

**IKHONO LIKA M.J. MNGADI LOKUSEBENZISA IZIMPAWU EMANOVELINI
AKHE AMABILI AKHETHIWE**

NGU:

Z. P. MAZIBUKO

**UMBIKO WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZEZIKU
ZEMASITAZI**

ESIKOLENI SEZOBUCIKO

UMNYANGO WEZILIMI ZASE-AFRIKA

ENYUVESI YAKWAZULU-NATALI

OPHIKWENI LWASEMGUNGUNDLOVU

ABELULEKI:

UDKT. C.L. ZWANE (MAIN SUPERVISOR)

USOLWAZI. A.M. MAPHUMULO (CO-SUPERVISOR)

USUKU: 31 KUNTULIKAZI 2023

ISIFUNGO

Mina Zamangwe Pertunia Mazibuko (214583571) ngiyafunga ukuthi lo msebenzi osihloko sithi: **“Ikhono likaM.J. Mngadi lokusebenzisa izimpawu emanovelini akhe amabili akhethiwe”** umsebenzi wami engizenzele wona. Imithombo yolwazi engithekele kuyo ulwazi ngiyibonisile ngendlela yokuthi ngiyicaphune ngaphinde ngayifaka ohlwini lemithombo yolwazi.

Igama lomfundi

Zamangwe Pertunie Mazibuko

Isiginesha yomfundi

Z.P. Mazibuko

Usuku

23 October 2023

Igama likameluleki (MAIN SUPERVISOR)

UDkt. C.L. Zwane

Isiginesha kameluleki



Usuku

23/10/2023

Igama likameluleki ongumelekeleli (CO-SUPERVISOR)

USlz. A.M. Maphumulo

Isiginesha kameluleki

ongumelekeleli

A.M. Maphumulo

Usuku

23-10-2023

AMAZWI OKUBONGA

Ngithanda ukuqala ngokubonga uMdali ngokungicina ngikwazi ukuze ngiphothule lo msebenzi. Ngiphinde ngidlulise ukubonga okukhulu kumeluleki wami uDokotela C.L. Zwane, ngiyabonga ngezeluleko zakho, isineke nokuhlale utholakala lapho ngikudinga, ume njalo Mangethe. Ngibonga nakuSolwazi A.M. Maphumulo omunye umeluleki wami obebambisene noDokotela C.L. Zwane ukungeluleka. Ngiphinde ngibonge kuDokotela uN.G. Sibiya naye esayiqala naye le ndlela engumeluleki wami ngaphambi kokuba ahambe eNyuvesi yakwaZulu-Natali. Ngingekhohlwe umama wami ongizalayo uThokozile Mkhwanazi, ngiyabonga ngokungeseka nokungigqugquzela ukuthi ngize ngikwazi ukuphuthula lolu cwaningo.

Nakuba bekungelula ngenxa yezingqinamba ezithile kodwa ubungapheli amandla ubulokhu ukhona eduze, ngiyabonga Shamase. Ngibonga kumfowethu uComfort Hadebe nakodadewethu uZibuyile noNonhlanhla Sibiya ngosizo labo ebebenginika lona ngokungakhathali lapho ngiludinga khona. Ngiphinde ngidlulise amazwi okubonga kumngani wami obehlale eseduze kuthi lapho ngiphela khona amandla angigqugquzele angikhumbuze isizathu sokuba ngibe senyuvesi ngiyabonga Mondise.

UMNIKELO WALO MSEBENZI

Ngithula lo msebenzi kumama wami uThokozile Mkhwanazi, umfowethu uComfort Hadebe, odadewethu uZibuyile noNonhlanhla Sibiya. Ngiwunikela ezinganeni zami indodana yami uMbuso nendodakazi yami u-Amukelwa Mazibuko. Ngeke ngikhohlwe umngani wami uSibonakaliso Sithole.

IQOQA/OKUFINGQIWE

Kulolu cwaningo kubhekwa ikhono likaM.J. Mngadi lokusebenzisa izimpawu zesemiotics nalisebenzisile ekubhaleni amanoveli akhe amabili akhethiwe azihloko zithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Nakuba ekhona amanye amanoveli uMngadi awabhalile kodwa nawo anazo izimpawu zesemiotics umcwaningi abengawasebenzisa ukuzihlaziya, kodwa ukhethe lawa amabili nokuyiwona athole kuwona ukuthi aziveza ngokwanele izimpawu ezanele zalolu cwaningo. Lolu cwaningo lusebenzise injulalwazi yesemiotics, nokuyiyona okutholakale ukuthi iyona efanele ucwaningo.

Lolu cwaningo linezahluko eziyisithupha. Isahluko sokuqala sethula obekwenziwa ocwaningweni. Kubalwa isisusa socwaningo, isidingo sokwenza ucwaningo, izinhloso zocwaningo, izindlela zokwenza ucwaningo, injulalwazi eyisisekelo socwaningo, umklamo wezahluko nesiphetho. Isahluko sesibili sibheka ukubuyekezwa kwemibhalo. Isahluko sesithathu sibheka izindlela ezisetshenzisiwe zokuqhuba ucwaningo. Lapha kusetshenziswe indlela yekhwalthethivu, ipurposive sampling, itext analysis ukuhlaza imibhalo.

Isahluko sesine sibheka izinhlobo zezimpawu uMngadi azisebenzisile emanovelinini akhe amabili akhethiwe. Lapho kutholakale uhlobo lokuqala okuwuphawu olusobala, uhlobo lesibili olucashile, elesithathu nelokugcina olusontekile. Isahluko sesihlanu sibheka izizathu ezenze ukuthi uMngadi asebenzise izimpawu emanovelinini akhe. Izizathu ezitholakele ukubikezela, ukugcizelela nokunkondloza. Isahluko sesithupha sifingqa konke obekwenziwa ocwaningweni sinikeza nezincomo.

ABSTRACT

This research looks at M.J. Mngadi's ability to use signs of semiotics in his two selected novels titled "Imiyalezo" (2008) and "Ifa ngukufa" (2001). Although there are other novels that Mngadi has written but they also have signs of semiotics that the researcher could use to analyze them, but she chose these two and she believed that they adequately express the signs that are sufficient for this research. This study uses theory of semiotics, which was found to be the most suitable for the study. This study has six chapters. The first chapter presents introduction. The motivation of the research, the need to do the research, the objectives of the research, the methods of doing the research, the basic database of the research, the design of the chapters and the conclusion are listed. The second chapter looks at the literature review. The third chapter looks at the methods and theory used to conduct the research. Here the qualitative method, purposive sampling, text analysis was used to filter the documents. The theory used was semiotics. The fourth chapter looks at the types of signs of semiotics that Mngadi used in his two selected novels. Where the first type is found which is an obvious sign, the second type is a hidden sign, the third and the last one is twisted the fifth chapter looks at the reasons why Mngadi used signs of semiotics in his novels. The reasons found are foreshadowing, emphasis and prolongation. The sixth chapter focuses on conclusion, summarizes everything that was done in the research and presents the recommendations.

ISIFUNGO	ii
AMAZWI OKUBONGA	iii
UMNIKELO WALO MSEBENZI	iv
IQOQA/OKUFINGQIWE	v
ABSTRACT.....	vi

OKUQUKETHWE

ISAHLUKO SOKUQALA	1
ISINGENISO	1
1.1 Isingeniso	1
1.3 Isidingo Sokwenza Ucwaningo.....	5
1.6 Izindlela Zocwaningo.....	7
1.6.1 Ikhwalithethivu	7
1.6.2 Isampula.....	9
1.6.3 Ukuqoqwa Nokuhlaziywa Kolwazi	10
1.7 Izinjulalwazi Zocwaningo:.....	11
1.9 Ukuhlelwa Kwezahluke.....	14
1.10 Ukubuyekwezwa Kwemibhalo	15
1.11 Umlando Omfishane Ngombhali uM.J. Mngadi.....	22
1.12 Isiphetho.....	22
ISAHLUKO SESIBILI	24
UKUBUYEKEZWA KWEMIBHALO	24
2.1 Isingeniso	24
2.2 Ucwaningo Lasemazweni ase-Africa.....	25
2.3 Amaphepha Ocwaningo Ashicilelwe.....	31
2.4 Amaphepha Abhaliwe.....	41
2.5 Ucwaningo Lezwekazi INingizimu Africa	45
2.6 Isiphetho.....	50
ISAHLUKO SESITHATHU.....	51
IZINDLELA ZOKWENZA UCWANINGO NENJULALWAZI YOCWANINGO.....	51
3.1 Isingeniso	51
3.2 Izindlela Zokwenza Ucwaningo.....	51
3.2.1 Ikhwalithethivu	52
3.2.2 Isampula.....	54

3.3 Injulalwazi Yocwaningo	56
3.3.1 Injulalwazi Yesemiotics.....	59
3.4 Isiphetho.....	63
ISAPHLUKO SESINE.....	65
IZINHLOBO ZEZIMPAWU EZISETSHENZISWE EMANOVELINI KAMNGADI AMABILI AKHETHIWE.....	65
4.1 Isingeniso.....	65
4.2 Izimpawu Ezisobala	65
4.3 Izimpawu Ezingamagama Abalingiswa.....	104
4.5 Izimpawu Ezicashile	114
4.6 Isiphetho.....	122
ISAPHLUKO SESIHLANU	123
IZIZATHU ZOKUSETSHENZISWA KWEZIMPAWU EMANOVELINI KAMNGADI AMABILI AKHETHIWE.....	123
5.1 Isingeniso	123
5.1.1 Ukubikezela	123
5.1.2 Ukubikezela kwesihloko nesembozo	124
5.1.3 Ukubikezela kwamagama abalingiswa	126
5.1.4 Ukubikezela kwezibongo.....	130
5.1.5 Ukubikezela kwenkulumo.....	132
5.2 Ukugcizelela	134
5.2.1 Ukugcizelela kwenkulumo.....	135
5.2.3 Ukugcizelela kwemibala	139
5.3 Ukuchaza.....	140
5.3.1. Ukuchaza abalingiswa	140
5.3.2 Ukuchaza isimo sezulu	141
5.4 Ukunkondloza	145
5.5 Izimpawu Ezibikezela Ngamagama Abalingiswa.....	148
5.6 Ukubikezela Kwezibongo Zabalingiswa.....	150
5.7 Ukugcizelela	152
5.7.1 Ukugcizelela Kwemibala	152
5.7.2 Ukugcizelela Kwesimo Sezulu	154
5.8 Ukuchaza.....	157
5.8.1 Ukuchaza Abalingiswa	157

5.8.2 Ukuchaza Isimo Sezulu.....	159
5.9 Isiphetho.....	160
ISIAHLUKO SESITHUPHA.....	162
ISIPHETHO NEZINCOMO	162
6.1 Isingeniso	162
6.2 Obekwenziwa Ocwaningweni.....	162
6.2.1 Isahluko Sokuqala	162
6.2.2 Isahluko Sesibili.....	164
6.2.3 Isahluko sesithathu.....	164
6.2.4 Isahluko sesine	164
6.2.5 Isahluko Sesihlanu	165
6.2.6 Isahluko Sesithupha	167
6.3 Okutholakele Ocwaningweni.....	168
6.4 Iziphakamiso Ngocwaningo Olungenziwa Ngomuso.....	168
Imithombo Yolwazi	170

ISAPHLUKO SOKUQALA

ISINGENISO

1.1 Isingeniso

Lolu cwaningo luhlose ukubheka ikhono likaM.J Mngadi lokusebenzisa izimpawu emanovelini asihloko sithi 'Imiyalezo' (2008) nethi 'Ifa ngukufa' (2001). Kulesi sahluko kwethulwe ucwaningo ngokuthi kuchazwe ngesihloko esingumgogodla socwaningo lonke, kuzovezwa isisusa nesidingo socwaningo nokuyikhona okuzobe kucacisa ngokusobala ngomsuka wocwaningo. Lolu cwaningo luphinde lubheke izindlela zocwaningo ezizosetshenziswa nezizokwenza ukuthi lolu cwaningo lube impumelelo, nokuthi lolu cwaningo lwenziwe kanjani. Kuzophinde kwethulwe izinjulalwazi ezimungogodla wocwaningo. Sizobe sesiphetha ngokuthi siveze umklamo wocwaningo kanye nomklamo wezehluko nokuyilapho ucwaningo luzogxila khona.

Ukuchaza kafushane ngesihloko salolu cwaningo ngokuthi, izimpawu zibamba iqhaza elibalulekile emibhalweni eyahlukahlukene ukuveza okuthile umbhali angakuvezanga enkulumeni yakhe. UHarrison (2003:32) uphawula kanje ngophawu noma ngezimpawu emibhalweni:

In semiotics, a sign is something that can be interpreted as having a meaning, which is something other than itself, and which is therefore able to communicate information to the one interpreting or decoding the sign.

'I-semiotic uphawu luyinto engahunyushwa ngokuthi inencazelo ethile, nokungukuthi iyinto ehlukile nekwazi ukuthi ixhumanise ulwazi oluthile kulowo osuke elihumusha.'

Kuvamisile ukuthi kube nophawu oluthile olusuke lukhomba into ethile engase yenzeke. Lolo phawu lusuke lungahunyushwa ngendlela efanayo ezindaweni eziningi. Kuvamisile ukuthi kube nophawu oluthile olusuke lukhomba into ethile engase yenzeke. Umangabe kungabhekwa isibonelo sokuthi, ukuvela kwefu elimnyama esibhakabhakeni lokho kuwuphawu lokuthi kunemvula enkulu ezayo. Kafishane singasho ukuthi uphawu ludlulisa ulwazi noma umlayezo othile kulowo osuke elibona. Kanti UPfeifer (1978:6) uphawula ngokuthi uphawu lungachazwa njengobuchwepheshe bokuveza imizwa yize kungekona ukuzichaza ngqo noma ngendlela yokuqhathanisa ngokwezithombe kodwa ngokuveza ukuthi lemibono kanye nalemizwa iyini ngokwenza izithombe ezahlukene emqondweni yabafundi.

Ngamanye amazwi singasho ukuthi uphawu umangabe umfundi elubona lusuke lwakha isithombe esithile sesigameko esingahle senzeke ngokuhamba kwesikhathi. USaleem (2022:1) uthi:

In literature, symbolism is used to produce an impact, which it accomplishes by attaching additional meaning to an action, object, or name. Symbolism takes something that is usually concrete and associates or affixes it to something else in order to give it a new and more significant meaning.

‘Emibhalweni uphawu lusetshenziselwa ukukhiqiza umthelela, okuyilona oluveza kahle incazelo eyengeziwe esenzweni. Okungaba igama, into. Uphawu luthatha into evame ukuba eyangempela futhi ihlobanise kwenye into ukuze inikeze incazelo entsha futhi ebalulekile.’

Umcwaningi uveza ukuthi emibhalweni izimpawu zisuke ziwubuciko bokuveza isigameko esingahle senzeke ekuhambeni kwendaba, nokusho ukuthi akubi umbhalo okucacisela ngokusobala ukuthi isiphi isigameko ongasilindela kodwa kudingeka ukuthi umfundi wendaba akwazi ukuqaphela izimpawu ukuze azibone. Le nkulumo engenhla izama ukuveza ukuthi izimpawu zibaluleke kangakanani empilweni noma ezintweni ezisizungezile.

UMakhoba (2017:65) uphawula kanje ngezimpawu: Izimpawu zehlukene ngezigaba namazinga. Kukhona uphawu lomndeni, uphawu lesizwe nophawu lukazwelonke. Izimpawu ziveza ngisho izigaba zabantu. Kuzokhumbuleka ukuthi imibhalo iveza amaqiniso ngempilo yabantu. Ngakho-ke ukusetshenziswa kwezimpawu kungaba ngenye yezindlela yokugcizelela izinto ezithile ngempilo yabantu. Ababhali bemibhalo basebenzisa amasu ahlukahlukene lapho bebhala. Izimpawu zingezinye zezinto abazisebenzisa kakhulu ukugqamisa umlayezo othile. Ngokunjalo nababhali bemibhalo yesiZulu basebenzisa wona belu lawo masu.

Ngakho-ke, ngokucwaninga ngalesi sihloko umcwaningi uzokwazi ukuveza iqhaza lezimpawu emanovelini kaM.J. Mngadi. Lolu cwaningo luzophosa esivivaneni socwaningo oselwenziwe emibhalweni yolimi lwesiZulu. Luphinde luveze ukubaluleka kwezimpawu emibhalweni yolimi lesiZulu. Kuzokhumbuleka ukuthi izimpawu zingaveza izinhlangothi ezingafani. Zingaveza okubi, ziphinde ziveze nokuhle kanye nokubikezela ngento ethile njalunjalo. Ngakho-ke, lolu cwaningo luzokwazi ukucacisa kahle ngokubaluleka kwezimpawu emibhalweni yesiZulu.

1.2 Isisusa Socwaningo

Isizathu sokwenza lolu cwaningo ukuthi sike sibone ukuthi uma umbhali ebhala inoveli kuvamisile ukuthi asebenzise izimpawu ezithile. Kwesinye isikhathi angeke aziqaphela yena kodwa abafundi benoveli bazihumushe bona ngezindlela ezahluahlukene behlobanisa nezigameko ezenzeka endabeni. Njengoba ababhali bebhala ngezindlela ezahluahlukene kanjalo nabafundi bangase bahumushe izinto ezithile ngezindlela ezingafani. Lezo zimpawu kungaba isihloko sendaba, isembozo, amagama nezibongo zabalingiswa, isizinda sendaba, isimo sezulu, inkulumo yabalingiswa nezenzo zabo.

Njengoba nje singabantu siphila emhlabeni sikholelwa ezintweni ezahluahlukene, lokho kusenza sihumushe izinto ngezindlela ezingafani ngaleyo ndlela kubalulekile ukuba zivele ezinye izindlela izimpawu ezithile ezingahumushwa ngazo. UMoss (2019:4) uphawula kanje ngesizathu sokwenza ucwaningo:

The purpose of research is to inform action. Thus, your study should seek to contextualize its findings within the larger body of research. Research must always be of high quality in order to produce knowledge that is applicable outside of the research setting. Furthermore, the results of your study may have implications for policy and future project implementation.

‘Inhloso yocwaningo ukuveza izinto ezithile. Ngakho ucwaningo lwakho kufanele luveze umongo walo, singathi kufanele lube nezinto ezintsha oluzozithola emzimbeni walo. Ucwaningo kumele luhlale lusezingeni eliphezulu ukuze kutholakale ulwazi olusuke luhleliwe ukuthi lutholakale ekugcineni. Ngaphezu kwalokho, imiphumela yocwaningo lwakho kufanele luveze izinto ekufanele zenziwe ngomuso ngenhloso yokukhulisa ulimi.’

Lapha ngenhla kuyavela ukuthi isizathu sokwenza ucwaningo kusuke kungukuthi kuvaleke igebe elikhona mayelana naleso sihloko umcwaningi akhethe ukuthi enze ngaso ucwaningo.

Njengoba nakulolu cwaningo sizobe sizama ukuvala igebe elisele mayelana nezimpawu ze-*semiotics*, noma singeke sikwazi ukulivala lonke ngoba basekhona abanye abacwaningi abasazobheka igebe elisasele nabo bazame ukulivala. Lolu cwaningo njengalokhu lubheka ukusetshenziswa kwezimpawu emanovelini kaM.J Mngadi asihloko sithi Imiyalezo nethi-Ifa ngukufa. *Umangabe kubhekwa ngenoveli, siyathola ukuthi iwumbhalo omude futhi onezigameko*

eziningi. UMngadi (2005) inoveli uyichaza ngokuthi lolu hlobo lombhalo indaba yenzeka isikhathi eside.

Inoveli iba nezigameko eziningi eziholela endikimbeni eyodwa enkulu. Kanye nenani labalingiswa akubalulekile enovelini njengoba kwenziwa ezindabeni ezimfishane. Umcwangingi ukhethe lamanoveli kaMngadi ngesizathu sokuthi uthe umangabe eqhathanisa ngokufunda ezinye izincwadi ezahlukene ecwaninga ngezimpawu wathola ukuthi umbhali onguM.J Mngadi unekhono lokusebenzisa izimpawu emibhalweni yakhe, nokuyisona isisusa sokuthi umcwangingi enze ucwaningo lwakhe ngokuthi abone ukuthi uMngadi imibhalo yakhe yehlukile kwabanye ababhali ngoba umangabe bebhala imibhalo isikhathi esiningi abalisebenzisi leli khono lezimpawu.

Umangabe belisebenzisile bavamise ukuthi bangagxili kulona kodwa bakhe phezu njengokuthi mhlawumbe bagcine ngokuthi izimpawu zibe sekuqanjweni kwamagama nje kuphela, kanti uMngadi kula manoveli umcwangingi awakhethile ukuthi enze ucwaningo kuwona umbhali onguMngadi ugxilile ekusebenziseni izimpawu. Izimpawu iziveze ngendlela ehlukile. Kulezi ezisihloko sithi Imiyalezo nethi-Ifa ngukufa inezimpawu ezahlukene kakhulu, ngoba izimpawu zakhona zona zivezwe azangagxila endaweni eyodwa kakhulu kodwa zivezwe zasabalala. Kusakela ezimpawini ezinkondlozayo, isimo sezulu, imibala yezinto ezithile, indlela abalingiswa abaqanjwe ngayo, isizinda sendaba nezinye eziningi, nokuyizinto azisebenzise zaba izimpawu ezibikezela izigameko ezithile.

Umcwangingi ukhethe ukwenza ucwaningo lwakhe ngalamanoveli amabili ngoba efuna ukucwaninga ngokuthi njengalokhu uMngadi esebenzise izinhlobo zezimpawu ngokulingana emanovelini akhe, kuzobe kucwaningwa ukuthi ngabe iziphi izinhlobo zezimpawu uMngadi azisebenzisile. Umangabe lezizimpawu sezivelile izinhlobo zakhona ngokuhlukana kwazo, uzobe esecwaninga ngokuthi iziphi izizathu ezenza ukuthi umbhali asebenzise ikhono lezimpawu uma ebhala, ebhala njengoba kwaziwa ukuthi zingaba ningana izizathu zokusetshenziswa kwezimpawu futhi lokho kungahumusheka ngezindlela ezingafani.

Kuzophinde kucwaningwe nangokuthi ngabe kukhona yini ukuhlobana phakathi kwezimpawu kanye nezigameko umbhali azisebenzisile kulamanoveli akhethiwe. Uzohlobanisa izigameko ezenzakalayo ebese ebuka ukuthi lezi zigameko kukhona yini ukuhlobana phakathi kwazo noma

kukhona ukushayisana. Lokho kuzosiza ngokuthi kubonakale ukuthi ngabe uMngadi lezi zimpawu azisebenzisile ngabe uzisebenzise kanjani.

1.3 Isidingo Sokwenza Ucwaningo

Umzogodla wesidingo sokwenza ucwaningo kusuke kungukuthi kuqhamuke into entsha. NgokukaStrauss nabanye (2006:66) kubalulekile ukuthi kubhekwe ucwaningo oselwenziwe ngabanye abacwaningi ngoba lokho kugwema ukuphindaphinda lokhu osekwenziwe ngabanye abacwaningi. Lo mcwaningi ugcizelela ukuthi umangabe kwenziwa ucwaningo kubalulekile ukuthi kube nesidingo, ngokuthi kuqalwe ngokuthi kucutshungulwe ukuthi banngakanani abacwaningi asebecwaninge ngaleso sihloko. Ukwenza lokho kugcina kuveza igebe elikhona ngalesosihloko nokwenza ukuthi kube nesidingo sokwenza lolu cwaningo.

Njengalokhu lolu cwaningo lubheka ukusetshenziswa kwezimpawu emanovelini nokungukuthi lugxile emanovelini amabili asihloko sithi 'Imiyalezo' nethi 'Ifa ngukufa'. Isidingo sokucwaninga ngazo kungukunciphisa igebe elikhona abanye abacwaningi abangakacwaningi ngazo mayelana nekhono elisetshenziswe khona ngezimpawu. Ocwaningweni oselwenziwe ngabanye abacwaningi ngezimpawu kuyavela ukuthi nakuba bekhona abacwaningi asebenze ucwaningo lwabo embhalweni wesiZulu.

Nabo becwaninga ngamanoveli abhalwe nguMngadi kuyavela ukuthi isibalo sabo esebecwaninge ngekhono likaMngadi lokusebenzisa izimpawu emanovelini siyingcosana nokusho ukuthi sisadinga ukuvalwa ngokuthi kwenziwe ucwaningo ukuze igebe linciphe. Okugqamayo ngamanoveli kaMngadi ukuthi umangabe ebhala usebenzisa izimpawu nokuyikho okwenza ukuthi kubekhona isidingo sokwenza ucwaningo ngalamanoveli akhe, ukuze kuzokwazi ukuthi kubhekwe ikhono lakhe lokusebenzisa izimpawu njengekhono elihlukile umcwaningi alitholile umangabe efunda amanye amanoveli abhalwe ngabanye ababhali.

1.4 Izinhloso Zocwaningo

Kulolu cwaningo zintathu izinhloso umcwaningi acwaninge ngazo.

- Inhloso yokuqala yalolu cwaningo kungukuveza izinhlobo ezahlukeni ezisetshenziswe emanovelini kaM.J Mngadi.

- Inhloso yesibili kungukubheka izizathu ezahlukene zokusetshenziswa kwezimpawu emanovelini.
- Inhloso yesithathu neyokugcina kungukubheka ukuhlobana phakathi kwezimpawu nezigameko.

Umangabe kwenziwa ucwaningo kubalulekile ukuthi kufanele kube nezinhlalo nokuyizona ezisuke zenze ukuthi kwenziwe lolo cwaningo. UZuma (2016:11) uveza ukuthi izinhloso zocwaningo zimayelana nalokho okwenze ukuthi umcwaningi enze ucwaningo. Ngeke lube khona ucwaningo ngaphandle kwezinhloso zalo ngakho izinhloso zocwaningo azisali ngaphandle.

UZuma ugcizelela ukuthi izinhloso zibaluleke kakhulu umangabe kwenziwa ucwaningo. Kanti uNtuli (2009:5) yena uthi: Inhlosongqangi iwukugqamisa ukuthi umlobi owehluleka ukuchaza kahle, usuke esehlulekile ukubhala indaba ezwakala kahle. Nokuthi umbhali onekhono elihle lokuchaza usuke esewunqobile umshikashika wokubhala indaba ezwakala kahle. Lapha uNtuli uzama ukusivezela ukuthi inhloso enkulu yocwaningo kungukuthi kuvele futhi kugqame ukuthi umbhali indlela ayibhale ngayo indaba yakhe, uyibhale ngendlela yokuthi ikwazi ukuthi umfundi enze ngayo ucwaningo ngokuthi ayihluze. Njengoba noM.J. Mngadi lamanoveli akhe amabili akhethiwe ligqamile ikhono lakhe ekubhaleni.

1.5 Imibuzo Yocwaningo

Umangabe kwenziwa ucwaningo kubalulekile ukuthi kube nemibuzo okufanele iphenduleke ekugcineni kocwaningo. Lokho kusiza ucwaningo ukuthi lube nesisekelo kanye nesizathu sokuthi ngabe lwenziwelani. UQwabe (2019:8) uthi: ucwaningo ludinga ukuthi kube nemibuzo ebuzwayo. Lokhu kusiza ekulawuleni ulwazi oluzoqoqwa ngesikhathi kwenziwa ucwaningo lolo. Ngaleyo ndlela-ke ucwaningo aluzukunhlanhlatha bese luze lugcine selunikeza imiphumela engenasisekelo. Ngamanye amazwi singasho ukuthi imibuzo isiza ucwaningo ukuthi luqoqeke futhi isisekelo sakhona sizwakale kahle. Imibuzo yocwaningo ilena elandelayo:

- Izinhlobo zezimpawu uMngadi azisebenzisile emanovelini akhe ngabe uzisebenzise kanjani?

- Kungani uMngadi esebenzise lezizimpawu nezizathu ezenza ukuthi asebenzise izimpawu emanovelini athi *Imiyalezo nethi-Ifa Ngukufa*?
- Ukuphi ukuhlobana okukhona phakathi kwezimpawu nezigameko?

1.6 Izindlela Zocwaningo

Uma kwenziwa ucwaningo kubalulekile ukuthi umcwaningi abe nendlela azokwenza ngayo ucwaningo lwakhe ukuze afinyelele lapho ehlose khona ngocwaningo. Ziningi izindlela ezingasetshenziswa abacwaningi ukuqhuba ucwaningo okubalulekile kakhulu ukuthi umcwaningi kumele akwazi ukukhetha indlela ehambelana ngqo nocwaningo yokuqoqa ulwazi. Umcwaningi uba nendlela azikhethela yona azoqoqa ngayo ulwazi kuye ngokuthi ucwaningo lwakhe lukhuluma ngani. Njengoba ucwaningo luyindlela yokuveza izinto ezithile ngesihloko umcwaningi anqume ukucwaninga ngaso.

Kuyinto ejwayelekile ukuthi uma umcwaningi eqala ucwaningo usuke kukhona afisa ukukuthola ngokwenza lolo cwaningo Ngaleyo ndlela umcwaningi kufanele abe nomhlahlandlela awulandelayo ukwenza lolo cwaningo. Kunezindlela ezimbili ezigqamile abacwaningi umangabe benza ucwaningo lwabo abavamise ukuzisebenzisa, lezi zindlela ikhwalithethivu nekhwantithethivu. Lezizindlela zisetshenziswa ngezindlela ezingafani njengoba nazo zinezincazelo ezingafani, ikhwalithethivu yaziwa ngokuthi iyindlela esetshenziswa ukuchaza amaqiniso empilo mayelana nezimo abantu abahlangabezana nazo empilweni.

1.6.1 Ikhwalithethivu

Le ndlela yekhwalthethivu iyonandlela evamisile ukuthi abacwaningi abanengi basebenzise yona njengalokhu beyibona njengendlela elula ukuthi bahlobanise izimo ezenzekayo empilweni yabantu. UGreen, (2013:98) uchaza ikhwalithethivu kanje:

Qualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. Ikhwalithethivu iyindlela ehlose ukubheka indlela abantu abaphila ngayo, njengoba yona isondelene kakhulu nezimo zabantu abaphila ngaphansi kwazo. Njengalokhu yona igxile kakhulu ekuhlaziyeni ngamagama ingasebenzisi izinombolo njengekhwantithethivu, kanti futhi yona ikwazi ukuhlaziya ulwazi.'

Kanti uJackson nabanye (2021:88) ubeka kanje ngekhwalithethivu:

Qualitative research focuses on phenomena that occur in natural settings, and the data are analyzed without the use of statistics.

‘Ikhwalithethivu igxile ezintweni ezithinta imvelo, kanti futhi nolwazi luhlaziywa ngaphandle kokuthi kubhekwe izinombolo ezithize.’

Le ndlela yekhwalthethivu ivezwa njengendlela enenhloso nekuqondayo ukuhlobana kwezinto ezenzeka empilweni yabantu.

Kanti futhi yona isebenzisa amagama kunezinombolo ukuze umcwaningi akwazi ukuhlaziya ulwazi ngocwaningo lwakhe. Indlela yesibili kuthiwa ikhwantithethivu, yona umcwaningi umangabe enza ucwaningo usebenzisa izinombolo, kanti futhi okugqamayo ngalendlela ukuthi umangabe umcwaningi eseqede ucwaningo lwakhe isinqumo sokugcina sivezwa inani lalokhu abekade ecwaninga ngakho njengalokhu sigxile ezinombolweni. Abacwaningi abasebenzisa lendlela yokucwaninga ucwaningo lwabo lugxile ezinombolweni kanjalo nemibuzo ekufanele iphenduleke ekugcineni ibhekwa enombolweni umcwaningi asuke eyiveze njengenombolo yezimpendulo.

USaunders noBezzina (2015:15) bayichaza kanje ikhwantithethivu:

This method is a scientific measurement as it involves numerical data of larger sample sizes in a systematic way, to gather representation information. It analyses a huge amount of data using diagrams and statistics. The aim of the quantitative research method is to exhibit generalizable results by addressing the questions of how much and how many.

‘Le ndlela iyisilinganiso sesayensi njengoba ihlanganisa ulwazi lezinombolo zenani elikhulu besampula ngendlela ehlelekile, ukuqoqa ulwazi lokumelwa. Ihlaziya inani elikhulu lemininingwane isebenzisa imidwebo nezibalo. Inhloso yendlela yokucwaninga ngobuningi ukukhombisa imiphumela ejwayelekile ngokubhekana nemibuzo yokuthi ingakanani futhi bangaki.’

Le ndlela yekhwantithethivu igxile ezinombolweni abacwaningi abasebenzisa yona umangabe benza ucwaningo lwabo ekugcineni babheka inani lalokho abacwaninga ngakho. Indlela yekhwalthethivu iyahambisana nalolu cwaningo umcwaningi ahlangoza ukulenza mayelana nokucwaninga ngezimpawu. Njengalokhu sazi ukuthi izimpawu zibamba iqhaza elikhulu empilweni yabantu ngoba zingenye yezindlela abantu abahlangabezana nazo empilweni, isibonelo

umangabe kudikiza umlomo wangenhla lokho kuwuphawu lokuthi uzojabula noma kukhona okuzokuhlekisa.

Njengalokhu sazi ukuthi izimpawu zisibikela ngesigameko esingahle senzeke noma esizokwenzeka. UHo (2019:3) ubeka kanje:

A sign is an object, quality, event, or entity whose presence or occurrence indicates the probable presence or occurrence of something else.

‘Uphawu luyinto, isibikezelo, isigameko esiyincazelo yento ethile engenzeka noma ngabe kunini.’

Lapha ngenhla laba babhali bathi uphawu luyinto esibikela ngesigameko esingalindeleka ukuthi senzeke. Lolu cwaningo luzosebenzisa indlela ebizwa ngokuthi ikhwalithethivu njengoba kuyiyona ndlela ezokwazi ukuthi ihlaziye ngamagama futhi iphume nocwaningo olusha futhi oluhlaziye ngamagama njengalokhu lucwaninga ngezimpawu ezisetshenziswe emanovelini.

UNeedleman (1996) yena usivezele izindlela ezintathu zokuqoqa ulwazi okuyikhwantithethivu, ikhwalithethivu kanye nenominethivu. Phakathi kwalezi zindlela zontathu umcwaningi utholile ukuthi ikhwalithethivu iyona efanele lolu cwaningo. Kulolu cwaningo Ukusebenzisa le ndlela yekhwalithethivu kuzosiza ekutheni ucwaningo lungagcini luhamba eceleni kwendlela kodwa lugxile kuleyonto okucwaningwa ngayo, izophinde isize ekutheni ikwazi ukuthola ukuthi ngabe uMngadi iziphi izinhlobo zezimpawu azisebenzisile, iziphi izizathu ezenze ukuthi asebenzise lezo zimpawu nokuthi kucwaningwe ngokuthi lezo zimpawu kukhona yini ukuhlobana phakathi kwazo nezigameko.

1.6.2 Isampula

Kukhona uhlobo lwesampula okuthiwa ipurposive *sample*, *iqouto sample*, *isnow ball sample* kanye neconvience *sample*.

USilverman (2013:27) uchaza *ipurposive sample* kanje:

In purposive sampling personal judgment needs to be used to choose cases that help answer research questions or achieve research objectives.

‘I-purposive sampling indlela yokukhetha lapho umcwaningi esebenzisa izinto ezimbalwa ezifanele ucwaningo ngenhloso yokufeza izidingo zocwaningo lwakhe.’

I-purposive sampling ingenye indlela umcwaningi azoyisebenzisa nezomsiza ukuthi akwazi ukuhlaziya amanoveli. Le ndlela kutholakele ukuthi iyona ehambisana ngqo nalolu cwaningo.

1.6.3 Ukuqoqwa Nokuhlaziywa Kolwazi

Indlela umcwaningi azoqoqa ngayo ulwazi ngocwaningo ngokuthi asebenzise eminye imibhalo abanye abacwaningi asebenze ucwaningo lwabo njengama-thesis, dezetheshini neziphequluli. Ukusebenzisa lemibhalo engenhla kuzosiza ekutheni umcwaningi angaphindi esekucwaningwe ngakho kodwa akwazi ukuthi aphose esivivaneni socwaningo oselwenziwe ngabanye abacwaningi. Ukuhlaziya lemibhalo umcwaningi uzosebenzisa lindlela ebizwa ngokuthi yi- *text analysis*. Le ndlela ivumela umcwaningi ukuthi akwazi ukuhlaziya imibhalo ngokuthi asebenzise lindlela.

UMcKee nabanye (2018:2) ubeka kanje:

When we perform textual analysis on a text, we make an educated guess at some of the most likely interpretations that might be made of that text. We interpret texts (television programmes, magazines, advertisements, clothes, and so on) in order to try and obtain a sense of the ways in which, in particular cultures at particular times, people make sense of the world around them.

‘Umangabe kusuke kusetshenziswa i-textual analysis emibhalweni kusuke kuhlaziywa imibhalo. Umangabe kuhlaziywa imibhalo kusuke kufundiswa leyo-mibhalo ibe isiyacutshungulwa ukuze ihunyushwe ngendlela efanele. Kungahlaziywa ngezinhlelo ezivezwa kumabonakude, amabhuku, izikhangiso, izingubo, nokunye ukuze bazame futhi bathole umqondo wezindlela lapho, ikakhulukazi amasiko ngezikhathi ezithile, abantu benza umqondo wezwe elibazungezile). Le ndlela ye-text analysis isiza ucwaningo ukuthi likwazi ukuhlaziya imibhalo ehlukahlukene njengemibhalo engamanoveli, njengoba nakulolu cwaningo kuzobe kuhlaziywa yona imibhalo ekhethiwe.’

UMcKee uveza ukuthi ekusetshenzisweni kwe-textual analysis kusuke kugxilwe ekuhlaziyweni imibhalo. Ayisetshenziswa uma kuhlaziywa okuyizinombolo. I-textual analysis njengoba igxile ekuhlaziyweni okuwumbhalo kuveza ngokusobala ukuthi ihambisana nendlela yocwaningo lwekhwalithethivu. Ingasetshenziswa lapho kuhlaziywa okubhaliwe ezinhlotsheni ezahlukene zomubhalo.

1.7 Izinjulalwazi Zocwaningo:

Abahlaziyi basebenzisa izinjululwazi noma amathiyori ahlukahlukene uma behlaziya imibhalo. Lokho kuyindlela yokugxila ephuzwini abafuna ukuliveza ngalokho abenza ucwaningo ngakho. Kungaya ngomcwaningi ukuthi ucwaninga ngani bese esebenzisa injulalwazi eshaya emhlolweni ukuze ezokwazi ukuthola amaphuzu aqondile ocwaningweni lwakhe. Kulolu cwaningo sizosebenzisa injulalwazi ye*semiotics*. I*semiotics* umangabe sibheka emuva ngokomlando wayo, ocwaningweni oselwenziwe kuyavela ukuthi kunezinjulalwazi ezimbili ezaqala lenjulalwazi. UDeely (1990:13) lapho ethi:

Semiotics has two fundamental founders, both Ferdinand de Saussure and Charles Sander Pierci.

‘Injulalwazi ye-semiotics yaqanjwa u- Ferdinand de Saussure no- Charles Sander Pierce.’

Kuyavela ukuthi lezi zinjulalwazi ezimbili zasungula lenjulalwazi ye-semiotics ngesizathu sokubona ukubaluleka kwayo okungaba semanovelini noma kwezimo ezenzakalayo ezejwayelekile kubantu.

UHeltorf, (2019:4) uphawula kanje nge-semiotic:

Semiotics (or semiology, as it better known in Europe) it is a root from Greek language which derived from word seme or semeion as in semiotikos mean sign or the interpretation of sign. Semiotic is a way to look for deeper meaning in a meaning. Semiotics as a discipline is simply the analysis of sign system are of great consequence is easy enough to gasp.

‘Leli gama le-semiotics noma (semiology) lithathelwe olimini lwesiGrikhi olusho ukuthi uphawu, leli gama le-semiotics laziwa kakhulu e-Europe. Lesifundo sezimpawu siyindlela yokuchaza noma yokuqagela okungahle kwenzeke esikhathini esizayo, kusetshenziswa uphawu olusuke lwenzeka ngaleso sikhathi.’

Lesi sifundo sezimpawu empeleni kungashiwo ukuthi sisiza ekuqapheliseni ngokungase kwenzeke maqondana nalolo phawu, ngaleyo ndlela kungashiwo ukuthi izimpawu zibalulekile empilweni yabantu.

UDunleavy (2020:1) uyichaza kanje injulalwazi ye-*semiotics*:

We can define semiology or semiotics as the study of signs. We may not realise it, but in fact semiology can be applied to all sorts of human endeavors, including cinema, theatre and dance.

‘Singachaza isemiology noma isemiotics njengesifundo sezimpawu. Kungenzeka singakuqondi, kodwa eqinisweni isemiology ingasetshenziswa kuzo zonke izinhlobo zemizamo yabantu, kufaka phakathi isinema, itiyetha nomdanso.’

Lesi sifundo abantu akulula ukuthi bangasinaka, kodwa eqinisweni siyingxenye yezinye zezinto abantu abazithandayo. Kafushane injulalwazi ye-semiotics singasho ukuthi izimpawu ezithile ezisuke zibikezela okuthile okungahle kwenzeka, uhlobo lwalezimpawu ungahle uzithole kumanoveli athile.

ULeach (1976:23) uveza le njulalwazi yesemiotics ukuthi ingena kanjani olimini:

Language in general is a system of signs. As such, language as a medium of communication, whether written or spoken, alludes to creations of systems of signs requiring our interrogation to appreciate the meaning.

‘Ulimi ngokuvamile uhlelo lwezimpawu. Njengoba kunjalo, ulimi njengendlela yokuxhumana, kungakhathaliseki ukuthi lubhaliwe noma lukhulunywa, lubhekisela ekudalweni kwezinhlelo zezimpawu ezidinga ukuthi ukuphenywa kwethu ngemibuzo kubonge incazelo.’

Kafishane ulimi njengoba liwuphawu abantu abanengi abangalinaki kodwa libalulekile ngoba Ilona elikwazi ukuthi liveze obala ukuthi umuntu ngabe uluhlobo luni lomuntu. Umangabe singathatha nje isibonelo solimi olukhulunywayo, umuntu ongenayo inhlonipho umuzwa nje eqala ekhuluma ukuthi kungenzeka ukuthi lo muntu ungumuntu ongakwazi ukukhuluma kahle aqoqe amagama aphuma emlonyeni wakhe.

Kanti uPonzio (2013: 43) yena ubeka kanje nge-semiotics:

Semiotics deals with symbols in the form of text and pictures, and also with their underlying meaning.

‘Injulalwazi yesemiotic isebenza ngezimpawu ezingaba imibhalo nezithombe, kanti futhi nezincazelo.’

Izimpawu eziqopheke phansi okuyisencwadini ethile, izithombe nokuyindlela okuyiyona enencazelo engaphinyiswa ngamagama kodwa esuke ikhuluma buthule.

UCruz (2017:4) ubeka kanje ngale njulalwazi:

Semiotics could be a powerful tool to improve the design process, if incorporated into modern methods and tools such as rough prototyping or user testing.

‘Le njulalwazi ye-semiotics ibaluleke kangangokuthi ingaba ithuluzi elinamandla kakhulu umangabe ingasetshenziswa ngokusabalele ezintweni ezahlukeni njengasemibhalweni, nasezindaweni abantu abaphila kuzo.’

Abacwaningi i-semiotics bayibona ngezindlela ezahlukeni futhi bayichaza ngezindlela ezingafani.

Incazelo kaBorysovykh (2020:14) ihluke kancane kweka-Leach kodwa kukhona ukufana.

UBorysovykh (1997:14) i-semiotics uyichaza kanje:

Semiotics is the study of signs. Media literacy is largely about reading and understanding the signs that the media produce and manipulate. The media are engaged in signifying practices, a kind of symbolic work that gives meaning to things and communicates that meaning to someone else.

‘I-semiotic iyisifundo sezimpawu. Lesi sifundo sezimpawu sifundisa kabanzi ngokuthi izimpawu zisebenza kanjani. Siphinde sinikeze incazelo mayelana nokuxhumana okukhona okusuke kubikezela into ethile ngaleso simo esizokwenzeka. I-semiotics kusuke kuyincazelo yento esuke ibikezela okuthile kodwa lokho kubikezela kusuke kuhlobene nomuntu othile ongahle avellewe isigameko esithile.’

Incazelo yalaba babhali abangenhla ihluke nje okungatheni futhi inakho ukufana ngoba bobabili bayakugqamisa ukuthi idlulisa incazelo ethize ngento noma ngomuntu othize.

ULi (2017:13) injulalwazi ye-semiotics uyiveza kanje:

Semiotic term also includes objects, things, persons, and events; saying-words or other symbols that refer to something else; and meaning-the thoughts, ideas, and experiences that actors have in their mental processes.

‘I-semiotics ibandakanya izimpahla, izinto, abantu nezigameko nezisuke zingaba izimpawu ezibika okuthile okungaba isigameko esingenzeke. Zingaba incazelo ethile ngezinto eziyimicabango, imibono nezipiliyoni ezisemqondweni yabantu.’

Le njulalwazi ye-semiotic singasho ukuthi ibalulekile kakhulu umangabe kubhalwa izindaba noma amanoveli ngoba ukuba khona kophawu umangabe ufunda indaba yikhona okukuhehayo ukuthi ukwazi ukuqhubeka nokufunda leyondaba, ngoba usuke unogqozi lokubona ukuthi ngempela

isigameko osibone ufunda ngempela sibikezela isigameko osuke ubona ngathi lolo phawu lubikezela sona.

1.8 Umklamo Wocwaningo

Lolu cwaningo lugxile ekusetshenzisweni kwezimpawu emanovelini abhalwe nguMngadi, nokuyiyona ndlela uMngadi aveze ngayo ikhono lakhe lokubhala ngokuthi asebenzise izimpawu. Kucutshungulwa izimpawu uMngadi azisebenzisile kumanoveli akhe akhethiwe ukuthi iwona okugxilwe kuwona. Okuyiwona amanoveli akhethiwe ukuthi azofundwa noma azosetshenziswa ukuthi kwenziwe lolu cwaningo yilawa alandelayo: Imiyalezo (2008) nethi-Ifa ngukufa (2001), womabili lamanoveli abhalwe nguM.J. Mngadi. Kuwo womabili la manoveli kucutshungulwa izimpawu ezisetshenzisiwe kusukela ezihlokwani zalamanoveli kuya ngaphakathi endabeni. Lapho kuzobe kucutshungulwa ngokuthi iziphi izinhlobo zezimpawu ezisetshenzisiwe, uma kusuka lapho sekucutshungulwa ngezizathu zokusetshenziswa kwazo. Kuzobhekwa nokuhlobana okukhona phakathi kwezigameko nezimpawu.

1.9 Ukuhlelwa Kwezahluko

Ucwaningo lolu lunezahluko eziyisithupha sezizonke. Zilandelana kanjena lezi zahluko:

Isahluko Sokuqala

Lesi sahluko sethula ucwaningo lonke nokucacisa izizathu zokwenza lolu cwaningo, izinhloso zocwaningo namanye amaphuzu abalulekile esethulweni socwaningo, njengezinhloso zocwaningo isidingo sokwenza ucwaningo, nokuyikhona okucacisa obala ngomnyombo womsuka walolu cwaningo. Kulesisahluko kubuye kuvele imibuzo yocwaningo injulalwazi engumgogodla wocwaningo Kanye nomklamo wezahluko nokuhlelwa kwazo.

Isahluko Sesibili

Lesi sahluko sibheka ukubuyezwa kwemibhalo.

Isahluko Sesithathu

Kulesi sahluko kubhekwa izindlela zocwaningo nenjulalwazi yocwaningo.

Isahluko Sesine

Lesi sahluko sibheka ukuthi iziphi izinhlobo zezimpawu uMngadi azisebenzisile emanovelini akhe.

Isahluko Sesihlanu

Kulesi sahluko umcwaningi ecubungulisisa izizathu ezenza ukuthi umngadi asebenzise izimpawu embhalweni wakhe.

Isahluko Sesithupha

Lesi isiphetho socwaningo esigoqa konke obekucwaningwa ngakho, siveze okutholiwe ocwaningweni siphakamise nezincomo zocwaningo oluhlobene nesihloko olusengenziwa ngomuso.

1.10 Ukubuyekezwa Kwemibhalo

Ukubuyekezwa kwemibhalo kungachazwa ngezindlela eziningi kodwa sizocaphuna ezimbalwa ukucacisa ukuthi kuyini ukubuyekezwa kwemibhalo nokuthi ngabe kwenziwelani. NgokukaFischer (2011:47) ukubeka kanje:

Literature review has the following functions: It provides a theoretical background to your study. It helps you establish the links between what you are proposing to examine and what has already been studied. It enables you to show how your findings have contributed to the existing body of knowledge in your profession. It helps you to integrate your research findings into the existing body of knowledge.

‘Ukubuyekezwa kwemibhalo kwenziwelwa izinto ezilandelayo: Kunikeza ulwazi ngaleyo njulawazi ezosetshenziswa ukuthi ngabe abanye abacwaningi yini asebeyitholile ngayo, isiza ucwaningo ukuthi likwazi ukuthola ukuthi lixhumana kanjani nalolu eselenziwe ngabanye abacwaningi. Likuvumela ukuthi ukwazi ukubona ukuthi lokhu wena okutholile kulekelela kanjani kulolu cwano oluvela selukhona. Laphinde lusize ekutheni likwazi ukuhlenganisa ulwazi olukhona olusha kulolu oluvela selikhona.’

Kafushane ukubuyekezwa kwemibhalo ilapho khona kusuke kubhekwa kabusha ucwaningo oselwenziwe ngaphambilini ngesihloko leso okusuke kuzokwenziwa ngaso ucwaningo. Umangabe kwenziwa kanjalo kusuke kugxilwe ekutheni ikuphi abanye abacwaningi

asebekubhalile ngaleso sihloko. Umangabe kusuke kwenziwa ukubuyezwa kwemibhalo kusuke kwenziwela ukuthola ukuthi ngabe lingakanani igebe elikhona elisadinga ukuthi lenziwe noma livalwe ngaleso sihloko esikhethiwe.

Ngokuphawula kukaSaleem nabanye (2022:31) kuvela lokhu ngokubuyezwa kwemibhalo:

To see what has and has not been investigated and to identify data sources that other researchers have used.

‘Ukwenziwa kokubuyezwa kwemibhalo kusuke kwenziwela ukuthi ukwazi ukuthola ulwazi abanye abacwaningi asebelutholile ngalokho osuke ucwaninga ngakho.’

Isizathu esinye ukuthi kubonakale ukuthi bangakanani abacwaningi asebenze ucwaningo. Kanti futhi enye inhloso yokwenziwa kokubuyezwa kwemibhalo kungukuthi kutholakale ulwazi mayelana nokuthi yini esicwaningiwe noma engakacwaningwa. Ukukhombisa ukuqonda kwakho, kanye nekhono lakho lokuhlaziya ngokuhlolisisa ucwaningo lwakho olenzayo nokunikeza ubufakazi obungasetshenziswa ukweseka okutholile ngabanye abacwaningi.

Kulolu cwaningo umcwaningi uthole abacwaningi abalandelayo ngezansi, okuseyibona esebecwaninge ngezimpawu, lokho okungubufakazi bokuthi njengalokhu umcwaningi ezokwenza lolu cwaningo lakhe angeke aphinde osekucwaningwe ngakho kodwa uzoqhamuka nento entsha.

UNöth (1988) ocwaningweni lwakhe olusihloko sithi “*The language of commodities Groundwork for a semiotics of consumer goods.*” ucwaningo lwakhe lumayelana nezokukhangisa, uveze ukuthi izimpawu zibaluleke kakhulu umangabe unamabhizinisi. Izimpawu ezibasemikhiqizweni nokuyizithombe Kanye nemibhalo, uthi zilekelela ekutheni zikwazi ukuheha abathengi. Ocwaningweni lwakhe usebenzise izimpawu zeSemiotics. Kanti lolu cwaningo luzobe luhluka ngokuthi lubheka ukusetshenziswa kwezimpawu emanovelini amabili kaM.J Mngadi, ubuhlobo busekutheni kusetshenziswe izimpawu ze-Semiotics.

U-Edmund nabanye (1976) ucwaningo lwakhe lusihloko sithi “*Culture and Communication: The Logic by Which Symbols are Connected.*” Lapha ucwaninga ngezimpawu ezahlukeni esebenzisa izinjulalwazi ezimbili okuyinjulalwazi ye-Semiotics kanye neye-Structuralism ebheka umlayezo oqukethwe izimpawu kanjalo nokuxhumana kwazo. Lolu cwaningo luyahambisana ngoba lubheka ukusebenza kwezimpawu ngokuthi zithumela umlayezo ngokungase kwenzeke. Umehluko ukuthi kulolu cwaningo lezozimpawu zizobe zicwaningwa emanovelini amabili kaMngadi.

Sibiya (2001) wenze ucwaningo ngesihloko esithi “*Some aspects of symbolism in D.B.Z. Ntuli's one-act radio plays.*” Kulolu cwaningo lwakhe ubheke ukusetshenziswa kwezimpawu emidlalweni yasemsakazweni ebhalwe ngu D.B.Z. Ntuli. USibiya esebenzisa imidlalo yasemsakazweni, singasho ukuthi isihloko salolu cwaningo luyahambisana ngoba naso sigxile ekubhekeni ukusetshenziswa kwezimpawu. Kodwa umehluko usekutheni yena ubebheka imidlalo yasemsakazweni kanti lapha kulolu cwaningo kuzobe kubhekwa izimpawu ezisetshenziswe emanovelini kaMngadi.

UZulu (2003) ocwaningweni lwakhe olusihloko sithi “*A Comparative Study of Short Stories by W M B Mkhize and M J Mngadi.*” Ucwaninge ngokuqhathanisa izincwadi ezimfushane esebenzisa incwadi kaMngadi esihloko sithi Umbele wobubele, ebheka izindikimba, abadlali nomumo wendaba. Ube esegxila kulezindaba ezimfishane ezinezihloko ezithi: Ziyawushaya ngomuso, Kwakuhlwire, Isicelo somfundaze, Umbele wobubele, Umakhi wezindlu, Ayiqomi ngosuku nethi Inkombankombane. Kulolu cwaningo lukaZulu kukhona ukuhlobana nalolu cwaningo ngoba naye ubebheka incwadi kaMngadi emfushane njengoba nalolu cwaningo luzobe lubheka amanoveli abhalwe nguye uMngadi kodwa ngendlela ehlukile.

UShitemi (2009) wenze ucwaningo lwakhe olusihloko sithi “*Discourse on Semiotic and Functional Perspectives of Narratology.*” Ugxile kubaqambi kanye nokuqamba kabusha ngaphakathi komkhakha wolwazi lwezidingo zokuthengisa emphakathini wolwazi. I-Narratology ihlotshaniswa nezincwadi zomlomo ngaphakathi komongo wokukhangisa kwezentengiselwano. Kulolu cwaningo lwakhe usebenzise injulalwazi ye-semiotics ekubhekeni izimpawu. Lolu cwaningo luyahlobana ngokuthi kubhekwa izimpawu kodwa umahluko ukuthi lezi zimpawu zibhekwa ngokungefani, ngoba kulolu cwaningo kusetshenziswa amanoveli ombhalo wesiZulu abhalwe ngu M.J Mngadi, kanti yena ubegxile kwezokukhangisa.

UMncube (2006) wenze ucwaningo lwakhe olusihloko sithi “*Weather symbolism in DBZ Ntuli's literature.*” Lapho ubebheka khona uphawu olulodwa egxile kulelo lwesimo sezulu ebheka imibhalo kaD.B. Z Ntuli. Njengalokhu nalolu cwaningo lubheka isimo sezulu njengophawu kula manoveli amabili kaMngadi, nakuba isimo sezulu singenye yezimpawu eziningi okucwaningwa ngazo kulolu cwaningo.

UMdletshe (2011) ocwaningweni lwakhe olusihloko sithi *Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: ukuqhathanisa*. Ucwaningo lwakhe lusebenzise izinjulalwazi ezimbili okuyi-*Feminism* ne-*Semiotics*. Ucwaninge ngezimpawu eziningi, nokungukuthi uhlaziye izimpawu ezilinganiselwa kwezizisishiyagalombili ocwaningweni lwakhe. Ucwaningo lwakhe luyahlobana nalolu ngoba nalo lugxile ekuhlaziyeni ikhono likaMngadi ekusebenziseni izimpawu ze-*Semiotics*.

U-Ekeanyanwu (2013) ocwaningweni lwakhe olusihloko sithi “*Advertising and semiotics*.” Ucwaninge ngezimpawu ezisetshenziswa lapho kukhangiswa izinto ezithile, lapho eveza khona ukuthi zitolikwa kanjani futhi kubaluleke kanjani ukusetshenziswa kwazo ekukhangiseni. Ubecwaninga ngezimpawu ezahlukene kusukela egameni lomkhiqizo kuya esithombeni esidwetshwe kuwona. Nakuba lolucwaningo lwakhe nalo luthi alufane nalolu oluzokwenziwa, ngoba nalo lubheka izimpawu kodwa umehluko ukuthi yena ubheka kwezokukhangisa kanti lolu lubheka kwezemibhalo yesiZulu noma singathi lugxile emanovelini abhalwe uM.J. Mngadi.

U-Ogunmola (2013) ocwaningweni lwakhe olusihloko sithi “*Signs and Symbols as a Communication strategy*.” Ocwaningweni lwakhe ubecwaninga ngezimpawu zasemgwaqeni njengezimpawu zokuxhumanisa phakathi kwabashayeli nabahamba ngezinyawo, esebenzisa izimpawu ezisemgwaqeni waseNigeria. Lolu cwaningo lwakhe luyahambisana nalolu ngoba naye ugxile kuzo izimpawu kodwa bese kuhluka ekutheni yena ubheke izimpawu zendawo ethile ukuthi ngabe zibaxhumanisa kanjani abantu.

Kulolu cwaningo nanoma nakhona kubhekwa zona izimpawu ukuthi zixhumana kanjani nezigameko njengoba zisuke zithumela umlayezo kodwa ezalolu cwaningo oluzokwenziwa zona zisetshenziswe kumanoveli akuzona eziqondene nendawo ethile. Ngamanye amazwi ezalolu cwaningo oluzokwenziwa umqondo wazo uhluke ngokuthi usabalele awuqondene nomgwaqo kuphela.

U-Ibrahim (2009) ucwaninge ngesihloko esithi “*A Pragma – Semiotic Reading of The Mythopoetic Symbols in Nigerian River ritual*.” Kulolu cwaningo lwakhe ubebheka izimpawu zomlomo nokusho ukuthi ezingamagama asuke ephinyiswa ngomlomo kodwa egxile kwezosiko langakubo e-Nigeria. Kukhona ukuhlobana lapha ngoba nakulolu cwaningo zobhekwa ngendlela umbhali aziveze ngayo, kodwa umehluko uzoba sekutheni yena ubheke indlela yokukhuluma kanti kulolu

cwaningo khona kusetshenziswa izimpawu ezibhalwe phansi emanovelini amabili azosetshenziswa.

UHammedi no-Ahmedi (2015) ocwaningweni lwabo olusihloko sithi “*A Semiotic Analysis of Threat and Warning Symbols in George Orwell's Novel.*” Ucwaninge ngomthelela wezimpawu ezixwayisayo enovelini kaGeorge. Ubheke ukuthi ngabe yini eyenzeka umangabe umuntu esebone uphawu olumxwayisa ngesigameko esizokwenzeka. Kukhona ukuhlobana Phakathi kwalolu cwaningo ngoba nalo luzobe lugxile kwizimpawu eziningi ezisetshenziswe emanovelini kaMngadi, kanti olwakhe lugxile enovelini eyodwa kaGeorge. Singasho ukuthi umehluko kulolu cwaningo amanoveli asetshenzisiwe njengoba yena futhi esebenzise inoveli yolimi lwesiNgisi kanti kulolu cwaningo kusetshenziswe amanoveli amabili olimi lwesiZulu.

USiwela (2015) ucwaninge ngokuguquka kwesiko okungukuthi kucindezela abantu besifazane, usebenzise inoveli kaMngadi esihloko sithi Ifa ngukufa, kodwa esebenzisa injulalwazi yeFeminizimu. Lolu cwaningo luhlobene ngokuthi kusetshenziswa inoveli kaM.J. Mngadi esihloko sithi Ifa ngukufa. Umehluko usekutheni yena ubebheka ukucindezeleka kwabantu besifazane ngesiko lokuzila, kanti kulolu cwaningo kuzobe kubhekwa ukusetshenziswa kwezimpawu kulenoveli.

UMsomi (2015) ocwaningweni lwakhe olusihloko sithi “*Ubunkondlo obutholakala ezihlabelelweni zamaNazareth.*” ucwaninge ngobunkondlo obutholakala ezihlabelelweni zamaNazareth, usebenzise injulalwazi ezimbili okuyi njulalwazi ye-*Semiotics* neye Khomyunikhethivu. Ucwaningo lwakhe nalolu oluzokwenziwa luhlobene ngokuthi lubheka ukusetshenziswa kwezimpawu, kodwa umehluko ngokuthi lolu lwami lona lubheka ukusetshenziswa kwezimpawu emanovelini kaMngadi, kanti yena ubebheka ukusetshenziswa kwezimpawu ezihlabelelweni zamaNazareth.

USeltzer (2017) ocwaningweni lwakhe olusihloko sithi “*Exploring changes in cartography in the contact era rio grande pueblo world.*” Ocwaningweni lwakhe ucwaninge ngenhlalo yabantu basePueblo kusukela befika bezokwakha noma bezohlala endaweni ebizwa ngokuthi iseRio Grande ngeminyaka yo-1600. Ubecwaninga ngenhloso yokuthola isimo senhlalo yakhona

kusukela ekuqaleni kwempilo yabo, kuze kufike kuhlobo lempilo ephilwa ngalesosikhathi nangempilo abasazoyiphila. Ukubuka impilo abasazoyiphila usebenzise izimpawu ze-*semiotics*. Lolu cwaningo lwakhe luhlobene nalolu oluzokwenziwa ngoba nalo luzobe luhlaziya izimpawu ezibikezela ngezimo noma ngezigameko ezithile, umahluko ukuthi yena ucwaningo lwakhe lugxile emphakathini kanti lolu lusebenzisa imibhalo engamanoveli.

UZungu noSiwela (2017) ocwaningweni lwabo olusihloko sithi *Isiko lokuzila umnyombo wencindezelo*. Bacwaninge ngokuzila okungukuthi kucindezela kakhulu abantu abamnyama, basebenzise injululwazi yeFeminizimu. Kulolu cwaningo lwabo basebenzise inoveli ebhalwe nguMngadi esihloko sithi Ifa ngukufa. Lolu cwaningo lunokuhlobana ngokuthi kusetshenziswe inoveli kaM.J. Mngadi esihloko sithi *Ifa ngukufa*, kodwa umahluko ngokuthi kulolu cwaningo kuzobe kubhekwa izimpawu kulenoveli, kanti bona bebebheka ukucindezeleka kwabantu besifazane ngesiko lokuzila.

UNisa (2017) ocwaningweni lwakhe lweziqu ze PHD olunesihloko esithi “*Cattleya orchid sign in Colombiana (2011) film*.” Kulolu cwaningo lwakhe ubecwaninga ngezimpawu ezisetshenziswe kwifilimu yangonyaka ka-2011. Umahluko walolu cwaningo lwakhe usekutheni yena ubesebenzisa umdlalo oqoshwe wadlalwa kumabonakude ebheka izimpawu, kanti olwami ucwaningo lubheka indaba ebhalwe phansi noma esingathi umdlalo ongamanoveli amabili abhalwe uMngadi.

U-Ezema (2018) ocwaningweni olusihloko sithi “*Semiotic translation and the expression of African thoughts and cultural values in English*.” Lolu cwaningo lwakhe lugxile kwiqhaza lolimi ekuqondeni izimo ezahlukahlukene eziholela ekuhumusheni okuvela ezilimini zomdabu zase-Africa. Okunye okubuye kugcizelelwe kulolu cwaningo indima yolimi ekugcizeleleni ukuqonda kwamasiko, usebenzise injululwazi ye-*semiotics*. Kukhona ukuhlobana nalolu cwaningo njengoba nalo lusebenzisa izimpawu bese kuhluka ekutheni lolu lusebenzisa amanoveli kaMngadi.

U-Ahmad nabanye (2018) ocwaningweni lwakhe olusihloko sithi “*Children’s recognition of pictorial signs and Symbols*.” Ubebheka indlela yokukhula kwabantwana kodwa egxile kulabo abaseminyakeni ephakathi kwemine kuya kwemihlanu. Ubecwaninga ngezimpawu abazikhombisa ngayo ngokuthi bakwazi kangakanani ukubona izimpawu ezibazungezile nabaphila ngaphansi kwazo ukuthi zinayiphi incazelo. Ucwaningo lwakhe kulolu luhluka ngokuthi

yena empeleni ubebheka ukukhula komqondo wabantwana ukuthi usuke usuvuleke kangakanani ukuthi ukwazi ukubona ukuthi ngabe izimpawu zithumela muphi umlayezo kuzo. Kanti kulolu cwaningo lona lubheka ngendlela esabalele.

URachel (2019) ocwaningweni lwakhe olusihloko sithi “*Big semiotics: Beyond signs and Symbols.*” Ucwaningo lwakhe lumayelana nezokukhangisa esebenzisa izimpawu ze-Semiotics, Lolu cwaningo luthi alufane ngoba njengoba yena ebheka izimpawu kwezokukhangisa nje olwami luhluka ngokuthi luzibheka embhalweni engamanoveli amabili asetshenzisiwe.

URachman nabanye (2019) ocwaningweni olusihloko sithi “*Semiotic Analysis of Indigenous Fashion In The Island Of Buru.*” Ucwaningo lwakhe lumayelana nendlela yokugqoka yabantu abahlala kule ndawo, kodwa ubecwaninga ngabantu abahlala kumavileji amathathu okuyi-Kayeli village, Kubalahin Village neWasi Village. Ucwaningo lwakhe belubuka indlela abagqoka ngayo bese ehlaziya ukuthi leyondlela abagqoka ngayo ngabe inaziphi izimpawu futhi ezisho ukuthini, esebenzisa injulalwazi ye-*semiotics*. Umahluko nalolu cwaningo ukuthi yena ubheka ngqo impilo yabantu abuke ukuthi ngabe isho ukuthini, kanti lolu cwaningo lubuka izimpawu ezisembhalweni kodwa nazo ziyingxenye yempilo yansuku zonke.

UThwala (2020) ocwaningweni lwakhe olusihloko sithi “*The symbolic and character portrayal study in to isiZulu plays: Uqomisa mina nje uqomisa iliba and Izulu eladuma eSandlwana.*” Ucwaninge ngezimpawu ezitholakala kule midlalo yeshashalazi enesihloko esithi ‘Uqomisa mina nje uqomisa iliba’ nethi ‘Izulu eladuma esandlwana’. Ucwaningo lwakhe luthi alufane nalolu ngoba lonke lubheka izimpawu, kodwa lolu umahluko walo ukuthi lona luzobe luhlaziya izimpawu ezitholakala emanovelinini kaMngadi akhethiwe.

UDlamini (2021) ocwaningweni lwakhe olusihloko sithi “*Ukuhlaziywa kwamagama abalingiswa emibhalweni ka-M.J. Mngadi.*” Ucwaningo lukaDlamini luthi alufane nalolu ngoba nalo lusebenzisa izincwadi zikaMngadi. Umehluko walolu ukuthi lona lubheka izimpawu azisebenzisile emanovelinini akhe akhethiwe.

1.11 Umlando Omfishane Ngombhali uM.J. Mngadi

Umbhali wezincwadi lezi umcwaningi azocwaninga ngazo uMatthews Jabulani Mngadi, wazalwa ngezi-24 kuNhlotlanja ngonyaka ka-1949. Ezalelwa esibhedlela esibizwa ngokuthi iMayor's Walk Hospital eMgungundlovu. Unkosikazi wakhe uDolly Albertina Dlamini oqhamuka endaweni yase-Chesterville eThekwini unabantwana abayisikhombisa, abafana abathathu namantombazane amane. Uyindodana yokuqala ka-Elias Patrick noDaisy Nokwenza Mngadi, uyise wabe eyiphoyisa eHhovisi likaKhomishani eThekwini.

Abazali bakhe babeqhamuka eWasbank eNyakatho neKwaZulunatal. U M.J. Mngadi ukhulele ezindaweni ezahlukeni okubalwa uMgungundlovu, eThekwini naseBergville. Umlando wakhe kwezemfundo ubuseBethany Primary School, Edendale Secondary school eMgungundlovu, eMakhuza secondary school naso Hlange high school. Uthando lokubhala izincwadi lwafakwa kuye ngumama wakhe ngesikhathi uMngadi ese Bergville. Lokhu kwakwenziwa ukuthi umama wakhe wabe enosizi lokuthi wabe eqhelelene kakhulu nomyeni wakhe, nokusho ukuthi babehlala ezindaweni eziqhelelene kakhulu.

Umama wakhe uMngadi wabe emfundela izindaba zesiZulu zababhali abehlukene. Waqala ngokubhala izindaba ezimfushane esesikoleni Ohlange High School, ngokuhamba kwesikhathi wagcina ebhala amanoveli. UMngadi uke wasebenza eNyuvesi yaseNatal njengesinywa futhi ePort Natal Board njengotolika ngo-1976-1986. Usezuze imiklomelo eminingana evela ezinkampanini ezahlukeni zokushicilela ngaphansi kwenkampani ebizwa ngokuthi Usiba writers ,futhi uyilunga lakhona. Ngo-1998 wawina umklomelo we-M- Net owawufunwa emkhakheni waseNguni ngencwadi yakhe, ethi Asikho Ndawo Bakithi (1995).

Nonyaka wezi-2001 wazuza omunye umklomelo weM-Net emkhakheni wesiNguni ngencwadi yakhe esihloko esithi Ifa ngukufa (2001). Kanti futhi ungumsunguli wenkampani yokushicilela ebizwa ngokuthi Idwa publishers.

1.12 Isiphetho

Kulesi sahluko bekwethulwa okuzokwenziwa ocwaningweni oluphathelele nokusetshenziswa kwezimpawu emanovelinini amabili abhalwe nguM.J. Mngadi, nokuyikhono lakhe alivezile lokubhala, nokuyilona okuhlose ukuthi lolu cwaningo ukuthi ngabe lelikhono lakhe libaluleke kangakanani emibhalweni wesiZulu nokuyiwona mehluko oluzohluka ngawo kolunye ucwaningo

oselwenziwe. Kuphawulwe ngesidingo sokwenziwa kwalolu cwaningo nangendlela oluzokwenziwa ngayo okubalwa injulalwazi ezosetshenziswa njengomgogodla wocwaningo.

Kuphawulwe futhi nangendlela oluzokanywa ngayo. Kuphidwe kwavezwa isahluko ngasinye ukuthi ngabe yini okuzobe kugxilwe kuyo kuze kufike ekugcineni kocwaningo. Kubekhona ukubuyekezwa kwemibhalo nokuyikhona okusuke kubhekwa ukuthi kubacwaningi asebenze ucwaningo ngalesihloko kade begxile kuphi. Sabe sesigcina ngokuthi siveze umlando wombhali umcwaningi akhethe amanoveli akhe ukuthi aqhube ngawo ucwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Kubalulekile ukuthi umcwaningi abuyekeze imibhalo esibhalwe ngabanye abacwaningi maqondana nesihloko ahlose ukubhala ngaso ngaphambi kokuba aqale ukwenza ucwaningo. Lokho kuyinto enosizo ukuze umcwaningi abone osekwenziwe bese ekwazi nokubona igebe elisekhona. Ukwenza kanjalo kwenza ukuthi kuvele intuba yokungena. UXimba (2021:16) uphawula ngokuthi:

Ukubuyekezwa kwemibhalo kuwumhlahlandlela wokuthi yikuphi la okumele kubhekwe khona kakhulu noma kwenziwe khona kakhulu ukuze lubonakale lunesidingo nalo futhi luhlukile kulolu oselwenziwe.

Kafishane lo mbhali uveza ukuthi ukwenziwa kokubuyekezwa kocwaningo kusiza ekutholeni ulwazi oluwumbiko ohluziwe oluqondene naleso sihloko okuzokwenziwa ngaso ucwaningo. Ngamanye amazwi ukwenziwa kocwaningo kungenye yezindlela eziqinisa futhi ezinika isithunzi ucwaningo.

UHilmes (1990:20) uthi:

Kubalulekile ukubuyekezwa kwemibhalo futhi kubangela ukuba kube nempumelelo ekuhluzweni kwemibhalo yesihloko esihlobene naleso okuzokwenziwa ngaso ucwaningo. Lokhu kwenzeka ngokuba kubhekwe leyo misebenzi yocwaningo enokuhlobana ngokwesihloko.

Ukubuyekezwa kwemibhalo kubalulekile kakhulu kunoma ngabe iluphi ucwaningo njengoba kunikeza ukuhlobana phakathi kocwaningo oluzokwenziwa nalolu eselivele likhona. Ukwenziwa kokubuyekezwa kocwaningo kulekelela ekufezeni izinhloso eziningi njengokuthi kwabela umfundi imiphumela yolunye ucwaningo oluhlobene eduze nalolu azolenza ukuze akwazi ukuthola igebe elikhona maqondana nalolo cwaningo.

UThabede (2017:15) uthi:

Kubalulekile ukuthi umcwaningi aqale ngokuqhuba ukubuyezwa kwemibhalo ukuze kungenzeki iphutha lokuthi kuphindeke ucwaningo olufanayo. Ukubuyezwa kwemibhalo kusetshenziselwa ukuthola abanye abacwaningi esebecwaningile ngalolo cwaningo oluzokwenziwa. Ngokwenza kanjalo lokho kuholela ekutheni kukhanyise ukuthi ungakanani umsebenzi owenziwe ngesihloko futhi kuqhakambisa lokho okushiwo yilabo abakade becwaninga abakusho futhi bakuthola ocwaningweni lwabo.

Kafishane ukubuyezwa kwemibhalo kuyingxenye ebalulekile ukuthi mayenziwe ngaphambi kokuthi kwenziwe ucwaningo. Kulolu cwaningo kuzobhekwa imibhalo esibhalwe ngabanye abacwaningi mayelana nezihloko ezihlobene nalesi, njengoba luzohluza amanoveli abhalwe uM.J. Mngadi asihloko sithi Imiyalezo (2008) nethi Ifa Ngukufa (2001).

2.2 Ucwaningo Lasemazweni ase-Africa

Lapha kuzobhekwa ucwaningo oselwenziwe ngabacwaningi basemazweni ahlukene ase-Africa. Kuzobhekwa ukuthi yiziphi izihloko esebecubungulile ezihlobene nalolu cwaningo oluzokwenziwa.

USheron (1999) wenze ucwaningo olusihloko sithi “*The relevance of semiotics to the Internet: How web designers use metaphors in web development*”. Ucwaningo lwakhe libheka ukusebenzelana kwesingathekiso, izithombe namavidiyo njengezinto okuyizona ezikwazi ukwenza ukuxhumana komsebenzisi wekhompuyutha nomuntu osebenzisa isiphequluli kube lula. Uhlaziya lezi zimpawu ezivamise ukutholakala kuso isiphequluli njengolimi olukwazi ukusheshe lizwakale kangcono ngoba linezimpawu. Usebenzise injulalwazi yesemiotics ukuhlaziya izimpawu. Ucwaningo lwakhe nalolu liyafana ngoba lonke lihlaziya izimpawu kodwa olwakhe lihluka ngokuthi lihlaziya izimpawu ezitholakala ezithombeni, kumavidiyo nasezingathekiseni. Umahluko ngalolu oluzokwenziwa ukuthi lona lizohlaziya izimpawu zemibhalo engamanoveli amabili akhethiwe.

UPage (2006) wenze ucwaningo olusihloko sithi “*Myth and photography in advertising: A semiotic analysis*”. Ucwaningo lwakhe ligxile ekuhlaziyeni izimpawu ezitholakala ezikhangisweni. Uhlaziye izikhangiso ezitholakala ebhukwini elakhishwa phakathi konyaka wezi-

2003 no-2004. Ucwangingo lwakhe lusebenzise injulalwazi yesemiotics ukuhlaziya izimpawu ezitholakala kuleli bhuku. Kukhona ukufana nalolu oluzokwenziwa ngoba naye uhlaziya izimpawu bese ucwangingo lwakhe lihluka ngokuthi ligxile ezimpawini zesemiotics ezitholakala ezikhangisweni. Umahluko usekutheni lolu lihlaziya izimpawu ezitholakala emanovelini amabili akhethiwe.

USundari (2008) wenze ucwangingo olusihloko sithi “*Analysis semiotika ikan coca cola*”. Ucwangingo lwakhe lumayelana nezokukhangisa, kodwa ugxile kakhulu ekukhangiseni kwesiphuzo iCoca cola. Ucwangingweni lwakhe ugqamisa ukuthi uma kukhangiswa imikhiqizo kubalulekile ukusebenzisa izimpawu njengoba ziwumkhakha ohlobene kakhulu nesemiotics kwezokukhangisa. Ucwangingo lwakhe lulonke ligxile ezinhlobeni ezahlukene zezimpawu, okuyindlela yolimi, isithombe, isihloko, isithonjana nophawu. Lezo zimpawu zisetshenziselwa ukuveza amandla omkhiqizo ekugcineni okulindeleke ukuthi ukwazi ukuheha abathengi ukuba bathenge. Ucwangingo lwakhe nalolu ukufana kusekutheni lonke lihlaziya izimpawu kusetshenziswa injulalwazi yesemiotics. Olwakhe lihluka ngokuthi ligxile ekuhlaziyeni izimpawu ezitholakala emikhiqizweni ngenhloso yokukhangisa, kodwa umahluko nalolu usekutheni ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

UDena (2009) wenze ucwangingo olusihloko sithi “*Transmedia practice: Theorising the practice of expressing a fictional world across distinct media and environments*”. Ucwangingo lwakhe libheka ukuvezwa kwezindaba zomhlaba emithonjeni yezindaba, okubalwa izinkundla zokuxhumana, amafilimu, kumabonakude nasemsakazweni. Uhlaziya ukuthi lezi zindaba zivezwa kanjani nangendlela ezingaklanywa ngayo. Usebenzise injulalwazi yesemiotics ukuhlaziya. Ucwangingo lwakhe liyafana nalolu ngoba naye usebenzise injulalwazi yesemiotics ukuhlaziya izimpawu zesemiotics. Ucwangingo lwakhe lihluka ngokuthi lona ligxile kumabonakude nasemisakazweni. Umahluko ngalolu cwangingo ukuthi lona ligxile emanovelini amabili akhethiwe.

U-Ibrahim (2009) wenze ucwangingo olusihloko sithi “*A pragma-semiotic reading of the mythopoetic symbols in Nigerian river-ritual chants*”. Ucwangingo ngezingoma ezisetshenziswa ababhali ngaphesheya komfula iNiger, eNigeria. Ucwangingo lwakhe ligxile ekuhumusheni izingoma eziculwa kuleyo ndawo umangabe kuhlengenwe. Ekuhumusheni lezo zingoma usebenzise injulalwazi yesemiotics. Ukusebenzisa kwakhe le njulalwazi yesemiotics kwenza

ukuthi ucwaningo lakhe nalolu lifane, umahluko ukuthi ucwaningo lakhe lona ligxile ezingomeni. Umahluko ngalolu ukuthi lona lizohlaziya izimpawu ezisetshenziswe emanovelini amabili akhethiwe.

UTina (2011) wenze ucwaningo olusihloko sithi “*Symbols on the airplane*”. Ubheka izinhlobo zezimpawu ezitholakala endizeni. Ucwaningo lwakhe lihlobene nalolu ngoba nalo lihlaziya izimpawu zesemiotics, umahluko ngocwaningo lwakhe ukuthi lona lihlaziya izimpawu ezidwetshwa ezindizeni. Umahluko ngalolu cwaningo ukuthi lugxile emanovelini amabili akhethiwe.

ULuca, Martino noFreda (2018) benze ucwaningo olusihloko sithi “*Modal articulation: the psychological and semiotic functions of modalities in the sensemaking process*”. Babheke umqondo ukuthi ngabe uxhumana kanjani nezwi lomuntu ukuze akwazi ukuthi akhulume inkulumo eqondile. Kulo cwaningo basebenzise injulalwazi yesemiotics ukuthola izimpawu zokuxhumanisa noma zokuthumela umyalezo engqondweni ukuthi zikwazi ukuhlangana ukuze kukwazi ukuthi kuphume inkulumo ezwakalayo. Ucwaningo lwabo ukufana kwalo nalolu usekutheni kusetshenziswe injulalwazi yesemiotics ukuhlaziya ucwaningo lwakhe, kanti ucwaningo lakhe lihluka ngokuthi ubegxile ekuhlaziyeni izitho ezithile ezitholakala emzimbeni womuntu. Lolu cwaningo lihluka ngokuthi lihlaziya izimpawu ezitholakala embhalweni ongamanoveli.

UTyler (2018) wenze ucwaningo olusihloko sithi “*Semiotic repertoires in bilingual Science learning: a study of learners-meaning-making practices in two sites in a Cape Town high school*”. Ucwaningo lwakhe libheka Intsha ekhuluma izilimi ezimbili, ugxile ekubhekeni izinselelo zokufunda ezobuchwepheshe ezikoleni eziphakeme eKapa. Uhlaziye ukuhlobana nomthelela wolimi lezobuchwepheshe kubafundi. Ucwaningo lwakhe lusebenzise injulalwazi ukuhlaziya ulimi lezobuchwepheshe okuyisemiotics. Ucwaningo lwakhe nalolu liyafana ngoba naye ubehlaziya ulimi lezobuchwepheshe elisetshenziswa kumakhompuyutha njengoba nalolu luhlaziya lona ulimi futhi kusetshenziswa injulalwazi efanayo yesemiotics. Umahluko usekutheni lolu luzobe lihlaziya ulimi olutholakala embhalweni engamanoveli olimi lesiZulu, kanti olwakhe beligxile olimini lezobuchwepheshe.

UGrundlingh (2018) wenze ucwaningo olusihloko sithi “*Memes as speech acts*”. Ucwaningo lwakhe lugxile ezenzweni zenkulumo ezisetshenziswa kwisiphequluli. Uveze ukuthi izenzo

zenkulumo zisetshenziselwa ukuxhumana nokuletha incazelo ziqondwa kangcono futhi njengezenzo zokukhuluma ngabasebenzisi besiphequluli. Kulolu cwaningo usebenzise injulalwazi yesemiotics. Ukufana okukhona phakathi kocwaningo lwakhe nalolu ukuthi lonke lihlaziya izimpawu. Njengoba yena egxile ekuhlaziyeni ulimi olusetshenziswa esipheqululini njengezimpawu zokuxhumanisa umfundi noma umsebenzisi waso isiphequluli, lokho kungumehluko wocwaningo lakhe nalolu. Lolu luzohluka ngokuthi lona lizohlaziya izimpawu ezitholakala emibhalweni engamanoveli.

U Faizan (2019) wenze ucwaningo olusihloko sithi “*The role of semiotics in advertising: communicative approach*”. Ucwaningo lwakhe ligxile ekuhlaziyeni ngeqhaza elibanjwa ezokukhangisa. Ubheka izikhangiso eqhathanisa lezo ezivezwa zenziwa ngabantu njengelezo ezivezwa kumabonakude nasemsakazweni, nalezo eziyizithombe ezisemikhiqizweni. Usebenzise injulalwazi yesemiotics ukuhlaziya lezo zikhangiso. Ukufana okutholakala phakathi kocwaningo lwakhe ukuthi lonke lihlaziya izimpawu futhi lisebenzisa injulalwazi efanayo yesemiotics. Umahluko ukuthi yena uhlaziya izimpawu ezitholakala kwezokukhangisa okuba sezindaweni ezinjengasemisakazweni, kumabonakude nezithombe eziba semikhiqizweni. Kanti lolu lona ligxile ekuhlaziyeni lezo zimpawu ezisemibhalweni engamanoveli.

U Goud (2019) wenze ucwaningo olusihloko sithi “*Exploring film's jurisprudence in Sean Baker's films*”. Ucwaningo lwakhe luhlaziya amafilimu amane kaSean Baker (2008), iStarlet (2012), iTangerine (2015) ne-The Florida Project (2017). Usebenzise injulalwazi yesemiotics ukuhlaziya lamafilimu. Ukufana okutholakala ocwaningweni lwakhe nalolu usekutheni lonke lihlaziya izimpawu kanti futhi lisebenzisa injulalwazi efanayo. Nakuba ucwaningo lakhe lihluka ngokuthi ligxile ekuhlaziyeni amafilimu, lolu lihluka ngokuthi lona ligxile ekuhlaziyeni amanoveli amabili akhethiwe.

U Svensson, Eriksson noPendril (2020) benze ucwaningo olusihloko sithi “*Programming and its affordances for physics education: A social semiotic and variation theory approach to learning physics*”. Bacwaninge ngezinhlelo zobuchwepheshe ezisetshenziswa ekufundeni nokufundisa. Lezo zinhlelo abacwaninge ngazo isemiotics yezenhlalakahle, iwuhlaka lenjulalwazi olwakhiwe ngokuqonda nokucwaninga ngezinsiza ezisetshenziselwa ukwakha incazelo ngokuxhumana. Lezo zinsiza zibizwa ngokuthi izinsiza zesemiotics futhi zihlanganisa amathuluzi nemisebenzi esetshenziselwa ukwakha noma ukuthola incazelo. Ucwaningo lwabo liyafana nalolu ngoba nalo

lisebenzisa injulalwazi yesemiotics, nakuba yena egxile ekuhlaziyeni yona ngqo injulalwazi kodwa uhluka ngokuthi yena ubheka ukuxhumana okukhona kuyo nezimpawu njengoba ilekelela ukuhlaziya zona. Umahluko nalolu usekutheni lona lihlaziya izimpawu zesemiotics ezitholakala emanovelini amabili akhethiwe.

UBezemer noCowan (2021) benze ucwaningo olusihloko sithi “*Exploring reading in social semiotics: theory and methods*”. Ocwaningweni lwabo bebegxile ekucwaningeni ngomthelela wobuchwepheshe besikhathi sanamuhla. Bebhaka ukuthi ngabe lobu buchwepheshe bunamuphi umthelela emkhakeni wokufunda bebhaka ngokwenhlalakahle yabantu. Basebenzise injulalwazi yesemiotics. Ucwaningo lwabo liyafana nalolu ngoba lonke lisebenzisa injulalwazi yesemiotics ukuhlaziya, kodwa bona bahluka ngokuthi bahlaziye izimpawu ezitholakala olimini olusetshenziswa kwezobuchwepheshe. Umahluko walolu ukuthi lihlaziya izimpawu zesemiotics ezitholakala emanovelini olimi lesiZulu. UNiu noDechsubha (2022) benze ucwaningo olusihloko sithi *The development of pragmatics in Morris’s behavioral semiotics: semiotic perspective*. Ucwaningo labo ligxile ekubhekeni ukuthuthukiswa kwenjulalwazi yesemiotics kusuka ezingqalabuthweni zayo okungo Pierce noDe Saussure. Ucwaningo labo liyafana nalolu ngoba lonke ligxile ekusebenziseni injulalwazi yesemiotics ukuhlaziya kodwa bona bahluka ngokuthi bagxile kakhulu ekuhlaziyeni ezinye izincithabuchopho ezifake isandla ekutheni ikhule njengoMoris. Kanti lolu luhluka ngokuthi lona lisebenzise injulalwazi yesemiotics ukuqhuba ucwaningo, ngokuthi lihlaziye izimpawu ezitholakala emanovelini amabili akhethiwe.

UNasirin noPithaloka (2022) ucwaningo lwabo lusihloko sithi “*Analisis semiotika Roland Barthes konsep kekerasan dalam Film The raid 2 berandal*”. Ucwaningo lihumusha umqondo wodlame wefilimu ethi "The Raid 2: Berandal" ebonisa izenzo eziningi nezithombe zodlame. Usebenzise injulalwazi yesemiotics kaRoland Barthes ehlaziya amafilimu anezigaba ezimbili zencazelo, okuyi khonotheshini nedinotheshini. Ukufana kocwaningo labo nalolu usekutheni lonke lisebenzise injulalwazi yesemiotics ukuhlaziya izimpawu, nakuba bona bahluka ngokuthi behlaziye izimpawu ezitholakala kwifilimu lolu luhluka ngokuthi lihlaziya izimpawu ezitholakala emanovelini amabili akhethiwe.

USiregar noYahaya, (2022) benze ucwaningo olusihloko sithi “*Semiotic exploration of Roti Buaya as a cultural ornament*”. Ucwaningo labo lifunda ngokujulile ngabantu noma umphakathi. Ucwaningo labo luhlola ubudlelwano, inqubo, nencazelo kaRoti Buaya emasikweni omshado

eJagakarsa. Kuvele ukuthi simo sengqondo sabantu baseBetawi esifundeni saseJagakarsa, ezikhathini zanamuhla esalondoloza amasiko abo, siyisibonelo esihle kakhulu. Abantu baseBetawi esifundeni saseJagakarsa basathembekile ekusebenziseni i-Roti Buaya. Abantu baseBetawi endaweni yaseJagakarsa benza ingwenya ibe wuphawu okufanele lube khona lapho umcimbi womshado wendabuko waseBetawi ubanjwa, njengendlela engokomfanekiso yezincazelo zomthandazo nethemba.

Ocwaningweni labo basebenzise injulalwazi yesemiotics ukuqhuba ucwaningo. Ucwaningo labo luyafana nalolu ngoba nalo lihlaziya izimpawu nakuba bona bahluka ngokuthi bebehlaziya izimpawu ezisetshenziswa umphakathi waseBetawi umangabe begcina amasiko abo, njengoba kuba nezinto ezithile abazisebenzisayo njengophawu olusuke linencazelo ethile nebikezela okuthile. Lolu lihluka ngokuthi lihlaziya izimpawu zemibhalo engamanoveli azosetshenziswa.

U-Andini, Sosrohadi, Fairuz, Dalyan, Rahman noHasnia (2022) ucwaningo labo lisihloko sithi “*The study of Japanese women in the facial treatment advertisement: a semiotics perspective of Pierce’s theory*”. Ucwaningo labo lumayelana nezokukhangisa kwesimonyo esilapha izinkinga zobuso kubantu besifazane baseJapan. Babheke izimpawu ezisesithombeni zalomkhiqizo ukuthi ngabe zibika ukuthini, nokuthi isiqubulo esikulo mkhiqizo siyahambelana nezithombe abazifake kulo mkhiqizo. Baphinde bahlaziya ukuthi isiqubulo esikulo mkhiqizo esithi ‘Izwa amandla e-PITERA ngesikhumba esicwebelayo’, ukuthi uphawu olubikezela yilesi siqubulo liyahambisana noma alihambisani nezithombe. Ucwaningo lwabo nalolu ukufana kusekutheni bahlaziya izimpawu kanti futhi basebenzisa injulalwazi yesemiotics, nakuba bona ucwaningo labo lihluka ngokuthi ligxile ekuhlaziyeni izimpawu eziyizithombe ezitholakala ezikhangisweni zezimonyo, lolu lihluka ngokuthi ligxile ezimpawini ezitholakala emanovelinini amabili akhethiwe.

UWilliams (2022) wenze ucwaningo olusihloko sithi “*A case study of emergent bilinguals meaning-making during multimodal science lessons in a bilingual primary school*”. Ubheke ukufundwa kwezobuchwepheshe ezikoleni ezifundisa izilimi ezimbili noma ezingaphezulu kwezimbili. Ugxile ekubhekeni ubunzima obulethwa ezobuchwepheshe kubafundi, ikakhulukazi ngenxa yezidingo zolimi lezobuchwepheshe. Ulimi lezobuchwepheshe lisebenzisa izithombe namavidiyo, usebenzise injulalwazi yesemiotics ukuhlaziya ulimi lezobuchwepheshe. Kukhona ukufana phakathi kocwaningo lakhe Kanye nalolu ngoba lonke lihlaziya izimpawu ezitholakala olimini, kodwa ucwaningo lakhe lihluka ngokuthi luhlaziye izimpawu ezitholakala olimini

lezobuchwepheshe futhi ugxile kubafundi besikole ukuthi bona bazibona kanjani. Kanti lolu cwaningo lona lihluka ngokuthi lihlaziya ulimi lesiZulu olutholakala emibhalweni engamanoveli.

2.3 Amaphepha Ocwaningo Ashicilelwe

Lapha kubhekwa amaphepha ashicilelwe ocwaningo enziwe ngabacwaningi abahlukene.

UGottdiener (1985) iphepha lakhe lisihloko sithi “*Hegemony and mass culture: A semiotic approach*”. Iphepha lakhe likhuluma ngobudlelwano obukhona bamasiko ezigodi ahlukahlukene, ukubheka noma ukuhlaziya lobu budlelwano obukhona usebenzisa indlela yesemiotics. Uphinde abheke indlela yesemiotics eyiqhathanisa nenjulalwazi ebizwa ngokuthi iMarxian hegemony, nokuyinjulalwazi elekelela ukuhlaziya ezamasiko ezigodi abantu abaphila kuzo. Ucwaningo lakhe liyafana nalolu umcwaningi azolwenza ngoba lonke lihlaziya ulimi. Kodwa olwakhe lihluka ngokuthi lona ligxile ekuhlaziyeni izimpawu zolimi lezigodi. Kanti lolu lihluka ngokuthi lihlaziya izimpawu ezitholakala emanovelin amabili akhethiwe, ligxile olimini lesiZulu olisemthethweni.

UWolfram (1986) iphepha lakhe lisihloko sithi “*A dictionary of Chinese symbols: hidden symbols in Chinese life and thought*”. Iphepha lakhe libheka izimpawu ezifihlekile noma ezingabonakali kalula esichazamazwini solimi laseChina. Uhlaziya ukuthi lezo zimpawu ziyihumusha kanjani impilo nemicabango yabantu abasebenzisa ulimi lesiShaayina. Ukuhumusha usebenzise injulalwazi yesemiotics. Ucwaningo lakhe liyafana nalolu oluzokwenziwa umcwaningi ngokuthi lonke ligxile ekuhlaziyeni izimpawu ezitholakala olimini. Umahluko ukuthi yena ugxile ekuhlaziyeni ulimi lesiShayina futhi ulibheka esebenzisa isichazamazwi. Kanti lolu oluzokwenziwa lona lihluka ngokuthi lona lihlaziya ulimi lesiZulu kanti futhi lisebenzisa amanoveli amabili akhethiwe.

USinger (1991) ephepheni lakhe elisihloko sithi “*Semiotics of cities, selves, and cultures: explorations in semiotic anthropology*”. Iphepha lakhe libheka ukusebenza kwesemiotics emasikweni abantu abahlukene. Iphepha lakhe ligxile emadolobheni ase-India, uhlaziye ukuhlobana nokwahluka kwamasiko njengoba abantu base-India begcina futhi bekholelwa kumasiko amaningi ahlukene. Ucwaningo lakhe liyafana nalolu oluzokwenziwa ngoba lonke lihlaziya izimpawu zesemiotics kanti futhi lonke lisebenzisa injulalwazi efanayo yesemiotics. Umahluko wocwaningo lakhe ukuthi yena ugxile ezimpawini ezithinta ezamasiko. Kanti

umahluko walolu ukuthi lona ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

UBattestini (1991) ephepheni lakhe elisihloko sithi “*Reading signs of identity and alterity—history, semiotics and a Nigerian case*”. Ephepheni lakhe ubheke izinhlelo zezimpawu ezitholakala esifundazweni esibizwa ngokuthi iCross River eNigeria naseCameroon neselusetshenziswe iminyaka engamakhulu amabili ukuze kudluliselwe imiyalezo nokugcina ulwazi olufana nezinqumo zenkantolo yobulungiswa, izinkondlo, nemibhalo yokuphila kwabantu. Ukusetshenziswa kwayo kuyimfihlo futhi kuyilungelo lamathwasa ohlobo oluhlukile lwemiphakathi yase-Ekpe noma ye-Egbo. Lezi zinhlelo zaziwa ngokuthi insibidi noma insibiri nokungabantu abahlala kulesi sifunda. Iphepha labo linokufana nalolu cwaningo ngoba lonke lisebenzisa injulalwazi yesemiotics ukuhlaziya ezemibhalo njengoba naye lo mbhali ebehlaziya izimpawu zemibhalo eziyizinkondlo ezisetshenziswa eNigeria. Umehluko wephepha lakhe ukuthi ubuye wabheka nezimpawu abantu baseNigeria abakholelwa kuzo noma ezinencazelo ethile kubo njengoba bezibuka ngokosiko lakhona abakholelwa kulo. Umahluko nalolu cwaningo ukuthi lona ligxile ezimpawini zesemiotics ezitholakala emanovelini amabili akhethiwe.

ULabbo (1996) iphepha lakhe lisihloko sithi “*A semiotic analysis of young children's symbol making in a classroom computer center*”. Iphepha lakhe libheka ukuhlaziya nokusetshenziswa kwezimpawu zesemiotics kwikhompuyutha yezingane ezincane ekilasini lasenkulisa. Iphepha lakhe liyafana nalolu cwaningo ngokuthi lonke lihlaziya ulimi, umahluko ukuthi yena iphepha lakhe ligxile ekuhlaziyeni izimpawu ezitholakala olimini lezobuchwepheshe, kanti futhi ugxile ekuhloleni ukuthi izingane zasenkulisa zona zizihlaziya kanjani. Umahluko walolu cwaningo usekutheni uzohlaziya ulimi lesiZulu kanti futhi ligxile emanovelini amabili akhethiwe.

UBlommaert noVan der Donckt (2002) ephepheni labo elinesihloko esithi “*African literature and globalization: Semiotizing space in a Tanzanian novel*”. Laba babhali ephepheni labo bahlaziya inoveli yaseTanzania ebhalwe nguGabriel Ruhumbika enesihloko esithi ‘Miradi Bubu ya Wazalendo’ ebhalwe ngonyaka wezi-1992. Kuleli phepha labo kukhona ukuhlobana ngoba kukhona ukufana kokuthi basebenzise injulalwazi yesemiotics ukuhlaziya izimpawu ezitholakala kuyo kanti futhi ugxile kwezemibhalo njengalolu cwaningo. Umahluko ngephepha lakhe usekutheni yena ubehlaziya esebenzisa ulimi lesiSwahili. Kanti lolu lihluka ngokuthi lihlaziya ulimi lesiZulu.

UStecon (2004) ephepheni lakhe elisihloko sithi “Interpretive semiotics and translation theory: the semiotic conditions to translation”. Ubheka isifundo sokuhumusha, ebheka kusukela kumfundi wokuqala walesi sifundo okunguJames S. nowaqala ukuhumusha ngoNcwaba ngonyaka wezi-1972. Kukhona ukufana okukhona ngaleliphepha lakhe nalolu cwaningo ngoba umbhalo womubili usebenzise injulalwazi yesemiotics ukuhumusha. Umahluko ngocwaningo lwakhe usekutheni iphepha lakhe ligxile ekuhumusheni injulalwazi yona ngqo ukuthi yena uyibona kanjani. Kanti umahluko ngalolu cwaningo lihluka ngokuthi ligxile emibhalweni engamanoveli ukuhlaziya izimpawu.

UGoh (2008) iphepha lakhe lisihloko sithi “*Hillsong and “megachurch” practice: Semiotics, spatial logic and the embodiment of contemporary evangelical Protestantism*”. Iphepha lakhe ligxile ohlakeni lokuhlaziya amasonto amakhulu abizwa ngokuthi ama’ megachurches’ asekelwe endleleni yeqiniso nenemicabango ehlobana nesemiotics. Lokhu bakubheka ngendlela yokuthi imegachurch ihlanganisa izilimi ezahlukeni, amasiko, uphawu okanye isithombe nokwehluka kwenhlangano. Iphepha lakhe lihlobene nalolu cwaningo ngoba kukhona ukufana nalolu cwaningo njengokuthi lonke lusebenzisa injulalwazi yesemiotics. Umahluko ngephepha lakhe ukuthi ugxile ezilimini ezahlukeni ezisetshenziswa emasontweni. Umahluko ukuthi lolu cwaningo lihlaziya amanoveli amabili akhethiwe olimi olulodwa lesiZulu.

U-Alberto Scolari (2009) iphepha lakhe lisihloko sithi “*Transmedia storytelling: implicit consumers, narrative worlds, and branding in contemporary media production*”. Iphepha lakhe libheka ukuxoxwa kwezindaba ezinkundleni zokuxhumana, kumabonakude nasemisakazweni. Iphepha lakhe ligxile ekubhekeni ukuxhumana nokudluliseka komyalezo kubantu abakhuluma izilimi ezahlukeni. Iphepha lakhe lisebenzisa injulalwazi ezimbili, okuyinjulalwazi yesemiotics neyomxoxi eyaziwa ngokuthi inarratology. Iphepha lakhe ukufana okukhona nalolu cwaningo usekutheni le mibhalo isebenzisa injulalwazi yesemiotics ukuhlaziya izimpawu. Umahluko ngephepha lakhe ukuthi lona ligxile ezimpawini ezitholakala olimini olusetshenziswa ezinkundleni zokuxhumana, kumabonakude nasemisakazweni. Umahluko ngalolu cwaningo usekutheni lona ligxila emanovelini amabili akhethiwe.

UShitemi (2009) ephepheni lakhe elisihloko sithi “*Discourse on semiotic and functional perspectives of narratology*”. Iphepha lakhe likhuluma ngenjulalwazi yomxoxi ubheka imibono yesemiotics neyokusebenza. Ugxile kubuciko nemibono emisha ngaphakathi embonini yolwazi

yezidingo zokukhangisa emphakathini. Lapho uveze ukuthi injulalwazi yomxoxi ihlotshaniswa nezincwadi ezixoxa indaba maqondana nezokukhangisa kwezohwebo nenkulumo yezombusazwe. Iphepha lakhe liyafana nocwaningo ngoba lemibhalo yonke isebenzisa injulalwazi yesemiotics. Umahluko ngephepha lakhe usekutheni lona ligxile ekuhumusheni izikhangiso kusetshenziswa injulalwazi yesemiotics. Umahluko ngalolu cwaningo usekutheni lihlaziya izimpawu zesemiotics ukuhlaziya imibhalo engamanoveli.

UJaipal (2010) ephepheni lakhe elisihloko sithi “*Meaning making through multiple modalities in a biology classroom: A multimodal semiotics discourse analysis*”. Iphepha lakhe ligxile ekuboniseni amandla inkulumo yezithombe (multimodal) yesemiotics ukuze kukhanye amathuba okwenza incazelo ngesikhathi sokufundisa ezobuchwepheshe. Kanti futhi liphinde linikeze umbono owusizo wokubuka nokuhumusha izehlakalo ezikhulunywa ngomlomo noma ezibhaliwe nezinikeza incazelo emakilasini ezobuchwepheshe. Iphepha lakhe lihlobene nalolu cwaningo ngoba lemibhalo yomibili ihlaziya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni lona ligxile kwezokuxhumana. Umahluko ngalolu cwaningo usekutheni lona ligxile emibhalweni engamanoveli kuphela.

UBianchi (2011) ephepheni lakhe elisihloko sithi “*Semiotic approaches to advertising texts and strategies: narrative, passion, marketing*”. Ubheka Izindlela zesemiotics zokukhangisa imibhalo namasu kwezokukhangisa. Iphepha lakhe ligxile ekunikezeni isifinyezo sezifundo zesemiotics mayelana nokukhangisa. Iphepha lakhe lihlobene nalolu cwaningo ngoba lemibhalo yonke ifana ngokuthi isebenzisa injulalwazi yesemiotics ukuhlaziya izimpawu. Umahluko ngephepha lakhe usekutheni lona ligxile kakhulu kwezokukhangisa. Kanti lolu cwaningo lihluka ngokuthi ligxile emanovelinini amabili akhethiwe.

UStebbins (2011) iphepha lakhe lisihloko sithi “*The semiotic self and serious leisure*”. Iphepha lakhe likhuluma futhi ligxile esifundweni sezokungebeleka. Ubheka ukuthi ukufunda isemiotics emkhakheni wezokungebeleka kusiza kakhulu ukuqonda kangcono incazelo yokuzijabulisa, futhi lokho okusiza lo mkhakha ukuthi uthuthuke. Iphepha lakhe lihlobene nalolu cwaningo ngoba lonke libheka into efanayo okuyinjulalwazi yesemiotics, umahluko ngephepha lakhe usekutheni yena ugxile kwezokungebeleka. Kanti lolu cwaningo lona ligxile ekuhlaziyeni zona izimpawu zesemiotics.

UNajafian noKetabi (2011) iphepha labo lisihloko sithi “The words behind images: A critical social semiotic approach toward analyzing advertising”. Iphepha labo liwumzamo wokucwaninga ngokusetshenziswa kwendlela kaFairclough (2003) yokuhlaziya izimpawu zesemiotics, nendlela yesemiotics yezenhlalakahle eyabe ihlongozwe nguKress novan Leeuwen (2006) ekuhlaziyeni inkulumo yezikhangiso okungukuthi indlela ehlanganisa ukuhlaziywa kombhalo nesemiotics ukuhlaziya ekufundeni ukukhangisa. Nokuyindlela ehlolwe ezikhangisweni ezimbili eziyisampula ezikhishwe kumagazini we-'Time' obhalwe phakathi konyaka wezi-2000: 2001. Iphepha labo nalolu cwaningo lenza into efanayo yokuhlaziya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni lona ligxile kwezokukhangisa. Umahluko ngalolu cwaningo usekutheni kusetshenziswa amanoveli ukuhlaziya izimpawu.

UNajafian noDabaghi (2011) ephepheni labo elisihloko sithi “Hidden language of advertising: a semiotic approach”. Iphepha labo libheka isemiotics njengendlela esebenzayo yokufunda ukukhangisa. Bacubungule imibono noma izilimi ezifihliwe ezitholakala ezikhangisweni besebenzisa ibhuku langonyaka wezi-2002. Iphepha labo lenza into efanayo nalolu cwaningo ngoba nabo babheka ukusetshenziswa kwezimpawu, umahluko ngephepha labo usekutheni bona bagxile kwezokukhangisa. Umahluko ngalolu cwaningo usekutheni lihlaziya izimpawu ezisetshenziswe emanovelini.

UPanzaru (2012) ephepheni lakhe elisihloko sithi *Semiotic interdependence between text and visual image*. Iphepha labo ligxile ekugcizeleleni ukuhlobana kwesemiotics phakathi kombhalo nesithombe esibonwayo. Ukuhlaziya kugxile ekuxhumaneni kombhalo nokubukwayo. Iphepha labo kungashiwo ukuthi ukufana nalolu cwaningo usekutheni kusetshenziswa injulalwazi yesemiotics kanti futhi libheka nezemibhalo, umahluko ngephepha lakhe usekutheni yena ugxile ekubhekeni ubuhlobo obukhona phakathi kwemibhalo nayo isemiotics. Umahluko ngalolu cwaningo usekutheni lona ligxile emanovelini.

UBychkov (2012) ephepheni lakhe elisihloko sithi “*Signs, signification, and semiotics (semiology)*”. Ubheka ukubaluleka kwenjulalwazi yesemiotics njengoba ibamba iqhaza elihle nelikhulu empilweni yabantu, ngoba ibuye ibe ulimi olukwazi ukuxwayisa ngento engenzeka esikhathini esizayo, ebheka izimpawu ezivamise ukwenzeka kumuntu ngamunye noma ezivamile emiphakathini njengezixwayiso. Iphepha lakhe lihlobene nocwaningo oluzokwenziwa ngoba lemibhalo yonke isebenzisa yona injulalwazi yesemiotics ukuhlaziya izimpawu, umehluko

ngephepha lakhe ligxile ezimpawini eziqondene nabantu ngqo. Kanti umahluko walolu cwaningo wona usekutheni lihlahiya izimpawu ezitholakala emibhalweni engamanoveli.

UDe Lencastre noCôte-Real (2013) iphepha labo lisihloko sithi “*Brand response analysis: A Peircean semiotic approach*”. Iphepha labo liyimpindulo yabanye ababhali ababebhale futhi behlahiya izimpawu ezisetshenziswa emikhiqizweni, ngengeziqubulo, igama lomkhiqizo eliqanjwa lona, isithombe nemibhalo. Uphinde ahlaziye izimpawu zesemiotics ezitholakala emikhiqizweni. Iphepha labo liyafana nalolu cwaningo ngoba kuhlaziywa izimpawu zesemiotics, umahluko ngephepha labo usekutheni bona bagxile ekuhlaziyeni izimpawu ezitholakala emikhiqizweni ethengiswayo. Umahluko ngalolu cwaningo usekutheni ligxile emibhalweni engamanoveli amabili akhethiwe.

UPeverini (2014) iphepha lakhe lisihloko sithi “*Environmental issues in unconventional social advertising: A semiotic perspective*”. Iphepha lakhe likhuluma ngokubaluleka kokusetshenziswa kweziqubulo, izithombe nemibhalo ezikhangisweni njengendlela ekwaziyo ukuxhumana noma ukuthumela umlayezo kubathengi. Ukubheka izikhangiso uzibheka ngokwenjulalwazi yesemiotics njengoba uhlaziye izimpawu ezibalulekile ukuthumela umlayezo kubathengi. Iphepha lakhe kutholakele ukuthi liyafana nalolu cwaningo ngoba lemibhalo yonke ihlahiya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni yena ubheka izimpawu ezitholakala ezikhangisweni. Umahluko ngalolu cwaningo wona usekutheni ugxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

UHoey (2014) iphepha lakhe lisihloko sithi “*Sighing in interaction: somatic, semiotic, and social*”. Isihloko sakhe sikhuluma ngesimo sokuphefumula asibiza ngokuthi ukubhodla, uchaza ukubhodla njengomkhuba okhona emiphakathini esiphila kuyo. Ukubheka ngokuthi kuyizimpawu ezibika ngezimo ezahlukene njengoba ekubuka ngendlela yasentshonalanga neyesintu. Iphepha lakhe lihlobene nalolu cwaningo ngoba lenza into efanayo yokuhlaziya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni lona ligxile ophawini olulodwa eliwukubhodla. Umahluko ngalolu cwaningo wona usekutheni izimpawu uzihlahiya ngokusabalele njengoba ligxila kulezo ezitholakala emanovelini.

USolik (2014) ephepheni lakhe elisihloko sithi *Semiotic approach to analysis of advertising*. Ubheka izikhangiso ezisetshenziswa kumafilimu nakumabonakude. Uzihlaziye esebenzisa injulalwazi yesemiotics ukuthola ukuxhumana okuphakathi kwazo nabathengi. Iphepha lakhe

kuyatholakala ukuthi liyafana nalolu cwaningo ngoba imibhalo yomubili igxile ekuhlaziyeni izimpawu zesemiotics, umahluko ngephapha lakhe usekutheni lona ligxile ezikhangisweni. Kanti umahluko ngalolu cwaningo ukuthi lona ligxile emanovelini abhalwe uMngadi.

UYakin noTotu (2014) babhale iphepha elisihloko sithi “*The semiotic perspectives of Peirce and Saussure: a brief comparative study*”. Bacwaninge ngokuthi bahlaziye beqhathanisa imibono ephakathi kwezingqalabutho ezimbili zenjulalwazi yesemiotics okunguCharles Sanders Peirce noFerdinand de Saussure. Babheke ukuxhumana okukhona phakathi kwamagama abawaqamba ukuze kugcine kuba igama elilodwa elithi isemiotics. Baveze ukuthi uSaussure waphakamisa igama elithi semiology kanti uPeirce waqamba elithi semiotics. Lokho kwenziwa ukuthi bobabili bavela ezindaweni ezahlukeni kukhona ovela e-Europe omunye ungowase America, nokuchaza ukuthi ulimi abalikhulumayo alifani.

Iphepha labo lihlobene nalolu cwaningo ngoba bebehlaziya injulalwazi yesemiotics ukuthi yaqhamuka kanjani ukuze igcine ibe isifundo sezimpawu futhi ikwazi ukuthi ihlaziye izimpawu ezahlukeni. Iphepha lakhe lihluka ngokuthi lona ligxile nje kuphela ekuhlaziyeni yona injulalwazi umlando wayo, nokwakheka kwezimpawu ezintweni ezahlukeni ezinjengemibhalo, ezenzeka kubantu zibika ngesigameko esingahle senzeke nokuhlaziya izithombe nemibhalo yezikhangiso. Umahluko ukuthi lolu cwaningo lona lizohlaziya izimpawu ezisetshenzisiwe emanovelini amabili akhethiwe.

U-Igwebuike, Abioye noChimuanya (2016) iphepha labo lisihloko sithi “*A pragma-semiotic analysis of ‘Occupy Nigeria Group’ online posts on the 2012 fuel subsidy removal in Nigeria*”. Iphepha labo libheka ukuqedwa kokuxhaswa kukaphethiloli nguhulumeni waseNigeria ngomhlaka-1 kuMasingana 2012. Babheka iqembu elibizwa nge-Occupy Nigeria nokuyinhlangano yombhikisho eyaqala izenzo ezihlukene zeziteleka nemibhikisho kuhlanganise nobushoshovu esipheqululini. Bahlaziya izenzo nezinkulumo ezithunyelwe kwisiphequluli kwaleli qembu ekususweni koxhaso lukaphethiloli lwango-2012 eNigeria. Lezi zenzo nezinkulumo zaleli qembu bazihlaziya ngokwenjulalwazi yesemiotics. Iphepha labo liyafana nocwaningo elenziwe ngokuthi lihlaziya izimpawu zesemiotics eziyimibhalo, umahluko ngephapha labo usekutheni bona bahlaziya izimpawu ezitholakala kwisiphequluli. Kanti umahluko ngalolu cwaningo ligxile emibhalweni engamanoveli.

UKusters, Spotti, Swanwick noTapio (2017) ephepheni labo elisihloko sithi “*Beyond languages, beyond modalities: transforming the study of semiotic repertoires*”. Iphepha labo ligxile ekuhlanganiseni ndawonye ucwaningo lokuhlukahluka kwezilimi nobuliminingi okubalwa izifundo zolimi lwezandla nezifundo zokuhlukahluka kwezilimi. Basebenzise injulalwazi yesemiotics. Iphepha labo liyahlobana nalolu cwaningo ngoba kukhona ukufana kokuthi yombili lemibhalo ibheka izimpawu, umahluko wephepha lakhe ukuthi lona ligxile ezilimini eziningi ezihlanganisa ulimi lezandla. Umahluko ngalolu cwaningo usekutheni lona lizobe ligxile ekuhlaziyeni izimpawu zolimi olulodwa lesiZulu, futhi ligxile emanovelini.

UFerguson noGreer (2018) iphepha labo lisihloko sithi “*Visualizing a non-visual medium through social media: the semiotics of radio station posts on Instagram*”. Bahlaziya izimpawu ezilethwa ezemisakazo bagxile enkundleni yokuxhumana i-instagram. Bahlaziya izikhangiso ezivezwa imisakazo bagxile ezweni lase-United States, basebenzisa injulalwazi yesemiotics. Iphepha labo libheka into efanayo nalolu cwaningo yokuthi ligxile ekuhlaziyeni izimpawu zesemiotics, kodwa umahluko ngephepha labo usekutheni lona ligxile ekuhlaziyeni izikhangiso ezivela enkundleni yezokuxhumana i-instagram, nethinta ezokusakaza. Umahluko ngalolu cwaningo usekutheni lona ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini.

U-Agusman, Suyitno, Pratiwi noY (2018) ephepheni labo elisihloko sithi “Local wisdom and value of character in level of Aji Krama at Sasak wedding tradition”. Iphepha labo libheka umshado obizwa ngokuthi I-Aji karma, nokungumshado owenziwa endaweni yaseBonjeruk esifundazweni saseJonggat. Iphepha labo ligxile kakhulu ekubhekeni ukugudluzwa noma ukuqedwa kwalolu hlobo lomshado wendabuko. Bahlaziya umthelela ongemuhle ongadalwa ukuqhutshwa kwawo, babheke izimpawu ezibika ngemiphumela engahle ingabi mihle ngokuqhutshwa kwawo. Iphepha labo lihlobene nalolu cwaningo ngoba yombili lemibhalo ihlaziya izimpawu, umahluko ngephepha labo ukuthi lona libheka lezo zimpawu ezingajwayelekile ezenzeka ngesikhathi somshado ukuthi zibika siphilisi isigameko esikhathini esizayo. Umahluko ngalolu cwaningo usekutheni lona libheka izimpawu ezisetshenziswe emibhalweni engamanoveli.

USaidi (2018) ephepheni elisihloko sithi “*A semiotic reading of ‘munhu wese kuna amai’ in Zimbabwean political discursive realities*”. Leli phepha ligxile ekuhlaziyeni inkulumbo yolimi esetshenziswa emidlalweni yeshashalazi yezombusazwe eZimbabwe. Iphepha lakhe lihlobene

nalolu cwaningo ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics, kodwa umahluko ngephepha lakhe usekutheni lona lihlaziya umdlalo weshashalazi. Kanti lolu cwaningo lona lizohluka ngokuthi ligxile ezimpawini ezisemanovelini amabili akhethiwe.

U-Erton (2018) iphepha lakhe lisihloko sithi “*The essence of semiotics as a mediator of communication and cognition*”. Ubheka injulalwazi yesemiotics njengethuluzi elibalulekile lokuxhumana noma likwazi ukuxhumanisa ngokuthumela umlayezo kubantu. Iphepha lakhe lihlobene nalolu cwaningo ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni lona ligxile ekubhekeni izimpawu ukuthi zibaxhumanisa kanjani abantu ngokwemicabango nangezenzo. Umahluko ngalolu cwaningo ukuthi lona libheka izimpawu ezisetshenziswe emanovelini nokuchaza ukuthi ziyimibhalo.

USilva (2018) iphepha lakhe lisihloko sithi “*Overcoming dyadic boundaries: Reading poetic experience after the semiotics and pragmatism of Charles S*”. Iphepha lakhe liqhathanisa liphinde lihumushe izinkondlo ezibhalwe uJakobson, uSaussure noPeirce. Ukuhlaziya usebenzise injulalwazi yesemiotics. Iphepha lakhe liyafana nalolu cwaningo ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics, kodwa umahluko wephepha lakhe ukuthi lona ligxile ezinkondlweni. Kanti lolu cwaningo lona ligxile emanovelini.

UMirsarraf, Ahmadpanah, Shairi noGhaffarimiab, I (2018) iphepha labo lisihloko sithi “*The role of semiotics and pictorial metaphor in web Interface design*”. Iphepha labo liqhathanisa izingathekiso nenjulalwazi yesemiotics, njengoba kuyikho okucishe kwenze umsebenzi ofanayo esipheqululini ngokuba nezimpawu. Babheka iqhaza elibanjwa izimpawu ekwakhiweni kwewebusayithi. Iphepha labo liyafana nalolu cwaningo ngokuthi lonke libheka ukusetshenziswa kwezimpawu emibhalweni. Umahluko ngephepha lakhe usekutheni lona ligxile kwisiphequluli. Kanti umahluko ngalolu cwaningo oluzokwenziwa ukuthi lona lisebenzisa amanoveli amabili akhethiwe.

UMcKinney noTyler (2019) ephepheni labo elisihloko sithi “*Disinventing and reconstituting language for learning in school Science*”. Iphepha labo ligxile ekubhekeni ulimi lezobuchwepheshe esikoleni sezobuchwepheshe ohlelweni lesikole olubusa isiNgisi, kodwa abafundi ulimi labo lebele ulimi lesiXhosa. Iphepha labo lihlola imikhiqizo yombhalo yomsebenzi wokuhumusha ulimi lezobuchwepheshe kubafundi ukuthi inamuphi umthelela ekufundeni ngolimi okungelona lebele. Baphinde babheka ukuthi yini eyenziwa ngabafundi beSayensi ngolimi

nezinye izinsizakusebenza zesemiotics. Iphepha labo ukufana okukhona nalolu cwaningo ukuthi lemibhalo yombili isebenzisa injulalwazi yesemiotics ukhumusha izimpawu, kanti umahluko ngephepha labo usekutheni bona bagxile olimini lezobuchwepheshe. Lolu cwaningo lona lizohluka ngokuthi lona ligxile olimini lesiZulu, futhi lizohlaziya amanoveli amabili akhethiwe.

UNsongo (2021) iphepha lakhe lisihloko sithi “*A pragma-semiotic analysis of selected editorial cartoons in Vanguard Newspaper of February–March, 2018*”. Iphepha lakhe liwukuhlaziywa kwesemiotics kwabanye opopayi abakhethiwe abahleli ephephandabeni i-Vanguard. Ligxile ukubeka obala izincazelo ezifihliwe ezingemuva kwezethulo zopopayi nokuhlobana kwazo kwezenhlalo nezombusazwe ngaphakathi komphakathi waseNigeria. Iphepha lakhe liyafana nalolu cwaningo ngoba imibhalo yombili ihlaziya izimpawu zesemiotics, umahluko ngephepha lakhe ukuthi lona ligxile kopopayi abavezwa kumabonakude. Kanti umahluko walolu cwaningo usekutheni lona ligxile emanovelini amabili akhethiwe.

USiregar (2022) ephepheni lakhe lisihloko sithi “*Semiotic touch in interpreting poetry*”. Uhlaziya izinkondlo, ecaphuna imigqa ethile yazo izinkondlo angazibalulanga izihloko zazo bese ezicubungula ukuthi ziqukethe muphi umqondo. Ugxile futhi kakhulu ekuchazeni kabanzi ngenjulalwazi yesemiotics. Iphepha lakhe liyahlobana nalolu cwaningo ngoba nalo lisebenzisa injulalwazi yesemiotics ukuhlaziya izimpawu, umahluko ngephepha lakhe usekutheni lona lihlaziya izimpawu ezitholakala ezinkondlweni. Kanti lolu cwaningo lona lizohluka ngokuthi lona lihlaziya izimpawu ezitholakala emanovelini.

U-Ugah (2022) iphepha lakhe lisihloko sithi *Internet memes as deconstructions of myths: A pragma-semiotic approach*. Iphepha lakhe libheka indlela yokuxhumana kolimi olusetshenziswa kwisiphequluli kubantu. Usebenzise injulalwazi yesemiotics ukuhlaziya ulimi. Iphepha lakhe liyafana nocwaningo oluzokwenziwa umcwaningi ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics, umahluko wephepha lakhe usekutheni lona ligxile emibhalweni esetshenziswa kwisiphequluli. Lolu cwaningo lona ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

U-Onipede (2022) iphepha lakhe lisihloko sithi “*Yorùbá and their symbolic means of communication: A pragma-semiotic analysis of Ààlè*”. Iphepha lakhe lihlaziya i-àrokò nokuyindlela yokuxhumana engokomfanekiso nengakhulumi ngamazwi etholakala esizweni samaYorbian. Usebenzise izimpawu zenjulalwazi yesemiotics ekuhlaziyeni i-ààlè, nesetshenziswa

ezimweni ezivame ukukhuthazwa ezikhonjiswe umkhuba wokuxwayisa noma ukuqapha nokuphendula okubonisa izinto eziqondene nesiko lesizwe sabo. Iphepha lakhe lihlobene nalolu cwaningo oluzokwenziwa ngoba kukhona ukufana okungukuthi ligxile ekubhekeni izincazelo zezimpawu zokukhuluma eziyimifanekiso ezisetshenziswa esizweni samaYorbian. Umahluko wephepha lakhe ukuthi lona ligxile emifanekisweni kuphela, kanti umahluko walolu cwaningo oluzokwenziwa lona ligxile emibhalweni engamanoveli.

2.4 Amaphepha Abhaliwe

Ngaphandle kwamaphepha ashicilelwe angamajenali, kukhona amaphepha abhaliwe ngezimpawu zesemiotics. Kutholakale lawa alandelayo.

UMorris (1939) iphepha lakhe lisihloko sithi “*Esthetics and the theory of signs*”. Ubheka ukusetshenziswa kwezimpawu olimini lezobuchwepheshe. Iphepha lakhe lihlobene nalolu cwaningo ngoba kukhona ukufana okungukuthi lemibhalo yombili ibheka ukusetshenziswa kwezimpawu zesemiotics emibhalweni. Umahluko usekutheni iphepha lakhe lona ligxile ekusetshenzisweni kolimi oluthinta ezobuchwepheshe. Lolu cwaningo lihluka ngokuthi ligxila ekuhlaziyeni izimpawu ezisetshenziswa emanovelinini olimi lesiZulu.

U-Eco (1977) iphepha lakhe lisihloko sithi “*Semiotics of theatrical performance*”. Iphepha lakhe likhuluma ngokubaluleka kwenjulalwazi yesemiotics, libheka umsuka wayo ukuthi yaqanjwa izingqalabutho ezimbili zaseMelika uFerdinand De Saussure noCharles Sanders. Liphinde lichaze ukuthi uyini umsebenzi wezimpawu. Iphepha lakhe lihlobene nalolu cwaningo ngoba kukhona ukufana kokuthi kusetshenziswa injulalwazi yesemiotics, yize yena iphepha lakhe lihluka ngokuthi ligxile ekutholeni ukuthi izimpawu zesemiotics zakheka kanjani. Lolu cwaningo lona lihluka ngokuthi lona lihlaziya izimpawu ezisetshenzisiwe emanovelinini akhethiwe.

ULemke (1998) iphepha lakhe lisihloko sithi “*Teaching all the languages of science: Words, symbols, images, and actions*”. Iphepha lakhe likhuluma kabanzi ngokubaluleka kokusebenzisa izimpawu zesemiotics ezifundweni zobuchwepheshe. Iphepha lakhe liyafana nalolu cwaningo ngoba naye ugxile ekubhekeni ukuhunyushwa kwezimpawu zesemiotics, umahluko ngephepha lakhe ukuthi lona ligxile kwezobuchwepheshe. Lolu cwaningo lona lihluka ngokuthi ligxila ekuhlaziyeni zona izimpawu zesemiotics kumanoveli.

UTurino (1999) iphepha lakhe lisihloko sithi “*Signs of imagination, identity, and experience: A Peircian semiotic theory for music*”. Iphepha lakhe libheka ugqozi noma isifiso sakhe sokuqala kwakhe injulalwazi eqondene nomculo nemizwa. Ubheka injulalwazi yesemiotics kaCharles Sanders Peirce njengenjulalwazi athola kuyo isifundo sokuhumusha umculo. UKress noVan Leeuwen (2002) iphepha labo lisihloko sithi *Colour as a semiotic mode: notes for a grammar of colour*. Iphepha labo likhuluma ngezimpawu zemibala. Babheka ukuthi umbala udlulisa muphi umyalezo, bewubheka ngobuqembu babantu bezizwe ezahlukene ukuthi umbala ngokwesiko labo uchaza ukuthini.

Iphepha lakhe liyafana nalolu cwaningo ngoba nalo lihlaziya izimpawu zesemiotics okubalwa nayo imibala. Kodwa iphepha lakhe lihluka ngokuthi lona ligxile ekuhlaziyeni imibala kuphela futhi uyibheka ngokwezizwe ukuthi imele ini ngokosiko lakhona. Lolu cwaningo lona lihluka ngokuthi ligxile emanovelini amabili akhethiwe futhi alibheki imibala kuphela kodwa libheka nezinye izimpawu ezitholakala kuwo amanoveli.

U-Adedimeji (2007) iphepha lakhe lisihloko sithi “*Semiotics: the science of signs*”. Iphepha lakhe libheka injulalwazi yesemiotics, liyibheka ngeso elijulile njengoba libheka, umqondo wayo, imvelaphi intuthuko, izinjongo, inqubo, ukusetshenziswa kolimi, amandla nobuthakathaka bayo. Iphepha lakhe liyafana nalolu cwaningo ngoba lemibhalo yombili isebenzisa injulalwazi yesemiotics. Umahluko ngephepha lakhe usekutheni lona ligxile ekubukeni injulalwazi ngemvelaphi yayo nokuthi ingathuthukiswa kanjani. Lolu cwaningo lona lihluka ngokuthi libheka izimpawu zesemiotics ezisetshenziswe emanovelini.

U-Aliyu (2008) iphepha lakhe lisihloko sithi “A socio-semiotic reading of Ama Ata Aidoo’s Anowa”. Iphepha lakhe libheka i-Anowa ka-Ama Ata Aidoo Usebenzisa indlela ye-semiotics. I-Anowa isimo senhlalo namasiko nemibono yaseGhana. Iphepha lakhe liphinde lihlaziye imidlalo yeshashalazi lisebenzisa yona indlela yesemiotics. Iphepha lakhe liyafana nalolu cwaningo ngoba nalo lihlaziya izimpawu zesemiotics, kodwa umahluko ngephepha lakhe usekutheni lona ligxile emdlalweni weshashalazi. Lolu cwaningo lona lihluka ngokuthi lona ligxile emanovelini.

U-Emike, Sani, Aisha Umar noWara (2013) babhale iphepha elisihloko sithi “*Original paper pedagogical communication in Nigerian children literature: A pragma-semiotic study of Akintayo Oluyinka’s the greatest mistake*”. Iphepha labo licwaninga ngokusetshenziswa kwemibono yesifundo sesemiotics ezithombeni ezifakwe ezincwadini zezingane. Babheka ukubaluleka

kwezithombe nemifanekiso ezincwadini zezindaba zezingane. Iphepha labo liyafana nalolu cwaningo ngokuthi yombili lemibhalo ihlaziya izimpawu zesemiotics. Umahluko ngephepha labo usekutheni lona ligxile ezithombeni ezisetshenziswa izingane nokungukuthi lezo zithombe zinezimpawu zesemiotics. Loluhlwaka ngokuthi lona ligxile emanovelini, futhi alihlaziyi izithombe nje kuphela kodwa nezinye izimpawu ezisemanovelini.

U-Aniemeka (2017) iphepha lakhe lisihloko sithi “*An anthroposemiotic reading of John Pepper Clark’s ‘Abiku’*”. Iphepha lakhe libheka ukusetshenziswa kwezimpawu zesemiotics ezinkondlweni zikaJohn Pepper Clark’s. Iphepha lakhe liyafana nalolu cwaningo ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics, umahluko ngephepha lakhe ukuthi lona ligxile ezinkondlweni. Loluhlwaka ngokuthi lona ligxile ekuhlaziyeni izimpawu zesemiotics ezitholakala emanovelini.

UHorn (2015) iphepha lakhe lisihloko sithi “*Superwomen” and the function of Ancient myths and archetypal images in American popular television at the turn of the millennium: Xena: Warrior princess, Buffy the vampire*”. Iphepha lakhe lihlaziya umdlalo weshashalazi osihloko sithi ‘Desperately Seeking Xena’, nokuwumdlalo odumile nothandwayo eMelika omayelana nobugebengu. Ukuhlaziya izimpawu zalo mdlalo weshashalazi usebenzise injulalwazi yesemiotics. Iphepha lakhe liyafana nalolu cwaningo ngoba lemibhalo yombili ihlaziya izimpawu zesemiotics ezitholakala emibhalweni. Umahluko ngephepha lakhe ukuthi lona ligxile emdlalweni weshashalazi. Kanti loluhlwaka ngokuthi lona ligxile emanovelini.

UFernández (2017) iphepha lakhe lisihloko sithi “*Semiotics and interstitial mediatizations*”. Ephepheni lakhe ubheka ukusebenzisana kwesemiotics nezokusakaza okubalwa nezinkundla zokuxhumana ezisebenzisa yona imisakazo. Uqhathanisa ezokusakaza zakudala nezanamuhla ukuthi sezishintshe kakhulu njengoba sezikwazi ukuthi zibonakale nasezinkundleni zokuxhumana, lokho kwenza kube nezithombe zezikhangiso ezivelayo umangabe kuyisikhathi sokukhangisa. Ukuhlaziya kwakhe izithombe ezivezwa ezinkundleni zokuxhumana ngesikhathi kusakazwa yikhona okungukufana kwephepha lakhe nalolu cwaningo. Umahluko ngephepha ukuthi lona ligxile ezingkundleni zokuxhumana. Kanti loluhlwaka ngokuthi ligxile emibhalweni engamanoveli.

USolomon-Etefia noNweya (2017) iphepha labo lisihloko sithi “*A pragma-semiotic analysis of the Catholic bishops’ communiqué on the Ebola epidemic: Impact on the University of Ibadan*”.

Catholic faithful". Iphepha labo lihlaziya inkulumo yababhishobhi bamaKatolika mayelana nobhubhane le-Ebola, libheka umthelela walo eNyuvesi yase-Ibadan Catholic eNigeria. Ukuhlaziya izinkulumo usebenzise indlela yesemiotics nokuyiyona eyenza ukuthi iphepha labo nalolu cwaningo kufane. Umahluko ngephepha labo ukuthi lona ligxile ekubhekeni umthelela wokubakhona kwesifo se-ibhola egxile enyuvesi yaseNigeria. Lolu cwaningo lona lihluka ngokuthi lona ligxile emanovelini.

USolomon-Etefia (2018) iphepha lakhe lisihloko sithi "*Pragmemes in outdoor HIV/AIDS campaign messages in Benin metropolis, Nigeria*". Iphepha lakhe liwukuhlaziya kokuqala kwesemiotics yemiyalezo yangaphandle yomkhankaso wegciwane lengculazi. Iphepha lakhe libheka ukusebenza kwemiyalezo kubantu, njengoba umkhankaso wegciwane lengculazi eNigeria wenziwe waba izithombe nemibhalo ukuze abantu abangafundile bakwazi ukuhlaziya izimpawu ezisesithombeni ukuze ufinyelele kalula umyalezo. Iphepha lakhe liyafana nalolu cwaningo ngoba nalo lihlaziya izimpawu zesemiotics, umahluko ngephepha lakhe usekutheni lona lihlaziya izithombe okuyizona eziqukethe umyalezo mayelana nokuqwashisa. Lolu cwaningo luhluka ngokuthi lona lihlaziya izimpawu ezahlukeni ezitholakala emanovelini azosetshenziswa.

U-AbuKrooz (2020) iphepha lakhe lisihloko sithi "*The semiotics of dictionary: A pragma-semiotic perspective*". Iphepha lakhe libheka ubudlelwano obukhona phakathi kwezichazamazwi nesemiotics. Iphathelene nomsebenzi wesifundo sezimpawu ezithinta ulimi maqondana nokwakha ubudlelwano bendlela yesemiotics nenqubo yolimi yokwenza nokuhlanganisa izichazamazwi. Iphepha lakhe lihlobene nalolu cwaningo ngoba nalo lisebenzisa injulalwazi yesemiotics ukuhlaziya izimpawu, umahluko wephepha lakhe ukuthi ugxile ezichazamazwini. Nakuba yena egxile ezichazamazwini kodwa lolu cwaningo lihluka ngokuthi lona lihlaziya izimpawu zesemiotics ezisetsenziswe emanovelini amabili akhethiwe.

UMuhammadiyah noHamsiah (2020) iphepha labo lisihloko sithi "*A semiotic analysis of political news featured in Indonesian newspapers*". Iphepha labo libheka ukusetshenziswa kwesemiotics emaphepheni ashicilelwe ezindaba zase-Indonesia ahlobene nomkhankaso wokhetho lezombusazwe nasekela likamongameli endaweni ebizwa ngokuthi iSouth Sulawesi, lowo mkhankaso wenziwa phakathi konyaka wezi-2013 kuya konyaka wezi-2018. Babheka ukuthi ukuhunyushwa kolimi lomkhankaso emibhalweni yezindaba kwenziwa ngokuguqulwa kombhalo. Iphepha lakhe lihumusha izimpawu zesemiotics ezitholakala ephephandabeni laseSouth Sulawesi,

lokho kwenza ukuthi iphepha lifane nalolu cwaningo. Umahluko wephepha lakhe ukuthi lona ligxile ephephandabeni kanti lolu cwaningo luhluka ngokuthi ligxile emanovelini.

UJukić (2021) iphepha lakhe lisihloko sithi “*Brand semiotics and media pedagogy*”. Iphepha lakhe liqhathanisa futhi lihumusha ukukhangisa ngezobuchwepheshe bezokuhlalisana kwabantu ngendlela ehlanganisa imikhakha eyahlukene. Liphinde libheke incazelo yomthengi nencazelo yomkhiqizo. Okokugcina uhlaziya izinganekwane, umdlalo weshashalazi osihloko sithi ‘*A Doll’s House*’ nenoveli esihloko sithi ‘*A Distant Neighborhood*’. Iphepha lakhe lihlobene nalolu cwaningo ngoba lihlaziya izimpawu zesemiotics ezitholakala enovelini, umahluko ngephepha lakhe ukuthi lona lihlaziya izinto ezahlukene njengoba libuye lihlaziye isikhangiso, inganekwane nomdlalo weshashalazi.

URudrakumar noVenkatraman (2022) iphepha labo lisihloko sithi “*A semiotic analysis of Saussure and Barthes’s theories under the purview of print advertisements*”. Babheka izimpawu zesemiotics ezitholakala ezikhangisweni eziyizinhlobo ezimbili zemikhiqizo eziseqophelweni eliphezulu okuyisiphuzo esibizwa ngokuthi iCoca-Cola nenkampani ekhiqiza uswidi ebizwa ngeChupa-Chups. Iphepha lakhe ligxile ekuhlaziyeni izimpawu zesemiotics eziba izithombe nemibhalo, lokho kwenza ukuthi iphepha lakhe lifane nalolu cwaningo. Umahluko ngephepha lakhe usekutheni lona ligxile ezikhangisweni, kanti lolu cwaningo luhluka ngokuthi lona ligxile emanovelini.

2.5 Ucwangingo Lezwekazi INingizimu Afrika

Lapha kubhekwa ucwangingo oselwenziwe abacwaningi abahlukene basezweni laseNingizimu Afrika.

USibiya (2001) wenze ucwangingo ngesihloko esithi “*Some aspects of symbolism in D.B.Z. Ntuli’s one-act radio plays*”. Lapha ubheka ukusetshenziswa kwezimpawu emidlalweni yasemsakazweni ebhalwe ngu D.B.Z. Ntuli. Yize uSibiya esebenzisa imidlalo yasemsakazweni kukhona ukufana nalolu oluzokwenziwa ngoba lonke lihlaziya izimpawu zesemiotics, umahluko ukuthi olwakhe ligxile emidlalweni wasemsakazweni. Umahluko kulolu umcwangingo azolenza usekuthini lona lizobe ligxile emanovelini kaM.J. Mngadi amabili akhethiwe.

UMncube (2006) wenze ucwangingo olunesihloko esithi “*Weather symbolism in DBZ Ntuli’s literature*”. Kubhekwa uhlobo lophawu olulodwa okunguphawu lwesimo sezulu emibhalweni

kaD.B. Z Ntuli. Kukhona ukufana okukhona phakathi kocwaningo lwakhe nalolu oluzokwenziwa ngoba lonke lihlaziya imibhalo kanti futhi nakulolu cwaningo kuzoba khona ukubhekwa kwesimo sezulu njengophawu. Umahluko ukuthi olwakhe lisebenzisa ulimi lesiNgisi kanti futhi lisebenzisa inoveli kaD.B.Z. Ntuli, kanti lolu lona lizosebenzisa amanoveli kaM.J. Mngadi ukuhlaziya izimpawu zesemiotics. Izimpawu elizozihlaziya lizobe lizihlaziya ngokusabalele ngoba alizukugxila kuphela esimweni sezulu, ngamanye amazwi lizobe lihlaziya izimpawu kusuka esihlokweni samanoveli kuze kufike nakuzozonke izimpawu ezitholakala ngaphakathi kwendaba.

UNtuli (2009) wenze ucwaningo olusihloko sithi “*Ucwaningo lwekhono lokuchaza emibhalweni ka-Mngadi JM*”. Ucwaningo lwakhe ligxile ekuhlaziyeni ikhono likaM.J. Mngadi aliveza uma echaza izigameko nabalingiswa emanovelini akhe. Usebenzise amanoveli amahlanu asihloko sithi, Imiyalezo (2008), Ifa ngukufa (2001), Iziboshwa zothando (2004), Usumenyezwe-ke umcebo (2006) nethi Asikho ndawo bakithi (1995). Ucwaningo lwakhe liyafana nalolu umcwaningi azolenza ngoba nalo lizosebenzisa wona amanoveli kaM.J. Mngadi asihloko sithi Imiyalezo nethi Ifa ngukufa, kanti futhi lizosebenzisa yona injulalwazi efanayo yesemiotics. Umahluko ukuthi olwakhe ligxile ekubhekeni ikhono lakhe alisebenzisile ukuchaza izimo ezahlukeni njengokuchaza amagama abalingiswa. Umahluko kulolu umcwaningi azolenza usekutheni lona lihluka ngokuthi lihlaziya izimpawu zesemiotics azisebenzisile emanovelini akhe akhethiwe.

UMdletshe (2011) wenze ucwaningo olusihloko sithi “*Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: ukuqhathanisa*”. Ubehlaziya ukuthi abalingiswa bethulwa kanjani emanovelini abhalwe ngabesilisa eqhathanisa nabhalwe ngabesifazane. Injulalwazi yesemiotics iyingxenye yenjulalwazi yocwaningo lwakhe. Unikeza izincazelo ezahlukeni zesemiotics kanti futhi ahlaziye izinhlobo eziyisishiyagalombili zezimpawu. Kukhona ukufana phakathi kocwaningo lwakhe ngoba lonke lihlaziya imibhalo kanti futhi lisebenzisa injulalwazi yesemiotics. Umahluko ukuthi olwakhe lihlaziya amanoveli abhalwe ngabesilisa ewaqhathanisa nabhalwe ngabesifazane, ukuthi babathula kanjani abalingiswa kumanoveli. Umahluko kulolu oluzokwenziwa ukuthi lona lizobe lihlaziya izimpawu ezitholakala emanoveli amabili akhethiwe.

USamwanda (2013) wenze ucwaningo olusihloko sithi “*Postcolonial monuments and public sculpture*”. Ucwaningo lwakhe lihlaziya izichuse ezenziwa ngemuva kweminyaka yencindezelo, ukuhlaziya lezi zichuse ugxile ezweni laseZimbabwe endaweni ebizwa ngokuthi iseHarare. Uphinde abheke nezithombe eziqoshiwe ezimbili zesimanje ezibizwa ngokuthi iDominic

Benhura's Leapfrog no-Adam Madebe's Plowman, zona zitholakala endaweni ebizwa ngokuthi ikwaBulawayo. Ukuhlaziya lezi zichuse nezithombe usebenzise injulalwazi yesemiotics. Ucwangingo lwakhe lihlobene nalolu oluzokwenziwa ngoba lonke liyafana ngokuthi lihlaziya izimpawu zesemiotics, kanti futhi lisebenzisa injulalwazi efanayo. Umahluko ukuthi olwakhe ligxile ekuhlaziyeni izichuse nezithombe ezibekwa kuzo, lolu oluzokwenziwa lona lihluka ngokuthi ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

UMsomi (2015) wenze ucwangingo olusihloko sithi "*Ubunkondlo obutholakala ezihlabelelweni zamaNazareth*". Ucwangingo lwakhe ligxile ekuhlaziyeni ubunkondlo bezihlabelelo zamanazareth. Injulalwazi yesemiotics uyisebenzise yaba isisekelo socwangingo. Kukhona ukufana okukhona kucwangingo lwakhe nalolu umcwangingo azolenza ngoba lonke lihlaziya imibhalo yolimi lesiZulu, umahluko ukuthi olwakhe ligxile ezihlabelelweni zamaNazareth, futhi lihlaziya lisebenzisa injulalwazi efanayo yesemiotics. Umahluko kulolu umcwangingo azolenza usekutheni lona ligxile ekuhlaziyeni izimpawu ezitholakala emanovelini amabili akhethiwe.

USiwela (2016) wenze ucwangingo olusihloko sithi *Ukuguquka kwesiko kuveza ukuhlukumezeka kwabantu besifazane kubhekiswa ezincwadini ezingamanoveli athi: Ifa lenkululeko nethi Ifa ngukufa*. Ubheke ukuguquka kwamasiko esizweni samaZulu, indlela abegcinwa ngayo emandulo nendlela asegcinwa ngayo esikhathini sanamuhla. Ucwangingo lwakhe lugxile kakhulu emasikweni abhekene nabafelokazi. Lapho ubebheka ukuthi la masiko abacindezela kanjani abantu besifazane abashonelwe abayeni babo, kwavela ukuthi abantu besifazane abashonelwe bacindezeleka kakhulu umangabe kuqhathaniswa nabafelwa. Ucwangingo lwakhe lihlobene nalolu umcwangingo azolenza ngoba kukhona ukufana njengoba lonke lihlaziya imibhalo engamanoveli okubalwa inoveli kaMngadi. Umahluko ukuthi olwakhe ligxile ekuhlaziyeni ukugcinwa kwamasiko asetshenziswe kuwo amanoveli. Kanti lolu cwangingo umcwangingo azolenza lona lihluka ngokuthi lona lizobe lihlaziya izimpawu zesemiotics enovelini ethi Ifa ngukufa.

UNgcobo (2016) wenze ucwangingo olusihloko sithi "Fashioning meaning: the graphic t-shirts of Butan Wear and Magents Lifestyle Apparel as alternative forms of socio-cultural communication about South African collective identities". Ucwangingo lwakhe libheka ukuxhumana kwezenhlalo namasiko maqondana nezikibha ezakhiwa inkampani yezemfashini ebizwa ngokuthi iButan Wear neMagents Lifestyle Apparel. Uhlaziya izimpawu ezitholakala kulezo zikibha njengoba bekhiqiza izitayela ezingafani. Usebenzise injulalwazi yesemiotics ukuhlaziya. Ucwangingo lwakhe lihlobene

nalolu ngoba kukhona ukufana okungukuthi lonke lihlaziya izimpawu. Umehluko ukuthi olwakhe ligxile ekuhlaziyeni izimpawu ezidwetshwa ezikibheni abazakhayo eziyimfashini eshintshashintshayo. Umahluko kulolu umcwaningi azolenza usekutheni lona lihluka ngokuthi lizogxila ekuhlaziyeni ezemibhalo.

UDlamini (2017) wenze ucwaningo olusihloko sithi “*Ukusetshenziswa kwezimpawu enovelini ethi Ifa Ngukufa*”. Ucwaningo lwakhe lugxile ekuhlaziyeni izimpawu ezitholakala enovelini ethi Ifa ngukufa. Ucwaningo lwakhe liyafana nalolu umcwaningi azolenza ngoba nalo lizohlaziya zona izimpawu zesemiotics ezitholakala kuyo inoveli kaMngadi, kanti futhi naye ugxile ekuhlaziyeni imibhalo. Umahluko ukuthi yena ucwaningo lwakhe ligxile enovelini eyodwa esihloko sithi Ifa ngukufa. Umahluko kulolu cwaningo umcwaningi azolenza usekutheni lona lizosebenzisa nenoveli esihloko sithi Imiyalezo.

UMazibuko (2018) wenze ucwaningo olusihloko sithi “*Ukusetshenziswa kwezimpawu enovelini kaM.J. Mngadi esihloko sithi Ifa ngukufa*”. Ucwaningo lwakhe lugxile ekuhlaziyeni izimpawu enovelini ethi Ifa Ngukufa. Okufanayo ngocwaningo lwakhe nalolu ukuthi nalo luzobe lubheka ukusetshenziswa kwezimpawu enovelini efanayo. Umahluko ngolwakhe ukuthi ugxile enovelini eyodwa esihloko sithi Ifa ngukufa. Umahluko ukuthi lolu cwaningo luzobe lisebenzisa nenoveli esihloko sithi Imiyalezo.

UDladla (2020) wenze ucwaningo ngesihloko esithi “*Ubumqoka benjulalwazi yokusebenziseka kwesichazamazwi esilulimimbili esifaka amalima ngezilimi ezimbili sikaDoke (1996) ukwelekelela ukufunda nokufundisa isiZulu neSingisi eNingizimu afrika*”. Uhlaziye ubumqoka benjulalwazi yokusebenziseka kwesichazamazwi esisebenzisa izilimi ezimbili okuyisiZulu neSingisi. Inhloso yokwenza lolo cwaningo ukwelekelela ukufunda nokufundisa isiZulu nesiNgisi eNingizimu Afrika. Ukufana okukhona phakathi kocwaningo lwakhe nalolu umcwaningi azolenza usekutheni lonke lisebenzisa injulalwazi yesemiotics kanti futhi ligxile ekuhlaziyeni ulimi nezemibhalo. Umahluko ngolwakhe ukuthi ugxile esichazamazwini. Umahluko ngalolu umcwaningi azolenza usekutheni lona ligxile emanovelini amabili akhethiwe.

UJauza (2020) wenze ucwaningo olusihloko sithi “*Ukuhlaziywa kokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-de Schryver (2015) ngeso lenjulalwazi yokusebenziseka*”. Ubehlaziya ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili ngeso lenjulalwazi yokusebenziseka

esichazamazwini sakwa-Oxford esilulimimbili nokungulimi lesiZulu nesiNgisi esihlelwe nguDe Schryver (2015). Usebenzise injulalwazi yesemiotics. Ukufana okuvelayo phakathi kocwaningo lwakhe ukuthi lonke lisebenzisa injulalwazi yesemiotics ukuhlaziya ulimi, umahluko usekutheni yena olwakhe ligxile esichazamazwini. Kanti umahluko walolu oluzokwenziwa usekutheni lona lizobe lihlaziya izimpawu zesemiotics lisebenzisa amanoveli amabili akhethiwe.

UMcira (2020) wenze ucwaningo olusihloko sithi “*Widows and the abuse of husband’s property: Analysis in the novels Ifa lenkululeko and ifa ngukufa*”. Ucwaningo lwakhe luhlaziya ukuhlukunyezwa kwempahla, ihlukunyezwa ngabafelokazi ngemuva kokushona kwabayeni kumanoveli amabili akhethiwe esiZulu asihloko sithi Ifa ngukufa nethi Ifa lenkululeko, okutholakala ukuthi kunomthelela omkhulu ongemuhle ezinganeni nakumalungu omndeni. Ucwaningo lwakhe liyafana nalolu oluzokwenziwa ngoba lonke lisebenzisa inoveli eyodwa efanayo esihloko sithi Ifa ngukufa. Umahluko ukuthi olwakhe ligxile ekuhlaziyeni ukusetshenziswa kwempahla ngendlela engeyinhle ngabafelokazi ngemuva kokudlula emhlabeni kwabayeni babo. Kanti umahluko kulolu umcwaningi azolenza usekutheni yena uzobe egxile ekuhlaziyeni izimpawu zesemiotics ezitholakala kuyo inoveli efanayo.

UNkosi (2020) wenze ucwaningo olusihloko sithi “*Ukuvezwa kwabafelokazi emibhalweni yesiZulu eqokiwe*”. Ubheke indlela ababhali bemibhalo yesiZulu abaveza ngayo abafelokazi emibhalweni yesiZulu, usebenzise imibhalo emide nemifishane okubalwa nenoveli ebhalwe uMngadi esihloko sithi Ifa ngukufa. Ocwaningweni lwakhe kukhona ukufana nalolu umcwaningi azolenza ngoba lonke lisebenzisa inoveli kaM.J. Mngadi, umahluko ukuthi yena ubegxile kubafelokazi obutholakala enovelini yakhe ethi Ifa ngukufa. Umahluko nalolu umcwaningi azolenza usekutheni yena uzobe egxile ekuhlaziyeni izimpawu zesemiotics kuyo inoveli efanayo.

USibiya (2021) wenze ucwaningo olusihloko sithi “*Narrating the nation: a postcolonial reading of Jabulani Mngadi’s novels*”. Ubheka umbhali uM.J. Mngadi ukuthi ubhala kanjani izindaba azibhale ngemuva kweminyaka yobugqila ezichemile ngabantu abamnyama base-Afrika ehlaziya amanoveli akhe. Ucwaningo lwakhe liyafana nalolu ngoba nalo ligxile ekuhlaziyeni amanoveli kaM.J. Mngadi njengoba naye ehlaziya wona, umahluko ukuthi yena ugxile ekucwaningeni ukuthi umangabe ebhala izindaba uzibhala kanjani. Umahluko walolu cwano oluzokwenziwa usekutheni lona lizobe lihlaziya izimpawu zesemiotics ezitholakala emanovelini amabili akhethiwe.

2.6 Isiphetho

Kulesi sahluko bekubuyekwezwa imibhalo yocwaningo esibhaliwe ngabanye ababhali mayelana nezimpawu zesemiotics. Kubhekwe imibhalo yocwaningo eyahlukene etholakala emazweni ase-Africa ecwaninga ngezimpawu zesemiotics. Kubhekwe amaphepha ashicilelwe ase-Africa jikelele, Kwabhekwa amaphepha angashicilelwe nawo asezweni lase-Africa. Isahluko siphethe ngokuthi sibheke imibhalo eshicilelwe ezwenikazi lase-Ningizimu Afrika. Inhloso yesahluko bekungukuthola ukuthi ngabe abanye abacwaningi sebecwaninge ngani mayelana nezimpawu zesemiotics. Kulesi sahluko kuvelile ukuthi lusashoda ucwaningo olumayelana nazo izimpawu zesemiotics ngoba ucwaningo oselushicilelwe nolubhalwe ngolimi lesiZulu lisashoda.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NENJULALWAZI YOCWANINGO

3.1 Isingeniso

Lesi sahluko sizobe sigxile ekubhekeni izindlela zocwaningo nenjulalwazi eyisisekelo salolu cwaningo. Kulesi sahluko sizobe kuzobhekwa indlela okuzokwenziwa ngayo ucwaningo nokuyiyona ndlela umcwaningi ayikhethe njengendlela ehambisana nalolu cwaningo. Kuzolandela ngokuthi kubhekwe injulalwazi yocwaningo ukuthi ngabe ihlobana kanjani nalo nokuyiyona ekhethiwe ukuthi kube iyona ezosetshenziswa.

3.2 Izindlela Zokwenza Ucwaningo

Lapha kubhekwe izindlela ezizosetshenziswa ukuqoqa ulwazi locwaningo. Ulwazi lungaqoqwa ngezindlela ezahlukehlekene kuye ngomcwaningi ukuthi ucwaningo lwakhe iyiphi indlela eqondene nefanele ucwaningo alwenzayo. Ziningi izindlela zokuqoqa ulwazi. UDenzil noLincon (2005) baveza ukuthi izindlela zokwenza ucwaningo zincike emvelweni yemibuzo yocwaningo nakulokho okucutshungulwayo ocwaningweni.

Izindlela zokwenza ucwaningo ziwuhlaka lapho ucwaningo olugxilise kusona. Umangabe umcwaningi eqoqa ulwazi kudingeka ukuthi abe nendlela azoyikhetha futhi azoyisebenzisa ukuthi akwazi ukuqoqa ulwazi ngocwaningo lwakhe, njengoba ulwazi luqoqwa ngezindlela ezahlukehlekene. UMyeza (2018:25) uthi uma kwenziwa ucwaningo kuba nezindlela ezithile ezisetsshenziswa umcwaningi ukuqoqa ulwazi. Ngokwenza kanjalo lokho kusiza ucwaningo ekutholeni izimpendulo emibuzweni yocwaningo. UKhuzwayo (2012:58) uveza ukuthi ziningi izindlela zokuqoqa ulwazi, yileyo naleyo ndlela inobuhle nobubi bayo.

Kunababhali abanolwazi olunzulu ngocwaningo abafakaza ngezindlela zokuqoqa ulwazi ukuthi zihle kuphi futhi zimbi kuphi. Lowo obekade ecubungula uvamise ukuthi aveze uvo lwakhe ngezingqinamba abhekene nazo emsebenzini wokucwaninga. UQuick noHall (2015:73) baveza ukuthi ukuqoqwa kolwazi oluqondile, oluhlelekile kuhambisana nezinkinga ezingaphansi kocwaningo ezifana nezingqinamba umcwaningi abhekana nazo ngesikhathi enza ucwaningo lwakhe. Lokhu kusho ukuthi ziningi izinkinga eziba khona umangabe kwenziwa ucwaningo.

Ngokwesibonelo inselelo enkulu ingaba ngaphakathi ukugcina ugqozi lokuqhubeka naphezu kwezithiyo ocwaningweni lwakho kanye nezincindezi zomsebenzi nokuzibophezela komuntu siqu.

3.2.1 Ikhwalithethivu

Kulolu cwaningo ikhwalithethivu iyona ndlela umcwaningi ayikhethile ukuthi ayisebenzise ukuqoqa ulwazi. ULincoln noGuba (1994) baveza ukuthi ucwaningo oluyikhwalithethivu liwukuxhumana kwemvelo lapho kungekho into eyenzekayo engathathwa njengenamsebenzi noma ithathwe noma yikanjani. Kuyiqiniso lokhu abakushoyo ngoba umangabe kubhekwa izimpawu nazo ziyimvelo ngoba izigameko eziningi umangabe zizokwenzeka ziqala ngokuthi zibikezelwe izimpawu ezithile.

UNKosi (2020:31) uthi ikhwalithethivu yona yasungulelwa emkhakheni wesayensi yezokuhlalisana, inhloso kwakunikeza amandla abacwaningi ukufunda kabanzi ngezimanga ezivelayo eziphathelele nezokuhlalisana kwabantu emiphakathini namasiko emiphakathini. Ucwaningo lekhwalithethivu lungolwemvelo. Luhlose ukufunda ngempilo yemihla ngemihla yamaqoqo abantu abahlukene nemiphakathi eyahlukene ezizindenini zayo zemvelo. Kanti uNisa nabanye (2020:9) bona baphawula ngokuthi ikhwalithethivu iyindlela esezingeni elifanele ekuqoqweni kolwazi nokuqhutshwa kocwaningo, ngoba igwema isimo sokugcina kunhlanhlathwa uma kwenziwa ucwaningo.

Ubuye waveza ukuthi le ndlela yokucwaninga yaziwa ngokuthi ingeyemvelo. Lapha ngenhla uNisa ufakazela uLincoln ngokuthi kuyimvelo ukuba khona kwezimpawu ikakhulu umangabe kunesigameko esizokwenzeka, njengoba nakulolu cwaningo kuzobe kucwaningwa ngazo izimpawu. Lapha ngenhla kuyavela ukuthi ngaphambi kokuthi kwenziwe ucwaningo kunesidingo esikhulu sokuthi kube nendlela ezosetshenziswa ukuze ucwaningo lube sezingeni elifanele, njengalokhu nakulolu cwaningo kuzosetshenziswa indlela yekhwalithethivu. UJha, Kesler, Kumar, Ram, Ram, Aleksandrowicz, Bassani, Chandra noBanthia (2011:23) bathi izindlela zocwaningo uzichaza kanje

Indlela yekhwalithethivu isebenza ngemithetho ekubeni ikhwalithethivu ingayisebenzisi. Indlela ekhethiwe nezosetshenziswa kulolu cwaningo yindlela yekhwalithethivu nokuyiyona ndlela ezosiza nezobamba iqhaza elikhulu ekuqoqeni ulwazi kulolu cwaningo.

Lolu hlobo locwaningo lubheka izinto ezifana namagama, imisho nezigaba okuyizona ezinikeza incazelo ngokucwaningwayo alufani nalolu cwaningo okuthiwa ikhwantithethivu. Ucwaningo oluyikhwantithethivu luwucwaningo lwezibalo kumbe oluncike kakhulu ezinombolweni. Ikhwantithethivu yona umangabe sekuhlaziywa kusuke kufanele kuvele ukuthi okucwaningwayo kunikeza isibalo esingakanani. Kanti ocwaningweni oluyikhwalthethivu kubhekwa amagama, izitatimende imisho, izithombe nokunye okuningi okuhlaziywayo okubalwa namanoveli kwakhiwa ngakho umqondo mayelana nokucwaningwayo.

UCreswell (2009) uthi abacwaningi bocwaningo oluyikhwalthethivu baqoqa ulwazi ngesikhathi labo ababambiqhaza bocwaningo besesimweni esejwayelekile, babuke ukuthi yikuphi abakwenzayo noma abakukhulumayo. UCreswell (2009: 15) ubuye aveze ukuthi abanye abacwaningi bekhwalithethivu bathi ikhwalthethivu iyona ekwazi ukusiza umcwaningi ngakucwaningayo ngoba ibheka ukuthi abantu bakubuka kanjani okubazungezile nangolwazi abanalo ngezinto ezenzeka lapho behlala khona. Lokho kusiza ngokunikeza umcwaningi ulwazi aludingayo.

UKumar (2011) noWolcott (2009) ikhwalthethivu bayichaza ngokuthi ihlose ukuqonda kanzulu ngento ethile esikhundleni sokuthi iqonde ngencazelo esobala ngengxenye enkulu yabantu abaningi futhi inhloso yayo ukuthi inikeze isakhiwo esithile okungukuhleleka nencazelo enablee okuyingxenye yocwaningo. IBizwa ngokuthi ucwaningo oluvulelekile nokungukuthi iholela ekutheni ikhiqize ulwazi okuyilona olusuke ludingeka kulolo cwaningo.

Lapha ngenhla uKumar uveza ukuthi ikhwalthethivu iyindlela evulelekile ekutheni umangabe kwenziwa ucwaningo ikwazi ukuthi kutholakale ulwazi olufanele, ngoba iyakwazi ukuthi umangabe umcwaningi esuke enza ucwaningo akwazi ukuthi lolo lwazi asuke eludinga alithole kahle ngaphandle kokuthi kube nezingqinamba. Iphinde ibeke izinto ngobunjalo bazo ibuye izibeke ngobuqiniso nokungukuthi iqonda ngqo eqinisweni lento njengoba injalo.

UNeuman (2003:12) uveza ukuthi ikhwalthethivu imayelana nokwandiswa kwencazelo nokungukuthi inhloso yayo ngokuthi isize umcwaningi ukuthi aqonde umhlaba okuphilwa kuwona nokuthi kungani izinto zibe yilento eziyiyona. Le ndlela yocwaningo iyindlela ezikhathalelayo izingqinamba eziqondene nendlela okuphilwa ngayo ezweni nokwenza ukuthi iphendule imibuzo emayelana nokuthi, kungani abantu baziphathe ngaleyo ndlela abaziphethe ngayo nokuthi balimala

kanjani abanye abantu uma kwenzeka izenzo abangahambisani nazo emphakathini. UTavallaei noTalib (2010:22) ikhwalithethivu bayichaza kanje:

Qualitative research occurs in natural settings where human behaviour and events occur.

‘Ucwaningo lekhwalithethivu lenzeka ezimisweni zemvelo lapho kwenzeka khona ukuziphatha komuntu nezenzakalo.’

Lokhu kukuveza ngokusobala ukuthi indlela yekhwalithethivu isabelele kangangokuthi ibheka nenhlalo yabantu emphakathini, kodwa kulolu cwaningo kunokuhlobana ngoba umcwaningi uzobe ecwaninga ngekhono likaMngadi lokusebenzisa izimpawu kula manoveli amabili akhethiwe, nokungashiwo nje kafushane ukuthi izimpawu lezi ziyizinto ezithinta abantu ikhakhulukazi neziyimvelo. UMsoni (2015:13) uthi ikhwalithethivu ibandakanya ukufunda nokusebenzisa izinhlobo eziningi zezinsizakufunda, ulwazi oluthinta abantu nokukhiqiza imibhalo yamasiko.

U-Eastwood (1988:7) uphawula ngokuthi okuyilona phawu olumqoka locwaningo oluyikhwalithethivu ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo oluyikhwalithethivu luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa okusemqoka kube yilokho okucwaningwa ngakho. Ikhwalithethivu igxile ezintweni noma ezimweni ezenzeka emiphakathini okuhlala kuyo abantu, njengoba izinto ezisuke zenzeka ziphathelele nabo.

3.2.2 Isampula

Kunezindlela eziningana zokukhetha isampula umangabe umcwaningi ezokwenza ucwaningo alukhethile . Indlela ngayinye yesampula yenziwa ngesisekelo sokwakheka kwesampula esiwela ngaphansi kwayo noma esihambisana ngqo nesihloko socwaningo.

Kubaluleke kakhulu ukuthi umcwaningi aklame uhlaka lwakhe lwesampula, ngoba lusiza ekutheni umcwaningi akwazi ukuqoqa ulwazi ngendlela efanele nezosebenza kahle ngaphandle kokuthi azithole esenhlanhlatha noma agcine esenza okungeyikho. I-Judgemental sampling yaziwa kakhulu ngokuthi i-Purposive sampling, lolu hlobo lwesampula umcwaningi yilona alukhethe

ukuthi asebenzisa lona ngenxa yokuthi ilona oluhambisan ngqo nocwaningo lwakhe njengoba ecwaningile ngamanoveli engeke aphume ngaphandle kubantu ukuyobuza imibuzo.

UMAestriper (2019:36) IPurposive sample uyichaza kanje:

In purposive sampling personal judgment needs to be used to choose cases that help answer research questions or achieve research objectives.

'Ipurposive isampula yokwahlulela komuntu siqu idinga ukusetshenziselwa ukukhetha amacala asiza ukuphendula imibuzo yocwaningo noma ukufeza izinhloso zocwaningo.'

Ipurposive sampling ingenye indlela umcwaningi ayisebenziile nezomsiza ukuthi akwazi ukuhlaziya amanoveli amabili awakhethile abhalwe uM.J. Mngadi, njengalokhu le ndlela umcwaningi athole ukuthi ingenye yezindlela ezihambisanayo nendlela yekhwalthethivu umcwaningi azoyisebenzisa ekwenzeni ucwaningo lwakhe. UKothari (2009: 59) yena uphawula ngokuthi: Izinto zesampula zikhethwa ngamabomu ngumcwaningi futhi ukukhetha kwakhe maqondana nezinto kuhlala kuseqopheleni eliphezulu. Ukukhethwa kwesampula lokhu singabuye sisho ukuthi kuyindlela ehlekile yokuhlela kahle ucwaningo olwenziwayo. Kuyavela ukuthi uM.J. Mngadi maningana amanoveli asewabhalile ngoba acishe alinganiselwe kwayisikhombisa.

Kukhona esihloko sithi Kusemhlabeni lapha (1996), Asikho ndawo bakithi (1997), Ifa ngukufa(2001), Iziboshwa zothando(2004), Yiza mntanami (2007), Usumenyezelwe-ke umcebo (2007) Imiyalezo (2008). Kula manoveli uM.J Mngadi asewabhalile kulolu cwaningo kukhethwe amabili kuphela okuyi Miyalezo (2008) nethi Ifa ngukufa (2001) ngesizathu sokuthi umcwaningi uthe uma ebheka wabona lawa amabili amanoveli anele ukuthi angakwazi ukwenza ucwaningo lwakhe, ngezimpawu ezisetshenziswe kuwona. Lawa amanye amahlanu amanoveli akawashiyanga ngoba engenazo izimpawu, nakuwona zikhona kodwa ukukhetha lawa amabili kubonakalile ukuthi kwanele. Umahluko kulamanoveli azosetshenziswa ukuthi wona izimpawu ezikuwona ziningi kakhulu umangabe sizokhathanisa nalawa amanye.

Ipurposive sampling yona kulolu cwaningo umsebenzi wayo ukuthi isize ukuthi ucwaningo lube impumelelo ngokuthi isivumele ukuthi sikwazi ukuhlaza izimpawu ezisetshenziswe kula manoveli, njengoba lezi zimpawu kungezona izimpawu ezibonakalayo kodwa kuyizimpawu ezingamagama noma esingathi ezibhaliwe. Ekuhlaziyeni lolu cwaningo kuzosetshenziswa itext analysis nebuye yaziwe ngokuthi yicontent analysis, nokuyiyona esebenza ekuhlaziyeni amanoveli akhethiwe kulolu cwaningo. UKumar (2014:21) uthi: Itext analysis iyindlela umcwaningi efunda

imibhalo kanzulu ngenhloso yokuthi athole ulwazi asuke eludinga nokungukuthi angayisebenzisa ekuhlaziyeni, izincwadi, amabhuku, amaphephandaba namadayari.

3.3 Injulalwazi Yocwaningo

Kulolu cwaningo kuzosetshenziswa injulalwazi yesemiotics ukuhlaza amanoveli amabili akhethiwe. Umangabe kwenziwa ucwaningo kubalulekile kakhulu ukuthi kube nenjulalwazi ezosetshenziswa nokuyiyona ewuhlaka locwaningo. Kubalulekile kakhulu ukwazi kabanzi injulalwazi ukuhlaza imibhalo ngoba injulalwazi iwumgogodla kwezemibhalo. Abahlaziyi basebenzisa injulalwazi ezihlukahlukene uma behlaziya imibhalo. Lokho kuyindlela yokugxila ephuzwini abafuna ukuliveza ngalokho abenza ucwaningo ngakho.

Kungaya ngomcwaningi ukuthi ucwaninga ngani bese esebenzisa injulalwazi eshaya emhloleni ukuze ezokwazi ukuthola amaphuzu aqondile ocwaningweni lwakhe. UKamba (2008:11) uveza ukuthi injulalwazi kufanele ihambisane ngendlela efanele nalokhu okucwaningwa ngakho okubalwa nesihloko socwaningo. Uveza nokuthi akuwona umsebenzi olula ukuthi kutholakale injulalwazi ehambisana nesihloko socwaningo okudingekayo ukuthi umcwaningi athole izincwadi ukuze akwazi ukuthola injulalwazi ezohambisana nocwaningo. Ukuba nenjulalwazi kugwema ukuqagela izinto.

Injulalwazi ibaluleke kakhulu kangokuba iyona ewumkhombandlela umangabe kwenziwa ucwaningo. USwanepoel (1990:16) injulalwazi uyichaza ngokuthi abacwaningi umangabe benza ucwaningo lwabo bakhetha injulalwazi ezobasiza ukuqhuba ucwaningo lwabo ukuze lushaye emhloleni lingaphumi endleleni okumele luhambe ngayo, ngesizathu sokuthi lunesisekelo esiyingjulalwazi lugcina luhamba ngendlela efanele. Kanti uPedersen (1997:21) injulalwazi uyichaza ngokuthi:

A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods, and findings of scholarly enquiry, preferable so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.

‘Injulalwazi iwuhlaka oluwumgudu wemibono esebenza njengesizinda socwaningo izindlela nemiphumela yocwaningo olusuke lwenziwa. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso.’

Ziningi izinjulalwazi futhi kubalulekile-ke ukuthi kukhethwe okuyiyona nefanele umbhalo ozohluzwa, kulolu cwaningo umcwaningi ukhethwe injulalwazi yesemiotics. Injulalwazi yesemiotics iyisifundo esifundisa ngezimpawu, noma iyisayensi yezimpawu kwezemibhalo. UMarhendra, Budiwaspada noNilotama (2021) bathi injulalwazi yesemiotics iyisayensi yezimpawu. Le sayensi ibheka ukuthi izenzakalo zomphakathi noma umphakathi namasiko kuyizinhlobo zezimpawu. Isemiotics iphinde ifunde izinhlelo, imithetho, izingqungquthela, ezivumela lezi zimpawu ukuba zibe nencazelo. Baqhubeka bathi uphawu luyisisekelo sakho konke ukuxhumana. Abantu ngosizo lwezimpawu bangaxhumana nomunye.

Laba babhali empeleni bacacisa ukuthi izimpawu ziwukuxhumana komunye nomunye, ngokwesibonelo ekhaya umangabe kunomuntu ovelelwe ingozi ethile luba khona uphawu olubika ngalokho kwelinye ilunga lomndeni. Lolo phawu kungaba ngukuthi uzwa umzimba wakhe ukhathele ngendlela engajwayelekile, kodwa engakaze enze lutho olungamkhathaza. Le njulalwazi yesemiotics iyona ezosiza ucwaningo ukuthi lenzeke ngempumelelo ngoba iyona eshaya emhlozeni njengoba lolu cwaningo lucwaninga ngezimpawu umbhali azisebenzise emanovelini amabili azosetshenziswa. Le njulalwazi ingathathwa njengesiphakamiso lapho imibono eminingi emisha isuselwa khona.

Ingaba futhi umhlahlandlela ohlahlwa yizinjulalwazi ngokubona ukwenzeka kwezinto emhlabeni, bese leyo nto ichazwa ithathwe igcine isiyinqubomgomo yesizwe. Yiqiniso elingephikwe ukuthi izinjulalwazi eziningi ziqamba ngezinto ezisuke kucatshangwe kwajulwa ngazo. Abaqambi benjulalwazi yesemiotics babeyiqambe ngoba bebuke bajula ngemicabango nokubukisisa izinto ezenzeka mihla yonke neziympilo yansukuzonke ukuthi emhlabeni kunezimpawu ezizungeze abantu noma ezenzeka mihla yonke.

UThomas (1996:21) injulalwazi uyichaza kanje:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proving which are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.

‘Injulalwazi ichaza ukuthi amaqiniso ahlalanga kanjani. Ngokuqondile, ukucabanga ngesihloko kusho isenzo sokugqugquzela okubaluleke kakhulu ekuqondeni leso sihloko

nokuthi yiziphi izinhlobo zobudlelwane phakathi kwamaqiniso ezibaluleke kakhulu ekukhiqizeni lokhu kuqonda. Injulalwazi iyona enengqondo ngaphandle kwamaqiniso, futhi inikeza incazelo yamaqiniso.'

UKamal (2019) injulalwazi uyichaza njengeqoqo lezitatimende lenqubomgomo eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento noma ukusebenza kwento ethile. Kungaba iqoqo elithile labantu, isimo esithile, imibhalo okungaba amanoveli noma umdlalo, ikakhulukazi lelo qoqo lamaqiniso elisuke lihloliwe ngokuphindelela.

UMarhendra (2019:49) uphawula kanje ngenjulalwazi yesemiotics:

Semiotics is the study of signs. These signs convey information to make it communicative. Its existence can replace something else, can be thought or imagined. This branch of science was originally developed in the scope of language, then the development reach also, in the scope of design and Fine Arts. The term semiotics is a study of thing related to signs. The signs are all things which created and designed as a form of conveying information that has a certain meaning.

'Isemiotics isifundo sezimpawu. Lezi zimpawu zidlulisa ulwazi ukuze zixhumanise. Ukuba khona kwayo kungathatha indawo yenye into, kungacatshangwa nokwakha isithombe esithile emqondweni. Lolu hlobo lesayensi ekuqaleni lathuthukiswa ngokujula kolimi, khona-ke ukuthuthukiswa kufinyelela ekujuleni bokuklama nobuciko. Igama elithi semiotics liyisifundo sento ehlobene nezimpawu. Izimpawu zonke izinto ezadala futhi zaklama njengendlela yokudlulisa ulwazi olunencazelo ethile.'

Lapha ngenhla umbhali uveza ukuthi izimpawu ziyinkulumo ethile esuke ibika isimo noma isigameko esingahle senzeke, njengoba isemiotics iyisifundo sezimpawu. UJauza (2020) uchaza injulalwazi njengombono womuntu ongasetshenziswa ocwaningweni ukuze kwesekelwe ubuqiniso nolwazi oluvezwa wucwaningo. Injulalwazi yesemiotics igxila encazelweni yegama noma yenkulumo. Abasebenzisa le njulalwazi bathi igama liqukethe incazelo futhi abaqhamuke negama basuke bazi ukuthi liqondeni nomsebenzi walo. Lo mcwaningi uveza ukuthi igama lomuntu nje lilodwa liwuphawu olubika into ngento ethile, mhlawumbe abazali ababefisa ukuthi ingane ikhule ilandele lelo gama layo. Umangabe kungenziwa isibonelo, umangabe ingane inegama elithi uMnotho, lokho kuwuphawu lokuthi leyo ngane izokhula bese iba nemali eningi inothe.

UChandler (2007:6) uphawula kanje ngenjulalwazi yesemiotics:

Semiotics or 'semiology', as it is sometimes called semion is more than merely a method of analytical enquiry. It is a research philosophy, dense with a specialist terminology, used for explaining and analysing the communication of meaning.

'Isemiotics noma 'i-semiology', njengoba ngezinye izikhathi ibizwa ngokuthi isemion ingaphezu nje kwendlela yophenyo lokuhlaziya. Kuyinto ifilosofi yocwaningo, iminyene nge ngamagama obuchwepheshe, busetshenziselwa ukuchaza nokulinganisa ukuxhumana kwencazelo.'

Lokhu kusho ukuthi injulalwazi ibaluleke ngendlela yokuthi angeke kwazeke ukwenza ucwaningo ingekho. Lolu cwanoingolugxile kakhulu embhalweni wesiZulu mayelana nokusetshenziswa kwezimpawu umcwaningi njengalokhu ezobe ecubungula amanoveli amabili abhalwe nguMngadi. Le njulalwazi kulolu cwanoingolugxile kakhulu ekutheni kuhluzwe la manoveli amabili kaMngadi, njengoba izobamba iqhaza ekutheni kubhekwe izimpawu ezisetshenzisiwe kula manoveli.

UPeck noCoyle (1993:25) baphawula kanje ngokusebenzisa injulalwazi uma kwenziwa ucwaningo:

Academic criticism, however, must be more analytic than this, commenting on the subject matter and method of the text. Criticism thus involves spotting the central themes of the work and then seeing how the text presents and develops these themes.

'Ukugxekwa kwezemfundo, nokho, kumele kube nokuhlaziya kakhulu kunalokhu, kuphawule ngendaba nendlela yombhalo. Ngaleyo ndlela ukugxeka kuhlukanisa ukubona izihloko ezisemqoka zomsebenzi bese ubona ukuthi umbhalo uveza futhi uthuthukise kanjani lezi zindikimba.'

Lokhu kusho khona ukuthi ukwenziwa kocwaningo kusetshenziswa injulalwazi yocwaningo kubalulekile ngoba kuba lula ukuthi kusheshe kubonakale amaphutha abhaleka ngephutha, ikakhulu ocwaningweni olugxile olimini.

3.3.1 Injulalwazi Yesemiotics

Le ndlela yenjulalwazi yesemiotics ingahlukaniseka ngezindlela ezimbili okuyisemiotics yolimi nesemiotics yezemibhalo. Phakathi kwazo zombili lezi zindlela zesemiotics lolu cwanoingolugxile kakhulu ekutheni kuhluzwe la manoveli amabili kaMngadi, njengoba izobamba iqhaza ekutheni kubhekwe izimpawu ezisetshenzisiwe kula manoveli.

luzobheka nolimi indlela okukhuluma ngayo abalingiswa ukuthi ngabe inkulumo yabo inaziphi izimpawu. Igama elithi semiotics lisuselwa olimini lwesiGrikhi elithi, Semion, okuyigama elichaza ukuthi uphawu. USkaggs (2023:10) Uveza ukuthi:

The semiology of the communications developed by Hjelmslev, a Danish national structuralist.

‘Isemiotics okuyizimpawu zokuxhumana zakhuliswa uHjelmslev, noyiDanish national structuralist.’

Lo mcwaningi ugcizelela ukuthi le njulalwazi ye*semiotics* nakuba yaqalwa izinjulabuchopho ezimbili okunguFerdinand de Saussure waseSwitzerland noCharles Sanders waseMelika. Kuyavela ukuthi kamuva zikhona ezinye izinjulalwazi ezayenza ukuthi lendlela yezimpawu ikhule.

U-Alam (2022) ubeka kanje ngezingqalabutho zale njulalwazi:

Semiotics has two fundamental founders, both Ferdinand de Saussure and Charles Sander.

‘Le njulalwazi ye*semiotics* yaqalwa izinjulabuchopho ezimbili okungu- Ferdinand de Saussure no-Charles Sander.’

Laba bacwaningi ababili baqala le njulalwazi ngesizathu sokuthi bayibona ibalulekile kakhulu ngoba bebona ukuthi cishe yonke into ekhona emhlabeni kuvamisile ukuthi ibe uphawu lwento ethile okubalwa ngisho igama umuntu asuke eqanjwe lona ekhaya liba uphawu, isimo sezulu, nemibhalo engamanoveli noma izindaba ezimfishane.

UChandler (2007:3) yena ubeka kanje ngalabaqali bendlela ye*semiotics*:

Peirce and Saussure are widely regarded as the co-founders of what is now more generally known as semiotics.

‘UPeirce noSaussure yibona ababambisana ukuqala le njulalwazi ye*semiotics*, nokuyiyona eyaziwa umhlaba wonke.’

Lo mcwaningi onguChandler empeleni ubeka ukuthi labaqali benjulalwazi ye*semiotics* yibona abaziwa cishe umhlaba wonke. Ngemuva kokuthi lezi zinjulabuchopho ezimbili seziyiqalile le njulalwazi ye*semiotics* ngokuhamba kwesikhathi zibe khona ezinye izinjulalwazi ezazama ukuyikhulisa. Uma kubhekwa uSebeok (2020:9) uphawula kanje ngale njulalwazi injulabuchopho enguGreimas iyikhulise ngempumelelo enkulu le njulalwazi ye*semiotics*. Ucacisa ukuthi ekuyikhuliseni kwakhe uyisebenzise emibhalweni ethile ukuze kugqame ukubaluleka kwayo. Kuyiqiniso elingephikwe lelo ngoba namuhla iyatholakala le njulalwazi emibhalweni, njengoba nalolu cwaningo luzobe lucwaninga lusebenzisa yona. Nababhali abaningi ababhala izindaba

ezimfishane noma amanoveli nabo sekuya ngokujwayeleka ukuthi umangabe bebhala basebenzise izimpawu.

UPeirce (1977) uchaza isemiotics kanje:

A science that studies the life of signs in society is conceivable. I shall call it semiology (from the Greek work semion-sign). Semiology would what constitutes signs; what laws govern them.
'Isayensi efunda impilo yezimpawu emphakathini iyacatshangwa. Ngizoyibiza ngokuthi isifundo sezimpawu (lisuselwa olimini lesigriki elithi semion-uphawu). Lesi sifundo sezimpawu ngabe yini eyenza izimpawu; yimiphi imithetho elawulayo.'

Lo mbhali ugcizelela ukuthi izimpawu zisuke zithumela umlayezo othile kumfundi ofunda inoveli nokungumlayezo osuke uphathelene nokubhalwe endabeni ngesigameko esingahle senzeke maqondana nalolo phawu, nokuphinde kube yindlela yokugcizelela ukuthi izimpawu zibaluleke kangakanani. Injulalwazi yesemiotics nokuchaza uphawu isemiotics ingubuchwepheshe bezemibhalo besikhathi sanamuhla.

UGottdiener (1985:4) injulalwazi yesemiotics uyichaza kanje:

Semiotics concerns the study of sign systems, such as the verbal and textual manifestation of languages. Yet semiotic analysis can go beyond the traditional focus of linguistics to analyse a wide array of media forms that communicate particular ideas, concepts, messages and ideologies. For signs are not only written or spoken words (in the form of symbols or sounds), but can be images, photographs or other 'texts'— such as clothing, billboards, foods or cultural artefacts. Moreover, semiotics is not solely concerned with the apparent 'surface meaning' of a sign.

'Isemiotics iphathelene nokufunda izinhlelo zezimpawu, njengokubonakaliswa ngamazwi nombhalo wezilimi. Kanti ukuhlaziywa kwesemiotics kungadlulela ngalé kokugxila kwendabuko kwezilimi ukuhlaziya izinhlobo eziningi zamafomu abezindaba axhumana nemibono ethile, imiqondo, imiyalezo nemibono. Ukuze izimpawu akuzona kuphela amagama abhaliwe noma akhulunywayo (ngesimo izimpawu noma imisindo), kodwa kungaba izithombe noma eminye 'imibhalo'— ezifana nezingubo, amabhodi, ukudla, ezobuciko namasiko. Ngaphezu kwalokho, isemiotics ayikhathazeki kuphela 'ngencazelo yangaphandle' ebonakalayo.'

Le njulalwazi isabalele kakhulu ngoba ayihlaziyi kuphela izimpawu ezibonakala ngamehlo, kodwa iphinde ihlaziye nalezo ezingabonakali okungaba ezibhaliwe.

UDaniel (2021) uphawula kanje ngenjulalwazi yesemiotics:

Semiotics is the philosophical theory of signs and symbols which helps in interpreting the signs and symbols. It is a meaning making process in advertisement. This study includes the interpretation of signs and the process of sign, indication, likeness, analogy, metaphor, symbolism, signification, and communication. Semiotics is closely related to the field of linguistics, so that it studies the structure and meaning of language more specifically. The Semiotic tradition explores the study of signs and symbols as a significant part of communications. Apart from linguistics, "semiotics also studies non-linguistic sign systems. Semiotics often is divided into three branches: Semantics: relation between signs and the things to which they refer; their meaning, Syntactics: relations among signs in formal structures, Pragmatics: relation between signs and sign-using agents.

‘Isemiotics iyinjulalwazi yezimpawu ethinta ifilosofi esiza ekuhumusheni izimpawu. Kuyinqubo yokwenza incazelo esikhangisweni. Lolu cwaningo lubandakanya ukuhunyushwa kwezimpawu nenqubo yesibonakaliso, inkomba, ukufana, ukufanisa, isifaniso, uphawu, ukusayina, nokuxhumana. Isemiotics ihlobene kakhulu nomkhakha wezilimi, ukuze ifunde isakhiwo nencazelo yolimi ngokuqondile. Isiko lesemiotics lihlola ukufunda izimpawu njengengxenywe ebalulekile yokuxhumana. Ngaphandle kwezilimi, isemiotics iphinde ifunde izinhlelo zezimpawu ezingezona zolimi. Injulalwazi yesemiotics ihlobene kakhulu nomkhakha wezilimi, ukuze ifunde ukwakheka nencazelo yolimi ikakhulukazi. Inqubomgomo yesemiotics ukufundisa ngezimpawu njengengxenywe ebalulekile yezokuxhumana. Ngaphandle kwezilimi, injulalwazi yesemiotics ibuye icwaninge izinhlelo zezimpawu ezingezona ezolimi.’

Isemiotics ngokuvamile ihlukaniswa yaba ngamagatsha amathathu okuba, ubudlelwane phakathi kwezimpawu nezinto eziqondene nazo, Incazelo yazo, igatsha lesemiotics elibhekene nobudlelwano obusemthethweni phakathi kwezimpawu noma izinkulumo, ubudlelwano phakathi kwezimpawu ezakhiweni ezisemthethweni, indlela amagama asetshenziswa ngayo ngomqondo, ubuhlobo phakathi kwezimpawu nezinto ezisebenzisayo. Izimpawu zijulile ngoba ulimi nje lulodwa luqukethe izimpawu eziningi ezahlukene, futhi lezo zimpawu ezinye akulula ukuthi zingasheshe ziqapheleke. U-Aello (2020) yena le njulalwazi uyichaza kanje:

A linguistic sign is not a link between a thing and a name, but between a concept (signified) and a sound pattern (signifier). The sound pattern is not actually a sound. For a sound is something physical. A sound pattern is the hearer's psychological impression of a sound, as given to him by the evidence of his senses.

‘Uphawu lezilimi alusona isixhumanisi phakathi kwento negama, kodwa phakathi komqondo (osayiniwe) nephethini yomsindo (uphawu). Iphethini yomsindo empeleni ayiwona umsindo. Iphethini yomsindo umbono wengqondo womuzwa womsindo, njengoba unikezwe ubufakazi bengqondo yakhe.’

Lapha ngenhla lo mbhali izimpawu uzichaza ngendlela ehlukele, ngoba uveza ukuthi kuyenzeka ukuthi izimpawu uzizwe ngemizwa yakho. Ngamanye amazwi uqonde ukuveza ukuthi izimpawu zingavela ngezindlela eziningi ezahlukeneyo, njengoba zingabonakala, noma ziziwe ngandlela ethize.

3.4 Isiphetho

Kulesi sahluko sigxile ezindleleni zokuqhuba ucwaningo nenjulalwazi yocwaningo ebalulekile kakhulu ocwaningweni njengoba iyisisekelo salo. Sikutholile ukuthi ikhwalithethivu nayo iyindlela ebalulekile nesiyingathi yinhle kakhulu ukuthi isetshenziswe ocwaningweni lokuhluzwa kwemibhalo, njengoba iwumhlahlandlela wokuthi lolo cwaningo lungenziwa kanjani. Indlela yokuqhuba ucwaningo evelile ukuthi isetshenzisiwe ukwenza ucwaningo ikhwalithethivu. Kuchaziwe okhwalithethivu iyindlela ebalulekile kulolu cwaningo njengoba ihambisana nokuhluzwa kwemibhalo nanjengoba lolu cwaningo luhluza imibhalo. Injulalwazi yesemiotics kuchaziwe ukuthi igxile ezimpawini kwabonakala ukuthi ifanelekile kulolu cwaningo ngoba kutholakele ukuthi ifundisa ngezimo zempilo.

ISAHLUKO SESINE

IZINHLOBO ZEZIMPAWU EZISETSHENZISWE EMANOVELINI KAMNGADI AMABILI AKHETHIWE

4.1 Isingeniso

Kulesi sahluko kuzobe kubhekwa izinhlobo ezahlukenene ngaphansi kwesihloko esisodwa sohlobo lezipawu olubizwa ngokuthi uphawu olusobala. Kuzobe kubhekwa ikhono likaMngadi lokusebenzisa lezi zipawu emanovelini akhe amabili okugxilwe kuwona asihloko sithi “Imiyalezo” nethi “Ifa ngukufa”. Lesi sahluko sizocwaninga lezi zipawu ngokuthi kufundisiswe la manoveli amabili bese kutholakala izimpawu, kuzothi umangabe sezitholakele lezo zipawu zicwaningwe ngokuthi zihluzwe, njengoba esebenzise ikhono lokubhala la manoveli.

Izipawu njengoba kwaziwa ukuthi zisuke zibikezela okuthile, ukubikezela kuyisimo lapho into eyenzeka manje ingase ibe nomthelela othile empilweni yomlingiswa esikhathini esizayo.

UBengu (2014:28) uthi:

Ukubikezela yisu elisebenzayo emidlalweni eminingi nakumanoveli imbala, lapho umlandi ebikezela khona ngokuthile okuzovelela umlingiswa othile. Lelisu lifeza izinhloso zomlandi ezimbili. Ukubikezela ngokuhle okuzokwenzeka noma ukubikezela ngokubi okuzokwehla emidlalweni. Uma umlandi ebikezela ngokubi usuke eqwashisa futhi elungisa imimoya nezingqondo zabalandeli nabafundi bomdlalo wakhe ukuthi uma lokho okubi sekwenzeka bangamelwa izinhliziyi ngokwethuka.

Empeleni uma usuxwayisiwe ngenhlekelele, ithi uma isiyenzeka amaphaphu angaphakami kakhulu.

UDavidson (1996:24) uphawula ngokuthi

Ukubikezela kunikeza umfundi umbono wokuthi kuzokwenzakani endabeni, okungaba amagama abaqanjwe ngawo noma, izenzo ezenziwayo endabeni noma kwifilimu.

Okubikezelayo kungabalwa isihloko, isithombe esidwetshiwe ngaphandle kwisembozo, imibala yezinto noma yezingubo ezigqokwe abalingiswa, izigameko, izinkulumo, amagama abalingiswa, nezibongo zabo.

4.2 Izimpawu Ezisobala

Uphawu olusobala lungachazwa ngokuthi yilolu olubonakala kalula okungadingi ukujula komqondo kakhulu ukuze lucace ukuthi lubikezela ini. UKey noNoble (2017:5) uphawu baluchaza ngokuthi:

Uphawu luqukethe incazelo ethile ebalulekile esuke ibika ngesigameko esithile, kuye ngokuthi hlobo luni lohawu olusuke luvela njengoba ziningi izinhlobo zezimpawu.

Lapha kugxilwe kuhlobo lezipawu ezisobala nokungezinye zezimpawu uMngadi aveze ikhono lakhe ekubhaleni inoveli ngokuzisebenzisa.

U-Otubanjo (2018:7) uphawula athi:

Uphawu olubonakalayo luyinto esobala into ecacisela umuntu ngento ethize neqeda impikiswano.

Imfuyo okungaba izinkomo, izimbuzi, izimvu, amahhashi, izimbongolo, izingulube okanye nezinkukhu ziyaye zishaywe uphawu ukuze umninizo akwazi ukuzehlukhanisa kulezo okungezona ezakhe. Lapha ngenhla lo mbhali uveza ukuthi kunezipawu ezisobala ezisheshe zibonakale njengoba enza isibonelo ngemfuyo ukuthi ivamise ukuthi ibekwe uphawu oluthile nolunencazelo ethile kumninilo, kodwa omunye umuntu angalihumusha ngendlela ethile indlela olusuke lume ngayo, kodwa okubalulekile ukuthi lusuke lusobala lubonwa noma ngubani akudingi ukuthi lubhekwe noma kujulwe ngomqondo ukuze kubonakale ukuthi uphawu yini.

Ukubheka kafishane ngokuhluzwa kwemibhalo njengoba nakulolu cwaningo kuzobe kuhluzwa amanoveli akhethiwe kaMngadi. Ukuhluzwa kwemibhalo yilapho umcwaningi esuke efunda umbhalo othile awukhethile, bese eyawuhluzwa ngenhloso yokucwaninga ngezinto ezithile ezihambisana nesihloko socwaningo alwenzayo. UKothari (2010:22) ukuhluzwa kwemibhalo ukuphawula ngokuthi:

Ukuhlaziywa kombhalo kungaba yizinto ezifana nezincwadi, amaphephandaba noma yiluphi olunye ulwazi oluyimfihlo nolungeyona imfihlo.

Kanti uMsweli (2012:26) uveza ukuthi:

Kunezizathu ezingana eziyinhloko zokuhlaziya izincwadi. Okokuqala ngukuthi ube nolwazi olujulile ngezincwadi noma imibhalo yobuciko bolimi lwesiZulu. Okwesibili ngukuthi ube nolwazi oluningi nolujulile ngesiko lokubhala ngolimi lesiZulu. Okokugcina akuvezile ngokubaluleka kokuhluzwa kwemibhalo ngukuthi kwaziwe ukuqaphela indlela yokubhala imibhalo emide nemifishane.

Lezi zizathu ezingenhla zikaKothari noMsweli zihambisana ngqo nalolu cwaningo njengoba la manoveli umcwaningi ezobe ewafundisisela ukuthi atomule izimpawu endabeni bese eyazihlaziya ukuthi ngabe zibikezela ukuthini. Uma umcwaningi ehluza imibhalo kuye kubaluleke ukuthi asebenzise injulalwazi eqondene nesihloko socwaningo ukuze ukuhluzwa kwakhe leyo mibhalo kushaye emhlokeni, futhi ucwaningo lwakhe lungangabazeki.

Uma kubhekwa UMacDonald (2009:51) yena uphawula ngokuthi:

Ukufunda imibhalo kuyinto enhle kakhulu ngoba umcwaningi uthola ulwazi oluningi angalusebenzisa ekucwaningeni futhi olungamsiza ukufunda kabanzi ngezinye izinto mayelana nemibhalo.

Kulolu cwaningo njengoba kuzohluzwa amanoveli amabili kaMngadi akhethiwe kubaluleke kakhulu ukuthi uma kuzohluzwa kwenziwe ucwaningo olunzulu ngokuthi kutholakale eminye imibono noma izincazelo ngokuthi kusetshenziswe injulalwazi noma ababhali njengesisekelo socwaningo. Kulolu cwaningo umcwaningi uma enza ucwaningo uzosebenzisa Amathisisi, amadesithishini nezincwadi nokuyikhona okuzosetshenziswa kakhulu ukukhanyisa eminye yemibono ezovela ocwaningweni.

Lokhu kunikeza ucwaningo isisekelo esiqinile mayelana nocwaningo oluzokwenziwa. Isihloko sale noveli esithi “Ifa ngukufa” sisodwa siwuphawu ngoba siyisaga. UMbathu (2019:8) uthi:

Isaga siyiqiniso elingephikiswa futhi elingaguquki.

Kanti uMazibuko (2016:32) yena uthi:

Abacwaningi abanengi nababhali babeka kucace ukuthi izaga ezingana imvelaphi yazo isukela olwazini lomphakathi.

Ngamanye amazwi ziqhamuka ezintweni umphakathi owake wazibona zenzeka kuwo ngaphambilini zabe seziyaqapheleka ukuthi izinto eziwayele ukwenzeka. Lokhu kusho ukuthi lesi sihloko siyisaga esisho ukuthi ifa liyabulala, noma liyabulalisana ngoba umphakathi usuke wakubona lokhu kaningi.

Njengoba isihloko siyisaga esisho la magama, kungashiwo ukuthi siwuphawu lokuthi kuzoba khona ifa elizobangwa kuxatshanwe kuze kugcine sekukhona abantu noma umuntu ofayo. Lesi sihloko siwuphawu olusobala ngoba umuntu uyakwazi ukubona esabuke sona kuphela ukuthi kuzoba nengxabano ezobulalisa abantu. Uma seyifundiwe inoveli yonke kuyaqapheleka ukuthi la magama asesihlokweni alokhu ephindaphindeka lapho abalingiswa befunga, bexabana noma besongelana, nakho lokho okuwuphawu olusobala olusho ukuthi bangase bagcine bebulalana. Lesi sihloko siwuphawu olubikezela ngokuthi kule ndaba kunefa elizobe likhona nokusobala ukuthi lizobe labelwe abantu abathile.

Ekwabelweni kwabo kuzoba khona abangazukuneliseka ngalo noma abazothola ingxenye encane, nokuzokwenza ukuthi kugcine kubekhona ofayo noma abafayo ngenxa yalo. Isihloko njengoba siyigama elinika umfundi ukuthi indaba ingakhuluma ngani, siwuphawu olubikezela ukuthi lapho umfundi esifunda ngaphambi kokuba afunde indaba, athole ukuthi sibikezela ukuthini. Nakuba kungasho ukuthi lokho okufika emqondweni womfundi kwenzeka ngempela endabeni, njengoba imvamisa yemibhalo iphela ngengwijikhwebu, okugcina sekushayisana nalokho umfundi akade ecabanga ukuthi kungashiwo yindaba.

U-Elam (2003:2) uthi:

Isihloko somdlalo yisona esinikeza umbono wokuzokwenzeka emdlalweni noma isimo esizotholakala ezigamekweni.

Lesi sihloko sale ndaba singabikezela ukufa okudalwa umbango wefa. Kuyavela endabeni ukuthi baningi abafa ngenxa yombango wefa bebaningi kusukela kuDustin kuze kuyofika kuSithembiso. Isihloko sale noveli ethi “Imiyalezo” siwuphawu olusobala olubikezela ukuthi kule ndaba kuzoba khona umlingiswa ozobe ethunyelwa imiyalezo kwabanye abalingiswa, okanye kuzobe kunemiyalezo edluliswa abalingiswa abazobe beyiyalezela ngenhloso yokuthi bayidlulisele kulowo ozobe ephathiselwe yona.

Enovelini kuyavela ukuthi u-Annabell ngesikhathi eshada kwavela amaqiniso ngempilo yakhe abekade ewafihlele umyeni wakhe. Kwathi ukuba kuvele lokho uBhekizenzo washiya umlayezo kuyise ka-Annabel. UMngadi (2008:269) uwuveza kanje lo myalezo:

Siyahamba manje thina, baba uCebekhulu akuthi kuphela amasonto amabili kusuka manje zonke izinkomo zakaMsomi bezikaMsomi, okungale kwalokho siyohlangana emthethweni usubhekene nezindleko zabameli. UBhekizenzo washo efulathela eyongena emotweni eyayikade ivulwe ukhakhayi selwemboziwe.

Lo myalezo ayewushiyela uCebekhulu kuyacaca ukuthi wabe ewusho ngenhliziyo ebuhlungu nokuphoxeka phakathi kwabantu abaningi, ngakho-ke wabe efuna ukuthi amandla akhe amalobolo abuyele kuye ukuze akwazi ukuxola enhliziyweni yakhe futhi athobekwe inxeba elivulekile. Isembozo singabanalo uphawu ngendlela umbhali akhethe ukuyihlobisa ngayo incwadi yakhe ngaphandle, okungaphinde kuhambisane nesihloko nalokho okwenzeka endabeni. Isembozo senoveli ethi “Ifa ngukufa”, sinesithombe somuntu wesifazane ogqoke izingubo ezimnyama, amathuna amaningi ngemuva kwakhe nabantu besilisa ababili ababukana ezinhlamvini zamehlo.

Lokhu kuwuphawu olubikezela ukuthi kuzofa abantu abaningi ngenxa yefa, kuphinde kube khona owesifazane ozosala ezilile ngemuva kokushiywa yilabo asondelene nabo, okungaba izingane zakhe noma izihlobo. UMakhoba (2017:18) uma echaza inzilo uthi:

Isimo sokuyeka imisebenzi ethile noma sokugqoka ngendlela ethile ngenxa yokuhlonipha ukufelwa isihlobo sakho.

Kungashiwo ukuthi uqinisile umangabe ethi inzilo kusuke kuyindlela ethile yokugqoka umangabe ufelwe umuntu osondelene naye, ngoba uyabonakala lo mama osesithombeni sale noveli ukuthi ugqoke izingubo ezimnyama, nokuwuphawu olukhombisa ukuthi uzilile.

Inzilo ayigqokile iwuphawu olubikezela ukuthi kubantu abazofa phakathi kwabo kuzobe kukhona nomyeni wakhe. Ukugqoka inzilo komuntu wesifazane kuwuphawu olusobala olukhombisa ukuthi lowo muntu usemanzini. UHlela (2014:18) uthi:

Ukuzila kuyisiko elidala, eselokhu kwathi nhlo likhona futhi liyenziwa. Inkinga sekwaba ilempucuzeko yanamuhla eseyahambisa abantu nemfashini. Kudala unkosikazi oshonelwe indoda wabe ezila eside isikhathi, njalo ekuseni evuka ngomnyama eyogeza emfuleni kuze kuphele izinyanga eziyisithupha. Lapha

wayesuka eggoka isikhakha esakhiwe ngesikhumba esishukiwe,
asigqoke lesi sikhakha kuze kushaye isikhathi sokuthi ahlambuluke.

Leli siko alisenziwa esikhathini sanamuhla ngesizathu sokuthi intsha yanamuhla ayikholelwa emasikweni abe egcinwa kudala. UMakhoba (2017:61) yena inzilo uyihluze wayibeka kanje ukuzila kuwuphawu lokufelwa isihlobo sakho. Uyakufakazela lokhu uMngadi (2001: 36) lapho ethi uDustin wayekade ethiywa yizo izingubo lezi ezimnyama uMaShezi ayethi ziwuphawu lothando emoyeni wakhe. Lolu phawu luyamvimba uDustin ukuba angesheli.

Kuyena izingubo ezimnyama ziyisithiyo. Okuhle kodwa ukuthi uyazi ukuthi zisho ukuthini, yingakho engamesheli nje uMaShezi. KuMaShezi ziwuphawu lothando. Njengoba wayethe kumyeni wakhe bayohlukaniswa ukufa, kumele awahambe ngokugcwele amabanga okumzilela. Kuyena abantu besilisa ababili laba ababukana ezinhlamvini zamehlo abavela kwisembozo, lokho kuwuphawu olubikezela ukuthi kuzobe kukhona abantu besilisa abazobe benengxabano bebhakene eziqweni zamehlo. Lokhu kubhekana kwabo kanjalo kungenzeka ukuthi kubekhona ofayo noma abafayo.

Isizinda yilapho kusuke kuvela khona ukuthi indaba yenzeka kuphi, ngasiphi isikhathi nesimo senhlalo sabalingiswa. UBhengu (2014:55) isizinda uthi:

Indawo okwenzeka kuyo izigigaba zomdlalo, inkathi yomdlalo
kanye nesimo senhlalo esiguquguqukayo emdlalweni.

Kuyiqiniso elingephikwe lokho ngoba isizinda kuyilapho indaba isuke izinze khona.

UNkosi (2020:48) uphawula kanje ngesizinda:

Uma kubhekiswe ohlakeni lwemibhalo lingasho inkathi nenhlalo
lapho kwenzeka khona umdlalo noma isigameko esithile. Lifaka
inkathi, isimo senhlalo nendawo.

Isizinda sakule noveli siwuphawu, lezi zinkinga indlala nokuntuleka kwenkululeko. Lokhu kubonakala ngamagama ezindawo umbhali awasebenzisile nendlela umbhali azichaze ngayo. Umangabe kufundwa inoveli umbhali usebenzise indawo yakaMachibisa enomuzi oseceleni kwendawo ebizwa ngokuthi iKwapata. Umuntu uma ezwa igama elithi Kwapata angase afikelwe isithombe sendawo lapho yonke into ingalungi evele ibhidlike noma ipatalale. Igama elithi kamaChibisa nalo lenza umuntu acabange amachibi amanzi lokho kwenza ukuthi umuntu afikelwe

umcabango wokuthi mhlawumbe kuleyo ndawo kuzobe kunezinkinga eziningi kakhulu ezingangamachibi.

Umangabe kungezokuba kanjalo kuzoba nezimpi eziningi ezizochitha igazi eliningi elingangamachibi. Ikakhulukazi iba lapho izophazamisa khona inhlalo enhle yabantu njengasemgwaqeni umangabe kukhona amachibi akuhambeki kahle. Indawo yakamaChibisa umbhali uyichaze njengendawo enezikhotha, isidaka esibomvu, namabala axhixha izinsipho zotshwala. Lezi zindlu umbhali athi ziphahlekiwe futhi zinothayela abagqwalile. Nalo muzi uMbongeni ayefikele kuwona umbhali uwuveza sengathi usuguge kakhulu kunalena asayibonile ngesikhathi efika, imizi ngoba uthi wawuyisifadalala sikahhafu daka esasiphihlika inhlabathi kuze kuvele nezingodo okufulelwe ngazo.

Umbhali ngesikhathi echaza ngohlobo lwezinto ezabe zingaphakathi kwale ndlu uMbongeni afikele kuyo, uveze izinto ezingaphakathi kule ndlu njengezinto ezincane njengoba esebenzise isinciphiso athi kwakukhona umbhejana, ibhakejana nekhhabeshana. UMngadi (2001:2) ukuveza kanje:

Ekamelweni ayefikele kulo kwakungenalutho olunye ngaphandle kombhejana omdala wezinsimbi, nenekhabeshana elincane eceleni kwalo okwakumi iphulamasitofu, nebhikilana elalibizwa ngesikali nebhakejana.

Lezi zinto umangabe kuzobhekwa ngokwenjulalwazi yesemiotics izinto lezi azibalayo ziwuphawu lokuthi umnini walomuzi uyazihluphekela.

Okunye okungabuye kuphawuleke ngesizinda sale noveli isikhathi umbhali aveza sengathi inoveli ibhalwe ngaso. Le noveli kubukeka sengathi ibhalwe ngesikhathi sobandlululo ngoba umbhali uveza lapho uMbongeni enele abone amaphoyisa abaleke nezithelo zakhe azithengisayo emgwaqeni futhi sekukaningana emthatha emuvalela ejele. Kuyavela ukuthi amaphoyisa awagcini ngokuthatha uMbongeni kuphela kodwa umbhali uyakuveza ukuthi avamisile ukufika ezindaweni lapho kuthengiswa khona utshwala besiZulu, afike athathe labo bantu ababuphuzayo nababuthengisayo aphinde athathe nabo utshwala lobo abuchithe.

Amaphoyisa lawo awagcini ngokushaqa abantu kuphela kodwa abuye athathe nezithelo zabo kulabo abathengisa emgwaqeni abazithengisela zona azigxobe ngamabhuzi zigcwale umgwaqo, noma la maphoyisa esekwenzile lokho abanawo amandla okuthatha izinyathelo zomthetho. Lokho

kuchaza noma kukuveza ngokusobala khona ukuthi kwabe kuyisikhathi sengcindezelo yabantu abamnyama. Njengoba kuvela amaphoyisa kulezi zigameko nawo awuphawu lengcindezelo ebhekiswe ebantwini abamnyama njengoba kwakwenzeka ngesikhathi sobandlululo abantu abamnyama becindezelekile.

Enovelini esihloko sithi “Imiyalezo”, umbhali wethula ukuthi le ndaba izinze kakhulu endaweni yaseThekwini njengoba umangabe kufundwa indaba kuyatholakala ukuthi abalingiswa nabo ikakhulu bangabalingiswa abahlala khona eThekwini. Nakuba umbhali engachazanga kahle ngendawo eyisizinda sale noveli, kodwa uma ibhekwa ngokwenjulalwazi yesemiotics iwuphawu lokuthi ziningi izigameko ezinhle nezimbi ezizokwenzeka kule ndaba, ngoba kuyaziwa ukuthi indawo yaseThekwini iyindawo egcwele lonke uhlobo lomuntu. Njengoba kuyindawo lapho nezivakashi eziqhamuka kwamanye amazwe zifikela khona.

Uma kubhekwa isikhathi umbhali ayibhale ngaso, kuyatholakala ukuthi uyibhale ngemuva kancane kwesikhathi sobandlululo, ngoba kuyavela ukuthi ngesikhathi u-Annabell exoshwa esikoleni oHlange, uthisha omkhulu wabhala incwadi eyabe iya eMnambithi ekhaya lika-Annabell. Le ncwadi yabe yazisa abazali bakhe ukuthi uzofika ekhaya kungekudala. Ukubhala incwadi kwabe kuchaza ukuthi zazingakabibikho izindlela ezisheshayo zokuthumela umyalezo njengokuthi esikoleni kube ncingo lokufona lolu oselukhona esikhathini sanamuhla. Kuyatholakala ukuthi nabantu abamnyama base bekhululekile ukuthi bakwazi ukuthi babe amaphoyisa.

Lokhu kungathathwa ngokuthi uphawu lokuthi abalingiswa njengoba kuvelile ukuthi kwabe kuyisikhashana nje bedlulile esikhathini sengcindezelo, kunamaphutha amaningi abazowenza ngenxa yokuthi sebephila enkululekweni yokukwazi ukwenza noma yini noma ngasikhathi sini. Ngoba nabo yikhona bezizwa ukuthi bangabantu abaphilayo. Enovelini ethi “Ifa ngukufa” kukhona uphawu lapho khona uMbhekeni eya eMgungundlovu endaweni ebizwa ngokuthi ikwamaChibisa. Leli gama lilodwa liwuphawu olusobala oluchaza ngamachibi okungenzeka ukuthi agcwele kule ndawo.

UMngadi (2001:1) ukuveza kanje ukubona amachibi:

Nokho yayithe ukuba ingene kwaMabulala esengena emgwaqeni yothuli. Iningi lezi zindlu ayezibonele kude iningi lazo zaziphahlekiwe, othayela ayebone sengathi bapendiwe empeleni

babegqwalile. Kwakunezikhotha nesidaka esiyisibomvu, Eminye imigwaqo yayixhifika kunamachibi ayejame osebeni lwawo. Namanye amagceke kweminye imizi ayexhixha enziwa yizinsipho zotshwala okwakuyibona obungenisa imali emizini eminingi.

Lolu phawu lusobala ngoba lucacisa ngokusobala ukuthi kule ndawo uMbhekeni afike kuyo kudliwa imbuya ngothi, njengoba kuvela nokuthi imizi eminingi ukuze ikwazi ukuxosha ikathi eziko igaya utshwala besiZulu ibuthengise.

Imigwaqo yakhona njengoba igcwele amachibi amanzi, nalokho kuwuphawu olukhombisa ukuthi isimo asisihle kahle lapha, intuthuko ihambela kude nale ndawo nokusho ukuthi indawo enganakiwe nhlobo. Ukugqwala kothayela okwakhiwe ngabo uphawu olusobala lokuthi abantu balapha abanawo amandla okuthi bakwazi ukuthenga othayela abasha noma ababukeka kangcono. Zonke lezi zimpawu ezibaluliwe ngenhla ziwuphawu olubikezela ngokuthi njengoba eze lapha ngenhloso yokuthola impilo engcono, akazuyithola njengokulindela kwakhe kodwa impilo izoba nzima.

UMbongeni nomndeni wakhe njengoba babeshintsha indawo beyohlala endaweni enendlu evulekile ngenxa yokwanda komndeni, bafica ikhehla elinguMakhwembe nelabe lingazi ukuthi lizothatha ini liyihlanganise nani. UMbongeni njengenhloko yekhaya wakhetha ukuthi alamukele njengelunga elisha lomndeni, nokwenza ukuthi alixhumanise nomndeni wakhe balamukele ngokulixhawula. Balixhawula bonke ngaphandle kukamaShezi. Ukuxhawulana kukaNdlovu namadodana akhe noMakhwembe kuwuphawu olusobala oluchaza ukuthi bayamamukela ngezandla ezimhlophe, kanti ukungaxhawuli kukamaShezi khona nakho kuwuphawu olubikezela ngokuthi akamamukeli kahle ukuthi abe ilunga lomndeni wakhe.

Nangokwejwayelekile abantu umangabe behlangana bekhombisa ukujabulelana bayaxhawulana, kanti umangabe bexwayana akekho othanda ukulula isandla sakhe amukele omunye. UMngadi (2001:11) ukuveza kanje ukuxhawulana kwabo:

Baba nginguMbongeni Nathaniel, o uNathani liphakamisa isandla Gatsheni likhulu igama lakho. Mina nginguKhwembe Khize, empeleni nginguMakhwembe Mkhize. Zaqhilika izihlathi kuGatsheni lapho esemthopha ngezithakazelo zakwabo. Waya nasemadodaneni ache wawaxhawula ethi bafana bakababa mkhulu ongaphezulu malibongwe igama lakhe.

Lolu phawu olubikezela ngokuthi uMakhwembe wamukelekile kuleli khaya kuGatsheni namadodana akhe lokho kwakubikezela ngenhlalo emnandi nokubambisana njengomndeni nokuthi bakwazi ukuthwalisana inhlopheko ababheken nayo. UMakhwembe lona kuyavela ukuthi wake waba namabhizinisi ngaphambi kokuthi azithole ehlupheka. UMngadi (2001:12) uthi:

Kusihlwa uGatsheni wayelinikina njalo ikhanda edunyazwa ngayezizekelwa nguMkhize. Ngokusho kwakhe wayekade eganwe umaShezi, enamadodana amathathu ayesewafundisile. Eyokuqala yayikade isiwuthisha, eyesibili yayisafundela iziqu, eyesethathu isiSecondary. Ekhaya kwaMehlo amnyama wayekade enomuzi ophambili wesimanje nesitolokazi esasincikene nebhodlelastolo.

Umlando kaMakhwembe wokuba nesitolo esinebhodlelastolo kuwuphawu olusobala lokuthi unolwazi olukhulu mayelana nebhizinisi. Ukuba nalolu lwazi kukaMakhwembe kusho ukuthi njengoba uMbongeni nomndeni wakhe nabo benebhizinisana abalenzayo ukuze bakwazi ukuziphilisa, uMakhwembe angabasiza ukuthi bakwazi ukukhulisa amabhizinisi abo ngokuthi bancele ulwazi kuye. U-Aldeia (2019:35) ubeka kanje:

Igama elithi ibhizinisi lisho ukukhiqiza okuqhubekayo nokusatshalaliswa kuthengiselwe abathengi izimpahla eziyinsizakalo kubo ngenhloso yokuthola inzuzo.

Ibhizinisi liyindlela yokuziphilisa njengoba umangabe lenziwa kuba nemali engeziwe engenayo ngenhloso yokuziphilisa. UMbongeni nomkakhe kuyabonakala ukuthi lukhulu ulwazi abaluthola ekhehleni elinguMakhwembe, ngoba ibhizinisi labo lokuthengisa emgwaqeni seliyakhula ngamandla ngoba bathola ithilomu nesilaha abasithenga.

UMngadi (2001:13) uthi:

UGatsheni wathola ithilomu khona kwamaChibisa lona laphathwa uMaShezi noMakhwembe. Konke okwakuphathelene nethilomu uGatsheni wakubeka ezandleni zabo ukuba balithuthukise ngekhono ababenalo. Esapheka ngephumalastofu umaShezi wayepheka okwehla ngesiphundu okungathathanga nje kuphela abasebenzi bezinkontilaka, kepha okwadonsa othisha nabafundi ezikoleni.

Ukupheka kukamaShezi ngephulamasitofu kuwuphawu olusobala olubikezela ukukhanya noma ukuphumelela kwamabhizinisi abo, ngoba ukufutha iphulamasitofu kuwuphawu oluchaza ukuphamba ibhizinisi, kanti ukuvutha kwayo kuwuphawu lokuphumelela njengalokhu nakupheka

kuyo kwehla esiphundu. Izitolo zabo baziqamba ngamadodana abo nokwathi emibhalweni yamagama abo base befaka imibala yethunga leNkosazana.

UGagné, Douville, André, Debenest, Talbot, Sherry, Hewitt, Frank, McMaster, Parrott noBickerton (2012:53) bathi:

Uthingo leNkosazana ludinga ukuthi amaconsi amanzi antante emoyeni. Yingakho nje libonakala ngemuva kokuna kwemvula. Ilanga kumele libe semuva kwalo, namaфу asuke elangeni ukuze kuvele uthingo.

UMngadi (2001:17) ukuveza kanje ukuvela kwethunga leNkosazana:

Amadodana amangala ebuyile kuvalwe izikole efica isitolo silotshwe ngamagama amakhulu lawa ukuthi THEMBA SUPERMARKET, nesilaha sibhalwe ukuthi ESILAHENI KWASTHEMBISO. Ithilomu nasekhaya kwakulotshwe njengoba wayencomile uGatsheni. Ubaba uzihlela ngengqondo ehluzekile, kuphawula uThemba bemi ngaphandle noSthembiso besonge izandla bebukela imibhalo. Akusho wena mfowethu kusho izenzo, kwenanela uSthembiso. Imibhalo ababeyibuka yayimihle imibala yothingo lwenkosazana, nasebusuku yayibanika ngemibalabala yogesi.

Ukukhazimula kombala wethunga leNkosazana kuwuphawu olusobala olubikezela ngokudlula kwenhlupheko abebekade bebhokene nayo kodwa bengena empilweni entsha yokudla izambane likapondo, njengoba kwaziwa ukuthi ithunga leNkosazana livela umangabe sekudlule imvula enkulu nenamandla newuphawu lokuthi sekuzovela ilanga imvula seyidlulile. Ngempela kuyavela ukuthi lolu phawu lwalubikezela ngento eyenzeka ngoba ngemuva kwalokho amabhizinisi akwaNdlovu ayelokhu edlondlobala futhi abantu bewathanda. UGatsheni njengoba washaywa inzululwane ehleli nomndeni wakhe.

UKroenke, Lucas, Rosenberg, Scherokman, Herbers Jr, Wehrle noBoggi (1992:23) baphawula kanje:

Inzululwane igama elisetshenziselwa ukuchaza uhla lwemizwa, njengokuzizwa uphelelwa amandla, ukuzizwa ungagxilile noma sengathi uwa phansi, noma ukuzizwa ubuthakathaka. Inzululwane yakha umqondo ongamanga wokuthi wena noma okukuzungezile kuyajikeleza, lokho kujikeleza kubizwa nge-vertigo.

Ukujikeleza okwabe kuziwa uNdlovu kuwuphawu olubika ukuthi izinto zingahle zijike zihambe ngendlela ehlukile kunalena ebeziyizona, okungaba isimo sempilo yabo noma amabhizinisi.

UMngadi (2001:18) uphawula kanje:

Kwakungalowonyaka impela ngoNdasa bebuyile oNgoye kuyiphasika kusihlwa. Babehlezi bonke etafuleni zibekiwe izibiliboco bedla lapho uGatsheni azikhalela khona ngenzululwane. Besatthi izokwedlula nomkakhe etatazela namanzi abandayo ezama ukumphondla wozela.

Ukushaywa inzululwane kukaGatsheni kuwuphawu olusobala olubikezela ngokuthi izinto sezizoshintsha lapha kulo mndeni, njengoba inzululwane kusuke kuwukuzulazula kwekhanda nokukhomba ukuphenduka kwaMaGatsheni. Ukwezela kwakhe kuwuphawu olubikezela ngokuthi kulokho kuwa kwakhe angase alale umlala wafuthi. Njengoba bezamile ukwenza imizamo ethile oMaShezi ukuhlenga impilo kaGatsheni kodwa kwaba nhlanga zimuka nomoya, nangempela wagcina ngokufa uGatsheni.

Ngosuku lokufihlwa kukaGatsheni njengoba umshayeli wemoto yabangcwabi wakhombisa intshisekelo ethile ngomfelokazi, lokho kukodwa kuwuphawu olusobala olubikezela ngebhadi elikhulu nelingajwayelekile elingagubezela lo mndeni. Ukubeka kanje umbhali okwabe kwenziwa yilo mshayeli kumaShezi ngemuva kokuthi izihlobo zibonile ukuthi kukhona okushaya amanzi ngalo mshayeli, zabe sezimthatha masinyane uMaShezi zimbuyisela ekhaya. UMngadi (2001:21) uveza ukuthi:

Umshayeli wasala engundaza ethi, ngihlale ngizwa ukuthi odokotela babekelwe umthetho wokuba bengathandani neziguli, kodwa angikaze ngizwe ngoshayeleda abangcwabi ukuba bengathandani nabafelokazi.

La mazwi akhulunywa yilo mngcwabi ngemuva kokuthi ebone ukuthi sebemthathile uMaShezi awuphawu olusobala olubikezela ukuthi uzogcina ethandana nalo mfelokazi, njengoba kukhombisa ukuthi kuyisifiso sakhe lokho, njengoba futhi engenawo namahloni okukufihla lokho ezihlobeni zikaMaShezi futhi engakaze ezwe ukuthi akulungile ukuthandana nomuntu oshonelwe nanoma ngabe yena ungumgcwabi. Esizweni sakwaZulu kunesiko lokuthi uma ekhaya kushoniwe kuyazilwa noma uma kushone umnumzane wekhaya unkosikazi uyazila agqoke izingubo ezimnyama.

Umangabe kuziliwe, kuzilwa izinto eziningi njengomsindo nokuxabana egcekeni. Ngesikhathi eqeda ukungundazela umngcwabi wenza into engajwayelekile nethathwa njengebhadi noma umkhokha omubi esizweni sakwaZulu, wabuyela ekhaya lapha kwaGatsheni nemoto yokuthwala izidumbu. UMngadi (2001:21) uphawula kanje:

Wabuyela emotweni wayisusa, izimanga wabuyela kwaGatsheni yema neziningi ngaphandle kwegceke. Umshayeli wehla waphithizela nabaningi lapho sekuphethwe amapuleti kwehliswa uthuli.

Lesi senzo somshayeli wemoto ethwala izidumbu asikaze senziwa, ngakho-ke siwuphawu olusobala olubikezela ngobumnyama obusazogubazela leli khaya lakwaNdlovu. Ukubuya kwalo mfokazi nemoto ebithwele isidumbu sikamufi lokho kubuyisela ibhadi ekhaya, ngoba ngokomthetho umangabe sekuqediwe kufanele ifulathele ibuye emuva lapho iqhamuka khona engabe esabuyela ekhaya eligubezelwe ifu elimnyama. Ukuphithizela kwakhe nabanye abantu sekubuyiwe emathuneni nakho kukodwa nje kuwuphawu olusobala olubikezela ngokuthi ufuna ukuzenzela noma yini kuleli khaya angene lapho efuna khona angavinjwa yilutho, ngoba nesenzo sakhe leso sokuthi abuyele ekhaya lomfelokazi akumenzanga ukuthi abe namahloni okukwenza lokho, kusho ukuthi ungumuntu onesibindi kakhulu futhi ongakwazi ukuhlonipha omunye umuntu.

Kunophawu olusobala lapho kwabe kuyinyanga kaNtulikazi uMaShezi ehla emotweni yakhe elibangise ethilomu ukuyofaka ezinye izimpahla ezingahle zishode ethilomu. Into eyenzeka ngesikhathi ehla emotweni waphephukela izingubo abe ezigqokile ezimnyama, wathi ubamba lokhu kuphephuke lokhu. Kuwuphawu olubikezela ngobunzima obukhulu asazobhekana nabo, njengoba nenzilo abe eyigqokile nayo yabe iwuphawu losizi abhekene nalo lokushiywa umyeni wakhe. UMngadi (2001:26) uthi:

Kwabanda eMgungundlovu ebusika, lashazwa izwe lalusizana, wagaleleka uNtulikazi wabhenguza umoya. Kungolwesithathu emini kuyo lenyanga lihushuza uMaShezi wehla emotweni yakhe kwabhiza izingubo ezimnyama. Wathi ezibamba ngapha kwabhiza iziphika, yiduku noleyisi omnyama ayewuthe bhu emahlombe. Wazibamba izingubo wenyuka izitebhisi ezimbalwa wangena ethilomu kwaSibongile.

Ukunyuka izitebhisi kukaMaShezi nakho kuwuphawu olugcizelela ukuthi bukhulu ubunzima asazobhekana nabo, ngoba ukunyuka ezitebhisini kuchaza ukwenyukela kwezinto njengoba

nomoya umembula izingubo azigqokile. UMaShezi noThandi owabe esebenza khona kuleli thilomu babizana ukuba beyolanda izimpahla ezazifike noMaShezi ngaphandle emotweni. Ngesikhathi bebhizi nokukhipha bethuka boma ngesikhathi bezwa izwi emuva kwabo libatshela ukuthi abakwazi ukuzikhiphela noma ukuzithuthela izimpahla bekhona bona bengamadoda.

Kunophawu olusobala lapho uMaShezi ethi uvusa ikhanda eshaywa umjiva kaDustin ebusweni omnyama. Lolu phawu lubikezela ukuthi uMaShezi angase avaleke amehlo ngale ndoda kunoma ngabe yini ehlose ukuyenza, njengoba isinesikhathi ilokhu izisondeza kuMaShezi.

UMngadi (2001:27) uphawula kanje:

Ngempela baphuma belandelana uMaShezi wafika wasivula isinqe semoto kwavela amaphakethe amaningi amaswidi. Bafohla bawacaphuna bawafaka ekhadibhodini. Seningaze nihlupheke Memu sikhona, kanti yini umsebenzi wethu singamadoda. Wethuka uMaShezi wavusa ikhanda qede waluzwa limuthi ngqimu uvalo lapho amehlo ezithela oswahhleri lwemijiva emnyama, luphokethele lumbuka ngamehlo azinsanga. Wethuka woma ngesikhathi izingubo zakhe nemijiva kupheshulwa umoya kubhulana qede lo mjiva owawulula uphephukela ebusweni bakhe futhi umbhula umxhophu.

Ukubhulana kwemijiva kaDustin ngesikhathi ipheshulwa umoya iphephukela ebusweni bukaMaShezi, kuwuphawu olubikezela ngokuthi ebunzimeni uMaShezi asazobhekana nabo kungase kubekhona ukushayisana noma ingxabano ethile ezoba khona, njengoba ukushayisana kwezingubo ezimnyama kuyinto engeyinhle. Ukuphokethela kukaDustin khona kuwuphawu olusobala olubikezela ukuthi uDustin kunento ayifihlile engahle ivele noma ngabe inini, ngoba izandla wazikhipha ngemuva kokuthi uMaShezi evumile ukuthi abathuthise izimpahla lezi ababezikhipha emotweni. Leyo mfihlo kungahle kube ukuthi yini eyenza ukuthi alokhu ephikelele ukuza lapha kwaNdlovu engasalindi nokuthi uMaShezi akhumule inzilo.

UMaShezi noDustin kuyavela ukuthi bagcina bevumelene ngakwezothando, lokho kuvumelana kwabo uMaShezi akathandanga ukuthi amadodana akhe azi ngalolo daba lwabo. UMaShezi ukuvumela kwakhe le ndoda enguDustin ukuthi ibe senhliziyweni yakhe kuwuphawu olusobala olubikezela ngokuthi le ndoda iyona esizophatha lo muzi kaNdlovu njengoba esafa.

UMngadi (2001:36) uphawula kanje:

UMaShezi waphunga ngapha nangapha uDustin wacina ephelwe amandla, kungolunye uLwesithathu kusihlwa embona etheleka engqongqoza endlini yokuphumula ayezihlalele kuyo namadodana noMakhwembe. Wabuveza ubuso obubomvu emnyango, esibethele ekhanda isigqoko esinophaphe eceleni. UMaShezi wambuka lwamuthi heqe uvalo esengqongqozile engaphendulwa ngababesabukana bodwa wavele wazingenela. Wazibhekela isihlalo wahlala naso isigqoko esibethele ekhanda. Kwathuleka engabingelelwa, naye wake wababuka ebaswacela.

Ukuthuleka okwabakhona endlini nokungaphenduli ngesikhathi engqongqoza kuwuphawu olusho ukuthi akamukelekile kuleli khaya emndenini kaNdlovu ngaphandle kukaMashezi. UMaShezi uyena yedwa owavuma ngesikhathi uDustin esebingelela endlini.

UBarendt (1985:45) uveza lo mbono:

Ukuthula kuyindlela ephikisana nokufihliwe. Okuhlala kuyisenzo sokuxhumana noma okungenani kungumzamo wokuveza amaqiniso.

Kungashiwo futhi ukuthi ukuswaca kukaDustin ngesikhathi engena endlini kuwuphawu olusobala olubikezela ukuthi uzoba yindoda noma uzoba ubaba ongemuhle kahle kula madodana kaMaShezi ngesizathu sokuthi uzobe engawathandi.

Lokhu kungena kwakhe emzini wenye indoda engakhombisi nhlonipho ngokuthi akhumule isigqoko, nakho kuwuphawu olusobala olukhombisa ukuthi lo muzi akazukuwuhlonipha njengoba ehluleke esafika nje. UMaShezi njengoba ezithola esenkingeni yokuthi akasazi ukuthi akhethe bani phakathi kwezingane zakhe noDustin, lokho kuwuphawu olusobala olubikezela ngokuthi uzogcina ephanjanelwa ikhanda egcina enza izinto ezingezinhle ezingadala ukuthi lo umuzi kaGatsheni asele nawo ugcine uphela ngokungenhloso yakhe, ngesizathu sokuthi uhluleke kwasekuqaleni ukuthi abekezelele ukuthi kuze kuphole izinhlungu zokushonelwa umyeni wakhe, athole nesikhathi sokucabanga ngokuhlela kahle impilo yakhe entsha yokuphila ngaphandle komyeni wakhe.

Umuzi ophethwe umuntu wesifazane ohlakaniphile uvamise ukufudumala nanoma ngabe ayikho inhloko yomuzi okungowesilisa abambisene naye. Umangabe uphethwe umuntu wesifazane ontekenteke noma ongakwazi ukusebenzisa umqondo, lowo muzi uba nokuxokozela okukhulu

phakathi kwamalunga alowo mndeni. Nasemphakathini okuphilwa kuyo kuvamisile ukuthi kubonakale ukuthi noma ngabe umuzi uphethwe umuntu wesifazane ophuza utshwala kakhulu, kodwa umangabe lowo muntu wesifazane ehlakaniphile ukuphuza kwakhe akuvimbi ukuthi akwazi ukuphatha umuzi wakhe ngendlela efanele. UMngadi (2001:44) ukuveza kanje ukudideka kukaMaShezi:

Ngempela Redgrave angisazi ukuthi ngizokwenzenjani ngoba lezi zingane uma kwenzeka zikufica lapha sengiyacacelwa ukuthi nesidumbu singaphuma. Musa Mem ukuzincoma. Angizincomi, ukuzincoma ukuthi zingakhipha isidumbu ngoba lokho kuzwakala sengathi kungaphuma esami kuphela. Okungezwakala kangconywana ukuthi kungaphuma izidumbu, mhlawumbe ezabobodwa. Noma-ke kungaphuma esabo nesami akunankinga.

Le nkulumo kaMaShezi iwuphawu olusobala olubikezela ngokuthi kukhona isidumbu esizogcina siphumile njengalokhu ekucacisa ukuthi akanankinga nokuthi kube khona isidumbu esiphumayo phakathi kwamadodana akhe naye, futhi uyakusho nangomlomo wakhe ukuthi izingane zakhe ziyamehlula. Le nkulumo ikucacisa ngokusobala ukuthi ikhanda lakhe lidideke kakhulu kangangokuthi akazi ukuthi akhethe bani ngoba nale ndoda enguDustin nayo uyayithanda, futhi uthando lwayo ulibona kuyilona olubalulekile kakhulu njengoba uDustin kunguyena amubona njengomuntu okwazile ukuzomupholisa amanxeba okushiya umyeni wakhe. Into anendaba nayo kakhulu uthando lwakhe noDustin.

UMngadi (2001:44) uphawula kanje:

Uyabona Mem lezi zingane zakho ezingafundisekanga ngizozivula umphimbo ngenkani, ngikugxishe kuzo ukuthi nginguyise. Angizukwenza intando yazo kepha ngizokwenza lokhu ezingezwani nakho. Uma zibuza ngomlomo ngizophendula ngawo, uma zingibuza ngesibhakela ziyobe sezifike ekhaya kwamagida sibhekane.

La mazwi kaDustin awuphawu olusobala olubikezela ngempi enkulu ezobakhona kulo mndeni kaNdlovu. Inkulumo kaDustin ikuveza ngokusobala ukuthi amadodana kaMaShezi okubalwa naye uqobo bazogcina benza intando yakhe njengoba kubikezela ukuthi lokho uzokwenza ngenkani. UDustin kucaca ngokusobala ukuthi amadodana kaMaShezi ufuna ukuthi amhloniphe ngenkani futhi amamukele engathandi, ngoba uze wahlela ukuthi azifikele kuwo ngesibhakela ukuze amesabe.

UMngadi (2001:46) uphawula kanje:

Ukhulumisa okomfana waselokishini ngempela ongazange eluse nongaqhathwanga. Ukushaya umuntu mfana wami akuyona incence lena ozalwa uyincela, ukulwa lokhu umsebenzi osindayo ozowuzwa uwazi maduze nje uma sesiwenza. Umangabe awukaze ushaywe yizinsizwa ngizokuzwisa uswidi wakhona. Uyabona umangabe ngikunembe kahle esiswini izibili zibila isibili. Washo esefela ngamathe isibhakela esihlikihla.

La mazwi kaDustin awuphawu olubikezela ngokuthi kukhona isidumbu esizophuma phakathi kwala madodana amabili, ngoba futhi njengoba uDustin ekhwifa isibhakela ngamathe lokho kuwuphawu olubikezela ngempi ezobakhona iphehlwa uyena uDustin.

U-Isaacs, Thomas noGoldiamond (1960:21) bathi:

Ingxabano yinto eyimvelo nengagwemeki empilweni yomuntu. Kuyiqiniso ukuthi izingxabano zibakhona njalo uma abantu benemigomo engafani, intshisekelo kanye nezinto abazifunayo empilweni.

Laba babhali abangenhla baveza khona ukuthi njengoba uDustin eshaya uSthembiso lokho kuyimvelo ngoba yinto afuna ukuthi yenzeke ngoba enesifiso sokuthi bagcine bemhlonipha.

Ngemuva kwesigameko sokuthi uDustin esabise kabi indodana enguSthembiso isimo kwaNdlovu sabe singasesihle neze lokho okunguphawu olusobala olubikezela ngokuhlukana phakathi komndeni, ngoba izingane zazibona ukuthi zithengiswe unina kulo mlisa ongene esikhundleni sikayise nofuna ukuthatha lesi sikhundla ngenkani kube ngesakhe.

UMngadi (2001:47) ukuveza kanje ukuhlukana komndeni:

Nangalelo langa kwalalwa kuphukulelwene amadodana engasakudlanga nokudla, babegqibelelene insongo. OThemba base befisa ukuzifikisela kuDustin, noDustin esefisa ukubashaya abathintithe inkani, baphume beqhasha lapha kwabo kusale kubusa yena. UmaShezi wayeseqala ukubazonda ikakhulukazi uThemba ayemthatha ngokuthi usezenza indlafa embangisa emzini wakhe nasemabhizinisini.

Inzondo kaMaShezi ngoThemba nemicabango yakhe iwuphawu olubikezela ukuthi uzomxosha noma azame iqhinga lokumbulala, njengoba esembona sengathi uyisiphazamiso esikhulu emzini nasemabhizinisini akhe. Inzondo njengoba iqubuke ngenxa yokubakhona kukaDustin lokhu

kuwuphawu olusobala olubika ukuthi ufuna ukuthi amadodana ehle ngezansi bese umuzi namabhizinisi kuphathwe nguyena uDustin. Ukuvumelana kukaMaShezi noDustin ngesikhathi besethilomu ukuthi azifikisele kuwona ngokuthi awafundise isifundo ngokuthi awashaye ngendlela yokuthi angaphinde amkhohlwe, kuwuphawu olusobala olubikezela ngokuthi ukuhlukana phakathi kwalo mndeni kuyimpilo yakuleli khaya engasayukuphela, kwazise namadodana ayazibonela ukuthi unina udayise ngawo kulo mlisa onguDustin.

UMngadi (2001:49) uthi:

Kwahwalala kwayiwa ekhaya. Njengokwasekujwayelekile yibo oDustin nomaShezi abafika kuqala belandelana ngezimoto. Kwaba ukufika nje endlini yokuphumula, uDustin wayimisa yamibili imigongqo yamabhodlela, wayishiya wase ephuma ehla enyuka evulande eqhwaqhwa. Wathi uma ezibona izimoto zoThemba nazo zingena wanukelwa impi ekhaleni.

Ukunukelwa impi emakhaleni kukaDustin kuwuphawu olubikezela ngokuthi ikhona impi ezosuka kuleli khaya, ngoba njengoba enukelwa impi uzoyiphehla uDustin ngokuthi ufuna ukufeza izinhloso zakhe zokuthi ufuna laba bafana badube ikwabo ukuze asale ebusa. Impi lena uDustin eyabe imnukela wenza isiqinisekiso sokuthi ngempela iba khona, ngoba njengoba uSthembiso waba nebhadi lokuthi achithe utshwala ngephutha kwabe usezithintele isidleke sezinyosi. UMngadi (2001:50) ubeka kanje:

Waziguqula izinto ngokushesha, akabe esaba uDustin wenqawe kepha wawuDustin omusha owakhipha ibhokisi elibomvu likasikilidi, wahosha umindweza wawubethela emlonyeni, wawudonsa kwabomvu ilahle.

Ukukhipha ibhokisi elibomvu kukaDustin nokuwudonsa kuze kuvele ilahle elibomvu, kuwuphawu olubikezela ukuthi kunegazi elizochitheka, kwazise isimo asisihle neze kuzobanjwana kabuhlungu ngezandla. Lo mbala obomvu ungahunyushwa ngokuthi ubikezela igazi ngenxa yesimo esenzekala ngaleso sikhathi.

UBortoli (2001:17) umbala obomvu yena uwuhumusha kanje:

Umbala obomvu uwuphawu lothando oluvuthayo, ukuheha, udlame, ingozi, intukuthelo nokuzidela. Okhokho bethu

bangaphambi komlando babona umbala obomvu njengombala owuphawu lomlilo negazi.

Leli bhokisi elibomvu njengoba wabe eqala nokulibhema esikhathini esedlule ubebhema inqawe, lolo shintsho lwaluchaza ukuthi sekuzoba noshintsho oluzoba khona phakathi kwakhe namadodana njengoba ezimisele ngokuthi awafundise ukuthi amazi futhi amhloniphe. UMaShezi kwathi ukuba athole incwadi evela kunina uMaNgcobo wangapholisa maseko wanikela khona, njengoba wabe enganalo ulwazi lokuthi wabe embizelani.

UMngadi (2001:58) ukuveza kanje:

Awungitshela kahle nje Sbhongile mntanami sisobabili siva lelene endlini. Njengoba bewunomyeni ngesintu esiphelele namanje ongafile, le ndoda yejazi elimnyama esishayana nezingane uyifakeleni ekhaya. Kwazenzakalela ukuba umaShezi alihabule ngamawala itiye lize limshise ulimi, wagxuma lachitheka lamthela. Walibeka etafuleni, wabanba umlomo ebuka unina ngamehlo ayenezinyembezi.

Ukushiswa itiye kukaMaShezi kuwuphawu olusobala olubikezela ngokuthi izinkinga zakhe zisazomshisa futhi zisazokwanda zimlandele njengoba libuye lamthela engubeni. Lokhu kushiswa kwakhe itiye emlonyeni kubikezela ukuthi lezi zinkinga ezizomkhungatha nezizomshisa zingase zimlimaze zimshiye nezibazi angenakuzikhohlwa. UDustin njengoba wabe esenza akuthandayo ngesikhathi asithandayo lapha kwaNdlovu nasethilomu likaMaShezi, lokho kukodwa kuwuphawu olusobala olubikezela ukuthi zonke izinto lapha eziqondene noMaShezi zizogcina zilawulwa nguye uDustin.

Lokho kushiwo ngoba lo mlisa uyakwazi ukushintsha umqondo kaMaShezi amenze ukuthi noma ngabe yini ayibone ngeso yena afuna ukuthi ayibone ngalo.

UMngadi (2001:66) ukuveza kanje:

UDustin waphikelela nokugxisha emqondweni kaMaShezi ukuthi izimoto zazifana. NoMaShezi wagcina esekwamukela lokho, ngalo lolo suku imoto emnyama yaphuma yathi nya nya yabuya isinyinyitheka igcwele nswi izimpahla, nazo ezazilele khona endaweni yabasuke sebelele umlala wafuthi.

Ukufika kwezimpahla zasethilomu ngemoto emnyama nokwenza eyokuthwala abantu abashonile, kuwuphawu olubikezela ukuthi kuleli thilomu kuzoba nobumnyama obuzobakhona, okungase kwenze ukuthi ithilomu ligcine ngokuwa.

Ngokwesiko lesintu imoto ethwala izidumbu uma iqeda ukungcwaba kufanele igezwe ngezinto ezifanele zakhona ezinjengentelezi ukuze ingabuyisi amabhadi athile ekhaya. Njengoba lena kaDustin ingakaze igezwe ilokhu ithutha izidumbu qede ibuye kwaNdlovu, lokho kuwuphawu olubikezela ngokuthi kunefu elimnyama elizogubezela lo muzi kaNdlovu, kanjalo nokuhlala kwezimpahla zasethilomu endaweni yokuhlala izidumbu, kuwuphawu olusobala olubikezela ukuthi lezo zimpahla zilethe ibhadi elithile, okungase kube ukuthi kuyagcina ukuthi kube nezimpahla ezinye ezisazofika ngoba lezi zizowisa ithilomu.

Ngebhadi lo mhlola owabe wenziwe uDustin kukhona abawubona qede bahlaba umkhosi. Ulwazi lokuthi uDustin waletha izimpahla zasethilomu ngemoto yezidumbu kubathengi kwenza ukuthi basenyanye lesi senzo futhi bengasathandi ukuzothenga khona. Nokwenza ukuthi leso senzo sigcine sibhalwa emaphephandabeni nokwenza ukuthi kuze kugcine kufike umuntu owabe engowakwaNdaba isibongo ezobaxwayisa ngezinkulumo ezijikeleza ngaphandle ngaleli thilomu. UDustin waphika wahlanza akudle ngayizolo, ngoba lokho wayekubona kusamlalo akangakuthathela ekhanda. Indlela abuka ngayo nalithatha ngalo lolu daba lokufika kwezimpahla zasethilomu ngemoto yezidumbu kungahunyushwa ngokuthi kuwuphawu olusobala olubikezela ukuthi uDustin ukuwa kwaleli tholomu angeke kumphathe kabi futhi akanandaba nokuthi liyawa noma cha. UMngadi (2001:69) ukuveza kanje lapha ekhaya, uDustin esho ehlinile. Kunombango wefa unina ubanga namadodana, ngakho-ke angingabazi ukuthi lo mbhalo ebeniwufunda uyingqondo yawo amadodana abhaxabula ngayo unina. Imoto yami isiphenduke ibhaxa osekuvikiswana ngalo kulo mbango.

Ukuzama ukuzivikela kukaDustin yena nemoto yakhe kuwuphawu olubikezela ukuthi usazoqhubeka nokuthi athuthe izimpahla zasethilomu ngemoto emnyama yezidumbu. Kuphinde kube uphawu olubikezela ukuthi leli thilomu lizogcina ngokuphela nya, njengoba amakhasimende eseqalile ukuncipha futhi nodaba selusakazeke emaphephandabeni, nokusho ukuthi amehlo amaningi aselibheke ngelokhozi leli thilomu. Nangempela kuyavela endabeni ukuthi leli thilomu abathengi bancipha kakhulu into ababeyenza babelinameka amagama angemahle neze.

UDustin njengoba bekuvelile ukuthi ubukeka engenandaba nokuwa kwebhizinisi likaMaShezi, wabuqhuba lobugebengu bakhe ngokuthi afune ukuwisa nezilaha zikaThemba noSthembiso. Lokho kukodwa kungahunyushwa ngokuthi kuwuphawu olusobala olubikezela ukuthi empeleni amabhizinisi onke uNdlovu nomkakhe abawaqala kanzima azowa bhu phansi ngenxa yalo mlisa wejazi elimnyama. UMngadi (2001:74) ukuveza kanje:

Njengoba senimwisile nje uMem mnikeni imali yezitolo zakhe
ehlukane nani eyozivulela owakhe umsebenzi.

Inkulumo kaDustin yokuthi unina wamadodana kufanele anikezwe yonke imali ukuze avule elinye ibhizinisi, iwuphawu olubikezela ukuthi isilaha sikaThemba noSthembiso uDustin uzosithatha noma asithengise ukuze ayovula ibhizinisi lakhe.

Ukufuna ukuthi amadodana kaMaShezi amnike imali yonke kuphinde kube uphawu lokuthi nomuzi uzogcina ewuthathile kube owakhe, njengoba ifa lakaNdlovu elithatha kancanekancane eliletha ezandleni zakhe noMaShezi. UThemba kuzona zonke izinkinga ezabe zikhona zidalwa uDustin noMaShezi maqondana nefa lakwabo, wabonakala eyithemba ngempela ngoba wayesenza isiqiniseko sokuthi akagudluki kulokhu uyise ayemumisele khona ukuthi awabambise amabhizinisi akwabo noma ngabe kunjani. Leso senzo sakhe sambangela amazinyo abushelelezi kunina njengoba waze wafisa sengathi ngabe wafa esemncane ngoba umbona njengesiphazamiso. Le ndlela unina asembuka ngayo namfisela yona ingahunyushwa ngokuthi iwuphawu olubikezela ukuthi uMaShezi noDustin bazomakhela uzungu lokumbulala. UMngadi (2001:76) uthi:

Awubheke nje, kungqangqa unina eneka izandla. Izingane zami ezingihloniphayo zithule, uweni nje kuphela onomlomo omude, pholi kamesisi. Angazi nkosi yami ukuthi lomntwana wayengafi ngani esemncane ngoba ngabe nami ngabe sengakhala njengawo wonke amakhosikazi kwedlula.

Isifiso sikaMaShezi sokuthi ufisa sengathi uThemba wafa esemncane siwuphawu olusobala lokuthi angenza noma yini ukuthi amgudluze, okungaba ukuthi angamphambanisa ingqondo ahlanye noma ambulale ukuze akwazi ukwengamela ifa elashiywa umyeni wakhe. Ithilomu likaMaShezi ngempela lagcina linganelwe umphakathi wathatha yonke into, bakhapha ngisho amasondo ezimoto zabo, nalapho okwasiza khona ukufika kukaThemba noSthembiso bazikhanda zombili qede uDustin wangena kuyo imoto wahamba.

UMngadi (2001:98) ukuveze kanje:

Wangena emotweni wayinyonyobisa iphuma, ilanga licwebezela insimbi eyayinamagama kaGreeve noDustin Bellgrave, yayithwele izithukuthuku zakwaNdlovu zeminyakanyaka namagugu akhona konke iyokungcwaba emoyeni.

Ukugqama kakhulu kwegama labangcwabi bakwaGreeve noDustin Bellgrave kugqanyiswa ilanga emotweni kuwuphawu olusobala olubikezela ukuthi uDustin uzofa njengoba kuyigama lakhe elivele lagqama kakhulu futhi nethilomu aphuma kulo liwile alisenamuntu, umuntu okhona uyena kuphela. Kunophawu lapho uDustin akha uzungu lokuzuza indodana enguSthembiso ukuthi igcine imhlonipha ngisho ingathandi, ngokuthi afonele umshana wakhe ukuthi azovakasha lapha kwaNdlovu. UMngadi (2001:103) ubeka kanje:

Elubeka ucingo uDustin waphefumulela phezulu, wakhapha iduku wesula umjuluko, wabhema nokubhema.

Ukujuluka kukaDustin kuwuphawu olusobala olubikezela ukuthi kunemfihlo ezovela ngaye uDustin njengoba umjuluko kuyinto ephuma ngaphakathi kumunntu nokuyinto engaphumi nanoma ikanjani, kungenzeka ukuthi le mfihlo kungaba ngokuthi iqondene naye uSthembiso noma nomunye womndeni wakwaNdlovu. USthembiso njengoba kuyingane ekhuliswe ngenhlonipho nakuba uDustin sekukuningi akwenzile okungekuhle lapha kubo, wamhlonipha uDustin umangabe emcela ukuthi amhlangabezele umshana wakhe ukuthi azovakasha kwaNdlovu. Nangokujwayelekile emhlabeni ikakhulu esizweni sakwaZulu kuyisiko ukuthi umangabe umuntu omdala noma ngabe uphambuka kangakanani endleleni kodwa umangabe uyingane kufanele uhlale umhlonipha. Lokho kungashiwo ukuthi kuyinkolelo yokuthi usuke uzitholela izibusiso ngokuhlonipha, kanti umangabe uyingane eyihlongandlebe awulungelwa yilutho.

UMngadi (2001:104) uthi:

Khona-ke sekuthiwa ngiyakusiza ngingamhlangabeza kanjani umuntu esingakaze sibonane naye, ngisho nakwamadala ejudeni. Ngithe umshana akokulinda ekhoneni lemigwaqo uChurch noWest evulande wesitolo sezingubo okuthenga kuso izinsizwa ezinjengami, uyasibona leso sitolo. Yebo ngiyasazi. Ngeke wehluleke neze ukumbona ngoba unjengoba enje. Eqhaqha amaqhosha ejazi ngaphansi kwalo ekhukhwini lehembe ehosha izithombe ezimbili. Welula ingalo esisodwa esinika uSthembiso,

embuka ngokumeba. Esithatha uSthembiso wasithi klabe washaywa encane ingebhe, wathalaza ubala.

Ukushaywa uvalo kukaSthembiso ngesikhathi ebuka isithombe sikamshana kaDustin kuwuphawu olubikezela ukuthi kunento noma kukhona okuzokwenzeka phakathi kwabo bobabili. Njengoba kwaziwa ukuthi uma insizwa ibona intombi ishaywa uvalo lokho kuwuphawu olubika ngothando olukhona ngaleyo ntombi ensizweni, noma kusuke kukhona okuyithintayo insizwa ngaleyo ntombi.

UMngadi (2001:108) ukuveza kanje ukuhlangabezana kwabo:

Waphuma wathi lapho ebheka ngasechopheni lesitolo enhlanganweni yemigwaqo wayibona intokazi imile. Imilile iwushiye umhlabathi, nayo yayiziphihlile lilungisiwe nekhandla. Wema buqamama wayiziba efuna ukubona ukuthi yayizomfanisa yini njengokuchazelwa kwayo umalume, phinde. Wasondela kwaba isikhashana bechobozelelana bethi noma bethaphana kuwe amehlo.

Ukuchobozelelana kwabo kuwuphawu olusobala olubikezela ukuthi bazothandana kungekudala, empeleni bayathandana yize bengakatshelani ngoba uphawu lukhomba khona. Ukuchobozelelana kwabo esikhundleni sokuthi ngabe bayabingelelana kusho ukuthi sebevele baxhumene ngemimoya okwase kushoda nje ngukuthi enze isiqinisekiso sokuthi ngabe uyena ngempela yini umshana kaDustin.

UMngadi (2001:108) uthi:

Angazi noma uweni yini uLinda Williams, intokazi yabuvusa ubuso obabukhanya lokhu okungaphaphile, yamupha nalawomehlo ayezothile. Yamphendula yathi, yebo imina. Wathi bengithunywe umnumzane Redgrave ukuba ngizokuhlangabeza. Ngiyajabula uweni uSithembiso. Yimina impela, babukana ngokujabulelana okwakunokuzwelana, bethuka lapho bezizwa bekhophozelelana namehlo ethungana ephenduka awezesheli okwakudala zincengana sesigoba uphondo esinye.

Ukuthungana kwamehlo kuwuphawu olusobala olusho ukuthi sebehlangane ukuhlangana nangakwezothando ngeke besahlukana ngoba umangabe into ithungelene akulula ukuthi iqhaqheke kalula, isuke isinamathelene kakhulu. Ukuthungelana kwabo kwabenza ukuthi bafise ukutholana kahle bezipholele bobabili.

UMngadi (2001:109) uluveza kanje uhambo labo lokwazana:

Angazi noma ngingake ngikuzulazulise yini ngikukhombise uMgungundlovu singakayi ekhaya? Ngingabonga kengishaywe umoya nje, uMgungundlovu lona angiwazi kahle. Lamthokozisa lelo uSthembiso wayesecabanga indawo lapho uThemba angeke adukele kuyo nangengozi. Indawo eyasheshe yamfikela emqondweni yayisegqumeni ngenhla kwe-Eastood eCopsville. Wayikhomba khona pho wayehamba ngomthakathi wezindaba into eyayingadumi kuzwakala umculo kuphela, bengaphakathi kwamafasitela ayeluhlaza ewenza nomhlaba ubukeka uluhlaza cwe. Bazizwa bezululeka ezweni elingcwele, nomhlaba bewubuka umusha ngeso lobusha.

Ukubuka kwabo umhlaba umusha ngesikhathi besemotweni kuwuphawu olubikezela ukuthi izinto emhlabeni eziqondene nabo sezizoshintsha zihambe ngolunye unyawo. Ubuhlaza bomhlaba buwuphawu olubika ukuthi impilo ihamba kahle noma kungathiwa kuchaza ukuthi baphila impilo yabo bodwa abayithandayo.

UGage (1999:2) uveza lo mbono:

Umbala oluhlaza umele isiqalo esisha, noma ukuvuselela. Lona umbala wentwasahlobo amahlumela aluhlaza, ukuvuswa kabusha kwempilo.

Kuyiqiniso elingephikwe lokhu okushiwo nguGage ngombala oluhlaza ngoba lokhu kubona kwabo oSthembiso noLinda kusho khona ukuthi impilo yabo isizoqala kabusha.

USthembiso noLinda sebeqedile ukuzulazula eMgungundlovu kwacaca ukuthi uSthembiso usheshe wajaha izinto eziphambili kakhulu ngoba sekufanele amuhambise ekhaya uLinda kwaba nzima ukuthi amufake egcekeni lakwabo ngoba esaba ukuthi uzobonwa umnewabo uThemba. Nangokwejwayelekile umangabe usheshe waphuthuma izinto ungakacabangi kahle njengoba noSthembiso enzile ukuthi ashele uLinda bengakafiki nokufika kubo. Leso senzo sivamise ukuthi siholele ekutheni agcine engathembakali, njengoba noLinda wagcina esekungabaza okwakushiwo uSthembiso kuye ngesizathu sokuthi washela engasazinikanga ithuba lokubukisisa kahle izinto nokuzihlela kahle, ngoba ukube akeqiwanga uthando olwagcina selumbusa mhlawumbe ngabe uLinda akazange asole lutho mayelana nokuthembeka nokungathembeki kukaSthembiso.

UMngadi (2001:111) ubeka kanje:

Esenyelile emoyeni uLinda wathi, Sthembiso akukapheli nengxenye yosuku uthe uyangithanda kodwa manje usuqala ukuba namahloni ngami. Cha Linda anginamahloni ngawe, esishayela phansi isikhwehlela esezisola ngokuvumela imizwa yothanda yenze intando yayo.

Ukusishayela phansi isikhwehlela kukaSthembiso kuwuphawu olubikezela ngokuthi kukhona izinto azozigqiba ngaye noma azozifihlela uLinda angathandi ukuthi azazi. Umangabe kufikwa nomuntu noma nesivakashi ekhaya kuye kubaluleke ukuthi afika naso asethule kubantu abakhona endlini ukuze saziwe futhi samukeleke ngendlela okuyiyona. Ohlangothini lukaSthembiso akazange akwenze lokho kodwa kwaze kwadingeka ukuthi isivakashi kube yisona esizethulayo lapha kuleli khaya. Kuyisimo esingesihle neze leso ngoba leso sivakashi umangabe sesizethulile sizibona singamukelekile ngokuphelele futhi asikhululeki neze kahle.

UMngadi (2001:116) ukuveza kanje ukuzethula kwakhe:

NgiwuLinda Williams eSadenhim ngilapha nje ngimenywe umalume uDustin Redgrave ukuba nginivakashele. Ebeba ngeso embona uSthembiso egwajaza, uThemba enyubala, uXolani wambuka ngobuso obumsulwa.

Ukugwajaza kukaSthembiso kuwuphawu olusobala elibikezela ukuthi indlela azizwa ngayo ngoLinda uzoyifihla ukuze umnewabo uThemba kungagcini sekubakhona ukungezwani phakathi kwabo ekubeni beyizingane zandawonye. Ukunyukubala kukaThemba kuwuphawu olubikezela ukuthi akamamukeli neze kuleli khaya uLinda futhi akamthokozeli ngoba ubona ngathi uDustin umlethele ukuthi azobehlukanisa phakathi benoSthembiso. Ukunyukubala kwakhe kusho ukuthi angenza noma yini ukuthi uLinda ahambe kuleli khaya njengoba embuka njengesihlava esibi esizohlasela.

Kuyavela endabeni ukuthi lolu thando lwabo uSthembiso athi uzama ukulifihla lavele lazihlalela obala okwezinqe zesele. Empeleni uthando lwabantu ababili luyinto engafihleki ngoba izimpawu zalo zivele zizigqamele bona labo bantu bezitshela ukuthi bafihle baqedile. Ukubonakala kwalezo zimpawu uThemba noSthembiso kwazenzekalela ukuthi bagcine bengasakhulumisani.

UMngadi (2001:118) uthi:

Kwasa ngesonto kwavukwa, oThemba noSthembiso
bengasakhulumisani wadideka uXolani ukuthi wayezohamba
nobani. UThemba wambiza bangena emotweni zaya bemshiya
uSthembiso elandela sebehamba kudala.

Ukungakhulumisani kukaThemba noSthembiso kuwuphawu olubikezela ngokuthi uThemba uzogcina esele yedwa empini yokuthi uDustin angalidli ifa lakwaNdlovu, nokusho ukuthi naye azomphelela amandla okulwa agcine elizuzile ifa uDustin ngesizathu sokuthi akasenamuntu abambisene naye kule mpi. Njengoba bengasakhulumisani lokho kusho ukuhlukana phakathi kwabo njengesifiso sikaDustin ngoba sebezohlala ngokuxabana. Lokho kuhlala ngokuxabana kwabo nakho kukodwa kubika ukuthi amabhizinisi abo asezontengantenga ngoba kuzobe kungasekho ukubambisana nokuxhumana.

Kuvamisile ukubona ukuthi umangabe izingane zandawonye kungasekho ukubambisana emabhizinisini izinto zijike zingahambi kahle. Nakho ukuthi umangabe umuntu wesilisa ethole uthando olusha futhi olumhlanyisayo umangabe engumuntu ophethe ibhizinisi, ugcina enaka kakhulu lolo thando olusha nolumhlanyisayo bese eba buthaka ngasebhizinisini. USthembiso naye wazithola ekuleso simo esinjalo njengoba wabe esehlala ngokuyovakashela uLinda eThekwini, angabe esashiya muntu ozoqapha ukuthi izisebenzi zenza ngendlela efanele yini, njengoba kuvela endabeni ukuthi izisebenzi bezizenzela nje enyameni umangabe uSthembiso engekho esaye esithandweni sakhe. UMngadi (2001:123) ubeka kanje:

Nakuvakasha lokho kukaSthembiso kwabanenkinga, esilaheni
kwabakwamachanca kwampunzi edla emini. Izisebenzi zayithutha
ngezisu inyama, zingena zingamalambedlile ziphuma zikhulelwe
ziyochithekelwa izisu.

Ukuntshontshwa kwenyama esilaheni sikaSthembiso kuwuphawu olubikezela ukuthi lesi silaha sizowa kusale esikaThemba. Ukuntshontshwa kwenyama kusho ukuncipha kwenzuzo engenayo nokuzokwenza ukuthi isilaha sigcine siwile. Isenzo sikaSthembiso sokuba nobudlelwano nomshana kaDustin sakha intuba yokuthi uDustin asondelane noSthembiso ukuze akwazi ukufeza isifiso sakhe sokuthola ifa. Empeleni umangabe umuntu enentombi eyisihlobo noma ezalwa umuntu oyisitha sakhe, lokho kuvamisile ukuthi kuphoqe ukuthi ubutha babo buphele ngenxa yokuthi usekhethe ukuthandana negazi laso isitha sakhe. Lokho kudala ukuthi izinto zijike

ikakhulu umangabe leso sitha bekungesona isitha sakhe kuphela kodwa kuyisitha somndeni wonke wakhe. Ukuzwana kwakhe naleso sitha kudala ukuthi izinto zishintshe umndeni wakhe kugcine kuba iwona oba yisitha sakhe, njengoba uDustin noSthembiso beyisitha sakhe uThemba nokuchaza ukuthi uThemba uyena okufanele abe yisitha kuSthembiso bese uDustin eba muhle kuye. UMngadi (2001:123) uliveze kanje uqhekeko:

ULinda wathumba ngisho umaMzobe ngomoya bemoya munye ngisho bebambisen ekhishini. Babesizakala onina noDustin ngokwanda koqhekeko phakathi kukaThemba nomnawabo. Imoto emnyama ayiphelanga esilaheni.

Ukungapheli kohuntshu olumnyama lukaDustin esilaheni sikaSthembiso kuwuphawu olubikezela ukuthi kuseduze ukuthi siwe noma iphele indaba yaso. Uhuntshu lolu njengoba lithwala izidumbu nje kusho ukuthi lilethe ubumnyama namabhadi kulesi silaha, ngoba nabathengi uma behlala bebona imoto yezidumbu ihlale ime esilaheni, lokho kubalethela imicabango eminingi futhi uhuntshu lolu alithandeki kunoma ubani, ngoba luyimoto enesithunzi akekho umuntu okuthandayo ukuthi asondele kuyo. Ukuba khona kwale moto emnyama ethutha izidumbu abathengi kungabalethela imicabango yokuthi kungenzeka ukuthi bathwele ngazo izidumbu.

Lolu huntshu lwemoto kaDustin nejazi lakhe elimnyama angahlukani nalo ngisho esendlini, selulethe ubumnyama obuningi kwaNdlovu ngoba noSthembiso ubonakala engasaliboni iphutha lokuthi lolu huntshu lime esilaheni sakhe. Umbhali uveze ukuthi uSthembiso usephuza utshwala nomngani wakhe uDustin. Lokhu kuphuza utshwala kukaSthembiso kuyibhadi ngoba kulo mndeni wakwaNdlovu kuqala ngaye ngoba ngisho uNdlovu esaphila akukaze kuvele ukuthi wabe ephuza. Ukuveza kanje umbhali ngezimo ezenzeka zidalwa ukuphuza kukaSthembiso. UMngadi (2001:127) kuvela kanje:

Uma ukufika kwami lapha ekhaya kungesibusiso kepha kuyisiqalekiso nembubhiso angibophe manje ngihambe, mihli wakhala. Wema uDustin phezulu ezitebhisini wababuka eyenda kancane eshaywa nayintwabi. UThemba washayeka emoyeni wathi Linda, ngizizwa ngifikelwa umoya wokuhlambuluka uma usukhuluma kanje. Wamthela ngazo izinyembezi wathi, ngingathokoza impela uma uhlambuluka ngoba ngihlala ngigula emoyeni ngokukubona ungizondda ngingazi nokuthi ngakona ngelithini, nokuthi ngizoxolisa ngelithini singakaze sixabane nokuxabana. Hlambuluka mhlambulukana, kusho uSthembiso naye eshaywa intwabi ejuluka. UThemba wamziba ngokuxoxa noLinda

ethi, ngiyadabuka impela Linda ukuthi bengithatha ngokuthi unolwazi ngezinxushunxushu ezisuswa umalume wakho uWalker nomama lapha ekhaya. Bengithatha futhi ngokuthi bakufunza bakwenza udobo lokudoba uSthembiso ukuze basibuse kahle singasezwani.

Lokhu kukhala kukaLinda ekhaliswa ukuthi uzwa ubuhlungu bokuthi ukufika kwakhe kuleli khaya kudale ukuthi kube noshintsho olungeluhle, ngoba nangu noSthembiso manje useyaphuza utshwala ekubeni engakaze ezwe ukuthi wake waphuza engakafiki yena. Lokho kuwuphawu olubikezela ukuthi uzolishiya leli soka lakhe ngoba uzibona eyisihlava esibi okuyinto nokho angayithandi ukuthi ukufika kwakhe kudale ushintsho olungeluhle lapha kuleli khaya. Lokhu kuthandana kwabo uLinda noSthembiso bona ngokwabo babethi babafihlele uMaShezi noDustin kanti sekunesikhathi bakubona, kodwa uDustin kuyinto okwabe kuyisifiso sakhe ukuthi uLinda athandane noyedwa kula madodana.

Lokho empeleni ngisho emphakathini okuphilwa kuwo kuyinto ethi ayijwayeleke ukuthi yenzeke, ukuthi umzali athande noma akhethale ingane yakhe ukuthi ithande bani ngezizathu ezahlukeni asuke efisa ukuthi zenzeke. UMngadi (2001:129) inkulamo ephakathi kukaDustin noSthembiso uyiveza kanje:

Uyabona Sthe ngimdala uma ngingaka sengiyindoda esimnkantsha ubomvu, sengizibonele ukuthi sekunomlilo ovuthayo kini nomshana wami, embuka edonsa inqawe. Wamamatheka uSthembiso waphika wathi, qha akunjalo Dust. Impela noma ngiyiDurban dust nje ngicela ungabe usaphika ngoba uma wenzenjalo ngizoyigodla imfihlo ebengifisa ukukuchathazellela yona. Bukhona na ubungani esinabo, angisho lobu bobungane, ngisho lobu bokudweba ipulani langomuso. Angithi nje sejwayelene njengezingane zasekhaya. Hhayi ngiyezzwa Sthe, edonsa idamu lakhe. NoLinda ngike ngambuza njengoba bengisekhaya eThekwini nje ugccine evumile, okungephula umoyake ukumuzwa engihlebeli ukuthi umnewenu uJohny uyamkhokhobela. Waswaca uSthembiso wathi kanjani, noma usho noma engamfuni ekwenyanya ukumbona ekulo muzi. Haha ehleka uDustin kuvela amazinyo amnyama.

Kule ngxoxo ephakathi kukaDustin noSthembiso ikuveza ngokusobala ukuthi njengoba isifiso sakhe sokuthi uSthembiso noLinda bathandane sesifizekile nje, manje usephezu kwamanye amaqhinga. Lokho kushiwo ngoba kunophawu lapha oluvelayo olubikezela lokho. Uphawu lolu yilapho ngesikhathi ehlebeli uSthembiso ukuthi uThemba unyonyobela uLinda. Maqede ehleke

kuze kuvele amazinyo amnyama. Ukuvela kombala omnyama lokho kuwuphawu olubikezela ngesimo esingasihle esingase senzeke. Ngempela kuyavela endabeni ukuthi ngemuva kwalokho izelamani ezingoThemba noSthembiso bagcina befuna ukugwazana bebanga uLinda, okuyisigameko esingasihle neze.

UMngadi (2001:137) ubeka kanje:

Kusukela lapho umaShezi waqala ukuyaluza esilaheni eshaya nemithetho ephatha kuphatheka. ULinda waphindela eThekwini indodana nonina besabambisene, nemoto kamalume ingasapheli emagcekeni asesilaheni. Inani labathengi latshoda usuku nosuku isichitho kuyilo uhuntshu.

Ukuncipha kwabathengi esilaheni usuku nosuku uphawu olusobala olubikezela ukuthi abathengi bazogcina bengasezi nhlobo kugcine kungasathengwa isilaha iphele indaba yaso. Uhuntshu olumnyama lolu olungasapheli emagcekeni esilaha luwuphawu olubikezela ngobumnyama obusazogubezela lesi silaha njengoba nethilomu kwenzeka kanjalo ngemuva kokuthi lwabe lungasapheli khona.

Empeleni nangokujwayelekile umangabe imoto yokuthutha izidumbu iqeda ukuthutha izidumbu kufanele ukuthi umangabe isiqedile igezwe ngentelezi noma ngomswane wembuzi ukuze amathunzi amnyama asuke angasali noma angahambi esala yonke indawo lapho le moto ingena khona. Kodwa kulena kaDustin kuyavela ukuthi iyahamba iyothutha izidumbu qede ibuye ingene kwaNdlovu ifike izingenele nje ngaphandle kokuthi igezwe, kanti eqinisweni le moto ifanele ngabe ihlala lapho kuginwa khona izidumbu emakhazeni, ayihlali ekhaya njengoba ekaDustin yenza, ingakho ibalethela amathunzi amnyama kuleli khaya.

UMngadi (2001:154) uwaveza kanje amathunzi:

Asazi sekunjengokuba ugo wake washo wathi kukhona o-deadgrave, ngeke sikwazi okuyikhona nokho esesingakhuluma ngaye manje uDaniel Redgrave ozokudla ifa eliwukufa.

Amazwi kaThemba athi uDaniel ukhonela ukudla ifa elingukufa, nokungamazwi awasho ngemuva kokuthi unina uMaShezi ethole indodana kaDustin. Awuphawu olusobala olubikezela ukuthi uma eke wadla ifa lakwabo uzombulala afe. UThemba ngala mazwi akhe uqonde ukuthi usaqhubeka nokulwa elwela ifa njengoba uyise wabe eshilo naye futhi wamthembisa njengegama lakhe ukuthi

uzokwenza kanjalo. Nanoma uDustin esengasekho uyalwa kunanoma ngabe ubani olicathamelayo ukuze agcine isethembiso sakhe asenza kuyise esaphila.

Lokho kuyenzeka impela ikakhulu umangabe indodana noma indodakazi kuyiyona eyizibulo lakulowo mndeni, ngoba bonke abasuke beza ngemuva kwalowo basuke bebbeke yena bonke ukuthi uyena ozomela leli khaya ikakhulu umangabe kwenzeka abazali beshona. Nangokwesiko lesiZulu indodana yokuqala njengoba noThemba kunguyena owokuqala kubantwana bakaNdlovu, isiko lithi leyo ndodana ayiphumi ekhaya ngisho noma ngabe isiganiwe yakha umuzi wayo nonkosikazi wayo lapha ngaphakathi egcekeni. Lokho kuchaza ukuthi ifa lonke lalapho kulelo khaya kusuke kungelaleyo ndodana. UThemba yingakho elilwela kangaka ifa lakwabo ngoba uyazi ukuthi empeleni umangabe kungenzeka uMaShezi naye ashone umuzi kuzofanele ube sezandleni zakhe. UMngadi (2001:160) ukuveza kanje ukwabiwa kwamafa:

Sengibonisene nabameli ngavuma ukuthi emshadweni wethu noyihlo ohlanganisa amafa namashwa ethu. Ngizotomula ingxenyeyami, nina nabelane ngelikayihlo, eyabathekisa amehlo ebabuka, ngithi kuyezwakala lokho bantabami. Qhubeka mama uchaze sizophendula uma inkulumo sesiyizwe yonke. Hayi ngiyezwa Themba, ekhotha izindebe. Angithandi ukuba izimpahla nezakhiwo kudayiswe kuze sabelane kahle ngemali ngaphandle kwempikiswano. Bengithi-ke ezitendeni ezinhlanu ezingakhiwe zalapha ekhaya emunye kini nobathathu uzothola esisodwa, ezimbili ngizobuye ngikhulume ngazo kamuva.

Izitende ezimbili ezabe zisele uMaShezi athi uzobuye akhulume ngazo kwakucacile ukuthi esinye kwabe kungesakhe kube sekuthi esisele kube esikaDaniel indodana kaDustin. Lokhu kushiya kwakhe izitende ezimbili engazabanga kuwuphawu olusobala olubikezela ukuthi kunesidumbu esizophuma lapha njengoba oThemba noSthembiso babeqhaqhazela intukuthelo emuva kokuthi unina ezishiyile akangazabela muntu. Lokho kuthukuthela kwabo kungabenza ukuthi benze noma yini engeyinhle ezobe ibafikela ngaleso sikhathi ukuthi bayenze, okungaba ukuthi bazoyenza kuye uMaShezi noma kuDaniel.

Umangabe kwabiwa ifa kufanele ukuthi zonke izinto zihlale obala kungabi khona okungacaci ukuthi kwenziwe kanjani kukho, njengoba uMaShezi enzile ukuthi angacacisi ukuthi uzokwenza

kanjani ngezitende ezimbili. Umangabe kubekhona ilunga noma amalunga omndeni anganeliseki ngendlela ifa elabiwe ngayo, lokho kudala izinxushunxushu eziningi nokungaholela ekutheni kugcine kubulawana. Umbango wefa wawulokhu uqhubekile njengoba nendodana kaRedgrave nayo yayikhula. UMaShezi waba ifa nje kanti ngapha indodana yakhe ayithola noDustin nekaSthembiso ayakhula akhulela kuwo la mathunzi amnyama ashiywa uDustin kuleli khaya. UMngadi (2001:166) uthi:

Bakhula oDaniel noLumumba, wacathuza uDaniel ahamba.

Ukucathula nokuhamba kukaDaniel kuwuphawu olusobala olubikezela ukuthi nezinkinga zamafa nazo ziyakhula ikakhulu njengoba uDaniel uThemba embuka ngeso lokuthi uzodla ifa lakwabo. Ngokwejwayelekile ingane elivezandlebe ekhaya ithathwa njengengane yakulelo khaya ngoba isuke izalwa ngomunye womzali wakulelo khaya. Ngokwesimo sakwaNdlovu uDaniel kubukeka ngathi akamukelekile neze ikakhulu kuThemba njengoba engafuni ukuthi kubekhona isabelo asitholayo efeni likayise. Lokho kuwuphawu oluchaza ukuthi angambulala ngisho ukumbulala umangabe eke wathola ingxenye ethile efeni lakwabo.

Nangempela kuyavela endabeni ukuthi bagcina bemakhela uzungu lokumbulala uDaniel, lolo zungu wabe elakhelwa uThemba noSthembiso. UMngadi (2001:192) ubeka kanje:

Bhuti ngiyeke ngizobuya manje ngomile mina.

La mazwi uDaniel wabe ewasho ngesikhathi uSthembiso embambile embambele ukuthi uThemba eze nemoto azomshayisa ngayo. Ukucela amanzi kukaDaniel kuwuphawu olusobala olubikezela ngokuthi ukufa kwakhe kuzoba ujuqu uzokomela ukuthola impilo. Nangokwejwayelekile emphakathini okuphilwa kuwo kuvamisile ukuthi umuntu umangabe egula kakhulu, umangabe esezoshona uvamisile ukuthi ahluphe ngokucela amanzi, nokuba uphawu lokuthi usengafa noma inini. U-Ishuguro (2013:3) uphawula kanje:

Igama elithi Daniel, lisho ukuthi uNkulunkulu ungumahluleli wami,
futhi ungamandla ami. Liyigama elinikwa abantu besilisa elibuye
libe yisibongo.

Kuyiqiniso ukuthi leli gama likaDaniel libuye libe isibongo. Njengoba lapha emhlabeni kunezinhlango ezahlukene kuyenzeka ukuthi ohlangeni oluthile lusebenzise igama othola ukuthi kolunye uhlanga luba isibongo. Kanjalo negama likaDaniel esizweni sakwaZulu kuba igama

elisuselwa endodeni yasebhayibhelini eyabe iphoswe yahlaliswa emphandwini wamabhubesi, kanti ohlangeni lwabamhlophe leli gama lisetshenziswa njengesibongo. Enovelini esihloko sithi “Imiyalezo”, kunomlingiswa osezinzulwini zothando ngentombi yakwaCebekhulu.

UMngadi (2008:8) uthi:

Kunele kuthuleke kube ilapho uVusi ecabangisisa kahle ngokulingeka okumehlule, kumcacele ukuthi usoHlange nje uzofunda. Uma uthando lwabo no-Annabell lwaluzoqhubeka nangalezi zivivinyo wayezogcina esezilibele izifundo azizele umcabango ovuthiwe wayitshela inhliziyo ukuthi uma wayezimisele ngokutholakala nalesi sithandwa sakhe kwakumele afunde aqinise, kuthi pheze enamathele encwadini umfanekiso ka-Annabell ume phuhle emakhasini ayo.

Lolu phawu lubikezela ukuthi u-Annabell lona angahle abe isiphazamiso esikhulu empilweni kaVusi, njengoba imfundo kaVusi kuyiyona eyisihluthulelo sekusasa lakhe uma iphazamiseka lokho kusho ukuthi ikusasa lakhe lonke lizophazamiseka.

Ukuma komfanekiso wesithandwa sakhe emakhasini encwadi kwabe kunguphawu lokuthi kukhona ukuphazamiseka okungahle kubekhona phakathi kwabo nokungahle kumphazamise uVusi. Lokhu kugcwala kwesithombe sika-Annabell emehlweni kaVusi kuyamphazamisa ngoba sivela ngesikhathi enza into ebalulekile efunda. Lokho kungahunyushwa ngokuthi kuwuphawu olubika ngokuthi izifundo zakhe zizophazamiseka kulowo nyaka.

UMngadi (2008:13) uphawula kanje:

Jazzman! u-Annabell ngesikhathi ekhala ngoJazzman elibamba kuhlanye izibukeli. Wayeshuduzela phansi ezishaya owayengezwa nokuthi uVusi uthini.

Lesi senzo sika-Annabell sasikhombisa ngokusobala ukuthi wabe engenandaba noVusi kodwa wabe esethathwe uJazzman. Lokhu kuwuphawu olusobala olubika ukuthi u-Annabell uzimisele ukuthola isoka elisha ashiye uVusi. Lokho kuvamise ukwenzeka umangabe intombi isingalithandisisi isoka layo ifuna indlela yokuphuma kulo, njengoba no-Annabel enza. Kanjalo no-Annabell kungenzeka ukuthi lesi senzo asenzayo uqonde khona ukukhombisa uVusi ukuthi akasamfuni.

UMngadi (2008:13) uthi:

Annabell wangeyisa kangaka! uVusi enengwa, wangeyisa kangaka!
Nawe uyazibonela ukuthi ngikhulile uma ngingaka kwezothando
angisayingeni eyezingane ezifuna ukungidlalisa ngonodoli
wezidwedwe.

Elikanodoli wezidwedwe labe liwuphawu lokuthi u-Annabell usefuna umuntu ozomgonisa unodoli wangempela ngoba ubona ngathi uVusi isenzo sakhe sokumhlonipha ngomzimba wakhe asisihle. Umangabe kubhekwa enovelini esihloko sithi “Imiyalezo” umbhali uveza abalingiswa abanguJazzman noMduduzi.

UMngadi (2008:30) ubaveza kanje:

Ngehora leshumi kusihlwa kusemnandi kuxoxwa yasho insimbi eyayisibakhumbuza abafana ukuba babuyele ngemigodi yabo njengoba sekuzocishwa nje. Nempela yawuhlakaza umhlango kaJazzman kwasala abendlu kuphela ngaphandle kukaMdu ongayishayanga mkhuba, kepha owazihlalela nje embhedeni kamngani wakhe bangunduza ngezintombi zabo.

Ukusala kukaJazzman noMduduzi kuwuphawu olusobala olubikezela ukuthi laba bafana bobabili ibona abazohlupha noma abazoba ngamahlongandlebe kule ndaba, nokusho ukuthi bazobe bekhuzwa ngapha nangapha, ngoba bonke abanye bayilalela insimbi bahamba bayozilalela belandela umthetho wesikole.

Eqinisweni kujwayelekile ukuthi esikoleni kube nedlanzana lezingane elaziwayo ukuthi lingamahlongandlebe noma liyahlupha, kanjalo nakule ndaba kungashiwo ukuthi laba balingiswa ababili ibona abazoba uhlobo lwalabo bantu.

UMngadi (2008:35) uthi:

Ngenkathi eselele u-Annabell njengabanye abangani bakhe, uJazzman uyofunda sakufa ubusuku buze bunqamuke. Khathi leso u-Annabell wayephupha yena uJazzman eyitshela inhliziyo ukuthi akekho umfana owayeseke wamthanda njengoba wayenza kuJazzman.

Ukufunda kuze kuse kukaJazzman kuwuphawu olusobala olubikezela ukuthi uzophumelela ezifundweni zakhe, njengoba ezama ngayo yonke indlela ukuthi avale igebe elivulekayo ngesikhathi eqhuba uthando lwabo no-Annabell.

Ukulala kuka-Annabell ephupha ngesoka lakhe uJazzman esikhundleni sokuthi ngabe uyafunda, kuwuphawu olubikezela ukuthi angeke aphumelele uma sekuphuma imiphumela yezivivinyo, kunalokho uzovuna izithelo zokungafundi. Kuyatholakala endabeni ukuthi uphawu olubika ngokuthi uzophumelela ezifundweni zakhe uJazzman aluzange lushaye emhloeni kodwa kuyavela ukuthi bobabili nesithandwa sakhe u-Annabell abazange baphumelele ezivivinyweni zokuphela konyaka. Olunye lwezimpawu ezisobala uMngadi azisebenzisile yilolu ngesikhathi uJazzman no-Annabell belibala ukuqhuba uthando lwabo esikhundleni sokuthi baqhube izifundo zabo, njengalokhu kwabe sekuyisikhathi sokuphela konyaka nezivivinyo sezifikile.

Ukuqhuba kwabo uthando kwabe kuwuphawu lokuthi bangahle bengaphumeleli ezifundweni zabo ekupheleni konyaka. Enovelini kuvela ukungazimiseli phakathi kuka-Annabell noJazzman ngezifundo. UMngadi (2008:35) uphawula kanje:

Kwavukwa ngakusasa kwayoqalwa umsebenzi wesikole nempela kwaqalwa kwasetshenzelwa elamanqamu sekufundelwa ukufa nokuphila. Kwakungesona neze isikhathi sokudlala kepha sekuyizinsuku zokuzinikela, iphutha elincane lase lisho ukulahlekelwa unyaka empilweni yomfundi. Kuyadabukisa ukuthi ngalesi sikhathi esase sinzima kangaka uthando loJazzman no-Annabell lwaya ludlanga kakhulu kunakuqala, ziyothi zifunda ezinye izingane bona bebe bemi ezitebhisini bethembisana izulu nomhlaba.

Ukuma kwabo ezitebhisini kungolunye lophawu lokuthi kunobunzima abasazohlangabezana nabo okungeke kubelula ukuthi badlule kubo, njengalokhu kwathi sekufike isikhathi sokuphuma kwemiphumela kwatholakala ukuthi imiphumela yabo yabe ingemihle.

UMngadi (2008:42) ukuveza kanje ukufika kweposi:

Woh-hhee! U-Annabell eyakhe incwadi ayifikanga nanomuntu ohambe efakela iposi umuzi nomuzi njengoba kwenzeka kuJazzman. Yafika ngolwesine iphethwe ngunina zandla zakhe owayefake umfaniswano wabathandazi baseweseli owayeyinikwe ngenye intombazane eyayingumngani ka-Annabell, iyicaphune eposini eliphuma esikoleni.

Ukuphuza kokufika kwemiphumela yakhe kwabe kuwuphawu lokuthi imiphumela yakhe njengoba ithathe isikhathi ukufika ezandleni zakhe lokho kuwuphawu oluchaza ukuthi usale emuva kwabanye ontanga yakhe abekade efunda nabo.

UMngadi (2008:46) uphawula kanje:

Zihamba nje izinsuku u-Annabell Cebekhulu owayehlezi emzini wamantombazane engasavamile ukuya esikoleni ezibika ukungabi mnandi egazini, Wayekhala ezinyukunya.

Ukuhlala kuka-Annabell engayi ukuyofunda kuwuphawu olubikezela ukuthi nakuwo lowo nyaka angeke aphumelele futhi ezifundweni zakhe, ngoba njengoba ehleli uyasala ekufundeni.

Nalokhu kungabi mnandi kwakhe egazini nakho kungahunyushwa ngokuthi kuwuphawu olusobala olubika ngokuthi kanjalo nakulo nyaka awuzuba mnandi kuye angahle aliphinde futhi ibanga akulona. Kungenzeka futhi ukuthi njengoba esevamise ukucasha endlini isizathu sakhe ukuthi unamahloni okuthi usefunda nezingane ezincane manje lokho kumenza angakhululeki kahle ekilasini. UMngadi (2008:47) uphawula kanje:

Imihla yonke wayekhala ezithulisa, laphuma lashona ilanga umzimba wazimuka. Ikhaba libikela izikhwebu nje izihlahla zilengisa izithelo kuze kuyodliwa ikwindla.

Ukuzimuka komzimba ka-Annabell kuwuphawu olusobala olubikezela ukuthi usezithwele. Empeleni nangokujwayelekile umangabe umuntu wesifazane ezithwele umzimba wakhe uyashintsha athi ukuzimuka kancane nokungezinye zezimpawu ezikhombisa ukuthi uzithwele. Lokho kuchaza ukuthi usevuna izithelo ayezitshale ngoZibandlela ngesikhathi bezijabulisa nesithandwa sakhe ehhotela eqa imiyalo yabazali bakhe, ehamba ebakhohlisa ngokuthi uyochitha amaholide kwamamncane wakhe eThekwini.

UMngadi (2008:49) uphawula kanje:

Sengiyicabange ngajula lendaba Cebekhulu omuhle, okokuqala nje ngithanda wazi themba lami ukuthi sesihlezi nawe ngomuso angizimisele nezeneze ukuba sibe nekusasa elibandayo, uthi ungizwa kahle Anna. Wathi ukumtomota izihlathi ezase ziklwele zabomvu tebhu.

Ukuklwela kwezihlathi zibe bomvu kuwuphawu olubikezela ukuthi usazobhekana nobunzima noma kunamalangabi azobhekana nawo. Lolushintsho olwenzeka ezihlathini zakhe lungahunyushwa futhi ngokuthi lubika ushintsho oluzobakhona empilweni yakhe, ngoba lo mbala obomvu osebusweni bakhe uwuphawu olubika ngengozi angabhekana nayo, noma ushintsho olungeluhle njengoba umbala obomvu uwuphawu lwengozi. UMngadi (2008:95) uveza lo mbono:

Ilanga langesonto ntambama layifaza imisebe yasabalala ezweni ibukela nobuphithiphithi babantu ababehla benyuka, nabanye ababeziphumulele ezindaweni ezahlukenene. Noma le misebe yasithwa yithunzi lesinye sezihlahla ezazisephaki ngaphansi kwaso okwakucambalele uJoyce noJazzman. Nokho yazihlaba izimbali nongwengwe olwaluwucansi olwalendlaleke njalo lugudle uMtata. Yahlaba nemikhumbi eyayimile ithule sengathi yayizwa ukuphola kwamanzi oMtata ayecwebile.

Ukusabalala kwemisebe yelanga kuwuphawu olusobala olubikezela ukuthi uthando lwalezi zithandani luzosabalala lungapheleli emoyeni kodwa bagcine beshadile njengokufisa kukaJiyane. Ukuba khona kwemisebe umangabe ilanga lishisa lokho kusuke kugcizelela ubuhle bomhlaba nabantu abasuke beyithamele noma beyibuka leyo misebe begcwele izifiso ezithile. Ngezikhathi ezedlule zingakabikhona izindlela ezilula zokuxhumana, insizwa umangabe kukhona intombi eyifunayo yayiphoqeleka ukuthi iyoyilinda emfuleni. Umangabe kubhekwa emuva ngokwesizinda sale ndaba, kubukwa isikhathi umbhali ayebhala ngaso le ndaba kuyatholakala ukuthi wayibhala ngesikhathi izindlela zokuxhumana ezilula njengezinkundla zokuxhumana zingakabi khona kahle.

Ingakho umbhali eveza umlingiswa onguVusi eqa imifula nemifudlana eyofuna intombi yakwaMakhanya enguSindisiwe. UMngadi (2001:81) uthi:

Kwakuwusuku oluhle lupholile uhlaza lezwe labonakala kahle seluhlangene nokucweba kwesibhakabhaka, nentabakazi lena uMkhambathi yahlala obala. Zabonakala izindonga zayo ezazibomvu. Umhlabathi kuzo waseulithikela phansi kwasala amatshe ayebekwe ngobungoti okwakungathi babenziwe uchwepheshe womakhi owayebeka isitini esiphambili, esiphekwa umagenqa.

Ukugqama kahle nokubukeka kwemvelo, nokuphola komoya kuwuphawu olusobala olubikezela ukuthi lezi zithandani ezimbili uthando lwazo luzoba luhle, futhi lubusisekile ngoba nemvelo ivuma ngalolo suku.

Izimpawu zemvelo isikhathi esiningi azivamisile ukushaya eceleni, uma kungabhekwa nje isibonelo alikaze lenzeke iphutha lokuthi umangabe amafu eshintshe abe mnyama imvula igcine ingananga. Kanjalo nalezi zimpawu ezibikezela ngobuhle bobudlelwano balezi zithandani kukancane ukuthi kungagcini kwenzekile. UMngadi (2008:83) ubeka kanje:

Uhlezi lapha ulibele ukudlala amarekhodi, mina ngiyahlupheka ngehla ngenyuka nengane emgwaqeni, uthi idlani lengane noma

ucabanga ukuthi idla udaka njengengulube. Kwakuthetha u-Annabell ebhekuza ngayo ingane leyo. Kahle Annabell ukungithatha ngomoya oshisayo, yehlisa umoya, yize wayecikekile. Ngibe kahle ukuthini into oyaziyo nje wena ukugijima nonondindwa imigwaqo yonke. Uyazi nje ukuthi mina ngingakubulala manje, wamkhiphela imililo yamehlo. Mina thatha nansi inganyana yakho. Ipheshana lengane wamjikela lonanjengesijumba samakinati. UJazzman wathuka eseyinqakile isilele ezandleni zakhe ngenkathi u-Annabell eshingila ehamba. Annabell mntakwethu, Annabell, wamemeza esemi emnyango egone ingane. Buya phela mntakwethu sikhulume, wayencenga esemi ngasesangweni nayo ingane. Awuzwe nawe yise ukuthi kubuhlungu kanjani ukugulelwa ingane, wamemeza u-Annabell ephephuka esithela ngezindlu. Ngayo nje leyomizuzu yatshokoza ingane kwacaca ukuthi yayenziwa nawukuphathwa. Konke eyayikutshokozile kwasuka entanyeni kaJazzman kwehlela enkabeni. Hwu nkosi yami!, kwazikhalala uJazzman. Esamemeza inkosi yathela ngaphansi ingane, kwaba kubi kakhulu kuyikho ukuthi yayingakhwintshisiwe. Lokhu kwehla kwasuka enkabeni yakhe uJ. J kwashona ezansi ngebhulukwe.

Ukutshokozelelwa ingane nokuthelwa indle kukaJiyane kuwuphawu olusobala olubikezela ukuthi ziningi izinkinga asazobhekana nazo maqondana nokukhulisa lo mntwana wakhe. Uma kungabhekwa kakhulu maqondana nokuthelwa yindle, lokho kuwuphawu olubika ngokuthi lezi zinkinga azobhekana nazo zizokwenza ukuthi agcine engathandeki kahle nasezintombini zakhe, ngoba zizombona sengathi ungumuntu ongaziphethe kahle. Ngezikhathi ezedlule noma uma kubhekwa ngezikhathi le ndaba ebhalwe ngazo, kuyaziwa ukuthi ngalezo zikhathi umangabe umuntu esemncane kodwa esenengane lokho kwakubukeka sengathi ungumuntu owehlulekayo ukuziphatha ngendlela efanele.

Kanjalo noJazzman angabukeka kanjalo kubantu asondelene nabo, noma nje uMaZwane angahle ahlukane naye ngenxa yalesi sizathu.

UMngadi (2008:86) ubeka kanje:

Wawubhema ugwayi kwaphela wona, wayigona ingane wema nayo emnyango waqalaza izintaba kodwa akatholanga sizo. Wezwa kuphela isivuthevuthe semisebe yelanga eyahlaba yanhlonhlotha emzimbeni.

Ukuzwa kukaJazzman imisebe inhlonhlotha emzimbeni ngemuva kokuthi esele nomntwana, kuwuphawu olusobala olubikezela ukuthi usazosha futhi ahlangebazane nobukhulu ubunzima

njengoba ingane isisele naye, ikakhulu futhi njengoba igula kungenzeka nokuthi angabi nemali yokuthi ayihambise emtholampilo.

Ukwehla kwalesi sigameko kuJazzman engalindele kungenzeka kumfake ezinkingeni ezinkulu njengoba akwazi ukuthi ayibalekele ingane yakhe ingakazalwa ngisho ukuzalwa, lokho kuchaza ukuthi njengoba esebenza nje le ngane ayikho ezinhlelweni zakhe maqondana nezimali. Izinkinga angahle ahlangebazane nazo kungaba ngukuthi agcine engene ezikweletini. Njengoba nangokujwayelekile umangabe umuntu onezenzo ezithi azifane nezikaJazzman zokubalekela ingane, kuthi umangabe ingane unina eseyilethile engazelele abe nezinkinga.

UMngadi (2008:150) ubeka kanje:

Umuntu ngiyabona useyoze aphunyuzwe ukufa, ukuba ngiyakwazi ukuzenzela ngabe sengivele ngibuyela endodeni yami, pho noma ngithi ngizidlisa satshanyana ivele ingayiphathi leyo. Ngithi noma sengixolisa ingayingeni eyami, wathi ukudonsa amakhala ngesandlakazi esimpofu wesula umjuluko eyayiminikeka ebusweni obabugcwele busandilinga, bumpofu isandla wasesula esiswini.

Ukujuluka kwekhala likaJuliyana kuwuphawu olusobala olubikezela ukuthi kunemfihlo ezovela. Leyo mfihlo kungenzeka ukuthi ivele ngaye uJuliyana ikakhulu njengoba kuyikhala lakhe elijulukayo. Endabeni umbhali uveza ukuthi leyo mfihlo ivele ngomngani wakhe uCaroline, leyo mfihlo ngukuthi kuvele ukuthi indoda yakhe enguKamanga seyithathwe encane intombi engu-Annabell. Lesi senzo sikaCaroline singabhekwa ngokuthi usiza umngani wakhe ukuthi ahlale eliqaphile isoka lakhe kodwa eqinisweni lesi senzo sikaCaroline asisihle ngoba ekugcineni uyabaxabanisa.

Naleso senzo nje sisodwa singahunyushwa ngokuthi siwuphawu olubika ukuthi empeleni ungumuntu ogcina eswela izinto angazixoxa ngalokho egcine enza noma ekhuluma izinto ezingaba nomthelela ongemuhle ekugcineni.

UMngadi (2008:118) uphawula kanje:

Ukuthi uthando lwethu no-Annabell selwabuna nemisuka yezimpande zalo, ngeke liphinde nanini lihlume. Wamphathisa okomntwana. Nguwe nguwe obusa inhliziyi yami akujiki lokho. Noma ngingakabi mdala kangako kodwa sengifunde kahle emhlabeni ngabona ukuthi ukuba usehla senyuka nezintombi khathi

lesi kungukujulukela nokujulukiswa okungenamqhele. Xola Zwane omuhle, xola Cebekhulu.

Ukudideka kukaJazzman ngo-Annabell kuwuphawu olubikezela ukuthi amathuba okuthi abuyelane nonina kaSipho makhulu njengoba ukudideka kwakhe kuchaza ukuthi usekhona emicabangweni yakhe.

UMngadi (2008:138) ubeka kanje:

Esanda kuhamba umkakhe uJazzman wake wazama ukubambelela ezithembisweni ayezenzile kodwa ngokubhoka kwesizungu nobuthakathaka besintu, waqala wayaluzisa amehlo. Waqonywa yize wathandana nenye intokazi, uthando luka-Annabell lwashaya ibuya lalanguka njengelangabi entuthwini. Unina womntanakhe wagxila emoyeni wakhe, kwala esethi uyamdlulisa emcabangweni yakhe aze anyamalala. Pho no-Annabell lowo wayengasezi nakuza esasenga umbele wakwaKamanga. Njalo ngokuphuma nokushona kwelanga yahlaba yezwela imisebe yothando lukanina kaSipho enhlizweni kaJ.J.

Ukuhlaba kwemisebe yothando kuJiyane kuwuphawu olusobala olubikezela ukuthi uzoyomfuna aze amthole ngoba njengoba ehlabeka nje angeke akwazi ukukubekezelela lokho ikakhulu futhi njengoba noMaZwane umkakhe esenesikhathi esithi asibe side engekho. Ukuhlaba kwemisebe kusho ukuthi uthando lubuye ngamandla kangangokuthi angeke akwazi ukubekezela ngaphandle kokuthi amthole u-Annabell, ngamanye amazwi lokhu kuhlaba kwemisebe kuwuphawu lokuqhakaza kothando ngonina kaSipho. Kuyavela endabeni ukuthi nangempela wamfuna waze wamthola, nothando lwabo ngempela lwaqhakaza kangangokuba lwaze lwaqhakaza nangosuku ababethembisane lona ukuthi uJazzman uzothumela abakhongi ekhaya lika-Annabell.

Ukuveza kanje uMngadi (2008:221):

Wafika umgqibelo womshado kaJiyane, nangalolo suku phezu kolwandle layiphonsa imisebe yalo phezu kwamagquma eTheku. Yaye yahlaba phezu kwayo iGliplands neLamontville, ngisho nakhona eMnambithi imbala. Laphakama kancane liphikelele khona okhakhayini lomhlaba.

Lokhu kuhlaba kwemisebe kuyavela ukuthi yabe ihlaba ngisho naseMnambithi ekhaya lika-Annabell. Lolu phawu lokuhlaba kwemisebe kuyavela endabeni ukuthi aluhambisananga nendlela ebeluyibikezela ngoba lokho kuhlaba kwemisebe kwagcina kumhlabe kabuhlungu u-Annabell, abakhongi ayebalindele baphetha ngokungafiki. UMngadi, (2008:243) uthi wabona imikhumbi

kude le ithule phezu komtata nezwe kulokhu kwaba luhlaza njalo, njengoba nothando lalesi sidalwa esasiceleni kwakhe lwalulokhu luluhlaza cwe enhlizweni yakhe. Lungabonaze lubune okwalo ulwandle nezihlahla, nezintaba zethamele lona.

Uhlaza olulokhu lukhona nobuhle bomtata kuwuphawu olubikezela ukuthi lezi zithandani zinekusasa elihle ngothando lwazo. Lolu hlaza umangabe libhekwa nangokwendalo umangabe luluhlaza kanjalo kusuke kukhombisa ukuthi imvelo iqhakazile futhi nesimo sangaleso sikhathi siyivumile. Ngaleyo ndlela nothando lalezi zithandani lingahunyushwa ngokuthi isimo abakuso nendlela uthando lwabo oluyiyona luwuphawu olubika ngempumelelo enhle kulo. UMngadi (2008:58) ubeka kanje:

Babongana ngezinhliziyi ezimhlophe zesese, bathengelana imbuzi emhlophe. UYeni wamhlabela umntanakhe emcelela izinhlanhla nendlela emhlophe ayesazoyidavuzwa iminyaka ngeminyaka eyayizolandela, babizwa abangani bakaVusi kwabuswa.

Ukuhlatshwa kwembuzi emhlophe yenzelwa uVusi kuwuphawu olubikezela ukuthi izinto zakhe zizoba mhlophe okusho ukuthi konke azobe ekwenza kuzovele kulunge ngaphandle kwemicikilisho ethile. Ukuhlaba imbuzi emhlophe kuyisiko lapho kusuke kubongwa futhi kucelwa ukukhanya empilweni. Esizweni sakwaZulu kuvamisile ukuthi umangabe umuntu ekwazile ukuwagcina amasiko ngendlela efanele njengoba noVusi enzile nje, lowo muntu izinto zakhe ziba mhlophe ziphumelele zonke.

Lokho kushiwo ngoba nangu noVusi umbhali ukuvezile ukuthi waphumelela ngemuva komcimbi lowo wathola umsebenzi emahhovisi akwandaba zabantu. UMngadi (2008:193) uphawula kanje:

Ugandaganda womhlaba ongakhohlwa, ongephuki uphazamiseke emsebenzini wawo. Wawudonsa amagejageja wawo wawufaka upekequla inhlabathi, uphendula izinsukungezinsuku. Zavuka zawa izinsuku zenkosi izithembiso zikaJiyane zasala zimi lokho. Kwathi ukuba iphele inyanga wafika ku-Annabell wamnikeza yonke imali yomholo. Wakhangeza ecela eyentela yendlu, nezinye izindleko ayezibalile mhla esungula lelisu labo.

Ukugcina isithembiso kukaJazzman kunina womntwana wakhe kuwuphawu olubikezela ukuthi uthando lwabo luzoba nekusasa elihle bazoshada njengokufisa kwabo. Njengoba uJazzman esigcinile isithembiso sakhe kunina womntwana lokho kusho ukuthi useshintshile akasayidlali ijazz abeyidlala ngesikhathi besasoHlange.

Lesi senzo sakhe sikhombisa ukuthi uzimisele kakhulu ukuthi alungise iphutha ayelenze ekuqaleni lokushiya unina kaSipho ngaphandle kwesizathu. Sebeyibekile imali kwaze kwafika isikhathi ababevumelene ngaso. UMngadi (2008:204) ubeka kanje:

Wavunguza kamnandi belele ebusuku wanyakazisa amagatsha ebaculela abalolozela, baphupha izinsuku ezaziza ababeyonele beshade ngazo bazitike ngelenjabulo yokwenamela ubuhle, nokubambisane kuhleziwe ngegunya lomshado. Layithela sekuyimbozisa mahlanga engazibolisanga izethembiso, kepha eyazichelela yazihlahlamelisa zaqhakaza, zafuna ukuthela.

Ukuvunguza komoya kamnandi ngaphandle nokuna kwemvula eyenza ukuthi izithelo zifune ukuqhakaza, kuwuphawu olubikezela ukuthi umshado wabo uzoba muhle ube impumelelo njengokufisa kwabo kanti futhi uzoba nezithelo ezinhle.

4.3 Izimpawu Ezingamagama Abalingiswa

Izimpawu ezingamagama abalingiswa yilezo ezisuke umbhali eqambe khona abalingiswa bakhe, kodwa amagama abo ebe ewuphawu lwezinto abangahle bazenze noma bawalandele amagama abo. UHlengwa (2019:8) uphawula ethi:

Abalingiswa abantu umlobi azibumbela noma azakhela bona emqondweni abakaze baphile noma kunjalo kumele bakholeke bafane nalabo abaphilayo. Abalingiswa abantu ababa nomnyakazo, umbhali azifakela bona, abaqambe amagama ukuze bezongena ezindaweni akahlele ukuba babambe iqhaza endabeni.

Kungabuye kushiwo ukuthi abalingiswa umbhali ngaphambi kokuthi abaqambe uyajula ngomqondo, ukuze akwazi ukuthi abaqambe ngendlela yokuthi umfundi wendaba abe nesithombe esithile ngalowo mlingiswa osendabeni. Kafishane kungashiwo ukuthi ukuqanjwa kwabalingiswa kungubuchule bombhali wendaba.

UZondi (2010:2) ubeka kanje:

Emibhalweni yobuciko mazwi eminingi yesiZulu amagama ethiwa abalingiswa, asemqoka ngoba avamise ukukhulisa indikimba yendaba. Kuyakhanya ukuthi ababhali basuke beyicabangisisile indaba yegama elethiwa umlingiswa oqavile kwazise ukuthi kwesinye isikhathi kungaba nezinto ezithile umbhali asophe ukuziveza ngomphakathi indaba ekhuluma ngawo, okungaba

umcabangomgudu, isimo senhlalo nokunye nje akubona kubalulekile.

Umbhali wendaba umangabe ezoqamba abalingiswa bendaba ubaqamba ngendlela yokuthi babonakale bebalulekile endabeni, ngenxa yokuthi ubheka ukuthi iliphi igama elifanele indawo yalowo mlingiswa amqambile futhi lelo gama kufanele lihambisane nezigameko azohlangabezana nazo. Ubaqamba ngendlela yokuthi izigameko ezenzekayo noma okwenzeka endabeni kube into ebonakala sengathi iyaphila noma iyenzeka endaweni ayisebenzise njengendawo eyisizinda.

UZuma (2016:2) uveza lo mbono:

Kubalulekile ukuthi abalingiswa bakholakale ukuze abafundi bezoyilandela kahle indaba.

Lokhu okushiwo yilaba babhali abangenhla kuyiqiniso ngoba abalingiswa babamba iqhaza elibalulekile ezindabeni ngokuhlelelwa umbhali. Umlingiswa ngayedwa kumele izigameko eziqondene naye zibonakale zihambisana nendlela umbhali amethula ngayo.

Kunomlingiswa oqanjwe ngokuthi uThemba. Leli gama liwuphawu olubikezela ukuthi uzoba ithemba labazali bakhe, bemthembela ekutheni uzokwenza izinto ezinhle. UThemba lona wabe eyithemba likaMbongeni noMaShezi ukuthi noma bengafa uzosale elibhekile ifa lakwabo, njengoba kwabe kunamabhizinisi, bathi uyithemba ngoba futhi uyena oyizibulo labo. Nasempilweni indodana yokuqala iyona evamise ukuthi ibe ithemba labazali ukuthi umuzi awuzukuphela ikhona. Kuyavela nasendabeni ukuthi wathemmbisa futhi nakubo ukuthi uzolilwela makudingeka ukuthi alwe. Uzolwa kujuluke igazi, futhi liyochitheka umangabe kunesidingo. UMngadi (2001:140) ubeka kanje:

Noma ningaze ningihlamuke nonke nje ngisemi kuwo amazwi engawathembisa ubaba, ngisazovuthela kucishe kugobhoze igazi kunokuba la mandla akhe awele phansi. Ukuthi kuyobe lingelikabani lelo gazi ngiyazisa kulabo abayozala obangifa.

Lo mlingiswa onguThemba ukhombise ukulilandela igama lakhe, ngoba umangabe abazali besuke betha umntwana igama basuke benesifiso esithile ngalo njengoba naye ekhombisa ukuba ithemba lakwaNdlovu. Empeleni ingane ekhaya umangabe iqanjwe igama izimpawu zokulilandela izikhombisa ngesikhathi isakhula. Kunomlingiswa oqanjwe ngokuthi uDaniel.

Lo mlingiswa njengoba kwaziwa ukuthi ebhayibhelini kunomuntu onguDaniel owafakwa emphandlwini wamabhubesi ukuze amsobozele, ngenxa yokuthi wabe ebangiswa ngesiphiwo sakhe. Igama lalo mlingiswa liwuphawu olubikezela ukuthi uzobe ezalwa phakathi kwabafana abaningi nokuyibo okungashiwo ukuthi bangamabhubesi, njengoba noDaniel wasebhayibhelini naye wafakwa phakathi kwawo amabhubesi. Lokhu kuyafakazeleka enovelini ukuthi wazalwa phakathi kwamadodana amaningi ayengamthandisisi kahle ngoba ayethi uzodla ifa elingamfanele, ngoba wabe ezalwa kwesinye isibongo sakwaRedgrave. UMngadi (2008:152) ubeka athi:

Wafisa nokungakhishwa esibhedlela nosana ayeliqambe ngoDaniel.
Igama ayelithathe ebhayibhelini, kuthiwa uDaniel wahlala emhumeni nezingonyama. Nowakhe umuzi wayewufanisa nomhume izingonyama kungoThemba noSthembiso.

Kunomlingiswa oqanjwe ngokuthi uSthembiso. USthembiso uwuphawu olubikezela ukuthi ngaphambi kokuthi kuzalwe yena, abazali bakhe kunesithembiso abasenza okungaba ngokuthi bathembisane umshado ngemuva kokuzalwa kwakhe. Ngempela kuyavela endabeni ukuthi ngesikhathi ezozalwa kunesithembiso uNdlovu noMaShezi ababesenzile.

UMngadi (2001:9) ubeka athi:

Kulowo mnyama umama wesitambu wakhulelwa. Wagcwala umgwaqo kunjalo waze wazibula Ngenkosana abayetha ngelikaThemba, ngoba benethemba lokuthi babeyogcina benqobile baphumelele ngomuso. Uthemba walanywa uSithembiso, igama elalisuselwa esithembisweni esasihlala senziwa uNdlovu kumkakhe. Ukuthi babeyobambana kumnyama kubomvu, basebenzisane, bathokozisane babemunye, baze bafinyelele kweliphezulu iqophelo lempilo nentokozo.

Kunomlingiswa oqanjwe ngokuthi uXolani. UXolani uwuphawu olubikezela ukuthi kukhona ingxabano ekhona emndenini othile, ukuzalwa kwalowo mntwana kuzobe kulethe uxolo nokuthula. Endabeni kuvela ukuthi uXolani lona wethiwa leli gama uyise uNdlovu ngoba wabe efisa ukuthi kube noxolo nokuthula emhlabeni.

UMngadi (2001:15) uphawula kanje:

Ejokweni lemisebenzi ayeboshelwe kulo uMaShezi, wabuye wathola elinye lokukhulelwa. Walibamba lishisa waze wabeletha indodana abayetha ngoXolani. Ekusho lokhu uGatsheni ngoba wayefisa sengathi konke kungaba nokuthula noxolo emhlabeni.

Kunomlingiswa oqanjwe ngokuthi uMassgrave. Leli gama lisho ukuthi amathuna maningi. Igama leli liwuphawu olubikezela ukuthi kukhona abantu abaningi abazoshona abasondelene naye, noma ngenxa yakhe. Endabeni kuyafakazeleka njengoba kushona abantu abaningi ababesondelene naye. Okokuqala kutholakala uMassgrave eshonelwa umyeni wakhe uMbongeni, okuthi engakakhumuli nenzilo, evele esethandana noRedgrave, okuyindoda eyayisebenza enkampanini kamasingcwabasane. Esikhathini esingasingakanani, kushona unina kaMbongeni ukaMathe, yena wafa esesibhedlela eyobona umzukulu wakhe uThemba. UMngadi (2001:178) ubeka kanje:

Ehlengezela izinyembezi kanjalo ukaMathe wathandaza. Wathandaza ukaMathe encenga umvelinqangi nomndeni wakaNdlovu, ukuthi bayilamule kuThemba kube ngozi makhaza. Wawuvala umkhuleko wabuka umaShezi ngazo izinyembezi wathi. Mntanami umangabe ayiqiniso lamahlebezi asegcwele ezweni awukuthi kunje nje kumntanomntanami ngoba umthengele izigebengu, okusho ukuthi nawe usuyosale ulidla usemanzini ezinyembezi. Wahlala ebhentshini wajuluka kakhulu eyizwa nenhliziyo ishona phansi. Ohhe bakithi laze lawukufa ifa ngokubhubhisa umuzi womntanami. Obani laba abangiqambela amanga mama. Imibuzo engasaphendulwanga manje mntanami isiyoma umlibe phezu kwamangcwaba ayobuzwa engasanakuphendulwa. Wabanjwa isithongo esikhulu wayetha.

Ngemuva kukaMathe kulandele uDustin yena owaginqika nemoto yokuthutha izidumbu, ngoba wabe eyishayela edakiwe ebusuku.

UMngadi (2001:150) uveza lo mbono:

Uphi bantabami? Ngiphelezeleni wezwa kuzimuka ikhanda esabona igazi elibomvu sengatthi kwakukade kuhlinzelwa khona. Kwenzenjani kodwa bantu benkosi? Ebuza umaShezi ebambelela ngamadodana ezwa inzululwane. Yizo ezibuhlungu mntanabantu esizibukayo. Kusho enye inkosikazi. UmaShezi wawulandela umkhondo qede koma amathe ebona ubuchopho bumhlophe phansi. Kwabanda kwamancane kwasika kwamakhulu lapho eyibona imoto kaDustin isiyisigaqa.

Ekuhambeni kwesikhathi kushona uDaniel owabulawa abafowabo, uThemba noSthembiso abambulala ngemoto yakhe uThemba, ngokuthi bamshayise.

UMngadi (2001:193) uphawula athi:

Lapho ihlehla ngesivini imoto, uSthembiso wamchiliza uDaniel engasambheke nakumbheka. Kwaqhuma! Izibili kuDaniel, kwaqhuma nase mphefumulweni kaSthembiso.

Kwathi ngemuva kokufa kukaDaniel kwalandela uSthembiso. Ukushona kwabantu abaningi ababesondelene noMassgrave, kuwuphawu olubikezela khona ukuthi kwakuzoba namathuna amaningi. Okubalulekayo ngoMassgrave ukuthi impilo yakhe ayizange ibe mnandi njengoba wayehlala ngokushonelwa abantu ahlobene nabo, nathandana nabo.

Kule noveli umbhali kukhona umlingiswa ogama lakhe nguSindisiwe. Igama elithi “Sindisiwe” linguphawu lokuthi usindisiwe ezintweni zobumnyama, nesibongo sakhe ungowakwaMakhanya. Isibongo sakhe sihambisana negama lakhe ngoba njengoba engowakwaMakhanya nje, lokho kuwuphawu olusho ukuthi usindisiwe ebumnyameni wahamba ekukhanyeni. USindisiwe lona wabe eyingane yokudlala ka-Annabell Cebekhulu. U-Annabell wabe engaziphethe kahle, wayefuna ukuthi uSindisiwe naye enze izinto ezingalungile njengaye, kodwa uSindisiwe yena akazange alingeke kunalokho wasinda kule ngozi abe elengela kuyona. USindisiwe wakhetha ukulandela imiyalelo kagogo wakhe owamyala ngokuthi ahloniphe umzimba wakhe.

UMngadi (2008:22) ukuveze kanje ukuziphatha kukaSindisiwe:

Okungithokozisa kakhulu Sindisiwe uVusi ngomoya ophansi ukuthi noma u-Annabell wayethi ungumntanakhe awulandelanga ezinyaweni zakhe.

Kunomlingiswa oqanjwe ngokuthi uMduduzi, leli gama liwuphawu olubikezela ukuthi kuzoba nezikhathi ezinzima kwabanye babalingiswa yena afike aduduze. Ngokwezimpawu uwuphawu olubikezela ukuthi uzoba ngumduduzi lapho kufika ubunzima. Ulilandelile igama lakhe ngoba uma kubhekwa endabeni kuyavela ukuthi ngesikhathi uJazzman umngani wakhe esenkingeni yokuthi uzibona esencupheni yokuxoshwa esikoleni, ngenxa yokuthi ukhulelise u-Annabel. Wamduduzela ngokuthi aqhamuke neqhinga elamkhulula uJazzman lokuthi akhohlise u-Annabell ukuthi uma eke wamfihla kubaphathi besikole, uzofunda aphume asebenze bese beyashada. UMngadi (2008:47) ukuveze kanje:

U-Annabell wayesemtshelile uJazzman ukuthi yayisibonakala imiphumela yokweqa imiyalelo kanina. umfokaJiyane wayesengasafuni ukuyizwa leyo konke okwakuphuma emlonyeni

ka-Annabell kuyisiqalekiso ezindlebeni zakhe. Wayesezihlaba ephika ema ngentaba. Yize noma wayephika lalumudla uvalo sekumcacela ukuthi uma u-Annabell emveza naye wayezophelelwa indawo esikoleni. Yingakho nje kwathi ngobunye ubusuku wabiza umngani wakhe uMduduzi bahlala bobabili embhedeni wakhe bangundaza ngalengkinga ayesengene shiqe kuyo.

Bayikhuluma leyo ndaba eyabe imphethe kabi uJiyane kodwa kwathi ekugcineni uMduduzi wavela neqhinga lokumduduzana umngani wakhe.

UMngadi (2008:48) ukuveza kanje ukududuzana kukaJazzman noMduduzi:

WemaJazi wawumngani wami wena, angithandi nakancane ukukukhohlisa nokukwedukisa. Ukhulele elokishini ngakho-ke ake uhlakaniphe, wahleka kakhulu uMduduzi wambhambatha amahlombe umngani wakhe. Wabona nje ukuthi uMwelase ungufakazi oqanda ikhanda walengane, kukhona namanye amantombazane namahatha abafana abayovele bamfakazele nje u-Annabell. Mina ngibona ukuthi ngane kaJiyane uhambe uyokhuluma nayo ingane lena iyodwa, uyitshela ukuthi uzimisele ukuyishada uma uqeda ukufunda. Uyincenge ukuthi ingakuvezi kothisha uma beyibuza, okungenani ibike nje elinye ihumusha lasemaphandleni, ube namanga J.J. lapha emhlabeni uma ungawazi uwafunde.

Kule noveli kaMngadi kukhona umlingiswa oqanjwe ngegama lokuthi nguJazzman Jiyane. Igama elithi Jazzman uphawu olusho ukuthi lo mlingiswa uzoba umdlali we-Jazz. Kungenzeka ukuthi kube umlingiswa ozogcina edumile ngokudlala kahle lomculo wejazz. UJazzman ulilandelile igama lakhe ngoba ngesikhathi esafunda Ohlange ubeyicula ijazz, kodwa ubebuye adlale ijazz yakhe ngokuthi aqambe amanga okungelula ukuthi omunye umuntu awabone ngoba wabe esedlala ijazz yakhe. Ngesikhathi esebalekela ukuxoshwa esikoleni ngesizathu sokuthi ukhulelise u-Annabell, wayidlala ijazz yakhe ngokuthi athembise u-Annabell izulu nomhlaba waqeda lapho wamcela ukuthi angamvezi kubaphathi besikole uma bebuza ukuthi ubani ubaba womntwana.

Enovelini kuvezwa uJazzman encenga u-Annabell ukuthi engamcebi kubaphathi. UMngadi (2008:50) ukuveza kanje:

Annabell mtakwethu empeleni lapha emhlabeni asikho isidalwa engithembele kuso njengawe, ngiyakuthanda Zenzile futhi angizenzisi ngalokho. Noma sithandwa sami ungashaywa imoto namuhlanje ikwenze ingini noma inyonga ngothando engikuthanda ngalo ngiyokuthatha ube umkami umane ube inqunge yakwami.

UJazzman wayelalisa ulimi edlala ijazz yakhe kwaze kwaba uyamngoba uZenzile ngokuthi avume ukumfihla kubaphathi besikole ukuze angaxoshwa kuxoshwe uZenzile yedwa.

UJazzman igama njengalokhu bekuwuphawu oluchaza ukuthi ungumdlali, ukukhombisile lokho ukuthi ungumdlali wejazz ngempela, ngoba zikhona ezinye izinto abedlala ngazo ijazz yakhe, njengalokhu ebiza uthisha uMwelase ngosathane ezenza sengathi uyaphupha. Umlingiswa ongu-Annabell Zenzile, naye igama lakhe elithi Zenzile linguphawu oluchaza ukuthi noma yini engahle yenzeke kuye uyobe ezenzile, kanti elithi Annabell lona lisho ukuthi intombi enhle.

UHanks (2013:3) ulichaza ngokuthi:

Liyigama elinikwa noma eliqanjwa amantombazane nelichaza ukuthi Nomusa noma Nobuhle. Leli gama lisuselwa olimini lesiLathini nesiGrikhi.

Lokhu kubikezela ukuthi le ntombi enhle kukhona izinto ezingahle zingabi zinhle ezobe ezenzile kuzo, njengoba nguZenzile nje. Enovelini kuyavela lapho esezokweqa iziyalo zikamama wakhe okumfaka ezinkingeni, okulandela igama elithi uZenzile ngoba uyazenza.

UMngadi (2008:38) ubeka athi:

Ekhaya ngabantu abakhulwayo Jazz. Umama wangincenga kabi wathi ngingahlangani nomuntu wesilisa ngoba ngiyokhulelwa.

UZenzile ophinde aziwe ngo-Annabel, igama elithi; (bell), insimbi esetshenziswa ezikoleni nakwamanye amasonto. Lokhu kungafakazelwa indlela u-Annabel akavezwe ngayo endabeni. Uqale athandane noVusi, aphinde athandane noJazzman, kube uKamanga, kwaba uMsomi. Abantu athandane nabo kumenza abe yinsimbi eshaywa yinoma ngubani. Nalo leli elithi Zenzile, liwuphawu olubikezela ukuthi uyohamba ahambe azisole. Kuyenzeka njengoba ukuqoma kwakhe abantu abaningi kumlethela izinkinga lapho esethi useyashada.

Ngesikhathi uJazzman ekhombisa ingane yabo unina eshada, nalapho esetshela uMsomi ukuthi amphathele kahle unina wengane yakhe. Okunye okuvelile okuwuphawu olubikezela igama likaZenzile ukuthi, uZenzile wazenza ngempela weqa umyalo kamama wakhe wakhetha ukuqamba amanga kubazali bakhe wathi uyovakashela umamncane wakhe kanti uya kuJazz.

Wazenza ngoba ukuya kwakhe kuJazz kwenza ukuthi abuye esekhulelwe ekhaya, kanti uJazz uzodlala ijazz yakhe.

UZenzile wagcina esesele yedwa otakwini lokukhulisa ingane aphinde angaqhubeki esikoleni nokwenza alahlekelwe ikusasa lakhe. Kuyaphawuleka ukuthi umbhali indlela aqambe ngayo abalingiswa bakhe, ubaqambe ngendlela yokuthi umfundi wendaba akwazi ukuqagela izehlakalo ezingase zenzeke maqondana nabo. Ngaleyo ndlela kuqondwe ukuthi uM.J. Mngadi ubenekhono elihle ekuqambeni abalingiswa endabeni.

4.4 Izimpawu Ezisontekile

Uphawu olusontekile yilolu olusuke lungaqondakali kahle ongathi uma ulibuka ulibone linguphawu olubikezela esinye isimo kanti aluqondile kuleso simo luqonde kwesinye esingafani naleso esingahle silindelwe, okusho ukuthi sishintsha singalindelekile noma siyingwijikhwebu. UMngadi (2001:140) ubeka kanje:

Noma wayengasonga athini uThemba asonge usongo aze azisonge ngalo uma ethanda, azibonaze zinciphe izisu. Obangifa ayebasho umangabe babeyibona bakhula bengabonwa, bengezwa njengomashezi owayehlale ahlale abeleselwe uThemba owayedikibele ngokuthi, anithwele izisu kepha nithwele inkundla yempi lapho iyobambanela khona kugobhoze imifula yegazi.

Ukusonga kukaThemba ngabantwana abazozalwa kuwuphawu olubikezela ukuthi bobabili uzobabulala ukuze bengagcini bedla ifa lakwabo. Lolu phawu lusontekile ngoba okulindelekile ukuthi akwenze akazange kodwa umntwana kaSthembiso noLinda wajika wamamukela njengomntwana wakhe.

UMngadi (2001:159) ubeka kanje:

Sesibonisene-ke mama, kuthatha uThemba. Savumelana ngokuthi umntwana wami uyithambo likababa ngabe ngenza iphutha ngokulinyanya. Okukanye nje ingane ayinacala ayazi lutho futhi, ngakho-ke ngakolwami uhlangothi ngiyemukela ngezandla ezimhlophe.

Lolu phawu lusontekile ngoba bekulindelekile ukuthi ababulale bobabili laba bantwana kodwa ngokuhamba kwesikhathi uThemba wabona ukuthi umntwana kamfowabo ungowesibongo sakhe, lokho kungabuye kusho ukuthi uzalwa nguye uqobo uThemba. Nasemiphakathini noma

emindenini okuphilwa kuyo umangabe amadodana ezalwa kubaba oyedwa noma omama bangehluka, abantwana balawo madodana nabo kufana nokuthi bazalwa ubaba oyedwa.

UMngadi (2001:193) uphawula kanje:

Lapho ihlehla ngesivinini imoto uSthembiso wamchiliza uDaniel engasambheke nokumbheka kwaqhuma! Kwaqhuma izibili kuDaniel, kwaqhuma nasemphefumulweni kaSthembiso. Kwaqhuma lokho kuqhuma okwabenza bobabili oThemba noSthembiso bakhweca izisu, babamba amakhanda kanye kanye sengathi babetshelene.

Ukufuna ukubulala uDaniel nguThemba kuwuphawu olubikezela ukuthi ukufa kwakhe kuzomenza ajabule futhi akhululeke engasekho umuntu azobanga naye ifa lakwabo. Lolu phawu lusontekile ngoba eseshayisekile uDaniel akajabulanga kunalokho kwaduma ikhanda waphatheka kabi ngokuthi ubulele umfowabo engenacala, ngoba wathi ephuma emotweni eqeda ukumshayisa wabamba ngisho ikhanda.

UMngadi (2001:167) ubeka kanje:

Umntanami ngiyamuzala impela kodwa usengenze ngabeleselwa isilingo esingenza ngifise ukuba okungenani ngabe wafa ngimbeletha, noma-ke uNkulunkulu wakhe amlande nje khona esengaka. Nami ngingakhala ngizesule njengawo wonke amakhosikazi.

Lolu phawu lubikezela ukuthi unina uzokwenza imizamo yokuthi abulale uThemba njengoba ebonakala ukuthi akamdingi futhi kuyisifiso sakhe ukuthi afe, noma angafa ngeke kwaba khona ubuhlungu azobuzwa kunalokho uzokhululeka. Lolu phawu lusontekile ngoba wazama ukuyibulala indodana yakhe kodwa yasinda, esikhundleni sokuthi kufe uThemba kwafa intandokazi yakhe uSthembiso kuqala, nokunguyena ababekade sebenza izinto naye ndawonye ngokufihla.

UMngadi (2001:204) ukuveza kanje ukufa kukaSthembiso:

Sebengaphakathi emangcwabeni bathubeleza phakathi kwawo nemigwaqana. Iveni yabaholela kwelekaRedgrave nendodana. Eceleni kwawo kwakumi umdondoshiya wephoyisa elalidlubhe ijazi lesisotsha. Themba mntanami uthi akazilengisile umfowenu? ebona imoto yakhe imi iyintandane emalibeni. Engakaphenduli uThemba impendulo basheshe bayithola. USthembiso wayehlezi

enqike ngetshe likaDaniel, egone umfanekiso wengelosi empeleni owawumhlophe kepha usubomvu tebhu igazi. Eceleni kwakhe phezu kwetshe kwakunebhodlela elalivuliwe, amanzi eseyingxenye yalo. Eduze kwalo kunengilazi nayo eyayinamanzi maqondana nenhliziyo kaSthembiso kwakungene umese uvele ngesidunu.

Lolu phawu lokufisa kukaMaShezi ukuthi ngathi uthemba washona luyingwijikhwebu ngoba kuyavela ukuthi wagcina esemthanda uThemba ngemuva kokuthi kushone uSthembiso. UJazzman no-Annabell ngesikhathi bezikhiphile ehhotela ukuyozithokozisa wathi nje engena waqonda esihlalweni sakwanokusho wafike wahlala waqethuka kuso. Wamxoxela uJazzman ukuthi uqambe amanga kubazali bakhe wathi uzolala kamamncane wakhe, kodwa kunovalo olumshayayo umangabe ecabanga indaba yokuthi umama wakhe wamyala ngokuthi angasondeli kumuntu wesilisa ngoba uzokhulelwa.

Lolu valo olumshayayo lungahle lube uphawu lokuthi uzokhulelwa, yebo noma ezokhulelwa kodwa lolu valo olumshayayo lumbikela ngobuhlungu nobunzima asazobhekana nabo ngesizathu sokuthi weqe umyalelo wabazali bakhe wakhetha ukwenza okuthandwa nguyena. Kungashiwo ngokungangabazi ukuthi nanoma ngabe ubani oweqa iziyalo zabazali enze intando yakhe, lowo muntu noma ingane iphetha ngokuthi ibe sotakwini olubi. Okuba buhlungu ukuthi umangabe umuntu esesotakwini ugcina ekhumbula bona abazali laba angabalalelanga. UMngadi (2008:39) ukuveza kanje ukushaywa uvalo kuka-Annabell:

Ngiyakuthanda Jazz kepha mntakwethu ngibuye ngizwe ngishaywa uvalo uma ngicabanga amazwi ashiwo ngumama kimi.

UJazzman no-Annabell ngesikhathi beqhubeka nokuzixoxela uJazzman wayelokhu elalisa izinwele zesithandwa sakhe ngesandla esifudumele somzanyana. Ukulalisa kwakhe izinwele zesithandwa sakhe kuwuphawu olukhombisa uthando nokunakekela. Lolu phawu lusontekile ngoba aluqondile kulokhu okungahle kulindeleke, kodwa luqonde ekuthi njengoba elalisa izinwele nje uthi lala lulaza ngizokwengula, nokusho ukuthi lolu thando amnika lona manje lungolwesikhashana emuva kwalapho uzomshiya kanjalo esathanjiswe uthando lwesikhashana. UMngadi (2008:39) uveza lokhu ngokulaliswa kwezinwele zika-Annabell nguJazzman:

UJazzman oyembuka ngokumdabukela wayelokhu elalisa izinwele esithandweni ngesandla somzanyana.

Ngesikhathi embuka emdabukela wabe enolwazi lokuthi njengoba behlangene nje makhulu amathuba okuthi agcine ekhulelwe ngempela njengalokhu yena u-Annabell ekhombisa ukwesaba nje.

Ngosuku lukaNcibijana kuhlukana unyaka, lezi zithandani ezimbili ezinguJazzman no-Annabell nazo zazikubungaza ukuhlukana kwawo. Kwakujabule wonke umuntu ngoba kwakukhala izinsimbi, kukhala ubupopopo ezimotweni nemikhumbi yabe ibhonga lapha olwandle. Ukukhala kwale misindo kwabe kuwuphawu lokujabula lokungena konyaka omusha, kodwa ngenxa yokuthi lolu phawu akulona uphawu oluqondile lusontekile. Kulezi zithandani kwabe kuwuphawu lokuthi le misindo ekhalayo yabe ikhalisa lezi zithandani ngokuqala kokuhlupheka nokuhlangabezana nobunzima empilweni yabo. Le misindo yabe ikhalela bona kodwa bakuthatha ngokuthi imisindo yenjabulo. UMngadi (2008:40) ukuveza kanje enovelini ukukhala kwemisindo eyamukela unyaka omusha:

Zakhala izinsimbi ebusuku kwaba ubupopopo bezimoto namabhasi
ngisho imikhumbi olwandle phezu koMtata yabhonga ivalelisa
omdala yamukela omusha.

Lolu phawu lusontekile ngoba umangabe kuqala unyaka omusha nemisindo ebakhona isuke ibika ngokuqala kwezinto ezintsha kungcwatshwa zonke ezimbi kuqala ezinhle. Kulezi zithandani akubanga kanjalo kodwa kwaqala izinto ezimbi zodwa ngoba u-Annabell wayesekhulelwe, uthando lwabo lwagcina ngokuba luhle ngesikhathi besehhotela, okukhulu kunakho konke ukuthi bobabili abaphumelelanga ezivivinyweni zabo zokuphela konyaka.

4.5 Izimpawu Ezicashile

Uphawu olucashile yilolu okuthi umangabe ufunda indaba ungakwazi ukuthi usheshe uliphawule.

UMngadi (2001:81) ubeka athi:

Qha, awuzwanga kahle malokazane sithe balwe ukuba amandla
kayise angaweli phansi bekhona. Ephotha amadevu umaQhude
bethaphana ngamehlo enja nekati benomaShezi.

Ukuphotha amadevu kukamaQhude kuwuphawu olucashile olubikezela ukuthi akusekho asazophinde akusho usezivalela umlomo wakhe. Ukuthula kwakhe angabe esasho lutho kusho ukuthi usehlulekile ngamanye amazwi usegeza izandla ngoMaShezi. Lokho kuyisimo esingesihle ngoba lokho kuthula kwakhe epheliswa ngamazwi okuthi aqhubeke athini, nakho lokho

kungamlethela amabhadi, ngoba njengoba umaQhude engumfowabo kaMbongeni omdala ukumyeka kwakhe ngesenzo sakhe esingalungile nakho akulungile. UMngadi (2001:88) ubeka lo mbono:

Kwasa bavukela khona belandelwa oDustin nonina abafika
ethilomu bebingelelwa yiyo imibhalo yelika sidudla.

Le mibhalo yelika-Sidudla yayibhalwe ngumphakathi ngemuva kokuthi ibone imoto yokuthutha izidumbu ibuya igcwele phama impahla yasethilomu, nokwenza ukuthi umphakathi ungakuthandisisi lokho. Le mibhalo yeka-Sidudla ingahunyushwa ngokuthi iwuphawu olucashile olubikezela ngokuhamba kancane komsebenzi wasethilomu noma webhizinisi. Lokho kuhunyushwa kanjalo ngoba umangabe kuzokhumbuleka ukuthi ukuthuthwa kwezimpahla zasethilomu njengoba nje zilethwe ngemoto yokuthutha izidumbu nje, lokho kukodwa nje kuletha ishwa elikhulu lokuncipha kwabathengi.

Njengoba nabo abathengi bebonile lesi senzo esenziwe nguDustin noMaShezi nje nanoma ngabe ubani osibonayo leso senzo ikakhulu kubantu bakwaZulu abakholelwa kakhulu ekutheni le moto iqukethe amashwa kulula ukuthi basheshe bakubalekele ukuthenga kulelo thilomu. Ukubaleka kwabathengi kusho ukuwa noma ukuphela kokusebenza kahle kwebhizinisi. UMngadi (2001:99) ubeka kanje:

Kanti-ke lelo sonto uDustin waliqeda edidekele edolobheni eqa imigwaqo, elala ngekhona eyothi tshobe ewotela eWartson eyayisekhoneni umgwaqo uChurch noWest. Nababekade bagcina ukumbona eyinala ema-bha bakuthokozela ukubuya kwelunga elidala. Kulezo zinsuku wayevame ukuphuma eBar esebambelele ngezindonga ezibomvu zoMgungundlovu eseqhuba imbuzi.

Ukudakwa nokubambelela ngezindonga ezibomvu kukaDustin kuwuphawu olucashile olubikezela ukuthi uzohamba ezifaka endaweni okungafanele ukuthi azifake kuyo, ngoba njengoba edakiwe uhambe ewa nalapho kungafanele khona. Lokho kubika ngengozi azozifaka kuyo njengoba umbhali ekuvezile ukuthi uhamba ebambelela ngezindonga ezibomvu nje.

UMngadi (2001:202) uphawula kanje:

Kusenjalo yanqenqetha leyo nsimbi yasesibhedlela eyahlukanisa iziguli nezithandwa. Wabaphelezela uLinda, sebephandle bama bobabili emathunzini bangana bavalelisana.

Ukuma kwabo emathunzini kuwuphawu olucashile olubikezela ukuthi kukhona ubumnyama obuzayo kubo obuzobagubuzela, okungaba ukufa komntwana wabo noma kube omunye wabo. Lobu mnyama buqondene nabo ngoba abanye abahambisana nabo bona umbhali akabavezanga bona ukuthi bake bama noma badlula emathunzini. UMngadi (2001:180) uthi yafika naleyo nqola engemngani kabani, waqukulwa ukaMathe walaliswa kuyo waqhutshwa wayolaliswa emakhazeni. Amagama ayebhalwe emotweni yemingcwabo yakwaGreeve noDustin Bellgrave amanyazela ehlatshwa ilanga ngoLwesihlanu emini, lapho imoto inqamula edolobheni nokaMathe ezintabeni izithungatha lapho izintaba Zondi nokhahlamba.

Ukumanyazela kwale mibhalo kuwuphawu olucashile olubikezela ukuthi izobuya maduze izothatha omunye. Ukugqama kwala magama kusuke kugcizelela ukuthi asazophinde abuye. Lolu phawu kuthiwa lucashile ngoba lokhu kugqama kwala magama ekhanyiswa yilanga kungabukeka ngokuthi yingoba nje asuke aqondana nelanga ingakho nje emenyezelile, kodwa lokho njengoba kuhlaziywa ngokwezimpawu kuhunyushwa ngakho ukuthi abika ukuthi asazophinde avele futhi esezolanda esinye futhi isidumbu. Umndeni wakwaNdlovu wabe unomhlangano nowabe ucelwe uThemba, ngemuva kokuthi ebuyile esibhedlela efuna ukucaciseleka ngokuthi ifa lasala labiwa kanjani ngesikhathi engekho.

Wakuthola lokho nokho akanelisekanga ngengxenye ayinikiwe unina ngoba wayelokhu ebuza imibuzo eminingi neyenza ukuthi unina agcine ecasukile nokwenza ukuthi aphume ayozingenela ekamelweni lakhe. Ngesikhathi ethi uyasukuma kanti wabe egone isibhamu azigade ngaso ukuthi uma kwenzeka uThemba emhlasela azivikele ngaso savele sawa phansi.

UMngadi (2001:183) ukuveza kanje ukuwa kwesibhamu:

Themba ngiwumabizwa asabele mina, ngiyezwa ukuthi usungihlokoza inhliziyu. Ifa elidliwayo elomuntu ongasekho, ngisaphila mina futhi kuyoba imfihlo yami ukuthi ngabela bani. Wathi uyasukuma sawa isibhamu ayesigonile wasicosha waphuma ethi ngikhathale manje. Ufisa sibulale bani phakathi kwami noDaniel. Unina wamphendula engena ekamelweni ngokuthi, hamba uyobuza usathane.

Ukuwa phansi kwesibhamu kuwuphawu olucashile olubikezela ukuthi kunento noma umuntu ayithemba lakhe ozomlahlekela eyiphethe noma isezandleni zakhe. Ukulahlekelwa yileyo nto noma umuntu kuzomenza ukuthi angazi ukuthi enze kanjani noma alifune kuphi usizo lokuyithola

futhi leyo nto, njengoba ngemuva kokuthi siwile isibhamu sakhe akazanga ukuthi enzenjani aqhubeke nomhlangano noma ahambe ayozilalela ekamelweni lakhe.

UMngadi (2001:202) ubeka kanje:

Xolani wamvulela wamqhelela wangena, Xolani mfokababa ngiyaxolisa ukukuphazamisa ngalesi sikhathi sosuku usuziphumulele kuvalwe nesikole. Ngizokwazisa nje ukuthi ngisathi qu komunye umthandazi nalamanzi, ngiyomcela ukuba awathandazele ukuze ngiwaphuze esenisibusiso. Ngiyezwa mfowethu kusho uXolani esho uXolani bencishana amehlo. Sala kahle mfana wami uziphathe kahle. Esho qede ephuma nyova. Wavala eshalaza wayesengqongqozela uThemba. Wavula umnewabo bakhulumela ephasijini.

Ukuphuma nyova endlini kuyisimo esingesihle ngoba umangabe umuntu ephuma nyova kusuke kunesimo esenzekayo ngaphakathi endlini, okungaba ukuthi kunesimo sokuxabana okungaholela ekutheni kugcine kubanjwana ngezandla. Umangabe kunjalo umuntu osuke efuna ukubaleka uphuma nyova ngesizathu sokuthi usuke efuna ukuthi noma ngabe kukhona ukuzuma okwenzekayo akwazi ukukubona ngoba uphuma emnyango ehlehla aze aphumele ngaphandle. Umangabe umuntu ephuma kanjalo ehlehla maningi amathuba okuthi alimale ngoba njengoba esuke ehlehla nje akaboni lapho ehamba khona, angaqhuzuka awe phansi, noma athuke esezishayisa ngesiphundu odongeni.

USthembiso umbhali umveze ukuthi naye waphuma kanjalo. Ukuphuma nyova kukaSthembiso uphawu olucashile olubikezela ukuthi njengoba ephuma nje ngale ndlela kunengozi azohlangabezana nayo, njengoba ephuma ngendlela okungeyona okufanele ngabe uphuma ngayo ehlehla.

UMngadi (2001:87) uphawula athi:

Mama musa ukugqugquzela izingane ukuba zibe nomoya omubi noma usuzizwa zivumelana kokunye noyise. Wethuka esenxaphile. Hawu maye babo! Uyanginxaphela malokazana! wakhala wathwala izandla ekhanda. Ephelwe nangasozwaneni uThemba wathi, njengoba unxapha nje mama awunxapheli ugogo, unxaphela abanini balo muzi, ngelinye ilanga kuyonxapha isisu sakho bese uthi sinxashiswa umhlaba kanti uwena osinxaphisayo Ifa ngukufa.

Ukuthwala izandla ekhanda kukaMathe kuwuphawu olucashile olubikezela ukuthi uMaShezi uzoba namabhadi, njengoba kwaziwa ukuthi ukunxaphela umuntu omdala ngokwenza kanjalo usuke umshaye ekhanda. Ukuthwala izandla ekhanda kukaMathe kusho ukuthi udelile ngaye noma sekungenzeka noma yini, ngalokho kuthwala kwakhe izandla ekhanda kuwuphawu lokusindelwa isenzo sikaMashezi.

UMngadi (2001:125) ubeka athi:

Mfowethu nami bengizama nje ukukubonisa ngeke ngikwahlukanise nesithixo sakho, vele ngiyazi ukuthi noma ngubani uyalithanda ingcwaba lakhe. Angisezwa ukuthi uqondephi ubani ose-nse emqondweni ongathanda ingcwaba lizombolisa. Yizwa nje njengoba ngikutshela ngithi noma ngubani uyalithanda ulikhonzile futhi ingcwaba lakhe.

Le nkulumo kaThemba yokuthi umuntu uyalithanda ingcwaba lakhe iwuphawu olucashile olubikezela ukuthi uzombulala uLinda njengoba eyigazi likaRedgrave. Umbiza ngengcwaba nje ngoba umbona eseyingcwaba esaphila uyazi ukuthi uzombulala. UMngadi (2001:125) uveza ukuthi:

Kusihlwa uDustin wambona uSthembiso ehlezi yedwa ethe khovololo eduze kopiyano, wamqhweba qede waphenduka wenyuka ngezitebhisi wasukuma uSthembiso balandelana bayongena endlini yokuphuzela, lapho uDustin wayezihlalele yedwa emise umgxusha wezincathazo. Wathi hlala lapha phansi emkhombisa isihlalo, ngempela wahlala uSthembiso kwesinye esasicokeme.

Ukulandelana kwabo kuwuphawu olucashile olubikezela ukuthi phakathi kwabo kuzoba nomoya omkhulu wokuzwana noma wobungani.

UMngadi (2001:126) ubeka athi:

Kwaba amasonto ambalwa oSthembiso noDustin ezabo bezixoxela e-Bar kusihlwa. Baqala ukumuzwa uSthembiso esekhuluma eshwashwatha ehhemela noThemba. Ubungani babo noDustin bahluleka nokubufihla bezwakala sebebizana ngoDust noSthe. Dukuduku uSthembiso wavama ukubonakala ikhanda elithe mbo etafuleni ehhovisini esilaheni, phathaphatha kwaphambana izinyawo phambi kwezisebenzi waphenduka insini.

Ukuphambana kwezinyawo kukaSthembiso phambi kwezisebenzi kuwuphawu olucashile olubikezela ukuthi isilaha sesengcupheni yokuthi siwe, ngoba usezolibala ukudakwa agcine ekhohlwa ukubheka ukuthi izinto zihamba kanjani esilaheni, nabasebenzi benza ngendlela efanele yini. Ngamanye amazwi lokhu kuphambana kwezinyawo zakhe kuwuphawu olubikezela ngokuphambana kwezinto lapha esilaheni zingahambi kahle noma ngendlela efanele.

UMngadi (2001:36) uphawula kanje:

UMaShezi waphunga ngapha nangapha uDustin wagcina ephelewe amandla, kungolunye olwesithathu embona etheleka engqogqoza endlini yokuphumula ayezihlalele kuyo namadodana noMakhwembe. Wabuveza ubuso obubomvu emnyango esibethele ekhanda isigqoko esinophaphe eceleni.

Isigqoko esabe sifakwe uDustin esinophaphe ekhanda uphawu olucashile olubikezela ukuthi kunezenzo eziwubunyoka azozenza kulo muzi kaNdlovu. Lesi sigqoko njengoba engahlukani naso ehlale esibethele ekhanda ngisho uMakhwembe esemazisile ukuthi kufanele asikhumule ukuze ahloniphe umuzi, kodwa yena wathi akahlukani naso ngisho kumnyama.

Lokhu kungafuni ukuhlukana naso njengoba kwaziwa ukuthi inyoka lena enophaphe ekhanda umangabe kungakhona oyisusa lolo phaphe kungonakala izinto, ngalokho akwenzeki ukuthi uphaphe lisuke ekhanda. Naye uDustin uma kungasuka isigqoko esinophaphe kusho ukuthi nomuzi kaNdlovu ungasha nokusha. UMngadi (2001: 36) uthi:

Nakuba kunjalo ndodana, kusho uMakhwembe ngezwi elaliphelelwa umoya. Umuzi wendoda noma ingasekho kuyaye kube kuhle ukuwuhlonipha uwethulele isigqoko usegcekeni, ayiphathwa phela uma usendlini. Impela baba nami ngiyakwazi lokho kodwa ngizocela ningixolele, ningibekezelele futhi. Isigqoko ukuphela kwento engingenakuzihlukanisa nayo ngisho kungathiwa kumnyama kanjani.

Usuku lukancibijane kusuke kuwusuku lokuhlukanisa, kuhlukana unyaka omdala kungena omusha, lokho kusho ukuthi kusuke kuphela okudala kuvela okusha. Usuku lukaNcibijane uphawu olucashile oluchaza ukuthi uJazzman no-Annabell njengoba beshiya unyaka omdala beqala omusha, kanjalo nothando lwabo nalo luhamba nonyaka omdala ngoba nalo luzoqala kabusha njengoba nezinto ziqala kabusha.

UMngadi (2008:40) ubuveza kanje ubusuku u-Annabell noJazzman ababuchitha okokuqala ndawonye ngoncibijane:

Ubusuku bukancibijane bazisho ukuthi bungobokugcina belaphaya.
Wathintitha okwasekusele uJazzman wathenga izibiliboco
ezokuzithokozisa okokugcina ngci kulonyaka no-Annabell wakhe.

Ngesikhathi bebungaza ukuphela konyaka omdala bemukela ukungena komusha, uJazzman ephaketheni lakhe kwase kusele amasenti okugibela ibhasi, lokho okwabe kunguphawu lokuthi okwabe kubahlanganisile kwabe sekuphelile. Kwakungasho ukuthi sekuphele imali yokukhokhela indlu kuphela, kodwa kwabe kungukuphela kothando lwabo sebhulukana omunye nomunye eyoqala impilo yakhe kabusha. Izibiliboco lezi ababekade bezitika ngazo base bezitika ngazo okokugcina bendawonye.

U-Annabell ngesikhathi eqeda ukubona imiphumela yakhe eyabe ifike nomama wakhe, wahlala phansi embhedeni wakhe wakhala ngemuva kwalokho waphuma ngaphandle wama wabuka izintaba. Ukubuka kwakhe izintaba kuwuphawu olucashile ngoba ukubuka intaba kusuke kuchaza ukubhekana nobunzima, njengoba intaba iyigquma elikhulu futhi elide okungelula ukuthi unyuke kulo, noma unyuka kulo kubanzima. Kuthiwa lucashile ngoba omunye umuntu angasho ukuthi uyazibukela nje izintaba ngoba ezicabangela noma ezichithela isikhathi, kanti lokho kuwuphawu olubikezela ngokuhlupheka kwakhe asazobhekana nakho. UJazzman naye ngesikhathi ethola imiphumela yakhe wathola ukuthi ayimihle neze, wabona ulwandle lugqungqile amadlambi alo emhlophe. Ubumnyama bolwandle kwabe kuwuphawu lokuthi kunobunzima azobhekana nabo kodwa amadlambi alo ayechaza ukuthi njengoba emhlophe kwakubikezela ukuthi nakuba buzobakhona lobo bunzima kodwa uzonqoba kulobo bunzima azobe ebhekene nabo. UMngadi (2008:43) ukuveza kanje lapho uJazzman ebuka ulwandle:

Wawathembikisa amehlwana akhe wajolozela izintaba Zondi nokhahlamba, wazibuka ziwulungelunge olwaluluhlaza cwe olwathi alufane nolwandle olwaluke lwagqolozelwa uJazzman. Umahluko ukuthi uJazzman wabona amadlambi alo ayebila emhlophe wawafanisa nolaka lomhlaba olwalubila phezu kwakhe liwumphumela wothando lwabo no-Annabell ayesemqalekisa ngenhliziyo.

UJazzman nangempela wakwazi ukuthi ngesikhathi ebhekene nobunzima bokuphinda ikilasi kanti futhi elengele engozini yokuthi angahle axoshwe esikoleni ngesizathu sokuthi uphule umthetho

wesikole wakhulelisa u-Anabell. Wakwazi ukuthi aphunyuke kuleso simo ngoba wakhohlisa u-Annabell ngokuthi uzimisele kakhulu ngaye, ngakho-ke akangamvezi kubaphathi besikole ngoba yena uzothi angaqeda ukufunda bese eyamthatha abe nguNkosikazi wakhe.

Nangempela u-Annabell wakuvuma lokho kwase kuba ukuphunyuka kukaJazzman wakwazi ukuqhubeka nokufunda waze waqeda. Okwaba buhlungu ukuthi uJazzman ngesikhathi eseqedile ukufunda akazange azihluphe ngokufuna u-Annabell nengane yabo, kodwa waziqhubekela nempilo yakhe. Nangokujwayelekile emphakathini okuphilwa kuyo ziyenzeka izinto ezifana nalezi zokukhohlisana, kodwa u-Annabell akazange akubhekisise ukuthi kungenzeka ukuthi uJazzman naye uyamkhohlisa ngesizathu sokuthi wabe egcwele inkungu yothando emehlweni akhe.

Wagcina ngokuxoshwa u-Annabell esikoleni nokuyilapho kwaba ukuqala kobunzima bempilo yakhe ngoba akazange abuyele ekhaya wakhetha ukuthi ahambe ehlala ngoba wabe esaba ukuya ekhaya. UVusi njengalokhu wayelambeke futhi omele uthando lukaSindisiwe, ngesikhathi efika eMkhambathini wahlala isikhathi eside elindele uSindisiwe owabe esavakashele umama wakhe. Wanele ukufika uSindisiwe wathatha umgqomo wamanzi bahamba noVusi baya emthonjeni, nokuyilapho uSindisiwe wafike wamkhelela amanzi uVusi wamphuzisa. Ukumphuzisa kwakhe kuwuphawu olucashile oluchaza ukuthi uthando lolu uVusi abelomele uselitholile.

Lolu phawu lokuphuziswa amanzi uVusi akazange alubone ngesizathu sokuthi lucashile kuye njengalokhu engowasendaweni yaselokishini, lolu phawu endaweni yaselokishini lucashile, kodwa wayecabanga ukuthi umphuzisa ngoba kade ekhala ngokoma futhi kade efikile kuleli zwe. UMngadi (2008:79) ukuveza kanje lapho uSindisiwe ephuzisa uVusi amanzi:

Walinikina kancane ikhanda uSindisiwe wathi nje, awunginike ithuba bandla Yeni. Waya emthonjeni wakha amanzi ngenkezo weza nawo. Kade ungikhalela ngokoma alehle-ke manje inxano phuza ngikuphuzise.

Lolu phawu lucashile ngoba akakwazanga uVusi ukulibona ukuthi empeleni uMakhanya umnika ucu lokwamukela isicelo sakhe, eqinisweni kungashiwo ukuthi ziyaba khona izimpawu ezithi zisobala kwabanye abantu kodwa zibe ngezicashile kwabanye. Lokho kushiwo ngoba uVusi engakaze ahlale noma akhulele emakhaya nje akulula kuye ukuthi abone izimpawu ezisetshenziswa ngabantu basemakhaya, kanjalo nabantu basemakhaya nabo akulula ukuthi bazazi

noma baziqonde kalula ezinye zezimpawu ezisetshenziswa ezindaweni zasemakhaya, kungashiwo ukuthi zisuke ziyizimpawu ezicashile.

4.6 Isiphetho

Kulesi sahluko umcwaningi ucwaninge ukuthi njengalokhu umbhali esebenzise izimpawu ezahlukenene nokuyindlela ebeveza ngayo ikhono lakhe lokubhala. Kuqalwe ngokuthi kubhekwe ukuthi iziphi izimpawu ezigqamayo nakuba mhlawumbe zikhona ezinye ezingagqamile. Lesi sahluko njengoba siqale ngokucwaninga izimpawu ezisobala, lezi zimpawu kuthiwa zisobala ngoba uma zibhekwa kuba sobala ukuthi yisiphi isigameko esingahle senzeke ngalolo phawu. Kubhekwe izimpawu ezisontekile. Lezi zimpawu zona akulula ukuthi zisheshe ziqapheleke uma kufundwa indaba, kodwa umangabe ziqaphelekile zingahunyushwa ngokuthi zibika isigameko esithile. Empeleni leso sigameko esisuke sihuntyushwa ngokuthi sibikezela sona, kusuke kungesona ngoba uba nesiqiniseko sokuthi sibikezela sona. Lesi sibikezelo sishintsha eduze sibe esinye isigameko esingalindelekile. Sigcine ngokuhumusha izimpawu ezicashile. Lezi zimpawu kuthiwa zicashile ngoba akulula ukuthi zibonakale umangabe umfundi efunda indaba. Kuba lula ukuthi umfundi azeqe ngoba esuke ebona sengathi azisho lutho. Lezi zimpawu bezibhekwa kusetshenziswa amanoveli amabili akhethiwe abhalwe uM.J. Mngadi nasihloko sithi “Imiyalezo” nethi “Ifa ngukufa”.

ISAHLUKO SESIHLANU

IZIZATHU ZOKUSETSHENZISWA KWEZIMPAWU EMANOVELINI KAMNGADI AMABILI AKHETHIWE

5.1 Isingeniso

Kulesi sahluko umcwaningi uzobe ecwaninga ngezizathu ezenza ukuthi uM.J. Mngadi asebenzise izimpawu nokuyikhono alisebenzisile ekubhaleni amanoveli akhe amabili azihloko zithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Njengoba kwaziwa ukuthi umangabe umbhali ebhala inoveli ziningi izizathu ezenza ukuthi asebenzise izimpawu, kulesi sahluko kuzogxilwa kula manoveli amabili akhethiwe abhalwe uM.J. Mngadi. Umcwaningi uzosebenzisa wona amanoveli kaMngadi amabili akhethiwe ukuthi akwazi ukucwaninga ngalezo zizathu.

5.1.1 Ukubikezela

Ocwaningweni kuyatholakala ukuthi isizathu sokuqala sokusetshenziswa kwezimpawu emanovelinini ukubikezela. Njengoba sekutholakele ukuthi isizathu sokuqala sokusetshenziswa kwezimpawu umangabe kubhalwa amanoveli ukubikezela, ngaleyo ndlela kuzoqalwa ngokuthi kubhekwe ukuthi ngabe kuyini empeleni ukubikezela. Kuzobe sekulandela ngokuthi kuhluze izimpawu uM.J. Mngadi azisebenzisile kumanoveli akhe amabili asihloko sithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001) nokuyikhono lakhe alisebenzisile ukuwabhala.

Ukubikezela ibizo elisuselwa esenzweni “bikezela”, okuyisenzo esiwuphawu olubikezela ngesimo noma ngesigameko esingahle senzeke ngokuqhubeka kwendaba. Ukubikezela kuyisimo lapho into eyenzeka manje ingase ibe nomthelela othile empilweni yomlingiswa esikhathini esizayo, ngakolunye uhlangothi kungashiwo ukuthi ukubikezela kuyisimo esibheka into eyenzeka manje ukuthi ingase ibe namuphi umphumela esikhathini esizayo. UMuecke (1983:54) uphawula kanje ngokubikezela:

Ukubikezela kubhekisela ekusetshenzisweni kwamagama noma imisho ekhombisayo nezinkomba ezibeka inkundla yokuthi indaba ibikezela ukuthini futhi inikeze umfundi umbono wento ezokwenzeka ngaphandle kokuyidalula indaba noma yonakalise izinsolo. Ukubikezela kusetshenziselwa ukuphakamisa umphumela ozayo endabeni.

UMuecke uveza ukuthi ukubikezela kuyinto ewuphawu olubika ngokungase kwenzeke esikhathini esizayo endabeni. Ngaleyo ndlela ucacisa ngokusobala ukuthi kuchaza khona ukuthi endabeni kuba nezinto ezithile okuthi uma zivela zibikezele ukuthi kungenzekani uma indaba iqhubeka kulowo mlingiswa. Ziningi izinto ezingabikezela okuthile endabeni okubalwa, isihloko senoveli, isembozo, amagama abalingiswa, isimo sezulu, imibala ethile nenkulumo yabalingiswa. UMngadi usebenzise izimpawu ezahlukene ukubikezela ngezigameko ezithile ezingahle zenzeke endabeni nokuyikhono lakhe lokubhala. U-Aston noSavona (1991:5) bona baphawula kanje ngophawu olubikezelayo:

Uphawu lwebika wuphawu olukhomba into yalo, isibonelo, intuthu iyibika lomlilo. Ngakho, izimpawu zebika zikhomba entweni esebenza njengeyangempela.

Laba babhali abangenhla nabo bafakazela uMuecke ngokuthi uphawu olubikezelayo lusuke lubika ngento engahle yenzeke ngokuhamba kwesikhathi, uze walinganisa ngokuthi umangabe kusuke kukhona intuthu lokho kubika ngokuthi kuleyo ndawo kuyasha noma kukhona umlilo.

5.1.2 Ukubikezela kwesihloko nesembozo

Isihloko senoveli kaMngadi esihloko sithi “Ifa ngukufa”, ibikezela ukufa okudalwa umbango wefa elizobe libangwa umndeni. U-Otto (1965:36) uthi:

Isihloko siyinhloko yemisho. Ubuye athi isihloko siyigama elilula elengamele indaba yonke.

Kuyiqiniso lokho ngoba isihloko sisuke siyigama elilodwa noma amabili aqukethe ukuthi indaba ingahle ibe mayelana nani noma ibikezela ini.

UMngadi (2001:80) uyiveza kanje inkulumo ehambisana nokubikezela kwesihloko:

Themba mnewethu. Ifa lingokunye, ubuhlobo ngokunye. Kwazona izihlobo zike ziqedane zibanga ifa nje qhwaba.

Inkulumo kaSthembiso ifakazela lokhu okushiwo isihloko sendaba, njengoba abantu abadlula emhlabeni ngenxa yombango wefa baningi kusukela kuDustin kuze kuyofika kuSithembiso nokunguyena indaba emveze njengomlingiswa owashona ekugcineni kubantu abasondelene noMassgrave. Lokhu kufakazelwa yindlela abantu abayithanda ngayo imali bengasabheki ukuthi itholakale kanjani, inqobo nje uma beyitholile. Izigameko ezifana nalezi ziyenzeka lapho kutholakala izingane ezizalwa ubaba oyedwa zilwa ngenxa yefa. Isembozo singabikezela

ngokuzokwenzeka endabeni, njengokuthi umangabe umbhali efake isithombe esithile. Lokho kwenza ukuthi umfundi wendaba akwazi ukuthi abone engakafundi indaba ukuthi ngabe lesi sithombe sibikezela ukuthini endabeni.

UMckitterick (2003:101) ubeka kanje mayelana nesembozo:

Ukwakhiwa kwesembozo ezindabeni ezingamanoveli noma ezimfushane kuyindlela yokuveza okungahle kwenzeke endabeni, nokuheha umfundi wendaba.

Kafishane uMckitterick uveza ukuthi isembozo siba nesithombe esisuke sitshela umfundi wendaba ngokungase kuqukethwe indaba. Kanti U-Aryani, Jacobs noConrad (2013) ukubikezela kwesithombe bakuchaza ngokuthi:

Isithombe esifakwa kwisembozo sikuwukukhangisa indaba ebhalwe kuleyo noveli ukuze umfundi aheheke ukuyifunda.

Laba babhali abangenhla nabo bagcizelela khona ukuthi isithombe senoveli singahunyushwa ngezindlela ezingafani kuye ngokuthi siwuphawu umuntu angalihumusha ngokuthini. Isembozo senoveli ethi “Ifa ngukufa”, inesithombe somuntu wesifazane ogqoke izingubo ezimnyama, amathuna amaningi ngemuva kwakhe nabantu besilisa ababili ababukana ezinhlamvini zamehlo. Lesi sithombe umbhali asifakile siwuphawu olubikezela ngokuthi kule ndaba kunefa elizobe libangwa nokuzogcina ngokuthi kushone abantu abanengi. Njengoba kuvela esithombeni ukuthi kuzoba namathuna amaningi, kunommuntu wesifazane ozosala ezilile futhi engumfelokazi. USossa (2001:3) uthi:

Umfelokazi umuntu wesifazane oganile ofelwe indoda ayiganile.

uMaShezi kuyavela endabeni ukuthi ubengumuntu wesifazane obegane uNdlovu nowaphetha ngokuthi ashone, nokwenza ukuthi uMaShezi lona asale engumfelokazi. Ngempela kuyavela endabeni ukuthi ifa labe libangwa kangangokuthi uMaShezi waze wafisa ukuthi indodana yakhe uThemba ishone ukuze azosala elidla kahle ifa lakwakhe, ngoba ubona ngathi uyambangisa njengoba eyinkosana. UMngadi (2001:172) ukuveza kanje ukufisa kukaMaShezi ukuthi indodana yakhe ife:

UThemba akafe nami ngikhale ngizesule njengawowonke amanye amakhosikazi.

Ifa elibikezelwa isihloko senoveli nesithombe kuyavela endabeni ukuthi umndeni ngempela wabe ubulalana wodwa kubangwa ifa. UThemba wabe ecela umnewabo uSthembiso ukuthi amelekelele ukuthi babulale umfowabo omncane ukuze angakhuli adle ifa lakwabo, njengoba ezalwa uDustin.

UMngadi (2001:188) ukuveza kanje:

Ayikho into engizoyikhuluma noXolani ngoba wayengekho kwakhiwa lelifa, okwesibili useyingane. Angahle aphahluke asicebe nakumama. Juqula mfowethu ngesinqumo esiwujuqu, thina sinomama sesidlule kulesisigaba osekusona sokubalisa nokuzipeketula umphefumulo. Konke esikwenzayo sesikwenzela ephuzwini lokuthi ifa ngukufa ngokufelwa.

Uhlelo lwabo uThemba noSthembiso lokubulala umfowabo omncane uDaniel ligcizelela sona isihloko senoveli ukuthi ifa liyabulalisana noma liyabulala.

5.1.3 Ukubikezela kwamagama abalingiswa

Abalingiswa yilabo bantu umbhali abaqambayo amagama ukuze bakwazi ukuthi balingise endabeni. UMhlongo, (2017:4) uthi:

Igama ababizwa ngalo abantu abasuke bevela embhalweni kuthiwa abalingiswa. Umbhali usebenzisa ubungoti nobuchwepheshe bakhe ukwakha abalingiswa abenze baphile. Amagama abethiwa wona adinga ubuciko obukhulu ngoba yiwona abenza baphile futhi bagxile emqondweni wofundayo.

Lapha uMhlongo uqonde ukuveza ukuthi umbhali umangabe ezoqamba umlingiswa uba nesizathu sokuthi kungani emnika lelo gama amqambe lona, ngoba lelo gama yilona umfundi athi umangabe efunda indaba abe nesithombe esithile emqondweni wakhe ngalelo gama noma lalowo mlingiswa.

UButhelezi (2016:30) uphawula uthi:

Abalingiswa abantu umbhali azibumbela noma azakhela bona emqondweni abakaze baphile noma kunjalo kumele bakholeke bafane nalabo abaphilayo.

Abalingiswa umbhali kufanele abaqambe ngendlela yokuthi kufanele amagama abo akholeke kangokuthi babonakale sengathi bangabantu abaphilayo. Ukubikezela okuvezwa amagama abalingiswa kubonakala encazelweni yegama lalowo mlingiswa ukuthi ngabe liwuphawu olubikezela siphilise isigameko noma isimo, kungaba okuhle noma okubi. Kunomlingiswa oqanjwe ngokuthi uDustin. Lo mlingiswa igama lakhe lichaza ukuthi uthuli.

URozlianah, Sariah noSijam (2007:21) uthuli balichaza ngokuthi:

Uthuli izinhlayiya ezincane eziqinile, ezithathwa ngokujwayelekile njengalezo zinhlayiya ezingaphansi kwama-75 cm.

Bachaza khona ukuthi uthuli luyinhlabathi enezinhlayiya nokuchaza ukuthi inamatshe amancane. Liwuphawu olubikezela ukuthi umuntu ohlale esebenza ezintulini, ngoba uma kubhekwa isihloko senoveli nesithombe kuyakufakazela ukuthi ngumuntu osebenza othulini olungamathuna. Kuyavela enovelini ukuthi uDustin lona wabe engumshayeli wemoto ethutha izidumbu ezihambisa emathuneni. UMngadi (2001: 35) uphawula kanje ngoDustin:

Nantambama selibantu bahle yatheleka futhi imoto yemingcwabo yakwaDon't greenville no Dustin Bellgrave. Lehla udanda lwakhona olunguDustin, lushaye zona ezimnyama. Ukuthi lwaluphuma khona emngcwabeni kwakubonakala nangamabhuzi alo ayecijile enothuli lwakhona.

UDustin wayengagcini ngokuthutha izidumbu azihambise emathuneni kodwa ubebabulala abantu ezinhliziyweni ngoba waqala ngokuxabanisa umndeni kaNdlovu uMaShezi waze wafisa ukuthi uThemba ashone, wabuye washaya uThandi owabe esebenza ethilomu ngenxa yokuthi ufike sekudlule isikhathi emsebenzini. Wabuye wamema umshana wakhe uLinda kwaNdlovu kanti umbizela ukuthi athandane noyedwa wamadodana kaNdlovu, nokwenza ukuthi agcine ekhulelwe. Ukukhulelwa kukaLinda kwayephula inhliziyu kanina ngoba wabe engakulindele ukuthi angabuya esekhulelwe. UMngadi (2001:138) uthi:

Ngithi angishaye Ngikubonge Dustin ngesenzo sakho sokudumela umntanami uLinda ngizihlalele naye umumemele emuhomeni wamabhuzi. Uyazi dadewethu angisaqondi nqindi nasibhakela, bhuzi nasicathulo uma usungivuthela ngolaka olungaka, kanti yena uLinda ubeseqomile yini lapha. Ungabe usayiphatha eyokuqoma uLinda ukhulelwe, ekhala khona ocingweni.

Leli gama likaDustin lingabuye lihlaziywe noma lihlukaniswe kabili kutholakale egama elithi *dust* okuyigama leSingisi elichaza ukuthi uthuli no-*in* oyigama leSingisi elichaza ukungena. Lokhu kungahle kuthiwe kuwuphawu lokuthi lapho kuthinte khona lo mlingiswa kuyonakala kungcole yonke into njengokubonwa komoya uphephetha uthuli luxhophe abantu lumboze yonke into ehlanzekile isale iluvindi. Njengoba futhi leli gama lingasho ukuthi uthuli kuphela kodwa libuye liveze nokuthi lolu thuli luyangena ngaphakathi, lokhu kungahle kuthiwe kuwuphawu lokuthi lo

mlingiswa uzongena emzini wakwaNdlovu angene nalolu thuli angcolise aphinde amoshe yonke imsebenzi eyenziwa umdeni wakwaNdlovu.

Kunomlingiswa umbhali amqambe ngokuthi uSithembiso. Lo mlingiswa igama lakhe liwuphawu olubikezela ukuthi endabeni kunesithembiso esizokwenziwa nesizobe siqondene naye lo mlingiswa. Kuyavela ukuthi endabeni ngaphambi kokuba azalwe abazali bakhe babethembisene impilo enhle ngokuzalwa kwakhe. Kwathi naye esezelwe esekhulile kwaba nesithembiso asenzayo kubazali bentombi yakhe abekade eyihlawula ngenxa yokuthi uyikhulelisile. UMngadi (2001:139) sivela kanje isithembiso sikaSthembiso enovelini:

UDustin okwakungasacaci ukuthi umele luphi uhlangothi wamchazela udadewabo ngenqubo yesintu lapha kuhlawulwa intombi noma ilotsholwa. Nempela uLinda waqhutshwa walethwa kwaNdlovu, sabikwa isisu wahlawulwa. USthembiso njengegama lakhe ethembisa nokusishada isithandwa sakhe.

USthembiso uphawu olubikezela igama lakhe kulesi simo sokuhlawula uLinda nokushada ulilandelile igama lakhe njengoba ebanika lezo zithembiso. Ngakolunye uhlangothi kungashiwo ukuthi akalilandelanga ngoba isithembiso asinika uyise akasigcinanga njengoba wagcina ehluleka ukuvikela ifa lakwabo kuDustin. Umlingiswa onguXolani igama lakhe liwuphawu olubikezela ukuthi njengoba isihloko sikucacisile ukuthi kuzobe kunombango wefa nje kule noveli, uXolani umlingiswa ozobe eletha noma akha uxolo embangweni noma lapho kuxatshwana khona.

Kuyavela enovelini ukuthi uXolani waqanjwa abazali bakhe uNdlovu noMaShezi ngenhloso yokuthi uyise wabe efisa ukuthi kube noxolo nokuthula ekhaya labo nasezweni. Enovelini kuyavela ukuthi umlingiswa onguXolani wabe engumuntu onokuthula noxolo njengegama lakhe. Kwakuthi noma abanewabo bexabana kodwa yena ubezithulela, kwathi noma sekufike uLinda ezobavakashela uThemba wakukhombisa ukungamenameli kanti noSthembiso wabe endikindiki engazi ukuthi enze njani. UXolani uyena kuphela kubanewabo owabuka uLinda ngobuso obumsulwa nobunokuthula noxolo.

UMngadi (2001:117) ukuthula noxolo kukaXolani kuvela kanje enovelini:

Wazethula uLinda wathi, ngaphambi kokuba sidle ngicela ukuzethula kini bafowethu ebengingakaniboni ngoba selokhu ngifikile akekho engimbona enesibindi sokungethula. Emoyizela

kancane ebuka uSthembiso owayeswele umgodi wokucasha. NgiwuLinda Williams waseThekwini eSadenhm, ngilapha nje ngimenywe umalume uDustin Redgrave ukuba nginivakashele. Ebeba ngeso embona uSthembiso egwajaza, uThemba enyukubala, uXolani wambuka ngobuso obumsulwa.

Kungabuye kushiwo ukuthi lo mlingiswa onguXolani, leli gama kungathiwa luwuphawu lokuthi lo mlingiswa nguyena ozoletsha uxolo njengoba ekhula kulo mbango wefa elizokwenza amathuna lawa abonakala ngaphandle esembozweni senoveli.

Umlingiswa umbhali amqambe ngokuthi uThemba, leli gama liwuphawu olubikezela ukuthi kuzobe kuwumlingiswa ozobe eyithemba labazali bakhe okanye labantu abathile ngokuthi uma kukhona yena bayethemba ukuthi izinto zabo zizohamba kahle. Libikezela ukuthi kuzobe kukhona isimo esithile esizokwenza ukuthi abe yithemba lesixazululo saleso simo. Enovelini kuyavela ukuthi uThemba abazali bakhe bamqamba ngaleli gama ngoba benethemba lokuthi ngoba sekuzalwe yena umuzi wakwaNdlovu usuvukile. Kubuye kwavela lapho esekhulile ngesikhathi uyise uMbongeni ebayala bebonke nabanewabo ukuthi baze baliphathe kahle ifa lalezi zitolo anazo. UThemba wabonakala elandela igama lakhe ngokuthi athembise uyise ukuthi uyolilwela ifa lakwabo kuze kube sekugcineni. UMngadi (2001:18) uthi:

Baba, kusho uThemba ngezwi elimumethe ezinyembezi. Kunokuba siphucwe noma siphunyukwe yilomsebenzi wakho, yethemba ukuba kulowo nalowo oyoke azame ukuyihlwatha umvuzo kuyokuba izinyembezi nokuqhatha umunyu. Yethemba baba ukuthi wazala ithemba nesithembiso kuhambelana noxolo. Namuhla kungolwesithathu licwathule lilihle kanje lapha kwaMachibisa, yithemba nesithembiso lesi esikuqinisa ngaso idolu.

Wayemthembisa uyise ukuthi akekho oyolithinta ifa lakwabo inqobo nje kuphela uma yena esaphila. Nangokuvamile esizweni sakwaZulu umangabe ingane iqanjwa igama, lelo gama abazali bayo abasuke beyiqambe lona lisuke linencazelo ethile abasuke befisa ukuthi ingane umangabe ikhula iyilandele. Kanjalo nakuThemba kuyabonakala ukuthi igama likaThemba uzolilandela njengoba kubonakala enika uyise ithemba lokuthi noma ngabe angashona kodwa athembe ukuthi amabhezini uzobe ewashiye ezandleni ezizowabamba ngazo zombili. Kukhona umlingiswa oqanjwe ngokuthi uMassgrave, okuyigama elichaza ukuthi amathuna maningi.

UValtchinova (2022:36) ubeka kanje:

Ithuna elinabantu abaningi yithuna eliqukethe izidumbu eziningi, ezingakhonjwa ngaphambi kokungcwaba. Ithuna elikhulu indawo

yokungcwaba equkethe izisulu ezintathu noma ngaphezulu zokubulawa.

Leli gama liwuphawu olubikezela ukuthi kukhona abantu abaningi abazokufa abasondelene naye, noma ngenxa yakhe. Kuyafakazeleka endabeni njengoba abantu abaningi ababesondelene naye babeshona. Okokuqala kutholakala uMassgrave umyeni wakhe uNdlovu eshonela ezandleni zakhe, ngemuva kwakhe kwabakhona uDustin athandana naye owabe eyindoda eyabe isebenza enkampanini yabangcwabi, nokwathi emuva kwesikhashana naye washona emshiya ekhulelwe. Kwathi esikhathini esingengakanani eshonile uDustin kwashona ukaMathe owabe engunina kaNdlovu. Ekuhambeni kwesikhathi kwashona uDaniel owabe eyindodana kaDustin ayithola kuMassgrave, yena uDaniel wabulawa abafowabo uThemba noSthembiso. Ngemuva kukaDaniel kwalandela uSthembiso. Ukushona kwabantu abaningi ababesondelene noMassgrave, kwakubikezela khona ukuthi kwakuzoba namathuna amaningi. Okubalulekayo ngoMassgrave ukuthi impilo yakhe ayizange ibe mnandi njengoba wayehlala ngokushonelwa abantu ayesondelene nabo, nathandana nabo. Lokhu kufakazela khona ukuthi igama lomlingiswa liba nakho ukubikezela njengoba kwenzeka kuye uMassgrave.

5.1.4 Ukubikezela kwezibongo

Kunomlingiswa onesibongo sakwaRedgrave, nesichaza ukuthi ithuna elibomvu. Lesi sibongo sibikezela ukuthi lo mlingiswa ngokuhamba kwesikhathi ashone, kuthi ekushoneni kwakhe ashone ngendlela eyisihluku kakhulu okanye enyantisa igazi, nokuchaza ukuthi indlela ayezoshona ngayo yayizohluka kwabanye, ngaleyo ndlela iyithuna elibomvu. Lokhu kuyafakazeleka enovelini ngoba indlela uRedgrave indlela ashona ngayo yayinyantisa igazi, ngoba washona ngokuginqika nemoto yezidumbu nokuyinto engajwayelekile ukuginqika kwemoto yokuthutha izidumbu. Into engenzeka ukuthi ashone ngesihluku esinjena ukuthi wabe eshayela edakiwe.

UMngadi (2001:150) ukuveza kanje ukushona kukaRedgrave:

Themba, pho isixuku sani lesiya, abanye sebeze bashiya nezimoto bayobukela liyangishiya igazi. Bafinyelela khona uThemba wayimisa imoto kweziningi, wabavulela izivalo ethi, sesingehla-ke siyobona. Uphi bantabami ngiphelezeleni, wezwa kuzimuka ikhanda esabona igazi elibomvu sengathi kwakukade kuhlinzelwa khona. Kwenzenjani bantu benkosi, ebuza uMaShezi ebambelela ngamadodana ezwa inzululwane. Yizo ezibuhlungu mntanabantu

esizibukayo, kusho enye inkosikazi. uMaShezi wawulandela umkhondo qede koma amathe ebona ubuchopho bumhlophe phansi. Kwabanda kwamancane kwasika kwamakhulu lapho eyibona imoto kaDustin isiyisigaqa. Eceleni kwayo kwakunesudi nesigqoko okwakungathintekanga.

Ukuchitheka kwegazi likaRedgrave ngendlela eyisihluku kuwubufakazi bokubikezela kwesibongo sakhe.

UPardoe (1988:54) uphawula kanje:

Isibongo sakwaRedgrave satholakala okokuqala eSuffolk lapho babephethe khona isihlalo somndeni kusuka ezikhathini zasendulo, njengamakhosi endlu yakwa Redgrave, ekuqaleni iRegrava, ngaphambi kweNorman Conquest kaDuke William ngo-1066 AD ngesikhathi kuthathwa iDomesday Ucwaningo lwezincwadi ngonyaka ka-1086 AD umhlaba wawuphethwe ngu-Abbott waseSt.

Lapha uPardoe ucacisa ngokuthi empeleni isibongo sakwaRedgrave siyisibongo esikhulu ngoba yisona esabe sisesihlalweni sobukhosi bakwaRedgrave, nokusho ukuthi sasigqame kunazo zonke izibongo.

Kunomlingiswa onesibongo sakwaNdlovu. Lesi sibongo sakwaNdlovu siwuphawu olubikezela ukuthi kuzobe kuwumnumzane omkhulu nohlonishwayo, njengoba kwaziwa ukuthi kunesilwane sasehlathini esikhulu nesihlonishwayo ekuthiwa indlovu, lokho okuchaza ukuthi uNdlovu uyindoda ehlakaniphile kakhulu. UNdlovu wabe engumuntu ozithengisela izithelo emgwaqeni ngesigadla sakhe sebhayisikili, nokwathi ngokuhamba kwesikhathi watholana noMaShezi ababambisana naye ekuthengiseni. Ngokuhamba kwesikhathi ibhizinisi labo lilokhu likhula bagcina beshada babuye basungula ithilomu nesilaha. Ngemuva kokuthi sebenesilaha nethilomu yilapho-ke uNdlovu waqala khona ukwaziwa uMgungundlovu wonke wahlonishwa ngamabhizinisi akhe ayethandwa.

UMngadi (2001:17) uwaveza kanje amabhizinisi kaNdlovu:

Amadodana amangala ebuyile kuvalwe izikole efica isitolo sesilotshwe ngamagama amakhulu lawa ukuthi, “THEMBA SUPER MARKET”, nesilaha sibhalwe ukuthi, “ESILAHENI KWA-STHEMBISO”. Ithilomu nasekhaya kwakulotshwe njengoba wayencomile uGatsheni.

Amabhizinisi akhe uGatsheni abe esenawo amenza ukuthi abe mkhulu ahlonipheke endaweni ayehlala kuyo kwaMachibisa ngoba ngesikhathi efika khona akekho umuntu owakwazi ukuthi abe

nebhizinisi elikhulu njengelakhe, lokho kufakazelwa uphawu obelubikezela ukuthi uzoba umlingiswa ohlakaniphile njengendlovu.

5.1.5 Ukubikezela kwenkulumo

Izinkulumo zabalingiswa noma zemibhalo ethile zingabikezela okuthile okungenzeka esikhathini esizayo, lokho kungafakazelwa isigameko esingenzeka kulowo mlingiswa kubonakala ukuthi sibe yimbangela yalokho okwenzeka kuso.

ULaffey noWeldes (1997:18) ukubikezela kwenkulumo bakuchaza kanje:

Uphawu liyincazelo lento ethile noma liyibinzana lamagama achaza okuthile okubikezelwa yileyo.

Laba babhali bachaza khona ukuthi inkulumo nayo iba nophawu olusuke lubikezela isimo esithile, njengoba nasenovelini kaMngadi zikhona izinkulumo ezithile ezibikezela isimo esithile. UMngadi (2001:26) inkulumo etholakala enovelini ephakathi kukaMakhwembe noThemba uyiveza kanje:

Yebo, Khize, siyowubamba umsebenzi kababa, siwusingathe ume. Kunokuba uwe, okungenani kuyochitheka igazi.

Lokhu kubikezela ukuthi ngeke bavume kube khona umuntu ozothatha ifa likayise kalula, njengoba uThemba afunga ukuthi okungenani kuyochitheka igazi belwela ifa likayise. Lokhu kuyafakazeleka ngesikhathi sekushona uDaniel. UMngadi (2001:193) ukuveza kanje:

Lapho ihlehla ngesivini imoto, uSithembiso wamchiliza uDaniel engasambheke nakumbheka. Kwaqhuma! Izibili kuDaniel, kwaqhuma nasemphefumulweni kaSithembiso.

Inkulumo kaMakhwembe noThemba yokulwa kuchitheke igazi, yabikezela ukufa kukaDaniel ngempela ngoba watholakala lapho ebulawa abafowabo ngenxa yokuthi babona ukuthi uzobathathela ifa likayise. UChakraborty (2021:2) ubeka kanje ngokufa:

Ngokuvamile kubhekwa ngokuthi kuwukhlukana komphefumulo nomzimba.

Kuyiqiniso elingephikwe lelo ngoba uma kuhlukana umzimba nomphefumulo kusala isidumbu, njengoba noMaShezi wafica sekusele isidumbu sodwa sendodana yakhe encane.

Kunenkulumo lapho uMaShezi ehleli nendodana yakhe uSthembiso esilaheni ngesikhathi uMaShezi ebona uSthembiso nomfowabo omncane uDaniel bejabulelana ngokungakhululeki kwazise wabe esaba ukubonwa uThemba. UMngadi (2001:167) ukuveza kanje:

Umntanami ngiyamuzala impela kodwa usengenze ngabeleselwa yisilingo esingenza ukuba ngifise ukuthi okungenani ngabe wafa ngimbeletha. Noma-ke unkulunkulu wakhe amlande khona esengaka, name ngingakhala ngizesule njengawo wonke amanye amakhosikazi.

Le nkulumo ibikezela ukuthi uMaShezi njengoba uThemba embona njengesihlava esibi kuye uzombulala, njengoba futhi esethenge nesibhamu nje. Ngempela kwaba kanjalo ngoba wagcina emthengela abantu ukuba bayombulala njengokufisa kwakhe. UMngadi (2001:174) uziveza kanje izigebengu ezazizobulala uThemba:

UThemba owayesevalile esitolo eseqoqa ayezohamba nakho, akazanga ukuthi izinsizwa ezintathu ezazizemboze ubuso zaziwutholephi ukhiye wokuvula emnyango ongemuva esitolo. Wazethuka sezingaphakathi nezibhamu ziqhuba onogada ababili ayebaqashile ezazibazume bezixoxela eceleni kwemoto yakhe. Bangena bethwele amehlo izandla ziphezulu. Phansi ngezisu, zisho zibagokoza amakhanda ngezidunu zezibhamu. Balala bathi mbo phansi bacamela ngezingalo. Sithunywe unyoko kuwe nja, sizokwenza okungaphezulu kwalokhu okwenziwa yizigebengu zakho kuye.

Izigebengu zamthatha uThemba zaya naye ehlathini lapho ezaziyombulalela khona, ngenhlanhla yakhe kwaba khona izwi lothile elazithusa izigebengu sezithi ziyambulala zabaleka.

Enovelini kutholakala umbhalo nawo oyinkulumo ebikezelayo othi: “*Johnnie Walker*”, lobutshwala bunesithombe sendoda egqoke umjiva omude, ikhomba ukuthi iyahamba. Lokhu kuyahlobana nezenzo zikaDustin njengoba naye wayefaka umjiva wakhe. Igama elithi “*Walker*”, lichaza ukuhamba, leli gama lokuhamba libikezela uhambo kothile eshiya umndeni wakhe. Lokhu kungafakazelwa ukuthi uDustin wabe ephuza lolo hlobo lotshwala bakhe sekusondele isikhathi sokuthi ahambe emhlabeni, nokwathi ezihambela endleleni, wavelelwa yingozi yemoto, nokuyilapho kwaphela khona ngempilo yakhe.

Omunye umbhalo obikezelayo yilowo othi “*Afore you go*”, lo mbhalo uchaza ukuthi ngaphambi kokuba uhambe. Lokhu kungabikezela ukuthi ngemuva kwaleso sigameko kukhona ozohamba.

Lokho kuyafakazeleka endabeni njengoba kuqala uDustin noSthembiso. Lokhu kwaba ukuvalelisa kukaDustin njengoba akuveza ukuthi ake beshintshe umoya, ngemuva kokuphuza utshwala obubodwa isikhathi eside. UMngadi (2001:144) ukuveza kanje:

Selishona waphaphama uDustin waphuma ezishayisa ngomoya. Walibuka ilanga elibomvu ngamehlo ahunqu ayigazi ngemithambo, wabe esebuyela endlini wafike wavusa uSthembiso. Waphaphama qede bakhohlisana ngokuthi kwakufanele bake bamphumuze uWalker, bashaye izinsimbi zikakhisimusi. USthembiso walilanda ibhodlela ayelibiza ngezinsimbi. Labe lingelotshwala bbezikoshi iWisky kulo kunanyathiselwe iphepha elisagolide lilotshwe ngemibala yalo igolide elinomfanekiso wensimbi yesikole, elalilotshwe ngamazwi okuvalelisana ayebhalwe ngesikoshi ukuthi *Afo you go*, ngaphambi kokuba uhambe.

Ngemuva kokushona kukaDustin, uSthembiso akayekanga ukuphuza utshwala ababebuphuza noDustin. Lokhu kuyavela lapho uSthembiso ebuphuza ngesikhathi sebezobulala uDaniel, emthathela isibindi. Lokhu kufakazela khona ukuthi imibhalo iyinkulumo iba nakho ukubikezela okuthile endabeni.

5.2 Ukugcizelela

Ukugcizelela yisimo lapho umbhali esuke egcizelela into ethile ngokuthi ayiphindaphinde kodwa ebe esagxile noma esasho into efanayo.

UNtshalintshali (2003:43) uthi:

Ekubhaleni nasenkulumeni kugcizelelwa ukuphindwa kwamagama abalulekile nemishwana noma ukuhlela kwamagama ngokucophelela ukuze kuvele isisindo esikhethekile nesigqamile.

Isikhathi esiningi emushweni indawo evamise ukugcizelela kuba yilena esekugcineni. Ukugcizelela kusuke kwenzelwa ukuthi kubonakale ukubaluleka kwalawo magama nesisindo sawo esikhethekile.

5.2.1 Ukugcizelela kwenkulumo

Kunenkulumo lapho uThemba wabe ekhuluma nomfowabo uSthembiso ngemuva kokuthi uThemba enengiwe ukuthi umfowabo usethandana negazi likaDustin elinguLinda. Wabe embonisa ngengozi abe ezifaka kuyo ngokuthi athande uLinda ngoba wabe ekholelwa ukuthi uze lapha kwabo ngenhloso kaDustin yokubahlukanisa nomfowabo. Ngelokho uThemba wabe enesifiso sokuthi uLinda ashone. Wayembona eyingcwaba, nokungukuthi le nkulumo kaThemba umbhali wayigcizelela. UMngadi (2001:125) uyiveza kanje:

Mfowethu name bengizama nje ukukubonisa ngeke ngikwahlukanise nesithixo sakho, vele ngiyazi ukuthi noma ngubani uyalithanda ingcwaba lakhe. Angisezwa ukuthi uqondephi ubani ose-nse emqondweni ongathanda ingcwaba lizombolisa. Yizwa nje njengoba ngikutshela ngithi noma ngubani uyalithanda ulikhonzile futhi ingcwaba lakhe.

Umbhali ugcizelele inkulumo yengcwaba njengoba iwuphawu olubikezela ukuthi uLinda uzoshona ebulawa uThemba. Endabeni akubanga kanjalo kodwa uThemba uyena owagcina engena uLinda ngemuva kokushona kukaSthembiso.

Kunenkulumo ephakathi kukaMakhwembe noThemba lapho uThemba ethembisa ukuthi umsebenzi owamandla kayise uzowulwela kujuluke igazi kunokuthi uwele phansi. UMngadi (2001:26) uthi:

Yebo, Khize, siyowubamba umsebenzi kababa, siwusingathe ume ungoma. Kunokuba uwe, okungenani kuyochitheka igazi.

La mazwi kaThemba awuphawu olubikezela ukuthi uma uyise eseshonile kuzoba nombango wefa, kulowo mbango uyena ozobe elwa kangangokuthi uyoze achithe igazi. Le nkulumo umbhali uyigcizelele ngoba yabuye yavela ngesikhathi kumbulwa itshe likaNdlovu, kangangokuthi yaze yabhalwa ngisho etsheni lakhe. Iphinde yavela futhi ngesikhathi uThemba nomnewabo uSthembiso behlanganisa itulo futhi ababevumelana ngalo ukuthi babulale uDaniel, ngenxa yokuthi uThemba ukholelwa ekutheni uyena ozokhula adle ifa lakwabo. UMngadi (2001:188) uyigcizelela kanje eyokujuluka kwegazi:

Kwake kwathuleka kwashuba umoya andukuba uThemba athi, hayi-ke mfowakithi ngiyabonga ukuthi phezu kokuzibuzabuza kaningi uphetha ngakho ukulilwela kuze kujuluke igazi ifa lakwenu.

UThemba wabe ekhuluma noyise bemi ngaphandle bebukisana imibhalo yezitolo zikaNdlovu eyabe ibhalwe ngamagama amadodana. Wayemtshela uyise emthembisa ukuthi amandla akhe

angeke awele phansi inqobo nje umangabe ezobe esaphila. Wayethembisa ukuthi umuntu oyoke azame ukuthatha ifa lakwabo umvuzo kuyoba izinyembezi. UMngadi (2001:18) ubaveza kanje uThemba noyise:

Baba, kusho uThemba ngezwi elimumethe ezinyembezi. Kunokuba siphucwe noma siphunyukwe yilo msebenzi wakho, yethemba ukuba kulowo nalowo oyoke azame ukuyihlwatha umvuzo kuyokuba izinyembezi nokuqhatha umunyu. Yethemba baba ukuthi wazala ithemba nesithembiso kuhambelana noxolo. Namuhla kungolwesithathu licwathule lilihle kanje lapha kwaMachibisa, yithemba nesithembiso lesi esikuqinisa ngaso idolu.

Le nkulumbo kaThemba iwuphawu olubikezela ukuthi kusazogobhoza izinyembezi kuchitheke igazi lapha kwaNdlovu ngoba njengoba uThemba ethembisa lokho kusho ukuthi kumele nakanjani asifeze isithembiso sakhe. Umbhali uyigcizelele le nkulumbo yokuchitheka kwegazi, ngoba iyavela futhi ngesikhathi uThemba noSthembiso sebehlukeni phakathi wakuveza uThemba ukuthi noma bangamuhlamuka bonke, kodwa yena usamile emazwini awathembisa uyise ukuthi uyolwa kujuluke igazi. UMngadi (2001: 140) uyibeka kanje inkulumbo kaThemba noSthembiso:

Noma ningaze ningihlamuke nomke, ngisemi kuwo amazwi engawathembisa ubaba. Ngisazovuthela kucisha kugobhoze igazi kunokuba lamandla akhe awele phansi.

Kunenkulumbo umbhali ayigcizelelele lapho uMaShezi ekhuluma noSthembiso, ngesikhathi uMaShezi ekhuluma noSthembiso esilaheni ngemuva kokuthi uThemba engamukelanga indlela unina abe ngayo ifa.

Ekungamukeleni kwakhe uThemba washaya ngonyawo phansi wathi angeke ifa likayise akwazi ukuthatha ingxenye enkulu ngoba uzoyabela uDaniel ongahlangene nhlobo nefa lakwabo.

Ngokwenza kanjalo kukaThemba kwenza ukuthi unina amzonde kakhulu, ngoba wabe embona engumuntu ozenza indlalifa noyisiphazamiso esikhulu kuye. Lokho uMaShezi kwamenza ukuthi afise sengathi uThemba angashona noma ukube washona esemncane. UMngadi (2001:167) inkulumbo kaMaShezi uyiveza kanje:

Umntanami ngiyamuzala impela kodwa usengenze ngabeleselwa isilingo esingenza ngifise ukuba okungenani ngabe wafa ngimbeletha, noma-ke uNkulunkulu wakhe amlande nje khona esengaka. Nami ngingakhala ngizesule njengawo wonke amakhosikazi.

Le nkulumo umbhali uyigcizelelile ngoba iphinde yavela futhi, ngesikhathi uMaShezi ekhuluma naye uSthembiso ngemuva kokuthi uMaShezi engenelwe izigebengu ethilomu zamuphuca yonke imali. Lesi sigebengu esabe sizibiza ngoJuke Shezi samtshela uMaShezi ukuthi sithunywe uThemba ukuthi sizomgebenga. Ngemuva kwaleso sigameko wawaphinda futhi amazwi akhe uMaShezi ukuthi uThemba makafe. UMngadi (2001:172) uphawule kanje:

UThemba akafe name ngikhale ngizesule njengawowonke amanye amakhosikazi.

Le nkulumo kaMaShezi iwuphawu olubikezela ukuthi uThemba uyena ozofa kuqala emadodaneni kaMaShezi.

Lolu phawu alubanga kanjalo njengoba belubikezela ngoba uThemba wasinda ekubulaweni izigebengu, qede wabuya wazobulala uDaniel. Kunenkulumo lapho uMaShezi ekhuluma nesithandwa sakhe esinguDustin, wabe esho ukuthi useyasaba manje ukuthi amadodana akhe uma uDustin engamfika ethilomu kungaphuma isidumbu. UMngadi (2001: 44) inkulumo kaMaShezi uyiveza kanje:

Ngempela Redgrave angisazi ukuthi ngizokwenza kanjani ngoba lezi zingane uma kwenzeka zikufica lapha sengiyacacelwa ukuthi nesidumbu singaphuma. Musa Memu ukuzincoma. Angizincomi, ukuzincoma ukuthi zingakhipha isidumbu ngoba lokho kuzwakala sengathi kungaphuma esami kuphela. Okungezwakala kangconywa ukuthi kungaphuma izidumbu, mhlawumbe ezabobodwa. Noma-ke kungaphuma esabo nesami akunankinga.

Le nkulumo kaMaShezi iwuphawu olusobala olubikezela ngokuthi kukhona isidumbu esizophuma kwaNdlovu, ngoba kubukeka uDustin ezimisele ukubhekana ngqo namadodana kaMaShezi kanti nawo ayafisa ukuzifikela kuye.

Umndeni wakwaNdlovu wabe uvakashelwe umama ukaMathe nomaQhude, bebizwe uThemba noSthembiso ngenhloso yokuthi bazobhula umlilo owabe uhlasele ekhaya okungowomsindo nengxabano. Ngesikhathi kwabe kuxoxwa uMaShezi wakuveza ukuthi ifa lakwakhe uzolabela noma ubani amuthandayo, uma ethanda angalabela yena uRedgrave. Le nkulumo kuMaShezi uThemba wayiphinda eyinambithisisa nokungukuthi yagcina isinokugcizelela ngoba igama lokufa lagcina livela kaningi.

UMngadi (2001:81) uliveza kanje elokufa:

UThemba wawetshisa amazwi waze wacimeza lapho ewaphinda ethi 'ifa ulabela abathandwa nguwe'. Uma ngimabela mntanami ungenzani. Ifa ngukufa mama, kofa ofayo. Uma sekufiwe iqoqe Memu imoto yakwaMassgrave kusho uDustin.

Ukuvela kaningana kwegama lokufa kuwuphawu olugcizelela ngokufa okuzokwengamela leli khaya kungekudala. Kunesimo esiyinkulumo lapho uDustin ngosuku lukakhisimusi wabe ephuzile utshwala bakhe iJohny Walker emini qede walala. Waphaphama ntambama ngehora lesihlanu wavusa uSthembiso emcela ukuthi mabake bashintshe baphuze obunye utshwala besikoshi obubhalwe ukuthi "AFO YOU GO", ngaphambi kokuba ahambe. Lobutshwala babe bunesithombe sensimbi yesikole ngaphandle. Esebuphuzile lobutshwala wayelokhu ephindaphinda amagama athi 'zakhala izinsimbi'.

UMngadi (2001:147) ukuveza kanje:

Wamdedela laqhewuka ijazi ephumela phandle eqonda emotweni. Memu emqabula, kahle Redgrave phambi kwezingane. Memu emanga futhi, singakhohlwa abangcwabi bakwaMassgrave noDustin Redgrave. Kodwa mama niyabona ukuthi lomuntu wenkosi enimubulala ngotshwala useyoqedelwa imoto manje. Habe imihlola yami yini ithini lengane ubephuzziswa yimina yini ngoba bebezibulala bobabili noSthembiso. Seninele naxhawulana nase nihlangana ngami. Kwaba ngathi uSthembiso wayezwile, kuwo lowo mnyama wehla entenga waphuma wathi ememeza ethi, Dust. Yini Sthe, ezibophisisa ngebhande esesesihlalweni semoto. Redgrave ngaphambi kokuba uhambe, AFO YOU GO, mihli wakhala uSthembiso elubona kancane lunyakaza kancane uhuntshu. Sengiyahamba Sthe emthathazela, zakhala izinsimbi.

Ukukhala kwezinsimbi lezi ayelokhu ezisho kwabe kuwuphawu olubikezela ukuthi sekushaye isikhathi sakhe sokuthi ahambe emhlabeni. Njengoba kwaziwa ukuthi insimbi ikhala umangabe sekushaye isikhathi esithile, kanjalo nakuye uDustin kwabe sekuyisikhathi sakhe, nenkulumo kaThemba ayikhulumile yokuthi uDustin usevele usebulawe utshwala manje useyobulawa imoto. Naleyo nkulumo iwuphawu olubikezela ukuthi uDustin useyoshona isibili ngoba njengoba edakiwe nje angeke akwazi ukushayela ngendlela efanele nokuzokwenza ukuthi imoto iginqike naye ashone. UMngadi ukukhala kwezinsimbi lokhu uDustin ayelokhu ekusho kugcizelekile ngoba waphinde wakusho futhi ngesikhathi evalelisa kuSthembiso umngani wakhe. UMngadi (2001:145) ukuveza kanje ukukhala kwezinsimbi:

Wasithela ekamelweni labo waphuma esedlubhe umjiva wakhe isudi eyifake epulasitikini. Lena Memu uyongingcwaba ngayo, zakhala izinsimbi. Iziqhwaga zamadoda oWalker nezinsimbi sezixubana zodwa ekhanda.

Lesi senzo sikaDustin esabe singajwayelekile ukuthi aze akhiphe isudi afisa ukuthi angcwatshwe ngayo sabe siwuphawu olubikezela ukuthi usengashona noma inini. Nangokujwayelekile emphakathini okuphilwa kuyo kuvamisile ukuthi kubonakale umuntu umangabe esezoshona abe nazo izimpawu azikhombisayo. Lokho kuyenzeka kwenziwa umuntu ogulayo noma ongaguli ndawo.

5.2.3 Ukugcizelela kwemibala

Kunesimo lapho uMngadi egcizelele umbala omnyama ngesikhathi echaza uDustin ukuthi kwabe kuyindoda enjani. Lo mbala uwugcizelele ngokuthi achaze amadevu ukuthi abe emnyama sucu efake nesigqoko esimnyama, njengoba kwaziwa ukuthi umbala omnyama uwumbala ogcizelela omnyama.

UMngadi (2001:23) ukuveza kanje:

Ngaphansi kwaleli vosi kwakunamadevu amnyama suce, nakalokhu yize yayisendlini yayisishaye yasihlephula isigqoko esinsundu sihlobe ngophaphe eceleni.

Lo mbala omnyama uwuphawu olubikezela ukuthi le ndoda enguDustin njengoba isebenza ukuthutha izidumbu nje, lapha ekhaya lakwaNdlovu ilethe ubumnyama bodwa ngoba ayizange igezwe ngaphanbi kokuthi ingene njengoba wayebuya ukuyothutha izidumbu ngayo le moto efika ngayo. Kule noveli umbala obonakala ugqamile iwona omnyama kusukela ekuqaleni kwendaba kuze kufike ekugcineni, nokuchaza khona ukuthi izigameko ezenzeka khona azizinhle neze. Lo mbala uvele kaningana ngoba uvelile ngesikhathi uMaShezi ezilele umyeni wakhe uNdlovu, umjiva ogqokwa uDustin wabe umnyama. Imoto yokuthutha izidumbu yabe imnyama, notshwala “JOHNY WALKER” obabuphuzwa uDustin babe bunesithombe sendoda efake umjiva omnyama.

Kunombala obomvu umbhali awugcizelelele ngesikhathi uDustin elungiselela ukushaya uSthembiso. Lo mbala wabe ubomvu nokwabe kuwuphawu olubikezela ingozi noma ukuchitheka kwegazi lapha kwaNdlovu. Umbala lona ugqamile ngokuthi uDustin wabe ekhipha ibhokisi likagwayi elibomvu nangakaze alibheme selokhu wafika kuleli khaya. UMngadi wabuye waveza

ilahle elibomvu elabe livela kugwayi owabe ewubhema uDustin. UMngadi (2001:50) uwugcizelele kanje umbala obomvu:

Waziguqula izinto ngokushesha, akabe aesaba uDustin wenqawe kepha wawuDustin omusha owakhipha ibhokisi elibomvu likasikilidi, wahosha umindweza wawubethela emlonyeni, wawudonsa kwabomvu ilahle.

Lokhu kukhipha kukaDustin ibhokisi Elisha kuwuphawu olubikezela ngokuthi izinto sezoshintsha indlela ebekuphilwa ngayo noma indlela ebekuphethwene ngayo ayisezokufana. Umbala obomvu uchaza ukuthi isimo sezoba nzima kangangokuthi kungachitheka ngisho igazi njengoba uDustin esebhema ugwayi angakaze awubheme selokhu afika kwaNdlovu.

5.3 Ukuchaza

Esinye isizathu sokuthi uMngadi asebenzise izimpawu umangabe ebhala ukuthi achaze. Ukuchaza lokhu nakho kusuke kuwuphawu olubikezela isigameko esithile esingahle senzeke. Isibonelo umbhali uma echaza isimo sezulu ukuthi sinjani lokho kuwuphawu olubikezela isigameko esithile. Kanjalo futhi uma echaza umlingiswa nakhona kusuke kunesimo esisuke sibikezela okuthile.

5.3.1. Ukuchaza abalingiswa

UMngadi uchaze umlingiswa onguDustin njengomuntu owabe enekhala elide elikhulu, enamadevu amnyama, egqoka isigqoko esimnyama esinophaphe ekhanda nangahlukani naso ngisho esendlini. Wabe egqoka umjiva omnyama ephuza notshwala I-”JOHNY WALKER” enesithombe somuntu ohambayo ofake umjiva omnyama njengowakhe.

UMngadi (2001:23) ukuveza kanje:

Ukhona nje uMemu? Yenwaya ikhala elalimile lilikhulu lilied lisavosi noma isoseji. Ngaphansi kwalelivosi kwakunamadevu amnyama suce, nakalokhu yize yayisendlini yayisishaye yasihlephula isigqoko esinsundu sihlobe ngophaphe eceleni.

Indlela uMngadi amchaza ngayo uDustin endabeni iwuphawu olubikezela ukuthi ungumuntu ohlale enamashwa noma amabhadi njengoba futhi esebenza ukuthutha izidumbu. UMngadi uchaze uBongi njengentombi eyabe iyinhle ngokwedlulele, iyintombi ziphelele.

UMngadi (2001:4) uthi:

Lalicwathile lipholile kunguNcwaba lapho umdayisi wodumo lwamapentshisi esishova ngesineke isigadla ehla ngoPitimane, evela ukuyobamba iphango ethilomu. Wazithela kwelinye ipetntshisi letshitshi elalishayela phezulu, amabombo liwabhekise ngakhona erenki. Intombi ziphelele uma kushiwo, izintombi zibuthene ngobuntombi nangobuhle.

Indlela ayichaza ngayo intombi yakwaShezi ngokuthi yabe iyintombi ziphelele kuwuphawu olubikezela ukuthi uMbongeni njengoba ehlangene nayo sekuphelele konke abekufisa ngokuthola umaqondana, njengoba kuvelile ukuthi bobabili ngesikhathi behlangana bashiywa igazi bashaywa uvalo oluncane. Kanjalo nangendlela achaze ngayo uMbongeni ukuthi wabe enobuso obabukhanya esho ngamashiya amnyama, negazi elichachambile.

UMngadi (2001:5) uphawule kanje ngoMbongeni:

Ebusweni bensizwa obabukhanya wathathwa amashiya ayemnyama, ukuzotha kwamehlo ansundu nekhadlanyana layo elalimile. Namadevu nentshebe eyayisafufusa egazini elalichachambile ligijima.

Lobu buhle abuchazayo uMngadi obulokhu buvela kulaba balingiswa kuwuphawu olubikezela ngobuhle obuzoba khona empilweni yabo.

5.3.2 Ukuchaza isimo sezulu

Kunesimo sezulu esabe sisihle ngoba ilanga labe licwathile ngesikhathi uMbongeni eshova isigadla sakhe abe ethengisa ngaso edolobheni, ezithela kwelinye ipentshisi elalishayela phezulu.

UMngadi (2001:4) uliveza kanje:

Lalicwathile lipholile kunguNcwaba lapho umdayisi wodumo lwamapentshisi esishova ngesineke isigadla ehla ngoPitimane, evela ukuyobamba iphango ethilomu. Wazithela kwelinye ipetntshisi letshitshi elalishayela phezulu, amabombo liwabhekise ngakhona erenki. Intombi ziphelele uma kushiwo, izintombi zibuthene ngobuntombi nangobuhle.

Njengoba uMbongeni wameshela uMassgrave, lokhu kubikezela ukuthi izinto zizomhambela kahle. Kwafakazelwa nawukushiya yigazi. Endabeni kuyavela sebethandana, okuchaza khona ukuthi ukucwatha, ukuphola, inyanga uNcwaba, kwaba uphawu olubikezela ukuthi impilo kaMbongeni izoqala ibe ncwaba njengoba wayesezoba nomuntu athandana naye.

UMbongeni njengoba wabe enethilomu kwabe kunguyena owayezithengela izimpahla zakhona, yize wabe esazilile, ngoba amadodana nawo abe enezilaha zawo ayezibhekile. Kwathi ngolunye usuku uMaShezi ebuya ukuyothenga izimpahla zasethilomu, wacela uThandi owabe esebenza khona ethilomu ukuthi azomphathisa izimpahla bazifake ngaphakathi. Ngalolo suku isimo sezulu sabe singesihle kahle ngoba kwabe kunomoya. Lo moya waphephula izingubo ezimnyama ezabe zigqokwe uDustin owaqhamuka benganakile nokwathi uma ziphephuka zamxhophu uMaShezi.

UMngadi (2001:27) ukuveze kanje ukuphephuka kwezingubo:

Nempela baphuma belandelana uMaShezi wafika wasivula isinqe semoto kwavela amaphakethe amaningi amaswidi. Bafohla bawacaphuna bawafaka ekhadibhodini. Seningaze nihlupheke Memu sikhona, kanti yini umsebenzi wethu singamadoda. Wethuka uMaShezi wavusa ikhanda qede waluzwa limuthi ngqimu uvalo lapho amehlo ezithela oswahheleni lwemijiva emnyama, luphokethele lumbuka ngamehlo azinsanga. Wethuka woma ngesikhathi izingubo zakhe nemijiva kupheshulwa umoya kubhulana qede lomjiva owawulula uphephukela ebusweni bakhe futhi umbhula umxhophu.

Isimo sezulu umbhali asivezayo ukuthi kwabe kunomoya owaphephula izingubo ezimnyama zikaDustin ayezifakile zaze zaxhophu uMaShezi. Kuwuphawu olubikezela ibhadi elikhulu ikakhulu njengoba zimxhophile. Lo moya wabuye waziphephula nezikaMaShezi izingubo.

UMngadi (2001:26) uziveza kanje:

Kwabanda eMgungundlovu ebusika, lashazwa izwe lalusizana, wagaleleka uNtulikazi wabhenguza umoya. Kungolwesithathu emini kuyo lenyanga lihushuza uMaShezi wehla emotweni yakhe kwabhiza izingubo ezimnyama. Wathi ezibamba ngapha kwabhiza iziphika, yiduku noleyisi omnyama ayewuthe bhu emahlombe. Wazibamba izingubo wenyuka izitebhisi ezimbalwa wangena ethilomu kwaSibongile.

Lesi simo sezulu uMngadi asichazayo sokuthi kwabe kunomoya ngenyanga kaNtulikazi senza ukuthi izingubo zikaMaShezi ziphephuke. Nokungukuthi ukuphephuka kwezingubo zomuntu wesifazane kuyinto engeyinhle, ikakhulukazi lezi zikaMaShezi njengoba wayezilile. Lokhu kwakuwuphawu olubikezela isimo esingasihle. Nasendabeni kuyafakazeleka ukuthi uDustin ukufika kwakhe kwenza ukuthi kube noshintsho olukhulu nolunzima kwaNdlovu ngoba kwabe sekukhona ukungezwani emndenini kangokuthi kwabe sekukhona abafuna ukubulalana, nokwagcina kwenzekile ngoba uThemba wathengelwa uMaShezi izigebengu ukuba zimbulale.

Ngosuku lokumbulwa kwetshe likaMbongeni Ndlovu, kunesimo sezulu uMngadiasivezile ukuthi labe libantu bahle. Ukuba bantu bahle kwelanga kuwuphawu olubikezela ukuthi kunesigameko esihle esizokwenzeka lapha kwaNdlovu, njengoba kwakuyileso sikhathi uhuntshu olumnyama olushayelwa uDustin lwagaleleka kwaNdlovu. UMngadi (2001: 35) uthi:

Nantambama selibantu bahle yatheleka futhi imoto yemingcwabo yakwaDon't greevve no Dustin Bellgrave. Lehla udanda lwakhona olunguDustin, lushaye zona ezimnyama. Ukuthi lwaluphuma khona emngcwabeni kwakubonakala nangamabhuzi alo ayecijile enothuli lwakhona.

Ukufika kwakhe uDustin ngempela kwabamnandi kwakuhle ngoba wanandisa umcimbi ngokuthi agiye, yize ntambama waba owokugcina ukuthi ahambe esexoshwa.

USthembiso njengoba wabe evumile kuDustin ukumhlangabezela umshana wakhe njengoba wabe emcelile. Emqondweni wakhe akuzange kusavuma ukuthi acabange ezinye izinto kwazise wabe elokhu ebukana nezithombe zikaLinda ayeziniwe uDustin. Kunesimo sezulu lapho ilanga labe liyozilahla kunina uSthembiso elokhu ebukana nalezi zithombe ezazenza ukuthi kube khona into emtshela ukuthi kwabe kungumkakhe lona ayezomhlangabeza. Ukushona kwelanga kwabe kunguphawu olubikezela ngokuphela kwempilo endala kaSthembiso kuzoqala entsha uma selibuye liphuma kabusha futhi.

UMngadi (2001:107) ulichaze kanje ilanga:

Wayinyonyobisa imoto isiqonde esilaheni, nasesilaheni wangena enyobozela encisha uThemba amehlo lapho behlangana. Wayedliwa unembeza novalo nokuthi ngahle kube unina owayeseyidalulile imfihlo. Nobuthakathaka bakhe ngasentombini yakaWilliams base buya buhlaluka ngokuthi adamane ezivalela ehhovisi, avule esikhwameni semali izithombe azibuke phansi kwetafula, ethuka ubala samfundi onyonkelayo kuhlolwa esikoleni. Wayeze azibuze ngenhliziyo ukuthi kazi-ke intombi yini eyayinqabile noma isithombe esasibhaliwe. Esakulokho kudideka komqondo ilanga lahamba layozilahla kunina, wayobayoba ukuthi kazi amehlo kanina nakaThemba uzowabhekelwa ubani.

Lokhu kushona kwelanga kwamenza ukuthi ashaywe uvalo ngoba njengoba evumile ukulanda uLinda lokho kwase kusho ukuthi usedayise umfowabo kuDustin, ngoba kungenzeka umcabango

lona olokhu umtshela ukuthi umkakhe uLinda wawungagcina umnqobile nokwakungenza ukuthi impilo yakhe iqale kabusha engesezwani nomfowabo oyigazi lakhe.

UMngadi uchaze isimo sezulu lapho uDustin kungukhisimuzi wavuka ngehora lesihlanu ebuka ilanga elabe libomvu, elibuka ngamehlo ahunqu anemithambo ebomvu igazi. UMngadi (2001:144) ubeka kanje:

Selishona waphaphama uDustin waphuma ezishayisa ngomoya. Walibuka ilanga elibomvu ngamehlo ahunqu ayigazi ngemithambo, wyaesebuyela endlini wafike wavusa uSthembiso. Waphaphama qede bakhohlisana ngokuthi kwakufanele bake bamphumuze uWalker, bashaye izinsimbi zikakhisimuzi.

Ukubuka ilanga elabe libomvu selishona ngamehlo abomvu ngemithambo ngathi yigazi, kuwuphawu olubikezela ingozi noma isigameko esingesihle esizokwehlela uDustin njengoba kwaziwa ukuthi umbala obomvu uchaza ingozi. Ukubukana kwemibala ebomvu kubikezela ukushayisana kwezingozi noma ukuphindaphindeka kwengozi. Kuyafakazeleka endabeni ukuthi ngempela wavelelwa ingozi enyantisa igazi ngalolo suku ayebuka ngalo ilanga elibomvu.

USthembiso njengoba wabe ethembisile kunina kaLinda ukuthi uzomshada umntwana wakhe, wenza kanjalo ngempela. Ukushada kukaSthembiso noLinda kwaba isinyelele ngoba bamfihlela uThemba ngoba uMaShezi ekholelwa ukuthi uThemba akazukukuvuma lokho ngoba engamthandi uLinda. Ngosuku ababezoshada ngalo, isimo sezulu sabe sisihle, ngoba uMngadi usichaza ngokuthi ekuseni izwe labe lilihle kakhulu ngalolo suku futhi wabuye wagcizelela ukuthi labe licwathile ilanga, nasemotweni ababeyigibele kwakupholile kudlalwa nomculo omnandi. UMngadi (2001:157) uthi:

Izinto sebezihambisa umshosha phansi oSthembiso nonina, bavuka ekuseni ngolwesithathu kwaba sengathi akuzukwenzeka lutho olubalulekile empilweni kaSthembiso. Noma sekuyovulwa emsebenzini uSthembiso wahambisana noThemba kwavulwa, wayesebuya waqoqa izimfanelo zomcimbi wosuku. Bangena emotweni nonina bayisusa bayikhomba kwamathanda nhliziyu. Babevunywe nawusuku ngokucwathula, izwe labukeka lilihle kakhulu ekuseni nje kuvunguza nomculo opholile emotweni udle ngezomculo nothando.

Ukucwatha kwesimo sezulu ngosuku lomshado kuwuphawu olubikezela ukuthi umshado wabo uzoba muhle ungagcini ngokuba muhle kodwa futhi uzoba impumelelo enkulu ngisho nangemuva kwawo kuyohlala kukuhle, njengoba nemvelo ibavumile.

5.4 Ukunkondloza

Ukunkondloza kungesinye isizathu esenze ukuthi uMngadi asebenzise sona ekubikezeleni ngezigameko ezithile, njengoba nabo ubunkondlo bubanabo ubuciko obuthile bamagama asuke ewuphawu lwesigameko esithile esisuke sizokwenzeka ngokuhamba kwesikhathi. Ubunkondlo buwuhlobo lobuciko bomlomo noma bokubhala obuveza imizwa nemicabango yomuntu, nokungashiwo ukuthi nakho kuba nophawu olukubikezelayo, kodwa khona kuba namagama ahleleke kahle nanokuphindaphindeka kwemisindo ethile yamagama. Kafushane kungashiwo ukuthi ubunkondlo kungenye yezindlela zobuciko.

UKennedy noKennedy (2013:121) baphawula kanje:

Inkondlo idinga ubuciko ngoba enkondlweni kunolimi lwakhona olwenza ukuba inkondlo yehlukwe kweminye imibhalo. Inkondlo ifuze imbongi ngoba ulimi olusenkondlweni luncike kakhulu ebucikweni bayo imbongi.

La mazwi abawashoyo laba babhali ayiqiniso elingephikwe ngoba ukunkondloza kusuke kuyikhono lalowo muntu osuke enkondloza.

Kunobunkondlo uMngadi abuvezile lapho uThemba noSthembiso bebuyile esikoleni, babebukisana imibhalo eyabe ibhalwe ngamagama abo ezitolo zikayise. Babemi bonke noMakhwembe, uNdlovu noMaShezi ngesikhathi uMakhwembe enkondloza ezibongela kuNdlovu ngokumthatha elahliwe.

UMngadi (2001:17) uthi:

Wamthatha wamgqogqosha, waphuma noMakhwembe esitolo wababingelela ebathokozela. Bema bonke bayibukisana imibhalo. Kusenjalo batheleka nabazali kwajatshulelwana kwanjeya. Bantabami ngicela inkosi ingigcinele uyihlo. Ndodana ethandekayo aze akubusise umvelinqangi. Nami mhla ngifika kuye ngiyoguqa ngithi ngangiwumagxuma ngithole wangicosha, ngilambile wangiphakela ngashaya esentwala, ngihamba-ze wangembesa ngamasudi nosafari njengoba ngimuhle nginje.

Wayezibongela uMakhwembe embusisa uNdlovu ngokuthi sengathi angaphila isikhathi eside. Ukuzibongela kukaMakhwembe ngobuciko bakhe kwabe kuwuphawu olubikezela ukuthi usezoshona kungekudala njengoba futhi esekhulile esesigabeni sokuba umkhulu. Endabeni kuyavela ukuthi akubanga uMakhwembe oshone kuqala kodwa kwaba nguye uNdlovu, nokuchaza ukuthi la mazwi ayewasho uMakhwembe okuzibongela kwabe kungukuvalelisa kumsamariya onguNdlovu.

UDustin kunenkulumo ewubunkondlo abe eyikhuluma nesithandwa sakhe esinguMaShezi, kwakuzosa kube ukhisimuzi ngakusasa emncoma ukuthi usefinyelele ezingeni lobuhle impela njengoba esekhule kangaka.

UMngadi (2001:142) ukuveza kanje ukucikoza kukaDustin:

Umuhle impela futhi usufinyelele ezingeni lobuhle bangempela.
Osemncane wesimame uba muhle ngomzimba oqhakaza
njengembali ehlobele ingomuso elingaziwa. Oziphathe kahle
nophathekile uya eqina ngobuhle lapho eqina nangeminyaka.
Oseqinile uba muhle nangobuso osebulotshwe ulwazi ngemimango
neziwa zomhlaba oneziluleko zobubele.

Lokhu kunkondloza kukaDustin kuMaShezi angakaze akwenze selokhu babandawonye kuwuphawu olubikezela ukuthi njengoba sekuzoba ukhisimuzi nje nempilo yabo isizoba yintsha ingasafani nasekuqaleni, njengoba kuke kwavela nokuthi uDustin wabe naye eseshintshile esevame ukuzithoba okungajwayelekile. Kuvelile endabeni ukuthi ngempela impilo yabo yashintsha ngemuva kukakhisimuzi, ngoba bahlukana ngesihluku njengoba uDustin waginqika ngemoto wafa, uMaShezi wasala yedwa engenasithandwa, nokwenza ukuthi aqale kabusha impilo.

Kunobunkondlo lapho uMngadi abaveza oThemba noSthembiso, ngesikhathi uThemba noSthembiso sebelihlanganisile itulo labo lokubulala uDaniel. Kuvela ukuthi uSthembiso umfowabo uDaniel wayembona avele abe nesibibithwane engakabibitheki, ambone eyigazi lingakagxazi, kuye abe ngumufi engakashoni, abe yisidumo zingakasuki izidumo.

UMngadi (2001:166) ubeka kanje:

UDaniel wafa noSthembiso nje, kwaba ukumbona nje wamlandela wamphunga wehluleka. Mhlawumbe uthando ayemdlisa ngalo lwaluba kuswidi ayeke amphathele wona amnike ngasese. Uma ubathole kahle bexoxa wawungafunga ukuthi uxoxa nomuntu omdala, isenzo esasenza uThemba ngale abubule yedwa.

UStembiso abuke umfowabo uDaniel avele abe nesibibithwane engakabibitheki, ambone eyigazi lingakagxazi, kuye abe ngumufi engakafi, abe yisidumo zingakasuki izidumo.

Izithandani ezingoJazzman no-Annabell ngesikhathi zisazithokozisa ngokuhlala ndawonye ehhotela ezazikade zikulo ziyochitha izinsuku zikakhisimuzi ilanga njengoba lalibonakala lilokhu liphuma liphinde lishone kuqale usuku olusha, kwabe kunguphawu olubikezela ukuthi isikhathi sabo bendawonye siya ngokuphela. Ukuphuma nokushona kwelanga lokhu uMngadi ukwenze kwaba sankondlo emfushane kodwa futhi enophawu olubikezela okuthile ngalezi zithandani. UMngadi (2008:40) ukuphuma nokushona kwelanga ukuveza kanje enovelini:

Kwasa lashona lashona kwasa besathe shi phakathi kombuso.

Ukuphuma nokushona kwelanga kulezi zithandani ezingoJazzman no-Annabell kwabe kuwuphawu lokuthi ubumnandi nokuthokoza kwabo kwabe kungokwesikhashana ngoba buyeza ubumnyama obuyoba nzima kubo nokuzokwenza ukuthi izinto zabo zibe mnyama njengoba kuvela nokushona kwelanga okuletha ubumnyama. Kuyafakazeleka enovelini ukuthi lolu phawu lwabikezela isigameko esagcina ngokwenzeka, ngoba kwavela ukuthi bobabili abaphumelelanga esikoleni ngesizathu sokuthi bona babeziqhubela uthando lwabo ngesikhathi sokuthi bafunde balungiselele izivivinyo.

U-Annabell wabe ebhekene nesimo sokuthi wabe ekhulisa umntwana yedwa uyise womntwana uJazzman engasabonwa nangokhalo futhi engazixaki ngokuthi azobona umntwana okungenani ngamanye amazwi wabe engumntshingo ubethwa ngubani. UMngadi (2008:36) uphawula kanje ngesimo sika-Annabell:

Yebo zahamba zona izinsuku laphuma lashona ilanga lona lawenza umsebenzi walo njengokufisa komdali wemvelo. Leli langa elabe lichanasa nje likekela esibhakabhakeni esasivama ukuhlala siluhlaza cwe sipholile lavama ukudabula emafini lasondela ngasokhakhayini lomhlaba, lahlaba phezu komhlaba, lana izulu lawabolisa amahlanga. Laphuma laqondana nalo ukhakhayi lomkhathi, latinyela ngemisebe yalo esikhunjeni, lavusa ufasimbe okwabe kuyilona olwaphenduka umhlwehlwe wamalezulu. Laphendula lahloma layithumela imibani ezweni labubula phezu komhlaba, phezu kwalo lonke ulaka olwabe lusezweni.

UVusi ngesikhathi uSindisiwe embuza ukuthi ubekwa yini kwelaseMgungundlovu izwe wavele waphendula ngamagama ankondlozayo emvulela isifuba ekhipha okungaphakathi kuye.

Ngesikhathi uVusi enkondloza inhlamvu yelanga yabe imhlaba emehlweni. Ukuhlabeka kukaVusi yinhlamvu yelanga kwabe kunguphawu lokuthi izinto zonke ziyakhanya nokusho ukuthi zihamba ngendlela okuyiyona mayelana nakufisayo ngale ntombi yakwaMakhanya ekhanyisa inhliziyo yakhe. UMngadi (2008:76) ubuveza kanje ukunkondloza kukaVusi:

Ukube nawe ubungeke ube nayo le mizwa ekimi ekhathazeke kangaka ngawe, ukuba ubungake ubenakho ukwethemba amathemba akho uwabeke kumuntu kumbe yena onganake nakunaka ukuthi uhamba nje noma wenzani, wethembele kuye. Ngiqinisile ubuyokwazi okungibeka lapha namhlanje. Washo wambuka ngamehlo ahlathwa inhlamvu yelanga abonakala ekhathele, encenga ezithobile.

Lokhu kuhlaba kwenhlamvu yelanga seliyoshona kukaVusi kuwuphawu olubika ngobuhle azobhekana nabo ngentombi enguSindisiwe. Lokho kushiwo ngoba inhlamvu yelanga iba yinhle kakhulu umangabe seliyozilahla kunina.

5.5 Izimpawu Ezibikezela Ngamagama Abalingiswa

Kunomlingiswa onguBhekizenzo, leli gama liwuphawu olubikezela ukuthi umlingiswa obheka izenzo zomuntu akagxili enkulumweni. UBhekizenzo wabe engumngani omkhulu kaVusi futhi besebenza ndawonye kwandabazabantu, isikhathi esiningi uma bezihlalele babehlale bexoxa ngezintombi. UBhekizenzo no-Annabell babesonta esontweni elilodwa elikuMore road. Le ntombi wayibona wathatheka iyona ngoba esebone izenzo zayo ezinhle eyabe izenza zokuthi yabe ingaphuthi esontweni ihlabelela kamnandi futhi ingunobhala wentsha izimisele. UBhekizenzo wazithanda izenzo zale ntokazi engu-Annabell kangangokuba waze wazibika kuyo ukuthi uyayithanda ufisa ukuthi babe nekusasa elihle naye. UBhekizenzo uvezwa enovelini echazela uVusi ngendlela azizwa ngayo ngo-Annabell nokwakuchaza ukuthi akubona nje ubuhle obumthathile kodwa indlela izinto azenza ngayo uzithandile. UMngadi (2008:237) uziveza kanje izenzo zika-Annabell:

Engani uye lona ebengilokhu ngikhuluma ngaye Vusi. Cishe selokhu ngafika lapha ngiya esontweni lakithi elikuMore road uhlale ekhona akaphuthi nangelilodwa. Ngendlela aziphethe ngayo umntakwethu ngizizwa ngimthanda lokhu okuyisono, iphimbo lakhe acula ngalo esontweni lingibangela umunyu, ngifisa lilokhu lishilo ezindlebeni

zami. Uyena oqala amaculo esontweni, uyena futhi ongumgqugquzeli nonobhala wemihlangano yabasha ukhuthela.

UVusi wathi uyazama ukuxwayisa umngani wakhe uBhekizenzo ngale ntombi abe ehlanya engezwa lutho ngayo kwabanhlanga zimuka nomoya ngoba uBhekizenzo wabe ethathekile ngezenzo zika-Annabell akaze amnaka ngisho ukumnaka. UVusi wabe emazi u-Annabell njengoba babe befunda bonke Ohlange ngaleyo ndlela wabe emazi ukuthi uyintokazi eyabe iziphethe kanjani kodwa wakhohlisa umngani wakhe uBhekizenzo ukuthi u-Annabell wabe eziphethe kahle futhi engenangane njengoba no-Annabell washo kanjalo kuBhekizenzo, futhi wabuye wancenga uVusi ukuthi angamtsheli. U-Annabell waphathisa uBhekizenzo incwadi ukuba ayinikeze uVusi nokuyilapho u-Annabell wabe ecela uVusi ukuthi angamtsheli iqiniso uBhekizenzo ngaye ngoba wabe emthanda engafisi ukulahlekelwa nguye. Enovelini uBhekizenzo uvezwa enika uVusi incwadi evela ku-Annabell. UMngadi (2008:238) ukuveza kanje:

Seyaze yangiqoma Yeni, futhi uma sithandana ngalendlela nkosi yami ngiyabona ukuthi sekuseduze ukuba ngiyishade, inginike nansi incwadi yathi angibokunika yona. Wayikhipha ekhukhwini elingaphakathi kwebhantshi lesudi ensundu wayinika uVusi.

Lokhu kuveza khona ukuthi uBhekizenzo ulilandelile igama lakhe njengoba uMngadi ekuvezile ukuthi ubebheka izenzo zakhe ukuthi yini ayenzayo esontweni. Lokho okwenza ukuthi angabe esanaka nencwadi ayiphathiswe u-Annabell ukuthi ibhalwe ukuthini, kodwa yena ugxile ekubhekeni ukuthi u-Annabel ungumuntu oziphethe kanjani.

Kunomlingiswa oqanjwe ngokuthi uSindisiwe, lo mlingiswa igama lakhe liwuphawu olubikezela ukuthi kungahle kube umlingiswa osindisiwe ezintweni ezingezinhle, noma osindisiwe ngokwenkolo. Lo mlingiswa kuyavela endabeni ukuthi wabe eyingane yokudlala ka-Annabell. Lo mlingiswa ongu-Annabell uvezwa njengentombazane eyabe engaziphethe neze kahle.

Ukungaziphathi kahle kuka-Annabell kwenza ukuthi afise ukuthi ingane yakhe yokudlala enguSindisiwe nayo yenze izinto ezingalungile njengaye ijahe ukwenza izinto ezingaphambili kwayo. Into eyavele yenzeka uSindisiwe akazange azilande izenzo zikanina wokudlala wasindiswa kulobu mnyama uZenzile ayefuna ukumfaka kubona. UMngadi (2008:244) ugo go kaSindisiwe umveza ephawula kanje enovelini ngokuqanjwa kukaSindisiwe:

Abakuqamba ngokuthi bathi unguSindisiwe mntanomntanami abakuqambanga ngamanga, lihle igama lakho lisho khona impela

ukuthi usindisiwe olakeni nasemalangabini asiqedele izintombi. Ngithi kuwe mntanami inkosi ize ikubusise ikukhanyisele kukho konke okwenzayo, unobuntombi wena, uyintombi nto ezongena kulo muzi ithwele umqhele oyigugu kwaZulu.

Lo mlingiswa onguSindisiwe ulilandelile ngempela igama lakhe ngoba uMngadi umuveza ethola izibusiso esalukazini esingugogo wakhe, simbonga ngokuziphatha kahle kwakhe. Lokho kungubufakazi bokuthi umuntu uyalilandela igama lakhe njengoba noSindisiwe enze kanjalo, ukwazile ukuthi nanoma zikhona izilingo ezifana no-Annabell zifuna ukumdukisa kodwa yena wasindiswa kuzo.

5.6 Ukubikezela Kwezibongo Zabalingiswa

Kukhona umlingiswa onguSindisiwe isibongo sakhe ungowakwaMakhanya. Isibongo sakwaMakhanya siwuphawu olubikezela ukuthi lo mlingiswa uzoba ukukhanya ngamanye amazwi kukhona into azogqama ngayo kule noveli, njengoba nasendabeni kuvelile ukuthi waba ukukhanya enhliziyweni kaVusi. UkaMakhanya lona waba ukukhanya ngokukhanyisa inhliziyo kaVusi owagcina emthanda, ngemuva kokuthi ahlukene nomama wakhe wokudlala ongu-Annabell ngenxa yezenzo zakhe ezabe zingalungile. Ngokuhamba kwesikhathi sebaqeda nasesikoleni oHlange inhliziyo kaVusi yabe isikhanyiswa ekaSindisiwe njengoba uSindisiwe wabe eziphethe kahle.

UMngadi (2008:79) ukuveza kanje ukuqonywa kukaVusi nguSindisiwe:

Waguqa uVusi waphuza, ngiyabonga ngikhulule mtakaMakhanya
ngokungikhanyisa ngothando ekhuleka esaguqile. Bengithi
sengikuphuzisile namanje usomile kanti wena ukholwa nini kanjani.

Ukukhanya kothando enhlizweni kaVusi ngoSindisiwe kwenza ukuthi uVusi azidele amathambo eze izintaba namawa elibhekise eMkhambathini ekhaya likaSindisiwe ukuze ambone ukuthi umkhathalele kangakanani. UkaMakhanya wamphuzisa amanzi ngoba efuna ukuthi amkhombise ukuthi njengoba inhliziyo yakhe ikhanyiswe uthando lwakhe, naye okaMakhanya useyithumbile eyakhe inhliziyo. Lolu phawu uVusi akazange alubone lokumphuzisa amanzi kwaze kwadingeka ukuthi intombi enguSindisiwe izidele ngokuthi igcine imtshele ngomlomo. Uthando lwabo lwalandela isibongo sikaSindisiwe ngoba ukukhanya kokuqala kwaba ngokokuthi uSindisiwe wabe eyofundela ubuhle ngokuthi ahambe ibanga elide ezobona isithandwa sakhe.

Okunye ukukhanya kwaba ngokuthi bagcina beshadile bazibula ngenkosana abayiqamba ngokuthi uSibusiso balandelisa ngendodakazi enguBusisiwe.

Umlingiswa onguBhekizenzo wakwaMsomi, lesi sibongo sakhe siwuphawu olubikezela ukuthi uzoba ngumlingiswa wasemasomini ngokusoma. UMsomi lona wabe ekholwa eseze wathola nentombi esontweni okuthiwa u-Annabell. U-Annabell wabe ekubonisiwe kudala lokhu ukuthi uzogcina eshadele eMasomini, njengoba kuvelile endabeni ukuthi ngesikhathi ehlukana noVusi wambiza ngoMsomi osomayo ngesikhathi besafunda Ohlange bethandana. Kanti kuzothi ukuhamba kwesikhathi athole ibhungu lakwaMsomi elinguBhekizenzo naye owabe esoma elandela isibongo sakhe ngesizathu sokuthi wabe ekholwa. Kwathi ngelinye ilanga uVusi ezihambela edolobheni wahlangana no-Annabell nabekade enesikhathi eside bagcinana naye. Ekuhlanganeni kwabo bezixoxela uVusi wambuza uZenzile ukuthi ngabe usabambelele yini ekubeni ngumaMsomi. UMngadi (2008:70) ukuhlanguka kukaVusi no-Annabell edolobheni ukuveza kanje:

Sesiyathandana, akukho kubusiswa Annabell angikuvumele nokho ngikubuze ngesibusiso nokho ukwabelwa ukubekezela nokuphenyisisa ukuthi isoka liyibuka ngamehlo anjani impilo yakho nangomuso. Wabheka ngasentshonalanga nezwe wakhala ngoSindisiwe wathi hawu uSindisiwe wami ngimthandela khona ukuthi usewumaMsomi, wena usewuyena uMsomi, ngisabambelele ebusomini noma kungesibongo sami ngizizwa ngiphephe ngikuso. U-Annabell washeshe wedlula kwelasemasomini, wathalaza wanikina ikhanda walibuka isoka lakhe lakudala ngamehlo ayeseFUNA ukubibitheka wathi, indaba yami phela ngeke usayikhuluma nami ngiyazazela ukuthi namanje usangibambele amagqubu, awukakhohlwa nangelilodwa igama elaphuma emlonyeni wami sahlukana.

UMsomi no-Annabell bagcina beshadile noma umshado wabo ungaphelanga ngendlela efanele ngesizathu sokuthi kwaphuma izimfihlo eziningi u-Annabel abe ezifihlile, ezinjengokuthi wabe engelona itshitshi njengoba uBhekizenzo wabe emtshale kanjalo, kanti futhi wabe enengane ogama layo linguSipho. U-Annabell wagcina ethathwa amaphoyisa eqeda ukushada ngesizathu sokuthi wabe eshaye kabi uMaZwane wamlimaza ongunkosikazi kaJazzman amaphoyisa amthatha esagqoke ingubo yomshado.

5.7 Ukugcizelela

Ukugcizelela isimo lapho umbhali esuke egcizelela izinto ezithile ezisuke zivela ngabalingiswa, noma yilapho umbhali esuke ephindaphinda into izikhawu ezithi azibe ningana ngenhloso yokugqamisa into leyo asuke eyiveza. Kungagcizelela imibala yezingubo abazigqokile, izinkulumo abazikhulumayo, isimo sezulu, izenzo zabo namagama ezindawo azisebenzisile.

5.7.1 Ukugcizelela Kwemibala

Kunesimo lapho uMngadi asigcizelelayo ngesikhathi echaza u-Ali Kamanga. Wayephindaphinda umbala omnyama njengoba wayemchaza ngokuthi ngesikhathi ehlangabeze u-Annabell wambamba ngesandla esabe simnyama, nejazi lakhe ayeligqokile labe limnyama. Endlini ka-Ali kwabe kukhona iwadilophu emnyama.

UMngadi (2008:123) umbala omnyama ohambisana no-Ali uwuveza kanje:

Yelula isandla sokunxele esasimnyama njengentshede yathi bambelela esandleni sami sihambe ntombi ka-Ali. Waselula u-Annabell esakhe isandla wasemukela indoda esineka ubala iveza amazinyo amhlophe qwa zaya kakhulu naye emnyameni.

Ubumnyama lobu uMngadi alokhu ebuphindaphinda buwuphawu olubikezela ngobumnyama bezinto zika-Annabell, nokuchaza ukuthi njengoba eyofuna usizo lokubuyisa uJazzman nonguyise womntwana wakhe maningi amathuba okuthi u-Annabell uzofike ahlangabezane nezimmbila zithutha ziholwa emhlophe phambili lapha kaKamanga, izinto lezi athi uzama ukuzilungisa ziwubumnyama ngoba futhi ehamba ebumnyameni bakusihlwa.

Ukwenza kwakhe izinto ngesikhathi sakusihlwa njengalokhu uMngadi ekuvezile nakho kuwuphawu olugcizelela ukungahambi kahle kwezinto zakhe. Lokhu kuyavela enovelini lapho umbhali echaza ngendlu ka-Ali ukuthi yabe injani. UMngadi (2008:123) uyichaze wathi:

Kwakungenazimpahla ezitheni, kwakuyiwadilophu nje emnyama inesibuko eside, phakathi nendlu kwakume umxhekexhekana wesitulo esisodwa netafula elalimagwegwe, ngasodongeni ezansi kwefasitela kwakunomhlahlavana wombhede wezinsimbi owawunamasonjwana amancane uphakeme wendlulwe kahle unamaphilo ayekhiroshiwe. Amabhojwana nephulamasitofu kwakume emsamo laphaya kumanyazela kwazise nokuthi kwakungasetshenziswa njalo u-Ali edla kwamlungu. Hlala khona lapha embhedeni ntombazane yami, esho ekhumula ijazi elimnyama lidabukile emahlombe nebhantshi nalo elalimnyama eselaphupha, ehla kuqala embhedeni ethi ukubamba amadodlwana akhe ebuka u-Annabell ngamabhanyaza amehlo ayephumele ngaphandle njengawexoxo.

Njengoba kule ndlu kunewadilophu emnyama nje futhi izinto ezikhona ngaphakathi endlini zikhomba ukuthi sezindala kuseyikhona ukuthi lolu phawu umbhali alokhu eluphindaphinda lobumnyama luqondise khona ekutheni izinto zika-Annabell azizukuhamba kahle. Ngempela izinto zika-Annabell zabe zingahambi kahle zimnyama ngoba u-Ali lona wagcina esebona intombi esikhundleni sokuthi ayisize ngokuthi ibuyise uyise wengane yakhe. Izinto zikaZenzile azihambanga kahle ngale ndlela yena abefisa ngayo kodwa kwenzeka ngendlela engalindelekile.

UMngadi ugcizelele umbala obomvu ngesikhathi echaza umama uJuliyana indlela abe egqoke ngayo ngesikhathi eyohlasela u-Ali no-Annabell ngesikhathi bebuya ukuyokhithiza izimpahla edolobheni. UMngadi (2008:156) uyiveza kanje imibala eyabe ifakwe ngumama uJuliyana:

Wathi ephuma wabe eseyizingqumbi esikethini esibomvu singenhla kwemigxusha yezitho. kwesingenhla wayeshaye ihembe elimnyama wabe esegalela ijazi elibomvu elifana nesikethi. Ekhanda wayethwele umthwalokazi nje wewikhi naye egcobise isigcobisa mlomo esibomvu, ephaphatheke sengathi umzimba waweswele igazi.

Ukuphindaphinda kombala obomvu kukamama uJuliyana kunguphawu lokuthi uyingozi nokusho ukuthi laphe eya khona uzofike kukhona ingozi azoyenza noma kukhona igazi azolichitha njengoba umbala obomvu uwuphawu lengozi. Umama uJuliyana ngesikhathi ecuthele u-Ali no-Annabell ngasesitolo sezingubo waqala ngokuthi ashaywe intombazane eyabe ihamba nentekentekana yendoda uJuliyana owayibuka wayifanisa no-Ali. UJuliyana akabuzanga elangeni ngesikhathi ebona le ndoda wavele wayigibela ngesibhakela nentombazane abe ehamba nayo yamuthelekela kwaba ongaphansi nongaphezulu.

Umama uJuliyana lona intombazane yamushaya wavuvukala umlomo. Kwathi ngokuhamba kwesikhathi impi kaJuliyana isidlulile zaqhamuka izithandani ezingo-Ali no-Annabell bezishayela kancane behamba bezixoxela u-Annabell egodle izimpahla ebekade beyozithenga nesithandwa sakhe, uJuliyana akazange esalinda wahlala izithonto ku-Annabell. U-Ali esikhundleni sokuthi amulamulele wakhetha ukubaleka ngoba naye wabe emsaba. Kuthe umangabe ebona ukuthi intombi yakhe uJuliyana uyayibulala wabuya wathwansula izinqe zikaJuliyana ngenhloso yokulamulela intombi yakhe ebhubesini elingumama uJuliyana.

UJuliyana wavele waphendukela kuye u-Ali wamshaya wamlahla phansi wabona izinkanyezi kwazise wadedela unyazi lwesibhakela. Lolu phawu olubomvu uMngadi alugcizelelayo elabe

lifakwe uJuliyana laba uphawu olwabe lubikezela ukuhlaseleka kwabo bobathathu, ngoba bobathathu babelimele beshayiwe benezingozi zokulimala futhi bephuma negazi emilonyeni. U-Ali no-Annabell bona babelimele kakhulu ebusweni buvuvukele kanti uJuliyana wabe edabuke umlomo nawo uvuvukele.

5.7.2 Ukugcizelela Kwesimo Sezulu

Isimo sezulu siyimvelo elawulwa uMvelingqangi nokungukuthi umuntu ophila emhlabeni akakwazi ukusilawula. UMngadi usisebenzisile endabeni yakhe njengophawu lokugcizelela izimo ezithile. U-Elam (2002:204) uphawula kanje ngezimpawu zemvelo:

Izimpawu zemvelo zinomthetho othile ohambisana nazo,
njengokuthi umangabe umuntu ebona intuthu kufanele nakanjani
kuba nomlilo ngalapho ivela ngakhona.

U-Elam uveza ukuthi isimo sezulu nakuba abantu abaningi bazi ukuthi siyimvelo kodwa kukhona lesi esingesona esemvelo abantu abazikhandela sona, njengalesi esenziwa abathakathi noma abantu abashisa izinto ezilimaza umkhathi, lokho okuchaza ukuthi kusuke kungasesona esemvelo ngqo.

UMakhoba (1995:54) uthi:

Izimpawu zemvelo zingehlukaniswa imikhakha emibili. Kukhona ezendabuko nezokuzakhela. Nazo lezi zokuzakhela zingagcina sekungezendabuko kulabo abangazazi ukuthi zavela nini, zavela kanjani.

Lapha ngenhla uMakhoba uzama ukuveza ukuthi esikhathini sanamuhla seziningi izinto abantu abacabanga ukuthi zingezemvelo kodwa zibe zingezokuzenzela kwabantu. Lokho kungadala ukuthi izimpawu umuntu angazibuka bese ezihumusha ngokuthi zibikezela isimo esithile, maningi amathuba okuthi lezo zimpawu zibe ingwejikhwebu ngenxa yokuthi ngezamanga. UMngadi ugcizelele isimo sezulu lapho labe libalele khona elase libantu bahle, ngesikhathi uVusi elindele uSindisiwe owabe kufanele afike ngebhasi ebuya kunina eMgungundlovu.

UMngadi (2008:76) ukubalela kwelanga ukuveza kanje:

Lashaya ihora lesine phinde ukufika ibhasi, wehla umkhonto wewashi omude wayibala yamihlanu, yayishumi nanhlanu imizuzu lishayile, ithe ingamashumi amabili eselahle nethemba lathi menfu linyonyoba laphenduka lama bude buduze naye. Kwehla idlanzana elalisasele. Inhlamvu yelanga elase libantu bahle yahlaba ebusweni bentombi kwagidagida inhliziyu.

UMngadi uphindaphinda isimo selanga elase libantu bahle nokungukuthi ugcizelela uphawu olubikezela ukuthi uVusi noSindisiwe uthando oluphakathi kwezinhliziyu zabo lwabe luluhle ngoba kwabe kunguthando lweqiniso. Ngesikhathi uVusi noSindisiwe babemi emthonjeni umbhali uyakuphinda ukuthi ilanga lase libantu bahle libenza ukuthi babebahle bobabili. Ubuye wabuphinda futhi umbhali lobu buhle.

UMngadi (2008:78) uthi:

Wahambela phezulu enzela ukuthi asheshe asithele emehlweni aVusi ayesezizwa emhlonipha kakhulu, walandela indledlana yesizulu wathubeleza uVusi baye baficana emthonjeni. Bema belinganisene bebukwa ilanga elase libomvana phezu kwezintaba libenza babebahle kakhulu bobabili.

Ubuhle lobu uMngadi alokhu ebuphindaphinda yibona obugcizelela nobuwuphawu lokuhlangana kothando lwabo, kanti nokuma eduze komthombo wamanzi nakho kuwuphawu lokuphela kokoma kukaVusi omele uthando lukaSindisiwe njengoba futhi namanzi ayemahle ecwebile kubikezela ukukhanya nempumelelo ephakathi kothando lwabo.

UMngadi uphindaphinda isimo lapho u-Annabell wabe eya enyangeni enguKamanga ngesikhathi ephuma ejalidini abe esebenza kulo. Waphuma ngobumnyama kunezithunzi zezihlahla. Izithunzi lezi uMngadi uyazigcizelela ngoba ziwuphawu olubika ngamathunzi obumnyama u-Annabell abe emgubezele.

UMngadi (2008:122) uphawule kanje:

KwakunguLwesithathu kusihlwa u-Annabell ephuma ejalidini ayesebenza kulo ehalazela emathunzini ezihlahla enyuka noClark road. Wawunamathunzi lo mgwaqo kunjalo nje nabantu sebeyindlala kuwo ngalesi sikhathi, kwazise nokuthi nezigebe ngu zaziya zanda sekunomoyana wokuthi abanye uqobo babasebenzi basemakhaya bagcwelezwa obala.

Ukuphindaphindwa kwamathunzi isizathu kungukuthi kugcizeleleke ngethunzi u-Annabell abe ehamba kulo njengoba eyofuna umuthi wokubuyisa uJazzman kuye noma wawuthola lowo muthi kodwa wabe unamathunzi amnyama ngoba wasebenza isikhashana esincane. Wabuyelana noyise kaSipho kodwa ekugcineni wabuye wamlahla kabuhlungu ngokumthembisa umshado abe azi kahle ukuthi awukho. Kunesimo sezulu esabe singesihle neze ngoba labe lina izulu ngesikhathi u-Annabell esendleleni ebheke kaJiyane. U-Annabell wabe eye ngenhloso yokuzobona uJazzman nengane yakhe uSipho, wafika imvula iyithela ngaphandle wafike wangqongqoza kanye washo phakathi ngesizathu sokuthi umnyango wabe ungakhiyiwe futhi nemvula ngaphandle yabe imxosha.

UMngadi (2008:14) endabeni ukuveza kanje ukuhlukumezeka kuka-Annabell nokuhambisana nesimo semvula:

Kuzo zonke izinsuku u-Annabell ake apha theka kabuhlungu kakhulu ngazo ngenxa kaJazzman nomkakhe, olwangoLwesine ntambama lungolunye lwazo. Watheleka ngalo endlini exoshwa isibhidli semvula. Umnyango wawungashudiwe ngakho wangqogqoza kancane qede washo phakathi engavulelwe, kanti uzozithela kuJazzman behlezi nomkakhe behleli etafuleni.

UMngadi ukuna kwemvula uyakugcizelela ngoba ukuveze u-Annabell engakangeni kwaJiyane waphinde wakuveza ngesikhathi u-Annabell ehluleka ukubamba izinyembezi ekhala ngemvula eyabe ingazibekile phansi ngaphandle yayina sengathi iyamlekelela ngoba ngesikhathi ekhala nayo yavele yana kakhulu. Uphinde wakuveza futhi uMngadi enovelini ukuna kwemvula lapho esefaka nemvula yezinyembezi ezabe zikhalwa ngu-Annabell.

UMngadi (2008:115) ukuveza kanje:

Wahlala wathi khovololo esihlalweni econsa cococo newikhi ekhanda isimanuphana njengezinsiba zechwane linethile. Side isikhathi asihlala ebuka njengesibankwa sethamele umndeni udla. Nobuhlungu ayethi uyabufihla izinyembezi ethi uzivimba ngezinkophe konke kwamehlula waphihlika zageleza. Layishaya imvula phandle kwaba sengathi lalimlilisa noma lihaya ihubo lokumduduza, lathi lapho liyothi hamu khona yathi lacu ingane yabantu yema ngasemnyango yathi kunalokhu kuhlupheka esengikuhlupheka yise kaSipho sengiyawemukela umbono wakho wokuthi sibe isithembu.

UMngadi imvula uyigcizelela ngoba ebona isimo u-Annabell abe ebhekene naso, futhi lokhu kuna kwemvula kuwuphawu olubikezela ukuthi inkulu inkinga asazobhekana nayo nokuchaza ukuthi bukhulu ubunzima asazobuthwala ngalo yise womntwana wakhe. Kuyavela endabeni ukuthi nangempela u-Annabell wabhekana nenkinga enkulu yokuthi uJiyane wamthembisa ukuthi uzoletha abakhongi ekhaya kubo, waze wathi akahambe aye ekhaya njengoba wabe engumuntu osebenza ejalidini kwakufanele ukuthi acele kumlungu wakhe ukuthi ayokwenza amalungiselelo omshado. U-Annabell wahamba ngempela kodwa ingane kaJiyane yahamba yayozilobolela uMaZwane, u-Annabell wasala elinde umnyama ongenafu.

Kunesimo sezulu lapho uMngadi asigcizelelayo esabe sisihle, ngesikhathi uJazzman noMaZwane babezihlalele ngaphansi kwesihlahla.

UMngadi (2008:94) ukuveze kanje ukugcizelela ukuba kuhle kwesimo sezulu:

Ilanga langesonto ntambama layifaza imisebe yasabalala ezweni ibukela nobuphithiphithi babantu ababehla benyuka, nabanye beziphumulele kamnandi belele kamnandi ezindaweni ezahlukenene. Noma le misebe yasithwa ithunzi lesinye sezihlahla ezazisepaki ngaphansi kwaso okwakucambalele uJoyce noJazzman. Nokho yazihlaba izimbali nongwengwe olwaluwucansi olwalundlaleke njalo lugudle umtata.

Ukuphindaphinda ubuhle besimo sezulu kuwuphawu olubikezela ubuhle bekusasa labo, njengoba nabo bexoxa ngalo ukuthi bangalakha kanjani ikusasa ukuthi libe lihle. Nasendabeni kuyavela ukuthi bagcina beshadile futhi umshado wabo waba muhle bahlalisana kahle futhi nasemzini wabo.

5.8 Ukuchaza

Ukuchaza isimo lapho umbhali esuke khona enaba kabanzi ngesimo esithile ngenhloso yokudweba isithombe esiphelele emqondweni womfundi ofunda indaba. Kungachazwa isimo sokubukeka komlingiswa, isimo sezulu, igama aqanjwe lona, imibala yezinto isigameko esithile nenkulumo yabo. Lokhu angakuchaza ngokuthi agxilise kukho umangabe sekuyisikhathi sokuthi kuvele leso sigameko noma umlingiswa.

5.8.1 Ukuchaza Abalingiswa

UMngadi indlela abalingiswa abachaza ngayo, ubachaze ngendlela yokuthi kuvele uphawu oluthile ngabo. Kutholakala echaza u-Ali Kamanga njengomlingiswa oyindoda ende emnyama enesandla esimnyama sengathi intshede, le ndoda yabe isho ngamazinyo ayizingovolo amhlophe

qwa. Ubumnyama buka-Ali ubufanisa nentshede, lobu bumnyama buka-Ali ubugqamisa ngesizathu sokuthi buwuphawu olubika ukungahambi kahle kwezinto phakathi kwabo njengoba bebambene ngezandla futhi behamba ebumnyameni obunamathunzi. UMngadi uyakuveza lokhu kubanjwa kuka-Annabell ngu-Ali ngesandla esimnyama enovelini.

UMngadi (2008:123) uthi:

Imambane eyayikhuluma yayilisiqhidise ikhanda itete izandla idla isifana kalo. Yelula isandla sesinxele esasimnyama njengentshende yathi, bambelela esandleni sami ntombi ka-Ali. Waselula u-Annabell esakhe isandla wasemukela indoda ende esineka ubala iveze amazinyo amhlophe qwa zaya naye kakhulu emnyameni.

Isizathu esenza ukuthi uMngadi achaze umlingiswa kungukuthi umfundi osuke efunda akwazi ukuthi azakhele isithombe ngalowo mlingiswa.

UMngadi uchaze uCaroline njengomlingiswa ozacile nonomlomo ocijile waba nekhanda elinesiphundu esicijile sengathi esikathekwane. Njengoba kwaziwa ukuthi uThekwane inyoni engathandeki ngenxa yemikhuba yayo emibi futhi okuthi uma ike yangena emzini othile, kulowo muzi abantu bakhona basala bekhala ngoba kusuke kubekhona umuntu oshonayo. UCaroline njengoba umbhali emchaza ngokuthi unekhanda likaThekwane lokho kuwuphawu olubikezela ukuthi intombazane enemikhuba emibi futhi engathandeki.

UMngadi (2008:56) umchaza kanje:

U-Annabell wayevame ukuyibona lapho efika kwesika-Ali ayibingelele. Kuhambe kwahamba baze bathathisana okwabangani, bavakashelana bazithamunda ezingapheli u-Annabell noCaroline Gwala. Nangalolu suku emini babehlezi bobabili ongwengweni lakwaboCaroline benebe, uCaroline elokhu esula imiconjwana yakhe emamatheka engaqedi ngomlonyana ocijile, kwesinye isikhathi ahleke aze esule ikhanda lakhe okwakungathi elikathekwane.

Uphawu lukaThekwane umbhali aluchazayo lwavela endabeni ngoba uCaroline njengoba wabe esengumngani ka-Annabell futhi engumngani kaJuliyana, wabe ethatha izindaba ngapha ku-Annabell azise ngalena kuJuliyana aphinde athathe ezingakuJuliyana azilethe ku-Annabell nalokho okuchaza ukuthi ungumuntu oliphixiphi, nonemikhuba emibi kathekwane. Lokhu wabe ekwenza ngoba azi ukuthi bobabili u-Annabell nomama uJuliyana beyizithandwa zika-Ali.

Umkhuba kaCaroline owabe ungathandeki wobuphixiphixi wawenza kwaze kwafika esigabeni sokuthi abaqhathe bobathathu.

Wavele wagijima wayotshela umama uJuliyana ukuthi u-Ali no-Annabell sebehambile sebeye ukuyokhithiza izimpahla edolobheni wabuye washo nokusho ukuthi uthe u-Annabell akamsabi uJuliyana. Lawo mazwi amfudumeza uJuliyana okungangokuba waze wafisa ukubabamba ngezandla zakhe, ngoba ngemuva kokuthi ezwe lokho waya kobacuthela ngasesitolo ababezoqhamukela kuso, nokwathi ukuba beqhamuke akabe esabuza elangeni wabagibela ngesibhakela. UCaroline wansondo nokunguyena owabe ebaqhathile wabe ecashile ekhoneni ebuka impi ejabula njengothekwane ojabulela ukufezeka kwesifiso sawo.

5.8.2 Ukuchaza Isimo Sezulu

Isimo sezulu siwuphawu olubikezela ngesimo esithile esingahle senzeke, njengokuthi izulu umangabe lizokuna kubonakale ngokuthi liqoqe amafu ashintshe umbala abe mnyama. Ubumnyama balawo mafu kwenza kubonakale ukuthi uphawu olubika ngemvula enkulu ezayo. .

UFolley (1997:112) uphawula kanje ngophawu olubikezela ngemvula:

Uphawu oluyibika lingahunyushwa njengophawu oluyisiqiniseko sento oluyibikayo. Isibonelo ukuqoqana kwamafu abe mnyama kuwuphawu lwemvula enkulu ezayo.

UFolley uchaza khona ukuthi ukuqoqana kwamafu ajike abe mnyama kubika ukuthi kunemvula enkulu ezayo. Lesi simo asichazayo semvula siyefana nalesi indlela esabe siyiyona ngesikhathi ebheke kaJiyane. Uchaze isimo u-Annabell abe eyisona ngenxa yokunethwa yimvula. Umchaze ngokuthi iwikhi lena abe eyigqokile yabe imayoywana okwechwane elinethile nokuwuphawu olukuveza obala ubunzima nokukhathazeka u-Annabell abe ebhekene nabo ngenxa kaJiyane owamthembisa izulu nomhlaba kanti wabe esho ngenhliziyo ukuthi utshani obulele buvuswa ngomlilo. Into avele wayenza ukuthi athathe imali lena ababekade bebekisana yona wahamba wayozishadela noMaZwane, yena wamshiya kanjalo. Enovelini u-Annabell uvezwa enethwa yimvula.

UMngadi (2008:115) uthi:

Wahlala wathi khovololo esihlalweni econsa cococo newikhi ekhanda isimanuphana njengezinsiba zechwane linethile. Side isikhathi asihlala ebuka njengesibankwa sethamele umndeni udla.

Nobuhlungu ayethi uyabufihla izinyembezi ethi uzivimba ngezinkophe konke kwamehlula waphihlika zageleza. Layishaya imvula phandle kwaba sengathi lalimlilisa noma lihaya ihubo lokumduduza, lathi lapho liyothi hamu khona yathi lacu ingane yabantu yema ngasemnyango yathi kunalokhu kuhlupheka esengikuhlupheka yise kaSipho sengiyawemukela umbono wakho wokuthi sibe isithembu.

Ukwehla kwezinyembezi zika-Annabell nokuna kwemvula kunguphawu oluchaza ukuhlangukwa kwezinkinga eziningi ngesikhathi esisodwa ku-Annabell. Okungaba yizinkinga ezifana nobuhlungu bokubona umndeni wakwaJiyane uhleli kamnandi ngokuthula ekubeni yena esebuhlungwini bokuthi uJazzman wamlahlisa okwenyongo yenyathi kangangokuba njengamanje wayefisa ukuthi angezi nokuza emzini wakhe ngoba uphazamisa ukuthula emndenini wakhe njengoba elwa nje umangabe efikile, futhi nengane yakhe uSipho ayimfuni sengathi iyamnukela.

Isimo sezulu u-Annabell ngesikhathi ephuma kaJiyane sabesingesihle neze ngoba kwabe kuphambana imibani emibi. Imibani lena abe ephambana nayo ebumnyameni iwuphawu oluchaza ukuphambana kwemicabango emibi emqondweni wakhe neletha ukudideka maqondana nezinkinga abe ebhekene nazo. Lokhu kuphambana kwakhe nemibani kwabe kuwuphawu oluchaza ukuthi njengoba edidekile ecabanga nokuthi abulale noma adlise uJiyane bese efakela uMaZwane isichitho lokho kwabe kuwuphawu oluchaza ukuphambana kwezinkomishi kulokhu abe ekucabanga.

UMngadi (2008:229) ukuphanjanelwa imibani ukuveza kanje:

Wayehamba u-Annabell ekhilikithela emnyameni, umkhathini wakhe wayesewutshinge emkhathini odlala imibani.

Ukuhilikithela kuka-Annabell ebumnyameni kungahunyushwa ngokuthi kuchaza ukuthi impilo yakhe idunguza ebumnyameni, lokho kusho ukuthi unezinkinga eziningi. Ukuphambana kwemibani emnyameni ngesikhathi ehamba kungahunyushwa ngokuthi kubikezela ngengozi azobhekana nayo, ngoba umbani kwaziwa ukuthi awumuhle ngesizathu sokuthi uyingozi.

5.9 Isiphetho

Ngokuphetha lesi sahluko ziningi izizathu ezenza ukuthi ababhali basebenzise izimpawu uMngadi yena izizathu zakhe yilezi umcwaningi athe umangabe enza ucwaningo lwakhe kumanoveli akhe amabili awakhethile azihloko zithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Wazithola nokuyilezi asezivezile wazihlaziya ngenhla njengoba zivelile ngokulandelana kwazo. Uphawu

lokubikezela kubabhali abaningi kungashiwo ukuthi yilona elihamba phambili njengoba noMngadi elisebenzisile emanovelini akhe amabili akhethiwe. UMngadi usebenzise ukugcizelela kumanoveli umcwaningi awasebenzisile ngesizathu sokwenza uphawu oluthile luhlale obala nanoma ngabe umfundi wendaba ubengalinakile.

Kodwa ukuligcizelela kwakhe kwenza ukuba lihlale obala okwekati elimhlophe ehlungwini. Uphawu lokuchaza uMngadi ulisebenzise ngesizathu sokuthi kunezimo ezinye umbhali azichaza ngendlela eyehlukile kunezinye azisebenzisile endabeni. UMngadi usebenzise ukunkondloza njengesizathu sokubeka indaba ngobuciko bokubhala njengekhono lakhe lokubhala ukuze indaba yakhe ihehe kumfundi osuke eyifunda.

ISAPHLUKO SESITHUPHA

ISIPHETHO NEZINCOMO

6.1 Isingeniso

Kulesi sahluko kuzovela isiphetho salolu cwaningo umcwaningi abekade elwenza esebenzisa amanoveli amabili kaM.J. Mngadi asihloko sithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Ukuphetha lolu cwaningo kuzobhekwa isahluko ngasinye ukuthi esahlukweni ngasinye yikuphi umcwaningi abecwaninga ngakho kuze kufike esahlukweni okuyisona okungesokugcina kulolu cwaningo oselwenziwe. Lesi sahluko sizobuye siveze okutholakele ocwaningweni siveze izincomo ngendlela uM.J. Mngadi asebenzise ngayo izimpawu emanovelini akhe amabili akhethiwe, nokuthi njengalokhu umcwaningi eselwenzile ucwaningo lwakhe.

6.2 Obekwenziwa Ocwaningweni

Kulesi sihlokwana kuzobe kugxilwe ekubhekeni ukuthi isahluko ngasinye besikhuluma ngani. Kuzobe kufinqwa obekwenziwa esahlukweni ngasinye ukukhanisa ukuthi ucwaningo selulonke beligxile kuphi.

6.2.1 Isahluko Sokuqala

Kulesi sihlokwana sesahluko sokuqala kuzobhekwa ukuthi lesi sahluko besigxile kuphi. Isahluko sokuqala yisona ebesiqukethe ukuthi ucwaningo lizobe libheka ini. Kulesi sahluko bekuthulwa ucwaningo kungeniswa ngalokhu ebekugxilwe kukho. Ngesikhathi kuthulwa ucwaningo kunezihlokwana ezivelile nokube yindlela yokucacisa ngalokhu ebekucwaningwa ngakho. Isihlokwana sokuqala esivelile yilesi esithi isisusa socwaningo. Kulesi sihlokwana umcwaningi ubethula ngokwenze ukuthi akhethe ukucwaninga ngezimpawu emanovelini amabili akhethiwe njengalokhu bezikhona ezinye abekade engenza ngazo ucwaningo. Kucaciswe ngokusobala ukuthi kula manoveli izimpawu zisetshenziswe ngendlela ehlukile kunamanye amanoveli umcwaningi aseke wawafunda anezimpawu zesemiotics. Isihlokwana sesibili umcwaningi asivezile yilesi esithi isidingo sokwenza ucwaningo. Esidingweni sokwenza ucwaningo kuvezwe ukuthi singakanani isidingo sokwenza lolu cwaningo, ngoba umcwaningi njengoba enza ucwaningo kutholakalile ukuthi sikhulu isikhala esisadinga ukuthi sivalwe ngokwenza ucwaningo, ngoba ucwaningo luveze ukuthi sisesincane isibalo sabacwaningi abasacwaninge ngezimpawu zesemiotics ikakhulukazi

emibhalweni yolimi lesiZulu, nakuba lezi zimpawu sezinesikhathi esithi asibe side zaqala ukusetshenziswa emanovelini esiZulu.

Isihlokwana sesithathu kube ilezi esithi izinhloso zocwaningo. Kulesi sihlokwana umcwaningi ubebheka izinto azihlosile ngokwenza lolu cwaningo, njengalokhu kuvelile ukuthi zikhona ezibalulekile izinhloso zocwaningo ezethulwe njengalezo ezenze kwenziwe ucwaningo. Inhloso ethulwe njengeyokuqala yilena ecwaninga ngezinhlobo zezimpawu umcwaningi abekade ecwaninga ngazo ocwaningweni lwakhe, nokube iyona nhloso yokuqala umcwaningi acwaninge ngayo. Inhloso yesibili nokuyiyona umcwaningi alandele ngayo ukwenza ucwaningo ilena enesihlokwana esithi izizathu zokusetshenziswa kwezimpawu. Njengalokhu ziningi izizathu zokusetshenziswa kwezimpawu, kodwa umcwaningi ubethula ukuthi uzocwaninga ukuthi ngabe iziphi izizathu ezenze ukuthi umbhali asebenzise lezi zimpawu emanovelini umcwaningi awasebenzisile ukwenza ucwaningo.

Isihlokwana esinye umcwaningi asethulile yilezi esibheka indlela yokuqhuba ucwaningo azobe elwenza. Esinye isihlokwana umcwaningi asethulile yilezi esithi injulalwazi yocwaningo. Kulesi sihlokwana bekwethulwa injulalwazi yocwaningo ebe isisekelo socwaningo olwenziwe. Le njulalwazi yinjulalwazi yesemiotics. Le njulalwazi umcwaningi ube eseyichaza ukuthi abasunguli bayo uFerdinand de Saussure noCharles Sander Pierce. Le njulalwazi igxile kakhulu ezimpawini zemibhalo njengamanoveli. Isahlukwana esinye umcwaningi asethulile yilezi esithi ukubuyezwa kwemibhalo.

Ukubuyezwa kwemibhalo yilapho umcwaningi abekade ethula abanye abacwaningi asebecwaninge ngezimpawu base beveza imibono yabo ngocwaningo abalwenzile noma abalitholile ngezimpawu, nokwenze ukuthi umcwaningi akwazi ukubona isikhala esisasele mayelana nocwaningo lwezimpawu. Isihlokwana sokugcina umcwaningi asethulile kulesi sahluko sokuqala yilezi abekade ethula indlela izahluko zakhe azihlele ngayo, kusukela esahlukweni sokuqala kuya esahlukweni sesithupha.

6.2.2 Isahluko Sesibili

Kulesi sihlokwana kuzobhekwa ukuthi isahluko sesibili besigxile kuphi. Isahluko sesibili besigxile ekubuyekezweni imibhalo. Lesi sahluko siqale ngokungenisa okuzobe kwenziwa, sabe sesibheka ucwaningo oselwenziwe ngabanye abacwaningi. Silandele ngokuthi sibheke ucwaningo oselwenziwe ngababhali ababhale imibhalo mayelana nezimpawu. Sigcine ngokubheka ucwaningo oselwenziwe ngababhali baseNingizimu Africa, nokulandele isiphetho sesahluko. Lesi sahluko sesibili isona esikugqamisa ngokusobala ukuthi singakanani isikhala esikhona mayelana nocwaningo oluthinta izimpawu zesemiotics.

6.2.3 Isahluko sesithathu

Kulesi sahluko bekugxilwe ekubhekeni izindlela zokuqhuba ucwaningo nezinjulalwazi zocwaningo. Lesi sahluko siqale ngokubheka indlela ezosetshenziswa ukuqhuba ucwaningo nokuyindlela yekhwalithethivu. Kulandele ngesampula elungele ucwaningo okuyi “purposive sampling”. Le sampula ikhethwe ngesizathu sokuthi iyona elungele lolu cwaningo njengoba kuwucwaningo olungadingi ukuphuma kuyiwe kubantu ukuyobuza imibuzo, kodwa kuwucwaningo oluhlaza amanoveli kaMngadi amabili akhethiwe asihloko sithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Ukuhlaza la manoveli kusetshenziswe itext analysis. Kulandele ngokuthi kuchazwe injulalwazi yesemiotics nokuyiyona eyisisekelo salolu cwaningo. Kubhekwe le njulalwazi ukuthi ikuphi lapho izobamba khona iqhaza ukuqhuba ucwaningo.

6.2.4 Isahluko sesine

Ngaphansi kwalesi sihlokwana kuzobhekwa ukuthi isahluko sesine besigxile kuphi. Kulesi sahluko umcwaningi ubecwaninga ngezinhlobo ezahlukeneyo zezimpawu ezitholakala emanovelini abhalwe uM.J. Mngadi asihloko sithi “Imiyalezo” nethi “Ifa ngukufa”. Lesi sahluko umcwaningi uthe umangabe enza ucwaningo wathola ukuthi umbhali usebenzise uhlobo lophawu olusobala. Loluhawu kuvelile ukuthi uphawu olusobala ngoba kulula ukuthi umcwaningi asheshe aluphawule endabeni, futhi nokubikezela kwalo isigameko esithile kulula ukusheshe abone ukuthi isiphi isigameko esibikezelwa yilolu phawu. Umcwaningi ucwaninge wathola olunye uhlobo lophawu olucashile. Loluhawu okungelula ukuthi usheshe uluphawule endabeni ngoba akulula ukuthi luphawuleke njengophawu ngoba lucashile, omunye umuntu angaliphawula njengenkulumbo noma into ethile yokuqhuba indaba enganaki ukuthi kungenzeka kube uphawu olubikezela isigameko esithile, njengalokhu umcwaningi ezivezile izibonelo zalezi zimpawu

ezicashile ezitholakale kula manoveli. Umcwaningi ocwaningweni lwakhe uphinde wathola ukuthi kunohlobo lwezimpawu ezisontekile.

Izimpawu ezisontekile uvezile ukuthi yilezo okuthi umangabe uzibuka ubone sengathi zibikezela izigameko ezithile kanti zibikezela okunye okungaqondene nalokhu okubonwa kukubikezela. Uphinde waveza ukuthi lolu hlobo lophawu njengoba lusontekile nje lubheke engxenyeni lapho okungelula ukuthi lingacatshangelwa khona. Uhlobo lokugcina umcwaningi alutholile yilolu lwamagama abalingiswa. Umcwaningi uthole ukuthi amagama abanye abalingiswa indlela umbhali abaqamba ngayo, ubaqambe ngendlela yokuthi amagama abo ayizimpawu. Izimpawu ezibikezelwa yila magama abalingiswa abikezela izigameko ezithile, njengalokhu umcwaningi ekuvezile ukuthi iziphi izigameko ezibikezelwa yila magama noma kungebona bonke abalingiswa abanamagama ayizimpawu anezigameko ezithile endabeni kodwa uwavezile amagama anezigameko. Ngemuva kokuveza ucwaningo ngezinhlobo zezimpawu umcwaningi azicwaninge kumanoveli ube esephetha lesi sahluko ngokuqoqa lawo maphuzu awathole ocwaningweni abekade elwenza ngohlobo lwezimpawu.

6.2.5 Isahluko Sesihlanu

Kulesi sihlokwana kuzobe kubhekwa ukuthi isahluko sesihlanu besigxile kuphi. Lesi sahluko besigxile ekucwaningeni izizathu ezenza ukuthi umbhali wala manoveli asebenzise izimpawu. Umcwaningi ukuvezile ukuthi ocwaningweni abekade elwenza uthole ukuthi isizathu sokuqala sokuthi umbhali asebenzise izimpawu endabeni ukubikezela. Ukubikezela njengalokhu kuyisizathu umbhali asisebenzise ocwaningweni siveze ukuthi yisona esibikezela ngesigameko esingahle senzeke. Umcwaningi uphawulile ngokuthi igama elithi bikezela lisuselwe egameni eliyisenzo elithi “bika”. Umcwaningi ukubikezela ukucwaninge ngezindlela ezimbili. Eyokuqala ucwaninge ngokubikezela kwamagama abalingiswa, indlela abaqanjwe ngayo baqanjwe ngendlela yokuthi awuphawu olubikezela ngezigameko ezithile.

Indlela yesibili umcwaningi ukubikezela akucwaninge ngayo ukubheka indlela izibongo zabalingiswa abaqanjwe ngayo. Izibongo zabalingiswa abaqanjwe ngazo ziqanjwe ngendlela yokuthi zibikezela izigameko umcwaningi azivezile endabeni. Isizathu sesibili umcwaningi asitholile ocwaningweni ukugcizelela. Ukugcizelela ukuvezile ukuthi indlela umbhali asuke

ephindaphinda ngayo isimo esithile ngenhloso yokusigcizelela endabeni. Ukugcizelela umbhali ukuveze ngezindlela ezahlukenene, eyokuqala kube ukugcizelela kwemibala. Imibala okuyiyona umcwaningi enze ngayo isibonelo nokuyiyona umbhali wamanoveli ayisebenzisile emanovelini umbala omnyama, lo mbala uwugcizelele ngesikhathi echaza umlingiswa onguKamanga. Umcwaningi ubuye wacaphuna esinye isibonelo esiwuphawu olugcizelelayo lapho umama uJuliyana umbala obomvu ewugqoka ngokuwuphindaphinda, njengalokhu egqoke isiketi esibomvu, wagqoka ijazi elibomvu, waphinda wagcoba isigcobisamlomo esibomvu.

Olunye uphawu olugcizelelayo umcwaningi alicwaninge walithola yilolu lwesimo sezulu, ngesikhathi umbhali egcizelela isimo sezulu esabe sisihle ubuhle belanga ebugcizelela ngokuthi babenza uVusi noSindisiwe babebahle kakhulu. Umcwaningi ubuye wathola ukuthi kunesimo sezulu esabe singesihle neze umbhali asigcizelelile ngesikhathi u-Annabell eya kaJiyane. Umbhali lesi simo sezulu usigcizelelile ngoba usiveze ngesikhathi u-Annabell esaya kwaJiyane waphinde wasiveza ngesikhathi esengenile endlini ukuthi imvula yayishaya kakhulu. Kuphinde kwagcizeleleka isimo sezulu lapho uMaShezi wabe efolile emotweni ekhipha izimpahla zasethilomu, lapho kwabe kunomoya owaphephula izingubo ezimnyama ezabe zigqokwe uMaShezi nalezi ezabe zigqokwe uDustin. Lezi zingubo umbhali uzivezile ukuthi zaphephuka qede zaxhophu uMaShezi, futhi zabhulana nalezi ezabe zigqokwe uMaShezi. Umbhali uphinde wachaza uRedgrave emchaza ngendlela agqoka ngayo nokungukuthi kuhambisana nezenzo zakhe ezechukile kwabanye abalingiswa. Umbhali uphinde wagcizelela isimo sobumnyama bamathunzi lapho u-Annabell wayekade eya enyangeni engu-Ali Kamanga. Isizathu esinye umcwaningi asicwaninge wasithola sokugcizelela yilesi esichazayo. Ngaphansi kwesizathu esichazayo umcwaningi unesihlokwana esicwaninga ngokuchaza abalingiswa.

Umcwaningi ucwaninge wathola ukuthi umbhali kunomlingiswa ongu-Ali, amchaze ngendlela yokuthi ukumchaza kwakhe kunophawu olubikezela isigameko ngoba umchaze wagqamisa umbala omnyama. Omunye umlingiswa amchazile, umlingiswa onguCaroline. Lo mlingiswa umchaze ngokuthi unekhanda elinesiphundu esingathi esikathekwane. Kuvelile endabeni ukuthi nemisebenzi yakhe yabe ifana nekathekwane njengoba umbhali emfanise nothekwane, lolo phawu belubikezela umuntu onemikhuba emibi, njengoba kuvelile ukuthi wabe eyiphixiphixi exabanisa umama uJuliyana no-Annabell ebe ezenza umngani wabo. Isihlokwana esinye esichazayo yilesi

esichaza isimo sezulu ngesikhathi u-Annabell eya kwaJiyane. Umbhali lesi simo usichaze ngokuthi kwabe kuyimvula enkulu kangangokuthi yabe yenza iwikhi ka-Annabell ibe mayoywana sengathi ichwane linethile, wabuye wasichaza ngokuthi lesi simo semvula sasisibi ngendlela yokuthi wafika kwaJiyane wangqongqoza kanye wangena engavunyelwanga ukuthi makangene ngoba lesi simo sabe simxosha phandle. Umcwaningi ubuye wathola isimo sezulu umbhali asichazayo lapho u-Annabel esehamba kwaJiyane ngesikhathi ehlangabezana nemibani eyabe ibanika iphambana emkhathini, nokwabe kuwuphawu olubikezela ngengozi enkulu asazobhekana nayo.

Isizathu sokugcina umcwaningi asicwaninge endabeni esenza umbhali ukuthi asisebenzise njengophawu yilesi esinkondlozayo. Umbhali usebenzise isizathu sokunkondloza saba uphawu olubikezela isigameko esithile, ngoba ekhombisa ubuciko bomlomo. Kunokunkondloza lapho umcwaningi akusebenzise njengesibonelo ngesikhathi uJazzman no-Annabel behleli ehhotela bechitha amaholide kancibijane. Usebenzise uphawu lwelanga elabe liphuma liphinde lishona elabe libikezela ngesigameko sokuphetha kokuphela kwezinsuku zabo bethandana futhi bendawonye. Umcwaningi uphinde wathola isibonelo sokunkondloza lapho uVusi wabe ehlatshwa inhlamvu yelanga emehlweni ngesikhathi ekhuluma amagama ankondlozayo kuSindisiwe ngesikhathi ecela uthando entombini. Ngemuva kwalapho umcwaningi ube esephetha isahluko ngokuthi aveze amaphuzu abekade egxile kuwona esahlukweni.

6.2.6 Isahluko Sesithupha

Kulesi sihlokwana kuzobe kubhekwa ukuthi isahluko sesithupha besigxile kuphi njengoba kuyisona esifinqa lonke ucwaningo. Isahluko sesithupha yisona esiphetha konke obekwenziwa ocwaningweni. Sibheka izahluko kusukela kwesokuqala kuze kufike kwesesihlanu ukuthi ngabe lolu cwaningo belimayelana nani. Ngemuva kokubheka izahluko kube sekuphethwa ngokuthi kuphakanyiswe izincomo negebe eligqamile noma elitholakele ngesikhathi kwenziwa ucwaningo. Igebe eligqamile yileli lokuthi kutholakale ukuthi ababhali bolimi lesiZulu bancane umangabe kuqhathaniswa nalabo ababhala ngezinye izilimi.

6.3 Okutholakele Ocwaningweni

Njengalokhu lolu cwaningo belusebenzisa amanoveli asihloko sithi “Imiyalezo” nethi “Ifa ngukufa” abhalwe nguM.J Mngadi, umcwaningi utholile ukuthi uMngadi izimpawu azisebenzisile uzisebenzise kahle ngendlela elindelekile. Uzisebenzise ngendlela elindelekile ngoba indlela azisebenzise ngayo iyalingana kusukela ophawini oluyisihloko senoveli, izithombe azifakile kwisembozo samanoveli asetshenzisiwe, nangaphakathi endabeni amagama abalingiswa indlela abaqambe ngayo awuphawu. Imibala yezinto inophawu olubikezela isigameko, isimo sezulu nokucikozwa kwabanye babalingiswa umangabe bekhuluma nokusho ukunkondloza okuwuphawu olubikezela izigameko. Lo mbhali indlela izimpawu azisebenzise ngayo ukhombise ikhono elingajwayelekile ngendlela azisebenzise ngayo kumanoveli. Leli khono alisebenzisile lenze ukuthi indaba yakhe ilandeleke kahle futhi ibe mnandi.

6.4 Iziphakamiso Ngocwaningo Olungenziwa Ngomuso

Kulolu cwaningo njengoba kade lucwaninga ngezimpawu ezahlukeni ezitholakala kumanoveli amabili akhethiwe, ngokwesiphakamiso somcwaningi sisekhona isidingo sokuthi kwenziwe olunye ucwaningo ngezimpawu kwamanye amanoveli kaMngadi, njengalokhu ekhona amanye amanoveli awabhalile. Ucwaningo olungenziwa kwamanye amanoveli awabhalile ukucwaninga ukuthi khona izimpawu uzisebenzise kanjani, ngabe umangabe izimpawu ziqhathaniswa nalawa amabili akhethiwe abasetshenziswa nakuzo uveze ikhono eligqamile lokusebenzisa izimpawu njengalawa noma mhlawumbe uhlulekile ukuzisebenzisa izimpawu. Esinye isincomo ukuthi kungakuhle ukuthi abanye abacwaningi abasazokwenza ucwaningo babheke okunye okuthinta amanoveli neminye imibhalo kaMngadi okungakaze kucwaningwe. Abacwaningi bangabheka nokusetshenziswa kwezimpawu kwamanye amanoveli bacwaninge ukuthi ngabe kukuphi ukuhlobana nokuhluka kwezisetshenziswe uMngadi.

6.5 Isiphetho

Ngokuphetha lolu cwaningo belucwaninga indlela uMngadi asebenzise ngayo izimpawu emanovelinini akhe amabili asihloko sithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Kuvele izinhlobo ezahlukeni zezimpawu umbhali azisebenzisile. Izimpawu ezitholakele yilezo ezisobala. Uhlobo lokuqala uMngadi alusebenzisile emanovelinini akhe amabili yilelo umfundi wendaba athe umangabe efunda wakwazi ukuthi asheshe aluthole nokuwuphawu olusobala. Lokho kusho ukuthi

akubanga khona isidingo sokujula kakhulu ngomqondo ukuze kubonakale ukuthi lezo zimpawu zibikezela ziphi izigameko, noma umfundi wendaba yiziphi izigameko eziqondene nalezo zimpawu angahle azilindele ngokuqhubeka kwendaba.

Uhlobo lesibili yilolu lezimpawu ezicashile. Loluhlobo lezimpawu kutholakele ukuthi licashile ngoba umfundi wendaba umangabe efunda indaba angahle angaliboni njengoba lidinga ukujula komqondo ukuze libonakale. Uhlobo lesithathu nelokugcina yilolu olusontekile. Lolu hlobo lezimpawu kutholakele ukuthi lisontekile ngoba uma umfundi wendaba umangabe efunda indaba angahle alindele isigameko esithile kodwa kungenzeki sona kwenzeke into engalindelekile noma ehlukile kwengalindeleka, ngamanye amazwi kuba ingwijikhwebu. Kuvele nezizathu ezenze uMngadi ukuthi azisebenzise lezi zimpawu emanovelini akhe. Izizathu ezitholakele ngezokuthi okokuqala ukubikezela.

UMngadi usebenzise izimpawu zesemiotics emanovelini akhe amabili asihloko sithi “Imiyalezo” (2008) nethi “Ifa ngukufa” (2001). Isizathu sokubikezela ukuthi umfundi wendaba akwazi ukuqagela isigameko angase ahlangebezane naso ngokuqhubeka kwendaba. Lokho kwenza ukuthi indaba ibe mnandi futhi ihehe noma umfundi wendaba abe nogqozi lokuthi akwazi ukuqhubeka nokufunda leyo ndaba. Isizathu sesibili ukugcizelela. Ukugcizelela kutholakele ukuthi kwenza ukuthi umfundi wendaba abe nesithombe salolo phawu okusuke kukhulunywa ngalo futhi lolu phawu ligxile emngqondweni yomfundi. Lokho kusiza ukuthi umangabe kufundwa indaba kube lula kumfundi wendaba ukuthi akwazi ukuqagela ngokuthi lolu phawu oluqondene nokugcizelela libika ini. Isizathu sokugcina esitholakele ngesokuchaza. Ukuchaza kuvelile ukuthi kusiza ekucaciseni nokuveza uphawu olungase libikezele leso sigameko esingalindeleka ngokuqhubeka kwendaba, njengoba uMngadi ekusebenzise ekuchazeni izinto ezahlukenene njengemibala nabalingiswa bakhe.

Imithombo Yolwazi

- AbuKrooz, L.D.H.H. 2020. The semiotics of dictionary: A pragma-semiotic perspective. journal of the college of basic education, (وقائع المؤتمر العلمي الافتراضي لقسم اللغة الانكليزية في كلية التربية الاساسية).
- Adedimeji, M.A. 2007. *Semiotics: The science of signs*. Department of English, University of Ilorin.
- Agusman, A., Suyitno, I. & Pratiwi, Y. 2018. *Local wisdom and value of character in level of Aji Krama at sasak wedding tradition*. ISLLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture, 2(1), pp.45-53.
- Ahmad, J., Al-Zboon, E. & Dababneh, K., 2018. Children's recognition of pictorial signs and symbols. *Early Child Development and Care*, 188(6), pp.679-690.
- Aiello, G. 2020. *Visual semiotics: Key concepts and new directions*. The SAGE handbook of visual research methods, pp.367-380.
- Alberto Scolari, C. 2009. *Transmedia storytelling: Implicit consumers, narrative worlds, and branding in contemporary media production*. International Journal of Communication, 3, pp.586-606.
- Aldeia, S. & Sousa, C. 2019. Accounting and taxation treatment of goodwill in Portugal. In ECIIC 2019 10th European Conference on Intangibles and Intellectual Capital (p. 1). Academic Conferences and publishing limited.
- ALIYU, F.R. 2008. *A socio-semiotic reading of Ama Ata Aidoo's Anowa*. Oxford: Oxford University Press.
- Andini, C., Sosrohadi, S., Fairuz, F., Dalyan, M., Rahman, F.F. & Hasnia, H. 2022. *The study of Japanese women in the facial treatment advertisement: A semiotics perspective of Pierce's theory*. ELS Journal on Interdisciplinary Studies in Humanities, 5(2), pp.337-347.
- Aniemeka, N.M. 2017. *An anthroposemiotic reading of John Pepper Clark's 'Abiku'*. signs, 33.
- Aspers, P. & Corte, U. 2019. *What is qualitative in qualitative research*. Qualitative sociology, 42, pp.139-160.

- Aston, E. & Savona, G. 1991. *Text in performance*. Theatre as sign system. A semiotics of text and performance, pp.162-177.
- Aryani, A., Jacobs, A.M. & Conrad, M. 2013. *Extracting salient sublexical units from written texts: “Emophon,” a corpus-based approach to phonological iconicity*. *Frontiers in psychology*, 4, p.654.
- Barendt, E. 1985. *The attorney general, politics and the public interest*. By J. Ll. J. Edwards. [London: Sweet & Maxwell. 1984. 530 pp.£ 30]. *International & Comparative Law Quarterly*, 34(2), pp.413-414.
- Battestini, S.P. 1991. *Reading signs of identity and alterity—history, semiotics and a Nigerian case*. *African Studies Review*, 34(1), pp.99-116.
- Bengu, R.M.M. 2014. *Ucwaningo ngamasu asetshenziswa umlandi nomthelela emdlalweni wesiZulu*. Ucwaningo olungashicilelwe lweziqu zeMastazi. KwaDlangezwa: University of Zululand.
- Bezemer, J. & Cowan, K. 2021. *Exploring reading in social semiotics: Theory and methods*. *Education 3-13*, 49(1), pp.107-118.
- Bianchi, C. 2011. *Semiotic approaches to advertising texts and strategies: Narrative, passion, marketing*. *Journal of the Academy of Marketing Science* 28, no. 2: 195-211.
- Blommaert, J. & Van der Donckt, L. 2002. *African literature and globalization: Semiotizing space in a Tanzanian novel*. *Journal of African Cultural Studies*, 15(2), pp.137-148.
- Bortoli, M. & Maroto, J. 2001. *Colours across cultures: Translating colours in interactive marketing communications*. *European Languages and the Implementation of Communication and Information Technologies*, pp.1-27.
- Borysovyh, O.V., Chaiuk, T.A. & Karpova, K.S. 2020. Black lives matter: Race discourse and the semiotics of history reconstruction. *Journal of History Culture and Art Research*, 9(3), pp.325-340.

- Buthelezi, T.M. 2016. *Cultural beliefs, folk medicine and the unfathomable mystery of the 'Axe Killer' explored in Dhlomo's isiZulu novel Izwi Nesithunzi (the Voice and the Shadow)*. African identities, 14(2), pp.114-131.
- Bychkov, V. 2012. *Signs, signification, and semiotics (semiology)*. St. Bonaventure, NY, USA. Retrieved from St. Bonaventure University: web. sbu. edu/theology/bychkov/barthes. Pdf.
- Chakraborty, D. 2021. *The living dead within death-worlds: Gender crisis and covid-19 in India*. Gender, Work & Organization, 28, pp.330-339.
- Chandler, D. 2007. *Semiotics: The basics*. London and New York: Routledge. Routledge.
- Chandler, J. Rosenzweig, C., Moss, A.J., Robinson, J. & Litman, L. 2019. Online panels in social science research: Expanding sampling methods beyond Mechanical Turk. *Behavior research methods*.
- Colles, S.L., Dixon, J.B., Marks, P., Strauss, B.J. & O'Brien, P.E. 2006. Preoperative weight loss with a very-low-energy diet: quantitation of changes in liver and abdominal fat by serial imaging—. *The American journal of clinical nutrition*, 84(2), pp.304-311.
- Cruz, L.A. & Mejía, G.M. 2017. Reflective didactic strategy to integrate semiotic theory and creative practice in graphic design education. *Art, Design & Communication in Higher Education*, 16(1), pp.83-97.
- Daniel-Hughes, B. 2021. *The costs of religious 'cheap talk': The semiotics of interpretant driven costly signaling within contested communicative environments*. Religion, 51(3), pp.359-380.
- Dascalu, M., McNamara, D.S., Trausan-Matu, S. & Allen, L.K. 2018. Cohesion network analysis of CSCL participation. *Behavior Research Methods*, 50, pp.604-619.
- Davidson, D. 1996. *The folly of trying to define truth*. The journal of philosophy, 93(6), pp.263-278.
- Deely, J.N. 1990. *Basics of semiotics* (Vol. 568). Bloomington: Indiana University Press.
- De Lencastre, P. & Côte-Real, A. 2013. *Brand response analysis: A Peircean semiotic approach*. Social Semiotics, 23(4), pp.489-506.

De Luca Picione, R. Martino, M.L. & Freda, M.F. 2018. *Modal articulation: The psychological and semiotic functions of modalities in the sensemaking process*. Theory & Psychology, 28(1), pp.84-103.

Dena, C. 2009. *Transmedia practice: Theorising the practice of expressing a fictional world across distinct media and environments*. Bloomington: Indiana University Press.

Dladla, S.T. 2020. *Ubuciko benjulalwazi yokusebenziseka kwesichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sika-kode (1996) ukwelekelela ukufunda nokufundisisa isiZulu nesingisi eningizimu Africa*. Ucwango olungashicilelwe lweziqu zeMastazi. Durban: University of KwaZulu-Natal.

Dlamini, S. 2017. *Ukusetshenziswa kwezimpawu enovelini ethi Ifa Ngukufa*. Ucwango olungashicilelwe lweziqu zeMastazi. Durban: University of KwaZulu-Natal.

Dlamini, B.F. 2021. *Ukuhlaziywa kwamagama abalingiswa emibhalweni Ka-MJ Mngadi* (Doctoral dissertation).

Dunleavy, D. 2020. Visual semiotics theory: introduction to the science of signs. In *Handbook of visual communication* (pp. 155-170). Routledge.

Eastwood, J. 1988. *Qualitative research: An additional research methodology for speech pathology?* British Journal of Disorders of Communication, 23(2), pp.171-184.

Eco, U. 1977. *Semiotics of theatrical performance*. The Drama Review, 21(1), pp.107-117.

Edmund, L. 1976. Culture and Communication: The Logic by which Symbols Are Connected: An Introduction to the Use of Structuralist Analysis in Social Anthropology.

Ekeanyanwu, N.T. & Okarie, N. 2013. Advertising, semiotics and strategic brand management. *Dimensions of Advertising Theory and Practice in Africa*, p.4.

Elam, D. 2003. *Theoretical modelling: Joyce's women on display*. James Joyce and the Difference of Language, p.79.

Elam, K. 2002. *The semiotics of theatre and drama*. Psychology Press.

- Emike, A.J., Sani, A., Aisha Umar, M. & Wara, A.U. 2013. *Original paper pedagogical communication in Nigerian children literature: A pragma-Semiotic study of akintayo Oluyinka's the greatest mistake*. Communicatio, 37 (3), 381-397.
- Erton, I. 2018. *The essence of semiotics as a mediator of communication and cognition*. International Online Journal of Education and Teaching, 5(2), pp.267-277.
- Ezema, P.A. 2013. Semiotic translation and the expression of African thoughts and cultural values in English. *Journal of African studies and development*, 5(8), p.218.
- Faizan, M. 2019. *The role of semiotics in advertising: Communicative approach*. Language in India, 19(2), pp.135-142.
- Fernández, J.L. 2017. *Semiotics and interstitial mediatizations*. Semiotics and its masters, de Gruyter, Mouton, Berlin, pp.169-182.
- Ferguson, D.A. & Greer, C.F. 2018. *Visualizing a non-visual medium through social media: The semiotics of radio station posts on Instagram*. Journal of Radio & Audio Media, 25(1), pp.126-141.
- Fischer, D., Stanszus, L., Geiger, S., Grossman, P. & Schrader, U. 2017. Mindfulness and sustainable consumption: A systematic literature review of research approaches and findings. *Journal of Cleaner*.
- Foley, J.M. 1997. *Traditional signs and Homeric art*. Written Voices, Spoken Signs. Tradition, Performance and the Epic Text. Cambridge Mass., 1997a, pp.56-82.
- Gage, J. 1999. *Color and meaning: Art, science, and symbolism*. Univ of California Press.
- Gagné, F., Douville, M., André, C., Debenest, T., Talbot, A., Sherry, J., Hewitt, L.M., Frank, R.A., McMaster, M.E., Parrott, J. & Bickerton, G. 2012. *Differential changes in gene expression in rainbow trout hepatocytes exposed to extracts of oil sands process-affected water and the Athabasca River*. Comparative Biochemistry and Physiology Part C: Toxicology & Pharmacology, 155(4), pp.551-559.
- Goh, R.B. 2008. *Hillsong and "megachurch" practice: Semiotics, spatial logic and the embodiment of contemporary evangelical protestantism*. Material Religion, 4(3), pp.284-304.
- Gottdiener, M. 1985. *Hegemony and mass culture: A semiotic approach*. American journal of sociology, 90(5), pp.979-1001.

- Goud, B.R. 2019. *Exploring film's jurisprudence in Sean Baker's films*. New Literary History 9 (2): 211-32.
- Grundlingh, L. 2018. *Memes as speech acts*. Social Semiotics, 28(2), pp.147-168.
- Guba, E.G. & Lincoln, Y.S. 1994. *Competing paradigms in qualitative research*. Handbook of qualitative research, 2(163-194), p.105.
- Hammadi, S. & Al-Ahmedi, M. 2015. A Semiotic Analysis of Threat and Warning Symbols in George Orwell's Novel 1984. *International Journal of Research*, 11(2), pp.493-498.
- Hanks, P. & Hardcastle, K. 2013. *An AZ of baby names*. Oxford University Press.
- Harrison, C. 2003. Visual social semiotics: Understanding how still images make meaning. *Technical communication*, 50(1), pp.46-60.
- Heltoft, L. 2019. Word order as grammaticalised semiotic systems. *Perspectives on language structure and language change: Studies in honor of Henning Andersen*, pp.151-178.
- Hilmes, M. 1990. *Hollywood and broadcasting: From radio to cable*. Urbana, IL: University of Illinois Press.
- Hlengwa, M.E. 2019. *Ubuciko bokwethiwa kwamagama abalingiswa emanovelini abhalwa ngemuva konyaka wezi-2000: kubhekwa ukwethiwa kwabalingiswa ukuthi kuyafana nokwetha jikelele*. Ucwango olungashicilelwe lweziqu zeMastazi. Durban: University of KwaZulu-Natal.
- Ho, W.Y.J. 2019. Self-directed language learning: A semiotic analysis of a language learning app. *Virtual sites as learning spaces: Critical issues on languaging research in changing eduscapes*, pp.295-327.
- Hoey, E.M. 2014. *Sighing in interaction: somatic, semiotic, and social*. Research on Language and Social Interaction, 47(2), pp.175-200.
- Horn, B.W. 2015. *Superwomen" and the function of Ancient myths and Archetypal images in American popular television at the turn of the millennium: Xena: Warrior Princess, Buffy the Vampire*. der fakultat für Geisteswissenschaften am institut für Anglophone studien der Universität Duisburg-Essen zur Erlangung des akademischen Grades eines Doktors der Philosophie eingereichte Dissertation.

- Ibrahim, B.F. 2009. *A pragma-semiotic reading of the mythopoetic symbols in Nigerian river-ritual chants*. International Journal of African & African-American Studies, 6(2).
- Igwebuike, E., Abioye, T. & Chimuanya, L. 2016. *A pragma-semiotic analysis of 'Occupy Nigeria Group' online posts on the 2012 fuel subsidy removal in Nigeria*. Journal of Visual Literacy, 35(3), pp.201-214.
- Ishiguro, H. 2013. *Use and reference of names*. In Studies in the Philosophy of Wittgenstein (pp. 20-50). Routledge.
- Isaacs, W., Thomas, J. & Goldiamond, I. 1960. *Application of operant conditioning to reinstate verbal behavior in psychotics*. Journal of Speech and Hearing Disorders, 25(1), pp.8-12.
- Jackson, S.D., Mohr, J.J. & Kindahl, A.M. 2021. Intersectional experiences: A mixed methods experience sampling approach to studying an elusive phenomenon. *Journal of counseling psychology*, 68(3), p.299.
- Jaipal, K. 2010. *Meaning making through multiple modalities in a biology classroom: A multimodal semiotics discourse analysis*. Science education, 94(1), pp.48-72.
- Jauza, M.L. 2020. *Ukuhlaziywa kokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimibili sika-de Schryver (2015) ngeso lenjulalwazi yokusebenziseka*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Durban University of KwaZulu-Natal: Howard college.
- Jha, P., Kesler, M.A., Kumar, R., Ram, F., Ram, U., Aleksandrowicz, L., Bassani, D.G., Chandra, S. & Banthia, J.K. 2011. *Trends in selective abortions of girls in India: analysis of nationally representative birth histories from 1990 to 2005 and census data from 1991 to 2011*. The Lancet, 377(9781), pp.1921-1928.
- Jukić, D. 2021. *Brand semiotics and media pedagogy*. Marketing Identity, 9(1), pp.284-294.
- Kamal, S.S.L.B.A. 2019. *Research paradigm and the philosophical foundations of a qualitative study*. PEOPLE: International Journal of Social Sciences, 4(3), pp.1386-1394.

Kamba, M.A. 2008. *The changing role of researchers in Nigeria: The Internet as an alternative future to modernity*. Library Philosophy and Practice. Department of library and information Science. Nigeria: Bayero University Kano.

Kennedy, D. & Kennedy, C. 2013. *Women's experimental poetry in Britain 1970-2010: Body, time and locale*. Oxford University Press.

Key, L.E. & Noble, B.P. 2017. *An analysis of Ferdinand de Saussure's course in general linguistics*. Macat Library.

Khuzwayo, P.H. 2012. *Ucwaningo olunzulu ngokuqanjwa kwamagama ezigodi KwaZulu-Natal endaweni yaseMlalazi, KwesakwaMpungose*. Unpublished Masters Dissertation. KwaDlangezwa: University of Zululand.

Kothari, A. 2010. *The framing of the Darfur conflict in the New York Times: 2003–2006*. Journalism Studies, 11(2), pp.209-224.

Kress, G. & Van Leeuwen, T. 2002. *Colour as a semiotic mode: Notes for a grammar of colour*. Visual communication, 1(3), pp.343-368.

Kroenke, K., Lucas, C.A., Rosenberg, M.L., Scherokman, B., Herbers Jr, J.E., Wehrle, P.A. & Boggi, J.O. 1992. . Annals of internal medicine, 117(11), pp.898-904.

Kusters, A., Spotti, M., Swanwick, R. & Tapio, E. 2017. *Beyond languages, beyond modalities: Transforming the study of semiotic repertoires*. International Journal of multilingualism, 14(3), pp.219-232.

Labbo, L.D. 1996. *A semiotic analysis of young children's symbol making in a classroom computer center*. Reading Research Quarterly, 31(4), pp.356-385. Lea, M.R. & Street, B.V. 2006. The "academic literacies" model: Theory and applications. Theory into practice, 45(4), pp.368-377.

Laffey, M. & Weldes, J. 1997. *Beyond belief: ideas and symbolic technologies in the study of international relations*. European journal of international relations, 3(2), pp.193-237.

Lawes, R. 2019. Big semiotics: Beyond signs and symbols. *International Journal of Market Research*, 61(3), pp.252-265.

- Leach, E. 1976. *Culture and communication: The logic by which symbols are connected. An introduction to the use of structuralist analysis in social anthropology*. Cambridge University Press.
- Lemke, J.L. 1998. *Teaching all the languages of science: Words, symbols, images, and actions*. In Conference on science education in Barcelona pp. 483-492.
- Li, Y. 2017. A semiotic theory of institutionalization. *Academy of Management Review*, 42(3), pp.520-547.
- MacDonald, M.N., Dasli, M. & Ibrahim, H. 2009. *Literature, culture and language learning*.
- Maestriperi, L.A.R.A., Radin, A. & Spina, E. 2019. *Methods of sampling in qualitative health research*. Researching Health: Qualitative, Quantitative and Mixed Methods, p.83.
- Makhoba, K.L. 2017. *Ucwaningo olunzulu ngokuzilela ukufa, ukugonqa nokugoya esiZulwini/deep research on abstinence during death seclusion and reclusion in IsiZulu*. Ucwaningo olungashicilelwe lweziqo zobuDokotela. KwaDlangezwa: University of Zululand.
- Marhendra, A.A.N.G. 2019. *Semiotics Study of Kendra Paramita's Illustration in Tempo Magazine Media*. VCD (Journal of Visual Communication Design), 4(2), pp.97-106.
- Marhendra, A.A.N.G., Budiwaspada, A.E. & Nilotama, S.K.L. 2021. *Perancangan Identitas Visual Rebranding Citra Perusahaan Cemara Ceramics (Design of Cemara Ceramics Visual Rebranding Identity)*. Jurnal Seni dan Reka Rancang: Jurnal Ilmiah Magister Desain, 4(1), pp.1-20.
- Mazibuko, G.T. 2016. *Ucwaningo lokuhlola okuzuzwa abafundi uma befundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngesiZulu ulimi lwasekhaya esikoleni esiseNtuzuma*. Ucwaningo olungashicilelwe lweziqo zobuDokotela. Durban: University of KwaZulu- Natal.
- Mazibuko, N. 2018. *Ukusetshenziswa kwezimpawu enovelini kaM.J. Mngadi esihloko sithi Ifa ngukufa*. Ucwaningo olungashicilelwe lweziqo zeMastazi. Durban: University of KwaZulu-Natal.
- Mbathu, O.N. 2019. *Izaga nezisho emibhalweni yababhali ababili besiZulu*. Ucwaningo olungashicilelwe lweziqo zeMastazi. Pretoria: University of South Africa.

- Mcira, M.R. 2020. *Widows and the abuse of husbands' property: an analysis in the novels Ifa lenkululeko and Ifa ngukufa*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Pretoria: University of South Africa.
- McKitterick, D. 2003. *Print, manuscript and the search for order, 1450-1830*. Cambridge University Press.
- McKinney, C. & Tyler, R. 2019. *Disinventing and reconstituting language for learning in school Science*. Language and Education, 33(2), pp.141-158.
- Mdletshe, S.N. 2011. *Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: ukuqhathanisa*. Ucwangingo olungashicilelwe lweziqu zeMasters. Pretoria: University of South Africa.
- McKee, A., Albury, K., Burgess, J., Light, B., Osman, K. & Walsh, A. 2018. *Locked down apps versus the social media ecology: Why do young people and educators disagree on the best delivery platform for digital sexual health entertainment education?* New Media & Society, 20(12), pp.4571-4589.
- Mhlongo, B.Y. 2017. *Ukusetshenziswa kwenzululwazi yokwethiwa kwamagama njengesu lokwakha abalingiswa-kubuyekizwa imibhalo eqokiwe ebhalwe emva kokuzuzwa kwentando yabantu*. Ucwangingo olungashicilelwe lweziqu zeMastazi. KwaDlangezwa: University of Zululand.
- Mirsarraf, M., Ahmadpanah, A., Shairi, H. & Ghaffarimiab, I. 2018. *The role of semiotics and pictorial metaphor in web Interface design*. International Journal of Arts.
- Mncube, G.J.G. 2006. *Weather Symbolism in D.B. Ntuli's Literature*. Unpublished dissertation Master of Arts. Pretoria: University of South Africa.
- Mngadi, S. 2008. Mandela's Ego: A 'Cock' and 'Bull' story. *Alternation*.
- Mngadi M.J. 2008. *Imiyalezo*. Pietermaritzburg: Shuter and Shooter.
- Mngadi M.J. 2001. *Ifa ngukufa*. Pietermaritzburg: Shuter and Shooter.
- Moss, S.M., Uluğ, Ö.M. & Acar, Y.G. 2019. *Doing research in conflict contexts: Practical and ethical challenges for researchers when conducting fieldwork*. Peace and Conflict: Journal of Peace Psychology, 25(1), p.86.

- Morris, C.W. 1939. *Esthetics and the theory of signs*. The Journal of Unified Science (Erkenntnis), pp.131-150.
- Msomi, M.E. 2015. *Ubunkondlo obutholakala ezihlabelelweni zamaNazaretha*. Ucwangingo olungashicilelwe lweziqu eMastazi. EMgungundlovu: eNyuvesi yakwaZulu natali.
- Muecke, F. 1983. *Foreshadowing and dramatic irony in the story of Dido*. The American Journal of Philology, 104(2), pp.134-155.
- Muhammadiyah, M.U. & Hamsiah, A. 2020. *A semiotic analysis of political news featured in Indonesian newspapers*. Journal of arts: pp.169-132.
- Myeza, M.C. 2018. *Ingcindezelo engokobuhlanga njengoba iverwa ubucikomazwi besiZulu*. Ucwangingo olwethulwe ukufeza izidingo zeziqu zobuDokotela benzululwazi emnyangweni wesiZulu. Emgungundlovu: eNyuvesi yakwaZulu-Natali.
- Najafian, M. & Ketabi, S. 2011. *The words behind images: A critical social semiotic approach toward analyzing advertising*. International Journal of Linguistics, 3(1), pp.1-21.
- Najafian, M. & Dabaghi, A. 2011. *Hidden language of advertising: A semiotic approach*. In Proceedings of the International Conference: Doing Research in Applied Linguistics (pp. 20-26).
- Nasirin, C. & Pithaloka, D. 2022. *Analisis semiotika Roland Barthes konsep kekerasan Dalam film the raid 2 Berandal*. Journal of Discourse and Media Research, 1(01), pp.28-43.
- Needleman, C. & Needleman, M.L. 1996. Qualitative methods for intervention research. *American journal of industrial medicine*, 29(4), pp.329-337.
- Ngcobo, N.S.S. 2016. *Fashioning meaning: the graphic t-shirts of Butan Wear and Magents Lifestyle Apparel as alternative forms of socio-cultural communication about South African collective identities*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Durban: University of KwaZulu-Natal.
- Niu, M. & Dechsubha, T. 2022. *The development of pragmatics in Morris's behavioral semiotics: Semiotic perspective*. Education Quarterly Reviews, 5(2).
- Nisa, K. 2017. *Cattleya Orchid Signs in Colombiana (2011) Film* (Bachelor's thesis).

- Nisa, B., Asi, A.G. & Sari, S.W. 2020. *The context meaning of deixis in soundtracks lyric of the greatest showman movie*. *Metathesis: Journal of English Language, Literature, and Teaching*, 4(1), pp.41-55.
- Nöth, W. 1988. The language of commodities Groundwork for a semiotics of consumer goods. *International Journal of Research in Marketing*, 4(3), pp.173-186.
- Nkosi, S.P. 2020. *Ukuvezwa kwabafelokazi emibhalweni yesiZulu eqokiwe*. Ucwangingo olungashicilelwe lweziqo zobudokotela. EMgungundlovu: eNyuvesi yakwaZulu natali.
- Nsungo, D.P. 2021. *A pragma-semiotic analysis of selected editorial cartoons in Vanguard Newspaper of February–March, 2018*. *Sapientia: Journal of Philosophy*, 15.
- Ntshalintshali, D.S. 2003. *Uhlahlelo-mhlahlandlela lwemibhalo yegereni yezepolitiki ephephandabeni lesiZulu* (Doctoral dissertation, Stellenbosch: Stellenbosch University).
- Ntuli, S.L. 2009. *Ucwangingo lwekhono lokuchaza emibhalweni ka-Mngadi JM*. Ucwangingo olungashicilelwe lweziqo zeMastazi. Pretoria: University of South Africa.
- Ogunmola, A.A. 2013. Signs and symbols as a communication strategy: A semiotic study of highway codes in Nigeria. *Signs*, 19.
- Onipede, F.M. 2022. *Yorùbá and their symbolic means of communication: A pragma-semiotic analysis of Ààlè*. *Al-Lisan: Jurnal Bahasa (e-Journal)*, 7(2), pp.145-160.
- Oostendorp, M. 2018. *Extending resemiotisation: Time, space and body in discursive representation*. *Social Semiotics*, 28(3), pp.297-314.
- Otubanjo, O. 2018. *Uncovering 'meanings' through animal figurative marks in corporate logos*. *IUP Journal of Brand Management*, 15(4), pp.7-29.
- Otto, W.F. 1965. *Dionysus: myth and cult (Vol. 95)*. Indiana University Press.
- Page, J.T. 2006. *Myth and photography in advertising: A semiotic analysis*. *Visual Communication Quarterly*, 13(2), pp.90-109.
- Panzaru, O. 2012. *Semiotic interdependence between text and visual image*. Unpublished M.A thesis submitted to The Graduate Program of English Language Studies, Sanata Dharma University, Yogyakarta.

- Pardoe, C. 1988. *The cemetery as symbol*. The distribution of prehistoric Aboriginal burial grounds in southeastern Australia. *Archaeology in Oceania*, 23(1), pp.1-16.
- Peck, J., Coyle, M., Peck, J. & Coyle, M. 1993. *The novel* (pp. 107-131). Macmillan Education UK.
- Pedersen, E.L. 2007. *Theory is everywhere: A discourse on theory*. *Clothing and Textiles Research Journal*, 25(1), pp.106-128.
- Peverini, P. 2014. *Environmental issues in unconventional social advertising: A semiotic perspective*. *Semiotica*, 2014(199), pp.219-246.
- Pfeifer, D. 1978. George Berkeley: precursor of Peircean semiotic. In *Zeichenkonstitution. Akten des 2. Semiotischen Kolloquiums, Regensburg 1978* (pp. 67-74). De Gruyter Berlin/New York.
- Ponzio, A. 2013. Man as a Sign. In *Man as a Sign*. De Gruyter Mouton.
- Quick, J. & Hall, S. 2015. *Part two: Qualitative research*. *Journal of perioperative practice*, 25(7-8), pp.129-133.
- Qwabe, T.B. 2019. *Ukuvezwa kwezinsalelo zesikhathi senkululeko emanovelini esizulu ashicilelwe kusukela onyakeni we-1994 kuya kowezi-2014* (Doctoral dissertation).
- Rachman, S., Hamiru, H., Umanailo, M.C.B., Yulismayanti, Y. & Harziko, H. 2019. Semiotic Analysis of Indigenous Fashion in The Island of Buru. *Int. J. Sci. Technol. Res*, 8(8), pp.1515-1519.
- Rozlianah, F., Sariah, M. & Sijam, K. 2007. *Trichoderma-induced suppressive soil for the control of Fusarium wilt of tomato*. *Trop Agric Sci*, 30(1), pp.57-63.
- Rudrakumar, S. & Venkatraman, R. 2022. *A semiotic analysis of Saussure and Barthes's theories under the purview of print advertisements*. *Journal of Language & Linguistics Studies*, 18(1).
- Saleem, A.N., Noori, N.M. & Ozdamli, F. 2022. Gamification applications in E-learning: A literature review. *Technology, Knowledge and Learning*, 27(1), pp.139-159.
- Saidi, U. 2018. *A semiotic reading of 'munhu wese kuna amai' in Zimbabwean political discursive realities*. *African Identities*, 16(3), pp.303-317.

- Samwanda, B. 2013. *Postcolonial monuments and public sculpture*. Unpublished Masters Dissertation. Grahamstown: Rhodes University.
- Saunders, M.N. & Bezzina, F. 2015. Reflections on conceptions of research methodology among management academics. *European management journal*, 33(5), pp.297-304.
- Schaefer, S.J. 2022. *Global Englishes and the semiotics of German radio—Encouraging the listener's visual imagination through translingual and transmodal practices*.
- Sebeok, T.A., Bouissac, P., Eco, U., Pelc, J., Possner, R., Rey, A. & Shukmann, A. eds. 2020. *Bibliography* (Vol. 73). Walter de Gruyter GmbH & Co KG.
- Seltzer, H.L. 2017. *Signs and Symbols: Exploring Changes in Iconography in the Contact Era Rio Grande Pueblo World* (Doctoral dissertation, University of Colorado at Boulder).
- Sherson, G.W. 1999. *The relevance of semiotics to the Internet: How web designers use metaphors in web development*. Victoria: University of Wellington.
- Shitemi, N. 2009. Discourse on Semiotic and Functional Perspectives of Narratology. *Journal of Pan African Studies*, 2(9).
- Sibiya, N.G. 2001. *Some aspects of symbolism in DBZ Ntulis's one-act radio plays*. Unpublished Masters Dissertation. KwaDlangezwa: University of Zululand.
- Sibiya, E.D.M. 2021. *Narrating the nation: A postcolonial reading of Jabulani Mngadi's novels*. Unpublished Masters Dissertation. Johannesburg: University of Johannesburg.
- Siregar, I. & Yahaya, S.R. 2022. Semiotic Exploration of Roti Buaya as a Cultural Ornament. *British Journal of Applied Linguistics*, 2(1), pp.06-13.
- Siregar, I. 2022. *Semiotic touch in interpreting poetry*. Britain International of Linguistics, Arts, and Education (BIO LAE-Journal), 4 (1), 19-27.
- Singer, M. 1991. *Semiotics of cities, selves, and cultures: Explorations in semiotic Anthropology*. Yale University Press.
- Siwela, S.O. 2016. *Ukuguquka kwesiko kuveza ukuhlukumezeka kwabantu besifazane kubhekiswa ezingwadini ezingamanoveli athi: Ifa lenkululeko, ifa ngukufa*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Pietermaritzburg: University of KwaZulu-Natal.

- Silva, T.D.C. 2018. *Overcoming dyadic boundaries: Reading poetic experience after the semiotics and pragmatism of Charles S. Peirce*. Linguistic Frontiers, 1(1), pp.1-13.
- Silverman, D. 2013. *A very short, fairly interesting and reasonably cheap book about qualitative research*. Sage.
- Skaggs, S. 2023. *Semiotics in Graphic Design*. Bloomsbury Semiotics Volume 2: Semiotics in the Natural and Technical Sciences, p.297.
- Solik, M. 2014. *Semiotic approach to analysis of advertising*. European Journal of Science and Theology, 10(1), pp.207-217.
- Solomon-Etefia, P.O. 2018. *Pragmemes in outdoor HIV/AIDS campaign messages in Benin metropolis, Nigeria*. Journal of Universal Language, 19(1), pp.85-114.
- Solomon-Etefia, P.O. & Nweya, G.O. 2017. *A pragma-semiotic analysis of the Catholic bishops' communiqué on the Ebola epidemic: Impact on the University of Ibadan Catholic faithful*. Theory and Society 9/4:603-622.
- Stecconi, U. 2004. *Interpretive semiotics and translation theory: The semiotic conditions to translation*. Discourse & communication, 6(2), 2012:223-238.
- Stebbins, R.A. 2011. *The semiotic self and serious leisure*. The American Sociologist, 42, pp.238-248.
- Sundari, W. 2008. *Analysis semiotika Iklan coca cola*. Jurnal Nusa.
- Svensson, K., Eriksson, U. & Pendrill, A.M. 2020. *Programming and its affordances for physics education: A social semiotic and variation theory approach to learning physics*. Physical Review Physics Education Research, 16(1), p.010127.
- Swanepoel, J.W.H. 1990. *Invited review paper a review of bootstrap methods*. South African Statistical Journal, 24(1), pp.1-34.
- Tavallaei, M. & Talib, M.A. 2010. *A general perspective on role of theory in qualitative research*. Journal of International Social Research, 3(11).
- Tina, M. 2011. *Symbols on the airoplane: Asemiotic study*. Jurnal Industri Elektro dan Penerbangan, 3(1).

- Thabede, S.L. 2017. *Representation of disability in isiZulu literary works*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Pietermaritzburg: University of KwaZulu-Natal.
- Thomas, S.C. 1996. *A sociological perspective on contextualism*. Journal of Counseling & Development, 74(6), pp.529-536.
- Thorogood, N. & Green, J. 2013. Qualitative methods for health research. *Qualitative methods for health research*, pp.1-360.
- Thwala, J.J. 2018. The Symbolic and Character Portrayal Study in Two IsiZulu Plays: Uqomisa Mina Nje Uqomisa Iliba and Izulu Eladuma Esandlwana.
- Turino, T. 1999. *Signs of imagination, identity, and experience: A Peircian semiotic theory for music*. Ethnomusicology, 43(2), pp.221-255.
- Tyler, R.L. 2018. *Semiotic repertoires in bilingual Science learning: A study of learners-meaning-making practices in two sites in a Cape Town high school*. Diogenes No 61, 53-83.
- Ugah, H.U. 2022. *Internet memes as deconstructions of myths: A pragma-semiotics approach*. Marang: Journal of Language and Literature, 35.
- Ullah, Z., Alam, M.F. & Shahid, H. 2022. *Unveiling Epitaphic Discourse in GORA Cemetery Rawalpindi, Pakistan: An Archaeo-Semiotic Appraisal*. University of Chitral Journal of Linguistics & Literature, 5(II), pp.406-429.
- Valtchinova, G. 2022. *A monument to not exhume: Silence, speech, and issues surrounding the mass grave of communist fighters at the Battle of Florina (1949), Northern Greece*. Death Studies, pp.1-11.
- Williams, M.N. 2022. *A case study of emergent bilinguals meaning-Making during multimodal science lessons in a bilingual primary school* (Doctoral dissertation, Curtin: Curtin University).
- Ximba, N.P. 2021. *Ukuhlaziya amasu okuxoxa indaba emculweni kaVusi Ximba: An analysis of storytelling techniques in Vusi Ximba's music*. Ucwangingo olungashicilelwe lweziqu zeMastazi. Pietermaritzburg: University of KwaZulu-Natal.
- Yakin, H.S.M. & Totu, A. 2014. *The semiotic perspectives of Peirce and Saussure: a brief comparative study*. Procedia-Social and behavioral sciences, 155, pp.4-8.

Zungu, E.B. & Siwela, S.O. 2017. Isiko lokuzila: Umnyombo wengcindezelo ovezwa emanovelini Ifa Ngukufa nethi Ifa Lenkululeko. *South African Journal of African Languages*, 37(1), pp.75-84.

Zulu, T.M.B. 2003. *A comparative study of short stories by WMB Mkhize and MJ Mngadi with special reference to exposition, characterisation, style and themes. Ucwangingo olungashicilelwe lweziqu zeMastazi.* eMgungundlovu: University of KwaZulu-Natal.

Zuma, L.F. 2016. *Ukuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu.* Ucwangingo olungashicilelwe lweziqu zeMastazi. Emgungundlovu: University of KwaZulu-Natal.