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IZAGA NEZISHO EMIBHALWENI YABABHALI ABABILI BESIZULU

ngu-

Onelisa Nomfundo Mbathu

Umbiko wocwaningo owethulwe ukufeza izimfanelo zeziqu

zeMasters

Emkhakheni wezilimi zomdabu

**UNIVERSITY
OF
JOHANNESBURG
Enyuvesi yase-Johannesburg**

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Umeluleki: USolwazi u-Z. Mtumane

ISIFUNGO

Mina, Onelisa Nomfundo Mbathu, ngiyafunga ngiyagomela ukuthi lolu cwaningo oluthi **Izaga Nezisho Emibhalweni Yababhali Ababili BesiZulu** lungolwami. Alukaze lwenziwe ngomunye umuntu ngenhloso yokufeza iziqu ezithile kanye nokuhlolwa kwamanye amaNyuvesi. Imithombo esetshenzisiwe ukuthola ulwazi ikhonjisiwe, kanti futhi lapho kucashunwe khona amazwi abanye ababhali njengoba enjalo, kukhonjisiwe ngokuthi kufakwe uphawu lokuloba olufanele kwabe sekuvezwa nombhali osho lawo mazwi.



UKWETHULWA KOCWANINGO

Ngethula lolu cwaningo kulaba abalandelayo:

Ubaba wami uThembele Mbathu ongikhulisile ngaze ngaba ngaka. Ube ngubaba oqotho futhi onothando kusukela ebuncaneni bami kuze kube yimanje. Ukhombise ukungiseka okukhulu mayelana nokufunda kwami. Umama wami uNokwandisa Mbathu oyintombi yakwaMkhonde, oNjilo ongifukamele ngaze ngakwazi ukuzimela. Ngithi isandla sedlula ikhanda!



AMAZWI OKUBONGA

Kuye kube nzima ukuqala umsebenzi ofuze lona, kepha uma usuphelile kuba yintokozo enkulu. Ngala mazwi ngithanda ukubonga kulaba abalandelayo ngokubamba iqhaza ekutheni lo msebenzi wami ube yimpumelelo.

Ngidlulisa ukubonga kuSolwazi u-Z. Mtumane ofundisa eNyuvesi yase-Johannesbug. Ngibonga isineke sakhe ngenkathi engeluleka ngalo msebenzi. Ubambe iqhaza elikhulu kusukela ekuqaleni kwawo kwaze kwaba sekugcineni. Ungisize ekuhleleni izahluko kanye nalo msebenzi kabanzi. Izeluleko anginikeze zona zingimise isibindi futhi zangikhuthaza ukuthi ngiwuqede lo msebenzi nakuba bezikhona izingqinamba. Ngakho-ke ngingabe ngenza iphutha elikhulu uma ngingambongi. Ngithanda ukuthi *“ndibamba ngazo zozibini kuwe Njingalwazi”* okwenze kimi ukwenze nakwabanye.

Ngiphinde ngidlulise ukubonga kuDokotela u-I.K. Mndawe ngamazwi akhuthazayo abenginikeza wona kanye nezincwadi zemithombo abengisiza ngazo.

Ngithanda ukubonga kuMnu u-E.D.M. Sibiya ngokungivulela izandla lapho ngidinga usizo kanye namazwi akhuthazayo abenginika wona. Ngiyabonga Sotobe.

Ngithanda ukubonga abangani kanye nezingane zasekhaya ngokungeseka ekutheni ngiqhubeke nokufunda; uSizwe Dlamini, uLinda Mbathu, uBuhle Mbathu, u-Aviwe Mbathu, u-Amanda Mbathu, u-Asemahle Mbathu kanye no-Ongeziwe Ngubo ongumzala wami. Ngithi nginifisela unwele olude bafethu.

Ngifisa ukubonga nasemadlozini akithi kwaManci ngokungibheka kuze kube lapha. Okokugcina ngibonga kuMvelinqangi ongumenzi wazo zonke izinto emhlabeni. Kungenxa yomusa wakhe ukuthi lo msebenzi ube yimpumelelo. Yingakho ngithi udumo lungolwakhe.

UKUFINQA

Isahluko sokuqala siqukethe isendlalelo socwaningo, inhloso yocwaningo, indlela yokuqhuba ucwaningo, okuqukethwe ucwaningo, ukuchazwa kwamagama, isifinqo senoveli kanye nezindaba ezimfishane ezizohlaziywa, kanye nokushiwo ngabanye abacwaningi ngezaga nezisho.

Isahluko sesibili sibheka ukusetshenziswa kwethiyori yestayilistiki emibhalweni njengethiyori ekuzosekelwa kuyo lesi sifundo. Sibheka okushiwo ongoti ngestayilistiki, indlela esisebenza ngayo kanye nomlando waso. Siphinde sibheke ubudlelwane obuphakathi kwestayilistiki kanye nenkulumo-buciko.

Isahluko sesithathu sibheka kabanzi izaga. Sibheka umsuka wezaga kanye nendlela ezisetshenziswa ngayo emaqoqweni amabili ka-W.M.B. Mkhize, elithi *Nginyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelinini ka-E.D.M. Sibiya (2002) ethi *Kungasa Ngifile*. Siphinde sibheke umthelela wezaga enovelinini nasezindabeni ezimfishane kanye nokusebenza kwazo empilweni ejwayelekile.

Isahluko sesine sibheka izisho. Sibheka ukuthi izisho zisuselwa kuphi kanye nomthelela wazo uma zisetshenziswe emibhalweni kanye nasempilweni yansuku zonke. Ngokukhethekile kubhekwa izisho eziqukethwe emaqoqweni ka-W.M.B. Mkhize elithi *Nginyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelinini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002).

Isahluko sesihlanu siqukethe isiphetho socwaningo. Sibheka kabanzi isifinco nokutholakele kulolu cwaningo. Kuphinde kwedluliswe izincomo kanye neziphakamiso, ikakhulukazi iziphakamiso ezimayelana nezinto ezingathintwanga kulolu cwaningo ngezaga nezisho.



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IS AHLUKO SOKUQALA

ISINGENISO

1.1 Isendlalelo

Izwe lingakaguquki, isiko lesizwe labantu abaNsundu lisalandelwa lapho abantu besazazi ukuthi bangobani, bengakalahlekelwa wububona kanye nemvelaphi yabo, kwakunobuciko bomlomo obabukhombisa ikhono kanye nobuhlakani bendlu emnyama ngendlela esezingeni eliphezulu. Ubuciko bomlomo buyimisebenzi esungulwa ngabantu bayidlulisele kwabanye ngekhono noma ngobuciko ngaphandle kokubhalwa phansi (Ntuli noMakhambeni, 1998: 7). Yize ubuciko bomlomo babungabhaliwe phansi ngesikhathi sasemandulo, kepha esikhathini samanje sebhulwa phansi ngenhloso yokugcina umlando, nokwenza ukuthi kube lula ukubudluliseka noma kubani onothando lokufunda ngabo noma ingasiphi isikhathi. Ubuciko bomlomo buyinto ephilayo futhi buyigugu esizweni esimnyama jikelele.

Ababhali bemibhalo yobuciko besimanje bavamise ukusebenzisa amasu obuciko bomlomo emibhalweni yabo. Imibhalo yabo ibandakanya amanoveli, izindaba ezimfishane, imidlalo kanye nezinkondlo. Ubuciko obutholakala emibhalweni yabo bubandakanya izinganekwane, izibongo, amaculo, izaga nezisho, iziphicaphicwano njalo njalo. Lokhu kukhombisa ukuthi ubuciko bomlomo bungezinye zezinto eziyigugu kubabhali bemibhalo yobuciko.

Izaga nezisho zingezinye zezinto eziyigugu esizweni sakwaZulu futhi ziwubuciko bomlomo obudlulisa umlando ngendlela emfishane. Kuye kuthi lapho umuntu ekhuluma bese esebenzisa izaga nezisho enkulumeni yakhe kuzwakale abantu bemshayela ihlombe, abanye bencoma ubuciko bakhe kanye nobumnandi bolimi lwesiZulu. Izaga nezisho ziwubuciko bomlomo obuvamisile enkulumeni yansuku zonke. Iningi labantu abazi isiZulu kangcono bajwayele ukusebenzisa izaga nezisho uma bekhuluma. UMazibuko (2015: 1) uthi iningi labantu abasebenzisa izaga nezisho bakwenza lokho ngokunganaki kwazise bazithatha njengosiko-mpilo labo. Ngakho-ke basebenzisa izaga nezisho njengesikhali sokugcina imvelaphi kanye nokuthuthukisa ulimi lwesiZulu. Izaga nezisho ziwubuciko bomlomo obuthathwa ngokuthi wumhlahlandlela wempilo yomuntu. Lokhu kungenxa yokuthi ziqaphisa

cishe ngayo yonke into ekumele umuntu ayilindele empilweni, okungaba yinto enhle noma embi.

Izaga nezisho zisuselwa ekubukeni indlela izinto ezenzeka ngayo, kanti ezinye zisuselwa ezinganekwaneni, emlandweni, kumvelo, emasikweni njalo njalo. Okuphawulekayo ngalolu hlobo lwenkulumo-buciko ukuthi yethula indaba ngendlela emfishane, eqoqekile futhi eshaya emhlohleni. Yingakho ukusetshenziswa kwazo enkulumeni yansuku zonke kuthathwa njengento ecebisa nethuthukisa ulimi iphinde idlulise umlando, iziyalo kanye nokunye okudingwa ngumuntu ukuze aphumelele empilweni. Lokhu zikwenza ngendlela emfishane.

Ngenxa yokuthi izaga nezisho ziyinkulumo-buciko edlulisa umlayezo ngendlela eqoqekile, ababhali batholakala bezisebenzisa ezindabeni kanye nasemanovelini abo ngenhloso yokwedlulisa umlayezo ngendlela enembayo. Izaga nezisho zibukeka zinogazi, ikakhulukazi kubabhali besiZulu. Zithathwa njengenye yezinto ezingamagugu neziqhakambisa ubuhlakani bendlu emnyama ekusebenziseni ulimi lwebele. Izaga nezisho zinonga inkulumo, zithuthukise ulimi, zixwayise ziphinde zidlulise umlando othize ngendlela enembayo.

1.2 Inhloso yocwaningo

Inhloso yalolu cwaningo ukubheka indlela izaga nezisho ezisetshenziswa ngayo emibhalweni okubandakanya izindaba ezimfishane kanye namanoveli. Lokhu kungenxa yokuthi izaga nezisho zibukeka zisetshenziswe kakhulu emaqoqweni ezindaba ezimfishane kaW.M.B. Mkhize elithi *Ngiyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002). Okunye okuhloswe yilolu cwaningo ukuveza izaga nezisho ezisetshenziswe ngababhali abangenhla ezindabeni zabo, ukukhombisa iqhaza elibanjwa yizaga nezisho ekukhuliseni izinga lemibhalo eyizindaba, kanye nokuveza umthelela wokusetshenziswa kwezaga nezisho emibhalweni nasemphakathini.

1.3 Indlela yokuqhuba ucwaningo

Kulolu cwaningo kuzobhekwa izincwadi kanye neminye imithombo yolwazi ebhaliwe, lapho ekuchazwa khona ngezaga nezisho. Kuzophinde kubhekwe indlela uMkhize (1980-1981) noSibiya (2002) abasebenzisa ngayo izaga nezisho ezindabeni ezimfishane nasenovelini, bese kuqhathaniswa nendlela lezi zimo zokukhuluma ezisetshenziswa ngayo empilweni yansuku zonke. Ngakho-ke lolu cwaningo luzosebenzisa indlela eyaziwa ngokuthi yindlela ebheka isimo semibhalo (*qualitative approach*).

Le ndlela ebheka isimo semibhalo igxila emibonweni yabantu mayelana nempilo jikelele. Isiza ukuthi kuqondwe isimo sokuhlalisana kwabantu ngokubheka lokho okushiwo yimibhalo yocwaningo. Kanti futhi le ndlela iphinde isetshenziswe ukuchaza izenzo kanye nemiphumela yezinto ezithize ezenzeka ezweni (Crossman, 2007: 313-327). Le ndlela ibheka isimo semibhalo futhi ivumela abacwaningi ukuthi baqoqe ulwazi nokuthi banikeze incazelo besebenzisa amasu athile okuqopha noma okubhala. Lokhu kubandakanya ingxoxo elungiselelwe, ukubuka isimo sezinto, ucwaningo ngezimo ezithile, ukuhlaziywa kokuqokethwe emibhalweni okungaba yimibhalo eshicilelwe phansi noma eqoshiwe kanye nomlando wobuciko bomlomo (Mason, 2002: 1).

U-Malterud (2001: 483) uthi le ndlela ibandakanya ukuqoqwa, ukuhlelwa kanye nokuhunyushwa kwemibhalo esuselwa ezinkulumeni nasekubukeni izimo zempilo ngokubanzi. Uphinde athi le ndlela iqhathanisa izincazelo ezinikezwa ngabacwaningi mayelana nempilo, ikakhulukazi lezo ezisuselwa ezigamekweni ezehlela umuntu ngamunye.

Ngemuva kokubheka indlela ababhali abangenhla abachaza ngayo indlela yekhwalthethivu (*qualitative approach*), kungashiwo ukuthi iyindlela ebheka isimo semibhalo ngokuqhathanisa izincazelo ezinikezwa ngabathile mayelana nezimo zempilo ngokubanzi. Le ndlela isebenzisa izingxoxo eziba phakathi komcwaningi kanye nalabo bantu ahlose ukuthola ulwazi kubo. Kulolu cwaningo abekho abantu ekuzokhulunywa nabo ngenhloso yokuthola ulwazi, kepha kuzosetshenziswa izincwadi ezibhaliwe ezimayelana nezaga nezisho.

1.4 Okuqukethwe ucwaningo

Lolu cwaningo lubheka ukusetshenziswa kwezaga nezisho ezindabeni ezimfishane zikaW.M.B. Mkhize eqoqweni elithi *Nginyeke Ngezomhlaba* nelithi *Uyothi Wabonan' Emhlabeni* nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile*. Luzokwehlulwa lube yizahluko ezihlanu ngale ndlela elandelayo:

1.4.1 Isahluko sokuqala

Lesi sahluko siqukethe isendlalelo socwaningo, inhloso yocwaningo, indlela yokuqhuba ucwaningo, okuqukethwe ucwaningo, ukuchazwa kwamagama asetshenzisiwe, isifinqo senoveli kanye nezindaba ezimfishane ezizohlaziywa, kanye nokushiwo ngabanye abacwaningi ngezaga nezisho.

1.4.2 Isahluko sesibili

Lesi sahluko sibheka ukusetshenziswa kwethiyori yestayilistiki emibhalweni njengethiyori ekuzosekelwa kuyo lesi sifundo. Sibheka okushiwo ongoti ngestayilistiki, indlela esisebenza ngayo kanye nomlando waso. Siphinde sibheke ubudlelwane obuphakathi kwestayilistiki kanye nenkulumbo-buciko.

1.4.3 Isahluko sesithathu

Lesi sahluko sibheka kabanzi izaga. Sibheka umsuka wezaga kanye nendlela ezisetshenziswa ngayo emaqoqweni amabili kaW.M.B. Mkhize elithi *Nginyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002). Siphinde sibheke umthelela wazaga ezindabeni ezimfishane kanye nasenovelini nokusebenza kwazo empilweni ejwayelekile.

1.4.4 Isahluko sesine

Kulesi sahluko kubhekwa izisho. Kubhekwa ukuthi izisho zisuselwa kuphi kanye nomthelela wazo uma zisetshenziswe emibhalweni kanye nasempilweni yansuku zonke. Ngokukhethekile kubhekwa izisho eziqukethwe emaqoqweni kaW.M.B. Mkhize elithi *Ngiyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002).

1.4.5 Isahluko sesihlanu

Lesi sahluko siqukethe isiphetho socwaningo. Sibheka kabanzi isifingqo nokutholakele kulolu cwaningo. Kuphinde kwedluliswe izincomo kanye neziphakamiso, ikakhulukazi iziphakamiso ezimayelana nezinto ezingathintwanga kulolu cwaningo ngezaga nezisho.

1.5 Ukuchazwa kwamagama

1.5.1 Izaga

Ukusetshenziswa kwezaga enkulumeni yansuku zonke kukhombisa ukwazi ulimi kabanzi. Izaga zichazwa ngezindlela ezihlukile ngababhali abahlukile. Lezi zincazelo ezilandelayo zinikezwa ngababhali abahlukene esebeke bacwaninga ngezaga. U-Doke noVilakazi (1948: 2) bachaza isaga kanjena: “*A Proverb is an aphoristic saying, phrase containing a hidden or suggestive meaning*” (Isaga yinkulumo emfishane, ibinzana eliqukethe umqondo noma incazelo efihlakele). Ngokuka-Mieder no-Dundes (1981: 14) izaga zingachazwa kanjena:

Proverbs are sayings in a more or less fixed form, marked by shortness, sense, and salt, and distinguished by popular acceptance of truth tersely expressed in it.

(Izaga yizinkulumo ezingaqondile, ezivamise ukuba mfishane, ezinikeza umqondo othile, nezithathwa njengenkulumo eyamukelekile ngenxa yeqiniso elivezayo.)

UThwala noMaphumulo (1991: 12) bathi:

Izaga zingamazwi ahlakaniphileyo okubeka inkulumo icace futhi ihehe.
Ziwubuchule besizwe obuyolileyo. Zithinta yonke iminxa yempilo.
Zibeka amaqiniso obala kanye nenjula lwazi yenkulumo.

Uma kuqhathaniswa lezi zincazelo ezingenhla kuyakhombisa ukuthi izaga ziyinkulumo evamise ukuba eqondile kepha equkethe umqondo ocashile. Okunye okuphawulekayo ngezaga ukuthi ziqhakambisa ikhono kanye nobuhlakani babantu abaNsundu, phela ezinye zezaga zisuselwa ekubukeni indlela ezenzeka ngayo izinto bese ziyamaniswa nempilo yangempela.

Isibonelo isaga esithi 'akukho sihlahla siguga namagxolo aso'. Lesi saga sisuselwa ekutheni abantu babuka indlela isihlahla esiqathaza ngayo amaqabunga aso uma kuqala isikhathi sasokwindla. Amaqabunga namagxolo amadala ayawa, bese kumila amasha uma kuqala ukwindla. Ngakho-ke abantu basemandulo babona indlela isihlahla esenza ngayo base beqamba isaga. Inhloso yokuqamba lesi saga kwabe kuwukuqhathanisa impilo yomuntu ngokwezigaba zokukhula kwakhe. Uma umuntu ekhula kukhona izinto ekumele aziyeke, ukukhombisa ukuthi usekhulile. Kukhona nezinto angasakwazi ukuzenzela ngenxa yobudala, ezifana nokugijima ngejubane eliphezulu, ukubona into ekude njalo njalo. Lezi yizinto ezifika wonke umuntu osekulile. Umuntu osekulile utholakala engasakwazi ukwenza izinto njengesikhathi esemusha. Lokhu kukhombisa ukuthi izaga ziyingxenye yempilo yabantu, futhi ziqhakambisa ububona ngokubheka izigameko ezithile ezenzeka empilweni yabantu. Phela izaga zibuye zilandise ngezigaba zokukhula komuntu, njengaso lesi saga esithi 'akukho sihlahla siguga namagxolo aso'. Lesi saga singaphinde sibhalwe kanjena: 'asigugi namagxolo aso' noma asikho isihlahla esiguga namagxolo aso', kepha incazelo yaso ayishintshi.

1.5.2 Izisho

Izisho ziyindlela emfishane yokuxhumana phakathi kwabantu. Kanti futhi zisebenza ukunonga kanye nokufingqa inkulumo. Uma zisetshenziswa emibhalweni zikhombisa ikhono lombhali lokukwazi ukukhetha amagama ngendlela efanele. Lapha ngaphansi kubhekwa ukuthi ababhali abambalwa bazichaza kanjani izisho.

NgokukaGuma (1967: 66) izisho zingachazwa kanjena:

The characteristic indigenous expressions whose meaning cannot be ordinarily deduced or inferred from a knowledge of the individual words that make them up.

(Uphawu lwenkulumo yomdabu enencazelo engasuselwa ekwazini amagama ngawodwana uma esebenze ngokuzimela.)

U-Earle (1890: 254) ubeka kanjena:

An idiom is a form of speech which is not common to all languages but, peculiar to some languages. The idioms of a language are those forms of expressions which cannot be translated word for word into other languages.

(Isisho wuhlobo lwenkulumo olungajwayelekile kuzona zonke izilimi kodwa zibalulekile ezilimini ezithize. Izisho zolimi oluthile yilezo zinhlobo zokukhuluma ezingeke zihunyushelwe kwezinye izilimi ngokwegama negama.)

U-Palmer (1982: 36) uchaza izisho kanjena:

...the sequence of words whose meaning cannot be predicted from the meaning of the words themselves.

(... ukulandelana kwamagama incazelo yawo engeke iqagulwe kuleyo yalawo magama.)

U-Palmer (1982: 36) uthi izisho ngamagama athize asetshenziswa ndawonye ukuze anikeze umqondo ohlukile kunalowo awunikezayo uma esebenza ngokuzimela. Ngemuva kokubheka izincazelo ezinikezwe ngababhali abangenhla, izisho zingachazwa ngokuthi ngamagama athile ahlelwa ngendlela ethile ukuze anikeze umqondo ohlukile kunalowo wawo uma esebenze ngokuzimela. Okunye okuphawulekayo ukuthi izisho ziwuhlobo lokusho okuthile noma lokwakha inkulumo ethile emumethwe umusho ojwayelekile (Gule nabanye, 1993: 1). Ngokujwayelekile izisho zisetshenziswa ukwenza inkulumo ibe mfishane futhi ihehe.

1.5.3 Umehluko phakathi kwezaga nezisho

Nakuba izaga nezisho ziyinkulumo-buciko edlulisa umlayezo ngendlela emfishane, kubukeka kukhona ukudideka ngokwendlela ezisetshenziswa ngayo enkulumeni yansuku zonke, ikakhulukazi emadolobheni lapho iningi labantu lingenalo ulwazi olugcwele ngolimi lwesiZulu. Ngakho-ke kuzwakala kuwumqondo ophusile ukubheka umehluko phakathi kwezaga nezisho.

UKumalo (1979: 1) uthi: *“A proverb is a pithy or concise sentence with a general bearing on life.”* (Isaga wumshwana ofinqiwe oqukethe umyalezo othile ojwayelekile ngempilo). Izaga ziwumusho ophela. Lokhu kuchaza ukuthi ziqukethe inhloko, isenzo, umenziwa kanye nesandiso. Isibonelo, uMkhize (1980: 1) usebenzisa isaga njengesihloko sendaba endabeni yakhe ethi ‘Amathe Abuyela Kwasifuba’ eqoqweni elithi *Ngiyeke Ngezomhlaba*. Kule ndaba amathe ayinhloko yomusho, u“buya” yisenzo bese u“kwasifuba” yisandiso sendawo. Kuyenzeka izaga zisebenzise izakhi zokuphika ezifana nalezi: akukho, aku-, alikho, nesithi ali-, njalo njalo. Isibonelo, uMkhize (1981: 47) endabeni yakhe ethi ‘Lembul’ Ingubo Lingene’ eseqoqweni elithi *Uyothi Wabonan’ Emhlabeni* uthi:

Isonto lelo lahamba kancane ngendlela eyisimanga ngoba sebethi nje kodwa luyofika nini kodwa uLwesihlanu, uNgcobo ke bamkhombise ukuthi **alikho elazikhotha emhlabeni?**

Isakhi sokuphika esitholakala lapha yilesi esithi “alikho”. Ukusetshenziswa kwalesi sakhi kwenzeka uma kufungwa, noma uma igama elilandelayo liqala ngonkamisa (Kumalo, 1979: 7). Kule ndaba lesi sakhi sisetshenziswe ukufunga. Okunye okuphawulekayo ngezaga ukuthi igama ngalinye elisetshenzisiwe liyakwazi ukushintsha isikhundla emshweni ngaphandle kokulahla incazelo yesaga (Gule, Maphumulo noThwala, 1993: 12). Izibonelo:

- (a) Amathe abuyela kwasifuba
- (b) Abuyela kwasifuba amathe
- (c) Kwasifuba abuyela amathe

Izibonelo ezingenhla zikhombisa ukuthi igama lingashintsha isikhundla ngaphandle kokuguqula incazelo yesaga. Ngakho-ke uma kubhekwa isakhiwo sezaga kusuke kubhekwa ukuthi amagama akheke kanjani nokuthi alandelana kanjani emshweni.

Kuphinde kubhekwe ukuthi ingabe kukhona yini isiqalo esithile esikhombisa ukuthi igama liyisaga.

UKumalo (1979:2) uphawula ngesakhiwo sezaga kanjena:

Zulu proverbs use archaic language which is generally accepted, known and used as such. Subjects that may be referred to may be understood with the result that they are referred to only through the use of subject concords. Thus, the subject of the sentence may be left out and referred to by its concord.

(Izaga zesiZulu zisebenzisa ulimi lwasendulo oluvumelekile, olwaziwayo kanye nolusetshenziswa kanjalo. Izihloko ekungakhulunywa ngazo zingaqondwa ngokuthi kusetshenziswe izivumelwano zenhloko. Ngakho-ke inhloko yomusho ingashiywa, bese ikhonjiswa ngesivumelwano sayo.)

Lokhu kukhombisa ukuthi izaga zakheke ngendlela efanayo nemisho yesiZulu. Okunye okuphawulekayo ngezaga ukuthi aziguquki ngokwenkathi (Gule, Maphumulo noThwala, 1993: 4). Izibonelo:

- (a) Ikhiwane elihle ligcwala izibungu. (Inkathi yamanje)
- (b) Ikhiwane elihle liyogcwala izibungu. (Inkathi eyofika)
- (c) Ikhiwane elihle lagcwala izibungu. (Inkathi eyadlula)

Izaga zisebenzisa inkathi eyodwa kuphela, azikwazi ukuguquka. Ngakho-ke zisebenzisa inkathi yamanje kuphela, uma kusetshenziswa enye azibe zisazwakala kahle. Lesi saga esingenhla sisebenzisa inkathi yamanje kuphela, uma kusetshenziswe enye asibe sisazwakala kahle.

Izisho ziwumushwana omfishane oqukethe okuningi ngamazwi amafushane. Ngokujwayelekile izisho zisebenzisa isiqalo sendlela esabizo u-uku-. Izibonelo:

- (a) ukuba nomlomo.
- (b) ukuba luhlaza.

Isakhiwo sezisho siyaguquka ngokwenkathi. Lokhu kuchaza ukuthi izisho ziyakwazi ukusebenzisa izinkathi ezitholakala esiZulwini, okuyinkathi yamanje, ezofika, edlule, eyofika kanye neyadlula (Gule, Maphumulo noThwala, 1993: 4). Izibonelo:

- (a) Ukuba yindlovu (inkathi yamanje)
- (b) Uyoba yindlovu (inkathi eyofika)
- (c) Wayeyindlovu (inkathi eyadlula)
- (d) Uzoba yindlovu (inkathi ezofika)
- (e) Ube yindlovu (inkathi edlule)

Lezi zibonelo ezingenhla zikhombisa ukuthi izisho ziyakwazi ukusebenzisa noma ngabe iyiphi inkathi, ngaphandle kokulahla umqondo eziwuqukethe. Okuphawulekayo ngesiqalo sezisho ukuthi uma zisebenze emshweni noma endabeni akuvamile ukuba zisebenzise isiqalo u-uku-, kunalokho zisebenzisa izivumelwano zikamenzi noma zenhloko (Makibelo, 2002: 83). Izibonelo: endabeni kaMkhize (1981: 27) ethi 'Onakho Uyaphiwa Kuvame' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* sithola isisho esithi 'ukufakana imilomo'. Endabeni lesi sisho sivezwe kanjena:

Angene maqede amehlo onke athi njo lapha kuye ngoba nakhu futhi umi laphaya ngasemnyango. Wababona abantu lapha ebhasini **sebefakana imilomo**, bekhulumela phansi, bebuka uKapisi, benikina amakhanda.

Ngokwendlela esibhalwe ngayo endabeni lesi sisho esingenhla asisebenzisi isiqalo samabizo esigaba 15 u-uku-, kepha sisebenzisa isivumelwano senhloko ngenhloso yokuthi sihambelane nengqikithi yendaba. USibiya (2002: 42) usebenzisa isisho esithi 'ukusindwa yizinyawo' enovelini yakhe ethi *Kungasa Ngifile* kanjena:

Kwamcacela ukuthi isinyathele amasimba abantwana. Wathi lapho ethi uyahlehla wezwa ngezwi nje lithi nguye! Wathi uyazabalaza ngejubane kwasho ukuthi **usesindwe yizinyawo**.

USibiya (2002) usebenzisa lesi sisho ngale ndlela ukuze sihambelane nengqikithi yendaba. Yingakho lesi sisho sisebenzisa isivumelwano senhloko esikhundleni sesiqalo sendlela esabizo u-uku-.

1.6 Isifinqo sezincwadi ezihlaziwayo

1.6.1 *Kungasa Ngifile*: ngu-E.D.M. Sibiyi (2002)

Inoveli kaSibiyi (2002) ethi *Kungasa Ngifile* imayelana noMaMemela oganele kwaMhlungu, ongunina kaSenzo ozithola ebhekene nenkinga yokuthi kungahle kuphume imfihlo yokungathembeki kwakhe. Phela umame lo wake wangathembeka kumyeni wakhe nokwaholela ukuthi agcine esekhulelwa ingane ekungeyona ekaMhlungu ongumyeni wakhe uMaMemela. Ngenkathi uMhlungu esebenza ezimayini, uMaMemela wayethandana noDumisani Zondi onguyena yise kaSenzo wangempela.

Inkinga isuka ngemuva kokuthi uSenzo etshele unina ngodaba lukaNokuthula lokuthi uyintombi yakhe futhi ucabanga ukuthatha yena amenze unkosikazi wakhe. UMaMemela akayinambithisisi kahle le ndaba ngenxa yokuthi izoveza okufihliwe. Esinye isizathu esenza uMaMemela angahambisani nalolu daba lokuthandana kukaSenzo noNokuthula ukuthi uNokuthula uyingane kaDumisani Zondi obuye abe nguyise kaSenzo wangempela. Indaba uma iqhubeka kutholakala ukuthi uNokuthula akayena owakwaZondi ngokwegazi, wafika nonina kwaZondi, yena uzalwa nguNdimande. Konke lokhu kuvela ngemuva kokuthi uMaMemela esedalule imfihlo yakhe ngoba ebona ukuthi akusekho angakwenza ukunqanda umshado kaSenzo noNokuthula. Indaba iphela abomndeni kaSenzo nabomndeni kaNokuthula bemangazekile mayelana nalezi zindaba abazizwayo, ezimayelana nesibongo sikaSenzo kanye nesikaNokuthula sangempela.

1.6.2 *Ngiyeke Ngezomhlaba*: nguW.M.B. Mkhize (1980)

UMkhize (1980), eqoqweni lakhe elithi *Ngiyeke Ngezomhlaba* usebenzisa izaga nezisho ezindabeni zakhe ngendlela egculisayo. Izindaba ezikuleli qoqo yilezi: 'Amathe Abuyela Kwasifuba', 'Insimba Yesulela Ngequmusha', 'Icala Leqiw' Endleleni', 'Izinhlanhla ZikaSibusiso', 'Ukuhamba Kuzal' Induna', 'Akabuzanga Elangeni', 'Uwena UZondi, Iphoyisa?' 'Zayikhing' Emthumeni' kanye nethi 'Laphum' Iqhin' Embizeni'. Kulolu cwaningo izindaba ezizobhekwa yilezi: 'Insimba Yesulela Ngequmusha' nethi 'Zayikhing' Emthumeni'. Ngakho-ke kuzofinqwa zona kuphela la ngaphansi.

1.6.2.1 'Insimba Yesulela Ngequmusha'

Le ndaba imayelana noMzingelwa kanye noMbhekiseni. UMzingelwa uzithola eboshelwa icala angalenzanga lokushayela ephuzile bese elimaza umuntu. Kutholakala uMbhekiseni ongosibali kaMzingelwa esulela icala kuMzingelwa. UMzingelwa ucela uMbhekiseni ukuba amphelezele aye kukanina wakhe u-Rose ohlala eZola. Kuthi uma befika eZola, uMbhekiseni abone ukuthi lokhu okushiwo nguMzingelwa kokuthi u-Rose ungukanina wakhe yinto engekho, bayathandana laba bantu. UMbhekiseni esebenzisa lokhu ukunqumela uMzingelwa ugwayi katiki ngokuthi kumele aphuze utshwala, ngoba uma kungenjalo uzotshela udadewabo uDuduzile oyintombi kaMzingelwa ngo-Rose. Nempela uMzingelwa wenza njengomyalelo kaMbhekiseni. Kuthi lapho uMzingelwa esedakwe engasazazi negama lakhe, ayalele uMbhekiseni ukuthi ashayele imoto ngoba yena usafuna ukulala kancane kwazise nendlela akasayiboni kahle.

UMbhekiseni ethatha imoto ayishayele yize engenazo izincwadi zokushayela futhi engakwazi kwakushayela lokho. Utholakala eshayisa umuntu, kuthi uma kuqhamuka amalunga omphakathi agxume aphike ngokuthi yena akanamoto, futhi akuyena obeshayela nguMzingelwa. Kuthi uma kufika amaphoyisa uMbhekiseni awalandise ngokuthi akuyena obeshayela futhi nemoto akuyona eyakhe. Ngemuva kokuzwa amazwi ashiwo nguMbhekiseni kuvele kumcacele uMzingelwa ukuthi uMbhekiseni usesulele kuye icala. Uboshwa kanjalo ke uMzingelwa. Uhlala izinyanga eziyisithupha ejele uMzingelwa, uDuduzile benomfowabo uMbhekiseni abazihluphi ngokuzombheka ejele. Yingakho ebaxosha ngemuva kokuphuma kwakhe ejele.

1.6.2.2 'Zayikhingamthumeni'

Kule ndaba uDazini ubuya kwelaseMonti ngoba ethi uhlaselwa yiphupho elibi. UDazini uhlushwa yiphupho likababa wakhe, kuleli phupho kuvela ukuthi kumele enze umsebenzi wokubuyisa ubaba wakhe. Ekuqaleni kwendaba ukushaya indiva okushiwo yileli phupho uDazini, kepha ngemuva kokuhlaselwa ngabantu abasho ukuqeda ngaye, ubona kungcono ukuba abuyele kwelakubo eMzinto. Nembala

ubuyela eMzinto uDazini ngoba efuna ukuxoxela unina uMaNkomo ngaleli phupho, ukuze azokwazi ukwenza umsebenzi wokubuyisa uyise.

Ekuhambeni kwesikhathi, uDazini uthola umngani onguMaqiyana wakwaKhumalo. Izinkinga ziqala phansi kuDazini ngemuva kokuhlangana kwakhe nalo mngani wakhe onguMaqiyana. Phela okaKhumalo waziwa njengehumusha, isigebengu kanye nesixhwanguxhwangu endaweni yangakubo eMkhunya. Lokhu kungenxa yokuthi wabuyiswa eGoli ngemuva kokubulala abantu abevile kwabahlanu. uMaqiyana uphelezela uDazini ukuyokhipha imali yokwenza umsebenzi kababa wakhe. Nembala bahamba bayokhipha imali, kepha ababuyi ngenxa yokuthi balibala ukuphuza utshwala bedla yona belu imali ebebeyoyikhipha. UDazini ukhala ngesifuba nokuthi akuhambeki, uyalela umngani wakhe ukuba amnikeze amanzi okuphuza. Amandla aya ngokumphelela nokuphetha ngokuthi ashonele khona endleleni. Ukufa kukaDazini kwenza umngani wakhe uMaqiyana uphenduke abe ngumfundisi. Nempela indaba iphela uMaqiyana engumfundisi wangempela owaziwa ngokuthi nguM.J. Khumalo.

1.6.3 *Uyothi Wabonan' Emhlabeni*: nguW.M.B. Mkhize (1981)

Iqoqo likaMkhize (1981) elithi *Uyothi Wabonan' Emhlabeni* liqukethe izindaba ezimfishane kuphela. Kuleli qoqo lakhe uMkhize (1981) usebenzisa izaga nezisho ezindabeni zakhe ngendlela ekhombisa ukwazi ulimi lwesiZulu kabanzi. Okunye okuphawulekayo ukuthi uMkhize (1981) ubuye asebenzise zona izaga nezisho njengezihloko zezindaba, lokhu kumenza ahluke kwabanye ababhali bolimi lwesiZulu. Izindaba ezitholakala kuleli qoqo yilezi: 'Ungayingeni Eyomndeni', 'Idili LikaKhisimusi', 'Onakho Uyaphiwa Kuvame', 'Lembul' Ingubo Lingene', 'Isikhuni Sibuya Nomkhwezeli', 'Lapho Izivunguvungu', 'Zibanjwa Kweziwudlayo', 'Zifa Ngamvunye' kanye nethi 'Ikhubalo Lenhlanhla'. Izindaba ezizobhekwa kulolu cwaningo yilezi: 'Ungayingeni Eyomndeni', 'Onakho Uyaphiwa Kuvame', 'Lembul' Ingubo Lingene', 'Isikhuni Sibuya Nomkhwezeli', 'Zifa Ngamvunye' kanye nethi 'Zibanjwa Kweziwudlayo'. Yingakho kuzofinqwa zona kuphela lana ngaphansi.

1.6.3.1 ‘Ungayingeni Eyomndeni’

Le ndaba imayelana noMaMthethwa kanye noNdlovu ongumyeni wakhe uMaMthethwa. UMaMthethwa uvakashelwa ngumalume wakhe u-Zebron nokukade amgcina. Inhloso enkulu yokuvakasha kuka-Zebron ukuthi ufuna ukunikeza umshana wakhe isamba semali engadalulwanga, kwazise kade amgcina futhi nguyena mshana wakhe amkhonze kunabo bonke. Endleleni eza kwaMaMthethwa, u-Zebron uzithola ephoxeka ngenxa yensizwa angayazi agibele nayo ebhasini elibangise kwamshana wakhe uMaMthethwa. U-Zebron uyahluleka ukubekezelela le nsizwa elokhu imchapha ngenhlamba, ukhetha ukwehla endleleni engakafiki lapho aya khona. Utholakala emangala uma esefika kwamshana wakhe ethola ukuthi uMaMthethwa ongumshana wakhe ugane le nsizwa ebimchapha ngenhlamba indlela yonke. Ugcina engasamnikanga nemali ebezimisele ngokumnika yona umshana wakhe uMaMthethwa ngoba ethi uzoyidla nale nsizwa engahloniphi futhi engabazi abantu abadala. Kepha nakuba kunjalo, uMaMthethwa akamali uGatsheni, uyaqhubeka ahlale naye yize ezwa ukuthi ubedelela umalume wakhe u-Zebron. Indaba iphela besengabashadikazi uMaMthethwa noGatsheni.

1.6.3.2 ‘Onakho Uyaphiwa Kuvame’

Indaba imayelana nomlisa obalekela amaphoyisa ngenxa yokusolwa ngokuba ngomunye wezigebengu ezibambe inkunzi ebhange. Indaba uma iqala kunomlisa owethiwa ngabanye abagibeli bebhasi ngokuthi unguKapisi ngenxa yekapisi aligqokile, ungena ebhasini ngokushesha kanti namehlo akhe ayagijima futhi ugqoke ijazi elikhulu yize ilanga lishisa. Lokhu kwenza abantu ebhasini basole ukuthi kukhona okungahambi kahle ngalo mlisa.

Okuphawulekayo ngalo mlisa ukuthi akakhulumi isiZulu nakuba eseXobho. utholakala efaka ipheshana ekhukhwini likaNgema nowaziwa njengesigwili sasendaweni. Kuyabamangaza abanye abagibeli lokhu ngoba phela uNgema yindoda ehlonishwayo ngenxa yokuthi uyisicebi.

Kuthi lapho ibhasi selilibangise eXobho bese kuqhamuka amaphoyisa elikhomba eceleni kwendlela. Uma amaphoyisa engena ebhasini aqonda ngqo kulo mlisa afike amthathe aphume naye. Ngenkathi embamba amaphoyisa ijazi aligqokile lilokhu

liqathaka imali. Ngemuva kokuthi amaphoyisa esemthathile lo mlisa, abantu basala bekhuluma besho nokuthi ubengayiphi ngani bona le mali engaka egcwele ijazi.

Kutholakala uNgema ecasuka ngenkathi efika emzini wakhe ethola ukuthi leli pheshana ebelifakwa nguKapisi ekhukhwini lakhe bekuyimali. UNgema uphikelela emaphoyiseni ehambisa le mali ngoba ethi yena akazwani nobugebengu kanye nento eza kalula. Amaphoyisa asishayela ihlombe isenzo sikaNgema aze asho nokuthi uyindoda eqotho futhi ukube bonke abantu bebefana naye ngabe izwe liyindawo engcono. Kepha uma indaba iphetha kutholakala elinye lamaphoyisa elinguChiliza lithatha le mali elethwe nguNgema, lase lisula emsebenzini wobuphoyisa. UChiliza uthenga ogandaganda kanye namageja futhi usengumlimi oqavile endaweni.

1.6.3.3 'Lembul' Ingubo Lingene'

Le ndaba imayelana noNgcobo onguthishela esikoleni samabanga aphakeme. UNgcobo uyasula ebuthisheleni ngemuva kokusolwa ngokuthandana nezingane zesikole. Ukusula kwakhe ebuthisheleni kwenzeka ngemuva kokuthi sekungenelele uMnyango wezeMfundo ezinsolweni asolwa ngazo, ikakhulukazi ngoba kukhona umzali obike lolu daba kulo mnyango. Endabeni uNgcobo umenywa ukuba azoba ngomunye wamajaji esikoleni samabanga aphakeme njengoba kuzoba khona umqhudelwano wamakwaya ase-South Coast. Kutholakala uNgcobo eqomisa enye ingane yesikole ebizo linguThembalihle ezalwa nguMaThusini osebenza nenkosikazi yakhe uNgcobo, uMaMbhele. Kuthi uma indaba iqhubeka, uNgcobo uyabanjwa ngumkakhe kanye nonina kaThembalihle uMaThusini bese ekhetha ukuhamba udu ngoba eshaywa ngamahloni alokhu akwenzile. Indaba iphela kanjalo ke.

1.6.3.4 'Isikhuni Sibuya Nomkhwezeli'

Kule ndaba uthisha uLushaba ongumfundisi wasekolishi lobuthishela uzama ukuxoshisa uDumisani, uVukani kanye noSiphiwe ekolishi ngoba ethi batholakala ezindaweni ezingafanele njengakwaMajola. Phela kwaMajola yindawo edume

ngokuthi ithengisa utshwala besiLungu, kanti abafundi abavumelekile ukuba sezindaweni ezinjengalena. Kuthi uma indaba iqhubeka bese kuvela ukuthi inhloso yokuthi uLushaba afune ukuxoshisa oDumisani, yingoba ubona ngathi yibona abavimbile ukuthi aqonywe nguThokozani ongumakhelwane kaDumisani. Into eyenza asole uDumisani kakhulu yingoba uhlezi emfica ehlezi noThokozani. Imbangela yokuthi uLushaba abone lesi sibili ndawonye yingoba baphuma ndawonye emakhaya, kanti futhi nabazali bakaThokozani bayalela uDumisani ukuthi abe yiso enganeni yabo. Kepha ngenxa yokuthi uLushaba akakwazi lokho, uzama ngazo zonke izindlela ukuxoshisa lo mfundi lapha ekolishi.

Indaba uma iqhubeka kutholakala uDumisani kumcasula lokhu okwenziwa yilo thishela. Ugcina esebona kungcono ukuba aqoqe ubufakazi obuqanda ikhanda bokuthi lo thisha uqomisa izingane okuyinto ephambene nomthetho waleli kolishi. Nembala uDumisani uyabuqoqa ubufakazi obanele bokuxoshisa uLushaba. Uma indaba iphela uLushaba uphelelwa ngumsebenzi njengoba naye ebefuna ukuxoshisa oDumisani.

1.6.3.5 'Zifa Ngamvunye'

Kule ndaba kutholakala uMaMcethe ongunkosikazi kaMabhunu Mbatha ehlukekumezeka emzini nokuholela ekutheni ashiye emzini wakhe noMabhunu. UMabhunu uyalela uMaMcethe ukuthi kumele anikeze yena imali yakhe njengoba yena uMaMcethe ehola kangcono kunoMabhunu. UMaMcethe akahambisani nalokhu okushiwo ngumyeni wakhe. Lokhu kwenza uMabhunu agcine esemhlukekumeza ngokumshaya nsuku zonke, ikakhulukazi uma kuphela inyanga. UMaMcethe ugcina eshiya kanjalo-ke emzini.

Ngemuva kokushiya kukaMaMcethe emzini, uMabhunu ufikelwa yizincwadi ezimsabisayo, uze anqume ukuyohlala nabangani bakhe afundisa nabo ngoba ebalekela lezi zigebengu ezithi zizoqeda ngaye. Kuthi uma kuhamba isikhathi uMabhunu ugcina esula emsebenzini wakhe wobuthishela ngoba ebona ukuthi akaphephile. Ngemuva kokusula kwakhe emsebenzini, unquma ukuthungatha uMaMcethe ngoba ukholelwa ukuthi nguyena omthumelela ngezigebengu, ngakho-ke kumele naye aziphindisele. Nembala uyaziphindiselela uMabhunu

ngokuhlukumeza abantu abahlobene noMaMcethe okungu-Baldwin ongumfowabo kaMaMcethe nengoduso yakhe uMaCele. Uziphindisela ku-Baldwin ngokuthi aqambele amanga ingoduso ka-Baldwin uMaCele. UMabhunu ubhalela u-Baldwin incwadi emazisa ukuthi ingane yakhe uMadoda akuyona eyakhe ngokwegazi u-Baldwin, kepha inobaba wayo ofika njalo ezoyibona endlini kaMaCele. Kuyamthukuthelisa lokhu u-Baldwin, ugcina edubula ingoduso yakhe uMaCele kanye nengane yabo uMadoda. Indaba uma iphela u-Baldwin uyaboshwa ngenxa yokudubula kanye nokutholakala nesibhamu. Lokhu kuyamjabulisa uMabhunu ngoba ukwazile ukuziphindisela kuMaMcethe njengoba emsola ngokuthi nguyena owathumela umfowabo u-Baldwin ukuba azomesabisa, nokumenza ashiye umsebenzi wakhe wobuthishela uMabhunu.

1.6.3.6 'Zibanjwa Kweziwudlayo'

Indaba imayelana noBheki ongumyeni kaMaMthembu. UBheki usola uMaMthembu ngokuphinga. Lokhu kungenxa yokuthi uBheki uma efika endlini yabo noMaMthembu ufica isinqamu sogwayi yize yena engabhemi. Uthi uma ebuza uMaMthembu ngalokhu bese uMaMthembu ethi ngesikamzala wakhe uThembani ubemvakashele. Kuthi uBheki esamangazwe yindaba yesinqamu sogwayi bese ekhangwa ngumsakazo angawazi. Kuthi uma ebuza uMaMthembu ngalo msakazo, uMaMthembu uphendula ngokuthi okaThembani. Lokhu akumphathi kahle uBheki yikho ephetha ngokuthi angamazisi uMaMthembu uma ebuya emsebenzini njalo ngempelasonto. Lokhu ukwenza ngoba efuna ukubona ukuthi uMaMthembu akanalo ngempela yini ishende elimvakashela endlini uma yena engekho. Nembala uBheki ucela umngani wakhe uBafana ukuthi amphelezele ngoba kukhona angakuqondi ngomkakhe uMaMthembu. Kuthi uma befika kubo kaBheki bafice uMaMthembu ehlezi neshende lakhe uNgcobo. UBheki noBafana bashaya uNgcobo qede bamkhombe indlela. Indaba iphetha ngokuthi uBheki noMaMthembu bathenge umuzi edolobheni, bayishiya kanjalo-ke indawo yasemakhaya.

1.7 Okushiwo ngabanye ababhali

Noma kungokokuqala ukubhekwa kwezaga nezisho kulezi zincwadi ezihlaziwayo, bakhona abacwaningi ababhale ngezaga nezisho emisebenzini yabo. Le misebenzi yabacwaningi abalandelayo izosiza ekutholeni ulwazi olujulile ngalesi sihloko salo msebenzi.

U-Canonici (1996) uhlaziya izaga zesiZulu njengezingoma zomlomo. Esifundweni sakhe ubheka ukusetshenziswa kwezaga, izaga njengomthombo wamasiko, kanye nokusetshenziswa kwezaga njengophawu lobuciko bomlomo. U-Canonici (1996) uqhathanisa ukubhalwa kwezaga phansi kanye nokukhulunywa kwazo ngomlomo. Esifundweni sakhe uveza indlela u-Doke noVilakazi abachaza ngayo izaga. Ngokuka-Doke noVilakazi (1948: 2) isaga yibinzana eliqukethe umlayezo ofihlakele. U-Canonici (1996: 40) uphinde elule ngokuthi izaga zinikeza amazwi imicabango yabantu, imizwa kanye nendlela ababuka ngayo impilo.

UMathonsi (2005) uxoxa ngezimpawu ezikhombisa ukuthi izaga nezibongo zincike empilweni yabantu. Nakuba lolu cwango lubheka izaga nezisho, uMathonsi ubheka izaga nezibongo kuphela esifundweni sakhe. Kepha isifundo sakhe sithathwa njengesilulungele lolu cwango njengoba sibandakanya izaga. UMathonsi uthi imibhalo yobuciko iveza ubuthina ngokusebenzisa ubuciko bokukhetha amagama. Uphinde athi izaga ziyimpilo yabantu yansuku zonke njengoba zilandisa ngazo zonke izigaba zempilo yomuntu.

U-Groenewald (1998) uhlaziya izimiso zobuciko. Uphinde ahlukhanise imikhakha yobuciko bomlomo etholakala esiZulwini. Nakuba ucwango lwakhe lubandakanya yonke imikhakha yobuciko bomlomo, lolu cwango luzobheka izaga nezisho kuphela. U-Groenewald uhlaziya izaga nezisho ngokubheka isakhiwo sazo. Uphinde axoxe nangeqhaza lezaga nezisho emphakathini. Lokhu kungenxa yokuthi kukholelwa ukuthi izaga ziyingxenye yempilo yabantu futhi ziwumgogodla wokuthi kumele abantu baphile kanjani.

UKhathi (1991) ubheka isakhiwo kanye nengqikithi yezindaba ezimfishane zikaMkhize. Isifundo sakhe sigxila kakhulu kusakhiwo kanye nendlela yokubhala kaMkhize ezindabeni zakhe ezimfishane. Nakuba uKhathi ebheka isakhiwo

kakhulu, uphinde axoxe ngokusetshenziswa kwezaga nezisho ezindabeni ezimfishane zikaMkhize, yize engazihlaziyi kabanzi.

Omunye wababhali abacwaninga ngezisho uMaphumulo (1993). UMaphumulo ubheka isakhiwo sezaga nezisho. Uphawula ngendlela izaga nezisho ezakheke ngayo. Uphinde athi izaga nezisho zingahlukaniswa ngokwezindikimba eziphathelene nazo. Naye ukhombisa ukuhambelana noMathonsi (2005) ngokuthi izaga nezisho ziyingxenywe yempilo yabantu yansuku zonke. Kanti futhi zinomthelela endleleni abantu ababuka ngayo impilo.

UMaphalala (1990) ubheka izaga ngokubanzi. Esifundweni sakhe ubheka umsuka kanye nokubaluleka kwezaga emphakathini, ngokukhethekile ubheka isizwe samaZulu. Ubheka ukuthi kweza kanjani ukuthi ezinye zezaga ezikhona zigcine zaziwa ngale ndlela ezibizwa ngayo namuhla.

UGule, uMaphumulo noThwala (1993) baxoxa ngezaga nezisho. Esifundweni sabo babheka umlando wezaga nezisho, babheka ukuthi kweza kanjani ukuthi kugcine sekuqanjwa izaga nezisho. Baphinde babheke isakhiwo sezaga nezisho kanye nokuthi zingahlukaniswa kanjani ngokwezindikimba zazo. Okunye ngesifundo sabo ukuthi sibheka ukusetshenziswa kwezaga nezisho emphakathini ngokujwayelekile nangokwendlela yosiko-mpilo, lesi sifundo sibheka ngokukhethekile isizwe samaZulu.

U-Finnegan (1970) ucwaninge ngokubaluleka kanye nomqondo wezaga. Esifundweni sakhe uhlaziya ukwakheka kwezaga, izimo ezisetshenziswa ngaphansi kwazo izaga, kanye nomqondo oqukethwe yizaga. Uphinde athi izaga akumele zisetshenziswe ngokuzimela. Ngakho-ke uthi izaga zingahlaziywa kahle uma zisetshenziswe nezinye izinhlobo zobuciko bomlomo ngaphansi kwezimo ezithile.

U-Seitel (1972) ubheka izaga ngokwezimo ezisetshenziswa ngaphansi kwazo. Uzama ukuqhamuka nendlela ekhombisa ukuthi izaga zingasetshenziswa kanjani ezimeni ezithize zempilo. Uphinde athi kufanele kube khona ukuxhumana ngokwenzazelo phakathi kwezaga kanye nezimo ezisetshenziswa ngaphansi kwazo.

UKunene (1994) uhlola izaga ngokubheka ukusetshenziswa kwazo emiphakathini yabantu abamnyama, ikakhulukazi abangamaZulu. Uphinde abheke umehluko phakathi kwezaga nezisho, ikakhulukazi ngokwesakhiwo sazo. UKunene ubuye akhethe izaga ezimbalwa bese enikeza izincazelo zazo.

UMagwaza (2004) uveza ukubaluleka kweqhaza elibanjwa yizaga ekwakheni isimilo nokukhuthaza ukuziphatha kahle ebantwini. Isifundo sakhe siveza ukuthi izaga ziyimpilo yabantu yemihla ngemihla. Uphinde athi ezinye izaga zisetshenziswa ngenhloso yokugcina kanye nokuvuselela ubuntu ebantwini, ikakhulukazi esizweni sabantu abampisholo. UMagwaza uthi lokhu kungasiza ukukhuthaza uxolo emphakathini.

UMabuza (2000) uxoxa ngokusetshenziswa kwezisho njengezenzo kanye nokuchasisa. Ubheka ukusetshenziswa kwezisho njengezenzo ngokujwayelekile. Uphawula ukuthi isakhiwo sesisho siba nokushintsha uma sisetshenziswe njengezenzo. Isibonelo: isenzo esithi cela, uma sisetshenziswe njengesisho kuphongozwa isiqalo samabizo esigaba 15 u-uku- kusiqu sesenzo, bese isenzo siguquka siba wu-ukucela. Lesi senzo uma sisetshenziswe njengesisho singabhalwa kanjena 'ukucela empunzini' okuyisisho esichaza ukubaleka.

UMakuliwe (1995) uhlaziya izisho zesiXhosa, esifundweni sakhe uchaza isisho kanjena "isaci libinzana lentetho lokunonga intetho, ukuyenza ivakale ngakumbi". Lokhu kuchaza ukuthi isisho yibinzana lokunonga inkulumo, ngenhloso yokuyenza izwakale kahle. UMaculiwe uphinde anikeze umlando ngomsuka wesisho. Uveza ukuthi ezinye izisho zisuselwa ezinganekwaneni, emlandweni, kubantu kanye namasiko abo.

U-Meider no-Dundes (1981) bahlaziya isakhiwo sezaga. Esifundweni sabo baveza ukuthi inselelo ebhekene nabacwaningi noma abafundi ngeyokuchaza izaga. Babuye bathi izaga zingachazwa ngendlela eyimpumelelo ngokuthi kubhekwe isakhiwo sazo. Bakholelwa ukuthi ukuchaza izaga ngokwesakhiwo kukhombisa ukubaluleka kwesakhiwo emibhalweni yobuciko yonkana.

U-Usiba (1992) ubheka izingqikithi kanye namasu ezaga nezisho zesiZulu. Kulolu cwaningo lwakhe uthi izaga nezisho ziyaguquka ngokuhamba kwesikhathi. Isibonelo, isaga esithi 'ekhaya akungenwa ngemali akukhona esitokufeleni.' Lesi saga kukholelwa ukuthi saqhamuka ngemuva kokuhamba kwabantu bayosebenza

emadolobheni, ukuze bathole imali yokuziphilisa. Ngakho-ke u-Usiba ukholelwa ukuthi sasingekho ngaphambili kokuthi kufike abeLungu, okuyibona abaqhamuka nokuthi abantu basebenzele imali. Lokhu kukhombisa ukuthi izaga ziyaguquka noma kwakheke ezintsha uma kuhamba isikhathi.

Ngemuva kokubheka izifundo zabacwaningi abangenhla, kuyakhombisa ukuthi kuningi okubhaliwe ngezisho nezaga. Kepha, yize kunjalo alukho ucwaningo olwenziwe olubheka izisho nezaga ezindabeni ezimfishane ezisemaqoqweni kaW.M.B. Mkhize (1980 nele-1981) kanye nasenovelini ka-E.D.M. Sibiya (2002).

1.8 Isiphetho

Lesi sahluko sixoxe kabanzi ngocwaningo. Besibheka inhloso yocwaningo, indlela yokuqhuba ucwaningo, okuqukethwe, ukuchazwa kwamagama, isifinqo sezincwadi ezihlaziwayo kanye nokushiwo ngabanye abacwaningi ngezaga nezisho. Lesi sahluko siveza ukubaluleka kokusetshenziswa kwezaga nezisho ngendlela efanele. Phela izaga nezisho ziwumhlahlandlela wolimi, yingakho kubalulekile ukuthi zisetshenziswe ngendlela efanele ukuze kuthuthuke ulimi. Ngakho-ke amasu abhekiwe ngenhla yiwona azolawula indlela yokuqhuba lolu cwano ukufeza inhloso yalo.

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ISAHLUKO SESIBILI

UKUSETSHENZISWA KWETHIYORI

2.1 Isingeniso

Lesi sahluko sizobheka ithiyori yestayilistiki ezosetshenziswa kulo msebenzi. Kuzobhekwa ukuthi iyini kanye nokuthi isebenza kanjani. Izihloko ezizobhekwa ngaphansi kwale thiyori yilezi: ukuchazwa kwethiyori, ukuchazwa kwestayilistiki, umlando westayilistiki, imicabango yongoti, ukuhlaziya ngendlela yestayilistiki kanye nestayilistiki nenkulumo-buciko.

2.2 Ithiyori yemibhalo

U-Rimmon (1983: 3) uthi alukho ucwaningo olubandakanya imibhalo olungenziwa ngaphandle kokusetshenziswa kwethiyori. Ithiyori ibamba iqhaza elikhulu ekuthuthukiseni indlela yokuqonda izimo ezibalulekile emibhalweni. Ithiyori isiza abafundi ukuthi kube lula ukuhlaziya nokuhumusha incazelo noma umqondo oqukethwe embhalweni ngamunye. Amathiyori emibhalo ahlukile ngokwezindlela asetshenziswa ngazo ukuhlaziya imibhalo. Kukhona amathiyori abheka ukulingana kwabantu ngokomnotho, asungulwa ngemuva kwenkululeko, abheka ukulingana ngokobulili, ezenhlalo njalo njalo.

Ithiyori yemibhalo ikhombise ukuthuthuka ngekhulu-nyaka lamashumi amabili (*20 Century*) yaba umunxa wezifundo zemibhalo. Abacwaningi abacwaninga ngayo kubukeka belandela imibono ka-Plato no-Aristotle (Castle, 2013: 12). Ithiyori yemibhalo ibandakanya onke amathiyori asetshenziswa uma kuhlaziywa imibhalo. Kanti futhi ithathwa njengethuluzi elivumela ukuhlaziywa kwemibhalo. Ithiyori yemibhalo izuze kakhulu ekukhuleni kwezifundo zolimi, abanye bababhali bamathiyori abafana no-Roman Jakobson nozakwabo bathuthukise amathiyori abo besebenzisa imisebenzi yabo yolimi. Ithiyori yolimi ithathwa njengesiqalo sethiyori yemibhalo. Lokhu kukhombisa ukuthi ithiyori yemibhalo izalwa yithori yolimi.

Ngaphambili kokuthi kuchazwe kabanzi ngestayilistiki kufanele kuchazwe indlela eyenza umbhali ngamunye ahlukelwe komunye. Ngakho-ke kuzobhekwa lokhu okwaziwa ngokuthi yisimo sokubhala noma indlela yokubhala esetshenziswa ngumbhali ukubeka indaba esebenzisa amasu olimi. U-Brook no-Warren (1961: 312) bathi indlela yokubhala yindlela ehlangene, engelula ukuba umfundi ayiqonde. Kepha le ndlela ibalulekile ngoba ihlukanisa umbhali ngamunye kwabanye ababhali, ngokubheka indlela abhala ngayo izindaba zakhe. Ngokuka-Freeborn (1996: 1) isimo sokubhala singachazwa ngokuthi yindlela umbhali ahlela ngayo umbhalo wakhe esebenzisa amasu olimi, nokumenza ahlukelwe kwabanye ababhali. Uma kukhulunywa ngesimo sokubhala kusuke kubhekwa indlela umbhali akhetha ngayo amagama, ukuze akhe imisho kanye nendlela abeka ngayo imibono yakhe (Murfin no-Ray, 2003: 1369). Lezi zincazelo ezingenhla zikhombisa ukuthi isimo sokubhala siyindlela yokuhlelwa kwamagama, imisho, amaphuzu kanye namanye amasu olimi asetshenziswa ngumbhali enza ahlukelwe kwabanye ababhali.

2.3 Ukuchazwa kwestayilistiki

Istayilistiki yithiyori ebheka indlela umbhali abeka ngayo amasu akhe uma ethula imizwa yakhe esebenzisa ulimi. U-Baldick (1990: 215) uchaza istayilistiki kanjena:

A branch of modern linguistics devoted to the detailed analysis of literary style for linguistic choices made by speakers and writers in non-linguistic contexts.

(Umunxa wezifundo zamanje zezilimi ozinikezele ekucubunguliseni kabanzi izindlela zokubhala zolimi ezikhethwa yizikhulumi kanye nababhali ezimeni ekungezona ezezilimi.)

U-Murfin no-Ray (2003: 1370) bathi:

Stylistics mostly refers to approaches used to analyse and interpret the language of literary art.

(Istayilistiki sivamise ukuchaza izindlela ezisetshenziswayo ukuhlaziya kanye nokuhumusha ulimi lwemibhalo yobuciko.)

Kanti u-Weber (1996: 94) uchaza istayilistiki kanjena:

Stylistics is an attempt to put criticism on a scientific basis. It is the study of the social function of language and is a branch of what has come to be called socio-linguistics. It aims to characterise texts as pieces of communication.

(Istayilistiki siwumzamo wokubeka ukukuhlaziya phezu kwesisekelo esijulile. Siyisifundo esibheka ukusetshenziswa kolimi emphakathini siphinde sibe ngumunxa walokho okubizwa ngokuthi ulimi emphakathini. Sihlose ukuphawula imibhalo njengezingcezu zokuxhumana.)

NgokukaMsimang (1986: 178) istayilistiki yithiyori ebheka izinga lombhali ekukhetheni amagama achaza imibono yakhe ngendlela enembayo. Kanti u-Enkvist no-Gregory (1964: 26) bathi istayilistiki yigatsha elibheka kabanzi imibhalo efana nezinkondlo, izindaba kanye namanoveli ngokubhekisisa umthelela wamagama asetshenziswa ngumbhali. Le thiyori yesitayilistiki ihlaziya, icubungule iphinde iqhathanise ukusetshenziswa kolimi emibhalweni yobuciko. Lokhu kubandakanya ukwakheka kwemisho, ukukhethwa kwamagama, ukusetshenziswa kwenkulumo-buciko ngenhloso yokwedlulisa umlayezo ngokwezinga eliphezulu.

Ithiyori yestayilistiki ingaphinde ichazwe ngokuthi yithiyori ehlahlaziya kabanzi imikhakha emine yolimi: ukwakheka kwemisho (isinthekisi), incazelo (isemantiki), imisindo (ifonoloji) kanye nokwakheka kwamagama (imofoloji). Le thiyori ibheka ukusetshenziswa, ukwakheka kwamagama, kanye nokusetshenziswa kolimi olujiyile (Ogunsiji, 2000: 15). U-Varshney (1980: 15) uthi istayilistiki singachazwa ngokuthi yisifundo sobuchwepheshe bezilimi. Le thiyori isebenza ukuphenya, ukuqhathanisa kanye nokuhlola indlela ekusetshenziswa ngayo ulimi, ikakhulukazi emibhalweni exoxayo. Iphinde ibheke ukusetshenziswa kwamagama emibhalweni eyizinkondlo. U-Leech (1969: 45) uthi ithiyori yestayilistiki wuhlaka oluveza izakhi zolimi kanye nezimpawu zemibhalo.

Ngokuhunyushiwe u-Simpson (2004: 4) uthi ithiyori yestayilistiki ingachazwa njengendlela yokuhlaziya ulimi lwemibhalo. Uphinde athi le thiyori isebenzisa indlela yokuhlaziya izilimi ukugqamisa izimpawu ezitholakala emibhalweni yobuciko. U-Peck no-Coyle (1992: 137) bathi:

A much more productive and precise way of talking about language is to concentrate on style. This involves describing how a particular piece of writing functions and discussing what words are used and why.

(Indlela eyakhayo nemfishane yokukhuluma ngolimi ukugxila endleleni yokubhala. Lokhu kubandakanya ukuchaza ukuthi ucezu oluthile lokubhala lusebenza kanjani kanye nokuxoxa ngokuthi yimaphi amagama asetshenzisiwe nokuthi kungani esetshenzisiwe.)

Ithiyori yestayilistiki iveza ukuhleleka kwamagama alotshiwe abolekwe esifundweni solimi. La magama asetshenziswa ngumbhali ngenhloso yokuthi afundwe yilowo ofundayo. U-Halliday (1979: 70) uthi istayilistiki yithiyori ebandakanya incazelo kanye nobudlelwane bokuxhumana phakathi kwamalunga, kanye nenkulumo edluliswayo. Ithiyori yestayilistiki ibheka ukusetshenziswa kwezincezu zokukhuluma engxoxweni kanye nasemibhalweni (Khattak, 2012: 98).

U-Halliday (*Op cit.*) welula ngestayilistiki kanjena:

The goals of literary stylistics include investigating the style of a particular author, period, genre, describing and analysing an author's mind.

(Izinhloso zestayilistiki semibhalo zibandakanya ukuhlola indlela yokubhala yombhali othize, isikhathi, umkhakha, ukuchaza kanye nokuhlaziya umqondo wombhali.)

Ngokuka-Khattak (2012: 97) istayilistiki sihlose okubili: okokuqala sihlose ukunikeza abafundi amandla wokuthi bakwazi ukunikeza incazelo ehunyushiwe futhi enikeza umqondo mayelana nombhalo othile. Okwesibili, ukukhulisa ulwazi kanye nokuqonda ulimi ngokubanzi. Ngakho-ke le thiyori yenza abafundi basebenze ngokuzikhandla ukuze baqonde ulimi.

U-Crystal (1971: 78) uthi ithiyori yestayilistiki ihlose ukubhekana nokuphicwa kanye nokwaziswa kolimi emibhalweni. Uphinde athi le thiyori igxila olimini olusetshenziswa emibhalweni, esikhundleni sokuhlaziya indaba yonkana. Ngakho-ke ithiyori yestayilistiki ingachazwa njengethiyori ephathelene nokuhlaziywa kwemibhalo, igxila kakhulu ekusetshenzisweni kolimi emibhalweni. Ukusetshenziswa kolimi kungachazwa njengendlela umbhali abeka ngayo indaba

yakhe esebenzisa amasu olimi. Amasu olimi abandakanya izifenko, umfanekiso-mqondo, impindwa, inkulumo-buciko njalo njalo. Kulolu cwaningo kubhekwa ukusetshenziswa kwezaga nezisho emaqoqweni ezindaba ezimfishane zika-W.M.B. Mkhize elithi *Ngiyeke Ngezomhlaba* (1980) nelithi *Uyothe Wabonan' Emhlabeni* (1981) kanye nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002) njengesu lestayilistiki.

U-Khattak (2012: 98) welula ngethiyori yestayilistiki kanjena:

Stylistics is usually made for the purpose of commenting on quality and meaning in a text. It is the study of style used in literary and verbal language and the effect a writer or speaker wishes to communicate to the reader or hearer.

(Istayilistiki ngokuvamile sisetshenziswa ngenhloso yokuphawula ngezinga nomqondo osembhalweni. Siyisifundo sendlela yokubhala esetshenziswa olimini lwemibhalo kanye nolwedluliswa ngomlomo, kanye nomthelela umbhali noma isikhulumi esifisa ukuwudlulisa kumfundi noma kumlaleli.)

Ngemuva kokubheka indlela abacwaningi abangenhla abachaza ngayo ithiyori yestayilistiki, kungashiwo ukuthi lena yithiyori ebandakanya ukusetshenziswa kolimi ngenhloso yokwedlulisa umyalezo othile. Lokhu kubandakanya ukukhethwa kwamagama, ukuhlelwa kwemisho, izifenko, ukusetshenziswa kwenkulumo-buciko: izaga nezisho, njalo njalo. Le thiyori iphinde ibheke ukuthi ukusetshenziswa kwamasu olimi kunamthelela muni emibhalweni yobuciko, kanye nokuthi la masu ayakwazi yini ukwedlulisa umyalezo, nokuveza imizwa yombhali ngendlela egculisayo.

Kukhona izinhlobo ezimbili zestayilistiki. Uhlobo lokuqala lwaziwa njengoluhlelekile (*formal*), olwesibili olungahlelekile (*informal*) (Greene *et al*, 2012: 465). Uhlobo lokuqala luhlaziya indlela umbhali abeka ngayo amagama ukwethula imibono yakhe. Lolu hlobo lusebenzisa kakhulu amasu esifundo solimi ukuhlaziya imibhalo. Amanye amasu abhekwayo yilawa: isigqi, ukwakheka komusho, umfanekiso-mqondo, ukuphinyiswa kwamagama njalo njalo. Uhlobo lwesibili oluthathwa njengolungaqondile luthi istayilistiki siqukethe izindlela eziningi zolimi ezisetshenziswa emibhalweni. Lolu hlobo alugxili nje kuphela kula masu abhalwe

ngenhla ukuhlaziya umbhalo, kepha lubheka yonke into ethinta ulimi kanye nendlela yokubhala.

2.4 Umlando westayilistiki

Kusukela ngeminyaka ye-1950 igama istayilistiki lisetshenziswa ukuthatha isikhundla sendlela ebisetshenziswa ukuhlaziya imibhalo. Amandla okuqhubeka mayelana nezindlela ebezisetshenziswa ukuhlaziya imibhalo, avezwa ngokugqamile emibhalweni ka-Roban Jakobson namanye amaRashiya, kanye nabanye abeLungu baseYurobhu. Kube khona uguquko ngeminyaka ye-1960 kustayilistiki. Istayilistiki sibheka izinkondlo, kanye nolimi olusemibhalweni. Ngakho-ke istayilistiki sibheka ukusetshenziswa kolimi emibhalweni kanye nazo zonke izinhloko zokubhala (Coyle, 1990: 353).

Ngeminyaka ye-1970 ithiyori yestayilistiki yabhekana nobunzima, kepha yakwazi ukubuyisa amandla. Ngale minyaka ongoti bale thiyori abazange bagxile kakhulu ekusetshenzisweni kwale thiyori kanye namasu okubhala nesayensi yestayilistiki. Kunalokho babheka indlela yokuhlaziya imibhalo njengendlela eqondile yokufunda engasetshenziswa ngabafundi ezilimini ezihlukene, okungaba ulimi lwebele kanye nolimi lwesiNgesi.

Kuthe ngeminyaka ye-1980 istayilistiki sathola ukwesekwa nawumkhandlu wamaBrithani. Ngakho-ke abacwaningi bestayilistiki basebenzisana ngenhloso yokuhlenganisa ulimi kanye nesifundo semibhalo. Baphinde baqhamuka nendlela eyaziwa njengendlela yokuqala yolimi olubhaliwe olumayelana nemisebenzi yolimi (Weber, 1996: 3).

Okunye okuphawulekayo ngestayilistiki ngeminyaka ye-1900 ukuvezwa kwendlela yokucwaninga kabanzi ngestayilistiki kubhekwa ingqikithi yemibhalo. Le ndlela yokuhlaziya yaba nomthelela omkhulu emibhalweni, futhi yaveza ukubaluleka kokubhekwa kwengqikithi emibhalweni. Ukubaluleka kokubhekwa kwengqikithi kwavunywa ngelikhulu isasa. Yingakho namanje istayilistiki sisasetshenziswa ukubheka umthelela wokusetshenziswa kwamagama emibhalweni kanye nomqondo otholwa yilowo ofundayo.

Ukubhekwa kwengqikithi uma kuhlaziywa imibhalo kungafundiswa ngendlela eyimpumelelo ekukhuliseni ukubaluleka kwengqikithi emibhalweni (Weber, 1996: 3-4). Istayilistiki sasisetshenziswa kakhulu ngesikhathi sisanda kusungulwa. Lokhu kwakwenziwa ngenhloso yokusekela iphuzu lokubaluleka komqondo noma kwencazelo emibhalweni uma kuhlaziywa imibhalo (Mills, 1995: 7).

2.5 Imicabango yongoti

Ithiyori yestayilistiki isuselwa emibhalweni yolimi kanye nemibhalo ehlaziywayo. Phambilini abacwaningi bestayilistiki babecabanga ukuthi umbhalo ungahlaziywa ngokuzimela. Kepha ngokuhamba kwesikhathi ucwaningo lwaveza ukuthi akulula ukuhlaziya umbhalo ngokuzimela.

Kuyiqiniso ukuthi umfundi ngamunye uhumusha umbhalo ngendlela ehlukile kunabanye. Lokhu kungenxa yokuthi abantu bahlukile kanti futhi nezimo zabo zihlukile. Nakuba ucwaningo luveza ukuhluka kwabantu ngokwendlela ababuka ngayo izinto, kufanele kuvezwe ukuthi le ndlela yestayilistiki yokuhumusha ikhombisa noma iveza ulwazi olujwayekile kuwona wonke umuntu, ayiluvezi lolo oluhlukile.

UTabu (2007: 16) ucaphuna u-Mills ephawula ngestayilistiki kanjena:

For the stylisticians, the major fact to be explained is that, although we are all different, we agree to a remarkable extent over the interpretation, the range of interpretations which have been produced for even the most discussed texts is remarkably small compared with the theoretically infinite set of possible recordings.

(Kubacwaningi bestayilistiki, iqiniso elisemqoka ekumele lichazwe ukuthi, nakuba sonke sihlukile, kakhulu siyavumelana mayelana nokuhumusha, okuphawulekayo mayelana nobubanzi bemihumusho ekhiqiziwe ngoba neyona mibhalo ekuxoxwe ngayo kakhulu, incane kakhulu uma iqhathaniswa nendlela yokuhlaziya ngokwethiyori ebandakanya uhlu lwemibhalo okungaba ngeqoshiwe.)

Ekuhlaziyweni kwestayilistiki, isifanekiso semibhalo kanye nolimi olusetshenziswayo akuvamile ukuba zivezwe obala. Lokhu kungenxa yokuthi imibhalo ithathwa ngokuthi iyakwazi ukuzimela ngokwayo. Lapho kusuke kubhekwa umqondo oqukethwe ngumbhalo, okungadingakali ukuthi uchazwe kulowo ofundayo ngenxa yokuthi kuthathwa ngokuthi ulwazi olujwayelekile. Istayilistiki siveza ukuthi umlayezo oqukethwe emibhalweni kusetshenziswa ulimi uyafana nomlayezo owamukelwa ngulowo ofundayo.

Le thiyori yestayilistiki ithi indlela ejwayelekile, futhi engenazinkinga yokudlulisa umlayezo, yileyo ebandakanya abantu ababili abakhuluma ubuso nobuso, omunye eyisikhulumi omunye engumlaleli. Okuphawulekayo ngale ndlela ukuthi lowo olalele uthathwa njengomlawuli wolimi, kanti futhi angakhetha ukusho izifiso zakhe ngendlela afisa ngayo, akukho okumvimbelayo. Ngokwestayilistiki ulimi luthathwa njengendlela evulelekile yokudlulisa nokuveza imicabango yabantu, njengolwazi oluthile (Tabu, 2007: 17). Ngakho-ke istayilistiki sithathwa njengethiyori evumela ukuhlaziywa kwemibhalo kubhekwa ukusetshenziswa kolimi, ingqikithi yendaba, indlela yokuhumusha umlayezo kulowo ofundayo njalo njalo.

2.6 Ukuhlaziya ngendlela yestayilistiki

Abacwaningi bestayilistiki baveza ukuthi imibhalo ingahlaziywa ngenjongo ebheka imibhalo ngokuvulelekile kanye nangendlela yesayensi ejulile. Kukhona abacwaningi abasebenzisa indlela yokubala (*quantitative approach*) ukuhlaziya imibhalo. Le ndlela isetshenziswa ukubala izikhathi lapho amasu olimi avezwa khona emibhalweni ngamunye (Murfin no-Ray, 2003: 466). Indlela yokubala ingaveza iphesenti noma inani lemisho equkethe imishwana encikile.

Abanye abacwaningi bestayilistiki abahambisani nokuthi indlela yokubala ingasetshenziswa ukuhlaziya imibhalo, kunalokho bancamela ukuboleka ezinye izindlela zokucwaninga esifundweni solimi. Izindlela abazibolekayo yilezi: indlela yokukhuluma (*speech-act theory*) kanye nendlela yezinguquko zolimi (*transformational linguistics*) (Murfin no-Ray, 2003: 466).

Abanye abacwaningi basebenzisa ubuchwepheshe bekhompuyutha ukuchaza ukuphindaphindwa kwamathebula akhombisa ukuthi indlela yombhali ngayinye ingahlukaniseka kanjani emibhalweni yabanye ababhali. Okunye okuphawulekayo ngokuhlaziya imibhalo ngokwendlela yesayensi ukuthi abanye abacwaningi bestayilistiki abahambisani nayo. Laba bacwaningi bathi bayakuphika ukuthi indikimba yombhalo angeke yahlukaniswa nendlela esetshenziswa ngumbhali ukubhala, njengokusho kwabacwaningi ababheka indlela yesayensi. Ngakho-ke abacwaningi bestayilistiki bathi le thiyori ivumela ukuhlaziywa kwemibono yombhali kusetshenziswa amasu olimi.

2.7 Istayilistiki nenkulumo-buciko

Ngokwemibhalo istayilistiki singabhekwa njengethiyori ephathelene nokuhlaziywa kwemibhalo. Le thiyori igxila kakhulu ekusetshenzisweni kolimi emibhalweni. Ukusetshenziswa kolimi kubandakanya amasu okubhala izifenko, impindwa, umfanekiso-mqondo njalo njalo. Istayilistiki sibandakanya ukuchaza umbhalo, kubhekwa amagama asetshenzisiwe nokuthi kungani esetshenzisiwe embhalweni. Ngakho-ke ukuze kuqondwe amagama asetshenzisiwe kufanele ofundayo aqonde ulimi olusetshenzisiwe embhalweni. Yingakho kumele kuchazwe ukuthi luyini ulimi.

Ulimi yindlela esetshenziswa ngabantu yokuxhumana. Ukwazi ulimi kwenza kube lula ukubhala, ukwakha imisho kanye nokuqonda okubhaliwe (Chomsky, 2012: 105). U-Atkison nabanye (1990: 332) bathi ulimi yindlela yokuxhumana ehlelekile esetshenziswa ezweni noma emphakathini othile. Ulimi lungaphinde luchazwe ngokuthi yindlela yabantu yokuxhumana, okungaba ngebhaliwe noma ekhulunywa ngomlomo equkethe ukusetshenziswa kwamagama ngendlela ehlelekile noma evamile (Landis, 1972: 78).

Ngemuva kokubheka izincazelo ezinikeziwe ngenhla ngolimi, kungashiwo ukuthi ulimi yindlela yokuxhumana esetshenziswa ngabantu ngenhloso yokwedlulisa umlayezo othile. Inhloso yolimi ukwedlulisa umlayezo lapho ekumele ufinyelele khona. Ngakho-ke kubalulekile ukuthi ulimi olusetshenzisiwe luqondwe kabanzi yilabo ababandakanyekayo ukuze kube lula ukuhumusha umlayezo odluliswayo ngendlela efanele.

Istayilistiki siphinde sibheke indikimba yombhalo. Kanti kuyenzeka sisetshenziswe ukuhlaziya izindaba ezingashicilelwe phansi, siphinde sibheke ulimi olusetshenziswa ezindabeni ezifana nezobuntatheli, ezomsakazo kanye nezikumabonakude. Lapha kungabhekwa ukusetshenziswa kwezaga nezisho (Jefferson no-Robey, 1986: 62).

Istayilistiki njengethiyori ehlaziya imibhalo, sisebenzisa amasu olimi, singathathwa njengesixhumanayo nezaga nezisho ngoba izaga nezisho ziyingxenye yamasu olimi. Kuyenzeka umbhali asebenzise izaga nezisho endabeni yakhe ngenhloso yokudlulisa umlayezo ngendlela emfishane futhi enembayo. Phela izaga nezisho zisuke ziqondene nesizwe esithile, ngakho-ke abantu baleso sizwe kuba lula ukuqonda umlayezo odluliswa yilowo mbhalo. Lokhu kungathathwa njengendlela umbhali ahluka ngayo kwabanye ababhali emibhalweni yakhe, ngoba akubona bonke ababhali abakwazi noma abasebenzisa izaga nezisho ezindabeni zabo ngendlela ekhombisa ukwazi kabanzi ngalolo limi.

Kwesinye isikhathi ukusetshenziswa kwezaga nezisho emibhalweni, ikakhulukazi njengezihloko zezindaba, kunikeza lowo ofundayo isithombe sokungahle kwenzeke endabeni ngaphambili kokufunda indaba yonkana. Lokhu kungenxa yokuthi izaga nezisho ziyafundisa, ziyaxwayisa ziphinde ziyale. Ngakho-ke uma ofundayo eqonda ulimi kabanzi kulula ukuthi azi umlayezo ochazwa yisaga noma isisho ngasinye esisetshenziswe embhalweni njengesihloko, ngaphambili kokuthi afunde indaba yonke. Lokhu kwenza kube lula ukuqonda okwenzeka endabeni.

2.8 Isiphetho

Lesi sahluko besibheka ukusetshenziswa kwethiyori emibhalweni, sibheka ngokukhethekile ithiyori yestayilistiki. Bekubhekwa ukuthi le thiyori ichazwa kanjani ngabanye abacwaningi kanye nokuthi isebenza kanjani. Kuphinde kwabhekwa umlando westayilistiki, imicabango yongoti, ukuhlaziywa kwestayilistiki, istayilistiki nenkulumo-buciko.

Ngokwendlela istayilistiki esichazwe ngayo kulesi sahluko, kukhombisa ukuthi siyindlela elula futhi eqondile yokuhlaziya imibhalo, ikakhulukazi imibhalo yobuciko. Sivumela ukuthi umfundi ahumushe umbhalo ngendlela yakhe esebenzisa amasu

olimi. Siphinde sivumele umfundi ukuba aqhathanise ulwazi analo kanye nolwazi oluvezwa embhalweni. Okunye okuphawulekayo ngestayilistiki ukuthi ukuze ofundayo akwazi ukuqonda umbhalo, kubalulekile ukuthi aqonde ulimi olusetshenzisiwe embhalweni ukuze akwazi ukuthola incazelo ephelele ngokushiwo wumbhalo.

Ukusetshenziswa kwenkulumo-buciko kwenza indaba ibe mnandi futhi ihehe. Lokhu kungenxa yokuthi akubona bonke ababhali abanekhono lokusebenzisa izaga nezisho njengenkulumo-buciko emibhalweni yabo. Yingakho lokhu kuthathwa njengendlela eqhakambisa ikhono lombhali ngamunye nokumenza ahluke kwabanye ababhali. Indlela umbhali asebenzisa ngayo ulimi emibhalweni yakhe ingasiza ukuthuthukisa ulwazi-magama kulowo ofundayo, ikakhulukazi uma izinga lolimi olusetshenziswa ngumbhali lithathwa njengeliphezulu. Ukukhethwa kwamagama asetshenziswe emibhalweni kwenza izinga lombhalo libe phezulu. Ngakho-ke uma kuhlaziywa umbhalo ngokwestayilistiki kumele kuvezwe umthelela wokusetshenziswa kolimi ekudluliseni umlayezo ngendlela eqoqekile futhi esezingeni eliphezulu, ikakhulukazi uma umbhalo uqukethe izaga nezisho njengenkulumo-buciko.

ISAHLUKO SESITHATHU

IZAGA

3.1 Isingeniso

Lesi sahluko sizogxila kuhlobo lobuciko bomlomo olwaziwa ngokuthi yizaga. Kuzobhekwa umsuka wezaga, nendlela ezisetshenziswe ngayo emaqoqweni amabili kaW.M.B. Mkhize, elithi *Ngiyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nasenovelini ka-E.D.M. Sibiya ethi *Kungasa Ngifile* (2002), kanye nomthelela wazaga enovelini nasezindabeni ezimfishane.

3.2 Umsuka wezaga

Umsuka yigama elichaza indabuko yento ethile kanti liphinde lisho impande noma isisusa sento ethile (Nyembezi noNxumalo, 1966: 294). Umsuka ungaphinde uchazwe njengegama elichaza umnyombo wento ethile (Nkabinde, 1982: 105). U-Dent noNyembezi (1969: 223) bathi umsuka yigama elichaza ukudabuka noma isiqalo sento, ukuthi iqhamuka kuphi. Lapho kusuke kubhekwa ukuthi kweza kanjani ukuthi leyo nto igcine seyaziwa noma ibizwa ngalokho ebizwa ngakho.

Ngemuva kokubuka lezi zincazelo ezingenhla kungashiwo ukuthi igama umsuka lichaza indabuko yento ethile. Izaga yinkulumo-buciko eyayisetshenziswa kakhulu ngabantu basemandulo, futhi namanje isasetshenziswa. Le nkulumo yabe ikhombisa ubuhlakani kanye nokuqonda ulimi kangcono. Inkulumo yayingazwakali kahle uma lowo oyethulayo engasebenzisi izaga. Ngokuvamile le nkulumo isuke iveza umlando othile mayelana nesaga esithile.

Izaga zisuselwa ngaphansi kwezimo ezihlukene, kukhona izaga ezisuselwa ezinganekwaneni, emasikweni, kumvelo, emlandweni, ekubukeni indlela izinto ezenzeka ngayo noma isimo sezinto, ezaqhamuka ngemuva kokufika kwabeLungu esizweni esiMpisholo njalo-njalo (Masondo, 1997: 61). Ngakho-ke kulesi sahluko kuzobhekwa izaga ezisuselwa ezinganekwaneni, emasikweni, kumvelo, ekubukeni isimo sezinto kanye nezaqhamuka ngemuva kokufika kwabeLungu.

3.3 Izaga ezisuselwa ezinganekwaneni

Izinganekwane wuhlobo lwenkulumo esangxoxo. Le nkulumo ivamise ukuxoxwa uma kuchithwa isizungu, kepha inhloso enkulu yale ngxoxo kusuke kuwukuyala kanye nokufundisa mayelana nezimo ezithile ikakhulukazi ezinganeni (Gule, Maphumulo noThwala, 1993: 70). UMasondo (1997: 3) uthi: “izinganekwane yizindaba ezazixoxwa emandulo futhi namanje zisaxoxwa”. U-Oosthuizen (1997: 38) uthi:

Izinganekwane and izinsumansumane are traditional tales told primarily for entertainment. They are but one genre of oral genre of Zulu oral tradition, quite distinct from oral poetry or episodes of tribal history.

(Izinganekwane kanye nezinsumansumane yizindatshana zomdabu ezixoxwa ngenhloso ephambili yokuthokozisa. Ziuhlobo lobuciko bomlomo, oluhlukile kwezinye izinkondlo zomlomo noma iziqephu zomlando wesizwe).

Ngemuva kokubuka izincazelo ezinikeziwe ngenhla, kungashiwo ukuthi izinganekwane yizindaba ezabe zixoxelwa izingane ngokuhlwa. Zazixoxwa ngokuhlwa ngoba kuthiwa ozixoxa emini uzomila izimpondo. Nakuba izinganekwane zazixoxwa ngomlomo kuphela, esikhathini samanje zitholakala sezidlalwa nakumabonakude kanye nasemsakazweni. Kanti futhi sekukhona nezibhalwe ezincwadini. Lokhu kukhombisa ukuthi izinto azisafani nakuqala lapho ubuchwepheshe obabungekho khona. Kanti lokhu kungabuye kuthathwe njengendlela yokugcina umlando ngoba imibukiso eqoshiwe ayishabalali kalula, kanti uma into ingabhalwe noma ingaqoshiwe kulula ukuthi ishabalale uma lowo onolwazi lwayo engasekho.

Yize izinganekwane zihlukanisiwe ngokwendlela yaseNtshonalanga, esiZulwini zazingahlukanisiwe, zazibizwa ngendlela eyodwa yokuthi yizinganekwane, kepha ngokulandela indlela yezinye izizwe, kwagcina nakhona esiZulwini sezihlukanisiwe ngokwendlela yaseNtshonalanga (Masondo, 1997: 30). Izinganekwane zingahlukaniswa kanjena: inganeko, insumansumane, umzekeliso, inkwici kanye nenganekwane yezilwane.

Okunye okuqaphelekayo ukuthi imvamisa yezaga ezikhuluma ngendabuko yezinto zisuselwa kuhlobo lwenganekwane eyaziwa ngokuthi inganeko. U-Bascom (1965: 4) uthi:

Myths are prose narratives which, in the society in which they are told, are considered to be truthful of accounts of what happened in the remote past. They are accepted on faith, they are taught to be believed, and they can be cited as authority in answer to ignorance or disbelief. Their characters are usually not human beings, but often have human attributes.

(Izinganeko ziyizindaba ezilandisayo, kulowo mphakathi ezixoxwa kuwo, zithathwa njengezindaba eziyiqiniso yalokho okwenzeka ekudeni ngenkathi edlule. Zimukelwa ngokukholwa, zifundiswe ngenhloso yokuthi zikholelwe, kanti futhi zingacashunwa njengegunya ukuphendula ukungazi noma okungakholelwa. Abalingiswa bazo kuvamise ukuthi kungabi abantu, kodwa banezimpawu zabantu).

UMasondo (1997: 12) uthi inganeko wuhlobo lwenganekwane olubukeka luyiqiniso futhi olwethulwa ngenhloso yokuthi lowo olufundayo akholwe. Kanti uGule, Maphumulo noThwala (1993: 71) bathi inganeko uhlobo lwenganekwane oluchaza kabanzi ngokuvela noma ngokudabuka kwezinto. Lolu hlobo lwenganekwane lubandakanya nenkolo ngokubanzi. Lubuye luveze indabuko yezinto, abalingiswa kuba ngabantu noma izilwane.

Njengoba sekuchaziwe ekuqaleni kwalesi sahluko mayelana nomsuka wezaga, kuzobhekwa ukuthi ababhali abakhethiwe bazisebenzisa kanjani izaga ezisuselwa ezinganekwaneni ezindabeni zabo. Lokhu kuzokwenziwa ukuze kuvele umthelela wezaga ekuthuthukiseni ulimi ngendlela ekhombisa ukuluqonda ngendlela efanele kanye nokwenza indaba ibe mnandi. Lo msebenzi awuzukugxila kuhlobo oluthile lwenganekwane, kuzobhekwa nje izaga ezisetshenziswe yilaba babhali abangenhla ezikhomba ukuthi zisuselwa ezinganekwaneni. Isaga esizobhekwa yilesi: Insimba yesulela ngegqumusha. Lokhu kubangelwa ukuthi yisona kuphela isaga ekukholelwa ukuba sisukela enganekwaneni esisetshenziswe endabeni kaMkhize eseqoqweni elithi *Ngiyeke Ngezomhlaba* (1980).

3.3.1. Insimba yesulela ngegqumusha

Isaga esithi 'insimba yesulela ngegqumusha' singezinye zezaga ekukholelwa ukuthi zisuselwa enganekwaneni. Insimba yisilwane esingesikhulu kangako, inombala omhlophe nomnyama. Ikhonze ukuhlala phezulu emithini kanye nasemgodini khona belu ehlathini, futhi idla izinkukhu (Nyembezi noNxumalo, 1966: 75). Igqumusha yisilwane esincane esinoboya obuningi nakuba bungebude uboya baso. Umbala waso uphashile okwembila. UNyembezi (1974: 4) uthi:

Another expression which I believe started in the same, i.e., with the tale first, is Insimba yesulela ngegqumusha (The genet shifts blame to the bush-strike). Here again there must have been this tale of the genet which helped the old lady by night, and smeared the bush strike's feet with mud, in order to throw suspicion on it. There people, observing the way the genet shifted the blame from itself, noticed that the same behaviour in the actions of man and remarked that the genet did likewise.

(Enye inkulumbo engikholelwa ukuthi yaqala ngokufanayo, lokho ukuthi, kuyinganekwane kuqala, yilesi esithi 'Insimba yesulela ngegqumusha'. Lapha futhi kungaba kwaba khona le nganekwane yensimba eyasiza isalukazi ngobunye ubusuku, yabe seyisulela udaka ezinyaweni zeqqumusha, ngenhloso yokusulela icala kuyo. Abantu lapho, ngokubuka indlela insimba eyasusa ngayo icala kuyona, babona ukuthi kukhona abantu abenzisa okwayo base bethi nensimba yenza kanjalo.)

Ngokujwayelekile lesi saga sivamise ukusetshenziswa ukuveza ukubaluleka kokubheka abantu umuntu aziyamanisa nabo ukuthi bangabantu abanjani. Kanti futhi sifundisa ukuthi kukhona abantu abasulela amacala abo kwabanye ngenhloso yokuthi bangasolwa bona.

Lesi saga endabeni kaMkhize (1980: 23) ethi 'Insimba Yesulela Ngegqumusha' eseqoqweni elithi *Ngiyeke Ngezomhlaba* (1980) sisetshenziswe njengesihloko sendaba. Lokhu kukhombisa ukuthi sidlulisa umlayezo obandakanya indaba yonkana. Lesi saga sisetshenziswe ukunikeza isithombe ngokuthi uMzingelwa uzithola kanjani esecaleni ngenxa kasibali wakhe uMbhekiseni. UMzingelwa

uyalela uMbhekiseni ukuba amphelezele eZola lapho ekuhlala khona ishende lakhe uMzingelwa. Izinto ziqale ukungahambi kahle ngemuva kokuthi uMbhekiseni esebonile ukuba u-Rose lo ekuziwe kuye lapha eZola uyintombi kaMzingelwa ekubeni uMzingelwa ebuye ebe yisoka likadadewabo kaMbhekiseni uDuduzile.

UMbhekiseni uphoqa uMzingelwa ukuba aphuze utshwala uma kungenjalo uzokwazisa uDuduzile ngalolu daba. Nempela uMzingelwa wenza njengokusho kukasibali wakhe. Kutholakala uMzingelwa eqiwe utshwala nokuphoqa ukuthi imoto ishayelwe nguMbhekiseni. Ngemuva kokuthi imoto inikezwe uMbhekiseni, ushayisa umuntu bese esulela icala kuMzingelwa. Nembala uyaboshwa izinyanga eziyisithupha uMzingelwa ngecala angalenzanga. Ngemuva kokuthi eboshiwe uMzingelwa, uMbhekiseni noDuduzile abazihluphi ngokuyombheka ejele, kunalokho bazidlela imali ayishiyile. Ngakho-ke lesi saga sisebenze njengasenganekwaneni lapho insimba yesulela icala ngengqumusha. UMbhekiseni uvezwe njengensimba esulela icala kuMzingelwa ovezwe njengegqumusha. Kanti nasempilweni yangempela lokhu kuyenzeka. Kunabantu abazithola besemacaleni abangawenzanga ngenxa yokusulelwa ngabantu ababathembile njengalokhu okwenziwa nguMbhekiseni kuMzingelwa.

3.4 Izaga ezisuselwa emasikweni

Igama elithi usiko lingachazwa ngokuthi yinqubo-mpilo elandelwa ngabantu ngokwezizwe ezihlukene (Dent noNyembezi, 1969: 484). Le nqubo-mpilo ibandakanya imikhuba eyenziwa ngabantu efana nokuhlabela amadlozi, indlela yokugqoka, indlela yokuziphatha, ukudla njalo njalo (Nyembezi noNxumalo, 1966: 99). UNkabinde (1982: 103) uthi usiko yinqubo-mpilo yabantu. Uphinde athi yindawo esekupheleni kwento. Isibonelo, ungene waqonda ngqo ngasosikweni lwendlu.

Ngemuva kokubuka lezi zincazelo kungashiwo ukuthi usiko yindlela abantu abenza ngayo izinto. Lokhu kubandakanya indlela yokukhuluma, ukugqoka njalo njalo. Le yincazelo ekulandelwa yona kulesi sifundo. Kukholelwa ukuthi uma ungayilandeli le ndlela yokuphila ungazithola usunamashwa futhi nezinto zakho zingahambi kahle. Kukhona izaga ezisuselwa emasikweni. Izaga ezizobhekwa yilezi: injobo

ithungelwa ebandla kanye nesithi umendo awuthunyelwa gundane. Lokhu kungenxa yokuthi yizona zaga ezisetshenziswe ngabhabhali ababili abachaziwe ngenhla ezimayelana nosiko.

3.4.1 Injobo ithungelwa ebandla

Injobo uhlobo lwesikhumba olufakwa ngabantu besilisa uma bevunula. Lufakwa okhalweni bese lulenga enqulwini (Nyembezi noNxumalo, 1966: 4). Njengoba usiko lubandakanya ukugqoka kwabantu, lesi saga singezinye zezaga ezingena ngaphansi kwamasiko.

UNyembezi (1974: 180) uthi:

In the cutting of lion-skin (injobo ithungelwa ebandla), there are those people who are regarded as experts. Such people are able to offer advice if the skin is cut in their presents (sic).

(Uma kusikwa isikhumba sehubesi ... kukhona abantu abathathwa njengochwepheshe. Labo bantu bayakwazi ukunikeza izeluleko uma isikhumba sisikwa bekhona).

Ngokusho kukaNyembezi (1974: 180) injobo yabe isikwa ngabantu abadala nasebemnkatsha ubomvu. Lokhu kukhombisa ukubaluleka kokucela izimvo kubantu abadala okuyinto ethathwa njengosiko-mpilo lwabantu. Kuye kuthiwe injobo ithungelwa ebandla uma kukhona udaba oluxakile oludinga izeluleko noma izimvo zabanye abantu. Ngokwasemphakathini isaga esithi 'injobo ithungelwa ebandla' sichaza ukuthi kubalulekile ukucela usizo ngodaba olukuxakile ukuze uzothola usizo (Theunissen, 1959: 19). Kuye kuthiwe uma kuhlangele imiqondo emibili ukuya phezulu kuvamise ukutholakala imiphumela ephusile uma kuqhathaniswa nomqondo womuntu oyedwa. Ngakho-ke ukucela izeluleko kwabanye abantu akusho ukuzehlisa isithunzi.

Ngokwasenovelini kaSibiya (2002: 12) ethi *Kungasa Ngifile* lesi saga sikhombisa ukubaluleka kokucela usizo kwabanye abantu. Umbhali ulandisa ngokusemqondweni kaSenzo kanjena:

Kayizange isuke emqondweni wakhe indaba kaNokuthula. Wabona kungcono ngempela ukuthi **ayithungele ebandla injobo**. Nembala wayizeka indaba yakhe nokungezwani kwakhe nonina.

Umbhali usebenzisa isaga 'injobo ithungelwa ebandla' ukuchaza isimo abhekene naso uSenzo. USibiya (2002) ulandisa ngokwenzeka emqondweni kaSenzo ngemuva kokuthi unina uMaMemela ekhombise ukungakuthokozeli ukuthandana kwakhe noNokuthula. USenzo ubeka udaba lwakhe kuZitha ngenhloso yokuthi athole izeluleko kumngani wakhe ngokuthi angaphuma kanjani kule nkinga, futhi yini angayenza ukuze unina amukele uNokuthula njengesithandwa sakhe afuna simgane. Lokhu kuseyilo usiko-mpilo lwabantu yingakho abanye beye bethi indlela ibuzwa kwabaphambili. Phela kuhle ukucela usizo kwabanye abantu ukuze uthole izeluleko ezizokwenza ukhule ube ngumuntu oqotho.

3.4.2 Umendo awuthunyelwa gundane

Umendo ngenye yezinto ekukholelwa ukuthi zibalulekile empilweni yomuntu. Kusuke kuthathwa intombi iyoganiselwa komunye umuzi. Kanti futhi ukwenda kubuye kuchaze ukufa, ikakhulukazi uma kushone iwele noma amawele omabili kuthiwa endile (Nyembezi noNxumalo, 1966: 189). Kungaphinde kuchaze ukuthi uma intombi iganile isuke izofela emzini. Lokhu kuchaza ukuthi ithuna lentombi lisemzini lapho iganele khona. Umendo wentombi uthathwa njengento eyigugu kuze kuthiwe uma intombi ingaganile inguzenda ziyayishiya. Lokhu kuchaza ukuthi sekufanele ngabe isemzini ngoba ontanga bayo baganile. Konke lokhu kukhombisa indlela umendo obaluleke ngayo esizweni sabaMpisholo futhi kuthathwa njengosiko ukuthi intombazana igane.

Igundane yisilwane esincanyana esivamise ukuhlala phandle, ikakhulukazi lapho ekunemfucuzwa khona. Lesi silwane sidla inyama, umbila kanye nokunye esikutholayo ngenhloso yokuzondla. U-Theunissen (1959: 37) uthi isaga esithi 'umendo awuthunyelwa gundane' sichaza ukuthi akwaziwa ukuthi kuyofike kube njani emzini. Ngokuvamile lesi saga sisetshenziswa uma izinto zingahambi kahle emzini kulowo osuke eganile. Kanti siphinde sisetshenziswe ukukhuthaza

intombazana ukuthi iziphathe kahle emzini futhi ibekezele emzini ngoba ayazi iyofica kunjani.

Endabeni kaMkhize (1981: 87) ethi 'Zifa ngamvunye' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* kutholakala omakhelwane bakaMaMcethe bethi:

Imbala, ngisho nezakhamuzi zalapha eSteadville, zazingamshiyi uMaMcethe uma kusuke kubalwa abantu abahlezi kahle. Babeze balimise ngesihloko elokuthi umuntu angajabula kanjani uma engase afane naboMaMcethe laba owabo **umendo abawuthumela igundane!**

Kutholakala omakhelwane befisa ukuphila impilo kaMaMcethe ngoba babona ngathi ujabule emzini wakhe. Omakhelwane bacabanga lokhu ngoba bahlezi bebona evulelwa isicabha semoto futhi elandwa nasemsebenzini ngumyeni wakhe uMbatha. Lokhu kwenza omakhelwane babone ngathi uMaMcethe uhlezi kahle emzini.

Yize abantu bethi uma bebuka impilo kaMaMcethe bacabange ukuthi uphila kamnandi, iqiniso lithi akunjalo. Phela uMbatha usuke evulela umkakhe isicabha semoto ngoba yena engakwazi ukuzivulela ngenxa yokushaywa nguye uMbatha. Kanti futhi imbangela yokuthi amlande emsebenzini ukuthi uMaMcethe nguyena okhipha imali kaphethiloli. Kepha ngenxa yokuthi omakhelwane ababazi ubunzima obubhekene noMaMcethe baze bethi umendo wawuthumela igundane okusho ukuthi wathumela lona ukuthi limhlolole isimo ngaphambili kokuthi agane. Konke lokhu bakusho ngoba bebona ngathi uhlezi kamnandi akanazo izinkinga kowakhe umshado.

Nakuba lesi saga sijwayele ukusetshenziswa ukuchaza nokukhuthaza umuntu ongahlezi kahle emzini ngenxa yezinkinga ezithile ukuba abekezele, lapha endabeni sibhalwe ngendlela ekhombisa umuntu ohlezi kahle emzini wakhe. Lokhu kungenxa yokuthi omakhelwane babuka ingaphandle lempilo ephilwa nguMaMcethe bese becabanga ukuthi konke kuhamba kahle. Kungashiwo ukuthi kule ndaba lesi saga sifundisa ukuthi umuntu angabofisa impilo yomunye umuntu ngoba akazi ukuthi yibuphi ubunzima abhekana nabo uma eseyedwa. Njengoba

sithola omakhelwane behalela impilo kaMaMcethe ngenxa yalokho abakubonayo kepha bengakwazi ukuhlukumezeka abhekana nako nsuku zonke uMaMcethe.

3.5 Izaga ezisuselwa kumvelo

Imvelo ibalulekile ebantwini kanye nasezilwaneni emhlabeni wonke jikelele. Imvelo iyadingeka ukuze abantu bakwazi ukuphefumula umoya ohlanzekile, bakhe izindlu besebenzisa izingodo nabo utshani, bathole amanzi, bathole ilanga nokuyilona elisiza ukukhulisa izitshalo. Imvula isiza ukukhulisa izitshalo ngendlela efanele, ukuze abantu bathole ukudla okunegazi okufana nemifino. Uma kubhekwa imvelo kusuke kubhekwa zona izilwane, izitshalo, imifula njalonjalo. Ngakho-ke imvelo iyimpilo ebantwini ngoba ngaphandle kwayo angeke ibe khona impilo.

Ababhali basebenzisa izaga ezikhombisa ukubaluleka kanye nomthelela wemvelo empilweni yabantu jikelele. Izaga ekuzoxoxwa ngazo yilezi: uThukela ludla izindwani, goba msenge udliwe zimbuzi, ilanga seliya ngomutsha wenjeza, intendele ibindwe yisidwa, nesithi amathanga ahlanzela abangenamabhodwe.

3.5.1 UThukela ludla izindwani

Izindwani utshani obuvamise ukuba seduze nomfula, uma umfula ugcewe uyabumboza lobu tshani. UThukela igama lomfula omkhulu otholakala esifundazweni sakwaZulu Natal. Lo mfula utholakala ezifundeni eziningi khona KwaZulu Natal, uhlukanisa izifunda, kanye nezigodi, uhamba uze uyothela olwandle. Uma kuthiwa umfula udla izindwani kusuke kuchazwa ukuthi ugcewe kakhulu. Isaga esithi 'uThukela ludla izindwani' sichaza intukuthelo. Uma umuntu ethukuthele kuye kuthiwe uThukela ludla izindwani noma lugcewe, kokubili kusho into eyodwa (Theunissen, 1959: 43). Ngokuvamile lesi saga sisetshenziswa ukuchaza umuntu othukuthele ngale ndlela yokuthi akakwazi nokuyifihla intukuthelo anayo. Enovelini kaSibiya (2002) ethi '*Kungasa Ngifile*' sisebenze ukuveza indlela uMaMemela athukuthele ngayo ngendaba yothando lukaNokuthula noSenzo. USibiya (2002: 18) ulandisa ngesimo sikaMaMemela kanjena:

Kubeka uMaMemela ephoqa ukumamatheka, kuzihlalele obala nokho ukuthi akuphumi kuyena ngaphakathi lokhu akushoyo, akanasikhathi sokumunyunga le ndaba noMaDlamini wafunda kwezakhe ukuthi **uThukela ludla izindwani**, ngakho-ke wabona kungcono ukuxoxa nekhuba lakhe, lona lixoxe nokhula.

USibiya (2002) usebenzisa isaga esithi 'uThukela ludla izindwani' ukuchaza isimo sikaMaMemela. UMaMemela uthukuthele kakhulu kangokuthi wehluleka nokufihla nakuba ethule engasho lutho. Yingakho uMaDlamini ebona kungcono ukuthi aziqhubekela nokuhlakula, ukuze angaze azithole esesenkingeni. Ngakho-ke ukusetshenziswa kwalesi saga kunika lowo ofundayo isithombe esigcwele ngendlela athukuthele ngayo uMaMemela.

3.5.2 Goba msenge udliwe zimbuzi

Umsenge uhlobo lwesihlahla okuthi uma sikhula bese sigoba kube ngathi siyawa. Lokhu kwenza ukuthi izilwane ezifana nezimbuzi kube lula ukufinyelela kuso bese zisidla. Umsenge umila ehlanzeni, awunazo izihlamvu eziningi. Ubalulekile empilweni ukuze izilwane ezifana nezimbuzi nezinye zithole ukudla. Abantu babebuye basebenzise amagxolo omsenge ukukhipha inyongo (Nyembezi noNxumalo, 1966: 71). Lokhu kukhombisa ukubaluleka kwemvelo empilweni yabantu.

Isihlahla siyadingeka empilweni yabantu ngoba bathola umthunzi, izithelo nomoya ohlanzekile nokunye. Nawo-ke umsenge njengohlobo oluthile lwesihlahla ubalulekile empilweni yabantu. Ngokujwayelekile lesi saga sisetshenziswa uma kukhulunywa ngomuntu osekhulile ongasakwazi ukuzenzela izinto njengaleya nkathi esemncane. Kuvamile ukuthi uma umuntu esekhulile abe yinto yokudlalela izingane ngoba engasenawo amandla okuzishaya.

UMkhize (1981: 42) endabeni yakhe ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* usebenzisa lesi saga ngenhloso yokuveza ukuthi uNgcobo usekhulile, kepha noma kunjalo akakayiyeki imikhuba yakhe yokuthandana nezingane ezincane. Sithola uMaMbhele ethi "**akukho msenge**

wagoba lapha. Uthi kwaHluzingqondo wawungegobe pho? Musa wena ukungibamba ngodaka emehlweni”.

UNgcobo onguthishela waseHluzingqondo kusolakala ukuthi usula ebuthisheleni ngoba esolwa ngokuthandana nezingane zesikole. Lesi saga sisetshenziswe ngenhloso yokuqhathanisa impilo eyayiphilwa nguNgcobo phambilini kanye nempilo aseyiphila manje ngemuva kweminyaka asula ebuthisheleni. Lesi saga siveza ngokusobala ukuthi uNgcobo akakazishintshi izindlela zakhe yize esekhulile.

Lesi saga asibhaliwe ngokugcwele, uma sibhalwe ngokugcwele sibhalwa kanjena: ‘goba msenge udliwe zimbuzi’. Sithola kusetshenziswe isakhi sokuphika u-akukho. Ngokuvamile lesi sakhi sisetshenziswa uma igama elilandelayo liqala ngonkamisa futhi siphinde sisetshenziswe uma kufungwa (Makibelo, 2002: 81). Kulesi saga igama elilandela isakhi noma igama elikhomba ukuphika ngelithi: ‘umsenge’ kuqalwe ngalesi sakhi sokuphika ngoba leli gama liqala ngonkamisa. U-u oyisiqalo ngqa uye weqiwa.

UKumalo (1979: 7) uthi:

With negative verbal constructions, the proverbs have no variants. The verb simply takes the negative form and the noun that follows it elides its pre-prefix.

(Ngokwezakhi zokukhuluma ezikhombisa ukuphika, izaga azinawo amanye amagama angasetshenziswa ukumelela amagama athile. Isenzo sithatha isakhi sokuphika bese kuthi igama elilandelayo lilaxaze isiqalo ngqa salo).

Okunye okuphawulekayo ukuthi uma kusetshenziswa isakhi sokuphika, inhloko, isenzo nomenziwa bangashintsha izikhundla emshweni. Ngokwendlela isaga esithi ‘akukho msenge wagoba’ esibhalwe ngayo sikhombisa ukushintsha kwesikhundla kwamagama emshweni uma kuqhathaniswa nokwendlela ejwayelekile ethi ‘goba msenge udliwe zimbuzi’. Ngakho-ke ngokwendlela lesi saga esibhalwe ngayo sikhomba ukugcizelela ngoba siqala ngesenzo esithi ‘goba’ (Makibelo, 2002: 81).

3.5.3 Ilanga seliya ngomutsha wenjeza

Ilanga yinto eyimvelo, lisiza ukukhanyisa ukuze kome izingubo ezihlanziwe, ukukhulisa izitshalo kanti futhi liphinde lise ukukhombisa isikhathi. Ukushona kwelanga kusho ukuphela kosuku kanti ukuphuma kwalo kusho ukuqala kosuku olusha (Nkabinde, 1982: 67). Injeza yigama elisho umuntu wesilisa noma indoda. Livamise ukusetshenziswa lapho kuhlonishiswa igama elithi indoda. Lokhu kwenziwa ngowesifazane osuke eganele emzini bese ethola ukuthi ubabezala igama lakhe nguNdoda, kuyaye kumphoqe ukuthi angalibizi yena igama elithi indoda, kunalokho asebenzise elithi injeza esikhundleni salo. Lokhu kuthathwa njengokuhlonipha abantu basemzini.

Umutsha yibhande elifakwa yizintombi okhalweni, lakhiwa ngobuhlalu nendwangu (Nyembezi noNxumalo, 1966: 2). Igama injeza nelithi umutsha anokuhlobana okuthile, uma kukhulunywa ngenjeza kusuke kukhulunywa ngendoda, kanti umutsha yibhande elifakwa yizintombi okhalweni. Ngokwemvelo kukholelwa ukuthi umuntu wesilisa kumele abe nobuhlobo nowesifazane. Ngokujwayelekile indoda noma intombi iqhetha uma ilanga selishonile.

Lesi saga sisetshenziswa uma kukhulunywa ngokushona kwelanga noma uma seliya ngasekushoneni. Phela ukushona kwelanga kuza nezinto eziningi ezifana nobugebengu, amakhaza njalo njalo. Ngakho-ke ukushona kwalo kuletha imicabango eminingi ikakhulukazi engemihle. Kufana nokuthi uma umuntu enza okungalungile emphakathini kuye kuthiwe uhamba izindlela zobumnyama.

Endabeni kaMkhize (1981: 40) ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* umbhali usebenzisa isaga esithi 'seliya ngomutsha wenjeza' ukukhombisa ukuthi ilanga seliya ngasekushoneni. Phela kwakungasasele mizuzu emingakanani ngaphambi kokuthi kumenyezwe ikwaya elidle umhlanganiso. Lokhu kungemuva kokuthi kuqhathwe amakwaya ase-South Coast, ikwaya elizophumelela kulo mncintiswano lizodlulela phambili liyocula e-Eastern Cape. UMkhize uthi "kwathi lapho **seliya ngomutsha wenjeza**, baqala manje abantu ukuba nexhwala (*sic*) lokuthi kazi iyozala nkomoni." Lokhu kuchaza ukuthi ilanga lase lishonile sekulindelwe ukumenyezwe kwemiphumela.

3.5.4 Intendele ibindwe yisidwa

Intendele yinyoni. Le nyoni ibomvu ngokuzothile ngokwebala. Itholakala endaweni esehlantzeni nokuyilapho abafana abavamise ukuyicuphela khona ngezife (Nyembezi noNxumalo, 1966: 87). Isidwa uhlobo oluthile lotshani. Abanye abantu basisebenzisa uma bephalaza. Intendele ibindwa yisidwa uma idla ishesha ngenxa yezimo ezithile.

Empilweni yabantu lesi saga sichaza ukumangala nokuphelelwa ngamazwi ngenxa yokwethuka noma ukumangala ngenxa yento obungayilindele. Futhi singachaza ukuthi ukuhlakanipha kuyaphela kodwa ubulima abupheli (Theunissen, 1959: 21). Kuvamisile ukuthi uma umuntu edla esheshisa noma ecabanga ezinye izinto abindeke, ngakho-ke ukubindeka kwentendele kungafaniswa nokubindeka komuntu uma edla. UNyembezi (1974: 120) uthi:

*This proverb is used of a person who remains speechless because of his evil deeds have been (**sic**) exposed or discovered and exposed. It may also be used of a person who finds himself at a loss for a reply in an argument.*

(Lesi saga sisetshenziswa uma umuntu ethula ngenxa yokuthi bonke ububi noma ukukhohlala kwakhe sekuvezwe obala. Singaphinde sisetshenziswe ukuchaza umuntu ozithola ephelelwa yizimpendulo maphakathi nengxabano.)

Enovelini kaSibiya (2002: 85) ethi ‘*Kungasa Ngifile*’ lesi saga sisebenze ukukhombisa ukuphelelwa ngamazwi. USibiya (2002) uthi “**intendele ibindwe yisidwa** kuMaHadebe ngoba eqala ukuyizwa into enje”. Sithola uMaHadebe ephelelwa ngamazwi mayelana nodaba olwethulwa nguMaqili Mhlungu onguyise omncane kaSenzo lokuthi uNokuthula noSenzo bazalwa ngubaba oyedwa onguZondi, kanti uZondi ungumyeni kaMaHadebe ongasekho emhlabeni. Phela akekho obazi ngalolu daba ngaphandle kukaMaMemela. Okunye okubangela uMaHadebe aphelelwe ngamazwi ukuthi bese kulotsholwe sekusele nje usuku lomshado kuphela kanti uMaMemela uthule nodaba olungaka lokuthi uSenzo akayona ingane kaMhlungu ngokwegazi.

3.5.5 Amathanga ahlanzela abangenamabhodwe

Ithanga uhlobo lwesitshalo esiphekwa sidliwe ngabantu. Lolu hlobo lwesitshalo luvamise ukutshalwa ensimini kanti abanye balutshala engadini yasekhaya. Alinawo umbala oqondile ngenxa yokuthi luyizinhlobo eziningi. Kukhona ithanga elaziwa ngokuthi ibhece, isigabe njalo njalo. Ibhodwe yisitsha sesiLungu sokupheka (Nkabinde, 1982: 8).

U-Theunissen (1959: 11) uthi lesi saga sichaza ukuba nenhlanhla noma ukuthi abanye abantu baphumelela bengakuhluphekelanga. Ngokuvamile sisetshenziswa uma umuntu ephumelela noma kukhona okuhle okumenzakalele ebe engakujulukelanga noma engakusebenzelile kanzima ukuze akuthole. Uma kutshalwa ithanga kuyenzeka linabe lize liyomila kwamakhelwane yize ebengalitshalile, kuye kuthi uma selimile kwesakhe isavande kube ngelakhe nakuba ebengalitshalile. Lokhu kukhombisa ukuba nenhlanhla yokuzuza into obungayilindele.

Endabeni kaMkhize (1981: 35) ethi 'Onakho uyaphiwa kuvame' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* uMdunge uthi: "Wo! Yeka **amathanga ngokuhlanzela labo abangenamabhodwe** ngoba egcwele." Lapha kungemuva kokuthi uNgema elethe isamba semali eyebiwe ngomunye umlisa agibele naye ebhasini. Uma iqala indaba kutholakala umlisa mumbenge engena ebhasini afike afake ipheshana ekhukhwini likaNgema. Lokhu kumangaza abaningi ngoba phela uNgema uyindoda ehlonishwayo emphakathini kwazise phela uyisigwili esaziwayo. Ngemuva kokuthi ibhasi limiswe ngamaphoyisa abopha lo mlisa ongaqondakali, uNgema uthukuthela kabi uma efika emzini wakhe ethi ubheka leli pheshana elifakwe ngulo mlisa ekhukhwini lakhe, bese efika imali. Lokhu kumcasula kangokuthi kwala noma umkakhe uMaZondi emncenga ukuba ayinikeze yena le mali uma engayifuni yena. Ngakho-ke lesi saga sisetshenziswe ngendlela eveza ukuthi inhlanhla kuvamile ukuba yehlele abantu abangayidingi kakhulu, bese kuthi labo abayidinga ngempela lutho inhlanhla.

Indlela lesi saga esisetshenziswe ngayo endabeni ihambelana nencazelo ka-Theunissen (1959) ethi inhlanhla kuvamile ukuthi itholwe yilabo abangayidingi kakhulu. UNgema unemali akaswele lutho kodwa umlisa onguKapisi ubona

kungcono ukuthi anikeze uNgema imali esikhundleni sabantu abayidinga ngempela.

3.6 Izaga ezisuselwa ekubukeni isimo sezinto

Iningi lezaga ezisuselwa ekubukeni ukwenzeka kwezinto zivamise ukubandakanya imvelo kanye nabantu. Lapho kusuke kubhekwa isakhiwo noma isimo sento ethile bese siqhathaniswa nempilo yomuntu. Ngakho-ke kungaqhathaniswa izilwane nabantu noma izitshalo nabantu njalo njalo. Izaga ezizobhekwa yilezi: zifa ngamvunye, asikho isihlahla esiguga namagxolo aso, amanzi lapho ake ama khona asengabuya ame, inkukhu inqunywe umlomo nesithi umzungulu ubopha womile.

3.6.1 'Zifa Ngamvunye'

Imvu yisilwane sasekhaya. Iyafuywa, umbala wayo umhlophe okuphashile, yande ngoboya obuningi. Yaziswa njengesilwane esingenabungozi. Abanye bathi uma umuntu elunge kwaze kweqa uyimvu. Ngokujwayelekile lesi saga sisetshenziswa uma kukhona ozithola esenkingeni abengahlangene nayo, kepha ngenxa yokuthi umuntu asondelene naye uqale uthuthuva bese naye agcine esethelwa ngamachaphazelo. Lesi saga singezinye zezaga ezisuselwa ekubukeni indlela izinto ezenzeka ngayo. Isibonelo, uma izimvu ziwela umgwaqo azibheki ukuthi kukhona imoto ezayo yini, zivele zeqe futhi uma kuke kweqa eyodwa zeqa zonke noma ngabe kuza imoto, bese kugcina kushayiseka izimvu eziningi ngenxa yemvu eyodwa eyeqa umgwaqo ingabhekile. Yingakho kuthiwa zifa ngamvunye.

Endabeni kaMkhize (1981: 113) ethi 'Zifa ngamvunye' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* lo mbhali usebenzisa lesi saga ngenhloso yokuveza ukuthi kukhona ingozi ezayo, futhi ugcizelela ukuthi leyo ngozi izosuka ngomuntu othile bese kugcina sekuthinteka abantu abaningi. UMkhize (1981) usebenzisa lesi saga njengesihloko sendaba. Lokhu kunikeza ofundayo isithombe sokungahle kwenzeke endabeni ngaphambili kokuthi afunde indaba yonkana.

Endabeni kutholakala uMaMcethe ehlukunyezwa ngumyeni wakhe uMabhunu, lokhu kuholela ekutheni umndeni kaMaMcethe ungenelele. Indaba iqala lapho

uMabhunu ephoqa uMaMcethe ukuthi njalo uma ehola kufanele amnikeze iholo lakhe kwazise phela yena uMaMcethe uhola kangconywa kunaye ngoba uyinesi. UMaMcethe akahambisani nalokhu nokugcina sekuthukuthelisa uMabhunu aze agcine esemshaya.

Ngemuva kokuthi ebonile uMaMcethe ukuthi ngelinye ilanga umyeni wakhe uzombulala, unquma ukuhamba aduke nezwe. Kepha ngenxa yokuthi uMaMcethe umazisile umfowabo mayelana nendlela ahlezi ngayo emzini wakhe, umfowabo ufuna ukuziphindiselela kuye belu uMabhunu ngalokhu akwenza kuMaMcethe. Lokho kuyamthukuthelisa uMabhunu yingakho egcina eselimaza wonke umuntu osondelelene noMaMcethe ngoba ethi uzwisa yena ubuhlungu. UMabhunu uthi:

Uyangizwa-ke loBaldwin wabo lapho ngihamba khona? Uze umtshele noVuyisile ukuthi zibuyile izinduku ngoba nabakubo bazoke baluzwe lolu sizi angizwisa lona ngenkathi ngiseMnambithi. **Azifanga-ke ngamvunye?**

Ngakho-ke kugcina sekulimala abantu abebengangene ekuxabaneni kukaMabhunu noMaMcethe. Okuphawulekayo ukuthi lesi saga sibhalwe ngezindlela ezimbili: okokuqala esihlokweni sibhalwe njengesihloko sendaba, lapho kuqalwe ngesenzo, futhi sikhomba ukuvuma. Lokhu kukhomba ukugcizelela. Okwesibili, lesi saga endabeni sibhalwe ngendlela ekhomba ukuphika kanti futhi sisebenzisa isakhi sokuphika. Lokhu kwenziwa ngenhloso yokuthi isaga sihambelane nengqikithi yendaba (Makibelo, 2002: 83).

3.6.2 Asikho isihlahla esiguga namagxolo aso

Isihlahla yisimila esivamise ukumila ezintabeni. Kuyenzeka simile nasendaweni eyihlanze yize kungavamile. Siyatshalwa nasemakhaya ukuze abantu bathole umthunzi. Kanti futhi abanye bazitshalela ukuthi bathole izithelo ezithile ezikhiqizwa yilesi sihlahla. Isihlahla siba namagatsha namagxolo. Sisetshenziswa ukwenza izinto eziningi ezifana nokukhanda imithi, umthunzi, ukuthola umoya ohlanzekile, izithelo njalo njalo (Nyembezi noNxumalo, 1993: 254).

NgesiZulu kuye kuthiwe asigugi namagxolo aso uma kuqondwe ukuthi umuntu uma esekhulile akabe esakwazi ukuzenzela izinto njengesikhathi esemncane. Lesi saga

singezinye zezaga ezisuselwa ekubukeni indlela izinto ezenzeka ngayo. Phela unyaka nonyaka ezinye izihlahla ziyawalahla amagxolo amadala, lokhu kuvamisile uma kungena ukwindla. Lokhu kwenzeka ukuze kuzomila amagxolo amasha ukuze isihlahla siqhubeke nokukhiqiza izithelo ezintsha. Ngakho-ke noma sona isihlahla singaba sidala kanjani ngokweminyaka, akwenzeki siguge namagxolo esamila nawo ngenkathi sikhula.

Enovelini kaSibiya (2002: 20) ethi *Kungasa Ngifile* uMaMemela uthi:

Thina zinkunzimalanga zoqobo sisakwazi ukuzibambela (asho ehleka). Kanti- ke nami ngiyakwazi ukuzenzela. Ungacabangi ukuthi sengimathambo ngempela. Kuthiwa **asigugi namagxolo aso** nje lesi **esiyimi siguga nawo**.

UMaMemela usebenzisa isaga esithi 'akukho sihlahlala siguga namagxolo aso' ngoba efuna ukukhombisa uMhlangu ukuthi asikho isidingo sokuthi uSenzo aganwe ngokushesha ngoba yena usakwazi ukuzenzela izinto, futhi usazoqhubeka nokuzenzela. Yingakho ethi "lesi esiyimi siguga nawo". USibiya (2002) usebenzisa lesi saga ngenhloso yokuveza ukuthi uMaMemela ubalekela iqiniso lokuthi uSenzo akayona ingane kaMhlangu, kepha uyingane kaZondi osewashona futhi owaziwa njengoyise kaNokuthula. Ngakho-ke uMaMemela ucasha ngokuthi akagugile ngoba ebalekela ukuthi uSenzo noNokuthula bangaganani ngoba bazalwa ngubaba oyedwa uZondi.

Lesi saga sisebenzisa isakhi sokuphika, kepha ngokwasendabeni sibhalwe sakhombisa ukuvuma. UMaMemela uthi "lesi esiyimi siyoguga nawo". Lapha uMaMemela uchaza ukuthi yena noma angaguga kangakanani usazoqhubeka nokuzenzela izinto. Ukusetshenziswa kwalesi saga ukuvuma kwenziwe ngenhloso yokuthi sihambelane nengqikithi yendaba (Makibelo, 2002: 83). Yingakho uMaMemela esisebenzisa ukuvuma, wenza lokhu ngoba efuna ukugqamisa nokugcizelela ukuthi usakwazi ukuzenzela izinto ngakho-ke asikho isidingo sokuthi uSenzo aganwe masisha kanjena. Lesi saga singaphinde sibhalwe kanjena: asigugi namagxolo aso. Lokhu akuyishintshi incazelo yaso.

3.6.3 Amanzi lapho ake ame khona asengabuya ame

Amanzi uketshezi olungenambala olusiza ezintweni eziningi. Lolu ketshezi lungasetshenziswa ukhlanza izitsha, izingubo, umzimba, ukuphuza, ukupheka nokunye (Nkabinde, 1982: 84). Ngokujwayelekile lesi saga sisetshenziswa uma kukhulunywa ngabantu ababeyizithandani ikakhulukazi uma kukhona ofuna baphinde babuyelane babe yizithandani. Lokhu kusuke kuyindlela yokuzama ukuthambisa inhliziyo yomunye ukuthi iphinde yamukele ukuba sothandweni nalowo osuke efuna kuzanywe futhi. Ngokuvamile kuba ngumuntu wesilisa osho la mazwi.

Lesi saga singesinye sezaga ezisuselwa ekubukeni indlela amanzi ahamba ngayo. Ngokujwayelekile amanzi ama lapho ajwayele ukuma khona. Kuye kuthi noma sekuphele isikhathi eside amanzi engasafiki endaweni ethile ngenxa yesomiso, kepha uma lina izulu apha nde ame lapho ayegcine eme khona.

Enovelini kaSibiya (2002: 22) ethi *Kungasa Ngifile* uSibiya usilandisa ngokusemqondweni kaMaMemela kanjena: “Ekuhlenganeni kwabo nensizwa yakwaZondi yagcizelela ukuthi **“lapho ake ama khona amanzi abuye ame”**”. Sithola uDumisani Zondi efuna ukuthi yena noMaMemela babuyelane nakuba uMaMemela emtshela ukuthi uganile. Ngenxa yokuthi uthando analo ngoZondi alukaze luphele, bagcina ngokuthi babuyelane kuze kugcine sekuzalwa uSenzo. Yingakho uMaMemela efunga ukuthi akasoze akuvumele ukuthi lezi zingane ziqhubeke nobudlelwane bazo. Lesi saga singaphinde sichaze ukuthi okuke kwenzeka kungaphinde kwenzeke (Nyembezi, 1974: 200).

3.6.4 Inkukhu inqunywe umlomo

Inkukhu yisilwane esincanyana esivame ukufuywa ngabantu. Kukholelwa ukuthi ayinabo ubungozi futhi iyashesha nokulala, ikakhulukazi uma kushona ilanga. Iwusizo ebantwini ngoba bathola izinto ezifana nenyama, amaqanda, kanti abanye babuye bayisebenzise lapho beshweleza kwabaphansi, ikakhulukazi uma amandla wokwenza umsebenzi omkhulu bengakabi nawo. Umlomo yisitho somzimba esisetshenziselwa ukudla, ukuphuza, ukukhuluma, ukucula kanye nokunye okudinga izwi (Nkabinde, 1982: 60).

Lesi saga sichaza ukuphelelwa ngamazwi noma ukumangazeka ugcine ungasazi ukuthi uzophendula uthini (Theunissen, 1959: 21). Emphakathini sivamise ukusetshenziswa uma umuntu obekade ezenza muhle noma olungile sekuvela amaqiniso angemahle ngaye, bese ehlulwa ukuzivikela noma ukuphawula ngalezo zinsolo.

Endabeni kaMkhize (1981: 52) ethi 'Isikhuni Sibuya Nomkhwezeli' eqoqweni elithi *Uyothi Wabonan' Emhlabeni* kutholakala uthisha omkhulu ethi:

“Okusho ukuthi bekukhona abanye obewubabhalela zona izincwadi ezifana nalezi?” Kubuza umfundisi ngesineke esikhulu. **Inkukhu inqunywe umlomo** kuLushaba. Engani lezi zincwadi bezilethwe kumfundisi uyena uDumisani.

Lapha endabeni lesi saga sisebenza ukuveza isimo abhekene naso uLushaba ngemuva kokubela kwamaqiniso ngokuziphatha kwakhe ezinganeni zesikole ebe enguthishela. Phela umfo kaLushaba utholakala eqomisa kwenye yezingane ebizo linguThokozani khona lapha ekolishi afundisa kulo. Uzimisele ngokuxoshisa uDumisani ngoba ubona ngathi nguye oyisiphazamiso sokuthi aqonywe nguThokozani. Kepha izinto azenzeki njengokuhlela kwakhe uLushaba ngoba kugcina sekuvela ubufakazi bokuthi uqomisa abafundi okuyinto engavumelekile esikoleni. Kuthi uma kuvela lokho uphelelwa ngamazwi uLushaba uhluleka nokuphika kwazise phela ubufakazi bukhona phambili kwakhe.

Lesi saga sisuselwa ekutheni uma inkukhu idla amaqanda ayo ngenkathi ichamisela, abantu babona kungcono ukuthi inqunywe umlomo ukuze ingakwazi ukuqhofoza amaqanda. Inkukhu uma inqunywe umlomo ayibe isakwazi ukuqhofoza amaqanda kanti nomlomo uba buhlungu. Nasempilweni kuvamisile ukuthi umuntu abe inkukhu enqunywe umlomo ngenxa yezindaba ezingezinhle ezisuke zivezwa ngaye. Lokhu kwenza ahluleke ukuphendula ngoba usuke engazi ukuthi uzochaza athini ngalokho asuke esolwa ngakho. Ngokuvamile kuba yizindaba ezingezinhle ngaye.

3.6.5 Umzungulu ubopha womile

Umzungulu wuhlobo oluthile lwesihlahla olutholakala endaweni eyihlathi. Lesi sihlahla uma sesikhulile akulula ukusiphula ngoba siyagoba sithambe okwentambo, kanti uma sisesincane siphuka kalula (Nkabinde, 1982: 125). Abantu babona indlela lesi sihlahla esakhiwe ngayo base beqamba isaga. Isaga esithi 'umzungulu ubopha womile' sichaza ukuthi ungamdeleli umuntu omdala ngoba usenolwazi oluningi (Theunissen, 1959: 40). Ngokujwayelekile lesi saga sisetshenziswa uma kukhuzwa umuntu oyihlongandlebe ukuthi angabodelela abantu abadala ngoba lokho kungambangela amashwa.

Endabeni kaMkhize (1981: 28) ethi 'Onakho Uyaphiwa Kuvame' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* kutholakala abantu ebhasini bethi:

Manje uma esesethula isigqoko sekuvela ukuthi cha ebusweni usengumuntu oseqinile. **Umzungulu wabopha womile** kulo mbhemu wakwabo. Baqhukuzane abantu bekhombisana yena lo mlisa nejazi lakhe ogajwe nayizithukuthuku.

Nakuba isaga esithi 'umzungulu ubopha womile' sisetshenziswa ukuyala umuntu ukuthi angadeleli abantu abadala, lapha endabeni sisetshenziswa ukuveza ukuthi uKapisi usekhulile, kepha noma kunjalo akayiyekile imisebenzi yobugebengu. Utholakala ebanjwa ngamaphoyisa ngemuva kokuthi kumiswe ibhasi aligibele. Ukubanjwa kukaKapisi kubangelwa ukuthi ungomunye wabasolwa abasolwa ngokubamba inkunzi ebhange base bebaleka nemali. Isenzo sikaKapisi sokuba yisigebengu sikhombisa ukuthi akabalalelanga abantu abadala ekukhuleni kwakhe uma bemkhuzwa ngobugebengu. Yingakho ephila impilo yobugebengu yize emdala. Phela kubalulekile ukulalela abantu abadala asebenolwazi ngempilo ukuze umuntu aphile impilo eqotho.

3.7 Izaga ezisuselwa ngemuva kokufika kwabeLungu eNingizimu Afrika

AbeLungu ngabantu baseNtshonalanga kwelamaNgisi, amaDashi nezinye izindawo, bafika ezweni laseNingizimu Afrika ngeminyaka ye-1652. Ukufika kwabo

kwaletsha izinguquko eziningi ezimpilweni zabantu abaNkabinde. Ezinye zezinto ezaqhamuka nabo yilezi: ukusebenzela imali, ukubandlululwa kwabantu ngokwebala, ukufunda kwezingane ezikoleni, ukusetshenziswa kwezibhamu nokunye okuningi. Nakuba abantu abamnyama babejwayele ukusebenza ukuze bakwazi ukuziphilisa nokuzijabulisa, babengakhokhelwa mali ngokwenza lokhu.

Abantu abaNkabinde babelima ukuze bathole ukudla, bafuye ukuze bathole inyama bakwazi nokuganiselana, kanti babebuye bahlabelele bagide ingoma uma bezithokozisa noma bechitha isizungu. Kepha ngemuva kokufika kwabeLungu konke lokhu kwashintsha. Yonke le misebenzi eyayenziwa ngabantu ukuze baphile isikhokhela imali. Ngakho-ke kunezaga ezaqhamuka ngemuva kokufika kwabeLungu. Iningi lalezi zaga zibandakanya imali. Isaga esizobhekwa yilezi: imali ayiluthezi olumanzi nesiphinde sibhalwe ngokuthi imali ayiluthezi olunenkume. Lokhu kungenxa yokuthi yisona sodwa isaga esisetshenziswe endabeni ekukholelwa ukuthi savela ngemuva kokufika kwabeLungu.

3.7.1 Imali ayiluthezi olumanzi

Imali yipheshana elincanyana noma yikhoyini esetshenziswa ukuthenga (Nkabinde, 1982: 71). Imali ithathwa njengento ebalulekile ngoba ukuze umuntu abe notho kudingeka yona. Yingakho abanye baze babulalane ngenxa yayo. Inkume yisilwane esincanyana ubukhulu baso bungaphezudlwana kobesibungu. Ivamise ukuba bomvu ngokombala, futhi itholakala ezingodweni ikakhulukazi lezo esezibolile noma ezomile. Iyingozi, uma ike yadla umuntu kumele aphuthunyiswe esibhedlela.

Ngokujwayelekile isaga esithi 'imali ayiluthezi olunenkume' sisetshenziswa uma kukhulunywa ngomuntu ozifaka enkingeni. Nakuba izingodo ezomile nesezinesikhathi zihlezi endaweni eyodwa zibaseka kamnandi, kukhona ubungozi bokuthi lowo ozithathayo angazithola esedliwa yinkume lapho esezithwele nokungabeka impilo yakhe engcupheni. Phela uma into ethile ihlezi endaweni eyodwa kuba manzi ngaphansi kwayo, okugcina izilwane ezifana nenkume nezinye izinambuzane zihlale khona. Yingakho lesi saga sisetshenziswa uma kukhulunywa ngomuntu ozifaka engozini. Ngokwasendabeni kaMkhize (1981: 37) ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* isaga esithi 'imali ayiluthezi olumanzi' sivezwe kanjena:

OkaFuze wathi uma eseyibuka le nto engahle ibe yicashazi emsebenzini wakhe wayesebhala isheke lama-R300 enikeza unina wentombazana leyo kwaphela ngalokho. Ngisho namuhla uma edlula ngakhona eMahlongwa, bayamtatazelela kubanjwe inkukhu. Kanti basuke bedlala yini labo abathi **imali ayiluthezi olumanzi?**

Lesi saga sisebenza ukuveza ukuthi icala likaNgcobo lokuthandana nezingane zesikole lishabalala kanjani. Phela umfo kaMapholoba usolwa ngokuqomisa zona izingane zesikole. OkaNgcobo umfokazi uthi uma ebona ukuthi icala lizomudla ngemuva kokuzibandakanya ebudlelanweni nengane yesikole, ubona kungcono ukuthi abhale isheke lama-300 wamarandi alinikeze unina wentombazana. Lushabalala kanjalo uphenyo ngoNgcobo. Lokhu kuyakhombisa ukuthi ngendlela imali abantu abayikhonze ngayo bangenza noma yini ukuyithola. Yingakho kuye kuthiwe abantu abanemali akulula ukubathola besecaleni ngoba bonke ububi abakwenzayo basebenzisa yona imali ukubufihla. Nomfo kaNgcobo uphunyula enkingeni abhekene nayo ngokuthi akhiphe imali .

Lesi saga sisebenzisa 'olumanzi' esikhundleni sika-'olunenkume'. Lokhu kungenxa yokuthi ugodo noma ukhuni luba manzi uma luhlezi endaweni eyodwa, lokhu kwenza ukuba inkume nezinye izinambuzane zihlale kalula kulolo godo noma ukhuni. Ngakho-ke noma lesi saga sibhalwe ngalezi zindlela zombili, awukho umqondo oshintshayo encazelweni yaso.

3.8 Isiphetho

Lesi sahluko besibheka izaga ngokubanzi. Kutholakala ukuthi izaga zisuselwa ezimeni ezithile zempilo. Nakuba zisuselwa ezintweni eziningi, kulo msebenzi bekubhekwa izaga ezisuselwa ezinganekwaneni, emasikweni, kumvelo, ekubukeni indlela izinto ezenzeka ngayo kanye nezaqhamuka ngemuva kokufika kwabeLungu. Okuphawulekayo ngezaga ukuthi zethula impilo yabantu ngendlela emfishane futhi eqoqekile. Ziveza umlando kanye nokuthi kungani izinto zibizwa ngale ndlela ezibizwa ngayo. Okunye okuphawulekayo ngezaga ziyafundisa, ziyayala, zivuselela ubuntu ebantwini ziphinde zixwayise kabanzi ngempilo.

IS AHLUKO SESINE

IZISHO

4.1 Isingeniso

Izisho wuhlobo lobuciko bomlomo obethula indaba ngendlela emfishane. Inkulumo kuvamise ukuthi izwakale kahle ebantwini uma kusetshenziswe izisho. Lokhu kukhomba ukwazi nokuqonda ulimi kabanzi. Izisho zivamise ukusetshenziswa ukuze inkulumo eyethulwayo ihehe futhi zinothisa ulimi. Yingakho kuye kuthiwe umuntu udlala ngenkotha uma esebenzisa izisho enkulumeni noma endabeni yakhe. Kulesi sahluko kuzobhekwa inkulumo-buciko eyaziwa ngokuthi yizisho. Kuphinde kubhekwe kabanzi ukuthi izisho zisuselwa kuphi, umthelela wazo uma zisetshenziswe emibhalweni eyiphrozi kanye nasemphakathini jikelele. Lokhu kuzokwenziwa ngokuthi kubhekwe izincwadi zababhali ababili okungu-W.M.B. Mkhize ezindabeni zakhe ezitholakala eqoqweni elithi *Ngiyeke Ngezomhlaba* (1980) nelithi *Uyothi Wabonan' Emhlabeni* (1981) kanye nenoveli ka-E.D.M. Sibiyathi *Kungasa Ngifile* (2002).

4.2 Umsuka wezisho

Njengoba sekuchaziwe ngaphambili (3.2) umsuka yigama elisho indabuko yento ethile (Dent noNyembezi, 1969: 48). Kulo msebenzi kuzobhekwa indabuko yezisho. Izisho zisuselwa ezimeni ezihlukene ezibandakanya lezi: ekwenzeni kwabantu, ezinganekwaneni, emasikweni, ezilwaneni, emzimbeni womuntu njalunjalo (Gule, Maphumulo noThwala, 1993: 2). Abantu basemandulo babebuka indlela izinto ezenzeka ngayo bese beqamba izisho. NgokukaSekotlong (1998: 8):

The origin of idioms is a result of the observation of the people's behavior, of the nature and behaviour of living things, non-living things and events.

(Indabuko yezisho ingumphumela wokubuka indlela yokuziphatha kwabantu, imvelo nokuziphatha kwezinto eziphilayo, ezingaphili nezigameko.)

Indabuko yezisho ingenye yezinkomba zokuthi abantu basendulo babebuka izinto ngeso elijulile. Lokhu kwaholela ukuthi kube khona ubuciko bomlomo obuyinkulumo-buciko bokubeka indaba ngendlela enobunkondlo noma engaqondile.

UNtsanwisi (1968: 14) uthi:

When people are striving to drive a certain point, they arrange words with such telling effect that the expression is at once accepted by the speech community and greatly used thereafter.

(Uma abantu belwela ukufeza iphuzu elithile, baye bahlele amagama ngendlela enomthelela wokukhuluma bese leyo nkulumo yamukeleke emphakathini futhi isetshenziswe kakhulu emva kwalokho.)

Okunye okuphawulekayo ukuthi izisho ziyaguquka ngokwenkathi. Lokhu kuguquka kungabangwa uguquko olukhona kwezombusazwe, ezomnotho kanye nesimo senhlalo emphakathini. Ngakho-ke ngaphambi kokuthi kubhekwe indlela izisho ezisetshenziswe ngayo ezindabeni zikaMkhize kanye nasenovelini kaSibiya, kuzobhekwa umlando wazo kanye nendlela ezisetshenziswa ngayo emphakathini. Kuzobhekwa izisho ezisuselwa ezenzweni zabantu, ezilwaneni, ezithweni zomzimba, ezinganekwaneni, emlandweni kanye nasemasikweni.

4.3 Izisho ezisuselwa ezenzweni zabantu

Izisho ezisuselwa ekwenzeni kwabantu yilezo ezasungulwa ngemuva kokubuka indlela abantu abenza ngayo. Abantu babebuka indlela izinto ezenzeka ngayo base beyiqhathanisa nokwenza kwabantu. Ababhali abethuliwe ngenhla besebenzisa izisho ezasungulwa ngemuva kokubuka ukwenziwa kwezinto ngabantu ezindabeni zabo. Izisho ezizobhekwa ngaphansi kwalesi sihloko yilezi: ukulala ubuthongo

obunengelosi, ukuhlala phezu kwembokodo, ukufela ngaphakathi, ukuba phakathi kwetshe nembokodo, ukugoba izinkophe, kanye nokuvala ngehlala.

4.3.1. Ukulala ubuthongo obuneNgelosi

Isisho esithi ukulala ubuthongo obuneNgelosi ngesinye sezisho ezisuselwa ekubukeni indlela izinto ezenzeka ngayo. Ubuthongo buyimvelo engeke yaphikiswa uma sebufikile. Kuyenzeka umuntu azitshela ukuthi usabhekile kanti usekobude ubuthongo. Abantu babuka indlela ubuthongo obunamandla ngayo ekunqobeni umuntu ngaphandle nje kwempi, base bebuqhathanisa neNgelosi. INgelosi yaziwa njengesisebenzi sikaNkulunkulu. Kukholelwa ukuthi ayinaso isono, iletha ukuthula kanye nenjabulo empilweni yomuntu futhi ayinabo nobungozi. Ubuthongo bumnandi futhi uma umuntu elele kusuke kunokuthula kwazise kusuke kungekho zinkinga azicabangayo. Ngakho-ke phakathi kweNgelosi nobuthongo kukhomba ukuhlobana ngoba kokubili kuletha ukuthula empilweni yomuntu. Yingakho kuye kuthiwe umuntu uyiNgelosi uma elunge kakhulu. Ngokujwayelekile lesi sisho sisetshenziswa ukuchaza ukulala kamnandi, umuntu ekhululekile kungekho okukuphethe kabi emphefumulweni.

Endabeni kaMkhize (1981: 9) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* lesi sisho sisebenza ukuchaza indlela uGatsheni alele kamnandi ngayo ngemuva kokuzwa izindaba zemali abazoyinikezwa ngumalume kaMaMthethwa. UMkhize ulandisa ngendlela azizwa ngayo uGatsheni ngemuva kokufunda le ncwadi: "**Walala ubuthongo obuneNgelosi** phakathi uGatsheni ecabanga ukuthi kulo muzi uchakide uyobe uhlolile uma imamba enguMaMthethwa yalukile". UGatsheni ulalisa okwengane encane esanda kuzalwa uma ecabanga ukuthi bazoceba benoMaMthethwa. Phela imali iyintandokazi ebantwini abaningi futhi abanye abantu bangenza noma yini ukuze bathole imali. Yingakho kuye kuthiwe imali ingumavula kuvaliwe.

4.3.2 Ukuhlala phezu kwembokodo

Imbokodo yitshe elimise okwendingiliza. Itshe eliqinile akuhlaleki isikhathi eside phezu kwalo. Umuntu ulokhu esukuma ezithintitha uma ekade ehlezi phezu kwalo. Lokhu kwenziwa ukuthi alihlalisi kamnandi ngenxa yokuthi liqinile, ngakho-ke lenza izinga zibe buhlungu. Isisho esithi ukuhlala phezu kwembokodo sichaza ukuzithola komuntu esenkingeni noma enhluphekweni (Nyembezi noNxumalo, 1966: 196). Ngokwasemphakathini ukuhlala phezu kwembokodo kuchaza ukuhlala ungakhululeki. Lokhu kuvamise ukushiwo uma umuntu kukhona isazela anaso ngodaba oluthile olwenza angahlaliseki kahle. Lesi sisho ngesinye sezisho ezisuselwa ekubukeni ukwenzeka kwezinto ebantwini. Abantu babebuka ukuqina kwembokodo base bekuqhathanisa nempilo yomuntu uma ehlezi phezu kwayo.

USibiya (2002: 7) usebenzisa lesi sisho enovelini yakhe ethi *Kungasa Ngifile*. Usisebenzisa ngendlela yokuthi lowo oyifundayo agcine esethola isithombe esiphelele ngokwenzeka endabeni. Indaba yakhe uma iqala uthi: “Ngakho-ke amane **ahlale phezu kwayo imbokodo noma ishisa**”. Kutholakala uSenzo engahlaliseki ngemuva kokuxoxela unina uMaMemela ngothando lwakhe noNokuthula. Ukungahlaliseki kwakhe kubangwa ukuthi ubengalindele ukubona unina ebhoka ngolaka ngalolu hlobo, ikakhulukazi ngoba bebekade bezixoxela kamnandi kungekho okubi okusolisayo. Empeleni uMaMemela ubhoka ngolaka nje yingoba ubona ukuthi lolu thando lukaSenzo noNokuthula luzoveza imfihlo yakhe asehlale nayo iminyaka eminingi. Phela uma evumela lolu thando luqhubeke kuzovela ukuthi uSenzo akayona ingane kaMhlungu kepha uyingane kaZondi. Yingakho ebhoka ngolaka. Okubuhlungu ukuthi uSenzo uphoqelega ukuthi ahlale phezu kwembokodo noma ishisa ngoba engazi ukuthi yini ebanga ulaka kunina. Ngakho-ke akulula ukuthi aqhubeke nalolu daba noma ambuze ukuthi yini embanga ulaka kangaka unina. Kulesi sisho kukhona ukuhlobona phakathi kwembokodo nokushisa, phela uma into ishisa ayibambeki, lowo oyibambayo angazithola eselimele ngenxa yokusha.

4.3.3 Ukufela ngaphakathi

Ukufa yinto ekukholelwa ukuthi iyimvelo futhi akekho ongakubalekela, kuthatha omncane nomdala. Abantu babebuka indlela ukufa okwabe kubulala ngayo base beqhathanisa nempilo yabantu. Kuyenzeka umuntu afe ngenxa yesifo esithile ebesimudla ngaphakathi ebe ebukeya ephilile ngaphandle. Kuyenzeka umuntu athule nodaba olumphethe kabi lube lumudla ngaphakathi aze agcine esethola izifo ezifana nesohlangothi nokumelwa yinhliziyi bese egcina ngokushona. Abantu basendulo babebuka lokho base beqhamuka nesisho esithi ukufela ngaphakathi. Ngokuvamile lesi sisho sisetshenziswa uma kukhulunywa ngomuntu okhetha ukuthula nodaba oluthile ngenxa yezimo ezithile.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* lesi sisho sikhombisa indlela uSenzo amangazeke ngayo ngemuva kokuthi uMaMemela ekhombise ukungenami ngodaba lukaNokuthula. USibiya (2002: 13) uveza uSenzo ethi: ““mina kungehlulile ukukhuluma naye esephenduke isidlamlilo. Ngigcine **ngifela ngaphakathi.**” Kubonakale sengathi liyamphela ithemba uSenzo”. Ngenxa yolaka analo uMaMemela uSenzo ugcina ekhetha ukuthula angabe esabuza okuningi ngalolu daba ngoba ebona ukuthi unina akafuni nokuzwa ngoNokuthula. Nakuba lokhu kumshiya enemibuzo eminingi akafuni ukwanda ngemibuzo hleze athole impama evela kunina. Yingakho ebona kungcono ukuthi athule angabuzi lutho.

4.3.4 Ukuba phakathi kwetshe nembokodo

USibiya (2002: 25) uphinde asebenzise isisho esithi 'ukuba phakathi kwetshe nembokodo'. Lesi sisho sichaza isimo esinzima umuntu asuke ebhekene naso. Itshe liqinile kanti nembokodo nayo ngolunye uhlobo lwetshe. Ngakho-ke kusuke kunzima ngempela uma umuntu ezithola ephakathi kwalezi zinto zombili ngoba kusuke kungekho lapho okuthambe khona. Ngokujwayelekile lesi sisho sisetshenziswa uma umuntu ebhekene nobunzima angazi ukuthi uzophuma kanjani kubona.

Ngokwasenovelini kaSibiya (2002: 25) ethi *Kungasa Ngifile* uMaMemela ulokhu epheka ethulula emqondweni wakhe mayelana nodaba lokuthandana kukaSenzo noNokuthula oluzoveza imfihlo yakhe. Umbhali ubeka kanjena: “Wazithola

ephakathi kwetshe nembokodo uMaMemela". Phela ngenkathi esanda kushada wazithola eselingeka, wazithola esebudlelwaneni nomfo kaZondi. Baqhubeka lobu budlelwane babo kwaze kwaba ukuthi uyakhulelwa uMaMemela. Lokhu kumenza ukuba afihle ukuthi ingane akuyona eyakwaMhlungu lapho aganele khona kwazise phela kuthathwa njengehlazo ukujola kukamakoti. Yingakho engakuthokozeli ukuthandana kukaSenzo noNokuthula ngoba kuzodala ukuthi kuvele izinto ezifihliwe, kanti lokhu kumkhumbuza ngecala alenza emzini kaMhlungu. Ngakho-ke uzithola esenkingeni angazi ukuthi uzophuma kanjani kuyo.

4.3.5 Ukugoba izinkophe

Izinkophe wuboya obungahlangene obutholakala bungaphandle kwamehlo (Dent noNyembezi, 1969: 88). Lobu boya busebenza ukuvikela iso ukuze lingangenwa yizinto ezifana nezintuli kanye nokunye okungase kulenze ligcine lingasaboni. Ngokujwayelekile lesi sisho sisetshenziswa uma umuntu elala ngenxa yobuthongo. Phela uma kuvalwa amehlo izinkophe ziyahlangana, ukhophe lwangenhla luhlangana nolwangezansi.

Endabeni kaMkhize (1980: 23) ethi 'Insimba Yesulela Ngegqumusha' eseqqweni elithi *Ngiyeke Ngezomhlaba* isisho ukugoba izinkophe sivela kanjena: "uMzingelwa kade yena ezibika ukuthi ubuthongo impela bumphele kungabangcono uma engase akathi **ukugoba izinkophe** okwesikhashana". Lesi sisho sisetshenziswe ukuchaza indlela ubuthongo obumbambe ngayo uMzingelwa, akasawuboni nomgwaqo. Yingakho egcina eseyalela uMbhekiseni ukuba kube nguyeyeshayelayo kwazise yena akadakiwe futhi akozeli njengaye. Phela uma amehlo egcwele ubuthongo kusuke kungekho okusile umuntu angakwenza ngoba umqondo usuke usukhathele futhi ungasebenzi kahle. Yingakho umthetho womgwaqo uthi uma umuntu ezizwa ukuthi ukhathele noma unobuthongo kumele aphume emgwaqeni, aphumule ukuze angadali ingozi ngenxa yobuthongo. Nasendabeni uMzingelwa unikeza uMbhekiseni ukuthi kube nguyeyeshayelayo ngoba yena uyozela. Lokhu kungemuva kokuthi uMzingelwa ezithole esephambana nezimoto ngenxa yokwehlulwa wubuthongo.

4.3.6 Ukuvala ngehlahla

Ihlahla igatshana nje elikhiwa esihlahleni. Ihlahla lisetshenziswa ukushanela ibala, ukubiya izibaya, ukulanda umphefumulo wongasekho kanye nokunye. Ngokujwayelekile lesi sisho sisetshenziswa ukuchaza isimo lapho okusuke kushaywe kwavalwa. Kafishane kusuke kungekho lutho olusele. Sivamise ukusetshenziswa lapho izigebengu zibulele abantu bomndeni owodwa kwangabikho osindayo. Lesi sisho sichaza ukuphela kwabantu ngenxa yokufa (Nyembezi noNxumalo, 1966: 222).

Endabeni kaMkhize (1981: 48) ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* lesi sisho sivela kanjena: "Konje ngempelasonto niya eDumbe naseVryheid, kambe? Kusobala nakhona uyoshiya **uvale ngehlahla** mfo kaMapholoba". UMaMbhele ubuza uNgcobo sakudlala ukuthi nalapho eya khona usazoqhubeka yini nobusoka bakhe, kwazise phela akacushwa ezintombini. Lesi sisho sisebenza ukuveza indlela uNgcobo athandane ngayo nezingane zesikole, zimbalwa izingane angaqomisanga kuzo. Phela umfo kaNgcobo usula emsebenzini wobuthishela ngenxa yokuthi bese ziningi izinsolo ezikhombisa ukuthi uzoxoshwa emsebenzini noma abolele ejele. Kwazise umthetho wobuthishela awuhambisani nokuthi uthisha abe sothandweni nomfundi. Kanti ukuboshwa kwakhe kungabangelwa ukuthi ezinye zezingane athandana nazo zingaphansi kweminyaka evumelekile kuMthetho-sisekelo waseNingizimu Afrika ukuthi zingaba sothandweni nomuntu ongangaye.

4.4 Izisho ezisuselwa ezilwaneni

Kukhona izisho ezisuselwa ezilwaneni. Iningi lalezi zisho zisuselwa ekubukeni indlela izilwane ezenza ngayo kanye nesakhiwo sazo izilwane bese kuqhathaniswa noma kufaniswa nokwenza kwabantu. Kuzobhekwa lezi zisho: ukusenga ezimithiyo, ukuba yibhubesi, ukuba wunwabu, ukuvukainja ebomvu, ukuba yindlovu isithela kanye nokuphonsa umbalane.

4.4.1 Ukusenga ezimithiyo

Ukusenga ukukhama imibele yenkomo noma imbuzi ukuze kuphume ubisi (Nkabinde, 1982: 100). Ngokuvamisile kuba yinkomo esengwayo ngenhloso yokuthi kuphume ubisi. Kepha uma inkomo imithi aluphumi ubisi kusuke kufana nokudlala ngesikhathi ukusenga leyo nkomo. Isisho 'ukusenga ezimithiyo' sichaza ukuqamba amanga. Phela amanga afaniswa nento engekho. Ngakho-ke ukusenga inkomo emithi kufana nokwenza into engekho ngoba akukho umuntu azokuzuzisa. U-Theunissen (1959: 65) uthi ukusenga ezimithiyo kuchaza ukukhuluma amanga.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* uSenzo ubona kungcono ukuba athi ukuyopholisa ikhanda kumngani wakhe uZitha. Kuthi uma efika kumngani wakhe uZitha, bazixoxela ngezinto zakudala besesikoleni. UZitha uphawula ngendlela uSenzo ayewesaba ngayo amantombazana besakhula. Lokhu akumphathi kahle uSenzo, uzwakala esethi:

Akukho nokuncane okukhomba ukuthi ngangiwesaba amantombazana. Wukuthi ngangizazi ukuthi ngihloseni empilweni. Wayesho **esenga ezimithiyo** uSenzo uma ethi wayengawesabi amantombazana.

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Isisho esithi 'ukusenga ezimithiyo' sisebenza ukubonisa ukuthi uSenzo ubalekela iqiniso lokuthi wayewesaba amantombazana esakhula, uze avike ngesikole.

4.4.2 Ukuba yibhubesi

Ibhubesi yisilwane esaziwa ngokuthi sinamandla futhi siyinkosi yezilwane. Isikhumba salo simbathwa ngamakhosi ngoba ekholelwa ukuthi anamandla njengalo ibhubesi. Limpofu ngokwebala, ubukhulu balo bungalinganiswa nobembuzi nakuba lona lithe ukuphakama ngenxa yesakhiwo salo (Nyembezi noNxumalo, 1966: 76). Okunye okuphawulekayo ngebhubesi ukuthi liyingozi kwezinye izilwane kanye nasebantwini kwazise phela lingesinye zezilwane eziphila ngokudla inyama kuphela. Emphakathini isisho esithi 'ukuba yibhubesi' sisetshenziswa ukuchaza umuntu onomandla, ulaka nokhohlakele.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* lesi sisho sisebenza ukuveza indlela anamandla ngayo uThembani. USibiya (2002: 79) ulandisa kanjena: “kusho ukuthi akumandla **yibhubesi** lapha entombini”. UThembani yintombazana yasendaweni ezithola ihlaselwa nguBhibhi othunywe nguMaMemela ukuba abulale uNokuthula. UThembani utholakala ehla etekisini elivela edolobheni. Imbangela yokuhlaselwa kwakhe yingoba uthwele amacansi kanti uMaMemela utshele uBhibhi ukuthi uNokuthula uzobe ephethe imithwalo njengoba evela ukuyocimela ezihlobeni zakhe. Phela ngemuva kokuthi uMaMemela ebona ukuthi uSenzo akazimisele ukuyeka uNokuthula, uthenga abantu ukuba babulale uNokuthula ukuze ungezukuba khona umshado. Kutholakala uThembani ezilwela ezigebungwini ezisho ukumqeda. USibiya (2002) usebenzisa isisho esithi ‘ukuba yibhubesi’ ukukhombisa indlela anamandla ngayo uThembani. Yingakho izigebengu ezithunyiwe zihluleka ukumbulala ngoba phela uyazilwela futhi ukhombisa ukuba namandla.

4.4.3 Ukuba unwabu

Unwabu uhlobo lwesilwane esingatholakali kalula. Esikhathini esiningi unwabu lutholakala otshanini futhi lwaziwa ngokudla ubukhwebezane. Okunye okuphawulekayo ngalesi silwane ukuthi sishintshashintsha imibala, uma sihlezi otshanini umbala waso uyashintsha ube luhlaza njengabo utshani (Mbatha, 2006: 172). Ezinganekwaneni kuvezwa ukuthi unwabu lungesinye sezilwane ezabe zinejubane kakhulu, yingakho uMdali aqoka ukuthuma lona ukuba luyotshela abantu ukuthi abazukufa, kepha ngokungalaleli kwalo unwabu lwahamba kancane luhamba ludla ubukhwebezane. Lokhu kwamthukuthelisa uMdali wabe eselujezisa ngokuthi lungabe lusaba nesivinini olwalunaso. Yingakho-ke unwabu lungesinye zezilwane ezihamba kancane (Sibiya, 2014: 105).

Ukuba wunwabu kusho ukwenza kancane noma ukungazinzi entweni eyodwa (Theunissen, 1959: 60). Incazelo yalesi sisho isuselwa ekuhambeni kancane konwabu nokushintshashintsha imibala kwalo. Umuntu owenza kancane nolala ephenduka kuye kuthiwe uwunwabu. Ngokuvamile lesi sisho sisetshenziswa ukukhuthaza noma ukuyalela umuntu ukuba asheshe kulokho asuke ekwenza.

Endabeni kaMkhize (1981) ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* lesi sisho sisebenza ukukhombisa ukungabi neqiniso kukaNgcobo. UMkhize (1981: 45) uthi:

“Mina-ke, ntombi, ngathola icici emotweni kayise kaMbuso. Ngathi uma ngimbuza ukuthi elikabani, washintsha imibala umuntu lowo wawungathi **wunwabu**,” kulanda uMaMbhele.

Kutholakala ukuthi uNgcobo ungumuntu ongakwazi ukuma entweni eyodwa futhi akathembekile. Ubamba eyeka ngemuva kokuthi umkakhe uMaMbhele ethole icici emotweni yakhe. Lokhu kubamba eyeka kwakhe kudalwa ukuthi akanalo iqiniso, kafishane nje akathembekile. Uhlulwa ukunikeza impendulo eqondile ngokuthi icici ngelikabani futhi lifunani emotweni yakhe. Ukungathembeki kukaNgcobo kungafaniswa nobonwabu ngoba lushintshashintsha imibala, uma luhlezi entweni ebomvu luba bomvu, kanti uma luhlezi endaweni eluhlaza luba luhlaza njalonjalo.

UNgcobo ukhombisa ukuthi usekhohliwe ukuthi uMaMbhele wameseka kunzima esolwa ngokuqomisa izingane zesikole aze agcine esesula nasemsebenzini wobuthishela, kepha inkosikazi yakhe azange imlahle kunalokho yameseka kuleso simo ayebhekene naso. Nakuba kunjalo yena ukhombisa ukungathembeki. Ngakho-ke lesi sisho sikhombisa ukushintshashintsha nobuphixiphixi bukaNgcobo.

4.4.4 Ukuvukainja ebomvu

Inja yisilwane esifuywayo. Asinawo umbala oqondile. Kukhonainja emnyama, emhlophe, emabalabala njalonjalo. Inja isetshenziswa ukuvikela umuzi ezigebengwini, kanti namaphoyisa ayisebenzisa ukuhogela umkhondo okungaba owomuntu ongasekho, izidakamizwa nokunye okungalungile. Inja iyingozi, ingamudla imqede umuntu uma ithukuthele (Nyembezi noNxumalo, 1966: 277).

Ngokujwayelekile umbala obomvu usetshenziswa ukukhomba ubungozi bento. Kufana nokuthi irobhothi uma lixwayisa imoto ukuthi ime, ukuze kudlule ezinye, liveza umbala obomvu. Lokhu kusiza ukugwema ingozi engadalwa ukushayisana kwezimoto okungaholela ekulimaleni nasekufeni kwabantu. Ngokujwayelekile lesi sisho sisetshenziswa ukuchaza umuntu othukuthele kakhulu futhi ongaba yingozi ngenxa yokuthukuthela.

Endabeni ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan'* *Emhlabeni*, uMkhize (1981: 3) ubeka kanjena:

Baphuze oMsomi nebandla baze baminye. Sebekhuluma indaba yokuba nabo babheke eqonde ekhaya.... Mamo! UMaGumede **esevukainja ebomvu!** Hhayi bo! Aninakumshiya phela lapha uGatsheni wenu! Akukho ndoda kulo muzi.

UMkhize (1981) usebenzisa isisho 'ukuvukainja ebomvu' ukukhombisa ulaka analo uMaGumede. Ngakho-ke uMkhize (1981) usebenzisa lesi sisho ukuveza isimo ababhekene naso oMsomi okungabangani bakaGatsheni. Bayaphoqeleka ukuthi babelethe uGatsheni ngoba useqiwe ngamanzi amponjwana akasakwazi kwakwenzani. UMaGumede ubhoka ngolaka nje, yingoba unqena izinkulumo ezizomlandela uma eke wavumela uGatsheni ukuba alale eshibhini lakhe, ikakhulukazi eziphuma kunkosikazi yakhe uMaMthethwa. Kwabona oMsomi bafuna ukushiya uGatsheni eshibhini ngoba bebalekela ukuthethiswa nguMaMthethwa. Phela kuye kuthi uma behambisa uGatsheni kwakhe oMsomi, bese umkakhe abathuke ngazo zonke izinhlamba okungathi yibona abaphuzisa uGatsheni ngenkani. Lesi sisho sibuye sikhombise ulaka analo uMaMthethwa. Ngakho-ke uma umuntu evukainja ebomvu usuke ethukuthele ngokweqile futhi eyingozi.

4.4.5 Ukuba yindlovu isithela

Indlovu yisilwane esikhulu esinamandla. Sidume ngokuthi asisindwa ngumboko waso nakuba umkhulu futhi umude. Lesi silwane sihlala endle. Siphinde saziwe ngokuba nezinga ezincane (Nyembezi noNxumalo, 1966: 77). Abantu babuka isakhiwo salesi silwane base besifanisa nesomuntu, ikakhulukazi ubuncane bezinga zendlovu. Kuye kuthiwe uma umuntu enezinga ezincane uyindlovu isithela. Lokhu kungenxa yobuncane bezinga zendlovu. Ubuncane bazo bugqama kakhulu uma isiyosithela. Ngokujwayelekile lesi sisho sisetshenziswa ukuchaza umuntu onezinga ezincane kepha ebe enomzimba odlamukile, ikakhulukazi owesifazane.

Ngokwasendabeni kaMkhize (1981) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan'* *Emhlabeni* isisho esithi 'ukuba yindlovu isithela' sisebenza ukuveza indlela uMaMthethwa ami ngayo ngokwesakhiwo sakhe somzimba.

Kutholakala ukuthi uMaMthethwa mkhulu ngokomzimba futhi akamile kahle, unesishwapha. Yingakho oMsomi bemgcona kanjena: “Okwesishwapha-ke khona ungafunga uthi nansi **indlovu iyosithela**” (Mkhize, 1981: 6). Lokhu bakusho ngoba uMaMthethwa unezinga ezincane yingakho bemfanisa nendlovu.

4.4.6 Ukuphonsa umbalane

Umbalane uhlobo lwenyoni. Le nyoni yaziwa njengenyoni yasekhaya. Ngokujwayelekile le nyoni ihlala egcekeni ikakhulukazi emthumeni nasothangweni futhi ayinabo ubungozi njengezinye zezinyoni ezifana nesikhova nothekwane. Incane ngokomzimba, iphuzi ngokombala bese iba nebala elimpofu ekhanda (Nyembezi noNxumalo, 1966: 82). Isisho esithi ‘ukuphonsa umbalane’ sichaza ukusinda komuntu ekuguleni okumphethe (Theunissen, 1959: 65). Ngokwasemphakathini lesi sisho sisetshenziswa ukuchaza umuntu osinda ekuguleni ikakhulukazi uma kubonakala ukuthi ugulela ukufa.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* umbhali usebenzisa isisho ‘ukuphonsa umbalane’. USibiya (2002: 81) uthi: “Akakholwa ukuthi lowo ambonayo nguNokuthula ngempela. Nokho kucace ukuthi uNokuthula **usawuphonsa umbalane**”. Lesi sisho sisebenza ukukhombisa ukuthi uNokuthula usindile ezigebe ngwini ezithengwe nguMaMemela ukuba zimbulale. Lokhu kwenzeka ngemuva kokuthi uMaMemela ebona ukuthi umshado kaSenzo noNokuthula uyaqhubeka, ubona kungcono ukuthi athenge abantu ukuba babulale uNokuthula. Lokhu ukwenza ngoba ethi bayizingane zandawonye ngakho-ke abakwazi ukuganana. UMaMemela uzitshela ukuthi uNokuthula yindodakazi kaZondi ngoba unina kaNokuthula ugane uZondi. Nempela izigebe ngu zinikela khona zithi ziyobulala uNokuthula. Kepha ngenxa yokuthi azinaso isithombe sikaNokuthula, zigcina zibamba umuntu okungasiye. Phela lezi zigebe ngu zigcine ngokuchazelwa nje ngomlomo ukuthi uNokuthula uyintombazana esencane futhi ezothile ngokwebala, zatshelwa nokuthi uhambe eyolanda izipho azozihambisa kwabasemzini wakhe ngosuku lomshado.

Yingakho kuthi uma kuqhamuka uThembani ethwele amacansi nezinye izimpahla ezisetshenziswa uma kwembeswa, izigebe ngu zibone ukuthi nguyena uNokuthula

zimdumele zisho ukumqeda. Usinda kanjalo uNokuthula ngoba izigebengu zibamba umuntu okungeyena. Kuyamethusa uMaMemela ukubona ukuthi uNokuthula usaphila ngoba lokhu kusho ukuthi laba bantu abathengile balimaze umuntu okungesiye.

Nakuba lesi sisho sivamise ukusetshenziswa uma kukhulunywa ngomuntu osinde ekuguleni, lapha endabeni sisebenza ukuveza umuntu osinde ezigebengwini ebekufanele zimbulale. Ngakho-ke kungashiwo ukuthi isisho 'ukuphonsa umbalane' sichaza ukusinda kulokho okubi obekuzokwenzeka okungaba ukugula noma ingozi ethile.

4.5 Izisho ezisuselwa ezithweni zomzimba

Kukhona izisho ekukholelwa ukuthi zisuselwa ezithweni zomzimba womuntu. Iningi lalezi zisho zikhombisa umsebenzi waleso sitho empilweni yomuntu. Lapha kuzobhekwa lezi zisho: ukuba nomlomo, ukuba mathambo amhlophe, ukubola amathumbu, ukukhomba ngophakathi, ukugeza izandla kanye nokudonsa indlebe.

4.5.1 Ukuba nomlomo

Umlomo yisitho somzimba esitholakala ezansi kwekhala. Lesi sitho sisetshenziselwa ukukhuluma, ukucula kanye nokudla (Dent noNyembezi, 1969: 165). Umlomo yisitho somzimba lapho kungena khona ukudla noma lokho okuzogwinywa (Mbatha, 2006: 664). Kuye kuthiwe umlomo yishoba lokuziphungela ngoba yiwona osetshenziswayo lapho umuntu ekhuluma. Ngokujwayelekile kuye kuthiwe umuntu unomlomo uma ekhuluma ngokwedlulele. Isisho 'ukuba nomlomo' sivamise ukusetshenziswa kumuntu okhonze ukukhulumela safuthi angawabheki namagama awakhiphayo ukuthi afika kanjani komunye umuntu.

Endabeni kaMkhize (1981: 3) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* isisho 'ukuba nomlomo' sisetshenziswa kanjena:

Ngibalekela izinkulumo zomkakhe, uMaMthethwa ngoba **unomlomo** lowo mfazi we bantu! Engani wake wangihlambalaza lapha

kwaMaKhutha wathi mina ngikhuthuze umyeni wakhe lo edakiwe! Chamthwaleni nimkhiphe lapha ngoba uma ningamthwali mina ngizomhudulela phandle okungcono alale khona.

Kutholakala uMaGumede eyalela oMsomi okungabangani bakaGatsheni ukuba bamthwale bamhambise kwakhe ngoba yena ngeke akwazi ukumlalisa lapha eshibhini lakhe, unqena umkakhe uMaMthethwa odume ngokukhulumela safuthi. Lesi sisho sikhombisa ukuthi uMaMthethwa ungumuntu ongakwazi ukukhuluma kahle nabanye abantu, futhi akawabheki amagama awasho ebantwini. Yingakho uMaGumede elandula ngokuthi ngeke akwazi ukulalisa uGatsheni eshibhini lakhe nakuba embona ukuthi udakwe uphelile.

4.5.2 Ukuba mathambo amhlophe

Ithambo isitho esiwumgogodla womzimba womuntu (Dent noNyembezi, 1969: 25). Umzimba womuntu wakiwe yizinhlobo ezahlukene zamathambo. Kukhona elingumgogodla, elesinqa, awemilenze, njalo njalo. Uma umuntu ephuke ithambo lomgogodla kuye kube nzima ukuzimela ngoba wonke umzimba womuntu wakhelwe kulona. Kuye kutholakale lowo muntu engakwazi ukuzihambela, ukuhlala, ukusukuma kanye nokwenza okunye okufuna anyakazise umzimba. Ngokuvamisile lesi sisho sisetshenziswa ukuchaza umuntu osenesikhathi ashona (Theunissen, 1959: 60).

Enovelini kaSibiya (2002: 30) ethi *Kungasa Ngifile* isisho 'ukuba mathambo amahlophe' sisetshenziswe kanjena: "Phela kwakungangatshazwa ukuthi uyise walezi zingane munye nguZondi. Okubuhlungu kakhulu ukuthi nalowo Zondi wansondo kade **aba mathambo amhlophe**". Lesi sisho sisebenza ukukhombisa ukuthi uZondi usashona. Ngokombala ithambo limhlophe, nakuba umuntu engcwatshwa ephelele esenenyama, ngokuhamba kwesikhathi udliwa yizintuthwane nezibungu kuze kusale ithambo ngoba zingakwazi ukulidla ngenxa yokuqina kwalo. UMaMemela uthi uZondi usemathambo amhlophe ngenxa yokuthi uneminyaka eminingi adlula emhlabeni. Ngakho-ke, lesi sisho sisebenza ukuveza ukuthi uZondi kudala ashona futhi umzimba wakhe awusenanyama, usumathambo amhlophe.

4.5.3 Ukubola amathumbu

Amathumbu yisitho esitholakala emzimbeni womuntu ngaphakathi. Kuye kuthiwe kukhona amakhulu kanye namancane. Umsebenzi wamathumbu ukuthumela ukudla ezindaweni zomzimba ezifanele. Amathumbu atholakala ebantwini nasezilwaneni (Nyembezi noNxumalo, 1966: 47). UMbatha (2006: 1204) uthi ithumbu umbhojana ohamba ukudla. Uma ukudla sekubolile amathumbu yiwona asebenza ukukuthumela endaweni efanele. Ngokujwayelekile isisho 'ukubola amathumbu' sisetshenziswa uma kukhulunywa ngomuntu obe nebhadi wazala izingane ezingalaleli, ezenza ubugebengu kanye nokunye okungalungile.

Endabeni kaMkhize (1981: 51) ethi 'Lembul' Ingubo Lingene' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* kutholakala uMaThusini ethi: "Wathi uyazala uMaMsomi, **wabola amathumbu** uqobo! Kodwa wawungafi ngani mhla uzalwayo?" Lapha kungemuva kokuthi uMaThusini noMaMbhele bemjahe baze bamfica uNgcobo ohamba epepenyeka nengane kaMaThusini uThembalihle. Ukubola amathumbu kuchaza ukuzala izingane ezinganalusizo noma ezenza okungalungile (Gule, Maphumulo noThwala, 1993: 9). Ngakho-ke kuthiwa uMaMsomi ubole amathumbu ngoba uNgcobo amzalayo uqomisa izingane ezincane, lokhu kukhombisa ukungazihloniphi yena siqu sakhe kanye nokungacabangeli ikusasa lalezi zingane. Lokhu kuyinto ethathwa njengengalungile futhi ebulala isizwe.

4.5.4 Ukukhomba ngophakathi

Lapha kukhulunywa ngomunwe wesandla. Isandla sineminwe emihlanu okungucikicane, undandatho, uphakathini/umpanyana, ukhomba abantu kanye nesithupha. Lo munwe ophakathi uvamise ukusetshenziswa uma umuntu ekhombisa ukwedelela. Ezilimini ezifana nesiNgisi lo munwe usho inhlamba. Kanti ngokujwayelekile lesi sisho sisetshenziswa ukuchaza umuntu obusayo, ikakhulukazi ocebile ngakwezomnotho. U-Theunissen (1959: 63) uthi: "ukukhomba ngophakathi kuchaza ukubusa noma ungahlushwa lutho".

Endabeni kaMkhize (1981: 32) ethi 'Onakho Uyaphiwa Kuvame' eqoqweni elithi *Uyothi Wabonan' Emhlabeni* uMaZondi ongumkaNgema uthi: ““Phela thina siyahlupheka. Ungaboni wena ngoba unenhlanhla, **ukhomba ngophakathi**, Ntusi”, sekusho uMaZondi ngelokukhala””. UMaZondi utshela uNgema ukuthi unenhlanhla futhi akaswele lutho. UNgema uyisigwili esaziwayo endaweni futhi akezwani nobugebengu. Yingakho engafuni ukunikeza umkakhe imali efakwe yindoda ebizo linguKapisi ekhukhwini lakhe. UKapisi kusolakala ukuthi ungomunye wezigebengu ezifunwa ngamaphoyisa ngecala lokuphanga ibhange. Kumphatha kabi lokhu uMaZondi, yingakho ethi kuNgema ukhomba ngophakathi ngoba engafuni ukumnikeza imali efakwe nguKapisi kuye, kunalokho uncamela ukuyisa emaphoyiseni ngoba ethi yimali yobugebengu. Yena akafuni lutho olumhlanganisa nemali yobugebengu kwazise konke anakho ukusebenzela kanzima ngaphandle kokuthi enze ubugebengu.

4.5.5 Ukugeza izandla

Isandla yisitho somzimba esitholakala ebantwini kanye nezinye izilwane ezinezinyawo ezimbili (Dent noNyembezi, 1969: 114). Kusetshenziswa isandla ukuphatha, ukudla kanye nokwenza okunye okudinga ukuthintwa. Ngokujwayelekile lesi sisho sisetshenziswa uma umuntu esedelile noma ehlulekile kulokho ebekwenza noma ekuzama. Emphakathini kuvamisile ukuthi kuthiwe kugezwa izandla uma kukhona ingane noma umuntu okade ekhuzwa ngokwenza izinto ezimbi kepha engalaleli. Lesi sisho sifinqa indaba njengoba injalo. Asibe sisabakhona isidingo sokulokhu kuchazwa okuningi. UNyembezi noNxumalo (1966: 194) bathi ukugeza izandla kusho ukudela ulahle ithemba ngesimo esithile.

Endabeni kaMkhize (1981: 45) ethi 'Lembul' Ingubo Lingene' eqoqweni elithi *Uyothi Wabonan' Emhlabeni* uMaMbhele uthi:

“Impela mina **ngageza izandla** ngento ayenza eHluzingqondo, ngathi usitholile isifundo, kanti usaqhubeka, ntombi, nalezi zingane zesikole, ezithikameza nasezifundweni zazo”.

UMaMbhele usho la mazwi ngoba elahle ithemba ukuthi umfo kaMapholoba uyoke awuyeke lo mkhumba wakhe wokuthandana nezingane zesikole. Phela kade aqala

uNgcobo ukuthandana nezingane zesikole, ugcina esula nasekubeni nguthisha ngoba ebona ukuthi kukhona okusina kumjejeza. Kungashiwo ukuthi isisho 'ukugeza izandla' sichaza ukulahla ithemba ngenxa yodaba noma isimo esithile.

4.5.6 Ukudonsa indlebe

Indlebe yisitho somzimba esisebenza ukulalela. Itholakala ebantwini kanye nasezilwaneni futhi isebenza umsebenzi ofanayo wokulalela. Ngokujwayelekile isisho ukudonsa indlebe sisetshenziswa uma kunxenxwa umuntu ngodaba oluthile. UNyembezi noNxumalo (1966: 188) bathi ukudonsa indlebe kuchaza ukweluleka noma ukuxwayisa umuntu ngodaba oluthile.

Endabeni kaMkhize (1980: 143) ethi 'Zayikhinga Emthumeni' eseqoqweni elithi *Ngiyeke Ngezomhlaba* uDazini upheka ethulula emqondweni wakhe:

Uhamba nje ikhanda liyaduma ukuthi kodwa uzofike athini kunina ngoba uhambe **emdonse ngendlebe** ukuthi aze abuye ngebhasi lokuqala ngoba nalo iduna lelo balithengisa nje ngoba bejahile kanti futhi nabaseZibisini bebelifuna ngoba selifundile nokuboshelwa.

UDazini uzisola ngokungamlaleli umama wakhe omyalele ukuba asheshe abuye edolobheni. UDazini uzithola esenkingeni ngemuva kokuthi imali ebeyoyikhipha eyidle ezindaweni zokucisha ukoma enye yathathwa yintombi ahlange nayo ebumnandini. Kule ndaba isisho 'ukudonsa indlebe' sisebenza ukuveza imiphumela yokungalaleli. UDazini uyazisola manje sekubuya nephupho elimhluphe iminyaka eminingi ngenkathi ebhungukele eMonti. Ukuhluleka kwakhe ukulalela imiyalo kanina kumenza abone ukuthi impilo yakhe ayizukuba nashintsho ngoba usaqhuba khona ukungaboniseki njengoba ayenza eseseMonti. Yingakho ezithola esenkingeni angazi ukuthi uzophuma kanjani kuyo.

4.6 Izisho ezisuselwa ezinganekwaneni

Izinganekwane yizindaba ezixoxwa ngenhloso yokudlulisa isifundo esithile kulowo olalele. Ngokuvamile izinganekwane zixoxwa ngumuntu omdala njengogogo

exoxela izingane (3.3.1). Izisho ezizobhekwa yilezi: ukusinda emlonyeni wengwenya, ukushaya ungedede kanye nesithi imbulu edla amasi emsamu.

4.6.1 Ukusinda emlonyeni wengwenya

Lesi sisho singezinye zezisho ekukholakala ukuthi zisuselwa ezinganekwaneni. Kule nganekwane abalingiswa abasemqoka yingwenya kanye nenkawu. Ingwenya yisilwane esihlala osebeni lomfula noma lwamanzi. Lesi silwane sinomzimba osatshe nomsila omude kanti futhi sikhonze ukuhlala emanzini. Inkawu yisilwane esincanyana nje, ibala layo liphashile, ikhonze ukuhlala emithini, nayo yande ngomsila omude ize ilenge ngawo emithini (Nyembezi noNxumalo, 1966: 78).

Indaba isuka lapho kutholakala ukuthi ingwenya igulela ukufa ngenxa yedliso elidla inhliziyo yayo. Inyanga ekwabe kuyinhlwathi yatshela ingwenya ukuthi ukuze isinde kufanele ithole inhliziyo yenkawu, ukuze izofakwa kuyona isashisa. Nembala-ke ingwenya yaphuma umkhankaso wokuthungatha inkawu ukuze izothola inhliziyo yayo. Nembala yayithola inkawu bavumelana ngokuba ngabangani. Kuleso sivumelwano ingwenya yayizofundisa inkawu ukubhukuda, bese yona inkawu iyifundisa ukujikela esihlahleni ibambezele ngomsila. Inkinga iqale ngenkathi ingwenya isijikela inkawu besesizibeni samanzi isifuna ukuyidla, ukuze izothola inhliziyo yayo. Kepha inkawu yahlakanipha yatshela ingwenya ukuthi inhliziyo yayo iyishiye esihlahleni, okungcono abahambe bayilande, nangempela kwaba njalo. Kuthe uma sebesosebeni lomfula inkawu isibona ukuthi isisindile njengoba ibizodliwa yingwenya, yazwakala isithi “ngisinde emlonyeni wengwenya” (Sibiya: 2014: 91).

Isisho esithi ‘ukusinda emlonyeni wengwenya’ sivamise ukusetshenziswa uma umuntu esinde ezigebengwini ebezimhlasela. Ngakho-ke kungashiwo ukuthi singesinye sezisho ezaqhamuka ngemuva kokulalela inganekwane. Kungenzeka ukuthi abantu babefuna ukuchaza ukuthi kungani inkawu nengwenya zingezwani. Yingakho bagcina sebeqhamuka nalesi sisho.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* lesi sisho sisebenza ukuveza ukuthi uSenzo usinda kanjani ezigebengwini ezithunywe ngunina ukuba zimshaye, ziphinde zimyalele ukuba ahlukane noNokuthula uma esafuna ukuphila. USibiya

(2002: 43) ubeka kanjena: “UMhlungu noMaMemela bashaqeke ukumbona umuntu **ephuma emlonyeni wengwenya**” okuyizigebengu nokwasencwadini. Yize uMaMemela ekulindele ukuthi uSenzo uzolinyazwa, kumphatha kabi ukumbona emabokoboko ngalolu hlobo. USenzo usinda emlonyeni wengwenya esindiswa yiphoyisa eliqhamuka kungazelele muntu okuyilona elisindisa uSenzo kulezi zigebengu.

4.6.2 Ukushaya ungedede

Ungcedede uhlobo oluthile lwenyoni. Le nyoni incane futhi ayishayeki kalula ngenxa yobuncane bayo. Ithanda ukuhlala emahlangeni futhi inesisila eside (Nyembezi noNxumalo, 1966: 84). Isisho esithi ukushaya ungedede sichaza ukuba nenhlanhla. Ngokujwayelekile sisetshenziswa ukuchaza umuntu obe nenhlanhla wathola noma wenza into engajwayelekile njengokuphumelela i-*lotto*.

Lesi sisho ngesinye sezisho okukholelwa ukuthi zisuselwa enganekwaneni. Sisuselwa enganekwaneni ethi: ‘Ukubekwa kwenkosi yezinyoni’. Kule nganekwane abalingiswa okuyizinyoni badingida udaba lokuthi kumele kubekwe inkosi yezinyoni. Inkosi kwakuzoba yinyoni endizela phezulu kuzona zonke izinyoni. Futhi lo mncintiswano wokuthi iyiphi inyoni endizele phezulu kunazo zonke wawuzokuba khona ngosuku olunomoya omkhulu. Lokhu kwakwenzelwa ukuthi izinyoni zikwazi ukusebenzisa ubuhlakani bendalo zingacini nje ngokundizela phezulu kuphela. Nempela lwafika usuku olwalubekiwe, ungedede wabona ukuthi uzohlulwa wukhozi ngokundizela phezulu, wabe esesebenzisa ukuhlakanipha ngokuthi andize kanye nokhozi ukuze ezogibela phezulu kwalo bese kubukeka ngathi uyena ondizela phezulu kunazo zonke ezinye izinyoni. Nembala wanqoba ungedede, ezinye izilwane zezwakalisa ukungenami ngalokhu zase zithi akabanjwe ungedede avalelwe emgodini bese isikhova simgade ngoba sona sinamehlo amakhulu, uma ekwazile ukuphuma lapha uyobekwa njengenkosi yazo izinyoni.

Kwathi lapho isikhova sozela, ungedede wakhapha usiba lwakhe waluhloma phansi wase ephuma emgodini. Zamangala ezinye izinyoni zambuza ukuthi siphi isikhova? Waphendula ngokuthi usishiye lapha sigadile, zanikela khona izinyoni zifuna ukuzibonela ukuthi ungedede weqe ngempela yini. Ngemuva kokubona ukuthi

ungcede unqobile, wabe esebekwa njengenkosi yezinyoni. Yingako namanje kunzima ukuyibamba le nyoni ngoba ihlakaniphile futhi incane, iyakwazi ukuphunyula ngokuthi isebenzise amaqhinga (Masondo, 1997: 6).

Endabeni kaMkhize (1981: 15) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan' Emhlabeni* kutholakala u-Zebron ongumalume kaMaMthethwa ethi: "Uma ungamazi umuntu omdala ngeke uze **umshaye ungcede**, mfana wami". Lokhu ukusho ngemuva kokuthola ukuthi umshana wakhe ugane uGatsheni. Kule ndaba lesi sisho sikhombisa ukuthi uGatsheni angeke abe nenhlanhla ngenxa yokuthi akahloniphi abantu abadala. UGatsheni udelela u-Zebron ngenkathi begibele ibhasi bobabili ngoba esuke wamnyathela ngephutha. U-Zebron uze ukhetha ukuba ehle esitobhini esingafanele ngoba ebona ukuthi uzogcina eselinyazwa yile nsizwa angayazi ekhombisa ukuba luhlaza. Nangempela uselahlekelwa ithuba lokuthi abe yisicebi njengoba u-Zebron ongumalume kaMaMthethwa ebezobapha imali, ephetha engabanikanga ngenxa yobuhlaza bukaGatsheni. Kafishane lapha endabeni lesi sisho sisebenza ukuveza ububi bokungahloniphi abanye abantu. Phela ukube uGatsheni ubemazi omunye umuntu ubengeke akhwele azehlele kumuntu omdala njengo-Zebron ngenxa yokunyatheleka ngephutha nje.

4.6.3 Imbulu edla amasi emsamo

Enganekwaneni ethi 'Umakoti nobabezala' kunesaga esithi 'imbulu edla amasi emsamo'. Kule nganekwane kukhona umakoti nobabezala ekungabalingiswa abaqavile. Umakoti wayethandiswa amasi yize wayengavumelekile ukuwadla ngoba eganile. Kwakuthi njalo ebusuku avuke umakoti aphuze amasi aseguleni. Sahamba isikhathi elokhu eyenza le nto. Ngelinye ilanga ubabezala wasola ukuthi kukhona okudla amasi emaguleni ngoba njalo kwakuvukwa engekho yize amagula ebegcwele ebusuku. Ubabezala wathi uma ebuza umakoti ngalolu daba, umakoti waphika esho nokuthi akazi ngoba yena akavumelekile ukudla amasi asemzini. Wazithulela ubabezala wazitshela ukuthi ngelinye ilanga uyothola ukuthi yini edla amasi.

Ngelinye ilanga ubabazala walala exhibeni lapho kwabe kuhlala amagula khona. Kwathi ezinzulwini zobusuku eseqala ukuzwa ubuthongo wezwa isicabha sikhala, wambona umakoti engena. Waqala walivula igula lokuqala waphuza waqeda, wadlulela kwelesibili, wezwa ngezwi likababazala ebuza ukuthi “kanti nguwe lona odla amasi! Ngakuthola.” Wabakaza umakoti ehlulwa ukuphendula. Wabe esethi ubabazala akaqhubeke awaphuze ngoba uyawathanda. Nembala umakoti wenza njengokusho kukababazala. Kwathi noma esesuthi umakoti, wathi ubabazala akawaphuze awaqede. Waphuza-ke umakoti kwaqhuma isisu kwaba ukufa kwakhe, yaphela kanjalo-ke inganekwane (Masondo, 1997: 6).

Imbulu yisilwane esifana noxamu kodwa sona sincane. Ihlala emgodini nangaphansi kwamatshe. Kanti kuyenzeka ingene emanzini (Nyembezi noNxumalo, 1966: 77). UNyembezi noNxumalo (1966: 271) baphinde bathi imbulu ngumuntu onesimo esingaqondakali, othanda lokhu athande lokhu. Amasi ubisi oluvuthiwe, luvuthelwa eguleni (Nyembezi noNxumalo, 1966: 12). Umsamo yindawo esekupheleni kwendlu yesintu ngaphakathi endlini, ibhekene nomnyango. Le ndawo ithathwa ngokuthi yilapho amadlozi ahlala khona (Nkabinde, 1982: 99).

Ukuhlobana okutholakala phakathi kwala magama: imbulu, amasi nelithi emsamu kungachazwa ngale ndlela, imbulu ithathwa njengomuntu ongaqondakali, amasi athathwa njengokudla kwesintu okuyigugu KwaZulu, yingakho ebekwa emsamo. Umsamo yindawo ehlonishwayo ngoba kukholelwa ukuthi amadlozi ahlala khona, kepha ngenxa yokuthi imbulu inesimo sokuxokiza ayiwuhloniphi umsamo. Yingakho ikwazi ukuthatha into ebekwe khona ngaphandle kwemvume.

Ngokujwayelekile isaga esithi ‘imbulu edla amasi emsamo’ sisetshenziswa uma kukhona okuthile okusolisayo noma okungaqondakali, ikakhulukazi uma kukhona into elahleka ngendlela engaqondakali

Endabeni kaMkhize (1980: 77) ethi ‘Zibanjwa Kweziwudlayo’ eqoqweni elithi *Nginyeke Ngezomhlaba* sivezwe kanjena: “Le ndaba emphethe kabi useyixoxele umngani wakhe onemoto, uBafana Duma, ukuthi unezinsolo zokuthi kukhona **imbulu edla amasi emsamo.**”

UBheki ongumyeni kaMaMthembu usola ukuthi uMaMthembu akathembekile, kukhona omunye umuntu abonana naye. Nempela uBheki uxoxela umngani wakhe ngalolu daba, base bevumelana ngokuthi bazohamba ebusuku ukuze bayobheka

ukuthi ngempela akekho yini umlisa obonana noMaMthembu. Lokhu kungemuva kokuthi uBheki efice izinqamu zogwayi kanye nomsakazo wohlobo oluphambili egumbini labo lokulala benoMaMthembu, kuthi uma embuza ngalezi zinto uMaMthembu abhoke ngolaka athi ngezikamzala wakhe uThembani. Kuyamsolisa lokhu uBheki ngoba wazi ukuthi lesi sibili asizwani ngendlela yokuthi kungaze kuvakashelwane. Yingakho ebona kungcono ukuba azenzele olwakhe uphenyo, ikakhulukazi ngoba ebona ukuthi uMaMthembu akakuthokozeli ukufika kwakhe uBheki, engamazisanga ukuthi uyabuya. Nalapha endabeni lesi saga sisetshenziswa ukukhombisa isimo sokungaqondi kahle kokuthile njengoba uBheki esola umkakhe ngokuphinga. Nempela izinsolo zikaBheki ziyiqiniso ngoba ufica uMaMthembu ehlezi nendoda egumbini labo. UBheki noBafana bayamshaya lo mlisa bese bemkhomba indlela.

Kusolakala ukuthi abantu babuka ukwenza kwalesi silwane base beqamba inganekwane ngayo ethi 'Umakoti nobabezala'. Kule nganekwane basebenzisa umuntu njengembulu (Nyembezi noNxumalo, 1966: 77). UMaMthembu lapha endabeni uvezwa njengembulu ngoba akathembekile.

4.7 Izisho ezisuselwa emlandweni

Umlando uyingxenye yezimpilo zabantu. Kubalulekile ukwazi umlando walapho osuka khona ukuze wazi lapho oya khona. Kunezisho ekukholelwa ukuthi zisuselwa emlandweni. Iningi lalezi zisho zaqhamuka ngenkathi izwe lisabuswa ngamakhosi. Kepha noma kunjalo kukhona ezisuselwa kwezinye zezinto ekukholelwa ukuthi zenzeka emandulo. Kuzobhekwa lezi zisho: ukushaya umcathu kaBhovungane nesithi ukucweba kweziziba.

4.7.1 Ukushaya umcathu kaBhovungane

Isisho esithi 'ukushaya umcathu kaBhovungane' ngesinye sezisho ezavela ngenkathi kubusa inkosi uShaka. Kuthiwa kwabe kukhona uBhovungane owabe engahlalwa luthuli. UBhovungane wayengathandi ukungcola izinyawo. Ngenxa yokuthi ngalezi zikhathi zazingekho izicathulo, njalo uma eqeda ukugeza,

wayethatha icembe bese enyathela kulo aze ayofika lapho aphikelele khona. Ngenxa yobugcokama bukaBhovungane, kwagcina sekuthiwa uma umuntu eyinono futhi enyathela engathi akathandi usuke enza umcathu kaBhovungane.

UNyembezi (1974: 5) ucaphuna u-Bryant ethi:

Shaka was already on the throne and Bhovungane over the Ngongomas. Now, this Bhovungane was a bit of a dandy in his way, particularly fastidious about dirty feet. There were no shoe-shops in Bantuland, so this punctilious prince was compelled to walk to his bath, down at the brook, in bare feet, but his return rush matting was spread along his path, lest his dainty feet to be soiled.

(UShaka wayevele ekwesobukhosi noBhovungane ngaphezulu kwabantu bakwaNgongoma. Manje lo Bhovungane wayehlukile ngokwendlela ayeyigcokama ngayo, ikakhulukazi isineke ayenaso ngokuthi izinyawo zakhe zingangcoli. Zazingekho izitolo zezicathulo ezindaweni zabantu boMdabu, ngakho-ke le nkosana eyinono kwakuyiphoka ukuba ihambe ngezinyawo uma iyogeza emfuleni, kepha uma ibuya indlela ayeshesha ngayo yayihambisana nendlela abeka ngayo icembe azonyathela phezulu kwalo, ukuze izinyawo zakhe zingathintwa inhlabathi.)

Ngokuvamile lesi sisho sisetshenziswa ukuncoma indlela umuntu ayinono ngayo, ikakhulukazi indlela anyathela ngayo uma ehamba, futhi sigqugquzela ukuzithanda ebantwini. Nakuba sigqugquzela ukuzithanda ebantwini, singasetshenziswa futhi ukufundisa abantu ukuthi bazithande ngakho lokho okuncane abanakho futhi sikhombisa ubuhlakani ayenabo uBhovungane. Ingxenye ethi “*There were no shoe-shops in Bantuland*” (zazingekho izitolo zezicathulo ezweni labantu boMdabu) ikhombisa ukuthi nakuba zazingekho izitolo zezicathulo ezindaweni zabantu abamnyama, uBhovungane waqhamuka neqhinga noma isu lokuthi angazivikela kanjani izinyawo zakhe ukuze zingahlalwa yinhlabathi.

Enovelini kaSibiya (2002) ethi *Kungasa Ngifile* lesi sisho sisetshenziswa ukukhombisa indlela ahamba kancane ngayo uSenzo. Umbhali uthi: “uMaMemela wambona uSenzo **eshaya umcathu kaBhovungane** eyophuma ngesango” (Sibiya, 2002: 16). Lokhu kukhombisa indlela ahamba kancane ngayo uSenzo

ngenxa yobuhlungu nokuphoxeka akuzwa ngaphakathi. Kuvamisile ukuthi uma umuntu kukhona okumphethe kabi ahambe kancane okungathi akajahe ndawo, omunye uze angaboni nabantu ahlangua nabo endleleni ngenxa yokuthi umqondo wakhe usuke ukwelikude izwe. Lapha endabeni lesi sisho sisebenza ukunikeza isithombe mayelana nokuphoxeka kukaSenzo ngenxa yokuthi unina uMaMemela ukhombisa ukungamthandi uNokuthula oyintombi yakhe.

4.7.2 Ukucweba kweziziba

Lesi sisho sisuselwa emlandweni. Kutholakala izilwane eziphila emanzini zidlana zodwa. Lezi zilwane kwabe kuyimvubu nengwenya. Zombili lezi zilwane zihlala emanzini, kwakuthi uma kube khona ingxabano phakathi kwazo bese kubonakala ngamanzi ebomvu yigazi. Ngokuvamile kwakusuke kuyizinyane lemvubu elidliwe yingwenya. Ngakho-ke kwakuthi uma ingwenya idle izinyane lemvubu bese kuba khona impi phakathi kwalezi zilwane nokwakuholela ekutheni isiziba sibe bomvu tebhu yigazi.

Lesi sisho sivamise ukusetshenziswa lapho abantu besongelana. Ngemuva kokubuka lokhu okwakwenzeka phakathi kwemvubu nengwenya abantu babe sebeqamba lesi sisho.

Ngokwasenovelini kaSibiya (2002) ethi *Kungasa Ngifile* lesi sisho sikhombisa ukuphela kobuhlobo phakathi kukaMaMemela kanye noZondi. Phela ngemuva kokuthi uZondi esehlala eGoli kuba khona ukulahlekelana kokuxhumana phakathi kwakhe noMaMemela. Lokho kubangela ukuthi uMaMemela agcine esekhipha isisu sikaZondi ngoba engatholi mpendulo ngezincwadi ambhalela zona. Ziyamethusa uZondi lezi zindaba azizwa ngenkathi ebuyela emakhaya. Endabeni lesi sisho sibhalwe kanjena: “Emva kwalokho akaphindanga walubeka eNkandla. Akaphindanga wathola incwadi evela kuZanele. Kwamane **kwacweba iziziba**” (Sibiya, 2002: 24). Zicweba kanjalo-ke iziziba phakathi kukaMaMemela noZondi ngoba uZondi engasakwazi ukuziphindisela noma athole ithuba lokubuza uMaMemela ngokuhushula kwakhe isisu sengane yakhe uZondi. Ngakho-ke kuvele kuthule okungathi akwenzekanga lutho.

4.8 Izisho ezisuselwa emasikweni nasemikhubeni yabantu

Kukhona izisho ezisuselwa emasikweni noma emikhubeni eyenziwa emakhaya. Ngokuvamile lezi zisho ziphathelene nezinto ekukholelwa ukuthi zenzeka emkhathini noma ngale kwethuna. Nakuba lezi zisho zingandile kepha zikhona futhi iningi lazo liphathelene namadlozi. Kuzobhekwa lezi zisho: ukuchitha igazi, ukubonga idlozi, ukubhekwa yidlozi, kanye nokubhodla emswanini.

4.8.1 Ukuchitha igazi

Ukuchitha kusho ukulahla noma ukusakaza into ethile phansi (Nyembezi noNxumalo, 1966: 235). UNkabinde (1982: 16) uthi ukuchitha kusho ukuhlakaza obekuqoqekile. Nabo futhi u-Dent noNyembezi (1969: 26) bathi ukuchitha kusho ukulahla into ethile. Ngakho-ke kungashiwo ukuthi ukuchitha kuchaza ukulahla noma ukuhlakaza okuthile obekuhlangene. Isisho ukuchitha igazi sichaza ukuhlaba (Nyembezi noNxumalo, 1966: 184). Ngokujwayelekile lesi sisho sisetshenziswa uma kukhona isilwane esihlatshiwe, siphinde sisetshenziswe uma kukhona abebelwa base belimazana ngendlela yokuthi bakhiphane igazi.

Ukuchitha igazi ngokuhlaba isilwane kuyinto ethathwa njengosiko kubantu abamnyama. Uma kukhona isivakashi esifikile kuye kuhlatshwe inkukhu noma esinye nje isilwane. Kukholelwa ukuthi lena yindlela yokukhombisa isivakashi ukuthi samukelekile.

Endabeni kaMkhize (1981: 13) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonan' Emahlabeni* uGatsheni uthi: "Manje sesizokwenza njani ngoba phela kufanele simkhunge ngesilwane **sichithe igazi.**" Lapha kungemuva kokuthi uMaMthethwa exoxele uGatsheni ukuthi kuzofika umalume wakhe azobabona. Kungashiwo ukuthi lapha endabeni siqonde ukuthi kumele uGatsheni nomkakhe bahlabe isilwane esithile ukukhombisa ukuthi bayamamukela umalume kaMaMthethwa u-Zebron emzini wabo. Lesi senzo singesinye sezinto eziyigugu empilweni yabantu abamnyama futhi sikhombisa ubuntu.

4.8.2 Ukubonga idlozi

Amadlozi ngabantu abangasekho emhlabeni. Kukholelwa ukuthi nakuba bengasaphili emhlabeni bayakwazi ukubona okwenzeka emhlabeni kanye nokuxhumanisa abantu noMvelinqangi (Nyembezi noNxumalo, 1966: 188). NgokukaMbatha (2006: 220) idlozi ngumuntu osashona ekunenkololo yokuthi ubheka abakubo abasaphila. Kuye kuthiwe kubalulekile ukubonga idlozi ngoba liyakwazi ukuvikela umuntu ezintweni ezimbi ebezizomehlela. Kukholelwa ukuthi uma ungalibongi idlozi nalo alibe lisakuvikela kokubi obekuzokwehlela. Lesi sisho sichaza ukuhlabela noma ukwenza umsebenzi othile egameni lokubonga amadlozi ngokukusinda engozini ethile (Theunissen, 1959: 67).

Endabeni kaMkhize (1980: 12) ethi 'Ungayingeni Eyomndeni' eseqoqweni elithi *Uyothi Wabonani Emahlabeni* uGatsheni uthi: “**Ulibonge elakini idlozi** ngoba ukube bekuyinsizwa enguntanga yethu lena engithunuke kanjena, ngakube amakhanda asebomvu.” Ukubonga idlozi kule ndaba kusetshenziswa ukuveza ukuthi u-Zebron usinde engozini yokulinyazwa nguGatsheni njengoba emgxobe ngephutha. UGatsheni usebenzisa lesi sisho ukuveza indlela athukuthele ngayo, ufisa ngabe uyamshaya u-Zebron kepha uvinjwa ukuthi mdala.

4.8.3 Ukuvikelwa yidlozi

Isisho ukubhekwa ngamadlozi sisuselwa emikhubeni eyenziwa ngabantu egameni lamadlozi. Abantu abakholelwa emadlozini bakholwa ukuthi uma uwanakekela amadlozi nawo ayakuvikela ezintweni ezimbi. Ngakho-ke abantu babebuka ukuthi uma umuntu ehlabela amadlozi, izinto zakhe zivamise ukumhambela kahle futhi usuke ephaphile (Gule, Maphumulo noThwala, 1993: 3).

Ngokujwayelekile lesi sisho sisetshenziswa uma kukhulunywa ngomuntu ome kahle esimeni sempilo, ikakhulukazi ovamise ukusinda ezingozini ezithile ebezisho ukuqeda ngaye.

Endabeni kaMkhize (1980: 143) ethi 'Zayikhingha Emthumeni' eseqoqweni elithi *Ngiyeke Ngezomhlaba* uDazini uthi: “Pho, khona **idlozi lakhe limvikela**, liyomvikela kuze kube nini uma yena ngokwakhe engalibongi phezu kokuba naso isifiso sakhe

leso eseze wasiphimisa lapha kunina?” Lapha kungemuva kokuthi uDazini edle imali wayiqeda ekubeni kumele enze umsebenzi wokubonga idlozi ngokumvikela ezingozini ngenkathi eseMonti. Ulokhu ezibuza eziphendula ngenxa yokucabanga ukuthi yini okungase kumehlele uma engalibongi idlozi ngokumbheka kwalo. Lokhu kukhombisa ukuthi uma idlozi likubhekile kumele nawe ulibonge ukuze liqhubeke nokukuvikela. Yingakho uDazini egcina ngokushona ngemuva kokuhluleka ukwenza umsebenzi wokubonga uyise ngokumvikela. Ngezinye izikhathi, emphakathini, kuyenzeka kusetshenziswe ukubhekwa yidlozi endaweni ka-ukuvikelwa yidlozi.

4.8.4 Ukubhodla emswanini

Umswani yinto esatshani obuhlafuniwe nokunye okugwinywe yisilwane ngaphambili kokuthi sihlathwe bese kutholakala oswini lwaso (Mbatha, 2006: 1156). UNyembezi noNxumalo (1966: 218) bathi: “umswani ukudla okungakagayeki okusoswini lwesilwane esihlinzwayo”. Ngokujwayelekile ukubhodla noma ukubhonga emswanini yisisho esisetshenziswa uma kuyiwa esililweni lapho ekunesifo khona. Lesi sisho sisuselwa esenzweni sezinkomo. Izinkomo uma kufe enye inkomo zifike zikhale lapho ekufele khona leyo nkomo. Abantu ngokubuka isenzo sezinkomo babe sebekuthatha nabo bakwenza kwawusiko lokhu. Kukholelwa ukuthi lesi senzo sikhombisa ukuzwelana nalabo abasuke beshonelwe yisihlobo noma ilunga lomndeni wabo. Lesi sisho sichaza ukukhala emva kwendaba (Mbatha, 2006: 73).

Endabeni kaMkhize (1981: 51) ethi ‘Lembul’ Ingubo Lingene’ eseqoqweni elithi *Uyothi Wabonan’ Emhlabeni* kutholakala uMaMbhele ethi:

“Ngisho noma unгахamba weduke nezwe, ngeke waba nayo inhlanhla uma usaziphethe kanje, yise kaMbuso”, sekumemeza uMaMbhele.

“Pho usamemeza into ezwiwa ngubani ngoba imoto nansiya iyosithela?

Usebhodla (sic) nje emswanini”. Wahamba kanjalo-ke umfo kaNgcobo.

UMaMbhele ukhuluma yedwa ngoba phela uNgcobo usehambile. Usemane uyakhuluma nje ngoba efuna ukuxolisa inhliziyi, akusekho angakwenza noma

angakusho kuNgcobo. Ngakho-ke usebhonga nje emswanini ngoba selidume ledlula.

4.9 Isiphetho

Kulesi sahluko bekubhekwa izisho ezisetshenzisiwe emibhalweni yababhali ababili abachaziwe ngenhla. Kutholakale ukuthi izisho zisuselwa ezimeni ezithile zempilo. Nakuba zisuselwa ezintweni eziningi, kulo msebenzi bekubhekwa izisho ezisuselwa ekubukeni indlela izinto ezenzeka ngayo, emasikweni, ezilwaneni, emzimbeni, kanye nasemlandweni. Izisho ezibhekiwe yilezo ezitholakala ezindabeni zababhali ababili abachaziwe ngenhla.

Okuphawulekayo ngalezi zisho ukuthi ziveza ubunjalo bempilo yabantu kanye nezinto eziyigugu kubona. Ngakho-ke njengoba izisho ziveza impilo yabantu kubukeka ziwumngogodla wolimi, ikakhulukazi kubabhali bolimi lwesiZulu, ngoba zenza imibhalo yabo ihehe futhi zikhombisa ukuthi ulimi lwesiZulu nempilo yabantu bayiqonda kabanzi. Okunye okuphawulekayo ngezisho ukuthi cishe zonke zisebenzisa isiqalo sendlela esabizo u-uku- kanti futhi ziyaguquka ngokwenkathi. Lokhu kwenza ukuthi zihambelane nengqikithi yendaba esuke yethulwa ngaleso sikhathi.

ISAHLUKO SESIHLANU

ISIPHETHO SOCWANINGO

5.1 Isingeniso

Lesi sahluko siphetha konke okuqukethwe yilolu cwaningo. Siqukethe isifinqo sezahluko ngokulandelana kwazo, okutholakele kanye nesiphakamiso sokungenziwa ukuqhubela ucwaningo phambili ngezaga nezisho.

5.2 Isifinqo

Isahluko sokuqala sixoxe kabanzi ngocwaningo. Besibheka inhloso yocwaningo, indlela yokuqhuba ucwaningo, okuqukethwe, ukuchazwa kwamagama, isifinqo sezincwadi ezihlaziyiwe kanye nokushiwo ngabanye abacwaningi ngezaga nezisho. Lesi sahluko siveza ukubaluleka kokusetshenziswa kwezaga nezisho ngendlela efanele. Phela izaga nezisho ziwumgogodla wolimi, yingakho kubalulekile ukuthi zisetshenziswe ngendlela efanele ukuze kuthuthuke ulimi. Ngakho-ke amasu abhekiwe ngenhla yiwona azolawula indlela yokuqhuba lolu cwaningo ukufeza inhloso yalo.

Isahluko sesibili besibheka ukusetshenziswa kwethiyori emibhalweni, besibheka ngokukhethekile ithiyori yestayilistiki. Bekubhekwa ukuthi le thiyori ichazwa kanjani ngabanye abacwaningi kanye nokuthi isebenza kanjani. Kuphinde kwabhekwa umlando westayilistiki, imicabango yongoti, ukuhlaziywa kwestayilistiki, istayilistiki nenkulumo-buciko.

Isahluko sesithathu besibheka izaga emibhalweni ka-W.M.B Mkhize no-E.D.M. Sibiyi. Kutholakala ukuthi izaga zisuselwa ezimeni ezithile zempilo. Nakuba zisuselwa ezintweni eziningi, kulo msebenzi bekubhekwa izaga ezisuselwa ezinganekwaneni, emasikweni, kumvelo, ekubukeni indlela izinto ezenzeka ngayo kanye nezaqhamuka ngemuva kokufika kwabeLungu.

Isahluko sesine besibheka izisho ezisetshenziwe emibhalweni yababhali ababili abachaziwe ngenhla. Kutholakale ukuthi izisho zisuselwa ezimeni ezithile zempilo. Nakuba zisuselwa ezintweni eziningi, kulo msebenzi bekubhekwa izisho ezisuselwa ekubukeni indlela izinto ezenzeka ngayo, emasikweni, ezilwaneni, emzimbeni, kanye nasemlandweni. Izisho ezibhekiwe yilezo ezitholakala ezindabeni zababhali ababili abachaziwe ngenhla

5.3 Okutholakele

Okutholakele ngestayilistiki ukuthi sisiza ukuhlaziya indlela umbhali ayisebenzisayo ukwethula indaba yakhe okungaba yindaba emfishane noma inoveli. Kanti futhi kubukeka siyindlela elula neqondile yokuhlaziya imibhalo yobuciko.

Okutholakele ngezaga ukuthi zethula ubunjalo bempilo yomuntu. Lokhu kuveza ukuthi izaga zingahlukaniswa ngokwezigaba zokukhula komuntu: ezentsha kanye nezabantu abadala. Okunye okutholakele ngezaga ukuthi ziyafundisa, ziyagxeka, ziyayala, ziphinde zinikeze umlando ngezinto ezenzeka emandulo.

Okutholakele ngezisho ukuthi ziyinkulamo emfishane futhi amagama akha isisho aqukethe umqondo ohlukile kunalowo wawo uma esebenze ngokuzimela. Izisho zivamise ukusetshenziswa ngenhloso yokwenza indaba ibe mfishane. Okunye okutholakele ngezisho ukuthi ziyaguquka ngokwenkathi. Lokhu kwenziwa ngenhloso yokuthi zihambelane nengqikithi yendaba esuke yethulwa. Kanti futhi iningi lezisho lisebenzisa isiqalo sendlela esabizo u-uku-.

Ngemuva kokubheka indlela izaga nezisho ezisetshenziswe ngayo ngababhali ababili abachaziwe ngenhla, kungashiwo ukuthi laba babhali bazisebenzise ngendlela egculisayo futhi bakhombisa ukuqonda ulimi kanye nempilo yabantu abangamaZulu. Kanti futhi ukusetshenziswa kwezaga nezisho ngalaba babhali kwenza lowo ofundayo ajule ngokomqondo aphinde athokozele ubumnandi bolimi lwesiZulu.

5.4 Isiphakamiso

Ngemuva kokucwaninga ngezaga nezisho kutholakele ukuthi zibukeka zinogazi kubabhali ikakhulukazi abesiZulu. Kepha yize kunjalo bekungokokuqala kubhekwa ukusetshenziswa kwazo ezincwadini ezichaziwe ngenhla. Ngakho-ke kuningi okungabhekwa ngezaga nezisho okubandakanya isakhiwo sazo, ukuhlelwa kwazo ngokwezindikimba kanye nendlela ezisetshenziswa ngayo enkulumeni yansuku zonke ikakhulukazi ngabantu abangewona amaZulu. Kanti futhi kubukeka kukhona indida ngokuthi yikuphi okususelwa kokunye. Ngakho-ke kungawumqondo omuhle ukucwaninga kabanzi ngokuthi zikhona yini izisho ezisuselwa ezageni noma izaga ezisuselwa ezishweni, kanye nezaga eziphinde zisebenze njengezisho. Lokhu kukhombisa ukuthi usemningi umsebenzi ongenziwa ngezaga nezisho olimini lwesiZulu.

5.5 Isiphetho

Kungayintokozo enkulu uma izaga nezisho zingasetshenziswa ngendlela efanele njengoba kwenziwe ngababhali ababili abachaziwe ngenhla. Lokhu kungasiza ukuthuthukisa ulimi lwesiZulu kuphinde kuqhakambise ubuhlakani babantu abaNtshona. Kungaphinde kusize ekufundiseni abantu indlela yokuziphatha. Lokhu kungagwema ubulwane nodlame emiphakathini kuphinde kuvuselele ubuntu ebantwini. Njengoba kushiwo phambilini ukuthi izaga zibuye ziveze umlando, lokhu kungasiza lowo ofundayo ukuthi azi ngomlando wezinto kanye nowesizwe sendlu emnyama.

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