

# **Ijenda namasiko kumanoveli wesiZulu**

I, the undersigned, hereby declare that the work submitted in fulfillment of the assignment is my own original work and that no part of it has been or will be in its entirety or in part submitted at any university or institution of higher learning.

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**Ukwethulwa komsebenzi weziqu zeMaster of Arts kwimibhalo yezobuciko eNyuvesi yaseStellenbosch.**



**Umqeqeshi: Prof. N.S. Zulu**

**Unyaka: March 2002**

## Declaration

I, the undersigned, hereby declare that the work contained in this assignment in my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

## SUMMARY

This study examines the portrayal of women characters in two postcolonial Zulu novels: *Asikho ndawo bakithi* (1996) and *Itshwele lempangele* (1998). The study is approached from a feminist theoretical framework and focuses on gender and culture. The study concentrates on patriarchal relations because they are most widely used as the foundation for a specifically feminist investigation of sexual relations.

The study examines two postcolonial novels with the objective to establish how the writers portray women characters after the introduction of the 1994 democratic dispensation in South Africa. In the past, women characters were portrayed as stereotypes: they were either too bad or too good in line with the dictates of the patriarchal society where women are expected to take a subservient role, and men to assume the dominant role. This has made the character of women in fiction exaggerated and one-dimensional in the sense that the women characters do not develop, nor do they behave in various respects like normal human beings. The women characters are often victims of several circumstances caused by patriarchy and other socio-economic factors. The aim of analysing the two novels is to compare them and observe how women, as literary characters are portrayed.

The study found that in *Asikho ndawo bakithi* women characters are portrayed as normal women who respond appropriately to the challenges of their environment. Yet the fact that they live in abject poverty and are homeless, make them victims of the social ills that take their lives cheap. This situation creates tremendous stress and pressure on their lives and leads to gradual moral degradation beyond their control.

*Itshwele lempangele* can be viewed as a post-apartheid novel because it has democritised images of women characters. For example, Ndelebuli teaches his father, Songqisha that he should never beat up his mother whenever they have problem. Ndelebuli thus becomes an epitome of a young man who treats maidens and married women with dignity, respect and tolerance in the novel. Another issue addressed in the novel is that the women characters portrayed

belong to multicultural environments and the exemplary marriages are cross-cultural.

Of the two novels, *Itshwele lempangele* presents images of liberated women whereas in *Asikho ndawo bakithi*, women characters are portrayed as victims of the legacy of the social ills of the apartheid era.



## OPSOMMING

Hierdie studie ondersoek die uitbeelding van vroue in twee post-koloniale novelles in Zulu: *Asikho ndawo bakithi* (1996) en *Itshwele lempangele* (1998). Die studie word benader vanuit 'n feministiese teoretiese raamwerk en fokus op gender en kultuuraspekte soos gemanifesteer in die novelles. Die studie fokus op patriargale verhoudinge omdat dit mees algemeen gebruik word as basis vir 'n spesifiek-feministiese ondersoek van seksuele verhoudinge.

Die studie ondersoek twee postkoloniale novelles met die doel om vas te stel hoe die skrywers vroue-karakters voorstel na die invoer van die demokratiese bestel in 1994 in Suid-Afrika. In die verlede is vrouekarakters uitgebeeld as stereotipes: hulle was òf net positief òf net negatief uitgebeeld, in lyn met die patriargale gemeenskap waarin van vroue verwag is om 'n onderdanige rol te hê, en van mans verwag is om 'n dominante rol te hê. Dit het die karakters van vroue in fiksie een-dimensioneel gemaak in die sin dat vrouekarakters nie ontwikkel nie en dat hulle in verskeie opsigte nie optree soos normale mense nie. Die vrouekarakters was dikwels slagoffers van verskillende omstandighede wat toegeskryf kan word aan patriargie en sosio-ekonomiese faktore. Die doelstelling met die analise van die twee novelles is om hulle te vergelyk en vas te stel hoe vroue as literêre karakters uitgebeeld word.

Daar is bevind in die studie dat in *Asikho ndawo bakithi* vrouekarakters as normale vroue uitgebeeld word wat gepas reageer op die uitdagings van die omgewing. Nietemin veroorsaak die feit dat vroue in uiterste armoede leef en dikwels nie huise het nie, dat hulle slagoffers word van sosiale ewels wat hulle lewens goedkoop maak. Hierdie toestand veroorsaak groot spanning en druk op hulle lewens en dit lei tot morele agteruitgang buite hulle beheer.

*Itshwele lempangele* kan beskou word as 'n post-apartheid novelle omdat dit die beeld van vroue gedemokratiseer het. Die karakter Ndelebuli leer byvoorbeeld vir sy vader dat hy nooit sy moeder moet slaan nie, watter probleem hulle ookal mag hê. Ndelebuli word die toonbeeld in die novelle van hoe jong meisies en vroue met respek en waardigheid behandel moet word. 'n Verdere verskynsel wat aangespreek word in die novelle is dat die

vrouekarakters wat uitgebeeld word vanuit multikulturele omgewings kom en dat goeie voorbeelde van huwelike kruiskultureel is.

*Itshwele lempangele* bied 'n uitbeelding van bevryde vroue, terwyl *Asikho ndawo bakithi* vroue uitbeeld as slagoffers van die nalatenskap van die sosiale euwels van apartheid.



## ISIFUNDO NGOKUFINGQIWE

Lomsebenzi ubhekene nokucubungulwa kwabalinganiswa emanovelini amabili wesiZulu: *Asikho ndawo bakithi* (1996) kanye ne *Itshwele lempangele* (1998) ashicilelwe ngomuva kwesikhathi sobandlululo. Lomsebenzi ubhekwe ngokwethiyori yefeminizimu, kanti ubhekene nejenda nesiko. Injongo yayo ukubheka isimo sephathriyakhi ngoba yiso esibhekwayo uma kucubungulwa ukungalingani ngokobulili.

Kuthathwe amanoveli amabili ashicilelwe ngomuva kokuphela kbandlululo ngenjongo yokuthola ukuthi ngabe abahbali bamanoveli ngomuva kuka1994 babaveza kanjani abalinganiswa besifazane. Esikhathini esidlulile, abanlinganiswa besifazane babevezwa beyindela eyodwa: belunge kakhulu noma bebabi kakhulu ngokuya ngendlela yokuhambiswa kwephathriyakhi lapho abafazi bafanene bahkelelwe phansi khona, amadoda wona ahushulwe. Loku kwenza ukuthi abesifazane babonakale ngohlangothi olulodwa oluvezwa ngendlela endlulele, futhi abaguquki baziphathe njengabantu abajwayelekile. Bavezwa beyizinkubela zenkambiso yephathriyakhi kanye nesimo somnotho. Injongo yokuthatha amniveleli amabili kube ukuwaqhathanisa ukuze kubanakali ukuthi bavezwa kanjani abalinganiswa besifazane.

Okutholiwe ngophando lalomsebenzi ukuthi enovelini *Asikho ndawo bakithi*, abalinganiswa besifazane bavezwa bengabantu abajwayekile ngoba bebhekana nezinkinga zendawo yabo. Kodwa ngenxa yokuthi baphila ebuphofini obusabekayo kanti futhi abanazindlu, loku kubenza babeyizinkubela, nempilo yabo ithatheke kalula. Lesi simo sibabeka encindezini eyenza ukuthi isimo sabo siwe ezingeni laso ngoba behluleka ukusilungisa.

Enovelini *Itshwele lempangele* abalinganiswa besifazane bavezwa bengabantu abakhululekile ngokwenkambiso yedemokrasi. Lokhu sikubona ngokuthi uNdelebuli afundise uyise ukuthi akafanelanga ashaye unina uma

benezinkinga. UNdelebuli uba yisibonelo sabantu abasha abaphatha kahle abesifazane abashadile nabangashadile. Enye into ekulenoveli ukuthi abalinganiswa besifazane bavezwa bengabantu abavela emasikweni ahlukahlukene, nasemishadweni enjalo.

Kulamanoveli amabili, *Itshwele lempangele* iveza abalinganiswa besifazane bengabantu abakhululekile, kanti kulenoveli, *Asikho ndawo bakithi* abalinganiswa besifazane bangamaxhoba wempatho embi eyayiqhubeka ngesikhathi sobandlululo.



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## ISAPHLUKO 1: ISINGENISO

### 1.1 INJONGO YALESISIFUNDO

Inhloso yalesisifundo ukucubungula ngendlela yefeminizimu kwezemibhalo. Ucubungulo lolu luzogxila kakhulu kumanoveli aqokiwe ekaMngadi (1996) nekaBhengu(1998), ukuhlaziya izindlela abalingiswa abavezwa ngayo, nokuthi iphawula ithini ifeminizimu ngendlela yokuvezwa kwalaba balingiswa, ikakhulukazi abesifazane. Kanti-ke isiko nodweshu lizobhekwa njengengxenywe yalomsebenzi ekutheni labalingiswa nokuvezwa kwabo kuxhumana kanjani nalo.

### 1.2 IMETHODOLOJI

Amathiyori walabababhali azoba ngumgogodla walesisifundo ngefeminizimu, Isiko nabalingiswa: Bauerlin (1997), Guerin (1999), Payne (1997), Cohen (1973), Chatman (1978), Rimmon-Kenan (1983), Bal (1985), Ruthven (1984), Kemp noSquires (1997) kanye no Jefferson noRobey (1986).

***Ifeminizimu*** umkhandlu omele amalungelo wabesifazane. UCuddon (1977:338) uyichaza kanje ifeminizimu:

Movement for recognition of claims of women for rights (legal, political) equal to those possessed by men.

Abesifazane bafuna lamalungelo nje ngoba bancishwa wona kudala kwaba sengathi vele abazange babe nawo. USithole (1997:1) ucaphuna uMichelle et al (1985) lapho ethi:

The motional and psychological stereotyping of females begins when the doctor says – it is a girl.

Ukuba ngumuntu wesifazane kwaba yinkathazo kusukela ezalwa. Yingakho ifeminizimu ifuna ukubuyisela lesi sithunzi somuntu wesifazane esalahleka mhla ezalwa, sihlalwa wumthetho wephathriyaki. UAristotle ecashunwe nguSelden (1985:129) uthi:

The female is a female by virtue of a certain lack of qualities...

Lamazwi abonisa kahle-hle ukuthi uAristotle ukhulele futhi wathonywa yiwo lomthetho wephathriyaki. Yingalokho ekholelwa ukuthi umuntu wesifazane kaphellele, kukhona okushodayo kuye. Uma kwenzeka kuba khona owesifazane omelana nalomcabango athathwe njengophambene futhi ongayazi nento ayenzayo. Kungalendlela abesifazane abaningi bakuthatha njengeqiniso ukuthi abaphelele futhi kufanele bancike kwabesilisa ukuze baphelele. Yingakho u-Onguyemi (1985:79) ethi owesifazane onobuhlakani akanayo indawo kumphakathi waseMzansi Afrika. Uwafakazela kanje lamazwi akhe:

A gifted woman simply has no place in African society.

Owesifazane ngokomthetho wephathriyaki kufanele abe yisiduphunga nje esitshelwa noma yini ngowesilisa. Athobele ngisho nalokho okungabekezeleki. Ukubonakalisa ukuhlakanipha ungowesifazane kusho ukwedelela nokululaza iphathriyaki. Uma owesifazane enako lokho kuhlakanipha kufanele ukugcine ngaphakathi kwakhe angakuvezi.

Ifeminizimu inemikhakha eyahlukahlukene ebhekene nokulwela amalungelo abesifazane. Kukhona nalabo ababheke ezemibhalo. Babheke nendlela abesifazane abavezwa ngayo emibhalweni nangendlela ebasetshenziswa ngayo lapho kukhangiswa. Okubaluleke kakhulu ukumelana nomthetho wephathriyaki lona ocindezela abantu besifazane.



Kulamafeministi kukhona ababizwa ngokuthi ngamafeministi wemakhsizimu. Laba baqondene nokusetshenziswa kwezimali kwezemibhalo yabesifazane. Abanye ngababizwa ngokuthi ngabayidlanzana. Kubona kukhona labo abathandana ngabodwana kanye namafeministi ansundu. Babizwa ngabayidlanzana nje ngoba ifeminizimu engeyokudabuka ngaphesheya. Ingumkhandlu osafufusa eMzansi. Kanti nalabo abathandana ngabodwana abandile kakhulu, kuseyinto eyimvelakancane. Abanye bahlaziya ezemicabango. Okuyilabo abaqambe umsuka wabo bewususela ku Sigman Freud ongumhlaziyi wezemicabango

**Isiko** yindlela abantu noma isizwe esithile esiphila ngayo. UHudson (1980:73) uthi ngasonke isikhathi isiko lisho lokhu:

Culture always refers some properties of community especially those might distinguish it from other community.

Kuba nemikhuba ethile leso sizwe esiyilandelako. Kungaba ngecindezelayo noma ngengacindezeli kodwa iba yigugu laso leso sizwe. Basuke balandela inqubo ethile eyaziwa nguwo wonke umuntu ophila kulowo phakathi. Izingane zibheka abadala bese ziyenza ngoba akuyona yonke imithetho okufanele ifundisiwe. Kanti liba yigugu laleso sizwe ngoba abadala bayakwazi ukulidlulisela kwabancane ngamazwi omlomo nangokwenza okuthile. Yingalokho lapho eqhubeka uHudson (1991:75) ethi:

As a kind of knowledge which we learn from other people, either by direct instruction or by watching their behaviour.

Yingalokho nephathriyaki kwaba yinto edluliselwa kwabesilisa abancane bakhula bazi ukuthi bona bayizinhloko zemizi. Noma sekuba noshintsho bona balokhu babambelela kusiko labo. Iphathriyaki yona-ke ichazwa ngesisekelo socwaningisiso lwamafeministi mayelana nezobulili. Kwesinye isikhathi

elisetshenziswayo igama yileli alibizwa pheqelezi 'sexism', okungukuthi kunobulili obubodwa obuyinhloko futhi obunamandla kobunye (obesilisa ngaphezulu kobesifazane). UCoward (1983:7) uyichaza kanje iphathriyaki:

Patriarchy is a political and social control of women by men.

Emndenini othile kuba khona ubaba nomama nezingane. Lowo mndeni uzobuswa ngubaba njengenhloko nomondli wekhaya. Uma umndeni uya ngokukhula izingane ziyashada bese kuba nezihlobo. Ubaba uzosala ekhaya kanti kumfana oshadile uzohanba nesibongo sakhe andise umuzi wakubo, intombazana yona ithande isibongo somyeni wakhe. Ekugcineni kuba nezikulwane zalowo mndeni.

**Abalingiswa** kwezemibhalo badlala indima ebalulekile kakhulu ekuvezeni umqondo womlobi ngalokho afuna ukukwedlulisela kofundayo noma olalele. UWilson ecashunwe nguZulu (1998:13) uyakufakazela lokhu lapho ethi:

Characters are the products of the author's mind memories encapsulating of his experience or else split-off slivers of his mind.

Abalingiswa akubona abantu bangempela, bangumfanekiso womlobi. Yingakho umlobi ebabumba ngendlela ethandwa nguye, futhi ezofeza lokho okuthandwa nguye. Bayingxenywe ebalulekile yenoveli, ngaphandle kwabo inoveli angekhe laba khona. UCuller (1975:30) ungufakazi walokho uthi:

Characters are the major aspects of the novel.



Abalingiswa bavezwa ngezindlela ezahlukene. Lokho kungubuciko bomlobi. Inoveli ngaphandle kwabalingiswa kalisoze kwaba yinoveli ngoba awuko umlayezo ozokwadluliseka. Kanti-ke babuye badlale indima enkulu kakhulu ekuthuthukiseni isakhiwo senoveli.

Lezizinhlelolwazi eziphawuliwe ngenhla zizokufakazela lokhu. Ifeminizimu, isiko kanye nabalingiswa nokuvezwa kwabo kuzochazwa kabanzi esahlukweni sesibili.

### 1.3 UBUBANZI BESIFUNDO

Ucwaningo luzokwenziwa kumanoveli amabili wesiZulu: *Asikho ndawo bakithi* (1996) ebhalwe nguM.J. Mngadi ne*Tshwele lempangele* (1998) ebhalwe ngu M. Bhengu. Lamanoveli adla ubhedu ngendlela abalingiswa abavezwa ngayo, ikakhulukazi abalingiswa besifazane abacindezelwa ngumthetho wephathriyaki. Ekugcineni kuzophawuleka ukuthi ingabe ifeminizimu iyaphumelela yini ukutshala umqondo wokulwa nomthetho wephathriyaki kwabanye abantu besifazane noma qha.

### 1.4 UKUHLELWA KWESIFUNDO

Lesifundo sihlelwe ngalendlela elandelayo:

**ISAHLUKO 1:** Lesisahluke sizochaza ngenjongo nemethodoloji kanye nobubanzi balesisifundo.

**ISAHLUKO 2:** Amathiyori wezinhlelolwazi azochazwa kulesisahluke. Kuxochazwa futhi ijenda, isiko/isimo sempucuko kanye nabalingiswa nokuvezwa kwabo.

**ISAHLUKO 3:** Kuzochazwa isakhiwo samanoveli nokuhleleka kwezigameko.

**ISAHLUKO 4:** Ukuhlaziywa kwamanoveli.

**ISAHLUKO 5:** Isiphetho, nokuthi obekuhloswe yilesisifundo kufezekile yini?

## ISAHLUKO 2: ITHIYORI YEJENDA NAMASIKO

Kulesisahluco ukucwaninga imisebenzi yezinhlelolwazi ezahlukeno kuzokwenziwa. Kuzosetshenziwa amathiyori aphantselene nejenda, isiko/ isimo sempucuko, abalingiswa kanye nokuvezwa kwabo.

### 2.1 IJENDA

Ijenda ibizo elithathelwe esingisini elisetshenziwa ngamafeministi esikhundleni segama ubulili. Njengoba kuyigama elinendida lizochazwa kabanzi ngokwamathiyoristi ahlukeno. UPayne (1997:217) ulichaza ngalendlela:

Gender is the term denoting the attributes culturally ascribed to women and men.

Kamuva-nje ukudida phakathi kwalamagama amabili sekulethe ukuphikisana phakathi kwamathiyoristi lawo abhekene nezesayensi. Umqondo wokuthi ubulili bakhelwe ngaphandle kwesiko kanti ijenda ngaphakathi kwesiko kube yinto engavunyelwe ngoba ubulili nabo buyigqikithi yezimpawu umuntu azalwa nazo. Zona kanye eziveza umphumela wokuhambisana nesiko nomlando. Ngendlela asho ngayo uPayne (1997) umehluko uyaphawuleka phakathi kwelagama amabili 'ijenda' 'nobulili'(sex). Ubulili bubhekene nezimpawu zenyama zebhayiloji ezibonakalisa umahluko phakathi kowesilisa nowesifazane. Ijenda yona ibhekene nesiko lokuthi owesifazane ulindeleke ukuba angenzi izinto ezithile ezenziwa ngowesilisa, kanjalo nowesilisa akakwazi ukwenza izinto ezenziwa ngowesifazane. UBauerlin (1997:62) uthi lapho echaza ijenda:

Feminists have begun to use 'gender' as a way of referring to the social organization of the relationship between the sexes.



Injongo yamafeministi ngejenda bewukubheka ukuhleleka kobudlelwano obukhona emphakathini phakathi kobulili bobubili (besifazane nobesilisa). Ifuna ukugcizelela kuzinto ezibalulekile zomphakathi ezixile ebulilini nokungalingani okukhona phakathi kowesifazane nowesilisa njengoba kuvela emphakathini kungekhona okwemvelo. Ijenda yinto ebaluleke ngendlela emangazayo kwezesayensi yoluntu, amandla ayo okuqhubeka aqhamuke engxenyeni yesibili yamakhulu angamashumi amabili ivela kufeminizimu. Ithiyori yezepolitiki nezomnotho ebizwa ngokuthiwa pheqelezi 'Classical Marxism' yaqiniseka ukuthi alupheleli futhi alweneli uhlahlaziyo ngokwesiko lwejenda. Kanti-ke ifeminizimu iqala ukusebenzisa lelitemu 'ijenda' ngoba ifuna kube nokulingana phakathi kwabesifazane nabesilisa. Kuphele ukubandlululana ngokobulili. Ubulili buyacindezela ngoba kunezinto ezibhekwe ukuthi kufanele zenziwe ngubulili obuthile obunye ubulili ungazenzi.

UScott ecashunwa nguBauerlin (1997:62) uthi:

Gender was a term offered by those who claimed that women's scholarship would fundamentally transform disciplinary paradigms.

NgokukaScott ijenda ingelinye lamagama ongalisebenzisa esikhundleni segama 'owesifazane' ngoba kaningi abafundi basebenzisa ijenda lapho beqonde ukukhuluma ngowesifazane. Lokhu bakwenza ngenhloso yokwenza imisebenzi yabo izwakale ngokuqinisekile. Ngesingaye igama ijenda linokugqamisa kanti futhi luba ngaphezulu kwezepolitiki nakwezefeminizimu. Leligama alibandlululi, cishe lubuhlanganisa bobubili ubulili kanti futhi linomgomo othe thuthu ozwakala kangcono uma uliqhathanisa negama 'owesifazane'. Ekugcineni, ijenda ivula indlela yophenyisiso eyahlukanisa ukwenza phakathi kwabesilisa nabesifazane ngendlela umphakathi obalindele ukuba benze ngayo izinto.

UBrooker (1999:105) uyichaza kanje ijenda:

A term for the social, cultural and historical construction of sexual difference.

Ithiyori yamafeministi ikwazile ukuletha incazelo nomahluko phakathi kwalamagama amabili 'ijenda nobulili'. Ukucinywa kwegama 'ubulili kwasetshenziswa elejenda elixube kokubili (owesifazane nowesilisa) kwenza ukuthi kube khona ukulingana lapho kukhulunywa ngowesifazane noma owesilisa, kuphele nokuthi lapho kukhulunywa ngesifazane kuthiwe isitsha esibuthakathaka okufanele sihlale endlini. Uma kukhulunywa ngowesilisa kuthiwe unamandla kufanele asebenze umsebenzi onzima futhi azimbandakanye nakwezemidlalo ngokunjalo nakwezepolitiki.

### **2.1.1 UBUPAZANE**

UPayne (1997:190) ubona ubupazane bunezincazelo ezimbili kanje:

Femininity refers to the ensemble of cultural forms, meanings and values conventionally associated with women, thus, certain form of adornment (dress and make-up) or personal quantities (passivity, mystery, sexual allure).

Ngalamazwi uqonde ukuthi abesifazane kuze kuthiwe banobupazane nje yingoba baqhathaniswa nendlela abavunula ngayo nangendlela abazihlobisa ngayo. Kungapheleli lapho babuye babe nokubekezela, babe ngabantu abaphansi kanti futhi bayaheha lapho owesilisa ebabheka. Indlela yesibili achaza ngayo ubupazane uPayne (1997:190) uthi:



Femininity refers to gender identity to the essence of self, that, enables social subjects to say 'I' as a woman.

Uma ubheka lo 'I' uPayne akhuluma ngaye kuvamile kaningi lapho abesifazane beqala ingxoxo yabo bathi 'mina njengowesifazane' lento seyaba sengqondweni kubo kube sengathi kukhona oke wamphikisa ukuthi akayena owesifazane. Konke lokhu kusukela ekutheni vele ububona bavinjwa kudala balahlekelwa yibo ngenxa yesiko. Manje kaningi bazama ukuziveza ukuthi ngempela nabo bangabantu. USelden (1985:129) ucaphuna uSimon de Beauvoir lapho efakazela okushiwo kuPayne ukuthi abesifazane lapho befuna ukusho ukuthile ngabo baqala kanje:

I am a woman.

Lamazwi abaonakalisa ukuthi abesifazane bayazazi kahle ukuthi abanandawo emhlabeni wephathiyaki. Ngalokho bazama ukuziveza ukuthi nabo bangabantu lapho kuqhathaniswa lobulili bobubili, besilisa nobesifazane.

Ngokujwayelekile uPayne uyaphikisana nokuthi ngasosonke isikhathi abesifazane babekelwa eceleni ngokwesiko nangokomlando. Amafeministi aye acubungula ngethiyori yezemvelo ephathelene nesiko lemvelo. Lethiyori ibhekene nokuqonda umehluko phakathi kokubili nokungalingani okukhona phakathi kowesilisa nowesifazane. Ngokwezinhlobonhlobo zalamathiyori kwafumaniseka ukuthi athonyiwe akhipha ngokuthe xaxa ukuthi kungenxa yezomnotho. Amafeministi abona ukuthi ukwahlukana ngokwezemisebenzi ngenxa yobulili yiyonanto eletha lokwahlukana lapho owesifazane enikezwa umsebenzi wokuphatha nokunakekela umyeni wakhe nezingane.

### 2.1.2 UCUBUNGULO LWAMAFEMINISTI

Lolucubungulo lwamafeministi lwavela obala lusuka kunhlangano yesimanje yamaFeministi yawo 1960's no1970's. Aluhlangukane ngisho noyedwa owesifazane noma mhlawumbe nedlazana labo. Ngesingayo ifeminizimu yathola ugunyazo lokusebenza kumanyuvesi. Ngokuhamba kwesikhathi kwaba khona inguquko kubo bonke abasebenzela lolucubungulo. Kuhlelo lwabo lokuqala kwakugcwele umoya wokuzibonakalisa besho nokusho ukuthi uma ngabe isiko liyaguquka ngokuhamba kwesikhathi ngokunjalo nabesilisa bangaguquka njengoba kungabantu ababambebelele kakhulu kuphathriyaki.

Uma ufunda iBritannica (vol.12:735) uMarry Wollstonecraft's uthi:

A vindication of rights of women published in England in 1792, challenges the idea that women exist only to please men.

Kusobala ukuthi kuyinjwayelo kwezemibhalo ukuthi abesifazane bafunzwa ukuthi kufanele bakholwe ukuthi bangabantu okufanele bahlale endlini nokuthi babe ngabalondolozisi babesilisa. Konke lokhu kuwukwehlisa nokuhlambalaza isithunzi sowedesifazane empilweni. Yingalokho uWollstonecraft wabikezela ukuthi kufanele kube khona ukulingana kubantu besilisa nabesifazane. Lokho kuzobonakala lapho abesifazane beya esikoleni bayofunda bazibandakanye kwezepolitiki. Babe nezindawo lapho bezohlangukane khona njengabesifazane babe ulwazi abanalo ukusiza abanye ekutheni bazithuthukise.

### 2.1.3 IZIFUNDO ZABESIFAZANE

UPayne (1997:568) uchaza ukufunda kwabesifazane ngezindlela ezimbili uthi:

Women's studies is firstly used as a synonym for feminism criticism and scholarship generally, and secondly as the name for that ensemble of university departments, research centers, professional



organisations, journals, presses, conferences and other academic houses.

Ngendlela achaza ngayo uPayne akawuboni umehluko phakathi kwezifundo zabetesifazane neFeminizimu ngoba umsebenzi wamafeministi ukulwela amalungelo wabetesifazane. Kaningi ukufunda kwabetesifazane bekubizwa ngokuthi 'isikhali semfundo ephakeme yenhlangano yamafeministi'. UCathrine Stimpson ecashunwe nguPayne (1997:568) ubhale ngokufingqiwe imigomo emithathu yokufunda kwabetesifazane. Ubhale kanje:

Teaching the subject of women properly, ending sex discrimination in education at all levels, from pre-kindergarten to post-doctoral study and intergrating feminist activism with feminist thought.

Ukufundisa kwezifundo zabetesifazane kwaqala ngo1960's eBrithani nase United States kwaya ngokuya kwadlondlobala. Kuyilapho uChristine de Pisan ongumFransi owakubeka obala ukuthi abesifazane banekhono lokufunda nelungelo lokufundiswa njengabesilisa. Lomthetho wephathriyaki othi owesifazane kufanele angafundi ahlale endlini abe ngumlondolosi wezingane wanyathelelwa phansi. Abazange bafune nokuwazi kwasanhlobo. Abaklami bezemfundo yabetesifazane bathi ukufundisa makungabi ngokwenza kwabetesifazane kodwa kubambandakanye nabo ikakhulukazi ekubakhululeni kuncindezelo yabesilisa.

Izifundo zabetesifazane zaveza ubufakazi bemibhalo ecindezela abesifazane kuwowonke amahlandla empilo, lokho kwenza uwonkewonke abone izinto ezenzakalayo njengokuhlukunyezwa kwabetesifazane, nasekusizeni kulethwe inhlonipho kubantu besifazane, umkhakha wezomnotho, nokuvala isikhala esikhona phakathi kobulili bobubili kwezepolitiki, nasekukhuphuleni ulwazi lwabetesifazane kwezomlando nokuphumelela kwezobuciko. Ekugcineni,



izifundo zabetesifazane ziphonsa itshe esivevaneni kumthetho kawonkewonke ekuchazeni ukudlwengula ezinkantolo kusukela ngo 1960.

UKemp noSquires (1997:17) bavumelana noPayne (1997) lapho ethi awukho umehluko phakathi kwezifundo zabetesifazane nezifundo zamafeministi ngoba bobabili (izifundo zabetesifazane nefeminizimu) ziphonsa inselelo kuphathiyakhi ekucindezeleni abesifazane nasekuchashazweni kwabo. Bathi lapho beqhubeka oKemp benoSquires (1997:18) ekuchazeni izifundo zabetesifazane:

Women's studies is self-conscious determination to show that both the content and form of existing knowledge is related to the unequal distribution of social power between men and women.

Amafeministi ayaqonda kahle-hle ukuthi isakhiwo nokuqukethwe wulwazi olukhona akulingani nokwaba kwamandla omphakathi okhona phakathi kowesilisa nowesifazane. Yingakho bafuna kubonakale kahle. Bobabili bayaqhubeka ngokubeka imibandela yokuthi kungani bathi awukho umehluko phakathi kwezifundo zabetesifazane nezifundo zamafeministi. Bathi lapho beqhubeka oKemp noSquires (1997:17):

Women's studies is seen as the reactionary, incorporative prostatus quo-active whilst feminism is always radical, always antithetical to existing society.

## **2.1.4 AMA-APHROJI WAMAFEMINISTI**

### **2.1.4.1 IFEMINIZIMU NOCUBUNGULO LWAMAFEMINISTI**

#### **KWEZEMIBHALO**

NgokukaGuerin et al (1999:196) ifeminizimu nocubungulo lwamafeministi baluchaza ngalendlela:

As a matter of what is absent rather than what is present.

Lezizinsolo kwezemibhalo zamafeministi nethiyori zivama ukuhlasele ezipolitiki kunezinye izinkambiso zezinsolo nethiyori, nokuma kwazo okuqondene nomphakathi kuba ngaphezulu kwezinsolo zemibhalo yamasiko. Ifeminizimu iqondene ngqo nokucindezelwa kwabesifazane

nokubekelwa nganhlanye, nokuvinjwa kuzinto okufanele ngabe abesifazane baba nazo. Amafeministi amaningi akholelwa ukuthi isiko esiphila ngaphansi kwalo isiko lephathriyaki. Ngamafushane nje ifeminizimu imele ukuphenduka kwezomphakathi, kwezomnotho, imithetho ephathelene nezinzwa kulesisikhathi samanje. Kanti-ke umgomo wabo omkhulu ukubeka obala iphathriyaki, nokwenyusa izinga lokutholiwe ngabesifazane nokuvivinya kabusha ezemibhalo zabesifazane lezi ebezisunduzelwe eceleni ngumthetho wephathriyaki. Ngaphezulu kwalokho, ukuchubungula ezenhlalakahle, isimo sempucuko esiqukethwe emibhalweni nezinsolo zokulotshiwe.

UAdrinne Rich ecashunwe nguGuerin et al (1999: 196) uthi lapho echaza ifeminizimu:

Feminism is a place where in the most natural, organic way subjectivity and politics have to come together.

Ngendlela uRich esho ngayo, kufanele ukuthi ezepolitiki nefeminizimu bahlele futhi benze izinto zabo ndawonye kuphele ukubhekana ngezinhlamvu zamehlo. Yingalokho, amafeministi eteleka ngokubekelwa eceleni kwabesifazane kwezemibhalo nakwezinye izinto. Ukuthula kwabesifazane ngaphezulu kwenkulungwane yeminyaka kwenze abanye babo baze babanomqondo wokuthi kudaliwe ukuthi kufanele bathule. Yingalokho Ifeminizimu ifune ukukuqeda lokho kuthula ngoba akukhona ukuthula okudaliwe kodwa ukuvalwa umlomo yiphathriyaki.

UKemp benoSquires (1997:6) bacaphuna uJane Flax lapho echaza imigomo yamaFeministi ethi:

Is to analyse gender relations, that is how gender relations are constituted and experienced. Another goal is to analyse male domination.

Kungalokho ithiyori yamafeministi inezimpawu eziqala zokuhlaziya inguquko yejenda nobulili. Ucwangingo lwemifanekiso yabesifazane yenze kwaba khona uhlaziyo lobuhlobo phakathi kwemifanekiso nangendlela abethulwa ngayo emphakathini, inqobolwa (identity) nendlela abenza ngayo elindelwe ngumphakathi. Kanti kumibhalo eminingi lapho ongathola abesifazane benza okuthile kuba ngabantu abavezwe kabi noma imifanekiso yabo yehliselwe ezingeni eliphansi.

UKemp noSquires (1997:11) baphawula ngeminye yemigomo ephumelele yamaFeministi bathi:

The most striking developments within academic feminists – the shift from working on the women to theorizing gender.



Lenguquko ibonisa ukuthi bayanyuka kwezemfundo, abamanga endaweni eyodwa. Badlulile ekutheni babheke kakhulu umuntu wesifazane kodwa bangena kakhulu kujenda nokusebenza kwayo. Lenguquko ibonisa ukuthi uma ngabe kukhona ushintsho kuzinga labesifazane lungaba khona nakubantu besilisa. Kanti ithiyori yamafeministi ngejenda izosiza kakhulu kulabo abangakaqondi kahle ukwahlukanisa phakathi komsebenzi othwese umuntu wesifazane ukuba awenze ngokwesiko nobulili bakhe.

#### **2.1.4.2 UKUBUKEZA EZOMLANDO**

UGuerin et al (1999:198) ucaphuna uShowalter lapho ephawula ngezimo zomlando zokuthuthuka kwabesifazane:

Feminine phase during which women writers imitated the dominant tradition. The feminist phase is the second whereby women advocated minority rights and protested and the female phase whereby dependency on opposition.

Kulezizimo zamafeministi ziningana izinto ezambulwayo, njengokuzondwa kwabesifazane ngabesilisa okutholakala kumibhalo yabesilisa, ukubuyiselwa kwemibhalo yabesifazane lena ebikade isunduzelwe eceleni futhi ivinjiwe ngabesilisa, ukuhlaselwa kwesiko lemvelo leli elidla ngokunciphisa ababhali besifazane nokuvezwa kwezincwadi ezazibhalwe ngokupheliwa kobandlululo ngokobulili nokuphoqelesa amalungelo alinganayo phakathi kwabesilisa nabesifazane. Ngakwelinye ihlandla kunabanye ababhali abahlaziya ukuphunguka kwemifanekiso yabesifazane kumaphephabhuku aseMelika, nokuhlanekezela abadlali besifazane ngokubaqhathanisa nokunhlanhlatha lapho bedlala emdlalweni othile.

UMoi (1986:205) uyaphawula ngokuthile okwembhulwa ngamaFeministi uthi:

Feminist nevertheless often accuse male intellectuals of stealing women's ideas.

Amafeministi amangalela abesilisa ngokuntshontsha imicabango yabesifazane lapho bebhala noma mhlawumbe bebeka izinkulumo zabo kumihlangano ethile, bayasuka lapho abaphakimisi izwi lokuboleka imibhalo nemicabango yabesifazane. Bayithatha njengeyabo. Amafeministi akholelwa ukuthi konke lokho kwenzeka ngoba kuthiwa abesifazane kufanele bathule bengasho lutho njengoba bebhuqa ngokuthi bangabantu abathobekile futhi ababekezelayo. Uthi uMoi (1986:206) lapho embula lokhu:

It is true that many women have been victimised intellectually, emotionally and physically by men.

Ukuntshontshwa kwezimibhalo yabesifazane ngabesilisa nokuhlukunyezwa emoyeni, nokushaywa nokudlwengulwa kwabesifazane kuvezwa obala ngamafeministi. Ngokomoya abesilisa bangabahlukumeza abesifazane ngokukhuluma amazwi anezinswana njengokuthi 'awulutho' ngalesosikhathi bazi kamhlophe ukuthi lo owesifazane uncike kuye kuzinto ezithile okufanele abe nazo. Akugcini lapho babuye bavezwe abesilisa abaphila kumhlaba wephathriyaki ukuthi nokho badidekile, abakwazi kahle-hle ukwahlukanisa phakathi kwalatemu amabili 'ubufazane nowesifazane'. Kubona kuyinto efanayo. Yingalokho kuphathriyaki owesifazane ongafuni ukuthobela imithetho wesiko ubizwa ngokuthi akayena umfazi futhi akanayo imvelo yobufazane. Yingalokho uHooks ecashunwe nguKemp noSquires (1997:13) ethi:

Feminism is the struggle to end sexist and women oppression.

Ubulili ngendlela iphathriyaki ebisenza ngayo budlala indima enkulu ekubhekeleni abesifazane phansi ngoba owesifazane uqhathaniswa nabo.



Izitho zokuzala zowesifazane nowesilisa yizo kanye eziletha lendida. Lokhu kwenziwa ukuthi kunomqondo othi owesifazane udalelwe umuntu wesilisa. Isitho sokuzalisa sowelisa sibonakala siyinto enkulu njengoba sasadunyiswa kakhulu kwamanye amazwe. Uma kukhona owesifazane omelene nalokho ubonwa njengongafanele ukuba ngowesifazane. Ifeminizimu izinikele ngokuphelele ekushintsheni isakhiwo sezomphakathi lapho abesifazane belindeleke ukwenza izinto ngezindlela ezithile ezibacindezelayo ezibhebhethekiswe yiphathiyaki. Indlela abavezwa ngayo kwimibhalo echashazelwe yiphathiyaki ayigculisi ngoba ibaveza njengabantu abayiziphukuphuku. Kwezokukhangisa bavezwa bengcunu beqhathaniswa nocansi okusho ukuthi bangabantu abasetsenziselwa ucansi kuphela.

### **2.1.4.3 IZINDLELA ZAMAFEMINISTI**

#### **A. IZIFUNDO NGEJENDA**

UGuerin et al (1999:200) uthi:

Gender determines everything including language, sexuality and textuality, both depend on deference.

Kulokhu okushiwo nguGuerin et al (1999), namanye amafeministi akholelwa ekutheni bacindezelwa nje abesifazane, yingoba phakathi kwabo kukhona uqhekeko. Bathi kufanele baphokophelele ukwedluleni kokungaboni ngaso linye, basebenzisane. Abesilisa abanentwesi yokuhlola imisebenzi yabesifazane nabesilisa abathandana ngabodwana bakwenza lokho ngokusebenzisa ijenda. Lapho kuhlaziywa ulimi, ezemibhalo nobulili kusetshenziswa lesisifundo, ukubheka ukuthi ingabe lowombalo noma ulimi alunakho yini ukubhekela abanye phansi noma lubasunduzele eceleni.

#### **B. AMAFEMINISTI WEMAKHSIZIMU**

OGuerin et al (1999:202) bathi :



Marxist feminist criticism focuses on the relation between reading social realities.

UKarl Marx oyingqalabutho kulethiyori ephathelene nezepolitiki nezomnotho ecashunwe nguGuerin et al (1999) uphawula ukuthi zonke ezomlando nezomphakathi zithuthuka ngokukhiqiza ezomnotho. Amafeministi alethiyori ahlaselela inqubo yamaKhephithalisti ngoba ibonakala ichaphaza ubulili nezomnotho. Kanti-ke kuzifundo zabo bahlanganisa izifundo zejenda nekilasi. Ngokunjalo nawo lamafeministi ayahlaselwa ngenxa yokungaqondi kahle-hle nokudebesela ezobuciko. Kulomkhakha bagxile kakhulu kwezomlando nenqikithi yomnotho. Kwezemibhalo babheke ukuthi zingakhiqizwa kanjani ezemibhalo, izindleko zokufafaza noma ukusakaza ezemibhalo umhlaba wonke nokwaba ezemibhalo. Nokuthi uma ithengiswa ingabiza malini.

### **C. AMAFEMINISTI AHLAZIYA EZEMICABANGO**

OGuerin et al (1999:203) baphawula ngemisebenzi eyenziwa yilamafeministi nocwaningo lwezengqondo, uthi babheka lezindlela: ukuba ngumama, izifo zabesifazane nokunye. Bachaza ubulili besifazane njengoku phelele (whole) hayi njenga banye (others). Lokhu kuveza ukuba yibo ngempela nemvelaphi yabesifazane. Baziwa ngokuthi amafeministi aseFransi. Umdonsi phambili wabo nguEllaine Showalter. Nguye owavela nalelitemu 'gynocritics'. Okuyitemu elichaza ukusunduzelwa eceleni kwabesifazane nokucubungula kwakho.

UHeinbrun (1983) ecashunwe nguMakaryk (1993 :40) nguye othuthukise lelitemu likaShowalter ukuqeda ubufazane nobudoda. Uthi :

Promoting the concept of androgyny in an effort to break the masculine feminine dichotomy based essentialist conceptions of gender.

Lelitemu 'androcentric' linesiqalo 'andro' esichaza ubudoda nokuthi indoda yiyo yiyo. Bese-ke kuba naleli elithi 'gynocentric' elinesiqalo 'gyny' esichaza owesifazane nokusunduzelwa kwakhe eceleni ngumthetho wephathriyaki. Ekuthuthukisweni kwalamatemu kwavela leli 'androgyny' elixube ubulili bobubili kumuntu oyedwa. Elingabandlululi. Womabili lamagama bewenzelwe ukwahlukanisa nokubandlulula ngokobulili. Ukuthi abesifazane ngabantu ababuthakathaka yinto eyenziwe ngumuntu. Imfundiso yephathriyaki ukuthi ubuthakathaka bomuntu wesifazane buyimvelo. Ngalokho intombazane ikhula inomqondo wokuthi ibuthakathaka kanti ukuze isimame kufanele ibeke ithemba layo kumuntu wesilisa. Yingakho uSimone de Beauvoir ecashunwe nguMoi (1986:205) ethi:

... one is not born a woman, one becomes one...

Lokhu kusho ukuthi ukuba ngowesifazane akusho ukuthi unobufazane. Njengokuthi angakwazi ukuthola izingane bese uyazilondoloza ngendlela efanele. Bakhona abesifazane abangakwazi ukulondoloza kwesinye isikhathi angabi nathando lwakho. Ukuba ngumuntu wesifazane kuvezwa ubulili obunezimpawu zebhayiloji, kanti-ke ubufazane buhlanganiswa nalobuthakathaka, ukubekezela, nokubangumuntu wasendlini, okubhebhethekiswa yisiko kubantu besifazane. Ngalesosikhathi leyonqubo yephathriyaki idlala ngezingqondo zabesifazane ukuba bakholwe ukuthi bathobekile. Ifeminizimu ayikholelwa kukho konke lokhu kubhuqwa, kubo kuba wukuluthwa kwemiqondo yabesifazane nokudlalela phezu kwamakhanda abo.

OGuerin et al (1999:203) bacaphuna uShowalter lapho efakazela okubhalwe ngenhla ethi:



The three feminist, that is, Marxist, French, American have become gynocentric, searching for terminology to rescue the feminine from being a synonym for inferiority.

Ubulili besifazane ngendlela obubhekela ngakho phansi, benze izinga labo lehla laze lafinyelela kwelezingane kumakhaya esiphila kuwo. Umama ekhaya kuba yingane yokuqala yentombazane, baze basho abanye obaba bathi omama bangamazibulo abo. Ukusunduzelwa eceleni kwabesifazane khambe kwabenza abesifazane abadala babanokuzenyeza.

URuthven (1984:19) lamafeministi uwabiza ngokuthi 'psychofeminist' ngoba uthi umsebenzi wawo ukwenza lokhu:

They examine literary texts for unconscious, articulations of feminine desire or traces of where it has been repressed.

Lamafeministi aqaphela kakhulu indlela ulimi olusetshenziswa ngayo. Abagcini lapho bagcizelela ukuthi owesifazane makanganqatshelwa lapho efuna ukusho okuthile, ngoba naye unelungelo lokukhuluma. Ngokwethiyori kaSigmud Freud uma umuntu engakhulumi lokho okumphethe kabi kuyagcwalelana kudale inzondo. Indlela okuzovela ngayo kuba semaphusheni, ukushelela kolimi. nokushintsha kwendlela umuntu enza ngayo izinto, kungabe kusafana nasekuqaleni.

USelden (1985:146) uwachaza kanje lamafeministi:

Affected by psychoanalysis especially by Lacan's working of Freud theories.



Inkambiso nokwenza kwalamafeministi bathonywe nguSigmud Freud. Kaniingi bachaza izinto nokwenza kwabantu behlaziya ingqondo yomuntu nangendlela enza izinto.

#### **D. UCUBUNGULO LWAMAFEMINISTI AYIDLANZANA**

OGuerin et al (1999:208) bathi :

Within the feminist minority there are still other significant minorities, the most prominent being black and lesbian feminists.

Laba ngabayidlandlanzana kunqwaba yamafeministi emhlabeni jikelele. Bayabandlululwa ngenxa yombala, nangenxa yokuthi bangabesifazane abansundu. Nalabo abangabesifazane abathandana ngabodwana, bayabandlululwa ngendlela yokuthi umphakathi ukubona kuyinto engafanele ukuthi abantu abanobulili obubodwa bathandane. Umsebenzi wabo wobuciko usebenzisa umbinqo njengesikhali sokuzivikela nokuzichaza ukuthi noma kanjani bayavela obala emphakathini uthanda noma ungathandi. Bayawagxeka amanye amafeministi ngendlela yokubhebhethekisa ubuhlanga nekilasi.

Lamafeministi abizwa pheqelezi 'lesbians' kumhlaba aphila kuwo nxa ebheka owesilisa ambona engelutho. Lokhu mhlawumbe kwenziwa wukuthi bangabesifazane abahlukunyezwa ngabesilisa kumpilo yabo yangaphambili noma ngendlela ababona ngayo abesilisa behlukumeza abanye abesifazane. Bona bakhetha ukuzihlalela ngabodwana. Okunye abayikho abafuni ukuhlanganiswa namanye amafeministi bafuna ukuzigcina bebodwa. Babona ukuthi ukuzimbandakanya kuzofiphaza umehluko okhona kulabo abathandanayo nalabo abangabangane nje. UZimmerman ecashunwe ngoGuerin et al (1999:211) ubachaza kanje:

As a kind of relationship in which two women's strongest feelings and affections are directed toward each other.

Lamafeministi kubona kuyinto enhle ukuthandana kwabesifazane bebodwa. Ngalendlela bezwakalisa ukuthi abesilisa bangabahlukumezi futhi kabasoze bakumele ukuhlukunyezwa emoyeni, nangokwenyama ngamadoda.

URuthven (1984:19) ubachaza kanje:

As women who promulgate a somatic theory of writing, exploring the connection between sexuality and textuality by looking to the labia as the source of a distinctively feminine writing, thus, countering that dominancy phallogentric myth of writing as an erectile and ejaculatory activity.

Imibhalo yabo igxile kakhulu ekugcizeleleni, nasekumemezeleni ukubaluleka komzimba. Ekubhaleni bagqamisa ubulili nengxoxo ngokubheka i(li)lebe njengomthombo wokubaluleka kowesifazane, njengoba abesilisa baqakambisa umthondo njengesitho sokucindezela abesifazane. Lesisitho sabesilisa sasadunyiswa kwamanye amazwe ukubonisa amandla okuzalisa. Kanti-ke nawo lamafeministi akuveza obala ukuthi nesinene sowesifazane sinomsebenzi obalulekile njengomthondo womuntu wesilisa. Yingalokho umthetho manje usebavumela ukuthi bangathandana ngabodwana, kungabangabesilisa noma ngabesifazane.

Ngezinkathi zethiyori kaMendel ephathele nezemvelo amadoda ayeqakambise imbewu yawo yokuzala njengento ephapheme (active) enikeza ukuphila kunzalo yowesifazane enganakho ukuphila. Imbewu yowesilisa nayo ayinako ukuphila ngaphandle kweqala lowesifazane. Uma ingahlangananga neqanda ayinamsebenzi walutho njengalena yowesifazane. Lokhu kuyabonisa ukuthi ososayensi bakudala bebephila ngaphansi komthetho



wephathriyaki. Babengabheki izinto mahlandla wonke kodwa babebheka elanelisa bona bodwa.

## 2.2 ISIKO/ISIMO SEMPUCUKO/INQUBO

UPayne (1997:128) unalomqondo othi:

Culture is the term of virtually limitness application which initially may be understood to refer to everything that is produced by human being as distinct all that is part of nature.

Ngokunjalo kuyaqashelwa ukuthi imvelo nayo ingumcabango, inomlando okusho ukuthi nayo iyingxeye yesiko. UClaude Levi-Strauss uyavuma ukuthi ulwazi ngokwamathiyori alwenele futhi ludingeka ngempela, lapho kubhekwa umahluko okhona phakathi kwesiko nemvelo. UWilliams (1983:87) uthi lapho eqala i-eseyi yakhe 'ngesiko' uyavuma ukuthi:

Culture is the one of the two or three most complicated words in the English language.

Uphawula ukuthi ubunzima okubhekenwe nabo akubona kuphela bokusebenzisa noma komqondo onganele, ukuthi kulabo abahlangabezana nodweshu ngesiko kungaba yindlela abachaza ngayo lelitemu 'isiko labantu'.

UBrown (1987:122) ulichaza kanje lelitemu:

Culture is a blue-print guides the behaviour of people in a community and is incubated in family life.

Isiko indlela yokuziphatha noma inkambo esenza sibe nokubinyeka okubonakalayo okusisizayo ukuba sazi ukuthi abanye abantu balindele ini kithi nokuthi kuzokwenzakalani kithi lapho singalandeli lokho okulindelekile



ngathi. Isiko lisisiza ekutheni sazi ukuthi singahamba sifikephi ngabodwana noma mhlawumbe lapho siyiqembu elithile.

Uthi lapho eqhubeka uBrown (1987:122):

Different cultures are the underlying structures which make round community round and square community square.

Isiko lingumcabango, umkhuba, ubukhali noma ikhono, ubuciko obuqhumisa iqembu labantu abathile ngesikhathi esithile. UHudson (1991:75) uthi isiko lichazwa kanje:

As the kind of knowledge which we learn from other people, either by direct instruction or by watching their behaviour.

Kwabanye abantu inkambo ayifundiswa, kodwa kubhekwa abantu abadala indlela abenza ngayo izinto bese abancane balandele futhi bangabuzi ukuthi kungani. Kusiko lwesiZulu umfana noma intombazana akavunyelwe ukuthi lapho ekhuluma nomuntu omdala amjamele noma ambeke ezinhlamvini zamehlo. Kufanele aguqe ngamadolo.

UHudson (1980:73) uphawula lokhu:

The term 'culture' always refers some properties of a community especially those might distinguish it from other community.

Noma kwaziwa ukuthi isiko lethu libizwa ngokuthi 'isiko labansundu'- (black culture) siyahluke njengoba kukhona amaZulu, amaXhosa, abeSuthu njalonjalo. Ukuze umuntu akwazi ukwahlukanisa umZulu kumPedi kufanele

lowo muntu azi lawo masiko ngokwahlukana kwawo. Kungenxa yokuthi kulawomasiko kunezimpawu ezahlukanisa umZulu kumPedi. Kungaba yindlela abagqoka ngayo noma mhlawumbe abakhuluma ngayo nokunye. Isichazimazwi iCollins sichaza isiko kanje:

Culture is the total inherited ideas beliefs, values, and knowledges constitute the shared basis of social action.

Lokhu kusho ukuthi isiko njengolimi abantu abalikhulumayo, akuyonanto evele yenzeke nje emtwini kudingeka kube wulwazi olutholakala kumphakathi lowo umuntu aphila kuwo. Ngamanye amagama uma ingane izofunda ukukhuluma ulimi oluthile kufanele umzali wayo ayifundise. Angeke kwenzeke ukuthi umzali ayifundise isiZulu isuke ikhulume isiSuthu, kukanjalo nesiko. Ukwazi ulimi lwabanye lokho kusenza sibe nokuqonda ukwenza kwalabobantu, inkolelo yabo, izinto abazihloniphayo ezitholakala esikweni labo.

Isiko labantu abathile lifundiswa kusukela kusizukulwane ukuya kwesinye ngamazwi omlomo ngabadala abanesipiliyoni ngalelo siko. Isiko linako konke okudingakalayo ekutheni umuntu kufanele akwazi futhi akholelwe kukho ukuze akwazi ukwenza ngalendlela umphakathi umlindlele ngayo. Akuvumelekile kwakhona ukuthi umuntu abelokhu ebuza imibuzo eminingi nxa etshelwa ngesiko, kufanele enze lokho atshelwa khona. Yingakho uHudson (1991:39) efakaza ethi:

Culture is what people have to learn as distinct from their biological heritage, must consist of the end-product of learning, thus, culture is knowledge.

Kulokhu esukuchazwe ngenhla ngesiko, singaphetha ngokuthi singakwazi ukwahlukanisa abantu, umphakathi ngemikhuba yabo, inkolo nokwenza kwabo. Lokhu kusho ukuthi abantu ngabanye banesiko labo elibenza bahluke kwabanye. Ngaphezulu kwalokho, ulimi umphakathi nesiko kusondelene kakhulu ngendlela yokuthi ekugcineni kuveza into eyodwa. Kungenxa yomphakathi othile ukuthi kube khona, kanti-ke ngaphandle kolimi isiko nomphakathi soze kwaba khona.

UBrooker (1999:56) uchaza isiko ngalendlela:

Culture is used to refer to individual style or character, to a stage of artistic or intellectual development, to the expressive life and traditions of a social group, to a social-historical moment or a broad epoch.

Lencazelo enikezwa uBrooker ibhanxe izincazelo ezimbili ezahlukene lapho echaza isiko ngezindlela ezingafani ngokwezinkathi. Uthi lelitemu 'culture' lalisetshenziswa kudala lapho kuqondwe ukulima nokutshalwa kwezitshalo noma lisetshenziswe kwezebhoyoloji kumalabholathori. Enye incazelo ichaza ubungqondongqondo bomsebenzi wobuciko noma mhlawumbe izinto eziqanjwe ngumphakathi okungezona ezemvelo. Esuke yadlondlobala incazelo yilena eyesibili, yomsebenzi wobuciko. UBrooker (1976:56) uphawula ngomsebenzi kaRaymond Williams okunguyena othuthukise lencazelo kwezobuciko uthi:

Williams suggests that in its most widespread use culture has referred in the later nineteenth and twentieth centuries to the world of arts-literature, music, painting, sculpture, theatre, film etc.

Uma ufunda imisebenzi yalababhali abanjengoMatthew Arnold, F.R. Leavis no T.S. Elliot kufumaneka ukuthi isiko lisetshenziselwa ukugcina imicabango



yabantu abathanda ukudla ngoludala ekuvezeni ubungcono bamalungelo wabantu bonke.

### 2.2.1 ITHIYORI YESIKO/ISIMO SEMPUCUKO/YENQUBO

NgokukaPayne (1997:1) kusukela maphakathi nenkulungwane yesishiyagalombili kuya kweyesishiyagalolunye isiko lalikhombisa lokhu okubalulekile:

A set of attributes and products of human societies, and therewith of mankind, which are extrasomatic and transmissible by mechanisms other than biological heredity.

Isiko lichaza izinto ezithile ezenziwa ngumphakathi othile ngalesosikhathi. Lokho abasuke bekwenza kuyinkolelo yabo futhi kuba yindlela yabo yokuphila. Kanti-ke lokhu kwenza kugqamisa kakhulu indlela yokwenza kunofuzo. Isizwe esithile noma lowo mphakathi uyazigcinela amagugu awo ukuze nezizukulwane ziwazi ziqonde nendlela yokuphila.

Ukudlondlobala kwezifundo zesimo sempucuko eBrithani ngaphansi kwethonya likaHoggart noWilliams imicabango eminingana yavela ukuchaza lezizifundo ezahlukene njengokuthi: umsuka wokucabanga kanzulu ngesihloko esithile nokuphathwa kwezizwe ngezinye izizwe,

ukucabanga ngokusebenzisa imizwa kanye nokuba sezingqondweni noma ukuphaphama saka. Ukusukela ngo1970 amathiyoristi wesiko aqala ukwamukeleka ekudlondlobaleni kweYurobhu, ngendlela yesimiyothiki, ukuhlaziya kwezemicabango, amathiyori ezokucubungula nokufunda ngezinto ezijulile zempilo.

## 1) Ukusebenzisa imizwa nokuba sezingqondweni

Izilimi eziningi zivame ukufanisa abantu njengezikhonzi ezinempawu ezibalulekile kanye nemikhuba ethile kodwa aziwubeki ube sobala umehluko phakathi kokwenza izinto umuntu asezingqondweni nangendlela yokuqhutshwa imizwa. UPayne (1997:3) ucaphuna uHegel lapho echaza ngokuhlaziya kolwazi olunzulu ologxile kulokho okucatshangwa ngokusebenzisa imizwa kunalokho okwenzeka ngempela lapho umuntu esezingqondweni, uthi:

In phenomenology of the mind, consciousness operates not only by defining what falls within its scope but also by breaching what it previously thought to be its defining limitations and then incorporating those superseded definitions into newly expanded structure of thought.

USigmud Freud kuncwadi yakhe ethi 'Interpretations of dreams' uqaphela ukuthi enkulungwaneni yeminyaka ngaphambili kukaHegel abalobi nezimbongi eziningi bebaloba ngezemizwa yabo nokuba sezingqondweni

## 2. Umsuka wokucabanga kanzulu ngesihloko esithile nokuhathwa kwezizwe ngezinye izizwe.

UPayne (1997:3) ucaphuna uMarx lapho ecacisa ukuthi akusikhona ukuphaphama noma ukuba sezingqondweni okuchaza impilo yomuntu kodwa indlela yokuphila echaza isimo sokuphaphama. Lamazwi atholakala encwadini kaMarx ethi *Preface to A contribution to the Critique of Political Economy*. Ukuhluleka ukubona izindlela zomphakathi ezikwazi ukuveza ukuhlalisana kwabantu ziphinde zinciphise inkululeko yentando ukuqala komsuka womcabango onzulu ngesihloko esithile. Okuseqinisweni izindlela zokubusa ngesikhathi uMarx noEngels bebhala incwadi yabo ethi *The German ideology* zazigxile ekwenzeni ngendlela yeqembu lomnotho elinamandla. Enye indlela engcono kunokulwa noma ukuhlehlisa ukuguquka,



ukukhohlisa ngezimo ezisemqoka zesiko, inqubo, imfundo, ezokwazisa, ezenkolo nobuyonico. Lokhu akwenziwa uhulumeni kuphela, kodwa nalabo abangamalunga enkohliso. Ukuphathwa kwezinye izizwe kulomqondo kusho ukuhlanganyela ekucindezelweni kwelinye izwe njengendlela efanele ukwenziwa yesiko yalabo ababuswayo.

Imibhalo eyashicilelwa kwibala laseBirmingham ngokwesikhathi sinye nezifundo zesiko ngo 1960 no1970 iveza ngokusobala ukuzabaza okujulile ngalemibono nemicabango nemigomo yalesisizinda uqobo lwaso. Eminye yemigomo yokuphikisana kanye nokubonisana yayiwukuthi mingaki imizamo okufanele ifakwe ekushabalaliseni kweqembu lesiko labasebenzi eNgilandi ngemuva kwempi ka1939 ukuya ku1945. Noma isizinda lesi sisanda kuhlaselwa yinqubo yabahambisana noThatcher, ezibuhlungu ukuthi asithathwa njengesisinzinda sokucwaninga ngempela. Kukhona nomqondo othi vele asikaze sibe isisizinda semfundo yenqubo.

### **2.2.2 IZIFUNDO NGESIMO SEMPUCUKO**

Encwadini kaGuerin et al (1999:240) ngesikhathi becubungula ngezimfundo zempucuko bakuthola kunzima kuyitshe ukuchaza ukuthi kusho ukuthini 'izimfundo zempucuko' ngoba ngisho negama 'isiko' kunzima ukulichaza. UBauerlin (1997:30) naye unomqondo ofanayo nokaGuerin (1999) ngesimo sempucuko:

Though cultural studies may be one of the hottest areas of enquiry today, many teachers and scholars are not quiet sure what cultural studies really is.

Umuntu angacabanga ukuthi ngokufunda ama-anthologi nenhlanganisela yemibhalo yosuku angaba nolwazi oluthe thuthu ngalesisifundo, aqonde nokuthi zilandela yiphi indlela kanti futhi sichaza ini. Kuze kube manje



akutholakali kahle-hle ukuthi kusho ukuthini lapho umuntu ekhuluma ngalezizifundo.

UPayne (1997:124) uqaphela lokhu:

There is no stable or single version of a 'cultural studies' any more than there of English or the other familiar self-proclaimed academic 'subjects.'

Umsebenzi uqaliwe waqutshekiselwa phambili kumikhakha ngemikhakha nakumfundo ephakeme. Ngaphandle kokwenyusa izinga eligqamile lomsebenzi ogqamile ekufafazweni kwalezizifundo kwabeqophelo eliphezulu kumhlabohlangene. Umuntu angaqaphela ukuthi isifundo nomlayezo oqukethwe yilesisifundo wukuthi sibhekene nokuxoxisana, udweshu nokubhikisha kusizinda sezomphakathi nenhlalakahle enomthetho ocindezelayo nenokwahlukana ngokwebala, ngokobulili, nangokwekilasi.

### **2.2.3 AMASIKO/IZINQUBO ZAMAQENJANA EQEMBU ELIKHULU**

Lelitemu uPayne (1997:523) ulichaza ngalendlela:

Subcultures refers to the distinctive values and processes of particular groups within wider cultural and social formations.

Umqondo usho ukuqhamisa amagugu nokwenza kweqembu eliphakathi kwenqubo noma amasiko nokuhlalisana komphakathi okusabalele. Ukucwaninga kwenquba yamaqenjana kubalulekile kakhulu ekubhekeni kwenqubo yentsha emva kwempi. Ukubaluleka kwalokho okubukeka kungabalulekile futhi kungadingi ukuhlonishwa kubangumsebenzi wababhali bezincwadi, abakhuluma ngokuhlalisana komphakathi,

ababhali bamaphepha nabanye ukuthi bakuchaze, kusukela ekusungulweni kwamadolobha eziqumama.

Kusukela ngezikhathi zoMayhew, Dickens, noBooth kuya kuTom Wolfe kwaba khona imigomo ngendlela yokuziphatha, ukugqoka, uhlobo lomculo nendlela yokukhuluma nokunye. Ngohlelo olusha lokuhlalisana komphakathi kwabakhona izinhlelo zokufunda esikoleni saseChicago esasibheka ukuhlukana kwamaqembu asemadolobheni, afana nomatapudaka nezigebugu. Kanti-ke ngendlela yabo yokwenza babheka kakhulu amaqembu athize bagcine bengazange banake wonke amaqembu atholakala emadolobheni. Enye indlela yokucwaninga kokuhlalisana komphakathi okungamukeleki baphikisa ngokuthi amaqembu abalulekile njengamaphoyisa abamba iqhaza elikhulu lokuveza amaqembu njengalawo angenabulingisa kanye nezindlela lamaqembu aphila ngazo, bese lamaqembu enza njengoba kuchazwa.

Izifundo zamasiko angamaqenjana zenza indlela, amagugu nezinqubo abazicwaningile njengezizathu ezenza umqondo ngendlela okuqhutshwa ngayo kumphakathi othile. Eminyakeni yawo 1960 no1970 babegxile kakhulu ezindleleni zenqubo yentsha, ukwehlukana kwamasiko emfundweni, endaweni yomsebenzi, emidlalweni nakwezinye izindawo. Yabuyisa mgokusha izindlela nemikhuba emihle ebisicatshangwa njengobuluhlaza nokungavumeleki nokuhluleka kwezemfundo. Konke lokhu kwafundwa ngendlela enozwela nangendlela yokuvumelana nesimo esinzima futhi bebezabala, bephikisa nma bezabalaza.

#### **2.2.4 INQUBO YASEDOLOBHENI**

UPayne (1997:546) uphawula ukuthi indlela yomhlaba wonke yokwenza amadolobha yenza ukuthi kuzanywe ukucwaninga ngobuyonico kwenqubo yempilo yasemadolobeni. Izindlela zokucwaninga zihlukile ngendlela ezenza ngayo nalokhu ezukuqwalaselayo, ngokubonisa izigaba eziningi zokwenza amadolobha kanye nokuhlonipha, ukuphikisana kanye nemibono



ehlakaniphile. Kudala indlela yokuqhathanisa izimilo ezinhle zabantu kwakwenziwa ngokubheka abantu basemaphandleni nabasemadolobheni. Impilo yasemaphandleni yadlala indima ekungahambisani nendlela yasedolophini. Lokhu kwenzeka eminyakeni yenkulungwane namashumi amabili yokwakhiwa kobuNgisi kulwazi olujulile kwezokuhlalisana komphakathi.

UToenies nabanye balandela imisebenzi yabanye ababhali bamaRoma akudala ekuchazeni ukungalingani kanye nomphakathi wasemaphandleni aseGemeinschaft kanye nokungabi nobuntu, nokubandlululwa kweGesellschaft. Ngesikhathi amadolobha edlondlobala namagagasi okusuka kwabantu kwezinye izindawo beya kwezinye, kuveza ngokusobala ukuhlukana nokuphikisana kwendlela yokuphila ezindaweni ezihlukene, ngalendlela yokuthi ukuhlukana kwezindlela zokuphila zamelwaizifundo zezindawo namaqembu ahlukile kanye nezindlelana zamasiko. Emuva kwalokho izindlela ezintsha zokucwaninga umsuka zaqala ngeminyaka yawo 1960. Ukuchaza ngokuqikelela kanye nokubhala ngalokho okubonakala noma okwenzekayo kwabheka

izindlela zempilo ngaphakathi kokuhlukana nokuningi kenqubokazi yasemadolobheni ehlangahlangene.

Ngakwelinye ihlandla uBhenjamini wasungula amagatshana ajulile okuhlola ezemfundo, izimo zasemadolobheni ngendlela ehehayo ezifana nezindawo ezisamhume ezinezitolo zokuthenga kodwa ibe ifulelwe. Umsebenzi wakhe ucacisa ubuxakaxaka nobunzima besimanjemanje, njengoba yabonwa uWilliams onolwazi ngezokusuka kwenye indawo uye kwenye engenabantu ephakathi kwemibuso yamazwe nabantu abanemali. Emibhalweni kaBerman ukuxhumana kwakuba phakathi kweTexas namnye amadolobha naphakathi kobuciko babantu besimanjemanje kanye nempucuko. Abalwela amalungelo abesifazane njengoWilson bagcizelela kulabo ababona abantu besilisa bengcono kunabantu besimame ukuthi idolobha lingaba yindawo enhle yabesimame kodwa hayi indawo enobungozi.



Uthi lapho eqhubeka uPayne (1997:546) ubona ukuthi umehluko wamanje wamadolobha wamakhephithalisti uba yindaba ekucwaningeni kokubili ukungakholwa nokugubha inqubo yamuva. Izinto okubonakala kuyizoyizo izakhiwo zasemadolobeni, ukubaluleka kokuphela kwendawo, imibukiso, izakhiwo zokuheha abantu nokulungisa amadolobha ukuheha izivakashi eziqhamuka kwamanye amazwe nokukhulisa umnotho. Imisebenzi esanda kwenziwa ibuza ngokunethezeka nokuhlala kwabantu emadolobheni. Umlandu wokucabanga ngamadolobhu ulokhu uphazamiseka ngalokhu kungabaza

nokushintsha kwamadolobha okuqhebeba kuveza uhlangothi olulodwa lomsebenzi oqalayo.

## **2.3 ABALINGISWA**

Abalingiswa badlala indima ebalulekile kumanoveli, kanti baveza nesiko elithile elisetshenziwe lapho kubhalwa leyonoveli. Kulomsebenzi bazochazwa abalingiswa nangendlela abavezwe ngazo. UCuller (1975:30) uchaza umlingiswa ngokuthi:

Character is a major aspect of the novel to which structuralism has paid least attention on which it has been least successful in treating.

Abalingiswa akubona abantu abaphilayo kodwa bayingxenye yenoveli, engumfanekiso-mbumbulu womlobi. Abalingiswa kufanele benze njengabantu, bakholweke kumfundi, baphile. Umsebenzi womlingiswa ukwedlulisa umnyakazo othile, lowo umlobi afuna wendluliselwe kumfundi. Umqondo ojulile womlobi uvezwa yibo abalingiswa ngendlela abenza ngayo.

UWilson ecashunwe nguZulu (1998:13) ubheka umlingiswa ngalendlela:

Characters are the product of the author's mind memories encapsulating of his experience or else split-off slivers of his mind.

Ikhomponenti ethile yomlingiswa uma imisiwe kayisoze yaguquka. Umlingiswa unalesisakhiwo esivaleke ngci, nochungechunge lwenkulumo eqondene futhi egxilile enomgangatho oqhamisayo. Lokhu kusho ukuthi uma umlobi esemenzile umlingiswa akekho omunye umuntu ongafika athi 'mlingiswa yiba ngalendlela yami.' Omunye nomunye umuntu ubuntu bakhe buba nesici esithile noma u(lu)khondo lwakhe, kodwa umlingiswa uba naleso sici asinikezwe ngumlobi ngenkathi embumba. Yingalokho, abalingiswa kungebona abantu bangempela.

Ukufakazela okungenhla uBal (1985:80) yena uthi:

Characters resemble people. literature is written by, for and about people. On the other hand , the people with whom literature is concerned are not real people.

Abalingiswa balingisa okwenziwa ngabantu empilweni. Abanalo igazi nenyama. Futhi konke abakwenzayo kucatshangwe kwahlelwa ngumlobi. Yingalokho uChatman (1978 :108) esekela okushiwoyo ethi :

Characters is based on character's imitation of man's actions. Actions comes first, character is added later and is not even essential to succesful tragedy.

Kanti uCohen (1973:37) umchaza kanje umlingiswa:

An author has many means whereby he can communicate the traits, feelings and thoughts of his characters. The author usually employs physical description of varying exactness and fullness so that the character can be visualised by a reader.

Ukuchaza umlingiswa kusho okukhulu ngomlingiswa kunokubheka ingaphandle lakhe bese uzakhela esakho isithombe. Kunokwenzeka ukuthi okubonakala ngaphandle kungahambelani noqobo lomlingiswa lowo. UForster (1974) ecashunwe nguZulu (1998:14) uthi:

Characters are people.

Isizathu asibekayo uForster (1974) esokuthi abalingiswa bangabantu ngoba nakhu endabeni badlulisa umlayezo ofakwe kubo, kanti konke abakwenzayo kuyizinto ezenziwa ngabantu abaphilayo. Ngaphezulu kwalokho uphawula ngokuthi luncane kakhulu ulwazi olungaphawulwa ngezemicabango yezilwane. UGenette (1988:135) yena ubona abalingiswa ngalendlela:

... character as nothing else but carries of the action.

Ngalamazwi usafakazela belu okushiwo ngenhla okuthi abalingiswa, babunjiwe futhi okufanele bakwenze ukwedlulisa ngomnyakazo othile lokhu okufakwe ngumlobi ezingqondweni zabo. Kabasoze bazenzele into ethandwa yibo, ngaleyondlela bobo bengeseyiwo umfanekiso womlobi kodwa bazobe sebengabantu bangempela.

Kanti-ke uBal (1985:79) wehlukanisa umlingiswa kumdlali ngokuthi:



The distinction between the abstract term actor and more specific character. Characters resembles human being and actor need not necessary do so. An actor is a structural position, while character is a complex semantic unit.

Umlingiswa ngumfanekiso nje owenziwe ngumbali. Uyafana nomuntu kanti akuyena umuntu wangempela, uthi lapho umfundi efunda azakhele yena engqondweni isithombe salowomlingiswa ochazwayo. Kanti-ke akubi njalo ngomdlali ngoba, umdlali uyabonakala eshashalazini. Umdlali kungaba ngumuntu ngempela, noma-ke lomnyakazo azowenza ungekhe usho ubuyena uqobo. Umdlali kungaba noma yini ezobe idlala ngaphandle komuntu. Esingakuphawula ukuthi ngaphandle kwabalingiswa ayikho inoveli. Babamba iqhaza elikhulu ekuvezeni ingxoxo elotshiweyo noma elandwayo, izigameko, isizinda, indikimba kanye nesakhiwo.

URimmon-Kenan (1983:31) sisaphawula ngendaba yokubaluleka kwesizinda uthi:

The interpersonal and convectional systems which tranverse the individual, which make him a space in which forces and events meet rather than an individuated essence, lead to a rejection of a prevalent conception of character in the novel, that the most successful and living characters are richly delineated autonomous wholes, clearly distinguished from other by physical and psychological characteristics.

Abalingiswa babasendaweni ethize ngesikhathi esithile. Kuleyo ndawo basuke babekwe ngumlobi ukundlulisa umlayezo obekwe ngumlobi kubo. Abazokwenza lapho kuzoba izinto ezenziwa ngabantu abaphilayo noma bona bangumfanekiso womlobi. Ngaphezulu kwalokho, abakwenzayo nabakuxoxayo kufanele kuhambisane nesisinda.

### 2.3.1 UMLINGISWA OYISICABA NOYINDILINGA

UHendry (1991:107) uhlukanisa umlingiswa oyisicaba noyindinga kanje:

Round characters are often classified as dynamic characters whilst flat characters are static.

Umlingiswa oyindilinga uyakwazi ukushintsha nesikhathi, okusho ukuthi lapho izinto zishintsha naye uyashintsha. Ungumlingiswa owenza izezo zabantu abaphilayo, futhi uyakholelwa, kawusoze waqhagela ukuthi kusasa kuyosa engumuntu onjani. Kanti-ke umlingiswa oyisicaba uhlala enjalo, akashintshi ngisho izikhathi zishintsha. Akakhohlwakali kumfundi. Wazi kamhlophe ukuthi kusasa uyokwenzani lomlingiswa. Akukhathalekile ukuthi lokhu akwenzayo kuhle noma kubi, uzokwenza njalo.

UAbrahams (1981:20-21) umchaza kanje umlingiswa oyindilinga:

Round character is someone who is complex both in temperament motivation.

Lomlingiswa uyaguquguquka njengomuntu. Uma kukhona okumenza ajabule uyajabula, ngokunjalo uma kukhona okungamgculisi uyakhathazeka. Uyakwazi ukumangaza umfundi ngoba umfundi uzothi ulindele lokhu nanguya sekenza lokuya. Ngokuka Rimmon-Kenan (1976:132) lomlingiswa uhlelekile futhi uhlala enezimangaliso njalo. Uyafakazelana noHendry (1991) lapho ethi:

Round characters are capable of rotindity, highly organised.

UHendry (1991:126) uthi lapho echaza umlingiswa oyisicaba:

Flat characters are not necessarily dull or uninteresting.

Ngesingaye uHendry ubona kungumlobi osuke abaveze lababalingiswa benalezizimpawu ezejwayelekile kumfundi futhi ezigqamile azosheshe azejwayele umfundi. Izenzo nazo ziba sobala kanti umfundi uvele azi ukuthi yini ezokwenzeka. URimmon-Kenan (1976:132) ucaphuna uForster (1975) lapho eveza lokhu ngomlingiswa oyisicaba:

Flat characters never runs away. They don't have to be watched to development. They are not changed by circumstances.

Lomlingiswa uhlala enjalo, kubuhlungu noma kumnandi, akabaonakalisi ushintsho. Akukho okusha avela nakho. Ukwenza kwalomlingiswa akukholwakali empilweni.

UForster (1974:73) uyawafakazela lamazwi angenhla ngokuthi:

Flat character is defined as type and sometimes as caricatures that are constructed around a single idea or quality.

Ukwenza komlingiswa oyisicaba kujike kube yihlaya ngoba bonke ubulingiswa bakhe bugxile entweni ejika ibe yisimbelambela. Indlela achazwa ngayo lomlingiswa izwakala noma ibonakala kungumlingiswa ongenamsebenzi walutho.

UStevick (1967:225) uyamvikela lomlingiswa ngalamazwi:



One great advantage of flat characters is that they are easily recognised whenever they come in – recognised by readers' emotional eyes which merely notes the recurrence of a proper name.

Ukungasuki nokugxila kwalomlingiswa engqondweni yomfundi uStevick (1967) ukubona kuyinto enkulu futhi ebalulekile ekufundeni inoveli. Uqhubeka uthi:

A second advantage is that they are easily remembered afterwards.

Ukungashintshi nesikhathi kwalomlingiswa uyakuncoma. Siyafika sedlule isimo elokhu eme njalo, lokhu kwenza isikhathi esedlule kube ngesingcebelekile, ngoba umfundi kasoze azikhathaze ngokuthi akhumbule. Ngaphezu kwalokho engqondweni yomfundi bahlala begcinekile ngisho kungenzeka leyo noveli ebavezayo iphelelwa yisikhathi.

### **2.3.1 IZINHLOBO ZABALINGISWA**

#### **2.3.2.1 UMMELELI**

Ummeleli ngumlingiswa obaluleke kakhulu kunoma isiphi isitori. Konke engxoxweni elandwayo noma exoxwayo kuqondene naye. Uba semkhathini yazo zonke izinto ezenzakalayo. Uma ephumelela ngaleyondlela uba yiqhawe, kanti futhi kungenzeka angaphumeleli,

ngaleyondlela uba ngothotshiswayo noma ohlushwayo. UShaw (1972:305) uchaza ummeleli uthi:

Protagonist is a leading character of a drama, novel or other literary work. Protagonist in Greek meant first combatant such a person is always the principal and the central character.

Ummeleli uvame ukubhekana nezinkinga ngalendlela yokuthi umfundi ugcina ezwelana nempilo yakhe. Kumanoveli ayimbangalusizi kuba nguye ofakwa ezinkingeni ngabanye abalingiswa. Izimo abhekana nazo zisuke zinzima kakhulu. Azame ukushikashikana naleyo nkinga uma imhlulile uzogcina efile noma ahluleke ukuyixazulula inkinga esuke imkhungethe.

### 2.3.2.2 IMBANGI

Imbangi ngumlingiswa oqavile owenza okubi futhi okwaziyo ukuvimba izinhloso nezinjongo zommeleli. Ngokunjalo, futhi umelene nokuphumelela kwabanye abalingiswa. Ungowesibili uma usuka kommeleli. Bobabili bangamaqhawe kuya ngokuthi yimuphi ozophumelela. Lapho ummeleli ezama ukuxazulula izinkinga, imbangi yona imgidlabeza ngenqwaba yezinkinga. Lokhu kwenza izinga lodweshu ludle ngokushuba, isakhiwo sona sidlondlobale sibheke kuvuthondaba. Ngalesosikhathi kuba khona uhlehlelonyovana (suspense) noma umjikelezo nokuphela kobumnandi endabeni. Amaphaphu abe phezulu kumfundi, isakhiwo sidle ngokushintshashintsha nabalingiswa.

UShaw (1972:23) umchaza eyibiza ngomenzi wobubi imbangi. Uthi lapho eyichaza:

Antagonist is the principal opponent of the main character and is thus often called sometimes loosely and incorrectly villain.

Kanti akugcini lapho uMarggraff (1996:14) ecaphuna uMsimang (1986) maqondana nomenzi wobubi uthi:

The villain is usually more bad than good. His purpose in the story is to thwart the very interests which the hero is trying to promote.

Injongo yokuthi lomlingiswa amelane nokwenziwa ngummeleli wukuthi kufanele kube khona ukubambezeleka okwenzeka esakhiweni. Futhi kudaleke udweshu oluzoshuba, isakhiwo sizoqhubeka singemi endaweni eyodwa. Ngaleyondlela, indaba izoheha ibe nomfutho obheke kuvuthondaba.

### 3.2.3 UMQHATHI

Umqhathi yilenhlobo yomlingiswa ozishaya emuva abuye azishaye phambili. Uyiphixiphixi, uyaxabanisa. Ubheke ukuthi izinto zihambela ubani kahle phakathi kommeleli nembangi, bese ezenza muhle kulowo ohanjelwa izinto kahle, afulathele lowo obhedelwa yizinto. Ukufakazela lamazwi angenhla uShaw (1972:385) uthi:

Tritagunist is a third actor or character, regarded as somebody favouring the antagonist when incident favour him or her, and also favours the protagonist.

### 2.3.2.4 IFOYELA

USmiley (1971 :98) umchaza kanje umlingiswa oyifoyela :

Foil is a minor character who stands as contrasting companion to a major character.

Lona ngumlingiswa owenza umsebenzi obalulekile oveza ezinye izimpawu zommeleli ngedlela eqhathanisayo. Ukushintsha nokudlondlobala kommeleli kuncike ekudlondlobaleni kwefoyela. Konke okwenziwa ifoyela kugqamisa ummeleli. Uma ngabe ummeleli uvezwe njengomlingiswa ohlakaniphileyo, ifoyela lizovezwa libe ngumlingiswa oyisilinyane bese kuthi ubuhlakani bommeleli bugqame. Ifoyela kalisoze lakhuluma ummeleli kabi, lihlala



limvikela njalo ngisho kunobubi obunjani obenziwa ummeleli ukuze agqame. UHarvey (1968:236) uthi lapho echaza ifoyela:

Foil is usually flat underdeveloped character who are the only for the purpose of illuminating the main character.

Ngalamazwi uHarvey uqonde ukuthi noma angadlondlobele kakhulu lomlingiswa kodwa akwenzayo kubalulekile. Ifoyela lenza noma imuphi umsebenzi ongeke wenziwe ngummeleli ukuthi nje agqame ummeleli. Ngalokho uyazinikela lomlingiswa ekutheni kube nguye obaonakala emubi kuthi ummeleli abe muhle. Uyakwazi futhi nokuthi abonise ummeleli ngezinkinga asuke abhekene nazo ukuze akhululeke.

### **2.3.3 IZINDLELA ABAVEZWE NGAZO**

Kunezindlela ezinhlobonhlobo zokuvezwa kwabalingiswa, zonke zinobuhle nobubi bazo. Zisetshenziselwa ukugqamisa abalingiswa kumfundi. Eyokuqala yilena esetshenziswa ngumlobi mathupha. Kulendlela ngumlobi ochaza abalingiswa mathupha kumfundi. Lendlela ibizwa ngokuthi indlela eqondile (direct). UMsimang (1986:101) uphawula kanje ngayo:

Here the artist himself describe his characters. He tells you what they look like physically. If he adopts an omniscient point of view, he may even be more analytic, and tell you what they think and how they feel.

Kanti-ke umlobi akangcini ngokuba atshele umfundi ukuthi abalingiswa banjani ngokwenyama, ubuye aphawule nezenye izinto ezingabonakali njengokulunga, umhobholo njalonjalo. Eyesibili indlela ngamazwi asetshenziswa ngabanye abalingiswa ekuchazeni abanye. Nayo lendlela iqondile. Lapha umlingiswa othile angakhuluma amazwi athile ngomunye

umlingiswa, bese umfundi uyaqonda ukuthi lomlingiswa okukhulunywa ngaye uyisimakanjani.

Eyesithathu indlela yilena yokuthi umlingiswa aziveze yena mathupha ngalokho akushoyo noma akwenzayo. Lendlela ayiqondile (indirect). Umlobi uyamenza umlingiswa azigqamise ngokwakhe, indlela enza ngayo ibuveze bube kwabha ubunjalo bakhe. Eyokugcina ngeyokuchaza abalingiswa ngamagama abo. UWellek noWarren (1966) baye bakuqaphela ukuthi lendlela iyona elula ekuvezeni abalingiswa. Igama lomlingiswa livele limmathele, alilandele njengegama lomuntu ophilayo. Ngokunjalo nenkulumompendulwano iyabaveza abalingiswa. Umfundi angaphawula okuthile lapho abalingiswa bephikisana noma bexoxa ngento ethile.

USanders (1967:123) uthi:

We learn something even from what the character refuses to say.

UMsimang (1986:99) uchaza ukuvezwa kwabalingiswa ngaloluhlobo:

Characterization is the sum total of techniques employed by an artist in presenting characters in a literary work of art so that such characters are perceived by the audience/reader as persons endowed with moral and dispositional as well as physical qualities.

Okubalulekile nokungaphezulu kwakho konke wukuthi kufanele abalingiswa baphile, futhi bakholweke kumfundi noma bengumfanekiso-mbumbulu womlobi. Lokhu kwenza ubuciko nobuyoningco bomlobi bukhaliphe futhi bujule. Indlela eqondile ngesetshenziswa ngumlobi ekwakheni abalingiswa bakhe. Nguye uqobo obachazayo. Utshela umfundi ukuthi banjani ngokwenyama. Kanti-ke uma esebenzisa indlela engunxazonke uyamtshela



umfundi ukuthi bacabanga ini futhi bazizwa benjani. Okusho ukuthi umlobi unekhono likungena kuzinzwa nakungqondo yomlingiswa wakhe. Uyakwazi ngisho ukusebenzisa omunye wabalingiswa bakhe amenze umlandi. Ngaleyondlela kuba ngomlomo womlandi ukuchaza abalingiswa.

Kundlela engaqondile umlobi uyabaveza abalingiswa kumfundi, kungaba ngokwendawo abahlala kuyo, ngabanye abalingiswa, ngabakwenzayo namgamazwi abo. Umfundi usala nokuzihlaziya ukuthi nhloboni yomlingiswa lena. Umfundi kwesinye isikhathi uyavulelwa ingqondo nezinzwa zomlingiswa azifundele ukuthi lowo mlingiswa ucabanga ini futhi uzizwa enjani. Lokhu kubonakala lapho umlingiswa ecabanga, kungaba yilapho ejeqeza noma ebikezela.

UForster (1974:76-77) uthi umlobi wenza lokhu ngomlingiswa:

He makes him a dynamic person who is tone to life and whose actions have their mainspring in his personality.

Umlobi uyamnikeza umlingiswa impilo yakhe njengomuntu-mbumbulu wakhe. Uzoyiphila lempilo ngokuphelele, ngalendlela umlobi afuna ngayo. Impilo yakhe izohamba iguquguquka ngokuqhubeka nokudlondlobala kwesakhiwo. Okubalulekile wukuthi kufanele aphilile lomlingiswa, adlulise umlayezo lo umlobi awugqishe kuye ukuba awuphelelise. Umlobi lapho eveza umlingiswa othile ubheka izinto ezizohambelana nobulingiswa bakhe njengemicabango, izinzwa, igama lomlingiswa asuke anikezwe lona, akwenzayo, akushoyo nalokho okungashiwo ngabanye abalingiswa ngalowomlingiswa othile. Izibonakaliso kufanele zihambelane nokubumbeka kwalowo mlingiswa. UPretorius noSwart (1982 :6) bona bathi:

Characterization is related to character. Characters are revealed to the reader through their actions and reaction, and also through that which



is said about themselves, particular in a novel one has to distinguish types of characters.

Okubalulekile ukuthi kufanele kube nomlingiswa kuqala, okulandela lapho ukuvezwa kwabo. Konke lokhu kwenzeka ngenxa yokuthi omunye nomunye umlobi uba nobakhe ubuciko aveza ngabo abalingiswa bakhe. Azokwenza nazokusho umlingiswa kuzoveza ubuyena agqame kumfundi. Kungagcini lapho nalokho abakushoyo abantu ngalowo mlingiswa kuzombeka obala.

### **2.3.3.1 NGOKWAMAGAMA**

Igama liyabugagula ubuntu bomuntu. Esizweni esinsundu lidlala indima ebalulekile igama. Lokhu umuntu asuke ekwenza kuvame ukusukela egameni lakhe. Kanti-ke akhona namanye amagama abanikazi bawo bayanikezwa nje ngaphandle kwesizathu esithile. Ukuthi kungani amagama abalulekile kuzochazwa lapha.

UDathorne (1970:91) ubiza lendlela yokuqamba abalingiswa ngamagama ngokuthi:

Pre-stabilisation of character.

Umfundi noma umbukeli angaqhagela esuka egameni lomlingiswa ukuthi uzokwenzani lowo mlingiswa othile, noma yini elindeleke kulowo mlingiswa. UMsimang (1986) ecashunwe kuMarggraff (1994:14) uthi:

Naming provide a reader with another perspective for specific character, and as do all the other structural techniques contributes to a comprehensive potrait of a character.

Kuyaye kuthi lapho umfundi efunda inoveli aphawule okuthile ngegama lomlingiswa othile. Uzothi lapho efunda leyo noveli abe eqhathanisa igama lomlingiswa nalokho akwenzayo ukuthi ingabe kuyahambelana yini. Mhlawumbe umlingiswa uqanjwe ngoNjayiphume, engqondweni yomfundi kuzohlala igama lobunja, lapho-ke izenzo zobunja zilindelekile. Ochwepheshe kwezokuqamba kwamagama kwezemibhalo uAlvarez-Altman noBurrelbuch (1987:11) bathi:

Onomastics is a specialised literary criticism in which scholars are concerned with the level of significance of names in drama, novels, poetry, fiction and folklore. Names of places, characters, title of the books are looked into as they relate the theme, structures and other literary work.

Abakushoyo oAlvarez-Altman benoBurrelbuch (1987) kuyiqiniso ngoba izindawo, abantu, abalingiswa, igama lencwadi liqanjwa emva kwesehlakalo esithile. Nalapha-ke kumanoveli umlobi uyahlala azinze abheke lesi sehlakalo esehlile bese eqamba lowo mlingiswa noma indawo ngegama elihambelanayo. Lokhu kungubuciko bomlobi, angeze abize noma yiliphi igama. Kanti-ke kuyenzeka nokho kumanoveli wesimanje lapho umlobi angasebenzisa noma yiliphi igama elesimanje.

UAshley ecashunwe kuye uAlvarez-Altman noBurrelbach uyabafakazela oAlvarez-Altman noBurrelbach (1987:13) lapho bethi:

Onomastic approach is the study of the origin and history of proper names.

Emibhalweni lethoyiri ibhekene ngqo nokuhlaziya amagama nedlela eveza ngayo umlingiswa othile, nangendlela achaza ngayo inhloso yomlobi

ezokwengeza ukuqonda nokutusa ezemibhalo. Ngalokho kufanele umfundi wezemibhalo noma umbukeli wezemidlalo (drama) akuqonde futhi akuthakasele ukubaluleka kwamagama emibhalweni. Amagama adlala indima enkulu ekuthuthukiseni isakhiwo, umlayezo, noma ingqikithi nodweshu embalweni. UWellek noWarren (1966:67) bathi:

Naming is the simplest form of characterization.

Uma umlobi eqamba umlingiswa othile usuke emqhathanisa nesahlakalo esithile futhi kuba lula kumfundo ukuhlaziya umlingiswa lowo elandela igama lakhe. Igama lomlingiswa liveza imvelaphi yakhe. Umlobi angeke achithe isikhathi ngokumchaza emva kokuba sekamnike igama, ngoba igama lizozisho.

### **2.3.3.2 NGOKOMLOBI**

Kulomkhakha umlobi kuba nguye ochaza abalingiswa bakhe kumfundi. Angabachaza ngezinto eziphathekayo noma ezibonakalayo, kanti kwesinye isikhathi asebenzise izinzwa zabo. Izindlela ziba mbili zokubaveza abalingiswa, njengoba besengichazile ngenhla. Indlela eqondile nendlela engaqondile. URimmon-Kenan (1983:61-66) uyakufakazela lokhu ngokuthi:

There are two basic types of textual indicators of character: direct and indirect presentation.

Okubaluleke kakhulu lapha indlela eqondile. Umlobi akagcini ngokutshela umfundi ngezimpawu ezibonakalayo kuphela zomlingiswa uze amtshela nangalezo ezingabokali njengenhliziyo enhle, ukulunga nokunye. UMsimang (1986:14) unomqondo owodwa noRimmon-Kenan (1983) lapho ethi:



Technique of characterization is the perfect authors viewpoint. When this technique is used it is the author himself who informs the reader about the character characteristics is direct.

### 2.3.3.3 NGOKWEMICABANGO

Kulohla ukujeqeza yilapho umlingiswa asuke ecabanga noma ezindla ngokuthile osekwadlula. Kuyasetshenziswa ngumlobi. Nokubikezela ngokunjalo kuyasetshenziswa lapho umlingiswa esuka ecabanga ngezinto ezizofika. UVan Gorp (1991:46) ukuchaza kanje ukubikezela:

Techniek die verwijzingen naar de toekoms inslat in een verhaal of toneelstuk. Dit veronderstelt de tussenkomst van een instantie die het gebeuren overziet.

Ngalamazwi uqonde ukuthi ngubuciko obuthile obusetshenziswa endabeni ebikezela okuzayo. Kuyenzeka ukuthi lapho indaba ilotshwa, kungabhalwa yonke indaba ngokulandelana kwayo, kodwa kube nesikhathi esenqiwayo. Lokhu kwenza umfundi abe nelukuluku lokuqhubeka nokufunda aze afike lapho lemicabango yomlingiswa ipheleliswa khona.

Ngalesosikhathi inoveli iba nalobo buciko bokuheha umfundi. Uma kungenzeka indaba ichazwe nje ngendlela elula, izoba nesidina ngoba yonke into izoba sobala. UGenette acashunwe nguCloete (1992:50) ushaya isigqivizo ngokuthi athi:

Foreshadowing has the function of stimulating the interest and expectation of the reader.

UVan Gorp (1991:47) uyaqhubeka uchaza ukujeqeza uthi:

Verteltechniek die het chronologiese verloop van een verhaal toneelstuk doorbreelet door het inlassen van stukjes verleden, vandaar ook een hele episode uit het verleden, ingelast in een verhaal omdat deza techiek de mogelijkheid sचेpt de voorschiedenis van een gebeuren of handeling geleidelijk aan te verklaren, introduceert ze spanning.

Ngaphandle kokusebenzisa imicabango ukubonisa ukujeqeza, umlobi angasebenzisa ingxoxo noma inkulumo phakathi kwabalingiswa ababili abakhuluma enkathini edlule noma incwadi ebhaliwe ejeqezayo. Kwesinye isikhathi asebenzise amaphupho. Kuyenzeka-ke lapho umlobi esebenzisa ukujeqeza noma ukubikezelwa kube khona ukwenqiwa kwesikhathi. Akuxoxwa ngakho endabeni, kodwa kuzovela sekuyisigameko esithile esakhiweni.

Kulesisahluko umsebenzi wezinhlolwazi ezahlukene uye wabhekwa mayelana nefeminizimu, isiko, abalingiswa kanye nezindlela abavezwe ngazo. Kusahluko esilandelayo isakhiwo senoveli kanye nokuhleleka kwezisigameko kuzobhekwa.

### ISAPHLUKO 3: ISAKHIWO NEZIGAMEKO

Isakhiwo senoveli kulesi sahluko sizochazwa. Kanti nokuhleleka kwezigameko kumanoveli womabili kuzovezwa.

#### 3.1 ISAKHIWO

Isakhiwo isanda noma umsundu wokuphelelisa injongo ethile kwezemibhalo.

UChatman (1978:20) usichaza ngokuthi:

The order of events in the work of itself whether normal (abc), flashback (acb) or begun in mediates (bca).

Ngalamazwi uchaza ukuthi izigameko kufanele zihleleke futhi zilandelane kusuka ekuqaleni kuze kuyofika ekugcineni. Kanti-ke kuyikhono lomlobi lokuthi isigameko angasiqala maphakathi noma ekugcineni, agcine ekuqaleni inqobo-nje zingekhe zishayisame. Izigameko kumele zihleleke ngononina nje ngoba kuqondwe ukupheleliswa obekusophiwe. UAbrams (1988:139) uthi lapho echaza isakhiwo:

A plot is a series of carefully devised and interrelated action that progress through a struggle of opposing forces (conflict) to a climax and denouement.

Okubalulekile ngesakhiwo wukuthi kufanele siqondakale futhi siphelile, kanti-ke lokhu kuhleleka kwezigameko kufanele kulandelane, kuqhubeke njalo kuyofinyelela kuvuthondaba. Ngesikhathi kudlondlobala kuphelezela isixhakaxhaka. Isakhiwo sehlukele kunendaba ezekwayo noma isitori ngoba sona sibhekene ngqo nezigameko kanti isitori sibhekene nendaba.



UChatman (1978:43) uyawafakazela lamazwi angenhla lapho ethi:

Events in a story are turned into a plot by its discourse, the modus of presentation.

Ngokusho kukaChatman (1978) indaba elandwayo ingabonakala iyilokho okuqukethwe, kuthi isakhiwo sona siwuhleleko lwezigameko, noma indlela okuhleleke ngayo leyo ndaba elandwayo. Abacubunguli baseRashiya ababizwa ngokuthi pheqelezi 'yiRussian Formalism' njengo uChatman oyistrakthuralisti bayawuveza umahluko phakathi kwesakhiwo nendaba elandwayo. Bangumkhandlu ohlaziya ezemibhalo. Eminyakeni yo 1915 ukuya ko1916 bacindezelwa, bavalwa imilomo yiStalizimu. Amaforomalisti ngabantu bokuqala ngqa abadumisa lamatemu i'fabula, i sjuzet nemotifi'. Ngokwabo ifabula ingathathwa ngokuthiwa 'yini eyenziwa izigameko noma umnyakazo okuyisitori esifingqiwe? Ngakwelinye ihlandla 'isjuzet' sisho ukuhleleka kwezigameko ngonina. Imotifi yona ngamayunithi amancane kakhulu womlando oxoxwayo.

UCuller (1980b:28-29) ubona ifabula njenge:

Story, plot action and as something given, as constant, as sequence of events, which the narrative presupposes, and which, it could describe in various ways, and sjuzet as the discourse of the text.

Lokhu kusho ukuthi isitori siba yilokhu okubizwa ngokuthi 'kuyini noma yini' okuqukethwe endabeni elandwayo noma ezekwayo, okuyifabula. Kuzothi isjuzet sona sibe yilokho okubizwa ngokuthi 'kanjani noma kwenzeka kanjani' kungxoxo elandwayo. Uthi lapho eqhubeka uCuller (1975:20):

Plot structure must be theoretically possible.

Isakhiwo sinobungwikhwebu okudingeka lapho sicubungulwa, sihlaziye ngokomnyakazo ophela. Njalo belu sakheka ngokuxhumanisa, nangokuqondanisa izigameko ngokulandelana kwazo, ngokwesixhakaxhaka esenzakalayo endabeni. Umnyakazo ophela ungumnyombo wokuhlaziya isakhiwo ngokuphelele.

UAbrahams (1993:159) yena uthi ngesakhiwo:

Constituted of events and actions as these are rendered and ordered towards achieving particular emotional and artistic effects.

Umnyakazo kunoveli wenziwa ngabalingiswa abathile ukuveza ukuhleleka kwezigameko. Kanti-ke kunezinhlalo zezakhiwo ezahlukene, ezinye zenzelwe ukuveza usizi oluthile kanti ezinye kuyaye kube ngezamahlanya nje. Konke kuqhubeka kubhebhethekiswa isixhakaxhaka esiphelezelwa udweshu ukuphelelisa injongo ethile ewubuciko bomlobi.

UForster (1974:60-63) uthi:

Plot is also a narrative of events, the emphasis falling on causality.

Uphawula ngokuthi ukulandelana kwezikhathi kuba ngumjikelezo noma kumbandakanya ukungaqondi ngqo kwesakhiwo, kuthi ekugcineni lokhu kube wuphawu oluyisimangaliso. Abalingiswa nezigameko kanye nesizinda kubalulekile ekupheleliseni okusophiwe. NoAristotle acashunwe kuChatman (1978:44) uyavumelana nabanye abacubunguli ngokuthi:

Plot is the arrangement of incidents.



NgokukaRoberts (1976:76) isakhiwo esihle senziwa ubudlelwano obuhle phakathi kokuhleleka kwezigameko noma izenzakalo. Uma udweshu lungekho kusakhiwo indaba ayibimnandi futhi akukho nokuhehayo. Okwenzakalayo esakhiweni kufanele kuphelezwe udweshu olozohola isakhiwo isise kuvothandaba.

UBarthes, Genette kanye noBal bayizingqalabutho kunarotholoji. Babizwa ngokuthiwa pheqezezi 'French Structuralist Narratologists.' Olwabo ucwaningo luqondene nokudlondlobalisa inarotholoji njengesifundo esiqokiwe sanakekelwa kwezemibhalo. Bobathathu oBarthes noGenette kanye noBal benza imikhakha yokwahlunisa ingxoxo elotshiwe.

UGenette (1980) usebenzisa lamatemu amathathu wesifransi i'recit, histoire kanye ne narration'. Kuyaye kube khona indida kubacubunguli ngabanye ekuchazeni lamatemu. Umfundi kufanele aqaphele ukuthi ukhuluma ngamuphi umcubunguli bese elandela ukuthi uthini lowo amqokile. UGenette (1980:25-26) uphawula ngezincazelo ezintathu zalegama 'recit' elisho ukuthi inarethivi (narrative). Eyokuqala: ingxoxo esho isitatimende esilandwayo noma esilotshiwe esiqonde ukuchaza izigameko. Eyesibili: ingxoxo esho uchungechunge lwezigameko zangempela noma ezingamanga ezilandwayo, kanti eyokugcina ithi: ingxoxo eqondene nezigameko ezizekwa ngokuthile.

UChatman (1978:19) ethonywa ngamaforomalisti ngalomqondo wefabula nesjuzet ubona lesitatimende sengxoxo inarethivi sinemikhakha, okuyi lokho okuqukethwe nezigameko noma izenzakalo ezikhona kundaba elandwayo lapho abalingiswa nesizinda kudlala indima ebalulekile. Uyasuka lapho uphawula ngendlela yokuveza okuqukethwe kube sobala.

UBal (1985:15) uchaza ongxoxo elotshiwe ebizwa ngokuthiwa pheqezezi 'narrative text' ngokuthi:



A text in which an agent relates a narrative and story as a fabula that is presented in a certain manner.

Ifabula ichaza uchungechunge lwezigameko ezihleleke ngononina ukusuka nokuhlala ezenziwa ngabalingiswa. Yena uBal (1985) uphawula ngalamatemu (teks), (verhaal) ne(geskiedenis). Iteks isho uphawu lokugcina lolimi. Iverhaal kube yindatshana emfushane yomlando, kuthi igeskiedenis yona kube ukulandelana kohleleko ngendlela indaba eyenzeka ngayo.

Ngokombono wamastrakthuralisti isakhiwo siba nalezi zinto ezilandelayo: isethulo, isisusa sodweshu, isixhakaxhaka, uvuthondaba bese kuba yisiphetho. UAbrams (1988:150) lapho echaza isethulo uthi:

In writing plot is that form of discourse that explains, defines and interprets.

Isethulo sisingatha sifukamele yonke ikhompozishini yokulandwayo nokubhaliwe okungakhanyisi endabeni. Umlingiswa oqavile noma ummeleli wethulwa kuso isethulo, nenkinga abhekene nayo. Isisusa sodweshu silandela isethulo. Inkinga ummeleli abhekene nayo iyabhebhetheka lapha ibheke kuvuthondaba.

Kunezinhlalo ezimbili zodweshu, olwangaphakathi nolwangaphandle.

ULukens noCline (1995:36) baluchaza kanje udweshu:

Conflict is a tension, friction, alternatives, forces, excitement suspense and resolution.

Ngendlela labalobi abachaza ngayo udweshu bakuveza obala ukuthi kuba khona umjikelezo ohamba ngamandla, obuye ube nokucinana, nokushayisana kuze kuyofika lapho kusomuluka khona inkinga. UAbrams (1988:138) yena aluchaze ngalendlela udweshu:

Conflict is an element of plot and the motivation and causation of fiction and drama.

Udweshu luletha ukushuba esakhiweni nomnyakazo osenza sidlondlobale sibheka kuvuthondaba. UDietrich noSundell (1953:128) baluchaza njengomthambo oxhumanisa okwenzakalayo nomphumela okulethwa ukushayisana kwemibono okwenzeka endabeni elotshiwe noma exoxwayo. Okusuke kubange udweshu endabeni wukuthi kuba khona ukuphikisana okwenzakalayo phakathi kwabalingiswa noma umlingiswa nesimo abhekene naso.

UAbrams (1988:88) uthi lapho echaza isixhakaxhaka:

Complication consist of a detail of characters or situation entering into and twisting or changing the main thread of a plot.

Ummeleli usuka eshukana nenkinga abhekene nayo. Ufuna isisombululo. Ngalesosikhathi indaba iyaqhansa ibheke kuvuthondaba. UShaw (1972:79) uchaza uvuthondaba ngokuthi:

The moment in a play, novel, short story or narrative poems at which a crisis comes to its points of great intensity.

Ukusuka kusixhakaxhaka amaphaphu aba phezulu kumfundi alinde ukuthi uvuthondaba lufike kubonakale ukuthi inkinga iyasombuluka noma qha. Kuba mnandi lapho isombulukile, kanti-ke kuyenzeka ukuthi lokhu obekulindelekile kungenzeki, ingxoxo ibe nopholavuthondaba.

UShaw (1972:109) uchaza isiphetho ngokuthi:

Denouement derived from a French word meaning 'to entire' refers to the outcomes or result of any complex situation or sequence of events.

Alukho udweshu esiphethweni. Umnyakazo obukade uhambisana nodweshu ekuqaleni usuke usudambile, imiphumela yobekukade kulindiwe ifike ekugcineni.

### **3.2 UKUHLELEKA KWEZIGAMEKO**

Ukuhleleka kwezigameko kuzokwenziwa kuwo omabili amanoveli aqokelwe lonyaka. *Asikho ndawo bakithi* ebhalwe nguM.J. Mngadi ne *Itshwele lempangele* ebhalwe nguM. Bhengu.

#### *3.2.1 Asikho ndawo bakithi*

1. Ummeleli uDubazane asemhlanganweni lapho kudingidwa khona izindlela zokuzama ukunciphisa izinkinga ezikhungethe ilokishi, nokuboshwa kukaBhekiziwe (ekhasini 1-9).
2. Ukushaywa kwenkosikazi kaDubazana, nokuntshingwa kwezimpahla zabo emgwaqeni yinkosikazi kaSilwange (ekhasini 10-19).
3. UDubazana nomndeni wakhe bathola ikamelo lokuqhasha kwaNyokana. UNyokana uhlongoza ukubulala uDubazana ukuze athole uMaZondi. Bayashiya kwaNyokana bayongenisa kwaMlangeni (ekhasini 20-46).



4. KwaMlangeni, bayachashazwa bazithola bekhishelwe ngaphandle nezimpahla zabo ziyantshingwa (ekhasini 47-75).
5. AbakwaDubabazana bathola ikamelo ematshotshombeni. Izingane kanye nonkosikazi wakhe bayahlukunyezwa ngokocansi, yilabo abazibiza ngokuthi ngabalwela inkululeko. Ukuhlaselwa kwelokishi eliseduze nemikhukhu, uDubazana kuthiwa makabulale (ekhasini 76-106).
6. Uthishanhloko wesikole esiseduze namatshotshombe ugxeke impilo ephilwa ngumphakathi wasemikhukhwini, kanti nangu ephunyuka ezandleni zamaphoyisa. Umfundisi uMbambo yena ushumayela ngezinkinga ezikhungathe umphakathi wasematshotshombeni, uyaboshwa ngamaphoyisa (ekhasini 107-119).
7. Ukuhlala kwabakaDubazana kwaThabekhulu nokuthola ukuthi uMakhosazana unesifo sengculaza (ekhasini 120-133).
8. UThabekhulu uzama ukuxazulula izinkinga ezikhungethe abakwaDubazana ezingenza umshado wabo uphelele obala, kodwa uyehluleka usezithola elele noMazondi, nangu esekhulelwa naye uMaZondi (ekhasini 134-156).
9. UMakhosazana ufundisa ngobungozi besifo sengculaza kubantu abasha. UThabekhulu ufaka insangu emthwaleni kaDubazana nokuboshwa kukaDubazana (ekhasini 160-171).
10. Ukuzalwa kukaMxolisi. UMaDlamini uyashiya kwakhe ubuyela kubo lapho ezalwa khona (ekhasini 172-193).
11. Ukukhululwa kukaDubazana ejele. Uyabuya kwaThabekhulu. Uyabulawa nguThabekhulu esizana noMaZondi. UNkosana uyababona. Bayamthatha bayomkhunga emthini (ekhasini 194-211).
12. Ukutholaka kukaDubazana nokungcwatshwa kwakhe. Abafowabo kaDubazana bafuna ukubulala uThabekhulu noMaZondi. UMaZondi uphindela ekhaya kubo kanye nabazali bakhe (ekhasini 212-226).
13. Ukubuyela kukaMaZondi kwaThabekhulu, nokusebenza kwakhe ebhange, nokuxolisa kwakhe kuMaDlamini (ekhasini 227-267).

14. Ukuthungelwa ngomlilo kukaThabekhulu nguNkosana nabangane bakhe. Ukuphunyuka kukaMaZondi nokubuya namaphoyisa, uyaquleka phambi kwesidumbu sikaThabekhulu esingumlotha (ekhasini 268-295).

### 3.2.2 *Itshwele lempangele*

Ukushona kwezingane zikaSonqisha nokukhononda kwabozalo ngokuthi izingane zifa nje kungenxa yobudedengu bukaMaMzimela kungenxa yemithi afika nayo emzini. USonqisha uphuma inxiwa. Ukukhulelwa kukaMaMzimela, ukuzalwa nokufunda kukaNdelebuli (ekhasini 1-6).

1. UNdelebuli uyasebenza nokuhlangana kwakhe noShantha ebhanoyini, noPaul owashonelwa ngabazali bakhe (ekhasini 7-22).
2. UNdelebuli uvakashela uPaul ekhayeni lezintandane okokuqala. UNdelebuli umema uShantha ukuba bavakashela uPaul, bayamvakashela (ekhasini 23-38).
3. Ukushintsha kukaShantha. Ugogo wakhe uyakuphawula, nokumcebisa ukuthi uma eseqomile aboletha ekhaya isoka lakhe bazolazi (ekhasini 39-42).
4. Isihlobo esithile sikanina kaShantha simdonsa ngendlebe ngokuthandana kukaShantha nomuntu omnyama, nangengozi uShantha alengela kuyo ngokuqomana noNdelebuli. UNdelebuli uthuma uShantha kubazali bakhe ngokudala ubuhlobo nabo (ekhasini 43-50).
5. Ukuhlanganyela kwabomndeni wakubo kaShantha nentukuthelo abayiveza ngenxa yokuthi uShantha useqomene nomuntu omnyama. UShantha ushayela uNdelebuli ucingo ngalowo mzumzu usenyamalele. Ufunwa ngabozalo namaphoyisa, utholakala enoNdelebuli. UShantha wazisa abozalo uNdelebuli (51-68).
6. UNdelebuli wazisa abazali bakhe ukuthi ufuna ukushada. USonqisha uthukuthela uyafa lapho ezwa ukuthi umfana wakhe kungukuphela kwakhe ufuna ukushada noMdiya. Uyobonisana nabafowakhe ngokufuna



kukaNdelebuli ukushada noMdiya, bona ababoni nkinga uma umfana efuna ukushada umuntu amthandayo (ekhasini 69-78).

7. UNdelebuli noShantha bavakashela uPaul kanti futhi bayazivakashela ukuchitha impelasonto bendawonye (ekhasini 79-88).
8. UNdelebuli uvakashela eMtuba ukuyokhuluma noyisemncane. USonqisha uyathukuthela ushaya uMaMzimela. UNdelebuli uhambisa unina kwaTholakele. UNdelebuli noShantha bayobona umuzi wabo omusha eRichard's Bay ( ekhasini 89-98).
9. UNdelebuli ubikela uyise ukuthi usethenge umuzi. UMaMzimela ubuyela ekhaya ngoba usekhumbule umyeni wakhe. UPaul uyavakasha ekhaya lakhe elisha. Ukushona kukagogo kaShantha, ushiya umlayezo wokuthi babele uNdelebuli umlotha wakhe, futhi bakhulule uShantha ashade noNdelebuli (ekhasini 99-112).
10. Ukushada kukaShantha noNdelebuli. UShantha ubikela abazali bakhe ngomshado wabo, noNdelebuli ubikela abakhe abazali ngomshado wabo. UPaul usehlala ngokuphelele nabazali bakhe abasha. Ukuzalwa kukaThandeka nokuhlangana kwalemindeneni emibili ebikade ingafunani yenza umndeneni owodwa (ekhasini 113-120).



## **ISAPHLUKO 4: UKUHLAZIYA AMANOVELI**

Kulesisahluko ukuvezwa kwabalingiswa ngokwezinhlobo zabo kuzobhekwa. Kubhekwe futhi isiko nodweshu ukuthi kuwo womabili lamanoveli aqokiwe isiko libamba liphi iqhaza ekudaleni udweshu. Kuthi ekugcineni kubhekwe ijenda kuwo womabili amanoveli.

### **4.1 UKUVEZWA KWABALINGISWA – *Asikho ndawo bakithi***

#### **4.1.1 Ngokwezinhlobo**

##### **4.1.1.1 Ummeleli – uDubazana**

UDubazana ngumlingiswa obhekene nenkinga yendawo yokuhlala. Ithi lapho iqala inoveli umlobi amveze analeyonkinga. Usuka emapulazini uya eThekwini uyofuna umsebenzi, wayenganayo indawo yokuhlala ngenxa yokuthi wayenganayo imvume:

Nalapha eThekwini wayefike wancishelwa umhlaba, kwakufuneka izimvume zokuba khona (Mngadi 1996:1).

Impilo yakhe yayinobunzima obungaphezulu kokwenza. Ubekade ephuma engena emiqashweni nomndeni wakhe. Wayechashazwa yilabo ebabekade bemnika indawo. Sewake wahlala ngisho nasejele engenze

lutho. Ekugcineni wafa engenakho ukuphumula engazange ayithole indawo ethi yena.

##### **4.1.1.2 Imbangi – ubandlululo**

Isimo sobandlululo esasimhlezi entanyeni uDubazana. Sasimelene naye. Ukuze athole indawo engeyakhe eThekwini kwakufanele abe nemvume. Kwalejomvume kwakufanele ayithole emva kokuba asebenze iminyaka ethile eThekwini:

Nakuba kunjalo, isipesheli sakhe sasingamvumeli ukuba yisakhamuzi esiphelele saseThekwini. Kwakuthiwa wayeyoze abe yiso ngemva kweshumi leminyaka esebenzela umqashi oyedwa noma ishumi nanhlanu leminyaka esebenzela abaqashi abahlukene eThekwini (Mngadi 1996:2).

Ukuba bekungasiso lesisimo sobandlululo uDubazana wayezozitholela eyakhe indawo kuphele ukuba nguphuma ngena emiqashweni, nasekuchashazweni ngabantu abasizakala ngokuhlupheka kwabanye abantu.

#### **4.1.1.3 Umlamuli - uThabekhulu**

UThabekhulu uvezwe njengomlingiswa olamulayo. Simthola ezama ukulamula uDubazana noMaZondi ngenkathi bexatshaniswe ukuthi omunye wasematshotshombeni ethe uMaZondi uyisithandwa sakhe futhi udle imali yakhe. Lokhu kwase kubeke nomshado wabo kuncupheko yokuphela:

Kuleli kamelo amathuba okwelapheka komshado wabo ayelahleka umzuzu nomzuzu (Mngadi 1996:132).

Kungalendlela uDubazana wadikila unkosikazi wakhe, waze wawela ezandleni zikaThabekhulu. Phela umlungisi uzithela isisila, noma wayethi uyalamula nje uThabekhulu kodwa wazithola esesobishini. Ukulamula kwakhe kwaba yizithukuthuku zenja ezaphelela eboyeni. Yena wayezamile ukuhlumelelisa umshado kaDubazana, noma uDubazana wakuthathela kude kwaze kwagcina konakele.

#### **4.1.1.4 Ifoyela - uMaZondi**

UMaZondi wayehlala njalo eseduze nomyeni wakhe. Wayemqinisa futhi emvikela njengoyise wezingane zakhe. Wayazi ukuthi ukuphumelela

kukaDubazana kusho ukuphumelela kwakhe nomndeni. Wamvikela ngisho lapho uNyokana wayesophe ukumbulala:

KwaNyokana wabopha ayengakubopha, wayesezidelile. Kuthe ukuba kuthi zibaba, walengisa izikhwama zakhe, waqhuba usapho, bangena indlela (Mngadi 1996:41).

UMaZondi waxolela ukuhamba ebusuku nezingane kunokuba kufe umyeni wakhe. Izingane zakhe zibe yizintandane, yena adlalwe nguNyokana njengomuntu owayedume ngokuthi udla izimali zabafelokazi emva kokuba sekabulele leyondoda.

Ngaphansi kwaloluhla lokuvezwa kwabalingiswa, umlingiswa oyisicaba noyindilinga bayaphawulwa.

#### **4.1.1.5 Oyisicaba**

Kulenoveli kaMngandi akekho umlingiswa ovezwe waba yisicaba, ngaphandle kwalamazwi ashiwo isalukazi esithile sichaza uNyokana kuMaZondi:

Lomuntu oqashe kuye mntanami, alimfanele elobugebengu. Inswelaboya. Umbulali. Umbambi wenkunzi. Umdlwenguli. Abesilisa uyabakhuthuza. Owesifazane angamazi uyamkhuthuza ambulale. Oganiwe njengawe, eqashe kuye, ambulalele indoda, adle izimali zakhe (Mngadi:1996:40).

Ukuya ngokujiya kwamazwi walesisalukazi siyathola ukuthi uNyokana uchazwa njengomlingiswa ongazimisele neze-neze ukuphenduka. Kuzwakala kungumuntu ohlala enza izinto ezibi njalo. Kanti-ke akuwona kuphela amazwi alesisalukazi, nangu noMaduze ewafakazela ethi uNyokana uyisigebengu:



Hho, hhe, sengiyaxoshwa, ntanomuntu. Isigebengu lesi sithi angihambe, asisafuni futhi nokuba ngixoxe nawe ngoba ngizoze ngisonele kuwe ngokudalula izimfihlo ezinkulu (Mngadi 1996:37).

UNyokana wesaba ukuthi uzothi uyakhuluma uMaduze axwaye uMaZondi. Vele kwakade ngubani ongeze axwaye kukhulunywa ngokubulawa komyeni wakhe. Manje ubona kungcono aqale ngokuxosha uMaduze, bese enza lemikhuba yakhe. Akadeli uNyokana nangu eseza nenyama efakwe umuthi ayiphathele uMaZondi efuna ukuba uMaZondi amthande:

Elinye iphakethe ayesethe ukulinonga ngentando walithi qithi phambi kukaMaZondi..... Ngicela ungangidumazi. Ngikuphathele lenyama ngothando. Ngicela uyidle, njengamanje (Mngadi 1996:35).

Lokhu kwenza kumveza njengomlingiswa oyisicaba. Obulalayo, ogqwelezayo, odlwengulayo nokhuthuzayo uNyokana.

#### **4.1.1.6 Oyindilinga**

Kulelinoveli likaMngadi abalingiswa abaningi bavezwe babayindilinga. Bayakholelweka okubonisa ukuthi bamele abantu abaphilayo. Uma sibheka uMakhosazana, wahlukunyezwa yisimo sokuphuma engena emiqashweni, engenalo ikhaya, kuthe lapho bezitholela umjondolo lapho babezofihla khona amakhanda, uyahlukunyezwa ngokocansi. Abazali bakhe bahluleka ukumvikela ngoba besabela izimpilo zabo. Bonke lobubuhlungu baya enhliziyweni. Wakhulelwa kwatholakala ukuthi unengculaza. Kunokuba ahlale abe nenzondo, wakhetha ukuzixolela angazibeki icala noma abeke abazali bakhe icala ngokungamvikeli. Wabuye waxolela uNjayiphume, yena belu owayemhlukumeza wamfakela nengculaza:

Qha baba, ngekhe ngikubulale. Mina nginaso isihe lesi ongaso. Ngilapha nje ngizokubonisa umntanakho wendluzula nakuba senginesifo esesibhubhisa njengaye ngithi, nangu, mbuke (Mngadi 1996:260).

UNjayiphume izinto ayezenza zazingezobunja ngempela. Kodwa ekugcineni wakubonisa ukuzisola ngokuthi lokhu ebekwenza kwakuwubulwane. Nangu manje useyafa yingculaza, kodwa uyawavuma amacala akhe:

Yebo mfundisi. Yimina mathupha engamlamda kwabo nomfowabo. Ingomso lakhe labhidlizwa yimi (Mngadi1996:260).

UMaZondi noThabekhulu babebhekene nobunzima. Abazange bazivikele ngokuthi singeniswe isimo kulenkinga kodwa bavuma amacala abo kuJehova nakubantu abanjengoMaDlamini. Bazinikela esontweni basebenzela umphakathi ngoba bebona kufanele bakwenze lokho ngendlela yokucela intethelelo:

Ngiyalibonga lelo lesethembiso, mfundisi. Ngicela namuhla wazi ukuthi uDubazana wabulawa yimina, zandla zami (Mngadi 1996:278).

Bobabili oThabekhulu noMaZondi bacela intethelelo kumfundisi. Lamazwi angenhla afakazela lokho. Abagcini lapho baya nakuMaDlamini bayocela ukuthethelelwa:

Mntakamama, noma ngingebe yisiboshwa phambi komthetho wasezweni, kepha ngizizwa ngiyisiboshwa phambi kwakho, naphambi koMdali nezithunywa zakwenu (Mngadi 1996:263).



## **4.2 IZINDLELA ABAVEZWA NGAZO**

### **4.2.1 NGOKWAMAGAMA**

Amagama abamba iqhaza elikhulu ekuvezeni abalingiswa. Kanti igama empilweni liveza ubunjalo bomuntu. Umuntu ubuye alilandele igama lakhe. Igama likaDubazana, Zwelisha limbeka esimweni sokuba sezindaweni ezisha njalo. Simthola uyaphuma uyangena emiqashweni. Uvela emaphandleni, nangu sekaseThekwini. Kusenjalo usejele, ekugcineni usemthini ulengisiwe – usefile. Lapha ekufeni usezithola ekwelinye izwe elingaziwa ukuthi linjani.

UNjayiphume, naye ulilandele igama lakhe. Izinto ebekade ezenza izinto zomuntu ofelwe ngunembeza. Izinto zobunja uqobo lwayo. Inhliziyo yakhe yayilikhuni okwetshe. Wayebulala, edlwengula, inzondo, ukuhlukumeza nokunye lapho ethi ulwela inkululeko kanti yilapho ecindezela abantu ngokwedlulele. UThabizolo igama likaThabekhulu. Ngempela kuye injabulo bekungeyayizolo. Zolo lokhuya bengakafiki oDubazana nomndeni wakhe kwaThabekhulu bebengumndeni othokomele nofudumele. Gwiiqii izinto zashintsha kwaphela intokomalo nenjabula. Impilo yakhe yavakashelwa usizi nomzwangedwa. Uzifaka kulolusizi nje ngoba ethi usiza abantu. Usezithola ebophise uDubazana, esembulele, ekhulelise uMaZondi ngapha enenkosikazi. Ushiywa yinkosikazi, izingane zakhe ziba ngondingasithebeni. UThuleleni igama likaMazondi. Naye belingamnike kuthule leligama. Izinto ziyonakala ulokhu ethule njalo. Nazi izingane zihlukunyezwa phambi kwakhe ayikho into angayenza ngoba ukukhuluma kwakhe ungofileyo. Liyambuza ukuthi njengoba izinto zibheda kanje uthuleleni?

### **4.2.2 NGENDLELA YOMLOBI**

Lapha umlobi kuba nguyey ngqo ozivezela abalingiswa bakhe. Ubachaza ngendlela abayiyo, uthi lapho echaza uDubazana uthi:



Insizwa ewucingo lakwabo olwalukhanya, inwele zimashoba (Mngadi 1996:10).

Umlobi ngalamazwi ufuna ukusibonisa ukuthi uDubazana wayengumuntu ongenamzimba futhi omfushane. Uthi lapho eveza uNyokana echaza ubugebengu bakhe uthi:

Isimo sezinto emzini kaNyokana sasixoxwa nayigceke elalinesikhotha, namaphepha, namathayi, nesikilebhu sakhe esase sapatshakelwa amathayi (Mngadi 1996:20).

Lapha umlobi uchaza igceke elalesabeka lakwaNyokana. Wawungacabanga ukuthi kuzophuma inyoka ikulume, efakazelwa yisibongo sakhe belu. Uthi lapho eqhubeka echaza uNyokana uthi:

Enqekuzisa ikhanjana elalithiwe chwa, entanyeni ende (Mngadi 1996:22).

Ngalazwi umlobi uqonde ukuthi uNyokana wayengenawo umzimba engumuntu ozacile obonakala ngentamo nangekhanda elingelikhulu. Intamo yona yayinde ilaphaya. Konke lokhu uma sekuqhathaniswa negceke lakwakhe kuvela kahle kakhlophe ukuthi wayeyisigebengu esihlala njala sihuqa insangu. Nemisebenzi yobumnyama ahlale eyenza njalo.

#### **4.2.3 INKULUMO-MPENDULWANO**

Lelinoveni lisezingeni eliphezulu ngoba likwazile ukuthuthukisa isakhiwo safinyelela kuqophelo nakumgangatho ophezulu. Kanti-ke indlela abalingiswa abavezwe ngayo ngokwenkulumo-mpendulwano kuyasivezela ukuthi bangabantu abanjani.

#### **4.2.4 NGAMAZWI ABANYE ABALINGISWA**

Indlela leyankosikazi echaza ngayo uNyokana kuMaZondi, kumbeka obala ukuthi ngumuntu ongenazwelo uNyokana, nokuthi uyisigebengu soqobo esingakhathalele sidalwa esingumuntu inqobo nje athole lokho

okuzogculisa yena. Ngaphandle kwamazwi alenkosikazi nangu uMaDuze ewafakazela ukuthi uNyokana ungumuntu oluhlaza kankanani.

#### **4.2.5 NGOKWEMICABANGO**

Umwangedwa kuDubazana kwayinto yangemihla. Wayehlala ecabanga njalo ngesimo ayebhekene naso sokuhlupheka. Ukuphuma nokungena emiqashweni kwakungamnike kuphumula neze-neze. UThabekhulu yena wawumphethe umzwangedwa wokuthi wothathani ahlanganise nani mhla uDubazana ebuya ejele. Uzomchazela athini ngengane nokumbophisa kwakhe. UMaZondi yena wayesezace engangothi lokuvungula yimicabango yokukhipha uMaDlamini emzini wakhe, ngokubulala umyeni, nangu noMakhosana uyagula, umshado wakhe uphelela ezeni.

#### **4.1.1.2 Isiko nodweshu**

Ubandlululo ludlale indima enkulu ekufiphazeni izingqondo zabantu eNingizimu Afrika. Lwazenza zaba buthuntu, zakhohlwa ukubona ubuhle nokubaluleka kokucabanga. Ukubandlululana ngobuhlanga kwakudla ubhedu ngesikhathi sobandlululo. Yimikhiqizo nemiphumela yobekutshalwe ngabamhlophe ezingqondweni zabantu. Phela kwakuyisiko lobandlululo olwaletha ngabamhlophe ukuthi esinye nesinye isizwe sizakhele futhi sidlondlobalise owaso umnotho, kanti-ke ukubhekela ezinye izizwe phansi kwakuyinto ephezulu ngendlela emangazayo. Babengafuni abamhlophe ukuthi kube khona ukuzwana

phakathi kwezizwe eziseMzansi ngisho naphakathi kwabamnyama imbala.



Kwenzeka obekukade kulindelekile, umZulu wamzonda umSuthu engenze lutho, kwaba ngomhlophe wazonda omnyama, uMdiya wazibona engobalulekile futhi engcono komunye umuntu. Konke lokhu belu imbewu eyaethwa ngabamhlophe eNingizimu Afrika mhla befika bezodunga ukuthula nokudala uqhekeko phakathi kwezizwe zaseMzansi. Lokhu kube yinto eyaqhubeka njalo, eyathatha iminyaka cishe angamashumi amahlanu.

Inoveli *Asikho ndawo bakithi* ebhalwe ngu M.J. Mngadi, yinoveli ebhaleke ngezindaba zesikhathi sobandlululo. Okusuke kube sobala kulenoveli indlela isizwe esasifa ngayo, siqekelana phansi sithi silwa nobandlululo. Udweshu kulenoveli luqala nayo phansi lubhebhethetheke, nokukhula nokudlondlobala kwesakhiwo luze lufike ekugcineni lapho inoveli iphela khona. Konke lokhu kwenzeka ngaphansi kosiko lobandlululo oluyinkolo yabamhlophe. Lelinoveli likhuluma ngobumuncu nenzondo eyabe isesintwini ngalesosikhathi. Ukubulala, ubugebengu, ukuhlukumeza nokukhinyabeza imiphefumulo engenacala kwakuyinsakavukela umchilo wesidwaba. Inhliziyo yayithunukala lapho omunye umuntu ephumelela kube sengathi uzenza ngcono, abulawe. Kulabo ababethi balwelwa inkululeko amehlo ayehlala ebheje igazi, izandla zabo zigcwele igazi, izingqondo zabo zithi silwela ikusasa, kuyilapho belenza izolo.

Ukungamukelwa kwabantu abavela emaphandleni edolobheni kwakuyinto esematheni, futhi engamangazi. UDubazana uncishelwa indawo eThekwini ngayo belu indaba yokuthi kufuneka abe nemvume. Ukuboshwa kwakuyinto ayeyijwayele ngoba njalo utholakala engenayo imvume. Ukuboshwa komuntu nokuphelekezelwa enkantolo yangakubo ngelinye lamasiko obandlululo. Lokhu kwenza kwamlethela umunyu uDubazana, kungenguye kuphela nabanye abantu abamnyama babeboshwa uma betholakala bengenamvume, bahamba ngesikhathi esingafanele futhi bekuzindawo lapho bengafuneki khona:



Kwakuze kwaphela ngokuba ayodonsa iminyaka eMazambaneni (Mngadi 1996:1).

Abamnyama abasebenza emapulazini babexoshwa nje kungabi ndabazalutho, phela umhlaba kwakungewona owabo, ungowabamhlophe nhendlela umthetho wobandlululo wawubheka ngakhona izinto. Indaba yokuphatha ipasi ingelinye lamasiko agunyazwa ngabamhlophe. Lalenzelwe abamnyama ukuthi baliphathe noma kunini noma kuphi lapho behamba khona. Izindlu zazintuleka abantu bahlala emijondolo. Ukuba basahlala namanje kwasukela lapho. Uma uke wakhuluma iqiniso isitokisi kwakuba yindawo yakho. UBhekizizwe kwase kuyikhaya lakhe esitokisini:

Uyabona-ke lona, kwakuhleba amadoda amabili namuhla kunamuhla. Uyolala esitokisini. Kuhulumeni ongesisebenzi somphakathi, kodwa osebenza umphakathi alikhulunywa iqiniso. Uyalifela (Mngadi 1996:8).

Uhulumeni ukhona ukusiza nokunanakela izidingo zabantu bonke abaphila kuleyo ndawo. Kodwa uhulumeni wobandlululo babesemuphe igama lokuthi osebenza umphakathi. Okusho ukuthi inhloso nenjongo yakhe kwabe kuwukubona umuntu onsundu engaphumeleli aqekelwe phansi kuze kube sekupheleni. Yena kasoze awusebenzele umphakathi onsundu futhi awubhekele nezidingo zawo, kufanele uzenzele. Yingalokho kwasungulwa nomthetho othi kufanele zonke izizwe zizenzele owawo umnotho.

#### **4.1.1.3 Ijenda**

Kulenoveli sithola ukuthi indlela abalingiswa abavezwa ngakhona, ikakhulukazi, abesifazane yilenhlobo engafuni ukuvumela abesilisa badlale ngabo. Okokuqala nje uma sibheka inkosikazi kaSilangwe akazithobile kumyeni wakhe ngendlela amakhosikazi athobela umthetho wephathriyaki obalindele ngakhona. Uphethe umshiza ushaya uMazondi ngoba ethi

uthandana nomyeni wakhe. Udamane akhulume amazwi aziswana kumyeni wakhe:

Unesibindi sokunxapha okukakotshi! Ikhona indoda esile nje eqonywa umkamumntu indoda ikhona endlini, nami ngiwumkayo ngikhona? (Mngadi 1996:11).

Ukhuluma wonke lamazwi endodeni yakhe abantu babukele. Enye indoda ibingeke yakumela lokhu. Ngisho ukuphendula uSilangwe lutho, udamane enxapha into engapheli ehhomuzelela ngaphakathi ethi yena akathandani noMaZondi. Kube sengathi umshaye ngomanda ngaphakathi. Mhlawumbe wayesaba ukuthi umkakhe uzokhwela azehelele ngomshiza lo abeshaya ngawo uMaZondi. Uthe esuka lapho lonkosikazi wathatha isinqumo sokuthi mabahambe esho nokusho ukuthi ngumuzi wakhe lona futhi kuyaziwa emahhovisi amakhulu ukuthi uduze kwegama lomyeni wakhe kunelakhe elumgunyazayo ukuthi ungunkosikazi ogcwele kaSilangwe.

Akagcini lapho ubiza uDubazana ngesiduphungana nje semithi yalomfazana wakhe. Ngamanye amagama ukuthula kukaDubazana wayekuthatha ngokuthi sewadliswa nguMaZondi. Uze wamqwaqwada ekhanda ngomshiza embonisa ukuthi akalutho. Ukushaywa nokuhlambalaza umuntu wesilisa ungowesifazane yinto engavamile esikweni lesizulu. Amaningi amakhosikazi kuthi ngisho ebehlula ngamandla abayeni babo bathule nje noma bebashaya. Izimpahla zabo wazintshinga emgwaqweni. Uthi lapho eyocela umakhelwane uDubazana ukuba amsize ukuthutha uhlangana nedosholo eliwuMaGumede elabhenguza ngezingalokazi lithi:

Emuva! emuva! (Mngadi 1996:13).

Nalenkosikazi ayikhathali ukuthi uDubazana uyindoda umbona njengomfanyana ozobaxabanisa bengomakhelwane bezihlalele ngokuthula.



Lamakhosikazi awakukhathalele okushiwo ngumthetho wesiko ukuthi owesifazane kufanele ahloniphe owesilisa ngoba eyindoda futhi mkhulu udla inyama, nokuthi kufanele bazithobe futhi babekezele. UmkaSilwange ubona ukuthi uma engazithoba futhi ahloniphe izinto zizomosheka. Umyeni wakhe uzogcina asezandleni zikaMaZondi. Isithembu akazange afune ukusimela.

Kuthiwa indoda ayibuzwa futhi ayitshelwa lutho ngumuntu wesifazane. Ngisho ngabe seyenzi. Kufanele owesifazane afele ngaphakathi. Akuzange kwaba njalo kuMaDlamini. Eyesithembu yona wabona kungcono aphume kuyo. Phela isithembu kwaZulu kwakuyisiko. Uthe abone ukuthi nangu uMxolisi ingane kaMaZondi ikhula ifana ncmishi nomyeni wakhe wanquma ukuba ahambe. Kwathi lapho embuza wabamba wayeka, wangaveli neqiniso:

Ngomsumbuluko ekuseni, esecabange kwaphela ukucabanga uMaDlamini, wanele wahamba umyeni wabutha izimpahla zakhe ezithile. Washiya engasavalelisanga nakuvalelisa (Mngadi 1996:181).

Noma wasindwa ngamahloni okubuya emendweni uMaDlamini kodwa wazitshela ukuthi uyaphuma kwaThabekhulu. Abanye abesifazane bayahlala emshadweni noma kushisa ngoba besaba ukuba ngamabuya. Kungalesosikhathi indoda ithola ithuba elihle lokumchaphaza nokumzwise ubuhlungu ngoba yazi kahle kamhlophe ukuthi lowesifazane uncike kuyo. Ngokwesiko kube yinto enhle leyo baze basho ukuthi uwubambe ushisa umendo umasibanibani.

UMaZondi ubonisa umyeni wakhe ukuthi akufanele okholwe yikho konke okushiwo ngabantu ngaye. Uyamtshela ukuthi kufanele amadoda afundiswe ngabantu besifazane ngoba amaningi acabanga ukuthi abesifazane abayazi into elungile nengalungile. Abantu abaziyo yiwo kuphela:



Ukuba kuthi nini uma ebona noma ecabanga ngomuntu wesifazane azi (amadoda) ukuthi abona isidalwa sikankulunkulu esinomphefumulo nengqondo yokwahlukanisa okubi nokuhle, ukwenyanya okubulalayo nokuphokophelela okwakhayo (Mngadi 1996:16).

UMaZondi ulikhomba phezulu lapho uNyokana ezama ukumlutha. UNyokana ufuna ukuzichaphazelela kumfelokazi emva kokuba sekabulale uDubazana. Uxolela ukuba aphume ngobusuku kunokuhlalela uNyokana nemikhuba yakhe yokudlala ngabantu besifazane. Akazange afune ukuba mdibimunye nabafelokazi uNyokana ababulalele abayeni babo:

KwaNyokana wabopha ayengakubopha, wayesezindezindele. Kuthe ukuba kuthi zibaba, walengisa izikhwama zakhe, waqhuba usapho, bangena indlela (Mngadi 1996:41).

Wala waphetha uMaZondi lapho uNyoka efuna ukumhlukanisa nomyeni wakhe ngenyama enongwe ngentando. Wayethi uyamlutha ngoba enomqondo wokuthi abantu besifazane yilenhlobo kapende ethanda ukulutheka, ikakhulukazi lapho owesilisa eziveza sengathi uyanakekela. Ngisho esemjamele ngamehlo ahlabayo akazange asabe uMaZondi ukuthi angahle amshaye:

Njengoba ngisho nje mfowethu ngolamba lapho elamba khona, ngife lapho efa khona. Unjalo umshado. Thina naye siyabelana kokuncane nokuningi esikudlayo, esikufundayo, esikuhogelayo nesikunambithayo (Mngadi 1996:35).

Akagcinanga ngokwala ukuluthwa nguNyokana uMaZondi simbona ephaphama eba sezingqondweni efunda ngemva kokuba sekadlalwe ngabantu besilisa. Ukuya esikoleni nokuthola umsebenzi ebhange ngenye yezindlela azivikela ngayo ekucindezelekeni kokuncika emntwini wesilisa. Uke

wahamba waya kubo ebeleka umndeni kaDubazane ukuthi ungase umhlasele emva kwalokho wabuya ngenxa yesimo esinzima sokungasebenzi. UMakhosazana uyagula ngapha udinga ukunakekelwa:

Esebunambithe wabuzwa ubumtoti boju lwempumelelo, waqhubeka nezifundo zokuphathwa kwamabhange (Mngadi 1996:247).

Isikhathi sokuhlala endlini apheke, abheke izingane saphela wafunda manje ukubhekana nempilo. Isikhathi sokuhlala ekamelweni akhihle isililo saphela wacabanga ukuthi angenza ini enengqondo ukusiza izingane zakhe kanye naye uqobo. Hayi indaba yokuhlala ekhaya alindele uDubazana noma uThabekhulu ukuthi amlethele ukudla nemali. Ngenxa yemfundo useyakwazi ukuqhudelana nabanye ontanga yakhe kungakhathalekile ukuthi ungomhlophe noma ungomnyama. Ngokunjalo, uMaDlamini ngokushiya uThabekhulu ingqondo yavuleka wabona ukuthi kufanele asebenze azenzele eyakhe impilo kunokulinda ukwenzelwa ngomunye umuntu. Nangu useyasebenza esitolo sezimpahla.

#### **4.1.2 UKUVEZWA KWABALINGISWA – *Itshwele lempangele***

Sebekwenzile konke abantu bethi balwa nobandlululo, babulalana, bathungelana ngamathaya, bagqwelezana, kwaba yilokhu nalokhuyana. Onyakeni ka1994, izinto zaqala ukugaya ngomunye umhlathi eNingizimu Afrika. Isizwe saqala sabhinqela nxanye. Kwayima amehlo aqala ukuvuleka, inkungu ebivale amehlo yavuleka. Kwayilowo nalowo wakubona ukukhanya. Isintu sabuyisana, abanye baba nethemba lokuthi izinto zizolunga.

Kungalesisikhathi inoveli kaM. Bhengu ethi *Itshwele lempangele* ithi chithi saka ukubonisa ushintsho olwenzeka kusukela ngo1994 lapho kuqala ukubusa uhulumeni wentando yeningi kuze kube manje. Indaba yokuthi umuntu uyiluphi uhlanga sekuba yinto yomlando, ezoxoxwa izizukulwane kube yindaba yasezinganekwaneni. Abantu baphokophele ekwakheni



uMzansi omusha. owodwa obumbene futhi onothando. Abalingiswa abakulenoveli bayakubonisa ngempela ukuthi abantu bashintshile, bazimisele ukwakha nokuletha ukuthula, ikakhulukazi abantu abasha ngoba yibo abazoba ngabaholi bakusasa kulelizwe. Noma-ke kusenzinyana kubantu abadala kodwa izinto ziya ngokuba ngconywana.

#### **4.1.2.1 Ngokwezinhlobo**

##### **4.1.2.1.1 Ummeleli – uNdelebuli noShantha**

Laba ngabalingiswa okuthi lapho inoveli iqala bazithola benenkinga yokuzwela uPaul, ingane yomlungu eyashonelwa ngabazali bayo. Bobabili baba nalomthwalo wokuthi kufanele nakanjani ukuthi banikeze lengane uthando olujulile lobuzali. Uwodwa umbuzo abazibuza wona ukuthi lokhu kuzokwenzeka kanjani ngoba abashadile. Ngokuqhubeka kwalenoveli bazamile ukuyixazulula inkinga yabo ngokuba bashade ukuze uPaul azothole ikhaya lakhe langempla. Kuye kwaba nzima ngoba abazali babo bobabili bebamelene nalomshado ngoba bekhola wokuthi izizwe ezingafani ngokobuhlanga akufanelanga zishadane. Eyabo impi bayilwile kwaze kwaba sekupheleni. Ekugcineni bagcine beshadile, bahlala noPaul futhi sebanenye ingane ogama layo linguThandeka. Okwaba kuhle lapho ukuthi umbala nobuhlanga lobu obuyinkinga abuzange busaba khona, bagcine benokuthula nabazali babo sebangumndeni owodwa. Ngalendlela babuvezile ubuqhawe nobuqhawekazi kulenoveli.

##### **4.1.2.1.2 Imbangi – uBobby noSonqisha**

Laba ngabalingiswa besibili uma usuka kubammeleli. Umsebenzi wabo ukumelana nokuphumelela kweqhawe neqhawekazi kulenoveli. Laba-ke bebekade bemelene nokuthi uShantha noNdelebuli bashade. UBobby wayebazonda abantu abamnyama futhi engazenzisi. Ukuzwa nje kwakhe ukuthi uNdelebuli ufuna ukushada uShantha wobona kungcono abulawe, ngendlela yokuthi amthengele abantu, bamsuse noma yena mathupha amdubule ngevolovolo lakhe. Ngaphezulu kwalokho kwathiwa okungcono uShantha makathukuswe kubo kanina. Ngamanye amagama ukuphumelela



nenjabulo kaShantha incike kubo hayi kuye njengomnikazi wempilo yakhe. USonqisha ngakwelinye ihlandla akafuni nokuzwa ukuthi uNdelebuli uzoshada noShantha ngoba phela ngesingaye amaNdiya akubona abantu yizilwane. Yingalokho ekwazi nokubiza uShantha ngeNdiya hayi umNdiya. Ngendlela abona ngayo abasondeli ngisho kuzinga lokuba ngamaZulu. Lokho kuzokwenza namadlozi angakwazi ukumbona uShantha njengomakoti wekhaya.

#### **4.1.2.1.3 Umqhathi – Isimo sobandlululo**

Ngesikhathi sobandlululo bekunomthetho wokwahlukanisa isizwe kwesinye isizwe. Lomthetho wenza ukuthi abantu bakhohlwe ukuthi bangabantu, akekho oyisilwane noma oyinto. Kwanda lomoya wokubhekelana phansi ezizweni nenzondo yokuthi kukhona abangcono kwabanye. Ubandlululo kulenoveli kaBhengu lingumqhathi. Ekuzakheleni kwesinye nesinye isizwe umnotho waso kwatholakala ukuthi esinsundu sakhinyabezeka kakhulu kangangokuthi ngakwezomnotho sasiphansi kakhulu. Lesisenzo sasenza saba nesigcwagcwa kwezinye izizwe futhi zithole nethuba lokudlala ngaso.

#### **4.1.2.1.4 Ifoyela – ugogo kaShatha nonina kaNdelebuli**

Umsebenzi walababalingiswa ukugqamisa okwenziwa abammeleli. Ugogo kaShantha ummele umzukulule wakhe kwaze kwaba sekufeni. Lapho bebefuna ukumudla bamfele uShantha wamkhulumela esebhoke ngolaka, ebabuza ukuthi abantu abamnyama akubona yini abantu ngoba nakhu bayabasebenzele futhi nezingane zabo zibhekwa yibo. Ngalamazwi wayeqonde ukuthi ngempela abantu abamnyama bangabantu. Kuze kwathi lapho eshona wathi babele uNdelebuli umlotha wakhe futhi bavumele uShantha ashade naye. Unina kaNdelebuli naye wammela umfana wakhe noma wayengafuni ukuthi uyise abone ukuthi uyammela. Yingako waveza nomqondo wokuthi aye kubafowakhe bayobonisana ngalendaba ukuthi bona bathini ngalento yokuthi uNdelebuli ashade noShantha eyiNdiya. Ngisho noma uSonqisha wayesemshaya ngoba engazi ukuthi ubuhlungu benhliziyo uzobukhiphela kubani, ingane yakhe wayithanda kwaze kwaba sekugcineni.

Phela kuba njalo lapho amadoda ehluleka ukuvikela ukuthi angamadoda asheshe ashaya amakhosikazi awo.

#### 4.1.2.2 Isiko nodweshu

Kulelinoveli Itswele lempangele isiko nodweshu kubamba iqhaza elikhulu ekuthuthukiseni isakhiwo. Udweshu lapha lubonakala phakathi kwezinhlanga ezimbili, amaZulu namaNdiya. Kuyisiko lamaNdiya elatshalwa ubandlululo ukuzibona bengabantu abaphezulu uma beqhathaniswa nabamnyama. Kanti futhi kuyisiko lamaZulu ngokunjalo elatshalwa wubandlululo lokubona ezinye izizwe zingezona abantu lapho ziqhathaniswa nawo. Lokhu kubonakala lapho umNdiya onguShantha ethandana nomZulu onguNdelebuli. Abazali babo babelikhomba phezulu bethi kakusoze kwenzeka lokho. Yomibili lemindeni yayinalowomqondo.

Kunamagama abawasebenzisayo lababalingiswa abonisako ukuthi abahlangani ngempela futhi inkolelo yabo iyaphikisana nalokukwenza kwalezizingane. Kubo kaShantha lapho bebiza uNdelebuli bambiza ngomfokazi. Umfokazi ngumuntu oyisihambi endaweni okungeyona eyakhe. Ubizwa ngaleligama nje ngoba engeyena umNdiya futhi kungenanto abayihlanganisa naye. Njengomqhamuki kuhlana lwamaNdiya ubonakala ezobhozomela ingane yabo, ayicekele phansi ayishiye ingasenaso nesithunzi. Okusuke kumangaze ukuthi ubonakala eyisihambi ezweni lapho azalelwe wakhulela khona. Lokhu akumangazi ngoba vele abamnyama bonke bajika babayizihambi ezweni lapho mhla kufika abamhlophe kuleli:

Izinsizwa ezimnyama zidume ngokuyenga amantombazane, ziwakhulelise qede zibaleke ziyosithela, sisale nengane engenayise isiphukuphuku sentombazane (Bhengu 1998:46).

Esikhathini sobandlululo umuntu omnyama wayengelutho, ethathwa njengesidwedwe sento, into othi nxa uqeda ukuyisebenzisa uvele uyintshinge



kude le. Kanti-ke isidwedwe sisetshenziswa ukusula izinyawo emnyango. Okusho ukuthi abantu abamnyama ngendlela ababethathwa ngayo ngesikhathi sobandlulo babengabasuli nababuthi bokungcona okwenziwa ngezinye izizwe. Lamazwi akhulunywa ngugogo kaShantha lapho efuna ukuzwa kahle ukuthi ze uShantha athandane nomuntu omnyama nje kwenzenjani:

Ngizwe kuthiwa usuyisidwedwe sokwesulela abantu abamnyama izinyawo (Bhengu 1998:52).

UShantha uqhathaniswa nesidwedwe nje ngoba phela ukuthandana kwakhe nomuntu omnyama kuzomenza ajike abe mnyama futhi enze nezinto zobumnyama. Yingani lesidwedwe okukhulunywa ngaso sisho khona ukuthi ayikho into engenziwa nguNdelebuli njengesidwedwe esingenamsebenzi. Lamazwi ahlambalaza uShantha futhi ambeka ezingeni lento hayi lomuntu. Okusho ukuthi wonke umuntu uzothi lapho embeka abone isidwedwe.

Akugcini lapho unina kaShantha ubona ingane yakhe ingofileyo lapho izoshada nomuntu omnyama. Isithunzi somndeni sizokwehla, abantu bona bazothini lapho bebona lomhlola wokuthi uMndiya ashade nomuntu omnyama. Omakhelwane bazobafela ngamathe ngoba benqa isiko nenqubo yesiNdiya. Kusenjalo nakhu kuvela udadobawo kaShantha negama lokuthi uNdelebuli uzomithisa uShantha amshiye nengane. Lenkulumo ibeka uNdelebuli ezingeni lobulwane. Phela uma ngabe umuntu eseyisilwane ulahlekelwa ubuntu enzise okwesilwane sona esingacabangi lutho. NgesiZulu abantu abamithisani, bayakhulelisana. Lokhu kusho ukuthi uNdelebuli umthetho wokuphatha umuntu wesifazane akanawo ngoba phela umnyama. Ukumitha kukaShantha kuzomenza azale umlanjwana ozoba yivezandlebe lapho uNdelebuli esemshiyile mhlawumbe washada nendoda yeNdiya. Isimilo sikaShantha sizophela kuphele nesithunzi kwabozalo.



Isihlobo sikanina kaShantha siphawula ngezingane eziwuvanzi emigwaqeni ezizalwa izinsizwa ezimnyama zizishiye khona zingenabani. Kwawona lamazwi abuveza kwabha ubuhlanga. Okuqaphelekayo lapha emigwaqeni akuzona kuphela izingane zabantu abamnyama kuphela, nezinye izinhlanga zikhona. Mhlawumbe abantu abansundu baqhathaniswa nobumnyama babo nokuthi ayikho into engenziwa ngumuntu omnyama enengqondo. Mhlawumbe kungaba ukuthi abamnyama abanayo imali yokondla izingane yingakho bazishiya ziwuvanzi emigwaqeni zinganakwe umuntu.

Ucabanga ukuthi zivelaphi lezi zingane ezimnyama ezingenabani, ezisakazeke nemigwaqo emadolobheni (Bhengu 1998:46).

Akubona bodwa abasemndenini kaShantha abangafuni uNdelebuli, noyise kaNdelebuli ilikhomba phezulu lapho uNdelebuli efuna ukushada noShantha. USonqisha uthi lapho echaza amaNdiya uwabiza ngezilwane, akubona abantu ngesingaye. Uvele athi iNdiya. Kuzigaba zamabizo isiqalo u-i-sikusigaba sesine esimele izilwane, kuthi umNdiya, u-um- ukusigaba sokuqala esimele abantu. Ngalesisenzo uSonqisha umehlise wangambeka ndawo uShantha:

Uthi uyaganwa kanti usitshela indaba yokuthi ufuna ukufaka i...i...iNdiya emzini kababa? (Bhengu 1998:72).

USonqisha akagcini ngokubiza uShantha ngeNdiya, umbona ezobaqhatha namadlozi ngoba phela amadlozi wabamnyama awazi amaNdiya azi abantu kuphela. Okusho ukuthi abukho ubudlelwane phakathi kwamadlozi wamaZulu namadlozi wamaNdiya. Umbona esangene, eshaywe ngomanda ngaphakathi yiNdiya njengoba amaNdiya adume ngokuthakatha nje. Umbiza ubhayizane, ulamthuthu inkukhu yomshini engasakwazi nokucabanga lapho icabanga ngeNdiya layo:

Uyabona ukuthi usiqhatha nezinyanya ufuna sishe nomuzi sibhubhe siphela? (Bhengu 1998:72).

USonqisha akakholwa ukuthi yena mathupha uzoba ngubabazala weNdiya, omakhelwane bona bazothini lapho sebebona iNdiya ligqishazela emzini wakhe? Isithunzi somuzi sona sizoyaphi. Nakhu futhi banenkolelo yokuthi amaNdiya ngaphandle kokuthakatha anephunga elibi okweqaqa. Okusho ukuthi uShantha uzoza nalelophunga azonukisa umuzi. Okumangazayo uNdelebuli mhla ebona uShantha akazange ezwe iphunga ngaphandle kokuthi yena wazibonela unkosikazi:

Ayikho into engingayikhuluma nawe Ndelebuli. Vala isikhala sakho somlomo. Awuselutho, sewaphela intando ethakwe nawokhanakhana bamaNdiya obadla zonke izinsuku ekhweni lakho. Usungulamthuthu ongenamsebenzi. (Bhengu 1998:73).

#### **4.1.2.3 Ijenda**

Izinga labantu besifazane umhlaba wonke lehle ngedlela ongayiqhathanisa nezinga lezingane zabo. Emehlweni abesilisa, abesifazane abalutho, balulazekile. Ngaphezu kwalokho isiko libabeka phansi ngokweqile abesifazane, lithathe abesilisa lababeka phezulu. Yingalokho ifeminizimu njengombutho olwela amalungelo abantu besifazane wasunguleka. Hayi ngoba uqonde ukubhekela phansi abesilisa kodwa, ukubonisa ukuthi abesifazane nabo bangabantu. Futhi, bafuna kwaziwe ukuthi bamelene nobandlululo nencindezelo abayithola kubantu besilisa.

Itshwele lempangele yinovelu eveza izinhlobonhlobo zabalingiswa. Uma ubheka indlela abesifazane abavezwe ngayo ungeze wamangala ukuthi bacindezelwe ngabesilisa. Kanti lelinovelu liqakambise abesilisa njengabantu abanamandla negunya lokwenza izinto. Uma iqala lenovelu sithola uMamane Mzimela eshadela kuSonqisha. Izingane zakhe ziyashona. Abozalo



bayamgxeka kunokuba bamkhalise. Bambona njengomthakathi othakatha izingane, ngenxa yokuthi uyise udume ngobuthakathi. Isenzo sikayise kwafanela asithwale ngoba yena engumuntu wesifazane futhi engenalo ilungelo lokuphakamisa izwi emzini:

Okwangezelela imijunju yokufelwa kuMamane ukuthi wagcina engasathandeki emzini. Kwaqala amahlebezana okuthi bafelwa ngenxa yobudedengu bakhe buhlangene nemithi emibi afike nayo emzini (Bhengu 1998:1).

Kuwo wonke lamahlebezana kwakufanele ukuthi uMaMzimela ahleke noma kungahlekeki. Kufanele ahloniphe njengomakoti. Athobeke uma kungenjalo kusho ukuthi akekho ezingeni lokuba ngowesifazane. Ngaphezu kwalokho kwakufanele ahlale ekhaya angasebenzi. Kufanele acele yonke into ayidingayo kumnyeni wakhe. Ngamanye amagama akukho angaba nakho ngaphandle kokuba acatshangelwe ngumnyeni wakhe. Inggondo yakhe yingqondo yomyeni wakhe.

KwaZulu kwaziwa ukuthi ubaba yinhloko yomuzi. Nguye obeka umthetho, futhi nguye obheka ikhaya. Kanti-ke kufuneka ahlonishwe. Owesifazane wazi kahle ukuthi akukho angakwenza ngaphandle kwezwi

likababa wekhaya. Lapho kubizwa owesifazane ubizwa ngesibongo sakubo kanti owesilisa kuthiwa baba noma baba ka... Lapho uMaMzimela ebiza uSonqisha umbiza ngokuthi yise kaNdelebuli noma baba:

MaMzimela: Bekunani uyobikela oKhoza abaseMtuba, uzwe ukuthi bathini yise kaNdelebuli. Angilwi baba! Angilwi Khoza omkhulu. Bengiphawula nje (Bhengu 1998:72-73).



Ngaphezulu kwalenhlonipho anikezwa yona owesilisa lapho ethukuthele akhohlwe ngisho kwalesosibongo avame ukumbiza ngaso unkosikazi wakhe ambize ngento ayithandayo owesifazane. Nangu belu uSonqisha ebiza uMaMzimela ngesidakwa:

Udakiwe ufuna ngikutshele ukuthi udakiwe yini? (Bhengu 1998:73).

Umuntu odakiwe ayikho into enengqondo angayiphawula. Konke akushoyo akusho lutho ngoba vele kuvela emntwini ongekho ezingqondweni zakhe. Njengaye belu uMaMzimela ayikho into enengqondo angayisho ngoba udakiwe ngokusho kwakayise kaNdelebuli. Umqondo wokuthi uSonqisha makaye kobonisana nabafowakhe ubonakala umlulaza futhi wehlisa isithunzi sakhe njendoda ngoba uvela kumuntu wesifazane. Yingakho wathi nalapho sekabuya akazange amtshale unkosikazi wakhe ngoba kungadingekile ukuthi obekuxoxwa ngadoda kwaziwe ngumfazi, ngaphezu kwakho kuzobonakala sengathi uyinina. Ukuze abonakale kahle ukuthi uyindoda kufanele azenzele izinto zakhe eyedwa ngaphandle kokucikwa ngowesifazane.

Abesilisa kuqala babevunyelwe kwezepolitiki, kodwa abesifazane bengavunyelwe. Abesifazane babe ngavoti ngisho nokuvota. Babevotelwa ngabesilisa. Babanelungelo lokuya noma yikuphi kodwa owesifazane kufanele ahlale ekhaya abheke izingane nekhaya. Lokhu kuvezwe kwagqama kulelinoveli. UNdelebuli uyasebenza, untshuza phansi phezulu ngamabhonoyi, uShantha usekhaya. USonqisha uyasebenza uMaMzimela yena usekhaya ubheka ikhaya. UNdelebuli ukhipha lawa mazwi lapho ekhuluma noShantha ngoba engafuni ukuba asebenze:

Ngakhula umama engasebenzi, umsebenzi wakhe kuyithi. Ngakho angisiboni isidingo sokuthi umakoti wami asebenze (Bhengu 1998:70).

Lesi senzo sibonisa ukuthi abantu besilisa baba novalo nokuzinyaza lapho bebona abantu besifazane besebenza. Kuba sengathi babathathela izikhundla. Ngesingabo babona ubudoda buphela kube sengathi bathathelwa izikhundla zabo lapho owesifazane eletha imali ekhaya. Abayiboni ngendlela yokuthi bayasiza njengoba kaningi emakhaya kuyaxakekwa uma ngabe ngubaba kuphela osebenzayo. Yingalokho kufanele bangasebenzi indoda izokwazi ukugcina ubudoda bayo ngokuthi owesifazane alokho emncenge njalo ngemali. Kungeke kwagcina lapho abuye akhononde lapho idingeka leyomali. Asho nokusho ubaba ukuthi ucabanga ukuthi ngihola malini uma ulokhu uzofuna imali kimi? Ukubalekela iqiniso lokuzenyeza nangu uSonqisha ethi abesifazane bayalulazeka ngokushayisana ngezinqe namadoda lapho beya emsebenzini behamba ngamathekisi.

Uyise nomalume kaShantha babona kungcono uShantha athukuswe njengemali, afihlelwe uNdelebuli njengomkhohlisi. Phela imali ungayithukusa lapho othanda khona kuzothi lapho usuyidinga ubuye uyivumbulule. Akusinjalo ngomuntu. Naye uneyakhe indlela yokwenza izinto. Bakhohliwe ukuthi uShantha uyayazi into efunwa nguye nayithandayo. Bambona njengomuntu ongenayo ongqondo namehlo okubona umuntu omfanele. Lokho kusho ukuthi bayingqondo kaShantha, bayamcabangela:

Babodwa ababethi lensizwa seyimthakathile, abanye bathi akayothukuswa ekhabonina eSiphingo eThekwini (Bhengu 1998:57).

Imizwa kaShantha ayikhathalelwe. Okubalulekile ukuthi bona njengabantu besilisa bacabangani futhi bangenzani njengoba benamandla nje. Amandla abo bawasebenzisa nalapho kungasafanele khona. Nakhu uBobby ebone kungcono abulale isoka likaShantha noma athenge umuntu limphumuze nge 9 milimitha, amkhokhele imali eshisiwe:



Kuthe uma ngiyizwa lendaba kwathi angithathe isibhamu, ngimzingele ngize ngimthole lo muntu ngimhlabe nge 9 milimitha (Bhengu 1998:55).

Kanti-ke owesilisa uyakwazi ukuzithathela izinqumo ngaphandle kokubonisana nowesifazane. Owesifazane um aangakwenza lokho uzobe enganasimilo futhi uzobe edelela umyeni wakhe. USonqisha wabona kungcono ukuba athuthe kunokuba balokhu bekhahlameza unkosikazi wakhe bemnuka njengomthakathi. Akazange abonisane noMaMzimela ukuthi mabathuthe:

Ngenxa yezinkinga zomndeni, nokuqhubukushwa komfazi wakhe ngokufelwa yizingane, wanquma ukuphuma inxiwa lakhe uSonqisha (Bhengu 1998:1).

UNdelebuli unquma ukushada noShantha umuntu athandane naye izolo lokhu, ushiya izintombi ebekade ethandana nazo sonke lesi sikhathi. Ubonakala eyisoka, yisiko belu elithi owesilisa angaba namakhosikazi evile kwamabili kanti owesifazane abe nesoka noma umyeni oyedwa. Ukuba bekungenzeka ukuthi omunye walezizintombi zakhe abe namasoka amabili noma ngaphezu ubekade ezolandelwa yizinhamba eziningi. Kube yintombazane angenasimilo.

Kukho konke ukucwasana ngobuhlanga okukhona phakathi kwalemindeni yomibili, kukhona labo asebekhanyelwa ukuthi amaNdiya namaZulu ngabantu abafanayo. Ugogo kaShantha uthi lapho evikela umzukululu wakhe:

Kunani uma eqomene nensizwa emnyama. Bayizilwane yini abantu abamnyama? Angithi sihlala nabo? Angithi sisebenza nabo? Angithi basibhasobhela izingane zethu? Angithi basisebenzela ezindlini? (Bhengu 1998:63).



Ugogo kaShantha uyabona ukuthi uShantha uzosangana uma bamenqabela ukuba ashade noNdelebuli. Njengoba abomndeni kaShantha babona abantu abamnyama njengezilwane kodwa babuye bababone bengabantu okufanele babalondolozele izingane nemizi yabo. Abafowabo bakaSonqisha lapho ebatshela ukuthi uNdelebuli ufuna ukushada neNdiya bamphendula ngokuthi usolani ngoba nawo amaNdiya angabantu:

Ngangithi nawo angabantu nje, uyisolani wena intombi yeNdiya (Bhengu 1998:76).

Abafowabo kaSonqisha bayaqonda ukuthi amaNdiya nawo angabantu njengawo amaZulu, noma kunezinto abazishoyo ngawo njengokunuka nobuthakathi baseNdiya kodwa bangabantu.

UNdelebuli noShantha bakuqonda ukuthi bangabantu noma bengaveli esizweni esisodwa. Uthando abanalo lungaphezulu kobandlululo lobuhlanga ngisho sebebheka uPaul umfanyana omhlophe. Noma uNdelebuli ekuqaleni wayenawo umqondo wokuthi uPaul ngumfanyana webhunu kwabuya kwashabalala ngokushesha lokho. Wazibonela ingane edinga abazali nothando. Kwaphela ukuthi amabhunu angabacindezeli bezinye izizwe. Bona bazibonela ingane exakekile edinga abazali. Ukuze bakwazi ukuyisiza kufanele badlule ebuhlangeni bobuNdiya nobuZulu babe ngabantu. Ekugcineni bagcine bengumndeni onokuthula, babuye babanenye ingane enguThandeka. Ukuzalwa kukaThandeka kwaletsa ukuzwana okukhulu phakathi kwalemindeni emibili eyayingafunani. Okuphawulekayo kulemindeni wukuthi sekuzinhlanga eziningi ezixubene ezimele uMzansi owodwa obumbene. Konke kwenzeka ngaphansi kothando olwaqala phakathi kukaNdelebuli noShantha.

## ISAHLUKO 5: ISIPHETHO

Injongo nenhloso yalesisifundo bekuwukucubungula ngefeminizimu, nokucwaninga izindlela abalingiswa abavezwe ngazo kumanoveli amabili esiZulu ekaMngadi noBhengu. Ekuvezweni kwabalingiswa kuye kwabhekwa izinhlobo zabo, udweshu oludalwa yisiko, kanye nendlela abalingiswa besifazane abavezwe ngayo. Uma kuqhathaniswa lamanoveli omabili, umfundi uyafumana ukuthi womabili anezimpawu eziningi ezifanayo. Kuwo womabili lukhona udweshu oludalwa wusiko, kukhona ukuvezwa kwabalingiswa ngokwezinhlobo zabo kanti kubuye kube khona nejenda. Uma sibheka isiko nodweshu sithola lokhu kuwo womabili lamanoveli: isiko lobandlululo lwaletsa ingxabano phakathi kwezizwe zaseNingizimu Afrika lapho abantu babezihlalele ngokuthula ngaphambili kokufika kwabamhlophe. Ngomthetho wokuba isizwe ngesizwe kufanele sizakhele owaso umnotho futhi sizithuthukise ngokwaso, kanti futhi singahlangani ngendlela yokuxuba kwezinhlanga. Olunye nolunye uhlanga kufanele luzakhele lulodwa.

Lokho kudale ukuthi esinye nesinye isizwe sifunde ukugodla singafuni ukusiza esinye. Leyonto ihambe yadala amakilasi kwaba khona nalabo okwafanela ukuba besebenzele abanye ukuze bathola ukuphila. Ukuncika lokhu yikho kanye okwaletha inzondo ngoba ababephethe babechaphaza abasebenzi. Kunoveli *Asikho ndawo bakithi* ukubandlula abasemaphandleni kwadala ukuthi uDubazane ahlupheke kuze kube sekufeni. Wayephuma engena emizini yabantu efuna indawo yokuhlala ngoba nakhu akanamvume yokuhlala edolobheni kodwa uzalelwe lapha wakhulela lapha. Ukuze abe nendawo yokuhlala kwakufuneka asebenze iminyakanyaka kumlungu oyedwa. Inzondo yaya ngokukhula kubantu, babebulalana bethi balwa nobandlululo. Kwakuthi lapho bebona oyedwa ongathi uyaphumelela bombone njengencelebane yamabhunu ukusuka lapho bazomfela umona bambulale, hayi ngoba kuyiqiniso kodwa ngoba bagcwele ngenzondo ebangakwazi ukuyikhiphela kumsunguli wayo. Akumangalisi ukubona oNjayiphume benezinhliziyo zetshe nje ngoba selokho bazalwa kabazange bakuthola ukuthula nothando



uludingwa yingane. Ukuze baphile kwakufanele baziphandele ngokuntshontsha nokubulala.

Kungagcini lapho, enovelini *Itshwele lempangele* umoya wobandlululo wakhinyabeza izingqondo zabantu ngokuthi uma esinye isizwe sibheka esinye sibonakale singelutho. Yingalokho uSonqisha wayengaqondi kahle ukuthi lamaNdiya awabiza ngezilwane nawo angabantu afana naye. Ngokunjalo nawo amaNdiya ayebona abantu abamnyama beyizigebengu futhi behluphekile. Okwakuzokwenzeka ngendlela ababebona gayo kwakuwukuthi ingane yabo izohlupheka uma kungenzeka ishade noNdelebuli. Kanti-ke ubudwedwe babuzoba yimpilo yakhe (uShatha) yangemihla. Uma uqhathanisa abalingiswa besimame kuwo womabili lamanoveli uzothola ukuthi cishe bayafana ngendlela abavezwe ngayo. UShantha wayefundile, uhlangana noNdelebuli nje uyozifunela umsebenzi. Noma kuye kwenzeka ukuthi emva kokuba eshade noNdelebuli akazange asasebenza kodwa wayengazimela anganciki kumuntu wesilisa ngenxa yokuthi ubezosebenza kuphele lento engafunwa ngamafeministi yokuthi abesimame kufanele bahlale ekhaya. UMaZondi naye emva kokuncika isikhathi eside kumyeni wakhe nakuThabekhulu ingqondo yavuleka, wahamba wayosebenza. UMaDlamini yena wazitshela ukuthi akasoze amele isithembu noma kuyisiko lesiZulu lokuthi owesifazane angagana esithenjini. Wabona kuwukuzehlisa isithunzi. Wabona kungcono ukuthi ayosebenza.

Izifundiso zamafeministi zidlale indima ebalulekile kakhulu ekukhululeni izingqondo zabantu besifazane ebugqilini bephathriyaki. Kudala abesimame bebekade bengavumelekile ukuba bangavota, kodwa abesilisa bavumelekile. Manje akusesenjalo banemvume njengabo abesilisa. Sebangathabatha inxaxeba kwezombusazwe. Akugcini lapho ngakwezemisebenzi abasimame sebavumelekile ukuthi bangenza nanoma yimuphi umsebenzi inqobo-nje ewazi futhi ewufundele lowo msebenzi. Ukufunda kwakuyinto abesifazane ababeyizwa ngendaba kudala. Futhi babengendaba ngoba bazi kahle kamhlophe ukuthi indawo yabo ayikho esikoleni isendlini lapho kufanele



babheke abayeni nezingane zabo. Amafeministi ayibona leyonto kuwukuchaphaza nokudlala ngezingqondo zebesifazane ngoba iphathriyaki yayikubeke sengathi into edaliwe. Kodwa manje owesifazane usenelungelo njengowesilisa ukuthi angafunda afike lapho ethanda khona. Yingalokho abesimame sebefunda kangaka ngoba bebona ukuthi izinga lokuqhudelana liphezulu lapha ngaphandle.

Kuyabonakala ukuthi lamanoveli omabili abhalwe ngabantu besilisa abaphila kaphansi komthetho wephathriyaki, abakholwayo ukuthi owesifazane kufanele abandlululwe futhi acindezelwe ngoba indlela abaveza ngayo abalingiswa babo ikakhulukazi besilisa yilabantu abafuna ukuthi abesifazane bachashazwe. Bheka nje uNyokana indlela abekade eziphilisa ngayo. Ubona abafelokazi bengabantu abangamenza aphile kahle. Akakhathalele ngisho nemizwa yabo. Akumangazi ngoba kwakade kwakungekho lula ukuthi ukuthi owesilisa angakhathalele owesifazane uma kuza kwezemizwa. Babekholwa ukuthi owesifazane akanayo imizwa, noma enayo yilena okufanele ihlale icindezelwe njalo ngoba uma ike yathi iyavezwa isimilo asiseko. Uma kungenzeka ukuthi umuntu wesilisa abe nokuphikisana nowesifazane uzizwela emncane aze akhiphe amazwi ukuthi ,uyifeministi noma nawoke amalungelo' UDubazana uthi lapho ezwa umkaSilangwe ukuthi uMaZondi uthandana nomyeni wakhe uyamkholwa, noma kumthethe isikhathi eside ukuba akholwe nguMaZondi. Lokhu mhlawumbe kwenziwa ukuthi abesifazane abakwazi ukuzivikela njengoba ukuthula nokuvalwa umlomo yiphathriyaki kwakusengqondweni. Ekugcineni lokhu kuthula kwabenza abesimame babanodlame kube sengathi manje bamelene nabesilisa.

Kuyisikhathi manje ukuthi abesilisa kufanele bafunde ukuthi abesifazane nabo bangabantu futhi banemizwa. Abesimame bafanele bapheze ukuncika kubantu besilisa ngoba lokhu kwenza abesilisa badlalele phezu kwabo. Kanti-ke kuyadingeka futhi abesilisa bazi ukuthi ifeminizimu ayimelananga nabo njengabantu kodwa imelene nenqubo noma isiko elibhekela ebesifazane phansi. Nelibenza babe yizinto ezingenamsebenzi walutho. Abesimame

mabafunde ukukhuluma lapho benganeliseki ngokwenzeka kwezinto ezithile bayeke ukufela ngaphakathi. Okubaluleke kakhulu abafunde bayeke ukuhlala bafune ukusetshenzelwa ngoba yokho kanye lokho okwenza abesilisa badlale ngabo.



## **ISELEKO (Apendix)**

### **Complication**

#### **Androcentric**

Liqondene kakhulu nabesilisa kanti lisetshenziswa ngamafeministi kuzifundo zabo lapho bemelana nemithetho yephathriyaki.

#### **Androgyny**

Lihlukaniseke kabili ukukhombisa ukuxhumana kobulili obubili kumuntu oyedwa- (andro) owesilisa, (gyn) owesifazane. Lisho ukuxhumana nokuhlangana kobulili obubili kumuntu oyedwa.

#### **Antagonist**

Imbangi. Ngumlingiswa omelene nokuphumelela kommeleli.

#### **Artificial**

Umfanekiso-mbumbulu

#### **Canon**

Umthetho wobuciko

#### **Caricature**

Umlingiswa osuke abe nezimpawu ezigqizelelekile zobuhlaya.

#### **Centuries**

Iminyaka eyikhulu

#### **Character**

Umlingiswa

#### **Characterisation**

Ukuvezwa kwabalingiswa

#### **Climax**

Iqophelo eliphezulu emibhalweni enjengamanoveli, imidlalo neminye lapho obekulindelwe kwenzeka.

### **Familiarity**

## **Complication**

Isixhakaxhaka, emibhalweni siqukatha isimo nabalingiswa okuhambisana nokuphothana nenguquko eba khona esakhiweni esenziwa wudweshu.

## **Contemporary**

Ngasikhathi sinye noma ntanganye

## **Cultural studies**

Izifundo zesimo sempucuko/inqubo noma isiko

## **Cultural theory**

Ithiyori yenqubo/yesimo sempucuko noma isiko

## **Culturalism**

Ubudlelwane obubalulekile phakathi kwesiko noma inqubo nomphakathi.

## **Culture**

Isiko noma inqubo ethile elandelwa isizwe noma umphakathi othile.

## **Denouement**

Ukuphelelisa komphumela othile ophithene noma odidene

## **Exposition**

Isethulo, emibhalweni isethulo siyachaza, siyachasisa sibuye sikhanyise okubhaliweyo, sisingatha okulotshiwe noma okuxoxwayo.

## **Female**

Owesifazane

## **Female suffrage**

Ukuteleka kwabesifazane okwenzeka ngeminyaka yo1960 betelekela amalungelo okuvota nokucindezelwa nokuchashazwa ngamadoda.

## **Feminine**

Izimpawu eziveza umuntu wesifazane ezimhlukanisayo kowesilisa zebhayiloji.

## **Femininity**

Ubufazane

## **Feminism**

Imfundiso noma inkolelo yokulwela amalungelo abesifazane.

## **Feminist**

Okholwelayo futhi olwela amalungelo abesifazane ekutheni kufanele alingane nawabesilisa.

## **Feminist criticism**

Ucubungulo lwabesifazane

## **Feudal**

Ophetheyo umhlaba ukuze abahlezi kuwo bavume ukumlwela empini umninimhlaba, nokumsebenzela nokumhlomulela ezitheni zawo.

## **Gender**

Leli temu lisetshenziswa esikhundleni sobulili. ubulili bunokubandlulula kanti elejenda libeka umgangatho olinganayo phakathi kowesifazane nowesilisa. Kanti futhi alinabo ubusiko bokuthi owesifazane ulindeleke ukuba enze okuthile nowesilisa enze okuthile ngokunjalo. Njengokuthi owesifazane kufanele ahlale ekhaya anakelele umyeni nezingane ngoba ebuthakathaka, owesilisa kufanele asebenze kanzima ngoba enezikhwepha.

## **Gender studies**

Izifundo zabantu besifazane

## **Identity**

Uqobolwa, ukuba nguye ngempela.

## **Ideology**

Imicabango

## **Ideology and hegemony**

Isayensi lezemicabango nengqondo mayelana nenhlalo yabantu nokuhola phakathi kwezwe.

## **Imperialism**



Umbuso wenkosi ephethe amanye amakhosi noma ukusekela umbuso onobukhosi bamazwe amaningi.

### **Lesbian**

Owesifazane othandana nowesifazane okuyaye kwenzeke nokuthi baye oncansini bobabili benobulili bunye.

### **Male**

Owesilisa

### **Marginalization**

Ukubandlululwa noma ukusunduzelwa eceleni. Kanti futhi kungachazwa ngokuthi ukuncishwa ilungelo lokwenza okuthile.

### **Masculinity**

Ubulili besilisa nezikhwepha.

### **Materialism**

Inkolo yokuthi akukho lutho ngaphandle kwalokho okubonakalayo. Ukuthanda izinto zomhlaba nokubeka ithemba kuzo.

### **Motherhood**

Ubumame, ukuba nesineke sokunakekela

### **Neologisms**

Isayensi eliphathelene nezinzwa

### **Patriarchy**

Qondene nomthetho wokubeka abesilisa phezulu njengezinhloko nokuthi kufanele babuse abesifazane.

### **Penis**

Umthondo noma umphambili

### **Phallic**

Phathelene nokudunyiswa kwesithombe somphambili.

### **Phallus**

Isithombe somphambili esifanekisa amandla okuzalisa esasidunyiswa kwezinye izinhlobo zabantu.

**Plot**

Isakhiwo esinezigameko ezihlelekile ezilandelanako

**Politics**

Ezopolitiki noma ezombusazwe

**Popular culture**

Isiko/inqubo edumile

**Protagonist**

Iqhawe/iqhawekazi/ummeleli noma umlingiswa oqavile. Emdlalweni noma kunoveli nguye osuke ebhekene nenkinga ethile okufanele ayixazulule.

**Psychoanalysis**

Ukuhlaziya ezemicabango, indlela esetshenziswa kakhulu nguSigmud Freud lapho ehlaziya ingqondo yomuntu.

**Representation**

Isifanekiso/isiboniso noma okokufanekisa.

**Sexism**

Ukubandlulula ngokobulili.

**Sexual difference**

Ukwahluka ngokobulili

**Sexuality**

Isiqalo esiphathelene nobulili

**Stereotype**

Ukubeka umgangatho ngomcabango othile

**Subculture**

Isiko/inqubo engaphansi kwenye

**Symbolic**

U(lu)phawu olwaziwayo olungekhe lushintshwe.

### **Tritagonist**

Umqathi. Yilenhlobo yomlingiswa ezishaya phambili iphinde izishaye emuva.

### **Urban culture**

Inqubo/isiko lasedolobheni

### **Villain**

Umenzi wokubi



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