

**UPHONONONGO LWESIMO SABALINGANISWA KUJONGWE IZENZO,
IIMPAWU NEMIKHWA EYANDULELA NELANDELA UKUBULALA
KWIINCWADI EZIKHETHIWEYO ZESIXHOSA**

**(CHARACTER STUDY IN VIEW OF SUICIDE AND HOMICIDE SYMPTOMATOLOGY
PRECEEDING AND FOLLOWING THE SUICIDE AND HOMICIDE
BASED ON SELECTED ISIXHOSA LITERARY TEXTS)**

NGU

ZOLEKA FAITH HEMPE NEE GROOTBOOM

INGENISWE NJENGENXALENYE YEZIFUNDO

ZESIDANGA SOBUGQIRHA (DLitt)

KWICANDELO LOLWIMI NONCWADI KWIYUNIVESITHI

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Ndibhengeza ngokuqinisekileyo nangokunyanisekileyo ukuba umsebenzi osihloko sithi, 'Uphononongo lwesimo sabalinganiswa kujongwe izenzo, iimpawu nemikhwa eyandulela nelandela ukubulala kwiincwadi ezikhethiweyo zesiXhosa.' (Character study in view of suicide and homicide symptomatology preceding and following the suicide and homicide based on selected isiXhosa literary texts.) ngumsebenzi wengqiqo nezandla zam, kwaye yonke imithombo ekucatshulwe kuyo ichaziwe.



Z.F. HEMPE

UMHLA

UMBULELO

Ndibulela uMdali wam namanyange asekhaya ngokundithwesa ubulumko, amandla nenzondelelo ngexesha bendisenza lo msebenzi. Bekungelula kodwa ndidade ndaya kufikelele enyeleni.

Ndigqithisa umbulelo osuka emazantsi entliziyo yam kuGqirha Zoliswa Made noNjingalwazi Thipa amakhankatha am kulo msebenzi ngenkxaso yenu engagungqiyo. Amazwi enkuthazo obundipheleka ngawo MaMpinga nobungcaphephe benu bundinike amandla okutyhala ngesifuba ndide ndiphumele, ndiphumeza lo msebenzi. Ndibamba ngazo zozibini. USomathamsanqa wanga anganivulela indlela, anandisele nikwazi ukuqwabulula nithungulula amehlo kwintsatshana ukuze kwande lo mhlambi wamatshantliziyo olwimi.

Kumyeni wam, andiwuvali umlomo ngenkxaso andinike yona. Enkosi Ncuthu. Ndibulela nakubantwana bam uSoso, uLilitha, noLufefe ngokundinyamezela nangokundixhasa ngalo lonke ixesha.

Andingemshiyi udadewethu, uNyameka obesoloko evala ikroba, abe yindlezana kubantwana bam, xa bendixakeke ngulo msebenzi.

Kubahlobo bam ebebendithe chu ngenkuthazo, ndiyabulela ngokundithemba ngomsebenzi omkhulu kangangaka, Vuyiswa Mpako noLwandlekazi Notshe.

Ukuba bendinamandla okufikelele kwabalel' ukuthula bendiya kuhlokomisa isigodlo ndinikhwebe bazali bam, makaZoli, MaNdlovu bendiya kuthi khaniphakame nibone iziqhamo zemisebenzi yenu emihle, nomakhulu wam uNothozamile, uMaMkwayi, nawe Rhadebe inkuthazo yakho ibe nefuthe kulo msebenzi.

ISINIKEZELO

Lo msebenzi ndiwunikezela ngothando kusapho lwam, umyeni wam uThembekile Hempe, abantwana bam uNangamso, uLilitha, noLufefe ngenkxaso yabo engagungqiyo kum.

ISISHWANKATHELO SOPHANDO

Olu phando luzondelele ukwenza umqela obonakalayo ekuhliseni inani lokubulawa nokuzibulala kwabantu ngokuthi luphengulule iimpawu ezibonakala phambi nasemva kokuzibandakanye nesi senzo. Olu gocagoco lweempawu luza kumncedisa umphandi aqaphele okuqhubeka engqondweni yombulali. Uphando luza kubuye lucebise okunokwenziwa ngabantu xa luthle lwaziqaphela ezi mpawu. Iimeko ezingqonge ababulali ziza kujongwa ngeliso elibukhali ukuba azinafuthe na kwiimeko ezityhalela ababulali kwizenzo zokukhupha imiphefumlo.

Isahluko sokuqala yimbulambethe eyintsika yolu phando neza kuthi inike isikhokelo ngendlela oluza kuhamba ngayo uphando, luxovula uluncwadi kwaneendlela ezahlukeyo zophando eziza kusetyenziswa. Amagama angundoqo aza kusetyenziswa kolu phando aza kucaciswa. Isahluko sesibini simalunga neengcingane oluza kwayama ngazo olu phando. Eyona ngcingane inkqenqenqa phambili kolu phando yingcingane yobume bengqondo naza kuthi umphandi ayicacise nzulu ukuze akhangele indlela ebachaphazela ngayo ababulali. Le ngcingane imalunga nendlela ingqondo yomntu echaphazeleka ngayo kokumngqongileyo kwaye ikwanikezela neendlela zokuyinyanga. Lolu lwazi ke umphandi aza kulusebenzisa ukuhlalutya imeko yombulali ngamnye kwiincwadi ezichongelwe uhlalutyo.

Akhona namanye amangenelela eengcingane athe acaciswa kwesi sahluko naza kuthi umphandi awaqwabulule kwisahluko sesithathu nesesine indlela ayamana ngawo nezenzo zababulali. Kwisahluko sesithathu umphandi uza kuphengulula iimpawu ezibonakala kubabulali abakwiincwadi ezichongiweyo. Isahluko sesine sona ziza kujonga iindidi neendlela zokubulala kuze kucatshulwe kwiincwadi ezichongiweyo siphinde siqaphele nezizathu ezityhilizela ababulali kwezi zenzo zokukhupha imiphefumlo. Isahluko sesihlanu sona siza kubhenca okufunyaniswe luphando size sinike neengcebiso ezinokwenziwa ukunciphisa inani labantu abakhupha imiphefumlo.

AMAGAMA ANGUNDOQO

- Ingingane yobume bengqondo
- IFinominoloji
- ISaykholoji yendaleko
- Inggondo esezingqondweni
- Inggondo engekho zingqondweni
- Izicwityana zengqondo, 'Id', 'Ego', 'Superego'
- Uluvo
- limvakalelo
- Uthuku
- Inggqiqo
- Umntu othuleyo
- Umntu odlamkileyo
- Inkcubeko
- limpawu zokubulala

ISIQULATHISO

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ISAPHLUKO SOKUQALA

1. AMAGQABANTSHINTSHI NGOPHANDO

1.1 INTSHAYELELO

Abaphandi abaninzi abaphande malunga nokubulala balwenze uphando lwabo beqwalasele ngeliso lempucuko yaseNtshona kwaye kujongwe okwenzeka engqondweni yomhlaseli. Ngokolwazi lwam lunqongophele ukuba lukho uphando oluqaphela imikhwa, iintetho nezenzo zababulali ezenzeka phambi nasemva kwale mikhwa. Umphandi ubona kubalulekile ukuba aveze imikhwa enokuba nxaanye nenkcubeko yabaNtsundu okanye engaqhelekanga kwisimo somntu obhadlileyo nethi ikhokelele ekubulaleni.

Abantu abaNtsundu ngabantu abaneliso elibukhali kwizinto ezenzeka kokubangqongileyo nakwindalo jikelele. Ezinye zezimbo ezenzekayo zidla ngokunika umingimingi lokuza kuqhubeka. Ifuthe lenkcubeko yaseNtshona linegalelelo ekusileleni kwabantu abathile ukuqaphela izinto ezisendalweni nemikhwa engaqhelekanga eyenziwa ngabantu nethi ikhokelele ekwenzeni izenzo ezingaqhelekanga ezinjengokubulala. Kungenxa yezi zizathu ke umphandi ebone ukuba makakhe aluvelele olu phando ngokuzama ukucebisa nokulumkisa abantu ukuze babe nengqwalasela kubantu nezinto ezibangqongileyo. Oku kungenza ukuba bakwazi ukunceda abantu, babakhusele ekuzibulaleni nasekwenzakaliseni abanye abantu.

Abantu abaninzi bagaxeleka kwezi meko ngenxa yezizathu ezahlukileyo. Uninzi lwethu lungxalwe ngolwazi lokuba umntu owenza le mikhwa ngumbulali wesigwinta sesikhohlakali segeza esifanelwe kukulahlwa kwesimnyama isisele, isitshixo silahlwe kude endenxe. Olu phando luza kuzama ukuncedisa abantu ngeemeko ezikhokelele kule mikhwa. Unqontsonqa, kukufundisa uluntu ukuba lube nengqwalasela eluntwini nakwizinto ezilungqongileyo ukuze kunciphe izinga lokubulawa kwabantu.

Uninzi lwababulali lubulala abantu elubathandayo, iintsapho zabo nabo bakufutshane nabo. Malunga nabantu abangama-49 ngosuku ababulawa eMzantsi Afrika. Izinga lokubulawa kwabantu linyuka ngokukhawuleza. I'*The free Dictionary* (www.free-dictionary.com) ikucacisa ukubulala (homicide) ithi:

Although the term homicide is sometimes used synonymously with murder, homicide is broader in scope than murder. Murder is a form of criminal homicide; other forms of homicide might not constitute criminal acts.

Ukubulala okwaziwa ngokuba yi 'homicide' kuyahluka koko kubizwa ngokuba yi'murder'. I'murder kukubulala okunxulumene nobugebenga phakathi ukanti ezinye iindlela

zokubulala zona azinanto yakwenza nabugebenga. Le ngcaciso ingentla iyiveza elubala into yokuba ayingabo bonke ababulali abazizikrelemnqa. Kungenxa yale ngcaciso ke umphandi aqhuba olu phando ukuze uluntu lungaveli lubabeke amabala ababulali lungaziqondi iimeko ezibakhokelele ekwenzeni ezi zenzo, kwaye lungaqwalaseli nezimbo abazenzayo phambi nasemva kokubulala.

Umphandi akazukukuvalala ngaphandle okwenzeka engqondweni yombulali nangona engazukuzinza kuko, kuba le mikhwa aza kuyiqaphela ibonakala phambi nasemva kwesenzo sokubulala iqala yenzeke engqondweni. Iingcingane ezingundoqo eziza kuncedisa kolu phonoongo yingcingane yokuzibulala (Homicide theory), yiNgcingane yobume bengqondo (Sayikho-analisisi) namanye amangenelela eeNgcingane afana neHomicide Adaptation theory, nengcingane yenkumbulo, ingcingane yefineminoloji (Pheneminology), Evolution Psychology Sayikhometrikhi (Psychometric.)

Esi sahluko siza kuxakatha amavandlakanya ngophando oluza kwenziwa. Luza kuvelela indlela umphandi aza kuluqhuba ngalo, exovula uluncwadi kwaneendlela ezahlukileyo zophando eziza kusetyenziswa. Uza kwayama nangeengcamango zabanye abaphandi abaselele beyihambile le ndlela. Ingcaciso ngokubulala neendlela zokubulala ziza kuvelelwa. Akugqiba ukunika iingcaciso zokubulala umphandi uza kuzivelela ngokwemixholo yoluncwadi olukhethiweyo (operationalise). Umphandi akazi kuzishiya ngemva izizathu ezingunozala wokubulala. Izimvo neengcinga zomphandi ngophando ziya kutyekwezwa emva kokuvelela iimbono neengcamango zabanye abaphandi. Uya kuluqukumbela olu phando ngokunika isishwankathelo sazo zone izahluko engabaguzulanga abalinganiswa abakwiincwadi ezichongiweyo kwisimo sentlalo yabo ekwanika neengcebiso ezeza kanaanjalo nezilumkiso. Umphandi uza kuluvelela ngokuthi alwahlule ngolu hlobo:

1.2 IINJONGO ZOPHANDO

Olu phando luxakathe ezi njongo zilandelayo:

1.2.1 Ukudakanca kwanekwe iimpawu iintetho nesimo sababulali phambi nasemva kokubulala.

1.2.2 Iimeko ezibatyhalele ekubeni ngababulali,

1.2.3 Izinto ezinokwenziwa ukuhlangabezana nale ntsindabadala.

1.2.4 Ukuvelela izizathu ezikhokelele ekubulaleni.

Kubaphandi abane umphandi athe waphicotha imisebenzi yabo abangaba: uNetjies P.N, uKondowe Z.Z, uMtanga M.O. noPeter Z. bazivelele iinkalo ezingokubunjwa

kwabalinganiswa begqale kwizimo nakubume bengqondo yabo nefuthe lenkcubeko ekuphemeleleni ezi ziganeko zokukhupha imiphefumlo. Umphandi

yena uza kukhe ajonge ngeliso lokhozi indlela abaziphatha ngayo abalinganiswa phambi nasemva kokuba bakhuphe imiphefumlo, neemeko ezikhokelela koko. Umphandi uzondelele ekwenzeni igalelo lokunciphisa izinga lokukhutshwa kwemiphefumlo yabantu. Olu phando lungaluncedo nasekuphandeni amagalelo anokuthi enziwe ukwehlisa izinga lokufa kwabantu ngale ndlela.

UMzantsi Afrika uneqondo eliphezulu labantu abazibulalayo. Oku kungqinwa nguNews 24 (2014-09-10 21:08) <http://www.news24.com> athi:

Johannesburg-South Africa has the eighth highest suicide rate in the world...Based on this, suicide is the greatest cause of unnatural death in the country...Around 230 people tried to commit suicide daily, while 23 succeeded.

Njengoko liphakame kangaka izinga lokuzibulala koluntu lwaseMzantsi Afrika umphandi unga anganegalelo kule ntsumentsumane, galelo elo ilelokukhweba uluntu ngokuthi kuncediswane ekunciphiseni nasekupheliseni lo mkhuba. Oku kungenzeka ngokuthi amaxhoba akhuselwe ekwenzeni ezi zenzo ngokufundisana ukuqaphela imikhwa ekhokelela koku. Lusenokuncedwa uluntu nangokuthunyelwa kwiingcaphephe zeengqondo luncedwe kuba esi sifo siyancedakala. Oku uyakungqina uFatima Seedat woMfelandawonye Wempilo Yezengqondo (Federation for Mental Health) woMzantsi xa esithi:

In commemoration of this day, it is of vital importance to spread the message that suicide is preventable and that there is help available out there for people in need of support.

Kungasindiswa inyambalala yabantu ekufeni xa sonke sinokuthi ngamxhelo-mnye siphakame sisebenzisane neengcali sancede abantu abazibona begaxeleka kule ngxaki.

Izinga eliphezulu lokubulawa kwabantu ngumceli-mngeni omkhulu kwilizwe lethu. Olu phando lunganegalelo ekuncediseni urhulumente ekulinciphiseni eli nani. Ukugqalwa kweqondo lokubulawa kwabantu kubalulekile kuba kaloku ukuzinza kwelizwe kukwakuxhomekeke nakwizinga lobugewu bokubulawa kwabantu. Olu phando lunganegalelo lokunceda uluntu ukuba lukwazi ukuqaphela imikhwa neempawu ezinokukhokelela kwesi senzo. Olu phando lungadlala indima etyhulu nasekongeni iimali

ezinkulu ezichithwa ngurhulumente kuphando lwababulali; iimali ezihlawulwa koogqirha ukunceda amaxhoba neentsapho zawo, ukondliwa nokongiwa kwababulali ezitolongweni, ngolo hlobo lube lukwanegalelo nakwezoqoqosho lwelizwe.

Umphandi uza kugqala kwiintetho zababulali, izimo zabo kunye nezenzo zabo ezinokuba zisinika amanakanibe ezenzo abaye bazenze kamva, kanti noonobangela abenze ukuba bazibone sele bekwimeko yokuba ngababulali baza kugxeleshwa. Umphandi utshutshiswa kukungaqapheli koluntu oluhlala nabantu abenza ezi zenzo ekwafuna ukuvundlisa uluntu ukuba luqaphele naziphina iintethwana nemikhwana engaqhelekanga eziye zibe ngunozala wemikhuba engamkelekanga eluntwini. Ukwagqale nasekuncedeni uluntu ukuba luncedane xa lusonganyelwa ziimeko zokuphila.

Abantu abazibona begaxeleka kwezi meko baye bazive befuthaniseleke kwingxingwa emxinwa. Bazibona bephantsi koxinzelelo olungaphaya kokuqonda abangenakumelana nalo. Uninzi lwabo lude lushiywe ziingqondo. Ngamanye amaxesha xa abantu bephantsi kwezi meko ezibongamelayo baye babubone ubomi buyincindi yekhala, kungasekho nezizathu zakuphila. Xa ke bekwezi meko baye bagaxeleke kwimikhuba ekhohlakeleyo nengcolileyo ukuzikhulula kolu xinzelelo lumandla. Baye bangabi ngabo, babe bantu bambi, mhlawumbi bade abantu ababaziyo bababone ukuba abasengabo ngenxa yezenzo ezingafani nabo. Baba bantu bambi abangengabo aba bangabo. Ziimeko ngeemeko zokuhlala nezenkcubeko abakhonkxeka zizo bade batshintshe ubume babo.

Umphandi uza kuthi achankcathe ebhenca ezi mpawu zingaselwe so luluntu nezithi zikhokelele kule ngxaki. Ezinye zeempawu ezidla ngokukhokelela kwezi meko kukusoloko umntu ekhalazela ukunxunguphala, uhleli nje unobuthongo, ukuba yinkenkenene nokungabi ngulo mntu aqhele ukuba nguyeyi. Ezi meko zizo ezithi umntu okwesi simo zide zimtyhalele kwimpambano (psychotic reactive psychosis, mania, nepsychotic feature). Umntu xa sele ekule meko umqaphela ngemikhwana nemikhuba athi ayenze efana nokungoyiki ukubulala izilwanyana ezincinci.

Kangangendlela abonzakele ngayo emphefumlweni nabazibona bengenaxabiso ngayo aba bantu, izenzo zokubulala izilwanyana ezincinci iba yindlela abaziqhelanisa nabazilolonga ngayo, bezilolongela ukuzibulala nokubulala.

Ezi zenzo abaveli bazenze, bayaziceba becinga ngendlela abaziva ngayo phambi nasemva kokukhupha umphefumlo. Xa le ntlungu bakuyo yeengcinga zokukhupha umphefumlo sele yendele, beceba neqhinga lokuphuma kuyo, abanye bavela bazole. Emva koku kuzola baqokelela amandla amatsha ze emva koko kuqhambuke isihelegu esikukukhupha umphefumlo.

1.3 INGXAKI YOPHANDO

UMzantsi Afrika ulilizwe lesibini ngeqondo eliphezulu lokubulawa kwabantu ngemipu ehlabathini jikelele nangona uphakathi kwamazwe amathathu anamanani asezantsi okuba nemipu. Oku kungqinwa yi- <https://businesstech.co.za> ngolu hlobo:

A study conducted by American medical professionals using data from the World Health organisation and Cambridge University's Small Arms Survey, found the top countries with the most guns per 100 people and total firearm-related deaths per 100,000. The key focus of the study was on the USA, and its hotly contested debate surrounding gun control, using data from 2010-2012.

South Africa has the second highest rate of gun-related deaths in the world. A more alarming finding for South Africans is that the country was found to have the second highest rate of gun-related deaths in the world at 9.4 deaths per 100,000 people.

That statistic is made worse by the finding that South Africa only has the 16th highest number of guns per 100 people at 12.7.

Olu phando lwabezonyango baseMelika luphuhlisa ukuba nakubeni uMzantsi Afrika ulelona lizwe linemipu embalwa xa lithlekiswa namanye amazwe, liqatsele ekufeni kwabantu ngemipu. Ininzi ingqikelelo ubani anokuyenza ngolu phando malunga nokufa kwabantu eMzantsi Afrika ngemipu. Okokuqala umntu angagqiba athi umthetho ekulawulweni kwemipu eMzantsi Afrika ubuthathaka. Mhlawumbi kulula ukuba abantu bafumane imipu engekho mthethweni. Kwakho ubani usenokucinga ukuba naleyo isesikweni akukho lulawulo ngendlela esetyenziswa ngayo. Okunye ungacinga nokuba akukho mthetho uqatha wokohlwaya abo bafunyenwe nemipu engekho mthethweni. Uphando lwe-Small Arms Survey, lwangowe- 1994 luyalungqina uluvo malunga nokulawulwa kwemipu xa lusithi:

The group found that there is a positive correlation between the partial implementation of the Firearms

Control Act (FCA) of 2000 and a reduction in firearm homicides.

(But) better implementation of the law could further reduce levels of firearm homicides,” it said. According to the SAPS and the Institute for Security Studies, homicides decreased from 66.9 per 100,000 in 1994 to 30.9 in 2011–12.

Olu zalano lufunyaniswe lolu phando phakathi komthetho wokulawula imipu neqondo lokubhubha kwabantu ngemipu luyafuna ukuthathelwa ingqalelo ngabasemagunyeni, ingakumbi kweli loMzantsi Afrika. Imithetho malunga nokukhutshwa okanye ukusetyenziswa kwemipu esele isezandleni zoluntu iyafuna ukuqiniswa.

Ayinakuphikwa bani into yokuba UMzantsi Afrika udinga uncedo kulo mba ngokuthi kulawulwe le ngxaki. Urhulumente uthwele uxanduva lokuzithwala emagxeni ezi ngxaki zidalwa kukubulawa nokuzibulala kwabantu. Icace okwekati emhlophe ehlungwini into yokuba yonke le ngxaki imtyabula kanobom urhulumente epokothweni. Le mali isombulula ezi ngxaki ibinokusetyenziselwa ezinye izinto ezinokukhulisa uqoqosho lwelizwe nokuphuhlisa uluntu. Kolu phando kuza kuqatshelwa iimpawu nemikhwa ekhokelela ekuzibulaleni nasekukhupheni imiphefumlo yabanye abantu.

Inkcubeko yethu ineendlela ezithile ezilindele ukuba abantu baziphathe ngayo, neemeko zokuphila kula maxesha zifaka uxinzelelo olumandla. Bathi ke bakoyiswa abanye abantu kukugcina loo migangatho bazibone bekuxinzelelo olukhokelela kwezi zenzo ziphandwayo. Yiyo ke loo nto umphandi ezama indlela yokuba uluntu lufunde iimpawu nemikhwa engaqhelekanga kubantu abaphila kunye nabo.

1.4 IMIBUZO YOPHANDO

Olu phando luza kugocagoca luqaphele izenzo ezingaqhelekanga ezenziwa ngabantu abakhupha imiphefumlo phambi nasemva kwesenzo ukuze lube nokukwazi ukuqonda okwenzeka engqondweni yombulali lowo. Le nto ke ingalikhubalo kule meko igqubayo yeqondo eliphezulu lokufa kwabantu. Umphandi uza kuyenza le nto esayama ngeencwadi ezikhethiweyo zesiXhosa. Uza kuzibuza le mibuzo ilandelayo

- Kwenzeke ntoni ebangele ukuba umbulali atshintshe kwisimo ebekuso?
- Yintoni ekhokelele kwesi senzo?
- Kwenzeka ntoni emva kwesi senzo?
- Inagalelo lini inkcubeko neemeko zentlalo kwezi meko?

- Wenziwa yintoni umbulali ukuba abe nesibindi sokubulala nokwenza imikhwa yenkohlakalo phambi nasemva kokukhupha umphefumlo?
- Iba njani imeko yombulali emva kokukhupha umphefumlo?
- Bangancedakala njani abantu bangaziboni begaxeleka kwezi meko?

1.5 IINDLELA ZOKWENZA OLU PHANDO

Kuza kusetyenziswa uhlobo lophando oluyintyilazwi (Qualitative research) njengeyona ndlela iphambili ekuza kuqhutywa ngalo olu phando. Zikhona nezinye iindlela eziza kusetyenziswa ukuphuhlisa uphando. Olu didi luyintyilazwi luchazwa kwi www.snapsurvey.com njenge:

...is primarily exploratory research. It is used to gain understanding underlying reasons, opinions and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative research

Le ndlela yophando igxila ekuphicotheni. Isetyenziselwa ukufumana nokuqonda izizathu ezingundoqo nezisisiseko, izimvo neempembelelo okanye uzathuzo. Lunceda ukuveza nokufumana ingqiqo kwingxaki, okanye luncedise ekuqulunqeni iingcinga nezimvo kuphando oluqulunqwayo. Ngokwengcaciso engentla le ndlela yophando ibonakala ingamncedisa ngokupheleleyo umphandi ekubumbeni umbono anawo ngophando alwenzayo.

UStrauss yena ulucacisa olu hlobo lophando enjenje:

Any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification. It can refer to research about person's lives, stories, behavior, but also about organizational functioning, social movements, or interactional relationships.

(Strauss,1990:17)

Le ngcingane yentyilazwi icaciswa ngentla njengophando olungasekwanga kusetyenziso manani koko lusekwe kwiziphumo ezinika ingcaciso, isenokuba bubomi bomntu, isimilo somntu okanye amabali. Eyona nto agxile kuyo uStrauss kukubaluleka kophando

olusekelezelwe kwiinkcukacha-manani nophando olusekelezelwe kulinganiso ngokobuninzi. Umphandi ukhethe ukusebenzisa olu didi lophando kuba luza kukwazi ukuncedisa kuhlalutyo nakutoliko kwiincwadi esiza kusekela kulo uphando njengoko nengcaciso yalo iyivumela le meko. Ukuzama ukuluphuhlisa lucace okwekati emhlophe ehlungwini olu phando, umphandi uza kusebenzisa iincwadi zesiXhosa njengesiseko ezama ukuphengulula izimo zabalinganiswa ekwaqwalasela nemikhwa phambi nasemva kokubulala neemeko ezibakhokelele kuloo meko.

Ukuphuhlisa olu phando umphandi uza kwenza ukhwenco olunzulu kuncwadi oluchongiweyo. Kuza kudakancwa iintshukumo, iintetho, iingcingane nemikhwa yabalinganiswa ukuzama ukuphuhlisa olu phando. Umphandi uza kugqala ngeliso elibukhali lokhozi ifuthe nempembelelo yezinto, iimeko nabantu abangqonge ababulali ukuze kuzokuphuhla isizekabani nemikhwa ekhokelela ekubulaleni. Lonke olu lwazi umphandi uyakuthi aluqokelele ngokufunda nzulu kwiincwadi ezikumathala eencwadi nakwi-intanethi. Iincwadi eziphambili ekuza kwayanywa ngazo zezi zilandelayo: Inene Nasi Isibhozo ka -A. Mtingane (1965), Buzani Kubawo kaW.K. Tamsanqa (1958), Ingqumbo Yeminyanya ka -A.C. Jordan (1940), Ukuqhawuka kwembeleko kaD.M. Jongilanga (1982), Inkawu idliwa ilila kaS. Kula (2008), Indlal' Inamanyala kaM Lamati (1994) kunye Nosel'eyibethile akakayoji kaNgcwelekazi Gwegwe.

Kuza kujongwa nakweminye imithombo enokuncedisa ekuluphuhliseni olu phando. Umphandi naye uza kwenza olwakhe uhlalutyo nesishwankathelo eveza ezakhe izimvo emva kokuphicotha iiThiyori eziza kusetyenziswa.

1.6 IINCWADI EZICHONGIWEYO

Umphandi uza kusebenzisa intarhantarha yoluncwadi ukuphuhlisa olu phando, nangona abaphandi abanininzi bengekayiveleli nzulu le nkalo aza kuphanda ngayo. Uphando luza kuhlalutya okuqhubeka kubomi bombulali phambi nasemva kwesenzo sokubulala. Iincwadi ezingamncedisa ukuba akwazi ukuphuhlisa olu phando ngu: Inene Nasi Isibhozo ka A. Mtingane (1965), Buzani Kubawo ka W.K. Tamsanqa (1958), Ingqumbo Yeminyanya ka A.C. Jordan (1940), Ukuqhawuka kwembeleko kaD.M. Jongilanga, (1982) Inkawu idliwa ilila kaS. Kula (1994), Indlal' Inamanyala ka M Lamati (1994) kunye Nosel'eyibethile akakayoji kaNgcwelekazi Gwegwe (1998). Ezi ncwadi ziza kwenza isiseko esiluqilima kolu phando.

Ulwazi umphandi aza kulufumana kwezi ncwadi luza kumncedisa kuhlalutyo nasekuphononogeni ulwazi oluvela kwezinye iingcali eziphandileyo ngabalinganiswa abaphande ngokubulala. Emva kokugqala izimvo zabanye abaphandi nokuvelela le nkalo umphandi apha ngayo, uya kuthi akwazi ukwenza izigqibo ngezenzo, imikhwa neentetho zababulali phambi nasemva kukubulala.

1.6.1 Isishwankathelo seencwadi eziza kusetyenziswa kolu phando.

1.6.1.1 '*Buzani Kubawo*' nguW.K. Tamsanqa (1958)

Umbhali usifaka kwikhaya likaRhadebe, uZwilakhe Zilindile nalapho asibonisa ubungqwabalala bakhe nokuqina kwentloko yakhe ngelixhathise ngamasiko nezithethe zakwaXhosa. Unonyana onguGugulethu ophila ubomi bala maxesha empucuko yaseNtshona. UGugulethu uthandana noNomampondomise Langeni othe wakhupha iinkomo zesoka ebenyanzelwe ngalo kowabo nebelisele limlobole ngenxa yokuzithembisa ukuba uza kulotyolwa atshate noGugulethu. Abazali bakaGugulethu bamkhuthaza ukuba azeke nanjengoko esexabisweni lokwenjenjalo. Ziyamvuyisa ezi ndaba uGugulethu kuba zifika ngexesha elilungileyo, esandula 'kufakwa' nguNomampondomise Langeni.

Uthi akuxelelwa nguyise ukuba uza kumbonela intombi axheleke emphefumleni. Akabi nawo amandla okuphikisa uyise kule ngcamango yakhe. Uye atshatiswe ngenkani noThobeka Mcothama nto leyo ekhokelele ukuba uNomampondomise aye kummangalela kwamantyi ngenxa yokwaphula isithembiso asenze kuye. Olu daba ulufumana kwiphepha-ndaba. Uthi ngoku ebengumfana owonwabileyo nohamba iindibano zolutsha butshintshe ubomi kuye bufane nencindi yekhala. Uyalishiya ikhaya emva komtshato onyanzelweyo aye kuhlala eMthatha apho axelenga khona, akagoduki kuba wonganyelwe yile meko angafuni kujamelana nayo. Kwelinye icala uNomampondomise uyazeyelisele emlanjeni eMthatha emva kwetyala lakhe noGugulethu.

UZwilakhe uthumela uThobeka nabantwana abathathu kuGugulethu eMthatha. Uyabagwinta bobane uGugulethu akugqiba azinikezele emapoliseni. Ugwetyelwa intambo, aze unina azityise ityhefu emva kokugwetyelwa konyana wakhe intambo. Ushiyeka elilolo uZwilakhe emva kokubhubha komkakhe noGugulethu. Uzisola sele konakele ngesenzo sokunyanzela unyana wakhe, uGugulethu ngomfazi angamthandiyo.

1.6.1.2 *Inene Nasi Isibhozo* ngu-A. Mtingane ((1965)

Kule ncwadi umbhali usizobela imeko yomlinganiswa onguNjinge nothe wabhujelwa yinkosikazi ishiye umntwana oyindodana, uThemba. Iqala le ncwadi sele ebhubhile uNjinge uThemba ekhuliswa ngumama omncinci uMaSukude naye unonyana onguVuma apha kuNjinge. Uwakhulisa omabini la makhwenkwe kodwa atshiphele eKapa uThemba ngenxa yempatho egadalala kaMaSukude. Uye wophukelwa yimpilo uNjinge wada wawunabela uqaqqa akutshipha unyana wakhe. ULolo nongumninawa kaNjinge uye wangumntu omde kweli khaya emva kokubhubha komkhuluwa wakhe ngeenjongo

zokuncedisana noMaSukude. Ukuxhaphaka kukaLolo kwaNjinge kukhokelele ekubeni uMaSukude angabi nankululeko namagunya apheleleyo okuziphatha. Akayiginyanga kamnandi le meko uMaSukude waza wacebisa ukuba kuzekelwe uVuma umfazi. Ufika kanye ngelo xesha uThemba evela eKapa emva kweminyaka esixhenxe. Uzibona ziphanza iinzame zakhe uMaSukude ngokufika kukaThemba. Ebefuna ukuba negunya eliphelelyo emzini wakhe. Udlisa uThemba abhubhe ngelimthintela ukuba uThemba angazeki. Uggithela kuLolo emnika ityhefu ngeenjongo zokumbulala kuba engafuni ukuba akhuphe ingxelo kagqirha malunga nendlela abhubhe ngayo uThemba. Ngelishwakazi umntwana ebenikelwe ukutya okunetyhefu uphithanisa izitya, size esi sinetyefu sityiwe nguVuma. Uyabhubha uVuma endaweni kaLolo. Ukufa kukaVuma nokoyika ukubanjwa kuyamphambanisa uMaSukude kude kumkhokelele ekuzixhomeni afe.

1.6.1.3 Nosel'eyibethile akakayoji nguNgcwelekazi Gwegwe (1998)

Umbhali, uNgcwelekazi Gwegwe usibeka kwilali yakuNcumbe kuNtabankulu ngosiba lwakhe. Usixelela ngoMKhwemte onentombi enguNozibele. Lo mfo kuyalanjwa kwakhe kuba akaphangeli kwaye akanayo nemfuyo eninzi. Loo mbinana anayo uyithengisele ukufundisa intombi yakhe uNozibele, ebeqhayisa ngayo naselalini. Kuthe kanti igugu libe likhulu kanti umbombo uyaqhosha. UNozibele endaweni yokufika afunde eDumsi uvula ubuhlanti bukayise ngezantsi. Ufika enziwe nzima yinkwenkwe enguSipho nethi imkhanyele imxelele ukuba ibingafuni mntwana yona.

Ngenxa yomsindo nobungqwabalala uMKhwemte uye abayekise bonke abantwana bakhe esikolweni ngenxa yeli hlazo lenziwe nguNozibele. Liyamthwaxa ilizwe uNozibele akutyekeselwa ngaphandle esikolweni. Uzibona sele elikhoboka elihlawulwa imali engekho kwaye kwaMaMJwarha. Uyawaphumelela amabanga aphezulu uSipho athunyelwe kwikholeji yoqeqesho zitiitshala kowabo. Iliwa libhek'umoya kuNozibele, uba livukukuvuku elingenayo nempahla yokuzambesa esemgangathweni kuba kuhlutshekwa kowabo. Unyamezela umvambo kwaMaMJwarha de awelwe lithamsanqa lokudibana noZolani esibhedlele ese usana lwakhe. UZolani umfunela umsebenzi ambuyisele esikolweni. Uye amthengele impahla amfunene nendawo yokuhlala. Uphila ubomi obuntofontofo emva kokudibana nalo mfo. Siye sithandane esi sibini kungangeni moya kuso.

Kuthe kanti uZolani uzikhanda ngenyheke etyeni kuba uthi akuzibona izinto zimhambela kakuhle uNozibele, abuyelane noSipho owamlahla kwesinomhlwa. Ngeli xesha uNozi ebesele engumfundi oqeqeshelwa ubutitshala, yena uSipho sele eyititshala egqibeleleyo.

UNozibele uyamnukuneza uZolani ambone ubuqaba ethembe ukuba uSipho uza kumhlawulela imali yokugqibezela esikolweni kwaye uza kumthengela yonke into ayidingayo. Uphelwa ziintloni aye kuphuthuma impahla yakhe awayeyithengelwe

kwangulo Zolani angamboneli ntweni apho babehlala khona. UNozibele uhlangana neembila zithutha. Ushiywe ngumsindo nobukhwele uZolani xa uNozibele emggemfezela ngokubuyelana kwakhe noSipho oyititshala, nongutata womntwana wakhe. Uyabulawa uNozibele nguZolani akugqiba amgrumbele amngcwabe. Uyabaleka sakubhaqwa isidumbu abuye azinikele emapoliseni aze aye kucela uxolo kwikhaya likaNozibele phambi kokuya kuthothoza kwezimnyama izisele.

1.6.1.4 Inqumbo Yeminyanya ngu-AC Jordan (1940)

Sifakwa kwigumbi elithe saa impixano. Saziswa ngoZwelinzima ongunyana kaZanemvula inkosi yamaMpondomise engasekhoyo. Ulishiya eli limagada ahlabayo eshiye unyana wakhe onguZwelinzima kuGcinizibele ukuba amkhulise. UDingindawo nongumninawa wakhe ushiyeka ebambe ubukhosi. Ubhubha exheleke umphefumlo uZanemvula kuba umninawa wakhe uye wanukwa ngokugulela ukubhubha kukaZwelinzima. Babuya neendaba zokuba umntwana ubhubhile xa bevela kumsa esibhedlele. Eli ibe liqhinga lokusindisa uZwelinzima kuDingindawo.

Uthi uDingindawo akuba namanakani okuba usaphila uZwelinzima, abhubhe ngesiqophe amadoda awayemse esibhedlele. UNgxabane uphatheka kakubi, abelwe imfuyo, atshiselwe mizi kodwa la matyala angahambeli ndawo, laphelala liwuncama umzi walo kuTsolo ixhego lakwaNgxabani laya kuma igxamesi eNgcolosi.

UDabula negqiza lakhe benza iinzame zokubuyisela uZwelinzima ebukhosini. Ngumcimbi ontununtunu lo kuba uxoxwa ezinzulwini zobusuku kwaye kulunyukelwe nabantu abanokuthuthela uDingindawo ngeli cebo. UMphuthumi naye bayamfaka kweli gqiza nanjengomntu okhuhlana umhlana noZwelinzima.

UZwelinzima kwelinye icala selesela kumanzi omthombo wakwaNokholeji eDikeni. Uthandana noThembeka ofunda eLovedale. UMthunzini ngumkhaya kaThembeka naye obezithembise ngokuyitshata le ntombi. Uthi akabona ukuba uyaphoswa yile mbelukazi abhenele ekuphandeni igumgedle elisoloko liphakathi kukaZwelinzima noMphuthumi. Ufumana iileta ezixakathe yonke ingcombolo emalunga nokugoduswa kukaZwelinzima. Uyazithutha uzisa kuDingindawo ngelokuziphindezela kuZwelinzima ngokumshiyisela. Uyaphuma uhili ezingcongolweni, kodwa ubuya akrokre uMphuthumi alumke ngakumbi.

Ugodusiwe uZwelinzima efikela kuloo meko imbi, uyisomncimnci emgrumbela imigodi efuna ukuba angazinzi kobu bukhosi bakhe. Ufika kukho umyolelo wokuba aze atshate inkosazana yakwabhaca. Uyala kuba enoThembeka wakhe. Uyatshata noThembeka balizwe ngonyana. Uyoyiswa ngamasiko nezithethe zamaMpondomise, aphelele ebulala uMajola, isilo seli khaya. Uphulukana neengqondo mhla esiva ukuba kuphuma iinkomo ziye kulobola kwaBhaca. Imeko yakhe yasengqondweni ibeka nonyana wabo

uZululiyazongoma esichengeni. Uziphosa esizibeni nonyana wakhe babhubhe. Uyabhubha naye uVukuzumbethe unyana kaDingindawo ekukuphela kwakhe, ezama ukuhlangula uNobantu. Waxheleka uZwelinzima oko kwehla esi sihelegu engatyi, engathethi. Wathetha mhla kwafika uMphuthumi owayeze Kubeka ilitye wabonakala esitya ekhululekile. Kwasa eziphose ezibukweni kuBhedlana. uDingindawo kwasa enyamalele emva kokuvezwa kwamayelenqe ebewenza ukubulala uZwelinzima ngeleta evela kuMthunzini.

1.6.1.5 Ukuqhawuka kwembeleko nguD.M. Jongilanga (1982)

Umbhali usazisa ngosapho lakwaFunca lakwilali yasePirie. UFunca noXatasi ngamaphuthi ahlathi-linye. Sifika kumaxhaphetshu kweli khaya kulungiselelwa umtshato kamafungwashe weli khaya uZoleka. UZoleka unxubile kuba utshatiswa ngenkani noZolile Xatasi waseXesi. Ngale mini yotshato izulu libi. Akuhli nokutya kuZoleka, akeva nezo zicengo zomsakwabo kwaye uzibika ukugula. Elona xhala likaZoleka kukukhutshwa esikolweni esenethemba lokuba ngomongikazi. Uza kushiya nesithandwa sakhe saseNxukhwebe uZwelakhe Sonqishe. Uphupha kakubi ngenxa yalo mendo angawufuniyo.

Emva komtshato uya emzini wakhe atsibe izicithi, esenza isaqhwithi engafuni nokuqhelwa nguZolile. Wenza izimanga ezinokumgxothisa emzini wade wabulala uZolile. Emva kokubhantinta ixeshana wabuyela kuZwelakhe ayalunga into yabo kuba uZwelakhe uyabulawa ngokugalelelwa ityhefu waza wawela kwaZoleka engekho. Ufikela kweso sidumbu uZoleka. Ngokoyika ukunamathelwa lityala uziphosa elwandle abhubhe, baze bangcwatywe bobabini.

1.6.1.6 Inkawu idliw' ilila nguS. Kula (2008)

UMsindisi Yangaphi ongusokadala wosomashishini owaziwayo uphandlwe yimbelukazi engcwengileyo, uThantaswa Ntlontlo nothe kamva wamtshata. Udibana nale mbelukazi esithubeni ayikhwelise aye kuyibeka kwilali yakowayo. Utsalwa ngumgrugra wemoto ayiqhubayo aqonde ukuba akanakuphoswa leli soka. UThantaswa usandula kugqiba kuphumelela izifundo zakhe zezorhwebo eyunivesithi. UMsindisi ushiya igqiyazana ebethandana nalo elikwasisifundiswa limzalele unyana, athi phithi nguThantaswa. Naye kwelinye icala uThantaswa wala isoka lakhe ngethemba lokuphiliswa ubom obuntofontofo nguMsindisi. UThantaswa lo ufihlela uMsindisi ukuba unomntwana awamfumana kuMfuneko olipolisa. Uyonwaba okomzuzwana kulo mtshato uThantaswa, uyakhutshwa emva komtshato kwiindawo zolonwabo eziseKapa. Uye akhulelwe nje emva komtshato bazonwabele ezi ndaba. Ulonwabo lwabo lufana nje nokujingiselwa ngenqatha emlonyeni kuba siye siphuncuke eso sisu. Ubunzulu beli nxeba banda xa ugqirha ebaxelela ukuba abanakube baphinde bafunqule lusana.

Izinto ziqala ukutshintsha emva kwengxelo kagqirha kulo mtshato. Abakhange bakhe baziphe thuba lokukhe bayixoxe le ngxaki ukuba baza kuhlangebezana nayo njani. UMsindisi ubamba amagumgedle emacaleni nabantakwabo kulo mzi wabo. Akabi yonxalenye yezi ntlanganiso uThantaswa kuba akamenywa, akayazi nokuba kuxoxwa ngantoni kwaye akanikwa cingo nangumyeni wakhe malunga nezi ntlanganiso. UMkhokeli ongumkhuluwa kaMsindisi, umcebisa ukuba makazeke isithembu, athathe uSiziwe, omzalele unyana noza kwandisa umzi. Iyamxhalabisa le meko ade ayibike kunina nothi amthuthuzele kwaye amthomalalise.

Ihlebo liyadula kuba uThantaswa uziphathelwa ngumncedisi wakhe iindaba zesithembu. Ecaleni umama wakhe unexhala lokuba intombi yakhe iza kugxothwa emzini, kuze kwehle umgangatho wabo wokuphila. UThantaswa uzosula iinyembezi ngokubuyelana noMfuneko. Siyabhaqwa esi similo sikaThantaswa sigwenxa, agxothwe asiwe kowabo nguMsindisi. Uyabuyela emzini wakhe kwakungenelela unina, aze axolelwe nangabazali bakaMsindisi.

Uthi akuqinisekisa ukuba bamthembile emzini wakhe abuyelane ngamandla noMfuneko. Bayila iyelenqe lokubulala uMsindisi emva kokuva ngoNozizwe, umncedisi wakwakhe ukuba uMsindisi nabantakwabo baxoxa ngesithembu. UMfuneko nguye oza nabafana bokugebenga uMsindisi. Bakugqiba ukumbulala bafowunela uThantaswa nothi yena avuse uMfuneko emva koko. UMfuneko ubika esi siganeko emapoliseni nakubeni ebengekho 'dyutini' ngobo busuku.

Olu phando lokugetyengwa kukaMsindisi luqala nje emva komngcwabo. Ubonakalisa umdla wokuphanda eli tyala kuba efuna ukubulala ubungqina nangona efe namthanyana nje. UMfuneko uthi akungalinikwa ithuba lokuphanda eli tyala atyhefe ipolisa eliphanda noMfezeko Mapheza. Lithi lakuphanza eli cebo abeke izabatha zokugwinta uMfezeko xa efumanisa ukuba uThantaswa liza kumlahleka ityala. Nakweli ilinge akaphumeleli uMfuneko.

UThantaswa uxoxa mphini wumbi, uthi akufumanisa ukuba akayonxalenye yelifa likaMsindisi, yonke into ibhalwe ngonyana wakhe. Unyoba uMdlambila oligqwetha ukuba makalijike ilifa libe kuye Tantaswa. Ngelishwakazi wenza impazamo epotye lonke eli cebo lakhe. Uphelelwa ebanjwa uMdlambila. UMfuneko noNqoza bayanqunyanyiswa emsebenzini kuba bekrokreleka ekubandanyekeni kokuphazamisana nophando. Zazimxikixa ingqondo zonke ezi ziganeko. Emva koku ufumana incwadi yaseburhulumenteni emxelela ukuba zonke izinto zikaMsindisi Yangaphi urhulumente uzithabathela kuye. Bayavalelwa bonke abebekwigumgedle lokubulala uMsindisi nababenenxaxheba ekutyhuthuleni ubutyebi bakhe. Sibe kukufa isiphelo sikaThantaswa noMfuneka bephoswa nalelo nqatha bebesele bezithembise ngalo.

1.6.1.7 Indlal'Inamanyala nguM. Lamati

ULamati lo mxholo wakhe wokushishina ngabantwana kule ncwadi yakhe uwuphuhlisa ngomlinganiswa onguMagrazula olixhwele lakwaBhaca nothi asebenzise uMaGatyeni noMaqhinebe ukuwuphumeza. Usebenzisa indlala nentlupheko yaba bafazi ukubalobela kulo msebenzi ungcolileyo. Bathi nangoku aba bafazi bebebathwele ngamazinyo abantwana babo bade bagqiba ukufunda, baye bangafumani misebenzi ngenxa yobuqhophololo obukwii- ofisi zikarhulumente. Aba bantwana banyanzelwa ukuba banyobe ukuze bawufumane umsebenzi. Bazikhulule kula makhamandela ngokukila kwabasemthethweni la magosa aseburhulumenteni. Bayavuzwa ekugqibeleni ngokuthi bafumane umsebenzi, baza bohlwaywa abazali ngokubanjelwa ukuba iintsana.

1.7 IZIMVO ZABANYE ABAPHANDI NGOKUBULALA

1.7.1 IITHISISI

(a) Netjies N. P. (2010)

Kumsebenzi kaNetjies weMasters (2010) othi, 'Uphonongo lokubunjwa kobume bengqondo yabalinganiswa kwiincwadi ezikhethiweyo zesiXhosa' ugxile kuphononongo lwesimo sengqondo sabalinganiswa esikhokelela kwizenzo ezitinxileyo.' Ecaphula kuKwatsha (2007) uthi "The research will focus on how psychoanalysis will help the reader, the critic or the analyst to penetrate the inner thoughts of the minds of the characters." Ngokusebenzisa le ngcingane ugxile ekubhenceni nasekuqwabululeni iingcinga zabalinganiswa ze akwazi ukuqonda okwenzeka engqondweni yabo. Yenye yeenjongo zomphandi ezi zokukhetha le ngcingane eza kumncedisa ukuluphuhlisa phandle olu phando.

Injongo yokuphicotha isimo sengqondo kukukhangela izizathu ezikhokelela ekubulaleni. Iqegu elinkqenkqeza phambili nelimqhubela kwinjongo yakhe yiThiyori ye-Sayikhoanalisisi. Uphicotha ubume bengqondo yabalinganiswa egxile ekuphumezeni iinjongo zophando lwakhe. Apho ludibana khona uphando lukaNetjies nolu lwenziwa ngumphandi, luphicotho lokuqhubeka engqondweni yomphandi okucubungulwa yiThiyori yePsychoanalisisi. Nanjengoko sisazi ukuba izenzo zomntu ziqala kwiingcinga zakhe, umphandi ubona kufanelekile ukuba akhe agqwathule kule Thisisi iphicotha indlela esebenza ngayo ingqondo. Umphandi eyona nto agxile kuyo yimikhwa ephambi nasemva kokubulala. Le mikhwa ke iqala iqulunqwe engqondweni yandule ukwenzeka ize ikhokelele kwizenzo sokubulala. Iyabonakala nasemva kwesenzo sokubulala. Ithiyori ezisetyenziswe kuphando lukaNetjies uza kucaphula kanobom umphandi kuzo.

Izimo zabalinganiswa ke azahlulwa kwimontlalo yabo. Ziimeko abaphila phantsi kwazo ezibabeka kuxinzelelo lokukhupha imiphefumlo. UNetjies ecaphula kuDavis Schleifer uthi xa ethetha ngefuthe lentlalo kwisimo sengqondo yomntu.

As the basis for much cultural theory, Psychoanalysis provides the frame for relating many aspects of culture including the events of everyday life.

(Schleifer, 1995:394)

Owona mba agxininisa kuwo uSchleifer isayikhoanalisisi yakha isiseko seempendulo/seengxaki.

(b) Kondowe Z Z (2006)

UKondowe (2006) kumsebenzi wakhe wophando 'Ukuzotywa kwabalinganiswa abafunzele ukuzibulala kwimidlalo ekhethiweyo yesiXhosa', uqwabulula indlela abazotywe ngayo abalinganiswa abafunzele ukuzibulala kwiincwadi zesiXhosa. Kolu phando ucazulula isimbo sokuzotywa neenkukacha ezizezinye malunga nembonakalo yabalinganiswa abafunzele ukuzibulala. Ukwaqwalasela intsusa neziphumo zokuzibulala kwamaxhoba. Kolu phando uKondowe usebenzise enye yeengcingane aza kwayama ngazo umphandi, ingcingane ye isayikhoanalisisi. Ecaphula kuFreud uthi:

USigmund Freud (1856-1939) wabalulwa njengoyena mntu owenza inxaxheba enkulu ekuphuhliseni le ngcingane yezifundo ngezengqondo. Le ngcingane yakhe yaba lilinge lokucacisa ngesimo somntu. Kwaye le ngcingane kaFreud kunye nabalingane bakhe yazisa umbono omtsha wokuba umntu angangabikho zingqondweni kwakunye nobuchule bokuphanda ngenxenywe yomntu, kwaye begxininisa kwinto yokuba zonke izimilo zabantu zineempembelelo neenjongo. Ngokutsho kukaFreud, abantu banembambano ngenxa yokunqwenela namandla ngenxa yokuthibazeka kongekho zingqondweni. Le mbono, iminqweno, imilangazelelo nethuku zizinto nje kodwa zithibazeke ngenxa yokuziphatha koluntu. Abantu bayazama ukuzibonakalisa ezi zinto ngandlela ithile, amaxesha amaninzi bengazibonakalisi ngqo ngenxa yokuba bephepha indlela abanye abaza kuziva ngayo. Amaphupha ngomnye wemizekelo

(Freud, 2006:25)

Le ngcingane kaFreud iqwatyululwe nguKondowe iza kuncedisana nolu phando ngamandla kuba umphandi uza kuyisebenzisa njengodondolo lokupeculula okuqhubeka engqondweni yababulali. Iza kube incedise olu phando lukwazi ukubona nezinto ezinempembelelo kwisimo sengqondo yombulali. Yiyo loo nto ke umphandi ebona kufanelekile ukuba nale ithisisi asimelele ngayo.

(c) Mtanga O.M. (2008)

Kuphando lwakhe uMtanga (2008) apho aphonononga ukubunjwa kwabalinganiswa abangamabhinqa naye usebenzisa le ngcingane kaFreud ukuphonononga indlela esebenza ngayo. Leli soloty lefuthe lenkcubeko kanye eli elivuselele umdla womphandi ekuchongeni lo msebenzi kaMtanga njengomnye aza kwayama ngayo kuba kaloku nolu phando luza kucubungula ifuthe lenkcubeko ekuzibulaleli kwabantu. UMtanga ecaphula kuPaddington uthetha enjenje ngenkcubeko:

The researcher feels that culture influences the manner in which characters behave in the drama. Paddington (1950: 3) defines the culture of people as the sum total of the material, and intellectual equipment, whereby they satisfy their biological and social needs, and adapt themselves to their environment. Ayisi (1992: 1) also observes that Malinowski defines culture as that complex whole which includes knowledge, belief, art, law, morals, customs, and all another, react to the events of the plot, behave in conflict situations that develop, how they change or develop during the course of the play is worth approaching from the conceptual development angle.

(Paddington, 1950: 3)

Le ngcaciso igxininisa ifuthe lenkcubeko kwizimo zabalinganiswa, ide icaciswe njengentlanganisela yezinto nesixhobo sokwaneza iimfuno zomntu nethi izame ukuziqhelanisa nemeko ekuyo. UPaddigon ucaphula ku-Ayisi ocaphule kuMalinowski noyibona inkcubeko njengesishiqi esintsonkothileyo esiyindibanisela yolwazi, iinkolelo ubugcisa, umthetho, ubulungisa nezinye nezithi zikwazi ukumelana nemontlalo, ziqubisane nemiceli-mingeni.

Ukubonisa ukubaluleka kwenkcubeko kuphando lwakhe uMtanga (2008) egqwathula ku-Ferron ubuya atyatyadule enjenje:

Freud postulated that the mind is made up of three sections: the conscious, the preconscious and the unconscious or sub-conscious. The conscious part of the mind is concerned with phenomena and events of which the individual is aware. One is not immediately aware of the events in the pre-conscious mind, but they can be brought into focus by an act of will. In the sub-conscious which constitutes the greater part of the mind, one is not normally aware of incidents and events, but one can become aware of them under special circumstances, as for example in dreams, hypnosis and psychoanalysis, (Ferron, 1976:6).

(Ferron, 1976:6)

Olu luvo luyicacakaca ingqondo njengezicwityana ezithathu ingqondo eqondayo (conscious), ingqondo eseyikhulile (pre-conscious) nengqondo esitheleyo (subconscious) nezithi zibe nemisetyenzana yazo ethungelanayo. Umphandi uza kukhe agqwathule kanobom nakule thiyori esebenzisa nezi zicwityana zengqondo ezama ukukhangela ukunxibelelana kwezenzo zababulali nengqiqo yabo.

(d) Peter, Z.W. (2002)

Kumsebenzi wakhe uPeter weMA osihloko sithi: 'Socio-cultural conflict as the main cause of tragedy in selected isiXhosa drama works' apho aveza amasiko nezithethe njengabanye boonobangela abasisizekabani sokufa kwabantu uyiveza icace indima edlalwa sisithethe nesiko kule nyhikityha yokufa. Uyazipeculula ezi ziphumo zimasikizi zizalwa kukutshatiswa ngebhaxa kwabantwana ngabazali ngelithobela isiko. Olu phando lukaPeter luza kumnceda kakhulu umphandi ekugqwathuleni izizathu zokubulala kwabalinganiswa kwiincwadi ezikhethelwe olu phando.

Olu phando luza kwangeza kulwazi oluphandwe nguNetjies lwesimo sengqondo yomntu esikhokelela kwizenzo ezitenxileyo ngokwangeza isolotyale mikhwa neempawu ezibonakala phambi kokwenza ezi zenzo zitenxileyo nasemva kokuzenza. Luza kubuye lugxile kwizimo zabalinganiswa phambi nasemva kokwenza izenzo zokubulala. Yena uKondowe ugxile kwindlela abazotywe ngayo abalinganiswa abafunzele ukubulala ejonge noonobangela. Umphandi njengoko ebajongile oonobangela bokuzibulala ungene nzulu aqwalasele imikhwa yabantu abafunzele ukubulala phambi nasemva kokubulala. Umahluko phakathi kophando lukaMtanga nolu kukuba uMtanga yena uphonononga ukubunjwa kwabalinganiswa ababhinqileyo egxeleshe ifuthe lenkcubeko kwizimo zabo Injongo yakhe ephambili kuphando lwakhe kukucazulula acakace izimo zabalinganiswa egxeleshe ifuthe lenkcubeko kwizimilo zabo. Umphandi nangona naye enalo isolotyale

lenkcubeko kuphando lwakhe, yena olwakhe uphandu ulunabisile kubo bonke abalinganiswa, kwaye ugqitha ngokuqaphela imikhwa yabo phambi nasemva kokubulala. UPeter kolwakhe uphando ugxile koonobangela bokufa kwabantu, eveza indima edlalwa lisiko nesithethe kwinyhikityha yokufa. Umphandi uzivelele zaluthotho izizathu noonobangela bokufa eqwalasela nezimo zababulali nokuqhubeka kubo engqondweni.

1.8 INGCINGANE YOPHANDO

USwanson kwi-intanethi: <http://libguides.usc.edu/writingguide/theoreticalframe-work> ubalula ukubaluleka kokuchonga ithiyori engqamana nophando olenzayo kanti iwebhusayithi: <http://www.jolley> ngoluvo lukaMitchell@2004,2007 Mark L. Mitchell & Janina M. Jollet Mitchell.com/Appendix/Theory_Appendix/Using_Theory.htm) nabanye bona babalula ukubaluleka kokuba nengcingane olunamathela kulo uphando. Le nto ilunceda uphando ukuba ulwazi neenyani eziza kukuphandwa zibe zezinyanisekileyo nezithembekileyo. Umphandi uchonge ukusebenzisa ingcingane yesaykho-analisisi njengengcingane ephambili. Isizathu sokuchonga le ngcingane njengetshotsha phambili kolu phando kukuba ingqamana neenjongo zolu phando kwaye iza kudakanca phandle inkqubo eyenzeka engqondweni nethi ikhokelele kwimikhwa ezala izenzo zokubulala. Ingcingane yesaykho-analisisi yona iza kuluphuhlisa olu phando kuvele izizathu zezenzo zokubulala.

1.8.1. EZINYE IINGCINGANE UPHANDO OLUZA KWAYAMA NGAZO

1.8.2 INGCINGANE YOKUZIBULALA

Icaciswa ngokucaciswa le ngcingane ziingcali ziyivelela nkalo zonke. UWroblewski (1989) uveza imbono yokuba ukuzibulala kwenziwa nangubani na, akujongi simo nasimilo samntu. UFarbey yena uveza ukuba umntu ozibulalayo usebenzisa amandla nobuchule bengqondo ukubulala loo mandla nobuchule bengqondo anabo. Ezinye iingcali zikucacisa ukungamkeleki kokukhupha umphefumlo zigxelleshe inkolo yobuKrestu echasene nokubulala. Ezinye iingcaciso ngokubulala ziquka ukuphazamiseka engqondweni njengesizekabani sokuphelelwa lithemba. Eyona nto iphuhliswa ziingcali ngokukhupha umphefumlo zizizathu neemeko ezahlukileyo ezikhokelela kwezi zenzo.

1.8.3 INGCINGANE YENKUMBULO

Iwebhusayithi i-<http://changingminds.org> iyicacisa ingcingane yenkumbulo ithi: izigqibo umntu uzithatha esekelezele kwiinkumbulo anazo engqondweni. Kungenxa yesi sizathu umphandi ekhethe nolu uhlobo lwengcingane lona luza kumncedisa ekuqapheleni okwenzeka engqondweni yombulali nesizekabani esikhokelela ekuthatheni isigqibo sokukhupha umphefumlo. Ibuya kwa le webhusayithi icacise olunye udidi lwenkumbulo

oluyi'Counterfactual Thinking' oluyicacisa njengokukhumbula okudlulileyo okuthe kwenzeka okanye akwenzeka. Amandla e'Counterfactual Thinking' abonakala ekukwazini komntu ukuguqula iinkumbulo zakhe, elungelelanisa iinyani ukuzama ukuzenzela iinkumbulo ezintsha. Yonke le nto yenzeka kuba ubani ezama ukunyanga umonzakalo womphefumlo okanye ezilungiselela ukuze akwazi ukumelana neenyani ezikrakrayo. Le ngcingane yenkumbulo iza kuncedisa ekucubunguleni inkqubo yokwenzeka engqondweni nokukhokelela kwimikhwa ethi iphuhle ngezenzo zokubulala.

1.9 UBUME BOPHANDO

Uphando luza kuba nezahluko ezihlanu ezimi ngolu hlobo:

- ❖ **Isahluko sokuqala** siyimbulambethe yolu phando. Siza kuma ngolu hlobo lulandelayo:
 - Intshayelelo.
 - Iinjongo zophando.
 - Ingxaki yophando.
 - Imibuzo yophando.
 - Iindlela zophando
 - Uphengululo loncwadi
- ❖ **Isahluko sesibini** siza kuhlalutya iingcingane. Umphandi uza kuvelela iindlela iingcali ezizicacisa ngayo iingcingane ezahlukileyo eziza kusetyenziswa. Iingcingane ephambili eza kusetyenziswa yeye Saykho-analysis nengcingane yokuzibulala (Homicide theory, zikho nezinye iithiyori eziza kusetyenziswa zancedise ekuluphuhlisa ngakumbi olu phando, ezifana nengcingane yenkumbulo, iPhenomenology, iPsychometric, Evolutionary Psychology, Slip Up Theory. Ingcaciso ephangaleleyo ngazo ziza kunikwa kwisahluko sesibini. Emva kokuzihlahluba ezi ngcingane umphandi uza kuqwalasela indlela ezayamene ngazo iingcaciso nokuqhubeka kubalinganiswa abakwiincwadi ezikhethiweyo nabathe bazibona bephantsi kwemeko yokubulala. Yonke le nkquleqhu yenziwa ngethemba lokuba abantu bafunde ukuze bancedise apho bahlangana neengxaki ezikolu phando.
- ❖ **Isahluko sesithathu** siza kudakanca kwanekwe iimpawu ezibonakala kubalinganiswa abagaxeleka kwimeko yokubulala phambi kokuba bakhuphe imiphfumlo nasemveni kokubulala. Ziza kuqatshelwa neentetho zabo. Okunye okuza kuthi kuvelelwe kwesi sahluko ziindidi zokubulala, umzekelo ukubulala, ukuzibulala, ukubulala wandule ukuzibulala.

- ❖ Uphando luza kuvelela imeko yengqondo yombulali kugxilwe kwizenzo, iintetho neentshukumo zakhe phambi kokubulala nasemveni kokubulala. kwakunye nemiqondiso eyenzeke phambi kwesiganeko ngasinye.

Isahluko sesine siza kuqwalasela imeko bume bengqondo yabalinganiswa, indlela echaphazeleka ngayo luxinzelelo umlinganiswa ngamnye azibona ekuyo. isizekabani sokutshintsha kwesimo, indlela aziphatha ngayo emva kwemeko engaphaya kolawulo lwakhe azibona ekuyo. Ezi meko ziza kuqwalaselwa kwiincwadi zesiXhosa ezikhethiweyo. Imeko nganye umlinganiswa obuleleyo azibhage ekuyo kwiincwadi ezikhethiweyo iza kuqwalaselwa neemeko ezikhokelele koko.

Izenzo zabalinganiswa bezi ncwadi abazibone begaxeleke kwezi meko ngabo abaza kwenza kuphuhle okuphandwayo. Lonke olu phando luza kuduliswa ziindlela zophando eziza kusetyenziswa.

- ❖ **Isahluko sesihlanu-** Kwesi sahluko olu phando luza kuqukumbela ngokuzama ukutolika ingqikelelo yoonobangela bokubulala. Kuza kujongwa isizekabani sale meko kumlinganiswa ngamnye, nokuye kwaqhubeka emva kwesenzo sokubulala. limeko zenkcubeko nezithi zibe nefuthe kwezi meko nazo ziza kuvelelwa. Umphandi uza kwenza isishwankathelo, acebise ukuze olu phando lube sisiqalo kweminye imisebenzi yabaphandi abaseza kuvelela le nkalo.

1.10 INGCACISO YAMAGAMA APHAMBILI KOLU PHANDO

1.10.1 Ukubulala nokuzibulala (Suicide homicide)

Ukubulala kukukhupha umphefumlo emntwini okanye nakuyiphina into enobom ngokuthi uyisike, uyixhele, uyosele, ukudlulisa amafu, ukubhubhisa nokutshabalalisa. Umahluko phakathi kokubulala nokuzibulala kukuba ukubulala, isenzo usenza komnye umntu kanti 'ukuzibulala' esi senzo usenza kwisiqu sakho. Ayizozikrelemnqa kuphela ezithi zikhuphe imiphefumlo, nabantu abalungileyo abaneentliziyo ezintle bayagaxeleka kwezi zenzo. Oku kungqinwa nguWroblewski xa esithi:

Both 'nice' people and 'bad' people kill themselves and suicide occurs in both 'nice' and 'bad' families.

(Wroblewski, 1989: 20)

Apha umbhali ubethelela uluvo lokuba ukubulala akwayanyaniswa naso nasiphina isimilo somntu.

1.10.2 Ingcingane yobume bengqondo-Isayikho-analisisi

Ngokwengcaciso kaFreud uyicacisa le Thiyori enjenje: 'personality develops through a series of stages, each characterized by a certain internal psychological conflict'.

Le ngcaciso iyibeka elubala into yokuba isimo sabalinganiswa siyachatshazelwa kokuqhubeka engqondweni ingakumbi xa kukho uphazamiseko kwindlela ingqondo esebenza ngayo. Ayinakuphikiswa bani into yokuba ingqondo ephazamisekileyo ingunozala wemikhwa ephume ecaleni. Loo mikhuba ihlasimlisayo ayiveli yenziwe. Abalinganiswa baqale babe nezinto eziyimiqondiso esa kwezi zenzo zixhomisa amehlo.

Ugqitha acacise uFreud olu phazamiseko lwengqondo ngethiyori i 'Structural theory' athi:

Structural theory of personality places great importance on how conflicts among the parts of the mind shape behavior and personality. These conflicts are unconscious.

Le Thiyori ingqinelana noluvo lokuba umntu uthi akuphazamiseka engqondweni kubekho umbhodamo kuyo onefuthe kwizenzo zakhe nendlela aziphatha ngayo. Lo mbhodamo awenziwa ngabom, yiyo loo nto olu phando luhlaba ikhwelo lokuba abantu abangababulali mabakhe bajongwe ngelinye iliso, ingelilo eli lokubatyabeka ngezithuko ngezenzo zabo. Mabancedwe kuba badinga ukukhathalelwa.

1.10.3 IThiyori yobume bengqondo noluncwadi

UMtanga ecaphula kuMngxekeza (2004:32) uyichaza enjenje:

The theory of Psychoanalysis plays a vital role in the analysis of literature. The emphasis is on the fact that the human being, whether reader or author, is a psychological being. It helps to analyse an author's work and the reader's response to literature psychologically. A psychological approach to literature is centered on interpretation and is used as a source of knowledge that produces useful interpretations of literature. Psychoanalysis exposes the effects on the reader that are caused by literature and how the characters in the literature are being portrayed and how they feel and think.

(Mtanga, 2008:32)

Uyicacisa le Thiyori uMngxeza kuMtanga athi ibaluleke kakhulu kuphengululo nophicotho zincwadi. Incedisa ekuqwabululeni nasekuphicotheni umsebenzi wombhali kwakunye nendlela abafundi boncwadi abathi baveze ngazo ezabo izimvo ngoluncwadi. Umfundi uyakwazi ukuqwabulula ulwazi kuluncwadi ngokuthi asebenzise ubuchwebesha bengqondo, loo nto itsho imncedise ekutolikeni uluncwadi olo. Le ngcingane iza kuncedisa kolu phando kuqwatyululwe okuqhubeka kwiingqondo zababulali abafumaneka kwezi ncwadi zichongiweyo ze emva koko umphandi akwazi ukutolika okwenzeka kwiingqondo yomlinganiswa ngamnye othe wabulala. Ngolo hlobo ke kuyakuba kuncedakala nesizwe xa umphandi eza kuveza iziphumo zophando. Le thiyori ikwaveza nefuthe loluncwadi kubafundi, idandalazise indlela ababunjwe ngayo abalinganiswa, indlela abacinga nabaziveza ngayo iimvakalelo zabo. Umphandi ubona kufanelekile ukuba agqwathule nakulo vimba kaMtanga ukuze akwazi ukwenza udonga oluluqilima kolu phando alwenzayo.

1.10.4 Ifinominoloji (Phenominology)

lingcali ngeengcali ziyicacisa le Thiyori ngeendlela ezahlukileyo. I'Standford Encyclopedia of Philosophy Standfort University', ithi xa iyicacisa:

It is the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed towards something, as it is experience of or about object.

Indlela umntu azibona ngayo izinto zinefuthe elimandla kwindlela enza ngayo izinto.

1.10.5. Isayikholoji yendaleko (Evolutionary Psychology)

I-intanethi kwiwebhusaythi <https://www.sciencedaily.com> iyicacisa le thiyori yenjenje:

It is a theoretical approach to psychology that attempts to explain useful mental and psychological traits- such as memory, perception, or language, ie. as the functional products of natural selection... In short, evolutionary psychology is focused on how evolution has shaped the mind and behavior

Le thiyori igxile kwindlela ingqondo esebenza ngayo kukhangelwa iinkumbulo, indlela umntu azibona ngayo izinto nolwimi alusebenzisayo. Lilonke le thiyori icazulula indlela ingqondo nesimo somntu ezichatshazelwa ngayo ziinguquko ezenzekayo. Nayo ke iza kuba nefuthe elimmandla kolu phando.

1.10.6. Ithiyori yokuziqhelanisa nokubulala (Homicide Adaptation Theory)

URichard Stockton College, Pomona, NJ bayicacisa le Thiyori njenge:

as a new explanation for why people kill. Multiple homicide mechanisms have evolved as effective context-sensitive solutions to distinct adaptive problems. ...Homicidal ideation is part of evolved psychological design for killing, functioning to mobilize attention, rehearse scenarios, calculate consequences and motivate behavior. (08240, United States.)

Kule ngcaciso ingentla yale Thiyori iyiveza elubala into yokuba zininzi izizathu zokuba abantu babulale kwaye yindlela abantu abakuxinzelelo abazikhupha ngayo kulo. Olu xinzelelo abantu abazibhaqa bekulo benza imikhwa ngokwenjenjalo bazama ukuloba iingqondo zabantu kwingxaki abakuzo. Ingxaki kukuba uluntu aluyiqapheli le mikhwa neentetho zabo ezingaqhelekanga bothuke sekophulwe. Oku kuyangqineka ngomlinganiswa onguThembeka kwincwadi 'Ingqumbo Yeminyanya' nothe wajika wanemikhwna ehambisa umzimba, eyokugumpula iinwele zomntwana xa emcheba. Masidima kwezi zihluko zibini zilandelayo ukunabisa banzi mgalo mba.

1.10.7 Isayikhometrikhi (Psychometric)

Le thiyori icaciswa kwiWikipedea, free encyclopedia ngolu hlobo:

...is a field of study concerned with the theory and technique of psychological measurement. One part of the field is concerned with the objective measurement of skills and knowledge, abilities, attitudes, personality traits, and educational achievement.

Lufundo nzulu lwethiyori nobugcisa bomlinganiselo wengqondo. Elinye icandlelo lale Thiyori lijonga lingathathi cala izakhono nolwazi, amandla imfuzo, indlela umntu azithatha nenza ngayo izinto, namava akhe. Iza kusincedisa kolu phando sikwazi ukumjonga umntu

owenza le mikhuba singambeki mabala. Koko sikwazi ukuqwalasela nezinye iimeko ezimngqongileyo ukuze siyiqonde imeko ekhokelele kwizenzo ezikumila kulolu hlobo siqaphele nemikhwana ekhokelela kuzo.

1.10.8 Ingingane yenkumbulo

Le ngingane imalunga nokuqhubeka engqondweni xa ubani efumene ulwazi nendlela akhumbula ngayo. Oku kungqinwa nguRadvansky ngokuthi:

Finally, memory is the mental process used to acquire (learn), store, or retrieve (remember) information of all sorts.

(Radvansky, 2006:1)

Le nkqubo yokukhumbula yenzeka engqondweni, ithi ke isetyenziselwe ukufumana ulwazi, ilugcine ibuye ilusebenzise ngenkqubo yokukhumbula.

1.10.9 Inkcubeko

UHofstede uyicacisa inkcubeko enjenje:

Culture is always a collective phenomenon, because it is at least partly shared with people who live within the same social environment which is where it is learned. It is the collective programming of the mind which distinguishes the members of one group of people from another.

(Hofstede, 1991:5)

Inkcubeko ibonwa njengendibaniselwano kuba abantu abahlala kunye besabelana ngayo. Umntu ufunda kubantu ahlala nabo indlela yokwenza izinto. Inkcubeko yeyona nto ikwazi ukwahlula abantu abahlala ndaweni nye kwabanye. Yaleka le ngcaciso ye-intanethi kwiwebhusayithi <https://en.wikipedia.org> ithi:

Culture is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Some aspects of human behavior, social practices such as culture, expressive forms such as art, music, dance, ritual, religion, a and technologies such as tool usage, cooking, shelter, and clothing are said to be cultural universals, found in all human societies. The concept of material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society.

Inkcubeko yindlela eluthi uluntu lwenze ngayo izinto, isezikithini eluntwini kwaye ixakathe izinto umntu azifunde ngokufuthelana nabanye abantu. Ibanzi inkcubeko kuba iqulethe ubugcisa, umculo, imixhentso, amasiko nezithethe, inkolo inobuchwephetshe obufana nokusetyenziswa kwezixhobo, indlela yokupheka, izindlu, impahla yokunxiba zibandakanye inkcubeko efumaneka kubo bonke abantu. Inkcubeko ikwabonakala nangemithetho-siseko yasekuhlaleni efana nopolitiko amaziko asekuhlaleni (social institutions) iinkolelo, uluvo (philosophy), uluncwadi olomlo nenkcubeko yoluntu nolo lubhaliweyo. Kuza kubaluleka ukuba umphandi agqwathule kanobom nakwinkcubeko ukudandalazisa uphando lwakhe. Kaloku aba balinganiswa babuleleyo, bebephila phakathi kwabantu. Bachatshazelwe zizinto ebezisenziwa ekuhlaleni kwaye bafundile nezimo ezithile ezithe zaba nefuthe kwezi zenzo zokubulala.

1.11. ISIPHELO

Kule ngabulazigczwu umphandi uwandlele wawashwankathela onke amanqanaba aza kucondoba ecangcatha phezu kwawo ukuphuhlisa uphando lwakhe. Iingongoma ezidakancwe kwesi sahluko ziza kuqamela ngengcingane yesaykho-analisisi, neyokubulala neziza kunika isikhokelo kolu phando. Into egqamileyo kwiingcali ezichongwe kwesi sahluko kukuba zonke izenzo zomntu zichatshazelwa ziimeko aphila phantsi kwazo kwaye ziqala ziqulunqwe engqondweni. Ukubaluleka kwezi mbono zingendlela echaphazeleka ngayo ingqondo, kuza kuvezwa kakuhle kwisahluko sesithathu nesesine nalapho kuza kube kugqwathulwa kwiincwadi ezichongiweyo. Esi sahluko sandulela esesibini esiza kube sibhentsisa iingcingane ezahlukeyo eziza kube

ziphengulula ifuthe lezinto ezingqonge umntu kwindlela acinga nenza ngayo izinto. Ingingane eza kuba phambili yeyesayikho-analisisi.

ISAPHLUKO SESIBINI

2.UHLALUTYO LWEENGINGANE

2.1 INTSHAYELELO

Kwesi sahluko uphengululo ncwadi olummandla luza kwandlalwa ukuzama ukunika umfundi ukhwenkco olunzulu lokuqondisisa iingxoxo eziza kudakancwa phambi kwakhe. Olu phengululo luza kuvelelwa kwiinkalo ngeenkalo zeengcingane ezahlukeyo. Kuza kwandlalwa indlela abanye abaphandi abawuvelele ngayo lo mba kube sekuboniswa indlela eyahlukeyo olu phando oluza kuwuxovula ngayo lo mba.

Nangona abaphandi beluvelela kwiinkalo ezahlukeyo uphando ngokubulala, uninzi lwabo lusebenzisa ingcingane yeSayikho-analisisi kuba lukholelwa ukuba yonke into iqala engqondweni. Ingcingane sisiseko apho umphandi athi asekele khona uphando lwakhe kwaye imnceda nasekujongeni unxulumano phakathi kwento engabambekiyo neyinyani (*from abstract to concrete*).

Isizathu sokuba olu phando lukhethe ingcingane yobume bengqondo (psychoanalysis) njengeyona isiseko aza kuxwantsula kuyo umphandi kukuba ingqinelana ncakasana neenjongo zolu phando ezikukujonga ubume bengqondo yombulali kwaye iza kuziphuhlisa. Kwakho umphandi uza kugobha kanobom nakwingcingane yokubulala njengenye yeentsika zolu phando kuba nayo izalana twatse neenjongo zophando njengoko yona igocagoca izizathu zokugaxeleka kwabantu kwizenzo zokubulala. USwanson, Richar A kwi <http://libguides.usc.edu/writingguide/theoretcal> frame-work uthimla athi ngokubaluleka kwengcingane:

The selection of a theory should depend on its appropriateness, ease of application, and explanatory power.

Olu luvo lukaSwanson ngengcingane lubhenca ukuba akusebenzisi nje nayiphi na ingcingane odibana nayo, ukhangela efanelekileyo, esebenzisekayo nekwazi ukuchazeka. Yiyo le nto umphandi ekhethe iingcingane ezithile eziza kuba sisiseko solu phando.

Njengoko uphando luza kube luhlubula lujongisise imikhwa eyenziwa ngumbulali phambi nasemva kokubulala, ucubungulo lweengcingane alukwazi ukusishiya ngemva isimo sengqondo yombulali nakubeni ingesiso esiza kutshila phambili kolu phando. Uphando luza kucuntsula kwingcingane yobume bengqondo xa luza kupeculula lucubungula izinto ezenziwa nezithethwa ngababulali ingakumbi ezo zingaqhelekanga nezithi zibe zinika amanakanibe ngokwandulela isenzo sokubulala. Kunyanzelekile ukuba umphandi abe

nengcingane aza kwayama ngayo. [https://www.uwc.ac.za/\(2004,2007;3\)](https://www.uwc.ac.za/(2004,2007;3)) ikuvelela ukubaluleka kokwayama ngengcingane ngolu hlobo:

Theory is a model or framework for observation and understanding, which shapes both what we see and how we see it. Theory allows the researcher to make links between the abstract and the concrete; the theoretical and the empirical; thought statements and observational statements etc.

UMitchell nabanye bavelela enye inkalo ngokubaluleka kokukhetha ingcingane. Bayibona njengomfuziselo wokuqwalasela nokuqonda, ethi ibumbe esikubonayo nendlela esikubona ngako oko. Ikwanceda nomphandi akwazi ukwenza unxulumano nekhonkco phakathi kwento ephathekayo nengephathekiyo, phakathi kwengcingane namava, phakathi kweengcinga naphakathi kwemigqaliselo (*statements*). Baphosa esivivaneni ngalo mba uMitchell nabanye benjenje: (© 2004, 2007 Mark L. Mitchell & Janina M. Jolley. (http://www.jolley_mitchell.com/Appendix/Theory_Appendix/Using_Theory.htm))

Theories tend to be more internally consistent than common sense. That is, a theory usually doesn't contradict itself. Common sense, on the other hand, often contradicts itself...Often, theories are constructed by systematically collecting data and carefully analyzing the data for patterns...Thus, unlike common sense, theories do not ignore facts. Consequently, a hypothesis based on an established theory is a more educated and should have a greater chance of being correct than one based on common sense.

Wakondela kwezi ngcaciso kukhwahlazwa kuzo zingentla apha kucaca elubala ukuba alukho uphando olunokwenziwa kungakhange kubekho siseko sengcingane kwaye nabaphandi bangatsho ngengxubevange yophando olungenasiseko sisiso nophando olungakholelekiyo. Akunakuba lula ukuba abaphandi baveze ubukhali beengqondo zabo bengenasiseko siphuhlileyo. Yiyo loo nto ke umphandi ebone ukuba makaqale akhangele isiseko esisiso anokumilisela khona uphando lwakhe.

Olunye uphando olukwatwabalula ukubaluleka kokukhetha ingcingane oluphuma kwi(<https://www.uq.edu.au/student-services/phdwriting/phfaq23.html>) luzeka mzekweni kuluvo lokubaluleka kokuba neNgingane esisiseko xa usenza uphando. Lucacisa luthi, ukuze ukwazi ukwenza uphando oluphuhlileyo kufuneka uqale uyazi eyona nto ikususe ukuba ufune ukwenza uphando. Ngaloo ndlela uza kuthi mbo emendweni kwaye ube negalelo elimmandla nelincomekayo.

2.2 INGCINGANE YOBUME BENGQONDO (ISAYIKHO-ANALISISI)

Le ngcingane yasungulwa nguSigmund Freud nowathi wawongwa ngokuba unguyise wengcingane yobume bengqondo. Wathi waziveza izimvo zakhe ezisesikweni (*ethical views*) ezisekelwe kuluvo neengxoxo zendlela abubona ngayo ubume nendlela esebenza ngayo ingqondo. Uye wanabalandeli uFreud kule ngcingane yobume bengqondo abathe bayiciciyela beyivelela nkalo zonke. UMeissner ngomnye wabo balandeli bakhe simva esithi ngoluvo lukaFreud:

We can imagine the conflicting perspective in Freud's mind as he sat listening to his patient on the couch. On the one hand, he had discovered a level of mental functioning that was unconscious and, as he thought, driven inexorably and in predetermined fashion by instinctual drives that acted as mental forces demanding immediate discharge. Such drives derivates expressions acted beyond the range of conscious awareness and left no room for discretion, decision, reflection or choice. On the other hand, he knew very well that there had to be something in the patient that would enable him to come to terms with these forces and to integrate them with the conscious personality in order for the patient to escape from instinctually driven conflict and attain some degree of adaptive self-regulation. Freud new the value of autonomy as a central component of psychic unhealth and maturity. The patient had to come to a point of self-awareness, self-determinism and choice in order to free himself from the grasp of unconscious and neurotic entanglements. The prevailing view of Freudian ethics emphasizes his deterministic, egoistic, and antimoral stance.

(Freud, 2003:1)

UFreud akufumanisa indlela entsha esebenza ngayo ingqondo engenangqondo, izimvo zakhe zazibethabethana xa wayeqala ukudibana nezigulana zakhe. Kwelinye icala wayesamhokamhokana nendlela entsha awayesandula kuyisungula yokusebenza kwengqondo engenangqondo. Ekucamngceni kwakhe wayengathi utyhalwa ngokungenasisa enentshisakalelo ngendlela engaqhelekanga luthuku lwemveli

olusebenza njengamandla engqondo afuna ukukhululwa ngephanyazo, loo moya (*drive*) ubonakala ngezenzo ezingacetywanga zinganiki thuba langcamango, sigqibo, nakwetyisa okanye ukukhetha. Kwelinye icala ebesazi mhlophe ukuba inokubakho indlela izigulana ezinokumelana ngayo nale meko zikwazi ukukhululeka kwiimpixano zangaphakathi, zibe nokuzilawula ze zikwazi ukufumana uxolo emiphefumleni yazo. UFreud ukubona ukukwazi ukuzimela njengeyona nto ibalulekileyo kwingqondo ephilileyo nevuthiweyo. Ukuziqonda, ukuzincama nokwenza izigqibo zezona zinto uFreud azibona njengezinokukhulula izigulane kumakhamandela engqondo engenangqondo nakwiimbophelelo zempambano. Olona luvo lutshotsha entla lwemithetho yabalandeli bakaFreud lugxile kuluvo lokuzimisela, kubuwena nakwindlela yokungahambisani nokuchasene nokulungileyo.

Le ngqiqo kaMeissner umphandi ubona kufanelekile ukuba akhe ayisebenzise ukuze akwazi ukuphonononga okuye kuqhubeka kwiingqondo zababulali abakwiincwadi azikhethileyo aza kwayama ngazo kolu phando. Nanjengoko olu phando lugxile ekuqapheleni iimpawu ezivela kubabulali phambi kokukhupha imiphefumlo nasekuthibazeni izenzo zokubulala, xa le ngqiqo ikwazi ukusombulula iimpixano ezenzeka engqondweni yezigulana, ngokucacileyo abantu abaneegxaki neempixano ezibatyhalela ekwenzeni izenzo zobugebenga bangancedakala bakwazi ukusombulula iingxaki zabo. Ixhasa olu luvo lukhankanywe ngentla lukaMeissner i<https://en.wikipedia.org/wiki/Psychoanalysis> ngembali nemvelaphi yale ngcingane xa isenjenje:

Ingcingane yobume bengqondo yingqokelela yeengcingane ezinobuchule bokunyanga okungqamene nofundo ngobume bengqondo engenangqondo/ ingqondo engenalwazi, ezithi xa zidibene ziqulunqe indlela yokunyanga izifo zophazamiseko lwengqondo. Olu phando lwasungulwa ekuqaleni kweminyaka yowe-1890 ngugqirha oyingcaphephe yezengqondo uSigmund Freud noye wacaphula kancinci kumsebenzi wonyango kaJosef Breuer nabanye.

UFreud ulisebenzise okokuqala igama isaykho-analisisi ngesiFrentshi ngonyaka we-1896 elithetha ukutolikwa kwamaphupha. Eli gama ulibone njengelona gama libalulekileyo kumsebenzi wakhe nelivele ngoNovemba yowe-1899. Liye lasetyenziswa kwiinkalo ezahlukileyo eli gama lesaykho-analisisi, lisetyenziswa ngamandla ngabafundi bakaFreud abafana noAlfred Adler, Carl Gustav Jung, nabafundi abatsha bakaFreud, ooFromm, Karen Horney noSullivan. Uye waligcina uFreud eli gama lesaykho-analisisi eligcinela ingqiqo yakhe. Iziseko zale ngcamango/mthetho-siseko wengcingane yengqondo ziquka:

1. Ukuphuhliswa komntu kubunjwa ziziganeko zobuntwana ezinye umntu asele waziliba, akuxhomekekanga kwimfuza kuphela.

2. Isimo somntu kunye nengqiqo nokuqondwa kwengqondo ngokubanzi bubonakala ngengqiqo efe amanqe ezisekelwe kwengqondo engenangqondo.
3. Iinzame ezenziwa ukubuyisela ezo ngqiqo engqondweni kuvuselela inkcaso ngendlela yokuzikhusela, ingakumbi ukuzicinezela.
4. Impixano phakathi kwengqondo engenangqondo naleyo inengqondo ingangunozala wempambano, iimpawu zempambano, ixhala nokudakumba.
5. Izinto ezingekho ngqondweni zinokucela ngamaphupha nakwizenzo ezingacetywanga eziquka isimbo nokuphulukwa xa uthetha.
6. Inkululeko kwiziphumo zengqondo engenangqondo ifumaneka ngokuzisa izinto kwengqondo enengqondo ngongenelelo lonyango.
7. Okusesizikithini sale nkqubo yengcingane yengqondo lutshintsho, apho izigulana zizikhulula kwiimpixano zazo zobuntwana ngokuzixhoma kwiimvakalelo zomhlalutyi zothando, zokuxhomekeka nezomsindo

Umphandi uthi xa eqaphele iziseko zengcingane yobume bengqondo kaFreud afumanise ukuba iza kuluncedisa olu phando ukuba luphuhle. Okokuqala umphandi uza kukwazi ukupeculula isizathu esiphembelele umbulali ngamnye kwezi ncwadi zichongelwe olu phando. Uza kuphinde akwazi nokuqonda izenzo neengcingane ezitenxileyo zabalanganiswa ngokuphonononga iingqiqo zabo.

Le ngcingane iveza ukuba izinto ezichaphazela isimo somntu zithi zizalane nendlela acinga ngayo. Ukuqondwa kwengqondo ngokubanzi kungancedisa ekufumaneni oonobangela abakhokelele ababulali beencwadi ezikhethiweyo ekubulaleni. Ikwasekelezelwe ekwenzeni iinzame zokubuyisele iingqiqo engqondweni. Esi siseko sale ngcamango singalunceda olu phando ngokuthi lukwazi ukuncedisa uluntu luvundle, lujonge iimpawu ezibonisa ukutshintsha kwengqiqo yabantu abaphila nabo. Isenokulunceda uluntu lwazi nendlela elinokungenelela ngayo ukunceda, ndlela leyo engazukwenza imeko yesigulane ibe maxongo. Loo nto inganqanda ukubhekela phambili ekwenzeni izenzo ezingekho ngqiqweni ezikukubulala. Futhi uluntu lungathi xa luqaphela ezi zenzo zingekho ngqiqweni lukwazi ukuphakama luncedise ekufumaneni amachiza ezi ngxaki ukuze ukufa ngokubulala kuphele okanye kunciphe.

Uluntu xa lunokuqaphela ukudakumba namaxhala abantu abasondele kubo abanawo lungancedisa ekunqandeni ukufa. Impixano phakathi kwengqondo engenangqondo naleyo inengqondo ibangwa ngala maxhala nonxunguphalo. Bonke abalinganiswa abangababulali abakwezi ncwadi olu phando luza kwayama ngazo baba phantsi konxunguphalo namaxhala. Ingxaki yinto yokuba abantu abaphila naba bantu babuleleyo baye bangazinanzi ezi mpawu bothuke sekophulwe, siza kunaba banzi ngezi meko kwisahluko sesithathu nesesine. Izinga lokukhupha imiphefumlo ngelizantsi ukuba bekusenziwa amalinge zakuqatshelwa ezi mpawu, kwaye noluntu ngokubanzi lufundiswe

indlela yokunakekelana nokuqaphela iinguqu ezenzekayo kwababangqongileyo. Yiyo loo nto ke umphandi evundlisa uluntu ukuze lakusabela ikhwelo, lukwazi ukuncedisa ekulweni le mikhuba yokubulala nokuzibulala.

Bayafumaneka abalinganiswa abanikwa amanakanibe ngokuza kwenzeka ebomini babo nobeentsapho zabo ngamaphupha nezimbo zokuphulukwa xa bethetha, umzekelo kwincwadi ka W.K. Tamsanqa, u 'Buzani Kubawo' sikrotyiswa ngantlanaye kokuza kwenzeka ngokuthi uNozipho abe novalo ngephupha elibi abe nalo ngomnakwabo uGugulethu amphupha ebanjiwe engazi nento ayibanjelweyo egwetyelwa intambo. Eli phupha likaNozipho lihambe kanye ngohlobo aliphuphe ngalo.

Le ngcaciso ingentla ngengcingane yobume bengqondo iveza uFreud njengetsha-ntliziyo elitshatshelayo nelingumseki wayo oye wanabalandeli abafana noJung abathi bayisasaza. UFreud ube nguvulindlela wale nkqubo yobume bengqondo awayezinikele kuyo kangangokuba waba ngokuqala ukuthathela ingqalelo izinto ezenzeka kwingqondo eleleyo (*unconscious mind*). Waye waqamba igama isayikho-analisisi. Ube nenkolo eyendeleyo yokuba isayikho-analisisi le yeyona ndlela isebenzayo ukugubhulula ulwazi engqondweni. Olu nyango lwesayikho-analisisi lubonisa indlela ingqondo eleleyo ezichaphazela ngayo izimo, udlelwano kunye nempilo yengqondo ngokubanzi. Waleka ngelithi le ngcingane yengqondo iingcambu zayo zikuluvo lokuba wonke ubani unolangazelelo oluleleyo (*unconscious*) olufuna ukuhlalutywa ukuze uqonde isimilo sakhe. Ukubaluleka kokwazi indlela ingqondo eleleyo esebenza ngayo kunye nonxulumano lwayo nesimo somntu kuyabhentsiswa kule ngcaciso ingentla kwaye kubaluleke kakhulu kolu phando.

Umphandi uza kuthi xa ejonga imeko yombulali ngamnye kwezi ncwadi zichongiweyo akwazi ukuqonda obekusenzeka kwingqondo yakhe nokuthe kwamkhokelela kwisenzo sokubulala. Ziza kuchakachakwa nzulu ezi meko zombulali ngamnye nobekuqhubeka kwingqondo yakhe kwisahluko sesithathu nesesine. Nalu ushwankathelo lweemeko zabalinganiswa abazibhaqe bengababulali:

Incwadi	Unxunguphalo nexhala afakwa kulo umlinganiswa	Isiphumo
1. Buzani Kubawo ngokubhalwa nguW.K. Tamsanqa	<ul style="list-style-type: none"> - UGugulethu ufakwa kuxinzelelo lokutshatiswa ngebhaxa nentombi angayifuniyo, uThobeka - UNomampondomise Langeni uzibona 	<ul style="list-style-type: none"> - Ubulala uThobeka Mcothama nabantwana abathathu - Uzeyelisela emlanjeni abhubhe

ekuxinzelelo
lokungatshatwa
nguGugulethu nakubeni
ebemthembisile wada
wakhupha iinkomo
zelobola ngethemba
lokuba uza kufaka
ezakhe.

- UMagaba akamelani
noxinzelelo lokubona
unyana wakhe
uGugulethu enikwa
isigwebo sentambo
ngento engele eyinqandile

- Uzityisa ityhefu afe

2. Inene Nasi Isibhozo
ngokubhalwa ngu-A.
Mtingwane

UMasukude uba noxinzelelo
lokufuna ukuziphatha
yakubhubha indoda yakhe.
Basebenzisa isithethe sakwantu
abantu bomzi wakhe ngokuthi
bayalele uLolo ongumninawa
womyeni wakhe ukuba asoloko
ejikeleza phakathi kwekhaya
lakhe. Akungalinikwa elo thuba
uba nexhala angonwabi kwakhe.

Ubulala uThemba
ongunyana womyeni
wakhe kuba naye
ezokuba ngumqobo
kule nkululeko
ayifunayo.

Ubulala unyana wakhe,
uVuma ngempazamo
esiba kuza kubhubha
uLolo.

Uphambana azixhome
emva kwesihelegu
sokubulala unyana
wakhe.

3. Inqumbo Yeminyanya
ngokubhalwa ngu-AC
Jordan

UThembeka unxunguphala kuba
engakwazi ukuhlonela umendo
onyanzelisa izithethe namasiko.
Woyisakala mpela akuxelelwa
ukuba umyeni wakhe uza kuzeka
isithembu

Uzeyelisela esizibeni
nonyana wakhe
uZululiyazongoma
babhubhe.

UZwelinzima unxunguphala kuba
isiko limqweqwedisa ukuba aye

Uzeyelisele ezibukweni
kuBhedlana emva

- kuthatha isikhundla sakhe kokubhubha
njengenkosi aze angakwazi kukaThembeka
ukumelana nomyolelo kayise nonyana wakhe
onyanzelise ukuba abe
nesithembu.
4. Inkawu idliw' ilila UThantaswa Ntlontlo uzibona UThantaswa nekrexe
ngokubhalwa nguS. ekuxinzelelo lokungakwazi lakhe elingutata
Kula. kunika umyeni wakhe, uMsindisi womntwana wakhe
Yangaphi indlalifa. UMsindisi bathenga ababulali
ubamba amagumgedle babulale uMsindisi.
nabantakwabo beceba isithembu
bengambandakanyi kuloo nto.
5. Nosel'eyibethile UZolani uzibona ekuxinzelelo UZolani ubulala
akakayoji lokwaliwa nguNozibele uNozibele akuggqiba
ngokubhalwa nguN amkhuphe ebugxwayibeni amngcwabe.
Gwegwe wamenza umntu ngoku ubona
abangcono kunaye
6. Ukuqhawuka UZoleka Funca uzibhaqa UZoleka ubulala umyeni
kwembeleko ephantsi koxinzelelo wakhe uZolile.
ngokubhalwa nguD.M. lokwendiswa ngenkani
Jongilanga esanxanelwe imfundo. Kuphanza
iphupha lakhe lokuba
ngumongikazi anyanzelwe
ukutshata noZolile Xatasi
angamthandiyo.
- Uyazibulala
ngokuzeyelisela
elwandle.
7. Indlal' Inamanyala UMamQhinebe noMaGatyeni Bangena kushishino
ngokubhalwa nguM. bafakwa phantsi koxinzelelo ngabantwana abathi
Lamati yindlala nentlupheko, bathi bababe baye
nangoku sebegqibile ukufundisa kubathengisa
abantwana bangafumani kuDlezinye
misebenzi. ongumsebenzi
kaMagrazula.

Oku kungalunceda uluntu luqonde uxinzelelo olukhokelela kwizenzo zokubulala kwaye lubaze amehlo xa luphinda luhlangana neemeko ezikumila kunje.

UJung ongumlandeli kaFreud kuKwatsha ugqwathula athi:

He distinguished two general attitudes which perform certain psychological functions as sensation, feeling intuition and thinking. These are the introvert and extrovert. An introvert is someone who concern himself with his own thoughts, acts and personal life. He will not spend time sharing activities with others. Chaplin (1985: 40) states that "An extrovert is a person who likes to spend time in activities with other people, rather than attending to his own thoughts and feelings.

(Kwatsha, 2007:78)

UJung wahluka kwiingcaciso ezingentla ngokuba yena xa ejonga ubume bengqondo yesigulane agxile kumntu othuleyo okanye odlamkileyo. Uqaphela uluvo, iimvakalelo, uthuku, nengqiqo xa ephengulula ubume bengqondo yesigulane.

Olu phando luza kuzuza lukhulu kule ngqiqo kaJung kuba xa lujonga izimo zabalinganiswa luza kuqaphela uluvo, iimvakalelo, uthuku nengqiqo zabo phambi kokubulala nasemva koko kwaye luqaphele ngeliso elibukhali ukuba abalinganiswa ngabalinganiswa abadlamkileyo okanye abathuleyo phambi kokugaxeleka kwizenzo zokubulala, oku kuza kwenza ukuba akwazi ukubona inguqu kwisimo somlinganiswa ngamnye ocatshazelwa yile meko. Ukuthlekisa izimo zabalinganiswa phambi nasemva kokukhupha imiphefumlo kuza kunceda uluntu ekuqapheleni ukutshintsha kwezimo zabo ngenxa yeemeko zokuphila abazifumana bephila phantsi kwazo. Oku kuya kuncedisa ukuba babe nokukwazi ukolula isandla xa beqaphela utshintsho.

Olu phando luza kuxhamla ngamandla kule ngcamango kaJung kuba phambi kokuhlalutya imeko yomlinganiswa ngamnye umphandi uza kupeculula isimo sakhe phambi kokuba akhuphe umphefumlo, aqaphele izimvo zakhe, iimvakalelo, uthuku nengqiqo yakhe. Uya kuthi umphandi azithelekise neempawu aya kuthi aziqaphele phambi nasemva kokubulala. Akasayi kuyifulathela imeko emfake kuxinzelelo olumguqule imo yengqondo yakhe.

Ziyaqapheleka ezi meko zokutshintsha kwengqiqo, iimvakalelo, uthuku noluvo lwabalinganiswa kwiincwadi umphandi azichongileyo. Kwincwadi 'Ingqumbo

Yeminyanya' ukutshintsha kwisimo sikaZwelinzima akufumanisa ukuba uxanduva lokuthatha ubukhosi nenkqubo yamasiko nezithethe zasebukhosini ziyamfuthanisela, uyatshintsha kwiqhakraqhakra lomfana owonwabileyo nokwaziyo ukuzityanda igila xa kukho into emhlupha abe ngumntu olikheswa ohleli nje ingathi utyiwa ngumvandedwa. Kwelinye icala uThembeka naye uzotywe njengomlinganiswa obelincoko nowonwabile nothe watshintsha isimo sakhe akusingathiswa uxanduva lokutshatela enkosini oluhamba nokuthobela amasiko nezithethe zakwantu. Eyona nto iqweqwedise olu tshintsho kukungamkeli isiko lesithembu neliye lamtyhalela kwimpambano emqweqwedisele ekukhupheni imiphfumlo. Umphandi uza kube edadela enzulwini ngonxulumano phakathi kokukhupha umphefumlo nokutshintsha kwezimilo zabalinganiswa kwizahluko ezibini ezilandelayo.

Kwakho oku kuyavela nakwincwadi kaTamsanqa, u'Buzani Kubawo' ngoGugulethu obezotywe engumlinganiswa owonwabileyo nobekonwabela ukuba phakathi kwabantu, satshintsha isimo sakhe akungakwazi ukufezekisa iminqweno yakhe yokutshata intombi ayithandayo. Akukrekrethwa ngumvandedwa wokungakwazi ukuphumeza isithembiso asenze kuNomaMpondomise sokumtshata emva kokukhupha iinkomo ebesele elotyolwe ngazo ubonakala etshintsha kwisimo sokuba ngumlinganiswa odlamkileyo abe ngumntu ozivalelayo ongenamdla wabantu ade afulathele ikhaya. Kuza kunatywa banzi ngoku kwisahluko sesithathu nesesine.

Ebhexesha ngosiba lukaLacan ongomnye wabalandeli bakaFreud uKwatsha wenjenje:

...an individual is not born human but only becomes this way through incorporation into social and cultural order. Human activities in particular, comes into being through subjection to the symbolic order, the order of 'otherness' in which we can distinguish ourselves from others and refer to ourselves as "I" (De Beer, 1987:12) Lacan (1977) believed that psychoanalytic perspectives in literary study should ultimately be derived from the conviction that the materials, on which they exercise their powers of analysis are in some sense, the same. Therefore, the structure of literature is, in some sense, analogous to the structure of the mind. Lacan also declares that the unconscious is structured in the same way as language.

(Freud, 2007:79)

Ngesi siqanaqwanana singentla soluvo sicacisa ingcamango kaLacan kuKwatsha ngengcingane yobume bengqondo. Olu luvo lubhentsisa ukuba umntu uzalwa emsulwa size isimo sakhe sichatshazelwe lifuthe lenkcubeko nonxibelelwano loluntu entlalweni. Buvela ubuyena bomntu ngokugagana nendlela abanye abantu abenza ngayo izinto, atsho azazi, azahlule kwabanye, kuvele ubuyena. Ukwanenkolelo yokuba uluvo analo ngengcingane yobume bengqondo kuluncwadi nendlela olusebenza ngalo xa kuhlalutywa ifana ncakasana naleyo yengcingane yobume bengqondo. Yiyo loo nto ephuma kwisigqibo sokuba isakhiwo soluncwadi sifana ncakasana nesakhiwo sengqondo okanye indlela olusebenza ngayo uluncwadi lufana nqwa nendlela ingqondo esebenza ngayo. Kwa nengqondo engenangqondo uyibona isebenza kanye njengolwimi.

Ezi meko zefuthe lentlalo ziyavela kwiincwadi ezichongiweyo. Umphandi uza kuziqwabulula nganye nganye ukudiza indima eziyidlalileyo ekukhupheni imiphefumlo. Kwincwadi 'Inkawu idliw'ilila' saziswa kumlinganiswa onguThantaswa. Umbhali umzobe njengembelukazi egqibeleleyo nefundileyo. Iyachatshazelwa leli futhe lentlalo kuba ithi yakuhlangana noMsindisi obemkhwelise emotweni yakhe nothe wabonakalisa umdla kuye, angamnanzi kakhulu, amthathe njengabanye abafana. linkcukacha zamadoda aqhele ukumkhwelisa ebedla ngokuzilahla kodwa ezi zikaMsindisi akazilahlanga kuba ebeqhuba iMesidisi. Uxinzelelo olufakwe nguNomathamsanqa kuThantaswa lokuba athandane noMsindisi kuba enguSomashisini lubonisa ifuthe lemeko yokuhlala. Izinto anazo uMsindisi zizo ezimenze waba nomtsalane kuThantaswa nezimfake emngciphekweni wokufa. Uzombe ingcwaba kwangokwakhe uMsindisi kuba ebiyela obu butyebi, wanamagumgedle awenza bucala, uThantaswa engeyonxalenye yawo abe eza kuchaphazela ubomi babo bobabini. Kwizahluko ezibini ezilandelayo umphandi uza kube enaba nzulu ngezi meko.

limeko zentlalo ezifana noSulusapho- ukunika amagunya amadoda ngaphezu kwabafazi zinefuthe elimmandla ekukhutshweni kwemiphefumlo. UMaSukude ithi yakubhubha indoda yakhe, uNjinge abe nethemba lokukhululeka kumakhamandela nemixokelelwano yasemendweni. Uzibona eza kuba namagunya okulawula umzi wakhe. Eli themba liyafadalala kuba ngokwenkqubo yabaNtsundu, umfazi akubhujelwa yindoda, amadoda akhoyo osapho asenolawulo lomzi wakhe. ULolo ongumninawa kaNjinge ugquba kwaMaSukude. Ibe sisichefu loo nto kuMaSukude, wenza imigushuzo ekhokelele ekukhupheni kwakhe imiphefumlo. Oku akwahlukanga kuyaphi kokuqhubeka kwincwadi 'Buzani kubawo'. UGugulethu ebengumfana omsulwa engesosigebenga. Abazali bakhe bamthumele esikolweni waza waqhelana nemikhwa yenkcubeko yaseNtshona. Uye wathandana noNomaMpondomise waza akufikelela kwixabiso lokuzeka, abazali bakhe bamhlutha intlaka emlonyeni eyinkululeko yokuzikhethela undofanaye. Baye bamnyanzela ngomfazi angamthandiyo. Zezi meko zikhokelele kwindyikityha yokufa.

NoJongilanga kwincwadi yakhe 'Ukuqhawuka Kwembeleko' ukwaphuhlisa eli futhe lentlalo ngomlinganiswa onguZoleka Funca ozibone selesisigwinta sesigebenga

ngokuntlokothiswa ngabazali bakhe bemnyhala kwisoka angalithandiyo. Bamthumele esikolweni, waphila intlalo yabantu abanefuthe lempucuko yaseNtshona, babuye bamnyanzele ngokutshata isoka angalaziyo ekubeni yena enoZet Sonqishe wakhe amthandayo. Bamfake kumhadi omnyama bamenza isigwinta. Umphandi uza kuwandlala kakuhle wonke lo mcimbi kwizahluko ezibini ezilandelayo.

Akangcachelanga kude naye uNgcwelekazi Gwegwe ekuphuhliseni uxinzelelo uluntu olulufumanayo ngenxa yeemeko zokuhlala. Ukuphuhlise oku ngomlinganiswa onguNozibele nothe akuba enyundululwe kwindlala nentlupheko nguZolani waza wajika wangubhed' idlaba akulungelwa. Umbona uZolani engamfanelanga akungathi unentlantsana yesikolo efanelwe yititshala enguSipho eyamhlala kwesinomhlwa ngexesha wayeyimpulakalujaca. Uxinzelelo lweetshomi lokufuna ukuba kwimigangatho ethile entlalweni lube yinqwelo yakhe yokuya kwantsonganyawana nokududulela uZolani kwesimnyama isisele.

UKarlsson unaba enjenje ngale ngcingane yobume bengqondo:

Psychoanalysis is indeed the science of the unconscious even though its field of investigation cannot be limited to the unconscious as a system of Freud's sense. The psychoanalytic process begins with the analysand's conscious self-understanding and is driven forward with the assistance of conscious validations of interpretations of the unconscious.

(Karlsson, 2004:65)

Wahluka kwezinye iingcaphephe eziphicotha ingcingane yobume bengqondo uKarlsson ngokuba eyibona le ngcingane njengenzululwazi yengqondo engekho zingqondweni nangona umhlaba wokuphandwa kwayo ungenakuncitshiswa okanye ungenakufuthaniselwa kwingqondo engenangqondo ngokoluvo lwemixokelelwano (systems) kaFreud. Inqubo yobume bengqondo iqala ngokuba ubani aqale aziqonde andule ukuqhutywa luncedo esemthethweni lokutolika ingqondo engenangqondo. Olu lwazi lukaKarlsson lwenzululwazi yengqondo engekho zingqondweni lungaluncedisa olu phando kuba ukuze ababulali baqondwe iimeko abakuzo, kufuneka kuqondwe kuqala le ndlela bacinga ngayo isayanyaniswa nezinto ezikwingqondo engenangqondo.

Umphandi olu luvo lukaKarlsson ulubona lulufanele ncakasana olu phando kuba luza kuncedisa ekuqondeni iimeko zababulali ezibakhokelele kwizenzo zabo nokuqhubeka ezingqondweni zabo. Kuyavela oku kubalinganiswa abakwiincwadi ezichongiweyo

abathe babulala. Ukuze sikwazi ukuqonda impambano ethe yakhokelela uThembeka ekubulaleni unyana wakhe, wagqibela naye ezibulele kwincwadi 'Ingqumbo Yeminyanya' kufuneka sizibuze ukuba kwenzeka ntoni kwingqondo engenangqondo yakhe. Masiwuphicothe nzulu loo mba kwizahluko ezibini ezilandelayo.

Ubuya aphefumle kwakho uKarlsson enabisa uluvo lukaFreud ngengcingane yobume bengqondo enjenje:

Freud develops a structural model consisting of the Id, Ego and Superego, all these three instances can be comprised of unconscious, even though it is the Id primarily that belongs to the unconscious.

(Karlsson, 2004:114)

Olu luvo lucaphula kwimbono kaFreud ngengcingane yobume bengqondo nathi ayichakachake njenge Id, Ego, neSuperego nezibonwa ezi zicwityana njengengqondo engenangqondo nangona esi sicwityana siyi-Ego isiso esinengqondo eleleyo. Umphandi nolu uluvo luza kumncedisa ekuphuhliseni iinjongo zakhe kuba luza kubaluleka kuhlalutylo lokuqhubeka kwingqondo yomlinganiswa ngamnye ochaphazeleka kwisenzo sokubulala kwiincwadi ezichongiweyo.

Baleka kule mbono ingentla kaKarlsson uJefferson noRobey ngokuthi:

The id, is directly related to the instinctual drives: the ego an agency which regulates and opposes the drives: and the Superego another part of the ego with a critical judging function.

(Karlsson, 1993:148)

Ubona unxulumano phakathi kwemizwa, isicwityana esinobumna sengqondo (Id) nendlela ubani aziva ngayo. Isicwityana sengqondo i-'Ego' inikeza uncedo ngokuthi ilawule ze iphikise ezo mvakalelo, ize i-'Superego' eyinxalenye yobuwena ibe nomsebenzi wokuhlaza okulungileyo kokungalunganga.

Le ngcaciso ngezi zicwityana zithathu zengqondo ibaluleke kakhulu kolu phando kuba iza kuluncedisa uphando lwazi banzi ngeyona nto yenzeke engqondweni yombulali. Le ngcaciso iza kubuye incedise ekuqapheleni isicwityana esingasebenzanga ngendlela

kumbulali, kuba unxulumano olululo kwezi zicwityana lulo olwenza ungqinelwano (*balance*) noluthi lukwazi ukulawula iimvakalelo, imizwa ze ihluze okwenzeka engqondweni.

UKarlsson utyatyadula enjenje:

The Id represents the untamed drives, there is no logic that excludes the existence of conflictual impulses, no idea of time, no historical awareness, rather the impulses of Id remains always the same, with no recognition of the passage of time. Freud furthermore stresses that the Id is free from values, without any moral dimension from good and evil can be judged... Laplanche (1999;188) maintains that the Id constitutes an intensification of the unconscious and he links it to the death drive in his theories of drives.

(Karlsson, 1993:148)

Uyahluka kuluvo olungentla uKarlsson kwingcaciso yezicwityana zengcingane yobume bengqondo. Uthi i-Id le yona imele umdla (drive) ondlongondlongo. Ukungaqiqi (*impulse*) kwe-Id akunanzanga kuhamba kwexesha. Le ngcamango ikwagxininisa ukuba i-Id ayinakanga zinqobo zisemgangathweni (*values*), nakukhetha phakathi kokulungileyo nokungalunganga. ULaplanche ukholelwa ukuba i-Id inobaxeko lwengqondo engenangqondo, yiyo loo nto eyeyamanisa nempembelelo (*drive*) yokufa kwiithiyori zakhe zeempembelelo.

Bakho ke abalinganiswa abagaxeleka ekubulaleni kwezi ncwadi zichongiweyo ezinokuthi izenzo zabo zitolikwe ngokwale ndlela uLaplanche ayicacisa ngayo i-Id. Ezinye zezenzo zabalinganiswa uthi wakuziqwalasela ufumanise ukuba i-Id ibe nempembelelo emandla kuzo. Abalinganiswa abo babulele kuba bekugunya impembelelo yokufa phambi kokukhupha umphefumlo. Kwincwadi kaJordan, 'Ingqumbo Yeminyanya' uthi xa uqaphela isenzo sikaThembeka sokukhupha umphefumlo wosana lwakhe ungayithandabuzi into yokuba ebeqhutywa yimpembelelo yokufa. Le mpembelelo iyavela nakwezinye iincwadi ezichongiweyo ngabalinganiswa abahlukeneyo. Umphandi uza kuyihla amahlongwana kwezi zahluko zibini zilandelayo.

ULangs uyicacisa yena ingcingane yobume bengqondo ngolu hlobo:

Psychoanalysis is then that branch of science of emotional cognition for which the concepts of unconscious mentation, experience, and communication are fundamental axioms. With this definition established. I would propose an immediate subdivision of the science of psychoanalysis into two components, each with its own distinctive issues and methodologies (1) developmental psychoanalysis, which investigates the unfolding vicissitudes of emotional health and disfunction in historical perspective, and (2) interactional psychoanalysis, which explores the therapeutic interaction and dialogue, including the process of cure.

(Langs,1992:170)

ULangs ugxinisa kolu luvo lwakhe lungentla ukuba le ngcingane liSebe lezeNzululwazi yeemvakalelo zengqondo apho ingqikelelo yengqondo engekho zingqondweni, amava, nonxibelelwano eziziseko ezingenakuphikiswa bani. Ubuye ayibone njengangezintlu ezimbini ezahlukileyo, ilungu ngalinye linemicimbi yalo eyahlukileyo, ulwazinkqubo (*methodology*), nengcingane yobume bengqondo obukhulayo obuphanda ukutyhileka kwamahla-ndenyuka empilo yasemoyeni (*emotional health*), ukungasebenzi koluvo lwembali nofundo nzulu ngentsebenziswano yengcingane yobume bengqondo nobuthi buphanda buphicothe ubudlelwane nengxoxo enempiliso ziquka inkqubo yokunyanga. Luza kumncedisa nolu uluvo umphandi nanjengoko luza kusityhilela ngamahlandenyuka emo yomphefumlo yabalinganiswa.

UKwatsha kwinqaku lakhe elithi '*Psychoanalytical interpretation of the characters in AC Jordan's novel*, 'Ingqumbo Yeminyanya' uyicacisa ingcingane yobume bengqondo enjenje:

Psychoanalysis is a way of treating certain nervous disorders of the mind by examining all the ways that sufferers can be helped to remember their past lives, dreams, et cetera. This is an effort to find hidden forgotten anxieties or desires influencing one's behavior without one's knowledge thereof... psychoanalysis is rooted in the idea that humans have

unconscious longings that must be analysed in order to understand behavior.

(Kwatsha, 2007:75)

Eyona ngcinga iphambili kolu luvo lukaKwatsha ngengcingane yobume bengqondo yeyokuba yenye yeendlela zokunyanga uphazamiseko lwengqondo ngokuthi kuhlolwe iindlela ezithi izigulane zancedwa ngazo ukukhumbula iziganeko ezidlulileyo zobomi bazo, amaphupha, njalo njalo. Inganesisombululo le ndlela ngokuthi ifumane iinkxalabo ezifihlakeleyo nezilibalekileyo, iminqweno enefuthe kwisimo sabalinganiswa ngokungalindelekanga. Le ngcingane ukwayibona njengesekelezelwe kuluvo lokuba uluntu lunolangazelelo olungaqiqwanga ekufuneka luhlalutyiwe ukuze kuqondwe imikhwa yalo.

UFreud uyicacisa le thiyori enjenje: *'personality develops through a series of stages, each characterized by a certain internal psychological conflict.'*

Le ngcaciso iyibeka elubala into yokuba isimo sabalinganiswa siyachatshazelwa kokuqhubeka engqondweni ingakumbi xa kukho uphazamiseko kwindlela ingqondo esebenza ngayo. Ayinakuphikiswa bani ke into yokuba ingqondo ephazamisekileyo ingunozala wemikhwa ephume ecaleni. Loo mikhuba ibandisa umchachazo ayiveli yenziwe. Abalinganiswa baqale babe nezinto eziyimiqondiso esa kwezi zenzo zixhomisa amehlo.

Nolu luvo lukaKwatsha ngale ngcingane luza kuluncedisa kanobom olu phando kuba ukuze siqonde imikhwa yababulali phambi nasemva kokubulala kumele ukuba sazi okuqhubeka kwiingqondo zabo. Kwezi ncwadi zichongiweyo bakho abalinganiswa ababe nophazamiseko kwindlela iingqondo zabo ezisebenza ngazo. Kwincwadi 'Inene Nasi Isibhozo' kaMtingane siya kutsho sikuqonde kakuhle okutyhalele uMaSukude kwinyhikityha yokufa, neyona nto iphazamise ingqondo yakhe. Kwakho uThembeka noZwelinzima kwincwadi 'Ingqumbo Yeminyanya' sakubaqonda nabo okubangele uphazamiseko lweengqondo zabo noluthle lwabenza ababulali.

Ugqitha acacise uFreud olu phazamiseko lwengqondo ngeThiyori i'Structural theory' athi:

Structural theory of personality places great importance on how conflicts among the parts of the mind shape behavior and personality. These conflicts are unconscious.

(Freud, 1949: 32)

Le thiyori ingqinelana noluvo lokuba umntu uthi akuphazamiseka engqondweni kubekho umbhodamo kuye onefuthe kwizenzo zakhe nendlela aziphatha ngayo. Lo mbhodamo ke awenziwa ngabom, yiyo loo nto olu phando luhlaba ikhwelo lokuba abantu abangababulali mabakhe bajongwe ngelinye iliso, ingelilo eli lokubatyabeka ngezithuko ngezenzo zabo. Mabancedwe kuba badinga ukunakekelwa. Bonke abalinganiswa abaxhapse igazi ezandleni zabo kwezi ncwadi zichongiweyo bagaxeleke kwimibhodamo ebiquhubeka kwiingqondo zabo nethe yakhokelela kuphalalo gazi ababe yinxalenye yalo. Ayicetywanga le mibhodamo yehlele aba balinganiswa kuzo zosixhenxe iincwadi ezichongelwe olu phando. Ifuthe lempucuko yaseNtshona kwintlalo namasiko akwaXhosa, ukunyanzelwa ngesiko kwabantwana abanyiswe kumbele wempucuko yaseNtsona oyimfundo, ifuthe lentlalo kubalinganiswa nokufuna kwabafazi ukuzikhulula kumakhamandela oosolusapho (patriarchy) luxinzelelo abalinganiswa abazibhaqe bephantsi kwalo noludlale indima enkulu ekubumbeni ezi zimilo zingamkelekanga zikukubulala ekuhlaleni.

ULancan uyivelela le ngcingane yobume bengqondo athi:

Lacan's diagnostic schema is remarkably simple, including only three categories: neurosis, psychosis and perversion... Lacanian diagnoses find immediate application in guiding the practitioner's aims and indicating the position the therapist must adopt in the transference.

(Lancan, 1977: 75)

Uluvo analo uLancan ngengcingane yobume bengqondo luquka iindidi ezintathu ezikukuphazamiseka kwengqondo okubanga ukungemi kakuhle kwayo, ukugula ngengqondo nokugqwetheka kwayo. Ukwakholelwa ukuba iziphumo zoxilongo zizo eziba sisikhokelo kwinjongo yomnyangi nendlela ingcali yokunyanga enokuyisebenzisa.

Uza kucaphula kanobom umphandi nakolu lukaLancan uluvo ephuhlisa indlela abalinganiswa abakwiincwadi ezichongiweyo, abangababulali ukusebenza kweengqondo zabo okuye kwaphazamiseka ngayo. Uza kubuye aveze oku kungemi kweengqondo zabo ifuthe elibe nazo kwizenzo zabo zokubulala.

UWroblewski uyicacisa le ngcingane yobume bengqondo enenje:

...a state of mind in which people are out of touch with reality. They may have hallucinations in which they see and

hear things that are not there. They may have delusions, which means being firmly convinced of something that is not true. For example, they may believe they have fatal illness when in fact they do not.

(Wroblewski, 1989:73)

Olu luvo lungentla lukaWroblewski lwahluka kwezingentla ngokuba lona luveza le ngcingane njengemeko apho abantu bavaleke mba amehlo ngezinto ezenzeka kokubangqongileyo. Banganenkohliseko yamehlo, yeendlebe, njl.njl., babone, beve izinto ezingekhoyo. Kwakho basenokuba nenkohliso (*delusion*) enokubaqinisekisa ngento engeyonyani. Basenokukholelwa ukuba banokugula okubulalayo.

Ukuxhasa olu luvo umphandi uza kucaphula kwizimbo neentshukumo zabanye abalinganiswa abakwiincwadi ezichongiweyo naza kwayama ngazo. UGugulethu ku 'Buzani Kubawo' mhla atshatiswayo ubona iingqimba zamafu eNtshonalanga ezingabonwayo, uthi 'limathumb'antaka'. Uva izulu yedwa lindila. UGugulethu uthi xa ephendula umbuzo wokuba kutheni enxibe iimpahla ezimnyama athi, (p76) okoko wabhujelwa ngumfazi, abe esaphila uThobeka awayetshate naye, koko inguNomaMpondomise angazange watshata naye owabhubhayo.

UWroblewski waleka ngelithi, xa ethetha ngabantu abaza kuzibulala:

Major depression often appears to be unhappiness about problems in life and it is common in people who have major depression to go to school, to do their jobs, and fulfill their responsibilities. They may not look or act sick.

(Wroblewski, 1989:57)

Ngolu luvo uWroblewski uveza ukuba uxinzelelo olummandla uluntu oluzibona lugaxeleka kulo luzalwa kukungonwabi ngenxa yeengxaki zobomi. Abantu abakule meko baphila njengabantu bonke, abakhangeleki okwabantu abagulayo.

Akulula ukubabhaqa abantu abakolu xinzelelo kuba akukwazi kubahlula kubantu abangonwabanga kwaye benza zonke izinto abaqhele ukuzenza njengokusebenza nokufunda.

UVanheule uyibona isayikhosisi ngolu hlobo:

During the nineteenth and early twentieth centuries psychosis was largely understood in terms of organic mechanisms: its symptomatology was seen as surface phenomenon of presumed underlying disturbances in the brain. While Lacan was interested in the strict neurobiological work of his forebearers, particularly because of its detailed observation of the functioning of psychotic patients, he felt nonetheless that these theories neglected the complexity of psychotic experience. The main factor left out of consideration was the question as to how psychosis affects subjectivity. One of the central aspects of Lacan's work is his exploration of how the experience of self and other is organized in psychosis and self-deploying system.

(Vanheule, 2011: 1)

Uvela noluvo olutsha ngesayikhosisi uVanheule esahluka kwizimvo zeengcali zenkulungwane yama-1900- neyama-2000 ezaziyibona njengendlela ezisebenzisana ngayo izicwityana ezingamalungu engqondo. Wahluke yena kwezi ngcali angumlandeli wazo ngokuba zizibona iimpawu zesayikhosisi njengenwebu nje eyogqume eyona ngxaki yendeleyo, abe yena enomdla kwindlela isayikhosisi eluchaphazela ngayo uluvo lomntu.

Olu luvo lwale ngcali luyangqineka kwezinye zeencwadi ezichongelwe olu phando, yiyo loo nto umphandi enomdla ukulusebenzisa ukuze aphuhlise ukuba abanye abalinganiswa baphulukana neengqondo ngenxa yendlela abazibona ngayo izinto, loo nto ibe ingunozala wokonganyelwa luxinzelelo. UMaSukude kwincwadi 'Inene nasi isibhozo', uGugulethu kwincwadi 'Buzani Kubawo', uZoleka Funca kwincwadi 'Ukuqhawuka Kwembeleko', uThembeka kwincwadi 'Ingqumbo Yeminyanya', bebonke aba balinganiswa bakhankanyiweyo baye baphambana ngenxa yendlela abazibona ngayo izinto. Khawutyelele esa sahluko sesithathu nesesine uve umphandi xa eza kulutyebisa olu luvo.

Ubuya atyatyadule ngesayikhosi uLacan enjenje:

In his view psychosis is an illness like many others, the cause of which can be predicted in advance. In Lacan's (1932: 127-33,207-17) discussion of the course of psychosis, three periods can be discerned. First, we have the acute phase, during which so-called elementary phenomena or disruption in mental life can be observed. Characteristic of this phase is that a new,

heterogeneous element, which some have qualified as 'xenopathic' or 'parastic' enters mental life and evokes perplexity in the patient.

Next is a phase of effective meditation in which feelings of estrangement, anxiety, inhibition, depression or depersonalization stand to the fore, and finally a 'phase of delusional organization. Central to this last phase is that a delusion, which mainly consist of interpretations, is elaborated. Lacan suggest that in their study of the course of psychosis organicist tend to concentrate on the first phase and dismisthe study of delusions.

(Lacan, 1932:127)

Uluvo olungentla luyichaza isaykhosisi njengesigulo esingahlukanga kwezinye nesinokuqikelwelwa kwangethuba unobangela waso. Le ngcali isibona sinamanqanaba amathathu. Kwinqanaba lokuqala alibona njengenqanaba elihlaselayo (*acute*) nelinqanaba apho kubonakala uphazamiseko kwengqondo okumandla ekukholeleka ukuba lubangwa lungenelelo lwesidleleleli (*parasitic*) engqondweni noluthi luvuselele umbhodamo kwisigulane.

Inqanaba lesibini lelokucamanga okukuko nalapho iimvakalelo ezingaqhelekanga, ixhala, isithintelo, ukudakumba kuvelayo. Elokugqibela inqanaba nalibiza ngokuba linqanaba lolungiselelo lwenkohliso. Kweli nqanaba eyona nto igqamileyo yinkohliso, etolikwa ngokutolikwa. Le ngcali ikholelwa ukuba kwingcagciso yesayikhosisi ezinye iingcali zigxila kwinqanaba lokuqala kuphela zize amanye amanqanaba zingawananzi.

Olu hlalutyo lwamanqanaba esaykhosisi aza kuluncedisa olu phando. Umphandi uza kuzama ukuphuhlisa inqanaba ngalinye egxeleshee kubalinganiswa abenze izenzo zokubulala kwiincwadi ezichongiweyo. Ngala manqanaba aza kuncedisa umphandi ukuba makavundlise uluntu ukuba luzithathele ingqalelo izenzo nemikhwa engaqhelekanga kubantu ababangqongileyo ukuze bakwazi ukubakhusela kwimpambano eyendeleyo nengenakuncedakala.

2.3. UKUBULALA NOKUZIBULALA (SUICIDE HOMICIDE)

Ukubulala kukukhupha umphefumlo emntwini okanye nakuyiphina into enobom ngokuthi uyisike, uyixhele, uyosele, ukudlulisa amafu, ukubhubhisa nokutshabalalisa. Umahluko phakathi kokubulala nokuzibulala kukuba ukubulala, isenzo usenza komnye umntu kanti 'ukuzibulala' esi senzo usenza kwisiqu sakho. Ayizozikrelemnqa kuphela ezithi zikhuphe

imiphefumlo, nabantu abalungileyo abaneentliziyo ezintle bayagaxeleka kwezi zenzo. Oku kungqinwa nguWroblewski xa esithi:

Both “nice” people and “bad” people kill themselves and suicide occurs in both “nice” and “bad” families.

(Wroblewski, 1989: 20)

Ingcaciso kaWroblewski iza kuba siseko olu phando oluza kwayama ngayo lungene nzulu luyichaze banzi ngabalinganiswa abakwiincwadi ezichongwe ngumphandi. Phantse bonke abalinganiswa ababuleleyo kwezi ncwadi bebengezozigwinta ngokwemo yabo kwaye bebengamalungisa. Kuza kunatywa ngokubanzi ngalo mba kwisahluko sesibini nesesithathu.

Ubekelela enjenje uFarber (1968:3) ngengcaciso ayiphicothileyo:

In suicide man uses his power and intelligence to destroy that power and intelligence. His brain is shattered as it still reverberates with suicidal intention the brain itself initiated.

Le ngcaciso kaFarber yahluka kwezingentla ngokuba yona iveza ukuba umntu lo, njengesidalwa esinobunganga nokuhlakanipha, usebenzisa kanye obo bukrelekrele nobunganga ukubuqhomfa. Loo nto ke ibangele ukuba kunkenteze iinjongo zokufuna ukuzibulala engqondweni, yakuphazamiseka. Oku kuza kuvelelwa banzi kwincwadi ‘Inene Nasi Isibhozo’ kaMtingane.

Ubuzaza bokukhupha umphefumlo ubuvelela uPerlin egxeleshe nakwinkolo yobuKristu, wenjenje xa ephefumla:

One well-known type of argument against suicide may be classified as theological. St. Augustine and others urged that the Sixth Commandment (“Though shall not kill”) prohibits suicide, and that we are bound to obey a divine commandment.

(Perlin, 1975:65)

Ingamango engentla iveza elubala ukungahambiselani kukaThixo nokuzibulala. Oku kugatywa kokuzibulala kubhaliwe nakwiBhayibhile yenkolo yobuKrestu njengomgqaliselo nomthetho omelwe ukuthotyelwa, kungenjalo ubonwa njengonesono owutyeshelayo. Xa ke abankolo yobuKrestu bewuthobela lo mthetho, loo nto inganceda ekuthobeni izinga lokuzibulala apha eMzantsi Afrika nanjengokuba le nkolo ilandelwa luninzi lwabemi beli.

Lo mthetho wesithandathu uthi; “Uze ungabulali awuthotyelwa ngawo onke amakholwa kuba kuncwadi umphandi aluchongileyo ekuza kwayanywa kulo kolu phando kukho abalinganiswa abakwincwadi kaJordan,1940 ‘Ingqumbo Yeminyanya’ uThembeka noZwelinzima abendeleyo nabafuthwe kule nkolo yobuKrestu kwasesikolweni abazibhaqa bebandanyeka kumkhwa wokuzibulala nokubulala. Uza kube enaba ngaba balinganiswa kwizahluko ezibini ezilandelayo umphandi.

Iyaluqinisa uluvo lokungalungi kokuzibulala ngokwenkolo yobuKrestu ingcamango kaPerlin ethi:

Another theological argument with wide support was accepted by John Lock, who wrote: “...Men being all the workmanship of one omnipotent and infinitely wise Maker; all the servants of one sovereign Master, sent into the world by His business; they are His property, whose workmanship they are made to last during His, not one another’s pleasure...Every one... is bound to preserve himself, and not to quit his station willfully... “We have been placed in this world under certain conditions and for specific purposes. But suicide opposes the purpose of his Creator.

(Perlin, 1975:65)

Ingcamango kaPerlin iyibeka elubala into yokuba ngokwale nkolo yobuKrestu akukho mntu unegunya nobunganga bokukhupha umphefumlo kuba umntu sisidalwa sikaThixo esisikelwe ixesha elithile lokuphila emhlabeni. Ngenxa yesi sizathu kumelwe ukuba wonke umntu uyazigcina angabuthathi ngokwakhe ubomi bakhe nanjengabantu abaphila phantsi kwemiqathango ethile, akwenjenjalo umntu wenza okunxamnye nomthetho kaThixo, abalelwe ekuthini ungumoni. Kuza kuphengululwa uluncwadi oluchongiweyo ukuseka le ngcamango ingentla ingakumbi incwadi ‘Ingqumbo Yeminyanya’ kukhangelwe imeko kaThembeka noZwelinzima nanjengamaKrestu azibone sele ekule meko.

Ezinye iingcali ziyivelela ingcaciso yokuzibulala zigxeleshe iindidi zako. Nalu uluvo lukaFarberow ngalo mba:

Viewing suicide from the perspective of its sociocultural history allows a more comprehensive understanding of the phenomenon. Two main threads of self-destruction appear, each present in varying proportions depending on the era.

These threads are:1) social or institutional suicide and 2) individual or personal suicide...Institutional suicide is self-destruction that society demands of the individual as part of his identification with the group...On the other hand, personal suicide was an individual act of protest or declaration against either interpersonal hurts or transgressions against society.

(Farberow, 1975:1)

Olu luvo lungentla lwahluka kwezingaphambili izimvo ngokubulala ngokuba lona lukholelwa ukuba uxinzelelo oluthweswa abantu ngokuziqamangela namaqela athile luyamkhokelela umntu ekubeni azibulale ngelokubonakalisa ukuba uyinxalenye yawo. Kwakhona umntu uthi akungamelani neenzingo kunye noxinzelelo olutyathwe emagxeni akhe ziimeko zokuhlala azibulela ngeliqhankqalazela ukungamelani nezi meko. Oku siza kunaba banzi ngako kuzo zonke iincwadi ezichongelwe olu phando kuba bakhona kuzo zonke ezi ncwadi abalinganiswa abathi bakoyiswa ziinzingo, uxinzelelo kwakunye neemeko zokuhlala babhenele ekukhupheni imiphefumlo. Umphandi uza kuzandlala ezi meko kwizahluko ezibini ezilandelayo.

Nantsi enye imbono yokuzibulala eyahlukileyo kwezi mbono zingentla iphuma kwiJenali (Acta Criminologica 19(3)2006) ecacisa kuKrug, uDahlberg, uMercy, uZwi noLoranzo (2002:185) bathi:

The term "suicide" invokes direct reference to violence. It is defined as "the human act of self-inflicting one's own life cessation.

Le mbono iveza ubundlobongela njengelinye isoloty elijongene ngqo nokubulala nelingenakwahlukaniswa nako. Ingangqineka le mbono xa ujonga ezinye iindlela ezibuhlungu nezikhohlakeleyo abantu abazibulala ngayo njengokuzixhoma, nokuxhaxha abanye abantu. Baza amehlo akho mfundi phaya kwisahluko sesithathu nesesine xa kuza kube kungqineka oku kungentla ngokujonga indlela uMasukude ababulele ngayo abantu kulaa ncwadi ka Mtingane ethi: 'Inene nasi isibhozo' noGugulethu indlela emasikizi akhuphe ngayo imiphefumlo emine.

Wangeza kule ngcaciso yakhe uFarbes ngokuzibulala ngosiba lukaDunman (2003:1) ocatshulwe kwiJenali (Acta Criminologica 19(3)2006) kuvela enye imbono kwangoku kuzibulala ethi:

Durkheim applied the term “suicide” to all cases of death resulting directly or indirectly from a positive or negative act of victim himself or herself, which the victim knows would produce this result. However, modern researchers on suicide view suicide as a series of behaviors that ranges from thoughts about killing oneself to the accomplishment of death.

Le mbono yahluka kwezingentla ngokuba yona ibonisa ukuba ezi zenzo zokubulala ziqala ezingcingeni, zicetywe de zenzeke. Umlinganiswa uZoleka kwincwadi kaJongilanga ‘Ukuqhawuka kwembeleko’ naye uyalubonakalisa olu luvo lungentla. Mamela kwisahluke sesithathu nesesine xa siza kube sinaba banzi ngendlela akucwangise ngako okwakhe ukufa.

UFarber uvela nembono eyahlukileyo kwezi zingentla ukucacisa ukuzibulala athi:

Suicide is defined in terms of two basic characteristics: intention and outcome. To be classified as suicide, a person must intend to kill himself, and he must actually do so. Intention however is not always easily ascertainable.

(Farber,1968:7)

Olu lwakhe uFarber uluvo lwahluka kwezinye ngokuba yena ukhankanya iinjongo neziphumo zokufa. Ugxila ekubeni xa umntu ezimisele ukuzibulala uvele enze isenzo sokuzibulala kungekho themba lakusindiswa ukanti xa enenjongo yokuhlangulwa kweso senzo ukhawuleza axelele abantu nje ukugqiba kwakhe ukwenza isenzo esinobungozi bokukhupha umphefumlo ngeenjongo zokuhlanguleka. Zonke ezi ndlela aba balinganiswa bakwezi ncwadi zichongiweyo bazibulele ngayo, bazibulele bengagxeleshanga kuhlangulwa. Yiva banzi kwizahluko ezibini ezilandelayo.

Ubuya anabe uFarber enjenje ngokuzibulala:

Our initial model asserted that the probability of suicide is a function of the interaction of psychological vulnerability and certain depravations.

(Farber,1968:27)

Le yona ingcaciso isola ukwenzakala kwengqondo neentswelo ezithile. Luyaxhaseka olu luvo lukaFarber kuzo zonke iincwadi ezichongiweyo ngabalinganiswa bonke

ababuleleyo. Kwincwadi 'Nosel'eyibethile Akakayoji' umlinganiswa onguZolani Magwa wophuke umphefumlo wonakala engqondweni akulahlwa nguNozibele Luzi akugqiba ukuzijal'ijacu kuye emenzela yonke into, wamkhupha ebugxwayibeni. Ujika abe sisilwanyana ambulale akugqiba amngcwabe. Luza kwandlalwa kakuhle olu luvo kucatshulwa nakwezinye incwadi ezichongelwe olu phando kwizahluko ezibini ezilandelayo.

2.4 INGCINGANE YENKUMBULO

UNorman uyicacisa le ngcingane enjenje:

A theoretical structure to account for a variety of phenomena encountered in the study of perception, attention, and memory. A storage system is proposed which has 2 different modes of activation: a temporary excitation (short-term or primary storage), and a permanent excitation (long-term or secondary storage). The storage is assumed to be organized so that access to stored information can be made directly from a sensory code. Thus, the initial interpretation of sensory events can be performed automatically, allowing attention to be directed to events on the basis of their meaning and momentary psychological pertinence. A retrieval process is described to handle the problem of deciding when an item that is recovered from storage is that which was sought. The output from storage is accepted as valid only if it can lead back naturally to the original query of memory. If it cannot, the retrieval process continues, using the initial query together with each intermediate output to guide the direction of search.

(Norman,1968: 75)

Olu luvo lucaciseka ngobume bengcingane ukuchaza izenzeko ezivele ngexesha kufundwa indlela umntu azijonga ngayo izinto, indlela anika ngayo ingqwalasela nakhumbula ngayo. Utoliko lwezivamvo (*sensory*) zokuqala lungazenzekela, luvumela ukuba ingqwalasela ijoliswe kwiziganeko ngokwentsingiselo yazo, nokuphathelela kokusengqondweni okomzuzwana inkqubo yokukhumbula yiyo elawula ingxaki yokucinga ukuba yeyiphi into emayikhunjulwe nefumanekayo. Okugujululwa kwiinkumbulo kwamkeleka kuphela ukuba kungakwazi ukubuyisa iinkumbulo zamandulo.

Ukuba ke ayikwazi kwenzeka loo no, inkqubo yogubhululo iyaqhubekeka ifumana uncedo oluyikhokelela kwicala ekukhangelwa kulo.

Umphandi le nkqubo kaNorman yenkumbulo iza kumncedisa ekulwenzeni teketeke uphando lwakhe. Ngolwazi lwale thiyori angakwazi ukunika iingcebiso ababulali ukuba bakwazi ukusebenzisa iingqondo zabo, bagubhulule ezingqondweni zabo ulwazi olunokubanceda ekubakhululeni kumakhamandela okubona ukubulala njengesona sisombululo kwiingxaki abagagana nazo. Olu lwazi lusenokusetyenziswa ukukhuthaza uluntu luncedane ukugubhulula izisombululo ezizizo abakhe bazisebenzisa nabakhe beva ngazo xa begaxelele kuxinzelelo.

Yaleka kolu luvo lungentla ngeenkumbulo <http://dx.doi.org/10.1037/h0026699> yenjenje:

The authors present a multicomponent dynamic developmental theory of human autobiographical memory that emerges gradually across the preschool years. The components that contribute to the process of emergence include basic memory abilities, language and narrative, adult memory talk, temporal understanding, and understanding of self and others. The authors review the empirical developmental evidence within each of these components to show how each contributes to the timing, quantity, and quality of personal memories from the early years of life. The authors then consider the relevance of the theory to explanations of childhood amnesia and how the theory accounts for and predicts the complex findings on adults' earliest memories, including individual, gender, and cultural differences.

Uluvo olungentla luveza ukuba ababhali baze nethiyori enamandla, enamalungu axananazileyo, yeenkumbulo ngebali lobomi bomntu ethi thu ngexesha esaqala ukufunda. Amalungu anesandla ekukhumbuleni aquka amandla asisiseko seenkumbulo, ulwimi nembaliso (*narrative*), intetho yeenkumbulo zobudala, ukuqonda kwexeshana nokuziqonda uqonde nabanye. Ababhali baphengulule ubungqina obukholose ngamava enkqubela ephakathi kwala malungu, ukubonisa intsebenziswano yawo kwixesha, umnyinge, nobulunga (*quality*) yeenkumbulo zobutsha bomntu. Ezi ngcali zisola le thiyori ekulibaleni iinkumbulo zobuntwana nendlela le thiyori ecacisa iqikelele ngayo iziphumo zeenkumbulo zamandulo zabantu abadala, kuquka iyantlukwano evela kwisini, kumntu ngamnye, nenkcubeko.

Yaleka yenjenje iwebhusayithi i<https://www.psychologistworld.com/memory/influential-memory-psychology-studies-experiments> ngoluvo malunga nenkumbulo:

This model suggested that information exists in one of 3 states of memory: the sensory, short-term and long-term stores. Information passes from one stage to the next the more we rehearse it in our minds but can fade away if we do not pay enough attention to it.

Therefore, we need to further rehearse information in the short-term memory to remember it for longer. This may involve merely recalling and thinking about a past event or remembering a fact by rote - by thinking or writing about it repeatedly...Key information regarding people that we have met, important life events and other important facts makes it through the sensory and short-term memory stores to reach the long-term memory.

Le ngcamango iveza ukuba ulwazi lugcinwa kwelinye lamabakala eenkumbulo, inkumbulo yoluvo, egcineka ixesha elifutshane nexesha elide. Ulwazi lugqitha kwinqanaba lokuqala luye kwelilandelayo. Ngalo lonke ixesha sizikhumbuza ngalo luyagcineka, kodwa lulibaleke lwakungananzwa. Ngoko ke kufuneka sisoloko siziqhelanisa (*rehearse*) nolwazi olukwiinkumbulo zexeshana (*short term memory*) ukuze singalulibali. Ingenzeka nje loo nto ngokukhumbula nokucinga ngesiganeko esidlulileyo okanye ukhumbule ngokucengceleza, ngokucinga okanye ngokuyiphindaphinda ukuyibhala. Ulwazi oluphambili malunga nabantu ubani akhe adibana nabo, iziganeko ezibalulekileyo zobomi nezinye iinyani ezibalulekileyo zigqitha kwiinkumbulo zoluvo nezexeshana ukuze ziye kufikelela kwezo zexesha elide.

Ulwazi olukhwahlazwa ziingcali ngethiyori yenkumbulo uza kuludimbela kolu phando umphandi aze axhase ngoluncwadi oluchongiweyo ukuluphuhlisa. Iinkumbulo zibaluleke kakhulu ebomini baba balinganiswa bakhuphe izidumbu kuluncwadi olukhethiweyo. UGugulethu uthi akugagana namanzithinzithi obomi abe ngathi ayamfuthanisela. Uyamelana nawo ngokungaqali akhuphe imiphefumlo. Ufulathela ikhaya kuba imeko eyintlungu yokunyanzelwa ngoThobeka nokuphulukana nesithandwa sakhe uNomampondomise, engakwazi kumelana nayo. Umshiya kowabo loo mfazi ukuze angaze aphinde amkhumbuze intlungu afakwe kuyo ngabazali bakhe. Amava akhe angaphambili amncedisile ukuba akwazi ukubaleka imeko emongameleyo angonzakalisi mntu njengesisombululo sengxubakaxaka azibone ekuyo.

Emva kweminyaka eli-12 engasagoduki emva kokutshatiswa ngebhaxa nguyise, uZwilakhe ongutata wakhe uthumela uThobeka nabantwana abangengobakhe kuye. Mhlawumbi ngenxa yokuba esi sisombululo besimsebenzele engakhange asicengceleze, akakwazanga ukuphinda asisebenzise koko uzikhulule kwingxaki yokunyanzelwa ngosapho ngokulugqithisa amafu.

2.5 IFINOMINOLOJI

Idandaziswa le ngcingane yefinominojoli yile webhusayithi i-<https://www.google.co.za/search> ngolu hlobo:

Phenomenology is the philosophical study of the structures of experience and consciousness. As a philosophical movement it was founded in the early years of the 20th century by Edmund Husserl and was later expanded upon by a circle of his followers at the universities of Göttingen and Munich in Germany.

UGoogle uyicacisa le ngcingane njengophandolwazi lwesakhiwo samava nokuqonda, nethe yasungulwa ngenkulungwane yama-20 nguHusserl yanweniswa ngabalaneli bakhe eJamani.

Amava nokuqonda komntu kuyamncedisa kwizigqibo azithathayo kwakunye nokulawula iimvakalelo zakhe. Umphandi uza kukhe aphonononge ifuthe lamava nokuqonda kwabalinganiswa abakwiincwadi ezichongiweyo abakhuphe imiphefumlo kwizenzo zabo.

2.6 ISAYIKHOLOJI YENDALEKO (EVOLUTIONARY PSYCHOLOGY)

Idandalaziswa yi-https://www.sciencedaily.com/terms/evolutionary_psychology.htm ingcingane yeSayikholoji yendaleko ngolu hlobo:

The purpose of this approach is to bring the functional way of thinking about biological mechanisms such as the immune system into the field of psychology, and to approach psychological mechanisms in a similar way.

In short, evolutionary psychology is focused on how evolution has shaped the mind and behavior.

Ngokoluvo lwale webhusayithi iyiveza le ngcingane njengebangula nezisa indlela eyiyo nesebenzayo yokucinga ngobugcisa bokusebenza kwemekhanisimu yebhayoloji efana nemixokelelwano yogonyo kwicandelo lenzululwazi ngengqondo, nencedisa

imekhanizimu yengqondo. Lilonke ke le ngcingane igxile kwindlela indaleko eyibumbe ngayo ingqondo nesimilo.

Umphandi uza kuxhamla nakule ngcingane ukutyebebisa uphando lwakhe ngokuqaphela imekhanizimu yabalinganiswa aqononondise indlela esebenza ngayo ukuze akwazi ukwenza izigqibo neengcebiso ngolu phando.

Nalu olunye uluvo olwangeza kolu lungentla ngengcingane yendaleko luphuma kwi https://www.sciencedaily.com/terms/evolutionary_psychology.htm

According to evolutionary psychologists, patterns of behavior have evolved through natural selection, in the same way that physical characteristics have evolved. Because of natural selection, adaptive behaviors, or behaviors that increase reproductive success, are kept and passed on from one generation to the next.

Ngokwengqiqo yamagcisa enzululwazi yengqondo ayibhale kwiwebhusaythi engentla indlela yenkqubo yesimo somntu siyaziguqula ngohlobo aguquka ngayo amalungu omzimba. Inkqubo yokuzikhethela kwendalo ibangela ukuba ukuziqhelanisa okanye izimilo ezikhuthaza ukwanda kwenzala kugcinwe kuze kugqithiselwe kwizizukulwana ngezizukulwana. Umphandi uza kukhe azame ukuyiphuhlisa ngoluncwadi oluchongiweyo nale ingcingane.

2.7 ITHIYORI YOKUZIQHELANISA NOKUBULALA

(HAT) is one such attempt to explain why homicide occurs. In short, the proponents of HAT propose that humans possess a number of specific, evolved adaptations for killing that have been selected for because they managed to successfully solve recurrent adaptive problems in our ancestral past.

Uluvo lwe-intanethi ngale thiyori kukuba ililinge lokuchaza isizathu sokuba abantu babulale. Lukwaveza nokuba abantu banako ukubulala ngenxa yezizathu ezahlukahlukeneyo.

UDurrant, R. (2009) kwiwebhusayithi ethi, Born to kill? A critical evaluation of homicide adaptation theory. *Aggression and Violent Behavior*, 14(5), 374-381.

<http://dx.doi.org/10.1016/j.avb.2009.06.005> ucacisa yena athi:

Given the enormous harm that results from the intentional killing of humans by other humans, the development of etiological theories of homicide is an important task. Homicide Adaptation Theory (HAT) is one such attempt to explain why homicide occurs. In short, the proponents of HAT propose that humans possess a number of specific, evolved adaptations for killing that have been selected for because they managed to successfully solve recurrent adaptive problems in our ancestral past.

2.8 ISAYIKHOMETRIKHI (PSYCHOMETRIC)

Le ngcingane icaciswa yi <https://en.wikipedia.org/wiki/Psychometrics> ngolu hlobo:

The field is concerned with the objective measurement of skills and knowledge, abilities, attitudes, personality traits, and educational achievement. Some psychometric researchers focus on the construction and validation of assessment instruments such as questionnaires, tests, raters' judgments, and personality tests. Others focus on research relating to measurement theory (e.g., item response theory; intraclass correlation).

Le ngcingane yona icaciswa njengcingane yomlinganiselo ongathathi cala wobunkunkqele, ulwazi, izimvo, izimo nempumelelo ngokwasemfundweni. Abanye abaphandi besayikhometrikhi bagxila ekuqulunqeni nasekulungelelanisa izixhobo zohlolo ezifana nephepha lemibuzo neemvavanyo.

Umphandi xa ejonga imeko yomlinganiswa ngamnye obuleleyo uza kufana nombhali onguphezukonke, uza kuwavelela onke amacala neemeko zomlinganiswa engathathi cala ukuze akwazi ukuyiqonda eyona nto imtyhalele kwisenzo sokubulala.

2.9 ELOKUPHETHA

Eyona njongo iphambili kukwaneka kucakacwe iingcingane kwesi sahluko kukuncedisa uphando ukuba lukwazi ukuzenzela isakhelo apho luza kugxumeka khona iintente zalo ekuqwalaseleni imikhwa nezenzo zababulali. Esi sakhelo siso esiza kuphuhlisa olu phando luthembakale kwaye lukholeleke. Ingingane etshotsh'entla kolu phando yingcingane yobume bengqondo, yona ibethelela indlela ingqondo esebenza ngayo nendlela echaphazeleka ngayo kwakubakho uphazamiseko kwinkqubo yokusebenza kwayo. Ukufaniswa kwale ngcingane nendlela uluncwadi oluhlalutywa ngayo, kuyenza

ibe yeyona iza kwenza lula umsebenzi womphandi kuba xa ephengulula izenzo zokubulala kwabalinganiswa kuza kuphuhlisa elubala iinjongo zakhe. Oku kungqiniwe nguJefferson noRobey kuKwatsha xa esithi:

Bal (1984:286) regards a specification model as very important, because it allows for the use of psychoanalytic concepts to enhance literary theory through hermeneutic specification. The purpose is to gain access to such literary characteristics as metaphor and character, hence to inform the concepts of literature without losing the literary object itself.

(Kwatsha, 1991:76)

Le ngcaciso ibanga uzalwano phakathi kwengcingane yobume bengqondo noluncwadi, yandlala isiseko esisiso solu phando nanjengoko uphando lugxeleshe ukusebenzisa izixhobo zohlalutyo luncwado ukuphendla izimo zabalinganiswa, kuvezwe izimvo, iimvakalelo, uthuku nengqiqo yabo ukuze kuqondwe okwenzeka kwiingqondo zababulali. Olu zalwano phakathi kophicotho luncwadi nengcingane yobume bengqondo bukwagqamisa ukubaluleka kwendlela abafundi boluncwadi abathi baphokoze ngayo izimvo zabo ngoluncwadi. Obu buchwephesha bengqondo busetyenziswa ngabafundi boluncwadi ekuqwabululeni uluncwadi bufana ncakasana nobo umphandi ajonge ukubusebenzisa ukuqwabulula okuqhubeka kwiingqondo zababulali ukuze aqonde, atolike okuqhubeka kwiingqiqo zabo.

Amanye amangenelela eengcingane aza kuncedisa ukuphuhlisa iinjongo zolu phando. Ingcingane ezifana nengcingane yokuziqhelanisa nokubulala nengcingane yenkcubeko ziza kuphuhlisa elubala izizathu zokubulala kwabanye abalinganiswa abakwiincwadi ezichongiweyo. Amanye amangenelela eengcingane wona aza kujonga ubume bengqondo kwanendlela esebenza ngayo. Isahluko sesithathu siza kuphuhlisa iingcingane ngokwakuluncwadi oluchongiweyo ukuphuhlisa iinjongo zophando.

ISAHLUKO SESITHATHU

3. IIMPAWU ZOKUZIBULALA

3.1 INTSHAYELELO

Umbulali akaveli alihlasele ixhoba lakhe okanye avele azibulale. Zibakho iimpawu ezikhokelela ekubulaleni. Abantu abahlala nala maxhoba baziqwalasela sekwaphulwe ezi mpawu. Abantu bathi bonganyelwe ziimeko ezithile nezithi zibakhokelele ekubulaleni. Zithi zakubongamela abanye abantu ezi meko, babonisi imikhwana engaqhelekange nethi ngelishwa ingaselwa so ngabo bahlala nabo. Unaba ngale meko athi uWrobleski:

...It often seems that way to the people left behind, but as they look back, they recall clues and warnings they overlooked or were afraid to see at the time. Society, however, has not taught the public or professionals what these clues and warnings are, nor the public or professionals what these clues and warnings are, nor what to do when they see or hear them... Consequently, when the danger signs of suicide are seen or heard, fear and denial are common reactions; denial may be the only psychological protection people have. Although there are expectations, suicide is usually the end of a long process”

(Wrobleski,1989: 21)

Le ngcamango iveza ukuba kumaxesha amaninzi kukhangeleka ngathi abantu abanabantu abagaxelele ekukhupheni imiphefumlo xa beqwalasela bejonga ngemva, kungona bebona, bekhumbula iimpawu nemikhwa abangakhange bayisele so nabebenexhala bengafuni kuyibona. Abafundiswanga nakanjalo indlela yokuqaphela ezi mpawu nokumelana neemeko ezikumila kunje bakugagana nazo. Into ekhawuleza ifike eluntwini luloyiko nokuziphikisa ezi meko njengendlela yokuzikhusela.

Uluntu xa lunokufundiswa ziinzululwazi zengqondo, noko lungakwazi ukusindisa imiphefumlo yabantu abazibona begaxelele kule ngxaki. Uninzi lwabantu iinkxwaleko zazo luziveza ngemikhwana engaqhelekanga nethi ingananzwa kanti iya kuba nemiphumela emibi. Indlela abantu abaNtsundu abakhuliswe ngayo ingayenye yeengxaki ezibangela ukuba abantu babe kwezi ngxaki. Akuthethwa pahaha ngemingeni abantu abajamelana nayo kude kugqithise kumadoda kuba ukomelela kobudoda bawo kusekunyamezeleni iinzingo nezanzwili zobudoda, bangalili kwaye bangabelani nabanye abantu ngazo. Amabhinqa wona athi akuhlangabezana neenzima zasekwendeni abambe

iziyalo zokuba angaphumi neendaba zakwamkhozi. Umphandi ke ngoko ubona ilithuba elifanelekileyo lokugabula izigcawu abe nguvulindlela, enze imitsi ukuze alobe nabanye abaphandi bazokwenza ilima kule ntsimi ivundileyo.

Uphinda asinabisele ngobume bengqondo yomntu ofuna ukuzibulala uWrobleski (1989:56) athi:

A small number of suicides are psychotic (out of touch with reality), but the majority of people who kill themselves are not “out of their minds.” They are so focused on their terrible pain, however, that they have a kind of “tunnel vision.” They feel absolutely helpless and hopeless. They can’t call on their experience to help them. They cannot remember that moods pass- only they come back. They are unable to think of alternatives to death, or how their families will. Many think their families will be better without them.

(Wrobleski, 1989:56)

Le ngcali yona ikholelwa ukuba ligcuntswana nje labantu abakhupha imiphefumlo kuba ligula ngengqondo. Ukholelwa ukuba ababulali abaninzi bayazi ngqo into abayenzayo. Bondele kuphela kwintlungu abajamelene nayo ngelo xesha. Baziva befuthanisekile, bephelelwe ngamandla nethemba. Abakwazi nokusebenzisa ingqiqo yabo bacaphule kumava abo angaphambili ukuze abancedise ekusombululeni ingxaki abazibona bekuyo.

Ibasithele into yokuba akukho ntlungu ingedluliyo. Abakwazi nokucinga ngesinye isisombululo ngaphandle kokufa. Abazicingeli iintsapho zabo ukuba ziza kuva njani bakuzibulala. Bacinga ukuba iintsapho zabo zakuba ngcono ngaphandle kwabo.

Abantu abagaxeleka kwezi ngxaki zokubulala, nangona kubakho iimpawu okanye imikhwana abayenzayo engaqhelekanga, uninzi lwabo luye luzifihle ukuba lukuxinzelelo olunokude lubangele ukuba lukhuphe imiphefumlo. Bazenza abantu abangenangxaki bequma indlela abeva ngayo neengxaki abakuzo.

Kuyabaluleka ukuba phambi kokuba ubani aqaphele le mikhwa yayanyaniswa nababulali ajonge isimo somlinganiswa sangaphambili, ukutsho oko indlela ebesenza ngayo izinto. Ukuze ukwazi ukweza uhlalutyo olululo ngemikhwa yababulali kufuneka ube uyaluqaphela utshintsho olwenzeka kwisimo somlinganiswa. Kwisahluko sesibini uCarl, Jung, 1963 uthi xa ejonge ubume bengqondo yomntu aqaphele ukubaluleka kokujonga isimo sakhe. Usahlula isimo somntu njengomntu othuleyo nodlamkileyo, nathi agxile kuluvo, iimvakalelo, uthuku nengqiqo.

Yena uFreud, 1960 ugxininisa kwizahlulo ezithathu zengqondo, eziyingqondo esezingqondweni ejongene nezenzo neziganeko umntu azaziyo. Ubani akaveli azazi iziganeko ezikwingqondo esele ikhulile (pre-conscious mind) kodwa zinakho ukukhunjulwa ngokokuthanda komntu. Isahlulo sesibini yingqondo esitheleyo (unconscious mind) nebandakanya isahlulo esikhulu sengqondo. Le ngqondo isitheleyo iqokelela intlaninge yezinto ezinokudala ingxaki xa umntu ethe waziphatha ngendlela engamkelekanga, kwaye iingcinga zayo zingamlimaza umniniyo zimdudulele emaweni. Kwesi ke isahlulo ubani uye angaqale aziqonde iziganeko nezenzo ezenzekileyo kodwa unokuzikhumbula phantsi kweemeko ezithile ezifana namaphupha, ihipnosis nenzululwazi ngengqondo.

Olu lwazi umphandi ulubona kubalulekile ukuba aphinde aluveze ukuze kuzokucaca elubala iimpawu nezenzo zabalinganiswa abakwezi ncwadi zichongiweyo. Umphandi uza kuzigocagoca ezi ngcingane ukusebenza kwazo kwezi ncwadi zichongiweyo.

Zininzi iimpawu ubani anokuthi aqwalaselwe ngazo ukuba angaphela ebulala ezifana nezi:

- 3.2 Ukutshintsha kwezimo zabalinganiswa.
- 3.3 Ukuphelelwa lulonwabo
- 3.4 Ukuphelelwa ngumdlawezinto ebebezikhathalele.
- 3.5 Ukugrogrisa ngokuthatha ubomi bakhe.
- 3.6 Ukonwaba, bazole phambi kokukhupha umphefumlo.
- 3.7 Ukungazikhathaleli.
- 3.8 Ukungabi namdla wakutya.
- 3.9 Ukungazikisi ukuqonda.
- 3.10 Ukuhlala bezinkenenkene.
- 3.11 Ukungakwazi ukuzinceda.
- 3.12 Iileta ezingokubulala
- 3.13 Iimpawu ezibonakala emva kokubulala.
 - 3.13.1 Ukuxoka.
 - 3.13.2 Ubundlongondlongo
 - 3.13.3 Ukungakhathali.
 - 3.13.4 Ukuzisola.
 - 3.13.5 Isazela.
 - 3.13.6 Ukudideka.
 - 3.13.7 Umsindo.
 - 3.13.8 Ukuvuya.
 - 3.13.9 Ukoyika.
- 3.14 Amaphupha.
- 3.15 Isishwankathelo.

Olu phando luza kungena nzulu kwezinye zezi mpawu xa lucubungula iincwadi zesiXhosa oluza kwayama ngazo kwesi sahluko sesithathu.

3.2 UKUTSHINTSHA KWEZIMO ZABALINGANISWA

KwiNoveli kaKula, Inkawu idliw'ilila, 2008 uThantaswa uzityanda igila kwikrexe lakhe uMfuneko nonguyise womntwana wakhe owamshiya kwesinomhlwa ethe ti nguHlengiwe. Wafunga wamunc' iintupha akuhlangana noMsindisi ukuba akafuni kwanto imhlanganisa noMfuneko kodwa iinzingo zothando zimmjulele ezandleni zakhe. Yiyo loo nto ethethetha esenjenje:

Ubonanje Mfuneko, andonwabanga kulo mtshato wam nala mfo njengoko sel'usazi, Ndandicinga ukuba oyena mntu ulubambo lwam nguwe lo... Ewe andidingi nto kodwa intlungu endinayo ayinganganto. Kungcono ukubethwa unkankathwe kunokungcungcuthekiswa umphefumlo. Endaweni yokuba uMsindisi avelane nam kule ngxaki ndiyixelelwa ngugqirha, yena ngoku uvelisa amanye amaqhinga. Ubusazi ukuba uceba , ukuthatha isithembu?

(Kula, 2008:48)

UThantaswa iimvakalelo anazo ngesenzo sokubukulwa nguMsindisi kuba ugqirha ethe akanakube aphinde akhawulwe ngenxa yengxaki anayo imfake kuxinzelelo olumandla. Isimo sakhe sitshintshiswa lolu ngcungcutheko afakwe kulo nguMsindisi kuba wayezimisele ukumthanda phambi kwale ngxaki yabo, onwabele obo bunewunewu babo. Uxinzelelo ke luyaluphelisa ulonwabo lubange ukuba umntu enze izinto ezingekho ngqiqweni. Ukucinga kungaphazamisa amaphupha, iimfuno kunye novakalelo analo umntu xa efakwe kwimeko ekumila kunje. Iphupha likaThantaswa ibikukuthi gcobho ebhotolweni nomyeni wakhe. Ude athi, "Kowu! Ingaba izinyanya zakowethu ziyasebenza! Ukwendela esokeni elineemali liphupha layo nayiphi na intombi." UMfuneko lo ebengeyiyo kwaphela inxalenye yelo phupha ebenela kuba ebeligqolo elingenamali kuba ngulo wambaleka ngenxa yokuba esithi umsenga imali. Ayikho ngqiqweni nale ayenzileyo yokubuyelana noMfuneko, endaweni yokuthetha noMsindisi bakhangele isisombululo kuba iza kwandisa ingxaki.

UMsindisi unamaphupha ebenawo ngobom bakhe noThantaswa phambi kokubela kwale ngxaki anayo ngokuzala. La maphupha uwabona etshabalala ade azisole ngokumtshata kuba engakwazi ukwaneza iimfuno zakhe zokuba nabantwana nokuba ngumfazi onesidima. Oku kukhathazeka ukuveza ngale ntetho:

Inene ukuzenza akufani nkwenziwa. Mhla ndambona uThantaswa wayeyingelosi endandicinga ukuba iya kundizalela abantwana abafana nayo. Xa ngoku eyinkomo enotshobo endingenakuba sayigoba.

(Kula, 2008:52)

Olu tshintsho lwesimilo sikaThantaswa ngunobangela weenkxwaleko amthwalise yona uMsindisi. UThantaswa uyasindasindeka, loo nto yenza ukuba angaqiqi, enze imikhuba yamantombazana yokuthandana nokuhamba ngobusuku iindawo zobumnandi.

Igalelo elihle likaZolani nosapho lwakhe kuloNozibele linconywa nguMamiya. UZolani ubakhuphe entluphekweni nasendlaleni ngokuthi afunele intombi yabo umsebenzi. Loo nto iyangqineka ngale ntetho ingezantsi:

MAMIYA: Kowu bantwana bam akwaba beniyazi indlela enibutshintshe ngayo ubomi bethu, bekunzima kulo mzi.

(Gwegwe,1998:91)

UZolani ugqiba ekubeni ase uNozibele ekholejini amhlawulele zonke iindleko zokufunda kuba emthanda kwakhe. Le ntetho ingqina oku ngolu hlobo:

NOZIBELE: Uza kundis' ekholejini?

ZOLANI: Ewe sthandwa sam.

NOZIBELE: (*Uziphosa kuye amange.*) Ndiyabulela Dlamini, ndiyabulela Zizi elimnyama neenkomo zalo. Kodwa Zolani uyenzela ntoni yonke le nto? Kutheni uzifaka ezindlekweni ezingaka?

ZOLANI: Ndenziwa kukuba ndiyakuthanda.

(Gwegwe,1998:99)

Isimo esihle sikaZolani sobuntu novelwano kuNozibele sinconywa nguBulelwa ngolu hlobo:

BULELWA: Kodwa mzala wam unethamsanqa xa unokudibana nomntu akufundisse, akuse nasekholejini. Ngumntu laa nto ungaze uyilahle.

NOZIBELE: Ndingaba andiyazi into endiyifunayo, xa ndinokumlahla.

(Gwegwe,1998:107)

UZolani akukho nto ebengamenzeli yona uNozi kwaye ebeqinisekisa ukuba ukhuselekile. UNozi naye ubonakalisa umbulelo ade achukumiseke emphefumlweni xa ecinga ngendawo asuka kuyo, wamkela isicelo somtshato ezityanda igila kuZolani ngendlela amthanda ngayo, loo nto ingqinwa yile ncoko yabo bobabini:

NOZIBELE: Ndicinga apho usuka khona nam, ndicinga izinto ondenzele zona, ndicinga indlela ondikhuphe ngayo kwilizwe lobukhoboka. Nam namhlanje ndisisifundiswa ngenxa yakho. Ndiyakuthanda Dlamini omhle, andinakho ukungakwamkeli ukutshata nawe. (*Uziphosa kuye alile.*)

ZOLANI: Sukulila kaloku mtshana, usezandleni ezikhuselekileyo zikamalume. (*Emosula iinyembezi, kuthi cwaka bebambene*)

(Gwegwe1998:109)

Ezi zicatshulwa zine zingentla zisizoba kakuhle isimo esihle sikaZolani nobuntu anabo. Umbhali umzobe njengomlinganiswa onamaphupha amahle ngobomi bakhe noNozibele ade ancame imali yakhe azifake ezindlekweni ephucula ubomi bukaNozibele. Indlela azityanda ngayo igila uNozi kuZolani ngothando lwabo imenza ambone ukuba uyamthanda. UZolani ucela umtshato nathi awuvumele phezulu.

Uxinzelelo amfaka kulo uNozibele uZolani lokumala emva kwale migudu ingaka ayenzileyo lungaphaya komlinganiso. Siyaxhokonxa esi simo sitsha sikaNozi sokungabonakalisi zimvakalelo ngakuZolani kuba siso kanye esigungqise ingqiqo kaZolani samdudulela ekubeni ngumbulali. Le ngxoxo yabo ingezantsi iyakungqina oku:

NOZIBELE: (*Esithi qhuzu-qhuzu intsini yokusa.*) Ewe uSipho yititshala ephucukileyo kunawe, nam ke ndiza kuba yititshala kungekudala.

ZOLANI: *(Ejwaqeka ngumsindo) Uthetha nabani ngolo hlobo, ndakugqiba ukukuphucula? (Usondela kuye ambethe ngempama, akashukumi uNozibele unetshiki.)*

Kwakutheni ukuze uphucule mna kuqala, uyeke la wakho amaxolo?

(Bayalwa itake iwotshi kaNozibele, uZolani akakwazi kuzibamba ukhupha imela epokothweni, uyakhala uNozi amhlabe uZolani ngasebeleni lasekhohlo, uyawa uNozi, libhobhoze igazi, uyamphinda-phinda amanye amanxeba emzimbeni. Uyayikhupha imela athi xa emshukumisa ashukume wonke.)

(Gwegwe,1998:109):

UNozibele usiphosa ezinjani isidima sikaZolani xa emthelekisa nenye indoda eyenza ngcono aze yena amjongele phantsi kuba esithi akakho kumgangatho akuwo yena noSipho. Enye into exhokoxayo kukuba uNozibele yonke le nto uyenzela esigezweni kuba unentsinana esileyo ngeli xa athetha noZolani. Ayinakungamphambanisi uZolani into yokujongelwa phantsi nguNozi amkhuphe ebujacwini ekhanyelwe nguSipho, lo namhlanje ambona engcona kunaye.

Uyiphazamisile indlela acinga ngayo kuba ebezibona enobom obuphucukileyo kunye naye, yiyo loo nto ebemfundisa ecele nomtshato nje. Akaliboni lifezeka eli phupha ngaphandle koNozi. Ukwaliwa kwakhe nguNozi kubangele ukucinezeleka kweengcinga zakhe. Akakwazi kumelana nale meko kwaye ichaphazela isimo sakhe. Ingqondo engaqondiyo njengonobangela weminqweno ecinezelekileyo ibe ngunobangela wobundlongondlongo obubonakaliswe nguZolani. Le ngqondo ingaqondiyo yiyo ebigunya ngeli xesha uZolani abulala uNozi kuba imtshintshe wasisilwanyana esingenaluvlwano esimbulele ngokungenalusini uNozibele. Uzibhaqa esezinkathazweni uZolani ngenxa yokonganyelwa yingqiqo yengqondo engekho zingqondweni.

Luyavela olu tshintsho kwisimo sikaGugulethu kwincwadi kaTamsanqa u 'Buzani Kubawo'. Umbhali umzoba uGugulethu njengomfana owonwabela iziyolo zobutsha nonobom obuphuphuma ulonwabo phambi kokuhlangana neningeni yobom. Ufika kuloMzamo engasafuni nokuhlala kuba engxamele ubumnandi bomtshato abaya kuwo eMgagasi. Le ngxoxo iveza oku:

GUGULETHU: Bhotan' endlwini (Ehleli ehasheni)

UMAKHUMALO: Yintoni na Gugulethu mntanam, amahashi selebile emanzi nje, kuyawa yiwaphi na?

UGUGULETHU: Hayi mama kuyiwa apha eMgagasi
 UMAKHUMALO: Kanene ngumtshato.
 UGUGULETHU: Yiloo nto mama. Uphi umzamo?
 UMAKHUMALO: Akusehli kaloku nasehasheni, sewusuka ubuze uMzamo uphezulu?

 UMAKHUMALO: Nanko untangakho kulaa ndlu ingezantsi.
 UGUGULETHU: Nantso “Chief” (Esiya kuye)
 UMZAMO: Yiyo (Chief)! Kunjani mfo? (Utsho ekroba)
 UGUGULETHU: Nokuba akutshongo ntanga! Tyhini madoda lo mfana akakalungi nangoku. Ulibala kukukrob’ emnyango nje akukalungisi? Uyakushiya uGugulethu ukuba akunangqondo, ndifung’amaHlubi.

(Tamsanqa, 1958:12)

Ukungxamela kwakhe ulonwabo kuvela ekuqhulaneni kwakhe noMzamo, kuba ufuna ukufika emtshatweni enomqhele ukuze akwazi ukurhiwula igqiyazana elinguNomaMpondomise anedinga nalo. Uthi unobuciko xa ethe futhu.

UMZAMO: Unxilile na lo mfana? Uthi masihambe singatyanga? Yiza namasi naloo mphothulo, Nobesuthu. Musa ukummamela lo uphambene. Okanye ke mhlawumbi unxilile?
 UGUGULETHU: Ha! ha! ha! ha! Kanti andikabuva Boy, ndibufuna apho bebukho nangoku.
 UMZAMO: Kakade ke ntanga, singathini ukuze sibuve?
 UGUGULETHU: Awu ntanga! Uthetha ukuba mfondini bekungasekho nentwana apha ekhaya?
 UMZAMO: Ndifung’abeSuthu ntanga, aph’ ekhaya akukho nesicheku.
 UGUGULETHU: Thixo! Uyazi ukuba ndiza ndinethemba lokuthi ndofumana oku nje kokuba ndiqabule ibhabhalaza, kangangokuba ndingaxola nokuba ndifumana ivanya...

UMZAMO: Hina Gugulethu usazazi kodwa ntanga ukuba ufundile?.....

UGUGULETHU: Hayi ntanga, asikuko nokuba ndifuna ukunxila. Nto nje ndifuna ukususa iintloni ngeenjongo zokufuna ukurhawula elinye igqazana phaya kulaa mtshato. Ke ndiyindoda elichule lokuwadwelisa amagama xa ndikhe ndabufaka.

(Tamsanqa, 1958:12)

UTamsanqa ukuveza ngokubonisa ukuyithanda kwakhe ingoma ukonwabela ubutsha bakhe uGugulethu:

(Uyacula)
It is the old time religion
It is the old time religion
It was good enough for my father
It was good enough for my mother
It is good enough for my sister
It is good enough for me-e-e

Awu! Awu! Awu! Boy-boy! Kodwa ntanga wenziwa yintoni le nto uyithanda kangaka le ngoma?

Andithandi yona yodwa, yonke into eyingoma ndiyayithanda, kuba kwa ukudalwa oku kwam ndilihule lengoma.

“*Chief*” mfondini andibanga sakumba, ndikhe ndakuva uthetha ngokurhawula igqaza kulaa mtshato. Ingaba liliphi mfo, andilazi?

Utyaphile ubuze ntanga, kunjalo ndifuna silirhawule sobabini.

(Tamsanqa, 1958:15)

Umbhali umveza uGugulethu njengomntu ofumaneka kwizinto ezonwabisa ulutsha, ukuthandana sima ebalisela UMzamo ngendlela ekukudala ngayo encekelele uthando kuNomaMpondomise, kwaye uyasincoma nesimilo sakhe:

GUGULETHU: Inene ntanga, ndithetha iminyaka emithathu yaphela nqu, ukuba kude kube namhla. Phofu intombi yomfo

inesimilo asindlavini, ithetha kamnandi, ayimki kakhulu ijikeleza apha kufutshane ufune ukucinga ukuba iza kukufaka. Uthi ukuba udibene nayo namhlanje kuthi phindela ngomso uye kuvela. Kanti ho! ho! ho! wabulawa'apho.

(Tamsanqa, 1958:15)

Apha kule ncoko kaNomaMpondomise noGugulethu, uGugulethu uvela njengomntu ongafuni kunikezela, akavumi kukhatywa nguNomaMpondomise kwaye uveza bonke ubuciko anabo ukuzama ukuloba le ntombi eveza neziphumo ezibi ezinokubangwa kukumala.

Ubuveza obu buciko bukaNomaMpondomise uTamsanqa athi:

GUGULETHU: Wena Jola uthi “ndiza” mna akuhli ngoku ukutya endikutyayo. Andithethi ke bona ubuthongo, ndithi ndakucinga ngawe bumke bonke, ngoku into eseleyo ngamashwa ukuba abe phezu kwam ngenxa yakho, kuba NomaMpondomise, qonda kakuhle Jola, ngenxa yothando le nto ingumntu iyajika ibe yinto ebingeyiyo ekuzalweni okanye ibe yinto ebingayidalelwanga yona nguThixo. Ngenxa yothando umntu uba ngumbulali ebengadalelwanga bubulali. Ngenxa yothando umntu uba ngugqobha ogqobha onke la mankazana eli lizwe. Yintoni unobangela? Intliziyo ayivumi ukwanela kuba kukho lowa mntu unguyena-yena ebesenyongweni.....
NomaMpondomise Jola, ndive xa ndisithi kuwe andityi kutya kuhlalo nguwe, andilali buthongo buhlalo ngenxa yakho. Ngoku ndiyakucela, nqanda nali ilifu lelishwa, lokuba yinto endingaydalelwanga yona, lilenga-lenga phezu kwam. Mnye umntu ongalingandayo andiboni wumbi, nguwe kuphela

(Tamsanqa, 1958:19)

Ubuciko abuveza kule ngxoxo yakhe noNomaMpondomise buveza ubunzulu anabo ngezothando, uthando nentlonipho anayo uGugulethu kuNomaMpondomise. Ubuwabisa ubuciko, ubuqhakraqhakra nokonwabela ubutsha bukaGugulethu uTamsanqa ngolu hlobo:

GUGULETHU: NomaMpondomise! NomaMpondomise! Yiyeke le nto uyithethayo Jola. Qonda kakuhle Ngwanya, uthando

asinto yakha yaphela. Musani nizikhohlisa nisithi uthando luyaphela lufana nesigarethi. Uthando lokwenyani aluzanga lwaphela, yinkohliso yodwa into ephelayo. Nangoku ukuba ndandikukhohlisa, ngekukudala yaphela yonke loo nto. Uthando asinto yakha yaphela.....

(Tamsanqa, 1958:19)

UGugulethu akakwazi kuzibamba lulonwabo analo 'lokufakwa' nguNomaMpondomise. Amaphaphu aphezulu, uhambela phezulu, ingathi akasafiki kuMzamo azokwabelana naye ngezi ndaba zimnandi. Le ncwadi ifika ngexesha elihle kuye kuba ifika ebuzwa ngabazali bakhe ukuba uzeka nini, yenye yezinto ezongeze olu lonwabo. Uzibona ekwelesithathu izulu. Ingoma aziculayo zeziphuhlisa olu lonwabo analo:

(UGUGULETHU ekubeni efumene ileta evela kuNOMAMPONDOMISE nanko enyathelela phezulu esiya kuloMZAMO esiya kumxelela iindaba zeleta ayifumeneyo, kwanako konke okuthethwe ngabazali bakhe ngaloo ntsasa.)

GUGULETHU: Nantso "Chief"! (Uyabulisa)
(Uyacula) I want to be ready,
I want to be ready,
I want to be ready.
To walk in Jerusalem just like John

UMZAMO: Kutheni ntangam, wakhangeleka uchwayitile namhlanje, kwenze njani?

.....
GUGULETHU: Zininzi ntangam, ezinye andinakho nokuba ndingazitolika ngomlomo, nto nje ndingasuka ndiziphose kuwe njengoko zinjalo ngokuphuma kwazo kubashiceleli, ndithi zifundele ngokwakho ungathi uve ngam. Andithi ufundisiwe?

UMZAMO: Ikufakile "Chief"
(Egqiba ukuyifunda)

GUGULETHU: Naw' utsho.

.....
GUGULETHU: Uyazi ukuba ifike nini loo leta?

UMZAMO: Andazi mfo, khawutsho.

GUGULETHU: Ifike sisendlwini enkulu ntanga, xa kanye ixhego lam lindigolozeleyo ngendaba yokuba kufuneka ndifune umfazi.

(Tamsanqa, 1958:26)

Le ntetho kaGugulethu iveza ukugqwesa kukaNomaMpondomise kwezinye iintombi. Ikwaveza namava anawo uGugulethu ekudlaleni, kuba uthelekisa iintombi awakhe wahlangana nazo kwiindawo ngeendawo ezintle nezinomfaneleko kunoNoMaMpondomise afike kungekho nanye imodlulayo. Ukuthabatheka nokuthimbeka kukaGugulethu nguNomaMpondomise kumenza ambone njengoyena ufanele kukuba ngumfazi wakhe. Uthando olunzulu analo kuNomaMpondomise lumvale mba amehlo angaboni ntombi yimbi ngaphandle kwakhe. Uthi xa etyatyadula:

GUGULETHU: Ndiyakuva mfo kuwo onke amacebo akho, kunjalo nje aphilile andiwagxeki. Eneneni noxa ndikujikelezisa nje, xa ndithetha inyani epheleleyo, kuthe kusasa ukufika kwale ncwadi, ingqondo yam yee qatha kule Ntombi kaLangeni, ndiziva ndingaboni ntombi yimbi ngaphandle kweMpondomisekazi. Ndizihambile iindawo kumazwe ngamazwe, ndazibona zonke iimbelukazi, ewe, zimbi kuzo ziyayibetha intombi kaLangeni ngobuhle nomfaneleko, kodwa zizonke ayikho ethe yadlwengula umxhelo wam ngaphandle kwentombi kaLangeni. Ubuhle bebuyintoni kakade? ubuyintoni na wona umfaneleko? Zizinto ezifana neentyatyambo entwasahlobo ekuthi liqina ihlobo seyibunile, buthi obo buhle bebubalasele abusento yanto, sebuuvuthulukile okwamagqabi omthi ebusika. Asiluthando na imbalasane yezinto?

(Tamsanqa, 1958:27)

UGugulethu ungenelela kuxambuliswano looyise ngomba wokubonelwa kwakhe. Uyazicengela ukuba uyekelwe kuye lo mba:

GUGULETHU: Noko bobawo le ndawo yokubona bendicela ukuba niyiyekele kum, ningade nixambulisane ngayo kakhulu.

(Tamsanqa, 1958:31)

UGugulethu naku lo mhlomlo ugezantsi ukwaveza lo mnqweno wokuzikhethela umfazi othandwa nguye, uthi:

GUGULETHU: Ndifuna ukuzikhethela intombi endiyithandayo nokuba iliso linye: ndiyazazi izinto ezifuneka emfazini

(Tamsanqa, 1958:32)

Indlela athetha ngayo uGugulethu ukuveza izimvo zakhe ngokubonelwa isabonisa ingqiqo eyiyo. Akoyiki ukuveza pahaha izimvo zakhe angafihlisi into yokungakholelwa kwakhe kwisiko lokubonelwa.

Ngalo mhlomlo ungezantsi uGugulethu uyibeka elubala into yokuba nokuba bangamkethela intombi abacinga ukuba ilungile, ukuba akayithanda, iya kuba lilize loo nto:

GUGULETHU: Inganazo, kodwa ukuba andiyithandi, zonke ezo nto ngamampunge

(Tamsanqa, 1958:31)

UGugulethu ubonakala engumntu oveza ngokuphandle iimvakalelo zakhe kooyise malunga nendlela acinga ngayo ngezothando. Uluvo analo ngalo mba uluthetha poqo kooyise kwaye akagwegwelezi ngendlela aziva ngayo ngokubonelwa umfazi. Utyatyadula enjenje ukuqinisa ingxoxo yakhe kooyise:

GUGULETHU: Noko bawo andaphuli siko. Ndincede Mthimkhulu, ndincede Ndlebentle, ndincede Mashwabada ndiyeke ndithathe intombi ethandwa ndim.

(Tamsanqa, 1958:32)

Ingqondo esezingqondweni yiyo esalawula iingcinga neengcamango zikaGugulethu kuba usakwazi ukuqonda konke okuqhubekayo. Ubukhali bengqondo yakhe buyamncedisa ukuba akwazi ukusebenzisa amava akhe. Akaveli anikezele, uyaxhathisa ezama ukucenga uyise kuba enamava okuba umntu xa umthutha uye azobozeke, acengeke. Ukuveza uluvo lwakhe ngokwala ukuthathelwa uThobeka uzama unxibelelwano phakathi kwakhe noyise kodwa akulungi kuba uyise lilitye lenyengane elincanywe nangabantakwabo.

UGugulethu uveza ukungagungqi kwakhe kwisigqibo sakhe sokwala ukubonelwa umfazi, yiyo loo nto xa ebona ukuba uyise intloko yakhe ilukhuni ngalo mba azikhuphe kuyo yonke into ehlangene nawo kulo mhlomlo ungezantsi athi, 'buzani kubawo':

GUGULETHU: Andinalizwi, buzani kuye. Mna bendigqibile xa bendisithi mandiyekwe ndizibonele intombi

(Tamsanqa, 1958:34)

Le ndlela acinga ngayo uGugulethu ichasene nendlela uyise afuna zenzeke ngayo izinto, iyasitshintsha isimo sakhe. Buyaphela obu buqharhaqharha bakhe, nokucenga uyise emthutha kuba ezama ukuba athambe intliziyo. Ujika aveze izimbo zomntu onoxinzelelo kuba ubhebhethela kude into edibene nokubonelwa kwakhe umfazi.

Uguquke wasisaqhaga uGugulethu, akafuni kuphendula uyisemncimnci uNyaniso xa efuna uluvo lwakhe ngoThobeka Mcothana abonelwa yena nabamncoma ukufanela umendo. Wala kwaphela ukuthetha ngale ntombi kuba ingakhethwanga nguye. Le ngxoxo iyakungqina oku xa iqhuba isenjenje:

GUGULETHU: Buzani kubawo

UMTHETHO Hayi kaloku mfana wam sifuna ukuva ezakho iingcamango. Lungaba olwakho uluvo luthini kule nto?

GUGULETHU: Buzani kubawo.

(Tamsanqa, 1958:34)

UGugulethu akasiboni isizathu sokuhlonipha izigqibo ezenziwe ngaye enyanzeliswa kungakhange kufunwe uluvo lwakhe kwasekuqaleni.

Lo mhlomlo ungezantsi ubonisa ukungabi nantlonelo kukaGugulethu kooyise kuba okokuqala uphendula uyisekazi uZweni engamjonganga nokumjonga. Ngokwenkcubeko yethu maXhosa olo luphawu lwendelelo xa umntwana ephendula umntu omdala engamjonganga kwa ukumjonga. Ude aqwele ukubonakalisa ukuqaqadeka xa esithi akezi ebizwa ngabantu abadala. Wenjenje xa ethetha nabo:

GUGULETHU: Thetha bawokazi ndimamele. (*Akamjonganga*)

UZWENI: Uyabizwa, khawuleza Hlubi.

GUGULETHU: Uxolo bawokazi, andizi.

UZWENI: Kutheni na nyana ngathi akuphilile nje?
GUGULETHU: Andinawo nowempumlo bawokazi.

(Tamsanqa, 1958:34)

Le ndlela athetha ngayo ngentla uGugulethu nooyise ichatshazelwe yindlela acinga ngayo. Kwakhona kugqama iingcinga ezikwingqondo eleleyo nezithi zibe ngunobangela wokutshintsha kwesimo sakhe. Ezi zenzo zikaGugulethu zingaqhelekanga zibangelwa luphazamiseko analo engqondweni. Ebesiba uza kunikwa igunya lokutshata intombi ayithandayo, akwenzekanga njalo. Eyona nto inokuba imxhela umphefumlo ngamandla kukuphoswa nguNomaMpondomise osandula kumfaka nothathe iminyaka emcenga. Ebesele egcolodiswa kukuba ezi ndaba zokuba makazeke zifikisana nokufika kweleta emfakayo kaNomaMpondomise. Elo themba lokuphila ubomi bolonwabo nesithandwa sakhe ulibona liphasalaka okomququ uphetshethwa ngumoya.

Ngokoluvo lwengcali zengqondo olucaciswe kwisahluko sesibini umntu ngamnye unezidingo afuna ukuzaneza. Zithi ke ezi zidingo zakungafezekiswa okanye kubekho imiqobo endleleni yakhe, afunyanwe luxinzelelo, unxunguphalo nexhala. Lolu xinzelelo olududulela uGugulethu ekutshintsheni isimo, abe ngumntwana onendelelo.

UGugulethu ngokommo wakhe ungumntu odlamkileyo. Umntu odlamkileyo ke uyakonwabela ukunxibelelana nabantu. Kulula kumntu odlamkileyo ukwabelana nabantu ngeemvakalelo zakhe, uyiveza elubala ingqiqo noluvo lwakhe. Uxinzelelo afakwa kulo nguyise luyasiguqula isimo sakhe sangaphambile abe mntu wumbi. Esi simo sihle sakhe usicacisa kakuhle kulo mhlomlo ungezantsi:

GUGULETHU: Bobawo namhlanje umntu ondim ungxamele ukuxakeka, andikwazi ema ndikwenze, ndimelwe yingqondo. Namhla ndihlanganisa amashumi mathathu eminyaka ndikho kulo mhlaba. Ngaloo minyaka yonke andikhumbuli namnye ndisithi “nxa” kubawo, waye nomnqweno wam soloko yaba ngowokuba ndinga andingeze ndatsho; naye ndiyaqiniseka akazange wafumana lubi kum. Kodwa ke namhlanje ndiza kukhe ndinicele bobawo khendimfake imibuzo ndide ndiphendulane naye. Ukuba loo nto iyamkhuba, wothi alale ngenxeba, nam andincedi ndiqhutywa yinto.

(Tamsanqa, 1958:35)

UGugulethu ethetha ngolu hlobo nje kugunya iingcinga ezikwingqondo eqondayo. Uyazikisa ukuqonda, usebenzisa amava akhe angaphambili ukuzama ukusobulula le ntsumentsumane azibona egaxeleka kuyo. Uzama ukuxoxa noyise emkhumbuzi ngesimo sakhe esihle nendlela ebemhlonela ngayo. Ukuze uqonde ukuba ngumntwana onembeko, nale ayenzayo yokunyusa uyise ngodonga ngesigqibo amthathele sona uyenzela embekweni. Usenolawulo lweengcinga zakhe nangona imeko ikekelela kwiingcinga zengqondo engenangqondo. Zezi ngcinga ezitshintsha isimo sakhe ade abe nesibindi sokucela kooyise ukufaka uyise imibuzo ade aphenzulane naye. Esi senzo sicacisa ubunzulu bomonakalo odalwa kukungafuni kukayise ukuguqula isigqibo sokumbonela umfazi.

Ukudelelwa komyalelo kaMfundisi nguGugulethu ecaweni wokuba alandele kumazwi aza kuwathetha kubonisa ukukhonya kwesicwityana sengqondo esiya- 'id'. Indlela aziva ngayo uGugulethu yokufuthaniseleka inxulumene nesenzo sakhe sokudelela nomfundisi. Wala kwaphela ukuzibophelela noThobeka ade uyise athi makuqhutywe noko kunjalo. Ude wabopha isandla njengelinga lokugqibela lokulwa lo mkhuba wokutshatiswa ngebhaxa. Yiva kule ngxoxo ingezantsi oku:

*EZAZULWANA ziziphithiphithi kutshata
UGUGULETHU noTHOBEKA. Ngoku kuseCaweni.
UGUGULETHU usibhijele sonke isandla sakhe
sokunene ngesiziba esimhlophe.)*

UMFUNDISI: Ke mfana wothi ulandele kumazwi endiza kuthi ndiwathethe kuwe....

UGUGULETHU: *(Cwaka)*

UGUGULETHU: Gqitha mfundisi.

UGUGULETHU: Buza kubawo.

(Tamsanqa, 1958:59)

Unxulumano olululo kwizicwityana zengqondo lubalulekile. Xa kukhonya esinye kuye kubekho izinto eziphasalakayo, ingakumbi xa iyi - 'Id' egunyayo. I-Id yiyo elawula umdla womntu weemvakalelo, ilawula iimvakalelo zakhe. Inqondo amandla iwathatha kwi- 'Id'. Imjulela esihogweni umntu i- 'Id' xa izicwityana zengqondo zinganxibelelani kakuhle, kuba yona ayikwazi kwahlula okulungileyo kokungalingananga. UGugulethu wenza izimanga zokwenza into engaqhelekanga yokungavumi kuthabatha izifungo nokusayina emtshatweni. Ngumqondiso ocace gca lo awenzayo wokuba akatshatanga noThobeka kuba akukho apho aziqamangele khona naye, kwaye akakhange asayine

Utshintsha abe yindladiya engenandlela yakuthetha nabantu abadala uGugulethu xa esithi uyise lixoki. Uthetha ngezagwelo ezama ukugxininisa uluvo lwakhe lokuba nokuba anganyanzelisa uyise ukuba azekelwe uThobeka, akasayi kumamkela. La mazwi angezantsi angqina oko:

GUGULETHU: Ixoki lona sewuzenze lona Radebe ngokuthi andintanga yakufunzwa utsho undimele ngecephe undifunza. Uyabona ke mandikuphe le nyaniso. Nosana olu sewulufunza, ukuba ukutya alukufuni, alukufuni. Woda usuke ulukakaze, lukuginye nzima lujambalaza lungenakunceda kuba lusoyiswa ngamandla. Womana uluvingca iimpumlo ulufuthanisela usithini, lungenakunceda. Kanti ke yingozi leyo kuba usana losuka lurhaxwe, ukutya kuhle ngandlela zimbi kuba alukuginyi ngakuthanda. Kuza kuba njalo ke apha kum. Ndithe andiyifuni nje laa ntombi andiyifuni, ndaye andisayi kuze ndithi ndiyayifuna. Ungayithatha ke ngokubona kwakho, kodwa akuyithatheli uGugulethu, uGugulethu yena uza kubuye umthathele owakhe umfazi amthandayo.

(Tamsanqa, 1958:36)

lingcinga zikaGugulethu ziphazamisekile kwaye ziyamlukuhla kuba zimsa endenxe. Kukho amazwi esibhalweni ezingcwele athi;’ Beka uyihlo nonyoko ukuze yolulwe imihla yakho emhlabeni.’ UGugulethu ngolu hlobo enza ngalo ingathi uzombela umhadi.

Usacela umngeni kwesi sigqibo sikayise ngalo mbuzo buciko awubuza kulo mhlomlo, lo wokuba akanakuzeyiselisa eweni ebona kuba esisiwa nguyise:

GUGULETHU: Mandikhe ndigqibalise ngalo mbuzo, andiwubhekisi kubawo yedwa, ndiwubhekisa kuni nonke apha endlwini, emveni kwawo ke andiphindi ndithethe. Kuqala ndithe umnqweno wam wasoloko ingowokuba ndikhohlose ubawo. Ke ndithanda ukukhe ndiqonde kuni le nto. Ukuba ubawo undise eweni, mandiyi na nokuba ingozi ndiyayibona kuba ndifuna ukumkholisa?

(Tamsanqa, 1958:36)

Kuphazamisekile ukucinga kukaGugulethu kwaye iingcinga zakhe zicinezelekile ngokwakwesi sicutshulwa singentla. Ingqondo engenangqondo yiyo esebenzayo ngoku.

Iphupha lakhe lokutshata noNomaMpondomise ulibona luzizi yiyo le nto ebona uyise njengesiphazamisi esimdudulela eliweni.

Ujike wasisilwanyana uGugulethu kuba ubulele uThobeka nabantwana bakhe akugqiba abe nesibindi sokuchaza indlela emanyukunyezi ababulele ngayo. Uzisa emapoliseni, lo mhlomlo ungezantsi ucacisa oko:

GUGULETHU: Mfondini andiphambananga, ndiqhube ndibulele umfazi nabantwana, ukuba akukholwa yiza ubone.
(*Uyamrhuqa*)

(Tamsanqa, 1958:86)

Le meko azibona ekuyo uGugulethu ngokwemo yengqondo ibonakalisa ukongama kwe i- 'Id'. I - 'Id' yaneza iimfuno zayo zelo xesha, ayizathuzi, ayinangqiqo kwaye isisingxami. Kwakho le meko ikwaveza ukufeda kwe- 'Ego' ukusombulula iimfuneko eziphixanayo ze- 'Id' ezibe nempembelelo kwisimo esitenxileyo sikaGugulethu. UGugulethu wonganyelwe yimeko yokunyanzelwa ngomfazi sele embalekile. Akaneli kuthumela mfazi kuphela uyise umthumela nabantwana abangengobakhe. Uxinzelelo ebefakwa kulo uGugulethu lumbulala isazela sakhe sife fi, yiyo loo nto ingqondo yakhe enengqondo imongamele wazibona sele esisigwinta.

Ukunika ingcaciso yendlela emanyukunyezi ayikhuphe ngayo imiphefumlo uGugulethu noko inika umkro wokuba ufelwe ziimvakalelo. Ayikho ngqiqweni indlela akuchaza ngayo ukufa kukaThobeka nabantwana kangangento yokuba ingathi ingqondo iphungulekile Sitshintshe mpela isimo sikaGugulethi, wayeka ukuba ngulaa mfana uliqhakra-qhakra elonwabileyo, wajika waba sisilwanyana. Isibindi anaso sokumelana nokunkcenkceza kwegazi ingathi ngumjelo wamanzi ade abe nesibindi sokuqhubela nabanye abantu kuzo, anike nengcaciso ngokwenzekileyo siyamangalisa. Usibonisa ngolu hlobo isibindi sikaGugulethu uTamsanqa:

GUGULETHU: Akuphuphi mfo kaMqhubuli, ophuphayo ngosebuthongweni. Asimbono waye ungalami nokwalama. Zizidumbu zabantu ezi ziqungquluze apha. Ligazi Labantu eli limpompozayo liphuma emanxebeni. Bona! Bona! nalo lingumqukuqela ukuya kuphuma emnyango. Mfondini yini na ukuba ume ulibazise? Akundiqhubi ngani na? Ndiqhube! Ndiqhube undise kwabomthetho, ngoku ndijonge kwinkalo yokugqibela, angxamele ukufezwa amadinga, ndanele ziinto zomhlaba, kungcono ndishenxe kuwo ndiwushiye. nokokuba ndiya phi na

kwazi Ophezulu. nokuba ndiya kwesibomvu nguye oya kwahlula.

(Tamsanqa, 1958:87)

UZwilakhe umqhomfile uGugulethu wamfaka kwintsunguzi yehlathi nethe yamenza wanoxinzelelo angakwazanga kumelana nalo, wada waba ngumbulali. Isaykhoanalysisi ikholelwa ekubeni umntu unamaxesha okuphazamiseka ngamaxesha athile, kwaye wonke umntu unendlela ethile yokuzikhusela ukuzama ukunyenyisa uxinzelelo. Le yindlela uGugulethu ebezikhulula ngayo kumakhamandela ophazamiseko lwengqondo.

UMaSukude utshintsha isimo emva kokubhujelwa yindoda yakhe uNjinge. Umzi wakhe awubi nalonwabo. Abaninawa bomyeni wakhe bayamoluleka ngemikhuba ayenzayo. Kule ngxoxo ingezantsi ooKhwalo bahlanganele ukumngxolisela ukuthuma uVuma ukuba aye kubetha uMaDlamini noMaZulu ngenxa yokuba bebemongamele kumlo ebebenawo:

UMASUKUDE: Yiya kubuza kuye.

UMFOLO: (KuLolo) Khawume kakuhle. (KuMaSukude) uyabona MaSukude kukwaNjine ekhay'apha. Lo ngumzi waseMaKhwaweni. Okoko kwabhubha uNjinge, lo mzi waba ngundabamlonyeni Phakathi kwezivondoviya zochuku ezikhoyo kule lali.... Kusekho uNjinge, besiyichitha imini sonwabile ekhay'apha, simke kungabangakho kukrwentisa-krwentsana; kodwa ngoku sibetha emva kwezindlu ngenxa yesimilo sakho osiphethe ngamandla.

(Mtingane, 1965:7)

Ingqiqo kaMaSukude ichaphazeleka ngamandla luxinzelelo akulo ngenxa yokuphanza kwamaphupha akhe. Emva kokubhubha kukaNjinge uMaSukude ebezibona esenkululekweni yokuzilawula emzini wakhe. Liyaphanza elo phupha usapho lwamaZangwa lwakufikelela kwisigqibo sokuba uLolo abe liliso lekhaya lakhe. I- 'Ego' yakhe ichaphazeleka ngokumandla kuba ayikwazanga ukuwenza umsebenzi wayo wokunika umntu ukuqiqa okukuko akwazi nokuhlaza phakathi kokulungileyo nokungalunganga. Kugunye i- 'Id' emkhokelele kwizenzo ezitenxileyo, yiyo loo nto engabanga nazintloni zokuthuma unyana wakhe uVuma ukuba aye kubetha umamomncinci wakhe uMaZulu noMaDlamini

Inkohlakalo kaMasukude ayiquma ngokunkwalambisa azenze umntu onobubele kanti ufuna ukosela uThemba imenza afumane ithuba elililo lokuphumeza lo mkhuba awucebayo. Lo mhlomlo uxhasa le ngcaciso:

UMASUKUDE: Nosisa, yiya kubiza uVuma noThemba bazokotha, bamelwe kukuba bafile kukugodola. *(KuNolizwe)*
Wena, yiza neenkuni zibe ninzi, ubase umlilo ube mkhulu.....

(Mtingane,1965:45)

Obu bubele bamzuzu buboniswa nguMaSukude kuThemba zezinye zeempawu ezikrokrisayo zokuba ikho le nto ayimithiyo. Ngesi senzo sokubelezelela uThemba ade amcingele nokuba uyagodola uquma inkohlakalo aza kuyenza. Ngeli xesha ebesenza le migudu yingqondo engekho zingqondweni ebiphala phambili. Kaloku iingcinga ezikwingqondo engekho zingqondweni ziyasitshintsha isimo somntu. Ebesele efelwe tu sisazela ezixelele ukuba uThemba kufuneka kuse kuthethwa enye into ngaye, kwaye ebefuna ukuqiniseka ukuba aliphuthi elo qhinga yiyo loo nto ebefuna ukutya okunetyhefu ebeza kumnika kona akutyele phambi kwakhe.

Lo mhlomlo uveza isimo sikaZoleka sangaphambi kokukhupha kwakhe umphefumlo. Ungumntu obefudula ezihlalela yedwa, aphenjule loo nto ayibuzwayo:

Waye uZoleka ingumntu olikheswa, othuleyo,
nongafumane athethe ngaphandle kokuba
kuyimfuneko.

(Jongilanga,1982:7)

UZoleka ebengumntu ozifihlayo iimvakalelo zakhe, uluvo lwakhe engaluvezi nje ngaphandle kokuba agrunjwe ukuze ufumane ingqiqo yakhe.

Ukutshatiswa ngebhaxa kukaZoleka kuveze similo simbi kuye. Akakwazi kuzibamba, ukhupha imbilini yakhe ngale ngxaki azibona efakwa kuyo ngabazali bakhe. Intlungu emkrethe ngaphakathi yokujingiswa ngenqatha eliyimfundo emlonyeni, kuza kwale xa ngathi sele uza kuphumelelwe lohluthwe elo ngatha lilahlwe ezinjeni uyayibhekreza. Enye into efaka ityuwa esilondeni kule meko akuyo uZoleka kukuba enomntu athandana naye, uZeth Songqishe. Masimve enyenyisa akhamandela omphefumlo ngelithi:

Yini! Thixo, Nkosi yam, lilishwa lantoni eli?"
Yadanduluka intokazi enkulu sele ilibele ukuba
ayiyodwa.

(Jongilanga,1982:9)

Siyatshintsha isimo sikaZoleka uyayeka ukuba ngumntu othuleyo abe ngumntu odlamkileyo. Uzivakalisa ngokungafihlisi iimvakalelo anazo ngokutshatiswa ngenkani azibone njengelishwa. Intlungu emkrethayo imenza ukuba alibale ukuba kukho abanye abantu, aziphalaze iimvakalelo anazo ngalo mba phandle.

Abehli ubuthongo kuZoleka, ucinga ngomzi asiwa kuwo. Ezingcingeni zakhe uye akhathazwe kukukhutshwa kwakhe esikolweni akugqiba ukuphumelela ibanga lesibhozo kuba esendiswa. Ulilela ixesha lakhe alichithileyo esikolweni kuze xa esesecicini lokugqiba akhutshwe, imphambanisa ngamandla ize imguqule abe yingwekazi loo nto. Ukutshintsha kukaZoleka ekubeni ngumntu odlamkileyo kukhula ngokukhula. Nalo mhlomlo ungezantsi uyakuveza oko ngolu hlobo:

Uthe xa aphakathi esazulwini segumbi, uThandeka wadibana nelaa phepha abelifunda uZoleka. Waligibisela ngokungekho zingqondweni ethetha. Yaphela inkangeleko yobuntu. Wanga yingwekazi ixinwe ziimfene.

"Ndichithe ixesha lam elingaka, kwale kunyaka wam wokugqibela, kuthiwe mandilahle yonke loo nto? Oh! No! No! No!! Ngewayengandisanga esikolweni kwakanye,"

(Jongilanga,1982:9)

UZoleka ngoku kugqwashula akwenzayo apha kwesi sicutshulwa singentla uveza enye yeendlela yokuzikhulula kuxinzelelo. Ukungqubana kwezimvo zakhe noyise ngendaba yomendo wakhe kumfuthanisela engxingweni emxinwa kuba uyise akagobi luphondo, kwaye woyikwa nangunina, ilizwi lakhe liyagqibela kwakhe. Olu xinzelelo akulo lubangwa kukungaboni sisombululo kule ngxaki akuyo, yiyo le nto ezama ukuyithomalalisa ngokuyikhupha ngaphandle. Loo nto ke yenze ukuba abe simo sitsha, abe ngumntu odlamkileyo. Ulilela ixesha lakhe alichithele esikolweni, nathi ngoku angavunyelwa ukuba agqibezele ngoku selesecicini. Unobundlongondlongo anabo kuba ugibisela kude iphepha ebelifunda akugqiba abe nenkangelelo ebulwanyanarha. Le nkangeleko nesi senzo zibubungqina bokuqhubeka engqondweni nasemphefumleni wakhe. Ukuphanza

kwephupha lakhe lokufundela ubongikazi kuko ngqo okumguqula isimo. Usola uyise ngokuba ngumqobo kumaphupha akhe nokumchithela ixesha.

UZoleka ukopakopisa udade wabo emcikozele ngobudenge obenziwa nguyise bokumkhupha esikolweni xa sele eza kugqiba. Ucela umngeni kwisigqibo sikayise kudade wabo esi sokununuswa ngomntu angamaziyo. Ukwaveza nexhala lokuphulukana nengqondo ngenxa yale meko afakwa kuyo yokutshatiswa nomntu angamaziyo. Uye azikhumbuze ngesiphumo sokwendiswa kwakhe esikukuncama ubongikazi seleza kubufumana. Yonke le ngxoxo ingezantsi iyasicacisa esi simo sitsha sikaZoleka:

“My sister, khawundixelele: buphi ubulumko? Iphi inyaniso? Ndichithe iminyaka engaka esinaleni, kwale sendiphumelele uFormil ndinunuswe ngesoka, nasoka, isoka endingalaziyo elingezanga nam? Khawufane ucinge! Umfo endingazange ndimbone nasemdudweni! O! Yehova! Nithi andiyi kusuka ndiphambane!”
Uthe engekagqibi uThandeka, wambonzeleka uZoleka, “oko kukuthi nam mandibuncame ubongikazi sebusezintupheni zezandla zam?”

(Jongilanga,1982:9)

Uveza uluvo lwakhe uZoleka ngokufundisa abantwana abangamabhinqa kwesi sicatshulwa singezantsi. Ngele kokuba luncedo emakhaya, ubona isizathu sokuxhobisa amantombazana ngemfundo ikukukwazi ukuzimela kwawo emizini bangayami ngamadoda, ze kuthi xa angasekhoyo loo madoda bahleleleke nabantwana babo. Uyibeka ngolu hlobo le ngxoxo yakhe:

O! Hayi sisi Thandi, ulandelise watsho uZoleka, bendiba injongo yokufundisa ibhinqa yeyoku singabi luncedo qha emakhaya kuphela, kodwa sithi sakuba sendile, kwaze kwathi ngephanyazo asishiya amadoda ethu, singabi ziinkwamba zabahlolokazi, sibaphathe ngamazinyo abantwana bethu. Bendiba wonke lo gama iinjongo zabo zezokuba, ngemfundo abasinike yona, sakhe amakhaya ethu nemizi yethu ibe ziingqili...

(Jongilanga,1982:11)

limfuno zikaZoleka azanezeki tu kwaphela sisenzo sikayise sokumsa ngebhaxa emzini,

loo nto ke ikhokelele ekubeni ukule meko akuyo yoxinzelelo, yexhala noloyiko olumandla olumguqule isimo nesimilo. Ayinakothukwa into embi anokuyenza emva kwale meko afakwa kuyo kowabo. Yenye yendlela zokuthomalalisa uxinzelelo le ayenzayo yokugqwashula, athethe ashiye angalaziyo.

UZoleka kule ngxoxo ingezantsi uzakhela umfanekiso ngqondweni ngemeko bume bale ndoda asiwa kuyo, angayaziyo. Uyibona izizinto zonke ezimbi nezintle. Ixhala analo sisimo esifihlakeleyo sayo esinokumenzakalisi njengezinye iintombi esele ziyihambile le ndlela yokwendiswa ngebhaxa nabantu ezingabaziyo. Umbuzo buciko anawo uveza elubala ukuba akaziboni ebalelwa enanini lezi ntombi zenzakaliswa leli siko lokubonelwa. Uyiqhuba enjenje le ngxoxo yakhe:

Yi! Thandeka, uyasiqonda ukuba esi sixhiphothi somfo endisiwa kuso andisazi? Khona sekuthiwa yinzwana engenasiphako, yingcwele yeengcwele, ilula into yokuzinikezela kumntu ongamaziyo, ongathi kanti ehleli nje ngumva wekhabhathi, ulwandle oluzele ngookrebe, ziingwane, namawa? Zingaphi iintombi ezingooDeliwe nooDaniswa abancama imfundo ngolu hlobo? Uthi ke nam mandibalelwe kwelo nani?

(Jongilanga,1982:11)

Imonzakalisile emphefumleni le meko uZoleka yamguqula kwisimo sakhe sangaphambili. Ukufunga kwakhe kokuba yena akanakuvumela ukubalelwa kwinqwazi leengxwelerha zesiko lokubonelwa sisiqalo sokusebenza kwengqondo engekho zingqondweni. Ingqondo engekho zingqondweni ayizathuzi xa isebenza emntwini, loo nto ikhokelela ekubeni umntu enze izinto ezimbi ebantwini engaziqondanga.

UZoleka uzotywe wangumlinganiswa ofuze unina ngokuzola nokuthozama. UJongilanga usibeka ngolu hlobo esi simo:

Ukuzola nokuthozama kukaZoleka noKholiwe yimfuzo kaqongqothwane kuba wayengumntu othuleyo nozolileyo.

(Jongilanga,1982:13)

Ingcingane yobume bengqondo ngokoluvo lukaLacan olucaciswe kwisahluko sesibini, luveza ukuba umntu uzalwa emsulwa size isimo sakhe sichatshazelwe lifuthe lenkcubeko

nonxibelelwano noluntu entlalweni. Olu luvo lugqama kakhulu ngomlinganiswa onguZoleka kuba siyeva ukuba ebefuze unina ngokuzola nokuthozama kwaye engengomntu uthanda ukuthetha. Ukunyanzelwa kwakhe ngomtshato nokungcanyuliswa kwakhe ubom benkcubeko yasentshona ngokusiwa esikolweni, kumkhuphe eqokobheni kwamenza ndlongondlongo kwavela isimo esitsha sobulwanyana kuye.

UZoleka ugwexa umyeni wakhe uZolile ozama ukwakha ubudlelwana phakathi kwabo ngolu hlobo:

Amazwi omfundisi abetheni? waphendula uZoleka

.....
Ndalibala andalibala, uziduba ngani kuloo nto, uza kwenzani ngayo?

(Jongilanga,1982:23)

Uyazikhusela uZoleka ngolu hlobo ukuzama ukuphuncukana nomendo. Akanamdla walo mtshato. Uveza ukungabi nazimvakalelo tu kwaphela.

Ukwehlisa isidima sikaZolile ngokumgwexa ezama ukumbhebhethela kude kuye uZoleka kuyavela kule ngxoxo yakhe noZolile. Uzimisele ukumphuca amalungelo 'obuyeni' ngokungamvumeli nokuba asondele kuye, loo nto uyiveza elubala xa emphikisa ukuba ungumfazi wakhe. Ukufuna kukaZolile amalungelo akhe njengendoda kuZoleka kuveze isimo sikaZoleka esimothusileyo senkohlakalo nobulwanyana kule ngxoxo ngolu hlobo:

Zoleka asizi kuvuthisa isibane ubusuku bonke. Cima eso sibane ulale. Yihla kum! Ungalali nje xa ufuna ukulala? Ndikuthukuthezela ngantoni? ubuzile uZoleka kucacile ukuba ingxamele ukumkruqula le ngxoxo.....

Akuzazi ukuba ungumfazi wam, watsho ephakama esiya ngakuye.

Umfazi wa-kho! Kuya kusa umqol'uphandle, watsho wayiphosa phaya iqhiya wawuthi gexe umxakatho, selemi ngeenyawo, engcangcazela. Amehlo wayewakhuphe onke engaqhwanyazi nakancinane, ethe ntsho kuZolile. UZolile wathabatha amanyathelo amabini wee xhwenene. Bajamelana okwemazi yekati nenja.

(Jongilanga,1982:24)

lingcinga zikaZoleka zibhexeshwa yingqondo engenangqondo. Ukucinga nokuzathuza phambi kokuba enze, athethe kuyancipha. Iyongama i- 'Id' ngoku. Luyabonakala unxulumano phakathi kwe- 'Id' nendlela aziva ngayo uZoleka. UZoleka uyamfungela uZolile, loo nto iveza ubukrakra afakwe kubo nguyise bokumnyhala kwindoda angayithandiyo nendlela aziva ngayo ngale meko. Buyakhula ubulwanyana kuye kwaye ngoku iyatshintsha indlela yokuzikhulula kuxinzelelo kuba ufaka nezisongelo. Iqondo lentiyo linyukele kwizinga eliphezulu. Ubani angalindela nasiphi na isiqhamo esothusayo kule meko akuyo.

Intiyo ebenayo uZoleka ngeli xesha axambulisana noZolile ebenokwenza nantoni na ukuba ebenamandla oko. Masiphulaphule lo mhlomlo ukungqina oku:

Ukuba wayenamandla, eqinisekile ukuba
unokumongamela, ngewayede wamtshicela ebusweni
ngokuya bebejamelene.

(Jongilanga,1982:24)

Umsebenzi we- 'Ego', okukunikeza uncedo ngokuthi ilawule ze iphikise iimvakalelo, nomsebenzi owenziwa yi- 'Superego,' okukuhlaza okulungileyo kokungalunganga ufedile ukwenzeka ngeli xesha uZoleka ejamelene noZolile okwenkuzi yebhokwe. I- 'id' inempembelelo emandla kwesi simo sivezwa nguZoleka.

Kuvela ukungathembani phakathi kukaZoleka noZolile emva kwesaqhwithi sengxabano yabo. Ingulowo akayazi esengqondweni yomnye. UZolile woyika ukulala emva kokuphawula inkohlakalo ayibone kuZoleka ebusweni. Yiva esi sicutshulwa xa sisithi:

Yayingumbono kuloo ndlu bemana ukuwisa iintloko,
babuye bee qwa ngomothukokazi ngakumbi uZoleka,
kuba wayengayazi into ecingwa ngumyeni wakhe;
noZolile engafuni kulala kuba waphawula inkohlakalo
ebusweni bukaZoleka ngokuya bebejamelene.

(Jongilanga,1982:24)

Oku kungathembani kwesi sibini kubangwa kukusilela kukaZoleka ukulawula iimvakalelo zakhe. Ukwinqondo lokungaqiqi xa esenza izinto, loo nto ibangele ukuba angathembeki. Uxinzelelo analo uZoleka lubangela ukuba angananzi neenqobo ezisemgangathweni (values), loo nto ikhokelele ekubeni angakwazi ukukhetha phakathi kokulungileyo kokungalunganga, yiyo loo nto uZolile emoyika nje. Unexhala lokuba angenza into

ehambisa umzimba ngeli xesha aleleyo. Kukho ubaxeko lwengqondo engenangqondo kuZoleka ngalo mzuzu uvezwa sisicatshulwa esingentla.

UZoleka akabuyi ngamva kwisimo esitsha anaso sokuthetha poqo ngendlela eva ngayo. Umxelela ezinkonqeni unina ukuba akazimiselanga kugoba luphondo kwisigqibo sakhe sokwala uZolile. Uxolele ukunyamezela nantoni na enokwenziwa nguyise kuye kunokuba avume ukuba ngumfazi kaZolile. Le ndlela athetha ngayo sele ibangwa nakukuzibona eluhlaza kukunkulwa nguyise emva kokubaleka emzini wakhe. Uyibeka ngolu hlobo le meko yakhe:

Mama! wabiza unina uZoleka, Ndifuna ukukuxelela namhlanje ukuba andisayi kuze ndibe ngumfazi kaZolile naphakade. Utata angandibulala nje, ndixolele nayiphi na into, ndizinikele. Sendinje kakade, watsho ebhenca-bhenca umzimba wakhe uZoleka. Zoleka mntwan'am! ndinceda Skhomo, nceda mna yiyeke le nto uyenzayo. Uyayazi ukuba ndikhathazwa yimpilo. Andinakho ukuyimela le nto iqhubeka kweli khaya.... Intetho enjalo Zoleka ayizi kukunceda kuba uyamazi uyihlo okokuba akasayi kuze akuyike wenze into oyithandayo

(Jongilanga,1982:59)

Ukudlokova kukaZoleka kuphenjelelwa kukungonwabi emphefumleni nokungunozala wemikhuba ayenzayo yokuzimela emzini. UZoleka ukwabonakalisa ukuphazamiseka okuthile engqondweni ngenxa yoxinzelelo nonxunguphalo akulo. Umntu obhadlileyo akanakulangazelela ukufa, yena uZoleka ukuxolele ukufa akakoyiki. Ulwela ukuphanza kwephupha lakhe lokufunda nokutshata uZet amthandayo. Uzibona ephulukwa lelo nqatha, yiyo loo nto exolela nantoni na enokumehlela. Izicwityana zengqondo zibonakalisa ukungasebenzisani ngendlela eyiyo, yiyo loo nto kubonakala kukhonya i- 'id' emtyhobozela kwizenzo ezingekho ngqiqweni iyiyo. UZoleka xa esele ekweli qondo ngokucinga, ingathi sele efikelele kwangqingetye, angenza nayiphina into emva kwale ntetho yakhe nonina.

Endaweni yokukhusela intombi yakhe uKholiwe ufuna ayamkele le meko ngenxa yeendleko abangene kuzo ngalo mtshato, nokoyika umyeni wakhe. Ziimeko ezikumila kunje ezi umphandi afuna ukulumkisa uluntu ngazo.

Luyavela olu tshintsho lwezimo zabalinganiswa nakwincwadi kaJordan, 'Ingqumbo Yeminyanya' ngoZwelinzima kunye noThembeka.

UThembeka uzotywe wangumlinganiswa owonwabileyo nobonwabeleyo ubomi, simva edlalisa uMphuthumi kule ncoko yabo ingezantsi xa engavumi kumxelela kwangoko udaba olumalunga noZwelinzima ngolu hlobo:

Ndixelele ngoku kaloku, wethu. Hayi, ndiya kukuxelel'
eQonce. Hamba uye kulala. Tyhini! Uyandigxotha
wakubona sifik'eDutywa kub'ufuna ndingaboni xa
ubulis' uNomvuyo?
SekuseDutyw' apha?
Uyazibuzisa watsho uThembeka ehleka.

(Jordan, 1940:15)

Obu buqharhaqharha bukaThembeka bapheliswa kukungamkeli imeko yokufunelwa kukaZwelinzima isithembu. Idlale indima enkulu kwesi simo sakhe sitsha imeko yokungamkeli nokuhlonela amasiko omzi wakhe. Uthe akungathi uyanqwakuziswa yile meko wabuyiselwa kowabo. Selebonwa ekule nkxwaleko nanguthathatha nje uzimele apho kowabo ngokukhathazwa kukuthula kukaZwelinzima. Le nkxwaleko kaThembeka uyibeka ngolu hlobo uJordan:

Akazange andula amazi lo mfazana uthwele impahla,
ebeleke umntwana ekubonakala ukuba selemdala.
Wada wafika kubo wabulisa. Akuba embonile ukuba
nguThembeka, wanela kukuthi. 'Thixo wamaZulu!
Nobantu nguwe lo?

(Jordan, 1940:222)

Esi sithembu asivumileyo uZwelinzima asanelanga kuchaphazela kuphela ingqondo kaThembeka, simthezile nasemzimbeni samphuca nobo bunzwakazi bakhe.

Isimo esihle nesithandekayo sikaZwelinzima sivezwa ngokuthandwa kwakhe ngumntu wonke esikolweni kuba naye wayebathanda abantu. Wayenganeli kuba nefuthe elihle koontanga bakhe kuphela, ebezigobela amakhwenkwana ukuze abe ziintshatsheli zomdlalo weqakamba. UJordan ngosiba lwakhe uthi ngalo mba:

Wayethandwa ngumntu wonke eLovedale kuba

wayengumntu okhululekileyo, waye elichule lemidlalo, ebalasele ngephini elihle leqakamba. Amakhwenkwana ayesel'ejinga onke ebhatyini yakhe, ebuza ukuba aza kuqeshwa ngubani na ngoku emdlalweni emkile nje eLovedale.....Namhla wemka eLovedale uZwelinzima lampha iphini elinexabiso. Egameni lamakhwenkwana.

(Jordan, 1940:29)

Obu bumbunguzulu bakhe bubulawe yimeko yesikhundla sakhe sobukhosi, nokungaboni ngasonye kwakhe nesizwe sakowabo ngemicimbi ethile efana nokuzekelwa isithembu. Iziquhawo zobunzima besihlalo sobukhosi siyavela kulo mhlathi ungezantsi:

Wayezula ethafeni, eqwalasele phantsi; abantu badibana nabo wayefana nangababoniyo, aba ngabuliswa abe ngathi akevanga. Loo mntu yayinguZwelinzima.

(Jordan, 1940:224)

Uxinzelelo awayenalo lwayongamela ingqiqo nengqondo yakhe ade angananzi nabantu ahlanguana nabo. Wayengayamkeli imeko yenkxwaleko kaThembeka ozibuyele kowabo engalandwanga ngamawabo. Eyona nto yayimxhela emphefumleni kakhulu kukufika kukaThembeka engamlindelanga, umzi wakowabo usebuxelegwini ngabula yena bokulungiselela ukuya kulobola umfazi wesibini kwaBhaca.

3.3 UKUPHELELWA LULONWABO

Ukuphelelwa lulonwabo lolunye uphawu oluthi luvezwe ngababulali phambi kwesenzo sokukhupha umphefumlo. Eyona nto yohlutha ulonwabo lababulali kukuphanza kwamaphupha abo. Uphazamiseko lwabalinganiswa ngenxa yoxinzelelo abazibhaqa bethubeleza phantsi kwalo lubadudulela kwingqiqo ezingezizo, ukuphulukana neemvakalelo nokutshintsha kwesimo sabo. Ukuphela kolonwabo emntwini kungamkhokelela ekuguleni ngengqondo, ukugqwetheka kwayo nokuphazamiseka okuthile kwayo. Olu phawu lukukuphelelwa lulonwabo luyavela kubo bonke ababulali kwaye kungunozala wokuphanza kwamaphupha abo.

UKula ukuveza oku ngomlinganiswa onguThantaswa ozityanda igila ngokuphelelwa kwakhe lulonwabo emtshatweni kwisidala sakhe. UThantaswa uveza ukungasweli kwakhe ngokwasezinkozweni, koko ezibika ukuba udinga uthando olufadalaliswe

kukungakwazi kwakhe ukuzalela uMsindisi indlalifa. Ukhathazwa nangamagumgedle uMsindisi awenza nabantakwabo ekhusini, loo nto uKula uyiveza ngolu hlobo:

Ubonanje Mfuneko, andonwabanga kulo mtshato wam nalaa mfo njengoko sel'usazi, Ndandicinga ukuba oyena mntu ulubambo lwam nguwe lo ... Ewe andidingi nto kodwa intlungu endinayo ayinganganto. Kungcono ukubethwa unkankathwe kunokungcungcuthekiswa umphefumlo. Endaweni yokuba uMsindisi avelane nam kule ngxaki ndiyixelelwa ngugqirha, yena ngoku uvelisa amanye amaqhinga. Ubusazi ukuba uceba ukuthatha isithembu?

(Kula 2008:48)

Into yokuba umfazi athi akonganyelwa ziingxaki zomendo abalekele ezandleni zekrexe iveza iinqobo zokuphila ezikumgangatho osezantsi. Ikwaveza ingqiqo ekwizinga eliphantsi into yokuxovula kwakhe noMfuneko imingeni yomtshato wakhe. Oku kungangunozala wokwenzakala kukaMsindisi kuba kaloku uMfuneko ushiyiselwe nguMsindisi kuThantaswa kuba yena engenazinkozo. Oku kungonwabi kukaThantaswa nokuzandlala kwakhe kuMfuneko iimfihlo neenzingo afakwa kuzo nguMsindisi sisithako sentlekele. UMfuneko kwiingcebiso aza kuzinika uThantaswa, azizukuba zeziwakhayo lo mtshato kwaye azizokumkhusela, zimthethelele uMsindisi kuba ufuna isihlalo entliziyweni kaThantaswa nobom bokuthi gcobho ebhotolweni.

UThantaswa wandlala le ntlungu yakhe yokungabi nakukwazi ukuzalela umntwana uMsindisi nendlela uMsindisi ayisingethe ngayo kuMfuneko. Ugxeka indlela ayisingethe ngayo uMsindisi nesigqibo asithathileyo engambandakanyanga kuso. Masive kwesi sicutshulwa xa esithi:

Andithi kaloku mna andisokuze ndiphinde ndifumane abantwana ngokokutsho kukagqirha Chirandra?
Yinyaniso leyo Mfuno. Akakhange athethe nokuthetha oku nam ngalo mba. Sendiwuhletyelwa ngabanye abantu.

(Kula, 2008:48)

Uphantsi koxinzelelo uThantaswa olubangwa kukungonwabi yingxaki yokungakwazi ukuzalela uMsindisi indlalifa ebiza kuqinisa umtshato wakhe. Ingqondo yakhe iyachatshazelwa yile meko yiyo le nto esenza izinto ezingekho zingqiqweni ezifana

nokukhetha ukuya kuMfuneko ngengxaki yakhe. Le ndlela azama ukunyenyisa ngayo uxinzelelo aphantsi kwalo inobungozi kuMsindisi nasemtshatweni wakhe.

Ukubalisela uMfuneko imeko aphila phantsi kwayo emaxongo yokungabi nalulawulo luggibeleleyo kwiimali zikaMfuneko imkhubaza emphefumleni. Uveza ixhala analo lalo mfazi mtsha uza kuthathwa nguMsindisi nambona njengozakuba ngumqobo ekufumaneni ilifa.

Mfuneko, uyayazi ukuba andiwazi la mashishini ethu ukuba angenisa malini na ngonyaka? Kutheni uMsindisi endifihlela nje loo nto kodwa ndingumfazi wakhe. Into emandikuxelele yona mna kukuba nditshate nendoda eliqonda-ndleko elilumkele kwamna lo kuba akandivulelanga ne-*account* yasebhankini njengokuba ndingasebenzi nje. Kufuneka ndicele imali kuye yonke le mihla yeNkosi. Ndakuyithwala kube nini into yokukhongozwa imadlana ngathi ndingumntwana wesikolo? Uyabona ke lo yena aza kumthatha, ngokuqinisekileyo aza kubhaliswa ngegama lakhe la mashishini. Mna ndiza kuba sisithunzela sakhe, watsho uThantaswa efixiza eyeke nokutya.

(Kula, 2008:48)

Eli xhala analo uThantaswa limenza athethe izinto ezikrokrisayo. Kaloku ukuphazamiseka kwengqondo kuyichaphazela kanobom ingqiqo yomntu, ize loo nto ibangele ukuba athethe, enze izinto ezingekho zingqiqweni. Ukuxoxa ngelifa likaMsindisi nekrexe elinguMfuneko kunika amanakanibe ento ecetywa yingqondo kaThantaswa. Uzibona limphosa eli lifa ezibona kananjalo eza kwenziwa isithunzela. Akakho umntu ofuna ukwenziwa isithunzela. Ugqibile ukunika uMfuneko uluvo lokuba mabamsuse endleleni uMsindisi kuba ungumqobo kulonwabo lwakhe.

Ixhala analo uZolani elibangwa kukuduka kukaNozi nokungathethi nyani kwakhe liyavela kule ncoko kaZolani nabazali bakaNozibele. Kuvela isigqebelolo kule ncoko kaZolani noMkhwemte xa esithi utata kaNozi elumkisa uZolani ngokunganyaniseki kwentombi yakhe, esithi inyuka isihla ifuna isitshixo sikakhetshe.

Bave bencokola besenjenje:

ZOLANI: *(Ekhathazekile)* Makube uyephi?

MKHWEMTE: Uyabona ke mfo wam, amantombazana anje, athi umntu efumene uncedo ehle enyuka exela amanzi olwandle efuna isitshixo sikakhetshe. *(Enomsindo.)*

.....
Yenz' ixhala tata into yokulahleka komntu, zizinto zininzi apha phandle.

(Gwegwe,1998:122)

Unxunguphalo lukaZolani lumphelelisa ngolonwabo kuba imdlakaza umphefumlo into yokungaziwa kukaNozi ade aziphalazele abazali bakanozi iimvakalelo zakhe ngalo mba. Khawuve le ncoko ingqina olo luvo:

(Ngentsantsa elandelayo eGaraji kwiGunjana ekuhlawulwa kulo, uZolani umile ukroba efestileni udakumbile)

MAVIS: Andazi ukuba into enje ithiwani, musa ukukhathazeka Zolani.

ZOLANI: Ndithini sis' Vava ukungakhathazeki ngoNozi engekho kowabo, ndingamazi ukuba uphi?

(Gwegwe,1998:122).

Ileta kaNozibele exhele umphefumlo kaZolani ibonisa inkohlakalo nokufelwa sisazela kuNozibele, ugqiba ukuyifunda sele egixa uZolani aze angakwazi ukuxelela uMavis ngokuqulathwe yiyo, aphelele ezifundela. Kulapho uMavisa afumanisa ukuba uyaliwa uZolani nguNozi, ubhala enjenje uGwegwe ngalo mba:

ZOLANI: Khawume ndiyifunde. *(Ekrazula isingxobo, ayifunde ethe cwaka.) Hay'bo... (Uyigqibezela sele zisihla iinyembezi, usuka ahlale phantsi egixa)*

MAVIS: *(Ekhwankqisiwe.)* Yintoni Zolani kuthiwani kule leta? *(Uyohlutha esandleni, lo gama umniniyo equbude p*

Dlamini omhle ndiphilile mna, nawe ndikunqwenelela entle impilo. Mhlawumbi ezi ndaba ziza kuwophula umoya wakho, ziyikrazule ziyityakatyentliziyo yakho yophe ibe lijaja. Noko kunjalo andinakunceda. Ndifikelele esigqibeni sokuba ndibuphelise ubuhlobo phakathi kwethu, isizathu sinye sesokuba ndibuyele kutata womntwana wam, uSipho. Ndiyabulela ngayo

yonke into ondenzele yona Zizi elihle. Esokugqibela ke isicelo sesokuba undikhululele iimpahla neencwadi zam. Ndim Nozibele.

(Gwegwe, 1998:127)

Inggqiqo kaZolani ichaphazeleke kangangokuba akasakwazi nokucinga ukuba uza kuzikhupha njani kwimeko ambeke kuyo uNozibele. Imkrekretha ngaphakathi intlungu akuyo kutsho kuchaphazeleke ingqiqo yakhe, angakwazi kucinga aqubude elila.

GUGULETHU: Mandikhe ndigqibelise ngalo mbuzo, andiwubhekisi kubawo yedwa, ndiwubhekisa kuni nonke apha endlwini, emveni kwawo ke andiphindi ndithethe. Kuqala ndithe umnqweno wam wasoloko ingowokuba ndikholose ubawo. Ke ndithanda ukukhe ndiqonde kuni le nto. Ukuba ubawo undise eweni, mandiye na nokuba ingozi ndiyayibona kuba ndifuna ukumkholisa?

Uyasindeka uZolani akakwazi kuyinyamezela le ntlungu, kwaye akayikholelwa ukuba iyinyani into yokuba uyaliwa nguNozibele. Uyiphokoza ngolu hlobo intlungi yakhe:

ZOLANI: (*Elila*) Unyanisile bethu uNozi kule nto ayithethayo? Hayi ayinakwenzeka loo nto uNozi ngumfazi wam.

MAVIS: Mh! kazi ndiza kuyithini le nto, masihambe Zolani ndikuse endlwini. (*Bayaphuma baye emotweni kuqhuba uMavis, bafika endlwini kaZolani uMavis aphe uZolani amanzi aneswekile.*) Sela ulale, ndiza kubuya enjikalanga noNontembeko, siza kuyisombulula le ngxaki.

(Gwegwe,1998:127)

Indlela agixa ngayo uZolani ibonisa indlela emxikixe ngayo emphefumleni into yokwaliwa kwakhe nguNozibele Uthi uMavis akuqaphela ukuphelelwa kukaZolani licebo lokumelana nale ngxaki amthembise ukumnceda. Ude abe uyachaphazeleka nasempilweni ngolu uZolani yile ntlungu ngolu hlobo:

(*Ngokuhlwa uZolani uvuka emandlalweni, akhe amanzi asele ipilisi, avule ewodrophini akhuphe umsesane aphinde alile. Kuyankqonkqozwa*

*emnyango kungene uMavis noNtembeko elila
uZolani.)
(Uyalila uZolani akaphezi.)*

ZOLANI: Ndimenze ntoni uNozi?

(Gwegwe,1998:128)

Isimo sikaZolani siyatshintshwa kukwaliwa kwakhe nguNozibele, kuba ngoku uyinkenenkene engakwazi nokuzicingela. UNozi umohluthe ulonwabo kuba ngoku kude kuchaphazeleka nendlela alala ngayo. Uyinto ephaphama nasezinzulwini zobusuku nexhomekeka kwiipilisi. Uzingcuthekisa ngokujongana nomsesane ebewuthengele uNozi alile into engapheliyo. Eli nqanaba akulo lenkxwaleko lingamtyhalela kwisenzo esimasikizi. Ude azihlambulule ngombuzo buciko awuphosa kuMavis wokuveza ubumsulwa bakhe kule meko, uthi akukho nto amenze yona uNozi.

Ubugxwayiba akubo uGugulethu ubufanisa nethunzi lokufa ngolu hlobo:

GUGULETHU: Namhlanje ndihamba phantsi kwethunzi lokufa,
namhlanje luphelile ulonwabo kum.

(Tamsanqa,1958:37)

Esi sisaci esisetyenziselwa simele ihlabathi, ithunzi nokufa zimela imifula yasemhlabeni umntu ekufuneka ethubeleze phantsi kwayo njengamava obomi. Apha umbhali uzisebenzisela ukuphuhlisa intsunguzi nengxingwa azibona ethubeleza kuyo uGugulethu, efakwa koku kutshatiswa ngebhaxa nguyise. Akuba kule meko ke umntu uphelelwe lithemba, uzibone esengxingweni ekunzima ukuthubeleza phantsi kwayo. Kuyaphela tu ukuqiqa kuGugulethu ngenxa yale meko nobuhlungu abuvayo. Le ndlela acinga ngayo ngokuqinisekileyo iza kuzichaphazela iintshukumo zakhe. Uza kufuna ukuzikhupha nokuba kunjani.

Ngesi saci singezantsi nesiingqala anaso uGugulethu ukwabethelela olu luvo lwale meko inganyamezelikiyo akuyo:

GUGULETHU: (*Ngesingqala*) Limathumb'antaka!

(Tamsanqa,1958:60)

Isaci 'limathumb'antaka' sisetyenziswa ukubonisa ukungaxoli kwezulu. Isizathu sokuba lifaniswe namathumbu entaka kukuba akrakra, nezulu ke xa lingaxolanga likrakra.

UGugulethu imeko yakhe yakhe uyibona njengaginyekiyo, enganyamezelekiyo. Le ndlela acinga ngayo iza kuchaphazela aza kukwenza ukuzikhupha kule meko. Inggondo engekho zingqondweni yiyo eyongamayo kwimeko yomntu okweli qondo lokufuthaniseleka kwengqondo. Inkulu kwaye iyoyikeka into eza kuzalwa zezi ngcinga zikaGugulethu. Hlal'uthe qwa mfundi.

GUGULETHU: O-o-o- kuzibulala! kuzibulala! akwaba ubungetyala phambi kobuso bukaThixo, kuba namhlanje ngendikukhupha mphefumlo wam. Ndizixhome na? Ndizixhome na? Ndinibaleke manyundululundini ezayo? Nakanye! Nakanye! Kungcono ndikunyamezele lifundini limnyama lilenga-lenga phezu kwam, kunokuba ndikukhuphe mphefumlo wam, uphelelwe yindawo emhlabeni phantsi, kanti wophelelwa yindawo ezulwini phezulu. NomaMpondomise! NomaMpondomise, ndithini na sthandwa? Ndikujike ebendikuthethile ndizenze ixoki kuwe? Andinakho, wena ungowam. Nokuba ndihamba kwiintsunguzi zamahlathi amnyama; nokuba ndihamba kumathunzi okufa amnyama; zingade zivuke iinkqwithela nemimoya, izulu ngokwalo liyangqina lithi, wena ungowam! Wena ungowam! Limkile ilanga! Limkile ilanga! Buzani kubawo! Buzani kubawo! (*Uyaphuma*)

(Tamsanqa,1958:37)

Ijaji ithandabuza iingcinga zikaGugulethu xa ifuna ukuqonda ukuba uyasela na ngenxa yesibindi abe naso ukwenza isihelegu nesikizi lokukhupha imiphefumlo. Ngokokuqonda kwayo, uGugulethu kufanele ukuba ebengekho zingqondweni zizizo ukukhupha kwakhe imiphefumlo. Iqhuba le ngxoxo ngolu hlobo:

IJAJI Uyabusela utywala?

UGUGULETHU: Ndandisela ndabuyeka Mhlekazi.

IJAJI Unexesha elingakanani ubuyekile?

UGUGULETHU: Okoko.

.....

UGUGULETHU: Okokoko lathi lahloma. Zifika nje iindudumo andisaseli.

IJAJI Utheth'ukuthini ngokuhloma nangeendudumo.

UGUGULETHU: Nditheth'ukuthi okokoko ubawo wathi wandinyanzela ngentombi kaMcothama, andizange ndibufake. Zisihla nje izigigaba andisaseli.

(Tamsanqa,1958:89)

Zichaphazeleke kanobom iimvakalelo zikaGugulethu, kuba akukho mntu uneemvakalelo unokukhupha uthotho lwemphefumlo, lilonke ngelixa lesi senzo ebengenazo tu iimvakalelo. Kwatshintsha nendlela ebesenza ngayo izinto, laa Gugulethu uselela ukuzonwabisa akasekho. Wabuyeka notywala akuba kwintlungu yokwahlukaniswa kwakhe noNomaMpondomise. Ukusela ibeyenye yeendlela azonwabisa ngayo uGugulethu. Uyeke izinto ebezimvisa kamnandi ngenxa yentlungu akuyo. Ayihlangani nento ayithethayo. Uthetha izinto eziqondwa nguye kuphela kuba kule ngxoxo yakhe nejaji, uyayilahla kufuneka ifune ingcaciso ngezinto azithethayo. Ukwilizwe lakhe yedwa, uthetha izinto eziqondwa nguye. Usebenzisa izagwelo kwintetho yakhe. Uthetha ngokuhloma neendudumo esingisele kwimeko yokunyanzelwa kwakhe ngomtshato nezigigaba ezihamba noko.

Uveza isililo anaso ngokuxhanyuliswa ubom obumnandi okomzuzwana ngolu hlobo:

GUGULETHU: Ndilihleli eli phakade kum ilulonwabo lodwa, kodwa namhla bujikile obo bomi buncasa injengcindi yobusi baba krakra ngokwencindi yekhala. Ndikubulele na Bomindini ndibuhleliyo bangaphambili? Ndikuqalekise na Bomindini bangaphambili?

(Tamsanqa,1958:37)

Ukungonwabi okuzalwa kukufakwa kwiinkathazo zokubonelwa kumenza angakwazi kuba neengcinga ezimilileyo. Iingcinga zakhe ziphixene akazazi nokuba makawavuyele amava obom obumnandi abuphilileyo ngaphambili okanye abuqalekise. Le meko akuyo ibonisa ukungazinzi kwengqondo. Ukungemi kakuhle engqondweni kungangunozala weemikhuba eyoyikekayo.

Esi sicutshulwa naso sibekelala koku kunqongophala kolonwabo kuGugulethu:

GUGULETHU: Mhlekazi okokoko ndathi ndatshatiswa nentombi kaMcothama ndingayifuni andizange ndikubone ukonwaba emhlabeni. Yasoloko indidla le nto ngalo lonke ixesha.

(Tamsanqa,1958:89)

UGugulethu unika inkundla isizathu sokukhupha kwakhe imiphefumlo njengokuphulukana kwakhe nolonwabo olubangwe kukutshatiswa noThobeka engafuni. Kukungonwabi kwakhe okumguqule isimo waba sisilwanyana nomgebengi.

UMaSukude ungxolisa uNosisa ngekomityi eyaphukileyo. Uthethela phezulu efuna ukuqonda umntu oyaphuleyo. Umohlwaya ngokungenalusini uNolizwe ekufumaniseke ukuba ibulewe nguye. Mamela le ngxoxo ingezantsi mfundi:

UMASUKUDE: Nosisa! Wena Nosisa (Uyangena uNosisa) Kutheni ungasabeli nje? Ibulewe ngubani le komityi?

UNOSISA: Ibulewe nguNolizwe mama.

UMASUKUDE: Mbize, Kutheni kucace ukuba andisayi kuze ndibe nakomityi ngulo mntwana? (*Uyaphuma uNosisa, angene uNolizwe*) Nolizwe!

UNOLIZWE: Mama.

.....
Iphuncukele ntoni sidengazanandini? Sondela!
(*Umbamba ngengalo*)

(Mtingane,1965:1)

Le ndlela amohlwaya ngayo uMaSukude uNolizwe iyakrokrisa ukuba ikho into engaphaya kokophulwa kwekomityi. Ubungqwabalala nezithuko ezikhapha ukubetha ngokungenalusini uNolizwe kuyavundlisa, kuba kudiza ukungonwabi okungenziwa kukubulawa kwekomityi kuphela. Esi skrokro ngale ndlela ohlwaya ngayo siphuhla kulo mhlomlo ungezantsi ngolu hlobo:

UMASUKUDE: Ndithi asiyondawo yakho leyo! Asinguye mntwanakho lo.

UMADLAMINI: Nango ke umhlola bantu basemaZizini! Ndone phi ke

ngo-

UMASUKUDE: Sukapha gagwazanandini! Ucinga ukuba kungokuya nanilimisa uVuma laa ntsimi yakwakho? Ezi zinto zenza umntwana wam isicaka sazo. Ezi zinto zithanda ukulawula!

.....

UMASUKUDE: Kuphambene wena ntondini.

UMASUKUDE: Ezi zinto zilima ngeenkomo zam. Ezi zinto zivuyelela umhlolokazi!

.....

UMADLAMINI: Uphi uThemba sikhohlakalindini?

UMASUKUDE: UThemba ntoni, ntondini?

UMADLAMINI: UThemba wemkiswa yile nkohlakalo yakho. Uthi ungumntu na wena kakade?

.....

UMADLAMINI: Gqwirhandini elingenanceba ngumntwana ongenanina!

UMASUKUDE: Uthini nomngcekulanandini! Inene namhlanje uza kundazi.

(Bayalwa kungene uLolo)

UMASUKUDE: Sakuhlangana.

(Mtingane, 1965:1-2)

Ukungenelela kukaMaDlamini ngelilamlela uNolizwe kuyenze maxongo imeko kuba kudize inzondo nokungonwabi kukaMaSukude. Isikrokro anaso uMaSukude sivela ngezithuko azityabeka uMaDlamini sokuba yena nomyeni wakhe, uLolo bathanda ukulawula. Elona phupha likaMaDlamini lokuzilawula kwakubhubha uNjinge emzini wakhe latshatyalaliswa sisigqibo samaZangwa sokuba uLolo makabe liliso lakwaNjinge njengesithethe sakwaXhosa. Yiyo le nto enobukrakra emphefumleni nje. Unazo nezilandu kuba ubatyhola ngokwenza uVuma ongunyana wakhe ikhoboka kuba babemsebenzisa. Ubabeka amabala, umtyhola uMaDlamini ngobugqwirha, aze abasole nangokusebenzisa iinkomo zakwakhe xa belima, nangokumvuyelela. Le ngcinga anayo ngabo uyiphokoza ngeenjongo zokubabhebhetha kwakhe.

Izityholo abatyabeka zona zikhulu kwaye zithoba nesidima sikaLolo njengendoda ebekumele ukuba iyakwazi ukubonelela usapho lwayo, ingaxhomekeki kwamanye amadoda ngokulondla. Ubunzulu bezithuko zikaMaSukude, bekumele ukuba bayazikhwebula kwakhe. Ulukhupha olu luvo analo ngabo uMaSukude ngeenjongo zokubabhebhetha ukuze akwazi ukuxhamla le nkululeko ayifunayo. Nalu olunye uphawu lokungonwabi luvezwa yingxoxo kaMaDlamini noNoayini ngolu hlobo:

(Kudlula uNoayini kufuphi nabo. Bobabini abamboni.)

UMADLAMINI: UMasukude kudala ebathuka abantu. Nam lo akaqali ukundithuka.

(Mtingane1965:3)

Ukuthukana nabantu luphawu lokungonwabi komphefumlo. UMaSukude sivela kule ngxoxo yesi sibini isimo sakhe esigwenxa nesihlazisa ikhaya lakhe. Uyityekezela ebantwini ingqumbo anayo kuba ehleli nje ulugcalagcala ngumsindo ngenxa yokungafezekiseki komnqweno wakhe wokuzilawula. Izinto akazenzi ngokusengqiqweni eyiyo kuba akonwabanga. UMaZulu uyasingqina naye esi simo sigwenxa sikaMaSukude xa esithi:

UMAZULU: Ndingathini ukungamoyiki esoyikwa nangamadoda nje?

(Mtingane,1965: 4)

Kuvela isimo esibi nesiingathandekiyo sikaMaSukude ngale ntetho kaMaZulu xa echaza ukumoyika kwakhe, uthi ufanele ukumoyika kuba woyikwa nangamadoda. Ngokwasesintwini umfazi kulindeleke ukuba ahloniphe ikhaya aze athobele namadoda. Ukoyikwa kukaMaSukude ngamadoda kungaliphalaza ikhaya kuba akukho mntu uza kukwazi ukumlungisa nje lula. Obu bugagu bukaMaSukude buyavela kule ngxoxo ingezantsi yakhe noMaDlamini ngolu hlobo:

(Uyafika uMaSukude, uphetho ugoso-goso lokhuni.)

UMADLAMINI: Zidengazanandini! Ngubani lo nimhleba ethafeni?

(Mtingane,1965: 4)

Uxinzelelo analo lokungakwazi ukuzigobha amacala kwakhe kumtshintsha ingqiqo. Ukuphazamiseka kwengqondo yakhe kungunozala wezenzo zakhe ezikhamnqisayo.

Ufunza esiqwini kuMaDlamini ngokhuni ethuka uNoayini noMaDlamini ebanqangisa ngokumhleba. Asamkeleki kwaphela esi simo, sabafazi abadala abalwayo. Uthi akoyiswa kulo mlo awuqalileyo anganeli, agoduke ebathembisa ngokubuya. Simva esithi:

UMADLAMINI: *(Uyakhwaza ekude)* Ninnedwe kukundihlanganyela ezi zinto zinamaqhinga! Ndilindeneni ndiyabuya, nindilingene nobabini. *(Uyahamba)*

(Mtingane, 1965: 5)

Obu bugagu anabo bubonisa ukuba kugunya ingqondo engekho zingqondweni kuye, akasacingi ngendleala, uxinzelelo analo lomezisa imikhwa emibi. Le ngcinga anayo yokuba udlelelelwe kulo mlo, iza kumkhukulisa enze isenzo esibi ukodlula esi selesenzile sokufuna ukunkunkutha abanye abafazi ngokhuni olugosogoso.

Le nkohlakalo anayo ibanga ukuba uMaZulu oyike okungaphezulu angabuya akwenze xa esithi:

UMAZULU: Masihambe, laa mfazi ukhohlakele. Angabuya ephethe iinto ezibukhali.

(Mtingane, 1965: 5)

Ukungonwabi anakho uMaSukude kumenza atshintshe isimo, abe bulwanyanarha kwaye oyikeke kuba wenza abanye abafazi abafana noMaZulu babe ngamaphakuphaku, bamoyike. Uvutha amadangatye koku koyiswa kwakhe xa efika ekhaya. Yiva le ndlela ababiza ngayo abantwana apha kwesi sicutshulwa:

UMADLAMINI: Bantwanandini! Bizani uVuma eze apha.

(Mtingane, 1965: 5)

Uphawu lokhuzo olusetyenziswe emva kwegama, bantwanandini! ludiza indlela angxola ngayo xa ebiza abantwana, lo ndini amfakileyo ubonisa ukucaphuka. Ingqumbo anayo imenza angabi nayo nendlela yokuthetha nabantwana. Iyoyikisa into enokuqhambuka emva kwalo myalelo abanika wona. Isenzo sokugalela uVuma besilindelekile emva kwale ndlela ambize ngayo. Inkohlakalo aMaSukude iyavela kwezi zalathisi zeqonga zingezantsi nakwintetho yakhe:

(UVuma uyaphuma. Ubuya ephethe amanzi ngesitya)

.....

(UMaSukude uhlutha isitya ngomsindo, achithele uVuma ngamanzi ebusweni)

UMASUKUDE: Ufanelwe yi-emele yonke!

(Mtingane,1965: 5)

Isenzo sikaMaSukude sokuchithela uVuma ngamazi ebusweni sikuveza elubala ukungonwabi kwakhe. Ukuphanza kwecebo lakhe lokunkunkutha uMaDlamini ngokhuni ukutyekhezela ebantwaneni. Uzityanda igila kuVuma ngeyona nto imkrekrethayo ngelijonge isisombululo. Ufuna ukugxotha uLolo nowakwakhe emzini wakhe. Ubabeka amabala kuVuma kuba efuna ukuba amxhase kweli linge. Mve ethetha ngokwakhe esithi:

UMADLAMINI: Mntwanam, ndikhathazwa nguyihlomncinci. Okoko kwathi kwabhuh' uyihlo, lo mzi uLolo uwenz'owakhe. Makaphume aphele kulo mzi, uLolo noMaDlamini wakhe abananto yabo ilapha.

UMADLAMINI:
Bethu! Lo mntwana unani na? akuqondi ukuba lo yihlomncinci uhlalele yonke le mfuyo kayihlo? Kufuneka wena uzeke, ugcine lo mzi; nguwe wedwa umnini walo mzi.

(Mtingane,1965:12)

Esi simo singalunganga asibonisayo uMaSukude ufuna ukusikhuphela nakuVuma. Umrhwebeshela kuye ukuze amkholelwe kwezi zimvo zakhe ngoLolo. Umyalela ukuba makazeke ukuze ibe nguye iliso lekhaya, uVuma umkhumbuze ukuba kufuneka kuzeke uThemba njengoko emdala kunaye. Unoluvo lokuba uLolo eyona nto imbeka kwakhe kukufuna ukuxhaphaza ilifa labo. Umbona engumqobo kule nkululeko ayizungulayo. Inkohlakalo anayo imenza aphulukwe enjenje:

UMAZULU: Ubani? UThemba? Akasayi kuze abuye lowo, wafela kude ekutshipheni. Kodwa makathi ukuba uyabuya, abuye sekudala wazekayo, unezinto zakho; sikhangele ukuba wozikhombs athi zeziphi na ezakhe. Undiva kakuhle kodwa Vuma?

(Mtingane,1965: 12)

Uzive selethe uThemba akasayi kubuya kuba wafela ekutshipheni. Inkohlakalo awayeyibonisa kuThemba imenze ukuba aqiniseke ukuba akanakuze aphinde athi cakatha phakathi kwekhaya. Umqweqwedisela ukuba atshate msinya ukuze athi mhla wabuya uThemba, abuye ilifa seliwelele kuye. Oku kungonwabi kukaMaSukude kukwiqondo elinokumdudulela kwimpambano. Le ndlela enza ngayo izinto ngoku ingamdudulela ekwenzeni enkulu kunezi sele ezenzile kuba ulephuza amadangatye ngoku.

Udlala ngengqondo kaVuma kuba efuna ukumthimbela kwingqiqo noluvo lwakhe enjenje:

UMAZULU: Hamba ke uye kulala mntwanam, uqonde into yokuba mntwanam, umphefumlo kanyoko wohlala ukhathazekile ude ufeze loo mnqweno. Owam ke mntwanam umnqweno uthi khawulezisa ufune umfazi.

(Mtingane,1965: 12)

Ukungonwabi kwakhe kumenza afune uVuma abe nguthoba sikutyele wakhe. Akazamkeli iingcamango nezimvo zikaVuma ngoLolo noThemba. Uyamxakekisa kuba kuphela konyana wakhe kwaye ufuna azive enobutyala xa engasamkeli isicelo sakhe. Ukhokelisa inzuzo aza kuyifumana akuzeka. Le nkohlakalo anayo imenza angonwabi ingamqweqwedisela ekutshayeleni yonke nje into engumqobo endleleni yakhe.

Akonwatyiswa kukufika kukaThemba obetshiphile, ukuqweqwedisa uLolo ukuze kuzekelwe uVuma. Uthi:

UMASUKUDE: (*Esukuma*) Bhuti, maze sidibane phambi kokuba umke apha ekhaya.

(Mtingane,1965: 19)

Ugungqiswa kukufika kukaThemba evela eKapa angonwabi ngamandla. Akakwazi kuzibamba. Uqhawula incoko kaThemba noLolo osambukayo kuba etshiswa kukubona ukuba icebo lakhe lingaphanza kukufika kukaThemba. Inkohlakalo akakwazi kuyifihla kuba akalindi nokuba bagqibe ukuncokola uLoLo noThemba. Oku kutshiseka kwakhe kungqinwa nangulo mhlomlo ulandelayo:

UNOLIZWE: Tata, uthi, uthi umama mandize kukubiza.

(Mtingane,1965: 20)

Wenza isimanga sokubashiya endlwini asukume, aze akugqiba athume uNolizwe ukuba aye kumbiza. Ngumkhuba ombi lo obonisa ukungabi nanimba nobonisa isenzo sokungazikisi kucinga, esiqweqwediswa kukungazinzi kwengqondo. Akasakwazi nokulinda kubukwe uThemba. Ukungakwazi kwakhe ukulinda kuvela kulo mhlolo:

UMASUKUDE: Ngeli xa nisakhangel' iingcinga, mna ndiza kuncediswa ngubani?

(Mtingane,1965: 21)

Inginga zakhe zikwizinga eliphantsi kuba uthetha izinto ezingaqiqwanga nezingabhadlanga, akakwazi kulinda kuviwe iingcinga zikaThemba noVuma malunga nalo mba wokuba kuzekelwe wuphi kuqala, uthi lo gama elinde ezo ngcinga akazukuba namncedisi. Akuthathi xesha lide ukuva izimvo zabo, qha uqhutywa yinkohlakalo. Ukungonwabi okukweli zinga kungambangela akhuphe isidumbu. Le nkohlakalo yakhe iphuhla kakuhle kulo mhlomlo ungezantsi:

UMASUKUDE: UVuma aze azithathe phi yena iinkomo zokulobola?

(Mtingane,1965: 21)

Uveza inimba ecalanye uMaSukude kuba ngoku xa isigqibo sisithi makuzeke uThemba kuqala, ukhathazwa kukuba uVuma akazukuba nazinkomo zokulobola xa kuqala uThemba, kodwa elo xhala ebengenalo ngela xesha ebesithi makuqale uVuma kuqala. Uyala kwaphela ukuba uThemba azeke kuqala ade abe nezisongelo azenzayo. Uphefumla enjenje:

UMASUKUDE: (*Ubambelela emadolweni*) Tyhini! Tyhini! Bhuti, ezi nkomo ufuna ziphelele kuThemba? (*Efutha*) Inene nasi isibhozo! Akunakuze kuzekelwe itshipha eligqiba ishumi leminyaka eKapa, ekh' uVuma umntu obelima egcine nezi nkomo. (*Uyanqumama efutha ngumsindo*) Kanti lo mntwana, uthi makabe sisicaka sikaThemba bhuti! Ngubani yena uThemba? Itshipha! Int' engazang' ithumele mali! Inani yon' isenti emdaka!

(Mtingane,1965: 21)

Akusekho ngqiqo ibhadlileyo ngoku kuMaSukude kwaye le ndlela acinga ngayo imenza

atake amadangatye. Izalathisi zeqonga, ukubambelela emadolweni kukuqiniseka ngesigqibo asithathileyo nokungajiki kuso. Uyamotha uLolo akoyiki nto, ukhuza amqinisekise ukuba iinkomo zakhe azisayi kuphelela kuThemba. Ukufutha nokwenza izisongelo ade aqinisekise ukuba akajiki kwisigqibo sakhe ngokuthi, 'inene nasi isibhozo' kumveza njengomntu onesibindi esimnyama. Uphelwe zintloni nobuntu kuba wenza ngcono uVuma kunoThemba nalapha kooyisemncinci. Akukho kujika kwesi simo sikhohlakeleyo sikaMaSukude xa ekweli nqanaba lokumfungela angajiki uThemba phambi kooyisemncinci, amtyityimbisele umnwe ngobubi oya kubenza sakungafezwa isicelo sakhe. Kuza kuqhuma irhuluwa emva kwentetho ekumila kunje. Nanga amaqalela ezenzo zenkohlakalo kaMaSukude:

UMASUKUDE: (*Emnyola*) Umsindo ntoni? Umsindo wanton?
Ndikunqanda la maqhinga angakanana nje! Bhetele
izinto zenzelwe emsindweni kunokuba zenzelw'
emaqhingeni. Ninamaqhinga!

(Mtingane,1965: 22)

Utsibe uPhungela ngenkqu kwaye ubonakalisa ukuphazamiseka engqondweni ngesi senzo sokunyola uLolo ongumninawo womnyeni wakhe. Ukugqwetheka kwengqondo kubanga ukuba azibone eqhathwa, loo nto imenze abe nendelelo emangalisayo. Uleliya lasendimangeni ngoku igeza. Umntu xa esekweli qondo akukho nto inokumthibaza ukuba angangenzi zinto zizakuba nobungozi.

Ushiya amadoda eze kuxoxa indaba yokuzekelwa konyana wakhe kwakhe. Akonwabanga usaye kuphokoza intlungu yakhe kwaNoayini, loo nto ivela kwimpendulo kaSomi ngolu hlobo:

USOMI: Ubewecele kwamama uNoayini

(Mtingane,1965: 29)

Wenza isimanga uMaSukude sokushiya abantu bomzi wakhe bephethe umcimbi wokuzekela unyana wakhe aye kubutha kwaNoayini. Esi sisenzo sokuveza ukuba ingqondo yakhe igqwethekile, akacingi ngendlela. Ingqumbo yokwalelwa nguMfolo ukuba abe yinxalenye yale ntlanganiso nayo igalele ityuwa enxebeni. Akajiki kwisifungo asenzileyo sokuba akukho tshipha lingenantsebenzo linguThemba liya kuzeka kuqala kunoVuma, le ntetho yakhe ingezantsi ingqina oko:

UMASUKUDE: Ngathi ndiyabona xa ndinyusa igumbi kulawula
umkaThemba.

(Mtingane1965: 31)

Akaziboni enomolokazana ngoThemba, kuba enoluvo lokuba uza kumphatha. Uphulukene nengqondo uMaSukude ngenxa yokukhonza indlela azibona ngayo izinto, loo nto imnyusela uxinzelelo olumbangela ukuba afunge angajiki kwisigqibo sokuphikisa ukuzekelwa kukaThemba. Oku ke kumbeka emngciphekweni wokubulawa nguMaSukude uThemba kuba embona njengomqobo kumnqweno wakhe. Uyiveza athi:

UMASUKUDE: Inene nasi isibhozo! Uya kuzeka loo Themba wabo mna ndifile.

(Mtingane,1965: 32)

Le ntetho yakhe yeyomntu ongacingi kakuhle. Ukugqwetheka kweengcinga zakhe kuza kumtyhalela ekwenzeni amasikizi. Uthi uMaSukude akunikwa icebo lokuba makancame, ayeke, kuzeke uThemba njengesombululo sale ngxaki akuyo nguNoayini, uye amtyhole enjenje:

UMASUKUDE: Intetho enjalo bendingayilindelanga emlonyeni wakho. Bendingakwazi ukuba ulutshaba lwam, unokundihleka xa ndisebuhlungwini.

(Mtingane,1965: 32)

Kukungabhadli okuvezwa yile ngcinga kaMaSukude ngoNoayini, ukuthi akumnika icebo elingelilo abelilindele amthathe njengotshaba lwakhe.

Ukungonwabi kukaZoleka kuzulisa ingqondo yakhe. Ukungaxoli anakho kuvela ngesingqala asenzayo akucinga nzulu ngokwendiselwa kumntu angamthandiyo aphelele enomsindo yile meko angakwazi kuzikhupha kuyo. Uyibeka ngamazwi akhe uJongilanga athi:

Ingqondo yale yale nzwakazi yayithatha ibeka. Wawungeva ngesingqala ukuba umvandedwa ngumonwabisi wayo. Amazwi ayevakala ngamathuba athe qelele ngala: "Mh.h. Nkosi yam, azi esi simanga ndibotshelwa kuso ndiza kusithini na? Wayesithi ke engaligqibanga elokugqibela athiwe ngxale, fixi lufuba nomsindo, athi chapha-chapha amathontsi enyembezi.

(Jongilanga1982:6)

Impixano phakathi kwengqondo engenangqondo kunye naleyo inengqondo ngunozala wolu dakumbo nexhala uZoleka akulo. Oku kungonwabi komphefumlo kaZoleka kuphuphuma ngesingqala, namazwi abonisa ukuswela isisombululo sengxaki akuyo. Umsindo, ixhala neenyembezi aziphalazayo ezenziwa kukuzibona esemakhamandeleni nasekukhonkxekeni ekunzima ukuzinamulula kuko kungazala izenzo ezibi.

Le meko iyithimba ingqondo yakhe imvale mba neendlebe, abe ngulowaa umkhuhlane, kuyangqineka oku ngalo mhlomlo:

Kuthe kwesi sithuba wakhwaza unina: “Wee Zol-Zol”
Cwaka. Anga amazwi kanina ngamankente-nkente entlanga. “Wee Zol! Zol! Kutheni na Ntombi? Wazivalela wedwa? Sewucinga ngezomzi singekakhuphi? Wothuka uZoleka akungena unina wazama ukukufihla ukugula kwakhe kunina kuba wayeboyika ebahlonele abazali bakhe. Wambona ukuba untshingo-ntshingo uhlwile.

(Jongilanga1982:6)

Ezi mpawu zivezwa nguZoleka ngamaqalela empambano eziswa yimpixano esengqondweni yakhe. Impambano kaZoleka ibangwa yindlela acinga ngayo. Ukungamkeli indlela abazali bakhe abayibona ngayo imeko yokumendisela kumntu anagzani nayo. Olunye uxinzelelo akulo uZol kukungakwazi ukuthetha pahaha nabazali bakhe, akhusele isigqibo sokungafuni kwakhe ukwendela kuZolile. Unina naye uqhotyoshwe izandla nangona eyibona ikxwaleko olukuyo usana lwakhe, uvala mba amehlo azisuse iimvakalelo zenimba, amcenge. Imeko yokungonwabi kukaZoleka nokungaboni sisombululo siza kumaneza ingamtyhalela ekwenzeni ubutyhakala bokukhupha umphefumlo. UThandeka uyazile imeko kaZoleka kuba naye usuka kuyo, abazali bananze nje ukufezekisa ezabo iinjongo ngalo mendo wakhe bamfamekiseka yile meko akuyo uZoleka, uyibeka ngolu hlobo uJongilanga le meko:

Akukho mntu wayeyifunde ivaliwe ngaphezu kukaThandeka. Waqonda mhlophe ukuba eyona nto idla umphefumlo womsakwabo inxulumene nokwenda oku kwakhe. Bona abazali ayikhange ibafikele le ngqondo.

(Jongilanga1982:6)

Ukuzibona usengxakini kungabikho themba lasisombululo nakubantu abathembileyo ngemeko okuyo kukhokelela kwimpambano. Indlela uZoleka aziva ngayo, izalana ncakasana nokuqhubeka engqondweni yakhe, okuza kukhokelela ekubeni enze ngohlobo ava ngalo.

Sele ebonakalisa iimpawu zempambano nophazamiseko engqondweni uZoleka xa kuthetheka oku ngaye:

Ngobo busuku uZoleka akazange abuthi cwe ubuthongo. ...Akananzwanga mpela nguZoleka kwaba ngathi akungenanga mntu.

(Jongilanga1982: 6)

Ukuphelelwa bubuthongo luphawu lokungonwabi okukwizinga eliphezulu olubonisa ukuqhawuka konxibelelwano kwizicwityana zengqondo ezenza ungqinelwano kwindlela umntu acinga ngayo. Kukhonya i'Id' kwingqondo kaZoleka ngoku kwaye loo nto iza kubonakala kwizenzo ezingabhadlanga aza kuzenza. Uyayingqina le nto uThandeka kulo mhlomlo ngolu hlobo:

Into ebangele ukuba amqwalasele sisibane esasithotywe sibanekewe luzizi. "Yi! Zoleka, yimihlola yani na le uyenzayo? Uyazi ukuba imbi le nto yakho? Andikwazi ukuba utheni na namhlanje. Andikupondi ngokuqondi," ...

(Jongilanga1982:6)

Uqalile ukwenza imikhuba engqamene nendlela acinga ngayo. AmaXhosa ngabantu beenkolelo yiyo loo nto uThandeka ekholelwa ukuba iyahlola kwaye le nto ayenzayo ibonisa ukungabhadli. Kuphuhla uluvo lukaFarber ngesi senzo sikaZoleka, sokuba ukubulala kuqala ezingcingeni, zicetywe de zenzeke. Ngubani owaziyo into ecetywa nguZoleka ngalo mzuzu okhanyise luzizi isibane. Unexhala lokunokulandela uThandeka yiyo le nto emkhalimela, kodwa akasombululi ngxaki kaZoleka. Lo mhlomlo ungezanzi uveza ubunzulu bale ngxaki kaZoleka:

Ibe kakade lisiko nelayiphi na intombi eyendayo ukuhlala ihlale ibe nomvandedwa. Le kaZoleka yona indaba yokuhlala phezu kweenyembezi yaba yeyodwa engazanga ayive nasezimbalini.

(Jongilanga1982:7)

Le ntetho iveza ukwamkeleka koxinzelelo abantwana abafakwa kubo leli siko lokubonelwa. Izenzo zikaZoleka zahlukile kwezezinye iintombi. Loo nto bayibethisa ngoyaba abantu abasondele kuye ngethemba lokuba uzakube axole. Oku kungonwabi kwakhe kukhatshwa kukungathundezwa kwakhe kwimeko akuyo kwaye kumbeka ethafeni ukuba azibonele. Yiyo ke loo nto iza kuzala izenzo ezoyikisayo kuba imeko yengqondo kaZoleka iza kuthi xa esenza isisombululo sale ngxaki ingacingeli bantu, khaya nameko zokuphila zamkelekileyo.

Ukungonwabi kukaZoleka kumenza inkenenkene ngolu hlobo:

Okoko efikile apha kowabo uThandeka umbhage
kathathu uZoleka esezinyembezini.

(Jongilanga1982:8)

Ukwenzakala kwengqondo kaZoleka ngenxa yentswelo akuyo yokukhululwa kumakhamandela okunyanzelwa ngomtshato kukhula ngokukhula kuba lubonakala ngenyembezi aziphalaza oko uZoleka. Ukwendela kwale meko kaZoleka sekubangelwa nakukungabikho mntu unovelwano nguye kowabo. Izenzo zokungonwabi ziyanda, oko kuvela ngolu hlobo:

Kowakhe umandlalo uZoleka akazange abonakalise
kuzola. Umandlalo wakhe wawumana ukutshixiza,
kucaca ukuba uguquka futhi. Wanga ngumntu lo
udliwa ziincukuthu neentakumba.

(Jongilanga,1982:8)

Uzibonakalisa nangezenzo zakhe uZoleka iimpawu zokungonwabi. Ukuphelelwa bubuthongo. Amahlandenyuka empilo yasemoyeni achaphazeleka ngokumandla kuZoleka oku kubonakala ngokungazoli nokuguquka futhi akwenzayo. Ukungonwabi komoya wakhe kuyaxhaswa nasesi singezantsi isicatshulwa:

...yee vu emandlalweni unyaka onesiqhuma,
ingathethi, ingalili. Kwacaca ukuba sikho isigqibo
emakube isenzile. Yanga yimazi yenkomo isetyisa.

(Jongilanga,1982:8)

Izenzo sikaZoleka sokuhlala ngeempundu ebhedini ngexesha lokulala engathethi, eyeke nokulila siyakrokrisa. Ingcinga anayo ngeli xesha isikrobisa kokuza kwenzeka emveni

koko kuba nanjengomntu obehleli elila bekulindleleke ukuba abe nesingqala apoqe, kodwa kuyacaca ukuba kukhona akucebayo. Ziyayondelelana ezi zenzo zakhe zibonisa ukungazinzi ngokwasengqondweni, khangela kulo mhlomlo ungezantsi:

Wema ngeenyawo uZoleka walumeka isibane wasikhanyisela phantsi ukuze singabi namtsalane kwabaleleyo. Wathi rhuthu etyesini yakhe iphetshana elishicilelweyo ngomatshini. Wasondeza isibane kuye wasisitha ngomqamelo, sakhanyisa kweli lakhe icala, yasala ibumnyama indlu kweliya cala likaThandeka.

.....
Uthe ke akuqonda ukuba ngoku nguyeyedwa ohleliyo, walivula eli phepha walifunda ithuba elide engathethi. Uthe engagqibanga ukulisonga zee wu... iinyembezi, wahlininika, bathi obo buhle ngathi ngamanzi eendonga bajika banga ngamanzi esichotho. "Ba... ba... bandijojisa ngenqatha, ndithi xa ndilithi hlasi, baxhuzule baligibisele enzonzobileni, apho ndinokuthi nokuba ndizama ukulithabatha, imizamo yam iwe phantsi, ndiphelelwe ngamandla ndirhaxwe.

(Jongilanga,1982:9)

Ukuvuka kukaZoleka ngexesha lokulala aqhale ityesi ajonge iripoti yakhe sisenzo sokuzingcungcuthekisa kuba uzikhumbuza ngesona sizathu sibangela ukuba awubhebhetho lo mtshato. Okusengqondweni yakhe ngalo mba kutolikeka ngeenyembezi aziphazayo nangentetho yakhe yokukhalela ukunyonyiselwa ngenqatha emlonyeni libuye lihluthwe. Le ngcinga yakhe ingazala isenzo esoyikekayo. Lo mhlomlo ungezantsi usikrobisa kwisigqibo asithathileyo sokuzinamulula kulo mtshato ngolu hlobo:

Wathi edlwengulwa bubuthongo engazicwangcisanga ezi ngongoma, wabe egqibile kwinto yokuba uZolile akasayi kuze abe ngundofanaye wakhe. Angade ayenze inkwalambisa yokokuba aye kwaXatasi nje okweentsuku ezimbini-ntathu ukulalisa ingqondo kayise. Into eya kumkhulula yeyokuba aliwe kwaXatasi ngenxa yemikhuba aya kuyenza khona. Yalala ke inzwakazi enkulu emva kokulila okukhulu. Umqamelo wakhe wawumanzi tixi ziinyembezi.

(Jongilanga,1982:12)

Uluvo lukaZoleka luchaphazeleke ngamandla kuba uceba ukwenza izinto azaziyo ukuba azamkelekanga ngokweemeko zokuphila. Uza kunyamezela ukuzithoba isidima ahlaze nekhaya lakhe kuba efuna ukwahlukana nalo mendo. Yingqiqo ekwizinga labantu abaphazamiseke engqondweni le ayivezayo. Akasananzanga nokuba abantu baza kuyiva njani into aza kuyenza. Esi sigqibo sokunkwalambisa ukuvuma lo mtshato sibonakala nangeli xesha athatha izifungo zomtshato ecaweni ngolu hlobo:

Uthe umfundisi ebiza elokugqibela, waphakamisa nje intloko, iinyembezi sezimngcolise kade, wabuya wayithoba ngokungathi uyanqwala. Kuloo nyambalala ingako akukho namnye owakhe wamva esithi, “Ndiya kwenjenjalo,” evuma isoka lakhe.

(Jongilanga,1982:20)

linqobo ezisesikweni nezisemgangathweni zakhe uziphose kwelokulibala xa esenza izifungo exoka. Oku kukrokrelisa ‘*compromise*’ ubuyena bubonisa ingqiqo ephantsi kakhulu. Abantu abaneliso elibukhali abafana nomaNala bayiqaphele le meko yomtshakazi ongavulanga mlomo yiyo loo nto umva esithi:

Yi Ndlangisa, ngaba le nto yokungathethi kwalo mtshakazi uyiqonde kakuhle? UmntakaNazo! OoNongqawuse abapheli.....
Suka wethu. Khawundiyeke maNala; niyathanda ukuzenza nkulu nezinto ezincinane Kunjalo nje uyakuduma ngokuxoka. Wasoloko ubona izinto ezisecaleni kuphela,”
Wayenyanisile ke phofu ukuthi uya kubuye ayive, kuba abo basecaleni kwakhe bamva, bayithabatha nabo indaba yomtshakazi ongusikhulumkathethi, bayisasaza kangangokuba yada yaba sisimbo nesaci selali iminyaka emininzi wadlulayo umtshato.

(Jongilanga,1982:21)

Ukuzenza idini nokungananzi ukuba abantu baza kuthini ngaye kubonisa ukuba uphelelwe ziimvakalelo. Akabakhathalele nabantu ukuba baza kuhamba bethetha ngaye. Ukubhebhethwa kokuthethwa ngumaNala nokubonwa kwako njengento encinci ukwala ukwenza izifungo kukaZoleka zezi mpawu uluntu lusilela ukuzithathela ingqalelo ze zincele amaxhoba afana noZoleka. Ingqiqo eyendeleyo yabaNtsundu yokunganazi indlela abeva ngayo abantwana izala izigwinta nababulali.

Ukuziphozisa kungcungcutheko lomphfumlo uZoleka, uye wazimela emzini. UJongilanga uyizoba le meko yale mini azimela ngayo enjenje:

Akuba ephumile uZolile, uZoleka ukhawuleze wavula ityesi yakhe wakhupha iilokhwe zambini. Wanxiba yanye, enye wayibophelela ngeqhiya esinqeni. Wabuya wee rhuthu idyasi yakhe nesipaji esasineshumi leesheleni. Wayitshixa kwakhona yangathi akhange ivulwe. Wakroba emnyango ngobunono obukhulu, wathi akubona ukuba akukho khala, wee gqada phandle wemka ngethunzi lendlu waphel'emehlweni.

(Jongilanga,1982:33)

Ngeli xesha ezimela emzini uZoleka ukhokelisa ezakhe iimvakalelo kuphela, akananzanga ukuba abazali bakhe baza kuva njani ngesi senzo, akakhathalele nabomzi wakhe abantu. Ucinga ngaye kuphela. Ixesha emka ngalo limenza ukuba adele neengozi ezinokumehlela kuba uzimela ngobusuku. Akacingi bhadlileyo kuba ingqondo engekho zingqondweni, ekhokelisa ubumna iyagunya. Ukufunyanwa kwakhe abuyiselwe emzini enkunkuthwe kanobom nguyise kumenza abe nezi ngcinga eziveza ukungakonwabeli ukuphila:

Uthe khona akucinga ngokuphindela kwaXatasi, zee waxa iinyembezi. Wavakala ethetha yedwa engqukruleka, “akwaba ndandingazalwanga.”, ukuthi kanti ndiza kuhlala intlalo enje.

(Jongilanga,1982:59)

Ingcingane yengqondo ikholelwa ukuba umntu xa ekuxinzelelo lwengqondo olubangwa kukunganezwa kweemfuno zakhe, ingqondo iye ibe nendlela ethile yokunyenyisa uxinzelelo. Ukuzimela kukaZoleka yenye yeendlela ebezama ukunyenyisa ngayo uxinzelelo akulo. Ukuphanza kwecebo lakhe lokwahlukana nalo mendo kuza kumenza uZoleka axoze mphini wumbi. Akasananzanga ngcinga zabantu ngemeko yakhe uZoleka, ufelwe naziimvakalelo, akasakonwabeli nokuphila kuba ubom bumkrakrela ngeyona ndlela imangalisayo. Ukuphelelwa ngumdla wokuphila kuvela nangokungabi nancoko noNdodiphela. UJongilanga uwuzisa ngolu hlobo lo mba:

Apha endleleni umenzile unobenani uNdodiphela ezama ukuncokola noZoleka wawa phantsi.

(Jongilanga,1982:61)

UNdodiphela, ongunozakuzaku, eqala le ncoko nje noZoleka akaqhutywa ngumdlawokufuna ukwazi okuqhubeka kuZoleka, umncokolisa kuba efuna ukuba afike exolile emzini wakhe. Akabonakalisi kuyinanzi le meko imaxongo nezi mpawu zicace gca ukuba inkulu into enokuqhambuka akumshiya emzini wakhe. Ukugunya kwamandla amadoda kuwavala mba amehlo nengqiqo okubona ingozi enokwenzeka. Ethule nje uZoleka umithi lukhulu ngalo mtshato wakhe wesinyanzeliso. Inkohlakalo ezalwa yintiyo anayo ngalo mtshato ivela ngolu hlobo:

Yaba nye into eyathi tha kuye yeyokuba yena Zoleka nendoda yakhe, kwanoyise besadla ubomi, le ndlela wayeyihamba yayisaza kuqhuba kwaye engasiboni engasazi nesiphelo sayo. Ukuhlala kwakhe kuloo mzi kwakuse kumphosanise nemfundo nesoka lakhe lebhongo. Zezi ngcingane ezamtsho waligeza wandlongondlongo, yathi intliziyo yakhe emhlophe yaba ngumqolomba wezihange.

(Jongilanga,1982:64)

Le nkani anayo uZoleka ibonisa ukuba uligeza. Ingqondo yakhe ikweliphezulu izingalophazamiseko. I 'Id' izityela itheko, ayilawulwa yi 'Ego' kuba ngoku uZoleka waneza ezakhe iimfuno. Akakhathelele kwamntu kuba usithathile isigqibo sokuba akazukwendela kuZolile kuba kakade selephulukene namaphupha akhe. Lo mhlomlo ungezantsi ulubhentsisa elubala uluvo lukaDurkheim (1899) lokuba isenzo sokubulala siqala ezingcingeni sicetywe de zenzeke:

Waliphatha-phatha ithuba elide eyengezelisa iinyembezi emi njalo. Emzuzwini emile ubonakele elibuyisela ethatha ixesha lakhe elithe ntsho ngokungathi uyathetha ngaphakathi. Uthe akugqiba wabuya wathi vu phezu komandlalo, wadwala evundlile.....
Ngobo busuku akazange abuthi cwe ubuthongo. Waba nendawo yokuxhaxha wabila wayiloo nto. UZolile uhle waqonda ukuba noko inkosikazi le yakhe

ayiphilanga kodwa kwaba nzima ukuyibamba ayibuze.
Wahlala nayo ixesha elide bungehli ubuthongo

(Jongilanga,1982:64)

UZoleka apha iingcinga zakhe uza kuzifezekisa. Ulungisa ingqondo yakhe ukuze abe nesibindi sokukhupha umphefumlo. Kuqhawuka unxibelelwano phakathi kwe-*Id* ne-*Ego*. Ufelwe yimizwa uZoleka, ingqondo yakhe iyabethabethana, kuphikisana i-*Id* efuna ukuqhuba nokwenza okungalunganga okukukhupha umphefumlo kaZolile ne-*Ego* ezama ukunqanda esi senzo sokubulala siza kwenziwa nguZoleka. Iyongama i-*Id* kuba uZoleka uphelela embulala uZolile ngokumasikizi. Iimpawu zokuba uza kwenza isenzo sobugwinta zibonakele kuye ngokuphelelwa bubuthongo, abile aze axhaxha. Ukunakanile oku kugula anakho uZolile kodwa wakutolika ngendlela engeyiyo, akazanga ukuba ukugula kukaZoleka kusengqondweni kwaye kungqamene nakuceba ukukwenza kuye.

UJongilanga kwincwadi 'Ukuqhawuka kwembeleko' uveza umlinganiswa onguZodwa ekhupha imbilini yakhe emkrekrethe iminyaka ngolu hlobo:

Uyakhumbula ukuba wandenza nzima wathi mandingakuxeli ekhaya, ndanyamezela ukuthukwa ukuzala umntwana ongaziwayo uyise? Ulibala msinya hi? Wandihlutha ubuntombi bam wandithwalisa ihlazo, wandibambisa iliwa ngesithembiso osiphose kwesinomhlwa namhlanje? Iminyaka emihlanu ndilindile, *a minute ago I asked you if you really meant to go on with your marriage, just to remind you about your promise of five years ago. But you could not remember, like a sucker you are.' You devilish trickster!*"

(Jongilanga1982: 103)

Ayikhwankqisi into yokuba uZodwa akhuphe umphefumlo kaZwelakhe kuba umenze isityhakala ade abe nesibindi sokuthetha naye iindaba zakhe zothando akugqiba ukumhlubula isidima sokuphulukana nobuntombi. Bubutyhakala nokungabhadli obokusondeza ibhinqa ulijingisele ngenqatha lomtshato emlonyeni azityande imbilini yakhe ngelinye ibhinqa...

UJordan kwi 'Ngqumbo Yeminyanya' uluveza uphawu lokungonwabi komntu okhuphe umphefumlo ngomlinganiswa onguZwelinzima ngolu hlobo:

Sibali, imeko nentlalo yethu isenze sahlukana ixesha
elide kangangokuba mhlawumbi wena ubusel'ucinga
ukuba andikukhathalele nganto. Kanti hayi, ndihlatywa
zizilandu zesi sihlalo sam

.....
Sendisiva ngabantu ukuba sekuphele icawa kufihliwe.
Mna ngokwam andiwazi umahluko phakathi kobusuku
nemini.

(Jordan, 1940:238)

Ngumntu okwiinzingo ezikwiqondo eliphezulu elinokuphazamiseka kwengqondo onokude ashiywe nakukuhamba kwamaxesha. Esi sihlalo sobukhosi siyitshintshile intlalo nempilo kaZwelinzima. Ube ngumntu ongasenalo nexesha lezihlobo zakhe ezimxabisileyo nebezinesandla ekuzeni kumfaka kwesi sihlalo sobukhosi. Le meko yokuxheleka kwakhe emphefumlweni ingamdudulela ekwenzeni esona senzo sakhe sasibi, angaphelela ekhupha umphefumlo. Uye wakonganyelwa yile meko uZwelinzima waya kuzeyelisela emlanjeni lwahlanz' iselwa.

UJordan ubuye asibonise ukuxheleka umphefumlo kukaThembeka ogutyungelwe ziingxaki nangakwazi kuphumeza amaphupha akhe ngenxa yokungabi nalulawulo lwazo. Uyicacisa kakuhle le meko kaThembeka xa esithi:

Wayengasalili nokulila ngoku, iinyembezi sezaphela.
Wawungafika ehleli nje endwanyile. Wayesel'ebhitye
eluluzi, buphele tu obuya buhle babugungqisa
namaxhego. Ubuhle obabusele bobu busuka
bubangele usizi endaweni yentlonelo. UThembeka
wayephele isithunzi njengaye nawuphi na umfazi
owaliwe yindoda. Ukungabhali kukaZwelinzima
kwambangela ixhala, wada akazi ngoku nokuba
indoda yakhe icinga ntoni na.

(Jordan, 1940:221)

Oku kungalili kukaThembeka ephantsi kwemeko emaxongo yokuba yintlekisa ngokwaliwa yindoda kubonisa ubunzulu bomonakala owenziwe yile ngxaki yokungamkeli

isithembu aza kungena kuso uZwelinzima nophazamiseko olumandla lwengqondo. Yimo yabantu abafelwe ziimvakalelo eyokungalili usiva ubuhlungu, kwaye iba neziqhamo ezikrakra emveni koko. UThembeka emva kwayo yonke le meko adlule kuyo yokufelwa ziimvakalelo, yokuguquka kwesimo sakhe nengqiqo yakhe uphelele esiya kuzeyelisela emlanjeni, wabhubha.

3.4 UKUPHELELWA NGUMDLA WEZINTO EBEBEZIKHATHALELE

UMzamo uphawula ukungonwabi kukaGugulethu athi akufuna ukuqonda unobangela ale ukuzityanda igila. Ubonakalisa ukungabi namdla wakuthetha, amnkinkishele ulwazi lokuqhubeka kuye ngokuthetha ngezagwelo. Uthetha ngelifu elijinga phezu kwakhe, angledluli apho. Zivele ngokwakho le ngxoxo yabo:

UMZAMO: Kutheni na mfo ingathi akutyhilekanga nje namhlanje?

GUGULETHU: Ndakhe ndatsho kaloku ntangam kuwe ndathu iimini zi azifani

UMZAMO: Khawutsho mfondini kuhle ntoni?

GUGULETHU: Andigqithi apho.

.....

GUGULETHU: Mzamo nceda ntanga, khawundiyeke namhlanje andifuni kuthetha konke, nto nje ndingathi kuwe kukho into enkulu yelifu elilenga-lenga apha phezu kwam.

(Tamsanqa,1958:38)

UGugulethu uphelelwe ngumdla wokonwabela ubom. Uqongqotha yonke intsebenzo yakhe kuba ejonge isigwebo sentambo. Ukubeka ngolu hlobo oku:

GUGULETHU: Mhlekezi phambi kokuba ndivalelwe ndithanda ukukhe ndilungise le nto. Phaya ebhankini ndinemali ekumakhulu mabini evayo eeponti. Ke kuloo mali ndiza kucela wena Mhlekezi ukuba enye uyise kwaLangeni kubazali bakaNomaMpondomise umfazi wam. Ndiyalobola njalo. Ngoko ke ndiboleke amapolisa andixhage ndiphuthume loo ncwadi yemali endlwini.

(Tamsanqa,1958:87)

UGugulethu uyamkele imeko yakhe yokuba uza kuxhonywa kuba akenzi nelinge lokufuna igqwetha limthethelele enemali. Uyababulisa bonke abantu enkundleni okokugqibela ade acele ukulotyolelwa uNomaMpondomise ongasekhoyo, afune nokungcwatywa ecaleni kwakhe. Sisenzo sokugqwetheka kwengqondo esi senziwa nguGugulethu, esokulobola umntu ongasekhoyo.

Ubukrakra anabo emphefumleni uGugulethu buyichaphazele kakhulu indlela enza izinto. Ebekonwabela ukuncokola nokuveza izimvo zakhe ngobom kunye noMzamo. Olu phazamiseko analo engqondweni lumenza ukuba angabi namdla wanto.

UJordan naye uyavumelana nabanye ababhali ngokuba ababulali baye bathi bakonganyelwa ziimeko zomphefumlo baphelelwe ngumdlala wokwenza izinto ebeqhele ukuzenza, kanti olo luphawu oluye lulandelwe kukuzibulala. Luvela kakuhle olu luvo ngomlinganiswa onguZwelinzima. Mve umbhali ngosiba lwakhe esithi:

UNobantu ke namhlanje ubuya xa uZwelinzima
angafuni kubabona abantu awayefudula ebathembile

(Jordan, 1940:224)

Ukonganyelwa kukaZwelinzima yimeko yokunyanzelwa ngesithembu imenze angabi namdla nayinkosikazi yakhe ayithanda kunene. Ithi yakubuya kowayo angayi nokuya kuyibulisa, akruqukiswe kukubuya kwayo. Ude akhalinyelwe ngumzala wakhe uVukuzumbethe athi, 'Kakade, mfondini, kungani ukuba ube akukayi kumbulisa umfazi?' Ingqiqo kaZwelinzima itshintshile kuba uyazeya ukuba angaya kubulisa umkakhe akugqiba ukuvumela amawabo aye kumlobolela omnye umfazi. Uxinzelelo oluguqule ukucinga kwakhe akacingi ukuba kwenza umonakalo ophindaphindiweyo kuThembeka kuba udinga inkxaso yakhe kwinkxwaleko akuyo:

Simanga, Jola! Ndifike ndabulisa, wasuka uNobantu
wandithi qhunya ngamehlo, ndamnika ukutya, wanela
ukuthi 'Enkosi', watya wafunza nomntwana. Ndithe
ndakubuz' impilo wanela kuphendula, akandibuza
mna.

(Jordan, 1940:238)

3.5 UKUGROGRISA NGOKUTHATHA UBOMI BAKHE

UKula olu phawu luvela kubabulali abaninzi lokugrogrisa ukuthatha ubom uluveza ngomlinganiswa onguThantaswa xa ebegwexa uSiziwe obefounela kwimfonomfono kaMsindisi ebeyilibe ekhaya. USiziwe ngumama womntwana kaMsindisi nabeceba ukumthatha njengomfazi wesibini. Uyiveza ngesigqebelo into yokufa kukaMsindisi, uthi umtshato athenjiswe wona uSiziwe awuzukuba sabakho. USiziwe ebesenokucinga ukuba uthetha nje ngesithintelo aza kusenza ukuze bangatshati noMsindisi, kanti abazukutshata ngenene kuba eye wabhubha ngobo busuku uMsindisi. UThantaswa uwandlala ngolu hlobo lo mba:

Ngumzi wam lo! Andibambelanga abantu abafana
nawe kuwo kwaye loo mtshato ubusel'uthenjise
ngawo awuzi kuba kho ke sisi.

(Kula 2008:67)

Ukunyoluka nokufuna ukulawula kuzibulele iimvakalelo zikaThantaswa kwazithobela kwizinga lezigwinta iimvakalelo zakhe. Ingqiqo yakhe ayisemanga ngendlela kuba ufuna ukususa umqobo kulonwabo lwakhe olunguMsindisi ukuze azokuthigcobho ebhotolweni emva koko. Le nkohlakalo yakhe uyibhentsisa nangala mazwi alandelayo:

Kungcono uMsindisi singamfumani sobabini nalo mntu
aceba ukumthatha. Kwaye ukuba iintambo
zingabanjwa ndim ngoku kula mashishini ndingatsho
nam ndifane naba bafazi badla ibhotolo. Ndingumfazi
wephepha kwaYangaphi, watsho uThantaswa
engavelisanga lusini, ebonakala ukuba usezingcingeni
ezinzulu.

(Kula, 2008:67)

Ukwenzakala kwengqondo kaThantaswa ngenxa yesithembu uMsindisi aceba ukuba naso ngaphandle kolwazi lwakhe kuzale iingcinga ezimdaka kuThantaswa nengqiqo ef'amanqe. Esi senzo sikaMsindisi sizibulele iinqobo zokuphila kukaThantaswa ezisemgangathweni wangena kwigumgedle neyelenqe lokubulala uMsindisi. Ubulwanyana kuThantaswa buvuselelwa ziingcinga ezimdaka anazo zokugqithisa amafu uMsindisi ngelokuzikhulula kuxinzelelo akulo.

UThantaswa uphokoza iingcinga ezimtyabula umphefumlo nokungajiki kwakhe kwisigqibo sokugqithisa uMsindisi amafu. Uvelela nenzuzo azakuyixhamla ngokuphumeza lo mkhuba enjenje:

Ndinyamezele ukungcungcuthekiswa ndijongile!
Nakanye! Ukuba uMsindisi angafa ayisayi kuba khona into yesithembu kwaye ndingatsho ndibe ngumfazi okhululekileyo ezimbandezelweni zomhlaba nonemali eyeyakhe yedwa, wagqabhuka okwethumba watsho uThantaswa.

(Kula, 2008:48)

lingcinga zinamandla, zichaphazela indlela ovakalelwa ngayo nendlela oziphatha ngayo. Iimpawu zobugebenga kuThantaswa zivakala apha kwiintetho zakhe. Akanalusizi tu nguMsindisi omkrune intliziyo. Uziphumeza ezi ngcinga zakhe zimdaka ngokusebenzisana noMfuneko nezigwinta. Uzikhusela kwintlungu noxinzelelo olumandla lwesithembu ngokuthi abulale uMsindisi. Uburhovu nobunyolunyolu bumdudulele kwesona sakhe sakhohlakala isigqibo, esokuqeshela uMsindisi ababulali. Masive ngosiba lukaKula oku:

Inene ndizakukhe ndizame icebo nokuba linjani na elingenza ukuba ndifumane lonke ilifa likaMsindisi engekamthathi lo mfazanyana wakhe. Ukumthanda kona andisamthandi. Naba ooMpumi bethe gcobho emashishinini abo, abadingi nto, watsho esithi qhuzu qhuzu ehleka uThantaswa.

(Kula, 2008:49)

Le ntetho ingentla ibhentsisa ukuba uThantaswa ulwenzile uphando ngemeko nempilo aza kungena kuyo, yobuhlolokazi. Ucinga ukuba unolwazi oluphangaleleyo ngayo, kuba lo Mpumi alilisela ngaye libhinqa elingusomashishini ongumhlolokazi ekukrokreleka ukuba ube nesandla ekubulaweni komyeni wakhe. Amagama uThantaswa awasebenzisayo afana no 'mfazanyana' anyembenya ejongele phantsi isithembu uMsindisi ajonge ukungena kuso. Ukuqhuzula intsini kukaThantaswa xa ecinga ngale meko yesithembu necebo lakhe, izeza isigezo nendelelo anayo eyendeleyo. Ukuxabisa ubunewu-newu ngaphezu kwabanye abantu kukhokelela ukuba angonwabi emphefumlweni. Ezityekezela ngaphandle nje uThantaswa ezi ngcinga zingamonwabisiyo uphehlwa yimpambano nophazamiseko engqondweni oluveza

iingcinga zakhe eziphuthileyo nezitshayelela isenzo sobugwinta aza kusenza. Unazo zonke iipawu zobugwinta kuba uthetha ngecebo lokufumana lonke ilifa likaMsindisi. Le ntetho iphuhlisa ngeliphandle ukuba uza kumnyusa amafu uMsindisi kuba ilifa lifumaneka akubhubha umntu.

Le nkululeko ayifunayo uThantaswa yokuba ngumhlolokazi ehamba nobunewunewu seleyingcamla ngoku esaphila uMsindisi. Uziphatha okwentombi engenazingqobo zokuphila zisemgangathweni xa elala ehotele namakrexe. Ukufelwa sisazela nokuziqamangela kukaThantaswa nosathana kuvela kule ncoko ingezantsi ngolu hlobo:

Ndicinga ukuba sisele sisebenzisa eli thuba sizonwabele kule hotele ubusuku bonke ukuze sifumane nexesha elaneleyo lokuxoxa ngalo mba sendiwuchaphazele. Nam ndifuna ukuba sisayine isivumelwano sethu ngobu busuku banamhlanje, watsho efixeke emphefumlweni uThantaswa.

(Kula, 2008:51)

Le ngulo yengqondo kaThantaswa evezwa zezi ngcinga nezenzo zakhe zimdaka yendele kuba le ntlungu azibhaqe ekuyo yokungamkeleki kokungabi nakuzala kwakhe emzini iye yonzakalisa ubudlelwane bakhe nokuqhubeka elizweni. Igqwethe indlela acinga nenza ngayo izinto. Akasaboni nto imkhuthazayo kobu bomi bakhe basemtshatweni, yiyo loo nto ekhetha ukubutshabalalisa nje. Uthi ke umntu akuba kule meko kulindeleke isishiqi esinobuzaza obodlula iingcinga neentetho zakhe. Uza kutyikitya isivumelwano nboMfuneko sokususa uMsindisi endleleni, ambona engumqobo kulonwabo lwakhe. Ukuhlwa kukaThantaswa ngumsindo kutyekeza okusemphefumlweni wakhe.

UGugulethu ukungonwabi kwakhe kumenza abe neengcinga zokuzibulala kodwa athityazwe yinkolo yakhe yobuKrestu enxamnye nokuzibulala. Uthi:

GUGULETHU: O-o-o- kuzibulala! kuzibulala! akwaba ubungetyala phambi kobuso bukaThixo, kuba namhlanje ngendikukhupha mphefumlo wam. Ndizixhome na? Ndizixhome na? Ndinibaleke manyundululundini ezayo? Nakanye! Nakanye! Kungcono ndikunyamezele lifundini limnyama lilenga-lenga phezu kwam, kunokuba ndikukhuphe mphefumlo wam...

(Tamsanqa,1958:37)

Ngokweengcali zengqondo umphandi angene nzulu kwisahluko sesibini ziveza uluvo lokuba abantu abaneengcinga zokuzibulala abazibhengezayo uninzi lwabo aluye luzibulale, ligcuntswana nje eliye lizame. Luxinzelelo lomphfumlo olutyholeka kwezi zenzo zokuceba nokucinga ngokuzibulala. UGugulethu nangona ekwimeko yophazamiseko olumandla lwengqondo, ukwazile ukuthaphulula kumava akhe ngokusebenzisa ingcingane yeenkumbulo, eye yamnceda ekufumaneni esinye isisombululo sale ngxaki akuyo. Ubonile ukuba kumava akhe angaphambili ukunyamezela kwakhe kukhe kwasisombululo seegxaki zakhe. Iqondo loxinzelelo akulo uGugulethu nendlela azikhupha kuyo kule ngxaki iyakrokrisa, kubonakala ngathi kuseza kulandela esinye isisombululo sokuzinamulula kumakhamandela omphefumlo, kuba sikhangeleka isisombululo sexeshana esi asenzayo.

Ukubhubha kukaMzamo ongumhlobo kaGugulethu kuvuselele iingcinga zokubulala kuye. Imveza engophulukene neengqondo mpela uGugulethu le ntetho ingezantsi ngolu hlobo:

GUGULETHU: Awu yini na le ngoku ihlayo? Liqalisile! Liqalisile!
Liyadududa! Liyadududa! Yahamb'intangam
yandulela abanininzi. Hamba ntangam ulungise
indawo siyeza...Ezi ziintlola zesandulela, kusekude
phambili! Alikadluli lisaduduma, lisaduduma.

(Tamsanqa,1958:67)

UGugulethu ubonakalisa iimpawu zokugula kwengqondo ngenxa yeqondo eliphezulu lokuphazamiseka kwengqondo olubangele ukuba ingqondo engenangqondo ibe yiyo elawula ingqiqo neengcamango zakhe. Indlela azibona ngayo izinto, inkqubo yengqondo yakhe neemvakalelo zakhe ziqhawukene nokuqhubeka kokumngqongileyo. Kuphazamisekile ukusebenza kwengqondo yakhe. Oku kungqinwa nazezi zagwelo athetha ngazo. Kunzima ebantwini ukuqonda iintetho zakhe, ubona ukuqalisa kokududuma kwezulu kwakubhubha uMzamo. Ukubona ukubhubha kukaMzamo njengomkrobisa kokukhulu ububi obusezayo. Uveza iingcinga zokufa ngokuziyaleza kuMzamo ongasekhoyo emyaleza ukuba amlungiselele uyeza.

Ukubhubha kukaNomaMpondomise nako kumchukumise wazibona elikheswa kukushiywa kwakhe nguNomaMpondomisi. Ubona buza kumkrakrela ubom ngaphandle kukaNomaMpondomise. Uziyaleza kuNomaMpondomise ukuba uyeza, ukutsho oku kukuba naye uza kubhubha. Impambano imvuka ngamandla akuva ukuwa kwentombi ebezimisele ukutshata nayo. Uyibeka ngamazwi akhe ngolu hlobo:

GUGULETHU: Awu, yini na le Ntombi kaLangeni? Uyandishiya na kweli phakade? Bungamyoli na ubomi kum ngaphandle kwakho? Nakanye. Maze undikhumbule ndiyeza, ndanga ndingahlala ngasekunene kwakho kwelo lizwe lizayo. Liyaduduma! Liyaduduma! Lidlula nemiphefumlo. Buzani kubawo! Buzani kubawo!
(Uthetha la mazwi ezula enkundleni ngathi uyedwa akaqondi ukuba kukho abantu)

(Tamsanqa,1958:75)

lintetho zikaGugulethu ezibonisa uphazamiseko ziluphawu lokugula nophazamiseko lwengqondo. Ubonakala engenathemba lakuphila le ndlela athetha ngayo. Ukuphindaphinda kwakhe amagama, ukuthethela phezu, ukuzula phandle enkundleni esola noyise bubungqina bempambano kuGugulethu.

UGugulethu uhanjelwa ngamawabo eMthatha apho aphantela khona kuba walifulathela ikhaya ngenxa yokunyanzelwa ngomfazi angamthandiyo. Baze kumcenga ukuba agoduke. Uthi xa beveza ixhala labo ngokufulathela kwakhe ikhaya, bambuze ukuba uzimisele ukuya ngokucima amehlo kuyise na. Impendula yakhe igrogrisa ngokufa kuba uthi nguyise oza kucima yena amehlo. Uphinda enze isimanga sokubaxhawula ngezandla egqithisa nemibuliso kubantu bakowabo. Akaneli kwenza oko ude alebele ngentethi ekrokrisayo ethi hleze angabi nalo ixesha lokubamba isandla. Uzicelela nemithandazo. Masimve ekutsho ngokwakhe oku kule ngxoxo yakhe noMthetho:

(Iminyaka lishumi linesibini UNOMAMPONDOMISE ezeyelisele. UGUGULETHU usebenza eBhungeni eMTHATHA. Wayeka ukugoduka uhlala apho kuhlala khona amapolisa. Oko wathi wabhubha uNOMAMPONDOMISE uGUGULETHU akahlukani nempahla emnyama.)

UMTHETHO: Gugulethu yini na mfana wam sewufuna ukuya ngokucima amehlo kuyihlo?

GUGULETHU: Nguye oza kucima amehlo kum.

GUGULETHU: Owam umfazi endimaziyo nanko elele phezu koMthatha, andazi wumbi ke.

GUGULETHU: Enye into endingathanda ukuyenza kukunibamba ngezandla ndinibulise ngaso esi siqabu, *(Ebaxhawula ngesandla)* kuba hleze kuthi kanti ngomso alisobe

libekho ixesha lokubamba isandla njengoko ndikhe ndatsho kuni ndathi liyaduduma. Ndibulise kakhulu kuma, kubawo nakubantakwethu, nithi ndithi bancede bandithandazele. Nani maze ningalibali ukundibeka emithandazweni, maze nindithandazele! Maze nindithandazele! Maze nindithandazele! Liyadu-u-uma! Liya-a-aduduma!

(Tamsanqa,1958:76)

Kukhangeleka ngathi uGugulethu sele esenzile isigqibo ngobomi bakhe. Ezi ntetho zakhe zimangalisayo, izenzo zakhe ezihlodayo, nokucela ukubekwa emithandazweni ziluphawu lokungazikisi ukucinga okukwiqondo eliphezulu. Azenzi ntsingiselo kumntu obhadlileyo.

UGugulethu ubuza uThobeka ukuba uze kufuna ntoni eMthatha kuye, uThobeka uyamkruqula lo mbuzo, asithele ngokudinwa, ethembisa ukuphendula kusasa. Usebenzisa umbuzo buciko uGugulethu ezama ukubethelela ukuba kusasa kuza kusa iimeko zitshintshile. Bathetha bathi kule ngxoxo banayo:

GUGULETHU: Ude wathi uya phi na Ntombi yasemaBheleni?

THOBEKA: Bhuti Gugulethu khawundiyeke ngale mibuzo. Uze undibuze kusasa ndakukuphendula, ndisadiniwe...

GUGULETHU: Kungokuba kusasa usazi ukuba kosa kuyini?

(Tamsanqa,1958:85)

limpawu zokubulala zicace gca kule ngxoxo ingentla. UThobeka uvaleke mba amehlo nengqondo yokwenza intsingiselo yokuthethwa nguGugulethu kuba iselubala into yokuba kuza kusa kukho isidumbu okanye izidumbu. Iimvakalelo zikaGugulethu zichaphazelekile kuba uxelela uThobeka ukuba kuza kusa imeko itshintshile, luphele tu uvelwano nenceba, utshate nosathana. Kutshintsha indlela azikhulula ngayo kuxinzelelo. Amava akhe ebemncedile ukumelana nale ngxaki ngendlela ehambelana neenqobo zokuphila ezisemgangathweni. UGugulethu wakhetha ukutshipha ebaleka le ntlungu yokutshatiswa noThobeka angamthandiyo, washiya ubom nabantu abathandayo. Uyise umngcungcuthekisa ngakumbi ngokuthumela uThobeka nehlokondiba labantwana abangengobakhe. Umenza athathe isigqibo ebesebaleka, esokukhupha umphefumlo.

Kwesi sicutshulwa singezantsi uGugulethu usizalisekisile isithembiso nesigqibo ebezenzele sona sokutshintsha imeko kaThobeka. Uyalela amapolisa ukuba ambambe

ngesenzo sakhe sokubulala. Ukhathazeka kukungabikho kukayise azo kubona imisebenzi yakhe. Uyivakalisa ngolu hlobo le ngcamango yakhe:

GUGULETHU: Mfondini ndiqhube! Ndiqhube! (uyaphuma uBALENI)
Liyaduduma! Liyaduduma (*uthetha yedwa*) namhla
iintambo ziyafinyezwa. Kowu! Kazi uphi na ubawo
ngezi mini akhe abone imisebenzi yezandla zakhe.
NomaMpondomise! NomaMpondomise! Ndiyeza
sithandwa! Ndiyeza! Akwaba bendothi ndihlale
ekunene kwakho kwelo lizwe lizayo (*Kufika amapolisa*)

(Tamsanqa,1958: 87)

Ubukho bukaThobeka nabantwana bakhe buvuselele amanxeba abesele ebuphola kuGugulethu. Ubukho babo kwakhe bumvuselele ngesona sizathu sokuphelelwa kwakhe lulonwabo nethemba. Ukuphazamiseka kwengqondo yakhe okwehla mhla wanyanzelwa ngoThobeka kwaphule ubudlelwane bukaGugulethu nokumngqongileyo. UGugulethu le meko imenze waphelwa ngumdla nencasa yobomi, kuba oko wafika eMthatha ebenxiba impahla emnyama ngelithi uzilele umkakhe. Ziqhawukile iingqondo loo nto uyibona ngokuphindaphinda amagama xa ethetha, nangokukhwaza uNomaMpondomise owabhubhayo. Unexhala kuba uthetha ngeendudumo kwaye ubona izinto, eve ezinto eziviwa nguye kuphela, uva izulu elidudumayo, uthetha nangokufinyezwa kweentambo. Intetho yakhe ayenzi ntsingiselo kubantu ababhadlileyo. Le ndlela athethela phezulu ngayo ibonakala ngophawu lokhuzo, nayo ingqina esi simo sakhe sihexehexehengqondo. Uphelwe tu kukuzikisa ukuqonda.

UMtingane uziveza iingcinga zokubulala ngomlinganiswa onguMaSukude kulo mhlomlo ungezantsi. Intsinimenyo nokuyiyizela okwenziwa nguMaSukude okukhatshwa zizisongelo kuveza ukungaguquki kwakhe kwiicebo lokubulala uThemba. Uzimisele kangangokuba uzincoma ukuqina nokulungela ukwenza isihelegu sokubulala uThemba. Le ncoko ingezantsi ingqina oku:

UMASUKUDE: Hala-a-a-la! He, he, he-e!
Yho! Ndahleka, gxebe- Inene nasi isibhozo!

Ndakumbona kusasa kusile ukuba uqinile (*Uyangena uNoayini nabatshayelet*) Nguwo, ngumtsha-a-to!
Nithulele ntoni?

UMASUKUDE, (Bebambene ngezandla) Nguwo! Asinguwo! Nguwo!
NONOAYINI: Asinguwo! Nguwo! Asinguwo!

UMASUKUDE: Khona ungatshongo, azi siza kutshona phi na bawo
ziintubi? Masihambe.

UMASUKUDE: Mfazi, ndiqine ngaphezu kwelitye lenyengane

(Mtingane, 1965: 44)

Yimpambano yodwa nokugqwetheka okuboniswa ziintetho zikaMaSukude zokuvuyela isenzo aza kwenza sokuphelisa lo mtshato kaThemba. Esi simo asenza phambi kwabantu asikho zingqondweni kwaye asamkelekanga. Olu gcobo analo lumtyhilizela kwimpambano nakwizenzo ezingamkelekanga.

Olu chulumanco analo lumenza azibone selewuqabelisile ngoloyiso umsebenzi

wokutshayela isithintelo esinguThemba endleleni yakhe. Le ntetho yakhe ingqina oku:

UMASUKUDE: Ndingabo ngendicul'elecawe,
Ndinxib'ezimnyama endaweni
Yezimakhazi-khazi; ndizile.
Ndiphose kude lee imihlali,
Akukho mnt'ulaziyo izulu
Into eliya kuba yiyo ngomso,
Ndanga nam ndingomelela,
Ndisiqabelise esi senzo,
Nezam ziphumelele iinjongo. (*Uyaphuma*)

(Mtingane, 1965: 45)

Isimo sempambano akuso uMaSukude sivela kwiimvakalelo ezitenxileyo zakhe ezokuthi kuvuywa konwatyelwe umtshato, abe yena ebona ukuba akufanelekanga ukuba konwatyiwe, bekumele ukuba kulungiselelwa umngcwabo. Iimvakalelo akasenazo tu kwaphela kuba ujonge ukuphumeza iinjongo zakhe nokuba iimeko zithini. Indlela acinga ngayo ayivumelani neenqobo zokuphila ezikumgangatho owamkelekileyo. Uzithethela enjenje ukuxhasa le nkcazelo ingentla:

UMASUKUDE: (*Uthetha yedwa*) andazi ke mfo wam la mabhongo
ooyihlo akuba njani ngomso. Banethemba kuThemba,
ngomso banodano sisidumbu.

(Mtingane, 1965: 45)

Ukuthetha wedwa lolunye uphawu lwabantu abachwechwelwa yimpambano. Ngala mazwi akhe utyekeza okungaphakathi kuye entliziyweni. Kuza kusa ekhuphe umphefumlo. Luphawu olucace gca oluvela kuMaSukude lokuba kuza kusa engumbulali.

Kwesi sicutshulwa singezantsi simbona eqinisekisa ukuba unika uThemba isitya esisiso, esinetyhefu ebayalela ukuba oonyana bakhe batye. Uthetha ngezagwelo ngokuza kuqhubeka ngomso, uthi baza kutshayeleva kubuhlungu iintliziyo zabo, balile bonwabe emva koko kuba umtshato ngumngcwabo. Masimve ekubeka ngokwakhe oku:

UMASUKUDE: Kulungile (*Uthatha izitya ngokuziqwalasela. Unika uThemba esi sinento. Esinye usinika uVuma*) yityani nihluthe, niye kuzibeka amacala, niphumlele imini yangomso. Apho thina sakutshayeleva kubuhlungu iintliziyo zethu; sigixe kuphol'imiphefumlo; kuba umtshato lo ungumngcwabo. (*Uyaphuma uMaSukude*)

(Mtingane,1965: 46)

Kukufelwa yinimba nokungabhadli ukugcolodela ukukhupha umphefumlo. Lugqwetheko olukwizinga eliphezulu ukuthi abantu bonwabile abe umntu evuyela okubi okuza kwenzeka. Kukufelwa ziimvakalelo ukuvuyela ukufa kukaThemba nokubona umtshato njengomngcwabo, le nto ibonisa ukuba uMaSukude ucinga ngohlobo lwakhe oluphume ecaleni. Uxinzelelo olungaphaya kokuqonda akulo uMaSukude lulo olumtyhilizele kugqwetheko lwengqondo.

Ukukhupha kukaMaSukude umphefumlo kaThemba kukhokelele kwinyhikityha yokufa emaZangweni. UVuyiswa obeza kutshata noThemba uthi xa esiva ngokubhubha kukaThemba, onganyelwe luxinzelelo olumkhokelele kwezi ntetho zingokuzibulala enjenje:

UVUYISWA Umhlab' unezilingo neenzingo;
Izulu bubomi nolonwabo,
Ubomi bubuhlung'okokufa;
Kumnand'okobomi kon'ukufa.
Bendingalil'esikrakra'yizolo,
Ukuba bendinokufa ndahlulwe
Nentliziyo yam endiyithandayo;
Ndingalil'esikrakra namhlanje,

Ukuba uThemb'endimthandayo,
Andingey'emangcwabeni naye.

(Mtingane,1965: 52)

Akakwazi tu ukufumana ukonwaba emphefumlweni uVuyiswa ngenxa yokubhubha kukaThemba. Ukubona ukuphila emhlabeni njengento enganyamezelekiyo. Uveza iimpawu zokuzibulala ngokubona ubumnandi bokufa. Ukubhubha kukathemba ngunozala wencindi ekrakra yobom. Le ndlela acinga ngayo yahlukileyo kweyabantu abangqondo zizinzileyo kwaye ingunozala wophazamiseko analo engqondweni.

Ukubona ilitye phezu kwesiziba njengelabekelwa isenzo aza kusenza sokukhupha umphefumlo wakhe ukuveza ngale ntetho:

UVUYISWA: Linzim'eli litye, lifun'amandla,
Walibeka apha nje uMdali,
Wayefuna libe lusizo kum.

(Mtingane1965: 52)

Ngalo mhlomlo uMtingane ubonisa ukuzisola kukaVuyiswa ngokuxoka xa ebesenza izifungo zomtshato esithi baya kwahlulwa kukufa. Ukuzimisela kwakhe ukuzibulala ukubona kuphikisana nezifungo zomtshato ngolu hlobo:

UVUYISWA: Ndenze imposiso enkulu,
Ngokufunga ndithi kumfundisi:
SinoThemba sokwahlulwa kukufa.
Ngendithe: Nokufa akunawo
Amandl' okusingena phakathi.

(Mtingane,1965: 52)

UVuyiswa amandla othando anawo kuThemba amenza akukhaliphele ukufa kwaye akubone njengento evuyisayo, uthi ngamazwi akhe:

UVUYISWA: Abantu bayakoyika ukufa.
Bathi ikrakra incindi yako.
Mna ndithi ukufa kukonwaba,
Ubomi bubo obukrakrayo.

.....

Yolul'ingalo Themba, Sithandwa.

Mtingane,1965: 52)

Kwezi zicatshulwa zibini zingentla kuvela ukudideka kukaVuyiswa ngenxa yentlungu enganyamezelekiyo afakwe kuyo nguMaSukude, eyokubulawelwa umyeni nje emva komtshato. Ukutshabalala kwephupha lakhe lokonwabela umtshato wakhe kunyamalale njengesithunzi. UVuyiswa ukubona ukufa kungenakumahlula noThemba, ufunga angajiki kwisigqibo asithathileyo sokuzibulala, into ethetha ukuba uyenza ibe yinto encinci nengenamsebenzi ukuzibulala.

Kwincwadi, 'Nosel' eyibethile akakayoji' ka Gwegwe uZodwa ngala mazwi angezantsi uthetha ukuba uZolani ukuqonda kwakhe kusemva, yena selecwangcise wagqiba ngokuza kumehlela. Mve esithi:

*Ah! Timing sonny! But your watch is as old as
Mathusela and it loses time.*

(Jongilanga,1982: 95)

Kwesi sicutshulwa singezantsi uJongilanga ngomlinganiswa onguVuyiswa uveza ukufunga kukaVuyiswa ekuthinteleni uZwelakhe ekuqhubekekeni nokutshata uZoleka athi:

Yithi uzimisele ukumtshata, akunakuqiniseka
kangangendlela ezimi ngayo izinto"
*"Kodwa andizithethi zonke, kuba ulwimi lwam
yintolongo yam.*

(Jongilanga,1982: 102)

Le ntetho iqulathe okuninzi nangona engakuqondi nje uZwelakhe. Ubhejile nosathana uVuyiswa ukuba akanakumyeka uZwelakhe aqhubekeke nobom bakhe, onwabe akugqiba ukumvisa ubuhlungu bokumkhanyela. Uxinzelelo awamfaka kulo lokumshiya kwesinomhlwa emva kokumshiya nesisu kuzibulele iimvakalelo zakhe. Yiyo lento ebheje nosathana nje, ezimisele ukumsa kwantsonganyawana engenzanga nomyolelo. Ezi ngcinga zimdaka anazo uVuyiswa zizo ezizakuba sisithuthi esimsa kwisenzo sokumgqithisa amafu. UVuyiswa umkrobisile uZet kwiingcinga zakhe ngaye, wavaleka mba amehlo akabi awo namanakanibe. Uyamninkishela aza kukwenza kuba enexhala lokubanjwa.

3.6 UKONWABA, BAZOLE PHAMBI KOKUKHUPHA UMPHEFUMLO

Ukuziphatha kakuhle kukaThantaswa emva kokuxabana kwakhe noMsindisi, egxothelwe ukungakwazi kuziphatha ibikukulalisa nje uboya. Esi sicutshulwa singezantsi siyakuvelela oko ngolu hlobo:

Hayi ke watsho waziphatha kakuhle uThantaswa. Wathi uMsindisi ukuze abone ukuba utshintshile uThantaswa wambona emana ukuthatha imoto yakhe ayokutshona emzini wakhe eNtabezulu. Wayefika apho azibonakalise ngokwenene ukuba ungumendi kwaYangaphi. Wayeququzela ebuza yonke into efanele ukuba iyenziwa kuninazala, uNobantu.

(Kula, 2008:57)

Olu lolunye uphawu oluvezwa ngababulali olukulalisa uboya phambi kokuhlasela ixhoba. Luyangqineka ngamazwi kaMsindisi utshintsho olukwisimo sikaThantaswa, ukumbona kwakhe equqa emzini wakhe kumenze waluthemba olu tshintsho kwisimilo sikaThantaswa ukuba lunyanisekile.

Ukwazile ukuthimba ingqiqo zabazali bakaMsindisi ngezenzo zakhe zamva nje ukukholwa kakhulu, abe ngumendi wokwenene. Ngalo lonke eli xesha uthi, 'lala gusha ndikuchebe.' Lo mhlomlo ungezantsi usiveza kakuhle esi simo sakhe sitsha ngolu hlobo:

Intle into oyenzayo, Hlumisa mntwan'am, watsho umfundisi.....
Kaloku intombi enkulu yayithandaza de ilile, iphalaza intlungu yayo yokuvumela ukusetyenziswa ngusathana ofuna ukuyahlula neqabane layo eliphiwe nguYe. waye wacela nokuba iNkosi ibabeke ukuze kudane usathana. Eyona nto eyahlaba kakhulu abantu abadala ezintliziyweni zabo kukumva ecela umntwana okomkhonzi kaThixo uHana waseBhayibhileni.

(Kula, 2008:59)

UThantaswa uyahanahanisa, ukwazi nokuxoka kuThixo kuba elalisa uboya ukuze angarhaneleki. Uthuku lukaMsindisi alozeli, nto kunayo akaluhoyanga kuba baxabana

ngendlela avakalelwa ngayo sesi simo sakhe sitsha sokukholwa kakhulu. UMsindisi ude ulurhanela ukungabi msulwa olu tshintsho ngokucaphula ingoma ababeyicula besakhula 'uYesu lo wam uligorha, ndimbon' apha kum ehlamb'intliziyo.' "Akwaba nale yakho ihlambekile."

Olu phawu lokuzola phambi kokuhlasela ixhoba luyingozi kwixhoba kuba umhlaseli ufumana ukuthenjwa lixhoba, aze onzakaliswe engacinganga. UThantaswa umfamekisa ngakumbi uMsindisi ngokufuna iinkcukacha ngendlela amashishini aqhuba ngayo ezenza omkhathaleleyo ngokuvuyela uhambo lwakhe. Mve ngosiba lukaKula esithi:

Sendiyilibe shici loo nto kaloku, sithandwa sam.
Lithamsanqa nyhani elo. Aza kutsho angxabalaze ke
ngoku nala mashishini xa kukho esinye isigadla esiza
kukuthumela iimpahla nakwaZulu-Natal, watsho
uThantaswa eluvuyela olo hambo lukaMsindisi.

(Kula, 2008:61)

UThantaswa uzibona selekufuphi ekuzalisekiseni amaphupha akhe. Uxhoba afohlele ngento yonke ukuqinisekisa ukuba akuzukubakho sithintelo kumaphupha akhe. Ubuxoki bokuzenza olulibeleyo uhambo lukaMsindisi bumenza amfimfithe okukugqibela ulwazi olunokumncedisa ekulawuleni la mashishini abo xa engasekho uMsindisi. Isisombululo asithathayo sokuthengela uMsindisi ababulali ukumkhupha kuxinzelelo sizibulele fi iimvakalelo zakhe.

Ukuhanahanisa ukubonisa nangobubele kuMsindisi emlungiselela phambi kohambo. Ufuna zonke iinkcukacha zohambo lukaMsindisi, ixesha aza kuphuma ngalo onwabile. Uthetha enjenje:

Ufuna ndikulungiselele ntoni ke? Wabuza ngobubele
uThantaswa.....
Wahamba ehleka uThantaswa ukuya kukhangela ezo
zinto. Emva kokuzilungisa waququzela elungisa isidlo
sangokuhlwa ngokukhawuleza. Xa ufuneka eThekwini
ngentsimbi yesixhenxe kusasa ngomso, kungokuba
uza kuphuma ngabani ke apha? wabuza uThantaswa
onwabile besidla isidlo sangokuhlwa.

(Kula, 2008:61)

Obu bubele bungaka bumfamekisa uMsindisi licebo lokuvala amehlo ukuze angakrokreli nto kwi-cebo lakhe lokumbulala. Esi sicutshulwa singezantsi singqinelana nesi sicutshulwa singentla ngolu hlobo:

Uye kungena ezingubeni ehamba ngeenzwane,
nalapho afike waziphosa wonke emyeni wakhe
emncamisa.....
Khawutsho ke, sithandwa sam, watsho uThantaswa
emphulula kamnandi apha eziphikeni umyeni wakhe,
La mashishini ethu ingakanani ingeniso ayenzayo
ngonyaka? Ndifuna ukuba *business minded* ngoku...

(Kula, 2008:62)

UThantaswa usebenzisa elona cebo kulula ukukhahlela phantsi ngalo amadoda; elokuyizoboza uyiphulule ze uyingxale ngothando ukumfimfitha nolokugqibela ulwazi olunokumncedisa ekulawuleni la mashishini kaMsindisi. Kwakho uthuku lukaMsindisi alozeli kuba uyamkhalimela ngokuthi usuke waneendaba, efuna ukuqonda ukuba ucetyiswe ngubani kakuhle. Waleka ngokuthi uThantaswa:

Ndizimisele nyhani ukudlala indima ephambili kuwo
ukuze eme naphakade,

(Kula, 2008:63)

Bayabhanxana uMsindisi noThantaswa, kuba uThantaswa uyayazi ukuba ulindelwe kukufa endleleni yakhe uMsindisi kanti yena uMsindisi uyazazi ukuba akukho kwanto iya kuze imhlanganise nobutyebi babo kuba akamfakanga kwilifa lakhe.

UThantaswa undulula uMsindisi ngomthandazo kolu hambo lwakhe. Uyasivuyela esi sithethe sitsha uMsindisi sokuthandazelwa phambi kokuthatha uhambo. Ivela ngolu hlobo ngosiba lukaKula:

UThantaswa ucele uNozizwe owayengekalali ukuba makhe bathandaze phambi kokuba uMsindisi alifulathele ikhaya. Yamvuyisa loo nto uMsindisi kuba yayisisithethe esitsha eso apho kwelo khaya. Wathandaza walila umntwana wabantu. Wayicela iNkosi ukuba imlondoloze umyeni wakhe kuloo ndlela

izele amarhamncwa anyawombini, nazungulana
nokuthabatha ubomi babantu.....
...Umsindise ezihangeni ezisoloko zimi ezikoneni
zigushe imipu phantsi kwedyasi...

(Kula, 2008:65)

UThantaswa ulalise uboya alwabikho tu urhano olukhoyo ngecebo analo lokugqithisa amafu uMsindisi. Ukuzola anako ngenene lolunye lweempawu zababulali kuba yindlela abagquka ngayo umkhondo.

UThantaswa ubuza umyeni wakhe ngendlela aza kuphuma encumile, uthi:

Uza kuphuma ngayiphi indlela? wabuza encumile
uThantaswa.

(Kula, 2008:66)

Olu ncumo lulalisa uboya lumfamekise noMsindisi ukuze angasoli nto. Ufuna ukuqinisekisa ukuba icebo lakhe liza kuhamba ngendlela uThantaswa acwangcise ngayo.

UZolani ongumlinganiswa kwincwadi ka'Gwegwe' ukuveza oku kuzola phambi kokubulala uNozibele ngolu hlobo:

ZOLANI: Ndiphilile sis'Vava, ndiziva ndibhetele emva kwezi
ntsukukwana bendiziphiwe ngugqirha. Ndiyamkele
into endiyenziwe nguNozibele, kuphoxwana kulo
mhlaba.

(Gwegwe,1998:131)

Imeko afakwe kuyo nguNozibele uZolani ebanga ukuba uyamkele ngale ntetho yakhe ikhanyelwa kukubamba kwakhe iinyembezi

ZOLANI: Kulungile ndikuvile. (*Ezama ukubamba iinyembezi*)

(Gwegwe,1998:132)

Obu bunkenenkene abubonisayo uZolani buyiveza elubala into yokuba le meko akayamkelanga, ulalisa nje uboya ngokuthi uyamkele. Emva koku kuzola kukaZolani uye wamgwinta uNzi waze wambulala akugqiba.

Kwincwadi 'Inene nasi isibhozo' uMazwazwa noMzizi bakhwankqiswa sisimo esingaqhelekanga sikaMaSukude bathi:

UMAZWAZWA: Kutheni bethu akadlokova engumnt'odla ngokuphum' ecaleni nje?

UMZIZI:
UMaSukude akoyiki mntu, ndiyamazi kudala ndahlala naye. Engath'uthule nje ngoku akathulanga ufukamile.

(Mtingane,1965: 37)

Basiqaphele esi simo singaqhelekanga sikaMaSukude uMazwazwa noMzizi abenza nto ngaso. Kuse kudunduluze isidumbu sikaThemba emva koku kuzola kukaMaSukude.

Uluveza olu phawu lokuthula phambi kokukhupha umphefumlo uJongilanga ngomlinganiswa onguZoleka enjenje:

Kwezo ntsuku zimbini akazange awuvule umlomo, alaze liviwe elakhe ilizwi ngaphandle kokuthinta nje ilithe emqaleni. Akukho namnye umntu owayeyazi into ayimithiyo, ingaziwa kananjalo ukuba yozala silo sini na. Kusuku lwesithathu efikile emzini wakhe wabonakala uswabuluka umzimba wakhe, kwaya kuphela ukuqhaneka.

(Jongilanga1982:63)

UZoleka ubulalise uboya ngokungatshintshi nto kwinkqubo yakhe yasekhaya. Emva koko walungisa isikhali esiza kumncedisa ukuphumeza icebo lakhe. Oku kuvakala ngale mbali yombhali:

Wasebenza uNowethu ngoLwesithathu imini yonke njengesiqhelo, akabonisa lusu lumbi. Lithe lakufika ixesha lesidlo sangokuhlwa waphakela wonke umntu, yena wee gwiqi waphuma waya endlwini yakhe yokulala, engatyanga. Ufike apho waguqulula efuna isikhali kodwa akabi nakusifumana ngaphandle kwengcangula yezembe lokugawula eyayithiwe khatha emva kwebhokisi eyayilapho.

(Jongilanga1982:64)

Ukuzola okungaqhelekanga kukaZoleka okumithi inkohlakalo kuvela ngeentshukumo azenza emva kwesidlo sangokuhlwa sokukhangela isikhali sokuphumeza iingcinga zakhe. Kuse sele esisigwinta uZoleka emva kokubulala uZolile.

Ukuzola kukaThembeka emva kwentsini nesiqhazolo azenze phantse imini yonke kunye nentshwaqane eyingxubevange wazola ngokumangalisayo. Uyandlala ngolu hlobo le meko kaThembeka umbhali:

Kwasa uNobantu ezolile, kodwa kucacile ukuba iingqondo azikho. Babenqandwa abafuna ukumthethisa kuba wayesuka athethe into ekude nento ebuzwayo. Umzi wonke wawudidekile, inkoliso yayibona into ebingayilindele.

(Jordan, 1940:228)

Le nzolo kaNobantu (Thembeka) ibekho ngephanyazo ayilindelekanga kumntu ebebonisa isimilo esingalawulekiyo nophazamiseko lwengqondo. Uthe emveni kwale mpambano wenza izinto ezingekho zingqiqweni ezifana nokucheba unyana wakhe ngemela, amlume iindlebe, amtsale nangomqala wesinxibo, ewuqinisa, emkrwitsha esithi ufuna ukuba angangenwa ziinyoka. Ugqibele ngokuya kuzeyelisela esizibeni kunye naye.

Ukuveza ngoZwelinzima ukuzola uJordan athi:

Kwalila umzi wonke yintetho yakhe, ngaphandle kukaZwelinzima. Yena wayezole ngokoyikekayo.
.....
Kuyo yonke le ntetho inkosi yayizolile. Kodwa bathi bakuchithakala abantu engcwabeni likaThembeka yasala imi apho.

(Jordan, 1940:233)

Ngeli xesha uluntu luchukunyiswa yintshumayelo nentetho kamfundisi uWilliams emngcwabeni kaThembeka, lugixa, uZwelinzima wasuka wenza isimanga sokuzola. Oku kuzola kwakucaca ukuba kunophazamiseko lwengqondo kuba uye akalishiya idlaka bakuchithakala abantu. Kuthe kanti luchaphazele nendlela azenza ngayo izinto uZwelinzima kuba uye emva kweveki naye waya kuzeyelisela esizibeni, wasweleka.

3.7 UKUNGAZIKHATHALELI.

Ukuncengethisa kukaZoleka xa esenza imisebenzi ebekwenza ngeenjongo. Yonke imisetyenzana yekhaya eyenziwa ngumendi ebeyenza ethe chu. Nasi isicatshulwa esibonisa oku:

UZoleka wayengazimisele kukhawuleza. Yonke into wayeza kuyenza ngokucotha okukhulu. Wathatha ixesha lakhe enambuza ukubasa. Yangunoquku ukuma kwamanzi eziko. Yathi endaweni yokungeniswa ikofu kwindlu enkulu ngoms'obomvu, yangena ilanga selihlabe umhlaba.

(Jongilanga,1982:24)

Ezi zenzo zikaZoleka zibonisa ubunzulu bomenzakalo wengqondo yakhe. Lo menzakalo wengqondo yakhe umenze wagqwetheka iingcinga. Kubonakala ngokwenza izinto ezonakalisa isimilo sakhe. Izinto azenzayo zibonisa ukuba akakhathali ukuba bacinga ntoni ngaye. Eli nqanaba akulo uZoleka limtyhilizela kwinqanaba elingentla lokwenza isenzo esoyikeka ukwedlula ezi azenzayo. Umntu xa sele engazixabisanga akukho mlinganiselo wento embi anokungayenzi. Lilonke olu lolunye lweempawu ezivela kubabulali.

Ubonisa ukungahloniphi okumangalisayo emzini wakhe uZoleka. Ubahambela ngentloko enxiba ngokungekho sidimeni somendi, ade angene emthonyameni. Ubhala enjenje uJongilanga:

Kuthe kungekudala wee gqi ephethe isitya sokuhlamba. Wayehamba ngentloko ngoku, kungasekho qhiya. Wayenxibe ilokhwe yangaphantsi kuphela, ephela emadolweni; iingalo, isifuba, nemilenze iphandle. Wathi dzu ebuhlanti engabhekabheki; ehamba ngokomntu ohamba elele. Wangena waya kutsho emthonyameni, wakha ubulongwe. Wabuya ehamba kancinane, ebuthwele entloko ngesitya.

(Jongilanga,1982:28)

UZoleka oku kungazikhathaleli kwakhe akukho zingqondweni. Nanjengamntwana ophuma kwikhaya elinentlonipho bekumele ukuba uyabazi ubungozi bokungahloniphi zinyanya ungumendi. Uyayiqonda indlela ohlonitshwe ngayo umthonyama, nokuba

abendi abavumelekanga ukuba banyathele kuwo kodwa yonke loo nto akayinanzi. Ndlela le azincame ngayo, ude acele umngene nakwabalele ukuthula. Esi simo singaqhelekanga sibonisa ukuzincama nokulungela ukuba kungaphuma nomphefumlo kunokujika kwidabi akulo lokuzikhulula kwimixokelelwano yoxinzelelo. Uye wagabadela uZoleka ekungazikhathaleleni ngolu hlobo:

EQanda kwakungasekho ndaba zimbi ngaphandle kwesimanga sentombi yasePirie. Emilanjeni, kumahlathi ekuthezwa kuwo, emithonjeni, kuzo zonke iindawo apho kunokudityanwa khona ngabantu ezifana noozindywala noozityalike, kwakuhleliwe ngale nto..... nasePirie kwakuthe bhazalala, zintinga-ntinga iimpukane eziluhlaza ziphuma zingena kwimizi ngemizi kubuthwe ngoZoleka nezigigaba zakhe.

(Jongilanga,1982:35)

UZoleka uxinzelelo lokwendiswa ngebhaxa lumphulkanise nesimo sakhe esihle. Uye wenza izimanga ezingakholelekiyo. Ube ngundabamlonyeni ngezenzo zakhe zokungahloniphi emzini kwada kwaqanjwa iingoma ngaye. Inggondo engenangqondo iye yamongamela akakwazi ukuzikhathalela kuba uye wazibandakanya nezenzo ezikumgangatho ophantsi kuba ezikhupha kuxinzelelo. Le meko akuyo uZoleka ibonisa ukulungela kwakhe ukukhupha umphefumlo.

3.8 UKUNGABI NAMDLA WAKUTYA

Olu phawu lokuphelelwa ngumdlal wokutya kubantu abaceba ukukhupha imiphefumlo kuyavela kule ncwadi kaJongilanga 'Ukuqhawuka Kwembeleko' ngomlinganiswa onguZoleka Funca. Zivele mlesi kwesi sicutashulwa singezantsi:

Kwisidlo sangokuhlwa uZoleka akazange azive efuna nto ityiwayo. Wathi esatya njalo ngokucengwa ngumsakwabo, wee cafucafufu nje wabuya wayeka, ekhala ngokungaziva kamnandi.

(Jongilanga,1982:7)

Ukuphelelwa ngumdlal wokutya lolunye lweempawu ezivela kubantu abaphantsi koxinzelelo. UZoleka uxinzelelo akulo lokucinga ukwendiswa ngenkani noZolile

angazaniyo naye lumfake kule ngxaki yokungabi namdla wokutya. Iye yaqatsela le meko kuZoleka ngolu hlobo:

Yaqina imini, latshona ilanga esahleli apho
engakhange asule nomlomo asuse le iphezulu.

(Jongilanga, 1982:28)

Imeko kaZoleka ibonisa ukungahambi kakuhle kwendlela acinga ngayo. Unophazamiseko lwengqondo olukwiqondo lempambano. Le meko akuyo yokungatyi imini yonke imveza ukulungela kwakhe nokufa.

Enye indlela abathi baqapheleke ngayo abantu abaza kukhupha imiphefumlo kukungabi namdla wakutya. Oku kuyavela kule ncwadi kaJordan ngabalinganiswa ababini, uZwelinzima noThembeka ngolu hlobo:

Oku kothuka kwaba yingozi kuba akazange alile;
wasuka wathi cwaka imini yonke engathethi namntu,
engatyi engaseli namanzi la kanonkala.

(Jordan, 1940:222)

Yayilusuku lwesithandathu kufihliwe. Kodwa uMphuthumi
wafika waxelelwa udaba lokuba uZwelinzima akazange
athethe, engazanga atye oko kwathi kwehla esi sihelegu;
.....

(Jordan, 1940:236)

UThembeka uphelelwa ngumdla wokutya akufumana umphanga kaNgubengwe phezu koxinzelelo lomphfumlo olubangwa 'kukwaliwa' kwakhe nguGugulethu. UZwelinzima umbhalela ukuba makakhe ahlale kowabo. Usengxakini noZwelinzima kuba amaMpondomise abetha iinkomo zokulobolela inkosi isithembu.

Kwelinye icala naye uZwelinzima kuphela iveki engasi nto phantsi kwempumlo emva kokubhubha kukaThembeka. Lo mphanga ubutshintshile ubomi bukaZwelinzima. Indlela acinga ngayo imenze ikheswa elingathethi namntu ngendlela eva ngayo. Kuse eye kuzeyelisela emlanjeni emva kokuba uMphuthumi efikile wabeka ilitye kusapho lwakhe.

3.9 UKUNGAZIKISI UKUQONDA

I-Oxford dictionary, 1985 ikubona ukungazikisi ukuqonda njengokukudinwa okukhulu okungunozala wezinto ezahlukeneyo okuzala ukungazinzi kwengqiqo okuthatha ixesha elide elivisayo. Uxinzelelo nexhala ziyasoleka kolu dino. Enye ingcaciso iyibona le meko iyiyo nayiphi na indlela yokwenzakala kwengqondo okuchaphazela ingqondo zingasisizekabani.

UTamsanqa ukuveza oku kungazikisi ukuqonda ngomlinganiswa onguGugulethu ngolu hlobo:

UZWENI: Uyaphuma aye kukhangela uGUGULETHU, afike ezula endlwini ethetha amazwi amanye esesiwavile, engabunanzi ubukho bukaZWENI.

UGUGULETHU: Buzani kubawo! Buzani kubawo! Buzani kubawo!
Buzani kubawo!...

UZWENI: Inene yeny' into le!

(Uyaphuma uZWENI uya kubiza uMthetho afike amrhuqe ngengalo angathethi, afike amkhombise kuGUGULETHU.)

UGUGULETHU: Buzani kubawo! Buzani kubawo! Buzani kubawo!
Buzani kubawo!

(Tamsanqa,1958:43)

Ukungazikisi ukuqonda lolunye lophawu oluvela kubantu abakhupha imiphefumlo. Umntu sukube alawulwa yi- 'Ego' xa esenza izenzo ezingekho ngqiqweni yamkelekileyo. Oku kuthetha yedwa kukaGugulethu ephindaphinda amazwi amanye libonisa ukuphulakana nengqondo kuba umntu ozikisa ukuqonda akanakuthetha into enye. Kukuxheleka emphefumlweni angabanga nalulawulo lwako okumbeke kule meko uGugulethu.

UGugulethu uthi xa ebuliswa nguMzamo ambuze ukuba ungubani, iyammangalisa loo nto uMzamo. Beve kule ngxoxo xa besithi:

UMZAMO Nantso "Chief".

UGUGULETHU: Mhlekezi! (Selebuye wangqengqa) Kanene ungubani?

UMZAMO Awu, mfondini uqale nini ngoku ukungandazi?
NdinguMzamo.

(Tamsanqa,1958:44)

Ingqiqo kaGugulethu iphazamiseke kakhulu, ude anganakani nomhlobo wakhe uMzamo. Wonzakaliswe kukungajiki kukayise kwisigqibo sokumthathela intombi angayifuniyo. Wonzakele kakhulu engqondweni kuba kude kwaphazamiseka nendlela ingqondo yakhe esebenza ngayo.

Ukwenzakala kwengqondo okukhokelele ekubeni yinkenenekeni kuZoleka kuvela ngolu hlobo:

UZoleka wayengqengqe phezu komandlalo engalele ke phofu. Wawungeze wamahlula kumntu obesebenze ilanga lonke lehlobo. Amehlo akhe amhlophe ayethe ntsho esithubeni; nakuba wayekhangele phezulu, ndiqinisekile ukuba akukho nto wayejonge yona ngaphandle kokujonga ilize. Wayephatha kujonga elu dongeni nalapho amehlo anganamatheli, asuke abuye ajonge cala limbi legumbi. Nokuba kwakungene umntu apho kwelo gumbi andikholwa ukuba ngewamva.

(Jongilanga,1982:5)

Ezi mpawu ziboniswa nguZoleka, amehlo amhlophe ajonge esithubeni, nokulaqaza ajonge eludongeni ziimpawu zomntu ogula ngengqondo. Le meko akuyo uZoleka ingamdudulela eliweni lokukhupha umphefumlo.

UJordan ukuveza ukungazikisi ukuqonda njengophawu oluvela kubabulali ngoZwelinzima noThembeka ngolu hlobo:

Wayede wazincama ngenye imini wabuza enkosini ukuba iyayiqonda kakuhle na le nto iyenzayo, yasuka inkosi yafuna ukumgwaza ngomkhonto, isithi makayeke ukusolooko eyikhathaza.

(Jordan, 1940:224)

Asikho ngqiqweni isenzo sikaZwelinzima sokugragramela uVukuzumbethe afune ukumgwaza ngomkhonto yokucela umngeni kwisigqibo asithathileyo sokuthatha isithembu. Esi senzo sibonisa ukwehla kwezinga lokucinga kwakhe ngenxa yoxinzelelo afakwa kulo sisizwe sakowabo.

ziingqondo unamandla okukhupha umphefumlo yiyo loo nto ubunkenenkene bubonwa njengophawu oluye lubekho kubantu abangababulali.

UZoleka ubonakala ebuthathaka empilweni. Esisicatshulwa siyakutyhila oko:

Ithe intokazi enkulu yakuqonda ukuba unina uchane ucwethe yaphendula bunkene-nkene. Ndikhathazwa yintloko. Nakuba wayengaguli ngokwasenyameni, wayegula ngokwasemphefumlweni.

(Jongilanga,1982:6)

Obu bunkenenkene bukaZoleka bunxulumene noxinzelelo akulo lokwendiswa ngebhaxa.

Bubhekela phambili obu bunkenenkene bukaZoleka unina ubhaqa ukuba ujike amehlo amhlophe wadumba nobuso. Unina uthelakelela unobangela wale ngulo yentombi yakhe, mve uJongilanga ngosiba lwakhe ephefumla ngale meko kaZoleka esenjenje:

Wathi engaphendulanga, uZoleka, wathi unina makhe alale kucacile ukuba akaphilanga mpela. Amehlo akhe ayengeselehlophe njengokudalwa kwawo. Ubuso babuthe fuku. Zonke ke ezi mpawu zazisalatha ukuxhwaleka kwenzwakazi le. UKholiwe unina kaZoleka yamvelela ingqondo ethi makube zonke ezi mpawu zibangwa lixhala lokuba esenda, esiya kubantu angabaziyo, aya kuthi ahlale nabo bonke ubomi bakhe.

(Jongilanga,1982:13)

UZoleka naye buyavela nasemzimbeni wakhe ubunkenenkene. Ezi mpawu zokugula zibonakala kuZoleka zintama okuqhubeka emphefumlweni wakhe. UKholiwe uzibethisa ngoyaba kuba esoyika umyeni wakhe, azicuntse athi lixhala lomendo. Oku kungananzi iimpawu ezingaqhelekanga kuluntu olusingqongileyo koku kanye okungunozala wokuphuma kwemphefumlo. UKholiwe uyayibona intombi yakhe ukuba ayimanga kakuhle ngokwasemphefumlweni, ekayingcambazisi ukuze ancedisane nayo ekusombululeni ingxaki engaba ikuyo.

3.11 UKUNGAKWAZI UKUZINCEDA

Ukuphelelwa ngamandla kukaZoleka ngenxa yokuphindiselwa emzini emva kokuqhwesha khona kumphambanisile. Zivele mfundi kwesi sicutshulwa singezantsi:

Uthe uyise akumxelela ezimpondweni ukuba loo mini uphindela emzini wakhe, wanga uZoleka ubethwe ngumbane, wanga ngumntu obengayilindelanga loo nto. Wathi phatsha okwegeza amehlo ewakhuphe onke entloko.....
Zoleka! yiza nempahla yakho kuyahanjwa ngoku sisi.”
Kuyiwa phi?

(Jongilanga,1982:60)

Uxinzelelo olumandla olubangwa kukungasizelwa nguyise ngokuthi atshintshe isigqibo sakhe sokumnyanzela ngomendo kumenze igeza uZoleka. Ingulo akuyo ibonakala ngokuba athi phatsha akhupha namehlo atshintshe kwisimo sakhe sangaphambili angakwazi kuzinceda. Zimkile ingqondo xa unina embizela ukuba ahambe, akazi nokuba kuyiwa phi? Imeko xa ifikelele weli qondo inako ukumkhukulisa umniniyo agile imikhuba. Icebo likaZoleka lokuqhwesha emendweni emva kokugila imikhuba liphasalakile. Ngokweengcali zengqondo umntu wenza nokuba yintoni ukuzikhulula kuxinzelelo. Olu xinzelelo akulo uZoleka aluzukuthothiswa kukubuyiselwa emzini. Uza kuxoza mphini wumbi uZoleka ukuziguzula kule ntlungu.

Ibonisa ukuba mandundu ngokuba mandundu imeko kaZoleka ngolu hlobo:

Ukususela ngokuya uyise amxelele ukuba uyahamba akazange abuye abe mntu, yapatyalaka ibhobhini zemka iingqondo. Noko kuya kwakhe esititshini wayengenakuze abuye akubalise; ndawo yesibini wayengayazi nokuba uphi na ehamba nabani ni na,

(Jongilanga,1982:60)

Ukuphelelwa ngamacebo okuphuma kolu xinzelelo akulo uZoleka kumenze akakwazi kuzinceda. Isicwityana sengqondo i- 'Id' siso sodwa esisebenza engqondweni yakhe. Iyikelele i- 'Ego' yiyo loo nto emkelwe zingqondo nje, angazi nokuqhubekayo.

3.12 IILETA EZINGOKUZIBULALA

Ezi ke zezinye iindlela zokufuna isisombululo ezingaphandle kokuzibulala kodwa zikhokelela kungcungcutheko nentlungu enganyamezelekiyo. Ayingabo bonke abantu abagrogrisa ngokuzibulala abade bazibulale. Abanye yindlela nje yokucela uncedo kwintlungu abazibona bekuzo. Intlungu ke isekubeni uluntu alubananzi kwezi nkxwaleko bafuna ukuhoywa kuzo. Kungqinwa nguWroblewski oku xa esithi:

People who talk about or attempt suicide need immediate medical and psychological help. They are “just trying to get attention” the same way people shout for help when they are drowning or injured in accidents.

Abantu abagrogrisa ngokuzibulala badinga unyango olukhawulezayo nokuncedo ngokolulekwa ngokwasengqondweni. Le yindlela ababonisa ngayo ukuba badinga uncedo ngohlobo kanye abantu abakhwaza ngayo xa berhaxwa okanye benzakele kwiingozi.

(Wroblewski, 1989: 25)

Abantu abaphantsi koxinzelelo bayaludinga uncedo ukuze baphume kwiingxaki abakuzo. Ukuvezile ngoZoleka oku uJongilanga kwincwadi yakhe ethi, ‘Ukuqhawuka Kwembeleko’ ngolu hlobo:

Uthe umbilini usephezulu njalo wahlangana nephetshana phezu kwetafile elithi: *I did not kill Zet.*”

(Jongilanga, 1982: 105)

UZoleka uthi akufika edunduluze kwakhe uZolile engazi nokuba bekutheni, oyike, aqonde ukuba uya kuba ngumrhanelwa wokuqala nanjengoko ephuma kwisigwebo sokugwinta umyeni wakhe. Uxinzelelo lumvale mba amehlo akabona sisombululo simbi sakuzikhupha kule ngxaki ngaphandle kokuzibulala.

UZwelinzima phambi kokunduluka kulo mhlaba wenze into eyenziwa luninzi lwabantu abazibulalayo, ukushiya ileta phambi kokufa. Uzama ukuveza ubunzima namalahle ebekuwo ngenxa yesi sikhalelo sobukhosi. Uxinzelelo ebekulo lumenze waziva enyanzelekile ukuzibulala ukuze afumane ukuxola emphefumleni. Ubhala neyesibini ileta ediza iimfihlelo ezenze ukuba kube nzima kakhulu kweso sikhalelo sakhe. Amayelenge enziwa nguDingindawo ukuzama ukumcikida. Ukwagqithisa nembuliso athi:

Sibali,

*Asiyi kuba saphinda sibonane kweli phakade.
Ndihamba uhambo endingenakho ukufumana ukuzola
nokuphumla ngaphandle kokuba ndiluhambe.*

*Yiva kuloo ncwadi into ethethwa nguMthunzini,
uthumele impendulo leyo yam, ungayilibazisi.*

*Sala kakuhle, Sibali. Undibulisele kuSibali uNomvuyo.
Ezinye izihlobo sendazibulisa zonke mhla
ngomngcwabo wabant'akwethu.*

Mna Zwelinzima.

(Jordan, 1940:239)

3.13 IIMPAWU EZIBONAKALA EMVA KOKUBULALA

Ukwenza ububi asiyondlwan'iyanetha. Ababulali kuninzi abagqitha kuko ngokweemvakalelo, iingcamango kwaneenkqubo ezenzeka engqondweni. Banyamezela okunamandla okwenzeka kwimixokelelwano yemithamboluvo. Zininzi izinto ezixakathwe yingqondo yomntu ezifana novelwano, nesazela. Intlungu eviwa ngamakhoba ngelixa ebulawa, nababulali ibachaphazela ngokulinganayo kuba nabo banalo uvelwano ngokwendalo. Iinqobo ezisesikweni zababulali nazo ziyachaphazeleka zizenzo zabo kuba izenzo zabo ziba ngathi abananyama nagazi.

Ngokwewebhusaythi i(<https://www.quora.com/How-do-murders-feel-after-committing-a-murder#Extreme>) eveza indlela ababulali abaziva ngayo bakugqiba ukubulala; kukholeleka ukuba babonakalisa iimpawu zokuzikhwebula kwizinto ezenziwa ngabanye abantu ekuhlaleni (antisocial) nokungumqondiso wokuba ubani ikho ingxaki anayo. Lolunye uhlobo lophazamiseko engqondweni olu. Esi sigulo sokuzikhwebula kwizinto ezenziwa ngabantu nakwizinto eziqhubekayo kubonakalisa ukungazisoli ngesenzo ubani asenzileyo sokuzibulala. Phakathi kweempawu zokuzenza ikheswa ezivela kubabulali, kukuxoka, ubundlongondlongo, ukungathobeli imithetho yokuphila esemgangathweni owamkelekileyo nokungafuni kuthatha xanduva.

Yangeza kolu luvo lungentla iwebhusaythi i-<https://www.quora.com/How-do-murders-feel-after-committing-a-murder#> ngokuveza iimpawu ezibonakaliswa ngababulali emva kwesenzo sokukhupha umphefumlo. Ithi ababulali baye babonise ezi mpawu zilandelayo; ukuzisola okumangalisayo, isazela, ukudideka ingqumbo, abanye bayavuya abanye

bayazisola. Umphandi uza kunaba ngezi mpawu apha ngezantsi anike nemizekelo ephuma kwiincwadi ezichongiweyo.

3.13.1 UKUXOKA

UJongilanga ukuveza oku kuxoka ngoThantaswa ozenza msulwa emva kokuthenga izigwinta zibulale uMsindisi. Kuvela inkohlakalo nokuqina enyaleni kukaThantaswa ngenxa yoburhovu. Uzifaka emgibeni koku xoka kwakhe kuba uba ugquka umkhondo ngokwalatha kwabanye abantu njengababulali, kanti iza kubuya ngaye loo nto. Uyibeka ngamazwi akhe uThantaswa athi:

Ndifuna amazinyo abe ziinyanda kwabagwinte umyeni
wam kuba becinga fan' ukuba amashishini akhe aza
kutshona.

(Kula, 2008:71)

UMfuneko ugqwalisa uMapheza ngokuxoka ngaye emva kokubandanyeka kwakhe kwiyelenge lokubulala uMsindisi. Ukwenza oku kuba efuna ukumenza ikheswa nanjengoko inguye umntu ophambili kuphando lokubulala uMsindisi. Ufuna ukuthimbela kuye uNqoza ukuze asenge konke okwenzekayo ngetyala lokubulawa kukaMsindisi. UNqoza lo usebenza noMapheza kolu phando. Uthi akuyithimba ingqondo kaNqoza bagqibe ukuba uNqoza lo uza kumhambisa nzima kolu phando. Uthetha la mazwi uMfuneko xa egqwalisa uMapheza:

Ubusazi ukuba uSajini Zalala lo ugxothiweyo ukuba
wantanywa ngulo Mapheza kwiziphatha-mandla
zethu? Nam ndisandula kuyiva loo nto ngoZalala.

(Kula, 2008:79)

UMfuneko lixoki kuba ubethelela ukungalungi kukaMapheza uMfuneko kuNqoza ngokumenza impimpi, ebakila kubaphathi. Ngale ndlela ugqwalisa uMapheza kuba efuna ukuba ityala likaMsindisi liphandwe nguye ukuze akwazi ukugquka umkhondo. Ubumpimpi bukaMapheza ubuveza athi:

Andithi uvela kusayiniswa nguNjinga ngenxa yokuza
emsebenzini unxilile? Wayeyive ngabani loo nto.
Ngumbuzo ekumelwe ukuba uzibuza wona lowo xa
kunamhlanje, watsho engavelisanga zinyo uMfuneko.

(Kula, 2008:80)

UThantaswa uzotywe njengomkhohlisi olibhedengu kuba uthula isikhalo esikrakra ngathi ukhathazekile kukubhubha kukaMsindisi abe ezenzisa kuba ukucebile ukumgwinta. Uphuma into ngomlomo, akakwazi kuzibamba. Ngala mazwi akhe aza kumfaka engxakini, kuba lisaphandwa ityala kodwa yena uthi uyabazi ababulali bomyeni wakhe. Uwandlala ngolu hlobo lo mcimbi:

Wathi akusitsho esibandayo isikhalo, bamshiya ethuthuzelwa nguNozizwe owayesandula ukufika. Baza kuncama abantu ababulele umyeni wam, ndiyabazi.

(Kula, 2008:83)

Obunye ubuxoki kule ncwadi kaKula buvela ngoMsindisi onika iinkcukacha zokubhubha kukaMfuneko. Uxoka ngelithi uhlangene nale ngozi ngethamsanqa ezihambela ezakhe iindawo kodwa uyinxalenye yecebo lokugwinta uMsindisi. Uthi ngosiba lwakhe uKula:

Yayilicala emva kwentsimbi yeshumi elinanye ebusuku. Ndandivela ngapha kuCentane ukuhlangana kwam nentlekele yokusweleka ngolunya kukaMnumzana Yangaphi wakha wathi xha kuloo ndawo, wakhupha itshefu wasula amehlo nobuso bonke. Kwakuthe cwaka, wonke umntu emamele ngomdla. Luthe lwakuhla ufuba, wathabathisa kwakhona.....
Into endingayitshoyo kukuba eneneni singamapolisa asilelanga buhlayo, siphantsi naphezulu sizama ukufumana izigwinta zikamfi.

(Kula, 2008:88)

Le ntetho kaMfuneko ibashiye bekrokra abantu abanolwazi lokuba uthandana noThantaswa kuba bemkrokrela ukuba unaso isandla ekubulaweni kukaMsindisi.

Uphetha elixoki uZolani kuba uthi kuNoxolo akakhange afike uNozi kuba egquka umkhondo kaNozibele emva kokuba emdlulise amafu kule ngxelo ntetho kaNoxolo:

NOXOLO: UZolani uthi umlindlele uNozi wamncama akakhange afike. Siphengulule sancama ke sobabini ezimpahleni zikaNozi asifumananga nto iphathekayo.

(Gwegwe,1998:137):

3.13.2 UBUDLONGONDLONGO

UMfuneko ufuna ukuphalaza igazi phezu kwelinye kuba ekhusela uThantaswa. Ufelwe ziimvakalelo kuba usaxhaphe igazi likaMfuneko kodwa usafuna ukuphalaza elinye. Ufuna ukucima ubungqina bababulali bakaMsindisi ngokuphalaza elinye igazi. Mve ezithethela esithi:

Into engenza ukuba eli tyala liphelele emoyeni kukuba
uMapheza lo afe.

(Kula, 2008:74)

UThantaswa uthi akubona ukuba uMfuneko akaphumeleli kumalinge okutshabalalisa ubungqina bokubulala uMsindisi, abhenele ekukhupheni imiphefumlo. Ukuphalaza igazi likaMsindisi ngokumthengela ootsotsi kumenze waphelwa bubuntu, akabi namfobe wabona isisombululo sengxaki nganye agaxeleka kuyo ikukukhupha umphefumlo. Ezi mpawu zikulo mhlomlo ungezantsi zizoba indlela uThantaswa ajike ngayo wasisilwanyana. Kuphokoko into esentliziweni yakhe, inkohlakalo ekhatshwa ngumsindo wokuphanza kwephupha lakhe lokonwabela ubutyebi bukaMsindisi. Uguquke nenkangeleko yakhe yangaphandle wasisilwanyana esinxanelwe igazi. Kuvela ubundlongondlongo kuba wongamela indoda elipolisa, azibulale kunye nalo. Obu bundlobongela buvela ngolu hlobo:

Mfuneko! Mfuneko! Ifikile imini yokuba mna nawe
siwushiye lo mhlaba unezimanga! Andinakuzibulala
ndedwa, ndikushiye ngasemva usidla amazimba,
watsho uThantaswa elungisa indawo yeembumbulu,
efaka umnwe wakhe kuyo.....wafika ebebezela
umlomo, iinyembezi ziphokoka emehlweni macala
omabini. Wayengaqhwanyazi emjonge ntshoo,
engundiyalwa nje wonke, iinwele zimile nkqo
okweentsiba zencanda elwa nezinja.
Mfuneko ubutyebi ebesizithembise ngabo bumke
namanzi. Into eshiyekileyo ngoku inye, kukubhadla
ejele ubomi bethu bonke, watsho umpu ewubambe
ngezandla zozibini ewukhombe kuMfuneko.

(Kula, 2008:185-186)

UMaSukude uveza ubundlobongela ebantwaneni xa ebayalela amabakwenze. Uxhapse igazi likaThemba, noko kunjalo usanukiselwa lelinye. Akanamfobe kwaphela kuba udlakazelisa uNosisa ukuba ase impunga enetyhefu kuLolo. Umthembisa ngokumnqunqa ngezembe ambonise lona ukuba ukhe wenza impazamo. Masimve kule ntetho yakhe noNosisa:

UMASUKUDE: Zisule nje uzizise apha, Nosisa. (*Uyazisula azigqibe uNosisa*) Uyayibona le komityi?
Ewe, mama.
Inomgca onjani?
Uuhlaza mama.
Uyabona ke, le komityi ize iphunge uLolo. Uyeva?
Ewe, mama.
(*Ethatha izembe*) Uyalibona eli zembe?
Ndiyabona mama.
Ukuba ukhe waphazama, ndiya kukunqunqa ngalo ndikungcwabe phaya egadini. Uyaqonda.
(*Ngelizwi elingcangcazelayo*) Ndiyaqonda mama.
Ndithe yeyiphi ekaLolo ikomityi?
(*Ekhomba ngomnwe ongcangcazelayo*) Uthe yile mama.
(*Ugalela ityhefu ekomityeni*) Kulungile ke. Uze ungayixeleli mntu le nto. Uyeva?

(Mtingane, 1965: 58)

Olu phawu lobundlobongela kubabulali liye lavela nakuNowethu okwanguZoleka. Uthe emva kokubulala uZolile wabaleke waphuma phandle ekhala exhapse igazi ezichaza ukuba ubulele. Uvukwe bubundlobongela akubanjwa nguNazo ummelwane kaXatasi wazenza ikati emphala ngeenzipho. Igazi likaZolile belimnukisela, lamphambanisa. Esi sicutshulwa singezantsi siyicacisa kakuhle le meko:

Wamthi xhakamfu ngengalo kwathi kanti uzimbele ukhwembekhwembe. Bajjisana apho uNowethu emphala uNazo ngeenzipho. Wamnyamezela uNazo emqonda ukuba uphambene ngoku.

(Jongilanga, 1982: 65)

3.13.3. UKUNGAKHATHALI

Kukungakhathali okukwiqondo eliphezulu ukuncoma umntu ngokukhupha umphefumlo. UThantaswa uphelelwe bubuntu kuba uthi akufumanisa ukuba umsebenzi wokugwinta uMsindisi uqatyelisiwe nguMfuneko nemigulukudu ayiqeshileyo avuye, ancome uMfuneko ukuba uyindoda. Akanamfobe, engabonisi nesuntswana lokukhathazeka akubhujelwa yindoda. Uburhovu bakhe bokunxanelwa imali kaMfuneko kumbulele iimvakalelo. Ukuveza ngamandla oku ngakhathali ngokuvumela uMfuneko abe sisithethi ngemini yesikhumbuzo sikaMsindisi. Uthi:

Heyi, bamb'apha mfana wasemzini, watsho uThantaswa emxhawula ngesandla, uthe kanti uyindoda! Wathetha kwathi ngco kum ngaphakathi ngemini yesikhumbuzo.

(Kula, 2008:93)

Oku kungakhathali kuyaqatsela kuThantaswa xe egcoloda esonwabela iyelenqe lokusingela phantsi uphando lwababulali bakaMfuneko. Unamagumgedle awaqulunqa nekrexe lakhe kodwa usesezileni, oku kukungakhathali okukwizinga eliphezulu. Bafelwe zizazela bazigasa ngobunyangaza bokwenza amayelenqe okusingela phantsi uphando Bambulele uMsindisi, kodwa bonwabile kuhlekwa iintsini, sebona ulonwabo lwaphakade. Kukufelwa sisazela naziimvakalelo oku kuboniswa sesi sibini sizizigwinta. UKula ngosiba lwakhe uyandlala ngolu hlobo:

Into ekufuneka ndiyenzile kukusebenzisa le mfene yam inguNqoza ukuzama ukurhintyela uMapheza. Iyelenqe esilenzayo kufuneka silenze sizimela ngoNqoza lo kuba sendimbonile ukuba ukhamisile. Waziva efikelwa yintsini kancinci yena uThantaswa akuthetha ngolu hlobo uMfuneko.

(Kula, 2008:95)

UMfuneko akakwazi kulinda uThantaswa ukuba ade aphume ezileni. Uthi xa ebhekisa kwimpahla emnyama azile ngayo uMfuneko, zezi zinto. Oku kubonakalisa ukungakhathali okukwizinga eliphezulu. Bambulele uMsindisi kodwa abasakwazi nokulinda bangxamele ukuzonwabisa. Uyibeka ngolu hlobo le meko uMfuneko:

Bathi baza kukhulula nini ezi zinto uzinxibileyo?

(Kula, 2008:97)

3.13.4 UKUZISOLA

Olu lolunye lweempawu ezibonakaliswa ngababulali emva kwesenzo sokubulala. UThantaswa naye unokuzisola akubonakalisayo kuba eyona njongo yokuceba ukubulala uMsindisi uyibona kuluzizi ukuba ifezekiseke. Le ngcinga imenza abone ukuba ngelengazange wazibandakanya nalo mkhuba, kuba izinto azihambi lula ngohlobo awayecinga ngalo. UMsindisi imali yakhe wayiqamangela ngomyolelo waza akambandakanya kwilifa lakhe. Ukubonisa ngolu hlobo oku kuzisola kwakhe uKula:

Emva kokuthetha noMdlambila, uThantaswa wazilahlela phezu kwesitulo esitofotofo. Ucinge ngento yokuba waceba ukubulawa kwendoda yakhe kuba wayesithi ufuna ulonwabo kodwa ngoku endaweni yiloo nto ngathi inqatha lomyeni wakhe liyamtshekisa. Wathi akucinga, wafumanisa ukuba ngewayemyekile uMsindisi asizeke isithembu...

(Kula, 2008:172)

Esi sicutshulwa singezantsi uThantaswa uyazisola kuso ngesenzo sokubulalisa umyeni wakhe, uMsindisi. Izinto azihambi ngokwesicwangciso sakhe. Akulula ukufumana imali kaMsindisi. Uziva ngathi limenza abe nezotho igazi likaMsindisi eliphalele ngenxa yakhe. Akayonwabeli le nkululeko ebeyizondelele yokuhlala ngaphandle koMsindisi, onwabele imali yakhe. Uzibethe ngenyheke etyeni kuba iingxaki ziyaphokoka endaweni yokusombululeka. Uthi akufumanisa ukuba akabandakanywanga kwilifa likaMsindisi, angene kumgibe wokunyoba u-*Advocate* Mdlambila ngelokumtshintshela ilifa libe segameni lakhe. Akonwatyiswa yiminxeba kaMdlambila efuna isiqingatha sesigidi awayemthembise ngaso. Eloo cebo labo nalo lipotyakele kuba wenza impazamo ngexesha wayetyikitya amaphepha elifa uThantaswa, imihla yotyikityo ayangqinelana. Oku kuzisola kwakhe uThantaswa kwandlalwa ngolu hlobo ngesi sicutshulwa singezantsi:

Ndikhe ndive abadala besithi igazi lomntu liyathetha. Akukho nto indihambela kakuhle tu kulo mzi, igazi likaMsindisi liyandizotha. Ngalo lonke eli xesha bendicinga ukuba kumnandi ukuhlala ngaphandle kwendoda, ingakumbi xa unemali. Ngathi ndazigwaza ngowam xa ndiwelwa umhla nezolo ziitoni zeengxaki. Kunyanisiwe xa kusithiwa ngamaciko, isikhuni sibuya

nomkhwezeli. Nanku nalo Mfuneko bendithembele
kuye eza kugwetywa. Owu! Ndiya kuba ngokabani na?

(Kula, 2008:172)

Kwincwadi, 'Nosel' eyibethile akakayoji kaGwegwe uZolani uthi akugqiba ukubulala uNozi abe ngathi ebekwiphupha 'trance' okanye ebekhe wemkelwa ziingqondo, ngoku ziyabuya. Inkohlakalo ebeyenza yokubulala uNozi netyhalwe luxinzelelo angakwazanga kulunyamezela uyazisola ngayo. Ulubeka ngolu hlobo olu daba uGwegwe:

ZOLANI: (*Esothuka*) Awu!! Nozi! Nozi (*emshukumisa*) Nozibele
mfazi wam undishiyile? (*uyakhala*) O! Bawo wethu
osemazulwini ndingumbulali...Ndimbulele
umntwan'omntu. Andazi ukuba bendisenzani.

(Gwegwe,1998:131)

Ukuzisola kukaZolani kumenza azigocagoce akhumbule iimfundiso zakowabo emva kokukhupha umphefumlo. Usola izinto ezimongameleyo ukuzilawula. Uzisola abe selezicelela uxolo kuThixo. Ufuna ukujongana neziphumo zezenzo zakhe, aye kuzinikezela emapoliseni. Esi sicutshulwa singezantsi siyiveza ngolu hlobo le meko:

ZOLANI: Ndenze...(Elila) into endingazange ndayifundiswa
ngabazali bam kodwa ngenxa
yezinto...(engqukruleka) Ndixolele Bawo onamandla
onke.....

...Eyona nto andonwabanga ngumvandedwa, (*Elila kwakhona*) namapolisa afikile namhlanje emsebenzini endibuza uNozi.

ZOLANI:
Ndikhaphe Ntembeke, ndikhaphe mfo wethu.

NTEMBEKO: Ndikukhaphe uya phi?

ZOLANI: Ndiya kuzinikezela emapoliseni.

.....
Andifuni kubaleka, ndifuna ukugwetywa ngento embi endiyenzileyo. Nokuba ndingabaleka ndiye phesheya kolwandle ndiza kufika eli tyala lisandilindile.

(Gwegwe,1998:141)

3.13.5. ISAZELA

Kwincwadi, 'Inkawu idliw' ilila' uKula usizobela umlinganiswa onguMfuneko namveze enesazela esingamonwabisiyo nasemsebenzini kuba ebandakanyeka ekubulaleni uMsindisi. Uzama ngandlela zonke ukungashiywa yinkqubelaphambili yeli tyala likaMsindisi. Akazinzi emsebenzini ujonga zonke iintshukumo zikaMapheza owongamele olo phando. Lo mhlomlo ungezantsi ungqina oko:

Ngelo xesha uMapheza Ntsumpa bangakulo moto,
uMfuneko wayebakrobe ngefestyle ye-ofisi yabo.

(Kula, 2008:79)

Oku kungenelela kukaMfuneko kwiintetho ezizama ukufikelela kubabulali bakaMsindisi ngokuthi agatye ulwazi alubona ukuba lungavela nababulali kubangelwa kukukrekrethwa kwakhe sisazela. Ungenelela ngolu hlobo:

Asingekhawulezi sitsho kuba mhlawumbi loo migewu
iphazanyisiwe ekuthatheni imoto kaYangaphi.

(Kula, 2008:76)

Isazela sikaMfuneko simenza ukuba aphulukwe kuba ngoku akabonakalisi mdlal emsebenzini wakhe wokuzama ukufumana isisombululo nababulali bakaMsindisi. Iintetho zakhe zibonisa ukugqwethela uThantaswa. Wenjenje xa ezama ukugqwethela uThantaswa:

Ufuna ukuthi ke ngoku ngula mfazi obulele umyeni wakhe? Undive kakuhle, andizami kuthi umfazi kaYangaphi umsulwa kuyo yonke le nto, ndingazami kananjalo ukuthi unetyala, koko ndibuzwa nje kukufuna ukuqonda nokwenziwa kobulungisa, watsho ezihlekisa uMfuneko.

(Kula, 2008:75)

Ukuvundla kukaThantaswa malunga nokufumanisa ukuba uMfuneko unonokhala omphathela iindaba malunga nenkqubela yetyala likaMfuneko kubonisa isazela anaso. Eli xhala likaThantaswa lenziwa sisazela sokuba oku kuchaphazeleka kwabo kweli tyala kungafikelela kwiindlebe ezingalunganga babanjwe. Uthi xa esandlala ixhala lakhe:

Tyhini, Mfuneko! Ungayenza njani loo nto? Ukuba loo mntu angaya kuyixelela amapolisa loo nto uya kuthini? wabuza ebothuka uThantaswa.....
Owenza uphando? Uphanda into ayaziyo *mos* loo mntu!" watsho uThantaswa enyukelwa zizibilini.

(Kula, 2008:93)

Isazela anaso uThantaswa sibhaqwa nguMapheza ngexesha besiya kumfaka imibuzo kwakhe malunga nokufa komyeni wakhe. Ukungazinzi akubonakalisileyo, ukubila nokungcangcazela ngexesha exinwe ngemibuzo uThantaswa kuko okukrokrise uMapheza ukuba unalo ulwazi ngokufa kwendoda yakhe. Ziyavela kwesi siqanaqanwana ngolu hlobo:

Ukungcangcazela kwezandla, ukugushu-gushuza kunye nokubila kukhombisa ngokuselubala ukuba laa mfazi wothuke kakhulu. Mhlawumbi ebesel'ezichamele nokuzichamela. Enye into wenze impazamo ngokuthi mandimyeke engasixelelanga ukuba wayethetha ukuthini na xa wayesithi ababulali bomyeni wakhe uyabazi.

(Kula, 2008:104)

Sibakrekrethe ababulali ababethengwe nguThantaswa isazela xa bebona abecuphi batsho bemka apho bebehleli khona kwisirhoxo sikaMbuzeli. Oku kuvela kwesi sicatshulwa:

Phakathi kwabo kwakukho nendoda enkulu, uBhanqo, owakubona ukusuka nokuhlala ukufa kukaYangaphi. Athi loo madoda akubona umkhono wekati kaNqoza uthe nyeke ngaphandle, abakrokrela ukuba ngabecuphi, emva koko athi ntaru ntaru onke.

(Kula, 2008:105)

UThantaswa siyamtya isazela kuba ehleli nje uvundlile, ungongozelwa nangamavalo kwakungena iminxeba xa engaliqondi ilizwi elithetha emnxebeni. Isazela anaso uThantaswa usiveza ngolu hlobo uKula:

UMfuneka wambona ejala ebusweni uThantaswa owayengaliqondi kakuhle ilizwi elalisemnxebeni.

Waluva naye uvalo naye lusithi ngo ngo ngo kancinci.
Ewe uthetha naye bhuti, watsho ngelizwi
elithandabuzayo uThantaswa.

(Kula, 2008:107)

Ufelwe zimvakalelo uThantaswa xa engxamele ukuba afe uMapheza ophanda eli tyala lomyeni wakhe. Ukuphila kwakhe kuko okungamonwabisiyo nokumkrekrethisa ngesazela: uyibeka ngolu hlobo le meko uKula:

Kanti Mfuneko, ufa nini lo Mapheza unezotho? wabuza
uvalo ludubula ngamandla uThantaswa.

(Kula, 2008:115)

Isazela sikaMfuneko simenza angakwazi ukuwubamba umothuko anawo xa esiva ukuba uMfezeko usaphila. Ebenze iyelenqe lokuba atshiswe ngovutha nendlu kwixhwele ebeyalele ukuba aye kunyangwa kulo. Ebesele ebhengezile ukuba akasekho. Yiyo le nto esothuka kangaka kuba kuza kudizeka amahlebo ngokusinda kwakhe ekufeni. Ulubeka ngolu hlobo uKula olu daba:

UMfezek' uyaphila! Wothuka waxhuma yena
uMfuneko ephulukwe ngaloo magama okomntu
ophuncukwe ngumsuzo esidlangalaleni.

(Kula, 2008:156)

UNqoza naye ebekweli gumgedle lokubulala uMapheza, isazela sakhe simkrekrethe wakhetha ukuzintyintya ngotywala angaphangeli. Uthe akufumanisa ukuba usetyenzisiwe nguMfuneko yamkhuba umphefumlo loo nto yaza yachaphazela nesimilo sakhe. Ujike wayinto elugcalagcala ngumsindo nasekhayeni lakhe, egwexa umfazi kuba engafuni kugrunjwa ngokuqhubeka kuye. Ukonganyelwa kukaNqoza yile meko yokubandanyeka ekubulaleni uMapheza uyiveza ngokucima isazela ngolu hlobo:

Kaloku into awayeyibona, uBhelekazi lo, ngezo ntsuku
emyenini wakhe, kukuzintyintya ukufa ngegqabi
likalonji.

(Kula, 2008:170)

UZoleka isazela sakhe siyaphila kuba usiveza ngexhala analo xa uZet ecela umtshato kuye. Uyamkhumbuza ukuba ungumbulali. Usebenzisa umbuzobuciko ukubonisa ukuba abazali bakhe abayi kumamkela nanjengoko esisigwintakazi. Uyibeka ngolu hlobo uZoleka imeko yakhe:

Uyaqonda ukuba ndibulele umntu? Ucinga ukuba abazali bakho baya kundamkela bakuba bevile... Okokuba ke ufuna ukunditshata uzazi nje zonke ezi zinto, akuyi kundilahla kwesinomhlwa wakuhlekwa ngabantu ngenxa yam?" Watsho uZoleka elila.

(Jongilanga,1982: 93)

Ukuphelelwa ngamandla abe buthathaka kuZoleka akucinga ngokubulala kwakhe uZolile bubungqina bokuphila kwesazela sakhe. Oko kuvela kule ngcaciso ingezantsi:

Akafunanga nokuyikhumbula indlela ambulala ngayo uZolile. Yayisithi yakuthi tha kuye asuke acimele aphelelwe ngamandla engasenawo kakade.

(Jongilanga,1982: 67)

3.13.6. UKUDIDEKA

Inggondo kaThantaswa ididekile akeva neyona ithethwayo ngexesha etsalelwa umnxeba ngu *Advocate* Mdlambila. Isazela anaso simenza adideke athethe izinto ezingathethwanga kuba ezazi ukuba uyabandakanyeka ekubulaweni kukaMsindisi. Ilifa lomntu alizange labiwa ngomnye umntu, labiwa nguye buqu. Umdlambila ufuna ukumbona malunga nokwabiwa kwelifa Ungenwe bubuthulu ngenxa yexhala ingakumbi xa ethetha nabantu bomthetho. Oku kudideka kwakhe kuvela kwesi sicutshulwa:

Ufuna sabe ilifa likaMsindisi? Andikuva bhuti kakuhle kule ndawo yokwabiwa kwelifa

(Kula, 2008:105)

Oku kudideka kukaThantaswa kumchaphazele kanobom, lathi negumgedle ebenalo no'Advocate' Mdlambila lapotyalaka. Impazamo ayenzileyo kukutyikitya phosisileyo umhla kumaxwebhu ebewazalisa. Le mposiso ivule ikroba lokuba bafunyanwe abachaphazeleka ekugebengeni uMsindisi: Esi sicutshulwa singqina oku:

Badibana ngeentloko bobathathu bekhombisana ngempazamo eyenziwa nguThantaswa ngaloo mini yokuzalisa kwakhe loo fomu.....

Umhla obhalwe nguMdlambila awungqamani nalo yena awubhalileyo endaweni kaYangaphi kunye nale yamangqina.

(Kula, 2008:118)

UZoleka ubonakala edideke mpela emva kokubulala umyeni wakhe. Akakwazanga kusinyamezela isenzo sakhe kuba ubonise ubuphaku-phaku obumenze wafa isiqqa ephuma amagwebu. Ingqondo yakhe ibe buthathaka ayakwazi ukusinyamezela isenzo sakhe nentlungu eviwe nguZolile ngexesha emxabela. Ingqondo ziye zamshiya, oko kubonakala ngezi zenzo zingaqiqanga zobuphakuphaku nokugebhuza amagwebu. Esi sicutshulwa sicacisa oko:

Ukusuka apho wabonakala ekhangela kumacala onke ephakuphaku wabuya wathi gedle ngomqolo phantsi ngamandla egebhuza amagwebu.

(Jongilanga, 1982: 66)

3.13.7 UMSINDO

Abanye ababulali baba zizifu ngumsindo emva kokukhupha imiphefumlo. Oku kuyangqineka nakwincwadi kaKula, 'Inkawu idliw'ilila' ngomlinganiswa onguThantaswa. Ukuphanza kwecebo lakhe lokufumana ilifa likaMsindisi, ukubhaqwa kukaMfuneko ukuba uyinxalenye yabakwiyele nge lokubulala uMsindisi kumenze walugcalagcala ngumsindo. Yonke le meko imze entloko kwatshintsha nesimo sakhe wayinto enqwaku-nqwaku ehamba ithetha yodwa. Uphulukene nokuzilawula iimvakalelo zakhe, wayinto ekrwada ebantwini ebathuka. Esi simo sichaphazele nenkangeleko yangaphandle, walixelelu labumini. Ubonakalise neempawu zempambano kuba ebehamba eheshisa izinto ezibonwa nguyey kuphela. Kuvela kakuhle oku konke kwesi sicutshulwa singezantsi:

Wangenwa yingqumbokazi enkulu uThantaswa owayesel'eshiywe yedwa nguNozizwe, nothe akubona ukuba iliwa libheke umoya ngakumqeshi wakhe, wayibopha yancinci eyakhe, wagoduka. Wayenayo nendawana yokumkelwa ziingqondo uThantaswa ngezo ntsuku. Wayemana ukuviwa ehamba ethetha yedwa, eheshisa umoya okwegeza eliqala ukuphambana. Umsindo neengcwangu awayenazo zazingeganganto. Wasuka walixelelwana apha elithile. Umntu ombuza ngale nto ivelayo wayekhwela

kuye ngezithuko, etyhola naloo mthetho na kakade ngokwenzelela, ngabula yena.

(Kula, 2008:169)

Umsindo anawo uThantaswa kwincwadi kaKula, 'Inkawu idliw'ilila' uyamkhohlakalisa, ubonisa ukungabi nazimvakalelo kuba uthi uMapheza ufuna ukufakwa umpu phakathi kwamehlo. Into emfaka lo msindo kukungaphumeleli kwecebo lakhe lokufumana imali yelifa. UMapheza umbona njengomqobo kwiphupha lakhe kuba ephanda eli tyala. Ufuna umalingatshoni, kuba esithi into yokuba ayelwe exhweleni inde. Uwandlala ngolu hlobo lo mba uKula:

Kanti Mfuneko ufa nini uMapheza? wabuza uvalo ludubula ngamandla uThantaswa. Ndicinga ukuba ndikhe ndimyele exhweleni lam, uSiphongo..... Iza kulibazisa into yexhwele. Ufuna umpu phakathi kwamehlo qha lo Mapheza," watsho uThantaswa.

(Kula, 2008:105)

3.13.8. UKUVUYA

UMsindisi uchewukile kuba igazi lomntu alinaxabiso kuye. Akukagqitywa neli likaMsindisi ityala selevuyela ukuphalaza elikaMapheza. Uqinisekile ukuba uMapheza ityhefu ebeyigalelelwe nguNqoza ngokuthunywa nguMfuneko iza kumdlulisa amafu. Ufuna ukuba basele bavuyisane nokuphumelela kwecebo lakhe, kuba ukufa kukaMapheza kuza kuzisa inkululeko yokuba nesandla kuphando malunga nokubhubha kukaMsindisi. UNqoza naye uyayivuyela le nto kuba ekholelwa kokuthethwe nguMfuneko kokuba uMapheza yinyoka efuna ukubaphelelisa ngomsebenzi. UKula ubhala enjenje:

Ndithi kuwe masilindele isithonga sokuwa komfana kaMapheza ngobu busuku banamhlanje. Laa mcimbi wethu ndiwugqibile. Dlangamandla, simele kukuzintyintya ngotywala sinxile singazazi namagama ethu namhlanje kuba inyoka iza kufela ekurhubuluzeni kwayo, watsho uMfuneko ehleka. Yhu! Ndakutsho ndisebenze ngokonwaba okukhulu," watsho uNqoza eyitsibela eyivula loo bhotile.

(Kula, 2008:129)

UThantaswa naye ziyamgcodisa iindaba zokuba phakathi kwenyama nozipho kukaMapheza. Ubona amaphupha akhe ezaliseka akubhubha uMapheza. Banethemba lokuba baza kuya kumngcwaba kungekudala. Ubhala uKula athi:

Khawutsho ke Mfuno, kushiyeke ntoni ngoku? wabuza uThantaswa echulumancile. Kushiyeke ukuba siyokuzibonela uMapheza xa angcwatywayo, watsho ephendula izinto zomqala wakhe uMfuneko. Wabona uThantaswa ukuba makamyeye angambuzi nto kwakhona kuba unxile kakhulu.

(Kula, 2008:129)

Uqale ngokuvuyela ukubhubha kukaMapheza engekazi ukuba kwenzeka ntoni ngaye esibhedlela uMfuneko, egezela uNomacebiso ongumama kaMapheza, mve xa esithi:

Kungcono ube umthengela ibhokisi kuba kungekudala uza kube edluliselwa emkhenkce, latsho eloo lizwi lihleka intsini yasekugezeni, emva koko yathiwa gximfi ngamandla ifowuni ukubekwa kwayo.

(Kula, 2008:134)

UThantaswa uveza ulonwabo lwakhe emva kokufumana iindaba zokubhubha kukaMapheza ngokuveza ixhala ebephila nalo ngeli xa uMapheza ebephanda eli tyala lokubhubha kukaMfuneko. Uthi:

Yhuu! Oko ide yadlula le ndebe Mfuno, ndakutsho ndilale ubuthongo obuhlayo ke ngoku, watsho emphuza uThantaswa owayevuya ngathi ubambe izigidigidi zemali.....
“Nantso ke mna into endiyifunayo! Mfuneko, sithandwa sam, andazi ukuba ndingakubulela ngantoni na. Undothule umthwalo, mf’ethu. Indlela yethu yomtshato itsho yamhlophe okwekhephu ke ngoku,” watsho ehleka uThantaswa.

(Kula, 2008:153)

UKula ukuveza ukuchulumaca kukaThantaswa akuva ukuba uMapheza akasekho ngokuthi abelane nonina ezi ndaba emthembisa ukuba akayi kumlibala zakulunga izinto kuye olu hlobo:

Ndingayilibala njani kaloku intak'obusi? watsho ehleka kamnandi uThantaswa. Khon'ungatshongo Kwayi! Hayi ke, bendisithi mandikubalisele ezo ndaba.

.....
Nokuba kukanjani siza kuya emngcwabeni wakhe, sifuna ukuzibonela ngawethu amehlo ukuhla kwebhokisi, izika emathunjini omhlaba naye, waqinisekisa uThantaswa.

(UKula, 2008:154)

3.13.9 UKOYIKA

UMfuneko unexhala noloyiko lokuba uThantaswa angabanjwa, yiyo loo nto ezama ukulibhebhethela kude kuThantaswa eli tyala. Bekumelwe ukuba akrokrelwe kuba njengepolisa bekumelwe kukuba ubonisa umdla wokufumana abagwinti, angabi nabantu abathile abakhuselayo.

Ewe liqhelekile lona kuba amatyeli amaninzi kukusuka kusukelwe umfazi kasomashishini lowo ugwintweyo, ungenelele ngelo yena uMfuneko.

(Kula, 2008:75)

UThantaswa uyaluveza kwakho uloyiko lokubhaqwa ukuba nguye opheke iyelenqe lokubulawa kukaMsindisi. Uloyiko lwakhe lumbulala iimvakalelo lumtyhilizele ekukhupheni eminye imiphefumlo. Uphelwa bubuntu. Ugrogrisa ngokukhupha imiphefumlo kwesi sicutshulwa singezantsi kuba ebaleka ukunkolonkoloza kwezimnyama izisele. Ubulala uMsindisi akugqiba azibulale kuba izinto azihambanga ngokwezicwangciso zakhe. Oku kuvela ngolu hlobo kwesi sicutshulwa:

Amathunzi obumnyama awile. Makathi ephakama ke ngemini elandelayo sibe thina sobabini sesiwile singenakuphinda siphakame naphakade, watshothozelisa la mazwi uThantaswa kanti ngamazwi akhe okugqibela lawo phezu kwegade lomhlaba.

(Kula, 2008:187)

Uloyiko kwesi sicutshulwa luvela ngokuphaphazela kukaThantaswa avuke ekhala ebona uMsindisi ehamba-hamba. Le meko imenze waphulukana nengqondo. Esi sicutshulwa siyakuxhasa oku:

Nasebusuku uThantaswa wayeneemini zokuphaphazela okomntwana, avuke ekhala esithi ubona uMsindisi ehamba-hamba endlwini emphathele ingqubusi yesabhokwana. Ngalo lonke ixesha uMfuneko elele apho kwaYangaphi naye wayengasoze angaphuphi kakubi. Yenye yezinto le eyenza kungabi mnandi ncam kwesi sibini.

(Kula, 2008:187)

UMaSukude uveza uloyiko analo xa enokubhaqwa nguMfolo ukuba uThemba ubulewe nguye. Eli xhala limenza athembe ukukhululwa nguNoayini kulo ngokumnika icebo. Mve xa esithi:

UMASUKUDE: Noayini, uthi mandithini? Ukuba ikhe yafikelela ezindlebeni zikaMfolo le nto, inene angaqiniseka ukuba ubulewe ndim. Umfolo angandingcwaba ndihleli, thetha Noayini, ndithini na?

(Mtingane,1965: 57)

UMaSukude unoloyiko olubangwa luxinzelelo lokungakwazi ukumelana nenkohlakalo ayenzileyo yokubulala uThemba. Akanasibindi sakumelana nomqa wakhe. Woyika ukuthatha uxanduva ngenkohlakalo yakhe. Mve kule ntetho xa esithi:

UMASUKUDE: Yho! Nkosi yam! Bawo ongcwele! Azi yinto endiya kuyithini na bantu le, xa lo mfazi endilahlile? O! Noayini, akusenacebo mpela na mfazi?

(Mtingane,1965: 57)

UKula usibonisa uloyiko olubakho kumbulali emva kokukhupha umphefumlo ngomlinganiswa onguThantaswa. Udyuduzeliswa kukubanjwa kukaMdlambila ebemnyobele ukuguqulela ilifa likaMsindisi kuye. Ixhala lakhe kukuba uza kuchaphazeleka naye, uza kulandela abanjwe. Uluveza ngolu hlobo olu loyiko lukaThantaswa uKula:

UMdlambila ubanjiwe? wabuza uThantaswa izandla zityityimba lixhala. Ubanjiswe ngubani? wabuza sekhefuzela uThantaswa. Wayesel'esithi akuva umdumo phandle lunyuke kakhulu uvalo...

(Kula, 2008:175)

Lunyukela kwizinga eliphezulu uloyiko analo uThantaswa akufumanisa ukuba ukubanjwa kukaMdlambila kubhengezwe emaphepheni, kwaye kuthethwe nangendlela achaphazeleka ngayo kumba welifa likaYangaphi. Zezi ndaba ezimchaphazele empilweni, wakhululeka isisu kukoyika. Ebeba nesingqala esikhatshwa ngamazwi akhalela ukungahanjelwa kwakhe kakuhle zizinto, nelishwa analo. Uyibeka athi uKula:

Waba ngathi uThantaswa uve umphanga.
Sakhululeka ngoko nangoko isisu sakhe, waquqa
ebuyelela kwindlu yangasese. Wayenamaxesha
okungqukruleka okomntu kanye lo uphelelwe
ngamathemba, esithi, Oo! Hay' ilishwa lam emhlabeni!

(Kula, 2008:175)

Ubugwala bukaZolani kwincwadi, 'Nosel' eyibethile akakayoji' bokoyika ukubanjwa kumqhubela ekubeni amngcwabe ngokwakhe ecaleni kwegadi uNozi. Yonke le nto uyenza ngokudyuduzela kuba akamgrumbeli nzulu kuba unexhala, uyantanta. UGwegwe uyiveza le ntshukumo yakhe ngolu hlobo:

*Ungena apho aphume neengxowa ezimbini
nomhlakulo uya kungena endlwini yakhe afike atshix
ekhefuzela, athathe umzimba kaNozibele awufake
engxoweni nakweyesibini. Uphuma naye aye
kumbeka ecaleni kwegadi phantsi komthi, uphinda aye
endlwini abuye nomhlakulo, ufika embe ngasentla
kwegadi akhawuleze ayeke awufake loo mzimba kuloo
mngxuma, amogqumelele ngomhlaba. Uthi akugqiba
aphindisele izixhobo endlwini yazo, aye kungena
endlwini yakhe.*

(Gwegwe, 1998:136)

UZoleka uthi akugqiba ukubulala uZolile kuvuke ubuphaku-phaku abe neemvakalelo zobuntu, buphele ubulwanyana. Uba namasikizi oyike isikizi alenzileyo. Uchaphazeleka ngokwasengqondweni, zimshiye atsho abhadule engazazi nokuba uyaphi. Ukhala ehamba ekhwaza esithi umbulele ngathi ngumntu lo obesephupheni. UJongilanga uwandlala enjenje lo mcimbi:

Waxhuma uNowethu wamela phaya, walahla elo zembe wabaleka waphuma ekhala kakade izandla ezithwele entloko.....
Wabhadula engazazi nalapho aya khona esenza into enye, “Yhoo! Yhoo! O! Nkosi yam ndimbulele, ndimbulele.”

(Jongilanga,1982:65)

Ubugwala awabubonisayo uZoleka bamchaphazela nakwinkangeleko yakhe. Akazange akwazi ukumelana nesikizi alenzileyo lokubulala uZolile kwatsho kwaphela obo bunzwakazi bakhe wampatshampatsha. Izangqa ezazibonakala emehlweni akhe zazibonisa uxinzelelo olugqithileyo akulo. Ukwehla ngokwasemzimbeni nokungabi namdla wakutya kububungqina bokuchatshazelwa kwakhe sisenzo sokubulala. UJongilanga uyandlala ngolu hlobo le meko kaZoleka:

Ibala lakhe elihle lajika lampatshampatsha, wabuntshatharha. Amehlo la ayenezangqa. Wabhitya wahebuka wanga kudala elapho entolongweni. Ukutya kwakungangeni.

(Jongilanga1982: 80)

3.14 AMAPHUPHA

Ngokwengcingane yobume bengqondo amaphupha yenye yeendlela ezincedisa kunyangeko lwezifo zengqondo. Angancedisa ukuqwabulula iinkxalabo zabantu ezifihlakeleyo okanye iminqweno echaphazela izimo zabo bengaqondi. Ukufa okuninzi ngekuthintelwe kubalinganiswa abathile ukuba amaphupha ebenikwa ingqwalasela nendawo ewafaneleyo kwimpilo nentlalo yoluntu.

Abantu abaNtsundu banenkolelo emaphupheni. Bakholelwa ukuba amaphupha yenye yeendlela izinyanya ezinxulumana ngayo nabantu abaphilayo. Ziyakwazi ukugqithisa imiyalelo nezilumkiso ngamaphupha.

Uyakungqina ukubaluleka kwamaphupha kubomi babantu abantsundu uZotwana kwincwadi ethi, ‘Imfincamfincane’ uthi xa eveza ukubaluleka kwamaphupha kubomi bethu:

Amaphupha alikhonkco phakathi kwabantu kunye noThixo wabo, kuba njengoko kungekho ukuba angathetha nabo ubuso ngobuso, uzivelisa kubo

emaphupheni ngokuthi azinyulele othile phakathi kwabo aya kuyidlulisa ngaye imiyalezo ebantwini. Kungoko ke kubakho kwizizwe ngezizwe abantu abaye baziwe ngokuba ziimboni okanye abaprofeti. Umsebenzi wokunxibelelanisa abantu noQamatha ngowezinyanya. Izinyanya ngabadala abasele bekwelemimoya abamoya wabo uhamba-hamba apha phakathi komzi ngamnye, ukhusela, ukhokela, uthontsela iimfefe neentsikelelo. Amandla okwenza konke oku kukholelwa ukuba bawanikwa nguye. Ngoko ke zonke ezi zizipho ezigqithiswa ngezinyanya nguQamata, ngeenjongo zokubulela ezi zipho nangeenjongo zokuboniswa iminqweno yokunga izinyanya ezingayeki ukuthethela abantu kuQamata, abantu baba namadini abawenzela izinyanya.

(Zotwana, 2001: 45)

Abantu xa befulathela iinkolelo nendlela yokuphila kwabo bazibona begaxeleka ezingozini. Kwincwadi 'Buzani kubawo' uMagaba noNozipho nangona besifumene isilumkiso ngento enokuthi yehle, usuke uMagaba ayibethise ngoyaba loo nto.

Abantu abantsundu bebekade bengabantu abawaxabisileyo amaphupha nemiyalelo yawo. Bebegasongi zandla ingakumbi xa iphupha linokufa phakathi. Bebethatha iintonga baye kusabela koosiyazi ukuze bakwazi ukusinda kwizinto ezinokubehlela.

Uhambisa enjenje Zotwana ngamaphupha:

Njengokuba abangasekhoyo bengenakuba sakwazi ukuza kuthetha nabasaphilayo bengabasenyameni, beza ngamaphupha. Yiyo ke loo nto amaphupha exabiseke kangaka nje kumntu ongumXhosa.

(Zotwana, 2001: 46)

Izinyanya umzi kaZwilakhe kwincwadi kaTamsanqa u 'Buzani kubawo' ziwuवेले ngephupha elize ngoNozipho baza bona abasisela so isilumkiso. Zininzi ke izinto ezimbi nezinkulu ezithi zehlele amakhaya neentsapho eziyisingela phantsi imiyalelo yabangasekhoyo. Uyakuvelela noku uZotwana noku kweli livo lakhe xa esithi:

Ilishwa kule nto kukuba, kuqala, umntu angatyeshela izicelo nemiyalelo yezinyanya zakhe, athi ngokwenjenjalo kanti uzibizela ingqumbo enokumenzela amagingxi-gingxi amaninzi ebomini bakhe.

(Zotwana, 2001:46)

Iziphumo zokuyityeshela le nkolo yamaphupha yinyhikityha yokufa maxa wambi. Kuyangqineka oku ngokwehlele umzi kaZwilakhe nokunkolonkoloza eziseleni kukaGugulethu. Ukuphuhlisa ukuba ubani xa ephupha ekhayeni akaphupheli siqu sakhe kuphela uZotwana ubuye akungqine xa esithi:

Amaphupha omntu ngamnye azala amaphupha omzi uphela. Ngoko ke kubalulekile ukuba umzi utsale ngaxhatha linye kumaphupha awo, kungabikho abanamaphupha awutsalela eLatakisa, kwakunye nabangaphuphi nokuphupha. Kaloku kukho ingozi ebagubungeleyo abomzi ekungaphutshwayo kuwo.

(Zotwana, 2001:52)

Esi siqanaqwana singentla siphuhlisa ukuba imiyalelo yabalele ukuthula ifikela naliphina ilungu losapho yiyo loo nto kuye kubaluleke ukuba amaphupha alanyulwe aze alandelwe ukuze ukuba antsonkothile kuyiwe kwabo baneziphiwo zokuwatolika, loo nto incedisa usapho ukuba lungasileli ekulandeleni imiyalelo, izilumkiso nezicelo zezinyanya.

3.14.1 IPHUPHA LIKANOZIPHO KWINCWADI 'BUZANI KUBAWO'

UMagaba noNozipho balufake engxakini usapho lwabo ngokutyeshela isilumkiso abasinikwe ngabalele ukuthula. Umzi waphantsi kwelifu elimnyama, kwaphalala igazi noGugulethu wazibhaqa enkolonkoloza kwezimnyama izisele.

NOZIPHO: Hayi uyazi ukuba eli phupha andifuni nokulibalisa, linditsho ndibe novalo kangangokuba ndisuke ndavuka ngokothuka, uvalo lungongoza.

MAGABA: Liphupha lini na wethu, khawutsho?

NOZIPHO: Eli phupha mama. Mhm-m-, ee-e-, mhm. Ngoku ndihleli apha ngorhatya nje ndibiwa bubuthongo ndilale. Suka ndilele njalo ndiphuphe inyaka-nyaka yabantu abani-i-inzi, ngathi kusenkundleni yamatyala, tyalandini lithethwayo andilazi, kodwa lelikabhuti Gugulethu. Andazi ke ekuhambeni kwalo, kodwa isiphelo salo liphelele ekubeni ubhuti Gugulethu uza kuxhonywa. Ndothuke kweso sithuba ndaxhuma. Tyhini liphupha. Mhm. Suka Nozipho mntwanam, liyeke eli phupha lakho, masincokole ezinye.

MAGABA:

(Tamsanqa,1958 :9)

3.14.2 IPHUPHA LIKAZOLEKA FUNCA KWINCWADI ‘UKUQHAWUKA KWEMBELEKO’

Ukubaluleka kwephupha kuyavezwa nanguJongilanga ngephupha likaZoleka Funca. UZoleka uphupha etshate noZwelakhe Sonqishe isithandwa sakhe saseNxukhwebe kumnandi benabo nabantwana, aze afunyanwe yimvulakazi emkhukulisileyo. UZet uthe esazama ukumhlangula weyela naye. Wothuswe ngunina emdlikidla emvusa, kuba ekhala. Ukuba belilanyulwe laza lalandelwa eli phupha uZoleka ngelengakhange abe ngumbulali kaZolile atshatiswe naye ngebhaxa.

Inkxalabo kaZoleka ivelile kweli phupha, ekukwahlukaniswa kwakhe noZwelakhe. Kweli phupha baphela beseyela bobabini. Emva kokukhululwa kwakhe entolongweni uZoleka, uye wadibana noZwelakhe baza balungiselela ukutshata, akwalunga oko kuba uZet uphelele ebhubha yityhefu ayityiswe yintombi awayenza nzima. UZoleka naye wazeyelisela emfuleni esoyika ukubanjelwa ukufa kukaZwelakhe.

3.14.3 IPHUPHA LIKAZODWA ‘UKUQHAWUKA KWEMBELEKO’

Ukuqwabulula iinkxalabo zabantu ezifihlakeleyo ngomnye umsebenzi wephupha. Uzodwa uyicudanisele kuye entliziyweni into yokubulala kwakhe uZwelakhe ngeliziphindezelayo, ivela emaphupheni le nkxalabo yakhe imqweqwedise abe liphakuphaku elide lashiya nendlu yalo. Kuyavela oku kwesi sicutshulwa:

Kuthe kusenjalo laqaqamba ilizwi likaZet lisithi,
Undibulalela ntoni na? wakhala wothuka, wathi naxa

selothukile wangathi uZodwa usambona uZwelakhe. Lankenteza ilizwi lakhe, kwanzima ukulala. Yaqhuba le nto inyanga yonke, wabhitya uZodwa wanga uyafa. Wayibaleka indlu yakhe eyoyika nasemini ehamba elala kwiitshomi zakhe.

(Jongilanga,1982: 105)

Lizingile eli phupha likaZodwa lada lamqweqwedisela endleleni waya kugilwa yimoto wabhubha. Oku kungonwatyiswa kukaZodwa liphupha aphupha kulo uZet awambulalayo uJongilanga uliveza ngolu hlobo:

Uthe uZodwa ngenjikalanga yoLwesihlanu esaphumze amathambo egumbini lakhe, lamfikela iphupha lakhe. Namhlanje uZet ephethe into enkulu yemela esithi, “Zodwa! Undibulalela ni na?” Ekhwaza ngathi ungathambo wonke. Waphaphazela uZodwa ekhala waya kuphuma emnyango ebaleka okwegeza, nanko ephuma ngesango esiya kwesinkone isitalato. Abantu beve esi sikhalo kwathi kusenjalo beva ukutshixiza kwamavili emoto nesikhalo esoyikekayo. Yaba ke iyayibeka intokazi enkulu inqawa ilandela abaninzi.

(Jongilanga,1982: 105)

Esinye seziseko sengcingane yobume bengqondo kaFreud kukunyanga izigulane zisuse izinto kwingqondo engenangqondo zizise kuleyo enengqondo. Oku kuthetha ukuba uluntu lukwazi ukusebenzisa ulwazi olukwingqondo eleleyo ukusombulula iingxaki oluhlangabezana nazo Yintarhantarha yoluntu olunokuncedakala xa abantu benokuncedisa abantu abagula ngolu hlobo babaxhase bebakhuthazela kunyango. Lunganyangeka uluntu kuphele nokubulala okanye ukubulalana kwabantu.

Wangeza uKwatsha kule mvelaphi yale ngcingane ngolu hlobo:

He believed that psychoanalysis was the most effective method of obtaining knowledge of the mind. Psychoanalytic treatment seeks to show how unconscious factors affect behavior patterns, relationships, and overall mental health. Treatment traces the unconscious of their origins. Psychoanalysis originates from the

idea that humans have unconscious longings that must be analysed in order to understand behavior.

(Kwatsha,2007:76)

3.15 ISISHWANKATHELO

Umphandi kwesi sahluko ebegxile ekuphengululeni uluncwadi ejonge iimpawu ezivezwa ngababulali elwayamanisa neengcingane ezicaciswe kwisahluko sesibini. Ufumanise ukuba imeko yokuphazamiseka kwengqondo iguqula isimo somlinganiswa. Uphazamiseko lwengqondo lukumanqanaba ahlukeneyo. Elona liphezulu inqanaba lophazamiseko ngqondweni likhokelela kwimpambano olukwangunozala wokukhupha imiphefumlo. Olu phando luziqwalasele iimpawu ezivezwa ngabalinganiswa phambi nasemva kokubulala. Ukujonge ngeliso elibukhali indlela abasondele kubabulali abathi bakwenze, bakuthethe bakuqaphela ezi mpawu zikhokelela ekukhupheni imiphefumlo. Uthi umntu akuchaphazeleka engqondweni kuguquke indlela enza ngayo izinto, iimvakalelo ziyachaphazeleka, izimvo zakhe kwakunye nothuku nazo ziyachaphazeleka. Umphandi uyakungqina okufunyaniswe nguJefferson noRobey bokuba kukho uzalwano phakathi kwengcingane yobume bengqondo kunye noluncwadi.

ISAPHLUKO SESINE

4. IINDIDI NEENDLELA ZOKUBULALA

4.1 INTSHAYELELO

Ukubulala kukukhupha umphefumlo womntu. Zahlulwa iindlela zokubulala ngokwamazwe ahlukeneyo. Umphandi uza kukhe aqaphele iindidi ezintathu zokubulala ezizezi; Ukubulala, ukugwinta nokuzibulala.

I-All Rights Reserved HG.org - HGExperts.com ithi ukubulala okukwiqondo lokuqala lolona didi lunzima lokubulala kuzo zonke iindidi zokubulala. Oku kuquka ukubulala okucetyiweyo okunolunya, la matyala abalelwa kwawona akwiqondo eliphezulu lenkohlakalo, yiyo loo nto enezigwebo eziqatha.

Udidi lwesibini lokubulala ilubona njengolukwinqanaba lesibini apho umntu athi abulale, engabanga nathuba lakukuceba oko nangona ebenazo iinjongo zokubulala. Lityala lokubulala ukukhupha umphefumlo ngokungenanjongo zakubulala.'

4.2 UKUBULALA NGEENJONGO

UKula kwincwadi ethi 'Inkawu idliw'ilila' uyaluveza olu didi lokubulala ngomlinganiswa onguThantaswa ngolu hlobo:

Kungcono uMsindisi singamfumani sobabini nalo mntu
aceba ukumtshata.

(Kula, 2008:48)

UThantaswa uqale ngolu hlobo ukuceba ukubulala uMsindisi. Uthi akunganezwa sisigqibo sokukhutshwa kwakhe kwigumgedla lokuthatha isithembu angasifuniyo, aqale abe neengcinga ezimdaka ezimkhokelele kwezi ntetho.

Uyiqinisa le njongo nesi sicwangciso sakhe athi:

Ukuba uMsindisi angafa ayisayi kuba khona into
yesithembu kwaye ndingatsho ndibe ngumfazi
okhululekileyo ezimbandezelweni zomhlaba nonemali
eyeyakhe yedwa.

(Kula, 2008:49)

UMsindisi uvuse inkohlakalo kuThantaswa ngokungavelani naye kwintlungu yokungakwazi ukumzalela indlalifa nethe yatyhalela uThantaswa ekucwangciseni ukumbulala. Eli yelenqe uliqulunqe nekrexekhe, uMfuneko okwangutata womntwana wakhe, sikuva oku ngosiba lombhali ngolu hlobo:

Kaloku wayesandula ukuthetha noMfuneko, nomxeleleyo ukuba ubafumene abafana bokususa uMsindisi endleleni yakhe, kwaye ubayalele ukuba bambeke esweni ngalo lonke ixesha.

(Kula, 2008:61)

Bathi bakusiphumeza isicwangciso sabo sokubulala uMsindisi, izinto zingahambi ngendlela de babhaqwa. Simva uThantaswa emva kokupatyalaka kwebhobhile ephefumla esithi:

Mfuneko, ubutyebi ebesizithembisa ngabo bumke namanzi. Into eshiyekileyo ngoku inye, kukubhadla ejele ubomi bethu bonke.

(Kula, 2008:82)

UThantaswa ukhetha ukuzibulala, abulale noMfuneko kunokuba babhadle ejele ubomi babo bonke njengoko isisohlwayo abaya kujamelana naso eso ngokucwangcisa ukubulala uMsindisi. Esi sicatshulwa singqina okuthethwe yi-All Rights Reserved HG.org - HGExperts.com yokuba umntu okucwangcisileyo ukubulala ngenkohlakalo ufumana esona sohlwayo sakhe sasikhulu.

NoThamsanqa ukufa kukaThobeka nabantwana bakhe ukuveze ngoGugulethu ngolu hlobo:

Ndiphumile ngalo olo rhatya lokufika kukaThobeka ngeenjongo zokuba ndiye kuzeyelisela eMthatha emlanjeni litshabalale igama lam emhlabeni kungabuye kuphinde kubekho nto ithetheka ngam. Ndifike ndahlala eludongeni lomlambo uMthatha ndisezingcingeni. Ndifikelele kwingcinga yokuba ukuzeyelisela akuyi kucima gama lam uThobeka esaphila, ngoko manditshabalalise yena nosapho lwakhe kuqala.....

Kwangoko ndijikile ndasinga endlwini ndafika xa kulalwayo andalala. Ndiheleli bada balala bonke endlwini, abehla kum ubuthongo ndicinga endikucingayo.

(Tamsanqa, 1958:90)

Nakwesi sihlandlo sikaGugulethu sokucebisa ukukhupha imiphefumlo, umthetho uye wasebenzisa umthetho wesohlwayo esiqatha ngolu hlobo:

IJAJI: Gugulethu ngenxa yesenzo esibi othe wasenza, le nkundla ikufumana unetyala elikhulu elingaxolelekiyo. Ngoko ke uya kuthatyathwa kuloo ndawo umi kuyo, uye kuxhonywa, uji-i-nge ngentambo ude u-u-u-fe.

(Tamsanqa, 1958:93)

Esi sigwebo sibonisa ubukhulu nobuzaza bendlela akucebe wakwenza ngayo ukukhupha imiphefumlo kaThobeka neentsana zakhe ngenkohlakalo.

UJongilanga naye ngomlinganiswa onguZoleka uyakuveza oku kukhupha umphefumlo ngeenjongo ngolu hlobo:

Kwakucacile okokuba akhange alale apho ngobo busuku. Uthe umbilini usephezulu njalo wahlangana nephethshana phezu kwetafile lisithi: *"I did not kill Zet."*

(Jongilanga, 1982: 105)

UZoleka ukhetha ukuphulukana nomphefumlo kunokujamelana nesigwebo sentambo okanye sobomi ngokufa kukaZet angazani nako. Oku kuzibulala kwakhe kuphenjelelwa kukwazi ukuba uya kuba ngumsolwa wokuqala nanjengoko evela kubhantitela ukubulala uZolile obe ngumyeni wakhe. Phambi kokuzibulala ubhala incwadi ecacisa ukuba akanto yakwenza nokufa kukaZet.

4.3 UKUBULALA OKUCETIWEYO

UThantaswa uthi akufumana ucingo lokubhubha komyeni wakhe, uMsindisi abikele umkhuluwa wakhe uMkhokeli athi:

Ndithi bhuti, uMsindisi ufunyenwe edlakazwe ngeembumbulu wasweleka, watsho uThantaswa ezama ukucacisela uMkhokeli.

(Kula, 2008: 69)

Indlela le akubika ngayo ukubhubha komyeni wakhe kubonakalisa ukungabikho kweemvakalelo, uyacaca ukuba uyinxalenye yokubhubha kukaMsindisi. Uthi akutshelwa zizichekru, umqolo ube phandle, oyike ukumelana neziphumo zezenzo zakhe simve uThantaswa esithi:

Into eshiyekileyo ngoku inye, kukubhadla ejele ubomi bethu bonke, watsho umpu ewubambe ngezandla zozibini ewukhombe kuMfuneko. Khawume kancinci Thanti! Yonke le nto iza kulunga! Asizokuya entolongweni, watsho engcuchalaza phezu kwebhedi uMfuneko, iliso lakhe libona intunjana emnyama yeembumbulu ijonge kuye okweliso lekhamera. Amathunzi obumnyama awile. Makathi ephakama ke ngemini elandelayo, sibe thina sobabini sesiwile, singenakuphinda siphakame naphakade, watshothozelisa la mazwi uThantaswa, kanti ngamazwi akhe okugqibela lawo phezu kwegade lomhlaba.

(Kula, 2008: 82-83)

Ubaleka ukujamelana nengalo yomthetho axolele ukuba abhubhe noMfuneko, kuba izinto zingahambanga ngokwesicwangciso sakhe.

ULamati naye ukucwangcisa ukukhupha imiphefumlo ukuveza ngolu hlobo:

MAGRAZULA: Khawuthathe le mpahla siyiphathelwe ngala magorhakazi Dlezinye, uye kuyibeke endaweni yayo.

DLEZINYE: Ndabezitha! (*KuMamQhinebe*) Zis'apha Qhinebe (*Athathe usana*) Kwowu! Ingathi isentsha kunjalo nje le mpahla Magrazula.

MAGRAZULA: Yile ifunekayo kanye leyo. Kaloku impahla entsha yenza izinto zibe ntsha, zihlaziyeke Dlezinye.

(Lamati, 1994: 122)

UMagrazula nesicaka sakhe uDlezinye baqeshe uMamQhinebe noMaSukude ukuba babe abantwana bababulale ukuze bakwazi ukwenza amayeza ngezitho zabo. Beza nosana olusandula kuzalwa kuba bezondelele ukuphuma endlaleni. Sibeve besengxakini yesi senzo sabo kwesi sicutshulwa singezantsi ngolu hlobo:

NTAMO: *(Ebamba uMaGatyeni, emntlokothisa, emmisa ecaleni kukaMamQhinebe.)* Yim'apha! Ndithe kuwe mama, kutheni amehlo akho ebaleka nje?

MAMQHINEBE: Hayi awabaleki Sajini. Inene, hayi...

NTAMO: Nini aba kanti bagqiba iintsana zabantu khanizeni ke sihambe. Mama ndithe yehlisa olu sana ndilubone!.....

MAGATYENI: Kwowu! Inene, INDLALA INAMANYALA! Kuba ke, ukuba ndandinganyanzelwanga nguwe MamQhinebe, ngenxa yokuba ndingazi ukuba izinto zakho ndandinokuzibuyisa njani na, ngendingekho kule nyula namhlanje. Ewe, ewe, ngenene nangenyaniso, le nto INDLALA INAMANYALA!

(Lamati,1994: 142)

Nolu hlobo lokuba iintsana zibulawe ngenjongo yokwenza amayeza, luhlobo olucwangcisiweyo lokubulala. Nangona umbhali engasivezanga isigwebo abaya kuhlangebazana naso, uMaGatyeni uyayiqonda ukuba uza kubhadla ejele ixesha elide okanye axhonywe yiyo loo nto ephakuzela kangaka.

UMaSukude kwincwadi 'Inene Nasi Isibhozo' akakwazi kuyinyamezela imeko yokubulala ngempazamo unyana wakhe. Uye aphazamiseka engqondweni kuba ebona ubomi bungazukuba nancasa kwakubhubha uVuma, agqibe ukuba azibulale, uyibeka ngolu hlobo uMtingane:

MASUKUDE: Ndiyintoni xa efil' uVuma? *(Uthabatha izembe)* Bhetele ndife xa efile uVuma. Ndiza kuzikhupha umphefumlo lingekatshoni nje, ngeli zembe. *(Uyangena uLolo)* Nceda ndiyeke ndizibulale. Mka apha! Deda emnyango ndiphume!

(Exaba emnyanga) MaSukude! Uthe unani na?
(Emtyhilizela entla) Inyaniso, akuphumi apha!

(Bayajjisana, uMaSukude umxabela uLolo ngezembe entloko)

(Mtingane, 1965: 63)

Uthi uLolo akuxaba phambi kweenjongo nezigqibo zakhe zokuzibulala amxabele ngezembe lungcole ungele. Uye ashuywe mpela ngoku ziingqondo aphume abaleke, abe seleleqwa ngabantu.

4.4. UKUBULALA OKUNGACETYWANGA

Oku uGwegwe uyakuveza ngendlela uZolani ambulele ngayo uNozibele ngolu hlobo:

Bayalwa itake iwe iwotshi kaNozibele, uZolani akakwazi kuzibamba ukhupha imela epokothweni, uyakhala uNozi, amhlabe uZolani ngasebeleni lasekhohlo, uyawa uNozi, libhobhoze igazi, uyamphinda-phinda amanye amanxeba emzimbeni. Uyayikhupha imela ethi xa emshukumisa ashukume wonke.

(Gwegwe, 1998: 135)

UZolani akakucebanga ukubulala uNozibele koko ushiywe ngumsindo. Indelelo eboniswe nguNozibele kuZolani yenganyamezelekiyo. Uthi akugqitywa ukuvuthululwa nguZolani ezintwaleni ebezimtya emva kokwenziwa nzima ze akhanyelwe nguSipho, abone uSipho engcono kunoZolani. UNozibele ude abe nesibindi sokumxelela emqhayisela ezintlafuneni uZolani ngobubhetele bukaSipho kuba eyititshala. Usinqunqel' egoqweni isidima sikaZolani ngokumthelekisa noSipho, emjongela phantsi yena kuba engafundanga, de aqatsele esithi uqale ngokuphucula yena ze wazilibala. Indlela amxhokonxe ngayo ayinyamezeleki yiyo loo nto uZolani eye wahluleka ukulawula iimvakalelo zakhe. Zithi zakubuya iingqondo kuZolani othuke, azisole, amshukumise athi, 'Nozibele mfazi wam undishiyile (*uyakhala*).

Nolu ke uhlobo lokubulala lunesohlwayo esiqatha. Uthi akubhaqwa uZolani ukuba nguyey umbulali, abaleke asinge eThekwini kuba ecinga isohlwayo esiqatha aza kusifumana ngokugebenga uNozibele. Eli tyala lakhe limphazamisa engqondweni azibone sele gilwa yimoto abhubhe.

UMaSukude uba nophazamiseko lwasengqondweni emva kokubulala ngetyhefu unyana wakhe eba ubulala uLolo athethe la mazwi:

MASUKUDE: Ndiyasukelwa! Ndiyasukelwa! Amadoda ale lali onke
aphume ingqina, kufunwa mna. Yhini Noayini! Noayini!
Akwaba ndandingalithathanga icebo owandinika lona.
(*Ingxolo yabasukeli*) Nabo besiza, bandibonile. O! Nkosi
Bawo, ndiza kuthini? Mandife, sendifile kakade. (*Ukhulula
ifaskothi*) Nabo, Nkosi yam sebefikile. (*Uyabaleka
uyaphuma*) (*Bayangena abasukeli*)

(Mtingane, 1965: 63)

Iyamongamela le meko angakwazi kumelana nayo. Abahlali bathi bakufumanisa ukuba
uxhaxhe uLolo ngezembe wabhubha, wabulala uVuma, noThemba ngetyhefu
bamsukele. Uthi akuziva izingqi emva kwakhe azixhome engakhange ayicwangcise loo
nto kuba ubaleka isohlwayo aza kusifumana emva kwale nyhikityha yokufa ayenzileyo.

Apha kwesi sicutshulwa singezantsi uMaSukude lithi lakungahambi ngendlela icebo
lakhe lokutyhefa uLolo, abulale uVuma ngempazamo aphambane. Uyibeka ngolu hlobo
uMtingane:

MFOLO: Yizani madoda, nize kubona.

MAZWAZWA: Kutheni umbonile?

MFOLO: Ewe uzixhomile.

(Mtingane, 1965: 65)

Esi senzo singentla sikaMaSukude asikhange sicwangcwiswe. Uqhutywe bubugwala
bokoyika ukubhadla ejele akuba ebhaqiwe ukuba unesandla ekubhubheni kukaThemba,
noLolo, ubugwala bakhe bubangele ukuba azixhome.

Akakucebanga uNobantu ukufa kwakhe nonyana wakhe, koko wonganyelwe luxinzelelo.
UJordan uwandlala enjenje lo mcimbi:

...uNobantu wathi akuyibona le nto wabaleka wehlisa
unxweme okwethutyana, wathi akubona ukuba
uVukuzumbethe uyafinyeza waqhuzuka wahleka kakhulu,
waziphosa emanzini ephethe loo mntwana.....
Zafumaneka lula izidumbu zoNobantu noVukuzumbethe,
kodwa esikaZululiyazongoma safunwa.... singabonwa.

(Jordan, 1940: 238)

Luphazamiseko engqondweni, ingqumbo yeminyanya nokuleqwa okubangele ukuzibulala kukaNobantu noZululiyazongoma. Olu phazamiseko engqondweni lumchaphazele ngolu hlobo uZwelinzima:

Inkosi! Inkosi! Bekutheni, Ngxabane?

Inkosi itheni?

Siyinyul' emanzini ezibukweni kuBedlana. Yeyele! Athi xa angxamele ukusukela amadoda wathi lo mfo, Hayi akusancedi nto. Kucacile ukuba le nto yenzeke ezinzulwini zobusuku. Selebanda ceke.

(Jordan, 1940: 238)

Ukucwangcisile ukufa kwakhe uZwelinzima kuba uhlatywe zizilanda zesihlalo sakhe akakwazi kunyamezela ukubhubha kosapho lwakhe.

Ziyahluka iindlela abantu abathi bakhuphe ngazo imiphefumlo. Phakathi kwazo singacaphula kwezinye ezikhankanywe ngabaphandi njengoPerlin esithi:

In 1770, at the age of seventeen Thomas Chatterton committed suicide by poison. His reasons were harshly realistic: he had failed in his brief attempt to make a living as a writer and was, literally, starving to death.

(Perlin, 1975:32)

Ukuzibulala ngokuzityisa ityhefu yenye indlela yokukhupha umphefumlo. Oku kungaphenjelelwa kukungakwazi ukuzalisekisa amaphupha akho. Kucaca phandle ukuba xa sele ubani esenzile isigqibo sokubona ukungamelani kwakhe nemeko ajamelene nayo akukho nto inokumjika. Oku kuyavela nakwincwadi kaMtingane, u 'Inene Nasi Isibhozo' ngolu hlobo:

MASUKUDE: Noayini uthi mandithini? Ukuba ikhe yafikelela ezindlebeni zikaMfolo le nto, inene angaqinisekisa ukuba ubulewe ndim. UMfolo angandingcwaba ndihleli.....

NOAYINI: Sh-sh! Musa ukukhwaza.

MASUKUDE: (*Ethoba ilizwi*) Uthi masithini? Singamqanda njani na uLolo angayi kuMfolo?.....

NOAYINI: Masimfake eliya yeza besilifake kuThemba.

(Mtingane, 1965: 57)

Kwesi sicutshulwa singentla kuvela ukuba uThemba utyhefiwe nguMaSukude kuba engumqobo wenkululeko ayifunayo emzini wakhe. Uthi akumbulala uThemba ahlangebazine nenye ingxaki, yokufikelela kwengxelo kagqirha ezindlebeni zikaMfolo. Le ngxelo ibika ukuba uThemba ubulewe yityhefu. Usebenzisa kwa eli cebo kuLolo ukuze amvale umlomo angayi kuMfolo. Alisebenzanga kuMfolo eli cebo, esi sicutshulwa sicacisa ngolu hlobo:

UMASUKUDE: Sisimanga santoni na esi? (*Uyayihlutha*)

Tyhini Bawo, uyigqibile! Ndingathini Nkosi yam ukubulala umntwana wam? O! Yhini, Noayini, yityhefu obundinikela ntoni na le?

(Mtingane, 1965: 60)

Inkohlakalo kaMaSukude ibangele ukuba enze inyhikityha yokufa, ukuphanza kwecebo lakhe kumenza ukuba aphulukwe adize ihlebo lakhe noNoayini. Uthi uNosisa obethunywe ukugqithisa impunga enetyhefu, adyuduzele kuphasalake icebo likaMaSukude. Uye abhidanise iikomityi, impunga enetyhefu iphungwa ngunyana kaMaSukude, uVuma, abhubhe.

4.5 IZIZATHU ZOKUBULALA

Le ngcinga yokukhankanya izizathu zokukhupha imiphefumlo iphuma kwiwebhusayithi ye'criminal justice'. Iza kumncedisa umphandi kuba ivelela iinkalo ezahlukeneyo ezingangunozala wezenzo zokubulala. Iza kubuye imncedise umphandi akwazi ukuzivelele nkalo zonke izizathu ezibangele izenzo zokubulala kubo bonke abalinganiswa abakhuphe imiphefumlo.

Ubonanje Mfuneko, andonwabanga kulo mtshato wam nala mfo njengoko sel'usazi.....

Kungcono uMsindisi singamfumani sobabini nalo mntu aceba ukumthatha. Kwaye ukuba iintambo zingabanjwa ndim ngoku kula mashishini ndingatsho nam ndifane naba bafazi badla ibhotolo.....

Ndinyamezele ukungcungcuthekiswa ndijongile! Nakanye! Ukuba umsindisi angafa ayisayi kuba khona into yesithembu kwaye ndingatsho ndibe ngumfazi

okhululekileyo ezimbandezelweni zomhlaba nonemali eyeyakhe yedwa.

(Kula, 2008: 48)

UThantaswa uzibona engumbulali kuba engonwatyiswa kukufulathelwa ngumyeni wakhe uMsindisi emva kokufumanisa ukuba akanakukwazi ukumnika indlalifa. Ebelindele ukuba le ngxaki yabo bayixoxe ukuze bafumane isisombululo, koko uMsindisi wenza amabhunga nosapho lwakhe, loo nto imenze waneengcwangu waphelela eceba ukumbulala uMsindisi. Lithi lakuphanza iphupha lakhe lokonwabela imali kaMsindisi noMfuneko, aphinde akhuphe imiphfumlo, simva eyandlala le ntlungu yakhe enjenje:

Mfuneko, ubutyebi ebesizithembise ngabo bumke namanzi. Into eshiyekileyo ngoku inye, kukubhadla ejele ubomi bethu bonke,

(Kula, 2008: 82-83)

Kwesi sicutshulwa singezantsi uMasukude wandlala intlungu yakhe kuVuma ongunyana wakhe enjenje:

MASUKUDE: Mntwan'am ndikhathazwa nguyihlomncinci. Okoko kwabhubh'uyihlo lo mzi uLolo uwenz'owakhe. Makaphume aphele kulo mzi, uLolo noMaDlamini wakhe abananto yabo ilapha!

(Mtingane, 1965: 12)

MASUKUDE: Kodwa, inene nasi isibhozo! Uya kuzeka loo Themba wabo mna ndifile.

(Mtingane, 1965: 32)

Uyisombulule le ngxaki uMaSukude ngokubulala uThemba noLolo kuba ebabone ukuba bayimiqobo kulonwabo nenkululeko yabo.

UVuyiswa iyamongamela into yokubhujelwa ngumyeni ngobusuku atshate ngabo uphefumla athi:

VUYISWA: Umhlab' unezilingo neenzingo;

Izulu bubom nolonwabo.
Ubom bubuhlung'okokufa;
Kumnand'okobomi kon'ukufa
Bendingalil'esikrakra son'izolo,
Ukuba bendinokufa ndahlulwe
Nentliziyo yam endiyithandayo;
Ndingalil'esikrakra namhlanje,
Ukuba uThemb'endimthandayo,
Andingey'emangcwabeni naye.

(Mtingane, 1965: 52)

Uzikhwebula kwizilingo zomhlaba ngokuzeyelisela emlanjeni. Akasayiva incasa yobomi ngaphandle koThemba.
UMtingane naye ngomlinganiswa onguMaSukude ubuye asieze ngolu hlobo isizathu sokukhupha umphefumlo:

MASUKUDE: UMlolwana ufun'ubuthongo,
Abukho obungaphezu kobo.
Inkukhu exhola amantshontsho,
Thina siyinika umlomo.
Nawe ngenxa yobuciko bakho,
Ndizam'ukukuthunga umlomo.
Nabo ke Mlolwana ubuthongo,
Uhlale kakuhle namathongo! (*Uyaphuma*)

(Mtingane, 1965: 59)

La mazwi uMaSukude uwathethe kuba eceba ukubulala uLolo ngelimnqanda ukuba angayi kuxelela uMfolo ukuba uThemba ubulewe yityhefu. UNomaMpondomise naye unesakhe isizathu sokuba azeyelisele emlanjeni. Usibeka ngolu hlobo:

UNOMAMPONDOMISE Usale kakuhle Jola ungakhathazeki ziindaba owothi uzive emva koku. Usale kakuhle nawe Nyawuza omhle, ixesha lifutshane kakhulu ndihleli nani. Ndiziva ndingenakho ukuphinda ndihlale nani konke. (*Eguquka ejonga ezintombini*) Zintombi ze-Afrika nonke nikhoyo nkundla ndinishiya nala mazwi. Thembanani yonke into phantsi kwelanga kodwa hayi isidalwa esiyindoda.

(Tamsanqa, 1958: 73)

Ngokwenkcubeko yamaXhosa intombi ithi xa isala isoka elisele liyilobole, izikhuphe ezo nkomo ngeenkomo zomnye umfana. Uthi uNomaMpondomise emva kokukhupha iinkomo zikaMccunukelwa ngethemba lokufaka ezikaGugulethu, afumanise kwiphephandaba ukuba uGugulethu uye watshata intombi kaMcothama, uThobeka. Akakwazi kumelana nolu xinzelelo kuba ebemthanda uGugulethu, aye kummangalela ze emva koko azeyelisele emlanjeni. Kwelinye icala uGugulethu unesizathu esisesi silandelayo sokukhupha imiphefumlo:

IJAJI: Gugulethu khawukhe ubalise imbali yokwenza kwakho eli sikizi, uqale phantsi.

UGUGULETHU: Mhlekezi okokoko ndathi ndatshatiswa nentombi kaMcothama ndingayifuni andizange ndikubone ukonwaba emhlabeni. Yasoloko indidla le nto ngalo lonke ixesha.

.....
Ndithe ndikuyo le ntlungu, sendabaleka ekhaya ndaya kuba seMthatha ndabona kugaleleka uThobeka apho eMthatha, into leyo eyatsho ndakhohlwa nayeyona nto mandiyenze, kwathi mandizibulale. Ndiphumile ngalo olo rhatya lokufika kukaThobeka ngeenjongo zokuba ndiye kuzeyelisela eMthatha emlanjeni litshabalale igama lam emhlabeni kungabuye kuphinde kubekho nto ithetheka ngam ndifike ndahlala eludongeni lomlambo eMthatha ndisezingcingeni. Ndifikelele kwingcinga yokuba ukuzeyelisela akuyi kucima gama lam uThobeka esaphila, ngoko manditshabalalise yena nosapho lwakhe kuqala.

(Mtingane, 1965: 89)

UMtingane kwincwadi yakhe, 'Ukuqhawuka Kwembeleko' usizobela umlinganiswa onguZoleka ephantsi koxinzelelo olumphulukanisa nokufezekisa amaphupha ngolu hlobo:

My sister khawundixelele: buphi ubulumko? Iphi inyaniso? Ndithe iminyaka engaka esinaleni, kwale sendiphumelele u*FormII* ndinunuswe ngesoka, nasoka, isoka endingalaziyo elingezanga nam? Yintoni ebangele ukuba utata engandiyeki ndigqibe?.....
Ndithe ixesha lam elingaka, kwale kunyaka wam

wokugqibela, kuthiwe mandilahle yonke loo nto? Oh! No!!
No!! Ngewayengandisanga esikolweni kwakanye

(Jongilanga, 1982: 10)

Esi sicutshulwa singentla siveza isizathu sikaZoleka sokubulala uZolile. Ukhalela ikamva lakhe elenziwe mfiliba ngulo mtshato wesinyanzelo.

4.6 IFUTHE LENKCUBEKO NELOSAPHO EKUZIBULALENI NASEKUBULALENI

Inkolo yamaXhosa yendele kumasiko nezithethe zawo. Athi ke akutyeshelwa kuqhawuke unobathana. Uthi ke lowo uchaphazelekayo ahlelwe yingozi, ingakukuzibulala, impambano enokumfaka engozini yokufa okanye abulale. Le nyaniso iyavezwa kuzo zosixhenxe iincwadi zababhali abaNtsundu ezichongelwe ukuhlalutywa kolu phando. Siza kuthi siyibeke elubala kwincwadi ka AC Jordan, 'Ingqumbo yeminyanya', ku'Buzani Kubawo' kaWK Tamsanqa, ku-'Ukuqhawuka Kwembeleko' kaDM Jongilanga, Inene nasi isibhozoka-A Mtingane naku-'Inkawu idliw'ilila' kaS Kula. Siza kungena banzi kulo mba kwisahluko sesithathu nesesine.

Waleka umsundulu kwezi ngcaciso zokuzibulala uBaechler J (1979:293) xa esithi:

Since most often a successful suicide indicates a meaning of flight, grief or punishment, one could say, generalizing excessively, that these suicides indicate lives that, for one reason or another, have misfired.

Ngelishwankathela lengcaciso uBaechler uyivelela ngenkalo ethi ababulali yindlela abazibaleka ngayo iingxaki abangakwazi kumelana nazo ikwayindlela abazohlwaya ngayo ngokuzibulala. Oku kucaca mhlophe okomva webhokhwe phantse kuzo zosixhenxe iincwadi umphandi azichongileyo.

Zininzi izizathu ezahlukileyo ezisisizekabani sezi zenzo. Mve uHalbwachs xa engqina olu luvo esithi.

Thus, suicides are always explained by local causes. These, however sometimes present themselves as collective forces, properly so called, such as family and religious customs, or great political and national currents, sometimes in the form of more or less numerous individual

motives distributed in varying fashion depend on the degree or complexity of the society itself.

(Halbwachs, 1978: 11)

Esinye isizathu esikhokelele ekwenzini le mikhwa luxinzelelo oluziswa yinkcubeko yaseNtshona kubantu abaNtsundu. Oku kuyangqineka nakwiincwadi umphandi azichongileyo ngaba balinganiswa; uThantaswa, uGugulethu, uNomaMpondomise, uThembeka, uZwelinzima, uZoleka, uThantaswa noMaSukude abangabalinganiswa kwiincwadi ezahlukeyo ezichongiweyo, bonke bachatshazelwe yile meko. Bakrotyiswe esikolweni ziintsapho zabo baza emveni koko baqanyangelwa ngamasiko nezithethe zakwantu, nto leyo abayivuthulule beyibhebhetha okomshologu bada bakhupha imiphefumlo besilwa namasiko akubo.

Uyayingqina uHalbwachs xa esenjenje:

The previous research has led us to assume that an increase in suicides, whenever found, is related to the transition from one type of civilization to another.

(Halbwachs, 1978:192)

Le ngcali iyangqinelwa ngababhali abakwiincwadi umphandi azichongileyo ngoluvo lwakhe lokuba izenzo ezininzi zokukhupha imiphefumlo ezenzekayo zibangwa kukutshintsha iinkcubeko okanye kukufuthelana kweenkcubeko ezahlukeyo. Olu phando luza kunaba nzulu ngobuzaza bezinye iinkcubeko kwinkcubeko yabaNtsundu.

UJordan kwincwadi, 'Ingqumbo Yeminyanya' ulucacisa gca uxinzelelo olubangwa yinkcubeko yaseNtshona kwiintsapho nethi ibe nemiphumela emibi. Luyangqineka olu luvo nakwincoko kwingcingane kaNomvuyo ngolu hlobo:

Uyise kaThembeka noko lixhego lasemlungwini; akanakubenza obo buqaba. Kunjalo nje uThembeka wayesithi unina akamfu'egazini uMthunzini.

(Jordan, 1940: 23)

Le ngcamango kaNomvuyo ngendlela akhuliswe ngayo uThembeka incedisa ekuqondeni isizathu sokubukula kukaThembeka amasiko nezithethe zamaMpondomise. Obu buqaba athetha ngabo uNomvuyo kukungahambiselani kukatata kaThembeka nokubonelwa. Le ndlela akhuliswe ngayo uThembeka ibe sisizekabani sokuphasalaka komzi wakhe

nokutshabalala kwakhe. Liyavela nakwesi sicutshulwa singezantsi ifuthe lenkcubeko ngolu hlobo:

Koko wothuswa kukuba abazali bakaThembeka bathi abanako ukwenza into enjalo xa uThembeka angahambiyi nayo.

(Jordan, 1940: 25)

Inkululeko anikwe yona uThembeka kowabo ingquzulana nenkcubeko yabantu abaNtsundu, eyokulawulwa kwentombi ngamasiko nezithethe zakwaNtu. Le nkcubeko ibe lingcwaba lakhe kuba uthe akufika emzini wafuna ukuqhuba ngohlobo aqhele ukuqhuba ngalo kowabo, wahlekisa ngamasiko nezithethe zamaMpondomise, loo nto imkhukulisele ekufeni.

lingxaki zeentsapho ziye zikhokelele ekubeni xa zibongamele abantu bazibulale okanye babulale amaqabane abo. Abanye abantu bathi ngenxa yomthwalo wokonganyelwa yimeko yokuzibona bengabahlolo akanye abahlolokazi, bengakwazi kumelana nokuthwala iintsapho ngamazinyo babhenele ekuzibulaleni okanye bakhuphe umphefumlo. Ubuya anabe ngolu luvo enjenje uHalbwachs:

...the unmarried man has an easier life than the married man. Since marriage brings with all its kind of burdens and responsibilities, married people may be expected to commit suicide more often than the unmarried.

(Halbwachs, 1978:128)

Le mbono ibeka elubala ubunzima obuthwala ngabatshati ngenxa yeemeko ezahlukeneyo neningeni yokujongana neentsapho ethi ikhokelele ekuzibulaleni. Le mingeni iyabonakala kwezinye zeencwadi ezichongiweyo ezifana no 'Inkawu idli'ilila' kaSiphatheleni Kula nalapho uThantaswa athi akonganyelwa kukungafikeleli kwiminqweno yomyeni wakhe uMsindisi nosapho lwakhe wokuzala indlalifa, azibone sele ekrexeza ade abulala umyeni wakhe. Uthi akubhaqwa aphelele ezibulala naye.

UZoleka Funca ebulala uZolile nje ubaleka uxinzelelo lokuzibona engumfazi womntu angamthandiyo nangamaziyo.

Akuzazi ukuba ungumfazi wam, watsho ephakama esondela ngakuye.

Umfazi wa-kho! Kuya kusa umqol'uphandle, watsho wayiphosa phaya iqhiya wawuthe gexe umxakatho, selemi ngeenyawo, engcangcazela. Amehlo wayewakhuphe onke engaqhwanyazi nakancinane, ethe ntsho kuZolile. Bajamelana okwemazi yekati nenja.

(Jongilanga, 1982: 24)

Uziva efuthaniselekile kulo mtshato uZoleka kuba ufezekisa iminqweno kayise nesiko lokubonelwa. Ukufakwa kwakhe esikolweni, amfimfithe amasiko nezithethe zaseNtshona kuko okubangela ukuba ayihlanze le nkubeko yakowabo. Uphelelwa lulonwabo kulo mtshato wesinyanzelo kuba uwulwa ade azibone selesisigwinta esikhuphe umphefumlo kaZolile agqibele ngowakhe.

UZoleka ifuthe losapho limchaphazele kwakhona ngolu hlobo:

Ndinathemba lini na ebomini? *The elements of life have conspired against me.* Ndabulala umntu, ndafa ngokwam ngokwasemphefumleni, ndabuya ndakubona ukukhanya kwemini edlulile njengombane. Ingaba yintoni na esaseleyo kum? Ndiyamangeke, ndahlupheka zandithwaxa iintsizi ngokwaneleyo. Andisemntu, andinakhaya, andinasihlobo, ndijikelezwe ziintshaba Waba ngacinga okokuba angasinda njani na ekudyojweni ngokufa kukaZet, akayibona indlela, kuba selenomjojo wokubulala kakade. Khona okokuba usindile uya kubuya abajonge njani abantu?

(Jongilanga, 1982:104)

Ukuphuma kwakhe entolongweni adibane noZet Sonqishe, isithandwa sakhe akalufumani ulonwabo kuba ulandelwa sisenzo awatyhilizelwa kuso lusapho lwakhe, esokubulala. Uphila nesi sihla kuba uthi akuceba ukumtshata uZet ahletywe kulo Zet ukuba ungumbulali, loo nto ikhokelele ekubeni atshicwe okomshologu ngabazali bakaZet, baze bathembise ngokumhlamba unyana wabo ukuba ukhe watshata isigwinta esinguye. Ngelishwakazi uZet ubhubhele kwakhe emva kokukutya ityhefu ayigalelelwe nguZodwa. UZoleka ubaleka ukunamathelwa okokhwekhwe lwexhwili lityala lokubhubha kukaZet, aye kuzeyelisele elwandle.

Kwelinye icala uThembeka noZwelinzima bathi bakoyiswa luxinzelelo lwesihlalo sobukhosi nemingeni yaso, bazeyelisele emlanjeni. UMaSukude lithi lakuphanza icebo lakhe lokufuna ukuzilawula emzini wakhe, kudizeka nemikhuba ayenzileyo yokutyhefa abulale isine zonke sabantu aphele ezixhoma

Akahlukanga kuyaphi uBaechler, 1979 kubabhali abangentla kweyakhe ingcaciso, wangeza nje uluvo lokuba ukuzibulala kungayindlela yokuzohlwaya.

<http://criminal-justice.iresearchnet.com/forensic-psychology/homicide-psychology>
ikucacisa ukubulala yenjenje:

Environmental theories can be described generally as focusing on sources or causes of homicidal behavior outside the individual. Examples of such theories include socialization theories, symbolic interactionism, social structural theories, control theory, and social ecology theory. Socialization theories of homicide and aggression have historically been among the most popular and influential accounts of the motivations for homicide.

Olu luvo luveza ukuba kusolwa iimeko nezizathu ezingqonge umbulali kwizenzo zokubulala. Kwiqela leethiyori ezinento yokwenza nokunxibelelana kwabantu nokubangqongileyo ithiyori yonxibelelwano yokubulala nobundlongondlongo zezona zibonwa njengesizekabani kokukhupha imiphefumlo. Kuyangqineka oku ngabalinganiswa kwiincwadi ezichongelwe olu phando kuba phantse kuzo zonke ezi ncwadi ababulali bagaxeleke kwezi zenzo ngenxa yeemeko ezibangqongileyo.

Ibuya i<http://criminal-justice.iresearchnet.com/forensic-psychology/homicide-psychology>
yangeze kwizizathu zokubulala yenjenje:

Advances in technology now provide researchers with an unprecedented window into the brain activity of murderers. These technological advancements include functional magnetic resonance imaging, electroencephalography, computed tomography, and positron emission tomography, all of which can be used to study neurological and neuroanatomical abnormalities in the brains of individuals who have perpetrated homicide. Research has shown distinct neurological activity in individuals who have homicidal thoughts or who exhibit violent behaviors.

One perspective explicit in the call for integration of biological (e.g., genetic predispositions), psychological (e.g., psychological disorders), and social (e.g., poverty) explanations of homicide has been aptly named the biopsychosocial perspective.

Olu luvu lungentla luncoma ubuxhakaxhaka obugabadeleyo (advanced) betekhnoloji obukwaziyo ukukrobisa iingcali ngokuqhubeka engqondweni yombulali. Obu buxhakaxhaka bungasetyenziswa ekufundeni okugwenxa okwenzeka engqondweni yombulali. Iingcali ziyakwazi nokubona okuqhubeka kwingqondo yomntu oneengcamango zokubulala okanye onobundlongondlongo. Kukho noluvo lokuhlenganisa ezi thiyori zahlukeneyo ukuzama ukufumana ichiza kwizifo zengqondo ezikhokelela ekubulaleni.

Ukunqongophala kobu buxhakaxhaka kuwatsalisa nzima amapolisa nokuba sele ekufutshane ekubambeni izaphulimthetho, oku kuvela kwesi sicutshulwa singezantsi:

Ukungangcazela kwezandla, ukugushu-gushuza kunye nokubila kukhombisa ngokuselubala ukuba laa mfazi wothuke kakhulu. Mhlawumbi ebesel' ezichamele nokuzichamela. Enye into wenze impazamo ngokuthi mandimyeke engasixelelanga ukuba wayethetha ukuthini na xa wayesithi ababulali bomyeni wakhe uyabazi.

(Kula, 2008:104)

UThantaswa ukuba ebefakwe kobu buxhakaxhaka ngelefunyaniswe kwangosuku awayencinwa ngalo ukuba unolwazi lokufa kukaMsindisi, kuba uMapheza umkrokrole ngendlela awayeziphethe ngayo ngexesha besiya kumxina ngemibuzo kanti ngenene unolwazi ngokufa kukaMsindisi. Ngokwenkcubeko yamaXhosa umakoti kulindeleke ukuba azale emzini ukuze akwazi ukwandisa ikhaya. Uthe uThantaswa akufumana ingxelo kagqirha yokuba akasokuze akwazi ukuzala, wazibona sele ephelwe ngumzi. Simva esithi uKula ngoku:

Kwakunzima mpela kuThantaswa owayesele ezibalela kubafazi abagxothwe emizini yabo ngenxa yokungazali.

(Kula, 2008: 36)

Le ntlungu yokungabi nakufumana abantwana imngcungcuthekisile uThantaswa kangagentokuba ebelindele nantoni na emzini wakhe. Wabelana nonina ngale ntlungu ophendule wathi:

Ngokuqinisekileyo ke ngoku mntwan' am uza kuzeka isithembu ukuba akakugxothanga.

(Kula, 2008: 37)

Esi sithethe sendele nakwiingqondo zamabhinqa kwaye aziwaphathi kakuhle kuba umama kaThantaswa naye ucinga ngohlobo lwentombi yakhe. Obu bukhoboka aphantsi kwabo amabhinqa kuphembelela iingcinga zenkohlakalo, kuba phantse ibe ngumnqweno webhinqa lonke elitshatileyo ukufunqula usana. Le meko iyamthoba uThantaswa ngokweembono zasekuhlaleni (stereotypes). Iingcinga zikaMkhokeli noMsindisi ngale meko kaThantaswa zizalisekisa ezi mbono zasekuhlaleni kule ngxoxo:

Mfondini, umzi ngumzi ngabantwana. Ukungabi nayo nempunde emfazini wakho kuisithuko esibi. Cinga ngemali yakho engaka owalobola ngayo umfazi wakho kanti akazi kukuzalela bantwana.....
Elam lithi wuqhawule lo mtshato kusengethuba nangona umfazi wakho engenakusamkela nje isizathu soko. Ibizingcinga zam kanye ezo mfo kabawo kodwa ndabuye ndazikhwebula kuzo ndakucinga ukuba ndingabhunyulwa kakhulu yinkundla yamatyala. Ndingatyebisa lo mfazi ngokwenza loo nto, emva koko mna ndibuyele phantsi okanye ndiwe naphakade, watsho uMsindisi.

(Kula, 2008: 38)

Ubunganga namagunya athweswa abantu abangamadoda abenza ukuba bathathe izigqibo ngamabhinqa bengazinzanga iimvakalelo neemeko zabo. Benza igumgedle ecaleni bengambandakanyi uThantaswa. UMkhokeli umfaka phantsi koxinzelelo uMsindisi xa esithi umzi ngumzi ngabantwana. Phezu kobunganga anabo phezu kwamabhinqa amadoda kuvela nenkohlakalo kuba uMkhokeli ufuna ukuba aliwe uThantaswa. Ubona ilobola imke namanzi xa uThantaswa engazi kuzala, loo nto ithi iinjongo zelobola ezikukwakha ubudlelwana phakathi kweentsapho ezimbini ezendiselanayo ziyatshintshwa nguMkhokeli. Ihlebo labo lasekhusini lokucebisa isithembu livelile kuba liye lafika ezindlebeni zikaThantaswa. Simva uThantaswa ebindekile, uthetha enjenje:

Kungcono ukubethwa unkankathwe kunokungcungcuthekiswa umphefumlo. Endaweni yokuba uMsindisi avelane nam kule ngxaki ndiyixelelwe ngugqirha,

yena kungona uvelisa amanye amaqhinga. Ubusazi ukuba uceba ukuthatha isithembu?

(Kula, 2008: 38)

Kwesi sicutshulwa ungentla uThantaswa uveza ubunzulu benxeba elenziwe nguMsindisi nosapho lwakhe kuye, eli lokuceba isithembu lungamchazeli. Uxinzelelo lokusombulula le ngxaki lufakwa nguMkhokeli ngolu hlobo:

Alikho elinye icebo mntakamama, ngaphandle kwesithembu. USiziwe ndiyamazi, ngumntu othambileyo nokhawuleza aqonde. Akanakuze angavumi xa usithi manitshate kuba unomntwana naye.....
Umfazi wakho uya kumxelela ngento yesithembu xa senivene noSiziwe. Lelinye iqhinga lokumgxotha ngendlela ephucukileyo elo.

(Kula, 2008: 38)

Usebenzisa amagunya akhe obunkulu nobudoda ukusombulula ingxaki kaMsindisi noThantaswa ngokunyanzela uMsindisi ngesithembu. Uzama ngandlela zonke ukuba uThantaswa abe kuxinzelelo azihambe kuba akabandakanywa kwizicwangciso zokuthatha isithembu, ufuna axelelwe sele kugqitywe yonke into. Le meko bamfaka kuyo uThantaswa yiyo emjike walirhamncwa eliziphindezele ngokukhupha imiphefumlo.

UJongilanga ubuzaza bamasiko anyanzelwa ebantwaneni uwaveza ngoZoleka Funca ngolu hlobo:

Mh. h. h. Nkosi yam, azi esi simanga ndibotshelwa ngaso ndiza kusithini na? Wayesithi ke engaligqibanga elokugqibela athiwe ngxale lufuba nomsindo, athi chapha-chapha amathontsi eenyembezi.

(Jongilanga, 1982: 6)

UZoleka ufuthaniselwa kukunyanzelwa nguyise ngokwendela kuZolile angamthandiyo. Koku kungonwabi emphefumlweni okumtyhalele ukuba acele umngeni kwizigqibo zikayise ngokusilwa, enze imigudu ebonisa ukuba akahambisani naso. Koku ngonwabi kwakhe okumtyhilizele kwiingcinga ezikhohlakeleyo zokuceba ukubulala uZolile.

Amandla enkubeko avela ngomlinganiswa onguThobeka kwincwadi ethi, 'Ukuqhawuka Kwembeleko' ngolu hlobo:

Akukho mntu wayeyifunde ivaliwe ngaphezu kukaThandeka. Waqonda mhlophe ukuba eyona nto idla umphefumlo womsakwabo inxulumene nokwenda oku kwakhe.

(Jongilanga, 1982:7)

Inkubeko kwesi sicutshulwa singentla ivele nomthethosiseko wasekuhlaleni wokuba amabhinqa kufuneka athobele amadoda, nezigqibo azithathayo. Obu bukhoboka bokuba amabhinqa kufuneka enyamezele izigqibo ezenziwa ngobomi bazo nokuba abavumelani nazo zimfamekise uThobeka, wathi nangoku sele ekrotyisiwe kwimeko ekrekretha umphefumlo kaZoleka wamthibaza emcenga ukuba alisele nokuba liyakrakra iyeza. Yindlela amabhinqa aqeqeshwa ngayo ngokwenkcubeka yamaXhosa, ukunyamezela. Iphuhla kakuhle kule ntetho kaThobeka ingezantsi:

Khumbula kaloku Tshangisa ukuba kutata akukho nto ingaphezu kwekhazi. Imfundo kuye yinto nje yokulibazisa okweli thuba ungekabonwa soka.

(Jongilanga, 1982: 10)

Olunye uluvo oluvelayo kwesi sicutshulwa ziimfuno zikatata kaZoleka ekwanezwa zona, intlalontle kaZoleka ayikhathalelwanga. UThobeka uyabazi ubuhlungu nobunzulu benxeba uZoleka abuvayo kuba usuka kuyo le ndlela, umxelela inyani ekrakrayo uZoleka yokuba utata wabo akanamdlala ngabo kodwa ufuna nje inzuzo. Ukuzama ukuxolisa uZoleka, uThobeka umtyhilela iinjongo zikayise ngabo athi:

Kaloku Zoleka eyona mbunguzulu neqhayiya kubantu abafana notata kukuba uzendisile zonke ezakhe iintombi, ngaphezu kokuba ezifundisile.

(Jongilanga, 1982: 10)

Ukufuthelana kweenkcubeko kwenze ukuba uZoleka asithelwe yeyona njongo yenkcubeko yakowabo ngeentombi, eyokuzendisa zizise ikhazi ekhayeni. UThobeka ubonakala edlala indima elindelekileyo kumntwana obhinqileyo, eyokuthobela nokwamkela ubunganga bamadoda. Le ndlela azibona ngayo izinto yiyo emkhuthaza ukuba afune uZoleka amkele imeko afakwa kuyo likhaya, eyokwendiswa ngesixhanti nomntu angamaziyo. Umcenga enjenje udade wabo:

Ndicinga ukuba tshangisa zixolise usincame isikolo, uphumelelise umnqweno wabazali bakho, kungenjalo uya kuzizisela ukuthetha, imilomo emibi, neziqalekiso. Uyamazi nawe utata ukuba lilitye lenyengane, liqhina aliqhinileyo alinakubuya likhululwe mntu; umthetho wakhe ungqongqo, waye ngaphezulu asinja idlala nambundlwana.

(Jongilanga, 1982: 11)

Ugonyamelo lukaZenzile luyavela kule ntetho kaThobeka. Bobu buzwilakhe obutyhilizele uZoleka kwinkohlakalo yokukhupha umphefumlo. Esi sicutshulwa singezantsi ukwabethelela ubukhali bukaZenzile kwakhe. UJongilanga uwaneka enjenje lo mcimbi:

Aba bantwana babezalwa ngabantu abangafundanga, phofu bebona noko. Babengabantu becawe. UKholiwe, unina waba bantwana, wayenendawana yokuyiqonda imfundo; kodwa ke yonke loo nto ayizange incede nto kuba indoda yakhe yayikholelwa ekubeni umfazi ngumsila, indoda yintloko: ngako oko ke elendoda ilizwi malibe lelokugqibela.

(Jongilanga, 1982: 12)

Enye into evelayo kulo mhlomlo yinxaxheba engafaniyo edlalwa ngabazali bezi ntombi kubomi bazo. Ubudoda bukaZenzile bumenza abe namagunya athe xhaxhe kunoKholiwe, ilizwi lakhe libe lelokugqibela. Izinga lamanina libonakala lingezantsi kunelamadoda ngokwenkcubeka yamaXhosa kuba kucingeleka ukuba akukho nto iphulileyo inokumanyelwa emabhinjeni, ayakugqityelwa ngamadoda.

UZoleka uthe akungamelani nesigqibo esithathwe nguyise sokumendisela kuZolile engafuni, waqhweSHA emzini. Ubudoda nobungqwabalala bumvale mba amehlo uZenzile kuba uthi akumfumana ezi ndaba angazikisi ukucinga, akhe amamele izimvo zikaZoleka. Uvukwa bubusolusapho xa ethetha ngolu hlobo:

Andinakuzala umntwana ndimondle, ndimkhulise aze athi akukwakhela indlwana yentaka phezu kwentloko yam, ndisuke mna ndifake intloko phakathi kwamadolo. Ubaleka nje nentambo, usapuca.

(Jongilanga, 1982: 34)

Lo mhlomlo ungqinelana nentetho exhaphakileyo yamaXhosa ethi, umntwana akeviwa uyabonwa. Le ntetho njengalo mhlomlo iveza ukuba abantwana ingakumbi ababhinqileyo abanalungelo lakuzivakalisa iimvakalelo zabo. Abanagunya lakuthatha zigqibo ngom babo nokuba sele bekwixabiso lokwenda. UZenzile ufungele ukuba uZoleka uza kumluleka abuye athobeke amagunya akhe.

Ngala magunya makhulu enze uZoleka wangathi uthe chatha ukuphikisana nesigqibo sakhe ngaye. Utyatyadula athi uZenzile ukugqamisa obu bungqwangagqwili bakhe:

Hayi ntomb' am akunakuze undizimele ndinguThixo wakho, ndikho kuyo yonke indawo, watsho uZenzile bemqweqwedisa bemsa kwakuloo ndlu babephuma kuyo noNontsomi.

(Jongilanga, 1982: 51)

Indlela uZenzile ayiqhuba ngayo intombi yakhe ibonisa ixabiso eliphantsi enalo kuye. Umphatha ngathi sisigebenga kuba engavumi kugoba luphondo. Uyamthuka kwaye akamthembanga xa esithi:

Andinakube ndilale apha Ntshangase nesi sigebengakazi somntwana. Andifuni kumnika elinye ithuba hleze anyamalale athi shwaka unaphakade. Ngomso kufuneka litshone esemzini wakhe.

(Jongilanga, 1982: 51)

Umnameka ngezithuko kuba engahambi ngokwentando yakhe. Akanamdla kwindlela eva ngayo yiyo loo nto emphatha okwesigebengakazi. Le mpatho kaZenzile imqinise ngakumbi uZoleka kwisigqibo asithathileyo sokuba akasayi kuhlala nomntu angamthandiyo. Uzama ukuphuhlisa ubunganga bakhe ngokufuna ukumphindisela emzini kwangoko. Obu bunganga bakhe buvela nakwesi sicutshulwa singezantsi:

UZenzile wayihlalisa entla intombi yakhe, waze yena wahlala ngasemnyango ukuze ingabi nakho ukuphuncula. Akazange abuthi cwe nakancinane uZenzile wawathi nta amehlo kwasa elinde intombi yakhe okwekati ixhwarhele impuku. Yayisithi nokuba ifuna ukuya kuchitha ayinxuse ayimele, abuye nayo okwegeza.

(Jongilanga, 1982: 54)

Indlela uZenzile amgade ngayo uZoleka ibonisa ukuxabisa kwakhe ikhazi kuba ude ancame ubuthongo egade yena ukuba angaphindi aqhweshe. Uyampheleka naxa esiya kwindlu yangasese. Yonke le nto ayenzelwa luthandweni, ugade ikhazi. Inkohlakalo nokusebenzisa ubunganga anabo bumkhuphe ubuntu wasisilwanyana esingenaluvulwano yinzala yakhe. Lo mhlomlo ubonisa indlela awasebenzisa ngayo amagunya akhe obudoda uZenzile:

Isifuba sasingathi siya kukrazuka ngumsindo. Wayebile elithontsi efutha oku kwebululu. UZoleka wayazi apho indlu ingakhona. Wayantaza wanga yinkuku itye iintanga waya kungena endlwini, edlula kunina uKholiwe emi phambi kwendlu. Wanga angakhala uKholiwe akulubona usana lwakhe lunjalo. Yasika inimba zehla iinyembezi. Wakhawuleza waya kuzivalela kuvimba. Wazifihla kumyeni wakhe ngenxa yokuba uZenzile wayokungena kuye amdibanise noZoleka ngelithi uyayazi yonke le nto, udibene nentombi. Wangena wee folokohlo phantsi uZoleka, efile kukudinwa. Weva ngezingqi ukuba uyise akakude nomnyango wee khwaphululu kwangoko wavuka.

(Jongilanga, 1982: 55)

Lo msindo uboniswa nguZenzile kukuziva edelelwe nguZoleka ngokungazoleli umzi amendisela kuwo. Ukungabi nalusini kwakhe ekubetheni uZoleka kubonisa ingqumbo anayo ngesi senzo sikaZoleka. Ukuzifihla kukaKholiwe ukukhathazeka sisimo somntwana wakhe emva kokubethwa kuyiphuhlisa elubala indlela uZenzile awasebenziswa gwenxa ngayo amagunya akhe obudoda.

Yima torhwana! O-O yini tata! Ungandibulali. Wehla umngcunube kwakhona satsho isikhalo kalusizi. Wangena kwesi sithuba uKholiwe eze kunqanda. Wathi esathi, yisek -yisek- akaligqiba wathiwa krwaqu ngamehlo abomvu. Akabanga salinda enye into uKholiwe, waqonda ukuba konakele wee gqada phandle ezithe chu iilokhwe, nanko ebaleka endlanlatheka enyuka ummango esiya kwaNdodiphela ummelwane wakhe.

(Jongilanga, 1982: 56)

Inkcubeko yabaNtsundu umbhali kwesi sicutshulwa siyiveza ngokuyigqwalisa kuba le ndlela ingenabantu nalusini uZenzile amxangxathe ngayo uZoleka ayinyamezeleki.

Ukungathathelwa ngqalelo kwezimvo zabafazi kuyacaca kwakho kuba uKholiwe uyabubona ubungozi akubo uZoleka kuyise. Ubotshwe iizandla yinkcubeko, akakwazi kulamla, uphetha esiya kufuna uncedo kwindoda esebumelwaneni akubona ukuba uZoleka uyaphela. Ulephuza amadangatye ngumsindo uZenzile kuba simva esithi:

Yinile! Inja ndiyondle, ndiyondle ifune ukwakhela indlwana yentaka phezu kwentloko yam? Ungubani wena? Thole lerhamba. Ndiza kukubonisa andikakwenzi nto, ndisanyela nje intambo.

(Jongilanga, 1982: 51)

UZenzile intombi yakhe uyithobela kumgangatho wezilwanyana kuba ingahambisani nesithethe sokwendiselwa kwisoka engalithandiyo. Ufuna imbuyekezo ngokuyondla kwayo kuba ebanga isondlo ayinike sona. Ulindlele ukuba ibe nguthoba sikutyele, ingabi nazimvo zizezayo kuba eyondlile. Umbuzo buciko awusebenzisayo, othi ungubani wena, ugxininisa ukuba uZoleka akayonto, kuba uxhomekeke kuye. Ugabadela amthuke athi ulithole lerhamba, sisigqebelo esi esibonisa ukuba yena yise kaZoleka ulirhamba ubuqu, oko kukuthi unobungozi. Inkcubeko yamaXhosa nobusolusapho ubuthathe ngeenyawo ezinentsente. Esi simo asivezayo uZenzile sesixutywe nobungqwabalala. Le nkohlakalo kaZenzile ibonakala nakulo mhlomlo ungezantsi ngolu hlobo:

Kwasuka uKholiwe wamthantamisa ukuya egumbini. Le yavusa umnye le kuZenzile wagrama esithi, Yeka loo nja iziphakamele. Akuboni ukuba iyazenzisa? Phakama! Ukuba khe ndesuka apha uya kulicula elandincamisayo. Liya kutshona eli usemzini wakho, ndifung' uNozintombi.

(Jongilanga, 1982: 57)

Amagunya akhe okuba yintloko yekhaya uwasebenzisa ngaphaya komlinganiselo kuba akanamfobe ngomntwana akugqiba ukumenzakalisa. Igama ukugramama elisetyenziswe ngumbhali liveza inkohlakalo kaZenzile entombini yayo. Kwakhona walela unina ukuba abonise uvelwano entombini yakhe, uyigrogrisa ngokuphinda ayibethe ukuba ayiziphakameli. Esi simo sakhe sibonisa ngokuphandle amagunya anawo kwakhe.

UKholiwe umele amabhinqa athobela amagunya amadoda nokuba imeko ithini. Akalilweli ilungelo lomntwana wakhe, koko uyamcenga ukuba makanyamezele le meko afakwa kuyo nguyise, kuba esazi ukuba unguzwilakhe, akazokujika kwisigqibo sakhe. Le meko kaZenzile imenze bukhali ngakumbi uZoleka wafunga ukuba akasayi kuze abe ngumfazi kaZolile. UKholiwe umkhalimela enjenje:

Intetho enjalo Zoleka ayizi kunceda nto kuba uyamazi uyihlo ukuba akasayi kuze akuyeke wenze into oyithandayo. Uyaziqonda iindleko esingene kuzo ngoku?

(Jongilanga, 1982: 59)

Ukucengwa kukaZoleka ngunina kubonisa ukonganyelwa kwakhe zizigqibo neengcinga zikaZwelakhe, kuveza amandla uZenzile awanikwa yinkcubeko, ukuba nobunganga phezu komfazi nokuba nelizwi eligqibelayo. Kuthi kwakoma umqa ephinini buphele ubugagu kuZwelakhe ngolu hlobo:

Ndimendise ngesiko nesithethe sakowethu.

Nokuba kungade kunuke igazi eli siko lakowenu limelwe kukugcinwa?

Cwaka.

Akuzange ucinge ukuba mhla wamsa esikolweni lo mntwana eli siko walingcwaba?

(Jongilanga, 1982: 84)

Le yingxoxo ephakathi kukaZenzile negqwetha elimele uZoleka emveni kokubulala kwakhe uZolile ngenxa yokuhlololwa kwakhe nguyise. Kuvezwa ubutyhakala bukaZenzile bokungakwazi kusimela isigqibo awasithathayo sokwendisa uZoleka ngebhaxa. Kuhlubulwa ukunyolukela kukaZenzile ikhazi kuba uyabazi ubuzaza bokwendisela ngebhaxa umntwana amkrobisileyo esikolweni.

Indima yekcubeko kubomi babendi ivezwe nguMtingane kwikhaya lakwaNjinge ngolu hlobo:

UMFOLO: *(KuLolo)* Khawume kuhle. *(KuMaSukude)* Uyabona MaSukude kukwaNjinge ekhay' apha. Lo ngumzi waseMakwalweni. Okoko kwabhubha uNjinge, lo mzi waba ngundaba-mlonyeni phakathi kwezivondoviya zochuku ezikhoyo kule lali. Namhlanje ulwa noMaDlamini. Nisakuba nilanyulwe, usuka uye kubaqhiwulela ethafeni. Nalapho usakoyiswa, ufunza uVuma ukuba aye kubetha ooninomncinci. Nantsi into emandikuphe yona: kusekho uNjinge, besiyichitha imini sonwabile ekhay' apha, simke kungabangakho kukrwentsa-krwentsana; kodwa ngoku

sibetha emva kwezindlu ngenxa yesimilo sakho osiphethe ngezandla.....
Nanku uLolo ongumninawa kaNjinge, oliliso lalo mzi.
Ukuba kukho into ekuxakileyo okanye ongayithandiyo, yibeke kuye nibonisane ngayo nobabini.

(Mtingane, 1965: 7)

UMaSukude ukhalinyelwa ngabaninawa bomyeni wakhe ongasekhoyo uNjinge ngesimilo asibonikalisa kutshanje esitenxileyo. Eyona nto iliwa nguMaSukude kukungabi nankululeko yakuziphatha emzini wakhe nangoku indoda yakhe ingasekhoyo. Wenza amalinge okuzinamulula kule dyokhwe yokulawulwa ngolu hlobo:

MASUKUDE: Uyaqond' ukuba uyindoda?

UVUMA: Ewe ndiyayiqonda, mama.

MASUKUDE: Uyayiqonda phofu yona into yokuba nguw' umnini walo mzi?

UVUMA: Ndiyayiqonda loo nto mama.

MASUKUDE: Mntwana, ndikhathazwa nguyihlomncinci. Okoko kwathi kwabhubh' uyihlo, lo mzi uLolo uwenz' owakhe.

Makaphume aphele kulo mzi, uLolo noMaDlamini wakhe abananto yabo ilapha.

UVUMA: Awu, mama; singathini ukugxotha umntu osincedisayo?

MASUKUDE: Bethu! Lo mntwana unani na? Akuqondi ukuba lo yihlomncinci uhlalele yonke le mfuyo kayihlo? Kufuneka wena uzeke, ugcine lo mzi: nguwe wedwa umnini walo mzi.

(Mtingane, 1965: 12)

Ngokwesiko lamaXhosa uthi akubhubha umnininzi, amadoda akhoyo ekhaya abe liliso laloo mzi, lincedisane nomhlokokazi kwimisebenzi yekhaya. ULolo utyunjwe likhaya lakhe njengomninawa kaNjinge ukuba ibe nguye oncedisa uMaSukude. Akasamkeli esi siphethe uMaSukude kuba ude atyhefe uVuma ongunyana wakhe ukuba ambone uLolo njengomntu ofuna ukudla ilifa lakhe. Weza imigushuzo efana nokunyanzelisa uVuma ukuba azeke ukuze ibe nguye oba semagunyeni ekhaya lakhe ukuze bagxotho uLolo kwakhe. Ukufuna ukuzilawula kukaMaSukude kuyavela kulo mhlomlo ngolu hlobo:

- UMFOLO: Kuhle, ndingakuxholi; usemile njalo, ngaba lityala eli okanye sihlangene ngomcimbi wekhaya, apha kulo mzi namhlanje?
- ULOLO: Sihlangene ngomcimbi wekhaya.
- UMFOLO: Ngaba imicimbi yomzi apha siyixoxa kunye nabafazi?
ULOLO: Asiyilungisi nabafazi.
- UMFOLO: Lo ke umfazi uza kwaneka umcimbi womzi emadodeni, uza kusanekela ngabuni?
- ULOLO: Kaloku njengomnikazi mzi-
- UMFOLO: Wethu sukundiyilozela. Asinguwe na iliso lalo mzi akubhubha umkhuluwa wakho?
- UMAZWAZWA: Unyanisile umkhuluwa lo. Usisi unokubizwa sithi xa kukh' int' esifun' ukuyiqonda.
- UMFOLO: *(Ekhomba uLolo)* Khangela ndiyakunyola ngoku. Xa axoxayo ke amadoda, aphikisane de anyolane. Uthi ke wena uMaSukude makanyolane nooyisezala kunye nabakhuluwa bakhe apha? Tyhini bafondini! Ngooban' aba baza kubhenguzelwa ngeelokhwe? *(KuMaSukude)* MaSukude thatha iemele uyokukha amanzi, upheke; sakukubiza xa sikufuna. *(Uyaphuma uMaSukude)*

(Mtingane, 1965: 24)

Ngokwesintu amadoda xa exoxa imicimbi yekhaya ayixoxa odwa. UMaSukude unyanzelisa kuLolo ukuba yinxalenye yeengxoxo zokuzekelwa kukaVuma umfazi. Ayamkhupha amadoda uMaSukude athi makaye kukha amanzi, kuba engenakuxoxa nomfazi, athobe izidima zawo. Kuvela ubunganga bamadoda ababunikwe yinkcubeko kulo mhlomlo ungentla. Yile ngxaki kanye le igungqisa uMaSukude kuba ufuna ukuziphatha azithathele izigqibo, yiyo le nto ebenyanzela uLolo ukuba abe yinxalenye yale ntlanganiso akhutshwa kuyo. La madoda omzi wakhe angumqobo kule nkululeko ayizondayo. Imbali eyenziwa nguNgxabani kwincwadi, 'Ingqumbo Yeminyanya' ngamasiko nenkcubeko yamaMpondomise umbhali uyisebenzisela ukuze abafundi bakwazi ukubona ukunxaxha kukaThembeka noZwelinzima kwindlela ekulindeleke ukuba baziphatha ngayo. Uyandlala enjenje uJordan:

Njengokuba abafazi bakhona belihlonipha iThina bengazifinyezi izikhakha xa beliwelayo ngenxa yooyisezala abalele kulo, nenkwakhwa bayayihlonipha. Ayibulawa nangamadoda kuba yiyo ezisa iintsikelelo zeminyanya. Umfazi wakwaNgwanya xa akhawulayo iyamvelela, kucace ngaloo ndlela ke ukuba umntwana aza kumzala uvunyiwe, uthandiwe yiminyanya.

(Jordan, 1940: 9)

Isiwo sikaThembeka size kanye ngokungahloniphi nokutyeshela la masiko nezithethe zamaMpondomise, kuba intsikelelo eziswa kukuhlonipha inkwakhwa uyibhehethe ngokuyibulala ca ibielele unyana wakhe. UThembeka ngulo ebesoloko ekhalazelwa nguNgxabane ngokubahambela ze nokungathwali. Uthi akuwatyeshela la masiko aphephe ephambana aye kuzeyelisela eThina, le Kanye ihlonitshwa ngabafazi bamaMpondomise. UNgxabane uwuveza umyolelo katata kaZwelinzima ngolu hlobo:

Ndithe uyise walo mntwana wacinywa ndim amehlo. Wathi mhla wafa, unyana wakhe uZwelinzima maze azekelwe inkosazana yakwaBhaca.

(Jordan, 1940: 131)

UZwelinzima waqanyangelwa nguyise ngomfazi oyinkosikazi yakwaBhaca ngomyolelo. Umyolelo ke kwaXhosa lilizwi lokugqibela longasekhoyo, kwaye kukho inkolo eyendeleyo yokuba awuphikiswa kwaye kufuneka uhlonitshiwe. Le nkubeko ivezwa nangesiko lamaMpondomise kulo mhlomlo ungezantsi ngolu hlobo:

Wabuza uNgxabane kunina womntwana ukuba olu sana seluvellelwe kangaphi na sisilo sakwaMajola. Akayazi le nto uNobantu, wabuza ukuba sisiphi na eso silo. Wathi ukuba awubuze loo mbuzo bakhuzwa bonke abasendlwini ngaphandle kukaNomvuyo.

(Jordan, 1940: 152)

Kubonwa kungumnqa ukungasazi kukaNobantu isilo sakwaJola xa ebuzwa nguNgxabane. UNgxabane le mfundiso ngamasiko amaMpondomise wayeyenze ngaphambili, akazange enze malinge okuba ihlohlwe nalapha kuNobantu, kulindeleke ukuba uyayazi, yiyo loo nto benomnqa kukungayazi inkwakhwa. Usibonda uBele ubonisa

indlela amaMpondomise abomvu angaxolanga ngayo kukutyeshelwa kwamasiko nezithethe nguNobantu noZwelizima senjenje:

Saqala kumhla wokuxelwa komyolelo kaZanemvula ngungxabane ebandla, sibalisa ukuzekwa kukaNobantu, nokuzalwa kukaZululiyazongoma, nembizo yeenkosi eNyandeni mhla kwaxoxwa umcimbi wokutshatyalaliswa kweebhokhwe, nokubulawa kwesilo sakwaMajola, nokuthukwa kwamaMfengu, sada saza kuthi geqe kwimbizo yokugqibela, mhla inkosi yalichitha ibandla ingalenzelanga nto. Yaqukumbela le ndoda ngokuthi, Saphanga sanincoma, mfundisi, ngokhanyo lwenu, sathi kanti asazanga ngolu gqobhoko nale Mfundo yenu nifundisa abantwana bethu ukulahla amasiko. Namhlanje soyisakele, kuba sibonil'ukuba asifundiswa buntu; sifundiswa ubuLawu. Inkosi ke yonakele yona. Ndiyithimbile. Aba basakhulayo ke abantwana sisenendlela yokubahlangula. Sibahlangule ke.

(Jordan, 1940: 207)

Ezi zikhalazo zikhankanywa nguBele ziveza ukunganeliseki kwamaMpondomise lifuthe lenkcubeko yaseNtshona eze noZwelinzima kunye Nonobantu. Sikwaveza nendlela amaMpondomise abomvu azama ukuzikhusela ngayo kule nkcubeko yaseNtshona, ngokukhupha abantwana babo esikolweni ukuze bangaphinde bafundiswe ukutyeshela amasiko nezithethe zakomawabo. Le ngxaki ibe neziphumo ezibi, zokuphalazwa kwegazi. Lo mhlomlo uveza iziphumo zokutyeshelwa kwezithethe namasiko akwantu wenjenje:

Linyange lakwaNgxabane kuphela elathi belisazi lona ukuba imini enje ayikude. Yonke le nto lona layisa kulaa myolelo kaZanemvula, nasekudelweni kwamasiko ngulo mfazi. Kodwa lathi eyona nto imphambanisileyo yile yokubulala isilo somzi kaMajola. Kwabuzwa le ntsini ingaka, laphendula ngokuthi, uNobantu wayehleka isiqhazolo esengumtshakazi. Namhla wachazelwa ngesilo sakwaMajola nguNozihlele wasuka wahlekisa ngayo into yokuba engazanga atyelelwe seso silo xa wayenzima ngulo mntwana.

(Jordan, 1940: 228)

UNgxabani uzama ukuvula amehlo abantu ebanika izizathu zokungahambi kakuhle kwezinto komkhulu. Usola ukutyeshelwa komyolelo kaZanemvula, ukuhlelekisa kukaNobantu ngamasiko amaMpondomise nokubulawa kwesilo sakwaJola nguNobantu. Akamangaliswa kukugula ngengqondo kukaNobantu kuba uti kuqumbe iminyanya. UZwilakhe kwincwadi u 'Buzani Kubawo' uvezwa njengomele inkcubeko ngokubonela unyana wakhe umfazi engafuni. uTamsanqa uyizoba enjenje le meko:

Hayi asiyanga kuloo ndawo. Kwaye ngaphezu koko nam andikhange ndibe namdla wakuya kuyo kuba ndisazi ukuba into yokubona asindawo yakhe leyo.

(Tamsanqa, 1958: 31)

Kulo mhlomlo ungentla uxoxa namawabo uZwilakhe malunga nokuzekela uGugulethu. Le mpendulo kaZwilakhe kumbuzo kaMthetho wokuba unyana akanaye intombi esele imphandlele ibonisa ubunganga bakhe bobusolusapho. Wala mpela ukunika unyana wakhe ithuba lokuzikhethela umfazi. Sezi sizathu ke esityhalele uGugulethu abulale uThobeka ambonelwe nguyise, kuba yena ebeselethemise uNomaMpondomise.

Eli siko lokuhlolela noNomaMpondomise ebeqanyangelwa ngalo nguyise, wazikhupha iinkomo kuba ethembe ukufaka ezikaGugulethu. Simva uLangeni exheleke umphefumlo sisigqibo sakaNozulu sokuvumela isigqibo sokuphuthuma iinkomo zabo bengekhangе baxoxe naye. Ebefuna ukubabonisa ukuba nguyе onelizwi lokugqibela kwakhe, ebeya kumnyanzela uNomaMpondomise aye kutshatela kuMcunukelwa. UTamsanqa ngosiba lwakhe uyandlala enjeje le meko:

Zinkosi mandinikhululele iinkomo zenu nakuba ndibuhlungu yinto eyenziwe yintombi yam. Ndingathanda kanjalo ukuba ikhanye kuni into yokuba le nto yenziwa ngulo mntwana ayidibananga nabazali bakhe. Ndilusizi kakhulu kukufumanisa ukuba niza nigqibile emva, bendiza kunibonisa ukuba lo mntwana uzalwa ndim akazizalanga, ingenguye nozele mna ukuba angasuka enze into ayithandayo emzini wam; ebeza kuya kulo mfana ethanda engathandi. Akukho nto ke sendowaxelela amawethu mva.

(Tamsanqa, 1958: 57)

Kulo mhlomlo ungentla uLangeni uzama ukukhusela isidima sakhe sobudoda. Akafuni oNozulu nengcinga yokuba ubuthathaka, ulawulwa ngumntwana. Kwelinye icala lo Thobeka aqanyangelwa ngaye uGugulethu, uthi akufikelwa ziinzingo zasemendweni asole ukuthobela kwakhe abazali abamyanzele ngesiko lokuhlololwa. Uyibeka ngolu hlobo le ntlungu kaThobeka uTamsanqa:

Bandenza abazali bam ngokuhlala bahlale bandizise kwisilingo esinjengesi ndikuso ndibaxelela. Namhlanje ndibuzwa imibuzo engaphendulekiyo nje kungenxa yabo. Ukuba babelimamele ilizwi lam ngezingekho zonke ezi nkathazo. Namhlanje ndisezimbandezelweni ngento yangabom. Akwaba ebenokufika uma nobawo ngale mini. (*Uyafixiza uyalila*) babone imisebenzi yabo, abe nala mazwi ayavakala ezindlebeni zabo..... kungenxa yokuba ndathi ndilulamela ilizwi labazali.

(Tamsanqa, 1958: 83)

Lo mhlomlo ubhenca ububi nobuhlungu uninzi lwabantwana ababonelwa ngabazali abathubeleza kubo emizini. Uzibona elixhoba lokululamela ingqeqesho yabazali. Imeko le nkubeko emfake kuyo yenganyamezelekiyo nethe yamphulukanisa nolonwabo kunye nomphefumlo wakhe.

4.7 UKUPHELELWA LITHEMBA NJENGESIZATHU SOKUZIBULALA

Ukuphelelwa lithemba yimvakalelo yokuncama. Kukungakwazeki ukugqiba into, nokungakwazi ukufikelela kwisisombululo. Ikwangomnye woonobangela bokuba abantu bazibulale. UThamsanqa ecaphula kwiciko lasemaXhoseni uMqhayi uthetha athi ngethemba:

Nto zinkulu, hayi ithemba!
Nto zimnandi, hayi ithemba!
Le nt' ithemba izinzile
Nomnt'onalo uphilile...

(Tamsanqa, 2008:1)

Ubekelela ngelithi ke naye uThamsanqa kwa ngeli themba:

...ithemba liyaphilisa, yinyaniso engenakuphikiswa bani ke leyo. Ukuphela kwethemba kukuphela kobomi.

(Tamsanqa, 2008:1)

Bobabini aba babhali bangentla bavumelana ngokubaluleka kokuba nethemba kwintlalontle yomntu aze uThamsanqa ohluke ngokuveza ubuzaza obuzalwa kukuphelelwa lithemba. Akayedwa ke kule mbono uThamsanqa usekelwa nguFarber xa esithi:

Of all possible concepts that have been or might be related to suicide, which is the most closely, the most powerfully related? Hope in its full scale- ranging from the most buoyant optimism down to the blackest despair-is, I believe, that concept.

(Farber,1968:12)

Ukuphelelwa lithemba sesona sizathu sitshatsheleyo sokuba abantu bazibulale. Ithemba liquka ukukholelwa ekubeni, into iza kwenzeka, njengoko engqina uFarber (1968:12) xa esithi: *“What then, is hope? It entails confident expectation that a desired outcome will occur.”* Umntu nanjengesidalwa esisebenzela ikamva, usoloko enethemba lokuba kuza kwenzeka okanye kuza kufezekiseka amaphupha akhe. Athi ke akuphanza loo maphupha abe kuxinzelelo olumandla noluthi lumkhokelele ekuzibulaleni.

Abalinganiswa abachongiweyo kwincwadi ezikhethiweyo eziza kuseka olu phando babonakala nabo begaxeleka kulo mgibe wokuzibona sele bengababulali ngenxa yokupelelwa lithemba. UFarber ubuye angeze ngelithi ngalo mba:

One might note in speculative vein that it is quite possible that hope has deep biological roots and that a primitive unverbilized kind of hope operates in animals. When this “hope” is severely reduced, the animal may act to hasten death.

(UFarber, 1968:14)

Le mbono ifana ncakasana nephuma kwi[https://en.m.wikipedia.org.za>wiki>Ani](https://en.m.wikipedia.org.za/wiki/Animal_suicide)

Animal suicide refers to any kind of self-destructive behavior displayed by various species of non-human animals that has been likened to suicide. Although it is generally thought that humans are the only creatures that will purposefully kill themselves...there are anecdotal reports of grieving pets doing so after the death of their

owner, or monogamous animals refusing to feed after the death of their mate.

Zombini ezi ngcali ziqaqambisa ubungozi bokuphelelwa lithemba obukwachaphazela nezilwanyana. Umphandi ke uza kubujonga ngeliso elibukhali ubuzaza bokuphelelwa lithemba kuzo zoshumi iincwadi ezichongiweyo. Lolunye lophawu aqapheleka ngalo umntu xa eza kukhupha umphefumlo.

UTamsanqa usizobela ukuphela kwethemba ngomlinganiswa onguGugulethu athi:

*(UGUGULETHU usala ethetha yedwa endlwini.
Uyazula uphatha kuya kungqubeka emnyango abuye
aphindele entla)*

GUGULETHU: Limki'ilanga, limkil'ulanga, ngenene akuxokwa, limkile lilanga kushiyeke amathunzi odwa kuwe Bomindini. Kushiyeke amnyama wona amathunzi, akukho themba lakuthi loza liphinde liphume ilanga.

(Tamsanqa,1958:37)

Ukuyaluzela kukaThemba ethetha yedwa kukhombisa ukuphulukana kwakhe nolawulo lobomi bakhe. Imvakalelo yokoyika evezwa ziintetho zikaGugulethu zokumka kwelanga, nokushiyeke kwamathunzi zidiza uxinzelelo akulo. Uphelelwa lithemba lokuphila ngenxa yala mathunzi awabona elengalenga ebomini bakhe. Ukuphelelwa lithemba ke kuyakwazi ukumduduleleni kwisenzo esoyikekayo umntu. Uba neengcinga ezitshabalalisayo umntu ophelelwe lithemba, kwaye baphelela nalulawulo lobom babo. Oku kuzibona esengxingweni emnyama uGugulethu kumenza angaboni sisombululo kule ngxaki akuyo.

UZoleka uzilahla phezu kwebhedi akuphelelwa lithemba lokuba nesisombululo sokuwuphepha umtshato anyanzelwa ngawo. Ubuthathaka emoyeni, engqondweni nasenyameni. UJongilanga uyandlala ngosiba lwakhe le meko enjenje:

...watsho wee folokohlo emandlalweni, kubonakala
ukuba uphelelwe ngamadla engqondo nawenyama

(Jongilanga 1982: 9)

Ukuphasalaka kwekamva ebezama ukuzibumbela lona uZoleka kuko okumenze waphelelwa lithemba. Uzibhaqa ekuxinzelelo ngenxa yokuphanza kwephupha lakhe

lokuba ngumongikazi, nokuchitha ubom bakhe noZet Sonqishe amthandayo. Le meko yokuphelelwa lithemba imenza abe semngciphekweni wokukhupha umphefumlo.

Ukuphelelwa kukaZet Sonqishe licebo lokumkhupha kule mbandezelo yokutshatiswa noZolile kulibulele fi ithemba likaZoleka. Uziva eshiywe kwesinomhlwa nguZet. UJongilanga ngosiba lwakhe uyibeka ngolu hlobo le meko:

Ukuba kukho nto eyamenza uZoleka ukuba afane nomntu okwabhadakazi, azibone ekwanti-zitshile, engusithubeni, yile ncwadi. Ithemba lakhe lokuba isithandwa sakhe singamnika icebo nendlela yokuzisombulula kuloo mtshato, lawa phantsi; kuba akukho nanye kule ncwadi into amcebisa yona.... Ukuba ubendithanda, ebeya kuqephula iintaba, adilize iinkwenkwezi esibhakabhakeni, achile achithachithe amanzi eelwandle ezininzi!

(Jongilanga1982:16)

UZoleka ufana nomntu odada enzonzobileni yolwandle engenamephu. Akaboni sisombululo kule ngxaki akuyo. Ingqondo yakhe iphazanyiswa kukungafumani zingcebiso zokuphuma kwingxaki akuyo. Ukrokrela uthando lukaZet kuye kuba uZet engacingi, abone izinto ngohlobo azibona ngayo, uyamsola.

Lo mhlomlo ungezantsi uveza indlela achaphazeleke ngayo uZoleka 'kukulahlwa' kwakhe nguZet. Masive ngosiba lukaJongilanga oku:

Uthe akubona ukuba ukahlwe enyanyeni nguZet, zacima zonke izibane zobomi kuye wafana nomfanekiso oqingqiweyo, kwahlala into yanye kuye le yokuba makabuthabathe ubomi bakhe iphel' intw' ibithethwa.

(Jongilanga1982:64)

UFarber ubona ukuphelelwa lithemba isesona sizathu sitshatsheleyo sokuba abantu bazibulale. Ayothusi ke le ngcinga anayo uZoleka yokuzibulala kuba akasasiboni isizathu sokuphila kobu bomi, ikamva lakhe litshabalele. Ushiyeke neengcinga ezitshabalalisayo, uxinzelelo lukwiqondo eliphezulu kangangokuba uphazamiseko engqondweni lumchaphazele kanobom.

UZoleka uveza ukuphelelwa kwakhe lithemba nendlela ubom obungamhambeli ngayo kakuhle ngokububona ubomi bumngcatshile. Masimve ekuthetha oku ngamazwi akhe:

Ndinathemba lini na ebomini? *The elements of life have conspired against me.* Ndabulala umntu, ndafa ngokwam ngokwasemphefumleni, ndabuya ndakubona ukukhanya kwemini okudlule njengombane. Ingaba yintoni na esaseleyo kum? Ndiyamangeke, ndahlupheka zandithwaxa iintsizi ngokwaneleyo.

(Jongilanga,1982: 104)

Waleka kule meko yokuphelelwa lithemba kukaZoleka enjenje uJongilanga:

Andisemntu, andinakhaya, andinasihlobo, ndijikelezwe ziintshaba. *The last ray of hope has disappeared beyond the horizon of the grace. Was it heaven's will that I should swim in misery from cradle to the grave? Is so, why? Ngaba Nkosi ndingumntu owenziwa ngodongwe olunjani?"*

(Jongilanga1982: 104)

Le mihlomlo mibini ingentla ibonisa indlela uJongilanga akuzoba ngayo ukuphelelwa lithemba kukaZoleka Xatasi. Uthi umntu akuzibona ekwintsunguzi yomqoloba ekunzima ukuthubeleza phantsi kwayo, kungabi lula ukubona nentlantsana yokukhanya. Imeko akuyo uZoleka yokuzibona ejikelwe nabubomi kuba wakhupha umphefumlo, akukho lula ukufumana isisombulula kwiingxaki akuzo. Inggondo yakhe ibhidene. Indlela acinga ngayo ichaphazelekile. Uzibona engenakhaya, engenaxabiso, engenabani kutshabalele naloo ntlantsana yethemba.

4.8 IFUTHE LEZOQOQOSHO EKUZIBULALENI NASEKUBULALENI

Uninzi lweentsapho ezintsundu zazisakuyiva ngembali indlala. Lwalufuyile, lulima, kwaye naloo mingqandandana yemizi eyayingamhlwempu yayingaziva iintswelo zayo kuba kwakwendele ubuntu, kuphilwa ngamntu. Impucuko yaseNtshona ephuce abaNtsundu ubutyebi babo ibe nefuthe elimandla kwiintswelo zamakhaya, nezithi zibe sisizekabani sokuphuma kemiphefumlo. Indlala inamanyala kuba abanye abafazi bafelwa zizazela kwaye kwafa neso sithethe sokuba 'umfazi uzalela omnye.'

Ubuya aluxhase olu luvo enjenje uHalbwachs:

to show that economic crisis affect suicide, Morselli recalled that when a financial crisis erupted in Australia in 1873-4, suicides there increased immediately by at least 40 per cent, in Vienna by almost 70 per cent.”

(Halbwachs,1978:231)

Olu luvo lungentla lulicacisa gca ifuthe lendlala ekuzibulaleni. Siza kuweva la manyala.

NoLamati uyangqinelana noluvo olungentla xa esithi:

(UDlezinye uthetha yedwa phambi kwakwaMamQhinebe: Uphethe iBhayibhile Uyintothololo yexhego.) Nguwo lo umzi ondifaneleyo. Izindlu zimbini qwaba. Akukho nobuhlanti obu bembala. Loo nto indixelela ukuba kuyalanjwa apha..... Ngomnye wale mizi ibanikazi bayo baza kuba ngamaxhoba am noMagrazula lo.

Abantu abaNtsundu ubutyebi babo bebubonwa ngeentlanti zabo, yiyo loo nto uDlezinye ekhawuleze wakwazi ukufumana amaxhoba aza kuwasebenzisa kulo msebenzi wokuba abulale iintsana. UMamQhinebe uthi ngoku engumama webhatyi awe kweliqinga likaDlezinye, abe selerhwebesha noMaGatyeni kuba besendlaleni bobabini neentsapho zabo. Indlala ibakhokelele ekubeni yinkxalenye yokukhupha imiphefumlo.

Ukuphelelwa kukuzithemba nokuxhomekeka emntwini kuyakwazi ukukhokelela ekukhupheni umphefumlo. Xa abanye abantu bedaniswa ngabo babathandayo baye bazale yingqumbo ebenza babe ngababulali. Ubuya atyatyadule uWrobleski ngalo mba athi:

Some people, usually men, are unable to sustain self-esteem unless they have constant reassurance, usually from the woman closest to him. This results in his being very dependent upon his partner- to a point that he drives her away with jealousy and constant demands for love and reassurance. His partner feels dragged down by a clinging dependency, and protest against it. When she finally rejects him, he kills her and then himself other people have such rage that they want to hurt a particular person so

badly they kill someone that person loves, and then themselves.

(Wroblewski, 1989: 25)

UWroblewski unaba banzi kulo mba xa esenjenje:

Genes, environment, psychological reactions and social factors all combine to form the biological diseases in the brain that we call mental illnesses. The trigger for suicide is usually the last thing the person was upset about, and it is the thing people are used to thinking of as the cause of suicide.

(Wroblewski, 1989:55)

Ukuphazamiseka engqondweni kungangunozala wokuba umntu abe sisigwinta. Akho amayeza okanye isaykhoterapi, kungenjalo ziqukaniswe zombini ezinokunceda uninzi lwabantu abaphazamiseke engqondweni. Ligcuntswana labantu abalufumanayo uncedo kule ngxaki.

Kuyabaluleka ukuba abantu bafunde indlela eyiyo yokujamelana neningeni yothando kwaye ubomi babo bangabuxhomi kwabanye abantu. Enye ke inxalenye iye ithi yakungancedakali igaxeleke kule ngxaki yokukhupha umphefumlo/ imiphefumlo. Utyatyadula ngalo mba uWroblewski athi:

Psychology has to do with the mind and personality; biology has to do with the physical brain. There are chemicals called neurotransmitters and hormones of endocrine system that regulate how we think, feel and behave. This brain chemistry gets out of balance when one has a mental illness.

(Wroblewski, 1989:56)

4.9 ELOKUPHETHA

Umphandi kwesi sahluko ebechakachaka iindlela ezahlukeneyo abantu abathi bazisebenzise ekukhupheni imiphefumlo. Ebekwaqwalasele iindidi zokubulala, apho afumanise ukuba ababulali bayayikhupha imiphefumlo beneenjongo. Ukwavelele nababulali abathi bakucebe ekukhupha imiphefumlo kunye nezohlwayo ngokusemthethweni ubani athi ajamelane naso emva kwesenzo sokubulala. Ukanti nabo bangakucebanga ukubulala bajamelana nengalo yomthetho ngokufanayo. Uthi akuphosa iliso kuzo zonke iimeko ababulali abakwincwadi ezichongiweyo abaphantsi kwazo, wafumanisa ukuba umbulali ngamnye unezizathu eziphembelela ukuba abulale.

Njengoko uluvo lwengcingane yobume bengqondo lukholelwa ukuba umntu uzalwa emsulwa, kukufuthelana kwakhe nokumngqongileyo okuphemebelela iingcamango ezigwenxa, umphandi ukungqinile oko wafumanisa kutyholeka inkcubeko nefuthe losapho ekuzibulaleni, ukuphelelwa lithemba nefuthe lezoqoqosho.

ISAPHLUKO SESIHLANU

5. ISIPHELO

5.1 INTSHAYELELO

Olu phando beluphengulula luphicotha iincwadi ezikhethiweyo ngumphandi ukuzama ukuqwalasela iimpawu eziye zibonakale kubantu abathi bakhuphe imiphefumlo phambi nasemva kwesenzo sokubulala. Eyona nto indulule le ngxoxo kukusilela kwabantu ukuqaphela iimpawu ezibonakala kubantu abaye bakhuphe imiphefumlo. Imiphumela yoku kusilela ekuqapheleni izimbo zabantu esiphila kunye nabo kukhokelela kwingxaki yokuphalala kwegazi elimsulwa ebelinokuthintelwa. Le meko ke iba ngunozala weqondo eliphezulu lokukhutshwa kwemiphefumlo eMzantsi Afrika. Umphandi ebejonge ngeliso lokhozi okuphembela abantu ukuba bagaxeleke kwiimeko ezinje. Kwesi sahluko ke umphandi uza kusikrobisa kwezakhe izimvo malunga nale ngxaki anikezele neengcebiso.

Utoliko lweengcamango(deduction) ngokuzibulala luza kuvelelwa ngumphandi. Kwakho umphandi uza kubuye akrobe kwimeko nganye yombulali akhangele indlela abaNtsundu ebebenza ngayo izinto, aze eze negalelo lakhe acinga ukuba linokwenziwa ukwehlisa izinga lokukhutshwa kwemiphefumlo.

Njengoko uLancan (1977) ngengcingane yobume bengqondo ekholelwa ukuba umntu umsulwa, isimo sakhe siye sichatshazelwe lifuthe lenkcubeko nonxibelelwano loluntu entlalweni, umphandi uza kuzama ukukhangela iindlela ezinokwenziwa ukuzama ukubuyisela umntu kwisimo sakhe semvelo nokumkhulula kumakhmandela oxinzelelo oluye ludale iingcinga, iintetho nezenzo eziye zimdudulele kwizenzo ezikhohlakeleyo zokukhupha umphefumlo.

5.2 OKUFUNYENWE LUPHANDO

Olu phando lufumanise ukuba ubunyulu bomntu boniwa yinkcubeko nako konke okumngqongileyo. Umphandi ukwaqaphele ukuba abantu abakholelwa ekwenzeni izinto ngokwendlela yezithethe namasiko asendulo, ibasithele into yokuba ukufuthelana kweenkcubeko kunefuthe elimandla kumasiko nezithethe zabo. UZoleka uzotywe wangumntwana oqeqeshekileyo nothuleyo, umchaza uJongilanga uZoleka athi, “Ukuzola nokuthozama kukaZoleka noKholiwe yimfuzo kaqongqothwane kuba wayengumntu othuleyo nozolileyo.” UZenzile Xatasi esi simo sihle sikaZoleka usitshintshe ngokusebenzise isiko nesithethe ngokungafanelekanga, wamguqula wasisilwanyana esinesibindi sokukhupha imiphefumlo.

Ukufuthelana kweenkcubeko zeentlanga ezahlukileyo umphandi ukufumanise ukuba sesinye isizekabani zoqulukubhode obangela inyhikityha yokufa kumakhaya amaninzi.

Ababhali beencwadi ezichongiweyo ezinabalinganiswa abanyanzelisa amasiko nezithethe zamandulo umphandi ubafumanisa bengawusanga so lo mba.

Okokuqala uJongilanga ukuveza oku ngomlinganiswa onguZenzile Xatasi nothe wasithelwa yinto yokuba iimeko ebemkhulisela phantsi kwazo uZoleka azifani nezamandulo kuba uZoleka umthumele esikolweni ukuba aye kumfifitha imfundo etshatiswe namasiko nezithethe zaseNtshona. Yile mfundo amseze yona le ibangela ukuba uZoleka angoyiki ukuveza izimvo zakhe kunina nakudade wabo. Imvule amehlo nengqondo, wakwazi ukulwela amalungelo akhe. Eli dabi lakhe lokulwela inkululeko yakhe kuyise akakwazanga kulifeza kuba uXatasi isiko nesithethe ebelivange ngobuzwilakhe nenkohlakalo. Oku kungqineka ngokuba oyikwe ngumkakhe uKholiwe, uJongilanga ukubonisa oku ngolu hlobo: ‘Wangena kwesi sithuba uKholiwe eze kunqanda. Wathi esathi, “...yisek-yisek- akaligqiba wathiwa krwaqu ngamehlo abomvu.” (Jongilanga,1982: 56)

Impucuko yaseNtshona iveze ubugagu obukhatshwa lulwazi nendlela ekhululekileyo yokubona izinto kuZoleka kwincwadi kaJongilanga, mve esithi, “... bendiba noko injongo yokufundisa ibhinqa yeyokuba singabi luncedo qha emakhaya kuphela, kodwa sithi sakuba sendile, kwaze kwathi ngephanyazo asishiya amadoda ethu, singabi ziinkwamba zabahlolokazi.” (Jongilanga,1982: 10). Le ngcinga kaZoleka ngokufundiswa kwabantwana ababhinqileyo, iyaphikisana naleyo kayise ayinabisa ngolu hlobo uJongilanga, “Ayinamvuzo nangenelo into yokufundisa intombazana kuba ithi igqiba nje ibe selisenda naloo mfundo yayo ingabenzelanga nto abazali bayo.” (Jongilanga,1982: 10) UZoleka uyoyiswa leli dabi lokulwela inkululeko yomphefumlo wakhe aphelele ebulala lo myeni endiselwa kuye ngetshova, naye azeyelisele emlanjeni.

NoTamsanqa uyivelele le meko yobungozi bokufuthelana kweenkcubeko ezahlukeyo ngomlinganiswa onguGugulethu noNomampondomise. UZwilakhe ongutata kaGugulethu umnyanzela ngomfazi angazani naye uGugulethu. Akayisanga so into yokuba uGugulethu umanyise kumbele waseNtshona ngemfundo ekhatshwa ngamasiko nezithethe zayo. Le meko iye imphambanise de akhuphe imiphefumlo engenatyala. NoNomaMpondomise uthi akungasifumani isithandwa sakhe, uGugulethu azeyelisele emlanjeni, abhubhe. Oku kufa kwesi sibini ngekuthintelwe ukuba ukuba aba zali babo bebekhe banolwazi olunzulu ngale mfundo babangxale ngayo abantwana babo, nefuthe enalo kumasiko nezithethe zabo.

Kwakho uJordan naye uzekwemzekweni kwaba babhali babini bangentla ngokuveza ubuzaza bokuthemba abantu abankcubeko zahlukeyo kweyakho ngenzala yakho. Oku ukuphuhlise kakuhle ngoZwelinzima nothe wathi akubhujelwa ngabazali elusana wabe ezalwa ebukhosini wangxalwa ngamasiko nezithethe zaseNtshona, waba nabacebisi

abangabantu abamhlophe abangazaniyo nabangenamdla wenkcubeko yakhe. Yiyo loo nto athi akuthandabuza ukuya kuthabatha isikhundla sakhe sobukhosi abe namazwi athi, “Ndandivumelani ukuya kule nto? Ndiya kubani? ngooDabula baphi bona aba bandiphuthumayo? Ndingunyana kaZanemvula endandimbone phi? Lona ingcwaba lakhe ndiyalazi? Ndiza kuthi khona xa ndibanga isihlalo ndiza kuqala ngelithini ukulawula? Ibilindelekile le ndlela acinga nathetha ngayo uZwelinzima ngenkcubeko yakhe kuba wahlukaniswa nayo elusana, ubunzulu nokutyeba kwayo akabazi kuba wayebaliselwa nguGcinizibele engayiphili. Kukho inkolelo yokuba ukuba ufuna ukuhlola iimfundiso emntwaneni, iminyaka yokuqala elithoba yeyona ibalulekileyo. Yile minyaka ke uZwelinzima ebekhulela kwaGcinizibele, ehlala nasesinaleni. Ukuphasalakra kolawulo lwakhe ebukhosini ngunozala wokungxalwa ngobulumko baseNtshona ukulawula isizwe esahlake kubini; kuba sinabantu abakholelwa kumasiko nezithethe zawo nabo bachatshazelwe lifuthe laseNtshona. Oku kwenzeka kuZwelinzima kufana ncakasana nokwenzeka kuThembeka. Ubunzima ababuthwaliswe sesi sihlalo kukhokelele ekufeni kwabo bobabini.

Ukuxuba uvange iinkcubeko ezimbini kungakhange kuboniswane umphandi ukufumanise kunobuzaza obukhulu. Kungqineka oku ngosiba lukaKula kwincwadi, ‘Inkawi idliw’ilila’ xa esizobela abalinganiswa abaphila isimanjemanje, uMsindisi noThantaswa. Indlela abadibena ngayo yeyala maxesha, ubomi obunobunewunewu ababuphilayo bobenkcubeko yaseNtshona, ze bathi bakugagana nengxaki yokungabi nakufumana abantwana kulo mtshato uMsindisi afake usapho lwakhe ukumsombululela. Leli gumgedle eliguqule uThantaswa wasisilwanyana esinxanelwe igazi likaMsindisi de amqeshele abantu bambulale.

Umphandi ukwafumanise ukuba imali iyakwazi ukumenza umntu abeke ubomi bakhe esichengeni. UMsindisi evumela eli gqugula lokuthatha isithembu nje ukhusela imali yakhe. Oku kungqineka kwingxoxo yakhe nomkhuluwa wakhe uMkhokeli ngolu hlobo: “Elam lithi wuqhawule lo mtshato kusengethuba nangona umfazi wakho engenakusamkela nje isizathu soko.” “Ibizingcinga zam kanye ezo mfo kabawo kodwa ndabuya ndazikhwebula kuzo ndakucinga ukuba ndingabhunyulwa kakhulu yinkundla yamatyala. Ndingatyebisa lo mfazi ngokwenza loo nto, emva koko mna ndibuyele phantsi okanye ndiwe naphakade.” UMsindisi nosapho lwakhe baphelele bebhunga ngokumthathela isithembu ukuze agxotheke phucukileyo uThantaswa kwaye abamenzanga nxalenye yelo bhunga. Ukufumanisa kukaThantaswa ngala mabhunga osapho lukaMsindisi kumtyhalele ebugwinteni. Umdlulise amafu uMsindisi ngokungenalusini, wayishiya naloo mali ebeyikhusela.

Ubusolusapho umphandi ububone njengesinye isixhobo esibe nempembelelo kwiincwadi ezichongiweyo. Indlela abanye abalinganiswa ababusebenzisa ngayo ayithandeki.

UZenzile kwincwadi 'Ukuqhawuka kwembeleko', ubuthathe ngeenyawo ezinentsente kuba uthi nangoku selenqandwa ukuba uyamonzakalisa uZoleka ngeli xesha emohlwayela ukubhaca emzini, azivale mba iindlebe zakhe. Loo nto iveza ukungabi nangqiqo echukumisekayo (emotional intelligence) kwakhe. Oku kugonyamela kwamadoda kuyavela nakwincwadi 'Inene Nasi Isibhozo' ngomlinganiswa onguMaSukude othe akakwazi ukufezekisa iminqweno yentliziyo yakhe, yokuba nenkululeko kwakhe akubhujelwa yindoda. Ube phantsi kolawulo lwamadoda ekhaya wade wazinamulula ngokwenza inyhikityha yokufa phantsi kwesandla solawulo lwamadoda asemzini wakhe.

UKula olu gonyamelo lwamadoda uluvelele ngomlinganiswa onguThantaswa nothe wazilwela ngokukhupha umphefumlo kaMsindisi, esilwa igumgedle lokuthatha isithembu nabalenza bengamxelelanga.

Ubususolusapho bunefuthe kumabhinqa bude buwavale mba amehlo bathi bebubona ubuzaza bezinto banyamezele. UZoleka uzibonisile iimpawu ezikhokelele ekubulaleni, nto kunayo akukhathalanga abantu abakufutshane naye. UThobeka ongudade boZoleka nongoyena mntu ube nethamsanqa lokwazi imbilini kaZoleka ngoku kunyanzelwa kwakhe ngomzi kodwa akenzanga migudu yakumhlangula uZoleka kwiimbophelelo ebezimxikixa umphefumlo, koko umcenge ukuba ayamkele le meko. Ngoyena mntu bekumele ukuba umncedile kule ngxaki kuba uyabazi ubunzulu beli nxeba nanjengomntu ebeqale wayihamba. Le ndlela uThobeka anyamezela ngayo inento yokwenza nendlela iintombi ezazikhuliswa ngazo mandulo, ukubonwa njengezixhobo zokukhupha ikhaya endlaleni, nasekubeni zizixhobo zokwenza ubutyebi bekhaya. Kwakho yindlela abaqeqeshwe ngayo yokuthobela onke amagunya amadoda nokuba abaxikixa imiphefumlo.

UZenzile uvaleke mba amehlo xa uZoleka esenza imikhuba emzini ade aqhweshe ukuba ukrotyiswa kwisiganeko esingaphezu kwezo azenzileyo uZoleka. Uligqwalise ngenkohlakalo isiko nesithethe sabaNtsundu sokubonelwa.

Umphandi ukwafumanise ukuba abanye abantu abakwazi kuba nolawulo kwizenzo zabo xa bebhokoxiwe, loo nto ikhokelele ekubeni bazibone begaxeleka kwizenzo ezibi abangakhange bazicwangcise. Kwakho ukwaqaphela ukuba abantu xa behlangula abanye abantu ezingxakini bajonge imbuyekezo, nethi yakungaveli babe lugcalagcala ngumsindo. Ize kwelinye icala aqaphele into yokuba kukho ukunqongophala kombulelo ebantwini xa benzalwe izinto. Oku kungqineka kwincwadi kaGwegwe, u 'Nosel'eyibethile akakayoji' ngabalinganiswa, uNozibele noZolani. UZolani uthi akufumanisa ukuba uNozibele ubuyelene notata womntwana wakhe uSipho awamkhanyelayo, akhathazeke kuba bebesele bevumelene ukuba baza kutshata. Ushiywa ngumsindo akunyevulelwa

nguNozi emxelela ukuba ubuyelene noSipho, kwaye yena Zolani akakho mgangathweni wakhe. Ushiywa ngumsindo uZolani akuxhokoxwa nguNozi aphelele embulale. UZolani unokumbanga okuthile uNozi kuba wayephuculwe nguye ebuhlwempini.

Umphandi uye waqaphela utshintsho kwizimo zabalinganiswa ebelunokunqandeka xa bekunokuvelelwa zonke iimeko xa kuthathwa izigqibo ngemiba eyayamene nobomi babo. Ngokwenkcubeko yabantu abaNtsundu, abantwana bebethathelwa ngabantu abadala izigqibo kwaye bekulindeleke ukuba bawuthobele umthetho wekhaya. Oku kuyabonakala ngomlinganiswa onguZoleka, uGugulethu noNomaMpondomise. Ukuguqulwa kwesimo sikaZoleka kwincwadi kaJongilanga, 'Ukuqhawuka Kwembeleko' yimeko afakwe nguyise nokuye kwamkhokelela ekukhupheni umphefumlo kaZolile nowakhe ngekunqandekile ukuba uyise ebekhe wamnika ithuba lokuva ezakhe izimvo ngalo mba.

Umphandi ufumanise ukuba ababulali abakwiincwadi ezisixhenxe ezichongelwe uhlaluty, zintandathu iincwadi ezinababulali abangamabhinqa, namabhinqa abulewe ngenxa yokulandela umthetho wobusolusapho. Onke la mabhinqa ebezama ukuzinamulula phantsi kwesandla nomthetho ongqongqo wobunganga bamadoda.

Enye into ayiqapheleyo umphandi kolu phando bubukhali beentombi ezikrotyiswe esikolweni ngakumasiko nezithethe zakubo. Bayawalwa kude kubekho iziqhamo ezibonakalayo; UZoleka ulwe nokubonelwa wenza izimanga emzini wade wakhupha umphefumlo, uThantaswa ulilwe isiko lesithembu wapelela ebulala uMsindisi ongumyeni wakhe. UThembeka naye uwalwe amasiko aMaMpondomise wawabhebhetha wapelela ezeyelisela emlanjeni, UMaSukude ulwele inkululeko ezinamulula phantsi komthetho wobusolusapho wada wenza inyhikityha yokufa.

Enye into ayiphawuleyo umphandi imixholo yababhali kwezi ncwadi kuhlalutywa zona zonke zikekelele ekuqaqambiseni ukungalungi kwencubeka yabaNtsundu. UTamsanqa, uJongilanga, uJordan noKula isiko lokubonela nelesithembu bawagqwalise akwabonakala nesuntswana lento awayelunge ngawo. Kuvela abantwana uZoleka, uGugulethu, uZwelinzima noThantaswa beguqulwe bazizilwanyana ngabazali ukanti nabazali ekupheleni kwencwadi bayazisola.

Iyaphawuleka into yokuba amadoda ayawaqhatha amabhinqa ingakumbi xa ewabona ukuba ayahlupheka, akanabalingane awasebenzisele iinzuzo zawo. UDlezinye uthi akufika emzini kaMamQhinebe ongumhlokokazi kungekho buhlanti nezindlu zingakalikwanga abone ixhoba anokulisebenzisela ukuba iintsana bazibulale, kuba eqinisekile ukuba basendlaleni.

5.3 IINGCEBISO NGOKOPHANDOLWAZI

Umphandi ufuna ukulumkisa abazali abasanyanzelisa ukwenza izinto ngendlela yamandulo ukuba mabagqale ukwahluka kweemeko zamandulo nezangoku. UZoleka ngelengazange wabhadla ejele, wada waphelela ezibulala ukuba uyise ebeqaphele iimeko zokuphila. Imfundo iye yamphuqa inkwethu emehlweni uZoleka waza izinto wazenza, wazibona ngeliso lempucuko yaseNtshona. Ukuhlala kukaZoleka esinaleni kumphosanise nentsingiselo yamanye amasiko nezithethe zakowabo, loo nto yamenza ukuba awahlanze xa enyanzelwa ngawo. Kuyabaluleka ukuzivelela nkalo zonke izigqibo ozithatha ngobomi babantwana bakho kwaye nabo ubenze inxalenye yazo. Uqaphele izizathu neziphumo zoko.

Imeko kaZwelinzima noThembeka yokubukula izithethe namasiko abo kwincwadi kaJordan, 'Inqumbo Yeminyanya' inga ingathungulula amehlo oluntu oluNtsundu nakule mihla siphila kuyo. Kukho uluvo lokuba uMzantsi Afrika lelona lizwe lifundiselwa abantwana balo ziintshaba zalo e-Afrika. Ulutsha likamva lesizwe ngasinye. Kwakulahleka ihlumelo kutshabalala isizwe. Yiyo le nto kulula kangaka ukubukulwa kwamasiko nezithethe zabaNtsundu lulutsha nabantwana. Bangxalwa ngokubaluleka kwenkcubeko yaseNtsona besebancinci ezikolweni, loo nto ibangele ukuba kungabi lula ukwahlukana kwabo nayo kwaye izale sisizwe esinentsatshana engazi nengazingci ngolwimi lwayo lwenkobe.

Umphandi ucebisa ukuba abantu abatshata abantu abazizinhlanha babonisane ngendlela abaza kuphilisana ngayo, ukwenzela ukuba ubani ayazi into aziqamangela ngayo. Namabhinqa makangabi nemincili yobunewunewu bamadoda abaza kuthi gcobho kubo bengalazi ikamva labo. Umntu imeko aziqamangela ngayo makayazi ukusuka nokuhlala. Imali mayingasitshintshi isimilo somntu.

Umntu xa efuna ukunceda omnye umntu makamncede engajonganga nzuzo nambuyekezo kuba abantu abadlwanga ngokufanayo. Bakho oobhedidlaba abathi bakuncedwa bathi 'wandiweza,' bangabheki nokubheka. Abantu mabafumane ukuxola nolwaneliseko lomphfumlo bakube bencede abantu ukuze bangabi nanzondo. Mayingabasitheli into yokuba abantu bahlukile. Ukukwazi ukulawula iimvakalelo zakho kubonisa ubugokra nengqondo eyomeleleyo.

Abefundisi bakwaLizwi kufuneka bahlale enyanini xa betshatisa bangaqhubekiki nezifungo bebona ukuba khukho ingxaki. Kwakukade kusithi kwakubakho ingxaki umfundisi abheke evestri namagosa nabatshati baye kushukuxa loo mba unokuba sisithintelo. Umfundisi uKhwalo owayetshatisa uZoleka noZolile akazange awuqhube ngendlela umsebenzi wakhe wokutshatisa kuba uZoleka uzibonakalisile iimpawu

zokungonwabi ngeenyembezi aziphalaze ngexesha kufuneke athathe izifungo. Endaweni yokuba akhengele isizekabani, wayibethisa ngoyaba mfundisi ngemini yomtshato kaZoleka naye ube negalelo kule meko kaZoleka ngokungananzi umqondiso wokungaphenduli kukaZoleka.

5.4 ELOKUGQIBA

Kungakuhle ukuba uluntu xa luqaphela utshintsho kwisimo sabantu ababangqongileyo bangazibethi ngoyaba, mabafune uncedo kwabanolwazi oluthe vetshe ukunqanda nokunciphisa izinga lokufa kwabantu.

lincwadi umphandi azichongileyo ebezisisiseko nodondolo lolu phando luziveza mfiliba iimpawu ezikhokelele ekubulaleni. Loo nto ibange ukuba umphandi ahlabe umkhosi kubabhali boncwadi lwesiXhosa ebakhwebela kule ntsimi ifuna ukusetyenzwa. Mininzi imixholo ababhali abanokuyivelela enokuveza ezi mpawu zikhokelela kwinyhikityha yokufa. Ukusatyelwa kweli khwelo kunganceda abaphandi abezayo babe nentarhantarha yoluncwadi abanokwayama ngalo xa besenza uphando olukumila kunje. Ukunqongophala koluncwadi oluxakathe le mixholo umphandi azama ukuyiphuhlisa akumthezanga mandla, koko kumkhuthaze ukuba axoze mphini wumbi, wayama nakuluncwadi kwasemzini ukutyebisa uphando alwenzayo.

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