

IMPIXANO NJENGOYENA NDOQO KWIDRAMA YESIXHOSA

NGU

EDITH NTOMBIZODWA MTSOTSOYI



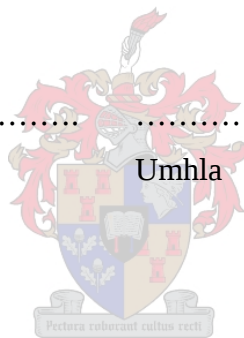
Lo msebenzi yinxalenye yeemfuno zesidanga seMaster of Arts kwi-University yase Stellenbosch

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APRELI 2006

ISIQINISEKISO

Mna, osayine apha, ndiqinisekisa ukuba okuqulathwe kulo msebenzi umiselweyo ngumsebenzi wam ongalinganiswa kwaye andizanga ndawunikezela kwaphela ngokupheleleyo okanye isahlulo sawo kuyo nayiphi na iYunivesithi ngenjongo yokufumana isidanga.



ABSTRACT

The aim of this study is to explore conflict in the two dramas under study. Conflict is one of the cornerstones of drama and it is the most significant element of plot. An investigation is done of the two dramas under study: *Inene nasi isibhozo* by Mthingane (1965) and *Buzani Kubawo* by Tamsanqa (1958).

Both dramas depict Xhosa cultural properties, and its impact on character portrayal in the dramas.

The study has the following organization:

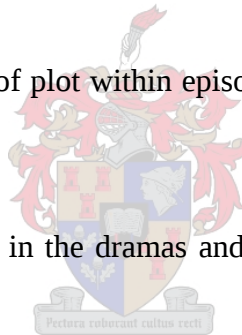
Chapter 1: Purpose and aims of the study.

Chapter 2: Review of literature on conflict.

Chapter 3: Deals with the development of plot within episodes. A critical evaluation of the dramas is undertaken.

Chapter 4: Presents culture and conflict in the dramas and an investigation of the portrayal of these aspects is undertaken.

Chapter 5: Summary of the findings of the study



OPSOMMING

Die doelstelling van die studie is om die twee Xhosa dramas, nl. dié van Mthingane en Tamsanqa respektiewelik te ondersoek ten opsigte van die uitbeelding van konflik. Konflik is een van die hoekstene van drama en die mees beduidende element van intrige. 'n Ondersoek van konflik word gedoen in die twee dramas: *Inene nasi isibhozo* deur Mthingane (1965) en *Buzani kubawo* van Tamsanqa (1958). Beide hierdie dramas gee 'n uitbeelding van kulturele eienskappe, en die impak daarvan op karakteruitbeelding in die dramas word ondersoek.

Die studie is soos volg georganiseer:

Hoofstuk 1 gee die doelstellings van die studie en 'n inleiding tot die navorsingsvrae.

Hoofstuk 2 bied 'n oorsig van die literatuur oor konflik in die letterkunde.

Hoofstuk 3 ondersoek die ontwikkeling van intrige in episodes van die dramas. 'n Kritiese evaluering van die dramas word gedoen.

Hoofstuk 4 ondersoek kultuur en konflik in die dramas en die uitbeelding van hierdie aspekte.

Hoofstuk 5 gee 'n opsomming van die bevindinge van die studie.



ISISHWANKATHELO

Esi sifundo siphonononga, siqwalasele nzulu ifuthe lempixano kwiincwadi ezimbini zomdlalo weqonga wesiXhosa. Le mpixano ngoyena ndoqo kwezi ncwadi zimbini ezi zezi: Inene nasi isibhozo (Mtingane) 1965 noBuzani kubawo (Tamsanqa) 1958.

Zombini ezi drama, zibhalwe ngamaxesha akudala. Ngexesha ekwakusadliwa ngendeb'endala. Abantu bakudala babebambelele kakhulu kumasiko.

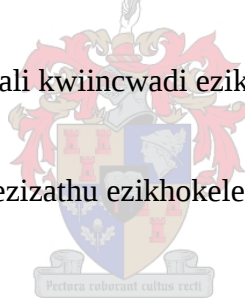
Le thesis icwangcwiswe ngale ndlela :

Isahluko 1 sifumana intshayelelo kuphela .

Isahluko 2 ithiyori yedrama ukubunjwa kwabalinganiswa nempixano.

Isahluko 3 ukuhlalutywa kwesakhiwo sebali kwiincwadi ezikwesi sifundo kwenziwa uncomo gxeko..

Isahluko 4 sizoba ifuthe lempixano kwanezizathu ezikhokelele ekubeni impixano ibe nefuthe kwindlela abazotywe ngayo abalinganiswa.



Isahluko 5 sishwankatahela izinto ezithe zafunyaniswa kolo phando.

AMAZWI OMBULELO

Okokuqala ndibulela uThixo ngokundinika uGqirha N.Satyo abe yinkokheli yam kwezi zifundo nolu phando. Ndibamba ngazo zozibini kuwe MAGATYENI, MAMALI ngokundinyamezela nokunditobisa kude kube lapha, wanga uThixo anganawe, akugcine afezekise iminqweno yakho. Ndingalibalanga ukwenza amazwi ombulelo kubo bonke abahlohli beziko lemfundo ephakamileyo yaseStellenbosch Dyunivesithi, ngakumbi kwiSEBE LEELWIMI ZAMA-AFRIKA (DEPARTMENT OF AFRICAN LANGUAGES) ngoba nabo babe negalelo lokuba ndide ndizokufika apha kule ndawo ndikuyo. Ndithi kuni ndiswele imilomo eliwaka.Ndibulela kwakhona i CANON COLLINS EDUCATIONAL TRUST FOR SOUTHERN AFRICA ngokundixhasa ngemali xa bendiqhuba ezi zifundo zam.

Kwakhona mandingalibali ukubulela uG.J.Mdledle owayesaziwa ngegama lika “DRA” ongasekhoyo, ngokundikhuthaza andibonise ukuba isekho imfuneko yokuba ndiqhubele phambili ngezifundo zam. Emveni kokuba ndiphumelele ibanga leshumi nguwe umntu owasusa “inkwethu” eyayisemehlweni ndisithi mna ngelam ndigqibile ukufunda, enkosi kakhulu MADUMA ngaloo nkuthazo yakho. Ndingalibali ukubulela udade wethu omkhulu onguNtombenani Mtsotsoyi, obesithi xa ndisiya eStellenbosch ndimshiye abe liliso endlwini yam ajonge nomntwana wam.

Okokugqibela ndithi maz'enethole kuwe Ntombindini yakwa Siqebengu eyandizalayo, eyathi xa ndandifuna ukuyeka isikolo phofu ndandibona imeko yekhaya, wathi wena mandifunde. Wena uyinto yonke kum DLAMBULO. Wenze konke onakho ukuze ndiphumelele ebomini bam. Ndibulele utata wam owasishiya sisafunda kumabanga aphantsi wasweleka, phofu kungekho mntu uphangelayo. Ndiyabulela kuwe DUMA, ukuba wawungashiyanga loo “mathole” naloo “matakane,” ngengazanga wakwazi umama ukusikhapha kwicala lemfundo. Ndibamba ngazo zozibini kuye wonke umntu othe waba negalelo kwimfundo yam, ndingamlibalanga umhlobo wam ,uNkskz L.Vani owe evuka kunye nam kulo msebenzi ungaka bendiwenza.

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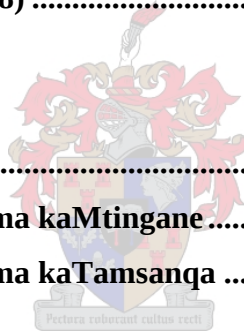
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ISIAHLUKO 1

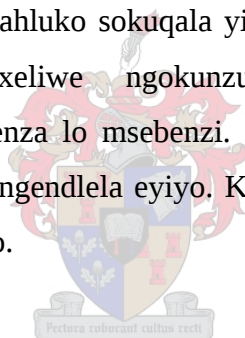
INTSHAYELELO

1.1 INJONGO YESI SAHLUKO

Ezona njongo zam kulo msebenzi kukuphonononga impixano njengeyona nto ibalulekileyo. Siqhubele phambili isifundo ngokuba kuphendliwe unobangela wokuba impixano ibaluleke kangaka kwisakhiwo sebali. Ingaba le mpixano igqubayo kwezi ncwadi ndizikhethileyo, ezo nguMtingane ithi **Inene nasi isibhozo (1965)** ukuze ebhalwe nguTamsanqa ithi yona **Buzani kuBawo (1958)** iboniswe njani.

1.2 ISICWANGCISO SOMSEBENZI

Lo msebenzi unezahluko ezihlanu. Kwisahluko sokuqala yintshayelelo kuphela. Kwisahluko sesibini iinjongo zomsebenzi nophando zixeliwe ngokunzulu. Kulapho sifumana iingongoma esinokuchankcatha phezu kwazo xa sisenza lo msebenzi. Kwisahluko sesithathu kulapho sifumana isakhiwo sebali elililo xa lithe labhalwa ngendlela eyiyo. Kwesi sakhiwo sebali kuza kujongwa kuzo zombini iincwadi ezihlolwa kwesi sifundo.



Isahluko sesine sizoba ifuthe lempixano kwanezizathu ezikhokelele ekubeni impixano ibe nefuthe kwindlela abazotywe ngayo abalinganiswa. Kwesi sifundo siza kuqwalasela indlela isiphelo esibonakaliswe ngayo kwiincwadi zethu ezimbini zedrama.

1.3 UKUKHETHWA KWEENCWADI ZEDRAMA

1.3.1 Imigangatho

Njengoko impixano iyintsika yedrama, kwaye impixano iyingxam yolu phando kananjalo, ndikhethe iincwadi ezimpixano iwuxhokonxa ngokukuko umxholo.

ISAPHLUKO 2

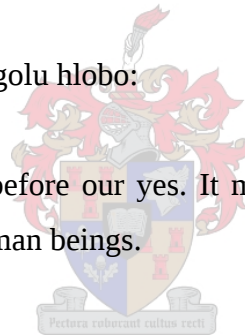
2.1 YINTONI IDRAMA?

Idrama ngumdlalo omfutshane odlalwa eqongeni, awunaxesha lininzi kuba kaloku ixesha elibekiweyo liba lincinci kakhulu. Ndiza kuveza iimbono zeengcali ezahlukeneyo ukuba zona zithini xa zichaza umdlalo wedrama.

Eli gama lithi “drama” livela kwisiGrike elingu *dran* elithetha "ukulungisa, ukuba kwimeko yokwenza izinto." URoberts (1991:60) uthi idrama libali elithi abantu balenze eqongeni phambi kwababukeli. UDietrich (1953:4) yena waleka umsundulu wokuthi achaze banzi esithi idrama libali, elithethwayo, elinongqzulwano labantu, eliye lacwangciswa ngentetho kunye nezenzo eqongeni kuboniswa abantu.

UBoulton (1960 :3) uwuchaza umdlalo ngolu hlobo:

... literature that walks and talks before our eyes. It must deal with human affairs exclusively, because it is to be performed by human beings.



UPfister (1981:1) unaba naye idrama athi:

It is the limitation of an action in speech, involving closed structures of time and space and a particular set of characters.

Ingxaki apho ikhona abalinganiswa bedrama bona baqingqwe kuba ixesha lifutshane kwaye neendawo owenzelwa kuzo umdlalo zimbalwa kakhulu. Ungqzulwano phakathi kwabalinganiswa luba nomdla kuba abalinganiswa maxa wambi basoloko bejongene xa bethetha .Intshukumo yabalinganiswa iba mfutshane kakhulu ukonga ixesha.

UStyan (1965:25) naye uyichaza ngolu hlobo idrama:

It finally offers the playwright an imaginative freedom in space and time, an unprecedented opportunity to juxtapose scene with scenes in striking and arrangements of place and mood , and to create a rhythm in his action controlling the very life of the play.

Idrama ngumdlalo odlalwa eqongeni okanye umdlalo ofundwayo ngabalinganiswa, kwaye kufuneka xa kusenziwa umdlalo kulungiselelwe abaphulaphuleyo kunye nabo bawubukele eqongeni.

UScholes noKlaus (1971:4) bangqina le ntetho ingentla ngala mazwi:

Drama is influenced by the physical characterisation of the stage for which they are writing, actots by the size of the audience to which they are playing, and spectators by the point of view from which they are watching.

Kumdlalo wedrama intshukumo yabalinganiswa iba mfutshane kakhulu ukonga ixesha. Idrama iyakwazi ukukhawuleza isixelele ngendawo kunye nemo abakuyo abalinganiswa kwaye iyakwazi ukuzenzela umhlaba omkhulu wesingqi esilawula iintshukumo nabemi bomdlalo.

UBentley (1966: 19) uchaza athi ngomdlalo wedrama:

All human happiness and misery does and must take a form of action otherwise it's existence remains unknown, and this is the greatest difference between drama and novel.

Umdlalo wedrama ngumdlalo owonwabisayo kwaye usoloko unabantu ababukeleyo belindele lukhulu kuwo. Idrama ngumdlalo ofundisayo obalulekileyo onika amava kwabo bawudlalayo eqongeni, kwaye lo mdlalo wedrama ubaluleke kakhulu xa uthe wadlalwa eqongeni abantu bazibonele ukuba wenziwa njani? Ndingaqukumbela ndithi umdlalo unempembelelo enkulu oyenzayo kubafundi beencwadi zedrama kuba baye bafumane amava kunye nokulinganisa oko babekubonile kudlalwa eqongeni ngaloo ndlela nabo bathi bazinike ithuba lokufunda izinto ezibalulekileyo kumdlalo wedrama.

UBrook and Heilman waleka umsundulu athi:

On the obvious level its distinctions from prose, fictional or non-fictional are as sharp as those of poetry. Everyone know that in drama there is little or no place for description or for other

comment made directly by the author; that the work consists almost entirely of words spoken directly by characters, that is, of dialogue; that the work can be seen in the form of stage presentation; that the plays are often written in verse form.

Idrama, njengezinye iintlobo zokubhaliweyo ezifana nezibongo kunye nezincoko inendlela ebhalwa ngayo ethi ilandele imigaqo nemimiselo ethile elunge kuphela kuyo. Eyona nto yahlula idrama yeyokuba umbhali wayo unoxanduva olukhulu olungaphelelanga nje ukuba lube kwingxoxo njengoko uninzi lwethu lucinga. Undoqo apho ukhoyo kukwenza ibali ngento eyingcinga phambi kwesihlwele ekufuneka naso sithathe inxaxheba ngokuthi sivakalelwe. Eli bali libaliswa ngengxoxo nangentshukumo yabalinganiswa. Kufuneka kwakwelo qonga sibekho isimo sentlalo esithi sitolikwe kwindlela abalinganiswa abanxibe ngayo nokulungalungiswa kweqonga ukufanela imeko yentlalo yexesha elithile. Xa mhlawumbi umbhali afuna ukuzoba imeko yamandulo, kuza kufuneka asebenzise izinto zamandulo ekuhombiseni. Naxa iyimeko yeli xesha, loo nto ahombisa ngayo kufuneka ihambelane neli xesha. Yonke le nto kufuneka ingqinelane nengxoxo yabalinganiswa. Ukuze ke umdlalo ube uphumelele, kufuneka utolikeke ngendlela umbhali awudalele ukuba utolikeke ngayo. Ngumbhali oze nengcinga ngoko ke ikwa nguye ekufuneka azitsalele iingcinga zabantu kuloo nginga yakhe. Nditsho ndiyixhasa le ndawo ngamazwi kaMabley (1972), mazwi lawo athi:

... the vision is his, and he had better be clear in his own mind as to what he wants the audience to see and hear and experience when his play is finally mounted and performed.

2.2 ISAKHIWO SEBALI

Isakhiwo sebali kulapho umbhali athi asikrobise khona kokuqulathwe yincwadi. Olu hlobo lubaluleke ngokumangalisayo kuba kulapho sithi sijonge khona isiseko somdlalo wedrama ,impixano evelayo phakathi kwabadlali kunye nomxholo siye siyiphonononge. Ngeendlela ezithile ke kuye kuvele ngakumbi ukungadibani kweminqweno yabalinganiswa.

UBentley (1965:32-33) usichaza isakhiwo sebali njengeendlela athi ngayo umbhali adale ungquzulwano oluyimfuneko. Olu ngquzulwano luvusa umdla wokufuna ukwazi into eqhubekayo, kwaye lusenokucwangciswa ukudala unxunguphalo. Ngokwemveli, isakhiwo sebali sakhiwe ngokwala mabakala alandelayo: inqanaba lengabula zigcawu, inqanaba loyondelelwano, inqanaba lokujiya kweziganeko, inqanaba lovuthondaba, inqanaba lokujikwa kwizinto kunye nenqanaba lesisombululo.

Isakhiwo somdlalo xa sithetha ngaso sithetha ngendlela iziganeko ezibunjwe ngayo ekwakheni umdlalo. Isakhiwo sebali sisiseko esiluphahla kumdlalo wedrama. UScholes noKellog (1966:207) basichaza ngolu hlobo isakhiwo sebali:

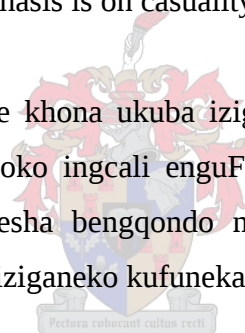
Plot can be defined as dynamic, sequential element in narrative literature.

Kwisakhiwo sebali kulapho sithi senze khona uncomo nogxeko, sijonge ubuchule bombhali ekubhaleni incwadi. Siye sijonge ukuba iziganeko zibonakalisiwe na, okanye ziyakwazi ukulandelelana ngendlela eyiyo.

UForster (1954:86) uthi xa echaza isakhiwo:

All narrative of events , the emphasis is on causality.

Kwisakhiwo sebali kulapho sithi sijonge khona ukuba iziganeko ziyalandelelana kwaye isiganeko ngasinye siba ngunozala wesinye njengoko ingcali enguForster icaphule. Sijonga kananjalo ukuba umbhali ukwazile ukuveza ubuchwephesha bengqondo ngokuthi asebenzise izangotshe xa efuna ukuphuhlisa intsingiselo yedrama. Zonke iziganeko kufuneka zibe sisenzeko somba othile apha ebalini.



Yena uStevick (1967:141) ungenanzulwana xa echaza:

If this is granted , we may say that the plot of any drama is the particular synthesis effected by the writer of the elements of action, character and thought that constitute the matter of his invent.

Umbhali kufuneka akwazi ukubonisa imbangi yesenzo somlinganiswa apha kwisakhiwo sebali, kunye nokutshintsha kwemo yomlinganiswa. Isakhiwo sebali sibaluleke kakhulu kuba sisiseko kumdlalo wedrama.

2.3 ABALINGANISWA

Umdlalo ungumdlalo ngabalinganiswa. Ngabo abathethayo; ngabo abenza izinto ezibonisa ibali; ngabo abalinganisa ibali ukuze lenzeke phambi kwamehlo ethu. Ngabalinganiswa abalenza libe yinto ebonakalayo nephilayo eyenzeka phambi kwamehlo ethu ngexesha langoku. Ngabalinganiswa abaphuhlisa izimvo zombhali kuba uthetha ngabo. Ngabo abasisombululela imfihlakalo yeengcinga zombhali.

Nakweliphi na ibali eliphucukileyo elingumdlalo weqonga, umbhali usebenzisa abalinganiswa njengezixhobo zakhe ukuphuhlisa nokubhentsisa izimvo zakhe eluntwini. Ngokutsho kukaHendry (1991:106) abalinganiswa ngabantu abasebenza kwisakhiwo sebali, abathi badibane ngabanye, kuloo ndawo ibali lizotywa lisenzeka kuyo. Abalinganiswa basenokubandakanya umbhali buqu.

Nawuphi na umdlalo weqonga ongenabo abalinganiswa abangabo gqibi, abaphilayo abangabantu abasingabo, lo mdlalo uqhittelwe, kuba ukubunjwa kwabalinganiswa sesona siseko sedrama eso. Kunyanzelekile ke ngoko umbhali wedrama azame kangangoko anakho ukuba abenze abalinganiswa bakhe baphile, ingabi ngabalinganiswa basentsomini.

2.4 UMLINGANISWA, INTETHO YABABINI NANGAPHEZULU KUNYE NENKQUBO YOMSEBENZI EBALINI

UPrince (1982:64) uyibona intetho yababini nangaphezulu njengentetho kunye nencoko yabalinganiswa nakuyo nayiphi na incwadi. Ngenxa yoko, incoko yabalinganiswa kwincwadi yomdlalo inokuchazwa njengomsebenzi woqhagamshelwano kumsebenzi woncwadi apho okanye abalinganiswa baye bahlangane ngokuthi babelane ngolwazi omnye nomnye.

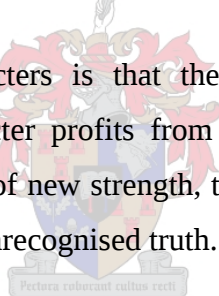
URimmon-Kenan (1983:59) umchaza umlinganiswa njengeqela labantu elisondeleleneyo besebenza kunye njengabalinganiswa abaneempawu ezithile esithi siziphawule. Kwakhona abalinganiswa bayindawo apho intetho iqala khona, apha ebalini ngokuchazwa bazizinto nje ezakhiwe zangumfanekiso-ngqondweni esithetha ngawo. Nangona ezi zakhiwo zomfanekiso-ngqondweni zingabantu ngokubhalwa phantsi, baye bangumzekelo weziganeko zothile kumfundi kwaye bafana nabantu.

Uthi uSatyo (1993:183) ukuze baphuhle ngakumbi abalinganiswa , umbhali unokubenza baxoxe . Esi ke sisixhobo esibaluleke kakhulu ngakumbi nangakumbi apha kwidrama kuba kaloku umdlalo yinto eboniswa eqongeni, ngoko ke kubaluleke kakhulu ukuba simve umlinganiswa esezingxoxweni ukuze sibe nokumazi ngakumbi ngenxa yezinto azithethayo.

URoberts (1991:64) yena umchaza umlinganiswa njengesandi-sentetho, ntetho leyo ezimele umntu ubunguye ngaphakathi obuye buveze indlela acinga ngayo, intetho yakhe, nendlela asibonakalisa ngayo isimilo eluntwini. Ngencoko,izenzo nentetho nje umbhali ubabonisa abalinganiswa abanexabiso elithile, esibaxhasayo,esibathandayo, nangona kukho abalinganiswa onokubahleka okanye bangathandeki okanye bacaphukeleke.

Kwakhona uRoberts (1991:65) waleka umsundulu malunga nezinye iindidi ngeendidi zeengcali. Ukholelwa ukuba zimbini iindidi zabalinganiswa, abangqukuva kunye nabasicaba.URoberts uyibeka phambili kwiingxoxo zakhe into yomlinganiswa ongqukuva. Utsho esithi:

The basic trait of round characters is that they recognise, change with, or adjust to circumstances. The round character profits from experience and undergoes an alteration, which may be the the realisation of new strength, the decision to perform a particular action, or the recognition of previously unrecognised truth.



Uvela kwakhona uRoberts (1991:69) athethe into esemxholweni, xa esithi umlinganiswa ongqukuva uyatshintsha. Lo ka Roberts (1991) ukholelwa kwinto yokuba zininzi iintlobo ngeentlobo zezinto ezithi zibe negalelo ekwenzeni umlinganiswa ukuba abe yile nto abonakala eyiyo. Uphinda athi intetho yomlinganiswa nokwamkelwa njengoko injalo ukubonisa isimo somlinganiswa.

UChatman (1978:132) uhlabela mgama exhasa uRoberts ngomlinganiswa ongqukuva esithi ngaba balinganiswa abathi babonise iindidi zezimo neempawu ezahlukeneyo, ezinye zazo ziye zingqubane okanye ziphikisane, isimo saba balinganiswa akukwazi ukusithekelela, bayakwazi ukutshintsha , bayakwazi nokusimangalisa.

URimmon-Kenan (1983:40)uthi abalinganiswa abangqukuva bachazwa ngeempawu eziphikisayo,ezo zingekho sicaba. Uhambisa athi umlinganiswa ongqukuva kunzima ukumazi yaye uyakhula apha ebalini.

Ababhali abaninzi bathi zininzi iindidi zabalinganiswa kodwa yena uJafta (1978:65) ubalula ezi ndidi zintathu zilandelayo.

2.5 UMLINGANISWA OYINTLOKO

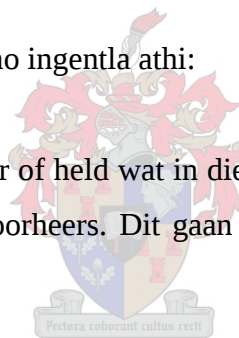
Uthi lo mlinganiswa ngoyena ibali lisekeke kuye, nguyena isiphelo somdlalo siya kuwa kuye.

Uthi uHarvey (1965:56) ngomlinganiswa oyintloko:

The most important are clearly the protagonists – those characters whose motivation and history are most fully established, who conflict and change as the story progresses, who engage our responses more fully and steadily ...

UConradie (1978:52) uyongeza kule ntetho ingentla athi:

Die protagonist is die hoofkarakter of held wat in die drama die sterkste. Op die voorgrond tree ene die toneel van die begin of oorheers. Dit gaan in die drama veral om sy worstelinge, sy gevoelens en sy uiteindelijke lot.



UStyan (1963:48) waleka umsundulu athi:

The plot of a novel or drama is based on conflict, centred on conflict, concerned in the protagonist and concerned with something he wishes to gain but the attainment of which is uncertain.

UFriedman (1967:54) ungqina athi:

The protagonist is the one who undergoes the major change, the one who career serves as chief focus of interest, the one around whom all else in the plot revolves.

Izenzo ezenzeka ebaleni zingqonga umlinganiswa oyintloko. Nguye obangela ukuba ibali liqhubekeke libheke phambili. Ikwanguye ongumsunguli wezenzeko.

2.6 UMLINGANISWA ONGUMCHASI

UJafta (1985:86) umchaza njengomlinganiswa osoloko ekhuba lo ungumqali ezama ukuphikisana naye kwizenzo zakhe.

UConradie (1978:84) ubhala athi ngaye:

Die teenstaander wat die worstelling en krisis by die protagonist veroorsaak, die agtervolger, bedrieër, of kweler.

UMadadzhe (1985:86) naye ungqina ngolu hlobo ngalo mlinganiswa :

The word antagonist is derived from "anti" which means against and "agonists" a champion.

2.7 UMLINGANISWA ONGUMPHEMBELELI

UJafta (1978:65) umchaza athi ngaye:

Ngumlinganiswa obasela umqali nomchasi ukuze indima yebali ihambele phambili. Umqali nomchasi bafakwa ifuthe ngumphembeleli.

UConradie (1978:24) ubhala enjenje:

....die tritagonis, die karakter wat tussen die twee strydende partye en verskillende rolle kan vervul.

UMadadzhe (1985:95) waleka umsundulu athi ngalo mlinganiswa:

The tritagonist endeavors to arbitrate between a protagonist and an antagonist and by so doing may lead to a greater confrontation between the two. A tritagonist's interference the affairs of both the protagonist and the antagonist may result in a sound relationship between them.

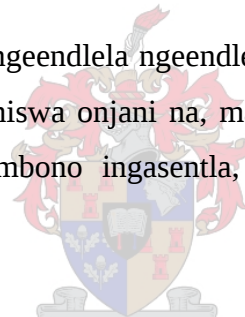
Ababhali bayichaza into yokuba isimo sabanye abalinganiswa ngokomnye umlinganiswa othile zisenokumnika umfundi ulwazi olutsha olunzulu ngaloo mlinganiswa.

Ngokutsho kukaChatman(1978:107) ukuba sifunda ngokuhlalutywa kwabalinganiswa, isimo somlinganiswa sinokunikwa ifuthe yingingqi akuyo.

Uvela kwakhona uRimmon-Kenan (1983:33) esithi ukholelwa ekubeni "amagama abalinganiswa badla ngokunceda njengesiboniso sesimbo okanye izimbo zomlinganiswa njeengempawu ezininzi zomlinganiswa ezinye zomntu ongasebenziyo."

UDu Toit(1989) uxoxa athi xa eqhubela phambili, abalinganiswa basenokuboniswa ngendlela efihlakeleyo ngokuthi bathelekiswe nabanye abalinganiswa. Xa abalinganiswa beneempawu ezahlukeneyo bathelekiswa, iimpawu ezithile ziye zivele elubala.

Umbhali unokumbonisa umlinganiswa ngeendlela ngeendlela kubafundi maxa wambi unokumbonisa ngezinto azithethayo ukuba ungumlinganiswa onjani na, maxa wambi unokuboniswa ngezenzo. Uthi yena uSatyo(1994:205) xa exhasa le mbono ingasentla, indlela le athetha ngayo umlinganiswa ungatyhilela ngayo isimo sentlalo.



2.8 UMLINGANISWA, INGXOXO, INTSHUKUMO

Ingxoxo yintetho phakathi kwabantu ababini nangaphezulu. Ingxoxo sesona sixhobo sibalulekileyo sisetyenziswa ngumbhali wedrama ukuveza abalinganiswa bakhe. Elona jelo libalukileyo lombhali wedrama ngamazwi aphuma emlonyeni.

USatyo (1993) uthi yena ingxoxo yeyona nto iphambili kumdlalo, ude athi ikwayiyo nento ebonwa nanguthathatha ukuba iwahlula kakhulu umdlalo kwezinye iintlobo zokubhala.

UMpolweni-Zantsi nabanye (1999:59) bathi ingxoxo kumdlalo ayinakuhlukaniswa nomlinganiswa womdlalo. Ikakhulu umlinganiswa unxibelelana nabanye abantu ngento ayithethayo.

UMabley (1972:29) ubhala athi ngengxoxo:

Dialogue depicts the speaker and the person spoken to, it reflects the relationship of the speaker to other characters, it reflects the speaker's mood, conveys his emotion, it foreshadows what is to come for the character. The reader is able to assess the nature of the character through the dialogue.

UHodge (1971:71) waleka umsundulu athi:

Dialogue is not merely a verbal interchange between characters but an artificial, high economical and symbolic intercommunication of actors between characters in which they force their wants and needs on one another. Dialogue always exist in the present tense, because it comes out of the mouth of speakers who think, as in real life only in the present and who talk to one another to get what they want.

UJafta (1978:67) uthi idrama ngumdlalo. Umdlalo ngumdlalo ngentshukumo. Intshukumo asikokuhambisa amalungu omzimba ngokusuka kwenye indawo uye kwenye. Nokuba umntu uhleli phantsi angayenza intshukumo ngokujonga, ngokucimela, ngokunikina intloko njalo-njalo. Ukujika-jika ulusu xa umntu ebonisa ukucinga, kothuka, kuvuya, kucaphuka yintshukumo leyo.

Intshukumo ibalulekile kakhulu kwidrama kuba umlinganiswa angathi ngendlela ashukuma ngayo anike intsingiselo engaphezu kwethethwayo.

UMpolweni-Zantsi nabanye (1999:45) bathi eli gama lithi "intshukumo" okanye "ukulinganisa" likholisa ukufumaneka kwingxoxo ezingomdlalo kwaye libonwa zezinye iingcali njengelona phawu lubalulekileyo lomdlalo. Eyona ngcali yokuqala yedrama aAristotle uyibeka intshukumo ekuqaleni kunawo onke amanye amalungu omdlalo athe wawaphawula kumsebenzi wakhe oyi Ars Poetica Le ngcali ithi eli gama lokulinganisa lilandwe kwigama lesiLatini elithi "actus" (intshukumo, ukulinganisa okanye ukwenza) elibandakanya enye intsingiselo ethetha "ilungu" lento ephелеleyo.

UBarker (1976:16) ungqinelana noEsslin xa esithi:

Drama in its beginnings depended mostly on action. No matter where we look, the chief essential in winning and holding the attention of the spectators was imitative movement by the

actors, that is physical action. As drama develops, the physical action does not cease to be central.

UJahn (1999:84) uthetha ngolu hlobo ngentshukumo:

Dramatic action is the sum of events occurring on a play's level of action.

2.9 IMPIXANO

Isihlahla sesakhiwo sebali ke yimpixano. Impixano le ke inokuba yebonakala ngaphandle inokuba yengaphakathi kanti ke ezi ntlobo zimbini zinokuxutywa. Kwisakhiwo sebali ke ngoko yiqaphele nakanjani na impixano. Xa ke impixano iyeyangaphandle isenokuba lungquzulwano phakathi komntu nomntu, phakathi komntu nezinto ezimngqongileyo, njalo njalo. Xa iyeyangaphakathi ke isenokuphathela engqondweni, emxhelweni, emphefumleni onyulu okanye ongenyulu okanye onyopheneyo. Xa ke kungquzulwana okanye kuxhithwana ngabantu loo nto isenokuthi kanti isityhilela ngokukhulu okuyibangelayo loo nto, mhlawumbi kolo ngquzulwano kudizeka ukungahambisani kokuhle nokubi.

UJafta (1978:63) uthi uxambuliswano nguwo ndoqo womdlalo. Umdlalo odalwe libali elicalanye uba nomdintsi onganyamezelekiyo. Uxambuliswano lwempikiswano nokruthakruthwano lungunozala webali eli. Olu kruthakruthwano ludalwa kukungavisisani ngezinto ezithile. Ukruthakruthwano lungaphakathi kwabantu ludalwe kukungavisisani kwabantu ngezimvo. Kwinkoliso yemidlalo yesiXhosa ukruthakruthwano lubangelwa kukungavisisani kwezimvo zabantu abadala nabantwana babo ngokubhekiselele kwizithethe namasiko akwaNtu.

Ungquzulwano luye lusetyenziswe ngumbhali ukwenzela ibali likwazi ukuya phambili. Ubuchule ke xa esenza olu ngquzulwano kufuneka aqiniseke ukuba amacala amabini angquzulanayo ubuncinane kufuneka abe bulingana ngamandla ukuze elinye lingalitshabalalisi elinye, likwazi ukuya phambili ibali ngokubangelwe yimpixano.

UShipley et al (1968:75) babhala bathi ngempixano:

It involves two opposing forces, more for the emotional flow of the receptor is drawn with one, and all others surge to support or to retard this.

URoberts (1992:52) waleka umsundulu athi :

Conflicts may be the opposition of two people in its most elemental form.



ISIAHLUKO 3

INENE NASI ISIBHOZO (Mtingane 1965)

3.1 UKWAKHIWA KWEBALI

Inene nasi isibhozo (1965). Le drama yahlula-hlulwe yazizigaba ezihlanu.

3.1.1 Ingabula zigcawu

UJafta (1978:62) uthi eli nqanaba laneka umcimbi lo mdlalo ungawo. Uthi libonisa indawo apho umdlalo wenzeka khona, ixesha owenzeka ngalo nentsusa yokuxambulisana okuza kulandela apha emdlalweni. Ukuba kuxanjuliswana ngokungqubana kwezithethe namasiko kuya kuveliswa oko apha. Kulapha kule kwingabula-zigcawu apho sidibana nabalinganiswa abaphambili neemeko abakuzo ukuze zithi iziganeko ziyondelelana sibe sesinolwazi ngeemeko zabo. Kule ncwadi ithi ***Inene nasi isibhozo***(1965) kukho ukungqubana ngamasiko.

Xa ivulwa le ncwadi sifumana uMaSukude ongumhlolokazi ongumlinganiswa oyintloko. UMasukude unonyana onguVuma kanti unaye noThemba ongunyana womyeni wakhe kumtshato wakhe wokuqala. Kukho uNosisa, uNolizwe kunye noSomi abangabantwana bezizalwana abahlala noMaSukude. UMasukude uhlala phantsi kweemeko ezinzima. Kuvulwa umdlalo enomsindo, loo nto ibonakala ngokohlwaya uNolizwe ngokuthi aphule ikomityi.

UMafukude uxabana nomkaLolo ongumninawakazi wakhe (MaDlamini) ngokubetha kwakhe le ntwazana. UMasukude le nto yamcaphukisa eyibona njengokungenelela kukaMaDlamini kwiingxaki zomzi wakhe, watsho wamkhumbuza ngendlela ekhohlakeleyo abamphethe ngayo kuba engumhlolokazi. Utsho esithi:

MaSukude: zi zinto zenza umntwana wam isicaka sazo!
 Ezi zinto zilima ngeenkomo zam.
 Ezi zinto zivuyelela umhlolokazi!

(Indima 1, Umboniso 1:2)

UMaSukude ukhetha ukusebenzisa eli gama lithi “vuyelela”.Eli gama lisixelela ngembilini yakhe.Eli gama likwasicacisela ngokungayithandi into yokuphathwa emzini. Izenzo zikaMaSukude zibangela ukrutha-kruthwano oludubayo phakathi kukaMaSukude MaDlamini, noMaZulu kwelinye icala. Oku krutha-kruthwana kudibanisa noVuma ongunyana kaMaSukude, kwaye lucaca gca kule ngxoxo ilandelayo:

MaSukude: Suk’apha gagwazanandini!

MaDlamini: (efutheka) uphambene! Ungumntu na wena MaSukude, esi sikhohlakali!

MaSukude: Ningabantu nina ezi zinto?

MaDlamini: Uphi uThemba sikhohlakalindini?

MaSukude : UThemba ntoni, ntondini?

MaDlamini: UThemba wemkiswa yile nkohlakalo yakho. Gqwirhandini elingenanceba ngumntwana ongenanina!

MaSukude: Uthini nomngcekulanandini?

(Indima 1,Umboniso 1:2)

Le ngxoxo ingasentla namagama agxekayo akhethiweyo acacisa ngokuvakalayo ukusukuzana kunye nokrutha-kruthwano phakathi kukaMaSukude nabanye abalinganiswa. La magama acacile kwaye anentsingiselo yomntu ocephukayo. Umbhali uyicacise kwangaphambili ukuba uMaSukude ube nalo igalelo ekushiyeeni kukaThemba ikhaya. Kwakhona ngaphambili phaya bekukho uxolo nemvisiswano endlwini kaNjinge noMaSukude. Uthi uMfolo:

Mfolo: Kusekho uNjinge, besiyichitha imini sonwabile ekhay’apha, simke kungabakho kukrwentisa-krwentsana; kodwa ngoku sibetha emva kwezindlu ngenxa yesimilo sakho osiphethe ngezandla.

(Indima 1, Umboniso 1:7)

UMaSukude ubabona ooMfolo ingabantu abafuna ukungenelela kwizinto zendlu yakhe oko kwathi kwasweleka umyeni wakhe. Aba bantu bomzi wakhe bafuna ukulawula imicimbi yendlu yakhe ngelo xesha yena ufuna ukuziphatha.

Nangona uThemba ongunyana kaNjinge walishiyayo ikhaya ,uMaSukude wayeyazi into yokuba uya kuze abuye ngenye imini. Kungenxa yesi sizathu esibangele ukuba acenge unyana wakhe uVuma ukuba afune umfazi, phambi kokuba abuye uThemba.

MaSukude: Uyaqonda phofu ukuba uyindoda? Uyiqonda phofu into yokuba ungumnini walo mzi?
(Indima 1 Umboniso 4:12)

UMaSukude ulwa noMaDlamini ngenxa yomntwana ambethileyo .Kungenxa uLolo xa kanye bebambene ngezandla.Endaweni yokuthetha nabo njengabantu abadala ufaka intonga.Kwakungekho sizathu sokubabetha kuba eyindoda kwaye elandela isiko. Le nto yenziwe nguLolo inempembelelo enkulu ekukhuliseni ibali nakumlinganiswa oyintloko onguMaSukude.

Sifunda ngendlela yokuziphatha kukaMaSukude kwabanye abalinganiswa abangooMaZulu nooMaDlamini abathetha ngolu hlobo ngoMaSukude:

MaDlamini: Ndiphanjaniwa leliya geza lingumkhuluwakazi wakho.

MaZulu: Akukho ntloko apho. Ubusuke wathini wena? Nithi uMaSukude lo akazukuphambana?

MaDlamini: Ndiyamazi mna lixesha lakhe lokuphambana eli, inyanga ihlangene nje.

(Indima 1, Umboniso 1:3)

Ekubeni aba bafazi babini bexakekile behleba uMaSukude, uthi xa egqitha uNo-ayini ongumhlobokazi kaMaSukude eve yonke into abayithethayo. Waxelesa uMaSukude ngencoko engaye, kuba uMaSukude usoloko engumphembeleli okanye umxhokonxi wenkathazo.Wabankqangisa wamelana nabo baze balwa ngeentonga.UMaSukude wabethwa kabuhlungu waza wagoduka esophisa entloko. Ekhaya, wabiza unyana wakhe uVuma wamyalela ukuba aye kohlwaya aba bafazi ebesilwa nabo. Nangona engumntwana, wavuma ukuya kubabetha kuba eyindoda yekhaya. UMaSukude uzibona engahloniphekanga. Uthi kunyana wakhe onguVuma:

MaSukude: ...Ukususel' oko kwabhubh' uyihlo, lo mzi waphelwa sisidima; andisathethi ngesiqu sam, ndaba yinto enyolw'emehlweni

(Indima 1, Umboniso 1:6)

UNoayini uba nefuthe kumlinganiswa onguMaSukude .Ukhuthaza uVuma amphindezelele umama wakhe aye kohlwaya uMaZulu noMaDlamini. Apha kule nto ayithethayo kuqapheleka imiba yenkcubeko.

Noayini: Ufanele unyoko mntwana wam, eli gazi nje ulwela lo mzi.Nawe umelwe kukuba bomvu kuba lo mzi ngowakho.

(Indima 1, Umboniso 1:16)

Bakuba beve imiyalelo kaMaSukude kuVuma,uMfolo noLolo baya kuMaSukude.UMfolo ubekela uMaSukude umthetho kuba ngokwesiko nanjengendoda nguye onelungelo lokubeka umthetho. Ubhekise kwindlu kaMaSukude njengendlu yakhe. Izenzo zikaMfolo zinesiphumo esikhulu gqitha ekukhuliseni umlinganiswa onguMaSukude.UMfolo uyalela uNoayini ukuba abilise amanzi, kuzokuhlanjwa amanxeba kaMaSukude.

Mfolo(kuNoayini): Yiya kufudumeza amanzi sizo kuhlamba ezi nduma zikaMaSukude.

(Indima 1,Umboniso 1:7)

UVuma uziva enetyala ngokujamelana nabantu abadala akugqiba ukuba ngumntwana. Uyavuma ukuba unetyala.



Vuma: Tatomncinci, ndize kucela uxolo apha kuMomncinci ngokusuka ndijamelane naye,ndifune ukumbetha. Ngoku xa ndindedwa isazela siyandixelesa ukuba ndenze into engekho sikweni ukufuna ukubetha umzali wam.

(Indima 1, Umboniso 2:10)

3.1.2 Ukuyondelelana kwebali

Apha iziganeko ziya zithabatha amanye amanyathelo ukubheka phambili. Kula macala mabini axambulisanayo lilelo litsalela kwelalo icala lizama ukudodobalisa nokudobelesa utshaba olo. Akukho kuqiniseka ngelona cala linamandla kunelinye.

Eli nqanaba liqala ngengxaki kaThemba yokubuyela ekhaya. UThemba ubuyela ekhaya. WayeseKapa etshiphe iminyaka esixhenxe. Le nto ikhulisa amandla okrutha-kruthwano.UThemba ukhangeleka

esoyika ukugoduka kusakhanya, ukhetha ukugoduka ngokuhlwa. Ukuthetha yedwa kukaThemba kuchaza imeko yakhe echukumisayo. Amagama afana nala 'singa' 'ndahlatywa', abuhlungu ngamagama angumqondiso oyikisayo engxaki kaThemba.

Akayazi ukuba uThemba usendleleni egodukayo uMaSukude. Uxelela uVuma ukuba atshate kuba engafuni uLolo alawule indlu yakhe. UMaSukude ucinga ngathi uLolo kunye nomfazi wakhe, uMaDlamini bangena imicimbi yendlu yakhe. Uthi uMaSukude:

MaSukude: Mntwana wam ndikhathazwa nguyihl'omncinci. Okoko kwabhubh;uyihlo, lo mzi uLolo uwenz'owakhe. Makaphume aphele kulo mzi uLolo noMaDlamini wakhe abananto yabo ilapha.

(Indima 1, Umboniso 4:12)

UVuma akavumelani nomama wakhe. Usakhumbula umkhuluwa wakhe.

Vuma: Ekhona nje umkhuluwa wam?



(Indima 1, Umboniso 4:12)

UMaSukude ufuna uVuma atshate ngokungxamisekileyo. Wayengakholelwa kwinto yokuba uThemba angaphinda abuye. Ngaphandle kwaloo nto, wayefuna uVuma azo kufumana njengelifa yonke into aze uThemba angafumani nto. UMaSukude uxoxa athi:

MaSukude: Ubani? uThemba? Akasayi kuze abuye lowo, wafela kude ekutshipheni. Kodwa makathi ukuba uyabuya, abuye sekudala wazekayo, unezinto zakho, sikhangele ukuba wozikhomba athi zeziphi na. Undiva kakuhle kodwa Vuma?

(Indima 1, Umboniso 4:12)

Mibini imiba ezalanayo apha. Ziingxaki zelifa kunye nelobola.

Kumboniso wesihlanu, xa abantwana babexakekile besenza iintsomi endlwini encinane, uyangena uThemba. Omnye uyamangaliswa ukuba kutheni esiya kwindlu yabantwana. Ekuthetheni yedwa sifumanisa ukuba akayazi ukuba uyise wakhe, uNjinge wasweleka. Ngale ndlela umbhali ufuna ukumazisa ngokusweleka kukayise.

Somi: Utata wabhubha nje.

(Indima 1, Umboniso 5:15)

Themba: Ukuba bendazile ubawo akasekho, ngendingabuyanga. Lo mzi linxiwa xa engekho.

(Indima 1, Umboniso 5:15)

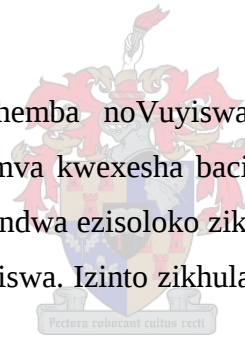
Impoxo yeyokuba uThemba akanawo nomdla kweli khaya. Uthi “ ..ngendingabuyanga”

Ngosuku olulandelayo, kufika uMfeketho kwindawo kaVuma. Ubona uThemba okokuqala emva kwexesha elide. UMfeketho ukhangeleka engenamdla kuThemba, akhawuleze ancokole ndaba zimbi, ngedinga labo namantombazana:

Mfeketho: Wha Vums, usalikhumbula idinga layizolo?

(Indima 1, Umboniso 6:16)

Eli dinga sisiqalo sokudibana kukaThemba noVuyiswa. Ekuqaleni babengaqinisekanga ukuba uThemba uza kuhamba okanye hayi. Emva kwexesha bacinga okokuba uThemba makahambe kuba kungakho amantombazana okanye izithandwa ezisoloko zikhapha intombazana ethile ebaphazamisayo enguVuyiswa. UThemba ushiyeka noVuyiswa. Izinto zikhula ngokukhawuleza. Lixesha elibalulekileyo eli.



3.1.3 Ukujiya kwebali

Linqanaba elilandela ukuyondelelana kwebali. Kulapho zonke izigigaba zifikelela enkcocheyini. Kulapho uvakalelo luceketheke khona, lilelo icala lifikelele enkcocheyini yeziganeko kutsho kuqhawuke unobathana kungabikho kubuya ngamva.

Eli nqanaba lingoThemba ebuyela ekhaya kunye neziphumo emva koko. Kukho ingxaki yobumnini-bendlu emva kokuba intloko yekhaya iswelekile. Le nto ke kufuneke isonjululwe ngomtshato. Ngokwesiko oyena mdala umele atshate kuqala:

MaSukude: Ndifuna ke uVuma azeke. (*Kuyathuleka*)

(Indima 1, Umboniso 7:21)

ULolo, umninawa womnyeni kaMaSukude akayiqondi into yokuba uVuma azeke kuqala. Umangalisiwe:

Lolo: Phofu , kutheni kuza kuqala uVuma , ekho nje uThemba?

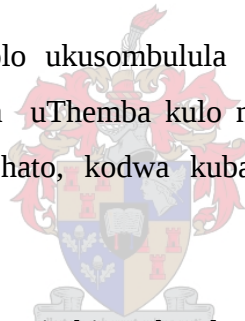
(Indima 1, Umboniso 7:21)

Kukho ingxaki enzima ngoku. UThemba ucekiswa nguMaSukude. Ngowona mboniso obalulekileyo kuba uMaSukude wenza iinjongo zakhe zaziwe. ULolo noMaSukude abavumelani. Omnye walatha umba wesiko ukuba amadoda aseMaKhwaleni makabizwe aze kuxoxa ngomcimbi wokutshata. La madoda ke akanakubizwa ngumntu obhinqileyo, kufuneka ebizwe nguLolo.

MaSukude: Akanakuza xa abizwa ndim.

(Indima 1, Umboniso 7:22)

Isizathu sentlanganiso kukwala kukaLolo ukusombulula ingxaki yomtshato eyedwa. Okwesibini, uMaSukude ucinga ukuba uLolo uxhasa uThemba kulo mcimbi womtshato. Ngokwesiko ke uLolo umele awuphendule lo mcimbi womtshato, kodwa kuba bekukhe kwakho ingxabano akafuni kuwuphendula eyedwa.



Kumboniso 8, indima 1, kwelinye icala, umcimbi wothando phakathi koThemba noVuyiswa uyaqhuba. Babizana “sibandwa.” Zonke izenzo ezibalulekileyo zivela kubalinganiswa abahlukeneyo abafana noLolo, MaSukude, Vuma, noThemba. Ezi zizathu zibhekisa kuMaSukude nakubachasi bakhe ababalulekileyo nabanamandla. Aba balinganiswa banezizathu ezixube namasiko antsonkothileyo. Kukho umoya womceli-mngeni nokuzithemba kuMaSukude, into engafumanekiyo kubafazi bamandulo.

Ukubuyela ekhaya kukaThemba kuza nokrutha-kruthwano. Imvisiswano iyaphela kuba uMaSukude ekholelwa ekubeni uVuma atshate kuqala, kuba ibinguye obejunge ikhaya:

MaSukude: Inene, nasi isibhozo! Akunakuze kuzekelwe itshiph’elagqiba ishumi leminyaka eKapa, ekh’uVuma umntu obelima egcine nezi nkomo.

(Indima 1, Umboniso 7:21)

Intlanganiso yaMaKhwalo ibonisa uvutho-ndaba oluthile. UMaSukude utyholwa ngokuba sisiphazamiso kuMaKhwalo. Kwasekuqaleni uMfolo wawubeka umthetho kuba engumntu oyindoda.UMaSukude akalindelekanga ukuxoxa imicimbi yomzi namadoda kuba ungumfazi:

Mfolo : Ngaba imicimbi yomzi apha siyixoxa kunye nabafazi ?

Lolo: Asiyilungisi nabafazi.

Mfolo: Lo ke umfazi uza kwaneka umcimbi womzi emadodeni, uza kusanekela ngabuni?

Lolo: Kaloku,njengomnikazimzi-

Mfolo: Wethu , mus'ukundiylizela. Asinguwe na iliso lalo mzi akubhubha umkhuluwa wakho?

(Indima 2, umboniso 1: 24 – 25)

Yimfuziselo yelizwe lonke ukwayamanisa abafazi nengcinezelo elizweni jikelele. Into evakala kule ngxelo ingasentla yeyokuba uMaSukude ngokwesiko lamandulo akalindelekanga axoxe imicimbi yendlu yakhe namadoda.

Iqela labantu bakwaKhwalo ligqiba ngokuqhubekeka nomtshato kaThemba kuba becinga ukuba uMaSukude uphethwe nje ngumona.Bona bacinga ngomtshato kaThemba kuqala ukuze kulandele okaVuma.Ngokwenza njalo bathi uMaSukude uya kuyazi ukuba abakhethi koko balandela isiko.

Isigqibo seqela lamadoda akwaKhwalo siyambhekelisa kude uMaSukude, aze yena acinge cebo limbi.Le nto isibeka kumba obalulekileyo wentlanganiso yakhe noNoayini umhlobokazi wakhe kunye noMlizo ongumyeni ka Noayini.

UNoayini akaneliseki yimpendulo yomyeni wakhe,utsho esithi naye uhambisana nala madoda akwaKhwalo,okujongela phantsi abantu ababhinqileyo:

Noayini: Ngumthetho wenu madoda eli xesha, ukucinga ukuba abafazi aba zizidenge zenu.

(Indima 2, Umboniso 3:30)

UMlizo uzama ukuxolisa umfazi wakhe ngokuthi:

Mlizo: Tyhini ! Bafondini, ndothukile. Ndithule nje ndisamangalisiwe ngulo mhlola uwuthethayo.

(Indima 2,Umboniso 3:31)

Kukho intetho ethetha ngokuthi into ichasene nengqondo kanti iyinene kule nto ithethwa nguMlizo. Ukhangeleka ngokungathi ucacelwe ngamasiko, kwelinye icala uyayamkela.

UMaSukude uzama ukuwumisa umtshato kaVuma ngendlela eyingozi ngokungathi ulungisa ilobola yonyana wakhe. Ukholelwa ekubeni unamandla okwenza isigqibo, ingakumbi xa nomyeni wakhe engasekho. UMaSukude ufuna icebo kuNoayini ongumhlobokazi wakhe. UNoayini umcebisa ukuba asuse isikhubekiso endleleni yakhe, sikhubekiso eso esinguThemba.

Akanamdla ekubulaleni umntu, kodwa uphenjelelwa nguNoayini kuba ngokucacileyo uNoayini ungumlinganiswa owomeleleyo. Aba bafazi babini abangomagqwirha njengoko omnye ebenokucinga njalo.

Intetho kaMfolo iyasisusa isenzo sebali yaye inika umingi-mingi kwiziganeko ezizayo. Ibonisa imeko yakhe echukumisekileyo yexeshana. Icebisa ngento ezakwenzeka apha ebalini. Le ntetho ityhila ibali elisisiseko sencwadi. Intetho kaMfolo ihamba ngolu hlobo:

Mfolo: Ndithi ,ndikhumbula ndinohambo ngoluny`usuku kusebusuku; kodwa kungemnyama okuthe thsu. Ndandingasibona sisathi thu kanye isilo ngobo busuku. Kuthe gqi kude kufuphi indoda ibambe kany`olu lwam unyawo, ihamba ngale yam kany`indlela. Ndaqond` ukub` iyandihlangabeza. Yayiphambi kwam ,mna ndiphambi kwayo. Ndibambe unyawo ndaqondisisa, kuba ukudibana nendod` unephika yingozi engamelwe kuphikwa. Suka le ndoda yabamba olwayo, ndaqonda lo mf`undidlal` ingqondo. Ndikhawulezile, naye wangxama; ndee xhungu, naye umf`omkhulu wema; ndagoba ,nomthakathi wagoba; ndaphakama, suka waphakama; ndiphindile kwakho ndagoba, okwesithunzi naye wagoba Ee!Ndadinwa ngoku ngulo mdlalo. Ndaphos` imbokothwe esiqwini, ndachol` enye ndayiphos` emntwini; ndaphosa enye neny` emva kwenye....

(Indima 2, Umboniso 4:35)

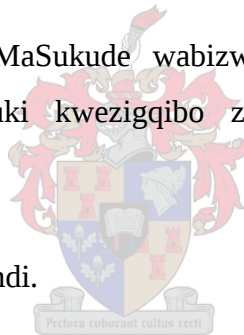
UMaSukude nabanye, omnye uqala ngokunakana umlo okrakra kunye nokrutha-kruthwano obeluthathe indawo phakathi kwabalinganiswa. Loo nto iboniswa ngokucacileyo kula mabinza alandelayo: “Ndikhawulezile naye wangxama,” “ndee xhungu naye umf` omkhulu wema ,” “ndagoba nomthakathi wagoba.”

Indlela ehlaselayo kaMfolo zange imlulamise konke konke uMaSukude. Nakubeni eziqonda iinkani zikaMaSukude, uMfolo wagqiba ekubeni abeke phantsi umthetho kuMaSukude .UMfolo udinga sisimilo esibi sikaMaSukude sokungaphula-phuli abantu bamaKhwalo. Loo nto iqukwa yile mbonakalo ilandelayo :

Mfolo: Ee!Ndadinwa ngoku ngulo mdlalo. Ndaphos'imbokotho esiqwini, ndachol `enye ndayiphos`emntwini;ndaphosa enye nenye emva kwenye...

Uphindo lwegama “ndaphosa” kunye nokusetyenziswa ko ‘enye’ no “enye” kuzisa ixhala kunye nokrutha-kruthwano kweli bali. Intetho kaMfolo ifihla ukuvutha ngumsindo kunye nokrutha-kruthwano kwabanye. Eyona nto ibalulekileyo bubuchule bokulumkisa abafundi ngamandla nobutshaba babalinganiswa.

Emva kwentlanganiso yamaKhwalo uMaSukude wabizwa waxelelwa ngesigqibo sentlanganiso. UMaSukude waxelelwa ngokungaguquki kwezigqibo zokuba uThemba uza kutshata kuqala. Impendulo yakhe yaba yile:



MaSukude: Ndiyaqonda phofu andiqondi.

(Indima 2, Umboniso 4:36)

UMaSukude zange abonakalise kratshi , loo nto yabothusa abantu bamaKhwalo. Bakrokrela ukuba unayo into ayifihlayo aza kuyenza kuba esaziwa ngesibindi yaye akakho umntu amoyikayo. UMzizi waqaphela oku:

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

(Indima 2, Umboniso 4:37)

Umcimbi wothando lukaVuyiswa noThemba luyaqhuba kodwa uThemba usawufihla. Kodwa ngeli xesha, uThemba noVuma sele beyazi ukuba uThemba uza kutshata kuqala kuba nguyile inkulu. UThemba ukhangeleka engonwabanga ngentlanganiso yamaKhwalo. UThemba uba lusizi kuba evumile

ukutshata kuqala kuba akayithandi imithetho yamasiko. Amasiko amaXhosa anomda kwilifa kunyana omdala.

3.1.4 Uvuthondaba

Inqanaba lesine luvutho-ndaba. Eli nqanaba lingomtshato nondoko wesehlo. Liqala ngentetho eyenziwa ngumcacisi eshwankathela yonke inkqubo yomtshato, kuqala kuthetha-thethwano lomtshato kunye nokuhlawula kwelobola. UMaSukude ubuza icebo kumhlobokazi wakhe ,uNoayini. UNoayini ucebisa ukuba makasuse isikhubekiso esinguThemba . UMaSukude wenza isibhambathiso:

MaSukude: Kodwa, inene nasi isibhozo! Uya kuzeka loo Themba wabo mna ndifile.

(Indima 2, Umboniso 4:32)

Kukho umoya womceli-mngeni kunye nokuzithemba kuMaSukude, into engafumanekiyo kubafazi bamandulo. UThemba uyadliswa ngemini yomtshato aze asweleke. Emveni kwezi ndaba uVuyiswa umfazi kaThemba uyaziyelisela emlanjeni.

Akuba ugqirha eqinisekisa ukuba udlisiwe, uNoayini noMaSukude bazindindi. ULolo uceba ukuya kuMfolo amazise ngengxelo kaGqirha. UMaSukude uyamoyika uMfolo kuba uza kuyazi into yokuba nguMaSukude obulele uThemba,ufuna ukunqanda uLolo angayi kuMfolo. Ubuza icebo kuNoayini.Uqala ngokuthi akanacebo kodwa uMaSukude uyanyanzelisa, wathi mabamdlise njengoko benze njalo kuThemba. UMaSukude uyalela uNosisa enze iti elungiselela uVuma noLolo. Uyambonisa ikomityi kaLolo amlumkise ukuba angenzi mpazamo yokutshintsha iikomityi. Uyamsongela ngokumbulala ukuba ukhe wenza impazamo. UNosisa uphakuphaku kangangokuba khang akwazi nokugalela iti ngokufanelekileyo. ULolo ucela uVuma ancede uNosisa. UNosisa uphuma phandle elila. UVuma uthabatha ikomityi yeti enetyhefu. UMaSukude ungena emva kokuba begqibile ukuphunga. Umangaliswa kukubona uVuma ephunga ngekomityi engeyiyo. ULolo noVuma bamangaliswe yintetho kaMaSukude ethi:

MaSukude: Tyhini Bawo , uyigqibile!. Ndingathini Nkosi yam ukubulala umntwana wam? O! Yhini, Noayini, yityhefu obundinikela ntoni na le?

(Indima 3, Umboniso 4:60)

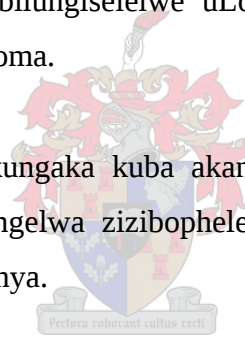
Ngoku uMaSukude uthwele amaphupha akhe kwisitya esivuzayo. Xa ngoku ejonga emva akukho nto anokuyibona ayilandele kuba amaphupha akhe athe nya kunye nezinto ebezilindele, ebezikhethile.

3.1.5 Isiphelo

Kweli nqanaba imiba yebali iye isombuluka kutsho kucace ukuba isiphelo sikekelele kuliphi na icala. Imizamo kaMaSukude yokukhulula abafazi kubukhoboka bokuthintela amasiko nezithethe emtshatweni, ingakumbi emalunga nabahlolokazi iphela kakubi. Ulwa ngethemba lokuzikhulula kunyanzelo lwamasiko aphawulwe ngumfuziselo wokulawulwa yindoda. Imizamo yakhe yonke ayibanga naziqhamo yaye yinto edal'usizi ngento yonke. Ujongene nempatho embi .

Iziganeko ziphela njani na ngokubhekiselele kumlinganiswa oyintloko okanye kubalinganiswa abayintloko. Phantse wonke umntu uyafa kweli nqanaba nomlinganiswa oyintloko. UVuma uyasweleka kuba usela iti enetyhefu ebilungiselelwe uLolo. ULolo uyabulawa nguMaSukude xa ebezama ukumleqa, uMaSukude uyazixhoma.

UMaSukude ungunobangela wokufa okungaka kuba akanawo amandla , yaye akathembakalanga. Ukuchitha ixesha ngobomi babantu kubangelwa zizibophelelo ezingafunekiyo abafazi ababekwa kuzo, kuze kubekwe ootata kwiindawo zamagunya.



3.2. UHLAHLO LWESAKHIWO

- (a) UMaSukude ulwa nabalinganiswa abaninzi kulo mdlalo, ngale ndlela ubonisa iimpawu zocinezelo ngenxa yokulawulwa nguLolo, ongumninawa womnyeni wakhe owaswelekayo.
- (b) Ukubuyela kukaThemba ekhaya kunye nokudibana kwakhe noVuyiswa.
- (c) Intlanganiso yamadoda exoxa ngengxaki kaMaSukude yokuba ngubani omakatshate kuqala.
- (d) Umtshato kaThemba, ukusweleka kwakhe kunye nokutshona kukaVuyiswa emanzini
- (e) Ukusweleka kukaLolo, uVuma noMaSukude.
- (f) Umngcwabo wabalinganiswa abahlanu, uThemba, uVuyiswa uLolo, uVuma noMaSukude.

Ezinye iziganeko kunye nezehlo kulo mdlalo zibhalwe kakuhle. Zikhokelela ekuqondeni intsulungeko engumfuziselo kulo mfanekiso . Umbhali umzobe kakuhle uMaSukude wanamandla. Uphendula

kakubi kwiimpazamo ezincinane ezenziwa ngabantwana bezizalwana ahlala nabo. Umzekelo, uNolizwe waphula ikomityi ngempazamo, uMaSukude akamfungeli nje kodwa uyambetha:

MaSukude: Uyaphulele ntoni le komityi?

(Indima 1 , Umboniso 1:1)

Ngokucacileyo uMaSukude uphendule kakubi kuba ibiyingozi ebinokwenzeka nakubani na. Iintlungu zokophuka kwekomityi zizekelisa iingxaki ezizayo kwindlu kaMaSukude. Lo mzuzu uMaSukude ebetha uNolizwe , uMaDlamini ongumfazi kaLolo uyafika azame ukulamla. Umangaliswe yimpendulo kaMaSukude:

MaDlamini: Wenzeni.....ade abethwe kangaka?

MaSukude: Asiyondawo yakho leyo! Asiyondawo yakho leyo!

MaDlamini: Ukubuza kunetyala na sisi?

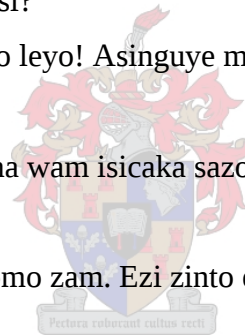
MaSukude: Ndithi asiyondawo yakho leyo! Asinguye mntwanakho lo.

MaDlamini: Ndone phi ke ngo-

MaSukude: Ezi zinto zenza umntwana wam isicaka sazo! Ezi zinto zithanda ukulawula!

MaDlamini: Uphambene!

MaSukude: Ezi zinto zilima ngeenkomo zam. Ezi zinto ezivuyelela umhlolokazi!



(Indima ,1Umboniso1:1-2)

Ivakala kwakwingxoxo ephakathi kwaba balinganiswa babini ukuba uMaSukude umbambele inqala uMaDlamini kunye nomyeni wakhe. Akanamthwalo wabantwana bezizalwana kuphela, kodwa ngokaLolo wokungenelela kwimicimbi yendlu yakhe. Umana exelela uMaDlamini ukuba ukubetha umntwana asiyondawo yakhe leyo. Ukuphinda-phindwa kwesivakalisi 'asiyondawo yakho leyo' ayibonisi msindo nje kuphela kodwa unqwenela ukuba banyeke. Uyagxininisa ngokuthi 'ndithi' engqina indlela yokuthetha kodwa uMaDlamini akawufumani umyalezo. Bayalwa emva kokutshintshiselana ngamazwi arhabaxa. Umlo unqunyanyiswa nguLolo into ebonisa ukuba uLolo usoloko ekho kumzi kaMaSukude yiyo le nto emzonda. UMaSukude unomsindo kuba abantu bomzi basebenzisa iinkomo zakhe ukulima amasimi abo. Ngelishwa uyihambisa ngomsindo kwicala elingelilo ngokubetha abantwana bezizalwana.

UMaSukude ucinga ukuba isisombululo kule ngxaki yakhe yeyokuba uThemba atshate. Emva komlo phakathi koMaDlamini, uMaZulu kunye noMaSukude, uMaSukude ubona ukuba uphethwe kakubi ngaba bafazi babini kuba yena engenamyeni. Uxelela uVuma ukuba wathi akuswelekelwa ngumyeni, waphelwa sisidima. Abantu benza nantoni na abacinga ukuyenza.

MaSukude: NguMaDlamini noMaZulu; bathemb'amadod'abo kaloku. Ukususel'oko kwabhubh'uyihlo, lo mzi waphelwa sisidima ;andisathethi ngesiqu sam, ndaba yinto enyol` emehlweni.

(Indima 1, Umboniso 1:6)

Kubonakala ukuba uMaSukude uguliswa kukucinezelwa, uphendula ngomsindo kumbuzo kaVuma wokuba kwenzeka ntoni. Le ntetho ilandelayo iyahlaba kwaye ibonisa umntu odanileyo:

MaSukude: Yiya kuyibuza ezintloko kwabaya bantu bayibuz'entloko kum ,intsusa yento endingayaziyo.

(Indima 1, Umboniso 1:6)

UMaSukude akamelanga kuphendula olu hlobo kuVuma kuba uxhalabile yaye akukho nto ayaziyo ngale ngxaki. UMaSukude akonelanga xa uVuma esiza kuye ephethe isitya esigcwele ngamanzi eza kuhlamba amanxeba akhe. Wamgalela ngaloo manzi ebusweni esithi ufanelwe yi-emele yamanzi. UMaSukude uxhaswa nguNo-ayini kuzo zonke izenzo zakhe. UNo-ayini ucacisela uVuma ukuba umama wakhe ulwela umzi wakhe noVuma ebemele ukuba wenza njalo kuba likhaya lakhe naye. UMaSukude noNo-ayini bayalela uVuma abethe uMaDlamini noMaZulu ngeentonga zakhe ukwenza impindezelo.

Emva koko uVuma ubuyela kuMfolo nakuLolo bayambuza ngokubetha abafazi babo. UVuma ucela uxolo kuMaDlamini nakuMaZulu eneentloni. Ebefuna ukukholisa umama wakhe. Ngenye indlela ebeyazi ngokupheleleyo ukuba akanakwenza le nto kubantu abadala. Ebemele ukubonakalisa isimilo. UVuma uyaxolelwa.

KwiNdima 1, Umboniso 4 uMaSukude ubona isisombululo kwezi ngxaki zakhe. Uthi kuVuma:

MaSukude: Mntwan'am, ndikhathazwa nguyihlomncinci. Okoko kwathi kwabhubh'uyihlo, lo mzi uLolo uwenz'owakhe. Makaphume aphele kulo mzi, uLolo noMaDlamini wakhe abananto yabo ilapha!

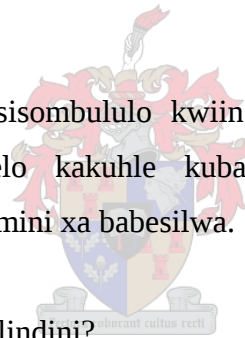
(Indima 1, Umboniso 4:12)

UVuma akafuni kuba nanxaxheba kwiimbono zikamama wakhe kuba ucinga ukuba uLolo uyabanceda kakhulu. UMaSukude uxelela uVuma ukuba nguyi umnikazi mzi kufuneka afune umfazi. UVuma ukhumbuza umama wakhe ngomkhuluwa wakhe omele atshate kuqala ngokwesiko. Ngokuka MaSukude, uThemba akasayi kubuya ngaphezu koko ngelo xesha abuya ngalo, uVuma makanikwe isabelo sakhe aze uThemba angafumani nto.

MaSukude: ...Kodwa makathi ukuba uyabuya , abuye sekudala wazekayo, unezinto zakho ; sikhangele ukuba wozikhomba athi zeziphi na ezakhe.

(Indima 1, Umboniso 4:12)

Njengokuba uMaSukude ebona le nto isisisombululo kwiingxaki zakhe, uThemba ufika ngequbuliso. Ukufika kukaThemba akanampembelelo kakuhle kuba kukho igazi elibi phakathi kwakhe noMaSukude. Oku kuthethwe nguMaDlamini xa babesilwa.



MaDlamini: Uphi uThemba sikhohlakalindini?

MaDlamini: UThemba wemkiswa yile nkohlakalo yakho. Gqwirhandini elingenanceba ngummntwana ongenanina!

(Indima 1, Umboniso 1:2)

UThemba ethetha yedwa ehlathini xa ebuya akabonisi ukuba abavani noMaSukude. Utsho ukuthi ngengabuyanga ukuba ebazile ngokusweleka kukatata wakhe.

Themba: Ukuba bendazile ubawo akasekho , ngendingabuyanga. Lo mzi linxiwa xa engekho.

(Indima 1, Umboniso 5:15)

Iziganeko zivusa umxhelo kuba uMaSukude ukwezona nkathazo zinobungozi. Umbhali udibanisa uVuma noMfeketho bancokola ngesigqibo abanaso sokudibana namantombazana. UMfeketho akazikhathazi ngoThemba aqala ukumbona emva kokumgqibela kudala. Umdla wakhe ukwisigqibo

sokudibana namantombazana. UVuma noMfeketho bakhathazwa kukushiya uThemba ngasemva , kodwa yena akakhathali. UMfeketho ucebisa ukuba makahambe kuba befuna agcine ubukho bentombazana yesithathu ebaphazamisayo. UThemba uyabaxelela ukuba yena akanamdla kumantombazana, unokubakhapha ukuba bayafuna.

Apho kumangalisayo uVuma noMfeketho babona intombazana yesithathu intle yaye babonakalise ukungabinamdla kuyo. Bafuna ukuyishiya kuThemba kuba befuna ukuba namantombazana abo. UThemba ushiywa nentombazana enguVuyiswa. Ngequbuliso bathandana ngokupheleleyo. Luthando beqala ukubonana. NoVuyiswa umangalisekile:

Vuyiswa: Ungathini ukuthanda umntu uqala ukumbona?

(Indima1, Umboniso 6:19)

UVuyiswa noThemba sebezizana kamnandi “sana” no “sbandwa.”

UMaSukude wazisa uLolo ukuba ufuna uVuma atshate. Abavisisani kuba ngokwesiko, uThemba njengenkulu umele ukuba utshata kuqala. UMaSukude ukhathazwa ziinkomo zelobola eziza kusetyenziswa ekuloboleleni uThemba aze uVuma ashiyeke engenanto.

UMaSukude wenza isibhambathiso sokuba uThemba uya kutshata efile. Uthi nguVuma ebesalusa iinkomo yonke le minyaka. Abantu bomzi kaMaSukude bayabizwa baze bagqibe kwelokuba uThemba makatshate kuqala. La madoda akafuni nokuva ngento eza kuthethwa nguMaSukude ngomtshato kaThemba ocetywayo. Bakholelwa kwinto yokuba umntu obhinqileyo akanakuxoxa imicimbi yomzi. Beva nento yokuba uMaSukude umonela uThemba. Kulapho bavumelene bengamadoda ukuba uThemba atshate kuqala.

UMaSukude uyazile into yokuba woyisakele, waza wagqiba ekusebenziseni icebo likaNo-ayini lokususa umqobo ngokudlisa uThemba. UThemba uyadliswa, uVuyiswa ugqiba ekubeni azibulale. UVuma uyasweleka ngengozi kuba ityhefu ayityileyo ibingenzelwanga yena, noLolo uyasweleka ngengozi ezama ukubamba uMaSukude owamhlaselayo waze yena wazixhoma.

Indyikityha yokufa okungeyo mfuneko kwenzekile kulo mdlalo. Abantu abahlanu baswelekile. Umbhali ubanga inkcitho yobomi babantu kuba efuna ukugxininisa ukuba umntu ongutata ucinezela

oomama. Nakwezinye iincwadi zemidlalo ezifundwayo, wenze le nto ngeendleko zesakhiwo sebali emdlalweni.

BUZANI KUBAWO (Tamsanqa – 1958)

3.3 ISAKHIWO SEBALI

3.3.1 Ingabula zigcawu

Indlela apho iziganeko zengabula-zigcawu zaziswe ngayo yenye ingongoma eyintloko, ebaluleke kakhulu. Ulwimi lukwimeko yemiqondiso kunye namagama asetyenziswa ngabalinganiswa, lugcwele bubulumko, uvelwano kunye novakalelo. Omnye akanakunceda kodwa unokumncoma uTamsanqa ngolu hlobo lokubhala unamagama awasebenzisileyo anika uvakalelo kubaphula-phuli yaye umdlalo wakhe uyafundisa yaye uyayolisa. Ukuxhasa, uTamsanqa kulo mdlalo utsala umdla wababukeli kunye nabafundi ngokuvula umdlalo wakhe ngengoma eculwa nguNozipho:

Nozipho: Dili-i-ka Thando
Dilika Thando lwam ,
Dili-i-ka Thando lwam.
Dili-i-i-ka Thando lwam!



(Indima 1, Umboniso 1:1)

Iculo lizele ziingcebiso zexesha elizayo kunye neziganeko ezikufuphi. Ngumqondiso wothando lukaGugulethu kuNomaMpondomise, olutyunyuzwe ziinkani zikatata wakhe kunye nolonwabo lukaGugulethu oludilika ngokungenakulinganiswa xa isithandwa sakhe sizeyelisela emlanjeni.

Ekuqaleni kwalo mdlalo, uZwilakhe noMaGaba baxoxa ngomtshato wonyana wabo, uGugulethu. UMaGaba ucebisa ngegama likaThobeka, noZwilakhe ngokwakhe walithanda. Kule ngabula-zigcawu uGugulethu ucula iculo elinentsingiselo, nelinomqondiso ngeziganeko eziza kuhla.

Gugulethu: *I want to be ready*
I want to be ready

*I want to be ready
To walk in Jerusalem
Just like John.*

(Indima 1 ,Umboniso3:12)

Eli culo linokutolikwa njengomthandazo.Ukuba uGugulethu ebezazile ukuba iintsuku zakhe zibaliwe ngengaliculanga livakale.Ucenga uThixo ukuba abe naye xa ecula ngolu hlobo:

Gugulethu: O! Nkos'uzube nam, uzub'enam
Uzub'enam, zube nam.

(Indima 2, Umboniso 3:25)

Umtshato ebekuwo uGugulethu noMzamo, ongumhlobo wakhe,ekugqibeleni udibanise uGugulethu noNomaMpondomise . Oku kwenza ukuphela koxolo endlwini kaZwilakhe.UNomaMpondomise noGugulethu benza olwabo ukhetho lokuba ngubani omthandayo nofuna ukumtshata. Oku kusisa kwixesha lobunzima.



3.3.2 Ukuyondelelana kwebali

Iziganeko ezixelwe ekuqaleni kwalo mdlalo ziqalisa ukuhamba. Kwingxoxo yabo ngomtshato kaGugulethu, uZwilakhe noMaGaba bayavumelana ukuba uGugulethu atshate noThobeka. Oku kungqinwa ngaphandle kwentandabuzo zezi ziqendu zilandelayo:

MaGaba: Mna zinkosi andikhathali nokuba umntu uchasa ade alale ngomqolo phantsi, ndifuna intombi kaMcothama.....

(Indima 2 Umboniso1:21)

UZwilakhe ungqinelana noMaGaba xa esithi:

Zwilakhe: ...andikhathali nokuba umntu sele sithini. Ukuba ndithe uza kuzeka intombi ethandwa ndim, uza kwenza loo nto ke.

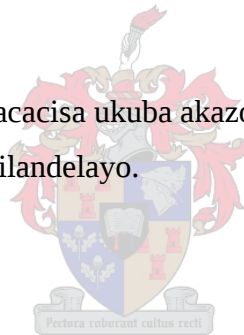
(Indima 2, Umboniso 1:21)

UZwilakhe uxelela uGugulethu ukuba makatshate uThobeka. UGugulethu ubonakalisa ukungonwabi ngesi sigqibo. Ngeli thuba uGugulethu ufumana ileta evela kuNomaMpondomise emazisa ukuba uyasamkela isicelo sokucela ubuhlobo. UZwilakhe kwelinye icala wenza isigqibo nabantakwabo ukuba baye kwaMcothama, baye kucela intombi enguThobeka. Le nto yenza obunye ubunzima kuba la malungiselelo awahambisani nesigqibo sikaGugulethu. UZwilakhe wayethe akanakumfunza ngecephe kuba mdala, kodwa ukhangeleka ngoku esenza loo nto kanye.

Gugulethu: Ixoki lona sewuzenze lona Rhadebe ngokuthi andintanga yakufunzwa utsho undimele ngecephe undifunza. Uyabona ke mandikuphe le nyaniso. Nosana olu sewulufunza, ukuba ukutya alukufuni, alukufuni. Womana uluvingca iimpumlo ulufuthanisela Kanti ke yingozi leyo kuba usana losuka luraxwe, ukutya kuhle ngandlela zimbi kuba alikuginyi ngakuthanda. Kuza kuba njalo apha kum. Ndithe andiyifuni nje laa ntombi andiyifuni, ndaye andisayi kuze ndiphinde ndithi ndiyayifuna.

(Indima 2, Umboniso 4:36-37)

Amazwi kaGugulethu kwesi sicutshulwa acacisa ukuba akazokutshata noThobeka. La mazwi anyanzela ukuba sigocagoce iziganeko zenqanaba elilandelayo.



3.3.3 Ukujiya kwebali

Kule ncwadi kaTamsanqa iziganeko ziyalandelelana ngendlela emiselweyo. Izehlo ziya zibambi kakhulu. Kukho abalinganiswa abakhulisa iintshukumo zabo ezikholosa kwiinzame zabanye abantu. Umzekelo, uZwilakhe nomninawe wakhe baya kwaMcothama ukuya kuhlawula ilobola nokugqiba ngemini yomtshato. Ayisosigqibo sikaGugulethu yaye uphazamisekile kakhulu. UZweni, esazi ukuba uGugulethu akatyhilekanga, ufuna ukuqonda ukuba yintoni ingxaki:

Gugulethu: ...akukho themba lokuthi loza liphinde liphume ilanga...buzani kubawo!

(Indima 2, Umboniso 5:38)

Le ntetho ingasentla icebisa ukuba zonke iingcango zoqhagamishelwano oluqinisekileyo zivaliwe. Kukho ngoku ubunzima kunxulumano phakathi koZwilakhe noGugulethu. Ubunzima bokuqala bukhokelela kwezinye iintshukumo. Xa ilobola kaThobeka ihlawuliwe, uNomaMpondomise uyazikhupha iinkomo ebezihlawulwe njengelobola nguMkunukelwa. Wenza le nto kuba uGugulethu

emthembisile ukuba uza kumtshata. Ukukhutshwa kwenkomo kuphawuleka ukutshintsha kobomi bukaNomaMpondomise. Ukubonisa ubukrakra nodano, uLangeni, onguyise kaNomaMpondomise uthetha ngolu hlobo kwintombi yakhe:

Langeni: Kulungile ke ntombam, yenza ngokubona kwakho... Nanzo ntombi yam zikhuphe, kodwa-kodwa ntombi yam uya kundikhumbula. Ndinguyihlo ndisitsho nje.

(Indima 3, Umboniso 6:62)

3.3.4 Uvuthondaba

KuBuzani kubawo, uZwilakhe ugqiba ngosuku lomtshato wonyana wakhe, uGugulethu.UGugulethu uthe cwaka yaye akashukumi. Kwesi sigaba uGugulethu ufikelela kwincopho yokuphikisana nomtshato onyanzelwayo. Xa ebuzwa ekugqibeleni ukuba aphinde izibhambhathiso zomtshato ngumfundisi ophetheyo, uthi cwaka ngokuvusa umxhelo:

Umfundisi: Ke mfana wothi ulandele kumazwi endiza kuthi diwathethe kuwe. “Ndivakalisa ndinyanisile ukuba andazi sithintelo ngokwasemthethweni sokuba mna Gugulethu andingeze ndamanywa emtshatweni noThobeka.”Qhuba ke mfana wam.

(Indima 4, Umboniso1:63)

UGugulethu: (*Cwaka*).

Umfundisi: Qhuba kaloku mfana wam.

UGugulethu: Gqitha mfundisi

Umfundisi: Uthini na ukuthi mandigqithe?

UGugulethu: Buza kubawo

(Indima 4, Umboniso1:63)

Ukwala kukaGugulethu esidlangalaleni ukuphendula ngokuqinisekileyo kumfundisi ophetheyo yincam yengxaki. Into evakala kwesi sicatshulwa singentla sisiseko somba womdlalo Buzani kubawo. Umfundisi wothuswa yimpendulo kaGugulethu. Umfundisi ubiza uZwilakhe yaye nguye owamkela uThobeka njengomfazi egameni lonyana wakhe.

Zwilakhe: Yekela kum mfundisi ndimncede.

(Indima 4, Umboniso 1: 64)

Uvutho-ndaba luyafika xa uMzamo ongumhlobo kaGugulethu ebulawa yinkwenkwe. UGugulethu ukhathazekile. Uyakhala ngokusweleka komhlobo wakhe:

Gugulethu: Liqalisile!Liqalisile! Liyaduduma! Yahamb'intangam yandulela abaninzi.....

(Indima 4, Umboniso 2: 73)

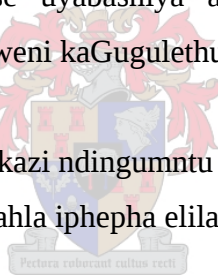
Ziindudumo zokuqala ezi uGugulethu athetha ngazo. Iqhina lemozulu kulo mdlalo liqinile, liqinisa ibanga lokoyika elikhathaza abaphulaphuli.

3.3.5 Ukujika kweziganeko

Kufikelelwe ngoku kwixesha lobunzima kweli bali, vuthondaba olo luzisa ukuconjululwa kwezinto. Ngeli xesha kucacile ukuba intshukumo iya kwisiqendu sokugqibela. Eli nqanaba lingqamene noNomaMpondomise. UNomaMpondomise uyabashiya abazali bakhe emva kokufunda iindaba ezilusizi zokuba uMzamo ubulewe emtshatweni kaGugulethu:

NomaMpondomise: Yhoo! Yhoo! Thixo, kazi ndingumntu oyintoni na?

Yho-oo! Yho-oo! (ulahla iphepha elila)



(Indima 5, Umboniso1:75)

Olu lubhaqo olulusizi, olubangela inkxwaleko kuNomaMpondomise, ekhangeleka njengodano olulusizi. Abazali bakhe abayazi le nto athetha ngayo.

UNomaMpondomise wothuswa ngumtshato kaGugulethu kuba ebemthembise ngokumtshata, yaye kungenxa yesithembiso sakhe somtshato esabangela akhuphe iinkomo. Uya enkundleni yamatyala ukuya kubamba uGugulethu ophule isithembiso.

UGugulethu uya enkundleni yamatyala apho adibana nesithandwa sakhe uNomaMpondomise.Ufunyanwa enetyala.UZwilakhe uhlawulela uGugulethu ngaphandle kwentando yakhe. Le ntshukumo ibonisa ukuba uZwilakhe akaziboni enetyala. Phambi kwesigwebo, uGugulethu noNomaMpondomise bayaphuzana aze uNomaMpondomise aziyelisele emanzini. UGugulethu uphazamiseke ngokunzulu ngokusweleka kuka –NomaMpondomise:

Gugulethu: Awu, yini na le ntombi kaLangeni? Uyandishiya na kweli phakade....?

Liyaduduma! Liyaduduma, lidlula nemiphefumlo.

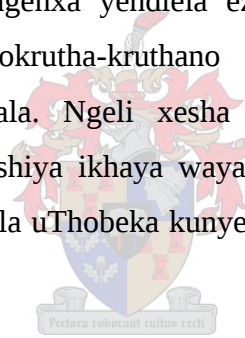
Buzani kubawo! Buzani kubawo!

(Indima 5, Umboniso 2:82)

UMaNyawuza, umama kaNomaMpondomise uyasweleka akuva ngokusweleka kwentombi yakhe. Ukusweleka kukaNomaMpondomise zange kumbangele ukuba uGugulethu amkele uThobeka njengomfazi wakhe. Endaweni yoko izinto zaba nzima ngaphezulu. Oku kufa kwabantu akulindelekanga kuba khangela bagule.

3.3.6. Isiphelo

Kweli nqanaba, uloyiso luyoyisakala ngenxa yendlela ezitshintsha ngayo iziganeko. Intshukumo yabalinganiswa iyatshintsha yaye nokrutha-kruthano luya esiphelweni. Umyalezo oziswa nguTamsanqa kubaphula-phuli uyavakala. Ngeli xesha uGugulethu ebengekho, uThobeka ube nabantwana abathathu. UGugulethu walishiya ikhaya waya kusebenza eMthatha yaye zange abuye. Ngenxa yesi sizathu utata wakhe uthumela uThobeka kunye nabantwana baye kuGugulethu eMthatha. UGugulethu wothuswa lolu tyelelo.



UGugulethu: Tyhini ngobani aba?

UThobeka: Sithi.

UGugulethu: Hina Thobeka!

UThobeka: Bhuti.

UGugulethu: Uyaphi?

UThobeka: Ndize kuwe.

UGugulethu: Uze kum uyandazi ndingubani? Ndiyini kuwe?

(Indima 6, Umboniso 3:91)

UGugulethu ushiya uThobeka nabantwana bakhe, xa ebuya ngorhatya ugqiba ekubeni makababulale bonke. Uzisa emapoliseni ukuba abanjwe ngokubulala. UGugulethu uyabanjwa aze asiwe enkundleni ukuya kujongana nesimangalo. Usola uyise ngento yonke ethe yenzeka. UMaGaba uyazibulala ngokusela ityhefu. UGugulethu ufumana isigwebo sentambo. UZwilakhe ushiyeka ephila.

Yonke le ntlekele eyenzeka kulo mdlalo ibangelwa kukungqubana kwamasiko nenkolo yaseNtshona. Le nto icaciswa kakuhle kwintetho yejaji:

Ijaji: Bantu baNtsundu yifundeni ukusukela namhlanje into yokuba xa sizama ukuphelisa la masiko enu asinto yokuba sinicaphukela, koko sizama ukunqanda amasikizi athi abe ziziqhamo zamasiko enu aphuthileyo athi akhokelele entshabalalweni

Qondani mhlophe bonazala ukuba uthando apho lungekho alunakho ukunyanzelwa lubekho ... musan'ukucinga ukuba into eyayilungile kumaxesha amandulo isalungile nanamhlanje, amaxesha ayaguqu-guquka ,izinto zonke zinamaxesha azo.

(Indima 6, Umboniso 6:102)

Ijaji ibonisa ukuba isiseko sokuphalala kwegazi ngokungeyo-mfuneko kulo mdlalo sisigqibo sabazali begqibela abantwana babo ngomba womtshato.

3.4 UHLAHLO LWESAKHIWO



Lo mdlalo wohlulwe wangala manqanaba alandelayo:

- Isigqibo sikaZwilakhe noMagaba sokuba uGugulethu atshate noThobeka.
- Ukuhlawulwa kwelobola nguZwilakhe nokwamkelwa kokucela ubuhlobo kuka Gugulethu nguNomaMpondomise.
- Umtshato kaGugulethu nokufa kukaMzamo.
- Ukuzibulala kukaNomaMpondomise.
- Ukubulawa kuka Thobeka kunye nabantwana bakhe nokugwetywa kukaGugulethu.

Ibali lombhali alinzima. Eli bali lilula aliyilwanga kuphela libe nombizane kubafundi kulo mdlalo koko liyilwe lingabi nzima ukuze lifanele umxholo, umzekelo, umtshato osisinyanzelo neziphumo zawo. Uwuhlolile lo mdlalo, omnye wothuswa kukukhula okumangalisayo ebalini. Kwindima-3, umboniso-3, saziswa kuNomaMpondomise nomama wakhe uManyawuza. Ngeli xesha, uMcunukelwa owayeza kuba ngumyeni kaNomaMpondomise wayesele egqibile ukuhlawula ilobola. UNomaMpondomise wayengamthandi uMcunukelwa. Wayefuna ukutshatela kuGugulethu. UNomaMpondomise uxelela umama wakhe ukuba uza kuzikhupha iinkomo zelobola. Lento yenzeka eNgcolosi.

UNomaMpondomise ngokukhaliphileyo nangendelo wazisa umama wakhe ukuba akayithandi indoda abamnyanzela ngayo ukuba ayitshate.

UNomaMpondomise: Mama ndiyazikhupha ezi nkomo.

UManyawuza: Ziphi iinkomo?(*esothuka*)

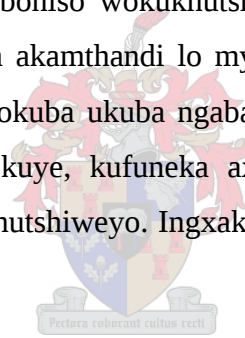
UNomaMpondomise: Ezi zilobole mna.

UManyawuza: Yintoni kanye le uyithethayo?

UNomaMpondomise: Ndithi ndiyazikhupha ezi nkomo zilapha ebuhlanti, andiphambananga xa nditshoyo ndiphile qete. Kaloku qondani mhlophe andizanga ndilithande kakade eli soka, nini enanyanzelisayo, ndisala mna.

(Indima 3, Umboniso 3:51)

Isicatshulwa esingentla siqulathe ubungqina obunye, bokuba uNomaMpondomise wanyanzelwa ukutshata indoda angayithandiyo. Lo mboniso wokukhutshwa kweenkomo zelobola yindlela yakhe kuphela yokuxelela abazali bakhe ukuba akamthandi lo myeni uza kuba ngowakhe. Umama wakhe, uManyawuza, uyamkhumbuza ngesiko lokuba ukuba ngaba intombi ikhupha iinkomo zelobola kuba engamthandi lo myeni aza kutshatela kuye, kufuneka axelele lo amthandayo ahlawule iinkomo zelobola eziza kuthatha indawo yezo zikhutshiweyo. Ingxaki kaManyawuza yeyokuba ezinye iinkomo zelobola sele zisetyenzisiwe.



Kwintlanganiso yakhe noMcunukelwa, uNomaMpondomise umxelele aze kulanda iinkomo zakhe ekhayeni lakhe. Akafuni nokubuzwa ukuba ingxaki yintoni kuba ngokwenza njalo baya kuba balilela ubisi oluchithekileyo. UMcunukelwa uyamcenga uNomaMpondomise asitshintshe isigqibo sakhe. Xa umntu eqokelela kwimpendulo kaNomaMpondomise kuMcunukelwa yeyokuba akanakuzibophelela kumntu angamthandiyo kuba uthando yenye yeempawu ezibalulekileyo zomtshato.

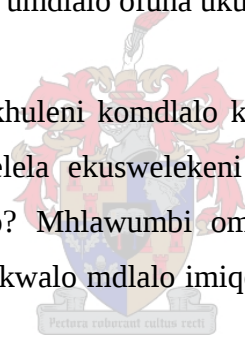
Okuqaphelekileyo yimpendulo kaZwilakhe ecaweni xa uGugulethu engavumi ukuthetha izithembiso zomtshato. Ekuqaleni uGugulethu wahlala wee cwaka, kodwa emva kokuba eyalelwe ngumfundisi omongameleyo ukuphinda izithembiso zomtshato emva kwakhe wathi, BUZANI KUBAWO(1958). Umfundisi owongameleyo uye wothuka waza wagqiba ekubeni abize utata womnyeni, uZwilakhe. UZwilakhe uxelele umfundisi angazihoyi iintshukumo zikaGugulethu makaqhubekeke ngenkqubo yomtshato. Uthembise ukwazisa umfundisi ngento yonke enxulumene noGugulethu emva komtshato.

UZwilakhe: Hayi mfundisi qhuba wena ungayinanzi yonke into ayenzayo. Lo mntu wena kwezi ntsuku usuke wanendawo yokungathi uthe phithi. Inkcazelo ezeleyo ndingabuya ndikunike xa sisobabini.

(Indima 4, Umboniso 1:63)

Umfundisi walile ukuqhuba ngenxa yokuthula kukaGugulethu. UZwilakhe wacenga unyana wakhe angamphoxi, ngokukhawuleza emva koko umfundisi waqhubekeka ngomsebenzi wakhe. UGugulethu akasebenzisani konke-konke usuka athi, “Buzani kubawo”. Akafuni nokubhala igama lakhe exwebhini lomtshato kuba uzenza ngokungathi wonzakele. UZwilakhe ufuna ukubhala igama lakhe exwebhini lomtshato yaye loo nto iyamangalisa. UTamsanqa, umbhali unyanzelisa uGugulethu ngemfuneko zabazali kuba ufuna ukungqina ukuba isiko lineziphumo eziyingozi kumtshato osisinyanzelo. Ubonisa ukuba uZwilakhe njengendlalifa, unyanzela uGugulethu kwaye embophelela ngokulandela amasiko. UGugulethu akamphula-phuli utata wakhe, yaye akasiboni nesizathu esibangela ukuba amnyanzele ngomtshato. Imiba engasentla yeyona nto umdlalo ofuna ukugxininisa kuwo.

Enye into enomdla, nemangalisayo ekukhuleni komdlalo kukusweleka kukaMzamo. Ukungaqondani phakathi koNimrod noMzamo kukhokelela ekuswelekeni kukaMzamo. Le nto iyothusa. Kutheni umbhali walo mdlalo ebulala uMzamo? Mhlawumbi omnye unokuthi ixela into eza kwenzeka. UTamsanqa usebenzise ekuqaleni kanye kwalo mdlalo imiqondiso ethile enxulumene kanye nokrutha-kruthano kunye nokufa.



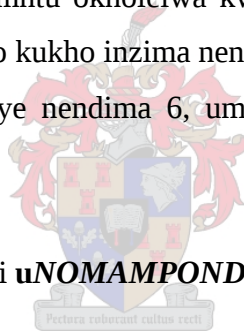
Indlela kaThobeka yokucinga naziphethe ngayo ayiqhelekanga. Kutheni esiya kuGugulethu eMthatha, esazi kakuhle ukuba uGugulethu akamthandi? Kutheni esiya kuGugulethu nabantwana abafumene kwenye indoda? Omnye uza kumangaliswa ukuba kutheni uGugulethu ebulala abantwana abangenatyala? Ebengamelanga ukuba uyazikhathaza ngento edibene noThobeka kuba akamthandi.

Umdlalo uvulwa ngeziganeko ezikwingabula-zigcawu nemiqondiso ebonisa ukrutha-kruthano olubangwa ngomtshato onyanzelweyo. Akafundi nakweminye imidlalo efundwayo, lo mtshato onyanzelwayo ngumba ophakathi konyana noyise. UGugulethu unyanzelwa ukutshata noThobeka othandwa/okhethwe ngabazali bakhe. Kwelinye icala, isithandwa sikaGugulethu, uNomaMpondomise unyanzelwa ngokutshata uMcunukelwa.

Eli bali libalasele ngemiqondiso eveza ukuphakama kwalo mdlalo. Umbhali uwuvule kakuhle umdlalo wakhe ngeculo eliculwa nguNozipho, elisixelela ngomingi-mingi lwento eza kwenzeka neziganeko ezingemnandi. Enye yezo ziganeko yintshabalalo ephelileyo kaGugulethu. Iinjongo zikaTamsanqa kukutyhila imitshato esisinyanzelo yaye uhamba ngomngcelele ubulala elinye lamatyembombo alo mdlalo, elixhala. Umlinganiswa kaTamsanqa, uNozipho ubalisa iphupha lakhe elicacisa into eza kuhlela uGugulethu apha encwadini.

Iphupha lilungiselela abafundi ngokungqubana kwamasiko noGugulethu, omele umzi oNtsundu noqinisa imihla esiphila kuyo, umlinganiswa owongamele umzi oNtsundu. Ukuba eli phupha litolikwa njengesalathisi kwinto eza kwenzeka kulo mdlalo, akuyomfuneko kuba seyiqokelelwe kwingabulazigcawu. Inene isixelela kanye ngento eza kwenzeka kuGugulethu, ngale ndlela ibulala ixhala labafundi. Umqondiso womsi odala umoya wokungonwabi, ubunzima nobuhlungu zazisiwe ngumbhali walo mdlalo. Umzekelo, kwasekuqaleni uNozipho uyaziswa uhleli yedwa kwindlu egcwele ngumsi. Igama elithi Zwi lakhe lithetha umntu okholelwa kwinto ethethwa nguye akafuni kucetyiswa ngomnye umntu. Kwisakhiwo salo mdlalo kukho inzima nentswelo. Siqwalasela isithuba esinobunzima phakathi kwendima 5, umboniso 1 kunye nendima 6, umboniso 6. UTamsanqa uyiqala indima 6, umboniso 1 ngokuthi:

Iminyaka lishumi linesibini **uNOMAMPONDOMISE** ezeyelisele.



(Indima 6; Umboniso 1:83)

Mhlawumbi eli xesha limnika uThobeka ithuba elaneleyo lokukhulelwa abe nabantwana. Isiseko sentlekele ku Buzani kubawo (1958) sisigqibo sabazali begqibela abantwana babo ngomba womtshato.

3.5 UMXHOLO

3.5.1 Inene nasi isibhozo (Mtingane, 1965)

UPrince (1982:74) uwuchaza umxholo njengokucinga gabalala okanye umfanekiso-ngqondweni ekuthi iintetho zibonise indlela ubani izinto azibona ngayo, ziye zithathwe njengesiboniso eluntwini. Ngokunxulumene noku uBaldick (1990:225) uwubona umxholo njengeyona nto ebalulekileyo engumfanekiso-ngqondweni eye ityhilwe yindlela umbhali aye wawubhala ngayo umsebenzi wokubhala.

Kulo msebenzi iinjongo zam kukufumana umxholo walo mdlalo. Umxholo wawo nawuphi na umdlalo usoloko ubhekisa kwindlela umbhali lowo ayibona ngayo loo nto ithile emkhathazayo. Umxholo lo uyakwazi maxa wambi ube nomxholo omncinci okanye imixholo ibe mibini noba yena umbhali akayiboni loo nto. Okokuqala, lo mdlalo uthi "Inene nasi isibhozo" ngumdlalo onokubhubha kwabantu okanye inqanaba lentlekele. Uthi uEsslin (1978:55) umboniso ovulayo webali leqonga uba nefuthe elithi lincede njengesitshixo somgangatho webali uye aqhagamshela umoya othi umdlalo uthathwe ngayo ngababukeli. Umdlalo uqhubeka ezilalini. Nakuwo nawuphi na umdlalo obhalwe ngobuchule umbhali uye asebenzise abalinganiswa njengezixhobo zakhe ukufezekisa iimbono zakhe. UMtingane uye wababulala abanye abalinganiswa bakhe esenzela ukuba iimbono zakhe zibe nobunzima, khona ukuze abafundi bazithathele ingqalelo. Apha kulo mdlalo abalinganiswa ababalulekileyo nguMaSukude, uThemba, uVuma, uVuyiswa, uLolo kunye noNoayini.

Kulo mdlalo siyaphawula ukuba lukho ungquzulwano. Olu ngquzulwano lulo olusetyenziswe ngumbhali ukuphuhlisa umxholo wakhe. Yiyo loo nto uDietrich (1983:4) esithi:

"Drama is, first of all, the story of human conflict."

Umdlalo weqonga usoloko njalo unencoko phakathi kwabadlali abathatha inxaxheba. Kuyacaca ukuba kulo mdlalo kukho ungquzulwano phakathi kwabadlali olungcambu zalo eyingcinezelo yoomama. UDietrich (1983:4) uthi idrama icwangciselwe abafundi, yaye iyasinceda njengafundi ukuba sazi umbhali ngezimvo zakhe ngokuphathelele kuloo ngongoma kuxoxwa ngayo.

Apha ebomini nasekuhlaleni sixhomekeke omnye komnye, bambalwa abantu abanakho ukuziphilela bodwa bengancediswa ngabanye abantu. Yiyo le nto athi akusweleka uNjinge, abantakwabo badibanise iintloko bakhethe uLolo abe liliso kumzi womkhuluwa wakhe, ancede uMaSukude. Phofu iyindlela yokuba angaziboni uMaSukude ingathi akancedwa yaye akakhathalelekanga emva kokubhubha komnyeni wakhe. Kulo mdlalo sifumanisa ukuba uMaSukude akafuni ukulawulwa emzini wakhe, uzama ngandlela zonke ukukhupha uLolo. Simbona ezama ukuzikhulula kwingcinezelo kuba yenye yezinto ezibangela ukuba abantu abangoomama batyeshele amalungelo abo. Umbhali kule drama ubonakalisa ukuba lidlule elo xesha, abafazi kufuneka baphume iphulo beme ngeenyawo balwele amalungelo abo ngokufanelekileyo. Yiyo le nto sibona uMaSukude ephitsholoza ezama ukuzikhulula kwimbophelelo zikaLolo.

Sikwaqaphela nokuba uMtingane uthande ukumbaxa uMaSukude ngokuthi akoyiswa kukukhupha uLolo emzini wakhe aye kulilela kuNoayini akugqiba ukuba ngumntu ongoyikiyo, onesimilo asiphethe ngesandla. Kusenokwenzeka ukuba le yenye yeendlela umbhali afuna ngayo ukuba oomama bangenelele. Olu ngenelelo lwaba mama lutsho ubani abe nomfanekiso-ngqondweni ngabantu basetyhini.

Xa uMtingane esilwa ingcinezelo yoomama usebenzisa abalinganiswa. Ngokuba ngumlinganiswa ndithetha ukuba sithathe iimpawo ezithile kunye nesimo sizayamanise nobani othile. Apha kulo mdlalo ndiphawula uMaSukude njengomlinganiswa ophambili aze uMfolo abe ngumchasi wakhe. Bakhona nabanye abalinganiswa aye umbhali wabasebenzisa ukuphuhlisa iinjongo zakhe ngalo mdlalo.

Kungoko k ndizithathe ezi ngxoxo zikaHendry (1991:45) njengezithetha into yokuba abalinganiswa, indawo ibali eliqhubeka kuyo kunye neziganeko zidlala indawo ebaluleke kakhulu ekwakheni nawuphi na umxholo webali. Loo nto iyodwa nje ibonisa ukuba nakweliphi na ibali, umxholo uba nobudlelwane nendlela le ibali lakhiwe ngayo. Yiyo loo nto isakhiwo sebali, abalinganiswa, indawo ibali elenzeka kuyo neziganeko zebali izezinye zezinto ezinendima eyimfuneko ekwakhiweni kwebali. Yiyo ke loo nto sifumanisa ukuba umlinganiswa ophikisayo akazimisele ukumkhulula uMaSukude kule ngcinezelo:

Mfolo: Ngaba imicimbi yomzi apha siyixoxa kunye nabafazi?

(Indima 2, Umboniso 1:24)

Xa kuxoxwa ngemicimbi yamadoda ngamathile, koxoxelwa ngasebuhlanti ngootata bodwa ngakumbi ezilalini. Ndiyamgxeka uMtingana ngokuthi ibali sele eliqhubela ezilalini, abazobe ootata kulo mdlalo bexoxela endlwini, kukho nomfazi, mhlawumbi wayefuna uMaSukude angenelele kuba ezama ukuphuhlisa le ngcinezelo. Ndinga ukuba isenokwenzeka into yokuba unobangela wokuba umbhali aliqhubele ezilalini eli bali ufuna izithethe namasiko eziphathelele nokuxoxwa kwemicimbi yekhaya, iqhubeke ngendlela eyiyo, kuba ezidolophini akukho mkhondo kwimicimbi elolu hlobo.

Xa eveza lo mxholo umbhali kusetyenziswe uMaSukude othi amaxesha amaninzi amzobe engumlinganiswa ongagungqiyo, othe chu esala ukuba abotshelelwe ngamasiko omzi wakhe. Apha simbona uMaSukude ezifaka kwingxoxo yozeko engumendi, kwaye uyayazi loo nto yokuba kufanelekile angathethi. Akunqandwa ubonakalisa ukungazamkeli iimpazamo zakhe. Uthi uMaSukude:

MaSukude: Ndiyaqonda phofu andiqondi.

(Indima 2, Umboniso 4:36)

Kuyacaca ukuba uMaSukude akayamkeli ukuba ootata ziinkokheli zesizwe kwimveli kaNtu. Indlela le uMtingane alakhe ngayo eli bali esebenzisa aba balinganiswa thina bafundi sishiyeka ezingqondweni sinomfanekiso womntu ocinezekileyo. Le nto yale ngcinezelo yiyo ethe ngcembe kweli bali ide iyo kufikelela kuvuthondaba. UMaSukude ukhalazela ukuba uThemba kusithiwa ngamaKhwalo makazeke kuqala kunoVuma. Akafuni nangona umthetho usitsho okokuba uThemba yindlalifa kaNjinge, kufanelekile ukuba naye axhamle kwizinto zikayise. UNoayini naye kwelinye icala uyamphembelela uMaSukude ukuba abulale uThemba. Uthi uNoayini:

Noayini: ...Kodwa ke mna ndazi nto inye, ilitye libekwe endleleni nje ngowalibekayo, ulibekela ukuba zelisuswe ngumntu eliya kumkhuba. Nawe ke susa ilitye endleleni, ukhangele ukuba wophinda ukhubeke na.

(Indima 2, Umboniso 3:33)

UMaSukude akaziboni ecinezwe nguLolo kuphela, uMfolo namanye amadoda amaKhwalo ayamncedisa. Kulo mdlalo kugquba ingcinezelo. Esi sicutshulwa singentla sibonisa elubala ukuba amayelenqe ayesenziwa khona ukuze uThemba angatshati kuqala. Naliphi na ibali elinomxholo osemcimbini mawutolike obu bom sibuphilayo. Uyakwazi umxholo webali utolike impucuko, amasiko nezithethe esizwe eso umbhali abhalela sona. Lo mbhali uyayiveza into yokuba apho kukho ingcinezelo kwisizwe siphela, ayibikho inkqubela phambili, yaye ingcinezelo ihamba nokufa. Kwalapha kweli bali siphawula into yokuba indlela umntu ahleli ngayo yiyo eye imnike isikhokelo sendlela amakasebenzisane ngayo nabanye abantu. Unxinzelelo olwalufunyanwa nguMaSukude kumaKhwalo, lilo elabangela abulale uThemba. Umbhali ngesi siganeko sokubhubha kukaThemba uyasifundisa thina bafundi bale ncwadi ukuba masazi ebomini xa kukho ingxaki bakho abalahlekisi. Umbhali weli bali usixelele ntlandlolo ukuba uMaSukude ungumfazi osimilo usiphethe ngesandla yaye akoyiki mntu. Yiyo loo nto umbhali esithi:

Mazwazwa: Kutheni bethu akadlokova, engumnt'odla ngokuphum'ecaleni nje?

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

Lolo: Ngenene nam ndith'ufukamile.

(Indima 2, Umboniso 4:37)

Isizekabani sayo yonke le mbude-mbude ibangelwa kukungafuni kukaMaSukude ukuba uThemba azeke kuqala. Ngaphaya koko akafuni ukuba uThemba afumane iinkomo zokuzeka kuba esithi ziza kuphela uVuma angafumani nto. Loo nto ibanga ungquzulwano. UDietrich (1983:14) uthi amaxesha amaninzi isizekabani songquzulwano emdlalweni weqonga sisenokusukela kumlinganiswa oye athi ngcembe esala ukuba abotshelelwe yimithetho yokuhlala yesizwe sakhe. Izinto ezelehlela abalinganiswa zizo kanye ezikhokelela ekubeni babonakale beyile nto sibabona beyiyo emdlalweni. Ungquzulwano oluphakathi kukaMaSukude nabantu bomzi wakhe lubangela ukuba afe uThemba, uVuyiswa, uVuma noLolo. Emdlalweni weqonga, uDietrich (1983) uyanaba, igorha liye liqhutywe ngumnqweno wokwandisa indlela akhangeleka ngayo amandla egorha elo. UMaSukude nangona wayefuna ukuba uThemba afe simva esithi:

MaSukude: Uthi kukho into endiyaziyo mna bhuti.

O!Umntwanam! (*Uyalila uMaSukude*)

(Indima 3, Umboniso 3:56)

Apha ngentla umbhali webali uyasibonisa ukuba uMaSukude ukhohlakele, le nkohlakalo yakhe ude ayiveze nokuba uThemba selefile. Loo nto isenza thina bafundi simcaphukele ngakumbi lo mlinganiswa. Usibonisa icala lakhe elinye kuba le nkohlakalo siyibone ntlandlolo akajiki kuyo ubheka phambili. UPrince (1982:4) uthi umxholo ngumyalezo othe wabethelelwa apha ebalini. Uphinda athi xa exoxa ikwakukutolikwa kobomi esibuphilayo kwaye yinto eluqilima ethi isebenze njengentambo edibanisa ibali libe yinto enye.

Ezi zinto zibaliswa ngumbhali zizinto ezenzekayo apha ebomini bethu. Kwa into yokuba umbhali abulale uThemba, uVuyiswa, uVuma noLolo aze abulale noMaSukude. Ngokuthi umbhali awuzobe ngolu hlobo lo mdlalo abanye abalinganiswa abaphambili ababulale uyasibonisa singabafundi ukuba abo benza izenzo ezimbi kwabanye, badla ngokujikelwa yinkohlakalo yabo.

Into yokuba umbhali angamsindisi uMaSukude xa wayezama ukuzikhulula kwingcinezelo yokulawulwa nangona wayebhujelwe yindoda indenza ndimbone uMaSukude engaphumelelanga

kwiinzame zakhe. Apha umbhali unika umyalelo kwisizwe ngokubanzi ukuba sizikhwebule kwinkohlakalo.

Into esenokuba ngunobangela wokuba athathe usiba lo mbhali, kukusixelela ukuba abenzi bobubi abaphumeleli, yiyo ke ngoku le nto imenza asibhalele lo mdlalo.

3.6 UMXHOLO

3.6.1 Buzani kubawo (Tamsanqa,1958)

Eli bali lenzeka ezilalini. Abalinganiswa abaphambili nguZwilakhe, uGugulethu, uNomaMpondomise, uMaGaba, uMzamo kunye nabanye. Xa ndijonga umxholo kweli bali lithi "Buzani kubawo" ndifumanisa ukuba owona mxholo kweli bali kukulumkisa abafundi ngakumbi ulutsha ngeziphumo ezisenokubangelwa ngumtshato osisinyanzelo, umtshato apho uyise enyanzela unyana ngentombi angayithandiyo.

Isiganeko esothusayo kweli bali kuxa uZwilakhe enyanzela uGugulethu ngentombi eyaziwa nguye Zwilakhe. Le nto yenziwa nguZwilakhe ibangelwa kukuba uphila kwiminyaka yakudala apho abantu babesabambelele kakhulu kumasiko nezithethe zakwaNtu. UTamsanqa umzobe uZwilakhe wangumlinganiswa oneenkani, ongagungqiyo nakancinane kumasiko nezithethe, yena engayazi ukuba izinto zihamba ngamaxesha.

Ukungavumi kukaZwilakhe ukuba uGugulethu atshate intombi ayithandayo, isirhanisa izinto ezisenokothusa abantu kulo mdlalo. Enye into esiyiphawulayo lungquzulwano esilubona phakathi kukaGugulethu noZwilakhe. Mve xa esithi:

Gugulethu: Andinalizwi, buzani kuye. Mna bendigqibile xa endisithi mandiyekwe ndizibonele intombi.

(Indima 2, Umboniso 4:34)

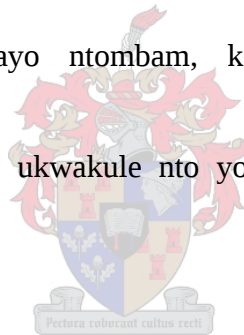
UScholes kunye noKlaus (1971:38) bayayigxininisa into yokuba umxholo mawumiliselwe kungquzulwano, kuba ngaphandle kwalo idrama ayikwazi ukuqhubeka. Into ebangela ukuba uGugulethu athi xa ebuzwa imibuzo ngabantakwabo yise athi "buzani kubawo," loo nto ibonisa ukuba

lukhona ungquzulwano kulo mdlalo, noba abalinganiswa abayiboni loo nto bekunye nabafundi. Iziganeko ezenzeka kulo mdlalo ziyangqinelana nentlalo yomntu omnyama njengoko umtshato babewuthatha njengento ebalulekileyo kwaXhosa. Ungquzulwano oluphakathi kukaZwilakhe nonyana wakhe lulo oluza kusetyenziswa ngumbhali ukusifundisa ngale nto ibangele ukuba athathe usiba abhale. Ngeli xesha uZwilakhe amnyanzelisa ngentombi angayaziyo, uGugulethu unentombi enguNomaMpondomise athandana nayo yaye azimisele ukuyitshata. Naye uNomaMpondomise kwelinye icala uyise umnyanzela ukuba atshate noMkunukelwa.

Ngokutsho kukaScholes noKlaus (1971:38) isenokwenzeka kuye umbhali womdlalo awuphuhlisi umxholo kangangokuba ababukeli babe nomdla apha kwidrama ngaphezulu kwabalinganiswa. Injongo zoku aba babhali bafuna ukubalula imbono ethile ngaphezulu kwenye apha emdlalweni. Iyasothusa into yokukhutshwa kweenkomo zikaMkunukelwa nguNomaMpondomise. Ngokwesiko iinkomo azikhutshwa zingekho eziza kungena. Yiyo le nto ethetha ngolu hlobo xa enqandwa ngale nto ayenzayo:

Manyawuza: Hamba ngoyibonayo ntombam, kodwa kuthiwa isala kutyelwa sibona ngolophu...

NomaMpondomise: Hina mama, nawe ukwakule nto yokuba mandizinyanzele emntwini nokuba andimfuni?



(Indima 3, Umboniso 4:52)

Ukukhutshwa kweenkomo nguNomaMpondomise loo nto ibangela ungquzulwano phakathi kwakhe nabazali bakhe ngakumbi uyise. UScholes noKlaus (1971:61) bongeza bathi umbhali wedrama unakho ukomeleza umoya wongquzulwano ngokuthi asebenzise abo babini kwincoko. UStyan (1960:121) uthathe unyawo ukusa phambili loo mbono ngokuthi abhekise lo mdlalo phambili iwulawula ngobuchule. Apho ungquzulwano luya phambili lukhokelela kwezinye iziganeko zebali.

Xa ndizama ukunyathelela phezulu, esinye isiganeko esothusayo kuNomaMpondomise sesokufunda ephepheni ngokusweleka kukaMzamo emtshatweni kukaGugulethu. Leyo yindlela athi uTamsanqa ayisebenzise ngobuchule bokusa ezo zinto ziye zixhase umxholo ezilunxunguphalo. Esi siganeko senza umfundi azive enomdla ebalini yaye enecala avelana nalo. Enye into libakho nexhala lokuba yintoni eza kwenzeka kuNomaMpondomise.

UStyan (1960:205-227) uwuchaza umxholo njengento eyinyani eyenzekayo empilweni yethu nanjengomdlalo oye ulawule imvakalelo yomlinganiswa, umzekelo umsindo. Umdlalo weqonga unemvakalelo ngokutsho kwakhe, iyabonelisa abafundi. UNomaMpondomise zange onwabe emva koko wazoyelisela emlanjeni, wabhubha. Oku kungqinwa yile ntetho ilandelayo:

NomaMpondomise: Kugqityiwe.

(Indima 5, Umboniso 2:81)



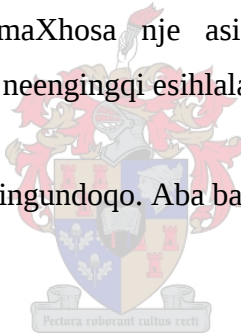
ISAHLUKO 4

4.1 INJONGO YESI SAHLUKO

Injongo yesi sahluko kukubonakalisa indlela ababhali beedrama abathe bayiveza ngayo impixano xa bebhala le midlalo yabo. Imidlalo leyo ngu Inene Nasi Isibhozo (1965) no Buzana kubawo (1958). Umbhali wedrama usenakho ukuyibaxa impixano ayigalele izinongo kuba efuna ukuphuhlisa, ukuphumelelisa injongo yakhe. Apho ndithe ndaphawula ukuba uyigalele izinongo incwadi ndiza kuqikelela izizathu ezinokuba ngunobangela wobaxo olo.

Umbhali unakho ukuyibaxa impixano ngokwendlela ayibonisa ngayo kubafundi bakhe abe yena engayiqondi loo nto. Impixano kule midlalo yakhe isenokungafani okanye isenokufana, loo nto isenokubangelwa lixesha elo ibali elenzeka ngalo. Kwezi ncwadi inakho ukufana impixano, loo nto ibangelwa kukungaboni ngaso linye kwiziganeko ezithile zale midlalo. Loo nto isikhokelela kwinto yokuba izinto ezithile nangona singamaXhosa nje asizenzi ngokufanayo, sizenza ngeendlela ezahlukeneyo ngokushiyana kwamaxesha neengingqi esihlala kuzo.

Kwezi drama zombini "isiko" yeyona nto ingundoqo. Aba babhali abafuni nakancinane ukugungqa kwisiko.



4.2 IMPIXANO EBONAKALISWE KWIDRAMA KAMTINGANE

OkaMtingane uwuvula umdlalo ngoMaSukude ebetha uNoLizwe. Simbona efutheka ngumsindo. Intsusa-mabandla kukuba uNoLizwe waphule ikomityi ngempazamo. UMaSukude unempixano yangaphakathi kwaye kuyacaca ukuba ikhona le nto imjaca umxhelo, yaye le nto itya yena yedwa apha entliziyweni. Umntu okwimeko enjalo ke siye simbone engonxungupheleyo okanye onomvandedwa. Ukwaphuka kwekomityi yimpazamo ibinokwenziwa nangubani na. Ukubetha umntwana ngolu hlobo isenza loo nto simbone njengomntu ongonwabanga ngokwasemphefumleni. Mve xa engxolisa umntwana esithi:

MaSukude: Uyaphulele ntoni le komityi?

Nolizwe: Iphuncukile mama.

MaSukude: Iphuncukele ntoni sidengazanandini? Sondela!

(*Umbamba ngengalo*)

Nolizwe: Uxolo mama, andisoze ndiphinde.

MaSukude: Uxolo ntoni, uxolo ntoni, hi? (*Uyambetha*)

(Indima 1, Umboniso 1:1)

Kwingxabano eshushu phakathi kukaMaSukude noMaDlamini, neyathi yaphelela emlweni, isimilo sakhe uMaSukude usibhentsisa ngokwakhe. Kukho ubunyani obuthi bungqinwe ziziganeko ezithi zilandele amazwi kaMaDlamini. Ukugqebhana ngeentshokotshela zezithuko lisiko lasetyhini. Khawuv'apha :

MaSukude: ...Ezi zinto zenza umntwan'am isicaka sazo! Ezi zinto zithanda ukulawula.

MaDlamini: (*Efutheka*) Uphambene!

MaSukude: Kuphambene wena ntondini. Ezi zinto zilima ngeenkomo zam. Ezi zinto zivuyelela umhlolokazi!

MaDlamini: Ungumntu na wena MaSukude, esi sikhohlakali?

MaSukude: Ningabantu nina ezi zinto?

MaDlamini: Uphi uThemba sikhohlakalindini?

MaSukude: UThemba ntoni ntondini?

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

MaSukude: Nawe!Nawe!Nawe, le nto!

MaDlamini: Gqwirhandini elingenanceba ngumntwana ongenanina.

(Indima 1, Umboniso 1:2)

Esi sicutshulwa singentla apha, siyishwankathele indlela uMaSukude azotywe ngayo kwakunye nenxaxheba yakhe ebalini liphela. Amagama azintsika ekuchazeni indima yakhe mathathu kwaye aphuma kuMaDlamini. Okokuqala, uMaDlamini uthi uMaSukude uphambene. Okwesibini uthi sisikhohlakalo, aze okwesithathu athi ligqwirhakazi. Onke la magama amfanele. UStephen (1984) uthetha kamnandi kwiingcebiso zakhe ngalo mba. Utsho esithi :

Look for points of characterisation not only in what the characters in question say, but also in what characters say about them. It is here that a dramatist can bring into play one of his most subtle techniques. Our image of a character is formed not only by what

someone else says about them but also by the character and personality of the person who is speaking.

Ndingathanda ukuyibethelela le ndawo yokugqibela kule ntetho kaStephen. Ngokuqinisekileyo aba bafazi babini bahlukile ngezimilo. Ukuba bebefana besingazi kukholelwa kula mazwi kaMaDlamini ngoMaSukude.

Kwiscatshulwa sethu, uMaSukude uyaphindaphinda ukusebenzisa eli gama lithi "*into*". Ide ibe nguye ofanelwa bubu "*nto*" ingenguye uMaDlamini. Kuloo ndawo kanye uStephen (1984) uphinda acebise enjenje:

Look out also for mannerisms of speech; an accent or a particular way of speaking or continual use of certain words and phrases.

Ukulwa kwaba bafazi babini kusibonisa impixano yangaphandle anayo uMaSukude. Olu hlobo lwempixano sithi silubone ngamehlo okanye siluve ngendlebe. Njengoko sibona uMaSukude noMaDlamini beme etshatshalazeni bethukana okanye bexelelana izinto ngezinto ebekufanele ukuba azithethwa sidlangalaleni, zinto ezo ebezikade ziyimfihlo ngexesha bekukho imvisiswano sezisithiwa thaca elubala, begcwaliselana, bekhupha imbumbulu ngemilomo yabo, nayo ke le mpixano yeentonga zomlomo iseyile mpixano.

Kwintetho kaMaDlamini noMaZulu emva komlo kaMaSukude noMaDlamini idandalazisa impixano ekuMaSukude malunga nento abayithethileyo ngaye. Baviwa nguNoayini ongumhlobokazi kaMaSukude bethetha ngaye, aze ayithathe ishushu injalo ayokuyigalela kuMaSukude ongonqeniyo ukuphakamisa amakhwapha.

Kulo mlo wabo kwakhona obangelwa lulwimi lukaNoayini, uMaDlamini uncediswa nguMaZulu othe waphawula ukuba uyonganyelwa nguMaSukude. Ugqejwa iinduma entloko nguMaDlamini phofu ngokhuni olugoso-goso ebeze nalo ngokwakhe, aze agoduke esophisa. Selesophisa nje yile mpixano imbhoja-bhojayo emenza angabi nakho ukuzikisa ukucinga. Ebemele ukuba athi akuva ulwimi ngoNoayini angaluhoyi xa ebengumfazi onesidima, nongenadyudyu olwela amalungelo akhe obufazi. Ukuphuhlisa oku, bona indlela afutheka ngayo ngumsindo aze aphele esebenzisa la mazwi alandelayo:

MaSukude: Zidengazanandini! Ngubani lo nimhleba ethafeni.

(Indima 1,Umboniso 1:4)

Siphinda siyibone le mpixano yangaphandle iqhubeka xa echithela uVuma ngamanzi ebusweni xa efuna ukumhlamba iinduma. Uthetha enjenje:

Noayini: Ufanele unyoko mntwana wam; eligazi nje ulwela lo mzi. Nawe umelwe kukuba bomvu umncedisa kuba lo mzi ngowakho.

(Indima 1,Umboniso 1:6)

Umbhali umzoba uMaSukude njengomfazi ongenangqeqesho kuba simva ethuma umntwana ayo kumphindezela kuMaDlamini noMaZulu. Phofu kuyo yonke loo nto uxhaswa nguNoayini. Mve xa ethetha noVuma esithi :

Noayini: Vuma, mphindezele unyoko; hamb'uye kohlway'abaya bafazi. (*UVuma uqubula iintonga*)...

(Indima 1,Umboniso 1:6)

Oku kugqejwa kwakhe ade athumele nomntwana wakhe ukuba ayeku mlwela unempixano yokufumanisa ukuba kuba yena engenandoda uzibona engelutho phakathi kwabanye abafazi.

Le mpixano anayo uMaSukude ayimonwabisanga kuba ude angazi nento elungileyo nengalunganga. ULolo noMfolo bakhwankqiswe kukuva ngoVuma ukuba unina uthi makazo kubetha uMaDlamini noMaZulu. Le nto iyamcaphukisa kakhulu uMfolo. Umbhali uyiphuhlisa ngokucacileyo into yokuba uMaSukude akafuni kulawulwa, ungquzulana nesiko lokulawula ngumntu oyindoda. Kuthi akusweleka uNjinge, intloko yekhaya. Iintambo ke ngoku zifanele ukubanjwa nguMaSukude (ngabula yena), kodwa akubi njalo.

Ukuthunywa kukaVuma nguMaSukude ayo kumphindezela kooMaDlamani yenza unxunguphalo ebalini lethu lwande ngokwanda. ULolo ongomnye wabaninawa bakaNjinge, uyatyunjwa ngokusesikweni ukuba abe liliso lomzi womkhuluwa wakhe. Loo nto ithetha ukuba uMaSukude akazi kwenza ngokokuthanda kwakhe emzini wakhe. Injongo yakhe ngokuqinisekileyo isenokuphazamiseka.

Uza kuyikhusela ngokuthini le njongo yakhe uMaSukude? Lo mbuzo utsho usalathise indlela eza kuthatyathwa libali lethu. Malunga nale ndawo yenjongo uMabley(1972),unaba enjenje:

Only in the light of the protagonist's objective can the play be plotted, for the pursuit of that objective is the course of the action, however straightforward or devious the path may be.

UMaSukude uyawutshikilela umzi wakhe ngokuziphatha ngendlela engeyiyo nangokungabahloniphi abantu bomzi wakhe. Loo nto yenza ukuba bamakhele umkhanyo bezele kukunganeliseki luhlobo aziphethe ngalo. Amazwi kaMfolo akucacisa kakuhle oku:

Mfolo: ... Kusekho uNjinge besiyichitha imini sonwabile ekhay'apha simke kungabangakho kukrwentisa-krwentsana, kodwa ngoku sibetha emva kwezindlu ngenxa yesimilo sakho osiphethe ngezandla...

(Indima 1,Umboniso 1:7)

Le ntetho yiyo esikrobisa kakuhle kwinto athe waba yiyo uMaSukude emva kokusweleka kwendoda yakhe, kuba uthi "kusekho uNjinge." Kodwa ngoku izinto azisafani nento ebezisakuba yiyo, yiyo le nto "sibetha emva kwezindlu." "Isimilo sakho osiphethe ngezandla," siso esibangela ukuba uMaSukude abe ligagu elihamba lixhwithana nabanye abafazi apha esithubeni (uMaDlamini noMaZulu). Kwakhona la mazwi kaMfolo angqinwa nguThemba ekufikeni kwakhe akuba evile ngabantwana ukuba uyise wasweleka. Intetho ethi:

Themba: Lo mzi linxiwa xa engekho.

(Indima 1, Umboniso 5:15)

Le ntetho kaThemba iyichaza ngokupheleleyo imeko ekukuyo nendlela uMaSukude aziphethe ngayo yena buqu. Lo mfanekiso ucaca ngakumbi xa sikhumbula into yokuba uThemba lo kanye wemka kowabo ngenxa yokutshutshiswa nguMaSukude.

EmaXhoseni ubudoda bubudoda ngomfazi. Uthi ukuze unikwe namalungelo akho awaneleyo, ube nomfazi, kube lula ngoku ukuma umzi wakho okanye ukuphatha kowenu xa uyihlo engekho. UMaSukude unengxaki enguLolo emzini wakhe. Inye ke indlela angamsusa ngayo kukuba uVuma

azeke ukuze azo kuba namagunya okuphatha umzi kayise. Phofu into ecacileyo yeyokuba uVuma naloo mzi kayise wayeza kuphathwa nguMaSukude. UVuma uyavuma ukuba angazeka ngokunyanzelwa ngunina. Ayimsithelanga kodwa indawo yokuba usenaye umkhuluwa onguThemba ekungekho sesikweni ukuba azeke phambi kwakhe. Amazwi kanina athi:

MaSukude: Owam ke mntwan'am umnqweno uthi khawulezisa ufune umfazi

(Indima 1, Umboniso 4:12)

"Ukukhawulezisa" kufunelwe uVuma umfazi kuza kuba yindlela ekhawulezayo yokususa uLolo emagxeni kaMaSukude:

MaSukude: ... Makaphume aphele kulo mzi, uLolo noMaDlamini wakhe ananto yabo ilapha!

(Indima 1, Umboniso 4:12)

Kanti kwakhona kuza kuba yindlela yokubethelela uVuma esikhundleni sobunkulu.

Ngokungathi ebesiva amazwi kaMaSukude ebesithi, "akasayi kuze abuye lowo," uyagaleleka uThemba kowabo. Uthi uMaSukude engekaqalisi ukukhupha uLolo noMaDlamini emzini wakhe kugaxeleke enye ingxaki enguThemba awayecinga ukuba yangcwatywa. Omnye wemiqobo yongquzulwano kwidrama lunxunguphalo. Ziingxaki ezifana nezi zikaMaSukude ezibangela ukuba sizibuze umbuzo othi, "kuza kuthekani ke ngoku?" URoot (1979), olu nxunguphalo ulibona ngolu hlobo:

Overall suspense. In the first act you introduce your hero, his opponent and the bone they are fighting over (problem). This conflict sets up instant suspense. You nourish this with complications which increases your rising tension to the climax you create a beginning-to-end suspense, which is the emotional backbone your dramatic structure.

Ukufika kukaThemba evela eKapa kubangela ukuba iingxaki zikaMaSukude zande kwaye kongeza umdla ebalini. Ibali elingenamiqobo endleleni yomlinganiswa oyintloko lingumsinandozele engenamfaneleko. Liyafana nelingekhoyo.

UThemba uhamba esithela ngamahlahla ngokungathi unento ayibalekayo. Sidibana naye engonwabanga mpela. Kucaca mhlophe kunjalo nje ukuba nalapho asuka khona ebengakhange alungcamle ulonwabo:

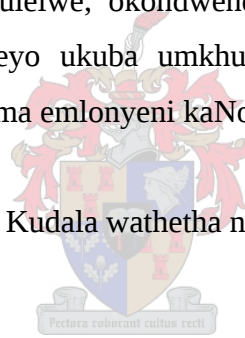
Themba: Ndahlatywa ngameva kwesi singa;
 Kodwa ubuhlungu baloo meva
 Abufiki kobamev'omhlaba.

(Indima 1, Umboniso 2:11)

UThemba watshutshiswa ngunina omncinci, uMaSukude waya kutshona eKapa, ngoku ubuyela kwakuye. Makube mhlawumbi ukhetha ukuhlatywa ngameva asekhaya kunokuhlutywa ngawasezweni. Qaphela intsingiselo yameva nesinga ngokubhekisele kubomi bukaThemba kweli bali liphela. Uhamba esithela ngamatyholo ukugoduka oku kanye komntu ofuna ukukhuselwa kwimisebenzi engcolileyo kaMaSukude. Ufika ngobumnyama sekulelwe, okondwendwe olungamkelekanga. Wamkelekile ke phofu? NguVuma kuphela esiqinisekileyo ukuba umkhuluwa wakhe uyamthanda kwaye kudala emkhumbula. Amazwi angqina oko aphuma emlonyeni kaNosisa:

Nosisa: Ubhuti Vuma uya kuvuya. Kudala wathetha ngawe.

(Indima 1, Umboniso 5:14)



Kuninzi okuqulathwe ngamazwi kaVuma kwincoko yakhe nenye intombazana, mazwi lawo athi:

Vuma: Kudala safana, asiqali namhlanje.

(Indima 1, Umboniso 6:17)

Yintoni le bafana ngayo, yayiqale nini khona? Isityhilela ntoni le ntetho ngoVuma? Khawuthelekise le ntetho neentetho zikaMaSukude ngokubhekiselele kuThemba. Umbhali akasixhamli ngokusityhilela isimo sikaMaSukude malunga nokufika kukaThemba engalindelwanga. Iziganeko zangaphambili ukuza kuthi ga kule ndawo, ziyibonisa kakuhle indlela enokuba wamamkela ngayo uMaSukude uThemba. Ingxaki ephambili yeyokuba ngowuphi oza kuzekelwa kuqala phakathi kwaba bafana babini uThemba noVuma.

UVuma makube ngenxa yokukhuthazwa ngunina, unomdla omkhulu entombini esiqinisekileyo ukuba uza kuyizeka. EnoMfeketho bayamrhintyela uThemba ukuba abakhaphe. Ibali liba nomdla ngakumbi ke ngoku xa sibona uThemba, laa mntu ebengenamdla kuqala, selesithi ukubona intombi:

Themba: Uyajongeka.Hayi, yinzwakazi.

(Indima 1,Umboniso 6:17)

Imeko elolu hlobo, umbhali uyidala ngabom.Yindlela agcayisela ngayo uMaSukude. Xa kusithiwa kuThemba makalathe intombi, akazi kulibala kukudidiza. Yiyo le nto uthando lwakhe noVuyiswa lukhawuleza kangaka. Kanti noVuma intombi ikho. Uza kuphuma ngaphi ke uMaSukude?

Isoloty nje elifika lisithimlise, kukuba athi uThemba akufika, aqale emantombini, ebemke iminyaka engaka. Omnye angade acinge into yokuba uThemba lo akanankathalo xa anokuqala ngezinto zamva. Masibe sisithi umbhali uphose indawo echanekileyo yokuyifaka le ndawo yamantombi naba bafana. Ukubaluleka kona ibalulekile kuba ikhwezela iingxaki zikaMaSukude.

UMaSukude uyaqonda ukuba amanzi angena endlwini, ngoko ke makayitshaye isaqhuma. Yiyo loo nto amnqumlelayo uLolo engekade aye kufikelela kwindaba yozeko kwincoko yakhe noThemba. Ngaphezu kwayo yonke enye into, ujonge isiqu sakhe eqhutywa phofu likratshi lokufuna ukuphatha. UMasukude lolu hlobo lwabafazi luthetha lude lubethe ngenqindi phantsi, kwaye oko kucaca gca kule ntetho ilandelayo:

MaSukude: Ndifuna ke bhuti kubekho umntu ondincendisayo apha ekhaya. Ndifuna ke uVuma azeke (*Kuyathuleka*)

(Indima 1,Umboniso 7:21)

Uyaphutshuluka umsila wembulu kuMaSukude akuthi uLolo, "kuqala omdala kakade." Icace mhlophe ingqumbo yakhe nento ayicingayo ngoThemba:

MaSukude: Ngubani yen'uThemba? Itshipha!
Int'engazang'ithumele mali!
Inani yon'isenti emdaka!

(Indima1,Umboniso 7:21)

La mazwi onyelisa uThemba, abonisa ubungento bakhe. Kuyo yonke loo nto uThemba sisuka simsizele kuba enjenjenje imbangi nguMaSukude. Amazwi akhe athi, "ngubani yen'uThemba," ingathi angavakala ngcono xa aguqulwa kuthiwe, "ngubani yen'uMaSukude." Oyena mntu uyinto nguye njengokuba ebona abantu ubunto nje.

Kumbandela wozeko lukaVuma ngokunyanzelisa kukaMaSukude, uLolo akafuni kuba mde. Into ebangela loo nto kukuthukwa nguMaSukude ngelithi unamaqhinga. ULolo ukhalala ngelithi, "mandikuyeke mna uziqhubele loo nto yakho wedwa." Apha uLolo ubonakalisa ukusidela isenzo sikaMaSukude. Amagama athi "loo nto" abonisa ubuvuvu belinge likaMaSukude lokutyhala ngesifuba into elisiko. Akakhangeleki ngokomntu obuqondayo ubunzulu bozeko. Impambano yokufuna ukulawula nokufuna ukwanelisa iminqweno yokucingela isiqu sakhe kuphela, imenza azilibale ukuba ungumendi. Uyalibala ukuba izinto zihamba ngokomgaqo othile. Mve xa esithi:

UMaSukude: Ndithi mna makuzekelwe uVuma lo. Andizi kwenza nto ngabudala, ndingenamsebenzi nabuncinci. Makazekelwe uVuma.

(Indima 1, Umboniso 7:22)

La mazwi angasentla athethwa nguMaSukude alukhuni, yaye aphuma entliziyweni ekwalukhuni. Iinkani zimenza angabi nazintloni. Nanko ehleli nooyisekazi kuza kuxoxwa inyewe yozeko. UMfolo umnika indawo yakhe ngelithi, "thatha iemele uyokukha amanzi, upheke, sakukubiza xa sikufunayo." Unyoshoza aphume enyele okwembiza yeenkobe."

UMaSukude usengxakini kwakhona. Iminqweno yakhe ngokuqinisekileyo ayizi kuphumelela. Amadoda wona agqiba ngokusesikweni. Ekufunelweni umfazi, "ngokwesiko kuqala omdala," nto leyo ethetha ukuba nguThemba omakazeke kuqala. Njengomlinganiswa ophambili akahlehli mva, uxoxa mphini wumbi. Ukwenzela ukuba amacala angquzulanyo alingane ngamandla, umbhali umfunela iqabane elinguNoayini uMaSukude. Limoyisile lona isiko akabi namlomo, kodwa uNoayini uyamphehla, umkhwezelela kwantshabalalo.

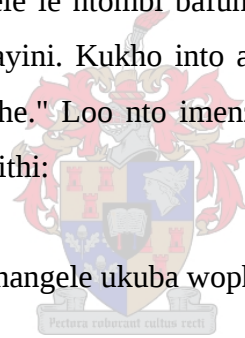
UNoayini lo, ngamaphuth'ahlathinye noMaSukude. Izimilo ziyafana kwahluke ubugagu. Ubunjani bakhe sibuya ngoMaSukude xa athi "enolwimi olude nje." UMaDlamini waleke ngelithi, "angafa lowa ukuba lingakhe litshone engaxabanisanga bantu." Siphinda sive kwangaba bafazi babini into yokuba

uNoayini woyikwa nangamadoda. Apha phambi kwethu sinabalinganiswa ababini abangamagqelega, izinto zona, ezingathumani manzi. Igalelo labo xa bedibene bencedisana lingatsho kungamili ngca.

Aba babini zizihlobo zentloni. Bade bambambazelane beqinisekisa ubuhlobo "obuluqilima" babo. Amazwi kaNoayini athi "nokuba kutheni na andinakuze ndikuhleke, nawe uyayazi loo nto," adiza indlela yobutshijolo ekukudala beyihamba. UMaSukude ufunga amunc'iintupha ngelithi " uya kuzeka loo Themba wabo mna ndifile." Yintetho elolu hlobo nebangela ukuba uNoayini athakazele ekuzeni necebo lokukhupha lo mhlobokazi wakhe "kulo mhadi wesiko awombelwe ngabomzi wakhe." Inyani yokuba isigqibo samadoda akwaKhwalo sesihambisana nesiko, ayisiwa so eyona nto iphambili , ngabula Noayini yeyokuba "noMaSukude lo ungafunwayo." Umlizo, umyeni kaNoayini, engacingelanga nto, liphuma kuye ncakasana elokuba uMaSukude "umelwe kukuncedwaanqandwe uThemba lo angazeki."

Icebo likaMaSukude "lokubayeka bayicele le ntombi bafuna ukuyizeka, ze asuke aye kuhleba phaya kwamkhozi," lifana nelingekhoyo kuNoayini. Kukho into angasoze ayamkele kodwa uMaSukude, le "yokuba sisifologu sikaThemba nomkakhe." Loo nto imenza awamkele lula amazwi kaNoayini othi emva kokucikozisa okukhula agqibele ngelithi:

Nawe ke susa ilitye endleleni , ukhangele ukuba wophinda ukhubeke na.



(Indima 2,Umboniso 3:33)

Isigqibo samadoda ke usamkela lula kuba eneqikili lokuba uza kususa "ilitye" endleleni. Amadoda amaziyo wona uMaSukude akakhohliseki lula. Ayiqonda kakuhle into yokuba uwalalisa uboya, ikho into aqamele ngayo:

Mzizi: ...Engath'uthule nje ngoku akathulanga ufukamile.

Lolo: Ngenene nam ndith'ufukamile.

Mfolo: Ngokuqinisekileyo loo nto iya kuqanduselwa ivele.

(Indima 2,Umboniso 4:37)

La mazwi kaMfolo ngawo awuphembelela phambili umdlalo. Umbuzo ofika uzibuze wona ngowokuba yintoni elandelayo aza kuyenza uMaSukude? Ekuhambeni kwebali "iyaqandusela ivele" ngenene imisebenzi yakhe, kwaye elona ngqina likhulu ikwanguMfolo lo.

Kude kuyiwe kutshatwa kulontombi icala likaMaSukude lisatya amanzi, kodwa emva koku izinto ziyajika zibe nto yimbi. Iziganeko ziyakhawuleza okomlilo wedobo. UMaSukude uthi akulifumana ithuba alisebenzise. Ngosuku oluya phambi komtshato uyamdlisa uThemba ngetyhefu ayinikwe nguNoayini. Usuku lomtshato lamkelwa zizikhalo nezijwili endaweni yemiyeyezelo nemikhwazo. UThemba ufa ngequbuliso. Kususiphithiphithi abantu bangqubana ngeentloko eluthulini olubangelwa nguMaSukude noNoayini. Umbuzo kaLolo uthi,"angathini ukufa uThemba" awunamphenduli. Abakhonzi badidekile kuba umtshakazi naye unyamalele, kanti kuloko aye kuzeyelisela emlanjeni. UMaSukude uchane iintaka ezimbini ngelitye elinye. Uyaphumelela okwexeshana.

Ibace kwasekuqaleni into yokuba lo mtshato uza kuphela ngolu hlobo. Zeziphi ke iziganeko ezithe zabonisa oko? Zininzi, kodwa ndiza kukunika nje ezimbalwa. Umbhali wedrama unamarhintyela awenzayo ebalini lakhe, marhintyela athi akudityaniswa enze umqokozo omnye ohamba uye kuphuma entloko. Ngala marhintyela ke athi asinike umxholo webali: Ngoko ke:

- a) Umlo osekuqaleni kwebali nekuthi kuwo kukhankanywe igama likaThemba, ngumhlahla-ndlela wento embi ethe yenzeka kamva. UMaSukude zisuka nje, lidlongo-dlongo lomfazi elingenza nantoni na. Nako ke edlisa uThemba akugqiba angabi nasazela.
- b) UThemba ukhetha ukufika kowabo ngobumnyama, asothuki kakhulu xa esifa ngandlela mnyama. Ubumnyama kaloku yisimboli yelishwa, ububi nayo yonke into engalunganga.
- c) Nanko uThemba noVuyiswa ngenye imini ngasemlanjeni, babukelwe ziintaka bethandana. Andithi uVuyiswa waya kuzeyelisela emlanjeni ngexa yokulahlekelwa sisithandwa sakhe sangasemlanjeni.
- d) Emva kwesigqibo sokuba kuzekelwa uThemba, uLolo, uMfolo noMzizi baneentetho ezalatha into embi angahle ayenze uMaSukude.
- e) UThemba ukhe waphupha besitya benoVuma "umvubo phezu komlamb'omkhulu," kanti yena uLolo uthetha ngobuthongo nephupha elibi ebekhe waliphupha.

Ukufa kukaThemba noVuyiswa luloyiso olukhulu kuMaSukude noNoayini. Bekufanele sibabone bechulumanca, begcoloda yimivuyo, kodwa akunjalo, isikhuni ingathi sibuya nomkhwezeli. Endaweni yokuvuya, bamanyonywana, boyika ukubhaqwa kuba ugqirha "uzokukhangela ukuba ngaba ubulewe yintoni na uThemba." Iyamangalisa into yokuba uMaSukude akwazi ukuthi ugqirha ubizwe "sesiya silumko uMfolo," njengokuba xa bedibene noNoayini bezezona zilumko zakha zalumka apha

emhlabeni. Ukubetha kovalo kwesi sibini kudizwa yincoko yabo ezele yimibuzo emininzi neempendulo ezimfutshane. Ngesithutyana semizuzwana engephi uNoayini uba selehlohle isithandathu sonke semibuzo. Bathetha benjenje:

Noayini: Yimoto yantoni na le ndiyibona phandle?

MaSukude: Yekagqirha.

Noayini: Yekagqirha? Ubizelwe ntoni?

MaSukude: Uzokhangela...

Noayini: ...Ngabani lo uthe makubizwe ugqirha?

MaSukude: Sesiya silumko singuMfolo.

(Indima 3, Umboniso 3:55)

UNoayini nguyena ukhangeleka exhalabile. Ude aqokele "yekagqirha?" ngokungathi ebengayivanga impendulo. UMaSukude unayo intiyi nokumoyika uMfolo kuba kaloku ngenxa yakhe akalifumani igunya lokuziphatha emzini wakhe yaye uMfolo uthetha ngqwabalala kuMaSukude ngesimilo sakhe esingasulungekanga.

Akusathethi mlomo ngoku koko kukhonya isazela. Umbhali kufanele simncome ngesi sixhobo (sengxoxo) esithi siveze ubume bengqondo yabalinganiswa. Ixhala nokubuqonda ubukhulu besono nesikizi alenzileyo limenza angabi nakuzibamba uNoayini azive selethe "ndiyoyika, ndingenwe lixhala." Intokazi esiyazi njengedlongodlongo elinyathelela phezulu, umfazi "owoyikwa nangamadoda," ngoku uyakwazi ukuthi ngowakhe umlomo, "igazi lam limile. Ndihleli nje, kubanda umbilini."

Ubutyala abanabo aba bafazi babini buvele kakuhle kumazwi abo athi:

Noayini: Tarhu Bawo!

MaSukude: Uyingcwele.

(Indima 3, Umboniso 3:56)

Xa ubamamele, abaziqondi ukuba bathandazela izono zabo, becela ukuxolelwa. Eli gama "ngcwele" liphuma futhi emlonyeni kaMaSukude esimazi kakuhle ukuba akangcwele nakancinci. Umbhali apha ubonisa indlela uMaSukude asele ezikhohlise ngayo yena siqu, ucinga ke ngoku angakhohlisa nalowo wamdalayo, kuba intliziyo yakhe isabonakalisa ubulukhuni xa akwazi ukulila athi:

MaSukude: Uthi kukho into endiyaziyo mna bhuti? O!Umntwanam!

(Indima 3,Umboniso 3:56)

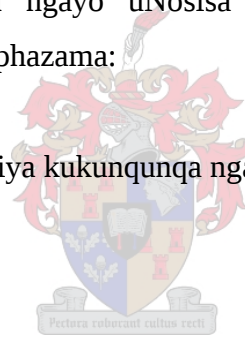
Nyembezi zini ezo gqirhakazi. Oyena mntu amoyikayo nguMfolo,"angandingcwaba ndihleli," ngaphezu kwaLowo akhala kuye esithi:

MaSukude: "Yho!Nkosi yam!Bawo ongcwele!"

(Indima 3,Umboniso 3:57)

Inkohliso kaMaSukude iphinda idandalaze kungekudala xa esi sibini siphinda sicebe enye intlondi yokususa uLolo endleleni. KuMaSukude ingathi azisanqakuli. Uphath'eyeka okomntu oselweyo. Iyavela inyani ebikhe yathethwa ngaye xa abuzwa nguNoayini ukuba, "Kutheni ingathi uza kuphambana nje?" Indlela amgrogrisa ngayo uNosisa asiyeyomntu onengqondo. Umthembisa ngokumxabela ngezembe ukuba ukhe waphazama:

MaSukude: Ukuba ukhe waphazama, ndiya kukunqunqa ngalo ndikungcwabe phaya egadini.
Uyaqonda?



(Indima 3, Umbuniso 4:58)

Asothuki kakhulu xa uNosisa emva koku enze imbudumbudu,"ubutyadidi,"igqibele ityhefu iselwa nguVuma.Siyathaka isiciko kuMaSukude akubona ukuba icebo aliphumelelanga.

Ityala ulibeka kuNoayini ngokumnika ityhefu, athe ngayo wabulala uThemba noVuma. Akukho nokumsizela xa agxwala exelainja ebhajisiweyo. Eyona nto imfaneleyo yile ayithethayo yokuba "ndiza kuzikhupha umphefumlo lingekatshoni nje,ngeli zembe," kanti kuloko eza kuxabela uLolo afe.

Ubutyadidi bokufa bulenza ibali libe nomdintsi, kuba emva koLolo, noMaSukude uyafa. Asiqondakali kakuhle isizathu sokufa kukaLolo ngaphandle nje kokuzalisekisa intetho ethi inkomo enotshobo ayinqandwa.UMaSukude ufana nenkomo enotshobo ekuyingozi ukuma endleleni yayo.

Isiphithi-phithi ebesiqale ngaso ebalini siphinda sigqibele kwangaso. Kuyi ngxolo yengxokozelo kuleqwana noMaSukude ehlathini. Impixano ebenayo apha ebalini imenze aphile impilo yobulwanyana yiyo nale nto abalekela kwezinye izilwanyana. Yiva abasukeli bakhe:

Msukeli 1: Uphi, uphi lo mfazi *ukhohlakeleyo*?

Msukeli 11: Uphi lo mbulali wenyama? Utshone phi lo *mkhuphi wemiphefumlo*?

Msukeli 111: Siphi esi *sithunzela somfazi*?

(Indima 3, Umboniso 5:64)

Apha uMaSukude ufaniswa nento ebumnturha. Kakade nezithunzela zibonwa emahlathini ngabazibonayo phofu. UMaSukude ekugqibeleni uyazibulala ngoku "zirhintyela ngeqhiya emqaleni" kanti lona iqabane lakhe uNoayini "ngahle agwetyelwe ukuxhonywa."

UMaSukude unempixano yangaphakathi kwesi sicutshulwa singentla. Ungquzulana nesiko lokuphathwa ngumntu oyindoda. Unento angayiqondiyo athi akubhujelwa yindoda abe engakwazi ukulawula umzi wakhe.

Ukufa kwabalinganiswa abafana noThemba, Vuyiswa, Lolo, Vuma kunye noMaSukude lifuthe lale mpixano. Ngaloo ndlela ke ziyazalisekiswa iinjongo zombhali. Abenzi bentloni abaneli nje ukuba bagwetywe ngokwezono zabo koko iyaqaqamba ezingqondweni zabantu into yokuba akukho kugqitha ukuhlala ngokunyaniseka.

4.3 IMPIXANO EBONAKALISWE KWIDRAMA KATAMSANQA

Sifumana ungquzulwano lwamasiko phakathi kukaZwilakhe osadla ngendeb'endala kunye nonyana wakhe, uGugulethu ophila kwixesha lotshintsho. UZwilakhe usenenkolo yokuba unyana ufunelwa umfazi nguyise abe unyana wakhe uGugulethu ephila kwimihla apho uthando lususiseko somtshato ngokuzibonela.

UTamsanqa kule drama yakhe uzama ukubonakalisa umahluko wezimvo kubantu abadala nesizukulwana esitsha ngale nto ilisiko. Umbhali uthabatha laa ngonyana kaNozipho ethi:

Dili-i-ka Thando,

Dilika Thando lwam,
 Dili-i-ka Thando lwam
 Dili-i-i-ka Thando lwam!

(Indima 1,Umboniso 1:1)

Yena uNozipho ngumntwana oziculela nje ingoma kodwa ukuba siqaphela esaa senzi "dilika" lukhona olu thando kufuneka ludilikile.

UMaGaba naye uyayingqina le mbono yombhali yokuba uzama ukubonakalisa umahluko wezimvo kubantu abadala kunye nesizukulwana esitsha ngale nto ilisiko. Mve xa esithi:

MaGaba: "...abantwana esibazeleyo abasiva, abafuni kwenza nto ithethwa ngabazali....Yaphela laa nto yakudala ebethi umfana abonelwe ngabazali umfazi..."

(Indima 1,Umboniso 2:5)

UTamsanqa kule drama yakhe umphuhlise uZwilakhe njengomntu onempixano nesiqu sakhe kunye nabantu abamngqongileyo ngegama amnike lona. Umzobe njengomntu oneenkani ongazithabathiyo iingcebiso zabanye abantu. Mve uNyaniso xa esixelela ngeenkani zikaZwilakhe.

Nyaniso: Madoda, ngumfo kabawo lo ndiyamazi ndikhula naye, etshilo nje utshilo ndifung'uNototoba.

(Indima 2,Umboniso 4:35)

Umbhali uphinda aveze olunye ungquzulwano lwesiko ngokungavumelani kukaGugulethu kunye noyise. Amawabo kaZwilakhe ahlulelene phakathi, abanye bahambisana noGugulethu ukuba azikhethele umfazi amfunayo, nangona uZwilakhe ekhaba ngawo omane esithi unotshe akukho mntwana uza kuzibonela umfazi apha kuba isiko liyaziwa lidala kwaye linenkqayi amaHlubi mawangazenzisi. Uyaxambulisa kakhulu nabantakwabo kumba wokubonelwa kukaGugulethu umfazi. Mve xa esithi:

Zwilakhe: ...Kwaye ke nangaphezu koko, nam andikhange ndibe namdla wokuya kuyo kuba ndisazi ukuba into yokubona umfazi asindawo yakhe leyo.

(Indima 2,Umboniso 4:31)

UZwilakhe akagungqi nakancinane kwisiko, ndimbona esadla ngendeb'endala nangona uMthetho ezama ukumlungisa kwinto yokuba ecinga ukuba nguye obonele unyana wakhe umfazi. Yiva xa emlungisa esithi:

Mthetho: ...Nto ndiyenzileyo mna kukuthi phambi kokuba ndize nayo inyewe kuni ndidlane iindlebe nomfana...

(Indima 2, Umboniso 4:33)

Ukuxambulisana kukaZwilakhe nabantakwabo ngakumbi uZweni othi amkhalale ngokuthi makaqhube ngokweminqweno yakhe ngokuya kucelela unyana wakhe ubulawu kwaMcothama kuyinyusele phezu le mpixano nanjengoko uGugulethu ezibona elilolo elingasiwe so. Mve xa uZweni esithi:

Zweni: ... mna ndiyazihlamba ezam izandla kulo mcimbi. Into le xa ingenasiphelo sihle ndibehle ndiyibone. Ndiyayazi into eza kulunga, ayinje.

(Indima 3, Umboniso 1:45)

Iinkani zikaZwilakhe zimenza uGugulethu akhangeleke eyinjubaqa phambi kobuso bukayise. UGugulethu uhlanganisa amashumi mathathu eminyaka ekho kulo mhlaba engazange athi "nxa" kuyise, kodwa ucela akhe amfake imibuzo. Mve xa embuza le mibuzo:

Gugulethu: E-e-e kanene bawo utheni kum mhlana wawubeka lo mcimbi?

Zwilakhe: Wuphi umcimbi?

Gugulethu: Utheni kum ngokufunza?

Zwilakhe: Ndithe umdala akuntanga yakufunzwa.

Gugulethu: Ngoku wenzani?

Zwilakhe: Ndenzani ngani?

Gugulethu: Akundifunzi ekubeni wena uzigwebile wathi andintanga yakufunzwa?

(Indima 2, Umboniso 4:36)

Ukuphendulana kukaGugulethu noyise phambi kwabantakwabo kubhentsisa phandle ukungahambisani nesigqibo sikayise. Ukungajiki kukaZwilakhe kwiisigqibo sakhe naxa abantakwabo bezama

ukumbonisa ngotshintsho lwamaxesha, kubangela ukuba impixano inyukele kumanqanaba angentla. Uthetha enjenje uZweni:

Zweni: ... Ixesha. Ngamanye amaxesha la sikuwo, asingawo lawa omawukhulu.

(Indima 2, Umboniso 4:33)

UGugulethu naye umbhali umveze wanempixano yangaphakathi loo nto imbangele ukuba angazi nokuba unendelelo kuyise ngokuthi angavumi ukuyamkela intombazana amtshatisa nayo. Mve xa esithi:

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

(Indima 2, Umboniso 4:35)

Le mpixano iphenjelelwa nangabalinganiswa abangoMaGaba, ongunina kaGugulethu ongahlukanga kuyaphi kumyeni wakhe ngokweengcinga. Ubenegalelo elikhulu ngokuncedisa ukuba ibheke phambili le mpixano kunjalonje iphumelele injongo yomyeni wakhe naxa ebona ukuba iyamphazamisa uGugulethu nasengqondweni le nto. Mve xa uMaGaba athi:

MaGaba: ...ndifuna intombi kaMcothama ize kuruqa amaJalimani kule nkundla...

(Indima 2, Umboniso 1:21)

Ngelo xesha uGugulethu ubaxelela ngokungafihlisiyo ukuba unayo intombi azibonele yona, kodwa uyise ungqisha ngawo omane ufuna le ntombi ifunwa nguye. Uthi le ntombi ayibonele unyana wakhe ibufanele ubufazi yaye inesimilo. Yiyo le nto uGugulethu aphenndula ngolu hlobo:

Gugulethu: Buzani kubawo.

(Indima 2, Umboniso 4:34)

Emva komtshato siyaluva ungquzulwano oluphakathi kukaNimrod kunye noMzamo, ongumhlobo omkhulu kaGugulethu. Olu ngquzulwano luphakathi kwesi sibini nalo luphenjelelwa yile mpixano. UNimrod uyambulala uMzamo ngokumhlaba ngemela. Ubumnandi bomtshato buphelile into

evakalayo zizikhalo ngakumbi esikaNobeSuthu, ongudade boMzamo noMakhumalo, ongunina kaMzamo. Uthetha enjenje uGugulethu:

Gugulethu: ...Liqalisile!Liqalisile!Liyaduduma!Liyaduduma! Yahamb'intangam yandulela abaninzi. ...

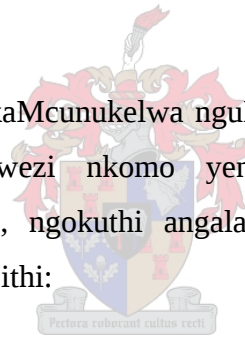
(Indima 4,Umboniso 2:73)

UNomaMpondomise naye uphikisana nesiko lokubonelwa umyeni. UMcunukelwa yena uyamthanda uNomaMpondomise kodwa yena akafuni nokuva ukutshatiswa nomntu angamthandiyo, le ntiyo ikhula ngakumbi akuthandana noGugulethu. Mve xa esithi:

NomaMpondomise: Ndixolele Mpafane.Ewe uyandithanda wena, kodwa ke lunceda ntoni uthando olucala nye?...

(Indima 3,Umboniso 4:54)

Iyasothusa into yokukhupha iinkomo zikaMcunukelwa nguNomaMpondomise engamxelelanga uyise, uLangeni. Le nto yokukhutshwa kwezi nkomo yenza kubekho uxambuliswano phakathi kukaNomaMpondomise nabazali bakhe, ngokuthi angalandeli isiko lokuba iinkomo zikhutshwa ngezinye kwaXhosa. Mve xa uLangeni esithi:



Langeni: Kulungile ke ntombam, yenza ngokubona kwakho. Nanzo iinkomo ebuhlanti, thatha intonga uzikhuphele ngaphandle...

(Indima 3,Umboniso 6:62)

Omnye umlinganiswa obenegalelo ngumfo wakwaThixo, umfundisi uthande ukuba mbaxa, kuba uyayi bona imeko yolu nyanzeliso kodwa uyavuma ukuqhubekeka nokutshatisa uGugulethu nentombi angayithandiyo. Ngokwenjenjalo uwuphumezile umnqweno kaZwilakhe wokutshatisa uGugulethu nalowo ukholwe nguye, yena Zwilakhe. Ukutshijila kukaGugulethu ekusayineni ngemini yomtshato kuyiveza elubala into yokungahambisani nesigqibo sikayise. UGugulethu uphendula umfundisi enjenje:

Gugulethu: Andikwazi mfundisi ndenzakele.

(Indima 4,Umboniso 1:64)

OkaTamsanqa usivezela ungquzulwano oluphakathi kukaZwilakhe nomfundisi ngokuvuma ukutshatisa uGugulethu noThobeka ngokwasemthethweni nangokwasenkonzweni ngenkani nangona ebona ukuba kukho unyanzeliso. Umfundisi uthetha ngolu hlobo:

Mfundisi: Noko mzalwana wam ngathi wenza impazamo nemposiso enkulu, ngowumyekile umfana wathatha intombi ayithandayo.

(Indima 4, Umboniso 1:65)

Ukuthathwa kukaThobeka nabantwana bakhe ngumbhali ayo kubabeka eMthatha, kwindawo aphantela kuyo uGugulethu kudala uxambuliswano olukhulu phakathi kwesi sibini. Olu xambuliswano luyiqhubela phambili impixano. Le mpixano ephakathi kukaGugulethu noThobeka ingunozala wenyhikityha yokufa kule drama. Iyasothusa into yokuvuma kukaThobeka ukuza kuGugulethu nabantwana abangengobaka Gugulethu. Yiva le ngxoxo iphakathi kwesi sibini:

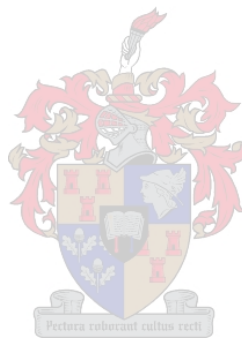
Gugulethu: Khawutsho ngaba bantwana.

Thobeka: Ukuthini kwabo?

Gugulethu: Ngabakabani?

Thobeka: Ngabam.

Gugulethu: Ubasa phi apha eMthatha?



(Indima 6, Umboniso 4:94)

Ndiyithande ijaji kuba phambi kokuba iwise isigwebo ibhekise kuluntu ngokubanzi izama ukuveza ukuba sele kukho olu ngquzulwano lunabileyo kule drama kungenxa yeli siko. Yive xa isithi:

Jaji: Bantu baNtsundu yifundeni ukususela namhlanje into yokuba xa sizama ukuphelisa la masiko enu...Ngoko ke ndiyaniyala ndinicebisa nonke nina nikhoyo apha ningonozala ndithi wakhangeleni amaxesha, musan'ukucinga ukuba into eyayilungile kumaxesha amandulo isalungile nanamhlanje, amaxesha...

(Indima 6, Umboniso 6:102)

Inyhikityha yokufa kwabalinganiswa abafana noMzamo emtshatweni kaGugulethu ngunozala wale mpixano. Ukuba wayengatshatanga uGugulethu ngengafanga uMzamo. Ukuzeyelisela kukuNomaMpondomise emlanjeni sisizekabani sale mpixano. Ukubulawa kwabantwana bakaThobeka

kunye naye nguGugulethu linqanaba lokugqibela elingunozala wale mpixano. UGugulethu uzibone engakwazi kuphefumla naxa sede walifulathela ikhaya lakhe emva komtshato, suka uyise amvingce umphefumlo ngokuthumela uThobeka nabantwana angabaziyo Gugulethu.

Imbangi yokuba kubekho olu ngquzulwano lungaka kule drama kungenxa yokuba umbhali ulibona isiko njengento ephelelwayo, okanye lihamba liphelelwe lixesha kuba abantu abalenzi kakuhle. Ude athi okaTamsanqa isiko eli liyabola lingasebenzi ngamanye amaxesha, uthi ke wena wakuvumbulula uhlakaze into ebolileyo kungalungi, izinto zonakale. Siye sikuphawule ke oku kuthethwa ngumbhali xa sithi sive okuzelwe sisenzo sikaZwilakhe ngesiko lakhe.



ISIAHLUKO 5

ISIPHELO

5.1 INJONGO YESI SAHLUKO

Xa ndizama ukufezekisa oku kungentla ndiza kuveza izinto ezithe zafumaneka kuhlalutyo lweencwadi ezimbini ezikwesi sifundo ngokuphathalele kwinjongo yaso. Nazi ezi drama zimbini ndithetha ngazo:

- a) Mtingane, Inene Nasi Isibhozo 1965.
- b) Tamsanqa, Buzani kubawo 1958.

UMtingane ubhale ngo-1965 waze yena uTamsanqa wabhala ngo-1958. Bobabini babhale kwiminyaka yakudala apho abantu babesabambelele kakhulu kumasiko nezithethe zakwaNtu.

Inqanaba elilandela eli lingentla kukuphonononga imixholo yezi ncwadi, ukuze kuthi ukuba lo msebenzi ndiwenze ngokuphumelela, xa ndizigqiba ndiphonononge izizathu ezinokuba zisuse ababhali ukuba babhale le midlalo yeqonga.

Inqanaba lam elilandelayo malunga neenjongo zam ngeli linge kukuphonononga iindlela abazotywe ngayo abalinganiswa kwezi drama.

5.2 IZINTO ENDIZIFUMANISE KU- INENE NASI ISIBHOZO (Mtingane,1965)

Impixano ibaluleke kakhulu kumdlalo yaye ilixhadi lenene kumdlalo. Ungquzulwano luye lusetyenziswe ngumbhali ukwenzela ibali likwazi ukuya phambili. Ubuchule ke xa esenza olu ngquzulwano kufuneka aqiniseke ukuba amacala amabini angquzulanayo ubuncinane kufuneka abe bulingana ngamandla ukuze elinye lingatshabalalisi elinye, likwazi ukuya phambili ibali ngokubangela yimpixano. Oku kuthe kwacaca gca kule ncwadi kaMtingane.

OkaMtingane uwuvula umdlalo uMaSukude ebetha uNolizwe. Simbona efutheka ngumsindo. Intsusa-mabandla kukuba uNolizwe waphule ikomityi ngempazamo. UMaSukude unempixano yangaphakathi kwaye kuyacaca ukuba ikhona le nto imjaca umxhelo, yaye le nto itya yena yedwa apha entliziyweni.

Umntu okwimeko enjalo ke siye simbone engonxungupheleyo okanye onomvandedwa. Ukwaphuka kwekomityi yimpazamo ibinokwenziwa nangubani na. Ukubetha umntwana ngoluhlobo isenza loo nto simbone njengomntu ongonwabanga ngokwasemphefumleni. Mve xa engxolisa umntwana esithi:

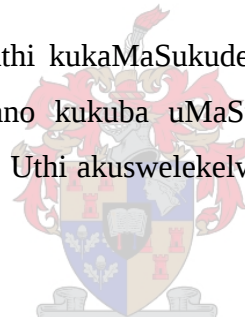
MaSukude: Iphuncukele ntoni sidengazanandini?

Sondela! (*Umbamba ngengalo*)

(Indima 1, Umboniso 1:1)

Kwakhona umbhali umveza lo mlinganiswa unguMaSukude exambulisana noMaDlamini, de babambane ngezandla. Apha siphawula ukuba uMaSukude unempixano yangaphandle. Olu hlobo lwempixano sithi silubone ngamehlo okanye ngendlebe. Kwaba bafazi babini ayikho kwaphela imvisiswano, kuxozana iintsimbi bekhupha iimbumbulu ngemilomo yabo, nayo ke le mpixano yeentonga zomlomo iseyile mpixano.

Siphinda siluve olu ngqzulwano phakathi kukaMaSukude namadoda amaKhwalo ngakumbi uLolo noMfolo. Unobangela wolu ngqzulwano kukuba uMaSukude akafuni kulawulwa. Ungqzulwana nesiko lokulawulwa ngumntu oyindonda. Uthi akuswelekelwa yindonda acinge ukuba nguyise oza kuba yintloko yekhaya kanti akunjalo.



Ukufa kwabalinganiswa abaninzi kulo mdlalo lifuthe lale mpixano.

5.2.1 Izinto endizifumanise ku Buzani Kubawo (Tamsanqa,1958)

OkaTamsanqa umzobe uZwilakhe wangumlinganiswa ophambili. Sifumana ungqzulwano lwamasiko phakathi kukaZwilakhe osadla ngendeb'endala kunye nonyana wakhe, uGugulethu ophila kwixesha lotshintsho. UZwilakhe usenenkolo yokuba unyana ufunelwa umfazi nguyise abe unyana wakhe uGugulethu ephila kwimihla apho uthando lususiseko somtshato ngokuzibonela. UZwilakhe ungumntu ongafikelelekiyo kwaye akaluqondi noxanduva lolutsha lwanamhlanje.

Yiyo le nto uGugulethu efumana ubunzima ukuzityanda igila kuyise ngokuzibonela intombi amakayizeke. Sikufumana oku kule ngxoxo ingezantsi:

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

Zwilakhe: Mfana wam mus'ukuthi akwaphuli siko utsho uli kroboza. Esi sicelo usenzayo ngoku uthi mandikuncedise saphule isiko lalo mzi wasemaHlubini, into ke leyo endingayingene.

(Indima 2,Umboniso 4:32)

Kwakhona umbhali kule drama yakhe umphuhlise uZwilakhe njengomntu onempixano nesiqu sakhe kunye nabantu abamgqongileyo ngokulandela igama lakhe. UZwilakhe unyanzela uGugulethu ngentombi angayifuniyo kodwa uma entla nangona ebona unyana wakhe ukuba akayifuni le ntombi. Ungqisha ngawo omane sele abantakwabo bezama ukumbonisa ngokungalungi kokunyanzela uGugulethu ngentombi angayithandiyo, akavumi nokuqonda. Oku kungqinwa yile ntetho ilandelayo:

Nyaniso: Madoda, ngumfo kabawo lo ndiyamazi ndikhula naye, etshilo nje utshilo ndifung'uNototoba.

(Indima 2,Umboniso 4:35)

Le mpixano anayo uZwilakhe uyiveza okaTamsanqa njengephenjelelwa ngumlinganiswa onguMaGaba, ongunina kaGugulethu ongahlukanga kuyaphi kumyeni wakhe ngokweengcinga. Ube negalelo elikhulu ngokuncedisa ukuba ibheke phambili le mpixano kunjalonje utyhala ngesifuba ukuba iphumelele injongo yomyeni wakhe, naxa ebona ukuba iyamphazamisa nasengqondweni le nto. Mve xa esithi:

MaGaba: Ndingavuya ukuba unokwenjenjalo Radebe; ndiyathemba ke ukuba akuyi kujika kwinto oyithethileyo uzenze ixoki...

(Indima 2,Umboniso 1:21)

Omnye umlinganiswa obenegalelo ngumfo wakaThixo, umfundisi uthande ukuba mbaxa, kuba uyayibona imeko yolu nyanzeliso kodwa uyavuma ukuqhubeka nokutshatisa uGugulethu nentombi angayithandiyo. Ngokwenjenjalo uwuphumezile umnqweno kaZwilakhe wokutshatisa uGugulethu nalowo ukholwe nguye, yena Zwilakhe. Ukutshijila kukaGugulethu ekusayineni ngemini yomtshato kuyiveza elubala into yokungahambisani nesigqibo sika yise. UGugulethu uphendula umfundisi enjenje:

Gugulethu: Buzani kubawo.

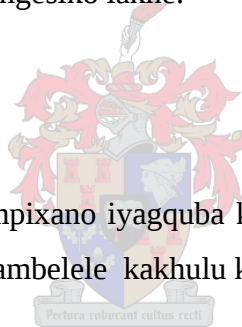
(Indima 4, Umboniso 1:64)

Inyhikityha yokufa kwabalinganiswa abafana noMzamo emtshatweni kaGugulethu ngunozala wale mpixano. Ukuba wayengatshatanga uGugulethu ngengafanga uMzamo. Ukuzeyelisela kukaNomaMpondomise emlanjeni sisizekabani sale mpixano. Ukubulawa kwabantwana bakaThobeka kunye naye nguGugulethu linqanaba lokugqibela elingunozala wale mpixano.

Imbangi yokuba kubekho olu ngquzulwano lungaka kule drama kungenxa yokuba umbhali ulibona isiko njengento ephelileyo, okanye lihamba liphelelwe lixesha kuba abantu abalenzi kakuhle. Ude athi okaTamsanqa isiko eli liyabola lingasebenzi ngamanye amaxesha, uthi ke wena wakuvumbulula uhlakaze into ebolileyo kungalungi, izinto zonakale. Siye sikuphawule ke oku kuthethwa ngumbhali xa sithi sive okuzelwe sisenzo sikaZwilakhe ngesiko lakhe.

5.2.2 Isiphelo

Kwezi drama zombini ndizikhethileyo impixano iyagquba kakhulu kuzo kwaye inefuthe ekubumbeni abalinganiswa. Kuzo zombini abantu babambelele kakhulu kumasiko nezithethe zakwaNtu.



Bobabini ababhali kule midlalo basebenzisa ungquzulwano ukwenzela ukuba ibali likwazi ukuya phambili. Ubuchule ke xa besenza olu ngquzulwano kufuneka baqiniseke ukuba amacala amabini angquzulanayo ubuncinane kufuneka abe bulingana ngamandla ukuze elinye lingatshabalalisi elinye, lokwazi ukuya phambili ibali ngokubangelwa yimpixano.

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