UKUHLAZIYA AMASU OKUXOXA INDABA EMCULWENI KAVUSI XIMBA

NGU:

NONJABULO PRINCESS XIMBA

UMSEBENZI WETHULWE WAYINGXENYE YOKUGCWALISA IZIDINGO ZEZIQU ZE:

MASTER OF ARTS

EMNYANGWENI WESIZULU

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EMGUNGUNDLOVU

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ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi:**Ukuhlaziya amasu okuxoxa indaba emculweni kaVusi Ximba**, ngumsebenzi ocwaningwe yimi. Ucutshungulwe ngokusebenzisa imithombo yolwazi ehlukahlukene. Ngiyaphinda ukuthi lolu cwaningo alukaze lunikezwe esinye isikhungo ngaphambilini. Imithombo yolwazi esetshenziwe ifakiwe yonke yaphelela ekuphethweni kwalolu cwaningo kanye nohlu lwezingoma ezisetshenzisiwe.

[redacted]...........

NONJABULO PRINCESS XIMBA

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AMAZWI OKUBONGA

Ngiswele imilomo eyizinkulungwane namazwi anembayo okwedlulisela ukubonga kwami kulaba abalandelayo: UDokotela N.G Sibiya obengumeluleki wami kulolu cwaningo. Ngibonga ulwazi lwakhe olujulile kwezocwaningo abehlale esicobelela lona singabafundi. Ngingekhohlwe isineke kanye nesikhathi sakhe. Ngibonga ngiyanconcoza ngeso lakhe lokhozi ekucubunguleni lo msebenzi. Ngithi ume njalo Sotobe!

Ngiphinde ngibonge kakhulu kuSolwazi N.P. Hlongwa ofike waba umeluleki omusha emva kokuhamba kukaDokotela Sibiya. Ngibonga ukungicathulisa kwakhe ngesineke esikhulu ekwenzeni lolu cwaningo. Ukukhuthala kwakhe nokulandelela umsebenzi, aphinde atholakale sikhathi sonke lapho bengimdinga khona.

Ngibonga kakhulu nakubaba uKnowledge Simelane, ongasekho emhlabeni obe usizo kakhulu ngonyaka wezi-2020 lapho khona engichazele kabanzi ngomculo kaXimba waphinde wangipha namanye amacwecwe engiwasebenzisile. Ubekholelwa kakhulu kulolu cwaningo enezifiso ezinhle ngalo ukuba luphumelele kuze kube luyashicilelwa. Kubuhlungu- ke ukuthi sengiluphothula engasekho ukuze ebezobona lokhu ayekulangazelele. Uphumule ngokuthula umoya wakhe.

Ngibonge nakumama ongizalayo uNkosazane Thembisile Nhlangulela. Ukwazile ukuba nami sikhathi sonke kuthi nalapho ngizizwa ngiphelelwa amandla kepha angikhumbuze isizathu esenza ukuba ngibe seNyuvesi ngaphandle kokunginikeza ingcindezi. Aphinde angikhumbuze ngokubaluleka ngokuqeda into uma sewuyiqalile. Amazwi akhe abenginika amandla nentshisekelo yokuqhubekela phambili. Ngibonge kakhulu nasemndenini wakithi kwaXimba koMlaba, oNodlela ngokungikhusela sikhathi sonke nokuba kanye nami ngazo zonke izikhathi.

Ngidlulise ukubonga nakuDokotela uSakhile Hadebe ngokungigqugquzela kwakhe, ngiyabonga Bhungane. Ngiphinde ngidlulise amazwi okubonga kuNolungelo Zondo obenza kubukeke kulula ukwenza ucwaningo ngenxa yolwazi ebenginika lona. Kuwo wonke amalungiselelo ubengicathulisa lapho ngingasaboni khona kahle anginike ulwazi.

UMNIKELO

Lolu cwaningo ngilwethula kubaba wami uMnumzane uV.O. Ximba, ongasekho emhlabeni. Nasemndenini wami wonke wakaXimba nomama wami uThembisile Nhlangulela. Nakundodakazi wami uSimelokuhle Maphumulo.

IQOQA

"UKUHLAZIYA AMASU OKUXOXA INDABA EMCULWENI KAVUSI XIMBA."

Lolu cwaningo lubheka amasu okuxoxa indaba asetshenziswa uVusi Ximba emculweni wakhe. Lokhu kwenziwe ngoba kunenkolelo yokuthi uXimba ungomunye wezingqalabutho ebucikweni oveze ikhono elikhulu emculweni esebenzisa amasu ahlukene ekuthuleni umsebenzi wakhe kubantu. Izinjongo zalolu cwaningo yilezi, ukubheka amasu okuxoxa indaba, kwalandelwa ukuhlola izindikimba ezisetshenziswa uXimba ekuxoxeni izindaba kanye nokuhlaziya ukusetshenziswa kolimi emculweni kaXimba. Lolu cwaningo lusebenzise indlela yekhwalithethivu ukuqoqa ulwazi ngoba isetshenziswa ukwazi kabanzi izizathu, imibono nezisusa zocwaningo (Tesch, 2013) lwayobheka ngaphansi kwendlela yokuhlaziya kusetshenziswa inaretholoji. Kwaphindwa kwasetshenziswa ipharadayimu ehumushayo ukuhlaziya ulwazi oseluqoqiwe. Kuqoqwe amaculo kaXimba wonke okubonakale enezimpawu zokuxoxa indaba kuwona, abe eselalelwa, abe esebhalwa phansi ukuze ezoba ulwazi olutholakala kalula. Kufundwe izincwadi ezahlukene ukuze kusekelwe konke esikuthola ngalolu cwaningo.

Izinjulalwazi ezisetshenziswe kube yileyo elandayo noma yenaretholoji *"narratology"* kanye nenjulalwazi yesakhiwo *"structuralism"*. Lezi izinjulalwazi ezilufanele lolu cwaningo ngoba ucwaningo olubheka ukuxoxwa kwezindaba kanye namasu asetshenziselwa lokho. Imiphumela yalolu cwaningo iyasivezela ukuthi nakuba uXimba engatholanga ukubungazwa njenga banye abaculi kanye nomculo wakhe kepha kukhona okungafundwa ngomculo wakhe nange khono lakhe.

ABSTRACT

"AN ANALYSIS OF STORTELLING TECHNIQUES IN VUSI XIMBA'S MUSIC."

This research looks at Vusi Ximba's storytelling techniques in his music. This is done because it is believed that Ximba is one of the arts' innovators who has demonstrated immense talent in music by employing a variety of techniques to present his work to the public. The purpose of this research is to look at the artist's storytelling techniques, as well as to examine the themes that Ximba uses in telling stories and, finally, to analyze the use of language in Ximba's music. The qualitative research method is used to collect data for this study, and it is used to learn more about the research's reasons, ideas, and motives (Tesch, 2013) and then to look under the analytical method using the criterion. The interpretive paradigm is used to analyse information that had been collected. All Ximba's songs that have storytelling elements in them have been collected and are being listened to and recorded for easy access to information. Several publications have been read to support the study's findings.

Narratology and structuralism are the theories employed in this study. Because this research focuses on storytelling techniques, these are the theories that are relevant to it. The findings of this study show that, while Ximba did not receive the same acclaim as other artists and his music, there is something to be learned from his work and a notable talent.

OKUQUKETHWE

Isifungo	(ii)
Amazwi Okubonga	(iii)
Umnikelo	(v)
Iqoqa	(vi)
Okuqukethwe	(vii)

ISAHLUKO SOKUQALA

ISETHULO SOCWANINGO

1.1 Isingeniso	1
1.2 Isidingo socwaningo	1
1.3 Isisusa socwaningo	2
1.4 Izinhloso zocwaningo	4
1.5 Imibuzo yocwaningo	4
1.6 Indlela yokuqhuba ucwaningo	5
1.6.1 Ukuqoqwa kolwazi	6
1.7 Uhlaka lwezinjulalwazi ezisetshenzisiwe	7
1.7.1 Injulalwazi elandayo *(Narrarology theory)*	8
1.7.2 Injulalwazi yesakhiwo *(Structuralism theory)*	10
1.8 Umklamo wocwaningo	11
1.9 Ukubaluleka kocwaningo	12
1.10 Izingqinamba zocwaningo	12
1.11 Ukuhlelwa kwezahluko	13
1.12 Isiphetho	15

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso	16
2.2 Ucwaningo lomhlaba jikelele *(Global research)*	17
2.3 Ucwaningo lwezwekazi *(Continental research, Africa)*	18
2.4 Ucwaningo olwenziwe eNingizimu Afrika *(Local research)*	18

2.5 Okushicilelwe emaphephandabeni ngoXimba 22

2.6 Isiphetho 23

ISAHLUKO SESITHATHU

IZINDLELAKUBUKA, IZINDLELA ZOKUQHUBA UCWANINGO KANYE NENJULALWAZI

3.1 Isingeniso 24

3.2 Izindlelakubuka zocwaningo 24

3.2.1 Indlelakubuka ebikezelayo *(povitist)* 25

3.2.2 Indlelakubuka ehumushayo *(Interpretive)* 26

3.2.3 Indlelakubuka ekhululayo *(Emancipatory)* 26

3.2.4 Indlelakubuka ehlukanisayo *(Post- structural)* 26

3.3 Indlelakubuka esetshenziswe kulolu cwaningo 27

3.4 Izindlela zokwenza ucwaningo 29

3.4.1 Indlela yekhwantithethivu 29

3.4.2 Indlela yekhwalithethivu 30

3.4.1.1 Indlela ye- *Ethnography* 32

3.4.1.2 Indlela ye- *Grounded theory* 33

3.4.1.3 Ukuhlaziya inkulumo *(Discourse analysis)* 33

3.4.1.4 Ukuhlaziya ingxoxo *(Conversation analysis)* 33

3.4.1.5 Ukuhlaziya okulandisayo *(Narrative analysis)* 34

3.5 Ukubaluleka kwenjulalwazi 34

3.6 Izinjulalwazi zocwaningo 35

3.6.1 Injulalwazi elandisayo *(Narratology theory)* 36

3.6.2 Injulalwazi yesakhiwo *(Structuralism theory)* 42

3.7 Isiphetho 47

ISAHLUKO SESINE

AMASU OKUXOXA INDABA

4.1 Isingeniso 49

4.2 Amasu okuxoxa indaba 49

4.3 Amasu okuxoxa indaba asetshenziswa uXimba 59

4.3.1 Isingeniso 60
4.3.2 Umzimba 66
4.3.3 Ukuphetha indaba 75
4.3.4 Abalingiswa 78
4.3.4.1 Ukuvezwa kwabalingiswa 79
4.3.4.2 Ukuqanjwa kwamagama abalingiswa 83
4.3.5 Inkulumompendulwano 85
4.4 Isiphetho 86

ISAHLUKO SESIHLANU

IZINDIKIMBA EMCULWENI KAXIMBA

5.1 Isingeniso 88
5.2 Ukuchaza indikimba 88
5.3 Izindikimba emculweni kaXimba 90
5.3.1 Ubuqili 90
5.3.2 Isimo senhlalo 95
5.3.2.1 Ukungahloniphi 95
5.3.2.2 Ukubonga 99
5.3.2.3 Ukungathembeki 101
5.3.2.4 Ububha emiphakathini 108
5.3.3 Inkolo 109
5.3.4 Imfundo 110
5.3.5 Ukuphuza ngokweqile utshwala 111
5.4 Isiphetho 113

ISAHLUKO SESITHUPHA

UKUSETSHENZISWA KOLIMI

6.1 Isingeniso 115
6.2 Ukusetshenziswa kolimi uma kuxoxwa indaba 115
6.3 Ukusetshenziswa kolimi njenga nesu lokuxoxa indaba emculweni kaXimba 116
6.3.1 Izifenqo 116

6.3.1.1 Uteku 117

6.3.1.2 Ihaba 124

6.3.1.3 Isihlonipho 125

6.3.1.4 Isifaniso 127

6.3.2 Ulimi oludelelayo 128

6.3.4 Ukushintsha ulimi noma ikhodi *(Code- switching)* 130

6.4 Isiphetho 133

ISAHLUKO SESIKHOMBISA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

7.1 Isingeniso 135

7.2 Obekwenziwa ocwaningweni 135

7.3 Okutholwe ucwaningo 136

7.4 Iziphakamiso zocwaningo 138

7.5 Isiphetho 139

Imithombo yolwazi 140

Isithasiselo A 148

ISAHLUKO SOKUQALA

ISETHULO SOCWANINGO

1.1 Isingeniso

Kulesi sahluko kwethulwa ucwaningo olusihloko sithi: "*Ukuhlaziya amasu okuxoxa indaba emculweni kaVusi Ximba"*. Kuzosetshenziswa izingoma zikaVusi Ximba ukubheka amasu okuxoxa indaba awasebenzisile yena njengomculi exoxa izindaba ezahlukahlukene. Lesi sahluko siyisendlalelo sezahluko ezilandelayo okuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke. Kulesi sahluko kuchazwa ngesidingo socwaningo nesisusa socwaningo. Kuvezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kuphinde kuvezwe imibuzo ehloswe ukuphendulwa ucwaningo. Okulandelayo kuba ukuchazwa kwendlela ezosetshenziswa ukuqhuba ucwaningo nendlela yokuqoqa ulwazi. Kuchazwa izinjulalwazi ezisekela lolu cwaningo. Kuvezwa umklamo wocwaningo. Emva kwalokho kubhekwa ukuthi lubaluleke ngani lolu cwaningo. Akugcini lapho, kubuye kubhekwe nezingqinamba ezitholakale kade kwenziwa lolu cwaningo. Uma lokho sekwenziwe kube sekuvezwa ukuhlelwa kwezahluko ezizoba ocwaningweni lonke. Bese kuyaphethwa ngesahluko sokuqala.

1.2 Isidingo socwaningo

Ukuxoxa izindaba emculweni akuyona nje indlela yokujabulisa abantu kuphela kepha kuhlanganisa izinto eziningi ezibalulekile ezixhumene nezincwadi nokufunda. Yize uVusi Ximba ekhombise ikhono elingandile ekuhlanganiseni ukuxoxwa kwezindaba nomculo, kusakhona igebe elikhona ekwenziweni kocwaningo olunzulu ngomculo wakhe. Ngaphandle kwekhono lakhe, uXimba ungumculi onegalelo elikhulu endimeni yezamahlaya abewakhiqiza esebenzisa umculo, kukhona umyalezo othize otholakala ezingomeni zakhe lokho kwenza abantu bawuthande baphinde bakuthakasele ukuwulalela. Lolu cwaningo lugxile emculweni wakhe, luzoveza amasu awasebenzisayo uXimba ekuxoxeni indaba, izindikimba aphawula ngazo kanye nokubheka ukuthi ulimi ulusebenzisa kanjani emculweni wakhe.

UXimba ungumculi waseNingizimu Afrika, umbhali wezingoma. UVusi Osborne Ximba wazalwa ngo-1936 KwaCaluza eMgungundlovu (The eThekwini living legengs awards, 2010) . UXimba wadlala umculo wakhe iminyaka eminingi emarenki amatekisi nasemigwaqeni yasedolobheni waze wangena kahle endimeni yokuqopha umculo ngonyaka we-1992 (The eThekwini living legends awards, 2010). Abalandeli bakhe

bamazi kakhulu ngamahlaya kusukela ingoma iqala ize iyophela. Ungumculi ozenzele udumo kakhulu ngokushaya inkositina aphinde acule uhlobo lomculo olwehlukile lapho khona ebecula umaskandi awuxube nezinsimbi ezithi azifane nezomculo waselokishini owenza abantu bazijuxuze lokho kube sekwakha isitayela sakhe esehlukile somculo (The eThekwini living legends awards, 2010). Lokhu bekuze kudale ukudideka ukuthi kuzothiwa unguhlobo luni lomculo awuculayo, okwagcina kuphethwa ngokuthi i- *"Vusi Ximba's style music".* Umculo kaXimba uncike kakhulu ezindabeni ezigcwele cishe zonke izingoma azenzayo. I-albhamu yokuqala kaXimba kwaba, u*Siyakudumisa* (1992) kepha kwaze kwakhishwa ikhasethi layo ngonyaka wezi - 1996 wathengisa amakhophi angaphezu kuka-100 000, u*Sikhumba* kwabe kuyi-albhamu yesibili eyadayisa ngaphezulu kwamanani angu-50 000 (The eThekwini living legends awards, 2010).

Lolu cwaningo luzobhekisisa umculo kaXimba bese lwenza ukuhlaziywa kwamaculo ngenhloso yokuphendula imibuzo yocwaningo. Izingoma ezixoxa indaba zivusa imizwa ziphinde zigcine izethameli zilangazelele ukuzwa isiphetho sendaba. UXimba unalo ikhono lokuvusa imizwa kubalaleli baphinde baheheke ngenxa yendlela ayisebenzisayo uma eqala ingoma yakhe. Lokhu kungaboniswa ngenye yezingoma zakhe, ethi, *Ekhaya*, kwi- albhamu esihloko sithi, *Umthandazi ejoyintini*, kuXimba (1998). Le yindaba yendoda eyachitha imali edolobheni. Indoda manje idiliziwe emsebenzini ibuyela ekhaya ilambatha. Endleleni yayo, ngenkathi iwela umfula iza neqhinga lokufaka itshe elikhulu epotimendeni. Ukwenza lokho ngesizathu sokugwema ihlazo lokufika ekhaya engaphethe lutho. Lokho nje kukodwa kukhombisa inkolelo yokuthi uma uvakashele ekhaya, kumele uphathe okuthile. Umlaleli ufisa ukuzwa kabanzi ukuthi unkosikazi uzothini uma efika endlini evula ipotimende afice inguzunga yetshe kanye nezingane ebese zijabulela ukufika kukayise zilindele izinto ezimnandi. Kule ngoma, kunezindlela eziningana zokuxoxa indaba ezingahlaziywa kabanzi ngokusebenza kwazo.

Lolu cwaningo lunesidingo ngoba luhlose ukuveza izinhlobo ezahlukene zamasu okuxoxa indaba ezisetshenziswa uXimba emculweni wakhe.

1.3 Isisusa socwaningo

Lolu cwaningo luhlose ukuveza ikhono nobuciko kubantu abaningi ababe ngalinakile emculweni kaXimba ngoba iningi belithakasela amahlaya lingazixaki

ngokuwucubungula okanye ukuhlaziya umculo wakhe, okuyinto ejwayelekile nokho uma singabantu silalele umculo siye sinake iphimbo nezinsimbi singabheki indlela umculo obhalwe ngayo noma indlela olethwe ngayo kithina. Kulolu cwaningo okuvelayo ukuthi umculo kaXimba awuzange ulithole idumela eliwufanele yize abantu bewuthokozela kepha kunento engaphezulu kwekhono lokucula etholakalayo kuwo lomculo. Inkinga esifuna ukuyixazulula ukuthi sinikezele isithunzi esiwufanele umculo kaXimba njengoba sinenkolelo yokuthi ungomunye wamaciko abenegalelo elikhulu eNingizimu Afrika endimeni yokuxoxwa kwezindaba zesiZulu asebenzisa amasu ahlukene, aye avezwe abacwaningi abavelele. Lapha sizoveza lokhu obekunganakiwe ngabantu abaningi ngomculo njengoba uthathwa njenganento yokuchitha isizungu nje. Uma sibheka uhlobo lomculo nezingoma zikaXimba zithinta abantu abaningi emhlabeni jikelele. Izinto azibhekayo esebenzisa ikhona lakhe kusukela eqala ukuvela endimeni yomculo kuyizinto esizibonayo zenzeka kuze kube ilesikhathi samanje. Lapha singabala amaculo akhuluma ngendikimba yokubaluleka kwemfundo, amaculo akhuluma ngokuhlukunyezwa kwabantu besifazane, ilawo asivezela ngophuzo oludakwayo uma ulusebenzisa ngokweqile, singabala nalapho kukhulunywa khona ngobugebengu kanye namanye. Zonke lezinto azithintayo namanje sisabhekana nazo kusukela esikhathini sakudala. Izindaba azixoxayo ezingomeni zakhe ziyisihlava esikakalitholi ikhambi lazo kuze kube yimanje.

Iningi labantu lidlala umculo wakhe ngenxa yothando abanalo ngawo, indlela acula ngayo kanye nohlu lwamahlaya umculo eliwuqukethe. Uma siqala senza lolucwaningo sibheka okungale kothando lomculo abantu bazoqala babone ukuthi kuningi okumele ngaba bakufunda ngaphandle kokujabulela amahlaya, nabantu abangawazi umculo wakhe abakhonze ukufunda bazoqala bawubheke befuna ukuzizwela izinto ezibalulwa ucwaningo.Uma sibheka emnyangweni wezamasiko nobuciko esifundazweni saKwaZulu-Natal kuye kube khona amaciko athola ukuhlonyuliswa ngomsebenzi abawenzayo abanye besaphila abanye sebedlulile emhlabeni, kuchazwe kabanzi ngegalelo labo kwezobuciko. Asizange sikubone lokho kwenzeka kepha uma kwenziwa lolucwaningo luzoba nakho ukuphosa esivivaneni ekubhekeni ikhono elingandile uXimba abe nalo ekuxoxeni izindaba esebenzisa umculo wakhe.

Lokhu kubenomthelela kakhulu wokunganakwa kwamaciko akuleli eNingizimu Afrika umuntu asebenze kanzima kepha isiphetho salokho singabonakali siba umphumela omuhle. Okuyinto engekho yinhle engadala ukudicileleka phansi komsebenzi

wobuciko kanye nabawenzayo baphelelwe uthando ngenxa yokunganakwa. Uma siphinda sibheka ikakhulukazi koSomahlaya bangabantu abanganakwa kangako futhi abangatholi ukwesekwa yize benza umsebenzi ongubuciko kepha abatholi ukuphathwa njenga namanye amaciko. Laba abantu abakwazi ukuthatha isimo esibucayi basenzi singazwakali silumela kakhulu wonke umuntu inkulumo ayamukele kuhlekwe abantu baphinde bahlangane, kodwa indlela abanganakiwe ngayo idala ukuthi nomsebenzi wabo uvele ushabalale. Nawo okaXimba ubukeka kungumsebenzi obungaba nakho ukuvele ushabalale uma engekho obamba iqhaza awubheke ngakwelinye izinga. Okuyinto esizama ukuyigwema ngakho ukuthi siphose esivivaneni senze ucwaningo olubuka umsebenzi wakhe ngakwelinye izinga lempilo. Lapha sobheka zona lezi zindaba abehlekisa ngazo abantu nomyalezo eziwuqukethe nganye nokuningi esokuthola, bese sikuthula kubantu njenga nesikutholile sibuka ngehlo elijulile.

1.4 Izinhloso zocwaningo

Uma kuhluzwa imibhalo kuba nezinto ezibalulekile ezibhekwayo. Iningi lalezo zinto kuba ukwenza ucwaningo abanye ababhali abangakabhali ngazo okanye okubonakala kunesidingo sokuba kubhekwe. Izinhloso zalolu cwaningo yilezi:

1. Ukubheka amasu kaXimba ekuxoxeni indaba.

2. Ukuhlola izindikimba ezisetshenziswa uXimba ekuxoxeni izindaba.

3. Ukuhlaziya ukusetshenziswa kolimi emculweni kaXimba.

1.5 Imibuzo yocwaningo

Imibuzo yocwaningo isuselwa ezinhlosweni zocwaningo, ukuze kube khona izimpendulo ngokuhloswe ucwaningo, kumele kube nemibuzo. Imibuzo yocwaningo imi kanye:

1. Yimaphi amasu asetshenziswe uXimba ekuxoxeni indaba emculweni wakhe?

2. Yiziphi izindikimba uXimba aphawula kuzona esebenzisa umculo njengesu lokuxoxa indaba?

3. Lusetshenziswe kanjani ulimi emculweni kaXimba?

1.6 Indlela yokuqhuba ucwaningo

Umcwaningi nomcwaningi uyaye abe nendlela yakhe azikhethela yona yokuqhuba ucwaningo lwakhe, kuye ngokuthi wenza ucwaningo olunjani. Kunezindlela ezimbili ezidumile nezisetshenziswa kakhulu abacwaningi ekwenzeni lokho abasuke bekucwaninga. Lezi zindlela ilena eyaziwa ngokuthi yiKhwalithethivu neKwantithethivu (Bertram no Chrisiansen, 2014). Lezi zindlela zehlukene nendlela ezisetshenziswa ngayo ayifani. Indlela yekwalithethivu yaziwa ngokuthi ile ndlela esetshenziswa ukuchaza amaqiniso empilo ngalokhu abantu asebehlangebezane nakho empilweni. Le ndlela yaziwa ngokuthi iyona ndlela ekubalula ngayo ukuthola ulwazi umcwaningi alufunayo kubantu ngalokho asebehlangabezane nakho empilweni ngokwenza izingxoxo nabantu mathupha. Indlela yokucwaninga ikhwalithethivu uma yenziwe ngobuhlakani, idinga ukuzinikela kanye nokusebenza kanzima kumcwaningi ukuze aqinisekise ukuzuza amaqiniso awadingayo mayelana nesifundo sakhe (uHemmersley, 1993).

Indlela yokwenza ucwaningo yeKhwalithethivu igxila entweni okucwanigwa ngayo kanti iyasiza ukuchaza ukuthi amasiko avela kanjani, agcinwa kanjani nokuthi alandelwa kanjani (uRubin, 1995). Indlela yekhwalithethivu iphendula imibuzo eminingi eyehlukile kunaleyo ephendulwa ikhwantithethivu. Kugqama ngokusobala ukuthi ikhwalithethivu kunemibuzo engeke yayiphendula ngoba yona igxila ekuvezeni okuliqiniso ngobunjalo bempilo hhayi izinombolo. U-Green (2004: 98). Uthi:

> *Qualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis.*
>
> Indlela yocwaningo ikhwalithethivu ibukwa ngokwe nhloso yayo, ehlobene nokuqonda izingxenye zempilo yabantu, indlela yayo (ngokujwayelekile) iveza amagama okunezinombolo, njengolwazi lokucutshungulwa.

U-Barbour (2008: 11) yena uthi:

> *Qualitative research answers very different questions from those addressed by quantitative research, and some criticisms direct against qualitative research have , at times, failed to take this into account. Qualitative methods answer questions such as 'How many?', 'What are the causes?', 'What is the strength*

of relationship between variables?' It can however, provide an understanding of how official figures are created through social processes.

Ucwaningo oluyikhwalithethivu lu phendula imibuzo eminingi eyahlukene kuleyo ebhekwe ucwaningo lwekhwantithethivu, nokunye ukugxeka okuqondiswe kwikhwalithethivu, ngezinye izikhathi kuyehluleka ukubhekana nalokho. Indlela yekhwalithethivu iphendula imibuzo efana nalena 'kungaki? Yini imbangela? Yimaphi amandla obudlelwane phakathi kokungafani? Kungenzeka hleze, kunikeze ukuqonda ukuthi ukulinganisa okusemthethweni kwenziwa kanjani ngezindlela zomphakathi.

Indlela yocwaningo iyithuluzi abacwaningi abalisebenzisayo ukwenza ucwaningo lwabo. UBertram no Christiansen (2014) bathi isigaba sendlela yokwenza ucwaningo sichaza indlela yomcwaningi nokuthi imininingwane izohlaziywa kanjani. Lezi zindlela zingaba yikhwalitheyithivu, yikhwantitheyithivu, noma ngokuxubekile.

Lolu cwaningo lusebenzisa indlela yekhwalitheyithivu yokucwaningo okuthi ngokusho kukaTesch (2013) kuhlolisiswa ngokuyinhloko futhi kusetshenziselwa ukuqonda izizathu, imibono nezisusa eziyisisekelo. Njengoba kuzobe kucwaningwa amasu okuxoxa indaba emculweni kaXimba, lendlela yokwenza ucwaningo izongena shiqe uma sekuhlaziywa amaculo. Okunye amaculo abhalwe phansi aphendulwa umbhalo nalapho esobe siqoqa khona ulwazi njengomthombo, akukho la esizobala khona kepha kuzohlaziywa imibhalo.

Ucwaningo lugxile kumculi oyedwa, uXimba futhi kuzosetshenziswa izingoma zakhe zonke ezinezimpawu ezidingwa ucwaningo okuyisu lokuxoxa indaba kusetshenziswa umculo. Ngakho-ke umcwaningi uzosebenzisa isinyathelo sokucwaninga esifanele ukuqoqa imininingwane. Ngezansi kukhona izinyathelo ezizosetshenziswa ukuqoqa ulwazi.

1.6.1 Ukuqoqwa kolwazi

Kuzoqoqwa amaculo kaXimba kusetshenziswa ama- albhamu ahlukene, aphinde aqukethe izingoma ezahlukene. Lezo zingoma zizobe sezilalelwa ziphinde zibhalwe phansi ukuze zizosetshenziswa njenga nomthombo wolwazi. Kuzobukelwa izingoma lezi ezinamavidiyo bese kulotshwa phansi izindlela ezisetshenziswe umculi uma enandisa kanye nabanye abakhona kuleyo vidiyo kuzohlaziywa ukwenza kwabo

belandela okushiwo yingoma. Kuphindwe kuhlukaniswe izingoma ngezigaba ezahlukene ukuze kube lula uma sekufuneka ulwazi ngenhloso yokuhlaziya. Indlela yokuhlekanisa izingoma ukuba zihlelwe ngokwamacwecwe (*albums*) ezingaphansi kwawo.

1.7 Uhlaka lwezinjulalwazi ezisetshenzisiwe

Kubalulekile ukuthi kusetshenziswe injulalwazi noma izinjulalwazi ezikhethwe umcwaningi uma enza ucwaningo lwakhe. UFokemma (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi:

> *"We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature."*
>
> Sidinga izinjulalwazi zemibhalo emzamweni wethu wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngobusayensi kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalwazi yemibhalo.

Injulalwazi ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo noma ibonise ukungabibikho kweqiniso (uSwaneopoel, 1990). Kubalulekile ukufundwa kwezinjulalwazi zokuhluza imibhalo nokusetshenziswa kwazo ekucubunguleni imibhalo yobucikomazwi.

Ukucubungula imibhalo indlela endala yokucubungula, yokuhumusha neyokucwaninga imibhalo. Izinjulalwazi zisetshenziselwa ukusiza umfundi noma ofundayo ukuveza imizwa yakhe ngalokho okwenzeka emibhalweni (uPeck no Coyle,1993).

Lokhu kubaluleka ngokusho kukaNkumane (1995) sekufana nempoqo kulowo osuke ezokwenza ucwaningo olubhekiswe emibhalweni ngoba sekufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisela ukuhlaziya, uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha

ukuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo. Ngenzansi sichaza injulalwazi ye- naretholoji okuyiyo ezosebenziswa kulolu cwaningo.

1.7.1 Injulalwazi elandayo *"Narratology theory"*

Injulalwazi ekhethelwe ukuhlaziya lolu cwaningo elandayo "*narratology*". Lena injulalwazi esetshenziselwa ukuhlaziya imibhalo elandayo, lapho khona umbhali exoxa aphinde alandise ngokuthile, lokhu kuvamise ukutholakala ezindabeni ezixoxwayo. Lenjulalwazi iveza ukubaluleka kokuthi izithameli kumele ziyiqonde futhi zihlobane nalokho okwenzeka endabeni ngokulandisa (McManus noFeinstein, 2006). Kukhona ukuxhumana phakathi kokulandisa nolimi, ifaka imikhakha eyahlukahlukene njenga nama noveli, izindaba ezimfishane, imidlalo nama- eseyi.

UCuddy- Keane (2007) yena uthi, uma izimpawu zombhalo zikwazi ukubonakala ngokugqamile, lezozimpawu zenza kube lula ukuthola indlela umbhalo obhaleke ngayo. Uma lokho sekutholakele siyakwazi ukuthola ukuthi injulalwazi esiyikhethile ikufanele yini ukusetshenziswa ocwaningweni lwethu. Ekubhekeni lezo zincazelo siyakwazi ukuhlaziya izinhlobo ezahlukene ezingatholakala emibhalweni efundwayo noma ebhalwe phansi sisebenzisa injulalwazi elandayo (Cuddy- Keane, 2007). Imibhalo eminingi ingachazwa kusetshenziswa umqondo oqukethwe imibhalo ukuze uhlaziywe kusetshenziswa injulalwazi elandayo. Incazelo yombhalo etholwe ngosizo lwale njulalwazi ayinakuthathwa njengokuphela kwencazelo eyanele engatholakala. Lokho akusiyo vele inhloso, ukuthi kube nencazelo eyodwa uma kuhluzwa imibhalo, imidlalo, izinkondlo, izindaba ezimfushane kanye nokunye. Ziningi izincazelo ezingavela lapho abantu abahlukene behlaziya bephinde behluze khona umbhalo owodwa.

Omunye umuntu angasebenzisa imiqondo efanayo ngokuhlukile, agcizelele ezinye izinjongo zombhalo (Mieke, 2009). Lenjulalwazi ayibekelwe ukuba kube yiyo ezoshaya esikhonkosini lapho sesihlaziya khona ucwaningo lwethu, kepha ibekelwe ukulekelela ekubhekeni izakhiwo ezahlukene kanye namasu asetshenziswe uXimba emculweni wakhe. Okunye okubalulekile ukuthi ababhali bezincwadi, ababhali bezingoma, amafilimu, neminye imidlalo uma bebhala ababhali belandela uhlelo oluthize lwenjulalwazi. Kepha abacwaningi bayakwazi ukucwaninga umsebenzi osuwenziwe basebenzisa leyo njulalwazi abayibona ifanele belandela isihloko kanye nezinhloso ezihloswe ukuzuzwa ucwaningo.

Umbhalo we-*narratology* uyindaba exoxwayo, edluliselwe kubamukeli noma kubantu, futhi lokhu kulandisa kudinga ikhono elithize, okusho ukuthi, kuguqulwa kube yizimpawu (Rimmon- Kenan, 2003). Noma nini lapho inkulumo eqondile ivela embhalweni, kuba njengomlandisi *"narrator"* ehambisa lo msebenzi okwesikhashana komunye wabalingisi. Kuwo wonke umbhalo wokulandisa, umuntu angakhomba izindima ezithinta okuthile ukuhlukanise njengokulandisayo, okuchazayo, noma okuphikisanayo. Ukuhlaziywa okunjalo kuvame ukusiza ukuhlola umcabango wobuciko noma wobuhle bokulandisa (Rimmon- Kenan, 2003). URimmon- Kenan, 2003) uphinde athi, izindaba lezi ezisuselwa ekhanda ababhali zinendlela ezihlukaniswa ngayo kusukela ekubhalweni kwazo, ukuhleleka kwazo kanye nendlela ezixoxwa ngayo.

Kunendlela ethile eqondile elandelwayo uma kubhalwa lezi zindaba kanjalo nalapho zixoxwa, lokho kwenziwa njengosiko lokulandela umthetho obekiwe uma kubhalwa loluhlobo lwemibhalo elandayo (Rimmon- Kenan, 2003). Uqhubeka athi indaba exoxwayo kuvela izigameko kuloyo olalele futhi uyakwazi nokuzwa indlela lo oxoxayo afuna indaba ifike kuye ngayo. URimmon- Kenan (2003) uthi imibhalo sizifundela thina bese kwakheka isithombe salokho ukushiwo umbhalo. Yilokho okwenza indaba exoxwayo ithi ukwehluka kuleyo efundwayo. Kepha uyakuveza ukuthi lowo mehluko awenzi izingqinamba uma kuhlaziywa imibhalo, kepha kuba khona izinto ezingatholakali kokunye, kokunye zitholakale (Rimmon- Kenan, 2003). Indaba exoxwayo nebhaliwe kuhlobene kakhulu, yize kukhona lezo zindaba ezixoxwayo ezingabhaliwe phansi abanikazi bazo kodwa ezinye bathi bezixoxa bebe bezibhalile phansi.

Injulalwazi elandayo izobheka ukuthi izindaba zomculo kaXimba zihlelwe kanjani kanye nokuthi zidluliselwa kanjani kubantu abalalele njengoba yena ebamba iqhaza lokuba ngumxoxi kepha esebenzisa isu lokucula. Le njulalwazi elandisayo ibeka izinto ezibalulekile ezakha umgogodla wendaba. UXimba njengomculi ubeqala ngokuwubhala umculo wakhe ngaphambi kokuba awuqophe, lokho kwenza ukuthi uqukethe izinto ezimbili okungukuxoxwa kwendaba kanye nombhalo. Lokhu kuzokwenza sikwazi ukuhlaziya amaculo akhe kahle njengoba nomcwaningi eqale ngakho ukuwabhala bhansi emva kokuwalalela.

Uxoxa ngezindaba ezahlukene lapho khona ethula umculo wakhe kubantu. Isibonelo, engomeni kaXimba (1997) esihloko sithi, *Imfene*, kwi- albhamu esihloko sithi, *Therelina*, kule ngoma, umculi uxoxa indaba ngabantu abasebenzisa ubuthakathi ukuxazulula izinkinga. Le ngoma ikhombisa ukuthi lo mculi, emculweni wakhe, ubheka izindaba ezivuthayo ezithinta imiphakathi yabantu abamnyama imvamisa. Nengoma esihloko sithi, *Ikhehla ejele*, kwi- albhamu ethi, *Siyakudumisa*, kuXimba (1996) lapha sithola indaba eveza imiphumela yobugebengu njengoba ikhehla liboshwa emva kokubanjwa lintshontsha izinkukhu zakaMakhanya. Inaretholoji okuyindlela elandisayo iveza ukuthi izingoma eziningi eziqanjwe ngabaculi bakwaZulu ziyizindaba (Toolan, 2009), yingakho ke umcwaningi ezoyisebenzisa ukuze ahlaziye ngayo izingoma ehlobanisa nalokho okushiwo yilenjulalwazi ngokuxoxa izindaba.

1.7.2 Injulalwazi yesakhiwo "*structuralism theory*"

Kwezolimi kuze kube seminyakeni yakudala, ukwakheka kwezakhiwo kwavela njengendlela yokuphuma yokufunda izilimi kanye nezingxenye zayo ngokwehlukana njengezinto ezihlukanisiwe (Mambrol, 2016). Kamuva, kwaguqukelwa embonweni ohlose ukuphenya uhlelo lolimi olusebenza ngokuvumelanayo. Ukwakheka okubhekwe njengolimi njengohlelo lwezimpawu, izakhi zazo eziqondakalayo kuphela maqondana nomunye kanye nohlelo lolimi. Emqondweni wezincwadi, ukwakheka kwaphonsela inselelo inkolelo yokuthi umsebenzi wezincwadi ubonakalisa iqiniso elinikeziwe, esikhundleni salokho, umbhalo wawakhiwa imihlangano yezilimi futhi utholakala phakathi kweminye imibhalo. Ochwepheshe bolimi bazama ukukhombisa ukuthi lamaphethini abesemhlabeni wonke futhi angasetshenziswa kanjani ukwenza iziphetho ezijwayelekile ngazo zombili imisebenzi yomuntu ngamunye nezinhlelo ezavela kuzo. Isazi semvelaphi yabantu uClaude Levi-Strauss wayengumpetha obalulekile wesakhiwo, njengoRoman Jakobsen (Mambrol, 2016).

Le njulalwazi uma eyichaza uWillems (2015) uthi, ekuboneni okubanzi, ukwakheka, njengoba isikole esisha semicabango savela ezifundweni zezilimi nezolimi. Ngokuqondile, ihlaziya imigomo eyisisekelo nezingxenye zemibhalo namasiko ukusungula ubudlelwano phakathi kwazo. Ngosizo lwalesi sixhumanisi esisunguliwe, abagxeki bathola iziphetho ezijwayelekile ngemisebenzi ehlukile yomuntu ngamunye kanye nohlelo noma umphakathi okhiqize lowo msebenzi.

Abasunguli balenjulalwazi babona lo mhlaba ngendlela yezakhiwo. Ngokusho kwabo, noma yini esiyenzayo cishe ingethulwa ngolimi. Ulimi lunezimpawu ezingagcini ngokuxhumana ngomlomo nangokubhala kuphela. Umsebenzi wezazi zabantu abanjengoClaude Levi-Strauss noma umcubunguli wezincwadi njengoRoland Barthes uyizibonelo ezinhle zesakhiwo (Mathews, 2003). Ngokusho kwabo, ukwakheka kwesakhiwo kuhlanganisa inkolelo yokuthi ukuqonda izinto zodwa kunzima, kufanele zihlolwe, zifundwe noma zihlaziywe ngokomongo obanzi wezakhiwo eseziqhamuke kuzo. Ngaphandle kwalokho, lezi zimo ezibanzi zezinhlaka zigqama lapho sibona umhlaba usendleleni yethu.

Injulalwazi yesakhiwo incike enkolelweni eyisisekelo. Ngokusho kwayo, imisebenzi yabantu akuyona eyendalo kepha yakhiwe. Yingakho kuthiwa ukubhala izincwadi noma imisebenzi yobuciko kuyikhono elidinga ukukhuliswa futhi lihambisane nesikhathi. Uma sisebenzisa lenjulalwazi sizokwazi ukuthola isakhiwo saleyo naleyo ndaba exoxwa uXimba. Uma lokho sikwenza asidingi ukuba sihlaziye zonke izinto ezikuleyo ndaba kepha inhloso ukuveza ukuba lenjulalwazi iyahambelana nalolu cwaningo. Okuningi okushiwo kuphinde kuvezwe ngalenjulalwazi ye- *structuralism* kuzovezwa esahlukweni sesithathu lapho esizobe khona sesiyihlobanisa kakhulu nalolu cwaningo. Indaba kunomehluko uma uyixoxa noma uyibhala phansi. Ukubhala kulandela imigomo ethile kanti nakho ukuyilandisa noma ukuyixoxa kulandela imigomo. Okubalulekile kulezi zinto zombili ukuthi ziyalekelelana. Ingakho sisebenzise injulalwazi ye- naretholoji kanye nenjulalwazi yesakhiwo. Umculo wethu ubhalwe phansi kade siqale ngokuwulalela, uma siwubuka ngeso lokubhala kukhona esikutholayo ngesakhiwo sendaba, kanjalo uma siwulalela indlela umxoxi alandisa ngayo kukhona esikutholayo ngesilandiso okuyi- *narratology*.

1.8 Umklamo wocwaningo

Lolu cwaningo lugxile ekuhlaziyeni amasu okuxoxa indaba atholakala emculweni kaVusi Ximba. Lokhu kuzokwenziwa ngokusebenzisa izingoma zikaXimba lapho khona ecula yedwa esebenzisa izindlela ezahlukene ukuthula umsebenzi wakhe. Zizoba amashumi amane nanhlanu (45) izingoma ezizosebenza kulolu cwaningo, lapho ecula yedwa.

Kulezi zingoma kuzobhekwa izingoma ezingaphansi kwama albhamu ayisithupha. Okubalwa kuwo lawa:

- Siyakudumisa (1996) - 10
- USikhumba (1996) - 10
- Therelina (1997) - 11
- Umthandazi Ejoyintini (1998) - 10
- Ngu Vusi Lo (2004) - 01
- Govozile (2010) yaphuma ngo nyaka wezi- 2020 - 03

Zonke lezi zingoma zizobhalwa phansi ukuze zibe yingxenye yomthombo wolwazi ngaphansi kwesithasiselo.

1.9 Ukubaluleka kokwenziwa kocwango

Lolu cwaningo luzoveza ukuthi uXimba ungomunye wabantu abasezingeni eliphezulu kubantu abaxoxa izindaba besebenzisa amasu angajwayelekile. Kuphinde kuvele ukuthi umculo wakhe nezindaba akusiyo into engaxoxwa noma ikanjani kepha idinga indlela ethize nekhono ukuze ilandeleke iphinde ifeze inhloso esuke ihloswe ilona oxoxayo. Kuzokwenza abantu abaningi babuke umculo ngenye indlela sesingabheki okaXimba kuphela nowabanye abaculi. Kungaphinde futhi kwenze nabantu ebebengawunaki umculo kaXimba baqale bazinike isikhathi bafuna ukuthola lento evezwa ilolu cwaningo. Kanti ngokwenza lokho nabo bengathuka sebe nesifiso sokubheka lokho okusalile noma baphikisane nokunye okuzovezwa umcwaningi. Okunye ukuveza igalelo elibanjwa umculo ezimpilweni zabantu, izinto umculi akwazi ukuzibuka zenzeka emiphakathini axoxe ngazo ziphenduke umyalezo ofinyelela kubantu abaningi ezindaweni ezahlukene.

1.10 Izingqinamba zocwaningo

Ekwenzeni lolu cwaningo zibe khona izingqinamba singaqala sibale le yemithombo yolwazi. Kubanzima ukuthola eminye imithombe yolwazi ebhalwe ngesiZulu iningi lemithombo yolwazi kuba ilapho kubhalwe khona ngesiNgisi. Lokho kwenza ukuthi umsebenzi ube mningi ngoba emva kokufunda kumele uphinde uhumushe lokho okufundile ukususe esiNgisini ukuyisa esiZulwini. Uma lokho kwenziwa kuba khona namagama angahumusheki kahle osekumele usebenzise umthetho wokuboleka

amagama uwayise esiZulwini ukuze igama lamukeleke. Ulwazi olubhalwe ngesiZulu kuyasokolisa ukulithola.

Okunye okube yizingqinamba ilapho khona kumele umcwaningi alalele izingoma zonke zikaXimba emacwecweni ahlukene bese eyakhetha ukuba iziphi ezizohambelana nocwaningo. Emva kwalokho bekumele azibhale phansi zonke, lapha sikhuluma ngezingoma ezibe amashumi amane nanhlanu – 45, lokho kukodwa kube umsebenzi omkhulu futhi othathe isikhathi obudinga ukuzinikela. Iyodwa kuphela i- albhamu esikwaze ukuyithola ebekuyikhasethi ebelinalo iphepha elibhalwe zonke izingoma ezikulo. Lezi ezinye kuphoqe ukuba ziqalwe phansi zibhalwe.

1.11 Ukuhlelwa kwezahluko

Lapha kuzochazwa kafushane ngezahluko zonke zocwaningo, lolu cwaningo luqukethe izahluko eziyisithupha. Kuzovezwa lokhu umcwaningi azo kwenza ocwaningweni lonke.

1.11.1 Isahluko sokuqala

Kulesi sahluko kwethulwa ucwaningo olusihloko sithi, *"Ukuhlaziya amasu okuxoxa indaba emculweni kaVusi Ximba"*. Lesi sahluko siyisendlalelo sezahluko ezilandelayo okuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke. Kuchazwa ngesidingo socwaningo. Kuvezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kuphinde kuvezwe imibuzo okuhloswe ukuthi iphendulwe ocwaningweni. Kuchazwe indlela ezosetshenziswa ukuqhuba ucwaningo kanye nendlela yokuqoqa ulwazi. Kuzochazwa izinjulalwazi ezizosekela lolu cwaningo. Kuzobe sekuvezwa umklamo wocwaningo nokuhlelwa kwezahluko ezizolandela zocwaningo lonke. Bese kuyaphethwa okwesahluko sokuqala.

1.11.2 Isahluko sesibili

Kulesi sahluko umcwaningi ubheka ukubuyekezwa kwemibhalo yabanye abacwaningi ukuze ezothola ukuba likhona ngempela igebe elikhona kulolu cwaningo aluhlongozayo.

1.11.3 Isahluko sesithathu

Lesi sahluko kuzobhekwa amapharadayimu ocwaningo kanye nezindlela zokwenza ucwaningo. Kuphinde kubhekwe nenjulalwazi yenaretholoji kanye neyesakhiwo "*structuralism"* ukuthi kuhlobana kanjani nalolu cwaningo.

1.11.4 Isahluko sesine

Kulesi sahluko sizophendula umbuzo wokuqala wocwaningo. Lapha umbhali ubheka amasu asetshenziswe uXimba ekuxoxeni indaba esebenzisa umculo. Uma lokhu kwenziwa kuzobhekwa indlela angenisa ngayo indaba, umzimba, kuze kuyofika ekubhekeni ukuthi indaba uyiphetha kanjani. Kuzophinda kubhekwe nabalingiswa abatholakala kulelo nalelo culo kanye nendlela abavezwa ngayo kuphindwe kubhekwe izinkulumompendulwano ezitholakala kulawo maculo anezimpawu zokuxoxa indaba.

1.11.5 Isahluko sesihlanu

Kulesi sahluko ngizobheka izindikimba uXimba aphawula kuzona esebenzisa umculo wakhe. Lapha kuzovezwa izindikimba ezahlukene ezivelayo emculweni waXimba. Kulezi zindikimba kungabalwa: Ubuqili, isimo senhlalo okuzobhekwa kuzo lezi zihlokwana: ukungahloniphi, ukubonga, ukungathembeki, ububha emphakathini. Ezinye izindikimba ezizobhekwa: Inkolo, imfundo kanye nokuqwashisa ngophuzo oludakayo.

1.11.6 Isahluko sesithupha

Lapha kuzobe kubhekwa ukuthi uXimba ulusebenzisa kanjani ulimi emaculweni akhe. Ulimi ulona olwenza sikwazi ukubona ukuthi indaba ixoxeke ngayiphi indlela. Okuzobhekwa kulesi sahluko yilokhu: Izifenqo, ngaphansi kwazo kuzobhekwa: uteku, ihaba, isihlonipho kanye nesifaniso. Kuphindwe kubhekwe ulimi oludelelayo kanye nokuxutshwa kwezilimi *(code- switching).*

1.11.7 Isahluko sesikhombisa

Lesi yisahluko sokugcina socwaningo. Kulesi sahluko umcwaningi ubheka obekwenziwa ocwaningweni lonkana. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngokulandelayo.

1.12 Isiphetho

Kulesi sahluko besithula ucwaningo lonkana. Kuchazwe ngesidingo socwanongo kanye nesisusa socwaningo. Kwavezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kube sekuvezwa imibuzo ehloswe ukuphendulwa ucwaningo. Kwachazwa indlela ezosetshenziswa ukuqhuba ucwaningo kanye nendlela yokuqoqa ulwazi. Kuchazwe nezinjulalwazi ezizosekela lolu cwaningo. Kube sekuvezwa umklamo wocwaningo, ukubaluleka kokwenziwa kocwaningo nezingqinamba zocwaningo kanye nokuhlelwa kwezahluko ezizolandela zocwaningo lonke. Okwenziwe kulesi sahluko kungumhlahlandlela wocwaningo lonke.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Kulesi sahluko kubuyekezwa imibhalo esibhaliwe mayelana namasu okuxoxa izindaba, ngocwaningo oselwenziwe ngaphansi komculo kamaskandi nezinye izinhlobo zomculo kuleli lase Ningizimu Afrika kanye nakwamanye amazwe. Kuphindwe kubhekwe nocwaningo oselwenziwe kubhekwa abaculi kanye nemisebenzi yabo. Lokhu kuzokwenziwa ngenhloso yokuthola ukuthi likhona yini igebe elikhona kanye nesidingo salolu cwaningo. Kuzoveza ukuba mungakanani umsebenzi okusamele wenziwe ngaphansi kwalesi sihloko socwaningo kanye nokunye esingase sikuthole uma kuqhubeka ucwaningo ukuthi asifinyelelanga kukhona. Uma sibheka amasu okuxoxa indaba siwahlobanisa nomculo sizobheka ukuba bakhona yini abantu esithola becwaninga ngalokho. Siphinde sibheke ukuthi iziphi izinto ezenziwe njengocwanigo ezithinta abaculi. Lokhu kuzoba umhlahlandlela wokuthi yikuphi la okumele sibheke khona kakhulu noma senze ucwaningo lwethu khona kakhulu ukuze lubonakale lunesidingo nalo futhi luhlukile kulolu oselwenziwe.

Lokhu kubuyekezwa kwezincwadi kuchaza isihloko socwaningo, kwakha umqondo wocwaningo kuphinde kuveze nesidingo sokwenza ucwaningo olwengeziwe (Hart, 1998). Kuyisisekelo salolu cwaningo njengoba kufeza izinhloso ezimbalwa ezibalulekile kufaka phakathi ukudalula isidingo socwaningo (Merriam, 1998). Lokhu kubuyekezwa kwezincwadi kuhlukaniswe ngamabinzana amathathu kubhekwa ucwaningo lomhlaba jikelele, ucwaningo lwamazwekazi nolwasendaweni eNingizimu Afrika olwenziwe maqondana nokuxoxa izindaba emculweni. Kulolu cwaningo, ukubuyekezwa kwezincwadi kuzobhekwa ucwaningo oselenziwe kubhekwa amasu okuxoxa indaba kusetshenziswa umculo, kanye nezindlela zokuxoxa indaba nalolu oselwenziwe ngabaculi abadumile kubhekwa okuthize kubo. Lokhu kuzolekelela ukuhlobanisa ucwaningo esilwenzayo siphinde sibone ukubaluleka kwalo njengoba sithathe inselelo yokulwenza.

2.2. Ucwaningo lomhlaba jikelele *(Global research)*

Izifundo zokuxoxa izindaba emculweni ziyahlukahluka emhlabeni jikelele lukhona olunye ucwaningo oseluke lwenziwa ngaphambilini ngomculo jikelele kanye nomculo kamaskandi. Lapha sizobheka ucwaningo olungase luhlobane nesihloko esizocwaninga ngaso. USims (2008) ongowaseMelika, wenza ucwaningo usibekela umculo njengendlela elula yokudlulisa ulwazi olubalulekile, futhi ngaleyo ndlela umuntu akasheshi ukukhohlwa yilokho akufunde ngomculo.

UFornäs (2000) ubhala ucwaningo lapho echaza amagama nomculo ukuthi kuyizindlela ezimbili ezingafani. Kodwa-ke, njengezindlela zabantu zokuxhumana noma izindlela zokubonisa, zinokufana kakhulu. Banokufana okubalulekile njengezinhlelo zokusayina, ukungena kwabo mathupha kuphakanyiswa ngezingathekiso ezifana nolimi lomculo noma umculo wolimi, futhi bahlangene ngandlela-thile kuzo zonke izinhlobo zezingoma. Esifundweni sakhe, uKarukurluk (2012) wenza ucwaningo ufuna ukuqonda inqubo yokuxoxa izindaba emculweni we-rap nendawo yayo emasikweni e-hip-hop wonkana, bese ehlaziya imisebenzi yale ndlela ngokusetshenziswa kwendlela yokuxoxa indaba, bebheka injulalwazi elandisayo i- *narratology* ukukwenza lokhu ngaphakathi kwendawo yase- Turkey (Karukurluk, 2012). Uyaphawula ukuthi izimpande zomculo we-rap zise-Afrika emasikweni adluliselwa ngomlomo izinhlanga zase-Afrika (Kararurluk, 2012).

UFranklin (2009) wenze ucwaningo wenza isindlalelo sokuxoxa izindaba lapho enza khona izindlela ezisetshenziswayo ekuxoxeni izindaba. Ngokusho kukaWentz (2013), umculo unendima enamandla ongayidlala ekuxoxeni izindaba lokhu ukubheka aphinde akusho ocwaningeni lakhe, ebheka amagalelo adlalwa ukusebebenzisa isu lomculo njengokuxoxa indaba.

Ucwaningo luka-Iseke (2013) lwendima yokuxoxa izindaba emphakathini wakwa-Metis lukhombise isithembiso sokuqhubekisela phambili ucwaningo ngama- Metis nangomoya wabo wokuhlanganyela ngesikhathi semicimbi yokuxoxa. UHashackar (2017) wenza ucwaningo ebheka umculi odume emhlabeni jikelele uMiriam Makeba. Lo mcwaningi lapha ubheka igalelo lika Miriam Makeba kanye nepolitiki namasiko *eSekou Toure's Guinea*, 1968-1986, ibukeza umlando wamasiko eGuinea emashumini amathathu eminyaka elandela ukuzimela ngokugxila emsebenzini womculo kaMiriam Makeba. UGeer (2006) wenza ucwaningo lapha uchaza

ukusebenzisa kukaSimon kwezitayela namasiko ahlukile kumculo wabantu abamnyama baseNingizimu Afrika wenza i*Graceland* yaba yi-albhamu yezepolitiki. Uphinde abhekisise umbuso wobandlululo axoxa ngomthelela wokuvinjelwa komculo wabohlanga olumnyama waseNingizimu Afrika kanye nentuthuko yawo.

2.3 Ucwaningo lwezwekazi i-Africa (Continental research, Africa)

Lapha kubhekwa ukubuyekezwa kwezincwadi emazwenikazi okuphathelene nokuxoxa izindaba, kanye nocwaningo olwenziwe kubhekwa igalelo labaculi abadumile ngokusebenzisa umculo wabo ukuxoxa izindaba. UVambe (2004) ocwaningeni ngesiko lase- Afrika lokuxoxa izindaba zomlomo kanye nenoveli yaseZimbabwe yesiNgisi. Ocwaningweni lwakhe uHuwiler (2005) lapha ubheka ukuthi umdlalo wasemsakazweni yiziphi izindlela ongahlaziywa ngazo ngaphansi kobuciko, lapha ubheka nanendlela umsindo osetshenziswa ngayo ukuveza izigaba ezahlukene. Uma sibheka uChikowero (2007) obhala ngokucula kwesimanje, lapho khona ebheka umculi ongu- Oliver Mtukudzi. Ugqamisa ukuthi ukucula kwesimanje kusivezela ubuholi nokuphatha ngendlela ebinganakekile kanye nalokhu okucashile ngezombusazwe emculweni nale zinto abaholi abazishaya indiva. Ocwaningeni lwakhe uphinde abheke osekushiwo izazi zamasiko ezihamba phambili njengoVambe (2004) lapho ephikisa ethi uhlobo lomculo lukaMtukudzi ikatekwe 'yi*Chimurenga* yomkhakha wasekhaya'. Umculo kaMtukudzi uthathwa njengomzamo wokubeka ebuholini nasekuphatheni ngokubuka ngokucacile okulindelwe yilabo ababuswayo futhi ngaleyo ndlela uphakamise ukubaluleka kokuthola izindlela ezihlomulisayo ezinhlakeni zezimo zaseZimbabwe nezase-Afrika (Chikowore, 2007).

Kukhona noMasembe (2015), usuke ebheka ukuxoxwa kwezindaba zase-Afrika egxile emvelaphini nasekubalulekeni kwakho. Lapha uMasembe (2015) ukhuluma kabanzi ngemvelaphi yokuxoxwa kwezindaba, ukuthi izindaba zazisetshenziswa kanjani ukudlulisa imininingwane ezizukulwaneni ngezizukulwane. UTuwe (2016) wenza ucwaningo olususelwa embonweni wesiko lomlomo lase-Afrika lokuxoxa izindaba lapho ebheka khona indlela yokuxoxa izindaba.

2.4 Ucwaningo olwenziwe eNingizimu Africa (South African research)

Le ndima ibheka ucwaningo olwenziwe eNingizimu Afrika mayelana namasu okuxoxa izindaba kusetshenziswa umculo, kuphindwe kubhekwe ucwaningo oselwenziwe ngabaculi baseNingizimu Afrika luhlobaniswa nesihlose ukukuzuza. Kunocwaningo

olwenziwe nguXulu (1992) ubheka izingoma namahubo ngezindlela ezithile zesimanje zomculo wesiZulu. UXulu (1995) ugxila ekwethulweni komculo obhaliwe *“An introduction to written music”*. Lapha usuke ebheka indlela umculo obhalwe ngayo esebenzisa isu lokubheka indlela yesendlalelo emculweni. UPewa (1995) ucwaninga ngaphansi kwesihloko esithi: *“Zulu music competitions and focused on Zulu traditional aesthetics”.* Lapha ubheka imincintiswano yomculo wesiZulu futhi ugxila ekuqhubekeni kobuciko bendabuko bamaZulu. Iphepha locwaningo elenziwe nguNkabinde (1997) libheka izingxenye zomdabu ezitholakala emculweni odumile wase-Afrika waseNingizimu Afrika, ugxile emculweni odumile wase-Afrika. UShabane (1997) ucwaninga ngaphansi kwesihloko esithi *“Ukukhononda ezingomeni zomaskandi: Kucutshungulwa ezikaPhuzekhemisi’’* ukwenza lokho egxile kumculi oyedwa okungu Phuzekhemisi.

Siphinde sithole ucwaningo olwenziwa u- Olsen (2001) ngaphansi kwesihloko esithi: *Mina ngizokushya ngengoma/ I will challenge you with a song: Construction of masculinity in maskandi*. Lapha usuke ebheka ukwakheka komculo wanamuhla ewuhlobanisa nomculo wesikhathi sakudala ngoba kubonakala ukuxhumana phakathi kwawo. Lokho kugqama emculweni oculwa abantu abangamaZulu abafudukela kwamanye amazwe ase- Afrika kanye nabantu abakhona esikhathini samanje. Uphawula athi umaskandi ungaphezulu kokuba umculo kepha uveza imvelaphi yomuntu.

USibiya (2003) wenza ucwaningo olusihloko sithi: *“An evaluation on some storytelling techniques in Zulu music and poetry”.* Lapha usuke ebheka izindlela ezithile zokuxoxa izindaba emculweni nasezinkondlweni zesiZulu. USibiya (2003) uphawula ukuthi njengezizwe eziningi emhlabeni wonke, amaZulu ayaziwa ngamakhono awo okuxoxa izindaba kusukela emandulo. Ukubheka izinganekwane zabo, imilolozelo, izihayo, izingoma, njalonjalo, kuveza ubuciko obukhulu ekuxoxeni izindaba. Ugcizelela iphuzu lokuthi izifundo zezindaba ezixoxwa ngomlomo nezibhaliwe zesiZulu kubukeka sengathi ziyishaye indiva indima yomculo nezinkondlo ekudluliseni izindaba ezinomqondo nomyalezo ocebile. Yize izazi kade zazibona ukubaluleka kwemibhalo yezinhlobo zomculo ezifana nesicathamiya, maskandi, kanye namahubo, kube nokugcizelelwa ekwakhiweni komculo, ukwakheka, kanye nenani lamasiko nezenhlalo. Ngaphandle kokuveza ngokusobala ukuthi izingoma zisetshenziswa kanjani ukudlulisa izindaba eziveza umlando nezifiso zamaZulu ngamasu okuxoxa

izindaba abaculi (uSibiya, 2003). Lapha uSibiya (2003) egcizelela umsebenzi wokuxoxa izindaba zomculo wamaZulu kanye nezinkondlo, ucwaningo oluhlongozwayo lugxile emculweni kaXimba.

UDevroop noWalton (2007) ocwaningweni lwabo "*Unsung: South African jazz musicians under apartheid*" bathi sekuyiminyaka eminingana kushicilelwa imibhalo eminingana nge-jazz yaseNingizimu Afrika ngababhali abahlukahlukene, kepha kugxilwe kakhulu kubaculi abaya ekudingisweni ngesikhathi sikahulumeni wobandlululo.

UNtombela (2011) wenza ucwaningo ngaphansi kwalesi sihloko: *"Amasu asetshenziswa ngomaskandi emculweni wabo".* Kulolu cwaningo uNtombela ubheka amasu asetshenziswa omaskandi emculweni wabo, uma ekwenza lokho usebenzisa abaculi abathize ukuze ebheke amasu abawasebenzisile, uPhuzekhemisi kanye neHhashi Elimhlophe nabanye abaculi okubhekwa amasu abawasebenzisayo uma becula. Uma bebheka lawo masu abazange bebale bonke abaculi bacaphune labaya nalabaya ukuze kufezeke izinhloso zocwaningo. Yize sesikhona isihloko lapho kubhekwa khona amasu asetshenziswa omaskandi emculweni wabo kepha asikho esibheka amasu asetshenziswa uXimba okungamasu okuxoxa izindaba emculweni wakhe. Lokho kusenza lolu cwaningo luhluke kunalezi esezibaliwe. Izinjulalwazi ezisetshenzisiwe kulolu cwaningo luka Ntombela (2011): indlela entsha yokuhluza kanye nendlela kaShabane egxila ezinhlelweni zolwazi lwendabuko. Kuxoxiswane bukhoma nomaskandi kanye namalungu omphakathi kwalalelwa amakhasethi omculo kamaskandi besiZulu, ngokufunda izincwadi nama athikili. Lokhu kwenziwe ngenhloso yokubheka amaqhinga ahlukahlukene asetshenziswa omaskandi besiZulu emculweni ukuze kufezeke izinhloso zabo ezithile.

Komunye wabacwaningi ababheka umaskandi sithola uTitus (2011) owenze ucwaningo ebheka iqembu likamaskandi elithi *"Shwi noMtekhala"* lapha ubheka indlela leliqembu elisebenzisa ngayo izingathekiso ukudlulisa umyalezo kanye nezinkulumo ezibucayi ukudlulisa umyalezo. Uma bekwenza lokho babheka ukuthi lomculo womdabu ungaba kanjani ithuluzi lokufunda imiyalezo.

Ucwaningo ngamasu asetshenziswa umlandi nomthelela emdlalweni wesiZulu kuBengu (2014). Kulolu cwaningo kugxilwe kumasu asetshenziswa umlandi emdlalweni wesiZulu. Kubhekwa umthelela umlandi aba nawo ngokusebenzisa lawo

masu. Lapha sithola uBengu ecwaninga ngawo amasu okuxoxa indaba kodwa uwabheka emidlalweni yesiZulu aphinde abheke neqhaza elibanjwa iloyo ongumxoxi noma umlandi wendaba.

Sithole olunye ucwaningo olwenziwe ngu- Olsen (2014) olusihloko sithi: *"Music and Social Change in South Africa: Maskanda past and present"*. Lapha umcwaningi ubheka ushintsho lomculo nezenhlalo eNingizimu Afrika ebheka umaskanda wesimanje-uhlobo lomculo wesintu oluhlukaniswa ngokushaya isiginci esisheshayo kanye nokusebenzisa iphimbo kuzwakale izwi elidlulisa umyalezo othize (Olsen, 2014). Uveza ukuthi umaskanda uhlotshaniswa kakhulu nezinsizwa zamaZulu ezaba nokucindezelwa ngesikhathi sobandlululo. U-Olsen (2014) uthi umaskanda unikeza ukuqonda kokuthi umgomo wangemva kobandlululo wenguquko yomphakathi utholwa kanjani yilabo ababencishwe amathuba ngenxa yobandlululo. Kulolu cwaningo u-Olsen (2014) uveza ingxenye yamaZulu yesipiliyoni samanje eNingizimu Afrika kanye nokuveza ezinye zezingqinamba zenhlalo, ezomnotho, kanye nepolitiki yeNingizimu Afrika yamanje. Lolu cwaningo lugxile kakhulu ekubhekeni umculo kamaskanda igalelo obenalo ngesikhathi sombuso wobandlululo nangesikhathi samanje.

Uma sibheka olunye ucwaningo olwenziwe ngaphansi komculo kamaskandi sithola oluka Duma (2016) elenza ngaphansi kwesihloko esithi: *Ukuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo weqembu " Izingane zoma"*. Kulolu cwaningo kubhekwa ukuhlukunyezwa kwabantu besifazane okutholakala kuvezwa ezingomeni zeqembu *'Izingane zoma'* Umcwaningi uyaveza ukuthi ukwenza lokhu ngoba ukuhlukunyezwa kwabantu besifazane kuyinto eyenzeka imihla ngemihla kanti kuyinto okubalulekile ukuba kukhulunywe ngayo kuphindwe kuzanywe izindlela zokuba igwenywe. Uma enza ucwaningo lwakhe usebenzisa izinjulalwazi ezimbili okuyinjulawazi yediyontoloji egqamisa ukuthi uma ungumuntu yenza into ngendlela eyamukelekile emphakathini. Aphinde asebenzise nenjulalwazi ye- libherali feminizimu okuyiyo ekhuthaza ukuhlonishwa kwamalungelo abantu besifazane iphinde ilwe nokuhlukunyezwa kwabo. Uma sibheka lolu cwaningo luka Duma (2016) indlela alumise ngayo lungacishe luhlobane nalolu esilwenzayo kubhekwa izinto ezahlukene, kepha naye ubheka iqembu lomculo bese enza lokhu ahlose ukukuzuza ngocwaningo lwakhe ulwazi lokuqala eluqoqa emaculweni eqembu. Nakulolu

cwaningo sizoqoqa ulwazi lokuqala sibheka umculo kaXimba ukuze sifeze izinhloso zocwaningo.

UTitus (2017) wenza ucwaningo ngesihloko esithi*: "Hearing Maskandi in Post-Apartheid South Africa*". Lapha udingida ulwazi oluthile mayelana nomculo waseNingizimu Afrika kamaskandi, ovame ukudayiswa ngokuthi "Zulu blues," ebheka izindlela ezahlukene zokubhala omaskandi, bahlaziywe futhi baqondiswe yibo abahlanganyela emisebenzini yomaskandi ngemuva kwesikhathi sobandlululo eNingizimu Afrika.

2.5 Okushicilelwe emaphephandabeni ngoXimba

Kunezifundo ezijwayelekile zokuxoxa izindaba kodwa lisekhona igebe elikhulu kulabo abacwaninge uXimba njengomxoxi wezindaba emculweni. Olunye ucwaningo olwenziwe ngoXimba luveza kakhulu ngempilo yakhe kepha alugxili kakhulu ekucubunguleni umculo wakhe. Ukukhuluma ngezihloko ezikhuluma ngoXimba: *"KZN music referent die"* kwi- *City Press* mhlaka 2 February 2011. Lapha kukhulunywa ngokudlula emhlabeni kukaXimba, bayawabheka namagalelo akhe endimeni yezomculo kepha lokho kushiwo kudlulwa akugxiliwe kukona. Esinye: "*Vusi Ximba will be missed"* kwi- *Sowetan live* mhlaka 4 February 2011. Nakuleli phephandaba kusakhulunywa ngakho ukudlula emhlabeni kukaXimba kuvezwa nokuthi uzokhumbuleka kangakanani.

Siphinde sithole olunye udaba olusihloko sithi: *"Last note for accordion player"* kwi- *Independent newspapers* mhlaka 24 August 2018. Lapha uchazwa njengomculi ozakhele udumo kakhulu ngokudlala inkositini. Leli phephandaba liphinde lidalule lokhu, phezu kokudlala okuncane emsakazweni ngenxa yezinkulumo zakhe ebeziba nolimi oluba nenhlamba umculo kaXimba wamukelwa ngamalokishi abantu abamnyama eNingizimu Afrika. Waziwa ngokuthanda ukuhlekisa nangomculo oxoxa izindaba ezihehayo, uXimba ngobuciko wahlanganisa abantu abathanda uhlobo lomculo ohlukene eNingizimu Afrika ngoba umculo wakhe ubuzwakala unenhlanganisela yepop yesiZulu nomaskandi (Independent newspaper, 2018).

Okuphume kulokhu kubuyekezwa kwezincwadi ukuthi yize kunezifundo ngomculo, zimbalwa ezigxile ekuxoxweni kwezindaba emculweni. Yilapho lolu cwaningo luzohluka khona ezifundweni eziningi ngoba luzobheka uXimba njengomxoxi wezindaba esebenzisa amasu athize emculweni. Noma sibheka okushiwo ngoXimba

emaphephandabeni bekuze kushiwo lapho kukhona okuthize okuvelile ngaye okugqame kakhulu ngaye kube ngenkathi esedlulile emhlabeni. Akakabi bikho owenze ucwaningo olunzulu ngaye wabheka nezinto ezibe yithonya emsebenzini wakhe. Lolu cwaningo noma lungeke lufinyelele kukhona konke kepha luzokwazi ukuveza ingxenye yezinto engavezwanga ngekhono likaXimba. Luphinde luveze neqhaza alibambile endimeni yezobuciko okuyisendimeni yomculo kamaskandi. Nekhono alivezile ekwethuleni izindaba ezinohlonze ngendlela eyehlukile kunale evame ukusetshenziswa abantu abavamise ukulandisa noma uxoxa izindaba ngezindlela ezahlukene.

2.6 Isiphetho

Kulesi sahluko sibheke ukubuyekezwa kwemibhalo. Lokhu sikwenze ngokubheka ucwaningo olungahlotshaniswa nalolu esilwenzayo. Kwesikutholile ukuthi nakuba lukhona ucwaningo oselwenziwe kubhekwa amasu ahlukene okucula noma okuxoxa izindaba kanye nabaculi imbala, lisakhona igebe elikhulu. Kusadingeka ukuba kucutshungulwe ngezinto ezithe ukuba ningana kubhekwa umculo wakhe uXimba. Emva kokwenza lokhu kubuyekeza siyabona ukuthi ziningi izihlokwana esingaziphemba siphinde sicwaninge ngazo sisebenzisa wona umculo kaXimba. Uma sibheka isihloko nje sika Duma (2016) lapho khona ebheka ukuvezwa kokuhlukunyezwa kwabantu besifazane eqenjini lomculo we-*Zingane Zoma*, nakuzo izingoma zikaXimba sisangaba nocwaningo lapho khona sibheka ukuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zikaXimba. Uma sibuyekeza imibhalo lokhu kwenza imiqondo yethu isabalale siphinde sikwazi ukubona ezinye izindlela abacwaningi abazithathayo uma benza ucwaningo. Ngenkathi sibheka eminye imisebenzi yabacwaningi siyabona ukuthi muningi kangakanani umsebenzi osuke usangenziwa ngaphansi kwesihloko esithize kuthathwa izindlela ezahlukene.

Uma sibheka izihlokwana esizithola ngoXimba emaphepheni sithola sesinikwa isiphetho ngempilo yakhe, akukho lapho sivezelwa khona ngokuphelele ngobunjalo bakhe kanye negalelo lakhe emiphakathini eyahlukene nakubantu. Uma senza lolu cwaningo kuzovela lokho uma sihlaziya izinhloso zalolu cwaningo.

ISAHLUKO SESITHATHU

IZINDLELAKUBUKA, IZINDLELA ZOKUQHUBA UCWANINGO KANYE NEZINJULALWAZI

3.1 Isingeniso

Kusemqoka ukuthi imisebenzi yokucutshungulwa kwemibhalo ingasuselwa nje emoyeni kodwa isekelwe ngezinjulalwazi zemibhalo esezacutshungulwa zabuye zahluzwa ngongoti, zabuye zemukelwa futhi njengeziyiqiniso. Ukuze sikwazi ukwahlulela umbhalo injulalwazi iba ngumgudu nomhlahlandlela owenza sincome noma sigxeke umbhalo. Kusona lesi sahluko kuzochazwa amapharadayimu (izindlelakubuka) ne ndlelakubuka ekhethelwe lolu cwaningo. Kubhekwe izindlela zokwenza ucwaningo. Emva kwalokho kuchazwa izinjulalwazi zocwaningo, injulalwazi ngayinye ihlobaniswa nocwaningo olwenziwayo kusetshenziswa izibonelo ezithathwe emculweni kaXimba ukuze siveze ukuba lezi zinjulalwazi zizokwazi ukusilekelela lapho sesihluza khona amasu okuxoxa indaba emculweni kaXimba.

3.2 Izindlelakubuka zocwaningo

Abacwaningi abaningi baphonse itshe esivivaneni bezama ukuchaza ipharadayimu. Igama elithi pharadayimu lisuselwa egameni lesi*Greek* elithi ‘*paradeiknyai*’ elichaza ‘ukukhombisa ingxenye nengxenye’, ngesibonelo sento ethile. Leli gama lisho isithombe esakheka engqondweni (izithombe magama) noma ukuhlotshiswa kwemicabango (Patton, 2002). Ipharadayimu ingaqondwa njengesakhiwo, injulalwazi noma inkolelo yesayensi eyenza ukuqagela ngamaqiniso emvelo kanye nezinhlobo zemibuzo ukuqonda kanye nokuthi kwenzeka kanjani lokho (Grix, 2004).

Njengabacwaningi, kufanele sikwazi ukuqonda futhi sichaze izinkolelo mayelana nohlobo lweqiniso, yini engaziwa ngakho nokuthi sikwenza kanjani ukuthola lolu lwazi. Indlelakubuka uhlelo oluyisisekelo lwezinkolelo nohlaka lwenjulalwazi ngemicabango mayelana nezichazimazwi ngemvelo yezinto kanye nemibono yolwazi, ikakhulukazi maqondana nezindlela zalo iqiniso, ukuba semthethweni, nobubanzi balo (Rehman, no Alharthi, 2016). Kuye kube wuphenyo lwalokho okwehlukanisa inkolelo evunyiwe nemibono kanye nohlelo lwezindlela ezisetshenziswa endaweni ethile yokufunda noma yomsebenzi, indlela yokuphenya umqondo okumele uvele obala ngalokhu

okugxilwe kukhona (Rehman no Alharthi, 2016). Indlelakubuka isetshenziswa abacwaningi njenga nendlela yabo yokuqonda iqiniso lomhlaba nokulifunda, kanti- ke lezizindlela ezisetshenziswa abacwaningi yizo ezibizwa ngamapharadayimu noma izindlelakubuka (Neuman, 2000).

Indlelakubuka kufanele icwaninge ukuthi yini isisekelo salo lonke ucwaningo (Grix, 2004). Kanti uRichards (2003) yena uthi indlelakubuka ilekelela ekubhekeni isimo sezinkolelo zethu mayelana neqiniso. Uqhuba uthi, abacwaningi banokucabanga kwesinye isikhathi okusobala mayelana neqiniso ukuthi likhona kanjani nokuthi yini engakwazi ukwaziwa ngalo. Umbuzo onokukholelwa kokuthize okumele ube khona kumcwaningi ukuthi abuze ukuthi hlobo luni lweqiniso olukhona: “Iqiniso elisebunyeni, iqiniso eliqinisekisiwe noma eziningi ezakhiwe emphakathini amaqiniso” (Patton, 2002). Iqondisa umcwaningi ekuthatheni isinqumo sokuthi yiluphi uhlobo lolwazi oludingekayo esifundweni nokuthi imaphi amathuluzi wokuqoqa ulwazi azolungela kakhulu inhloso yesifundo sakhe.

Izindlela zokuqoqa kanye nokuhlaziya ulwazi uma kusetshenziswa izindlelakubuka, umcwaningi uyakwazi ukuba nemibuzo ezoba yisisekelo socwaningo lwakhe. Uyabheka ukuthi iziphi izindlela ongazisebenzisela ukwenza ucwaningo. Kodwa-ke, kufanele kuqashelwe ukuthi ukusetshenziswa okukhethekile uma lokho kwenziwa.

UMcKenna (2003:3) uthi mane amapharadayimu akhona: ebikezelayo (*positivist*), ehumushayo (*interpretive/hermeneutics*), ekhululayo (*emancipatory*) nehlukanisayo (*post-structural*). Esisigabeni esilandelayo kuzochazwa ngazo zozine lezi zinhlobo zamapharadayimu.

3.2.1 Indlelakubukwa ebikezelayo *(positivist)*

UHogg no Abrams (1998) bathi, indlelakubuka ebikezelayo ihlobene nendlela yesayensi. Ababikezeli *‘positivist’* bathemba ukuthi abezenhlalo bengawenza umqondo ngokuphelele besebenzisa isayensi eyejwayelekile. Ipharadayimu ebikezelayo iyakuvuma ukuthi likhona iqiniso kanti liyinto engakalwa futhi iphinde ihlungwe umcwaningi. uma siyibuka ngeso lokucatshangwayo ngeqiniso ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi (McKenna, 2003) . Uma siyibuka ngeso iqhubeka ithi, iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

3.2.2 Indlelakubuka ehumushayo *(Interpretive)*

Uma kuchazwa ngendlelakubuka ehumushayo uGrix (2004) uthi, ukuhunyushwa kuyawuphika umbono wokuthi kuneqiniso elilodwa, elingaqinisekiswa elizimele ngezinzwa zethu. Uqhuba athi indlela yokuvela kwezinto angeke ibekwe phezu kwesisekelo esisodwa. Abantu abaningi baye bahumushe into ehambelana nabo. Iqiniso langaphandle alinakuba njalo kufinyeleleka ngqo kubabukeli ngaphandle kokungcoliswa yimibono yabo yomhlaba, imiqondo, izizinda njalonjalo. UFlick (2004) uthi, indlela yokukhiqiza iqiniso iyehluka ngezigodi ngezigodi noma ngendlela abantu abahumusha ngakho lokho okubekwe phambi kwabo.

3.2.3 Indlelakubuka ekhululayo (*Emancipatory)*

Le ndlelakubuka ekhululayo isiza ekukhiqizeni ulwazi olungaba lusizo kubantu ababencishwe amathuba. Ibukeka njenga nendlela yenjulalwazi ekwazi ukubandakanya izingxenye eziningi njenga nokukhubazeka, ubuhlanga kanye nobulili (Patton, 2002). Okunye kokucabanga okuyinhloko kwipharadayimu ekhululayo ukuthi kunamaqiniso amaningi, nokuthi ucwaningo alwenziwa kuphela ngumcwaningi ovelele noma ophakeme. Abacwaningi kufanele bethulwe emcabangweni wokucwaninga ngokukhululeka ngenkathi befunda, ukuze bazokwazi ukubona umthelela welungelo labo ekusebenzeni kwabo futhi bathuthukise ukungenelela kocwaningo okubucayi kulokhu (Lincoln kanye noGuba, 2000).

3.2.4 Indlelakubuka ehlukanisayo *(Post- structural)*

Indlelakubuka ehlukanisayo ngokuka Richards (2003) uyichaza kanje, uma siyibuka ngeso lokucatshangwayo ngeqiniso, iveza ukuthi iqiniso akekho olaziyo noma iqiniso yinto engaziwa. Kodwa-ke, inethonya nakweminye imikhakha, ngokwesibonelo ubuciko, isiko, umlando kanye nezenhlalo. Indlelakubuka ehlukanisayo isebenza njengane vikela kokushintsha kwencazelo yento, ngoba ukuphazamiseka kungaholela ekuvuseleleni nasekushintsheni.

Lezi zindlelakubuka ezichazwe ngenhla azizosetshenziswa kulolu cwaningo yingakho zichazwe kafushane. Ngenzansi sizochaza indlelakubuka ezosetshenziswa kulolu cwaningo.

3.3 Indlekubuka esetshenziswe kulolu cwaningo

Indlelakubuka ehumushayo iyona elungele lolucwaningo. Lokhu kungoba le ndlelakubuka igqugquzela ukufunda okunzulu. Ziningi izincwadi ezizofundwa ukuze lolu cwaningo lube yimpumelelo. Uma lokho kwenziwa kuzobe sekucutshungulwa ukuze sifinyelele kulokho esikholelwa ukuba lolu cwaningo lungase lukufeze. UNeuman (2008) uthi lena yindlelakubuka elekelela nasekuhloleni izindikimba zemibhalo, ilokho okukhulunywayo noma imibhalo. Kulolu cwaningo sibheka amasu okuxoxa indaba asetshenziswa uXimba emculweni wakhe. Lokhu kwenza ukuba sithathe le ndlelakubuka ngoba iyakuveza ukuhlaziywa kwalokho ukukhulunywayo noma ukuhlola okukhulunywayo, okuyizindaba ngokwalolu cwaningo. Lezi zindaba ziphinde zibhalwe phansi okwenza kube ulwazi olutholakala kalula lapho khona umcwaningi esefuna ukucaphuna afakazise aphinde ahluze. Uma kuhluzwa akuvezwa nje umbono noma umcabango ngaphandle kokuwuseka ngokuthize kumele ube nolwazi oluthola khona ekufundeni neminye yemibhalo ehlobene nocwaningo.

Le ndlelakubukwa iphinde iveze ukuthi loyo ocubungulayo ungena kulona ucwaningo agxile ekuvezeni imibono lapho khona esechazile ngokuthile (Neuman, 2006). Emva kokuba lokho esekutholile wakucubungula kube sekubonakala nombono wakhe owenza kube ukuphelela kocwaningo. Lokhu ikona okwenza kugqame ukuthi incazelo esobala ayiveli njengoba kusuke kulindelekile. Incazelo itholakala kahle emva kokubheka izinto eziningi ngeso elibukhali zihlobaniswe nendikimba yalolo nalolo cwaningo olusuke lwenziwa. Kulolu cwaningo kuzobe kunezahloko ezahlukene zidingida izindikimba ezingafani, kanjalo nemibono ngeke ifane kepha umcwaningi uzobe evulelekile ukuba ekugcineni aveze ukuba yikuohi akutholile emva kwaleso sahluko. Okwenza kubelula lokho ingenxa yendlela ekhethiwe yokwenza ucwaningo futhi ekuvumelayo lokho.

Uma sibheka izingoma zikaXimba sizokuthola ukuthi izindaba lezi axoxa ngazo kuzona zonke usuke esebenzisa abantu aphinde athinte nemiphakathi abaphila kuyo lokho okungezinye zezinto ezibhekwa yiyo le pharadayimu ngokubeka kuka Kaboub (2006). Lokhu kuzokwenza ukuba sikwazi ukubheka indlela abantu abaphila ngayo emiphakathini abaphila kuyona bese lokho sikuhlobanisa neqiniso. Ziningi izinto azithintayo uXimba uma ecula esebenzisa amasu okuxoxa indaba kulezo zinto sizobe sesibheka ubuqiniso kuzo siphinde sibheke ukuthi zinamuphi umthelela. Lokhu

kusibuyisela emuva lapho khona besike sabalula isidingo salolu cwaningo. Uma sisebenza ngale ndlelakubuka sizobona ukuba siyafinyelela yini kulokhu esihlose ukukuzuza ngalolu cwaningo.

Le ndlelakubuka uma siyibuka igcizelela ukuthi iqiniso liyakhiwa ngokuxhumana kwabantu. Lokhu sikubona ikakhulukazi nasezintweni ezivame ukuba abantu bakholelwe kuzona emiphakathini eyahlukene esigcina zibe yisikompilo labo futhi bonke bakholwe ukuba ziyiqiniso. Uma kunjalo lokhu kuyalekelela kulolu cwaningo ngoba lokho umcwaningi uzokwazi ukunikeza izincazelo eziningi zezinto eziningi ehlobanisa nendlela abantu abaphila ngayo ezindabeni ezixoxwa uXimba ezingomeni zakhe kanye nesikuthola kwenzeka emiphakathini esikuyona. Izinto ezihlobene nokuchaza okuthile okuohathelene nabantu nemiphakathi zitholakala kakhulu kuyo lepharadayimi.

Lapha sesiphawulile ngezinhlobo zezindlelakubuka kanye naleyo ndlekubuka ekuyiyo ekhethelwe ukuba ibe isisekelo salolu cwaningo. Okulandelayo ngenzansi izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene nalolu cwaningo.

3.4 Izindlela zokwenza ucwaningo

Uma umcwaningi eqoqa ulwazi kuba nezindlela azisebenzisayo ukuze aqhube umsebenzi wakhe wokuqoqa ulwazi. Lezi zindlela zibandakanya ukuhlwaya, ukuthola izibonelo, ukuqoqwa kolwazi kanye nokuhlaziya lokho okutholakele kulolo cwaningo. Ziningi izindlela zokuqoqa ulwazi, yileyo naleyo ndlela inobuhle kanye nobubi bayo (Khuzwayo, 2012). Emhlabeni jikelele kunababhali abanolwazi olunzulu ngocwaningo okuyibona abafakaza ngezindlela zokuqoqa ulwazi ukuthi zingaba zinhle kuphi ziphinde zibe zimbi kuphi. Kuye kube iloyo obenza ucwaningo ekugcineni oveza izinkinga ahlangabezane nazo ngenkathi enza ucwaningo lwakhe bese abalandelayo babone ukuthi isakulungele yini leyondlela ukuthi ingasebenza noma bayibheke ngenye indlela.

Uma sibheka izindlela zokwenza ucwaningo sibona kuvela izindlela eziningana umcwaningi angazisebenzisa ekwenzeni ucwaningo lwakhe, ongoti kanye nocwepheshe bezokucubungula noma bezokucwaninga asebeziqambile. Umbuzo ovelayo uthi ziyini izindlela zokwenza ucwaningo.

Okubalulekile ukuthi, noma ubani ofisa ukuhluza noma yini etholakala emhlabeni kumele anqume ukuthi iyiphi indlela yokwenza ucwaningo angayisebenzisa ocwaningweni lwakhe. Ukunquma komcwaningi kuncike esisekelweni sokuthi ikuphi yena ahlose ukuhluza ngakho ocwaningweni lwakhe. Ngakho-ke umcwaningi ngeke azikhetha zonke lezi zindlela zokwenza ucwaningo ezivelayo zongoti bezocwaningo. Kepha yena umcwaningi uqoka ukuthi akhethe uhlobo lwendlela yokwenza ucwaningo olulodwa.

Uma umcwaningi ekhethe ukusebenzisa imibhalo esivele isikhona yashicilelwa ngababhali abahlukene bemibhalo yesiZulu ukuyicubungula, ulwazi lwakhe locwaningo luzophuma kuyona le mibhalo ayikhethe ukuba ayibheke. Kulolu cwaningo umcwaningi unemibhalo yezingoma zikaXimba aqoke ukuba azisebenzise ocwaningweni lwakhe ukuthola ulwazi olufanele nolwanele ukuphendula imibuzo yocwaningo ekhona. UCollins (2003) uthi imibhalo ingasiza ukunika isithombe sezigameko, inikeze futhi ulwazi mayelana nobudlelwano bokuhlalisana. Umcwaningi uzofundisisa izingoma esezibhalwe phansi ukuze ahlaziye lokhu akudingayo ocwaningweni lwakhe. Njengoba isihloko sikhuluma ngokuhlaziya amasu okuxoxa indaba emculweni kaVusi Ximba, umcwaningi unethemba lokuthi izingoma ezibhalwe phansi zizomsiza ukuthi athole ulwazi olwanele kanye nezimpendulo zemibuzo ekhona yocwaningo.

Lolu cwaningo ukuze luhlaziye kahle okuhloswe ukuzuzwa umcwaningi luzokhetha indlela yokwenza ucwaningo okuyindlela yekhwalithethivu. Lokhu kungoba lapha kuzohlaziywa kuphindwe kuhluzwe imibhalo, akusilo ucwaningo olubheka izibalo noma inani lento ethize. Kulolu cwaningo kusetshenziswe imiqulu yezincwadi ezinhlonhlobo, amaculo kaXimba asebhalwe phansi ukuqonda kabanzi ngamasu okuxoxa indaba atholakala emculweni kaXimba. Ngenzansi kuzochazwa kafushane izindlela ezimbili zokwenza ucwaningo, okuyikhwantithethivu kanye nekhwalithethivu.

3.4.1 Indlela yekhwantithethivu

UBerg no Lune (2017) le ndlela yokwenza ucwaningo ibandakanya izibalo okanye izinombolo lapho kuqoqwa khona ulwazi. Ayigxilile ekucubunguleni imibhalo kepha ingqikithi yayo ukuthola inani lento. Le ndlela ivamise ukuba neqiniso elilodwa ngento ngoba akubekwa imibono yabahlaziyi abahlukene kepha kusetshenzwa ngezibalo ngento ethile bese kuyaphethwa. Ucwaningo lwekhwantithethivu lusungula

izinombolo ngokusetshenziswa kocwaningo olukhulu, isebenzisa indlela yemibuzo ebhalwe phansi noma ingxoxo ehlelekile. Lolu hlobo locwaningo lufinyelela kubantu abaningi ngokukhulu ukushesha uma kuqhathaniswa nocwaningo lwekhwalithethivu (Dawson, 2002). KuThomas (2006), ucwaningo lwe kwantitheyithivu ngokuvamile lubandakanya ukuqoqa nokuguqula ulwazi lube yizinombolo ukwenza izibalo nokuthola iziphetho.

UPatton (2002) uthi abacwaningi abasebenzisa indlela yekhwantithethivu baxuba ukusetshenziswa kwezikalo ezimile ukuze izinto abantu abazifundile empilweni yabo zizongena zithi khaxa ezinombolweni ezimbalwa. NgokukaGolafshani (2003:598) ucwaningo lwekhwantithethivu luxhaswe ipharadayimu ebikezelayo, esiholela ekutheni sibuke umhlaba njengento eyakhiwe ngamaqiniso abukekayo kanye nabalekayo. Lapha bekuvezwa incazelo emfishane ngekhwantithethivu angeke kugxilwe kuyona kakhulu ngoba ayisetshenziswa kulolu cwaningo kepha kuzosetshenziswa ikhwalithethivu.

3.4.2 Indlela yekhwalithethivu

Ukuqoqa nokucubungula ulwazi oseluqoqiwe kusetshenziswe indlela ebizwa ngokuthi ikhwalithethivu. Le ndlela ngokusho kukaCresswell (2003) uhlobo locwaningo oluyisayensi, uthi lolu hlobo locwaningo kuhloswe ngalo ukuphendula imibuzo ebikade ikhona. Le ndlela yokwenza ucwaningo ibonakala njengehlelekili futhi evamise ukuba nezimpendulo ezizwakalayo, yize kusuke kusavulelekile ukuthi osekushiwo kungahlaziywa ngenye indlela omunye umuntu naye afike nencazelo noma impendulo ethi ayehluke kwebisivelile. Lokho kuveza ukuthi ivulelekile ekuthatheni imibona yabanye abantu futhi ayikholelwa encazelweni eyodwa. Yingakho kuye kube nocwaningo ngesihloko esisodwa lapho khona abanye abacwaningi betholakala bephikisa abanye bevumelana, kanti abanye benezezela ababona ukuthi loyomcwaningi akazange afinyelele khona. Lokhu okusuke sekuveza khona isidingo sokwenziwa kocwaningo ngaphansi komkhakha noma isihloko esithize. Ikhwalithethivu iye isize kakhulu ekuqoqeni ubufakazi.

UDenzin no Linchon (2003) banikeza le ncazelo ye khwalithethivu bathi yona ibeka umbukeli emhlabeni, imbandakanya ukufunda kanye nokusebenzisa izinhlobo eziningi zezinsizakufunda, ulwazi oluthinta abantu kanye nokukhiqiza imibhalo yamasiko. Ikhwalikhethivu yona ikholelwa ekutheni into ecwaningwayo ibonakale.

Iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, kungaba uhlobo lwabantu abazoba yingxenye yocwaningo. UDenzin no Lincoln (2003) bagcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo. Izinto ziyavezwa ubunjalo bazo. UPatton (2002) uthi ukuhlaziywa kwekhwalitheyithivu kuguqula ulwazi lube okutholakele ukuqhubekisela phambili incazelo. Ingasetshenziselwa ukuqoqela imininingwane ejulile noma ukukhiqiza imibono emisha yocwaningo.

Kulolu cwaningo le ndlela yokuqhuba ucwaningo izolekelela ekutholeni izimpendulo kanye nasekuvezeni amasu okuxoxa indaba asetshenziswe uXimba emculweni. Kuningi okuzobhekwa nemibuzo evelayo izophenduleka. Lokhu kuzokwenziwa ngokuchaza kabanzi izinto ezithize ezitholakala emculweni ezibekwe ngendlela ejulile noma ecashile. Zizobe sezibekwa zibe sobala ukuze zifinyelele kubantu sezingenakho ukudida obekukhona ekuqaleni. Indlela yekhwalithethivu yaziwa ngokuthi ile ndlela esetshenziswa ukuchaza amaqiniso empilo ngalokhu abantu asebehlangebezane nakho empilweni. Le ndlela yaziwa ngokuthi iyona ndlela okubalula ukuthola ulwazi umcwaningi alufunayo kubantu ngalokho asebehlangabezane nakho empilweni ngokwenza izingxoxo nabantu mathupha (Berg no Lune, 2017). Lapha ulwazi siluthola ngokulalela izingoma zikaXimba siphinde sizibhale phansi ukuze sizozihlaziya siphinde sibeke imibono ngazo. Lokhu kwenziwe ngokuzinikela kanye nobuhlakani ukuze siqinisekise ukuthi sithola amaqiniso esiwadingayo mayelana nalesi sifundo.

UKumar (2011) no Berg beno Lune (2017) bachaza izinto ezithi azifane mayelana nekhwalithethivu ngoba bayakuveza ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kepha into ichazwa njengoba injalo kuvezwe ubuqiniso ngayo. Kuvela ukuthi lapha kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo. Lapha sizobe sibheka ubunjalo bamasu okuxoxa indaba asetshenziswe uXimba kanye nobuqiniso ngaphandle kokuthatha uhlangothi oluthize noma ukuchema ngandlela thize. UKumar (2011) ukuchaza kabanzi ukuthi izindlela zokwenza ucwaningo ngokujwayelekile zingahlukaniswa imikhakha emibili- okungaba ikhwalithethivu kanye nekhwantithethivu. Izindlela zokwenza ucwaningo ziveza ukuthi ulwazi oluzosetshenziswa ocwaningweni luzoqoqwa kanjani ukuze luhlanganiswe lukhiphe ucwaningo oluphelele. Luningi ulwazi umcwaningi angaluthola kodwa lokho akusho ukuthi lonke ulwazi olutholayo luyahambisana nocwaningo. Ikhwalithethivu isho

ukuqonda kabanzi ngento ethile, kungaba uhlobo lwabantu abathile. Lolu cwaningo lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile, kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto.

UKumar (2011) uthi ikhwalithethivu ihlose ukuqonda kabanzi ngento ethile kunokuba iqonde ngencazelo esobala ngengxenye enkulu yabantu abaningi, ihlose ukunikeza isakhiwo esithile, ukuhleleka kanye nencazelo enabile ngababe yingxenye yocwaningo. Ibizwa ngocwaningo oluvulelekile, ikhiqiza ulwazi njengeqembu labantu emphakathini. Kunezinyathelo ezisetshenziswa ucwaningo lwekhwalitheyithivu ukuqoqa imininingwane (Emmel, 2013). Lokhu kufaka phakathi ukulungiswa nokuhlelwa kolwazi okungasho ukubhala phansi noma ukuthayipha amanothi, ukubukeza nokuhlola ulwazi, ukuthola imibono ephindaphindwayo evelayo, ukwakha izindlela zokuthola ulwazi kalula, ukunikeza amakhodi olwazi, nokukhomba izingqikithi eziphindaphindayo.

Ukuzinikela kube sekuthatheni igxathu lokuba umcwaningi alalele izingoma azozisebenzisela ukwenza lolucwaningo. Akugcinanga lapho ukuthola izingoma akubanga yinto elula neze njengoba omunye womculo kaXimba ungasatholakali nasezitolo, bekumele umcwaningi aqhamuke namasu okugcina efinyelele kuzona zonke izingoma ezizosebenza ekuzuzeni izinhloso zocwaningo. Ekugcineni zitholakalile wabe umcwaningi esezibhala phansi ngendlela ezokwazi ukuba umthombo wolwazi ocwaningweni lonke. Ukuphumelela ekuqoqeni ulwazi lokuqala okuyizingoma ikona osekube umhlahlandlela walolu cwaningo nokuzokwenza ukuthi ucwaningo lwenzeke ngendlela umcwaningi ahlele ngayo. Uma umcwaningi esebenzisa lendlela yekhwalithethivu ingoba uhlose ukuqonda kabanzi ngamasu okuxoxa indaba asetshenziswe emculweni kaXimba kunokuba aqonde ngencazelo esobala. Ikhwalithethivu izolekelela ekunikezele isakhiwo esithile, ukuhleleka kanye nencazelo enabile ngokuzotholwa wucwaningo. Ikhwalithethivu ilulungele lolu cwanigo ngoba iyindlela yocwaningo evulekile.

Ezinye izindlela zekhwalithethivu singabala siphinde sichaze kafushane lezi:

3.4.1.1 Indlela ye- *Ethnography*

Lena indlela ezama ukuqonda ukuthi abantu baphila kanjani izimpilo zabo (Anderson, 2009). Abacwaningi besayensi yezinto eziphilayo bavakashela abathengi ezindlini

zabo noma emahhovisi ukuze babuke indlela abenza ngayo okuthize. Le ndlela abantu abaziphatha ngayo ngokwemibandela yabo, hhayi yabacwaningi (Anderson, 2009). Le ndlela kungashiwo ukuthi kuthathwa into njengoba injalo ingacutshungulwa. Imiphumela yalokhu obekudingeka kubekwa njengoba kunjalo ngaphandle kokuba umcwaningi abeke uvo lwakhe.

Uma sibheka le ndlela ngeke yangena khaxa kulolu cwaningo ngoba lapha akekho umuntu esiya kuye siyobheka indlela enza izinto zakhe ngayo ngaphandle kwemibandela ebekwe umcwaningi. Kepha kubhekwa amasu okuxoxa indaba esikwaziyo ukuba sibeke uvo kuwo emva kokuhlaziya.

3.4.1.2 Indlela ye- *Grounded theory*

Indlela eyaziwa kakhulu esetshenziswa ezifundweni eziningi njengesisekelo socwaningo. Amasu okuqoqa ulwazi ekhwalithethivu nawe khwantithethivu angasetshenziswa ocwaningweni lwale ndlela enesisekelo (Ward nabanye, 2016). Le indlela esebenzisa ukuhlaziya ngendlela eqhathanisayo.

Uma sibheka incazelo yale ndlela yekhwalithethivu ngeke isebenze kulolu cwaningo esilwenzayo ngoba lapha akukho esikuqhathanisayo kepha senza ucwaningo ngaphansi komculi oyedwa sibheka amasu okuxoxa indaba awasebenzisayo uXimba.

3.4.1.3 Ukuhlaziya inkulumo *(Discourse analysis)*

Ukuhlaziywa kwezinkulumo kuyindlela evamile yocwaningo lwekhwalithethivu emikhakheni eminingi yabantu kanye nesayensi yezenhlalo, okuhlanganisa izilimi, isayensi yezokuhlalisana kwabantu kanye nezifundo zamasiko (Luo, 2019). Ihlose ukuqonda ukuthi ulimi lusetshenziswe kanjani ezimweni zempilo zangempela.

Nale ndlela ayizosebenza kulolu cwaningo ngoba okuhlaziywayo akukho mayelana nendlela yokuhlalisana kwabantu.

3.4.1.4 Ukuhlaziya ingxoxo *(Conversation analysis)*

Ukuhlaziywa kwengxoxo kuyindlela yocwaningo lokusebenzelana komphakathi kanye nokukhuluma ekuxoxisaneni okuthi nakuba kusekelwe ocwaningweni lwesayensi yezokuhlalisana kwabantu yokuphila kwansuku zonke. Kubonakale kuba nomthelela omkhulu kuzo zonke izimo zobuntu nesayensi yezenhlalo kuhlanganise nezilimi (Sidnell, 2016). Phakathi kokuhlaziywa kwengxoxo zine izinto ezibhekwayo kubalwa:

ukuphendula, ukulungisa, ukwakheka kwesenzo kanye nencazelo, kanye nokulandelana kwesenzo (Sidnell, 2016).

Le ndlela ayikwazi ukuba ingaba ngaphansi kwalezo ezisebenzela lolu cwaningo ngoba asibheki isayensi yolimi kanye nokwakheka kwezingxoxo. Kepha lapha sibheka amasu okuxoxa indaba.

3.4.1.5 Ukuhlaziya okulandisayo *(Narrative analysis)*

Ucwaningo olusebenzisa indlela yokulandisa, izindaba kuba yizona ezisetshenziswayo ekuhluzeni ulwazi olusuke ludingakala kanye nase kulekeleleni ekuphendulweni kwemibuzo yocwaningo (Merriam, 2009). Abacwaningi basebenzisa ukuhlaziya okulandisayo ukuze baqonde ukuthi ababambe iqhaza ocwaningweni bayakha kanjani indaba. Umcwaningi umelwe umsebenzi wokuhumusha ukwakhiwa kwendaba.

Lena indlela yekhwalithethivu ehlobana ncamashi nalolu cwaningo. Lokhu kungoba ucwaningo lubheka amasu asetshenziswa uXimba okuxoxa indaba. Uma kuxoxwa indaba kuyalandiswa, le ndlela isiza ekubhekeni nasekuhumusheni indlela yokulandisa esetshenziswe uXimba, sibheka izindaba esizithola ezingomeni zakhe. Ngenzansi sizobheka izinjulalwazi zocwaningo esibala kuzo inaretholoji kanye nenjulalwazi yesakhiwo esikholelwa ukuthi yizona ezizoba isisekelo salolu cwaningo njengoba sihlaziya amasu okuxoxa indaba emculweni kaXimba.

3.5 Ukubaluleka kwenjulalwazi

Injulalwazi ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso. Kubalulekile ukuba khona kohlaka lwenjulalwazi oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002) uthi injulalwazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe yinjulalwazi noma insizakuhlaziya.

UNtuli, (2006:26) uyichaza kanje:

> *"Injulalwazi yamukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwatholwa kwaqinisekiswa okusezingeni eliphezulu kuyaphoqeleka ukuthi yileyo naleyo njulalwazi yamukelwe emva kokuvivinyeka kabanzi ngalokhu esuke ikusho. Insizakuhlaziya ephusile kumele ifeze izidingo ezithile."*

UHawking, (1996:1) uthi:

> *"A theory is a good theory if it satisfies two requirements. It must accurately describe a large class of observation on the basis of a model which contains only a few arbitrary elements, and it must make definite predictions about the results of future observations."*
>
> Injulalwazi iba injulalwazi enhle uma ifeza izidingo ezimbili: kufanele ichaze ngendlela enembayo iqoqo elibanzi lokuhlolwayo kusukelwa esibonelweni, futhi ikwazi ukubikezela imiphumela yalokho okuhlolwayo ngendlela enembayo.

UBressler (1994) yena ukuchaza kanje ukubaluleka kokusetshenziswa kwenjulalwazi, kusukela kudala, abahlaziyi bemibhalo basebenzisa ukuhlaziya okuthembele ezinjulalwazini. Ukuhlaziya okusebenzisa izinjulalwazi kuqamba izinjulalwazi kanye nezinto eziphathelene nobunjalo nokubaluleka kobuciko. Ukuhlaziya ngokwenza kusebenzisa lezi zinjulalwazi nezinto zokuhlaziya ngezinjulalwazi zinikeze uhlaka oludingekayo ukuze kuhlaziywe ngokwenza. Ngamanye amazwi indlela yokuhluza ngumgudu womzamo wokufunda, ucubungule, ubhekisise umbhalo wobucikomazwi.

3.6 Izinjulalwazi zocwaningo

UNdimande (1998) uthi injulalulwazi ngumhlahlandlela ohlahlwa ngongoti ngokubona ukwenzeka kwezinto emhlabeni. Izinjulalwazi zemibhalo aziyona nje ifashini yendlela yokucubungula imibhalo, kodwa futhi zikhulisa ziphinde zakhe ulwazi kanye nokucabanga ngokwemibhalo (Nkumane, 1999). Iyini ngempela injulalwazi na? Njengoba negama lisho ngumgogodla osetshenziselwa ekuhlaziyweni kwemibhalo. Ziphinde zicubungule ukuthi ngabe imibhalo yavela kuphi? Yileyo naleyo njulalwazi isungulwe yaphasiswa ngokuhlolisisa injula yokuthile okutholakala emibhalweni. Lolucwaningo luzoba nezinjulalwazi ezimbili okuyinjulalwazi elandisayo *"narratology*"

kanye nenjulalwazi yesakhiwo *“structuralism”*. Ngenzansi sichaza izinjulalwazi ezikhethelwe lolucwaningo siphinde siveze ukuhlobana kwazo nesihloko socwaningo.

3.6.1 Injulalwazi elandisayo *(narratology theory)*

Le njulalwazi yenaretholoji iwumgudu wokucubungula indlela yokulandwa kwendaba. Kulolu cwaningo siyibiza ngokuthi ‘isilando’ (*narrative*). Nakuba le ndlela ibanzi kakhulu kodwa sizogxila kulokho okuthinta futhi kuhambelana nalolu cwaningo. Inaretholoji ukuhlanganiswa kwenjulalwazi yokulandisa, imibhalo elandisayo, izithombe, izibuko, izigameko, izinto zobuciko zamasiko ezixoxa indaba. Lenjulalwazi enjena isiza ukuqonda, ukuhlaziya, nokuhlola ukulandisa “*narrative*” (Mieke, 2009). Injulalwazi iyisethi ehlelekile yezitatimende ezijwayelekile mayelana nengxenye ethile yeqiniso. Leyo ngxenye engukuthola ubuqiniso, eqoqweni lamatheksthi abhaliwe, ikakhulukazi yonke imisebenzi yombhalo othile noma indikimba yokubhala ngesihloko esithile lemisebenzi yababhali bayenza ngezinhloso ezahlukahlukene kanye nokwenza imisebenzi ehlukile. Yize wonke umuntu enombono ojwayelekile wokuthi imiphi imibhalo elandisayo ngokuqinisekile akulula ngaso sonke isikhathi ukunquma ukuthi ngabe umbhalo onikeziwe kufanele ubhekwe wonke kusetshenziswa injulalwazi ye- naretholoji ngoba uxoxa indaba noma kukhona izimpawu okumele zigqame ukuze obhalayo azi ukuthi uzosebenzisa yona lenjulalwazi. Lokhu akuyona inkinga nhlobo, ngoba izinjulalwazi ziyalekelela ekutheni ubheke izinto ezitholakala ngaphansi kwesihloko obhala ngaso kanjalo nalapho usebenzisa khona inaretholoji uyakwazi ukubona izimpawu ezibalulwa ngayo bese uyiqoke njenge kulungele ukuhluza ucwanongo lwakho (Mieke, 2009).

UMieke, (2009:10) uthi:

> *“Narratology is the theory of narrative texts”.*
>
> Ukulandisa kuyinjulalwazi yemibhalo elandayo.

Lo mbhali ugxila kokubhaliwe kuphela, uveza umbono wokuthi okubhalwayo kuphela okufanele kuthathwe yile ndlela.

URimmon- Kenan, (2003: 23) uthi:

> *“Narratology is the study of narrative and narrative structure and the way they affect our perception”.*

> Ukulandisa lapha kuvela kuyisifundo esicubungula isakhiwo sesilando kanye nendlela lokho okuthinta indlela izinto eziqondwa ngayo.

Ukulandisa kwehlukaniswe izingxenye ezithile kuye ngemisebenzi yazo kanye nobudlelwano bazo. Nazi izingxenye zabo:

(a) **Indaba**

Lapha sibheka indaba kuyiyona nto esemqoka ekulandiseni. Abalingiswa abathile benza isigameko nezehlakalo ezinomqondo othile. Uma sichaza indaba kubhekwa kakhulukazi ukuthi kuxoxwa ngani (isigigaba). Indaba singathi nje iyimininingwane ngalokho okusuke kuxoxwa ngakho, kusetshenziswa ukulanda (*narrative*). Kusemqoka ukuthi uma ulanda indaba angavele udavuze nje.

UMieke, (2009:5) uthi:

> *"A fabula story is a series of logically and chronologically related events that are caused or experienced by actors".*
>
> Indaba uchungechunge lwezigameko ezethulwa ngokulandelana zihlobane zikhulise indaba eyenziwa abalingiswa.

Kuyavela ukuthi uma uzothi lento iyindaba, kumele kube nezigameko eziwuchungechunge ezelamanayo zethule umqondo othile. Kufanele futhi lezo zigameko zinganhlanhlathi zibe yinhlakanhlaka engalandeleki. Uma umxoxi wendaba enekhono kumele ahlobanise kahle izigameko eziyimvelo (ukuna kwemvula) nalezo ezingeyona imvelo (ukulwa kwabantu). Nabalingiswa bavela endabeni benza izigameko ezithile kanti abanye bavela ngokwehlelwa okuthile.

Uma sihlobanisa lenjulalwazi yenaretholoyi noma ukulandisa nomculo kaXimba singabheka iculo kwi- albhamu u*Siyakudumisa* elithi, *Yes mesisi,* (Ximba,1996). Kuleli culo siyathola umxoxi wendaba esethulela indaba yakhe eveza nochungechunge lwezigameko kusukela lapho indaba iqala khona. Usinikeza umgogodla wendaba akavele nje eqhamuke eseyikha phakathi. Lokho kwenza kuthi indaba yakhe ixoxeke kahle futhi ilandeleke. Indaba iqala lapho intombazane ibhalelwa khona udadewabo incwadi mayelana nomsebenzi eThekwini.Ukucaphuna esikuthola engomeni esihloko sithi, *Yes mesisi*, kwi albhamu ethi, *Siyakudumisa*, kuXimba (1996):

> *"Nayo-ke intombazane ibhalelwa udadewabo ngomsebenzi eThekwini.*

> *Dear sisi awusize wehle uze ngaseThekwini. Ukhindeke mawuza la khona abafana bezokubona."*

Lendaba isuka ekuqaleni ize iyophethwa kuyabonakala ukuthi umxoxi ukwazile ukukhetha indlela azoxoxa ngayo indaba futhi ilandeleke. Zonke izigameko uma zenzeka uthi noma uthuka kepha ukhumbule ukuthi bekuchaziwe into engadala lokho okusuke sekwenzeka. Akukho ukudavuza kule ndaba.

(b) **Izwi**

Okunye okubalulekile ukubakhona kwezwi lalowo oxoxa indaba. Umxoxi uyena oxoxa indaba ayethule, uyazinqumela ukuthi uzoxoxa ngani futhi axoxe kanjani. Uma ebhala umxoxi indaba yakhe uyibhala ngendlela ezokwenza izwi lakhe lizwakale kahle kwabalalele indaba yakhe ngendlebe yengqondo. Ikhono lakhe lokuxoxa lingenza indaba yakhe izwakale kahle igqame, kwenye inkathi ibe yindavundavu engezwakali nje.Kubalulekile ukuthi uma sihluza indaba elandwa ngokombhalo sizibuze ukuthi ngubani olandayo. Indaba ingalandwa umlandi ongumuntu wokuqala okhulumayo, ovame ukuchaza, eziveza obala ngokuvumelana noma ngokuphikisana ngemibono ethile eyethulwa endabeni. Umlandi ongumuntu wesithathu okhulumayo uvama ukuba adedele indaba izembulekele yona ngokwayo.

Uma sibheka isu lokuxoxa indaba elisetshenziswa uXimba uma sihluza ngale njulalwazi elandisayo, sesibheka ukusetshenziswa kwezwi. UXimba uyalisebenzisa izwi lapho exoxa khona indaba, kakade akukwazi ukuba indaba esiyithola emculweni ngaphandle kwezwi. Kepha- ke lana lomculi sibona enza okuhlukile ukuthi uma eveza isigameko esithize noma echaza umlingiswa othize endabeni avele ashintshe nezwi lakhe ukuze sizokwazi ukulandela lokho akuxoxayo. Kuyo lendaba ayixoxa kule ngoma esiyikhethe ngenhle, *Yes mesisi*, izwi uyalishintsha aveze abalingiswa ngokuhlukana kwabo, kusukela kuyena umesisi womlungu, *uJohn* okunguye onakekela igceke lakamesisi kanye no- *Elly* intombazane esuka emakhaya izosebenza, izwi uyalishintshashintsha konke lokhu sikuthola engomeni esihloko sithi, *Yes mesisi*, kuyo i- albhamu ethi, *Siyakudumisa*, kuXimba (1996).

(c) **Ukulanda**

Uma sibheka isilando *(narrative)* sibheka ukuthi lokhu okuxoxwayo kuxoxwa kanjani (isu lokuxoxa). Ulimi olanda ngalo indaba lubalulekile. Kungabe olukhulunywayo, olubhaliwe, olwezithombe, olokulungisa kanye nakho konke okuxoxa indaba.

UMcManus no Feinstein (2006) bathi:

> *"Anything that tells or presents a story, be it by text, picture, performance, or a combination of those. Hence novels, plays, films, comic strips etc.., are narratives."*
>
> Noma yini exoxa noma eyethula indaba, kungaba ukubhala ngezithombe, ngokwenza noma ngokudidiyela konke lokhu. Yingakho amanoveli, imidlalo, amafilimu, imibukiso yamahlaya, njalonjalo kuyizilando.

Kuvela ukuthi konke okuxoxwayo kuyindaba. Umxoxi kumele akhethe ukuthi uzoyilanda kanjani kubalaleli bakhe. Angayibhala asebenzise izinhlobo ezahlukene zemibhalo okungaba, inoveli, umdlalo, indaba emfishane, inganekwane, izinkondlo njalonjalo. Okunye okubalulekile nokusemqoka ngesilando, uhlelo (*order*) lwezigameko. Ukuhleleka kwezigameko kukabili, kukhona lokho okulawulwa yinkathi (*temporal narrative*) nokohlobo olugqamile (*classical*) (McManus no Feinstein, 2006).

Umxoxi angayilanda indaba ngokuyiqala emuva noma ekugcineni kwalokho okwenzeke ngempela, kuthi kamuva kubuye kubuyelwe ezigamekweni ezingasekuqaleni kwendaba yangempela (ukujeqeza emuva) (Maphumulo, 1995). Nakulo lolu cwaningo sizobuye sizithinte izingxenye lapho uXimba exoxa indaba emculweni wakhe ngokuchaza okwefuze lokhu esikushoyo. Ukucwaninga uhlelo lwenkathi lwesilando ukuqhathanisa uhlelo lwezigameko esilandweni nendlela lezi zigameko ezehle ngayo endabeni esuke ixoxwa uXimba.

Kule ngoma esiyikhethe ngenhla uma ixoxwa ziningi izinto ezitholakala kuyona ezisetshenziswe umxoxi, singabala amahlaya, izithombemagama, amagamamfakelwa, ukusetshenziswa kwesiNgisi phakathi kwayo ingoma lokho okusivezela nesithombe ukuthi umesisi lo ungumlungu nokunye okuningi. Uma lezinto ezisebenzisa uXimba njenga nomxoxi wendaba uzisebenzisa ngendlela ezokwakhela isithombe esithize emqondweni ngalokhu asuke ekuchaza.

Ukubheka isibonelo nje sicaphuna engomeni ethi, Yes mesisi kuXimba (1996) kwi-albhamu ethi, *Siyakudumisa:*

> *"Angidakiwe wemuntu wenkosi ngiwiswa iwona amaxhumela lawa. Into ngakithi sejwayele izimbadada."*

Lapha uXimba uqala asixoxele ngemvelaphi yentombazane ukuba ivela emakhaya aphinde akuveze lokho ngokuba adalule izinto ezizosinika isithombe ukuze sikubone ngamehlo engqondo lokho akushoyo. Ngenhla uyaveza ukuthi intombazane ijwayele izimbadada ingakho iwiswa amaqhokisi. Indlela ayixoxa ngayo indaba yenza izigameko zilandelane kahle lokhu kungoba ngaphambi kokuba iwiswe amaqhokisi kuqale kwanesigameko sokuba intombazane le inikezwe izimpahla ezintsha ukuze izogeza ishintshe. Ukucaphuna kafushane engomeni ethi, *Yes mesisi*, kaXimba kwi-albhamu ethi, *Siyakudumisa* (1996):

> *"Wangena endlini wathatha toilet paper nezingubo ezindala. Wathi akayinike igqoke igeze.*
>
> *Yageza yagqoka, yahluleka ukuhamba ngama high- qhoksi yaya yasakazeka phansi ngesiphongo."*

Lesi sigameko esingenhla senzeka emva kokuba u- *Elly* esechazile ukuba yena usuka endaweni yasemakhaya ingakho engenayo ne- *toilet paper,* lokho okudala ukuba umesisi athumele uJohn ukuba amnikezele bese eyogeza ashintshe. Indlela ayilandisa ngayo indaba yakhe uXimba la iyayilandela indlela injulalwazi yenaretholoji ebeka ngayo mayelanana nokulandelana kwezigameko nokuhleleka kwazo okuchazwa uMcManus no Fenstein (2006).

(d) **Iso**

Sisuke sicubungula iso nendlela umxoxi azibuka ngayo izinto axoxa ngazo. Indlela azibuka ngayo izinto kuncike engxoxweni kanye nasengqondweni nasolwazini lomxoxi. Iphinde incike nasosikompilweni lomxoxi. UMcManus no Feinstein (2006) uthi, uma abantu belanda izindaba, izindatshana kanye nezinye izinhlobo zezingxoxo basuke bethathe umnyakazo wokuhlela ulwazi ngendlela ethile emele nechaza akwaziyo.

Ukwenza isibonelo sifakazela lokhu okushiwo ngenhla ngokusetshenziswa kweso lokubuka izinto. Kulengoma ethi, *Yes mesisi*, kwi- albhamu ethi, Siyakudumisa kuXimba (1996) singabheka ulwazi lomxoxi ngabantu abasuka emakhaya, lana kuyavela ukuthi u- *Elly* intombazane esuka endaweni yasemakhaya engasazi nesiNgisi, ngokolwazi lukamxoxi kuvamile ukuthi abantu abasuka emakhaya bengasazi isingisi. Siphinde sibone ukuba uma exoxa indaba yakhe unolwazi lokuthi intuthuko ayikho ezindaweni zasemakhaya eziningi nokusetshenziswa kwezinto ezisezingeni azibikhona kwezenhlanzeko. Lokhu singakucaphuna la kwi- albhamu ethi, *Siyakudumisa*, engomeni esihloko sithi, *Yes mesisi,* (Ximba, 1996):

> *"Wahamba uJohn wabuza entombazaneni. Uthi umesisi angizobuza ukuthi awekho yini amaphepha ngakini? We ngakithi sisebenzisa izivalo amahleza, namathambo, namatshe nezivalo zobhiya nezonemenayidi."*

Lokhu kuyinto ebiyenzeka ukuba abantu basebenzise noma yini emakhaya ukuzihlanza uma bephuma endlini yangasese, lokhu bekudalwa nawu kuthi bekuba khona amathoyilethe ayimgodi engafani nalawa asesilungwini. Uma eqhubeka umxoxi echaza lentombazane uyaveza ukuthi ayikwazi nokuhamba ngezicathulo ezihambela phezulu ngoba ijwayele izimbadada. Le njulalwazi yesilandiso iyalekelela ekuhluzeni lolu cwaningo sisebenzisa amasu asechazwe abacwaningi abaphambili uma kusetshenzisa injulalwazi yenaretholoji.

Le ndlela isebenza kunoma yikuphi ukulandisa, ezifundweni zakudala nasezindabeni ezingezona zokubhala (Monahan, 2015). Noma kunjalo, igama elithi *"narratology"* lisetshenziswe kumcabango wokubhala nokugxekwa kwemibhalo, kanye nakuhluza amafilimu (Mouraviev, 2017). Ukusetshenziswa okujwayelekile kwezindlela zokulandisa kungabandakanya izifundo zenhlalo yolimi zokuxoxwa kwezindaba zomlomo kanye nokuhlaziywa kwengxoxo noma ukuhlaziywa kwenkulumo okubhekana nokulandisa okuzenzekelayo kokuxhumana ngamazwi (Robichaud, Giroux noTaylor, 2004, Culler, 2001). Ukukhetha le njulalwazi njenganethuluzi lokuhluza kuzosilekelela kakhulu kulolucwaningo, ngoba lapha sibheka amasu asetshenziswa uXimba uma exoxa izindaba emculweni. Lokho kwenza sithole indlela yokulandisa ingena khaxa kulomsebenzi.

3.6.2 Injulalwazi yesakhiwo (*structuralism theory)*

Injulalwazi yesakhiwo *(structuralism)* iwumzamo wokucubungula konke okuthiwa ukuhleleka kwesakhiwo noma isimo (*structure)* sendaba. UMathews, (2003:1) uyichaza kanje injulalwazi yesakhiwo:

> *"We may understand the structuralist enterprise as a study of superstructure, or in a more limited way of ideology."*
>
> Lo mqondo uveza ukuthi injulalwazi yesakhiwo icubungula umumo wesakhiwo (*structure*). Le nsizakuhlaziya embhalweni isiza ekuhlaziyweni nasekucubungeni isakhiwo sendaba.

Siyini-ke sona isakhiwo sendaba? Kumele kwazeke ukuthi injula ebhekelele isakhiwo igxile ocwaningweni lwesakhiwo esakhelwe emgomeni othile.

UWillems, (2015:7) usichaza athi:

> *"The arrangement of elements or parts of anything; manner of organization."*
>
> Ukuhleleka kwemisuka nezingxenye ezithile, yindlela yokuhlanganisa ngesu elithile.

Le njulalwazi isetshenziswa emikhakheni eminingi yempilo kodwa kulolu cwaningo sizoyisebenzisa ekuhlaziyeni amasu okuxoxa indaba uXimba awasebenzisa emculweni wakhe. Icubungula isakhiwo njengesisekelo salolo nalolo hlobo lombhalo. Uhlaka lwendaba luveza umqondo wokuthelelana kwezigameko ezigcina sezakhe indaba ephelele. UMaphumulo, (1995:61) uchaza uhlaka uthi:

> *"Uhlaka uchungechunge lwezigameko oluboshezelwe ndawonye yisenzeko esithile kuyilokho okwenzeka enovelini kanye nokuhlelwa kwezigigaba ezihlobene, eziyimbangela yokuba abaling iswa baziveze ubunjalo babo."*

Uhlaka lumumethe la maphuzu alandelayo:

(a) **Isihloko** kufanele sibe lula kakhulu ngokuba sihambisane nendaba yonke ngokuba sihehe ukuze loyo olalele noma ofundayo ahalele ukuqhubeka nokuyifunda noma ukuyilalela indaba yonke. Okunye, isihloko kufanele sixhumane nalokho indaba

ekhuluma ngakho. Sisondelane nendaba yonke ize iyofika ekugcineni (Maphumulo, 1995).

Lapha sizosebenzisa ingoma kaXimba ukuze zihluze sisebenzisa injulalwazi yesakhiwo sibheka lokhu esikudalulile ngenhla uma kukhulunywa ngemigomo yalenjulalwazi. Ingoma ikule albhamu ethi, *uSikhumba* kanti isihloko sengoma sithi, *Izifebe zaKwaMashu* (Ximba,1996), ngokomthetho yonke ingoma iyaba naso isihloko sayo. Lokho siyakuthola nakule kaXimba. Uma sibheka isihloko sinakho ukwenza loyo oqalayo ukuzwa ingoma alangazelele ukuba azi ukuthi ingoma izokhuluma ngani ngakube izoveza lokhu okushiwo yisihloko, *izifebe zaKwaMashu,* siyaheha lokho siyakuthola njenganento ebalulekile uma sibheka injulalwazi yesakhiwo. Kuyisihloko esilula, kanti uma ulalela ingoma yonke uyathola ukuthi siyahambisana nendaba exoxwa uXimba. Ngokwalenjulalwazi esiyikhethile sibona ikwazi ukusebenza ekuhluzeni lezi zindaba ezixoxwa uXimba kuleliculo lakhe.

(b) **Isingeniso** sona-ke siqukethe ukwethulwa komlingiswa osemqoka kanye nabanye abalingiswa, ukwethulwa kwesisusa sodweshu kanye nesizinda (Maphumulo, 1995).

Kuyo le ngoma engenhla kaXimba, *Izifebe zaKwaMashu,* ye - albhamu esihloko esithi, *USkhumba* (1996) siyasithola isingeniso sisivezela ukuba ingoma izoba mayelana nani, ukucaphuna isingeniso:

> *“Wabonani mfana wabonani lena ma*
>
> *Akuzifebe lena kwaMashu inkindlana*
>
> *Inkindlane awubheke bo*
>
> *Zase zithe zangithola izindindwa KwaMashu. Zibanga lomsalakaca wensizwa oyimina. Kwadonsana ngemifilona yesho oCathrine no Magrathe. NoMagrathe ezabalaza nengxathu kaMaMhlongo ethi ngiyindoda yakhe. NoCathrine azabalaze nesiketi esinezipeletu ethi ngowakhe.”*

Uma sibheka indlela angenise ngayo lengoma kuyavela ukuthi indaba yenzeka kuphi iqala nje, kuphinde kuvele nesisusa sodweshu. Lokho okwenza umlaleli afune ukuqhubeka nokulalela lendaba exoxwa uXimba ukuthi ngakube iyakuphi futhi

izophetha kanjani. Ngokubheka injulalwazi yesakhiwo siyathola iselekelela ekuhluzeni leliculo ngokulandela imigudu esithe yabekwa izazi zemibhalo ngale njulalwazi.

(c) **Iphakathi noma umzimba** lapha sithola zikhula izinkinga. Kubanjenwe ngezihluthu, indaba seyenekekele nabanye abalingiswa (isixakaxaka) kungacaci ukuthi iyiphi ezogoba uphondo (Maphumulo, 1995).

Sisaqhuba ngalo iculo esilikhethe ngenhla, sibheka wona amasu okuxoxa indaba asetshenziswa uXimba sihlobanisa nale njulwazi yesakhiwo. Uma le ngoma seyingena emzimbeni wayo siyathola sekuvela ezinye izinkinga iphuma kule yomlingiswa obebangwa *uCathrine* no *Magrathe*. Sekungenelela enye indaba ngabo abantu bakwaMashu. Kubonakala isigameko lapho khona kuvela abanye abalingiswa *uSipho noJabulani* kunento abayenzayo. KuXimba (1996) kuyo i- albhamu esihloko sithi, *USikhumba*, engomeni esihloko sithi, *Izifebe zaKwaMashu*, umxoxi ubeka kanje:

> *"Nazo- ke izingane zaKwaMashu ezigange kakhulu zizolunguza emlenzeni yabantu abadala. OkuwuJabulani kubiza uSipho…*
>
> *Sipho wozalana, awulunguze la mfwethu. Uyalibona linoboya oe.*
>
> *Ayazike amahumusha kuthi kwakuyini izimpatha ziyacinana."*

Lesi isigameko sesibili esivela emva kwesokuqala esibe yisingeniso sendaba. Kuyaqala manje kolalele kuba nesixakaxaka emqondweni ukuthi le ndaba iyaphi. Ayipheli kepha lapho iyaqhubeka iveza ezinye izigameko phezu kwezinye. Indawo yakwaMashu ilokhu ivelile nangendlela ayichaza ngayo uyabona ukuthi akafuni ukuphuma esihlokweni sayo indaba, ithi noma ikhula sisalangazelele ukuzwa isiphetho sayo.

(d) **Uvuthondaba** isicongo sendaba kuqhuma gula linamasi, kufe ofayo (Ntuli, 2009). Lapha sikuvuthondaba ilapho khona sithola khona ukuxabana okusezingeni eliphezulu sisuke sesilindele noma yini kuloyo osixoxela indaba. Nakuyo le ngoma esiyikhethile, uma iqhubeka siyabona ingena kuvuthondaba lapho khona umlingiswa eseba senkingeni yokubhekana ngqo nabantu bakwaMashu ababiza ngamagama ayinhlamba, bamthola esacula bathi akaphinde abaculele lengoma yezifebe ayeyishaya e-Berea. Lapha ingoma esihloko sithi, *Izifebe zaKwaMashu*, kuyo i-albhamu ka*Sikhumba* kuXimba (1996), ithi:

> *"Zase zithe zangithola izindindwa kaMashu ngasebhareni. Zangizwa ngishaya lengoma e-renk e Berea zangayithanda. Seza esinye siphethe u half wesitini siwusonge ngephepha. Ngithi u-half wesinkwa ngizilambele. Esinye siqhuba ithayi lemoto. Baba awusishayele le ngoma yezifebe owawuyishaya e- Berea khemani."*

Uma kusuka kulengxenye yalesisicelo salabo sisi kulindeleke ukuba kusuke udweshu kubanjwane ngezihluthu. Nampa beza kulo mculi bephethe ngisho izitini kanye namathayi, lokhu kuveza ngokusobala ukuba baze ngempi. Kepha kubonakala kungenzeki ngalendlela esilindele ngayo, ngoba umculi ubabhekisa lapho bebe ngalindele khona.

(e) **Ibohlololo noma ipholavuthondaba** kule ngxenye kuthi isiphelile indaba, umbhali aqhubeke nokusichazela okwasale kwenzeka kamuva. Isiphetho esinjena njengoba negama lisho, siyayipholisa indaba. Isixazululo senkinga yomlingiswa osemqoka sisuke sesizwakele nemimoya isuke isibohlile uma kufundwa le ngxenye (Maphumulo, 1995).

Kule ngoma ibohlololo lendaba silithola lapho khona umculi ebhekene nenselelo yokuphendula isicelo samantombazane aKwaMashu ngeculo. Uma ephendula isicelo sakhe ubonakala eyipopola ingozi engase imehlele bese eshintsha indawo engabe esazikhomba KwaMashu njenga nasekuqaleni ese- Berea. KuXimba (1996) engomeni esihloko sithi, *Izifebe zaKwaMashu*, ye- albhamu ethi, *uSikhumba*, kuthiwa:

> *"Ngabona kuthi yeyi iKwaMashu la ngizolimala. Ngayishaya le ngoma izifebe ngazikhomba eMlazi kancane.*
>
> *Sathi esinye, ungasishayeli into ebhedayo la iKwaMashu, leli thayi bekuyi necklace yakho mhlathi kanyoko."*

Uma enza lokhu okungenhla kokudukisa umkhondo kubonakala indaba yehla kanye nelukuluku ebese likhona kuloyo olalele. Kanti nawo lamantombazane abonakala ephelelwa amandla nalokhu ebese ehlome ngakho awusekho umsebenzi wakho.

(f) **Ukuphetha** ukusonga indaba uyiphetha abaxoxi basebenzisa izindlela ezahlukene zokuphetha. Bangaphetha esicongweni, baphethe kancane kancane kanye nokuphetha ngokushesha lapho umbhali amane akutshene umphumela (Maphumulo, 1995).

Uma sibheka kuyo lendaba emva kwalesi sigameko, umuntu olalele indaba ulindele ukuba iphetheke emva kwebohlololo. Kepha uma sibheka leliculo likaXimba sithola selifaka enye indaba liveza abanye abalingiswa futhi. Lapha sithola indoda efikayo eThekwini ibe seyizithela entokazini. Uma lokho kwenzeka iphuthumisa izinto ingena ezindlekweni iyalobola. Ihehwe isakhiwo sentokazi iyibukela kude uma kufika ilanga lokubandawonye ilapho kuqala khona inkinga ukuthi kanti akahlukile nomuntu othenge ingulube isesakeni. Ukucaphuna engomeni esihloko sithi, *Izifebe USikhumba*, ye - albhamu ethi, *Izifebe zaKwaMashu*, kuXimba (1996):

> *"Naso ke isilima siyafika eThekwini sizithela kwesingakanani isidudula sentokazi. Akuzinqa, akuma- hips ayalenga. Kanti ilawa okuthengwa emakhemesi. Wazibika lo mbhemu kule ntokazi yaphendula.*
>
> *Into ezokusiza muntu wenkosi ukuthi ungilobole ngoba kuleli sonto lethu asihlangani nomuntu singalotsholiwe.*
>
> *Awu nothing, nothing…*
>
> *Watatazela ko renk manager nako taxi men, ayi bamxhasa abafana.*
>
> *Nako-ke sebese mbhedeni nentombazane uyaphulaza, uyaphulaza uzwa uthi lomshayelo nje.*
>
> *Where are your hips?*
>
> *My hips are in my wardrobe my darl.*
>
> *Ngahlanyi la wena sengikhokhe kangaka ngithenga amakhenithakhi."*

Uma sibheka indlela ayiphetha ngayo indaba yakhe uXimba kuba isiphetho esingalindelekile. Lokhu kudalwa nawu kuthi izindaba zigcine sezibangathi ziningana izigameko ezenzakalayo kuyo. Uma indaba inezigameko eziningi into eyenzekayo kuba khona ukuthi kuleso naleso sigameko kulindelwa isiphetho sakhona. Le ngoma uma siyibhekisisa kahle isakhiwo sakhona sinakho ukudida ngenxa yokuhleleka kwezigameko. Kepha okubalulekile ukuthi zonke izakhiwo ezilekelela ekwenzeni indaba ziyatholakala kuyo le ndaba.

Nakhu okugqamayo uma kubhekwa izingxoxo, ukuthi ingxoxo nengxoxo inesakhiwo esingafani nezinye izakhiwo. Lokhu kusho ukuthi umxoxi akaphumele obala axoxe aqaphele ukuthi ingxoxo yakhe iyahambisana nemigomo elindelekile ukuba itholakale

engxoxweni yakhe. Uma sisebenzisa le njulalwazi sizokwazi ukuthola ukuba uXimba njengombhali kanye nomculi wezingoma ezixoxa indaba siyavela yini isakhiwo sendaba esilindeleke kuyo.

Injulalwazi yesakhiwo isebenza ekuhlaziyeni imibhalo ngokubheka izingxenye ezithile ezilindeleke embhalweni. Le njulalwazi uma isetshenziswa uyakwazi nokuthola uguquko endleleni umbhali axoxa ngayo indaba yakhe. Lapha kubhekwa ukubhalwa ngokuthuthuka, kube nezinongo ezintsha njengoba sihlaziya amasu okuxoxa indaba emculweni kaXimba, nalokhu sizokubheka ngokulekelelwa yile njulalwazi. Okunye okubalulekile ukuzimela kombhalo noma ekuxoxweni kwendaba kulandelwa isakhiwo sayo indaba. Uma kusetshenziswa lenjulalwazi kuzosiza ngoba sizokwazi ukuhlaziya isihloko seculo ngalinye, ukubheka indlela yokuchaza noma ukusebenza kwezichasiso, inkathi kanye nendawo, inkulumompendulwano okanye inkulumopmikiswano, uheho kanye nodweshu.

Lena yenye yezinjulalwazi esikholelwa ukuthi izosiza ekwelekeleleni ekucutshungulweni kwesakhiwo esisetshenziswe emaswini okuxoxa indaba emculweni kaXimba. Ukufunda kungumsebenzi wokuzimela, uma incazelo yombhalo iqondwa njengesiphakamiso esingathulwa kwabanye, uma yenziwe ngaphansi kwenjulalwazi ethize lokhu kuye kube nokuhleleka okuba nenzuzo ebalulekile futhi kusekwe ngolwazi olucutshunguliwe manje nangaphambilini. Lokho kwenza umcabango waloyo osuke esewuphakamisile ubhekwe kulandelwa leyo njulalwazi nokuthi ukwazile yini ukuwuhlobanisa ngendlela yokuzimela. Kuphinde kusize ekuxoxweni ngokuvulelekile kwencazelo yento ehlongozwayo, ukusetshenziswa kwenjulalwazi kwamukela imibono eyahlukahlukene.

3.7 Isiphetho

Kulesi sahluko kubhekwe izindlelakubuka zocwaningo kube sekuqokwa indlelakubuka eqondisayo okuyiyo ekhethelwe lolu cwaningo. Le ndlelakubuka kube iyona ekhethelwe ucwaningo ngoba iyalekelela ekutholeni amaqiniso ngendlela abantu ababona ngayo. Lokhu kwenziwa ukuthi inenkolelo yokuthi amaqiniso ayakhiwa abantu nangendlela yokuziphatha ngokusho kuka Koboub (2006). Uma sibheka ukukhetha le pharadayimu kungumqondo omuhle ngoba kwenza ucwaningo luvuleleke nakulabo oluyofinyelela kubo babone igebe elisakhona bakwazi ukuqhamuka nezinye izincazelo zalokhu esesikushilo. Kukhona abangavumelana

nezincazelo esizoziveza ekuhambeni kocwaningo noma ukuhlaziya esizokwenza kepha bakhona abangeke babone ngaso linye nokuzokwenziwa ngumcwaningi, bafise nabo ukuphonsa esivivaneni. Lokho kuyosiza ngoba esikutholile lapha akusiyo into esibophezelwe ukuthi imi kanjalo ayiguquki noma kumele kulandelwe yona. Eminye imibono isavulelekile.

Kuphindwe kwabhekwa nezindlela zokwenza ucwaningo kube sekukhethwa indlela yekhwalithethivu okuyiyo umcwaningi ayiqoke njengelungele ukwenza lolu cwaningo. Lokhu kungoba ucwaningo lubandakanya ukufunda okunzulu kanye nokusetshenziswa kwemibhalo. Indlela yokuqoqa ulwazi kube ukubheka izincwadi ezinolwazi olwanele oluhlobana nalolu cwaningo kanye nokusebenzisa amakhasethi, namacwecwe anezingoma zikaXimba, kubukelwe amavidiyo ukuze kuhlaziywe kuphindwe kubhalwe phansi konke okuzolekelela ekwenzeni ucwaningo. Izingoma zonke zikaXimba zibhalwe phansi zase ziyahlukaniswa ngamaqoqo. Uma sibheka le ndlela yokuqoqa ulwazi ngesikhathi esizayo umcwaningi angayishintsha asebenzise enye lapho khona ehlangana nabantu ubuso nobuso abuze ngaye lo mculi kanye nokwenza uhlu lwemibuzo ukuze ahlaziye lokho akuthola kubantu nasemiphakathini ehlukene. Enze kube ucwaningo olubandakanya abanye abantu kungabi ukuhlaziya kwakhe yedwa kusekelwa izincwadi. Ukubheka izindlela ezahlukene zezindlelakuka kanye nezindlela zokuqoqa ulwazi kuyasiza kwenza umcwaningi abuke izinto ngelinye iso futhi ucwaningo lwakhe abone ukuba lufanelwe yini uma ehlose ukuveza ziphi izinhloso.

Kubhekwe nezinjulalwazi zocwaningo nazo eziyisisekelo salo ucwaningo uma sichaza lezi zinjulalwazi kuyavela ukuba njengoba ucwaningo lwethu luzobheka amasu okuxoxa izindaba emaculweni kaXimba zizosebenza kahle zombili. Uma kuxoxwa indaba kuba khona indlela evumelekile yokuxoxa kanye nezinto ezibekelwe ukuba umxoxi azisebenzise. Uma sisebenzisa injulalwazi elandayo *“narratology”* siyazithola lezi zindlela zokuxoxa indaba futhi yizo ezizolekelela ekuhloleni ukuba uXimba uyazifaka yini emsbenzini wakhe. Kanjalo ne njulalwazi yesakhiwo *“structuralism”* izolekelela lapho sibheka khona ukuba izindaba zikaXimba zinaso yini isakhiwo ezisilandelayo noma uvele alandele indlela yakhe ephuma eceleni. Uma sisebenza ngazo lezi zinjulalwazi sizokwazi ukuba sitomule amakhono athize siphinde sigxeke futhi lokho okungafezekile.

ISAHLUKO SESINE

AMASU OKUXOXA INDABA

4.1 Isingeniso

Lesi sahluko kuzobhekwa amasu okuxoxa indaba asetshenzisiwe emculweni kaXimba. Lokhu kuzosiza ekutholeni ukuthi ngakube ngempela ziyavela yini izinto ezilindelekile uma kuxoxwa indaba yilo mculi. Umculo kaXimba ngokwalolu cwaningo sikholelwa ekutheni uxoxa izindaba ezahlukahlukene. Kulesi sahluko sizobheka indlela ayisebenzisayo ukuthula izindaba azixoxayo kubantu. Lokhu kuzokwenziwa ngokuqale sichaze kabanzi ngamasu okuxoxa indaba. Ebese- ke singena kukhona ekubhekeni amasu okuxoxa indaba asetshenziswe uXimba. Lokhu uma kwenziwa kuzosetshenziswa izibonelo zamaculo akhe lawa esikholelwa ukuthi axoxa indaba. Amaculo lawa awumthombo wolwazi wokuqala yingakho siwabhale phansi emva kokuwalalela sawenza iqoqo ndawonye. Izinto esizozibheka ngaphansi kwamasu okuxoxa indaba, yilezi: isingeniso sendaba, umzimba wendaba, ukuphetha indaba, ukuvezwa kwabalingiswa kanye nesu le nkulumompendulwano elisetshenziswa umxoxi.

Indlela yocwaningo yekhwalithethivu yenza ukuba sikwazi ukuhlaziya siphinde siveze imibono mayelana namasu esiwathola esetshenziswa uXimba ezingomeni zakhe kanye nokusebenzisa indlela yokuhlaziya elandisayo *“narrative analysis”*. Nendlela yokuhumusha yenza sikwazi ukuba senze ukuhlaziya ngendlela ekhululekile, sazi ukuthi esikushilo ngaphansi kwamasu esiwathole kulezi zingoma esizibeke eceleni njengezixoxa indaba kukhona osengafika abeke ngendlela eyehlukile. Lapha ngenzansi siveza indlela esiyisebenzisile ukuhumusha nokuhlaziya ulwazi oseluqoqiwe sibheka amasu okuxoxa indaba.

4.2 Amasu okuxoxa indaba

Uma kuxoxwa indaba akumane kudavuzwe nje kuphele kanjalo, kepha kunendlela okuyiyo ongcweti abaningi abavumelana ngayo. Leyo ndlela kuba yiyona eyenza ukuba indaba exoxwayo izwakale kahle futhi ilandeleke. Ukuxoxa indaba kuyinto edinga ikhono kanye nobunyoninco ukuze kuvele ubuciko ikakhulukazi kubabhali bezindaba kanye nalabo abaxoxa izindaba ezifinyelela kubantu abaningi (McManus no Feinstein, 2006). Abaxoxi bezindaba abaseqopheleni eliphezulu kuvame ukuba

yilabo abasebenza kanzima futhi abenza into eyehlukile neba yisimanga kubantu. Lokho kwenza ukuba izindaba zabo zihlale zikhumbuleka, ngisho kuxoxwa ngazo kufika lowo muzwa owaba nawo ngesikhathi uqala ukuyizwa (Warbuto, 2006). Uthola izinto ozithakaselayo kuzo ngokukhethekile (Jeanette (1994).

Mhlawumbe ukhumbula izingxoxo ezimbalwa. Ezinye zezithombe ezicace bha, okuthile okuhlekisayo okushiwo, noma ikhono elinamandla lomxoxi. Noma mhlawumbe ukhumbula nje umuzwa jikelele owutholile endabeni (Mail, 1997). Lapho sizwa abaxoxi bezindaba abasezingeni eliphezulu, sivame ukucabanga ukuthi lezi zikhulumi zinethalente lemvelo, ukuthi zizalwa zinjalo (Bengu, 2014). Kanti akunjalo inani labantu eliningi ababhala izindaba abazalwa benjalo. Baziqeqeshela ukuba ngabaxoxi abanekhono.

Bonke ababhali kanye nabaxoxi bezindaba, basebenzise ubuhlakani kanye nokuzikhandla kanzima ukuze bafinyelele lapho bekhona (Mthiyane, 2014). Basebenzisa amasu athile ukuze bahlanganyele ngokwengeziwe, bakhuthaze ngokwengeziwe futhi bakhumbuleke kalula. Into enhle iningi labantu bangafunda amasu okuba umxoxi okanye babe ngaba bhali bezindaba abakhulu kepha akusibo bonke abakwaziyo ukushiya umsebenzi wabo ukhumbuleka (Masuku, 2017). Lokhu sikubona nasezindabeni ezixoxwa uXimba emculweni wakhe wenza abantu kube lula ukuthi bamkhumbule ngenxa yamasu awasebenzisayo lapho exoxa indaba. Lapha siveza amasu okuxoxa indaba echazwa abacwaningi abahlukene, uma sikwenza lokho sizokuhlobanisa nenjulalwazi yenaretholoji *“narratology”* ngoba lamasu esizowabala ngenzansi iwona esibone engahluzeka kahle kusetshenziswa lenjulalwazi. Abacwaningi abahlukene bathi ilokhu okumele ukwenze uma uxoxa indaba:

(a) **Ukukhombisa**

Izindaba ezinkulu nezinethonya ezisho, lokhu esingathi ukutshela, kepha ziyabonisa. Ngezakhi zokuxoxa izindaba ezifana nesakhiwo, umlingiswa, ukungqubuzana, ingqikithi nokusetha, ungakhombisa umyalezo wakho bese uvumela izethameli zakho zifike encazelweni yakho ngejubane elinethezekile (Murlvey, 1999).

Sizoveza isu lokukhombisa ngokusebenzisa ingoma esihloko sithi, *USikhumba*, ye-albhamu ethi, *USikhumba,* kuXimba (1996) kule ngoma indlela eqalwa ngayo iba nokusivezela ukuba okuzokhulunywa ngakho kungase kuhlobane nani, lapha uma

iqala iveze ukuthi kuleli lizwe sesidlala abamhlophe. Lokhu akucaci kahle ukuthi kushiwo ngobani kuze kube kungenelela indaba eza nomxoxi eseveza lokhu esingakubiza ngesingeniso sayo indaba. Ukucaphuna lokhu esikuthola esingeniswene sengoma ethi, *USikhumba*, ye- albhamu ethi, *USikhumba*, kuXimba (1996):

> *"Naso ke isilima sibhalelwe umfowabo incwadi eGoli yomsebenzi.*
>
> *Dear mtakababa awusize wenyuke uze ngaseGoli. Awuhlukane nezimpi zaseMsinga. Into esihluphayo mfwethu abelungu abavumi ukukhuphula imali. Kanti ke unanezimpimpi too much. Kulamasonto edlule bekukubi kungahambi bhasi, kungahambi khumbi. Kune stay-soft into ongayazi."*

Lapha ngenhla umxoxi ulisebenzisile isu lokukhombisa ngokuthi asivezele indaba la eqala khona. Siyathola ukuba umfowabo ka*Sikhumba* ombhalele incwadi ukuze ezoyothola amatoho eGoli. Uphinde asivezele loyo ozobhekana nezinkinga okumlingiswa osemqoka, u*Sikhumba*.

Injulalwazi elandisayo iveza ukuba indaba kumele isebenzise isu lokukhombisa, uma sibheka lokhu okuchazwe ngenhla uXimba ukwazile ukulisebenzisa isu lokukhombisa ngendlela asichazela ngayo ukusuka nokuhlala kwezigameko.

(b) **Isu lokuveza izinto ezibalulekile**

Izindaba zingaba mfushane impela noma nje zibe yincwadi. Azikho izingqinamba ngaphandle kwesikhathi lapho izithameli zakho zitholakala khona. Uma kushiwo lokho, indaba yakho ende iyeka ukuba yindaba lapho iba yisicefe (Murlvey, 1999). Abantu bazolahlekelwa yintshisekelo baqhubeke. Uma ungabaza, gcina izindaba zakho zimfushane ngangokunokwenzeka ngenkathi uhambisa lonke ulwazi.

Sizoqhubeka nayo ingoma engenhla ka*Sikhumba*, lapha siyathola esingenisweni umxoxi usebenzisa isingeniso ukusivezela ukuthi uSikhumba ungumuntu onjani. Lokho ukuveza kuyo incwadi le ayibhalile uma ethi akahlukane nezimpi zaseMsinga. Kuyavela ukuthi ungumuntu okhonze izimpi lokhu sikuthola engomeni kaXimba esihloko sithi *USikhumba*, ye- albhamu ethi, *USikhumba*, (1996).

Uma sibheka ukulandisa ngenhla kusetshenziswa isu lokuveza izinto ezibalulekile ziyavela uXimba ukwazile ukuba asiveze umlingiswa nezinkunga abhekana nazo

konke lokhu ukwenze kwaba indaba emfishana. Ukugwemile ukuba indaba ayiqhube kakhulu ukuze ezoshiya abalaleli basasele nemibuzo besalangazalele ukuba bathole enye ingxenye.

(c) **Isu lokuveza umlingiswa othandekayo**

Abalingiswa bangaba namaphutha futhi kufanele babe namaphutha ngoba yilokhu okwenza babe ngokoqobo. Akekho umuntu ophelele futhi kunzima ukukhomba ngomlingiswa ophelele. Umlingiswa wakho naye udinga ukuthandwa ngoba ufuna ukuthi izethameli zakho zibadonsele ukuze ziphumelele. Vumela izethameli zakho zibone isimilo sakho siguquka futhi zibe nemizwa eguqukayo. Akukho okudumaza ngaphezu komlingiswa omile (Miall, 1997). Njengoba kushiwo kubuchule bokuqala, ungasitsheli ukuthi ungubani umlingiswa wakho, sikhombise.

Kuyo le ngoma ka*Sikhumba* njengomlingiswa othandekayo siyathola eba namaphutha awenzayo. Lokhu sokucaphuna kuyo ingoma ethi, *USikhumba*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

> "*Walidabula ikhanda kumlungu ngenduku walishaya wamthela phansi.*
>
> *Vele ngeke avuke kulezi zihlungu engizidlayo zimbi kabi.*
>
> *Wathi uyaphoseka owesibili wamshaya entanyeni wamshaya wamlahla phansi. UmNatali lo ngeke nilunge la kumina.*
>
> *Wathi ukuqalaza aqhamuka amaphoyisa, Mnumzane waqeda abantu nje la eGoli kwenze njani?"*

Le nkulumo engendla iveza umlingiswa owuSikhumba enza iphutha elikhulu ngenxa yokungazazi izinto nokuqala ukuphumela ngaphandle abone izinto ezenziwayo. Uhlangana nabantu beshaya i- *marathon* uma ebona abelungu ukuthi yibona abahamba phambili uthatha isinqumo sokuba avele abathele induku. Lokhu kumdalela izinkinga kakhulu ngoba kuyisenzo esibi isizomqhatha nabantu bomthetho. Kufika amaphoyisa ebe esemthathela izinyathelo esenzweni sakhe. Le ndlela yokuveza umlingiswa esenkingeni iba yisu elizosiholela endabeni nakwezinye izigameko ezizolandela. Lokhu kungazi izinto kwalo mlingiswa kuningi okungase kumdalele kona.

Uma ingoma iqhubeka u*Sikhumba* uzithola esebhekene nabo mthetho, nakhona uba kwenye inkinga uma esefikile ngaphakathi. Amaphoyisa amnikezela umnqamulajuqu wesinqumo okumele akhethe kuwona, athi azomqhatha nomfana oshaya i- karate uma eke wamhlula bazomdedela kepha ehluliwe bayamvalela. Uvumela phezulu ngoba akazani na- karate leyo. Okwenzeka kuSikhumba uma esese stokisini, esikuthola engomeni kaXimba esihloko sithi, *USikhumba* ye- albhamu ethi, *USikhumba*, (1996):

> "*Baba ukufika e-police station bamkhipha umfana we karate. Kwama okungumfana kwafesa kwakhangeza.*
>
> *Nango ke umfana iya kuyena.*
>
> *Ayi ngathi ilambile leyanto nayi ikhangeza.*
>
> *Ayi izokushaya nge karate!*
>
> *Ayi mnikeni izinduku.*
>
> *Ayi zokushaya nge karate!*
>
> *Mnikeni yona ke karate yakhe sengiya kuyena.*
>
> *Walibhula ngaphandle nangaphakathi ihawu lakhe waqonda kuyena umfana. Kwavele kwahayiza kwamthatha nge karate, kwagxuma kwayoma phansi. Kwalahleka iziqhaza wavuka wahlala phansi waqalaza izwe lonke.*
>
> *Aniyithathanga inombolo yale khumbi engishayisayo la?"*

Ukungabi nolwazi kwalo mlingiswa kulokhu kuqhubekile kumfaka ezinkingeni. Uya ngelikhulu iqholo kulo mlisa we- karate ngethemba lokuba izinduku zizokwenza anqobe. Akube kusenzeka njenga nokwazi kwakhe. Uhlangabezana nenkinga laphaya bese okuyumfanyana kumthela phansi engazelele. Izinkinga zalo mlisa ziyanda ngoba phela ubenze isivumelwano namaphoyisa ukuthi uma eyinqoba impi uyaphuma kepha uyahluleka, kuyacaca uzophelela khona ejele. Ilapho iphelela khona le ngoma, ebesinethemba lokuthi kuzoba isixazululo sikamlingiswa othandekayo akuphumeleli.

Isu lokuveza umlingiswa kule ngoma uXimba ulisebenzise kahle uma iqala indaba yaze yayoba semzimbeni. Sibonile izinkinga abhekene nazo kanye namaphutha

awenzile. Uma seyiphethwa indaba kuvame ukuba sithole isixazululo sezinkinga zomlingiswa othandekayo kepha kule ngoma kaXimba lo mlingiswa ongu*Sikhumba* ubonakala engasitholi isixazululo emva kokwenza isithembiso qede wahluleka ukusifeza.

(d) **Ukuvela kwesakhiwo sengxoxo**

Isakhiwo sisebenza njengamandla okuqondisa endabeni yakho. Kuyasiza ukuqinisekisa ukuthi kukhona isiqalo, phakathi, nokuphela nazo zonke izinto ezimnandi eziphakathi. Lokhu kubalulekile ngoba kwenza izethameli zakho zizizwe zikhululekile futhi kuzivumela ukuthi zigxile kwezinye izigameko zendaba yakho (Ntuli, 2009). Isiphetho esihle sizonikeza izethameli zakho ukunamathela zigxile ngokomqondo zilindele noma zilangazelele ukuba zithole isahluko esilandelayo esiqhuba indaba yakho.

Lapha sizoveza isakhiwo sengxoxo sisebenzisa ingoma esihloko sithi, *Ubulala Umuzi Wami*, ye- albhamu ethi, *Govozile*, kaXimba (2010):

“Nangu umuntu ebulala umuzi wami.

Nangu umuntu ebhidliza umuzi wami.

Yimbi le ndoda, yimbi le ndoda.

Yimbi le ndoda, yimbi le ndoda.

Iyangizonda le ndoda.”

Ngenhla sine singeniso sengoma lapho khona umxoxi eveza ukuba yini into ezovezwa kule ndaba. Uma ekwenza lokhu usebenzisa isu lokuphindaphinda okuyilo elenza kube nokugcizelela umyalezo ozoba kule ngoma. Sithola sitshelwa ngomuntu obulala umuzi womunye. Uma lokhu kuvezwa asiyitholi yonke imininingwane yokuthi uwubulala kanjani, uma ulalele isiqalo sayo le ngoma kuba khona ukuthi ufise ukwazi ukuthi lo muntu okuthiwa ubulala umuzi futhi uzonda omunye ukwenza kanjani lokho. Uma esebenzisa lesi siqalo sendaba uma elandisa kuba nokuheha labo abalalele bafune ukwazi izigameko ezilandelayo endabeni. Kepha indaba iyaqhubeka kuyo le ngoma uma seyingena emzimbeni kube sekucaca noma sekuvela imininingwane eminingi.

Kuyo le ngoma esiyibheke ngenhla sizobheka umzimba wayo sibone ukuthi ikuphi esikutholayo kuwona. Ukucaphuna lokho esikuthola emzimbeni, engomeni esihloko sithi, *Ubulala Umuzi Wami*, ekwi- albhamu ethi, *Govozile*, kaXimba (2010):

"Umfazi ufuna ukungibulala nje ngenxa yayo le ndoda.

Yena uthi angiboni kanti ngiyabona.

Izinto bazenza bethi ababonwa kanti bayabonwa.

Nayo indoda icabanga ukuthi angiboni kanti ngiyayibuka nje ngizithulele.

Waba ukusola- ke manje umuntu ukuthi ngiyambona, wazama ukungibulala.

Athathe amaphilisi asesibhedlela nemithi ayichithe.

Awusindi, awufi, unomona nefa lakho."

Uma sibheka lokhu kucashunwa okungenhla kuyingxenye yomzimba wendaba lapha umxoxi usinikeza ulwazi ebesikade silangazelele ukuluzwa emva kwe siqalo. Siyathola manje ukuba ngumuntu wesifazane lona ofuna ukubulala lona wesilisa. Uma lokhu ekwenza uthatha amaphilisi uyawachitha ukuze kwenzeke into eyodwa kube ukuthi uyafa lo wesilisa. Uma lokho ekwenza uze agcine ngokukhipha amazwi kulona wesilisa ogulayo ukuba akasindi futhi akafi. Konke lokhu inhloso yokuba afune lo mlisa efile ingoba ugaqele ukuba athole ifa, manje uma elokhu egula engasindi futhi engafi uyambambezela kulokho asehlose ukuba akuthole.

Indlela yokulandisa esetshenziswe kule ngoma iyalandeleka iphinde iyiphendule imibuzo yokuthi obekushiwo esiqalweni sendaba bekungani. Uma iqhubeka siyawuthola lombango wefa njengoba lo wesifazane efuna ukubhalwa emafeni kepha uyayiphikisa umlisa. Kuyo ingoma kaXimba esihloko sithi, *Ubulala Umuzi Wami*, ye-albhamu ethi, *Govozile*, (2010) sithola lokhu:

"Uhlezi nami awuyi kuyongibhala ngamafa akho, ufuna ukuwabhala ngobani?

Awu uzoze ungijahe ukuthi ngikubhale ngamafa ngoba sekwenze njani?

Angani uyagula awufi, awusindi!

Awu ungajahi kuneskhathi sakho konke, kwasa kukubhala ngiyokubhala ngoba ngibona ukuthu ufanele ukuthi ngikubhale.

Uma ungafanele ngeke ngikubhale.

Baningi engababhala.

Sala- Nja!"

Isizathu sokuba lo wesilisa azonde le ndoda esivezelwe yona ekuqaleni kwengoma siyagqama manje. Kwenzeka yonke lento owesifazane ulwisana nomyeni wakhe ingoba sekukhona umuntu wesithathu phakathi kwabo. Uvukwa ulaka unkosikazi ngoba esenesifiso sokuphuma kuwo umshado kepha ukuphuma kwakhe akafuni ukuphuma kungekho lutho aluphethe. Uba nesifiso sokuba afe lo mlisa ukuze ezokwazi ukuba azuze amafa. Uze aqunge isibindi sokubuza ukuthi kungani angabhalwa emafeni ngoba vele umlisa uyagula futhi akasindi kanti nokufa kubukeka kusaqhelile kuye. Lawa amazwi asivezela ngokusobala ukuthi lona wesifazane ufuna ukuphuma kulo mshado kepha akakwazi ukuphuma engalitholile ifa. Uma engabhalwa emafeni kungamnika isibindi sokuba azifezele ngendlela yakhe umsebenzi wokususa lo mlisa empumelelweni yakhe. Lokhu sikusho ngoba, ubese eqalile nokuthi aphazamise ukululama komlisa ngale ndlela yokuthi achithe amaphilisi nemithi. Uma iphetha le ngoma iphetha ngamazwi athi, "*Sala- Nja!"* kuXimba (2010) engomeni esihloko sithi, *Ubulala Umuzi Wami*, ye - albhamu ethi, *Govozile*, la mazwi atshengisa ukuthi isiphetho salento asibanga njenga nesifiso salo wesifazane ngoba la mazwi aqhamuka kulona wesilisa. Uma esethi akasale, kuyacaca ukuba isiphetho kwaba ukuphela kwawo umshado ngoba naye lo mlisa wabe esevikela impilo yakhe kulezi zingemegeme ebelokhu ehlangabezana nazo.

Isakhiwo sengxoxo kule ngoma sibonakale siyifanele indlela elandisayo *"narratology"* lokhu kungoba indlela elandeliwe yokwakheka kwendaba ilandelekile. Sisibonile isiqalo sendaba, sathola iphakathi nendawo saze sathola lapho khona indaba seyiphetha.

(e) **Ukugcina inkulumompendulwano ingeyangempela -** Lokhu kubalulekile ngoba abalaleli noma abafundi, bayaphazamiseka masinyane lapho okuthile kuzwakala kukubi, kufingqa noma kungasekho endaweni. Indlela enhle yokubheka futhi ubone ukuthi ingabe inkulumompendulwano yakho izwakala kahle ukuyifunda ngokuzwakalayo (Bengu, 2014). Izikhathi eziningi, le yindlela elula yokuthatha amagama aphazamisa izindlebe zethu. Lapha umbhali usebenzisa ikhono lokukhetha amagama uma echaza into ethile endabeni ukuze loyo olalele engagudluki okanye

azithole esengekho ngokomqondo kule ndaba exoxwayo. Inkulumompendulwano yakhiwa yizinto ezahlukene ukuze izwakale kahle endabeni. Uma umxoxi exoxa uye azame ukuveza isimo salabo abakhulumayo ukuthi sinjani ngaleyo nkathi (Betama, 2017).

Inkulumompendulwano engxoxweni kumele iveze napho umlingiswa ehlangabezana nenselelo. Lokho kwenza kube mnandi nakakhulu kubalaleli baloyo oxoxayo, engazama ukukhuluma sengathi ungomunye umlingiswa. Ukuveza ukuba sinjani isimo somzimba somlingiswa, ukhuluma kanjani. Uma ekwazi, kumele azame ukulingisa noma yiziphi izigameko eziphawulekayo futhi asebenzise ukubukeka kobuso ukukhombisa imizwa yabo ngaphezu kwamazwi abo.

Lapha sizosebenzisa ingoma kaXimba (2010) esihloko sithi, *Sebehleli Ematshwaleni*, ye - albhamu ethi, *Govozile*:

“UMXOXI: Bangibuza abanye, ebeza komunye:

OBUZAYO: Uyamazi umaVusana, ungakanani?

OPHENDULAYO: Awu isigqigqi nje, mfishane ushoti.

OBUZAYO: Yena uMphostoli uyamazi?

OPHENDULAYO: Awu kakhulu, owangakithi.

OBUZAYO: Ungakanani?

OPHENDULAYO: Awu intshebe empunga.”

Lapha ngenhla sithola inkulumompendulwano ephakathi kwabantu ababili bebuzana imibuzo omunye ephendula. Lana umxoxi usebenzisa isu le nkulumompendulwano ngokuthi alenze njengendlela elindelekile yokuba kube khona izinhlangothi ezimbili kuphinde kube indlela ephilayo futhi yangempela uma benza inkulumo yabo. Kule nkulumo abantu ababili banengxoxo ngomaVusana kodwa uthi uma ebona izimpendulo azitholayo esefuna ukuba aqhubeke ambuze okuye, okuba yilapho ambuza khona ngoMphostoli. Le nkulumompendulwano singasho ukuthi eyabantu abazihlalele ematshwaleni bayaxoxa ingakho nesihloko sithi, *Sebehleli Ematshwaleni.* Okunye okuvelayo ukuthi kulengxenye yenkulumo umxoxi wale ndaba ubexoxa ngaye

uqobo, lokhu sikusho ngobo uma eyiqala uthi, *“Sebehleli ematshwaleni bakhuluma ngami”* kuXimba (2010) engomeni esihloko sithi, *Sebehleli Ematshwaleni*, ye-albhamu ethi, *Govozile*. Uma echaza lona obuzwayo kuyacaca ukuba ukhuluma ngezinto angazazi, okuba yinto evamile ukwenzeka bakhona abantu abangafuni ukuthi abayazi into ethize uma bebuzwa.

Uma siphinda sicaphuna kuyo le ngoma ethi, *Sebehleli Ematshwaleni*, ye- albhamu ethi, *Govozile,* inkulomompendulwano phakathi kuka Mashizolo noXimba:

> *“UMXOXI: Awu yakhala insizwa e-France madoda ikhalela indaba yokudla.*
>
> *MASHIZOLO: Sengikhathele mina izinkalankala nelayisi, ngifuna ukudla okunomsoco. Le kaNongoma sidla izinkobe nophuthu nemifino yonke into nenyama eyosiwe. La ilokhu ngafika sengiyimisipha. Ayi ayi ngikhumbule kaNongoma. Ximba uphumaphi umgwaqo oya kaNongoma la?*
>
> *XIMBA: Awu awu awu! Eyi Nomashizolo, angiwazi nami. Ngisho eThekwini angazi yilaphi, ngisho eGoli, ngisho singashaywa abantu la e-France angazi ukuthi ngingabaleka ngibhekephi.*
>
> *MASHIZOLO: Yababona nabelungu bala ngabe kade baboshwa ngakithi. Awubheke loya mfana uhlezi ngala, ushayela ngala. Akwenziwa lokhu, awubheke ziphambana kanjani. Ngale ngakithi azihambi kanje izimoto. Eyi ngabe kade beboshiwe. Ha ha ha! Abekho othishela la.”*

Uma sibheka le nkulumompendulwano siyathola ukuba iyinkulumo yezinto ezenzeka ngempela. Lapha sithola uXimba kanye noMashizolo bethathe uhambo oluya e-France okuyizwe eliseYurophu. Uma lokho kwenzeka uMashizolo uba nenkinga nohlobo lokudla okudliwa khona anagakujwayele nhlobo, uze abe nesifiso sokuphindela emuva kwaNongoma. Akugcini lapho udidwa ngisho nayindlela izinto ezenzeka ngayo. Lokhu kuyinto evamile uma ufika kwelinye izwe benza okuhlukile uye ube nokumangala ngesikompilo lakhona kuze kube uyejwayela.

Uma sibheka indlela yokugcina inkulumompendulwano kungeyangempela kube yisu elisebenzayo kule ngoma kaXimba, indlela ayilandisa ngayo iba indlela ezwakalayo futhi ekholakalayo. Lapha uXimba usebenzisa ukuzikhandla ukuze ezodlulisa le nkulumompendulwano ngoba uyedwa kule ngoma kepha uyakwazi ukuba asivezele ukuthi imuphi manje umlingiswa okhulumayo. Uma kumele ashintshe izwi uyakwenza

lokho, abuye abuye enze abalingiswa ukuthi enkulumeni yabo babizane ngamagama ukuze kuzoba lula kuloyo olalele abone ukuthi sekungubani okhulumayo.

(f) **Ukwethula indaba**

Uma sewuyakhe kahle indaba kumele ube nolwazi ukuthi uzoyethula kanjani kubalaleli noma abafundi. Lokhu kungabandakanya ukuyibhala phansi abantu bazifundele yona. Okunye kungaba ukuba ifundwe abantu ngokuzwakalayo noma uzoyethula wena ngomlomo kubantu (Murlvey, 1999). Kungadingeka ukuthi ushintshe indaba yakho kancane ukuze uqinisekise ukuthi ikhulunywa ngendlela ezuzisa kakhulu.

Uma sibheka ngokwalolu cwaningo uXimba wethula izindaba zakhe ngokuthi azenze umculo abandakanye izinsimbi ezithize, okuyiyona egqama kakhulu futhi edlalwa nguyena kuba yinkositina.

Ukufunda ukuxoxa indaba enhle yithuluzi elingcono kakhulu elingasetshenziswa nanoma ubani onentshisekelo yokuxoxa izindaba ayokhumbuleka ngazo noma ezisezingeni eliphezulu (Mthiyane, 2014). Amandla okuxoxa izindaba azokuvumela ukuthi uhole ngokubandakanya abantu ukuthi kungani kufanele bafune ukuzishintsha bona noma umhlaba wabo nokuthi bangakwenza kanjani lokho. Wonke umuntu unendaba okufanele ayixoxe. Lapha ngenzansi sizobheka amasu okuxoxa indaba asetshenziswe uXimba sisebenzisa izibonelo esizithatha ezingomeni zakhe. Ake sibheke ukuthi uXimba uyixoxa kanjani indaba.

4.3 Amasu okuxoxa indaba asetshenziswa uXimba

UXimba njenga nomculi womculo wesiZulu kamaskandi ubalwa kulabo abaxoxa izindaba besebenzisa ikhono labo. Lana sizobheka indlela ayisebenzisile ukuba axoxe indaba emculweni wakhe. Njengoba abacwaningi abaningi sebeshilo izinto ezahlukene okumele zibhekwe iloyo osuke exoxa indaba, nalapha kuzobhekwa ukuthi yimaphi amasu okuxoxa indaba asetshenzisiwe ukuze kuzophenduleka inhloso yokuqala yalolucwaningo. Lapha sizobheka kakhulukazi lokhu esikuthola

kwinjulalwazi yethu yesibili okuyinjulalwazi yesakhiwo *“structuralism”* sihambe nayo ekuhlaziyeni njenga nomgogodla wocwaningo.

4.3.1 Isingeniso

Kunoma umuphi iyiphi ingxoxo esuke izokwethulwa kubantu kuye kube nesingeniso. Lokhu sekungahluka ngendlela abantu abakwenza ngayo ukuze baqalise indaba, inkulumo, umbhalo, iculo nokunye okuningi. Ngisho ababhali bamanoveli, bemidlalo, bezindaba ezimfushane, bama eseyi kanye neminye imibhalo isingeniso kuye kube into yokuqala abayiqikelelayo uma beqala umsebenzi wabo (Warbuton, 2006). Isingeniso sikulungiselela, ngandlela thile, ngalokho okusazokwenzeka. Uma ibhalwe ngumlobi, ingaquketha imininingwane ebalulekile yokuqonda le ngxoxo, kanye nenqubo ephelele yokuxoxa, njengokuthatha isikhathi eside noma ubunzima abuthola, noma imininingwane nje emayelana nendaba.

Ungase ube nolwazi olugcwele noma ube nombono nje ongemuhle wesakhiwo, sendaba ofuna ukuyisho. Uthathe isinqumo sokubhala kumuntu wokuqala noma wesithathu. Uyalwazi uhlobo nethoni, njenge sayensi, ezothando, ezithandekayo, ezobuqhawe noma ezinye futhi uma ngabe indaba yakho izoba nehlaya, ukuncokola, indaba ezimisele, ihambisane nesivinini noma ihambe kancane (Betama, 2017). Kufanele ulethe lokhu okuningi etafuleni ngaphambi kokuba ulungele ukubhekana nesiqalo, imaphakathi nendawo neziphetho. Isingeniso sakho sisekuqaleni inhloso yaso ukuheha umfundi noma loyo olalele indaba, kumele usungule noma usikisele isimo esimangazayo, usitshele ukubekwa nesikhathi, yethula okungenani umlingiswa oyedwa kanye nokwethula ingxabano noma umbango.

Ukuheha umlaleli kuyigama esizwa kaningi ngalo. Ukubaluleka kwakho akunakugcizelelwa ngokweqile. Kufanele wenze umlaleli afune ukufunda kabanzi futhi kufanele ukwenze ngokushesha. Uma leso sigaba sokuqala noma ezimbili, noma kwabanye abafundi noma abalaleli lowo musho wokuqala, ungakhi intshisekelo futhi wenze umuntu afune ukufunda kabanzi, akunandaba ukuthi yini enye oyenzayo ngencwadi noma indaba oyixoxayo ngoba ngeke ifundwe okanye ilalelwe (Betama, 2017).

Uma sibheka abathengisi abahamba phambili kanye namanoveli afihlekile esingakaze sizwe ngawo. Kune zinto esingenisweni sawo ezenza sifune ukuqhubeka nokufunda, kuba kanjalo nasemculweni noma ngabe yimuphi. Kepha ngokwalolu cwaningo

sibheka ukuxoxa kwezindaba, lokho kusho ukuthi sigxile kuloyo mculo oxoxa indaba. Sikholwa ukuthi kuwo wonke amanoveli aphumelelayo kuyavela ukuba nekhono elithize kumbhali kusukela esihlokweni sombhalo kuya esingeniseni sakhe lokho okudala ukugqugquzeleka ukuba uqhubeke ufunde. Udonswa ujule endabeni, usanda kuhehwa. Yize zonke izingeniso kungeke kube yinto emangazayo njengokuchaza kwabacwaningi, zonke izigcawu zokuqala ezinhle zinalo mphumela kubafundi wokuba bafise ukuqhubeka nendaba (Miall, 1997). Abakwazi ukumelana bafuna ukwazi okwengeziwe. Ngalokho -ke kuhle ukusebenza iswini lakho lokungenisa uze uqiniseke ukuthi bazobamba abafundi ngenqindi ehlanganisiwe.

Umnikazi wobuciko kumele asazise masinyane ngomlingiswa esingamazi, noma ngabe umlingiswa ophambili noma cha. Uma umbhali engenisa inoveli ngolwazi acabanga ukuthi sidinga ukukwazi ngaphambi kokuqhubeka nendaba yonke into yehliswa ngokushesha. Cabanga isenzo njengoba wenza leyo migqa yokuqala ukuze uchaze kahle umlingiswa osivezela yena ekuqaleni kwendaba yakho, ungavele nje usinikeze igama lakhe ume lapho (Warbuton, 2006).

Engomeni esihloko sithi, *Amathambo,* ye- albhamu esihloko sithi*, Siyakudumisa,* kaXimba (1996) lapha sithola isingeniso sendaba sethulelwa umlingiswa oqambela unkosikazi amanga ngokuthi usethole umsebenzi, umxoxi uyiqala kanje ingoma:

> *"Naso-ke isilima sibhalela unkosikazi incwadi siqamba aluhlaza amanga.*
>
> *Sithi siyashayela amaloli obhokweni kanti u- Lisho.*
>
> *Sayithola isicholo incwadi sajabula safa. Saya ku- memu kuthi asifundele."*

Kulesi singeniso sethulelwa abalingiswa abathathu kanye nenkinga ezobhekana nomunye wabalingiswa. Kunomlingiswa ongunkosikazi obhalelwa incwadi ngumlingiswa obizwa ngesilima, okucacayo ukuthi ungumyeni kalo ambhalele incwadi. Bese sethulelwa umlingiswa ongumemu. Umemu uyena okwazi ukufunda lona unkosikazi azocela kuye usizo. Lesi singeniso sinakho ukuheha umlaleli alangazelele ukuzwa ukuthi incwadi izothini bese emva kwalokho kwenzakalani.

Enye ingoma esihloko sithi, *Umthandazi ejoyintini,* ye- albhamini ethi, *Umthandazi ejoyintini*, kaXimba (1998) kule ngoma sinesingeniso lapho sithulelwa khona umlingiswa osemqoka kanye nalokhu azobhekana nakho. Lokho kudala ukuba loyo osezwe isingeniso sendaba alangazelele ukuzwa ukuba izoqhubeka kanjani ize

iyofika esiphethweni. Ukuveza isingeniso sale ndaba ethi, *Umthandazi ejoyintini*, ye-albhamu esihloko sithi, *Umthandazi ejoyintini,* kaXimba (1998):

“Wamkhohlisa unkosikazi, wathi ungumthandazi usekholiwe.

Kanti unkosikazi uzombamba.

Yaphela imali unkosikazi wanikela khona edrobheni.

Kwasho ukuthi kwaku yilanga elibi.

Uyathandaza kulomuzi aye kuwona kamakhelwane yijoyinti.”

Kulesi singeniso siyavezelwa isisusa sodweshu, okungu kuthi owesilisa ukhohlise unkosikazi wakhe ngokuthi athi usengumthandazi futhi usekholiwe. Uma umxoxi eseveza ukuthi*, “Kanti unkosikazi uzombamba”* kuXimba (1998) ingoma isihloko sayo sithi, *Umthandazi ejoyintini*, ye- albhamu ethi, *Umthandazi ejoyintini*, lokho kwenza lo olalele afune ukuqhubeka nendaba ukuze ezozwa ukuthi kwenzakalani lapho esebanjiwe lo wesilisa. Lesi singeniso uma sibheka ngokwenjulalwazi ekhethelwe lolucwaningo siyawulandela umgomo wokuthi isihloko kumele sihehe ngokwe naretholoji kanye nenjulalwazi yesakhiwo “*structuralism*” eshoyo ukuthi indaba kumele ibe nesingeniso njengengxenye yesakhiwo sendaba.

Siphinde sibheke isingeniso engomeni esihloko sithi, *Therelina, e*kwi- albhamu ethi, *Therelina,* kaXimba (1997) ukuthi sona simiswe kanjani. Ngakube yini esizoyithola ngalesi singeniso ehlobana nosekuchazwe abacwaningi ngesingeniso. Isingeniso sale ngoma simi kanje, lokhu kuvela emva kwevesi lokuqala lengoma lapho sekuqala khona indaba:

“Zashintsha izinto wadideka umfana ngetherelina.

Asigqokile siyaconsa isalukwazi.

Ubona encane ingane, sibophile ebusweni, safaka izibuko, sihamba kancane.”

Uma kuthi kuqala nje sivezelwa umfana osedidekile ngenxa yokugqoka kwesalukwazi kahle siyalangazelela ukuzwa ukuthi le ndaba ihamba igcine kuphi. Siba nemibuzo ukuthi ngakube uzobona yini umfana ukuthi isalukwazi lesi? Lokho uzokubona emva kwesikhathi esingakanani? Sizothini isiphetho salaba bobabili? Le mibuzo

esikhandekile emakhanda ethu iyona kanye ezokwenza ukuba siqhubeke silalele indaba ize iyophetha ngoba sidinga izimpendulo ngale mibuzo esiyakhekile.

Lokhu esesikuveze ngenhla kulekelelwa yilokhu ukuthi kumele wakhe isakhiwo lapho usunawo umugqa wakho ohehayo ungaqala ukwakha isakhiwo sakho. Ukungqubuzana, noma ukuphikisana nokufunwa noma izinhloso zomlingiswa oqavile, kufanele kwethulwe kusenesikhathi, okungenani engxenyeni yokuqala yesithathu yencwadi. Qhubeka nokwakha ukungezwani ngokumenza angene odabeni olulodwa ngemuva kolunye uma ukwazi. Okungenani welulela isixazululo enkingeni yakhe size thina njengabafundi sikulungele ukukhipha imicabango yethu, lokho okuyi lapho sesiqala khona siba nemibuzo.

Ukwenza ezinye izibonelo ukuze lokhu esikuchazayo kugqame kahle, sizophinda sithathe eqoqweni lethu lezingoma zikaXimba. Sithatha ingoma esihloko sithi, *Umona maDlamini*, ye- albhamu esihloko sithi, *Siyakudumisa*, kaXimba (1996) sibheka lokhu okushiwo abacwaningi ngesingeniso semibhalo. Isingeniso sale ngoma ethi, Umona maDlamini, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996) simi kanje:

> *"Nango- ke unkosikazi dade, umaDlamini, ngezono zakhe wangena esihogweni. Umona nje.*
>
> *Wadonsa wayikhalela kusathane, "Babu Sathane sengicela intethelelo baba… uzowuyeka umona?"*
>
> *Ngizowuyeka baba. Ngiyakuthethelela hamba."*

Lapha sethulelwa umlingiswa ongu*MaDlamini*, siphinde sivezelwe nenkinga abhekene nayo okungu mona. Kuyavela ukuba usesihogweni kepha usecela intethelelo kubaba uSathane lena amnikezela yona. Okulandela lapho asikwazi kepha sizokwazi ngokuba siqhubeke silalele indaba ukuze sithole ukuba u*MaDlamini* uma ethola intethelelo kubaba u*Sathane* uphelela kuphi nendawo.

Engomeni esihloko sithi, *Egigini,* ye- albhamu esihloko sithi, *Siyakudumisa*, kaXimba (1996) sizobheka isingeniso sayo ukuthi sona simi kanjani:

> *"Ngathola indaba mangifka egigini*
>
> *Abafana bakhwahla izalukwazi.*
>
> *Abafana balobha izalukwazi.*

Izintombi zikhwahla amakhehla,

Aa bayekeleni sebonakele."

Le ngoma inesingeniso esiqalisa ngokuba nokuphindaphinda kepha okuhambisana nendaba exoxwayo. Lapha uma ivesi lokuqala lengoma liqala liveza ukuba umxoxi wabhekana nendaba uma efika egigini, okwakuyi lapho khona abafana babekhwahla izalukwazi bezirobha imali yazo noma besebenzisa amaqhinga athize ukuze bazuze lokhu abakudingayo. Umxoxi engomeni ethi, *Egigini*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) ube eseqalisa indaba yakhe ngokusinikezela isingeniso sendaba athi:

"Asisukele umfana isalukwazi egigini esikhohlisa.

Wingane kabi wena wusisi, wena odansa kahle kunabo bonke emjondolo.

Sekuthi angihambe nawe manje stru God."

Lapha indaba eqala khona ukuyixoxa uXimba uma esesivezela khona abalingiswa kanye nenkinga abazobhekana nayo. Lolayini wokuqala bekuwulayini wokuheha okanye wokwenza umlaleli anamathele endabeni, lokhu kusayilo isu elihle lokuqalisa indaba yakho.

Siphinde sithole ingoma esihloko sithi, *Intombi mbumbulu*, ye- albhamu ethi, *Therelina*, kuXimba (1997), lengoma ingeniswa kanje:

"Bahlangana insizwa nentokazi edilobheni.

Sawubona nkosazane.

Yebo bhuti.

Usebenzaphi?

Ngiya nesa.

Hawu ufake nobihlali?

Isibhedlela sabantu abansundu.

Hawu yazi ke ikhaya lelo."

Uma sibuyela esihlokweni salendaba siphinde sibheke isingeniso sayo siyaqala sibe nentshisekelo yokuzwa ukuthi indaba iqhubeka kanjani. Nakhu sesivezeliwe

abalingiswa bethu wachazwa nomsebenzi awenzayo omunye. Sesifisa ukwazi ukuthi ngakube yini ezokhulisa indaba ize efinyelele esicongcweni.

Engomeni ethi, *Iglecerina*, ye- albhamu esihloko sithi, *Siyakudumisa*, kaXimba (1996) sithola indlela yokungenisa eqala ngevesi lengoma, bese kulandela indaba. Uma iqala ingoma inamazwi abuza lokho okwashiwo umama walo mlingiswa esimthola endabeni, lapha kubuzwa ukuthi iziphi iziyalo ezashiwo ngumama womlingiswa, kuyo lengoma. Emva kwalawo mazwi sibe sesithulelwa isisusa sodweshu okuyilapho khona sivezelwa ukuthi kukhona okungase kube yisigamelo esingase sehlele lomlisa osekhumbula amazwi kanina ayiziyalo, lapha sitshelwa ngesalukwazi okuthiwa sigila imikhuba ebusuku yokujola nabafana abancane kepha saziwa ngokuthi sigcoba iglecerina.

Isingeniso sale ngoma ethi, *Iglecerina*, esiyithola kule albhamu ethi, *Siyakudumisa*, kaXimba (1996) sona- ke simi kanje:

> *"Wangiyala kabi uMma nkosi yami*
>
> *Wathi maVusana ngoba uyishaya kahle le nkositina yakho,*
>
> *Ungahambi ushela nje ebusuku*
>
> *Ngoba ngelinye ilanga uyothi yathatha kanti isipoki soshisa amashidi akho."*

Lapha siyabona umxoxi wendaba usibekela iziyalo zikanina kanye nezinkinga angase ahlangabezane nazo uma ehamba ebusuku. Lokho sesiyakwazi kepha esingenalo ulwazi lwakho ukuthi ngakube umaVusana uzowalalela yini amazwi kanina noma uzofana nesala kutshelwa esibona ngomopho. Asinalo ulwazi ngaphandle uma siqhubeka silalela ukuba yini engase yehlele lomlingiswa. Konke lokho singakuthola ngokuba siqhubeke silalele indaba ize iyofika esiphethweni sayo. Isingeniso asinike sona umxoxi wendaba siyasenza ukuba sihlale endabeni sinamathele kuyo.

Engomeni esihloko sithi*, Indoda echatha umfazi*, umxoxi kule ngoma esiyithola e-albhamini ethi, *USikhumba*, kaXimba (1996) uyingenisa ngokuthi acule umucu wokuqala athi:

> *"Masiyeke ukulobola madoda ngoba abafazi bayabaleka*
>
> *Ngikhalela izinkomo zami, izinkomo zami, izinkomo zami."*

Lapha siba nokuzibuza ukuba kungani le ngoma ingeniswe ngaleli vesi lokuba abantu besilisa abayeke ukulobola, yini le edala ukuba abesifazane babaleke. Kepha umxoxi uthi uma eseyiqala indaba ayicacise le nto ukuthi uyisusela kuphi futhi uyaphi nalamazwi akhe. Sivezelwa owesilisa onesikhwele ngolunye uhlobo lokho okudala ukuba abantu besifazane bagcine ngokumshiya, asale yedwa nomsebenzi wokunakekela izingane. Empeleni uzidalela yena izinkinga ngokungafuni ukulalela kuXimba (1996) engomeni ethi, *Indoda echatha umfazi*, ye- albhamu ethi, *USikhumba*.

Kulena esihloko sithi, *Isono lesi,* ye- albhamu esihloko sithi, *Umthandazi ejoyintini*, kaXimba (1998) umculi uyingenisa indaba yakhe ngokuthi asichazele ngesimo somuntu ongazi lutho, ube eseveza ukuba ubhalelwa incwadi unkosikazi emazisa ngokuthi kuthiwa abahlele umndeni ngoba izinto zezingane seziyabiza. Ngempela nalo wesilisa uyavumelana naleso sinqumo uyagqugqzela ukuba lowesifazane akahambe aye emtholampilo. Umlingiswa omkhulu kule ndaba kuyavela ukuthi ilo wesilisa nenkinga yakhe kuzoba yiyo le yokuhlela.

Endabeni ethi, *Iladi*, ye- albhamu esihloko sithi, *Therelina*, kaXimba (1997) lapha singeniselwa indaba ngokuba sichazelwe ngomuntu ozofika azokwenza iladi, ubaba wakulo muzi ube esevumela phezulu ngaphandle kokubuza ukuthi uhlobo luni lweladi elizokwenziwa, ilokho ke okuba yinkinga yalo mlingiswa, ukungabuzi okuzobhebhethekisa indaba kuphinde kuyikhulise.

Umthetho wokuqala, noma ingxenye yokuqala yendaba yakho, kufanele ukuthi umfundi akhathazeke ngazo zonke izingqinamba ezaziwayo noma ezilindelwe ohlela ukuzenza kumthetho wesibili, phakathi nendaba yakho. Kubalulekile ukubamba umfundi kodwa kubaluleke ngokulinganayo ukumgcina endabeni oyixoxayo.

Uma sibheka isakhiwo sazo zonke lezi zingoma esizikhethe ngenhla ngokusebenzisa injulalwazi ye sakhiwo *“structuralism”* sibona uXimba ekwazile ukulandela imigomo ebekiwe uma kwenziwa isingeniso sendaba. Siyathola ethula abalingiswa kuleyo naleyo ngoma ayiculayo aphinde aveze inkinga abazobhekana nayo.

4.3.2 Umzimba

Lapha kusuke sekubhekwa ukukhula kwendaba imininingwane eminingi siyithola kulesi sigaba, inkinga yomlingiswa kumele ikhule ize ifike kuvuthondaba (Ntuli, 2009). Lapha kumele kube khona ukungqubuzana okuveza udweshu kubalingiswa. Uma

indaba iqhubeka, ingxabano ingaqala ukuxazululwa noma ungabona ushintsho kubalingiswa, njenge bohlololo noma intuthuko eholela abalingiswa endleleni entsha yokucabanga.

Lapha sizobheka ukuqhubeka kwale zindaba esizikhethe ngenhla kade sibheka isingeniso kuzona. Noma singanezezela ngezinye kepha zonke ezivela ngaphansi kwesigaba sokubhekwa kwesingeniso zizovezwa zonke ukuthi zihamba zifinyelele kuphi. Lapha sizobheka izinto ezahlukene ezakha umzimba wendaba. Lokho sizokwenza ngokulekelelwa yizibonelo zezingoma zikaXimba ezixoxa indaba.

Uma sibheka umzimba wendaba esihloko sithi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) sizobheka izigaba zesakhiwo ezimbalwa sibuka isenzo esikhulayo nesithuthukisa udweshu endabeni. Uma sesingena phakathi kulendaba unkosikazi usefikile kumemu, ukuze afundelwe incwadi evela kumyeni wakhe. Uyayiqala umemu incwadi, umlisa ubiza unkosikazi wakhe ngamagama amnandi umazisa ukuthi usethole umsebenzi eThekwini uyashayela amaloli obhokweni, uyathembisa ukuthi kulo Khisimusi bazodla kahle kuyo ingoma ethi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996). Lokhu akube isiphetho sendaba iyaqhubeka, unkosikazi ujabula kakhulu uma ezwa lezi zindaba. Ubonakala esezibona naye ekulelo loli lobhokweni eduze noyise kaPotshoza ube esethatha isinqumo sokuvukela khona eThekwini. Lapha indaba seyikhulile seyifika kuvuthondaba ilapho- ke sesilindele khona ukuzwa ukuthi yini engase yehlele lonkosikazi uma efica kungesikhona lokhu akutshelwe umyeni wakhe encwadini, emva kwenjabulo engaka kanye nebanga aselihambile, uzomfica yini eThekwini? Uma emficile uzomfica esebenza- ke kodwa? Uyafika unkosikazi eThekwini nakhu ahlangabezana nakho, sicaphuna kuyo ingoma ethi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

> *"Nako-ke e-Berea emarobhothini nango- ke lo Mnumzane ulayishe isalukwazi seNdiya namaklabishi. Siyathetha lesalukwazi, 'shesha lisho lozingane lobhasi kaNanda yena shiya, mina ayi khokhela."*

Umxoxi usesivezela okunye manje, uselayishe isalukwazi seNdiya lo mlisa lokho kuyamangaza ngoba yena uthe uno code- 11, ushayela amaloli kabhokweni. Kuyahlupha ukungafundi nokungabi nolwazi lwezinye zezinto kwakhona nje encwadini ugagule amanga wazokhuluma ngo code- 11 wokushayela amaloli, into

engekho konke lokhu sikuthola kuyo ingoma ethi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa,* kaXimba (1996). Unkosikazi usezobhekana neqiniso ngoba nakhu eseze wazifikela. Ngakube lizofika kanjani kuye? Injabulo yakhe bekungeye nkohliso? Lokho sithola izimpendulo zakho lapho khona umxoxi wendaba eyiqhuba kuyo ingoma ethi, *Amathambo*, ekwi- albhamu u*Siyakudumisa*, kaXimba (1996) nakhu okuvelayo:

> *"Kumbone okuyingane uyise, weMma uyambona ubaba ilona-ke iloli likabhokweni leli alidonsayo?*
>
> *Suka la wena lokhu wahamba ukhomba yonke imphuphe yeTheku.*
>
> *Uyihlo sekwaba umuntu wothayi njengo thikithi examiner, ayi indaba yensangu."*

Basesekhumbini e- *Berea* kwenzeka lesi sigameko ingane ibe seyimbona. Kepha unkosikazi uyaphikisana nokubonwa ingane ngoba yena ukholwe incwadi evela kuyise kaPotshoza. Ungathini- ke kumuntu ojabule, kuthatha kude ukuba akholwe iqiniso langempela ngisho ngabe umuntu uyamazi izenzo kanye nemikhuba yakhe, yingakho kuye kuthiwe uthando kaluboni. Naye unkosikazi angeke simsole ubhekene nesimo esingase sibhekane nanoma ubani osuke ecabanga esebenzisa imizwa. Ingane iphenduka umuntu ohluleka ukubona uyise. Yini engaze isize ekutheni le nkungu egcwele kulo nkosikazi yembuleke? Nakhu ngenzansi esikucaphuna kuyo ingoma ethi*, Amathambo*, ye- albhami ethi, *Siyakudumisa*, kaXimba (1996):

> *"Ayi wema awumbheke kahle nantu udume lwengozi esiphongweni alushaywa ubaba uBlose sebededelwe.*
>
> *Awu! uyena nkosi yami, iyabona ingane, awungehlise dilayiva.*
>
> *Sehla isithole sanikela kuyena."*

Uma sibheka lokhu okungenhla into eze isize ivule amehlo kanye nomqondo kankosikazi ukuthi ingane ize ichaze uyise ngezinto ezisemzimbeni wakhe ezifana nophawu azolubona kalula unina, lapha uPotshoza usebenzisa ingozi esesiphongweni. Ziyaqala ziyehla izihlathi kunkosikazi. Ukucela kwakhe ukuba ehliswe emotweni kuzosinikeza isixakaxaka ngoba uyafika kulo muntu aze kuyena kepha akekho kulesi simo asichazile encwadini, injabulo kankosikazi iyashabalala. Kumele ayobhekana iziqu zamehlo manje naleli qili lendoda, eliphila impilo eyamanga.

Uma efika kuye uyaqhubeka namanga akhe nanoma esebona ukuba ubanjiwe, kuXimba (1996) engomeni ethi, *Amathambo*, ye- albhamu esihloko sithi, *Siyakudumisa*.

Uma sibheka umzimba wendaba esihloko sithi, *Umthandazi* ejoyintini, ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) emva kwesingeniso sendaba sibe sesithola indaba ukuthi ihamba ifinyelele kuphi. Nakhu okwenzekalayo kule ndaba, kufika abafana bezigingci eceleni kwala ethandazela khona lo baba lokho okudala ukuba amakholwa aphazamiseke bese elahla phansi neminazaretha yesonto ashone khona ejoyintini eyozijabulisa. Umfundisi ube esesala yedwa endlini yesonto wathi eqeda nje ukuthandaza kwabe sekungekho muntu. Uyaphuma uma emnyango usaxakwe ilesi sehlo, kepha naye wabonakala esebalandela esedansa. Kanti akabuzanga elangeni uzozisusela olukhulu utalatiya lolu. Kuqhamuka omunye wesifazane umtshengisa indlela yokudansa yase lokishini ukuze ahlukane nale ndlamu ayishayayo kuXimba (1998) engomeni ethi, *Umthandazi ejoyintini*, kuyo i-albhamu ethi, *Umthandazi ejoyintini*. Kwaba ukumbondelana kwezinkinga zakhe.

Uyafika unkosikazi njengoba esukile emakhaya wavukela khona eThekwini, ufica izinto zimapeketwana kulo lelijoyinti eliseduze nendlu yesonto. Uma efika isimo akuso asisihle neze, ukucaphuna kuyo le ngoma esihloko sithi, *Umthandazi ejoyintini*, ye-albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) ngesimo sale ndoda:

> *"Wathi etholakala esebhema, eseshuka. Watheleka unkosikazi.*
>
> *Ngakutshela yise kaJazi ngiyokubamba ayophela amaqhinga. Yikhona esontweni la? Njoba usubhema osikilidi nensangu. Awudansi ngathi ihhashi lomjaho liyowina. Ikona ukusonta owawungitshela ngakho lokhu? Siyaya ekhaya kanti imali iphelela la? Yise kaJazi udakiwe unje?"*

Ukufika kuka nkosikazi kuwuvuthondaba ngoba yilapho khona sekusuka isixakaxaka nomsindo izinkinga zomlingiswa omkhulu zikhula. Ubhekene nezinkinga eziningi angazi uzozichaza athini naye kunkosikazi. Kumele athole isu lokuphuma kulengwadla abhekene nayo, kepha kubukeka sengathi aphelile kwamahlathi lawo okucasha uma sekunje. Into azama ukuzithethelela ngayo iba ngamanga asobala kakhulu angabonwa ngisho ingane ekhasayo. Nayi impendulo kayise kaJazi, emibuzweni kankosikazi uma ebuza ukuthi udakiwe: *"Ayi ngiphethwe ikhanda"* kuXimba (1998) kuyo ingoma esihloko sithi, *Umthandazi ejoyintini*, ye- albhamu ethi,

Umthandazi ejoyintini. Ukuphuza kwakhe akusiyo yodwa inkinga yakhe nansi phela nale ntokazi ebikade imfundisa ukudansa ebese bephenduke amathe nolimi ayizibekile phansi isalokhu inamathele kuye. Kuno kuthi indaba ifike ebohlololweni udweshu luyanyuka, unkosikazi uxabana nalo sisi. Isu lokuxoxa indaba alisebenzisile uXimba ngokwenjulalwazi yesakhiwo *"structuralism"* kube yisu elihle futhi elenza indaba ilandeleke, ayinakho ukudavuza futhi iyawakha umqondo ngendlela ekuchazwa ngayo izigameko kanye nobunjalo babalingiswa.

Engomeni esihloko sithi, *Therelina*, ye- albhamu ethi, *Therelina,* kuXimba (1997) emva kokwethulelwa isingeniso sendaba sibe sesifakwa phakathi endabeni. Indaba ixoxwa kanjena ngaphakathi, uthi lowesilisa esehlanganile nalo wesifazane bese eyazibika, lo wesifazane uhamba kancane futhi ufake nesikhafu uma ebuzwa ngalokho uthi uphethwe amazinyo. Uyaqhubeka lo wesilisa nokuzibika uyancoma ubuhle bengubo uthi: "*Kwangubo yakho mntanami ingilande ngingale komgwaqo. Yini uhlobo lwale ngubo? Yitherelina"* kuXimba (1997) engomeni esihloko sithi, *Therelina*, ye- albhamu ethi, *Therelina*. Sekuyavela ke ukuthi isihloko sengoma sisuselwe kuphi, ile ngubo yezimanga, itherelina. Nakhu- ke lo wesilisisa ekuzibikeni kwakhe useveza nokuthi indawo yokulala akanayo, lona wesifazane uthi abahambe baye emzini wakhe, ilapho ikhula khona indaba yethu konke lokhu sikuzwa ngomxoxi wendaba kuyo le ngoma ethi, *Therelina*, ye- albhamu ethi, *Therelina,* kaXimba (1997).

Bayafika endlini kuqale kube khona ukudideka kulona wesilisa ngenxa yezinto azibona zenzeka. Kuthi uma sebese ndlini abe nesicelo, sizocaphuna engomeni ethi, *Therelina*, ye- albhamu ethi, *Therelina*, kaXimba (1997) njengoba kunjalo:

> *"Awukhumule ngibone ifiga mamaah.*
>
> *Angiyiqimbeli indoda webantu, cisha ugesi."*

Lawa amazwi adida lo wesilisa kepha akukho azokwenza, ngokujwayelekile vele umuntu wesifazane uyaphuza ukujwayela umuntu wesilisa kanye nokukhululeka phambi kwakhe. Angeke sayixwaya kangako impendulo yakhe lo wesifazane kwazise akukakapheli isikhathi esingakanani behlangene. Kuvela nokuthi ungumuntu oqhamuka endaweni engakabi nentuthuko lona wesilisa lukhu sikusho ngoba, uma kuthiwa akacishe ugesi uvele aphephethe samuntu ocisha ikhandlela, akanalo ulwazi lokuthi ugesi ucishwa kanjani lokhu sikuthola kuyona le ngoma ethi, *Therelina*, ye- albhamu ethi, *Therelina*, kaXimba (1997). Owesifazane uveza ukuthi lona wesilisa

umkhumbuza ikhehla lakhe eselafa, kepha kulona akufiki ukuthi abe nesithombe sokuthi isalukwazi lesi ahambe naso.

Uma sibheka isu lokuxoxa indaba singena emzimbeni wendaba esihloko sithi, *Umona MaDlamini*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996) lapha emva kokwethulelwa umlingiswa ongumaDlamini nenkinga yakhe, indaba ibe seyiqhubeka kokulandelana kwezigameko. Uthi esethetheleliwe izono zakhe umaDlamini esephuma esihogweni ahlangabezane nomunye unkosikazi, ocela usizo kuyena, lokhu sisakuthola kuyona ingoma ethi, *Umona MaDlamini*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) . Ngakube uzomnika lolu sizo alucelayo lo nkosikazi uMaDlamini? Nasi isicelo salo nkosikazi kanye nempendulo kaMaDlamini sikuthola engomeni ethi, *Umona MaDlamini,* ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

> *"Awu awungisize nami uyongicelela kubaba uSathane intethelelo.*
>
> *Hheyi ixoxo nexoxo liyazigxumela.*
>
> *Alikho ixoxo eligxumela elinye.*
>
> *Ngakho ke shona khona hambu uzicelel nawe."*

UMaDlamini uyasinqaba isicelo salo nkosikazi, akazimisele ngokuthi amsize. Lokho kuba wuvuthondaba bese kuba nebohlololo khona lapho la sithola khona isixazululu kubaba uSathane ovele wabuyisela uMaDlamini esihogweni ngoba ethi usenomona.

Uma singena phakathi engomeni esihloko sithi, *Egigini*, kaXimba (1996) ye- albhamu ethi, *Siyakudumisa*, sithola iqhubeka ngalolu hlobo. Siqale sethulelwe isigameko sokuqala sendaba lapho khona umfana ubonakala eqhubeka neqhinga lakhe lokuba athole imali kanye notshwala lokhu ukwenza ngokuncoma isalukwazi esingumnikazi wendawo edayisayo. Uma singena esigabeni sesibili sendaba sithola umfundisi okuthiwa ukhonze utshwala kakhulu aze adale nezikweleti kubantu bamajoyinti ehluleke ukukhokha konke lokhu kwenzeka kuyo le ndaba. Kanti akabuzanga elangeni kuzothi esasenkonzweni phakathi nentshumayelo atheleke, kusase ngomeni esihloko sithi, *Egigini*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996) wamumemeza ngefastela wathi:

> *"Wathi esazibika ku- Johani 15 walunguza efasteleni, 'weCele awungisize ngo R7 wami kagavini, awuhlukane no Johani 15 wakho'.*

Wathula wambuka phansi kwezibuko wathi, ayi ibhemile.

Wamgeja ngaso istini unkosikazi wavika ngalo iBhayibheli."

Lana indaba iyakhula ngalesi sigameko esehlela umfo ka- *Ndosi* esimhlambalaza phakathi kwabazalwane. Okwako bani ukuzofunwa isikweleti sotshwala phakathi kwebandla, futhi isidlamlilo esingezwa mshini sikugeje nange sitini? Kuthi kusenjalo libone ibandla ukuthi kubi alingenelele, ngaleso sikhathi bafuna isixazululo salolu dweshu oselusukile nokukhipha umfundisi enkingeni. Uyaphuma oyedwa wabazalwane uyacela ukuba unkosikazi ehlise umoya bazoyikhokha le mali uma kuphela inkonzo, engomeni kaXimba (1996) engomeni esihloko sithi, *Egigini*, ye-albhamu ethi, *Siyakudumisa*. Nebala libonakala lisebenza isu lalo mzalwane uyathoba nalo nkosikazi uyabashiya. Usala esenamahloni umfundisi uCele sesho lokhu nalokhuya kokuzithethelela kubazalwane.

Engomeni esihloko esithi, *Intombi mbumbulu*, ye- albhamu ethi, *Therelina*, kaXimba (1997) sizobheka indlela ayisebenzisile umxoxi ukuqhuba le ndaba. Emva kwesingeniso le nsizwa ebizibika entokazini bayaqhubeka bayazana, kuze kufike ekutheni bahambe baye endlini yale nkosazane. Inkinga iqala lapho uma beqhubeka nenkulumo lona wesilisa ufikelwa ukudideka ukuthi kanti lona wesifazane uyinhloboni, umane avuke ulaka kuze kufinyelele la bebambana khona ngezandla. Uma sekuliwa kule ngoma ethi, *Intombi mbumbulu*, ye- albhamu ethi, *Therelina*, owesilisa ubuza lokho:

> *"Base bathe badumelana, yakhala insizwa kwasho ukuthi intombi mbumbulu le.*
>
> *Ngilamuleleni, awu ngafa! Awu ngiyeke sengivaleke nehlo. Phela yenza leyonto ohlale uyenza ehlanzeni. Angani uthe ehlanzeni uyaziwa. Kodwa uyintombazane ngempela? Ngikushayela kona ke impela lokho, zokukhombisa wena*."

Akusayi ngamazwi ayo le nsizwa manje sebeyibhekisa phezulu. Lokhu kwenza lo olalele indaba anyukelwe amaphaphu afise ukwazi ukuthi ubani oyogcina ephumelele kulempi noma yini eyoze ilamule.

Engomeni esihloko sithi, *Iglecerina*, kaXimba (1996) ye- albhamu ethi, *Siyakudumisa*, uma singena ngaphakathi kuyo sithola indaba ikhula ngokuthi umlingiswa omkhulu

abhekane nenkinga njengoba ebekhuzwa ngokuhamba ebusuku. Uhlangana nowesifazane ngobumnyama oziphaqulile, wazifutha ngamakha anuka kahle wavuka waba musha emehlweni alelibhungu ngoba nalo lizidlele kwamponjwana sisekuyona lengoma ethi, Iglecerina, kwi- albhamu ethi, *Siyakudumisa*, kaXimba (1996) uyabulisa umlisa, uvele athi lo wesifazane kuye:

> *"Hallo babe!*
>
> *Yes bhuti umaVusana ngabe sazihlupha kakhulu ngokukhuluma sengiyajola.*
>
> *Hawu! nansi inhlanhla nkosi yami ekhaya ke mntanami."*

Kusebusuku bayahamba baya endlini yowesilisa, kuyalalwa lona wesilisa akazi nanyaka ukuthi kwenzakalani futhi ubani lona wesifazane anaye. Uma ethi uyaphaphama uyazibuza ubona ne sekukhumuke ne *wig* kuyavela ukuthi umuntu osemdala nansi nempunga igcwele ikhanda lokhu sisakuthola kuyo le ngoma ethi, *Iglecerina*, zinkinga zalomlisa ziyanda.

Engomeni esihloko sithi*, Indoda echatha umfazi*, ye- albhamu ethi, *USikhumba*, kaXimba (1996) lona wesilisa uthi uma ebona ukuthi izinto azihambi kahle yonke imisebenzi ibhekene naye yokunakekela ikhaya, njengokukhulisa izingane uthatha unkosikazi futhi. Naye lo nkosikazi ubanjwa ukugula aze amthathe amyise enyangeni ukuze bathole usizo. Inyanga iyaveza ukuthi inkinga ingalungiseka kanjani kepha lo wesilisa uba nokungabaza ukwenza njengokusho kwenyanga lokhu sisakuthola kuyo le ngoma ethi, *Indoda echatha umfazi*.

Engomeni esihloko sithi, *Isono lesi*, ye- albhamu esihloko sithi*, Umthandazi ejoyintini*, kaXimba (1998) lapha kuthi emva kokuba le ndoda seyithola incwadi evela kunkosikazi mayelana nokuyohlelela umndeni nayo ilibangise emtholampilo (Ximba, 1998). Uma ifika emtholampilo ibamba ulayini nabantu besifazane abazohlela umndeni, wonke umuntu uyibuka ngamehlo okumangala. Ize ifike kunesi ngaphakathi isho ukuthi nayo izohlela umndeni, unesi ube eseyichazela ukuthi into eyenziwa abesifazane lokhu sikuthola kuyo ingoma kaXimba esihloko sithi, *Isono lesi*, ye- albhamu ethi, *Umthandazi ejoyintini*, (1998). Konke lokhu kwenzeka ngoba le ndoda ingenalo ulwazi olwanele lezinto kepha ithola ithuba lokuchazelwa. Uma ibuyela ekhaya ifika iphethe imfene eyiphiwe umlungu wayo, kubabaze wonke umuntu ngoba phela lesi silwane asifuywa emakhaya.

Siphinde sibheke umzimba wengoma esihloko sithi, *Iladi*, ye- albhamu esihloko sithi, *Therelina*, kaXimba (1997) kule ndaba umfundisi uyafika uzokwenza iladi, bonke bayajabula. Uyaqala uyalilungiselela kanti ubaba wakulo muzi ubese ehambile wayo kweba inkukhu yakwa- *Mngadi* ukuze lo okuthiwe uzokwenza iladi afice ikhona into yokudla. Ungena ezinkingeni uma enza lokho ngoba uMadlokovu ucisha ukumbulala lapho khona esinda ngokulambisa lokhu sikuthola kuyo ingoma ethi, *Iladi*, kaXimba (1997). Uyalenza iladi umfundisi uyaqeda, unkosikazi ube esebiza lo baba ukuba azobona umsebenzi osuwenziwe. Ilapho- ke okusuka khona umsindo, ukucaphuna kancane isigameko esenzeka engomeni esihloko sithi, *Iladi,* ye- albhamu ethi, *Therelina*:

> *“Wenkosikazi ilona iladi leli? Ngingagibelaphi kulento?*
>
> *Umthetho wenu niyoba izilima nize nife.*
>
> *Walufaka unyawo kwachitheka amakhandlela.*
>
> *Wena ntshebe nayi imbazo, uyogawula iladi khona manje uyezwa, uyehlathini. Hhawu mkhuba mini le ozoyenza? Ngicishe ngafa uMngadi, uzoganga la emzini wami.”*

Ukufana kwamagama kwenza kusuke omkhulu umsindo lo, ngoba phela lobaba uzitshela ukuthi kuzokwenziwa iladi leli lokugibela kanti phela umfundisi lo akahlangani nalawo maladi yena wenza leli lenkolo.

Uma sibheka isakhiwo sazo zonke lezi zingoma ezidingidwe ngenhla siyathola silandela lokho esikuthola kwinjulalwazi yesakhiwo uma iveza indlela okumele umzimba wendaba uvezwe ngayo noma ume ngayo. Indlela uXimba akhe ngayo izindaba zakhe inakho ukulandela okushiwo ile njulalwazi okwenza kube iyona ekufanele ukuthi silokhu sihluze ngayo kulo cwaningo.

4.3.3 Ukuphetha indaba

Uma sibheka indlela yokuphetha indaba esetshenziswe uXimba (1996) kule ngoma esihloko sithi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, ayifiki indaba ebohlololweni lapho khona imimoya seyehlile sekuvela isixazululo. Kepha unkosikazi usuke esathetha emva kokumcela ukuba abeke phansi umthwalo awudonsayo, uma ecela izincwadi zokushayela nakhona usaqamba amanga ngoku letha amaphepha

amadala ngoba nakhu unkosikazi engafundile. Nalokho akubi yisisombululo ngoba unkosikazi ucasuka kakhulu alahle lawo maphepha phansi.

Engomeni ethi, *Umthandazi ejoyintini*, ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) kule ngoma iphetha nakhona imimoya isaphezulu, asitholakali isixazululo senkinga umlingiswa omkhulu abhekene nayo. Unkosikazi ubonakala ebamba ngezandla intombazane echazwe njengentombi kayise *kaJazi,* iba ngaphansi uma icela usizo lokulanyulelwa ayilutholi, ize indaba iyaphela.

Isiphetho sendaba ethi, *Therelina*, kuXimba (1997) ye- albhamu esihloko sithio, *Therelina*, sona siphetha lapho khona umlingiswa omkhulu esanenkinga yokudideka ukuthi kanti lomuntu ahambe naye waya endlini unemnyaka emngaki. Lokhu ukubuza emva kwezigameko ebelokhu ehlangabezana nazo ezigcina zimdida umqondo ngalona wesifazane. Ukucaphuna okwenzeka endabeni ethi, *Therelina*, ye- albhamu ethi, *Therelina*, kaXimba (1997):

> *"Hhayi sengihalela kuthi kuse ngikubone kahle ekuseni.*
>
> *Awume wemntano muntu awungichathe nakhu ngiphendukelwa inyongo.*
>
> *Unemnyaka emngaki?*
>
> *Ngina 17."*

Lona wesilisa ufikelwa ukuthi abuze lo mbuzo weminyaka nje ingenxa yesicelo sokugcina sowesifazane, "…*awungichathe nakhu ngiphendukelwa yinyongo*." Lokhu sikuthola kuyo ingoma ethi, *Therelina*, ye- albhamu ethi, *Therelina, kaXimba* (1997). Ulindele ukuba kuse ukuze ambone ukuthi kanti lomuntu ahambe naye ungakanani ngokweminyaka, ukuthi ngobusuku obubodwa sebengabhekana nezinkinga ezingaka zokukhononda kwakhe, abale lokhu nalokhuya.

KuXimba (1996) engomeni esihloko sithi, *Umona MaDlamini*, ye- albhamu ethi, *Siyakudumisa*, siphinde sibheke isu lokuphetha elisetshenziswe njengoba sibheke umzimba sabona amasu asetshenzisiwe kulendaba kepha isiphetho sayo asisazi ukuthi simi kanjani. Sizokhumbula uMaDlamini ubevezwe njenga nowesifazane onomona, amanje sibheka ukuthi indaba yakhe iphelela kuphi. Uma sibheka isiphetho salendaba sithola uMaDlamini ephindisela emuva esihogweni ubaba uSathane ngenxa yokutshengisa ukuthi akakabi umuntu oshintshile okwazi ukuphilisana

nabanye abantu (Ximba, 1996). Uthi eseyivala indaba yakhe ayivale ngamazwi ayisiyalo athi:

“Kuhle ke bakwethu umona phansi. Bambanani sibe munye.

Zolunga izinto.”

Lokhu okuyinkomba yokuthi indaba ayihlezi izophela ngendlela oyilindele ngayo, lena iphetha ngento eyisifundo kubantu nangenhlalo yabantu.

Ukuphethwa kwengoma ethi, *Egigini*, ye- albhamu esihloko sithi, *Siyakudumisa*, kaXimba (1996) kusetshenziswe isu elimi kanje:

“Umyekile wena engabe uvele waphuma wamgxoba, noJesu wabadinda ngenkalivasi ababedelela kanje.”

Lapha indaba uma seyiphetha kuzwakala umfundisi esetshela omunye wabazalwane ukuthi bekumele asukume amshaye lowesifazane obezofuna imali yakhe. Akavezi iqiniso ngesigameko esesenzekile kwaphazamiseka ukusonta kepha uyabhebhezela udlame. Kuyavela ukuthi ugcina ehambile lo wesifazane nakhu phela sebethola nethuba lokubukeza isigameko.

Indlela yokuphetha indaba esebenze engomeni esihloko sithi, *Intombi mbumbulu*, ye-albhamu ethi, *Therelina*, kaXimba (1997) yona imi kanje:

“Awu yawina intombazane mbumbulu.

Awu ngeke ngikhohlwe izitrobhula.

Ngiyakuqala lokhu, lokhu ngazalwa.”

Lana indaba umxoxi uyiphetha ngokuba asitshele ukuthi intombi mbumbulu iyona eyawina njengoba yase ibambene ngezihluthu nje. Lokhu kuba isiphetho esinaso isixazululo sodweshu lwangaphandle obese luqalile.

Isiphetho sengoma esihloko sithi*, Iglecerina,* ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996) sona sime kanje:

“Yeyi salukwazi askies, please suka la embhedeni wami.

Uma unolaka kabi angakugenca ngocelemba wakuthola la- rumini yami.

Angiyi ndawo- ke mina ngu- Estela ngalenga kuyena izithonto.

Nasi isalukwazi sogoloza emashidini ami."

Lana umaVusana usuke esebonile ukuthi uhambe nesalukwazi ebusuku, ebe esefuna isixazululo kule nkinga abhekene nayo. Uma ethi uyasixosha isalukwazi siyanqaba sigoloze, lokho simtshela emehlweni. Usala ebhekene nemiphumela yokungalaleli iziyalo zika nina.

Kule ngoma esihloko sithi, *Indoda echatha umfazi*, kaXimba (1996) ye- albhamu esihloko sithi, *Siyakudumisa*, uma seyiphetha iphetha ngokuthi lona wesilisa nakuba esenkingeni yokugulelwa unkosikazi, ubonakala engafuni ukulalela okushiwo yinyanga uma kuthiwa akachathe unkosikazi ukuze ezosinda. Nalapho khona inyanga seyimenzela umsebenzi ube lula ithi izokwenza yona lokho kepha akavumelani nalokho. Uye enyangeni eyofuna usizo kodwa ngenxa yokuqinisa ikhanda ubukeka ewumuntu ozobuyela emumva engalutholile.

Engomeni ethi*, Isono lesi*, ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) sithola ukuphethwa kwendaba nakho okusishiya sisalangazelele ukuzwa ukuthi ukube beyiqhubeka le ndaba beyiyofika kuphi. Lokhu kudalwa ukuthi indaba iphela kusanenkinga njengoba ubaba wakulo muzi efike nemfene nje okuyinto engafuywa noma kanjani emphakathini wabantu abamnyama, kodwa ezinye izinhlanga ziye zingabi nandaba naso zisithathe njengesilwane ongasifuya. Indaba iphela kusanempikiswano yokuthi ubani ozonakekela lesi silwane kanti futhi babona ukuthi sizobafaka enkingeni emphakathini ngoba kunezinkolelo eziningi ngalesi silwane. Unkosikazi uthatha isinqumo sokuthi yena uzohamba emzini wakhe uma kusakhona lesi silwane kuyo ingoma ethi, *Isono lesi*, (Ximba, 1998).

Siphinde sibheke isu lokuphetha indaba elisetshenziswe engomeni ethi*, Iladi*, kuXimba (1997) ye- albhamu esihloko sithi, *Therelina*. Kule ndaba uma sisakhumbula ngenhla bekuyilapho khona umfundisi eyokwenza iladi lenkolo kwaphambana izinkomishi ngoba phela ubaba wakulomuzi ubelindele iladi leli ekugitshelwa kulo. Uma sekunomsindo kubonakala amakholwa ecabanga ukuthi ngakube azomsiza kanjani umfundisi wabo njengoba esenkingeni nje. Lokhu kushiwo kanje, engomeni esihloko sithi, *Iladi,* ye- albhamu esihloko sithi, *Therelina*, kaXimba (1997)*:*

"Lahlangana ibandla, asiphuthumeni madoda nangu baba umfundisi eseqhutshwa siyodiza, khona bezomdedela ubaba.

Iphi imali esidiza ngayo?

Iphi imali mfana esidiza ngayo?"

Uthi emva kokusho la mazwi umxoxi ashiwo amakholwa bese eyivala ngomucu wengoma obuza ukuthi imali azoyithatha kuphi amakholwa ukuze kuzodedelwa umfundisi wabo. Iphela kanjalo- ke le ndaba. Akekho owaziyo ukuthi kwagcina kwenzakaleni ngomfundisi.

Uma sesihlanganisa onke la masu okuxoxa indaba asetshenziswe uXimba siwahlobanisa nezinjulalwazi zalolu cwaningo, siyabona ukuthi ziyavela izinto ezishiwo injulalwazi elandisayo "*narratology*" kanye nenjulalwazi yesakhiwo "*structuralism*". Izindlela zokuxoxa indaba ezibekwa yilezi zinjulalwazi ziyatholakala nakulezi zindaba ezixoxwa uXimba. Kusukela esakhiweni sayo indaba kuze kuba sekubhekeni imigomo yokuxoxa indaba indlela elandisayo "*narration"*. Ngalokho- ke singasho ukuthi asishayanga eceleni uma sikhetha lezi zinjulalwazi ekuhlaziyeni izindaba zethu.

4.3.4 Abalingiswa

Umlingiswa oqavile kufanele agqame, futhi asheshe athulwe. Kuba kuhle kakhulu nxa ethulwa zisuka nje esigabeni sokuqala, lapho kwethulwa khona futhi isizinda kanye nenkinga abhekene nayo. Umbhali akathi fahlafahla nje okusemqoka mayelana nalo mlingiswa. Ayidingekile imidanti ngemidati ngempilo nangobunjalo balo mlingiswa, ikakhulukazi nxa leyo midati ingaphathelene nesigameko esiwumongo wendaba. Njengoba isigameko lesi sisinye nje, lo mlingiswa akumele asombuluke noma aguquguquke kaningi, njengoba kwenzeka enovelini. Uma umlingiswa eshintsha, okungenani makube yilowo obevele eseqophelweni lokushintsha ngenkathi indaba iqala. Umbhali angabumba umlingiswa oqavile oziveza yena ngamazwi nangezenzo zakhe, noma ovezwa ngabanye abalingiswa noma-ke avezwe nguye umbhali ngoba phela lelo yisu eliqoqeke kakhulu uma lisetshenziswe ngobuciko.

Ukufaniswa kungenye yezinto eziningi ezibalulekile zenganekwane. Umlingisi ungumhlanganyeli endabeni. Ezinye izibonelo zabalingiswa kuba ophikisayo nophikiswayo. Umlingiswa oyinhloko ungumlingiswa oqavile wendaba, lowo umbhali achitha isikhathi esiningi ehlola noma ekhulisa ukungqubuzana kwakhe ukuze kushukumise uzungu. Kwesinye isikhathi umlingiswa omkhulu futhi angaba umxoxi

wendaba yomuntu wokuqala. Ophikisanayo ngumlingiswa ophikisana nomlingiswa ophikisayo, noma iqhawe futhi anikeze ukungqubuzana kwendaba.

Uma sibheka amasu okuxoxa indaba asetshenziswe uXimba siyathola la efaka khona abalingiswa. Lokhu ukwenza ngezindlela ezahlukene ngenhloso yokwenza indaba ilandeleke kahle. Unendlela aqamba ngayo abalingiswa endabeni kanye nendlela abaveza ngayo abalingiswa endabeni. Abanye ubaqamba amagama abanye ababize ngokonsebenzi abawenzayo noma into ayiyona lowo muntu. Lapha ngenzansi sizobheka amasu okuvezwa kwabalingiswa asetshenziswa uXimba endabeni.

4.3.4.1 Ukuvezwa kwabalingiswa

Uma sibheka ukuvezwa kwabalingiswa sibheka indlela umbhali wendaba abaveze ngayo endabeni yakhe. Lokhu kungabala ukuqanjwa kwamagama abo, indlela yokuziphatha, imisebenzi abayenzayo, izikhundla abanikezwa zona emphakathini nokunye okuningi (Ntuli, 2009). Lapha sibheka yona indlela uXimba abaveza ngayo abalingiswa ezingomeni zakhe.

Uma sibheka engomeni esihloko sithi, *UseGoli uNomathemba,* ye- albhamu esihloko sithi, *USikhumba*, sithola umlingiswa onguNomathemba (Ximba, 1996). Kule ngoma umlingiswa onguNomathemba uvezwe njengowesifazane othanda izinto kepha ezingayisi impilo yakhe phambili. Ungumuntu wesifazane okhonze imali, izinto ezimnandi. Kuvela ukuthi njengoba eseGoli nje usenakho ukuzisola nokukhalela isikhathi sakhe nakhu nabantu abango ntanga bakhe sebekude kunaye ngezinga lempilo. Ukucaphuna kuyo ingoma esihloko sithi, *UseGoli uNomathemba*, ye-albhamu ethi, *USikhumba*, kuXimba (1996):

> *"Bayashada abanye Nomathemba, imsebenzi yakho ngemali.*
>
> *Imali phambili. Ukugqoka kukuwena, izinto ezimnandi uyogana kanjani?*
>
> *Uyogana kabani?*
>
> *Bhekake bakushiyile owenu.*
>
> *UseGoli uNomathemba ukhalelani*
>
> *useGoli akalotsholwa, ukhalelani."*

Umlingiswa la uvezwa ngezinto athanda ukuzenza nokuyizo ezimfake kule nkinga abhekene nayo yokuba nempilo engaqhubekeli phambili.

Engomeni esihloko sithi, *Izifebe zaKwaMashu,* kule albhamu esihloko sithi, *USikhumba,* kaXimba (1996) kule ngoma sithola abalingiswa abahlukahlukene abavezwe ngezindlela ezihlukene. Singaqala ngokubheka abalingiswa okungu *Cathrena* kanye no*Magrethe* ukuthi bavezwe kanjani. Laba balingiswa bavezwa njenga balingiswa besifazane abangaziphethe kahle ngoba babonakala bekhomba owesilisa bethi uyindoda yabo, lowo wesilisa uveza ukudideka ngalokhu okushiwo yilaba besifazane. Baze babambane ngezandla lokho okuveza ukuthi futhi bangabantu abanodlame. *UCathrena* uvezwa njengo muntu ogqoke izimpahla ezigcolile kanti no *Magrethe* uvezwa njengo wesifazane ogqoke isiketi esinezipeletu. Ukucaphuna okushiwo engomeni ethi, *Izifebe zaKwaMashu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

> *"Zase zithe zangithola izindindwa KwaMashu.*
>
> *Zibanga lomsalakaca wensizwa oyimina.*
>
> *Kwadonsana ngemifilona yesho oCathrine no Magrethe.*
>
> *NoMagrethe ezabalaza nengxathu kaMaMhlongo ethi ngindoda yakhe. NoCathrine azabalaze nesiketi esinezipeletu ethi ngowakhe."*

Indlela abavezwe ngayo laba balingiswa bavezwe njenga bantu besifazane abangazithandi futhi abangenaso isimilo okuyinto evamiswe ukushiwo uma kubonakala owesifazane etshengisa ukuba nemizwa yowesilisa kuqala. Kanti nendlela abachazwa ngayo ukuthi bagqoke izimpahla ezinjani kuyanezelela ephuzwini lokuthi bavela njenga labo abangathandi ukuzinakekela. Into eyingxathu into engahlanzekile.

Kuyo le ngoma sithole abalingiswa okungo *Jabulani* no*Sipho*. Laba balingiswa bavezwe njenga balingiswa abayizikhohlakali zabafana. Lokhu kuvezwa kulesi sigameko salaba besifazane abalwayo uma omunye ekhubeka ewa phansi, bona bayamemezana bazolunguza phansi kwemilenze yabantu abadala. Umxoxi engomeni ethi, *Izifebe zaKwaMashu,* ye- albhamu ethi, *USikhumba*, uthi:

> *"Wawa uMaMhlongo kulokhu okunye kwakhubeka kwangaphansi.*

Nazo- ke izingane zaKwaMashu ezigange kakhulu zizolunguza emlenzeni yabantu abadala. OkuwuJabulani kubiza uSipho…

Sipho wozalana, awulunguze la mfwethu. Uyalibona linoboya oe.

Ayazike amahumusha kuthi kwakuyini izimpatha ziyacinana."

Uma ubheka inkulumo yalaba balingiswa kuyavela ukuthi abalungile futhi abalisabi ihlazo, akekho okhuza omunye kubona konke kuhle yingakho bekhombisana ngakho. Abaseceleni ababona okwenzakalayo siyabacika isenzo sabo ngoba asisihle.

Uma sibheka ingoma esihloko sithi, *Obuya themba lami*, ye- albhamu kaXimba esihloko sithi*, USikhumba,* sithola umlingiswa ongu*Ndlovu* (1996). UNdlovu uvezwa njengo mlingiswa onolaka kakhulu, lapha uzithola esesimeni sokubhekana nowesilisa amfica enqunu egcekeni lakwakhe ebusuku, okukholelwa ukuba uzothakatha. Into edala ukuba kuthiwe uzothakatha ukuthi unqunu ebusuku futhi uhamba nemfene aphinde ambele ibhodlela lomuthi ngaphambi kwendlu lokhu sikuthola kuyo ingoma esihloko sithi, *Obuya themba lami*, ye- albhamu kaXimba ethi, *USikhumba* (1996). Kuso leso sigameko sithola abalingiswa okungu *Sipho* no*Mandla* amadodana ka mfoka- Gatsheni. Avela lapho esebizwa khona uyise kulesi sigameko ahlangabezana naso emnyango. Bavela njenga bafana abaluhlaza lokhu sikuthola enkulumeni kamlingiswa obizwa ngomthakathi. Ukucaphuna engomeni esihloko sithi, *Obuya themba lami*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

"Wamemeza uNdlovu ememeza abafana bakhe, Sipho nawe Mandla nakhu lokhu okusikhathazayo sengikubambile ngentelezi sheshani.

Kodwa Gatsheni sewungaze ubize labafana bakho beluhlaza kangaka.

Weza etatazela uSipho ne- okapi wamgeja nge- okapi waphunyuka waya walala phansi."

Kuyavela ukuthi *uSipho noMandla* banolaka ngempela ngoba bathe bephuma endlini sebehlomile ngo – okapi, baphinda bazomgeja ngawo. Konke lokhu bakwenza nje ababuze lutho kepha bathathe izwi abalizwe ngoyise lokuthola umthakathi egcekeni, babuza emva sebethe ukumyakazisa.

Engomeni esihloko sithi, *Iqhuzu,* ye- albhamu ethi, *USikhumba*, kaXimba (1996) sithola umlingiswa ongumfundisi. Lapha lo mlingiswa uvezwa njengo mfundisi lokhu

sikutshengiswa la kuchazwa khona izimpahla azigqokile okuyi jazi elimhlophe. Uvezwa njengo mfundisi ongathembekile ofika emzini yabantu ashumayele ngento engekho ukuze adunge imqondo yamakhosikazi abantu. Kulomuzi akuwona isemzini kaZulu. Ukucaphuna engomeni esihloko sithi, *Iqhuzu*, ye- albhamu ethi, *USikhumba*, kuXimba (1996):

"Wangena ephaphatheka umfundisi emzini kaZulu,

uZulu akekho uyemsebenzini.

Wangena weluleka nejazi elimhlophe wamzungeza kathathu unkosikazi kaZulu 'three times'."

Uma ethinta lona wesifazane ongunkosikazi kaZulu umthinta ngendlela engalungile neholela ekutheni unkosikazi avukwe ulaka ngakubona kwenzeka. Ukuveza okushiwoyo uma kuvezwa lo mlingiswa engomeni esihloko sithi, *Iqhuzu,* ye- albhamu ethi, *USikhumba* kuXimba (1996):

"Wathi, I never see a fat woman like you.

Wathi, yeyi wemthandazi wangiphulaza ngaphambili kwafukuza oziphi emabhlukweni akho.

Yini le efukuzayo? Kanti awuzile ukuzothandaza yeyeni isibindi weJehova olungileyo."

Sekuba yinto evamile ukuba abafundisi bangavezwa ngesithombe esihle emphakathini yize kungabantu okuthenjelwe kubona, kepha ukuba phakathi kwabo akusabi netshisekelo enhle njenga sezikhathini zakuqala, kusaziwa indlu yesonto njenge ndawo ephephile.

Engomeni esihloko sithi, *Govozile*, ye albhamu ethi, *uGovozile* kuXimba (2010) lana sithola umlingiswa ogama lakhe ngu*Govozile.* Lo mlingiswa uvezwe njengo muntu wesifazane ongaziphethe kahle lokho kuholela ekutheni nengane ayikhulelwe angayazi ukuthi ngekabani. Unethemba lokuthola isixazululo salokhu ngokuba abhixe noma ubani othe wavuma ukuba nguyise wengane. Uma unina ebuza ukuthi usemithi kuyo ingoma ethi, *uGovozile*, kwi- albhamu esihloko sithi, *UGovozile,* kuXimba (2010) uphendula kanje:

"WeGovozile, elani- ke leli gula lesisu, Govozile usumithi?

Yebo ma

Umithiswe ubani?

Angazi ma baningi abafana engibajolayo eshibhini.

Yehheni webantu! Sokhokhelwa ubani lesi sisu?

We ma maningi amabhari eshibhini."

Lo mlingiswa kusukela ekuqanjweni kwakhe igama kuveza indlela engekho yinhle ekuziphatheni kwakhe. Igama nje lilodwa liyamchaza liyamqeda lo mlingiswa indlela azovezwa ngayo.

4.3.4.2 Ukuqanjwa kwamagama abalingiswa

Ukwetha igama kutshengisa umsebenzi nomphumela wesimo senhlalo, igama ibizo lomuntu (Mabuza, 2008). Indlela abalingiswa abavezwe ngayo ibandakanya nakho ukuqanjwa kwamagama. Kunenkolelo yokuthi igama linencazelo encike kakhulu kulona abanye abantu bakwazi ukuba balilandele igama abanye izenzo zabo ziyehluka (Mabuza, 2008). Umbhali uba nendlela yakhe ayisebenzisayo uma eqamba abalingiswa bakhe amagama, kuba khona ababhali abakwazi ukuhlobanisa ukuqanjwa kwegama nesizinda (Hadebe, 2002). Lokho bakwenza ngokuhlobanisa igama nenkathi, isimo senhlalo kanye nendawo asuke ebekwe kuyo loyo mlingiswa (Dlamini, 2015). UDlamini (2015) uthi esikhathini samanje ukwethiwa kwegama akusabi into esemqoka njenga sesikhathini sakudala, akusabi into ethatha isikhathi futhi ehlelekile. Lapha sizobheka ukuba uXimba yena usebenzisa liphi isu uma eqamba abalingiswa abatholakala ezingomeni zakhe.

Siqala ngokubheka ingoma esihloko sithi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) sithola umlingiswa oqanjwe ngokuthi *uPotshoza,* leli gama lichaza ukukhipha into ethize. Singathi igama lalo mlingiswa liyahambisana naye ngoba ubonakala ekwazi ukupotshozela unina ngalokhu ebengakuboni njengoba kade behamba bebheka uyise wakhe *uPotshoza,* kepha kuba nguye ombona kuqala bese etshela unina amchazele nangezinto ezizokwenza ukuba abonakale kalula. Indlela aqanjwe ngayo lo mlingiswa ingaphinde iveze ukuba noteku phakathi noma kungaba igama eliyisidlaliso.

Kuyo le ngoma esihloko sithi, *Amathambo*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) sithola umlingiswa obizwa ngokuthi ngu*Memu* lona uqanjwe ngomsebenzi awenzayo wokufundisa lokho sikuthola lapho khona unina ka*Potshoza* eya kuyena ukuba ayomfundela incwadi ethunyelwe umyeni wakhe.

Engomeni esihloko sithi*, Ebukhosini bayasibiza*, esiyithola ye- albhamu esihloko sithi, *USikhumba,* kuXimba (1996) sithola umlingiswa oqanjwe ngokuthi *uKhathazile* uvezwe njengo mlingiswa oyindodakazi kamama ongafundile. Unina ufikelwa izincwadi ezivela kuyise bese ecela yena ukuba amfundele lezo zincwadi uma enza isicelo unkosikazi uzwakala ezwini lakhe ukuba ukhathazekile ngoba uyise ka*Khathazile* ubuye abhale namagama athe phecelezi. Uma emcela uthi akavale nezindlebe lokho okuveza kona ukuba ukhathazekile ngalezi zindaba ezifundwa ingane yakhe kepha akukho angakwenza ngoba akakwazi ukuzenzela.

Engomeni esihloko sithi, *Ukuhleba*, ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) sithola umlingiswa ongu*Skhakhane* lo mlingiswa ubizwa ngesibongo sakhe, okwenzeka kule ngoma ubhecwa ngecala angalazi, kuthiwa uyathakatha. Kepha umfundisi uyabenza ubulungiswa ngokuba abuze lonke ibandla ngalokhu akuhletshelwe omunye osebandleni. Umuntu uma ebizwa ngesibongo lokho kuvame ukutshengisa inhlonipho kuye. Naye lo indlela avezwe ngayo iveza kona ukuhlonipheka.

Kuyo le ngoma esihloko sithi, *Ukuhleba*, ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) sithola umlingiswa oqanjwe ngelika*Ndlela* uma sibheka naye lo mlingiswa uqanjwe ngaso isibongo kodwa akube kusafana nalokhu kwa*Sikhakhane* esimthole ngenhla. Lokhu kungoba *uNdlela* kuba uyena ohlebayo uma ekwenza lokho uzithola esenkungeni ngoba umfundisi uthatha isinqumo sokuba amxoshe endaweni yesonto aqoqelwe izimpahla zakhe akhonjwe indlela. Isibongo sakhe sesiyamlandela emva kwesenzo sakhe esingesihle.

Lapha siyabona indlela uXimba ayisebenzisayo yokuqamba abalingiswa kuyenzeka ukuthi kungabi indlela eyodwa ayilandelayo ngenxa yokufeza okuthile ngegama alethile lo mlingiswa. Lokhu sikubona ngokuthi abanye babalingiswa akabethi amagama kepha ubabiza ngalokho abayikona noma ngemisebenzi yabo, abanye kuba izibongo noma amagama ancike kakhulu ezidlalisweni. Uma sibheka injulalwazi

yesakhiwo njengoba iveza ukubaluleka kokuba indaba kumele ibe nabalingiswa lokho siyakuthola nakuzo izingoma zikaXimba.

4.3.5 Inkulumompendulwano

Inkulumompendulwano ibandakanya abantu ababili nangaphezulu ukuze ibe impumelelo. Kepha ababhali bayakwazi ukuba basivezele ikhono labo lokuba sikwazi ukuthola ingxoxo ephakathi kwabantu. Lokhu bakwenza ngezindlela eziningi okungabalwa kuyo ukuthi umxoxi ashintshe izwi uma kuyindaba eqoshiwe ngalokho siyakwazi ukuzwa ukuthi sekukhuluma abantu abahlukene. Kuphinde kube ukuthi umxoxi wendaba uyasichazela asakhele isithombe ngalabo abasuke bexoxa endabeni. Lokho ukwenza ngokuba namazwi acahzayo ukuthi manje sekukhuluma bani, aphinde achaze nendlela akhuluma ngayo ukuthi ngakube unyusa umoya, ukhulumela phansi, indlela atshengisa ngayo ubuso kanye namanye amalunga omzimba.

Lapha sibheka indlela aveza ngayo inkulumompendulwano uXimba uma exoxa indaba. Siqala ngokubheka ingoma esihloko sithi, *Yes mesisi*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) le ndaba inabalingiswa abane yize ixoxwa umuntu oyedwa kodwa siyakwazi ukuthola ukuthi ubani lo osekhuluma manje uma bekhuluma bephundulana. Isu le nkulumompendulwano elisetshenziswe umxoxi ukusebenzisa izwi. Ulisebenzisa kanjani na? Izwi ulisebenzisa ngokuba alokhu elishintshashitsha ukuze sizokwakheleka isithombe ukuthi manje nangu osho into ethize. Uma sekukhuluma umesisi womlungu lokho sikuthola ngokuthi ulimi akubi olwesiZulu esiqondile kuba into esasifanakalo noma kuxutshwe namagama esiNgisi. Ukwenza izibonelo engomeni esihloko sithi, *Yes mesisi*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996):

> *“MESISI: Hallo Elly, can you speak English?*
>
> *ELLY: Yes mesisi.*
>
> *MESISI: Can you work in the kitchen?*
>
> *ELLY: Yes mesisi.*
>
> *MESISI: Alright come inside my car.”*

Ngenhla inkulumompendulwano ephakathi kuka mesisi kanye nentokazi ezomsebenzela. Kuba lula ukuyizwa ngoba isu lokuxoxa elisetshenzisiwe likuveza kube sobala lokhu, ngokuba basebenzise ulimi lwesingisi ukuze kuvele ukuthi kuluma abantu bohlanga oluhlukene futhi badinga ukuba bazwane ingakho besebenzisa ulimi lwesiNgisi.

Uma sibheka indaba esihloko sithi*, Ijazi*, ye- albhamu esihloko sithi, *Umthandazi ejoyintini*, kuXimba (1998), lapha kuyinkulumompendulwano ephakathi kowesilisa nowesifazane. Isu elisebenzile ukuthi umxoxi ashintshe izwi uma sekukhuluma owesilisa kuyavela lokho nalapho kukhuluma lona wesifazane.

Okuvelayo ukuthi isu lenkulumompendulwano alisebenzisayo uXimba lilodwa kuzona zonke izindaba zakhe lapho khona exoxa. Ukushintsha izwi abe yilowo mlingiswa akhuluma ngaye akwakhele isithombe sakhe esiphelele, agqame athi bha kuwena olalele. Uma sihlobanisa lokhu nenjulalwazi yenaretholoji siyathola kungelinye la masu abalulekile uma kubhekwa indlela yokulandisa.

4.4 Isiphetho

Kulesi sahluko kubhekwe indlela ayisebenzisayo uXimba ukwethula izindaba azixoxayo kubantu. Lokhu kwenziwe ngokuchaza kabanzi amasu okuxoxa indaba. Lokhu kwenziwe ngokusebenzisa izibonelo zamaculo akhe lawa esikholelwa ukuthi axoxa indaba. Njengoba sazi ukuthi amaculo lawa angumthombo wolwazi yingakho ebhalwe phansi emva kokuwalalela enziwa iqoqo ndawonye. Kanti izinto esizibhekile ngaphansi kwamasu okuxoxa indaba, yilezi, isingeniso sendaba, umzimba wendaba, ukuvezwa kwabalingiswa, inkulumompendulwano kanye nokubheka indlela yokuphetha kuzona zonke lezi zindaba azixoxayo.

Esikuthole kulesi sahluko ukuthi uXimba usebenzisa amasu ahlukahlukene ukuze axoxe izindaba lezi azidlulisa ngokuzicula. Uma lokhu ekwenza imvamisa ukwenza kube yimpumelelo. Kusukela indaba iqala ize iyophela. Siyabona indlela yakhe yokulandisa iyavumelana nemigomo ebekelwe noma elindeleke kumbhalo olandisayo noma engxoxweni. Uma sibheka indlela ayakha ngayo indaba inazo izinto ezitholakala ngaphansi kwesakhiwo ukuze kube indaba ephelele. Uma exoxa izindaba akasebenzisi isu elilodwa kuphela kepha uyawashintsha. Lokhu singabuyela kule ngxenye yokuqanjwa kwabalingiswa, akusibo bonke abalingiswa obathola engomeni ababizwa ngamagama abethiwe wona umxoxi. Kepha abanye ubabiza ngaleyonto

umuntu asuke eyenza, lokhu esingakufanisa nokusebenzisa amabizomuntu. Isibonelo uma sibheka indaba esuke inomfundisi, loyo mlingiswa asitshelwa igama lakhe kepha sitshelwa ngomsebenzi awenzayo. Lokhu kusivezela ukuthi maningi amasu angasetshenziswa uma kwakhiwa indaba kanye nezindlela zokwethula lolu hlobo lo msebenzi zingahluka kulezi ezejwayelekile.

ISAHLUKO SESIHLANU

UKWETHULWA NOKUHLAZIYWA KWEZINDIKIMBA EMCULWENI KAXIMBA

5.1 Isingeniso

Izindaba eziningi ziye zibe nezindikimba zakhona, lokhu kufana neminye yemigomo. Abahluzayo kuba kubona ukuthi bathole izindikimba ezahlukene ezithintwa indaba. Lesi sahluko sizobheka izindikimba njenge ngxenye yezinto ezitholakalayo emaculweni kaXimba. Indikimba ingenye yamasu asetshenziswayo uma kuxoxwa indaba ukuze kudluliswe umyalezo othize. Izindikimba ziyahlukana- ke kaningi. Kulesi sahluko kuzochazwa kabanzi ukuthi iyini indikimba, kuphindwe kubhekwe izinhlobo zezindikimba ezitholakala ezindabeni ezixoxwa uXimba nendlela azethula ngayo. Ngaphansi kwezindikimba sizobheka lezizindikimba: ubuqili, isimo senhlalo ngaphansi kwaso sizobheka lezi zihlokwana: ukungahloniphi, ukubonga, ukungathembeki kanye nentuthuko. Siphinde sibheke lezi zindikimba, inkolo, imfundo kanye nokuphuza ngokweqile utshwala. Kuzona zonke lezi zindikimba sizosebenzisa umculo kaXimba oxoxa indaba bese sicubungula ngawo lokhu esikufunayo.

Ukuze sifinyelele ekubhekeni izindikimba zalolu cwaningo sibheke zonke izingoma esiziqoqele ukwenza ucwaningo sabe sesizihlaziya ngokuphelele kulezo ezikholelwa ukuba zixoxa indaba sabe sesibheka ukuthi uXimba yini ayehlose ukuyisho kuleyo naleyo ngoma. Sibe sesikwazi ukuba sithole izindikimba ngokuhlaziya lokhu okubhalwe phansi sabe sesikuhlobanisa nokuchazwa kwezindikimba. Ngenzansi sizobheka izindikimba esizitholile ngaphansi kwamaculo kaXimba. Kodwa sizoqala ngokuchaza ukuthi iyini indikimba.

5.2 Ukuchaza indikimba

Ukuqondwa okujwayeleke kakhulu kwendikimba kungumqondo noma iphuzu elimaphakathi lendaba, elivamise ukufingqwa ngegama elilodwa, ngokwesibonelo, uthando, ukufa, ukukhaphela. Izibonelo ezijwayelekile ngezindikimba zalolu hlobo ingxabano phakathi komuntu nomphakathi, ukuza kobudala, abantu abaphikisana nobuchwepheshe, ukulangazelela, nezingozi zesifiso esingalawulwa (Nkosi, 2014).

Indikimba ingachazwa njengencazelo eyisisekelo sendaba, yilokho okusuke kukhulunywa ngakho endabeni. Indikimba iba yisifinyezo somyalezo, ingakho ingaba yigama elilodwa noma ibinzana lama gama aveza lokho okuqukethwe indaba (Nkosi, 2014). Imvamisa ingqikithi yendaba ingumyalezo obanzi ngempilo. Indikimba yendaba ibalulekile ngoba iyingxenye yesizathu esenza umbhali abhale le ndaba. Umbhali unomyalezo afuna ukuwunikeza abafundi, futhi usebenzisa indaba yakhe njengendlela yokudlulisa lowo mlayezo (Griffith, 2010). Umfundi lokho asuke efuna ukukwazi ukuthi kuthiwani kuleyo ndaba asuke eyifunda noma umyalezo ngale ndaba noma isiphi isifundo esingasifunda kule ndaba, azi ukuthi isho ukuthini le ndaba lokho kuchazwa njenga nendikimba (Nkosi, 2014).

Ezifundweni zemibhalo yangaleso sikhathi, indikimba iyisihloko esiyisisekelo noma umyalezo ngaphakathi kokulandisayo. Izindikimba zingahlukaniswa ngezigaba ezimbili: umqondo womsebenzi yilokho abafundi abacabanga ukuthi umsebenzi umayelana nakho futhi ilokho okushiwo ngumsebenzi ngaleyo ndaba (Atwood, 2020).

UMsimang (1986) uthi indikimba ngumqondo oba sobala wendaba, ingasuselwa esihlokweni leso umuntu asuke ebhala ngaso. Akuvamile ukuthi isihloko siphambane nalokho okushiwo indaba yonke iphelele, uma lokho kwenzeka ukuthi isihloko sendaba sihluke kunendaba kuba khona ukudideka okungadaleka kuloyo osuke elalele. Indikimba ilekelela umbhali ukuba angazitholi esedideka kulokho asuke ehlose ukuba akudlulisele kubantu. Umbhali obhala engenayo indikimba ugcina ngokubhala umbhalo onkantayo noma odukisa loyo olalele, indaba ingabe isalandeleka (Bengu, 2014)

Abafundi ngesinye isikhathi baba nobunzima bokuveza imibono yabo yokuthi indikimba yendaba ingaba yini. Isizathu esisodwa salokhu ukuthi ukuqonda indikimba yendaba kudinga ukutolikwa ohlangothini lomfundi. Esinye sezizathu kungaba iqiniso lokuthi indaba ingaba nendikimba engaphezu kweyodwa. Lapho uzama ukuthola indikimba ye ndaba, kuyasiza ukukhumbula ukuthi kunezindikimba eziningi eziphindaphindekayo ezingatholakala ezincwadini, ngamanye amagama, indikimba efanayo ingavela ezindabeni eziningi ezahlukene.

Into umfundi angayenza lapho ezama ukukhomba indikimba ye ndaba ukucabanga ukuthi ingabe sithini isihloko sale ndaba. Ngabe le ndaba ibukeka iyindikimba yothando, yobungani, ukukhetha, umndeni, njalonjalo. Lapho umlaleli esenombono

ngesihloko sendikimba, angabe esezama ukuthola ukuthi umxoxi ubonakala ethini ngalesi sihloko. Kwesinye isikhathi kungaba nezihloko ezingaphezu kwesisodwa. Kuleso simo umlaleli angazama ukuthola ukuthi izihloko zixhuma kanjani. Ngenkathi ukukhomba indikimba endabeni kungaba nzima kumlaleli, indikimba iyinto ebaluleke kakhulu ezingxoxweni. Ukuze uyiqonde ngokugcwele futhi uyazise indaba yomxoxi, kuyadingeka ukuqonda indikimba umxoxi azama ukuwudlulisa (Atwood, 2020).

5.3 Izindikimba emculweni kaXimba

Uma sibheka izindaba ezixoxwa uXimba emculweni wakhe singakusho ukuthi zinayo indikimba ezisuke ziyiqukethe etholakalayo kuloyo osuke ewulalele umculo. Lapha sizobheka lezo zindikimba ezitholakala emculweni kaXimba. Lokhu sizokwenza ngokubheka izindikimba ezahlukene kuzona lezi zingoma esizikhethele ukwenza lolucwaningo. Uma sikwenza lokhu sizoqikelela ukuba singakhohlwa izinjulalwazi zalolu cwaningo okuyi njulalwazi elandisayo kanye nenjulalwazi yesakhiwo "*structuralism*", sizobheka ukuba zingalekelela kanjani lapho sesihlaziya khona ulwazi esilutholayo ngaphansi kwalesisigaba.

Emva kokudingida indikimba ngayinye safaka nezibonelo uma sesisonga ngaphansi kwayo sobe sesibheka ukuba lokhu okushiwo ilezi zinjulalwazi esizikhethele ucwaningo kuyahambisana yini noma singazisebenzisa kanjani ukugxeka nokuncoma umsebenzi kaXimba.

5.3.1 Ubuqili

Umuntu onobuqili unekhono lokufeza izinto ngendlela ehlakaniphile, imvamisa ngokukhohlisa abanye abantu. Uma lokho ekwenza kusuke kuzoba nguye kuphela ozuza lokhu obekufiswa uyena bese omunye umuntu esala nokukhathazeka. Umuntu onobuqili uzicabangela yena kuphela kuyona yonke into ayenzayo akabe esazixaka ngemiphumela ezofaka enkingeni lomunye obandakanyeka kuleyo nkinga. Uma sibheka izindaba ezixoxwa uXimba siyathola lapho kuvela khona indikimba yobuqili. Okuqapheleka kakhulu ezindabeni ezixoxwa uXimba ukuthi kuyenzeka ingoma eyodwa iqukethe izindikimba ezahlukene. Lapha sizobheka izingoma esithola indikimba yobuqili kuzo. Lapha sizobheka ukuthi ikuphi umxoxi axoxa ngakho engomeni yakhe okusivezela indikimba yobuqili.

Siyazithola impela izindaba ezixoxwa uXimba zisivezela izindikimba eziqukethe ubuqili obuthize phakathi kwabalingiswa kuze kufinyelele ekutheni ayaphumelela amaqhinga alayo ongumsunguli wobuqili. Abantu abangamaqili iyodwa kuphela inhloso yabo ukuba lokhu abakufunayo bakuthole abakhathalele ukuba yini ezolandela emuva kwalokho.

Engomeni esihloko sithi, *Asilale sibabili,* esiyithola ye- albhamu esihloko sithi*, Siyakudumisa,* kuXimba (1996) kule ngoma sithola indikimba yobuqili. Uma sibheka indlela evezwe ngayo kuba indlela eqala kahle ngezethembiso kepha iphethe kabi uma sezingafezeki kuloyo obelindele okuhle. Ilapho – ke ekungena khona indikimba eveza ubuqili obenziwa oyedwa wabalingisi komunye. Ukucaphuna nje isingeniso sendaba esiyithola engomeni esihloko sithi, Asilale sibabili, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

"Ake silale sibabili, sivuke sibathathu we-dali

Ngizokuthengela ibhanoyi wedali."

Kule ndaba uma iqala owesilisa uthembisa owesifazane izulu nomhlaba, uthi uma belale bebabili bavuka sebebathathu uyomthengela ibhanoyi. Lapha lona wesilisa usebenzisa ubuhlakani bakhe ukuze ahehe lona wesifazane ukuze balale ebe owesifazane esethembeni lokuthi lukhulu azokuzuza. Akugcini lapho ekulaleni kuphela ngoba uze aveze nokuthi ufuna bavuke sebebathathu okusho ukuthi udinga babe nengane bobabili. La mazwi aletha ithemba kulona wesifazane lokuqala umndeni nalo mlisa onezithembiso ezingaka, kanti akabuzanga elangeni uzidlalela iqili nje elize ngezinhloso zalo. Uma lokho sekwenzekile balala ndawonye wakhulelwa lona wesifazane ziyaqala ke ziyavela izinhloso zangempela zalona wesilisa. Lona wesifazane uselahle konke obekungaba yikusasa lakhe wakholwa yikhona konke okushiwo yilona wesilisa. Ushiya abazali bakhe aphinde alahle nesikole. Esikuthola endabeni ekuyo ingoma ethi, *Akesilale sibabili*, ye- albhamu ethi, *Siyakudumisa*, nakhu:

"Nango-ke usikhotheni sehambela kude njenge langa lasebusika.

Iyakhala ingane, amanabukeni, umkhuhlane ula."

Ubuqili sebuyavela lapho owesilisa esekuzuzile abekufuna qede washaya wachitha, akasabonwa nangokhalo. Owesifazane usele yedwa enkingeni yokukhulisa ingane,

aphinde abhekane nenkinga yokuthi uselahle ngisho ikhaya ngenxa yomuntu wesilisa omuzele ngobuqili waphumelela kubo. Le ndikimba isishiya nesifundo sokuba senze izinto ngobuhlakani singathathi izinqumo ngokutatazela ngoba imiphumela ayibi mihle ikakhulukazi uma sikhetha indlela yokuziphatha singalaleli abazali, sijahe ukuziphatha, kukhona amaqili la ngaphandle angakhathalele kuthenjwa.

Siphinde sibheke enye indaba esibona kuyo sethulelwa indikimba yabo ubuqili, isihloko sala sithi, *Amazambane*, kuye uXimba (1996) ngaphansi ye- albhamu esihloko sithi, *Siyakudumis*a. Kule ndaba sethulelwa owesifazane ongumshadikazi kepha owenza ukukhohlakala uma umyeni wakhe engekho. Kepha kukhona konke lokho kubonakala eba nabo ubuqili obumenza aphume kule nkinga abese ezifake kuyona. Uthi esahlezi neshende lakhe ifike indoda lokho kade engakulindele. Uvele aqhamuke neqhinga ngokushesha, nakhu aqhamuka nakho umlingiswa kulendaba ethi, *Amazambane*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996) njenge sixazululo sakhe:

> "*Yatheleka indoda iphuma eGoli ngekhumbi nabangani bayo. Uhlezi umame nekhwapha lakhe.*
>
> *Awu baleka mtakwethu gibela phezu kwalela khabethe ngikumboze ngamacansi."*

Kulesi simo abhekene naso lomame kungachitheka igazi kuphume nesidumbu kepha uza nobuhlakani obumukhipha ngokushesha ehlazweni ebezoba kulona. Nebala wenza njalo nalo okwakumele acashe wacasha. Yize kuba nezingqinamba ngenkathi oyedwa wabangani bendoda eseqaphela ukuthi ngathi khona umuntu ophezulu. Nalapho futhi uthi esebona ukuthi kuzodaleka inkinga ebethi uyayigwema avele nelinye iqhinga, unkosikazi uthi kulawa madoda:

> "*Lavele lagxuma ibheshu lagxumela phansi, laphuma ngelikhulu ijubane nolude unwele esiphundu. Balithatha ngamajubane bathi sebeyolibamba waphuma unkosikazi wamemeza,*
>
> *Ehhe kunini ngikubhalela eGoli unganginaki ngithi ozobethela, izona-ke izilwane ezingihluphayo lezi".*

Kuthi uma esebona kuthi ibhemile afike nobunye ubuqili lana ethi khona, "*ehhe kunini ngikubhalela eGoli unganginaki ngithi ozobethela, izona-ke izilwane ezingihluphayo*

lezi" lokhu sikucaphuna kuyo ingoma ethi, *Amazambane*, ye- albhamu ethi, *Siyakudumisa,* kaXimba (1996). Uphunyuka kanjalo ekukhohlakaleni kwakhe unkosikazi, bonke endlini basala bebabaza ngalo mhlola abawubonile. Isifundo esivela kulendaba ukuthi noma ngabe akekho umuntu okubonayo entweni owaziyo ukuthi iyisenzo esimbi kuhle ukuzibamba ungakwenzi lokho ngoba ugcina usezinkingeni eziningi. Okwesibonelo nje kuyo le ngoma, lo nkosikazi akasakhululekile njengoba kufike abangani bomyeni wakhe usegcina ekhuluma noma ikanjani ngoba ezama ukufihla ihlazo lakhe naye.

Engomeni esihloko sithi*, Imbokodo*, engaphansi ye- albhamu ethi, *Therelina*, kuXimba (1997) sithola indikimba yobuqili. Kule ndaba kuna besifazane asebekhathele indoda edlala ngabo bayenzela itulo lokuyibamba kulobu bugebengu bayo. Into eyenzayo ukuthi itholakala izenza isoka ngokwenza omunye walaba besifazane umakhwapheni kanti bazoyibamba. Ukuze bayiqede ukusa lokhu ezitshela khona, bahlanganisa amakhanda. Isu labo endabeni esihloko sithi*, Imbokodo*, ye- albhamu ethi*, Therelina*, kaXimba (1997) limi kanje:

> "*Yabona nkosikazi asenze nathi ukuhlakanipha simbokodo ngeke sihlulwe amadoda. Wena kufanele uyolala kwami namhlanje ke sibambe lesi sigebengu. Mina ngizoya kolala kwakho."*

Lana iqhinga labo liyasebenza kuze kufike lapho khona indoda seyiquleka khona ngenxa yokuthuka ukuthi kwenzakalani, iyovuka esibhedlela. Lokhu kusivezela ukuthi uma umuntu enza ubuqili akayohlezi ephumelela kubona, kungenzeka ubuhlakani bakhe buhambe buphelele eduze. Yileso sifundo esitholakala kulendaba. Njengoba sibone abesifazane bekwazile ukumbamba lo wesilisa.

Ingoma esihloko sithi, *Ekhaya*, esiyithola ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) nalapha siyayithola indikimba yobuqili. Sithola indoda esebenzile yaqeda imali uma sekubuyelwa emakhaya seyisaba ihlazo lokubuya ilambatha. Ukuze igweme lelo hlazo iqhamuka nobuqili endleleni ifaka inguzunga yetshe kwipotimende layo. Lokhu ikwenza ngenhloso yokuqhamuka nezaba zokuthi kungani ingafikanga nalutho. Lobubuqili bubukeka buyisebenzela ngoba wonke umuntu usamangele uma bethi bayavula kwipotimende bafica inguzunga yetshe lokhu sikuthola kuyo ingoma ethi, *Ekhaya*, ye- albhamu esihloko sithi, *Umthandazi ejoyintini*, kaXimba (1998), nakhu okwenzakalayo:

> “*Saphumela emnyango salukwazi, sathi yehheni nali ilumbo. Makoti uthe elani lelitshe?*
>
> *Nami angikazi ma, sozwa ngaye maye buya.*
>
> *Wabe ukufika babuza.*
>
> *Hhayi kushuthi bangiphambanisele khona emayini.”*

Kule ndaba uma sithola lendikimba yobuqili sibe sesithola nesifundo sokuthi kubalulekile ukuba umuntu asebenzise imali ngokucophelela kanye nokucabangela ikusasa sikhathi sonke. Ukube lona wesilisa ukwazile ukusebenzisa imali ngobuhlakani ubengeke azithole esesenkingeni yokuphendulana nale mibuzo kanye nokuphoxa izingane ezilindele izinto ezimnandi uma kufika ubaba wazo.

Engomeni esihloko sithi, *Ukufa umanqoba*, ye- albhamu ethi, *USikhumba*, kuXimba (1996) sithola indikimba yobuqili lapho khona umlisa ebanjwa entshontsha khona izinkukhu ewokweni. Uma ekwenza lokhu ukwenza ngobukhulu ubuchule ngoba uyazibulala khona lapho azifake esakeni. Kanti akazi uzolahlwa elakubo aphume uMakhanya, nakhu aziphendulela ngakho esikuthola kuyo ingoma ethi, *Ukufa umanqoma*, ye- albhamu ethi, *USikhumba*, kaXimba (1996), uma esebanjiwe uthi:

> “*Mnumzane wenzani la? Naleli saka nezinkukhu zami ezifile.*
>
> *Awu bengidlula baba.*
>
> *Awu ikhona indlela yokudlula la ehhokweni lakwami.”*

Uphelelwa amaqhinga manje bonke ubuqili bakhe buyashabalala, uswele umgodi wokucasha. Akusekho ukuya phambili nokuya emuva njengoba emile uMakhanya phambi komnyango wehhoko nomkhonto, lokhu sikuthola ngaye umxoxi wale ndaba uma eyiqhuba. Lokhu kuyasivezela ukuthi uma unobuqili akusikho sikhathi sonke la buyokusebenzela khona. Kuyabonakala ukuba lo Mnumzane ubezitshela ukuthi uze ngobuhlakani obuphezulu lapho khona eza netulo lokuzibulala izinkukhu ukuze aphume nenqwaba kepha yonke imizamo yakhe iyashabalala ngokuphazima kweso.

Eculweni elisihloko sithi, *Egigini*, kuXimba (1996) esiyithola kwi- albhamu ethi, *Siyakudumisa*, sithola indikimba yabo ubuqili. Uma indaba iqala sitshelwa ngabafana kanye nezintombi abakhwahla izalukwazi kanye namakhehla. Lokhu bakwenza ngokusebenzisa ubuqili kanye nobuchule bokuthi bahambe ezindaweni okuphuzwa

kuzona utshwala bafice izalukwazi namakhehla abazozikhwahla imali, nabo baphume sebejabule njngawo wonke umuntu yize benganalo ngisho isenti leli. Lobu buqili buyabasebenzela ngoba ziyafezeka izinhloso zabo ngaphandle kokuphazamiseka, yize bengena enkingeni nje yokuthi uma kuqedwa ukuphuza kumele bagcine behambe nabo laba bantu abakade begaqele imali yabo kuphela hhayi okungale kwayo.

Uma sisebenzisa injulalwazi elandisayo naleyo yesakhiwo siyathola ukuba uXimba ukwazile ukuba afeze izinhloso zakhe ngokudlulisa indikimba eveza ubuqili obusetshenziswa abantu uma befuna ukuzuza okuthize.

5.3.2 Isimo senhlalo

Indlela umuntu axoxa ngayo indaba yakhe isivezela okuningi ngayo. Lokhu kubandakanya naso isimo senhlalo uma kuyindaba ebandakanya abantu. Uma sibheka isimo senhlalo ziningi izinto esingazibheka kanti futhi sivela kahle lapho khona umxoxi exoxa indaba yakhe eyilandisa eveza izinto ezithize ezenza kucace kuthi bha okwenzekayo kuleyo ndaba. Uma sibheka izindaba ezisemculweni kaXimba siyasithola isimo senhlalo sivezwa ngezindlela ezihlukene. Lapha ngenzansi sizoveza isimo senhlalo ngaphansi kweizihlokwana ezimbalwa sokwenza lokho ngokulekelelwa ukucubungula izingoma kanye nezingxoxo ezitholakala emculweni kaXimba. Lapha sobe sibheka amasu okuxoxa indaba uXimba awasebenzisayo lapho esivezela khona isimo senhlalo.

5.3.3.1 Ukungahloniphi

Ukungahloniphani yinkinga enkulu ebanga izinkinga ebantwini ngokubaxabanisa. Kufanele sizifundise ukuphatha abanye abantu ngendlela esifuna ukuphathwa ngayo nathi ngoba umuntu ungumuntu ngabantu. Kuthiwa indlela eya phambili ibuzwa kwabadala ngoba bayihambe kuqala. La mazwi awakhulumi ngentsha nabadala kuphela, kodwa akhuluma ngabo bonke abantu nokuthi kufanele sibonisane ukuze sizokwazi ukukhula ngolwazi nenhlakanipho. Ukubukelana phansi nokuzenza ngcono akudingeki ngoba lo muntu omthatha kancane kungaba nguye okusizayo uma impilo yakho ikuxaka. Lapha sizobheka izindaba ezixoxwa uXimba ezisevela isimo senhlalo esiveza ukungahloniphi kwabantu.

Ingoma esihloko sithi, *Abantwana*, etholakala kwi- albhamu esihloko sithi, *Umthandazi ejoyintini,* kuXimba (1998) lapha sithola indaba esinika umyalezo wokuba abantwana besikole kumele bafunde ukuhlonipha. Lokhu kungoba yinto eyabe yenziwa ngisho esikhathini sakudala, izingane zibahlonipha abantu abadala futhi zibasaba. Ayikho into ebiyenziwa yingane eyihlazo phambi kwabantu badala. Umxoxi ube esesivezela ukuba izingane zesimanje sezitshengisa okukhulu ukungahloniphi ngenxa yezinto ezizenzayo ngaphandle kokuba namahloni. Ukuveza izinto ezintshengisa ukungahloniphi njenga nokusho kamxoxi kule ngoma ethi, *Abantwana*, ekuyo i-albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998):

> *"Izingane azisamazi umtomdala.*
>
> *Ziyabhema phambi kwabantu abadala.*
>
> *Ziyaxhagana, ziyaqabulana phambi kwethu sibadala.*
>
> *Thina sisakhula nasebekhulakhulile babemazi umtomdala."*

Lapha ngenhla umxoxi uyasivezela isimo senhlalo esesikhona esikhathini samanje uma kubhekwa ukungahloniphi. Uyabala izinto ezitshengisa ukungamazi umuntu omdala. Okuyizinto ezintshengisa kona ukungahloniphi. Lesi simo sigcina senza umuntu omdala uma ehlangabezana naso kube nguyena oshaywa amahloni.

Engomeni esihloko sithi, *Hlonipha abantwana*, ye- albhamu ethi, *Therelina*, kuXimba (1997) kule ngoma sithola indaba esivezela ngesimo senhlalo esitshengisa ukungahloniphi. Lokhu kungoba owesilisa ubonakala engenayo inhlonipho kunkosikazi wakhe lokho kungagconi lapho aphinde angabi nenhlonipho ezinganeni zakhe. Lapha ubonakala ngokuthi ufika ufuna ukuba nalo wesifazane yize esho ukuthi izingane azikalali zingase zigcine zibone into okungafanele ziyibone. Kepha konke lokho ukushaya indiva uyaphoqelela ukuba lona wesifazane akhumule ngoba yena angeke alindane nezingane. Uma lona wesifazane echaza ukuthi akungoba enqaba kepha ufuna bahloniphe izingane, kuba nhlanga zimuka nomoya. Okutholakala endabeni exoxwa kulengoma esihloko sithi, *Hlonipha abantwana*, ye- albhamu ethi, *Therelina*, kaXimba (1997) njengoba kunjalo:

> *"Baba ake kulale abantwana, wabanga umdaka linile yini? Kuhle kabi ukuhlonipha abantwana baba.*

Shut up! umuzi wami lo.

Awu kodwa baba! Baba ngiyazi ukuthi umuzi wakho, kodwa kuhle ukuhlonipha abantwana, nginamahloni."

Lena inkulumompendulwano phakathi kwakhe unkosikazi nendoda, kepha kuyavela ngisho indlela emthulisa ngayo ukuthi ayifune kutshelwa nakuboniswa. Uma ikwenza lokho ize iveze nokuthi umuzi wayo unkosikazi akathule ngoba akanazwi elidlula elayo, kumele kugcine izwi layo njenge ndoda. Lokhu kuyaveza ukuba isimo senhlalo asikho sihle neze ngenxa yokuthi ayikho inkululeko kepha kuno kugcindezelwa kowesifazane kanye nokungahlonishwa kwezingane.

Lona wesilisa ukungahloniphi kwakhe kuveza nolunye uhlangothi ngaye ukuba angafaniswa nalaba abaphoqelela ucansi kubantu besifazane. Ngoba uhluleka ukuthatha isinqumo salona wesifazane kepha ulokhu emnika izincazelo eziningi ukuze kugcine kwenzeke intando yakhe. Lokho okusaveza sona isimo senhlalo esinge sihle ngoba akukho ukuhloniphana futhi isenzo sakhe isenzo sokuhlukumeza nangama gama awashoyo kunkosikazi wakhe. Nakhu okunye okuvelayo kuyo lendaba esengomeni ethi, *Hlonipha abantwana*, ye- albhamu esihloko sithi, *Therelina*, kaXimba (1997):

"Imina indoda kufanele kuthi kugcine umthetho wami.

Ngizoyehlisa baba lento musa ukudonsa kanje.

Yonke into ithengwa imina, uthengelwa imina kusukela elokweni kuyaphezulu, kuyaphansi esicathulweni."

Lokhu kuveza ngokusobala ukuthi lo wesifazane akazi lutho kulo baba uyinto nje angenza noma yini kuyona, egameni lokuba yindoda yekhaya kanye nokuba nemali yokumthengela zonke izinto, lokhu sisakuthola kuyo le ngoma uma silandelela le ndaba. Uma ezidonsa isinoma ikanjani izingubo zakhe akaliboni iphutha ngoba uyena othenga lezo zinto, lokhu kusayi senzo sokuhlukumeza ngokomoya kanye nomzimba indlela enza ngayo. Isithombe salokhu okwenzeka kule ndaba sicaca sithi bha uma umxoxi uxoxa le ndaba futhi uyasizwa nesimo akusona unkosikazi ngenxa yesu alisebenzisayo uXimba uma exoxa le ndaba eshintsha izwi eveza imizwa kalona osuke esekhuluma. Lokho kwenza sizwe nalapho khona indoda seyinyusa umoya kodwa owesifazane elokhu ekhuza ngezwi elinesizotha.

Sibheka isimo senhlalo ngaphansi kwesihlokwana esithi ukungahloniphi, engomeni ethi, *Ukhuzwa* njalo, kuXimba (1997) ye- albhamu ethi, *Therelina*, kule ndaba sithola umfana osemncane kodwa uphendulana nabantu abadala akananhlonipho, akafune kutshelwa kanye nokukhuzwa lokhu sikubona ezimpendulwaneni zakhe ezifana nalezi:

> *“Mina angifuni ukutshelwa umuntu ongangizali.*
>
> *Umuntu akokhuza ingane yakhe.*
>
> *Mina ngenza intando yami ngisho ekhaya kithi.*
>
> *Abantu abahamba bekhuza izingane abangazi zali.*
>
> *Mina anginaso leso sikhathi.*
>
> *Ngisho ekhaya angithethiswa mina.*
>
> *Baba okhuluma nezingane zakho unganginaki uyangizwa?”*

Uma sibheka izimpendulo zalo mfana ziyatshengisa ukuthi akanayo inhlonipho. Kuye kuthiwe ukukhulisa ingane kwenziwa yisigodi sonke lokho okwenza ukuba ingane kubalulekile ukuba ihloniphe wonke umuntu. Abantu abadala balindeleke ukuba babe nalo izwi enganeni sikhathi sonke uma bekwenza lokho kusuke kungesikho ukuyihlukumeza kepha ukuyikhulisa. Kuyo le ngongoma uma indaba iqhubeka sithola ukuthi lomfana ubukeka engenandaba nayo yonke leyo nto ufuna ukuzenzela izinto zakhe noma zingalunganga kanti uyakuveza ukuthi ngisho ekhaya kubo akathethiswa. Lokho kuyinto embi kakhulu uma eyingane engathathi izeluleko zabantu abadala. Kuningi azohlangabezana nakho futhi kungabi nemiphumela emihle, njengoba kuhlezi kushiwo ukuthi isalakutshelwa sibona ngomopho. Isimo senhlalo esivezelwa sona kule ndaba asisihle kanti futhi konke esikuthole kuyo kuyaveza ukuthi kunokungahloniphi kule ngane engafuni ukutshelwa.

Ukungahloniphi siphinde sikubheke endabeni esihloko sithi, *Oguluva,* ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) lapha umxoxi usitshela ngowesifazane osekhulile ongasezwa ezindlebeni ubhixwa ngobubende inyama engayidlanga, umxoxi uyibeka kanje:

> *“Umakoti wayezisuthele umaduma ezinqeni.*

> *Abafana sebeqambela isalukwazi ngoba nakhu sesingezwa ezindlebeni."*

Ukuqambela umuntu amanga ikakhulukazi omdala lokho kuyuphawu lokungahloniphi. Abafana kuthi uma kwenzeka lesi sehlo sokuba khona ophunyukayo endlini behlezi bonke bakhethe ukuthatha icala balithwese isalukwazi lokhu sisakuthola kuyo ingoma esihloko sithi, *Oguluva,* etholakala ngaphansi ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998). Naye umakoti ubonakala engasivikeli isithunzi sesalukwazi kepha evikela esakhe, okuyinto evamile uma umuntu esenkingeni uma ethola indlela yokuphunyuka akabe esayiyeka. Kepha leso simo senhlalo asisihle futhi ngeke sagqugqquzelwa emphakathini ngoba ngelinye ilanga singadala omkhulu umsindo kuze kube nemphumela ebingalindelekile. Ukusulela icala esalukazini kutshengisa ukungabi nanhlonipho kulaba abahlezi nesalukwazi kanye nokungazihlonipho bona uqobo. Umuntu omdala uyahlonishwa noma ngabe usekusiphi isimo sempilo akumele uthole ukusizakala ngesimo sobudala bakhe.

Nalapha singahluza ngayo lokhu okungenhla sibheke okushiwo izinjulalwazi zalolu cwaningo ukuthi kubalulekile ukuthi indikimba yakho igqame uma ubhala kanti okunye kuyenzeka indaba ingabi nendikimba eyodwa kuloyo oyilalele. Kungenzeka esikuchaze ngenhla omunye afike akufake ngaphansi kwenye indikimba.

5.3.2.2 Ukubonga

Ukubonga kuyinto eyisenzo esihle kakhulu futhi okugqugqquzelwayo ukuba abantu bayijwayele. Uma umuntu ekusizile ngento ethize kumele ubonge. Nalapho khona umuntu etshengise khona ububele nobuntu kuhle ukuba uveze ukuthi uyabonga kangakanani kuye. Ukubonga kuhlukana kaningi, abanye abantu uma bebonga baye baze bakhiphe okuthize okutshengisa ukubonga ngosizo noma ngento ethize. Kanti abanye bayabonga ngokuba bakhiphe igama kanye nesincomo sesenzo esuke sibekhona. Lapha ngezansi sizotshengisa enye yezindikimba evela ezindabeni zikaXimba okungukubonga esikufake ngaphansi kwesimo senhlalo. Ukubonga kona kungena ngaphansi kwesimo senhlalo esihle isikhathi esiningi. Ngoba akuvamile ukuthi umuntu abonge uma umenze kabi kepha bakhona abanye abakwenzayo lokho ngezizathu ezahlukene. Ezinye zezizathu sekungaba ukugwema ukubhebhetheka kodweshu noma ingxabano bese uvele ubonge umuntu umshiye kanjalo. Abanye babonga ngoba kusuka ngaphakathi kubo kukuhle abanye beqalekisa sakubhuqa.

Uma sibheka izindaba ezixoxwa uXimba namasu azixoxa ngawo siyayithola indikimba yokubonga ngaphansi kwesimo senhlalo. Lapha sizobheka ingoma esihloko sithi, *UJibha uKnowledge*, ye- albhamu ethi, *USikhumba*, kuXimba (1996). Kule ndaba umxoxi uveza umuntu oxoxa ngohambo lwakhe kanye nezigameko ezenzeka kulolo hambo. Umuntu owaye mhlanganisele lolo hambo noma owenza ukuba aze abizwe lapho aye menyelwe khona kwabe kungu Knowledge Simelane. Isu alisebenzisayo umxoxi uma exoxa indaba yakhe uyalandisa ngakho konke okwenzeka uyakufingqa kepha isithombe siyadwebeka kuloyo olalele konke kucace kuthi bha. Okuvela endabeni:

"Sengikhona ke kwesika Simelane isigodi bafana.

Umfana ongena mona JD uJibha.

Owangikhipha le eskhrebhiyadi bafana.

Uyihudula ikrebha azibeke kahle.

Siqale phansi iskrebha."

Lapha sivezelwa umlingiswa oncoma imisebenzi yomunye, lapha uSimelane uyanconywa ngokutakula lo mlingiswa njengomuntu obengelutho kepha wamenza utho lokhu sikuthola kuyona ingoma esihoko sithi, *UJibha uKnowledge*, ye- albhamu ethi, *USikhumba*, kaXimba (1996). Umxoxi ube esesivezela ukuba uSimelane lo ungumuntu ongenawo umona, uyamtusa ngemisebenzi yakhe emihle. Lokhu kutshengisa indikimba yokubonga kanye nesimo senhlalo esinomoya wokuzwana kanye nobumbano. Lapho khona abantu abanothi belwazi khona ukunikeza ithuba abanye abantu ukuze bezozibonakalisa ngamakhono abo. Sivezelwa uSimelane njenga nomuntu obe nesihle waphinde wakholelwa kulokhu akubonayo ukuba kungaba wutho kusasa. Kuyo le ndaba, umxoxi indlela akhetha ngayo amagama ivele ikwakhele isithombe salo muntu okuthiwa uyisi- *krebha* ubone ukuthi bancane abantu abakwazi ukuba nesineke sokukholelwa kulo hlobo lwabantu.

Uyaqhubeka umxoxi nendaba kuyo ingoma ethi, *UJibha uKnowledge*, ye- albhamu ethi, *USikhumba* (1996) nakhu okunye esikuthola kuyo le ngoma:

"Hha wangithatha umfana wangishonisa le kwaNongoma mfana,

kwesesilo KwaKhangela mankedane.

Ngayibamba mfana kwancane indawo.

Sahleka isilo ngabona izinyo."

Kule ndaba siyathola ukuba emva kokuba esemenze umuntu uSimelane lo mlingiswa akuphelelanga lapho, nakhu esixoxela ngohambo lwabo osekuvela ukuba wabe eyocula le kwaNongoma esigodlweni sesilo. Kuyo le ndaba siyathola naso isilo sasikhona sabonakala sijabula sihleka. Sekuyavela ukuthi ngempela ziningi izinto ezenza lo mlingiswa abonge kangaka ngesenzo sika- Simelane aphinde aveze ukuba ungumuntu ongena mona. Umuntu okunika ithuba lokuthi ukhule entweni ongakwazi ukuziphilisa ngayo uswela amagama afanele okumbonga. Okunye okuvela kule ndaba:

"Awu olungaka ugalagala lwentondolo. Sayi khipha isilo.

Hheyi ngafakwa iziphandla. Yimi lo ngichelwa ngeyinyongo.

Hhabe kumnandi kwankosi webafana.

Ngangingazi kuthi zofika le KwaKhangela mankedane.

Kuhle ukulalela. Ngiyabonga Jibha. Ngiyabonga Norish."

Kule ndikimba esiyibhekayo la yokubonga ngaphansi kwesimo senhlalo siyathola ukuthi kulendaba abantu bahlalisene kahle kakhulu. Okunye kubonakala ukuthi uma ungumuntu olalelayo uyazuza izithelo ezinhle siyabona umlingiswa esebonga kuKnowledge Simelane ambiza ngoJibha nango Norish okungamagama ametha wona ngenxa yezenzo zakhe, okunye u*Norish* usukela kuye uKnowledge okungase kube yindlela kaXImba yokuhlekisa eveza ukuthi abanye abantu bawabiza kanjani amagama esiNgisi (Ximba, 1996). Ukuthola ithuba lokuyonandisa esigodlweni sesilo akusilo ithuba umuntu angalithatha kancane yingakho enokuningi lapha abonga ngaphansi kwakho umlingiswa.

5.3.2.3 Ukungathembeki

Uma sibheka indikimba yokungathembeki ngaphansi kwesimo senhlalo, ziningi izinto esingaphawula ngazo. Ukungathembeki kuba yisenzo esitshengisa ukungabi neqiniso lokho kubandakanya ukuba umuntu okhonze ukuqamba amanga noma umuntu owenza izethembiso angazifezi. Ubugebengu nabo busangaphansi kwakho ukungathembeki. Le ndikimba ingaphansi kwesimo senhlalo ngoba imayelana nayo

indlela abantu abahlalisene ngayo emphakathini noma emindenini. Uma umuntu enza okuhle noma okubi lokho kuba nakho sikhathi sonke ukuthinta labo abasondelene naleso sigameko esenzekayo kwesinye isikhathi imiphumela iye ize ichaphazeleke nakulabo abaqhelile kuloyo muntu. Lapha sizobheka ukungathembeki njengenye yezindikimba esizithola ezindabeni ezixoxwa uXimba.

Siqala sibheke lendikimba endabeni esihloko sithi, *Umphostoli*, kuXimba (1998) ye-albhamu ethi, *Umthandazi ejoyintini*, lapha sithola owesilisa ongenakho ukuthembeka kumngani wakhe uthi uma emxoxela ngobuyena kanye nemvelaphi yakhe asho izinto ezingesilo neze iqiniso. Ithi indaba iqala acele umngani wakhe ukuba bayovakashela kubo. Nakhu esikuthola kuyo le ngoma kaXimba (1998) ethi*, Umphostoli*, ye- albhamu ethi, *Umthandazi ejoyintini*, uma umxoxi eqhuba indaba:

> *“Ee maVusana asiye ekhaya mngani wami.*
>
> *Zobona ekhaya, ngino muzi wakithi la e lokishini.*
>
> *Kanti ngiyaziwa futhi ngi- big shodi.”*

Indlela achaza ngayo uma enza isicelo ikunika amathemba okufica into esezingeni eliphezulu kanye nokuthi uma niba senkingeni uzokwazi ukuba akumele lokho ngoba useziveze njengo muntu owaziwayo ukuthi uyashaya. Kodwa uma befika kubo umngani ufica into ebengayilindele neze nalapho uma sebephumela emphakathini kuba enye into akusabi njenga nokuchaza kwakhe njengomuntu owaziwayo ukuba uyasithela isibhaxu. Uma befika kubo kwalo mlisa nakhu umngani omenyiwe ahlangabezana nakho esikuthola kuyo ingoma esihloko sithi, *Umphostoli*, ye- albhamu ethi, umthandazi ejoyintini, kaXimba (1998):

> *“Saba ukufika khona wangifaka emjondolo.*
>
> *Wahamba waya kuyise wayotsheleka ingubo yokulala.*
>
> *Wangindlalela kwi- studu coach, incane nalento.*
>
> *Ebusuku mangithi ngiyaphaphama ngaya ngasakazeka phansi.*
>
> *Mangivuka ngaya ngangqutshuzwa i- fridge.*
>
> *Ngake ngacabanga engathi ngishaywa abantu.”*

Uma sibheka lokhu okungenhla singeke sibabaze isimo sekhaya lakhe kakhulu kepha umuntu okhuluma kakhulu uye ugcine sewunaka izinto eziningi ikakhulukazi uma engumuntu othanda nokubukwa phambi kwabantu abangamazi ukuthi uvela kuphi. Naye uma echaza izinto zonke uzenza zibe yihaba ingakho kuba nokumangala kumngani wakhe umaVusana uma esehlangabezana nazo zonke lezinto. Akupheleli lapho nangu futhi esezifaka enkingeni uma bezihambela endleleni ehamba echoma ngomngani wakhe echwensa nabantu endleleni. Yena ukwenza konke lokhu kuchwensa ngethemba lokuthi kukhona ahamba naye uma kusuka impi uzomlekelela, kanti akunjalo uzovele azibukele umngani wakhe efuna ukubona kuthi le- *big* shodi ebekhuluma ngayo yona ikhona yini. Uma sekuliwa kuyo lengoma ethi, *Umphostoli*, ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) nakhu okuvelayo endabeni:

> *“Nanka amabhungwana amabili bethusana.*
>
> *Ngabambelela okhalweni ngathi zoke ngibone kahle i- big-shodi ne karate. Kwamthatha okuyu mfana kwamthatha kwaya kwamthela othulini.*
>
> *Hhawu i- big shodi iphelelephi manjena iphi karate ebeyisho.”*

Akusenzeki njenga magama enkehli manje, amathe abuyele kwasifuba. Kuyo le ngoma, ubonakala esebhuquza phansi kade ehamba ezitusa indlela yonke ngokwaziwa ukuthi uyashaya. Lokhu kusivezela ngokusobala ukuthi akusiyo into enhle ukungathembeki kanye nokuqamba amanga ngisho isidingo singekho kubantu ophila nabo. Ungena enkingeni wonke umuntu akubuke ngoba unethemba lokuthi lempi obhekene nayo uzoyinqoba kanti sewudinga usizo ukuze uphume enkingeni. Le ndaba kaXimba iyasivezela ukuba indikimba yayo kungukuxwayisa abantu ngobubi bokuqamba amanga kune- vesi lapho khona echaza ukuthi mabi amanga ubeka kanjena, “*Mabi amanga. Mabi amanga unamanga nkosi. Mabi amanga”* kuXimba (1998) kuyo ingoma esihloko sithi, *Umphostoli*, ye- albhamu ethi, *Umthandazi ejoyintini*. Ukungathembeki kanye namanga kwenza isimo senhlalo sibe sibi futhi kungahlaliswana kahle phakathi kwabantu. Kanti kuphinde kwenze kube nzima ukuba omunye umuntu owaziyo ngokuziphatha kwakho aphinde akuthembe.

Engomeni esihloko sithi, *Amadoda ayafeba*, ye- albhamu ethi, *USikhumba*, kaXimba (1996) siphinde sithole indikimba yokungathembeki. Lokhu sikuthola ngokuthi umongo wale ndaba ukusivezela owesifazne ophingile wabe ingane esethi ngeka lo wesilisa

ahlala naye. Kuyo lengoma umxoxi uyasivezela ukuba abesilisa bayefeba kepha lokho uyakweseka ngoba uthi kulungile into eyayenziwa nasendulo kuthathwa isithembu kanti futhi indoda ayikaze imithe. Uma esho lokhu kuyavela ukuba ukungathembeki ukubeka kubantu besifazane ngenxa womphumela wokuba khona kwezingane ezigcina zitholakala ngendlela evela njengehlazo emphakathini. Okwenzeka kule ndaba okuveza ukungathembeki ukuba unkosikazi uyakhulelwa kepha ubonakala ingane eseyibiza ngesinye isibongo uma esephumela phandle lapho eyithulisa khona. Kafushane ngokutholakala endabeni ekuyo le ngoma esihloko sithi, *Amadoda ayafeba*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

> *“Nasoke isilima sendoda esasihlala ebhareni.*
>
> *Silibala ubhokweni nensangu.*
>
> *Salahlekelwa umsebenzi wamith’unkosikazi.*
>
> *Emithiswa usikhotheni, siyigone- ke lesi silima lengane ongesiyo eyaso.*
>
> *Ikhale ivuke uhlanya izinkaba azizwani.*
>
> *Woyishushuzela eyithulisa, thula Gubhela wami, thula Khabazela.*
>
> *Ihayize ibhadi ingane ayizwani nale zithakazelo*.”

Lokhu okungenhla kusivezela ukungathembeki kuka nkosikazi kulona wesilisa. Lokhu kungathembeki ukwenza emva kokuba eselahlekelwe umsebenzi akasaziphathisi okukankosikazi wekhaya kuze kufike ekutheni aphumele ngaphandle uma efuna ukuzijabulisa lokho okuba nomphumela omubi kakhulu uma esephetha ngokukhulelwa. Loku ngathembeki kuka nkosikazi akakwenzi kulona wesilisa kuphela kepha ngisho kuyena uqobo kuphinde kubandakanye nalo omunye wesilisa omkhulelisile ukuthi kungenzeka ukuba akanalo ulwazi lokuba usenengane nalona abentshontshana naye ngasese. Uma izinto ezinjena zenzeka zigcina ngokuhlukumeza abantu abaningi ngisho nayo ingane imbala kanye nemindeni yalaba ababhekene naleyo ngqinamba. Akekho owaziyo ukuthi uzimisele ukuyigcina kuze kube inini le mfihlo unkosikazi kanye nokuthi bangaki abaziyo ngayo le ndaba.

Uma sibheka lesi senzo sika nkosikazi uma kuqhubeka indaba sivela njengesenzo angakatshengisi ukuzisola ngaso kepha asazimisele ukuba asifihle. Lokho kuvela

lapho khona uma ezothatha ingane kuyise uma ikhala izinto azishoyo. Nakho okwenzakalayo:

> *"Eze etatazela unkosikazi.*
>
> *Hhayi baba awumlethe la ngiyomthulisela phandle.*
>
> *Umntwana ukhaliswa iphunga leziqatha lezi enizidlayo.*
>
> *Mese esemnyango unkosikazi azisholo okunye nje enganeni.*
>
> *Thula wena Ndovela wami hlukana nenja ewuMkhize ulova.*
>
> *Kuhleke nokuyi ngane ku andastende."*

Uma ubheka indlela enza ngayo izinto kuyavela ukuthi usazimisele nokuqhubeka nokungathembeki kwakhe. Kanti futhi uzwakala njengomuntu wesifazane ongenayo inhlonipho komunye umuntu ikakhulukazi umyeni wakhe aphinde ambize ngamagama angalungile ukuze ezokwenza lona wesilisa azibone eyimbangela yokukhala kwengane, uma ethi ingane ikhaliswa iphunga leziqatha lezi eziphuzwa uMkhize lokhu sekubeka icala indoda ayi yena njengomuntu owenze ukungathembeki, lokhu sisakuthola kuyona ingoma ethi, *Amadoda ayafeba*, ye- albhamu ethi, *USikhumba*, kaXimba (1996). Lesi senzo senza isimo senhlalo singabi sihle neze ngisho emphakathini esiphila kuyo ziyaba khona izimo ezifuze lezi ezigcina zenze omkhulu umonakalo kuchaphazeleke nabantu abanye kuleso sigameko. UXimba uma esithulela le ndaba usebenzisa isu lokuba ibe namahlaya phakathi kepha ikhona indikimba eyethulayo futhi ecaca ithi bha uma sewuyicubungula, kuningi okunye okungatholakala ngale ndaba kepha sizogxila kulokhu esikudingayo.

Indikimba yokungathembeki siphinde siyithole endabeni ethi, *Ukuhleba*, ye- albhamu ethi, *Umthandazi ejoyintini*, kuXimba (1998) kule ndaba sithola indikimba yakho ukungathembeki ngenxa yezigameko ezikuyo. Uma siqala sibheka isihloko sale ndaba sithi, *Ukuhleba*, sona sisodwa nje siba nokusinika umqondo noma ukuqagela ukuba kungenzeka ukuthi kukhona abantu abahlebayo noma abahlebanayo lokho kwenza kube lula ukusho ukuthi indikimba yale ndaba ingokungathembeki. Kepha lokho sikuqinisekisa lapho khona sesiyilalelisisa. Ngempela siyathola ukuthi indikimba imayelana nakho ukuhleba okungaphansi kwakho ukungathembeki. Uma singena kuyo indaba nakhu esikutholayo:

“Aphela amaqhinga, indoda eyayithanda ukuhleba njalo ngabantu.

Kwaba ukusa yaphuthuma kumfundisi emishini.

“Phela baba umfundisi umuntu osiqedayo la uSkhakhane ngokuthakatha, uxhuga nje nawe mfundisi ikona lokho”.

Uyathakatha? Akadinwanga umfundisi womlungu.

Kodwa ungamtsheli basi.”

Le nkulomo engenhla iveza ukungathembeki kule ndoda ngoba nakhu uzohlebela umfundisi ngento azi kahle ukuthi ingabulalanisa abantu. Ngokujwayelekile kuyaziwa umuntu osolakala ngokuthakatha uye angadingeki phakathi kwabantu noma emphakathini. Uma ungumfundisi ufikelwa nezindaba ezifana nalezi isinqumo esihle isona sokuba ulihlanganise ibandla bese uyabuza ngalokhu osukuzwile ukuze inkinga ixazululeke ngokuthula. Umfundisi uthathwa njengomholi ebandleni kulesi simo akakwazi ukuba angavikela le ndoda efika nalezi zindaba kuphela kepha kumele avikele wonke umuntu. Uma umfundisi esebahlanganisa ebuza ngale nto nakhu osekuvela:

“Eyi weNdlela uyaphika nangu uSkhakhane.

Waqhwanda lo mfokazi ngothi luka- mentshisi wamba ende indawo le umgodi ongafaka ingalo yonke.

Usesaba nokubheka abantu.

Khuluma phela angani uwena ongitshelile.

Angani phela yena wayethe angamtsheli.”

Uma sekunjena sekuyinto engeyinhle manje ngoba usecishe waxabanisa umfundisi noSkhakhane uma ethi nguye othakathayo. Leyo nto isivezala ukungathembeki kwakhe phambi kwebandla lonke okuyinto esicishe yahliphiza ibandla noma yalihlukanisa phakathi. Kule ndaba sithola isifundo sokuba ukuhleba kuyinto engalungile ngoba kuqhatha abantu. Okunye kuhle ukuthi uma umuntu ehleba ngezinto ezibucayi singathathi izinqumo ngokushesha ezinodlame kepha sibahlanganise labo bantu babuzwe ukuze kuzophuma iqiniso. Emva kokuhlanganisa

ibandla lonke umfundisi ebuza kule ndoda ngekushilo kuyo ingoma ethi, *Ukuhleba*, ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) ube esethatha isinqumo lesi:

> “*Angithi uwena owathi uyathakatha? Ehene basi.*
>
> *Ningaxabani ke ngoba unamanga awusakwazi kukhuluma njoba wawuqandula ungitshela.*
>
> *Nali iloli elikhulu uyahamba manje nempahlazakho.*
>
> *Uzongiqhatha nabantu bami.*
>
> *Imuphi omunye ongafakaza ukuthi uyathakatha la?*
>
> *Eyi asazi thina baba umfundisi.”*

Umfundisi ube esethatha isinqumo sokuba ahambe lo mlisa ebandleni ukuze kuzoba khona ukuthula, uphinde abaxwayise ngokuthi bangaxabani ngoba ilona obeqamba amanga, lokhu sisakuthola kuyo ingoma kaXimba (1998) esihloko sithi, *Ukuhleba*, ngaphansi kwe albhamu ethi, *Umthandazi ejoyintini*. Lokhu konke ukwenza ngaphambi kwebandla lonke aphinde afune nabanye abangafakazela lokhu okushiwo ilo mlisa kodwa akekho onolwazi lalento eshiwo ilensizwa. Uma sibheka isixazululo sikamfundisi singasithatha njengesibe sihle ukuze ezogcina ibandla lakhe linokuthula nokuzwana. Kuphinde kube yisifundo nakubo laba abasebandleni ukuba ukungathembeki akubi nemiphumela emihle.

KuXimba (1997) ingoma esihloko sithi, *Udayisa ngokwami,* etholakala kule albhamu ethi, *Therelina*, sithola indikimba yokungathembeki. Lokhu sikuthola ngomxoxi wendaba lapho esivezela khona ukuthi kubalulekile ukuthembeka kumuntu. Umxoxi uveza ukuthi kubalulekile ukuba umuntu wesilisa asebenze kanzima ukuze athathe owakhe unkosikazi. Lokho kwenza ukuba angalokhu ebanezifiso ezimbi zokuba acuthele amakhosikazi abantu. Uma lokho ekwenza akusiyo into engaba imfihlo yaphakade kepha inendlela yokuvela, nakhu okunye okuvelayo kule ndaba esengomeni esihloko sithi, *Udayisa ngokwani*, ye- albhamu ethi, *Therelina*, kuXimba (1997):

> *“Ehhene umuntu mengekho mase kuthiwa ufile.*
>
> *Umuntu aziphathe njengoba eziphethe bebo babili.*

Yaflathela nje indoda akasekho, naye uyaflathela.

Ohlala ekhaya izihlahla ziyakhuluma yalobola indoda.

Noma ingekho ikhona.

Olova laba abazi lutho ukuthi kuyasetshenzwa kulotsholwe."

Le nkulumo engenhla iveza ngokusobala ukuba umxoxi wale ndaba akezwani nokungathembeki uma abantu besebudlelwaneni. Ukholelwa ekutheni ukuziphatha komuntu kumele kuhlale kuyinto eyodwa ngisho ngabe usele yedwa emzini wakhe angabe esethola ithuba lokuzenzela umathanda, kuXimba (1997) engomeni ethi, *Udayisa ngokwami*, ye- albhamu esihloko sithi, *Therelina*. Lokhu okuyinto eyiqiniso ngempela ngoba imishado eminingi ichithwa ikona ukungathembeki ebudlelwaneni, ukuze kugwenywe izehlukaniso kuhle ukuba abantu benze lokhu okulungile baziphathe kahle.

5.3.3.4 Ububha emphakathini

Ububha emiphakathini singakuchaza njengesimo lapho khona abantu bephila ngaphansi kwesimo sempilo esisezingeni elingagculisi neze kunenhlupheko evela ngezindlela ezahlukene. Kuba isimo somnotho esikhungethe umphakathi noma umuntu esingekho sihle. Ilapho khona imiphakathi ibukeka isaphila ngaphansi kwezimo lapho khona ingekho inqubekela phambili. Ziningi izinto ezingachazwa ngaphansi kwalesi sihloko. Kepha esizokugqamisa ngenxa yalolucwaningo ukuthi sibheka ukuthi uXimba uthini ngobubha obuhlasela emiphakathini.

Lapha sizobheka izingoma esithola kuzo indikimba yobubha emiphakathini ezitholakala emaculweni kaXimba.

Ingoma esihloko sithi, *Ecaluza*, kuXimba (1997) ye- albhamu ethi, *Therelina*, lapha sithola indikimba esivezela ngezigemegeme abantu base ndaweni yase Caluza asebebhekene nazo ngezentuthuko eza kancane. Uma lo mxoxi eyi beka le ndaba kubonakala esenalo ithemba lokuthi emva kwakho konke izinto ziyolunga. Bakholelwa ekutheni uhulumeni uzoyenza imizamo ukuze isimo silungiseke nalabo asebecabanga ukuyofuna amadlelo aluhlaza kwezinye izindawo bayohlala ngokufika kwentuthuko. Kubonakala ithemba la bantu bakule ndawo yakwaCaluza lincike kakhulu kuhulumeni, balindele nokuthola imixhaso yezindlu.

5.3.3 Inkolo

Inkolo yinto ejulile futhi ehlukene kaningi, asikwazi ukuyinikeza incazelo eyodwa sime lapho. Kepha ngenxa yalolucwaningo njengoba kungesiyo into esigxile kuyona sizoveza lokhu okuzohambisana nesikuhlosile ngesihloko sethu kanye ngalengxenye yocwaningo. Lapha inkolo siyichaza njenganento umuntu akholelwa kuyona ikakhulukazi uma kuyiwa ngasemthandazweni nasendleleni yokuphila. Lapho khona umuntu ethola amandla akhe khona abuyise ithemba uma exhumana nalokho akholelwa kukhona. Ngokwalolu cwaningo sizobheka kancane inkolo yobuKhrestu. Inkolo lapho khona abantu behlanganyela khona endlini yesonto bekhuleke benze nezinto eziningi belandela imiyalelo ethize (Cele, 1997). Kulesi sigaba sizobheka ukuthi indikimba yenkolo uXimba uyiveze kanjani.

Engomeni esihloko sithi, *Umphefumulo wami*, kuXimba (1996) ye- albhamu esihloko sithi, *Siyakudumisa*, kule ngoma sithola umxoxi esivezala ukubaluleka kwenkolo ngaphezu kwezinto esizenzela abantu emhlabeni kepha kumele sibatshele ngezwi leNkosi baguquke, lokhu sikuthola la:

> *"Yabuzwa imisebenzi endodeni*
>
> *Yathi " I was very kind, ngangilunge kabi, ngapha umuntu, izingubo eziningi nemali, ngathenga utshwala wadakwa, wangishayela isipantsula esinuka ekhaleni".*
>
> *Imisebenzi leyo? Buyela eceleni"*
>
> *Wena?*
>
> *"Naba nkosi engifike nabo ebengiba shayela ivangeli"*
>
> *Ngena ngaphakathi ekhaya, feel at home ngena phakathi uhlale ukhululeke…imisebenzi engenisa ezulwini."*

Lapha sivezelwa abesilisa ababili okubuzwa imisebenzi yabo njengoba kunenkolelo yokuba abantu emhlabeni kumele baphile ngendlela yokumesaba uNkulunkulu. Laba besilisa babuzwa ngemisebenzi yabo yasemhlabeni omunye uveza ukuthi wayelunge kabi ehleka nabantu engumuntu wabantu kepha kubukeka ingamngenisi eZulwini leyo msebenzi, sisakuyo ingoma esihloko sithi, *Umphefumulo wami*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996). Uma sibheka lo munye uchaza ngabantu

ebebeshayela ivangeli baguquka njengemsebenzi afike nayo, lokho kuba yinto emngenisa eZulwini. Indikimba yale ndaba isivezela enye yezinkolo ekholelwa ekushumayezeni abantu ukuze baguquke lokho kuthathwa njengemisebenzi kulabo abakholelwa kuleyo nkonzo.

Engomeni esihloko sithi, *Uzosha*, kuXimba (1997) ye- albhamu esihloko esithi, *Therelina*, nakule le ngoma siyayithola indikimba esivezela ngenkolo. Lapha sithola owesifazane uyisa isoka lakhe enkonzweni okokuqala ngqa. Uma ifika le nsizwa iba nokudideka indlela izinto ezenzeka ngayo, kusukela endleleni okuhlalwa ngayo, abesifazane bahlala bodwa ngase sandleni sesinxele abesilisa bahlaliswe ngakwesokudla. Yona ibukeka ingayingeni imithetho yale nkonzo ihlala eduze nomuntu oyilethe enkonzweni. Uma inkonzo iqhubeka iphinde ididwe nawu kuthi kulokhu kukhulume umuntu oyedwa egcizelela encwadini eyodwa etholakala eBhayibhelini, nakhu akushoyo lomlisa, kuyo lengoma ethi*, Uzosha*, etholakala ye-albhamu ethi, *Therelina,* kaXimba, (1997):

> *“Kade ibelesele le ntshebe ngo- Mathew, umfo kabani yena lowo?*
>
> *Thula umsindo, awubangwa umsindo esontweni.*
>
> *Akuyona futhi intshebe ubaba umfundisi lo okhulumayo.*
>
> *Angazi lutho uyangazi mina kwalisonto ngangilibonaphi.”*

Lapha kuyavela ukuba kwasonto lelo into engakaze yaba kulona ingakho inokudideka kukhona konke lokhu okwenzakalayo. Lokhu kuyasivezela ukuba akusibo bonke abantu abakholelwa ekuyeni endlini yesonto futhi nezindlela zokwenza izinto emabandleni ahlukene ziyahluka.

5.3.4 Imfundo

Imfundo ichazwa njengesikhiye sekusasa lo muntu, iyona ekuthiwa ivula iminyango ezintweni eziningi. Imfundo imayelana nokufunda ngezindlela ezahlukene nasezindaweni ezahlukene. Ibaluleke kakhulu ngoba isiza abantu ukuba bafinyelele emaphushweni abo. Kuningi esikufundayo uma siya emikhakheni eyehlukene yezemfundo kusukela emabangeni aphansi, athe thuthu kanye nasezikhungweni zemfundo ephakeme. Sifunda ngamakhono ahlukene, sithole nolwazi olwenza senze izinqumo ezinhle empilweni futhi sithole imisebenzi emihle, iphinde yakhe

ukuzethemba kubantu kanye nendlela abazibona ngayo. Isisiza ekuthuthukiseni imiqondo yethu. Ibalulekile ebulilini bobubili, amantombazane kanye nabafana. Inikeza amantombazane amathuba afanayo nawabafana. Kanti ziningi izindlela zokufunda empilweni ngaphandle kokuya esikoleni kuphela. Lapha sizobheka ukuthi uXimba uthini ezingomeni zakhe ngemfundo.

Engomeni esihloko sithi, *Bayasizonda,* kuXimba (2004) ngaphansi ye- albhamu ethi, *Ngu Vusi Lo*, kule ngoma sithola indikimba esivezela ngemfundo. Lapha umxoxi uyasho ukuba izingane kubalulekile ukuthi zifunde isikole ngoba abanye balele emajele. Lokhu kungadalwa izinto eziningi njengakho ukuthi umuntu uyekela isikole bese engabi nayo into azoyenza akhethe impilo yobugebengu engeke ibe nemiphumela emihle agcine esesejele. Ube esesitshela ngendaba yamadoda amabili abuyela esikoleni esemadala, emva kokuba ngabasizi bomshayeli emakhumbini atshontshe imali, ngenhlanhla yawo akwazi ukuthi athenge nezimoto zawo. Kuthi esazehlalele elalele umsakazo ezwe isimemezelo sokuthi kuzoba khona isikole sase busuku lapho khona umuntu angafunda aze aqede, lokhu sikuthola kuyo ingoma ethi, *Bayasizonda*, ye- albhamu ethi, *Ngu Vusi Lo*, kaXimba (2004). Athatha isinqumo khona lapho sokuba aye kuleso sikole, nakhu esikuthola kulendaba:

> *"Ila siyakhona ke mntakwethu. Thina sohamba more kunalaba baholi.*
>
> *Laba ukushona ilanga banikela khona esikoleni."*

Lokhu okungenhla kusivezela ukuthi yize la madoda abe esenazo izinto zawo njengezimoto kanye nemali kepha asibona sisekhona isidingo sokuyobonana nothisha. Lokhu kufakazela kona ukuthi imfundo kayikhulelwa.

5.3.5 Ukuqwashisa ngophuzo oludakayo

Ukuphuza ngokweqile yilapho khona umuntu esuke esephuza ngendlela yokuthi akasazazi nokuthi ungubani ekugcineni kosuku (O'Ferral, 2003). Ngisho izenzo zakhe zihamba zishintshe abanye bagcina ngokuhluleka ukuphila ngaphandle kotshwala. Lokho akubi nomphumela omuhle ngoba iningi labo ligcina lilahlekelwe okuningi. Abanye uma bebe nenhlanhla bashesha bathola usizo bayabona ukuthi balahlekelwe kangakanani ngenkathi bephuza sengathi akuse nakusasa. Kepha abanye baphaphama sebelahlekelwe yikho konke sekunzima nokuba bahlanganise. Lapha

sizobheka izindaba ezixoxwa uXimba eziveza indikimba ephathelene nakho ukuphuza ngokweqile kakhulu utshwala.

Engomeni esihloko sithi, *Ematshwaleni,* ye- albhamu ethi*, Umthandazi ejoyintini,* kuXimba (1998) nala siyayithola indikimba yokuphuza utshwala kowesifazane ogcina esenza izinto eziphoxa isoka lakhe. Ubonakala engumuntu ongena sinqe uyayaluza nje endlini kugcwele amadoda akana ndaba futhi akakuboni kukubi lokho kuphinde kudicilele nesithunzi sakhe njengomuntu wesifazane. Okuvezwa umxoxi kule ngoma ethi, *Ematshwaleni*, ye- albhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998) nakhu:

"Asukume umakoti bagcwele indlu abantu.

Uyoma ajamele indoda emehlweni.

Ahambe athele ingilazi aphuze ashiye isicekana.

Athele aphuze ashiye isicekana.

Athele enye aphuze ashiye isicekana.

Athele enye, wubhiya, wugologo akukho okusalayo.

Uyodansa, agxume. Agijime ayovulela umsakazo kakhulu.

Iyothula indoda ibambe ikhanda ibheke phansi."

Lokhu kuveza ngokusobala ukuthi yonke lento eyenziwa ilona wesifazane kungenxa yophuzo oludakayo oselungene egazini ayisazilawuli kokuningi elwenzayo. Lokho kudala ukuba lona wesilisa azithole esesimeni esimenza abe namahloni futhi aphinde abe yinhlekisa naphakathi kwabantu ngenxa yokuziphatha kuka nkosikazi wakhe. KuXimba (1998) kuyo ingoma esihloko sithi, *Ematshwaleni*, esiyithola kule albhamu ethi, *Umthandazi ejoyintini*, umxoxi uyaveza uma iqala indaba ukuthi abantu sebehleli ematshwaleni bahlekisa ngothize, osekuvela- ke ukuthi iyona le ndoda. Lokhu kuyisifundo ukuthi noma umuntu ephuza akamuse ukuphuza yonke into futhi akangaphuzeli ukugcina esengazazi igama lakhe, akajabule abuyele nganeno.

Kule ngoma esihloko sithi, *Iglecerina*, ye- albhamu ethi, *Siyakudumisa*, kuXimba (1996) sithola indikimba yokuphuza utshwala ngokweqile. Lokhu kungoba kule ndaba kunowesilisa ophuzayo utshwala kuthe uma esephuzile wabe esehlangabezana nesalukwazi phakathi nobusuku. Uma lokho kwenzeka akaboni nokuthi umuntu

omngakanani lona amthathayo aya naye endlini uvuka uyathuka ekuseni uma esebona ukuba ngumuntu omdala kangaka, konke lokhu sikuthola kuyo le ngoma. Lokhu njengomongo wendaba kusinikeza isifundo sokuthi ukuphuza ngokweqile akusiyo into enhle ngoba kungenza uthathe izinqumo ezingaphusile futhi ongavuka ngakusasa sewuzisola.

Ingoma esihloko sithi, *Umthandazi ejoyintini*, ye- albhamu esihloko sithi, *Umthandazi ejoyintini*, kuXimba (1998) nala sithola indoda egcina ngokungena ophuzweni oludakayo ize isebenzise nezinye izidakamizwa. Uma lokho ikwenza ibe seyikhohlwa ukuthi inonkosikazi emakhaya kanye nengane. Iphuza yonke imali edolobheni ingabe isayithumela imali emakhaya. Akugcini lapho ngoba ibhekana nezinkinga unkosikazi esezifikela yena edolobheni ufica ikwesinye isimo esishayisa ngamahloni uphinde uhamba ne ngane kusa kuyona ingoma ethi, *Umthandazi ejoyintini*, esiyithola ye-albhumu ethi, *Umthandazi ejoyintini*, kuXimba (1998). Ayikho into azoyenza unkosikazi kumele azijwibe enikele kuyena achaze noma ezibonela nje ukuthi isimo sinjani. Sonke lesi simo sazo zonke lezi zingxabano ezigcina zisuka kungenxa yophuzo oludakayo obese lungalawuleki kulo mlisa, esephuza ngokweqile. Lokhu kuyasivezela ukuthi uma umuntu esephuza ngokungalawuleki ugcina esenezinkinga eziningi abhekana nazo.

5.4 Isiphetho

Kulesi sahluko besibheka izindikimba njengengxenye yezinto ezitholakalayo emaculweni kaXimba. Lokhu kwenziwe ngokuchaza ukuthi iyini indikimba, kwaphindwa kwabhekwa izinhlobo zezindikimba ezitholakala ezindabeni ezixoxwa uXimba nendlela azethula ngayo. Ngaphansi kwezindikimba sibheke lezi zindikimba: ubuqili, isimo senhlalo ngaphansi kwaso sabheka lezi zihlokwana: ukungahloniphi, ukubonga, ukungathembeki kanye nobubha emphakathini. Saphinda sabheka lezi zindikimba imfundo kanye nokuphuza ngokweqile utshwala. Kuzona zonke lezi zindikimba sisebenzise umculo kaXimba oxoxa indaba bese sacubungula ngawo lokhu ebesifuna ukukuthola.

Esikutholile ngaphansi kwalesi sahluko ukuthi nakuba izindikimba sizitholile kepha akhona amanye amaculo abeba nakho ukudida obekudingeka ukuba sicophelele uma silifaka ngaphansi kwendikimba ethize. Kanti amanye izihloko bezibuye zibe nakho ukudida uthi ulindele okunye kepha phakathi nendaba uthole okunye. Engomeni ethi,

Bayasizonda, ye- albhamu ethi, *Ngu Vusi Lo*, kuXimba (2004) lapha isihloko sengoma asihambisani nendaba esiyithola engomeni. Lapha ungalindela abantu abazondwa abantu kepha ufica ikhuluma ngamadoda amabili ayakoqala ukufunda esemadala. Okuyinto etshengisa intshisekelo yokuzisondeza nempumelelo ngendlela esemthethweni ngokuthola imfundo. Lokho kwenza ukudideka bese kunikezela umfundi ukukhetha ukuba uthatha kuphi njenga nendikimba ye ngoma. Kanti lokho kuyasivezela ukuba zikhona ezinye zezinto ezingenza singawuncomi wonke umsebenzi kaXimba kanye namasu awasebenzisile ekuxoxeni izindaba zakhe.

ISAHLUKO SESITHUPHA

UKUSETSHENZISWA KOLIMI

6.1 Isingeniso

Ukuze indaba sithi iyindaba ziningi izinto ezibhekwa kuyona ngaphambi kokuba sikwazi ukuhluza ukuba inazo zonke yini izinto ezilindeleke kuyo okufanele sikuthole kuqala kuyo ukuqonda kabanzi ulimi olusetshenziswe kuyona. Lesi sahluko sibheka ukusetshenziswa kolimi njenga nesu lokuxoxa indaba emculweni kaXimba. Lokhu sizokwenza ngokuqale sichaze kafushane ngokusetshenziswa kolimi uma kuxoxwa indaba. Emva kwalokhu sizobe sesikwazi ukuba sibheke amasu asetshenziswe uXimba emculweni wakhe uma ekhetha ulimi alusebenzisayo emculweni wakhe. Ngaphansi kolimi olutholakala uma uXimba exoxa indaba sizobheka lokhu okulandelayo: izifenqo. Kanti ngaphansi kwezifenqo sizobheka lezi: uteku, ihaba, isihlonipho, nesifaniso. Kuphinde kubhekwe ulimi oludelelayo kanye nokushintshanisa izilimi – *code switching*. Konke lokhu kuzokwenziwa ngokucaphuna izibonelo emaculweni kaXimba axoxa kuwona izindaba.

Lapha sibheka ulimi ngokuhumusha lokho esikuthole ezindabeni zikaXimba, sihumusha ukwakhiwa kwaleyo ndaba. Lapha sisebenzisa indlela yokuhumusha ngokubheka izindaba njengoba zinjalo ngaphandle kokushintsha okuthize, njenga nokusho kukaMerriam (2009). Lapha sizohumusha ngenkuthalo silandela yonke indlela yaloyo oxoxayo.

6.2 Ukusetshenziswa kolimi uma kuxoxwa indaba

Ukuxoxa izindaba kuletha ukufundwa kolimi kuphile futhi kudala okuhlangenwe nakho kokubamba iqhaza nokugxilisa okuvumela abafundi abancane ukuthi bakujabulele ukuzwa lolu limi ngendlela enamandla, enesitayela ngesinye isikhathi futhi ejabulisayo. Ukubamba iqhaza kusetshenziswa ulwazimagama nemisho eyisihluthulelo kungakha ukuqwashiswa ngesigqi nokwakheka (Gumbi, 2014). Ababhali baba nendlela yabo eyenza imsebenzi yabo yehluke kweyabanye. Lokhu kuba sekhonweni elithize elisetshenziswa umbhali noma iloyo oxoxa indaba uma esebenzisa ulimi olwenza umsebenzi wakhe uhluke kowabanye. Yebo kungaba ababhali ababhala ubuciko obufanayo njengezindaba ezimfishane, amanoveli okanye

imidlalo kepha indlela yokuxoxa noma yokuloba indaba ayisoze yafana kuba khona okuhlukayo (Mthiyane, 2014). Ziningi izitayela ezisetshenziswayo lokho kunga bandakanya ukuba nolimi oluhloniphekile kusukela indaba iqala ize iyophela, kube ukusebenzisa ulimi olukhululekile. Uma lokhu bekwenza kugcina sekuba yindlela abachazwa ngayo futhi ebonakala ngayo nemibhalo yabo noma izindaba zabo.

6.3 Ukusetshenziswa kolimi njenga nesu lokuxoxa indaba emculweni kaXimba

Uma sibheka izindaba zikaXimba sithola naye enendlela yakhe agqama ngayo uma exoxa izindaba zakhe. Lokhu kubandakanya indlela asebenzisa ngayo ulimi eyenza sikwazi ukuhlukanisa umsebenzi wakhe phakathi kweminye. Sithe uma siwulalela umsebenzi wakhe ngenkathi sidinga ukuwuloba phansi ngenhloso yokuthola ulwazi lwalolu cwaningo sathola ulimi alusebenzisayo lungena ngaphansi kwazinye zezinto esingazibheka ngaphansi kwamasu okuxoxa indaba awasebenzisayo uXimba. Uma sibheka sithole uteku kanye nokusebenza kwezinye zezifenqo, ulimi oludelelayo kanye nokushintshanisa izilimi ‘*code- switching’*. Lokhu sokubheka ngenzansi sisebenzise nezibonelo ukufakazela lokhu esikushoyo ukuthi uXimba usebenzise isitayela esithize solimi uma exoxa izindaba zakhe futhi lokho kuba nomthelela othize emsebenzini wakhe kanye nakulabo abasuke bewulalele okanye abangabalandeli bakhe.

6.3.1 Izifenqo

Izifenqo lapha kusetshenziswa ulimi ngendlela enikezela incazelo ecashile kunayelo esobala, okuvamile kuba amagama asebenza njengesandiso ukuze inkulumo ivele kahle. Izifenqo, kungulimi olungokomfanekiso olungaba negama elilodwa noma ibinzana. Kungaba uteku, ihaba, isihlonipho, isingathekiso, ukwenzasamuntu kanye nesifaniso (Khathi, 2002). Lezi zimo zokukhuluma zisetshenziselwa ukudlulisa enye incazelo kunencazelo engokoqobo. Isifenqo sisuka esakhiweni esejwayelekile sokukhuluma ngenhloso yokwenza incazelo ecacile, enamandla amakhulu, noma eba yinhle kakhulu. Izakhi zokukhuluma zisebenza kakhulu, ngoba zengeza ukucaca, amandla nobuhle emazwini ethu.

Iningi lababhali basebenzisa izifenqo abanye bakwenza lokhu benakile abanye kuyazenzakalela nje kumuntu osejwayele ukudlalisa amagama. Isifenqo siveza umqondo, umcabango, noma isithombe ngamagama aphethe izincazelo ngale kwezingokoqobo zabo (Pollard, 1994). Ziphinde zinikeze ubukhulu obengeziwe olimini

ngokuvuselela ukucabanga nokuvusa isithombe esibukwayo, senkanuko, ulimi olunjalo ludweba isithombe ngengqondo ngamazwi (Khathi, 2002). Izifenqo ziyizimbali ezihlobise umumo nesimo sombhalo. Uma izifenqo zisetshenziswe ngobuhlakani, zinganezezela umfutho kanye nobuhle emibhalweni (Makhanya, 2008). Izifenqo zakha imifanekisomqondo kubabhali, abalaleli nakubahluzi, kuyenzeka izifenqo zisetshenziswe ukuveza noma ukugcizelela isimo esithile (Khathi, 2002). Kanti- ke okunye okuphawuleka ngazo ukuthi ziwulimi olunothisa inkulumo. Izibalo zohlu lwezifenqo ziningi kakhulu kepha ngokwalolu cwaningo sizosebenzisa ezine okuyilezi, uteku, ihaba, isihlonipho nesifaniso kanye nezibonelo esizozicaphuna ezindabeni ezixoxwa uXimba emculweni wakhe.

6.3.1.1 Uteku

Uhlobo lwamahlaya olusetshenziswa ezincwadini noma lapho kuxoxwa khona indaba bese oxoxayo afake amahlaya endabeni esuke ibeka isimo esibucayo kepha sigcine sesizwakala ngendlela eyamukelekayo. Lolu hlobo lwamahlaya lungaba yinto elula njengombono ongenangqondo, kwenzeka okuthile okungalindelekile, futhi lokhu kwenza umfundi ahleke (Makhanya, 2008). Ziningi izindlela ababhali bobuciko noma amaciko asivezela ngayo uteku kukhona lapho isikhulumi noma umlingiswa enza ihlaya ngaye uqobo. Luhlobo lwamahlaya olwehlukile, kepha siyaluthola emibhalweni eminingi noma ezindabeni kwenziwa futhi kuye kuyifeze inhloso okungukwenza abantu bahleke. Kuyenzeka uthole ukuthi umxoxi wendaba ukhuluma ngesimo esidabukisayo noma esenza abantu bafikelwe umunyu kepha ngokufaka ihlaya laphaya nalaphaya indaba igcina seyihlala kahle futhi iphinde ishiye nomyalezo ngendlela esingenalo usizi olukhulu.

Uma sibheka izindaba ezixoxwa uXimba iningi lazo sithola uteku kuzona, lokhu bekuba nawo umthelela omuhle lapho khona abantu bebekwazi ukuthi bahleke futhi bathokoze. Kunezinye zezi ndaba ubungathi uma zixoxwa ngaphandle koteku abelufaka kungagcina sewudabuka kakhulu futhi uzwelana nalabo balingiswa abasendabeni. Kepha indlela ayibeka ngayo indaba kwenza ugcine usulibala ukuthi lo mlingiswa usenkingeni. Lapha sizobheka izindaba ezixoxwa uXimba sibheka uteku kuzona.

Engomeni esihloko sithu*, Iqhuzu*, kuXimba (1996) ye- albhamu yakhe esihloko sithi *USikhumba*, lapha sithola uteku njengesu lokuxoxa indaba elisetshenziswe uXimba.

Lapha kuyi ndaba ephakathi kwabalingiswa ababili okungumfundisi kanye no nkosikazi kaMadlokovu. Uma le ndaba ixoxwa sithola uteku olungi kuyona. Okunguteku esikutholayo kuyo le ngoma ethi, *Iqhuzu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996), nakhu:

> *"Never mind indaba yaloyo nkosikazi uyambona uwuphuthu nje nasebusweni akakhilimu."*

Lapha uXimba uthi uma eyixoxa le ndaba abuye afake namahlaya phakathi njengoba sizwa nje uma umfundisi echaza unkosikazi wakhe uze athi uwuphuthu. Lokhu ukwenza ngenxa yokuba lona anaye njengamanje alibale imibuzo eminingi ngenkathi esahleka aqhubeke namaqhinga akhe.

Kuyo lendaba esiyithola engomeni ethi, *Iqhuzu,* ekwi- albhamu ethi, *USikhumba*, kaXimba (1996), siphinde sithole uteku lapho khona umlingiswa owumfundisi ethi:

> *"Unamadolo acijile ongathi igusha, mefinyela ungigwaza ngamadolo ebusuku kuyasa ngiphethwe izibhobo.*
>
> *Ngithi, ayi sisi ngamthatha ngingali understand iBhayibheli."*

Uma ubheka le nkulumo yalo mlingiswa ongumfundisi uyayithola ukuthi inoteku indlela achaza ngayo unkosikazi wakhe ngoba ephambi kuka nkosikazi kaZulu. Ufuna kucace ukuthi njengoba eze kulona kaZulu akazile ngephutha uyayazi into emlethe khona. Uma sibheka le nkulumo *"…mefinyela ungigwaza ngamadolo ebusuku kuyasa ngiphethwe izibhobo"* etholakala kuyo indaba esengomeni ethi, *Iqhuzu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996), iyezwakala ukuthi usebenzise isu lokuxoxa indaba afake noteku kuyona. Kuphinde kube ilapho khona ebeka ukuthi unkosikazi wakhe wamthatha engenalo ulwazi lweBhayibheli lokho kuyaveza kukodwa ukuthi umxoxi usasebenzisa isu lakho ukufaka amahlaya uma exoxa indaba ngoba ukuthatha unkosikazi akudingi umuntu aze abe nolwazi lweBhayibheli.

Lena enye yezindaba ende kunezinye uma siqhubeka nayo siphinde sithole uteku kuyona uma umxoxi eyiqhuba ingxoxo ephakathi kwalaba ababili, kuyo ingoma ethi, *Iqhuzu,* esiyithola ye- albhamu ethi, *USikhumba*, kaXimba (1996), nakhu okunye esikutholayo:

> *"Ngifuna imanzi ezoke ishiphe u- poison. Kuke kusangane onke amazenze nezimbungulu no masquitos kudunyelwe kubuyele one side. Ngingathi ngilele nemzanzi yami nakhu okuyu masquito kuyamnyonyobela kushaya itoyitoyi kuzama i- Afrikaans akwazi nasi Bhunu, nyi nyi nyi, sekuyamqabula akwazi nakuqabula kuyamluma uswayini."*

Lo mlingiswa ongumfundisi ungumuntu onamaqhinga futhi uma ubheka agcina esemsebenzela enza nonkosikazi kaZulu egcine esemlalela. Usho zonke izinto ezizokwenza alibale ile nto ayiphakamisile yokuthi lo mfundisi unonkosikazi kanti ukuba khona kwakhe kungamqhatha noZulu. Uma ethi ufuna imanzi ezoke ishiphe u- *poison* lokho kungu kusebenzisa isu lokuxoxa indaba efaka noteku. Uze afake namazenze khona lapho ukuthi azobulawa isenzo sakhe lo nkosikazi ngoba mkhulu ngomzimba futhi uzoshipha u- *poison* kuyavela obala manje izinhloso zalo mfundisi ukuthi bekungesikhona ukuzoletha izwi lenkosi kepha ubelethwe izinkanuko zakhe kulo muzi. Nalapho khona echaza indlela umaskito owenza ngakhona akubi into ayishoyo nje kuphela kepha unendlela yakhe yokuchaza, *"…nakhu okuyu masquito kuyamnyonyobela kushaya itoyitoyi kuzama i- Afrikaans akwazi nasi Bhunu, nyi nyi nyi, sekuyamqabula akwazi nakuqabula kuyamluma uswayini"* lokhu sikucaphuna kuyo ingoma ethi, Iqhuzu, ye- albhamu ethi, *USikhumba*, kaXimba (1996). Lokhu kuveza uteku kuba yihlaya kuloyo osuke elalele le ndaba.

Sibheke enye yezingoma esihloko sithi, *Indoda ethanda inyama,* kuXimba (1996) ye- albhamu esihloko sithi*, Siyakudumisa,* sithola kusetshenziswe ulimi olunamahlaya uma umxoxi ethula indaba yakhe. Lendaba imayelana nomnumzane owayethanda inyama kakhulu futhi ekhonze nokuya emizini yabantu lapho kunemicimbi khona. Indlela esithulelwa ngayo isingeniso siyaluthola uteku uma umxoxi echaza lomlingiswa okunguye osemqoka, nakhu asivezela kona umxoxi, engomeni ethi, *Indoda ethanda inyama*, ekuyo i- albhamu esihloko sithi, *Siyakudumisa*, kaXimba (1996):

> *"Uhleka aze aqethuke emzini yabanye abantu.*
>
> *La kuhlatshwe khona inkomo, akayithandi inyama go izimuzimu.*
>
> *KaDlamini ikubo, kaNgcobo ikubo, kaMkhize ikubo, kaSithole ikubo.*
>
> *Ngeke usazi kuthi owakabani."*

Isu elisetshenziswe uXimba uma eqala indaba yakhe usivezela indlela lona wesilisa athanda ngayo inyama lokhu ukwenza ngokuba achaze indlela aziphatha ngayo. Kuyavela ukuthi uma esemzini yabantu usuke esengumuntu onomusa ngokweqile *"Uhleka aze aqethuke…"* kuXimba (1996) kuyo ingoma ethi, *Indoda ethanda inyama*, ye- albhamu ethi, *Siyakudumisa*. Lokhu nje kukodwa kuyisu lokwenza ihlaya, kuthi nolalele afise ukuzwa ukuthi lo mlisa kuzophelela kuphi ukwenza kwakhe. Uyaphinda uXimba uma emchaza lo mlisa uveza ukuthi kuyo yonke imizi afika kuyona naye uphenduka owakhona, lokho ukuveza ngokubala izibongo ezihlukahlukene.

Ayigcini lapho le ndoda kuthi kunomsebenzi komunye umuzi yagcina seyicanda izilimaza, umxoxi uyibeka kanje indaba kuyo ingoma ethi, *Indoda ethanda inyama*, ye-albhamu ethi, *Siyakudumisa,* kaXimba (1996):

> *"Olunyathela ukhuni alusakaze ngembazo.*
>
> *Aze azinqamule amazwane akezwa noma eselimele."*

Lapha umxoxi uma echaza isenzo salomlisa usenza kube engathi into elula nje ngisho nolalele akafikelwa ukumzwela kodwa ufikelwa ukuhleka indlela aziphatha ngayo lona wesilisa. Umuntu ongezwa ngisho esezinqamula izinzwane lokho kuzwakala njengehlaya. Okunye uma bethi akabizelwe i- *ambulance* ukuze aye esibhedlela athole usizo ngoba uyopha uyanqaba ngoba engafuni ukushiya inyama.

Indlela exoxwe ngayo le ndaba kusetshenziswe uteku kakhulu, ngoba uma izinto sezishintsha zibhekiswa ngakuye lo mlisa okhonze imizi yabantu futhi ohleka aze aqethuke kuyona akube kusafana uma sekunguye ohlabile, umxoxi usivezela kanje lokhu engomeni ethi, *Indoda ethanda inyama*, ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

> *"Nakho-ke esehlabile kwakhe uyaqala nokuhlaba inkomo endaweni.*
>
> *Ehheni abantu abangaka lakwami udlame phela lolu!*
>
> *Incane kabi lenkomo engiyihlabile, ayikho ikhona ingange gundwane.*
>
> *Nebhunu lingibulele ngemali, akusale abantu engibaziyo.*
>
> *Angiyihambi imizi yabantu.*
>
> *Akukhona e-renk lakwami, akukhona ebhareni, outside you dogs."*

Uma eqala ebona abantu beza emzini wakhe akusafani nokuhleka kwakhe njenga lapho esuke eseqethuka, uvuka ulaka. Ubabaza ubuningi babantu, aphinde akhale ngezindleko abhekane nazo ethenga inkomo. Uma ekwenza lokho akubi kuhle ngoba uphetha ngokubaxosha abantu. Indlela ayibeka ngayo umxoxi kuzwakala kuyinto ehlekisayo kuyona yonke le nto exoxwayo. Isu lokuxoxa le ndaba kube ukusebenzisa amahlaya kuyo yonke indaba kusukela iqala ize iyophela.

Engomeni esihloko sithi, *Ijazi*, kuXimba (1998) ye- albhamu ethi, *Umthandazi ejoyintini*, nakuyo lengoma siyathola umxoxi esebenzisa uteku endabeni. Indaba ephakathi kowesilisa nowesifazane abahlela ukubonana, emva kokuvumelana ngosuku owesifazane uba nesicelo kowesilisa, nakhu esikuthola engxoxweni yabo kuyo ingoma ethi, *Ijazi,* ekwi- alabhamu ethi, *Umthandazi ejoyintini*, kaXimba (1998):

> *“Yashela insizwa entombini sengiyakuzwela- ke muntu weNkosi.*
>
> *Nhlanhla yami, singabonana nini?*
>
> *NgoMgqibelo uphathe ijazi lomkhwenyana ke.*
>
> *Umkhwenyana kadadewenu?*
>
> *Ayi ijazi uyalazi njengoba sekwaba nesifo umashayabhuqe.*
>
> *Oh litholakalaphi?*
>
> *Emakhemesi alibizi mali.*
>
> *Awu ngiyabonga.”*

Lapha uXimba ulimi alusebenzisile lunamahlaya phakathi ngoba uma lona wesifazane eba nesicelo sokuthi aphathe ijazi, uvele abuze umbuzo ongalindelekile, *“umkhwenyana kadadewenu?”* kuXimba (1998) engomeni ethi, *Ijazi*, ye- albhamu ethi, *Umthandazi ejoyintini*. Lokhu kuwuhlobo lolimi olunamahlaya. Inomyalezo obalulekile futhi esigcina siwuzwe kahle emva kwakho ukuhleka lo mbuzo walo mlisa omayelana nokuzivikela uma siyohlangana nabantu besilisa ngenxa yezifo esezidlangile.

Engomeni ethi, *Amathambo,* kuXimba (1996), ye- albhamu ethi, *Siyakudumisa*, siyaluthola uteku nakuyo. Amahlaya uma uxoxa indaba enza nabantu bahlale bephapheme bengabhocobali baze bafikelwe ubuthongo. Lapha sithola uteku lana khona uXimba esebenzisa yena uqobo uwenza ihlaya ngaye, lokhu ukwenza kanje:

"Wayishaya kamnandi lomuntu kodwa umubi.

Wayishaya kamnandi inkostina kodwa umubi.

Wayishaya kamnandi weMlaba kodwa umubi.

Wayishaya kamnandi weVusi kodwa umubi."

Lapha umxoxi wendaba uzisho yena ukuthi mubi lokhu okuba uteku ngoba kushiwo uyena. Uma umuntu ezisho yena ukuthi mubi kuye kungabi into eyisimanga futhi engasusa umsindo ngoba kusuka kuyena. Into engenzeka ukuthi abantu bakuthole lokho kuhlekisa. Lokhu ukusebenzisa uteku kukaXimba kuyasiza ezindabeni zakhe njenga nesu lokuxoxa izindaba abantu bazilalela bephindelela. Kanti nalo uteku alwenzi umsebenzi wokuchitha isizungu kuphela kepha umuntu uthola nokukhululeka komqondo.

Uteku sibuye siluthole engomeni esihloko sithi, *Obuya themba lami*, kuXimba (1996), ye- albhamu ethi, *USikhumba*. Kule ndaba sithola owesilisa obanjwa ebusuku ezokwenza imisebenzi yobumnyama emzini kaGatsheni. Uma lokho kwenzeka uba nezincazelo ezingazwakali futhi ezibonakalayo ukuthi azikho. Nazi ezinye zezimpendulo zakhe kuyo ingoma ethi, *Obuya themba lami*, ekwi- albhamu ethi, *USikhumba*, kaXimba (1996):

"Ya- mnumzane uzofunani layikhaya ngalesi sikhathi ungagqokile.

Sorry Mr. Gatsheni njoba ngagqokile nje bengijima, ngiyajimisa.

Ngisafuna ukumuhluzana namabhokisa."

Uma sibheka le mpendulo iyihlaya ngoba akekho umuntu ongahamba enqunu aye emzini yabantu bese ethi ubejima. Unikezela le mpendulo nje ingoba uswele umgodi wokucasha kule senzo asetholakale ngaphansi kwaso. Uma umxoxi eyixoxa le ndaba uyenza ibe ihlaya yize kuyinto eyisenzo esibi futhi esingavumelekile. Ziningi izimpendulo zalo mlisa eziveza uteku ngenxa yokuphelelwa amasu okuthi usazokwenza njani ebanjwe oqotshweni emzini womuntu. Ngisho nesilwane ahamba naso ugcina ngokusiphika nakhu akushoyo kuyo indaba esengomeni ethi*, Obuya themba lami*, esisayithola kuyo i- albhamu ethi, *USikhumba*, kaXimba (1996):

"Le mfene eyokwenzani?

Angikwazi ke lokhu kuyangilandela noma u-Rex wamaphoyisa yini.

Akuyena Rex wamaphoyisa lo, imfene man.”

Isu elisetshenziswa ilo mlisa elokuthi icala lingumphikwa, ngoba la into ayiphikayo ayisekho kepha uyaphikelela nokuthi angeke avume lutho. Ngisho imfene kumele laba abambuzayo bagcine bekholwe ukuthi isilwane angasazi naye esimlandelayo okungaba inja yamaphoyisa. Uma beqhubeka nokumbuza ulokhu efika nezimpendulo ezahlukene nazo ezihlekisa kakhulu kulesi simo abhekene naso.

Engomeni esihloko sithi, *Ebukhosini,* kuXimba (1996) esiyithola kuyo i- albhamu ethi, *USikhumba*, nakuyo le siyathola ukusetshenziswa kolimi kufaka uteku phakathi. Lendaba iphakathi kwabesifazane ababili okunguKhathazile kanye nonina. Unina kaKhathazile ukafundile, ube esethola incwadi evela kumyeni wakhe. Uma ifika lencwadi ucela uKhathazile ukuba amfundele. Nakhu akushoyo uma enza lesi sicelo kuyo indaba esengomeni ethi, *Ebukhosini*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

“Usize mntanami ngoba uyihlo ubuye abhale namagama athe phecelezi, uvale izindlebe mawufunda le ncwadi.

Yebo ma.”

Ngokuka nina kaKhathazile uma ufunda incwadi uvale izindlebe usuke ungeke uyizwe ukuthi ithini. Lokhu kuwuku sebenzisa ulimi olunoteku kumxoxi wendaba. Kuzwakala lapho khona uKhathazile esemoyizela unina uyathuka ukuthi umoyizeliswa yini ngoba uzivalile izindlebe.

Izingoma eziningi zikaXimba zinoteku kakhulu, qabukela uthola ingoma ezoxoxa indaba ize iyophela ungawatholanga amancoko kuyo. Indlela asebenzisa ngayo ulimi nakhetha ngayo amagama azowasebenzisa yenza kube namahlaya phakathi. Uma sibheka izinjulalwazi zalolu cwaningo siyathola ukuthi indaba kumele loyo olalele akwazi ukunamathela kuyona lokho kwenza kube yindaba enhle, kanti uteku luyenza indaba kube mnandi ukuyilalela. Zombili lezi zinjulalwazi ziyavumelana ngalokho.

6.3.1.2 Ihaba

Lolu hlobo lwesifenqo luchazwa njengokukhulisa inkulumo ngendlela eyenza kuzwakale lokhu okukhulunywa ngakho sengathi kukhule kakhulu kunalokhu okuyikhona ngempela (Khathi, 2002).

KuXimba (1996) ye- albhamu ethi, *USikhumba*, engomeni esihloko sithi, *Iqhuzu*, lapha sithola ihaba uma umfundisi echaza izilwane ezincane indlela angazibulala ngayo, nakhu akushoyo:

> *"Izenze ngaliphulela ngomkhonto enhlizweni ngilichithe ubuchopho, ngiliphule imicondo ngesimolontshisi.*
>
> *Imbungulu ingabeletha ucelemba kulona idandakazi elibomvu elifana nama overall ase- Loliwe, umhlathi kanina".*

Uma sibheka le nkulumo siyayibona ukuthi ikhulisiwe kunalokhu ebingaba yikona, iyihaba. Lokhu kungoba awukho umkhonto ongabulala izenze kanti futhi izenze isilwane esincane kakhulu ukuthi kungasetshenziswa umkhonto kusona. Aphinde aveze ukuthi angalichitha ubuchopho lokhu kusayihaba ngoba izenze alinabuchopho kwalobo akhuluma ngabo into nje encane okunzima nokuthi uyibambe uma kwenzekile wayithola uyibulala ngesandla ngaphandle kokusebenzisa amandla amaningi. Uphinde aveze ukuba angaliphula imicondo, lokho ukusayihaba ngoba alinayo imilenze ukuthi sekungathiwa linemicondo izenze, lokhu sisakuthola kuyo ingoma ethi, *Iqhuzu,* esiyithola kuyo i- albhamu ethi, *USikhumba*, kaXimba (1996).

Kuphinde kuvele nembungulu kuzona lezi zilwane athembisa ukuzibulala ngesihluku. Uthembisa ukuyibulala ngocelemba ke yona, okusayihaba nakho ngoba uthatha into encane uyenza ibe into enkulu. Lezi zilwane angeke kudingeke kwacelemba lo akhuluma ngawo. Kepha uyakusebenzisa lokhu njenga nesu lokuxoxa indaba yakhe ayifake nezinongo zendaba okuyizo izifenqo ezenza indaba inothe.

Siphinde sibheke ukusebenza kwehaba engomeni esihloko sithi, *Indoda ethanda inyama*, kuXimba (1996) ye- albhamu esihloko sithi, *Siyakudumisa*. Kule ngoma sithola owesilisa ohlabile kwakhe kodwa akafune muntu ukuba abekhona, uze aveze ukuthi akusale abantu abaziyo kuphela ngoba yena akayihambi imizi yabantu. Lokhu kuyinkulumo eyihaba kukodwa ngoba umxoxi usivezelile ukuba lo mlisa awukho umuzi angawuhambi uma ezwe kuthiwa kuhlatshiwe. Nakhu okunye akushoyo uma ebona

abantu bezongena kwakhe, lokhu sikucaphuna kuyo ingoma ethi, Indoda ethanda inyama, ye- albhamu ethi, Siyakudumisa, kaXimba (1996):

> *"Ehheni abantu abangaka lakwami udlame phela lolu!*
>
> *Incane kabi le nkomo engiyihlabile.*
>
> *Ayikho ikhona ingange gundwane.*
>
> *Nebhunu lingibulele ngemali."*

Ukubabaza kwakhe ubuningi babantu uze abufanise njengokuthi sekuwudlame, lokhu kuyihaba ukusho ngenxa nje yokuba ngumuntu onomona. Akayifuni into ephumayo iye komunye umuntu.

6.3.1.3 Isihlonipho

Isihlonipho kuba yigama elingahlambalazi ubunjalo bento esikhundleni sokuba kusetshenziswe igama lento ngqo elizwakala njenga nelihlambalazayo uma libizwa (Xulu, 2014). Lokhu kwenziwa ngokushintsha igama elejwayelekile, kusetshenziswe amagama awumqondofana, ukusetshenziswa kwamabinzana achazayo kanye nalokho okuphuma emlonyeni kuzwakale kahle kuwo wonke umuntu (Makhanya, 2008). Incazelo isuke injalo nje kodwa kusetshenziswa igama elizwakala lizothile.

Siqala ngokubheka izibonelo esizithola engomeni esihloko sithi, *Amazambane,* kuXimba (1996) ye- albhamu ethi, *Siyakudumisa*, lapha sithola uXimba esebenzise isihlonipho kusukela esihlokweni sale ndaba. Isihloko sale ndaba sithi, "*Amazambane"*, lokhu kuyigama elihloniphekile kepha uma sewulalela kahle indaba uhlaziya uyathola ukuthi akukhulunywa ngalawa ayisitshalo kepha kukhulunywa ngengxenye yesitho somuntu wesilisa sangasese. UXimba lapha usebenzise leli gama walenza njengegama elifanisa izinto ezimbili ezihlukene kodwa lokhu ukwenze ngokuba akubize ngalo ngqo angasebenzisi izakhi zokufanisa. Lokho kube sekwenza leli gama lisebenze njengesibanjalo. Singasho ukuthi selenze imisebenzi emibili kule ndaba okuyisihlonipho kanye nesibanjalo. Inhloso yokulisebenzisa bekuyikho ukugwema ulimi oluhlambalazayo oluye luzwakale lulumela kubantu abaningi uma kubizwa izitho zangasese zobulili ngamagama azo ngqo, kuba yigama elizwakala kabana nje.

Ukuveza ubufakazi sibuthatha kule ndaba ngalokhu esikushoyo ngaleli gama ukuthi lisebenza njenga nesihlonipho sizocaphuna amazwi esiwathola endabeni esiyithola engomeni kaXimba (1996) esihloko sithi*, Amazambane*, ye- albhamu ethi, *Siyakudumisa*:

> *"Laguqa ke ibheshu ladunusa ngokuthi sasingekho- ke isikhindi sangaphansi avela amazambane."*

Le nkulumo engenhla yenza ukuthi emqondweni womuntu olalele kwakheke isithombe ukuthi ngakube imaphi la mazambane umxoxi akhuluma ngawo. Ukusebenzisa kwakhe ulimi olungalumeli lwenze isu lakhe lokuxoxa indaba laba impumelelo futhi iyakwazi ukuba ilalelwe abantu abahlukahlukene ngeminyaka ngaphandle kwezinkinga sokusabela ukusetshenziswa kolimi.

Engomeni esihloko sithi, *Iqhuzu*, ye- albhamu ethi, *USikhumba,* kaXimba (1996) nakuyo siphinde sithole amagama ayisihlonipho. Lokhu uXimba ukwenza ngokusebenzisa ulimi alukhetha ngokucophelela. Akavele ahlambalaze izinto, kokunye kuba namatemu azakhela wona yena ukuze asho lento afuna ukuyisho kepha kungabi ukuhlambalaza. Uma sibheka kuyo le ngoma siqala esihlokweni sayo, *Iqhuzu,* kuba yigama nje elinganakekile futhi ongeke ube nokuqagela okushaya emhloleni ngongase ukuthole endabeni. Siyadida lesi sihloko kanti siqukethe umqondo ocashile kakhulu, oze uwuthole ngemuva kokulalela kahle indaba. Uma singena endabeni siyilalela kusukela iqala ize iyophela singasho ukuthi leli qhuzu okukhulunywa ngalo kule ndaba isitho somuntu wesifazane sangasese. Lokhu kungezinto laba ababili abakhuluma ngazo kule ndaba ikakhulukazi lona wesilisa ongumfundisi ofikele emzini kaZulu kuno nkosikazi yedwa, konke lokhu sisakuthola kuyo le ndaba esengomeni esihloko sithi, *Iqhuzu*, etholakala ye- albhamu ethi, *USikhumba*, kaXimba (1996).

Uma sibheka la mazwi ashiwo umfundisi akuveza ngokusobala ukuthi uXimba kule ndaba ukhuluma ngani, amazwi siwacaphuna kuyo indaba esengomeni ethi, *Iqhuzu*, ekuyo le- albhamu ethi, *USikhumba*, kaXimba (1996):

> *"Aleluya amen! Awuyingeneke le ngoma.*
>
> *Ngizothini mina mthandazi?*
>
> *Uzothi elakho.*

Ngithi elakho iqhuzu?

Elakho- ke mama."

Lena inkulumo evela emva kokuba umfundisi kade eqalile elokhu edlala ngomqondo walo nkosikazi, emthembisa izinto ezingekho aze akhulume nakabi ngonkosikazi wakhe. Uphetha ngokuthi akavale umshudo womnyango balale manje, okuveza ngokusobala ukuthi inhloso yakhe bekuyikho ukuthi azolala nonkosikazi kaZulu. Isihlonipho siyindlela yokukhuluma ngento esabekayo noma ebuhlungu ngokusebenzisa amazwi athe ukuthamba nangayigaguli into ngegama elilumelayo (Khathi, 2002).

6.3.1.4 Isifaniso

Isifaniso yilapho kuqhathaniswa izinto izinto ezimbili ezingafani ngoba kukhona okuthile okunobudlelwane phakathi kwazo. Sandulelwa yizakhi zokufanisa o- njenga, kuhle-, okwe-, -sa (Makhanya, 2008).

Engomeni esihloko sithi, *Umthandazi,* kuXimba (1998) ye- albhamu ethi, *Umthandazi ejoyintini,* lapha unkosikazi ufica indoda yakhe ejoyintini eqambe amanga yathi seyingumthandazi, uma eyifica iyazibiza ishona phansi iyavumbuka, uma eyibona yenza lokho uthi kuyona:

"Awudansi ngathi ihhashi lo mjaho liyowina."

Indlela lona wesilisa ayedansa ngayo yafaniswa nehhashi lomjaho. Okusobala uma uyibuka ngamehlo engqondo ukuthi zazibuya ngempela. Ufanise ijubane ayenza ngalo lomdanso nalelo lehhashi lomjalo.

Kule ngoma esihloko sithi, *Iqhuzu*, kuXimba (1996) ye- albhamu ethi, *USikhumba*, sithola umxoxi esebenzisa uhlobo lwesifenqo okuyisifaniso kube kaningana, lokhu sikubona lapho khona umfundisi efanisa unkosikazi wakhe noVusi uthi:

"Ufana noVusi laba abashaya izinkosistina too much ababi."

Lana uXimba usebenzise isifaniso ngoba siyasithola isakhi sesifaniso okuyu -*ufana*- lapha ufanise abantu ababili abahlukene. Lokhu ukwenze ngokusebenzisa isakhiwo sesifaniso. Siphinde sithole isifaniso lapho khona umfundisi esaphinda efanisa khona amadolo kankosikazi wakhe nawe gusha, uthi unamadolo acijishe angathi igusha,

lokhu sikuthatha kuyo ingoma ethi, *Iqhuzu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996).

6.3.2 Ulimi oludelelayo

Ulimi oludelelayo lungabandakanya izinto eziningi ezingashiwo kubantu ezitshengisa ukwedelela, kuphinde kube ukusetshenziswa kwamagama ayinhlamba, ukubiza abantu ngezici zabo nokunye okuningi (Ntombela, 2011). Lapha sizobheka ulimi oludelelayo olusetshenziswa uXimba uma exoxa izindaba ezingomeni zakhe.

Uma sibheka ingoma kaXimba (1996) ye- albhamu ethi, *USikhumba*, esihloko sithi, *Izifebe zaKwaMashu*, lengoma inolimi oludelelayo kusukela esihlokweni sayo nje sisodwa ungakangeni nakuyona phakathi ulalele indaba azoyixoxa. Uma ubheka isihloko sale ndaba sinakho ukudelela ngoba sibeke into ngolimi olulumelayo yaphinde yabeka ngolimi oluhlambalazayo. Uma ungena kuyona phakathi indaba kuba kuningi okutholakala phakathi okusenza sithi isu lokuxoxa indaba elisetshenziswe uXimba lapha kube ulimi oludelelayo. Uma singena kuyo indaba sicaphuna lokhu esikuthola endabeni ethi*, Izifebe zaKwaMashu, ye*- albhamu ethi, *USikhumba*, kaXimba (1996):

> *"Zase zithe zangithola* ***izindindwa*** *KwaMashu."*

Uma sibheka leli gama elingenhla, *izindindwa*, kuyigama elitshengisa ukudelela kakhulu futhi elingelihle neze uma libizwa. Umuntu uma ekubiza ngalo wonke umuntu ufikelwa isithombe esingesihle ngokuziphatha kwakho. Isu lokuxoxa indaba alisebenzisile uXimba la kube elinolimi oludelelayo uma ekhetha amagama angachaza ngawo abantu noma izinto. Siphinde sithole ezinye zezinto kuyo lengoma ethi, *Izifebe zakwaMashu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996) uma echaza indlela lo wesifazane agqoke ngayo nakhu umxoxi akuvezayo:

> *"NoMagrethe ezabalaza* ***nengxathu*** *kaMaMhlongo ethi ngindoda yakhe."*

Uma sibheka leli gama esiligqamisile ngenhla, *ingxathu*, akusilo igama lento enhle kanti nangendlela elisebenze ngayo kuchazwa into egqokwe umuntu wesifazane kusinika isithombe somuntu ongazithandi ukuthi angagqoka into engaze ibizwe ngalolu hlobo lwegama. Uma sibheka amagama awakhethayo kule ngxoxo yakhe aveza ukudelela okuyisu lakhe umxoxi alibona lingcono ukuthi angalisebenzisa ukuze

athule lendaba yakhe. Uma ubheka angaba khona amagama aye ngawasebenzisa ukuchaza isimo esifanayo kodwa abeka ngendlela ehloniphekile kepha wakhetha wona lawa esiwathola endabeni.

Indaba iyaqhubeka kanti nolimi olusetshenziswa kuyona alushintshi, lulokhu luqhubekile nokuba oludelelayo futhi luphinde luhlambalaze. Nasi esinye isigameko esisithola endabeni esihloko sithi, *Izifebe zaKwaMashu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

> *"**Sathi esinye**, ungasishayeli into ebhedayo la iKwaMashu.*
>
> *Lelithayi bekuyi- necklace yakho **mhlathi kanyoko**."*

Ukubheka amazwi okuqala kulomusho ongenhla, *sathi esinye*, lapha kusa gcizelelwa kona ukuthi abantu besifazane base ndaweni yaKwaMashu bathukeke babizwe ngezifebe. Akugcini lapho umxoxi uma eqhubeka nendaba kuphinde kuvele inhlamba nayo isashiwo umuntu wesifazane ngokomxoxi, *mhlathi kanyoko*, la mazwi avela njengashiwo ilona wesifazane waKwaMashu. Indaba yonke ibukeka iveza abantu besifazane baKwaMashu njengabantu abangaziphethe ngendlela elungile emphakathini. Lokhu kuvezwa umxoxi wendaba kusukela iqala ize iyophela ingoma.

Engomeni esihloko sithi, *Egigini*, kuXimba (1996) ye- albhamu ethi, *Siyakudumisa*, siyaluthola ulimi oludelelayo olusetshenziswe uXimba uma exoxa indaba, uthi lapho echaza ubunjalo besalukwazi asiveze njengomuntu omncane ngomzimba futhi osemdala kodwa lokho akakubeki kanjalo uthi "*umboqwana wesalukwazi*". Lokhu kungukudelela ngoba likhona igama ebengalisho lokuchaza isakhiwo salo muntu ngaphandle kwaleli amgagula ngalo.

Uma sibheka leli lisu likaXimba lokuxoxa ezinye zezindaba zakhe lokusebenzisa ulimi oludelelayo noma oluba nenhlamba lenze abalandeli bakhe bahlukana phakathi. Abanye baqhubeka nokuwulalela umculo kodwa sebeba nalezo zingoma ezingadlalwa noma ikanjani ikakhulukazi phambi kwezingane. Uma ingoma inenhlamba abantu abadala bakholelwa ukuthi ayikufanele ukuba ifinyelele ezindlebeni zezingane. Kanti akugcinanga lapho kuphela ezinye zezingoma zakhe ngenxa yolimi olulumelayo noluhlambalazayo zagcina ngokungadlalwa nase msakazweni (The eThekwini Living Legends Awards, 2010).

6.3.3 Ukushintshanisa izilimi noma ikhodi *(Code- switching)*

Lokhu kuyinto evamile kumuntu osuke ekwazi ukukhuluma izilimi ezimbili kuya phezulu, loyo osuke ekhuluma ukwenza enakile kanti kwesinye isikhathi kwenzeka enganakile (McCormick, 2002). Omunye wabacwaningi le nto yokushintshanisa izilimi uyichaza kanjena uMcCormick (2002: 217):

> *"Code- switching is an alternation of elements longer than one word from two languages or dialects".*
>
> *Ukushintsha izilimi noma ikhodi yilapho khona khona kunamagama angaphezulu kwelilodwa ezilimi ezimbili ezingafani noma zesigodi.*

Le ndlela yokukhuluma ivamile ukutholakala uma ulalele ingxoxo okusuke kungekho umgomo othize olandelwayo wokukhuluma. Njengenkulumo engalungiselelwe phakathi kwabantu abazanayo noma bengazani iye yenze ukuthi inkulumo izwakale futhi loyo okhulumayo abeke iphuzu lakhe ngokukhululeka. Enye yezindlela zokuxhumana ithatha izindlela eziningi futhi ifeza izinhloso ezahlukahlukene.

Engomeni esihloko sithi, *Iqhuzu*, kuXimba (1996) etholakala ngaphansi ye- albhamu esihloko sithi, *USikhumba,* siphinde sithole lapho khona umxoxi esebenzisa khona ulimi oluxubile, ethi esakhuluma isiZulu sibone esesho enye inkulumo ngolimi lwesiNgisi. Uma ekwenza lokhu kuba umusho ophelele kwezinye izindawo kanti kwezinye kuba amagama nje awaphonsayo laphaya nalaphaya, isibonelo ngokucaphuna esikuthola endabeni:

> *"Wathi, I never see a fat woman like you."*

Lapha umxoxi indaba yakhe uyixoxa ngesiZulu kepha ubonakala esefaka namagama esiNgisi. Lapha wenze umusho ophelele wesiNgisi, "*I never see a fat woman like you*", lokhu kuyisu lokusebenzisa ulimi uluxube uma unenkulumo nomunye umuntu. Kuphinde kufeze nenhloso yokuziveza ukuthi ulimi lwesiNgisi uyalwazi (Ndimande-Hlongwa, 2014). Lapha umxoxi kule ngoma unakho ukubuye afune ukuveza ukuthi uyalwazi olunye ulimi, njengoba sizwa esho uNdimande- Hlongwa (2014) ukuthi kwesinye isikhathi umuntu ukwenza ngenhloso yokuveza ulwazi analo kuloyo asuke ekhuluma naye.

Kuphinde kuvele nalapho khona kuba khona abagama awaxuba naso isiZulu nesiNgisi emushweni owodwa. Lokhu sikuthola kuyo futhi lengoma ethi, *Iqhuzu,* ye-albhamu ethi, *USikhumba*, kaXimba (1996) uma esho lokhu:

> *"Sorry, sorry nkosikazi, don't shout ungaphakamisi."*

Into eyenzeka kulo musho ongenhla kubonakala umxoxi esebenzise izilimi ezimbili kule nkulumo yakhe ukuze agcizelele lokhu afuna ukukusho. Lo musho ngase kugcineni ufike abeke akushoyo ngeSingisi aphinde asho into efanayo ngesiZulu. Nalapha singasho ukuthi ukuveza ukuba ulimi uyalwazi umxoxi okanye kuseyilo isu lakhe lo ongumlingiswa lokuheha lona akhuluma naye.

Siphinde sithole la khona umxoxi esebenzisa ukuxuba izilimi engomeni esihloko sithi, *Izifebe zaKwaMashu,* kuXimba (1996) ye, albhamu ethi, *USikhumba*. Lapha uma bekhuluma lona wesilisa nowesifazane bagcine sebefaka ulimi lwesiNgisi enkulumeni yabo. Nansi inkulumo yabo kuyo ingoma ethi, *Iqhuzu*, ye- albhamu ethi, *USikhumba*, kaXimba (1996):

> *"Where are your hips?*
>
> *My hips are in my wardrobe my darly.*
>
> *Ngahlanyi la wena sengikhokhe kangaka…"*

Owesilisa udidekile uma sebese mbhedeni nalona wesifazane esehlukile kunalokhu akubona besengaphandle. Lokho kwenza agcine esebuza ukuba aseshone kuphi ama- *hips* akhe ngoba esengasawezwa nje. Uma ekubuza lokho akasebenzisi ulimi lwesiZulu okuyilo ebexoxa ngalo kusukela indaba iqala kepha ushintshela esiNgisini nalona wesifazane uphendula ngaso. Lokhu sekukuxuba izilimi ezimbili futhi kwenza inkulumo yabo ingadukelani nangendlela omunye aphendula ngayo.

Engomeni esihloko sithi, *Yes mesisi*, kuXimba (1996) esiyithola ye- albhamu ethi, *Siyakudumisa,* lena indaba ephakathi kwabantu abathathu. Uma umxoxi eyixoxa usebenzisa amasu amaningi ukuze asivezele ukuthi sekungumuphi umlingiswa okhulumayo. Kunentombazane eze ngomsebenzi, *uJohn* osebenza engadini kanye nomesisi womlungu. Ukuxuba izilimi kungena ngenxa yokuthi umxoxi uzama ukusivezela ukuthi kunokhuluma isiNgisi. Uma iqala indaba esengomeni ethi, *Yes*

mesisi, ye- albhamu ethi, *Siyakudumisa,* kaXimba (1996) lokhu siyakubona ukuthi sekukhuluma umlungu:

> *"Hallo Elly, can you speak English?*
>
> *Yes mesisi.*
>
> *Can you work in the kitchen?*
>
> *Yes mesisi.*
>
> *Alright come inside my car."*

Lapha umxoxi we ndaba uyashintsha usebenzisa ulimi lwesiNgisi ukuze kuvele ukuthi ubani osekhuluma kulaba lingiswa abakule ndaba. Sesiyabona inhloso yokuxuba izilimi uma exoxa ukuthi kusiza kuphi futhi kuba namthelela muni nakuloyo osuke elalele. Njalo uma kuzokhuluma umlungu kuyavela ngoba ulimi umxoxi uyalushintsha. Nakhu okunye esikuthola kuyo le ndaba ekule ngoma ethi, *Yes mesisi*, eku- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

> *"Wanikina ikhanda umfazi womlungu, there's something smelling in my car.*
>
> *Yes mesisi.*
>
> *I got a headache now, let me open the windows.*
>
> *Yes mesisi."*

Siyabona umxoxi uyiqala ngesiZulu indaba bese ulimi luyashintsha uma sekukhuluma umesisi. Kanti nalona wesimame akazibekile phansi uyavuma ngaso isiNgisi yize kuchaziwe ukuthi ulimi angalazi, wazi u- *yes* kuphela. Kugcina lapho khona esethumela khona u*John* lona wesilisa owenza ingadi kuwo lo muzi ka- mesisi ukuze ezokwazi ukuzwana kahle nale ntombazane. Uma ebona angakuqondi uthumela u*John* kuyo le ngoma ethi, *Yes mesisi,* ye- albhamu ethi, *Siyakudumisa*, kaXimba (1996):

> *"Wamemeza umesisi, John is that girl drunk or what? Just go and ask her.*
>
> *Uthi umesisi angibuze nkosazane ngabe udakiwe noma unani.*

Angidakiwe wemuntu wenkosi ngiwiswa iwona amaxhumela lawa."

Lapha isu lo mxoxi sesivezela ukuthi ukuxuba izilima kufeza izinhloso eziningi njengakho ukuxhumana kalula nalabo abangasebezisi ulumi olufana nolwethu. U*John* usenza kube lula ukuxhumana phakathi kuka- mesisi no- *Elly*. Usefana notolika phakathi kwalaba bobabili ukuze inkulumo ingaphambani bakwazi ukuxhumana kahle yize bekhuluma izilimi ezimbili ezahlukene. Kanti indlela alusebenzise ngayo ulimi umxoxi la yenza indaba yakhe ilandeleke kahle futhi singalokhu sifunisela ukuthi yimuphi umlingiswa osenikezwe ithuba lokukhuluma.

Indlela asebenzise ngayo ulimi uXimba kulezi zindaba yenza zilaleleke futhi ulimi alukhethile kuba oluhlekisayo kweisinye isikhathi kube ngulimi oludelelayo, ngale kokuhlaziyo umqondo oqukethwe yizona uqobo lezi zindaba ziyalaleleka. Uma esebenzisa lolu limi lokho akwenzi ukuba indaba ingabe isalandeleka, iyalandeleka futhi iyawakha umqondo ophelele okungenye yezinto ezibalulwa izinjulalwazi zalolu cwaningo ukuthi indaba kubalulekile ukuba ihleleke futhi ilandeleke.

6.4 Isiphetho

Kulesi sahluko besibheka ukusetshenziswa kolimi njenga nesu lokuxoxa indaba emculweni kaXimba. Okuvele kakhulu ukuba uXimba naye unestayela sakhe asisebenzisayo lapho khona exoxa indaba ulimi indlela alusebenzisa ngayo luyehluka kolwabanye abaculi. Ezindabeni esizithola emaculweni kaXimba sithola izitayela ezahlukene zokusetshenziswa kolimi. Lapha sibheke ukusetshenziswa kwezifenqo esibone zilekelele kakhulu njengesu lokuxoxa indaba elisetshenziswe uXimba. Sibheke izinhlobo ezine zezifenqo okube ukubheka uteku njengesu lokuxoxa indaba. Uma silubheka uteku sibone kuyisu elimsebenzela kakhulu uXimba njengoba umculo wakhe waziwa kakhulu ngohlobe ngamahlaya. Uma siqhubeka sibe sesibheka indlela asebenzisa ihaba njengesu lokuxoxa indaba nayo le ndlela iyamsebenzela ngoba iyakwazi ukuba yenze umlaleli aqhubeke alangazelele ukulalela indaba.

Isifaniso naso sibe enye yezingxenye ezibhekiwe sathola ukuba ziyangena ngendlela elungile njenganesu lokuxoxa indaba, zenza into igqame futhi kwakheke isithombe kusetshenziswa amagama. Uma uXimba esebenzisa isihlonipho njengesu lokuxoxa indaba lokho kwenza indaba yakhe ibe sezingeni lokuba ilalelwe nanoma imuphi umsakazo noma izindawo lapho khona umculo wakhe ukhethelwe ukudlalwa khona. Uma sibheka lezo zingoma ezinezindaba ezinolimi oludelelayo noma inhlamba zigcina

zingasabi negalelo elihle ekuthuthukiseni izinga lomculo wakhe uXimba ngenxa yolimi alusebenzisile. Lokhu kube sekusivezela ukuba ulimi olukhethayo uma uxoxa indaba kubalulekile ukuba uluhlolisise ububi kanye nobuhle balo. Bakhona abantu ababewuthandela nayo inhlamba umculo kaXimba, lokho kudalwa ukuthi lolu ulimi olungejwayelekile kwemininye imculo olwalenza uthandeke kakhulu lo kaXimba. Ubuthandwa yize ungadlalwa emsakazweni. Ukuxuba izilimi uma exoxa izindaba bekusiza ukuba indaba yakhe ilandeleke, kuphinde kuveze ukugcizelela ezintweni ezithize. Kube isu elihle ukuba axube izilimi ema exoxa izindaba zakhe.

ISAHLUKO SESIKHOMBISA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

7.1 Isingeniso

Kulesi sahluko kuzosongwa ucwaningo obelwenziwa. Ucwaningo obelwenziwa belugxile ekubhekeni amasu okuxoxa indaba atholakala emculweni kaVusi Ximba. Ukuhleleka nokulandelana kocwaningo kwenziwe ngokuhlukanisa umsebenzi ngezigaba eziyisikhombisa ezidingidwe yizahluko ezihlukene. Kulesi sahluko sizobheka lokhu ngokufingqa, obekwenziwa ocwaningweni. Kuphindwe kuhlaziywe lokho okutholwe ucwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngabanye ngokuzayo.

7.2 Obekwenziwa ocwaningweni

Isahluko sokuqala ilapho bekunikezwa khona isethulo socwaningo lokhu kwenziwe ngokuchaza isihloko socwaningo esingumgogodla wocwaningo lonke. Lesi sahluko besisithulela ucwaningo lonkana. Kuchazwe ngesidingo socwaningo. Kwavezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kube sekuvezwa imibuzo ehloswe ukuphendulwa ucwaningo. Kwachazwa indlela ezosetshenziswa ukuqhuba ucwaningo kanye nendlela yokuqoqa ulwazi. Kuchazwe nenjulalwazi ezosekela lolu cwaningo. Kube sekuvezwa umklamo wocwaningo nokuhlelwa kwezahluko ezizolandela zocwaningo lonke.

Isahluko sesibili kulesi sahluko bekubhekwa kuso ukubuyekezwa kwemibhalo. Ilapho besibheka khona imibhalo esibhaliwe engase ihlobane nalokho okuhloswe ucwaningo. Kubhekwa imibhalo engase ihlobane nesihloko socwaningo nokuthi uma kukhona osekubhaliwe ikuphi esikubona kusenesidingo sokuba sicwaninge ngakho ukuze kuvaleke lelo gebe elisakhona.

Isahluko sesithathu kulesi sahluko umcwaningi ubheke izindlalakubuka zocwaningo, izindlela zokwenza ucwaningo kanye nezinjulalwazi zocwaningo okuyi- njulalwazi elandayo kanye nenjulalwazi ye- *structuralism* ukuthi zihlobana kanjani nalolu cwaningo. Lokhu kwenziwe ngokusebenzisa izibonelo ezitholakala emaculweni kaXimba kubhekwa amasu okuxoxa indaba.

Isahluko sesine lesi sahluko siphendule umbuzo wokuqala wocwaningo. Lapha umbhali ubheke amasu asetshenziswe uXimba ekuxoxeni indaba esebenzisa umculo. Lokhu kade kwenziwa kubhekwe indlela angenisa ngayo indaba, umzimba, kuze kuyofika ekubhekeni ukuthi indaba uyiphetha kanjani uXimba. Kwaphindwa kwabhekwe nabalingiswa abatholakala kulelo nalelo culo kanye nendlela abavezwa ngayo kuphindwe kwabhekwa izinkulumompendulwano ezitholakala kulawo maculo anezimpawu zokuxoxa indaba.

Isahluko sesihlanu kubhekwe izindikimba uXimba aphawula ngazo esebenzisa umculo wakhe. Lapha kuvezwe izindikimba ezahlukene ezivelayo emculweni kaXimba. Kulezi zindikimba kubalwe: ubuqili, isimo senhlalo ngaphansi kwaso sibheke lezi zihlokwana: Ubuqili. Isimo senhlalo ngaphansi kwaso kwabhekwa, ukungahloniphi, ukubonga, ukungathembeki kanye nobubha emphakathini. Saphinde sabheka lezi zindikimba, imfundo kanye nokuphuza ngokweqile utshwala. Kuzona zonke lezi zindikimba sisebenzise umculo kaXimba oxoxa indaba bese sacubungula ngawo lokhu esikufunayo.

Isahluko sesithupha kubhekwe ukuthi uXimba ulusebenzisa kanjani ulimi emaculweni akhe. Okubhekiwe kulesi sahluko yilokhu: Izifenqo, kanti ngaphansi kwezifenqo sibheke lezi: uteku, ihaba, isihlonipho, nesifaniso. Kuphinde kwabhekwa ulimi oludelelayo kanye nokushintshanisa izilimi – *code switching*. Konke lokhu kwenziwe ngokucaphuna izibonelo emaculweni kaXimba axoxa kuwona izindaba.

Isahluko sesikhombisa kulesi sahluko bekubhekwe obekwenziwa ocwaningweni lonkana. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngokulandelayo.

7.3 Okutholwe ucwaningo

Lolu cwaningo lusivezelile ukuthi ukudlulisa umyalezo kuyinto ebucayi ngoba awufinyeleli ngendlela efanayo kubantu. Umyalezo kuyenzeka uduke noma ufike ngezindlela ezahlukene kubantu futhi nabo bawuhumushe ngokwahlukana. Lokhu kungoba uma kade sihluza lezi zindaba ezixoxwa uXimba besike sithole kwesinye isikhathi singaqondi ukuba yini ayeqonde ukuyidlulisa noma kungenzeka ukuba wabhala engena nhloso yokudlulisa umyalezo kepha ukunandisa kanye nokuhlekisa abantu kuphela. Uma sihluza bekumele siqaphele singagcini sesisho imibono ezophambana kakhulu nalokhu okusuke kuqondwe umbhali.

Siphinde sathola ukuthi ukubhala izindaba kuyinto edinga ubuyoninco kanye nekhono elithize, lokhu kufakazelwa oMcManus no Feinstein (2006). Silibonile ikhono kuXimba lapho ebexoxa khona izindaba zakhe. Nendlela ebelandela ngayo imigomo yokuxoxa indaba, lokhu asinalwazi noma kuyinto ebeyenza ngoba kukhona lapho ayifunda khona noma bekuba yikhona azalwa nalo lokwazi ukubeka indaba ukusuka nokuphela kwayo. Uma sibheka amasu okuxoxa indaba besithola elandeleka ngayo yonke indlela asuke eyibeke ngayo indaba yakhe. Izindaba zakhe zihlukene futhi indlela azixoxa ngayo wenza isiqiniseko sokuthi zilandela uhlobo oluthize lwesitayela kusukela iqala ize iyophela.

Okunye okutholwe ucwaningo ukuthi izindaba ezixoxwa uXimba iningi zazo ziba namahlaya kakhulu namancoko. Lokhu sikubone njengenye yezinto eyenza ukuba umculo wakhe abantu abaningi bawuthakasele ikakhulukazi abadala noma abaphile esikhathini sakhe abanye baqhubeka nawo ngisho emva kokuba esecula nomunye wozakwabo uSam ‘*Makitaza*’ Zondi asebenzisane naye. Ukubhala indaba elalelekayo futhi ehlale ikhumbuleka kubantu akusiyo into encane kanti akusiyo engenziwa unoba ubani. Yebo izindaba ziyaxoxwa imihla namalanga kepha kuthatha ubuciko obuthize ukuthi indaba ihlale ikhumbuleka. Lokho sikutholile ezindabeni zikaXimba. Uma sesenza ucwaningo bekuthi lapho sesibheka izahluko obekumele sihlaziye khona amasu ahlukene uXimba awasebenzisayo uma exoxa indaba bekuba lula ukuba sikhumbule ukuthi iyiphi ingoma esike sayilalela engangena ngaphansi kwezibonela zaleso sahluko. Okudala lokho ukuthi bekuba lula ukuzikhumbula iningi lazo.

Okunye okutholwe ucwaningo ukuthi umculo ungafeza izinhloso eziningi. Kanti luningi ucwaningo olungenziwa kusetshenziswa umculo ohlukene. Njengoba nathi sikwazile ukusebenzisa lomculo kaXimba esithole ukuthi uwuhlobo lomculo oxoxa izindaba ezihlukene.

Uma sibheka izinjulalwazi zocwaningo, sizokhumbula ukuthi uNtuli (2006) usibekela wathi injulalwazi yamukelwa emva kokuba sekwenziwe ucwaningo lwaphelela ukuba ilufanele yini ucwaningo olusuke lwenziwa. Uma sibheka lezi zinjulalwazi ezimbili esizikhethele lolu cwaningo singasho ukuthi bezilulungele lolu cwaningo. Injulalwazi ye- naretholoji indlela echaza ngayo izinto ezibalulekile lapho khona kuxoxwa indaba sizibonile zivela kulezi zindaba ezixoxwa uXimba. Injulalwazi elandayo yona isuke isibheka ukuxoxwa kwayo indaba kusukela ekuqaleni kwayo ize iyophethwa, ibheka

indlela elandayo, kanti injulalwazi yesakhiwo – *structuralism* yona isuke ibheka ukwakheka kwendaba indlela ehleleke ngayo kusukela iqala ize iyophela. Lezi zinjulalwazi zilekelele kakhulu uma kwenziwa lolu cwaningo ngoba zibe umhlahlandlela walokhu ebesikufuna sakwazi ukuhluza ngokucophelela, sangaphuma esihlokweni socwaningo kanye nakulokhu ebesihlose ukukuzuza ngalolu cwaningo.

7.4 Iziphakamiso Zocwaningo

Lapha kudingidwa iziphakamiso zocwaningo olungase lulandele oluhlobene nalesi sihloko obekucwaningwa ngaso. Abanelukuluku kanye nothando lokuqhuba lolu cwaningo kuningi abangakucwaninga. Uma sibheka izindaba ezixoxwa uXimba ziba nabalingiswa nendlela abachaza ngayo noma abaveza ngayo indaba. Lokho kukodwa kungenziwa ucwaningo oluphelele ngakho lapho khona ocwaningayo ezobheka ukuthi abalingiswa baqanjwe kanjani, bavezwe njengabantu abanjani, kusukela endleleni yabo yokugqoka, eyokuziphatha kanye nokukhuluma. Ngakube ukhona yini umehluko ngendlela uXimba aqamba ngayo abalingiswa phakathi kwabesilisa kanye nabesifazane. Uma ukhona ukuveza kanjani lokho. Ngakube abalingiswa indlela abaqanjwa ngayo iyahambisana yini nesizinda esivela endabeni. Yize abalingiswa beveziwe kulolu cwaningo kepha akuzange kube kuningi okubhekiwe ngabo. Lokho kwenza kube khona isikhala futhi kube khona okusangenziwa okuhlobene nalesi sihloko yilabo abalandelayo.

Okunye okungenziwa ukuthi kube khona ucwaningo olungacwaninga wona umculo kaXimba kepha lubheke izindikimba agxila kuzona kuphela. Lokho kusengaba igalelo elikhulu kuphinde kuveze izindikimba eziningi ezinye zazo ezingazange sizithole kulolu cwaningo obelwenziwa. Lokho kungabe sekuveza amagalelo amaningi abenganakiwe ngalo mbhali kanye nomculi obexoxa izindaba. Kuphinde kube ilengxenye egqame kakhulu emculweni kaXimba okungamahlaya. Lokhu kukodwa kungaba ucwaningo oluphelele umuntu abheke indlela uteku alusebenzisa ngayo uXimba lapho ethula khona umsebenzi wakhe kubantu.

Okunye okungase kwenziwe abalandelayo ukuthi loyo oyobe enza ucwaningo enze kube ucwaningo oluzofaka nabanye abantu bezindawo ezahlukene abuze imibono yabantu ngomculo wabantu nokuthi izingoma ezithize yini ababekuqonda ngazo. Aphinde abheke ukuthi yini eyenza abantu bawulalele umculo wakhe uma kukhona

abake bawulalela kepha bayeka ekuhambeni kwesikhathi yini okwadala lokho. Lokho kungasiza ukuthi loyo owenza ucwaningo kungabi ukuhlaziya kwakhe kuphela kepha kube nezimpendulo kanye nemicabango yabanye abantu. Uma enze ucwaningo olunjalo ngeke lufane nalolu obelwenziwa obekungucwaningo lomuntu oyedwa obeluqhuba.

Olunye ucwaningo selungabheka nemvelaphi yakhe uXimba, kubhekwe ukuba wangena kanjani endimeni yomculo, yini eyenza ukuba akhethe lolu hlobo lomculo olungandile. Lokho kusangaphinde kube ucwaningo oluhle ngokubheka kwami. Kuye kuthiwe umuntu kukhona into emthonyayo uma enza into, nathi asinalo ulwazi ukuthi yini eyathonya uXimba ukuba enze lolu hlobo lomculo. Okungenzeka sithole izimpendulo uma kungaba khona ucwaningo olubheka lokhu singaqonda kangcono izinto eziningi ngomculo axoxa kuwo izindaba ezahlukahlukene.

UXimba kukhona lapho khona ecula no Sam Zondi owaziwa ngelika Makitaza uma behlangene noXimba. Olunye ucwaningo olungenziwa yilapho khona kubhekwa umculo wabo bobabili behlangene. Kukhona okuningi okungatholakala nokuthi uba kuphi umehluko nalapho eyedwa khona noma eseno zakwabo uMakitaza. Kusangaba ucwaningo oluhle futhi olungaba yimpumelelo kuloyo ongafisa ukulwenza esebenzisa umculo walaba bobabili.

7.5 Isiphetho

Lapha bese sisonga ucwaningo lwethu lonke kusukela esahlukweni sokuqala kuze kufinyelele kulesi sesithupha. Lesi isahluko sokugcina socwaningo lonke. Bese sibuyela emuva ngokugoqa lokhu obekwenziwa ocwaningweni ngamazwi amafushane. Sangagcina lapho, sabe sesihlaziya lokho okutholwe ucwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngabanye ngokuzayo.

Lolu cwaningo lutshengisile kumcwaningi ukuthi ukusebenza ngomculo wenze ucwaningo kudinga ukuba ube nekhono lokulalelisisa ngoba ezinye zezingoma kanye namagama kubuye kungazwakali kahle futhi kungawakhi nomqondo. Izinhloso zalolu cwaningo zifezekile kanye nemibuzo yocwaningo sikwazile ukuyiphendula yize kungabanga yinto elula kepha kwenzekile.

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Isithasiselo A

A. SIYAKUDUMISA – 1996

1. Asilale sibabili

Ake silale sibabili, sivuke sibathathu we-dali (X2)

Ngizokuthengela ibhanoyi wedali (X3)

Ayikhohlise umfana ingane yomuntu ayithembise izulu nomhlaba, ilahle ingane yentombazane, ilahle isikole, ilahle abazali, ithenjiswa into engekho. Imithe ingane yomuntu.

Nango-ke usikhotheni sehambela kude njenge langa lasebusika.

Iyakahala ingane, amanabukeni, umkhuhlane ula.

Ake silale sibabili, sivuke sibathathu we-dali (X2)

Ngizokuthengela ibhanoyi wedali (X3)

2. Amazambane

Bambulele umtaka baba (X2)

Washonaphi umtaka baba

Bambulele umtaka baba.

Yatheleka indoda iphuma eGoli ngekhumbi nabangani bayo. Uhlezi umame nekhwapha lakhe.

"Awubaleka mtakwethu gibela phezu kwalela khabethe ngikumboze ngamacansi."

Laguqa ke ibheshu ladunusa ngokuthi sasingekho ke isikhindi sangaphansi avela amazambane.

Aphuza amadoda kwangena ikhehla elalibhema emakhaleni. Laphuza kabili labhema labheka phezulu, "ngisho ngabe kuthiwa izinto ziyafana amazambane lawa".

Wathi unkosikazi, "wena Mkhize ngizokuhlahlela ngembazo uma ungezile kuzophuza layikhaya uzobheka izinto zemizi yabantu"

Kahle nkosikazi nawe uyambona uMkhize usezigugele kanti futhi usephuzile.

Laphinda ikhehla labhema labheka phezulu.

"Mma ntombi kababa ngeke phela amazambane lawa"

Lavele lagxuma ibheshu lagxumela phansi, laphuma ngelikhulu ijubane nolude unwele esiphundu. Balithatha ngamajubane bathi sebeyolibamba waphuma unkosikazi wamemeza, "ehhe kunini ngikubhalela eGoli unganginaki ngithi ozobethela, izona-ke izilwane ezingihluphayo lezi".

Jika ,jika, maye umamtsotsi. Bamyeka babuyela emuva. Mabefika ekhaya lendoda iyakhuluma, "eyi mama ngimthintile, ngiyithintile leyanto ongiphe amanzi anoshibhoshi".

Hamba uyowathola kwakho, nihamba nisukela izinto zemizi yabantu.

Bambulele umtaka baba

Washonaphi umtaka baba.

3. Egigini

Ngathola indaba mangifika egigini

Abafana bakhwahla izalukwazi

Abafana balobha izalukwazi

Izintombi zikhwahla amakhehla (X2)

Aa bayekeleni sebonakele

Ayi bayekeleni sebonakele

Sebonakele ayi sebonakele (X2)

Oyele oyele mama bonakele (X2)

Olale lale ma bonakele (X3)

Asisukele umfana isalukwazi egigini esikhohlisa.

Wingane kabi wena wusisi,

wena odansa kahle kunabo bonke emjondolo.

Sekuthi angihambe nawe manje stru God.

Aze asesule ngeduku ebusweni umfana isalukwazi

kanti ukhohliswa i-wig le esekhanda.

Izinwele zimhlophe wu uphuthu nje.

Sodansa- ke nesalukwazi sihlanye size ziwe phansi,

kanti umfana akanandaba naso nalo mboqwana.

Ugaqele upeki wako nje ngoba kumastende kunejoyinti.

Aa bayekeleni sebonakele

Ayi bayekeleni sebonakele

Sebonakele ayi sebonakele (X2)

Oyele oyele mama bonakele (X2)

Olale lale ma bonakele (X3)

Naso-ke isilima somfundisi owayedla ugavini too much.

Uyashumayela esontweni.

Akhaleke amakhosikazi ngoba ayothathekile kanti udakiwe.

Wakweleta ejoyintini samgabha isikweletu,

wafika unkosikazi esontweni.

Wathi esazibika ku- Johani 15

walunguza efasteleni, ‘

weCele awungisize ngo R7 wami kagavini,

awuhlukane no Johani 15 wakho’.

Wathula wambuka phansi kwezibuka wathi, ayi ibhemile.

Wamgeja ngaso istini unkosikazi wavika ngalo ibhayibheli.

Wathi ezwakala wase esesho izinto ezingekho ebhayibhelini

‘I am very kind and rich, zokukhokhela nkosikazi’.

Bakhohlwa nje kuthi uyifunda kuphi le nto ngoba ayikho emabhayibhelini.

Wathi omunye unkosikazi,

nayi inhlanhla yethu ubaba usezo bholofitha

nangu esho o- rich and kind.

Labuka ilunga le sonta

labona kuthi ayi ikhona into e- distebhayo

lanyukela ngenhla.

Lambona unkosikazi ngaphandle uyethuka.

Laphuma laya kuyena

‘hawu ma senzini wazosihlasela esontweni?’

‘ilendoda eyathatha imali imali kagavini selibele

uJohani 15 angina skhathi saleyonto mina.

Kahle ma sokukhokhela le mali incane kabi seliyaphela isonto.

Labe ukuphela isonto layifaka lendaba ilunga.

Wasihlaba umfundisi, unamanga loyo nkosikazi

mina ngathenga amawindi alendlu yami

eyadilizwa udimoni inyoka.

Wathi omunye unkosikazi, uyazi nje baba mina ngizwe ngidinwa

kabi loya nkosikazi ngeke angenze lutho.

Ngibanjwe ilona izwi lenkosi leli ohlale usitshela ngalo.

Umyekile wena engabe uvele waphuma wamgxoba,

noJesu wabadinda ngenkalivasi ababedelela kanje.

Mabi amanga lihle lihle iqiniso (X2)

4. Umphefumulo Wami

Mina ngisebenza nje (X2)

Umphefumulo wami

Ngisebenzela umphefumulo wami

(Chorus repeats)

Yabuzwa imisebenzi endodeni

Yathi " I was very kind, ngangilunge kabi,

ngapha umuntu, izingubo eziningi nemali,

ngathenga utshwala wadakwa,

wangishayela isipantsula esinuka ekhaleni".

Imisebenzi leyo? Buyela eceleni"

Wena?

"Naba nkosi engifike nabo ebengiba shayela ivangeli"

Ngena ngaphakathi ekhaya,

feel at home ngena phakathi uhlale ukhululeke…

imisebenzi engenisa ezulwini

(Chorus repeats)

5. Iglecerina

Wayethin' umame (X2)

Mayengiyala

Wayethin' umame (X3)

Mayengiye ngitshela

Isalukwazi sigcob' iglecerine kanti ebusuku sijola nabafana (X2)

Wangiyala kabi uma nkosi yami

Wathi maVusana ngoba uyishaya kahle lenkositina yakho,

Ungahambi ushela nje ebusuku

Ngoba ngelinye ilanga uyothi yathatha

kanti isipoki soshisa amashidi akho.

Kwashu ukuthi angizwa mshini mina

ngizidlela whisky ngiyazidakelwa

Ngase ngithe ngakuthola okunye

e-Beare ebusuku ngo past 12 ngithi ingane.

Aku- creamile, akulujile, ama- perfumes

ayenuka kukona ayengilanda ngingale komgwaqo.

Hallo babe! Yes bhuti umaVusana

ungabe sazihlupha kakhulu ngokukhuluma sengiyajola.

Hawu! nansi inhlanhla nkosi yami ekhaya ke mtanami.

Saba ukufika erumini yami bangithatha ubuthongo ngizidakelwe.

Kuyangincinza ebusuku ngilele ngifile flat.

Kwathi sekusa ngaphaphama,

lento engigwaza ngamadolo acijile kangaka le yini

What kind? What happened?

Ake ngikhanyise ilambu ngike ngibone.

Kuyahona kuya kuya kuyaphunyuka

ne- wig isiphansi awu izinwele zimhlophu wu.

Yeyi salukwazi askies, please suka la embhedeni wami.

Uma unolaka kabi angakugenca

ngocelemba wakuthola la- rumini yami.

Angiyi ndawo- ke mina ngu- Estela ngalenga kuyena izithondo.

Nasi isalukwazi sogoloza emashidini ami.

Wayethin' umame (X2)

Mayengiyala

Wayethin' umame (X3)

Mayengiye ngitshela

Isalukwazi sigcob' iglecerine

kanti ebusuku sijola nabafana (X2)

6. Amathambo

Amathambo, akhala amathambo.

Amathambo ami akhala amathambo.

Wayishaya kamnandi lomuntu kodwa umubi.

Wayishaya kamnandi inkostina kodwa umubi.

Wayishaya kamnandi weMlaba kodwa umubi.

Wayishaya kamnandi weVusi kodwa umubi.

Amathambo akhala amathambo ami (X2)

Naso-ke isilima sibhalela unkosikazi

incwadi siqamba ahlaza amanga.

Sithi siyashayela amaloli obhokweni kanti u- Lisho.

Sayithola isithole incwadi sajabula safa.

Saya ku- memu kuthi asifundele.

Wayiqala-ke umemu incwadi, lalela nkosikazi,

indoda yakho ithi 'my dearest,

gwinya lami elithandekayo'…

yeyi we memu asho anginukela emakhaleni amagwinya ntombi.

Kusho kuthi uthando lusaqale phansi

kuyise kaPotshoza usangibiza

ngegwinya into ephambili kangaka.

Awuthule nkosikazi ngiyiqhube incwadi,

uthi la eThekwini sengiyashayela ngino code- 11.

Ngishayela amaloli obhokweni.

Kulo Khisimusi sodla kahle.

Salakahle my sweetheart othandekayo.

Yeyi we-memu kusasa ngiya khona eThekwini mtakwethu.

Ngisafuna ukumbona esesibonda isterring uyise kaPotshoza.

Angazi ngoba akanalo ikhanda

nangenduku uyabhaxabula yinxele.

Ngifuna mase esesibonda mtakwethu

ngike ngihlale ngencike eduze kwakhe

mase lindiza iloli ngoba linegiya elide

ngike ngilibhoncule igiya

ngizenwaye ngalo emhlane, lishosholoze.

Kwaba ukusa sayithatha itekisi isithole.

Nako-ke e-Berea emarobhothini nango- ke lo mnumzane ulayishe isalukwazi seNdiya namaklabishi. Siyathetha lesalukwazi,

'shesha lisho lozingane lobhasi kaNanda yena shiya,

mina ayi khokhela'

Kumbone okuyingane uyise,

wema uyambona ubaba ilona-ke

iloli likabhokweni leli alidonsayo?

Suka la wena lokhu wahamba ukhomba yonke imphuphe yeTheku.

Uyihlo sekwaba umuntu wothayi

njengo thikithi examinor, ayi indaba yensangu.

Ayi wema awumbheke kahle

nantu udume lwe ngozi esiphongweni

alushaywa ubaba uBlose sebededelwe.

Awu uyena nkosi yami, iyabona ingane, awungehlise dilayiva.

Sehla isithole sanikela kuyena.

Weyise kaPotshoza! Awubeke phansi lomthwalo owudonsayo.

Ayikho indawo yokupaka la.

Uze upake yini yona le? Awukhiphe izincwadi zokusayela.

Wazikhuthuza wasithola islip sejazi ayelise elondolo.

Sathatha isithole sadabula salahla le.

Uzonginikeza amaphela akho, ngoba ngafundile.

7. Yes mesisi

Nayo-ke intombazane ibhalelwa udadewabo

ngomsebenzi eThekwini.

Dear sisi awusize wehle uze ngaseThekwini.

Ukhindeke mawuza la khona abafana bezokubona.

Yakhinda-ke nalentokazi,

yakhohlwa yiphepha iye ndlini encane.

Yaba ukwehla eThekwini ayisazi isiNgisi

yazi u- yes kuphela. Nangu-ke umesisi womlungu ne VW.

Hallo Elly, can you speak English?

Yes mesisi. Can you work in the kitchen?

Yes mesisi. Alright come inside my car.

Yaba ukusuka nje imoto

kwasho ukuthi ibingalitholanga iphepha.

Wanikina ikhanda umfazi womlungu,

there’s something smelling in my car…

yes mesisi. I got a headache now,

let me open the windows… yes mesisi.

Wayishaya imoto umlungu waye wafika ejalidini

walahla phansi okhiye ngamabomu

ngoba efuna kuthi ifole abone yini lenukayo.

Yaba ukufola kwavela indephundephu yentshungu.

Wathwala izandla ekhanda umfazi womlungu

wabaleka waya kuJuhn osebenza engadini.

John awuyobuza leya ntombazane

kuthi awekho yini amaphepha ngakubo.

Wahamba uJohn wabuza entombazaneni.

Uthi umesisi angizobuza ukuthi awekho yini amaphepha ngakini?

We ngakithi sisebenzisa izivalo amahleza,

namathambo, namatshe nezivalo zobhiya nezonemenayidi.

Wahamba uJohn wamtshela umesisi, wathi shame,

wangena endlini wathatha toilet paper nezingubo ezindala.

Wathi akayinike igqoke igeze.

Yageza yagqoka, yahluleka ukuhamba ngama high- qhoksi.

Yaya yasakazeka phansi ngesiphongo.

Wamemeza umesisi, John is that girl drunk or what?

Just go and ask her.

Uthi umesisi angibuze nkosazane ngabe udakiwe noma unani.

Angidakiwe wemuntu weNkosi ngiwiswa iwona amaxhumela lawa.

Into ngakithi sejwayele izimbadada.

Wahamba uJohn wamtshela umesisi wakhipha ophaca.

Yahamba kahleke ngophaca.

Wamemeza umesisi, any one cup of tea please.

WeNkosi yami ngabe uthi angithithize yini, ukungafundiswa.

We-John ngabe uyangizwela nje?

Mangikutolikela uzongijola yini?

We indaba yokujola ngayigcina kobabamkhulu

ababesebenzisa uphondo kulomuthi ohlaza.

Hhayi ngisho ukungithanda nkosazane.

Sobona phela angikabi namuntu laThekwini.

Washayisa John. Ayi umesisi ufuna inkomishi yetiye nkosazane.

Yalenza itiye yafaka isidada sashukela nobisi.

Yahambisa ayifakile nase treyini. Akadinwanga umfazi womlungu.

You stupid, how can you bring my tea in your hands,

there is no tray here?

Yabuyela emuva, weJohn engathi uhlaza.

Sobambana inyanga ingakapheli mina ngelusa.

Wangena uJohn wayi nesela kahle etreyini,

yahambisa wabonga umesisi.

Dukuduku wamemeza umesisi,

efuna ama- pentyhose akhe nezicathulo zakhe.

Yangena ekamereni yawagoqa kahle ama-pentyhose,

yabhona kahle nezicathulo yagalela konke etreyini yahambisa.

Akadinwanga umfazi womlungu..

You stupid how can you bring my shoes in the tray?

Sengizokusakaza phela mina utheni etiyeni,

awushongo kuthi i-tray? ngowasemakhaya mina ngelusa.

8. Indoda ethanda inyama

Uhleka aze aqethuke emzini yabanye abantu (X2)

La kuhlatshwe khona inkomo, akayithandi inyama go izimuzimu.

KaDlamini ikubo, kaNgcobo ikubo, kaMkhize ikubo,

kaSithole ikubo, ngeke usazi kuthi owakabani.

Atatazele emabhodweni engathi uchatha uhlanya emabhodweni.

Kubafazi uyoba mude. A- rule ashaye umthetho.

Ikithi layikhaya, you are too slow nina bomakoti.

Lenyama kade ivuthiwe. Lolukhunyi enilufakile

liwu oversize la ebhodweni that why umlilo unhlinhla.

Lethani imbazo enkulu la.

Olunyathela ukhuni alusakaze ngembazo.

Aze azinqamule amazwane akezwa noma eselimele.

Bamemeze omakoti balayikhaya.

Shame bandla awu wemuntu weNkosi nanka

amazwane akho la obucandela khona asanyakaza.

Fokof indaba yamazwane,

mangibona inyama nginesibindi kabi mina ngelusa.

Kodwa we asimbizeleni ambulance

uyopha phela lomuntu angaze abe paralized.

Anginakulibeka lapho inyama ingaka.

Ovuthela akhwezele egxaza igazi adonse izikhuni ajikijele izinja.

Ngizoyisakaza ngiyichithe ubuchopho

angina nhliziyo mina ngiyathukala.

Kahle bo wemuntu leyonja eya la ngezansi kamfwethu.

Ayi ayocabanga nayo. Nathi inyama asikayithi mbibi

lokhu kusile sidikadikana nenkomo

bese kuzoqhamuka lokhu nomsane ocijile engathi…ayi ayi.

Ayi oye… ngiyoyishaya ngiyoyibhikla forever oo uyeye.

Nakho-ke esehlabile kwakhe uyaqala nokuhlaba inkomo endaweni.

Ehheni abantu abangaka lakwami

udlame phela lolu! Incane kabi lenkomo engiyihlabile.

Ayikho ikhona ingange gundwane.

Nebhunu lingibulele ngemali. Akusale abantu engibaziyo.

Angiyihambi imizi yabantu. Akukhona e-renk lakwami,

akukhona ebhareni, outside you dogs.

Nami ngathatha inkostini yami

ngaziphuma neqembu le ngoma elalingilandela langilandela.

Sathi sesise sangweni sahlangana nabafana

bephethe izindukwana bethi bazodla iphaphu.

Wakhuza wababaza.

Yehheni lezigqumbi e- geyithini lakwami ngabe yini?
Kade ngifundelwa uSimelane iphepha
ekuseni ngotikoloshe baseMlazi gedeee!
Ayi ithina baba sodla iphaphu.
Ihlatshwe ubani lenkomo?
Zadumala izingane zaphindela emuva.
Zaqhamuka izayoni zidonswa uholokoqo
Le ntshebe nejazi elimhlophe.
Zathi uma zise sangweni wazibuka wathi,
wentshebe lamsango enihlabelela ngawo akabani?
Outside you dogs!
Kwashu kuthi ayizwa le ntshebe umsindo wesigubhu
icabanga kuthi uyayibongela.
Yazidonsa izayoni yazisa kuyena wahlehla waya ngase ndlini.
Usuzowuthola lo mkhonto
engibulele ngawo lenkomo uzoyilandela.
Kwezwa okuyumkhokheli kwamdonsa ngejazi.
Baba asambeni alikho izwi lenkosi layikhaya
Zaphuma izayoni sezibhocobele
nezinduku ezimhlophe.
Zafika zampintshana esangweni.
Waye eselanda umkhonto. Sawa isigubhu.
Umkhokheli wasicosha ngembadada.

9. Ikhehla Ejele

Goli lena akasangibhaleli (X2)
Goli lena nencwadi encane (X2)
Ngikhuleka enkosini
Ngithandaza enkosini (X2)

(Chorus repeats)

Lase lithe laboshwa ikhehla bantu

lintshontshe inkukhu kaMakhanya lalala ejele,

kwaze kwasa bayavuka abanye lilele lona.

Bafika abelungu bevula.

“Lo lele ngaleskhathi, yeyi vuka ndoda come on, wake-up”

Nakwami angivuki ngaleskhathi,

ngivuka sengithole nenkomishana yetiye.

“Habe wake waboshwa?’’

Ilokhu ngazalwa!

“Unemnyaka emngaki?”

Hawu uba ngimdala kabi, ngino 14 wonke.

“14 years?”

Ehhene

Kanti wazalwa ngo- 1914.

Bayibuka abaelungu bahamba lendaba.

10. Umona maDlamini

Yiyo lensimbi insimbedlezinye (x2)

sizoni khombisa indlela okuhanjwa ngayo (x2)

Nango- ke unkosikazi dade, uMaDlamini,

ngezono zakhe wangena esihogweni.

Umona nje. Wadonsa wayikhalela kusathane,

“Babu Sathane sengicela intethelelo baba,

uzowuyeka umona?” Ngizowuyeka baba.

Ngiyakuthethelela hamba.

Wathi eseyophuma ngesango

waqhamuka omunye unkosikazi.

Sorry weMaDlamini awungisize mfwethu,

awume lapho. Shesha bo sengithol’intethelelo.

Awu awungisize nami uyongicelela

kubaba uSathane intethelelo.

Hheyi ixoxo nexoxo liyazigxumela.

Alikho ixoxo eligxumela elinye.

Ngakho ke shona khona hambu uzicelel nawe.

Wabuka uSathane bekhuluma. MaDlamini,

buyani wozani la, kanti usanomona?

Shona phakathi phakathi phakathi!

Kuhle- ke bakwethu umona phansi.

Bambanani sibe munye.

Zolunga izinto.

B. USIKHUMBA- 1996

1. Amadoda ayafeba

Umungayeka ukufeba uzoba ngcono umkhuhlane (x2).

Sifa njalo yiwo amashende.

Amadoda ayafeba alungile mayefeba (x2).

Awafebi amadoda.

Nasendulo indoda yayithatha isithembu

ibe nekhulu labafazi.

Indoda ayikaze imithe never, kwagcina ngoma Dinqa ezinganekwaneni.

Amadoda ayafeba alungile mayefeba.

Abafazi bayaphinga sisie okwabafazi not good blati dogs izinja.

Nanti iqinis’ impela. Nansi inyan’impela (x2)

Nasoke isilima sendoda esasihlala ebhareni.

Silibala ubhokweni nensangu.

Salahlekelwa umsebenzi wamith’unkosikazi.

Emithiswa usikhotheni.

Siyigoneke lesi silima le ngane ongesiyo eyaso.

Ikhale ivuke uhlanya izinkaba azizwani.

Woyishushuzela eyithulisa.

Thula Gubhela wami, thula Khabazela.

Ihayize ibhadi ingane ayizwani nalezithakazelo.

Eze etatazela unkosikazi.

Hhayi baba awumlethe la ngiyomthulisela phandle.

Umntwana ukhaliswa iphunga leziqatha lezi enizidlayo.

Mese esemnyango unkosikazi azisholo okunye nje enganeni.

Thula wena ndovela wami hlukana nenja ewuMkhize ulova.

Kuhleke nokuyi ngane ku andastene.

2. Ukufa umanqoba

Maye ukufa umanqoba ezweni (x2)

Abantu ke ngabe baningi ezweni (x2)

OMlaba ngabe baningi ezweni.

ONdimande- ke ngabe baningi ezweni.

OSimelane ke ngabe baningi ezweni.

OMakhanya ke ngabe baningi ezweni.

Mina ngeke ngikhohlwe. Yilo kwafa umama wami.

Mina ngeke ngikhohlwe yilo kwafa ubaba wami.

Wayesethe wabanjwa dade ehhokweni le zinkukhu entshontsha.

Waphuma uMakhanya. Mnumzane wenzani la?

Naleli saka nezinkukhu zami ezifile.

Awu bengidlula baba. Awu ikhona indlela yokudlula la ehhokweni lakwami?

Phuma ke. Awuhlehla baba nomkhonto mncane umnyango.

Hlehlake uma uthanda.

Wathi ezwakala uMakhanya wabe esebhavumuka

ngoba isiNgisi wayengasazi.

Wayazi kuthi isicathilo yi- shoe.

Azi kuthi ukukhahlela yi- kick.

Wathi ezwakala waye sesho, ari khikherishuzi.

3. UJibha uKnowledge

Sengilandela abanye. Mina ngigaqa ngezandla.

Sengilandela abanye sengigaqa ngezandla.

Mina ngilandela abanye.

Sengikhona ke kwesika Simelane isigodi bafana.

Umfana ongena mona JD uJibha.

Owangikhipha le eskhrebhiyadi bafana.

Uyihudula- ikrebha azibeke kahle.

Siqale phansi iskrebha.

Hha wangithatha umfana wangishonisa le

kwaNongoma mfana kwesesilo KwaKhangela mankengane.

Ngayibamba mfana kwancane indawo.

Sahleka isilo ngabona izinyo.

Ngathi ngiyaqalaza ngabona ngenkulu inyoni.

Hhawu lenyoni enonyawo olungaka.

Ngabuza kwenye indoda. Baba le nyoni yinyonini?

Yaphendula le ndoda, hhawu yinyosi le ndoda.

Hhayi le nyoni yinyoni engenalo ulaka.

Ngaphandle ukuba mayina machwane kuphela.

Ngathi ngizwa ihasha iNkosi.

Hawu kwamnandi KwaKhangela amankedane.

Awu olungaka ugalagala lwentondolo.

Sayi khipha isilo. Heyi ngafakwa iziphandla.

Yimi lo ngichelwa ngeyinyongo.

Habe kumnandi kwaNkosi webafana.

Ngangingazi kuthi zofika le KwaKhangela mankedane.

Kuhle ukulalela. Ngiyabonga Jibha.

Ngiyabonga Norish.

4. Indoda echatha umfazi

Masiyeke ukulobola madoda ngoba abafazi bayabaleka (X2)

Ngikhalela izinkomo zami, izinkomo zami, izinkomo zami (X2)

Ngike ngichathe izingane, ngiphekele izingane,

ngiwashele izingane ngiyahlupheka (X2)

Nayoke indoda eyayi nesikhwele too much,

inenhliziyo encane. Baxabana nonkosikazi waziphuma.

Yamthatha owesibili akagulanga wabangwa nezibi.

Yamthatha bahamba baya enyangeni,

yakhuluma inyanga “kufanele achathe lo nkosikazi,

mangachatha uzosinda”.

Awu siza baba siza, nanti- ke ibhodlela mele ufike umchathe wena.

“Lokhu ngazalwa. Ngichathe umfazi”.

Ayike mletheke ngizomchatha mina

“Ngabe owakho, ungalokotha kanjani okabani?”

Masiyeke ukulobola madoda ngoba abafazi bayabaleka (X2)

5. Obuya themba lami

Obuya themba lami sihlale ndawonye (X2)

Wayekele amanga abantu (X2)

Umona kubantu (X3)

Awufune omunye ozobangcono

Awufune omunye ozokulalela, siyekele isidakwana we (X2)

Siyekele isigebengu, siyekele isidakwana.

Etshwaleni uyahlanza. Etshwaleni uyachame.

Etshwaleni uyahlanza. Etshwaleni uyachama.

Siyekele isidakwana we (X2)

Iwo (X5)

AbakwaMlaba abasineki, abakaXimba amasoka (X3)

Utshelwe lokhu kusasa utshelwe lokhu (X3)

Wayekeni amanga abantu (X2)

Wayesethe wabanjwa umthakathi emzini kaNdlovu

ebusuku ngo past 12 ngo- new year

nogalagala lwemfene nezimnyama izinqa

akagqokile umbela ibhodlela phambi komnyango.

Kanti akabuzanga elangeni njoba ku- new year nje

usazophuma uGatsheni nabantwana bakhe bashaye amathini.

Waphuma nesiheshe somkhonto umfokaNdlovu.

Ya- mnumzane uzofunani layikhaya ngalesikhathi ungagqokile.

Sorry Mr. Gatsheni njoba ngagqokile nje

bengijima, ngiyajimisa. Ngisafuna ukumuhluzana namabhokisa.

Uguge unje nempandla nepehlo

ungadlalana namabhoksa wena? Lemfene eyokwenzani?

Angikwazi ke lokhu kuyangilandela

noma u-Rex wamaphoyisa yini.

Akuyena Rex wamaphoyisa lo, imfene man.

Wamemeza uNdlovu ememeza abafana bakhe,

Sipho nawe Mandla nakhu lokhu

okusikhathazayo sengikubambile ngentelezi sheshani.

Kodwa Gatsheni sewungaze ubize laba bafana

bakho behlaza kangaka.

Weza etatazela uSipho ne- okapi wamgeja

nge- okapi waphunyuka waya walala phansi.

Uzofunanai baba ngalesikhathi?

Sorry ndodana mina nguyise webhayisekile lika ice cream.

Likhona ibhayisekile la ice cream elinamehlo,

nomsila nezindleba? Uyafasa.

Mabi amanga lihle iqiniso (X2).

6. Ebukhosini bayasibiza

Ebukhosini bayasibiza (X3)

Iwoza sambe nawe (X3)

Ntombi zakithi ziqomela imali (X2)

Yafika incwadi iphuma endodeni akafundile umame.

Kodwa Khathazile ngeke ungisize mntanami

kewungifundela nansi incwadi kayihlo.

Usize mtanami ngoba uyihlo ubuye abhale

namagama athe phecelezi,

uvale izndlebe mawufunda le ncwadi.

“Yebo ma”

Qalake

“Dearest sweetheart ” Kwamoyizela okuKhathazile.

“Ngiyojabula mawusaphila nkosikazi thina sisaphila la eGoli”.

WeKhathazile into ekumoyizeselayo umoyizeliswa yini?

Ngoba ngithe vala izindlebe njena?

“Engani ngizivalile nje ma”

Ngokwakhe wayecabanga ukuthi uma uvale izindlebe

incwadi awuyizwa mawuyifunda.

7. Izifebe zaKwaMashu

Wabonani mfana wabonani lena ma (X2)

Akuzifebe lena KwaMashu inkindlana (X2)

Inkindlane awubheke bo (X4)

Zase zithe zangithola izindindwa KwaMashu.

Zibanga lo msalakaca wensizwa oyimina.

Kwadonsana ngemifilona yesho oCathrine no Magrethe.

NoMagrethe ezabalaza nengxathu kaMaMhlongo ethi ngindoda yakhe.

NoCathrine azabalaze nesiketi esinezipeletu ethi ngowakhe.

Indode eyami, indoda eyami (X8)

Ngakhohlwa nje kuthi ngindoda kabani.

Wawa umamhlongo kulokhu okunye kwakhubeka kwangaphansi.

Nazo- ke izingane zaKwaMashu ezigange kakhulu

zizolunguza emlenzeni yabantu abadala.

OkuwuJabulani kubiza uSipho…

Sipho wozalana, awulunguze la mfwethu.

Uyalibona linoboya oe.

Ayazike amahumusha kuthi kwakuyini

izimpatha ziyacinana.

Zase zithe zangithola izindindwa KwaMashu ngasebhareni.

Zangizwa ngishaya le ngoma e-renk e Berea zangayithanda.

Seza esinye siphethe u half wesitini siwusonge ngephepha.

Ngithi u-half wesinkwa ngizilambele.

Esinye siqhuba ithayi le moto.

Baba awusishayele le ngoma yezifebe owawuyishaya

e- Berea khemani.

Ngabona kuthi yeyi iKwaMashu la ngizolimala.

Ngayishaya le ngoma izifebe ngazikhomba eMlazi kancane.

Sathi esinye, ungasishayeli into ebhedayo la iKwaMashu,

lelithayi bekuyi necklace yakho mhlathi kanyoko.

Naso ke isilima siyafika eThekwini

sizithela kwesingakanani isidudula sentokazi.

Akuzinqa, akuma- hips ayalenga.

Kanti ilawa okuthengwa emakhemesi.

Wazibika lombhemu kulentokazi yaphendula.

Into ezokusiza muntu weNkosi ukuthi ungilobole

ngoba kuleli sonto lethu asihlangani nomuntu singalotsholiwe.

Awu nothing, nothing…

Watatazela ko renk manager nako taxi men,

ayi bamxhasa abafana.

Nako-ke sebese mbhedeni nentombazane uyaphulaza,

uyaphulaza uzwa uthi lo mshayelo nje.

Where are your hips?

My hips are in my wardrobe my darly.

Ngahlanyi lawena sengikhokhe kangaka ngithenga amakhenthakhi.

8. UseGoli uNomathemba

UseGoli uNomathemba ukhalelani

useGoli akalotsholwa, ukhalelani (X2)

Ungowami impela sthandwa ukhalelani,

Ungowami impela sthandwa.

Ungowami impela sthandwa ukhalelani (X5)

Ukhalelani (X8)

“Bayashada abanye Nomathemba,

imsebenzi yakho ngemali. Imali phambili.

Ukugqoka kukuwena, izinto ezimnandi uyogana kanjani?

Uyogana kabani?

Bhekake bakushiyile owenu.

UseGoli uNomathemba ukhalelani

useGoli akalotsholwa, ukhalelani (X2)

9. USikhumba

Kule lizwe (X4)

Kule lizwe sesidlala abamhlophe (X2)

Bathi tell me what is your name. Tell me what is your name.

Thulani banta bami ngoba unyoko wabaleka.

Musani ukungikhalela senuhlupha uJesu,

musani ukungikhalela senihlupha amadlozi.

Naso ke isilima sibhalelwe umfowabo

incwadi eGoli yomsebenzi.

Dear mtakababa awusize wenyuke uze ngaseGoli

Awuhlukane nezimpi zaseMsinga.

Into esihluphayo mfwethu abelungu abavumi
ukukhuphula imali. Kanti ke unanezimpimpi too much.
Kulamasonto edlule bekukubi kungahambi bhasi,
kungahambi khumbi. Kune stay-soft into ongayazi.
Wathatha induku nehawu lakhe wanikela khona eGoli.
Waba ukwehla esteshini nayike imarathon akayazi lokhu azalwa.
Ngokuthi abelungu bagijima kakhulu bashiya
abantu yonke iminyaka base beyo wina.
Wathi ayi kusho balethwa ibona oSkhumba ngenduku laba.
Walidabula ikhanda kumlungu ngenduku
walishaya wamthela phansi.
Vele ngeke avuke kulezi zihlungu engizidlayo zimbi kabi.
Wathi uyaphoseka owesibili
wamshaya entanyeni wamshaya wamlahla phansi.
UmNatal lo ngeke nilunge la kumina.
Wathi ukuqalaza aqhamuka amaphoyisa,
Mnumzane waqeda abantu nje la eGoli kwenze njani?
Nayi incwadi ekhukhwini ngabhalelwa
uSkhumba wathi asihlangane kuyona le nyanga.
Nakoke ngihlangana nabo bendiza nezimpimpi zabo.
Yeyi bayajima labelungu imarathon le mani!
Lo mlungu ubese eyowina.
Ayi indaba yokujima ngakithi eMsinga asiyazi
siziphathela lona ukhunyi lolu.
Eyi ngena la evenini sokuqhatha nomfana we karate
mekwehlulie sokuvalela. Mawumehlulile sokudedela.
Ayike nasezimpini ngiyahlabanisa.
Baba ukufika e-police station bamkhipha umfana we karate.
Kwama okungumfana kwafesa kwakhangeza.

Nango- ke umfana iya kuyena.

Ayi ngathi ilambile leya nto nayi ikhangeza.

Ayi izokushaya nge karate!

Ayi mnikeni izinduku.

Ayi uzokushaya nge karate!

Mnikeni yona ke karate yakhe sengiya kuyena.

Walibhula ngaphandle nangaphakathi ihawu lakhe

waqonda kuyena umfana.

Kwavele kwahayiza kwamthatha nge karate,

kwagxuma kwayoma phansi.

Kwalahleka iziqhaza wavuka wahlala phansi

waqalaza izwe lonke.

Aniyithathanga inombolo yale khumbi engishayisayo la?

10. Iqhuzu

Elami wema qhuzu elami iqhuzu.

Wangena ephaphatheka umfundisi emzini kaZulu,

uZulu akekho uyemsebenzini.

Wangena weluleka nejazi elimhlophe wamzungeza

kathathu unkosikazi kaZulu ‘three times’.

Wamphulaza amahlopmbe, wamphulaza amabele,

wamphulaza ngaphambili wavuza amathe.

Wathi, I never see a fat woman like you.

Wathi, yeyi wemthandazi wangiphulaza ngaphambili

kwafukuza oziphi emabhlukweni akho.

Yini le fukuzayo? Kanti awuzile ukuzothandaza

yeyeni isibindi weJehova olungileyo.

Sorry, sorry nkosikazi don’t shout ungaphakamisi.

Into lolu hlanya lwami luyithatha kabi kulezi ziwasho engizidlayo.

Eyi wesayoni, wemthandazi uZulu unoshiki kabi.

Usanda kubondabonda umuntu ngombese
wambondabonda wafa nya.
Ugwaza izinothongwana, ugwaza lokhu adla nakho ogavina.
Lakumina, he can't gwaza.
Ngamkhahlela ngimatasatasa.
Ngike ngajima 'three years'.
Ngishaya road block, ngigijima emgwaqeni.
Uyabona baba mthandazi, umkhaba intshebe,
namehlo abovu nesihluthu.
Ngulongo mina nkosikazi shuda manje emnyango wena.
Ngizokufundisa namanga abantu bezinkunzi
nombholofidi sithathe izimali zabantu ngomlotha namanzi.
Uthubhobho ibhodlela lesi washo sidle izinkukhu
zabantu nezimbuzi kube ubuklemuklemu.
Yeyeni weJesu uthanda inyama seyadula kangaka!
Wathanda kungiphula nje mthandazi,
sengagida okileva, olenki menenja, otekisi man,
otikiti examinor no tie, wenza ngani mthandazi?
Nginomoya mina, they can't gwazi all of them.
Wanginaka nje baba ngoba unonkosikazi wakho we- lingi?
Never mind indaba yaloyo nkosikazi uyambona
uyuphuthu nje nasebusweni akakhilimu.
Ufana noVusi laba abashaya izinkosistina too much ababi.
Unamadolo acijile ongathi igusha,
mefinyela ungigwaza ngamadolo ebusuku kuyasa
ngiphethwe izibhobo.
Ngithi ayisisi ngamthatha ngali understand iBhayibheli.
Of course mthandazi akakufanele baba.
Wibhoklolo wena, wawufanelwe imanzi edudule njengathi nje.

Asilale danki dalo amen.

Kodwa yini ungathathi omunye unkosikazi?

Obhekile uwena kade ngakugaqela ‘three years’.

Ngifuna imbebhedla yemanzi engangawe ezogcwala embhedeni.

Owami umbhede i- double.

Ngifuna imanzi okuzothi uma ishipha ebusuku

ayindaba yokuthengana nemithi.

Ngifuna imanzi ezoke ishiphe u- poison.

Kuke kusangane onke amazenze nezimbungulu

no masquitos kudunyelwe kubuyele one side.

Ngingathi ngilele nemzanzi yami nakhu okuyu

masquito kuyamnyonyobela kushaya itoyitoyi

kuzama i- Afrikaans akwazi nasi Bhunu, nyi nyi nyi,

sekuyamqabula akwazi nakuqabula kuyamluma uswayini.

Izenze ngaliphulela ngomkhonto enhlizweni

ngilichithe ubuchopho,

ngiliphule imicondo ngesimolontshisi.

Imbungulu ingabeletha ucelemba kulona

idandakazi elibomvu elifana nama overall ase- Loliwe,

umhlathi kanina.

Unesikhwele baba izilwane ezincane kangaka.

Makumfunani umkami? Akunabafazi yini kona?

Akunama room imjondolo imngaka?

Uyahlekisa mthandazi…

Angithi siyezwana nkosikazi?

Sewungishaya ikhanda- ke baba

Aleluya amen! Awuyingeneke lengoma.

Ngizothini mina mthandazi?

Uzothi elakho…

Ngithi elakho iqhuzu?

Elakho- ke mama.

Awuyithathe wena – ke baba.

Elami wena, qhuzu elami wema,

iqhuzu elami iqhuzu… naziya…

Elakho iqhuzu, qhuzu elakho…

Eyi mama uyithathela phezule kanje uzoprofetha.

C. THERELINA- 1997

1. Imbokodo

Yini kangaka yini namhlanjena (x3)

Mina ngikhathele wema (x3)

Zase zithe zaphambana izinkomishi.

Zahlangana imbokodo zahlangana

ngamakhanda ngendoda eyayisikelemu kabi.

Yabona nkosikazi asenze nathi ukuhlakanipha

simbokodo ngeke sihlulwe amadoda.

Wena kufanele uyolala kwami namhlanje

ke sibambe lesi sigebengu.

Mina ngizoya kolala kwakho.

Ewu mtakwethu ngawathanda amazwi akho

bengingazi kuthi ungithanda kangaka.

Yabo mefika umtshele angakhanyisi.

Nakanjani zokwenza njalo.

Lashona elingaliyo.

Ngqo ngqo! ayi ngabangi umsindo.

Wangena balala.

Hawu sengathi ngiyakuqabuka namuhlanje.

Uvuke ibhungu mtakwethu yezwa

wangikhumbuza leziya nsuku sisajola.

Hawu lelizwi ngangalithola nje kahle, enye voice,

isho ngenhliziyo yendoda.

Yaqhubeka nomsebenzi…

Ayi ngiyeke kuyasa manjena,

kuyasa yazi sekubuhlengu nomzimba.

Kanti wubani wena?

Imina unina wabantwana bakho.

Yehheni weJehova, yaquleka indoda.

Yabizwa esibhedlela,

mabefika esibhedlela uyabuza unesi.

Kwenze njani nkosikazi?

A staff ngithe ngiyamncoma wavele woma.

Ayi khuluma iqiniso ayikhi into esokwenza yona.

Akadlanga poison? Cha.

Bekwenze njani aze aquleke?

Koda nesi ngoizokutshela nje

ngoba wumuntu wesifazane siyefana,

bekuyimsebenzi yasebusuku.

Manje bekomunye umgidi sengathi ubevuke ibhungu

angazi bekwenze njani kulobu busuku.

Heeeheee nangu umntomdala engihlekisa.

Bhu yamthela ngamanzi. Oh kanti ngise sibhedlela impela.

Mina ngikathele wema. Ngikhathele wema.

2. Hlonipha abantwana

“Baba oke uhloniphe umuzi wakho

nabantwana bakho phela”

Yeyi mina kade ngisebenza i- over anginaso skhathi,

ongalele akalele.

Hlonipha umuzi wakho nezingane zakho

Nginamahloni (X4)

Baba ake kulale abantwana, wabanga umdaka linile yini?

Kuhle kabi ukuhlonipha abantwana baba.

Shut up umuzi wami lo.

Awu kodwa baba! Baba ngiyazi ukuthi umuzi wakho,

kodwa kuhle ukuhlonipha abantwana, nginamahloni.

Khumula! Khumula angina skhathi sakho.

Nganeke ngikweshele, ngizobuye

ngikweshele ebusuku nginawe.

Ngakushela ngaqeda uyintombi.

Manje kufanele wenze umthetho waleyikhaya.

Uyezwa?

Washisa nje kodwa baba ngoba ngikhuluma isiZulu

kuhle ukuhlonipha izingane.

Engathi ikhona into osunayo wena.

Nagthi mangijahile ulokhu ungitshela izinto zakho…

kukhona okukukhathazile.

Awu webantu kodwa bengizobe

ngikhathazwa yini ngathi sesigugile.

Kuyasa manje ngikhuluma nawe into eyodwa.

Kodwa nginamahloni, impela baba.

Khumula! Khumula wala mangiqonywa

ama- complex angiwafuni layi ndlini.

Imina indoda kufanele kuthi kugcine umthetho wami.

Ngizoyehlisa baba lento musa ukudonsa kanje.

Yonke into ithengwa imina,

uthengelwa imina kusukela elokweni kuyaphezulu,

kuyaphansi esicathulweni.

Eyi kodwa baba umsindo wakho nezingane

ngiyazisa sezize zalalela thina, awuzothe kancane.

Yabona kuthi kuyasa?

Wena ikhona indawo osunayo.

Baba abantwana bayahlonishwa.

Kuhlale kulunga njalo baba izingane

uma zilele angize ngakukhulumisa nawe uyakhumbula.

Hlonipha umuzi wakho nezingane zakho.

Ngithi letha into yami (X2)

3. Ukhuzwa njalo

Angeke ukhule mfana, ukhule mfana.

Ingeke ukhule mfana, ukhule mfana.

Ekuseni nantambama wena ukhuzwa njalo (x2)

Mina angifuni ukuthselwa umuntu ongangizali.

Umuntu akokhuza ingane yakhe.

Mina ngenza intando yami ngisho ekhaya kithi.

Abantu abahamba bekhuza izingane abangazi zali.

Mina anginaso leso sikhathi.

Ngisho ekhaya angithethiswa mina.

Baba okhuluma nezingane zakho unganginaki uyangizwa?

Angeke ukhule mfana, ukhule mfana.

Ingeke ukhule mfana, ukhule mfana.

Ekuseni nantambama wena ukhuzwa njalo (x2)

Angeke ukhule mfana awuhloniphi mfana.

Ukuthi ngeke ngikhule angina msebenzi

otshela izingane zakho ukuthi ngeke zikhule.

Mina ngiyokhula. Futhi kwasa nawe angikwesabi

yize umdala unentshebe.

Kodwa nithi iyokhula lento madoda?

Iyafunda kodwa lengane?

Ayi akufundi into yamadayisi le baba,

kuhlala khona nje la. Ewu yazi isikhathi sesinje,

isikhathi sempucuko lesi izwe sesiziphathele thina bantu.

Kuyima kuzoba khona o- poison abaphuma

phakathi kwethu awu ngeke ikhule le ngane.

[chorus]

Ayi mina angikhuzwa nje ekhaya angikhuzwa,

angikhulunyiswa ngenza into engiythandayo.

4. Uzosha

Wena ongalaleli uzosha emlilweni (x2)

Wena uzosha uzo, wena uzosha (x4)

Latheleka isoka nentombi yalo esontweni.

Mtakwethu buyela ngalena abesilisa bahlala bodwa

nabesifazane bahlale bodwa.

Anginakuya lapho mina ziyeke izishimane zihlale zodwa

mina ngihlezi nawe owami mina.

Ngilethwe uwena la esontweni.

Wena uzosha, uzosha emlilweni (x3)

Wena ongalaleli uzosha emlilweni (x2)

Kade ibelesele lentshebe ngoMathew,

umfokabani yena lowo?

Thula umsindo, awubangwa umsindo esontweni.

Akuyona futhi intshebe ubaba umfundisi lo okhulumayo.

Angazi lutho uyangazi mina kwalisonto ngangilibonaphi.

[chorus]

Kwathula kwathi cwaka layi ndlini

bamsaba bonke yini ngesiqwayi lo mbhemu.

Ayi kade ibelesele le ntshebe phela.

Thula nawe baba umsindo.

Umfundisi lo oshumayelayo, isesontweni.

5. Udayisa ngokwami

Ngiyokuzonda njalo mtanomuntu,

awu yithi abafana yithi izinsizwa.

Awusebenza lova awusebenza lova.

Indaba ayihlali phansi nkosikazi,

ngise Goli nje sengizazi zonke.

Abantu bayaqhatha nje baba,

izindaba zemizi yabantu bayazithanda.

Udayisa ngokwami, ukudayise hlathini

Ngoba ngingekho ukudayise ehlathini.

Ngiyokuzonda njalo mtanomuntu.

Ehhene umuntu mengekho mase kuthiwa ufile.

Umuntu aziphathe njengoba eziphethe bebo babili.

Yaflathela nje indoda akasekho, naye uyaflathela.

Ohlala ekhaya izihlahla ziyakhuluma yalobola indoda.

Noma ingekho ikhona.

Olova laba abazi lutho kuthi kuyasetshenzwa kulotsholwe.

Kuyasetshenzwa lova, kuyasetshenzwa lova.

Nisukela zona lezinto ezingasebenzi oxathawana.

Indoda yajuluka madoda.

Kuyasetshenzwa lova (x2)

Usho ukuthini? Hlonipha umuzi wakho.

6. Iladi

Sombona kanjani wema lomuntu ofile wee (X5)

Nanka nanka amathambo amhlophe (X2)

Sombona kanjani wee lo muntu ofile (X3)

Yise kaJazi kunenqaba phela kuza kuza umfundisi ngoMgqibelo.

Izinhlanhla esizoba nazo uthe uzosenzela iladi.

Uhlakaniphile nkosikazi iladi ngilifuna kabi

njengoba ngikwazi ukufulela izindlu nje.

Ngizo zama ukuyontshontsha iqhude lakaMadlokovu nami.

Senze ukudla kube kuningi.

Ngabe uzamile baba ngoba awusebenzi.

Wathi uyamesula ngenhlamvu uMadlokovu,

inhlamvu yedlula emadlebeni

waye waguqa phansi ngamadolo.

Kwasho ukuthi usegugile uMadlokovu,

wathi hhawu ngenze wani ngiqedile

ngobona ekuseni kanti uzogaqa.

Bathi behlezi nabangani bakhe bephuza ijuba.

Weza unkosikazi, baba ake ningeneni ngase ndlini

uselakhile iladi umfundisi.

Eyi iyashesha le ntshebe hhayi!

Ewu ngizoke ngibe umuntu ngike ngiphumule

naseyinkukhwini ngicishe ngathathwa

uMadlokovu ngenhlamvu izolo.

Hhayi ake siyongena madoda.

Ngapha isudikhesi alithenga eKhimbali.

Nelinye isudikhesi ngaphezulu, namakhandlela.

Wenkosikazi ilona iladi leli?

Ngingagibelaphi kulento?

Umthetho wenu niyoba izilima nize nife.

Walufaka unyawo kwachitheka amakhandlela.

Wena ntshebe nayi imbazo,

uyogawula iladi khona manje uyezwa, uyehlathini.

Hhawu mkhuba mini le ozoyenza?

Ngicishe ngafa uMngadi,

uzoganga la emzini wami.

Uthi angiliboni ipotimende, ungagibelaphi lapha?

Ungagibela phezu kwendlu ngalama posimende?

Cha phela baba iladi le nkolo.

Hhayi hhayi thula anazi lutho nina,

imina engilaziyo iladi engifulela izindlu.

Sukuma wena ntshebe uyehlathini la uyakhona,

uzolishayela ulakhe.

Siwabonile amathambo amhlophe (X3)

Sombona kanjani we lo muntu ofile wee

Lahlangana ibandla, asiphuthumeni madoda

nangu baba umfundisi eseqhutshwa siyodiza,

khona bezomdedela ubaba.

Iphi imali esidiza ngayo?

Iphi imali mfana esidiza ngayo? (X2

7. Ecaluza

Nase Ecaluza uyabizwa uhlaleleni.

Nase Simero uyabizwa uhlaleleni.

Phela vele uyabizwa uhlaleleni.

Ngane nhlanhla yokuhlangana nawe Mr. Ximba,

ngineminyaka sagcinana.

Angifuni mina ukuzwa ngabantu.

Ngifuna ukuxoxa nomuntu uqobo,

ngizwe yonke into ngaye.

Awusitshele Ximba okwakuxosha kwelakithi eCaluza yini?

Sasifunda nawe esikoleni, uyiclowner,

usihlekisa, ushaya inkositina

kodwa yini sakuxoshelwa ubani Ximba?

Ewu mfwethu indaba inzima,

ngahlangabezana nezimbila zithutha

ngithi ngiyavakasha kuleli lakithi.

Ngiyafika uMsunduzi ubhola izintebe kumuka imizi,

kumuka amabhuloho.

Kwasa mina ukuba ngangigijima kakhulu ngangiyo ngena

ngimuke nomfula ngoba ibhuloho lase lingasekho.

Ewu Ximba iqiniso lelo mfwethu,

yiqiniso sike saphatheka kabi.

Ee kodwa ke sinethemba izinto zizolunga.

Manje ngokuzinza uzinzephi?

Ayi ngiseMandeni ngokuhlala la esengakha khona.

Kodwa naseMaseMandeni angithi kunoThukela? Yebo.

Khona ingeke yenzeke yini le nkinga lwemukise konke

ngoba ngomunye unyaka kwaye kwemuka imoto

nalo ibhuloho lahamba.

Awuboni lokho kuphinde kwenzeka?

Cha isibindi ngisenaso ngoba sengine minyaka

eminingi akukaze kwenzeke lutho.

Manjena kodwa nani ngiyathanda ukunivakashela,

ngithanda ukunivakashela ngazuthi ningazma imizamo.

Kwenzeke imigwaqo, kwenzeke amabhuloho

size siphephe endaweni.

Awu ngiyabonga Ximba. Ayi siyayithemba le ndoda

ewu- RDP iyawakhuphula amasokisi Ximba.

Engathi mhla ubuyayo usuyobuya ucimezile endaweni yakini.

Awu amnandi amazwi akho mfwethu.

Ngiyayithanda indawo yakithi.

Umoya wami wakhathazeka ngesigameko

esenzeka kulowanyaka, ngihlangabezana nezimbibizane.

Ngiyabonga mntakababa.

8. Imfene

Sewenzani uma uthumela imfene kwami.

Uma uthumela imfene kwami. Woza sixoxe sihlale phansi (X2)

Baningi belimala bengagqokile ebusuku.

Ngakho ukungathandi kuthi kuhlaliwe kukhulunywe.

Umuntu angafuni kuthi kuxazululwe izinkinga ngomlomo.

Zake zaxazululeka izinkinga ngezilwane?

Haa hlakaniphani bantu bakithi zishintshile izinto

ngisho imbuso yonke into.

Sewenzani uma uthumela imfene kwami.

Woza sixoxe sihlale phansi (X2)

Ayi kuyaxatshwana kubuye kuxolelwane mfwethu.

Kuhlalwa phansi kuhlelwe izinto.

Isilwane asikaze salungisa.

Masixabane ngemlomo sohlanganiswa imilomo.

9. Intombi mbumbulu

Ngeke ulunge (x4).

Ulihamba lonke ilizwe mtanami (x3)

Bahlangana insizwa nentokazi edilobheni.

Sawubona nkosazane. Yebo bhuti. Usebenzaphi?

Ngiya nesa. Hawu ufake nobihlali?

Isibhedlela sabantu abansundu.

Hawu yazi ke ikhaya lelo. S

engikhathele izibhedlela zabelungu uphethwe ikhanda,

yehlisa ibhulukwe ntshi ngenaliti.

Baliyeke ikhanda leli elikuphethe.

Lapha kithi ubukhosi mawuphethwe

ikhanda uyabhemiswa ugcatshwe,

utshope, ushunqiselwe inyamazane.

Hawu hawu eyi nanso ke indaba.

Uthandaphi mtanami?

Angikabi namuntu la eThekwini.

Awu nayi inhlanhla yami wemadoda nami angina muntu.

Baba ukulala nje yasho intombazane,

ungangithintike bhuti ngoba ngithanda

ukuvukwa idlozi namuhlanje.

Ewu kodwa ngilambile. Unayo imali?

Awu ngiholile inqwaba igcwele amaphakethe.

Ungangithintike uyozwa ngami mase ngithi singahlangana.

Yalala intombazane yazumeka.

Wayiphulaza, wayiphulaza… hmmm!

Engathi ihleza leli. Ngitheni kuwena?

Angishongo kuthi ungangithinti?

Yini ufake ihleza yini?

Yazi mina ngakushaya manje.

Awu ngabe usufike ekhaya.

Ngowasemakhaya mina ngakhulela ehlanzeni ngiyabulala.

Eyi ngizokushaya wemuntu.

Awu, trye. Base bathe badumelana,

yakhala insizwa kwasho ukuthi intombi mbumbulu le.

Ngilamuleleni, awu ngafa!

Awu ngiyeke sengivaleke nehlo.

Phela yenza leyonto ohlale uyenza ehlanzeni.

Angani uthe ehlanzeni uyaziwa.

Kodwa uyintombazane ngempela?

Ngikushayela kona ke impela lokho, zokukhombisa wena.

Awu yawina intombazane mbumbulu.

Awu ngeke ngikhohlwe izitrobhula.

Ngiyakuqala lokhu, ile ngazalwa.

10. Therelina

Therelina (X4)

Zashintsha izinto wadideka umfana ngethelirena.

Asigqokile siyaconsa isalukwazi.

Ubona encane ingane, sibophile ebusweni,

safaka izibuko, sihamba kancane.

Hello babe!

Yebo.

Kunjani mamah?

Ngiyaphila nje ngiphethwe amazinyo.

Awu umuhle kangaka anesono nala mazinyo.

Kwangubo yakho mntanami ingilande ngingale komgwaqo.

Yini uhlobo lwale ngubo? Yitherelina.

Ayi ilengazalwa ke le.

Eyi mntanami anginalo ijalidi ngiyahlupheka angazi ngizolalaphi.

Singaya kwethu.

Awu awu inhlanhla yami iNkosi impela awu, bayangithanda oSkhova.

Into ehluphayo nje uhamba kancane.

Awungifake iphiko.

Iphiko ngilithathaphi?

Cha ngisho ukuthi ungigaxe.

Nanso ke into engiyaziyo.

Hawu yabona kuyashesheka uma ngabe sengikugaxile.

Ayi impela sesihamba ngamandla.

Une-power, sesojika ke kuleli sango.

Azikho izinja?

Akukho lutho bo ngena endlini.

Awukhumule ngibone ifiga mama.

Angiyiqimbeli indoda webantu, cisha ugesi.

Phuh phuh

Awu wenzani lo muntu?

Angani ngiyaphephetha nje.

Awuphephethwa ugesi cisha lapho odongeni.

Sangena isalukwazi ezingubeni.

Awu wangigwaza ngamadolo nje?

Awu ukuthi amakhaza nje asazobuye azwakale kahle.

Namhlanje ngathi kuvuke ikhehla lami eselafa,

hawu waze wangikhumbuza umufi wema.

Waye mandla ngazo lezi khathi.

Isibongo owakabani?

Awu ngowaka Washeshe isibongo.

Awu awusho-ke Washeshe mntanami.

Hhayi sengihalela kuthi kuse ngikubone kahle ekuseni.

Awume wemntano muntu awungichathe nakhu

ngiphendukelwa inyongo.

Unemnyaka emngaki?

Ngina 17.

D. UMTHANDAZI EJOYINTINI- 1998

1. Umthandazi ejoyintini

Wamkhohlisa unkosikazi, wathi ungumthandazi usekholiwe.

Kanti unkosikazi uzombamba.

Yaphela imali unkosikazi wanikela khona edrobheni.

Kwasho ukuthi kwaku yilanga elibi.

Uyathandaza kulomuzi aye kuwona kamakhelwane yijoyinti.

Bafika abafana bezigincie ejoyintini

baba ukuzidumela, eguqile ethandaza

amantombazane akhumula imnazareth ayilahla phansi

aphuma ayozidansela ngale.

Wathi eyothi ameni akusekho muntu.

Walandela wama emnyango

kwasho ukuthi ziyakhuluma izinsimbi ziphethwe oMafuthenkukhu.

Watholakala esevuma ngekhanda

wangena washaya indlamu,

ayi kwaqhqmuka okuyuphephana lwentokazi

lwathi akwenziwa kanje bhuti lwamukhombisa.

Ayi zabuya. Bamphuzisa ngeisivalo ugologo

wahlina ayi okwesibili waziyela.

Wathi etholakala esebhema, eseshuka.

Watheleka unkosikazi.

Ngakutshela yise kaJazi ngiyokubamba ayophela amaqhinga.

Ikhona esontweni la?

Njoba usubhema osikilidi nensangu.

Awudansi ngathi ihhashi lo mjaho liyowina.

Ikona ukusonta owawungitshela ngakho lokhu?

Siyaya ekhaya kanti imali iphelela la?

Yise kaJazi udakiwe unje.

Ayi ngiphethwe ikhanda. Udakiwe musa ukungenza isilima.

Ngasho ngathi ayophela amaqhinga.

Uthetha nje unkosikazi udansa neside isigebengu sentokazi

siphuma ngaphansi kwemilenze siye le nale. Wasikhapha unkosikazi saye sawa phansi, kwavela amhlophe amapitikoti.

Nalomuncwi odansa nawo uyaphephuka iphepha nje.

Yise kaJazilani, kade ngimile emnyango ngikubuka.

Ayi bengigqwegqwiswa ikhanda.

Likhona ikhanda elake lagqwegqwisa umuntu?

Weyise kaJazi hlukana nobugebengu.

Wena aunt, intombi yakhe la.

Ukwenza isilima imali isesifubeni kuyona.

Ake ningibambeleni ingane ngikudumele lokhu.

Awu! Ngilamuleleni bosisi ngafa.

Uhleli nonkosikazi wakhe phezu kwami nalesi siketi sesikhumba.

We! Akazi nasidwaba uthi isiketi.

2. Abantwana

Bantwana besikole fundani ukuhlonipha (x2)

Kwaku ngenje, sisakhula thina.

Umtomdala ubaziwa.

Izingane azisamazi umtomdala.

Ziyabhema phambi kwabantu abadala, ziyaxhagana,

ziyaqabulana phambi kwethu sibadala.

Thina sisakhula nasebekhulakhulile babemazi umntomdala.

Ngisho kade nihambisana nentombazane.

Ngokubona abantu abadala nanishiyana angathi anazani.

Bantwana besikole fundani ukuhlonipha (x3)

[chorus]

3. Oguluva

Nkosi ibathanda bonke oguluva, abasebenzi bonke oguluva.

Makoti akasuzanga kwasuza isalukwazi.

Makoti akashiphanga kwashipha isalukwazi.

Makoti akasuzanga isona isalukwazi.

Oye oye uyewe, oye uyewe

Umakoti wayezisuthele umaduma ezinqeni.

Abafana sebeqambela isalukwazi

ngoba nakhu sesingezwa ezindlebeni.

[chorus]

Doremi fasora sore so.

Nkosi ibathanda bonke oguluva.

Abasebenzi bonke oguluva.

Ngolala engcwabeni ngolala ngingedwa.

Kosala tshwalana, kosala mfazana, kosala malana

[chorus]

Ngoba ecrimile umakoti efake ama- perfumes

abafana sebeqambela isalukwazi

ngoba singasezwa ezindlebeni,

naso silokhu sivuma ngekhanda.

[chorus]

4. Umphostoli

Yangithatha insizwa sizihlalele kahle komunye umuzi.

Ngizothela heater, ngiziphuzela amatiye.

Ee maVusana asiye ekhaya mngani wami.

Zobona ekhaya, ngino muzi wakithi la elokishini.

Kanti ngiyaziwa futhi ngi- big shodi.

Saba ukufika khona wangifaka emjondolo.

Wahamba waya kuyise wayotsheleka ingubo yokulala.

Wangindlalela kwi- studu coach, incane nale nto.

Ebusuku mangithi ngiyaphaphama ngaya ngasakazeka phansi.

Mangivuka ngaya ngangqutshuzwa i- fridge.

Ngake ngacabanga engathi ngishaywa bantu.

Ngamemeza.

Mabi amanga.

Mabi amanga, unamanga nkosi.

Mabi amanga.

Kwaba ukusa ekuseni sahamba.

Uhamba advertiser ngami wonke umgwaqo lo.

Echwensa echomela abantu.

Nanka amabhungwana amabili bethusana.

Ngabambelela okhalweni ngathi zoke ngibone kahle

i- big-shodi ne karate.

Kwamthatha okuyu mfana,

kwamthatha kwaya kwamthela othulini.

Hhawu I big shodi iphelelephi manjena iphi karate ebeyisho?

Amemeza amantombazane, sekukubi. Wafa umuntu bo!

Kumemeza u- Eva no Mabusi.

Beza abantu begijima. Yafika kuqala le nsizwa ende ekuthiwa umphostoli.

Yambamba umfana wathi ethi uyazama,

yathi yeyi!

Usuzoshaywa imina manje.

5. Ukuhleba

Bayayala abazali yekani ukuhleba (x2)

Kuyekeni ukuhleba (x2)

Awuyeke ukuhleba, kuyekeni ukuhleba (x2)

Bayayala abazali yekani ukuhleba (4) kuyekeni ukuhleba (x2)

Aphela amaqhinga, indoda eyayithanda ukuhleba njalo ngabantu.

Kwaba ukusa yaphuthuma kumfundisi emishini.

“Phela baba umfundisiumuntu osiqedayo la

uSkhakhane ngokuthakatha, uxhuga nje nawe mfundisi ikona lokho”.

Uyathakatha? Akadinwanga umfundisi womlungu.

Kodwa ungamtsheli basi.

Laba ukuphuma isonto ngesonto,

wathi umfundisi abahlangane bonke abantu.

Bahlangana abantu ebaleni kamfundisi.

Skhakhane ubathakathelani abantu bami?

Awu baba umfundisi ngayenza kanjani leyo nto ngikholwa nami?

Eyi weNdlela uyaphika nangu uSkhakhane.

Waqhwanda lo mfokazi ngothi luka- mentshisi

wamba ende indawo le umgodi ongafaka ingalo yonke.

Usesaba nokubheka abantu.

Khuluma phela angani uwena ongitshelile.

Angani phela yena wayethe angamtsheli.

Angithi uwena owathi uyathakatha?

Ehene basi. Ningaxabani- ke ngoba unamanga

awusakwazi kukhuluma njoba wawuqandula ungitshela.

Nali iloli elikhulu uyahamba manje nempahlazakho.

Uzongiqhatha nabantu bami.

Imuphi omunye ongafakaza ukuthi uyathakatha la?

Eyi asazi thina baba umfundisi.

Bayayala abazali yekani ukhleba (x2)

Kuyekeni ukuhleba (x2)

6. Ekhaya

Sebeyojabula uma ngifika ekhaya (X5)

Yasebenza insizwa yayidla imali. Waphela umsebenzi.

Iyi kodwa ngiyoya nani ekhaya!

Yathenga elikhulu iposimende.

Yaninkela khona ekhaya.

Mayiwela umfula yathatha inguzunga yetshe.

Yaligalela phkathi eposimendeni.

Kwabona okuyingane kuthi nangu ubaba eqhamuka.

Kwanikela khona ngelikhulu ijubane.

Wothi ngikuphathele baba.

Hhawu ndodakazi kuyasinda lokhu, ngangcono kuthi kuze omdala.

Yeza ngelikhulu ijubane imanzi yakhe.

Yafika yalidumela ipotimende yalihlaba ekhanda.

Ubaba kodwa yini lesinda kangaka?

Uthi awutshontshanga amadayimane namagolide?

Hhe ngiyazisa sodla kahle..

Kwabe ukufika ekhaya yaliqinsila phansi.

Wabanika ukhiye wavele waphuma waya ematshwaleni.

Akhona amaswidi nje baba?

Hhayi niyobona lapho.

Balivula isudikhesi.

Yehheni kunenguzunga yetshe!

Kodwa akasegula? Akasephambene ikhanda?

Saphumela emnyango salukwazi, sathi yehheni nali ilumbo.

Makoti uthe elani lelitshe?

Nami angikazi ma, sozwa ngaye maye buya.

Wabe ukufika babuza.

Hhayi kushuthi bangiphambanisele khona emayini.

7. Isono lesi

Isono lesi, isono dade, isono lesi isono dade.

Ukungazi lutho.

Wabhala unkosikazi ebhalela indoda.

Yise kaMaqandalingaphi kuthiwe angihlele,

sonke kule ndawo kuyaziswa ukuthi sihlele umndeni.

Ngiyozwa ngawe ke ngempendulo,

anginakwenza lutho ngaphandle kwakho.

Wabhala uMnumzane eGoli,

“ayi phuthuma nkosikazi phuthuma, zidulile nezinto manje”.

Naye ngakusasa wacela emsebenzini wanikela khona emtholampilo.
Wafike wahlala nomame abazohlela
bayashendela besondela naye uyasondela.
Balokhu bembuka bambuke phansi naphezulu
bancinzane bafe insini.
Wangena- ke kudokotela, “singakusiza ngani baba?”.
Ayi mina ngize ngakho ukuhlela dokotela,
ngibhalelwe unkosikazi ngale ndaba hayi hayi!
Ayi Mnumzane amakhosikazi wodwa ahlelayo ayi amadoda.
Wehla washona emakhaya wavakasha.
Umlungu wakhe usemthengele ichwane le mfene
ngoba eselithengile naye.
Uyafika ekhaya abekho baye emasimini bayohlakula.
Le ngane encane yalithanda leli chwane bayadlalisana
libuye limthinte esidlathini nasekhanda naye alithinte aliphulule.

Bafika abadala bephuma emasimini.
Wema uMaqandentshe kade eyithinta leya nto
nayo yaze yamthinta nasebusweni nasekhanda.
Mamo! Ingane yami ungayithintisa isilwane wena
uyazi indaba yaso lesi silwaneijule kangaka.
Ake ningiphuthumele, phuthumani kuGondondo.
Sasondela nesalukwazi.
Umthetho kodwa wena waba njani?
Ngisho noyisomkhulu imbala akakaze asithenge lesi silwane.
Ngesonto eledlule bewenza imihlola
uyodilesa nabafazi uyohlela uyindoda.
Wena ma kuncane lokho, uzosha lomuzi.
Mina ngiyahamba leyikhaya.

Izophakelwa ubani lento? Uwena nkosikazi.

Yeyi ngiyahamba zosala usha wedwa.

Wake wasibona lesi silwane kumuntu?

8. Ematshwaleni

Bayekeleni bakhuluma ngami (x2)

Sebehleli emakhoneni bakhuluma ngami (x3)

Maye maye maye bakhuluma ngami (x3)

Asukume umakoti bagcwele indlu abantu.

Uyoma ajamele indoda emehlweni.

Ahambe athele ingilazi aphuze ashiye isicekana.

Athele aphuze ashiye isicekana.

Athele enye aphuze ashiye isicekana.

Athele enye, wubhiya, wugologo akukho okusalayo.

Uyodansa agxume.

Agijime ayovulela umsakazo kakhulu.

Iyothula indoda ibambe ikhanda ibheke phansi.

Idumele elidala iphepha lo 1920.

Ayikho into eliyifundayo iziba yena namahloni nkosi yami.

Khona manje usemile khimilili.

Ngiyakwazi wena. Akekho umuntu angamazi.

Nezindaba ezixoxwayo wuye phambili.

Baxoxa ngala useyaphendula, akayazi nale ndaba.

Maye maye maye bakhuluma ngami (x3)

Sebehleli ematshwaleni bakhuluma ngami.

Sebehleli emakhoneni bakhuluma ngami.

Ophumela aye phandle, asambe wena, esho endodeni.

Iyophuma indoda iyothi isemnyango usesendlini.

Akasadansi usekhohliwe kuthi ubethe akuhanjwe.

Iyongena indoda, kade ngimile emnyango.

Ayi asambe. Loze lishone ilanga kuyaphunywa kuyangenwa.

Uyayehlisa uyayenyusa indoda.

9. Ijazi

Ngalezi zenzo zakho angisakwethembi mina (x3)

Unamanga wena

Unamanga wena uyangikhohlisa.

Unamanga wena uyangikhohlisa angisakwethembi wena (x2)

uyangikhohlisa.

Yashela insizwa entombini sengiyakuzwelake muntu wenkosi.

Nhlanhla yami, singabonana nini?

NgoMgqibelo uphathe ijazi lomkhwenyana- ke.

Umkhwenyana kadadewenu?

Ayi ijazi uyalazi njengoba sekwaba nesifo umashayabhuqe.

Oh litholakalaphi? Emakhemesi alibizi mali. Awu ngiyabonga.

Wanikela khona ekhemesi, bamnikeza.

Mefika ekhaya eqaqa, haa labelungu

into encane kangaka abawazi u size wami.

Walidumela ishubhu lagandaganda walisika kahle walilinganisa, walithunga.

Wanikela khona entombini ntambama.

Uphelele ke, wayiphatha impazamo?

Ngiphethe umshuno.

Ayike kuhle- ke mawenze njalo.

Kwathi mase kulalwa, awucishe nkosazane.

Yacisha intombazane.

Walwa- ke ethi uyazama ufaka leli jazi, liyamkwebha.

Wazwakala esekhala ehlihliza.

Yini kwenze njani? Ayi lento angithi akuhambi kahle.

Kanti inhloboni? Ayi umshuno wami.

Yakhanyisa intombazane, awuthi ngike ngibone.

Hhawu igxolo lani ke leli?

Ngizame ngethayi lagandaganda into engayi ndawo.

Ngalezi zenzo zakho angisakwethembi mina (x2)

Unamanga uyangikhohlisa, angisakwethembi mina.

10. Isihluku

Bantu bakithi phansi ishluku (x2)

kodwa aniboni ziyasihleka izizwe (x2)

Ziyasihleka izizwe (x2)

Ziyasihleka impela, ziyasihleka iziwe.

Vulela umsakazo wakho kakhulu ungesabi,

abangafundanga, abangafundiswanga emakhaya.

Sinabeluleki abaphezulu emsakazweni, abafundisi.

Umuntu ayishise imoto, awushise umuzi womuntu nemiphefumulo.

Kodwa akakwazi nokwenza ngisho udoli wezidwedwe lo.

Imoto akakwazi ngisho ukuthenga ithoyizi leli.

Vulelani imsakazo sizokhandeka sibe abantu.

Wake wababona abelungu beshisana?

Zonke lezizwe esakhe nazo uke uzibone zishisana?

Shintshani bakithi izizwe ziyasihleka.

Kodwa aniboni ziyasihleka izizwe (x2)

Ziyasihleka izizwe (x2)

Ziyasihleka impela (x2)

E. NGU VUSI LO – 2004

1. Bayasizonda

Senginjenje mina ngahlupheka (X2)

Okokuqala babulala ubaba. Okwesibili babulala umama.

Okwesithathu sebeqotha thina.

Thula mtanami bayasizonda abantu (X2)

Fundani zingane, fundani isikole (X2).

Abanye balele emajele. Fundani zingane fundani isikole.

Nanko ke amadoda amabili nemikhabakazi.

Aye khondakithela amatekisi atshontshe izimali.

Ngenhlanhla athenga o- Mercedece noBM.

Ahlala elalele umsakazo.

Wakhuluma umsakazo, kuza i- Africa entsha.

Yeyi weNgcobo awukhuphule umsakazo awukhuphule…

kune sikole sasebusuku umuntu angafunda agogode.

Ila siyakhona ke mtwathu.

Thina sohamba more kunalaba baholi.

Laba ukushona ilanga banikela khona esikoleni.

Mabefika esikoleni wabhala uthisha u -a oyiqandana

waphinda wabhala u -a oyunxantathu.

Wabuza kuthini la class?

Awu kwaduma I class, u- a, sir.

Good, good, good!

Waphinda wakhomba lo – A oyunxantathu,

kwahlwemini.

Lisukume ikhehla lakaNgcobo elalithatha kakhulu,

liphinde lihlale phansi.

Come on Mr. Ngcobo hang- on try your best…

Wena mfana udlala ngathi ucabanga ukuthi asiyiboni lento,

yindlu yenja le.

Fundani zingane fundani isikole.

Fundani zingane fundani ngempela, fundani isikole.

F. UGOVOZILE- 2010

1. Govozile

WeGovozile, elanike leligula lesisu, Govozile usumithi?

Yebo ma

Umithiswe ubani?

Angazi ma baningi abafana engibajolayo eshibhini.

Yehheni webantu! Sokhokhelwa ubani lesisu?

We ma maningi amabhari eshibhini.

Ungayi eshibhini uzomitha mtanami.

Ungayi eshibhini uzodlala abafana.

Uzomitha, uzomitha mtanami.

2. Ubulala Umuzi Wami

Nangu umuntu ebulala umuzi wami.

Namgu umuntu ebhidliza umuzi wami.

Yimbi le ndoda, yimbi le ndoda.

Yimbi le ndoda, yimbi le ndoda.

Iyangizonda le ndoda.

Umfazi ufuna ukungibulala nje ngenxa yayo le ndoda.

Uthi angiboni kanti ngiyabona.

Izinto bazenza bethi ababonwa kanti bayabonwa.

Nayo indoda icabanga ukuthi angiboni kanti

ngiyababuka nje ngizithulele.

Waba ukusolake manje umuntu ukuthi ngiyambambona,

wazama ukungibulala.

Athathe amaphilisi asesibhedlela nemithi ayichithe phansi.

“Awusindi, awufi, unomona nefa lakho.”

Izwa nje umfazi mfwethu.

“Uhlezi nami awuyi kongibhala ngamafa akho,

ufuna kuwabhala ngobani?”

Awu uzoze ungijahe ukuthi ngikubhale ngamafa ngoba kwenze njani?

“Angani uyagula, awufi awusindi.”

Awu ungajahi kuneskhathi sakho konke kwasa kukubhala,

ngiyokubhala ngoba ngibona

ukuthi ufanele ukuthi ngikubhale.

Uma ungafanele ngeke ngikubhale.

Baningi engaba bhala. Sala- nja!

3. Sebehleli Ematshwaleni

Sebehleli ematshwaleni bakhuluma ngami.

Sebehleli ematshwaleni bakhuluma ngami.

Bangubuza abanye, ebuza komunye.

“Uyamazi umaVusana ungakanani?”

Awu isigqigqi nje mfishane ushoti.

Waphinda wabiza:

“Yena umphostoli uyamazi?”

Awu kakhulu owangakithi.

“Ungakanani?”

Awu intshebe nje empunga.

Sebehleli ematshwaleni bakhuluma ngami.

Sebehleli ematshwaleni bakhuluma ngami.

Awu yakhala insizwa e-France madoda ikhalela indaba yokudla.

“Sengikhathele mina izinkalankala nelayisi,

ngifuna ukudla okunomsoco.

Le kaNongoma sidla izinkobe nophuthu nemifino

yonke into nenyama eyosiwe.

La ilokhu ngafika sengize ngayimisiphana.

Ayi ayi ngikhumbule kaNongoma.

Ximba uphumaphi umgwaqo oya kaNongoma la?”

Awu awu awu! Eyi Nomashizolo, angiwazi nami.

Ngisho eThekwini angazi yilaphi ngisho ngiseGoli.

Ngisho sishaywa abantu la eFrance

angazi kuthi ngabaleka ngubhe kephi.

"Yaba bona nabelungu bala

ngabe kade baboshwa ngakithi.

Awubheke loya mfana uhlezi ngala, ushayela ngala.

Akwenziwa lokhu awubheke ziphambana kanjani.

Ngale ngakithi azihambi kanje izimoto.

Eyi ngabe kade eboshiwe! Ha ha ha!

Abekho othishela la.