

Ukuhlaziya indikimba yokufa ngesibhamu ezindabeni ezimfishane eziseqoqweni elisihloko sithi *Kunjalo-ke Emhlabeni*.

BY

Nkosinathi Nqubeko Manqele

University of KwaZulu-Natal: Howard College

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Supervisor: Professor N.S. Zulu

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Isifungo

Mina Nkosinathi Nqubeko Manqele (220103215) ngiyafunga ngiyagomela ukuthi **Ukuhlaziya indikimba yokufa ngesibhamu ezindabeni ezimfishane eziseqoqweni elisihloko sithi *Kunjalo-ke Emhlabeni*.**

(The literary interpretation of the death by gun theme in the short stories collected in *Kunjalo-ke Emhlabeni* umsebenzi ocwaningwe yimina: Imithombo yolwazi okuthekelwe kuyo iveziwe ngokufanele futhi lo msebenzi awukaze uyiswe kwesinye isizinda semfundo ngenhloso yokuthola iziqu

N. N. Manqele

Iqoqa lomsebenzi

Lo msebenzi ubheka ukuvezwa kwendikimba yokubula ngesikhali encwadini esihloko esithi *Kunjalo-ke Emhlabeni*, okuyincwadi eyiqoqo lezindaba ezimfishane ebhalwe ngolimi lwesiZulu ibhalwa nguMeshack. M Masondo. Ukwenziwa kwalo msebenzi kwenziwe ngaphansi kwendlela yethemathiki (Thematic). Lolu cwaningo luzophendula imibuzo ekhethwe ngaphansi kwendlela yokuqoka ngenhloso (Purposive sampling).

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Isahluko 1: Isethulo somsebenzi

1. Isethulo

Inhloso yalo msebenzi ukuhlaziya izindaba ezimfishane eziseqoqweni lesiZulu, *Kunjalo-ke Emhlabeni*, elibhalwe nguM.M. Masondo. Iningi lezindaba ezikuleli qoqo zibalwe ngobulelesi bezinhlobo ezithile, obufaka nokubulala. Ucwangingo oselwenziwe eNingizimu Afrika luveza ukuthi abantu ababulawayo, babulawa ngezikhali ezinhlobonhlobo. Ocwaningweni olwenziwe Singh (2020) oluqukethe izikhali ezifakwe emaqoqweni ayishumi nanhlanu (15) kutholakala ukuthi amaqoqo amane (4) azihola phambili zonke izinhlobo zezikhali yilawa: Elokuqala iqoqo ngelabantu abayizinkulungwane eziyisikhombisa namakhulu amathathu kanye namashumi amahlanu nanye (7351) ababulawa ngezibhamu ezinhlobonhlobo, endaweni yesibili kulandela iqoqo labantu abayizinkulungwane ezine namakhulu amahlanu kanye namashumi amathathu nanye (4531) ababulawe ngokusetshenziswa kwemibese/kommese. Endaweni yesithathu kulandela iqoqo labantu abayinkulungwane eyodwa namakhulu ayisishiyagalombili kanye namashumi amabili nantathu (1823) ababulawe ngezikhali ezibukhali ezifaka ocelemba, izimbazo kanye nezikelo. Endaweni yesine khona kukhona iqoqo labantu abayinkulungwane eyodwa namakhulu amabili kanye namashumi amabili nanhlanu (1225) ababulawe

Kulezi zibalo zokubulawa kwabantu eNingizimu Afrika, kuyacaca ukuthi ziholwa phambili yisibhamu. Uma ubheka lezi izibalo ezingenhla uthola ukuthi kunegebe elingaphezu kwezinkulungwane ezimbili (2000) uma uqhathanisa isibhamu nazo zonke izinhlobo zezikhali. Lokhu kufike kube yindida ngoba yisona sikhali esingandile kunazo zonke lezi ezinye ezintathu eziqhathaniswe nazo kulesi sigaba esingenhla. Kanti futhi uma ubheka nohulumeni usebe nemizamo eminingi yokuzama ukunqanda ukufa kwabantu ngaso.

ENingizimu Afrika inkinga yezibhamu kanye nokubulala akuyona into entsha, idlange ngendlela yokuthi kuze kwafinyelela ekutheni uhulumeni aqhamuke neqhinga lokwehlisa lo mkhuba obubukeka ubhebhethekisa okumlilo wequbula. Lelo qhinga kwabe kungukuphasisa umthetho obizwa nge-Firearm Control Act of 2000. Leli su likahulumeni libukeka laba nazo izithelo ezinhle. Lezo zithelo zaba ngukwehla kwezibalo zokwedlula ngesibhamu kwabantu kusukela ngonyaka wezi-2001 kuya onyakeni wezi-2005. Izibalo zancipha ngezinkulungwane ezine namakhulu amahlanu (4 500). Lezi zibalo kwabe kuyizibalo zamadolobha amahlanu nje vo aseNingizimu

Afrika. Ocwaningweni olwenziwe ngonyaka wezi-2016 kunohlu lapho kuvezwa khona amazwe kanye nezibalo zokufa kwabantu ngesibhamu. Kulolu hlu iNingizimu Afrika ibekwe endaweni yeshumi nambili. Ngokwalolu cwaningo kuthiwa kubantu abayikhulu lezinkulungwane abadlulayo emhlabeni (100 000) abayizinkulungwane ezintathu namakhulu ayisikhombisa namashumi amane (3 740) badlula ngesikhali esiyisibhamu (*Global Ranking of a Gun Deaths: Here's Where South Africa stands*, 2018).

Lezi zibalo zabantu abafa ngesibhamu zenza kube nesidingo sokubheka ukufa emibhalweni. Lo msebenzi ugxile emibhalweni yesiZulu, ubheka ukuthi ukubulawa kuvela kanjani izindabeni ezimfishane eziseqoqweni lesiZulu, *Kunjalo-ke Emhlabeni*. Ezindabeni kubhekwa ukubulawa kwendikimba yokubulala. Indikimba emibhalweni ichazwa uMafela, uNtuli noSaule (2014:54) bacuphune u-Anderson (2013) othi, “*It is the central idea; the underlying message the author is conveying to the reader.*” (Ingumsuka owengamele umyalezo umbhali azama ukuwedlulisa kumfundi). Lokhu okushiwo nguNtuli noSaule (2014) ngendikima kuhambisana nalokho okushiwo nguRoberts (2010:117) othi ngendikimba, “*When one of the ideas seems to turn up over and over again throughout a work, it is called a theme.*” (Uma enye yemiqondo ivela kaningana emsebenzini othile, lowo mqondo yiwona oyindikimba). Lo msebenzi uzobheka umqondo ovela kaningi ezindabeni ezibhalwe nguMasondo.

Ukubulala okubhekwa kulo msebenzi, okobulelesi, hhayi ukubulala nje umuntu ubezivikela. Noma kunjalo, ukubulala kuyicala, noma ngabe okunjani. UThenga (2018:19) uthi ukubulala kuyisenzo esihambisana nokuphula umthetho lapho umuntu ebulala omunye umuntu ngokuyinhloso. UDoke, uMalcolm, uSikakana noVilakazi (2014:221) bathi ukubulala kungukubulala umuntu ngamabomu. Uma bechaza ukubulala u-Edgar noSuter (2018:6) banikeza incazela ethe ukwehluka kancane kulezi ezingenhla. Uma bebeka bathi ukubulala ngenhloso yokuzivikela akulona icala elingakulahla enkantolo okuqulwa kuyona amacala, lokhu bakusekele ngomzekelo wowsifazane obulala ngoba ezama ukuphephisa impilo yakhe. Lokhu okubekwa u-Edgar noSuter (2018:6) kunikeza isithombe sokuthi uma umuntu efuna ukuzivikela angasebenzisa noma yini engamsiza ukuthi abulale ukuze azigcine ephophile.

1.2 Izinjongo zocwaningo kanye nemibuzo ezophendulwa.

Okuhloswe ngalo msebenzi ngokubheka ukuthi indikimba yokubulala ngesikhali ezindabeni ezimfishane ezitholakala emsebenzini kaMasondo (1994) osihloko sithi, *Kunjalo-ke Emhlabeni*.

1. Ukubheka ukuvezwa kwendikimba yokubulala ngesikhali.
2. Ukuveza izimbangela eziholela ekutheni umlingiswa agcine ebulawe ngesikhali.
3. Ukubheka okwenzeka kulabo ababulala ngesikhali kanye nesizathu salokho.

Ekubhekeni indikimba yokubulala ngesikhali encwadini ebhalwe nguMeshack Masondo ivezwe kanjani. Igama lale ncwadi isihloko sayo sithi *Kunjalo-ke Emhlabeni*. Lolu cwaningo luzophendula le mibuzo elandelayo:

1. Ivezwe kanjani indikimba yokufa noma yokubulala ngesikhali?
2. Yini ebangela ukuthi umlingiswa agcine ebulawe ngesikhali?
3. Kwenzekani kubalingiswa ababulala ngesikhali?

Ngiqhubeka manje nokubuyezwa kwemibhalo ngokufa ngesikhali.

1.3 Ukubuyezwa kwemibhalo

Ukubuyezwa kwemibhalo uma kwenziwa ucwaningo ngokuya kombono kaRandolph (2009:2) kubalulekile ngoba kulekelela umcwaningi ukuba abe nolwanzi olubanzi ngacwaninga ngakho. Ukubuyezwa imibhalo ukubonisa ulwazi lomcwaningi mayelana nomkhakha wocwaningo oluthile. Kuphinde kwazise umcwaningi ngongoti bocwaningo abanamandla akufanele ucwaningo lwakhe lingabashiya ngaphandle uma kubalawa izazi eziyisisekelo somsebenzi.

Ngibheka lapha ezansi ucwaningo oselwenziwe ngemibhalo enezindikimba zokubulala.

ULetsie (2002) ubheka imibhalo yezindaba ezimfishane zesiTswana ezibhalwe nguB.D. Mogoleng noS.A Moroke. ULetsie usebenzise injulalwazi kaHofstende ebizwa ngokuthi yi-*Hofstende's Cultural Dimensions Theory* kulo msebenzi wakhe. Uma sibheka kokutholakele, uLetsie (2002) uthi izindaba zikaMagoleng zikhombisa ukuthuthuka kwemibhalo ebhalwe ngolimi lwesiTswana kusukela onyakeni we-1990. Uqhuba athi kuyacaca ukuthi inkambo/isimo esisha sokuthuthuka kwemibhalo eyesiTswana ithinta kakhulu indlela yokubhala (*style and structure*) kanye nezindikimba okubhalwa ngazo. Lokhu ukufakazele ngokushayisana okukhona phakathi kwendlela yesimanje yokuphila kanye nezinkolelo ezindala ezitholakala endabeni kaMogoleng esihloko sithi, *Ga le a ka la tswa* ([ilanga] aliphumanga). Kule ndaba emfishane uLetsie uthi uKesentseng ulahlekelwa yinja yakhe, le nja ugcina eyithole kuGaolokwe, agcina exabene naye emva kokumqonda ngokulahleka kwenja yakhe. UKesentseng ugcina efe ngokubulawa ngobuthakathi, okusoleka ukuthi benziwe uGaolokwe, odume ngakho ukuthakatha. Lokhu

kubulala kukaGaolokwe okuvezwa nguLetsi (2002) uthi akuhlobane nokungaphili kahle kwengqondo okuphawulwa nguDeHart (1994). UDeHart (1994:187) uthi kunababulali abangabulali ngoba kunesizathu esibambekayo, kodwa asebebuswa ukuphazamiseka kwesimo sabo sokucabanga. Lokhu okubekwe uDehart (1994) kuthi akuhambisane nokutholwe nguLetsie (2002) emsebenzini osihloko sithi *Recent Developments in Tswana Literature: A Narratological Study of Short Stories of B.D. Magoleng and S.A. Moroke*.

Emsebenzini osihloko sithi *The Emergence And Development of The Shona Detective Story As Fiction Genre In Zimbabwean Literature* uChigidi (1997) ubheka imibhalo ebhalwe ngesiShona egxile ophenyweni. Uma uChigidi (1997: 133-134) ebeka kokutholakele uthi imibhalo yokuziqambela yophenyo ayibhalelwa kuphela ukuveza uphenyo noma ukuphenya emibhalweni, kodwa iba khona ngoba kusuke kukhona ubugebengu obusuke benziwe kuleyo ndaba engumbhalo bese buyavezwa ukuze kuzokwenziwa uphenyo oluthile. Kokutholakele uChigidi (1997) uqhuba abeke ukuthi ababa ngabagilwa bobugebengu kuvame ukuthi kube ngabantu besifazane; ikakhulukazi labo abasebancane. Kulobo bugebengu obusuke benziwe uChigidi (1997) ubala ukuthunjwa nokubulawa, kwakutholile uthi akwenzeki kusale ngaphandle emibhalweni yophenyo ebhalwe ngolimi lwesiShona. Lokhu kubulawa kwabalingiswa abangabantu besimame kuthiwa kwenziwa ngoba ababhali bale mibhalo bengafuni ukubaveza ubunjalo babo obuphelele okungambandakanya amava abanawo kanye nobuthaka babo.

Emsebenzini othi *The Portrayal of Female Characters In Selected Zulu Texts*, uGumede (2002) ubheka ukuvezwa kwabalingiswa emibhalweni ekhethiwe ebhalwe ngolimi lwesiZulu. Emsebenzini kaGumede (2002) kukhona la abhala khona ngokufa kwabalingiswa bebulalana bodwa. Injulalwazi ayisebenzisile uGumede (2002) kulo msebenzi wakhe ngeyefeminizimu.

UNdebele (2007:149-150) emsebenzini osihloko sithi, *A Narratological Analysis Of Two Zulu Novels* ubheka ukulandisa (*narration*) emanovelini amabili abhalwe ngolimi lwesiZulu, okungethi, *Kungasa Ngifile* kanye nethi, *Kuxolelwa Abanjani?*. Kulo msebenzi uNdebele (2007) usebenzise injulalwazi yenaratholoji akutholile uNdebele kuthi akuhambisane nalokho okutholwe nguGumede (2002) ngenhla uma kukhulunywa ngokufa nokubulala. UNdebele (2007) uthole ukuthi ukufa enovelini ethi, *Kungasa Ngifile* kuningi. Lokhu ukusho akubhekise kumlingiswa onguMaMemela kule noveli. Lo mlingiswa kuvela ukuthi wake wabulala ngendlela yokuhushula isisu ngaphambi kokuba ashade kanti futhi uvezwa njengomuntu onganqeni ukukuphinda lokho

ngokufuna ukubulalisa lowo osuka ethandana nendodana yakhe onguNokuthula. UMaMemela uvezwa ekhokhela inkabi ukuze isoconge lo wesifazane. Indodana yakhe enguSenzo le angafuni ukuyibona iganwa yilo wesifazane nayo ivezwa njengomuntu ozimisele ukufa uma kungukuthi akumele iqhubeke nokushada noNokuthula.

UQwabe (2019) emsebenzini othi, *Ukuvezwa Kwezinsalelo Zesikhathi Senkululeko Emanovelini EsiZulu Ashicilelwe Kusukela Onyakeni Wezi-1994 Kuya Kowezi-2004*, kukhona ukubulawa kwabalingiswa ngesibhamu, kodwa enye yemisebenzi inakho ukukuthinta lokhu. Kulo msebenzi uQwabe (2019) ubheka izinsalelo ezibukeka njengezindikimba ezahlukahlukene okubhalwe ngazo emanovelini abhalwe ngolimi lwesiZulu. Kokunye kokutholakele emsebenzini kaQwabe (2019:246-257) ngukuthi ababhali bemibhalo yesiZulu babhale ngezinsalelo ezindala kanye nalezo ezisaqhubeka. Enye yalezo zinsalelo yileyo yokushayisana kokusha nokudala ebhekiswe kakhulu encwadini esihloko sithi *Elokufa Alitsheli*. Ukushayisana kokusha nokudala kokutholakele kuvezwe ngoVela noyise uMahlase ababanga indlela yokuziphatha ebangwa ukungakhuli ngezikhathi ezifanayo. Le ndlela igcina iholela ekutheni uVela athumele abangani bakhe abayizigebengu ukuba bayobulala ubaba wakhe onguMahlase, ngephutha bagcine bedubule umama wakhe okuphetha ngokuthi ashone. Le nselelo kuvela ukuthi igcina ibehlule laba ababili ngoba bagcina bengazwani kuze kufe nomama wekhaya ngenxa yayo.

Emsebenzini wocwaningo osihloko sithi, *Sign And Structure: A Semio-structural Approach To The Short Stories in D.B.Z. Ntuli's 'Isibhakabhaka'*, uNtuli (C.D.) (1997) ubhale ngezinto eziningi ezimayelana nemibhalo lapho ebheka khona incwadi kaD.B.Z. Ntuli egxile ekuvezweni kwabalingiswa, isakhiwo sendaba, okwenzeka ezindabeni azikhethile. UNtuli (C.D.) (1997) kulo msebenzi wakhe usebenzise injulalwazi ye-*semio-structural* njengendlela yokuklama umsebenzi wakhe wocwaningo. Kulezi zindaba, uNtuli(C.D.) (1997) uveze ukuthi kwesinye isikhathi abantu ababuswa imiqondo yepolitiki bagcina sebebubala ngisho izihlobo zabo ngoba beqhakambisa izimfuno zepolitiki zangaleso sikhathi.

UMadingiza (2018) emsebenzini othi *A Study of Selected Post-apartheid Plays in IsiZulu* ubheka imidlalo ayikhethile ebhalwe ngesiZulu ngemuva kokuphela kokubuswa ngamakhoniyali. Kokunye akutholile uMadingiza (2018) uthi ababhali bemidlalo yesiZulu bethula imidlalo yobugebengu obuthinta icala lokubulala ngendlela okunzima ukuba umfundi wendaba ayikholwe. Kulokhu uMadingiza (2018) uzisekela ngokubalula iphuzu lokuthi ababhali basebenzisa

abalingiswa besifazane okungabantu abangavamile ukugila le mikhuba yokubulala. Uma eqhubeka ubalula iphuzu lokuthi ngale kokuzibambela (kwabesifazane) mathupha ekubulaleni abalingiswa besilisa abanye balaba balingiswa bakwazi ukuqasha izinkabi ezivezwa njengezingakhokhali ngoba zikwazi ukuvuma ukwenza umsebenzi wokuqashelwa ukubulala ziwenze inkokhelo zingakayinikwa kungagcini lapho ziphinde zivume ukwenza omunye umsebenzi wokubulala kusanenkokhelo ezingakayinikwa ekubeni naleyo yomsebenzi olandelayo zingakanikezwa.

Imibhalo eminingi yobuciko ebhalwe ngezilimi sase-Afrika eyayibhalwa ngekhulunyaka lama-20 yayikugwema ukukhuluma ngezindaba ezazithinta ngqo impilo yabantu kanti lokhu kubukeka njengomkhuba owawuvamile ngisho kwezinye izilimi emhlabeni jikelele. Kulezo zingqinamba singabala ukubukelwa phansi kwezwi labesifazane, siphinde sibale imikhuba eyayivamile esingabala kuyo imishado ehleliwe, isithembu, ilobolo, ukuthakathwa kwabesifazane nokunye okuningi. Ababhali abaningi babekhetha ukungabhali ngalezi zinkinga, lolu ngabazane kubabhali laludalwa ubucayi obuhambisana nazo lezi zinhlobo ezingenhla (uGumede, 2002:23-24).

Lokhu okushiwo nguGumede ngenhla kuphinde kufakazelwe uNtuli (1979: 11) obeka kanje:

One of the criticisms against Zulu [sic] writers is that they limit themselves to a few themes. We should point out here that no critic can express displeasure with a book simply because it is based on a popular theme. Thematic proto-types are limited and it would be absurd for any critic to expect writers to produce completely original works. We would insist, however, that a writer should abandon his story if he cannot add his individuality to the treatment of a well-known theme.

(Ababhali ababhala ngolimi lwesiZulu banobuthaka bokuziklamela umngcele ngokubhala kuphela ngengcosana yezindikimba. Ayikho inhloli engakhombisa ukungenami ngencwadi ethile ngoba nakhu kuthiwa igxile endikimbeni osekubhalwe ngayo kaningi. Imisebenzi okungabukelwa kuyo yethemathiki iyingcosana kanti futhi kungakhombisa ukungaphusi kahle ukuthi kube khona inhloli engalindela ukuthi ababhali babhale kuphela imisebenzi esungulwe yibona ngale njulalwazi. Yize kunjalo, kodwa umbhali kumele engeze okuthile okungokwakhe kuleyo ndikimba edumile asuka ebhala ngayo).

Kubabhali abangamavulandlela ekubhalweni kwamanoveli yezilimi zomhlaba, kuphawula uMaveresa, (2009:81), ukuthi babengabantu ababekhetha izindikimba ezinezimfundiso zokulunga

ezincike kokusebhayibhelini. Imibhalo yobuciko ababeyibhala yayingukugcizelela izindikimba ezihambisana nenkolo yobuKhristu okwase kubhalwe ngayo kaningana. Ukufika kwemfundo e-Afrika ifika nababusi baseNtshonalanga kwafika nezinto eziningi. Kulezo zinto kubalwa ukuqhakambisa izisekelo zempilo (*values*) zabo. Ngenxa yalokho abafundi bakhula nazo zababusa kangangokuthi bagcina bengenalo izwi labo. Imibhalo yabo yobuciko yayibambebele kakhulu kulezo zimfundiso okusho ukuthi imisebenzi yabo yobuciko yayinezindikimba ezincikene kakhulu nesikompilo labo hhayi ne-Afrika abadabuka.

Omunye ungoti wezobuciko obhale ngezindikimba uVanBreda (2001:76) ubeka kanje:

...spirituality and values are themes that have been used in many literary texts. This is one of the most undeniable themes that a number of strong families enjoyed or preferred. Others opted to use subjects of religion, spiritual wellness, feelings of optimism and hope, or ethical value systems when referring to these themes.

Izindikimba ezithinta inkolo kamoya kanye nezisekelo zempilo, sekubhalwe kakhulu ngazo. Imindeni eminingi yiyo ebikhombisa ukuncamela zona kunezinye. Abanye babekhetha ukusebenzisa izindikimba ezithinta inkolo, ukuphila emoyeni, ukubuyisa ithemba kanye nendlela yokuphila ngobuqotho.

Okutholakele emsebenzini kaNtuli (2006:159-160) osihloko sithi, *Ucwaningo Lwamagalelo KaM.M. Masondo Ekubhalweni Kwenoveli Yophenyo EsiZulwini*, ukuthi amanoveli kaMasondo agxile endikimbeni yophenyo. Yize kunjalo, uNtuli (2006) uphawula athi amanoveli kaMasondo abhalwe ngendikimba yophenyo abe ngumnikelo omkhulu emibhalweni ebhalwe ngolimi lwesiZulu.

1.4 Injulalwazi

Lo msebenzi wocwaningo wokuhlaziya wenzawa ngokunganyelwa yikhwalithethivu (Qualitative). Injulalwazi ezosetshenziswa yileyo ebizwa nge-*thematic approach* kanti indlela yokuhlaziya ezosetshenziswa yi-*thematic analysis*. Injulalwazi yalolu cwano yileyo yokucwaninga izindikimba ebizwa ngokuthi yi-*thematic analysis* ngolimi lwesiLungu. Uhlaziyo lwethemathiki luyindlela yokuhlaziya ewela ngaphansi kwendlela yokuhlaziya ebizwa ngekhwalithethivu.

Kuvame ukuba nokudideka uma kuvela la magama (*i-thematic approach* kanye ne-*thematic analysis*) agcina esethathwa ngabaningi njengento eyodwa, eqinisweni okungeyona. I-*approach* inguhlelo nenqubo okuqhutshwa ngayo umsebenzi wocwaningo. Le nqubo le inikeza umsebenzi wocwaningo amagxathu okumele awathathe uma enza umsebenzi wocwaningo, iphinde innike nendlela yokuhlaziya lokhu asuka ekucubungula umsebenzini wocwaningo. Incika kakhulu ekutheni umcwaningi ucwaninga ini kanti ufuna ukusombulula ziphi izinkinga ngomsebenzi wakhe. (*Importance of research approach in reseach*, 2016). I-*analysis* ingukucutshungulisiwa kwesihloko esithile, imbandakanya ukucwaninga nokuhlukanisa imiphumela yocwaningo ngezihlokwana ezincane ezinomqondo ophusile eziholela ocwaningayo ukuthi athole imiphumela/okutholwa wocwaningo. Ukuhlaziya kumela okuthile ngesihloko kuphinde kukwesekela ngobufakazi. (*How to write an analysis (with examples and tips)*, 2022). Lokhu kuchaza ukuthi *i-thematic approach* ingumzali we-*thematic analysis*, okusho ukuthi ubukhona be-*thematic analysis* buncike ebukhoneni be-*thematic approach* ewela ngaphansi kocwaningo lwekhwalithethivu.

UGibbs 2007 ithi *i-thematic analysis* ibheka amasu ahambisana nezindikimba ezithile. Uma eqhubeka uthi la masu atholakala ngokuhlonza uphinde uhlele ulwazi ngezizatshana ezithile emsebenzini umuntu awucubungulayo; lokhu kuhlonza ukubiza ngokuthi kuyindlela yokucwaninga usebenzisa ikhwalithethivu. Le ndlela yekhwalithethivu. Uma usebenzisa le ndlela uthatha indima ethile kulokhu okucubungulayo ukufake ngaphansi kwendikimba noma nomqondo othile. Lezo zindikimba zibe sezikleliwa ngokwamaqoqo athile. Lokhu kuchaza ukuthi injulalwazi eyi-thematic approach ihlela izihloko ngokuhlanganisa izindikimba ngokubheka umqondo otholakala uvela kaningana embhalweni osuka ucubungulwa. Okukhulunywa ngakho kuyaye kubekwe ngaphansi kwesihloko esithile okungaba uthando lwemali, ukuzindla ngempumelelo noma ukuphumelela.

Ukuhlaziya imibhalo usebenzisa *i-thematic analysis*, ngokukaCaulfield (2019), kunezigaba eziyisithupha. Kwesokuqala umcwaningi ufunda umbhalo awuhlaziyayo ukuze awazi. Kwesesibili umcwaningi uhlela ulwazi alususele embhalweni ngokwezizatshana, lezo zigaba zizoba yizindikimbana ezincane ezikhonze kwenkulu eyindikimba yendaba ehlaziywayo. Lokho okusungulwe kususelwa endabeni kubekwa eceleni ukuze kusetshenziswe ngasemaphethelweni ocwaningo. Lokho kubizwa ngamakhodi. Esigabeni sesithathu amakhodi akleliwa ngokwezigaba ethiwe amagama. Uma sekuqediwe lokho kuphinde kusunguleke ezinye izindikimba ezintsha.

Kwesesine isigaba kubhekwa ukuthi izindikimba zifakwe emaqoqweni afanele yini, uma kungenjalo ziyakhishwa ziyiswe lapho bekumele zingene khona noma zikhishwe zingabe zisaba bikho. Kweselihlanu umcubunguli unika isihloko lokhu okugqamile akutholile ngombhalo awucwaningayo. Isihloko kumele kube ngesingadinge kuchazwa. Lokhu kwenziwa kuzona zonke izindikimba eziqukatheke embhalweni. Esigabeni sokugcina okungesesithupha umcubunguli yilapho eqala khona uhlaziyo lwakhe. Ucwangingo luqalwa ngokubhala isethulo ukuze umcwangingi ezokwazi ukusungula imibuzo ezophendulwa wumsebenzi wakhe kanye nezinjongo nendlela yocwaningo. Umcwangingi uyachaze ukuthi imininingo uzoluqoqa kanjani nokuthi ukuhlaziya esebenzisa ithemathiki uzokwenza kanjani. Njengoba indlela yethemathiki inezindikimba ezincanyana ezingena ngaphansi kwendikimba enkulu. Isigaba sokutholakele selekelela ngokucacisa kabanzi ngendikimba ngayodwana. Lapha indikimba ibhekwa ukuthi itholakale kanjani, lokho okwenziwa ngokunikeza izibonelo njengobufakazi. Okokugcina kungukusonga ucwaningo nokusho ukuthi luyiphendula kanjani imibuzo yocwaningo. Lesi sigaba kanye nezinye ezinhlanu ezingenhla zilekelela ukuthi umcwangingi ayiqonde kahle injulalwazi yethemathiki.

1.5 Umklamo wocwaningo

Umklamo wocwaningo uyiqhinga elihlelwayo elenza ukuthi umsebenzi wocwaningo wenzeke ngendlela. Uqinisekisa ukuthi imibuzo ezophendulwa wocwaningo lwakho iphendulwa ngendlela enobufakazi. Umklamo wocwaningo wenganyelwe ubuqiniso kanti injongo yocwaningo yiyo ekuholela ekukhethweni komklamo okuyiwo kanye nendlela yocwaningo (Cohen, Manion noMorrison, 2018).

Umklamo wocwaningo uyadingeka uma kwenziwa ucwaningo ngoba uqinisekisa ukulandelwa kwayo yonke imigudu nezinqubo ezifanele zokwenza ucwaningo. Lokhu kulekelela umcwangingi ukuthi angazitholi esebenzisa isikhathi nemali eningi kunalena obekulindeleke ukuba akusebenzise emsebenzini wocwaningo. Umklamo wocwaningo uyindlela eseqophelweni eliphambili lokulungiselela ukwenza umsebenzi wocwaningo. Umklamo wocwaningo uyakulekelela kangangokuba uze ufike eqophelweni lokulekelela umcwangingi ngokuthola ulwazi olulindelekile emsebenzini wocwaningo (Akthar, 2016:71).

1.5.1 Inqubo yokusampula

UGentles, uCharles, uPloe noMckibbon (2015: 1775) bachaza inqubo yokusampula ngaphansi kwekhwalthethivu njengendlela yokukhetha imininingo ekufanele iqoqwe ukuze kufezeke

izinjongo zocwaningo. *I-purposive sampling*, indlela ebizwa ngokuqoqa ozokucwaninga ngenhloso yokuthi kuhambisana nejongo yocwaningo. Umcwaningi kule ndlela uyena oveza afuna ukuba kucwaningwe, hhayi kube uthela wayeka (Etikan, 2016:2). UThabede (2017:15) uthi ukuqoka ngenhloso kuyingxenye yokucwaninga usebenzisa ikhwalithethivu. Lokhu kubala ukubhekwa kwemibhalo ekhethwe umcwaningi ngenhloso yokuthola imininingo edingwa ucwaningo lwakhe. Lolu cwaningo luzobe lubheka incwadi ebhalwe nguMeshack M. Masondo esihloko sithi *Kunjalo-ke Emhlabeni*. Inani lezindaba ezizohlaziywa kuzoba ngeziyisishiyagalombili: ‘Uthando Lwemali’, ‘Uyohamb’usinda’, ‘Sibuye Nomkhwezi’, ‘Amanqina Enyathi’, ‘Zibanjwe Kwezizwudlayo’, ‘Unembeza’, ‘Lase Lidume Ledlula’ kanye nethi, ‘Kungenxa Yemali’.

1.6 Indlela yokucubungula

1.6.1 Ukukholweka kocwaningo

UTaherdoost (2016:29) uthi ukukholakala kocwaningo kuwukuhlola ubuqiniso bento ecatsangwayo ebingakaze iqininisekise njengeyiqiniso. UGolafshani (2003:589) uthi ukukholakala kocwaningo kuwukwethula imiphumela esezingeni eliphezulu, engaguquki noma ihlolwa kaningana. Uma imiphumela ephumayo ingefanayo emva kokubhekwa izikhawu ezithe ukuba ningi, lolo cwaningo kungashiwo ukuthi linobuqiniso. Omunye ungoti kwezocwaningo obhalile ngokukholakala kocwaningo nguRambare (2007:8), othi ukukholakala kocwaningo yinto ebaluleke kakhulu ezifundweni zocwaningo ngoba iqinisekisa ukuqoqwa kolwazi olufanele ukuba ucwaningo lube negcinamvama oluvikela ucwaningo ekuthathweni njengolungekho ezingeni okumele engabe lukulo. Ngamafuphi, singathi umsebenzi wocwaningo kumele ube yinto eyodwa noma yinini uma ubhekwa ukuze kwazeke ukuthi uma kuhlanganiswa into ethile nethile, kuzoba yini umphumela.

1.6.2 Ukuba neqiniso kocwaningo

Ubuqiniso bocwaningo bungukuthatha izinyathelo zokuveza ubufakazi bokuthi into ethile obekucatsangwa ukuthi ikhona noma yenzeka ikhona noma yenzeka ngempela yini, kodwa lokho kwenziwe ngokunikeza ubufakazi obuzoqeda ukungabaza obekukhona. UGolafshani (2003:598) yena ubeke wathi, ubuqiniso kungukwethulwa kwemiphumela enemibay engasoze yashintsha noma ngabe kuthiwa ihlolisiswa izikhathi eziningi. Uma imiphumela ibukeka ingumfanekiso walokho okuke kwatholakala ngaphambilini lowo msebenzi wocwaningo usuke usungathathwa

njengoyiqiniso elingathenjwa. URambare (2007:8) yena uthi ubuqiniso ocwaningweni buyadingeka ukuze ukuqoqwa kolwazi kwenziwe ngendlela enobugcinamvama”. Ubugcinamvama benza izinto zibe lula ngoba kuyaziwa ukuthi iqiniso aliboni futhi alikhethi lizivuna lona kuphela, kanjalo ke nomsenzi ‘oneqiniso’ uyohlezi ukunika into okumele itholakale.

1.6.3 Izingabunjalo lokuqaphela ocwaningweni

UFereday (2006:82) uthi ukugculisa kwezingabunjalo emsebenzini wocwaningo kukhombisa ubuqiniso nokuthembeka kocwaningo. Uthi uma eqhubeka, ubuqiniso bocwaningo buyinto ongoti bocwaningo ababhale kakhulu ngayo ngaphansi kwekhwalthethivu. Kulabo ngoti singabala uRambare (2007:7) othi ukugculisa kocwaningo kukhombisa ukuthi umsebenzi wocwaningo wenziwe ngendlela elandela yonke imithetho yokwenza ucwaningo.

Kulolu cwano imininingo izoqoqwa ngokufundwa kwemibhalo yizindaba ezimfushane.

1.6.4 Ukuklanywa komsebenzi

Lo msebenzi uzohlukaniswa izigaba eziyisithupha. Isahluko sokuqala kuzoba yilesi esiqukethe isethulo salo msebenzi. Esesibili yilapho kuzocutshungulwa indaba ethi ‘Uthando Lwemali’, ‘Uyohamb'usinda’ kanye nethi ‘Sibuye Nomkhwezeli’. Esahlukweni sesithathu kuzobe kuhlaziywa izindaba ezisihloko sithi ‘Amanqina Enyathi’, ‘Zibanjwe Kweziwudlayo’ kanye nethi ‘Unembeza’. Esahlukweni sesine kuzobe kuhlaziywa izindaba ezisihloko sithi ‘Lase Lidume Ledlula’ kanye nethi ‘Kungenxa Yemali’. Esigabeni sesithupha yilapho kuzobe sekusongwa umsebenzi wocwaningo.

Isahluko 2

2.1 Isingeniso

Kulesi sahluko kuzobhekwa izindikimba kanye nezindikimbana ezitholakala endabeni esihloko sithi, ‘Uthando Lwemali’, ethi ‘Uyohamb’usinda’ kanye nesihloko sithi ‘Sibuye Nomkhwezi’. Kulezi zindaba kuzobhekwa izihlokwana ezizohlonzwa njengezindikimbana ezihambelana nokwethulwa kwendikimba enkulu yendaba.

2.1.1 Indaba ngamafuphi: ‘Uthando Lwemali’

Ngamafuphi le ndaba ibhalwe ngenziswa nguMagwegwe Buthelezi eganwe nguPopi. UMagwegwe lo usebenza kahle enkampanini eseBraamfontein esebhilidini likaLoliwe emgwaqeni uDe Korte. UMagwegwe uzithola ephuma sekusebusuku emsebenzini ngelinye ilanga adlule endaweni yokucima ukoma. Ekudluleni kwakhe kule ndawo eyihhotela uzithola emdibi munye nalaba ababanjwa inkunzi ngemva kokungena kwesigebengu kule ndawo ebizwa nge-Alba hotel. Uma efika ekhaya ufika alandise uPopi ukuthi ubanjwe inkunzi ngenkathi kuthelaka isigebengu sabamba wonke umuntu inkunzi. UMagwegwe ukhombisa ukuthi lo muntu obebabamba inkunzi ngathi uyamazi futhi usebenza naye. Umkakhe umtshela ukuthi akafonele amaphoyisa abike lolu daba, kodwa anqabe uMagwegwe athi le ndaba uzozama ukuyilungisa ngendlela yakhe.

Uma efika emsebenzini uMagwegwe uyambona lo mlisa asola ukuthi uyena ombambe inkunzi, igama lalo mlisa nguTaga Nxumalo. Ekuhlanganeni kwabo okokuqala lo mlisa ukhombisa ukuthi ubekulindele ukuthi uMagwegwe umbonile ngobusuku bayizolo endaweni yokucima ukoma. Njengoba eshilo kumkakhe uPopi, ngempela uyasithola isikhwama sakhe nemali ebikuso. Uma bexoxa bagcina sebethatha isinqumo sokusebenza ngokubambisana ebugebengwini obuthile obuhlelwe nguTaga. Bayaxoxa uTaga noMagwegwe bavumelane. Ngosuku abavumelane ngalo bayahamba beyobamba leyo nkunzi. Ekuphumeni kwakhe emsebenzini uMagwegwe utshela umkakhe ukuthi uzobe esebenza ebusuku. Bayahamba laba bobabili, uMagwegwe uyena oba ngumshayeli, uTaga uyehla aye egalaji likaphethiloli, uma ebuya ubuya esepethe imali. UTaga ubuza uMagwegwe ukuthi ukhona yini umsebenzi wobugebengu omkhulu aseke wawenza. Lokhu uthi ukubuza ukuze ezobona ukuthi angakwazi yini ukumethemba aqhubeke asebenzisane naye. Ngokukhulu ukunganaki ngempela uMagwegwe uyamxoxela ngawo engazi ukuthi usezifaka

kunoxhaka. Laba bobabili bahlukanisa le mali bese beyahlukana. UMagwegwe uyahamba aye kwakhe, emva kwesikhathi kutholeka amaphoyisa afike ambophe ngecala alenza eminyakeni emibili eyedlule. Leli cala yileli uMagwegwe alixoxele uTaga endleleni bephuma ukuyophanga igalaji likaphethiloli engazi ukuthi uTaga ndini lo uyiphoyisa elizifihlile. Indaba iphela ngokuboshwa kukaMagwegwe.

2.1.2 Indikimba yendaba, ‘Uthando Lwemali’

Abantu abaningi abanawo unembeza kanye nozwelo abazimisele ukulubhekisa kwabanye abantu uma sekufanele bazuze imali. Ngokocwaningo olwenziwe ngabantu abayinkulungwane eyodwa abalwenze ekhasini le-inthanethi elibizwa nge-Onepoll.com kuvela ukuthi abantu abangamaphesenti ayisithupha bangakwazi ukuthi babulale ukuze bathole isigidi samadola aseMelika. Kuphinde kuvele ukuthi oyedwa kwabayishumi angavuma ukushushumbisa izidakamizwa ukuze ezothola amadola aseMelika ayikhulu lemiliyoni. Kubuye kuvele ukuthi abantu abangamaphesenti angamashumi amabili nanhlanu bangavuma ukweba ukuze bathole ikhulu lezinkulungwane zamadola aseMelika. Kukhona nokunye okuningi okungekuhle abathi bangakwenza ukuze bathole imali okufaka nokudayisa ngomzimba kanye nokushada nomuntu abangamthandi.

Uma umuntu enemali uyakwazi ukuthi afeze izidingo zakhe ngokukhuleleka kanti uma ebona sengathi unemali enganele uzithola esefuna imizamo yokuyithola okumenza agcine esephuthelwa ukuphila. Abanye bangacina sebengawafezi namaphupho abo ngenxa yokufuna ukuthola imali ngokushesha. Lokhu kuhlala ufuna imali kwenza umuntu ukuba abe ngozicabangela yena kuphela abanye abantu angabe esabacabanga. Kwala noma umuntu esenayo, uziqhathanisa nabanye aphinde aqale phansi futhi afune enye. Ukuyifuna kwakhe ukwenza ngokungabi nandaba ukuthi ukufeza ngayiphi indela, kungaba ngisho ngephula.

Uma umuntu eke waqala wakwazi ukuthola imali uba ngojabulile empilweni. Okubike ngabanye abantu ukuthi baqala umkhuba omubi wokuthi imiqondo yabo inganyelwe yimidlinzo yokuthola imali.

Izenzo ezimbi ngenxa yokuthanda imali yindikimba etholakala ibusa kule ndaba. Imali yinto edingekayo ukuze abantu bakwazi ukuphila ezikhathni zanamuhla, Ziningi-ke izindlela zokuyithola kukhona ezimbi kanye nalezo ezinhle. Le ndaba ikhuluma kakhulu ngezenzo ezimbi ngenxa yokuthanda imali. Lo mqondo yiwona ovela kakhulu kule ndaba okuyikho okudala ukuthi

kube yiyona ndikimba eyengamele le ndaba. Ebalingisweni abadlulisa le ndikimba kule ndaba kukhona kubo uMagwegwe okunguyena ogqama kuhle kwekati elimhlophe ehlungwini kanye nomlisa ongaziwa ovela ebamba abantu ekuqaleni kwendaba. Lo mlisa oyindoda engaziwa indaba imveza umlisa egasela-Alba hotel eyobamba inkunzi. Kulokhu kugasela kwakhe lo mlisa kuvela ukuthi wayezifihle ubuso ngesokisi labesifazane ephethe isibhamu ngesandla. Indaba iveza isenzo esibi esingukubamba inkunzi ngenxa yokufuna imali okwenziwa yilo mlisa okuthiwa usuka engumuntu ozifihlile ebusweni ephathe isibhamu okuyisona asisebenzisa kulesi senzo sakhe esibi sokuzobamba inkunzi kule ndawo akuyo. Lesi senzo sokubamba inkunzi kule ndaba senzeka ebantwini abalinganiselwa emashumini amabili ababanjwa inkunzi yilo mlisa mumbé (Masondo, 1994:1).

Isenzo esibi ngenxa yokuthanda imali siphinde sivele la uMagwegwe etholakala ebambisene noTaga. UTaga benoMagwegwe laba batholakala begasela egalaji likaphethiloli beyobamba inkunzi ngoba nakhu befuna ukuthola yona njalo imali. Ekuqhubekeni kwendaba uMagwegwe uyaphinda atholakale eqhubeka nokwenza izenzo ezimbi ngenxa yokuthanda imali. Isenzo esibi asenzayo uMagwegwe ngukufika kumkakhe uPopi aqambe amanga athi ungumuntu okumele abuyele emsebenzini ngoba unomsebenzi omningi okumele awenze. Lokhu kwakungelona iqiniso ngoba yena wayezohamba noTaga beyobamba inkunzi egalaji likaphethiloli eFaraday. Indaba iveza ukuthi uTaga kwabe kunguye ozongena ngaphakathi alande imali kanti uMagwegwe wabe ezohlala emotweni elindele ukuyidlisa amagalane lapho seabaleka nemali noma seabexosha ngamaphoyisa. Okuqaphelekayo ngoMagwegwe ngukuthi ungumuntu ongenakho ukwehlukana okubi nokuhle uma esefuna imali, la indaba imveza enza izinto ezimbili ezingububi azenza ngoba nakhu efuna imali. Okokuqala ngukubeka umshado wakhe engcupheni ngokuqamba amanga athi uya emsebenzini ekubeni azi kahle ukuthi uhamba izindlela zakhe zobumnyama. Okwesibili akwenzayo ngukuzibandakanya esenzweni esibi sokuhamba noTaga bayobamba inkunzi igalaji likaphethiloli. Lokhu kubi ngenxa yokuthi wayengaba ngumuntu oboshwayo noma ozithola esebulawa uma kwenzeka betholana phezulu nengalo yomthetho (Masondo, 1994:8-9).

UMagwegwe lona indaba iveza ukuthi kungumkhuba wakhe wakudala ukuba akhethe ukwenza izenzo ezimbi ukuze ezothola imali. Indaba imveza etshela uTaga ukuthi uyena owabamba inkunzi iNational bank, futhi eyibamba ehamba yedwa. Lokhu ukutshela uTaga endleleni yabo seabuyela eFaraday. Okugqama kakhulu ngukuthi vele uMagwegwe ungumuntu onganqeni ukwenza izenzo ezimbi khona ezothola imali. Okunye okubuye kugqame ngukuthi le nto yinto vele ekuye ngoba

phela leli bhange ayelibambile kwabe sekuphele iminyaka emibili elibambe inkunzi okumveza njengomuntu oyisigebengu esingasoze sayeka ukuba nezenzo ezimbi eziwubugebengu ukuze sithole imali (Masondo, 1994:10).

Indikimba yokwenza izenzo ezimbi ukuze athole imali yinto elokhu iqhubekile nokucela endabeni kusetshenziswa uMagwegwe. Kuleli zinga lo mqondo uvezwa kusetshenziswa isigameko lapho uMagwegwe ebanjwe khona inkunzi wathathelwa isikhwama esinemali ngenkathi kubanjwa inkunzi esehhotela elibizwa nge-Alba hotel. Kulesi sigameko uMagwegwe ukhombisa ukuba ngumuntu onolwazi oluphelele lokuthi ubanjwe ngubani inkunzi uma eselandisa umkakhe. Uma emtshela uthi unezinsolo eziqinile zokuthi ubanjwe nguTaga abasebenza naye. Uma umkakhe ephakamisa umbono wokuba kubikelwe amaphoyisa uMagwegwe ukhombisa ukungahambisani nalo mbono. Esikhundleni sokulalela umkakhe, uMagwegwe umtshela ukuthi akakhululeke ngoba eyakhe imali izobuya kanti uma ingabuyi uzokwenza icebo elithile uma uTaga engayibuyisi imali yakhe (Masondo, 1994:5).

Izenzo ezimbi ngenxa ufuna ukuthola imali ziyaqhubeka nokucela kule ndaba la uMagwegwe ebonakala efika emsebenzini abone uTaga abesola ukuthi umbambe inkunzi, nebala uyamqonda ngalesi senzo sakhe ayithole imali yakhe, kodwa akhombise ukunengeka. Ukunengeka uMagwegwe ukukhombisa ngokutshela uTaga ukuthi uyohamba kabi, kodwa ngelinye ilanga. Lo mqondo wokwenza izinto ezimbi ukuze uthole imali indaba iyaqhubeka nokuwuveza ngomlingiswa uMagwegwe. La mazwi angenhla ashiwo nguMagwegwe amumethe intukuthelo ehambisana nokulwa kuyinto embi ebingenziwa nguMagwegwe kuTaga ukube akazange ayibuyise imali yakhe. Yize singeke sigagule ukuthi ubezomenzani uTaga, kodwa la mazwi indaba emveza ewasho ahambisana nokusonga okungesiyo into enhle ngoba iyicala elingakugweba enkantolo yomthetho (Masondo, 1994:7).

2.1.3 Izindikimbana

2.1.3.1 Ukuphokophela into ethile

Umqondo wethu kumele ube nesithombe esicacile salokhu esiphokophele kukho. Ukuphokophela kwethu entweni ethile kusinika ithemba futhi kuyasigqugquzela.

Ukuphokophelela into ethize ngenye yezindikimbana ezitholakala kule ndaba. Ekuyivezeni, indaba iveza uMagwegwe njengomuntu ozimisele kakhulu ukuthi azuze lokhu afuna ukuthi

akuzuze. Lokhu ukwenza ngokukhulu ukuzinikela aze enze nokudlulele ukuze aqinisekise ukuthi into ayifunayo ugcina ngokuyithola. Lokhu kuphokophelela into ethile kugqama endabeni la kuvela ukuthi uMagwegwe wabe engumuntu osebenza ngokuzikhandla futhi ezama ngamandla akhe onke ukugcina umlingiswa ongumkakhe (uPopi) ejabulile. Indaba ize imveze esebenza kuze kushaye ihora leshumi ebusuku. Ngokuvamile abantu abaningi basuka sebelele ngehora leshumi ebusuku, kodwa uMagwegwe indaba imveza njengomuntu ozimisele ngendlela yokuthi akwazi ukuhlala emsebenzini esebenza ebusuku ukuze akwazi ukuqeda umsebenzi wakhe okuyiyona nto abantu abaningi abathembela kuyona ukuze bathole okuya ngasethunjini baphinde bakhokhele nezinye izinto abazidingayo (Masondo, 1994:1).

2.1.3.2 Ukuba yizigqila zotshwala

Ezinye zezimpawu zokuba yizigqila sesidakamizwa esithile ngesokuthi uhlala ucabanga sona ngaso sonke isikhathi. Ekucabangeni kwakho ngaso awubi nandaba ukuthi sikwenza uzizwe kanjani emva kokusisebenzisa (Signs of drug addiction, 2017).

Omunye ungoti obhale ngezinto ezithinta abantu abayizigqila zezidakamizwa ezithile nguHegger (2015), akuphawulayo ngabo ngokuthi babuye babonakale ngokuba ngabenzi bezenzo eziphambanayo nomthetho/ubugebengu. Lokhu ke kuyahambisana nokwenziwa nguMagwegwe ovela njengesigqila sotshwala okuvela ukuthi uvame ukubuphuza ngisho ephuma emsebenzini sekudlule nehora lesishiyagalolunye. UMagwegwe lo ugcina eboshiwe ngenxa yokubamba inkunzi ibhange elibizwa ngeNational Bank. Lokhu okushiwo nguHegger (2015) kokuthi abayizigqila zezidakamizwa benza izinto ngaphandle kokucabanga ngemiphumela yalezo zinto abazenzayo kuphinde kuvele emibhalweni ebhalwe yashicilelwa ngabanye ongoti (6 traits that lead to criminal behavior, 2017)

Ukuba yizigqila zotshwala ngenye yezindikimbana ezitholakala kule ndaba. Le ndikimbana igqama ngosuku okwabanjwa ngalo uMagwegwe inkunzi kanye nalabo ayenabo endaweni yokuthiba ukoma esehhotela elibizwa nge-Alba. Uma indaba iveza isikhathi uMagwegwe ayephume ngaso emsebenzini kuvela ukuthi kwabe kusebusuku sekushaye ihora leshumi laze lagamanxa. Emveni kokusuka ngalesi sikhathi emsebenzini uchitha esinye isikhathi lapho esuka eseya e-Alba Hotel. Lokhu kusho ukuthi kwase kusele ihora namanenjana emizuzu ukuba kushaye ihora lokuphela kosuku okuyihora leshumi nambili. Ngalesi sikhathi indaba iveza ukuthi abantu ababekule ndawo babelinganiselwa emashumini amabili. Lesi sibalo sikhulu kakhulu, kanti lokhu

kugcwala kwabantu ngale ndlela endaweni yokucima ukoma kufakazela le ndikimbana yokuba yizigqila zotshwala kwabantu abahlala kule ndawo yaseBraamfontein (Masondo, 1994:1).

2.1.3.3 Ukuzinikela kumuntu

Ukuzinikela kuyinto engaguquki kanti futhi isisekelo sakho nguthando kanye nokwethembeka. Lokhu kungalinganiseka ngokuzinikela komzali enganeni yakhe kanye nokuzinikela komfundi ezifundweni zakhe ukuze ezophumelela ngamalengiso. Ukuzinikela kokuthile kuhambelana nokuzidela wena ukuze kuphile kuphinde kuphumelele lokhu noma lona ozinikele kuyena.

Ukuzinikela kumuntu ngenye yezindikimbana ezitholakala kule ndaba. Indaba iveze uMagwegwe njengomyeni onothando olukhulu lomkakhe oluhambisana nokusebenza ngokuzikhandla ukuze ambone ethokozile. Indaba kaMasondo (1994:1) iveza lokhu:

UMagwegwe lona empeleni kwabe kungumuntu osebenza ngamandla akhe onke ukuthokozisa umkakhe uPopi... Ngelinye ilanga kwabe kunesidingo sokuba uMagwegwe lona asebenze kuze kushaye ihora leshumi ebusuku. Kwathi lapho ligamanxa waphuma ehhovisi.

La mazwi avezwa yindaba asekelo umqondo wokuthi uMagwegwe uyindoda esebenza ngokuzikhandla ukuze ezobona umkakhe uPopi ethokozile. Lokhu indaba ikuveza ngokufakazisa ngokuveza uMagwegwe ungumuntu okhuthale ngendlela yokuthi akwazi ngisho ukusebenza isikhathi sakhe sokuphuma sesedlule

2.1.3.4 Ukuthanda impilo esheshayo nokwesaba imiphumela yezenzo zalokho

UChernoff (2013) uveza ukuthi izinto ezinkulu futhi ezizokulethela izithelo ezinhle nezinokuthula empilweni yakho azitholakali ngezindlela ezinqamulelayo, kodwa zithatha isikhathi sakho esiningi kanye nokusebenza kanzima. Lena ke ngenye yezindikimbana ezitholakala kule ndaba ngokusebenzisa abalingiswa abathile kule ndaba. Owokuqala nguMagwegwe indaba eveza ukuthi wabamba inkunzi iNational Bank ukuze athole imali eyamelekelela ukwakha umuzi, ukushadelwa kanye nokuqala ibhizinisi, kodwa ekugcineni le ndlela yakhe enqamulelayo igcina imfaka ejele emveni kokuba eqhubekile nezindlela zakhe zobumnyama (Masondo, 1994:12). Indaba iveza ukuthi kwabe kungasemnandi kuMagwegwe uma eseboshwa yize wabe engojabule ngokuphumelela esenzweni sakhe sokwenza ubugebengu eminyakeni eminingi eyedlule. Omunye owenza into anokwesaba umphumela wayo yisigebengu esitholakala ekuqaleni kwendaba sibamba

inkunzi e-Alba hotel. Ukuboshwa nokufa yimiphumela esasiyesaba lesi sigebengu esitholakala sibaleka emveni kokubamba abantu ababesehhotela (Masondo, 19941-3).

2.1.3.5 Ubungozi bobusuku

Isikhathi sasebusuku sibonakala singesinobungozi kakhulu ngenxa yokwenzeka kakhulu ngaso ubugebengu. Lokhu kubonakala ezibalweni zasezweni laseMelika zangonyaka wezi-2022 eziveza ukuthi ubugebengu obusuka emaphesentini angamashumi amahlanu nanye (51) kuya kwangamashumi ayisithupha nanhlanu (65) benzeka ngezikhathi zasebusuku. Kulobu bugebengu singabala ukugqokeza, ukwebiwa kwezimoto, ukushaya ngenhloso yokulimaza, ukubanjwa kwenkunzi kanye nokubulala.

Ubungozi bobusuku ngenye yezindikimbana ezivela kule ndaba. Lobu 'busuku' obuyingozi busebenzisa izehlakalo ezenziwa nguTaga kanye noMagwegwe. UTaga lona uvezwa esebenzisa isikhathi sasebusuku ukuze afeze izinhloso zakhe zokubamba abantu ababezithokozisa inkunzi ehotela i-Alba. UTaga oyisigebengu uvezwa yindaba ebatshela ukuthi mabaphakamise izandla phezu ngesikhathi egasela e-Alba hotel ukuyobamba inkunzi. Uphinda abasabise ngokuthi uma kuke kwakhona ozozama ukwenza okuphambene nayekusho uzombulala. Akagcini ngokusho lokho, kodwa uze asihlohle ukukhombisa ukuthi wayezoyenza ngempela le nto ayeyisho. Ukungaphephi kwabantu ngesikhathi sasebusuku yinto egqamayo uma ubheka okushiwo yisigebengu okugcina kuvela ukuthi kwakunguTaga ngoba ukufa komuntu kuba wubala kakhulu uma kukhona isibhamu ngoba umuntu kuyenzeka abulawe yinhlamvu eyodwa nje vo. Lokhu kuhambisana nalokho engikulobile ku-1.2. Lokhu kungubufakazi bokuthi kule ndawo kumele umuntu enze lokhu okushiwo yisigebengu ukuze uphephise impilo yakho. Ubungozi bobusuku njengenye yezindikimbana buphinde buvele kule ndaba ngesigameko sokubanjwa kwegalaji iFaraday naso senzeka ebusuku, senziwa uTaga noMagwegwe. Lokhu kwenzeka kwezehlo zobugebengu ebusuku kuveza lesi sikhathi sosuku njengesiyingozi ngoba sihambisana nokuthathwa njengesinamathuba amaningi kakhulu okuphumelela kwemisebenzi yobugebengu. Kuzona zombili lezi zigameko ayikho ngisho encane inkinga etholakala ibhekene nabenzi bobugebengu

2.1.3.6 Ukungeneliseki empilweni

Abantu ngaso sonke isikhathi bahlale befuna okungaphezu kwalokhu abanakho. Lokhu kufuna kwabantu okungaphezu kwabanakho kubi kakhulu ngoba nebhaybheli liyasho ukuthi onenhliziyu enokuthula unokuphila, kodwa onenomona unenokubola kwamathambo (Izaga.14:30).

Ukungeneliseki empilweni ngenye indikimbana etholakala kule ndaba. Ekuvezeni le ndikimbana indaba isebenzise umlingiswa obizwa ngoTaga. UTaga lona utholakala engumuntu oyisigebengu esibamba inkunzi abantu ababezocima ukoma endaweni ebizwa nge-Alba hotel. Indaba isebenzise uMagwegwe (Owayenguzakwabo emsebenzini) ukuveza ukuthi kwabe kunguTaga lesi sigebengu esababamba inkunzi. Emva kwalesi sigameko uTaga wamqonda ngqo uMagwegwe wantshela ukuthi wabe azi ukuthi umbonile. Eseqedile ukusho lokho uMagwegwe umbuza ukuthi kungani abambe inkunzi ngoba phela unomsebenzi omholelelayo. UTaga uphendula ngokuthi athi ufuna ukwengeza phezu kwalokhu okuncane ayekuthola ngokusebenza. Ukubiza umholo ‘ngokuncane’ kugqamisa ukungeneliseki ngempilo ayenayo uTaga okuyimpilo ehambisana nokuba nomsebenzi okuyinto eyigugu kwabaningi (Masondo, 1994:7).

Indikimbana yokunganeliseki iphinde ivele ngokusebenzisa umlingiswa onguMagwegwe. Ekuqaleni kwendaba kuvela ukuthi uMagwegwe lona wabe enomuzi omuhle, enomfazi omuhle kanti futhi esebenza kahle. Kukhona konke lokhu okuvezwa yindaba okwenza impilo kaMagwegwe ibe ngethokozisayo uMagwegwe ubonakala engenakho ukwanela nokuhlonipha le mpilo anayo. UMagwegwe lona uvela eqhubeka nobugebengu yize esenenkampani futhi eseganiwe waba nomuzi imbala. Ngenxa yokunganeliseki uMagwegwe uvela endabeni engumuntu oboshwayo emva kokuzama ukuthola imali ethe xaxa ngecala lokubamba iFaraday namanye avukayo (Masondo, 1994:1-11).

2.1.3.7 Ubungozi bokuthatha izinqumo ezizokufaka enkingeni

Singabantu sithatha izinqumo ezevile emakhulwini amabili okuthi sidla ini, nini nokuthi siyidla kanjani leyo nto osukwini olulodwa. Lezi zinqumo ziyizinqumo ezingaphusile zokukhetha esizokudla ezisinikeza incazelo ebanzi ngokuthi abantu bazibeka kanjani izimpilo zabo engcupheni. Lezi zinqumo singezimatanise nokukhetha esizokudla kuphela, kodwa singaphinde sizisebenzise ukubheka ukuthi zingaki izinqumo esizithathayo ezisifaka enkingeni (Lewis,2013:132).

Ubungozi bokuthatha izinqumo ezizokufaka enkingeni ngenye yezindikimbana ezivela kule ndaba. Indaba isebenzisa uMagwegwe ekuvezeni le ndikimbana. UMagwegwe lona indaba iveza ukuthi wayengumuntu onganqeni ukuthola lokhu akudingayo ngokusebenzisa amaqhinga obugebengu. Ubugebengu okuvela ukuthi benziwa nguMagwegwe kwabe kungukubamba iNational Bank inkunzi, ekwenzeni lokhu kuvela ukuthi wahlabana ngemali agcina ekwaze ukusungula inkampani yakhe ngayo. Indaba iveza ukuthi uMagwegwe wabanjwa inkunzi e-Alba hotel lapho ethi uyothiba ukoma ephuma emsebenzini. Ekubanjweni lokho, uMagwegwe uthi inhliziyi yakhe yaba buhlungu ngenkathi ebona isikhwama sakhe semali singena emgodleni womfokazi owayebabamba inkunzi. Ukungaphatheki kahle kukaMagwegwe kuze kubonwe nangumkakhe, uPopi. UMagwegwe yena uthembise umkakhe ukuthi uzokwenza okuthile ukuze kubuye imali yakhe eyathathwa yisigebengu aveza ukuthi uyasazi. Lesi sinqumo sikaMagwegwe yisona esenza ukuthi asondelane kakhulu noTaga ogcina eziveza ukuthi uyiphoyisa ebese emjikela (uMagwegwe) ambophe emveni kokumyenga ukuba babambe igalaji iFaraday inkunzi. Ukube uMagwegwe akanqumanga ukwenza 'icebo' lokubuyisa izinto zakhe kuTaga ngabe wagcina engaboshwanga. (Masondo, 1994:2-9).

Ukuthatha izinqumo ezizokufaka enkingeni kuphinde kuvele njengendikimbana yale ndana uma isifika ngasemaphethelweni la kutholakala umlingiswa onguMagwegwe eboshwa nguThemba Zondo obaziwa ngelikaTaga. Esabizwa ngoTaga (ngokwendaba), utholakala engumlisa mumbe ovela ezifihlile ebamba inkunzi e-Alba Hotel. Ekubambeni kwakhe inkunzi ubamba noMagwegwe ogcina etholile ukuthi kwabe kunguye (uTaga/Themba Zondo). Ukubanjwa kukaMagwegwe ngokwale ndaba kuvela ukuthi kwakungelona iphutha noma ukuqondana kwezinto. Lokhu kungenxa yokuveza kukaThemba ukuthi inhloso yokufika embonini kaMagwegwe inhloso yakhe enkulu kwabe kungukulandela uMagwegwe ngecala abe emsola ngalo lokubamba inkunzi iNational Bank. Kule ndaba uMagwegwe uvezela uTaga izindaba ezingulwazi oluyimfihlo yakhe mayelana nobugebengu ake abenza. Lokhu ukwenza ngoba nakhu esuka esenokumethemba. Ezinye zezinhlobo zolwazi azivezayo, yisikhathi sokuphuma emsebenzini kanye nolwazi lokuthi wayedlula e-Alba Hotel ngaphambi kokuya ekhaya. Isigameko sesibili yileso sokuziceba yena kuTaga ukuthi nguyena yedwa owabamba inkunzi ebhange elibizwa ngeNational bank. Zonke lezi zinto uMagwegwe azixoxela uMagwegwe, umtshela ngoba nakhu wayengenalo ulwazi lokuthi Taga ndini uyiphoyisa elizifihlile. Ukungabi nalo ulwazi kukaMagwegwe yikhona okwamholela ophathe lokuboshwa. Zonke lezi zenzo zikaMagwegwe ziveza le ndikimbana ehambisana

nokwenza izinto ezizokufaka enkingeni ngoba ukube uMagwegwe wayazi ukuthi ukusondelana noTaga mbumbulu kwakuzomfaka enkingeni wayengeke avume ukwenza konke agcina ekwenza naye (Masondo, 1994:2-12).

2.1.3.8 Ukucindezeleka kwabantu besifazane

Abantu besifazane bamataniswa kakhulu nemisebenzi yasekhaya. Kunabantu abaze balimise ngembaba ukuthi indawo yabo 'isekhishini'. Okufike kube yindida ngalokhu ngukuthi amabhizinisi agxile ekuthengiseni ukudla okuvuthiwe (restaurants) anganyelwe ngabantu besilisa kakhulu. Lokhu kuyaphambana nale nkolelo ze yokuthi abesifazane bangamakhosi asekhishini (Platzer,2011:1).

UmkaMagwegwe, uPopi nguye oveza le ndikimbana. UPopi indaba imveza engowesifazane ohlezi ekhaya ongasebenzi ophilela ukunakekela umyeni wakhe nomuzi wabo. Ukungasebenzi kukaPopi yikhona okugcizelela le ndikimbana yokucindezelwa kwabesifazane ngoba kuyavela ukuthi uyakwazi ukunakekela muzi kanye nokupheka, yize kunjalo, kodwa kwenzeka okuthi akufane nokushiwo nguPlatzer (2011) ngenhla kokuthi abesifazane abanikwa ithuba lokwenza lokhu abangompetha kukhona. UPopi ngenxa yokungasebenzi uzithola engakwazi ngisho ukubonisa uMagwegwe uma ebheda ngoba nakhu engangenisi mali kulo muzi wabo. Lokhu kuvela ngenkathi uMagwegwe ephuca uPopi ucingo esazama ukulusebenzisa ukufonela amaphoyisa ngesigameko sokubanjwa inkunzi kukaMagwegwe. Lokhu komunye umuntu kungabukeka njengento encane, kodwa kuyindlela izinto ezenzeka ngayo yokuthi abantu besifazane abalalelwa futhi abanikwa ithuba lokuthatha izinqumo ezibalulekile (Masondo, 1994:3-5).

2.1.3.9 Ukungathembeki kwengalo yomthetho

Inhlangano ezimele eqinisekisa ukusebenza ngendlela efanele emaphoyiseni aseNingizimu Afrika eyasungulwa ngonyaka wezi-1997 ebizwa nge-Independent Complaints Directorate (ICD) ibhekene nezinquinamba eziningi. Kuzo singabala ukushoda kwezinsizakusebenza ngenxa yokungaxhasi ngemali eyanele kukahulumeni, ukungatholakali kwamahhovisi ale nhlangano ezindaweni ezithile, ukungagcinwa kahle kwamarekhodi nezinye eziningi.

Ukungathembeki kwengalo yomthetho ngenye indikimbana etholakala kule ndaba. Lokhu kungathembeki kwengalo yomthetho kugqama engxoxweni kaPopi noMagwegwe emva kokubuya kukaMagwegwe esebanjwe inkunzi e-Alba. UMagwegwe lapha utshela umkakhe ukuthi

amaphoyisa akawathembi ngoba kwesinye isikhathi ayakwazi ukudedela isigebengu esibanjwe oqotsheni senza icala elithile. Yena uthi elakhe icala lifana nelingelutho kwazise phela wayenezinsolo nje kuphela zokuthi ubani owayembambe inkunzi. Lokhu kuphunyuka kalula kwezigebengu kubukeka kudikibalisa izakhamizi ukuba zisukumele phezulu ubugebengu. Lokhu ngakwelinye icala kungaba yisona sizathu esiphinde sidale ukuthi izinga lokubulawa kwabantu liqhubeke lande ngoba umthetho ungalibambi iqhaza lalo. Lo muzwa anawo uMagwegwe kungenzeka ukuthi bakhona abanye abantu abanawo, nowenza ukuthi izigebengu zibe nokucabanga ukuthi zinamandla okuzicanasela ngoba vele akukho sijeziro ezizosithola ngoba vele ingalo yomthetho isifana nenja engenamazinyo (Masondo, 1994:3-4).

Le ndikimbana yokungathembeki kwengalo yomthetho iphinde igqame ngesikhathi izigebengu ezimbili zithatha isinqumo sokuyobamba inkunzi igalaji likaphethiloli elibizwa ngeFaraday. Le mali uTaga benomngani wakhe abayiphanga kuleli galaji bayilanda kalula nje ngaphandle kokuphazamiseka. Amaphoyisa yinto abangakhulumi ngisho nakukhuluma ngayo laba bobabili uma besahlela lolu hambo lwabo. Njengokuhlela kwabo akutholakali ngisho elilodwa iphoyisa noma umqaphi wasegalaji enza umzamo othile wokunqanda ukubanjwa kwenkunzi (Masondo, 1994:9). Lokhu ke kuhambisana nakho ukuthi vele amaphoyisa umsebenzi awawenzisisi kanti futhi nezikhungo zokubika ukusebenza kwawo okungekho ezingeni azikho noma zikhona ziyingcosana kanti nalezo eziyingcosana zisebenza ngaphansi kwezimo ezingezinhle. Lokhu ke kwenza ukuthi izigebengu zibe nolwazi lokukuthi zikhululekile ngoba vele amaphoyisa awawenzi umsebenzi kanti nezinhlaka zokukhononda ngokungatholakali kwawo ngezikhathi ezinzima azibonwa.

Ukungathembeki kwengalo yomthetho kuyindikimbana ephinde itholakale kule ndaba. Indaba iveza ukuthi izigebengu ziyakwazi ukuliphika icala yize zisuke zazi kahle ukuthi zilenzile. Ovezwa enenhlese yokuphika icala kule ndaba nguTaga. UTaga lona usuka ebambe inkunzi e-Alba hotel. Ukuthi ubezophika uma esebanjiwe usuka ekutshela uMagwegwe emva kokumethusa ngokuthi ucishe wabikela amaphoyisa ngeshlo sase-Alba hotel. UTaga usuka azi kahle ukuthi amathuba okuthi kubikelwe amaphoyisa maningi kanti futhi okunye akwaziyo yilokhu engibhale ngakho kokuthi ingalo yomthetho iyinto izigebengu ezingenalalo uvalo lwayo ngoba kulula ukuthi ungaboshwa ngenxa yokusebenza ngendlela engagculisi kulabo abasuke bengabagilwa. Lokhu kusho kukaTaga kokuthi wayezophika ukulandelisa ngokunika uMagwegwe isikhwama sakhe semali (Masondo, 1994:7).

2.1.3.10 Inkani ehambisana nokuba ngowesilisa wakudala

Abesilisa abaphila baphinde bacabangise ‘okwabesilisa bakudala’ (traditional men) babona kuyinto emosha isikhathi ukucabanga noma ukunakekela ukuthi baphatheke kanjani emoyeni (emotional well-being). Laba bantu besilisa benemikhuba eminingi emibi engabeka izimpilo zabo engcupheni. Le mikhuba imbandakanya ukuthanda ukuxazulula izinkinga ngodlame, imikhuba emibi ephathelene nocansi, ukuphuza ngokweqile njll. Laba bantu besilisa abathandi ukuthola izeluleko komunye umuntu uma bebhekene nezinkinga bancamela ukuzibambela bona mathupha. Ngenxa yalezi zenzo zalaba besilisa kugcina kudala ukuthi amathuba okufa abesilisa abe maningi uma eqhathaniswa nawabesifdazane.

Le ndikimbana igqama yokuba nenkani ehambisana nokuba ngowesilisa wakudala ivela kaningana kule ndaba. Okokuqala ivela ngoMagwegwe kule ndaba otholakala egolozela uPopi ongumkakhe uma emeluleka ukuthi abikele amaphoyisa ngenkinga yakhe yokubanjwa inkunzi ehhotela elibizwa nge-Alba. UMagwegwe uyisibonelo esihle sabesilisa abacabanga ukuthi ‘indoda akumele iteteme kumele izixazululele izinkinga zayo’. Lokhu kucabanga kanjena kukaMagwegwe kugcina kuholele ekutheni abeke impilo yakhe nomkakhe engcupheni ngoba ugoloza nje yingoba esuka efuna ukulwisa uTaga asola ukuthi nguye ombambe inkunzi nokuyinto engaphetha ngokuthi alimale, afe noma aboshwe (Masondo, 1994:5).

2.1.3.11 Ukuba ngusomaqhinga

Kubalulekile ukuthi uma usukhethe umsebenzi othile ozowenza ube nobungcweti endleleni ozowenza ngayo. Kumele ufunde ukuba nokukwazi ukumelana nazo zonke izinkinga nezinsalelo ezihambisana nalowo msebenzi osuka usuwukhethile (Kos, 2021).

Ukuba ngusomaqhinga yindikimbana etholakala ikule ndaba iphelezela enkulu. Ekuphelezeleni indikimbana yokuba ngusomaqhinga ivezwe yindaba ngomlingiswa onguTaga, ovela engozobopha umngani mbumbulu wakhe uMagwegwe abasuke bebambe naye inkunzi igalaji laseFaraday ngenhloso yokuqinisekisa elinye icala ayesola ngalo uMagwegwe. UTaga uvela endabeni engongqngqozela uMagwegwe kwakhe kuthi lapho uma uMagwegwe eyobheka ukuthi ingabe ubani lona obangqngqozela ebusuku uMagwegwe aveze ukungathuki uma esethola ukuthi ngumuntu amaziyo onguTaga. Indaba kaMasondo (1994:11) iveza lokhu: “Ngcela kusuka khona manje ungibize ngomseshi uThemba Zondo” kuphendula uTaga ekhipha ikhadi lakhe elinikeza uMagwegwe. Indlela azimisele ngayo uTaga kule ndaba imveza njengomuntu ongusomaqhinga

osebenzisa iqhinga elinobuchule obukhulu. Leli qhinga likaTaga lihambisana nokuzimisela okuhambisana nengcuphe yokulimala ngenkathi ebamba inkunzi ihhotela i-Alba. Ingcuphe yayingadalwa ngokuthi kube khona umuntu ongaba nesibindi sokuthi amlwise uTaga engazi ukuthi uyiphoyisa mbumbulu okwakungaphetha ngokuthi amdubule ambulale noma kube uyena uTaga ofayo ebulawa kuleso sigameko. Indlela izinto ezenzeka ngalolo suku itshengisa ubuchule obukhulu obugcina buholele ekufikeni kwendaba kuleli banga elicashunwe ngenhla.

2.1.3.12 Ukujezela icala ongenalo

Uma kuthiwa ingalo yomthetho yinde, kusuke kushiwo into efana nse neyokuthi ungabaleka ufike lapho uthanda khona, kodwa umthetho uyokufica. Ikufica noma sekuthiwa sekudlule iminyaka.

Ukuhlalelwa ukujezela icala ongakaze ulijezele kungenye indikimbana etholakala kule ndaba ngokusebenzisa okwenzeka kumlingiswa onguMagwegwe. Indaba iveza ukuthi eminyakeni eminingi eyedlule uMagwegwe wabamba ibhange elibizwa ngeNational Bank inkunzi. Kulesi senzo sakhe indaba iveza ukuthi akaze abanjwe njengowasenza. Umseshi ovela ngasekupheleni kwendaba enguThemba Zondo utholakala esengojikela uMagwegwe. Uze amjikele nje yingoba ngasekuqaleni kwendaba wayeziveze ngegama likaTaga. Lo Taga utholakala ezama ukugonyulukisa uMagwegwe iqiniso ngamacala amakhulu aseke wawenza ekubuyeni kwabo ukuyobamba inkunzi egalaji likaphethiloli. Ngenxa yokuthi uMagwegwe wayengasoli lutho wazithola engena kulo noxhaka, wamtshela uTaga mbumbulu ukuthi nguyena owabamba iNational Bank inkunzi. Ukuhlala kukaMagwegwe engongalijezele leli cala kudala ukuthi uThemba Zondo amgaxe ozankosi uMagwegwe. (Masondo, 1994:11-12).

2.2.1 Indaba ngamafuphi, ‘Uyohamb’usinda’

Le ndaba isethulela uVukile Kubheka ovezwa enecala lokubulala. UKubheka uvezwa esenkantolo kuqulwa icala lokubulawa kukaThandi Mvuleni. Njengakho konke ukuthethwa kwamacala kunokubuzwa kanye nokuphendulwa kwemibuzo eminingi. Kweminye imibuzo ayibuzwayo uKubheka kukhona la okudingeka ukuba achaze khona ngobudlelwane ayenabo noThandi okunguye obulewe kule ndaba, uma eyilandisa inkantolo ngobudlelwane bakhe noThandi uthi baqala uThandi eseyingane encane efunda isikole. Uthi uma elandisa inkantolo bazana ngokuthi wabe eyikhasimende lakhe esitolo sakhe ayekhandisa abuye athengise izinto ezisebenza ngamandla kagesi.

UKubheka uthi wamkhonza kakhulu uThandi njengendodakazi yakhe ngenxa yesimilo ayenaso kanye nobunzima ayemxoxela ngabo obuhambisana nokukhula kwakhe. Njengawo wonke amacala ubhekana nemibuzo eminingi uKubheka njengomsolwa. Kweminye evelayo yileyo edinga ukuba aveze ukuba ngabe ubudlelwane bakhe noThandi babukuliphi izinga nanokuthi ingabe wayazi yini ngempilo kaThandi yangasese. Elandisa inkantolo uKubheka ukhombisa ukuthi wabe azi ukuba ngokuhamba kwesikhathi uThandi wazitholela isoka elishadelwe elagcina ngokumkhulelisa. Ekuzithwaleni kwakhe uThandi leli soka labe selimya lela ukuba asihushule isisu. UKubheka wayalela uThandi ukuba angakwenzi lokhu. Langa limbe uthi uKubheka wathi eyobheka uThandi wamthola edindilizile esefile okuvela ukuba wabe ebulewe. Ngaphambi kokushona kukaThandi kuvela ukuthi uKubheka kune-TV ayilungisa wayinika uThandi. Le TV igcina ifa ebese uKubheka kudingeka ukuthi ayilungise ngoba yabe isifile ingafuni ukuveza isithombe.

Uma iqhubeka indaba ummeli kaKubheka kuleli cala udalula ukuthi uMahlobo ongumshushisi kuleli cala unolwazi lokuthi umabonakude okukhulunywa ngawo kule ndaba ungowombala (colour television) okuyinto engabhaliwe kuwona. Ummeli kaKubheka uma eqhuba utshela inkantolo ukuthi usola ukuthi umuntu obeyisoka eliyimfhlo likaThandi ogcine embulele nguye lo Mshushisi wansondo onguMahlobo. Kuba nokuhhomuzela enkantolo uma ummeli enza lezi zinsolo ezithusa kangaka. UNgubane okuyisibongo sikammeli ucela iNkosi yenkantolo ukuba imvumele ukuba akhuthuze uMshushisi Mahlobo ngethemba lokuthi kunobufakazi obuzotholakala obuhambisana nalokhu akushoyo. Nangempela bathola incwadi ebhalwe nguThandi eayayibhalela umshushisi emtshela ukuthi angeke akwazi ukukhipha ingane ayikhulelwe. Uma iqhubeka incwadi uThandi uthi uzoncamela ukuyikhulisa yedwa le ngane. Le ncwadi yiyona evele ikubeke ngokusobala ukuthi lo mlisa oshadile uKubheka abethi uThandi ubethandana naye nguye ngempela umshushisi ophethe ngokuthi ambulale uThandi ngoba nakhu ezama ukuvikela umshado wakhe. Umshushisi uboshwa khona lapho, uKubheka uyadedelwa njengomuntu omsulwa.

2.2.2 Indikimba yendaba, 'Uyohamb'usinda'

Sekuyinto ejwayele ukuthi kubonakale ubungani babantu abangubulili obungafani. Lolu hlobo lobungani luyinto engajwayelekile neshiya abanye benemibuzo ngabo. Kulobo bungani kuyaye kuvele umbuzo othi ingabe lo muntu wesilisa nowesifazane babubona ngokufana yini ubungani

babo. Impendulo kulowo mbuzo ithi ‘cha’ ababuboni ngendlela efanayo. Esikhathini esiningi umuntu wesifazane ubona ubungani njengento ephela ebungani nje kwaphela. Ngakwelinye icala kuvame ukuthi owesilisa abe nenhlese yokulangazelela ukuthi kube nobudlelwane obukhulu kunobungani obungafaka nokwenza ucansi nalo wesifazane angumngani naye.

Kunocwaningo olwenziwe ngokusebenzisa abesilisa abayikhulu namashumi amane nanhlano abafunda emanyuvesi amabili aseChicago okuyiBinghamton University kanye neRush University. Lolu cwano luveza imikhuba emibi eyenziwa ngabesilisa ehambisana nokungaziphathi kahle okuhambisana nezocansi. Okuvelayo ngukuthi abesilisa bacabanga ukuthi uma bethandana nabantu besifazane sebenelungelo lokulala nabo. Lokhu bakwenza noma owesifazane esho ukuthi ‘cha angifuni’. Abanye abantu besilisa banomkhuba wokuthengela abantu besifazane utshwala ukuze bezokwazi ukuthi bafeze izinhloso zocansi kubona uma sebedakiwe (Staingold, 2017). Ngenxa yale nkolelo-ze bazithola sebencenga kuze kufike ekutheni abesifazane bagcine sebezizwa bengasafisi ukuba nalo muntu wesilisa owenza lo mkhuba. Lokhu abantu besilisa kuvela ukuthi bakwenza ngoba nakhu bebuswa yimicabango yokuthi umuntu noma abantu besifazane bayimishini yokwenza ucansi.

Kunesimo sokukhuluma sesiZulu esithi ‘zifa ngamvunye’. Lesi simo sokukhuluma sihambisana nokufaniswa kwezinto noma kwabantu, lokhu kufaniswa kwenziwa uma lowo othile enze into engalungile ebese lobo bubufumbathiswe nalabo abangabenzanga noma abangasoze babenza. Lokhu okubhalwe ezigabeni ezingenhla ngosolwazi abahlukeni ngabantu besilisa kuyinto abanye abantu besilisa ebacasulayo kangangokuba abanye baze bathatha isinqumo sokuqala umbhikisho wokulwisana nalo mkhuba osuyinsakavukela kwabanye besilisa. Kulo mbhikisho, laba besilisa babebonaklala bephethe izingqwembe ezibhalwe imiyalezo eyehlukene ephikisana nokuhlukunyezwa kwabantu besifazane ngokocansi kanye nokubulawa kwabo ngemva noma ngaphambi kokubanukubeza. Laba besilisa baze baphakamisa ukuba abatholwa benza le mikhuba bagwetshwe udilikajele (Zulu,2019). Lokhu okubhalwe kulesi sigaba kanye nalezi ezimbili yikhona okuhambisana kakhulu nale ndikimba engizoyiveza ezigabeni ezilandelayo zale ndaba.

Ukumataniseka kwesihe sabesilisa njengezinokukhohlakala uma bezenzela abesifazane kuvele kule ndaba njengendikimba enkulu. Indaba yethule uKubheka njengomuntu wesilisa owayeneminyaka engamashumi amane nesithupha (46) ngesikhathi ehlangana noThandi owabe eneminyaka eyishumi nesithupha (16). Indaba isebenzise umlingiswa uKubheka ukudlulisa le

ndikimba izikhawu eziningi lokhu ikwenza ngokuthi isebenzise icala elisuke liqulwa kuyo. Kule ndaba uVika Kubheka uvezwa njengomuntu onothando olukhulu lukaThandi osuka ebulewe. Lolu thando ayenalo luhambisana nezenzo eziningi zesihe azenzela uThandi, ezinye zazo yilesa sokuthenga izinsimbi zokulungisa umabonakude ngamakhulu amabili opondi aphinde awulungise qede awuphe uThandi ngaphandle kokulindela inkokhelo. Ezwa lokhu uNgubane ongummeli kaKubheka uvezwa yindaba ebuza ukuthi uKubheka uyavuma yini ukuthi ngamanye amazwi wanikeza uThandi imali engamakhulu amabili opondi. Kulo mbuzo wommeli uKubheka uphendula ngokuvuma. Indaba lapha isebenzise umlingiswa onguNgubane ukuveza izinsolo zokungabaza ukuthi uKubheka wavele wayipha nje le ntokazi enguThandi umabonakude ngaphandle kokuthola noma ukulindela ukuthola okuthile njengenkokhelo. Lezi zinsolo zokusola ukuthi uKubheka wabe enza ukukhohlakala ngokuthandana noma ukufuna ukuthandana nengane encane njengoThandi ekubeni eshadelwe zilokhu zivele njalo (Masondo, 1994:16).

Ukumataniseka kwezenzo zesihe nokukhohlakala ngoba nakhu zenziwa ngumuntu wesilisa ezenzela umuntu wesifazane kuyaqhubeka nokuvela kule ndaba. Lokhu kuvela lapho uKubheka encoma ukuhluzeka komqondo kaThandi ngenkathi ephendula imibuzo ebuzwa nguNgubane ngesikhathi kunecala. UNgubane ubuza uKubheka ukuthi uThandi wayemuhle angithi esikhundleni sokuthi agxile ekuhlakanipheni kukaThandi okunconywa nguKubheka. Lo mbuzo uqukethe isakhi u 'angithi' okuyisakhi esinokuphoqa ukuthi umuntu avume ngoba lowo osuka ebuza simveza njengomuntu osuka evele enayo impendulo ayilindele kulo mbuzo asuka ewubuza. UNgubane la indaba imveza efuna ukuvumisa uKubheka ukuthi wayebuka uThandi ngeso lokumthanda njengentombi yakhe noma yokumkhanukela okuyisenzo esimbi, ikakhulu uma zenziwa ubaba omdala njengoKubheka oshadelwe esenza enganeni encane njengoThandi. Lo mbuzo kaNgubane ovezwa yindaba uyaxaka kakhulu ngoba udweba isithombe sokuthi uKubheka wabona intombi kuThandi ngesikhathi beqala ukuhlangana. Lo mbuzo kaNgubane uqinisa izinsolo ezinokumatanisa ukupha uThandi umabonakude nokuthandwa nguKubheka (Masondo, 1994:16).

Indikimba yokumatanisa izenzo zesihe njengezokukhohlakala uma zenziwa ngowesilisa ezenzela umuntu wesifazane iphinde igqame kule ndaba lapho uKubheka elandisa inkantolo ukuthi uThandi wayekukhonzile ukuxoxa naye ngezinto ezazingamuphethe kahle emphefumulweni nasempilweni yakhe yangasese. UNgubane utholakala ebuza uKubheka ukuthi uma ecabaga kwabe kudalwa yini ukuthi uThandi amethembe kangaka ngezindaba zakhe zangasese. Lo mbuzo kaNgubane ungabaza ubumsulwa besenzo sikaKubheka sokuba ngumuntu onikela ngesikhathi sakhe ngokwazi

ukulalela aphinde aseke uThandi uma ebhekene nezimo ezithile empilweni yakhe. Lesi senzo senzeka zonke izinsuku ebantwini abaningi, kodwa ngenxa yokungafani kobulili phakathi kukaThandi noKubheka okuhambisana nexhala lokufuna ukuthola ukuthi ubani obethandana noThandi; okunguyena osolwa ngokuba ngumbulali wakhe, uKubheka uzithola sekufanele achaze zonke izenzo zakhe ayezenza ngenhliziyo yakhe engenazifiso eziyimfihlo. Indaba iqhubeka njalo nokumatanisa izenzo ezenziwa nguKubheka nokuthandana noThandi okwakungathi uma zitholakala ziyiqiniso zibange ukuthi abe ngumuntu oboshwayo. Emva kokuchaza lokhu, uKubheka uzithola esengosolwa ngokuba nenhlese yothando lukaThandi. Lokhu kusolakala kuhambisana nombuzo kaNgubane ambuza wona wokuthi akakhulume iqiniso azise inkantolo ukuthi akaze yini afise ukuqomisa kuThandi. Indaba lapha iveza ukuthi izinsolo zokuthandana phakathi kwalaba bobabili zingeziqinile kanti ukuqina kwazo kwakubeka uKubheka kwenkulu ingcuphe lena. UKubheka indaba imveza njengomuntu owabe engazi nanyaka mayelana nalezi zinsolo. Akushoyo nje yena ukuthi athi wayefisa ukuthi uThandi kwabe kuyindodakazi yakhe kanti noThandi wabe efisa ukuba abe uyise (Masondo, 1994:17-18).

Ukumataniseka kwesihe nezenzo zobubi ngoba nakhu engowesilisa kuyaqhubeka nokuvezwa ngKubheka obhekana nomthwalo wokuhlala ngokuphendula njalo mayelana nobudlelwane ayenabo noThandi ngoba nakhu engumuntu ayenaso kuThandi okuqala indaba engasekho emhlabeni ngenxa yokubulawa. Indaba iyaqhubeka nokuveza izenzo zesihe ezenziwa nguKubheka ezenzela uThandi ezimdalela ukuthi agcine emataniswe nomenzi wenkohlakalo ngoba nakhu engumuntu wesilisa. Okwenza ukuthi uKubheka asolwe kakhulu ngokubulala uThandi yilokhu okuvezwa yindaba kokuthi kusoleka ukuthi umuntu obulale uThandi yilowo ongowesilisa obethandana naye. Indaba iveza ukuthi uKubheka waya endlini kaThandi ngoba nakhu eyomlungisela umabonakude wakhe emva kokuba ethole ucingo oluvela kuye emazisa ngokungasebenzi kwayo. UKubheka usho lokhu emva kokuba eyalelwe nguNgubane ukuthi alandise inkantolo ngokwenzeka ngosuku lokubulawa kukaThandi. Indaba iveze ukuthi uKubheka wabe enendawo la asebenzela khona, yaphinde yaveza ukuthi uKubheka wamupha phi uThandi umabonakude kanti futhi nokuzowukhanda ngalolu suku ayefike ngalo endlini kaThandi wabe ezomsiza nje, kanti uzobe esezithela kuThandi esebulewe. Ngenxa yokuthi uyena umuntu owaficwa la kwakubulawe khona uThandi amaphoyisa agcina ngokuthi ambophe ebese ehlanganisa ukubulawa kwakhe njengento ehlobene nezothando ngoba nakhu uKubheka wayengumuntu wesilisa, futhi nguye owayejwayelene noThandi kwaphinde kwanguye otholakala

endlini la uThandi abulawa khona. Lesi senzo sesihe kanye nezinye indaba ezivezayo ezenziwa nguKubheka ezenzela uThandi zigcina zimholela ophathe lokukhalelwa ngamasongo kaSgonyela. Zonke lezi zenzo zesihe zikaKubheka zenza ukuthi umshushisi athi isoka likaThandi elagcina ngokumbulala nguyena impela uKubheka. Umshushisi uze abizo konke okushiwo nguKubheka “ngemfeketho”. Uthi lokho ukushiswa ukuthi yena ukholelwa ekutheni uKubheka uyena obeyisoka mbumbulu likaThandi elagcina ngokumbulala ngoba nakhu esefuna ukuvikela umshado wakhe emva kokumkhulelisa. Umshushisi uze asole uKubheka ngokuba ngokhohlakele ngokuthandana noThandi ambiza ngengane encane ngenxa yeminyaka yakhe. Konke lokhu okubekwa ngumshushisi (yize engenalo ilungelo lokwahlulela) kuhambisana nokumatanisa izenzo zesihe ezenziwa nguKubheka kuThandi nezomuntu obejola nayo le ntombi okuphetha ngokuthi igcine ibulewe bese kusolwa uKubheka ngalokho (Masondo, 1994:22-24).

Indikimba yokumataniseka kwezenzo zesihe nokukhohlakala uma zenziwa ngowesilisa ezenzela owesifazane iyaqhubeka nokuvela kule ndaba. Ekuqhubekeni, indaba iveza lokhu ngokuqhubeka kwecala, ekuqhubekeni kwalo kuvela ubufakazi obuthi uKubheka ubenokuchitha isikhathi esinigi ehhovisi lakhe noThandi aphinde amgibelise nemoto yakhe. Konke lokhu umshushisi kanye nomphakathi bakusebenzisa ukufakazela izinsolo zabo ezingelona iqiniso zokuthi uKubheka nguyey owayethandana noThandi. Ezama ukuziphendulela uKubheka kulezi zinsolo, uveza ukuthi akaphiki nokukodwa kulokhu okushiwo umshushisi, kodwa uyaphika ukuthi wayethandana noThandi okuyinto ebonakala njengesithombe esisemakhanda ezethameli zecala. Indaba iveza ukuthi la mazwi kaKubheka abukeka njengezithukuthuku zenja ngenxa yalokhu okushiwo ngumshushisi ovezwa yindaba esola uKubheka ngokuqamba amanga uma ethi akafunanga ukuqomisa uThandi ngoba uThandi wayeyintokazi enhle kakhulu. Lokhu okushiwo ngumshushisi kuyaqhubeka nokufakazela ukuthi umqondo omumethwe yile ndaba yokuthi konke okuyisihe okwenziwa nguKubheka kule ndaba ekwenza noThandi futhi ekwenzela uThandi kumataniswa nokuthi ukwenza ngoba nakhu ethanda uThandi. Ebufakazini obuqoqwe ngumseshi indaba iyaqhubeka nokuveza ukuthi isizathu esenza ukuthi kuthiwe uKubheka uyena owabulala uThandi ingenxa yezenzo zakhe zomusa abemenzela zona ezihunyushwa njengezinokukhohlakala kokufuna ukuthandana noThandi ovezwe yindaba njengengane encane kuKubheka. Umshushisi uma iqhubeka indaba uNgubane uvela esola uKubheka ngokuthi uyena owabulala uThandi ngoba nakhu ethi uKubheka wayemupha iziphoo, imali bevalelana naye amahora amaningi bebodwa ndawonye futhi betholakala bezula ngomnyama ngemoto (Masondo, 1994:24-27).

2.2.3 Izindikimbana

2.2.3.1 Ukusebenza ngobungoti

Umahluleli uma ethatha umsebenzi wokwehlulela wenza izifungo ezihambisana nokwenza umsebenzi wakhe ngendlela enobugcinamvama. Lokhu kusho ukuthi kumele ngaso sonke isikhathi uhlelo lokushushisa kanye nokwahlulela luhambe ngendlela ethile, lokhu kwenzeka ngokungakhethi bala nasimo (Joy, 2018). Uma uzokwethula ubufakazi enkantolo, ugibela ebhokisini lofakazi ebese uyakhetha ukuthi uzokwenza isifungo (oath) noma ukuvuma ubuqiniso bobufakazi bakho (affirmation). Konke lokhu kwenza umsebenzi owodwa. Umehluko ngukuthi isifungo sihambisana nenkolo ethile (Giving evidence in court, Awukho unyaka).

Ukusebenza ngobungoti kuyindikimbana etholakala kule ndaba ngenkathi kuqulwa icala. Kuleli cala kwabe kukhona izisebenzi ezehlukene zengalo yomthetho kwase kuba khona nommangalelwa okunguye owayezophekwa ngemibuzo ecaleni lokubulawa kukaThandi Mvuleni. Umahluleli kuleli cala utholakala eba ngoveza le ndikimbana yobungcweti yokuveza ukusebenza ngobungcweti ngomlingiswa osuka engummangalelwa kuleli cala, uKubheka. Umahluleli utholakala eyalela uKubheka ukuthi asho amagama akhe angampela aphelele. Lapha indaba iveza ukubaluleka kobuqiniso bokuzethula kukaKubheka ngokuthi ithi akathi 'iNkosi imsize' ukuthi angakhulumi okungelona iqiniso. Nebala uKubheka uyayitshela inkantolo ukuthi unguVika Kubheka achaze nayo yonke imininingwane yakhe ngokuthembeka. Eseqedile uKubheka icala kuba ima liqala. Isidingo sokubaluleka kokuzazisa kukaKubheka sivela singesibalulekile uma kuthethwa icala. Kulokho kuzichaza uKubheka uze azise inkantolo ukuthi wenza msebenzi muni nokuyizinto ezilekelela inkantolo ekuquleni leli cala (Masondo, 1994:14).

2.2.3.2 Ubungozi bemiqodo ecatshangwe ngaphambili

Imicabango noma umqondo ocatshangiwe ngaphambi kokufika ekwazini into ethile ulekelela umuntu ukuba abe nezinqumo zakhe ezinokuchema futhi ezinganabuqiniso (Doke, *et al.*, 2014:264). Ubungozi bemiqodo ecatshangwe ngenye indikimbana evela kule ndaba. Umlingiswa indaba emsebenzisile ukuveza le ndikimbana nguKubheka ongumkhandi wezinto ezisebenza ngogesi. Okugqamayo ngukuthi kunemikhuba eminingi ejwayelwe yenziwa ngabantu abangabakhandi bezimoto okuvela ukuthi ihambisana nokuvusa izimoto ngokusebenzisa izinjini zezinye izimoto. Lezi zimoto okuqaphelekayo ngazo ngukuthi zisuka zithathwe kwezinye izimoto ezisuka zilethelwe ukuba zikhandwe, nokuyinto engalungile. Kuvela ukuthi le mikhuba

yabakhandi bezimoto iyadlulela idlulela kwabanye abakhandi, nabakhanda imisakazo nabomabonakude imbala. UKubheka lona kubukeka sengathi umsebenzi awenzayo wokukhanda omataniswa nokungathembeki yiwona osetshenziswa ukumveza njengomuntu ofanelekile ekwenzeni leli cala lokubulala asolwa ngalo kule ndaba. UKubheka indaba imveze njengomuntu ongumpetha wokukhanda omabonakude. Indaba iveza ukuthi njengabakhandi abaningi, uKubheka naye akayena umuntu othembekile ngoba abakhandi kuvela ukuthi kulula ukuthi benze into engekho emthethweni uma bekhanda abakukhandayo. Ngenxa yalokhu kucabanga kwabanye abantu uKubheka ugcina evela njengomuntu ofanelekile ukwenza noma ngabe yiliphi icala. (Masondo, 1994:14).

2.2.3.3 Izingqinamba zokukhula ngaphandle kukababa enganeni yentombazane

Izingane ezikhule ngaphandle kukababa zingahlangabezana nezinsalelo zokuzizwa sengathi zilahliwe noma zihlomule ngokufunda ukuzimela esigabeni sobuncane bazo. Lezi zingane zingenza eminye imikhuba eyenziwa ngonina ezisuka zibabona bezikhulisa ngaphandle kothando lukababa bazo. Le mikhuba ingambandakanya ukuqoma neminye eminingi uma kuyingane yentombazane ekhula ngaphandle kukayise (Gladys, 2020:9).

Okwenzeka empilweni kaThandi kufana nse nokubhalwe nguGladys (2020) ngale ndikimbana ekhuluma ngezingqinamba zokukhula ngaphandle kukababa enganeni yentombazane. UThandi lona indaba iveza ukuthi wakhula engenaye ubaba wakhe wegazi. Ukungabi naye ubaba wegazi yikhona okugcina kumenza ukuthi azwane kalula nabantu besilisa angabazi. Yize indaba iveze ukuthi kukhona okuhle akuthola ngalo mkhuba wakhe, kodwa yikhona futhi okwagcina kumenze ukuthi azithole esebulawa. Lokhu kubulawa kukaThandi okuvela kule ndaba kuvela ukuthi kwenziwa ngowayeyisoka lakhe onguMshushisi uMahlobo. Lokhu kuzwana kukaThandi nabantu besilisa uma ukuqaphela kuvela ukuthi wayekwenza ebantwini besilisa asebekhule ngendlela yokuthi babengamzala. Indaba iveze ukuthi uKubheka wabe eseshadelwe iminyaka eyevile emashumini amabili kanti noMahlobo lona kuvela ukuthi wabe esekhulile futhi naye esengwesilisa oganiwe. UThandi kuvela ukuthi uqale ubudlelwane bakhe noKubheka eseneminyaka engaphansi kwamashumi amabili. Ibhadi elikhulu likaThandi laba elokuzithola esethemba umuntu wesilisa ongafanelwe yinhliziyu nempilo yakhe, uMahlobo. Umahlobo lo nguyena ogcina ebulele uThandi. Ngaphambi kokuthi ashone uThandi indaba iveza ukuthi wayesengwesifazane ozimele. Lokhu kuzimela kudalwa ngukuthi wayengenaye ubaba okuyinto

ayizwela kakhulu emva kokuba kushone unina owayeshade noyise ongamzali. (Masondo, 1994:18-31). Lokhu kuzimela yikhona futhi okuvezwe nguGladys (2020) ngenhla.

2.2.3.4 Ubuhle bokusebenza kanzima

Empilweni uma usebenza kanzima uzithola sewuhlala noma wenza izinto ongakaze uzibone ngamehlo engqondo uzenza (Ndlovu, 2022). Lokhu okubhalwe nguNdlovu (2022) kuphinde kuhambisane nokuphumelela okutholwa ngabafundi ezifundweni zabo. Abafundi abaphumelelayo yilabo okuthi uma kuvela izinselelo ezithile endleleni baqhamuke namaqhinga okumelana nazo. Lawo maqhinga, ambandakanya ukusebenzisa konke abanakho ukuze banqobe izinselelo abanqwamana nazo (Dweck, 2010).

Ubuhle bokusebenza kanzima ngenye indikimbana evezwa yile ndaba. Ekuvezeni le ndikimbana indaba isebenzisa uKubheka kanye noThandi. uKubheka ovela endabeni uveza ukuthi uyise wamthumela esikoleni ukuba ayofunda. Ekuyeni esikoleni, wafika wazimisela wakwazi ukufunda waze wagogoda wathola isitifiketi sokulungisa izinto ezisebenza ngogesi. Esefundile uKubheka, wabe esehlangabezana nenselelo yokushonelwa nguyise. Akabukakanga ukwedlula kukayise njengokuphela komhlaba, kodwa wathatha imali uyise ayemshiyele yona wakwazi ukuqala ibhizinisi lakhe elagcina limenza omunye wosomabhizinisi abahlonishwayo endaweni yangakubo eMlazi (Masondo, 1994:14-15). UThandi yena indaba ivera ukuthi wakhula kanzima ehlala nomama wakhe kanye nobaba ongelona igazi lakhe. Lo baba wayehlukumeza umama kaThandi ngokumshaya. Lokhu kuhlukunyezwa kanye nesimo esingesihle sokuhlukunyezwa kwaholela ekutheni umama kaThandi ashone. Esessionile unina, lo baba wayekisa uThandi isikole engakafiki ebangeni leshumi ngoba ethi ngeke afundise intombi esigcwele amabele esifubeni. Ngenxa yokusebenza kanzima, uThandi wathola umfundaze wokufundela ukubhala ngomshini. Eseqedile uThandi wabe esethola umsebenzi wakwazi nokuba nempilo yokuzimela Masondo (1994:18).

2.2.3.5 Ububi obuhambisana nobuhle kwabesifazane

Abesifazane baseNingizimu Afrika bangabanye abazithola bengabagilwa bokuhlukunyezwa ngabesilisa. Azikho izibalo ezikhona eziklelisa amazwe ngokwamazinga alolu bhuhane. Lokhu kuhlukumeza kuhambisana nokushaya, ukudlwengula, ukubulala njll. Ngokolwazi oluqoqwe ezifundazweni ezintathu ezilapha eNingizimu Afrika kuvela ukuthi abesifazane abangamaphesenti angama-27,67 bangabagilwa bokuhlukumezeka. Lezi zifundazwe yiMpumalanga, yiLimpopo

kanye ne-Estern Cape. Lezi zibalo zenziwe ngokusebenzisa abesifazane abayi-1 306 (*Gender-Based Violence (GBV) in South Africa: A Brief Review*, 2016:6).

Ububi obuvela entweni enhle kwabesifazane ngenye yezindikimbana ezitholakala kule ndaba. Le ndikimbana ihambisana nobuhle obungukuthola umshado kunina kaThandi. Kulo mshado umama kaThandi indaba iveza ukuthi wawuthola kumuntu wesilisa owayemphilisa impilo ebuhlungu ehambisana nokumshaya kabuhlungu aphinde amethuke uma esedle amponjwana. Lo mendo oyinto enhle uveza ukungaphili kahle kukaThandi nomama wakhe. UThandi njengengane wayengazitshela ukuthi impilo yakhe nonina yayizoba ngcono emva kokuba ethole ubaba omusha emva kokugana kukanina. Esikhundleni sokuthola impilo engcono, uThandi wathola ukuphila ngesibhaxu, ukuthukwa kanye nokukhubazeka komqondo ngoba ayikho ingane ejabulela nelungele ukuthi umzali wayo aphile ngokuhlukumezeka (Masondo, 1994:17). Okunye ukuhlukumezeka uThandi abhekena nabo kulo mshado kanina ngukuphucwa ilungelo lokufunda emveni kokukhuthi lomlisa athi angeke yena afundise umfazi onesifuba esesigcwele amabele. Lokhu kuphimisa la magama komuntu ongumzali onguyise kaThandi ongamzali ukuthi ngeke afundise 'intombi enamabele agcwele' kunehlese yokubandlulula ngobulili ngoba kwenza ukuthi ofunda indaba azibuze ukuthi ingabe umenqabela ukuthi afunde ngoba engamzali noma umephuca ilungelo lokufunda ngoba eyintombazane (Masondo, 1994:17-18).

Ububi obuhambisana nobuhle kwabesifazane buphinde buvele njengendikimbana ekhona kule ndaba. Le ndikimbana itholakala yenzeka kuThandi. UThandi into enhle emehlelayo ukuthola uthando kuMahlobo. Okubi okuhambisana nalolu thando lwabo ngukuthi kugcina kuphume umphefumulo kaThandi. Indaba iveza uMmeli uNgubane ebuza uKubheka ngesoka mbumbulu lakhe. uThandi emtshele ngesoka mbumbulu lakhe elamkhulelisa. UKubheka uveza ukuthi kwaphela inyanga eyodwa uThandi esaphila emva kokuba emxoxele ngalelo soka. Ummeli ucela ukuba alandise inkantolo mayelana nokwenzeka ngosuku okwabalawa ngalo uThandi. UKubheka uveza ukuthi uThandi wamshayela ucingo emcela ukuba azomlungisela umabonakude wakhe. UKubheka uveza ukuthi wayengaqali ukuya endlini kaThandi. UKubheka uveza ukuthi kwase kumnyama, kodwa izibani zazikhanya. Uqhuba athi wafika wangqongqoza kaningana kwazise wayezwa kukhala umsindo kamabonakude okuyikho okwamenza ukuthi akholwe ukuthi wayekhona uThandi. Uthi wagcina ebheke isicabha ukuthi sasihluthulelwe yini, wathola ukuthi sabe singahluthulelwe. Ekungeneni kwakhe uthi wathola uThandi elele ewe ngobuso eseshonile nokuyilapho abeshayela amaphoyisa ucingo. Uthi waphatheka kakhulu ngenxa yalesi sigameko.

Uthi esefikile amaphoyisa abe esembopha njengomsolwa kwazise uyena kuphela owatholakala endaweni yesigameko. UKubheka uphika ame ngentaba uma ebuzwa ukuthi ingabe wambulala yini uThandi. Lokhu okuvezwa yindaba isebenzisa uKubheka kuyakholakala ngoba esikhathini esiningi ababulali into yokuqala abayenzayo emva kokubulala kuba ngukubaleka ngoba phela akekho umuntu othanda ukuboshwa. Isigameko sokuthandana kukaThandi nalo okugcina kuvela ukuthi wabulala (okunguMshushisi uMahlobo) sifakazela ubuhle obuhambisana nobubi eshlela owesifazane onguThandi obulawa ngowesilisa abecabanga ukuthi bayathandana naye futhi emethembe kakhulu (Masondo, 1994:23-24).

2.2.3.6 Ukunakisisa izinto eziphathelene nomsebenzi wakho

Ukunakisisa izinto ezincane endaweni osebenza kuyo kwenza ube nemicabango ehlabahlosile, kwenza nabantu abasondelene nawe baqaphele okuhle ngawe. Uma unakisisa ukwazi ukuthi uma usunakisisile uthathe izinyathelo ezifanele lapho kunesidingo esihambisana nokubona izikhala ezithile. Uma wenza umsebenzi wakho ngokunakisisa nawe ungaze uthuke uma usubona izithelo zokunakisisa kwakho.

Ukunakisisa izinto kuyindikimbana evezwa yindaba ngomlingiswa onguKubheka. Ngaphandle kokukhanda izinto ezisebenza ngogesi uKubheka kuvela ukuthi wayebuye athengise izinto ezincane ezingathengwa yizingane zesikole lapho ziphuma noma ziya esikoleni. Kulokhu kuthengisela izingane uKubheka uvezwa yindaba engumuntu okwaziyo ukuqaphelisisa izinto. Ekuqapheleni kwakhe indaba iveza ukuthi wakwazi ukunaka ukuthi kubathengi ayenabo uThandi kwakunguye okwakungapheli isonto engathenganga esitolo sakhe uma ephuma esikoleni. Waphinde uKubheka waqaphela ukuthi wabe engayena umuntu owabe ethanda izinto zabantu abadala zokuqomana ekubeni esafunda isikole (Masondo, 1994:16). UKubheka lo kubuye kuvele ukuthi wayekwazi ukunakisisa uma esebenza. Ukunakisisa kugqama la kuthethwa khona icala lokubulawa kukaThandi. Indaba iveza ukuthi wayekwazi ukunaka kangangokuba wayesekwazi ukuhlanganisa izakhiwo zomabonakude abehlukene agcine ekhiphe umabonakude owodwa osebenza kahle. Lowo mabonakude awukhanda ngokuhlanganisa izakhiwo zomabonakude abayinhlanganisela yileyo ayipha uThandi ngaphambi kokuba uThandi ashone (Masondo, 1994:15).

Le ndikimbana yokunakisisa izinto iphinde ivezwe yindaba ngokusebenzisa ummeli kaKubheka, uNgubane. Indaba iveza ummeli ebuza uKubheka ngempilo yangasese kaThandi le mibuzo iyona

ummeli asuke esophe ngayo ukuthola ukuthi kahle hle ubani obulale uThandi. Indaba kaMasondo (1994:18) iveza uKubheka ethi:

...uThandi lona wabe engumntwana ozithobile futhi eyilolu hlobo lo muntu othi ungambuka umdabukele nanxa ungasazi isizathu sokumdabukela kwakho. Kuzo zonke zinkulumo engake ngaba nazo noThandi angikhumbuli nakanye ekhuluma eyokuthi kunomfana ahlekisana naye. Njalo wabe engixoxela ngokuhlupheka kwakhe, indlela ayefisa ukuqeda ngayo esikolweni ukuze akwazi ukuzimela lapho esethole umsebenzi.

Kubukeka sengathi uThandi kwabe kuyingane enomqondo ongafani impela nowontanga bakhe. Ubunjalo bomqondo wakhe bubukeka bubunjwe yisimo sempilo ayesiphila. Lesi sigaba sendaba futhi siphinde siveze uKubheka njengomuntu oqotho ongabonanga ithuba lokuganga ngengane ngoba nakhu ikhombisa ukuntula umuntu engavula isifuba sayo kuye. Uma iqhubeka indaba iveza ukuphumelela kwezifundo zikaThandi okuhambisana nokuthola umfundaze emva kokuphothula kwakhe izifundo zakhe wabe esethola umsebenzi emahhovisi athile eThekwini. Ummeli uyaqhubeka nemibuzo okugcina kungena nalo wukuthi ingabe uThandi wamazisa yini uKubheka ngesikhathi esethole owesilisa avumelane ukuthandana naye. Indaba kaMasondo (1994:20) iveza uKubheka ethi:

Wangitshela elangeni lesibili bevumelene. Kwathi ekuhambeni kwesikhathi esezibona ukuthi akaseyedwa, wesaba ukuthi angitshela ngoba esaba ukuthi lokho kungase kuthunaze ubungani bethu.

Izinsolo zokuthi uThandi wabulawa yilowo ayethandana naye ziya ngokuya ziqina. Okunye okuqaphelekayo ngukuthi uKubheka ubukeka ephendula le mibuzo njengomuntu ongenalo utho azama ukulufihla. Ekuphenduleni le mibuzo, uKubheka usiza ummeli wakhe uNgubane ukuthi anake izinto ezithile. Lezi zinto yizona eziholela ekutheni uNgubane agcine ebone kunezikhala ezenza lungakholakali udaba lokuthi uKubheka nguyena obethandana noThandi wabe esemubulala ekugcineni. Lezi zinsolo zikaNgubanezo zokungakholwa ukuthi uKubheka unecala zigcina ziba liqiniso ngoba uKubheka ugcina ephunyukile kuleli cala abesukelwa ngalo (Masondo, 1994:30).

Ukunakisisa izinto eziphathelene nomsebenzi wakho kuphinde kubonale esenzweni soMmeli uNgubane ngesikhathi kuthethwa icala elabe libhekene noKubheka lapho kubonakala ummeli uNgubane ongummeli kaKubheka ecela ukuthi icala liqhutshekwe ngakusasa ukuze ezokwetshisa

okuthile. Inkantolo ivezwa isivuma lesi sicelo sikaMmeli uNgubane. Esethole lesi sikhathi uNgubane ubuya ngakusasa esezilungiselele kakhulu waphinde wacubungula bonke ubufakazi abuqaphelelisile ngenkathi kuqulwa icala ngosuku lokuqala lokuqulwa kwalo. Esebuye ngakusasa uveza izinto ezagcina zikhiphe phambili uKubheka phambili kuleli cala. Ukuthola lesi sikhathi bese esisebenzisa ngendlela efanele yikhona okuvela njengenduku eyagcina inqobise uNgubane kuleli cala ayemele uKubheka kulo (Masondo, 1994:27).

UMmeli uNgubane uyaqhubeka nokutholakala engumuntu onakisisayo. Ukunakisisa uhlangene nokuhlakanipha kwakhe kule ndaba kutholakala la uNgubane ecela inkantolo ukuba ikhuthuze uMshushisi uMahlobo ngethemba lokuthola ubufakazi akholelwa ngukuthi uma bungekho kuye buzotholakala emotweni. Ngenhlanhla kutholakala incwadi ephaketheni lakhe. Indaba kaMasondo (1994:30) iveza incwadi efundeka kanje:

Dear Mahlobo

MntakaMvubu ngidabuka kakhulu ukukwazisa ukuthi le nto ofuna ukuba ngiyenze umfundisi ungitshela ukuthi ngingalokothi ngiyenze ngoba ngeke ngiwubone uMbuso weZulu. Thatha nansi imali yakho bese ulibala yimi. Ngizozihluphekela nalo mntwana.

Ozithobayo

uThandi Mvuleni.

Ekufundweni kwale ncwadi umshushisi uyavalelwa njengomuntu ozolinda usuku lwakhe lwecala. Indaba ifika emaphethelweni ayo. Konke lokhu kuhambisana nokuthi uNgubane wakwazi ukuqaphela okuthile ngenkathi kuthethwa icala.

2.2.3.7 Ukuzithola usenkingeni ekubeni uzama ukusiza

Ukusiza kuyinto enhle eyenzeka ngaphandle kokuhlela okukhulu. Umuntu usiza ngoba nakho ebona ukuthi kumele alekelele ngendlela ethile. Kunetemu legama lesiLungu elibizwa nge-Moral luck. Leli temu lichaza ukuthi uma umuntu esiza usuka engazi ukuthi kuzoba yini umphumelo wemizamo yakhe. Yena usuka enezifiso zokuthi isimo alekelela kuso sigcine singesilungayo (Maydon, 2017:53).

Ukuzithola usenkingeni ekubeni uzama ukusiza kuyindikimbana etholakala kule ndaba ngokusebenzisa uKubheka. Ukusiza azithola ekwenza kule ndaba ngukupha uThandi umabonakude ekubeni engumuntu ozuzisa imali ngawo lo msebenzi. UKubheka uphinde aveze

ukuthi wayeke amuphe nemali uThandi. Ngenxa yokuba nozwelo nokwazi ukuthi uThandi wayebhekene nezinkinga zokuxakeka ngakwezezimali wakhetha ukumupha umabonakude wangamdayisela. Kuthe usunenkinga lo mabonakude uKubheka wahamba eyozama ukuwolungisa nokuyilapho azithola eseba ngowokuqala ukutholakala esendaweni yesigameko sokubulawa kukaThandi ebese eyaboshwa (Masondo, 1994:26-30). Ukusiza kukaKubheka kuyisibonelo esihle sokungazi ukuthi kuzokwenzekani uma usiza. Ukube wayazile ukuthi isiphetho sokusiza uThandi sasizomfaka enkantolo wayengeke aze azame ukumsiza.

2.2.3.8 Ukwesaba ukukhuluma iqiniso ngenxa yokwesaba ukuzondwa

Abantu banamandla emvelo okulalela noma okuzwa uma kukhona okungalungile ngento noma ngeqiniso eliphathelene nomuntu othile emphakathini esiphila kuwona. Inkinga ke ngukuthi kuyaye kube khona ungabazane lokungazi ukuthi lokhu esikuzwayo noma esikubonayo ngokuthile kuliqiniso kangakanani. Lokhu kungabaza yikhona okudala ukuthi umuntu abe manqikanqika ukuxwayisa umuntu asondelene naye ngokuthile. Ukunqikaza kuhambisana nokuthi uma umuntu ezoxwayisa umuntu ngento noma ngomuntu othile uzithola esezondeka ezondwa nguyena kanye lo muntu abezama ukumvusa ngokuthile (Levine & Cohen, 2018:7).

Ukwesaba ukukhuluma iqiniso ngenxa yokwesaba ukuzondwa ngenye yezindikimbana ezitholakala kule ndaba. UKubheka uvezwa yindaba eveza le ndikimba ngokuhlonipha ubungani bakhe noThandi yize kwabe kukhona ubungozi abusolayo. Lokhu uKubheka ukwenza ngokungafuni ukumxwayisa ngomlisa ayesemqomile. Iqiniso ayelisola uKubheka liphathelene nokuqoma kukaThandi, kodwa wakhetha ukungalivezi kuThandi ngoba wabe enezinsolo zokuthi uzothi angamkhuza ebese ukuzwana kwabo kuyaphela noma kube nokushintsho olubi oluzohambisana nenzondo. UThandi naye uvezwa yindaba emanqikanqika ngokutshela uKubheka ngokuqoma kwakhe umlisa owabe eshadelwe ngoba wayecabanga ukuthi uKubheka wayengeke asamthatha njengomngani njengasekuqaleni. Ubungozi ababebusola bobabili uThandi noKubheka kuvela ukuthi babe bukhona ngempela, kodwa bagcina bengakwazanga ukubugwema ngenxa yokuhlonipha ubungani babo. Lobu bungozi buhambisana nokukhulelwa kukaThandi ebese lo mlisa owabe elisoka lakhe athi ingane ayihushulwe (Masondo, 1994:20-21).

2.2.3.9 Ukuzithola uqamba amanga ngenxa yokwesaba imiphumela yeqiniso

Inkinga ngokuqamba amanga anenkohliso ngukuthi umqambimanga okhohlisayo usuka ehlalelwe ngumsebenzi omkhulu wokuzama ukufihla iqiniso elithile. Lo mkhuba wokuqamba amanga noma

wokukhuluma iqiniso elingaphelele yisihlava esesihluphe kangangokuthi sekuze kwaqhanyukwa nezindlela ezihambisana nobuxhakaxhaka bethekhnoloji njengemizamo yokumelana nokuhlonza iqiniso emangeni noma engxoxweni esuka ikhulunywa ngothile.

Ukuzithola uqamba amanga ngenxa yokwesaba imiphumela yeqiniso ngenye yezindikimbana okulula ukuthi ofunda le ndaba imfikele emqondweni. Lokhu kungalandela ukuthola ukuthi uThandi wabulawa nguMshushisi uMahlobo ngenxa yokungafuni ukucela kwezindaba zokuthi uThandi wayethandana naye bagcina bekhulelisene. Lo mshushisi ukhuluma iqiniso elingaphelele lokuthi uThandi wabulawa yisoka ayethandana nalo elidala kunaye futhi eliganiwe. Lokhu kuyiqiniso elingaphelele ngoba wazi kahle ukuthi leli soka alichazayo nguye uqobo lwakhe, kodwa lokho uyakufihla ngoba nakhu ezama ukuvikela umshado wakhe, umsebenzi kanye nesithunzi sakhe. Umshushisi ugcina ethatha leli cala elesulela kuKubheka azi kahle ukuthi lokhu akwenzayo ngokusebenzisa isikhundla somsebenzi wakhe kungamanga (Masondo, 1994:27-30). Amanga awaqambayo uMshushisi uMahlobo aze amenze ukuba agagamele athathe nomsebenzi okungesiwo owakhe, wokwehlulela. Utholakala kule ndaba egagamela elibeka ngembaba elokuthi uKubheka nguyena owabulala uThandi. Uma eqhubeka uMshushisi uMahlobo uthi uKubheka akagcinanga nje ngokubulala uThandi yedwa, kodwa wabulala nosana lwakhe olwalungakazalwa kwazise phela uThandi wayezithwele ngenkathi ebulawa. Kulokhu kuze kunengeke nommeli kaKubheka onguNgubane athi ucela ukuthi umshushisi ahoxise amazwi akhe ngoba umsebenzi wokwahlulela akusiwo owakhe kepha ungokamahluleli wenkantolo. Uze azithole esho la mazwi nje umshushisi ukuthi wayenengwa ngokuthi uKubheka wayengafuni ukuvuma ukuthi uThandi wabulawa nguye (Okungamanga). Esengenelile uNgubane kulolu daba lokusolwa kwamumele, inkosi yenkantolo iyalela ukuthi umshushisi ahoxise amazwi akhe ngoba akanalo igunya lokwehlulela. Nebala wenza njongokuyalelwa kwakhe uMahlobo ebese ukuqhubeka kwecala kuhlehliselwa usuku lwangakusasa (Masondo, 1994:24).

2.2.3.10 Ukufisa into engalungile

Into engalungile awusoze uyazi ekubeni ungazi ukuthi ukulunga khona kuyini. Into uma ilungile awudingi ukutshelwa ukuthi ilungile, kodwa unembeza yiwona okutshela ukuthi okwenzayo kulungile noma akulungile. Umuntu ulekelelwa yindlela akhule ngayo ukuze akwazi ukwehlukanisa phakathi kokumele akubuke njengento elungile. Uma ilungile leyo nto kusho ukuthi kumele siyenze noma siyikhulume. Uma ingalungile kumele sidlalele kude nayo

(Tuozzo,1994). Okucacayo ngalokhu okushiwo nguTuozzo (1994) ngukuthi into elungile iyinto esingasoze savumelana ngokuthi iyini. Lokhu ngikusho ngoba indlela esifundiseke ngayo ekuzalweni nasekukhuleni kwethu ayifani. Okuyihlazo kumuntu othile uthola ukuthi kuyinto eyemukelekile komunye. Ukulunga kugcina kuba yinto ongahlulelwa ngakho ngumunto owazi noma enikhuliswe ngezimfundiso ezizodwa naye.

Ukufisa into engalungile kuvela njengendikimbana kule ndaba kwabathile abazi ukuthi umuntu oneminyaka ethile akumele athandane nomuntu oneminyaka ethile. Ingaphinde ivele le ndikimbana nakulabo abakhuliswe nabakholelwa ekutheni umuntu oshadelwe akumele abe nomuntu athandana naye ekubeni eshadile. Into engabonakala iyimbi kwabathile, kodwa bayenze yize ibukeka injalo ngokufisa sengathi uThandi kwakungakuhle ukube wayethandana noKubheka, lokhu bangakuncamela yize bekubona njengento embi uma bebheka indlela uThandi abulawe ngayo kanye nendlela uKubheka indaba emveza eqotho ngayo. Okungenza lokhu kube yinto embi kwabathile ngokuthi uKubheka wabe eganiwe. Ukuthandana kwakhe noKubheka kwakungabeka umuzi wakhe engcupheni yokuchitheka. Indaba ize iveze ubuqotho bukaKubheka ngokungafuni ukuthi ingane kaThandi ihushulwe nokuyinto uThandi ayeyiyalelwe yisoka lakhe okuvela ukuthi lagcina limbulele (Masondo, 1994:20-31).

2.2.3.11 Ukubaluleka komngani ongeke akulahle

Ubungani budinga ukuhambisana nokuthandana okuzokwenzeka ezinhlangothi zombili. Lokhu kumele kuhambisane nokufisa ukwenzelana okuhle phakathi kwabantu abangabangani. Ubungani bangempela buhambisana nokweneliseka nokujabuliseka uma kukhona into enhle eyenziwe ngomunye umuntu.

Ukubaluleka komngani ongeke akulahle kuvela njengendikimbana etholakala kule ndaba. Ekuveleni kwale ndikimbana indaba isenbenzise uKubheka. Indaba iveza ukuthi ngaphambi kokuthi uThandi abulawe wayenganeme neze ngenxa yokuthi umlisa owayemkhulelisile wamphoqa ukuba asihushule isisu waze wamnika ngisho amakhulu amahlanu opondo. UThandi wabe edideke kakhulu ngalolu daba waze wacela uKubheka ukuba amuphe umbono ngokumele akwenze. Indaba iveza ukuthi uKubheka waluleka uThandi ngokuthi akaye kumfundisi ayocela usizo ukuze ezomeluleka akwazi ukuthatha isinqumo esifanele. Emva kwalokho uKubheka uveza ukuthi uThandi wagcina ngokulitshela kwezikabhoqo isoka mbumbulu ukuthi angeke abulale ingane yakhe kunalokho uncamela ukuhlupheka nayo okungcono uma lingazimisele ukuba

yingxenye yokukhuliswa kwayo. Yize lesi sinqumo sikaThandi sigcina simholela ekufeni, kodwa kubukeka samkhulula emphefumulweni ngoba naye wayengafuni ukubulala ingane yakhe. Ngale kukaThandi, ziningi izingane ezingasinda ekubulaweni bese ziba izinto ezibalulekile emphakathini ngenxa yokuba khona kwabangani abafana noKubheka (Masondo 1994:21).

2.2.3.12 Ukuntuleka kolwazi kubefundisi kwezenhlalakahle yabantu

Abantu abaxakekile noma abahluphekile balekelelwa egameni lobubele. Ukunakekela okuhambisana nobufundisi kuyinto engekho noma abangenayo abefundisi. Into eyaziwa noma eyenziwa ngabefundisi ngukuthandazela osuka exakekile baphinde bamfundele nencwadi engcwele, nokho ke lokhu angeke kubizwe ngokuthi kungukunakekela kobufundisi. Ukunakekela kobufundisi kumele kukulekelele kukho 'konke' osuke ubhekene nakho. Abefundisi bayashoda ngolwazi, ngendlela noma ukukwazi ukweluleka abantu ezinkingeni ababhekene nazo (Janse van Rensburg & Breed, 2011).

Ukuntuleka kolwazi kubefundisi kwezenhlalakahle yabantu ngenye indikimbana etholakala kule ndaba. Le ndikimbana igqama ngokufa kukaThandi oshona ekhulelwe. Indaba iveza ukuthi ngaphambi kokubulawa uThandi wayenenkinga yokuthi isoka lakhe lalimphoqa ukuthi ahushule isisu. Kuvela ukuthi laze lamnika nemali yokusihushula. UThandi kuvela ukuthi wayedidekile ukuthi enze njani ngoba wayengafuni ukubulala ingane yakhe, kodwa ngakwelinye icala isoka mbumbulu lalimsabisa ngokumbulala uma egoloza. Ngenxa yokwesaba uThandi waxoxela umngani wakhe uKubheka ngale nkinga. UKubheka wambonisa ngokuthi athi akaye kumfundisi ukuze ezothola ikhambi. Indaba ayivezi ukuthi umfundisi wathini, kodwa emveni kokubuya kuye, uThandi akasihushulanga isisu. Akuphelanga sikhathi esingakanani uThandi watholakala esebulewe, ebulawa yilo leli soka lakhe elalimfakele imali (Masondo, 1994:21). Lokhu okwenzeka kuThandi kufakazela okushiwo nguJanse van Rensburg noBreed (2011) ngenhla ngoba ukube wayethole usizo, ngabe akafanga uThandi.

2.2.3.13 Ubungozi bobudlelwano obunesisekelo sezimfihlo

Ukwakha ubudlelwano obunesisekelo esingamanga nezimfihlo kuyinto embi kakhulu. Ukugwema bonke ububi obungakunamathela noma obunganinamathela uma ninobudlelwano kuhle ukuthi ubeke yonke into obala ukuze onobudlelwano naye azi ukuthi yini ayihlalele uma kungukuthi uzimisele ngokuhlala. Uma uqamba amanga uphinde ufihle izinto ezibalulekile uzibeka ethubeni lokuthi ubudlelwano benu buphele ngendlela embi nenobudimoni obungalandelwa ngukuvela

kwakho konke osuka ukufihlele othandana naye. Lokho ngeke kulimaze umuntu oyedwa, kodwa kunganilimaza nobabili noma nonke enikulobo budlelwano.

Ubungozi bobudlelwano obunesisekelo sezimfihlo ngenye yezindikimbana ezikhonze kwenkulu ezivezwa yile ndaba. Ekuvezeni kwayo le ndikimbana indaba isebenzisa uThandi nesoka mbumbulu lakhe. UThandi lona kuvela ukuthi waqoma isoka elathi licela ukuthi babufihle ubudlelwano babo, ngenxa yokugajwa wuthando uThandi naye wavuma. Leli soka alifunanga ukuthi kube wubudlelwano babo kuphela obuyimfihlo, kodwa lafihla nanokuthi uma uThandi engakhulelwa liyomcela ukuthi asikhiphe isisu, asihushule. Laphinde lamfihlela nokuthi liyombulala uma engakhulelwa ebese eyanqaba ukusihushula. Lokhu kuba nezimfihlo kwalobu budlelwano kudala ukuthi bugcine buphele ngendlela enobudimoni. Kulobu budlelwano kuvela ukuthi babebathatu (uThandi, uMshushisi uMahlobo kanye nomkakhe) kanti bonke bagcina bezithola belimala ngezindlela ezihlukene ngenxa yezimfihlo. UThandi uthola umphumela wokubulawa, uMshushisi uMahlobo yena uyaboshwa aphinde aphelelwe nangumsebenzi kanti umkakhe yena ulahlekelwa ngumkhwenyana oboshwayo ngenxa yokubulala intombi abengayazi (Masondo, 1994:22)

2.2.3.14 Ubunzima obuthwala abesifazane abaganile

Ziningi izinselelo abantu besifazane ababhekene nazo emshadweni. Ezinye zazo ngukwakha ubumbano emndenini yabo kanye nokuqinisekisa ukuthi umshado wabo uba yimpumelelo. Uma kwenzeka kuba khona isehlukaniso kuvame ukuthi kuthiwe ngowesifazane ohlulwe ngukuphatha umendo wakhe. Abantu besifazane baphinde babhekane nezinkinga eziningi ezihambelana nezinkolelo-ze zobulili. Okunye okubuye kuvele ngukuthi abesifazane uma bechazwa bachazwa njengomama nokuba ngamakhosikazi kuphela (Stuhlhofer, 2022:16).

Ubunzima obuthwelwe abesifazane abaganile ngenye indikimbana etholakala kule ndaba. Le ndikimbana itholakala ngabesifazane abagane uKubheka kanye noMshushisi uMahlobo. Okwenzeka kule ndaba kuthi akuhambisane nenkolelo-ze yokuthi owesilisa kumele abe yisoka. Kule ndaba sibona uMshushisi uMahlobo eqonywa nguThandi kepha enonkosikazi. Siphinde sithole ukuthi uKubheka uganiwe, kodwa utholakala kaningi echitha isikhathi esiningi noThandi osekhule ngokwanele ukuthi angathandana naye. Lobu budlelwane bobubili kuvela ukuthi babungaziwa ngamakhosikazi alaba bobabili. Ukuvela kwalobu budlelwano babungaholela ekutheni kube nezahlukaniso emishadweni kaKubheka noMshushisi uMahlobo (Masondo,

1994:27). Uma sekunesehlukaniso kwakuzokwenzeka okushiwo nguStuhlhofer (2022), okungukuthi ukuchitheka kwale mishado kungenxa yokwehluleka kwamakhosikazi agane laba engibabalile.

2.2.3.15 Ukubaluleka kokuba nommeli ecaleni

Uma umuntu ezithola ebhekene necala kuyaye kube ngumqondo omuhle ukuba abe nommeli ozokwazi ukuba amenzele umsebenzi wokummela uma kulungiselelwa ukuqulwa kwecala kanye nokuqulwa kwalo imbala. Ngenxa yokuba nolwazi lomthetho, ummeli uyakwazi ukuthi akukhulumele uma sekuqulwa icala, uyakwazi ukuphenya ubufakazi obuliqiniso ukuze akwazi ukuphendula uma sekuqulwa icala, uphinde acubungulise yonke imininingo yecala aphinde ayixoxe nawe leyo mininingo, uphinde akwazi ukuthi abonise inkantolo ukuthi iwachithe amacala obekwe wona noma isigwebo sakho sincishiswe uma unecala, uphinde akusize ukuthi afake isicelo sokwedlulisa icala uma kungukuthi likuchithe ngokungagculisi. Luningi olunye usizo oluthola ngokuba nommeli.

Ukubaluleka kokuba nommeli ecaleni ngenye indikimbana etholakala kule ndaba. Le ndikimba itholakala ekuthethweni kwecala ngenkathi uNgubane ecela uKubheka ukuba aqinisekise ukuthi umabonakude wawuwukhipha yini umsindo ngenkathi efika endlini kaThandi. Ukubheka umnika impendulo engukuvuma kulowo mbuzo. Emva kwalokho ucela ukuba uSayitsheni Simelane owabopha uKubheka agibele ebhokisini lofakazi. USimelane uyangena ebese abuze ukuthi ukhona yini owake wadlalisa i-TV kulesi sikhumulo samaphoyisa ngoba kade igcinwe khona nje. USimelane uthi akekho owake wayidlala selokhe yafika. UNgubane ujikela kuKubheka amcele ukuba alungise i-TV njengokusho kwakhe ukuthi wabe eyomlungisela yona uThandi ngenkathi eya kwakhe. Indaba kaMasondo (1994:29) iveza uKubheka ethi: “Ngizozama ngokushesha,” ngokushesha ibonakala isebenza i-TV. Ummeli ubuza uKubheka ukuthi ingabe kukhona yini la kuvela khona ukuthi i-TV ingeyombala noma ayiyona. UKubheka uthi akukho lapho ikhombisa khona. Ubuchule nokuqonda ukuthi umthetho usebenza kanjani kubukeka kuyikhona okugcina kulekelela ummeli uNgubane ukuba akwazi ukuphica uMshushisi uMahlobo ukuba agcine ezivezile ukuthi wethule ubufakazi obungesilo iqiniso. Lokhu kulandela ukuthi yena (uMahlobo) eveze ukuthi umabonakude kaThandi kwabe kungowombala. Ukuveza ukuthi wayewazi umabonakude kaThandi kwelekelela ukuthi kugcine kufikeke ekutholeni umnyombo waleli cala lokuthi uMshushisi uMahlobo uyena obeyisoka likaThandi elaphetha ngokumbulala.

2.2.3.16 Izithelo ezinhle zentando yeningi

Umuntu eNingizimu Afrika unelungelo lokwaziswa ukuthi uboshelweni uma eboshwa. Uma esazisiwe unalo futhi ilungelo lokunikwa ithuba lokuzitholela ummeli. Kumele futhi umsolwa abe nesikhathi sokuthola lonke usizo lokuzama ukuziphendulela ukuthi uboshelweni. Ummangalelwa futhi unalo ilungelo lokusebenzisa ulimi azizwa kahle ngalo uma sekuthethwa icala. Yonke le mithetho neminye ekhona iyimithetho engakhethe bala nanokuthi ungubani.

Izithelo ezihle zentando yeningi zingenye yezindikimbana ezivezwa yile ndaba. Le ntando yeningi iyona evela endabeni isindisa uKubheka ogibeni lokuboshwa. Lezi ziqhamo zentando yeningi zivela endabeni zivezwa ngukunikezwa kukaKubheka ithuba lokuthi akwazi ukuthi athole ithuba lokuthi athole isikhathi sokuvela enkantolo kanye nokukwazi ukuthola ummeli okunguyena ovela emkhipha ezibini ezingukuboshwa eboshelwa icala angalazi. Kuleli cala kuvela umshushisi osuka ephethe leli cala empheka ngenqwaba yemibuzo obekungenzeka ukuthi agcine echithwe yicala ukube ummeli wakhe uNgubane wayengekho. Isimo esibi kakhulu kwakungaba ngesokuthi umthetho wezwe ungamvumeli ukuba aveze elakhe isayidi kuleli cala abe ethweswe lona. Lokho kwabe kungenzeka kalula emthethweni wobandlululo owabe usebenzisa umthetho weso ngeso ohambisana nokunqinda amalungelo athile kulabo abasolwa ngamacala athile. Iso ngeso kuleli cala lalingenza uKubheka agcine elengisiwe aze afe ekubeni engakaze abulale muntu (Masondo, 1994:31).

2.3.1 Indaba ngamafuphi: ‘Sibuye Nomkhwezeli’

Kule ndaba sithulelwa uKhehla wakwaXaba ongusgaxamabhande obhekhene nenkinga engumsebenzi wokuphenya ngecala eliyindida lokubulawa kukaThembekile. UXaba uvakashela uSenzo Nkosi oyisakhamuzi endaweni yaseNquthu njengomzamo wakhe wokuthola ngokwenzeka ekubulaweni kwalo mufi. UXaba ugcina ecele uNkosi ukuba ahambe naye baye emahhovisi athile. Uma befika kuleli hhovisi likaKapteni Mdlalose bafika baxoxe nomsolwa omkhulu kuleli cala onguNdlovu. Ekufikeni kwabo uXaba wethula uNkosi njengomseshi ozomelekelela kulo msebenzi abhekene nawo wokuphenya uNdlovu ongumsolwa omkhulu kuleli cala. Umdlalose uphonsa imibuzo embalwa ayibhekise kuNdlovu kuze kube wukuthi uyaqeda.

Kule mibuzo kuvela ukuthi uNdlovu lo wake wabulala umuntu embulalela imali eyishumi losheleni. Emva kwalokho uNdlovu kuvela ukuthi waboshwa. Ekuboshweni kwake kuvela ukuthi uThembekile owayeyintombi yakhe wasala wathandana nomlisa mbumbulu okugcina kuvela

ukuthi izingane ezimbili zikaThembelihle zizalwa nguye. UThembekile lo waphetha ngokushada noNdlovu. Emva kokweqa ashiye lo mlisa mbumbulu ozala izingane zikaThandekile indaba eveza ukuthi wamthwala qede wamganisa ngenkani. UNkosi lo ugcina ethole ukuthi lo Mdlalose nguyena oyisoka mbumbulu elakhulelisa uThembekile ngenkathi uNdlovu edonsa ejele. Konke lokhu kuqashelwa nguNdlovu ngenkathi uKapteni Mdlalose ebuza imibuzo kumsolwa omkhulu. Eseqedile ukuyiphonsa, uNkosi uthi ubona ukuthi uThembekile wabulawa nguKapteni Mdlalose ngoba nakhu ebona ukuthi akasanalo uthando lwakhe waqoma ukubuyelena noNdlovu nowagcina eshade naye.

2.3.2 Indikimba yendaba, ‘Sibuye Nomkhwezeli’

Kubukeka sengathi ukuthanda udlame kuyisihlava esihlasela umuntu kusuka ebuncaneni bakhe. Uma sibheka ubuncane silinganisela ezinsukwini zokuhamba amabanga aphansi emfundo. Ukuphazamiseka komqondo, ukusebenzisa ngokweqisa izidakamizwa nokuhluleka kwabazali ekukhuliseni ngendlela izingane ngezinye zezisusa zodlame olwandile kwezinye izikole ezakhele isifundazwe saseNorth west. Yize kuyilokhu okubaliwe, kodwa nohulumeni akasali ngaphandle kulezi zimbangela zodlame ezitholakala zenzeka ezikoleni. Ezinye izingane zize zibe ngezinodlame nje yingoba zibona udlame luyindlela yokuxazulula izinkinga eziningi ezenzeka la zikhula khona (Michael, 2020:201). Okushiwo nguMichael (2020) kuyafana nokushiwo ngu Calvete (2007:16) oveza ukuthi izingane ezikhule ngokuhlukunyezwa zithi uma sezikhulile nazo zikhula zingezikhonze udlame. Uma sezikhulile ziyaye zithi inkinga yokungahlonishwa ngabantu kulula ukuthi ixazululeke uma uzosebenzisa udlame. Lezi zingane uma sezikhulile zikhula nenkolelo yokuthi ukuphoqa umuntu ukuthi enze into ngodlame kanye nobudlova yizona zinto ezibalulekile kunoma yibuphi ubudlelwane. Lezi zingane uma sezindala ziyehluleka ukuukwazi ukuxazulula izinkinga ngale kokusebenzisa ubudlova. UWiedeman *et al.* (2015:7) uthi uma ingane yonile noma yenze kahle yabe isithola isijeziso noma umklomlelo othile kungenzeka ukuthi lokhu ebikwenzile ikuyeke noma iqhubeke nakho. Nakho ukufunda ngokubona okhula kwenzeka endaweni okuyo akusali ngaphandle ezizathwini zokuziphatha ngendlela ethile kwezingane uma sezindala

Izinkinga ezidalwa ukuthanda ukusebenzisa udlame ekuxazululeni izinkinga zivezwe njengendikimba yendaba. Le ndikimba ivela endeabeni ngesikhathi kuphekwa uNdlovu ngemibuzo ehhovisi likaKapteni uMdlalose. Ukungena enkingeni ngenxa yokusebenzisa udlame

kuvezwa yindaba isebenzisa uNdlovu okuvela ukuthi eminyakeni eminingi waxabana nomlisa obizwa ngoZikode. Emva kwale ngxabano yabo indaba iveza ukuthi uNdlovu wabulala uZikode qede walahla isidumbu sakhe emobeni. Lokhu kuvezwa nguKapteni uMdlalose oze aveze nesizathu sokubulala kukaNdlovu. Leso sizathu uthi singumbango weshumi losheleni elalibangwa nguZikode noNdlovu. Ukuxazulula inkinga yemali encane njengalena ayibulalela uZikode kubukeka kuyikhona okumfaka enkingeni uNdlovu ngoba uKapteni uMdlalose uthi uma akwazi ukubulala umuntu embulalela imali encane njengale eyadala ukuthi abulale uZikode kulula ukuthi abulale umkakhe uThembekile. UKapteni Mdlalose usebenzisa leli thuba ngoba ekudluleni kukaThembekile emhlabeni indaba iveze ukuthi uNdlovu wayezothola imali yomshuwalense nokuyiyo emfaka enkingeni ngoba wake wagwetshwa ngenxa yokubanga imali noZikode eminyakeni eminingi eyedlule. (Masondo, 1994:39).

Ukuzithola usenkingeni ngenxa yokuthanda ukusebenzisa udlame uma uxazulula izinkinga kuphinde kuvele kule ndaba isebenzisa uNdlovu ovela endabeni echaza ngeshlo eshlela uThembekile owaseyintombi yakhe ngenkathi egojelwa yicala lokubulala uZikode. Indaba iveza uNdlovu uthi kwaba nesimo sokuqhamuka komlisa mumbi owathwala intombi uThembekile. Lo mkhuba wokuthwalwa kwezintombi yinto ewumkhuba owawenziwa kudala, kodwa wawungaveli nje wenziwe. Wawenziwa umuntu obhekene nenkinga yokuthi intombi ayithandayo ayimfuni noma kube nezinye izizathu ezingahambisani nemizwa yowesifazane. Lesi senzo esihambisana nodlame indaba iveza ukuthi kunomlisa othile owakwenza ukuze athandane noThembelihle ngenkani, lo mlisa uma iqhubeka indaba iveza ukuthi kwabe kunguKapteni Mdlalose. Ngenxa yalesi senzo sakhe uMdlalose indaba imthola esebhekene nenkinga yokulahlekelwa ngumfazi (uThembekile) ohambayo uma sekubuye isoka lakhe ejele (Masondo, 1994:41).

Indikimba yokuvela kwezinkinga ezilethwa ngukusebenzisa udlame ukuze uxazulule inkinga obhekene nayo kuyaqhubeka nokuvezwa yindaba, esebenzisa ukuphuma kukaNdlovu ejele emva kokuboshelwa ukubulala uZikode yikhona indaba ekusebenzisile ukuqhubeka nokuveza le ndikimba yokuvela kwezinkinga ezilethwa ngukusebenzisa udlame ukuze uxazulule inkinga obhekene nayo. Lolu dlame indaba eluvezayo luhambisana nokuboshwa kukaZikode okuthi emva kokwenzeka kwakho bese uKapteni uMdlalose ebona ithuba lokuthwala intombi yakhe enguThembekile. Ngenxa yokuzithola esempintsheke ekhoneni okuhambisana nokubanjwa ekutheni nguyena owathwala uThembekile qede wambulala uKapteni uMdlalose ugcina esezivumela yena ukuthi umbulale ngempela uThembekile ngoba nakhu egajwe yisikhwele

emveni kokuthi eqome ukubuyela esokeni lakhe elinguNdlovu emveni kokuthi liphume ejele. Isenzo sikaKapteni Mdlalose sokusebenzisa udlame abulale uThembekile simufaka ezinkingeni eziningi. Eyokuqala uzithola esemelwe yinkinga yokubhadla ejele, uphinde futhi abhekane nenkinga yokuphelelwa ngumsebenzi lapho eseboshiwe ngoba ngeke umsebenzi uhlale ulinde yena ukuba aphume ejele. Enye inkinga ayidalile yileyo yokuncisha izingane zabo noThembekile ithuba lokukhuliswa ngabazali bazo bobabili ngoba kubona omunye obulewe omunye wagcina ngokuthi aboshwe (Masondo, 1994:41).

2.3.3 Izindikimbana

2.3.3.1 Ububi bokungaganwa

Abantu besilisa bazithola bezuza okuningi ngokuganwa uma kuqhathaniswa nabesifazane abaganile. Lokhu kubangwa ngokuthi abesifazane yibona abatholakala behlala njalo benza imizamo yokuqinisekisa ukuthi umshado wabo uyaphumelela nanokuthi ikhaya lihlala lifudumele. Abantu besifazane batholakala njalo bephila ngaphansi kokwenganyelwa ngabakhwenyana babo ngazo zonke izikhathi. Abesilisa nabo banazo izinto eziyimiqansa ababhekana nazo emshadweni abasuke bekuyo, kodwa le miqansa iqonga kakhulu kwabesifazane kunakubantu besilisa. Umuntu wesilisa uma eseganiwe uzithola esenomsebenzi onciphile wokunakekela ikhaya ngenxa yokuthi eminye yemisebenzi imvamisa isuka seyenziwa ngumuntu wesifazane.

Ububi bokungaganwa kuvela kuyindikimbana evela kule ndaba isebenzisa uSenzo Nkosi. Ekufikeni kukaXaba ongusigaxamabhande kule ndaba kuvezwa engofica uNkosi lona ezicandela izinkuni. Kubuye kuvele nokuthi itiye laba bobabili abagcina beliphunga kwaphoqa ukuba uNkosi kube nguyena owalenza. Ngokujwayelekile umuntu oganiwe uba nomsebenzi wokusebenza esebenzela umndeni wakhe ebese kuthi le misebenzi evela yenziwa nguNkosi yenziwa ngunkosikazi omganile. Uma unkosikazi exinwe ngeminye imisebenzi kuyaye kube yizingane zakhe lowo mlisa ezenza le misebenzi evela yenziwa uNkosi okufanele ngabe useshadelwe. KuNkosi ubumpohlo buyamphoqa ukuba abambe iqhaza lokuthi azenzele konke (Masondo, 1994:32).

2.3.3.2 Ukuphiwa ukuhlakanipha

Abantu abaphiwe ukuhlakanipha bayakwazi ukuba nemiqondo ekuvumelayo ukuguquka kwesimo. Ukuguquka kwesimo kuhambisana nokukwazi ukwamukela ukuthi abebecabanga

ukuthi kuyisimo esithile akukuseyiso noma sekushintshile. Uma sebenze lokho bayakwazi ukweyamanisa ukucabanga kwabo nolwazi olusha oluhambisana nobufakazi obusha obehlukile kobudala osebuyimfeketho. Ukuphiwa ubuhlakani abuhambisani nokuthi inkolelo nemicabango yakho iyohlala iyiqiniso futhi ingcono kuneyabanye.

Ukuphiwa ukuhlakanipha kuyindikimbana ethololakala izezwa yile ndaba. USgaxamabhande uXaba nguyena otholakala engofakazela noma ogqamisa le ndikimbana. Lokhu kuhlakanipha okunokuzehlisa kukaXaba yikhona okuqhumbusa ithumba kuleli cala uXaba asuke exakaniswe yilo. Ekwethulweni kukaSenzo Nkosi indaba imveze njengelunga lomphakathi elingenalo ulwazi lomthetho. Indaba imveza uSenzo Nkosi elandula etshela uXaba ukuthi yena akayazi inqubo yakobelungu, kodwa uzazela inqubo yasesigcawini ngaphansi kwesihlahla. Ukuthi ahambe ayocela usizo kuSenzo Nkosi kuveza uXaba njengomuntu onobuhlakani obuyisimanga. Yibona futhi lobu buhlakani obugcina bumenza ukuthi athole lonke iqiniso ngokwehlela uThembekile ongumkaNdlovu owabulawa (Masondo, 1994:40).

Le ndikimbana yokuphiwa ukuhlakanipha iphinde ivele ngaye uNkosi. UNkosi lona uvela enengeka aze agcine ekhohlwa nawukuthi lona ayekhuluma naye ngumuntu ohlonishwayo ongumseshi. Lokhu kwenzeka ngenkathi uXaba elandisa uSenzo Nkosi ngenkathi ngokushona kukankosikazi kaNdlovu asuka ephenya icala lokubulawa kwakhe. UNkosi lo uvela engumuntu odinwa aze aphemisele amazwi athi uXaba wabe 'edlala ngesikhathi sakhe'. Lokhu uNkosi kumveza njengomuntu ongakwazi ukulalela umuntu uma emhhumela, lokhu ukwenza ngokungakhathaleli sikhundla umuntu anaso. Ukukwazi ukubona into engenzi mqondo noma ngabe ikhulunywa ngumuntu ohloniphekile kuyaqhubeka nokuveza izinga eliphezulu lokuhlakanipha likaNkosi (Masondo, 1994:35).

Ukuhlakanipha njengendikimbana kuphinde kuvezwe yindaba ngaye futhi uSenzo Nkosi ongenalwazi lomthetho ehambe noSgaxamabhande uXaba beya ehhovisi likaKapteni uMoyeni Mdlalose beyozama ukuxazulula icala lokubulawa kukaThembekile. Indaba iveze uKapteni Mdlalose etshela uNdlovu ukuthi abantwana bakaThembekile abazalwa nguNdlovu. Lokhu ukusho njengomuntu onesiqiniseko sakushoyo yize kungekho la kubhalwe khona. Ekuqapheleni lokho uSenzo uvela endabeni embuza ukuthi ukuthathephi lokho ngoba akukho lapho kubhalwe khona. Umbuzo wesibili awubuzayo ngowokuthi ukuthole kanjani ukuthi izingane zikaThembekile azifakiwe emafeni ngoba nakho akukho la kubhalwe khona. UMdlalose

utholakala ephendula lo mbuzo samuntu onokukloloda nonesiqiniseko sento ayishilo athi vele injengoba eyishilo futhi iyinto engafihliwe, uze ananele ngokuthi athi uNdlovu akamphikise phela uma kungukuthi lokhu akushoyo akusilo iqiniso. Uze amxoxele nangesigameko sokuthi wathwalwa uThembekile wakhuleliswa ngumuntu owayemthwalile. Impendulo kaKapteni Mdlalose ibonakala ingamanelisi uSenzo Nkosi. Lokhu kuveza uKapteni Mdlalose njengomuntu onesiqiniseko esikhulu sokuthi lokhu akushoyo kuyiqiniso. Okuyinkinga ukuthi yisiphi isizathu esimenza agodle imbangela noma umthombo athola kuwo lolu lwazi akhombisa ukuwethemba kangaka. UNkosi ubukeka esefinyelela ngasesiphethweni saleli cala. USenzo Nkosi lona uphinda aveze ukuthi uKapteni Mdlalose uyena futhi owaveza ukuthi uNdlovu wabulala umuntu eminyakeni edlule, uyena futhi odalula nesizathu sokuthi abulale lo muntu aveza ukuthi wayengowakwaZikode. Kuyona yonke le mibuzo ehambisana nokwakha isithombe sokuthi kuningi uKapteni Mdlalose ayekwazi, ukapteni ulokhu ezimelela ngokuthi athi vele kuyiqiniso akushoyo. Konke lokhu kubuza kanjena kukaSenzo Nkosi okuhambisana nokunakisisa nokuhlakanipha kugcina kulekelele uXaba ecaleni ayelisebenza nokuyinto eveza ukuthi umuntu ngisho angangaba ngogogodile ekwenzeni umsebenzi othile, kodwa uyakwazi ukuba nobuhlakani obudingwa yilowo msebenzi (Masondo 1994:39:40).

2.3.3.3 Ukuba ngum-Afrika

Inkolo yase-Afrika kanye nenqubomgomo yakhona incikene kakhulu nezinkambo zenkolo yobuKhrestu. Njengengengxenywe yase-Afrika, AmaZulu ayiqhakambisa kakhulu le nkolo yase-Afrika ebeka phambili ubuntu, ukuhlonipha abantu abadala ukuthanda umphakathi ukuba nobumbano kanye nokuphatha wonke umuntu ngendlela enobubele nenhlonipho. Ubudlelwano phakathi komzali nengane ngezinye izinto eziyizimpande zesikompilo lesizwe samaZulu. Umuntu onobuntu uhlala njalo ekhona uma abanye bedinga usizo lwakhe kanti futhi akanawo umhawu wokuba ngowazi konke yedwa ngoba uyazi ukuthi yena ungowomphakathi. Ukuba ngowomphakathi kwakhe kumenza azibone engelutho uma ekwaze ukuhlala angenzi lutho uma kunomuntu odicilelwa phansi noma ohlanjalazwayo noma ohlulwa ngokuthile (Maniraj & Ndlhovu, 2019:138-139).

Ukuba ngum-Afrika kuyindikimbana etholakala kule ndaba. Lendikimbana ivezwa yindaba ngokuveza inhlonipho etholakala ivezwa ngabalingiswa abathathu, okunguXaba, uNkosi kanye noMdlalose. Le nhlonipho ihambisana nokugwema ukubizana ngamagama kwabatholakala kule

ndaba. Kunalokho uSenzo Nkosi ukhetha ukubiza uXaba athi ‘Nonkosi’ uma embiza. UXaba yena uvela egwema ukubiza uMdlalose ngegama lakhe uMoyeni, kodwa aqome ukuthi asebenzise isithakazelo sakhe esithi ‘Nyanda’. UXaba lona uphinde avele engumuntu oveza le nhlonipho yakhe ngisho kuNdlovu osuka engumsolwa omkhulu ecaleni lokubulawa komkakhe (uNdlovu), uThandiwe. UXaba usebenzisa isithakazelo sikaNdlovu esithi ‘Gatsheni’ lapho ekhuluma noNdlovu. UXaba uma ekhuluma noNkosi ukhetha ukungambizi ngegama lakhe uSenzo. Uncamela ukuthi ambize ngesithakazelo sakhe esithi ‘Mphazima’. Konke lokhu kuncamela ukusebenzisa izithakazelo kwala madoda kungukuhlonipha okudluliswa yile ndaba (Masondo, 1994:35).

Indikimbana yokuba ngum-Afrika iphinde ivele kule ndaba ngokuveza isithombe sokuthi abantu bonke babalulekile futhi bayadingana. Lokhu kuvela ecaleni lokubulawa kukaThembekile emveni kokufika kukaSenzo Nkosi ongesilo iphoyisa futhi ongenamava ahambisana nokuthethwa kwamacala ezinkantolo zentandoyeningi. Indaba isebenzise yena qobo umlingiswa onguSenzo Nkosi ekuzivezeni kwakhe njengomuntu ongenawo amava anele okuxazulula amacala adingidwa yingalo yomthetho. Yize kunjalo uyena otholakala elekelela uSgaxamabhande uXaba ekuxazululeni leli cala. Empeleni akagcini ngoXaba, kodwa ubuye alekelele noNdlovu ogcina esindile engozini yokukhalelwa ngamasongo kaSgonyela. Lokhu kuhlakanipha kukaNkosi kuveza ukuthi noma ngabe ubani ubalulekile ngoba angazithola eseyisixazululo ezintweni ezidida labo abathenjwe ngokuba yizazi. Isazi ke kulokhu nguXaba ovela ehamba eyocela usizo kuNkosi. (Masondo, 1994:40). Lokhu kuxazululelwa inkinga ngumuntu onganalutho angaluzuzisa ngokusiza kungenye yezinkomba zobuntu obuyizimpande ze-Afrika njengoba kusho uManiraj noNdlhovu (2019) ngenhla.

Ukuba ngum-Afrika kuyindikimbana ephinde ivele kule ndaba ngokusebenzisa ukuphilisana okuhle okuvela kwenziwa nguSenzo Nkosi nomphakathi awakhele. USenzo Nkosi lona uveza ukuthi ungomunye walabo abahlala ethimbeni elithetha amacala kule ndawo ayakhele. Lokhu kukwazi ukuzixazululela izinkinga ezingamacala kwalo mphakathi kukhombisa ukuphilisana okuhle. Lokhu kuhle ngoba kuveza ukuthi umoya woxolo nokubekezelelana kwenza izakhamizi zakule ndawo yaseNquthu ukuba zingathembeli kakhulu emaphoyiseni ukuthi asize ukuxazulula yonke into ethinta ukonakala okwenzeka emphakathini. Lokhu kuphinde kwenze ukuba amaphoyisa nawo aphilile kahle enze nomsebenzi wawo ngokolwazi lwawo lonke ngoba umphakathi awulethi amacala amancane athintene nenhlalakahle yezakhamizi kuwona ngaphandle

kokuzama ukuzixazululela wona. UXaba uze athembele kuyena uNkosi lona ukuba amelekelele lapho exakanisekile ecaleni abe eliphenya lokubulawa kukaThembekile (Masondo, 1994:37).

2.3.3.4 Ukuphazamiseka kwenhliziyo

Umumo wenhliziyo (emotions) unomthelela omkhulu kuzo zonke izinqumo ezithathwa ngabantu zonke izinsuku. Izinqumo ezithathwe umumo wenhliziyo usesimeni esinokuphazamiseka okuthile zivame ukuba nomthelela ongemuhle ezimpilweni zethu (Lerner *et al.*, 2014). Umumo wenhliziyo uyinto etholakala zonke izinsuku usebenza kubantu la kumele bathathe izinqumo zansuku zonke. Umumo wenhliziyo kuyenzeka ukuthi ugcine uvusa eminye imimo yenhliziyi kanti eminye kuyenzeka ukuthi ingayivusi eminye. Ukwenza isibonelo nje ukubona ingane ingamhlonphi umzali wayo kungavusa ukudinwa kanye nokuzisola kumuntu owashiywa ngunina bengazwani ngenxa yokungabi nenhlonipho njengengane. Komunye lokhu kungenzeka ukuthi kuvuse ukudinwa kuphela hhayi eminye imimo yenhliziyi (Trampe *et al.*, 2015).

Ukuphazamiseka kwenhliziyo kuyindikimbana etholakala kule ndaba eveza uXaba ocela ukuthi uSenzo Nkosi ukuthi amphezelele baye ehhovisi likaKapteni uMoyeni Mdlalose. Uma befika kuleli hhovisi uXaba uthula uSenzo Nkosi njengomseshi waseMondlo aphinde acele ukuthi abe yingxenye yophenyo olwabe lwenzeka lokuthungatha umbulali kaThembekile. Kuleli hhovisi likakapteni Moyeni Mdlalose kukhona noNdlovu okunguye umsolwa omkhulu kuleli cala. Ngenxa yokubeka ngesisoka kukaXaba uKapteni Mdlalose uvuma ngaphandle kokuba nokungabaza kokuceliwe. Ufikelwa ukudinwa uSenzo Nkosi uma esezwa elokuthi wethulwa njengomseshi ekubeni bekungavunyelwenwe, kodwa akhethe ukungakukhombisi ukucasuka kwakhe (Masondo, 1994:35). Lokhu okuvezwa yindaba kwesekela okubhalwe ngenhla mayelana nomumo wenhliziyo. Emveni komumo wenhliziyo wokucaska uSenzo Nkosi uthatha isinqumo sokuthula angenzi futhi angasho lutho yize kukhona okumdinile.

Indikimbana yokuphazamiseka kwenhliziyo kuphinde kuvele kule ndaba ngesikhathi kuthethwa icala lokubulawa kukaThembekile. Umlingiswa odala ukuthi kube nesimo sokuphazamiseka kwenhliziyo nguKapteni Moyeni Mdlalose, ohluthukayo. Lokhu kuhluthuka ukuveza ngokudinelwa uNdlovu esoleka ngokubulala umkakhe uThembekile. UKapteni Mdlalose lona usuka ebuza ukuthi kungani uNdlovu engazifakanga izingane zabo njengezizohlomula emshuwalenseni ayewuthathile. Yiwona mbuzo lona okuvela ukuthi wacasula uNdlovu. Emveni kokucasuka indaba iveza uKapteni Mdlalose ethetha ngolaka naye aze aphimisele athi akekho

umuntu ozoncengana naye lapha. Okuvela njengesinengiso esidala ukuthi uNdlovu aphakanyelwe ngumoya ukuthi wabe azi kahle kakhlophe ukuthi lezi zingane akazizali futhi engafuni ukuzihlomulisa kule mali ngoba ukuzaleka kwazo wabe engenawo umsuka wawo. Ukungazi kwakhe kuhambisana nokuthi wathi esaboshiwe ngecala lokubulala uZikode kwaba nomlisa owathwala uThembekile qede wamkhulelisa izingane ezimbili. Lezo zingane uThembekile wathi ucela ukungamtsheli ukuthi zizalwa ngubani ngoba esabela ukuphepha kwakhe (Masondo, 1994:37-38).

Ukuphazamiseka komphfumulo kubuye kutholakale kule ndaba njengendikimbana ngomlingiswa onguNdlovu. UNdlovu lona uvezwa engumuntu okhombisa ukunengeka uma uKapteni uMdlalose ebuza ukuthi ingabe ubani ubaba wezingane zomkakhe uThembekile azikhulelwa ngenkathi yena esadonsa isigwebo sokubulala umuntu mumbi. Lokhu kunengeka kuvela ukuthi kudalwa ukuthi wabe engazizali lezi zingane kanti nomkakhe uThembekile owakhulelwa (emveni kokuboshwa) lezi zingane esayintombi yakhe wathi angeke akwazi ukumazisa ukuthi wabe azizaliswa ngubani. Lezi zingane zivezwa njengesizathu sokulimala kwenhliziyo kaNdlovu okuze kuvele ukuthi waze waqoma ukungazibhali emalini yomshuwalense abe eyibhaliselile (Masondo, 1994:37-40).

2.3.3.5 Ukuhlukumezeka ngenxa yomlando wakho

Abantu abake baboshwa babhekana nezinkinga uma sebephumile ejele. Izinkinga zihambisana nokungemukeleki okwenziwa ngabanye abantu abaphila nabo emphakathini. Lokhu kuhlukumezeka abakuthola kwenziwa kubona kuze kubenze ukuba baphinde bazithole sebenza amanye amacala azobaphindisela ejele.

Ukuhlukumezeka ngenxa yomlando ngenye indikimbana etholakala kule ndaba. Le ndikimbana ivezwa ngokusebenisa uKapteni Moyeni Mdlalose. Ukapteni lona utholakala ebuza uNdlovu ukuthi kungani kufanele bamkholwe uma ethi akambulalanga uThembekile embulalela imali eyingxenywe yesigidi samarandi. Le mali uthi uyibona inkulu kakhulu kwazise phela uNdlovu wake wabulala umuntu wakwaZikode eminyakeni eyedlule wamphosa emobeni embulalela ishumi losheleni. Ukuba nomlando wokubulala ngenxa yemali kwenza uNdlovu abe ngumsolwa kalula uma kunezinsolo zokubulala. Okufike kumdalele amazinyo abushelelezi kakhulu uNdlovu ngukuthi ecaleni lakhe leli uMdlalose akhuluma ngalo kwakuyimali imbangela yakhe yokubulala kanti nakulona leli kukhona imali, hhayi imadlana le ayibulalela uZikode, kodwa kukhulunywa

ngengxenywe yesigidi ayengase ayithole uNdlovu uma umshuwalense wokufa kukaThembekile ukhokha (Masondo 1994:38). Kwesinye isikhathi uma uke waboshwa akudingeki ukuthi uze wenze elinye icala ukuze uphindele ejele, kodwa kuyenzeka ufele izono zabanye abantu ngenxa yokuba nomlando ongemuhle.

2.3.3.6 Ukuhlukumezeka othandweni

Ezikhathini eziningi kuvame ukuthi kutholakale abantu besifazane bebhakene nenkinga yokuhlukumezeka behlukunyezwa ngabantu abathandana nabo, besilisa. Lokhu kujwayeleka kugcine kwandisa ukuzitshwa kocwaningo olubheka ukuhlukunyezwa kwabesilisa othandweni. Lo mkhuba wokuzitshwa kwale ndlabuthule yobhubhane ube yinto eyenzeke yaze yaqala ukuphela ngeminyaka yezi-1970 nokuyisikhathi la kuqale ukuthi kube nabacwaningi ababona kunesidingo sokubhala ngokuhlukumezeka kwabesilisa behlukunyezwa ngamakhosikazi abo. Okunye okubuye kwenze ukuthi kungacwaningwa ngalolu cwaningo ngokuthi abesilisa babona kuyihlazo ukubika ukuhlukumezeka okufana nokushaywa ngabathandana nabo, besifazane.

Ukuhlukumezeka othandweni kuyindikimbana etholakala kule ndaba ngenkathi kuqhubeka uphenyo lokubulawa kukaThembekile. Ekuvezweni kwale ndikimbana indaba isebenzise uNdlovu moThembekile. Endabeni uNdlovu uveza ukuthi uThembekile owayeseyintombi yakhe ngaphambi kokuboshwa kwakhe (uNdlovu) ngecala lokubulala uZikode wathwalwa ngumlisathizeni owagcina emganise ngenkani. Ekuphumeni kukaNdlovu indaba iveze ukuthi lezi zingane ezimbili zikaThembekile zabe sezikhona. Indaba iveza izinsolo zokuthi lo mlisa mbumbulu owathwala uThembekile nguyena okungenzeka ukuba abe ngubaba walezi zingane uThembekile ayesenazo ekuphumeni kukaNdlovu ejele. Uma iqhubeka indaba iveza uNdlovu etshela uMdlalose ukuthi wagcina engamazanga lowo mlisa ngoba nakhu kwakumele avikele ukuphepha kwakhe nokomkakhe. Ngenxa yokuthanda umkakhe, uNdlovu wenza njengoba umkakhe ayemcelile. (Masondo 1994:39). Ukuhlukumezeka kule ndaba kwenzeka kabili, kwenzeka kuThembekile ozithola ephoqeleka ukuhlala nomuntu wesilisa angamfuni aze amzalise izingane ezimbili. Konke lokhu kwenzeka ngenkathi uNdlovu eboshiwe. UNdlovu naye uyahlukumezeka ngokubuya umkakhe esenezingane angazi ukuthi uyise wazo ngubani. Ukuhlukumezeka kwakhe uze akukhiphele ezinganeni ngokungazenzi ingxenywe yabahlomuli bemali yomshuwalense ayewuthathele uThembekile.

2.3.3.7 Ukuphela kokuhlakanipha

Ukuphela kokuhlakanipha kuyindikimbana etholakala ivela kule ndaba. Indaba isebenzise umlingingiswa onguKapteni Moyeni Mdlalose ekuyivezeni. UKapteni Mdlalose lona uze abonakale engophelelwa ngukuhlakanipha ingenxa yokuba khona kukaSenzo Nkosi. Emva kokukhombisa ukuba ngumuntu onolwazi oluningi kakhulu ngokwenzeka emzini kaNdlovu, uNkosi uthi umuntu abona ukuthi wathwala, wakhulelisa waphinde wabulala uThembekile nguyena kanye uKapteni Mdlalose. Uthi uMdlalose wabulala uThembekile ngoba nakhu ebulawa yisikhwele sokuthi uThembekile wakhetha ukumshiya abuyele kuNdlovu ngoba nakhu vele wayengamthandi kepha wayemganise ngenkani. Uthi uNkosi yisona sizathu futhi esenza ukuthi uKapteni Mdlalose abe nolwazi oluningi kangaka ngezindaba zomuzi kaNdlovu. Ekugcineni lokhu okubalulwa nguNkosi kwenza uXaba agcine ebona nokuthi incwadi le okukhulunywa ngayo yabe ibhalwe nguye kanye uMdlalose uma eseqhathanisa indlela ebhalwe ngayo. UMdlalose uyaboshwa. Elokugcina alishoyo ngelokuthi wayengeke alobole umfazi ebese ekugcineni egileke njengoba uThembekile amgila nokuyikhona okubangela ukuba akhethe ukumbulala (Masondo, 1994:41).

2.3.3.8 Ukugqoza kwentuthuko namathuba okuphila impilo engcono

Izinga labantu abangasebenzi eNingizimu Afrika libalelwa kumaphesenti angama-34,5 esigabeni sokuqala kwezine zonyaka wezi-2022. Lokhu kusho ukuthi bangamaphesenti angama-65.5 kuphela abasebenzayo (South Africa Unemployment Rate, 2022). Izinga eliphezuliu lokungasebenzi liphinde liphelezelwe nangukuntuleka kwengqalasizinda okutholakala kunkanise ezindaweni zasemakhaya. Lokhu kushoda kwengqalasizinda ezindaweni zasemakhaya kuhambisana nokushoda kwemigwaqo yetiyela amanzi nokunye.

Ukugqoza kwentuthuko namathuba okuphila impilo engcono ngenye yezindikimba ezitholakala kule ndaba. Lokhu kokubili kuvezwa yindaba ngokusebenzisa uNkosi. UNkosi lona uvela engumuntu ophephela ekucandeni izinkuni ukuze ezokwazi ukubasa umlilo wokupheka nokotha lapho kubanda nokuyizinto indaba emveza ezenza ngesikhathi evakashelwe nguSgaxamabhande uXaba. UXaba lona uvela engakuxwayi ukuba khona kwentuthu kuleli xhiba abahleli kulo benoNkosi okuyinkomba yokuthi naye wabe ekwejwayele. Lokhu kugqoza kwentuthuko kule ndawo yaseNquthu kubukeka kuyinto abantu abayejwayele. Uma iqhubeka indaba iveza ukuthi uSenzo Nkosi lona wabe engumuntu owabe ejwayele ukuthetha amacala angaphansi kwesihlala.

Umuntu osebenzayo kukancane ukuthi aze abe ‘ngojoywayele’ ukuthetha amacala omphakathi athethwa ngaphansi kwesihlahla. Lokhu kuveza ukuthi uNkosi wabe engumuntu ohlala ekhaya. Ekuhlaleni kwakhe ekhaya kungaba kancane ukuthi wabe engawufuni umsebenzi uma ubheka ukuthi wayevuma ukuthetha amacala okuyinto ayeyenza mahhala. Wayengeke-ke anqabe umsebenzi ozomholisa imali akhethe ukwenza into engamholeli. Lokhu-ke kwakha isithombe sokushoda kwamathuba omsebenzi kule ndawo yaseNquthu (Masondo, 1994:37).

2.3.3.9 Ububi obuhambisana nento enhle

Buningi ububi obuhambisana nomshuwalense okhokha uma kushone umuntu osuka ebhaliswe kulowo mshuwalense. Le mikhuba imbandakanya izinto eziningi, kwenye yazo singabala ukukhwabanisa izimali. Abantu abavame ukutholakala benza le mikhuba ngabantu abangamalunga omndeni. La malunga omndeni aqala ngokuzisondeza kakhulu nalo muntu afuna ukuhlomula ngaye (Parker, 2007:686).

Ububi obuhambisana nento enhle yindikimbana evezwa yile ndaba. Le ndikimbana ihambisana nokuphazanyiswa kwento enezinhloso ezinhle. Leyo nto ngumshuwalense. Lokhu kuvezwa ngokubulawa kukaThembekile umkaNdlovu, emva nje kokuba uNdlovu ejoyine umshuwalense owabe uzokhokha uma sekushone oyedwa phakathi kwabo. Ukujoyina kwakhe umshuwalense ngokunye okumdotsela amanzi ngomsele uNdlovu ogcina esoleka ekubulaweni komkakhe. Yize ekugcineni kuvela ukuthi akusiye uNdlovu owabulala uThembekile, kodwa sekukaningi kuvela ezinhlotsheni ezahlukene zokuphakela isizwe izindaba ukuthi unozibanibani ubulale othile ngoba nakhu efuna ukuthola imali yomshuwalense osuka ‘usuvuthiwe’. Lobu bukhona bento enhle enikeza abasele emhlabeni umthobanhliziyi nokukwazi ukumelana nezinqinamba zempilo emva kokufelwa ngothandiweyo wabo bugcina busetshenziswa ngabathile njengesizathu esibi sokubulala (Masondo, 1994:38). Kumele kucace ukuthi lokhu okushiwo nguParker (2007) ngenhla akusikho okuyisizathu sokubulawa kukaThembekile, kodwa indaba isebenzisa amazwi kaKapteni Mdlalose aveza ukuthi umshuwalense okhokha uma othile eseshonile ungesinye sesizathu abantu abagcina sebesifela.

2.3.3.10 Ukuthola isifundo kanzima

Abanye abantu bathi uma bengena ejele bangene becabanga ngendlela ethile. Lezo zindlela abacabanga ngazo zivame ukushintsha uma sebesejele noma sebephuma khona. Lolushintsho ludalwa yizinto eziningi, ezinye zalezo zinto ngokubhalisa bafundele amaqhuzu athile kanye

nokuphila impilo yasejele engenankululeko futhi ehambisana nokuthola izivakashi ezahlukene ezivakasha ngenhloso yokutshala okuthile ezimpilweni zalaba ababoshiwe (Gray & Ward, 2019:18).

Ukuthola isifundo kanzima ngenye indikimbana etholakala kule ndaba. Le ndikimbana igqama ekuphekweni kukaNdlovu ngemibuzo. UNdlovu lona ngesikhathi uKapteni Moyeni Mdlalose empheka ngemibuzo kuvela ukuthi wake wagwetshwa egwetshelwa ukubulala uZikode bebanga imali. Kulokhu kuboshwa kukaNdlovu kubonakala njengesigameko esashintsha indlela yakhe yokucabanga. Lokhu kucaca ngoba athi ekuboshweni kwakhe waba negama elibi emphekathini, abantu abaningi bembiza ngombulali waze wagcina esethwalelwa umkakhe owabe esayintombi ngaphambi kokuboshwa. Ukubizwa kukaNdlovu ngombulali nezinye izimo ezamehlela emva kokubulala uZikode, yizona zinto ezamfundisa isifundo esamenza wafunga wagomele ukuthi wayengasophinde abulale umuntu noma ngabe kuthiwani. Ukuboshwa kuvezwa njengenyeye zindlela ezihlumisela isimilo kuNdlovu othola isifundo emveni kokuboshwa (Masondo, 1994:39).

2.3.3.11 Ubungozi bokubuswa yinzondo

Inzondo iyinto embi ngoba yenza ukuthi umuntu angabe esacabanga noma esabona ngendlela okumele ngabe izinto uzibona ngayo. Umuntu onenzondo ugcina ethatha izinqumo eziyingozi ngoba nakhu ebuswa yinhliziyi yokufuna ukubona umuntu othile esenkingeni. Inzondo ingenza nokuthi umuntu aphikisane nesinqumo esiphusile esingasiza abantu ngenxa nje yokuthi siphakanyiswe ngumuntu amzondayo (Lerner, 2010:292).

Ubungozi bokubuswa yinzondo ngenye indikimbana etholakala kule ndaba. Lokhu kubuseka komqondo kuvezwa ngokusebenzisa uKapteni Mdlalose. Into evela ibusa uMdlalose ngukuba nenzondo aze agcine ekhohlwa nguqaphelisisa okwenzeka ngenkathi bepheka uNdlovu ngemibuzo. Ekufikeni kukaXaba wethula uNkosi njengelunga lombutho wengalo yomthetho. Uma iqhubeka indaba uNkosi uyaphunyuka aziveze ukuthi akalona iphoyisa noma umseshi njengokwethuleka kwakhe ethulwa uXaba. Ekuphunyukeni kwakhe uthi uzocela ukuphawula ecaleni esebenzisa indlela yangaphansi kwesihlahla. Uma ungumseshi uba nalo ulwazi lokusebenzisa indlela yobuseshi, kodwa uNkosi uyazisho ukuthi akanalo ulwazi lwayo. Ngenxa yokubuseka komqondo uluthwa ngamagqubu uKapteni Mdlalose akakuqapheli lokhu. Yilo leli gqubu elimholela ekubanjweni ukuthi kwabe kunguyena owabulala uThembekile. Ukube umqondo wakhe wawungaluthekile mhlawumbe wayengabuza uXaba ukuthi umletha kanjani

umuntu onjengoNkosi odabeni olubucayi oludinga abaseshi noma abasebenzi bengalo yomthetho (Masondo, 1994:39-40).

2.3.3.12 Ukushiya igama elihle emhlabeni

Ziningi izinto ezenziwa ngabantu ezishiya noma ezakha igama labo ngendlela enhle. Enye yalezo zindlela esivamile kulezi zinsuku ngukuba nezithombe esithwebuleke kahle ezenza ozozibuka noma ozibukayo asale enokuncoma lo muntu umfanekiso wakhe ovela kuleso sithombe (Pereira, 2016:52). Enye indikimbana etholakala kule ndaba ngukushiya igama elihle okubela endleleni uSenzo Nkosi enza ngayo umsebenzi okungesiwo owakhe ubukeke sengathi ungowakhe. UNkosi lona wazi kahle ukuthi akalona iphoyisa noma umseshi, kodwa ukwazi ukupheka uKapteni Mdlalose ngemibuzo ophenyweni lukaNdlovu. Lokhu kungazibukeli phansi kugcina kulekelela uNdlovu ngoba kugcina kucacile ukuthi ukapteni lona nguye kanye owabulala uThembekile obekusoleka ukuthi wabulawa nguNdlovu ongumyeni wakhe (Masondo, 1994:39). Lokhu okwenziwa nguSenzo Nkosi la singephike ukuthi ukwenza ngaphandle kokulingisa okwenzeka uma umuntu ezothatha isithombe, kodwa ofunda indaba kuba lula kuye ukuncoma ubuchule bukaNkosi obuhambisana nokuzethemba. Lokhu kuzethemba okubonakala kuNkosi kuveza ukuthi umutu angaba noma angenza noma yini uma nje enogqozi lokwenza leyo nto.

Isahluko 3

3.1 Isingeniso

Kulesi sahluko kuzobhekwa izindikimba kanye nezindikimbana ezitholakala endabeni esihloko sithi ‘Amanqina Enyathi’, esihloko sithi ‘Zibanjwa Kweziwudlayo’ kanye nethi ‘Unembeza’. Kulezi zindaba kuzobhekwa izihlokwana ezizohlonzwa njengezindikimbana ezihambelana nokwethulwa kwendikimba enkulu yendaba.

3.1.1 Indaba ngamafuphi ‘Amanqina Enyathi’

Ngamafuphi le ndaba isethulela umfokazi mumbé ovela esendaweni yokucima ukoma okuthiwa yikwaMphelekezele. Lo mlisa uvela endabeni engumuntu ongungwe yisiqhoqho sabantu besifazane. Lesi sifazane kuvela ukuthi sabe sithanda ukuthi lo mlisa wabe engumuntu odizayo ngemali okuvela ukuthi wayewathuma utshwala bese engawufuni ushintshi obuye lapho ethenga. Lo mlisa uvezwe yindaba engumuntu onomzimba oqatha; ngokweminyaka wavezwa njengensizwa esithe ukuqina. Okunye okuvelayo ngalo mlisa kule ndaba ngokuthi wayehlala efake ubucwebe futhi edume kakhulu kule ndawo yaseVosloorus. Lo mlisa kuvela ukuthi wayengumuntu ongakhethi ukuthi ukhuluma ini nini. Lo mlisa kuvela ukuthi kwabe kukhona umlisa mumbé owabe emthungatha ngenhloso yokuthola okuthile ngaye okuthi uma indaba iveze ukuthi wayefuna ukumqola. Lo mlisa kuvela ukuthi wabe engamazi lo mlisa okuvela ukuthi ekumthungatheni kwakhe waze wazithola esekwaMphelekezele, esekhona waze wasizwa yinsizwa okuthiwa nguSiyephu igama layo. USiyephu lona indaba imveze njengomuntu okunguye owabe azana nalo mlisa. Lo mlisa ovela efuna ulwazi ngomlisa wobucwebe kuvela ukuthi igama lakhe kwabe kunguSonny Masondo kanti elalona owayethungathwa kunguMpondlela Xaba. USonny ugcina ehlangene noMpondlela Xaba. Ekuhlanganeni kwabo, uSonny utshela le ndoda ukuthi ucele ukuba bahlangane ngoba wabe enokuthile ayengathanda ukuba ayidayisele khona. Le ndoda iqala ngokuba nezinkomba zokuyixwaya le nkulumo kwazise phela babeqala ukubonana. Ngesikade, uSonny wala waphetha ukulandisa le ndoda enguMpondlela ngayo yonke imininingwane yenkulumo yakhe. Ngaphambi kokuba bahlukane uSonny noMpondlela bathembisana ngokuthi babezobonana ngakusasa baqedele inkulumo yabo.

Nebala lwafika olingaliyo, uSonny wafika ekuseni kule ndawo. Ekufikeni kwakhe wabe esemlandisa uMpondlela ukuthi wabe efuna ukumubona ukuze ezomthengisela imali

engumgunyathi. Wakhipha imali engamasampula abe eyiphethe. Yize engawakhiphanga kanyekanye lawo masampula abe engamaphepha abomvu abonwa yizalukazi. Kwake kwaba wumzukuluzuku laba bobabili bebanga ukuthi kwabe kungesiyo imali yomgunyathi lena. Ekugcineni bavumelana. Ekuvumelaneni kwabo bagcina bevumelene ngokuthi uXaba uzothenga iphepha elilodwa elibomvu (eliwumgunyathi) esebenzisa amashumi amabili amarandi (Angempela). USonny noXaba bavumelana ngokuthi bazodayiselana le mali, uXaba wabe ezokhipha izinkulungwane ezingamakhulu amabili amarandi ebese uSonny amnikeze imali elingene lelo nani lemali. Indaba iveza ukuthi laba bavumelana ngokuthi bavumelanna ngokuthi omunye nomunye ayolanda imali abe eyiphethe. Sebebuyile nezikhwama ezabe zinokuthile bahlukana ngenhloso yokuyoqinisekisa inani elabe liphakathi kuleyo migodla yabo. USonny uyahamba ayothukusa imali yangempela ayinikwe nguXaba. Eseqedile ushayela amaphoyisa ucingo azenze umuntu osenkingeni kule ndawo abahlangene kuyo noXaba. Ngokuqhubeka kwendaba kuvela uSonny ebuyela ngaphakathi eshibhini. Kusenjalo kungena uXaba esegane unwabu ngoba nakhu ethi esikhwameni asinikwe nguSonny kwabe kugcwele amaphepha hhayi le mali yomgunyathi ayethe umdayisela yona. USonny kuvela ukuthi wabe esefa ukwesaba isibhamu esabe siphethwe nguXaba owayesedinwe egane unwabu. Kuthi kusenjalo kutholeka amaphoyisa abophe uXaba ebese iyaphela indaba.

3.1.2 Indikimba yendaba, ‘Amanqina Enyathi’

Imali ilekelela abantu ukuba bakwazi ukukhokhela lokhu abakufunayo nabakudingayo. Ngenxa yomsebenzi ewenzayo, ngisho izingane ezincane zizithola sezithe ne ekuthandeni imali. Ezinye zigcina seziba nobudlelwane obungebuhle nabazali bazo ngenxa yokuthi bazincisha imali. Ngesimanga sokungathembi ukuthi izingane zizoyisebenzisa kahle yini imali, abazali abazali bagcina bethatha isinqumo sokungaziniki izingane imali. Ngenxa yalesi sinqumo kanye nokuthanda imali ubudlelwane bugcina sebufa. Uthando lwemali luhlasele wonke umuntu futhi alukhethi bala namnyaka. Uze uthole abanye abantu sebekhonza izithixo ngoba nakhu bezozuza imali ngaleso senzo sabo. Ngenxa yothando lwemali ezweni laseMelika abaholi abaqhakambisa ubulungiswa, ukuthula nothando bazithola bebulawa kwashiywa laba abaqhakambisa imali (Wtkins,200:29-109).

Intsha eningi izithola isihlala emadolobheni amakhulu ngenxa yokufuduka kwemindeni ifuna impilo engcono. Intsha igcina isintula isisekelo sokuphila esingumndeni ophelele nonezimfundiso

ezidingekayo ukuze umuntu akwazi ukumelana nempilo. Ngenxa yokuntula umndeni neziyalo zangempela abantu abasha bagcina sebecitha isikhathi sabo nezixongololo zasemgwaqeni. Kulezi zixongololo kuningi okubhedayo abakutholayo, okunye kwakho yizidakamizwa abazisebenzisa ukuze bakhohlwe kancane ngezinkinga abanazo. Ukuba nentengo emba eqolo kwezidakamizwa kwenza le engasebenzi ukuthi ifunde izindlela ezisheshayo zokuthola imali ukuze kuthengeke ezinye izidakamizwa uma seziphelile noma sezidingeka. Lezi zindlela zihambisana nokujoyina amaqembu ezigilamkhuba athe chithi saka emadolobheni amakhulu. Ukungena kwentsha kula maqembu yikhona okugcina sekuphendula intsha ukuthi ibe ngabantu abangenza noma yini ukuze bathole imali (Howell, 2010:4-6).

Ubungozi bokuvumela ukulawulwa nguthando lwemali nempilo yobukhazikhazi yiyona ndikimba eyedluliswa yile ndaba. Abalingiswa abasetshenziswe yile ndaba ukuveza le ndikimba bathe ukuba baningi. Omunye walabo balingiswa nguMpondlela Xaba. Indaba iveza ukuthi lapho uMpondlela Xaba ayephuza khona kwakuhlala kugcwele amantombazane. Kuvela ukuthi la mantombazane ayejatshuliswa ukuthunywa uXaba ukuthi ayomthengela utshwala bese wona ezihlomulela ngokugcina ushintshi obuyayo. Okunye okuvezwa ngoXaba ukuthi indlela ayekhuluma ngayo yabe ingakhombisi ukuthi wayengumuntu ofundisiwe noma ophucuzekile. Lokhu kukhuluma kwakhe budlabha kuvela ukuthi kwakuhambisana nokukhuluma izinto ezenza ukuthi olalele azithole esefisa indawo yokucasha. Lezi zintokazi zitholakala zifakazela le ndikimba kule ndaba ngoba zibonakala zingabantu osekungathi zikhonza uXaba okuthi uma indaba iqhubeka kuvela ukuthi zimngunga kangaka nje yingoba nakhu zithola imali emva kokuba ezithume ukuba ziyomthengela utshwala. Ukuziqhenya nokuzazi njengabantu besifazane azikushayi mkhuba ngoba nakhu zigaqele imali yalo mlisa onguXaba. Okunye okuvelayo ngukuthi lezi zintokazi zigcina zingakushayi mkhuba nanolimi oluhlambalazayo olusetshenziswa nguXaba lapho exoxa nazo. Lokhu kushaya indiva yalokhu nokukhothamela umuntu ngoba nakhu ekunikeza ubadlana lwemali olubuya lapho umthengele utshwala kubeka isithunzi nokuhlonipheka kwalezi zintokazi engozini okungagcina kuzenze ukuba zingabi naso isikhathi sokwenza izinto ezibalulekile njengokufuna, ukuthola umsebenzi. Lezi zintokazi zingagcina ziba yimijendevu ngoba akekho umuntu wesilisa ophile kahle ekhanda ongavuma ukuganwa wuhlobo olunje lomuntu wesifazane (Masondo, 1994:54).

Ubungozi bokuvumela ukulawulwa nguthando lwemali nempilo yobukhazikhazi kuyaqhubeka nokuvezwa yindaba eveza lokhu: “Isifuba sakhe sabe sihlala sigcwele ubucwebecwebe bemigexo

yegolide. Izimpahla ayezigqoka kusuka onyaweni kuze kuyophuma ekhanda kwabe kungezegama kanye nentengo emba eqolo. Indaba isebenzisa uSiyephu ovela etshela uSonny ukuthi kwakunamahlebezi okuthi uXaba uthumela abafana bakhe ukuba bayogqokeza ezindaweni ezikude bese kuzothengiswa isinyelela eshibhini lakwaMphelekezele ayephuza kulo. Kuphinde kuvele ukuthi kusoleka ukuthi indlela emnika imali eningi yilena yokuthatha imali yomgunyathi athenge into encane ngayo ukuze yena abuyelwe yimali yempela eningi. Ukufa nokuboshwa kungaba umphumela wale mpilo esheshayo evela iphilwa nguXaba endabeni, uXaba kuvela ukuthi wayengazifaki yedwa kule ngozi, kodwa wayefaka nezimpilo zabafana ‘bakhe’ indaba ekhuluma ngabo kulesi siqephu esicashunwe ngenhla endabeni. Konke lokhu akwenzayo yikhona okumnikeza yonke le migexo ebizayo okuvela ukuthi wayeyifaka kanye nezingubo zamagama entengo ephezulu ezivela endabeni (Masondo, 1994:54).

Ubungozi bokuvumela ukulawulwa nguthando lwemali nempilo yobukhazikhazi kuyaqhubeka. Le ndikimba iqhubeka njalo nokunamathela kuMpondlela Xaba ovela eluthwa wuthando lwemali nempilo yobukhazikhazi aze avume ukwenza isivumelwano sokuhwebelana ngemali yomgunyathi nomuntu okwakungamele avume ukusebenzisana naye onkunguSonny Masondo. Ekuqhubekeni indaba iveza inkulumo phakathi kukaSonny noXaba lapho bakha lesi sivumelwano sabo. USonny usuka emagange efuna ukwazi ukuthi ngabe uzothini uXaba, indaba imveza etshela uSonny ukuthi uzothatha inani elizombiza izinkulungwane ezingamashumi amabili nanhlanu kuphela Lesi sinqumo esithathwa nguXaba ngenxa yokufuna ukuceba aphile ntofontofo yisona esigcina simholele ophathe agcine esezithola esengumuntu olahlekelwa yizinkulungwane zamakhulu ezimbili zamaRandi. Lokhu kwenzeka emva kokuthi uSonny ethathe isikhwama esinemali yangempela kuXaba maqede yena amnike esinamaphepha esikhundleni semali yomkokotelo uXaba ayelindele ukuba adayiselwe yona nguSonny. USonny uvezwa yindaba engothatha le mali qede ayithukuse ndaweni thize ebese eshayela amaphoyisa ewazisa ukuthi kwaMphelekezele kunendoda efuna ukubulala abantu futhi ihlome iyizingovolo. Emva kwalolo cingo uSonny ubuyela ngaphakathi eshibhini lakwaMphelekezele qede kuthelke uXaba edinwe eveva esho ukumdubula manje. Kuthi kusenjalo bese kuthelke amaphoyisa afike athathe uXaba ahambe naye. Ukuba uXaba akazange abuswe ngukuthanda imali nempilo entofontofo ngabe akazange avume ukwenza isivumelwano noSonny kanye nabo bonke abantu ake wenza nabo lo msebenzi wakhe wokuceba aphile impilo entofontofo ngemali abe engayisebenzelanga ngokusemthethweni.

Ukuvuma ukusebenza noSonny kumfaka ezingozini ezimbili. Eyokuqala eyokuthathelwa izishaqane zemali kanye nokuboshwa okumehlelayo okuvezwe endabeni (Masondo, 1994:63-64). Ubungozi bokuvumela ukulawulwa nguthando lwemali nempilo yobukhazikhazi kuyaqhubeka nokuvezwa njengendikimba yendaba. Ekuqhubekeni, indaba isebenzisa uSonny ovela endabeni etshela umkakhe uManesa ukuthi akangakhathazeki ngoba ubona sengathi bazothutha bahambe endaweni ababehlala kuyo yaseVosloorus. Lokhu uthi ukusho ngoba ubona sengathi umgoga wakhe ayewucuphile wabe usuzobamba. Umgoga wakhe ayekhuluma ngawo uSonny ngowokuphamba uXaba izishaqane zemali. Indaba imveza engolengela engozini yokudutshulwa uSonny emveni kokuphamba uXaba otholakala esedinwe kabi kabi emveni kokubona ukuthi uSonny usemqole imali. Yize uSonny agcina esindile ngenxa yokutheleka kwamaphoyisa, kodwa lesi senzo sakhe sasingambulalisa ukube uXaba wafika wamdubula ngaphandle kokubuza imibuzo ngenxa yokugajwa ukudinwa (Masondo, 1994:60-64).

3.1.3 Izindikimbana

3.1.3.1 Iqhaza elibanjwa ngumphakathi ekulweni nobugebengu

Ukuzimbandakanya kwamalunga omphakathi ekuzameni ukunqanda ubugebengu kuyicebo elingathela izithelo ezihle kakhulu ngoba abantu abayizigebengu bayaziwa emphakathini. Ukungasebenzi ngendlela egculisayo kwamaphoyisa kanye nobuphofu ngezinye izingqinamba umkhankaso wokunciphisa ubugebengu obhekene nazo. Umphakathi yiwona okumele uqonde ukubaluleka kwawo emzabalazweni wokunciphisa ubugebengu. Enye into eyinkinga ngukuthi ukuzinikela kwamalunga omphakathi ekulekeleleni ukulwa nobugebengu akuholelwa nokuyinto eyenza ukuthi abantu abahola kancane noma abahaqwe ubumphofu bangafisi ukuzihlanganisa nakho. Ukukhohlakala nobuvila babanye abangamaphoyisa nakho kuyazilekelela izigebengu ukuba zikwazi ukucanasa emiphakathini esiphila kuyo eNingizimu Afrika (Manaliyo, 2016:284).

Iqhaza elibanjwa ngumphakathi ekulweni nobugebengu yindikimbana etholakala kule ndaba. Le ndikimbana ivezwa ngokusebenzisa uXaba. Lo mlingiswa onguXaba uqala ukuvezwa ngokusebenzisa omunye umlingiswa onguSonny Masondo. USonny lona uveza ukuthi uXaba lona sekukaningi ezwa ngodumo lwakhe. Utholakala engothokozile ngokugcina ehlangene naye. Udumo uXaba ayedume ngelokuhweba ngemali engumgunyathi. Lolu dumo lukaXaba (uMpondlela) luhambisana nokushiwo nguManaliyo (2016) oveza ukuthi izigebengu zisuke

zaziwa emphakathini eziphila kuyo. Ukube umphakathi namaphoyisa ayabambisana ngabe izigebengu ezifana noXaba ziboshwa zisabuqala ubugebengu (Masondo, 1994:54).

Indikimbana ekhuluma ngeqhaza elibanjwa ngumphakathi ekulweni nobugebengu iphinde ivele futhi kule ndaba ngokusebenzisa uXaba. Indaba iveza ukuthi kwabe kunamahlebezi endaweni okuthi uXaba unabafana abamsebenzelayo ekwenzeni umsebenzi wobugebengu. Lowo msebenzi kwabe kungukugqokeza imizi yabantu ebese bentshontsha izinto ezithile ezazibuya zizodayiswa eshibhini elibizwa ngeMphelekezele. Ngale kokuba nabafana abagqokezayo indaba iveza ukuthi uXaba wayengumuntu othenga imali engumbombayi. Le mali kusolakala ukuthi wayeyithatha athenge ngayo ukuze yena ezothola eyangempela lapho esethola ushintshi. Lobu bugebengu babunikeza uXaba imali eningi kakhulu. Amalunga omphakathi kuvezwa ukuthi yiwona athenga izinto ezibiwe esikhundleni sokubika emaphoyiseni (Masondo, 1994:54). Inhlupheko evezwa nguManaliyo (2016) ukuthi abantu baphila ngaphansi kwayo kungenzeka ukuthi yiyo eyenza ukuthi bathenge izinto ezebiwe ezisuke zibiza amanani aphantsi.

Iqhaza elibanjwa ngumphakathi ekulweni nobugebengu liphinde livele njengendikimbana kule ndaba ngodumo lukaXaba, lokhu kuduma kwale ndoda enguXaba iduma ngamagalelo obugebengu kwenza ukuba ofunda indaba asale nesithombe sokuthi kule ndawo okwenzeka kuyo indaba abantu bayazicanasela nje ngoba umuntu ukwazi ukuthi aqashe abantu abamsiza ukwenza umsebenzi wakhe wobugebengu kungagcini lapho naye aphinde abe yisigebengu esinedumela kangokuthi cishe bonke abantu baysazi kanye namaphoyisa imbala. Lokhu kufazazelwa yilokho okutholakala endabeni kushiwo ngamaphoyisa kuSonny Masondo ngenkathi ewashayela ucingo empimpa uXaba. Iphoyisa elibamba ucingo litshela uSonny ukuthi amaphoyisa ayamazi uXaba kanti nodumo lwakhe lokushushumbisa imali engumgunyathi ayalwazi (Masondo, 1994:64). Ukubona amaphoyisa enethezekile engenzi lutho, kodwa ebe enolwazi lokuthi kunesigebengu esithile esaziwayo ngobugebengi obuthile kusahambisana namazwi kaManaliyo (2016) oveza ukuthi amaphoyisa awawenzisisi umsebenzi wawo.

Iqhaza elibanjwa ngumphakathi ekulweni nobugebengu yindikimbana ephinde itholakale ngelunga lomphakathi elakhele ishibhi lakwaMphelekezele elinguSonny Masondo. Leli lunga lisuka lixoxa noXaba limncenga ukuthi alidayisele imali engumbombayi ukuze naye ezokwazi ukuthola imali. Kule ngxoxo yalaba ababili uXaba uveza ukuthi useneminyaka eminingi enza lobu bugebengu bokuhweba ngemali yomgunyathi ngaphandle kokubanjwa. Lokhu kutholakala

kwamalunga omphakathi eqoma ukuba mdibimunye nezigelekeqe kuyathusa ngoba kuveza ukuthi kunokuthi ubugebengu buhlale ezingeni obukulo buyakhula. Ukujula kwale nkinga yobugebengu kuvela ukuthi yinto enkulu kunalokhu esingakucabanga ngokwale ndaba. Lokhu ngikusho ngoba indaba iveza ukuthi uXaba wayenomshini akwazi ukuhlolisisa ukuthi imali ayezoyithenga (Masondo, 1994:61-64). Lobu buchule buyinto ethusayo ngoba leyo mishini kumele ngabe ihlala kubantu abayisebenzisa ngokusemthethweni hhayi izigelekeqe ezifana noXaba

3.1.3.2 Ukuba ngusomathuba

Okushiwo nguManaliyo (2016) ngenhla ngokuhlaselwa ngububha kwezakhamizi njengesinye isizathu esenza izakhamizi zinganqeni ukuxazulula inkinga yokuhlupheka ngokwenza ubugebengu. Lokhu kubuye kuhambisane nokuphinde kushiwo nguye uManaliyo (2016:282) oveza ukuthi abantu bangathatha noma yiliphi ithuba elivelayo elizobenza ukuthi bakwazi ukubeka isinkwa etafuleni. Le ndikimbana yokuba ngusomathuba izezwa yindaba ngoSonny otholakala ejabule ngethuba lokugcina ebone uXaba emva kwesikhathi eside exoxelwa ngaye. Uthi esajabule uSonny ebese ebonana nomngani wakhe uSiyephu okunguyena ogcina emhlanganise noXaba. USonny utshela uSiyephu ukuthi ufuna ukuhlangana noXaba ngoba efuna ukuvala umfula wakhe. Lowo mfula kwabe kuyindlela athola ngayo imali okungukuthenga imali yomgunyathi. Uma iqhubeka indaba emveni kokuhlangana kukaSonny noXaba utholakala USonny etshela umkakhe uManesa ukuthi usola sengathi iqhinga lakhe alibona lizobakhipha enhluphekweni labe selizophumelela nokuyinto egcina yenzekile ngempela. Lokhu kuveza ukuthi uSonny wabona uXaba eyilona thuba lakhe lokuphuma ekuhluphekeni okubikwe yindaba ngokusebenzisa umlingiswa ongumkaSonny onguManesa. UXaba yena utholakala engusomathuba ngoba utholakala endabeni ethemba kalula ukuthi indlela yakhe yokuceba ngobugebengu bokuthenga imali yomgunyathi yayizoqhubeka nokuthela izithelo ezinhle. Ngenxa yokubona leli thuba uXaba uzithola eselahlekelwa yimali eningi ayinikeza uSonny ngoba nakhu emethembise ukuthi uzomthengisela imali engumbombayi. Ukuba ngusomathuba kukaXaba kuhambisana nokuthi angazami nokuthola ulwazi olunzulu ngoSonny abasuka benezinsuku ezimbili kuphela bazene. Kulezo zinsuku uXaba utholakala ekhombisa ukuthemba uSonny aze amnikeze imali engamakhulu amabili nanhlanu ezinkulungwane zamarandi akwenza ngosuku lwesithathu bazene. Kanti-ke nangale kwalesi sigameko indaba iveze uXaba njengomuntu ongacucuzi ekuthatheni amathuba anjengalawa okuthenga imali engumbombayi okuyiyona nto emnikeza udumo kanye

nemali eningi atholakala kaningi endabeni eyisebenzisa budlabha ngokuthenga ngayo utshwala kanye nokudiza emantombazani (Masondo, 1994:56-61).

Indikimbana yokuba ngusomathuba kubuye kuvezwe indaba ngonlingiswa onguXaba, uMpondlela. UXaba lona uvela engumuntu ongenasikhathi noSonny Masondo lapho uSiyephu ezomethula kuye. Ngesimanga sokuthi uSonny umtshela ukuthi wabe efuna ukumthengisela imali yomgunyathi (ayephila ngayo) uyaqala uXaba amnikeze inhlonipho ehambelana nokufuna ukulalela ukuthi ufuna ini kuye. Ngenxa yokwazi ukuthi uXaba wayezimisele ngokuthenga le mali abe ethi uzomdayisela yona, uSonny uze akhombise ukungamncengi uXaba. Lokhu kuhambisana nokuthi uSonny athi uXaba makangameni isilima emveni kokuthi uXaba ekhombise ukusola kokuthi wayengase azithole eseqolwa nguSonny. Okunye ngokwenza sengathi uyamduba emveni kokuthi uXaba ekhombise ukuthi ufuna ukuthenga inani elingaphansi kakhulu kwaleli ayezimisele ukumthengisela lona. Konke ukuzitshela kukaXaba, ukumbuka kabi kanye nokufuqwa nguXaba ngomunwe esifubeni kwabe sekuyinto engasekho. Into eyabe seyikhona kwabe sekungukuncenga ngoba wabe esezibona esezoceba ngokuthenga imali uSonny athi wabe ezomdayisela yona (Masondo, 1994:59-63).

3.1.3.3 Ukungaphathwa kahle kwemali

Ukungaphathwa kahle kwemali kule ndaba kungenye yezindikimbana ezigqamayo. Le ndikimbana ivela kule ndaba ngokusebenzisa uMpondlela Xaba. UMpondlela lo uvela endabeni engumuntu odiza ngemali. Indlela adiza ngayo ngemali igcina imdalela ukuthi abe ngumuntu ohlala engungwe yinqwqaba yabantu besifazane. Laba bantu besifazane baze bamungunge njalo nje kungenxa yokuthi ubathuma utshwala ebese engawufuni ushintshi uma sebebuya. Kulaba bantu besifazane kuze kugcine sekubukeka sengathi babesebenza ngokuhlala noXaba ngoba babeyithola nsuku zonke le mali ababeyigebhele. UXaba lona kubukeka sengathi wabe engayiphathi ngendlela imali ngoba nakhu vele wayeyithola ngendlela elula engubugebengu. Akusiye kuphela uXaba oveza ukungaphathwa kahle kwemali kule ndaba; uSonny Masondo naye uvela enaso lesi sifo sokungakwazi ukuphatha kahle imali. Kule ndaba uvezwa engumuntu othatha imali ayibulale ubuyona ngokwenza ukuthi ibe nezinombolo ezifanayo ukuze uXaba ezokholwa ukuthi kwabe kuyimali yomgunyathi. Lesi senzo sakhe sifana nokugembula ngoba wabe engenaso isiqiniseko sokuthi uXaba wabe ezoyithenga le mali. Akagcini ngokumosha le mali uSonny, kepha ubuye amoshe naleyo avela endabeni ethenga ngayo utshwala ngenkathi esazama ukuthungatha

umkhondo mayelana nokuhweba ngemali engumbombayi kukaXaba. Konke lokhu kuwukungakwazi ukuyiphatha imali ngoba yayingeke ibuye ukuba icebo lakhe lalingaphumeleli. Abanye abalingiswa abaveza le ndikimbana kule ndaba ngabaphathi bendawo la kuphuzela khona uXaba. Laba bantu basebenzisa eshisiwe imali bethenga utshwala abazobudayisa. Emva kokuthenga lobu tshwala laba bavezwa yindaba benganaki ukuthi uXaba wabe esebenzisa imali yomgunyathi lapho esethenga lobo tshwala. Ukunganaki kwabo ukuthi nhloboni yemali amakhasimende abo ayethenga ngayo utshwala kwakungenza ukuthi balahlekelwe yimali uma sebeyothenga ezindaweni ezinomthetho oqinile noma beyolondoloza imali ebhange (Masondo, 1994:55-60). Lokhu okwenziwa nguXaba nabaphathi beshibhi kusho ukuthi kubalulekile ukuthi abantu bafundiseke ngokuphathwa kwemali ukuze bangabhekani nezinkinga ngomuso. Ukube uXaba wayefundisekile ngemali mhlawumbe wayezokwazi ukushesha ayeke ubugebengu ngaphambi kokuthi aze aboshwe nokuyinto eyenzeka ngasekupheleni kwendaba

3.1.3.4 Ukuphila nabantu abangathembekile

Ukuthatha isinqumo sokuthemba umuntu kuyinto okumele uyenze ngokukhulu ukuqaphela. Lokhu kudalwa ngokuthi uma uthemba umuntu okungafanele umethembe ungazithola ulahlekelwa ngokuningi okuyigugu kuwe. Lapha singabala ukulahlekelwa yimali, ukulahlekelwa ngokuba ngumqemane, ukuphepha kanye nokunye okuningi.

Ukuphila nabantu abangathembekile ngenye indikimbana indaba eyivezayo. Ekuyivezeni, isebenzisa ubudlelwano bukaXaba kanye noSiyephu. Lobu budlelwano bukaXaba noSiyephu yibona obugcina bufaka uXaba enkingeni yokulahlekelwa yizishaqane zemali. Okwenziwa nguSiyephu okumveza njengomuntu ongathembekile ukuvuma ukuhlenganisa uXaba noSonny akwenza ngokubiza uSonny ngomngani wakhe, lokhu ukwenza azi kahle ukuthi uSonny wayeze ngezizathu ezimbi. Lokhu phela kufakazelwa ngokuthi uSonny walibeka ngembaba elokuthi ufuna ukuvala umfula owubona ugola izintethe. Lowo mfula kwabe kungukuceba ngendlela engekho emthethweni kukaXaba. Nakuba ezazi izinhloso zikaSonny uSiyephu akukho okuvezwa yindaba ekwenza ukuzama ukuvikela umuntu amejwayele ekutheni angenziwa isilo sengubo nguSonny. Khona-ke angeke kuphikwe ukuthi abantu bayalingeka, kodwa ukube uSiyephu wayengumuntu onakho ukufanelwa ukuthenjwa wayengathi eselenzile iphutha lokubahlenganisa azame umzamo wokuxwayisa uXaba ngengozi abe elengela kuyona (Masondo, 1994:55-57).

3.1.3.5 Ukuqaphelisisa

Abantu abaningi zonke izinsuku bavame ukuzuzwa okuningi ngokuxhumana nokuxoxa nabantu. Ngebhadi ngaphandle kokuzuzwa, baphinde babe sengcupheni yokuthola ulwazi oluyinkohliso olungabafaka engozini ethile ehambisana nokushaywa ngemfe iphindiwe. Lolu lwazi abantu kuyenzeka baluxoxe ngenxa yokufisa ukukhohlisa ukuze bazuze okuthile noma baluxoxe bengabheke nzuzo nakukhohlisa. Ngenxa yalokhu umuntu ngamunye uhlalelwe ngumsebenzi wokuqaphela izinga lakhe lokuthemba akuzwa kukhulunywa noma kwenziwa ngumuntu othile. Asikwazi ukuthembana ngokulinganayo ngaphandle kokuqaphela ngokulinganayo (Sperber *et al.*, 2010:3).

Ukuqaphelisisa kungenye yezindikimbana eziqukethwe yile ndaba. USonny noXaba yibona balingiswa abasetshenziswe yindaba ukuveza le ndikimbana. USonny uthi wezwa ngodumo lukaXaba nokuthi utholakala eshibhini lakwaMphelekezele kanti futhi unomngani onguSiyephu waxwayiswa ngokuthi uSiyephu akufanele amthembe kalula ngoba akalungile. Nangempela indaba ikhombisa uSonny enza ukwexwaya okuhambisana nokuqaphela. Lokhu kuqaphelisisa utholakala ekwenza ngesikhathi ezethula kuSiyephu. Indaba imveza ethi ekunikezeni uSiyephu igama lakhe langempela wabona kungekho bungozi. Lokhu okuvela endabeni kuveza uSonny njengomuntu onovalo futhi olwenzayo ucwaningo ngomuntu ngaphambi kokuba asebenzisane naye ukuze agweme ukuzifaka enkingeni. Le ndikimbana yokuqaphela iphinde ivele endabeni isebenzisa uXaba. UXaba lona utholakala endabeni eveza le ndikimbana, ekuveleni kwakhe engumuntu onokuqaphela ngokuthi apha the insimbi yokuhlola ukuthi imali ayeyinikwa nguSonny kwakuyiyona yini le ethengwa nguyena, umbombayi. UXaba lona uvela engumuntu owejwayele ukuhweba ngemali yomgunyathi futhi oqaphela kakhulu kangangokuba akavele nje athathe imali engayihlolanga, kodwa uqala ayibheke ngokusebenzisa insimbi yakhe. (Masondo, 1994:57-61).

Le ndikimbana yokuqaphelisisa iphinde itholakale ngoXaba noSonny Masondo. USonny lona uvela kule ndaba ezama ukwenza uXaba akholwe ukuthi imali abe emdayisela yona yayingeyomgunyathi ngempela. Ngenxa yokuba ngumuntu oqaphelisisayo, uXaba lona uvela engumuntu odinekayo esola uSonny ukuthi wabe ezama ukumphamba. Yize uXaba ekwazile ukuqaphela ukuthi uSonny wayezama ukumkhohlisa, kodwa (uSonny) uyaphumelela ukumenza akholwe ukuthi leli qiniso analo ekhanda lakhe labe lingamanga. Ekugcineni ukuthela phansi igazi kukaSonny kwenza ukuthi agcine ekwazile ukuphumelela eqhingeni lakhe lokuqola uXaba

(Masondo, 1994:57-62). Okushiwo nguSperber *et al.* (2010) mayelana nokuqaphela kubuye kungabi liqiniso ngoba uXaba utholakala engena ogibeni lokuqolwa imali aphinde aboshiswe nguSonny yize, kodwa engoqaphelayo. Lokhu kwakha isithombe sokuthi noma ungaqaphela kanjani, kodwa uma sekuyisikhathi sakho sokubhekana nobunzima angeke ukwazi ukuphunyuka. Okunye esingakwengeza ngaphezu kwalokhu okubekwe nguSperber *et al.* (2010) mayelana nokuqaphela ngukuveza ukuthi into ebalulekile ngokuthi emveni kokuqaphela okuthile kumuntu yini wena oyenzayo ukuzivikela ekutheni ungagilwa ngento othe wayiqaphela. Lokhu kwakuzolekelela uXaba ekutheni angagcini eqolwa nguSonny kule ndaba. Kule ndaba uXaba, le ndikimbana yokuqaphela uyiveza kaningana. Ukuziba lokhu asuka ekuqaphelile ukuveza kaningana. Yikhona futhi okumfaka enkingeni. Indaba kaMasondo (1994:63-64) iveza ukuthi uXaba wafikelwa umuzwa wokushiywa yigazi kaningi ngokuthenga imali engumbombayi ethengiswa nguSonny. Yize kunjalo, kodwa uXaba akakushayi mkhuba lokhu kushiywa kwakhe yigazi. UXaba uze atholakale ebuza uSonny ukuthi amenzenjani uma esempambaba. Lo mbuzo uwubuzisa ngesikhathi sekufanele bashintshisane ngobekuzothengwa nguXaba (Imali yomgunyathi) kanye nobekuzokhokhwa nguXaba (okuyimali yangempela). Lo mbuzo uXaba ufike awubuzisa ebese ewulandelisa ngokuxwayisa uSonny ukuthi angazami ukumphambaba. Esikhundleni sokuxwayisa nokubuzisa kwakumele avele angavumi ukuthenga le nto eyayithengiswa nguSonny. Lokho kwakungamsiza ngokuthi agcine engaboshwanga. Yiyona nto ke le esithi kule ndikimbana yokuqaphela kumele yengezwe, ukwenza okuthile okuzokusiza.

3.1.3.6 Ukuzuza okuningi ngomzamo owodwa

U-Adair (1990:1) uveza ukuthi ukuqhamuka namasu amasha kuyinto ethela izithelo ezinhle empilweni. Lokhu kuthi akuhambisane nendikimbana ekule ndaba yokuzuza okuningi ngomzamo owodwa. Umuntu ovela endabeni eveza le ndikimbana nguSonny Masondo. Yize uSonny lona wabe enze ubuqili ukuze athole imali kaXaba, kodwa kungephikwe ukuthi umphakathi wabe uzoba yindawo engcono kakhulu ngokuvalelwa kwakhe. UXaba lona utholakala endabeni aziwa ngisho nayiwona amaphoyisa imbala ukuthi uyisigebengu esigxile ekushushumbiseni imali yomgunyathi. USonny usebenzisana namaphoyisa ngokuwashayela ucingo awazise ngokuphathwa kwesibhamu endaweni yomphakathi okwenziwa nguXaba. Ngokwenza kwakhe lokhu uSonny uzuza ukusindisa impilo yakhe okuhambisana nokuthola imali ayiqole uXaba aphinde alekelele amaphoyisa ekulweni nobugebengu ngokubopha uXaba (Masondo, 1994:65-66).

3.1.3.7 Ukuqunjwa phansi komnotho wezwe

Ukuqunjwa phansi komnotho kungenye indikimbana etholwa ngumuntu ofunde le ndaba. Ukuvezwa kwale ndikimbana kuvezwe ngomlingiswa onguXaba, uXaba lona uvela ethenga utshwala esebenzisa imali engumgunyathi ukuze ezothola eyangempela yena engushintshi. Lesi senzo sikaXaba senza ukuthi umnotho wezwe untengantenge ngoba lokho kuchaza ukuthi kunempahla eningi ekhiqizwayo, kodwa izwe lingakwazi ukuzuza (intela) ngayo ngoba imali ethengwa ngayo ingumbombayi, lokhu kungadala nokuthi ingasebenziseki le mali ezindaweni ezingamabhizinisi ayiqaphelayo imali efika namakhasimende. Ukungemukeleki kwale mali kungenza ukuthi impahla ethengiswa kulezo zindawo igcine ingasathengwa ebese iphelelwa isikhathi sokudayiseka. Abakhiqizi baleyo mpahla bangagcina ngokudiliza abasebenzi ngoba bangabe bengasayenzi inzuzo ebese kwanda izinkinga eziningi ezingaba ukwenyuka kwezinga lobugebengu obunhlobonhlobo obuzokwehlisa umnotho wezwe. Esinye isenzo esenziwa nguXaba esiveza le ndikimba ngukuthengisa izimpahla ezebiwe ngabafana bakhe. Lokhu kuthengiswa kwalezi zinto ezebiwe kudala ukuba abathengisi abasemthethweni balahlekelwa ngamakhasimende kwazise phela kusuke kulula ukuzithenga emaseleni ngenxa yentengo yazo ephansi. Ukungaxhaswa kwamabhizinisi athengisa ngokusemthethweni izimpahla abazebayo kungadala ukuthi agcine esevalwa ebese kudilizwa abasebenzi okungaholela ekuweni komnotho wezwe ngenxa yokwenyuka kwezinga lokungasebenzi kwabantu okudala izinkinga eziningi emnothweni (Masondo, 1994:56). UMtati (2012:19) uveza ukuthi ukwanda kwesibalo sabantu abangasebenzi kuba nomthelela wokukhula kwezinga lobugebengu. Uma kukhula ubugebengu izinga lokuncipha kwamandla omnotho liyakhula. Abanye abantu abangasebenzi abavezwe yindaba ngamantombazane ahlala engunge uXaba owathuma utshwala. Ukungasebenzi kwala mantombazane kungenzeka ukuthi kungenxa yezinga eliphezulu lobugebengu elibikwa yindaba ishibhi lakwaMphelekezele eliyakhele.

3.2.1 Indaba ngamafuphi, ‘Zibanjwa Kweziwudlayo’

Le ndaba isethulela insizwa okuthiwa nguNtokozo wakwaMahamba ovezwa eyiphoyisa elisuka lisendaweni okuthiwa yiThokoza. Le nsizwa lena ivezwa yindaba iyiphoyisa elizama ukunqanda izinga eliphezulu kakhulu lobugebengu. Le nsizwa ivezwa igasela endaweni okuthiwa yiHillbrow eseGoli ihamba ngemoto, kule Hillbrow yakhona uNtokozo usuka efuna ukufika ehhotela okuthiwa yiSugar Sugar Hotel. UNtokozo ekufikeni kwakhe eHillbrow uyehla emotweni ahambe

ngomgwaqo uTwist okuyiwo ozomfikisa kule Sugar Sugar Hotel. Engakafiki lapho uNtokozo unqwamana nenkinga lapho ephazanyiswa yizinswelaboya. Lezi zinswelaboya ziyahluleka ukumbamba inkunzi emva kokuba kade zifune imali zisebenzisa isibhamu nensabula yommese. UNtokozo ugcina ngokuthatha isibhamu kanye nayo le nsabula le ebese ethatha konke lokhu obekusemaphaketheni alezi zigilamkhuba.

UNtokozo lo usuka kulesi sehlo esibi aqhubekele phambili nendlela yakhe eya ehotel. Uma efika uzithela phezu kwentokazi enhle esuka ihleli yodwa endaweni okuthengiswa kuyo iziphuzo. Ubuhle bale ntombi uNtokozo buyamkhanga bumenze ukuba asondele azozidlisa satshanyana. Uma iqhubeka indaba iveza uNtokozo ecela ukuthengela le ntokazi ezibiza ngoZodwa wakwaManqele isiphuzo, nebala intombi le iyavuma. Kuqhamuka insizwa evezwa inguweta kuleli hhotela, ekufikeni kwale nsizwa ithatha lokhu okufunwe uZodwa noNtokozo, emva kwesikhathi iyabuya isiphethe iziphuzo zababili. Emva kwesikhathi kuvela uZodwa ezama ukulutha ubucwebe nemali okufakwe nguNtokozo ecabanga ukuthi isidakamizwa esifakwe nguweta eziphuzweni sesingenile egazini waba ngumuntu obanjwa ngubuthongo.

Kulokhu kucabanga kwakhe uZodwa indaba imveza engoshaye phansi kwashunqa uthuli ngoba uNtokozo uyavuka kulokhu kuzilalisa kwakhe, akhiphe isibhamu aphoqe le ntokazi ukuthi ithulule konke okusesikhwameni. Kuleso sikhwama sakhe kuvela okuningi, kulelo ningi lezinto kugqama kakhulu ikhadi okuvela ukuthi lingelokungena endaweni ethile yokugembula. Kulokhu kuthululwa kwesikhwama kubuye kutholakale ukuthi uZodwa lona usenga ezimithiyo uma ezazisa ngoZodwa, kuvela ukuthi empeleni igama lale ntokazi nguKholiswa Sihlahla okuyigama nesibongo okubhalwe kumazisi. UNtokozo ukhomba uKholiswa ngomkhono wembongolo amphoqe ukuba baye naye lapho ehlala khona. Endleleni uKholiswa utshela uNtokozo ukuthi igama likaweta obebanika iziphuzo nguJevuza. Ekufikeni kwabo bafika banqwamane phezulu noJevuza ozama ukulwisana nalokhu uNtokozo azama ukukwenza okungukufuna yonke imali nezinye izinto okuvela ukuthi laba bebezithola ngemigilingwane yabo yobugebengu.

Emva kokuthola le mali abeyifuna kulezi zithandani eziphinde zibe zigebe ngokwendaba ube esenikela endaweni yokugembula ebizwa ngokuthi yiRudi's Club. Ekufikeni kukaNtokozo kule ndawo ufuna uSifiso Simelane, nebala uyamthola lo mlisa. USifiso lo utshela uNtokozo ukuthi kuzomele ambulale uma esengene kule ndlu eyigumbi elingena izitatanyiswa kuphela kuyo ngoba inezimfihlo ezibucayi kakhulu futhi okungamele zaziwe ngomunye umuntu. Esathuswe yilokho

akuzwa ngale nsizwa uNtokozo kungena uKholiswa uJevuza kanye nabalisa ababili ababekade bezama ukumbamba inkunzi emgwaqweni uTwist. Indaba iveza ukuthi okwalandela lapho kwaba yisimbambamba esiyinqaba esatholwa nguNtokozo. Indaba iveza ukuthi ngaphambi kokuba bamtitinye uNtokozo bamkhuthuza baze bathola ukuthi igama lakhe langempela kwabe kunguMagiya wakwaMagwaza kanti futhi uyiphoyisa. Kulokho kukhuthuzwa baphinde bathole ukuthi ufihle isiqophamazwi abekade esithukuse emzimbeni. Lesi siqophamazwi kuvela ukuthi uMagiya ubesisebenzisa ukucela uusizo kozakwabo abangamaphoyisa ebatshela nokuthi ukuphi nendawo. Bayamshaya uMagiya kuze kuthelake labo zakwabo akade ehabiza. Ekungeneni kozakwabo indaba iveza ukuthi wabe eselimele kakhulu uMagiya. Yize wabe elimele wavele wahlwitha isibhamu wabaphoqa ukuba bav ulele amaphoyisa. Ebona ukuthi vele angafa noma yinini uMagiya wadubula wabulala uSifiso (uMagiya). Emva kwalokho uMagiya wabe eseshona khona lapho kanye naye uSifiso wansondo.

3.2.2 Indikimba yendaba, ‘Zibanjwa Kweziwudlayo’

Kuwumkhuba owejwayelekile ukuthi amaphoyisa ashaye, adubule noma alimaze labo abasuka besoleka ekwenzeni amacala anhlolonhlobo. Lo mkhuba wokusebenzisa udlame ezigebengwini uvame ukwenziwa kakhulu ngamaphoyisa enza umsebenzi wokuthungatha izigebengu noma anezikhundla ezincane. Labo abayizinduna (constables) kuvela ukuthi basebenzisa udlame ngamaphesenti angama-47, abangosaytsheni balwenza ngamaphesenti angama-41,6 bese kuthi abangokaptani balwenze ngamaphesenti alinganiselwa kweli-1,6, bese kuthi abaseshi kube ngamaphesenti ayi-5, 3. Abesilisa abangamaphesenti angama-87 yibona abavame ukuba ngabagilwa bokushawya ngamaphoyisa uma kubhekwa izibalo ngobulili. Umkhuba wokusebenzisa udlame amaphoyisa awagcini ngokuwenza kuphela uma esemsebenzini, kodwa abuye awenze noma engekho emsebenzini, angamaphesenti angama-24,7 amaphoyisa atholakala eziphatha ngendlela engemukelekile noma engekho emsebenzini. Kuyinto okumele ivele ukuthi ubudlova noma udlame yinto umbutho wamaphoyisa ongayivumeli. Kulabo abatholakala benamacala okusebenzisa udlame kungenasidingo babhekana nengalo yomthetho. Angamaphesenti ayi-11 amaphoyisa azithola emiswa emsebenzini emva kokutholakala engasebezise udlame kungenasidingo.

Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana kutholakala kule ndaba njengendikimba. Indaba ibasebenzise bonke abalingiswa abakuyo ukuveza noma ukudlulisa le ndikimba

yokuzithola usenkingeni ngenxa yokujwayela ukuhlabana. Abalingiswa bokuqala abaveza le ndikimba ngabalisa abazama ukubamba uNtokozo inkunzi. Laba balisa abavezwa bethi esigamekweni sabo sokuzama ukubamba uNtokozo inkunzi befuna yonke imali bethi makangabe esanyakaza bemkhombe ngesibhamu omunye emsabisa ngommese. Lokhu kwenzeka ngenkathi uNtokozo elibangise ehhotela elibizwa ngeSugar Sugar. Indaba iveza ukuthi lezi zinsizwa zijwayele ukwenza ubugebengu, yize zijwayele ukudla ubhedu ebugebengwini, kodwa kulolu suku zazithola zibhekana nontanga wazo uNtokozo ovezwa yindaba ezishaya kanzima kwaze kwalahleka nezikhali zazo ziwela esikhotheni kuzona okwakukhona isibhamu kanye nommese. Emva kokuwa kwazo indaba iveza ukuthi uNtokozo wazicosha. Emveni kokuzicosha wazikhuthuza wathatha yonke imali yazo. Eseqede lapho indaba imveza engoqhubeka nohambo lwakhe oluya eSugar Sugar hotel. Njengoba indaba iveza ngenhla, inkinga ezizithola zikuyo lezi zinsizwa eyokuthi zishaywe kanzima nguNtokozo ziphinde zilahlekelwe yizikhali zazo ezabe zijwayele ukubamba ngazo inkunzi. Ukube azivumelanga ulwazi lwazo lokuba ngomahlalenqoba ngabe azizamanga ukubamba uNtokozo inkunzi. Enye yezinkinga ebezingazithola zinqwamane nayo lezi zinsizwa yileyo yokuba uNtokozo azidubule zife (Masondo, 1994:68-69).

Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana kutholakala kule ndaba njengendikimba kuphinde kuvezwe yindaba ngokusebenzisa uZodwa Manqele. UZodwa lona utholakala endabeni esenkingeni ngenxa yokujwayela ukuhlabana. Le nkinga uZodwa azithola kuyona ngeyokuzama ukubamba uNtokozo okungumzamo ongaphumeleli. UZodwa utholakala engosebenzisana nesoka lakhe uJevuza befakela ubuthi obuthile esiphuzweni uNtokozo afika eSugar Sugar wasithenga. Ukusola kukaNtokozo kwamenza wazishaya olele okuyilapho uZodwa aqala khona ukukhuthuza uNtokozo. UNtokozo Uyaphaphama le ntokazi ingakaqedi isathathe iwashi elalisesihlakaleni nesikhwama semali kuphela. Indaba iveza ukuthi le ntokazi yabe ijwayele ukuhlabana kulo msebenzi wayo wokuqola amakhasimende ayesuka ezozichithela isizungu kule ndawo yokuphuza esehhotela iSugar Sugar. Nanxa yabe ihlezi ihlabana, kodwa lokhu kuhlala ihlabana kwayo akuyisizanga kwazise phela uNtokozo ngalolu suku wagcina edlubulundele wayibamba le ntokazi nokuyilapho engena enkingeni khona le ntokazi ngenxa yokujwayela ukuhlabana kulo mkhuba wayo. Inkinga angena kuyo ngeyokugcina ezame ukubamba umuntu okungafanele engabe umbamba inkunzi, uNtokozo (Masondo, 1994:73).

Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana kutholakala kule ndaba njengendikimba uZodwa avela kaningi eyifakazela ngezenzo ezimehlelayo kule ndaba. UZodwa uzithola

ehlangabezana nenkinga yokubanjwa ekuzibizeni ngegama okungesilo elakhe. Lokhu kwenzeka emva kokuthi uNtokozo ephapheme ebuthongweni uZodwa abecabanga ukuthi ubulele. Uma ephaphama indaba iveza ukuthi wagxavuna le ntokazi enzela ukuthi ingabaleki qede wathulula konke okwakusesikhwameni sayo nokuyilapho athola khona amazisi onegama langempela likaZodwa. UZodwa lona uzithola esebhadanywa ukuthi wabe eqambe amanga ngegama azibize ngalo nokwakuyigama ayejwayele ukuhlabana ngalo lapho ebamba abantu inkunzi eSugar Sugar hotel. Ngenxa yokuzama ukubamba uNtokozo inkunzi uKholiswa (okuyigama langempela likaZodwa) uzithola esehlangabezana nenqwaba yezinkinga azithola esekuzo kanye nalabo asebenzisana nabo. Phakathi kwezinkinga abazithola bekuzona uKholiswa nesoka lakhe uJevuza (obebaweta iziphuzo ehhotela). Lokhu kungena kwalaba enkingeni kuhambisana nokuthi uNtokozo aphoqe uKholiswa ukuba amyise la ehlala khona nesoka lakhe. Indaba imveza ezama izaba zokusabisa uNtokozo ezigcina zingaphumeleli. Nebala uNtokozo ugasela endlini yabo aya kuyo ngokuqhuba uKholiswa ngempoqo yesibhamu. Uma sekufikiwe indaba uJevuza ezithola eselimala emva kwengxabano equbuka phakathi kwakhe noNtokozo. Le ngxabano ilandelwa ukulahlekelwa yinqwaba yemali ethathwa nguNtokozo ngoba nakhu ethi vele bayithole ngokusebenzisa ubugebengu. Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana bekungagcina kubeka izimpilo zalezi zithandani (uJevuza noKholiswa) ekufeni ngoba uNtokozo wabe ephethe ivolovolo kanti futhi zona zabe zenza lobu buqili bokugebenga zinganake lutho ngenxa yenjwayelo yokuhlala zihlabana (Masondo, 1994:69-75).

Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana kutholakala kule ndaba njengendikimba kuyaqhubeka. Ekuqhubekeni kwakho kuqhubeka ngokusetshenziswa kukaNtokozo osetshenziswa yindaba. Indaba iveza ukuthi emva kokuthi uNtokozo ekhuthuze uKholiswa akatholanga amazisi kuphela kokwa wathola nekhadi lokungena endaweni uKholiswa ayibiza ngeyokugembula engekho emthethweni. Igama lale ndawo yiRudis Club nokuyikhona uNtokozo ugasela kuyo emveni kokusuka emzini okuhlala kuwo uJevuza noKholiswa. Ofunda le ndaba uba nezinsolo zokuthi uKholiswa waba nendlela ayisebenzisa yokuxhumana noSifiso (ongumphathi wabo njengezigebengu zaseHillbrow) emazisa ngokuthi kukhona umuntu ozofika ngoba onguNtokozo ngoba kubonakala kutheleka uKholiswa, uJevuza, kanye namabhoxongwana ayezama ukubamba uNtokozo inkunzi kungakapheli sikhathi uNtokozo efikile eRudis Club. Ukutheleka kwalezi zigebengu yikhona okwadalela uNtokozo inkinga ngoba zamkhuthuza. Ekumkhuthuzeni zathola ukuthi wabe eyiphoyisa elizifihlile. Zaphinde zathola negama lakhe langempela elithi Magiya

Masondo. Sezithole konke lokhu zabe sezimtitinya kanzima. Lesi sigameko sokushaywa ngokuhlanganyelwa yisona esagcina siholele ekushoneni kukaMagiya. UMagiya utholakala endabeni engohlabana izikhawu eziningi. Uma sibheka esokuqala singabala esokuphunyuka emabhoxongwaneni amabili ayezama ukumbamba inkunzi. Esekhunyulile uvela ewaphuca konke ayekuphetha. Uphinde avele ethatha zonke izinto zikaKholiswa noJevuza emva kokusinda kwakhe emva kokuthi bezame ukumbamba inkunzi. UNtokozo indaba imveza egasela eRudis Club efuna ukuqhuba lo mkhuba wakhe. Yikhona la azithola ebhekana nengwadla agcine eseshaywa waze wafa. Ukube uNtokozo (Magiya) akabuswangwa ubushinga obuhambisana nokujwayela ukuhlabana ngabe akashaywanga aze afe. Zontathu lezi ziqephu ezivezwe ngenhla zikhombisa izinto abalingiswa abakule ndaba ababevame ukuhlabana kuzo ezigcine zibaholele ekutheni bazifake enkingeni. UNtokozo zifaka emphandwini wezingonyama lapho esegasele eRudis Club lapho agcina esetholana phezulu nababezama ukumbamba inkunzi, uKholiswa noJevuza kanye noSifiso. UNtokozo uvela kulezi ziqephu ejwayele ukuhlabana ekuthatheleni izigebengu ezimbamba inkunzi izinto zazo. Lezi zenzo zakhe kuvela ezenza kubalisa ababezama ukumbamba inkunzi kanye nakuJevuza noKholiswa. Lezo zikhawu zakhe zokuhlabana zimholele ekutheni alibangise eRudis Club okuyindawo yokugembula engagunyaziwe. Yikuyona le ndawo la afika aqhubeke nokuqhuba umqondo wakhe wokukhohlisa labo abasola ngokuba yizigebengu azibize ngoNtokozo ekubeni igama lakhe langempela kunguMagiya Magwaza oyiphoyisa. Nazo lezi zigebengu ezibalwe ezigabeni ezingenhla eziveza le ndikimba zitholakala zingena enkingeni ngenxa yokujwayela ukuhlala zihlabana (Masondo, 1994:69-79).

Ukuzithola usenkingeni ngenxa yokujwayela ukuhlabana kuvezwe ngalaba balingiswa abangoSifiso, uKholiswa kanye namabhoxongwana amabili. UJevuza akagcinanga nje ngokulahlekelwa yimali kanye nobukhazikhazi obathathwa nguNtokozo (Magiya). USifiso ovezwa njengojwayele ukuhlabana ngezenzo zobugebengu ugcina engene enkingeni yokudutshulwa nguMagiya afe. UKholiswa, abalisa ababili abazama ukubamba uMagiya inkunzi kanye noJevuza benoKholiswa bonke bangena enkingeni yokuboshwa ngezenzo zabo zokujwayela ukuhlabana ngezenzo zabo zobugebengu. Lokhu kujwayela ukuhlabana yikhona okwenza ukuthi uMagiya azithole eseshiya isibhamu ayesiphuce izinsizwa ezazizama ukumbamba inkunzi ekuqaleni kwendaba. Ukube uMagiya waba ngumuntu onovalu oluhambisana nokuqaphelisisa wayezothi uma eya eRudis Club asiphathe isibhamu esikhundleni sokusishiya emotweni. Ukuphatha kwakhe isibhamu kwakuzokwenza ukuthi akwazi ukuzilwela kuleli ningi

lezigebengu azithola elwa nalo. Wayezonqoba kalula uMagiya kwazise phela ungumlingiswa ovezwe yindaba njengomuntu onembayo ngesibhamu. Lokhu kufakazelwa ngukuthi wasebenzisa inhlamvu eyodwa kuphela ngenkathi edubula uSifiso. Esembulele uSifiso uyafa naye (UMagiya). Le nkinga yokuzithola esefa kanye noSifiso emva kokushaywa kanzima wayengeke anqwamane nayo ngoba wayezobadubula bonke noma ababophe uma bekhombisa ukungamlwisi (Masondo, 1994:78-79).

Okunye okuvezwe nguMinistry *et al.* (2021) kuyahambisana nokuvela kule ndikimba etholakala kule ndaba. Kulokhu okukholakalayo singabala ukuthi kubona bonke laba abatholakala belinyazwa yiphoyisa elinguNtokozo umuntu wesifazane uyedwa kuphela bese bonke abanye kube ngabantu besilisa. Kukhona ke nokungahambisani nokuvezwe nguMinistry *et al.* (2021), kulokho singabala ukubona uNtokozo equliswa icala lokushaya noma lokulimaza. UNtokozo indaba imveza engumutu onqoba izikhawu eziningana. Ukunqoba kwakhe uNtokozo kugcina sekumfaka enkingeni ukuthi uma ungumuntu ohlala enqoba ugcina usubuswa yixhala lokufuna ukubhekana nenselelo elandelayo ngoba wena vele uyazazi ukuthi ungumnqobi. Leli xhala lingagcina selukufaka enkingeni okuyinto ongayicabangi ngoba ukungena enkingeni noma ukwehluleka yinto ongakaze uhlangebezane nayo. Kulokhu kunqoba ugcina ungasabheki nokuthi ingakanani le mpi ozobhekana nayo. UNtokozo naye uze azithole eseya eRudis club okuyindawo angazi ukuthi uzoficani, kodwa ilukuluku lokunqoba ligcina limholela khona (Masondo, 1994:79).

3.2.3 Izindikimbana

3.2.3.1 Isihlava esingubugebengu

Ubugebengu buyinto edlange kakhulu ngezikhathi zasebusuku. Abantu abasengcupheni enkulu yokuba ngabagilwa kulo mkhuba wokuthathelwa izinto abazisebenzele kanzima ngabantu asebekhulile. Intsha iyasinda ngoba izigebengu zinomqondo wokuthi ayisebenzi ngakho ke ayinazo izinto ezinjengemali, izimoto nezinye ezikholwa imali eningi (Schönteich & Louw, 2021).

Isihlava esingubugebengu yindikimbana etholakala kule ndaba. Njengoba besho oSchönteich noLouw (2021) mayelana nesikhathi ubugebengu obenzeka ngaso, nakule ndaba ubusuku bubonakala njengento ethakaselwa kakhulu yizigebenngu kule ndaba. UNtokozo uzithola esebanjwa inkunzi nje ingoba akakwazanga ukubona izigebengu ezazimcuthele ngoba kwakumnyama emgwaqeni obizwa ngoTwist. Kulobo bumnyama uNtokozo akakwazi ukubabona laba balisa ababembamba inkunzi ngoba nogesi wabe ungakhanyi kahle. Ukube

kwakungemnyama uNtokozo wayengeke abambeke kalula ngoba wayezobabona kalula laba bafana (Masondo, 1994:67).

Okwenzeka kule ndaba ngale ndikimbana yesihlava esingubugebengu kuhambisana nalokhu okushiwo nguSchönsteich noLouw (2021) mayelana neminyaka yabantu abavame ukuba ngabagilwa bobugebengu. Obanjwa inkunzi kule ndaba ngumuntu osekhulile futhi osebenzayo onguNtokozo ovela ehamba emgwaqweni obizwa ngoTwist. Uthi esahamba ebese kuvela ukuthi wayecuthelwe ngamabhoxongwana amabili ayenezinhloso zokumbamba inkunzi ngokusebenzisa ummese kanye nevolovolo. La bafana bavela befuna imali kaNtokozo ngenkani. UNtokozo uyalandula athi akanayo imali uphethe imadlana nje engatheni. Okulandela lapho uyalwa nala mabhoxongwana agcine ngokuwanqoba. Emveni kwalokho uNtokozo uvela engoqhubeka nohambo lwakhe elibangise ehhotela elibizwa ngeSugar Sugar (Masondo, 1994:68-69).

Indikimbana yesihlava esingubugebengu ibuya ivele kule ndaba eyiveza ngokusebenzisa abantu abasebasha kanti lokhu kuhambisana nokushiwo nguHowell (2010:4-6) othi intsha izithola isingena ebugebengwini ngenxa yezimo ezahlukene kuzo esingabala ukuba yizigqila zezidakamizwa nokungasebenzi. Le ndikimbana ivela isebenzisa abalingiswa abaningi kule ndaba. Abokuqala nje ngabafana abavela endabeni bebizwa ngamabhoxongwana abathushuka esikhaleni emgwaqweni uTwist befuna ukubamba uNtokozo inkunzi. Uma iqhubeka indaba iveza intokazi ezethula ngelikaZodwa kuNtokozo. Le ntokazi ivezwa yindaba isebenzisana noJevuza. Le ntokazi ivela inconywa nguNtokozo aze athi kuyona “ibukeka isencane”. UJevuza yena uvezwa yindaba ngamagama athi “uyinsizwa ebukeka isencane”. Bonke laba balingiswa ababalwe ngenhla bavele kule ndaba bengabantu abakhuphula kakhulu izinga lobugebengu kule ndawo yaseHillbrow. Ukugqanyiswa kwezinga leminyaka yabo yikhona okugqamisa indikimbana yokuthi intsha yiyona etholakala yenza imisebenzi yobugebengu (Masondo, 1994:67-71).

Isihlava esingubugebengu siyaqhubeka nokugqama njengendikimbana kule ndaba eyiveza ngokusebenzisa ukufika kukaNtokozo ehhotela elibizwa ngeSugar Sugar. Indaba iveza ukuthi wakhangwa ubuhle bentokazi eyayizihlalele yodwa. UNtokozo uvela ehlala eduze kwayo le ntokazi ezazisa kuNtokozo ngoZodwa, uNtokozo uvela ebe nengxoxo ayiqalayo nayo. Emveni kwalokho bathenga iziphuzo. Nebala ziyafika iziphuzo. Ekufikeni kwazo uNtokozo uqaphela ukuthi esakhe sabe sifakwe okuthile okwakumele kumlalise. UNtokozo ukhetha ukuzenza umuntu olele. Intokazi enguZodwa ibonakala izama ukuvusa uNtokozo njengendlela yokubhekisisa ukuthi

wayelele ngempela yini emva kokuphuza iziphuzo. Ebona ukuthi kwabe kunjalo uvela eqala ukumkhumula ubucwebe nokunye okwakungathatheka kalula kuyena. UNtokozo uyaphaphama kulobu buthongo bakhe bokuzenzisa ebese efuna izinto zakhe. Lokhu kungena kwabantu besifazane abancane ebugebengwini kuveza ukudlanga kobugebengu kule ndawo yaseHillbrow okuyindawo okwenzeka kuyo indaba (Masondo, 1994:70-75).

Isihlava esingubugebengu siyaqhubeka nokuvela kule ndaba njengendikimbana. Ekwenzeni lokho indaba iveza ukuthi amabhoxongwana ayezama ukubamba uNtokozo (okuvela ukuthi nguMagiya) inkunzi abe esebenzisana noSifiso, uZodwa (okuvela ukuthi nguKholiswa) kanye noJevuza. Kulokhu kusebenzisana indaba iveza ukuthi babe benemali eningi. Yize indaba ingakubeki ngembaba lokhu, kodwa kuhlala obala uma ubheka ukuthi uJevuza onguweta eSugar Sugar wabe esebenzisana nalaba engibabale ngenhla. Ihhotela akuyona into ongaba nayo kalula, kodwa uyithenga ngezizumbulu zemali noma uyikhokhele izishaqane uma kungukuthi uyayithelela nyangazonke. Esinye isakhiwo eziveza ubucaphunakusale balezi zigebengu yiRudis Club ekuBanket Street. Le ndawo ivezwa njengesezingeni eliphezulu kakhulu. Zonke lezi zakhiwo zikhombisa ukuthi laba bobahlanu babethola umvuzo omkhulu ngalobu bugebengu ababebenza kule ndawo yaseHillbrow (Masondo, 1994:75-77).

3.2.3.2 Izinkinga ezibhekene nezikhungo zikahulumeni

Izinkinga ezikhona ezikhungweni ezinganyelwe nguhulumeni azidalwa ngukuthi abasebenzi bahola imali enganele, kodwa zidalwa ngukunganganyelwa kahle kwazo okuhambisana nokunganakwa ngendlela kwezinga lokusebenza kwabasebenzi, ukujezisa labo abangawenzi kahle umsebenzi, ukungaklonyeliswa kwalabo abenza kahle umsebenzi wabo kanye nokunganakwa kobudlelwano phakathi komphakathi nalabo abaphethe izikhungo eziqashwe nguhulumeni ukuba zinakekela izidingo zomphakathi.

Izinkinga ezibhekene nezikhungo zikahulumeni ngenye indikimbana ezivelayo. Le ndikimbana ivezwe ngokusebenzisa umlingiswa onguNtokozo. UNtokozo lona uveza le ndikimbana kaningi kule ndaba. Okokuqala yilapho evezwa ehamba ngemoto yakhe okuthiwa “ngeyohlobo oluphambili”, akagcini nje ngale moto uphinde agqoke izingubo “zakhe zikanokusho” ngokusho kwendaba. Uma iqhubeka indaba imveza esesehhotela elibizwa ngeSugar Sugar. Kuleli hhotela ubonakala engumuntu onganqeni ukusebenzisa imali. Uqala ngokuthengela uZodwa isiphuzo ngaphandle kokunanaza. Ngaphezu kwalokho, indaba imveza engumuntu ogqoke iwashi lenani

eliphezulu. Kuthi kusenjalo uNtokozo avezwe ekhipha ugwayi weziqumama. Uma isifika ngasemaphethelweni indaba iveza ukuthi empeleni lo mlisa wabe eyiphoyisa. Ubuphoyisa bakhe bugqamisa ukuthi uhulumeni ubaholela kahle abasebenzi bakhe (Masondo, 1994:67-78). Lokhu kuhola kahle kukaNtokozo okuvezwa yindaba kufakazela okushiwo nguHanssen no-Altman (2007) ngokuholelwa kahle kwezisebenzi zikahulumeni abathi akuyona imbangela eyenza ukuthi kube nezinkinga ekusebenzeni kwezikhungo laba basebenzi abasebenza kuzona.

Izinkinga ezibhekene nezikhungo zikahulumeni njengendikimbana ziphinde kuvezwe kule ndaba ngokunganakwa kwedolobha laseGoli. Indaba iqala ukuveza le ndikimbana ngokuveza isimo esitholakala emgwaqweni obizwa ngoTwist. Lo mgwaqo uvezwa unamalambu omgwaqo anganele akhanya athi gqwa gqwa uma sekumnyama. Lokhu kunganeli kwamalambu kungukunganakekelwa kwaleli dolobha ngoba phela kumele idolobha linakwe ukuze labo abalihambelayo baphephe ngazo zonke izikhathi. Indaba iveza ukuthi uJevuza oyisoka likaZodwa (ogcina evezwe ngelikaKholiswa) babe behlala khona eHillbrow kuTwist, kule ndawo kuvela ukuthi yabe iyisakhiwo esibukeka sisidala futhi singcolile okuyinto engalindelekile edolobheni ngoba yiyona ndawo okumele ihehe abantu. Konke lokhu okungenhla kugqamisa le ndikimbana yokuthi idolobha laseGoli alinakekelwa. (Masondo, 1994:67:74). Lokhu kunganakwa kwedolobha kungenzeka ukuthi kuhambisana nezinkinga ezibalwe nguHanssen no-Altman (2007) mayelana nembangela yokungenzi kahle kwezikhungo zikahulumeni.

3.2.3.3 Ukungena enkingeni ngenxa yenkani enobulima

Kubalulekile ukuba ukwazi ukuziboma uma wenza okungafanelekile. Uma sikhetha ukuqhubeka nesikwenzayo noma sibona ukuthi kuzosifaka engozini kumele sazi ukuthi sizimbela ithuna. Abantu abanenkani bavame ukubonakala sengathi alukho olungabathinta. Lokhu akusilo iqiniso, kodwa kungubulima obuhambisana nemizamo yabo yokuzama ukufihla ukwesaba nokungazethembi kwabo (De Vries, 2018).

Ukungena enkingeni ngenxa yenkani enobulima kuvele njengenye yezindikimbana ezitholakala kule ndaba. Ekuvezweni kwayo, indaba isebenzise uNtokozo Mahamba. UNtokozo lona indaba iveza ukuthi wabe “ezozibambela yena mathupha” odabeni abe ehamba ngalo. Indaba iveza ukuthi wabe ehamba ngodaba lokuzozama ukunqanda ubugebengu obabudla lubi eHillbrow. Lokhu kufuna ukuzibambela mathupha kuveza ukuthi wabe engumuntu osebene abaningi behluleka ukunqanda lesi sikhava abona kumele nakanjani asiqede. UNtokozo lona utholakala ebhekana

nezinkinga eziningi ngenxa yalesi senzo sakhe. Ukube akaluthwangwa ukungabathembi ozakwabo ngabe akazitholanga esebhekene nabo bonke ubunzima indaba egcina imveza enqwamana nabo. Lokhu kweya kukaNtokozo yibona obumenza ukuthi akhethe ukuya endaweni edume ngobungozi engaphethe sikhali sokuzivikela. Endabeni uvela esinda ekubanjweni inkunzi esemgwaqweni obizwa ngoTwist. Ukungaphathi kwakhe isibhamu kwacishe kwamfaka emathubeni amaningi okubanjwa inkunzi nokubulawa. (Masondo, 1994:67). Lokhu okwenziwa nguNtokozo kuhambisana nokushiwo nguDe Vries (2018) kokubona sengathi akekho umuntu ongamthinta nokuyinto egcina imfaka engozini yokufa.

Ukungena enkingeni ngenxa yenkani enobulima njengendikimbana kubuye kuvele kule ndaba ngabafana 'abangamabhoxongwana' abasinda kuNtokozo kanye noZodwa. Abafana laba basinda ekuboshweni kanye nasekubulaweni nguNtokozo ababezama ukumbamba inkunzi, ngale kokufa uNtokozo wayengabiza ozakwabo babavalele ejele ngesenzo sabo sokubamba inkunzi. UZodwa nesoka lakhe uJevuza basinda ekuboshweni nguNtokozo emva kokuzama ukumbamba inkunzi ekuhlanganeni kwabo eSugar Sugar Hotel (Masondo, 1994:69-76). Laba bafana noZodwa baba yizilima ngokucabanga ukuthi bona ngeke badlale uNtokozo okuyinto eshiwo nguDe Vries (2018) mayelana nobulima. Lobu bulima balaba bafana noZodwa bugcia bubenza ukuthi bafele eRudis Club nokuyinto ebengeke yenzeke ukube bathola isifundo ngenkathi besinda kuNtokozo. Okungesilo iqiniso ngokushiwo nguDe Vries (2018) ngukuthi abantu abanenkani basuka befihla ukwesaba abanakho. Lokhu akusilo iqiniso ngoba uNtokozo onenkani kule ndaba uvezwa kaningi ngezenzo zakhe ezihambisana nobushinga obuhambisana nokuhlabana ezimpini eziningi.

3.2.3.4 Ubungozi bokuluthwa wukubukeka komuntu

Ubungozi bokuluthwa ngukubukeka komuntu kuyindikimbana etholakala kule ndaba. Ekuvezeni le ndikimbana indaba iqala ngokusebenzisa abalingiswa ababili okunguNtokozo (onguMagiya) kanye noZodwa (onguKholiswa). Esigamekweni sokuqala. UNtokozo uthi engena nje ehhotela elibizwa ngeSugar Sugar akhangwe ubuhle bentokazi aze athi kuyo ibukeka iyinhle kakhulu ukuthi ingahlala yodwa. Le ntokazi izethula ngelikaZodwa kuNtokozo. Esehleli exoxa noZodwa uNtokozo uvezwa yindaba engongena engozini yokubanjwa inkunzi yokuphucwa izinto zakhe zenani eliphezulu okufakwa kuyo ubucwebe nokunye okwakungathatheka. Amabhoxongwana amabili azama ukubamba uNtokozo inkunzi emgwaqweni obizwa ngoTwist ngabanye babalingiswa abatholakala kule ndaba beveza le ndikimbana yokungena engozini ngenxa

yokuluthwa wukubukeka komuntu. La mabhoxongwana aze atshele uNtokozo ukuthi akakwazi ukungabi nemali ngenxa yokubukeka kwakhe. Lokhu akusho emveni kokuthi uNtokozo elandule imali ayeyifuna. Ngaphezu kokungayitholi imali la mabhoxogwana azithola eshaywa elimala kakhulu. Kanti ukugoqa nje ngale ndikimbana, uNtokozo wayengafa emveni kokuphuza isiphuzo esinoshevu noma agule esigamekweni sokuqala sokuluthwa ngubuhle bukaZodwa. Amabhoxongwana lawa nawo ayengazithola esebhekana nobungozi obukhulu bokubulawa nguNtokozo ngesibhamu sawo emveni sokukhangwa ukugqoka kahle kwakhe (Masondo, 1994:68-71). Lokhu kulutheka kukaNtokozo kuhambisana nezinye izinto ezingabukeka zingenye into ngeso lenyama, kodwa empeleni zingesiyo le nto oyibonile ngenkathi ubuka.

3.2.3.5 Ubungozi bokubuyisela okubi ngokubi

Abantu abangenamandla uma benziwe okubi ngonamandla ngaphezu kwabo bavame ukuzama ukuthola izindlela ezinobuhlakani ezizobalekelela ukuthi baziphindiselele kulaba ababazwise ubuhlungu. Abantu abanamandla bona bavumela ukuba namandla kwabo ukuba kubenze ukuthi bangabi ngabacabangisisa kahle izinto uma sebecasukile, esikhundleni salokho bakhetha ukusebenzisa udlame. Esikhathini esiningi lo mkhuba wokuziphindiselela awubuyiseli, kodwa wenza isimo sibe sibi kunakuqala (Stein *et al.*, 2012:36).

Ubungozi bokubuyisela okubi ngokubi ngenye yendikimbana kule ndaba kuyaqhubeka nokuvezwa. Ekukuyivezeni, indaba isebenzisa yena uNtokozo futhi ovezwa eziphindiselela kuKholiswa noJevuza abasuka bezama ukumbamba inkunzi ehhotela elibizwa ngeSugar Sugar. Indaba iveza nguKholiswa esebenza ngokubambisana noJevuza. UJevuza ufaka umuthi othile esiphuzweni sikaNtokozo asuka esithenge kanye nesikaZodwa. Uthenga lesi siphuzo nje uNtokozo yingoba usuka evela njengozama ukuqomisa kule ntokazi. Ngebhadi elikhulu likaKholiswa (ozethula ngelikaZodwa) uNtokozo uyakuqaphela lokhu ebese engasiphuzi isiphuzo, kodwa azenze sengathi uyasiphuza. Ekuqedeni lokho uNtokozo uzenza umuntu olalayo. Emveni kokuzilalisa intokazi iqala imkhumule ubucwebe iphinde imkhuthuze. Ithi ingakaqedi intokazi ebese eyavuka uNtokozo ebuthongweni bakhe bokuzenzisa. Esevukile ukhuthuza uZodwa qede ambambe ukuthi uyisigebengu ebesizibiza ngoZodwa. Uma eqeda lapho uyamqhuba amyise la ahlala khona nesoka lakhe elinguJevuza. Uma efika lapho ubakhomba ngesibhamu afune konke okuyimali. Ekusukeni kwakhe lapho ugasela eRudis Club okungenye indawo abayisebenzisayo oJevuza noKholiswa. Lokhu okwenziwa nguNtokozo kungukubuyisela okubi

obekuzanywa nguKholiswa noJevuza kuyena (Masondo, 1994:70-75). UNtokozi uvumela ukuba namandla kwakhe ukuba kumenzise okubi njengoba kusho uStein *et al.* (2012) ngenhla.

Ubungozi bokubuyisela okubi ngokubi njengendikimbana kuyaqhubeka nokuvela kule ndaba. Ekuveleni kwayo, ivela endaweni engekho emthethweni ebizwa ngeRudis Club. Kule ndawo uKholiswa, uJevuza, amabhoxongwana amabili kanye nomholi wabo bathola ukuziphindiselela kuNtokozi ovele kaningi endabeni yokubaphazamisa ngokubathathela izinto zabo emveni kokuthi bezame ukumenza ububi obuthile. Zonke lezi zenzo zokuzibuyisela okuvezwe kulesi sigaba kanye nezimbili ezingenhla kwalesi zigcina ngokuphela kabi. Ububi eziphela ngabo ngobokufa kukaSifiso noNtokozi kanye nokuboshwa kukaJevuza, uKholiswa kanye namabhoxongwana amabili (Masondo, 1994:78-79). Ngenxa yokubona isimo sesibavuna laba bazithola sebekwazi ukusebenzisa amandla kuNtokozi nokuyinto abangakwazanga ukuyenza ngaphambi kokuhlangana bamhlanganyele eRudis club. Umphumela wabakwenzayo awubi muhle njengoba bebekile uStein *et al.* (2012) ngenhla. Lowo mphumelakuba ukuboshwa kanye nokufa kukaSifiso.

3.2.3.6 Ukungaphephi ekuthengeni iziphuzo ezivuliwe

Ukungaphephi ekuthengeni iziphuzo ezivuliwe yindikimbana etholakala kule ndaba. Ekuvezweni kwayo lendikimbana ivezwa ngokusebenzisa uZodwa noJevuza abayizigebengu eziphinde zibe yizithandani. Laba bazama lo mkhuba wabo wokukubamba uNtokozi inkunzi emva kokumdayisela isiphuzo esifakwe ubuthi. Ukube uNtokozi akabanga nokuqaphela ukuthi uJevuza wamlethela isiphuzo esinobuthi obuthile ngabe wazithola ehlukana nemali yakhe nokunye okwakungathandwa yizigebengu lezi. Lesi sehlo sidlulisa indikimbana yokubaluleka kokuthenga iziphuzo ezivaliwe kuphela ngoba ezivuliwe azinasiqiniseko sokuphepha noma ngabe usinikwa ngumuntu osebenza endaweni osithenge kuyona (Masondo 1994:73). Lokhu okwenzeka endabeni kwenziwa uJevuza noZodwa kuNtokozi kuhambelana nokuthi abantu abafakela abanye izidakamizwa ezithile eziphuzweni zabo basuka befuna ukufeza izinhloso zabo ezithile ezingubugebengu.

3.2.3.7 Uthando olungethando

Uthando olungethando lungenye indikimbana evezwa yile ndaba nguthando olungethando. Lolu thando luvezwe ngabalingiswa ababili okunguZodwa (Kholiswa) noJevuza. Laba bobabili bavela endabeni beyizithandani. Kulobu bugebengu ababenzayo kugqama ukuthi babengathandani ngothando lwangempela oluhambisana nokuba nesihe kulowo othandana naye. Le mpilo ephilwa

yilezi zithandani inokubeka izimpilo zayo engozini. Lokhu kubonakala ngenkathi bevinjezelwa nguNtokozo (Magiya) emva kokuzama ukumbamba inkunzi. Laba babengafela emanyaleni ukube le nsizwa yabe ifuna ukubasoconga. Njengezithandani kufanele ngabe babevikelene ngaphambi kokuthi kufike lesi sikhathi sokuvinjezelwa kwabo. Ukuvikelana kwakungaba ukunxenxana ukuba bayeke ukwenza ubugebengu ngoba nakhu engekho ofisa ukubona omunye ehlelwa ngokubi lapho bezama ukugebenga abantu (Masondo, 1994:73-75). Lokhu okwenziwa nguJevuza kuZodwa kuhambisana nothando lwamanga athi kuhambisana nezinhloso zokuzuza okuthile okungahambisani nokuthandana. Abantu abanalolu thando benza izinto ezingahambisani nobuntu kulabo abathandana nabo. Okwenziwa nguJevuza noZodwa kwakha isithombe sokungathandani ngokweqiniso ngoba ukube babethandana ngokweqiniso babezokhuzana ukuthi bangangeni emkhubeni wobugebengu ngoba unomphumela ongemuhle.

3.2.3.8 Ukuziphatha.

Ukuziphatha ngenye indikimbana etholakala kweziningi ezikule ndaba. Abalingiswa abavezwa yindaba beqhuba le ndikimbana nguJevuza benoZodwa (uKholiswa) ngokukipita. Laba bobabili indaba ibaveza njengabantu abasebancane ngokweminyaka. Ebuncaneni babo lobo indaba iveza uZodwa etshela uNtokozo ukuthi uJevuza lona uyisoka lakhe. Uma uNtokozo eseqhuba uZodwa ethi abaye la behlala khona kuvela ukuthi babehlala ndawonye laba. NgokwesiNtu akuvumelekile ukuhlalisana kwabantu abathandanayo bengaganene. Lokhu okwenziwa yilaba bobabili kuveza ukuthi baziphethe ngoba ukube baphethwe yisandla sabazali ngabe abahlali ndawonye bengaganene yize bengabe bethandana (Masondo, 1994:74). Lo mkhuba owenziwa yilaba bobabili ungumkhuba wokuphila impilo engahambisani nezifiso zabazali. Kanti iningi lentsha eNingizimu Afrika selivamile ukutholakala likipita ngenxa yezizathu zayo ezahlukeni (Kgadamisa, 2017: 10&79).

3.2.3.9 Ukuhlukumezeka kwabesifazane

Ukuhlukumezeka kwabesifazane ngenye yezindikimbana esizithola emva kokufunda le ndaba. Le ndikimbana igqama kule ndaba ngokusebenzisa izithandani uJevuza kanye nentombi yakhe uZodwa (Kholiswa). UZodwa lona uvela endabeni etshela uNtokozo (Magiya) ukuthi isoka lakhe linolaka kabi. Lokhu kukhuluma kanjena kukaZodwa kuveza ukuthi kwakungenzeka ukuthi wabe emhlukumeza lo wesifazane ngalolu laka lwakhe analo. Lezo zinsolo ziyafakazeleka lapho indaba ikhombisa uJevuza ebiza uZodwa ngesiphukuphuku. Umbiza ngesiphukuphuku nje yingoba

wayengamiki usizo lapho elimele esandleni esigamekweni sokukhunjwa kwabo ngesibhamu lapho behlaselwe nguNtokozo ezofuna imali abayithole ngokuqola abantu. Lokhu okwenziwa nguJevuza kungukuhlukumeza kanti futhi kwakha isithombe sokuthi wabe engumuntu ongaqali ukukhaca uZodwa kabuhluu kanjena (kungenasidingo). Okubhebhethekisa lo mcabango ukuthi uZodwa lona wabe engenakukwazi ukwenza lokhu okwakufunwa uJevuza ngoba wabe ekhonjwe uNtokozo ngesibhamu. Konke lokho uJevuza akakugqizi qakala ufuna le nto ayifunayo nje kuphela (Masondo, 1994:75). Lokhu okubela ngendaba ngenhla kufakazela ucwaningo oluveza ukuthi abantu besifazane babhekana nokuhlukumezeka okukhulu zonke izinsuku eNingizimu Afrika. Lokhu kuhlukumezeka kuhambisana nokubulawa kwabesifazane abathathu zonke izinsuku bebulawa yilabo abathandana nabo (Sibanda-Moyo *et al.*, 2017:5).

3.3.1 Indaba ngamafuphi, 'Unembeza'

Le ndaba yethula uNkosazana Nxumalo obuye abizwe ngoThube. Le nkosazana kuvela ukuthi yabe izalwa yindoda ethile eyabe ihlonishwa endaweni yaseNkandla. Uthube lo uvakashela uNathi Ngema ongummeli ohlonishwayo endaweni yaseNkandla. UNkosazana Nxumalo uya kuNathi ngoba nakhu efuna ukumsiza aphinde abuze ngecala elabe lenganyelwe nguNathi lokubulawa kwenkinsela yendawo uMginsa. Umsolwa omkhulu kuleli cala kusuka kunguNkuxa. Ekufikeni kukaNkosazana Nxumalo ehhovisi likaNathi wamukeleka ngendlela enhle kakhulu. Okufike kube yinkinga kuNkosazana Nxumalo ngokubeka indaba asuke eze ngayo kuleli hhovisi. Uqala ngokujikeleza ebuza imibuzo ekhombisa ukuthi unesiqiniseko sokuthi uNkuxa akazange ambulale uMginsa. Nathi ubambelele ebufakazini abuthola kubantu abevile eshumini abathi bazizwela ngawabo uNkuxa ethi uzobulala uMginsa ngoba nakhu babehilizisene naye. Yize kunjalo uNkosazana Nxumalo uyaphikelela nokusho ukuthi akazange uNkuxa abulale uMginsa owatholwa esebulewe kwakhe ngosuku okwakumele ngabe uya edilini elithile okwakumele abe yingxenye yalo.

UNkosazana Nxumalo lo wabe ehlonishwa kakhulu kule ndawo yaseNkandla ngoba uyise kwabe kuyinduna yesigodi saMaqungeba, kodwa ukuhlonishwa kwakhe akwenzanga ukuthi uNathi avume ukuba enze lokhu ayefuna ukukubona kwenzeka, ukudedelwa kukaNkuxa. UNkuxa ugcina ededeliwe emva kokuba uNkosazana Nxumalo ethe ngosuku lokubulawa kukaMginsa wabe enaye ehhotela kwaMkhize ngalobo busuku. Esededeliwe uNkuxa, indaba iyaqhubeka kuze kufike usuku lwecala, uNkuxa uthola isigwebo sokufela ejele ngenxa yokuthi ubufakazi bokuthi wabe

enoNkosazana Nxumalo inkantolo ithi abanele ukuba ingamkhipha phambili. Ebona ukuthi icebo lakhe alichumi, uKkosazana Nxumalo utshela inkantolo ukuthi nguyena owabulala uMginsa ngoba nakhu ayemchukuluza ebeka nomshado wakhe engcupheni. Indaba iyaphela kungacacanga ukuthi wagcina ethole siphilisi isigwebo uNkosazana Nxumalo, kodwa okucacayo ngukuthi akasitholanga esokufela ejele ngoba indaba imveza engumuntu osuke esadla anhlamvana yize sekukade icala laphela.

3.3.2 Indikimba yendaba, ‘Unembeza’

Isakhamizi esingazithatheli umthetho esandleni saso yilesa ezinenkolelo yokuthi umthetho wakhiwe ngendlela yokukwazi ukunakekela abantu ngokukwazi ukubaxazululela izinkinga ababhekana nazo ngendlela enobulungiswa nehambisana nezinkambo ezinhle zokulunga. Le nkolelo yabayizakhamizi ezivumela intando yobulungiswa ukuba ibuse iyinto okumele ibuse cishe kuwo wonke umuntu uma ubheka imizamo kahulumeni eyahlukene yokuthuthukisa imiphakathi efana nokuvula izikhungo zokulekelela labo asebehlulwa ukuphila ngaphandle kwezidakamizwa.

Ingalo yomthetho kahulumeni iyona eqinisekisa ukuthi kube khona ukuhlalisana okuhle emalungwini omphakathi. Uhulumeni ubeka imithetho elotshwa phansi ukuze yazeke emalungwini omphakathi. Ophula le mithetho ubhekana nesigwebo esithile esilingana necala alenzile. Lokhu kwenza ukuthi umuntu ayazi indlela eyamukelekile yokuziphatha kanye naleyo engamukelekile. Okubi ngezijeziso zemithetho zakwamanye amazwe ngukuthi kunamacala anesijeziso esingukuthi otholwe enecala enkantolo yokuqulwa kwamacala abhekane nesigwebo esingukubulawa (Edmundson, 2006:8).

Ukuvumela intando yobulungiswa ukuba ibuse zikhathi zonke yiyona ndikimba engamele le ndaba. Ekudluliseni le ndikimba indaba isebenzise abalingiswa ababili okungummeli odumile kule ndaba onguNathi noNkosazana Nxumalo obuye abizwe ngoThube. Laba bobabili indaba ibaveza bengakukhathalele ukuthatha izinqumo ezingathandwa ngabanye abantu uma bebhekene nezimo ezibucayi. UNkosazana Nxumalo utholakala kule ndaba enokungaphatheki kahle emphefumulweni etshela uNathi ukuthi akekho umuntu ongaphezulu komthetho. Uze akhulume kanjena nje uNkosazana Nxumalo lapha kungenxa yesimo esibucayi esisuka sixakanise ukucabanga kwakhe. Indaba imveza enokuphikelela kokufuna ukubona ukuthi kwenzeke intando yobulungiswa hhayi eyalo muntu acabanga ngaye okuvela sengathi uyahlonishwa kule ndawo okwenzeka kuyona indaba. UNkosazana Nxumalo akafuni ukuba ukuhlonipheka kwalo muntu

acabanga ngaye kube umgoqo ophakathi kwezenzo ezithile azenzile lo muntu kanye nokusebenza kwengalo yomthetho (Masondo, 1994:80).

Ukuvumela intando yobulungiswa ukuba ibuse zikhathi zonke kuphinde kuvele ekuqhubekeni kwale ndaba. Le ndikimba uma isibuya le ivezwa ngokusebenzisa uNathi ovela exoxa noNkosazana Nxumalo. Kule ngxoxo uNathi usuka etshela uNkosazana Nxumalo ukuthi kwamphatha kabuhlungu ukuzithola eme enkantolo nenduna yakhe uSigemegeme efuna ukuba iboshwe ngenxa yecala ayenalo. Akugcizelelayo uNathi ukuthi ayekwenza kwakuyinto ayengeke akwazi ukuyigwema ngoba wayephoqwa yizifungo ezihambisana nomsebenzi wakhe wobummeli. UNathi la uyayiqhuba le ndikimba yokuvumela intando yobulungiswa ukuba ibuse zikhathi zonke. Kuleli zinga indaba imveza engumuntu ozithola elwisana nesenzo esibi esiyicala esabe senziwe ngubaba kaNkosazana Nxumalo okwakungumuntu ayemhlonipha ngoba wabe eyinduna enkulu endaweni ahlala kuyona. UNathi indaba imveza engumuntu ongafunanga ukuba avumele isikhundla somsolwa owabe enze icala kanye nenhlonipho ayenayo ngaye (umsolwa) ukuba imenze angavumi ukwenza umsebenzi wakhe ohambisana nokuqinisekisa ukuthi zonke iziphulamthetho zigqumeka ejele. Indaba ayimi la ukuveza le ndikimba yokuvunyelwa ukuba ubulungiswa kube yibona obubusayo, lokhu kuqhutshwa yindaba ngayo le ngxoxo kankosazana Nxumalo noNathi. UNkosazana utholakala etshela uNathi ukuthi uzovuma ukuhamba naye emcimbini okwakumele baye kuwo uma kungukuthi uNathi uzobe engakambophi. UNathi utholakala ethi lokho kuzokwenzeka uma kungukuthi uNkosazana Nxumalo wephule umthetho. Lokhu kwenza ofunda indaba abone ngokusobala ukuthi ubudlelwano anabo noNathi kanye nesikhundla anaso emphakathini asikuvumeli akuvimbi ukuthi ukugqume ejele uma kunesidingo (Masondo, 1994:81).

Ukuvumela intando yobulungiswa ukuba ibuse zikhathi zonke kuphinde kuvele ekuqhubekeni kwale ndaba. Ekuqhubekeni kwendaba, le ndikimba itholakala ngokuthi indaba isebenzise yena futhi uNathi okulotshwe ngaye ngenhla. Nakulokhu futhi kusuka kusayingxoxo yakhe noNkosazana Nxumalo asuka esaxoxa naye ekuvezweni kwale ndikimba. Kule ngxoxo indaba iveza ukuthi uNathi wayenecala okwakumele alisebenze. Lelo cala kwabe kungelokubulawa kukaMginsa okusolakala ukuthi wabe ebulawe uNkuxa. UNkuxa lona kuvela ukuthi usuka esevele evalelwe njengomsolwa. UNkosazana Nxumalo uvela ezama ukubonisa uNathi ukuthi uNkuxa akambulalanga uMginsa. UNathi uyakuphika ukuthi uNkuxa akambulalanga uMginsa ngoba uthi kunofakazi abevile eshumini abamuzwa uNkuxa esongela uMginsa ngokumbulala emva

kwengxabano ababenayo. UNathi uveza ukuthi uNkuxa uzothola isigwebo sokulenga entanjeni uma kungaveli ufakazi ozofakaza ukuthi akuyena uNkuxa owabulala uMginsa. Ukunqaba kukaNathi ukuthi alalele uNkosazana Nxumalo yize emhlonipha futhi emazi kufakazela le ndikimba edluliswa yile ndaba yokuthi ngaso sonke isikhathi intando yobulungiswa yiyona evunyelwa ukuba ibuse kule ndaba. Ukube ibingabusi intando yeningi uNathi wayezovele athathe amazwi kaNkosazana Nxumalo aphephe ngokumdedela uNkuxa ngaphandle kokulandela ubulungiswa bengalo yomthetho (Masondo, 1994:86).

Ukuvumela intando yobulungiswa ukuba ibuse zikhathi zonke kuyaqhubeka nokuvezwa yindaba ngokusebenzisa ukuphikiswa kwentando kaNkuxa yokufuna ukungaboshwa ekubeni engenabufakazi balokhu akushoyo, ekunqabeni lokhu indaba ivuna ubulungiswa. UNkuxa lo usuka eboshwe njengomsolwa ecaleni lokubulawa kukaMginsa. Lokhu kuvunyelwa kwengalo yomthetho ukuba ibuse ukuze kwenzeke ubulungiswa kuyamcika uNkuxa aze avezwe yindaba ebheka uNathi ngokunengeka uma esebona uNathi evuma ukuthi adedelwe ngoba nakhu sekufakaze uNkosazana Nxumalo wathi wayenaye ngobusuku uMginsa abulawa ngabo. Ukunengeka kukaNkuxa uNathi uvela endabeni engenandaba nakho. Lokhu kufakazelwa ukuthi agcizelele kuNkuxa ukuthi ebengeke amdedele nangengozi ukuba uNkosazana Nxumalo akafikanga wenza umbiko ofungelwe. Ukungavumi ukulalela umsolwa onguNkuxa, kodwa kulalelwe ufakazi ozibophezela ekukhulumeni iqiniso elihambisana nokufunga embikweni awenzile kukaNkosazana Nxumalo yikhona okuveza ukubusa njalo kwengalo yomthetho. Ukuvuma kukaNathi ukuthi uNkuxa akhululwe kuyinkomba yokuthi yize engamkholwanga uNkuxa ngenkathi ethi umsulwa, kodwa ukhombisile ukuthi ukunqaba nokuvuma kwakhe ukuthi uNkuxa akhululeke kuncika ekulandeleni umthetho nokuba negcinamvama endleleni ingalo yomthetho esebenza ngayo, lokho nje kukodwa kugqamisa indikimba yokubusa kwentando yobulungiswa ngazo zonke izikhathi. Lokhu kuvumela ukubusa kwentando yobulungiswa kuvezwa yindlela uNathi ahlonipha ngayo imithetho yomsebenzi wakhe wokusebenzela ingalo yomthetho. Indaba ize imveze etshela uNkuxa ukuthi kusazomele abuye ngoba icala alikapheli, kodwa kusazomele abuye uma sekuqulwa icala lakhe (Masondo, 1994:88-87).

Ukuvumela intando yobulungiswa ukuba ibuse zikhathi zonke kuyaqhubeka nokuvezwa yindaba ngokusebenzisa ukuthethwa kwecala lokubulawa kukaMginsa. Umehluleli kuleli cala uvela azisa abathamele icala ukuthi inkantolo izithole inemibuzo eminingi engaphenduleki mayelana necala elibhekene noNkuxa lokubulala uMginsa. Le mibuzo engaphenduleki inomsuka ovela

esigamekweni sokuxabana kukaNkuxa noMginsa esaphetha ngokusatshiswa kukaMginsa ukuthi uzobulawa senziwa nguNkuxa. Lokho ithi inkantolo kwagcina kwenzekile ngempela. Uthi umahluleli eminye imibuzo edala ukudideka ihambelana nobufakazi obenziwa nguNkosazana Nxumalo bokuphikela uNkuxa ekwenzeni leli cala. Okwesibili umahluleli uthi abukho ubufakazi obukhombisa ukuthi kwakungenzeke ukuba uMginsa wake wethembisa uNkosazana Nxumalo ongufakazi kaNkuxa umshado ongabange usaphumelela. Umahluleli uthi le mibuzo iyona eyenza ukuthi inkantolo ithole uNkuxa enecala lokubulala ehlosile uMginsa ebese imgweba ukuba alenge aze afe ngaphandle kokunikwa ithuba lokuba azikhalele. Lokhu okungenhla kungukugcizelela le ndikimba yokuvumela intando yobulungiswa ukuba ibuse ngokusebenzisa ukungavumeli ubufakazi bukaNkosazana Nxumalo ukuba buvumele inkantolo ukuba igcine ingabophanga muntu ngokufa kukaMginsa yize kunomsolwa okhonjwa yiyo yonke imicibisholo yokuba ngobulele. Okufike kacace bha kuleli cala ngokuthembela kakhulu kwengalo yomthetho kwinqubomgomo yokusebenza kwayo. Yiyo le nqubomgomo eqinisekisa ukuba kukhishwe isinqumo kunoma yiliphi icala elibekwe phambi kwenkantolo (Masondo, 1994:88-89).

3.3.3 Izindikimbana

3.3.3.1 Ukusebenza ngokuzikhandla kwabaletha intuthuko

Ukusebenza ngokuzikhandla kwabaletha intuthuko kuvela njengendikimbana etholakala kule ndaba. Ekuvezweni kwale ndikimbana indaba isebenzise umlingiswa onguNkosazana Nxumalo. UNkosazana Nxumalo utholakala kule ndaba encoma ukuthuthuka akubona endaweni yangakubo iNkandla. Le ntuthuko ayibonayo uyiveza ngokubalula ukutholakala kwendawo yaseNkandla isinezakhiwo eziningi aveza ukuthi zabe zingekho ngesikhathi esakhula. Lokhu kutholakala kuyinto ayiqaphelisisa esemotweni okuvela ukuthi isuka ihamba emgwaqweni ophakathi edolobheni laseNkandla. Lokhu-ke kuyinkomba yokuthi abasemandleni okuletha ukuthuthukiswa kwendawo kule ndawo bangabantu abasebenza ngokuzikhandla (Masondo, 1994:80). Okuvela kule ndaba kuveza ubufakazi bokuthi imali uhulumeni athi uyayikhipha eyikhiphela ukuba kuthuthukiswe izindawo zasemakhaya uyikhipha ngempela nokuthi abantu abayemukelayo bawenza ngempela umsebenzi wokuphucula nokuthuthukisa izindawo zasemakhaya.

3.3.3.2 Ukuhlonishwa kwamagalelo abantu

Ukuhlonishwa kwamagalelo abantu ngenye yezindikimbana ezitholakala kule ndaba. Le ndaba isebenzise umlingiswa onguNkosazana Nxumalo ukuveza le ndikimbana. UNkosazana Nxumalo

kule ndaba utholakala eveza ukuthi ubaba ozala yena owayebizwa ngoSigemegeme wabe eyinduna yesizwe sakwaNgobese. Uthi ekubeni yinduna kukayise yena uzithola engohlonishwa kakhulu yisizwe sakwaNgobese yize ubaba wakhe sekukudala akhothama. Ubaba kaNkosazana Nxumalo wayengahlonishwa nje ehlonishelwa ubala, kodwa indaba ikhombisa ukuthi wabe enamagalelo ayehlonishelwa wona. Lokhu kukwazi ukungagcini ngokuhlonipha uSigemegeme kuveza umphakathi waseNkandla ngaphansi kwesizwe sakwaNgobese njengesingayilibali imisebenzi yamaqhawe aso (Masondo, 1994:80). Ukuhlonipheka kukaSigemegeme okubonakala kwehlela enganeni yakhe uNkosazana Nxumalo kuyinhansi yokuhlonipha amaqhawe akwazi ukulwisana nobandlululo okuvezwa nguBhengu (2019) oveza ukuthi amaqhawe epolitiki kanye namakhosi endabuko kumele ahlale ehlonishwa njalo ngeqhaza alibamba ekuqinisekiseni ukuthi ubandlululo luyashabalala.

3.3.3.3 Impatho nokuphilisana okuhle

UKukhuluma nabantu ngendlela enenhlonipho kungolunye uphawu olubavezela ukuthi uyabahlonipha. Abantu abaphathana ngenhlonipho baba nobudlelwano obuhle ngazo zonke izikhathi. Impatho nokuphilisana okuhle kutholakala njengengxenye yezindikimbana ezitholwa ofunde le ndaba. Indaba itholakala isebenzisa intokazi engunobhala ehhovisi likaNathi eyethulwe endabeni yamukela ngendlela enokumamatheka uNkosazana Nxumalo. Ummeli onguNathi nguyena otholakala eqhubeka nokugqamisa le ndikimbana ngenkulumo aba nayo noNkosazana Nxumalo. UNathi usuka ebuza uNkosazana Nxumalo ukuthi usazoya yini eMangoloza la kuzobe kunomcimbi wokwemulisa indodakazi yenduna. UNkosazana Nxumalo uphendula athi uzoya uma engaboshwanga. Ukukwazi ukuhambela imicimbi omenywe kuyona kungenye indlela yokukhombisa ukwazisa nokuhlonipha lowo osuka ekhiphe isimemo. UNathi noNkosazana Nxumalo bavela njengabanakho ukuhlonipha nokuphilisana okuhle nabakhelene nabo ngokuhambela umphakathi uma kukhona ikhwelo elishayiweyo (Masondo, 1994:81). Ukwamukeleka kahle kukaNkosazana Nxumalo okwenziwa nguNathi nonobhala wakhe kuyisibonelo sokuthi inhlonipho oyinika umuntu yenza ukuthi ubudlelwano buqine. Lokhu kuqina kobudlelwano kuze kufakazelwe nawukuthi laba ababili bakwazi nokuhambela omakhelwane babo abasuka bebakhipele izimemo zokuhlanganyela nabo.

3.3.3.4 Ukuhlushwa ngumkhokha

Umkhokha uyisenzo esibi esihambisana namashwa. Abanye umkhokha bawubiza ngokuthi umswazi. Uma ucubungululisa igama elithi umkhokha uyabona ukuthi liyinto ethi ayifane negama elithi umshophi. Umshophi uyisehlakalo esibi esigadla siphindelela. Nawo umkhokha unjalo. Ugadla uphindelela uze uzwe abantu sebebuzana ukuthi kanti ngempela kwenzekani kulo muntu noma kulo mndeni. Uma sekukulesi simo sokubuzana kwabantu ngomkhokha kusho ukuthi kusuke sekukhona okufanele kwenziwe yilowo muntu noma yilowo mndeni mayelana naleso simo. Uma kunomkhokha kusuka kumele umndeni noma umuntu obhekene nalowo mshophi olukhe uziphinda asukume athole izindlela zokuwunqanda ukuba ungabe usagadla. Noma usuzama ukuwuqeda kumele futhi uthole umuntu okwaziyo ngempela ukuwuvala.

Ukuhlushwa ngumkhokha ngenye yezindikimbana ezivezwa yile ndaba. Ekuvezeni le ndikimbana indaba isebenzise umndeni wakwaNxumalo. Indaba iveza ingxoxo ephakathi kommel uNathi Ngema noNkosazana Nxumalo ukwethula le ndikimbana. Kule ngxoxo kuvela ukuthi ubaba kaNkosazana Nxumalo onguSigemegeme walahlwa yicala lokuthumela amabutho akhe ukuthi ayohlasela kwaHlajakazi. Emveni kwalokho wamangalelwa wagcina elahlwe yicala. Uma indaba iveza ukuthi ingane kaSigemegeme enguNkosazana Nxumalo nayo itholakala ilahlwa yicala. Icala likaNkosazana Nxumalo ngelokubulala uMginsa ngenxa yokuzama ukuziphindiselela kuyena ngenxa yokuzama ukuchitha umendo wakhe nokumklolodela. Yize lingafani ncimishi icala lakhe nelikayise, kodwa kukhona okucishe kufane nokungukuthi womabili ahambisana nokuphuma kwemiphfumulo yabantu ngenxa yezenzo ezithile abazenza, lokhu kufakazela indikimbana yokuhlushwa ngumkhokha ohambisana nokuphindeka kokwenzeka emndenini wakwaNxumalo wokuba nelunga elihamba izinkantolo ligcine selilahlwe yicala elihambisana nokucitheka kwegzi okwenzeka kuSigemegeme Nxumalo nendodakazi yakhe uNkosazana Nxumalo (1994:81&90). Lokhu kungenzeka ukuthi kuhlupha umndeni wakwaNxumalo ngoba nakhu kungakaze kulungiswe noma kungalungisekanga kahle njengoba kuveziwe ngenhla.

Indikimbana yokuhlushwa ngumkhokha iphinde ivele ngompakathi waseNkandla uNkosazana Nxumalo awakhele. Ekuveleni kwale ndikimbana indaba isebenzisa ingxoxo phakathi kukaNkosazane Nxumalo noNathi Ngema. Kule ngxoxo yabo bagcina sebekhuluma ngecala elagweba ubaba kaNkosazane Nxumalo onguSigemegeme. Leli cala elalahla uSigemegeme kuvela ukuthi kwakungelokuphakwa kwempi okwenziwa nguSigemegeme ngokuthuma amabutho akhe

ukuthi ahambe ayohlasela abulale kwaHlajakazi. Uma iqhubeka ingxoxo yalaba babili iveza ukubulawa kabuhlungu kukaMginsa (Masondo, 1994:81-82). Umphakathi waseNkandla nowo ubukeka uhlushwa ngmkhokha ongavalwanga ngoba kubonakala ukuchitheka kwegazi kuyinto elokhu iwuhlasela.

3.3.3.5 Ukubaluleka kwengalo yomthetho emphakathini

Imiphakathi ephila ngaphandle kwengalo yomthetho iphila ngaphansi kwengcuphe yokungakwazi ukuphila ngokuthula ngoba izingxabano noma ukungaboni ngaso linye okuba khona kuyo akubi nandawo la kumele kuqedwe khona. Lokhu kuhlukumezeka kungaqhamuka ngezindlela eziningi. Enye yazo kungaba yisibonelo esenzeka ezweni laseSomalia lapho 'iqembu losomathuba' elibizwa nge-al-Shabaab likhokhisa khona abantu ukuze libalekelele ngomsebenzi okumele ngabe wenziwa ngamaphoyisa kahulumeni wokubhekana nazo zonke izidingo zokuphepha nokuhlalisana komphakathi.

Ukubaluleka kwengalo yomthetho enhlalweni yabantu ngenye yezindikimbana ezitholakala kule ndaba. Lokhu kucaca ekufeni kukaMginsa okusuka kusoleka ukuthi wabulawa nguNkuxa. Ingalo yomthetho ibamba iqhaza ngokubhekana nomsebenzi wokuthungatha uphinde ubophe lowo osolwayo okunguNkuxa. Ukube yayingekho ingalo yomthetho kwakungabheduka impi embi phakathi komndeni kaMginsa Shongwe noNkuxa. Lokhu kwakungadalwa ngukuthi kwakuvele kunamahlebezi athi uNkuxa wabulala uMginsa ngoba wabe esemsongele izikhawu eziningana. La mahlebezi ayengaphehla udweshu olubi kwazise le ndawo okwenzeka kuyona indaba inawo umlando ongemuhle othinta ukuchitheka kwegazi. Umthetho-ke wona ulekelela ngokugcina uvezele abantu ukuthi uMginsa wabulawa nguNkosazana Nxumalo oziveza yena ngosuku olukhulu okuthethwa kukhishwe ngalo nesigwebo secala. (Masondo, 1994:81-89). Ukube ingalo yomthetho yayingekho uNkuxa wayengazithola efela ubala. Okunye okwakungenzeka uma esebulewe uNxuxa ngokubheduka kwempi enkulu lapho abahambisana naye sebefuna ukuziphindiselela nabo.

3.3.3.6 Ukubaluleka komphakathi

Ukubaluleka komphakathi kuyindikimbana etholakala kule ndaba ngesikhathi kuxoxa uNkosazana Nxumalo noNathi. Kule nkulumo yabo kuvela uNathi ebuza uNkosazana Nxumalo ngohambo olwabe luya ememulweni wendodakazi yenduna eMagongoloza. Kulo mbuzo uNkosazana Nxumalo utholakala engenanxa nokuba yisihambeli wawo. Ukwenziwa komemulo kanye

nokuvuma ukuba yisihambeli kukaNathi noNkosazana Nxumalo kuveza ukuthi kule ndawo abantu bakhona babe besawahlonipha amasiko futhi nokubambisana kuyinto abayiqhakambisayo (Masondo, 1994:81). Lokhu okwenzeka kuleli zinga lale ndaba kufakazela ukwesekana kwemiphakathi yamaNguni okuhambisana nokuhambelana uma kukhona ovelelwe ngumshophi othile noma kukhona umsebenzi emzini othile.

3.3.3.7 Ukuba nebhadi kanye nenhlanhla

Ukuba nebhadi kanye nenhlanhla ngenye indikimbana etholakala kule ndaba. Ibhadi livela ngomlingiswa onguNkuxa. Ibhadi lokuqala elivela ngoNkuxa ngelokuthi azithole engumuntu oxoshwayo emsebenzini emveni kokuxabana noMginsa. Elesibili ibhadi uNkuxa aba nalo ukusabisa uMginsa ngokuthi uzombulala. Ekwenzeni kwakhe lezi zinsongo uthola sekunofakazi abaningi (abeqile eshumini) abafakazela ukuthi bamuzwa kulokhu kusongela kwakhe uMginsa. Elinye ibhadi ngelokuthi aphuze ngokweqile ngobusuku okwabalawa ngabo uMginsa aze angazi ukuthi wabe ekuphi. Lokhu kungazi ukuthi wabe ekuphi enzani kumdotsela amanzi ngomsele azithole eseboshwa njengomsolwa omkhulu ecaleni lokubulawa kukaMginsa. Leli cala lize liphethe ngokumgojela anikezwe isigwebo sikadilikajele. Inhlanhla kaNkuxa ivela ngokuvela kukaNkosazana Nxumalo athi nguye owabulala uMginsa. UNkosazana Nxumalo uyaphunyula anganikezwa lesi sigwebo ebesinikwe uNkuxa. Zonke lezi zehlo ziveza ukuthi uNkuxa lo wabe engumuntu oneshobolo elikhulu (Masondo, 1994:82-90). Yize lalikhona leli shobolo, kodwa ukuphelezelwa kwalo yinhlanhla kuhambisana nokuvunywa kwecala okwenziwa nguNkosazana Nxumalo. Lokhu okwenzeka kuNkuxa kungubufakazi bokuthi inhlanha noma ibhadi yinto enganabo ubugcinamvama empilweni yomuntu (Darke, 508).

3.3.3.8 Ukusimama kwabantu abansundu

Eminyakeni yezi-1950 abantu abansundu babephila ngaphansi kwezimo zokungabi nalo ilungelo lokuphila eNingizimu Afrika. Lokhu kwakuhambisana nokuthi abantu baphile ngaphansi kwenhlupheko emangalisayo, bahlale ezindlini ezakheke ngendlela engagculisi, bekalelwe ukufunda bagcine ezingeni elithile, bebandlululwa ngokungenaqiniso, benqantshelwa ukuya la bethanda khona, benqantshelwa ukuzuza kwezomnotho, bengavunyelwe ukuba yingxenye yezepolitiki nokunye okuningi (Mathole, 2005:23).

Ukusimama kwabantu abansundu kuvela njengengxenye yezindikimbana eziqukethwe yile ndaba. Le ndikimbana ivezwa yindaba ngokusebenzisa umufi onguMginsa nomngani wakhe igama lakhe

elingadalulwanga kule ndaba. Indaba iveza ukuthi uMginsa wabe ehlele ukuyoba yingxenywe yombungazo wesinye seziququmama esabe sihalaliselwa ngempumelelo yaso. Lo mbungazo indaba iveza ukuthi wabe usebusuku khona emzini wesiququmama lesa. Le ndawo yaseNkandla indaba iveze kuhlala kuyona abantu abansundu kuphela. Lokhu kuvela kokuthi umngani kaMginsa ‘yisiququmama’ kwenza simbone njengomuntu ophila impilo yokuba ngumacaphunakusale. Ukubona kanjalo komuntu ofunde indaba kwenza ukuthi abone ukuthi abantu abansundu bangabantu abasimeme futhi abaphila impilo entofontofo. (Masondo, 1994:82-82). Lokhu okuvezwa ngoMginsa kanye nomngani wakhe kule ndaba kungukusimama uma uzokuqhathanisa nokubhalwe nguMathole (2015) mayelana nabantu abansundu ngenhla.

Ukusimama kwabantu abansundu njengendikimbana kuphinde kuvele kule ndaba kusebenzisa umlingiswa onguNkosazana Nxumalo. UNkosazana Nxumalo uveza le ndikimbana engxoxweni yakhe nommeli uNathi Ngema. Kule ngxoxo basuka bexoxa ngecala lokubulawa kukaMginsa okusuke kusoleka uNkuxa ngalo. UNkosazana Nxumalo utholakala ekhombisa ukuphikela uNkuxa athi akusiye owabulala uMginsa ngoba ngobusuku okwabulawa ngabo uMginsa wabe enoNkuxa ehotela lakwaMkhize (Masondo, 1994:86). Lokhu kutholakala komuntu onsundu ‘wakwaMkhize’ enebhizinisi elisezingeni eliphezulu njengehotela kuyigqamisa kakhulu le ndikimbana yokusimama kwabantu abansundu abatholakala kule ndaba. Nokutholakala kukaNkosazana Nxumalo elala ehotela noNkuxa kuveza ukuthi kule ndaba abantu abansundu babekwazi ukukhokhela izinto ezisezingeni eliphezulu, lokho okuhambisana nale ndikimbana.

Ukusimama kwabantu abansundu kuphinde kuvezwe yindaba eveza ukuthi umkaMginsa wathumela isigijimi ukuba siyobheka uMginsa ukuze bezothatha uhambo lwabo lokuyobungaza nomngani wabo owayenedili lombungazo othile. Lesi sigijimi kuvela ukuthi sangena ngomnyango wangaphambili (Masondo, 1994:82). Ukungena kwesigijimi ngomnyango “wangaphambili” kwakha isithombe sokuthi le ndlu abahlala kuyona uMginsa nomkakhe yabe ineminyango engaphezu kowodwa nokuveza ukuthi umuzi kaMginsa wabe uyisakhiwo esisezingeni eliphambili. Lokhu kungenxa yokuthi endaweni esemakhaya (eNkandla) izakhiwo ezandile yilezo ezineminyango owodwa kuphela. Uma isimibili kuvame ukuthi kube ngeyezindlu ezithe ukudula. Okunye okufike kugqamisa lokhu ngokuthi eminyakeni eyevile eshumini kwabe kungakandi ukuthi abantu abansundu bakhe izindlu eziluhlobo oluneminyango emibili. Kulo muzi kaNkuxa kubuye kuvele ukuthi kwabe kunocingo lwasendlini. Lolu cingo indaba iluveze lusetshenziswa

umkaNkuxa elushayela uNkuxa nokuthi uma engamtholi athumele isigijimi. Lokhu ngenye yezinto ezazingandile emphakathini yabantu abansundu, ikakhulukazi abaswele

3.3.3.9 Ubungozi bokucabanga ukuthi uyazi

Uma umuntu ethatha izinqumo esingazi ukuthi uzithathiswa yini angeke sikwazi ukuthi sithi lowo muntu siyamqonda nemicabango yakhe siyayiqonda. Lokho kungadalwa ngukuthi ekumqondeni kwethu singagcina sinezinqumo esizithathayo ngaye ngenxa yalokhu esimbone enquma ngakho noma ekwenza (Audi, 1986:511).

Ubungozi bokucabanga ukuthi uyazi buyavela kule ndaba. Ukuvela kwale ndikimbana kuvela ngomphakathi wasesgodini sakwaMqungeba eNkandla. Le ndikimbana ivela ngengxoxo ephakathi kukaNathi noNkosazana Nxumalo, kule ngxoxo yabo uNkosazana Nxumalo ukhumbuzwa uNathi ukuthi uyena ummeli owakwazi ukuthi agcine egqume ubaba wakhe (uSigemegegeme owayeyinduna enkulu yesizwe sakwaMqungebe) ejele. UNathi uveza isimo esibukeka singahleli kahle enhlizweni yakhe. Leso simo ngesokuthi yize sekuphele iminyaka eminingi kwashona ubaba kaNkosazana Nxumalo (uSigemegegeme), kodwa kunabantu abasanenzondo esuka ekuboshweni kwakhe. Laba bantu abangaphansi kwesizwe sakwaMqungebe bamzonda ngoba kunguye owayengummeli owayesohlangothini oluphikisana noSigemegegeme owayeyinduna yesizwe sabo (samaQungebe) ecaleni elagcina limgwebile lokuthumela amabutho akhe ukuthi ayohlasela kwaHlajakazi. Inzondo laba bantu abanayo uthi idalwa ukuthi abazi ukuthi lokhu ayekwenza kwakumele akwenze. Uze aveze ukuthi naye waphatheka kabi ngokuzithola ephikisana noSigemegegeme owayeyinduna naye akhonza ngaphansi kwayo. UNathi uze aveze ukuthi yize bemzonda abantu abaningi, kodwa ingcosana yabantu enolwazi lokusebenza komthetho iyakuqonda ukuthi akukho nzondo ayenayo ngenduna yakhe uSigemegegeme, kodwa wabe enza umsebenzi wakhe nje kuphela (Masondo, 1994:81-82). Lokhu okwenziwa ngamanye amalunga omphakathi kungukucabanga ukuthi ayamqonda uNathi ekubeni engamqondi, ngenxa yalokhu bagcina sebemzondela ubala. Le nzondo yabo ihambisana nokushiwo ngu-Audi (1986) ngenhla kanti ibingagwemeka ngokungabi nemicabango yokuzitshela ukuthi bayamazi uNathi ngokubheka akwenzile bengaqondi ukuthi ukwenziswa wuhlobo lomsebenzi alukhetha.

Ubungozi bokucabanga ukuthi uyazi yindikimbana ephinde ivele kule ndaba ngoNkuxa. Indaba iveza ukuthi emva kwesikhashana eboshiwe uNkuxa uNkosazana Nxumalo wahamba wokuyoxoxisana noMmeli uNathi ngomzamo wokuyokhulumela uNkuxa. Ekuhlanganeni kwabo,

uNkosazane Nxumalo utshela uNathi ukuthi unobufakazi bokuthi uNkuxa akambulalanga uMginsa ngoba wabe enaye ngobusuku okwabulawa ngabo uMginsa. Emva kokufeza imicikilisho yokudedelwa komsolwa, uNkuxa uyadedelwa. Ekuphumeni kwakhe uphuma abuke uNathi ngenkulu inzondo aphinde akhulume amagama ayiziswana ahambisana nokukhomba ngenjumbane uNathi ngokungamkholwa uma emlandisa ukuthi akazange alenze icala ayesolwa ngalo. Elinye lamagama akhishwa nguNkuxa elokuthi uNathi “uyabandlulula” futhi uqoma ukukholwa uNkosazana Nxumalo kunaye. Lokhu kukhuluma kanje kuveza ukuthi uNkuxa lo akaqondi ukuthi ingalo yomthetho isebenza kanjani nanokuthi akufuneki ukuthi umuntu athandwe noma angathandwa ukuze aboshwe noma adedelwe (Masondo, 1994:86-87). Inzondo kaNkuxa ihambisana nokucabanga ukuthi uyazi. Ulwazi acabanga ukuthi unalo ngolokuthi uNathi uyamzonda nokuyinto engesilo iqiniso.

3.3.3.10 Ukungaqondakali kweminye imithetho emayelana nokukhuluma

ENingizimu Afrika umuntu unelungelo lokuzwakalisa uvo lwakhe. Lo mthetho uyabanqabela ukuthi abantu bakhulume into engesilo, Ukwenza isibonelo nje, akumele ukhulume amanga ngomqashi wakho ngaphansi kwalo mthetho ngoba kuthiwa uthunaza isithunzi senkampani. Kunabantu, kodwa abazithola bexoshwa emsebenzini baphinde balahlwe yicala enkantolo yezabasebenzi yize besuka bekhuluma iqiniso ngokwenziwa ngabaqashi babo kubona (Coetzer, 2019).

Ukungaqondakali kweminye imithetho emayelana nokukhuluma ngenye indikimbana etholakala kule ndaba. Le ndikimbana ihambisana nokwenzeka kuNkuxa ovela kule ndaba esolwa ngokuthi wabulala uMginsa. Indaba iveza ukuthi uMginsa wenza isivumelwano angasigcina noNxuxa ngaphambi kokuba uNkuxa axoshwe emsebenzini ababesebenza kuwo, esexoshiwe wabe esesola uMginsa ngokumxoshisa. Emveni kwalokho uNkuxa kuthiwa wabe esemsabisa ngokuthi uzombulala. UNkosazana Nxumalo uyena osuka elandisa uNathi ongummeli ecaleni lokufa kukaMginsa ngalezi zindaba. UNathi utholakala etshela uNkosazana Nxumalo ukuthi isivumelwano esenziwe ngomlomo angeke sikwazi ukusetshenziswa njengobufakazi enkantolo, kodwa ukusabisa okwenziwe ngomlomo yikhona okutholakala kwenza uNkuxa umsolwa omkhulu ecaleni lokubulala uMginsa neligcina limhambisa izinkatolo (Masondo, 1994:83-84). Lokhu kungathathwa ngendlela efanayo kwamazwi akhulunywayo kuyinto eyindida, futhi edida kakhulu uma umuntu ekhumbula ukuthi kugcina kuvela ukuthi uMginsa akabulawangwa nguNkuxa emva

kwesikhathi eside egqigqa enkantolo nokuyinto ethi ayicishe ifane nokungabi nobulungiswa endleleni umthetho othatha noma obuka ngayo amazwi akhulunywe ngabasebenzi ngabaqashi babo.

3.3.3.11 Ubungozi obuhambisana basebusuku

Ubungozi obuhambisana nesikhathi sasebusuku ngenye yezindikimbana ezitholakala kule ndaba. Indaba isebenzisa ukubulawa kukaMginsa Shongwe ekuvezeni kwayo le ndikimbana. Endabeni kuvela ukuthi uMginsa lona wabulawa ebusuku ngosuku okwakumele ahambe aye ngalo embungazweni womunye oyisiqumama eNkandla. Kulokho kuhlela kwakhe ukuya kulo mbungazo uMginsa kuvela ukuthi wacina engalubhadanga ngoba watholwa endlini yakhe esebulewe. Ukutholwa kwakhe kuvela ukuthi watholwa yisigijimi esabe sithunywe umkakhe emva kokubona kudlula isikhathi, kodwa engafiki. Owabulala uMginsa wakhetha lesi sikhathi sosuku ngoba emini wabe ezophazamiseka etulweni lakhe lokusoconga uMginsa Shongwe (Masondo, 1994:82). Lesi sehlo eshlela uMginsa sihambisana nendikimbana yobungozi besikhathi sasebusuku okuyisikhathi izigebengu eNingizimu Afrika ezisisebenzisayo uma zenza ubugebengu.

3.3.3.12 Ubuvaka

Ziningi izinto abantu abazesabayo, ezinye zazo ngukwesaba ushintsho, ukusaba ukuba wedwa, ukwesaba ukujikelwa ngabantu njll. Abantu abesabayo bagcina bengazithathi izinqumo ezithile noma baqaphele kuze kweqe noma isidingo singekho. Bayahlala bangazenzi izinto ezithile ngoba nakhu besaba imiphumela yezenzo zabo. (Naranjo, 1994:234).

Ubuvaka ngenye indikimbana etholakala kule ndaba. Igqama engxoxweni kaNkosazana Nxumalo noMmeli uNathi Ngema. Into abasuka bexoxa ngayo yisizathu sokuvakasha kwale ntokazi evela isehhovisi likaNathi. UNkosazana Nxumalo uvela encoma isibindi sikaNathi ekuboshweni kukababa wakhe uSigemegeme. Kulokho kuncoma isibindi sikaNathi, uveza ukuthi abameli baseNkandla baveza ukuba ngamavaka ngenkathi kumele baqinisekise ukugwetshwa kukubaba kaNkosazana Nxumalo owayebizwa ngoSigemegeme. UNkosazana Nxumalo lona uthi laba bameli ayekhuluma ngabo bancamela ukuhamba besho emakhosombeni ukuthi uSigemegeme wabe enze iphutha ngokuhlomisa ibutho lakhe ukuthi liyohlasela kwaHlazakazi. Laba bameli bayibeka obala le ndikimbana ngoba akumele uma ungumsebenzi othile utholakale ungohlulekayo ukwenza umsebenzi wakho ngesimanga sokubheka umuntu okumele ubhekane naye lapho wenza

umsebenzi wakho (Masondo, 1994:82). Lo mkhuba wokwesaba nawo unesizathu njengoba uNaranjo (1994) esho. Ezintweni okungenzeka ukuthi babezesaba kungaba ngukufa kwazise uSigemegeme wayenebutho elinamandla okulwa nezinye izigodi. Abameli ababesaba babengasaba izinto eziningi, ezinye zazo ngukubulawa ngamalunga ebutho likaSigemegeme uma bethola ukuthi yibona abazodala ukuba kuboshwe uSigemegeme. Babengaphinda Basabe ukuphelelwa yindawo yokuhlala ngoba uSigemegeme wayenesikhundla esibalulekile esigodini sakwaMqungeba.

3.3.3.13 Ubungozi bezenzo ezimbi

Kwesinye isikhathi abantu abanokulunga kwemvelo batholakala benza izinto eziphambanayo nendlela abaphila ngayo, yokulunga. Izenzo zabo zisuka zihambisana nezimo ezithile abasuka bebhekene nazo. Abantu abaphila emazweni la kuliwa izimpi khona bazithola bephoqwa nguhulumeni noma yisikhathi abaphila kusona ukuba babulale yize bona bengahambisani nokubulala.

Indikimbana yokwenza izenzo ezimbi ivezwe nguMginsa. UMginsa ubulawa nguNkosazana Nxumalo emveni kokumchukuluza isikhathi eside ngokumklolodela nokuzama kuchitha umshado emveni kokumethembisa ukumshada nokuyinto agcina engayifezanga (Masondo, 1994:89-90). Lesi senzo sikaMginsa siyisibonelo esihle ngoba uNkosazana Nxumalo indaba imveza njengomuntu olungile. Ukulunga kwakhe, kodwa kuqedwa ngukuklodelwa nguMginsa, ukumethembisa umshado agcine engakufezanga lokho kanye nemizamo yakhe yokuchitha umshado kaNkosazana Nxumalo awuthola emveni kokuhlukana naye (uMginsa). UNkosazana Nxumalo ugcina ethatha isinqumo sokubulala uMginsa ngoba efuna kuphele lokhu kuhlukomezeka akuzwiswa nguye. Ukube uMginsa wayengumuntu okhetha ukuphila impilo yakhe ngendlela engenakho ukwenza okubi kubantu (okunguklodelwa uNkosazana Nxumalo nokuzama ukuchitha umshado wakhe emva kokuba ebemethembise ukumshada, kodwa wangakwenza lokho) ngabe uNkosazana Nxumalo akakubonanga kuyisixazululo esizomupha ukuthula empilweni ukuthi abulale uMginsa. Yizona-ke izenzo zakhe ezimbi ezigcina zimenza ukuba afe ngokubulawa

3.3.3.14 Ubungozi bokuthemba umuntu

Ukuthemba umuntu kusho ukuthi uyakholwa ngukuthi uthembekile futhi ungancika kuyena ngazo zonke izikhathi. Ukuze umuntu abe nobudlelwane bohlobo oluthile kumele abe nakho ukuthemba.

Ukwethemba abantu akusiyo into elula, kudinga ukuba uvezele abantu imininingwane ethile ngempilo yakho. Ngokwenze njalo wena usuka usuzibeka engcupheni ethile ngokuba nokukholwa ukuthi labo bantu onobudlelwano nabo angeke bakuphoxe.

Ubungozi bokuthemba abantu ngenye yezindikimbana ezivela kule ndaba. Ekuveleni kwayo le ndikimbana ivela ngoMginsa obulawayo kule ndaba. UMginsa kuvela ukuthi ubulawa ngosuku lapho kwakumele abe yingxenye yombungazo wempumelelo yenye injinga ayezwana nayo. Ngalobu busuku kuvela ukuthi uMginsa wathi umkakhe akahambe amshiye uzolinda ukuthi kuvalwe isitolo ebese eyamlandela. Yilona thuba elasetshenziswa owabulala uMginsa (Masondo, 1994:83-82). Ukuqondana kokubulawa kukaMginsa nobusuku lapho umkakhe engekho ngenxa yalo mbungazo kwenza kube nezinsolo zokuthi umuntu owambulala kwabe kungumuntu osondelene noyedwa walo mndeni noma osondelene nomuntu ozwana nawo. Lowo muntu kubukeka asebenzisa lolu lwazi aluthola kanye nethuba ngoba wabe enesiqiniseko sokuthi kwabe kungekho muntu owayengaba yisithiyo kulesi senzo sakhe sokuzobulala uMginsa. Uma kungumuntu osondelene nalo mndeni owaputshuza ulwazi lokuthi uMginsa uzobe eyedwa ngalobu busuku, kuyiqiniso ngoba ukuputshuka kwalolu lwazi kwenza ukuthi uMginsa abulawe kalula.

3.3.3.15 Ubungozi bophuzo oludakayo

Umuntu uma esephuze weqisa otshwaleni angabe esakwazi ukukhumbula izigameko ezenzeke kuyena noma lapho ekhona ngesikhathi esadakiwe. Ngisho sebuphumile egazini utshwala, kodwa ufana nomuntu okade efile angakhumbuli lutho. Ubungozi bophuzo oludakayo ngenye yezindikimbana ezivela kule ndaba, Ekuvezweni kwale ndikimbana indaba isebenzise okushiwo nguNathi ngoNkuxa. UNathi lona uthi esinye sezizathu ezaholela ekutheni kuboshwe uNkunxa njengomsolwa omkhulu kuleli cala ngukuthi wehluleka ukuphendula eminye imibuzo emayelana nokuthi wabe ekuphi ngosuku okwabulawa ngalo uMginsa. Kulo mbuzo uNathi uthi uNkuxa wathi akasakhumbuli ukuthi wabe ekuphi ngoba wabe ephuze weqisa. Ukuphendula kwakhe kanjena kwakha isithombe sokuthi wabe ebaleka nolwazi oluthile. Ukube wabe engaphuzile uNkuxa ngalolo suku wabe ezosinda ekungeneni ezikhindini ngoba wayengasho ukuthi wabe ekuphi ebese kuba nendlela ethile yokuhlonza akushoyo. Lokho kusho kwakhe nokuhlonzeka kwakho kwakungavezela amaphoyisa isithombe esiyiso; okungesokuthi uNkuxa akaze ambulale uMginsa kwazise phela kugcina kuvelile lokho uma indaba isiphela ngokuvela kukaNkosazane Nxumalo

azivumele ngokwakhe ukuthi nguyena owabulala umufi. Ukube akwenzekanga lokhu uNkuxa wabe ezogcina egwetshwe isigwebo sokufela ejele ngenxa nje yokungazi ukuthi wayekuphi okubangwa ukweqisa ekuphuzeni uphuzo oludakayo (Masondo, 1994:84). Ngenxa yokuphuza eqise uNkuxa wacishe wagwetshwa isigwebo sokubulawa ekubeni engenacala.

3.3.3.16 Ukuzikhethelela okuseqophelweni eliphezulu

Ukuzikhethelela okuseqophelweni eliphezulu ngenye izindikimbana ezivela kule ndaba. Lokhu kuvela kwenziwa nguMginsa. Yize esuke esebulewe, kodwa kuyavela engxoxweni kaNkosazana Nxumalo noNathi Ngema. Kule nkulimo kuvela ukuthi uMginsa lona wathandana noNkosazana Nxumalo baze bathembisana umshado owagcina ungenzekanga. Laba bahlukana kwathi uma sebhulukene wasuka uMginsa washela uDeliwe bagcina sebeganene. Laba bobabili bangamanoni acebile kuMginsa ngoba indaba iveza ukuthi babezalwa emindenini ehlonishwayo. UNkosazana Nxumalo wabe ehlonishwa ngenxa yokuzalwa nguSigemegeme owayeyinduna yesizwe saMaqungebe. UDeliwe lo ashona eganwe nguyena kuvela ukuthi wabe ehlonishwa ngenxa yamandla akhe ahambisana nokuzalwa emndenini ocebile. Ukuba yizimpunyela komndeni kaDeliwe yikhona okwagcina kwenze uMginsa acebe ngoba ekubulaweni kwakhe wafa esenamabhizinisi futhi eshlonishwa ngenxa yokuba ngesinye sezicebi zendawo (Masondo, 1994:86). Isinqumo sikaMginsa sokushada uDeliwe ngoba nakhu eqhamuka emndenini ocebile kuyefana nokushiwo nguRoberts (2010) oveza ukuthi iningi labantu besilisa alifuni ukushada abesifzane abahluphekayo, kodwa bancamela abesifazane abacebile.

3.3.3.17 Ukubaluleka kweqiniso nokuzisola

Ukwethembeka kuyinto umuntu azalwa nakhula nayo kanti iningi labantu liyakuthakasela ukubona umuntu ephila ngokwethembeka (Huberts, 2018:10-11). Indikimbana yokwethembeka ingenye yezivela kule ndaba ngomlingiswa onguNkosazana Nxumalo, indaba kaMasondo (1994:89) iveza umehluleli ethi: “Inkantolo imthola enecala lokubulala ehlosile ummangalelwa ngakho- ke inkantolo imgweba ukuba alenge aze afe ngaphandle kokunikwa ithuba lokuba azikhalele.” Lo msolwa okukhulunywa ngaye lapha kusuka kunguNkuxa. Uma iqhubeka idaba kaMasondo (1994:89) iveza uNkosazana Nxumalo ethi: “Nkosi yenkantolo! Ngicela ungambeki icala lokubulala ummangalelwa ngoba akuyena owabulala umufi. Yimina uqobo owabulala umufi.” Isigwebo sisuka sesiphumile siphumela uNkuxa ngoba inkantolo isuka inesithombe sokuthi nguye owabulala uMginsa. Emva kokuziveza yena uNkosazana Nxumalo indaba imveza

njengomuntu owathola isigwebo esincane kunaleso esabe sizotholwa nguNkuxa ngecala elifanayo, indaba kaMasondo (1994:90) imveza ethi:

Noma ngathwala kanzima emva kwalokho, kodwa akufananga ngoba nakhu ngisawadla anhlamvana. Unembeza uyamakha umuntu. Unembeza umahluleli owedlula bonke omahluleli. Unembeza!

3.3.3.18 Ubudedengu bengalo yomthetho

Ukufa kwabantu okwenzeka nsukuzonke kuqede kungaboshwa muntu eNingizimu Afrika kungobunye ubufakazi obuveza ukuthi amaphoyisa ayehluleka ukwenza umsebenzi wawo (Terblanche, 2021). Le ndikimbana igqama ekuqulweni kwecala lokubulawa kukaMginsa Kuleli cala kugcina kugwetshwa uNkuxa anikeze isigwebo sokudilikelwa yijele. Kuthi kusenjalo ebese uNkosazana Nxumalo aveze ukuthi umuntu owabulala uMginsa nguyena (Masondo, 1994:89). Ukubona umuntu ongenacala eboshwa elengela ogibeni lokuboshwa ngokungafanele kungenye into eveza ubuthaka endleleni ingalo yomthetho esebenza ngayo njengoba uTerblanche (2021) esho. UNkosazana Nxumalo uvela engomunye umuntu owayezongaboshwa emveni kokubulala uMginsa emveni kwengxabano yabo nokugqamisa le ndikimbana yobudedengu bengalo yomthetho. Ukwengeza kokubekwa nguTerblanche (2021) ngukuthi eNingizimu Afrika umthetho wakhona awunabo ubulungiswa ufuna kuboshwe ‘noma ngubani’ uma kunecala elikhona, awunayo indaba yokuthi oboshwayo unecala yini noma cha.

Isahluko 4

4.1 Isingeniso

Kulesi sahluko kuzobhekwa izindikimba kanye nezindikimbana ezitholakala endabeni esihloko sithi ‘Lase Lidume Ledlula’ kanye nesihloko sithi ‘Kungenxa yemali’. Kulezi zindaba kuzobhekwa izihlokwana ezizohlonzwa njengezindikimbana ezihambelana nokwethulwa kwendikimba enkulu yendaba.

4.1.1 Indaba ngamafuphi, ‘Lase Lidume Ledlula’

Ngamafuphi le ndaba isethulela insizwa enguBhanoyi Nkosi kanye nomkayo uBusisiwe. Lezi zithandani ezishadene zethulwa yindaba zisemzini wazo. UBhanoyi lona indaba imveza ememeza umkakhe uBusisiwe embizela ukumbonisa incwadi akade eyibhala equkethe imidlalo yomoya. UBusisiwe lona indaba imveza engafuni nakuyizwa indaba yale ncwadi ebhalwe ngumyeni wakhe. Uma esho uBhanoyi uthi le ncwadi ayisoze yaphumelela ngoba sesiside isikhathi uBhanoyi elokhu ecula iculo elilodwa. Uma iveza indaba iveza ukuthi uBhanoyi lo waqala ngokubhala amabhuku. UBhanoyi indaba imveza enokuthakasa kakhulu ngale ncwadi yakhe yemidlalo yomoya athi ukholelwa ukuthi maduze izozwakala emisakazweni edumile iphinde ibhalwe ngezilimi ezihlukene. UBusisiwe ukhombisa ukunganami nhlobo uze amtshale emehlweni ukuthi ayisoze yaphumelela le ndaba yakhe yokubhala, uma esho uthi useshade naye iminyaka emini yonke enokuthemba ukuthi izolunga le ndaba yakhe. Kusenjalo uBusisiwe uvezwa yindaba ethi usekhathale yindaba kaBhanoyi usefuna isehlukaniso ngoba uBhanoyi akandoda yalutho ngoba engasebenzi nje.

Uma eqhuba uthi kuzofika umseshi nommeli ngosuku lwakusasa. Ezwa elomseshi nommeli uBhanoyi uthuka kome nasozwaneni. Okusuka kumethusa kakhulu uBhanoyi ngukuzwa elomseshi nommeli okwakumenza akhumbule ukuthi eminyakeni eyedlule washayisa wabulala umuntu ngephutha wangakwazi ukubikela amaphoyisa ngoba wabe engenazo izincwadi zokushayela. Amaphoyisa aze akhipha isamba semali engumklomelo kulowo wabe ezowanika ulwazi mayelana nokufa kwalo muntu. UBhanoyi wabe esaba ukuthi uBusisiwe lona usezomubophisa ngoba nakhu sebezohlukanisa nje. UBhanoyi ugcina ebona ukuthi into ezomephula kuleli bhodwe lenkinga yokuboshwa ngukuthi amubulale uBusisiwe bese eshushumbisa isidumbu ayosilahla kude. Ngalobo busuku uBhanoyi walala ikhanda lakhe

liphithene. Ngakusasa kwasa uBusisiwe wavuka wahamba wathi uya edolobheni. Wahamba wabuya. Ekubuyeni kwakhe wabuya eqiqingile ephethe oshekhazi ngezandla. Ekubuyeni kukaBusisiwe edolobheni uBhanoyi ukhombisa ukumjabulela okukhulu amubuze nemibuzo embalwa. UBusisiwe uveza ukuthi umseshi nommeli angeke besafika kusihlwa ngalolu suku, kodwa sebezofika kusasa.

Uma iqhubeka indaba uBhanoyi ubiza uBusisiwe athi abaye kwelinye lamagumbi alapha endlini kunento afuna ukumkhombisa yona. UBusisiwe uyangena, akhiye uBhanoyi. Ekukhiyeni kwakhe lokho wathuka uBusisiwe wabuza ukuthi ingabe yini edala ukuba akhiye. UBhanoyi uphendula ngokumtshela ukuthi kuyaphoqa ukuba ahluthulele ukuze ezombonisa kahle lokhu asuka ezomkhombisa le nto abemubizela yona. Uthi ephenduka enganakile uBusisiwe, uBhanoyi adonse imbazo ayishaye ekhanda kuvuleke ingozi engeqiwa ntwala kuBusisiwe awele phansi. Emva kokubulala uBusisiwe uBhanoyi esahlela ukushushumbisa isidumbu. UBhanoyi uphazanyiswa abangqongqozayo emnyango. Labo abasemnyango wabavulela. Bangena babingelelana baphilisana, owukuqala wazibiza ngomseshi uFene Ndlovu kanye noMmeli uThango. Uma ebeka uNdlovu utshela uBhanoyi ukuthi uBusisiwe wabikela amaphoyisa nguye owabe eshayela imoto eyabulala umuntu eminyakeni eyedlule. UBusisiwe wabe eseqasha uMmeli uThango ukuba amumele ecaleni agcine ngokulingqoba khona amuhla. UBhanoyi wabonakala engazithakaseli lezi zindaba, kwathi uma uNdlovu eqaphelisisa wabona igazi kuye. Esebona ukuthi usebanjiwe uBhanoyi wantshontsha isibhamu sikaNdlovu wazibulala. Emva kwalokho baqalaza indlu yonke bathola nesidumbu sikaBusisiwe. Indaba iyaphela.

4.1.2 Indikimba yendaba, ‘Lase Lidume Ledlula’

Abantu ngaphambi kokuba baganane basuka benezinto ebakuthakaselayo ukuzenza ndawonye noma nohlobo lwempilo olusuka luluhle kubona bobabili. Ngokuqhubeka kwesikhathi kuyenzeka ukuthi kutholakale oyedwa kulaba abaganene ephelwa ngukuhambisana nento ethile ngenxa yokungabi nazithelo kwayo noma abe nokufisa ukuba yigxanye yento ethile ngenxa yokubona ukubaluleka kwayo. Ekuguqukeni kwesimo sempilo abayiphilayo kuyenzeka bese kungena isimo sokungahoniphi koyedwa noma kubona bobabili laba abaganene. Ezinye izindlela zokuveza ukuthi umuntu awumhloniphi ngokungabi nayo indaba yokuthi uzozizwa kanjani ngokushoyo nangokwenzayo kuye. Amaphupho nezifiso zomuntu ongamhloniphi kanye nakubona

njengokubalulekile kuyena ukuthathatha njengento engabalulekile ngenjongo yokumvezela ukuthi awumuhloniphi.

Ukuthanda umuntu othile akuchazi ukuthi seningabantu abafanelene noma abadalelwene. Uthando ludinga ukuthi umehluko ube mncane endleleni izithandani ezicabanga ngayo kanjalo nendlela ezibuka ngayo impilo akumele ibe nomehluko omkhulu. Uma umuntu othandana naye engenazo zonke lezi zinto uyefana nomuntu ozimbela ithuna ephila. Ukuze uqinisekise ukuthi kukhona lokhu kumuntu othandana naye kumele uqale ngokuhlolisisa ukuthi ungumuntu onjani kubantu asondelene nabo. Uma usukwenzile lokhu kuhle ukuthi izinkinga enibhekana nazo nikhulume ngazo ningazinyatheli ngezinyawo ngoba zizoninika inkinga ngokuhamba kwesikhathi. Okunye okumele nikuqaphele uma senithandana ngukungabeki uthando phambili okudlula izimpilo zenu, uma kubonakala ukuthi okunihlanganisile kuninika ingcindezi nokhwantalala kakhulu kunokujabula kuhle ukuba nihlukane kungaze kube khona ozolahlekelwa ngukuphila kwakhe.

Uthando olungenathemba nenhlonipho yindikimba etholakala kule ndaba. Le ndikimba ivezwa yindaba ngokusebenzisa uBusisiwe noBhanoyi abavezwa yindaba bephila ngokuklwebhana ngaso sonke isikhathi. Lokhu kuxabana kwabo yikhona okugcina kugqamisa kakhulu indikimba yokungabi nathemba nenhlonipho. Ukuqala kokuvela kwale ndikimba indaba isebenzise uBhanoyi ovela ebiza umkakhe ngoba efuna ukumtshengisa incwadi yakhe abeyibhala yemidlalo yomoya. Esikhundleni sokuthi eze kumyeni wakhe, uBusisiwe utshela umyeni wakhe ngolaka ukuthi ungakuphi bese eziqhubekela nokufunda iphephandaba abelifunda. Ukuphendula ngolaka kukaBusisiwe kukodwa nje kuveza isithombe sokungahloniphi uma kubhekwa ukuthi wabe ebizwa ngumyeni wakhe. Ukungagcini ngokuphendula ngolaka, kodwa aqhubeke nokuzifundela iphephandaba kukaBusisiwe kuwugcizelela kakhulu umqondo wokungayihloniphi indoda yakhe. Uma iqhubeka indaba iveza ukuthi uBhanoyi watshela umkakhe ukuthi bazoba yizicebi uma sekuphumelele incwadi yakhe yomdlalo womoya. UBusisiwe ukhombisa ukungayingeni indaba yokuphumelela kwale ncwadi ebhalwe nguBhanoyi. Akagcini ngokungakholelwa kuyo, kodwa uze aphemisele amtshela ukuthi ayisoze nanini yaphumelela. Lokhu kukhuluma kanje kukaBusisiwe kuveza indikimba yokungakholelwa ngukuthi le mizamo kaBhanoyi ingagcina iphumelelile ngempela (Masondo, 1994:91-92).

Uthando olungenathemba nenhlonipho yindikimba ephinde itholakale kule ndaba ngokusebenzisa indlela uBhanoyi noBusisiwe abaphathana ngayo. Lokhu kuphilisana okubi kubonakala ngenkathi

uBhanoyi ebiza umkakhe emazisa ukuthi useze wayiqeda incwadi abeyibhala nathi iyona ezobakhipha “ezintwaleni”. UBusisiwe uvezwa yindaba ongobuka umyeni wakhe ngokunendelelo qede athi lokhu akushoyo ngeke kwenzeka, kodwa okuzokwenzeka ukuthi bangene kakhulu “ezintwaleni”. Indlela uBhanoyi abiza ngayo umkakhe uBusisiwe ikhombisa ukuba laba bashadene, kodwa uma umuntu ezwa impendulo kaBusisiwe kanye nendlela indaba emveza ebuka ngayo umyeni wakhe obukayo angathi kalusahlangani ucu. Lokhu kubangelwa ngokuthi uBusisiwe ubukeka engasenalo uthando nesineke sokweseka ngokukholwa okungenambandela uBhanoyi. Lokhu okwenzeka kulesi siqeshana esingenhla sendaba kuqhuba yona kanye indikimba yothando olungenakukholwa futhi olungenanhlonipho (Masondo, 1994:91).

Uthando oluhambisana nokungahloniphani nokungenathemba kuyaqhubeka nokuvela lapho indaba iqhubeka. Kulokhu kuqhubeka kwendaba le ndikimba isaqhubeka nokuvezwa yizithandani ezishadene uBhanoyi noBusisiwe. Ingxoxo kaBhanoyi noBusisiwe isuka isaqhubeka bexoxa ngencwadi yomdlalo yomoya kaBhanoyi uBhanoyi owayebonakala ethokoze kakhulu ngokuyiqeda nokwelamela ukuphumelela kwayo ize ingene emisakazweni, indaba kaMasondo (1994:93) iveza uBusisiwe ethi: “We-e-e-e-e! Yake yabhalana, kodwa imidlalo yomoya?” UBusisiwe ukhombisa umyeni wakhe indelelo ngokukhipha la mazwi okumbiza ngomdlalo womoya. Ngaphezu kwalokho kungamhloniphi kuvela nokuthi wabe engenalo nelincane ithemba lokuthi ikhona into esile esezingeni lokudlalwa emsakazweni engabhalwa ngumyeni wakhe. Ngaphambi kokuba asho la mazwi abuhlungu kangaka uBusisiwe indaba kaMasondo (1994:92) lokhu: “Wakhweza ikhala uBusisiwe maqede wabipha ubala ebuka umyeni wakhe phansi phezulu... Musa ukudlala ngami wena ngivele ngizidinekele!” esho exhimfa uBusisiwe ephosa iphephandaba laphaya ekudeni. Lokhu kubuka kwakhe umyeni wakhe ngale ndlela indaba emveza ekwenza kungokunye okuqhubeka nokuveza indikimba yokuba nokungayihloniphi indoda yakhe singayiphathi-ke eyokumxhifela.

Uthando oluhambisana nokungahloniphani nokungenathemba kuyaqhubeka nokuvezwa yindaba ngokusebenzisa uBusisiwe ovela etshela uBhanoyi ukuthi igama lakhe liyobhalwa lifundwe ngabantu uma eseshonile wangcwatshwa. Unezela ngokuthi imali uyoyithola kuphela uma umalume wakhe esemshiyele amafa ezimali anazo. Konke lokhu indaba iveza ukuthi ukusho ekhwise izidwaba emva kokuthi uBhanoyi ebelokhu eqhubeka nokumethembisa ukuthi incwadi abeyibhala izobenza bacebe futhi badume umhlaba wonke. Ukungakholelwa kukaBhanoyi kumyeni wakhe kuyaqhubeka nokuvezwa yindaba njengoba ngivezile ngenhla. Lokhu

kungahloniphi okukhombisa izinkomba zokungabi nathemba kokushiwo nokuzanywa nguBhanoyi kuhambisana nokuthi athi kumyeni wakhe akasoze aba nemali eyobe isetshenzwe nguye. Ubuye futhi athi udumo lolu anentshisekelo ngalo uyoluthola mhlazane wafa wangcwatshwa. Indaba iveza ukuthi isikhathi esabe sesihlalwe nguBhanoyi noBusisiwe sabe sesithe ukuba side. Indaba imveza uBusisiwe etshela uBhanoyi ukuthi angamtsheli ukuthi basazophila impilo engcono kuna le abayiphilayo ngoba usebekezele iminyaka emine yonke, kodwa kungalungi lutho. Ukungabi nathemba kuhambisana nokuthi uBusisiwe athi ubeyethemba into eshiwo nguBhanoyi kuyona yomine iminyaka asebeyishadile behleli ndawonye. Akagcini lapho uBusisiwe ngoba ekugcineni uveza amazwi okuthi ubebambe udonga. Inhlonipho ihambisana nendlela aphimisa ngayo amazwi awakhuluma kumyeni wakhe lapho ethi: “ungangitsheli lokho wena!” okungamazwi angukuthetha kanye nendelelo yokubiza umyeni wakhe ngo “wena”, konke lokhu kungukungahloniphi (Masondo, 1994:91).

Uthando oluhambisana nokungahloniphani nokungenathemba kulokhu kuqhubekile nokuvela kule ndaba ikuveza ngokusebenzisa uBusisiwe. UBusisiwe utholakala endabeni ebiza umyeni wakhe uBhanoyi ngamagama alumelayo nangafanele ukuqhamuka kumuntu oshadene naye. La magama ngathi “thula ngikutshela mhuhandini” aphinde atshela uBhanoyi ukuthi sekufike la asekhathele khona ngumbhedo wakhe. Akagcini la uphinde ambuze ukuthi yimuphi umfazi ongamela umhuqa ofana naye. Lesi senzo sokukhuluma kanje kukaBusisiwe singukwedelela okuhambisana nokungahloniphi nokungathembi ukuthi ikhona into esile uBhanoyi ayoke abe yiyona empilweni. UBusisiwe akagcini ngokuthi abize umyeni wakhe ngomhuqa, kodwa ubiza umsebenzi wakhe asewubhale isikhathi eside ‘ngombhedo’ okungenye yezinto eziveza ukungahloniphi kanye nokungakholwa ngokuthi impumelelo yinto uBhanoyi ayoyithola (Masondo, 1994:93).

Uthando oluhambisana nokungahloniphani nokungenathemba kulokhu kuqhubekile nokuvela kule ndaba ngoBusisiwe ovela etshela uBhanoyi ukuthi mhlawumbe uzoze aphumule esazi ukuthi akanandoda. La mazwi kaBusisiwe aveza ukuthi uBusisiwe wabe esephelelwe yithemba emshadweni wakhe noBhanoyi. Lokhu kubonakala kubhebhethekiswa ngokuthi uBhanoyi kubonakala imizamo yakhe yokuphumelela ingachumi. Okunye okuvezwa yila mazwi ngokuthi ithemba labe seliphele nasekutheni umshado wabo wabe sewuyinto engenakubaluleka kuye. Akagcini lapho uBusisiwe, indaba iveza uBhanoyi egcina engumuntu ophatheka kabi aze agobodise ikhanda lapho ekhuluma noBusisiwe. UBusisiwe ebona lokhu, indaba iveza ukuthi wabonakala ekuthokozela okwabe kwenzeka nokuthi wamamatheka washo ngokujabula okukhulu

wathi uBhanoyi akavuse ikhanda ambheke ngoba ufuna ahlangane nengwevu abengayilindele aphephe ngelithi ukhathele nguye (Masondo, 1994:95).

Okutholakala kuveza indikimba yothando oluhambisana nokungabi bikho kwethemba nenhlonipho okuvezwe ezigabeni ezinhlanu zocwaningo ezingenhla (ezingendaba) kuyinto ephambana kakhulu nendlela abaganene okumele baphathane ngayo. UBusisiwe noBhanoyi kubukeka bengenalolwazi oludingekayo ukuze abaganene noma abathandanayo baphumelele. Olunye lwalokho lwazi olufaka ukukwazi ngaso sonke isikhathi ukudingida izindaba zomuzi ngendlela eyakhayo, ukuhlala ngaso sonke isikhathi niba nesikhathi sokukhumbuzana ukuthi niyadingana, ukuba nesikhathi sokuba nodwa nizijabulisa nkokushaywa ngumoya, ukwazi ukuthi kunezikhathi ezizofika zokungavumelani ezintweni ezithile okumele nazi ukuthi ziyinto okumele yenzeke nokumele nikwazi ukuyedlulisa ngaphandle kwamagqubu kanye nokuthi kumele ngaso sonke isikhathi nibe nokwethembana.

4.1.3 Izindikimbana

4.1.3.1 Ukufezeka kwephupho

Ukuphumelela kwemizamo yokuphumelelisa amaphupho akho noma kwamaphupho akho kwenza ukuthi umuntu azibone eseyifezile inhloso yokufika kwakhe emhlabeni. Uma iphupho lakho selifezekile ubona sengathi ayikho inkinga ongeke ukwazi ukuyinqoba. Impilo awungabe usayibuka njengomuntu ojwayelekile, kodwa ube usuyibuka njengomnqobi woqobo (Lewis, 2019)

Ukufezeka kwephupho kungenye indikimbana etholakala kule ndaba. Le ndikimbana igqama la uBhanoyi ebonakala endabeni ejabule khona ngokuqeda ukubhala incwadi yakhe yemidlalo yomoya. Indaba iveza uBhanoyi eya kumkakhe ngokukhulu ukwenama. Into esuka imenamisile ngokuqeda kwakhe ukubhala kwakhe incwadi equkethe imidlalo yomoya. Uze athi le ncwadi aseyiqedile iyona ezokwazi ukubakhipha 'ezintwaleni'. Lokhu kusho kanje kukaBhanoyi kugqamisa le ndikimbana yokuzabalaza okuvela ngokusebezisa isimo sabo sempilo kulo muzi wabo awufanisa nezintwala kanye nokutholakala ezabalaza kanzima ezama ukuqeda incwadi aveze ukuthi kwabe sekunesikhathi eside aqala ukuyibhala. (Masondo, 1994:91-95). NoBhanoyi usuka engasacabangisi okomuntu owejwayelekile, kodwa usuka esebona izinkinga zakhe zokuhlupheka sezizophela ngenxa yokubhlala kwakhe incwadi yakhe nokuyinto efana ncmishi nevezwe nguLewis (2019).

4.1.3.2 Izinto ezisebenzela abathile kuphela

Umshado uhambisana nezinqinamba eziningi. Kulezo zinqinamba kuyaye kuqhakanjiswe ukubaluleka kokubekezela. Ngenxa yokubekezela abanye abantu bazithola beba ngabaganene iminyaka eyevile emashumini amabili. Kuleyo minyaka baye baqhakambise ukubekezela nokukwazi ukumelana nakho konke obekungaba yisizathu sokufaka isehlukaniso, kodwa bangakuvumela ngenxa yokubekezela nokuthandana nokuqonda ukuthi izikhathi.

Indikimbana eveza ukuthi ezinye izinto zisebenzela abathile kuphela itholakala ingenye ekule ndaba. Le ndikimbana ivezwa yindaba ngoBusisiwe ogane uBhanoyi. UBusisiwe uhlala noBhanoyi iminyaka eyeqile kwemine ebekezele ngethema lokukuthi kuzophumelela iphupho lakhe lokubhala incwadi ezomtholisa imali. UBusisiwe ugcina efe ngokubulawa nguBhanoyi ngesihluku esibi. Ngaphambi kokufa kwakhe ubesevele kaningana endabeni esikaza ukuba ngozofaka isehlukaniso, kodwa engakwenzi lokho (Masondo, 1994:99-100). Ukuba akazamanga ukubekezela kuze kweqe wayengeke abulawe. Lokhu kufa kukaBusisiwe kugqamisa le ndikimbana yokuthi yize ukubekezela emendweni kuyinto ebasebenzelayo abanye abantu besifazane, kodwa akusiyona into okumele wonke umuntu ayenze ngoba kungenzeka uzithole usulahlekelwa yimpilo yakho usalinde ukuthi isimo sibe ngcono.

Indikimbana yokuthi ezinye izinto zisebenzela abantu abathile kuphela ibuye ivele ngohlobo lwempilo oluphilwa nguBhanoyi noBusisiwe. UBusisiwe uvela endabeni eziba umyeni wakhe uma ekhuluma. Lokhu ukwenza ngoba nakhu embona njengesehluleki (umyeni wakhe). Ngale kokuzitshwa nguBusisiwe, uBhanoyi uthi ekhuluma noBusisiwe mayelana ngencwadi yakhe yemdlalo yomoya uBusisiwe avele amxhimefe/amancimefe. Akagcini lapho ngoba uphinde atholakale endabeni ethi umyeni wakhe uyinto engenamsebenzi walutho. Konke lokhu okwenziwa nguBusisiwe kungukhuba omubi uBhanoyi awubekezelelayo. Lokhu kubekezelela ukudelelwa nguBusisiwe kukaBhanoyi kugcina kube yinto embi ephetha ngokuthi umshado wabo uphele ngokuchitheka kwegazi likaBusisiwe lichithwa nguBhanoyi ngenxa yesimo abese bephila ngaphansi kwabo. (Masondo, 1994:91-94). Ukube laba bobabili basheshe bafaka isehlukaniso baqonda nokuthi akusiyona into esebenza kwabanye ezobasebenzela nabo ngabe umshado wabo awuphelanga ngosizi owaphela ngalo.

4.1.3.3 Ukulambela udumo

Ukulambela udumo ngenye yezindikimbana ezitholakala kule ndaba. Le ndikimbana itholakala kule ndaba ngomlingiswa obizwa ngoBhanoyi. UBhanoyi lona utholakala endabeni ecabanga isikhathi lapho umsebenzi wakhe wokubhala imidlalo yomoya sewuchumile. Kulokhu kuphupha kwakhe uzibona engungwe yizintatheli ethathwa izithombe, evela kumabonakude kanye nakuwo wonke amaphephandaba. Le micabango kaBhanoyi imveza njengomuntu onenhlese yokufuna ukuba ngusaziwayo emveni kokuthola ithuba lokudlalwa kwemidlalo yakhe yomoya emsakazweni. Akagcini ngokucabanga nje uBhanoyi, uze aphimisele atshele umkakhe uBusisiwe ukuthi babezoceba kakhulu futhi babe ngosaziwayo emveni kokuphumelela komsebenzi obhalwe nguye. Lokhu kulambela kwakhe udumo uthi kuzodalwa ngukuthi umbhalo wakhe wabe uzohunyushelwa kuzona zonke izilimi emhlabeni. Konke lokhu kufisa kukaBhanoyi kugqamisa ukuthi wayebona ithuba lokuduma empumelelweni yomsebenzi ayewubhalile (Masondo, 1994:91-92). Izenzo zokuchitha isikhathi esiningi ecabanga ngodumo zifana nokuthi uma ulangazelele ukuduma ugcina ungumuntu ophupha ngakho ngaso sonke isikhathu, ngisho emini.

4.1.3.4 Ubungozi bokwethemba umuntu

Kunzima ukucabanga ukuthi umuntu uyamazi ngokuphelele. Lokhu kudalwa ngukuthi abanti bayashintsha ngesikhathi bekhula. Lokhukuvame kakhulu ukwenzeka kubantu kusukela eminyakeni engamashumi amabili kuya kwengamashumi amane (20-40). Bangashintsha imikhuba yabo, indlela yokuziphatha, indlela abaphendula ngayo kanye nendlela ababuka ngayo impilo.

Ubungozi bokwethemba umuntu yindikimbana engeye yezitholakala ekufundweni kwale ndaba. Le ndikimbana itholakala engxabanweni kaBusisiwe noBhanoyi. UBusisiwe kule ngxabano ubonakala esabisa umyeni wakhe ngokuthi usefake isehlukaniso somshado wabo. Lokhu kungenxa yokungasebenzi kukaBhanoyi nokungabonakali engumuntu ozimisele ngokuthola umsebenzi. UBhanoyi utholakala etshela sakudabukisa umkakhe uBusisiwe ukuthi akakwazi ukufaka isehlukaniso ngenxa yokungasebenzi kwakhe. Lokhu uthi ukusho ngoba benza izifungo zokuthi bazothandana ebuhleni nasebubini. La mazwi kaBhanoyi abonakala sengathi yiwona adala ukuthi azithele ngabandayo ekumeleni ubudoda bakhe. Lokho kuhambisana nokungangenisi mali emzini wakhe iminyaka emine yonke bashada (Masondo, 1994:95). Kungenzeka ukuthi lezi zinto asezenza emshadweni uBusisiwe wayengazenzi ngesikhathi esayintombi kuBhanoyi, kodwa

ngenxa yokufika esigabeni sokukhula esibalwe nguLegg (2020) ngenhla, uBhanoyi uzithola eseshade nomuntu angamazi ongasabi nanokuguquka kwayekufunge phambi komfundisi.

4.1.3.5 Ubungozi bokushada nowesilisa ozibona njengesehluleki

Abantu besilisa bazizwa beyizehluleki uma behluleka ukubhekana nento noma nezinkinga ezithile. Noma ngabe uzama kangakanani ukubalalela nokubapha ithemba, kodwa uma inkinga ingaxazululekile bona bazizwa beyizehluleki bese beyadinwa. Ezinye izinto ezenziwa ngumuntu wesilisa uma esediniwe ngukwehlelwa yizinga lokucabanga kahle ebese eba nodlame.

Ubungozi bokushada nowesilisa ozibona njengesehluleki ngenye yezindikimbana ezitholakala kule ndaba. Ekuyivezeni, indaba isebenzise uBhanoyi. UBhanoyi lona uzithola esebhekana nokunganikwa indawo yakhe njengobaba womuzi ngenxa yokuthi ayekwenza kwakungamniki imali eyayizokwazi ukondla iphinde ikhokhele nezinye izinto ezidingwa umkakhe. UBusisiwe uvela kaningana engoklolodela umyeni wakhe ngokwehluleka kwakhe emzini wabo (Masondo, 1994:95-99).

4.1.3.6 Ubungozi bokuba nezimfihlo kothandana naye

Ukuze ubudlelwano buthuthuke kumele laba abathandanayo bangagodlalani izinto, uma kunento ethile ebalulekile oyazi wedwa kumele uyixoxe nomuntu othandana naye, ikakhulukazi uma sikhona isidingo salokho. Ubudlelwano obuhambisana nezimfihlo buyinto engaba yingozi kulabo abathandanayo ngomuso. Indikimbana yobungozi bokuba nezimfihlo kothandana naye ibonakala idala umonakalo omkhulu emshadweni kaBhanoyi noBusisiwe. Indaba iveza ukuthi uBhanoyi washayisa wabulala umuntu ngemoto nokuyinto eyaba yiphutha, bavumelana noBusisiwe ukuthi leyo kuzoba yimfihlo yabo bobabili. Ngokuhamba kwesikhathi uBusisiwe ugcina esephila ngokuxabana noBhanoyi agcine emtshele ukuthi ufuna isehlukaniso. Ngokwazi ukuthi uBusisiwe nguyey kuphela owazi ukuthi wabulala umuntu, uBhanoyi ubulala uBusisiwe. Ngaphambi kokufa indaba iveza ukuthi uBusisiwe waqamba amanga wathi uyena owayeshayela imoto waphinda wakhokhela uMmeli uThango ukuba ammele kulelo cala elaphetha ngokuthi uBusisiwe alinqobe. Ukufihla kukaBusisiwe ukuthi wamkhipha enkingeni yokubulala ngokuqamba amanga emaphoyiseni ukuthi uBusisiwe azithole esebulawa ngoba nakhu uBhanoyi ethi uyazivikela ekuboshweni (Masondo, 1994:91-99).

4.1.3.7 Ukuphilisana ngodlame kwabahluphekayo

Imindeni eminingi ehlaselwe yinhlupheko kujwayelekile ukuthi ihlalisane ngezindlela ezahlukene zodlame (Gender-Based Violence (GBV) in South Africa: A Brief Review, 2016:8). Lokhu kuyabonalala kwenzeka emzini kaBhanoyi noBusisiwe. Lesi simo senza kuvele indikimbana yokuphilisana ngodlame kwabahluphekayo. UBusisiwe noBhanoyi indaba iveza ukuthi baphilisana ngokuxabana okuhambisana nokubizwa ngamagama amabi kukaBhanoyi ebizwa nguBusisiwe kanye nokubulawa kukaBusisiwe okwenziwa nguBhanoyi. Indaba iveza ukuthi indawo ababeyakhele yaseThokoza yayiyindawo eyizakhiwo zemijondolo. Lezi zakhiwo zakhiwa ngabantu abahluphekayo abasebenza imisebenzi engaholeli kahle noma abangasebenzi nhlobo. Nakulo muzi kaBhanoyi noBusisiwe akekho umuntu osebenzayo kanti udlame yilona olugcina luqede lo muzi ekufeni kukaBusisiwe nokuboshwa komyeni wakhe ombulele onguBhanoyi. (Masondo, 1994:92-99).

4.1.3.8 Ukuzithola usenkingeni ngenxa yokuphula umthetho

Uhulumeni unemithetho eminingi ayibekayo eyimizamo yokuvikela abantu. Ngenxa yokungafuni ukulalela imiyalelo nokuhlonipha abantu bazithola beyiziba futhi bengayihloniphi leyo mithetho. Ukuphulwa kwale mithetho kuhambisana nezinga eliphansi abantu abanalo lokulunga nobumnene. Abantu yibona futhi abangena enkingeni ngenxa yokwephula imithetho okumele ngabe bayayigcina ukuze bangangeni enkingeni.

Ukuzithola usenkingeni ngenxa yokuphula umthetho yindikimbana etholakala eningini lalezo ezikule ndaba. Le ndikimbana ivezwa ngokusebenzisa uBhanoyi. Indaba iveza ukuthi eminyakeni eyedlula uBhanoyi washayisa umuntu ngemoto wafa. Lokhu kuvela ukuthi kwakungeyona nokho inhloso yakhe. Kuvela ukuthi uBhanoyi wazithola sekumele abaleke ngoba wayeshayela engenazo izincwadi ezimgunyaza ukuthi ashaye. Ukungena kukaBhanoyi kule nkinga kubukeka kuyinto eyamehla ngaphezulu. Lesi senzo sakhe sokushayela ngaphandle kwalezi zincwadi sigcina senza ukuba angakwazi ukubikela abomthetho ukuthi usebulale umuntu ngokungenhloso ngoba ebalekela ukuthi uzoboshwa. Lokhu yikhona okuyinkinga enkulu kaBhanoyi egcina imenza ukuthi angaphiliseki kahle (Masondo, 1994:96).

Ukuzithola usenkingeni ngenxa yokuphula umthetho kuyaqhubeka kule ndaba kusebenzisa yena uBhanoyi. Umliba wezinkinga zakhe uvela kulesi sigameko sakhe sokungabi nezincwadi zokushayela agcine ebulale umuntu. Indaba iveza ukuthi akekho omunye umuntu owabe azi ngaleso sigameko ngaphandle kukaBusisiwe. Okunye ekuvezayo ngukuthi ukuthi uBhanoyi

wayengazimisele ukuthi aye ejele. Uma iqhubeka izeza ukungahambi kahle komshado wakhe naye lo Busisiwe ogcine imfihlo yokuthi wabulala umuntu. UBhanoyi utholakala esengofuna ukubulala uBusisiwe ngoba nakhu efuna ukufukamele le nkinga yakhe. Icebo ayezolisebenzisa ngelokuthi abulale umkakhe ngokushesha bese eyobika emaphoyiseni ukuthi bahlaselwe yizigebengu. Lo mcabango kaBhanoyi ugcina uholele ekutheni uBhanoyi abize uBusisiwe athi abaye kwelinye igumbi elisenzini wabo. Uma befika kulelo gumbi uBhanoyi uthatha imbazo ndaweni thile abese eklabha uBusisiwe ekhanda. Ngaphambi kokufa uBusisiwe utholakala ekhala ethi umyeni wakhe umbulala ngoba nakhu engakwazi akwenzayo. Nebala wayeqinisile uBusisiwe ngoba uBhanoyi wayecabanga ukuthi uzofaka isehlukaniso uBusisiwe bese etshela amaphoyisa ngodaba lokushayisa abulale umuntu ngemoto (Masondo, 1994:96).

Ukuzithola usenkingeni ngenxa yokuphula umthetho yindikimbana etholakala iqhubeka kule ndaba ngokusebenzisa yena uBhanoyi otholakala engena egamanxa ezinkingeni. Emveni kokubulala uBusisiwe engakawulahli umzimba wakhe indaba izeza ukuthi kwatheleka uMmeli uThango nomseshi uNdlovu. Laba indaba izeza ukuthi babezofika ngosuku olulandelayo, kodwa bazithola sebejika umqondo wabo. Ukujika kwabo umqondo yikhona okwenza ukuthi bafice uBhanoyi esakulesi simo sokuba ngomatasa nokubulala azame ukuthukusa umzimba kaBusisiwe. Ngenxa yokutheleka kwabo uBhanoyi ugcina ebanjiwe ukuthi kukhona okunuka santungwana. Lokho kubanjwa kwakhe kwaba ngukubonakala kwegazi elabe ligcwele ezicathulweni ayezigqokile. Ebona lokhu uBhanoyi uvela ehlwitha isibhamu kumseshi uNdlovu azidubule afe. UBhanoyi uzithola esenkingeni yokuphoqeleka ukuthi azibulale ngoba esaba ukuthi wayezoboshwa emva kokubulala umkakhe uBusisiwe ngoba nakhu ayenezinsolo zokuthi wabe ezomumpimpa emaphoyiseni kulokhu okuvela ukuthi kwabe kunguNdlovu oyisisebenzi sengalo yomthetho kaMasondo (1994:99-100).

Ukwehluleka kukaBhanoyi ukulalela umthetho ovimbela izakhamizi ezingenayo imvume yokushayela ukuba zishayele ufaka uBhanoyi kweziningi izinkinga ngoba ukube wayenazo izincwadi zokushayela wayengakwazi ukubikela amaphoyisa ngengozi okwashona kuyo umuntu. Ngenxa yokushayela ngokusemthethweni isigwebo ayezosithola sasingaba sincane noma singabi bikho nhlobo. UBhanoyi uzithola esebulala uBusisiwe ngoba engafuni ukujezela icala lakhe lokushayisa abulale ngemoto alenze ngoba engafunanga ukulalela umthetho wezokushayela. Ukubulala kuwukungahloniphi ilungelo likaBusisiwe lokuphila okwenziwa nguBhaniyi. Zonke

lezi zinto ezenziwa nguBhanoyi ziphetha njengoba uMatta (2019) eshilo, nokungukungena enkingeni ngenxa yokwephula umthetho. Inkinga angina kuyona uBhanoyi ngukuboshwa.

4.1.3.9 Ubungozi bokungabi ngumuntu ohambisana nokuguquka kwesimo

Empilweni kubalulekile ukuhambisana nokuguququka kwesimo. Umuntu ohambisana nokuguquka kwesimo umelwe ukuthi akwazi ukuzibona yena uma kukhona la ophambuka khona ukwazi futhi ukucela usizo ukuze ezosizakala ukwazi ukubuyela endleleni. Umuntu ohambisana nokuguquka kwesimo kumele akwazi ukuyeka ukwenza izinto eziliggu kuye uma kungukuthi yizona ezimubambezelayo ekutheni afinyelele ezingeni elithile lempilo. Umuntu ohambisana nokuguquka kwesimo ungumuntu ongaqinisi ikhanda futhi akafuni kuthiwe wenza kahle noma engenzi kahle.

Ubungozi bokungabi ngumuntu ohambisana nokuguquka kwesimo ngenye indikimbana etholakala kule ndaba. UBhanoyi Nkosi oganwe nguBusisiwe nguyena oveza le ndikimbana kule ndaba. Indaba iveza ukuthi uBhanoyi washayisa umuntu ngephutha washona eminyakeni eyedlule. Kulelo cala lakhe kuvela ukuthi baqoma ukugqibana noBusisiwe ngenxa yokuthi uthando lwabo lwalusavutha amalangabi nokuyinto eshintshayo uma indaba iqhubeka. Ekuqhubekeni kwendaba uBusisiwe utholakala esengoshintshe kakhulu kunasekuqaleni, uvezwa yindaba eklolodela uBhanoyi ngoba nakhu ecikwa ngukuthi akasebenzi futhi akeyenzi imizamo yokuthola umsebenzi. Indaba iveza ukuthi uBhanoyi uze angasebenzi nje yingoba usuka ematasa ebhala incwadi yomdlalo womoya nokuwumzamo osekuphele iminyaka emine ewuzama, kodwa ungaphumeleli. Ebona lokhu uBusisiwe ugcina eseziphatha ngendlela engemukelekile ehambisana nokungamhloniphi uBhanoyi. Akagcini lapho, uze amtshale ukuthi ufuna isehlukaniso. Kukhona konke lokhu uBhanoyi ubonakala engenawo umzamo wokuthola enye indlela yokuzama imali ulokhu ebambelele ekubhaleni izincwadi okuvela ukuthi kusuka sekungeyesibili. (Masondo, 1994:96-100). Ukugolozwa kukaBhanoyi ukwamukela ukuthi isimo sokuthi ikhono lokubhala angeke kungenzeka lingaphumelelisi nokuthi isimo sesishintshile phakathi kwakhe noBusisiwe kugcina kumvimbele ukuthi athole isisombululo sokuphuma kule nkinga abhekene nayo. Isiphetho sakhe noBusisiwe kuba ngukuphela komshado wabo kabi emveni kokuthi uBhanoyi embulele ngoba esola ukuthi uzomubophisa, uBhanoyi yena ugcina eboshiwe.

4.1.3.10 Ubungozi bokungaxoxi kwezithandani

Uma abathandanayo bengaxoxi ngezinto bazibeka emathubeni amaningi angemahle. Ezinye zezinto ezingehlela izithandani ezingaxoxi ngukwanda kwezingxabano okudalwa ngukuthi omunye wenza ngayo yonke indlela ukucasula athandana naye. Ukungaxoxi kwezithandani kungagcina kwakha isithombe nemicabango engesiyo ngomuntu othandana naye. Okunye okungenzeka ngukuqala ukubonakala kwamabala akumuntu othandana naye angemahle.

Ubungozi bokungaxoxi kwezithandani buyinto evelayo kule ndaba. Le ndikimbana igqama ngoBhanoyi noBusisiwe abaganene. UBusisiwe uvela kaningi endabeni engafuni ukuxoxa ngokujulile ngezinkinga abanazo emshadweni wabo nomyeni wakhe. Ukungafuni ukuxoxa noBhanoyi kukaBusisiwe kugcina kwenza uBhanoyi akholwe ngempela ukuthi uBusisiwe akasenalo uthando lwakhe. Lokhu kucabanga kukaBhanoyi indaba iveza ukuthi kwabe kungesilo iqiniso, kodwa kwakudalwa yizenzo zakamuva zomkakhe. UBusisiwe ngenxa yokuthanda umyeni wakhe, indaba iveza ukuthi waze wamkhokhela imali yokumelwa nguMmeli uThango ecaleni lokubulala ngemoto elenziwa nguBhanoyi nokuyicala agcina eqamba amanga wathi lenziwe nguyena emaphoyiseni (Masondo, 1994:98-99). Ukuphikisana kwezenzo zikaBusisiwe nokubonakala enothando ngomyeni wakhe kwenza uBhanoyi agcine ezitshela ukuthi umkakhe unemicabango engemihle ngaye ebese eyamubulala ngoba esaba ukuboshwa ngecala angazi ukuthi selaphela liqedwa yimizamo kaBusisiwe. Konke lokhu kwakungagwemeka ngokuthi laba bobabili bahlale phansi babonisane ngakho konke okwakungahambi kahle emshadweni wabo ebese bethola isisombululo esingahlenga umshado wabo kanye nesimo sabo sempilo. Okunye okubuye kuvele endabeni ngoBhanoyi benoBusisiwe ngukuthi babengasabuzani nanokuthi umuntu uhambe kanjani uma kude kukhona indlela ayithathile. Lokhu kuvela empendulweni kaBusisiwe ayibhekisa kuBhanoyi uma embuza ukuthi uhambe kanjani edolobheni. UBusisiwe uvele aphendule ngokumbuza ukuthi kwenze njani wambuza ukuthi uhambe kanjani ngoba phela yinto angavamile ukuyenza leyo (Masondo, 1994:97).

4.1.3.11 Ukuba nesibindi nenhliziyo embi

Ukuba nesibindi nenhliziyo embi ngenye yezindikimbana ezikule ndaba, umlingiswa otholakala eveza le ndikimbana nge Bhanoyi. UBhanoyi utholakala ehlahlela umkakhe ngembazo afe ngoba nakhu ezama ukufukamela imfihlo yakhe yokubulala umuntu ngemoto okuvela ukuthi uyena noBhanoyi ababazi ngayo. UBusisiwe utshela uBhanoyi ukuthi into emenza ambulale ukungazi

uqhuba athi iNkosi mayimxolele ngesenzo sakhe. Yize umkakhe esedabukisa kanjena uBhanoyi akaveli engumuntu ozisolayo, kodwa welamanisa isibindi sakhe ngamazwi aqukethe ukuba nenhliziyo embi. La mazwi angukukhomba uBusisiwe ngenjumbane athi uyena isizathu sokuthi aze akhethe ukumbulala (Masondo, 1994:98). Lesi senzo sikaBhanoyi sifakazela izibalo eziveza ukuhlukunyezwa kwabesifazane eNingizimu Afrika njengento eyinsakavukela (Gender-Based Violence (GBV) in South Africa: A Brief Review, 2016:6).

4.1.3.12 Ukungasebenzi kahle kwengalo yomthetho

Ukungasebenzi kahle kwengalo yomthetho ngenye yezindikimbana ezitholakala kule ndaba Le ndikimbana itholakala isebenzisa icala lokubulala elenziwa nguBhanoyi. UBhanoyi uvela endabeni ezivumela yena ukuthi washayisa wabulala umuntu ngemoto ayeyishayela ngaphandle kwezincwadi. Uma iqhubeka indaba iveza ukuthi uBusisiwe waqamba amanga ngaleli cala wathi akusiye (uBhanoyi) owayeshayela imoto, kodwa kwabe kunguye. Kulawo manga akhe indaba isebenzisa umseshi uNdlovu ovela endabeni azisa uBhanoyi ukuthi amanga kaBusisiwe (athola emva ecala ukuthi angamanga) agcina echumile wakwazi ukulingqoba leli cala ayebhekene nalo. Lokhu kukholwa kalula kwenkantolo ukuthi uBusisiwe nguyena owayeshayela imoto kwakha isithombe sokuthi izinkantolo zaseNingizimu Afrika zidinga ukushintsha indlela ezisebenza ngayo uma kugcina kuba khona umuntu okwazi ukubalekela icala ekubeni zikhona izinsolo zokuthi icala ulenzile. Lokhu kudalwa ukuthi umseshi uNdlovu uyasho endabeni ukuthi ekufikeni kwakhe emzini kaBhanoyi wayezopheka yena (uBhanoyi) ngemibuzo ngoba izinsolo zokubulala zazikhomba kuyena kanye uBhanoyi Nkosi. Ukube umthetho wawungenakho ukusebenza ngokufunisela kwakogwemeka izinto eziningi okubalwa kuzo izimpilo zikaBhanoyi noBusisiwe abafa ngenxa yesisusa esiyileli cala umthetho ohlulekayo ukulisingatha ngendlela (Masondo, 1994:96-99).

Ukungasebenzi kahle kwengalo yomthetho kubuye kuhlale obala lapho umseshi uNdlovu evela endabeni engenzi lutho ngecala alitholayo. Leli cala kwabe kungelikaBhanoyi lokushayisa abulale umuntu. Njengomuntu osebenzela ingalo yomthetho kwakumele enze umsebenzi ngendlela enokwethembeka emva kokuthola iqiniso ngecala elalisanda kunqotshwa nguBusisiwe. UNdlovu uzisholo yena ukuthi wathola ukuthi uBusisiwe wasenga ezimithiyo ngokuthi athi uyena owayeshayela imoto. Yena (umseshi uNdlovu) njengomuntu womthetho kwakumele avalele uBusisiwe ejele ahlelele noBhanoyi ukuthi alandeki kwakhe bese athole ukubhekana necala lakhe.

Esikhundleni sokwenza lokhu uNdlovu wakhetha ukuwuhlaba inhlali ashaye sengathi akwenzekanga lutho. Ekugcineni singasho kugcwale umlomo ukuthi ingalo yomthetho iqiniswa iphinde ithanjiswe yilabo abayisebenzelayo. UNdlovu lapha uyisibonelo esibi esinqinda amandla okusebenza kwengalo yomthetho (Masondo, 1994:98-99).

Ukungasebenzi kahle kwengalo yomthetho kuyaqhubeka njengendikibana ngecala likaBhanoyi. Okugqamayo ngaleli cala likaBhanoyi eligcina lifukanyelwe nguBusisiwe ngokungemthetho ukuthi uma unemali eNingizimu Afrika uyakwazi ukunqoba icala okungamele engabe uyalinqoba. Lapha sibona uMmeli uThango ekwazi ukumela uBusisiwe ecaleni angenalo agcine elinqobile. Ukuvuma ukuthi kwabe kunguBusisiwe owabulala ngemoto kuveza ukuthi umthetho unakho ukukwazi ukuvuna abaqamba amanga njengoba kwenzekile kuBusisiwe (Masondo, 1994:99). Lokhu okutholakala kwenziwa ngamaphoyisa kule ndaba kungukuvikela abantu abaphule umthetho nokuvimba ukwenzeka kobulungiswa kulabo abangabagilwa njengokunomthelela wokuthi izinga lobugebengu libe phezulu eNingizimu Afrika.

4.1.3.13 Ubungozi bokwenza izinto ngoba ubuswa wukungazi

Abanye abantu banomkhuba wokwenza izinto noma bakhulume izinto ekubeni bazi kahle kuthi angeke bazenze. Lokho kuyingozi ngoba kungenza umuntu ukuthi abe nokukhulu ukwesaba. Ukukhuluma amazwi athusayo komunye umuntu ayicala ngisho enkontolo elingakugweba kanzima. Lokhu kusitshela ukuthi njengabantu kumele siqaphele ukuthi yini esiyikhulumayo, nini noma kubani ngoba lokho esikukhulumile kungabuya kuze kabi kithina (How Threats Can Lead to Verbal Assault Charges, 2021).

Ubungozi bokwenza izinto ngoba ubuswa wukungazi ngyenye indikimbana etholakala kule ndaba. Le ndikimbana itholakala kule ndaba ngokusebenzisa uBhanoyi kanye noBusisiwe. Indaba iveze laba bengahlalisene kahle. Kutholakala uBusisiwe esabisa uBhanoyi ngokuthi uzofaka isehlukaniso somshado wabo. UBhanoyi uqoma ukubulala uBusisiwe ngenxa yokwesaba ukuboshwa ngenxa yecala ayelenzile lokushayisa umuntu ngemoto. UBusisiwe utholakala ethi iNkosi ayimthethelele ngoba akakwazi akwenzayo. Esembulele uthola ngoMmeli uThango nomseshi uNdlovu ukuthi uBusisiwe wayengacabangi ukumubophisa. Nebala kutholakala ukuthi uBhanoyi wabulala uBusisiwe ngenxa yokungazi ngempela. NoBusisiwe wayengazi ukuthi uzogcina ebulewe ngokukhuluma kabuhlungu noBhanoyi aze amesabise ngesahlukaniso somshado. Ukungazi kwalaba ababili kuyefana nokungaboni ngoba bagcina behlelwe ukubhekana

nokufa ngenxa yezenzo zabo ezihambisana nokungazi (Masondo, 1994:99). Ukube wayazi uBusisiwe ukuthi angazithola esebhekana nokufa ngenxa yamazwi akhe wayengeke athembise uBhanoyi isehlukaniso ekbeni azi ukuthi uyazidlalela.

4.2.1 Indaba ngamafuphi, ‘Kungenxa yemali’

Ngamafuphi le ndaba isethulela uNkosikazi Lindiwe Mhlungu. ULindiwe Mhlungu indaba imveza edinga usizo lokuthungathelwa uMnumzane Makhathini owabe eyisiqashi sakwakhe. Ekufuneni kwakhe ukuthola uMnumzane Makhathini uNkosikazi Mhlungu wabe eseqasha uBobo Ntemba ongumseshi ozimele. Ekuhlanganeni kwabo uMnumzane Ntemba noNkosikazi Mhlungu baxoxa ngemali yenkokhelo eyabe izokhokhwa nguNkosikazi Mhlungu. Nebala laba bagcina bevumelene emva kwesikhathi benokuphikisana. UNkosikazi Mhlungu elandisa uNtemba uthi uMnumzane Makhathini ungesinye seziqashi eziqashe endaweni yakhe ayakhele abantu abantula indawo osekuyiyona ndlela aziphilisa ngayo emva kokushona komyeni wakhe. Ekuqhubekeni kwengxoxo kaNkosikazi Mhlungu noMnumzane Ntemba kuvela ukuthi uMnumzane Makhathini ungumuntu ophila ngokukhubazeka okuhambisana nokulimala kwenqulu odlameni lwaseGoli, lokhu kulimala kwamenza ukuba adinge izimboko ezimbili ukuze aye la asuka edinga ukuya khona. Kule ngxoxo akubalulayo uNkosikazi Mhlungu ukuthi uMnumzane Makhathini ungumuntu oqotho nophathwa ngendlela eyehlukile kunezinye iziqashi. Umnumzane Makhathini lo kuvela ukuthi ungumuntu okhonze ukuvakashela indawo yokucima ukoma ebizwa ngoKhozi. UNkosikazi Mhlungu uveza ukuthi uyaye azi ukuthi ingabe ufikile yini noma cha oKhozini uMnumzane Makhathini lokho uthi uyaye akwaziswe nguMnumzane uNtsibande ongumnikazi woKhozi. Okunye okuvelayo ngukuthi uMnumzane Makhathini akasenabani oyigazi lakhe ngoba nabazali bakhe bashona esafunda isikole. Ekuqhubekeni kwale nkulumo, kuvela ukuthi uMnumzane Ntemba uzowuthatha lo msebenzi wokucinga uMnumzane Makhathini. Emva kwesikhathi uyahamba uNtemba aye ukuyobheka umnikazi woKhozi onguMankunzini Ntsibande odume ngeloKhozi. Uyamlandisa-ke uNtsibande ukuthi uzobheka ukuthi uMakhathini ingabe uke wafika yini. UNtsibande uveza ukuthi akaze afike uMakhathini, kodwa usola ukuthi umuntu ongaba nolwazi nguMnumzane uKhalabembule ongumnikazi wenkampani yamathekisi uMakhathini avame ukuyisebezisa

Ekufikeni kukaNtemba kuKhalabembule, uthola ukuthi wabe esaphumile, kodwa intombazane esebenza ehhovisi yamtshelela ukuthi ugcine ukusebenzisa imoto yale nkampani ngehora lesine ntambama elibangise eFilidi. Emva kokuthola lokho, intombazane imyalela ukuba kungalula

ukuthola uKhalabembule uma engamshayela ucingo. UNtemba wamthola uKhalabembule wabe esemtshela ukuthi uMakhathini wathi uzolibangisa eFilidi, eNational Bank ayokhipha imali ebese elandwa ngumngani wakhe. Ntambama ngalolo suku uNtemba wathola ephephandabeni ukuthi kutholakale umlisa othile odutshuliwe embonini ekhiqiza amapulangwe kanye nezingodo eFilidi. Ekutholeni lokhu, uNtemba uyasuka ayobikela uNkosikazi Mhlungu ngakuthole ephephandabeni nalokhu akuthole kuMnumzane Ntsibande woKhozi. Esemlandise ngakutholile uNtemba, uNkosikazi Mhlungu ubonakala ethuswa ngukuthi uMakhathini uyikhiphe cishe yonke imali abenayo ngaphandle kokubonisana naye okuyinto abengavamile ukuyenza. UNtemba ugcina ebona iphepha lokwaba ifa elabe libhalwe ukuthi umuntu ozothola ingxenye enkulu efeni lemali kaMakhathini nguNkosikazi Mhlungu.

Ngokuqhubeka kwendaba kuvela ukuthi emveni kokutholakala kwasidumbu sokuqala eNkambule Saw Mills kwaphinde kwatholakala esinye futhi. UNtemba ugcina ethole ukuthi esinye sezidumbu ezatholwa eNkambule Saw Mills kwabe kungesikaMnumzane Makhathini. Ngasemaphethelweni endaba uNtemba uvela esengufakazi wenkantolo lapho kuqulwa khona icala lokudutshulwa kufe uMnumzane Makhathini. Ukuba khona njengomseshi ozimele kukaNtemba yikhona okukhipha umnyombo kuleli thumba okuyicala eliqukwayo ngalolo suku. Ekulandiseni kwakhe inkantolo uNtemba uveza ukuthi uNkosikazi Mhlungu uyena owakhokhela umuntu owabulala uMakhathini. Lokhu indaba izeza ukuthi wakuthola ngesigebengu esidumile endaweni esidume ngelikaBhokide, uBhokide lona wayecelwe nguNkosikazi Mhlungu ukuba asebenzisane noZembe okunguyena owagcina enza umsebenzi wokubulala uMakhathini emva kokuba uBhokide enqabile ukuthatha lo msebenzi. UNkosikazi Mhlungu indaba imveza engumuntu okhalayo agcine esephimisela amazwi okuvuma icala nokuzisola ngesenzo sakhe. Uphetha ngokuboshwa ebese indaba iyalotha.

4.2.2 Indikimba yendaba, 'Kungenxa yemali'

Abantu bangena ezinkingeni ezahlukene zonke izinsuku. Enye yezinkinga ababhekana nazo ngukuzama ngayo yonke indlela ukuvikela isithunzi sabo ezintweni eziyihlazo emphakathini abaphila kuyona. Ngenxa yokulingeka, abantu bake bazithole sebenze into okungamele bayenze. Leso senzo sabo sibenza bahlalelwe ngumsebenzi wokusifihla. Ukusifihla ke kudinga ukuba babe nemizamo abazoyenza ehambisana nokukhuluma okungesikho ukuze bezovikela isithunzi sabo kwazise ezinye izinto azigcini ngokuba yihlazo emphakathini kepha zingakufaka ngisho ejele uma sezivele obala (Bahnk& Reuben, 2021:1-6). Ezinye izenzo ezimbi ezenziwe ngabantu zibaholela

ekutheni bakhethe isisombululo sokuphuma enkingeni ngesenzo esiyihlazo esihambisana nokuqamba amanga emphakathini. Amanga athathwa njengehlazo emphakathini, kanjalo nezinye izenzo eziphambana nokulunga ziyihlazo. Amanga abantu bagcina bencamela ukuwasebenzisa ngoba nakhu bewabona ‘njengehlazo elingcono’ uma bewaqhathanisa nezenzo abasuka bezenzile. Amanga aqanjwe ngumuntu ozama ukuvikela omunye umuntu abanye abantu bawabuka njengamanga angcono uma eqhathaniswa namanga umuntu awaqamba ukuzivikela yena.

Abantu bazama ngazo zonke izindlela ukuvika ukungabonakali njengabaqambimanga. Lokhu kugcina kushiya umuntu nokuthi akhethe ukuqamba amanga ukuze abukeke njengothembekile, nokuyinto abanye abantu abangavumi ukuthi bayayenza. Iqiniso elizoveza ukungathembeki kwabantu liyafihlwa, kifihlwa ngokuqamba amanga. Ukungathembeki okuvame ukwenziwa ngabantu buphathelene nokuzusa imali noma izinto ezizobanikeza imali. Uma abantu sebekwenzile lokhu kungathembeki bakumboza ngokuqamba amanga ngoba nakhu besaba ukuthi kuzovela ubuhlazo besenzo sabo. Amanga aphenyuka abe yihlazo elincane kunaleli abalenzile, lokuthola okuzobanikeza imali ngokungemthetho.

UBryant (2008:26-32) ungomunye wongoti ababhale ngamanga, kanti uveza ukuthi amanga ahlukene izinhlobo ezintathu, kukhona amanga amhlophe (white lies), amanga ang-empela (real lies) kanye namanga ampunga (grey lies). Amanga avumelekile uma eqhathaniswa namanye. La ma nga abantu bawaqamba zonke izinsuku ngoba nakhu bezama ukuphilisana nabanye abantu ngendlela engenayo ukuphikisana nabantu ngendlela engadicilela isithunzi sabo phansi noma ukuzethemba kwabo. Amanga angempela wona angamanga amakhulu ahambisana nezinhloso zokudukisa abantu ngoba nakhu ufihla izinto ezinzima noma ezinkulu ozenzile, uzivikela wena. Amanga ampunga wona amanga aphakathi kwamhlophe namaga angempela, awamakhulu futhi kakhulu kanti futhi awalula, agxamalazile.

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso ayindikimba yendaba. Le ndikimba ezikhathini eziningi ivezwe ngokusebenzisa umlingiswa onguNkosikazi Lindiwe Mhlungu (ozobizwa ngoNkosikazi Mhlungu). UNkosikazi Mhlungu uqasha uNtemba ongumseshi ozimele ukuze amsize athungathe uMakhathini ongesinye seziqashi zakhe. Uma uNkosikazi Mhlungu elandisa uNtemba ngokunye akwenzela iziqashi zakhe uthi uzilethela ukudla kwasemini kuphela. Uma indaba iqhubeka atholakale esetshela uNtemba ukuthi uMakhathini umlethela indlakuseni njalo ngehora lesishiyagalombili. UNtemba uyayiqaphela le nkulumo esinokuphikisa

obekushiwo nguNkosikazi Mhlungu phambilini. Ekuqapheleni kwakhe uNtemba utholakala ebuza uNkosikazi Mhlungu ukuthi akusiye yini osanda kumtshela ukuthi iziqashi zakhe uzipha ukudla kwasemini kuphela? Inkulumo ube eseyishintsha athi uMakhathini kuphela othola ukudla kwasekuseni nokwasemini ebese ebeka nesizathu sakhe esizokwenza ukuba uNtemba angaqhubeki nokugxila ekutholeni isizathu salezi nkulumo ezimbaxambili zikaNkosikazi Mhlungu. La manga kugcina kucaca ukuthi uNkosikazi Mhlungu usuka eyisusela emoyeni ngoba nakhu efuna ukufihla iqiniso lokuthi uyena nobhululu bakhe ababulala uMakhathini (Masondo, 1994:102-103).

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso kuyaqhubeka nokuhlabahlosa kule ndaba. Lokhu kutholakala ngokubheka ingxoxo kaNkosikazi Mhlungu noNtemba. UNtemba utholakala ebuza imibuzo ehambisana nokufuna ukuthola ukuthi ingabe uMakhathini lo odukile kunakeke nini ukuthi udukile. UNkosikazi Mhlungu utshela uNtemba ukuthi kuze kwanakeka ukuthi uMakhathini udukile sekushaye ihora lesibili ntambama. Le mpendulo kaNkosikazi Mhlungu iphinde iphikisane nobuqiniso enkulumweni yakhe athe kuyona uKhozi (okuyigama lo mnikazi wendawo la kuphuza khona uMakhathini) lumshayela ucingo uma uMakhathini engafikanga endaweni yalo okuyinto okumele engabe kade yenzekile, kodwa yangenzeka kwaze kwadlula amahora angaphezu kwamathathu esukile emqashweni elibangise khona. Lokhu kunakeka ngoba indaba iveze ukuthi uMakhathini uhambe ligamenxe elesishiyagalolunye ekuseni elibangise oKhozini, kodwa kuze kwashaya ihora lesibili uKhozi lungamshayelanga ucingo lumazisa ukuthi uMakhathini akafikanga kwaze kwaba nguyena uNkosikazi Mhlungu olushaya ucingo alubuze ukuthi ingabe uMakhathini ufikile yini (Masondo, 1994:105).

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso kuyaqhubeka nokuchuma njengendikimba yendaba. UNtemba uyaqhubeka nokubamba iqhaza ekuvezeni le ndikimba ngokutholakala exoxa noKhozi mayelana nokugcinana kwakhe noMakhathini. Indaba iveza uKhozi lutshela uNtemba ukuthi Kube nowesifazane oke walushayela ucingo ebuza ngoMakhathini. Luthi uKhozi alukwazanga nokho ukumsiza ngoba nalo imbala kalwazi ukuthi ngabe ukuphi nezwe uMakhathini. Ekuqhubekeni kwayo indaba iveza ukuthi laba bobabili (uMankunzini noNkosikazi Mhlungu) bangamathe nolimi okungalindelekile ukuba omunye wabo abize omunye athi “kube nowesifazane” okuyindlela uMankunzini abiza ngayo uNkosikazi Mhlungu uma ekhuluma noNtemba. Le ndlela inokuba nokwakha isithombe sokuthi uMankunzini

akamejwayele uNkosikazi Mhlungu okungamanga ahambisana nokufuna ukuthi kube neqiniso elifihlekayo kuNtemba (Masondo, 1994:107).

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso kuyaqhubeka nokudla ubhedu njengendikimba ekule ndaba. Amanga avezwa eqanjwa kule ndaba, yilawo aqanjwa nguMankunzini (uKhozi) lapho ebuzwa uNtemba ukuthi ingabe unalo yini ulwazi ngoMakhathini. Indaba iveza uMankunzini ethi akakwazi ukumsiza ngoba akanalwazi lokuthi ngabe ukuphi nezwe uMakhathini. Kulokho kusho kwakhe kanje uMankunzi kuyavela ukuthi wabe ehubhuza aluhlaza cwe amanga ngoba nakhu efihla iqiniso lokuthi empeleni uMakhathini walandwa yimoto yakhe lapho abe eye khona eFilidi lokhu kuvezwa yindaba lapho eNtemba ebuza uSayitsheni uKhoza ukuthi izinombolo zemoto elande uMakhathini ngabe zingezikabani, indaba kaMasondo (1994:116) iveza uKhoza ethi ngekaMnumzane Mankunzini Ntsibande onendawo yokuphuza eyaziwa ngokuthi kusoKhozini, eMondlo. Ukube uMankunzini akawaqambanga amanga athi akanalwazi ngendawo la uMakhathini ekhona kwakuzoba lula ukuthi uNtemba agcine efinyelele eqinisweni eliyimbangela yokungabuyi kwakhe ngalolo suku. (Masondo, 1994:116&107).

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso kuyaqhubeka nokuvelela njengendikimba ekule ndaba esebenzisa uNtemba ovela ebuyela kuNkosikazi Mhlungu emva kokuthi ehlukane naye engumuntu oyobheka uMankunzini ukuze amphonse imibuzo embalwa ngokuduka kukaMakhathini. UNtemba uveza ukuthi uNkosikazi Mhlungu wazenza umuntu okhwishiza kakhulu uma embona enza sengathi wabe engumuntu owabe engamboni uNkosikazi Mhlungu. Ekugcineni uvela ezenza othukayo uma esebona ukuthi uNtemba wayemlindile. Emveni kokuzethukisa umbuzo ukuthi ufike nini ngoba akaze ambone?" Lokhu kwenza kukaNkosikazi Mhlungu nokukhuluma kuvela kuveze obala kuhle kwezinqe zesele kuNtemba ukuthi uNkosikazi Mhlungu unamanga uma ethi akambonanga. Lokhu kucaciswa ngamagama kaNtemba anokuphikisa uNkosikazi Mhlungu kulobu buqili bakhe. La magama kaNtemba awashoyo athi "Kanti-ke iMpumalanga kayisoze yahlangana neNtshonalanga." Yize kungaveli kulesi sigaba sendaba ukuthi sithini isizathu sokuba uNkosikazi Mhlungu enze kanje, kodwa ekuqhubekeni kwendaba kuyacaca ukuthi kwabe kuyiqhinga noma indlela yokukhombisa ukungathokozi ngokuphenya kukaNtemba okugcina kumfake kwalasha ngenxa yokuthi nguye ogcina ethole ulwazi olwasiza inkantolo ukuba igwebe yena noMankunzini (Masondo (1994:117).

Amanga ahambisana nokuzenzisa ngoba ufuna ukufihla iqiniso ayaqhubeka nokuvelela njengendikimba ekule ndaba isebenzisa uNtemba ovezwa yindaba ethembisa uNkosikazi Mhlungu ukuthi uzokwehlukana nalolu phenyo uma engamthembisa ukumenzela into eyodwa. Le nto asuke eyifuna uNtemba ukuthi uNkosikazi Mhlungu aphendule imibuzo asuke enayo. Nebala uyavuma. Bangena endlini baxoxe asuke ahambe. Ekuhlukaneni kwabo, uNkosikazi Mhlungu usala enesithombe sokuthi uNtemba uzoluyeka uphenyo lwakhe ngoba abekucelile wakwenza. Indaba iveza uNtemba eqhubeka nophenyo emva kokuthembisa uNkosikazi Mhlungu ukuthi uzoluyeka uphenyo uma ephendula imibuzo. Ekuqhubekeni kwakhe nalo usuka ebheka indawo yakwaBhekumthetho kuyo asuka ezocinga uBhokide asuka ezombuzo imibuzo ngokulahleka kukaMakhathini (Masondo, 1994:117-120).

Uma iqhubeka indaba iphinde iyiveze le ndikimba, lokhu ikwenza ngenkathi sekuqulwa icala lokubulawa kukaMakhathini. Kulokhu uNkosikazi Mhlungu utholakala engophikela ummangalelwa omkhulu kuleli cala onguMankunzini Ntsibande (uKhozi). Lo nkosikazi utshela inkantolo ukuthi umazi kakhulu uMankunzini futhi akakaze ambulale uMakhathini uthi lokhu ukusho ngoba uMankunzini ungumuntu olungile futhi olusizo. Uma eqhubeka uveza ukuthi wayekhona kwaNtsibande ngenkathi uZembe ezokweboleka imoto okuyiyona okuthiwa yagitshelwa nguMakhathini ngaphambi kokuba abulawe. UNkosikazi Mhlungu utshela inkantolo ukuthi uMankunzini wayengafuni ukunikeza uZembe imoto, uthi wagcina emncenga uMankunzini ukuba amnikeze uZembe imoto ngoba uyazi ukuthi uyasatshwa. Lokhu kukhuluma kanje kukaNkosikazi Mhlungu athi usondelene noMankunzini nokuthi wabe enaye ngenkathi uZembe ezokweboleka imoto kuphikisana nalokho okuvezwe yindaba ethi empeleni yena akangeni ezindaweni ezifana nasoKhozini okuyishibhi likaMankunzini. Akagcini ngokuqamba la manga ngalokhu kufakaza kwakhe uphinde aphikise ofakazi benkantolo abathi bamubona uZembe ehamba noMakhathini. Ukube kuthiwa labe lingekho iqiniso alifihlayo uNkosikazi Mhlungu wayengeke aphike ukuthi uMakhathini wabonakala ehamba noZembe, ukuphikisa kwakhe ofakazi emva kokuba ezisholo yena ukuthi wabe ekhona kwaNtsibande ngenkathi uZembe ezokweboleka imoto kuveza ukuthi kuneqiniso afuna ukuba lingatholwa okuhambisana namanga. Ebona la manga aqanjwa nguNkosikazi Mhlungu uNtemba uvezwa yindaba ebuza uNkosikazi Mhlungu ukuthi akusiye yini osanda kutshela inkantolo ukuthi wayekhona kwaNtsibande mhlazane kubolekwa imoto. Kulo mbuzo uNkosikazi Mhlungu uthi “yimina” le mpendulo iqhubeka njalo

nokuveza indikimba yamanga kule ndaba emumethwe ngubufakazi bukaNkosikazi Mhlungu. (Masondo,105-123).

Le ndikimba ibuye ivele ngoNkosikazi Mhlungu osuka esengufakazi ecaleni lokubulawa kukaMakhathini. Kulobu bufakazi benkantolo abethulayo indaba imveza ebiza uMankunzini ngomuntu olungile. Uvezwa esekhala ezivumela yena ukuthi unecala lokubulala uMakhathini (yena nomankunzini nabanye). Lokhu kwenzeka ngemva kokuthi uNtemba ethule ubufakazi obuveza ukuthi uMankunzini wabambisana naye (uNkosikazi Mhlungu) nabanye abasolwa ekubulaleni uMakhathini. Ngale kokubiza uMankunzini ngomuntu olungile uNkosikazi Mhlungu uqamba amanga ngezinto ezimbili eyokuqala okungeyokuthi uyalazi icala likaMankunzini lokuba yisikhohlakali sesigebengu okwesibili kube okokuthi akalenzanga leli cala okugcina kuvela ukuthi liyabalahla bobabili ngoba bebembisene kulona (Masondo, 1994:123-126).

UNkosikazi Mhlungu uqhubeka njalo nokutholakala kule ndaba eveza le ndikimba. Simthola etshela uNtemba ukuthi akanayo ngisho encane imvume yokuthinta ibhokisi elinezinto eziyimfihlo zikaMakhathini. Lokhu ukusho emva kokuthi uNtemba ethole incwadi yokwaba amafa kulona ngenkathi eye kwakhe ukuyobuza okuthile kuNkosikazi Mhlungu asuke efuna ukukusebenzisa ukuze athole uMakhathini. Kuze kuvela le ndikimba yingoba uNtemba ubebuza uNkosikazi Mhlungu ngenchwadi kaMakhathini yokwaba ifa kuyo okuvela ukuthi umuntu ozohlomula kakhulu uma eshona uMakhathini kwabe kunguye uNkosikazi Mhlungu. UNkosikazi Mhlungu uphinde asetshenziswe yindaba ukwedlulisa le ndikimba yokuba nezimfihlo lapho uNtemba embuza ukuthi ingabe unaye yini umuntu ahlekisana naye ngoba umyeni wakhe esashona nje, kulo mbuzo ubhoka ngolaka atshele uNtemba emakhaleni ukuthi useyabheda uma esefuna ukwazi izindaba zakhe zangasese ambuze nokuthi usithathaphi isibindi sokubuza yena njengonina ukuthi uhlekisana nobani ngoba sekushone uyise. Indaba iphinde iveze indikimba yokuba nezimfihlo isebenzisa isenzo sikamufi uMakhathini ovezwa nguNkosikazi Mhlungu ngesenzo sokukhipha imali engamazisanga nokuyinto athi akavamile ukuyenza. Lokhu kuba nokufihla kukaMakhathini kuyamnenga uNkosikazi Mhlungu ngoba wabe eyibheke ngabomvu imali kaMakhathini. Kule ngxoxo anayo noNtemba uNkosikazi Mhlungu uzenza umuntu obephilisana kahle noMakhathini futhi obemkhathalele, kodwa lokhu kuthanda ukuthi kube nezinto ezifihlekayo kuhambisana nokufuna ukufihla iqiniso lokuthi ubenolwazi ngezimali zikaMakhathini kanti futhi ungomunye wabambulele ngoba befuna zona (Masondo, 1994:113-118).

4.2.3 Izindikimbana

4.2.3.1 Umndeni obunjwa izimo ezingezinhle

Umndeni uyinto ingane ezalwa kuwo iphinde ikhule kuwo. Ukukhula kuhambisana nokuphila noma nokwazana namanye amalunga omndeni. Umndeni uphinde ufe usandawonye. (Budayová, 2021:7). Indaba iveza okwehlukile kokuchazwa nguBudayová (2021) mayelana nomndeni, lokhu ikwenza ngokuveza indikimbana eveza ukuthi umndeni uyabunjwa yizimo ezingezinhle. Le ndikimbana igqama engxoxweni kaNtemba noNkosikazi Mhlungu. Kule ngxoxo uNkosikazi Mhlungu ugcina ekhombise uNtemba isithombe sikaMakhathini. Lesi sithombe usilandelisa ngokuthi atshele uNtemba ukuthi njalo ngokhisimuzi iziqashi zakhe uzithatha izithombe. Okunye akuvezayo ukuthi uhlala yedwa nokuyinto aqala ukuyenza emva kokushona komyeni wakhe. Ukuhlala emqashweni ngisho kungusuku lukakhisimusi kwakha isithombe sokungabi namalunga omndeni noma umndeni ongowakho. Lokhu yinto egqamayo ngalezi ziqashi zikaNkosikazi Mhlungu. Yena neziqashi zakhe bagcina seabukeka njengomndeni ngoba bahlala ndawonye ngisho nangesikhathi samaholidi angawokuhlala nabantu abayigazi labo yize bengazalani futhi bengakhulanga ndawonye, kodwa bahlanganiswa izimo ezabaholela ukuba bagcine beqashe kwaNkosikazi Mhlungu (Masondo, 1994:106). Okunye okungesilo iqiniso ngokuvezwe nguBudayová (2021) ngokuthi umndeni ufa usandawonye, Lokhu akulona iqiniso ngoba uMakhathini kule ndaba ushona esehlala emqashweni kaNkosikazi Mhlungu ongelona umndeni wegazi lakhe.

4.2.3.2 Ukuzithola uphunyula ngenxa yokuba nemali

Abantu abaphila ngaphansi kwenhlupheko bazithola bebhekene nengwadla uma benze amacala athile. Ubunzima babo buhambisana nokumelana nezindleko ezihambisana nokukhokhela abameli abazobasiza ngazo zonke izinto ezimayelana necala. Lokhu kuhlupheka kuba yinto oyizwa ngendaba uma unemali (Sepulveda, 2014:13). Ukuzithola uphunyuka ngenxa yokuba nemali yindikimbana etholakala kule ndaba. Le ndikimbana ivela ekuthethweni kwecala lokubulawa kukaMakhathini. Okugqamisa le ndikimbana ngokuthi uma unommeli wakho enkantolo uyakwazi ukukuvikela uma kukhona imibuzo noma okwenzeka ngesikhathi sokuthethwa kwecala abona sengathi kucindezela ilungelo lakho. Lokhu kugqama ngokuba umahluleli ayalela uNtemba ongufakazi wenkantolo ukuthi ayeke ukubuza imibuzo abeyibuza uNkosikazi Mhlungu. Inkosi yenkantolo iyasiphasisa lesi sicelo sokuhoxiswa kwale mibuzo yize izivumela ngokwayo ukuthi

yabe inokuthile ekuzuzayo ngale mbuzo kaNtemba. Lokhu kuveza le ndikimbana ngoba kusho ukuthi uma ungenayo imali yokuqasha ummeli osezingeni ungazithola ugojelwa yicala uma ubhekene nabantu abahlakaniphe njengoNtemba (Masondo, 1994:125). Ukuthandana kukaMankunzini noNkosikazi Mhlungu kwenza ukuthi ummeli okhokhelwa nguMankunzini atholakale elwela intombi yekhasimende lakhe. Lokhu kungubufakazi bokuthi imali ibamba iqhaza elikhulu ekutheni ilungelo lakho licindezelwe noma livikeleke enkantolo njengoba uSepulveda (2014) evezile ekuqaleni kwalesi sigaba.

4.2.3.3 Ubuthaka bengalo yomthetho

Ingalo yomthetho eNingizimu Afrika ihlaselwe wuxhaxha lwezinkinga ezihambisana nokushoda kwesabelo esatshelwa ukusebenza kwengalo yomthetho. Lokhu kushoda kwemali kwenza kube nokushoda kwenani lamaphoyisa, abashushisi, izakhiwo zokuqhuba ukuqeqeshwa kwamaphoyisa, yizinsizakusebenza nokunye okuningi. Zonke lezi zinkinga zigcinna zidala ukungathembakali kwengalo yomthetho ekuqinisekiseni ukuthi ubulungiswa nosizo oluphathelene nomthetho butholwe yiwo wonke umuntu (Sepulveda 2014:22)

Ubuthaka bengalo yomthetho ngenye indikimbana etholakala kule ndaba. Ekuvezweni kwale ndikimbana kusetshenziswe uNtemba ongumseshi ozimele. UNtemba lona uveza le ndikimbana engxoxweni yakhe noNkosikazi Mhlungu eyandulela ukuqala kophenyo lwakhe lokuthungatha umkhondo kaMakhathini. UNtemba lona utholakala efuna inkokhelo yemali eningi ekhonondisa lesi salukazi esinguNkosikazi Mhlungu. UNtemba uthi le mali ayifunayo kule nkosikazi ngeyokulala emahhotela, ukudiza la efuna ulwazi kubantu abathile kanye nokuthenga into yokuthiba iphango ngesikhathi sophenyo. UNkosikazi Mhlungu ugcina eyikhipha le mali ngoba nakhu edinga usizo (Masondo, 1994:101). Okugqamayo kulezi zimfuno zikaNtemba ngukuthi izakhamizi sezincamela ukukhokha izimali ezishisiwe ukuze zizothola ubulungiswa ngenxa yokungayethembi ingalo yomthetho. Uma iqhubeka indaba kuvela ukuthi uMnumzane Ntsibande uyathinteka ekudukeni kukaMnumzane Makhathini. Lo mnumzane ubonakala ekhetha ukukhokhela ummeli ozimele ozommmela ecaleni lakhe. Zonke lezi zenzo zokukhetha ukusizwa ngabantu abazimele ekubeni likhona ithuba lokukhetha abamahhala kuveza ukungathenjwa kwabasebenzela ingalo yomthetho ngaphansi kukahulumeni ekuletheleni izakhamizi ubulungiswa obufanele nokuyinto evelayo emsebenzini kaSepulveda (2014) ongenhla.

4.2.3.4 Umthelela womnotho ontengantengayo kubaseshi abazimele

Ukungahambi kahle kwesimo somnotho kungenye into efaka abaseshi abazimele enkingeni. Lokhu kuba yinkinga ngoba bahlalelwa ngumsebenzi wokuncengana noma wokuxabana namakhasimende abo kubangwa inani lenkokhelo abasuka belinqumile elisuka lidula emehlweni amakhasimende. Abaseshi nabo isuke ingekho into abangayenza ngoba ukukhuphuka kwezindleko kubaphoqa ukuba nabo bakhuphule imali abenzela ngayo amakhasimende umsebenzi. Umthelela womnotho ontengantengayo kubaseshi abazimele uyindikimbana kule ndaba evela ngoNkosikazi Mhlungu ovela endabeni engazimisele ukukhokha imali enqunywa nguNtemba ukuze amthungathele uMnumzane Makhathini oyisiqashi sakhe. UNtemba uze atshele uNkosikazi Mhlungu ukuthi akaguquki emalini ayibizile kwazise izindleko ezihambelana nalo msebenzi afuna amenzele wona ziyabiza (Masondo, 1994:101). Lobu bunzima obuhambisana nokuntengantenga komnotho kubukeka kungagcina kuba yisizathu esingenza ukuthi izigebengu zizicanasele ngokuqola abantu kanti futhi kunganyusa nesibalo sabantu abangaphelelwa ngumsebenzi, okunga ngabaseshi abazimele ngoba nakhu sekwakheke isithombe sokuthi bamba eqolo.

4.2.3.5 Ukubaluleka kokuzimela

Ukubaluleka kokuzimela ngenye yezindikimbana ezitholakala kule ndaba. Le ndikimbana ivezwa ngomlingiswa oqavile kule ndaba, uNkosikazi Mhlungu ovezwa yindaba exoxela uNtemba ukuthi unezindlu eziqashisa abangenayo indawo yokuhlala. Uveza ukuthi selokhu kwashona umyeni wakhe, uMhlungu eminyakeni eyishuminambili uziphilisa ngokwenza lo msebenzi wokuba nezindlu eziqashisayo. Ukuzisebenza kukaNkosikazi Mhlungu kumveza njengowesifazane onobuhlakani nokuzimela. Akathanga ngoba sekudlule umyeni wakhe emhlabeni wabe eseba ngumuntu ozofuna ukuqomela ukukhangezwa ukuze ezokwazi ukuphila. (Masondo, 1994:102). Lokhu kungenye into ebalulekile edingwa ngumuntu ngoba umuntu kumele akwazi ukumelana nezindleko eziyisisekelo sokuphila sansukuzonke (Ružomberku, 2021:77-78). Ukwehluleka kukaNkosikazi Mhlungu ukuba nendlela yokuziphilisa kwakungambulalisa ngendlala noma aphila ngokuhlala ecela njalo.

4.2.3.6 Ukubandlulula ngokweminyaka

Ukubandlulula ngokweminyaka kungenye yezindikimbana ezitholakala kule ndaba. Lokhu kubandlulula abantu kubukeka kwenziwa nguNkosikazi Mhlungu. Lokhu kugqama engxoxweni

yakhe noNtemba. Kule ngxoxo uveza ukuthi ezindlini aqashisa ngazo uhlalisa abantu abadala ngoba ubabona bengabantu angakwazi ukumelana nabo kwazise intsha uyibona njengabantu abahluphayo. Yize sikhona isizathu sesinqumo sakhe, kodwa kungephikwe ukuthi akusibo bonke abantu abasha abahluphayo futhi akusibio bonke abantu abadala abangahluphi. Lokhu akwenzayo uNkosikazi Mhlungu kungukubandlulula nje kwaphela. Lokhu kubandlulula kuze kudlulele nasendleleni apha ngazo iziqashi zakhe okubela ukuthi uziphatha ngendlela engafaniyo (Masondo, 1994:102). Lokhu kuzithola kwentsha isibandlululwa nguNkosikazi Mhlungu kudalwa ngokuvezwe nguHowell (2010: 5-7) oveza ukuthi imikhuba yasemadolobheni emibi efana nokubhema izidakamizwa kanye nokuzihlanganisa nobugebengu yizinto ezenziwa ngabantu abayintsha.

4.2.3.7 Ukuba nguchwepheshe womsebenzi owenzayo

Ziningi izindlela zokubona ukuthi umseshi ozimele usezingeni elidingekayo yini. Ezinye zazo ngukwenza umsebenzi wakhe sengathi ngowokugcina, ngokuba nobudlelwane obuhle nabantu abangamsiza ukuthi athole ulwazi emsebenzini azobe ephenya ngawo, ukuphikelela angadikibali uma umsebenzi wakhe ubonakala uba nzima, akwazi ukulindela umnyakazo olandelayo ngocwaningo lwakhe, abe nazo zonke izinsizakusebenza ezizomelekelela ekwenzeni umsebenzi wakhe kanye nokunye okuningi.

Le ndikimbana yokuba nguchwepheshe womsebenzi owenzayo ivela kule ndaba ngoNtemba obonakala enokuningi okudingwa ngumuntu ongumseshi ozimele. Okokuqala nje uNtemba utholakala kule ndaba ematasa ethungatha umkhondo wokulahleka kukaMnumzane Makhathini, uqala lo msebenzi ngokuvakashela uMankunzini Ntsibande, avakashele uKhalabembule, avakashe endaweni yakwaBhekumthetho ngomzamo wokuthola uZembe aphinde avakashele edolobheni laseFilidi ukuyokhuluma noGilonko ongunogada wasebhange uMnumzane Makhathini ayegcina kulona izimali zakhe. Lokhu kuhamba ngokungakhathali kukaNtemba kukhombisa ukuthi uyaphikelela ukuze athole okudingwa yikhasimende lakhe. UNtemba ukhombisa ukuba nobudlelwane nabantu abasendimeni eyodwa neyakhe ngokubonakala endabeni exhumana noSaytsheni Khoza omelekelela ngezinye izindlela zokufinyelela esiphethweni socwaningo lwakhe (uNtemba). Ukuphikelela kukaNtemba kuyavela endabeni, ukubela kwakho kuze kucike nekhasimende lakhe elinguNkosikazi Mhlungu osuka ethinteka ecaleni lokuduka kukaMnumzane Makhathini. Ukuphikelela kukaNtemba kuze kwenze lo Nkosikazi abone uNtemba sengathi

useyisicefe ngoba usuka esembona engozolithola iqiniso abezama ukulifihla ngokuzenza umuntu obe nemizamo yokuthola uMnumzane Makhathini ngokumqasha. UNtemba ubonakala enamava ahambisana nokwazi izinto eziningi ezimelekelela ukuthi athole aphenya ngakho. Kule ndaba ubonakala enalo ulwazi lokuthi incwadi yokwaba ifa iyinto enjani uphinde abonakale ezazi izindawo okuhlala kuzona abantu engiveze ukuthi uyabavakashela ngenhla. Konke lokhu kuyamelekelela ekutheni afinyelele kuvuthondaba lophenyo lwakhe (Masondo, 1994:109-124).

4.2.3.8 Usizi olubhekene nabantu abadala

Abantu asebekhulile e-Afrika babhekene nosizi lokuphila ngaphansi kwesimo esingabhekeleli izidingo zesimo sempilo yabo. Ezinye zalezo zinkinga ngokuphila ngokukhubazeka ekubeni engekho umuntu okhathalele ukuqinisekisa ukuthi izidingo zakho zonke ziyafezekiswa. UMnumzane Makhathini uyisibonelo sokucela kwale ndikimbana yosizi olubhekana nabantu abadala. Indaba iveza uNkosikazi Mhlungu elandisa uNtemba ethi uMakhathini uthembela ezimbokweni ezimbili uma ehamba. Indaba iveza ukuthi uNtemba elibangise endaweni yokuthiba ukoma ebizwa ngokuthi yisoKhozini. Uma eqhubeka nokuveza le ndikimbana uNkosikazi Mhlungu uveza ukuthi uMakhathini wayengumuntu ongenasihlobo segazi, 'inhlwabusu'. Lokhu uthi kuhambisana nokushona kwabazali bakhe aveza ukuthi bashona esayingane efunda isikole. Uze aveze nokuthi isizathu esenza ukuthi aphuze utshwala ukuhlala ngokuphathwa ngumzwangedwa ngoba phela akanayo ngisho ingane okwadalwa wukulimala kwakhe umgogodla odlameni lwaseGoli ngenkathi eseyisoshu. Lokhu kuba nzima kwempilo kuze kubonwe ngisho uNtemba esithombeni sikaMakhathini asikhonjiswa wuNkosikazi Mhlungu (Masondo, 1994:103-106).

4.2.3.9 Ukungesweli kwabantu abansundu

Ukungesweli kwabantu abansundu kungenye indikimbana etholakala kule ndaba. Lokhu kungesweli kuvezwe ngomlingiswa nguMakhathini. Yize uMakhathini engumuntu ongenabani, kodwa indaba iveza ukuthi wabe engumuntu ongesweli. Lokhu kungesweli kushiwo nguNkosikazi Mhlungu ngakutshela uNtemba. Uveze ukuthi uMakhathini ungumuntu oya oKhozini ngetekisi eqashwayo uma ina imvula. Le ndikimbana ayiveli ngoMakhathini kuphela ibuye ivele ngoKhalabembule onebhizinisi lokuqashisa ngamatekisi. UKhalabembule uvezwe yindaba enehhovisi kulo anomsizi oyintombazane esancane ngokusho kukaNtemba osuka eze kuleli hhovisi ngoba nakhu efuna ukuba nokubonisana noKhalabembule ngoMakhathini. Ukungesweli

kule ndaba kuvezwa ngukuthi uKhalabembule ungusomabhizinisi oqashisa ngamatekisi onehhovisi futhi kulo unesisebenzi asiqashile akwaziyo ukusiholela aphinde akwazi naye ukuqhubeka abe sebhizinisini elimnika inzuzo. Zonke lezi zinto ziyinzidleko ongeke ukhone ukuzimela uma ungumuntu oswele ngoba umuntu omqashile angawushiya umsebenzi ngoba ungamuphathi kahle. Kuleli hhovisi likaKhalabembule kubukeka kungenjalo ngoba intokazi emsebenzelayo ibukeka iphatheke kahle kakhulu ingeswele ngoba isize yaqaphela nezinto ezithile ngomqashi wayo uKhalabembule, enye yazo yile evezwa yintokazi endabeni ngukuthi yabe seyisebenzele uKhalabembule yaze yaqaphela nendlela enza ngayo izinto. Enye yalezo zinto ngeyokuthi akathandi ukufonelwa uma esalalele izindaba (Masondo, 1994:103-110).

Ukungesweli kwabantu abansundu kule ndaba kuphinde kuvele engxoxweni ephakathi kukaBobo Ntemba noMankunzini Ntsibande. Le ngxoxo isuka ingokuthungatha uMnumzane Makhathini okwenziwa nguNtemba. UNtemba ubuza uMankunzini ukuthi iyiphi itekisi eyaletha uMakhathini ngosuku alahleka ngalo kulawa amaningi kule ndawo ayakhele. UNtemba uveza ukuthi kule ndawo yaseMondlo kunamatekisi amaningi aqashwayo. Lobu buningi balolu hlobo lwamatekisi buveza ukuthi abantu abanengi abaswele ngoba bakwazi ukuba abanikazi balezi zimoto. Laba abangenazo kwakha isithombe sokuthi abaswele ngoba bayakwazi ukukhokha imali ethe xaxa uma sebekhokhela la matekisi abasuka bewaqashile (Masondo, 1994:109).

Le ndikimbana iphinde ivezwe ngokusebenzisa umlingiswa onguMankunzini. Lokhu ikwenza ngokusebenzisa icala elabe libhekene nalo mlingiswa lokubulala uMakhathini. UMankunzini lona uqasha ummeli ukuze ammele ecaleni asuka ebhekene nalo. Ukukhona ukukhokha izindleko zommeli kuveza indikimbana yokungesweli ebuye igqanyiswe ukuvela kwamanzi kule ndaba abiza uMankunzini ngesiqumama sasoKhozini (Masondo, 1994:122).

Le ndikimbana yokungesweli kwabantu abansundu iphinde ivezwe yindaba ngokusebenzisa uBobo Ntemba ongumseshi ozimele. UNtemba lona utholakala eveza le ndikimbana emva kokwehlukana noNkosikazi Mhlungu. Sebehlukene, indaba iveza ukuthi wasuka lapho amabombo akhe wawabhekisa ehhovisi lakhe. Lokhu kuba nehhovisi kuveza ukungesweli kwale nsizwa yakwaNtemba ngoba ihhovisi lihambisana nezindleko okungathi uma weswele ugcine sewuyeka ukulisebenzisa. Lokhu kungesweli kubuye kuhambisane nokuthi uNtemba uvezwe engumuntu ohamba ngemoto avela eyishayela lapho eyocinga uBhokide endaweni yakwaBhekumthetho. Ukuba nemoto kuhambisana nemicikilisho eminingi egcina ikwenza ukuthi ungakwazi

ukuyithenga uma ungeke ukhone ukuyikhokhela yonke ngesikhathi esisodwa noma izigamu zokukhokha kancane kancane. Ukungabi namqashi, kodwa ukwazi ukuba nehhovisi kanye nemoto kugqamisa kakhulu le ndikimbana (Masondo, 1994:115&119).

Ukungesweli kwabantu abansundu kuyaqhubeka nokutholakala ivezwa yile ndaba. Lokhu ikuveza ngokusebenzisa okutholakala kubhalwe ephephandabeni iKhwezi elivela endabeni lifundwa nguNtemba. Lolu daba asuka elufunda uNtemba ngolwabe lubika ngokutholakala kwesidumbu embonini ekhiqiza amapulangwe ebizwa ngeNkambule Saw Mills. Umnikazi wale mboni akaveli kule ndaba, kodwa ukuqanjwa kwale mboni ngesibongo sakwaNkambule kuveza ukuthi kwabe kukhona umuntu onsundu ongasweli ngenxa yenzuzo abe eyithola kule mboni yakhe (Masondo, 1994:111). Ukungesweli kwalaba abavezwe yindaba ukwedlulisa indikimbana yokungasweli kwabantu abansundu kuhabisana ncmishi nokuvezwa nguMathole (2005:23) oveza ukuthi isibalo sabantu abamnyama abasimamayo sikhulu ngezinga eligculisayo kakhulu.

4.2.3.10 Isenzo esibi sabantu besilisa sokusebenzisa abafelokazi

Iningi labesifazane baseNingizimu Afrika abafelwa ngabayeni babo bavame ukuhlangabezana nezinkinga eziningi uma bengena ebudlelwani obusha. Ezinye zezinkinga ababhekana nazo ngokuthola abantu besilisa abasuka bengenalothando lweqiniso abasuka befuna ukuzuza imali yefa abafelokazi abasuka bezoyithola. Abanye abantu besilisa abathandana nabesifazane abangabafelokazi babaphatha ngendlela embi ehambisana nokungabahloniphi (Ngoveni, 2021:166).

Isenzo esibi sabantu besilisa sokusebenzisa abafelokazi ngenye indikimbana etholakala kule ndaba. Le ndikimbana Indaba iyethule ngokusebenzisa uNkosikazi Mhlungu oqoma uMankunzini emveni kokufelwa ngumyeni. UNkosikazi Mhlungu lo uvela etshela uNtemba ukuthi selokhu kwashona umyeni wakhe wenza umsebenzi wokuqashisa ngezindlu kulabo abaswela indawo yokuhlala. Uma iqhubeka indaba iveza ukuthi le Nkosikazi yabe seyiba nobudlelwano noMankunzini Ntsibande ovele kule ndaba eyingxenyeye yetulo elakhiwa lokubulala uMakhathini. Leli tulo kutholakala ukuthi laqalwa nguNkosikazi Mhlungu ngoba nakhu enolwazi ngesimo sezimali zikaMakhathini. Nebala uMakhathini uyashona ebese uMankunzini ezithola eseboshwa ngenxa yobufakazi bukaNtemba. Ukuboshwa kukaMankunzini buhambisana nokukaNkosikazi Mhlungu. Kunokuthi abe nozwelo kuNkosikazi Mhlungu, uMankunzini utholakala engokhuluma amazwi anokukloloda athi “Kunjalo-ke ukulandela amahumusha! Kungenxa yemali”. Lokhu

kukloloda kumveza njengomuntu obengamthandi ngempela. Lokhu kwenza kwakhe kwakha isithombe sokuthi wayengamthandi ngokweqiniso, kodwa wayemsebenzisa ngoba enezinhloso zakhe ezicashile ezingahlangene nokumthanda, okungezemali (Masondo, 1994:102&126).

4.2.3.11 Ukungeneliseki

Ukuneniseka empilweni ngukuba nomuzwa wokujabula ngendlela impilo yakho engayo, lokhu kuhambisana nezinto onazo kuzo esingabala isimo sothando, izingane, umndeni nezinye eziningi (Ackerman, 2018). Ukungeneliswa kungenye indikimbana etholakala kule ndaba evezwa ngoMnumzane uMankunzini Ntsibande (uKhozi). Kule ndaba kuvela ukuthi uMankunzini lona wabe enendawo yokucima ukoma. Ekuyeni kukaNtemba kule ndawo eyobuza okuthile kule ndoda ephethe kule ndawo ufika aqaphele ukuthi uMankunzini wabe eqashe umuntu osiza ngokumdayisela. Ekusizeni kwalo muntu kubuye kuvele ukuthi kwakugcwele kakhulu kule ndawo. Ukugcwala kwabantu endaweni ethengisa utshwala njengekaMankunzini kusho ukuthi iningi imali ayeyenza. Lokhu kuze kufakazelwe ukuqasha kwakhe umuntu ozomelekelela. Kulokhu kuthola kwakhe imali ebhizinisini lakhe uMankunzini utholakala endabeni ekhombisa ukungeneliswa. Lokhu ukuveza ngokubulala uMakhathini oyikhehla elidala eliphila nokukhubazeka ngoba nakhu efuna imali yayo yomhlalaphansi (Masondo, 1994:106-127).

Indikimbana yokungeneliseki iphinde ivezwe ngoNkosikazi Mhlungu uveza ukuthi usehlale noMnumzane Makhathini iminyaka eyishumi nambili. Umuntu uma eqashile akakwazi ukuthi angahlala iminyaka eminingi kangaka ekubeni engakhokhi ngendlela. Kukhona konke lokhu kukhokha kwakhe kahle (kanye nokwabanye abahlanu abaqashisile), uNkosikazi Mhlungu ukhombisa ukungeneliseki. Ukungeneliseki kuphelezela yisenzo sakhe sokuhlangana noMankunzini Ntsibande bakhe itulo lokubulala uMakhathini ngoba nakhu begaqele imali yakhe yamafa. Uze ayigaqele uNkosikazi Mhlungu yingoba nguyena owabe ezoba nomhlomulo omningi emafeni ayezophuma uma esedlulile emhlabeni uMnumzane Makhathini. Lo nkosikazi ukhombisa inhiziyo engaphandle ehambisana nokungeneliseki ngoba imali abe eyithola eziqashini kanye neyokukhula kwakumele imanelise. Ukungenzeki kokuneniseka kwakhe yikhona okugcina kumenza ukuthi abulalise uMakhathini (Masondo, 1994:102-103).

4.2.3.12 Ukungabuyiseli kobugebengu

Ukubanjwa wenza ubugebengu kwenza ukuthi ubhekane nengalo yomthetho uzithole ugqigqa ezinkantolo. Uma utholwe unecala uyathathwa uvalelwe. Uma usuvalelwe uba nomlando wokwenza ubugebengu okuvimbela ukuthi uthole umsebenzi uma usuphumile (Maphumulo, 2021). Ukungabuyiseli kobugebengu ngenye indikimbana etholakala kule ndaba. Ekuyivezeni, indaba isebenzisa izigebengu ezimbili ezidumile endaweni yaseMondlo okunguZembe noBhokide. UZembe uqashwa nguMankunzini ukuthi ahambe ayobulala uMakhathini. UZembe uzithola ebulawa naye (emva kokubulala uMakhathini) alahlwe lapho kulahlwe khona isidumbu sikaMakhathini. UBhokide yena utholakala endabeni engukudla kwenhlupheko. Kulokhu kuhlupheka, utholakala enempilo engahambi kahle efakazelwa ukuzaca kwakhe ngokweqile, ukuba nezigobhe ezedlulele kanye nokuhlala endlini engabonakali ukuthi ingahlala umuntu ophilayo (Masondo, 1994:119-126). Bonke lobu bunzima bufakazela isimo sokukhuluma esithi ubugebengu abubuyiseli ngoba ukube babubuyisela uZembe noBhokide babofa ngenye indlela futhi batholakale beyizicebi ngoba konke lokhu kwephula umthetho babekwenza ngoba bethi bafuna ukuthola imali. Le ndlu engagculisi ukuthi ingahlala umuntu iwuphawu lokuhlupheka oluvezwe nguWoolard (2002) othi izindlu zabantu abahluphekayo zinesimo esingagculisi. Ukube buyagculisa ubugebengu ngabe uBhokide wayehlala endlini enhle futhi enezimpawu zobuqumama ngoba wayeyisigebengu esidumile kule ndawo yakwaBhekumthetho.

4.2.3.13 Ukucaca kokuhlupheka kubantu

Ukubhalwa kwesimo somuntu emzimbeni wakhe kungenye indikimbana etholakala kule ndaba. Ekuvezeni le ndikimbana kusebenziswe abalingiswa ababili. Owokuqala nguMankunzini Ntsibande (uKhozi) ovezwe njengomacaphunakusale. Indaba iveza uMankunzini ekuhlanganeni kwakhe noNtemba owayeyobheka ulwazi olwalungamelekelela ekutholeni umkhondo ngokulahleka kukaMakhathini. UNtemba utholakala eveza isigubo somzimba kaMankunzini. Uma ewuchaza umzimba wakhe uthi wayekhuluphele kuhle kwenkabi izohlatshwa. Lokhu kukhuluphala okubatshazwa nguNtemba kukaMankunzini kwenza ofunda indaba acabange ukuthi kwakudalwa ukuba yisigwili esinendawo edayisa utshwala okuvela ukuthi igcwala abantu abalinganiswa nezimpethu zendlovu. UNtemba uyaqhubeka nokusetshenziswa yindaba ekuvezeni izigubo zabalingiswa nezimbangela zokwakheka ngaleyo kwemizimba yalabo balingiswa. Ekuqhubekeni nalo msebenzi uveza umzimba kaBhokide asuka eye kuyena esaqhubeka nophenyo

Iwakhe. UNtemba uveza ukuthi uBhokide wayezace sengathi umuncu owavuka ekufeni. Akagcini lapho uze ababaze nokungajwayeleki kwezigobhe zakhe ezibonakala zimethusa. Sebehakathi nengxoxo nalo mlisa onguBhokide. UBhokide naye utholakala eveza ukuthi abantu abaphila kahle futhi abanemali babonakala ngokuba nemizimba ekhuluphele kanye nezihlathi okungathi kukhona abakumemethe kuzo. Ekuzaceni kukaBhokide indaba yakhe isithombe sokuthi abantu abahluphekayo nabangenamali babonakala ngokuba nemizimba ezacile (Masondo, 1994:107-120). Lokhu okuvezwa yindaba ngabalingiswa engibabale ngenhla kuveza le ndikimbana yokubhalwa kwesimo somuntu emzimbeni, ngale ndikimbana uWoolard (2002:2) uveza ukuthi abantu abahluphekayo babonakala ngokuhlala ezindlini ezinesimo esingagculisi, baphinde babonakale ngokuba nemizimba engakhombisi ukuphila ngoba abakwazi ukudla ukudla okunempilo kanti futhi abakwazi ukumelana nezindleko zokuthola usizo lokwelashwa uma begula.

4.2.3.14 Ukunakekela abantu

Ukunakekela abantu ngenye yezindikimbana ezitholakala kule ndaba. Ekuvezeni le ndikimbana indaba isebenzise uNkosikazi Mhlungu ovela exoxa noNtemba. UNtemba utholakala ebuza uNkosikazi Mhlungu ukuthi kuke kwenzekile yini ukuthi uMakhathini aphume eya oKhozini agcine engafikanga khona. UNkosikazi Mhlungu uphendula ngokutshela uNtemba ukuthi umnikazi woKhozi, uMankunzini uyaye amshayele ucingo uma kungukuthi akafikanga uMakhathini. Lokhu kuveza ukunakekela uMankunzini anakho ngekhasimende lakhe elinguMakhathini. Lokhu kuba negcinamvama ekwenzeni lokhu uMankunzini akwenzayo kuyinto enkulu ikakhulukazi uma uzobheka ukuthi indawo yakhe yokucima ukuma ivele endabeni ingephithizela kakhulu. Le ndikimbana ibuye ivele enkulumweni kaNkosikazi Mhlungu yokuthi ungumuntu owenzela iziqashi zakhe ukudla kwasemini. Okwenziwa nguNkosikazi Mhlungu akuyona impoqo, kodwa ngokubonisa uthando nokunakekela. Naye futhi uNkosikazi Mhlungu wenza lesi senzo sakhe ngobugcinamvama (Masondo, 1994:102-105). Lokhu okwenziwa nguNkosikazi Mhlungu eziqashini zakhe kuhambisana nokunakekela abantu okumkhuba wase-Afrika ohambisana onezimpende zobuntu.

4.2.3.15 Ububi bokwenza izinto ngendlela yakudala

Ukwabiwa kwefa lomuntu oshone ngokubulawa kuyinto umthethosisekelo okwaziyo ukuyivimba uma umuntu ekwazile ukuba nommeli ozomabela ifa lakhe ngaphambi kokuba ashone. Abanye

abantu ke bayagoloza ukwamukela izindlela ezintsha zokwenza izinto, enye yazo okungeyokuba nommeli. Mayelana nesenzo sokunqaba ushintsho uDamawan no-Aziza (2019:49) bathi ukuphikisana nokoguquka kwezinto kuyinkomba yokuthi umuntu ushintsho ulubuka njengento engenesidingo. Omunye umcwaningi obhalile ngesihloko esithinta abantu abamnyama (abangahluphekayo) nokukwazi ukuthola ummeli nguLibgober (2020) oveza ukuthi ngenxa yokuhlupheka kuba nzima kubantu abamnyama ukuthola ummeli ngoba abameli bancamela ukumela abantu abacebile kunabahlwempu.

Le ndikimbana yobubi bokwenza izinto ngendlela yakudala izezwa kule ndaba ngoMakhathini ovezwa ngabanye abalingiswa kule ndaba. Umlingiswa oveza kakhulu uMakhathini nguNkosikazi Lindiwe Mhlungu. Isizathu sokuthi uNkosikazi Mhlungu azi kakhulu ngoMakhathini ngukuthi wabe ehlala naye emiqashweni okungeyakhe (uNkosikazi Mhlungu). Ngokuvela engxoxweni kaNkosikazi Mhlungu noBobo Ntemba ongumseshi ozimele. Ukube uNtemba wayengonolwazi nokusebenzisa izindlela zokwabiwa kwemali ezihambisana nokuthola ukwalulekwa ngabameli bamafa ngabe akaze azithole esesogibeni lokwenekela uNkosikazi Mhlungu ukuthi unamalini. Ukungabi nalo ulwazi lwamafa noma izimali zikaMakhathini kukaNkosikazi Mhlungu kwakuzosindisa impilo yakhe etholakala isheshe ukuphela emveni kokubulawa ngesihluku (Masondo, 1994:114).

4.2.3.16 Ukuba nesibindi

Ezinye izisebenzi zengalo yomthetho ezingamaqhawe zikhetha ukungena ebungozini ngenxa yokuba nevuso lokuqinisekisa ukuthi ubulungiswa buyenzeka. Lesi senzo salezi zisebenzi azisenzi ngoba zingenakho ukwesaba, kodwa zisenza ngoba zinesibindi, esiyinto engukungakushayi mkhuba ukwesaba.

Ukuba nesibindi ngenye indikimbana etholakala kule ndaba izezwa ngumlingiswa obizwa ngoBobo wakwaNtemba. Kule ndaba uNtemba uvezwe elingisa indawo yokuba kumseshi ozimele. Uphenyo alwenzayo ngelokulahleka kukaMakhathini okugcina kuvela ukuthi wabulawa. Ekwenzeni umsebenzi wakhe wokuphenya uhlangabezana nezikhathi eziningi okubonakala zidinga isibindi. Esinye salezo zikhathi ngukukwazi ukuqonda uNkosikazi Mhlungu amtshele ukuthi uyibonile icwadi yokwaba amafa kaMakhathini nokuthi ubonile ukuthi uNkosikazi Mhlungu uyena owayezohlomula kakhulu kunabo bonke. Akagcini lapho uphinde enze uphenyo athole ukuthi uMakhathini wabulawa nguMankunzini. Esekutholile lokhu uba ngufakazi

wenkantolo yize azi kahle kamlhlophe ukuthi uMankunzini lona wabe eyingozi kanjani. Ubungozi bakhe obuhambisana nokuba yinkinsela kanye nokuba nonya kwenza impilo kaNtemba ibe sengozini ngoba wayengakwazi ukumbulala kalula uma kwenzeka ethola ibheyili noma akhokhele abantu ukuthi bambulale. Konke lokhu akakucabanganga uNtemba waba nesibindi waphokophelela phambili (Masondo, 1994:115&126).

4.2.3.17 Ukuxega kwezokuphepha ezinkampanini

Izinga eliphezulu lobugebengu lenza ukuthi izinkampani ezakhele izwe laseNingizimu Afrika zibhekene nomthwalo wokuqinisekisa ukuthi abasebenzi bazo kanye nezinsizakusebenza ziphephile. Lokhu kuze kuphoqe ukuthi kusetshenziswe ingxeye yenzuzo eziyenzayo ezintweni ezifana nokuqasha onogada ama-alamu nokunye okwelekelela ukuphephisa okusenkampani (Mahofa *et al.*, 2016:3). Ukuxega kwezinga lokuphepha ezinkampanini njengendikimbana kule ndaba kuvele ngokutholakala ephephandabeni elisuka libika ukuthi sekubuye kwatholakala esinye isidumbu enkampanini yezingodo iNkambule Saw Mills. Lokhu kwakha isithombe sokuthi onogada noma indlela yokuqapha etholakala eNkambule ayizifezi izinhloso zayo uma kukwazi ukuthi kuze kutholakale izidumbu izikhawu ezimbili kungekho lwazi lokuthi zingene kanjani Masondo, 1994:115).

4.2.3.18 Ukungathandi ukuphikiswa

Abantu abangathandi ukuphikiswa bafuna ngaso sonke isikhathi kwenziwe izinto ngendlela ethandwa neshiwo yibona. Le ndikimbana yokungathandi ukuphikiswa ivela kule ndaba ngoNkosikazi Mhlungu osuka exoxa noNtemba mayelana nabantu abavumela ukuqasha ezindlini zakhe. UNkosikazi Mhlungu uthi akayiqashisi intsha ngoba “angeke ayimele”. Lokhu “kungameleki” kwentsha kumveza njengomuntu othanda ukuqashisa izaguga ezilingana noMakhathini ngoba nakhu efuna ukuzilawula. Lokhu kuthanda ukuba yibhoklolo elilawulayo kuphinde kuhambisane nokubukeka okunokungaswabuluki obuqashelwa nguNtemba esithombeni sikaNtemba asinikwa uNkosikazi Mhlungu. Lezi zithombe uthi uNkosikazi Mhlungu uzithwebula njalo ngoZibandlela kubaqashi bakhe (Masondo, 1994:101-106). Le ndikimbana iphinde ivezwe ngokucasuka kukaNkosikazi Mhlungu osuka ecikwa ngukuthi uMakhathini wayehambe nomazisi wakhe (kaMakhathini) ngaphandle kokumazisa. Uthi esacikwe yilokho adinwe athelwe ngamanzi aze agaklaze ucingo abekhuluma ngalo nasebhange likaMakhathini; kulona wathola ukuthi uMakhathini wathatha umazisi ngoba eyokhipha ngawo imali eyizinkulungwane ezinhlanu

zamarandi engamazisanga. UNkosikazi Mhlungu ubonakala edinwa kakhulu aze aveze amehlo uNtemba awafanisa nawemamba. Kulokhu usuka edinwa yisenzo sikaNtemba sokuzithintela ebhokisini elibeka izinto zikaMakhathini eziyimfihlo. Ngale kokuthinta ibhokisi uNkosikazi Mhlungu unengwa ngukuthi uNtemba ugcine esefunde incwadi yokwabiwa kwefa likaNtemba. Ububhoklolo bukaNkosikazi Mhlungu buphinde bubonakale embuzweni kaNtemba wokuthi ingabe wabe eshlekisana nobani emveni kokushona komyeni wakhe. Zonke lezi zenzo zakhe zokuzithola esebhavumula ethethisa umuntu omdala njengoNtemba kanye nokulawula ikhehla elidala njengoMakhathini aphinde amthwebule isithombe (yena nezinye iziqashi zakhe) ngaphandle kokuzithandela kuyizimpawu zokuthi uNkosikazi Mhlungu wabe eyibhoklolo futhi ethanda ukulawula (Masondo, 1994:113-118).

Ukungathandi ukuphikiswa kuyaqhubeka nokuvezwa yile ndaba ngomlingiswa ongummeli kaMankunzini Ntsibande. Ummeli lona uveza le ndikimbana eyenza kuSayitsheni uKhoza ngesikhathi kuthethwa kwecala lokubulawa kukaMakhathini. Ummeli lona ubonakala ekhuluma ngendlela enobubhoklolo kulo sayitsheni ngoba nakhu engafuni ukuvumelana nobufakazi bukafakazi ohambisana noMankunzini. Lo fakazi onguNkosikazi Mhlungu usuka ephika ukuthi uMankunzini wanika uZembe imoto ngoba nakhu wayemthumile ukuthi ayobulala uMakhathini. Ummeli kaMankunzini Ntsibande uze atshele uSayitsheni Khoza ukuthi akawazi umsebenzi wakhe ngoba nakhu ethi wenza iphutha ngokubopha uMankunzini. Ekugcineni lobu buqhalaqhala bommeli kaMankunzini buyavela ukuthi babungenasisekelo ngoba kugcina kuvelile ukuthi uSayitsheni Khoza wambopha ngokuyikho (Masondo, 1994:122-123).

4.2.3.19 Ubuhle bokuzijwayeza ukuhlonipha abanye abantu

Ukuhlonipha kungukuphila ngendlela enokwazisa imizwa yabanye abantu kanye nemibono yabo ngaphandle kokukhetha isikhundla nebala lomuntu. Ukuhlonipha kuhle ngoba kulekelela umuntu ngezindlela ezahlukene. Enye yalezo zindlela ngokuba nobudlelwano obuhle nabanye abantu. Umsebenzi ohloniphayo endaweni yokusebenza uba ngojabulileyo ngoba uthandwa cishe yiwo wonke umuntu asebenza naye noma ngaye.

Ubuhle bokuzijwayeza ukuhlonipha abanye abantu ngenye yezindikimbana ezitholakala kule ndaba. Ukuvezwa kwayo kuvezwe ngoMakhathini osuka edukile. UMakhathini lona indaba izeza ukuthi wayehlala emzini aqashe kuwona kaNkosikazi Mhlungu. Ukuhlonipha kukaMakhathini kuvezwa yindaba engxoxweni kaNtemba noNkosikazi Mhlungu. Kule ngxoxo uNkosikazi

Mhlungu usuka ezama ukulandisa uNtemba ngezenzo ezijwayeleke zikaMakhathini. Kulezi zenzo ubala esokungabi ngumuntu ojwayele ukuhamba engabuyi uma kukhona la abeye khona. Lesi senzo esingumkhuba omuhle onokuhlonipha kaMakhathini yisona esenza ukuthi uNkosikazi Mhlungu asheshe asukumele phezulu uma eseqaphela ukuthi kwase kuphele izinsuku ezimbili engabuyi (Masondo, 1994:102-105).

Ubuhle bokuzijwayeza ukuhlonipha abanye abantu kubuye kuvele kule ndaba ngokusebenzisa intokazi esebenza ehhovisi likaKhalabembule. Indaba iveza ukuthi le ntokazi inomoya omuhle futhi iyawahlonipha amakhasimende asuka ezocela usizo kuleli bhizinisi. Kanti nomsebenzi wayo iwenza ngendlela enokuhlonipha, lokhu ikwenza ngokugcina konke okwenziwa yinkampani eyisebenzelayo emabhukwini nokulekelela uNtemba ukuba akwazi ukuthola usizo asuka ezolucela mayelana noMakhathini osuka elahlekile. Ngenxa yokuzihlonipha yona namakhasimende kanye nomsebenzi wayo le ntokazi indaba iveza ukuthi yabe isisebenze isikhathi eside kuleli bhizinisi likaKhalabembule. UMankunzini naye uyaqhubeka nokuveza imikhuba ehambisana nokuhlonipha abanye abantu kule ndaba athi kwakwenziwa nguMakhathini kule ndaba. Lokhu ukuveza engxoxweni yakhe anayo noNtemba osuka ezobuza okuthile ngokulahleka kwakhe uMakhathini. UMankunzini uchaza uMakhathini njengomuntu omdala ozihloniphayo othule futhi ohlanzekile (Masondo, 1994:109-111). Lokhu kuhlonipha kukaMakhathathini nokwentokazi esebenza ehhovisi likaKhalabembule kungubufakazi bokuthi uma uhlonipha ozuza okuningi okuhle. Ukube uMakhathini wayengesiye oziphatha ngendlela enokuhlonipha wayezosheshe aphelelwe yindawo yokuhlala kwaNkosikazi Mhlungu aphinde angabi nobudlelwano obuhle nabantu ayechitha nabo isizungu endaweni kaMankunzini.

4.2.3.20 Ubugebengu obukhula ngesivinini

Ubugebengu bungezinye zezinto ezikhula ngesivinini esesabekayo eNingizimu Afrika. Ukubhebhethaka kwabo kwaqala kusukela ngeminyaka yezi-1980 nokwathi ngasekuqaleni kweminyaka yezi-1990 kwakhulisa okomlilo wequbula. Akugcinanga lapho ngoba kwakhula nangesikhathi sekufike isikhathi sentandoyeningi nokuyinto okwakucatshangwa ukuthi ngeke yenzeke. Omunye ungoti obhale ngobugebengu nguCeccato (2015:8) oveza ukuthi ukuba phansi kwezinga lobugebengu ezindaweni zasemakhaya kwenza abantu ukuthi bacabange ukuthi ubugebengu abusiyo ingxenye yezinkinga abantu basemakhaya ababhekene nazo nokuyinto engelona iqiniso.

Ukubola kwezwe ngenye yezindikimbana ezikule ndaba. Le ndikimbana itholakala endabeni ngokuveza ukuthi uBhokide oyisigebengu esesatshwayo wabe ehlala endaweni yasemakhaya kwaBhekumthetho engaseFilidi. Ukuba nezinga eliphansi lobugebengu ngenye yezinto ezivame ukutholakala ezindaweni zasemakhaya nokuyinto efakazelwa ngokushiwo nguCeccato (2015). Kule ndawo akunjalo-ke, kanti lesi simo sikhombisa ukufa nokubola kwezwe okutholakala endaweni yakwaBhekumthetho. (Masondo, 1994:119).

4.2.3.21 Ubungozi bokusebenzela ingalo yomthetho

Ubungozi bokusebenza kwengalo yomthetho ngenye yezindikimbana ezitholakala kule ndaba. Ingxoxo ephakathi kukaNtemba noBhokide yiyona esetshenziswa yindaba ukuveza le ndikimbana. Ekufikeni kwaBhekumthetho okuyindawo okwakuhlala uBhokide ayehlala kuyo, uNtemba uzithela ensizweni afika kuyona abuze ukuthi angamtholaphi uBhokide. Le nsizwa kuvela ukuthi yiyona kanye uBhokide. Okuxakayo ngukuthi le nsizwa yabe imazi kahle kamhlophe uNtemba ukuthi ungubani. Lokhu kwaziwa kukaNtemba ngumuntu oyisigebengu esiyingozi ekubeni yena engamazi kuveza ukuba sengcupheni kwempilo yakhe. Ukube uBhokide wayenezinhloso zokwenzakalisa uNtemba wayezokwazi ukukwenza lokho kalula ngoba uNtemba wayezobe engalindele lutho (Masondo, 1994:121). Lokhu okwenziwa nguNtemba Kubeka impilo yakhe engcupheni uma ubheka okushiwo nguMinnar (2003:2) oveza ukuthi amaphoyisa ayinkulungwane eyodwa namakhulu ayisishiyagalombili namashumi ayisishiyagalolunye nesithupha (1896) asebulale eNingizimu Afrika kusukela ngonyaka wezi-1994 kuya kowezi-2000. Ukuzifikela mathupha kukaNtemba kwenza ofunda indaba abone ingcuphe azifaka kuyona uma ubheka ukuthi izigebengu zikwazi ukubulala iphoyisa ebe azi kahle ukuthi liphethe isibhamu kanti futhi nokulibulala kunesigwebo esinzima kakhulu.

4.2.3.22 Ukunakekeleka kwezisebenzi zikahulumeni

Uma umsebenzi eseyeka umsebenzi ngokuthatha umhlalaphansi kuba nemali ayitholayo asuka eyibeka ngesikhathi esasebenza. Le mali iklanywa ngokwephesenti elithile kanye nokweminyaka othathe ngayo umhlalaphansi. Le mali iyinhlanganisela ekhokhwa ngumqashi nomsebenzi. Umsebenzi othola impesheni ehambisana nokuthatha umhlalaphansi ukwazi ukukhokhela izidingo zakhe emva kokuyeka umsebenzi. Ukunakekeleka kwezisebenzi zikahulumeni ngenye yezindikimbana ezitholakala kule ndaba. Isisebenzi sikahulumeni esitholakala sinakekeleke kahle kule ndaba nguMakhathini. UMakhathini lona uvezwa ngabanye abalingiswa kule ndaba.

Umlingiswa oveza lo mlingiswa nguNkosikazi Mhlungu. UNkosikazi Mhlungu uveze ukuthi uMakhathini ungumuntu owayesebenza eyisoshisa eminyakeni engaphezulu kweyishumi eyedlule. Kulobu busosha bakhe kuvela ukuthi walimala wagcina esephila nokukhubazeka obamenza wagcina engakwazanga ngisho nokuzihambela kahle. Uhulumeni la ubukeka ekwazile ukunakekela umsebenzi wakhe onguMakhathini okuvela ukuthi wabe esanezishaqane zemali ebhange yize kwase kuphele iminyaka eyeqile kweyishumi agcina ukusebenza. UMakhathini ukwazi ukusebenzisa imali ayinikwa nguhulumeni ekuyekeni kwakhe umsebenzi ezintweni eziningi kuzona okubalwa ukukhokhela indawo yokuhlala, ukuzijabulisa, ukukhokhela itekisi ayiqasha uma eya okhozini ngezinsuku zokuna kwemvula aphinde akhokhele nezinye izindleko zomuntu ophilayo (Masondo, 1994:103).

4.2.3.23 Ukuba nesisoka

Ukukhuluma nomuntu ngobuyena kungaba nzima futhi kungadinga ukuthi ube nesisoka sokuqala indaba. Ukuba nesisoka kuyinto abantu abaningi abayibuka ngendlela engafani. Kuhambisana nokukholelwa kule nto oyikhulumayo futhi okukhulumayo kulaleleke kumuntu noma kubantu okukhuluma kubona. Ukuba nesisoka kungenye yezindikimbana ezikule ndaba. UNtemba nguyena mlingiswa otholakala kule ndaba eveza le ndikimbana yokuba nesisoka uma ekhuluma. Lokhu ukuveza izikhawu eziningana, kulezi zikhawu singabala isigameko la abona khona ibhokisi elalinencwadi yokwabiwa kwamafa kaMakhathini ekuvakasheni kwakhe emzini kaNkosikazi Mhlungu. Indaba imveza engumuntu othulayo athi ukudla amathambo enqondo ngoba efuna ukuba nendlela enhle yokubuza uNkosikazi Mhlungu ngabe ekubone kubhalwe kule ncwadi yamafa. Uma iqhubeka indaba imveza ethatha uhambo lokuyobheka uBhokide. Kulolu hambo lwakhe uba nenhlanhla enkulu yokumthola lo mlisa esanda kuqala nje ukumbheka. Lo mlisa uqala ngokuzenza umuntu ongeyena uBhokide. Lokhu kuzenzisa kwakhe kwenza ukuthi akhulume kabi ngoBhokide ambize ngesigebengu. Kulokho uNtemba uphendula athi noma eyisigebengu, kodwa kwabanye abantu ubengumuntu olungile. Lokhu kukhuluma ngobusoka kukaNtemba kwenza ukuthi uBhokide amamukele kahle uNtemba amnike lonke ulwazi abe eludinga kuyena (Masondo, 1994:115&120).

4.2.3.24 Ubumqoka bomsebenzi wezintatheli

Izintatheli yizona zethenjwa umphakathi othembele kuzona ukuze wazi ngokuthi kuqhubekani ezweni ohlala kulona nasemhlabeni jikelele. Lobu bumqoka bezintatheli ngenye indikimbana

evela kule ndaba. Ukuqala kokuvela kwayo ivela ngentokazi esebenzela uKhalabembule. Le ntokazi isuke ixoxa noNtemba ngesikhathi efika ezocela ukukhuluma noKhalabembule mayelana nokuduka kukaMakhathini. Le ntokazi ivela endabeni itshela uNtemba ukuthi uKhalabembule ungumuntu othanda ukulalela izindaba emsakazweni kanti futhi akathandi ukuphazanyiswa uma esalalele izindaba. Omunye obuye asetshenziswe yindaba ukuveza le ndikimbana nguNtemba, uNtemba utholakala elele embhedeni efunda iphephandaba elalinesihloko esasibika ngokutholakala kwesidumbu ezibini. UNtemba uphinde athole endabeni engumuntu olifunda ngisho esehhovisini lakhe iphephandaba elalinesihloko esasibika ngokutholakala kwesinye isidumbu eNkambule saw mills (Masondo, 1994:110-115).

4.2.3.25 Ukungena enkingeni ngenxa yokuthanda umuntu

Umuntu uma ehlokelwa yimizwa yokuthanda omunye umuntu uba nomcabango wokuthi lo muzwa okuye nakulo muntu athandana naye ukhona. Uma abantu bethandana baxoxelana zonke izimfihlo ngenxa yokwethembana. Lokho kuxoxelana izinto kwenza ukuba uthando luqine noma lwehle. Okubi ngokuthanda ngokuthi umuntu uma elangazelele ukuthandwa ngokuthi umuntu ugcina esengena ogibeni lokuthanda umuntu oseduze ngaleso sikhathi okungenzeka ukuthi akasiye umuntu okumele athandane naye. Leso senzo kuyenzeka kube yisinqumo esingakufaka enkingeni enkulu. Ukungena kulolu hlobo lothando kungesinye sezinqumo ezingadingeki empilweni yomuntu.

Ukungena enkingeni ngenxa yokuthanda umuntu kuvela kule ndaba njengendikimbana. Le ndikimbana ivezwe yindaba ngokusebenzisa uNkosikazi Mhlungu ongena othandweni noMankunzini Ntsibande. Ukuthanda uMankunzini kwaba yisinqumo esafaka uNkosikazi Mhlungu ezinkingeni. Ukuxoxelana izimfihlo okwakungafanele engabe uyazixoxa yinto eyenziwa nguNkosikazi Mhlungu ngenxa yokubuswa nguthando, enye yalezo zimfihlo ngokuvezela uMankunzini ukuthi uMakhathini unezimali eziningi zomhlalaphansi azilondoloze ebhange. Lo nkosikazi ungena ogibeni lokuqoma uMankunzini nje yingoba wayesanda kushonelwa ngumyeni wakhe. Esemxoxelile ngezindaba zezimali zikaMakhathini, uMankunzini ube esemnxenxa ukuba bakhe uzungu lokumbulala (uMakhathini) ukuze bezohlomula ngezimali zakhe zomhlalaphansi endabeni okuvela ukuthi uNkosikazi Mhlungu wayengumhlomuli omkhulu kuzona kwazise wayengasenamndeni uMakhathini. Esebulewe uMakhathini kugcina kuvelile ukuthi yibona bobabili ababenesandla ekufeni kwakhe ebese beyaboshwa. Emva kokulahlwa yicala lokubulala

uMakhathini, uMankunzini uveza ukungabi nazwelo nokungazisoli ngesenzo sakhe sokuyenga uNkosikazi Mhlungu ukuthi enze ubugebengu obugcina bumfaka enkingeni. Lesi senzo siyinto engalindelekile kumuntu othandana naye, ikakhulukazi oyimbangela yokungena kwakho enkingeni. Okulindelekile kuMankunzini ngukuvikela umuntu amthandayo hhayi ukumfaka enkingeni egcina imbophisa ajike amklolodele. Ukube uNkosikazi Mhlungu akazange angene kulobu budlelwano ngabe akangenanga enkingeni yokuboshwa (Masondo, 1994:127). Konke okwehlela uNkosikazi mhlungu kuyahambisana nokuvezwe nguFitzgerald (2021) ngenhla.

4.2.3.26 Ukungena enkingeni ngenxa yokwethemba abantu

Ukuthemba umuntu kuhambisana nokuzibeka ethubeni lokugilwa yilo muntu othathe isinqumo sokumethemba. Ngokwethemba umuntu umnikeza amandla negunya lokusondela kuwe azi izinto abantu ongabethembi abangeke bazazi. Ngaphambi kokwethemba umuntu kubalulekile ukuthi umuntu abheke ubungozi obungamehlela uma ekhetha ukwethemba lowo muntu.

Ukungena enkingeni ngenxa yokwethemba abantu ngenye yezindikimbana ezivela kule ndaba. UZembe noMakhathini yibona abavela begqamisa le ndikimbana ngezehlo ezibehlelayo emveni kokwethemba abantu ababholela ophathe. Umuntu amethembayo nguNkosikazi Mhlungu, uMakhathini uthemba lo nkosikazi aze amthathe njengomndeni wakhe amxoxele imfihlo ethinta izimali zakhe zomhlalaphansi. Akagcini lapho uze amenze umhlomuli omkhulu efeni lakhe. Lezi zenzo zakhe zenza uNkosikazi Mhlungu alingeke akhe itulo lokuthi abulawe ukuze ezozuza lezi zimali ayingxenye yabazohlomula kuzona uma uMakhathini eshona. Indaba iveza ukuthi uMakhathini wabuya wathemba uZembe noBhokide abagcina beba ngabangani bakhe ayehlala nabo endaweni yokucima ukoma kaMankunzini. Lokhu kwethemba kwakhe kugcina kumfaka enkingeni ngoba lezi zigebengu ziba yingxenye yetulo likaNkosikazi Mhlungu lokuba abulawe, nokuyinto egcina yenzekile yenziwa ngesisodwa sazo, uZembe. UZembe yena uthemba uMankunzini omqasha ukuba abulale uMakhathini. UZembe yena uzithola esengobulawa nguMankunzini emva kokubulala uMakhathini ngoba ethi ucisha ubufakazi (Masondo, 1994:108-116).

Isahluko 5

5.1 Isingeniso

Lesi sahluko sibheka okutholiwe ezindabeni eziyisishiyagalombili ezitholakala encwadini kaM.M Masondo eyiqoqo lezindaba ezimfishane elibizwa ngesihloko esithi *Kunjalo-ke Emhlabeni*. Izinhloso zalo msebenzi wocwaningo ubuhlose ukubheka ukuthi indikimba yokubulala ngesikhali ivezwe kanjani kuleli qoqo. Okutholiwe kuyalandela.

5.2 Okutholiwe

Inhloso yalo msebenzi ngukucwaninga indikimba yokufa ngesikhali ezindabeni ezikhethwe eqoqweni lezindaba ezimfishane ezitholakala encwadini kaMeshack. M Masondo esihloko sithi *Kunjalo-ke Emhlabeni* eshicilelwe ngonyaka wezi-1994.

Endabeni esihloko sithi ‘uThando Lwemali’ akwenzeki ukubulala ngesikhali, kodwa kuyavela ukuthi ukube kwenzeka ukubulala ngesikhali kule ndaba kwakuzobe kwenziwa ngumlingiswa obizwa ngoTaga. UTaga lona utholakala evimbezela abantu abazothiba ukoma endaweni ebizwa ngokuthi yi-Alba hotel. Into ebingaba yisizathu sokuthi kugcine kufe umuntu kule ndaba bekungaba ukuthi kube khona umuntu ovela ephikisana nenswelaboya eyabe izobamba inkunzi.

Uma iqhubeka indaba iveza ukuthi lo mlingiswa obebamba inkunzi e-Alba hotel ubeyibamba ngoba ebona imali ayithola emsebenzini wakhe ingenele ukufeza zonke izidingo zakhe. UTaga esehamba noMagwegwe batholakala begasela eFaraday ngenhloso yokuyobamba inkunzi bephethe isibhamu. Nakhona futhi kulesi sehlo akekho odutshulwayo ngenxa yokungagolazi kwabantu abasuka bebanjwa inkunzi. Ukungaboshwa kwabantu abasebenzisa isibhamu ngenhloso yokudubula kutholakala kungenzeki nje, yingoba uTaga lona wabe eyiphoyisa elabe lizifihlile, lihlose ukubopha uMagwegwe ecaleni ayelenzile lokubamba ibhange elibizwa ngeNational Bank. UMagwegwe uvela engumuntu onganeliseki yimali ayithola emsebenzini awenzayo esigamekweni sokubamba inkunzi kwegalaji likaphethiloli iFaraday.

Endabeni, ‘Uyohamb’usinda’ umlingiswa otholakala ebulala nguMshushisi uMahlobo. UMshushisi uMahlobo uvezwa njengomuntu obeyisoka likaThandi agcina esexabana nalo. Into exabanisa uThandi noMshushisi uMahlobo ngukukhulelwa ebese enqaba ukwenza intando kamshushisi yokuhushula isisu. Emva kwalokho uMshushisi uMahlobo wenza sengathi

uvakashela uThandi, afike ambulale. Isikhali asisebenzisayo umshushisi akuveli ukuthi siyini. Emva kokuthi umshushisi ebulale uThandi, kutholeka uKubheka. UKubheka utholakala engumngani omkhulu kaThandi. UKubheka uzithola engoboshwayo ngoba nakhu amaphoyisa ebe nezinsolo zokuthi uyena isoka likaThandi elimbulele emva kwengxabano ethize. Kuthi uma sekuqulwa icala ummeli kaKubheka acele ukuthi akukhuthuzwe umshushisi kutholwe incwadi engubufakazi bokuthi uyena umshushisi obethandana noThandi, kepha wagcina embulele. Umndeni kaThandi awuveli kule ndaba, kanti futhi nokwenzeka emva kokubulawa kwakhe uThandi akuveli.

Endabeni esihloko sithi 'Sibuye Nomkhwezi' umlingiswa otholakala ebulala ngesikhali uNdlovu. Isikhali asisebenzisayo uNdlovu asivezwa kule ndaba. Into evezwayo ngeyokuthi wabulala uZikode eminyakeni eminingi eyedlule, maqede wayomphosa emobeni. Lo muntu okuthiwa owabulawayo akavezwa ebulawa, kodwa konke okuvela ngaye kuvezwa ngabanye abalingiswa. Kuvela ukuthi igama ayebizwa ngalo nguZikode. Ekuvezeni kwayo, indaba ithi uZikode wabulawa nguNdlovu emva kokuthi babe nengxabano eyayisuke ngeshumi losheleni likaNdlovu elalithathwe nguZikode. Emva kokubulawa kukaZikode, kutholakala ukuthi amaphoyisa amthungatha uNdlovu ambopha eside isikhathi. Umndeni kaZikode nezinto ezingusikompilo abazenza emva kokubulawa kwelunga labo azivelanga.

Endabeni ethi 'Amanqina Enyathi' umlingiswa otholakala eveza indikimba yokujubulala akekho, kodwa kutholakala osuka ezama ukubulala aphazanyiswe ngukufika kwamaphoyisa. Lo mlingiswa nguMpondlela Xaba. UXaba lona uvezwe yindaba engumuntu ophila ngokwenza ubugebengu. Ubugebengu obukhulu atholakala ebona ngokuthenga imali engumgunyathi. Uma eseyithengile le mali uthenga ngayo ukuze ezobuyelwa ushintshi wemali yangempela. Ekuthengeni kwakhe le mali uhlengana nomlisa onguSony Masondo. USonny lona uphamba uXaba ngokuthi uzomdayisela imali engumbombayi. Ngosuku abavumelana ukuthengiselana ngalo le mali uSonny ufika nesikhwama esifakwe amaphepha ebese ethatha imali yangempela kuXaba. Emva kwalokho ushayela amaphoyisa ucingo abike ukungaphephi kwabantu okudalwa nguXaba, eqeda lapho ubuyela ngaphakathi eshibhini lakwaMphelekezele. UXaba ubuya esediniwe afune imali yakhe ngodli kuSonny aze amkhiphele isibhamu. Kuthi sekucaca ukuthi angambulala noma inini ebese kutholeka amaphoyisa ambophe. Kuyacaca ukuthi vele uXaba ebesazoboshwa noma ngabe kuthiwa ebesembulele uSonny.

Endabeni esihloko sithi ‘Zibanjwa Kweziwudlayo’ sithola kusetshenziswa izikhali ezahlukahlukene ekubulaweni kwabalingiswa. Abalingiswa abatholakala befa ngenxa yesikhali babili. Owokuqala ofayo nguSifiso. USifiso uvezwe yindaba njengesigelekeqe esikhulu saseHillbrow esivele endabeni njengesiqasha abantu ukuba basebenzisane naso ekwenzeni ubugebengu obuvele bubabazeka kule ndawo. UKufa kwakhe kuza emva kokuthi yena nezigebengu asebenzisana nazo zishaye kanzima uMagiya. Lezo zigebengu nguKholiswa, uJevuza kanye namabhoxongwana amabili. UMagiya utholakala esemdubula ngesibhamu ekhanda ebese efela khona lapho endaweni yesigameko okuyindawo yokugembula egekho emthethweni ebizwa ngokuthi yiRudi’s club. Lesi sibhamu uMagiya usuka esihlwithe kuye (uSifiso) emva kokutholeka kwamaphoyisa asebenza naye. UMagiya njengobulale umuntu akaboshwa njengombulali (futhi ebengeke ngoba wabe eyiphoyisa alalisemsebenzini), kodwa okwenzekayo kuyena ukuthi uba ngumlingiswa wesibili oshonayo emva kokuthola ukushayeka kanzima ngezikhali ezahlukene ezibalwe kule ndaba. Ezikhalini ezigagulwe yindaba njengezisetshenziswayo ekushayweni kukaMagiya kubalwa isando. UMagiya lona uze wazithola eseshayeka kanzima kanjena nje yingoba indaba imveze njengephoyisa ebelipekequla zonke zinhlobo zobugebengu ezabe zenziwa yilezi zigebengu endaweni yaseHillbrow. Kulokhu kupekequla kwakhe uze azithole esesendaweni ebizwa ngRudi’s club evezwe njengenye yezindawo zalezi zigebengu. Isigwebo esitholwa yizigebengu ngokuthi zigcina ziboshiwe ebese esisodwa esinguSifiso sitholane nokudutshulwa nguMagiya ngaphambi kokuthi afe ebese siyafa. Indaba iphela emva nje kokufa kwabalingiswa okunguMagiya noSifiso. Ukuthi kwenzekani kubona akuvelanga kanti nanemindeni yabo yonke ayivelanga.

Endabeni esihloko sithi ‘Unembeza’ sithulelwe kubulawa umlingiswa onguMginsa. UMginsa lona uvezwe yindaba ebulawa ngunkosazana Nxumalo. Indaba iveza ukuthi unkosazana Nxumalo wabulala lo mlingiswa ngokusebenzisa isikhali esiyimbazo. Kuvele ukuthi wambulalela emzini wakhe (uMginsa) ngobusuku okwakumele aficane nomkakhe emcimbini ababeya kuwona. Isizathu esivela njengembangela yokubulawa kwalo mlingiswa ngokuthi emva kokwephula isethembiso sokushada uNkosazana Nxumalo wayelokhu emklolodela futhi ezama nokuchitha umshado usutholwe yiyo le Nkosazana. Umlingiswa onguNkosazana Nxumalo kutholakala ukuthi waboshwa, kodwa isigwebo sakhe saba ngesibe noshwele phakathi. Lokhu kwadalwa ngokuthi wakhombisa ukuba nonembeza. Umlingiswa (uNkuxa) okwakucatshangwa ukuthi ubulale uMginsa wayethole isigwebo sokulengiswa aze afe ngaphandle kokuthola ushwele. UNkosazana

Nxumalo ukhombisa unembeza ngokuthi avume ukuthi empeleni umuntu owabulala uMginsa kwabe kunguyena. Into eyenza ukuthi kukholakale ukuthi isigwebo sakhe saba noshwele ukuthi esiphethweni sayo indaba utholakala ezisholo yena ukuthi usadla anhlamvana. Into evezwa njengeyenziwa umndeni kaMginsa ekufeni kwelunga lawo kwaba ngokuthi uqashe uMmeli uNathi ukuthi awumele.

Endabeni esihloko sithi 'Lase Lidume Ledlula' kutholakala kufa abalingiswa abathathu. Umlingiswa wokuqala ufa ngokushayiswa ngemoto eyabe ishayelwa nguBhanoyi. Ngenxa yokungabonwa muntu uBhanoyi ugqibana nogcina engumkakhe (uBusisiwe) ukuthi bangazivezi le ndaba emaphoyiseni. Umlingiswa wesibili obulawayo nguBusisiwe. UBusisiwe uzithola ebulawa ngokuhlalelwa ngembazo ekhanda ehlahlelwa nguBhanoyi ongumyeni wakhe. Isizathu esenza uBhanoyi ukuthi ahlalele umkakhe ngembazo ukuthi wayekholwa ukuthi usefuna ukufaka isehlukaniso somshado. Kuleso sehlukano wayesola nokuthi uzogcina ezithola eseboshwa ngecala ayesola ukuthi uBusisiwe wabe esezomumpimpa ngalo emaphoyiseni. Lelo kwabe kungelokushayisa abulale umuntu eminyakeni eminingi eyedlule. Umlingiswa wesithathu ozithola esefa nguyena qobo uBhanoyi. UBhanoyi lona indaba iveze ukuthi waphazanyiswa ngokufika kummeli kaBusisiwe uThenga nosayitsheni uNdlovu ngesikhathi esalungiselela ukuyolahla isidumbu somkakhe uBusisiwe. UBhanoyi lona usebenzise isikhali esiyisibhamu ekuzibulaleni. Lesi sibhamu usithatha kusayitsheni Ndlovu enganakile emva kokufika emzini kaBhanoyi ehamba nommeli uThango. Ekufeni kwabo baqaphela okuthile okwakusolisa ngoBhanoyi nokuyisona sizathu esenza ukuthi uBhanoyi azibulale ngoba wabe esebona ezoya ejele ngecala lokubulala umkakhe. Ijelo leli livezwe njengeto ayesaba kakhulu uBhanoyi. Akukho okuvezwe kwenzeka kuBhanoyi ngalezi zenzo zakhe zokubulala kwazise naye usuka eseshonile. Nakule ndaba akukho zaba ezivezwa zenziwa ngumndeni walaba balingiswa ekufeni kwabo (uBhanoyi noBusisiwe) ngoba indaba iphela emva kokufa kwabo. Lona wokuqala oshayiswa yimoto akuveli lutho oluthinta yena ngaphandle nje kokuthi wafa kwabe sekuvulwa icala.

Okutholwe endabeni, 'Kungenxa Yemali' ukuthi kubulawa abalingiswa ababili. Amagama alabo balingiswa ababulawayo nguMakhathini noZembe. Bobabili laba balingiswa bafa ngesikhali esiyisibhamu. UMakhathini ubulawa nguMankuzini Ntsibande ovezwe njengesigwili sendawo. Lesi sigwili kugcina kuvela ukuthi sabe sithandana noNkosikazi Mhlungu owayesondelene kakhulu noMakhathini. Ukusondelana kukaMakhathini noNkosikazi Mhlungu kwakudalwa ukuthi uMakhathini lona wayeqashe ezindlini zikankosikazi Mhlungu. Kulokhu kuthandana

kwabo indaba iveza ukuthi uMankunzini noNkosikazi Mhlungu bagcina bakhe icebo lokubulala uMakhathini ngoba nakhu begaqele amafa kaMakhathini kuwona ayebhalise uNkosikazi Mhlungu njengendlalifa. Umlingiswa wokuqala onguZembe ubulawa nguMankunzini (hhayi ngesikhathi ayevumelene ngaso noNkosikazi Mhlungu) ngoba efuna ukumqola imali eyizinkulungwane ezinhlanu asuke ezozikhipha ebhange. UMankunzini lona uthumela uZembe ukuthi abulale uMakhathini ngesikhali esiyisibhamu. Isigwebo esitholwa nguZembe emva kokubulala uMakhathini ngesokujikelwa ngumqashi wakhe uMankunzini Ntsibande ambulale. Isikhali esasetshenziswa ekubulaweni kukaZembe kwaba yisona isibhamu. UMankunzini uzithola eseboshwa nabo bonke avela kule ndaba enza nabo itulo lokubulala uMakhathini. Akukho zaba ezitholakala zenziwa yimindeni yalaba balingiswa emva kokuthi bedutshulwe bafa.

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