le nto iyithethayo ayiyile ithetha yona. Mve xa ephawula esithi:

*To ‘deconstruct’ a text is to draw out conflicting logics of sense and implications, with the object of showing that the text never exactly means what it says or say what it means.*

Kuyadula ke oku xa kujongwe indle athiywe ngayo uCamagu, izinto azenzayo nokumehlelalo ebalini. Umlinganiswa kuquka nokuthiywa kwakhe kunxulumene nomxholo wetekisi. Kulo mlinganiswa, kususelwa kwigama alithiyiweyo, ubani uva intsingiselo yokubulela, ukubulela okwayanyaniswa nethamsanqa kodwa zisuka kuvela isiqalekiso. U ‘camagu’ uthetha ukubulela okunzulu kunokuthi nje ‘enkosi’, kuba kaloku sicamagusha kuQamata okanye uThixo kanti nakwiminyanya. Isimanga kukuba ukuveta kwakhe kubonwa njengesiqalekiso nehlazo, de amaphakathi enze iyelenqe lokumbulala (p. 36). Kanti kwaNkabi apho akhuliswe khona akushiywa ngunina emncinci uba lithamsanqa kuba ngaye uJolauzu unyana (p. 12). Loo nto yenze ukuba xa kucazululwa intsingiselo yeli gama kusayanwa ngokwehla ebalini, kube kunokuthiwa kukho izibini ezichasana ngokulinganayo ezivelayo **ithamsanqa / isiqalekiso**.

Xa ufunda encwadini ufumanisa ukuba ukuzalwa kukaCamagu kusisiqalekiso kubukhosu babeNguni. Ubomi bakhe iba ngathi bobomntu oqalekisiweyo kuba kunjalo engamkelwa ngamawabo unina uyabhubha, omthiye nombone njengethamsanqa, kuba yaba lithamsanqa ukuba asabe kanye xa eza kuya

kukhangelewa ukubulawa ngamaphakathi (p. 11). Ukhula engazazi nokuba ungubani kanye (p. 12), athi xa aqala ukuzenzela igama ngempumelelo esikolweni nokubayindoda, abanjelwe ukubulala uMpazamo angazange ambulale (p. 9-11). Kunjalo, ekwelo lishwa nesiqalekiso setrongo uba nethamsanqa lokusinda ekutsheni etrongweni. Eqalekiselwe ukuhlala etrongweni ubomi bakhe bonke, ufunda izifundo zomthetho, abe ukujike oko kwalithamsanqa (p. 250). Ngaye uMfundisi uLiwa ufumana unyana othatha indawo yonyana wakhe (pp. 95-97). ULumkile uyaqhuba abe sisiqalekiso ebomini bukaCamagu (p. 172) kodwa uba nethamsanqa lokusinda suka kubhubhe uLumkile obefuna ukumbulala (p. 184). AbeNguni abashiywa nguNkosi uGangxa bezizimvu ezingenamalusi, bafuna isiqalekiso abasiqhomfayo esinguCamagu ukuba athabathe isihlalo sobukhosи endaweni kayise, kube lithamsanqa ukumfumana ephila, efundile, abe sethamsanqeni lokuwongeka emva kokukhula nzima, nesizwe sabaNguni sibone ukukhanya nethamsanqa ngaye (pp. 34, 36, 88, 253 & 271).

Okuthethwa kule ngxoxo ingentla kungashwankathelwa nje ngokuthi kukubonisa nokungqina okuthethwa nguPrasad (2007: 5) xa acacisa ukuba enye yeenjongo zesiThako Sohlahlubo-buNzululwazi-sakhono kukubonisa ukuba ezi zibini zichasana ngokulinganayo, ziyingana, akukho singentla kunesinye nakuba nje kukholisa ukuba esinye sinikwe ubunganga kunesinye, okuyinyani kukuba zixhentsa kunye, azishiyani. Uxoxa enjenje:

*...shows how these opposites are related, how one is central, natural, privileged, the other ignored, repressed and marginalized. Next it (deconstruction) temporarily undoes of subverts the hierarchical, non-stable meanings.*

Eneneni ukuba sisiqalekiso neziqalekiso ezijkeleze uCamagu ziqaqambisa amathamsanqa amngqongileyo nokuba lithamsanqa kwakhe, kwaye ngaphezulu, kudula ukuzalana kwezi zichasi zichasana ngokulinganayo, ithamsanqa nesiqalekiso. Igama lomntu liyamlandela, kutshiwo. ULumkile, yena akunjalo kuye. Ucinga ukuba ulumkile, *Abam abazali abazange baphazame ukundithiya ngeli gama* (p. 131), kanti

usisiyatha kuba ukuba ebelumkile ngekuba wazile ukuba akukho nto ifihlakeleyo ingasayi kutyhilwa, kuba eneneni uyavela ukuba nguye owabulala uMpazamo esiba nguCamagu (pp. 168 & 172). Ukulumka kulithamsanqa, kodwa okwakhe ukulumka kubobobuhiba, ngoko ke bubesisiqalekiso. Uphila ubomi bamaqhetsoba namanyundululu esiba ulumkile de abe nesiqhulo esinguBro J omele uJackal (p. 144).

Ukufuna kwakhe ubutyebi ngeendlela ezimanyumnyezi neziqalekisekileyo kumenza abe nesiqhulo esinguNgwenya. Ingwenya ke inobungozi kodwa ayiqondakali. Ungacinga ukuba sisigodo somthi, ikuhlasele ungaqondanga. Ukungalumki kukaLumkile kumenze wangumgewu onobungozi (pp. 30 & 131). Nakuba egaxaza eseenza nzima kodwa iindlela zakhe zokuzuza ubutyebi zezasebusuku nto leyo emenza abe nobungozi, kuba into ayiyo emini akayiyo lakutshona ilanga (p. 30). Ucinge ukuba bubulumko ukuzama ukubulala uCamagu suka kwathi kanti ubulala uMpazamo, nokuba ityala linamekeke kuCamagu, ukuze afumane uGcisan, engaqondi ukuba uyaziqhatha, uthando lukaCamagu noGcisan, akanakuze alubulale (p. 269). Ngalinye, ukulumka lithamsanqa kodwa izenzo zikaLumkile, zisisiqalekiso kuye nakwabanyeabantu, umzekelo, uGcisan noCamagu. Kunokutshiwo ukuba xa kujongwa igama lakhe nokwenza kwakhe okuchasene nalo, izibini ezizizichasani, **ithamsanqa / Isiqalekiso** zikho.

Kwincwadi uVuleka Mhlabi igama likaBantu, nokwenzeka ebomini bakhe ngokwasencwadini kuvelisa izibini ezichasana ngokulinganayo, **umntu wabantu / ilolo**. Kunokuthiwa xa zibekwa **UBantu / ilolo**. Igama likaBantu Zathu ngokufutshane lithetha umntu onabantu, othanda nothandwa ngabantu nokuba kungaluphi uhlobo. Ngokwasencwadini uBantu unabantu kanti akanabantu lilolo Ukhuliswa nguninalume bakuba bengasekho abazali bakhe (p.9). Lilonke, uyinkedama ngokungabi nabazali, kodwa unabantu abamhoyileyo.

Ukuba noNoziqhamo ebomini bakhe kwenza ukuba uBantu abe usinda sele eza kugwetywa (p. 18). Bakho nabanye abamxhasayo abafana noSaqhwithi.

“Ndiyamsizela uBantu”, uthetha ngolu hlobo uSaqhwithi umfo wasema Cirheni (p.43) Ekutyholweni kukaBantu ngokubulala uDora inkxaso emandla uyifumana kuNoziqhamo. NguNoziqhamo oxelela amapolisa angabecuphi ezinkonkqeni ukuba uBantu akangombulali (p. 45), azixakekise nangokumlinda de kuhambe ubusuku (p. 47). *Phofu ke lunjalo lona uthando, ndiqinisekile ukuba uProfesa akaboni nokuba ubusuku buyahamba, le nto imphethayo lulo, sozuve*” (p. 51). “*Masigoduke kusebusuku Bantu*” (p. 53). Umalume kaBantu wada wabongoza ukuba uNoziqhamo angamlahli uBantu nangona kwakucaca ukuba uBantu unento yokwenza noSindiswa (p. 116). *Kukho le profesa isoloko isecaleni kwakhe (uBantu), ngoku yila mantyi (uSindiswa) yayigqithisele ityala kwinkundla ephakamileyo* (p. 161). Xa uqwalaselako ke oku kubonakala phandle ukuba uBantu ungumntu onabantu. Kunjalo uBantu yena uzibona ubulolo. *Ndililolo mna ngokwam, waziphendula* (p. 49). Ubulolo bakhe budula xa azibona ukungabi namva. *Wawabona amanxiwa akowabo uBantu, sekushiyek amagquba nje, ukubonisa ukuba kwakha kwakho imizi kuloo ndawo* (p. 10). Kanti abantu endaweni yokusondela kuye bayamcukula, bemenza ikheswa kuba bekholelwa ukuba ungumbulali. ...*babekho abalathisana ngaye barhwaqeles bakumbona ebajongile* (p. 11).

Kwimizi yabamelwane bakhe uBantu akukho mntu weza kuye akuba esuka etrongweni koko babemkroba ngeekhethini (p. 12). *Ukuba kuthi cwaka kungaveli nomntu lo kubamelwane, esuke yabonakala kukucinywa kwezibane phaya naphaya* (p. 15). *Nanku ubantu Zathu uza kusibulala asiqqibe...Phandle bathe bakumbona bathi dungu, yazizikhalo ngathi kubalekwa injia enomgada* (p. 39). Ujikelwa nanguZweni abecinga ukuba ungumhlobo wakhe nogxa wakhe kwishishini (p. 66-67). Ubulolo nokuzibhaqa elikheswa elenziwa umbulali de abalekwe ngabantu becawa eye ecaweni, kumenze uBantu afikelwe yingcinga yokuzibulala (pp. 48-49) kuba uzibona enganabantu nakuba abantu bekho.

Kuyabonakala ukuba xa kuthethwa ngezibini ezichasana ngokulinganayo kuncwadi, kuthethwa ngokugqwethwa kugqogqwe okungakufihlakele kodwa kuselubala.

Ubunyani boku bungqinwa nguDerrida, ecatshulwa nguLinsley (2012: 2), xa agadlela athi:

*In examining binary opposition and reversals, deconstruction brings to light traces of meaning that cannot be said to be present, but which must have metaphysical existence.*

Oku kucacisa kulo mcaphulo koku kwenzeka kwingxoxo le kuba akwanelanga nje ukuba zidizwe ezi zibini, kudizwe eso sithathwa njengesikwinqanaba elingentla kunesinye koko kuduliswa indlela esithi esinye esi sikwinqanaba elingeantsi, sithi sikhona kodwa sicudaniselwe. Esithi sicudaniselwa sinjalo, siqaqambe.

Akunakuphikwa ukuba izibini ezichasana ngokulinganayo zendele kwaye zinzulile kuncwadi njengolwimi. Kunjalo nje ezi zibini zizizichasani ngokulinganayo zikwaxhomekeke kubudlelwane bazo namagama azixhagileyo kwitekisi, athi enze umqokozo wobungqina obuhamba buhambe bubbentsise ukuziphikisa kwetekisi ngokwayo. Njengoko kutyhiliwe kwingxoxo yesi sihloko kuxoxwa phantsi kwaso, igama lomlinganiswa lithi lisngisele kokuthile kanti libe likwajongise kokunye, mhlawumbi okuchaseneyo. Kungenjalo, igama lichasane nezenzo zakhe okanye okumehlelayo.

### **3.1.3.2.2 Izichasani ngokulinganayo kwimixholo neengcingane:**

Phambi kokuba kungenwe emxholweni kwingxoxo yezibini ezichasana ngokulinganayo kwesi sahluko kubalulekile ukuba kwensiwe amavandlakanya okuba uyintonina umxholo. Iyeyiphi kanye imixholo ekuza kuxoxwa kujongwe yona kwezi noveli zintathu. Umxholo wencwadi yingcamango engundoqo equlethwe yitekisi leyo okanye kunokuthiwa ngowona myalezo uphambili. Uyinto ekunokuthiwa sisithako sobomi esisebenza nesibopha ibali lilonke okanye ubunyani bento obaziwa jikelele eboniswa okanye ezotywa libali. Lilonke, umxholo sisizathu sokubhalwa kwetekisi leyo. Kwezi noveli zintathu zichongelwe olu phando, kukho uluvo lokuba

ziyalobolelana ngemixholo ethile, nakuba izixhobo nobucuphathi obusetyenziswe ngumbhali ekuyiphuhliseni le mixholo buhamba busahluka.

Kanti ke eyona nto iduliswayo lolu hlahlubo kukuba uthi umbhali esingisele kwicala elithile efuna ukuqaqambisa okuthile suka oko akuqaqambisayo nokuba yingcingane, kuqaqambe isichasi esichasana nako ngokuthe ngqo. Oko ke kwenza ukuba angqineke amazwi kaCuller (1983: 102) xa axoxa enjenje ngesiThako Sohlahlubo-buNzululwazi-sakhono:

*As should now be clear, deconstruction is not a theory that defines meaning in order to tell you how to find it. As a critical undoing of the hierarchical oppositions on which theories depend, it demonstrates the difficulties of any theory that would define meaning in a univocal way: as what an author intends, what conventions determine, what a reader experiences.*

Esi sithako silwa ukungalinganiswa kwezichasi ezichasana ngokulinganayo kwitekisi okudulisa ubuntswela-bulungisa kwimiba esingelwa phantsi nethatyathwa njengenaxabiso nekucingwa ukuba imele okungalunganga kwizibini zamagama azizichasi ezichasanga ngokulinganayo okanye iingcingane ezichasana ngokulinganayo.

Njengoko sekukhankanyiwe, okudulayo xa ucazulula uhlalutya ezi noveli zontathu kukufana kwemixholo ephambili umbhali ekunokuthiwa uxhibe ukuba ibe yethathwa njengemixholo engundoqo. Njengoko sekutshiw, umxholo ungumba wezentlalo okanye wengqiqo ovela okanye owenzeka oko nothunga ibali liphela. Umbhali ke uwuthungelanisa ngoku kanye kwemisonto eluke ilaphu, kwisakhiwo sebali, sona esisetyenziswa njengenqwelo yokuwuphuhlisa. Ikakhulu umxholo udula ngokunika umgqalisela kwimpixano ebalini. Ukukwazi ukweyisa ubunzima nezintsompothi ebalini kusisiseko sokweyisa komlinganiswa imingeni ngemingeni emjikeleza ngokomxholo othile.

Kwezi noveli zintathu zichongelwe oluphando, nakuba ziziindidi ezahlukileyo nje kunokuthiwa zijkeleza iingcingane ezinye. Ngcingane leyo ibubukho bezinto ekucingelwa ukuba zikho noko zingabonwayo ngeliso lenyama. Izinto ezingaqhelekanga nezingaphezu kwengqiqo yomntu kanye namandla engqondo angaphezu kwengqiqo okumelana neemeko ezinzima. Kule ngcingane kwazalwa le mixholo ekunokuthiwa yeyona iphambili; ummiselo, ubulungisa, uthando, ubuKrestu, ukomelela, ubomi, ukukhanya. Kanti njengokuba le mixholo ikho iyeyona iphambili kwezi noveli zontathu, kuvumbuluka nezichasi ezichasana nayo ngokulinganayo xa uphicotha uphendla ugqotha ekufundeni ezi noveli. Leyo ke yile; ukukhetha, inkohlakalo, intiyo, inkolo yemveli, ubuthathaka, ukufa, ubumnyama.

### 3.1.3.2.3 **Izichasani ngokulinganayo: Ummiselo / Ukukhetha**

Ummiselo uchazwa njengokwenzeka kwezinto ebomini bomntu, yena engenalulawulo lwazo koko kukholelwa ukuba kukho amandla angaphezu kwengqiqo yomntu alawula ubomi bakhe, ekungenxa yawo ukuba oko kwenzekayo kwenzeke, kwaye konke okwenzekayo kwaqulunqwa kwangaphambi kokuba abekho okanye kwenzeke ukuba kuya kwenzeke njalo. Lilonke, yindlela yobomi bomntu yena angenamandla akuyilawula koko ilawulwa ngamandla angentla, nokuba nguThixo okanye uQamata onguMdali, kwabo bakholelwa njalo. Kanti igama elichasene neli lithi ‘**ummiselo**’ lelithi ‘**ukukhetha**’. Ukuzikhetha kunokuchazwa njengokuba yingcinga nengqiqo yokuthatha ithuba nokusebenzisa ilungelo lokuzigqibela malunga nendlela yokwenza into ngendlela ethile, okanye lokuhambisana noluvo okanye ingcinga okanye umntu okanye umba othile phakathi kwezinto ezimbini nangaphezelulu, ezingafaniyo ngenxa yezizathu ezithile.

Zisuka nje, xa ujunge lo mxholo wommiselo uqaqanjisiweyo apha encwadini, xa uyipeculula ugqotha uphindu ubone ukuba kukho ukukhetha, kwaye kuqaqambe njengommiselo. Lilonke sinezibini ezichasana ngokulinganayo esinokuzibeka ngolu hlobo; **ummiselo / ukuzikhethela**. Xa ufunda ezi noveli zontathu, kuphawuleka

ukuba abalinganiswa abaziintloko nabakwangamaqhawe kwezi noveli, ngenxa yeentlobo ezizizo, kuqaqanjiwa ukuba okwenzeka kubomi babo konke kungummiselo. Okubehlelayo nabakwenzayo kwenzeka kungekuba kusemandleni abo, kungengakuthanda kwabo, futhi kungekho mandleni abo ukuba bangazilawula okanye bazijke. Ngaphezulu, kungekho nabani onokuzijika.

Ukuba ujonga izihloko zezi noveli, *Ukhozi Olumaphiko, Umlimandlela noVuleka Mhlaba*, kukho izichasani ngokulinganayo; **ummiselo / ukukhetha**. Nangona kuphandle ukuqaqanjiwa kommiselo kubomi bomlinganiswa onguCamagu, kwincwadi *Umlimandlela*, kunokutshiwo ukuba ubomi bakhe bungunozala wokukhetha okwenziwe ngabantu abathile nanguye siqu. Xa ngaba ubomi bukaCamagu bungummiselo oko kunokungqinwa ngelithi inkosi uGangxa uthi eseyinkosana, adlale noZimkhitha, kuvele uCamagu. Akuvela umntwana amaphakathi afuna ukumbulala ukuquma ihlazo, kodwa asinde afike unina sele ebhacile egxothiwe nguyise (p. 36).

Kungummiselo ukuzalwa kwakhe kuba udalwa nguMdali kodwa imvano yabazali bakhe ikhethwe ngabo (p. 36). UCamagu, ngenxa yendlela avele ngayo, phansi kweemeko avelele kuzo ukhula engazazi ukuba ungubani (p. 12), ekhuliswa nguJola inkosikazi kabawo uNkabi owayengumpolitiki, abenokuzuza imfundo de aphumelele ibanga leshumi. Ngelishwa ubanjelwe ukubulala uMpazamo angazange ambulale kanti nesityholo sokuba ngumnqolobi (p. 18).

UCamagu usinda ekugwetyweni intambo, adontse isigwebo seminyaka engamashumi amabini. Estrongweni uyakhula akhuluphale kudule igazi lobukhos (p. 14). Iyatsha itrongo yakwaNongqongqo, afe amabanjwa amaninzi, amanye afe ngondlelamnyama, asinde (p. 13). Uyafunda izifundo zomthetho etrongweni aziqqibe, ade abe uyakhutshwa (p. 15 & 250). Uphuma uyise inkosi uGangxa ingasekho kwaye ingashiyanga mntwana unokungena esikhundleni sayo, ngoko ke abe yena Camagu uyakhangelwa ukuze athabathe isikhundla sobukhos (pp. 12, 55, 87 &

271). Usinda ekubulaweni nguLumkile, abuye ahlangane noGcisani, luvuthe uthando lwabo (p. 172 & 179). UCamagu ude abe uyabekwa kwisikhundla sikayise njengenkosi yabeNguni (p. 261 & 271).

Oku kungumzekelo ekunokuthiwa ngawo yindlela yobomi bukaCamagu, emiselwe kwasendalweni. Xa acacisa ngezibini ezichasana ngokulinganayo uBorthwick (2010: 1) uxoxa athi:

*A binary opposition refers to all those things that we believe are opposites but are actually social and cultural differences that we as humans have composed. It is part of our human nature to conform to these oppositions, although we do this subconsciously.*

Oku kuthethwa yile ndedebakazi kucacisa ukungahluki kwezi zibini, nokuba sithi abazithatha ngokuba zizizichasi ngokwendlela esiziqiqa ngayo izinto, nto leyo ikhokelela ukuba kube kukho isichasi esikwinqanaba elingezantsi kunesinye.

Xa ujonga isichasi sommiselo esikukukhetha sikho, kwaye kule ncwadi *Umlimandlela* kunokude kuthiwe sikwinqabana elinye nommiselo. Inkosi uGangxa ekudlaleni kwayo, ukhetha ukudlala nentombi yomntu omnyama ingumntwana wegazi (p. 36). Kuthi kunjalo kuvele uCamagu. UCamagu, ukhulela kwaNkabi de azazi ukuba akangomntwana wakwaNkabi kodwa akhethe ukuthobela ingqequesho yalapho. Ukhetha ukuncekelela imfundu de aphumelele ibanga leshumi (p. 12). Xa akhetha abahlobo, ukhetha uMpazamo noGcisana abantwana abakrelekrele nabaneenjongo ebomini (p. 24). Uzibandakanya kwizinto zepolitiki (p. 11). Oko kuhokelela ekubanjweni kwakhe kanye ngexesha abanjelwa ukubulala uMpazamo. Uthi akuba ebanjiwe, ephakathi ejele, athathe isigqibo sokuba afunde izifundo zomthetho (pp. 15 & 250). Ukhetha ukunamathele kuGcisani naxa wayenga angaphndlwa nguChuma (p. 269). Akuba efunwa ebukhosini, mhla wafunyanwa wenza isigqibo nakuba enamathandabuzo, ukukhetha ukubamkela ubukhosie kuthiwa bulunge kuye ngokokuzalwa (pp. 261 & 271).

Kwincwadi uVuleka *Mhlaba* ummiselo ukho kanti nokukhetha kukho. Uzalwa aze abhujelwe ngabazali asale eyinkedama uBantu, akhuliswe nguninalume (pp. 9-10). Akuba mdala ukhetha ukuhlala eKapa apho abazali bakhe bebengabaphangeli bekwangabahlali khona (p. 10-11). Uzikhethela uDora njengomfazi (p. 8). UDora uba nonyawo olugoso akhethe ukukrexesa noJolela, uBantu yena kumnyama kuye akaboni nto (p. 16 & 75). Iziphumo zoko uyabulawa ze ukufa kwakhe kunamathele uBantu azibhaqe enesityholo sokubulala umfazi (p. 7, 39 & 69). Uba lilolo elingafunwa mntu, ancedwe bubukho bukaNoziqhamo ebomini bakhe, owayekhethet ukungamtshati wakhetha uDora (p. 179). Ekugqibeleni, ngummiselo wobomi ukuba kungabi kho nto ifihlakala kuphele, uyavela oyena mbulali kaDora ukuba nguJolela igqwetha ebelligqwethela uBantu nobekwalikrexe likaDora (p. 201).

*KUkhozi Olumaphiko* uMfazwe uzalwa akhule eloMzantsi Afrika liphethwe ngurhulumene wengcinezelo. Loo nto yenze akhule etyatyulwa yintambo yocalulo ngenxa yebala (p. 5). Nakuba kungummiselo nje owokuba azalelw kwezo meko, ukhetha ukubutshintsha ubomi bakhe de atshintshe nobabantu bendawo yakhe (p. 5 & 7). Akwalelw isipho-mali sokufundela ubugqirha kuba emnyama, ukhetha ukufundela ubuditshala (p. 4). Kunokuthiwa, ngenxa yoku, kungummiselo ukuba afunde kanti kukwanokuthiwa wenze ukhetho yena siqu.

Ufundisa kwisikolo selokishi yakhe kwaQaka, athi enqandwa zezinye iitsitshala zisithi uqhwaya imfazwe, kodwa akhethe ukuqhubeka nokufundisa abantwana imbal eyinyani hayi esezincwadini, kanti namalungelo abo (p. 6). Ngokwenza oku uzierandela oluneenkume kuba uyabanjwa kusithiwa unyola umbuso esweni (p. 7). Ukhetha ukungcungcuthekiswa ngamapolisa kunokuvuma ukuba abe ngungcothoza wawo kunye norhulumente (p. 14). Usinda emacebetshwini utshaba olungumthetho nezinja zawo lumfuna efile (p. 44 & 65) de akhethe ukuba abhace awele imida (p. 101). Endleleni eya elubhacweni usinda ekufeni de aye kufika eBathwa esisiqhwa (p. 193). Kwezinye zeemeko usindiswa sisandla esinamandla anokuthi ubani yiminyanya okanye nguThixo (p. 193). Elubhacweni ufunda umthetho azibhaqe sele

inguye ncakasana ijaji eza kuchophela ityala likaFriday obekade ezungulana nobomi bakhe (p. 216).

Xa kuqwalaselwa konke oku kuvunjululwa kwezi ncwadi, kusekuhleni ukuba akuyompazamo ukuba kuthiya okwenzeka kuMfazwe, uCamagu noBantu kungummiselo, kodwa nakubeni kunjalo, kukwazizihamo zokukhetha. Oku kuqulethwe yile ngxoxo, malunga nezibini ezichasana ngokulinganayo, nanjengoko sibona xa kuphicothisiswa ezi noveli kuxhasa oko kuthethwa nguCapito (1997: 32), xa axoxa ngesi sithako Sohlahlubo -bunzululwazi – sakhono. Mve esithi:

*The very meaning and mission of deconstruction is to show that things – texts, institutions, traditions, societies, beliefs and practices of whatever size and sort you need – do not have definable meanings and determinable missions, that they are more than any mission would impose, that they exceed the boundaries they currently occupy.*

Lilonke, esi siThako sigxininisa ukuba akukho ntsingiselo yanto ekunokuthiya yethile, kanti kukwanjalo nangokubhekiselelwe kwimigomo neenjongo. Njengokuba sibonile kule ngxoxo, izinto ezinokutolikwa ngokuba zingummiselo, zisenokubonwa njengeziziphumo zokwenza kumntu, iziqqibo nokhetho alwenzileyo. Kungenxa yoku ukuba mhlawumbi umbhali ejolise ekuqaqambiseni okuthile suka kuqaqambiseke noko ebengaxhibanga kona.

### 3.1.3.2.4 Izichasani ngokulinganayo: Uthando / Intiyo

Xa kuthethwa ngemixholo ephambili kwezi ncwadi zontathu, umxholo wothando utshatshele. Usetyenzisiwe kakhulu ukuxhasa eyona mixholo engundoqo kwezi noveli. Okona kuphawulekayo kukuba, njengokuba izibini ezichasana ngokulinganayo zivame ukuba ngokuba ukuqaqanjiwa kwazo kubekho esenziwa sigqame, sibe nobunganga kwesinye, yaye oko kusenziwa ngokunyhasha eso sithathwa njengesinobubi nokungamkeleki, wona umxholo wothando ukwizinga elifanayo nesichasi sawo, intiyo. Loo nto ke lilonke ithi kwizichasani ngokulinganayo

kukho **uthando** / **intiyo**. *KUkhozi Olumaphiko* intiyo yohlanga kolunye ifaka umhlabela wobuthandazwe kuMfazwe. Ingcinezelo imenza afungele kwaye azimisele ukufunzela phambili nemfundo enze inguqu (p. 7). Uthi efundela ubutitshala kodwa imeko yengcinezelo imenze ukuba azihlupheze ngeencwadi ezinomfutho wobopolitiko (p. 47). Ikwayintiyo yomntu omhlophe komnyama eyenza abahlali bakwaQaka bathi ngenxa yokuhlala nokuphila kabuhlungu kukukhanywa yintambo elushica esisiqhamo sentiyo, bamanyane bathandane balwe bekunye (p. 22). Kwakho, intiyo yohlanga kolunye yenza ukuba uthando lusetyenziswe njengesixhobo sokwaphula uMfazwe umnqonqo ngokuba kudalwe ithanda kuthando lukaMfazwe noNokuzola (p. 37). Akudaleki thanda nje entliziyweni kaMfazwe koko luyafuduka mpela uthando Iwakhe kuNokuzola lukhwelele intiyo de amnqwenelele ukuba uNokuzola ekunye noFriday banga bangafa kabuhlungu (p. 38). Kwakho, uthando Iwabantwana besikolo abamthanda ngalo uMfazwe, luthi ngenxa yetyhefu esasazwa ziintshaba zakhe ngentiyo, zimtyabeka ngobungcothoza, lujike lube yintiyokazi, angafunwa nokubonwa ngabahlali bakwaQaka (p. 36). Loo ntiyo iyamvuthela azale buburhalarhume nomsindo ngakwiintshaba zakhe uMfazwe, buye busimka ubuphakuphaku kuye. Intiyo ngakuNokuzola yenza ukuba ubushushu bothando lukaCikizwa, olumfikela ebuthathaka, engafuni nokuva ngoNokuzola, abuve, athabatheke (p. 123). Olu thando lubalilitha lethembba kuMfazwe. Lilonke, kule noveli, ezi zibini zichasana ngokulinganayo zithantasene akukho senziwe savelela kunesinye.

Kwincwadi *Umlimandlela* uthando lwenkosana uGangxa noZimkhitha Ngwandi luba nesiqhamo esinguCamagu. Olu thando, ngenxa yoku, luvusa ingqumbo nentiyo kumaphakathi akhusese isidima sekomkhulu, de azame ukubulala uZimkhitha nosana olo (p. 36). Loo ntiyo iyambhacisa uZimkhitha ahlangane noJola omnika uthando, de akhulise uCamagu ngothando (p. 18). UCamagu ozuze uthando lwenene kumzalikazi ongengowakhe ukhula enothando, athandane noGcisani (p. 21). Olo thando luluqilima lwenza ukuba uLumkile amthiye uCamagu, de amenzele iyelenqe lokumbulala, suka abulale uMpazamo ngempazamo, amenze abe negama lokuba

ngumbulali, agwetywe (p. 18, 168 & 171). UCamagu okhule ejikelezwe luthando, enothando, akubhadla ejele emsulwa uzaliswa sisixhiba amthiye engamazi umbulali kaMpazamo azimisele ukumfuna amfumane ukuze kuhlambeke igama lakhe (p. 27). Akuphuma etrongweni woselwa luthando lukaChuma, ishenxe kwakhona intiyo kufukame uthando entliziyweni yakhe. Kuthi kanti kunjalo, uthando lwakhe noGcisani lube kanti lusahleli nto nje lulilahle elinothuthu, luvutheleke bakudibana (p. 269). Oku kwakuqatshelwa nguLumkile, kuvuthela intiyo anayo ngakuCamagu, iphuphumele kuGcisani enze iyelenqe lokubabulala bobabini kodwa basinde (p. 172 & 203). Bakusinda, intiyo kaLumkile iba kukufa kwakhe (p. 185). Uthando nentiyo zixhentsa kunye enye iqaqambisa enye ngakumbi.

Kanjalo, kwincwadi, uVuleka Mhlaba, uBantu Zathu akunatyekwa ngesityholo sokubulala uDora umkakhe, uthi inkundla ingekamgwebi kodwa abe netyheneba ebantwini. Intiyo abantu abanayo ngakuye imbangela ukuba ange angathatha nobomi bakhe. (p. 48). UJolela othi esazi nje ukuba unguvenya mbulali kodwa athathe uxanduva lokuba ligqwetha likaBantu (p. 7). Oko ekwenza ngeenjongo zokutshonisa uBantu etyaleni (p. 8). Uba nentiyo ngakuBantu amnqwenelele okubi, nto leyo idula ngendlela amthiye ngayo uNoziqhamo othi ngenxa yothando analo kuBantu, azimisele ukulwa axhathise ngooxhongo ukuba amsindise ekufeleni ityala angalenzanga (pp. 8, 28 & 108). Uthando analo uNoziqhamo ngakuBantu lwenza ukuba athiye kwamapolisa lawo ajikelezana noBantu ngetyala akholelwa ukuba akanalo uBantu (p. 45)

Kwezi noveli zontathu, nakuba nje xa uzifunda uya kufumanisa ukuba ewe uthando lukho, kwimixholo ephambilu kodwa nentiyo ikwabalasele, intanganye nothando. *KUKhozi olumaphiko*, intiyo hayi uthando, isiseko sempixano nongcungcutheko. *KUmlimandlela* luthi xa luqala ukudubula uthando, intiyo ivumbuluke ime ngeenyawo, iqweqwedise umlinganiswa ongumchasi iye kumeyelisela eliveni. Kwincwadi uVuleka Mhlaba, uthando olungenasiseko sisiso, luzala ukuba umlinganiswa oyintloko abe lixhoba lentiyo.

UPrasad (2007: 4) xa acacisa oku kutyhilwa kule ngxoxo, ekucacisa oko ngokunika ingcaciso ngesithako Sohlahlubo-bunzuluwazi-sakhono uxoxa athi:

*Thus, Deconstruction is a tactic of decentering, a way of reading, which first makes us aware of the centrality of the Central term. Then it attempts to subvert the central term so that the marginalized term can become central. The marginalized term temporarily overthrows the hierarchy.*

Oku kuthethwa nokubethelewa ngulo mcaphulo, kwenzeke kwaselubala kuba enenen, umxholo wothando, nongowona ubuvezwa, ukhula kunye nentiyo kuba kungayo ukuqaqamba kothamdo, kwaye kukwangothando ukudula kwentiyo. Intiyo imkhaphelele eluthandweni uCamagu, wazuza uJola noGcisan. UBantu, intiyo yabantu imenza asondelelane ngakumbi noNoziqhamo. UMfazwe intiyo imkhaphelela endleleni kaCikizwa.

Nakuba ezi zibini uthando nentiyo zixhentsa kunye, kona luthando ebelinga linganobunganga, kodwa ngenxa yesiThako Sohlahlubo–buNzululwazi-sakhono, intiyo ibisisiqingatha sezi zibini esibunyhasheka, sivele sahlutywa, saqaqamba de safuna ukunga singedlula kuthando. Ngenxa yoku kube ke ngoko kwenzeke udediso okanye ke ulinganiso.

### 3.1.3.2.5 Izichasani ngokulinganayo: Ubutyebi / Ubuhlwempu

UMfazwe zisuka nje uvele waziphequa izibini ezichasana ngokulinganayo, ubutyebi nobuhlwempu, ngokuthi ezalelw wakhulela entluphekweni nasebuhlwentshini obungunozala wengcinezelo nocalulo, anxonxothele imfundu ebunzimeni, abe sisityebi ke ngoko. Yiva kule mizekelo; *Kwakunganyali ukukhe ndixajelwe nje esithabeni ngokuzidla nokuzicingela ngemfundu endiyifumene ngemali yamathambo athengiswa ngubawo... Ndandingomnye wabambalwa kakhulu ababhungce ngendlela engaziwayo kwiinziphlo zengcinezelo, ukuze ndide ndiphumelele imfundu enomsila* (p. 4).

Ulangazelelo lukaMfazwe lwemfundo, ibilulangazelelo lokutshintsha ubomi babantu bakokwabo kwaQaka, basuke enkunkumeni, kuphele indlala, bahluthe. Oko ukuva kwesi sivakalisi, *Nanjengomntu owayesandula ukuphuma emfuthweni waseYunivesithi, amehlo evulekile mayela nezinto eziyintambo yokubophelela uNtu ukuba angaze asuke enkunkumeni, ndazibona sendimana ukuzifumana ndithe xhwa ndaza kuma ngemikhono kwiimbutho zempi olwalusithi uninzi izikholisa ngezinto ekwakusithiwa azithethwa zingupoqo* (p. 5).

Xa uthelekisa ulangazelelo nemigudu kaMfazwe yokuzuza imfundo de ayifumane, ubunzima bemeko abufumene kuzo, imeko yezopolitiko nezentlalo yomntu omnyama uyifumana kwezi zivakalisi:

- i. *Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhoba alahlekelwa yimihlabu, ukuze nje oonyana bahambe bedudulelwu kwiindawo eziyimiqebedu efana nale yam, beyimipha echutywe yalahlwa* (p 5).
- ii. *Isixekwana sam nasiya sithe tshitshilili phezu komlambo singuxam wezadunge ukuxweba, qelete ngaphaya komlambo yidolophu yabamhlophe iyaqhelezela yimithi eluhlaza yehlobo neentyantyambo ezindidi-ndidi ezipikeleze zahombisa amapomakazi ezindlu, inyuse ithambeka kuya kuqabela kwinduli kaNtsikana* (p. 13).

Ukugqobhoza kwakhe afunde aphumelele, kuyazitshintsha izibini ezichasana ngokulinganayo, esikwinqanaba elingeantsi, intlupheko, kuso kuvela ubutyebi basengqonqweni nasemoyeni. Ngoko ke oku kwenze ukuba isiqingatha sesibini ebisibekwe kwindawo engezantsi sithabathe indawo yokuqala.

Ukuxunela imfundo phantsi kwentlupheko ibekukuxunela ubutyebi bantlobo zonke. Ulwazi aluzuzileyo lwenze ukuba azi ukuba imeko yokudada entluphekweni ayidalwanga yenziwe ngabakhohlakeleyo, ke ngoko wasebenzela ukuqhawula iintsontela zentlupheko kuhlanga lwakhe, ngemfundo. ...*ingakumbi unyana lo wam, kunye nalaa ntwana ithe dlundlu nje kancinci ingumhlobo wakhe wasesikolweni, oyise ubizwa ngelithi ngunyana kaMeva, inkathunkathu entamo ibomvu ngathi yihagu*

*ephaliweyo. Andikholwa ukuba ekucingeni kwakhe lo mfo kaMeva wakha wayiphupha nokuyiphupha into yokuba ndingaze ndibe ngummelwane wakhe ekuhlaleni, yiyeke eyokuba umntwana wam angaze adlale nowakhe njengeentanga ezifunda sikolweni sinye* (p. 2).

Isibini esikwizinga elingeantsi kwezi zibini zichasana ngokulinganayo, siba ngentla, kuba intlupheko nentsokolo izala ukudula kobutyebi ezingqondweni nangokucinga okutsho kuzale ubutyebi. Ngoko ke nakuba ngokwemo yentlalo ubutyebi ibobabamhlophe, abamnyama bethwaxwa yindlala, izinto, ziyatshintsha ngoMfazwe, kuvele ubutyebi entluphekweni, ububutyebi yena Mfazwe ngokwakhe kubantu bakwaQaka. Kunokutshiwo ke ngoko ukuba esona sibini ziphokeleyo yintlupheko. UDerrida (1972) ecatshulwa nguCuller (1983: 85) uxoxa enjenje ngezibini ezizichasani ezilinganayo:

*In a traditional philosophical oppositions we have not a peaceful coexistence of facing terms but a violent hierarchy. One of the terms dominates the other (axiologically, logically, etc.), occupies the commanding position. To deconstruct the opposition is above all, at a particular moment, to reverse the hierarchy (Positions).*

Kusekuhleni ukuba amagama okanye iingcinga ezizizibini ezichasana ngokulinganayo, ebomini nasentlalweni yethu, siqonda singaqondi, asizilinganisi. Kungoko ubutyebi, umzekelo, uya kufumanisa ukuba bubonwa njengento efanelekileyo, kwaye nonabo uyaxatyiswa. Intlupheko yona okanye ubuhlwempu, eneneni buthathwa njengento engento. Njengokuba kolu phando, kuphendlwa izibini ezichasana ngokulinganayo nje, kuyabonakala ukuba la magama azizibini ezizizichasani ngokulinganayo ayasebenzisana.

Ezi zibini ezichasana ngokulinganayo, **ubutyebi / intlupheko** *KUmlimandlela* zivila zisuka nje ebalini. UCamagu ukhulela abhadle ehlala kwaJola, unina uZimkhitha engasekho. Jola lowo ongomnye wabantu abadilizwa ziimfazwe waya kuzinza kuTsolo. UTsolo lowo xa liqala ibali uchithwayo kusakhiwa izindlu zabelungu kuloo

ndawo. Uyibeka elubala umbhali indlela abantu abaphulukana nemihlaba yabo ngayo, kuvulelwu abelungu iifama bona baya kugalelwu eRhubusana. Ngenxa yoku abamnyama badada kwichibi lentlupheko. Oko kuvakala kwesi sivakalisi; *Thetha inyani Gcisani, thetha inyani! Agragrama uyise kushukume amacangci ayeziindonga zezindlu zakuTsolo* (p. 22).

Ukuxinaniselana kwabantu eRhubusana nokuxinana kweengqondo zabo bezama ukuxobula ingubo yentlupheko, kwenza ukuba bazame ngeendlela ezingezizo ukuba batyebe, kutshintshe imeko. Oko kuvela kule mizekelo; *Yathathwa imihlaba yabantu abamnyama kuvulelwu abelungu iifama* (p. 30). *Ilokishi yaseRhubusana yakhula ngesiquphe, yaxinana. Kuloo ngxinano ahluma amadoda azizityebi ngokukhawuleza, kwanda ubugewu. Phakathi kwabo bahluma ngokukhawuleza kwakukho noLumkile. Wayekhaliphile uLumkile...ehletywa nokuhletywa ukuba akukho angayithengisiyo...* (p. 30). Xa uphicotha ukutyeba nokuhlupheka kwabantu kule ncwadi, uya kuphawula ukuba ezi zibini nakuba esi siyintlupheko sithathwa njengesikwinqanaba elingeantsi, ziyingana.

Ubutyebi babaMhlophe, nabasuka pheseya bethontelana bebizana kweli, bubunjwa ngokubhunyula abaMnyama, basale bengamakhatsu angenawo kwa umhlaba, bengamahlwempu (p. 30). Intlupheko abazibhaqa bekuyo, esetyenziswa njengesixhobo sengcinezelo ngabaphetheyo ngelo xesha, yenza ukuba babufune nasebumnyameni ubutyebi, ngeendlela ezimnyama (p. 30). Oko kutyeba kufumaneka ngolo hlobo kuzala ubuhlwempu basemoyeni nokungabi nenkohlakalo (p. 74). Kanjalo, intlupheko yenza ukuba baxunelw ukuwenda abantwana ukuze batshintshe imeko. OoGcisani nooCamagu, bafunda ngokuzinikela, ekugqibeleni bayaphumelela (p. 23). Kanti, uCamagu ozalelw entluphekweni ngenxa yenkohlakalo yabantu abakhathalele ukulondoloza izinto zabo ebomini, uyaloleka, omelele atyebe ngokwasengqiqweni, athi efika kwisikhundla sobutyebi ngokokuzalwa abe ebubutyebi yena buqu ngenxa yentlupheko athubeleze kuyo, waphuma ephethe

imfundu ngazo zozibini (p. 15 & 250). Xa iphawula ngezibini ezichasana ngokulinganayo iwebhusayithi eyi-Englishbiz.co.uk, yenjenje:

*When studying any kind of literature, it is worth looking for ways in which layers of meaning are being created, shaped or reinforced by sense of 'binary opposition'...Reocgnizing such binaries can open up ideas the writer is trying to express.*

Njengokuba kusenzeka kule ngxoxo, wakupeculula uhlube izibini ezikhoyo ezichasana ngokulinganayo, kuvumbuluka iiintsingiselo ezininzi. Kwazona ezi zibini zidula ngokuhluza intsingiselo yamagama athile asetyenziswe kwitekisi, njengokuba kusenzeka ekucazululweni kuhlahlutywa ezi noveli.

UBantu, uzalwa ngabazali abangabaphangeli, akhule enganabazali kodwa akwazi ukuba ngumntu onezinto (p. 10). Uneshishini, uhamba ngemoto (p. 68). Ubutyetyana anabo bummemela usatana buqu ukuba aze kungena kwakhe esisiqu esinguJolela, oba nento yokwenza noDora (p. 75). Ngenxa yoku ubutyebi anabo bumzisela intlupheko emoyeni nasengqondweni (p. 49). UJolela utya imali kaBantu ngoDora akugqiba ambulale ngezabo (p. 201). Ukufa kukaDora kuthi uBantu kumhlalele intlupheko ngokwasemoyeni kuba ujjisana nomthetho, uzama ukuzikhulula kwintsonela embophelela kukufa kukaDora (p. 133). Ubunzima abufumanayo bumenza atho noko enezinto ngokwentlalo kodwa angabi nakuzonwabela nakonwaba axhwaleke (p. 49). Uthi sele engasekho uDora, abe uJolela esazenzela kubutyebi bukaBantu, emfimfitha (p. 68). Ngalinye, uBantu ngokusebenza nzima ukuze abe nezinto angahlupheki, uphela ehlupheka ngenxa yokungahlupheki.

Njengokuba isiqingatha esikwizinga elingeantsi kwezi zibini zichasana ngokulinganayo isiso esikhokelela kwesinye kwinovel *Ukhozi Olumaphiko no-Umlimandlela*, kwincwadi uVuleka Mhlabu, sisiqingatha esikwinqanaba eliphezulu esikhokelela kweso sikwinqanaba elingeantsi.

Kule ngxoxo ingezi zibini zichasana ngokulinganayo, ubutyebi nobuhlwempu, okunye okuphawulekayo kukuba, abantu abamnyama bavela behluphekile, kodwa ukwenza kwabo, namandla engqiyo abanawo navela ngakumbi ngomlinganiswa onguMfazwe, badula njengezityebi ngokwengqiyo. Oko ke kuchasane namaBhulu, angurhulumente ophetheyo wengcinezelo ngokwakwincwadi *Ukhozi Olumaphiko*. Nakuba nje abamhlophe bezizityebi ngokwezinto zeli lizwe, eneneni kule ncwadi kudula ukuba neengqondo ezilambathayo kwabo. Yingqondo ‘elihlwempu’ nebuthathea ecinga ukuba ungumntu nje, ubalulekile kunomnye umntu. Yingqiyo elambathayo ecinga ukuba umntu ungamacikid’ iminyaka, isizukulwana ngesizukulwana, siyinyamezele loo nto. Kungoko ekugqibeleni abamnyama babhenqa amatshoba, bayilahle phantsi idyokhwe yobukhoboka, abamhlophe bazibhaqe bephuncukwe lulawulo.

### 3.1.3.2.6 Izichasani ngokulinganayo: Inkolo yobuKristu / Inkolo yemveli

Kwezi noveli zichongelwe olu phando zontathu, inkolo yobuKristu kanti nenkolo yemveli ziphakanyisiwe. Loo nto yenze ukuba kube kunokuthiwa phakathi kwezibini ezichasana ngokulinganayo ezikhoyo kwezi ncwadi, kukho ezi; **inkolo yobuKristu / inkolo yemveli**. Nakuba nje entlalweni yethu kumaxesha esiphila kuwo uya kufumanisa ukuba ezi nkolo zithathwa njengezingasebenzi kunye. Inkolo yobuKristu yayanyaniswa nenkcubeko yaseNtshona kanti eyemveli ithathwa njengokuba ihamba nenkcubeko yesiNtu. Indlela ezi nkolo ezivela ngayo kwezi ncwadi idiza ukunxibana kwazo, nakuba zahlukile apha naphaya, kodwa kukho apho zihamba zihlangane khona. Kolu phando ke akuzi kuxhentswa kuloo mba. Into egxininisekayo xa kuphendlwa indlela ezivela ngayo ezi nkolo kwezi noveli, kukuxubana nokusebenza kunye kwenkcubeko yasemzini neyakwaNtu ngazo. Kuvela nokuba, abaMnyama bayixabisile inkolo yemveli, kanti neyasemzini ingene yaphelela kubo. Oku kungqina amazwi kaRice noWaugh (1996), becatshulwa nguAbbas noSalimian (2012: 64), xa bagadla bathi:

*In fact, all the linguistic signs of a language as “a system of interdependent term in which the value of each term results solely from the simultaneous presence of the others are interrelated and meaningful in the very context in which they are used.*

Ezi nkolo zimbini xa uphendla incwadi nganye kwezi zichongiwego akukho nanye exajelwayo negxijwayo koko zivezwa njengeziseko zomntu, zisebenza kunye. Kwezi noveli kuthethwa ngecawa, inkonzo, abefundisi, iminyanya, ukuhlonitshwa nokuhlonelwa kwamangcwaba. KuVuleka Mhlaba, isahluko sokuqala sinesihloko esingala mazwi, ‘Iminyanya indijongile’ (p. 7), abuya acace la mazwi ngokuthi xa uJolela athi, ‘Masibe sisithi wena iminyanya indijongile’, kum lo msebenzi lubizo, yintwaso mhlawumbi ukuba ungumntu wesiXhosa, ndawuphiwa ngamawethu (p. 8).

La mazwi athethwa nguJolela xa aqhajazayo ezigwagwisa exoka esenza ngathi yinxaxheba yakhe ukuba isigwebo sikaBantu sixhonywe. Aveza inkolelo yokuba abangasekhoyo abafi, koko baphila kwelemimoya kwaye benza konke thina basaphilayo esinganamandla okukwenza. Kunjalo, xa abhekisa ekusindeni kukaBantu, ngendlela eveza intiyo anayo ngakuBantu, uthi, ‘Unabantu bakhe uYehova, akuyazi loo nto?’ (p. 7). Xa abhekisa kuye elakhe ithamsanqa ulithatha njengesenco seminyanya kodwa kuba xa abhekisa ekusindeni kukaBantu, uveza inkolo yobukho bukaYehova.

Okubalulekileyo kokokuba nguJolela othetha ngeminyanya nangoYehova kwiphepha elinye, kwincoko enye. Kuzo zombini ezi meko uzama ukunika ubungqina ngobukho baMandla angaphezu kwawomntu kwaye loo mandla anguYehova neminyanya ngokukokwakhe ayalingana. UBantu likholwa kodwa kunjalo, inkolo yemveli neminyanya uyithobele kuba akubhungca etrongweni ucetyiswa ukuba ayokwenza umsebenzi wokuqonda ngokufa afe ngako uDora kwabangasekhoyo, akwenze oko (p. 9). UBantu uthi akufika eXesi angakhangeli nje umzi wakokwabo kodwa abuzise ngamangcwaba (p. 10). Uthi umalume kaBantu xa abhekisa kuBantu, ‘Ezi zinto ingangathi ziyndlalo wena Mtshana, kodwa ziyathetha, isiNtu sinzulu kwaye

akunakuze usiggibe' (p. 10). Oku kubonisa ukuba ebomini bukaBantu iminyanya inenxaxheba nendima enkulu kwaye baya kukholelwa oko.

Oku kuhlanganiswa kwezi nkolo zimbini ndaweninye kuvela naxa uBantu athi kwakuhlokomu intsimbi yecawa, akhumbule ukuya ecaweni njengoko bebesenza noDora esaphila. Endleleni eya khona udlula emangcwaben. Akufika uthetha abhekise kuDora ngokunga uthetha naye ephila, 'Imbeko yokukwenzela ilitye ndiza kuyenza mfazi kungekudala (p. 37).' Akugqiba ukuthetha loo mazwi uya malunga nendawo eyintloko athandaze. Emva koko ubuya athethe enjenje, *Gqwidi ngento enye nje mfazi, uhambe ungenzanga nelinye ilizwi, ungayalezanga kwanto, ungasebezeli nabanina ukuba ubulelw ngubani na. Yimfihlo leyo okhethe ukuza kulala nayo apha kweli fihlo* (p. 38).

Intshukumo kaBantu emangcwaben idiza ngokuphandle ukusetyenziswa kwezi nkolo zombini, njengezibini ezichasana ngokulinganayo ezietyenziswe zakwizinga elinye. Uthetha abhekise kuDora kuba ngokwenkolo yemveli abangasekhoyo bayeva, bayathetha, benza konke nangaphezulu kokuba thina sinakho. Ukholelwa ekuben uDora unakho ukumveza umbulali wakhe. Kunjalo, uyazi uBantu ukuba izinto zonke zikwasesandleni sikaThixo, uyathandaza. Usenokuba ucela uThixo ukuba amveze umbulali kaDora, ukuze yena Bantu lihlambeke igama lakhe. Akubukulwa ngabantu becawa besithi ungumbulali, ubaleka aphaphatheke uBantu ebuhlungu aye kutsho emlanjeni.

Xa kucaciswa ngalo mlambo encwadini kuthiwa unesiziba esaditywayo kodwa esiyindawo ekubhaptizwa kuyo abantu. Lilonke ubani angathi sisiziba ekuthandazwa kuso. Kanti kwelinye icala ngokwenkolo yemveli umntu ngamnye uneminyanya yakhe esemlanjeni. Ilingcinga ezaziphethe ngelo xesha alapho kunokuthiwa zingumthandazo wokucela uncedo njengoko iyindawo yokuthandaza leyo xa kubhaptizwa kanti kunokuthiwa ucela uncedo kwabaphantsi. Umba wenkolo

yobuKristu neyemveli njengezichasani ezichasana ngokulinganayo kwincwadi Umlimandlela uvela kule mizekelo:

- i. Yada yagaleleka imini awayethandazela ukuba ingaze ifike (p. 9).
- ii. Kwesinje sona isakhiwo, inokuba uYesu uza ehamba ngeenyawo, yaphala yenjenjalo ingqondo yakhe (p. 62).
- iii. ...andinalo ithemba lokuphindha ndimfumane, uThixo ebemzise ngokwakhe kum, ndamlahla ecaleni kwendlela (p. 70).
- iv. Ubuye apho waya kulaa ndawo yakhe aguqa kuyo, wazibika eNkosini....Wayethandaza athandaze eme aginye amathe, avule amehlo abhekabheke kuba ebesuke weva ngathi kukho ucwashu cwashu apha endlwini, aphinde athathise (p. 79).
- v. Lo msebenzi mntwana wawuqingqelwa nguThixo kwasekudalweni kwakho, ibingekhe inkosi ikugcine ixesha elide kanganaka kanti akukho nto ikugcinele yona (p. 241).
- vi. Wathi ebemile egobile, waguqa ngedolo, wawacela amaZulu ukuba amboleke iindlebe. “Ndilapha Jolinkomo, ndilapha Jola wam omhle! Ndingumoni onkone, ndixolele Bawo.”
- vii. ...wayevakalisile kuMfundisi ukuba unomsebenzi omkhulu afuna ukuwenza, ukuya kucoca ingcwaba likaJolinkomo... (p. 160).
- viii. Amangcwaba asiyondawo yakuthukisela (p. 170).
- ix. ...obu bukhosi bakho yintsikelelo owambathiswa yona ngumama wakho ubona nje. Nangoku ndiqinisekile, wonwabile apho akhoyo. Ujolinkomo yena ube sisandla seshologu elithe akusithela lakugcina yonke le minyaka kula manzithinzithi udlule kuwo (p. 268).
- x. Lippi ingcwaba likaMpazamo...Ndiza kuya kumbona ukuze ndiyo kubeka ilitye (p. 270).

Imizekelo yokuqala emihlanu, i-v, ibonisa inkolo yobuKristu ukwendela kwayo ebantwini, ukukholelwa kwabantu ekuhlangulweni nguThixo nasekubeni ubomi babo

busesandleni saKhe. Kanti imizekelo, vi-x, nayo ekwamihlanu ibonisa ukukholelwa kwiminyanya. Kumzekelo – iv, uthi ethetha ebhekisa kuJola ongasekhoyo uCamagu abe ebhekisa kuThixo. Uzibika kumnyanya wakhe nakuThixo ngaxeshanye. Oku kungqina oko kukhankanywe ngentla malunga nokusetyenziswa nokulinganiswa kwezibini ezichasana ngokulinganayo, inkolo yobuKristu neyemveli. Xa kugxininiswa ubuni bezibini ezichasana ngokulinganayo, njengezi kuxoxwa ngazo kwesi sihlokwana, akakushiywa amazwi kaAbbasi noSalimian (2012: 64), xa baxoxa bathi:

*Language has the capacity to provide dualities that give birth to ideas and carry meanings.*

La ngamazwi angenakuphikiswa nangubani xa kubhekiswa kubuni bolwimi nakwizichasani ngokulinganayo ezifumanekayo kuncwadi. Nakwezi ncwadi, njengoko sekubonakele kukugqalwa kwendlela ulwimi olusetyenziswe ngayo, okudulisa ubukho bezichasani ngokulinganayo neentsingiselo ezidandalaziswa zizo kuzo.

Kwincwadi *Ukhozi Olumaphiko*, uMfazwe xa indlandlatheka naye iveni uthandazela ukuba mayiwe, kuloo mthandazo yena unethemba lokuba amapolisa angafa aye kwamtyholi yena aye eZulwini (p. 11). Inkolo yobuKristu yiyo ebethelela ubukho bezulu nesihogo. Xa abaleka ebethwa entlanganisweni kusithiwa uyimpimpi usabela emadlakeni (p. 36). Emadlakeni kukholelwa ukuba abantu abalapho bayeva, xa uMfazwe engakwazi kuthetha naba baphilayo bangamniki thuba ubhenela kwabo balele ukufa ukuphalaza intlungu yakhe. Kwaye ngokuqinisekileyo ikho iminyanya yakhe ephumle kula madlaka, anokuba ubhekisa, uphalaza imeko akuyo kuyo. UNorris (1982: 31) xa acacisa ngesiThako Sohlahlubo-buNzululwazi-sakhono, egxile kumba wezichasani ngokulinganayo, uxoxa enjenje:

*Deconstruction is not simply a strategic reversal of categories which otherwise remain distinct and unaffected. It seeks to undo both a given order of*

*priorities and very system of conceptual opposition that makes that order possible.*

Xa kuchazwa indlela abantu ababulawa ngayo ngokumasikisi mhla benze umngcelele bebuza ukufa kukaKK eziseleni kuchaza kuthiwe, ‘...ilifu elimnyama labugquma ubuso besibhakabhaka, yasonga iimpiko iNgelosi isothuka isimanga esinje (p. 55). Emngcwabeni kaMachule uyisemncinci kaMachule uyathandaza, ebuza kuThixo ukuba siyinina isono sabo bamnyama, kwaye ukweliphina icala kukho elabo neleentshaba zabo (p. 63).

Kule ncwadi uMfazwe ngalo lonke ixesha egaxeleta engxakini okanye eza kwenzakala, kukho umthendevu wenja ethi gqi yakugqiba inyamalale kodwa ngenxa yayo asinde (pp. 51, 121, 168, 176, 194). Kunokuthiwa ke ingumqondiso weminyanya. Kukho inkolo yokuba xa uphuphe injá, yiminyanya leyo.

Ngenxa yokuba nakule incwadi, akuba sengxakini uMfazwe kanti nabantu babhenela kuThixo okanye iminyanya. Kanti nakweziya noveli zimbini oku kubonakele. Ngoko ke izibini ezichasana ngokulingana inkolo yobuKristu nenkolo yemveli zisetyenziswe kunye, ukupuhhlisa indlela abantu abaziqonda ngayo, nendlela ezizinze ngayo de zayinxalenye yenkcubeko yabantu xa zizombini. Kwakho, kungqineka ukukholelwa kwabantu kubukho baMandla angentla kwawomntu. Okugxininiswayo bubuchule obuvunjululweyo bendléla ezi zibini ezinxityaniswe ngazo, oko kwenza ukuba kungabikho siphangela esinye.

### 3.1.3.2.7 Izichasani ngokulinganayo: **Ukukhanya / Ubumnyama**

Zikhankanyiwe iintlobo ezizizo ezinovelí zintathu zichongelwe uphando kwaye zontathu zifana ngezinto ezizezi; uxhalabiso, uloyiko, ukuxinzeleleka kwasengqondweni komlinganiswa oliqhawe nokwayintloko. Kwaye kuzo kukho ukufa. Ngoko ke ixesha elininzi umlinganiswa oyintloko udada kwiilwandle zeengxaki, uthubeleza kwizithokothoko, ulwa notshaba. Ngenxa yoku, ubumnyama

buyagunya. Nalapha kwezi noveli ubumnyama obukhankanywayo amaxesha amaninzi bubumnyama obudiza amanzithinzithi, iimeko ezimaxongo, ubumnyama ngokwasemoyeni nasengqondweni kumlinganiswa. Phambi kokuba kuqhutywe nale ngxoxo yezi zibini kuxoxwa ngazo, ubumnyama nokukhanya, kubalulekile ukuba kugqalwe amazwi kaElbow (2002: 51) apho axoxa athi:

*Even when people try to overturn or to reverse the traditional dominance in a polar opposition – proclaiming for example that dark is better than light, ...it just means that the underdog is defined as the overdog, and we are still left with thinking in terms of dominance or hierarchy. One side is privileged.*

La mazwi acatshulwego kaElbow adandalazisa kanye okwenzeka kwezi zichasani ngokulinganayo kuxoxwa ngazo kwesi sihlokwana. Njengoko sekukhankanyiwe engxoxweni xa bekubhekiswa kwizibini ezichasana ngokulinganayo ukuba, esi sithathwa ngokuba sinexabiso, samkelekile sinikwa ubunganga kuneso singuwabo. Kwakho, kwathiwa isiqingatha esisekhohlo kwezi zibini seso sinikwa ubunganga kuneso sisekunene. Apha kwezi ncwadi, kwenzeka okuchasene noku. Kungoko la mazwi kaElbow kunokuthiwa angena twatsa koku kuza kubhentsiswa yile ngxoxo.

Kwezi noveli, xa kuthethwa ngezibini ezichasana ngokulinganayo, kukho **ubumnyama / ukukhanya**. Ukunyusa uxhalabiso, uloyiko, umlinganiswa uye ebekwa enzulwini ekude kube ngathi akazi kuphumela. Oku kubonakaliswa ngale mizekelo ecatshulwe kwiinoveli zontathu:

- i. ... *walubukela urhatya lukhula ngokukhula...Ingxolo yamasele yaqalisa nje ukuba kulale ubumnyama, yaqinisela lwakusondela urhatya, yada yakhula yakhula yayingxokolo bakudibanisa ubusuku* (p.49).
- ii. *Hayi ke wancama wathi ndwanya wajamela amanzi, lakhula ithunzi lada laza kufika kuye...layambathisa yonke indawo, walubukela urhatya lukhula ngokukhula* (p. 49).

- iii. *Bahamba ubusuku* (p. 49).
- iv. *Ndililolo mna ngokwam, waziphendula* (p. 49).
- v. *Wahlala, bahamba ubusuku* (p.50).
- vi. ‘*Kusebusuku, hamba uyokulala Thangana*’, *wafumana elo ekugqibeleni* (p. 60).
- vii. *Kukuthini ukulinda kude kube namhlanje ukuze izokukhumbula ukuba “umntu endandimbona engcemba noDora bethenga igrosari yayingulo mfo”* (pp. 199-201).
- viii. *Ndaphakama kancinci, ndafika ndingqongwe bubumnyama, ndazixeleta ukuba mandisuke endaweni yamaxoki kuba hleze ndisuleleke nam* (p. 38).
- ix. *Imoto yokuqala evelileyo ithe yakundihlaba ngezibane, yangathi indibona ngaphakathi* (p. 48).
- x. *Phandle kwakuthe cwaka oku kusimanga, iinkwenkwezi esibhakabheni zincinciyela okokugqibela ngelo xesha lensesi* (p. 108).
- xi. *Ndavula umnyango kancinci...gxididi phantsi, bandamkela ngoko nangoko ubusuku belizwe lamakhala nezicithi ezinukayo* (p. 139).
- xii. *Ndithe ndifika zabe zisitsho izithonga ezivakalayo ezantsi phaya ekudeni, yayibonakala ngezibane idolophu yaseThongo* (p 140).
- xiii. ...*zithi zakuthi waxa iinyembezi azisule ngomkhono webhatyana emnyama ekwakukhanya kuyo kuphela amaqhoshana ambala ugolide...* (p.9).
- xiv. *Lasuka lacima emini kuye ilanga* (p.18).
- xv. *Ngokuhlwa kwaloo Lwesihlanu, lingekade lifike ukuvela edolophini nexhegwazana awayehlala ekhuliswa lilo, waya kugityiselwa ngaphaya kweentsimbi kwesimnyama issisele...* (p. 18).
- xvi. Kuyacaca ukuba wathi qwaka nje kuba ukothuka kwakhe, **ilanga** kwakungona lisedabini elikhulu **lixhwithana namathunzi** okuphela kwemini (p. 71).
- xvii. *Ukhe wema umzuzwana ebukele intsasa iswabuluka* (p. 94).

Kwimizekelo-i no– ii, uBantu uye ephelelwa lithemba xa athi sele esecaweni abukulwe abalekwe ngabantu besithi ungumbulali. Uye egutyungelwa ziingcinga zokungaboni kamva, ulahla ithemba. Okuya kurhatyela kukhulayo ngokwalo mzekelo, kukuya kutshonela kwethemba, linyibilika engqondweni nasentliziyweni kaBantu. Kumzekelo –iii, ubangathi uyabubona ubumnyama obuye bumkhulela emoyeni, obudiza udandatheko. Kuye bubusuku, litshone tshoce ilitha lethemba lokusinda ekugwetyweni lihlabathi. Ude akhuphe amazwi obulolo kumzekelo wesi-iv angqina oku. Ubunzima obenziwa kukuzibona engenamandla akuzihlangula nakuzihlamba obusemoyeni wakhe benza azive eyedwa, eze enganabani. Amagama, ‘ukukhula’ no’bahamba’, aqaqambisa ukuye entywila elwagciben iweengcinga ezingenathemba uBantu, ngokuya eyicinga imeko yakhe uye engaboni ngathi kungakho isisombululo. Wakufika kobu buthuba ungmufundi wencwadi, kukhula ixhala noloyiko lwezigqibo anokuzithatha phatsi kwale meko. Le meko ifikelela kuvuthondaba xa acinga ngokuzintywilsela emlanjeni ahleli phezu kwavo.

Amazwi kaNoziqhamo kumzekelo–vi, abhekisa exesheni kanti akwangumqondiso wokuvuma ukuba yonke into inxesha layo, kukho ubusuku, kukho ukusa. Lilonke ufun aphumle, azolele ixesha lobumnyama esazi ukuba kuza kusa. Kumzekelo-vii, ukusa kuyafika engqondweni kaBantu. Atsho akwazi ukucinga nokukhumbula isinxibo awakha wambona esinxibile uJolela ehamba nenkosikazi yakhe. Nkumbulo leyo etsho ivuse ezininzi zime ngeenyawo, kukhanye engqondweni yakhe ukuba lonke ixesha ebelele obentlombe, uJolela esidla kuye ebuhlanti. Lisombululeke iqhina impendulo yomntu obulele uDora ivele kwakuye yena Bantu.

Kumzekelo wesi-viii, uMfazwe limtshonela emini, kumnyama ebomini bakhe uphelelwa lithemba namandla, uzibona ephoxwe nguNokuzola ithemba lakhe nangabantu bakwaQaka abamchila bamgxothe okwempundulu besezwe uluchwe lobuxoki nguFriday. Kumzekelo we-xi, uzibona eze, ebuthathaka, kumnyama emphefumlweni yanga isithatha semoto sityhila obo buze bungaphakathi. Ngaphezulu, ithwabaza ngobusuku esoyika. Olu loyiko luxube noloyiko

Iwamangomso akhe, engumpha ongenamva namphambili. Ukusa kuvela ebomini bakhe xa kulo mzekelo we-xii, aya kwaNkosi uZamlandela eza kuzuza uncedo lokusaba atsibe imida, aye kuzibandakanya nemibutho elwela inkululeko. Uzibona noko enekamva.

Oku kusa ngokwendlela ekuchazwa ngayo apha, akukathi gqibe njengoko nohambo lukaMfazwe lusaza kuqala, oluya ekukhanyeni. Uthi esaqala ukuthi kwasa xa asinde ekubanjweni ezitishini ngamapolisa, athi sele esithi umfumene uloliwe oya eThongo, suka libuye lithi cimi elo litha lethemba xa loo loliwe emiswa ngamapolisa kukhangelwa abo basabayo ukuya ngaphaya kwemida yeli. Usinda ngezikasibi, azibone ethwabaza kwaNti, bubuye bonke ubumnyama, bugubungela umoya wakhe. Kuthi kunjalo libuye lithukuze ithemba akuyibona idolophu yaseThongo, izibane zikhanya, kumzekelo we-xii, afumane amandla amatsha nethemba elitsha. Emva koku uthi sele exeelwa ngobungozi boluhambo ngumzingeli, ale ngelithi asisiko lwakowabo ukubuya umva.

Ubumnyama buneentsingiselo ezininzi kumaAfrika. Kwaye isinxibo esimnyama siyathetha. Oku kungqinwa nguIsiguzo (2015: 3) xa axoxa enjenje:

*The black colour is the symbolic colour for funerals in almost all parts of Africa. It is the official mourning cloth at funerals especially the ones that involves a person who died at unripe age-not the death of an old member.*

Xa umamele la mazwi, ingqondo ibaleka iye kwisinxibo sikaCamagu, kumzekelo-xiii, emi emkhumbini egwetyelwa ukubulala umpazamo. Esi sinxibo, ngokwamazwi kalsiguzo, kunokuthiwa umbala lo waso, ubonisa intlungu kaCamagu, ngokufa kukaMpazamo. Oku kufa kukaMpazamo kulikrele elizinkcakuba macala, ubuhlungu bokushiywa ngumhlobo wakhe okwesibini, ukutyholwa ngokumbulala. Apha kulo mzekelo, umbala wesinxibo kunokuthiwa, uCamagu uzilele ukufa kukaMazamo kanti, ngokwesigwebo asifumanayo, esifana nokungcwyatwa ehleli, uzilele nokwakhe ukufa, ukufa ngokomphefumlo.

Lilonke kunokuthiwa, umbala wesinxibo uqaqanjiswe ngumbhali ukudiza imo akuyo ngokwasengqondweni nasemoyeni. Kumnyama kuye, ngokwekamva lakhe kodwa kunjalo, likho ithembra eliluzizi elicaca lingacaci ngokwala maqhoshana agolide. Kumnyama kunjalo, kukho ukukhanya nokuba kukhangeleka luzizi. Uyagwetywa, uwgetywa iminyaka evisayo, uwgetyelwa ukubulala engabulalanga. Obu bumnyama besi sinxibo, bubumnyama bokuba engenathembra engenabani. Akujonga ngaphambili ebomini bakhe, akho themba, umzekelo we-xiv. Ubumnyama besisele, kukuphela kwethembra, ufana nongcwatwywe ehleli kuba uwgetywa iqela leminyaka, akanathembra lakuphuma esaphila. Ukuvalelwa kwesi sisele kubonisa ukutshabalala kwekamva ebeliqala ukudubula, kumzekelo we-xv.

Ngokwenene kuyalityalwa ngaye ethuben, de abantu bacinge ukuba wafa (p. 75). Kumzekelo we - xvi, kungoLwesihlanu wokuphuma kukaCamagu ejele, apho athe wadibana noGcisani othe semkhwelisile wamshiya ecaleni kwendlela. Oku kuxhwithana kwelanga namathunzi obumnyama, ziingga ezigubungele uGcisani othi semshiye esithuben, uCamagu abe ecinga ngaye, abe ebephethwe sisazela sokuba wafana nomngcatshileyo ngokutshata noLumkile (p. 79). Akazi nokuba makacinge ngekamva lakhe noCamagu okanye asele enyamezela umtshato wakhe noLumkile azibophelele kuwo (p. 79). Nangona ekule meko uGcisani, unovuyo lokuba usaphila uCamagu kodwa unexhala lokuba kuza kwenzeka ntoni kuye yena Gcisani. Kumzekelo we-xvii, uCamagu emva kosuku ephumile etrongweni, okokuqala emva kweminyaka esetrongweni, emva kweminyaka engenabomi, uva impepho yentseni, ubukela ukuqala kwemini ekukuqala kobomi bakhe obutsha.

Ngokwale mizekelo, ezi zibini zichasana ngokulinganayo azilinganiswanga, njengoko besekutshiwo, ubumnyama butshatshela ukuzoba iimeko zengqondo nezasemphefumlweni. Eyona nto ingaqhelekanga kukuba isibini esiqaqambayo nesitshatshelayo ibeseso sithatyathwa njengesikwinqanaba elisezantsi. Lilonke, kunokutshiwo ukuba kwezi ncwadi ezi zibini zichasana ngokulinganayo ziphequlwe

okanye kwensiwe udediso, esisezantsi sithabathe izinga elingentla saza eso saziwa njengokuba siso esikwizinga elingentla sangezantsi.

### 3.1.3.2.8 Izichasani ngokulinganayo: Ubomi / Ukufa

Kuzo zontathu ezi noveli izibini ezichasana ngokulinganayo, **ubomi / ukufa** zikho. Kwenzeke okungaqhelekanga ukuba esona siqaqambayo kwezi zibini ibe sesi sithanthwa njengento engeyiyo nenganqwenelekiyo, ukufa. Akothusi ke oko kuba kaloku iintlobo ezizizo ezi noveli, kuyanyenzeleka ukuba kubekho ukufa ukuze ibali libe nokuqhubekela phambili. Ingakumbi ku *Vuleka Mhlaba noMlimandlela*. Phambi kokuba kuqhutywe le ngxoxo phantsi kwesi sihlokwana, kabalulekile ukuba kugatyulwe izigcawu ngamazwi kaDan (2005), ecatshulwa nguAhamadi nabanye (2013: 726) xa aphawula ngezi zichasani zibini, ubomi nokufa. Mve xa athi:

*...life and death may be in opposition with each other, but the concept of the life after death can intervene the two issues.*

Umamele la mazwi acatshulwe ngentla, kucace phandle ukuba ezi zibini zinxibene, ubomi nokufa. Ukufa kuphinda kubelisango lobomi, oku ke kungenkolo yobu Kristu kanti neyemveli. Ubomi buxhomekeke ekufeni, ukufa sisandulela sobomi. Loo nto yenza kuthi noko la magama ezizichasi ezichasana ngokulinganayo, kuphinde kufune ukukuseka oko xa ujonga ingcingane yokuba ukufa ekuggibeleni asikuko ukuphela kobomi.

Xa kuliwa idabi kuyafiwa, xa kuthethwa ngomshologu amaxesha amanizni kukho ukufa, xa kuphandwa ityala elisisintsompothi kuzokuba kukho ukufa. Apho kukho ungzulwano ngezigalo, kunyathelwana ngoobhontsi, kukho imfazwe, abantu bayabulawa. Ukufa ke ngoko, kuphambili kwezi ncwadi kuba ibali lihutyekiswa phambili sisizathu sokufa kwabantu. Kunjalo ukufa oku kudulisa isibini esichasana nako ngokulinganayo, **ubomi**. Ixabiso lobomi licaca kwakufiwa, loo nyaniso iyatyhileka kwezi noveli.

Ngokwale meko yezi ncwadi, njengokuba kwizibini ezichasa ngokulinganayo kudla ngokuqaqanjiwa esi sithathwa njengento entle nenexabiso kuzo kwenzeke ukuba kuqaqanjiwa esi singento, ukufa. Oku ke kwenza ukuba ezi zibini zizalane kanye neziya bekugqitywa kuxoxwa ngazo, ukukhanya nobumnyama. Kunjalo, oku kufa kuqhubekeyo kwenza ukuba kubekho ubomi. Kukufa kwabantu ngokudutyulwa okwenze ukuba bafungele ukulwela ubomi obumngcono. Kwaye batsho baqonde ukuba kusemfazweni, imfazwe yebala. Abantu abalwela amalungelo abantu abamnyama bayabulawa abanjengoKK (Ukhozi Olumphiko, p. 8).

Kungomngwabo kaKK apha uMfundisi uChalana akhuthaza, ehlupheza abantu ukuba baqine edabini ukuze babe nobomi obungcono, *Akukhalwa emfazweni*. *Ukuba luya kukuvuyelela utshaba. Kuya kuthi ukuze kulunge, lakuwisa omnye wethu, siwise babebabini kweliya cala. ...Apha phakathi kwenu mabavele babe baninzi ooKK kuzokucaca ukuba esi sisigalo sesiphelo sengcinezelo nobukhoboka ebekubo yonke le minyaka. Uthi akuva la mazwi uMfazwe omelele afungele ukutshintsha ubomi* (p. 77).

Inkungu nelanga yabantu ababenze umngcelele bekhalaZela ukubulawa kukaKK, bagraywa ngerhuluwa. Ububi nentlungu yaloo mini buvela kule mizekelo: *Yayibubutyadidi igazi, liyimijelo enkcekcezayo, igazi leentsana ezidlule bezisathi ziyancla, igazi lamadoda ahambe engayolelanga, igazi leentokazi eziggithe zingayalezanga, washiyeka uhodoshe ebala indyebo yaonyaka* (p. 55). Le nyhikityha yokufa ichazwa sesi sivakalisi, ayibathomalalisanga abantu, koko ukufa kwenza ukuba bakubone ukubaluleka kokulwela ukuzuza ubomi obungcono, apha kungekho mntu uya kuphinda abulawe okwenja. Ngoko le nyhikityha yokufa ibenze bavuka umnyele nangaphezulu, bakudela ukufa.

Ukufa kukaMachule nomnye umntwana wesikolo, kubuyisela ubomi bukaMfazwe kuye, azibone ehlonelwa emva kokuba ebengazelwe nto kubonwa inyoka kuye (p. 62). Kwakhona, ukufa kwabantu ngokutshela emotweni, ekuthe kanti ngumgibe

nesandla sikarhulumente (p. 102 & 157), kumhlutha ubomi uMfazwe akutyholwa ngokuba nguye obabuleleyo, azive efe ephila. “*Ubabulalele ntoni abanye aba?*”

*Wandixhuzula*

*umxhelo lo mbuzo, yakruneka intliziyo yam okuphinda-phindiweyo...Ndaqubuda ndajonga emhlabeni andathetha* (p. 159).

Emgazi, ukubulawa kukaSikhotosho noMfuphi ngamakhwenkwana abavukeli (pp. 176-177), kusindisa uMfazwe ekufeni kuba ooSikhotosho babulawa bafe besiya kubulala yena. Ngoko ke, ukufa kwabo kube bubomi kuMfazwe. Emva koku uMfazwe okokuqala uba nesibindi abulale ukuze kusinde ubomi bakhe, abe nobomi (p. 177). Ekugqibeleni ubuyela kwaQaka eyiJaji, enobomi abebunqwenela, obokukhululeka, kwaye enegunya nesandla ekuncediseni ukutshintsha ubomi babantu bakwaQaka bubengcono, nto leyo awayeyilwela.

Kule ngxoxo yezi zibini; ubomi / ukufa, kudula ngakumbi oko kuxwaywe sisithako Sohlahlubo-buNzululwazi-sakhono. Ngokuye kuhlutywa, kucazululwa itekisi kuye kuvela iintsingiselo eziliqela. Oku kukweswa nguNorris (1982: 197), xa axoxa athi:

*Any word they might utter, even within the simplest of didactic intents-say, while actually pointing at an object- would still leave its meaning open*

Izibini ezichasana ngokulinganayo, **ubomi** / **ukufa** zikho nakUmlimandlela. UCamagu, uthi ekuzalweni kwakhe, xa aqala ukufumana ubomi efika ebomini, agagane nokufa kumphuthaphutha ngezandla zamaphakathi ambona njengehlazo, kodwa asinde. Sele esindile ubuya aphantse ukufa ngokutshela endlwini nonina kodwa nalapho uyasinda (p. 12). Ukhula engumntwana ongenabomi kuba ukufa kukanina kumhlutha ubomi obunqwenelwa nguye nawuphi umntwana, ukuba nomama. Uncedwa nguJola amnike ubomi, abizwe ngaye, abenomama. (p. 12). Xa asekwesikaMlebese, onwabele ubomi okukhangeleka buqhakazile, impumelelo eyibona ivele ngeempondo, suka ukufa kukaMpazamo ngempazamo, kumhluthe obo bonyana ebenebhongo ngabo, afe ehleli xa egityiselwa kwesimnyama isisele

njengombulali. Ukufa kukaMpazamo bumthabathela ubomi uCamagu (pp. 10 & 18). *Kwathetha ukuthi ikrwalana elingekadibani namashumi amabini eminyaka libotshwa izandla neenyawo lingcwatya lihleli* (p. 12). Ngokunga oko akwanelanga, ukufa kukaMpazamo kuthabatha ubomi bethemba lakhe lokugqibela, uJola (p. 19).

Uyasinda ekufeni xa kusitsha itrongo yakwaNongqongqo, aphile adle ubomi etrongweni. Uthi esekufeni etrongweni, azame ukuba nobomi ngokuba afunde izifundo zomthetho (p. 12). Uvuka mpela ekufeni, abesebomini kwakufa inkosi uGangxa, aqale akhunjulwe ukuba wayekhe wakho, kuthandazelwe ukuba anga angabakanti usadla ubomi, ukuze athabathe isikhundla sobukhosu babeNguni (p. 36). Ukuphuma kwakhe etrongweni ayokuwela kwaMfundisi uLiwa kuvusa unyana kaMfundisi uMthimkhulu asuka afane naye ngokumila nenkangeleko kanti nobudlelwane phakathi koMfundisi naye iba bobonyana noyise (p. 97). Mhla abuya etrongweni, udibana noGcisani ekuthi noko ebengaquinisekanga ukuba wafa okanye usaphila, ambone ephila (p. 69). Ukudibana kukaCamagu noGcisani buvuke phantsi ubomi babo buba sisizeka bani sokuphela nokufa kukaLumkile, othi ezama ukubabulala, suka kufe yena. Basale bona benobomi ngokufa kwakhe (p. 184). AbeNguni, emva kwenzame zokumbulala elusana asinde cebetshu, bamnika ubomi obungaphezu kobo bafa mhla wayevalelwa, ubukhosu, abuzuziswe ngunina noyise abangasekhoyo (p. 268). Konke oku kuvela kule ngxoxo, kububungqina bokuthetha nguLechte (1994), ecatshulwa ngPinkus (1996: 1) xa axoxa athi:

*There is, with respect to the very structure of language, no proper context to provide proof of a final meaning [there is a process of continual deferral].*

Xa kuhlutywa ezi zichasani ngokulinganayo, kudula ukungazinzi kwentsingiselo yetekisi, oko kuzalwa kukungazinzi kweyegama okanye nasiphi isixhobo esixhasa umxholo, ze kungabikho mxholo kunokuthiwa unika intsingiselo eggibeleyo.

UBantu Zathu, uthi kumnandi enobomi suka ukufa kukaDora inkosikazi yakhe kumhluthe ubomi afe ehleli (p. 26 & 48). Ujamelana nobomi bokuba ngumbulali,

engabulalanga, abe umbulali kaDora ephila kamnandi. Ukufa kukaDora, kumenza alande iingambu zobomi bakhe, imvelaphi yakhe (p. 10). Kananjalo, ufumana ubomi obutsha phantsi kweemeko ezibuhlungu, ubomi awayesele ecinga ukuba bafa mhla watshata uDora, ubomi noNoziqhamo (p. 107). Ukusithela kukaDora ebomini bakhe ongasekhoyo, kumsondeza ngakumbi kuNoziqhamo. Uthi naxa sele ekhetha ukufa kunokuphila, uNoziqhamo ambuyisele ebomini (p. 108). Ubomi bokufa ephila bumenza aphilele ukuba angafi engamfumananga umbulali kaDora (p. 108). Ukufumana umbulali kaDora kuko okuza kubuyisela ubomi bakhe yena Bantu, nasebantwini abesele wafayo kubo uBantu zathu, into ekhoyo ingumbulali. Akude avele uJolela njengombulali, uBantu usinda ekufeni, azuze ubomi bakhe kwakhona (p. 232).

Ukuwuphetha lo mhlathi kuqapheleka ukuba imeko yezi zichasani ngokulinganayo, ubomi / ukufa ifana naleyo yobumnyama nokukhanya indlela ezivezwe ngayo. Kuqaqamba ukufa kuba ezincwadi zingokuphulukwa bubomi kwabantu abathile. Loo nto ke izalwa kukuba, njengoko sekutshiw, zizinoveli zophando, ithrila nomshologu.

### 3.1.3.2.9 Izichasani ngokulinganayo kubuni bomlinganiswa

Xa kuthethwa ngobuni, kubhekiswa kumombo womntu, kubekiswa kumlumbo neentaba, ummandla nendawo aphuma kuwo, kubhekiswa kubuzwe bakhe kuquka ulwimi nenkcubeko yakhe. Igama lakhe, eli abizwa ngalo walithiywayo nalo liyinxalenye yobuni bakhe umntu. Ungazichaphazelanga ezi ndawo, ingakumbi esintwini, akuzichazanga ngokupheleleyo. Isichazi-magama i-Your Dictionary, ibuchaza ubuni yenjenje:

*The definition of identity is who you are, the way you think about yourself, the way you are viewed by the world and the characteristics that define you. An example of identity is the person's name.*

I

Kanti sona esiyi-Free Dictionary sichaza yenjenje:

*The Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its distinct culture.*

Kule nkcazelو isuka kwezi zichazi-magama singathi xa kuthethwa ngobuni, ubuni yilento inguwe, indlela ozibona ngayo, obonwa ngayo lilizwe neempawu zakho zasebuntwini. Iqela oyinxalenye yalo, nokuba kungokobuzwe, uhlanga, iqela ngokwasentlaweni, indawo ohlala kuyo, nesizukulwana oyinxalenye yaso. Ekugqibelni negama eli lakho, kuba liyinto owaziwa ngalo, libubuni bakho. Ezi noveli zintathu zichongelwe olu phando zinemixholwana emininzi neembono ezitshintshatshintshayo, nto leyo eyenza ukuba zibe nesakhiwo esingelula. Oku ke kukhuthaza ukuba umfundu wencwadi abe nokubatolika, abacazulule abalinganiswa nezenzo zabo ukuzama ukuvala nokuqhagamsehalanisa izithuba ezikhoyo. Ibalu kuzo alihambi ngamgca wempuku koko lithi liphambili libe libuye umva, ngoluhlu lwezindyondyiseli-mva, ngokwenza njalo kube kutyhileka okuninzi ngabalinganiswa.

UCamagu liqala ibali engumbulali, egwetywa ubomi etrongweni. Okokuqala umfundu wencwadi, wazi uCamagu olibanjwa. Naye yena Camagu, xa abhekisa kuye, uthetha ngebanjwa, xa azichazayo uzichaza njengebanjwa.

*Ukuba ibingeyiyo into yokuba uselikrancukrancwana elingaka ngendisithi mfana wam hamba uyokujinga okwenja entanjeni, kodwa ke ngeemfefe zale nkundla uyaxolelwа ngelithi uya kuhlala etrongweni usebenza nzima, ubulaleka yonke imihla usadla ubomi kude kudlule iminyaka engamashumi amabini (p. 9).*

Uthi ingqondo yakho isetyisa oku, unombono webanjwa nabanjwa umbulali, lo Camagu mnye uve ukuba ungumpolitiki. Uthi phezu kwesi sigwebo sokubulala abuye arhuqelwe enkundleni ezokugwetyelwa ukuba sisithunywa sokusasaza iinjongo neempembelelo zomzabalazo wabantu abamnyama ababesilwela inkululeko (p. 10). Olunye ulwazi oluvelayo olumchazayo ukuba ungubani, ligama nefani yakhe, unguCamagu Ngwadi. Ungumpolitiki, umbulali, ikrwala.

Etrongweni, ubizwa ngokuba nguKrwala. Asinto iqhelekileyo ukubanjwa kwekrwala elisandula ukuphuma esuthwini. Akabizwa ngagama lakhe etrongweni, kuthiwa, ‘krwala’. Lakuphelelwa elo kuba ixesha lihamba, ithuba lobukrwala lidlula, ubizwa ngoNgwandi. Ufumana ubuni obutsha. Kunjalo, obu buni ayibobakhe ncam, abunguye kuba akangowakwaNgwandi, uNgwadi nguyise kanina. Akamazi uNgwadi akazi kwanina lowo kuba watshaba esemncinane. Lilonke obunye ubuni bakhe naziwa ngabo ekuhlaleni kukuba uyinkedama. Uyise akamazi nokuba ngubani (p. 12).

Ngenxa yokungabi nabuni, engaziwa ncam naye engazazi wamkela ubuni obungebobakhe bokuba unguJola. UbuJola obo udibana nabo ngokucholwa akhuliswe nguNkosikazi Nkabi, owayesaziwa ebizwa ngesiduko sakhe uJola. NguJola ke owamnika igama lokuba unguJola, emnika isiduko njalo, kuba wayebiza uZimkhitha unina kaCamagu ngeso siduko. Abe uZimkhitha yena enyanisweni enguMpandla. Ukuba nguJola ongengoJola kwakumsondeza kunina omzalayo owayebizwa njalo. Waba ke unxityiswa ubuni obungebobakhe naye wabamkela kuba akazazi ukuba ungubanina ncakasana. Wakuva konke oku, luyakhula usizi nenkxalabo ngoCamagu kumfundu wencwadi. Oku kucacisa ukubanjwa komntu ongenabani, ongazaziyo.

Ixesha elivisayo esetrongweni limtshintsha, ukuhamba kwexesha kumnika ithuba lokukhula esiqwini, abe yingxilimbela yomfo, lilonke kuvela ubuni bakhe obutsha. Le nkangeleko yobungwanzilili imela izinto ezimbini, ubuni bobubanjwa, ukoyikeka kwakhe okubethelela ububanjwa. Xa ezichaza uthi ‘uyinkosi yamabanjwa’. Kudula obunye ubuni, akalobanjwa nje uleloyikekayo.

*Andilobanjwa nje mna. Ndileli kuthiwa leloqobo. (p. 13).*

Kukhula ukungazazi, akanandlela yakuzichaza kuba akazazi ukuba ungubani, wamkela lula lendlela abonwa naziwa ngayo, ibe bubuni bakhe. Ude nangenxa

yokungabi nathemba lakuphuma etrongweni ayibone njengekhaya lakhe, indawo aza kufela angcwatyelwe kuyo (p. 13).

Ukungqubana kobuni obungafaniyo kuvakala xa esithi amabanjwa kuye akanakubizwa ngegama elingu ‘Camagu’ kuba likude kwisenzzo asenzileyo. Ukuthi ‘camagu’, kukuthi ‘enkosi’, kuthiwa enkosi kumsebenzi okanye emntwini owenze umsebenzi omhle. Elo gama liyamhaba kuba waziwa ‘njengombulali’. Oku kubonisa indlela abantu abambona ngayo, exela ubuni bomntu.

Kubugqomogqomo bakhe, kudula undileko nesidima anaso nakuba elibanjwa, ade athi amanye amabanjwa, emazi njengomntu obuleleyo, amhloniphe, hayi ngoku akusithiwa ubulele koko ngenxa yegazi elinzima analo nesithozela ngokokualwa. Kuthi kuba ubuni bomntu buvezwa nayinkangeleko okanye iimpawu anazo, abenegama abizwa ngalo ngamanye amabanjwa, athi ‘Chief’. Yena uthi uyinkosi yamabanjwa ngenxa yobude bexesha alihleli nasaza kulihlala etrongweni, isigwebo sakhe esikhulu netyala agwetyelwe lona, phofu aziyo yena ukuba akazange abulale Mpazamo koda uzibona njengoko ihlabathi limbona. Amanye amabanjwa ke wona ayemphe elo gama ngenxa yewonga nondileko.

*Wakhula ke waba newonga elabangela ukuba aphiwe elinye igama lokuba nguChief. Abafika kukudala elapho etrongweni babede ngenene bacinge ukuba ngenene uChief Jolinkomo lo yinkosi, bothuke kakhulu xa kusithiwa, hayi sisiqhulo sasetrongweni nje eso. Kodwa xa umjongile uChief lo uyiyo ngenene inkosi kukuthini ukuthi akayiyo? (p. 14).*

Apha umbhali usebenzisa isigqebelo esixwaye uphuphelo. UCamagu uzalwa yinkosi nangona yena engayazi loo nto kwaye ingaziwa mntu loo nto kwabakufutshane naye. Ubuni bokuba ngumbulali, abunamatheli kuye, bukhatywa ligazi lakhe kuba akabulalanga, kwaye uyinkosi, inkosi ke ngumkhuseli wohlanga nesizwe, inkokeli. Nakuba obona buni bakhe bungaziwa kodwa buyala ukufhlakala, buyazineza.

Ikrwala eliyinkedama elingumbulali nelizibona njengebanjwa loqobo inkosi yawo, libonwa ubukhosи bokwenene ngamanye amabanjwa, alihloniphe. Oku kuzakuzela okuza kuvela ngoCamagu, ukuba uyinkosi. Yena, ngenxa yokungabazi ubuni bakhe, wamkela bonke obu ahlangana nabo abunikwa ngabantu. De kuvele umbulali, xa kuthethwa ngobuni bakhe, kukho izibini ezichasana ngokulinganayo, inkosi / ibanjwa. Inkosi ngumgcini-mthetho kanti ibanjwa ngumaphuli-mthetho.

Iingcambu zobuni bukaCamagu umfundu webali uziva kakuhle kwiphepha lama – 36, xa abeNguni belahlekelwa yinkosi yabo ngokusutywa kukufa, uGangxa bebhula besela befuna nasemnyameni umntwana anokuba mhlawumbi unaye ngaphandle ukuze aze kuthabatha ubukhosи. Ingcombolo ngaye umfundu uyayivezelwa, kwaye imveza njengenkosи ngenene, kodwa abe yena engekakwazi oko. Ilizwe nalo alikwazi oko kuba loo nto iyasetyezwa.

Akuphuma etrongweni, uphuma engenalo kwa ikhaya. Engazi ukuba makabheke phi. Ubuni bakhe bobukhokeli obuphikisana nobo bobubanjwa buyaziveza xa athi edinga kwaNti, abone umfundisi ehlaselwa ngootsotsi, alwe amsindise, abe njalo ufumana indawo yokuxhwarha. Akubuzwa igama uthi unguMhlobo, asuke afumane obunye ubuni kubantu abangazi ngemvelaphi nemballi yakhe. Uthi ngokuxhwarha apha afane nonyana kamfundisi ongasekhoyo, uMthimkhulu bade abantu bathi ungunyana kaMfundisi uLiwa. Obu buni ubenza ikuhi lakhe ngexesha esoyikela ukudula kobuni abushiye ngemva etrongweni. Ukusasazwa kwabantu bakuTsolo, baye kulahlwa abanye eRhubusana, kugqumelela okwexeshana ubuni bakhe aziwa ngabo.

Ngebhaqo, mhla abuya etrongweni, engaqondi uhlangana noGcisani, yena angasamnakaniyo, kuvuke ubuni bakhe, uCamagu kaGcisani, uCamagu owayekrele, uCamagu owayebanjelwe ukubulala uMpazamo. Ngolo suku kanye, uyavela umbulali kaMpazamo uLumkile ongumyeni kaGcisani. Izinja zakokhulu ezizingela uCamagu, nazo ziyambona. Izehlo zezo ntsuku ziphelela ekubeni kuxibilike ubuni bobubulali obungebobakhe, avele ukuba akangowakwaMfundisi

koko, unguCamagu Ngwandi, ongengoNgwandi onguGangxa inkosi, uLangali-yakhanya.

Ubuni bobubanjwa bumazise nakubantu abakude kuba etrongweni kungena iindidi zabantu beendawo ngeendawo. Ukubhadula ayokuwela kwamfundisi enguMhlobo, kumhlanganisa neli nye iqela labantu. Umfundisi neziphathamandla zetrongo, ziba likhonkco elimdibanisa nobona buni bakhe, ubukhos. Konke oku, kushwankathelwa ligama lakhe uCamagu, elibubuni bakhe, ngenene icamagu livumile. UWolfreys (1998: 7) ugadla enjenje xa axoxa ngomba wobuni, ukuba buyintoni kanye:

*...any definition of any identity is only ever possible because of that which is not that identity, because of that which is different from it. Identity is constituted and only possible by difference. It is not simply a question of the difference at the heart of any single identity. It is not merely a question of my saying that I know who I am through recognizing that you are not me, that my 'I' is constituted differently from the 'I' you call me... . Identity as a concept is only articulable because of a field of other concepts, principles, ideas which serve in its articulation.*

Olu luvo luvakaliswa ngulo kaWolfreys lugxininisa ukuba ubuni bungachazwa ngokuqala wazi ukuba yintonina engebobuni. Kanti asinguloo mahluko wodwa onokunika ingcaciso ezeleyo ngobuni kuba akungethi ndingumthile, oyinto ethile nje ngokujonga okwahluke kulo usecaleni kwakho, nangokuba engenguwe. Xa kuthethwa ngobuni, kuthetha ngemithetho eqwalasela ukuba buyintonina ubuni kwaye neembono ezixhasa oko. Ngalinye le ngxoxo isibuyisela kwinkcazelot ecatshulwe kwizichazi - magama ezicatshulwe ekuqaleni kwengxoxo ephantsi kwesi sihloko.

UMfazwe ukhula engena buni bumbi ngaphandle kokuba ngumntwana wakwaQaka, indawo ehluphekileyo negutyungelwe yintsokolo. Ukhula eyona nto aqala azazi ngayo yintsokolo nebala lakhe elimnyama. Kaloku waziwa ngoyise ophila nomfundisa ngokuthengisa amathambo. Uthi esazi leyo, axelelwe ngobuni bakhe

obulibala lakhe elimnyama, nelingumqobo ekuzuzeni ikamva alinqwenelayo. Oko kuvela kwesi sivakalisi silandelayo:

*Ezinye zazibuya zingxengxeza ngovelwano ngelithi ziyayibona inkqubo yam yesikolo engenakulinganiswa nayo nayiphi na kwabamhlophe nabebala, ingxaki nje kukuba ndimnyama, ingekho mdleni karhulumente ke ngoko into yokuba kufundiselwe ubugqirha umntu omnyama (p. 4).*

Ubuni bokuba ngumntu omnyama ohluphekileyo kuba ngumqobo endleleni kaMfazwe yokufezekisa amaphupha akhe kodwa oko akumethisi mandla. Uyafunda, de ayitykeze abenemfundu enomsila, abeyititshala. Iyatshintsha indlela yokwaziwa, aziwe njengomntwana wokuqala kwilokishi yakwaQaka ukuzuza imfunod enomsila. Abeyititshala yezeMbali. Ngenxa yefuthe leencwadi zezopolitiko azifunde eyunivesithi, waziwa njengompolitiki. Ako kumfake enkathazweni. Mve xa athi:

*Nanjengomntu owayesandula ukuphuma emfuthweni waseYunivesithi, amehlo evulekile mayela nezinto eziyintambo yokubophelela uNtu ukuba angaze asuke enkunkumeni, ndazibona sendimana ukuzifumana ndithe xhwa ndaza kuma ngemikhono kwiimbutho zempi ekwakusithiwa azithethwa zingupoqo.*

Kusenjalo, uthi ngokutshintsha kobuni bakhe, azambalazele ukutshintsha intlalo nobomi babantu bakwaQaka, ukuqala kubantwana abafundisayo ngokubarhabulisa kweyona nyani egqunywe bubuxoki bembali, abanjwe kuthiwe unyola umbuso esweni. Aziwe njengomqolobi (p. 10).

Idumasi lokubanjwa kwakhe livusa abantu umnyele kuba bona babemthatha njengeqhawe. Abathakathi abazizicaka zikarhulumente wengcinezelo bazama ukumenza ungcothoza ale, baqonde ukuba mabamtyabeke ibala lobumpimpi, emva koko, abantu bayeka ukumazi njengetitshala eliqhawe koko babona inyoka yempimpi (p. 36). Ubuni obububumpimpi buyamambatha, ade anikwe igama lokuba ‘nguQhimq qoshe’, elithi unamacala amabini, emini liqhawe ebusuku yimpimpi.

Ukwaziwa kwakhe njengempimpi, kumhlutha ubuni bakhe, ukuba yititshala, ukuba ngumntwana wakwaQaka nekhaya lakhe. Ngenxa yesityholo negama elitsha lobumpimpi, nokufunwa kwakhe ngamapolisa njengesaphuli – mthetho, uyalishiya elakokwabo awele imida ayokuzibandakanya nemibutho elwela inkululeko (p. 126).

KwaZamlandela, xa aye kuxhotyiselwa uhambo lobomi bakhe bokuya kuzimanya nemibutho elwela inkululeko, okomzuzwana uyabulibala ubuni bakhe aziwa ngabo obo bobunyoka, azive eliqhawe xa abona apho kuxhonywe imifanekiso yakhe yobuqhawe kwimidlalo nakumakhuphiswano eembaleki. Oku kuzama ukuncedisa uMfazwe ukuba ubume bengqondo yakhe butshintshe. Angaziboni njengoko ebonwa ngabantu bendawo yakhe koko azibone njengoko ihlabathi limbona. Endleleni eya eThongo, eza kuphelela eMgazi, ubonwa esikhululweni sikaloliwe ngabantu amazi ngokugqwesa kwiqakamba, bambize ngegama aweyebizwa ngalo u'The Eagle'. Oku kuveza ukwahluka kobuni bakhe ngokwamehlo abantu.

Ufika emideni ubuni bobuqhawe abukhunjuzwe buvuselelwa koko akubone kwaZamlandela ngaye, nangabaxhasi bakhe ezitishini kumenza kuvele ubuni bokuba liqhawe, oko ebefudula enabo. Oko kuvakala kumazwi akhe xa umzingeli emcenga ukuba ajike angayi eMgazi kuba uyakufela endleleni apho athi, 'Andinako ukubuya umva. Asisiko lakowethu ukubuya umva' (p. 147)

Nangona kunjalo, ubuni bobumpimpi busamambethe, kude kuthiwe uyintlola eMgazi (p. 160). Waziwa njengentlola de kuzanywe ukuba aye kubulawa, kodwa akubonisa ubuqhawe abulale abahlaseli angabavukeli, uyamkeleka, anikwe igama elitsha lokuba liqabane. Uzuza ubuni obutsha. Impumelelo yokulwela inkululeko yoMzantsi Afrika, ayinxalenye yayo imnika ubuni obutsha kwakhona. Ubuyela kwaQaka enguMfazwe, oliqhawe lomzabalazo, uyise kaZubuye, ijaji.

Ubuni bukaMfazwe bonke obuvela kule ngxoxo, bushwatyaniswe bashwankathelwa ligama lakhe. Igama esele kutshiwo ukuba kwalona libubuni. Liyilento kuthiwa

nguwe, nawe uyilento lithi uyiyo. Uzalwa ezalelwa kwimfazwe yobuhlanga, ethe cwaka, emnika ubuni bebala lengcinezelo nentlupheko. Ikwa yile mfazwe emenza abonakale njengeqhawe kwindawo ahlala kuyo, kuba ulwa iimbophelelo zengcinezelo ezifuna ukumbandezza ikhamva azoyise, afunde ayokuma ezinkwenkwezini.

Akoyisa leyo imfazwe uqala entsha, eyokulwa idabi lobumnyama beengqodo zamawabo, eqinisa kubantwana bendawo yakhe. Loo mfazwe imbeke etekenini, anyathelane ngoobhontsi norhulumente wengcinezelo, ibe yimfazwe yakhe naye. Iziphumo zayo kukuba abahlali balwe naye besithi uyimpimpi, mfazwe leyo kungelula ukuba ayoyise ephakathi kwabo. Imthathe iyokumbeka ngaphaya kwemida aye kuzibandakanya namaqela alwela umzabalazo ngethemba lokuba uya kubuya ayilwe kakuhle imfazwe yake nooFriday. Ulwa iimfazwana endleleni eya eMgazi ukuze ade abe uyamkeleka. Ekugqibeleni imfazwe uyayiphumelela uMfazwe, bayakhululeka abantu abamnyama.

Xa ujonga ubuni obuziindidi ezithe zavela, kuMfazwe kunye noCamagu ngokwengxoxo le, ayisuki ingcingane ephambili exwaywe sisiThako Sohlahlubo–buNzululwazi–sakhono sokuba intsingiselo yegama ayinye. Naxa ujunge ubuni bomntu bubunjwe ziintsingiselo ezsuka kwindlela azazi ngayo nazibiza ngayo, ukuya kuleyo aziwa ngayo kanti nenkcubeko yakhe aphila phakathi kwayo, enezinto eziyinqobo eziyimikhomba ndlela neenkolelo zayo.

Xa kuthethwa ngesiThako Sohlahlubo–buNzululwazi–sakhono, uCuller (1983: 88), egxinisa ukungangqinelani kwaso malunga nokuba unobangela ungaphezu kwesiphumo uxoxa enjenje:

*If the effect is what causes the cause to become a cause, then the effect not the cause, should be treated as the origin.*

Le ntetho yale ngqondi yakwaCuller isibuyisela kwinkcazelo nakwingxoxo ngezibini ezichasana ngokulinganayo ezivela kumba wobuni. Kuthiwe ubuni yindlela ozibona ngayo wena nendlela abantu abakubona ngayo, behkelwa ziimpawu onazo nokwenza kwakho, kanti konke oko kuchatshazelwa kokukungqongileyo.

Ubuni bukaMfazwe okanye obukaCamagu obuvelayo ekugqibeleni, obobunkokeli, nobuthandazwe, bubo obuyintsusa yako konke abadlule kuko, bebizwa ngamagama ababizwe ngawo, benikwa iiimpawu ezizizo nezingezizo, kukuba kubo kukho ubunkokeli. Bubunkokeli kubo obubabeke ezindleleni ezintle nezimbi, ukuze ubukrelekrele nokomelela kwabo kudule elubala, bafanelwe bubuni obuvela ekugqibeleni.

Ubukho bezichasani ngokulinganayo ngokobuni kuBantu buvela ngokufanayo nakuCamagu. UBantu ungubantu ongenabani ebunyanisweni kuba akasenabazali, batshaba eselula, kodwa unomntu onguninalume. Uthi enguThangana, kodwa umkhomba-ndlela wobomi uwufumana kulonina ngoninalume uJulius. UJulius olitshipha ongasagodukiyo, ungunobangela wokungaxabisi kugoduka kukaBantu, ophela eqhela ubomi baseKapa ngaphezu kobaseXesi, apho isinqe sabazali bakhe sikhoyo, namadlalka abo. NgokwaseXesi uBantu uyinkedama, elitshipha, kuba iwabo ngamagquba (p. 10). UBantu ngokwaseKapa ungusomashishini onesakhono (p. 68).

UBantu ulikholwa kanti ukwakholelwa nakwizinto zemveli (p. 37 & 39). Isambakanya sokubulawa kwenosikazi kaBantu, uDora aze uBantu abe ngumrhanewa senza ukuba ubuni bakhe butshintshe, abantu bangaboni Bantu ongusomashishini kodwa umbulali (p. 8 & 37).

Ngaphezu kokuba esaziwa njengombulali, uphinda anukelwe kukuba aziwe njengesela lemali (p. 68). Oku ke kungena ekhwapheni lobuni bokuba ngumbulali (p. 68). Obu buni bobubulali, nangona uBantu ezazi ukuba akabulalanga uphelelwa

ngamandla xa abantu bengamniki thuba koko bezimisele ukumgculela. Oko kumsinda de anqwenele ukuzibulala (p. 48).

Ukuwa kukaDora kumnika igama elitsha elombulali kwelinye icala kuvela obunye ubuni bakhe bokubizwa ngoNoziqhamo iprofesa eyaziwayo nehlonitshiwego, kuba ngexesha asengxakini yokunatyekwa ngetyala, uxhaswa nguNoziqhamo (p. 59). Oku kwenza ukuba basondelelane ngakumbi baqapheleke (p. 51).

Obu buni babumini bumphatha kakubi uBantu, ngenkxaso kaNoziqhamo, bumenza azimisele ukubuhlamba, ngokwenjenjalo uzama ngamandla ukufumana umbulali wenkosikazi yakhe. Ngoko ke, obu buni busisithuko, bufuduswa kukuba ade akhumbule nto edibanisa uJolela noDora, kutyhileke nobunye ubungqina (p. 201), abe uBantu uba liqhawe ekusombululeni isishiqi esohlule amapolisa sokubeka elubala umbulali womfazi wakhe (p. 228). Nakuba kungathiwa kwathini emva koko, kuba isiphelo sebali sisekusonjululweni kwentsindabala, uBantu ubuni bakhe ngokuqinisekileyo buyatshintsha. AkangoZathu obulele umkakhe ebantwini njengoko bekunjalo koko uliqhawe lendoda elimlwele kwade kwasekugqibeleni unkosikazi walo.

Umba wobuni kuncwadi umbhali uwubonda, awuzamazamise kuba uhamba ncakasana neziganeko zebali, ukukhula kwempixano noxhalabiso, emthatha emoja kumaziko ngamaziko umlinganiswa oliqhawe noyintloko kwezi ntlobo zenovel. Kungoko ufumanisa ukuba ubuni bomlinganiswa buvela ngeendlela ngeendlela kwaye nakuba bubunye, iimeko zebali zibenza buvele buzizinto eziliqela, ukuzama ukufeza injongo ethile. Xa kuqwalaselwa izibini ezichasana ngokulinganayo kumba wobuni, akukwazi ukuba kungade zibekwe etekenini, zalathwe kuba zivela ngendlela elula kodwa engelula. Ubuni abunakwalathwa gameni kuphela, bungenakwalathwa kwizehlo nezenzo zomlinganiswa kuphela, bungenakugqitywa ngeembono zabanye ngaye, okanye iqela aphila nalo nahlala nalo kuba ngokwenjenjalo kuya kuba kubuywa nganeno kakhulu kweyona nto ubuni buyiyo.

Ngokwaba balinganiswa kuxoxwe ngabo, kwezi noveli, kucaca phandle ukuba ngenxa yeendima abazidlalayo nabalungiselelwe zona ekubunjweni kwabo, ubuni babo bayamene kakhulu nomxholo wommiselo. Ngaphezulu, njengamaqhawe kwezi ncwadi, ngokwenjongo yombhali, iimeko abahlangene nazo zinge zingabanika buni bumbi kodwa abanamathela.

Umsebenzi wesiThako Sohlahlubo–buNzululwazi–sakhono ubuya kuba awenzekanga ngokuchanekileyo ukuba konke okububuni obuvelayo kubo abupecululwanga, kuveliswe njengoko itekisi ibeka, ukuze kudule ukuhamba iziphikisa kwayo, mhlawumbi okwensiwe ngabom, ngeenjongo zokuxhalabisa umfundsi, ukubopha amaqhina ukuze kudula amandla omlinganiswa, nokuze iqhawe, njengoko kulindeleke njalo kwiinoveli ezizezi ntlobo, liphume lithwele umqhele woloyiso. Yona ingqondi uDerrida (1986) ecatshulwa nguWolfreys (1983: 7), ubeka enjenje:

*The identity of the principle of identity itself is...constituted by difference...the principle of identity implies difference....Difference is indispensable for the principle of identity itself.*

Okwenzekileyo, xa kuqwalaselwa umba wobuni ngokwale ngxoxo, nakuba umntu emacala mabini ngokwesentalweni engenako ukugqibelela, umba wobuni kwezi ncwadi uqaqambisa ukuba icala elihle lomntu aligqunyelelwa kuphele lelibi. Njengoko sibonile ngabo aba balinganiswa, inyani iboyisile ubuxoki, inkohlakalo yoyisiwe bubulungisa, ukukhanya kuboyisile ubumnyama, ubuhle baboyisa ububi. Lilonke, ubuni, budula ikakhulu kwakubakho izichasi neyantlukwano. Okuchasene nokuthile, kwenza okokuba oko kuchasekayo okanye kuchaswayo, kudule ngakumbi. Ubuni bomntu, obubangela ukuba ahluke kwabanye nahlulwa ngabo kwabanye, yindlela eyahlukileyo yakhe yokuwenza neyeembono. Kungoko uDerrida agxininisa ukwahluka.

### 3.1.3.2.10 Izichasani ngokulinganayo ngokwakwisini: Udoda / Ukhomokazi

Ukulijonga nokuliqonda ihlabathi kunye nako konke okusingqongileyo ngokwendlela nenkolelo yaseNtshona kwenza ukuba lonke ixesha kusoloko kuzanyelwa ukuba kugxininiseke ingcinga yokuba kwezi zibini zichasana ngokulinganayo kukho esingentla ngokwezinga kunesinye, oko ke kwenze ukuba sisoloko amaxesha amaninzi singathathelwa ngqalelo eso sithathwa ngokuba sikwinqanaba elingeantsi.

Xa kuthethwa ngezibini ezichasana ngokulinganayo ngokubhekiselele kumba wesini, kuxhaphakile ukuba kuncwadi, nkqu nakolu lwesiXhosa, ufile xa uqwalasel ezi zibini ubudoda bubekwa kwinqanaba elingetla ze ubukhomokazi bubekwe ngezantsi. Xa acacisa oku uMuzaffar (2000: 3), uxoxa athi:

*Western thought rests on a dualistic belief that sees that there are two sides to everything, a good side and a bad side. The good side will therefore insist on erasing all that is considered bad. Needless to say, one of the problems with such mentality is that it neglects to comprehend that the judgement as to what is good or bad falls in the hands of a selected group of people who are limited in their perception to their own backgrounds and mindsets.*

Okwenza umdla kwezi noveli zichongelwe olu phando, bubukho bezi zibini zichasana ngokulinganayo, ubudoda nobukhomokazi kodwa zibekwe zakwinqanaba elinye. Xa kuthethwa ngomba wesini, amaxesha amaninzi ubukhomokazi bunendlela obujongwa ngayo, engezantsi kuleyo kujongwa ngayo ubudoda. Oko ke kubangelwa yingcinga ecalanye ongafika kukho iimpawu ezilindelekileyo kabantu abangoomama nezilindeleke kwabo bangamadoda. Xa aphawula ngalo mba uHelgeson (2012), ecatshulwa linqaku *iGender Performativity in Life & Literature* (2013: 1), uxoxa athi:

*Gender role stereotypes refers to the features individuals assign to men and women, and these features are not assigned due to an individual's biological sex (male or female).*

Ujunge oku kuthethwa kulo mcaphulo, xa ufunda ezi noveli zontathu, uqwalasale abalinganiswa abadlala indima etyhulu, amadoda nabangoomama, ufika icala ngalinye lingadlelekanga. Okuqaphelekayo kukuba, nakuba abalinganiswa abangamaqhawe okanye abaziintloko bengamadoda, umbhali ukubeka kucace ukuba

intetho ebolekwe emaNgesini yokuba, kuyo nayiphi impumelelo yomntu oyindoda, sikho isandla somntu ongumama. Kwakhona, xa uqwalasela ezi zichasani ngokulinganayo, zixwaye amantshontsho azo azezi; **ukomelela / ubuthathaka**. Kuyinto eyaziwayo ukuba ukomelela kwayanyaniswa nobudoda, ubuthathaka nobukhomokazi. Ingakumbi xa kubhekiswa kubuthathaka nokomelela ngokwasemzimbeni.

USaule, kwezi noveli zontathu, wenze udediso okanye uphequlo lwezi zibini, ngokwendlela abazoba ngayo abalinganiswa neendima abanika zona ngokwasebalini. Oku kucaca xa uva indlela abachaza ngayo kule mizekelo ilandelayo icatshulwe *kUmlimandlела:*

- i. *Lahluba ikrwala kwaphuma ingxilimbela yengadluma yomfo osukileyo egadeni, into enezoso ngathi iza kuxhasa izulu. Into awayezoyisa ngayo iziphatha-mandla lo mfo ligazi elinzima... (p. 13).... wada wasisiqololwana sendodana ezimisele ukuya eFort Hare emva kokubhala imatriki eWelsh High School (p. 25).*
- ii. *UGcisani khona yena wayeyintokazana ekrebhekrebhe, ekweli xabiso lokumana ukurhiwulwa zizinto ezigezayo zaselokishini... (p. 25)*
- iii. *Umfo omkhulu ukususela oko waqabuka ingqondo wathana qhwe noMpazamo...ekuthe xa bekwibanga lesithandathu kwangenelela intwazana uGcisani ...hayi ke yasisithathu esingenakwahlulwa bani eso, abantwana ababetshintshiselana ngendawo yokuqala minyaka le eluviweni esikolweni. Bada benza isimanga khona kulo wokungenela kwabo imatriki unyaka, babambana ngendawo yokuqala bobathathu (p. 25).*
- iv. *Akuqhzuka eWelsh uLumkile, waba ngumfo omana ukusebe-sebenza edolophini, waza ngaloo ndlela wakwazi ukuzithengela izinto ezibukekayo nawayemana ezigudla ngazo kule mpi ingangooGcisani isafundayo ...Wayekhaliphile uLumkile esezenza ngamandla, ehleywa nokuhletya ukuba akukho nto angayithengisiyo kwezisemthethweni nezingekho mthethweni (p. 30).*
- v. *Yile venkile iTrees Fashions, le yayonganyelwe yinkosikazi yakhe ekwakudla ngokuthiwa ngayo, 'ukuba ibingengoGcisani lo, la mashishini kaLumkile ngengaqhube kakuhle kangaka (p. 30). Ewonke nje uGcisani wayephuphuma ubomi... Akululanga ukuncoma umfazi wenye indoda ngobuhle, kodwa*

- uninzi lwaluyitsho loo nto naxa lwaluyisebeza... Naxa wayeliqhakraqhakra elingakhethe bani ekuncokoleni wayenegazi elinzima elalibangela ukuba nimniike imbeko nokuba akakho phakathi kwenu (p. 67)*
- vi. *Kwaba kungona aqwalasela umfanekiso, yayinguLumkile nyhani, emfanekisweni sele eliqina lendoda, Wayengenakungabunakani obuya buso butsobhileyo, nalaa mehlo atsolo ngathi ngawomntu ocinga iqhinga (p. 47).*
  - vii. *"UCamagu? Ngubani lowo?" "Ngulo mfo uza kwenza iiarticles apha kuthi, uCamagu Ngwandi."*

Kwasekuqaleni, evela nje uCamagu, uzotywa inkangeleko yakhe yangaphamdle ibe yejomntu owomeleleyo, onegazi lobukhos i kuba kakade unalo, oko kuvela kumzekelo-. i. Kunjalo, kumzekelo – ii, uGcisani azotywe abenenkangeleko yobukhomokazi, uphawule ukuba zizinto eziqhelekileyo ezo xa kuchazwa abantu abangoomama, ukugxinisa kubuhle. Umbhali akapheleli aphi, uyibeka elubala ukuba nakuba uGcisani wayeyintwazana entle, kodwa, eyona nto ayiqaqambisayo nawayedume ngayo bubukrelekrele. Kunjalo nje, umenza ahlobane nabantwana abangamakhwenkwe, uMpazamo noCamagu, abasokolise esikolweni. Kanti, umnika iimpawu ezifana nezabo, bathanda umculo, kanti bangamathwazi. Utsho ubone ukuba nokuba ngokomzimba unokuthamba kobukhomokazi, kodwa unamandla okwenza izinto ezenziwa ngabafana.

Xa umthelekisa noLumkile uGcisani, isikali siyakekela. ULumkile woyiswe sisikolo, ukhetha ukusebenzisa iqhinga kwa ukuzuza uthando, oko kukumzekelo iii. Ngobukrelekrele nokuchubeka akalingani noGcisani. Loo nto iyavela kwiimizekelo iv, v, vi. UGcisani uhlakaniphile ngendalo, indoda ayitshatayo ibuthathaka ngengqiyo kunaye, kungoko iphila ngeqhinga nokuzama undlela-lula.

Ngokumfanisa nooCamagu umbhali uGcisani, ubonisa ubudoda obukuye nakuba nje engumntu ongumama ngokwenkangeleko. Obo budoda bubonakala kubomi bakhe bomtshato noLumkile. Yena Lumkile utsho ngokwakhe ukuba wayemtshatela ingqondo leyo yakhe (p. 143). Lilonke wayeqhinga ukuba ubuthathaka lee kuno-Gcisani ngengqondo. Ngaphezulu, oku kubonisa phandle ukuba, ngokuphikisana

nendlela yokusinga yokuba ubuhle buyiyona nto kumntu ongumama, kuyabonakala ngokwakule ncwadi ukuba yingqondo ekrelekrele nokomelela kukaGcisani okutsala uCamagu, nanjengokuba noLumkile esithi watsalwa yiyo.

Ngoko ke, xa ujunge izibini ezichasana ngokulinganayo, ubudoda nobukhomokazi, ungashto ukuba kule ncwadi isiqingatha sesibini esibubukhomokazi kwezi zichasani sinikwe indawo elingana nqo nobudoda. Ukuhlakanipha kwalo mlinganiswa uGcisani kuvela naxa kuthethwa ngokuvuma kwakhe uLumkile. Eliqhophololo enjalo uLumkile akazange aphumelele ekumqhathehi ngezinto anazo uGcisani, koko wenza isibophelelo nesibhambathiso somtshato ukuze amfumane (p. 30).

Kwaba balinganiswa babini uCamagu noGcisani, eluthandweni Iwabo, neluphele lumphumelela, akenziwanga uGcisani wangezantsi, umfanela uCamagu, ngenkangeleko echazwa kumzekelo – v, kuba unikwa iimpawu zobunkokeli, ukuthobeka kodwa enesidima. Kanye isidima uCamagu anaso. Lilonke ubunkokheli bokuzalwa uCamagu anabo ngobukhosu noGcisani unabo. Kudibene iinkokeli, bangabalingane.

Oku kwenzeka kwezi noveli zontathu, xa kubhekiswa kwizibini ezichana ngokulunganayo ngokwesini, kungqinela amazwi athethwa nguAbbasu noSalimian (2012) xa baxoxa bathi:

*The expansion and suversion of gender categories are impossible unless the relations between sex and gender is radically challenged. For as long as male sex is assumed to precede masculinity, and female sex is assumed to precede femininity, sexuality will be reduced to the restrictive relationship between sex and gender.*

Kwezi noveli, abantu abangoomama badlala indima enye naleyo idlalwa ngamadoda. Kanti nemisebenzi abayifundeleyo ingqina oko. Inkathazo evezwa nguAbbasu noSalimian malunga nobudoda obunikwa ukongama phezu kobukhomokazi, ngenxa yempazamo nengcinga engachaniyo yokujonga ubudoda nobukhomokazi ngokunxulumene nokwakheka namalungu omzimba, ayenzeki ngokwakwezi noveli.

Loo nto ingqinwa nayimizekelo ephendlwe yahlutywa kwinoveli, uVuleka *Mhlaba* eyile:

- viii. *Imimoya yeenkwaleko zomphefumlo kunye namadabi eentonga zobuchopho zazimxoze waxhwitheka waxweba waxela irhamba lerhexe* (p. 11).
- ix. *Nokuba angaze afunyanwe loo mbulali, ndiya kusoloko ndingumbulali emehlwani abantu okanye ndingunobangela wokufa kukaBandlakazi* (p. 26).
- x. *NoBantu usuke wabaleka wathi thwanga, wabaleka waya kuphuma ngomnyango* (p.39).
- xi. *Ukuba ndingazintywilisela apha kwesi siziba, akukho mntu unokuze awufumane umzimba wam* (p. 48).
- xii. *Kanti Nkosi yam ndenze sono sini? Abantu ndibenze ntoni? ...mka phakathi kwabo, bangaze baphinde bakubone...* (p. 49).
- xiii. *Ukuba bendifile, yonke into ibiza kuba igqityiwe, ndiphumle, akutshiwona xa umntu eswelekile* (p. 106).
- xiv. *Tyhini Profesa, kuthe kanti uyindoda, ubengumfazi kulo mfo kaZathu* (p. 29).
- xv. *Ndiyamkhumbula uProfesa Kani, uNoziqhamo, lo ebezakuzela uBantu...nguye ofumene ubungqina bumbi obubangele ukuxhonywa kwesigwebo* (p. 8)
- xvi. *"Ilungile le nto uyenzayo mntwanam, uBantu uyamfuna umntu wokumjonga," watsho umalume xa andulukayo uNoziqhamo* (p. 22).
- xvii. *Thangana sithandwa sam, ndicela ukuba singathethi ngokufa, akukho mfuneko yako konke konke. Lidlulile ixesha lokucinga ngesiqu sakho ngoku Bolose, unonyana ojunge ukukhuliswa nguwe, okanye mhlawumbi ufunya ayokukhulela ezicithini* (p 107).
- xviii. *Tyhini madoda! Lo mfazi ubhadlile, ubhadle ngaphezu kwam* (p. 108).
- xix. *Umntu obulele umkakho, mfunye umfumane, andiqali kuyitsho loo nto apha kuwe* (p. 108).

- xx. *Kaloku Thangana khumbula ukuba le nto yalapha yeyexeshana, yeyokuzinika ithuba lokuba ubuyise isidima sakho, ngoko ke ezi zinto mazingayilahlekisi eyona njongo iphambili. Qina kaloku sithandwa sam* (p. 133).

Kule mizekelo ukusuka kowe–viii ukuya kowe–xiii, kuvela ubuthathaka bukaBantu. Iimeko ajamelene nazo neenzingo adada kuzo, xa engaboni sisombululo ngokubulawa kukaDora, ngaphandle kokuba ityala lambethe yena, upheelwa lithemba. Ukwimo yokude ange angafa kubekanye. Amazwi kaNgalo akumzekelo–xvi, angqina ingcinga yokuba yindoda kuphela enokomelela komzimba nokwengqondo, oomama babuthathaka.

Imigudu kaNoziqhamo ekubonwa nje umntu ongumama kuye, idiza amandlakazi engqiqo. Endaweni yokunconya nje, unikwa uphawu lobudoda kuba kukholelwa ukuba ngawo abenokwenza oku akwenzileyo. Kulo mzekelo umbhali udulisa ukuye kujika kweengqondo zabantu. Umntu abone indoda xa ajonge umntu ongumama. Bubuthathaka bukaBantu, obenza la mandlakazi kaNoziqhamo adule. UNgalo waleka ngelithi akugqiba ukuthi uNoziqhamo uyindoda, ‘uzube ngumfazi kulo mfo kaZathu’, nto leyo ethi akuba ngumfazi endodeni, akubususi ubudoda kulo ungumfazi. Kwaye buyafuneka ukuze lo uyindoda ngokokwakhiwa namalungu omzimba, abe yindoda ngezenzo zalo. Uphinda uBantu ngokwakhe awangqine amazwi kaNgalo, ngamazwi awathetha kumzekelo–xviii. Oku kubonisa oko kudala kumana kukhankanya kokuba izibini ezichasana ngokulinganayo ziyasebenzisana. Akukhathalekile nokuba esinye siyagqunyelelwa kodwa siziveza ngokuxhasa eso siqaqanjiswayo.

Kwinoveli, *Ukhozi Olumaphiko*, uMfazwe uthi xa kanye ebuthathaka, urhulumente wocalulo emhluthe konke, uNokuzola nabazali bakhe, engenamandla; athi naxa ebecinga ukuba umfumene uFriday; uza kumtyhila abonwe nalilanga ukuba uyinyoka, suka kubonakale ukuba maybe nguye osabayo. Endleleni eya elubhacweni, edlula kwaZamlandela, uhlangana noCikizwa. Ubushushu bothando

nokomelela okusengqondweni kaCikizwa kuperhokokela kuMfazwe, azive ephilile ngaphakathi (p. 123).

Ubugagu bukaCikizwa, nokuqina ayazi into ayifunayo bubaluncedo kuMfazwe. Uthi akuthi uNdima makamnikele umyalezo oya kuCikizwa, athi uMfazwe, ‘Kule ndawo ndiya kuyo ndingangabuyi (p. 129). Oku kubonisa ukungabi nathemba kuMfazwe kodwa ngenxa yothando oluntumekeke entliziyweni yakhe ujika athethe okwendoda, kwaye abonise ithemba athi, ‘ Mxelele ukuba ndiza kubuya...(p. 129).

Ubuthathaka bukaMfazwe buyajika emva koku aqine, ngenxa yethemba lothando uzibona eza kuhamba olubuyayo. Mve xa athi, ‘Ndafunga ngaloo mzuzu ukuba, ukuba ndithe ndabuya, ndiyakumbulala ngezandla, ndimqwenge abe zizijungqe uFriday...(p. 130). Ekugqibeleni, amandla engqondo kaCikizwa nokomelela kwengqiyo yakhe, kunomvuzo kuMfazwe kuba mhla abuya, ubuya enonyana onguZubuye, amkhuliselwe nguCikizwa, uNokuzola sele engasekho (p. 214). Kuloo ntlantsi yothando lwabo, ukomelela kukaCikizwa kwenza ukuba aqine, amxhase uMfazwe sele engekho phambi kwakhe. UMfazwe wayengaluqondi ncam olu thando kuba wayejonge phambi kwakhe ebona ingxaki kuperhokokela, kanti yena uCikizwa kwingxaki eyayijamele uMfazwe, wayebona ingomso nekamva eliqaqambileyo.

Ngokwezi zibini zichasana ngokulinganayo, ubudoda nobukhomokazi kwezi noveli zontathu, umbhali wenze into engaxhapakanga, ukulinganisa ezi zibini. Ude ngaxa limbi afune ukusikrobisa ngentla esi sithathwa njengento engenamsebenzi nengenaxabiso entlalweni. UNoziqhamo ufunda athi kratya kuBantu, kwaye abe etshatshele kwizifundo zepolitiki. Akuggiba, uzotywa abe libhinqa elingakhampi-selanga mtshato, elinesidima, elizihloniphileyo. Kwaye kubuhlobo bakhe noBantu, bahloniphene. Nguye othi uBantu akuphelelwa ngamandla, omelele de omeleze noBantu. UGcisani, phakathi kwamadoda uvela njengemazi edla neenkabi, nto leyo icaca esakhula. Iimpawu ezayanyaniswa nabasebuhlanti, zikho kula manenekazi.

Kungoko kunokuthiwa enyanisweni isiqingatha sesibini sezichasani ngokulinganayo, ubukhomokazi, sibekwe kwizinga elingentla, salingana nesichasi salo, ubudoda.

### 3.2 Elokugqiba

Kule ngxoxo, phantsi kwesi sahluko, eyona njongo iphambili kukudandalazisa elubala, ubucuphathi nobukhali besiThako Sohlahlubo–buNzululwazi–sakhono ekucazululeni itekisi, ngeenjongo zokuvumbululwa oko kusemthonyameni kuyo, kodwa ivumba lako liqatsele. Itekisi le ililaphu elimisonto yalo ilukwe, yandindaniswa ngumbhali, ngobucuphathi obubodwa bobubhali, kuciciyelelwa ukuba kuphume imveliso eyitekisi. Oku ke kuqulethe nenjongo yombhali.

Seyikhankanyiwe ke into yokuba, konke akuthethayo nokuthethwa yitekisi kuqulethwe ngamagama, nemiqondiso kanti nezinye izixhobo ezixhasa imixholo ekusekelezwe yona. Kunjalo, akulilo lonke ixesha apho umbhali alatha into enye neyalathwa yitekisi. Ekuzameni kwakhe ukudandalazisa oko akuthethayo umbhali usimelela ngeentonga ezithile, ukuze ke zibekho mhlawumbi ezo zisala zilele phantsi, kungathethi ukuthi azikho.

Ekucukulweni kwezibini ezichasana ngokulinganayo, oko kusenziwa ngeenjongo zokudulisa nokuqaqambisa ukuba itekisi le, inoveli nganye kwezi ukutsho, iqulethe uthotho lweentsingiselo, kwaye ithetha nale ingayithunywanga. UCuller (1983: 131), xa asiqhwabela izandla isiThako Sohlahlubo–buNzululwazi–sakhono, ugxininisa enjenje:

*As should now be clear, deconstruction is not a theory that defines meaning in order to tell you how to find it. As a critical undoing of the hierarchical oppositions on which theories depend, it demonstrates the difficulties of any theory that would define meaning in a univocal way: as what an author intends, what conventions determine, what a reader experiences.*

La mazwi alo kaCuller ahlaba kanye esikhonkosini, kuba njengokuba ingxoxo le iqhuba phantsi kwesi sahluko, inyani yeyokuba akungeze kugqitywe kuthiwe nanku umbala wento ephethwe yitekisi. Ezi zichasani ngokulinganayo, ukuvela kwazo beziyiphikisa ngokupheleleyo into yokuba kuqaqambe isiqingatha esithile kunesinye. Ngoko ke ibe iyaphikiseka ingcinga yaseNtshona yokungapheleli nje ukucinga ngokwezibini ezichaseneyo kodwa ishicilele ulovo lokuba kwezi zibini eso sisekhohlo sinobunganga kwaye sibalulekile kweso sisekunene nesithathwa njengesikwinqanaba elingeantsi. Kule ngxoxo ikakhulu ezi zibini zivela zixhasana, zisebenza kunye kengoko singekho esingentla kunesinye njengoko kukholeleka. Okwesibini, kubekho amathuba apha kuthi kwakuhlutywa itekisi, kusuke kuthi kanti esona siqaqambileyo seso sithatyathwa njengelikwizinga eliphantsi.

Ngalinye, kwezi noveli, oku kuthethwa nguCuller, xa kubhekiselelwe kumba wezichasani ngokulinganayo, kuyangqineka. Zivela zixhasana, kuba kakade esinye siqaqamba sakuma ecaleni kwesinye. Kwakho, kweminye imiba, ingakumbi kwizichasani ngokwesini, ezi noveli, ziyayikhaba ingcinga eyendeleyo eluntwini, ingcinga ekunokuthiwa yecalanye ebajongela phansti kwendlu yeenkuu oomama, ze iphakamise ootata. Nakuba nje bengamaqhawe ngokwamabali neendima abazidlalayo, akayisithelisi uSaule indima yoomama ekuphumeleleni nokuphuhla kobu buqhawe de ngaxa limbi kucace ukuba uthi awona maqhawe ngabantu abangoomama.

## **ISAHLUKO 4**

### **4           ISIQENDU 1**

**Ugxeko–ncomo lwesakhono sokusetyenziswa kwezixhobo zoncwadi  
neentsingiselo eziphuhlisekayo: Amazenge nemiqondiso njengezixhobo  
zoncwadi**

#### **4.1       Intshayelolo**

Kwesi sahluko kuza kuqwalaselwa indlela amazenge nemiqondiso esetyenziswe ngayo. Kuza kugxilwa kwintsingiselo ekujoliswe kuzo ekusetyenzisweni kwawo ngokwendlela ezisetyenziswe ngayo; nezinye iintsingiselo ezivelayo xa kuhlahlutywa, kukrolonqwa, kusetyenziswa isiThako Sohlahlubo–buNzululwazi–sakhono. IsiThako Sohlahlubo–buNzululwazi–sakhono sigxininisa ukungabi nye kwentsingiselo yetekisi, esithi xa sibhekisa koku sithi, ‘ayizinzanga’. Oku kungazinzi ke kuzalwa kukuba igama, izenge, umqondiso, kanti nasiphi isixhobo esisetyenziswe kuncwadi asiqlathanga ntsingiselo inye.

IsiThako Sohlahlubo–buNzululwazi–sakhono, uphando olu olusekelwe kuso, asinjongo yaso ukuhlakaza, sidlakaze sichithe koko sijolise ekuhlahlubeni, kuqwalaselwa indlela into nokuba yitekisi eyakhiwe ngayo, ukuze, kuvunjululwe oko kuminxiselweyo, kuvele elubala, ukuze, kubuywe kuhlanganiswe kwakhona. Lilonke xa kubhekiswa kumba weetekisi, esi sithako, sicazulula, sicukuceze, sixoba-xobule kude kuvele, kudandalaze konke okugqunyelelweyo, mhlawumbi ngeenjono zokujolisa nokuqaqambisa okuthile kwitekisi. Oku kwenze ukuba kudandalaze ubunyani bokuba enenen itekisi ineentsingiselo ezininzi. Oko ke kuvela ngeendlela ngeendlela. Injongo nomsebenzi wesi sithako usichaza kakuhle uCaputo (1997: 31-32), xa agalela enjenje:

*The very meaning and mission of deconstruction is to show that things – texts, institutions, traditions, societies, beliefs and practices of whatever size and sort you need – do not have definable meanings and determinable missions,*

*that they are always more than any mission would impose, that they exceed the boundaries they currently occupy...every time you try to stabilize the meaning of a thing, to fix it, if there is anything at all to it, slips away.*

Le ngxoxo yale ndedeba, ingqina oko sekukhankanyiwe malunga nesi sithako, kwaye ibethelela kanye ukunganyanisi kwengcinga okanye ulovo lokuba intsingiselo yetekisi inye. Omnye unobangela wokuba intsingiselo yetekisi kuthiwe ayinakho ukuzinza kukuba, intsingiselo yegama nokuba lizenge, nokuba ngumqondiso, ixhomekeke kumagama alinqongileyo. Ngokuye kusongezeleka amagama, nokuba kukwisivakalisi, ukuya kwimihlathi, intsingiselo yegama elo, ikhathazela ukutshintsha amaxesha amaninzi, loo nto ke ibangele ukuba itekisi iqulathe uthotho lweentsingiselo.

OkaDe Man (1983: 19), xa abhekisa koku kungazinzi kwentsingiselo, nendlela ezinye iintsingiselo zegama, okanye umqondiso kanti neyetekisi, ezithi ziminxiselwe ngayo kuba kujoliswe ekuphakanyisweni nasekunikweni ubunganga kwintsingiselo ethile, uxoxa athi:

*Deconstruction has to do with precisely such cases of a discourse which represses certain problematic themes (like metaphor) in the interest of preserving its own coherence and authority.*

Ukuthetha oku lo kaDe Man egxeleshe umba nembono yokuba itekisi ide inikwe umxholo othile, kuba kusithiwa uzalwa yintsingiselo okanye ziintsingiselo ezithile ekuthiwa zizalwa ngamagama nemiqondiso ethile. Ingxaki yoku ke, kukuba ukuphakanyiswa kwale ngcamango kudandalazisa ukutyeshelwa nokunganiwa mgqaliselo ezinye iintsingiselo ezixwaywe ngamagama, imiqondiso okanye itekisi leyo. Ntsingiselo ezo ezinokuthi mhlawumbi kwakugqwethwa kuhlutyisiswe, kufunyaniswe ukuba eneneni, ezo zalathwayo okanye ziphakanyiswayo ayizizo zodwa ngokwakwitekisi. Kungoko kwisahluko sokuqala kuvakaliswa ukuba uyakwazi umbhali athi ejolise kokuthile, suka utolo lwakhe luyokuchana kwenye indawo, luyitshithe nje le ebeba ubetha yona. Ngaphezulu, oku kuye kwacaca okomv' ebhokhwe kwisahluko sesibini, xa bekuphicothwa kusetyenziswa isiThako

Sohlahlubo – buNzululwazi– sakhono; kuhlutywa izibini ezichasana ngokulinganayo; apho kuvela phandle ukuba kwakucukulwa, kupecululwe intsingiselo yegama neyengcingane na kakade, kuvela nenyе okanye nezinye iintsingiselo. Njengoko kwenzekile kwisahluko sesithathu, oku kude kukhokelele ekudandalazeni kobukho besiqingatha esikwinqanaba lesibini kwizichasi ezichasana ngokulinganayo. Oko kuzalwa kukuba amagama la, kanti nezinye izixhobo zoncwadi, ezinjengemiqondiso, zibelete iintsingiselo ngeentsingiselo ezithi nakuba nje zinyhanyhathwa, zisuke ziqaqambe. Athi ke yena uCaputo (1997: 32), xa aqhabela isiThako Sohlahlubo – buNzululwazi– sakhono, ecaphula okaDerrida, agadle enjenje:

*Deconstruction is the relentless pursuit of the impossible, which means, of things whose possibility is sustained by their impossibility, of things which, instead of being wiped out by the impossibility, are actually nourished and fed by it.*

La mazwi ale ngqondi acatshulwa ngulo kaCaputo, ayiza ngecala inyaniso esele ikhankanyiwe ngesi siThako Sohlahlubo-buNzululwazi–sakhono sokupeculula oko kufihlakeleyo kodwa kungenakufihleka kwitekisi. Okuthi ngenxa yokuthi kufihlwa kungafihlekanga kusuke ukuminxiselwa kwako ibe kuko kanye okukuqaqbisay.

Kwezi noveli zontathu zichongelwe olu phando, uSaule, kubucuphathi bakhe ekubhaleni ngenjongo yokubalisa, usebenzisa umxube weendlela ngeendlela ezalhukileyo zokuchaza, ukucacisa nokuqaqbisay okuthile kwinto nganye okanye koko abhekisa kuko. Phakathi kwezixhobo ezininzi atshila ngazo, kwezi noveli zontathu, ezidandalazisa isakhono esiphakamileyo nobuchule obubodwa bokubalisa, kukusebenzisa amazenge ukuxhasa imixholo, kukucacisa nokuchaza ngokusebenzisa imiqondiso.

Nakuba nje kwingxoxo le kuza kuxoxwa kungqiyanya ngezi noveli xa zizontathu, njengokuba kuqhutywa ingxoxo, kwimiba ethile ziza kumana ziqingqiswa nganye; kanti, ngaxa limbi, xa kuyimfuneko zakumana ziukaniswa xa ingxoxo ityhalela koko; kusalathwa kule nakuleya. Kuya kube kucazululwa iintsingiselo ezivela

kwiintlobo zamazenge nendlela ayixhasa ngayo imixholo nemixholwana, neentsingiselo ezixwaywe yimiqondiso. Oku kusenzelwa ukuqaqambisa ubumfaninye beentsingiselo zayo ngokokusetyenziswa, kanti nokwahluka kwazo njalo.

Le ngxoxo xa iyonke imalunga nomba wentsingiselo ngokwesithako esi singumqolo wolu phando, ityhalela kwiingcingane ezikwayeminye imilenze esi sithako esixhathise ngayo. Ingcingane yomdlungu, ocacisa ngokuba yinto ekhangeleka ikho noko ingeyiyo. Kunokuthiwa yinto emele into engekhoyo, efana nayo. Kanti nengcingane yomahluko-dediso-ntsingiselo oluyinkqubo yentshukumo yomqokozo weentsingiselo eziqulethwe ligama eliyityekezela kwelinye lize neli lophele kwallandela wona. Ngenxa yoku kungakwazeki ukuba kunokude kuthiwe yiypifi eyona ntsingiselo ixwaywe ligama, umqondiso okanye nasiphi isixhobo soncwadi. Le nkqubo ivelisa ukuba okunga iya kuthintela malunga nentsingiselo ikubuyekeza ngakumbi. Mve uGorman (2011: 53), ecaphula uDerrida (1976), xa axoxa athi ngomahluko – dediso – ntsingiselo:

*Thus difference ‘is to compensate – economically – this loss of meaning’ ... ‘difference produces what it forbids, makes possible the very thing it makes impossible’. This demonstrates the ‘active movement ‘which the term difference represents: one meaning gives birth to another.*

Oku kugxininisa ukuba akukho gama namqondiso kunokuthiwa unentsingiselo yemveli okanye uliliso ekulelona kutsitsa kulo eyona ntsingiselo yengcalo. Ngaphezulu, akukwazeki ukuba kube kunokuthiwa nantsi intsingiselo eqqibeleyo yetekisi nokuba yeyegama, kuba igama ngokutshintsha-tshintsha kwalo indawo nokuye kusongezeleleka amanye amagama ahamba nahambisana nalo, intsingiselo yalo imana ukutshintsha. Oku kutshintsha kwentsingiselo yalo kubuye kuchaphazele iintsingiselo zamanye amagama okanye imiqondiso.

Umlenze wesithathu, olu phando oluza kumana luxhathisa ngawo ngokwesiThako-Sohlahlubo-buNzululwazi-sakhono, yingcingane yaso yokwenza isiggibo esinga-

gqibyo. Xa eyichaza le ngcamango uthi kukubanzima ukwakha isigqibo esimileyo ngenxa yobumbolombini bentsingiselo okanye bemeko. Bumbolombini obuthi bubonisa ukuba into ethile iyinto ethile kanti ngaxesha ikwathi isisichasi sayo. Xa acacisa ngale ngcamango uYemen nabanye (2014: 58) ugalela ngelithi:

*The undecidability, in contrast to what is estimated, is not being mixed up between two or more decisions or not to be able to know which of the situation can be chosen, it is a situation to be a stranger to and order.*

Ngalinye, oku kuqlethwe ngulo mcaphulo kugxinisa ukuba, xa kubhekiswa kumba wentsingiselo, ngenxa yokuba ingenye intsingiselo nokuba yeyegama, kumele ukuba ibe sisigqibo esingaggibyo. Oku kungenxa yokuba isigqibo sokumisa eyona ntsingiselo sakuba sesidlelelala ezinye. Ngoko ke ngoku akunakuggitywa gqibelete ukuchazwa kwentsingiselo. Oku kuza kudandalaza elubala xa kuqhutywa nengxoxo yamazenge nemiqondiso.

#### 4.2 Ingcaciso ngamazenge, imiqondiso nomelo

Phambi kokuba kungenwe kunqontsonqa wengxoxo phantsi kwesi sihloko sesi sahluko, kubalulekile ukuba kwenziwe amavandlakanya ayingcaciso yokuba yintoni izenge, lisahluka njani kumqondiso nomelo. Kanti ikwayimfuneko nengcaciso ecacisa nobuni nomsebenzi wezi zixhobo xa zizonke.

Izenge ngumfanekiso owakhiwa ngamagama entethweni okanye kokubhaliweyo, isandi segama, sesenzo okanye nasiphi isixhobo sokubonwayo okanye solwakheko, esinentsingiselo engumqondiso okanye emele okuthile. Izenge lisetyenziselwa ukukhulisa nokucacisa umxholo kuncwadi. Ingcingane yezenge iyazalana naleyo yomxholo. Umahluko ngowokuba lona izenge aliyongcamango, okanye myalezo; liyinkcukacha emana ukuphindaphindwa ngendledlana ethile enentsingiselo; ethi inokuzalana nomxholo; ibe idala ezinye iinkcukacha ngaxeshanye. Izenge liphindaphindelwa ukumela ingcamango engundoqo neyongamileyo kumxholo othile

womsebenzi wobugcisa. Lizalana ncakasana nengcinga esetyenziselwe ukuxhasa umxholo.

Kanti ke, xa kuchazwa umqondiso kunokuthiwa, yinto, okanye umfanekiso, igama elibhaliweyo, isandi, umbala okanye umntu; kwimeko yoncwadi ke umlinganiswa osetyenziselwe ukumela okuthile. Loo nto isetyenzisiwego nokuba ngumntu, isenokufana ngeempawu, unxulumana okanye ngokwendlela yokwenza izinto. Umqondiso unokusetyenziswa ukutshintsha intsingiselo yegama, okanye eyebinzana, nendlela esizibona ngayo izinto. Intsingiselo yomqondiso ixhomekeke ikakhulu kusetyenziso lwavo, kwimbali yawo nenjongo yawo. Akunakugxininiwa ngokwaneleyo ukubaluleka kwemiqondiso kwibali. Imiqondiso iziinwebu ezidibanisa ibali ngokuthungelanisa umxholo, nezinye iimpawu zoncwadi kanti nezinye izixhobo ezixhasa imixholo nemixholwana. Ubunzulu bebalu, nencasa yencindi yemixholo, ayingebikho imiqondiso ingekho, kuba yiyo eluka ezi zinto zombini, zinge yimisontwana eyakhe isiziba.

Ngokufutshane ke kunokuthiwa, umqondiso wahluka kwizenge ngokuba wona unokusetyenziswa kambalwa njengokuba izenge lona liphindaphindwa rhoqo nje kwitekisi. Umqondiso uncedisa ukuqonda ingcamango ethile okanye okuthile malunga naloo nto kuthethwa ngayo, ngeli xa lona izenge linceda ukuba kucace ukuba itekisi leyo ingantoni. Kanti ke njengoko sekutshiwo, intsingiselo yomqondiso ixhomekeke kwimbali nenjongo yokusetyenziswa kwawo kanti eyezenge ixhomekeke kwindlela elisetyenziswe ngayo kuloo tekisi. Ukusetyenziswa komqondiso kuthiwa lumelo.

Le ngcaciso ikubeka kucace ukuba xa kuthethwa ngemiqondiso, namazenge kuchatshazelwa umba wentsingiselo. Intsingiselo ke, sekutshiwo ukuba ayikwazi ukuba kuthiwe isisigxina, okanye inye. Le miqondiso nala mazenge, inye kuyo, nokuba yeypifi esetyenzisiwego kuloo ndawo ithile encwadini, ineentsingiselo

eziliqela. Ke ngoko kube kungqineka oku kuthethwa nguBrannigan nabanye (1996:42) xa bacaphula uDerrida bexoxa besithi:

*a text ...is henceforth no longer a finished corpus of writing, some content enclosed in a book or its margins, but a differential network, a fabric of traces referring endlessly to something other than itself, to other differential traces. Thus the text overruns all limits assigned to it so far.*

Ngoko ke, bayayingqina nabo ingcamango ebethelewa kule ngxoxo ngokungaggibeki kwetekisi njengengqokelela yokubhaliweyo, kube kungenakuthiwa yiyo le eyona ntsingiselo. Kungokuba kaloku itekisi ilikhonkco elidibeneyo, elimizila yalo ibhekisa koko sele kuthethiwe, nakwintsingiselo yako oko kusaza kuthethwa kwitekisi; ethi kuba ikwachaphazel a okungaphandle kuyo, kwenze ukuba ibe nobumbolombini nobuvumephika, kwaye ilakatyule itsibe ngaphaya kwemida yayo, nangokubhekiselele kwintsingiselo. Kuvele apho ke ukabaluleka komahluko-desiso-ntsingiselo ozala imidlungu.

Ugxininiso lwesiThako Sohlahlubo–buNzululwazi–sakhono kukuba amagama nemiqondiso aneentsingiselo eziliqela anokuzivelisa. Ngaphezulu ayakwazi ukuphindaphindeka kwimixholo ngemixholo eyahlukileyo nakwiindawo ezintsha. Nokuba anakho ukumiliseleka kweentsingiselo zaho nemiqondiso kwimixholo engeminye. Xa agxininisa oku uBalkin (1996: 4), ecaphula uDerrida (1977), uxoxa athi:

*...iterability alters means that the insertion of texts into new contexts continually produces new meanings that are both partly different from and partly similar to previous understandings... The term “play” is sometimes used to describe the resulting instability in meaning produced by iterability.*

Oku kuqulethwe yile ngxoxo icatshulwe ngentla, kubhekiselele ncam koku kuza kuqhubeka kule ngxoxo, ekupecululweni, kuhlahlutywa amazenge, nemiqondiso neentsingiselo aziquletheyo ngokokusetyenziswa kwawo kwezi noveli zahlukileyo

zichongiwego. Ngokwenjenjalo kube kuduliswa ukufana, ukuzalana nokuchasana kweentsingiselo zazo ezi zixhobo. Ngoko ke kube kungqineka la mazwi kaDerrida avakaliswa ngulo kaBalkin, malunga nokusebenziseka kwezi zixhobo zoncwadi, kwimixholo eyahlukileyo, nokuzala kwazo iintsingiselo ezifanayo, kungenjalo ezahlukileyo kuloo mixholo zisetyenziswe kuyo.

Ngokwalo mcaphulo, kule ngxoxo kuza kudula ukutshintsheka kweentsingiselo, apho izenge eliyinto enye lidulisa iintsingiselo ezahlukileyo xa lisekela umxholo othile. Nokudizeka kokwahluka kweentsingiselo zemiqondiso, mhlawumbi kwakwitekisi enye, ngenxa yamagama awulandelayo, athetha okwahlukileyo kulawo awanduleleyo.

#### **4.2.1 Iindidi zamazenge akhoyo, ukusetyenziswa kwavo neentsingiselo aziquletheyo kwiinovel zontathu ezichongelwe uphando**

Xa kuthethwa ngesiThako Sohlahlubo-buNzululwazi-sakhono, njengoko kumana kugxininiwa, umba wentsingiselo uphambili. Esi sithako sithatyathwa njengenkubo echan' ucwethe ngotolo ekufundeni ngendlela nangenjongo yokuhluba, kuvunjululwa iintsingiselo eziqhushikeke kumagama, imiqondiso nezinye izixhobo zoncwadi. UBalkin (1995 - 1996) ecatshulwa nguCeren nabanye (2014: 53), xa becacisa esi siThako Sohlahlubo-buNzululwazi-sakhono nesikuquletheyo malunga nomba wentsingiselo bagadla benjenje:

*The deconstruction is a useful practice in unfolding the concealed meanings and perceptions in texts, and it is in fact an interpretation style that is sometimes leading to find out unexpected meanings. The deconstruction indeed aims to reveal the concealed and other implicit meanings, not to show up the meaningless of the text by separating it.*

Ngokwenene, oku kuthethwa nguBalkin ngomlomo wooCeren ubunyani babo buza kundandalaza kule ngxoxo iphantsi kwesi sihloko, apho kuza kucukulwa izenge elo, kubhentsiswe elikuqulathileyo ngokwakwitekisi. Ingxoxo le iza kutyhila izenge elikhoyo, nendlela elihamba livela ngayo encwadini, kucatshulwa imizekelo. Eyona

njongo iphambili yokudwelisa uthotho lwemizekelo ecatshulwe encwadini, kukubeka elubala ukuba izenge lilinye nje, liqulethe okuninzi kulo ngokokutolikwa kwalo kwindlela elisetyenziswe ngayo. Loo nto leyo iqaqambisa ikwaxhasa imbono yesi sithako yokuba intsingiselo yegama, neyomqondiso ayinye.

Sele kuchaziwe ukuba izenge liyintoni kwaye lisetyenziselwa ntoni kuncwadi. Okubalulekileyo kukuba kucaciswe ukuba kwezi noveli zintathu, zinto zini ekunokuthiwa zisetyenziswe njengamazenge nguSaule, kwaye exhibe ntsingiselo ni ngawo, mhlawumbi kwadula naziphi ezinye ngokwakwiitekisi.

Kunyanzelekile ukuba igxininiswe ingcamango yokuba amazenge la ayahluka ngokokungxixhwa ekusetyenzisweni. Kunjalo nje, oko kwahluka kwavo ngokweentlobo, nokwahluka kwavo ngokokungxixhwa ekusetyenzisweni, kwenzelwa ukupuhhlisa iingcingane neenjongo ezahlukileyo.

Xa kuqwalaselwa kwezi noveli zontathu, njengokuba sekutshiwo kukho amazenge aziingcinga, imifanekiso eyokwenyani nemifanekiso–ngqondweni namagama ancedisa ekuxhaseni imbono ephambili okanye umxholo kuncwadi. Kwaye, kutshiwo nokuba izenge liphindaphindwa amatyelityeli encwadini. Kwezi noveli zontathu kukho amazenge aphambili angala: iingcinga, umfanekiso, amehlo, amapolisa, imoto, injá, iinyembezi, kanti negama u ‘cwaka’. Qaphela, kuthiwa ‘aphambili’ kuba enyanisweni wona alinyiwe, azezinye izixhobo avundise ngazo umbhali. Kwakhona, la mazenge, kule ngxoxo aza kwahlulwa abendidi–mbini, amazenge azizinto ezingaphathekiyo nazizinto eziphathekayo.

#### **4.3 Amazenge azizinto ezingaphathekiyo neentsingiselo azipulathileyo**

Kwisahluko sokuqala nakwesesisibini, ingcaciso malunga neentlobo ezizizo ezi noveli zintathu yensiwe, kunjalo nje iiimpawu zazo zabekwa elubala. Kubalulekile ukuba phambi kokuba kungenwe nzulu kwingxoxo phantsi kwesi sihlokwana, kuphindwe

kuyiwe kulunywa umthamo koko bekusele kukhankanyiwe ngeempawu zezi noveli zichongiweyo. Okukakhulu, ezi noveli, *Ukhozi Olumaphiko*, oluyithrila; *Umlimanidlela*, oyinovel iengumshologu no *Vuleka Mhlaba* oyinovel ieyithrila yophando, zineempawu ezahluka nezifana ngazo. Ikakhulu, ziyalobolelana ngeempawu. Injongo ke yokuba zikhankanywe kwakhona kukuzama ukubhentsisa oko zifana ngako. Inovel ieyithrila, engumshologu nethrila yophando zinentshukumo egqithileyo kwaye isantya sebali sineendawo ezibaleka kakhulu; kanti zinomba ochaphazela ubume bengqondo yomlinganiswa oliqhawe.

Kwezi ntlobo zezi noveli, undoqo kukuba lo mlinganiswa uliqhawe, ngakumbi kumshologu nenovel ieyithrila yophando, uzamana nokusombulula isishiqi sokuba, ‘ngubani owenze le nto’, ze ke yona ithrila lo mba kuyo uchaphazele ubume bengqondo obudalwe kukuba idabi eliphakathi kweqhawe netshijolo liliwa ngobuchopho. Kwezi noveli ke zontathu abalinganiswa abaphumeleli ngakusebenzisa mandla ezigalo koko awengqondo. Kungoko xa kuthethwa ngamazenge asetyenzisiweyo angaphathekiyo, kufumaneka angala sele ekhankanyiwe.

Oku kusisa kumba wokuba, xa kuthethwa ngesiThako Sohlahlub–buNzululwazi–sakhono, kubhekiswa ikakhulu kwindlela yokufunda ngokupeculula, kucazululwe kuhlahlutywe itekisi ukuze kudule iintsingiselo ezixakathwe ligama, kubhekiswa ke nakwimiqondiso namazenge. Oku kwenziwa ukuze kungqineke ukungazinzi kwetekisi. URice no Waugh (1992: 148) xa bengqina ukungazinzi kwentsingiselo yetekisi becacisa ngakumbi ngesiThako Sohlahlubo–buNzululwazi–sakhono, bagadla benjenje:

*Meaning is a result of difference, but also deferred, there is always an element of ‘undecidability’ or ‘play’ in the unstable sign. This leads to the emphasis on the signifier and on textuality rather than the signified and meaning, since there is no point at which the slippage of signifiers can be stopped, no final resting point where the signifier yields up the truth of the signified, for that signified is just another signifier in a moment in difference.*

Oku kuqulethwe yile ngxoxo icatshulweyo, kuko kanye okuza kudula kule ngxoxo ingamazenge nemiqondiso kwesi sahluko. Apho intsingiselo yegama okanye eyomqondiso iduliswa ngakumbi ngamagama alixhagileyo, ngakumbi alichasayo. Ngaphezulu, ngokuye iqhuba itekisi, kuye kusongezeleka amagama axhage igama, intsingiselo yegama okanye eyomqondiso iye iguquguuke. Oko ke ngokokutsho kwezi ngcali kulo mcaphulo kubethelela ukuba ingqwalasel noqiqisiso imele ukubekwa phezu kwegama nakubuthumbu betekisi ngaphezu koko kucingelwa ukuba igama libhekisa kuko okanye intsingiselo. Oku ke kuphehlelewa kwaye kusombelela ingcingane kaDerrida, othatyathwa njengoyise wesi siThako.

Kwezi noveli zontathu, xa kuthethwa ngamazenge azizinto ezingaphathekiyo, igama, ‘iingcinga’ okanye amagama namabinza asingisele kumsebenzi wengqondo wokusinga, ukuqiqa nokuphehluzela kwengqondo, atyaliwe. Ngokunjalo, igama, ‘umfanekiso’, nokuba livela likweyiphi imo, lihlwayelwe kuzo. Kungoko xa kuthethwa ngamazenge, kwezi noveli zizontathu zichongelwe olu phando kunokutshiwo phandle ukuba, ngaphandle kokuba amazenge asetyenzisiwego asetyenziselwe ukudala umoya onobunzima, uloyiko noxhalabiso, la mazenge aluke, aphotha, edibania imixholo kunye noko inxulumane nayo, ngeendlela ezininzi.

#### 4.3.1 Indlela iingcinga ezisetyenziswe ngayo njengamazenge

Phantsi kwesi sihlokvana kuza kuqwalaselwa iingcinga njengamazenge. Kuza kucatshulwa eminye yemizekelo ebonisa ukuba iingcinga kuzo zontathu ezi noveli zingamazenge. Kuya kwandulwa ke ukuba kuxoxwe kubhekiselelwe kwimizekelo leyo, ingxoxo edandalazisa ukuba nakuba igama lilinye, okanye ingcingane inye, ixwaye uluhlu lweentsingiselo ezahlukileyo, eziqhushikeke phantsi komqokozo weentsingiselo zamagama.

Igama, ‘iingcinga’ lisetyenziswa kakhulu kwezi noveli zontathu. Kukaninzi kuzo apho ufika umlinganiswa oyintloko evonywavonywa ziingcinga. Kwimizekelo

ecatshulweyo kwezi noveli eza kudwelisa kuxoxwe ngayo, kuza kucaciswa, kuhlutywe iintsingiselo zayo nenjongo yokuba zikhankanywe ezo nginga, zimvonya-vonyayo umlinganiswa lowo. *KUkhozi Olumaphiko* iingcinga njengezenge zisetyenzisiwe kwaye zifumaneka kule mizekelo:

- i. *Esi simo seli polisa sandicingisa nzulu, ndatsho ndakhumbula amazwi eqobokazana endandichithe nalo imva kwemini engaphambi kwale yokubanjwa* (p. 9).
- ii. *Ndathi ndicinga ngoZo, ndabe ndicinga ngabazali bam...* (p. 9).
- iii. *Kuthe kwakuba mnyama, yasuka yangathi icinga ngolunye uhlobo nayo ngoku ingqondo yam* (p. 15).
- iv. *Iingcinga ezi zam zazaliswa ngawo onke amarhamncwa anoburhalarhume* (p. 15)
- v. *Ndahlala ndacinga* (p. 37).
- vi. *...yonke le nto yayiphehluzelisa ingqondo yam...* (p. 37).
- vii. *Yakufika le ngcinga, ndangenwa ngumoya wengqumbo onamandlakazi* (p. 37).
- viii. *Le gcinga yayiphenjelelwa kukuva ukuvungama kwamatshantliziyo njengokuba siqhuqha sidlula kwiinqwelo zotshaba nje* (p. 60).
- ix. *Ndacinga ndenjenjalo ndisiya ndiba nomsindo endaweni yovelwano* (p. 65)
- x. *Ndishiyeke ndicinga nzulu, ndiyiphethuphethula into yokuya entlanganisweni* (p. 85).
- xi. *Kwafika ingqondo ethi, phela emehlwani, ndabe sendiwubona umngcipheko endikuwo* (p. 100).
- xii. *Ezi ngcinga zazenze umsinga engqondweni* (p. 104).
- xiii. *Ndathula andaphendula, engqondweni ndiphethuphethula amazwi ayendidibana nokufa* (p. 107).
- xiv. *Eyona nto ndandiyicinga yeyokuba, ukuba umfo lowo kwakuthe kanti lutshaba ngendeva ngentamo ukuqhawuka ukuba undigqibile* (p. 111).

- xv. *Kufuneka usebenzise ingqondo, ngaloo ndlela uya kusinda kwiingozi oza kujongana nazo kule hambo yakho* (p. 120).
- xvi. *Zonke izinto endandizicinga wayengathi uyazazi* (p. 120).
- xvii. *Emva engqondweni yam, yayikho into eyayimana isithi, yonke le nto iza kudlula kungemzuzu ...* (p. 128).
- xviii. *Yinto endandiza kuyithini le...ndahlala ndacinga, isisombululo singafiki* (p. 137).
- xix. *Ndingakhange ndiphinde ndicinge enye into, thwayi, thwayi, thwayi, ndehla ipaseji* (p. 139).
- xx. *Ingqondo yam yahluelana kubini, ikho ethi mandihambe ngeenyawo ndifune indawo yokuncathama kude kuhindle kuhlwe, kanti enye yayisithi ukuba ndifuna ukusinda mandiye kwasetreyinini...* (p. 140).
- xxi. *Ithe ukuba ithi qatha le ngcinka, zabuya zoshumi ezangezolo zikhokelwa nguCikizwa. Ndiyiye kile ingqondo yam yakhe yangqiyama ngaye* (p. 144).
- xxii. *Indicingise kakhulu into yedabi lenyoka nentaka, ndathathela kwelam noFriday* (p. 153).

Phambi kokungena engxoxweni kubalulekile ukuba kukhe kurhatyulwe kwiingcinga zikaDerrida (1978: 279), xa agxininisa ukuba kangangokuba intsingiselo ingenye yegama okanye yomqondiso, akukho nto kunokuthiwa iyintsusa yayo. Mve xa agadla athi:

*Thus, it has always been thought that the center, which is by definition unique, constituted that very thing within a structure which, while governing the structure, escapes structurality...*

La mazwi kaDerrida anobunzulu obugqithisileyo kuba nakumagama nemiqondiso njalo, kuba kukho iintsingiselo esizinika ubunganga bokuba zezentsusa. Ulwakheko lwamanye amagama nezinye iintsingiselo zisekelwe kuwo kanti kwazona ezo ntsingiselo ziveliswe zezinye.

uMfazwe, kumzekelo woku–i nowesi–ii, ukusukela ukuba evuswe ngentseni ebanjwa, evalelwa etrongweni eBholo, nako konke akwenziwego nakubonileyo nokumehleleyo, uyaqala ukuphathwa ziingcinga. Kwaye ezi ncginga zakhe zokuqala akuba ebanjiwe, ziingcinga ezingabantu abathandayo nabamthandayo. Oku kutyhila ubudlelwane anabo kunye nabo. Kwaye kubonisa ukuba ingqondo yakhe iyaqala ukuhlaza nokuzinzisa okumehlelayo. Oku ke kusikrobisa kwintlungu yasemphefumlweni aza kuba nayo akwahlukaniswa nabazali bakhe kunye noNokuzola.

Kumzekelo we–iii nowe–iv, kuye kuzinza okwenzakayo engqondweni, iingcinga abanazo zezoloyiko. Obuya bumnyama ayibobasendalweni bokutshona kwelanga kuphela, koko kuqala ukuphela kwethemba kuye ngaphakathi. Ngakumbi emva kwesehlo sokubethwa kubulawe uKK, nesithembiso sepolisa legwangqa elithe naye uyalandela, nokuya kuvalelwa kwenye itrongo. Iingcinga zamarhancwa nezilwanyana ezinobungozi, ingqondo yakhe imbonisa umngcipheko obukuwo ubomi bakhe. Imvelisela ukuba ujongene notshaba nokufa, yena ke ngoko kufuneka alwele ukuzisindisa.

Kumzekelo–v, iingcinga ezikumzekelo– i nowe – ii, zizalisekile, uMfazwe ulahlekelwa likhaya ngokutsha. Abazali bakhe akabazi ukuba baphi, ugxotha esixekweni, amarhamcwa angooFriday asisandla esimdaka sikarhulumente amphuce waze, emtheza amandla. Uzibona kakuhle ngoku ukuba usemfazweni, kufuneka acinge, aqiqe.

Ukususela koku kuhlanzwa kwakhe ngabantu bendawo yakhe, ukungcatshwa nguNokuzola nokungabinamva namphambili kumenza ubuchopho bubile. Ukhangela iimpendulo kwimibuzo angenazimpendulo zayo, nokuxhithwa ziinzingo okumentza azaliswe yingqumbo. Ezilandelayo iingcinga, zezempindezelo nokuthatha izigqibo.

Umzekelo, iingcinga ezikumzekelo wesi - vii nowe - xviii, ziingcinga ezivunjululwa kukudideka kwengqondo nomothuko. Udaniswa, ecatshukiswa esothuswa kukubona uNokuzola egonwe nguFriday (p. 36). Ezi ngcinka zibhentsiswa yimibuzo eliqela azibuza yona ngoNokuzola. Kanti, umothuko wokusinda ngezikasibi ekubanjweni ngamapolisa esitishini eLuthuthu, umbeka kwimeko yokucinga indlela aza kusinda ngayo, ukuba athe amkramela kwisitishi esingaphambili (p. 137). Ezi ngcinka zokucingela into engekehli zibaluleke kakhulu ukubonisa imigudu yokuzisindisa nokucinga kuqala kuba kulapho umahluko phakathi kobukrelekrele beqhawe nobetshijolo budula khona kwithrila. Kuyo yomibini le mizekelo, ugxininiso lusekuzingeni kweengcinga ukuzama isisombululo.

Iingcinga ekuxoxwe ngazo ngentla ziyahluka kwezi iingcinga anazo ngokomzekelo wesi – vii nowe – ix, kuba ezi zingcinga ezifukame umsindo nengqumbokazi. Kanjalo, ziyazalana kuba ziziziqhamo zeengcinga ezikumzekelo woku - i – nowesi – ii, eziqhamo zazo zivuthwa kumzekelo wesi - iii nowes - iv. Ubukulwa kwaQaka ngenxa kaFriday, uFriday okhethwe nguNokuzola ngokokucinga kwakhe uMfazwe. UFriday ungumbungu nempehla emathanjeni kaMfazwe. Umsindo ozalwa zezi ngcinka ngowokumbona ephumelela uFriday, umhlutha uNokuzola, umhluthe ikhaya, umbhunyula ubuni ngokumenza athiywe ngumntu wonke kwaQaka. Ezi iingcinga zigutyungelwe ngumsindo. Oku kudandalazisa ziingcinga ezikumzekelo wama-xxii.

Kumizekelo wesi-viii ziingcinga ezindululwa kukukwazi ukuqiqa okwenzekayo nokuthelekelela iziphumo zako. Kumzekelo wesi-vi, nowesi-xii, kuvezwa ukugxalathelana kweengcinga kuMfazwe okudalwa kukuxakaniseka, nendlela ingqondo yakhe ezama ngayo ukuzalanisa izehlo, iziqiqe. Kanti iingcinga ezikumzekelo wama- xxi, ziingcinga ezidungudelisa ixhala kuMfazwe, kwaye zibonisa ukuba nakuba ezibhaqa esebunzimeni, uCikizwa uyinxalenye yobomi bakhe.

Imizekelo we - xiv, xv, nowe – xvi, ziingcinga ezivusa ingqondo, ngokumenza abone iindawo abuthathaka kuzo ekucingeni ngokumana ingqondo ilala. Oku kungqineka

kumzekelo we – xiv, xa eva ngoNdima sethetha emva kwakhe engakhange ambone. Kule mibini, owe - xv nowe - xvi, kuthelekiswa ukuphapha kwengqondo kaMzolisi kunekaMfazwe, oku kudulisa ukushiyana kwabo ngokwamava. UMzolisi, ngenxa yamava anawo, uyakwazi ukufunda ingqondo yomntu nokuqikelela ngokuchanayo intshukumo aza kuyenza, nto leyo ifuneka ngamandla kwinyathelo elithatyathwa nguMfazwe, ukuze asinde. Lo mahluko uvezwa ukuze umfundu wencwadi axhalabe angathembi ukuba uMfazwe ululungele olu hambo.

Iingcinga ezikwimizekelo; – xi, xiii, xix nowama - xx, ziingcinga zokuthatha izigqibo ezibalulekileyo kakhulu ebomini bukaMfazwe. Kumzekelo we - xi nowe xiii, isenzi, ‘phethu - phethula’ sizoba imeko yokujikajikana neengcinga. Ingqondo inobuxakaxezi bokuzama ukuhluza esona senzo silungileyo okanye elona nyathelo lilungileyo kuba kufuneka echule ukunyathela kuba, utsibilili kukufa kuye. Kanti kumzekelo wama – xx, ingqondo iyabethabethana kwaye kufuneka ecinge ngokukhawuleza esazi ukuba uphakathi kokusinda nokuthi zwabha emgiben. Kwimizekelo, owe - xi nowe – xix, ziingcinga zokuthatha izigqibo ezithunywa lithuku, kungoko acinga enze. Umoya wakhe uyamxelela ukuba ingozi irheca isikhumba ukuba kufutshane oku. Ezi ngcinga zokuthatha izigqibo, zisetyenziselwe ukuxhalabisu umfundu wencwadi, ziingcinga zemingcipheko. Kwelinye icala zingqina ubukhali bethuku likaMfazwe. Oku ke kwayama kumxholo wommiselo.

Okungamandla ngokwale ngxoxo kukuba, okuphambili kukukwazi ukucinga nokuthatha izigqibo eziqiqisisiweyo ukuze umlinganiswa uMfazwe oliqhawe aphumelele. Undoqo kukuba ezi ngcinga ziluzengezenge, kodwa kunjalo zahlukile, kodwa injongo inye, ngoko ke zilikhonkco. Ezi ngcinga, ziingcinga zomlinganiswa omnye, kwaye ingcinga yingcinga kodwa ibhentsisa imiba eliqela eyahlukileyo ngomlinganiswa nangeemeko ajamelene nazo.

Xa kuthethwa ngezenge, kukuphindaphindwa kwegama, nayo nayiphi into nokuba yintshukumo okanye umqondiso. Kule meko, ziingcinga. Xa ukhangele le nkitha

yemizekelo kucaca ukungaphumli kwengqondo kaMfazwe, kuba kaloku ukusinda nokuphumelela kwakhe kuxhomekeke ekusebenziseni ingqondo. Impazamanyana nje yokuphazama ngokucinga, iya kumbeka entendeni yotshaba. Ngaphezulu, ezi ngcinga xa uzigazulula njengoko kwensiwe, ziveza ukuba zibangelwa kwaye zisingisele kwizinto ezahlukileyo. Nto leyo ebonisa ukuba kwazona zineentsingiselo ezahlukileyo, eziveza okwahlukileyo ngoMfazwe, nebali liphela. Oku kuvela kule ngxoxo ngezi ngcinga zikaMfazwe kungqina oku kuthethwa nguBalkin (1996: 4), xa axoxa ngesiThako Sohlahlubo–buNzululwazi–sakhono esithi:

*Deconstruction's emphasis on the proliferation of meanings is related to the deconstructive concept of iterability. Iterability is the capacity of signs (and texts) to be repeated in new situations and grafted onto new contexts.*

Oku kuthethwa ngulo kaBalkin malunga nobuninzi beentsingiselo; ukukwazi ukuphindaphindeka kwamagama neetekisi kwiimeko ezintsha kuphuhle iintsingiselo ezizezinye, kuyenzeka. Xa kuqwalaselwa umba weengcinga njengamazenge, le mizekelo ilandelayo ibonisa ukusetyenziswa kwamazenge kwinoveli, *Umlimandlela*:

- i. *Ndiza kuphuma ndiye phi? KwaTsolo? Yamzinga loo mibuzo, imibuzo eyayiphehluzelisa ingqondo yakhe kwamini kwavakala ukuba iyasongwa intambo* (p. 15).
- ii. *Yabuya ingqondo yakhe kwilizwe leengcinga, wajika ubuso engangxamanga, amehlo akhe wawazinzisa kuBhele...* (p. 27).
- iii. *Wangathi uyakwazi ukuyifunda ingqondo yam Tshawe. Oko saliqalayo eli phulo, ndisoloko ndijkelezana nalo mbuzo wakho* (p. 34).
- iv. *Lajika lajonga kude, kucaca ukuba ingqondo iyabila kukicinga* (p. 35).
- v. *“...ndiza kuligqogqa ndide ndilifumane wena ixhegwazana lam, imibuzo endiza kuyiphendula ayinganganto”, yacinga yenjenjalo ingqondo yakhe* (p. 48).
- vi. *Ngaloo mzuzu, wayezama ukuphendula umbuzo owawumzingile owawusithi, “Ndiza kuthi ngubani na kanene lo mntu ndisuke ndamazi nje?” Bathe bakuphakamisa amehlo, besothuswa yindlela athe cwaka*

*ngayo uTat' uBhele, bafika ubuso bakhe buthe shwace ebonakala ukuba ucinga nzulu* (p. 55).

- vii. *Naxa sekude kwayiwa kulalwa, ingondo yakhe yala, yasuka yamnyusa imhlisa amaxethuka obomi bakhe asele ebuhambole...wayebukele indlela yakhe yobomi izandlala phambi kwakhe engazi ukuba makahambe kweliphi na icala apha kuyo* (p. 64).
- viii. *Ingcinga eyayisoloko imphethe kakubi etrongweni, ukubulawa kukaMpazamo, yaba ngathi kungona iqaqambayo* (p. 64).
- ix. *...zada zayivala imilomo izinja zelokishi zacima nganye nganye nakuye iingcinga engqondweni* (p. 64).
- x. *Wema wajolisa amehlo kweliya ichibi leentlanzana engaboni kwanto, ingqondo ithathe umva ukucinga, iliqala ibali lakhe mini waqala ukuhlangana noCamagu* (p. 70).
- xi. *Le nto yayibangelwa yingcinga eyasuka yayiphambanisa ingqondo yakhe, ingcinga yokuba kunokwenzeka ukuba uMpazamo wabulawa nguLumkile lo* (p. 77).
- xii. *Zaxananaza iingcinga engqondweni yakhe ebukelwe yimithi nezicithi neentakana ezazimana ziphaphazela zihlala-hlala zinguchalaza kwelo dobo lalimngqongile* (p. 101).
- xiii. *Wamcingisa ngalaal tokazi ibimshiye endleleni ngezolo, kwathi qatha engqondweni ukuba abangebi bayazana kusinina* (p. 106).
- xiv. *Wayezixeleta ngalo lonke ixesha imfikela le ngcinga ukuba amehlo akhe makawatsibise kuGeisani ngezizathu ezicacileyo...okungona azamayo ukuwutsibisa kwaba kukhona alayo, emkhokelela kwizinto awayengafuni ukuzicinga* (p. 155).
- xv. *"Ukuba ndinokumqhekeza intloko ngoku engandijonganga, ingaphela yonke le nto ngokukhawuleza", wacinga wenjenjalo.*

Iingcinga zikaCamagu kumzekelo woku – i nowesi - v, zizungeleza ubuni bakhe, akanakhaya, akanabani. Itrongo ibisele ilikhaya. Ubugqebelo koku kukuba iinkonde zasebukhosini babeNguni, zikrwela iintloko, zikhumbula zikhumbuzana ngoCamagu ozalwa yinkosi uGangxa, kumzekelo wesi – iv. Inkosi uGangxa impilo yakhe ayibuyi ngamva. Ngenxa yoku amawabo engazi nje yena uCamagu ayamfuna, oko kuvela kumzekelo wesi - iii.

Iingcinga ezingokubulawa kukaMpazamo kumzekelo wesi - ii nowesi - viii, zezona nginga zingundoqo ebomini bukaCamagu, kuba wenza isithembiso kuye ngaphakathi ukumfunamfumane umbulali kaMpazamo. Oku kuye kubalulekile ukuze ibe yimpindezelotemacala mabini, impindezeloyokubulawa komhlobo wakhe ngumbulali ongenalusini kunye nombulali wakhe yena Camagu, ombulele iminyaka engamashumi amabini ehleli.

Iingcinga ezijija uCamagu ziji noGcisani. Oko kucaca kule mizekelo x, xi, xii, xiii nowe – xiv. UGcisani akuba ethene nqwaka qha noCamagu abecinga ukuba wafa, ingqondo yakhe iyaphazamiseka. Ucinga athathele emva, ecinga ngobomi bakhe noCamagu. Bomi obo obuquka namaphupha ababenawo aqhomfwa lilihwa lokubanjwa kukaCamagu. UCamagu, kumzekelo we - xiii, uziva eze ngaphandle koJola, kwaye uyazigweba njengonobangela wokulala kwakhe kwidlaka asecaleni kwalo. Ekucingeni kwakhe, uhleliwe ngumfanekiso kaGcisani omshiye ngemoto. Kanti kumzekelo we – xiv, uyazithibaza ezo nginga, ngeengcinga zokuba uGcisani akanakuba saba ngowakhe. Lilonke, ziingcinga zokulahlekelwa yinto enexabiso kuye, uGcisani.

Ezi zingcinga zikaGcisani noCamagu zibonisa ukuthungelana kwemixhelo yabo, zisetyenziselwa ukuthungelanisa ingcokane enye, eyokuba omnye lubambo lomnye. Kwaye, lo mxholo wothando nguwo oyinqwelo esa ibali kwisisombululo sesishiqi sokufa kukaMpazamo. Isiphumo sazo ziingcinga zikaLumkile ezikumzekelo we - xv, zokubulala uCamagu. Apho athi ngenxa yokomelela kwale nginga engqondweni yakhe, avume ngomlomo wakhe kuCamagu ukuba nguye yena Lumkile owabulala uMpazamo (p 172). Kwincwadi, uVuleka Mhlaba, imizekelo ebonisa ukusetyenziswa kweengcinga njengamazenge yile ilandelayo:

xvi. *UBantu uhleli wajonga lee, ingqondo ivuthuzeliswa ziingcinga ngathi ngumoya wasentlango* (p. 9).

- xvii. *Ndiza kuqala ngaphi kanene?” Ucinge wenjenjalo ebukele ixesha libala imizuzu kuxa ligqitha icala emva kwentsimbi yesithathu* (p. 11).
- xviii. *Wayengenakuze abone kwanto endleleni yakhe kuba ingqondo yayibambe enkulu intlanganiso ezama ukukhangela engqondweni ukuba uza kuphuma kweliphi na icala, eza kuqala ngeyiphi na, ayeke eyiphi na* (p. 22).
- xix. *Ndiza kuqala okanye ndiza kuqhuba apha bendiyekhe khona? Ngumbuzo lo owawufika uxake xa ajonge indlela eza kuhanjwa bubomi bakhe. Nangobo busuku bokuqala emzini wakhe emva kwexesha elidana wawusamzingile loo mbuzo* (p. 25).
- xx. *“Incede ntoni ke, kuba nokuba loo mcuphi ngowasese, uselipolisa,” abambelele entloko uThangana omhle, ibe nzinzilili intloko kukucinga, acinge, acinge, acinge asuke ayeke* (p. 25).
- xxi. *Wathi naxa engafuni ukuyizinzisa kwizinto ezidlulileyo ingqondo yakhe njengakula mazwi kaSaqhwithi, yathi gqolo yona ukuxela isele eliphikele ukubuyela kule ndawo ligxothwa kuyo* (p. 26).
- xxii. *Zange nangoku akwazi ukuyinqanda ekucingeni ngento yokuba ixesha analo wayesalibolekiwe, nento yokuba nyhani usalinde usuku lokuya kuvela enkundleni kwakhona njengoko isigwebo sakhe sasisaxhonyiwe ngeli xa kwakusaphononongwa ubungqina obutsha, namapolisa esadidekile* (p. 26).
- xxiii. *Ukhumbule nento yokuba ebekhe waphuthelwa, zabuya zonke iingcinga zangaphambili* (p. 34).
- xxiv. *Iinzingo zona engqondweni zazenze owazo umsinga* (p. 48).
- xxv. *Ingcinga yokuzibulala imtsho wanoloyiko. Uthe ezama ukuyicima le ngcinga yaya ikhula ngokukhula...* (p. 49).
- xxvi. *Wayecinga ngento yokuba izolo eli ebesemadlakeni ebuza ematyeni aligqimileyo ukuba ubulewe ngubani na kanye Kanye uBandlakazi* (p. 63).
- xxvii. *Le nto yayitsho yazula ingqondo yakhe....enye into eyayibangela ukuba angalenzi msulwa eli qabane lakhe ezingcingeni zakhe, yindlela ekwathi kwaxanjuliswana ngayo ngaloo ntsasa yokufika kwakhe emsebenzini* (p. 64).
- xxviii. *Into ethetha ukuthi wonke umntu lutshaba lwam. Nokuba ndingazama kangakanani na ukulihlamba igama lam, kuya kufana nokuzama ukususa*

*intsente kuxam”, zaqengqeleva ezi ngcinga zayitsho yajikeleza intloko yakhe* (p. 67).

- xxix. *Yaqengqeleva ingqondo ibuza imibuzo, inqaba ikukuvula iletia* (p. 71).
- xxx. *...uBantu wathi khebevu wacinga. Ezadlulayo, ezidlulileyo, ezisandula kudlula, neziggiba kudlula iziganeko zamana ukubolekisana ukuza kudlula entloko* (p. 76).
- xxxi. *Acinge, acinge, ade ayokufikelela kunyana wakhe uNdodiphela awayemthembise ukuba uza kumphuthuma ezifama* (p. 77).
- xxxii. *“Kule ndawo akuyo uDora, iingxaki ziphelile.” Wacinga wenjenjalo unkabi ekhumbula abashumayeli xa bethetha kumntu oswelekileyo* (p. 77).
- xxxiii. *Intoni! Ingqondo yakhe yayikude imbona luzizi uMagqwirha* (p. 77).
- xxxiv. *Ingqondo yakhe yayimthathe yaya kumbeka enkundleni yamatyala xa wayetyholwa ngesenzo sokubulala umfazi wakhe uBandlakazi ngendlela ekhohlakeleyo* (p. 198).
- xxxv. *Cingisia mfondini, cingisia* (p. 199).
- xxxvi. *Kukuthini ukulinda kude kube namhlanje ukuze izokukhumbula ukuba umntu endandimbona engcamba noDora bethenge igrosari ngulo mfo* (p. 201).

Iingcinga ezikumzekelo wama - xxiii, xiv, xvi, xvii nowama - xxix, ziingcinga zokuxakwa nokuxakaniseka kwengqondo nomphefumlo kuBantu Zathu. Uzama ukucinga indlela angalihlamba ngayo igama lakhe, nanjengoko lalingcoliswe sisityholo sokuba ngumbulali obulele umfazi. Uzama indlela yokususa olo phawu. Ezi ngcinga zizala iingcinga ezikwimizelelo, xx, xxi, nowama-xxii, iingcinga ekunokuthiwa zona ziingcinga zenkxalabo noloyiko lokuphelela ejele. Ziingcinga ezimenza achunubeke emoyeni kuba unombono wasenkundleni yamatyala, angasanqweneli kuzibona ekuyo naninini.

Zona ezi ingcinga zitshayevela iingcinga ezikwimizekelo, xxv, xxviii, nowama - xxxii, ekunokuthiwa ziingcinga zokunikezelu ngenxa yentlungu noxinzelelo emoyeni, ezifikelela kuvuthondaba lokucinga ngokuzibulala. Iingcinga eziza neenkumbulo

ezisisisombululo zikumzekelo, xxxiv, xxxv nowama - xxxvi, zona kunokuthiwa ziingcinga zesisombululo kuba kungazo apho ide ithi ingqondo ibeneenkumbulo ezincedisa ekufumaneni umbulali onguJolela.

Kuyinyani ephandle ukuba xa kuthethwa ngamazenge kwezi ncwadi, iingcinga zingamanye amazinga aphambili kakhulu. Kwaye, kucace gca oko kuthethwa sisiThako Sohlahlubo–buNzululwazi-sakhono ngokungabinye kwentsingiselo yeziqhobo ezixhasa umxholo. Oku kuvela ngokuba kwa ezi nginga ukutolikwa kwazo, zicazululwa kudulisa izimo ezahlukileyo abakuzo aba balinganiswa, nokuba bangabantu abanjani. Kukwadandalaziseka idabi lobuchopho elisezingqondweni zabalinganiswa, becinga, behluza, bethatha iziqibo.

Kukwezi mo zengqondo abakuzo apho kuvela ukomelela okanye ubuthathaka babo. UMfazwe, uCamagu noBantu basedabini lokufeza izifungo zokuhlamba amagama abo ngokubhentsisa elubala abenzi bobubi. Oku kuzalana nomxholo okuzo ezi ncwadi wokuba akukho nto ifihlakala kuphele. Kanti nowokuba ingalo yomthetho inde.

Ukuyiqukumbela le ngxoxo imalunga namazenge aziingcinga, iqinisa umba wokuba okokuqala, intsingiselo yegama okanye eyomqondiso ixhomekeke kwindlela elisetyenziswe ngayo, ngaphezulu nakumagama alixhagileyo. Kwaye, ukuba iingcinga bezingasetyenziswanga njengamazenge, bekuye kubakho ubuhoho-hifo kwimixholo ethathwa njenqephambili kwezi ncwadi. Okungakumbi ebeya kuba umbhali usilele ekuqaqambiseni eyona ntsika yezi ntlobo zeenoveli, kuba kuzo kufuneka kugunye uxhalabiso. Yeyiphi ke indlela yokuqobongela ingqondo yomfundi, umenze uvalo lubhodloze isifuba, aqhaboshe umphefumlo ngaphandle kokumngcuchalazisa ngokumana umfaka engqondweni yomlinganiswa, akrobe kwiingcinga zakhe, ukuze axhalele intshukumo nezigqibo eziza kuthatyathwa ngumlinganiswa lowo.

Ubukhali besi sixhobo silizenge ikakhulukazi kusekuloleni, sombelele imixholo nentsingiselo yetekisi, ekusele kutshiwu ukuba ke ayikwazi ukubanye, ngoko ke ziintsingiselo eziqulathwe yitekisi. Izenge njengesixhobo soncwadi sikwenza oku ngokumana sibeka ibhakani kwiindawo apha kukhothame khona imixholo nemixholwana yebali. Oku kuhambisane nqo nengcamango yendedeba uDerrida (1978), ecatshulwa nguCeren (2014 : 57) xa athi:

*The signified part of the signifier cannot be limited*

Ngamanye amazwi, intsingiselo ayikwazi kumiselwa kuthiwe ‘yiyo le’, kuba intsingiselo evelayo yegama nokuba ngumqondiso izala enye, naleyo izale eyayo, ibe yiloo ntuntanja ke. Ngokwakwiingga ezi, njengoko kubonisiwe ngemizekelo ecatshulwe kwezi noveli, kwiimeko ezithile, ngokuxhomekeke ukuba zimbeka phi umlinganiswa iingcinga zakhe ziyatshintsha – tshintsha. Zityhila iimvakalelo ezahlukileyo, nezimo neemo ezahlukileyo ngaye. Uthi uqala ukufuna ukuthi ungumntu ocinga ngohlobo oluthile, suka ungakwazi ukugqiba utsho kuba neengcinga zakhe azigqibi. Iintsingiselo zazo zinaba zixele ukunaba kweemeko ezimngqongileyo encwadini, nemixholo enableyo nexananazileyo umbhali ajolise kuyo kanti naleyo angajolisanga kuyo koko iveau yitekisi engayithumanga.

#### 4.3.2    **Ukusetyenziswa kwemifanekiso-nqondweni nemifanekiso njengamazenge**

Izenge lichazwe kaninzi kule ngxoxo, xa bekutshayeletwa nakubuthumbu bengxoxo. Zingavela zibeluthotho iinkcazelot, oko akunakuphikwa, kodwa ngalinye zisengela thungeni linye, kwaye zizinzise kwinyaniso yokuba izenge layamene kakhulu nemixholo. Ngokwengcamango yomphandi, amazenge anokucaciswa cace ngokuba kuthiwe, ukuba kunokuthiwa imixholo ebalini iziinqwelo eziqhuba ibali, amazenge kungathiwa ziindlela, imiqondiso neempawu zendlela, ezi nqwelo eziyimixholo ezigogoza kuyo.

IsiThako Sohlahlubo-buNzululwazi-sakhono ke ngoko sibe sona okwaso kukuthiya nokucacisa le migao, imiqondiso neempawu zendlela. Oku ke ze kuncede umfundu ongumhambi abone umqhubi ongumbhali amaqhina awaqabelayo, imithebelele ayiqengqelekisa kuyo inqwelo. Esi sithako siphawula amagophe ajike kuwo nawashiyileyo, imiyalelo nezalathisi azisebenzise njengesikhokelo sendlela, kanti naleyo athe ikho, akayisa so. Oku kwayamana noko kuthethwa nguRoyle (2003: 66), xa axoxa athi:

*Consequently every text must be interpreted and located both within and against a context, as such case is singular, though there may be similarities between cases. Indeed as Derrida announces ‘no meaning can be determined out of context, but no context permits saturation’.*

Xa kuthethwa ngokutolikwa kwentsingiselo ngokomxholo ke, kugxininiwa hayi kweyetekisi iyonke nje kube kuphela, koko kujoliswe nakwimixholo yentetho, okanye yezivakalisi ezo imiqondiso namagama zithiwe xhwa kuyo. Okona kushicilelwa ezingqondweni zethu ngulo kaRoyce, exhathise ngengqanga nendanga-andanga yesi sithako, uDerrida, kukuba makungabikho mxholo namnye ekunokucingwa ukuba ungasisiciko nomda onokuvalela ukutyhoboza ukugxagxaza kweentsingiselo ngeentsingiselo. Oku kungafana nokufuna ukwakha udonga esizikithini solwandle.

Oku kuza kudula kule mizekelo kubonisa ukusetyenziswa kwemifanekiso, eyokwenyani kanti naleyo ishicileleke engqondweni yomlinganiswa kwaba basetyenziswe kwezi ncwadi. Masiphendle ke ngoko sibangule oko kuqaqanjiswe ngumbhali eqonda engaqondi ngokusebenzisa umfanekiso njengezenge kwezi noveli zintathu, ze kuqatshelwe ukuchana kwenyaniso ebhentsiswe yile ngxoxo.

- i. *Ngale mini, wawuthe thaa kuye umfanekiso wabantu bakuloMpazamo, umfi, nabo bonke ababeye kumamela isigwebo* (p. 9).
- ii. *Ngaloo mzuzu kanye, ukususela kumazwi ejaji, wawukhawuleze wazandlala phambi kwakhe umfanekiso owawungazange uzame nemini enye ukucima engqondweni yakhe* (p. 16).

- iii. *Wema akashukuma phambi koBhele ingqondo yakhe isazinike amathafa, ewubona **umfanekiso** wendlu yakowabo, ikule ndawo yenze isiginqgi kwaTsolo... (p. 24).*
- iv. *Loo **mfanekiso** elele ethe gqaa amehlo ngathi ngawenkomu ebulelwe ngugronxina wawumana ukuphazanyiswa ngokaGcisani awayemgqibile ngaphambi kosuku lwentilekele (p. 26).*
- v. *Wothuka washwabana umbilini akukhumbula igama lomntu awamgqibela kudala – dala. Kwaba kungona aqwelasela **umfanekiso**, yayinguLumkile yhani... Wayengenakungabunakani obuya buso butsobhileyo, nala mehlo atsolo ngathi ngawomntu ocinga iqhinga...omnye umfanekiso kaLumkile...amehlo awo ayekrolonqiwe, umlomo uqatywe mnyama, loo nto yawutsho wanjengale kudala ngokoyikiswa ngayo abantwana (p. 48).*
- vi. *Wawuluzizi kakhulu lo **mfanekiso** kuba oko wabanjwayo wazama ngamandla amakhulu ukuba amlibale ukuze angasoloko ecinga ngeziganeko ezaziyithuthumbisa intliziyo yakhe ... Wamfikela kwangelo thuba nomfanekiso kaMpazamo wona ungazange ucime engqondweni yakhe (p. 48).*
- vii. *...kodwa **umfanekiso** weziya zandla zazimoyikisile wawusathe tha (p. 49).*
- viii. *Naxa kunjalo, iliso lakhe lalingafuni ukusuka kweziya zandla zalo zithambileyo awathi akuzijonga wazibuka (p. 64).*
- ix. *Kwathi tshe engqondweni umfanekiso kaMpazamo omtsho wakhumbula ukuba wenze isifungo sokumzingela ade amfumane umntu owambulalayo (p. 94).*
- x. *...naye ingqondo yakhe yagcwaliswa **ngumfanekiso** kaCamagu yonke loo mva kwemini (p. 112).*
- xi. *Ngelo xesha kanye, intloko yakhe yayiphithizela, iphithizelisa **yimi-fanekiso** yamadabi awayedla ngokuwalwa, amadabi oono-teksi...amadabi ayeliwa ezinzulwini zobusuku (p. 144).*
- xii. *Yayingumfanekiso kaCamagu, esesibhedlele, entla kwawo kubhalwe ngamagama amakhulu umbiko wohlaselolwangezolo. **Umfanekiso** wesibini owawujinga ecaleni walo wokuqala wawukwangokaCamagu esetrongweni kwaNongqongqo esengumfana ngoko... (p. 222).*
- xiii. *UJonginyanga wayede wambonisa **imifanekiso** yomntu ekwathiwa nguyise, inkosi uGangxa...Akazi wayengenwe yintonina, kodwa wazibona zifuna ukuphuma iinyembezi akukhumbula ukuba awubanga kho okanina*

*umfanekiso, akwabikho namntu umkhumbulayo ukuba wayenjani na ngebala* (p. 243).

- xiv. *Washiyeka esiya kungena phakathi uCamagu ingqondo yakhe seyizaliswe **ngumfanekiso** kaGcisani okoko bekukhe kwabizwa igama lakhe nje* (p. 255). (*Umlimandlela*)
- xv. *Ingqondo yam yafumana ithuba, ... Utata uCirh' omkhulu, wavela etsho ngoluya ncumo lwakhe, ndamva xa esithi...Umama yena wasuka waqaqamba ngeziya zinxibo zakhe zobuxhwele...Uzo wam yena ulapha...ucuthe isinqe ngathi uza kuculisa...Abantwana besikolo sam nabaya bayame ngodonga ngathi ziigusha zisoyiswa lilanga lehlobo. Isixekwana sam nasiya sithe tshitshilili kulaa ndawo ingumthebelele phezu komlambo singuxam wezadunge ukuxweba, qelete ngaphaya komlambo yidolphu yabamhlophe, iyaqhelezela yimithi eluhlaza yehlobo neentyatyambo eziziindidi-ndidi ezijkeleze zahombisa amapomakazi ezindlu...* (p. 13).
- xvi. *Ndahlala phantsi phezu kwedlaka, ndajonga isixeko esi, usathe thaa **umfanekiso** kaNokuzola egonwe nguFriday* (p. 36).
- xvii. *Umfanekiso owawungafuni ukucima engqondweni yam ngowala makhwenkvana ndawadlakaza izisu ekubeni endisinde ekubulaweni nguSikhotosholo noNgqithi. Wawusithi xa usithelayo lo mfanekiso ulandelwe luzizi ngoweCressida emhlophe kufele kuyo amahlakani kaFriday...* (p. 183).
- xviii. *Ngaleywa mini wayexhwaleke exhwitheke okomntu otyiwa ngumvandedwa* (p. 185).
- xix. *Wazotywa loo **mfanekiso** ngamachule okuzoba wada wangumtshiso engqondweni yam* (p. 187).
- xx. *Kodwa ke **ukho umfana endingasokuze ndimlibale**, kudala kakhulu ngoko, ten, twelve years ago, andisakhumbuli kakuhle. Wayenokuba ngangawe kangaka ngesithomo kodwa engesosiqhwala* (p. 209).
- xxi. *Kungcono ukufa kunokuba ingqondo yakhi igcine **umfanekiso** onje* (p. 210).
- xxii. *Kwakukudala yabhalwayo le leta, kodwa ingcinga ngayo **kwanomfanekiso** kwaNokuzola waba mtsha ngathi lubisi* (p. 213). (*Ukhozi Olumaphiko*).
- xxiii. *Wothuka waxhuma uBantu ngulo **mfanekiso**. Kubantu awayekhe abacinge, zange akhe athi qatha uXeliwe lo* (p. 31).

- xxiv. ...**wazibona** engena emanzini, dyumpu engakhululanga. Nako ke ekhabalaza, etatsalaza, etshona erhaxwa...Uyazika ezama njalo. Kuthi kuphi gqi uDora...ingathi akanyatheli apha phantsi koko ngumntu lo uhamba emoyeni wasuka wangathi sisithunzela...wasuka wajika wamnyama wambi, watsho ngezigxegeba zamazinyo, wangathi ngusathana odla ngokuzotywa emifanekisweni (p. 56).
- xxv. **Wayembona** etsho ngaloo mehlo ngathi ngawendubula uJolela emxwaxwa eCassablanca Tavern (p. 72).
- xxvi. Lo **mfanekiso** uBantu waya kungena nawo ngaphakathi ingqondo yakhe ihlaziyeke kanye okweziya ntaka nezityalo emanzini (p. 147).
- xxvii. ...umntu **endandimbona** engcemba noDora bethenga igrosari yayingulo mfo. Wayenxibe kanye olu hlobo nangala mini (p. 201).

Umfanekiso-ngqondweni wabantu bakulo Mpazamo bethe shwace ubuso bengafuni nokumjonga okumzekelo woku - i ubonisa intiyo esezintliziyeni zabo, eyamhlungisa uCamagu kangangokude lo mfanekiso umane ukuvela engqondweni yakhe. Ngumfanekiso wokubeka ityala. Lo mfanekiso uthungelana nokumzekelo wesi - ii, iv, vi nokumzekelo we - ix. Imifanekiso engokufa kukaMpazamo yeona igunyayo engqondweni kaCamagu kuba kungayo ukuba azibone engenabomi. Le mifanekiso isetyenziselwe ukumfaka izilanda imtshise ngaphathathi entliziyeweni ukuze amfune amfumane umbulali, aziphindezele yena kunye nomhlobo wakhe. Umfanekiso kaMpazamo ukhatshwa ngokaGcisani kumzekelo wesi - iv nowesi - vi, ukubonisa ukuba loo mini yokubanjwa kwakhe uCamagu waziva elahlekelwa ngabantu ababini abathandayo nabamthandayo. Koku kufa okusisizeka bani sokuphuncukwa nguGcisani.

Lilonke, le mifanekiso izalisa okusengqondweni yakhe ukuba de afumane umbulali kaMpazamo, uya kumzuza uGcisani emva koko. Kwaye oko kuyenzeka ngenene encwadini (p. 255). Ukuphinda-phindwa kaninzi komfanekiso kaMpazamo kukwagxininisa indlela eso siganeko sokufa kwakhe esabuthatha ngayo xa bubonke ubomi bukaMpazamo. Wazibona enobuni obutsha. Akaziwa nganto ngaphandle kobubanjwa, nabanjwa elingumbulali.

Imifanekiso yezandla kumzekelo wesi- vii nowesi- viii, esala ezingqondweni zikaGcisani noCamagu, ngexeshana elingephi abadibene ngalo, emva kweminyaka; ubonisa indlela omnye ambona ngayo mnye. Uloyiko lukaGcisani akubona izandla ezikhulu zikaCamagu, zifana nezandla zentliziyo kaCamagu ezomeleleyo ezisafumbethe eyakhe. Okwesibini, ngumnqweno wokunga angaphantsi kwezo zandla kuba kuzo ubona ukhuseleko. Okunye kungakukuba loo mbono umcingisa ukuba kuninzi okusezandleni zikaCamagu, obo bukhulu bubukhulu bomsebenzi ajongene nawo, ke ngoko usenokuba akasenandawo yena. Kanti ke isenokuba luloyiko lokuba akaqinisekanga ukuba akangeziboni esiwela kwezo zandla nakuba engumfazi.

UCamagu naye izandla awazibonayo zikaGcisani ezithambileyo, usenokuba kuzo ubone izandla eziphilisayo, ezinokumphatha ngobunono kukulimala alimele kona kungoko zihleli engqondweni yakhe. Usenokuba lo mfanekiso wazo ungacimiyo wenziwa kukuba unqwenela, ekhumbula ukuziva zimbamba njengangaphambil. Zizandla ezilikhonkco elimdibanisa noJola, kuba ubuya ayokuzibona kumbhalo welitye likaJola; apho athi akufika libhaliwe, aqonde ukuba sisandla sikaGcisani esikrole ilitye lengcwaba lexhegwazana akhulele kwizandla zalo.

Umfanekiso okumzekelo wesi – iii, ubonisa ukuba uCamagu, emoyeni wakhe ulilela ikhaya nothando lukaJola, ikhaya elimenzele lukhulu. Kwakho, kubonisa ukuba indlela utshintsho olwangena dlumpu ebomini bakhe elibutshintshe ngayo. Kusekwabonisa ukuba ngokwasengqondweni uxhentsa emva kwisingqi sexesha nokuhamba kwalo. Ingqondo ibambelele kwizinto zezolo. Oku kucacisa ukuba kwiminyaka adontse ngayo isigwebo, ubomi bakhe bebumile kwezinye iinkalo. Indawo yendlu yakokwabo engqondweni yakhe, iza kuthatyathwa likhaya elitsha elasebukhosini.

Umfanekiso kaLumkile osepalini, kumzekelo wesi - v omothusayo uCamagu, umxelela izinto ezininzi ngoLumkile. Ukukrolonqwa kwawo amehlo, uqatywe

mnyama umlomo, woyikeke ubonisa ukuba abantu bayamazi ncum uLumkile indlela angumgulukudu ngayo wesikrelemnqa esinobungozi. Oku kuvelisa ukuba kuxa uCamagu aza kujongana notshaba emehlwani njengokuba ebuya, natshaba oluyingozi.

Umzekelo we – x udulisa ukuthabatheka kukaChuma nguCamagu nengxaki uCamagu aza kuzibhaqa ekuyo phakathi kwamanenekazi amabini elinye lizinze kweyakhe intliziyo kanti kwelinye nguye ozinze entliziyweni yalo. Kufuneka athetha isigqibo. Kulixhala kumfundu wencwadi ukuba ingaba leliphi eliza kuluphumelela olu gqatso. Umzekelo we - xi, ubonisa uburhalarhume uLumkile aba nabo, nentiyo ekhula kuye ngaphakathi akufumanisa ukuba uGcisanu usathanda uCamagu. Oku kubonisa kuvela engqondweni yakhe uLumkile kumbonisa ukuba ingxaki kaGcisanu noCamagu uza kuyisombulula ngobugwinta aqhele ukubusebenzisa, aphumelele. Kuvela icala lakhe alifihlayo kuGcisanu, ubugebenga.

Kumzekelo wesi - xii, xiii nowe – xiv, yimifanekiso yobuni, ethi ‘ngubani uCamagu?’ Komnye umfanekiso uCamagu ohlaselwayo uyinkosi, inkosi ebilibanjwa elingenagama izolo. Oku kuhlaselwa kukulo mfanekiso kuvuselela oko wayehlaselwa kona ukuvela kwakhe ebusaneni, wasinda. Kwakhona ngoku akuvela uyahlaselwa, asinde. Ngokuqinisekileyo oku kusinda kwayama kumxholo wommiselo wendlela yobomi bakhe. Lo Camagu abantu baza kumazi ngedumasi lobukhosu kufuneka baqonde ukuba ebenedumasi ngokuba ngumbulali emncinane. Umfanekiso wohlaseluo uhlamba igama likaCamagu.

Kumzekelo we-xiii, uCamagu unikwa igunya lokuba ngunyana kaGangxa. Lo mfanekiso ngowobungqina, sisiqinisekiso kuCamagu. Kwakho, kunokuthiwa injongo yoku kukudiliza udonga olusentliziyweni yakhe, olumentza abale ubukhosu. Umfanekiso kaGangxa afana naye twatsa uwuboniswa yinkosi ngokwayo uJonginyanga. Lilonke ngumfuziselo wokubekwa.

Kwakulo mzekelo we-xiii, umfanekiso kaGangxa uvusa inkumbulo nentlungu yokungamazi unina. Oku kudiza ukuba nakuba ubukhosu bukho, unesikroba somntu ongumama. Isikroba somfanekiso kaZimkhitha unina angazange wambona, sivalwa ngumfanekiso kaGcisani osuka ibe nguwo othatha indawo, uzinge. UGcisani uliqhekeza elingekhoyo ukwenza ubomi bakhe buphelele, hayi uZimkhitha kuba yena akazange alwazi olwakhe uthando, awakhe walungcamlalolukaGcisani.

Le mifanekiso ayibonayo uCamagu ngeliso lenyama nelengqondo, idiza iimvakalelo zakhe ezahlukileyo, ngokweemeko-meko azibhaqa ekuzo nangezehlo nokumngqongileyo. Okuphambili kukuba kuveza okwahlukileyo ngaye, esisiqu nje esinye. Oko kubonisa ukwahluka kweentsingiselo eziqulethwe yile mifanekiso kuye, nakulowo ufunda incwadi. Lo mahluko uvela ngokuba xa itolikwa le mifanekiso, ukuze kuvele ekuquletheyo kukuvelela konke oko kungeyiyo, ukuze kudizeke oko kuyiyo. UBurr (1995), ecatshulwa nguPinkus (1996: 2) xa ekungqina oku agalele ngokuthi:

*We are therefore always implicitly referring to what these things are not, to what is absent from them. These absences are repressed... 'deconstruction' involves very closely reading a piece of text with an eye to showing up how its construction relies upon such unstated absence.*

Kusekuqapheleni ukungabikho kovuyo kwimifanekiso nakwiingcinga eiyikhaphayo ukuze kudandalaze intlungu eyithweleyo, okanye eyizisayo kumlinganiswa lowo. Oku kungabikho kophawu oludiza intsingiselo yolonwabo novuyo aluthiwanga pahaha koko ludizwa kukuqaphela okungekhoyo koku kukhoyo.

Xa kukhangelwa kUkhozi Olumaphiko, uMfazwe akuvalelwa etrongweni, imifanekiso anayo entloko yeyabantu nezinto azixabisileyo. Kumzekelo we- xv, ucinga ngoyise, umama wakhe noNokuzola, abantu abasondeleyo kuye. Le mifanekiso idulisa iingcinga zovelwano anazo ngabo malunga nokubanjwa kwakhe. Kanjalo, kuvela kule mifanekiso abantwana besikolo, ucinga ikamva labo. Lo

mfanekiso usixeleta ngobuthandazwe nokuzinikela kukaMfazwe kwinkonzo yesizwe. Ukusuka apho kuthi thaa imeko aphila phantsi kwayo umntu omnyama. Imeko yengcinezelo eza ngomfanekiso wemeko emandundu yesixeko sakhe; edandalazisa intlupheko yabantu abahlala kuso ngokwahlkileyo kwinqatha elintsentsethwa ngabaMhlophe. Kwaye, kulo mfanekiso udiza iliso analo kucalulo ngokwebala nangokweemo zoqoqosho, ezopolitiko nezentlalo ngokubanzi; kurhulumente apho inkomo ihlinzwa calanye. Lilonke, le yimifanekiso yosizi, uthando, ubuthandazwe noqhankqalazo.

Kumzekelo we-xvi, kuduliswa ubulolo bukaMfazwe, akanabani kuba akafunwa sisixeko sonke ufana nomntu ohlanjiwego, ukhetha ukuya kuhlala emangcwaben. Kanti okuya kuhlala phezu kwedlaka kusenokuveza indlela yakhe yokubulala uNokuzola engqondweni yakhe, amngcwabe kuba embona ekhethe utshaba lwakhe olukhulu uFriday. Umzekelo we-xvii ubonisa ukuzisola kukaMfazwe ngobomi bamakhwenkwana awadubuleyo phofu ezikhusela. Kanti lo mfanekiso ukulandelwa kwawo ngowabantu ababulawele kwiCressida kaFriday oku kusenokuvelisa indlela uMfazwe isenzo sokudubula amakhwenkwana esimenze wazibona ekhohlekile enjengoFriday. Kanti usenokuba lo mfanekiso udulisa iingcinga anazo zokuba oyena mntu kwakufanele ukuba umgraye ngeembumbulu nguFriday omthathele ubomi ngokukhohlakala.

Omnye umfanekiso ohamba nale ngulowo ukumzekelo wama – xxi, owabantu ababulawa ngolunya okweempukane zifikwa isibulali zinambuzane eMthontsi, kuhlaselo olwalusenziwa ngurhulumente wabaMhlophe. UMFazwe uzibona engxwelerhekile nguloo mbono. Kwakho, udulisa umngcipheko asinde kuwo. Ukwaveza umyalezo kuye nakwabasindileyo abaxhamla inkululeko, indlela ethengwe ngayo ngegazi.

Umfanekiso kaNokuzola ozotywa ngooSiphiwo kumzekelo we - xviii, uveza ukuphela kobomi bukaNokuzola, mhla wafa kwakho umsantsa phakathi kwakhe

noMfazwe. Uchasene nomfanekiso wakhe ozotywe kumzekelo we - xv. Kwakho, kumzekelo xxii, akuva eyona nyani ngoNokuzola, aqonde impazamo awayenzayo yokuzigqibela, uMfazwe uba nokuzisola. Iyatshintsha indlela ambona ngayo uNokuzola, umfanekiso ovelayo bubuhle bentliziyo nobunyulu bukaNokuzola, kungoko ubutsha bawo bufaniswa nobisi. Lilonke uluvo lwakhe nengqumbo yakhe ngakuNokuzola iyajika.

Umfanekiso osakhunjulwa nguMzingeli mhla wayehlangana noMfazwe eqhwesha ubonisa ixesha elide alihleli elubhacweni uMfazweni, kuba uMzingeli umkhumbula luzizi. Kanti unxulumana nqo nomfanekiso uMfazwe anawo wokuzotywa kwendlela esuka eMgazi isiya eMthontsi, eyacaca gca yahlala kuye entloko ukubonisa ukuzimisela kwakhe ukuya kufika. Le mifanekiso idulisa ukuzimisela kwakhe uMfazwe ejikwa nguMzingeli ngelithi uza kufa kanti namhla aya eMthontsi esalathiswa iindlela ngooNyama ababemnqanda nabo njengoMzingeli besithi uya kufa engafikanga, kodwa wafika. Kwakhona Kumzingeli iinkumbulo ziluzizi kanti kuMfazwe zicacile ngenxa yokuba yena Mfazwe ebeyinxalenye yokwenzekayo, kusenzeka kuye.

Iyonke le nto ibonisa ukuba kusekuhleni ukuba imifanekiso esetyeniswe encwadini, neyaluphi uhlobo, inika ibali imibalabala etsala umdra kulowo ufundayo, kanti inzulisa ingcaciso, inkcazelu ngendlela edaNdalazisa ubucuphathi balowo ungumbhali. Ukusebenzisa umfanekiso okanye nokuba ngumfanekiso–ngqondweni njengezenge kudiza ubunjanjalarha ekubhaleni ngenjongo yokubalisa. Endaweni yomsinandozele wendinisa ngqondo wokucacisa iingcinga ezisentloko kumlinganiswa, usuka umbhali amfake umfundu entloko kumlinganiswa lowo, ngokumenza abone oko kubonwa liliso lengqondo lomlinganiswa okanye amehlo akhe enyama. Oku kulenza ibali liphile.

Ukungafani kwale mifanekiso emehlwani nasengqondweni, kudulisa ukungafani kwayo ngeentsingiselo kulowo uyibonayo, umlinganiswa kanti ke nomfundi wencwadi. Oku ke kubethelele ingcamango yezenge njengelixwaye iintsingiselo eziliqela.

#### 4.3.3 **Ukusetyenziswa kweenyembezi njengezenge**

Ukudalandalazisa intlungu nongcungcutheko, ukuzoba inkohlakalo yantlobo zonke, yomntu komnye umntu; ukutyhila iintliziyo zabantu nemeko abazibhaqa bekuzo; ngokuzenza nangokwenziwa, umbhali usebenzise iinyembezi njengamazenge. Nakuba injongo kunokuthiwa kukubeka umfundu kubuhlungu obuvifa ngumlinganiswa ophambili, ukuze azale lusizi novelwano, zikwaqaqambisa iimpawu eziphambili zomshologu nethrila, ukuzalisa umfundu ngeemvakalelo zoxhalabo oluyingxubevange yovuyo, uloyiko nentlungu nokuxinzeleka. UGorman (2011; 22), ecaphula uDerrida (2007), uxoxa athi:

*For Derrida, the equation that states complete equivalence between two items, or concepts, or between a thought and word, is just not possible, as there is always a surplus meaning that must be attenuated for such equivalent to take place, and its precisely this surplus meaning, this play of meaning, that is at stake in the deconstructive project.*

Okugxininiwa kulo mcaphula kurhatyulwa kwizimvo zikaDerrida kukulwa ukunganyanisi kwengcinga yokuba kukho ukuzalana okuthe ngqo phakathi kophawu nentsingiselo. Oko kukuthi phakathi kwegama nentsingiselo ethile. Ukuba oko kuyaqhwayelwa kuya kuba kuminxiselwa kwaye kudlelelelwa ezinye iintsingiselo. Oku kuthethwa kulo mcaphulo kuyadula nkqu nakule mizekelo ilandelayo:

- i. *...zithi zakuthi waxa iinyembezi asule ngomkhono webhatyana emnyamana ekwakukhanya kuyo amaqhosha kuphela (p. 9).*
- ii. *Wazibona ukuba uthini iinyembezi uCamagu kuyise womhlobo wakhe zixhathise emehlwani (p. 10).*

- iii. *Ashwabule eshwantshwatha, kuthi kwakubuzwa ukuba uthini na athi cwaka, kubonwe ngokuhla kweenyembezi kwezo zidlele zishwabeneyo ... (p. 20).*
- iv. *...yabetha yadlula iKrismesi yaloo nyaka esidla usizi alumele ngeenyembezi, athobe ngesingqala imini nezolo (p. 24).*
- v. *Latsho lantywizisa ixhego ezo nyembezi zasuka zaduka kwezo zidlele zishwabeneyo (p. 53).*
- vi. *Unyuke waya egumbini lakhe lokulala, akuhlala phantsi zehla iinyembezi engazi nokuba ulilela ntoni (p. 79).*
- vii. *Umqamelo urike umanzi tixi ziinyembezi (p. 80).*
- viii. *Zanqumleza umbombo iinyembezi kumfo omkhulu xa acinga ngentlungu yokuba ukubanjwa kwakhe ...ngunobangela wokundulukela kooyise kwelo xhegwazana (p. 101).*
- ix. *Ubuso bakhe uCamagu wabubhekisa phezulu ezama ukunqanda iinyembezi ukuba zingaphumi...waxa zawela ezinweleni zikaGcisani (p. 117).*
- x. *...neziya nyembezi zakhe zaziwele kuye entloko wanqwenela ukuba zithi kanti yayingumlambo wonke, umhlambe (p. 135).*
- xi. *NguChuma owazibona kuqala iinyembezi zinqumleza umbombo, wakrweca umfundisi (p. 228).*
- xii. *Akazanga wayengenwe yintoni na, kodwa wazibona zifuna ukuphuma iinyembezi akukhumbla ukuba awubanga kho okanina ... (p. 243).*
- xiii. *Kwakukho ithontsi lenyembezi elalikhawuleze laza kuhlala apha esandundwini kuGcisani, ... UCamagu wajonga phezulu enqanda ukuba ezakhe iinyembezi zingawi. Wayonakalisa into ngokusuka acimele, zasuka zenza idama... (p. 267). (Umlimandlela).*

Iinyembezi zibonisa ukugqabhuka komthombo wovakalelo. Zinokuba zezentlungu kanti novuyo njalo. Kwincwadi *Umlimandlela*, iinyembezi zisetyenizwe kakhulu njengezenge ukuqinisa umxholo wentlungu nongcungcutheko. Kumzekelo woku-i nowesi – iv nowesi – viii, zidiza intlunu kaCamangu ngezizathu ezahlukileyo kodwa ezizalanayo. Kumzekelo woku-i uliliswa kukulahlekelwa nguMpazamo umhlobo

wakhe, ze kuthiwe nguye umbulali. Kanti ukwalilela ukulahlekelwa bubomi bakhe xa agwetywa imfumba yeminyaka engenzanga nto. Kanti isenokuba ziinyembezi zokuziqonda loo mini ukuba akanabani ke ngoko ungumlu wanyama. Kumzekelo wesi- iv ziinyembezi zokuthwala ubunzima etrongweni esebezena nzima emncinane, engenathemba lakuphinda aphume. Ikwaziinyembezi ezinokuba ziqhutywa yintlungu yokungazi ukuba angenza njani ukuze amfumane oyena mntu wabulala uMpazamo. Kumzekelo wesi-viii, uCamagu uzibeka ubutyala ngokufa kukaJola, uyazisola. Kwaye uliliswa nakukwazi ukuba luthando lobuzali kuJola elathi akubanjwa agwetywe lamkrazula umxhelo wabhubha.

Iinyembezi ezikumzekelo wesi- ii nowesi- v, zezikatata uKhonza. Kumzekelo wesi – ulilela ukulahlekelwa ngoonyana ababini uMpazamo wakhe noCamagu amthatha njengonyana kuye. Kumzekelo wesi-v uliliswa yingcinga yokuba uCamagu engazange akwazi ukumkhusela eseyeliselwa emhadini ngumthetho obuthuntu, wangcwatwywa ehleli. Ezinye iinyembezi zokuzisola zezikaGcisani kumzekelo wesi- iv nowesi- vi, ezibona njengongcatshe uCamagu xa wayehlangene naye endleleni, waza wamshiya apha akamkhwelisa. Uzisola ngokunikisa ngentliziyo yakhe eyekaCamagu kuLumkile.

Iinyembezi kwimizekelo ix, x, nowe-xiii, zezothando. UCamagu akumbamba ngezandla uGcisani awe isiqqa kuvuka iinkumbulo zothando lwabo olwaqhomfwa lusaqala ukuquva, lwaba luyamphuluka. Kanti ezi nyembezi azinqandayo uGcisani uyazinqwenela ukuze zakuwela kuye, zimhlambe kukungcola azingcolise ngako, ngokuzibandakanya noLumkile. Zihlambe ubutyala aziva enabo ngakuCamagu. Kumzekelo we- xiii, zezothando. Balilela uthando lwabo obelulahleke iminyaka kanti bavuyela ukuphinda balufumane lusafukame ezintliziyeni zabo. Loo mvula yeenyembezi kaCamagu, igutyula intlungu ekuye ngaphakathi yeminyaka kanti nekuGcisani, ibahlambela ingomso lothando lwabo. Kanti kunokuthiwa kukuggabhuwa kwesilonda ekuyiminyaka siqlungene sokwenzakaliswa kukugcimfizwa ngolunya kothando lwabo.

Okokuqala ebomini bakhe uCamagu, kwiinyembezi akhe waziphalaza, kumzekelo we- xi, ulilela unina uZimkhitha. Uyaqala ukukhe eve ingcombolo yebali likanina. Uliliswa yintlungu unina aqubhe kuyo ngokuzala yena nongcungcuthekiso adlule kulo, ebekwa ityala. Kanti kumzekelo we-xii uliliswa kukudula kokungaxatyisa nokusokola kukanina okudandalaza xa uyise eneefoto zibe ezikanina zingekho. Nto leyo ebonisa ukungalingani kwabo ngokwentlalo. Kwakho, uliliswa yintlungu yokuba engasokuze amazi unina, engenakuze abenawo nomfanekiso wakhe. Lilonke, nakuba ezibona eyinkosi ehlanelweyo, uyalulangazelela uthando lukanina, nentlonelo yakhe.

Lilonke ke, umxube weenyembezi ezidiza imixube yeemvakalelo ezinjengovuyo, intlungu usizi novelwano, kanti nozothando konke oku kuyadula. Kungenxa yobukhali besithako Sohlahlubo–buNzululwazi–sakhono, esigqotha sikrolonqe ukupeculula iiintsingiselo ezithe goxe kumagolonxa asemfihlekweni kumagama nemiqondiso. Oku kungqine okuthethwa nguMcQuillan (2000: 4) ngesi sithako xa axoxa athi:

*Because each individual's map of the world is different, one must open oneself 'up to the possibility of another way of thinking...*

Kungenxa yoku okubangela ukuba ekugqwetheni, kugqoloqhwu itekisi kudula iinqwaba yeentsingiselo. Nanjengokuba kwezi nyembezi kudizwe ukuba zikukopha kwentliziyo ebuhlungu, ezinye zidutyuliswa ziinkumbulo zothando. Izenge leenyembezi lelona liyibhentsisa elubala intlungu eyintsontela ephothe ibali, kanti naxa intlungu leyo ixhentsa nothando. Iimvakalelo zabalinganiswa ngeemeko ezithile akukho ndlela bezinokwanekwa ngayo ngele kokusebenzisa iinyembezi. Kungekho mnwe ebenokunkqonkqoza ngawo avakale umbhali kwiingcango zeemvakalelo zovelwano zomfundu wencwadi, ukuze akhe ubuhlobo nomlinganiswa ophambili, ngele kokusebenzisa iinyembezi.

#### 4.3.4 Ukusetyenziswa kwexesha njengezenge kwiinoveli zontathu

Kubalulekile ukuba nanini na xa ufunda iincwadi, ingqondo yakho uyivule ukuze ngele kokuva okuthethwayo, uqonde into onokuthi yinjongo yayo, ugxeleshe eyombhali kanti neyetekisi. Kusekugqaleni oko okuza kukunceda ekuqondeni injongo nemisebenzi yezixhobo eziphokeleyo kuyo. Mhlawumbi, ukuba ibingakhanyanga ukuba ezi noveli zineziphi iimpawu ekubhalweni kwazo, kugxeleshwe ulwakhiwo nesimbo, ixesha elisetyenziswe njengezenge beliza kuba ngumhombiso ongathethi nto kuyaphi. Xa kuthethwa ngenoveli eyithrila, ithrila yophando, nomshologu, umntu oziqondayo ezi ntlobo zenoveli, wazi kakuhle ukubaluleka kwexesha. Isantya sexesha apha kuzo sisisilanda esingcutha–ngcutha isilonda soxhalabo, hayi kumlinganiswa oyintloko kuphela kodwa nakumfundi wencwadi.

Ixesha lisetyenziselwe ukubhentsisa izinto yinto, malunga nezehlo, umlinganiswa kanti noxhalabiso. Livela lityhila isimo sentlalo, ukukrobisa umfundi kokuza kwenzeka, kanti nokubilisa ingqondo yomlinganiswa ngentshukumo amele ukuyithabatha, kanti nokwenza izigqibo. Ukubethelela ukuzalana kwezi noveli ngokubaluleka kwexesha, inoveli, ekucatshulweni kwemizekelo ayimiswanga geqe koko idityaniswa nezinye.

- i. “Ndiza kuqala ngaphi?”, ucinge wenjenjalo ebukele ixesha libala imizuzu kuxa ligqitha icala emva kwentsimbi yesithandathu (Vuleka Mhlaba: 11).
- ii. Umise phambi kwendlu wakhumbula ukuba kanene ngelo xesha lemini akukho mntu (Vuleka Mhlaba: 12).
- iii. Nangobu busuku bokuqala emzini wakhe emva kwexesha elidana wawusamzingile loo mbuzo (Vuleka Mhlaba: 25).
- iv. Zange nangoku akwazi ukuyinqanda ekucingeni ngento yokuba ixesha analo wayesalibolekiwe... (Vuleka Mhlaba: 26).

- v. *Ngelishwa uthando lwalumtshisa ade azibone ngelinye ixesha sele esenza ethathe izinto ezimothusayo. Ngelinye ixesha wayebawela ukuba kukhe kubekho umntu wesithathu akhe azityande kuye igila* (Vuleka Mhlaba: 29).
- vi. *Uthe xa aqalayo ukubeka intloko emqamelweni, yatsho Deng! Deng! Laa wotshi isegumbini lokuhlala* (Vuleka Mhlaba: 32).
- vii. *Uzive ekhaphukaphu engakumbi engazi kuxhwithana noDora ngomcimbi wokufika ngexesha ecaweni* (Vuleka Mhlaba: 33).
- viii. *Kungelo xesha ekuthe qatha into. “Ukuba ndingazintywilosela apha...* (Vuleka Mhlaba: 48).
- ix. *Akazi ukuba waphupha ixesha elingakanani na kodwa uzive engenwa ngumngcangcazelane* (Vuleka Mhlaba: 48).
- x. *Ingxolo yamasele yaqalisayaqinisela kwakusondela urhatya yada yakhula yayingxokolo bakudibanisa ubusuku* (Vuleka Mhlaba: 49).
- xi. *Wahlala, bahamba ubusuku. Waya kungena ngaphakathi endlwini yecawa sele buhambile ubusuku* (Vuleka Mhlaba: 51).
- xii. *Kwakusebusuku kakhulu* (Vuleka Mhlaba: 52).
- xiii. *Kuxesha nini khona? Wazibuza ezama ukuqwalasela ixesha esihlahleni* (Vuleka Mhlaba: 57).
- xiv. *Waya kulondla ixesha, wafika ilicala emva kweyesibhozo wabuya wathi khebevu emandlalweni* (Vuleka Mhlaba: 64).
- xv. *Ndibe ke ndilithathe phi ixesha lokutya imali njengokuba konke oku bendisihla ndinyuka...* (Vuleka Mhlaba: 68).
- xvi. *Hayi malume, inkunzi lixesha, ndinento ethi lilo eliza kuhlela izinto* (Vuleka Mhlaba: 137).
- xvii. *Kukuthini ukulinda kude kube namhlanje ukuze izokukhumbula ukuba umntu endandimbona engcemba noDora bethenga igrosari yayingulo mfo* (Vuleka Mhlaba: 201).
- xviii. *Yayiyiovaroli yendoda, ingqombo ngombala ngenxa yokuhlala ixesha elide phantsi komhlaba* (Vuleka Mhlaba: 210).
- xix. *Yahamba iminyaka, eyibala nganye nganye, befikela kuye abantu baphinde baphume....Ngenene yahamba iminyaka. Yahamba yaphela nqu*

*elishumi, yagqitha nelishumi elinesihlanu yadlulela kweminye, yacothoza yada yawafinca amashumi amabini (Mlimandlela: 14*

- xx. *Kwaba sisiwiliwili ngaloo njikalanga uCamagu engazi nokuba makatshone kweliphi icala...Ngokuhlwa kwangaloo Lwesihlanu lingekade lifike ...waya kugityiselwa kwesimnyama isisele... (Umlimandlela: 19).*
- xxi. *Ngosuku lwangoLwesihlanu, ingakumbi ngempela-nyanga...UCamagu waxhinela phambili engxame ngathi iyamnukisela indawo yakwaNongqongqo (Umlimandlela: 28).*
- xxii. *Nangoku ngolu Lwesihlanu angasoze alulibale, kwakufuneka avukele eBhayi ngezoshishino aye kudlula eQonce... (Umlimandlela: 31).*
- xxiii. *Yathubeleza imoto...yaya kugaleleka eNqolonqolo xa aqalayo ukuwa amathunzi (Umlimandlela: 37).*
- xxiv. *Yathi chuu yaya kufika eBhayi xa imini entsha isahlulelana nobusuku (Umlimandlela: 39).*
- xxv. *Kwakuxa lisebuchotsheni ilanga ukunduluka kwabo eNxarhuni emva kokuba nezitsho zibomvu izisu ngamasi...yaya kugaleleka esibhedlele xa kuthi waxa amathunzi (Umlimandlela: 42).*
- xxvi. *Wawubona nalaa msana ubomvana weliya langa leemfene usithela, imini yatshintshiselana norhatya lwamaggaza oluye lwenza ukhuphiswano nezibane ezazimana zikhanyiswa (p. 50).Bahamba ubusuku, zada zayivala imilomo izinja zelokishi, ...Uthe xa abeka icala wayiva laa wotshi ixhonywe eludongeni phaya ezantsi ingqokola isitsho, de-eng! de -eng! de-eng! Waqonda ukuba ibethile intsimbi yesithathu (Umlimandlela: 65).*

Phambi kokuba kucazululwe kuculwa le mizekelo, kuphawulwa ngeentsingiselo zexesha ezikhoyo, kubalulekile ukuba kuvakaliswe amazwi kaDerrida (2007), kusalekeliswa kulawo sele ecatshulwe ekwagxininisa ukungangqamani kwegama nentsingiselo, yena ecatshulwa nguGorman (2011: 30) xa athi:

*Derrida however feels that this unification between signifier and the signified is merely a constructed one, which can be constructed and therefore individuals cannot take meaning as fixed.*

Oku uDerrida akubetheleleyo, koku kanye kwenzeka kwingxoxo yolu phando. Kwaye nakule ngxoxo ingexesha njengezenge, kubhentsisa ukuba nakuba yena umbhali ejolise ukuphuhlisa okuthile ngexesha, kudaleka nezinye intsingiselo ezizezinye.

Kwimizekelo apho kubhekiswa kwixesha ngokwentsingiselo yengcalo kukwimizekelo i, ii, iii, vi, xiii, xiv, xv, nowe– xix. Kuqiniswa uxhalabo noloyiko kuba ngokolu hlobo lwenovel, inovel eyithrila yophando, ixesha libaluleke kakhulu. Libaluleke kwiqhawe nakwitshijolo kuba impumelelo kumntu ngamnye kubo ixhomekeke ekusebenziseni ingqondo nexesha ngobuchule. Ixesha liyahamba, uBantu ulindelwe kukuphindela enkundleni kwakuvumbuluka ubungqina obutsha, ke kufuneka abe naye enobungqina obuphathekayo obumkhululayo.

Kumzekelo woku–i, ixesha likhankanywe ngeenjongo zokubonisa ukuya lihamba ibe ingqondo kaBantu intywile kwiingcinga kungekho sisombululo. Ixhala analo lexesha lixhala analo nomfundu wencwadi. Kumzekelo wesi–ii, ixesha lemini aya ngalo kwakhe, ekungekho mntu, likhulisa ixhala lokunga angasesichengeni kanti kwelinye icala lizisa uvuyo kuba uBantu enganqweneli kuba semehlweni abantu. Kungoko, ubukho bukaXeliwe, busenza ixhala, Xeliwe lowo nadé amphuphe uBantu. Oku kudiza ukuba ngele kokuba wayelingqina elilixoki ikho inyano ayaziyo uXeliwe.

Kumzekelo wesi–iii, ixesha elikhankanywe kuwo libaluleke ngokuba kokokuqala uBantu elele kwakhe oko uDora watshabayo. Ngaphezulu, lixesha aphethuphethula ngalo iingcinga zokuhlamba igama lakhe ezama indlela yoku. Ngexesha lokukhala kwewotshi kumzekelo wesi–vi, kuxa aphupha uXeliwe esisilwanyana, kwelo phupha uvuswa kukukhala kwewotshi, imxelela ukumka kwexesha, xesha elo ukumka kwalo kuyingxaki kuye. Le wotshi wayithengelwe uDora ngumalume kaBantu njengesiph. Kanjalo, ingumqondiso wokungakwazi ukuwajonga amaxesha okwenza izinto kukaDora, okwenza uBantu azibhaqe ekwinyula akuyo. Ukukhala kwayo

kumbuyisela ezingqondweni ebexasakeke nguXeliwe ingqondo izama ukudibanisa uXeliwe nemeko akuyo yomzi wakhe.

Ukuhamba kwexesha okuxelwa yile wotshi kuza kutyhila okwaziwa nguXeliwe noDora kuphela. Okukuxhalela ixesha kukaBantu kudizwa nakumzekelo we – xiii, xa azibuza ukuba kuxesha nini, newotshi esesihlahleni idiza ukungafuni kwakhe ukushiywa lixesha.

Kwimizekelo ye–xiv ne- xv, ixesha liyamphangela uBantu. Oku kukhankanya wa kwalo kubonisa ukulwa kwakhe nalo ukuba lingamshiyi, abesingqi sinye nalo, ke uhlala elixhalele. Kumzekelo we–xv, kugxininswa ukungabinathuba lanto yimbi kukaBantu ngaphandle kokuzamana nesintsompothi sokufa kukaDora nokuzikhulula kwisityholo sokumbulala. Kuveza nendlela umbulali kaDora aphanga ngalo ixesha ukuze athi uBantu ebhadla abe eyiphakule kanobom imali kaDora. Kumzekelo we–xix kudandalaziswa ubude bexesha elihleliwe nguCamagu etrongweni, ebulaleka emsulwa enjalo. Ixesha elimlahlekeleyo lobomi bakhe. Oku kwenzelwa ukutsweba usizi kumfundi nokubhentsisa ubuthuntu bomthetho.

Kumzekelo wesi–iv kugxininiwa intlungu akuyo uBantu yokujingelwa sisigwebo. Uhleli elindele ukuba angagwetywa nanini na nje ukuba akungeveli bungqina bumkhlulayo. Akasenalo ixesha engasenabango kulo. Oku kukhulisa uloyiko nongcungeutheko kuBantu nakumfundi wencwadi. Kwimizekelo yesi- viii, nowe–ix nowe–x, ixesha lisetyenziselwe ukudala uxhalabo kumfundi wencwadi obamba amazinyo angazi ukuba ubude bexesha ubantu eyedwa entywile kwiingcinga zokuzibulala akuzukuncedisa ekubeni angabi nakubuya ngamva. Ukude alale aphuphe phezu komlambo, kubonisa ubuninzi bexesha alichithe aphi, ingqondo nophefumlo kusiya kubamnyama kuzo, ubumnyama bokuphela kwethemba kuye. Kwakho, ixesha kumzekelo we–x, ingxolo yamasele edulisa ukutshona kwelanga nokuqala kobusuku idandalazisa ubulolo bukaBantu nomngcipheko obukuwo ubomi bakhe.

Imizekelo-v nowe-xi, idiza ukuzinikela kukaNoziqhamo noibunzulu bothando lwakhe kuBantu. Ixesha linexabiso kakhulu, ingakumbi kubantu abafundileyo naba-phangelayo. Kunjalo, uNoziqhamo uchitha ixesha lakhe elininzi ezama ukunceda nokuxhasa uBantu. Kumzekelo we-xi, ukuhamba kobusuku okuveza ubude bexesha uNoziqhamo elinde uBantu kubonisa umonde anawo, kanti kuveza nenkxalabo ekhulayo ngaphakathi kuye. Umoya wakhe ocothelwa bubusuku unxulumana nokaBantu oye uba bubusuku, uva iingcinga zikaBantu nokudandatheka komoya wakhe. Oku kubonisa ubunzinzilili bentsontela yothando ebadibanisayo.

Kumzekelo we-xvi kubhekiswa kwixesha ngokwasengqondweni kaBantu, kwindlela eza kuya izihluza ngayo izinto, izizinzisa, izipopola zicace. Kwakhona kulo mzekelo kugxininiseka ukusebenza kwendalo kwindalo. Ixesha liyinto yasendalweni, liyaguquguquka ngokwendalo, alimi alibuyi mva kwaye ukuhamba kwalo kuguqla indalo iyonke. Oku kuboanakala kunjalo kuBantu kumzekelo we-xvii xa ukuhamba kwexesha kwenza ingqondo yakhe ide ibe nokukhumbula into edibanisa uJolela noDora. Loo nto leyo yayingakwazanga kuyenza ingqondo yakhe ngexesha wayebuzwa nguNgalo malunga nokukrokrela uDora ukuba unonyawo lwemfene na. Oku kwakhokelela ekufumanekeni kweovaroli kaDlamini ebubungqina obuqinileyo bokuba uJolela nguye owabulala uDora. Ixesha elide elihleliyo phantsi komhlaba lidulisa ixesha elide uBantu nabaxhasi bakhe bengcungcutheka, bengcungcutheksa. Bubude bengalo yomthetho nobuchule bendalo ekutyhileni izinto ngexesha elifanelekileyo.

Ezi ntsingiselo zivelayo xa kuhlutywa umba wexesha, ngokokusetyenziswa kwalo njengezenge, okudulisa ukuba kuvela iintlobo zexesha nezikuquletheyo ngokwezi noveli. Oku kungqina oko kuthethwa nguAppiganesi noGarrat (1995), becatshulwa nguPinkus (1996:2) xa baxoxa becacisa ngakumbi isiThako Sohlahlubo-buNzulu-lwazi-sakhono besenjenje:

*...to peel away like an onion the layers of constructed meanings...a strategy for revealing the underlayers of meanings 'in' a text that were suppressed or assumed in order for it to take its actual form – in particular the assumptions of 'presence'...Any meaning or identity (including our own) is provisional and relative, because it is never exhaustive, it can always be traced further back to prior network of differences, and further back again...*

Oku kuphakanyiswa kulo mcaphulo, kungqina ukungazinzi kwegama ngenxa yamagama alingqongileyo, alandulelayo nalilandelayo. Oku kubaseleka ngakumbi kukuba liyazalana nawo. Lilonke, igama alingozieme geqe. Liyinxalenye yekhonko lamagama akwitekisi, awenza ikhonkco leentsingiselo ngeentsingiselo ezichaphazela intsingiselo yegama ngalinye. Oku kuyaqhuba kutyhileke kule ngxoxo njengoko iqhuba.

Kumzekelo we-xx, kusetyenziswa usuku lwangoLwesihlanu, ngenjikalanga njengexesha athathwa ngalo ngamapolisa uCamagu, akuba uMpazamo ebulelwe. Kumzekelo we-xxi, ngoLwesihlanu wempela-nyanga, ngumhla nexesha lokuphuma kwakhe etrongweni emva kokufinca amashumi amabini eminyaka. ULwesihlanu, lusuku oluxakekileyo. Wonke umntu ulungiselela impela-veki. ULwesihlanu usetyenziselwe ukubonisa ungafileki kokubanjwa kukaCamagu, kuba uninzi lwabantu lukho, kwaye ixesha lenjikalanga abantu uninzi lwabo luselokishini lubuyile emisebenzini. Usuku lwangoLwesihlanu lwandulela ukuphela kweveki, kuCamagu lusisandulela sokucinywa kobomi bakhe ngumthetho de acime nakwiingqondo zabantu. Injikalanga lixesha eliveza ukutshintsha kobomi bakhe obebuqhakazile, buya kwisithokothoko sobumnyama, ubumnyama besisele aza kuchitha kuso ubomi bakhe. Kwakho, ngokomzekelo wama-xxi, uLwesihlanu wempela-nyanga uphithizela kakhulu. Zonke iindidi zabantu zithe bhazalala ingakumbi ootsotsi kuba baphangela mpela ngolu suku.

Oku kukhankanywa kweli xesha kuveza ukuba uCamagu endleleni ephuma etrongweni, uza kuhlangana neendidi zabantu abahlukileyo. Kungoko ahlangana nomfundisi ephangwa ngootsotsi. Oku kumniike ithamsanqa lokuba nendawo

yokuhlala ithutyana. Kwakho, uLwesihlanu nempela-nyanga usisandulela sokuphela kobomi bakhe bobubanjwa, afumane ubuni obutsha. Lusuku loosomashishini ukuxakeka, belungiselela ukuthengela iivenkile kulungiselela impela-veki nokuphela kwenyanga. Kungoko endleleni yakhe ahlangana noGcisan ongusomashishini othi amshiye sele emchole. Kunjalo, eli xesha lelokuhlanganiswa kwabo, ukudlula kobomi babo obudala, beza kuqala ubomi obutsha. Iindlela zabo zibuya zihlangane bekumanqanaba ahlukileyo obomi.

Olu suku lwangoLwesihlanu lukwabonakalisa ukuba, njengoko uLwesihlanu ilusuku olungelutsha evekini, lufika sele kukudala iveki iqalile sele iza kuphela, uGcisan noCamagu, abahlukana bebancinane, bahlangana sele bebadala, kungoLwesihlanu ebomini babo. Oko kukrobisa kwiingxaki eziza kuxaba endleleni yabo yokumanyana kwakhona.

Kwimizekelo—xxiii, xxiv, xxv, ixesha lichazwa ngokuhamba kwelanga, ngendlela yesiNtu. Licacisa ubuninzi nobude bexesha ubukhulu bemigudu eyenziwa ngabeNguni ukuzama ukufumana uCamagu inkosi yabo, abamhlanzayo ekuzalweni kwakhe. Ikakhulu kuboniswa ixabiso analo lo Camagu kwaba bantu nakubukhosи buphela, ngokuchasene nobubanjwa aziwa ngabo. Kwakho, ixesha lokuwa kwamathunzi nokuthi waxa kwakho lixesha elinye, ilixesha lokubonwa kwabantu emva kwemini kwizibhedlele ezininzi. Ukwahluelana kobusuku nemini entsha, kumzekelo wama—xxv kudiza ukutshintsha kwezinto nokulindeleka kwezinto ezintsha kuhambo looGcina ekufuneni uCamagu, kuba ngenene ngale mini bayawufumana umkhondo ngoBawo uKhonza.

Kumzekelo wama—xxvi, uCamagu, ukutshona kwelanga akubonayo, kungumfuziselo wokuphela kobomi bakwaNongqongqo, ukukhanya kwezibane, kudandalazisa ukukhanya okuza kuhlala kukho ebomini bakhe obutsha ngaphandle kwetrongo. Ukukhala kwewotshi, kudiza ukutshintsha kwexesha lendalo nelobomi bakhe, ukusa kufikile, ngenyani kuba njalo kuba ngolu suku lutsha lokuqala ephumile etrongweni,

uLumkile uveza ulwazi lwakhe ngokufa kukaMpazamo, uGcisani uhlangana noCamagu, ooMfundisi beva inyani ngoCamagu kanti abeNguni bamnika isikhahlelo.

Ixesha lisetyenziswe njengezenge, ukudandalazisa ukubaluleka kwexesha kwibali lophando nelomshologu. Izinto zixhomekeke exesheni, izehlo neziganeko zilawulwa lilo kwaye ziqwewediswa lilo. Intshukumo yomlinganiswa oyintloko kanti netshijolo ichanana nexesha ukuze ingulowo aphumelele kwiingcinga nezenzo zakhe zokoyisa.

Elokugqiba, la mazenge omathathu azizinto ezingaphathekiyo, iingcinga, imifanekiso -ngqondweni nexesha anamandlakazi amakhulu ekupuhhleni kwemixholo nemixholwana, kanti nasekudandalaziseni izimo neemvakalelo zabalinganiswa. Akwadlala indima enkulu ekuqaqambiseni iimpawu eziphambili zezi noveli. Apha kula mazenge, isiThako Sohlahlubo–buNzululwazi–sakhono sidulise ubunyani bokwalekana nokwalekekan kweentsingiselo, okuphuphumela ekudandalaziseni ubuninzi beentsingiselo zetekisi ezihlwayelwe kwintlaninge yemixholo ubani angayivumbulula.

Ngaphezulu, kukho uthungelwano olungqingqwa phakathi kwala mazenge mathathu, ixesha lokuthululeka kweengcinga engqondweni, zikhwetywa okanye zikhweba imifanekiso, nentshukumo eyenziwa ngumlinganiswa, kube konke oko, kuhamba nexesha kuk wahamba ngexesha. Intshukumo nentshukumo ayenzayo nexesha eliyithathayo, idandalisa idulisa okuninzi ngaye umlinganiswa nezehlo zebali.

#### **4.3.5 Ukusetyenziswa kwamazenge azizinto eziphathekayo**

Apha kulo mhlathi kuza kukhangelwa ezo zinto zinokubonwa zichukunyiswe, zinto ezo athe umbhali wazisebenzisa mayana ukudala imeko ethile ebalini kanti kuloko exhibe intsingiselo enokutsola okunokwenza izinto zibonwe ngenye indlela.

#### 4.3.5.1 **Ukusetyenziswa kwamehlo njengamazenge kwiinoveli zontathu**

Amehlo njengamazenge, asetyenzisiwe kakhulu ukugqithisa umyalezo ngeemvakalelo nemizwa yabalinganiswa nokutyhila izimo zabalinganiswa. Ukuvelisa ubudlelwane phakathi kwabo nendlela abazibona ngayo zinto. Amehlo akwasetyenziselwe ukubonisa intshukumo yabalinganiswa edalwa ziimvakalelo zabo koko kubangqongileyo. Kwezi noveli zontathu, umbhali usebenzise ubuchule nobunjanjalarha ekuchazeni abantu nokudandalazisa elubala izimo neengcinga zabo, iimvakalelo nemizwa ngokukhanelisa iliso lengqondo lomfundu emehlweni abo. Amehlo abhentsisa iimvakalelo ngeemvakalelo.

Xa kuqwaliaselwa indlela amazenge asetyenziswe ngayo, nencasa anonge ngayo ukubaliswa kwala mabali ezi noveli neentsingiselo azizisayo ebalini, kudula phandle ubuchule bokubalisa. Kwakho, kuninzi ebekuya kufihlakala ukuba bekungagqwethwanga kunzulwe. Oku ke kungqinwe nguLacan (1991: 197), xa athi:

*One of the core function of literature and theory is the interrogation of the given text and context.*

Amaxesha amaninzi, kuvela ulwazi obelufihlakele, ukwenzeka kwezinto ezingalindelakanga, abanye abalinganiswa abebengazi nokudizeka kokuguquka nokukhula kwabalinganiswa. Oku ke kudula kuphela ngokupheleleyo xa itekisi icokiswa ukuhlutywa, igqwethwe.

Kwezi noveli, amehlo athe gqaa asetyenziselwe ukutyhila iimeko ezahlukileyo malunga neemvakalelo zabalinganiswa. Amehlo kaMpazamo obhubhileyo athe gqaa, azoba imeko abekuyo yokothuka kukubona umbulali wakhe, nokuzibona esiwela ezandlelni zokufa engacingelanga. Kwakhona laa mehlo kaMpazamo aphindaphindwayo ukukhankanywa encwadini agxininisa ukuba ayimpendulo kwisishiqi sombulali wakhe, esixake umzi. Nguye kuphela, ingawo kuphela ambonileyo umbulali. Ukumana evela kwiingcinga zikaCamagu kukuveza indlela

ingqondo yakhe emkhangelu ngayo umbulali, inge ingawubona umfanekiso wakhe kuloo mehlo kaMpazamo ayengasena bomi.

La mehlo kaMpazamo athe gqaa, alandela uCamagu, avela oko kuye, uhlala enombono wawo. Kunokuthiwa ngamehlo acela uCamagu ukuba amphindezelele ngokuba amfune amfumane umbulali. Asenokuba athi kuCamagu, ‘umbulali wam mna Mpazamo akafahlakalanga usemehlwani akho. Kanti akaLumkile azotywa njengasenkonyolweni, angathi zizikroba, aphinde azotywe ewacuthile. Konke ke oku kuqulathe iintsingiselo ezahlukileyo. Imizekelo yokusetyenziswa kwamehlo njengamazenge ikule mizekelo:

- i. *Loo mehlo aluhlaza ngathi uthen toni na nje, uMabhou wayesaziwa ngokumgwebela ukumbona ukumbulala umntu omnyama* (p. 9).
- ii. *Ngaloo mini wayebajonge ngamehlo agwantye iinyembezi...* (p 9).
- iii. *...wafika wema ecaleni kwakhe emthe ntshoo phakathi emehlwani, wambamba egxalabeni wamxhakamfula, wamphulula inqentsu eli* (p. 10).
- iv. *Loo mfanekiso kaMpazamo elele ethe gqaa amehlo ngathi ngawenkomoebulelwe ngugronxina ...waza kudlula nawo engqondweni yakhe* (p. 26)
- v. *...ngelo xesha uTshawe uphinde walijonga ngamehlo azele yimibuzo* (p. 35).
- vi. *Akubabona uNokwanda bewakhuphe aziingqanda amehlo wakhawuleza wabaxelela ukuba uTitshal' omkhulu iyure seyiphelile eswelekile* (p. 39).
- vii. *Waya kwicala elinomqhubi, wambona ngokuthi gqaa amehlo akuthi ntlaangaye ukuba wothukile* (p. 45).
- viii. *Amehlo akhe ahambe ayokungqubeka kwimifanekiso eyayixhonywe aphozipalini...wayengenangabunakani obuya buso butsobhileyo nalaa mehlo atsolo ngathi ngawomntu ocina iqhinga* (p. 47).
- ix. *Athe emehlo akhe akusuka kumfanekiso kaLumkile kwathi qatha uGcisani* (p. 48).
- x. *Wema wajolisa kweliya chibi leentlanzana engaboni kwanto, ingqondo ithathe emva ukucinga* (p. 70).

- xi. *La mehlo maninzi kangaka ayenze yande kakhulu loo ndlela. Ayemhlaba apha emqolo... (p. 99).*
- xii. *Kwakuthe cwaka egumbini, bayana ngamehlo ooMfundisi noNkosikazi (p. 118).*
- xiii. *Yarhwaqela akudibana amehlo yajonga phantsi ngokungathi ilahlekelwe yinaliti (p. 123).*
- xiv. *Wabaqala ngaloo mazwi, wabasinga ngamehlo akugqiba (p. 124).*
- xv. *Wakuza uNkosikazi, lathi ndlaa amehlo hego...limangalisiwe...wababona apha emehlweni ukuba bayamkholelw kaaye bamthembile watsho waziva engumntu (p. 125).*
- xvi. *Wothuka wafuna ukuphuma abaleke kodwa wazibamba emthe ntshoo ngalaa mehlo akhe sikhotoshlo uGcisani (p. 141).*
- xvii. *Wamthi krwaqu, bathi shwace ubuso...laa mehlo mancinci sele ewacuthe azizikrotyana ezimnyama... (p. 144).*
- xviii. *UCamagu wayeyazi into yokuba uGcisani umjonga amehlo akhe angedluli kuye... (p. 154).*
- xix. *Wayezixeleta ngalo lonke ixesha imfikela le ngcinga ukuba amehlo akhe makawatsibise kuGcisani ngezizathu ezicacileyo (p. 155).*
- xx. *Akazange angxame, chuu walndela, amehlo ethe ntshoo kumfo owayemana ukusithela, aphinde athi gqi... (p. 161).*
- xxi. *Usabhuda ngaye nangoku, qhuba siza kubona. Ulumkile wayeveze amanye amehlo, esuka wasisilwanyana agazange asibone ngaphambili uGcisani (p. 164).*
- xxii. *Wawakhupha aziinqanda amehlo uGcisani (p. 169).*
- xxiii. *Amehlo kaLumkile ayengahlali ndaweni nye elaqaza okwenkwenkwe egqiba kusuza (p. 170).*
- xxiv. *Kwabonakala kutwezeka amehlo kuLumkile, waphinda wawacutha (p. 171).*
- xxv. *...onke amehlo ajonga kuGcisani owasuka wathi cwaka oku kusimanga (p. 203). (Umlimandlela)*

- xxvi. *Athe akumhlaba amehlo, wasindwa waziva emanyonywana, waphakama wanyoshoza waphuma, amlandela amehlo wada waya kungena emotweni, ... Into awayefuna ukuyiqonda yeyokuba laa mehlo ngawolwamkelo okanye ngawomnqa na* (p. 12).
- xxvii. *Unamehlo ombulali. Umngombeni naye watsho wawabona laa mehlo kaJolela ngathi ngawomntu oqhunyiweyo* (p. 21).
- xxviii. *Nokuba angaze afunyanwe loo mbulali, ndiyakuhlala ndingumbulali emehlwani abantu...* (p. 26).
- xxix. *Uya kuthula uNoziqhamo ajonge lee, ancume kancinci, uthando lubonakala luhokoka emehlwani kodwa ezibambile* (p. 28).
- xxx. *Ebanawo namaxesha okusuka athi ndwanya phuhlu amehlo, angaqhwanyazi angathini* (p. 32).
- xxxi. *Le nto yenza ukuba ibandla lonke lithi xhwenene, lihambise amehlo lijunge kwicala ajonge ngakulo umfundisi, ngasemnyango. Amhlaba ngoko nangoko uBantu amehlo waxakana nesidanga entungo* (p. 37).
- xxxii. *Akudinwa kukuchopha, uye wahlala bhaxa phantsi, amehlo athi nzoo esizibeni esimnyama* (p. 40).
- xxxiii. *Ecaweni amehlo okuqala awathi wadibana nawo ayethaphuza iintolo zomlilo* (p. 49).
- xxxiv. *Amehlo awaphakamise kancinci am jonge* (p. 59).
- xxxv. *UNoziqhamo zange awabone amehlo kaBantu kuba wayezimelisile ... Uphakamise amehlo uNoziqhamo akungena, wabe ubantu ewathobile awakhe... Wayewavalile amehlo ejonge ngakuye* (p. 60).
- xxxvi. *Wamjonga encine amehlo ekhumbula ubungqina awabunika enkundleni emtshonisa ... Amehlo akhe ayedubula iintolo zomlilo wentiyo* (p. 67).
- xxxvii. *UZweni utsho amehlo engagungqi ejonge ntshoo kuBantu* (p. 69).
- xxxviii. *Wayembona etsho ngalaa mehlo ngathi ngawendubule uJolela, emwxawxa eCassablanca Tavern P. 72).*
- xxxix. *Thixo, ndilula kakhulu emehlwani abantu bomhlaba, mhlawumbi andingebi njalo phambi kwawakho* (p. 77).
- xl. *Asinakuhlutha njengesakho kaloku, imali kaZathu wayitya wayiva ngomnwe, utsibe ngelo uNoziqhamo emthe ntshoo emehlwani... . wayethso*

*ngaloo mehlo ngathi afa lungcume uJolela, ethe gqaa emakhulu ngathi ngawezuma* (p. 82).

- xli. *Emva kwethuba, balulu amehlo uBantu, walaqaza, wagungquzisa amehlo okomntu omiwe lithambo, washukuma uSindiswa, wawamilisela kuye amehlo uBantu* (p. 94).
- xlvi. *Yindoda ke le nto itsho ngamehlo ngathi ngawendubula, ndiyani xeleta* (p. 144).
- xlvi. *Wahlala phantsi uDlamini, amehlo ewathe gqaa ejonge uBantu* (p. 149).
- xlvi. *Waphakamisa intloko uNoziqhamo esiva amehlo kaBantu emhlaba, wancuma kancinici...* (p. 203).

Kwimizekelo eyile; vi, vii, xv, xxii, nowama - xxiv, amehlo athe gqaa namehlo atwezekayo nathe ndlaa adiza umothuko. Lo mothuko kodwa awufani. OoGcina bothuswa ziindaba zokubhubha kukatitshala omkhulu obeza kubanika umkhondo wokufumana uCamagu, kanti uGcisani yena wothuswa kukubona umntu amnakana njengoCamagu acinga ukuba sele wabhubha, embona etshintshile enezandla ngathi zezesigebenga (p. 45), kodwa lo mothuko uyahluka kunalowo uxube noloyiko olubonakala kumehlo kaGcisani (p. 167). UNkosikazi wothuswa yinyani ethiwa thaca nguCamagu ngaye, amehlo athe dlaa ngumothuko oxube nokumangaliswa (p. 125). ULumkile, utweza amehlo xa eva uCamagu ethetha ngokuzithoba, emxeleta into ngaye angakhange acinge ukuba ingaphuma emlonyeni kaCamagu, edandalazisa ubunyulu beengcinga zikaCamagu amthatha njengotshaba lwakhe (p. 171).

Kusetyenziswe amehlo ukutyhila izimo zabalinganiswa ababini uJolela noLumkile abangamatshijolo nababulali abangekaqondwa phambi kokuba bavele. Umana ukubachaza ngamehlo umbhali ukukrobisa nokuthunuka isikrokro norhano lomfundu wencwadi ekumiliseni ingqondo yakhe kumbuzo othi, ‘ngubani umbulali’, njengoko kusonjululwa eso sintsompothi kwezi ncwadi zombini. Amehlo kaLumkile afaniswa nawesikhotosholo, umzekelo we- xvi (p. 141). Kuphinde kuthiwe ayezizikrotyana ezimnyama, kumzekeo we - xvii (p. 146), ukudulisa ubungozi bakhe. Kude kuthiwe warhola amanye amehlo wanga sisilwanyana (p. 164) xa wayezama ukubulala

uGcisani. Amehlo amnyama adiza ubumnyama bentliziyoyakhe. Awesikhotosholo, inyoka enobungozi acacisa ngakumbi ukubona ixhoba angalitshabalalisa nanini kulowo amthatha njengotshaba lwakhe.

ULumkile obonwa njengenkokeli ngabanye abantu, abangayaziyo inzonzbila yentliziyoyakhe. Esimo sikaLumkile sifana nesikaJolela kuVuleka *Mhlaba*. Kumzekelo xxvii, kuthiya ngawombulali amehlo wakhe. Kumzekelo we- xxxviii nowe-xliii afaniswa nawendubule kanti kumzekelo we-xl kuthiya ngathi afa lungcume ngathi ngawezuma (p. 82). Ubundubule bubukhulu nokungathandeki kwavo, nomniniwo, amehlo ajonge yonke into, engayijongelanga buhleni. Kanti ukufaniswa nawezuma kudiza unyoluko olumdaka olusentliziyweni yakhe olubangela ukuba kube lula ukurheletya nabafazi babantu ekukho uDora kubo. Kanti awombulali abonwa nguMngombeni atyhila icala lakhe elumnyama uJolela elingaziwayo luninzi olumcingela bhetele. Xa asondela koku ngabinye kwentsingiselo yetekisi, kubonakala nalapha kule ngxoxo ngenxa yokuba iintsingiselo ezidizwa bubukho bezenge elingamehlo zininzi, uMcQuillan (2000: 5 & 7), ugadla anjenje:

*Deconstruction has an interest in the endless ‘act of reading’, hence there is no limit to the task of deconstruction. It is a process of reading which is ‘sensitive to what is irreducible in every text’ and ‘when we read we must be open to the otherness in and of the text’.*

Oku kukonke kudulisa oko kuthethwayo xa kuthiya amehlo asisipili sokusentliziyweni emntwini. Kwaba balinganiswa kusetyenziswe ukrobiso kwizenzo nezimo zabo ngokudiza izimo nezenzo zabo ngokwenkangeleko yamehlo abo. Kwangokunjalo, kumzekelo woku-i, amehlo kaMabhovu aluhlaza (p. 9), ngawo sixelelwa ibala nohlanga alulo, ungumntu omhlophe. Kanti kwalapha kuwo kuvela inkohlakalo nentiyo anayo ngakabantu abamnyama.

Amehlo athe ntshoo, anentsingiselo, kude kube ngakumbi xa axhathise ngesifanekisozwi esi u ‘ntshoo’ esitsalwayo ukubonisa ukuzinga kwesenzo. Ukujonga umntu ntshoo emehlwani wakuggiba ukuthetha naye kusenokubonisa

ukucela umnjeni, okanye ukuthi kuye oku ukuthethayo uqinisekile ngako akumoyiki kungenjalo, uzama ukufunda ingqondo yakhe ukuba ingena njani kuye le nto uyithethayo. Kumzekelo wesi-iii, utata kaMpazamo ukumthi ntshoo emehlweni uCamagu, uzama ukungqina akucinga ngaphakathi kuye okokuba uCamagu akambulalanga uMpazamo, kunjalo nje inyaniso uyayifumana kuba ulandela ngesenzo sokumphulula intloko ngothando lobuzali (p. 10).

Amehlo athe ntshoo kumzekelo wama-xx abonisa ukujonga into ngendlela yokuba ingakulahleki. ULumkile ujunge uCamagu phakathi kwamatyholo kanti kwimizekelo yama-xxxvi nama-xl, la mehlo athe ntshoo acela umnjeni, abonisa ukungagungqi koko isithethi sikuthethayo. UNoziqhamo umxelela inyani uJolela, angayithandabuziyo nangoyoyikiyo (p. 83). Oku kudiza ukungabinadyudu kukaNoziqhamo nokunga-bangcangcazeleli abasebuhlanti. Kanti kuveza nokungoyiki ukuthetha inyani. UZweni ubonakalisa ukungamoyiki uBantu nokum dela kumzekelo wama - xxxvi. Oku kubonisa indlela isidima sikaBantu esithobeke ngayo ebantwini.

Lilonke, la mehlo athe ntshoo adiza ubutshaba. Kanti amehlo athe nzoo ahlu kile kwa the ntshoo kuba athe nzoo ngamehlo ajonge nje abe umntu ekude ngeengcinga ezingadibangan ga noku akuqwalaseleyo, kanti asenokubonisa ukubethabethana kwengqondo malunga nentshukumo ubani acinga ukuyithatha.

Oku kubonakala kumzekelo wama-xxxii, apho uBantu acinga ngokuzintywilisela esizibeni ahleli ecaleni kwaso. Kanti amehlo azotywe kumzekelo we- x abonisa amehlo ajonge nje kodwa umniniwo ekude ngeengcinga, engacingi ngoku ajonge kuko. Amehlo kaCamagu agwantye iinyembezi kumzekelo wesi-ii ngamehlo osizi acela intethelelo nokuthenjwa kubantu bakuloMpazamo umhlobo wakhe. Nakuba inkundla imgweba unqwenela ukuba banga bona bangayiqonda inyaniso yokuba msulwa kwakhe.

Amehlo umntu uthetha aggibe ngawo engawuvulanga umlomo. Amehlo abuza imibuzo, abaniniwo bethule akwimizekelo owesi-v, xii, xiv, nowama-xxv. Ixhego lasemaTshaweni lilindele impendulo malunga nonyana kaGangxa, uCamagu. Akuhleka uMntshilibe, limjonga linge linombuzo waloo ntsinana ngexesha bejongene nesintsompothi. Kumzekelo we-xii, umfundisi noNkosikazi bathetha ngamehlo bebuza imibuzo xa bejunge imo kaGcisani noCamagu ephambi kwabo bezama ukuqonda ukuba kuqhubeka ntoni phakathi kweso sibini. UCamagu kumzekelo we-xiv akugqiba ukuzandlala kooMfundisi, ubajonga emehlwani ekhangela abakucingayo ngoko akuthethileyo. Lilonke, ukhangela okusezintliziyweni zabo ngaye bakube beve inyani.

Kuyakwazi ukuba uthi ungamboni umntu kodwa uwave amehlo akhe akujongileyo. Amaxesha amaninzi kusukuba ingamehlo athethayo. Umzekelo woku ngowama – xii nowama-xvi apho uCamagu noBantu beva amehlo abantu, abajonge ethetha. KuCamagu, la mehlo abona uMthimkhulu ongasekhoyo ngenxa yezinxibo azinxibileyo zikaMthimkhulu. Wambi ambuza ukuba ungubani kuba akaziwa. KuBantu ngamehlo abantu asemva kokuba kuxhonywe isigwebo sakhe. Amehlo ambuza ukuba ingaba ngenene umbulele na uDora okanye amangalela ukuba engaphandle kwejele. Yena Bantu amenza wafuna ukuqonda ukuba ingaba ayamamkela na okanye ngawentiyo.

Amehlo kaBantu ahlaba uNoziqhamo emqolo, aphuhlisa imibuzo neengcinga anazo uBantu ngoNoziqhamo. Kumzekelo wesi – viii, ix nowama – xxxi, kuzotywa amehlo alandela imeko ethile aye kuthi ngqu kunqontsonqa wento athi akufika kuyo kwenzeke into kumnini mehlo. UCamagu uthi ngokulandlela imifanekiso esecaleni kwendlela, amehlo akhe abone nomfanekiso kaLumkile, atsho acinge ngoGcisani. La mehlo ahambayo kaCamagu anokudiza ukuzama ukuqwalasela utshintsho alubonayo, koku kumngqongileyo, nokungaqondisisi ncam le ndawo kuba ufika sekwafudukwayo.

Kanti abantu becawa balandela amehlo kaMfundisi de amehlo abo aye kuzinza kuBantu, ibe ngumbhodamo bakubona uBantu, loo mehlo abo abonakalise intiyo engumangaliso akubona uBantu, kumzekelo we-xxxiii. Oku kuhamba kwamehlo abantu nakaMfundisi kusetyenziselwa ukukhulisa ixhala noloyiko kumfundu kuba oku kumkrobisa kokusa kwenzeka akufika kuBantu amehlo abantu.

Kumzekelo we-xviii nowe-xix amehlo ekuthethwa ngawo ngamehlo othando oluphakathi kukaCamagu noGcisani. Kwakho kumzekelo wama - xix kucaciswa ukuba nakuba amehlo kaCamagu ayekuGcisani wayeqonda ukuba kufuneka ekhangele mntu wumbi kuba uGcisani engumfazi kaLumkile. Lilonke, kwakufuneka emkhuphile kuye. Ukulaqaza kwamehlo kaLumkile kumzekelo wama-xxiii, abonisa ukuthandabuza kwisigqibo sakhe sokubulala uCamagu nokungabi nasibindi ncam kukaLumkile akujongana noCamagu. Wona akaBantu alaqazayo akumzekelo xl – abonisa ingqondo ezama ukufuna ukuba kuphi kule ndawo akuyo, ukuzama ukuqonda. Kananjalo amehlo anciniweyo ajonge uZweni kumzekelo wama-xxxvi, abonisa ukuzama ukukhumbula okwenziwa nguZweni enkundleni ekudibanisa nezenzo zakhe zale mini aseofisini, amgxothayo. Kumzekelo wama-xxxiv nowama-xxxv, amehlo adiza iimvakalelo zikaBantu zokudanela isenzo zokuzama ukuzibulala, elila kodwa ezifihla kuNoziqhamo (p. 60). Amehlo ekuthethwa ngawo kwimizekelo, xxviii nowama – xxxix, adiza iimvakalelo zabantu ngakuBantu. Indlela abambona ngayo uBantu, ebonisa ukuba bambona njengombulali womkakhe nakuba engabulalanga.

Masiwuphethe lo mhlathana ngokuthi, ngokwenene ukusetyenziwa kwamehlo njengamazenge kudiza ubucuphathi nobuchule obungenamlinganiselo bokuchaza nokubhalela ukubalisa. Apho umfundu wencwadi enziwa ayibone into ecingwa ngumlinganiswa, ave iimvakalelo nemizwa yakhe, aqikelele nokuba uza kwenza ntshukumoni nje ngokujonga amehlo awajongiswa ngumbhali ngokuwachaza. Kananjalo kudaleka imifanekiso- ntelekelelo yeliso ethi iguquguqule iimvakalelo

nemizwa yomfundi wencwadi, athi esoyika, atwetywe lusizi abuye axhalabe. Okumandla koku kokuba la mehlo njengezenge, aphuhlisa izinto ezahlukileyo.

Lilonke, ngokuhlutywa kwawo etolikwa amazenge, kudula iintsingiselo eziliqela ngokwendlela asetyenziswe neenjongo zokusetyenziswa kwawo. Akho acacisa inkohlakalo yomntu komnye, amanye adiza uthando olungenambaliso kanti akwahluba intiyo nokuxhatshazwa nokungahlonelwa kwelungelo lomntu ngabanye.

#### 4.3.5.2 **Ukusetyenziswa kwamapolisa njengezenge**

Ubukho bamapolisa kwezi noveli zontathu buyinto elindelekileyo. Kaloku kuzo kUkhozi *Olumaphiko* kukho uqhankqalazo, ngujijiji, abacinezeli balwela ukuthula idyokhwe yengcingezelo. Bona abacinezeli balwela ukubeka idyokhwe phezu kwaleyo. KUmlimandlela noVuleka *Mhlaba* kuphandwa ukufa. Eyona nto inomdla kakhulu, ingakumbi kUkhozi *olumaphiko*, sisigama namagama abizwa ngawo la mapolisa ngabantu nendlela avezwe ngayo ediza izimo neempawu zamapolisa orhulumente wocalucalulo. Kwaye, ubuthuntu nobubhaku bawo avele afane nalawo akUmlimandlela noVuleka *Mhlaba*. Nto leyo enento esixeleta yona ngoqequesho lwamapolisa ngokubanzi. Kananjalo, ayisithelanga into yokuba le ndlela avezwe nazotywe ngayo yenzelwe nokuqaqambisa imixholo nezimo zabalinganiswa, kanti neempawu eziphambili zezi noveli. Oku kudizwa yile mizekelo ibengwe kwezi noveli:

- i. *Emnyango kwakuqingqe izixegela ezibini zoomnqay' ulabile zoonongqayi, imipu ijoliswe nzoo kum esifubeni* (p. 2).
- ii. *Kwakusithi tyam, tya-tyam, kunge kungcukrwa inkomo, kungekho siqabu....Ndangenelela nam ndingenakuzibamba, "Magqwirhandini"* (p. 8).
- iii. *Kude ngelingeni kwafika amapolisa amabini...Bengalibazisanga bathi ndingasinda kuyo yonke le meko ukuba ndingasebenzisana nabo...ndibavele okuqhubekayo ...ngakumbi ezineentlanganiso*

*zomzabalazo...batsho besithi loo nto iya kuhamba necutyana elincumisayo... (p. 14).*

- iv. *Ndandimangaliswe yinto yokuba andithuke ngobunyoka, akugqiba ukuba yeyona inkulu yena, kuba umsebenzi wakhe wawungowobunyoka (p. 16).*
- v. *Ndibone ngaxeshanye iqela lamapolisa lifunza kubo lisukelisa, iziqwayi ezimnyama kune neemvubu ziphakanyiselwe esibhakabhakeni, zithi aphi zihle khona ziqengqe ugodo (p. 20).*
- vi. *Ndizokuqala ukungaqondi kwakuthi gqi inqwelo yamapolisa emthubi ...Ndithe ndiyabona naako kusiwa izinto eziqhummayo kanye phambi kwabaya bantwana basethafeni (p. 24).*
- vii. *Into esuke yaxaka, elixa abantu bazama ukucima umlilo amapolisa akho, anqanda ukuba abantu bangacimi (p. 31).*
- viii. *Lwaphuma ezandleni uluntu, zaba zizantanta izinja zomthetho... (p. 54).*
- ix. *Zanyuquza kulo lonke elimiweyo ezo zigelekeqe zingenalusini, zibulala phambi kwazo omncinci nomdala, athi osindileyo agityiselwe etrongweni ... (p. 56).*
- x. *Ndiqaphele ukuba imbombo nganye yesitrato esidlula kuso ivingcwe sisithuthi samajoni okanye samapolisa axhobe afa amacala (p. 60).*
- xi. *...yafika ngaphezu komlambo, zivalile iinqwelo zamapolisa...Indlela azizibhanxa ngayo. Woze alibale zezinye endaweni yokwenza umsebenzi wawo (p. 127).*
- xii. *Amaqakamba amapolisa amabini ayayame ngetyholwana endijolise ngemipu engathethi...Mkhulu uThixo wakho Mfazwe...ufuna ntoni apha...Yintoni le usifaka kuyo Mfondini (p. 152). (Ukhozi Olumaphiko).*
- xiii. *Kuwo onke amatyala akhe abadibanisa, akukho nalinye abakha baliphumelela uBonakele noMngombeni. UJolela lo ke yayimenza awajongele phantsi la mapolisa, athethe nantoni na ayithandayo (Vuleka Mhlaba: 17).*
- xiv. *Agaleleka amapolisa ngathi eve ngevumba...uCamagu engazi nokuba makatshone kweliphi icala xa wayehliswa enyuswa ngemibuzo ngamapolisa embeka isityholo sokubulala uMpazamo (Umlimandlela: 18).*

Ibalí kwincwadi *Ukhozi Olumaphiko* lihubeka ngexesha ilizwe loMzantsi Afrika lilawulwa ngurhulumente wabaMhlophe, owengcinezelo nocalucalulo. Indlela azotywe ngayo amapolisa iveza uhlobo lolawulo lorhulumente lowo nokuba aisandla sakhe esingenanceba. Kwimizekelo owoku-i, ii, kudandalazisa uburhalarhume bamapolisa nokuba aziwa njengababulali. Xa echazwa njengezigxelela, ooMnqay' ulambile kuboniswa indlela angenabudlelwane ngayo nabantu abamnyama. Oku kudiza nokuba aqeleshelwe ukuba ziindlobongela hayi abagcini bocwangco nom-thetho. Oku kuzisa uloyiko nexhala lesipheko sikaMfazwe kumfundu. Igama, ‘magqwirhandini’ lisenokubhekisa ekubulaleni kwawo abantu ngokubabesha nangokubabulala ngezinye iindlela ezikhohlakeleyo engabonwa.

Umzekelo wesi-iii, nowesi-iv, kulapho udandalaza khona umsebenzi wamapolisa ngexesha lorhulumente wengcinezelo. Ayesetyenziselwa ukunqoloba, abulale abantu abamnyama esebezisa abanye njengemigibe. Yindlela urhulumente wocalulo ebengena ngayo ukwahlula, ahlasele engaqondwa. Inyoka ihlasela ungayiboni uve seyikunqola ikushiya usifa. Amapolisa abonwa njengeenyoka ezibungozi kubantu abamnyama emnyama ngokwawo. Inyoka ngumngcatshi, abonwa njengabangcatshi bohlanga alulo. Kanti isenzo seli polisa sokubona ubunyoka kuMfazwe kuba emthatha njengonyola umbuso kusenokudulisa iingqondo zamapolisa esezietyenzwe zagqitywa ngabaMhlophe ukuze angaboni gxeke kwizenzo ezimdaka azenziswa ngurhulumente kubantu abamnyama. Ngoko ke, oku kubonisa ukubulawa kweengqondo ukuze abengoonopopi izithunzela ezenza oko zifunzwa kuko.

Ubuntswela boyo bawo nokufa iingqondo ngokwenziwa budula kwimizekelo owesi-v nowesi-vi, xa abetha abantwana besikolo, ade akwenze oko ngebhongo, iimvubu eziphakamisele phezulu, naxa aphosa isiqhumisi segesi ephandla amehlo kwiintsana ezifunda amabanga asezantsi. Oku kubonisa ubutshaba bamapolisa kubantu abamnyama. Asisandla esicumza iintloko abo balwela inkululeko, esetyenziswa ngurhulumente ongafuni kususa ubhontsi wakhe kubhongwana womntu omnyama. Olawula ngonyhamnyheko. Oku kudula kumzekelo wesi- vii nowesi – viii, nowe –

ix, xa amapolisa etshisa umzi wakuloMfazwe ekunye nooFriday. Naxa wona uqobo kufunzwa ngawo ukubulala abantu abamnyama okweempukane. Inja iyakwazi ukutya umniniyo ngoko ke isenzo samapolisa onke amnyama namhlophe ukuthi engabantu kubelula ukubulala abantu abangenatyala, bubunja.

Okunye ke, ezi zenzo kuwo ngumsebenzi nentembeko kumqeshi, kwaye alandela izifungo zasebupoliseni okubamba nonyoko noyihlo ukuba unetyala. Xa abonwa njengezigeleke kuqaqanjiwa ukuba eyona to aziwa nadume ngayo kuluntu kukubulala. Ingekaqukunjelwa nje le ngxoxo isaqhuba, iselubala indlela amapolisa njengezenge ancedisa ngayo ekupuhhliseni imixholo kodwa ngaxesha nye kungqineka amazwi kaBotha (2005: 64), apho axoxa athi:

*The meaning of a text is not determined by its author, but by the relationship between the text, and between the text and the reader.*

La mazwi anobunyani kuba injongo yombhali iyabonakala ngokwendlela azotywe ngayo la mapolisa kwezi noveli kodwa oko akuthinteli ukuba umfundis akangevumbululi olunye ulwazi, mhlawumbi olungabekwanga elubala ngumbhali kodwa yona itekisi iluqlathile.

Kumzekelo we-x, avela njengangenalusini kuba axhobele abantu abaze kungcwaba, abangaxhobanga. Oku kusenokuvvelisa ukuba kwingxushungxushu ebaphakathi kwawo nabantu, ngawo aqhwaya udushe kuba efuna ukusebenzisa loo mipu nazo zonke izixhobo ezisezandleni zawo, ebasuluza abantu. Kanti ke oku kusenokuveza amandla abantu, kangangokude amapolisa axhobe kuba esazi ukuba xa abantu benyathelana nawo, ugodo lujuba macala bengenamipu benjalo.

Okunye kukuveza ukungaqequesheki kakuhle kwamapolisa ekulawuleni iziqhu zabantu, akwaziyo kukubulala. Kumzekelo we-xi, avezwa njengabantu abangawaziyo umsebenzi wabo, owokugcina ucwangco, kuba uMfazwe udlula kuwo engamqondi elibele yindlalo emsebenzini. Kumzekelo we-xii, kuvela into

enga qhelekanga nengalindelekanga emapoliseni, imfesane. Athi ngokumazi uMfazwe, amapolisa amnyama azame ukumsindisa sele embambil kwindlela yakhe enqumla eThongo. Oku kudiza ukuba akho amapolisa ambalwa anobuthandazwe nathi emsebenzela urhulumente wengcinezelo kodwa abe engaluselanga uluchwe lwakhe lobungqondo-gqwirha.

Kwimizekelo owe-xiii nowe-xiv, amapolisa, kwincwadi eyithrila yophando neyomshologu, njengoko kulindelekile, angamadlophantyapha, awubhudayo umhlola. Kwakubulawa uDora noMpazamo, asabela ngoko nangoko okwezinja zisiva ivumba lenyamakazi kodwa uvezwa njengamabhenqa, awulahlayo umkhondo. Ubuchuphathi bokuphanda nobukhali bokuvumbulula ubungqina akanabo, abuthuntu. Obu buthuntu bawo buneziqhamo ezibuhlungu kuBantu noCamagu. Ekugqibeleni, ubuqhawe bamaqhawe angabalinganiswa buyadula njengoko ibuya ibengabo abangunobangela wokufumaneka kwababulali.

Ngoko ke elokuqukumbela, kwincwadi, *Ukhozi Olumaphiko*, alizenge eliqhwabela imxholo ephambili kule noveli, imbulaleko yokufumana inkululeko, inkohlakalo nentiyo yohlanga kolunye, intswela-bulungisa. Indlela ugonyamelo olunamandla okujija iingqondo neengqiyo zabagonyanyelweyo, nokubamfamekisa. Kudula konke oko kwizenzo zamapolisa kule noveli. *KUmlimandlela noVuleka Mhlaba*, bubuchule bombhali kwiinovel iezizezi ntlobo ukwenza ndunyuva amapolisa abile ingqondo, kube kubila eyomlinganiswa ophambili neyomfundu ngaxeshanye ekulandeleni umkhondo kushiyane ubuchule nengqondo ubukhali.

Okunye okumele kuqatshelwa yingcamango kaDerrida yomahluko-dediso-ntsingiselo, kuba njengokuba ufunda amagama encwadini, kuvela ubunjani bala mapolisa. Nangona kunjalo, akukwazi ukuba ungathi ungayiqibanga incwadi, ube sele usithi nalu uphawu alunikiweyo kuba njengoko isithako Sohlahlubo-buNzululwazi-sakhono sigxininisa, intsingiselo yegama ayizinzanga.

#### 4.3.5.3 **Ukusetyenziswa kwenja njengezenge**

Enye yeengcingane eziphambili kwezi noveli kukukholelwa kubukho bamandla angentla kwingqiqo yomntu. Kungoko phakathi kwemixholo ekhoyo kukhankanywe ummiselo. Kwakho, umba weenkolo, eyobuKristu neyeMveli uchatshazelwe kwisahluko sesithathu kolu phando. Ukuqhwabela lo mxholo, kusetyenziswe injamthendevu njengezenge kwinoveli *Ukhozi Olumaphiko noVuleka Mhlaba*. Imizekelo yoku ebengwe kwezi noveli yile ilandelayo:

- i. *Tyhini! Yinja, idlavula intlantlatha into eseyikhule yagqiba yenyushu* (p. 52).
- ii. *Ithe ukuba iqubude ijonge izibuko, kulaa ndawo kwakusela kuyo iinkomo, kwakho umthendevu wenja oxhapha amanzi* (p. 121).
- iii. *Ndikhe ndathi ukunyeka ngasemva ngaphesheya komlambo, ndafika kuxa kanye umthendevu wenja usiya kuthi sithe ngaphaya kwetyholo* (p. 168).
- iv. *Kwakuxa kanye laa nja imthendevu isiya kuthi sithe ngaphaya kwetyholo kanye kulaa ndawo inokuba amakhwenkwe ayencathame kuyo* (p. 176).
- v. *Laa nja ubuhamba nayo iphi? ...Ukuba yayingeyiyo laa nja, ngesingazange sikubone tu* (p. 194) (*Ukhozi Olumaphiko*).

Lo mthendevu wenja, njengoko kuboniswa kwimizekelo i ukuya kowesi – v. umana ukuvela xa kanye uMfazwe esemngciphekweni. Kumzekelo woku – i, uthi elele ethafeni, eve ukurhathaza, kanti yinja emthendevu ibulele inyushu ebiza kumosela. Kumzekelo wesi–ii, xa awela izibuko ehamba noNdima, eqala uhambo lwakhe oluya elubhacweni, uwubona uxhapha amanzi lo mthendevu, abe uNdima engawuboni. Kwimizekelo–iii, iv, nowesi–v, kuxa esendleleni eya eMgazi, uwubona naxa amakhwenkwana agqiba kubulala uSikhotosholo noMfuphi ababeye kubulala yena Mfazwe, wasinda yena, wawabulala loo makhwenkwana abavukeli. Kwakho, mhla acholwa ngooJoma edutyulwe erhorhweni engekho zingqondweni bathi kuye ukuba ibingengomthendevu wenja ebehamba nayo ngebengambonanga kwindawo awayelele kuyo. Le nja imthendevu, ngumsindisi kaMfazwe. Isenokuba ngumnyanya

ngokwenkolo yemveli kanti nguMoya Oyingcwele kumntu onkolo ibubuKristu. Into eqondakalayo ye Yokuba asinja iqhelekileyo. Kanti ke ubani angathi kuyinto eqhelekileyo ukudibana nenja ihamba yodwa ehlathini. Noko kunjalo, ayinakuba nye ngobudala nebala izihlandlo ezihihanu, kwiindawo eziqeeleneyo. KuVuleka Mhlaba, uBantu ngexesha afika kwakhe, emva kokubanjwa naxa sele ebuya eXesi kokwabo, ufika kukho injana. Xa kuza kuqhutyelwa phambili masikhe sirhabule kumazwi kaLeitch (2000: 2037) xa athi:

*...any eventual meaning must be, to some extent, arbitrated and arbitrary*

Oku kuqinisa ukubaluleka kokuba igama nentsingiselo leyo inanyathiselwa kuyo, igqwethwe igocagocwe, ihlutywa ukuze kudandalaze ukungazinzi kwayo, nokungaggibeeli gqibe kwayo.

- vi. *Uve ngophaqa phaqa emva kwakhe, wabheka, tyhini ngumthendevu wenja, liqakamba elikumila ngathi libhubesi...Inja isuke yambungezelela...izikhothakhothe umlomo, iphatha kugeqezisa intloko, yenze eziya ncwina zovuyo oku kwenja yomlungu nyhani...Uthe makajonge inja okokugqibela, wafika iphakamise umlenzana phaya ngasesangweni, tsiphu, tsiphu, yakugqiba yagqumelela... (p. 13).*
- vii. *Bafike esangweni babuliswa nguMagqwirha ongakhange akhonkothe koko wasuka wangxanga nje esangweni ebonisa mhlophe ukuba abazi kungena (p. 41).*
- viii. *Wamkelwe nguMagqwirha ngoko nangoko nomoyana opholileyo waseKapa ekuseni ngoMvulo (p. 61).*
- ix. *Yathetha ke loo nto ukuba kuyafuywa kwaBantu Zathu, uGcinumzi wokwenene... (p. 62).*
- x. *Ufike inja ngoku imjongile iyekile ukukhonkotha...yakhwina, yakhwina, yakhwina yasuka yaya kwaphaya emnyango wegariji, ayaxoxa ngoku, yagrumba apha esamenteni, krwemp-krwemp-krap-krap, iinzipo esamenteni, yakhawulezisa...Wawukho nomsana omana ukuthi thaphu thaphu apha phantsi kocango kule ndawo igrumba kuyo inja, waqaphela (p. 90).*
- xi. *Yinja etheni le ifuna ukundibulalela umntwana? ...uyazi ukuba umntwana wam asimonwabiso esi simanga! ... Tyhini bantu beNkosi! Yazi esi simanga senja*

*sinento yokusukelana nomntwana wam engenzanga nto. Yibophelele le nja yakho mfazindini ukuba akufuni nkathazo (p. 97).*

UBantu ufika le nja ikho, eyacholwa nguNoziqhamo ilijaja ligazi, ingaziwa, wayinyangisa, wayibeka kwaBantu. Zisuka ibangumhlobo wakhe. Izenzelaikhaya, oko ikubonakalisa ngokuchama esangweni, ukuba ibanga indawo. NguMagqwirha othixa kufika abantu abangenabudlelwane buhle noBantu, abecuphi angavumi ukuba bangene, kumzekelo vi. Kumzekelo wesi-vii, iyambungezelela uNoziqhamo. Ude athi nguGcinumzi. Mhla uBantu ezama ukuzibulala egaraji, uSindiswa Majeke ukhonjiswa nguMagqwirha ingozi akuyo uBantu ukuze ambhaqe, amsindise. Kanti, njengokuba uXeliwe engomnye wabantu abaziintshaba zikaBantu, uMagqwirha ebengafuni nomntwana wakwaXeliwe, kumzekelo we-x. Izimbo zikaMagqwirha zifana nqwa nezomthendevu kaMfazwe.

UMagqwirha nenja ekUkhozi *Olumaphiko* zizinja ezimthendevu ngebal, ibala eliqaphelekayo elihle. Injongo yeli bala isenokuba kukuba injamthendevu kwakufuneka uMfazwe ayibone lula nakulaa mahlathi, itsale iliso lakhe negabala layo. Yahluke kwiinyamakazi. Kanti le inguMagqwirha, nayo imthendevu, mhlawumbi kungoko uNoziqhamo wayibona wanqwenela ukuyisindisa, wayithanda. Ubudlelwane bukaMagqwirha noBantu bubonakala kwigama amthiye lona, ngele kwembali yeli gama ayikhumbuleyo, koko kuye yena Bantu usenokuyibona njengomkhuseli wakhe le nja kubantu abangamfuniyo. Kanti eli gama usenokuba ukwesa ngalo abamelwane abafana noXeliwe, abazimbo ezizezobugqwirha nabamkhohlakaleleyo. UBantu, xa athetha noMagqwirha, uba ngathi ubhekisa emntwini. Oku kubonisa ukuba kubulolo bakhe, le nja uyibona njengomhlobo.

Kwelinye icala, uNoziqhamo uyichola le nja, ayinyangise, ayoyibeka kwaBantu, kungekho bantu athi nguGcinumzi. Gama elo elibhekisa kwizenzo zikaNoziqhamo othe qolo ukukhathalela nokugcina umzi kaBantu uBantu engekho. Uzisa injamthiye, injamthiye sisilwanyana sekhaya, injamthiye iyathetha kwaXhosa. Oku kusebokubonisa ukuba lumphuphelo lokuba umzi kaBantu ongemzi ngokufa kukaDora, uza kuvuswa

nguNoziqhamo. Ubudlelwane bukaNoziqhamo noMagqwirha bulukhonkco elim-dibanisa neminyanya yakwaThangana. Ngaphezulu, ukwenza ukuba ibe ngu-Noziqhamo ochole le nja, ayikhathalele ukuba iphile, kutyhila icala lenimba yobukhomokazi kuye. Ikwasisenzo ekunokuthiwa lumphuphelo lwendlela aza kumchola ngayo uNdondiphela, ofana nale njana ngokwenzakala, amkhulise.

Lilonke, uMagqwirha naye njengomthendevu kaMfazwe uyinto engaphaya kwenja kuBantu, umele ubukho beminyanya. Kanti, ngenxa yenkcazelu ethi uMagqwirha lo ubonakala njengenja ebiyeyabelungu, oku kusenokudiza ntsingiselo yimbi ngaye. Abe intembeko anayo ewe yeyenja nayiphina kodwa kuye ibe ixube noqequesho nempatho akhule eyifumana kwikhaya asuka kulo emenze wanobudlelwane obubodwa nabantu. Zibe ke izenzo zikaMagqwirha zisenokuba zeziqhelekileyo nakweyiphina injia, ukubonakalisa uthando nentembeko.

#### **4.3.6   Ukusetyenziswa kwegama njengezenge kwiinovel ezichongiweyo**

Olunye uphawu oluphambili kwezi noveli, nanjengoko enye iyithrila, enye ingumshologu ize enye ibe yinoveli eyithrila yophando, luxhalabiso. Ibalibaleka ngesantya esiphezulu, kuthi kusenjalo, lisuke liqhotyoshwe ngesothuso, uloyiko okanye uxhalabiso. Umfundu abambe umphefumlo, kunge kukuchwechwa kwempuku. Olu xhalabiso amaxesha amaninzi lukhatshwa yingcwakaha esindayo, nenkwantyisayo. Kungoko kuxhaphake ukusetyeziswa kwegama u ‘cwaka’. Lo cwaka ngaxa limbi ngucwaka othethayo njengoko kuza kubonakala kwimizekelo ebengwe kwezi noveli zichongelwe olu phando.

Phambi kokuba kuiyiwe kwimizekelo leyo ichongiweyo kubalulekile ukuba ingcaciso imana ukwenziwa njengobungqina obububo bobukhali besithako Sohlahlubo-buNzululwazi-sakhono. UDerrida (1977), ecatshulwa nguCuller (1983: 97) uxoxa ngengcingane, ekwabethelela ukungabikho kobunyani bokugqibelela kwentsingiselo

ethile, ngokuba ibe ingananyatheliswa egameni okanye kumqondiso othile. Uxoxa athi lo kaCuller:

*Difference is a structure and a movement that cannot be conceived on the basis of the opposition presence/absence. Difference is a systematic play of differences, of traces of differences, of the spacing [espacement] by which elements relate to one another. This spacing is a production, simultaneously active and passive (the and difference indicates this indecision as regards activity and passivity, that which cannot yet be governed and organized by opposition), of intervals without which the “full” terms could not signify, could not function.*

Ingcingane yomahluko—dediso— ntsingiselo ecaciswayo apha kulo mcaphulo, ilinqina elilelinye lamanqina isiThako Sohlahlubo—buNzululwazi saksono esixhentsa ngalo. Kugxininiwa ukuba ayiqhubeki kuphela xa kujongwe la magama aphambi kwamehlo kube kuphela xa kuthethwa ngentsingiselo, kodwa iyintuntanja yekhonkco elimana ukongezeleka, litshintsha, ngokuye kudula umahluko kwimidlungu emele loo mahluko nangendlela esondeleleneyo okanye eqeeleneyo iimpawu ezinxulumana (amagama okanye imiqondiso) nezizalana ngayo. Ngenxa yoku ke, ukuthatha isiqibo sokuthi eyona ntsingiselo iyiyo yile, kuyaphosa. Oku ke kuyadula kule mizekelo ingezantsi kungqineka oku kucaciswayo:

- i. ... 'Magqwirhandini!', kanti kuloko ziza kupheza izithonga. *Zathi cwaka, kwathi cwaka* (p. 8).
- ii. *Ndathula ndathi cwaka, ndamamela umgqumo wezithuthi owawusitsholo kude* (p. 26).
- iii. ... *bafika bankqonkqoza ngesimilo, nkqo – nkqo – nkqo – nkqo. Cwaka. Gingxi – gingxi – gingxi. Cwaka* (p. 44).

Kule mizekelo ingentla, uphindaphindo lwegama u ‘cwaka’ lubonisa ukuba lisngisele kwizinto ezimbini eliya gama. Ukuthula kwengxolo yabantu neyokungcukra kubethwa ethula ngaxesha nye nokuphuma komphefumlo kukaKK obethwayo. Umzekelo wesibini eliya gama lisebenze ngokufana nakumzelelo wokuqala, u ‘cwaka’ wokuqala. Libonisa ukuyeka kwengxolo. Kumzekelo wesi–iii,

ukumana lisetyenziswa lodwa igama u ‘cwaka’ kukhulisa inkxalabo noloyiko. KuMfazwe nakumfundi wencwadi. Licacisa nesithuba sokulinda impendulo kwabankqonkqozi.

- iv. *Ubuthongo beza ngathi ndityiswe ipilisi, cum **cwaka**, yoyi (p. 51).*
- v. *Kwakuthe **cwaka** kungekho mntu kwelo gumbi lokuhlala. Ndankqonkqoza. **Cwaka** (pp. 66 - 67).*
- vi. *Ndankqonkqoza. **Cwaka**. Ndaphinda ndankqonkqoza (p. 101).*
- vii. ***Cwaka**, kuvakala kuphela ingxolo yeentaka zasebusuku, udyakalashe ekhonya ekude phaya (p. 102).*
- viii. *Kwakuthe **cwaka**, imi kwindawo esabudolo, intloko ingabonakali nomsila ngokunjalo. Ndibuye ndayivala ifestile ngokuthe **cwaka** (p. 138).*
- ix. *Ndandihamba ndihambe ndime, ndibeke indlebe, **cwaka** etreyinini, tu endulini kuvakala kuphela ulophu lwasehlotyeni (p. 139).*

Kumzekelo wesi- iv, ucacisa inkqubo yokufika kokuthongo. Obuthi bakufika ingqondo kaMfazwe iphumle. Imizekelo owesi–v, vi. nowesi–vii, ngokuchaza ithuba elithatyathwa sisenso phambi kokuba kuqale esinye njengoko kusenzeka kumzekelo wesi–iii. Iintsingiselo ziyafana. Lo ‘cwaka’ ukumzekelo wesi – viii nowe – ix usingisela kwiimeko ezimbini, ubonisa ukuthula okoyikisayo kwasebusuku kanti omnye ubonisa ukuthula okuyingozi okusetreyinini apho bekubethwa abantu. Ukushiya ucinga ngokunokuba kwenzekile kwabo bebelapho. Intsingiselo ifana nalowo ukumzekelo wokuqala.

- x. *Sakrazula isibhakabhaka isithonga sompu, gwaa-gwaa-gwaa-gwaa! **Cwaka** (p. 140).*
- xi. *Kwelo gumbi leengxwelerha kuba zaziliqela, akukho lizwi lakha lathethwa, **cwaka** wonke umntu (p. 188).*
- xii. *Yabatha inqwelo kanye oku kokhozi, **cwaka** emva koko (p. 206).*
- xiii. *UMpazamo owayelele ehlabe ngobuso...wathula **cwaka** (p. 16).*

- xiv. *Ungenwe yintoni Mpazamo? Vuka! Vuka! ... Cwaka...Cwaka akashukumisa nonwele olu uMpazamo...Mpazamo! Mpazamo! Watshothozelisa embiza...Cwaka uMpazamo, cwaka mu tu. Impukane eluhlaza yayisele izinike imbeko yokudakasa ihlola umhlisela wegazi ...wayithi qwaka ngomva wesandla...cwaka nayo emva komzuzwana. Wabeka isandla entliziyweni, wamamela cwaka ngokungathi ayizange ibekho, walaqaza* (p. 17).

Kwimizekelo owe-x, xii nowe-xiii, u ‘cwaka’ unuka ivumba lokufa, njengalowo ukumzekelo wokuqala. Emva kokudubula kwamajoni, kuthi cwaka. Kwa ukuba alandele izithonga zemipu, kucaca phandle ukuba uchaza ukufa kumzekelo we-x. nowe-xii uqaqambisa ukufa kwemfumba yabantu ngembubhiso yorhululemente elubhacweni eMthontsi. Okumzekelo we-xi ubonisa imeko ezungelezwe ngumoya onzima, onobutshaba. Utsho uzive uxhalabile nguMfazwe ophakathi kwala majoni. Umzekelo we-xiv, ukuphindaphindwa kwesi sifanekisozwi kuqaqambisa ukuzinga kwesenzo nokuye kakhula uloyiko kuCamagu kanti nakumfundu webali. Lo cwaka ukwaqaqambisa ukuba kulithuba uMpazamo ebhubhile. Kwelinye icala oku kuzinga kwesi sifanekisozwi, kubonisa ukungakholelwa nokungakwazi kwengqondo kaCamagu ukuginya lo mbono nokwenzekileyo.

- xv. “*Sibulisile Mnt’ omkhulu*”...**Cwaka** (p. 52).
- xvi. *Ikhale ifoni ekufutshane nomandlalo wakhe xa akhupha unyawo...wayibeka endlebeni, cwaka, cwaka, wayibeka phantsi* (p. 79).
- xvii. *Emotweni ucamagu wahlala wathi cwaka, wajonga phambili noGcisani enze njalo* (p. 119).
- xviii. “*Andikugxeki ke khona, unokufanelo*”. **Cwaka**, akwabuya zwi komnye... (p. 120).
- xix. ...*waya kujikela kumnyango wasekhitshini, nalapho cwaka ngendlela engaqhelekanga. Wajikela ngasemva...cwaka mu tu* (p. 165).

Ucwaka kumzekelo we-xv, ubonisa ixesha lithatyathiwego ukufumana impendulo, babe ooGcina bengxamile. Kumzekelo we-xvi nowe-xix, intsingiselo ka ‘cwaka’ ophindaphindiwego yeylethuba elithathwe ngulowo ubambe ifowuni ukulinda

impandulo. Kanti nexesha uNoziqhamo alithathileyo ecela ukuvulelwa nguXeliwe. Lilonke iintsingiselo ziyafana nokwisivakalisi sokuqala kwezi zale mizekelo. Umzekelo we- xvii nowe – xviii, uzoba imo yomoya onobunzima, apho unxibelelwano lungelula ngenxa yezizathu ezithile. UCamagu noGcisani okokuqala bakunye emotweni, bobabini. Akho uqinisekileyo ukuba yintoni anokuyithetha komnye.

- xx. *Uphakame waya kuvula wakroba emnyango...Cwaka, akabona nomthinzi phandle (p. 31).*
- xxi. *Basuka bathi cwaka oku kusisithukuthezi ubusuku, kwafana nakwaNjaziyaluma (p. 34).*
- xxii. *Zole cwaka tu, waqwelasela ezandleni zakhe (p. 92).*
- xxiii. *Uyokungena esangweni elandelwa nguMagqwirha, wafika wankqonkzoza, cwaka, waphinda, cwaka, wamamela. Ubuye umva kancinci, walunguza...wabona umthinzi usithi sithe, cwaka emva koko (p. 95).*

Kule mizekelo ingentla, kowama -x, kukhuliswa uloyiko kumfundu xa uBantu akroba phandle. Kumzekelo wama- xxi, u'cwaka' uthyla isizungu esingqonge uBantu, ngaphandle nangaphakathi emoyeni wakhe. Umzekelo wama- xxii, udiza umoya wokungavani okhoyo phakathi kukaBonakele noNoziqhamo ngesizathu setyalala likaBantu. Ubudlelwane besi sibini abubuhle.

Kumzekelo wama-xxiii, kudizeka ukungcola nobutshaba bukaXeliwe ngakuye wonke umntu osondele kuBantu. Akavuli ekho, lo cwaka ngucwaka oxwaye iintsingiselo yokuthi cwaka kokugushuza emva kokuba kunkqonkzoziwe. Ukwavelisa nentsingiselo yokuthi cwaka ubani emamele intshukumo yomnye. UNoziqhamo umamele engaphathi kwaXeliwe intshukumo, kanti uXeliwe nabantwana bakhe balindele ukuva isandi seenyawo zikaNoziqhamo ehamba. Udiza nemo yokunga kukho into efihlwayo.

Kula magama asetyenziswe kakhulu kwezi noveli, ingakumbi k*Ukhozi Olumaphiko*, ucwaka ubanga indawo enkulu. Esi sifanekisozwi sityebile kuba sichaza intshukumo ngeendlela ezahlukileyo, ngokuxhomekeke ekusetyenzisweni kwezivakalisi kwitekisi iphela. Xa kuthethwa ngesakhono sokubhala, lelinye legama elimenza aqaqambe umbhali eli kubuchuke nokwazi ukusebenzisa ulwimi, kwiimeko ezahlukileyo. Liqaqambise ubuni bezi noveli kuba kaloku ithrila igunya ngoxhalabiso nentshukumo. Ngokwale ngxoxo, ubuninzi beentsingiselo eziza nesi sifanekisozwi njengetse njengetse budulile.

Singaqukumbela ngokuthi, ukuba sigqalisisa kakuhle, okokuqala izenge ngumqondiso, kodwa intsingiselo yalo iyafuduka kumsebenzi okanye kwintsingiselo yalo yokuba ngumqondiso ngenxa yokuba liphindaphindwa kaliqela lona, uzengezenge lwento ekuthi ngenxa yoku, libe nokwenza umsebenzi owahlukileyo kulowo womqondiso. Lisuka lifune ukufuza umxholo. Nto nje ke lona izenge liyinkcukacha ephindaphindwa ngokolwakhowo lwentsingiselo, engancedisa ekuveliseni umxholo ibe ngaxesha nye iphuhlisa neminye imiba. Ikakhulu kunokuthiwa iyetingcinga exhasa umxholo.

Ekusetyenzisweni kwala mazenge, kudule ubukhali besakhono sombhali kuba uwajongile nje ayazala, akagalelwanga nje kwezi noveli. Kunjalo nje ayayithunga yonke imixholo ekhoyo ngokokwahluka kwayo. Akukwazi ukuba ube neengcinga ezingakhathwa yimifanekiso–ngqondweni malunga noko kuthe qatha. Kananjalo, umfanekiso owubona ngamehlo uthunuka ingcinga ethile engqondweni. Kunjalo, amehlo ayazala neengcinga nemifanekiso kuba kungamehlo apho ubona, ucinge ngoko ukubonayo nokuba kungeliso lengqondo okanye elenyama.

Kumba wamehlo, amehlo athulula iinyembezi, iinyembezi ezithunukwa yingcinga ethile okanye ngumfanekiso othile, nokuba uwubona ngeliphi iliso. Amapolisa la nawo asetyenziswe njengetse, angamehlo omqeshi ophetheyo. Ngawo abonela nagade ukuba wonke ubami uxhentsa ngokomthetho omiswe ngophetheyo. Kanti injá

njengezenge kwezi ncwadi, isetyenziswe njengeliso elingaphaya kwelomntu. UThixo neminyanya liliso elibona apho elomntu lingafiki khona, njengoko sibona kumthendevu kaMfazwe.

Kanti, igama u ‘cwaka’ kuxa ubani efikelwe yingcinga ethile, ebona into ethile nokuba uyibona ngeliso lomoya. Kunjalo nje, eli gama umbhali ulisebenzisele ikakhulu ukubonisa umfundu ngeliso lengqondo okuqhukayeo ebalini, okanye okungahle kuvele. Ikakhulu, u ‘cwaka’ kwezi noveli ushoba ingozi, ekhoyo necingelwayo, ukudala uloyiko noxhalabiso. Kwakho usetyenziselwe ukuqaqambisa ivemba lokufa. Eli gama, ukuze kuhuphle iintsingiselo elizixwayileyo, kushiyana iindlela zokulisebenzisa, Ngaxa limbi likwisivakalisi kwanti umbhali ulibeka libe sisivakalisi lilodwa. Obu buchule ke bunegalelo elimandla ekusebenzeni kwalo njengezenge.

Ayingegxininiswa ngokwaneleyo eyokunyanisa okudule kule ngxoxo malunga nokuchana kwesiThako Sohlahlubo–buNzululwazi–sakhono kumba wokutshintsha nokungabinye kwentsingiselo yegama. Kananjalo, bumele ukuqaqanjiswa ubucuphathi esi sixhobo silizenge esisetyenziswe ngabo kwezi noveli.

## **ISIQENDU 11**

### **4.4 Ukusetyenziswa kwemiqondiso ukudala umelo nokuqwalaselwa kweentsingiselo eziphuhlisekayo**

#### **4.4.1 Intshayebolelo**

Ibalu nolwaluphi uhlobo lisisakhono sonxibelewano lomqokozo wemiqondiso olunemifanekiso esengqondweni edlulisewa kwabanye ukuze unandipheko nocingelo lugunye. Ucingelo olo luye kugqobhoza engqondweni kumagumbi

okuqiqisisa ulwazi ukuze ibe nokuqonda. Ukubaluleka kwemiqondiso kuvakala kumazwi kaWhite (1949: 22, 25, 33), xa axoxa athi:

*All human behaviour consist of, or is dependent upon, the use of symbols. ... 'All culture (civilization) depends upon the symbols'. ... 'a thing the value or meaning of which is bestowed upon it by those who use it'.*

Imiqondiso ineentsingiselo ezahlukileyo ngokuxhomekeke entlalweni. Ikho leyo ifana kwihlabathi lonke okanye kwizizwe ezithile. Kanti ikho imiqondiso eyaziwa ngabantu belizwe elithile okanye bendawo ethile kuphela. Umelo bubuchule bokusetyenziswa kwemiqondiso emele okuthile. Umqondiso unokuba yinto, indawo, abantu; isehlo okanye igama okubalulekileyo kukuba nokuba uyintoni kwezi; usetyenziselwe ukumela ingcingane okanye uluvo oluthile.

Indlela ubani nokuba ngumbhali ayisebenzisa ngayo imiqondiso ethile kumabali akhe entlalo nokumngqongileyo kudiza izimo ezsentalalweni yakhe ngokubanzi. Kaloku, kungemiqondiso apha ubani avakalisa iimvakalelo nemizwa yakhe, kanti neenjongo esebebenzisa imiqondiso nolwakheko lweengcinga ezifanayo nezabo aphila nabo.

Umqondiso unokusetyenziswa njengento ekrobisayo kokuza kwenzeka ebalini, kungenjalo ukupuhhlisa okuthile, ngemeko ethile. Umqondiso uvele uthi zinzi ebalini kwaye umfundi wencwadi kulindeleke ukuba awuqonde, awuzalanise nokuqhubekayo.

Umelo lusisixhobo esityebisa intsingiselo yebali. Ukusetyenziswa kwemiqondiso kphucula ubuchule bokubalisa, kuba ngayo umbhali akaxeli koko umenza umfundi wencwadi ayibone loo nto kuthethwa ngayo. Imiqondiso ithetha okuninzi nokunzulu ngamagama ambalwa okanye elinye.

Xa kuthethwa ngemiqondiso, kukwabhekiswa nakumagama abantu. Amagama ethu bantu amele iziqu zethu. Xa umqondiso umele loo nto ithile kusukuba kujongwe

ukufana kwawo nayo, indlela efanayo yokwenza kuwo nakwinto leyo uyimeleyo kanti nangokunxulunyaniswa kwawo nento leyo. Intsingiselo yomqondiso ixhomekeke ikakhulu kwindlela osetyenziswa ngayo, imbali yawo nenjongo yawo. Okubalulekileyo xa kuthethwa ngomelo nemiqondiso kukuba kuncwadi, abalinganiswa nabo uqobo, bayimiqondiso emele okuthile ebomini nasentlalweni. Kwesi sahluko ke ngoko kuza kuxukushwa indlela umelo olusetyenziswe ngayo neentsingiselo ezivelayo.

Xa kuthethwa ngentsingiselo ke, kuthunukwa ingcingane yesiThako Sohlahlubo–buNzululwazi–sakhono, sona sicinezela ukuba intsingiselo yegama, nokuba yejomqondiso, ayikwazi ukuba ibe nye. Ekucubunguleni imiqondiso ephamabili kwezi noveli zontathu, kuza kupecululwa iintsingiselo eziphuhlisekayo ngayo, oko kusenziwa kusekelezwe kuqanyelwe ngesiThako Sohlahlubo–buNzululwazi–sakhono njengodondolo.

Kubalulekile ukuba kwantlandlolo, kungekanzulwa kumba womelo nemiqondiso, ikhankanywe into yokuba imiqondiso iba ziindidi encwadini. Ikho leyo inabayilo lithunge lonke ibali kanti ikho ethatha indawana okanye ivele nje kwiziqanqwana zezechlo ezithile kube kuphela. Kunjalo, yonke imiqondiso ibalulekile. Kwezi noveli zichongelwe olu phando imiqondiso ekhoyo ingxabalazele kwezi ndidi zombini. Akuzi kucukacwa loo nto kwingxoxo le koko kuza kuphicothwa kupecululwe indlela le miqondiso esetyenziswe ngayo neentsingiselo eziphuhlisekayo.

#### **4.4.2   Ukusetyenziswa kwendawo njengomqondiso omele okuthile kwiinoveliezichongiweyo**

Nanini na kuchazwa isimo sentlalo ebalini, kwahlala kukhankanywa indawo. Akukhathalekile nokuba ngummandla, ilizwe, idolphu, ifama ilali okanye indlu, ihlathi, isithuthi nje nayiphi indawo yesehlo, kodwa yindawo. Ukukhankanywa

nokuchazwa kwendawo ayiyontshwaqane nje kuba ubani ehambisa usiba, koko kuneenjongo kuba kuncedisa ekucaciseni intsingiselo yesenzeko kolo ncwadi.

Indawo ibhentsisa iingcinga, iimbono nezimvo zomlinganiswa kanti nezombhali uqobo. Kwezi noveli zontathu, okuphawulekayo kukuba umbhali uyisebenzisile indawo njengomelo. Xa achaza indawo yakwaQaka eyilokishi azalelwé wakhulela kuyo naphangela kuyo uMfazwe kUkhozi Olumaphiko uchaza enjenje:

- i. *Phofu ke eliyinyani lelokuba esi sixekwana sam sazibula ngam lo ukuba nomntwana ofunde wada wayityekeza (p. 4).*
- ii. *Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa zimfazwe zamzuzu, babangamaxhoba alahlekelwa yimihlaba, ukuze nje oonyana bahambe bedudulelwá kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa (p. 5).*
- iii. *Isixekwana sam nasiya sithe tshitshilili kulaa ndawo ingumthebelele phezu komlambo singuxam wezadunge ukuxweba, qelele ngaphaya komlambo yidolphu yabamhlophe iyaghelezela yimithi eluhlaza yehlolo neentyatyambo ezindidi-ndidi ezijkeleze zahombisa amapomakazi ezindlu, inyuse ithambeka ukuya kuqabela kwinduli kaNtsikana (p. 13).*

Ungekayi phi nebali, esi simo sentlalo sizotya kule mizekelo mithathu, siza njengezichasi ezichasana ngokulinganayo zikwimo yengxelo, sikuxelela konke, futhi sikukrobisa kokuza kuqhubeka ebalini. Kule mizekelo yonke inkcazeloyivayo ngesixekwana sikaMfazwe sidandalazisa ukuba abantu bakhona, bahluphekile, abafundanga uninzi ngenxa yaloo ntlupheko, ngabantu abanomsindo nesixhiba kuba imeko yabo yenziwe, umhlaba abemi kuwo awunamveliso ngoko indlala idlala ngabo. Le ndawo ingumqondiso omele intlupheko engummangaliso.

EyabaMhlophe engumahlukokazi, ngezakhiwo, inkangeleko yangaphandle yendalo, nemithi neentyatyambo, imele ubutyebi, inqatha. Zizombini ezi ndawo, ubani angathi intsingiselo yomelo eluphuhla apha kule ngxoxo, kukungalingani ngokweenkalo zonke zobomi. Idolophu yabamhlophe imele ubutyebi, imele ugonyamelo. Ukumiswa kwezi nkcaza zichasane kumele ingcinezelo.

Kwakhona, kule nkcazelo ngendawo yaseBholo noQaka, angathi lumelo lwebala. Ubani ongayaziyo imbali yeli loMzantsi Afrika neyeAfrika iphela, imbali yogonyamelo zizizwe zaseNtshona kude kuzokutsho ekuphatheni ngonyhamnyheko kwamaAfrikana kweli lizwe, ngocalulo, angathi xa atolika oku athi ubumdaka nokuxweba kubonisa ubuxelegu nokungakhathali kwabamnyama. Kaloku ibala elimnyama amaxesha amaninzi lidityaniswa nokubi. Aze athi ucoceko Iwendawo yabaMhlophe idiza inkathalo nokuxabisa impilo. Oyaziyo imbali yeli lizwe, kumelo lwebala angavelela uburhwaphilizi nobuqhimgqoshe babelungu abathathele kubo ngobuqhetseba ubutyebi belizwe baza abaMnyama besoja imiphabekhotha uthuli.

Njengokuba kuphawulwa ngale mizekelo kule ngxoxo nje, kungekaqhutywa kuyaphi nalo mqondiso kuxoxwe ngawo kudandalaza okumelwe sisiThako–Sohlahlubo–buNzululwazi–sakhono malunga nomba wokuba kungenakuthiwa igama limele okuthile. ULeitch (1983: 44) uxoxa ngalo mba enjenje:

*The sign marks an absent presence. Rather than preseny the object, we empoly the sign.*

Xa umamele oku ubona ngokuphande ukuba kutheni umba womdlungu, xa kuthethwa ngesiThako Sohlahlubo–buNzululwazi–akhono. Kaloku sigxininisa ukuba oku sikubona njengophawu okanye igama nokuba ngumqondiso, kumele into engekhoyo le yalathwa ligama. Ingcingane nengcamango yesi sithako idlula igxininise ukuba ngenxa yoko akukho nto enokuthiwa igama lithetha yona ncakasana. Kungoko xa kuthethwa ngentsingiselo kusithiwa ayiggibeleli, kwaye ayizinzi.

Oku kuyabonakala kwaye kuyangqineka kule mizekelo icatshulweyo. Umelo ludizwa nangumqondiso wobume bendalo, umhlaba. Ukuma komhlaba wendawo nganye kwezi, enye imthebelele, ibonisa imo enye engatshintshiyo, nokulingana kwabantu bale ndawo ngokungabi nanto nokuhlwempuzeka. Kanti abamhlophe kwa ukuma komhlaba, bemi kwindawo enomphakamo, oku kumele ukongama, nokwezinto zentlalo nopolitiko. Umlambo owahlule ezi ndawo zombini umele umda obonisa

iyantlukwano, ucalulo lwankalo zonke, ibala, ezopolitiko, ezoqoqosho, ezentlalo nempilo, nako konke.

Lilonke, indawo apha imele ucalulo, ugonyamelo, ingcinezelo, ukungalingani, intswela –bulungisa. Zonke ke ngegama nje elinye yingcinezelo. Kanti kunokuthiwa le miqondiso yeendawo imele iintlanga. Xa umbhali, kwincwadi Umlimandlela, achaza ilokishi yaseRhubusana uthi:

*Uninzi lwatyalwa ngesixhanti lwaya kulahlwa kwilokishi-dolophu entsha eyakhelwa abamnyama iRhubusana, zaqhawukana izihlobo, bakhukuliseka ubuntu. Zazininzi nezinye iindawo zabamnyama ezadilizwayo abaninizo bay a kugalelw aRhbusana aphi. Yathathwa imihlab a yabantu abamnyama, kuvulelw aabelungu iifama. Loo nto yenza ukuba iRhubusabna ikhule inwenwe okomlilo wedobo. Yakhula yaxinana, zaxinana neengqondo zabemi bayo. Yathi iphela iminyaka elishumi yakhwi, kwabe sekusithiwa abemi bayo badlulile kwisigidi ubuninzi, ingumntu phezu komntu*

Xa ufunda le nkcazel, ubona iindidi zabantu abaqokelwe ndawo nye, abazimo nezimilo ezahlukileyo, abambali nemvelaphi engafaniyo. Ujanyelwa yintlupheko kuba baziimbacu, ingxinano idiza ubugewu, intlondi, nezenzo ezimanyumnyezi ezihambisa umzimba. KukwaBam' ezakhe. Ubona umsindo odalwa kukuphucwa kwabantu into yabo bengenamandla akuyilwela. Uva ukuxhatshazwa, indelelo ingcinezelo nocalulo. Le ndawo imele intlupheko, ubugewu, ulwaphulo-mthetho, ukungalingani, nto ezo ezifukanywe zaqanduselwa lascalulo nengcinezelo.

Umqondiso ngamnye ovela ekuchazweni kwendawo yaseBholo, kwaQaka neyaseRhubusana, udiza ukusetyenziswa kwazo njengomelo, lwengcinezelo ucalulo, intlupheko nobugewu. Kwaye indawo ikwamele ibala ngokwale mizekelo icatshulwe kwezi noveli zimbini. Indawo iyinxalenye yemo-ntlalo, loo nto yenza ukuba umelo olupuhhlisekayo kuyo, luthunge ibali lonke, kuba kaloku isimo sentlalo siso esifuthela ibali liphela.

Ke ngoko akothuki xa abantu bakwaQaka, beqhushumba bevuka umnyele besilwela amalungelo nokothula idyokhwe yengcinezelo. Kuloo meko kuvele abantu abazimilo zifana nesikaMfazwe, amathandazwe kunye nooFriday, amanyoluka namatshijolo. Ngokolu melo luyindawo yakwaQaka, ungathi ludiza ukuba indlala izala amanyala noqhankqalazo. Kanti indlala iyabalola abantu ukuba basebenze nzima ukutshintsha iimeko zentlupheko.

Kwakhona akothuki xa eRhubusana kuvela imigewu nemigengqeba enjengoLumkile. Ulwa indlala de umntu alwe nemithetho yentlalo nokuxabisekileyo, abe sisilwanyana. Amaxesha amaninzi, indlala edibene nengxinano esusa isidima somntu izala amathole amarhamba atshatsheli ngobungozi. ULumkile uyaziwa ukuba ngumgewu, ubutyebi ubufumana ngeendlela ezibolileyo kodwa uyahlonitshwa kuba utyeba phakathi kwabantu abazisu zithe nca emqolo, besenziwa yingcinezelo nocalulo.

Xa uthetha ngendawo njengomqondiso noko ikumeleyo ungathi kwezi ncwadi, indawo imele amaqela athile abantu, ngokwebala, ngokwezentlalo nopolitiko nangokobutyebi. Kanti, ikwamele izimo ezithile zabantu, amathandazwe, amaqhawe namatshijolo emigewu. Ngalinye kwezi ncwadi, ngenxa yokusekelwa kwazo embalini yomzantsi Afrika, ubani angathi olu melo lumelo loMzantsi Afrika.

#### **4.4.3 Icawa netrongo njengomqondiso kwiinoveli ezichongiweyo**

Phakathi kwemizekelo ekhoyo yokusetyenziswa kwendawo njengomqondiso omele okuthile, izichasani ngokulinganayo ezifumaneka kwezi noveli, yicawa netrongo. Nakuba kwesi isahluko ingxoxo ingekho kwizichasani ngokulinganayo, kodwa oku kukhankanyelwa ukubonisa ubuchule bokubalisa ngendlela edulisa intsingiselo ngokusebenzia izichasani. Okona kunika umdla kakhulu kwezi ndawo zimbini, itrongo necawa kukwahluka kwazo kakhulu kodwa xa kuyiwa kwindima yazo njengemiqondiso emele okuthile kwezi noveli, kuvela kudizeke inyani egxininiswa

sisiTako Sohlahlubo–buNzululwazi–sakhono yokuba ekugqibeleni kuye kufumaniseke ukuba amagama esithi achasene akachasananga koko adiza ukufana.

Ngokomelo, ubani angathi icawa imele inkolo nobukho bukaThixo phakathi kwabantu kuba kaloku kuthiya indlu yecawa yindlu kaThixo. Itrongo imele ububi kuba likhaya lezikohlakali, amasela nezigwinta nazo zonke izaphuli – mthetho. Icawa yindawo yomthetho, uthando lwabantu abathanda uThixo nabakholelwayo kuye. Itrongo yindawo yabantu abantliziyo zimnyama yinkohlakalo.

Kubalulekile ukuba phambi kokuba kungenwe kunqontsonqa wengxoxo phanti kwesi sihlokwana ikhankanywe into yokuba imiqondiso le nakuba isetyenziswa ngokufanayo ngabantu ngokufana kweentsingiselo yayo nendlela abayiqonda ngayo. Ikakhulu umntu uwusebenzisa umqondiso ngokwendlela yena azibona ngayo izinto zasentlalweni nezinto ezimngqongileyo. Ukusetyenziswa kwecawa njengomqondiso kuveza iintsingiselo ezahlukileyo, ezinokudala ukuba icawa njengomqondiso itolikwe ngeendlela ezahlukileyo.

- i. *Kude kufuphi nalo yayiyindlukazi enkulukazi yecawa. Wayengazange wayazi into yokuba abantu abamnyama bangaze bakhe engako ukubankulu indlu yecawa. Umfanekiso awayenawo ngulowaa wala nomfuthwana wecawa yakhe yakwaTsolo. “Kwesi nje sona isakhiwo, inokuba uYesu uza ehamba ngeenyawo... Ibandla lale cawa ngabantu abanamabhongo kakhulu. Zizandla zabo ezi zakhe le ndlu nale cawa (Umlimandlela: 64).*
- ii. *...wayesazi kananjalo ukuba ulijonga okokugqibela eli phakade kuba kwakungayi lubuyayo kwitrongo yaseChwebeni apha wayeza kuvalelwa khona...kungentsuku zingaphi elapho etrongweni, esamana ukothuka nento yokuba uza kuhlala kweso sihogo setrongo iminyaka engamashumi amabini..., warholelwa enkundleni kwakhona (Umlimandlela: 10).*
- iii. *...wada waza kubizwa ngulaa mfana kuthiya kaNtsipho uFriday ngelithi makakhawuleze kukho intlanganiso phaya eholweni ecaweni... . Ndeva ndisemgama ukuba kubanjenwe ngazo ngaphakathi eholweni. Kwakukho amazwi ayethethela emsindweni, alandelwe kukuduma kwendlu yonke... . Yaduma ngoko nangoko indlu, zayimvula izithuko ukuza kum...ndeva*

*ngombokro wenqindi emqolo, mpaku impama ebusweni ndaphalwa ndityhalwa ukududulelwa phandle (Ukhozi Olumaphiko: 36).*

- iv. *Emzuzwini ndisamamele ukutshotshozela kwempama eyayitsho ndacinga ukuba impumlo le isukile, kwavakala izingqi zisiza kwesi sisele sam. ...Kungekudala savakala isithonga ngokungathi kubethwa imbongolo, salandela isikhalo, indoda ibhonga (p. 8).*
- v. *Yayisele iphakathi intshumayelo kaMfundisi uSongezo ukugaleleka kukaBantu engangxamanga.... Umfundisi wambona kuqala uBantu, wee nqumama, bajongana. Le nto yenze ukuba ibandla lonke lithi xhwenene, lihambise amehlo lijonge kwicala ajonge ngakulo umfundisi, ngasemnyango. ...Bathe bakumbona abantu kwathi hum hum ndii – i endlwini iphela, kwakho abakuza bephumelisa. ...Umbhodamo udaleke nje ukuba sitsho isikhalo, kwathi nkxwee endlwi, ... kwathi ukuya kuphuma ngomnyango sekubaleka yonke into esendlwini (Vuleka Mhlaba: 39).*
- vi. *Basuka bathi cwaka oku kusisithukuthezi ubusuku, kwafana nakwa-Njaziyaluma (Vuleka Mhlaba: 34).*

Kwinkcazelو ekumzekelo wokuqala, icawa ichazwa iluqobo lwesakhiwo, inkulu kakhulu. Yicawa eselokishini eRhubusana, ikhonza abantu abamnyama. UCamagu uyithelekisa engqondweni yakhe naleyo yakuTsolo yayincinane. Olu thelekiso ludulisa utshintsho entlalweni. Abantu bakuTsolo babezihluphekele mpela, aba baseRhubusana phakathi kwabo uninzi lufundile lunemali. Zisuka nje le nkcazelو inentsingiselo ethi icawa ayondlu ngabantu abangaphakathi kuyo. Umfundisi kulo mzekelo uncoma imisebenzi yebandla. Qaphela, akathi yimisebenzi kaThixo. Ude athi ngamabhongo abantu bebandla. Oku kunokuthetha ukuba, ubukho bukaThixo okanye kobungcwele bukaThixo ecaweni, abudizwa zizakhiwo. UCamagu yena uthi inokuba uYesu uza ehamba ngeenyawo, uMfundisi yena akathethi ngaYesu uthetha ngabantu namabhongo abo.

Oku kusenokunika intsingiselo yokuba abantu abangenalwazi lunzulu ngenkonzo balindele lukhulu nokulungileyo ecaweni. Kanti abo baziyo ubunyani bokuba imbonakalo yecawa ayiyiyo leyo iseabantwini abangaphakathi, banolunye uluvo. Kwakhona, le nkcazo ngale mbonakalo yale cawa idiza intlobo yabantu abakhonza

kuyo ukuba bafumile, phakathi kwabo kukho noLumkile. Oku kunika intsingiselo yokuba icawa ifana nendawo ekuyo. Kaloku abantu abasecaweni ikwangaba basekuhlaleni.

Ngenxa yokuba ngokolwazi lwemiqondiso luluntu jikelele icawa yayanyanisa nobungcwele, yayanyanisa noThixo okanye Amandla angentla. Ngokwalapha, icawa ingumqondiso wobuxoki nenkohliso. Umzekelo, usecaweni emini, wakha icawa njengabanye, ebusuku sisigwinta. Kwamali anikela ngayo ngokucacileyo, inuka igazi. Kwakhona le icawa ingumqondiso wokungalingani kwabantu ngokwepokotho nangokwasentlalweni. Lilonke entlalweni, naphaya eRhubusana ngokwebali, abantu abalingani nangona iBhayibhile eshunyayelwa ecaweni isithi bayalingana, inyaniso kukuba ngokwembonakalo akunjalo.

Itrongo, olindele ukufumana kuyo izaphuli–mthetho, ihleli uCamagu ongaphulanga mthetho iminyaka engamashumi amabini yonke, ehleli endaweni kaLumkile, uLumkile yena uhleli kubuntofo-ntofo endlwini yakhe, ekuhlaleni nasecaweni. Isaphuli– mthetho somguvela sisecaweni, ummi onguye uCamagu uhleli etrongweni. Intsingiselo yoku icela umngeni kwintsingiselo yetrongo njengomqondiso wobubi kuba ilikhaya lezaphuli – mthetho necawa imele ubungcwele kodwa ingumqolomba wezihange. Zikho izaphuli – mthetho ezisetrongweni noCamagu, esicingela ukuba mhlawumbi zona ziphaya ngokwemisebenzi yazo. Bakho abantu abanjengooChuma, ooMfundisi nooGcisani abakhonza noLumkile kule cawa inye. Lilonke iintlobo zonke zabantu abamsulwa nabangcolileyo bayafumaneka ecaweni nasetrongweni. Ke ngoko kunokuthiwa icawa netrongo ngokwentsingiselo yomelo zimele ntoni?

Icawa kumzekelo wesithathu, iyindawo eluncedo nelikhusi labantu abamnyama. Kubanjelwa kuyo iiintlanguiso zezopolitiko, ukugquka umkhondo. Loo nto nje iyiveze njekhusi lokuzimeza abantu abazibhaqa besengozini, ngomnye wemisebenzi yawo lowo. Kungenxa yokuba ithathwa njengendawo enobungcwele into ebangela ukuba amapolisa angayi kukhangela iiintlanguiso ezingezizo ezinokuba zibanwe

ngabantu ecaweni. Kunjalo, intsingiselo yayo njengekhusi nomkhuseli, apha kukho uthando ayimiliseleki kuba uMfazwe ugxoθwa abethwe athukwe ngabantu abasecaweni, kuba kusithiwa uyimpimpi. Loo nto iye koko sekukhankanyiwe ukuba icawa iyilento bayiyo abantu abangaphakathi kuyo, hayi le kulindeleke ukuba ibe yiyo. Imisindo yabantu abakule ntlanganiso nentiyo ibenza bangayihloneli njengoko mhlawumbi beqhele ukwenza. Ugxoθwa abethwe kukho noMfundisi. Icawa ivela njengendawo nje yasekuhlaleni. Ayiyisusi intiyo umntu anayo ngakomnye.

Itrongo, iyindawo yongcungcuthekiso, nokubulawa kwabantu ngamapolisa orhulumente wengcinezelo, hayi eyokululeka izaphuli-mthetho. Ngokwakulo mzekelo wesi-iv, ingumqondiso wengcinezelo apha abantu abalwela amalungelo babulawa khona. Ecaweni uMfazwe akalinikwa ithuba lokuzithethelela kwisityhilo sobumpimpi kwanjengokuba engasinikwanga nasetrongweni. Lilonke, zombini azilihloniphi ilungelo lakhe. Ubethwa etrongweni, ubethwa ngabahlali ecaweni. Oku kubonisa umenzakalo osezingqondweni zabantu xa bebonke, namapolisa lawo okungakwazi ukohlula utshaba. Nakule icawa kukho iinyoka ezingooFriday nooNtsipho.

UBantu akungena ecaweni akamkelwa ngumfundisi kuqala, ngokwendlela amjonge ngayo ngathi umbuza ukuba uze kwenzani. Oko kungamkelwa ngumfundisi kuzala ukuba nabantu bangamamkeli, babone umbulali. Oku kuxake kuba kuthiwa ecaweni kufunwa kanye aboni beze kuhlanjululwa xa abantu becapula isibhalo. Aba balapha bayamgweba uBantu, bamthiyile. Oku kwenzeka ecaweni, umbhodamo obonisa ukungazinzi nokungandileki kwayo ngenxa yabantu abakuyo, kuchasana netrongo yakwaNjaziyaluma uBantu awayevalelwe kuyo. Xa ingcwakaha yasebusuku esendlwini yakhe ayifanisa neyalapho. Oku ukuthi cwaka, ayikokwanzolo koko kubonisa ubunzima bokusebenza nzima nentlungu yokuthothoza etrongweni. Intlungu awayifumana etrongweni uBantu uyifumana naseaweni.

Icawa ngokwakule ngxoxo, ingumqondiso wenkohliso, inkohlakalo, ucalulo nobuntswela–bulungisa, kuba ubunjani bayo buxhomekeke kubantu abangaphakathi. Itrongo imele inkohlakalo, ingcinezelo, ucalulo nobuntswela–bulungisa. *KUkhozi Olumaphiko*, no-*Umlimandlela*, abefundisi bamele ubulungisa kodwa ikakhulu bayagutuyungelwa kukungalungi kweendawo abahlala kuzo. Kanti ku*Vuleka Mhlaba*, nguye kuqala umfundisi ocukula abantu, ngokuchaseneyo nentshumayelo yakhe yonogada osindisa inkwenkwana ezikayo abeyishumayela ngolu suku. Yena inkwenkwana ezikayo enguBantu uyayintywilisela.

Masigqibebe ngokuthi, eyona nyaniso ivelayo, ayikuba inkonzo ayinabuThixo kodwa abantu abaphakathi eCaweni abawenzi umsebenzi ofanele ukwenziwa yinkonzo. Kungoko kwezi noveli ubuntswela–bulungisa buyimixholo ephambili. Kwaye kuvela itrongo njengesixhobo sengcinezelo nokunyhasha amalungelo abantu nokubhunyula ubuntu ebantwini. Kwakho, oku kuzalisekisa ukuba intsingiselo nokuba yeyomqondiso ayinye, kananjalo kukwadandalaza inyaniso yokuba itekisi inakho ukuba nobuvumephika, kungoko ke kungenakuthiwa intsingiselo yayo inye. Lilonke, imele kukuvunywa into yokuba, iitekisi zibhalwe kwimixholo ethile, kwaye zenziwa zibuye zitshintshe ngokomlinganiselo othile, imixholo leyo.

#### 4.4.4 **Ukusetyeniziswa kweendidi zabantu njengomelo kwiinovel iezichongiweyo**

##### 4.4.4.1 **Intshayebole**

Kuyinyani engenakuphikwa ukuba xa kuthethwa ngencwadi ekwinqanaba eliphezulu, kusukube kujoliswe nakwindlela ibali elibaliswa ngayo kwincwadi leyo. Ubuchule bokubalisa buquka izinto ezininzi kodwa phakathi kwazo kukukwazi ukuthabatha iliso lengqondo lomfundu, uthabathe, usebenzisa imizwa yakhe yonke; iimvakalelo zakhe zonke ngobucuphathi obubodwa; abone oko kubonwa ngumlinganiswa, acinge njengaye, eve, anambilthe arhogole njengaye. Amagama nje ewodwa akangekuzezi oko. Kungoko kubalulekile ukuba imiqondiso nayo ibe yinxalenye yebali. Imiqondiso ayincedisi nje ukuba umbhali ayithethe ngokuchanekileyo into ayithethayo, koko

imenza ayithethe ngendlela ashiya umtshithi kulowo kuthethwa naye okanye ufunda incwadi.

abantu njengemiqondiso kuncedisa ukuba umbhali agqithisele ngokuchanekileyo iingcingane ezisekelwe kwiingcinga nezimvo kodwa ezingenabungqina bunokubanjwa ngesandla. Imiqondiso ke yenza oku kubelula kakhulu xa bekunokuchazwa ngamagama kuphela. Kwakho, iintsingiselo ezifihlakeleyo, aziqhaqha ngokwakhe umfundi wencwadi zinceda ekuzinziseni ezo ngcamango zizixwayileyo ukuze zihlale engqondweni njengokuba umfundi eqhuba nokulifunda ibali.

Amaxesha amaninzi xa kuthethwa ngemiqondiso nomelo, kuthi qatha izinto kodwa abantu njengemiqondiso esetyenzisiweyo ebalini, kuxaphakile ukuba balibaleke. Kwezi noveli zichongelwe olu phando, sesinye sezakhono atshila ngazo uSaule, njengoko kuza kudula kule ngxoxo. Kubalinganiswa, kude kuse koyena udlala indima engephi, uxwayisa okuninzi.

Olu phando ke lujolise ekuxobu–xobuleni oko bakuxwayisiweyo, ukuze kudule iintsingiselo zabakumeleyo, nakuba kungenakude kuthiwe kuqongqothwe nengqo-koqho kuba, ukuba kunjalo kuya kuba kuthethwa oko esi siThako Sohlahlubo-buNzululwazi-sakhono sikugxininisayo, ukungabi nye nokungapheleli weentsingiselo zamagama nemiqondiso kanjalo.

#### 4.4.4.2 **Abantu abadala: Udoda nokhomokazi njengemiqondiso**

Kwezi noveli zontathu, ubudala busetyenzisiwe njengomqondiso wezinto ngezinto. Njengoko sele kukhankanyiwe ukuba intsingiselo yegama neyomqondiso kanti neyophawu, ixhomekeka kumagama alixhagileyo nakumxholo lowo ngokwentsingiselo, akukwazeki kwaye kuyimpazamo ukunamathisela intsingiselo kwigama okanye kumqondiso othile. Ichatshazelwe nento yokuba nakuba umxholo uyilawula

intsingiselo, awunagunya lakunika mda wokuba intsingiselo iqala ime ndawoni yegama, yomqondiso neyetekisi njalo.

Phambi kokuba kungenwe ngokupheleleyo engxoxweni, kubalulekile ivakaliswe ingcamango yokuba xa kuthethwa ngabantu abadala kwezi noveli zontathu, abona baliqela abasetyenzisiwego ludoda. Oku kubonisa ingcambu ezendeleyo entlalweni yethu ehlabathini. Ezikhathazela ukuqaqambisa inkqubo ephakamisa igunya lamadoda lokongama nkalo zonke zasentlalweni, kuquka upolitiko, ebeka amandla okongama kudoda. Oku ke kudiza ukuba ubani xa abhala echaza, ebalisa, ikakhulu izinto ezongamayo ekubaliseni kwakhe zezo zimngqongileyo. Kungoko kwezi ncwadi, xa kubhekiswa kubantu abadala, kukhathazela ukubhekiswa kumaxhego, ixhegwazana elivelayo uJola, akukho xhwiegwazana limbi. Akhoyo akho nje kwezi noveli akanamgca ungako, ngele kokuba nomama bamakhaya. UJola uvela njengomxhasi womyeni, unokukhathala ngokobukhomokazi, usisisele senyathi ngolwazi lwembali.

Ukusetyenziswa kwabantu abadala njengomqondiso kwezi noveli kupuhlisa ixabiso elibekwe kwabadala ngokwenkcubeko nentlalo yabantu abamnyama. Badlala indima ecacileyo, njengabakhi bentlalo nokumela okukuko amaxesha amaninzi. Noko kunjalo, kukudulisa iintsingiselo ezahlukileyo ngokuba babeyimiqondiso. Oko ke kungqina ukungazinzi kweentsingiselo zamagama nemiqondiso. Oku kudula kule mizekelo icatshulwe kwezi noveli zintathu zichongiweyo:

- i. *...Waqabuka ingqondo ke uCamagu ekhulela kwelo xhegwazana lakwaMajola lakuba limhlangule kwindlu awatshela kuyo unina aphokuTsolo , emva kokudubula kwesitovu separafini. Wayedla ngokumva ke lo ninakhulu ebalisa ngemilambo enamagama awathi wayiwela ukuze abe uzinze kwelo lakuGomo nje. Makube ke nonina ngenkqu ziintlupheko ezifana nezo zadiliza ixhegwazana ukuze naye ayokuphelela kwaTsolo* (p. 12).
- ii. *Ashwabule eshantshwatha ...kubonwe ngokuhla kweenyembezi kwezo zidlele zishwabeneyo ukuba umntu omdala ukhathazekile* (p. 20).

- iii. *Ezintethweni zakhe yayivakala ukuba imbali yokwakhiwa kweMonti uyazi ukusuka nokuhlala. Kukho iindawo wayemana ukuzalatha embindini wedolophu esithi kuzo kwakumi iintlanti zoobani noobani* (p. 19).
- iv. *Lahlatywa ikhwelo, zabuthelana izizwe, kwaphunywa iphulo, iinkonde zayilanda incam yobukhosibabeNguni zeza nayo* (p. 33)....*Ngala madoda la ayencedisa umzi wakwasabatha ekusingatheni umcimbi wokubuyiselwa kobukhosibabeNguni.* (p. 34). *Ixhego lasemaTshaweni lalikhangeleka likhathazekile kuba kwakujongwe kulo ukuba lize nempendulo. Lajika lajonga kude kucaca ukuba ingqondo iyabila. Kuphinde kwathetha kwa ixhego lasemaNtshilibeni* (p. 35). *Le nkumbulo yezi nkonde yathi yaku-landwa yenza ukuba kunyukwe imimango, kuhliwe amageduka kulandwa umkhondo elimfiliba kakhulu* (p. 35).
- v. *Akuqwalasela, tyhini lixhego lomfundisi, libonakala ngekhola emhlophe* (p. 58).
- vi. *Amadoda athe xa aqalayo ukuphumla, yafika imoto ethwele ixhego laseMaNgwevini, uKhonza...Wayicombulula ingcombolo umntu omkhulu engangxamanga, waya kuyithi tyaa engakhange aginye mathe. ‘Yinkosi Yam nam unyana kaGangxa, ingxaki Yam inye kuphela, kum kukufutshane ngaphambili,’* lagixa ixhego laya kuhlala phantsi (p. 90).
- vii. Beziye ziphalale iinyembezi kwiimpobole zamaxhego xa zibalisa ngempatho eyafunyanwa ngooyisemkhulu mini soyiswa esi sizwe, ukuze uLwaganda ayokunqunyulwa intloko eNqabarha ngamagwangqa, walwela ukuzibulala uJongumsobomvu unyana wakhe... (p. 6).
- viii. ...yiyo loo nto elakuthi ixhego mini ndaggiba ukufunda lathi kulungile...Into yokuqala eyenziwa yindoda mfo wam kukusebenza imbiza ingaze isuke eziko, kuba kwakungabi njalo, ikati iya kulala kulo, luqhawukane usapho lube ziintsali...Ndakuliqhwaya ngemo yozombuso eyayigquba ngelo xesha....lalisuka lijonge enkalwени lithule umzuzu ovisayo...livakale lisithi, ‘mfo wam, amabhulu anzima’, lincwinele engquleni lakugqiba (p. 10).
- ix. Kwakucaca ukuba ixhego likhathazekile, lothukile. ...Ndifike uGaba emi ondele evenkileni (p. 42).
- x. Mna okwangoku andinakugweba ndithini, kodwa ukuba ulikholwa kwedini, uThixo akasoze akulahle, ulapho kuloo ndawo ufanele ukubazi ubunzima bendlela esinga enkululekweni”. Wawathetha la mazwi uMfundisi ebonakala ukuba uchukumisekile...Ndazibona ndixinnekile lilinye isango lokuphuma, ikwanguMfundisi lo (p. 108).

- xi. Ndaliqwalasela eli xhego ...Ndiyalazi eli lizwi. Ngumzingeli! ...Ixhego latweza amehlo, ndabona ngentwana yoncumo phezu komlomo oshwabeneyo (p. 209).
- xii. *Kaloku umalume ngulo athe uBantu akubhungca etrongweni wathi kufuneka khe kwensiwe into, kubuzwe kwabadala ukuba ukufa okunje kubhekisa ngaphi na, kufunwe indlela yokukunqanda kungaqhabeli phambili* (p. 9).
- xiii. *Yena ngokwakhe uBantu wakhuliswa ngulo malume, emva kokuba abazali bakhe ababengabahlali baseKapa nabo basweleka ...*(p. 9).
- xiv. *Into awayengayazi kukuba ikhwahla elinguTshonyane ladibanisa kabini kathathu lasifumana isizathu sokuba ahiale alinde... lunjalo lona uthando* (p. 51). *Ziqhutywa ngabaninizo, ubuzela ntoni? Labuza ixhego liqonda ukuba alizi kumncwelela myta lo mphakathi* (p. 54).

Phambi kokuba kuxoxwe kusinyelelw ngale mizekelo ingentla, kubalulekile ukuba amazwi kaBotha (2005: 64), xa acacisa ngentsingiselo ebhekiselele kwingcingane yesiThako Sohlahlubo–buNzululwazi–sakhono abelutshongo xa axoxa athi:

*According to deconstruction theory, meaning is always disputable. The reader of a text does not end with the fixing of a final meaning, but merely with the temporary undecidability, which in turn is open to reinterpretation.*

La mazwi alo kaBotha, aphakamisa oko kukhankanywe kaliqela, lokuba intsingiselo ayizinzanga kuba igama lizala elinye, intsingiselo yelo izale enye. Kwaye, nalapha kumba wemiqondiso, ukutolikwa kwentsingiselo yayo, kulele kumagama ahamba nayo kanti nemixholo nakuba ingenakuphelela aphi kuthiwe iphelelisile.

Kumzekelo wokuqala umntu wokuqala ekuthethwa ngaye nguJola inkosikazi yakwaNkabi, ixhegwazana elikhulise uCamagu, nelamhlangula ekufeni. UJola lo, nolu lwazi ngaye luvela ekuqaleni kwebali, kuba indima yakhe ibelekeke kwekaCamagu ongumlinganiswa oyintloko nolihawwe kweli bali. Ngumsindisi kaCamagu. Akuyompazamo oko kuba kuvelisa abadala njengabamele ukukhulisa baqequeshe iintsatshana. Umele ubuntu nesintu uJola wenza isintu kuba esintwini ayikho inkedama. Isandla sakhe sidula kuhlobo lwendoda eyomeleleyo engqondweni,

enyanisekileyo neyinkokheli abeyiyo uCamagu. Ubunkokeli bukaJola budula kubunkokeli bukaCamagu. Kunokuthiwa umele abadala njengabaqingqi bengomso lesizwe. Olo ke luxanduva. UJola akasenamyeni, uhluthwe konke ngurhulumente wocalulo kodwa umi kwizinto akholelwa kuzo (p. 20), oku kubonisa ukomelela kokhomokazi.

Uphinda angashiyeki uJola xa kujongwa aba badala njengabamele ulwazi nembali yohlanga nesizwe, kumzekelo wesi-ii nowesi-iii. Usisisele senyathi ekudinjazwa kuso imbali yabantu bakwaTsolo. Kanti unengqiqo ephakamileyo yokuyibona into engeyiyo nokuba akanamandla ayo, kumzekelo wesi-ii, kwaye sisinyanya esalatha indlela ekumele ukuhanjwa ngayo esusela kumava. Kunokuthiwa, uyimazi edla neenkabi.

Imzekelo yesi-iv, vi, v nowesi-vii, abadala abangamaxhego bamele njengoJola, ukuba ngabagcini bembali yohlanga, izisele zenyathi zamasiko nenkcubeko nabasombululi zintsompothi ngenxa yamava. *KUmlimandlela*, xa kulandwa ubukhiosi babeNguni, kukhangelwa iinkode. Enenen, ziyilanda yonke imbali kuba zazikho, ziyayazi. Umcimbi wobukhosi nembali uethe-ethe kakhulu kucukulwa nesintswana kuba kaloku uchaphazela igazi, nekamva lesizwe. Ekulandweni kwembali yabeNguni kuquka nokufunwa kukaCamagu, kulandwa nelikude ixhego elinokunika umkhondo ocacileyo, uKhonza.

*KUkhozi Olumaphiko*, ngokomzekelo wesi – vii, uMfazwe uncina imbali kumaxhego endawo yakhe, ayifunda kuwo intlungu yokuqanyangelwa komntu omnyama kwidyokhwe yobukhoboka. Nto leyo ebe negalelo ekumhluphezeni uMfazwe ekulweleni ukuba isizukulwana sexesha lakhe, nesangomso sikhululeke. Kanti kumzekelo wesi-viii, iyavela eyokuba noyise, nakuba ngenxa yolwazi ngoburhalarhume bomntu omhlophe ebengathethi pahaha kodwa inkangeleko yakhe akubuzwa nguMfazwe ngezombuso ngexesha langaphambili, ibidiza inyani eyintlungu nengcinezelo. Umfundisi, kumzekelo wesi-v, uhlangana noCamagu, athi

akuncedwa nguCamagu ehlaselwa, ammemele emzini wakhe, amnike nendawo yokufihla intloko. Umfundisi akamfundisi nje kodwa kudizeka ukumela okuhle entlalweni nokuchubeka xa abasisandla ekubeni uCamagu abamkele ubukhos. La maxhego, kangangokuba imbali ikuwo entloko, ezizisele zenyathi anika uncedo olungumkhomba - ndlela nenyani. Ngoko ke kunokuthwa kule mizekelo ameimbali, amasiko nenkcubeko nonyamezelo.

Kwimizekelo viii, ix, x, nowe-xi, ngamaxhego adlale indima ekuqequeseni, ukukhulisa nokulola ingqondo kaMfazwe neendlela ezahlukileyo. Uyise ngamava akhe okuba ngumyeni notata, umfundisa ukuba indoda iphangelela ukondla nokukhathalela impilo yosapho. Oko ikwenza ukuze lungaphasalaki usapho. Lilonke, umberisa ukuba kukuthini ukuba yintloko yekhaya. Utata uGaba, umfundisa ubuntu uMfazwe ngokuba abe nentliziyo ebuhlangu xa kutshabalala ivenkile kaGuquka, kanti akutshelwa likhaya umnika indawo yokulala nokutya emzini wakhe (p. 42). Kwaye umfundisa nokuba ubugewu nobundlobongela buchaphazela ngendlela ebuhlangu nabo bungenziwa kubo. Kanti, umfundisi umkhuthaza ukuthatha izigqibo ezizizo uMfazwe nokuyibona ingozi ikude. Ngaphezulu umlola kwintembeko. Unamava ngento athetha ngayo kwaye, unamava okuba okubi akufihlakali, kanti ungumsombululi weengxaki.

Ngalinye, kunokuthiwa abadala kwezi noveli bakwamele ubuntu, amava nobulungisa. Umzingeli kumzekelo we-xi, uhlangana okwesibini noMfazwe. Mfazwe lowo awathi wamenzela ubuhle ngomnika izinto zokumkhusela eluhambeni, ukumabela ngamava akhe, esenza ubuzali. Uthi nakuba oko kwenzeka kudala abe esalikhumbula ibali lomfana onguMfazwe awadibana naye esiya elubhacweni. Oku kubonisa uvelwano nobuntu namava ngembali.

Kwinoveli, uVuleka *Mhlabo*, umalume kaBantu kumzekelo we-xii nowe-xiii, ngaphandle kokudlala indima yobuzali nguye onika umkhomba-ndlela malunga nezinto zamasiko nezithethe. Utata uTshonyane, ikhwahla kumzekelo we-xiv,

ubonisa ubuzali ngakuBantu noNoziqhamo ngokuba lunchedo nokubakhusela. Akamgwebi uBantu njengoko abanye besenza kwaye, akamgwebi uNoziqhamo ngokuthanda uBantu. Ubuzali anabo ngakubo kwenza ukuba agwev' exerha xa ooMngombeni abecuphi bemncina ulwazi olumalunga noBantu noNoziqhamo.

Lilonke, umqondiso wobudala udandalazisa ubudala njengomelo, olumele izinto yinto. Impumelelo yabalinganiswa abangamaqhawe inkcenkceshelwa ngamava abadala. Oku kubonisa ukuba impumelelo yabatsha esizweni ixhomekeke kwintlobo yabantu abayiyo abo badala, kuba zizandla zabo ezikhulisa ulutsha. Bangumqondiso wamava, amasiko nezithethe, imbali, ukukhula nokukhulisa. Oku kusetyenziswa kwabadala njengeminye yemiqondiso kwezi ncwadi, kudukisa ingcingane yokuxabiseka nokuxabisa inkcubeko ukuze kubekho, izinto eziziinqobo nezixabisekileyo eziziziseko zentlalo. Intsingaphi ilawulwa yimvelaphi.

Okunomdla kakhulu kukuba oku kusetyenziswa kwabadala njengomiqondiso, bakwayimiqondiso emele ixesha. Ukongama kwamandla olawulo kudoda kunokhomokazi, kunokutolikwa njengokuba aba bangumqondiso wexesha lakudala nokuba ezinye izinto basazibona ngamehlo elo xesha, apho indawo yokhomokazi yayisekhitshini. Kunjalo, uNkosikazi Nkabi, eme eyedwa umbhali, ngaye, uphikisa loo ngcamango ngokuboanakalisa ukuba ukhomokazi, nangaloo maxesha beluminxiselwa, isakhono salo besingaminxiseleki, sivela, kunjalo nje luyidlala indima yalo phansti kwezo meko.

Oku kumela kwabo ixesha ngokwasembalini zentlalo yabantu ehlabathini abadala, nokuba ngokombhali izinto namaxesha atshintshile, kudula kwindlela udoda nokhomokazi olungabantu abatsha alunsebenzise ngayo njengemiqondiso.

#### **4.4.4.3 Abantu abatsha: udodana nokhomokazi njengemiqondiso**

Kwezi noveli zontathu abalinganiswa abadlala indima ephambili ngabantu abatsha. Kunjalo nje ngokwakwisini, izini zozibini, udoda nokhomokazi zisetyenziswe

phantse ngokulinganayo. Xa bebonke bamele okuthile entlalweni, kodwa ngokwakule ngxoxo kuza kuchongwa abona baqaqambileyo. Ubutsha ke bobu bokuba bengemaxhego namaxhegokazi.

Kukho umahluko ngokubhekiselele koko bekuchatshazelwe kwisahluko esingentla, malunga nokungalingani kwamandla phakathi kododa nokhomokazi, amaxhego namaxhegokazi. Kulutsha, inani labalinganiswa abadlala indima ebonakalayo entlalweni, udoda nokhomokazi liyalingana. Oku kungumqondiso wokutshintsha kwamaxesha nokutshitsha kwezentlalo ehlabathini.

Mandulo, ukuphakanyiswa kwamandla nokongama kudoda ibiyimpilo nentlalo, ukhomokazi lungazelwe nto, kanti ukhanyo nokuhamaba kwamaxesha kudula kwaba balinganiswa batsha. Oko kusagxininisa oko bekuthethiwe ukuba xa ubani ebhala, indlela abhala ngayo ifuthelwa yimo ekuyiyo entlalweni, ngokwembali, upolitiko nentlalo ngokubanzi.

Noko kunjalo, umzila wokujongelwa phantsi kokhomokazi uhamba uvela njengokuba amabali la eqhuba kwezi noveli, ingacimanga phofu injongo yombhali yokuzama ukubaveza belingana nododa. Oku ke kungqina amzwi kaBotha (2005: 64) xa abhentsisa ubukhali besithako Sohlahlubo-buNzululwazi-sakhono sokugqotha de kuvele noko umbhali ebengajolisanga kuko esithi:

*Meaning is not inherently embedded in the text, and consequently a text may lead to any number of subjective interpretations and meanings. In other words, that which we do not intend to say, is just as important as which we intend to say...*

Oku kutshiwo ngulo kaBotha, kudula kanye kule ngxoxo ilandelayo yododana nokhomokazi, ngakumbi kumba wokhomokazi nolukumeleyo. Ngumsebenzi wesithako Sohlahlubo-buNzululwazi-sakhono ukugqotha sivumbulule zonke iintsingiselo ezinokuthi zivele. Ngaphezulu, njengokuba lo kaBotha eveza, asimi

simise bhakani sithi ziphela apha iintsingiselo kuba sigxininisa ukuba intsingiselo izala enye. Kona kona igxininiwi kakhu lu xa kuthethwa ngesi sithako kwizahluko ezingaphambili, esokuqala nesesibini into yokuba, sidiza oko umbhali ajolise kuko sigqithele nakoko angajolisanga kuko, itekisi ikuthethayo.

#### 4.4.4.4 **Udodana njengomqondiso kwiinoveli ezichongiweyo**

UCamagu, uMfazwe noBantu, ngamaqhawe kwezi noveli. UMfazwe ulwa ajijilize alahlekelwe kuko konke ezondelele ukubanegalelo ekophuleni idyokhwe yobukhoboka ebekwe amagxeni abantsundu iminyaka-nyaka ngurhulumente wocalulo, akanikezeli, akavumi sele enyotyelwa ubungcothoza, sele eselubhacweni ubonisa ubunkokheli ngokufukama alole ulutsha, afunde naye siqu phezu kokuba ebefundile. UBantu, akunatyekwa ityala lokubulala uDora, utshicwa ngumntu wonke, avuyelelwe ziintshaba zakhe. Ekugqibeleni, nguye osombulula isintsompothi sokubulalwa kukaDora. Uyintloko yekhaya ezinzileyo, usomashishini. Oku kubonisa ukusebenza nzima nobukrelekrele.

UCamagu, ubanjelwa ukubulala uMpazamo, nokubandakanyeka kwezopolitiko. Ubuthuntu nobundunuva bomthetho bumenza adontse isigwebo iminyaka sokubulala engabulalanga. Apho etrongweni kudula iimpawu zobukhos kuye, kanti uyinkosi ngenene. Engenabuni yena ngokolwazi lwakhe, uyomelela kobo bunzima, enze izifundo zomthetho, de aphume. Ukuphuma kwakhe kunceda ekuveleni koyena mbulali, uLumkile.

Le ngcaciso ngaba balinganiswa, izama ukudandalazisa umahluko omkhulu owenziwe ekuzotyweni kwabo. Kuxhaphakile ukuba kwiincwadi zesiXhosa, nokuba zezemidlalo okanye amabali amafutshane ufile abalinganiswa abatsha beiindlavini zamanxila atshaya iziyobisi; imigewu nababulali, amasela izigwinta nooNgantweni kube kuphelele apho. Okuvelayo koku sele kuthethiwe phantsi kwesi sihlokwana, nokusaza kuvela ngokuqhuba kwengxoxo, kuyinxalenye yoko kungqinela

ukungazinzi kwetekisi ngenxa yokungazinzi kweentsingiselo zezixhobo zoncwadi. Mve uNorris (1982: xiii), xa acaphula uDerrida (1977) egadla esenjenje:

*...text becomes open on both ends. The text has no stable identity, stable origin.each act of reading 'the text' is a preface to the next*

Oku kungaqukumbeleki kwetekisi igqibelete athetha ngako uNorris kudalwa kukungaggibeki kweentsingiselo zamagama. Ngaphezulu, oku kumana kuvumbulula iintsingiselo ngeentsingiselo ezikwitekisi, kukhokelela ekubeni kuvele neentsingiselo ezichaseneyo, oko kudale ukuba ubuni betekisi butshintshe. Apha kule ngxoxo eyona nto yandlalwayo kukungaggibeleti kweentsingiselo zamagama nemiqondiso yokutshintsha intsingiselo yetekisi nokuba ke ubuni bayo abunakude butshintshe.

Kwezi noveli, aba balinganisa bamele ubunkokeli, ubugorha nobukhalipa, ubuthandazwe, ubulungisa nenqubela phambili. Bangabemi abangabo nabalulutho. Okubaluleke ngakumbi kukuvezwa kwegalelo labantu abadala ekubaxonxeni, ukuba babe ngaba bantu bangabo. UCamagu noMfazwe bangumzekelo wokuba inkokeli ifuthwa, ixonxwe zezinye iinkokeli. Okunye okuncomekayo ekuzotyweni kwabo kukuba nguCamagu yedwa ekuchatshazelwa ulwakheko lomzimba, nako oko kuzanywa ukudulisa igazi lobukhos. Kanti ke namandla asenyameni angunozala wokuba ukutsala nzima akumenzanga nto.

Kuxhaphake ukuba xa kuthethwa ngabafana abaphumeleleyo nabakrelekrele kubekho ingcinga ethambekele calanye, eyokuba babenolwakheko lomzimba oludiza ukomelela nomkhitha, kwaba bafana, okubekwe phambili ziimpawu ngokwesimo.

Bobathathu uCamagu, uMfazwe noBantu, bakhule nzima. Intlupheko nobunkedama ziimeko abavelela bakhulela kuzo. Oku kunika ingcinga yokuba intlupheko yinto eluncedo nelungileyo. Kungenjalo kunyanzelekile ukuba ubani athwaxeke ukuze kuvele ubuyena okanye akheke. Oku kunokwenza ukuba isenzo sengcinezelo, inkohlakalo yabeNguni nobuthuntu bomthetho bunconywe okanye ezi zinto zibonwe

njengento entle engenagxeke. Xa bebobathathu, akakho ovela, ezalwa ngabazali abanezinto, ophila ubomi obunabazali abangabakhe abamxhasileyo, ofunda aphumelele kungekho kuthwaxwa ziinzingo, de aye kuphumelela, aphangele abe lulutho eluntwini.

Phakathi kwabo kukho abo bangabachasi, amatshijolo. Kunjalo nje, ngokwahlukileyo kokudla ngokuqhubeka, apha amatshijolo adla ngokwenziwa abengabantu abangafundanga, abanyonyozele imfundu, uLumkile noko uyile esikolweni, nakuba epheli kwesamabanga aphezulu. UJolela ligqwetha elaziwayo, kanti uFriday, nakuba engafundanga kuyaphi kodwa ukrelekrele. Xa bechazwa kwezi ncwadi bachazwa ngolu hlobo:

- i. *NdinguJolinkomo mna madoda nindijonge kakuhle. Ndandinixelete ukuba alikho elinye igqwetha elinengqondo apha eKapa ngaphandle kwam (p. 17) ...Kanti namaggwetha abaphatha kakubi abafazi njengokuba kudume ukuba sithi mapolisa?...Phofu nimvile lo mfazi xa athi iingxaki zakhe zaqala mhla uJolela wathana qhwe neliya nxilakazi lomfazi labulawa yindoda (p. 75)?...wayengagqithwa lokhwe ngakumbi anokuthi ayisenge imali (p. 233). Ndizokulifumana apha ke necebo lokuba ndikwazi ukuyikhupha imali engaqondi, ndakwazi nokuyikhupha nangoku sele eswelekile (p. 235) (Vuleka Mhlaba: 2006).*
- ii. *ULumkile Phakathi waba ngomnye wabantu abaya kuhlala kule lokishi intsha. Wakhawuleza wahluma, kwathi kungekudala wabe sele engomnye woosomashishini abaphambili. Wayekhaliphile uLumkile esebenza ngamandla, ehletywa nokuhletywa ukuba akukho nto angayithengisiyo kwezisemthethweni nezingekho mthethweni. Xa kuthethwa kusetyezwa ngemiguvela ehamba ngobusuku kuphela, igama lakhe lalingashiywa. Wada wadunyelwa sisighulo esinguTiger, abanye basitolike ngendlela engeyiyo ngesiXhosa bathi nguNgwenya. Wawungade ucinge ukuba ligama lakhe lenyani elo kuba wayebizwa ngalo ngomdala nomncinci (Umlimandlela, 1998: 30).*
- iii. *Kanene uFiday uhlala kwaphaya? Kwatsho kwathi qwenge engqondweni, ndatsho ndasinakana nesithonga sento ebigitiselwa kwaMfundisi, isiqhushumbisi sebhotile yepetroli. Andizange ndibe saphozisa maseko, ndahlabu ngendlela eya kwaFriday...Ndithe sendithabathe amanyathelo amahlanu ndijonge kwaFriday, kwakho into ethi mandibheke...Icressida yayithiwe nya ethinzini ijongise umbombo ngezantsi... kuthe gqi imilenze*

*yomntu ize ngezithende, umzimba wona uthe goxe ngaphakathi. Kwelinye icala eli, wayekho lo utha tywaa phantsi ngokungathi eberhuqwa ...iqeba lijunge phezulu...ndaya kukroba ngaphambili, umqhubi wayequbude ngobuso phezu kwesiqhubo izandla zijinga emacaleni...kwakukho intyewu eyayithe folokohlo ngecal a ibambe ngezandla zozibini eluvalweni. "Undigqibile." Aphuma loo mazwi erhoxoza engavakali kakuhle (Ukhozi Olumahiko, 2009: 100).*

Ngokwale micaphulo uJolela ligqwetha elinxilayo, elithandana nabafazi babantu libatyela imali, elibetha umfazi, elinendelelo nelikrwada. Akupheleli apho, ngokwasencwadini ukwabandakanyeka kuthengiso lweziyobisi kunye nabafo abasuka kumazwe angaphendle. ULumkile usisityebi esaziwayo esingumgewu. Izinto anazo ayizizo zonke azifumene ngendlela eyiyo. Isimo sakhe sobugewu siyaziwa elokishini yaseRhubusana. Xa achazwa encwadini, kuthiya wayekhaliphile, eqhele ukulwa amadabi oonoteksi aliwa ngobusuku. Lilonke ukubulala ukuqhelile.

UFriday, ngungcothoza othengwe ngurhulumente wocalulo ukuba abe yimpimpi. Ekuhlaleni uzenza iqabane nethandazwe kanti uyinyoka. Nguye ophambili ekuncediseni urhulumente otshitshisa uMfazwe de abhace, emnameka ngesityholo sobumpimpi ukuze ahlanzwe ngabahlali bakwaQaka. Usebenzisa abantu akuggiba ababulale, ngokwalo mcaphulo. Oku kudiza ukuba esi sithathu, uLumkile, uJolela noFriday, bamele ubutshijolo, ubugewu, inkohlakalo nokungcola nengcingane yokuba akukho nto ifihlakala kuphele ingatyhilwa, nokuba ingalo yomthetho inde.

Lilonke, kunokuthiya, olu melo lusetyenzisiweyo noluvelayo ngokwale ngxoxo luxwaye ingcinga ecalanye. Aba balinganisa bebonke, abadlala indima ephambili nabamele ubunkokeli nokuhle, kanti namatshijolo la aludoda. Nto leyo eyenza kube ngathi entlalweni, ngamadoda iinkokeli, kanti naxa kuthethwa ngobugewu, ngamadoda imigewu, kube kungenjalo. Kwezi noveli zizontathu, ithrila, umshologu nethrila yophando zizeke mzekweni wezinye ezingaphambili, ukuba amaqhawe namatshijolo asoloko engabantu abangamadoda.

Okunye okuvelayo xa kujongwe aba balinganiswa bangamatshijolo, bubugwala babantu entlalweni nokungakwazi ukumela inyani. Lilonke, udoda oluselutsha lungumqondiso wengomso nekamva (nokuba lihle okanye libi), owobunkokeli, wamandla nomxhino, wotshintsho, ubuthandazwe, ubuthathaka, ubukroti (ngokobuhle nobubi bezenzo).

#### 4.4.4.5 **Ukhomokazi njengomqondiso kwiinovel iezichongiwego**

Xa bekuthethwa ngezibini ezichasana ngokulinganayo kwisahluko sesithathu, kubekho esododana nokhomokazi. Icakiswe phandle kuxhathiswe ngeenovel zontathu ukuba ukhomokazi, njengokuba lukwinqanaba elisezantsi gokwasentlalweni kwezi zibini, umbhali ulubeke kwinqanaba elinye nododa. Okwesibini, ukhomokazi ayingobalinganiswa nje kwezi noveli, koko lunendima ecacileyo oluyidlalayo. Impumelelo yamaqhawe ikhwezelwa lulo. Ayisithelanga kodwa eyokuba kukho apho kudula ingcinga ecalanye xa kubhekiswa kubo njengoko sekutshiwo kwintshayelelo yesi sihlokwana.

UNoziqhamo, ku*Vuleka Mhlaba*, akalonene kazi nje, koko ufundile, nakufunda wenze izifundo eziisoloko zisayanyaniswa nabantu abangamadoda, ezopolitiko, akafundanga nje uyiprofesa. Izenzo zakhe zidiza ubukrelekrele nokomelela nokubona kude ekuveleleni imicimbi neemeko. *Akukho mntu kuloo profesa leyo, andazi nokuba uncwase umtshato na kule chap, kodwa nguye ofumene bungqina bumbi obubngele ukuxhonywa kwesigwebo...*(p. 8). *Tyhini Profesa kuthe kanti uyindoda.* La mazwi kaNgalo abonisa isakhono nokomelela kwengqondo ebukhali kaNoziqhamo.

*Kufuneka ubuyekele emadoden ke ngoku ubudoda, ube ngumfazi kulo mfo kaZathu* (p. 29). La mazwi abinisa ingcinga ethambekele ecaleni lokuba ukhomokazi nokuba lubhadle kangakanani na ngengqiqo lubonwa njengolugqibebele gqibe xa lutshatile. *Igalelo lakhe alizanga libe lincinci kuba wayeyenye yeentokazi ezaziwayo kwezomihetho, sekukho nabafundi nabaphandi abamisa ngeengcinga zakhe ezifundweni* Oku kumvelisa uNoziqhamo njemazi edla neenkabi, ngokukhabanayo

nezimvo zikaNgalo obona umfazi noko embona ukuba uyindoda ngokwakhe uNoziqhamo. Kwa uncomo lokuba xa ukhomokazi lunemisebenzi emikhuli, libonisa ukukhalipha nesakhono, lunconywe ngobudoda, oku kudulisa amandla anikwa udoda entlalweni. Kungenjalo kungaba oku kwenzelwe ukubhentsisa indlela abanye abantu abangamadoda abacinga ngayo ngokhomokazi.

*...Wayesuka kude noBantu nto nje wasuka wasithwa nguDora, kwaba ke kumphumelela yena, waba ke uyatshata...Abaninzi bacinga ukuba naye uza kutshata kungekudala, kodwa anqaba amasoka angamasoka. “Maninzi amadoda anxibe iibhrukhwe phndl’ apha mntak’ amama, kodwa amadoda angamadoda anqabile,” wayedla ngokutsho xa abuzwa ziintanga zakhe ukuba ude abonwe nini na yena* (p. 79).

Ulinenekazi lala maxesha uNoziqhamo, elizihloniphileyo, elinesidima nesithozela. Oku kuvakala kula mazwi; *Wayekhawuleza uSindiswa kunoNoziqhamo, kungekho nanto imnqabelayo ukuyitsho. ... Wayebunloni yena uNoziqhamo elinda ukuba ibe nguBantu oqala into, athi ukuba akayenzanga loo nto afe namthanyana kanti ebebawela* (p. 134). Nangona kunjalo, ukuncancambela uBantu omshiya enyanyeni aye kutshata noDora, abuye athandane naye, kudulisa isiphako sokuba buthathaka xa kufikelela kwezothando. Kude kube ngakumbi ukuba bade bazane noSindiswa ukuba uBantu ubabambe bobabini, kodwa befunde benjalo akho uba nekratshi lokushiya indoda enganyanisekanga ngokupheleleyo kuye. Oku veza ukuba nokuba inenekazi lingaphumelela libekrelekrele aliziva liphelele xa lingenandoda ngokokude lizincamele nakwenjani okanye izenze imfama ngabom.

*KUkhozi Olumaphiko*, amanenekazi aphambili uNokuzola noCikizwa anomgca abenawo kubomi bukaMfazwe. UMfazwe xa aqala ukubanjwa uqala ngokucinga ngoNokuzola, kodwa mhla ambona egonwe nguFriday, uzama ngamandla ukumkhupha kuye. Endleleni eya elubhacweni, kwaZamlandela uhlangana nentombi yakhona uCikizwa. *Zathi khona iingcinga zakufikelela kwindlela endiphoxwe ngayo nguNokuzola, andathandabuza nakancinci ukuba naye uCikizwa lo ngumgubo wengxowa enye naye...olwam noNokuzola lwalungazange luze ngazingqi, lwathatha ixesha phambi kokuba luntumekeke intombi enkulu ixela umvundla lo uphepha*

*izicithi...uCikizwa undifikele ngesivuthevuthe ndisedabini lezidubedube...Sisaqhwithi  
esi sakhe, kakade isaqhwithi sigqutheza sidlule...Angathini ke ngoku ukundihlolela  
uCikizwa? Hayi, makabone abanye* (p. 129).

UCikizwa uqavile, ukhule nokwahlukileyo kuNokuzola. Ubona phambili, kwaye womelele kuba uhleli elinde uMfazwe de wakhulisa noZubuye. Oku kubonisa ithemba. Ihambo kaMfazwe uyayikhuthaza akafani noNokuzola owayebona ubutyhakala xa umfazwe azibandakanya nezopolitiko. Noko kunjalo, isimilo sikaNokuzola asinasisihla koko nje ukuthozama kwakhe okugqithileyo kuko okumahlule noMfazwe ngokungakwazi ukuma amxelele inyaniso alulwele uthando lwabo. Nalapha kwimeko kaNokuzola, ingcinga ecalanye yobuthathaka bengqondo yamanenekazi kumba wokuhambisana nowothando iyadula. UNokuzola uyazibulala, nakuba ingenakukhonjwa ibenyi into esisizekabani soko kodwa nokungabikho kukaMfazwe ecaleni kwakhe kungunobangela.

Kwincwadi *Umlimandlela*, uGcisani wongamele amashishini. *Yile venkile iTrees Fashions, le yayonganyelwe yinkosikazi yakhe ekwakuulla ngokuthiwa ngayo ‘ukuba ibingengogcisi lo, la mashishini kaLumkile ngengaqhubi kakuhle kangaka’*. Oku kudandalazisa isakhono sokhomokazi sokongamela.

Lo Gcisani kwasekuqaleni kwebali, ekhula, uyintombazana ekrelekrele neneenjongo eziphakamileyo. Isakhono sakhe kumashishini sidiza isakhono sokulawula. Nakuba kunjalo, isisihla sengcinga ethambekele ecaleni ngakukhomokazi siyavela. ...*wathiwa nca nguLumkile emcenga ukuba bathandane. Wala waxhathisa ngooxhongo, kodwa akuveza qhingga limbi udyakalashe onkone, ethembisa ngomtshato, yasindwa intombi enkulu yoyisakala, lwagoba uphondo, yavuma* (p. 31). Nakuba evezwa njengentokazi ekrelekrele, enamandla nezaziyo ukuba ifuna ntoni ebomini, lo mzekelo udulisa ubuthathaka bakhe nokungazithembi xa athi engamthandi uLumkile, kodwa akuthetha ngomtshato, athambe. Lilonke, nakuba

efundile ucinga ukuba ibhinqa kunyanzelekile ukuba litshate. Oku kufune ukunga kungakugqumelela oku komelela olu khomokazi lunakho.

*ULumkile akayazi into yokuba uphumile etrongweni. Ucinga ukuba wafa kudala, akayazi nento yokuba mna ndiyakwazi ukuba uphume izolo, ndakubona namhlanje. Andifuni ayazi loo nto kuba angandibulala* (p. 121). Ubukrelekrele bukaGcisani buthandabuzeke xa athi emqonda uLumkile ukuba ungumntu ongalunganga nekulula ukuba angabulala kodwa abe esahleli naye. Mhlawumbi kunokuthiwa oku kuzama ukubonisa ukuba ukhomokazi aluzaphuli lula izifungo. Kuko konke ukukhalipa nokunkokeli nobukrelekrele bokhomokazi obudulileyo, kwalapha kwezi ncwadi zizontathu buphinda bugqutiyiselwe ngothuli xa uqwalasela le mizekelo:

- i. *Ndawubukela loo mzimba ubambeneyo ngathi linxala likhweza ethambekeni, wamhle umntu sebaleka ebheka phaya. Intokazi isukile egadeni, yakhiwe lichule lokwakha emachuleni, inegazi elisindayo* (Ukhozi Olumphiko: 123).
- ii. *Wayemile kakuhle okungathi ngumfaneksio ozotyelwe ukuphiswano. ...loo mzimba uqingqekileyo. Intombi ke ithe ncothu kamnandi, nokuma yema nkqo itsho ngeenwele ngathi sisingci sehashe elibalekayo,...Amagaqa amabele angathiaza kuphuphuma incindi...* (Umlimandlela: 66 – 67).

Yimizekelwana embalwa kuba xa lulonke ukhomokazi kwezi ncwadi imilo ediza ubuhle inikwe ixesha ichazwa, kunjalo nje umfaneksio uzotywe ube ngowengqibilelo. La madoda abuka obu buhle de abuqaphelisise akukho apho wona azotywe achazwa khona ngokokukhangeleka nokuma kwemizimba yawo. Kaloku nokuba kuthiwa ubuso beendoda zinkomo xa kuthethwa, akakho umntu ongenaliso lokunqwenela into entle. Ukuba ngoko udoda luneliso lokujonga ubuhle benyama, kumele nokhomokazi luthathwe ngokuba nalo lulindele umkhitha okanye ubuhle kula madoda. Kude xa kuzotywa obu buhle kubhekiswe nakuhlobo nemibala yezinxibo ukuqala entloko ukuya eluzwaneni. Oku ke kwenza oku athi uLeitch (2001: 193) xa exoxa ebhekisa kwitekisi:

*This shows that ‘the system contains materials for its own subversion*

Oku kubonisa ukunyanisa kukaDerrida ecatshulwa kwangulo kaLeitch xa athi akahlakazi tekisi xa asebenzisa esi siThako koko kukubonisa nokunika ubungqina bokuba itekisi izihlakaza kwangokwayo. Athi ULeitch xa eyibeka elinganisa uDerrida:

*...not dismantling the structure of a text but a demonstration that it has already dismantled itself*

Uthi ubusagqibele ukhomokazi lunikwe iimpawu zobudoda, ukubonisa nje ukuba umahluko phakathi kododa nokhomokazi enenen, lungaphandle nje emzimbeni, konke kuyafana, udibane netekisi seyiqaqambisa ukhomokazi njengezinto ezimele nje ubuhle. Oku kunika intsingiselo yokuba, nokuba ibhinqa liphumelele, linazo zonke iimpawu ezidiza ukomelela kwengqondo ubuhle bungekho, ubuhle basefeleni, aluggibekanga gqibe.

Noko kunjalo, oku kwelinye icala, akwenzi ukuba ibe ngathi udoda nokhomokazi lwahlukile okanye ukhomokazi luyhashiwe ngokwezi ncwadi. Kunokuthiwa oku kudandalazisa ingcingane kaDerrida yokungabi nasigqibo. Apho xa ayichaza ngokuthi akukongakwazi kuthatha sigqibo, okanye ukungakwazi ukukhetha ukuba yeypifi efanele kukhethwa koko, kukuphicotha imeko ngokuqwalasela indlela oku kwahlukileyo okuqaqambise ngako oku kwahluke kuko, oko kuzale ukungenzi sigqibo sigqibayo, kuba akukho ntsingiselo igqibeleyo, inye. Kwakho, oku kukwadulisa ukunyanisa kodediso-ntsingiselo, ukuze ubani abenokwazi eyona ntsingiselo. Loo nto ke ingathetha ukuthi ubuhle bomzimba kolu khomokazi abusetyebziselwanga kuwajongela phantsi kwendlu yeenkuku kunododa, kodwa kukuphakamisa ukuba ukhomokazi luqulethe konke, ngaphandle nangaphakathi.

Singaggiba ngelithi, xa kubhekiswa kukhomokazi kunokutshiwo ukuba lungumqondiso wenguqu. Indima yalo icima ingcinga ephuthileyo ekukhomba ekhitshini. Uninzi liphumelele, alunabantwana futhi oko akuyongxaki, ngoko

angumqondiso wolingano, ubunkokeli, ubugorha nobungcaphephe. Kunjalo, ngenxa yokugxininiwa kubuhle xa kuthethwa ngawo kunokuthiwa amele ubuhle. Nokuba naphantsi kwaziphi iimeko, ancancambela amadoda angathi angawo, ewe oko kunokubonisa ukuyazi into ayifunayo ebomini, kodwa kwelinye icala adiza ubuthathaka bokusinga ukuba amele ukunyamezela nantoni kwabo abathandayo. Loo nto ifune ukuya kwingcinga ethambekele ecaleni yokuba ukhomokazi aluziva luphelele xa ubani engenandoda. Kanti olu nyamezelo, ngenxa yoko sele kuchaziwe ngawo ezincwadini kunokubonisa ukuba omelele kangangokuba anakho ukumelana neengxaki ezidiza ubuthathaka bamadoda, asale emi engamaqhawekazi. Okona kubalulekileyo kukuba ingxoxo, kuko konke ekuveleleyo, kwezi noveli, abantu abatsha bayimiqondiso yezinto ezahlukileyo ukubonisa ukuba siphila kwihiabathi elimanywe ziiyantlukwano nelitshintshayo.

#### 4.4.4.6 Abantu abamhlophe njengemiqondiso

NgokwesiThako Sohlahlubo–buNzululwazi–sakhono intsingiselo yegama amaxesha amaninzi idula ngokuchasana kwawo. Amaxesha amaninzi xa sichaza ukuba into iyintoni, sijonga ukuba okanye siyichaza ngale nto ingeyiyo. Xa abeka oku uYegen nabanye (2014: 54), engqiyama ngoDerrida uxoxa enjenje:

*To mark the meaning of a thing is nothing but to replace one sign with another. According to Derrida the language has become a marking inflation as a sign itself*

Oku kuqulethwe kulo mcaphulo kuzalisekisa oko bekuthe kwakhankanywa xa kubhekiswa kumba wentsingiselo. Intsingiselo izala enye, inkcazeloyentsingiselo yegama, izala amanye amagama anezinye iinkcazeloy. Kungoko kungenakuthiwa nantsi eyona nto ithethwa ligama okanye ngumqondiso.

- i. *Loo mehlo aluhlaza ngathi utye ntoni na nje uMabhouw wayesaziwa ngokumgwebela ukumbulala umntu omnyama (p. 9).*

- ii. ...kunye nalaa ntwana ithe dlundlu nje kancinci ingumhlobo wakhe wasesikolweni, oyise obizwa ngokuba ngunyana kaMeva, **inkathunkathu entamo ibomvu ngathi yihagu ephaliweyo**. Andikholwa ukuba ekucingeni kwakhe lo mfo kaMeva wayekhe wayiphupha nokuyiphupha into yokuba ndingaze ndibe ngummelwane wakhe (p. 2).
- iii. *Yimfazwe kaHintsa eyakhwebela abelungu kweliya lakuGomo, bathi bakunikwa isandla bathabatha ingalo yonke, beyenza loo to ngesinyolokotho bengathandisi mntu ... Kuzo kuba ngakumbi khona kwakufika iimbacu zamaJamani emva kwemfazwe yesibini yelizwe, zisongeza kwezo zazisele zimi imihlaba zona zifike ukuphela kwemfazwe yokuqala* (p. 29).
- iv. *Yathathwa imihlaba yabantu abamnyama, kuvulelwa abelungu iifama* (p. 30).
- v. *Kusasa ngaloo mini ndeva ndingabuzanga **ngegwangqa** elalize kuthabatha iinkcukacha esiseleni sam ukuba “obesenza isimbonono sokukhumbula unina ngephezolo , uzixhome ngomlenze webhrukhwe lahlanza iselwa”* (p. 8).
- vi. *Kobo buthuba **igwangqa** endandingazange ndalibona ngaphambili lathi kum “masihambe mhlob’ am”* (p. 17).
- vii. *Ucango lomqhubi twanela nje ukuvuleka, ndabona **ngengalo enkulu enoboya** imthi hiasi entanyeni imrhuqela ngaphandle...* (p. 58).
- viii. *Kufuneka ndiyokuquesha kweliya bhulu linguDlekhotha, **ngusathana womlungu** lowo* (p. 79).
- ix. *“Myekeni abaleke madoda sizokumdubula kakuhle. Baleka wena, qhwesha!” Kwatsho eli lomlungu* (p. 150).

Ibali eli liqhubeka ngexesha ilizwe loMzantsi Afrika liphethwe ngurhulumente wabaMhlophe, wocalulo. Akuthandabuzeki ukuba ubudlelwane phakathi kwabaMnyama nabaMhlophe, yenye into ukuba bubi, abukho kwaphela. Ibali libaliswa ngumlinganiswa ophambili uMfazwe. Ubuchule bokusebenzisa eli jelo lokubalisa kumbhali kusekubeni lincedisa ukuwexula ingqondo yomfundi wencwadi izinto azibone nqo ngamamehlo kaMfazwe, avakalelwwe ngokohlobo avakalelwwe ngalo uMfazwe.

Abamhlophe kwezi noveli bavela njengomqondiso wengcinezelo nongcikivo. Kumzekelo woku-i uMabhou, ijaji egweba uCamagu ngesityholo sokubulala uMpazamo, umgweba iminyaka engamashumi amabini. Esi sigwebo nakuba nje kusithiwa uCamagu ubulele kodwa ngokwenkczelo evakala kwesiya sivakali sicutshulweyo, uMabhou akagWEBI ngabulungisa xa agweba umntu omnyama. Lilonke, ugweba ibala. Oku kunokuthiwa yintiyo anayo kubantu abamnyama. Ingxaki yebala uyiva xa uMfazwe echaza unyana kaMeva esithi ‘yinkathunkathu’ oko kudiza intiyo anayo uMfazwe emnyama ngakwabamhlophe, mahlwumbi ngezizathu zokwazi impatho yabo kubo, ugqibela ngokumfanisa nehagu. Ihagu yaziwa ngonyoluko, ubugruxu nokunganeli. Oku ke kufane noko kuchazwayo ngabelungu kumzekelo wesi-iii nowesi-iv, uburhwaphilizi babelungu, nokunganeli, izibhovubhovu ezibhunyula ngenkani umhlaba, ubutyebi babantu abamnyama. Wakufika kule ndawo, uyibone kakuhle into ebangela ukuba uMfazwe kumzekelo wesi – ii, emva kwenkululeko abe esenesixhiba ngakubelungu.

Xa ahlula amapolisa amhlophe kwamnyama uMfazwe, usebenzisa ibala. Oku kuvela kwimizekelo – v nowesi – vi, apha athetha nge ‘gwangqa’. Xa abhekisa kwamnyama uthetha ngepolisa, kodwa kula uqaqambisa ibala, ngaphezu komsebenzi. Oku kudiza uloyiko analo ngenxa yokwazi inkohlakalo yawo amagwangqa, uzama nokubonisa ukuye ecacelwa ukuba ngenene ukubanjwa kwakhe kubhekisa entweni. Oku kukwenza uxhalabiso. Okwenene ngala mapolisa angamagwangqa amcengela ekubeni angcothoze. Kusetyenziswa ibala ngethemba lokuba umntu omnyama ulihloniphile ibala elimhlophe ngoko uMfazwe uza kugoba lula, kodwa akwabi njalo.

Ingalo enkulu enoboya echazwa nguMfazwe kumzekelo – vii, engakhange exele ibala, iyodwa nje iyaxela ukuba leliphi ibala lomnini ngalo. Le ngalo nobu bukhulu bayo, imele ingalo ephetheyo, ebukhulu bayo buyingcinezelo nokubhunyula amalungelo abantu abamnyama. Le ndlela uMfazwe ayichaza ngayo. Ngaphezu koku isingisele kwisenzo seli polisa limhlophe lihxakamfula umqhubi omnyama, kubonisa indelelo nokungabi namandla kwabamnyama ekuzilweleni ngenxa yebala. Kanti

ibonisa ubungangamsha abazibona benabo abamhlophe nokungababoneli ntweni abamnyama.

Inkazo kamalume kaMfazwe ngoDlekhotha ihambelana negama lakhe, ungumlungu okhohlakeleyo kodwa onamamenemene aziqume ngawo. Uthi xa emxela ‘ngusathana’, ukudiza ukungcola nobungozi anabo. Obu busathana bubhekisa kubo bonke abelungu, abambonela ukumcikida umntu omnyama kuphela. Kumzekelo weix, abelungu ngababulali. Eli polisa alinanzanga kumbamba uMfazwe limncine into eliyinqwenelayo kukumdubula afe. Nakumdubula lifuna ukudumbula ebaleka, kanye njenga xa kudutyulwa inyamakazi.

Eneneni, kungathiwa nakuba iintsingiselo ezi zibeka ngokubeka xa kutolikwa oko kuthethwa zitekisi ngabelungu, kona linye, abelungu basetyenziswe bamela inkohlakalo, ingcinezelo, urhwaphilizo nentyo. Bamele ixesha ngokwasezimbalini kweli loMzantsi Afrika. Xa ufunda izenzo zabo nobudlelwane babo nabamnyama, apho bachophe kwisitulo sokongama, uqonda kakuhle ukuba kungexesha iintambo zolawulo zazitsalwa ngabo.

Phakathi kwemiqondiso esetyenziswe kwezi noveli zontathu, ayikho enamandlakazi umbhali ayisebenzisileyo, eyogqitha engabantu. Le miqondiso ingabantu njengoko sibonile, ubucuphathi bakhe bokubazoba, ababumbe ngendlela yokuba izimo zabo zithethe ikhulu lezinto, umntu emnye, kuliphilisile ibali. Ukusetyenziswa kwabantu njengemiqondiso exwaye iingcingane, izimvo, nemiyalezo kwenza ukuba ibali ngalinye kula, livakale linyanisa noko lilibali elingenabunyani.

Abantu njengemiqondiso emele okuthile, xa bekunokujongwa oko kuphela ibingaba sisifundo sonke koko kucatshulwe nje oko kuthile. Oku kubonisa isakhono esisodwa sokwazi isidalwa umntu, sokwazi iinkcubeko ezahlukileyo neemeko zentlalo ngokubanzi. Abantu njengemiqondiso kwezi noveli, baneentsingsielo ezixananaze kakhulu, ezidiza ubuxhakaxhaka bemixholo exwaywe zezi noveli.

Kunjalo nje uhlahlubo olwensiweyo kusetyenziwa isithako Sohlahlubo-buNzululwazi –sakhona, budulise nezo iintsingiselo bekungajoliswanga kuzo. Kwelinye icala, kwavumbuluka ukutyeba kolwazi lwezinto ezahlukileyo obufukanywe kwezi noveli nezidiza ukuphangalala kwengqiqo yombhali. Njengoko isithako esi sicacisa akukwazeki ukuba kuthiwe nantsi eyona ntsingiselo koko kubekwa umnwe ukwalatha uthotho lwezo zivunjululweyo.

#### **4.4.5 Ukusetyenziswa kwezinto ezingengobantu njengemiqondiso**

##### **4.4.5.1 Intshayelelo**

Okusingqongileyo kuxela imfuneko neentlobo zemiqondiso esiyifunayo ukuze sikwazi ukutolika indlela esicinga ngayo nendlela esinxibelelana ngayo. Indlela abantu abakubona ngayo okubangqongileyo nabakucingayo ngako kuqhushekeke kumongo notoliko Iwamabali abawabalisyayo, abawavayo nabawabonayo. Kwezi noveli, abantu, indalo kanti nezinto zenzululwazi nobuchwephesha njengezithuthi neewotshi zisetyenziswe kakhulu. Njengokuba ke imiqondiso ichaphazela zonke iinkalo zobomi, amabali ngokunjalo achaphazela imiba eyahlukileyo ngokokushiyana kwayo entlalweni. Kunjalo, indlela yokuhluba itekisi, ipecululwe kukhanelwa ezi ntsingiselo ziziswa yile miqondiso, ziyashiyana. Okubalulekileyo kukuba izinze ezingqondweni zabantu ukuba imiqondiso ineentsingiselo ezifanayo kwihiabathi lonke, kodwa zikwahluka ngokwemimandla neenkubeko zabantu ehlabathini iintsingiselo zayo. Imiqondiso yendalo ephokeleyo kwezi noveli nekuza kuxoxwa ngayo, ziintaba neenduli, amanzi, imithi.

##### **4.4.5.2 Iintaba neenduli njengemiqondiso**

Intaba njengemiqondiso, zimele izinto ezininzi. Iintaba, xa umXhosa ezichaza imvelaphi, akazishiyi iiintaba. Oku kubonisa ubudlelwane phakathi kwazo nobuni bomntu. Kunjalo nje, kukho iiintaba nakwimbali yabaphi abantu, ezibeleke imbalu yabo. Ngaphezu kokuba iiintaba ziylimida ehlula amazwe, okanye imimdandla,

amaAfrika anobudlelwane obubodwa neentaba. Uya kumva umAfrika esithi xa abhekisa kwiintaba ‘iintaba zakokwethu’. Kaloku, iintaba lilifa, ngumhlaba. Kanti ke, zithetha okuninzi iintaba ngele koku. Ubume bomhlaba bungatolikwa ngokutolikwa xa busetyenziswe kuncwadi, ngokuxhomekeke koko kuthethwa yitekisi, okusayi kuze kube kunye, kuba kwayona ayizinzanga intsingiselo yayo. Oku kungqinwa nguNorris (1982: 29), xa axoxa athi:

*Language, is always inscribed in a network of relays and differential ‘traces’ which can never be grasped by the individual speaker.*

- i. *Ndithe ndakuqabela induli yabakhwetha, yahluka kubini ingqondo Yam. Ndiyokukhweza iXhalanga ze ndifike kwamalume sendisihla ngoZintloko...ndabe sendimgama, ndingene ethafeni ndasimbela isinqe ukujonga ezintabeni....Ndankcunkca andabheka ndada ndaya kufika kwizigcunyana zemithi ezinyaweni zentaba uQaka...Yintaba ebikwayo le ngezithunzela...Ndakugqiba ukuphumla, ndalanda indlela endiyaziyo. Yindlela ezihamba ngayo iinkomo xa zisihla intaba...(p. 48).*
- ii. *Laziziliza ilanga ukusuka phezu kweentaba ngathi ngumtshakazi owoyika amehlo (p. 57).*
- iii. *Iintaba zeBele nezeTola ndizishiye ngasekhohlo ndanxusa umlambo iXekesi, ndangena kumhlaba kaZamlandela, sendikhwetywa yintab' oKhozi...Xa ndifika ezinyaweni zentaba, yaqala yalula indlela...(p. 109).*
- iv. *Ngokuya ndinyukela endulini, itreyini yaya ivela ngokuvela, ndaqala ukubona umsila, utsho ngesithatha esibomvu esilinqengengqenge (p. 139).*
- v. *Iintaba endaweni yokusondela zabangathi ziyabhekela (p. 142).*
- vi. *ElaBathwa laliqalisa ngemithi eluhlaza neenduli neentatyana zisuka lenze umahlukokazi kwelaseThongo...(p. 143).*
- vii. *Khwasu ndaphakama ndabetha kancinci ukunyuka intaba kungelula tu (p. 144).*

- viii. *Ndixwese intaba ndada ndaya kufika elucingweni olwenze umda xa kanye amathunzi aqalayo ukukekela* (p. 149).
- ix. *Babehleli phezu kwamatye ameleneyo phezu kwentaba kaZixesha uBantu noNoziqhamo bejongene ingekokokuqala phofu* (p. 177).
- x. “*Le ndawo sikuyo kule ntaba kukho amandla athile endalo.*” *Kutsho uBantu ebambe uNoziqhamo ngengalo ukuba akhe eme nje kancinci* (p. 178).
- xi. *Ijaji xa iwisa isigwebo yamncoma ukukhohlakala kwesilwangangubo uJolela yamgweba ubomi bakhe bonke kulaa trongo...nantsi ithe zinzi phantsi kwentaba kaZixesha* (p. 238).
- xii. “*Elam ingcwaba manene likulaa nduli niyibonayo* (p. 13)!”
- xiii. *Amehlo akhe ayethe ntshoo kulaa mithi ikulaa nduli ingaphesheya komlambo, apho wayesalatha khona isiza sengcwaba lakhe. Laa nduli nala magqagqa emithi ayambathisileyo akazange ajike kubume bawo nemini enye, ebusika nasehlotyen* (p. 16).

Umzekelo woku-i, nowesi-v-vii, induli nentaba zingumqondiso wembulaleko nobungozi uMfazwe ajamelana nayo. Luphawu lwenoveli eyithrila ukumthabatha umlinganiswa oliqhawe imbeke kwindawo angazukukhululeka kuyo, ukuze simbone esiva ubunzima, simsizelle, soyike kunye naye. Le mbulaleko ibonisa isiqalo sendlela kaMfazwe eya enkululekweni engelula. Kwakho, kunokuthiwa ngokuba iintaba ezi izezendawo yakhe azikhankanyayo, zimele ubunzima abekwa kubo ngabantu abaziyo bakubo, kuba ngabantu bakwaQaka abangunobangela wokuba abe yimbabala yowlantunge.

Oku kungqina ukungazuzeki lula kwenkululeko nembulaleko abadlule kuyo abayilwelayo. Umzekelo wesi-v, ugxininisa ubude behambo kaMfazwe, nobungakanani bexesha lobunzima abuvayo. Uyawutsala umxhelo wakhe, uye etyhafa. Kanti, kwelinye icala kunokuthiwa oku kubonisa ukuya esondela esiphelweni sehambo kuba xa iintaba uzijongele ukude zikhangeleka kufutshane, xa uye usondela kube kukho zicaca kakuhle ngoko ke uwubone umgama oseleyo.

Kumzekelo wesi-ii, eziya ntaba zenza ukuba ilanga lingakhawulezi ukuza kufika zingumqondiso wendlela ooMfazwe abaza kusokola ngayo ukuya kufika emngcwabeni kaMachule. Abathi besendleleni eya khona bahlangana namapolisa, badutyulwa beleqwa baya kufika ngezipha zemicinga, labe selijika nezulu.

UMfazwe, uyinike umva ngenyani ikhaya nendawo yakhe yokuzalwa uQaka. Oku kuqaqanjiwa ngeentaba ezikhankanywayo ezikwabonisa imida ayiwelayo kumzekelo wesi-iii nowesi - viii. Oku kwenza ithemba nexhala kuba umkile kooFriday, kodwa ukushiya ikhaya kukwasisichenge ngokwako. Umzi kaZamlandela usezinyaweni zentaba, ukucacisa ukuba uvelele. Ukuphakama komhlaba akhe kuwo kubonisa iwonga nesikhundla sakhe njengenkosi. Oku kuma kwenkosi kumhlaba ophakamileyo, kuluphuphelo olusetyenziswe kumzekelo we-xii, xa uCamagu athi elibanjwa, engazazi nokuba uzalwa ebukhosini, akhombe indawo eyinduli athi iya kuba lingcwaba lakhe njengebanjwa loqobo. Ulibanjwa loqobo kuba uyinkosi.

Kumzekelo we-xiii, yile nduli athi xa akhululwa etrongweni ehamba ngeenyawo engabhubhang, akhangele tshoo kuyo kodwa ngoku, akayijongi ngokungenathemb ecinga ngokufela ejele koko uyibona ukungatshintshi, lilonke, amaphupha nemibono awayenayo ekhula, asaphila kuye ngaphakathi akatshintshanga. Induli nalaa mithi azitshintshi nanini, ngokwasendalweni yazo, ngoko ke ummiselo wakhe wasendalweni awunakutshintshwa nto. Kungoko aphuma, enguCamagu, kufuniswa ngoCamagu, hayi ibanjwa. Okunye kukuba le nduli nalaa mithi uyibona ngamanye amehlo kunakuqala. Oku kubonisa ukuba uphuma ekhulile nganxa zonke kunakuqala, ngoku ubomi ububona ngenye indlela.

Kumzekelo wesi-iv nowesi-vi, induli zibonisa ukwahluka nokukroba impumelelo. Ukuma kukaMfazwe endulini atsho avelele itreyini ayibone kakuhle, kuthetha ukuba ubekrelekrele ukudlula abo bamzingelayo kunye nabanye abazingelwa. Ithuku nengqondo yakhe ivelele kuba ingozi uyibone ingekehli. Ngumqondiso wokuba

uphuncukile kumapolisa nezinye iintshaba uya kujongana nezinye. Okunene uthi akuhla intaba ejonge emlanjeni kuhambo lwakhe agaxelete emapoliseni aseThongo.

Umzekelo we-ix nowe-x, intaba kaZixesha abakuyo uBantu noNoziqhamo, ingumqondiso wempumelelo, namandla othando lwabo. Intaba imelana nezito zonke, lubenjalo nothando lwabo. Amandla entaba abawevayo, ngalawo akubo bobabini xa behlangene. Oku kuphuhela impumelelo kaBantu kwityala abekwa lona kuba xa behla kule ntaba, amandla akhe engqondo ayabuya, akhumbule nto ngoJolela noDora, kanto lisolotya elizakuwulula iwulu emonyeneyo yokufa kukaDora.

Okunye ubani angathi, ukunyuka intaba kungumthandazo kwakhona, kuba kukho inkolelo yokuba iintaba zikufutshane kuQamata, kanti esibhalweni kuye kubhekiswe kuzo njengesitulo seenyawo zikaThixo. Kukaninzi ukuba abantu bakudala, kanti neenkonzo kule mihla zinyuke intaba zisiya kuthandazela isisombululo kwiingxaki zelizwe nezinye. Oku kunyuka intaba kunokuthiwa kuye kwamsondeza ebusweni boMdali uBantu. Kwakho, xa ahla kule ntaba okokuqala oko wananyekwa ityala uziva ehlaziyekile. Kunokuthiwa ke iintaba zimele amandla afihlakeleyo.

Lilonke, iintsingiselo zeentaba neenduli njengemiqondiso ngokwale ngxoxo ziayhluka. Oku kuxhasa oko kokuba imiqondiso le ixwaye uthotho lweentsingiselo ekufuneka phambi kokuba ubani anamathisele intsingiselo akhangele amagama axhage umqondiso. Sele kwenze njalo akukwazeki ukuba umqondiso, nalo wentaba, ube unokunanyathiselwa intsingiselo enye. Nezo ntsingiselo zaziwayo ezayanyaniswa neentaba neenduli, azizinzanga kuba nakwezi ncwadi zisetyenziselwa olu phando, uSaule usebenziswe iintaba neenduli ukuthetha izinto ezifanayo, eziyeleleneyo kanti nezahluyleyo. Kanti, ngele koko, usenokuba yena ubhekisa kokuthile koko isuke itekisi yona igqithele apho ebengayithumanga khona. Nokuba kunjalo, okubalulekileyo ligalelo lalo mqondiso nendlela awuhlwayele ngayo ekuphuhliseni nasekuqaqbiseni imixholo nemixholwana kwezi ncwadi.

#### 4.4.5.3 Ukusetyenziswa kwemithi njengemiqondiso

Imithi nokwasendalweni inomsebenzi obanzi nobalulekileyo. Ilikhaya kwizilo, izilwanyana neentaka. Ikukudla kuzo nakubantu. Imithi ibambe ngeengcambu zawo umhlaba, imithi eluntwini uncedo lwayo lungachazwa lungaggitywa. Lilonke nje imithi endalweni iyinto yonke. Njenganto yonke eyindalo, iyasetyenziswa ukuphumeza ububi.

Ngokwakuncwadi, imithi njengemiqondiso isetyenziswa ngeendlela ezininzi. Uyakwazi ukuba ube wodwa, ukucacisa okuthile kanti ibe lihlathi ukupuhhlisa okuthile kanti nobude nobufutshane bayo buthetha izinto eliqela. Oku kubuya kuxhomekeke ngokwendlela umqondiso lowo usetyenziswe ngayo nokuthethayo ngokwetekisi. Oku kusisa kumazwi enqaku elithi *Deconstruction: The De – Centering of Paradigm* (2015: 1), apho kuxoxwa kuthiwe ngokungabi nye nangokungazinzi kwentsingiselo:

*The sign itself being arbitrary can give no true “meaning”, it is instead the constant “play” of difference that distinguishes one sign from the next and thus gives signs meaning in relation to other signs within the system in which they operate. ...Signs not only differ from one another they also, simultaneously, defer their meaning onto all signs.*

Ingcingane yodediso–ntsingiselo, iphambili kwisiThako Sohlahlubo–buNzululwazi–sakhono njengoko sisiva kulo mcaphulo kuba ibethelela ukuba intsingiselo yegama ichatshazelwa ngamagama akufuntshane kulo. Nokuba iyantlukwano nokwentsi–ngiselo kumagama nokuba yimoqondiso kuchaphazela iiintsingiselo zamanye. Ngoko ke ngokuba kuye kuqhutywa namagama kufundwa, akulula ukude kuthiwe intsingiselo yegama ithetha oku okanye okuya. Kungoku nje, oku kudula nakwimiqondiso njengoko isetyenzisiwe kwezi ncwadi.

- i. *Phezu kwemithi esezixhotyeni iinkawu zasezilindele ukuphuma kwelanga zizokuchoba iintakumba (p. 50).*

- ii. *Ndadlula engxingweni ndaya kungena entsunguzini xa ilanga lisithi chapha phezu kwentaba...Ndanelo nje ukuphuma entsunguzini kanye emazantsi kuZintloko, intatyana eyahlula kwamalume nentsunguzi* (p. 51).
- iii. *Ndiyokungena kumatyholo aqala idobo sendinxothoza ukuhamba kungekho ndawo ingamanzi ...Edotyeni yayimana ukuthi swahla swahla imvula ephephuka ephephukile amasebe emithi* (p. 71).
- iv. *Tshawu nje kwakanye, kuxa kanye inyanga isiya kusithela ngaphaya kwamafu, ndathi ntla ityholwana elimnyamana phambi kwam, ndenza waluhlaza gweje ngaphaya kwalo, buthuthu nca ngesisu...* (p. 102).
- v. *Ndinyonyobele ngaphakathi ehlathini, ndikhangela umhlaba obuphakama ukwenzela ukuba ndizokubona ukuba kuqhubeke ntoni enqweleni* (p. 103).
- vi. *Indawana ebuthafa endandinqumla kuyo yayinqongwe sisinga esiluhlaza kucaca ukuba silungiselela ukudubula kwinyanga elandelayo, inyanga yoMnga* (p. 110).
- vii. *Emva kwalaa matyholwana bezivela ngakuwo eziya zithonga zokuqala, kwakungqengqe imikhuthuka emithathu itshoba lilele umbethe* (p. 165).
- viii. *Sangena ehlathini sihamba ngendledlana zeenyamakazi sithubeleza phantsi kwemithi evuza ngathi yinkonkxa engenasibunu* (p. 175).
- ix. *Ndithubeleze phantsi kwemithi, ndikhangela kanye iindawo ezishinyeneyo. Ndihambe ndada ndaya kugaleleka kwindawo ebuntlambo eyayiphahlwe yimithi emide engasakhuliyo yemikhoba...ndibone ngokuxuzuka kwamaxolo ukuba yindawo ezakha zanqoza kuyo...* (p. 189).
- x. *Uyakhumbula esandula ukufika kwaNongqongqo bengamabanjwa akhethiweyo begeca ihlathi begqala amatye kanye kuloo ndawo yayibetha kuyo le wayehamba ngayo* (p. 44).
- xi. *Uthe akudlula kubo, bema bamjonga wada waya kusithela ngaphaya kwetyholo bandula ke ukuhamba indlela yabo, beza ngqo kuLumkile. Uthe tshwa phantsi kwetyholwana elikufuphi wabalinda bedlula* (p. 169).

Kumzekelo woku-i, ukukhankanya kwezilwanyana phezulu emithini, oko kuthi kusehlathini. Ngoko nangoko ithi ikho ingozi ekhoyo. Umbhali uqhuba achaze intshukumo yazo zonke neziyimivundla ehamba phantsi. Ihlathi ke ngoko lisetyenzi-selwe ukushoba ingozi. Okwenene kukule ndawo aphi uMfazwe ahlangana namajoni

aseBathwa. Oku kufana nakumzekelo wesi–ii, apha uhambo lukaMfazwe lwensiwa nzima, loyikeke ukuze umfundu wencwadi azive eqhobosha umphefumlo, elindele nantoni.

Ngokuchasene noku kukumhlathi ongentla, kumzekelo wesi–iii, owesi–iv owesi–v nowe - ix, imithi namatyholo asetyenziswa njenekhusi, ikuhi kwiimeko zezulu. Ikuhi lokuzimela likaMfazwe ukuze angabhaqwa lula lutshaba. Kwezi meko ubukho behlathi, nobamatyholo buzisa uvuyo.

Kumzekelo wesi–vi, imithi isetyenziselwe ukubonisa ukutshintsha kwamaxesha, kwaye olo tshintsho lulindelekileyo lokudubula kwayo nayo, kushoba utshintsho oluzela uMfazwe. Oko kuqua kwayo ilungiselela ukudubula kubonisa ukuba nokuba busekho ubunzima kwimeko kaMfazwe, akukude kuyaphi ukuba afikelele esiphelweni sehambo yakhe. Eso siphelo ke yinkululeko.

Amatyholo kumzekelo wesi–vi, ngokwahluke kakhulu kumzekelo wesi–iv, apha abonisa ubungozi nokungathembakalli kwendawo enawo. Xa kanti abavukeli bancathama ngawo ukuhlasela amajoni aseBathwa. Kwabona abavukeli ebebezenzele ikuhi ngala matyholo, awabakhuselanga kuyaphi kuba badutyulwe bengaphaya kwawo. Kwakho imithi ekumzekelo wesi–viii ayenzi umsebenzi owenziwe ngamatyholo akumzekelo wesi–iii, kuba ooMfazwe besehlathini benjalo, balixhoba lemvula etsho ngamandla. Oku kudulisa ubunzima bendlela kaMfazwe.

Kumzekelo we-x, ihlathi lingumqondiso wembulaleko nokusebenza nzima. Kanti limele ubukhoboka. Abamnyama ababanjiweyo, bangamakhoboka okusetyenziswa nzima, ngelithi bayalulekwa. Kubonisa, kwelinje icala ukomelela kukaCamagu, nobunzima aye wabuthwala etrongweni, waboyisa. Kanti ke oku kusenokubonisa ukulolwa kwesimo sakhe ibe koku ufunda umonde. Umonde ubalulekile kwinkokeli. Kanti eli hlathi ingalihlathi lentlungu yasemoyeni anayo, ukugeca oku abe ulwa nayo. Kungenjalo, ukubulawa kwendalo, kabuhlungu ngokugecwa kungakukufuzisela

ukubulawa kwakhe ngokunqanyulelw u bomi bakhe bobutsha engenetyala. Oku kubonise ubutshaba bomntu omhlophe komnyama. Okube ngunobangela wokuba kwakuziswa ikrwala elimnyama kusithiwa libulele, abelungu abalawula umthetho nababona izikrelemnqa kabantu abamnyama abalandela mthetho koko, bavuyela ukugeca ugwece lweAfrika, udodana.

Kungade kuthiwe nje, ngumntu oyaziyo imithi ezindle onokuba nobuchule obufana nobu, bokuyisebenzisa ifanele iimeko imele iimeko–meko, njengemiqondiso. Imithi namatyholo, njengemiqondiso, icacise ngakumbi oko umbhali ajolise kuko malunga namahla-ndinyuka abalinganiswa ababini uMfazwe noCamagu. UMfazwe uthubeleza kula mahlathi namatyholo de ayokufika eMgazi naseMthontsi. Oku kuhamba emahlathini, amane kusitha–sithela, ancathame, athubeleze kuyinxalenye yoqequesho alufundiswa yindalo ngokwayo, lokuzikhuela nokuxomolozela ukuphumelela njengoko nezilwanyana zisenza. Umsusa umbhali ethe zava ebutitshalen, umbeka kuhambo olude ngeenyawo olunqumla emahlathini nasezintaben, ulola ingqondo yakhe, ngokumbeka kwiimeko angaqhelananga nazo, ukuze zimfundise naye afunde nto. Kanti oku kusasengela kwithunga lomxholo wommiselo.

#### 4.4.6 **Ukusetyenziswa kwamanzi njengomqondiso**

Amanzi amele okuninzi. Xa kuthethwa njengamanzi njengomqondiso kubhekiswe kwiintlobo zonke zamanzi. Kukwaxelwa amanzi afumaneka kwiindawo zonke ezahlukileyo. Amanzi anokuthetha intlambuluko nokuzalwa ngokutsha okanye utshintsho. Kanti anokudulisa indyebo nobomi. Maxa wambi kuxhomekeka nendawo afumaneka kuyo nentshukumo yawo. Xa kuthethwa ngamanzi ngenjomqondiso. Ukuqhaqha intsingiselo efihlwe kumagama nemiqondiso kukumfundu wencwadi kanti nasekugqwethweni ngokukuko kunzulwe kwitekisi. Oku uBotha (2005: 64) ukungqina agadle enjenje:

*All meaning takes place within the frame work of language (symbols). The meaning of each symbol (word) depends on the differences from, as well as*

*the similarities between other symbols in the system. Meaning not only depends on the differences between symbols but the continuous reference to the symbols in the system*

Oku kusangqina oku sekuchatshazelwe ngomba wodediso–ntsingiselo, umzila woko kumele okufana nako kungekuko kanti nokungathathi sigqibo ngokugqiba xa kubhekiswa ekutshintsha–tshintsheni kwentsingiselo. Igama, njengoko kucaciswa kulo mcaphulo liyinxalenye yekhonkco lensesingiselo eqhubekay, ngokuba intsingiselo yalo ityekela kwelinye igama ze nelo ukutshintsheka kwentsingiselo yalo kophele kwelinye nakwamanye. Oku kucaca kule mizekelo idiza amanzi njengomqondiso kwezi noveli:

- i. *Owona mbhodamo, wabangwa sisithonga esatsho emva kwam, sisitsho nokugalela kwemvula...Ngaxeshanye yakrazula isibhakabhaka imibane...Kwakhona kwathi kwakuwa amatye esicho tho andabi sayazi eyokuqala neyokugqibena (p. 61).*
- ii. *...ndatsibela phakathi emigxunyeni, gcumpu emanzini aza kuma ezantsi kwamadolo. Yeza ibhokisi, ndayithoba ndayibeka phantsi tyhwaba emanzini, yakuzinza ndatsibela ngaphandle... (p. 63).*
- iii. *Ndathi chuu andangxama. Emzimbeni yayingekho indawo engemanzi...Kwathi gqekre gqekre kwakabini kathathu, landila kamnandi ekudeni phaya, lenye lenye phezu kweentaba (p. 71).*
- iv. *Intaba zeBele nezeTola ndizishiye ngasekhohlo ndanxusa umlambo iXekesi, ndangena kumhlaba kaZamlandela, sendikhwetywa yintab' oKho -zi...Xa ndifika ezinyaweni zentaba, yaqala yalula indlela... (p. 109).*
- v. *Laphinda laqokela ilizwi lisithi mandinyule isidumbu ndize naso... Ndaliginya kwakanye ndangena emanzini ekwakusele kuntsuku ndawagqibela... (p. 167).*
- vi. *Ndive ingxolo phandle kanti kukugaleleka kwesicho tho, imvula elolo hlobo andizange ndiyibone apha ebomini. Amanzi avele ehle esibhakabhakeni kungekho nomoya ovuthuzayo (p. 174).*
- vii. *Amehlo akhe ayethe ntshoo kulaa mithi ikulaa nduli ingaphesheya komlambo, apha wayesalatha khona isiza sengcwaba lakhe.*

- viii. *Ngalo mva kwemini kwafihlwa intombi yaseMaMpondweni...kodwa kwathi xa kuchithakalwa kuvalwa iingcango zomzi kaMphankomo, yagalela imvula lingakhange lisibekale, kungabangakho namoya wemvula nandudumo, yagalela noko ilanga lingacimanga* (p. 19).
- ix. *Indlela esuka khona ivela ngaseQonce inxuse umlambo omkhulu uGombo, ithubeleza kushinyi lwemithi, iyokuthi gqi kufutshane nolwandle...* (p. 44).
- x. *...kubonwe ngoCamagu esuka...nanko esiya kuziphosa emanzini engakhululanga...Bendiyokuhlamba izono namashwa Mfundisi* (pp. 152 – 153).
- xi. *Kuthe kuphi watyeka wanxusa umlambo...lo mlambo ufika ube neziziziba ezikhulu...Indawo afike kuyo yileya kanye inesiziba esoyikwayo, simnyama sinzulu sinamabali amaninzi ahambisa umzimba...Yenye yeendawo eyayisetyenziswa ziicawa ezsabaptiza abantu emlanjeni...wahlala bhaxa phantsi amehlo athi nzoo esizibeni* (p. 40).
- xii. *Wahlala yena uBantu phantsi komthi wabukela amanzi ehamba kancinci ukuhla umlambo...kangangento yokuba wawunokude uthi amile. Yayingengomanzi acocekileyo...eyinyhubhunyhubhu enganabala angakujadulayo ukuba ungadlula kufutshane kuwo. ...Yamthatha kwangoko ingqondo, wazibona ehlela esizibeni ezitshonisa, wawava amanzi ebanda apha emqolo* (p. 48).
- xiii. *“Uya kundinya undingcwabe lo mlambo kube kuphelile” wayekhe wane-ngqondo etshoyo* (p. 56).

Imvula egalelayo, ikhatshwa ziindudumo nemibane kumzekelo woku-i nowesi-iii, ibonisa utshintsho olungeluhle. Ngomngcwabo kaMachule, abantu bachithachithwa ngamapolisa. Oku kunokudandalazisa ingozi ephantsa ukuhlela uMfazwe xa iintola ezizizihlobo zikaFriday zizokumkhangela. Emva koko kufuneka abalekiswe kanti kuza kufika inqwelo yamapolisa eze kumfuna. Kumzekelo wesibini imvula ehamba neendudumo ishoba imeko yokuba eza kuthi efika kwaninalume, kufike iveni yamapolisa izokumkhangela kwakhona. Ngoku kucaca phandle ukuba iintshaba zakhe zimfuna phantsi naphezulu.

UMfazwe kumzekelo wesibini ungena engcwabeni likaMachule elithe gabhu ngamanzi emvula, ezama ukuba ibhokisi kaMachule ingene. Akuphuma apho, uphuma abantu sele bembona ngenye indlela, bembona njengomntu onokumsindisa, oku kunokuthetha ukuba ukungena kumngxuma onamanzi kufane nokubhaptizeshwa. Amashwa awananyekwe ngooFriday asele kwelo ngcwaba, amanzi alapho amhlamba wamtsha emehlwani abantu bakwaQaka.

Kumzekelo wesi–iv, amanzi asetyenziswe njengomda, hayi nje owahlula indawo kodwa ngumda wokuba ubomi obudala bukaMfazwe nabesele ebuqhelile busala ngaphasheya komlambo. Olu hambo aluqalayo sesinye isigaba sobomi bakhe. Kumzekelo wesi–v, unyula isidumbu emanzini, unyanzelwa ngamajoni aseBathwa. Esi sehlo sokungena kulaa manzi anyule isidumbu simele ukungeniswa kwakhe ekhaya. Ukwenza oko aphumelele oko kubabonise abathimbi bakhe ukuba unezakhono zokuphila nokusinda.

Ngokunjalo nakuCamagu, kumzekelo we–ix, indlela esuka kwaNongqongqo inxusa umlambo idlule elwandle. Ulwandle ke kulapho abantu bathi bahlamba khona amashwa kanti kumzekelo we–x, ukuthetha ngowakhe umlomo uCamagu, xa aziphosa elwandle, ekholelwa ukuba ngokwenza njalo, uhlamba amashwa. Oku kubonisa ukuthi emoyeni wakhe uzibona engcolile yitrongo asuka kuyo. Ngalinye uyazihlamba ehlambulula nomoya wakhe.

Isichotho kumzekelo wesi–vii, yimvula eshoba imbubhiso kuba emva koko kudutyulwa kubulawe uSikhotosho noMfuphi ngamakhwenkwana abavukeli. Athi uMfazwe ngelo kuzisindisa awadubule awabulale loo makhwenkwana. Uncedo lomthendevu lunesandla. Kukwashoba nokuba uMfazwe okokuqala ebomina bakhe ubulala abantu.

Kumzekelo we-xi, owe-xii, nowe-xiii, uBantu ubaleka ukucekecwā ngabantu ecaweni aze kuma phezu kwesi siziba. Isiziba esi siyingozi nokufa kuye ngenxa yesimo sengqondo akuyo. Umfundī wencwadi ubamba amazinyo kwakufikelela kobu buthuba. Amanzi amdaka anyhubhunyhubhu abonisa iingcinga zakhe ezingezizo zokuzibulala ezisentloko kuye. Ngumoya omdaka ojikeleza umoya wakhe. Kungoko de awubone umlambo njengengcwaba lakhe.

Lilonke, amanzi njengomqondiso avele ekwiimo ngeemo. Oku kudulisa iimo zemiqondiso neentlobo zayo neentsingiselo ezenze njalo ukwahluka. Amanzi kwezi ncwadi avela engumqondiso wentlambululo, ingozi, ilishwa nethamsanqa. Kwakhona, ukusetyenziswa kwamanzi kudulisa ukabaluleka kwamanzi endalweni nendlela amanzi abaluleke ngayo ngokwenkcubeko. Amanzi njengomqondiso umbhali kwezi ncwadi, ikakhulu aluphuphelo lokuza kuhla. Ngamanzi uthetha okukhulu nokuninzi okutyhutyha ibali lilonke.

#### 4.4.7 Izithuthi njengemiqondiso yezinto ezahlukileyo

Iimpawu eziphambili zethrila, hlobo olu ezi noveli zilulo, ibali liyabaleka, iziganeko zehla ngokukhawuleza. Kwakho, kuthiwe xa kuthethwa ngezinto ubani azisebenzisa njengemiqondiso kwathiwa zezo zikhoyo nezimngqongileyo aze ke yena azitolikele kwimiqondiso ngokweendlela azibona ngayo. Iimoto nje ubukho bazo, zimele amaxesha angoku.

Zingumqondiso wokuthathyathwa kobomi yiNzululwazi nobuchwephesha. Kanti ke, amaxesha amaninzi uhlobo lwemoto lutolika imeko okanye umgangatho womniniyo entlalweni. Kanti imoto ikwamele ingozi. Indima yohlalutyo olunganzuliyo ngenxa yeentsingiselo ubani ofundayo asele ezithwele entloko nasengqondweni okuvalela nokuminxisela ezinye uDe Man (1983: 71), ugadla enjenje:

*It requires that analysis should not stop short at the point of confirmation its own deep-seated suppositions about language and thought, that it should*

*always be prepared to find those suppositions disturbed or undermined by what actually occurs in the process of reading.*

La mazwi kaDe Man abethelela ukubaluleka kokuba xa kufundwa kugqwethwe, kuhlahlutywe ukuze kukhangelwe nolusenkotyolweni ulwazi okanye intsingiselo. IsiThako Sohlahlubo–buNzululwazi–sakhono, sibethelela ukuvunjululwa kuhlutywe kuvele nezo ntsingiselo ziminxiselekileyo. Intsingiselo yesithuthi njengomqondiso idiza ukwalekana kweentsingiselo okusele kukhankanyiwe, iintsingiselo ezithi ziqhushhekwe ngumbhali kanti nayitekisi ngokwayo. Kwincwadi *Ukhozi Olumaphiko*, iintlobo eziliqela zezithuthi zisetyenzisiwe. Eso sithuthi siphambili yiveni yamapolisa okanye iimoto zaho nezamajoni. *Ukusuka ekhaya inqwelo yamapolisa yenze olumbhoxo ukuya kuthi chithithi phesheya kwelokishi, yaya kubamba uhola wendlela ikhawulezile ukuya kufika esikhululweni sawo* (p. 7). Le ndlela le veni ibaleka ngayo, isantya sibonisa ukwenzeka kwezinto ngokukhawuleza engqondweni kaMfazwe esazama ukuzikisa konke okuqhubeckayo. Indlela ayichaza ngayo iveni akhweliswa kuyo ukusuka kwitrongo yaseBholo ukuya eRhini kulo mzekelo ulandelayo ibonisa indlela iveni yamapolisa nokubanjwa okuthathwa njengelishwa ngayo. ...*ndabe sendityhalwa ngemva ukuya kukhweliswa enqweleni eyayiziswe ngomva apha esiseleni, seyivulwe iimpundu ezi ukundamkela* (p. 11). Ukuza ngomva endlwini ngeempundu ezivuliweyo kukuthakatha. Oku kubonisa ukungcola kwala mapolisa ngemisebenzi yaho nendlela uMfazwe ayithatha ngayo indima yokubanjwa kwakhe.

Kule moto yamapolisa, engeyoveni kugqukwu umkhondo. Amapolisa amkhwelisa kuyo ukuze xa abonwa esehla kuyo uMfazwe kuzalisekile ulwimi lokuba uyawangcothozeka. *Emotweni kwakusele kukho abafo ababini, omnyama ngasemva nomhlophe emva kwevili...Yatyibilika ukubaleka oku imoto isenza uphinzi–phinzi...ukuya kungena elokishini kwaQaka, yanyukela ngentla seyithe chu ngoku okomtshakazi enqumla inkundla* (p. 19). Eli liyelenqe lokumenza achilwe kwaQaka. Ithi ibibaleka imoto, icothe ukuze abantu bamqaphele ukuba ukuyo uMfazwe.

Inqwelo yamapolisa imele utshaba, ingozi nenkohlakalo. *Ndizokuqala ukungaqondi kwakuthi gqi inqwelo emthubi yamapolisa kweliya cala lingezantsi lesikolo ingangxamanga* (p. 24). Eli bala limthubi lenza ukuba abantu bayibone ikude. Utshaba olukhangela uMfazwe phansti naphezulu yiveni ukutsho oko ngurhulumente. *Kwakungekho kusithandabuza eso sithuthi sitsho ngogqajolo locingo oluhaba isibhakabhaka...yaza kuthi ngxishilili phambi kwesango* (p. 74). Indlela ema ngayo ecaciswa sisifanekisozwi u ‘ngxishilili’ ibonisa indelelo nokukrabhaya kwamapolisa angaboni mntu emntwini omnyama. Kulo mzekelo iveni yamapolisa inqoloba abo baya elubhacweni. Ukuyifihla ngamahlahla kukuze abulale engabonwa. Luphawu lokubulala. *Yayiyiveni yamapolisa igqunywe ngamahlahla* (p. 150).

Ezinye izithuthi ezikhoyo zizithuthi eziziveni ezizeabantu. Zona kunokuthiwa zimele intsokolo. Iveni ayimele kukhwelisa mntu ngemva koko izinto. Ukukhwela ngemva evenini kuba ungenasithuthi ngumqondiso wentlupheko. Amadodana atshele evenini ebhukuqe uMfazwe wasinda kuyo, ngabantu abangenanto abatyatylwe yingcinezelo bathatha isiqqibo. Kanti ke iveni nakuba ingeyoyamapolisa isenokuba iveni ethengiweyo ukuze bakhwele bengacingele kuba bayafa umqhubi asinde. Kucaca ukuba bekukho isiqhusumbisi. Kwelinye icala ukukhwela iveni le ibiyindlela yokuzimela bangaqondwa.

Iimoto ezithutha abantu, iiteksi nazo zisetenziswa kakhulu. Ikakhulu zimele ingozi nokufa. Iteksi ekhwelwa ngooMfazwe besiya emngcwaben kaMachule, umqhubi uyibalekisa ngesantya esiphezulu, kwaye ayikho mgangathweni. Noko kungumqondiso wentlupheko. Bamiswa ngamapolisa abanjwe. Kanti iiteksi zikwamele ixesha esiphila kulo ngokwasezimbalini. Ezinye iimoto ezikhankanywayo, yimoto kaGaba endala (p. 44). Elo goxogoxo libonisa ugaba njengendoda enemizamo. Kwakungelula ukuba anganemoto umntu omnyama nkqunofundileyo. Loo moto njengoGaba iba lukhuselo lukaMfazwe kooFriday.

Lilonke, yimoto yekhaya. Imoto kaGaba nekaMfundisi uHlathi (p. 100), kanti neqhutywa nguNdima (p. 127), zingumqondiso isantya nokhuseleko kuba ngaphandle

kwazo, uMfazwe ngecholwe lula ziintshaba. Zibe ziinyawo zakhe ukusaba nokuzimela utshaba. Kanti zibonisa uthando abanalo ngakuMfazwe, nobuthandazwe kubo, uMfundisi noNkosi uZamlandela kuba basebenzisa izinto zabo ukuxhasa umzabalazo.

UFriday, uhamba ngeCressida, imele ubutsha kanti umbala wayo omthubi, ngumbala wokutsala amehlo. Ubugqebelo balo mbala yena atsala ngawo amehlo eqhayisa kukuba kwenza ukuba uMfazwe ayibone lula isethinzini kuyo eshiye abantu ababuleleyo uFriday.

Olunye uhlolo Iwesithuthi nguloliwe. Ngumqondiso wobude bohambo, kanti nentswelo. Ubude bohambo lukaMfazwe budizwa ngooololiwe nezitishi anyathela kuzo nekufuneka edlule kuzo (pp. 13i, 137). Kanti esi sithuthi siyitreyini sibonisa ukungakhuseleki nokuba sesichengeni kwabasikhweleyo ngenxa yesantya esicothayo nexesha elide esilithabathayo. Ngaphezulu, abantu baninzi akungemazi nolutshaba. Oku kwenza ukuba umfundi wencwadi axhalabe ngokhuseleko nokusinda kukaMfazwe. Umbhali usisebenzisele ukunyusa uxhalabiso.

Inqwelo–ntaka yomkhosi ingumqondiso wamandla nolawulo kanti ikwamele ukufa (p. 206). Ifika eMthontsi itshabalalise ngeentolo zomlilo ishiye abantu bengumhlaba, kwabo baselubhacweni. UMfazwe usinda ngokuba nothuku. Bakuba bebuyile ooMfazwe, sele eyijaji, inqanaba akulo ebomini izinga lalo lidizwa sisithuthi ahamba ngaso, inqwelo–moya. Umka kwaQaka ehamba ngeenyawo, ekhwela oololiwe, eqabela imixawuka ngentsente, xa kuboniswa ukutshintsha kwemeko yakhe neyombuso, kusetyenziswa inqwelo–moya

Umqondiso wemoto wokuba ngumqondiso wempumelelo okanye ukungalingani kwabantu, ucaca xa uCamagu owemka elikrwala, abuya etrongweni adibane noGcisani ehamba ngemoto. Oku kudiza ukushiywa kwakhe lixesha nokushiywa kwakhe ngabantu akhula nabo gexesha adontsa isigwebo. Ngaphezulu, kudiza ukuba

ngokwezinto zasentlalweni uGcisani ukude kuye. Kukwadiza ukuba kuninzi okutshintshileyo ebomini bukagcisani yena Camagu angakwaziyo. Imoto, ikwabonisa amandla abasetyhini kuba noChuma linenekazi elihamba ngemoto kanokutsho. Oku kwenzelwa ukubeka esikalini esinye udoda nokhomokazi. UCamagu akushiywa nguGcisani uhamba ngeteksi yakwaGcisani noLumkile. Lilonke, uGcisani uluncedo kuye.

Oku kusetyenizisa kweteksi kuhambo lukaCamagu luncheda ekuben i abe nethuba lokubona kakuhle okumngqongileyo, de abone nomfanekiso kaLumkile nenqanaba akulo (p. 48). Oku kukwabonisa ukuba uGcisani nokuba sele esithini akazi kwahlukana noCamagu. AbeNguni ukuzama ukukhawulelana nexesha xa bafuna uCamagu, ukhangela ngemoto (p. 32). Oku kwenza kubelula ukufikelela iindawo ezininzi ngexesha elingephi. Imoto imele isantya nexesha.

Imoto njengomqondiso womgangatho ophezulu ibonakala ku*Vuleka Mhlaba*. Kuhanjwa ngeemoto. UBantu, uJolela kanti nokhomokazi, UNoziqhamo noSindiswa ziintokazi ezihamba ngeemoto zazo. Oku kusetyenziselwa ukudulisa ulingano ngamandla phakathi kwala maqela abantu. Zikwamele nokukhawuleza kwesantya sobomi babalinganiswa, nesebali kanjalo.

Ukuqukumbela, kuyacaca ukuba izithuthi zisetyenziswe zangumqondiso wexesha, ixesha ngokwasezimbalini kanti nexesha ngokwenzululwazi. Kanti zibonisa isantya, izinto zingxamile. Kanti naxa kunyuswa ixhala nokudandalazisa kwentlungu kusetyenziswe izithuthi ezimele oko. Imbubhiso yemfumba yabantu ibingenakwenziwa ngasithuthi simbi singeyiyi inqwelo-ntaka. Oku kudiza ukuzazi izinto nobuchule bokuchonga imiqondiso kumbhali. Kulula, ngenxa yokusetyenziswe kwezithuthi njengemiqondiso ukuzibeka kwimo yebali, uyibone eyenzekayo. Kananjalo neza kwehla uyicingele njengomfundi. Abuye akothuse umbhali esebezisa kwa isithuthi njengomqondiso, ekuxelela okuninzi ngaso nangomniniso maxa wambi.

#### 4.5 Elokugqiba

Le ngxoxo iyonke kwesi sahluko, injongo yayo ephambili kukupuhhlisa nokungqina ubunyani bokuba isiThako Sohlahlubo–buNzululwazi–sakhono, siludondolo ekumele kusinyelelw ngalo xa kufundwa uncwadi. Ingxoxo ephambili yesi sithako kukungazinzi kwentsingiselo yetekisi, esusela ekungazinzini kweyamagama nezinye izixhobo zocwadi. Ekuphendulweni kombuzo ovela kwisahluko sokuqala sokuba kunagni na esi sithako sibonwe njengesifanelekileyo, kusetyeniswe esi sithako njengenxaleye yempendulo.

Ekusetyenzisweni kwaso kuhlahlutywa, kudandalazile ukuba ezi noveli, iiintsingiselo zazo nokuba azitshintshi ubuni, azigqibelelanga. Kusetyenziswe indlela yokuhlahluba itekisi ngokuphendla izichasani ngokulinganayo. Apho kungaqwälaselwanga kuphela amagama koko neengcingane eziqulethwe ziitekisi. Okufumanisekileyo kukuba kukho ukwalekana kweentsingiselo ezixwaywe ngamazenge nemiqondiso, kwaye zivela ngeendlela ngeendlela. Ekuphendlweni kuvele ezo zinyhashekileyo kodwa ziqaqambile ngokwakwitekisi.

Okuncomekayo kukuba ekusetyenzisweni kwemiqondiso nokuba umbhali uyazazi apho ajonge khona, akamkhokeli ngokuphandle umfundi njengoko kwezinye iincwadi kukhe kubenjalo. Nangona kunjalo, ekuzisebenziseni kwakhe izixhobo ezi ube buziqamangela kwimixholo ethile ezinye zazo, oko ke kwafuna ukuzivuthanisela ezinye iiintsingiselo kodwa azafihlakala ngokweetekisi ezi. Kungqinekile ukuba intsingiselo ayikwazi ukuba ingalathwa ibeny. Oku kungqinele la mazwi kaCuller (1983: 123 – 124), xa axoxa ngentsingiselo yemixholo echaphazel nechatshazelwa yeayamagama. Mve xa egalela ethi:

*Context is boundless in two senses. First, any given context is open to further description. There is no limit in principle to what might be included in a given context, to what might be shown to be relevant to the performance of a particular speech act.*

Oku lo kaCuller akugxininisayo kucace gcaa xa bekugqwethwa kukrolonqwa kwezi tekisi, indlela iintsingiselo ezivela ngayo. Kukhangelwa nezo ekusetyenzisweni kwamagama nemiqondiso ziminxiselwego. Kubonakele ukungabinamandla kwemixholo ekucinezeleni cine iintsingiselo zamagama. Kunjalo nje yacaca into ebethelelwa sisithako Sohlahlubo–buNzululwazi–sakhono malunga nokungabikho kobudlelwane okanye unxibelewano oluqinisekileyo phakathi kwegama nentsingiselo.

Ekuphendlweni kwezi noveli kujongwa amazenge nemiqondiso, kuqwalaselwa ngokumandla ukusetyenziswa kwavo, kudule ubunjanjalarha bombhali kubuchule bokubhalela ukubalisa. Usebenzisa ingxubevange yemiqondiso ukwakha amazenge nemiqondiso yomelo. Ngaphandle kokuba ezisebenzise zangumxube wezinto ezingafaniyo izinto akhe ngazo amazenge nemiqondiso, ube nobuchule obubodwa bokuzisebenzisa ngokwahlukileyo. Kukho enzululeyo ngokokusetyenziswa, kanti naleyo inganzulismwanga kuyaphi. Oku kwenza ukuba ingqondo yomfundu ibanjwe ibambeke libali.

Okungamandla kukuba ekuhlahlubeni ezi noveli, kwesi sahluko iingcinga eziphambili ngokwesiThako Sohlahlubo–buNzululwazi–sakhono, ingcingaye yomdlungu, umahluko–dediso–ntsingiselo kanti naleyo kuthabatha isigqibo esingaggibiyo. Oku kusenziwa kuxhathiswa ngale ngingane kaDerrida (1977), ecatshulwa nguCuller (1983:99), xa atsho kuvokothek esithi:

*... no element can function as sign without relating to another element which itself is not simply present. This linkage means that each ‘element’-phoneme or grapheme-is constituted with reference to the trace in it of the other elements of the sequence or system. This linkage, this weaving, is the text, which is produced only through the transformation of another text. Nothing, either in the elements or in the system, is anywhere simply present or absent. There are only, everywhere, differences and traces of traces.*

Ubunyani boku budule xa kuxoxwa ngemiqondiso kufumaniseke ukuba ewe intsingiselo umbhali ajolise kuyo inyanisile kodwa ngenxa yeentsingiselo zamanye amagama ezivela ngokweetekisi ezi zihlalutywayo, kuvela nezinye ezifuna ukugqubisela uthuli ezo yena aziqaqambisileyo. Oku ke kusenziwa kukuba amagama alikhonkco leentsingiselo ezahlukileyo kodwa ezizalanayo. Obu bukhonkco benze ukuba intsingiselo yegama ichaphazele eyelinye igama, nelo liyophele kwelinye loo ntsingiselo, ngokwenza njalo zimana ukuguquguquka iintsingiselo zawo.

Okunye okuncomekayo kukuba, ekuveliseni iingcamango neengcingane ezithile, kuzanyiwe ukuba kwenziwe ulingano. Ingakumbi kwimiba ekhathazela ukuba nobuntununtunu. Oku kudandalaza kweentsingiselo ajolise kuzo nangajolisanga kuzo umbhali ngokufutshane kunokuthiwa kuqulethwe ngala mazwi ale ngxoxo kaBrannigan nabanye (1996:42) becaphula uDerrida xa axoxa enjenje:

*a text ...is henceforth no longer a finished corpus of writing, some content enclosed un a book or its margins, but a differential network, a fabric of traces reffering endlessly to something other than itself, to other differential traces. Thus the text overruns all limits assigned to it so far.*

Oku kuthethwa zezi ndedeba kwenzekile, kwadula kwabethwa lilanga. Ubudlomdlayo bamagama nemiqondiso kanti namazenge asetyenzisiwego ukumela iingcamango ezithile budulile kwingxoxo. Ngaphezulu, kwa ukuba imixholo yezi noveli uninzi lwayo ibe iyalobolelana, oko kungqinela ngakumbi oko isiThako Sohlahlubo–buNzululwazi–sakhono, kanti nokuthethwa kulo mcaphulo malunga nentsingiselo. Intsingiselo ayinakuthintelwa mxholo, kwaye kwa umxholo buqu uvulekile. Kwakhona, kubonakala phandle ukuba itekisi ichaphazel enye itekisi. Indlela okuthile okutolikwa ngayo kwitekisi, kuchaphazel nokukwenye itekisi. Kungoko xa kuthethwa ngentsingiselo kusitshiwo phandle ukuba ingumqokozo odityaniswa ngumqokozo weempawu, amagama neemiqondiso ukuze kube nokuthiwa xa kuthethwa ngetekisi ityhoboza ngaphaya kwezithintelo eziyiminxisela kwiintsingiselo ezithile.

## **ISAHLUKO 5**

### **ISIQENDU I**

#### **Ukuhlahlutywa kwesakhono kwiinoveli ezichongelwe uphando: uhlalutyo lwediskhosí**

##### **5.1 Intshayelelo**

Phakathi kwezagweba agalela ngazo, neentshuntshe agibisela ngazo umbhali kwezi noveli; ezidandalazisa isakhono sakhe esisencochoyini yentaba kubhalo lokubalisa; kukusebenzisa izixhobo eziziindidi ezahlukileyo zokuchaza, ukwakha imifanekiso–ngqondweni ecace cace. Ababhali bathetha nabafundi beencwadi ngeendlela ezingathanga ngqo. Xa umbhali enika ingcaciso, ngochongo lwakhe lwezibizo, izenzi, izihlomelo nezichazi, uthetha nomfundi, umxelela amakacinge ngako malunga nabalinganiswa kunye neziganeko ezithile.

Iinkcazelو neengcaciso, nezafobe ezizixwayileyo, kunye nezinye izagwelo ezise–tyenziswa ngumbhali zidlulisa ulwazi oluthile kumfundi. Xa agxininisa oku uLotman (1977) ecatshulwa nguBerger (1997: 44) uphawula athi:

*...nothing that happens in a text is irrelevant or accidental.*

Ubunyani bala mazwi bobokuba igama naso nasiphi isixhobo esisetenzisiweyo ngumbhali asihombisanga. Oko kungqinelana noko kuxukushwe kwiingxoxo zeuhluko ezingaphambili. Apho, kugxininiswe ekuchaphazelekeni kwentsingiselo yegama bubukho bamanye amagama nezinye izixhobo zoncwadi. Iinkcazelو zisazisa ubunjani nezimo zabalinganiswa, ubunjani bendawo, obesehlo nentshukumo, zivuselele iimvakalelo nemizwa kubafundi bencwadi.

Olu chongo magama ke umbhali alwenzileyo, izixhobo azisebenzisileyo nendlela aluzisa ngayo ulwazi, ngokunxulumene nezivakalisi, ludiza isakhono sakhe. Sele

ikhankanyiwe into yokuba umbhali uphokele kwisakhono sokuyichaza icace cace into kunjalo nje esebeenzisa izixhobo zoncwadi ezahlukileyo. IsiThako Sohlahlubo–buNzululwazi–sakhono, olu phando oluxhathise ngaso, sizakuzela ukuphendlwa kwetekisi; ihlahlutywe ukuze kuqondakale ukungabinye kweentsingiselo eziqulethwe ngamagama nezinye izixhobo zoncwadi.

Kwezi noveli zontathu, ukuchaza ngokwakha imifanekiso–ntelekelelo yantlobo zonke kukona kugunyayo. Umbhali ukwenza oku ngeendlela–ndlela ezidiza ulwazi olunzulu lolwimi nenkcubeko. Oku kwenza ukuba kucace gcaa oko akuchazayo kanti ke, njengoko sisitsho isiThako Sohlahlubo–buNzululwazi–sakhono, kudandalaza noko kudizwa yitekisi ngokwayo, ngaphandle kombhali.

Imifanekiso–ntelekelelo incedisa ukuba umfundi alibone ibali kwelinye inqanaba kwaye abe nokuzibandakanaya ngokupheleleyo nalo. Xa kuthethwa ngomfanekiso–ntelekelelo kubhekiswa kwimizwa yokubona, yokuva, yezikhumba, yeempumlo neyencasa. Umbhali otshatsheleyo, obhalela ukabalisa umele ukuba ayixakekise yomihlanu imizwa yomfundi nokuba ke kuya kubakho ethile eyeyona iphokelayo kuyo.

Ziliqela izigaba zentetho ezisetyenzisa njengesigama sokuchaza; nanjengoko ziliqela izixhobo zokuchaza ngeenjongo zokudala umfanekiso–ngqondweni xa kubhekiswa kubhalo ngenjongo yokubalisa. Akunakubalisa ungachazi. Kusekuchazeni apho okubalisayo kucaca cace kulowo ubaliselwayo.

Kwesi sahluko kuza kuqwalaselwa kwindlela umbhali asebenzise ngayo umfanekiso–ngqondweni njengesixhobo sokubalisa, kugxilwe kwizixhobo azisebenzisileyo ukuphumeza oko. Okona kuphambili kukuhlahluba ezo zixhobo kubhentsiswe iiintsingiselo ezizixwayileyo, ezo ajolise kuzo kanti nezibhodlwya yitekisi ngokwayo ingathunywanga mbhali. Eyona nto iphambili, kuza kuqwalaselwa uthotho lweentsingiselo kwisigama nokuzalana okanye ukuchasana

kwazo okunokude ngaxa limbi kudize ubuvumephika betekisi. Oku kwakwenziwa kuxhathiswe ngengcingane yesiThako Sohlahlubo–buNzululwazi-sakhono esibethelela ukuba intsingiselo yeempawu, nokuba ngamagama nokuba yimiqondiso nezandi, iguquguquka ngokwemixholo ezisetyenizwe kuyo. Ingasithelanga into yokuba akukho mxholo unokuvungca ukuphuphuma kweentsingiselo ngaphaya kwavo. Xa angqina oku uBalkin (1995–1996: 2), uphawula athi:

*Deconstruction does no show that all texts are meaningless, but rather that they are overflowing with multiple and often conflicting meanings.*

Oku kuthethwa ngulo kaBalkin kuyadula kwezi noveli zontathu zichongelwe uphando. Apho kusetyenziswe khona amagama axwaye iintsingiselo ezidala ukuqa-qamba kwemifanekiso–ngqondweni. Kuthi kwezo ntsingiselo zawo, kuvele nezingezinye. Xa kuxoxwa kuhlahlutywa isakhono sombhali kuza kugxilwa kusetyenziso lwemifanekiso–ngqondweni nemifanekiso–ntelekelelo, edalwa ngamagama achongiwego. Kubhekiselelwe kwizandi (ingxolo) nefuthe lazo, isigama sokuchaza, nezixhobo zonxulumano.

## 5.2 **Ukuhlahlutywa kwezandi, iintsingiselo nefuthe lazo njengezixhobo zokwakha imifanekiso–ngqondweni**

Kwezi noveli zichongelwe uphando, xa zizontathu, phakathi kweendlela zokuchaza, kusetyenziswe amagama ukwakha imifanekiso–ngqondweni. Kwizixhobo eziliqela ezisetyenziselwe ukuchaza ngokudala imifanekiso–ngqondweni, isandi sesinye seziphokeleyo. Ingxolo yantlobo zonke isetyenzisiwe. Eyenziwa ngabantu kunye naleyo yenziwa zizilwanyana nezinye izinto zasentalweni. Phakathi kwentshukumo yabalinganiswa, izehlo kukho ingxolo, izandi nengcwakaha. Konke oku kudalwe ngamagama nesigama. Isandi kwezi noveli zichongiwego, sikhankanya wa kaninzi singqonge abalinganiswa nokudandalazisa ubume bendawo ngelo xesha lithile, ngendlela evuselela imizwa yokuva neemvakalelo ezithile.

Okona kuphambili nekuyinjongo yoluphando ncakasana kukuvumbulula imifanekiso–ngqondweni edalekayo neentsingiselo zayo, kwanefuthe lazo kubaliso. UKamuf (1991: 34), ukugxininisa ukungabinye kwentsingiselo yophawu nokuba ligama na ugalela enjenje:

*...And a sign must be unity of heterogeneity, since the signified (sense or thing, noeme or reality) is not in itself a signifier, a trace: in any case it is not constituted in its sense by its relationship with a possible trace.*

Ubunyani boku kuqulethwe ngulo mcaphulo bobu bokuba eneneni igama njengophawu olubhaliweyo, linabile ngokweentsingiselo eliziliqulathileyo. Oku kungenxa yokuba intsingiselo, nokuba yingcingane eliyizisayo ayinye. Ukutsho oko limele izinto ezahlukileyo elifana nazo, kungoko kuthethwa ngemidlungu, xa kubhekiswa kumagama neentsingiselo okanye iingcamango azimeleyo. Izandi ngokwale ngxoxo ziza kwahlulwa zibe ziindidi ezimbini ezizezi; izandi ezenziwa ngabantu kunye nezandi ezenziwa zizinto ezingengobantu. Kwakhona, ziza kuhlelwa ngokwezigaba – ntetho ezisetyenzisiweyo njengezixhobo zesandi.

### **5.2.1 Izandi ezenziwa ngabantu neentsingiselo zazo njengemifanekiso – ngqondweni**

Umfanekiso–ntelekelelo okanye umfanekiso–ngqondweni kukumelwa kwezinto ezizezasendalweni, eziphathetkayo nezibonwayo, zibe zingaphandle emntwini, engqondweni yomntu. Kunokuthiwa yindlela okanye ngamava azalwa kukwazi nokuba ubani wayekhe weva okanye wabona, waphatha, warhogola okanye wangcamla izinto ezithile. Kanti ke isenokuzalwa ngamava okwazi izenzeko, izehlo okanye iziganeko ezithile. Intsingiselo yesandi iyahluka ngokuxhomekeke kumxholo. Kunjalo nje nendlela yokutolikwa kwazo iyahluka. Amaxesha amaninzi zitolikwa izandi ngokwamava enkcubeko kanti nangamava asendalweni. Nokuba zeziphi izandi ezivakalayo, kumele zidandalazise oku; umxholo, ubunjani bemeko, okwenzekayo, uvakalelo, kungenjalo okuza kwenzeka.

Umbhali ke, ulawula zonke iimpawu nezixhobo zesandi ngokuzitshintsha – tshintsha zilungele iimeko, izehlo neentshukumo ebalini, nonxibelewano lwazo namaxesha kunye nesantya sebali. Kwezi noveli zintathu zichongelwe olu phando, njengoko sele kutshiwo, imifanekiso – ntelekelelo yesandi ityaliwe, njengesakhono sokubalisa. Kunjalo, izisa iintsingiselo ngeentsingiselo eziphuhlisa oko kujoliswe kuko, kanti nokunye itekisi ekwakuqulathile.

### **5.2.2 Izifanekisozwi njengesixhobo zesandi**

Phakathi kwezigaba–ntetho ezisetyenziswe njengezixhobo zesandi ukuzisa umfanekiso–ntelekelelo wendlebe, kukho izifanekisozwi. Zona zisetyenziswe zaziindidi ngeendidi ukudala iintsingiselo ngeentsingiselo. Kukho ezo zilungu linye, kubekho ezitsalwayo kanti neziphinda–phindwayo ukubonisa ukuzinga kwesenco.

### **5.2.3 Izifanekisozwi ezilungu linye, nezimalungu mabini ezisetyenziselwe ukuchaza isandi**

Kwezi noveli kusetyenziswe ubuchule bokuchaaza intshukumo nokuzoba umfanekiso wayo ngesandi. Isandi sikunika umfanekiso–ngqondweni wendlebe kanti kugqithele kweminye, wemeko nendlela enokuba yenzeke ngayo into, kanti nendawo. Kwesi sivakalisi: ... *bhudlu phantsi, menqu iilokhwe nantso loo ndishindishi ishiyeka isisiduli sesiganga* (Ukhozi Olumaphiko: 21); isifanekisozwi esizisa isandi u ‘bhudlu’, unika intsingiselo yokuwa komntu engacingelanga, engaxhathisanga. Kwaye kwesi sandi kudula nokuba lo uwayo unesiqu esikhulu.

Okunye okuvayo yindlela umzimba oya ngayo phantsi, uwa ngomphambili, laa ngxolo yejomzimba nesisu. Lilonke, esi sifanekisozwi sikunika umfanekiso–ntelekelelo wendlebe, wona okhweba oweliso. Kwakho intsingiselo yesandi esivila kuso sombelelwa luhindaphindo lwamaqabane u - nd, no - sh, adala isandi sentshukumo yomzimba omkhulu. Oku kungqinela okugxininiwa sisiThako Sohlahlubo–buNzululwazi–sakhono esiphakamisa ingcingane yomahluko–dediso–

ntsingiselo. Ngokuba ukuphelela nokuba kokungathanga gqibe kwentsingiselo yesiya sifanekisozwi, kuxa ubani egqithe wafunda isivakalisi sisonke. Athi uCuller (1981: 41) xa acacisa oku agadle enjenje:

*... Derrida captures with the term difference, which is both difference and differing, designating a passing difference always already in place as the ground of signification and act of differing which produces the differences it presupposes.*

Le ngcingane yokudandalaza kwentsingiselo ngenxa yomahluko okhoyo Kwiintsingiselo zamagama, ngokukaDerrida, imana ukudediswa njengoko iye ijikajika intsingiselo ngenxa yokumana kusongezeleka amagama. Oku kuyadula kule ngxoxo kuba intsingiselo yesandi eziswa sisisfanekisozwi okanye nasiphi isixhobo sesandi ixhomeme nakumagama esihamba nawo. Intsingiselo ka ‘bhudlu’ icaciswe ngentla iyahluka kweka ‘bhodlo’, ekwesi sivakalisi; *Bhodlo, saya kukhahleleka phantsi indim ngaphezulu* (Ukhozi Olumaphiko: p. 161). Nakuba izandi ezidalwa zezi zifanekisozwi zinge ziyaufana, inyani kukuba ziyelelene. U ‘bhodlo’ sisandi sokubetheka komzimba womntu phantsi kodwa isandi esi sizisa intsingiselo yokubetheka komzimba owomeleleyo, ubetheka ngomqolo. Sahluke isandi sokubetheka ngomqolo kwesokubetheka ngesisu. Isifanekisozwi u ‘bhudlu’ kuwa umzimba wentombazana embudlumbudlu yesikolo, kanti kwesi sivakalisi kuwa indoda ngomqolo.

Kwisivakalisi; *Kwavakala gqum isithonga sompu ...* (Ukhozi Olumaphiko: p. 162). Isandi esiziswa sesi sifanekisozwi, sixwaye intsingiselo yompu odubula kungacingelekanga kwabo bakufutshane. Kanti sikwanika intsingiselo yompu ongqutywayo, ngaphezu kodubulayo. Ngakumbi kuba akukho nkcazelو ethi kuyadutyulwa, ngoko ke kunokuthiwa ukunqanda umlo, kudutyulwe phezulu okanye kungqutyekiswe umpu. Xa kuzotywa isandi sokuhlangana kwembokotho ne-ntlafuno kusetyenziswa isifanekisozwi u ‘nxithi’. *Satsho isithonga nokungena kwembokotho nxithi entlafunweni kuLumkile* (Umlimandlela: p. 172). Uba nomfanekiso- ngqondweni wembokotho egityiselwe ngamandlakazi amakhulu, kuvakale isandi

somonzakalo owenzeka ngaphakathi ebusweni kogityi- selwayo. Esi sandi sichaza namandla walowo ugibiselayo. Isandi sikuxelela umonakalo owenziwe yimbokotho kwezo ntlafuno zikaLumkile.

#### 5.2.4 Izifanekisozwi eziphinda-phindwayo nezitsalwayo ukucacisa ukuzinga kwesenco

Ekudaleni isandi ngamagama, kusetyenziswe izifanekisozwi zaphinda-phindwa, ukubonisa ukuzinga kwesenco. Kwezi zivakalisi zicatshulwe njengemizekelo izifanekisozwi ezisetyenziselwe ukudala isandi seenyawo ezihambayo zahlukile, ukudala intsingiselo eyahlukileyo. Kule mizekelo; ...*ndeva kusithi shixi shixi ngasemnyango, kwabakho umntu othinta isikhohlela, zathi nkqo kwangoko iindlebe zam* (p. 10). *Cwayi, cwayi, qolokotho ndangena emasangweni...* (p. 101). *Kwakuthe cwaka ... Ndibuye ndavula ifestile ngokuthe cwaka. Chwe – chwe – chwe... Epasejini kwakuthe cwaka* (p. 138). *Ndingakhange ndiphinde ndicinge enye into, thwayi, thwayi, thwayi .... Ndehla ipaseji cwayi, cwayi, cwayi, gxididi phantsi bandamkela ngoko nangoko ubusuku...* (p. 139) (Ukhozi Olumaphiko). ...*weva ngathi kukho ucwashu cwashu apha endlwini, aphinde athathise... Uzixelete ukuba into engcono kukudla iipilisi zokulala, ginyi ginyi waya kuthi qululu emandalalweni* (Umlimandlela: p. 79).

Ezi zandi, ukwahluka kwazo kubonisa imo olukuyo unyawo xa lunyathela kanti nohlobo lomgangatho olunyathela kuwo. Kanti nokuba unyawo olo lunxibe luhlobo luni lwesihlangu. U ‘shixi shixi’ yingxolo eyenziwa ziinyawo ezinyathela zonke zingaphakanyiswa kuyaphi emgangathweni. Amaxesha amaninzi umntu oshixizayo xa ehamba usenokuba bubudala. Ngokwale meko lipolisa elimnyama liya esiseleni sikaMfazwe. Mhlawumbi esi sifanekisozwi sibonisa ukuhamba ngendlela yokuba ungenzi ngxolo ukuze ungeviwa. Kungenjalo kusenokucacisa ukuba ngenxa yokuba uMfazwe enzule ezingcingeni, le ngxolo uyive sele ifika emnyango, xa iinyawo zigqibezela ukuhamba zisima. Le ingcaciso ingathathwa njengekujoliswe kuyo kuba ichazwe ukuba ingqondo kaMfazwe ibisaxakeke kukucinga ngexa esiva esi sandi.

Kungenjalo, ziliqela iintsingiselo ezidandalazisa sisifanekisozwi u ‘shixi shixi’. Oku ke kuxhasa oko

Izifanekisozwi u ‘cwayi, cwayi, cwayi’ no ‘chwe – chwe – chwe’ babonisa ukunyathela ngeenzwane ukuze kungadaleki ngxolo ingako. Umahluko sisithuba sokubeka unyawo kubuye kususwe olunye lubekwe. U ‘cwayi, cwayi, cwayi’, ubonisa ukuchwechwisisa, kukho isithuba esivisayo ukubeka unyawo kuphinde kususwe olunye ngobunono bekti, lubuye lubekwe. Kanti uchwe–chwe–chwe, nakuba inyawo zibekwa kancinane ngobunono kodwa ziyakhawuleza. Izifanekisozwi ezikhapha ezi u ‘qolokotho’ no ‘gxididi’, zincedisa ekucaciseni intsingiselo ka ‘cwayi, cwayi, cwayi’, no ‘chwe – chwe – chwe’, kuba zingumahluko, zizisa isandi esingxolayo. Ngulo mahluko owenza kucace isandi esithe cwaka esivakala kancinci sezifanekisozwi ezimele izandi ezilusebezo. Oku kudandalazi oko kugxininiwa sisisthako Sohlahlubo-buNzululwazi-sakhono ukuba intsingiselo yegama iqaqanjiwa yeyleo lahlukileyo okanye lisisichasi salo.

Kumzekelo wokuphinda-phindwa kwesifanekisozwi ukucacisa ukuzinga kwesenzo, kuyenzeka ukuba zalekwe esinye phezu kwesinye, neso singumalekwa siphinda-phindiwe. *Uya kuncwina omnye akhuphe ingalo kuvakale isithonga...thwishi, thwishi, thwishi. ...Into esuke yayenza kukuncwakuza ncwaku, ncwaku ...* (Ukhozi Olumaphiko: p. 43). Ezi zifanekisozwi, esokuqala esiphinda-phindiweyo sivakalalisa isandi seenzipho kwisikhumba sokrwempayo. Kuninzi okuvela apha kwa ngemeko yesikhumba esi. Sisikhumba esomileyo. Oku koma kudiza imo–ntlalo yentlupheko. Umntu owondlekileyo ucaca ngesikhumba esisempilweni esinokufuma. Esi sandi sidandalazisa oko kuvela kaninzi encwadini ngemeko yentlalo yabamnyama, intlupheko. Esinye, u ‘ncwaku, ncwaku, ncwaku’ sisandi esinika umfanekiso–ntelekelelo wokuhlfuna kodwa umlomo ungenanto. Intsingiselo yaso kukudulisa imo umntu akuyo yokuba kobunzulu ubuthongo, kangangokuba intshukumo yomzimba akakwazi kuyilawula. Isenokuba yindlela yokudandalazisa ukuba inkwenkwe le ileleyo iphupha isitya.

*That language can perform varied functions or communicative roles is a commonplace of linguistic thought. The popular assumption that language simply serves to communicate ‘thoughts’ or ‘ideas’ is too simplistic... To this general appreciation of functional variety in language, the pluralist adds the idea that language is intrinsically multifunctional, so that even the simplest utterance conveys more than one kind of meaning.*

Okunye ukuphinda-phindwa kwesifanekisozwi kubonakala ku ‘thuzu thuzu’. ... *uNoziqhamo uthethuzu thuzu kancinci esothuka oku kuthetha kukaBantu angazange akuva ngaphamabili* (p. 53). *Wabuza uNoziqhamo emva kokuthi thuzu thuzu* (p. 105). ‘*Hayi mfondini kusebusuku ...asixesha lakutyelela mntu eli*’, *wee thuzu thuzu akugqiba uMngombeni oku komntu onenye into ayicingayo* (p. 58) (Vuleka Mhlaba). Oku kwenzeka kwezi zivakalisi kuggina oko kuthethwa sisiThako Sohlahlubo–buNzululwazi–sakhono, xa acacisa ngengeingane yesakhono sokuphinda-phindeka kwamagama kwimixholo ngemixholo eyahlukileyo, inike iintsingiselo ezahlukileyo. Xa ujunge esi sifanekisozwi siphinda-phindiweyo inga ingafana intsingiselo, kanti akunjalo. Isandi esivezekayo sesentsini engeyontsini, ukunga uyahleka ungahleki. Kuxhaphake ukuba ube umlomo uvaliwe okanye uvulwe nyi nje kancinci.

Kumzekelo wesivakalisi ekuqalwe ngaso uNoziqhamo okwakunga uyahleka kubonisa ukothuka okunokumangalisa koko akuvayo. Kwesesibini, kuveza ukungavumelani noko kuthethwa nguBantu. Kwesesithathu, kuveza impoxo. Nakuba ngokubhalwa sisinye isifanekisozwi esi kodwa ngokokuvakala endlebeni, ngokuxhomekeke kumxholo, ukho umahluko.

Ukucacisa isandi, izifanekisozwi ngaphezu kokuphinda-phindwa nje, zibayi-ndibenisela kwisivakalisi esinye. *Bathe bakumbona abantu kwathi hum hum ndii – i endlwini iphela* (Umlimandlela: p. 37). Apha ngaphezu kokuba kuphinda-phindwe isifanekisozwi kubuye kwalekwa esitsalwayo ukupuhhlisa izandi ezahlukileyo ezenzeke ngokulandelelana nokuye ingxolo inyukelana ikhula.

U ‘hum hum’ kuxa abantu beqala ukundumzelela ezantsi. U ‘ndii – i’ kuxa loo ndum ndum wabo uye unwenwa ugqiba indlu, abantu besiya benyukelana bephumelisa ukuthetha. Esi sandi sibonisa iimvakalelo zabantu, kanti nokukhulisa uloyiko kuBantu nakumfundi wencwadi. Iintsingiselo eziqulethwe sesi sandi ngokwasencwadini, ngumsindo kanti ubani angathi kukothuka, abantu bothuka ukubona uBantu ecaweni abamthatha njengomoni obuleleyo, bambi bengamazi nokuba uphumile etrongweni.

Kanti isifanekisozwi siyatsalwa ukubonisa ukuzinga kwesenzo. *Umbhodamo udaleke nje ukuba sitsko isikhalo kwathi nkxwee endlwini* (Umlimandlela: p. 39). Esi sifanekisozwi sixwaye isandi esintsingiselo zimbini nangaphezulu. Ukuvakalisa ingxolo yamazwi amaninzi etsholo phezulu kakhulu. Kanti nezikhalo zingaba zikhona, umxube wengxolo enamazwi angxolela phezulu kakhulu, kunye nezikhalo, etsho ixesha elide.

Ukuveza izandi ezahlukileyo ezenzeke ngokulandelelana, zisenziwa ngumntu omnye, zineentsingiselo ezahlukileyo oko kwenziwa ngolu hlobo; ...*wamkela umxobo weglasi wamarhewu esilungu, ewuphulula ngathi lusana phambi kokuba athi rhabu aphinde awuthi ntimfa phambi kwakhe, gqokro – oo, akugqiba* (Umlimandlela: p. 18). U ‘rhabu’ sisandi esivakalisa ukubizela into engamanzi enegwebu, umlomo uvulelwe ukuthatha ithamo elikhulu. U ‘gqokro – oo’, sisandi sokubhodlw komoya ophuma kwisisu esizeleyo.

Intsingiselo equlethwe zezi zifanekisozwi nomfanekiso eziwuzisayo kukusela kukaJolela ngobugruxu utsywala, nokubhodla ngesiqzezu nogezo kwasebunxileni. Kunokuthiwa sisandi esixwaye ubunxila nokuthanda utsywala kanti nokungabi nambeko nakuchubeka. Indlela abhodla ngayo ibonisa ukungakhathaleli bantu nokusweleka kweentloni. Isandi sikuchazela okuninzi ngendawo akuyo uJolela, umntu anguye, inxila elingaxabisanga bantu.

### **5.2.5 Izifanekisozwi ezisetyenziswe nezinye izigaba– ntetho ukupuhhlisa isandi nezenzi zesandi**

Ukupuhhlisa izandi nemifanekiso – ngqondweni eziyizisayo, kusetyenziswa uchongo magama; okuxhentsa esombela kunye nalawo azizifanekiso zwi; ukuze kupuhhliseke isandi eso, kuzo kuvela okuzotywayo ngaso. La magama eza ekwimo ngeemo, izibayiyo, izikhankanyi, izenzi zesandi nezentshukumo. Oku kukodwa kudulisa isakhono esiphokeleyo ekubhaleni nasekubaliseni, nobunzulu bolwazi bolwimi. Kunjalo, ukuqaqanjisa kwesandi kusetyenziswa amagama, njengoko sekubonakele, kuchaphazela iintsingiselo ekujoliswe kuzo, nezivelayo. Kunjalo, ubunyani bokuthethwa nguHarris (1996: 27), abunakusengelwa phantsi xa abhekisa kumba wokungazinzi kwentsingiselo yegama, egalela esithi:

*...the meaning of the word is impossible to determine since it must be pursued from word to word in an infinite regression.*

Eneneni la mazwi ashicilela oko kuqaqanjisa kakhulu sisithako olu phando esingqiyame ngaso, sokunganyanisi kwengcinga yokuba intsingiselo yegama izinzile. Oku kucaca nakulo mzekelo kuthethwa ngawo. Isifakekisozwi u ‘mpaku’, intsingiselo yaso nemvakalo yaso icaca ngakumbi njengokuba sihamba nesihlomelo esibonisa isixhobo esisetyenzisiweyo u ‘ngombokro’ oxela isandi senqindi emqolo. Sona esahlula isandi sesandla ebusweni u ‘mpaku’. Zidibene zinika umfanekiso ntelekelelo – wendlebe wokubethwa ngandlela zonke, ndaweni zonke. *Ndeva ngombokro wenqindi emqolo, mpaku ngempama ebusweni... Yaba bubudididi nobungxashingxashi amanqindi ephambana phezu kwentloko yam* (Ukhozi Olumaphiko: p. 36). Isihlomela esidiza isixhobo esisetyenzisiweyo nesibayiyo ‘bubudididi’ nesibizo, ‘ubu- ngxashingxashi’, amagama ancedisa ukucacisa nokwakha isandi, esinika umfanekiso–ngqondweni wengxolo yokugilana kwabantu; ingxolo yeenyawo, ukuchaza ingxaki uMfazwe akuyo eholweni.

Isenzi ‘ukugramma’ sidiza ingxolo, exwaye uburhalarhume, oko kucaciswa sisandi samakhuhlangubo esinelizwi u-gr. Sibonisa ukunkaniza kwabamnyama kwidyokhwe

yobukhoboka, ukuzama ukuzilwela. Oku kwenza kucace kuvakale ingxolo evezwa sisifanekisozwi u ‘gcimfi’, osandi sakhe silingana nesiziswa ligama ‘ukugramma’. *Ewe, yayikho yona imininzi elokishini imibuthwana eyayimana ukugramma; ...isaphakamisa intloko gcimfi ityunyuzwe ngembokotho yomthetho...* (Ukhozi Olumaphiko: p. 107). Isandi esiziswa ligama u ‘gcimfi’ sidiza ubungakanani bamandla acinezela ukuzabalaza kwabantu bezabalazela inkululeko. Amandla aziintlobo kuquka nokubulala. Sisandi sokucumka kwentloko yomntu, kule meko sesokuvalwa kwabo imilomo ngokubulawa. Kanti kwelinje icala igama ‘ukugramma’ linokubonisa ubundlobongela, nokuhlasela kuqala. Kuloo meko isenzo eseza nesandi u ‘gcimfi’ sikhangeleke isesokuzikhusela.

Ekudalweni kwesandi kukwasetyenziswe izenzi zesandi njengakule mizekelo *Waxuxuzela wonke uMzantsi Afrika, laqhuqhumba elaseAfrika, lanxakama lonke elimiweyo* (Ukhozi Olumaphiko: p. 54). *Waxokozela umzi ngathi ungenelwe lishwangusha, kanti hayi kukuvuya kwamadoda* (Umlimandlela: p. 92). Kwezi zenzi kusetyenziswe uphinda-phindo lwezandi eziziziqhakncu u-x esasecaleni kolwimi omana ukuba ngu-nx osisinkantazi-iqhakancu sasecaleni, no-q, osesomphambili-nkalakahlaa, ukudala umfanekiso-ntelekelelo wesandi sengxolo nengxokozelo yabantu abaninzi enoqhankqalazo. Ukuxuxuzela yingxolo eyenziwa sisisu xa singayamkeli into engene kuso, ukuqhuqhumba kuxa into ebunkcenkce isiva ubushushu obugqithileyo.

Ngokwasencwadini abantu abamkeli ukufa kukaKK, ukuxuxuzela kukukhalaza, ukuqhuqhumba ngumsindo. Intsingiselo isuka kule kunokuthiwa yeyentsusa xa kuthethwa isiwe kweyonxulumaniso. Unga uyakuva ukuvungama nokuthukisa kwabantu, beqhutywa yintlunu nomsindo. Isenzi u ‘waxokozela’, naso sisensi sesandi esinika umfanekiso-ngqondweni wesandi esenziwa ngabantu abaninzi bethetha ngaxeshanye. Ngokwasencwadini yimivuyo. Ubani unomfanekiso wengxolo eyenziwa ngabantu ebebethule bebambe umzimba benexhala.

Xa kudalwa isandi nengxolo eyenziwa ngabantu bebaleka buxhentsa belandela isandi sengoma kusetyenziswa izenzi zesandi ezineqabane u–qh, osisiqhakancu somphambili–nkalakahla esihahaziwego, kwizivakalisi ezishiyana ngobude ukucacisa ukuye kukhawuleza kwesandi. *Bangenelela abantu baqhuqha. Nam ndaqhuqha. Kwaqhuqhw*a (Ukhozi Olumaphiko: p. 61). Isandi esenziwa ziinyawo zabantu abaliqela, ezibetha kunye, ngamandla abulingana. Isandi sizisa intsingiselo yobunye, ukwenza into kunye ngantliziyonye. Kungomngcwabo kaMachule, isimo asisihle phakathi kwamapolisa nabantu. Abantu banye bunye buza kuchithachithwa ngamapolisa. Isandi njengoko sibona kule ngxoxo, sisixhobo sokuchaza kodwa kunjalo kubalulekile ukuba azinze ezingqondweni amazwi kaHarris (1996: 41), xa axoxa athi:

*That there are infinite possibilities for describing an object is not to be taken as the result of some mystical property that makes objects forever unknowable. What we notice, what we call attention to, depends on our purposes...all depends on the context which I am speaking.*

Kungenxa yokunyanisa koku kuthethwa ngulo wakwaHarris okubangela ukuba xa kucacisa intsingiselo eziswa zizixhobo zesandi, kube kukudandalaza intsingiselo engenye. Umbhali yena ujolisa kwicala elithile, eqaqambisa okuthile kanti ngokwetekisi kuvela nokuthile. Kulo mzekelo ulandelayo, isandi u–g wamakhuhlangubo, u–hl osisisfutho secala longqameko, no–k wamakhuhlangubo, zisetyenzisiwe ukudala isandi. *Ndisabukele le intliziyo ingongoza ifuna ukuphuma ngomlomo...* (p. 100). ...*yahlokoma intsini yaya kuvakala kwisiwana esingaphesheya komlambo ...* (p. 127) (Ukhozi Olumaphiko). ...*lagixa ixhego laya kuhlala phantsi* (Umlimandlela: p. 90). Isandi u – ng, sidala isandi esivakala sibetha ngaphakathi, njengoko isesentliziyo, ediza ixhala. Isenzi ‘yahlokoma’ silinganisa ingxolo yamawa, etsho emva kwengxolo eyenziwa ngabantu. Uba ngathi uyawava elinganisa mva.

Oku kudiza ubuphezulu bengxolo eyenziwe ngamapolisa ukuhleka kwawo, ehleka onke. Isenzi ‘lagixa’ linika umfanekiso ntelekelelo–wendlebe unge uyakuva ukulila

umlomo uvaliwe, okukhatshwa lungqukruleko. Kanti isandi u –hl, esiphinda-phindwe kwesi sifanekisozwi, *Ayakuphuma ngomnyango ... amapolisa eshiya uhlwahlw* *lwentsini* (Vuleka Mhlaba: p. 19), kuzisa isandi sentsini elinganiswa luphahla kwindlu enkulu kakhulu. Kanti kunokuthiwa yintsini ehlekwa izinqam ngabantu abaninzi ephoxayo.

Ukuphuhlisa imifanekiso–ntelekelelo yendlebe kusetyenziswe amagama okuzoba isandi. Kuwo kuquka izifanekisozwi, izenzi zesandi nezibizo ezithile kanti nezinye izigaba–ntetho. Okubalulekileyo yindlela ephuhliseke ngayo imifanekiso–ntelekelelo neentsingiselo ezixwayileyo. Ngaphezulu, indlela izandi ezenziwa ngabantu ezivezwé ngayo kwezi noveli ibonisa umqaphela owodwa.

Okona kuphambili yindlela intsingiselo engenakuqinisekiseka ngayo de igama elo libelekiswe isandi libe liphakathi kwamanye amagama. Kunjalo, intsingiselo ayivumi ukugqibeleta ngokuthe gqibe. Ingcingane yomahluko–dediso–ntsingiselo, nemidlungu kanti neyokukukwazi kwegama ukuphindaphindeka ukusetyenziswa kwimixholo eyahlukileyo iye yadula. Kuyancomeka ukuchongwa kwamagama anezakhi ezinesandi esichanana noko kujoliswe kuko, ingenakushiywa noko eyokuphokoka kwentsingiselo, ifike nalapho kungajoliswanga khona.

### **5.3 Izandi ezenziwa yindalo nezinto zasentlalweni neentsingiselo zazo njengemifanekiso–ngqondweni**

Ekusetyenzisweni kwesandi njengesixhobo sokucacisa, ukuchaza nokubalisa, sele ibekwe elubala ukuba izifanekisozwi zitshotsha entla ekwakheni izandi zantlobo zonke. Izandi ezenziwa ngabantu, kanti nezandi ezizotywe ngamagama, ukudala nokuvelisa izandi ezenziwa zizinto zasentalweni kunye nezasentlalweni ngokubanzi. Ekwakheni izandi, kusetyenziswe ngaphandle kwezifanekisozwi ezi, nezinye izigaba ntetho. Oku kutsho kutshotshelane noko kuthethwa nguSimpson (1993: 4) xa athimla enjenje:

*The rigour which the use of linguistics brings to textual analysis has another pay – off. Literary texts offer an exciting testing ground for linguistic theories and constructs, often forming a path to clearer formalization of linguistic knowledge.*

Oku kubhentsiswa kulo mcaphulo akumangazi. Uncwadi lulijelo lonxibelewano nogqithiso zimvo zombhali kubabhalelw. Kanti ke itekisi yona buqu ide igqithele ngaphaya ngokugqithisa namiyalezo yimbi; ngenxa yokuphokoka nokuphuphuma kweentsingiselo zayo ezizalwa ze zamagama. Isixhobo esiqinileyo sokuvakalisa ezi zimvo, lulwimi. Ukulambatha kolwazi lolwimi kumbhali, bekuyadula ngokuba izixhobo zoncwadi ezifana nale mifanekiso–ntelekelelo kuphendlwa yona kule ngxoxo, zinqongophele, kubekho ukusilela kwimiyalezo egqithiswayo neengcamango ezivakaliswayo. Kukangako ukabaluleka kolwimi kubhalo loncwadi.

### **5.3.1 Izandi ezakhiwe ngezifanekisozwi ezibeleke ezinye izifanekisozwi**

Ukwalekana kwezifanekisozwi kubonakele kwingxoxo ephantsi kwesihloko sezandi ezenziwa ngabantu. Kwaye ifuthe loko licaca ingakumbi xa kubhekiswa kumba wentsingiselo. Kwezi zandi zenziwa ziyindalo nezinto zasentlalweni ezingengobantu, lo mxube wezifanekisozwi kwisivakalisi esinye okanye kumhlathi omnye wenziwe. Xa uMfazwe achaza ukothulwa kwakhe evenini efakwa esiseleni uthi; ...*sangena xwathu apha enyongeni isihlangu, wanyela umlenze.... Ingasuswanga ingxowa entloko lwavalwa ucango mbakra* (Ukhozi Olumaphiko: p. 12). Isifanekiszwi u ‘xwathu’ sizoba isandi sokuhlangana ngokungekho mbekweni kwesihlangu nenyonga. Kucaca ukuba okhabayo ukhaba ngomphezulu wonyawo. Kulandele isandi u ‘mbakra’ esishiya umfanekiso–ngqondweni wocango oluvalwa ngokungakhathali. Kanti esi sandi socango sixhalabisa umfundu wencwadi noMfazwe lowo, sishiya kunge kuvalwa ummo ukuba engenakuphinda akhutshwe uMfazwe. Esiya sithonga senzeka ngexesha ingqondo kaMfazwe neyomfundu zingekayizinzisi into yokubanjwa kukaMfazwe. Sakutsho ziyacima izibane zethemba. Injongo yokusetyenziswa kunye kwezi zifanekisozwi isenokuba kukubonisa ukwenzeka ngokukhawuleza kwezenzeko

ezi. Kubalulekile ukuba xa kuxukushwa umba weentsingiselo ezivelayo, zidandalaziswa zezi zifanekisozwi kanti nezinye izigaba–ntetho ekwakheni izandi, kungcanyulwe kumazwi kaLeitch (1983: 12) xa axoxa ngomba wokuzalana phakathi kwegama okanye uphawu kunye nentsingiselo. Mve xa athi:

*...for any single signifier to operate,...it must be enmeshed in a language system. The network is the very condition of language. Accordingly, the relationship of signifier to signified is conditionally mediated for us through the whole body of signs in a language.*

Kaloku, Ukubonisa izenzeko ezenzeka phantse ngaxesha esinye sikhokelela kwesinye, izandi sezenzeko zilandelaleniswa, kusetyenziswa izifanekiso zwi eziyeleleneyo ezidala isandi eziyeleleneyo. *Kungeni bhodlo uphahla, didli udonga, kwenyuka umsi omnyama ...* (p. 42). *Yona isuke umtsi guvu ngomva wompu esifubeni kum...Ngqu, gobho, kwakhona esifubeni, ndaya kulala ngophoth...* (p. 159) (Ukhozi Olumaphiko). U ‘bhodlo’ no ‘didli’ zizandi zokuwa kophahla lulandelwe kukuwa kodonga. U ‘bhodlo’ usenokuvakala njengesandi sokuwa kodonga kwayena. Kuqheleke ukuba ibe ludonga olubhodlokayo. Intsingiselo yokuba usisandi sokuwa kophahla silandeleka xa ufunda oko kubhaliweyo kwisivakalisi sisonke. Oku kucacise ingcingane yokuba intsingiselo yegama ixhomekeke kumagama elihamba nawo. Ukubekelwa kwezi zifanekisozwi kukucacisa ukuba uphahla nodonga aziwanga kunye. Qaphela, izandi ezizalanayo u – bh no – d kanti nesifutho esinelizwi u–dl ezihamba nabo, ukudala isingqi nelizwi. Zakudibana ke zidale isandi, sona senze umfanekiso–ntelekelelo wendlebe kutolikeke isenzeko.

Kwisivakalisi, *Phakra–qhum! Satsho isithonga eludongeni ngaphandle...* (Ukhozi Olumaphiko: p. 98), unga uva ukuqhekeka kwebhotile egityiselwa kwinto elukhuni, kulandele isithongakazi sogqabhuko emva koko. Nazo ezi zifanekisozwi zibekene kakhulu, ukudala ukusondelelana kwezandi. Zakubelekana zenjenje zomeleza intsingiselo yengozi, ekujoliswe kuyo. Kanti ngokwasencwadini u – qhum sisandi sesiqhushumbisi. Ubani angathi kukwaphuka kwebhotile enkalwa ibanjiwe kwilitye

eliphantsi. Oku kuqinise oko kuqulethwe yingcingane yokuthatha isiggibo esingaggibyo, esixhasa ukufunda nokulandela iiintsingiselo zamagama ahamba negama ukuze kube nokuthiya ithini okanye zeziphi iiintsingiselo ezithwelwe ligama.

Ezinye izifanekisozwi zaledwe ukubonisa izandi ezenzeka ngokulindelekileyo. Kusenokuba oko kulindeleke ngokwasendalweni. *Ndakhulula ngembokotho, mbokro ezimbanjeni, yasitsho esofelweyo, kwewu, kanti iwuvusile umkhosi wakwanja ... nkxwee* (Ukhozi Olumaphiko: p. 100). Isifanekisozwi u ‘mbokro’ sisandi sokuhlangana kwembokotho neembambo zenja. Ithi yakutsho, sitsho isikhalo senja esixube nokukhonkotha, sindulule ezinye izinja, ibe yingxolo etsho phezulu ngaxesha nye ecaciswa neziswa sisifanekisozwi esitsalwayo u ‘nkxwee’.

Kukho imbinana phantsi kwezo zenziwa yindalo nazizinto zasentlalweni izifanekisozwi ezitsalwayo kanti nezimalungu mane ukudiza isandi sensenzeko. *Weva isango likhala, rhelekece* (Umlimandlela: p. 103). Isifanekisozwi u ‘rhelekece’ ilungu nelungu litolika ingxolo eqala kwintshukumo yokuqala yokubamba isango kukaChuma kude kuye ekuvuleni. Yingxolo yokunga ekuggibeleni, kukhutshwa itsheyinana eligangxiwego okanye libe lizijingela ecaleni, lishukunyiswa kukushukuma komvalo Ezona zandi zenza ingxolo efunekayo ukwakha isandi, ngu-rh wamakhuhlangubo nesiqhakancu songqameko u – c. *Iphempe lam lalivuza gxaa* (Ukhozi Olumaphiko: p. 174). Isibizo ‘iphempe’, lilodwa nje, ungekaggibi ukufunda isivakalisi sikhokelela kumfanekiso–ngqondweni wento ebubhuma ekudityaniswe nje imithi kwaggunywa nokuba kungeengxowa okanye nge-ndibanisela yezinto yinto.

Oku kwenza ukuba isandi esiziswa sisifanekisozwi esitsalwayo u ‘gxaa’ siwunike ngokugqibeleleyo umfanekiso–ngqondweni wendawo enetha ngathi ayinasi-gqubuthelo okanye uphahla. Oku kukwadiza ubuchule kuchongo lwamagama ahamba naxhage igama, ukuze kudandalaze ngokukuko iiintsinguselo ezigxeleshiwego. Amandla esandi avezwa sisandi esisisiqhakancu secala u-gx, nesikhamiso

esivulekileyo esiphindiwego u – a, kwakheke isandi semvula etsho ngamandla, ingena ngamandla ngathi kuphandle, akukho ngaphakathi ephempeni.

### 5.3.2 Izifanekisozwi eziphindaphindiwego nezihamba nezinye izigaba–ntetho ukugqibelelisa intsingiselo

Ekusetyenzisweni kwezifanekisozwi, zikho eziphinda-phindwayo njengoko sele ku-khankanyiwe, ukubonisa ukuqhubekeka kwesenzo ithuba elithile. Amatyeli oku-phinda-phindwa kwaso abonisa ubungakanani bexesha lesenzo, kwaye oko kunentsingiselo kukodwa nje. NgokukaCuller (1983: 88)

*Every origin is always already displaced in the activity of writing. Writing poses signs as substitutes for the intrinsically absent and non locatable origin, an origin, therefore, that is always other and different – an origin that is perpetually deferred by writing.*

Oku kugxininiwa ngulo kaCuller, bubunyani bokuba akukho ntsingiselo kunokuthiwa iyeyentsusa egameni. Kaloku iimpawu zimele oko kungekhoyo nakuba kukho. Kwakho, intsingiselo yegama nokuba yeyomqondiso, ikwaxhomekeke kumagama alingqongileyo igama elo okanye umqondiso lowo. Oku ke kudala ukuba kwa intsingiselo ibe ayizinzi. Kuyadula ke oko nakule mizekelo. Ukuphindaphindwa kwesifanekisozwi kunokudiza ukuzinga kwesenzo, kanti kulo mzekelo ulandelayo kusenokudiza ukungabinamonde. ...*bafika bankqonkqoza ngesimilo, nkqo – nkqo – nkqo – nkqo .... Cwaka. ...Ndeva ukushukunyiswa kocango, gingxi – gingxi – gingxi. Cwaka* (Ukhozi Olumaphiko: p. 44). Intsingiselo yegama ‘ngesimilo’ iyakhabana nophindaphindo lwesandi u ‘nkqo’ ophindwa kane. Oku kubonisa isimilo esingesimilo nciam.

Uba ngathi uyakuva ukunkqonkqoza kwabantu abangxamele phakathi. Oku kulandelwa yingxolo eziswa ngu ‘Cwaka’, u ‘cwaka’ ongathanga cwaka. Ngesithuba sokulinga impendulo, u ‘cwaka’ udala unxunguphalo. Nguye odiza ukungabikho kobudlelwane phakathi kooFriday noGaba. Iingqondo zabankqonkqozi aziphumlanga

kanti neyomnkqonkqozelwa. Oku kuqaqanjiwa sisandi esilandela u ‘cwaka’ sokushukunyisa kocango ngokungekho mbekweni ithuba elide elidandalazisa kukuphinda-phindwa kwesifanekisozwi u ‘gingxi’ okubonisa ukugingxizwa kocango ixesha elide. Imbeko ebikwe ngumbhali igqutiyiselwa luthuli xa kulapha kungqineke oko kuthethwa sisiThako Sohlahlubo–buNzululwazi–sakhono ukuba itekisi ihamba iziphikise.

Xa azoba ngendlela ehlekisayo umothuko weencanda ezimbini, uthi ubusaqala ukothuka noloyiko, uzive uhleka wenjenje umbhali; *Yaxhuma yaya kugila le ingemva, kwavakala iintsiba ukukhuhlana, hlwa – hlwa. Yaba ngudyulukudu zaya kuphoseleka etyholwaneni* (Ukhozi Olumaphiko: p. 50). Akukho ndlela ibinokuzoba intshukumo eziyenzileyo edlula ukusetyenziswa isandi, ukuze kudule inkangeleko yencada itsho ngezo ntsiba ekomelela kwazo kutyhilwa sisandi esiziswa sisifanekisozwi esiphindiweyo u ‘hlwa’, esichasana nengxolo evakala kakhulu yokuwa kwazo edalwa ligama u ‘dyulukudu’. Isandi esiziswa ngu ‘dyulukudu’ asaneli kuzoba owendlebe imfanekiso–ntelekelelo, koko sixwaye noweliso unge uyzibona zikhule zagqiba ezi ncanda kuthethwa ngazo.

Ingxolo yamakhamba abutywala obuthengiswa busezikhalibhothini xa esitsha kutshiswa ilori ewathwalayo ichazwa kuthiwe; *Ayemana ukudubula emlilweni, thufu, thufu, kupalala utywala ...* (Ukhozi Olumaphiko: p. 23). Isifanekisozwi esidala isandi esiphinda-phindiweyo sizisa isandi sokugqabhuka nokutsitsa kotywala ngaxeshanye ngenxa yobushushu bomlilo. Isithonga sigqabhuko sicinezelwa bubumanzi bekhalibhothi. Ilungu lokuqala u – thu sisandi sokugqabhuka kwekhaliibhotti ze kulandele ilungu u – fu, elivakalisa isandi sokuphuhluka kotywala. Kanti kunokuthiwa ilungu u – fu kukutshiza kotywala emlilweni. Ubuchule bokudibanisa izandi ezibizeka kwiindawo ezisondeleleneyo emlonyen, abungebaliswa. Isandi songqameko nesomlebe–mazinyo okwenza isandi sokuvakala kokugqabhuka kweekhalibhotti eziliqela ngaxeshanye ukuve ngendlebe yengqondo, ude ukubone ngeliso layo.

Isandi sezihlangu endleleni esivakala ngokuphindaphidwa kwesifanekisozwi u ‘xwashu’ sidiza iinyawo zabantu ababetha ngesingqi esinye, zinyathela kunye. Kukuhlangana kwezihlangu nendlela, ukuphakama luhlala unyawo, lusenza isandi esivakala kakhulu xa zibekwa nesifutho u – sh wokuphakama kwazo. *Sathi chuu sithule simamele ukubetha kwezihlangu endleleni, xwashu, xwashu ukuya apha kukhwelwa khona* (Ukhozi Olumaphiko: p. 57). Lo mfanekiso–ntelekelelo wendlebe ukhweba noweliso unge uyababona abantu abamxhelo mnye besinga ndaweni nye. Kanti ukuphinda-phindwa kwesandi kunokudiza nobude behambo kubethwa ngezikaTshiwo.

Ukudala isandi nomfanekiso–ngqondweni wobumanzi obugqithileyo emhlabeni; obudalwa kukuna kwemvula ngokugqithileyo; kusetyenziswa isenzi esivakalisa isandi kulandeliswe ngezifanekisozwi ezakha izandi ezahlukileyo. *Sachamfuza emaninzi ayenze iintlanjana apha ethafeni...gcumpu emanzini aza kuma ezantsi kwamadolo. Yeza ibhokisi, ndayithoba ndayibeka phantsi tyhwaba emanzini* (Ukhozi Olumaphiko: p. 63).

Isenzi u ‘sachamfuza’ sisuka kwisifanekisozwi u ‘chamfu’ esivakalisa ingxolo eyenziwa yindawo emanzi kakhulu enengca yakunyathelwa ngonyawo. Sisenzi sentshukumo esitolika esiya senzeke sikhatshwa sisandi samanzi. Kusetyenziswe isiqhakancu songqameko nesidubuli–sifutho somlebe mazinyo. Kulandela u ‘gcumpu’ isifanekisozwi sesandi sokungena utsiba kumngxuma onamanzi amaninzi. Kungexesha uMfazwe engena engcwabeni elungiselela ukuganga ibhokisi kaMachule. Isandi esenziwa ngamanzi xa engena ibhokisi sicaciswa sisifanekisozwi u‘tyhwaba’, esicacisa ukwahluka kokungena kukaMfazwe ongene waya kuma ezantsi du nesokungena kwebhokisi ende engena ixwesile ewavula phakathi amanzi ahlulelanelanekuukubethuka eludongeni lwengcwaba. NgokukaNorris (1983: 7), xa axoxa ngomba ongqamene nentsingiselo zetekisi:

...the reader’s desire to maximize the interest or significance of a text by discovering its manifold patterns of meaning.

Ukubaluleka kwala mazwi kusekubeni, umbhali uyiqhusheka phantsi kwamagama intsingiselo yakuthethayo, kanti ke ngelinye ixesha oko ukwenza engaqondanga. Isithako Sohlahlubo–buNzululwazi–sakhono ke sivele apho, sikhuthaze ukugqogqwa kugqwethwe kufikelelw ezingcanjini zeentsingiselo ezingaba zibelekwe ligama okanye intetho. Kukuba kuhlutywahlutywe ngulowo ufundayo ukuze abe nokufikelela kokuthethwa yitekisi kanti nangumbhali.

Liliso elinomqaphela nendlebe ebukhali nengqondo eshicilelayo elinokunochaza ngolu hlobo; *Edotyeni yayimana ukuthi swahla swahla imvula ... Kwathi gqekre gqekre kwakabini kathathu, landila kamnandi ekudeni phaya ...avakala amaxoxo exokozela emingxunyeni yawo, zangenelela iindubule ngengxokolo. Yandipheleka ingoma yabo bemi basezindle... Yathi ntye ntye inj xa ndikude kufutshane. Kwavakala ukuncwina kweemazi zenkomo kufutshane nobuhlanti.... Kwasuka kwathi cwaka ngendalela engaqhelekanga* (Ukhozi Olumaphiko: pp. 71-72). Yingxubevange yezandi edala isandi esiluncuthu ezindlebeni nomfanekiso – ntelekelelo ofunqula ingqondo yonke iyise koku kuthethwa ngako, iliso layo likubone cace. Izifutho u-s, hl, no - kr izidubuli u - gq, ty no – k, isiqhakancu secala u – x, ekwiimo ezahlukileyo ezitsho ngesandi esibungoma, kodwa esimsebenzi waso ikukucacisa nokuzoba imeko engqonge umlinganiswa.

Isandi semvulana engephi edutywa ngumoyana imana ukumtshiza uMfazwe phakathi kwamatyholo, elandelwa kukududuma okuqalisayo, kuzotywa ngezifanekisozwi eziphinda-phidwa kabini, zisahluka ngesandi, zifana ngesingqi. Ukundila nokududuma kushoba okungekuhle okuza kwehla. Imvula yona lithamsanqa. Ingxolo yamaxoxo ixela ixesha lemini ukuba kuyarhatyela, ukungenelela kweendubule kungqina ukuya kukhula korhatya. Ukuxokozela kwamasele nengxokolo sisandi esikuxelela hayi ngexesha nje koko nendawo uMfazwe akuyo.

Ukuya esondela emizini kuchazwa ngokuvakalisa ingxolo yokukhonkotha kwezinja. U ‘ntye ntye’ udiza ukuba akakude ukufutshane kakhulu uMfazwe. Isandi

sokuncwina kweemazi zenkomo sidandalazisa ukuba uyafika emzini kamalume wakhe. Konke oku uMfazwe uthiwe lwale iindlebe yingxolo, kuhambo lwakhe. Suka akufika apho aya khona ingxolo ekhoyo ibe yingcwakaha eyoyikisayo echazwa sisifanekisozwi u ‘cwaka’.

Lo ‘cwaka’, uzisa umfanekiso–ntelekelelo wokunga uayiva indawo ethe cwaka ngendlela ekwenza ulindele ukuba kungasuka kuthi gqi into okanye umntu mhlawumbi onobungozi. Ngokwasencwadini, udala ukuxhalaba nokoyika, kusoyikiselwa uMfazwe ongaba kanti usengozini. Kanti, ukwakrobisa kwingozi yokuthi ezinyaweni zakhe akuba efikile, kufike iveni yamapolisa ize kumkhangela, asinde ngokulambisa ukuba angamfumani.

Xa kuzotywa isizungu nomothuko wokufa kukaLumkile ebulawa yingwenya abantu bejongile kusetyenziswa izenzi u ‘cwaka’ no ‘nzwanga’, ezigxininisa ukuthi cwaka kungavakali nesandi. Lo cwaka usenokuba ngowasezingqondweni ngenxa yomothuko wokufa, ingekuba kuthuleke tu, kuba izinambuzane neentaka azize zithi zole kuphele. *Kwafumana kwathi cwaka nzwanga phezu kwaloo mlambo, akwabikho namnye olivayo eliya hobe lalikhwaza esebeni livakalisa lisithi, ‘ndigqibil ukukhuthuza!’* Kungekho nowakha wayiva laa mazi yengqwangi yayixabana nenkunzi yayo iyixeleta ukuthi, ‘Wa–qhela! Wa–qhela! Wa–qhela!’ *Zaziphapha zigqitha phezu kwabo nezinye iintakazana pha pha pr – r – r – r ziyokusithela...babone ngento enkulu engathi luluthi* (Umlimandlela: p. 186). Isandi sehobe ‘ndigqibil’ ukukhuthuza’ siqulethe nomyalezo opela ukufa kukaLumkile, okuxela ukufa kwemikhwa yakhe. Oku kuvela kule ngxoxo kusondeza kumazwi athethwa nguNorris (1983: 28) xa abhekisa kwiingcingane zikaDerrida (1975), esenjenje:

*Writing, for Derrida, is the ‘free play’ or element of undecidability within every system of communication.*

Kanti ke isikhalo sentaka eyingqwangi sixwaye umyalezo okwakwesa ukufa kukaLumkile. Indalo iyathetha. NguLumkile oqhele ukwenza okubi alungelwe kodwa

namhlanje akazibalanga iinkwenkwezi. Ezi zandi zezi ntaka kugxiniswa ukuba bonke ababelapho babengaziva. Oku kukucacisa ukuba azibhekisi kubo koko kuLumkile. Ugqibil' ukukhuthuza ubomi babantu kuphelile ngaye, waqhela ukwenza alungelwe. Isandi seentakana u 'pha pha pr – r – r – r', sifuzisela ukubaleka kukaLumkile ubomi ebebuphila neziqhamo zabo kanti kukuphuma nokubalekwa kwakhe bubomi. Oku kuvela ekusetyenzisweni nasekwakhiweni kwezi zandi kudiza isakhono esiphakamileyo. ULeech noShort (2007: 60), xa baxoxa ngesakhono, ngobuni baso, bagadla bathi:

*Every analysis of style, in our terms, is an attempt to find the artistic principles underlying a writer's choice of language. All writers, and for that matter, all texts, have individual qualities. Therefore the features which call themselves to our attention in one text will not necessarily be important in another text by the same or a different author. There is no infallible technique for selecting what is significant. We have to make ourselves newly aware, for each text, of the artistic effect of the whole, and the way linguistic details fit into this whole.*

Ezi ngcali zisichaza isakhono nokucazululwa kwaso njengokuhlahluba kuhlutywe ubungcali nobucuphathi besakhiwo sombhali kuchongo – magama achanana ngqo noko akuthethayo. Amagama athetha konke, okuveleleyo kanti nokusithele ngaphaya kwawo, kodwa kuselubala. Kuqaqambile oko bakuchaphazelayo ngokubhekiselele kwintsingiselo eziqulathwe ngamagama, amagama akho efana, phofu engafani, kuzo zontathu ezi noveli zichongelwe uphando. Kumba wezandi, njengoko kubonakele, zikho ezilobolelana ngazo ezi noveli, kanti kunjalo intsingiselo ifane okanye yahluke. Kungoko kugxininiwa ukuchana kwesiThako Sohlahlubo–buNzululwazi–sakhono, esishikixa ukungazinzi kwetekisi.

Isakhono nobuchule bokuxuba izandi ezahlukileyo zisakhiwa ngeendidi zezigaba–ntetho; izenzi, izibayiyo nezifanadumo akudali nje umfanekiso–ntelekelelo wendlebe, kodwa kudaleka isandi esiquelethe umyalezo oqhubekisa iziganeko zebali. *Inxanxadi elaligwedla phaya esebe ni limkhumbuze awayeqhele ukuliva lisitsho kwimithi engqonge uNongqongqo. Walimamela limana ukudanduluka likhwaza kungekho*

*ulihoyileyo phakathi kwabo: Ungand' xaki, ungand' xaki! Ungand' xaki, ndakuk' xaka! Ndiyingxaki, ndisis' xaki! Xh - a- a- ka – xhaka! Xh – a – aka – xhaka! Ngx- a – a- ka – ngxaka! Ngx – a- a – ka – ngxaka* (Umlimandlela: p. 186)!

Ukuhlanganisa kukaCamagu engqondweni eli nxanxadi likhala phezu komlambo apha uLumkile abhubha ebulawa yingwenya, nelalidla ngokukhala kwaNongqongqo kubonisa ukunxulumanisa kwakhe ukufa kukaLumkile nentlungu yembulaleko yentolongo emtye iminyaka, endaweni kaLumkile. Isenokuba idibanisa ukufa kwakhe nesisongelo awasenza esetrongweni sokubulala umntu owabulala uMpazamo, suka endaweni yokungcoliseka kwezakhe izandla, indalo yawenza ngokwayo loo msebenzi. Libe eli nxanxadi lombela ingoma yoloyiso.

Ukusetyenziswa kjesiqhakancu sasecaleni lolwimi u – x, sikwiimo ezahlukileyo, kuhambelana nesandi esenziwe ngumhlakulo kaCamagu, ecoca ingcwaba likaJola, sandi eso esikhombise uLumkile apha akhoyo uCamagu, weza kuso ngelize kubulala ucamagu kanti kuza kufa yena. Inxanxadi eliyintaka ebulala ezinye ngokuzixhoma, yombela ekufeni kukaLumkile ofana nozixhome ngokwakhe ekufeni ngenxa yenohlakalo nokungcola kwakhe.

Kanti kunokuthiwa umxhomni onguLumkile oqhele ukubulala kuxhonywe yena zizenzo zakhe. Ingxolo yenxanxadi iviwa nguCamagu kuphela kuba kuye inentsingiselo. Wayeqhele ukuyiva kwaNongqongqo xa ingqondo yakhe intywile ezingcingeni zokufa kukaMpazamo nokucinga ngombulali wakhe. Akuvela umbulali kaMpazamo, liyatsho kwakho inxanxadi. Ngolu hlobo kuphuhliseka ngakumbi umsebenzi weli nxanxadi kanti nezinye iintaka, ngokwenza ukuba ingxolo yazo ibe nentsingiselo enxuse ibali.

Okuvela kule micaphulo ingentla kukusetyenziswa kwesandi hayi nje kuphela njengesixhobo sokudala umfanekiso–ngqondweni, koko sisetyenziselwe ukuqhuba

ibali, umbhali athethe ngazo. Sisakhono esisodwa sokuchaza nokubalisa esingafumaneki kuye nabani.

Isandi sewotshi esisetyenzisiweyo, nakuba sifana, sikwanika nomfanekiso ofanayo ngokwasengqondweni, isantya sesandi sidiza umahluko. *Emva kwethuba elivisayo isithi nkrii – nkrii, waliginya wayiphakamisa, wayibeka endlebeni. Cwaka. ... Uthe xa abeka icala wayiva ikhala laa wotshi ixhonywe eludongeni phaya ezantsi ingqokola isitsho de – eng! de – eng! de – eng* (Umlimandlela: p. 65). Isandi sokukhala kwefowuni esitsholo phezulu sikhawuleza, u ‘nkrii – nkrii’, sidala umfanekiso–ntelelekelelo wesandi sefowuni esikhala ngendlela eyenza ukuba ubani anganyamazeli ayihoye. Ze esewotshi esitsho ngelizwi elikhulu, sizekelela singe sicinezela engqondweni ukuhamba nokungemi ndawonye kwexesha, ngokwahlukileyo kwixesha apho uCamagu ebethothoza etrongweni linga alihambi. Isenokuba ukucotha nokuzekelela kwesandi sayo kufuze ukuzekelela nokucotha kwengqondo kaCamagu ekufunxeni konke okumngqongileyo. Isandi sokukhala kwewotshi esemzini kaBantu, siyafana nesi koko sona isantya siyabaleka. *Deng! Deng! Laa wotshi isegumbini lokuhlala* (Vuleka Mhlaba: p. 32).

Umahluko kwisantya udulisa umahluko ngokwesantya sokuhamba kwexesha engqondweni kaBantu. Ixesha analo ulibolekiwe ke ukuhamba kwexesha kuye kuyakhawuleza ngokukokwakhe kuba ixesha leli alidingayo ukuze abe nokufumana umbulali kaDora, akhululeke. Kanti kwelinye icala isandi sokuhamba kwamasiba ewotshi sidandalazisa ukuza kwesisombululo kwingxaki yokuphenduleka kwesintsompothi sokude kuvele ababulali kwezi noveli.

Ukuzoba umfanekiso–ntelelekelelo wendlebe wesandi nengxolo edala nevuselela ingxubevange yeemizwa neemvakalelo; umsindo, usizi nemfesane, kusetyenziswe uphinda-phindo lwezifanekisozwi nezifanadumo. Oku kwenzelwa ukuba kucace cace oku kubekwa engqondweni yomfundu. *Kwakusithi tyam – tya – tyam, kunge kungcukrwa inkomo...* (Ukhozi Olumaphiko: p. 8). Isandi esiqaqanjiswayo

sesokuhlangana kwemvubu nenyama. Oku kudiza ukuba obethwayo uze, akanxibanga. Isandi u –ty, sivakalisa isandi sesixhobo esishiya sixobule inyama. Uve kuvuka ugwebu lomsindo. Uphinda-phindo lubonisa ukuquqa kwesandla esibethayo, ukubetha okungenasiqabu. Uve ucaphuka kunye nokucaphuka kooMfazwe. Kugqibelele ukubathiya abaphetheyo namapolisa lawo kwakuvakala ukufa kukaKK. UNorris (1983: 144), kwincwadi yakhe ethi *The Deconstrutive Turn*, uxoxa enjenje:

*There is no direct or one to one relation between word, concept and referent.*

Uphosa ilitye esivivaneni lo kaNorris koko isithako ekuqanyelwe ngaso kolu phando, eSohlahlubo–buNzulilwazi–sakhono kukudala sikubethelela. Alukho unxulumano olugqibeleyo phakathi kwegama okanye ingcingane kunye netsingiselo ekubhekiswa kuyo. Oko kuyadula njengokuba le ngxoxo iqhuba.

Uloyiko kumfundu luyeqqithisa ngumfanekiso–ngqondweni oziswa sisandi somhlakulo, ange angasithulisa ukuze uCamagu angabhaqwa nguLumkile. *Weva ukuthi xha xha xha kuvela ngaphaya kwendawo eyayisithwe ngamatyholo, walanda kuyo* (Umlimandlela: p. 169). Esi sandi sikhawulisa amandla nokomelela kukaCamagu. Kanti nokukhawuleza kwamanyathelo omthakathi uLumkile. Sikhawulisa ukuba ingqondo kaCamagu izinze koko akwenzayo, ayikuva okunye okwenzekayo, nto leyo embeke esichengeni. Ingxolo yompu ichazwa icaciswe ngesenzi nesifanadumo. *Sakrazula isibhakabhaka isithonga sompu, gwaa – gwaa – gwaa – gwaa* (Ukhozi Olumaphiko: p. 140)! Uqala ukusiva ngendlebe yengqondo sisithonga kwigatya ‘sakrazula isibhakabhaka’, ukuze u ‘gwaa’ ophindaphindwayo agxininise ubukhulu besandi. Kunjalo nje nobompu odubulayo ngolwakheko nangamandla. Ukuphinda-phinda kudiza neenjongo zokudubula ngeenjongo zokosela. Kungenjalo ukudubula okosela iqela labantu. Kanti sinokuba sidiza ubuchwephesha komdubuli, ukuba ngoqeleshelwe ukudubula.

Izandi ezidala uloyiko zisetyenziswe kakhulu. *Uve ngophaqha phaqa emva kwakhe, wabheka, tyhini ngumthendevu wenja...* (Vuleka Mhlaba: p. 13). Xa ufunda lo mzekelo, isandi u ‘phaqa phaqa’ udala ixhala inge kukho umntu olandela uBantu, kanti yinjana. Akuchazwa nje ukuba walandelwa yinja engayiboni koko kuqaqanjiwa isandi esiya ukuze kudule mpela ukuba akayazi ukuba ihlala emzini wakhe injo leyo. Kanti ke ukumlandela kwayo kudandalazisa ubudlelwane obusuke bakho kamsinya, yamthemba injana uBantu.

Kanti omnye umzekelo wesandi esoyikisayo nesiwudala cace umfanekiso – ntelekelelo wendlebe esiwuthunyiweyo kwesi sivakalisi; *Ndizokuwavula ndakuva ukurhathaza okuthile ezantsi kwam. Tyhini! Yinja idlavula intlanlatha into eseyikhule yagqiba yenyushu* (Ukhozi Olumaphiko: p. 52). Izenzi ezichaza intshukumo ezibelekeneyo, u ‘idlavula’ no ‘intlanlatha’, ezakhiwe ngezidubulizivutho, u – dl, u – ntl no – v, osisifutho, zivakalisa ukuvungama nokugrabhuza kwamazinyo enja nokuhlafuna kwayo amathambo enyoka. Ungekeva konke esivakalisini kodwa isandi esidalekayo ngokwasengqondweni sikuxelela phandle ukuba yinyoka le itiyawo. Amabamba ayatsala ze imihlathi ihlafune. Zizenzi ezixwaye izandi nentshukumo ngaxesha nye.

Izandi ezahlukileyo zizoba izandi zezinto neemeko ezingafaniyo. *Ndibe ngathi ndiva urhwasharhwasha kweli cala lineli gumbi ndandiza kulala kulo...ndamamela hayi cwaka...* (Ukhozi Olumaphiko: p. 98). Ukurhwashaza kooFriday besenza okanye bekhupha isiqhushumbisi sepetroli, kuyahluka ekutyhobekeni kukaLumkile ezihlahleni, ebaleka ezinyathela, echwechwa. *Watywabaza, tywaba, tywaba, ezihlahleni nasematyholweni* (Ukhozi Olumaphiko: p. 57). Isandi u – rh no – sh, abazifutho balinganisa ingxolo yamaphepha okanye iiplastiki ukuhlukuhlwa kwesiqhushumbisi ukulungiselela ukusigibisela. Kanti isandi u – tyh, yingxolo yezihlahla namatyholo.

Isandi sokuna ngamandla kwemvula ibetha emhlabeni igalela ngaxesha nye neyodaka olunamanzi ngokugqithileyo sizotya ngesenzi sesandi esisisikhankanyi, esibeleke izifanekisozwi. ...*kwavakala kuphela ukugxiza kwemvula noncamfu, nyamfu nyamfu weenyawo eludakeni* ... (Ukhozi Olumaphiko: p. 63). Isenzi - sibizo ‘ukugxiza’ sicacisa isandi esiqhubekayo sokuna kwemvula engayekiyo, sincedisa isandi esidalwa zizifanekisozwi ukuzoba umfanekiso–ngqondweni opheleleyo wemeko ekuyiyo nakuyo uMfazwe. Oku kuzoba imbulaleko efunyanwa liqhawe lebali uMfazwe.

Utshitsho kwisikhamiso, kwizifanekisozwi eziphindiweyo kusetyenziselwe ukudala umahluko kwingxolo eyenziwa ngamaqhosha epiyano. *Amehlo akhe atsalwe lidlakadlaka lepiyano...wayivula, nkqi – nkqo – nkqo* (Umlimandlela: p. 103). Ngumntu owazi umculo noyaziyo ipiyano onokuwacofa ngolu hlobo amaqhoshha epiyano. Ukukhangela ukuba izandi ezimele izandi ezahlukileyo zengoma ziyakhala zonke kusinina. Oku kunxulumana nokuvele ekuqaleni kwebali ngokwazi kukaCamagu umculo. Le ngxolo yokukhala kwayo ayilindeleki kuba ngokokuchazwa kwayo ikhangeleka indala kakhulu. Indala kodwa ingoma ekuyo isekho, ayifanga. Kufana nokuba ubuhlobo bukaGcisani noCamagu bubudala bukhangeleka buphelelwe lixesha okwedlavu lepiyano, kanti ingoma yothando lwabo ezintliziyweni isekho. Bakusondelelana, kucofeke amaqhoshha athile kubo, iza kuvakala.

Isifanekisozwi u ‘mbakra’ sitsho ngesithongakazi engqondweni lithi ukuvaleka kwalo olo cango, kudaleke umothuko kuBantu nakumfundu wencwadi. ...*wothuswe ngumbakra wocango lwemoto phandle...* (Vuleka Mhlaba: p. 14). Sisinye nje esi sifanekisozwi kodwa amandla aso ekuzobeni umfanekiso–ngqondweni weso sandi sisicacisayo, sitscho sisale engqondweni, ubani elindele ukude eve unobangela.

Isifanekiszwi u ‘ngxishilili’ asizobi ngxolo kuphela koko sidiza ukukrabhaya nendelelo yamapolisa. *Yakhweza ngothango olurhangqe umzi yaza kuthi ngxishilili phambi kwesango elikhulu...* (Ukhozi Olumaphiko: p. 74). Unga uyayiva iveni emisa kucima nomdumo wenjini, ulindele ngoloyiko okuza kwenzeka.

Ekudaleni isandi, kuba namandla izifanekisozwi nezifanadumo, oko kukhatshwa bubuchule bokuchonga izandi (amaqabane), ekwakheni igama elo. Kwesi sivakalisi ingxolo ivakaliswa ngenjazelo. *Cwaka, kuvakala kuphela ingxolo yeentaka zasebusuku, udyakalashe ekhonya kabukhali ekudeniphasa* (Ukhozi Olumaphiko: p. 102). Nakubeni kunjalo, amandla omfanekiso–ntelekelelo wendlebe ozotywayo awulambathi ngenxa yochongo magama oluchulezelweyo. Ukuqala kwesivakalisi ngesifanekisozwi u ‘cwaka’ kunike amandla kumagama asetyenziselwe ukucacisa ingxolo. Kuqala kuthi ‘cwaka’ engqondweni, ukuze ingxolo yeentaka zasebusuku, izikhova neengqangqolo ivakale engqondweni. Kwangoko kuxhume uloyiko lwengozi okanye oko kushotywa zezo ntaka. Ze kulandele ngendlebe yengqondo isikhalo esingemnandi sikadyakalashe. Ngokwenene uloyiko lukhule kuba le ngxolo ixela ukuba ngokwenene uMfazwe usehlathini. USilverman (1989: 12) xa athetha ngokungazinzi kwetekisi ucaphula uDerrida ugalela enjenje:

*According to Derrida, no text is fixed, stable, and completely circumscribed by its predetermined standpoint... The woven text has a texture that stretches and shrinks, can expand, can be grafted onto, can fold, warp and unravel.*

Lo kaDerrida abhodla ngaye okaSilverman ubethelela ukuba ayinakuze itekisi izinze kuba iluthungelwano lwekhonkco lentlanganisela yamagama nezandi ezakha ikhonkco. Ngenxa yokuba gama negama, sandi nesandi esinxibeke kweli khonkco sizisa iinguqulelo notshintsho kwiintsingiselo zalawo asele ekho, oko kwenza ukuba iintsingiselo zawo xa ewonke zingazinzi.

Ithuba elithathwe ngumpu udubula nobungakanani besandi, licacisa ngesenzi nesifanadumo. ...*hlasa okaSikhotoshola ...ndatsala, wabhodla ugqugquza into engenasiphelo khithatha khithatha amakhwenkwana* (Ukhozi Olumaphiko: p. 176). Isenzi sesandi u – ‘wabhodla’ ucacisa unika umfanekiso – ntelekelelo wendlebe wesandi sompu xa uqala ukudubula. Kanti isifanadumo, ‘ugqugquza’ sizoba isandi sompu odubula ungayeki, umpu ozitshintshelayo. Esi isifanadumo singanika

intsingiselo yokudubula kompu uphindaphinda kanti nesandi esiye sitshintsha ukusukela kwesokuqala kwawo ukudubula.

### 5.3.3 Izandi eziyindibenisela yezandi ezenziwa ngabantu nendalo

Ekwakhiweni kwezandi, ngele kobucuphathi bokuchonga izandi (amaqabane ahlukileyo, abizeka ngeendlela ezahlukileyo neendawo ezahlukileyo emlonyeni, achanana nqo nesandi esakhiwayo, kucace cace umfanekiso – ntelekelelo owakhiwayo, *USigodlo umfo wasemaMfeneni, owayesaziwa njengembongi yomzi, uvakele ekhonya ezantsi....Ahlokoma amawa phesheya komlambo...* (p. 88). Unga uyaliva ilizwi elikhulu ngesenzi u ‘ekhonya’ uve isandi samawa anga ayamlinganisa ngesenzi u ‘ahlokoma’. Zizenzi zesandi ezisetyenziswe kunye ukuchaza indlela evakala ngayo ingxolo yelizwi lembongi, elahlukileyo kwisandi esenziwa ngamawa. Isandi samawa sicacisa saleka kwintsingiselo yokukhonya. ULeech noShort (2007: 46), xa babonisa ubukhali bolwimi kubhalo olungenabunyani, ukudandalazisa izimvo, iingcinga neemvakelelo, nokugqithisa imiyalezo. Babethelela ukuba, ukusetyenziswa kolwimi kumphumela ngaphaya komba wentsingiselo. Bave xa baxoxa bathi:

*It is important to understand that language is used, in fiction, to project a world ‘beyond language’, in that we use not only our knowledge of language, the meanings of words, etc., but also our general knowledge of the real world, to furnish it.*

Ekudalekeni kwesandi, ngokwesixhobo eso, kudandalaza nentsingiselo. Isandi esothusayo sompu ongenazimbumbulu, esothusa nomdubuli uLumkile sichazwa senjenje; ...*watsho umpu qhikri waphepha emva kwesi sithonga...nokuthi qhikri kwawo okwesibini* (p. 174). Intshukumo eyenziwe ngabalingnaiswa emva kwesi sithonga iboniswe ngezandi ezahlukileyo ukudiza iimeko abakuzo. *Zaziphelile iimbumbulu...watsiba owenkawu wehla udonga lomlambo, bhulukuqu waya kuwela hlwa hlwa ematyholweni. ...Wehla ngobunono yena uCamagu...weva utywaba*

*tywaba entla kwakhe* (p. 174) (Umlimandlela). Isifanekisozwi esicacisa isandi sokuwa kukaLumkile u ‘bhulukuqu’ sibonisa umothuko ogqithileyo kaLumkile xa ebeba ubulala uCamagu kanti akanazimbumbulu. Sahluke kwisandi sokuqengqeleva kwakhe phezu naphakathi kwamatyholo esicacisa ngu ‘hlwa hlwa’, ukuze neso sahluke kwesabantu abahamba phakathi kwamatyholo nezihlahla, zimbi bezinyathela esicacisa ngu – ‘tywaba tywaba’. Izandi u- ty no – hl, isidubuli nesifutho secala, zikhokelela kwizandi ezahlukayo. Ukuqengqeleva kudandalazisa kukuphindaphindwa kuka – hl, kanti intshukumo yokutyhafuza ematyholweni nasezihlahleni kukhangelwa iduliswa yingxolo evezwa ngu – ty, ephindaphindwa.

Isandi esenziwa liqokobhe elikhutshwa ezimpahleni nokuba ziingxowa zebhulukhwe sicacisa ngo – ‘rhuthu’. *Ndithe rhuthu eliya qokobhe, ... ndazithi tshwe apha ebunzi, ndahlikihla nasefokothweni* (Ukhozi Olumphiko: p. 149). Kanti esenziwa yiminwe yomntu, xa uMfazwe eziqaba kancinane amafutha ebunzi, kusetyenziswe u ‘tshwe’, osenokucacisa ukuqaba intwana nje yamafutha, kanti ecacisa nokoma kwasikhumba ekuqatywa kuso. Kuye kwasetyenziswa isenzi sentshukumo esizoba isandi, ‘ndahlikihla’, esicacisa isandi esenziwa yiminwe ekhuhla iinwele. Ezi zifanekisozwi zibini u ‘rhuthu’ no – tshwe, zicacisa izandi zeentshukumo ezahlukileyo ezenziwa zizinto ezahlukileyo.

Kwezinye iimeko isandi sisiswa ngokusebenzisa izenzi zesandi ezinika umfanekiso- ngqondweni wokuvakala kwesandi eso. *Yakhonya, banxakama abakhaphi, yatsala* (Umlimandlela: p. 130). Isandi sexilongo letreyini sicacisa ngesenzi ‘yakhonya’. Intsholo eyenziwa ngabakhaphi bebulisa izihlobo zabo okokugqibela icacisa ngesenzi ‘banxakama’.

Zozibini ezi zenzi zicacisa izandi ngokulandelelana kwazo. Esenziwa yitreyini, esithi sakutsho, kwazeke ukuba iza kutsala, sithunuke esabantu bebulisa ngemibuliso ekhatshwa ngumxube weemvakalelo, imincili nosizi lokwahlukana, kungoko kusetyenziswe isenzi, ‘banxakama’. Esi siqheleke ukuba sisetyenziselwe ukuchaza

isikhalo semazi yenkomu, mhkawumbi ifuna ithole. Uchongo–magama acacisa isandi ngendlela echanana naso bubuchule nesakhono esihamba sodwa.

Kananjalo, ukucacisa isandi ngeenjongo zokwakha umfanekiso–ngqondweni kusetyenziswa isigama sokuchaza nesifanadumo. *Esancathame apha weva bunkentenkente amazwi abantu ... La mazwi ayesondela ngokusondela. Kungekudala weva urhwasha - rhwasha emlanjeni ezantsi kwakhe... kwakuxa uLumkile agobe umqolo echwechwa ekhwela apha eludongeni...* (Umlimandlela: p. 173). Igama, ‘bunketenkete’ licacisa ingxolo evakalela kude. Oko kukuthi ngelé kwesandi lixwaye nenkcazelو malunga nomgama ophakathi kwabenzi sandi nomeleyo. Ngaxesha nye uCamagu, iindlebe zakhe ziva amazwi, abe esiva isandi sokurhwashaza kwamatyholo athubeleza kuwo uLumkile. Ezi zandi zikwanika nonxunguphalo. Inga abanini mazwi avakala kude bangakhawuleza uCamagu engekalinyazwa nguLumkile.

Izandi ezenziwa yindalo nezinto zasentalwenu ezingengobantu zenze ukuba ibali libe namabala–bala, abonisa ubucuphathi ekuchazeni ngemifanekiso–ntelekelelo yendlebe, oku kusenziwa ngobuchulekazi obukhulu. Izandi zichongwa zichanane nengxolo edalwayo, idaleke dalekiyane, sivakale isandi ngathi senzeka ngokwenene ezindlebeni zofundayo. Kunjalo, okuthethwa sisiThako Sohlahlubo–buNzululwazi–sakhono, ngokutshintsheka kwentsingiselo, xa igama lisetyenziswe kwimixholo ngemixholo kudandalazile kule ngxoxo.

Kwezi noveli zontathu, isandi njengesixhobo sokuchaza kutshilwa ngaso. Oku kwenze ukuba ibali liphile. Kunjalo nje akudaleki nje umfanekiso–ntelekelelo wendlebe kuphela koko amaxesha amaninzi uxwaya oweliso. Oku kwenziwa bubunjanjalarha ekubaliseni.

## 5.4 Ukuhlahlutywa kwendlela yokuchaza nemifanekiso–ntelekelelo edalekayo

### 5.4.1 Intshayebole

IsiThako Sohlahlubo–buNzululwazi–sakhono sigxininisa ukungazinzi kwentsingiselo yegama okudalwa kukuzalana kwalo namagama alixhagileyo, alandulelayo nalilandelayo. Kungoko uDerrida athetha ngomahluko–dediso– ntsingiselo kunye nemidlungu. Ubukho bemidlungu kuko kanye okudala ukuba ubani abe ngokwakwesi sithako akakwazi kuthatha sigqibo sigqibayo malunga nentsingiselo yegama neyetekisi. UDerrida ecatshulwa nguCuller (1983: 99) uxoxa enjenje:

*...the play of differences involves syntheses and referrals that prevent there from being at any moment or in any way asimple that is present in and of itself and refers only to itself. Whether in written or in spoken discourse, no element can function as sign without relating to another element which itself is not simply present. This linkage means that each ‘element’-phoneme or grapheme-is constituted with reference to the trace in it of the other elements of the sequence or system. This linkage, this weaving, is the text, which is produced only through the transformation of another text. Nothing, either in the elements or in the system, is anywhere simply present or absent. There are only, everywhere, differences and traces of traces.*

Oku kuvela kulo mcaphulo ongamazwi endedeba uDerrida, kugxininisa unxibelwelwano olukhoyo phakathi kwamagama, akukhathalekile nokuba kusekubhaleni okanye entethweni. Oku kuthetha ukuba igama okanye ilungu ngalinye limele okungekhoyo okanye lifana noko kubhekiswa kuko kungekhoyo. Olu nxulumano ngaxa limbi liba malunga nomahluko okanye ukwahluka, kanti nokuye-le-lana. Kungoko xa kuthethwa ngentsingiselo, isiThako–Sohlahlubo–buNzulu-lwazi sakhono sigxininisa ukungakwazeki ukugqiba gqibe ngentsingiselo. Kule ngxoxo kuza kuqwalaselwa ukungazinzi kweentsingiselo zamagama ngezizathu ngezizathu.

Phantsi kwesi sihloko kuza kuxoxwa kuhlutywa izagwelo zokuchaza nokucacisa ngendlela enika umfanekiso–ngqondweni ocace gcaa. Kukwasekelezwe ukugqothwa

kuhlahlutywe iintsingiselo ezidandalazayo, ezo kujoliswe kuzo kanti nezo itekisi izityekezayo.

#### **5.4.2 Izagwelo zokuchaza nokwakhiwa kwemifanekiso – ngqondweni ngamagama neentsingiselo ezivelayo**

Xa ubani ebhalela ukubalisa, ukuze oko kubaliswayo anganeli nje ukukuva lowo ubaliselwayo koko akubone, kufuneka ubungcaphephe obubodwa bokuchaza. Obo bungcaphephe ke budizwa sisakhono esisenkcochoyini sokukwazi ukuchonga amagama nolwazi olunzulu lolwimi. Kulula ukuyichaza into kodwa kuthatha ubuchule obubodwa ukuyichaza ngokuyicacisa. Phakathi kwezinto azibalula ngazo uSaule, bubuchule bokuchaza xa abhalela ukubalisa. Ubunjanjalarha bakhe kulwimi lwesiXhosa abuthandabuzeki xa ufunda iimbalo zakhe. Kwezi noveli zontathu zichongelwe olu phando esi sakhono sisezinkwenkwezini. Ukuxuba evanga, ekhwezelala ngeentonga zolwimi ekubhaleni kwakhe kwenza ibali liphile, ukubalisa kube nentswane. Ekutshileni ngokubalisa ngemifanekiso–ngqondweni, akenzanga ndinisa ngqondo yemilembelele yeenkcazeloye neengcaciso ezizele amakhatshu koko usebenzisa amagama achan' ucwethe ngotolo, nanika umdla kumfundu.

Ekuchazeni ngeenjongo zokuba ochazelwayo abone ngqo oko akuxelelwayo usebenzise amagama okuchaza, amabinzana, izenzi, izafobe zandidi zonke. Kule ngxoxo kuza kukhangelwa isigama sokuchaza, kuquka namabinzana asetyenziselwe ingcaciso neenkcazeloye ngoko kubhekiswa kuko kanti nezifaniso nezikweko. Imifanekiso–ngqondweni ifana twatsa nemifanekiso ebonwa ngeliso lenyama. Into nje engumahluko kukuba yona imifanekiso–ngqondweni yona yakhiwa yingqondo ngokwayo, ngaphandle kokuhlutshezwa kukubona ngeliso lenyama.

#### **5.4.2.1 Amagama namabinzana asetyenziselwe ukuchaza nokudala imifanekiso–ngqondweni**

Kukho amagama namabinzana athe ekusetyenzisweni kwawo, anika ingcaciso nenkcazel ezeleyo yoku kujoliswe ukuba umfund wencwadi akuve. Kanti ke akaphelela koko kuthethwa ngumbhali ngaxa limbi, de aphokoza nezinye iintsingiselo. Oku ke kungqina oko kuthethwa nguLeitch (1983: 176), xa axoxa athi:

*Deconstructive reading, respecting traditional criticism, neither supersedes its object (the text) nor plays fast and loose with it. Rather the text undergoes conscientious scrutiny.*

Ngokwalo kaLeitch, njengoko ecatshulwe, isiThako Sohlahlubo–buNzululwazi–sakhono, sigxinisa ukugocagocwa kwetekisi ekufundweni kwayo. Oko kwenze kungagwengulwa nje phezulu, kunzulwe, kufunyanwe eyona nyongo yoko ikuqulathileyo. Oko kusenzelwa ukufikelela kwiintsingiselo ngeentsingiselo.

Ababhali baneendlela ezintathu zokwenza umfund wencwadi awubone Umfanekiso–ngqondweni awuzotyelwayo. Oko kwensiwa ngokuchaza, ngofaniso, ukweko kanti nomntwiso. Kukhona nokwakha umfanekiso ngokubiza nje umfanekiso ngegama eliaqambisayo okanye ibinzana, athi olifundayo awubone ucace gcaa loo mfanekiso ngeliso lakhe lengqondo. Kananjalo, ezi mpawu zichaziweyo, kuncwadi zisetyenziselwe ukuthunuka iimvakalelo nemizwa. Kwakho, amagama, okanye amabinzana asetyenziselwe ukuchaza ngendlela edala imifanekiso–ngqondweni, akanantsingiselo nye njengoko kutshiwo. Ngoko ke igama okanye ibinzana linokudandalazisa iintsingiselo ezininzi okanye linokuzoba imifanekiso–ngqondweni eyahlukile. Oku kuyacaca kule mizekelo ilandelayo:

- i. *Babanele obo bungqina ukuba agwetyelwe intambo* (p. 11).
- ii. *Ukulunywa kweli loMzantsi Afrika zezopolitiko babekuva emizimbeni nasemphefumlweni belala betyabukile baxakutha imihla nezolo yintambo elushica yeBhulu. Izivunguvungu nezivondoviya zoqhwithela ababelubanjelwe abaninzi babo ...* (p. 14).

- iii. *Wayezibona emfumana umbulali, emrhuqa **ngentambo** okwenkwenkwe irhuqa injana ukumsa emthethweni* (p. 64).
- iv. *Kule yam yona indawo iBholo kwaQaka, apha yayingenzanga mkhethe **intambo** elushica ca yengcinezelo ukukrwitsha, yayingumhlaba otyebileyo woqhushululu* (p. 5).

Igama, ‘intambo’ ngokwemizekelo engentla, nangokweemo elikuzo, lineentsingiselo ezahlukileyo. Kumzekelo woku-i, lithetha ukugwetywa ukuba ubulawe ngokuxhonywa ngentambo, ujinge de ubhubhe. Kanti kumzekelo wesi – ii nowesi – iv, intsingiselo efihlakeleyo equlethwe lela gama, elithetha impatho gadalala yengcinezelo yombuso wamaBhulu kubantu abamnyama. Kumzekelo wesi – iii, kuxelwa intsonela le yokubophelela, nokuba yenziwe ngelaphu okanye ngemitya ephothiweyo. Oku kokuba igama lilinye libe neentsingiselo ezahlukileyo kubangelwa yimixholo eyahlukileyo elisetyenziswe kuyo. Nakule ilandelayo imizekelo oku kuyangqineka.

- v. *Makube nonina ngenkqu **wadilizwa** ziintlupheko ezifana nezo **zadiliza** ixhegwazana ukuze naye ayokuphelela kwaTsolo* (p. 12).
- vi. *Kwakungethuba lingakanani esetrongweni uCamagu ukuzalisekiswa kolo mingimingi **lokudilizwa** kwelokishi yakwaTsolo*
- vii. *Zininzi nezinye iindawo zabamnyama **ezadilizwayo** abaninizo baya kugalelwa eRhubusana apha* (p. 30).
- viii. *Nguloo rhulumente owachitha **wadiliza** izikumkani, wabeka nkosi zimbi ... bazazi iinkosi ezingenkosi, bazinyhwalaza njengoko nazozazifuna njalo* (p. 32).
- ix. *Emva **kokudilizwa** kwakhe kumzi – mveliso eBerlin wazula kwaphela izihlangu engafumani msebenzi ...* (p. 73).
- x. *Uninzi lwabemi besi sixekwana sam, ooyisemkhulu **badilizwa** ziimfazwe zamzuzu, babangamaxhoba alahlekelwa yimihlaba ...* (p. 5).

Amagama, ‘wadilizwa’ no ‘zadiliza’ kumzekelo wesi – v athetha ukumka ufudukele kwenye indawo undululwa ziimeko zokuphila. Kanti kumzekelo wesi – vi nowesi-vii, igama ‘lokudilizwa’ lithetha ukuchithwa kwemizi yabantu befuduswa ngenkani, kungathandiswa bona. Kutshatyalaliswa iindonga zemizi yabo nako konke okwabo. Kumzekelo wesi-viii, igama ‘wadiliza’ licacisa ukususwa esihlalweni ngesinyolokotho nesinyalumani, kuthatyathwa iwonga nelungelo lakho. Kule imeko kukuhluthwa kweenkosi amalungelo azo okuzalwa, kubekwe zimbi endaweni yazo. Kanti kumzekelo we-ix, igama ‘kokudilizwa’ lichaza, licacisa ukuphelelwa ngumsebenzi ngokuba uyekiswe. Mhlawumbi ngenxa yokuba kusithiwa umqeshi akanamali ngkwaneleyo, ke udendwe. Kumzekelo we – x, igama ‘badilizwa’ ukusaba wakoyiswa mhla ngemfazwe abantu badudulwe, kutshatyalaliswa konke abanako, ze abaphetheyo babanike ndawo yimbi.

Igama ‘inyoka’ kule mizekelo ilandelayo liquelethe iintsingiselo ezahlukileyo.

*Uthini na umfundisi ukuhamba ngevukuvuku lemoto kanti ufuye inyoka enje egaraji* (p. 62). ...wandithuka ngenyoka erhubuluzayo, wahamba engasivalanga isisele (p. 16). Umthethi wolwimi nomfundi wencwadi onzulileyo ekwazini ulwimi lwakhe, wazi kakuhle ukuba kumzekelo wokuqala igama ‘inyoka’ libhekisa kuhlobo lwemoto exabiso layo lifikelelwa ziingcungcu. Umnyobo. Ubunyoka busenokuba buthetha indlela ehamba ngokukhawuleza ngayo, ibe ingenzi ngxolo kanye oku kwenyoka iphinyaphinyela engceni.

Ngokunjalo kwezi zivakalisi zilandelayo igama ‘ikhwelo’ liquelethe iintsingiselo ezahlukileyo ngenxa yamagama alixhagileyo kwizivakalisi elisetyenziswe kuzo. *Lahlatya ikhwelo, zabuthelana izizwe, kwaphunywa iphulo, iinkonde zayilanda incam yobukhosi babeNguni zeza nayo* (p. 33). ...*iqinise intamo le ntwana ikhweba abanye ngekhwelo elalandelwa ngamaninzi...* (p. 20). Igama elibhalwe ngqindilili kwezi zivakalisi, u ‘ikhwelo’, lithetha ukuvakalisa kodaba olumemelela ukuhlangana okanye ukubuthelana ndaweni nye. Kanti kwisivakalisi sesibini kweziyimizekelo, kuthethwa uhlobo oluthile lomlozi olusetyenziselwa ukubiza okanye ukutsalela abantu entweni ethile.

Igama ‘iindlebe’ kwezi zivakalisi zibhalwe bukekela lithetha ukumanyelwa. ...*wawacela amaZulu ukuba amboleke iindlebe* (p. 101). Kanti lisenokuthetha ukwamkelwa nokuviwa koko ubani akuthethayo okanye akucelayo ngethala lomthandazo. Likwathetha ukuhlinza impuku nomntu othile. *Ngethamsanqa ke, sinawo amagosa akhe apha phakathi kwethu, makayokulumana iindlebe naye,...* (p. 92). Kwakulo mzekelo, enye intsingiselo enokuvela yeYokuvisa umba othile emntwini othile, ngeenjongo zokuba wazi banzi malunga nento ethile. Kanti kulo mzekelo igama, ‘iindlebe’; ibhekisa kwezi zisemntwini zisetyenziselwa ukumamela nokuva. ...*umfo weteksi wangathiakanazo iindlebe usabolekise ngazo* (p. 58). Oku kudandalazisa ukwalekeka kweentsingiselo ezahlukileyo zizalana egameni.

Amagama abhalwe ngqindilili kwezi zivakalisi zilandelayo, akhiwe kwisiqu sesenzi u ‘rhuqa’, anika iintsingiselo ngeentsingiselo. *Wabanencilikithi, atyafa amadolo, wazirhuqa ukuya kuhlala phantsi* (Umlimandlela: p. 77). *Ndazirhuqa iinyawo zam ukuhla intlambo* (Ukhozi Olumaphiko: p. 53). *Zange aphulaphule umfo wasemzini, wandirhuqa* (Ukhozi Olumaphiko: p. 65). ...*ababemi berhuqa imipu, emva kwam kulandela abafo ababini endandibazi kakhulu* (Ukhozi Olumaphiko: p. 35). Kwisivakalisi sokuqala igama u ‘wazirhuqa’ lithetha ukuzinyanzela ukuba uhambe nangona umzimba ungavumi. Kanti lisenokuthetha ukuhamba amadolo engevezela enga uza kuthi guqaqa phantsi. Igama, ‘ndazirhuqa’ nalo likwaxwaye ezi ntsingiselo ziqaqambisa ukudinwa okugqithileyo kangangokuba kube nzima ukuhamba. Kanti kumzekelo wesithathu igama ‘wandirhuqa’ lithetha ukumtsala ngengalo umntu umhambise ngenkani yena engafuni okanye eziziliza. Kanti, linokubhekisa ekumcengeni bumnyanzelisa umntu ukuba ahambe nawe. Igama, ‘berhuqa’ kumzekelo wesine licacisa ubude bemipu ephethweyo, nendlela ephethwe ngayo. Ayijoliswanga koko ibanjwe ngesandla esinye ngabo bayiphetheyo, yajongiswa ezantsi, ecaleni komlenze. Xa ukhangale ezi ntsingiselo, zahlukile. Ngaphezulu, eli gama lixwaye intsingiselo yokunxulunyaniswa kanti neyengcalo.

Igama ‘indlela’ kwesi sivakalisi; *Xa ndifika ezinyaweni zentaba, yaqala yalula indlela* ... (p. 109), lithetha indlela le ingumgaqo ekuhanjwa kuwo ngabantu okanye

iimoto. Kanti kulo mzekelo, *UNdlela noNtsipho nabo babenjengawe lo, kodwa ngoku zindlela zenqwelo* (p. 18) (Ukhozi Olumaphiko), lithetha ukululekaka uqhele ukwenza njengoko kulindelekile kwimeko ethile.

Ngokwale mizekelo ilandelayo, igama ‘iincam’ lithetha izinto ezahlukileyo.

*Okwabo yayikukuvulela indlela abo babezimisele ukuya kujongana ngeencam zamehlo nosathana owayegquba* (p. 108). *Iincam ezitsolo zameva amhlophe yayizizo ezhombisileyo ngelo xesha* (p. 110) (Ukhozi Olumaphiko). Kumzekelo wokuqala linika intsingiselo yokusondela nqo elutshabeni. Ube phambi kwalo. Kanti kumzekelo wesibini yintsingiselo ebhekiselele kwindawo ephezulu kwiliva ukusuka eqqabini okanye esikhondweni. Njengokuba liye linyuka liye lincipha de ekupheleni ibe yincam ethanda ukuba tsolo, le iliva lihlaba ngayo. UPinkus (1996: 2) uxoxa ngomba wokunamathelana komxholo nentsingiselo, eqamele ngokaDerrida athi:

*The written word, in Derrida’s view, relies upon its meaning via the context in which it is embedded. Both signified and signifier, though, are related in such a way that therefore making any claim to ‘truth’ and impossibility... .*

Oku ke kubethelela ukuba lukhonuzalwano phakathi komxholo nentsingiselo, kodwa kungathethi ukuba umxholo unokwenza ukuba kuthiwe igama linanyatheliswa intsingiselo ethile. Ubunyani bobokuba intsingiselo yegama itshintsha nokutshintsha kwemixholo elisetyenziswe kuyo.

Oku kungqineka xa ujonga igama u ‘nyibilika’ elihleli likwimo yesenzeka kwakwintusa yalo. Intsingiselo yalo iyajika ngokomxholo wesivakalisi esikuwo. Linika intsingiselo yokuya umntu etyhileka, ekhululeka ebusweni. *Bathi ubuso bakhe bebusangene ndabubona bunyibilika ...* (p. 159). Kwesi isivakalisi silandelayo lithetha ukuya into iphela ngokuphela, kancinci kancinci. *...ndabe ndiqonda ukuba intlonelo kum inyibilika ngokunyibilika* (p. 92) (Ukhozi Olumaphiko). Igama ‘intyatyambo’ linokuthetha iintyatyambo...ngaphaya komlambo yidolophu yabamhlophe iyaqhelezela yimithi eluhlaza yehlobo **neentyatyambo** ezindidi–ndidi... (Ukhozi

Olumaphiko: p. 13). Liyakwazi ukusebenza njengesikweko libhekisa kumantombazana neentombi. *Ndiyazithanda iintyatyambo zale ndawo, ziyigungqisa intlizyo yendoda itsho ixengaxenge* (Umlimandlela: p. 93).

‘Imbokotho’ lilitye elikhulu elinzima elingqukuva. *Uthe sele edlulile kwelinye ekwakuthe zinzi kulo into enkulu yembokotho kule ndawo ifanele ukuma umnqamlezo...* (Umlimandlela: p. 100). Nangona kunjalo ngokwalo mzekelo ulandelayo libhekisa kumthetho ocinezela amalungelo abantu, ngexesha lolwawulo lorhumente wocalucalulo. *Ewe, yayikho yona imininzi elokishini imibuthwana eyayimana ukugragrama ... gcimfi ityunyuzwe ngembokotho yomthetho* (Ukhozi Olumaphiko: p. 107). Licacisa ukuvalwa umlomo ngokufa okanye ukubulawa kwabo babeyila imibutho yokulwa ingcinezelo yabantu abamnyama. Lisenokubhekisa kumandla amakhulu karhulumente wabamhlophe ekwakunzima ukumelana nawo kubantu abamnyama. Lisenokuba lidandalazisa ulunya nonyhamnyheko olwalusetyenziswa ngurhulumente ekukhonkxeni nasekuminxiseleni ilungelo lomntu omnyama.

‘Utolo’ sisixhobo sokuzingela ebesithandwa kakhulu ngabathwa. Isixhobo ebesichana sibulale okanye senzakalise. Kulo mzekelo ulandelayo igama, ‘iintolo’ libhekisa kumandla othando oluphuphuma emehlwani kaCikizwa ukuya kwakaMfazwe. Ngalinye ngumbizane. *Ibe ngumzuzwana sijongene, amehlo akhe endihlabu ngathi ziintolo* (Ukhozi Olumaphiko: p. 122). Intsingiselo le ichazwayo yahlukile kweziswa leli gama kulo umzekelo; ...*akhawuleze athobe intloko, ebalekisa awakhe kulawo ayetshawuza iintolo zenzondo* (Umlima-ndlela: p. 9). Apha igama ‘iintolo’ lithetha ukuhlaba kwamehlo ngokokungajongeki kwawo, ngenxa yentiyo ephuphuma kuwo neentlungu yokujongwa ngendlela ediza intiyo. Ayemhlaba uCamagu la mehlo ngenxa yokubona indlela ayemjonge ngayo.

Igama. ‘umphanga’ kwisivakalisi; UJolinkomo, ixhegwazana ...wafika ukuvela edolophini wawuva **umphanga**, lathi lingaphumanga elemini elandelayo wabe naye **engumphanga** (Umlimandlela: p. 19). Igama elibhalwe ngqindilili lithetha iindaba

ezimbi nezibuhlungu zokubanjwa kukaCamagu agwetywe iminyaka engamashumi amabini. Kanti kusenokuba licacisa ukubulawa kukaCamagu ehleli ngokubanjwa ixesha elide ekwakungakholeleki ukuba elo xesha lokuphela kwesigwebo uya kuba esaphila, ngoko ke wayefana nokuba ufile. Igama, ‘engumphanga’ lona lithetha ukufa kokwenyani. Libhekisa kudaba lokubhubha kukaJola akuba eve ukuba uCamagu ugwetyiwe.

Igama ‘yaluzela’ liquethe iintsingiselo ezahlukileyo, ziyelelene. *Sasiyaluzela isixeko*, lithetha ukuphithizela kwabantu besihla benyuka, kungxolwa. Kanti iyama ‘iyaluzela’ kwigatya ... *iyaluzela ingqondo yam* (Ukhozi Olumaphiko: p. 22), libonisa isimo sengqondo esingazinzanga. Ukuphethuphethula iingcinga ungafikeleli sigqiben. Ze kwesi sivakalisi intsingiselo evelayo ibe yeokushukuma kwamanzi kakhulu kuba egxojwa yinto ethile, engaphantsi kwawo. *Ayeka amanzi ukuyaluzela, lehla nomsinga igazi, nyamalala uNgwenya nengwenya* (Umlimandlela: p. 185). Lilonke igama ‘yaluzela’ lineentsingiselo ezintathu ezahlukileyo ngokwale mizekelo icatshulweyo.

*Ndithe ndikhalima ndisithi, suka nja, yabe isitsho intsini yeziya zinja zimbini ngaphambili* (Ukhozi Olumaphiko: p. 11). Igama ‘nja’ libhekisa kwinja esisilwanyana kanti elesibini elibhalwe ngqindilili igama licacisa izimo zenkohlakalo nokungakhathali kwamapolisa. Lilonke sisithuko uMfazwe awathuka ngaso amapolisa. Kulo mzekelo ulandelayo igama ‘izinja’ libhekisa kwisenzo somthetho sokufunza ngamapolisa ukwenza umsebenzi wokucima izixholoxholo. Kanti linokubhekisa kwisenzo sokukhonkotha kwamapolisa ngemipu neethiyegesi njengezixhobo zokulwa nezixholoxholo zokulwela inkululeko. ...*zaba zizantanta izinja zomthetho, kuba kwanqanqaza umlilo kuyo yonke indawo* (Ukhozi Olumaphiko: p. 54). Isenzo samapolisa uMfazwe usibona njengesidiza ubunja kuba ekuzameni ukuzolisa izixholoxholo ebebubulala abantu.

Igama, ‘ntumeka’ kulo mzekelo; ...*uthando lwam noNokuzola, lwathatha ixesha phambi kokuba luntumekeke, intombi ixela umvundla...* (p. 129); lithetha ukuqaleka

kothando ezintliziyweni zabo bathandanayo. Kwisivakalisi; ...*nayo yayintunyekiwe, iqhuqhumba isitsha kungabonakali nomthinzi* ... (p. 23) (Ukhozi Olumaphiko), linika intsingiselo yokulayita nje umcinga uwuphose kuloo nto uytshisayo, isuke izitshile ungakhange wenze zinzame zingako. Licacisa ukutshisa into etsha lula ngenxa yendlela okanye imeko eyiyo. Kulo mzekelo yimoto.

Intsingiselo yegama ‘ikhaya’ kwisivakalisi, ... *sexelwe nokuthi elo likhaya lakhe lokugqibela, kusitshiwo yinkobonkobo yejaji* ... (Umlimandlela:p. 16), linika intsingiselo yokuhlala endaweni ixesha elide, uyiqhele nayo ikuqhele. Oku kwakunjalo kuba uCamagu wayeza kuhlala iminyaka engamashumi amabini etrongweni. Kwakhona, linokuthetha ukuba yindawo engenakuze ahlukane nayo. Umntu akahlukani nekhaya nokuba sefuna kuba sele elishiyle iingcambu zomnombo wakhe zisala okanye zalathwa kulo. Linokubhekisa kumba wokuba umntwana uyinxalenye yekhaya. Liyindawo apha abantwana bafuneka nabafumaneka kuyo. Ngoko ke ijole iyindawo apha kufumaneka khona abaphuli– mthetho kwaye bafuneka khona ukuze abantu bahlale behuselekile entlalweni. Oku kuzalana nentsingiselo yebinanza ‘khaya laboni’ xa kubhekiswa kwitrongo kwesi sivakalisi silandelayo. *Engqondweni wayezixelete ukuba malimthathe ilizwe limginye ngokukhawuleza angabe aphinde abonwe kumasango elo khaya laboni* (Umlimandlela: p. 28).

Eli binzana licacisa ukuba itrongo kulapho abantu abonileyo entlalweni bagcinwa belulekwa khona. Igama ‘yinkobonkobo’ lisetyenziselwe ukuchaza inkangeleko yobuso bejaji. Linika umfanekiso–ntelekelelo weliso wendoda endala enobuso obude obuboqokileyo, engakhiwanga kakuhle ebusweni ngowayeyidala. Apha kulo kuvakala nobudlelwane obungebuhle phakathi kwayo nabantu abamnyama njengoko yona imhlophe. Lilonke, le nkcazo iza neli gama idiza intiywano ephakathi kohlanga lwayo nabantu abamnyama. Kwakho, uba nomfanekiso womntu okhohlakeleyo. Ukudandalaza kweentsingiselo ezahlukileyo, kwiingcaciso zale ngxoxo, ngokubhekiselele kumagama namabinzana asetyenziswe njengezixhobo zokuchaza, kuqaqambisa ubukhali besakhono sesiThako Sohlahlubo–buNzululwazi–sakhono.

Siso esikhuthaza ukuvelelwa macala onke kwetekisi ekuhlalutyweni, nokuba kukrolonqwe iintsingiselo zonke ezivelayo. Xa axhathisa ngesi sakhono uYegen ekunye noAbukan (2014: 48), basiqhwabela izandla benjenje:

*...the language is full of deep-rooted meanings and preconceptions; and the deconstruction method should be applied to understand the language and meaning.*

Ubunyani bala mazwi sele bucace gca kule ngxoxo. Kunjalo naxa kuqhutywa nayo obo bunyani buphandle. Xa kuqwalaselwa iintsingiselo ezivelayo kule mizekelo ilandelayo, oko kuthethwa ngooYegen kuyazaliseka. Igama ‘ubudoda’ kwisivakalisi; *...into yokuba ebeziphethe njengendoda, makahambe ke ngoku ayokwenza ubudoda ngaphandle, ...Inkonzo yakho ebubanjweni ayikhange ibe nachaphaza, hamba ke mfo wam, uyindoda* (Umlimandlela: p. 15), libhekisa kwimisebenzi elindeleke endodeni. Imisebenzi eyakhayo esizweni. Lona igama ‘uyindoda’, lincoma imisebenzi emihle ayenzileyo nesimilo esingenasisisihla anaso uCamagu. Oku kungqamana nesikhundla abekwa kuso sobukhosi. Le ntetho kaBhele ayibhekisa kuCamagu inobugqebelo.

Intsingiselo yecuba ibhekisa kwimali ubani ayinikwayo eyintlawulo, engenzanga msebenzi awuqeshelwe ngokusesikweni. Kudla ngokude kuthiwe uyancazelwa. Le ntsingiselo iqulethwe ligama ‘icuba’ ngokwakwesi sivakalisi; *...loo nto iya kuhamba necuba elincumisayo elingawenza laa mvuzwana wam wobutitshala ube ziingqatha zebhokhwe* (p. 14). Eli gama libhekisa kwintlawulo uMfazwe athenjiswa yona xa amapolisa amcenga ukuba abe ngungcothoza. Kwisivakalisi, *‘Icuba’ lam likuloo dyasi, ulilumkele, uyinto kabani kakade* (p. 135), igama ‘icuba’ libhekisa kumagqatyana atshaywayo nokuba akoluphi uhlobo. (Ukhozi Olumaphiko: 2009).

Yahlukile intsingiselo yegama ‘iinyawo’ neyegama ‘ngeenyawo’ kwesi sivakalisi; *...uyolelwu kukumana ehlanjwa iinyawo esonwaywa umqolo yintokazana yakhona...Lwanyathelwa ngeenyawo olu daba kangangoko, kodwa intoni, kwathi kanti neendonga zineendlebe* (Umlimandlela: p. 36). Iinyawo ngamalungu omzimba

afumeneka ekupheleni kwemilenze ezantsi kwamaqatha. Anezithende neminwe. Kanti igama ‘ngeenyawo’ kwigatya ‘Lwanyathelwa ngeenyawo’ lithetha ukuba into efihlwe inga ayikhange yenzeke, ingaxoxwa kuba kusenzelwa ukuba ingaziwa ngabantu. Oko kusenokuba kwenzelwa ukukhusela abo babandakanyekayo. Okanye kunqandwa ihlazo elihamba nesenzo eso. Apha kufihlwa udaba lwamaphakathi athenge izikrelemnqa zokubulala uCamagu kubalekwa inyala lenkosi eyenze nzima intombi emnyama.

Igama ‘gibisela’ kwesi sivakalisi lithetha izinto ezimbini ezahlukileyo. *Ithi engakwaziyo ukugibisela imbokotho, igibisele isithuko* (Ukhozi Olumaphiko: p. 22). Igama lokuqala ‘ukugibisela’ lithetha ukujikijela okanye ukutshukutshela ilitye ngeenjongo zokuchana wosele lowo ulijolise kuye uthe qelele kuwe. Kanti, igama ‘igibisela’ lithetha ukukhwaza umntu okude kuwe umthuka ngentlambakazi enku, uthetha ngendlela ejolise ekubeni abone ukuba uyalwa kwaye ufunu undikho.

**Iimpobole zoothambodala kade bemqongqotha, oodizadala kade bemkhwahlaza,** zazithe nqwadalala thande ebuhlanti, amazwi engqumshela ngendyondyo esezantsi (Umlimandlela: p. 84). La mabinza abhalwe ngqindilili kwesi sivakalisi acacisa ubungakanani ngokobudala beminyaka, ngamaxhego la kubhekiswa kuwo. Amagama ‘zoothambodala’ ‘noodizadala’ asukela kwizibizo ezimbaxa, adiza ukuhamba kweminyaka, nokuba kwawona la maxhego azizinyanya. Ze amagama ‘bemqongqotha’ no ‘bemkhwahlaza’ adandalazise ukuba azizisele zenyathi ekudinjazwa kuzo imbali yesizwe neyelizwe. Amathambo aluphahla lomzimba, kanti udiza kulapho kuhlala khona umbona. Abantu abadala baziintsika zesizwe ngenxa yamava kwaye balulutho ekufumanekeni kweemfundiso ngabatsha. Oku kucacisa ixabiso labadala xa kulandwa umnombo nembali yesizwe sabeNguni. Kukwadiza nokuba akuthathwa nabani xa kuxoxwa imicimbi e-ethe- ethe yesizwe. NgokukaBalkin (1995 – 1996) ecatshulwa nguYegen no Abukan (2014: 53), xa acacisa umba wentsingiselo uxoxa ngokwesi sithako siludondolo lwale ngxoxo sikhankanyiwego ugalela enjenje:

*The deconstruction indeed aims to reveal conceal and the other implicit meanings...*

Oku bakuvakalisayo ooYegen kwalekela oko kukhankanywe amatyeli tyeli xa kuthethwa ngesithako Sohlahlubo–buNzululwazi–sakhono, kule ngxoxo. Igama, ‘uselikrancukrwancwana’ elikwimo yesinciphiso liqaqambisa ubulula bukaCamagu ngeminyaka. *Ukuba ibingeziyo into yokuba uselikrancukrwancwana elingaka ngendisithi mfana wam hamba uyokujinga okwenja entanjeni* ... (Umlimandlela: p. 9). Kwa eli gama lisenokubhekisa kukungabi namava kukaCamagu ngobomi, kuquka nobo basenkundleni nomthetho ngokubanzi. Kanti igama eli lingabhekisa kwimeko kaCamagu yokungabi nabani ungowakhe ncakasana ngokwegazi, okumenza ukuba kube lula ukuba ahlaselwe ngamaxhalanga asemhlabeni de atyholwe ngokubulala. Linika umfanekiso–ngqondweni womfanana olula kakhulu nolusizana, ongenamandla akuzikhushela nakuzithethelela.

*Impukane eluhlaza eyayisele izinike imbeko yokuhlola umhlisela wegazi...wayithi qwaka ngomva wesandla yaya kubetheka eludongeni, nantso izambalaza izama ukubhabha kwakhona, cwaka nayo emva kwemizuzwana* (p. 17). *Waba ngazambalaza ezithethelela, lamambahtha ityala kunjalo nje lamfanela* (p. 18) (Umlimandlela: 1998). Isenzi ‘zambalaza’ sisensi esichaza intshukumo, esicacisa imizamo ubani ayenza ngandlela zonke. Umahluko kukuba igama ‘izambalaza’ kwisivakalisi sokuqala sichaza sikwanika umfanekiso–ntelekelelo weliso unge uyambona uhodoshe ezama ukulwa nokufa efuna ukubuya aphakame abhabhe, imilenze yakhe yakwaMpukane ikhabalaza ebhukuzela ubhubhuza. Kanti kwisivakalisi sesibini uba nomfanekiso–ntelekelelo weliso nowendlebe unge uyambona kwaye umva uCamagu, ezama ukuzithethelela ecacisa kodwa kubantu abangammamelanga nabangamveli ntweni. Lilonke, yahlukile intsingiselo kodwa kunjalo ibhekisa kwimigudu into okanye ubani ayenzayo.

Imeko ekuyiyo etrongweni kwaNongqongqo icaciswa cace ligama ‘isihogo’, kwesi sivakalisi; ...*esamana ukothuka nento yokuba uza kuhlala kweso sihogo setrongo* ...

(p. 10). Uba nombono wendawo apho amabanjwa aphathwa okwezinja, atshutshiswayo de amanye abulawe. Isihogo yindawo yokungcungcuthekisa abo kukholelwa ukuba bangaboni ngokwenkolo yobuKristu. Liyanelala gama ukuchaza konke ngempilo nentlalo yabo bekulaa trongo. Igama, ‘ityholo’ lithetha into eyenziwa isizathu sokuthile kuxokwa. *Norhulumente wamabhulu waba selefumana ityholo lokuzimela ngaloo mlilo kuba kwakusithi kwakubuziswa ngomntu owabanjwayo waza wanyamalala kuthiwe watsha echwebeni* (p. 13) (Umlimandlela: 1998). Urhulumente ebebulala abantu akugqiba athi batsha mhla kwatsha itrongo yakwaNongqongqo.

Intsingiselo yegama iyakwazi ukuqaqanjiwa icace mpela ligama elilandela ngqo emva kwalo. *Kwakusemva kokuba exeletwe ukuba uMpazamo, umlingane wakhe, ulele ubuthongo bokugqibela! Walila umfana wada wagixa, kwaphela ukugixa wanngqukruleqa* (p. 18). Intsingiselo yegama ‘ubuthongo’ icaciswa ligama ‘bokugqibela’, ukuze licace ukuba lithetha ukufa.

Kanti igama ‘wagixa’ lithetha ukulila okuziinyembezi ezikhhatshwa sisingqala. Ukulila okuntama intlungu eqqithileyo. Igama ‘wangqukruleka’ licacisa inqanaba elingentla lokugixa, apho umntu alila kungavakali sikhalo koko ikukugquma kwesingqala esidiza ukulilela ngaphakathi. Igama ‘watityinjisewa’ lithetha ukwaziswa ngqongqo. *Ebanjwa nje uCamagu, uTsolo lo kudala kakade watityinjisewa umnwe ngelokuba uyachithwa* (p. 29) (Umlimandlela: 1998). Lisenokuthetha ukunikwa umyalelo unyanzeliswa ukuba uwuthobe, uyathanda akuthandi. Oku kucacisa ukususwa ngonyhamnyheko nesinyolokotho.

Umfanekiso–ngqondweni oziswa ligatya, ‘ezityiwe ngamanundu’ ngoweencwadi ezhleli ixesha elide kwindawo efumileyo, zatyiwa ziirhorhwana ezingwevu ezitya amaphepha neempahla. Ayephethe nesipha seencwadi **ezityiwe ngamanundu** (p. 24). Inkcazeloye evelayo bubudala kunye nendawo ezhleli kuyo. Kwaye lisenokudandalazisa ukungasetyenziswa kwazo ixesha elide. Amagama angqindilili kwesi sivakalisi, **Amarhumsha** aseBhayi aphithizela **agilana** (p. 92) (Umlimandlela:

1998), nakuba ahlukile kwaye enga akanxulumananga anxulumene. Irhumsha ngumntu ongenamkhondo, emdala, othanda nowela izinto, nezingamfanelanga. Likuxelela lukhulu ngesimo nesimilo sooGcina kwaye lingqinela inkcazel enikwayo yokuba bangabafana baseBhaya.

Kukho ingcinga ecalanye yokucinga ukuba umntu okhulele edolophini uphela engenamkhondo, engabambeki. Igama ‘agilana’ sisenzana esiqaqambisa intshukumo yoburhumsha yokudyuduzelela nayiphi intombi entle. Ingulowo eyifunela kuye. Linika umfanekiso–ntelekelelo weliso inge uyababona aba bafana ingulowo efuna umdra wale ntombazana inguNokwanda ube kuye. Lixwaye intsingiselo yokugilana kwabantu ingulowo efuna ukuya kufika kuqala. Kanti isenokuba kukugilana ngokwamazwi ingulowo efuna ukuzithethelela kuqala, okanye ngokwentshukumo nezenzo.

Igama ‘esathothoza’ no ‘yacothoza’ azalana ngezandi ezisetyenzisiweyo kuwo. *Yahamba iminyaka eyibala nganye nganye ...esathothoza elindele umhla wakhe wokugqibela, umhla wakhe wokufa. ...yaggitha nelishumi elinesihlanu yadlulela kweminye, yacothoza yada yawafinca amashumi amabini* (Umlima-ndlela: p. 14).

Intsingiselo ka ‘esathothoza’ kukutsala nzima usebenza nzima nakabuhlungu kakhulu etrongweni, usebenza isigwebo ogwetywe sona. Koku kusebenza nzima okwenza ibe ngathi ixesha alihambi. Kungoko isenzi ‘yacothoza’ siqaqambisa ukuhamba kancinici kwexesha okungaphaya komlinganiselo. Ukuthothoza kwenza ukuba ixesha linge liyacothoza. NgokukaYegen (2014: 56), okona kuphambili kwisiThako Sohlahlubo–buNzululwazi–sakhono, kukupeculula, kuhlahlutwe kuhlutywe ubuninzi beentsingiselo eziqulethwe yitekisi, oko kudalwa bubumbaxa nokunaba kweentsingiselo zamagama. Mve xa athi:

*The deconstruction basically analyses how the text differentiate itself and how the meaning changes.*

Ukungemi ndawonye kwentsingiselo kudula kwezi zifanekisozwi, njengoko sele kubonakele. Kwiintsingiselo kujoliswe kuzo ekusetyenzisweni kwazo ngumbhali, ziyaphokela, kuvele nezinye ezizixwayileyo. Izifanekisozwi zisetyenzisiwe kakhulu ukuchaza nokudala imifanekiso–ngqondweni ecace cace. Ziyaphindaphindwa, ziqaqambisa ezinye kanti ziyasetyenziswa ukucacisa isenzi, kungenjalo izichazi. Endaweni yokusebenzisa igama ‘ngokukhawuleza’ okanye ‘msinyane’ okanye amabinzana ‘ngexesha elifutshane’ okanye ‘ngexesha elingephi’ ukuchaza ithuba alithathileyo elincinci ukugqiba izifundo zobugqwetha uCamagu, kusetyenziswe ezi zifanekisozwi zibhalwe ngqindilili kwisivakalisi; ...*uCamagu wangenela izifundo zobugqwetha, nqwam nqwam geqe phaya wazigqiba kungekudala* (Umlimandlela: p. 15). U ‘nqwam nqwam’ sisifanekisozwi esidla ngokudiza ukutya into ngokukhawuleza. Kulo mzekelo sicacisa ukukhawulezisa kukaCamagu ukugqiba izifundo. Sicacisa ukuzuza ‘ukutya’ amanqaku aphezulu lee kulawo angumlinganiselo wokuphumelela izifundo. Kungenjalo sidiza ubulula bezifundo zomthetho kuCamagu okubangwa bubukrelekrele bakhe obukhankanywe ntlandlolo kwasencwadini. Inkcazelو ekujoliswe kuyo yeokuchaza nokunika ulwazi ngoCamagu. U ‘geqe’ udla ngokuchaza ukubeka ecaleni ungayijonganga nokuyinjonga loo nto ubuyisebenzisa. Apha ucacisa ukugqiba kwakhe ezinye izifundo, adlulele kwezinye ngokukhawuleza.

*Impobole zoothambodala kade bemqongqotha, oodizadala kade bemkhwahlaza, zazithe nqwadalala thande ebuhlanti, amazwi engqumshela ngendyondyo esezantsi* (Umlimandlela: p. 84). Isifanekisozwi u ‘nqwadalala’ sinika umfanekiso – ntelekelelo weliso wendlela yokuhlala kwabantu abachophe phantsi okanye ezitulweni abaliqela, ze u ‘thande’ adize indlela abakroze ngayo, ebuceba lenyanga.

Kwesi sivakalisi kwalekwe izifanekisozwi u ‘qwaka’ no ‘cwaka’. *Impokane eluhlaza eyayisele izinike imbeko yokuhlola umhlisela wegazi...wayithi qwaka ngomva wesandla yaya kubetheka eludongeni, nantso izambalaza izama ukubhabha kwakhona, cwaka nayo emva kwemizuzwana* (Umlimandlela: p. 17). Zinezandi

ezifanayo umahluko zizandi ezisekuqaleni kuzo zozibini. U ‘qwaka’ unika umfanekiso–ntelekelelo weliso wokubetha ngomva wesandla uwise loo nto uyibethayo, ungenzanga mgudu ungako okanye ungasebenzisanga mandla angakanani. Isifanekisozwi sidiza ukuthula kwengxolo kahodoshe ebeyenza ebhubhuza ehodoza, ngexesha azama ukuvuka, abhabhe suka athule, kuvakale ukuthula kwakhe, kuba uthule umphelo, ufile. Kukuthula kokufa. Oku kufa kudizwa kucaciswe ngegama elinye u ‘cwaka’. Nakuba kunjalo, le ntsingiselelo ihlakulelwé ngamagama afana no ‘qwaka’. Kukwazi intsingiselo kaqwaka, ukuze ubani acacelwe yile iqulethwe ngu ‘cwaka’. Oku kuqaqambise ukuxhomekeka kwentsingiselo yegama kumanye amagama.

Yintsingiselo yebinza senzi ‘ekhucula ubutyityityi’ ethetha ukududulwa kobumdaka obufumbileyo bezibi ngamanzi emvula ena kakhulu, eqaqambisa intsingiselo yesifanekisozwi u ‘qabu’. *Athi xa aqala ukubaleka amanzi, ekhucula ubutyityityi nezitrato zakwaTsolo, qabu loo mvula, baphuma abantu balibukela ilanga elimbala ugolide lisiya kuthi zozololo ngaphaya kweentaba zakuGomo* (Umlimandlela: p. 19). Esi sifanekisozwi siqaqambisa imvula ethi ibigalela suka iyeke ngesiquphe, kungalindelwanga. Intsingiselo yesi singu ‘zozololo’ inika umfanekiso – ngqondweni eliphuma libukelwe ngabantu, lithi chuu kuhle, lide liye kutshona linge alingxamanga. Oku kube ngumahluko kwimvula ebigalela ngamandla ikhawuleza idala izantyala-ntyala. Oku kuchasana kwezinto kuqaqambisa ukuchasana kweziganeko eziza kuhla. Ukubanjwa kukaCamagu okuza kube kujike abonwe sele ebekwa eyinkosi, emva kwethuba. Nto leyo iya kubukwa ngabantu, ingakumbi abeNguni.

*Usuku olulandela olo lwabulisa abantu ngeendaba ezikhamnqisayo zokutsha nqu kwendlu kaJolinkomo* (Umlimandlela: p. 24). Kwesi sivakalisi isifanekisozwi u ‘nqu’ sicacisa isenzi. Sinika ulwazi nengcaciso epheleleyo ngobungakanani bomonakalo obangwe ngumlilo lowo, kuba sichaza ukuba akukho nto isindileyo okanye iseleyo kumzi otshileyo kaJolinkomo. Oku kukwaqaqambisa ukuba akutshanga ngampazamo koko lo mzi utshisiwe. *Ayeka amanzi ukuyaluzela, lehla nomsinga igazi, nyamalala*

*uNgwenya nengwenya* (Umlimandlela: p. 185). Amandla esifanekisozwi u ‘nyamalala’ angaphezulu lee xa ela gama belisetyeziswe likwimo yesenzi. Intsingiselo evelayo yeokusuka kuthi cwaka kungabikho ntshukumo abantu besajongile kwaye bethembe ukuba uLumkile angasinda. Sinika inkcazelo ebanzi malunga nendlela abhubhe ngayo uLumkile.

Isigama esisetyenziselwe ukuchaza, nokuba ngamabinzana asiniki nkcazo nangcaciso kuphela, koko kuchongwe amagama anamandla okuzoba imifanekiso–ntelekelelo ecacileyo nequlethe iintsingiselo ezinika ulwazi ngakumbi ngoko kuthethwa ngako. Ubucuphathi bochongo magama anamandla okuchaza ngendlela ezobayo nethimba iliso lengqondo yomfundu kwenze ukuba ukubalisa kuchulezeleke.

Okuqaqambe ngakumbi, kukungqineka kokuthethwa sisithako Sohlahlubo–buNzululwazi– sakhono, sokwalekana kweentsingiselo egameni, kanye okwamakhasi kwisikhwebu sombona. Ithi idandalaza intsingiselo ekujoliswe kuyo ngumbhali, libe igama lityekeza nenyе intsingiselo. Okuncomekayo kukuba ithi le iveliswa ligama lingayithunywanga intsingiselo, ingakhabi kuyaphi kuleyo kujoliswe kuyo, okanye ngokwentsingiselo yetekisi iphela. Igama lithi lilinye, mhlawumbi lisetyenziswe kwinoveli enye kaninzi okanye kuzo zonke okanye kwezimbini, lixwaye iintsingiselo ezahlukileyo. Oku kucacisa ubunyani bengcingane yokungenzi sigqibo sigqibayo xa kuthethwa ngentsingiselo, kuba ayizinzanga. Kwisihlokwana esilandelayo kuza kuqwalaselwa ukuchaza kusetyenziswa ufaniso, ukweko, nazo nezinye izafobe ngeenjongo zokucacisa cace nokudala imifanekiso–ngqondweni yoku kuthethwa ngako.

#### **5.4.3 Izifaniso, izikweko nezinye iindidi zezafobe njengezixhobo zokudala imifanekiso – ngqondweni**

Enye yeenjongo eziphambili zeetekisi zoncwadi kukuthetha okuninzi ngamazwi ambalwa namafutshane kangangoko kunokwenzeka. Kunjalo, ibe ngamazwi achana ngqo oko kuthethwayo, nachanana noko kubhekiswa kuko. Izifaniso nezikweko kulo

mba zitshotsha entla, kaloku zona zixwaye kwaye ziqulethe iiintsingiselo ezifihlakeleyo nezinxulunyaniswayo. Isifaniso sahluka kwisikweko ngokuba sona sisebenzisa amagama afana nala; ngokwe, njenge, ngathi, oku kwa, ngoku kwa okanye amagama okufanisa. Isikweko sona sisuka sithi loo nto ifana nenyne ngokweempawu okanye ifaniswa nenyne sithi yiyo. Xa achaza isifaniso uShamisa (1983) ecatshulwa nguFadaee (2011: 22), uxoxa enjenje:

*...simile is the claim of likeness of two things in one or two attributes.*

Ezi mpawu zifaniswayo athetha ngazo lo kaShamisa ecatshulwa nguFadaee zisenokukhankanywa okanye zibe azikhankanywanga. kuxhomekeke kumthethi wolwimi ukuba ngokolwazi lwakhe mpawu zini ezi zinto zimbini ezinokuba zifana ngazo. Amandla ezifaniso njengezixhobo zonxibelelwano kulwimi lwesiXhosa akanakubabazwa ngokwaneleyo. OkaFromilhague (1995) ecatshulwa nguFadaee (2011: 22), imisebenzi nexabiso lezifaniso kulwimi uxoxa enjenje ngayo:

*...they serve to communicate concisely and efficiently: They are one of a set of linguistic devices which extend the linguistic resources available. Secondly, they can function as cognitive tools for thought in that they enable us to think of the world in novel, alternative ways. In discourse, they can also fulfill more specific functions depending on the textual genre in which they occur. In scientific texts comparison and analogy play an important role*

Le misebenzi ibalulwa ngulo kaFromilhague yesifaniso icaca bhence kwezi noveli. Ngele kokuchaza nokucacisa nokunika umfanekiso ocacileyo waloo nto kuthethwa ngayo, zikhuthaza ukuqiqa nokuqikelela, ukunzula ekucingeni kanti nomqaphela. Kwesi sihlokwana silandelayo, kuqwalaselwa indlela izifaniso ezisetyenziswe ngayo njengezixhobo zokuchaza. Kuza kucatshulwa imizekelo engephi kwiinoveli ezichongelwe olu phando.

### 5.4.3.1 Izifaniso njengezixhobo zokuchaza, nemifanekiso – ngqondweni

Isifaniso, nokuchaza ngokufanisa kudulisa iliso elinomqaphela nengqiqo eyodwa kulowo uthethayo okanye ubhalayo. Zikho izifaniso eziqhelekileyo kulwimi lwesiXhosa kodwa umbhali kwezi noveli zichongelwe uphando, ubunjanjalarha bakhe kulwimi buduliswa bubuchule nobucuphathi bokukwazi ukuzakhela ezakhe izifaniso. Ekwenza oku kuba efuna ukubhentsisa oko akuthethayo najolise ukukuqaqambisa. UPinkus (1996: 2), xa acacisa kanye okwenzeka njengoko kusenzeka kwintsingiselo ebelekwe zezi zifaniso, nendlela yokuyipeculula uxoxa enjenje:

*...meaning is always both dependent upon a signifier's difference from other signifiers and constantly deferred from one signifier to another in an endless chain.*

Intsingiselo yesifaniso, ukuze iqondakale ngokupheleleyo, kufuneka ubani aqonde ukuba izinto ezo zifaniswayo, zifana ngantoni. Oko ke kufuna ukuba ubani aqale agqale ukwahluka kwazo kwezinye. Zona zimelwe ngamagama. Kungoko ke isithako ekusinyelelwengaso kule ngxoxo sibethelela umahluko-dediso – ntsingiselo uPinkus athetha ngawo kulo mcaphulo ungentla. Iqela lemizekelo ecatshulweyo njengeentonga zokugalela kule ngxoxo, zizifaniso umbhali azakhele zona. Okungamandla kule ngxoxo, kukuhlahluba kugqwethwe kukhangelwe iintsingiselo ezixwaywe zizifaniso ezisetyenzisiweyo, ukuze kucaciswe imifanekiso–ngqondweni edandalazayo ekusetyenzisweni kwazo. Amandla okuchaza ngokufanisa adizeke ngokungaphaya komlinganiselo kwezi zivakalisi zilandelayo:

- i. *UMpazamo wayelele ehlabe kanye ngobuso emqamelweni, aneke iingalo ngathi yinkuku itshiswa lilanga, wathula cwaka* (Umlimandlela: p. 16).
- ii. *Kufuneka uhlale utha qwaa impumlo yakho isoloko isemoyeni okweyenja, uvule ezo ndlebe* (Ukhozi Olumphiko: p. 19).
- iii. *... Abantu bakwaTsolo bona bathi saa kulo lonke okwamantshontsho afelwe ngunina* (Umlimandlela: p. 30).

- iv. *Kwakufuneka athi elapha abe ephaya, wena wakha wayibona **impangele ivikela amantshontsho ayo elutshabeni*** (Umlimandlela: p. 31).
- v. *...inkosi yabeNguni ekwakusithiwa ngayo inyamalele **okwenyamakazi kweso sixekokazi iRhubusana*** (Umlimandlela: p. 82).
- vi. *...uthando lwam noNokuzola, lwathatha ixesha phambi kokuba luntumekeke, intombi ixela umvundla lo uphepha izicithi* (Ukhozi Olumaphiko: p. 129).
- vii. *Ngequbuliso, kwabonwa ngaye sekhala **okwebhokhwe enqunyulwayo...*** (Umlimandlela: p. 184).
- viii. ***Yabangathi ngamaxhalanga phezu kwabo kungekho mbuzo ungagityiselwayo*** (Umlimandlela: p. 194).
- ix. *Imise **okweceba lenyanga ukusuka qelete kanobom kwisixeko seMonti...*** (Umlimandlela: p. 31).
- x. *Umfanekiso endaphuma apha utha tha **okwethongo engqondweni** yam ngokaFriday egwejelisa ingalo yakhe kuNokuzola ...*(Ukhozi Olumaphiko: p. 36).
- xi. *...elo lizwi ngathi **kukunkenkceza kwamanzi omthombo*** (Ukhozi Olumaphiko: p. 118).
- xii. *Ibe ngumzuzwana sijongene, amehlo akhe endihlaba **ngathi ziintolo*** (Ukhozi Olumaphiko: p. 122).
- xiii. *...**ndandifana nesithunzela kubantu endandihlala nabo*** (Ukhozi Olumaphiko: p. 48).
- xiv. *...wayibona iheke isahlulelana kubini, ilelo icala lihlehla **ngathi ngumfazi esongula amafutha omhluzi*** (Umlimandlela: p. 62).
- xv. *Wayezibona emfumana umbulali, emrhuqa ngentambo **okwenkwenkwe irhuqa injana ukumsa emthethweni*** (Umlimandlela: p. 64).
- xvi. *Wawela umgaqo, lakatyu ngaphaya kocingo, wafukuza kwintshinyela yengca ukuya kuqabela endulini eshiya abantu bemangalisiwe **oku komntu obona ithole lembongolo lincela enkomeni*** (Umlimandlela: p. 100).

- xvii. *Wamthi krwaqu, bathi shwace ubuso sebujike bafana nobukamtyholi, laa mehlo mancinci sele ewacuthe azizikrotyana ezimnyama* (Umlimandlela: p. 144).
- xviii. *. Wabamba isandla sikaMpazamo, ceke ukubanda okwempumlo yenja. Wamjonga ebusweni, amehlo ayethe gqaa okwawomntu owothuswe ngumlingo, akaqhwayazi, ndlunya nje kuphela. Wabeka isandla entliziyweni wamamela, cwaka ngokungathi ayizange ibekho, walaqaza* (Umlimandlela: p. 17).
- xix. *Aba ngathi ziimbokotho la mazwi ukubetheka kwawo ezindlebeni zikaGcisani, wacimela ngathi lixhego linyamezele ukufa waziva sethethile ... Wawuphi ukufa kwakhe wawungekho nje* (Umlima-ndlela: p. 77)

Kwimizekelo ukuqala kowoku-i ukuya kowesi-viii, kufaniswa nezilwanyana neentaka. Kwaye kwestionante yokuqala, ixeliwe ezi zinto zifaniswayo ukuba zifana ngantoni. Ze kowesibhozo ayaxelwa. Umbhali uyekele kumfundu wencwadi ukuba asebenzise ulwazi lwakhe ukuqikelela ukuba zinokuba zifana ngantoni ezi zinto zimbini zifaniswayo. Kumzekelo woku – i, kufaniswa indlela alele ngayo uMpazamo yokwaneka iingalo kunye neenkuku xa itsha lilanga. Inkuku ilala ngesifuba phantsi ibe buwavula amaphiko. Lo mfanekiso–ntelekelelo weliso uqaqambisa imeko awayekuyo uMpazamo ngexesha abuleweyo.

Umbhali unika umfundi ithuba lokuziqondela ukuba uMpazamo akasekho, engekade ayithi pahaha ngokwakhe loo nto. Ukwadala nonxunguphalo, ngokukrobisa kwekunokuba kwenzekile, ze akuxele mva. Le ndlela yokuchaza ngokumfanisa nenkuku, isenokuba isetyenziselwe ukukrwela kwisango losizi novelwano kumfundu. Inja xa ikhangela umkhondo, isebezisa iimpumlo. Kanti naxa iva ivumba ide ibe buyinyusa impumlo, ukuze ive kakuhle necala ivumba elo lisuka kulo. UMfazwe kumzekelo wesi-ii ukhuthazwa ukuba akhangele ulwazi oluyimfihi lwabantu ababamba iintlanganiso zopolitiko ekhusini, azise amapolisa. Indlela yokuzikhangelia ifaniswa nendlela injá ekhangela ngayo umkhondo. Lilonke, kufuneka asetshe iindaba, asele umoya wabantu, asezela iingcinga zabo, bengaqondi bona, ukuze angcothozele amapolisa.

Kumzekelo wesi – iii nowesi – iv, kufaniswa namantshontsho. Kumzekelo wesi – iii akuchazwa ukuba mantshontsho mani okanye ani, koko okucaciswayo ngawo kukuba afelwe ngunina. Oku kusetyenziswa kwamantshontsho xa kufaniswa kuqaqambisa imeko entununtunu, esizelekayo nokuba sesichengeni kwabantu bakuTsolo bakuba besuswe ngesinyolokotho endaweni yabo. Kudandalazisa ukungabi namandla kwabo okulwela amalungelo abo kurhulumente wocalulo. Intshontsho alinamandla, kwaye, elingenanina nokuba lelesiphi isilwanyana okanye intaka, alikhuselekanga kuba amantshontsho akhuselwa ngunina wawo. Esi sifaniso sikwanika umfanekiso–ngqondweni ogqibeleyo wabantu abathe saa ingulowo esiya kwelakhe icala bezama impilo nentlalo. Bambi beseyela kwizinto neendawo ezinobungozi. Kanti ke oku kusenokuqaqambisa ukuqhawukana kwabazalanayo. Kaloku amantshontsho ayazalana, amnombo mnye ke akuthi saa ayahlukana. Oku kubonisa ukuba ukususwa kwabantu bakuTsolo ngurhulumente wabamhlophe, kwazitshabalalisa iintsapho.

Imigudu kaGcisi yokuwa evuka esakha kwaye ekhusela amashishini akhe noLumkile ekutshoneni, nasekutshatyalisweni ziintshaba, ifaniswa nempangele, intakazana, ikuhsela amantshontsho ayo. Asintaka ukukhathalela amantshontsho ayo impangele. Olu faniso luqaqambisa indlela uGcisi azinikele ngayo ekuqinisekiseni ukuba amashishini abo akatshoni. Kwaye akabhangi nangaso nasiphi isizathu. Oku kudandalazisa amandla okhomokazi nenkathalo akuphathiswa okanye anikwe iintambo zokulawula.

Kumzekelo wesi–v nowesi–vi, kufaniswa nezilwanyana. Ukunyamalala kwenkosi yabeNguni enguCamagu, efunwa phantsi naphezulu kuloo lokishi yaseRhubusana, kufaniswa nokunyamalala kwenyamakazi. Inyamakazi yakuzimela akulula ukuyibona, kuba ikakhulu zizimela kwiindawo kwaye zifana neendawo ezihlala kuzo. Kwesi sifaniso uhlobo lwenyamakazi aluxelwanga. Kuthathwa ngokuba umfundu wencwadi uyayazi imikhwa yeenyamakazi, neendlela ezizikhusela ngazo zokuzizimeza elutshabeni.

Kananjalo, ukubanjwa nobomi obude ethothoza ejele uCamagu, kwayena sele bumfanise nenyamakazi kuba impilo yasejele yenza ukuba umntu afunde amacebo okuphila nokuzisindisa. Oku kufaniswa kwakhe nenyamakazi kuqaqambisa indlela ekube nzima ngayo ukufumana umkhondo wakhe kwilokishi ebukhulu bungangobo buchazwe encwadini, ebantu baninzi de bafika kwizigidi. Olu faniso lukwaqaqambisa imigudu yabeNguni ekufumaneni uCamagu nexabiso likaCamagu kubo. Kumzekelo wesi – vi, uMfazwe xa achaza indlela awasokola ngayo nawasokoliswa ngayo nguNokuzola xa wayecela uthando uyifanisa nomvundla uphepha izicithi. Unge uyawubona utaka ngapha nangapha, uqakaqakatha. Ubenomfanekiso – ngqondweni kaNokuzola, ejija uMfazwe embhekisa ngapha nangapha engamniki lula intliziyo yakhe. Oku kudandalaza kule ngxoxo kungqinela oko kuthethwa nguHussain (2014: 1), xa axoxa ngesifaniso athi:

*Unlike metaphors, similes require individuation of both source and target concepts, and the evaluation of what they have in common, but unlike literal comparisons, they are figurative, comparing things normally felt to be incomparable, typically using vivid or startling images to suggest unexpected connection between source and target.*

Ukuzalana okunzulu phakathi kwesifaniso nesikweko kunyanelisa ukuba ukuze kuvakale oko ukucacisa ngesinye isafobe kuzo, uqamele ngesinye. Oku kucaciswa apha kulo mcaphulo ungentla, kuyibeka elubala. Isifaniso sisafobe, ngenxa yoko sibeleva intsingiselo efihlakeleyo ekusetyenzisweni kwaso. Kwaye, kufaniswa izinto ezingakhangeleki zimele kufaniswa, kubangulwa oko zinxulumene ngako.

Kumzekelo wesi–vii, isikhalo sikaLumkile xa agravulwa ngamazinyo engwenya, sifaniswa nesebhokhwe nabhokhwe enqunyulwayo. Olu faniso ludala umfanekiso–ntelekelelo wendlebe unge uyasiva eso sikhalo silusizi sebhokhwe enqunyulwayo. Le ndlela yokuchaza isikhalo sikaLumkile, olitshijolo kule ncwadi, ngayo umbhali ufunu umfundi azive emsizela uLumkile. Kwa obu butshijolo bukaLumkile, xa kuchazwa imo–ntlalo yabantu kwilokishi yaseRhubusana kanti neyabantu abamnyama jikelele ngokwasebalini, kunokuthiwa bubangwe ziimeko zengcinezelo nocalulo. Kunjalo,

kungatshiwo ukuba bulungile. Isikhalo esifaniswa nesebhokhwe enqunyulwayo sikwaqaqambisa isikhalo esitsholo phezulu, sicela ukuhlangulwa. Kanti ubani angathi le nkcazelو idiza ukufa kakubi kukaLumkile ebulawa kabuhlungu yingwenya, njengoko naye ebenguNgwenya obebulala abantu kabuhlungu.

Xa kuchazwa indlela ooNondaba abangancelana ngayo kooCamagu xa babephuma esibhedlele, bethontelanisa uthotho lwemibuzo, bafaniswa namaxhalanga, kumzekelo wesi - viii. Uphawu lwento efaniswayo, ooNondaba kunye nento ekufaniswa nayo, amaxhalanga aluxelwanga. Kuyekelwe ukuba umfundsi asebenzise ulwazi lwakhe looNondaba bephanelana ngokubuza umntu imibuzo, ingulowo eleqa ukusondela kuye ngomboko. Olo lwazi naloo mfanekiso uziswe engqondweni lulwazi lwendlela amaxhalanga, angancelana ngayo kwinto efileyo. Oku kudandalazisa idumasi likaCamagu nokuguquka kwezinto ebomini bakhe. Ebesaziwa njengebanja elabanja lilula kakhulu, umbulali kodwa ngoku waziwa njengenkosи yabeNguni, igqwetha.

Kwizivakalisi ezisetyenziswe njengemizekelo ukusuka kwese – ix ukuya kwese – xii, oko kufaniswayo kufaniswa nezinto ezingengobantu nezilwanyana. Kumzekelo we – ix, kufaniswa indlela eme ngayo, eyakheke ngayo idolophu yaseRhubusana kunye neceba lenyanga, unge uyayibona ngeliso lengqondo ime ngathi sisangqa esisikwe phakathi. Kumzekelo we – x, ukucaca cace komfanekiso ongacimiyo engqondweni kaMfazwe, kaFriday egone uNokuzola, kufaniswa nethongo. Ithongo liyahluka kwiphupha. Iphupha ngumbozo nemifanekiso oyibona ulele ngokokusebenza kweenkqubo zobuchopho. Kunjalo, liyakwazi ukuthetha iphupha libe kanti lisingisele kokuthile. Ukuthonga kukuboniswa ngabaphantsi loo nto ithile. Kunjalo nje ithongo licaca cace, kuba kaloku unikwa umyalezo obalulekileyo nongqingqwa ngalo. Ukuthonga kukunxibelelana nabaphantsi. Oku kufaniswa kokubonwe nguMfazwe nethongo kudandalazisa ukuqaqamba kwalo mfanekiso wesi sibini engqondweni kaMfazwe. Okunye kukucacisa indlela emhlupha ngayo emoyeni kangangokuba kube yeysa nto izingileyo engqondweni yakhe.

Kumzekelo we-xi, ilizwi likaCikizwa lifaniswa nokunkcenkceza kwamanzi omthombo. Kuyinto eyaziwayo ukuba isandi sokuhamba kwamanzi omthombo, sihlaziya ingqondo ediniweyo nedangeleyo. Oku kubonisa udlamko abe nalo uMfazwe akuthetha nale ntombazana, ilizwi layo lamnandi ezindlebeni zakhe. Kukudiza nokuthabatheka kukaMfazwe nguCikizwa. Xa uva isifanadumo ‘ukunkcenkceza’ uba nomfanekiso–ntelekelelo wendlebe, welizwi elingelikhulu, lingelincinane kodwa elithetha qabavu, nakhululekileyo, elipholileyo. Kumzekelo we – xii, indlela amjonge ngayo nendlela aweva ngayo, kuye amehlo kaCikizwa uMfazwe, uwafanisa nokuhlatywa lutolo. Utolo luuhlabu lugqobhoze. Oku kunokudandalazisa ukuchukumiseka komxhelo wakhe, nokunga uCikizwa umbona ngaphakathi, uhlobo avakalelwa ngalo uMfazwe ngaye. Ngokwasencwadini ude athi uCikizwa wambamba ngomnatha wamehlo. Oku kucacisa ukuphuphuma nokungafihlakali kothando lukaCikizwa kuMfazwe, kanti nolukaMfazwe ngokunjalo.

Kwimizekelo ukusuka kowe – xiii ukuya kowe – xviii, oko kufaniswayo kufaniswa nabantu. Mhlawumbi nendlela ethile abenza ngayo izinto okanye izimo zabo. Kumzekelo we – xiii, uMfazwe uzifanisa nesithunzela kubantu bakwaQaka. Uphawu olufaniswayo alukhankanywanga kolu faniso. Isithunzela kukholeleka ukuba kukuthi umntu ebbhubhile kanti akabhubhanga isiqu sakhe sigcinwe ngamaggwirha, ze kungcwyte into efana naye. Yena abe yinto enga ngumntu enqunyulwe ulwimi, esisiqu kodwa esingumoya omdaka. Kukholelwa ukuba ngamaggwirha kuphela anakho ukuthetha naye, anxulumane naye. Olu lwazi ke ngoko ludandalazisa ukuba, ngenxa yokwenyeliswa ngooFriday, uMfazwe kwaQaka akasabonelwa ntweni. Akanaxabiso ufana nongekhoyo nakuba ekho ekuhlaleni. Nanjengoko isithunzela sikho kodwa sifana nesingekhoyo kuba kungekho bani unokusibamba athi nasi nokuba uyasibona.

Kumzekelo we-xiv, ukuvuleka kweheke eseberga ngombane kufaniswa nomfazi esongula amafutha emhluzini. Lithi ukuhamba oku nokuba licephe ongula ngalo, liwutsho umhluzi uvuleke libe limka namafutha lona, lakudlula ubuye udibane. Lo

mfanekiso–ngqondweni weliso udalwa sesi sifaniso, uyicacisa cace indlela iheke yombane athi asuduke ahlukane ngayo amacala ayo. Obu buchule bokwakha izifaniso ezizezakhe njengesi benza kube lula ukuyibona le nto ichazwayo ngeliso lengqondo nokuba akuyazi ngeliso lenyama, ngenxa yokusebenzisa izinto eziqhelekileyo ukuchaza ezo zisenokuba aziqhelekanga ncam kuninzi. UFadaee (2011: 22), xa acacisa ngakumbi oku kudandalaza kule ngxoxo ngesifaniso, ugadla enjenje:

*As metaphor is the covert comparison, simile is the overt one which explicitly and precisely explains the object and it is the first and simplest method for conveying the beauty of message which is used in poetry, prose and also usual conversations.*

Kaloku isifaniso siqaqambe ngokuba sizikhankanya phandle izinto ezifaniswayo, nto leyo yenza ukuba, nokuba uphawu olufaniswayo kuzo aluxelwanga ubani abe nokuqikelela. Kanti sona isikweko siyawaginya amagama afanisayo ngokusuka sithi oko kufana nokunye kuko.

Kumzekelo we – xv, umbono anawo uCamagu wendlela anokumsa ngayo emthethweni umbulali kaMpazamo, uyifanisa nenkwenkwe erhuqa injana. Unge uyayibona loo meko yenjana erhuqwa ingakhathalelwanga nokuba iyakrwitsheka okanye iyalimala na, kuba kaloku inkwenkwe kwaXhosa yaziwa ngokungakhathali ncam. Kanti nentlondi yaziwa iyinto yamakhwenkwe. Loo njana ihamaba ixhathalaza kodwa ingenamandla akuxhathisa kuphele, indlandlathekiswa. Olu faniso ludiza umsindo anawo uCamagu, nokuthothoza etrongweni, abe umbulali kaMpazamo yena engazange ayinukise ijele. Lukwazisa intsingiselo yokuxunela kwakhe impindezelo ngokufa kukaMpazamo umhlobo wakhe.

Ufaniso olwenziwe kumzekelo we–xvi, kufaniswa ukumangaliswa kwabantu abakwiteksi ekhwele uCamagu, nomntu owothuswe kukubona ithole lembongolo lincela enkomeni, lunamandla amakhulu ekucaciseni phecelezi imeko ababekuyo aba bantu kunaxa bekunokusetyenziswa igama, ‘umhlola’. Kaloku ngumhlola ukuncanca

kwethole lembongolo enkomeni. Esi sifaniso siyiqaqambisa ngendlela ibingenakuqaqambiseka ngayo le meko yaba bantu. Oku kudandalazisa ulwazi olunzulu lolwimi nomqaphela owodwa nolwimi oluchanayo.

Kumzekelo we – xvii, ubuso bukaLumkile bakusangana enomsindo wokuba uGcisani emfihlela ulwazi malunga noCamagu, bufaniswa nobukamtyholi. Kungekho mntu umazi ncakasana umtyholi, nombhali lowo, oku akuthinteli kuqondakala kwentsingiselo kuba umtyholi waziwa ngokungcola nenkohlakalo, nezenzo ezibi. Ngoko ke ubuso bakhe bumele ukuba bubi buyoyikeka. Sele ezotywe emifanekisweni ude afakelwe neempondo kangangokuba embi. Oku kufaniswa kobuso bukaLumkile nobomtyholi kuntama inkohlakalo ananyo nobungozi bakhe.

Kumzekelo we – xviii, xa kuqaqanjiwa ukubhubha kukaMpazamo nokungakholelwa kukaCamagu xa afika sekunjalo, kufaniswa amalungu athile omzimba wakhe, ukuqaqambisa iiempawu zomntu ongasekhoyo. Ukubanda kwesandla sakhe kufaniswa nempumlo yenja. Impumlo yenja ibanda nkca akukhathalekile nokuba ligqatsile ilanga. Amehlo akhe athe gqaa angasenabomi, afaniswa nawomntu owothuswe ngumlingo. Umntu xa esothuka ukhupha amehlo. Oku kudandalazisa ukuthi phundlu kwaloo mehlo nokuba ngamehlo angasaphiliyo kuba akashukumi akaqhwanyazi. Intliziyo eyekileyo ukubetha, ifaniswa nemeko yokunga ayikho, ukuqaqambisa ukuthi cwaka cimi kwesandi sokubetha kwayo. Kulo mzekelo kufumaneka izifaniso ezifanisa abantu, kanti nezilwanyana, kuqwele ngesifaniso esingafanisi lumphawu luthile, koko kuyeelaniswa iimeko. Zibelekene zinjalo ezi zifaniso, zincedisana ukwakha umfanekiso – ntelekelelo weliso unge uyambona uMpazamo ethe tywa, unge uyamva ebanda, uwabone loo mehlo angasemehlo. Unge uyasiva isimanga sokuthi cwaka kwentliziyo yakhe. Oku kukwaqaqambisa kuzotywa imeko yomothuko oxube nokungakholelwa awayekuyo uCamagu.

Kumzekelo we-xix nalapho zikwabelekene izifaniso, kucaciswa ukothuka kukaGcisani ludaba oluza noLumkile lokuba uCamagu akazange abulale Mpazamo,

umothuko wokuva into ongayilindele. Amazwi kaLumkile afaniswa neembokotho ezindlebeni zikaGcisani ukuqaqambisa ukumangazeka, nokothuka kukaGcisani. Kanti oku kunokudandalazisa ubuhlungu awabuvayo uGcisani entliziyweni yakhe akuva la mazwi. Obokuvvelana noCamagu kunye nokulilela uthando lwabo. Ukufaniswa kwakhe akuba ewavile nexhego linyamezele ukufa, kudandalazisa ukukrazuka komxhelo wakhe, nokumelwa yingqondo akuba ewavile.

#### **5.4.3.2 *Ukusetyenziswa kokweko nezinye izafobe njengezixhobo zokuchaza nokudala imifanekiso – ngqondweni***

Ngaphandle kwesifaniso, xa kuphendlwa ubugoci bokuchaza obusetyenzisiweyo kakhulu kwezi noveli, ngakumbi k*Ukhozi Olumaphiko noUmlimandlela*, ukweko nalo lumphuma phambili. Phantsi kwesi sihlokwana kucukulwa kuhlutywa indlela ukweko kanti nezinye nje izafobe ezincedise ngayo ekuchazeni ngendlela eyakha imifanekiso–ngqondweni. Ngaphandle kwesikweko, zikho nezinye izafobe ezietyenzisiweyo, kuquka nezaci. Kule ngxoxo kuza kucatshulwa kuzekeliswe ngemizekelwana engephi, nakuba kwiinoveli izafobe zilinyiwe.

Phambi kokungena kunqontsonqa wengxoxo phantsi kwesi sihlokwana, kubalulekile ukuba kwensiwe amavandlakanya acacisa echaza ukuba isikweko esi siyintoni na. Isikweko sisifaniso esiphulukene neempawu ezidiza ukufanisa ukuze oko kugqithiswa njengomyalezo kuze kuyintsingiselo efihlakeleyo. Xa uShaw (1972) ecatshulwa nguHussain (2014: 1) echaza ukuba siyini na isikweko, ubeka ngelithi:

*A figure of speech in which a word or phrase is applied to a person, idea or object to which it is not literally applicable. A metaphor is an implied analogy which imaginatively identifies one thing with another. A metaphor is one of the tropes, a device by which an author turns, or twists, the meaning of a word.*

Ngamanye amazwi, kunokuthiwa xa umntu esebezisa isikweko, ususa igama kwimo yalo yesiqhelo nelisoloko lisetyenziswa kuyo, ngokwentsingiselo, alise kwenye entsha okanye elingaqhelekanga kuyo. Xa uMfazwe achaza izithuko athukwe ngazo

ngamapolisa xa ayemothula evenini emfaka esiseleni, usebenzisa la mazwi; ... *kusitsho izinto ezaziqengqa ezingaka zona izithuko, izicengcelezo zenkomo enxakamayo* (Ukhozi Olumaphiko: p. 7). Amagama abhalwe ngqindilili ayakwekwa. Endaweni yokuthi ezi zithuka zazingathi zizicengelezo zenkomo enxakamayo, kuthiwa zizo. Amandla esikweko ke adula ekubeni ayibeka intsingiselo iqaqambe. Unga uyaziva izithuko ezithululwa zingaphezi, kwimilomo eliqela, ingulowo umlomo uthulula ungemi kweyabo bathukisayo.

Esi sikweko sikunika umfanekiso– ntelekelelo wendlebe wentswahla etsholo phezulu, ingemi. Inkomo enxakamayo aytsholo phantsi kwaye itsho isizungu. Ingakumbi imazi efuna ithole layo. Igama ‘izicengcelezo’ lisukela kwisenzi ‘ukucengceleza’ elithetha ukuthetha ungemi, ungaphefumli, de uyokugqiba. Ukucengceleza kukuyithetha into, nokuba sisifundo ungasijonganga, ungathintilizi, ungaggwidizi uphazama. Oku kubonisa nesimilo samapolisa sokungabinantlonelo ebantwini, nesiqhelo anaso sokubathuka, abanyelise abantu abamnyama. Esi sikweko ngokweempawu zaso kunokuthiwa siwa kuluhlu lwezikweko ezimbaxa, kuba sakhiwe ngesibizo esilandelwa zizichazi eziziindidi ezimbini, isimnini nesibaluli. Izichazi eziya, ziyinxalenye yesikweko kuba zicacisa, ziqaqambisa ngakumbi oku kuvezwayo ngokwentsingiselo.

Xa achaza ukuma kweveni yamapolisa ayikhweliswayo ukumsa kwitrongo yaseRhini, uthi, ... *ukuya kukhweliswa enqweleni eyayiziswe ngomva apha esiseleni, seyivulwe iimpundu ezi ukundamkela* (p. 11). Umva weveni uwufanisa neempundu ezivuliweyo, ngenxa yendlela owenziwe ngayo, odala ukuba xa uvulwe ucango ube ngathi ungamacala amabini. Oku kufane naxa amaqhekeza eempundu evulwe ngezandla. Olu chongo lwasikweko esisesi, xa kuchazwa le veni, kuxwaye intsingiselo ebeleke intiyo, hayi kwiveni kodwa kurhulumente nemithetho yakhe yengcinezelo enukayo.

Kukho inkolelo yokuba itrongo nkqu ukukhwela iveni lilishwa, ngumgqwaliso. Kangangokuba kuxhaphakile ukuba ukuba ubani ebesseluvalelwani, ejele, akuphuma

kusilwa utywala ekhayeni lakhe, ahlanjwe nokuba kungentelezi kusithiya kuhlanjwa amashwa asetrongweni okanye isimnyama. Kunokuthiya ke ngoko esi sikweko sisetyenzisiwego, sokubhekisa kumva weveni njengokuba uziimpundu, kujoliswe koko. Kaloku ukuzela umntu ngeempungu uzijongise kuye, ingakumbi uze oko kukuthakatha, kuthiya uyamqwalisa. KuMfazwe, kwa oku kubanjwa kuye kulilishwa ngokokubona kwakhe, kuba uzazi engenzanga nto, engaphulanga mthetho. Ngaphezulu naxa aze kubanjwa ngentseni ngamapolisa, ugalelwa esiseleni engaxelewanga esona sityholo asibanjelwayo.

Ubunyani bokuxwaywe sesi sikweko malunga nomgqwaliso, buvela xa athi ebethandwa ekuhlaleni azibone sele engasafunwa. Athi ebukwa, abantwana besikolo bengaziva ngaye, xa ebuya abuye engafunwa nayinja yembala kwaQaka; kusithiya unguNgcothoza. Esi sikweko sidiza ukuba uMfazwe, kwiveni esisixhobo somthetho worhulumente wocalulo, ubona ilishwa lomntu omnyama, lokugonyanyelwa nokuphathwa ngonyhamnyheko ngabamhlophe elizweni lakhe. Ubona ubuthakathi babelungu, ababhunyula umhlabu wabamnyama bakugqiba babenza imiqakhwe ezweni labo. Ubona ilishwa lokuba mnyama, ukuze abe sisisulu esingenamalungelo kwilizwe lakhe ngenxa yebala. Ezi mpundu zale veni, zezabamhlophe. Kanti zisenokuba yindlela abacinga ngayo abamhlophe ngabamnyama, ngokukaMfazwe. Iveni neempundu ezingumva wayo, ibe imele indlela abababona ngayoabantu abamnyama, abo bakwiintambo zolawulo, abamhlophe.

Ligama linye nje elikwekwayo kodwa lenile kwaye linzulile ngentsingiselo. Esi sisikweko soqobo kuba naxa nje ubani aye athi kuba engumthethi wolwimi abe nokuyiqonda intsingiselo, sifuna ingqiqo ephezulu ukuze siqondakale. Kungenxa yokuba ezi zinto zifaniswayo umva weveni neempundu, azinanto icace elubala zifana ngayo. Kunyanzeleka ukuba umfundi wencwadi ahlahlube, axobu-xobule ukuze aku-qonde oku kuthethwayo nentsingiselo esiyixwayileyo. Oku kusise kumazwi kaNewmark (1988), ecatshulwa nguHussain (2014: 1), xa asichaza esihla amhlongwane esenjenje isikweko:

*...the main purpose of the metaphor is to describe an entity, event or quality more comprehensively and concisely and in a more complex way than possible by literal language. Metaphor is more imaginative and artistic than simile, as it makes language more powerful and takes the reader towards the emotional thoughts. On the one hand, it is like simile. With one of the parts (topic, image or sense) being implicit; on the other hand, it like metonymy, as it takes away the reader from the reality and makes him closer to the figurative world.*

Xa uMfazwe achaza udushe oluphakathi kwabahlali bakwaQaka namapolisa, kuqhushumba isintywizisi abahlali bejikijela amatye ucacisa enjenje; ...*ndagibisela ngamandla ayimvula amatye ukuya elutshabeni* (p. 22). *Yathi yakuuhlela eyoonongqayi ikhatshelwa ngesiphango samatye, ndarhoxa* (p. 22) (Ukhozi Olumaphiko: 2009). Uqala awafanise nemvula, athi ayiyo la agityiselwa nguye, amatye. Ukuze abuye athi ‘asisiphango’ xa abhekisa kuwo onke agityiselwa ngabahlali. Ezi zikweko zibhalwe ngqindlili ziyazalana kodwa zahlukile. Imvula ngamathontsi awa kakhulu ukusuka emafini, kanti isiphango yimvula enomoya, amatye. Yimvula edala umonakalo kakhulu isiphango. Xa athi ugibisele ayimvula amatye, ubhekisa kubuninzi bamatye awagibiseleyo eyedwa nje, nokulandelelana kwawo, esitsho engaphezi. Akubhekisa kumatye agityiselwayo njengesiphango akathethi ngabuninzi nje kuphela koko uchaza amandla awo, kanti nomonakalo awenzileyo.

Kwakho xa kusithiwa amatye agityiselwayo abe sisisphango, oko kucacisa ubuninzi babahlali bencedisana besilwa notshaba, umanyano lwenene, oludiza ukukruquka kokuthwaliswa idyokhwe yengcinezelo. Kwalapha kwesi sikweko umfundu ukrotyiswa ekusondeleni kokuqhawuka kwentsontela yengcinezelo, kuba umanyano ngamandla. Esi sikweko sikwaveza imeko ekuyiyo ngokwezopolitiko. Kwakho, sidiza ukonganyelwa kwamapolisa ngabantu kolo dushe. Ukunyukela phezulu komsindo wabantu, abangasoyiki nto bengakhathalele nokufa. Oku kuqina kodushe kuveza iingxwelerha eziza kubakho kuba ungumfundu ulindela oko kwenzekayo ngenene, ukulimala kwamapolisa, okwenza uqikelele uburhalarhume bawo obuza kulandela. Kungoko emva koko ebonakala ezizigelekeqe ezibulala abantu phandle. Oku ke

kungqinela amazwi acatshulwe ngentla kaNewton, esiza ngomlomo kaHussain ngokuchaza kwesikweko ngendlela ecacilelo nechanayo.

Umfanekiso–ngqondweni odalwa okokuqala, uthetha ngexabiso eli lemali. Akuyonto ingaziwayo ukuba ngenxa yokukwaywa Iibinzana elikwekwayo kwesi sivakalisi silandelayo ukutsho uwubone kakuhle umvuzwana ongephi owamkelwa nguMfazwe. *...loo nto iya kuhamba necuba elincumisayo elingawenza laa mvuzwana wam wobutitshala ube ziinqqatha zebhokhwe* (Ukhozi Olumaphiko: p. 14). Iingqatha zebhokhwe kwazona zincinane, kunjalo nje zimbalwa. Xa oku ukubhekisa kumvuzo, oyimali oku kuthetha ukuba ititshala kanti nabanye abasebenzi bakarhulumente, bamkela imali engephi. Oko ke kuduliswa bubuncikane beengqatha zebhokhwe. Kwakho, iingqatha zebhokhwe, azikhe zibe yimfumba, zisoloko zimbalwa. ‘Ubumbalwa’ ke obo obudandalazisa ukuhlawulwa kancinane kweetitshala. Ingakumbi kuba uMfazwe uyititshala enemfundu enomsila. Esi sikweko sisikweko soqobo kanti sikwa sisikweko esimbaxa ngokweempawu zaso. Izinto ezifaniswayo azifani nganto, ze kwasona sibe sisikweko esibuya sicaciswe ngesichazi, isimnini ‘zebhokhwe’. Oku kwenze ukuba umfaniseko–ngqondweni ozotywa sesi sikweko ucace cace.

Isikweko esisetyenziswe kwesi sivakalisi, ... *yayisisiqhoqhabela, ingengomntu izimbovane, nkungu nelanga yakwabani* (Ukhozi Olumaphiko: p. 57). Iimbovane zizinambuzanana ezincikane, ezihamba ngamaqela. Ngoko kwesi sikweko kuvela intsingiselo yobuninzi babantu. Ngaphezulu, zisoloko zikhasa ngokubaleka ziqusuzela, ke kuvela ukuphithezelwa kwabantu. Kwaza, ngobuchule bombhali ekuchazeni, kwalekwa isaci ‘nkungu nelanga’ esintsingiselo yaso ithetha inyambalala yabantu. Esi sikweko sakhiwe sambaxa, kuba isaci esihamba naso sidulisa ngakumbi intsingiselo yaso. Xa kuthiwa ziimbovane baninzi, kodwa kwakulandela esi saci kucaca phandle ukuba akuthethwa ngabuninzana nje, koko ngenyambalala. Esi sikweko, ngokwasebalini sikwasetyenziselwe ukudala unxunguphalo. Uba sowusazi ukuba amapolisa akasokuze angabikho, uphele usoyikela ukukhuseleka kukaMfazwe.

Kwelinye icala, obu buninzi babantu budizwa ngesi sikweko, busenokuba busetyenziselwa ukudiza ukuba uMfazwe ukhuselekile. Akulula ukubona umntu phakathi kwenyambalala, nanyambalala ephithizela oku kweembovane njengoko kusitshivo. Kwakho, ubani angathi kuyinto elindelekileyo leyo kwisikhululo seebiasi neeteksi. Ingakumbi kuba ngale mini, yimini yemngcwabo kaKK noMachule. Ziliqela iintsingiselo ekunokuthiwa kujoliswe kuzo ngesi sikweko. Oku ke kube kusaxhasa ubunyani besithako Sohlahlubo- buNzululwazi-sakhono. Athi xa angqina oku uPinkus (1996: 2), axoxe engqiyame ngoDerrida athi:

*...any text inevitably undermines its own claim to have a determinate meaning ...*

Kungoko kule ngxoxo kuvela ukuba isikweko nakuba kucaca apho umbhali ajonge ukufika khona ngaso, yona itekisi isithatha isise kwiintsingiselo ezithile mhlawumbi ebelsingathunywanga kuzo. Kucace apho ke ukunyanisa komahluko-dediso-ntsingiselo, ozalwa kukutshintsha rhoqo kwentsingiselo ngokuye kungena igama elitsha kwitekisi.

Xa uDerrida esithi itekisi ithetha isiphikisa uthetha ukuba ithetha okuthile, kodwa kwalapha kuyo ivele nokuthile okuchasana noko ibikuthetha. Kungoko iintsingiselo yayo ingenakho ukuzinza. Obu bувумephika betekisi budule kakhulu kubukhulu becalo bolu phando. Nakule ngxoxo yesi sahluko imizekelo yoku iselubala engeminye yile; *Ebejika abe sisilwanya uLumkile xa izinto zingamlungeli* (p. 74). *...ningambulali uLumkile, umntu akasosilwa-nyana nto zakuthi* (p. 184) (Umlimandlela: 1998). Esi sikweko sisetyeninziswe kule mizekelo siluhlobo olulula. Apho iiimpawu zale nto kufaniswa nayo zicacile, zisaziwa, zingafihlakalanga. Ngelinye igama xa kubhekiswa kolu hlobo Iwesikweko kuthiwa sesiqinisiweyo. Isilwanya saziwa ikakhulu ngobungozi. Nkqu nezo kuthiwa zezasekhaya izilwanya zinabo ubungozi bobulwanya. ULumkile uchazwe phandle, umbhali esebezisa uzobo oluthe ngqo, olumxela ukuba sisilwanya. Igama likaNgwenya awalinikwayo kutolikwa ngendlela engeyiyo elo lithi *Tiger* lipela kwa ubungozi

bakhe. Uthe wabubonakalisa kanye xa azama ukubulala uCamagu noGcisani, esenza aqhele ukukwenza.

Ubuvumephika ke kukuba kwisivakalisi sesibini kwezi zicatshulweyo sisetyenziswa isikweko esi sikhimo yesilanduli ‘akasosilwanyana’. Oku kuvela sele uLumkile, ngele kokuchazwa ngumbhali, ezibonakalise ubulwanyana. Esi sikweko silandulayo senza ukuba oko kuthethwe nguLumkile nokuveziweyo ngaye ngezenzo zakhe kufune ukuphikiseka. Ibe ngathi uLumkile izenzo zakhe bezifanelekile zilungile, nezo zobusela nokubulala. Kunjalo, intsingiselo yesikweko esikhimo yesilanduli sisenokuba sithetha ukuba yena uCamagu, nakuba uLumkile engcolile, kodwa usambona engumntu ngoko ke akanakubulawa okanye enziwe ububi. Ze oku ke kube kudiza ubulungisa bukaCamagu nokungakholelwa kwimpindezel. Xa acacisa ukusebenza nobuni besikweko uNorris (1983: 43), ugadla enjenje:

*Metaphor is not an incidental supplement to literal or ‘primary’ meaning. Rather, it pervades the very texture of language in so many forms (whether overt or disguised) that its effects are not to be contained by philosophical fiat.*

La mazwi kaNorris awanakuwangqina ngokungaphezu koku amandla esikweko nefuthe laso kulwimi olusetyezisiweyo. Oku kukwabhekisa kubunjani besikweko xa kubhekiswa kwimigaqo yolwimi, sona singahambi ngayo ngenxa yemo yaso njengesafobe. Ukungqina oko, sekucacisiwe ngesikweko, ukuba umbhali okanye isithethi siyasakha size ngokwaso sithi kwizinto ezingafaniyo, siqaqambise oko kona sikubona njengokufanayo. Kunjalo nje, sisibeke sisishiye ukuze kuxhomekeke kumfundu ukuqiqa oko sikuthethayo.

*Xa kubhekiswa kwimo kaCamagu, yokuba ephuma etrongweni emva kokudontsa iminyaka emashumi mabini kuthiwa; Yayiliphupha eli kuye, iphupha lobuthongo beminyaka engamashumi amabini anesibini (Umlimandlela: p. 32). Esi sikweko siwa kuluhlu lwezikweko ezilula. Xa kuthethwa ngento engakholelekiyo kuthiwa lipupha. Kangangokuxhaphaka kokusetyenziswa kwesi sikweko entethweni yemihla ngemihla,*

*esi sikweko ukukwekwa kwaso akunancasa.* Salekiwe esi sikweko, oko kusenze ukuba sibe nobumbaxa kanti sibuye sibe sesixandileyo. Oku kubonisa ubungcaphephe kulwimi.

Kwakho, olunye uphawu lwaso olusukela ekuxhaphakeni kokusetyenziswa kwaso kunokuthiwa sisikweko esifileyo. Athi uTajali (2003) ecatshulwa nguFadaee (2011: 21) xa acacisa banzi ngezikweko ekuthiwa zizikweko ezingasaphiliyo okanye ezifileyo, agalele enjenje:

*It is a metaphor that loses its figurative and connotative meaning and is used like an ordinary words; the image cannot be recognised by the speaker or listener.*

Ikakhulu izikweko eziwa kolu luhlu ludizwa ngulo ka Tajali ngomlomo kaFadaee ziquka, iingcingane zexesha nendawo, amalungu omzimba, imo zokusingqongileyo kwasendalweni kunye neentshukumo ezenziwa ngabantu. Umzekelo woku, ongomnye ngulo ulandelayo; ***Makube ndikhukuliswe ngumsinga wokothuka nokuvuya*** (Umlimandlela: p. 57). La mazwi kaXhanti, incasa yawo ilele kula magama abhalwe ngqindilili. Ngomsinga, ubhekisa kuvuyo olumzele engalindelanga, lulukhulukazi malunga noCamagu, abambona bekunye noGcina ephuma esibhedlele, yena Camagu engabazi. Umsinga ngamanzi agagatyula ngamandla, emlanjeni okanye emfuleni, ingakumbi xa kusemva kwemvula, uzele. Lilonke uXhanti uthi ingqondo yakhe imke nemincili yokubona uCamagu kweso siqhу, walibala ukuba abafanele kubonwa ukuba bacothela uCamagu, baziintlola.

Ngele kwezifaniso nezikweko, zikho ezinye izafobe ezisetyenziswe njengezagwelo nobugoci bokuthetha obutsho oko kuthethwayo kubeteketeke, ulwimi ludule ubuhle nencasa, umbhali avele ubunjojeli kulwimi lwakhe. Umhlahlubi ke ongumphandi agqwethe okungaba kuziintsingiselo nemiyalezo exakathwe bubugoci obo. Xa umbhali ahlonipha ukusweleka kwenkosi usebenzisa igama, ‘yatyeba’. ***Kungekudala emva kokuba ezi nkonde ziyyithethile le nto yatyeba inkosi*** (Umlimandlela: p. 34). Uthi

ubani ukuze akuqonde kakuhle okuthethwa leli gama abe ufunde amagama alandulelayo nalilandelayo encwadini. Oku kuqaqambise oko kugxininiwa kule ngxoxo, ukuba intsingiselo yegama ixhomekeka kwimixholo ngemixholo elikuyo.

Xa kunkqonkqozwa kwiingcango zomfundi zenceba ukuze amsizele umlinganiswa oyintloko, amthiye lowo ultshijolo; kucaciswa ukubanjwa kukaCamagu kuvakale ngala magama abhalwe ngqindilili kwisivakalisi esilandelayo. *Kwathetha ukuthi ikrwalana elingekadibani namashumi amabini eminyaka libotshwa izandla neenyawo lingcwatwywa lihleli* (Umlimandlela: p. 11). Izaci ezalekelisiweyo ezibhalwe gqindilili zikhokeliswe ngesinciphiso ikrwalana. Kwa ukuba kukhankanywe ukuba likrwala eli, ubani utsho abambelele entloko, kaloku ikrwala ngumntu omtsha, ongena ebudoden ikulindeleke luhkhulu kuye. Ithole eliliduna laseMathileni. Ibinza ‘libotshwa izandla neenyawo’. Oku kubethelela ukubanjwa kokwenyani, agwetywe isigwebo esiqatha. Oku kusekwe kwinto yokuba amabanjwa ekhonkxwa. Isenokuba yintsingiselo ebhekiswe ekubeni ibanjwa eligwetyelwa ityala elilisikizi lithathwa njengelinobungozi. Ufika likhonkxwe iinyawo nezandla. Kanti ke le ntetho ingabhekisa kwisigwebo esiqathakazi.

Eilandela elo binza, likwasisaci, ‘lingcwatwywa lihleli’ lona libhekisa kubukhulu nobuqatha besigwebo. Kanti kunokubhekiswa kwintsingiselo yokuba uCamagu esenokungabuyi ephila etrongweni, ngenxa yobuninzi beminyaka ayigwetywayo.

Oku kungcwatwywa kusenokubhekisa kwimeko yokuhlala esiseleni, esimnyama esincinane esifana nje nengcwaba apha ubani angenabomi. Ingakumbi xa kuthethwa ngetrongo yakwaNongqongqo encwadini, kukhankanywa ukungalungi kwayo. Kusenokuba kubhekiswa ekubeni, ngenxa yezigigaba zetrongo awayeza kuthothoza kuyo, wayefana nofileyo engekafiki nje. Oku kudulisa ubumbaxa beentsingiselo eziqulethwe ngamagama. Ubuzaza bemeko akuyo uCamagu kukude kuthiwe ungcwatwywa ehleli. Oku kubhekiselele kwinkohlakalo yabamhlophe

abasemthethweni kuquka nejaji emgwebayo ekuthiwa encwadini yayisaziwa ngokubagweba qatha kakhulu abantu abamnyama.

Kwakhona, oku kungcwatya ehleli kukaCamagu kucacisa ukubulawa kwekamva lakhe eseze ngobuso elizweni. Oku kungcwatya kukungcwatya kwamaphupha akhe okuya kuqhubeka nezifundo zakhe eyunivesithi. Ngenene xa ukhangele ezi nkalo, oku kuqulethwe ngala mazwi kuba nobunyani. Oku kusisondeza kumazwi athethwa ziingcali ezimbini uLeech noShort (2007: 23), xa baxoxa ngomba wesakhono besithi:

*This means that the aesthetic exploitation of language takes the form of surprising a reader into a fresh awareness of, and sensitivity to, the lingui-stic medium which is normally taken for granted as an ‘automatised’ background of communication.*

Oku kudandalazisa okuqhubebe kule ngxoxo iyonke, apha ubucuphathi bokukwazi ukusebenzisa ulwimi, ulupetye, uluphethuphethule ludulise oko kubonwa ngeliso lobungcali lombhali, kudandalaziswe ngolwimi, ukuze kucholwe liliso nayingqondo yomfundi wencwadi. Ngokwenene ubuchule bokuchonga amagama, aze asetyenziswe ngobuchule nobucuphathi kutyhila okuninzi ngawo nangolwimi.

Xa kuchazwa intlalo nempilo kaCamagu etrongweni, ubunzima, ubuhluntu buchazwa ngobuciko obunambithekayo endlebeni, nasengqondweni, kodwa evusa iimvakalelo, echukumisa imizwa yosizi. ...*yabeta yedlula iKrisimesi yaloo nyaka esidla usizi alumele ngeenyembezi athobe ngesinqala imini nezolo* (Umlimandlela: p. 24). Iinyembezi nesinqala zintama intlungu emxhelweni, ngokwale ntetho ebangwa lusizi uCamagu adada kulo etrongweni, ethothozela ityala angalenzanga. Oku kusetyenziswa kwesigama esichukumisayo, bubuchule bombhali ekuchongeni isigama ukuze kwenzeke oko ajolise kuko, kuyadula nakulo mzekelo.

Igama, ‘esidla’ ngalo kugxininiswa ukuba intlungu nembulaleko ibiyinto yemihla ngemihla. Akukho mhla umntu angadli ngawo kuba ukutya yinxalenye yempilo nobomi. Amandla eli gama adandalaza kwakuhlahlutywa intsingiselom yalo. Oko

kuqaqambise ke ukuba igama negama linomsebenzi eliwenzayo wokugalela kwintsingiselo yamanye kanti neyetekisi iphela.

Ubaxo oluxwaywe yile ntetho, lusetyenziselwe ukuchaza kucace cace, kungapheleli apha, kudaleke umfanekiso–ngqondweni weliso, ukuze kudandalaze intsingiselo, kufezeke injongo yokusetyenziswa kwalo. Ibinzana athobe ngesingqala, isingqala kukulilela ngaphakathi, okona kulila kuyingozi nokudandalazisa ukukrazuka komxhelo. Ke ngoko, ngokwalapha oku kugxininisa ukungabingcono kwemeko koko iye ikhula ngokukhula, imbulaleko imtyabula ngokumtyabula uCamagu. UFadaee xa acacisa ukuba luyintoni kanye ulwimi olusisafobe uluchaza enjenje:

*Figures of speech are imaginative tools in both literature and ordinary communication used for explaining speech beyond its usual usage.*

Xa kuqwalaselwa izafobe ezietyenziselwe ukuchaza, le ngxoxo ezingayo, ayangqineka ngokupheleleyo la mazwi kaFadaee acatshulwe ngentla. Ubuchule bokuchonga amagama achanayo, asetyenziswe ngobuchule, enza ukuba oko kuthethwa ngako, umfundi wencwadi angakuxelelwa koko akuboniswe. UDerrida (1978) ecatshulwa nguCohen (2001: 59)

*...iterability is the feature of any language or mark taken as a sign, it cannot be excluded from the analysis of any speech act or sign whatsoever. Iterability is a feature of language or the mark in general ...*

Oku akuthethayo uDerrida kuziswa nguCohen yingcingane yesiThako Sohlahlubo–buNzululwazi – sakhono, egxininisa ukukwazi kwamagama okanye iiimpawu kunye nezinye izixhobo zoncwadi ukusebenziseka kaninzi. Oku ke, kwaleka umsundulu koko sekuchatshazelwe, kokuguquguquka kweentsingiselo xa igama lisetyenziswe kwimixholo ngemixholo eyahlukileyo.

Oku kwazi kwegama ukusebenziseka kwakhona kwimixholo emitsha engeminye, kudandalazisa kukwangqina umba wokuba akukho ntsingiselo inokunanyatheliswa

egameni, okanye kuphawu nokuba ke ngumqondiso othile. Oko kungathetha ukuba ezinye iintsingiselo ziyadleleleka, okanye ziyaminxiselwa. Kungoko ufumanisa ukuba kwa intsingiselo yetekisi ayizinzi, kwaye ayinye kuba amagama abeleke iimfumba zeentsingiselo.

Xa umbhali azoba ukushukuma komzi, ukukhalaza nokucaphuka kwabantu boMzantsi Afrika ziindaba zokufa kukaKK, ekucaca ukuba ubulewe ngamapolisa, ubeka ngolu hlobo; *Ulunywe kwangoko umzi, yankulu incwina lathi lisithi thaphu ilanga kwabe sekucacile ukuba kuza kuqhawuka kuhlangana* (Umlimandlela: p. 27).

Kwa ibinzana elithi ‘ulunywe kwangoko umzi’ liqulethe lukhulu, liyizoba iphelele imeko. Ukulunywa kuninzi, kwaye kunezipumo ezahlukileyo. Ukulunywa ubani elunywa yinimba, kulindeleke umntu omtsha. Ngoko ke kule ntshukumo idalwa kukufa kukaKK, kulindeleke iziphumo, ezingaziwayo ke ukuba ziya kuzala nkomoni. Iziphumo zona zibekho, kuba abantu babulewe, begraywa ngeembumbulu kumngcelele wokukhalazela ukufa kukaKK. Oku ke kusisa nasekudushe lokulwela inkululeko. Le ntshukumo ibe yinxalenye yalo, ekugqibeleni ngokwasencwadini luzala amadua namathokazi. Inkululeko iyazuzwa eMzantsi Afrika.

Enye intsingiselo evelayo ngokwasencwadini, phantsi kwentsingiselo yebinzana eli kukuba iziphumo zokulunywa komzi ibe kukufa kwamawakawaka. Ziphumo ezo zingezihle. Igama u ‘mzi’ libhekisa kwisizwe esimnyama. Oku kudulise ukuvakalelwu okukodwa kukuphalala kwegazi, igazi elimnyama. Xa kusalekeliswa ibinzana elithi ‘yankulu incwina’, kuziswa intsingiselo yentlungu. Kubonisa ukungabi nalizwi livakalayo. Kungenjalo, ukungabi namadla akuthetha qabavu, umntu avakalise phandle izimvo neemvakalelo zakhe. Oku ke kube kudandalazisa ingcinezelo nokunyhashwa kwamalungelo abamnyama.

Kanti le ‘ncwina’ isenokubhekisa ekuthetheni kodwa ubani esoyikela ukuviwa. Ukuthi ubani esiva kabuhluntu kodwa ngenxa yoloyiko angabi nakuthetha aphumelise. Incwina isenokuba idiza ukuya kuqiniswa iintsontela zengcinezelo, kuba

ngokwasencwadini, abantu banele yimbulaleko kodwa xa baqala ukuvusa umnyele, kukho imbokotho ebabutyaza iintloko, urhulumente ophetheyo. Ngalinye, oku kukuzama ukubonisa amandla esigama esisetyenzisiweyo ekuchazeni ngendlela ecacisa gcaa. Ngaphezulu, kukuba kubonakale elubala ukuba intsingiselo ayinye, nanini xa kuthethwa ngegama.

Xa umbhali ecacisa ngokufuduswa kwabantu bakuTsolo baye kulahlwa eRhubusana elokishini, ze iiindawo abahlala kuzo zinikwe abamhlophe, uthi; *Yimfazwe kaHintsa eyakhwebela abelungu kweliya lakuGomo, bathi bakunikwa isandla bathabatha ingalo yonke, beyenza loo nto ngesinyolokotho bengathandisi mntu* (Umlimandlela: p. 29).

Igama ‘eyakhwebela’ lisuka kwisiqu sesenzi u ‘khweba’ esithetha ukubiza umntu, kodwa ungambizi ngelizwi lomlomo, usebenzise isijekulo sesandla okanye ingalo. Injongo amaxesha amaninzi kukufuna ukungaviwa ukuba uyambiza. Oku kubonisa indlela emayana eyenziwa ngabelungu ukungenisa oowabo, iinjongo zabo ikukubanika ilifa elingelolabo, oko bekwenza ngobuqhimgqoshe.

Enye intsingiselo edandalazisa leli gama kukuba lo ukhwetywayo ukude. Amaxesha amaninzi xa sukube ubani ethetha nomntu othe qelele, okungekho lula ukuba bangevana ngentetho. Kusetyenziswa izijekulo ezicacileyo zomzimba ukunxibevelana. Lilonke eli gama ‘eyakhwebela’, linokucacisa ukubizwa komntu okude, ebizwa ngendlela yokuba kungaziwa ukuba uyabizwa.

Ukukhweba kukwacacisa nokuba obizwa ngaloo ndlela sukube ekuncwasile ukuya apho akhwetyelwa khona kangangokuba amehlo akhe ejonge kwicala elo okanye kuloo ndawo. Oku kunokuthetha ukuba abelungu abakhwetywa ngabanye ngabo abenze ngendlela ethile ukuba baziwe ukuba bakufuna ngamehlo abomvu ukuza eMzantsi Afrika, apho kulawula oowabo. Kuninzi okuhlubekayo kwigama ‘eyakhwebela’ ngokumalunga nentsingiselo. Oku kubonise ubuchuke bokusebenzisa igama eliyithetha ncakasana into ubani afuna ukuyithetha, afuna iviwe ngumfundu.

Xa aqokela agalele ukwaleka koko akuthethayo umbhali, ulandelisa ngentetho ebusacirha ukucacisa elubala uburhwaphilizi babelungu, usebenzisa intetho ‘bathi bakunikwa isandla bathabatha ingalo yonke’. Akukho magama ebenokuwuzoba ucace ngolu hlobo umfanekiso–ntelekelelo weliso womntu othi enikwa isandla suka yena ngesinyolokotho athabathe ingalo yonke. Oku kubonisa indelelo kulo ungenanto, unikwayo.

Lilonke, abo ngabamhlophe. Kananjalo kubonisa ubuqhimgqoshe, amaqhinga nonyoluko olungenamida. Ukuthi besabelwa kodwa bafune konke kube kokwabo. Oku kudandalazisa ukunyhashwa kwamalungelo abantu abamnyama, kuba bahluthwa into eyeyabo ngabasemzini.

Nakuba kule ntetho kusetyenziswe amalungu omzimba aqhelekileyo, ngenxa yokuba esetyenziswe abelekiswa intsingiselo engaqhelekanga kwintetho yemihla ngemihla, kuvakala ubuncwane bolwimi. Kwakho, ubuncwane bala magama budalwa nangumxholo asetyenziswe kuwo, nokuba engasetyenziswanga ngokuqhelekileyo. Obunye ubuchule ekusetyenzisweni kwawo bobokuba anamandla okuchukumisa iimvakalelo zomfundi ukuze izinto azibone ngendlela umbhali afuna ngayo. Oko kukuthi alulwimi olujija ingqondo. Alwaneli nje ukukuxelela okwenzekayo koko lugqithisa umyalezo malunga nezimo zabamhlophe kunye nentlalo yabamnyama.

Oku kuba namandla kusetyenziswa kule ntetho esisaci kwesi sivakalisi; *Umntu owabulala uMpazamo ukho usadla amazimba* (Umlimandlela: p. 27). Engekafiki kuvuthondaba lwesi sivakalisi esiyintetho ebhalwe ngqindilili, umbhali uqala ukumdlikidla umfundi ngegama, ‘owabulala’. Kunjalo nje esi senzi sikwixesha eladlulayo. Ngaso umbhali uthunuka imvakalelo nemizwa yomfundi. Kunjalo nje ixesha esilixwayisiwego lelicacisa ubungakanani bethuba alidlayo ephila kamnandi abe yena uCamagu edontsa isigwebo setyala lakhe. Kwangoko kuphakama igwebu lomsindo kanye njengoko umbhali encwase njalo. Kuthi kufikelewa kuvuthondaba lweyona to iqulethwe sesi sivakalisi abe umfundi sele ebomvu.

Ukusetyenziswa kwesi saci, kuqaqambisa obekungayi kuqaqamba xa bekusetyenziswe igama mhlawumbi elithi ‘usaphila’. Sona isaci sinika intsingiselo exakathileyo. Kuvela ukuba uyaphila kunjalo nje udla ubuncwane bobomi angabufumananga yena uMpazamo. Kunjalo nje, wachuleza, kwadula ubuncechewula bombhali ukuba isenzi asisebenzisileyo asibeke sibe kwimilo yokusaqhubekeyo ngokufaka isakhi u – sa, athi, ‘usadla’. Amandla esi senzi alele kwesiya sakhi sidala imilo yokusaqhubekeyo.

Oku kukhankanywe ngentla akwenzekanga ngempazamo koko kucetywa ukukhulula iimbumbulo zomsindo kumfundu wencwadi, azive emcaphukela engamazi loo mbulali. Amazimba asikutya nje koko sisidlo esiphezulu kwaXhosa, kwaye ukudla amazimba kuxela ukonwaba kuba kukudla okunempilo. Kanti, oku kuntama nokonwaba kaloku nemithayi isilwa ngamazimba. Lilonke, lo ubuleleyo uphile qete kwaye udla iziyolo zelizwe nakuba afanele ukuba uthothoza ejele.

Ubuncechewula kulwimi nobungcaphephe bokukwazi ukubhalela ukubalisa, ubalisa nangokuchaza, budula ekukwazini ukulupetya ulwimi. Umbhali, akagaleli ngesandla esinye ekuchazeni, unalo necala lokuchaza into engenamsebenzi, ngendlela eyodwa nekhethekileyo. Umzkelwana woko ukwesi sivakalisi: ...xa kanye urhatya *lwamalulwane lucela undikho* (p. 58).

Esi simntwiso sixwaye ubaxo sisisihlekiso. Ukuchaza into ngendlela eyenza ukuba ithi loo to ichazwayo iyinto eqhelekileyo kodwa isuke ibe nencasa endlebeni nomkhitha elisweni. Okunye kukudaleka komfanekiso–ntelekelelo weliso. Unge uyalubona olo rhatya luye luqina kancinane, lungenakubuya ngamva nokuba ubani uyathanda. Ubuchule bokusebenzisa isafobe, esingasindiyo kodwa esivakalayo nesicacileyo esichaza ixesha ayinguye nabani onaso. Le ndlela lichazwe ngayo ixesha igxininisa ukuhamba nokungabuyi ngamva kwexesha. UCamagu kungale mini aphuma etrongweni angaziyo ukuba uya kutshona ngaphina kuba akazi mntu eRhubusana, kanti ooGcina libatshonela besesithubenai nabo, bengenandawo yakulala.

Oku kuchazwa kweli xesha, kudandalazisa ukutshona kwelanga babe aba bantu benganqweneli ukuba lingatshona.

Ukuqukumbela kungathiwa nje, isakhono sokubhalela ukubalisa esikumgangatho ophezulu siduliswa bubuncechewula bokukwazi ukusebenzisa amagama, ukuchonga isigama nobuciko bokuchaza. Kwezi noveli esi sakhono sokuchaza simile iimpondo, sikhweza izicalu. Kuso kuvela ubunjanjalarha bombhali kulwimi lwakhe lweenkobe. Akunakuqukunjelwa engakhankanywanga amazwi kaNorris (1983: 147), kwincwadi yakhe ethi; *The Deconstructive Turn* apho abalula ubuni besithako Sohlahlubo-buNzululwaz-sakhono, malunga nomsebenzi waso. Mve esithi:

*Deconstruction on the contrary sets out to demonstrate ‘the principled, essential, and structural impossibility of closing a structural phenomenology.*

Lo kaNorris, uwathetha la mazwi egadla ephakula kumazwi kaDerrida, alwa nesithako soBume, esingxoxo yaso imisela ukuxhomekeka kwentsingiselo kubume. Oko ke akubona uDerrida njengozambalazela ukuqaqambisa amandla olwimi njengesixhobo sokuqingqa intsingiselo. Ke ngoko ngokokutsho kukaNorris, isiThako Sohlahlubo-buNzululwazi-sakhono sona, ngokwahlukileyo, sixoxela ukungabinamandla okuthintela nokuminxisela intsingiselo.

Ukusebenzisa amagama azizixhobo zokuchaza, aziindidi ngeendidi, ukuchonga igama lichaze oko likuchazayo, linike umfanekiso-ngqondweni ocacileyo kubonakele. Ukudidiyela ingxubevange yezigaba- ntetho nezafobe ezimsebenzi wazo ikukuchaza, kuphuphume ulwimi olunentswane oluphokele ngencasa bubuchule obubodwa obo ekubhaleni. Izifaniso nezikweko, kanti nezafobe ezingezinye, zibe ziinduku zomnqolonci, zazizagweba, zabuya zayiminqayi neminquma, agibisele, wagalela, wasimelela ngayo umbhali.

Oku kuqwalaselwe kusetyenziswa isithako Sohlahlub-buNzuluwazi sakhono. Ngaso umhlahlubi akaneli nje ukugxeka encoma koko ugqwethe wahlahluba itekisi,

epeculula amagama ukuze kudandalaze ubunyani bokuba, amagama akanakho ukuba angananyathelisa iintsingiselo ezisisigxina kuba iintsingiselo zawo ziyatshintsha ngokuye kungenelela amagama amatsha kwitekisi okanye kwimixholo asetyenziswe kuyo.

Ukuqala kumagama asetyenziswe njengezixhobo zokuchaza ukuya kwizafobe, isandi ukuya kulawo asetyenziselwe ukudala iinkcazeloeziza nemifanekiso ntelekelelo yantlobo zonke, kumele ukuqhwayelwa izandla. Okuphambili kukuba kubhengezeke okuthethwa ngumbhali kanti nokuthethwa yitekisi nje iyodwa. Ukuxutywa kwezixhobo zokuchaza eziquka nezafobe kwenza ukuba iinoveli ezi zingabi namdintsi nandinisa ngqondo kozifundayo. Ikakhulu kwizifaniso kanti nakwizikweko, zimgqazu ezo zaziwayo, intlaninge yazo umbhali uzakhele ngokwakhe. Oku kukwasisixhobo esinamandla kakhulu sokuchaza cacileyo navakalayo.

### 5.5 Elokugqiba

Umongo wesi sahluko ikakhulu okuphambili kuwo, kukuhlahlutywa kweetekisi njengeediskhos. Oku kwensiwa kuqwalaselwa ubukhali besithako Sohlahlubo - bunzululwazi-sakhono kuhlalutyo lweetekisi. Inqontsonqa yengxoxo kukunyanisa kwesi siThako, ekucinezeleni ukuba akukho gama, naphawu, naso nasiphi isixhobo soncwadi ekunokuquinisekiswa intsingiselo yaso. Kule ngxoxo iyonke, kuvelelwe iingcingane eziziinqobo zesi sithako. Ukusebenziseka kwegama kaninzi, linike iintsingiselo ezahlukileyo. Umahluko-dediso-ntsingiselo wona oqaqambisa ukuba, ngenxa yokuba igama lichatshazelwa kukufakelwa nokungenelela kwamagama amatsha, akulula ukuba kungasuka kubekwe umnwe, kuthiwe ntimfa intsingiselo yegama. Oku ke kuthungeleke kwingcingane yesiqqibo esingaggibiyo. Sona sigxininisa ukuba kangangoko kunokwenzeka, kumele ukuba xa kubhekiswa kumba wentsingiselo kungenziwa sigqibo simileyo kuba ayininzanga intsingiselo yegama,

nqwa neyetekisi. OkaCuller xa ahломла ngezi ngcingane erhabula kwibhekile yengqanga uDerrida utsho kuvokothake enjenje:

*Difference...is a structure and a movement that cannot be conceived on the basis of the opposition presence/absence. Difference is the systematic play of differences, of traces of differences of the spacing [espacement] by which elements relate to one another. This spacing is the production, simultaneously active and passive (the a of difference indicates this indecision as regards activity and passivity, that which cannot be governed and organized by that opposition), of intervals without which the 'full' terms could not signify, could not function....*

Oku kucace gcaa kuba koku ingxoxo yesi sahluko ichankcatha kuko. Ingcingane le yomahluko-dediso-ntsingiselo lo mcaphulo unab kuyo, igxininisa ukuba ayikwazi ukuba yona ingasebenza ngokungqiyama ngochasaniso lokukhoyo okanye okungekhoyo. Okwenzekayo kukuqwalaselwa kweyantlukwano kwimidlungu ngokwezithuba ezikhoyo phakathi kwayo, nangokubhekiselele kwiintsingiselo zayo. Oku kuxhomekeka kokudizeka kwentsingiselo yegama ekwahlukeni kwalo nganxa zonke, kumagama ahamba nalo, kudala intshukumo. Kukwadala nodediso lwayo, olungenxa yokwangezeleka kwamagama alandela igama. Kongezeleka kwamagama oko, okudala ukumana kuguquka intsingiselo. Oko ke kuthi kwenze ukuba ukumiliselwa kwentsingiselo kube akunakwenziwa ngokukhawuleza. Kungenxa yoko ke okwenza ukuba, xa uthetha ngomahluko-dediso-ntsingiselo, ungqubeke kumba wothatho sigibo esingagqibyo. Ukuze oko kunyanzelise ukuba uthethe ngemidlungu.

Kule ngxoxo iyonke yesi sahluko, umahluko-dediso-ntsingiselo udulile, kuba kukho iimeko ebezicatshulwe zaxoxwa, ezibonisa ukudula kwentsingiselo yegama ngenxa yobukho belo lichasana nalo okanye lahlukileyo kulo. Kuthi kunjalo, le ntsingiselo inge ikho, ingabikho ncum kuba ayiqinisekiseki ngenxa yokuba igama negama elilandela amanye lizisa intsingiselo engenye kuwo onke amagama eliwalandelayo. Oku ke kuzale intuntanja yekhonkco le midlungu.

Okunye okudandalaze elubala, sisakhono segama okanye uphawu kungenjalo umqondiso wokuphinda usebenziseke kwindawo entsha ngokutsha, ukuze kuloo mixholo mitsha, kuvele ntsingiselo zimbi. Kunjalo nje, ingekuba loo mixholo inawo amandla okuziminxisela ezinye iintsingiselo ezinokuvela. Oku kucace okomva webhokhwe kule ngxoxo kuba kubonakele ukuba; igama liyakwazi ukuthi lilinye lifane nganxa zonke, lisetyenziswe kwiinoveli zontathu ezichongelwe uphando, linike iintsingiselo ezahlukileyo.

Oku ke kwenza ukuba singqineleke isiThako Sohlahlubo–buNzululwazi–sakhono xa sisithi into eyintusa ayikho. Akumele kuthiwa kukho intsingiselo yentsusa eneneni. Kungokuba oko kuthiwa kuyintusa kunentsusa kwakona okusukela kuyo okanye enxulunyaniswa nako. Kungoko esi sithako sigxininisa ukuba, ukuba unobangela kuthiwa uyintusa yesiphumo, isiphumo kunokuthiwa sizala unobangela. Oku kungqinela ubukho bentsusa engentsusa kuba, sisiphumo esenza ukuba kukhangelwe okanye kuqwalaselwe unobangela. Ngoko ke isiphumo naso ngolo hlobo kunokuthiwa singunobangela.

Ekupecululweni kugqothwa, kuhlahlutywa izandi nezikutyhilayo, imifanekiso–ntelekelelo nekubelekileyo; kanti nesigama sokuchaza nesikuqulathileyo, ubunyani obumelwe sisiThako Sohlahlubo–buNzululwazi–sakhono budandalazile. Izandi kanti nezixhobo zokuchaza, zinike imifanekiso–ntelekelelo engeminye. Oko kwadala ubumbaxa beentsingiselo, kwaza kwazalisekisa ukuba ngaxa limbi umbhali uyakwazi ukuthetha into ebengaxhibanga yona. Oku kwenzeka ngenxa yokungazinzi kweentsingiselo yezixhobo zoncwadi, kuquka nezamagama. Oku kukhokelela ekubeni itekisi ihambe ithetha iziphikisa.

Okuncomekayo kwezi noveli zontathu zichongelwe uphando, kukuthi utolo umbhali elujolise ekhohlo suka luye kutakela nasekunene, kodwa amaxa amaninzi kuvela iintsingiselo ezikwaqhwabela ingoma yakhe. Oku ke kudiza ukuba akalodlophantyapha, uyachuleza ekuchongeni nasekubekeleleni amagama. Kunjalo

inyani kukuba intsingiselo ayiggibeki gqibe ngezizathu ezisele zikhankanyiwe. Elokugqiba gqibi lelo lithi esi siThako Sohlahlubo–buNzululwazi–sakhono sinakho ukuchan’ ucwethe ngotolo kwiingxoxo zaso esixhathise ngazo malunga neentsingiselo zeetekisi.

## Isiqendu II

### **Uhlahlubo nogxeko–ncomo lwersakhono sokusetyenziswa kobuNzululwazi beeNkumbulo noMlando–mbali kwiinoveli ezichongelwe uphando**

#### **5.6 Intshayevelo**

Kwesi siqendu kwesi sahluko kuza kuhlahlutywa indlela isithako sobuNzulwazi beeNkumbulo noMlando–mbali esisetyenziswe ngayo ekupuhuliseni imiba ethile ephambili ebalini. Oku kuza kwenziwa kuqwalaselwa ifuthe lokusetyenziswa komba weenkumbulo nemballi njengenxaleny yezixhobo ezisetyenziselwe ukuxhasa imixholo ephambili yebali. Kukhangela iintsingiselo ezidalekayo ekusetyenzisweni kwawo neenjongo zombhali ngokungqiyama ngembali ekubaliseni kwakhe. Le miba iza kuhlahlutywa ngokusemxholweni, kwinoveli nganye.

Kubalulekile ukuba kungekayiwaphi nengxoxo kwesi sahluko, phantsi kwesi sihloko, icaciswe gcaa into yokuba ekuqhutyweni kwengxoxo, kuza kuxhathiswa ngesiThako Sohlahlubo–buNzululwazi–sakhono. Nangona kunjalo, kuba umongo wengxoxo uza kuqwalasela umba wenkumbulo nemballi, ngokusemxholweni, isithako Sobunzululwazi beenkumbulo nomlando–mbali kuza kulunyelwa ngaso. NgokukaDerrida, yonke into inakho ukuhlahlutywa. Xa kusondelwa kwingcingane yesiThako Sohlahlubo–buNzululwazi–sakhono, uCuller (1983:88), uveza umba ophambili kakhulu, malunga nesitshila ngako esi sithako. Ugadla athi:

*...the deconstruction upsets the hierarchy by producing an exchange of properties. If the effect is what causes the cause to become a cause, then the*

*effect not the cause, should be treated as the origin. By showing that the argument which elevates cause can be used to favour effect, one uncovers and undoes the rhetorical operation responsible for the hierarchization and one produces a significant displacement. If either cause or effect can occupy the position of origin, then origin is no longer originary; it loses its metaphysical privilege. A non-originary origin is a “concept” that cannot be comprehended by the former system and thus disrupts it.*

Ukudedisa izibini ezichasana ngokulinganayo, isiThako Sohlahlubo—buNzululwazi—sakhono sijolise ekudandalaziseni ukuba kukho ukungalingani kwazo, ngenxa yendlela eziqiqwa ngayo ngokwasentlalweni. Kukho amagama neengcingane ezibekwa kwizinga elingentla ukuze kubekho lawo angazelwe nto nathatyathwa njengezinto ezingamkelekanga. Ke ngoko abekwe kwizinga elingeantsi.

Umba wezibini ezichasana ngokulinganayo ushukuxwe kakhulu kwisahluko sesithathu. Apha kukuluma nje, njengendlela yokucacisa ukuba, umba wokuminxiselwa kwesiqingatha esikwinqanaba elingeantsi, kwizibini ezichasana ngokulinganayo, uchaphazela umba kanobangela nesiphumo njengoko lo kaCuller ebeka ngokwalo mcaphulo urhabula kwizimvo akhe. Ukuchaneka kwala mazwi kaCuller kusekubeni, xa uthetha ngembali, kuyanyanzeleka ukuba uthethe ngonobangela nesiphumo. Kaloku imbali, iqulethe iingxoxo malunga neziganeko, iziganeko ke zihamba nexesha, kwaye zinentsusa nesiphumo.

Ngokwala mazwi kaCuller, isiThako Sohlahlubo—buNzululwazi—sakhono sibethelela ukuba akukho nto kunokuthiwa iyintsusa okanye isiseko senye. Ngokokwaso ukuba unobangela ubonwa njengentsusa, isiphumo singangunobangela kuba siso esiye sikhokelele ekufumaneni unobangela. Iyayanya kakhulu le ngcingane kuba, njengoko sele kukhankanyiwe, imbali imalungan nonobangela nesiphumo.

Sele kutshiwu ukuba kubalulekile ukuba amavandlakanya enziwe kuqwalaselwe ukuba isiThako sobuNzululwazi beeNkumbulo Mlando-mbali sixakathe ntonina. Ngaphezulu, ngokwale ngxoxo sisondele kangakanani na kwinyongo yayo.

NgokukaThorp (2014: 31), isiThako sobuNzululwazi beeNkumbulo noMlando-mbali sinokuchazwa ngolu hlobo:

*...as the understanding of the relation between past, present, and the future, i.e as an undetstanding of multi-chronology.*

Kubalulekile ukuba inikwe ingqwalasela into yokuba xa kuthethwa ngesi siThako, akuzinzwanga kwimbali kuphela, koko kugxininiwa ekuqiqeni okwezolo, okwanamhla nokwengomso. Okunye okudulayo ngokwale nkcazelو kukuba, akugxilwa ekuqondeni ukuzalana kweziganeko ngokokwehla kwazo, kodwa nje ekuziqondeni zona nje zizizo nechaphaza lazo entlalweni nasempilweni yabantu. Enye inkcazelو ecacisa ubuni besi sithako Sobunzululwzi beenkumbulo nomlando-mbali, ekwaziswa nguThorp (2014: 15), ecaphula uGadamer (2003), xa abeka enjenje ekuchazeni esi sithako:

*...the ability of being fully conscious of the fact that everything around us is historical and, consequently, that everything is relative, to this fact, this historicity.*

Ngokwale ngxoxo, umba wenkumbulo nemballi uza kuxoxwa iingcingane, nokwakheka kwembali ngokungaphandle kwembali efundwa ngokusemthethweni, kodwa ngokomxholo ekuwo kwezi noveli zichongelwe uphando, njengoko sele kutshiwo.

Phakathi kwemiba ezi noveli eziqaqambe ngayo, kukuba imixholo yazo, yayame kakhulu kwimbali. Kanti, ekudandalazisweni kwemiba ethile ebalini, nekwayimisonto ethungelana nethungelanisa imiba yoncwadi, kusinyelelwа ngemiba yembali. Umba wembali xa kusenziwa amavandlakanya ngawo ngokubhekiselele kwezi noveli, usukela ekuyilweni kwesimo sentlalo. Xa umbhali ayila isimo sentlalo, uqamela exhathisa ngembali ukuze kubhentsiseke okuninzi afuna kufikelele kwindlebe nakwingqiqo yomfundi wencwadi.

### **5.7 Uncwadi nembali: Ubuchule nefuthe lokusetyenziswa kwenkumbulo nembali njengesixhobo sokubalisa ngendlela evuselela iinkumbulo.**

NgokwesiThako sobuNzululwazi beeNkumbulo noMlando-mbali, iiintshukumo eziqhelekileyo neemeko zobomi bemihla ngemihla zidandalazisa okuninzi nokukhulu malunga neenkqubo zeenkolelo zamaxesha athile ngokwasezimbalini. Ukusetyenziswa kokulumela ngembali njengesixhobo sokuveza nokujija ingqondo yomfundi, enqwanqwadelwa kwiingcinga ezithile nezimvo eziphefumayo ngumbhali nayitekisi, sisixhobo esibukhali sokutyhila amehlo omfundi kwimiba ephambili nemixholo ephambili kwezi noveli zontathu. Oku ke xa akuxhasayo okaPihlainen (2013: 11), kwinqaku lakhe elisihloko sithi *On historical Consciousness and Popular Pasts*, uphefumla athi:

*...the broader public now has more opportunities for using the past in ways that are meaningful to them. In this sense, the past no longer belongs exclusively to historians even in terms of knowledge about it.*

Oku kuphalazwa kulo mcaphulo, kudandalazisa kukhuthaza ukusetyenziswa kwenkumbulo nembali, ngendlela enentsingiselo, nangendlela abantu abaziqonda ngayo izinto. Oku kudandalazisa inkolelo yokuba abantu bazizisele ekunokudinjazwa kuzo imbali yabo nokuba abazongcali kwezemba. Oku ke kuye kusondeze iingqondo zabantu kumbuzo wokuba imbali le iyintoni, nokuba, yiyiphi imithombo yembali. Ekuphendulweni kombuzo wesibini, abantu bangakhankanywa njengeminye yemithombo yembali.

Oku ke kusisa ekuqwalaselweni koncwadi njengoovimba bembali. Okungamandla kukuba ekubalisweni kwamabali ezi newadi, ingakumbi kUkhozi *Olumaphiko noUmlimandlela*, ukuvelela imiba ethile enjengemixholo, isimo sentlalo esiphefumlela ibali; kuqanyelwe kakhulu ngemiba yenkumbulo nembali. Kulapho kwisimo sentlalo nakwimixholo ethile, apho umba wembali uvelayo. Umbhali uthi ekuchazeni nasekucaciseni abhenele kwinkumbulo nembali ukuze oko akuthethayo nomyalezo okuwuqulathileyo kuvakale ngokucacileyo.

Okusekelezwe lolu phando kwingxoxo ephantsi kwesi sahluko, kukuqwalasela kuhlahlutywe ukuba oku kuqamela ngenkumbulo nemballi kusetyenziswe njani kwaye kunafuthe lini ebalini. Kuza kuvelelwa nenjongo yokusetyenziswa kwazo. Kwincwadi *Ukhozi Olumaphiko*, ngokwemo-ntlalo yebali, ibali libhalwa ngexesha ilizwe loMzantsi Afrika liphethwe ngurhulumente wabaMhlophe, urhulumente owaziwa kwihiabathi jikelele njengosebenzise inkqubo yocalulo ekulawuleni kwakhe. Ngenxa yexesha eli lebali ngokwasezimbalini, nangenxa yokusekwa kwebali lizinjiswe kumxholo wezopolitiko, intsontela yokurhuqa ibali, yileyo yenkumbulo nemballi.

*Zona ezi ntaba zibolekisana neentaba zikaNontongwane ukulinda loo mixawuka ihamba iyokuqabela eMthontsi kuJingqi ngenkqu. Naango loo mqokozo usiya kuguguda umhlabu kaXhoxho, uthi wakufika kumlambu iKhobonqaba wenze umqhokro ukuya kuhlangabezana nezeNkonkobe apho kulele amagorha namaqhawe eemfazwe zamaXhosa namagwangqa, kukuze kuthiwe:*

*Vuka Maqoma, atsh' amaXhosa!  
Wawulel' upheth' izikhali!  
Vuka Jingqi, ziphelil' izikhalo!  
Zushiy' izikhali elwandle.  
Sikujonge ngomsobomvu!  
Yinkosi kalok' uJongumsobomvu!! (Ukhozi Olumaphiko: p. 3).*

Le ngcaciso nenkcazelu iqulethe imbali. Ezi mfazwe kubhekiswa kuzo ziimfazwe zeminyaka eziquka ezo ziphakathi kumnyaka we-1834, enye eyaziwa ngokuba yiMfazwe kaNxele, kwelalisakwaziwa njengeKoloni, lo mmandla uyiMpuma Koloni. AbaMhlophe, amaBhilitane adudula amaXhosa kwimihlaba yawo. Amagwangqa esiba iinkomo zamaXhosa. Okunye yakukubulawa kwenkosana yamaXhosa. Oku kwakhokelela ukuba uMaqoma, unyana kaNgqika neqela lamadoda akumawaka alishumi, awele ummandla owaziwa ngokuba yiMida, betshabalalisa imizi yabaMhlophe, kuquka neyamaQhakancu, ukuya kwintlambo iKat valley apho amaQhakancu ayebekwe khona ngurhulumente wamaBhilitane.

Injongo nentsingiselo eziswa kukukhankanywa kwale mbali, nekuyeyona nto le ngxoxo ingayo idiza okuninzi ngombhali nangebali. Ukubalulwa kweentaba nemilambo ngamagama, kusenokuba kwenzelwe ukuba umfundu wencwadi amkholelwe umbhali, azithenge izimvo zakhe azizisa ngebali. Kanti ke, ukukhankanywa kwazo kusenokuqaqambisa imida nokwahlulwa komhlaba. Kusenokuba kuqaqanjiwa ububanzi bomhlaba owathathwa ngonyhamnyheko kumaXhosa, kusetyenziswa ubuqhimgqoshe. Oku umbhali abe ukuvezela ukudiza ubuni babantu abamhlophe, ukuze okwehla ebalini kwenze umsonto ocacileyo.

Kanti kusenokuba kudandalaziswa isiNtu ngumbhali, uchaza ukuba ngoobani na abantu bale ndawo yakwaQaka. KumXhosa ukuzichaza akugqibeeli xa akhankanya igama, engambizanga uyise, nooyisemkhulu. Kanti kunjalo, engakhankanyaanga imilambo neentaba aphuma kuzo, akakagqibi ukuzazisa nokuzixela. Ngoko ke kulo mcaphulo, kuvela imbali nobuni bamaXhosa, ingakumbi la kuthethwa ngawo akwaQaka.

Kule ngcaciso yensiwa ngumbhali, eluma kwimbali, akaneli nje ukuxela ubuni babantu bakwaQaka, koko uvelela inkcubeko yakwaXhosa, eliwele lembali uqobo. Inkcubeko leyo ingqiyame ngobukhos. Oku kukuthi, kuvela nolawulo. Kudandalaza apha ke ukuxabiseka kweenkosi kwaXhosa, nenkohlakalo eyenziwe ngumntu omhlophe kweli lizwe. Lilonke kule nkcazel, injongo kukucacisa imo-ntlalo yabantu bakwaQaka. Imthatha umfundu imbuyisele umva, imse kwimbali ngokwenza oko ehlupheza iinkumbulo zakhe, ukuze ababone abantu bakwaQaka nemeko yabo ngeliso lakhe yena mbhali.

### 5.7.1 **Imbali**

Ukukhankanywa kwembali, kusetyenziselwa ukuvusa umnyele kumfundu wencwadi, njengoko kulikhonkco elidibanisa okuqhube ka ebalini eliyinoveli, kunye nembali. Oku kwenze ofunda incwadi abe nokuziqonda izehlo eziza kuphefumlewa sisimo

sentlalo. Okunye, kukuba kwenzelwa ukuba umlinganiswa oyintloko uMfazwe, aziwe ukuba ungubani, nekulindeleke ukuba ajongane nako encwadini.

Oku kusenokuba kwenzelwa ukwazisa uMfazwe kumfundu njengegorha, elivela kumhlaba wamagorha. Inkumbulo nembali yoqhankqalazo lweeNkosi zamaXhosa, kuquka noJongumsobomvu, isetyenziselwa ukudandalazisa ubugqorha nobukhalipa bomntu omnyama. Kusenokuba isetyenziswa njengesixhobo sokuhlwayela iimbewu zolwabhici nonxunguphalo, ukuze ubani aqonde ukuba kuza kuqhawuka kuhlangana ebalini. Kaloku imbali iyaziphinda. Umba kanobangela nesiphumo uyadizeka ngokwale ngxoxo kuba ngokuxhathisa ngemiba yembali, umbhali uzama ukuzisa unobangela wesiphumo semeko abakuyo abantu bakwaQaka. Kungoko uMfazwe olijelo lokubalisa elingumlinganiswa oyintloko kweli bali, athi xa kuhlwayelwa iimbewu zokuntshula kolwabhici ekuqaleni kwebali, kudandalaziswe isimo sentlalo, ngala mazwi:

*Kule yam yona indawo eBholokwaQaka, apho yayingenzanga mkhethe intambo elushica ca yengcinezelo ukukrwitsha, yayingumhlaba otyebileyo woqhushululu. Ukuzaletwa endlaleni ufele endlaleni, yinto esazimisela ukuyilwa isizukulwana ngalo lonke ixesha sifumana ithuba. Loo nto ingqinwa nayimbali yale ndawo. Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhobo alahlekelwa yimihlaba, ukuze nje oonyana bahambe bedudulelw kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa* (Ukhozi Olumaphiko: p. 5).

Umbhali olu lwazi alubelekise kule nkcazo yemeko yentlupheko, kukuba unobangela wayo, yengcinezelo. Ubuya abeke isiphumo esiyintlupheko njengonobangela woqhushululu oluza kubakho abantu bakwaQaka bezambalazela ukususa idyokhwe yengcinezela ezintanyeni zabo. Isivakalisi, ‘Loo nto ingqinwa nayimbali yale ndawo’ sidiza isizathu kwaye siphendula imibuzo emibini eyile: Usetyenziswe njani umba wenkumbulo nembali kwezi noveli? Umbhali uxhibe ntoni ngokusebenzisa umba wenkumbulo nembali?

Le mibuzo ingaphendulwa ngokuthi, sisetyenziselwe ukunika inkcazel ethe vetshe ngesimo sentlalo kanti ukwaphefumlela imixholo ethile. Kwaye lo mba wembali nenkumbulo unika ulwazi olusisiseko kumfundu ngokuqhubeka encwadini. Okona kuphambili kunokuthiwa usetyenziswe njengesixhobo sokujija ingqondo yomfundu nesokumcengela ekwamkeleni izimvo ezidandalazisa ebalini.

Isivakalisi, ‘Loo nto ingqinwa nayimbali yale ndawo’ sikwayiveza imbali nje-  
ngonobangela wesiphumo sentshukumo yabalinganiswa ebalini. Kwisivakalisi, ...  
*ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhoba alahlekelwa  
yimihlabu, ukuze nje oonyana bahambe bedudulelw kwiindawo eziyimiqwebedu  
efana nale yam, beyimipha echutywe yalahlwa, sigqibelelisa oko bekuvezwe  
kwintsingiselo yesivakalisi, ‘Loo nto ingqinwa nayimbali yale ndawo’*. Kuchazwa  
imvelaphi yabantu bakwaQaka nembali yabo. Ukuma kwabo kwaQaka, kubangelwe  
yingcinezelo nocalucalulo. Oku kuqanyelisa ngokusetyenziswa isigama  
esichukumisayo, ‘badilizwa’ ‘ngamaxhoba alahlekelwa yimihlabu’. Oko kukuthi  
kukoyiswa ezimfazweni, ngoko ke ziimbacu.

Ukukhankanya kokulahlekelwa ngumhlabu, kucacisa imbali hayi eyabantu  
bakwaQaka, koko eyoMzantsi Afrika. Imbali yokuhluthwa komhlaba kubaniniwo,  
abamntu abamnyama. Isivakalisi ...*ukuze nje oonyana bahambe bedudulelw kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa*, sivezwa  
njengesiphumo sokuhluthwa komhlaba. Oku kusisa kwakhona kwingcingane  
kanobangela nesiphumo ngokwesithako Sohlahlubo- bunzululwazi-sakhono esele  
ikhankanyiwe, xa okaDerrida eziswa ngokaCuller (1983: 88), ephefumla esenjenje:

*...the deconstruction upsets the hierarchy by producing an exchange of properties... By showing that the argument which elevates cause can be used to favour effect...*

Ngokwalo mcaphulo, njengokuba umbhali eveza imeko yentswelo ngebinzana  
‘beyimipha echutywe yalahlwa’, njengesiphumo sikanobangela wokudilizwa

bahluthwe imihlaba abemi bakwaQaka, esi siphumo kwasona sinokuthathwa njengonobangela. Yimeko abakuyo yentswelo nentlupheko engunobangela wokubonwa kwenkohlakalo yabamhlophe yokuhlutha umhlaba oyimpilo nelungelo labantu abamnyama. Oku ke kudedise isiqingatha sezi zibini esingunobangela ekuthabatheni indawo ekwinqanaba lokuqala lezibini ezichasana ngokulinganayo, kunyuswe eso sikwinqanaba lesibini, isiphumo, senziwe unobangela. Oku kudandalazisa ukuchana kwengcingane yesiThako Sohlahlubo–buNzululwazi–sakhono xa sisithi izibini ezichasana ngokulinganayo, nakuba zingalinganiswa esinye siminxiselwa, eneneni ziyingana.

Injongo yokuveza umlando wembali ekubaliseni kwakhe kukuba, ngaphezu kokukrobisa kokuza kwenzeke ebalini, ufunu umfundu athathe icala. Yiyo loo nto kunokuthiwa ujija ingqondo yomfundu ukuze avumelane naye ngokwendlela azibona ngayo izinto. IsiThako sobuNzululwazi beeNkumbulo noMlando–mbali ngokukaSeixas (2006), uMaposa noWassermann (2009: 9), bathi:

*...individual and collective understandings of the past, the cognitive and cultural factors that shape those understandings, as well as the relations of historical understandings to those of the present and the future.*

La mazwi acatshulweyo ezi ngcali, asekwagxininisa okuseukhankanyiwe xa kubhekiswa kwisithako sobunzululwazi beenkumbulo nomlando–mbali. Okwensiwa ngumbhali kukungqamanisa nokunxulumanisa imbali noncwadi ekubaliseni kwakhe. Injongo kukunika ulwazi olusisiseko kwaye nokuhlupheza ingqiqo zabafundi malunga nonobangela weemeko ezichazwayo ezikhokelela kwizehlo ezithile, kunxulunyaniswa kuzalaniswa okwangoku nokwezolo. Ubuchule bombhali ekusebenziseni iinkumbulo nomlando wembali, ubuhombisa ngochongo–magama nolwimi oluchukumisayo, ukuze injongo yakhe yokusebenzisa imbali njengesixhobo sokuwexula iingqondo zabantu, kuyifeze loo njongo. Mve kwesi sivakalisi silandelayo:

*Beziye ziphalale iinyembezi kwiimpobole zamaxhego xa zibalisa ngempatho eyafunyanwa ngooyisemkhulu mini soyiswa esi sizwe, ukuze uLwaganda ayokunqunyulwa intloko eNqabarha ngamagwangqa, walwela ukuzibulala uJongumsobomvu unyana wakhe, wathi aphae awe khona, emva kokwenza iziqwenga eMthontsi, zambamba zamthumela eSiqithini, kukuze liphuthunywe apha elo gorha yiminyanya. Bezibalwa zide zibe sibhozo iimfazwe namagwangqa isiwa macala omabini imikhuthuka, iqhumira irhuluwa yasemlungweni, usidla umkhonto womdaka* (Ukhozi Olumphiko: pp. 5-6).

Ukulila kwendoda kwaXhosa akuyonto iqhelekileyo. Kude kube ngakumbi ukulila kwexhego. Igama ‘iimpobole’ libhekisa kwiinkathavu zezankode. Ukusetyenziswa kweli gama kudala uchukumiseko novakalelo kumfundu, ayive intlungu evezwa ngumbhali, ntlungu leyo yambethe abantu bakwaQaka. Loo nto ithi ingcinezelo imke nesidima somntu omnyama ingakumbi udoda, kuba ngokwenkcubeko ziintloko ezimele ukumisa imizi zondle iintsapho. Xa indedeba yakwaLeitch (1983: 61), ixoxa ngobu bucuphathi bokusetyenziswa kolwimi ngeenjongo zokufeza okuthile igadlela ithi:

*Language serves as an instrument for the presentation and extension of man's will, it ex – presses and re- presents the mind or soul of man through bodily utterance, uniting sound and sense, language conveys man's opinion and knowledge, moods and resolutions, both real and unreal: it is clearly the useful tool in man's possession.*

Oku kuphokoka kwingqiqo yalo kaLeitch, kunobunyani xa kubhekiswa kwindlela yokusetyenziswa kolwimi, lusetyenziselwa iinjongo ezahlukileyo kwiimeko ezahlukileyo. Kule ngxoxo uva kuchongo-magama, izimvo zombhali malunga nemballi yeli lizwe kunye nefuthe layo ngokwasencwadini. Ingqiqo yakhe ibelekeke kwiintsingiselo ezibhodlwangamawasebenzisileyo. Kanti kuwo apha kuvela indlela yena mbhali azibona ngayo izinto.

Okuqulethwe kulo mcaphulo othatyatye kwincwadi kaLeitch, okubethelela ulwimi njengesixhobo sokuvakalisa uluvo lomntu ulwazi nesigqibo azithathayo, kudandalazile kule ngxoxo. Ibinzana, ‘...uLwaganda ayokunqunyulwa intloko...’

likunika nenyongo yayo konke okubhekiselele kwinjongo yombhali kanti nezimvo zakhe malunga nabantu abamhlophe. Lisetyenziselwe ukuveza urhulumente wocalucalulo njengonobugebenga nokungcola, nokubathatha njengezilwanyana abantu abamnyama, nobundlobongela ababusebenzisayo ukuqinisekisa ukubulala ubukhosи bamaXhosa.

Endaweni yokusebenzisa igama, ‘wasweleka’, ‘wabhubha’ okanye ‘watshaba’, umbhali usebenzisa ibinzana, ‘...*liphuthunywe apha elo gorha yiminyanya*’. Injongo yokusebenzisa olu lwimi, oluhloniphayo nolunika isidima ukumkani uJongumsobomvu, obhubhela ejele ngathi sisikrelemnqa, ngendlela engenasidima nekhohlakeleyo ekukholelwа ukuba wabulawa. Oku kuveza ukuxabiseka kobukhosи kwaXhosa, obubonwe njengento engento ngabelungu bakufika kweli. Kwakho, le ntento ixwaye intsingiselo yokuba nakuba engasekho akafile usaphila kwelemimoya uJongumsobomvu. Oku kubhentsisa inkcubeko, amasiko nezithethe zakwaNtu, exwaye inkolo yemveli yokuba abangasekhoyo bayaphila.

Le ntetho, imveza eligorha alilo nabelilo uNkosi uMaqoma, idandalazisa ukungaphumeleli kweenzame zamagwangqa ukutyumza iintloko zabantu abamnyama, nokubulala iinkosi. Oku kuvela apha ebalini xa abantu balwa baqhawule amatyathanga besilwela inkululeko, bethatha apha iinkosi zabo ezingasekhoyo zashiya khona. Ubugorha babamnyama, abaza kulwa ebalini, boyise budula kweli binzana; ‘*iqhuma irhuluwa yasemlungweni, usidla umkhonto womdaka*’. Ukuvakalisa oku, injongo zako kukuba, nakuba kuvezwa impatho nokucinzelwa kwabamnyama, boyiswa ezimfazweni, balwa ngobugorha. Sisizwe samagorha. Ngoko ke, baza kulwa ngobugorha ngokwasebalini, ukothula idyokhwe yengcinezelo. Oku kukrobisa kokuza kuhla ebalini. OkaBerger (1997: 4) xa achaza ngokubalisa uxoxa athi:

*A narrative is, a story, and stories tell about things that have happened or are happening to people, animals, aliens from outer space... That is, a story contains a sequence of events, which means that narratives take place within or over, to be more precise, some kind of time period.*

Okukona kuqwalaselwa ngakumbi kokuqulethwe kulo mcaphulo, koko sele kuhankanyiwe bokuba ibali linexesha elibaliswa ngalo. Ixesha ngokwasezimbalini. Ixesha ke elo likhankanyiwego neliveziwego ebalini linefuthe kwibali liphela. Kwezi noveli xa zizombini *Ukhozi Olumaphiko* noUmlimandlela, umba wexesha njengenxalenyen yesimo sentlalo, ucacisa mhlophe ukuba imbali iyaliphefumlela ibali, nangayiphi indlela. Kungoko kukho uzalwano olumandla phakathi koncwadi nembali.

### 5.7.2 Ixesha neentsingiselo ezifihlakeleyo

Nangona kunjalo, isiThako Sohlahlubo–buNzululwazi–sakhono sikhuthaza ukuba konke okukwitekisi kugqwethwe, kukrolonqwe ukuze kuvele neengcambu intsingiselo yako. Kule ngxoxo kubekwa umnwe kwimiba eyeyona iqaqambileyo, umbhali agalela ngayo ekucaphulen i nasekungqiyameni kwakhe ngembali kwezi noveli. Kuqwalaselwa imiyalezo nezimvo azizisa mayana, eziqhushiskeke koko akuthethayo. Akuvakalisa k*Ukhozi Olumaphiko* malunga norhulumente wabamhlophe, uyakuvelela nakwinovel Umlimandlela. Mve xa abeka athi:

*Zininzi nezinye izinto ezishukumileyo zakuva izingqi zenkululeko. Ukubuyiselwa kobukhosu bamaXhosa endaweni yako yenze yezinto ezibe ngundaba-mlonyeni. Urhulumente wamaNgesi nowamaBhulu ukuba kukho into elisikizi owakha wayenza kuthethwa ukudlalisa ngobukhosu babantu abamnyama. Nguloo rhulumente owazichitha wazidiliza izikumkani, wabeka nkosi zimbi ezazisenza loo nto ithandwa nguye. Naxa kunjalo, bawagcina abantu amasiko nezithethe, bazazi iinkosi ezingenkosi, bazinyhwalaza njengoko nazo zazifuna njalo. Ukuphuthunywa kobukhosu obabusele bulikheswa buququzelelwa ngumbutho weenkokheli zemveli iContralesa, akubanga lula.* (Umlimandlela: p. 32).

Lo mcaphulo udandalazisa ixesha lokubhalwa kwebali ngokwasezimbalini. Ngoko ke kunokuthiwa uqulethe isimo sentlalo. Olu lwazi lugabula izigcawu, luvula indlela kwintshukumo eza kwenzeka, nokutshintsha kobomi bukaCamagu ongumlinganiswa

oyintloko. Ngaphaya koku, udiza ingququ lo mcaphulo kwimo yezopolitiko, ukwabhengeza intshabalalo nenkohlakalo yorhulumente wabamhlophe eMzantsi Afrika. Udandalazisa izixhobo namaqhinga abamhlophe abawasebenzisayo okuchitha ubukhosи bamaXhosa ngendlela emasikizi ukuze bakwazi ukuzuza umhlaba.

Imigudu yokuvuselelwa kobukhosи babeNguni, ngokwasebalini ihlakulela indlela yokuguqula ubomi bomlinganiswa oyintloko, ngokusebenzisa isixhobo esaziwa ngokuba sisothuso. Aphо iziganeko nezehlo ziphethukela aphо umfundи ebengacingelanga khona. Umfundи uthi esalindele ukuva ngobomi bukaCamagu, nentlalo emva kokubanjwa kwakhe, ukudontsa kwakhe isigwebo nemigudu yokufunwa kombulali suka kuthi gqi umba wobukhosи, obuchaphazela uCamagu.

Umba wozathuzo ngumba oyinqobo ekubalisweni kwebali. Kulindeleke ukuba iziganeko zenze ikhonkco elingumqokozo ukuya kuma kuvuthondaba. Kungenjalo ukuya kwiqhina elilandelayo. Kungoko kuthethwa ngonobangela nesiphumo. NgokwesiThako Sohlahlubo–buNzululwazi–sakhono, olu phando olutshisa ngaso, akukho nto inokubangela ukuba isiphumo asingethathwa njengonobangela.

Ngokokubeka kombhali kwezi noveli, ukwenzeka kokuthile kukhokelela kokuthile. *KUmlimandlela*, zizingqi zenkululeko ezenze ukuba ukubuyiselwa kobukhosи bamaXhosa kube ngundaba–mlonyeni. Oku kuthetha ukuthi yinkululeko enguno-bangela. Ngokokutsho kwesithako esithunga le ngxoxo, nolu phando, kunokuthiwa ngundaba–mlonyeni wokubuyiselwa kobukhosи bamaXhosa, ongunobangela wokuba wokuqapheleka nokuba kuqondakale ukuvakala kwezingqi zokusondela kwenkululeko. Ubuzaza nokubaluleka koncwadi njengesixhobo sokuphalaza imbilini, iimvakalelo nezimvo malunga nemiba ethile yobomi nentlalo, kanti nefuthe lembali ebantwini nasentlalweni jikelele buphokoka kumazwi kaDerrida ecatshulwa nguAttridge (1992:37), xa agadlela enjenje:

*...literature as historical institution with its conventions, rules, etc, but also this institution of fiction which gives in principle the power to say everything,*

*to break free of the rules, to displace them, and thereby to institute, to invent and even to suspect the traditional difference between nature and institution, nature and conventional law, nature and history. ...What we call literature implies that license is given to the writer to say everything he wants to or everything he can, while remaining shielded, safe from all censorship, be it religious or political.*

Ubunzulu bala mazwi kaDerrida aza ngosiba luka-Attridge, abungechazwa bucaciswe ngokwaneleyo. Oku akuthethayo okaDerrida xa athi uncwadi ludladla lwembali, olunemiqathango nemithetho yalo kongamile. Ubuye abethelele ukuba nakubeni kunjalo, uncwadi olukwaliziko lokupheka okungebabunyani. Kuvakale ke ukuvela kwembali enobunyani, kwinoveli engenabunyani njengoko kusenzeka kwezi noveli.

Uqaqambisa ukuba uncwadi olungenabunyani lunika umbhali okanye umbalisi igunya lokukhuleka athethe nantonina anokuyithetha, kuquka nokuchaphazela ngendlela athanda ngayo, evakalisa izimvo zakhe abe ekhuselekile. Kungoko kufumaniseka ukuba ababhali abaninzi, baqhankqalazile banegalelo emzabalazweni oko bekuqhusheke qhushe kwiincwadi ezifana neenoveli ezi. Okunye okuvelayo ngaphaya kwala mazwi bubudlelwane obukhoyo phakathi kwembali noncwadi.

Umbhali ukha kwimbali, edandalazisa isakhono sakhe ekusebenziseni iinkumbulo nembali ukuhlupheza umfundsi. Oku ukwenzela ukuba umfundsi wencwadi athathe icala lomlinganiswa onguMfazwe kunye nabantu bakwaQaka, abamele ibala elimnyama leli lizwe, ubeka enjenje ngomlomo kaMfazwe:

*...Ndandingomnye wabambalwa kakhulu **ababhungce** ngendlela engaziwayo **kwiinziphо zengcinezelo**, ukuze ndide ndiphumelele imfundsi enomsila. ...Iminyango endandihamba ndiyingena ndicela amalizo yokuya kwisikolo sobugqirha andingeyazi, kodwa intaphane yeencwadi zesicelo yabiya icula iculo elinye, “Asinamali”. Ezinye zazibuya zingxengxeza ngovelwano ngelithi ziyayibona inkqubo yam yesikolo engenakulinganiswa nayo nayiphi na kwabamhlophе nabebala, **ingxaki nje kukuba ndimnyama, ingekho mdleni karhulumente ke ngoko into yokuba kufundiselwe ubugqirha umntu omnyama** (Ukhozi Olumaphiko: p. 4).*

Esi sivakalisi sisuka kulo mcaphulo, ‘...Ndandingomnye wabambalwa kakhulu ababhungce ngendlela engaziwayo kwiinziphо zengcinezelo, ukuze ndide ndiphumelele imfundо enomsila’, siveza ukuba uMfazwe ungumntu onjani. Oku kudandalazisa nemeko – bume yelizwe azalelwе wakhulela kulo, phantsi kolawulo lwamagqwangqa. Kwalapha kudandalazisa ukukrwitshwa kwabamnyama, nesizukulwana ngentambo yengcinezelo. Lilonke, inkqubo yocalulo ichaphazele nekamva lelizwe, hayi nje kuphela iminyaka nexesha lokulawula korhulumntе wabamhlophe.

Ukubulala isizwe sife fi kuphumezeka ngokubulala ulutsha lwaso. Umbhali ngoku uveza naloo ngcamango. Igama, ‘ukubhungca’ nebinzana ‘kwiinziphо zengcinezelo’, likuzoba kuphelele ukuphatha ngegqudu nenkohlakalo kwabamhlophe. Ukusinda cebetshu kukaMfazwe ekuminxiselweni kubomi obungenakukhanya kwamfundо kusetyenziselwe ukukrobisa umfundи kwindima aza kuyidlala yokuba ngumlinganiswa oyintloko ebalini. Ukabaluleka kwembali kuncwadi njengesixhobo hayi soncwadi nje kuphela koko njengesokugqithisa ulwazi ngemiba yentlalo kudandalaza kumazwi kaHall (1979: 32), *kwincwadi yakhe ethi; The Sociology of Literature*. Mve xa athi

*The concept of literature as reflection of society will no longer do as it suggests that the artist is a passive agent opening himself manfully to the bombardment of social stimuli; the concept of literature containing a social referent is, however, perfectly viable since it takes into account the writer's active concern to understand his society.*

Lo kaHall, ngala mazwi akhe angentla udandalazisa indima yoncwadi entlalweni, kanti ukwaphakamisa ifuthe lentlalo kuncwadi olubhaliweyo. Kunjalo nje, ekuxoxeni kwakhe, indima yombhali uyibeka icace, ukuba iqulethe indlela yena njengommi azibona ngayo izinto. Kwaye kwezi mbono, kuvela ifuthe lakhe entlalweni, nelentlalo kuye. Izimvo zombhali, neengcinga zakhe malunga nomba womhlaba, zicace cace. Kumlando wembali awusebenzise kwezi noveli, okukhulu axhibe ukukuvelisa

bubugonyameli babamhlophe nentlungu yokubhunyulwa kwabamnyama umhlaba, ilifa labo. Mve esithi:

- i. *Loo nto ingqinwa nayimbali yale ndawo. Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhoba alahlekelwa yimihlabo, ukuze nje oonyana bahambe bedudulelwu kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa* (Ukhozi Olumaphiko: p. 5).
- ii. *Ebanjwa nje uCamagu, uTsolo lo kudala kakade watyityinjisela umnwe ngelokuba uyachithwa. Ngaloo nyaka wabanjwa ngawo wawungetsho ukuba esi sixeko ngaphambili sasisakuba ludwadwane olunabe lwave kuthi rhece ngolwandle phaya ezantsi. Yimfazwe kaHintsa eyakhwebela abelungu kweliya lakuGomo, bathi bakunikwa isandla bathabatha ingalo yonke, beyenza loo nto ngesinyolokotho bengathandisi mntu. Kwakusemva kokuba kudilizwe impi eninzi eyayisakuba ngabemi besixekwana sakwaNomgqongqo, yaza kuhlala apha kwaTsolo. Sathi sakuphela eso sixeko sakwaNongqongqo, kwakhiwa endaweni yaso itrongokazi enkulu, le kusathiwa Nongqongqo ukubizwa kwayo nangoku. Ukukhula kwedolophu yaseMonti kwenza ukuba uTsolo aye enciphia ngokuncipha. Kuzo kuba ngakumbi khona kwakufika iimbacu zamaJamani emva kwemfazwe yesibini yelizwe, zisongeza kwezo zazisele zimi imihlabo zona zifike ukuphela kwemfazwe yokuqala. Zalizalisa lonke eliya lakwaNdlambe zada zaseka iidolophana ezifana nomBerlin kanye noomaFrankfurt. ...Yathathwa imihlabo yabantu abamnyama, kuvulelwu abelungu iifama* (Umlimandlela: pp. 29-30).

Ekukhankanyweni kwembali nasekukrwempeni iinkumbulo zabafundi bencwadi ngokurhubula kwimbali, kubeka elubala ukunqunyulwa kwabamnyama iimpondo ngokuthathelwa umhlaba. Ibinzana, ‘babangamaxhoba alahlekelewa yimihlabo’ (Ukhozi Olumaphiko: p. 5). Inxeba aphefumla ngalo umbhali, nalisulela kumfundu wencwadi, ngomba womhlaba licaca cace kwesi sivakalisi, *Yimfazwe kaHintsa eyakhwebela abelungu kweliya lakuGomo, bathi bakunikwa isandla bathabatha ingalo yonke, beyenza loo nto ngesinyolokotho bengathandisi mntu.*

Ezi zivakalisi zozibini zithatyathwe kwimicaphulo evela kwiinovel iezichongelwe uphando, ezikuqulathileyo kuphalala kwimbali yeemfazwe ezaliwa phakathi kweminyaka ye-1779 ukuya kweye-1879, phakathi kwamaXhosa, amaBhulu, abaThwa namaqhakancu namaBhilitane. Zezi mfazwe, ezobukoloniyal iezabhunyula

amaXhosa namaQhakancu, imihlaba yawo neenkomu, zithathwa ngogonyamelo. Lilonke, oku kunobunyani ngokwasezimbalini. Injongo yokukhumbuza oku, uzama ukunika unobangela wentlupheko nentswelo abamnyama abadada kuyo, ngexesha amabali la aqhubeka ngalo.

Ukukhankanya kwakhe imfazwe kaHintsa, ukhumbuza ukutyunyuzwa ngesinyalumi sobukumkani bamaXhosa mhla kwabulawa uHintsa kanti nezinye iinkosi nezikumkani. Uqaqambisa ubuqhimgqoshe obusaphule impondo isizwe, kunye, noburhalarhume babo bangabarhwaphilizi, abelungu. Unyoluko oludizwa libinzana, ‘bakunikwa isandla bathabatha ingalo yonke’, liveza iinjongo ezingentle zokuza kwabelungu kweli, ezokubhunyula amanqatha alilifa labamnyama. Igama ‘iimbacu’, liqaqambisa ukungabi nanto, ukuba ludwayi. Ibinzana, ‘zisongeza kwezo zazisele zimi imihlaba zifike ukuphela kwemfazwe yokuqala’, lidandalazisa ukufika kwabelungu ngobuninzi bengena nto, bethabatha ngolunya okungekokwabo, batyeba. Kwakho eli binzana lixwaye intsingiselo yokumka komhlaba, umhla nezolo, uthathwa ngabelungu. Umhlaba umele ubutyebi. Umhlaba ungamandla endoda okondla usapho. Umhlaba ulilifa. Ukuthathwa komhlaba kubantu abamnyama kudiza ukugquba kwendlala, ubuze, nokumka kwesidima.

IsiThako Sohlahlubo–buNzululwazi–sakhono sigxininisa ukungazinzi kwentsingiselo. Ukusetyenziswa komlando–mbali njengenxalenye yebali kutyhila okuninzi ngeempawu zebali, ingakumbi ngentsingiselo njengoko kubonakele kule ngxoxo. Umba wentsingiselo ukwahamba nemixholo. Nangona kunjalo, umxholo awunakho ukuthintela ukuphuphuma nezinye iintsingiselo. OkaSimpson (1993: 6), xa axoxa ngomba wentsingiselo nolwimi nemixholo ugadla enjenje:

*As an intergrated form of social behaviour, language will inevitably and inexricably tied up with the socio- political context in which it functions. Language is not used in contextless or vaccuum; rather, it is used in a host of discourse contexts, contexts which are impregnated with ideology of social systems and institutions. Because language operates within this social*

*dimension it must, of necessity reflect and some would argue, construct ideology.*

Ulwimi luyinxalenye yemixholo ngemixholo kuba ukuze lunike intsingiselo evakalayo, kufuneka lisebenze ngokusemxholweni. Njengoko ebeka okaSimpson, ngokwalo mcaphulo ungentla, le mixholo ibeleke iimbono nezintoabantu ngabantu abakholelwa kuzo. Kunokutshiwo ke ngoko ukuba nakwezi noveli, ulwimi lusetyenziselwe iinjongo ezahlukileyo. Usetyenziselwe ukubeka elubala izimvo zombhali, ngendlela eselubala okanye ngaxa limbi efihlakeleyo. Okubalulekileyo ngokwesiThako Sohlahlubo–buNzululwazi–sakhono kukuba, kungaphelelwa nje koko umbhali akuzisayo koko kufanele ukuba kugqwethwe, kuvele noko itekisi ikuqulathileyo kukonke.

*Kwakungethuba lingakanani esetrongweni uCamagu ukuzalekiswa kolo mingimigi lokudilizwa kwelokishi yakwaTsolo kwaza endaweni yayo kwakhiwa intabalala yezindlu zabelungu ezimaxabiso aphezulu. Abantu bakwaTsolo bona bathi saa kulo lonke okwamantshontsho afelwe ngunina. Uninzi lwatyalwa ngesixhanti lwaya kulahlwa kwilokishi-dolophu entsha eyakhelwa abamnyama iRhubusana, zaqhawukana izihlobo, bakhukuliseka ubuntu. Zininzi nezinye iindawo zabamnyana ezadilizwayo abaninizo baya kugalelwa eRhubusana apha. Yathathwa imihlabu yabantu abamnyama kuvulelwa abelungu iifama. Loo nto yenza ukuba le ndawo iRhubusana ikhule inwenwe okomlilo wedobo. Yakhula yaxinana, zaxinana neengqondo zabemi bayo. Yathi iphela iminyaka elishumi yakhiwe, kwabe sekusithiwa abemi bayo badlulile kwisigidi ubuninzi, ingumntu phezu komntu. Ahluma amadoda azizityebi ngokukhawuleza, zazininzi izaphuselana, yavela nemiguvela yangumabophe wentsinde* (Umlimandlela: p. 29-30).

Kulo mcaphulo, umbhali unika ulwazi oluyimvelaphi yabantu bakuTsolo, nokufudukela kwabo eRhubusana. Ewe uchaza imo–ntlalo ukuze umfundi abe nokuzilandela aziponde iintshukumo zabalinganiswa nezehlo. Kaloku imo–ntlalo ithunga ibali lilonke. Nangona kunjalo, le nkcazeloi fukame izimvo nendlela isithako Sobunzululwazi beenkumbulo nomlando-mbali, esithi imbali kubonwa ngayo izinto. Kunjalo nje kuqhushekwe imbali yezopolitiko yeli lizwe. Isivakalisi, *Kwakungethuba lingakanani esetrongweni uCamagu ukuzalekiswa kolo mingimigi lokudilizwa*

*kwelokishi yakwaTsolo kwaza endaweni yayo kwakhiwa intabalala yezindlu zabelungu ezimaxabiso aphezulu*, kuninzi okuquhushekiwego.

Kusekufundeni esi sivakalisi ngokusemxholweni ukuze kuvakale ukuba apha kuso kuvakaliswa umthetho worhulumente waseMzantsi Afrika wocalulo, owokuhlalisa kwabantu ngokobuhlanga. Umthetho owawumisela iintlanga ezahlukileyo ukuba zihlale kwiindawo ezahlukileyo, nakwimimandla yoshishino eyahlukileyo. Umthetho owamiselwa ngomhla wama-27 kuEpreli 1950, owaziwa njengoSuku lweNkululeko kule minyaka yenkululeko.

Okuvelayo kukungalingani kwabemi boMzantsi Afrika, ingakumbi ngexesha lorhulumente wocalulo, ngokwepokotho. Ibinzana, ... *kwakhiwa intabalala yezindlu zabelungu ezimaxabiso aphezulu*, luxela kamhlophe ukuba elinye lamaqhinga okududula abamnyama kwiindawo ezihlala abamhlophe kukwenziwa ukuba bangabi nakuwafikelela amaxabiso ezindlu. Oko kwensiwe mandundu nakukuba abanamihlabo banokumisa ngayo ukuze bazuze imali mboleko. Okuphambili ngokuvezwa kolu lwazi, kukudiza unobangela weemeko abazibhaqa bekuzo, ezikhokelela ukuba babengabantu abaphela bengabo abalinganiswa abathile encwadini, abafana noLumkile.

Sele kuvelisiwe oko ngokuba kukhankanywe ukuba okukokunye yimbali yeli loMzantsi Afrika aphi abamnyama bebengenamalungelo. Oku kudizwa sisivakalisi, *Uninzi lwayatalwa ngesixhanti lwaya kulahlwa kwilokishi-dolophu entsha yakhelwa abamnyama iRhubusana, zaqhawukana izihlobo, bakhukuliseka ubuntu*. Ukutyhalwa ngesixhanti, kukunyanzeliswa, kungakhathalelwwe zimvo zakho nazimvakalelo zakho malunga nomba lowo. Oku kubonisa ukungabi namalungelo kwabantu ngexesha lokuphatha korhulumente wabamhlophe. Iziphumo zokusasazwa kwabantu bethuthwa bebekwa kwiindawo ngeendawo kuba bemnyama, kuchithe umizi nezizalwane.

UbuAfrika kuma-Afrika kukuphila ndawonye nabantu bakuni, nabendlu. Ibinzana, ‘zaqhawukana izihlobo’ zibonisa ukutshabalala kwekamva labaninzi kuba umthombo wenkxaso zizizalwana zindawonye. Ibinza, ‘bakhukuliseka ubuntu’ liqulethe okuninzi. Linokubhekisa ekutshabalaleni kwekamva labaninzi, behelela kwiindlela ezingezizo. Kanti linokuthetha ukuphelelwa kwabantu sisidima, de bazibone bengebantu. Ngokwasencwadini, ukukhukuliseka kobuntu kudula kumlinganiswa onguLumkile. Ingxinano yaseRhubusana yabantu abasuswe ngesinyolokotho uthi xa anaba ngayo encwadini umbhali:

*Yakhula yaxinana, zaxinana neengqondo zabemi bayo. ...Ahluma amadoda azizityebi ngokukhawuleza, zazininzi izaphuselana, yavela nemiguvela* (Umlimandlela: p. 30).

Ukuxinana kweengqondo zabemi, intsingiselo yako iphuhla kakuhle xa kulandela isivakalsi esithetha ngokuhluma kwabantu ngokukhawuleza. Kuqale kucace oku kuxinana kwengqondo. Kaloku ingqondo exineneyo yezele oonomadudwane, umniniyo izinto uzibona ngendlela exwesileyo, akaqiqisisi. Okuthubeleza phantsi kwale ntsingiselo, kukuba ingxinano nendlala zingunobangela wezimo ezinesishla nokuzama ubutyebi ngeendlela ezimnyama.

### 5.7.3 Ubuzaza besiThako sobuNzululwazi beeNkumbulo noMlando-mbali

Indima kanobangela nesiphumo ichumile kwezi noveli, kwiindawo apho umbhali achukumisa imbali eyayamanisa nemo-ntlalo yebali, apho aveza izimo zabantu, ingakumbi ezibi. Njengoko sekutshiwo, oku kudize ukuba ngendlela ethwethwayo ethile, umnwe ukhomba kurhulumente wabamhlophe. Omnye wemizekelo ekudandalazisa phandle oku nakuba kuqushekiwe ngulo:

*Zininzi nezinye iindawo zabamnyana ezadilizwayo abaninizo baya kugalelwa eRhubusana apho. Yathathwa imihlaba yabantu abamnyama kuvulelwaa abelungu iifama. Loo nto yenza ukuba le ndawo iRhubusana ikhule inwenwe okomlilo wedobo.*

Kulo mcaphulo, isivakalisi sokuqala nesesibini umbhali usibeka njengonobangela. Usebenzisa isigama esinamandla, esichukumisayo. Igama, ‘ezadilizwayo’ nebinza-senzi ‘baya kugalelw’, licacisa phandle ukusebenzisa korhulumente wabamhloph amandla akhe, awolawulo nawezigalo, ukunyhasha elona lungelo lixabisekileyo, umhlaba. Isivakalisi esilandela esi, ‘Yathathwa imihlabu yabantu abamnyama kuvulelw abelungu iifama’, sikudiza phandle okugudlwe ngumbhali. Uqaqambisa umba womhlaba, okanye wokungabi namhlaba njengesizekabani sokonakala sendlala. Amanyala ayo adandalaze kwizimilo zobulwanyana zabantu. Kwesi sivakalisi kudule oko bekukhe kwakhankanya malunga nengcingane kanobangela nesiphumo. UCuller xa aphefumla ngengcingane kanobangela nesiphumo, ngokwesiThako Sohlahlubo–buNzululwazi–sakhono uxoxa athi:

*...deconstruction reverses the hierarchical opposition of causal scheme. The distinction between cause and effect makes cause an origin, logically and temporally prior. The effect is derived, secondary, dependent upon the cause. ...the deconstruction upsets the hierarchy by producing an exchange of properties.*

Ngokwesi siThako, akukho nto kunokuthiwa iyintsusa yenze. Kunjalo nje umba kanobangela nesiphumo, udiza izibini ezichasana ngokulingana. Ngokomba wezibini ezichasana ngokulingana iziqingatha ezisekunene zithathwa njengezona zibalule-kileyo nezinexabiso, kanti ezisekhohlo zizinto ezingenaxabiso. Xa ke kuthethwa ngonobangela nesiphumo kulunywa kwingcingane yezibini ezichasana ngokulunganayo, oxoxwe kakhulu, wabhikicwa kwisahluko sesithathu.

Ngokwesi siThako, nekulunywa kuso kulo mcaphulo wamazwi kaCuller, kwenzeka udediso, unobangela ashenge, kunyuke isiphumo, esithathwa njengesingeantsi. Lilonke, ukukhula kweRhubusana inwenwe oko mlilo wedobo. Ukuxinana kweengqondo zabemi bakhona. Ukutyeba ngokukhawuleza kwamadoda akhona. Ukuthengisa kukaLumkile, ezama ubutyebi, ezisemthethweni nezingekho mthethweni, kuko okudiza nokuqaqambisa inkohlakalo yokuhluthwa kwabantu abamnyama imihlabu. Isenzo eso esibekwa njengonobangela ngokombhali.

Eyona nto ithethwa sisithako Sohlahlubo–buNzululwazi–sakhono kukuba, ngaphezu kokubekwa umnwe kwinkohlakalo yokuhluthwa kwabamnyama imihlaba yabo njengentlungu, kuqaqanjiwa ukubola kwezimilo nendlala, kuba zizo ezidala ukuba amehlo abamnyama, kunye nabanye, alibone cace ixabiso lomhlaba eluntwini.

Ngokwasencwadini umba wesandla sabamhlophe ekungcoleni kwezimo zabantu bakwaTsolo abaphela bengabaseRhubusana uyarheshwa, uziwa ngecalा. Oko akunakuphikiswa, kodwa kumele ukuba ibethelelwе into yokuba indlala nobundlobongela obuthathwa njengesiphumo sokulahlekelwa ngumhlaba, iqiqwe into yokuba ingunobangela wokudandalaza kobuzaza bokulahlekelwa ngumhlaba.

Xa kuhlahlutywa imiba yeenkumbulo nembali kwesi sahluko, kucaca phandle ukuba xa kuthethwa ngomhlaba neefama, kuthethwa ngobutyebi, njengoko sele kutshiwо. Izivakalisi ezizezi: *Yathathwa imihlaba yabantu abamnyama kuvulelwа abelungu iifama* (Umlimandlela: p. 30). *Uninzi lwabemi besixekwana sam, ooyisemkhulu badilizwa ziimfazwe zamzuzu, baba ngamaxhoba alahlekelwa yimihlaba, ukuze nje oonyana bahambe bedudulelwа kwiindawo eziyimiqwebedu efana nale yam, beyimipha echutywe yalahlwa* (Ukhozi Olumaphiko: p. 5). Ngokwakwezi zivakalisi kunokuthiwa kuthethwa ngobutyebi belizwe obungabiwa ngokulinganayo. Obusezandleni zabo bungebobabo. Kanti oku xa kuqwalaselwa ngokwale ngxoxo kanobangela nesiphumo, kunokuthiwa indlala nentlupheko yabantu abamnyama ingunobangela wokutyeba kwabamhlophe.

Isiphumo sokungabi namhlaba kwabo, esivezwа ngokwasencwadini, ngokwesiThako Sohlahlubo-buNzululwazi-sakhono, asisiphumo koko singunobangela wokuba abamhlophe babeneefama, ukutsho oko umhlaba. Ukulingana kwezi zibini kuvakala ngcono xa ubani anokuthi ngokufutshane, inzuzo yabamhlophe ibangele ilahleko yabamnyama, kunokuthiwa ilahleko yabamnyama ibangele inzuzo yabamhlophe. Umbhali akusekelezileyo kukubonisa ukushenxa kobutyebi ngenxa yokushenxa kwezopolitiko nolawulo, ukuze nje babe abamnyama ebebefudula bekwinqanaba elingentla ngokwezibini ezichasana ngokulinganayo; phambi kokufika komlungu

kweli lizwe, bazibone beshenxile bekwinqanaba elingeantsi. Kanti ke ngokwengxoxo yesiThako Sohlahlubo–buNzululwazi–sakhono, ukuba kunakho ukuthiwa kukuba nemihlaba kwabelungu okwenze ukuba abamnyama bangabi namihlaba; kunokugxininiwa ngokuthi, kukungabi namihlaba kwabantu abamnyama okwenze ukuba abelungu babe nemihlaba.

Xa kuthethwa ngesiThako sobuNzululwazi beenNkumbulo noMlando–mbali, kukho ingcamango yokuba iyindlela abantu abayiqonda ngayo imbali. Xa athetha ngale mbono uThorp (2014: 10), isiThako sobuNzululwazi– beeNkumbulo noMlando–mbali uxoxa ngelithi:

*...historical consciousness can primarily be understood as the function by which individuals make sense of history. Hence, a historical consciousness can be found in the applied consciousness of individual human beings, in how they make sense of history.*

Xa siyikhumbula okanye siyiqonda into, kuyinto eqinisekileyo ukuba siyayidlulisa, siyidlulisela kuthi nakwabanye abantu. Xa sibalisa ngamava ethu ezinto ezithile, ziqala zibe nokuqondakala zivakale kuthi. Oku kuye kucacise ukuba ukubalisa kudiza indlela esilibona ngayo ihlabathi nokusingqongileyo. Ngokwalo mcaphulo urhabula kumazwi kaThorp ke ngoko, isithako Sobunzululwazi beenkumbulo nomlando–mbali, yindlela ubani ayibona nayiqonda ngayo imbali. OkaGadamer (2003), ecatshulwa kwanguThorp (2014: 15), malunga nomba wesithako Sobunzululwazi beenkumbulo nomlando–mbali uxoxa enjenje:

*...historical consciousness as the ability of being fully conscious of the fact that everything around us is historical and, consequently that everything is relative to this fact, this historicity.*

Oku kuthethwa ngokaGadamer kuza ngosiba lukaThorp, kucacisa mhlophe ukuba imbali yinxalenye yobomi babantu. Oku kudulisa ukuba abantu banakho ukuhla amahlongwane nokuhlolola okuqhube ka kwilizwe elibangqongileyo, ngoko ke ubunzululwazi beenkumbulo nomlando–mbali kuyindlela abantu abayiqonda ngayo imbali. Oku ngalinye, kukwabonisa ukuba xa kuthethwa ngobuNzululwazi

beeNkumbulo noMlando–mbali kukuhlalutya imbali ngokusemxholweni okwenza ubani anzule ekuqondenimbi yembali. Oku kwenza ukuba abe nakho ukuhlola nokusebenzisa imiba yembali, isakhelo namanqaku wayo. Ubunyani boku buqapheleka kulo mcaphulo ulandelayo:

*Nanjengomntu owayesandula ukuphuma emfuthweni waseYunivesithi, amehlo evulekile mayela nezinto eziyintambo yokubophelela uNtu ukuba angaze asuke enkukumeni, ndazibona sendimana ukuzifumana ndithe xhwa ndaza kuma ngemikhono kwiimbutho zempi olwalusithi uninzi izikholisa ngezinto ekwakusithiwa azithethwa zingupoqo. Phofu ke nayiphina indawo apho abantu babolekisana ngendlala, azinakungabikho iinkqwihela ezivuswa yimizamo yokulwakulwa indlala leyo* (Ukhozi Olumaphiko: p. 5).

Umbhali, olwazi aluvelisa kulo mcaphulo, ngomlinganiswa onguMfazwe, wenzela ukuba izimvo zakhe yena mbhali, ngemeko yezopolitiko, azizise ngalo mlinganiswa, zikholeleke kofunda incwadi. Ngaphezu kokuba exelela umfundi ukuba uMfazwe ungumlinganiswa onjani, ukwaveza ixabiso lemfundo ekuloleni ingqondo yemveli, ukuze ibe nokuziqonda ngezinga eliphakamileyo izinto. UMFazwe nguye yedwa kwaQaka onemfundo enomsila. Yiyo le nto amnika ingqondo nobukhali ekuziqondeni nasekuqapheleni izinto. Imfundo leyo kwayona ingumngxengwa kodwa kunjalo, imvule amehlo. Lilonke, imfundo nokuba injani, inawo umda ekutshintsheni imeko nasekuxonxeni umntu.

#### 5.7.4 Ubunye babantu ekulweni ingcinezelo

Xa aza nembali yocalulo nengcinezelo umbhali, usebenzisa lo mlinganiswa unguMfazwe, okrelekrele nofundileyo. Kwakho, uvakalisa imo–ntlalo yomntu omnyama, intlupheko ezalwa yingcinezelo ngoMfazwe olixhoba lengcinezelo yena kuqala. Iziphumo zengcinezelo ebomini bukaMfazwe zingunobangela wokuba nomqaphela kwimeko yezopolitiko, neyezemba. Ingcinezelo ivingca amazibuko okuba uMfazwe abe ngugqirha ngenxa yebala lakhe. Kunjalo, uthala ngesifuba afunde. Ngokwasebalini, ekufundeni kukaMfazwe wenza abe ufunde izifundo zembali eyunivesiti, ezifunda, ekwazi ukufikelela kwiincwadi ezimxholo wazo

uzezopolitiko. Loo nto yenze ukuba, nakuba imbali ikho ibhaliwe abe noyicazulula ayihlalutye ngengqondo eqondayo neemeko zombuso abe nendlela ethile yokuzibona. Umfutho weencwadi ezinobunyani, hayi ezembali zenza ukuba azifunde izifundo zembali, ngengqondo ehluzayo.

Ukukhankanya kwimibutho ethetha izinto ekuthiwa zingupoqo, kubonisa ukuba bakho baliqela abantu abamnyama ababengakholisekanga yimeko yolawulo nopolitiko. Lo mba ukwaveza ukuxabiseka nokuqonda kwabantu abamnyama ukuba umanyano ngamandla. Ukubandakanyeka kukaMfazwe okukhankanya kulo mcaphulo, kudulisa igalelo leqaqobana labantu abamnyama abafundileyo ekuququzeleleni ukusekwa kwamaqela okulwela inkululeko eMzantsi Afrika. Le mibutho uMfazwe athetha ngayo, yileyo ivela njengetyunyuzwa intloko ngurhulumente wabamhlophe wengcinezelo (Ukhozi Olumaphiko: 107). Kunjalo, uMfazwe xa aya elubhacweni, ibikho imibutho elwela inkululeko engaphaya kwemida yeloMzantsi Afrika, kukho nalowo wathi wazibandakanya nawo, Intsim' ebomvu, engumbutho weANC.

Olu lwazi ngemibutho umbhali uluvelisela ukuqaqambisa imbulaleko yabamnyama ekulweleni inkululeko. Ukuze ke olu lwazi ludulise ubugorha babantu abamnyama abuvelise ekuqalekeni kwebali, xa akhankanya iinkosi zamaXhosa kuquka noNkosi uJongumsobomvu owalwa wajijiliza elwela umhlaba, wafela emzabalazweni. Ngalinye, umzabalazo awuqalanga ngemibutho ekhoyo eMzantsi Afrika nangeenkokeli zawo, usuka kwizikumnkani neenkosi mandulo.

Kumba weenkumbulo nomlando–mbali, ayanyanisa amazwi kaCuller (1981: 170), kwincwadi yakhe esihloko sithi; *The Persuit of Signs*, xa axoxa athi into ebaliwayo ibaliswa kwaye ibaliseka ngeendlela ezahlukileyo. Ukwahluka kweendlela zokubalisa into kuvakala kumazwi kaMfazwe xa athetha ngembali efundiswa abantwana ezikolweni, ingakumbi imbali yoMzantsi Afrika. Mve xa esithi:

*...there must be the various contrasting ways of viewing and telling given story, and this makes 'story' an invariant core, a content against which the variables of narrative presentation can be measured.*

Ukubaliswa kwebali kuxhomekeke kwindlela umbalisi azibona ngayo izinto. Okunye kukuba ngokwembono yakhe zinto zini ezibalulekileyo kwibali elo. Kanti ke kuxhomekeka nokuba injongo yokubalisa kwakhe ibali yintoni. Injongo yombalisi ikakhulu iqhutywa koko afuna abantu bakuve ekubalisweni kwembali. Umbhali, uveza indlela imbali yoMzantsi Afrika ejijwe ngayo, ukuze ifeze iinjongo zababalisi, ooSozimbali abamhlophe ukutsho oko. Mve uMfazwe xa athi:

*Nanjengomhloli wezeMbali, kwakulula kakhulu kum ukuba umlomo usindwe yimpumlo, ingakumbi kwakufikelela kumba wokuba kuthenina le nto abantu abantsundu bengenamgca ucacileyo kwiMbali ebhaliweyo yomZantsi Afrika nje. Ukuba kukhe kwakho nto ivelayo engabantsundu ezincwadini ezingembali, iya kuba nguTsili isela leMfazwe yeZembe okanye ubuhiba bakaNongqawuse ukutshabalalisa isizwe samaXhosa ngenkolelo engamampunge kwiminyanya. Ihaba belidla ngokuzihlalela ezi ndawo lizigocagoca kucaca mhlophe ukuba akukho ufuna ukukholelwaa kwinto eyabhalwa ngabelungu ababejonge ukuquma amayelenqe oowabo. Ititshala ezindala zazidla ngokundilumkisa ngelithi, mandiphale kuhle indaw' iyehla, ndibe ndiqonda mna ukuba zenziwa bubugwala okanye ke mhlawumbi sezibuqhelile ubucaka* (Ukhozi Olumaphiko: p. 7).

UMfazwe ungumhlohli wezemba, nto leyo yenza ukuba iinyani azivezayo ngembali yoMzantsi Afrika ebantwaneni, zivakale. Oko kwenza ukuba abonakale efanelekile. Kunjalo, ukuzibeka emngciphekweni ngokuthetha izinto ezithathwa njengezinyola umbuzo esweni, kubonisa ubugorha nobuthandazwe. Imbangi yokuveza ukunganyanisi kwembali eshicilelweyo efundiswa ezikolweni, ngokubhekiselele kubantu abamnyama, umbhali akabalisi bali nje koko uqhusheka izifundo zembali ezikhupha loo makhatshu abantu bawakhafuleyo, onakalisa iingqondo zabo ngabo. Okuqulethwe sisivakalisi, ... *kutheni na le nto abantu abantsundu bengenamgca ucacileyo kwiMbali ebhaliweyo yomZantsi Afrika nje*, sibonisa ukungathathwa kwabantu boMzantsi Afrika njengabantu.

Okwesibini, kukuquma inyani enokuvela xa imbali ingabhalwa ngamanqaku ayinyani. Kuyo kungavela ubuveza-ndlebe babamhlophe. Kwakhona, imbali eyinyani ingadandalazisa uburhwaphilizi nokuthatha kwabo ilizwe labamnyama ngokuqhetseba nobuqhimgqoshe.

Kungadandalazisa ubuxoki babelungu abenza ngathi bafika kumnyama kweli lizwe. Kanti ke, eyona njongo iphambili kukubaveza abamnyama bezinto ezingento, ezingenaskhono nakufaneleka ukuba bangaphatha ilizwe. Oku kuqaqamba mpela ngesi sivakalisi: *Ukuba kukhe kwakho nto ivelayo engabantsundu ezincwadini ezingembali, iya kuba nguTsili isela leMfazwe yeZembe okanye ubuhiba bakaNongqawuse ukutshabalalisa isizwe samaXhosa ngenkolelo engamampunge kwiminyanya* (Ukhozi Olumaphiko: 9).

Imiba ebuxoki eyeminye emininzi ebhalwe kwiincwadi zembali, ngulo kaNongqawuse kunye noweMfazwe yezembe. Umbhali, ubuchule bokucaphula embalini yeli lizwe ebhaliwego, akhankanye le miba kuhamba ngqo nengcamango anayo malunga nomhlaba. Ukuthathwa komhlaba kukuthathwa kobutyebi, ekungenxa yoku abantu bentyumpatyumpeka entluphekweni.

Ngokugxila kumba womhlaba, xa eveza ubuzaza bomlando nemballi yeli loMzantsi Afrika, ugxininisa ukuba konke okwenzekileyo ngokwembali yeli, intsusa-mabandla nengxaki ngumhlaba. Imfazwe yezembe yimfazwe yokulwa ngomhlaba, ukubiwa kweenkomo zamaXhosa ngabelungu kuthunyelwa amalawu, kanti nokuphixaniswa kweenlanga ezimnyama ngabelungu. EkaNongqawuse nayo, ibandakanya ukubulawa kweenkomo, ezibubutyebi. Kuphandle ukuba ukuphucwa kwesidima somntu omnyama yeyona njongo yayiphambili. OkaGergen (1998: 9), kwinqaku lakhe elisihloko sithi, *Narrative, Moral Identity and Historical Consciousness: a Social Constructionist Account*, xa acacisa ngakumbi ngesithako Sobunzululwazi beenkumbulo nomlando-mbali, uxoxa enjenje:

*To the extent that historical consciousness is inherently consciousness of narrative, this is first to say that the conversational realities created by historical accounts inevitably perform certain functions within the culture. They can be valuable constituents of long-standing cultural traditions, serving to demark (construct) a particular tradition, to invest it with honor, and to articulate a rationale for its future. In effect, historical narration is inevitably linked to cultural values and morality.*

Oku akuvezayo lo kaGergen kulo mcaphulo kukuba imbali inomsonto odibana nenkcubeko. Inkcubeko ke iquka okuninzi kakhulu ngokwentlalo yabantu. Iyathungelana nendlela abantu ebenza ngayo izinto, njengoko kubonakele kwingsxoxo phantsi kwesi sahluko. Ukuba abantu bangoobani, kudula kwimbali yabo. Umba weenkumbulo nembali ekusinyelelw ngwo kwingsxoxo yesi sahluko wenze ukuba kucace cace eminye imiba ngokubhekiselele kwimixholo yeencwadi ezichongelwe uphando, kanti nangembali yoMzantsi Afrika. Oku ke kudulise ukunxibevelana koncwadi nembali. Inkcubeko yabantu, ilele kwimbali yabo. Iyinto eyazekayo ukuba iinkosi ngabakhuseli besizwe, kungoko iveauwa inxaxheba yazo kwezi noveli, yokulwela amalungelo abantu okuba nemihlabo. Kukwezi noveli apho kuthutyeleziswa ubunyani bembali, okuphikisana nembali engeyiyo leyo ibhalwe ziingcali zembali.

Okuqaqambileyo kule ngxoxo iphantsi kwesi sihlokvana kukuzalana kwembali noncwadi. Uncwadi luyimbali nembali luncwadi. Iincwadi ezibhaliwego zoncwadi ziphefumlewa yimbali. Kude kwathi kratya kwezi noveli ukusetyenziswa kwembali neenkumbulo njengesixhobo sokuvakalisa iimbono neengcamango ezinxulumene nentlalo yabamnyama namhlanje, ezalwa zizehlo zezolo. Kanti ke oku kulumela ngembali ekubalisweni kwala mabali ezi noveli kuncedise ekuqonden iintshukumo zabalinganiswa nomoya webali kwinovel nganye.

IsiThako Sohlahlubo-buNzululwazi-sakhono ikakhulu ekuhluben iintsingiselo ezidizekayo kumsonto nomsonto webali ochaphazela imbali, sidandalazise iintsingiselo ngeentsingiselo eziqulathwe libali, kanti noko umbhali ajolise kuko ngemiba eyayame kwimbali. Kwingsingane kanobangela nesiphumo kucace oko

kuthethwa ngumbhali kanti nayitekisi, kuvezwa oko ngokuhlutywa, kugqothwa njengoko isiThako Sohlahlubo- buNzululwazi-sakhono sikhuthaza.

#### **5.8 Ukuhlahlutywa koxanduva lobunkcubabuchopho nobuncacholo bombhali nokuqwalaselwa koncwadi njengovimba wokuxabisekileyo**

Uncwadi luqlatha iimeko zentlalo ezahlukileyo njengoko imixholo yoncwadi isezela imiba ngemiba yasentlalweni nasebomini. Oku kudala ukuba lubenengququ emandla ngokubhekiselele kwimixholo nesakhono. Oku ke kuchaphazele ulwimi loncwadi ngokubanzi. Ulwimi kaloku lusesinye sezixhobo okanye ijelo lokudiza iingcinga neengcamango, ngomlomo nangokubhala. Kuyinto eyaziwayo ukuba nakaloku nje, abantu entlalweni basebenzisa iilwimi ngeelwimi ukuvakalisa amaphupha abo nezimvo zabo.

Phantsi kwesi sihlokwana, kuza kuqwalaselwa kuhlahlutywa kungqiyanywa ngesiThako Sohlahlubo-buNzululwazi-sakhono indima yombhali njengengqondi nomqiqi kwimiba yentlalo, nokusebenzisa uncwadi njengovimba wokuxabisekileyo. OkaDerrida (1975) ecatshulwa ngokaAttridge (1992: 38), xa axoxa ngegalelo lombhali noncwadi kwiimo zentlalo uxoxa:

*The freedom to say everything is a very powerful political weapon, but one which might immediately let itself be neutralized as a fiction. This revolutionary power can become very conservative. The writer can just as well be held to be irresponsible.*

Oku kuthethwa ngokaDerrida kucacisa uncwadi njengesixhobo esinokusetyenziswa ngumbhali, ukuhlasela ezopolitiko. Oko ke kunganegalelo nako ukuba uncwadi lunguvimba wokuxabisekileyo. Ngokwala mazwi kaDerrida, uncwadi luliqonga elisetyenziswa ngababhali ukuthetha phandle nakhululekileyo ngezinto ezidla umzi zelizwe. Kwincwadi *Ukhozi Olumaphiko* (2009) uMfazwe, xa achaza intlalo yesikolo aphangela kuso, ephuma emfuthweni eyunivesithi ubeka enjenje:

*Ndafikela kwiitishala ezazibambisene ngamxhelo mnye ekunqwanqwadeni ikamva labantwana ezazisazi ukuba lixhomekeke kuloo mfundwana ekwakungelula ukuyifumana ngenxa yemiqobo nemiqathango eyayixabe endleleni, ibekwe ngooyisemkhulu booMeva aba, ummelwane wam njengokuba ndithetha nje* (Ukhozi Olumaphiko: 5)

Kulo mcaphulo, intsebenziswa nomanyano zibekwa phambili. Akukho apho impumelelo izuzwa khona kungaphathiswananga. Kwakulo mcaphulo, okugxininiswayo, kukubekwa phambili kwekamva labantwana ngoottishala. Okuphambili ke ngoko okubethelelwayo bubunye ekutshintsheni iimo zentlalo. Njengokuba umzi wakwaQaka uthwaxwa yndlala nentlupheko, ezi titshala zesikolo saseFunda ziyazi ukuba imfundo sisixhobo esinokutshintsha iimeko zabantu bakwaQaka. Oku kudulise ukuqaqanjisa kokuxabisekileyo enthalweni.

Ibinzana, *kuloo mfundwana ekwakungelula ukuyifumana*, igama ‘mfundwana’ liyanciphisa. Intsingiselo yoku kudandalazisa ukungabiloncedo ngokupheleleyo kwemfundo eyayilungiselelwe abamnyama. UMfazwe asele eyichazile ukuba ayiniki zakhono zizizo kuba abo babefundile babembala nkomo, bezititshala, abongikazi namapolisa. Oku kuqaqambisa imfundo yokumenza isicaka lowo uyifumeneyo. Umba ochatshazelwayo kweli binzana kukucalulwa kwabamnyama, ngokunikwa imfundo eyongulwe amafutha kwasala ungxambuluza, imfundo yeBantu. Yona leyo ibandezwa ngemiqobo ngurhulumente wabamhlophe. Eminye yemiqobo nemiqathango ekubhekiswa kuyo kulo mcaphulo, yimali.

Xa kuthethwa ngoxanduva lombhali, kubhekiswa kwiinjongo zakhe zokubhalela abo ababhalelayo. Akukho bani unokuyiphikisa into yokuba ukubhala lunxibelewano. Unxibelewano ke ludlullisa umyalezo. Okuqulethwe ngumyalezo kuneenjongo ezithile. Xa achaza umba wobunkcubabuchopho ucaciswa ngokaMc Gowan (2002: 47), uxoxa enjenje:

*An intellectual is someone who, by way of words and arguments, aims to influence others. Like Diogenes in search of an honest man, the intellectual is always in search of a public, an audience.*

Oku kuqulethwe ngulo mcaphulo kucacisa ukuba ubunkcubabuchopho kukuba nefuthe ebantwini, oko kusenzeka ngeenjongo. Kungoko ingenakubakho inkcubabuchopho yasekhusini. Inkcubabuchopho, ibenza ubuncacholo bayo buphumelele ngokubusebenzisa phandle. UMc Gowan (*ibid*), Uqhuba enjenje xa acacisa banzi ngenkcubabuchopho:

*The “public intellectual,” we are to understand, is a man speaking to men (to recall Wordsworth’s announced ambition) or a citizen talking to fellow citizens.*

Ukuba ke ngoko, umbhali unobunkcubabuchopho, akubhalayo kunamandla okujija iingqondo zabantu. Kunamandla okujija iimeko zentlalo. Izinto umele ukuba aziqaphele ngeliso lokhozi, abe nelizwi lokuzibeka zenze umtshithi kwiingqondo zabafundi. URockwell (1977), ecatshulwa nguHall (1979: 37) uxoxa athi xa athetha ngoncwadi:

*Literature [is]...an essential part of the social machinery, as much an institution as any other, and to have been so from the very earliest times when human beings were human and in possession of language. For language ... does very greatly extend the possibility of communication and it is thus possible to tell something to another without acting it out. This is of course very important in the socialisation of infants, and in human society...they are indoctrinated into the behaviour and norms of their society not only through the exemplary behaviour of their elders but also, and very largely, through language.*

La mazwi kaRockwell eza ngoHall agxininisa indima yoncwadi entlalweni, ngelithi uncwadi luliziko ngokwalo. Oku kudiza ukuba yindawo nesisele ekudinjanza kuso ulwazi. Ukuba ke ngoko uncwadi luliziko lolwazi, oko kukuthi ulwimi lulikhonkco abantu abafikelela ngalo kweli ziko. Kananjalo, ulwimi sisitshixo sokuvula iingqondo zababhali, kuba kokubhaliwego, kuqamele iingcamango, izimvo nezinto abantu abakholelwa kuzo. Kungolwimi, njengoko kusitshiwo kulo mcaphulo, apho abantu bajijelwa baqweqwediselwe kwiingcinga ezithile nasekuvumelaneni nezimvo zabanye.

Ngokwala mazwi kaRockwell acatshulwe ngentla, ulwimi aluhambi nje lumpuluswa okanye lumphakathi, lunecala kuba luqulethe izimvo ezinecal. Njengoko sibona kwezi noveli zichongelwe uphando, ngele kokubaliswa kwebali, kukho ulwazi oluthubelezayo oluqulethe okuthile kwembali nentlalo. Oko kubekwa ngendlela ekhuthazela kwicala elithile. Kwincwadi *Ukhozi Olumaphiko*, xa kudizwa indlela abalweli benkululeko babebulalwa ngayo kabuhlungu, kuba urhulumente wabamhlophe encwase ukuba ihlale izinze idyokhwe yobukhoboka iza ngesi sivakalisi:

*'Magqwirhandini!', kanti kuloko ziza kupheza izithonga. Zathi cwaka, kwathi cwaka. Kusasa ngaloo mini ndeva ndingabuzanga ngegwangqa elalize kuthabatha iinkcukacha esiseleni sam ukuba, 'obesenza isimbonono sokukhumbula unina ngephezolo, uziphome ngomlenze webhrukwe lahlanza iselwa'. Ndibuze bungxamo ndikhondoza ndifuna ukuqonda ukuba belwenze ni na olo sizana, yathi impendulo 'ngumntu obecinga ukuba unolwazi oluninzi.'* Ngesibindi endingaziyo ukuba ndandisithatha phi na, ndathi ndakuthi uyaxoka ubulewe ngokubethwa ngamapolisa, lathi igwangqa lingandijonganga, 'nguwe olandelayo,' ndashiyeka ndithe nkamalala, ndikhamisile (*Ukhozi Olumaphiko*: p.8).

Oku kubulawa kwabantu eluvalelweni, bebulalwa ngamapolisa orhulumente wengcinezelo kukwakho kwinovel *Umlimandlela*. Kuvela kula mazwi:

*Wathi esaqlala ukuzinza etrongweni yeseChwebeni, kwaqhambuka umlilokazi owayesitsha yaphela nqu loo trongo. Uninzi lwamabanjwa lwatsha lwaluthuthu kuloo mlilo, laza lathi iqaqobana elisindileyo elalinoCamagu phakathi, lasiwa kwaNongqongqo owayeqityezelwa ukwakhiwa. Kungaphelanga minyaka mingaphi yasweleka ngokusweleka impi eyayisuka eChwebeni kwashiyeka uCamagu. Zaaba ninzi iingxelo ngomonakalo womlilokazi waseChwebeni kangangokuba uninzi lwabantu jikelele lwalukholelwu ukuba kwatsha yonke into apho, akwasinda negundwane lembala. Norhulumente wamabhulu waba selefumana ityholo lokuzimela ngaloo mlilo kuba kwakusithi kwakubuziswa ngomntu owabanjwayo waza wanyamalala kuthiwe watsha eChwebeni kusitshiwo nangabanye abanyamalele sekukudala yatshayo loo trongo* (*Umlimandlela*: p. 13).

Umongo oqulethwe yile micaphulo, nakuba icatshukwe kwiinovel ezahlukileyo, ngowokubulawa kwabantu ngurhulumente wengcinezelo, owabamhlophe. Emva kwenkululeko luninzi ulwazi oluvelileyo malunga nabantu abanyamalala unyhashawwe

wento. Kwaxa ulwazi lokubulawa kwabo kabuhlungu luvelayo ngeKomishoni Yoxolelwaniso. Ukuvela kolu lwazi, luvele njengenxalenye yebali, alulwenzi lube kanti aluyiyo imbali.

Kumcaphulo ocatshulwe kUkhozi *Olumaphiko*, kwa igama ‘Magqwirhandini’ lijolise ekudandalaziseni ukungcola nokuba amapolisa angababalali. Igqwirha kukholelwa ukuba liyakwazi nokumbulala umntu, engaliboni nalo lingabonwa. Nangoku, uKK abethwa ngamapolisa kulaa mcaphulo, ubethwa ebusuku. Oku kuvelisa ukuba nakuba emini urhulumente ebenga ungumkhuseli woluntu, okunene ungumbulali. Kuninzi okwenzelwa ekhusini okungabinwayo. Imikhwazo yamabanjwa kuquka noMfazwe, kubonisa ukufa kunye nokufela ndawonye kwamaAfrika. Bakuva uwabo ebhomboloza abathulanga. Akuthulwa kukho umntu obulalekayo. Oku kudiza oko. Kumcaphulo wesibini kwakho, uninzi lwabantu lufela etrongweni, kusithelwe ngomlilo owatshabalalisa itrongo ngabo bababuleleyo. Oku kuzinga kwetrongo njengendawo yokubulawa kwabantu, kugxininisela ukucacisa inkohlakalo yabaphetheyo nendlela abangahlonelanga ngayo ilungelo labantu lokuphila.

Oku kucacisa nokuba abo bathi bagade ukuhlonelwa komthetho welizwe nokuhlonitshwa kwamalungelo abantu, bangabona babandakanyeka kwizenzo zolwaphulo- mthetho. UMc Gowan (2002: 47), xa acacisa ukusetyenziswa koncwadi njengesixhobo sokugqithisa ulwazi nokuxabisekileyo ngababhali, okuluxanduva lwabo ukufundisa nokuqondisa uxoxa enjenje

*Instead of addressing a coterie of intimates or specialists, the public intellectual seeks a broader audience, loosely understood as the literate members of her society. The ideal is humanist, generalist, and democratic. The speech and/or writing are accessible and available to all.*

Iinoveli ezi zibhalwe ngolwimi lweenkobe, ulwimi olufikelelwa luninzi lwabantu, xa kuthethwa ngolwimi olubhaliweyo. Ubuchule bokujhusheka ulwazi lwembali, ngomzabalazo neengxwelerha zawo, kanti nangenkululeko ngokubanzi, budulisa ubunkcubabucopho. Ukuthi umbhali ethetha le, ethetha apha kanti urikelela naphaya,

oko kusisakhono nobuchule obukhethekileyo. Kwakho, kofunda inoveli leyo, ngaphandle kobunoveli benoveli, ububali bebali, uzuza ulutho malunga nezinto eziyinqobo entlalweni, izinto ezixabisekileyo. Oku kudula nakulo mzekelo:

*Waxakeka waxelisa emininzi nawo umzi wakwaSabatha inkosi yabeNguni yasezimbalini. Esi sizwana sasibizwa ngoSabatha naxa yena kwakusele kungamakhulu-khulu eminyaka waswelekayo. Phakathi kwakhe kunye noGangxa inkosi ebezisabizwa ngayo, umhlaba mkhulu kakhulu. Zibalwa zibe zininzi izizukulwana eziduke engceni kwesi sizwe **ngenxa yokungazelwa ntweni kobuXhosa ngumntu omhlophe**. Isizwe sabeNguni umhlaba waso ngulowo uqalela eNxuba ngasempuma, uthathe iNqweba, iCacadu neQhaggiwa uyokuthi nqo ngeXelexwa ngasentshona. Lo mmandla usuka elwandle ngezantsi uyokuthi xhaxhe ngeentaba ezenze ulundi olusingise ngasentshona zisolula ukusuka apho kuphela khona iintaba zoKhahlamba, ngasemantla yintlango yaBathwa, yiKharu, ngaphaya kwezi ntaba (Umlimandlela: p. 33).*

Umuntu ofunda le ntetho icatshulwe ngentla apha, ufunda lukhulu ngembali nangobume bomhlabu. Kanti nolwazi lweedolophu ngawona magama azo. Kwa ukubizwa kwedolophu ngamagama esilungu, ekho lawo esintu azazifudula zibizwa ngawo, kudandalazisa ukuthatyathwa komhlabu. Kaloku kusisiqhelo ukuba isizwe esoyisileyo nesiphethayo sishiye owaso umzila. Kanti, kukwabonisa ukubhunyulwa kwezinto zabantu abamnyama, zenziwe ezasemzini ukuze bazibone bengenabango kuzo.

Kwakulo mcaphulo, umba obonakala ugunya kwezi noveli nekucaca mhlophe ukuba kusetyenziselwe ukuba uthethe ezingqondweni zabafundi bezi noveli, ngumba wobukhosu bamaXhosa. Isivakalisi esibhalwe ngqindilili sikudiza ngendlela ebufihlakala ubutyala obubekwa kwabamhlophe, ngokuphelisa ubukhosu, bahlazise de babulale izikumkani. Oku iyindlela yokwethisa amandla kabantu abamnyama.

Kunjalo, kwa umba wobukhosu akupheleli nje ukuba uvele ngecala lokubulawa kwabo, kuvelwa nomnombo wobukhosu. Kungoko kuthethwa ngoncwadi njengovimba ekunokudinjazwa kuwo okuxabisekileyo.

*Lahlatywa ikhwelo, zabuthelana izizwe, kwaphunywa iphulo, iinkonde zayilanda incam yobukhosu babeNguni zeza nayo. Bekuye ibe ngathi kubaliswa intsomi xa izihlwele zimana ziyikhuza le nkosi kumzana othile kulaa lokishi yaseNew Brighton eBhayi emantla esitrato ekuthiwe yiJabavu.*

Kulo mcaphulo kudandalaza ukulandelwa ngendlela yesintu neyiyo yokulandwa kwembali, ingakumbi eyobukhosu. Kucacisa inqulethu namahlandinyuka ekunyathelwa kuwo ukuze kube kufunyanwa ubunyani nomlando wobukhosu. Udaba luvakaliswa ngokusemthethweni ukuze wonke ubani azi, nonqwenela ukwazi. Kaloku, umba wobukhosu ngumba onobuzaza nontununtunu kakhulu. Ubucukubhede bawo bufuna izazi ukuze kungenzeki zimpazamo. Akuqokelelwa bantu nje, okanye zinkokheli nje zayizolo koko izisele zenyathi noovimba bolwazi, ngabantu abadala, abangazi kufacisa. Kwakulo mcaphulo kudula ukutyeba kwesizwe sakwaXhosa ngembali.

Oku kubonise oko kuvele ntlandlolo kwingxoxo ephantzi kombu womlando nemballi, apha kUkhozi Olumaphiko kuvela ngomlomo kaMfazwe, ukungabikho kwembali eyinyani ebhaliwego yabantu abamnyama. Kulo mcaphulo kuvela impendulo yokuba ukungabhalwa kwembali yabamnyama, liqhinga looQhonono, abanjongo ziphuthileyo. Imbali ikho kwizankode, nokuba ayibhalwanga.

Oku kugqithisa umyalezo kubantu abatsha ukuba izinto ezixakileyo kweli xesha, ingakumbi ezimalunga nenkcubeko, abadala bakho kunokuyiwa kubo. Sele kukhangelwa uCamagu, imbali yakhe ihanjelwa imigama emide kukhangelwa ubawo uKhonza onolwazi ncakasana ngonina kaCamagu kanti nangokukhula kwakhe (Umlimandlela: p.35). Sele ulwazi lufunyenwe olunika umkhondo, kukhutshwa iintlola ukuze ziye kuzibonela ngamehlo, zicweye ukuze kuqinisekwe ukuba ngenene ngulo mntu ufunwayo, kungasukelwa phezulu kubekwe umntu ongafanelekanga esihlalweni (Umlimandlela: p. 37). Ubani oku angathi kudulisa isakhono sokukwazi ukuphanda nokulandela iingcambu zento de kuphume nencam yayo. Ukucacisa ngakumbi ngokubaluleka koncwadi kakunye noxanduva analo umbhali njengenkubabuchopho. UDubey (2013: 84), kwinqaku elisihloko sithi, *Literature*

*and Society*, xa abhekisa kwindima yokuzalana koncwadi nentlalo, okudiza ukuba uncwadi lunguvimba wokuxabisekileyo, uphawula athi:

*What happens in a society is reflected in literary works in one form or another. The literal meaning of literature is the art of written work in different forms, such as, poetry, plays, stories, prose, fiction etc. It may also consist of texts based on information as well as imagination. A society is a group of people related to each other through their continuous and uninterrupted relations. It is also a group of likeminded people largely governed by their own norms and values. Human society, it is observed, is characterized by the patterns of relationship between individuals who share cultures, traditions, beliefs and values etc. If one looks at the history of society, one will find that the nature of different societies has gone through changes ...*

Okuqhubeka entlalweni kudula kuncwadi olubhalwayo lwelo xesha ngokwasezimbalini. Oku kuthethwa kulo mcaphulo, kucaca mhlophe kwimiba evela kwezi noveli. Ukuzuzwa kwenkululeko kweli loMzantsi Afrika kubasele umba wokubuyiselwa kwesidima sobukhosi bamaXhosa nezizwana. Oku koku kuvela kwinoveli *Umlimandlela*, opapashwe emva kokukhululeka kweloMzantsi Afrika. Xa uvela lo mba wobukhosi kwezi noveli zombini, ulandwa emva, ngexesha lorhulumente wabamhlophe, owamaNgesi nowamaBhulu, kukhankanywe imigudu yoorhulumente abo yokucima nokutyumza ubukhosi bamaXhosa. Kubuya kwezi noveli kuveliswe igalelo lorhulumente olawula ngentando yesininzi ekuvuseleleni obo bukhosi. Umba wokuzabalazela inkululeko unemisonto ngemisonto yeengcamango ezikhabanayo obonwa ngayo. Ekuzabalazeni, kubekho ababhace bawela imida, idabi besiya kulilwa bekumanye amazwe, begaya nenkxaso yawo. Oku kuvela kwincwadi *Ukhozi Olumaphiko*.

*“Xa sifika emakhaya siza kuthi sivela phi?”*

*“Tyhini, iphambene na le ndoda? Akuyazi into yokuba sivela ehlathini, emfazweni?” UNyama akazange akhe athi nqumama nomzuzu omnye andibuze ukuba ndibuzela phezu kwantonina. Amaqela ngamaqela abantu abaqhleshayo ayefika amkelwe njengamagorha omzabalazo. Ndandisithi ndakuqwalasela kumabonakude ndifuna ukubona iinduma zemfazwe kuloo magorha ndifike echengezelisa izidlele kukutyeba. Ndandisazi ukuba kooQaka phaya, koomaCacadu noomaGomo, koomaTheku noomaRhawuti ndibala ntonina, zininzi iziqhwala ezachanwa ziimbumbulu zamagwangwa.*

*Kwabaninzi ukudlula nabo, ezo nduma zisezintliziyweni* (Ukhozi Olumaphiko: 208).

Okuqulethwe apha kulo mcaphulo kudiza indela indima yomzabalazo malunga nokuba ngubani onegalelo elivakalayo kuwo ibonwa ngeendlela ezahlukileyo. Abantu baneengcamango ezibetha-bethanayo. Kwabanye abantu abona balwe bajijiliza ngabo balwe bengaphandle elubhacweni. Ngokoluvo lukaMfazwe, umlinganiswa oyintloko nosetyenziswe njengejelo lokubalisa kweli bali, abona bantu balwe baphula izikeyi ngabo bebengaphakathi elizweni, bejongene notshaba olungurhulumente wengcinezelo ezinkolobeni zamehlo. Xa kuthethwa ngoxanduva lobunkcubabuchopho bombhali, oku kudula kule ngxoxo malunga nokuhanjiswa kolwazi ngejelo eliluncwadi, kungqina okuthethwa ngokaMc Gowan (2002: 59), xa aphawula enjenje:

*So, for better or worse, it seems to me that communication across lines of difference is going to remain unavoidable and crucial. And, in large part, the task of speaking for, of representing, various groups defines the intellectual. One implicit charge in the talk about “public intellectuals” is that non-public intellectuals only talk to the converted. In the “echo-chamber” of the academy or of politically partisan blogs, the intellectual never feels pressured to make her representation of a viewpoint or an identity accessible or sympathetic to those who do not share it.*

Ubunyani bala mazwi xa kubhekiswa kuxanduva lobunkcubabuchopho bombhali abungegxininiswa ngaphezu koku. Njengoko kubonakele, umbhali kwezi noveli, ulijelo labo nabanye abantu abangcinga zifana nezakhe, kodwa bengenaqonga okanye ndlela yakuvakalisa izimvo zabo. Kunjalo nje kucace elubala ukuba ngokokuchazwa kwenkcubabuchopho yoluntu, okuthutyeleziswe kwezi noveli, okungqamene nemiba yentlalo, kufikelela kwiqela labantu kuba lungolwimi lwesiXhosa. Ukubaluleka koncwadi kudandalazisiwe, kanti indima yombhali ngegalelo afanele kulenza kucacile.

### 5.9 Elokugqiba

Kwesi sahlukwana kudandalaziswe ubuchule bokusimelela ngeenkumbula nomlando-  
mbali njengesagweba sokuchana iingqiyo zabantu malunga nokuphathelele kwizinto  
ezixabisekileyo ngokwasentlalweni. Oku kusenziwa ngejelo eliluncwadi, naluncwadi  
olubhalwe ngolwimi lwesintu. Buvele apho ubukhali besiThako Sohlahlubo-bu-  
Nzululwazi-sakhono, sabe sikhankathelwa sisiThako sobuNzululwazi beeNkumbulo  
noMlando-mbali.

Kwingxoxo yesi sahluko, eziyu zibini, esokuqala sijongene nokuhlahlutya  
kwesakhono sokusetyenzisa kweenkumbulo nembali, ekupuhuhiseni amabali kanti  
nasekugqithiseni udaba lwezentlalo, ngokusebenzisa unewadi, kudubule kwaqaqamba  
igalelo nendima edlalwa luncwadi njengesixhobo sokuthwala izimvo ziye kwabanye  
abantu. Ukudula kwentsingiselo kufuna izikhali ezibukhali, ukuze kugqwethwe,  
kubhaqeke oko kuqhushekwe phakathi kwamagama. Singene apho ke isiThako  
Sohlahlubo-buNzululwazi-sakhono. Sipeculula iiintsingiselo eziqulethwe yitekisi,  
sikhatshwa seso Sobunzululwazi beenkumbulo nomlando-mbali. Sona ke esi sijolise  
ikakhulu ekuqwalaseleni indlela imbali neenkumbulo ezietyenziswe ngayo uku-  
krwempa ingqiyo yomfundi wencwadi. Nakuba kunjalo, intsingiselo ayinakujongwa  
calanye, kwelombhali okanye kweletekisi, kumele kuvelelwe zonke iinkalo. UCuller  
(1983: 132), xa axhasa le ngcamango uphawula ngelithi:

*Interpretation is an attempt to discover meaning in the text. If we suppose some other decisive determinant of meaning, we discover that the factors deemed crucial are subject to interpretation in the same way as the text itself and thus defer the meaning they determine.*

Xa anokugqaliswa la mazwi kaCuller, aqulethe ubomi. Kunjalo nje angqinelana  
ngqo nokucaciswa sisiThako Sohlahlubo-buNzululwazi-sakhono, malunga  
nokungazinzi kwentsingiselo. Ngaphezulu, intsingiselo njengoko kugxininiswa  
nakulo mcaphulo, ixhomekeke kumahluko-dediso-ntsingiselo, ukuze ibe  
inokwalapho, nalapho ayigqibeki gqibelete.

Igalelo loncwadi entlalweni ludiza unxibelewano phakathi koluntu nentlalo kanti naphakathi koluntu lulodwa. Yinyani enganakuphikwa bani ukuba ukuhlala okukuko, kuxhomekeke kwizincoko ezingokuxabisekileyo, ezikhulisa iingqiqo zabantu, zibangxale ngolwazi, kusakhiwa intlalo kulungiswa ukuhlala. Kananjalo, njengoko kudulile kule ngxoxo iphantsi kwesi sahluko sisonke, ukunamathela kwizinto ezixa-bisekileyo, neziziinqobo, kufuna ukuba abantu entlalweni ngokubanzi bazithi tyuu ingqondo zabo, kwilizwi eliquotehe okuphilileyo nokwakhayo. Kungoko kwesi sahluko kugxininiswa uxanduva lobunkcuba-buchopho kubabhali. Kanti ukuxatyiswa kwembali kudiza ukuzixabisa ebantwini. Iimbali ke ngoko zimele ukubaliswa zikhunjuzwe mihla yonke kuba eneneni azibatshekisi abaninizo. Ulwazi lwezinto ezilixabiso kwintlalo nenkcubeko kukona kulyathanga lokurhuqa abantu berhuqelwa kwicala elilungileyo, ngaphandle kokununuswa ngomthetho.

## **ISAHLUKO 6**

### **6. Isiphetho**

#### **6.1 Intshayebolelo**

Kule ngxoxo yolu phando, umgqalisela ubukwindlela isiThako Sohlahlubo-buNzululwazi-sakhono esibukhali ngayo nesichana ngayo kuhlalutyo lwetekisi, ngokuzihlahluba. Ukungqinisia oko, uphando lwensiwe kwiinovel iezintathu ezibhalwe nguSaule ezizezi: *Ukhozi Olumaphiko, Umlimandlela noVuleka Mhlaba*. Ingxoxo ithunukwe, yandululwa yingxubakaxaka ethande ukwendela, yokucinga ukuba igama linentsingiselo enye eyeyona kunokuthiwa yeyentsusa. IsiThako Sohlahlubo-buNzululwazi-sakhono, esibe ludondolo ebekuhlolwa ngalo, siyikhaba ngawo omane loo ngcamango. Sibethelela ukuba, akukho gama linentsingiselo ezzinileyo. Oku kwensiwa kukuba, intsingiselo yegama, ayixhomekekanga kulo kuphela, koko kuwo onke amagama alinqongileyo. Ingakumbi lawo anokuba nokuchasana nalo. Kungoko esi siThako Siluhlahlubo-buNzululwazi-sakhono, sigxila kwimiba eziinqobo zaso xa sicacisa umba wentsingiselo.

Ingxaki yokucinga ukuba igama linentsingiselo ethile enamathele kulo, kwenza ukuba kubekho imposiso ekucingeni ngokubhekiselele kumba wentsingiselo yetekisi. Oku kudala ukuba iintsingiselo ezizezinye zamagama ziminxiselwe ngenkani, zibanjwe ngobhongwane, kuqaqanjiswe ezithile. Okudandalaziswe yingxoxo yolu phando kukuba, akukhathalekile nokuba umbhali uxhibe yiphi intsingiselo, ezo angajolisanga kuzo ziyavela.

Iinovel i ezi zikhankanyiweyo, ezichongelwe uphando, injongo ibingekokuzithelekisa. Okuphambili zichongwe ngenxa yokuqaqamba nokunzotshoba kwazo kulwimi lwestiXhosa. Ngaphezulu, zibhalwe mbhali mnye, ziziithrila, kodwa azididi lunye. Kuncedise kakhulu ukuphakama nobunjanjalarha bombhali ekusebenziseni ulwimi lwestiXhosa ngendlela ekumgangatho okhethekileyo. Oku ke kwenze ukuba imiba

uphando olu obelujonge ukuyisebenzisa ukuze idandalaze ukungazinzi kwentsingiselo yamagama, nezinye iinjongo zophando kube lula ukuyifumana. Okunike umdla kakhulu kukuba, igama lilinye, liyafumaneka kuzo zontathu, lineentsingiselo ezahlukileyo.

## 6.2 Intylazwi ngesiThako Sohlahlubo-buNzululwazi-sakhono

Xa ubani abhala incwadi, ujolise ekubeni agqithise umyalezo, iimbono nezimvo ezithile kulowo ufunda incwadi. Ukuze ubani abe nokufikelela kwiintsingiselo eziziswa ngamagama kunyanzeleka ukuba aqhaqhe loo mthwebeba ungamagama, kufihlwe kuwo intsingiselo yokuthethwayo. Ingxaki kukuba, amaxesha amaninzi obebhala akakho ngexesha ofunda incwadi, afundayo. Kunjalo, ofunda incwadi uneentsingiselo azikhuphayo, mhlawumbi ezo umbhali ajolise kuzo. Nangona kunjalo, abantu bangayifunda itekisi inye kodwa bakhuphe iintsingiselo ezahlukileyo, kuba kakade ayikwazi ukuba inganye. Kungokuba kutheni? Intsingiselo yetekisi izalwa yeylegama, ngamagama ke ukutsho. Wona aneentsingiselo eziliqela azixakathileyo.

Ingxaki kukuba ekusebenziseni kombhali amagama awachongileyo, loo magama akalathi apho ajolise khona kodwa, angamagxwem. Lithi igama lijonje kule ntsingiselo yalathwa ngumbhali, libe lijonje nakwenye. Kungoko isiThako Sohlahlubo-buNzululwazi-sakhono sikhuthaza ukuba ekuhlalutyweni, nasekufundweni kweetekisi, makugqwethwe kukrolonqwe, ukuze kubuywe neengcambu zokuthethwa yitekisi, hayi umbhali kuphela.

Mayicace into yokuba esi siThako, asiyiphikisi into yokuba umbhali unentsingiselo axhibe yona, koko nje sithi, akukuphela kwayo ekhoyo ngoko ke kumele ukuba itekisi ihlutywe, igqwethwe kudule nezinye. Ukuba kuphelelwa kuleyo kucingelwa ukuba yiyo engamandla, umhlola uya kuba uphosive.

Njengoko sele kukhankanyiwe kwingxoxo yophando, isiThako Sohlahlubo-buNzululwazi-sakhono, nakuba sikhuthaza ukuhlakazwa kwetekisi, phofu nayo nayiphi into ehlahlutywayo, asikhuthazi ukuba zibe ziyachithwa. Okuphambili kukuba sibethelela ukuba uhlakazo olu, luhlahlubayo lugqobhoza ezantsi kuvele bonke ubume nokwakheka kwento. Iitekisi ke ngokwale ngxoxo.

IsiThako Sohlahlubo-buNzululwazi-sakhono, sineendlela ezintathu zokuhlahluba itekisi ukuze kudandalaze ubunqontsonqa bayo. Sikhuthaza ukuba ekuhlahlubeni, ubani angapeculula amagama okanye iingcamango ezichaseneyo, ezichasana ngokulinganayo. Oko kukuthi izichasi ezilingana twatsa ngentsingiselo, hayi ezisondelelene nje. Ngokukwaso, ezi zibini azilinganiswa ngokwasentlalweni. Kukho kuzo eso sibekwa kwizinga eliphezulu, nelibonwa likokuxabisekileyo. Ukuze elinye libonwe njengento engento. Esi siThako siphakamisa ukuba, ezi zibini zimele ukuphakanyiswa zozibini. Kwensiwe udediso, esi sinyhashiwego ngokwakwitekisi, khe sibekwe kwinqanaba lokuqala. Siyayibethelela into yokuba ezi zichasani ngokulinganayo, azichasani ngaphezu kokuba iintsingiselo zazo ezichaseneyo, zincedisa ukuba zisebenzisane ukupuhhlisa intsingiselo yetekisi.

Omnye umba ophambili xa kuthethwa ngesiThako Sohlahlubo-buNzululwazi-sakhono kukuba, intsingiselo yegama itshintsha oko, maxa onke kufakelwa elinye igama phambi okanye emva kwalo. Loo nto yenze ukuba esi siThako sithethe ngomahluko-dediso-ntsingiselo, owenziwa kukutba igama lingabi nakunikwa intsingiselo kuthiwe yethile, ngenxa yokuba kwakongezeleka igama nokuba linye, intsingiselo yalo iyachaphazeleka.

Kukho nengcingane yophindaphindeko Iwegama. Igxila ekubeni igama liyakwazi ukusetyenziswa kwimixholo emininzi liliye, linike iintsingiselo ezahlukileyo. Nakuba kunjalo, siyayigxinisa into yokuba umxholo awukwazi ukuba ungaliqobongela kwintsingiselo ethile igama, kuba kwawona kuqala intsingiselo yawo ayinamida.

Phakathi kwezinto esi siThako siludondolo kolu phando esizigxininisayo kukuba, amagama la ayimidlungu. Umdlungu yinto eyiloo nto kodwa engeyiyo, ngokwakule ngxoxo. Umdlungu yinto engekhoyo kodwa ikho. Igama limele loo nto ingekhoyo liyalathayo, lithi kuba silibona igama, inge ikho. Ngomnye umba owenza indima yentsingiselo ibe yintsindabala. Umzekelo, xa uva igama ‘igazi’ engqondweni kuvela izinto ezinanzi. Ngoko ke intsingiselo yeli gama ayikwazi ukuba kuthiwe yiyo le eyentsusa. Sixoxa sithi esi siThako intsusa ayikho kuba ukuba unobangela ukhokelela kwisiphumo, isiphumo naso sikhokelela kunobangela ngoko ke singanganobangela.

Ngalinye, isiThako Sohlahlubo-buNzululwazi-sakhono, sikhuthaza ukupeculula kuhlutywe kude kuvele nolusenkontyolweni ulwazi. Ukuba kuperhethwe itekisi kufuneka kugqalwe nkqu nolwimi olujija ingqondo, oluza ngemo yokweko ukuze kuvelelwe izikingqi ezihamba zibakho zengxoxo leyo, kudule ubuvumephika betekisi.

### 6.3 **Iziphumo zophando**

Ibakala lokugqibela lophando, leleziphumo. Ngexesha uphando lucetywa, iziphumo bezibonelwa kude, ngaphaya kwentaba. Kwafana naxa kuthatyathwa uhambo, kwacetywa indlela, kubekwa neebhakani eziza kuba ngumkhomba ndlela. Kwakhiwa iibhulorho ukuze kubelula ukucangcatha. Akubikho nto ingavelewayo ukuzama ukuqulela uhambo. Umbuzo omi ngowokuba kufikelelwe na esiphelweni salo, kwaye kufikelelwe njani. Okuphambili ke kukufika esiphelweni, zibe neenjongo zifezekile.

Ingxoxo indululwe yingxubakaxaka yokunanyathiselwa kweentsingiselo ezithile kumagama, de zithiywe ngokuba zezensusa, ze oko kukhokelele ekubeni kucingwe ukuba itekisi inentsingiselo engqalileyo. Le mpazamo ikho. Ubungqina boko, bukuxwebhu lweNkcazel yePolisi yeKharityhula nokuHlola, phantsi kwesihloko esithetha ngeendlela zokufundwa nokufundiswa koncwadi (2011: 12), ufumana oku:

*Ngaphandle kokuba bazifundele ngokwabo ukuyazi **intsingiselo engqalileyo yetekisi** leyo abayi kuba bafunde okunizi...*

Ibinzana elibhalwe ngqindilili kulo mcaphulo ophuma kwisihlokwana esithi Iindlela zokufundiswa koncwadi, olu xwebhu luxeliweyo, ludiza ubunyani bokuba ikho ingxaki. Ukuba kukho ingcamango yokuba umfundi ofunda uncwadi, umele azi itekisi engqalileyo, oko kusixeleta lukhulu. Oku kuthi, igama nje kwalona linentsingiselo engqalileyo. Lo mzkelo, uwodwa nje, udandalazisa igalelo imfuneko yolu phando, kwaye ulwazi oludalancwe lulo lungalulutho ekutyhileni iingqiqo zabantu kwindlela yokuqwelasela umba weentsingiselo. Le ngxubakaxaka yanekiwe kwaza kwaxelwa neenjongo zophando. Ukubhentsisa ukungazinzi kwentsingiselo nobumbaxa bayo, eyegama kunye neyetekisi, iinjongo ezi zikhatswa yimibuzo.

#### **6.4 Ukuphenduleka kwemibuzo nokuzalisekiseka kweenjongo**

Ekuyilweni kophando, kubekwe iinjongo, iziphumo-njongo njengebhakani nomkhombandlela wophando. Ecaleni kwazo, kwangqengqa imibuzo, yona engumzila wokucangcatha kwengxoxo yophando ukuze ingxoxo ingahilizi, ihambe emgenci, kuzokuphumezeka iinjongo.

Umbuzo obubuza ukuba kungani na ukuba isiThako Sohlahlubo-buNzululwazi-sakhono sibonwe njengesithako esimele ukusetyenziswa kufundo lweetekisi, uphendulekile. Ukuqala kwisahluko sesibini, apho sicaciswe elubala ubuni baso esi siThako sahliwa amahlongwane kushiywe kungamilingca. Kunjalo nje, umba wentsingiselo nendlela esiphicotha ngayo yavela. Ingxoxo ityhile indlela yokuhlahluba isiThako esithetha ngayo ngokoncwadi, kutshotsha iingcali neengcungela. Uphengululo luvelele iinkalo ezinanzi eziqulethe ulwazi olubambekayo ngesi siThako.

Kwisahluko sesithathu, ubuye waphenduleka umbuzo wokuqala omalunga nokuchana kwesiThako Sohlahlubo-buNzululwazi-sakhono. Kwaza ekuphendulweni kwawo, kwachatshazelwa nombuzo wesihlanu, wona omalunga nokuthetha kwetekisi ibuye iziphikise. Le mibuzo iphendulwe ngokuba kwisahluko sesithathu, kuhlahlutywe iinoveli ezintathu ezichongelwe uphando, kusetyenziswa uhlahlubo olugqala izibini ezichasana ngokulinganayo. Kuqalwe kwakwizihloko zeenoveli, amagama abalinganiswa, imixholo, ubuni. Kudandalaze izibini ezichasana ngokulinganayo kwiqela lale miba elivunjululweyo. Kwacaca apho itekisi ithi icinga ukuba, umzekelo, ithetha ngomxulo wothando, kanti iqaqambisa intiyo. Oku kumphumele kumbuzo omalunga nokungaggibebeleli kwentsingiselo yetekisi. Uphando lupeculula iinoveli ezichongiwego.

Ukungagqibebeleli kwentsingiselo yetekisi okubuzwa ngumbuzo wesibini, nowobumbaxa beentsingiselo zamagama kwiincwadi ezichongelwe uphando olungumbuzo wesithathu, ukuya kowesine ongeentsingiselo ezixhitywe ngumbhali ekungelula ukuzalatha, kuphendulwe lumphando.

Isahluko sesine, siphicothe kwiincwadi ezichongelwe uphando, amazenge nemiqondiso ekhoyo. Apho bekuvunjululwa indlela asebenze ngayo, neentsingiselo ezixakathileyo, kuquka naleyo umbhali kucingelwa ukuba uxhibe yona. Kudandalaze ukuba liyinene elibethelelwa sisiThako Sohlahlubo-buNzuluwazi-sakhono malunga nokungabi nye kwentsingiselo yamagama nemiqondiso. Imizekelo icatshulwe kwiinoveli zontathu, ukuzekelisa nokuxhasa ingxoxo. Kucace phandle ukuba imiqondiso le namazenge, akantsingiselo nye.

Kwisahluko sesihlanu, kugxilwe kwimifanekiso-ngqondweni, eziwa yindlela ekusetyenziswe ngayo izandi, nesigama sokuchaza, izafobe nezaci. Kudule ubumbaxa beentsingiselo ezikhoyo kwezi zixhobo zoncwadi, kanti nefuthe lazo kwintsingiselo yetekisi.

Kumbuzo wesithandathu nowokuggibela, kudandalaziswe kwisahluko igalelo lesiThako sobuNzululwazi beeNkumbulo noMlando-mbali, ekupuhhliseni indlela imbali ebonwa ngayo, nobukhali bayo ekuvuseleleni iinkumbulo. Loo nto ibingazi kucaca xa bekusetyenziswe eso Sohlahlubo-buNzululwazi-sakhono kuphela. Kwakhona, umbuzo obuza ngobukho beentsingiselo ezimbaxa kwiinoveli esichongelwe uphando, uphendulwa luluthotho lobukho bemizekelo ecatshulwe kwezi noveli. Ubungakanani besivuno budiza ukuchuma kwentsimi bekuvunwa kuyo. Oku ke ekugqibeleni kuzalisekise kwafezekisa iinjongo zolu phando ezimbini, ezikukudandalazisa ukuphosa kwengcamango yokuba intsingiselo yegama inye okanye izinzile kanti neyetekisi kanjalo. Naleyso yokubonisa ubuncechewula besi siThako Sohlahlubo-buNzululwazi-sakhono ekuhlalutyweni kweetekisi.

### 6.5 Elokugqiba

Uphando olu lube yimpumelelo kakhulu. Impumelelo idula ekuphenduleni kwalo imibuzo ebibekelwe ukuba licangcathe kuyo, kwaze ngenxa yoku zafezeka iinjongo zophando. Bekungayi kuba lula ukusombulula ingxaki ebekiweyo kungasetye-ziswanga isiThako- sobuNzululwazi-sakhono njengodondolo.

Xa kuthethwa ngoncwadi kwikharityhulam yezikolo, kugxilwa ekuqhaheni itekisi kuvele indlela eyakhiwe ngayo. Oku kubonisa kamhlophe ukunyanisa kwesiThako Sohlahlubo-buNzululwazi-sakhono malunga nokuhlahlutywa kwetekisi, ngokunzulu. Ingxoxo yolu phando ikubonakalisile ukuba bukhali kwaso kuhlalutyo lweetekisi.

Kucetyiswa ukuba isiThako Sohlahlubo-buNzululwazi-sakhono, sibe singathathelwa ingqalelo kuhlalutyo lweencwadi, ingakumbi ezikolweni. Kunjalo nje, ingcingane yaso ihambelana ngqo, neenjongo neendlela zokufundiswa kolwimi. Ababhalibeenewadi nabo kubo olu phando lungalulutho kuba luvula amehlo kubo. Ludulisa ukuba oko ucinga ukuba uthetha kona, usenokuba akuthethi kona. Kanti, kwakubabhalibeenewadi, kumele ukuba kulinganiswa umzekelo wababhalibeenewadi abanjengoSaule,

abazixakekisa ngokuthanda nokubuka ulwimi lwabo, khon' ukuze iimbalo zabo nabo zibe kwinqanaba lobungcungcu, ukuze kuzo kube kungaphakulwa nto yokudlisa isizwe.

Uphando olu luhambe lwaphela mgameni uthile, luhamba indlela ekudala ihanjwa ngabaninzi. Ngoko ke, imiba enokuvusa ingxoxo ayingekhamnqelwa. Athi amaXhosa, ukuthetha kuzala okunye. Lona uphando olu lungalulutho kwabanye abaphandi, kubafundisi-ntsapho nabahlohli, kunye nabanye abanomdla kulwimi lwesiXhosa. Luza kwenza igalelo nomgca ocacileyo ekukhuleni kolwimi nasekukhuliseni abafundi. Lugqithise ngokuzisa ulwazi olungaluncedo ngesiThako Sohlahlubo-buNzululwazi-sakhono.

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